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ATHARVA-VEDA SAMHITĀ

TRANSLATED
WITH A CRITICAL AND EXEGETICAL COMMENTARY

BY

WILLIAM DWIGHT WHITNEY

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REVISED AND BROUGHT NEARER TO COMPLETION AND EDITED BY

CHARLES ROCKWELL LANMAN

FIRST HALF
INTRODUCTION. BOOKS I TO VII

Pages i-cxii and 1-470

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6. Marks of accentuation in the manuscripts

- Berlin edition uses the Rig-Veda method of marking accents.
- Dots for lines as accent-marks.
- Marks for the independent svarīta.
- Horizontal stroke for svarīta.
- Udātta marked by vertical stroke above, as in Māitrāyani.
- Use of a circle as avagraha-sign.

7. Orthographic method pursued in the Berlin edition

- Founded on the usage of the mes., but controlled by the Prātiṣṭhakhyā.
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### The Atharva-Veda Sāṁhitā: Translation and Notes

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   Seven books of short hymns of miscellaneous subjects
   
   [For table of the titles of the 433 hymns, see p. 1024]

   [Volume VII. ends here with book vii.]

   [Volume VIII. begins here with book viii.]

2. **Second Grand Division.** -- Books VIII.–XII.

   Five books of long hymns of miscellaneous subjects
   
   [For table of the titles of the 45 hymns, see p. 1034]

3. **Third Grand Division.** -- Books XIII.–XVIII.

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   Book xiv.: wedding verses (see: Sāvitrī Suryā).

   Book xv.: the Vṛatya (see: --).

   Book xvi.: Pārītta (see: Prajapati?).

   Book xvii.: prayer to the Sun as Indra and as Vishnu (see: Brahman).

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BY WHITNEY

[Announcement of this work. — The following paragraphs from the pen of Professor Whitney, under the title, "Announcement as to a second volume of the Roth-Whitney edition of the Atharva-Veda," appeared about two years before Mr. Whitney's death, in the Proceedings for April, 1892, appended to the Journal of the American Oriental Society, volume xv., pages clxxi-clxxii. They show the way in which the labor done by Roth and Whitney upon the Atharva-Veda was divided between those two scholars. Moreover, they state briefly and clearly the main purpose of Whitney's commentary, which is, to give for the text of this Veda the various readings of both Hindu and European authorities (living or manuscript), and the variants of the Kashmirian or Pāippalāda recension and of the corresponding passages of other Vedic texts, together with references to, or excerpts from, the ancillary works on meter, ritual, exegesis, etc. They are significant as showing that in Mr. Whitney's mind the translation was entirely subordinate to the critical notes. Most significant of all—the last sentence makes a clear disclaimer of finality for this work by speaking of it as "material that is to help toward the study and final comprehension of this Veda." — C. R. L.]

When, in 1855-6, the text of the Atharva-Veda was published by Professor Roth and myself, it was styled a "first volume," and a second volume, of notes, indexes, etc., was promised. The promise was made in good faith, and with every intention of prompt fulfilment; but circumstances have deferred the latter, even till now. The bulk of the work was to have fallen to Professor Roth, not only because the bulk of the work on the first volume had fallen to me, but also because his superior learning and ability pointed him out as the one to undertake it. It was his absorption in the great labor of the Petersburg Lexicon that for a long series of years kept his hands from the Atharva-Veda—except so far as his working up of its material, and definition of its vocabulary, was a help of the first order toward the understanding of it, a kind of fragmentary translation. He has also made important contributions of other kinds to its elucidation: most of all, by his incitement to inquiry after an Atharva-Veda in Cashmere, and the resulting discovery of the so-called Pāippalāda text, now well known to all Vedic scholars as one of the most important finds in Sanskrit literature of the last half-century, and of which
the credit belongs in a peculiar manner to him. I have also done something in the same direction, by publishing in the Society's Journal in 1862 (Journal, vol. vii.) the Atharva-Veda Prātiṣākhyā, text, translation, notes, etc.; and in 1881 [Journal, vol. xii.] the Index Verborum—which latter afforded me the opportunity to give the pada-readings complete, and to report in a general way the corrections made by us in the text at the time of its first issue. There may be mentioned also the index of prātikas, which was published by Weber in his Indische Studien, vol. iv., in 1857, from the slips written by me, although another (Professor Ludwig) had the tedious labor of preparing them for the press.

I have never lost from view the completion of the plan of publication as originally formed. In 1875 I spent the summer in Germany, chiefly engaged in further collating, at Munich and at Tübingen, the additional manuscript material which had come to Europe since our text was printed; and I should probably have soon taken up the work seriously save for having been engaged while in Germany to prepare a Sanskrit grammar, which fully occupied the leisure of several following years. At last, in 1885-6, I had fairly started upon the execution of the plan, when failure of health reduced my working capacity to a minimum, and rendered ultimate success very questionable. The task, however, has never been laid wholly aside, and it is now so far advanced that, barring further loss of power, I may hope to finish it in a couple of years or so; and it is therefore proper and desirable that a public announcement be made of my intention.

[Statement of its plan and scope and design.]—My plan includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by myself in Europe, but also of the apparatus used by Mr. Shankar Pandurang Pandit in the great edition with commentary (except certain parts, of which the commentary has not been found) which he has been for years engaged in printing in India. Of this extremely well-edited and valuable work I have, by the kindness of the editor, long had in my hands the larger half; and doubtless the whole will be issued in season for me to avail myself of it throughout. Not only his many manuscripts and protriyas (the living equivalents, and in some respects the superiors of
manuscripts) give valuable aid, but the commentary (which, of course, claims to be "Śāyāna's") also has very numerous various readings, all worthy to be reported, though seldom offering anything better than the text of the manuscripts. Second, the readings of the Pāippalāda version, in these parts of the Veda (much the larger half) for which there is a corresponding Pāippalāda text; these were furnished me, some years ago, by Professor Roth, in whose exclusive possession the Pāippalāda manuscript is held. Further, notice of the corresponding passages in all the other Vedic texts, whether Sāṁhitā, Brāhmaṇa, or Sūtra, with report of their various readings. Further, the data of the Anukramaṇī respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the, Kāṇḍika and Vāitāna Sūtras (both of which have been competently edited, the latter with a translation added), with account of the use made in them of the hymns and parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary, wherever this seems worth while, as either really aiding the understanding of the text, or showing the absence of any helpful tradition. Finally, a simple literal translation; this was not originally promised for the second volume, but is added especially in order to help "float" the rest of the material. An introduction and indexes will give such further auxiliary matter as appears to be called for.

The design of the volume will be to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda.

[The purpose and limitations and method of the translation. — In a critique published some six years earlier, in 1886, in the American Journal of Philology, vii. 2-4, Whitney discusses several ways of translating the Upanishads. His remarks on the second "way" leave no doubt that, in making his Veda-translation as he has done, he fully recognized its provisional character and felt that to attempt a definitive one would be premature. His description of the "third way," mutatis mutandis, is so good a statement of the principles which have governed him in this work, that, in default of a better one, it is here reprinted. — C. R. L.]

One way is, to put one's self frankly and fully under the guidance of a native interpreter. . . . Another way would be, to give a conspectus, made as full as possible, of all accessible native interpretations — in connection with which treatment, one could hardly
avoid taking a position of critical superiority, approving and condemning, selecting and rejecting, and comparing all with what appeared to be the simple meaning of the text itself. This would be a very welcome labor, but also an extremely difficult one; and the preparations for it are not yet sufficiently made; it may be looked forward to as one of the results of future study.

A third way, leading in quite another direction, would be this: to approach the text only as a philologist, bent upon making a version of it exactly as it stands, representing just what the words and phrases appear to say, without intrusion of anything that is not there in recognizable form: thus reproducing the scripture itself in Western guise, as nearly as the nature of the case admits, as a basis whereon could afterward be built such fabric of philosophic interpretation as should be called for; and also as a touchstone to which could be brought for due testing anything that claimed to be an interpretation. The maker of such a version would not need to be versed in the subtleties of the later Hindu philosophical systems; he should even carefully avoid working in the spirit of any of them. Nor need he pretend to penetrate to the hidden sense of the dark sayings that pass under his pen, to comprehend it and set it forth; for then there would inevitably mingle itself with his version much that was subjective and doubtful, and that every successor would have to do over again. Working conscientiously as Sanskrit scholar only, he might hope to bring out something of permanent and authoritative character, which should serve both as help and as check to those that came after him. He would carefully observe all identities and parallelisms of phraseology, since in texts like these the word is to no small extent more than the thing, the expression dominating the thought: the more the quantities are unknown, the less will it answer to change their symbols in working out an equation. Of all leading and much-used terms, in case the rendering could not be made uniform, he would maintain the identity by a liberal quotation of the word itself in parenthesis after its translation, so that the sphere of use of each could be made out in the version somewhat as in the original, by the comparison of parallel passages; and so that the student should not run the risk of having a difference of statement which might turn out important covered from his eyes by an apparent identity of phrase — or the contrary.
Nothing, as a matter of course, would be omitted, save particles whose effect on the shading of a sentence is too faint to show in the coarseness of translation into a strange tongue; nor would anything be put in without exact indication of the intrusion. The notes would be prevailingly linguistic, references to parallel passages, with exposition of correspondences and differences. Sentences grammatically difficult or apparently corrupt would be pointed out, and their knotty points discussed, perhaps with suggestions of text-amendment. But it is needless to go into further detail; every one knows the methods by which a careful scholar, liberal of his time and labor toward the due accomplishment of a task deemed by him important, will conduct such a work.
EDITOR’S PREFACE

Whitney’s labors on the Atharva-Veda. — As early as March, 1851, at Berlin, during Whitney’s first semester as a student in Germany, his teacher Weber was so impressed by his scholarly ability as to suggest to him the plan of editing an important Vedic text.1 The impression produced upon Roth in Tübingen by Whitney during the following summer semester was in no wise different, and resulted in the plan for a joint edition of the Atharva-Veda.2 Whitney’s preliminary labors for the edition began accordingly upon his return to Berlin for his second winter semester. His fundamental autograph transcript of the Atharva-Veda Samhitā is contained in his Collation-Book, and appears from the dates of that book3 to have been made in the short interval between October, 1851, and March, 1852. The second summer in Tübingen (1852) was doubtless spent partly in studying the text thus copied, partly in planning with Roth the details of the method of editing, partly in helping to make the tool, so important for further progress, the index of Rig-Veda pratikas, and so on; the concordance of the four principal Saṁhitās, in which, to be sure, Whitney’s part was only “a secondary one,” was issued under the date November, 1852. During the winter of 1852-3 he copied the Prātiṣākhya and its commentary contained in the Berlin codex (Weber, No. 361), as is stated in his edition, p. 334. As noted below (pp. xlv, l), the collation of the Paris and Oxford and London manuscripts of the Atharvan Saṁhitā followed in the spring and early summer of 1853, just before his return (in August) to America. The copy of the text for the printer, made with exquisite neatness in nāgarī letters by Mr. Whitney’s hand, is still preserved.

The Edition of the text or “First volume.” — The first part of the work, containing books i.—xix. of the text, appeared in Berlin with a provisional preface dated February, 1855. The provisional preface announces that the text of book xx. will not be given in full, but only the Kuntāpa-hymns, and, for the rest of it, merely references to the Rig-Veda; and promises, as the principal contents of the second part, seven of the eight items of accessory material enumerated below. — This plan, however, was changed,

1 See the extract from Weber’s letter, below, p. xlv. The text was the Tañtiriya Aranyaka.
2 See the extract from Roth’s letter, below, p. xlv.
3 See below, p. cxvii.
and the second part appeared in fact as a thin *Heft* of about 70 pages, giving book xx. in full, and that only. To it was prefixed a half-sheet containing the definitive preface and a new title-page. The definitive preface is dated October, 1856, and adds an eighth item, exegetical notes, to the promises of the provisional preface. The new title-page has the words "Erster Band. Text," thus implicitly promising a second volume, in which, according to the definitive preface, the accessory material was to be published.

**Relation of this work to the "First volume" and to this Series.** — Of the implicit promise of that title-page, the present work is intended to complete the fulfilment. As most of the labor upon the first volume had fallen to Whitney, so most of the labor upon the projected "second" was to have been done by Roth. In fact, however, it turned out that Roth's very great services for the criticism and exegesis of this Veda took a different form, and are embodied on the one hand in his contributions to the St. Petersburg Lexicon, and consist on the other in his brilliant discovery of the Kashmirian recension of this Veda and his collation of the text thereof with that of the Vulgate. Nevertheless, as is clearly apparent (page xvii), Whitney thought and spoke of this work¹ as a "Second volume of the Roth-Whitney edition of the Atharva-Veda," and called it "our volume" in writing to Roth (cf. p. lxxxvi); and letters exchanged between the two friends in 1894 discuss the question whether the "second volume" ought not to be published by the same house (F. Dümmler's) that issued the first in 1856. It would appear from Whitney's last letter to Roth (written April 10, 1894, shortly before his death), that he had determined to have the work published in the Harvard Series, and Roth's last letter to Whitney (dated April 23) expresses his great satisfaction at this arrangement. This plan had the cordial approval of my friend Henry Clarke Warren, and, while still in relatively fair health, he generously gave to the University the money to pay for the printing.

**External form of this work.** — It is on account of the relation just explained, and also in deference to Whitney's express wishes, that the size of the printed page of this work and the size of the paper have been chosen to match those of the "First volume." The pages have been numbered continuously from 1 to 1009, as if this work were indeed one volume; but, since it was expedient to separate the work into two halves in binding, I have done so, and designated those halves as volumes seven

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¹ In a letter to the editor, dated March 28, 1881, speaking of Roth's preoccupation with Avestan studies, Whitney says: "I fear I shall yet be obliged to do AV. ii. alone, and think of setting quietly about it next year." Again, June 17, 1881, he writes: "I have begun work on vol. ii. of the AV., and am resolved to put it straight through."
and eight of the Harvard Oriental Series. The volumes are substantially bound and properly lettered; the leaves are open at the front; and the top is cut without spoiling the margin. The purpose of the inexpensive gilt top is not for ornament, but rather to save the volumes from the injury by dirt and discoloration which is so common with ragged hand-cut tops. The work has been electrotyped, and will thus, it is hoped, be quite free from the blemishes occasioned by the displacement of letters, the breaking off of accents, and the like.

General scope of this work as determined by previous promise and fulfilment.—Its general scope was determined in large measure by the promise of the definitive preface of the “First volume.” The specifications of that promise were given in eight items as follows:

1. Excerpts from the Prātiṣākhya;
2. Excerpts from the Pada-pāṭha;
3. Concordance of the AV. with other Sanhitās;
4. Excerpts from the ritual (Kāṇḍika);
5. Excerpts from the Amukrāmaṇī;
6. General introduction;
7. Exegetical notes;
8. Critical notes.

Of the above-mentioned promise, several items had meantime been more than abundantly fulfilled by Whitney. In 1862 he published the Prātiṣākhya (item 1), text, translation, notes, indexes, etc. Of this treatise only excerpts had been promised. In 1881 followed the (unpromised) Index Verborum, in which was given a full report of the padareadings (item 2). The Table of Concordances between the several Vedic Sānhitās (1852) and the Index of pratikas of the Atharva-Veda (1857), — the first in large measure, the second in largest measure, the work of Whitney, — went far toward the accomplishment of the next item (item 3). Pupils of the two editors, moreover, had a share in its fulfilment. In 1878 Garbe gave us the Vaiṭāṇa-Sūtra in text and translation; and that was followed in 1890 by Bloomfield’s text of the Kāṇḍika-Sūtra. The inherent difficulties of the latter text and the excellence of Bloomfield’s performance make us regret the more keenly that he did not give us a translation also. The material for report upon the ritual uses of the verses of this Veda (preparative for item 4) was thus at hand.

1 For conscience sake I register my protest against the practice of issuing works in gratuitously confusing subdivisions, as Bände and Hälften and Anhängs- und Lieferungen. In this connection, I add that the page-numbers of the main body of this work, which are of use chiefly to the pressman and the binder and are of minimal consequence for purposes of citation, have been relegated to the inner corner of the page, so that the book and hymn, which are of prime importance for purposes of finding and citation, may be conspicuously and conveniently shown in the outer corners. I hope that such regard for the convenience of the users of technical books may become more and more common with the makers of such books.

2 The published Index gives only the words and references. It is made from a much fuller manuscript Index, written by Whitney on 1721 quarto pages, which quotes the context in which the words appear, and which for the present is in my hands.
Editor's Preface

While making his London collations in 1853 (see below, p. lxxii), Whitney made also a transcript of the Major Anukramaṇi, and subsequently he added a collation of the Berlin ms. thereof (preparative for item 5). — In the course of his long labors upon Atharvan texts, Whitney had naturally made many observations suitable for a general introduction (item 6). Roth had sent him a considerable mass of exegetical notes (item 7). — Furthermore, during the decades in which Whitney had concerned himself with this and the related texts, he had noted in his Collation-Book, opposite each verse of the Atharvan Śaṁhitā, the places in the other texts where that verse recurs, in identical or in similar form, in whole or in part; thus making a very extensive collection of concordances, with the Atharvan Śaṁhitā as the point of departure, and providing himself with the means for reporting upon the variations of the parallel texts with far greater completeness than was possible by means of the Table and Index mentioned above under item 3.

The critical notes. — Of all the eight promised items, the one of most importance, and of most pressing importance, was doubtless the eighth, the critical notes, in which were to be given the various readings of the manuscripts. In his Introductory Note to the Atharvan Prātiṣākhya (p. 338: year 1862), Whitney says:

The condition of the Atharvan as handed down by the tradition was such as to impose upon the editors a duty what in the case of any of the other Vedas would have been an almost inexcusable liberty — namely, the emendation of the text-readings in many places. In so treating such a text, it is not easy to hit the precise mean between too much and too little; and while most of the alterations made were palpably and imperatively called for, and while many others would have to be made in translating, there are also a few cases in which a closer adherence to the manuscript authorities might have been preferable.

The apparatus for ascertaining in any given passage just what the mss. read was not published for more than two decades. Complaints on this score, however, were surely estopped by the diligence and effectiveness with which both editors employed that time for the advancement of the cause of Indic philology. In his Introduction to the Index Verborum (p. 2: year 1880), Whitney says:

There will, of course, be differences of opinion as to whether this [course of procedure] was well-advised — whether they [the editors] should not have contented themselves with giving just what the manuscripts gave them, keeping suggested alterations for their notes; and, yet more, as to the acceptableness of part of the alterations made, and the desirableness of others which might with equal reason have been made. . . . It is sought [in the Index] simply to call attention to all cases in which a published reading differs from that of the manuscripts, as well as to those comparatively infrequent ones where the manuscripts are at variance, and to furnish the means . . . for determining in any particular case what the manuscripts actually read.
Partial Rewriting and Revision by Whitney

Thus the eighth item of the promise also (as well as the second) was fulfilled by the Index. — Desirable as such critical notes may be in connection with the Index, a report of the variants of the European mss. of the Vulgate recension in the sequence of the text was none the less called for. The report is accordingly given in this work, and includes not only the mss. of Berlin, Paris, Oxford, and London, collated before publishing, but also those of Munich and Tubingen, collated twenty years after (see below, p. xlv, note 5, p. lxiv).

Scope of this work as transcending previous promise. — The accessory material of this work, beyond what was promised by the preface of the text-edition, is mentioned in the third paragraph of Whitney's "Announcement," p. xviii, and includes the reports of the readings of the Kashmirian recension and of S. P. Pandit's authorities, extracts from the native commentary, and a translation. For the first, Roth had performed the long and laborious and difficult task of making a careful collation of the Pāippalāda text, and had sent it to Whitney. In his edition published in Bombay, S. P. Pandit had given for the Vulgate recension the variants of the authorities (Indian: not also European) accessible to him, and including not only the variants of manuscripts, but also those of living reciters of the text. The advance sheets of his edition he had sent in instalments to Whitney, so that all those portions for which Pandit published the comment were in Whitney's hands in time to be utilized by him, although the printed date of Pandit's publication (1895-8) is subsequent to Whitney's death.

Evolution of the style of the work. — To elaborate all the varied material described in the foregoing paragraphs into a running commentary on the nineteen books was accordingly Whitney's task, and he was "fairly started" upon it in 1885-6. As was natural, his method of treatment became somewhat fuller as he proceeded with his work. There is in my hands his prior draft of the first four or five books, which is relatively meagre in sundry details. It was not until he had advanced well into the second grand division (books viii.-xii.) that he settled down into the style of treatment to which he then adhered to the end.

Partial rewriting and revision by Whitney. — Thereupon, in order to carry out the early books in the same style as the later ones, it became necessary to rewrite or to revise the early ones. He accordingly did rewrite the first four (cf. p. xcviii below), and to the next three (v., vi., vii.) he gave a pretty thorough revision without rewriting; and at this point, apparently, he was interrupted by the illness which proved fatal. The discussion of the ritual uses in book viii. (supplied by me) would doubtless have been his next task. Not counting a lot of matter for his General Introduction, Whitney's manuscript of his commentary and translation,
as he left it at his death in 1894, consisted of about 2500 folios. Had Whitney lived to see it printed, the editor of this Series would probably have read one set of proofs, and made suggestions and criticisms freely on the margins, which the author would then have accepted or rejected without discussion; and the whole matter, in that case a very simple one, would have been closed by a few lines of kindly acknowledgment from the author in his preface.

Picking up the broken threads.---It is, on the other hand, no simple matter, but rather one of peculiar difficulty and delicacy, to edit such a technical work as this for an author who has passed away, especially if he has been the editor's teacher and friend. The difficulty is increased by the fact that, in the great mass of technical details, there are very many which have to be learned anew by the editor for himself, and others still, which, through long years of labor, have grown so familiar to the author that he has hardly felt any need of making written memoranda of them, and which the editor has to find out as best he can.

Relation of the editor's work to that of the author.---Although Whitney's manuscript of the main body of the work was written out to the end, it was not systematically complete. Thus he had written for book i. (and for that only) a special introduction, showing that he meant to do the like for the other eighteen. Of the General Introduction as it stands, only a very few parts were worked out; for some parts there were only rough sketches; and for very many not even that. And in unnumbered details, major and minor, there was opportunity for long and patient toil upon the task of systematically verifying all references and statements, of revising where need was, and of bringing the whole nearer to an ideal and unattainable completeness. What these details were, the work itself may show. But besides all this, there was the task of carrying through the press a work the scientific importance of which called for the best typographical form and for the utmost feasible accuracy in printing.

Parts for which the author is not responsible.---No two men are alike in the various endowments and attainments that make the scholar; and, in particular, the mental attitude of any two towards any given problem is wont to differ. It is accordingly not possible that there should not be, among the editorial additions to Whitney's manuscript or changes therein, many things which he would decidedly have disapproved. They ought certainly therefore to be marked in such a way that the reader may easily recognize them as additions for which the editor and not the author is responsible; and for this purpose two signs have been chosen, [ and ], which are like incomplete brackets or brackets without the upper horizontal strokes, and which may be called "ell-brackets" and suggest the
initial letter of the editor's name (cf. p. c). Besides the marked additions, there are others, like the paragraphs beginning with the word "Translated," which are not marked. It is therefore proper to give a general systematic account of the editorial additions and changes.

The General Introduction. — This consists of two parts: the first, by the editor; the second, elaborated in part from material left by the author. — Part I. — Besides the topics which unquestionably belong to the General Introduction and are treated in Part II., there are a good many which, but for their voluminousness, might properly enough have been put into the editor's preface. Such are, for example, the discussions of the various critical elements which form the bulk of Whitney's Commentary. I have printed them as Part I. of the General Introduction. The form of presentation is, I trust, such that, with the help of the Table of Contents, the student will be able to find any desired topic very quickly.

The General Introduction: Part II. — Certain general statements concerning the manuscripts and the method of editing, and concerning the text of the Atharva-Veda Samhita as a whole, must needs be made, and are most suitably presented in the form of a general introduction prefixed to the main body of the work. For this Introduction, Whitney left a considerable amount of material. Parts of that material were so well worked out as to be nearly or quite usable for printing: namely, the brief chapter, 8, on the metrical form of the Samhita, and (most fortunately!) nearly all of the very important chapter, 1, containing the description of his manuscripts. The like is true, as will appear from the absence of ellbrackets, of considerable portions of chapter 10, on the extent and structure of the Samhita. — Chapters 2 and 3 (concerning the stanza ātin no devār abhiṣṭaye and the Collation-Book) might have been put in Part I., as being from the editor's hand; but, on the ground of intrinsic fitness, they have been put immediately after the description of the mss.

For chapters 4 and 5 and 6 (on repeated verses, on refrains, and on accent-marks) and chapter 9 (on the divisions of the text), Whitney left sketches, brief and rough, written with a lead-pencil and written (it would seem) in the days of his weakness as he lay on a couch or bed. I have made faithful use of these sketches, not only as indicating in detail the topics that Whitney most desired to treat, but also as giving, or at least suggesting, the language to be used in their treatment. Nevertheless, they have been much rewritten in parts, and in such a way that it is hardly feasible or even worth while to separate the author's part from the editor's. The final result must pass for our joint work. The sketch for chapter 7 (on the orthographic method of the Berlin text) was also a lead-pencil draft; but it was one that had evidently been made years before those last mentioned, and its substance was such as to need only recasting
form, and expansion,—a work which I have carried out with free use of the pertinent matter in Whitney's Pratīcākhyas (cf. p. cxxiii, note).

To revert to chapters 9 and 10 (on the divisions of the text, and on its extent and structure), they are the longest of all, and, next after chapter 1 (on the mss.), perhaps the most important, and they contain the most of what is new. After putting them once into what I thought was a final form, I found that, from the point of view thus gained, I could, by further study, discover a good many new facts and relations, and attain to greater certainty on matters already set forth, and, by rewriting freely, put very many of the results in a clearer light and state them more convincingly. The ell-brackets distinguish in general the editor's part from the author's. If, in these two chapters, the latter seems relatively small, one must not forget its large importance and value as a basis for the editor's further studies.

With the exceptions noted (chapters 2 and 3), it has seemed best, in elaborating this part of the General Introduction, to restrict it to the topics indicated by Whitney's material, and not (in an attempt at systematic completeness) to duplicate the treatise which forms Bloomfield's part of the Grundriss. Bloomfield's plan is quite different; but since a considerable number of the topics are indeed common to both, it seemed better that the treatment of them in this work should proceed as far as possible independently of the treatment in the Grundriss.

The editor's special introductions to the eighteen books, ii.—xix.—Since Whitney's manuscript contained a brief special introduction to the first book, it was probably his intention to write one for each of the remaining eighteen. At all events, certain general statements concerning each book as a whole are plainly called for, and should properly be cast into the form of a special introduction and be prefixed, one to each of the several books. These eighteen special introductions have accordingly been written by the editor, and are, with some trifling exceptions (cf. pages 471–2, 739, 792, 794, 814) entirely from his hand. The paryāya-hymns (cf. p. 471) and the divisions of the paryāya-material (pages 628, 770, 793) called for considerable detail of treatment; similarly the discrepancies between the two editions as respects hymn-numeration (pages 389, 610) and the paryāya-divisions (pages 771, 793); likewise the subject-matter of book xviii. (p. 813); while the supplementary book xix., on account of its peculiar relations to the rest of the text and to the ancillary treatises, called for the most elaborate treatment of all (p. 895).

The special introductions to the hymns: editor's bibliography of previous translations and discussions.—These are contained in the paragraphs beginning with the word “Translated.” — In the introduction to each hymn, in a paragraph immediately following the Anukramaṇi-excerpts, and usually
between a statement as to where the hymn is “Found in Pāipp,” or in other texts, and a statement as to how the hymn is “Used in Kāuç,” Whitney had given in his manuscript a statement as to where the hymn had been previously translated by Ludwig or Grill or some other scholar. For Weber’s and Henry’s translations of whole books, he had apparently thought to content himself by referring once and for all at the beginning of each book to the volume of the Indische Studien or of the Traduction. By a singular coincidence, a very large amount of translation and explanation of this Veda (by Deussen, Henry, Griffith, Weber, Bloomfield: see the table, p. cvii) appeared within three or four years after Whitney’s death. The version of Griffith, and that alone, is complete. As for the partial translations and discussions, apart from the fact that they are scattered through different periodicals and independent volumes, their multiplicity is so confusing that it would be very troublesome in the case of any given hymn to find for oneself just how many of the translators had discussed it and where. I have therefore endeavored to give with all desirable completeness, for every single one of the 588 hymns of books i.–xix. (save ii. 20–23), a bibliography of the translations and discussions of that hymn up to the year 1898 or thereabout. For some hymns the amount of discussion is large: cf. the references for iv. 16; v. 22; ix. 9; x. 7; xvii. 1; xix. 6. At first blush, some may think it “damnable iteration” that I should, for hymn-translations, make reference to Griffith some 588 times, to Bloomfield some 214, to Weber some 179, or to Henry some 167 times; but I am sure that serious students of the work will find the references exceedingly convenient. As noted above, they are given in the paragraphs beginning with the word “Translated.” Although these paragraphs are almost wholly editorial additions, I have not marked them as such by enclosing them in ell-brackets.

I have always endeavored to give these references in the chronological sequence of the works concerned (see the table with dates and explanations at p. cvii). These dates need to be taken into account in judging Whitney’s statements, as when he says “all the translators” understand a passage thus and so. Finally, it is sure to happen that a careful comparison of the views of the other translators will often reveal a specific item of interpretation which is to be preferred to Whitney’s. Here and there, I have given a reference to such an item; but to do so systematically is a part of the great task which this work leaves unfinished.

Added special introductions to the hymns of book xviii. and to some others. -- The relation of the constituent material of the four so-called “hymns” of book xviii. to the Rig-Veda etc. is such that a clear synoptic statement of the provenience of the different groups of verses or of single verses is in the highest degree desirable; and I have therefore endeavored to give such
Editor's Preface

a statement for each of them, grouping the verses into "Parts" according to their provenience or their ritual use or both. An analysis of the structure of the single hymn of book xvii. also seemed to me to be worth giving. Moreover, the peculiar contents of the hymn entitled "Homage to parts of the Atharva-Veda" (xix. 23) challenged me to try at least to identify its intended references; and although I have not succeeded entirely, I hope I have stated the questionable matters with clearness. I have ventured to disagree with the author's view of the general significance of hymn iii. 26 as expressed in the caption, and have given my reasons in a couple of paragraphs. The hymn for use with a pearl-shell amulet (iv. 10) and the hymn to the lunar asterisms (xix. 7) also gave occasion for additions which I hope may prove not unacceptable.

Other editorial additions at the beginning and end of hymns. — Whitney's last illness put an end to his revision of his work before he reached the eighth book, and reports of the ritual uses of the hymns of that book from his hand are insufficient or lacking. I have accordingly supplied these reports for book viii., and further also for x. 5 and xi. 2 and 6, and in a form as nearly like that used by Whitney as I could; but for viii. 8 ("army rites") and x. 5 ("water-thunderbolts"), the conditions warranted greater fulness.1 Whitney doubtless intended to give, throughout his entire work, at the end of anuvākas and books and prāṇāyāmas, certain statements, in part summations of hymns and verses and in part quotations from the Old Anukramani. In default of his final revision, these stop at the end of book vii. (cf. p. 470), and from that point on to the end I have supplied them (cf. pages 475, 481, 516, 737, and so on).

Other additions of considerable extent. — Of the additions in ell-brackets, the most numerous are the brief ones; but the great difficulties of books xviii. and xix. have tempted me to give, in the last two hundred pages, occasional excursuses, the considerable length of which will, I hope, prove warranted by their interest or value. The notes on the following topics or words or verses may serve as instances: twin consonants, p. 832; añjeyyānī, p. 844; su-çānā, p. 853; ātāt, p. 860; dva cikṣipan, p. 875; the pitruṇidhāna ("eleven dishes"), p. 876; vāṇyā etc., p. 880; saṁcātiya, p. 886; on xviii. 4. 86–87; xix. 7. 4; 8. 4; 26. 3; 44. 7; 45. 2 (suḥār etc.); 47. 8; 55. 1, 5.

The seven tables appended to the latter volume of this work. — The list of non-metrical passages is taken from the introduction to Whitney's Index Verborum, p. 5. — The list of hymns ignored by Kāuḍika, p. 1011, is taken from memoranda in Whitney's hand-copy of Kāuḍika. — The

1 It may here be noted that, for the short hymns (books i.–vii.), the ritual uses are given in the prefixed introductions; but that, for the subsequent long hymns, they are usually and more conveniently given under the verses concerned.
Parts for which the Author is not responsible

concordance of the citations of Kāuḍika by the two methods, I have made for those who wish to look up citations as made in the Bombay edition of the commentary. The same purpose is better served by writing the number of each adhāyā, and of each kandika, as numbered from the beginning of its own adhāyā, on the upper right-hand corner of each odd page of Bloomfield’s text. — The concordance of discrepant Berlin and Bombay hymn-numbers I have drawn up to meet a regrettable need. — The concordance between the Vulgate and Kashmirian recensions is made from notes in the Collation-Book, as is explained at p. lxxxv, and will serve provisionally for finding a Vulgate verse in the facsimile of the Kashmirian text. — The table of hymn-titles is of course a mere copy of Whitney’s captions, but gives an extremely useful conspectus of the subjects in general. — The index of the names of the seers is a revised copy of a rough one found among Whitney’s papers. To it I have prefixed a few paragraphs which contain general or critical observations.

The unmarked minor additions and other minor changes. — These are of two classes. The first includes the numerous isolated minor changes about which there was no question, namely the correction of mere slips, the supplying of occasional omissions, and the omission of an occasional phrase or sentence. Of the mere slips in Whitney’s admirable manuscript, some (like “thou hast” at ii. 10. 6, or the omission of “be brought” near the end of the note to ii. 13. 5) are such as the care of a good proof-reader would have set right; but there were many which could be recognized as slips only by constant reference to the original or to the various books concerned. Such are “cold” instead of “heat” for ghrahā in xiii. 1. 52 and 53; “hundred” (life-times) for “thousand” at vi. 78. 3; “Mercury” for “Mars” at xix. 9. 7; “kine” for “bulls” at iii. 9. 2 and “cow” for “bull” at i. 22. 1; शालन for शालन at xvii. 2. 13. At vi. 141. 3 his version read “so let the A śvin make,” as if the text were शालनम् अश्वन. At the end of the very first hymn, Whitney’s statement was, “The Anukṛ. ignores the metrical irregularity of the second pāda”; here I changed “ignores” to “notes.” — He had omitted the words “the parts of” at iv. 12. 7; “a brother” at xviii. 1. 14; “which is very propitious” at xviii. 2. 31; “the Fathers” at xviii. 2. 46. Such changes as those just instanced could well be left unmarked.

The second class has to do with the paragraphs, few in number, the recasting or rewriting of which involved so many minor changes that it was hardly feasible to indicate them by ell-brackets. The note to xviii. 3. 60 is an example. Moreover, many notes in which the changes are duly marked contain other changes which seemed hardly worth marking, as at xix. 49. 2 or 55. 1: cf. p. 806, ¶ 5.
The marked minor additions and other minor changes. — In a work like this, involving so great a mass of multifarious details, it was inevitable that a rigorous revision, such as the author could not give to it, should detect many statements requiring more or less modification. Thus at xix. 40. 2, the author, in his copy for the printer, says: "We have rectified the accent of sumedhās: the mss. and SPP. have sumedhās." In fact, the edition also has sumedhās, and I have changed the statement thus: "[in the edition] we [should have] rectified the accent [so as to read] sumedhās." The changes in the last two books are such that it was often best to write out considerable parts of the printer's copy afresh; yet it was desirable, on the one hand, to avoid rewriting; and, on the other, to change and add in such a way that the result might not show the uncleanness of a clumsily tinkered paragraph. To revise and edit between these two limitations is not easy; and, as is shown by the example just given, there is no clear line to be drawn between what should and what should not be marked. As noted above, it is evident that all these matters would have been very simple if the author could have seen the work through the press.

The revision of the author's manuscript. Verification. — The modifications of the author's manuscript thus far discussed are mostly of the nature of additions made to carry out the unfinished parts of the author's design, and are the modifications referred to on the title-page by the words "brought nearer to completion." The work of revision proper has included a careful verification of every statement of every kind in the commentary so far as this was possible, and a careful comparison of the translation with the original. This means that the citations of the parallel texts have been actually looked up and that the readings have been compared anew in order to make sure that the reports of their variations from the Atharvan readings were correct. This task was most time-consuming and laborious; as to some of its difficulties and perplexities, see below, p. lxiv. Verification means further that the notes of Whitney's Collation-Book and of the Bombay edition and of Roth's collation of the Kashmirian text were regularly consulted to assure the correctness of the author's reports of variants within the Atharvan school; further, that the text and the statements of the Major Anukramanī were carefully studied, and, in connection therewith, the scansion and pāda-division of the verses of the Saṃhitā; and that the references to the Kāučika and Vāitāna Sūtras were regularly turned up for comparison of the sūtras with Whitney's statements. Many technical details concerning these matters are given on pages lxiv ff. of the General Introduction. Since the actual appearance of Bloomfield and Garbe's magnificent facsimile of the birch-bark manuscript
of the Kashmirian text antedates that of this work, the reasons why the facsimile was not used by me should be consulted at p. lxxxv.

Accentuation of Sanskrit words. — In the reports of the readings of accented texts, the words are invariably accented. The Kashmirian text is reckoned as an unaccented one, although it has occasional accented passages. The author frequently introduces Sanskrit words, in parentheses or otherwise, into the translation, and usually indicates their accent. The editor has gone somewhat farther: he has indicated in the translation the accent of the stems of words which happen to occur in the vocative (so sadānvās, ii. 14. 5), except in the cases of rare words whose proper stem-accent is not known (examples in ii. 24); and, in cases where only one member of a compound is given, he has indicated what the accent of that member would be if used independently (so -nithū at xviii. 2. 18, as part of sahdsravyitha; -kṣetra at iii. 3. 4, as part of anyakṣetra; cf. ii. 8. 2).

Cross-references. — Apart from the main purpose of this work, to serve as the foundation of more nearly definitive ones yet to come, it is likely to be used rather as one of consultation and reference than for consecutive reading. I have therefore not infrequently added cross-references from one verse or note to another, doing this even in the case of verses which were not far apart: cf., for example, my reference from vii. 80. 3 to 79. 4 or from vi. 66. 2 to 65. 1.

Orthography of Anglicized proper names. — The translation is the principal or only part of this work which may be supposed to interest readers who are without technical knowledge of Sanskrit. In order to make the proper names therein occurring more easily pronounceable, the author has disregarded somewhat the strict rules of transliteration which are followed in the printing of Sanskrit words as Sanskrit, and has written, for example, Pūshan and Purandhi instead of Pūṣan and Purandhi, sometimes retaining, however, the strange diacritical marks (as in Aṅgiras or Vairuṇa) where they do not embarrass the layman. To follow the rules strictly would have been much easier; but perhaps it was better to do as has been done, even at the expense of some inconsistencies (cf. Vṛitra, Vṛtra, Vṛtra; Savitar).

Editorial short-comings and the chances of error. — Labor and pains have been ungrudgingly spent upon Whitney's work, to ensure its appearance in a form worthy of its great scientific importance; but the work is extensive and is crowded with details of such a nature that unremitting care is needed to avoid error concerning them. Some striking illustrations of this statement may be found in the foot-note below.1 Despite trifling

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1 Thus in the first line of his note on xix. 50. 3, the author wrote taryus instead of torem, taking taryus from the word immediately below torem in the text. This sense-disturbing error was overlooked by the author and Dr. Ryder, and once by me also, although discovered.
inconsistencies of orthography or abbreviation, I trust that a high degree of accuracy in the real essentials has been attained. I dare not hope that my colleagues will not discover blemishes and deficiencies in the work; but I shall be glad if they do not cavil at them. India has much to teach the West: much that is of value not only for its scientific interest, but also for the conduct of our thought and life. It is far better to exploit the riches of Indian wisdom than to spend time or strength in belittling the achievements of one's fellow-workers or of those that are gone.

The biographical and related matter. — The First American Congress of Philologists devoted its session of Dec. 28, 1894 to the memory of Whitney. The Report of that session, entitled "The Whitney Memorial Meeting," and edited by the editor of this work, was issued as the first half of volume xix. of the Journal of the American Oriental Society. The edition was of fifteen hundred copies, and was distributed to the members of the Oriental Society and of the American Philological Association and of the Modern Language Association of America, to the libraries enrolled on their lists, and to some other recipients. Besides the addresses of the occasion, the Report contains bibliographical notes concerning Whitney's life and family, and a bibliography of his writings: but since, strictly speaking, it contains no biography of Whitney, I have thought it well to give in this volume (p. xliii) a brief sketch of his life; and in preparing it, I have made use, not only of the substance, but also, with some freedom, of the form of statement of the autobiography which Whitney published in 1885 (see p. lx). Moreover, since the people into whose hands this work will come are for the most part not the same as those who received the Report, it has been thought advisable to reprint therefrom the editor's Memorial Address (p. xlvii) as a general estimate of Whitney's character and services, and to give, for its intrinsic usefulness, a select list of his writings (p. lvi), which is essentially the list prepared by Whitney for the "Yale Bibliographies" (List, 1893).
General significance of Whitney's work. — Its design, says Whitney (above, p. xix, Announcement), is "to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda." Thus expressly did the author disavow any claim to finality for his work. As for the translation, on the one hand, the Announcement shows that he regarded it as wholly subordinate to his commentary; and I can give no better statement of the principles which have guided him in making it, than is found in the extracts from a critical essay by Whitney which I have reprinted (above, p. xix), and from which moreover we may infer that he fully recognized the purely provisional character of his translation. I am sorry that infelicities of expression in the translation, which are part and parcel of the author's extreme literalness (see p. xciv) and do not really go below the surface of the work, are (as is said below, p. xcviii) the very things that are the most striking for the non-technical reader who examines the book casually.

As for the commentary, on the other hand, it is plain that, taking the work as a whole, he has done just what he designed to do. Never before has the material for the critical study of an extensive Vedic text been so comprehensively and systematically gathered from so multifarious sources. The commentary will long maintain for itself a place of first-rate importance as an indispensable working-tool for the purposes which it is designed to serve. I have put together (below, pages xcii—xciii) a few examples to illustrate the ways in which the commentary will prove useful. A variety of special investigations, moreover, will readily suggest themselves to competent students of the commentary; and the subsidiary results that are thus to be won (the "by-products," so to say), are likely, I am convinced, to be abundant and of large interest and value. Furthermore, we may confidently believe that Whitney's labors will incidentally put the whole discipline of Vedic criticism upon a broader and firmer basis.

Need of a systematic commentary on the Rig-Veda. — Finally, Whitney seems to me to have made it plain that a similar commentary is the indispensable preliminary for the final comprehension of the Rig-Veda. That commentary should be as much better and as much wider in its scope as it can be made by the next generation of scholars; for it will certainly not be the work of any one man alone. It is a multifarious work for which many elaborate preparations need yet to be made. Thus the parallel passages from the Rig-Veda and the other texts must be noted with completeness on the margin of the Rig Sāṁhitā opposite the pādás concerned; for this task Bloomfield's Vedic Concordance is likely to be the most important single instrument. Thus, again, Brāhmaṇa, Čṛāuta, Grhya, and other texts appurtenant to the Rig-Veda, together with Epic and later texts,
should all be systematically read by scholars familiar with Vedic themes and diction, and with an eye open to covert allusion and reference, and should be completely excerpted with the Rik Samhita in hand and with constant references made opposite the Rik verses to the ancillary or illustrative passages which bear upon them. It is idle folly to pretend that this last work would not be immensely facilitated by a large mass of translations of the more difficult texts, accurately made, and provided with all possible ingenious contrivances for finding out quickly the relations between the ancillary texts and the fundamental ones. Thus to have demonstrated the necessity for so far-reaching an undertaking, may prove to be not the least of Whitney's services to Vedic scholarship.

The Century Dictionary. — Doubtless much of the best of Whitney's strength through nearly ten of his closing years was given to the work devolving on him as editor-in-chief of The Century Dictionary, an Encyclopedic Lexicon of the English Language (see p. lx, below). But for that, he might perhaps have brought out this commentary himself. Since I, more than any one else, have personal reasons to regret that he did not do so, there is perhaps a peculiar fitness in my saying that I am glad that he did not. Whoever has visited for example the printing-offices which make the metropolitan district of Boston one of the great centers of book-production for America, and has seen the position of authority which is by them accorded to that admirable work, and has reflected upon the powerful influence which, through the millions of volumes that are affected by its authority, it must thus exercise in the shaping of the growth of our English language, — such an one cannot fail to see that Whitney was broad-minded and wise in accepting the opportunity of superintending the work of its production, even at the risk of not living to see the appearance of the already long-delayed Atharva-Veda. Perhaps his most potent influence upon his day and generation is through his labors upon the Century Dictionary.

Acknowledgments. — I desire in the first place to make public acknowledgment of my gratitude to the late Henry Clarke Warren of Cambridge. He had been my pupil at Baltimore; and, through almost twenty years of intimate acquaintance and friendship, we had been associated in our Indian studies. To his enlightened appreciation of their value and potential usefulness is due the fact that these dignified volumes can now be issued; for during his lifetime he gave to Harvard University in sundry
instalments the funds with which to pay for the printing of Whitney's commentary. Whitney was professor at Yale; the editor is an alumnus of Yale and a teacher at Harvard; and Warren was an alumnus of Harvard. That the two Universities should thus join hands is a matter which the friends of both may look upon with pleasure, and it furnishes the motif for the dedication of this work. But I am glad to say that learning, as well as money, was at Mr. Warren's command for the promotion of science. Before his death there was issued his collection of translations from the Pāli which forms the third volume of this Series and is entitled "Buddhism in Translations," a useful and much-used book. Moreover, he has left, in an advanced state of preparation for press, a carefully made edition and a partial translation of the Pāli text of Buddhaghosa's famous encyclopedic treatise of Buddhism entitled "The Way of Purity" or Visuddhi-Magga. It is with gladness and hope that I now address myself to the arduous and happy labor of carrying Mr. Warren's edition through the press.

Next I desire to express my hearty thanks to my former pupil, Dr. Arthur W. Ryder, now Instructor in Sanskrit at Harvard University, for his help in the task of verifying references and statements and of reading proofs. He came to assist me not long after the close of his studies with Professor Geidner, when I had got through with a little more than one third of the main body of Whitney's commentary and translation. For books i.–vii., I had revised the manuscript and sent it to press, leaving the verification to be done with the proof-reading and from the proofsheets. Dr. Ryder's help began with the verification and proof-reading of the latter half of book vi.; but from the beginning of book viii., it seemed better that he should forge ahead and do the verification from the manuscript itself, and leave me to follow with the revision and the supplying of the missing portions and so on. His work proved to be so thoroughly conscientious and accurate that I was glad to trust him, except of course in cases where a suspicion of error was aroused in one or both of us. A few times he has offered a suggestion of his own; that given at p. 739 is so keen and convincing that greater boldness on his part would not have been unwelcome. To my thanks I join the hope that health and other opportunities may long be his for achieving the results of which his literary sense and scholarly ideals give promise.

Mrs. Whitney, upon turning over to me her husband's manuscript of this work, together with his other manuscript material therefor, was so kind as to lend me a considerable number of his printed books, some of which, in particular his copy of the Kāuçika Sūtra, have been a great convenience by reason of their manuscript annotations. It is a pleasure to be able to make to Mrs. Whitney this public expression of my thanks.
To my neighbor, Miss Maria Whitney, I am indebted for the loan of the medallion from which the noble portrait of her brother, opposite page xliii, has been made. The medallion is a replica of the one in the Library of Yale University, and is a truthful likeness.

Of an occasional friendly turn from Professors Theobald Smith, George F. Moore, and Bloomfield, and from Dr. George A. Grierson, I have already made note (see pages 242, 756, 983, 243). Professors Bloomfield and Garbe allowed me to reproduce here a specimen leaf from their beautiful facsimile of the Kashmirian text. Professors Cappeller and Hopkins and Jacobi were so good as to criticize my Sanskrit verses. In particular, I thank my colleague, Professor Morris H. Morgan, for his kindness in putting the dedication into stately Latin phrase.

It is with no small satisfaction that I make public mention of the admirable work of the Athenæum Press (situated in Cambridge) of Messrs. Ginn and Company of Boston. The Hindus sometimes liken human effort to one wheel of a cart. Fate, indeed, may be the other; but our destiny, they say, is not accomplished without both elements, just as there is no progress without both wheels. It is so with a book: good copy is one wheel; and a good printing-office is the other. Whitney’s long experience was guarantee for the prior requisite; and the other I have not found lacking. The way has been a long one, with plenty of places for rough jolting and friction; but the uniform kindness and the alert and intelligent helpfulness of all with whom I have had to do at the Press have made our progress smooth, and I am sincerely grateful.

Human personality and the progress of science. — Had Whitney lived to see this work in print and to write the preface, his chief tribute of grateful acknowledgment would doubtless have been to his illustrious preceptor and colleague and friend whose toil had so largely increased its value, to Rudolph Roth of Tübingen. Whitney, who was my teacher, and Roth, who was my teacher’s teacher and my own teacher, both are passed away, and Death has given the work to me to finish, or rather to bring nearer to an ideal and so unattainable completeness. They are beyond the reach of human thanks, of praise or blame: but I cannot help feeling that even in their life-time they understood that Science is concerned only with results, not with personalities, or (in Hindu phrase) that the Goddess of Learning, Sarasvati or Vāc, cares not to ask even so much as the names of her votaries; and that the unending progress of Science is indeed like the endless flow of a river.

1 These, I trust, will not be wholly unpleasing to my pundit friends in India, who, as they will find the thought in part un-Indian, will not, I hope, forget that it was primarily and designedly conceived in Occidental form. Their great master, Daunin, has a kind word for men in my case at the close of the first chapter of his Poetics.
Teacher and teacher's teacher long had wrought
Upon these tomes of ancient Hindu lore,
Till Death did give to one whom both had taught
The task to finish, when they were no more.

'Tis finished,—yet unfinished, like the flow
Of water-streams between their banks that glide;
For Learning's streams, that down the ages go,
Flow on for ever with a swelling tide.

Here plodding labor brings its affluent brook;
There genius, like a river, pours amain:
While Learning—ageless, deathless—scarce will look
To note which ones have toiled her love to gain.

Alike to her arc river, brook, and rill,
That in her stately waters so combine,
If only all who choose may drink their fill,
And slake the thirst to know, the thirst divine.

The Gita's lesson had our Whitney learned—
To do for duty, not for duty's need.
And, paid or unpaid be the thanks he earned,
The thanks he recked not, recked alone the deed.

Here stands his book, a mighty instrument,
Which those to come may use for large emprise.
Use it, O scholar, ere thy day be spent.
The learner dieth, Learning never dies.
एकाधिकृतोऽक्षरवाच्योऽस्मिनं
प्राचार्यहृदयं शिवेन वर्धितम्।
शिष्याय गुरुवर्योऽस्मात्
प्राचीनवियालयापुरानं वाहे॥

समासेवेवसमासमायोऽि
विभागं संपन्नवार्थीघवत्।
शास्त्रदर्थं प्रयोगितं ह्यानवकं:
प्रवर्तयीक्रम समाप्तं यथे॥

श्रीकुशमादल्पपदेशसुपाणां
क्ष्यायते (क्षत्रियमिश्रित) ॥
श्रीरत्नपुण्डरिकाचापासिता
भक्ति नामापि तु वाक्य प्रकटम्॥

विवामुखोऽथ निन्दयिखहानं
यो वा कुक्कुशं सम्प्रृद्धिरतयोऽ॥
विभास्य चतु गृहिता: परिव्यङ्क्ति
मादाइयं नी सुकृति सरस्ती॥

श्रीकृष्णिणा कर्माक्रमसंध्वं
रीतीपदेशारं विद्या: वर्धितम्।
श्रीमण्डलिनि वस्त्व तेन गाहिता
लोकार्यायितं सल्लेखं स:॥

प्रथयं नांहिमं लविचार्य योजये
वेदार्थमत्यत्यहस्तः साधणम॥
विवार्णिं सहरति चतुष्य सभो
विषयं तु नेत्र सिद्धिः कार्यं ॥

C. R. L

Cranberry Isles, Maine,
Summer, 1904.
BRIEF SKETCH OF WHITNEY'S LIFE

BY THE EDITOR

William Dwight Whitney was born at Northampton, Massachusetts, February 9, 1827, and died at New Haven, Connecticut, on Thursday, June 7, 1894, aged sixty-seven years, and nearly four months. He was son of Josiah Dwight and Sarah (Williston) Whitney. The father, Josiah Dwight Whitney (1786–1869), was born in Westfield, oldest son of Abel Whitney (Harvard, 1773) and of Clarissa Dwight, daughter of Josiah Dwight. The mother was daughter of the Rev. Payson Williston (Yale, 1783) of Easthampton, and sister of the Hon. Samuel Williston, the founder of Williston Seminary. The father was a business man in Northampton, and later manager, first as cashier and then as president, of the Northampton Bank, and was widely and honorably known for his ability and integrity. William was one of a goodly family of children, of whom may be named, as devoted to scientific and literary pursuits, the eldest, Josiah Dwight Whitney (Yale, 1839), for a long time the head of the Geological Survey of California and from 1865 to 1896 Professor of Geology in Harvard University; Miss Maria Whitney, the first incumbent of the chair of Modern Languages in Smith College; James Lyman Whitney (Yale, 1856), since 1869 a member of the Administrative Staff of the Boston Public Library and its head from 1899 to 1903; and Henry Mitchell Whitney (Yale, 1864), from 1871 to 1899 Professor of English in Beloit College.

Whitney made his preparation for college entirely in the free public schools of his native town, entered the Sophomore class of Williams College in 1842, and was graduated in 1845. He then spent three full years in service in the bank, under his father. Early in 1848 he took up the study of Sanskrit. In the spring of 1849 he left the bank; spent the summer as assistant in the Geological Survey of the Lake Superior region, and in the autumn went for a year to New Haven, to continue his Sanskrit studies under Professor Edward E. Salisbury and in company with James Hadley, and to prepare for a visit to Germany, already planned. On May 22, 1850, he was elected a corporate member of the American Oriental Society. He sailed (for Bremen) September 20, 1850. The next three winters were passed by him in Berlin and the summers of 1851 and 1852 in Tübingen, chiefly under the instruction of Professors...
Albrecht Weber and Rudolph Roth respectively, but also of Professor Lepsius and others. Already during his first summer with Roth, the edition of the Atharva-Veda was planned. In October, 1851, he began copying the Berlin manuscripts of the text, and finished that work in March, 1852. Leaving Berlin in March, 1853, he stayed seven weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned to America, arriving in Boston August 5.

Before quitting Germany, he received an invitation to return to Yale College as Professor of Sanskrit, but not until August, 1854, did he go there to remain. His election was dated May 10, 1854, so that his term of service exceeded forty years. The events of such a life as his are, so far as they concern the outside world, little else than the succession of classes instructed and of literary labors brought to a conclusion. It may be noted, however, that very soon after their marriage, Mr. and Mrs. Whitney went, partly for health and partly for study, to spend somewhat a year in France and Italy (November, 1856 to July, 1857), passing several months at Rome. In 1873 he took part in the summer campaign of the Hayden exploring expedition in Colorado, passing two full months on horseback and under canvas, coursing over regions which in good part had been till then untrodden by the feet of white men, and seeing Nature in her naked grandeur — mounting some nine times up to or beyond the altitude of 14,000 feet. In the summer of 1875 Mr. Whitney visited England and Germany, mainly for the collection of further

1 In a letter to Salisbury from Weber (see JAOS. iii. 215), dated Berlin, March 29, 1851. Weber writes: "I have already had the pleasure of instructing two of your countrymen in Sanskrit, Mr. Wales and Mr. Whitney. Mr. Whitney certainly entitles us to great hopes, as he combines earnestness and diligence with a sound and critical judgment. I hope to induce him to undertake an edition of the Taittiriya-Aryayaka, one of the most interesting Vedic Scriptures." Whitney's fellow-student was Dr. Henry Ware Wales (Harvard, 1878), who had already, nearly two years before, by a will dated April 24, 1849, provided for the endowment of the Wales Professorship of Sanskrit in Harvard University, which was established in due course January 26, 1903, and to which the editor of these volumes was elected March 23, 1903.

2 This appears from the following portion (see JAOS. iii. 216: cf. also p. 501) of an interesting letter from Roth, dated Tübingen, August 2, 1851: "I have had for a scholar, through this summer, one of your countrymen, Mr. Whitney of Northampton. Through the winter, he will reside in Berlin, in order to collect there whatever can be found for the Atharvaveda, and then return here with what is brought together. We shall then together see what can be done for this Veda, hitherto without a claimant, which I consider as the most important next to the Rigveda." Cf. Roth's letter of November 18, 1894, JAOS. xix. 100.

3 The date given on p. 1 is not quite correct: see p. cxviii.


5 In particular, Munich and Tübingen (cf. JAOS. x., p. cxviii, = JAOS. for Nov. 1875). At that time, the editor of these volumes was residing at Tübingen as a pupil of Roth and as one of the little group to which belonged Garbe, Geldner, Kaegi, and Lindner. Whitney's arrival (July 6) was a great event and was hailed with delight. It may be added that it was the privilege of Whitney and myself to take part in the memorable feast given at Jena by Böhtlingk on his sixtieth birthday, June 11, 1875, in celebration of the completion of the great Sanskrit Lexicon.
material for the Atharva-Veda. In 1878 he went to Europe with his wife and daughters, to write out his Sanskrit Grammar and carry it through the press, and spent there fifteen months, chiefly at Berlin and Gotha.

Of Whitney's scientific writings, the most important ones ¹ (since they are scattered among many other bibliographical items: pages lvi to lix) may here be briefly enumerated in several groups of related works. — 1. The edition of the Atharva-Veda; the Alphabetisches Verzeichniss der Versanfänge der Atharva-Saṁhitā; the Atharva-Veda Prātiṣākhya; the Index Verborum; to which must now be added the two present volumes of critical commentary and translation. In the same general category belongs his Tāttviriya Prātiṣākhya. As a part of the fruit of his Sanskrit studies must be mentioned also the Sūrya-Siddhānta; and, finally, his Sanskrit Grammar, with its Supplement, The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language. — 2. His chief contributions to general linguistics are comprised in his Language and the Study of Language and in the two series of Oriental and Linguistic Studies and in his Life and Growth of Language. Here may be mentioned his article on "Language" in Johnson's Cyclopaedia (vol. ii., 1876) and that on "Philology" in the Encyclopaedia Britannica (vol. xviii., 1885). — 3. His principal text-books are his German Grammars (a larger and a smaller) and Reader and Dictionary, his Essentials of English Grammar, and his French Grammar. Important as an influence upon the conservation and growth of the English language is his part in the making of The Century Dictionary (see p. xxxviii).

Of Whitney's minor writings, those which he included in the Yale Bibliographies (p. lvi, below) extending to 1892, with a few others, are enumerated in the List below. A much fuller list, comprising 360 numbers, was published in the Memorial Volume, pages 121-150. One reason for putting some of the lesser papers into the last-mentioned list was to show the versatility of Mr. Whitney's mind and the wide range of his interests.

Mr. Whitney's services to science were recognized by scholars and learned corporations. Thus he received the honorary degree of Doctor of Philosophy from the University of Breslau in 1861; that of Doctor of Laws from Williams College in 1868, from the College of William and Mary (Virginia) in 1869, from the University of St. Andrews (Scotland) in 1874, from Harvard in 1876, and from the University of Edinburgh in 1889. He was a member of the American Philosophical Society (Philadelphia) and of the National Academy of Sciences (Washington). He was an honorary member of the Oriental or Asiatic societies of Great

¹ Some estimate of their general significance is given below, pages li to liii.
Britain and Ireland, of Japan, of Germany, of Bengal, of Peking, and of Italy; and of the Philological Society of London. He was a member or correspondent of the Royal Academy of Berlin, of the Royal Irish Academy, of the Imperial Academy of St. Petersburg, of the Institute of France, of the Royal Academy in Turin, of the Lincei in Rome, of the Royal Danish Academy, and so on. He was a Fellow of the Royal Society of Edinburgh. In 1881 he was made a Foreign Knight of the Prussian Order pour le mérite, being elected to fill the vacancy occasioned by the death of Thomas Carlyle.

On the 27th of August, 1856, Mr. Whitney married Miss Elizabeth Wooster Baldwin, daughter of Roger Sherman and Emily (Perkins) Baldwin of New Haven. Mr. Baldwin, a lawyer of the highest rank, had been Governor of Connecticut and Senator in Congress, and inherited his name from his grandfather, Roger Sherman, a signer of the Declaration of Independence, and one of the committee charged with drawing it up. Miss Baldwin was a great-great-granddaughter of Thomas Clap, President of Yale from 1740 to 1766. Mr. and Mrs. Whitney had six children, three sons and three daughters. The daughters, Marian Parker and Emily Henrietta and Margaret Dwight, with their mother, survive their father; as does also one son, Edward Baldwin, a lawyer of New York City, Assistant Attorney-General of the United States from 1893 to 1897. He married Josepha, daughter of Simon Newcomb, the astronomer, and one of their children, born August 26, 1899, bears the name of his grandfather, William Dwight Whitney.
LADIES AND GENTLEMEN, — There are some among us who can remember the time when "a certain condescension in foreigners" easily gave us pain. There was little achievement behind us as a people to awaken us to national self-consciousness and to a realizing sense of our own great possibilities. Time is changing all that. The men have come, and some, alas! are already gone, of whose achievements we may well be proud wherever we are. In the battles for the conquests of truth there are no distinctions of race. It needs no international congress to tell us that we belong to one great army. But to-night — as the very titles of these gathered societies show — Science has marshalled us, her fifties and her hundreds, as Americans. We look for the centurion, for the captain of the fifties; and he is no more! And we call, as did David, lamenting for Abner, "Know ye not that there is a prince and a great man fallen this day in Israel," yea, and like Jonathan, "in the midst of the battle?"

It is in the spirit of generous laudation that we are assembled to do honor to our illustrious countryman. And it is well. We may praise him now; for he is gone. But I cannot help thinking of a touching legend of the Buddha. Nigh fifty years he has wandered up and down in changes — land, teaching and preaching. And now he is about to die. Flowers fall from the sky and heavenly choirs are heard to sing his praise, "But not by all this," he answers, — "but not by all this, O Ananda, is the Teacher honored; but the disciple who shall fulfill all the greater and lesser duties, — by him is the Teacher honored." It is fitting, then, that we pause, not merely to praise the departed, but also to consider the significance of a noble life, and the duties and responsibilities which so great an example urges upon us, — in short, the lesson of a life of service.

It would be vain to endeavor, within the narrow limits which the present occasion imposes, to rehearse or to characterize with any completeness the achievements that make up this remarkable life. Many accounts of it have been given of late in the public prints. Permit me rather to lay before you, by way of selection merely, a few facts concerning Mr. Whitney which may serve to illustrate certain essential features of his character and fundamental motives of his life.

And indubitably first in importance no less than in natural order is the great fact of his heredity. William Dwight Whitney was born, in 1827, at Northampton, Massachusetts, and in his veins flowed the best blood of a typical New England community, of the Dwights and the Hawleys, — heroes of the heroic age of Hampshire. His stock was remarkable for sturdy vigor, both of body and of intellect, and was in fact that genuine aristocracy which, if it be true to its traditions, will remain — as for generations

1 Most notable among them is the one by Professor Thomas Day Seymour of Yale, in the "American Journal of Philology," vol. 15.
it has been — one of the prime guarantees of the permanence of democracy in America.

Few places in this land have produced a proportionately greater number of distinguished people than has Northampton. Social advantages were thus added to those of birth, and to all these in turn the advantages of dwelling in a region of great natural beauty.

It was in William Whitney's early infancy that his father moved into a dwelling built off the precise site of the Jonathan Edwards house. This dwelling was the second in a row of six neighboring houses, all of which could boast of more or less notable occupants. In the first lived Dr. Seeger, who was educated at the same school and time as Schiller, at "the Solitude." Beyond the Whitneys' was the house in which lived Lewis S. Hopkins, the father of Edward W. Hopkins, the Sanskrit scholar of Irvan Mawr. The fourth was the original homestead of the Timothy Dwights, in which the first Yale President of that name, and Theodore, the Secretary of the Hartford Convention and founder of the New York "Daily Advertiser," were born, both grandsons of Jonathan Edwards. The adjoining place was the home of the elder Sylvester Judd, and of his son Sylvester, the author of "Margaret;" and the sixth house was occupied by the Italian political exile, Gerhardi, and later by Dr. William Allen, ex-President of Bowdoin College.

Whitney was a mere boy of fifteen when he entered Williams College as a sophomore. Three years later (in 1843) he had easily outstripped all his classmates and graduated with the highest honors; and with all that, he found ample time to range the wooded hills of Berkshire, collecting birds, which he himself set up for the Natural History Society. The next three or four years were spent by him as clerk in the Northampton Bank, with accounts for his work. German and Swedish for his studies, ornithology and botany for his recreations, and music for his delight, — unless one should rather say that all was his delight. These oft-mentioned studies in natural history I should not linger over, save that their deep significance had hardly been adverted upon in public. They mean that, even at this early age, Whitney showed the stuff which distinguishes the genuine man of science from the jobbers and peddlers of learning. They mean that, with him, the gift of independent and accurate observation was inborn, and that the habit of unprejudiced reflection upon what he himself saw was easily acquired.

This brings us to a critical period in the determination of his career. In the encyclopedias, Whitney is catalogued as a famous Indianist, and so indeed he was. But it was not because he was an Indianist that he was famous. Had he devoted his life to the physical or natural sciences, he would doubtless have attained to equal, if not greater, eminence. Truly, it is not the what, but the how? That he did devote himself to Indology appears to be due to several facts which were in themselves and in their concomitance accidental. First, his elder brother, Josiah, now the distinguished professor of geology at Harvard University, on his return from Europe in 1847, had brought with him books in and on many languages, and among them a copy of the second edition of Bopp's Sanskrit Grammar. Second, it chanced that the Rev. George E. Day, a college-mate at Yale of Professor Salisbury, was Whitney's pastor. And third, he met with Edward Desor.

There is in possession of Professor Whitney of Harvard a well-worn volume of his father's called the Family Fact-book. It is, I am sure, no breach of confidence if I say, in passing, that this book, with its varied entries in all varied moods and by divers gifted hands, is the reflex of a most remarkable family life and feeling. In it, among many other things, are brief autobiographic annals of the early life of William Whitney, and in its proper place the following simple entry: "In the winter of 1848-49 commenced the study of Sanskrit, encouraged to it by Rev. George E. Day. In June, 1849, went out with Josiah to Lake Superior as 'assistant sub-agent' on the Geological
Survey.” To William Whitney were intrusted the botany, the barometrical observations, and the accounts. And although the ornithology was not formally intrusted to him, there is abundant evidence that he was habitually on the look-out for the birds, with keen eye and with attentive ear. He must, already, in the spring, have made substantial progress by himself in Sanskrit; for his article (almost the first that he published) entitled “On the Sanskrit Language,” a translation and abridgment of von Böhlen, appeared in the August number of the “Bibliotheca Sacra” for 1849, and must therefore have been finished before he left home. With him, accordingly, he took his brother’s copy of Bopp.

Besides the two brothers, there was a third man-of-power in the little company that spent the summer among the swamps and mosquitoes of the great copper region. That man was Eduard Desor, already a young naturalist of distinction, and afterward famous both in science and in public life in Switzerland. He had come only a short time before, with Agassiz, and as his friend and intimate associate in scientific undertakings, from Neufchâtel to Cambridge. He was by nature full of the purest love for science; and that love had been quickened to ardent enthusiasm by his own work, and by his intercourse with other bright minds and eager workers whom he had known in Paris and Neufchâtel and in the Swiss glacier-camps of Agassiz. Small wonder if the intimate relations of that summer’s camp-life in common gave opportunity for potent influence of the brilliant young Huguenot upon the brilliant young Puritan. It is to Desor, and to his words and example, that my Cambridge colleague attributes in large measure his brother’s determination to devote himself to a life of science rather than to business or to one of the learned professions. That the chosen department was Sanskrit may be ascribed in part to the accident of the books thrown in his way; in part to the interest of the language and antiquities of India, intrinsically and as related to our own; and in part to the undeniable fascination which the cultivation of the virgin soil of an almost untrodden field has for a mind of unusual energy, vigor, and originality.

William Whitney has left a full and interesting journal of this summer. Tuesday, July 24, while waiting for the uncertain propeller to come and rescue them from the horrible insect pests, he writes from Copper Harbor: “For my part, I intend attacking Sanskrit grammar to-morrow.” And then, on Wednesday: “I have, after all, managed to get thro the day without having recourse to the Sanskrit, but it has been a narrow escape.” And five weeks later, from Carp River: “Another day of almost inaction, most intolerable and difficult to be borne. How often have I longed for that Sanskrit grammar which I so foolishly sent down before me to the Sault! ”

The autumn of 1849, accordingly, found him at New Haven, and in company with Professor Hadley, studying under Edward Elbridge Salisbury, the Professor of the Arabic and Sanskrit Languages and Literature. The veteran Indologist of Berlin, Professor Weber, has said that he and Professor Roth account it as one of their fairest honors that they had Whitney as a pupil. To have had both a Whitney and a Hadley at once is surely an honor that no American teacher in the departments here represented this evening can match. In a man whose soul was beclouded with the slightest mist of false pretension or of selfishness, we may well imagine that the progress of such pupils might easily have occasioned a pang of jealousy. But Mr. Salisbury’s judgment upon them illuminates his own character no less than that of his pupils when he says, “Their quickness of perception and unerring exactness of acquisition soon made it evident that the teacher and the taught must change places.”

We have come to the transition period of Whitney’s life. He is still a pupil, but already also an incipient master. “1850, Sept. 20. Sailed for Germany in the steamer
Memorial Address by the Editor

Washington. Spent three winters in Berlin, studying especially with Dr. Weber, and two summers in Tübingen, Württemberg, with Professor Roth. Thus runs the entry in the Fact-book. A few lines later we read: "Leaving Berlin in April, 1853, stayed six weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned in the steamer Niagara, arriving in Boston Aug. 5." Such is the modest record that covers the three momentous years of the beginning of a splendid scientific career. For in this brief space he had not only laid broad and deep foundations, by studies in Persian, Arabic, Egyptian, and Coptic, but had also done a large part of the preliminary work for the edition of the Atharva-Veda,—as witness the volumes on the table before you, which contain his Berlin copy of that Veda and his Paris, Oxford, and London collations.

Meantime, however, at Yale, his honored teacher and faithful friend, Professor Salisbury, "with true and self-forgetting zeal for the progress of Oriental studies" (these are Mr. Whitney's own words), had been diligently preparing the way for him; negotiating with the corporation for the establishment of a chair of Sanskrit, surrendering pro tanto his own office, and providing for the endowment of the new chair; leaving, in short, no stone unturned to insure the fruitful activity of his young colleague. Nor did hope wait long upon fulfilment; for in 1856, only a trifle more than two years from his induction, Whitney had, as joint editor with Professor Roth, achieved a most distinguished service for science by the issue of the editio princeps of the Atharva-Veda, and that before he was thirty.

In September, 1869,—that is to say, in the very month in which began the first college year of President Eliot's administration,—Whitney was called to Harvard. It reflects no less credit upon Mr. Eliot's discernment of character and attainments than upon Mr. Whitney's surpassing gifts that the youthful president should turn to him, among the very first, for aid in helping to begin the great work of transforming the provincial college into a national university. The prospect of losing such a man was matter of gravest concernment to all Yale College, and in particular to her faithful benefactor, Professor Salisbury. Within a week the latter had provided for the endowment of Mr. Whitney's chair upon the ampler scale made necessary by the change of the times; and the considerations which made against the transplanting of the deeply rooted tree had, unhappily for Harvard, their chance to prevail, and Whitney remained at New Haven.

It was during his studies under Mr. Salisbury, in May, 1850, that he was elected a member of the American Oriental Society. Mr. Salisbury was the life and soul of the Society, and, thanks to his learning, his energy, and his munificence, the organization had already attained to "standing and credit in the world of scholars." Like him, Mr. Whitney was a steadfast believer in the obligation of which the very existence of these assembled societies is an acknowledgment,—the obligation of professional men to help in "co-operative action in behalf of literary and scientific progress;" and, more than that, to do so at real personal sacrifice.

The first meeting at which Mr. Whitney was present was held October 26, 1853. More than thirty-three years passed, and he wrote from the sick-room: "It is the first time in thirty-two years that I have been absent from a meeting of the American Oriental Society, except when out of the country." His first communication to the Society was read by Mr. Salisbury, October 13, 1852; and his last, in March, 1894, at the last meeting before his death. Of the seven volumes, vi.–xii., of the Society's Journal, more than half of the contents are from his pen, to say nothing of his numerous and important papers in the Proceedings. In 1857, the most onerous office of the Society, that of
An Estimate of Whitney's Character and Services

Corresponding Secretary, which from the beginning carried with it the duty of editing the publications, was devolved upon him; and he bore its burdens for twenty-seven years. Add to this eighteen years as Librarian and six as President, and we have an aggregate of fifty-one years of official service. The American Philological Association, too, is under deep obligation to Whitney. He was one of its founders, and, very fittingly, its first president. For many years he was one of the most constant attendants at its meetings, a valued counsellor, and one of its most faithful helpers and contributors.

Some might think it a matter of little importance, but it is certainly a significant one, that, after paying his Oriental Society assessments for about thirty-five years, at last, and when facing mortal illness, he paid over the considerable sum required to make himself a life member. A little later, — for the candle still burned, — and with strictest injunction of secrecy during his lifetime, he sent to the Treasurer his check for a thousand dollars of his modest savings, to help toward defraying the Society's expenses of publication, and in the hope that it might serve as a "suggestion and encouragement to others to do likewise."

Added to all this was his service in keeping up the very high scientific standard of the Society's publications. The work of judging and selecting required wide knowledge, and the making of abstracts much labor; while the revision or recasting of the papers of tyros unskilled in writing demanded endless painstaking, not always met by gratitude and docility. All this cost him a lavish bestowal of time, of which hardly any one in the Society knew, and that for the reason that he took no steps to have them know. So exemplary was his freedom from self-seeking in all his relations with the Society.

The rehearsal of the titles of Mr. Whitney's books and treatises would give to this address too much the character of a bibliographical essay; and, besides, it would merely tend to impress hearers who are accustomed to count volumes rather than to weigh them. His distinguishing qualities, as reflected in his work, are everywhere so palpable that it is not hard to describe them. Perhaps the most striking and pervading one is that which Professor Lounsbury calls his "thorough intellectual sanity." In reading his arguments, whether constructive or critical, one can hardly help exclaiming, How near to first principles are the criteria of the most advanced theories and high-stepping deliverances! With him, the impulse to prick the bubble of windy hypothesis upon the diamond-needle (as the Hindus call it) of hard common-sense was often irresistible, and sometimes irresistibly funny. Witness this passage from his boyish journal:

"On entering the river [the St. Mary's], we found ourselves in an archipelago of small islands, which stretches from the Sault down to the foot of the Georgian Bay. — says [that] —— actually visited thirty-six thousand such islands, . . . which in my opinion is a whopper. To have done it, he must have stopped upon ten a day, every day for ten years." This may seem trivial. In fact, it is typical. It is in essence the same kind of treatment that he gave in later life to any loose statement or extravagant theory, although printed in the most dignified journal and propounded by the most redoubtable authority.

Breadth and thoroughness are ever at war with each other in men, for that men are finite. The gift of both in large measure and at once, — this marks the man of genius. That the gift was Whitney's is clear to any one who considers the versatility of his mind, the variousness of his work, and the quality of his results. As professor of Sanskrit, technical work in grammar, lexicography, text-criticism, and the like, lay nearest to him; but with all this, he still found strength to illuminate by his insight many questions of general linguistic theory, the origin of language, phonetics, the difficult subject of Hindu astronomy and the question of its derivation, the method and

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technique of translation, the science of religion, mythology, linguistic ethnology, alphabets, and paleography, and much else. Astonishing is the combination of technical knowledge in widely diverse fields which appears in his elaborately annotated translation of the famous Sanskrit astronomical treatise called Sūryasiddhānta, and which, again, he brought to bear upon his criticisms of earlier and later attempts to determine the age of the Veda by its references to solar eclipses, and by its alleged implications respecting the place of the equinoctial colures.

But not only in respect of contents were Whitney's writings of conspicuous merit; he had also the sense of form and proportion, that sense for lack of which the writings of many a scholar of equal learning are almost nugatory. At twenty-two, his English style had the charms of simplicity, clearness, and vigor, and they held out to the last. And what could be more admirable than his beautiful essay, — a veritable classic, — "The Vedic Doctrine of a Future Life"? His subjects, indeed, if treated seriously, do not lend themselves to the graces of rhetorical or ornate writing; and his concise and pregnant periods sometimes mock the flippant or listless reader. But his presentation, whether of argument or of scientific generalization, is always a model of lucidity, of orderly exposition, and of due subordination of the parts. This was a matter on which he felt deeply; for his patience was often sorely tried by papers for whose slovenliness in diction, arrangement, and all the externals of which he was a master, the authors fondly thought that their erudition was forsooth an excuse.

Indeed, for the matter of printer's manuscript, more than once has Boechtingk, the Nestor of Indianists, taxed him home with making it too good, declaring it a wicked sin to put time on such things, though playfully admitting the while that he had killed off with his own desperate copy I cannot remember how many luckless type-setters in the office of the Russian Academy.

Where there was so much of the best, it is not feasible to go into details about all. Yet I cannot omit mention of some of his masterpieces. Very notable is his "Language and the Study of Language," — a work of wide currency, and one which has done more than any other in this country to promote sound and intelligent views upon the subjects concerned. It deals with principles, with speculative questions, and with broad generalizations, — the very things in which his mastery of material, self-restraint, even balance of mind, and rigorous logic come admirably into play.

Of a wholly different type, but not one whit inferior withal, are his Prātiçākyās. These are the phoneto-grammatical treatises upon the text of the Vedas, and are of prime importance for the establishment of the text. Their distinguishing feature is minuteness, of marvellous exactness, but presented in such a form that no one with aught less than a tropical Oriental contempt for the value of time can make anything out of them as they stand. Whitney not only out-Hindus the Hindu for minutiae, but also — such is his command of form — actually recasts the whole, so that it becomes a book of easy reference.

As for the joint edition of the Atharva-Veda, it is a most noteworthy fact that it has held its own now for thirty-eight years as an unsurpassed model of what a Vedic text-edition ought to be. His "Index Verborum to the Atharva-Veda," a work of wonderful completeness and accuracy, is much more than its name implies, and may not pass without brief mention, inasmuch as its material formed the basis of his contributions to the Sanskrit-German lexicon published by the Imperial Academy of Russia. This great seven-volume quarto, whose steady progress through the press took some three and twenty years, is the Sanskrit Stephanus. Americans may well be proud of the fact that to Whitney belongs the distinguished honor of being one of the four "faithful
collaborators" who, next to the authors, Bochtlingk and Roth, contributed most to this monumental work.

Of all his technical works, his "Sanskrit Grammar," with its elaborate supplement, "The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language," forms the crowning achievement. Here he casts off the bonds of tradition wherever they might hamper his free scientific procedure, and approaches the phenomena of language in essentially the same spirit and attitude of mind as that in which Darwin or Helmholtz grappled the problems of their sciences. The language is treated historically, and as the product of life and growth; and the work is filled with the results of scores of minute and far-reaching special investigations. The amount of material which is here subjected to rigorous and original methods of classification and scientific induction is enormous; and none but those who were familiar with his writing-table can well realize the self-restraint that he used in order to bring his results into moderate compass.

In all these technical works there is little that appeals to the popular imagination, and absolutely nothing to catch the applause of the groundlings; but much, on the other hand, to win the confidence of the judicious. It was therefore natural that Whitney should be sought as editor-in-chief for what is in every sense by far the greatest lexicographical achievement of America, "The Century Dictionary." And despite the ability and size of the editorial staff, we may well believe that this office was no sinecure; for the settlement of the principles of procedure demanded the full breadth of learning, the largeness of view, and the judicial temper of a master mind. Among the great body of his countrymen, this will be Whitney's best-known monument.

Mr. Whitney was a genuine lover of nature and of the world out of doors no less than of his books; and so, with his keen sense of humor and love of fun, he was a charming companion for the woods and hills. Physical courage, too, abounded, often with a daring impulse to meet bodily risk and danger, as when he climbed the so-called Look-off Pine, about one hundred and thirty feet high, a monarch overtopping the primeval forests of the Ontonagon River, and broke off its top as a trophy; or as when, with his brother, he indulged in the youthful escapade of passing the forbidden point of the spire of Strasburg Cathedral by clambering out and around the point of obstruction on the outside, and of mounting thence toward the summit as far as there was any opening within the spire large enough to contain a man's body. He was intensely American, in the best sense of the word; and his patriotism, aside from its lofty manifestations (of which a moment later), showed itself in some lesser ways not unpleasing to recall. In describing his passage through the wilds of the Detroit River, he says in that youthful journal, "There was little difference in the appearance of the two sides; but I endeavored to persuade myself that the American offered evidence of more active and successful industry than the British."

I venture to quote in part the words and in part the substance of a recent letter from one of his old pupils. There is no one, said this pupil, whose privilege it was to know him more intimately, who could not speak of the deep tenderness underlying his ordinary reserve, of his profound sympathy with difficulty and misfortune, and of his ever-steadfast loyalties. Of the last a touching illustration is found in his reminiscence of the Schaal family, in whose house auf dem Graben he lodged during his Tübingen summers of 1831 and 1832. Nearly forty years later he wrote to this pupil, then in Tübingen, asking him to seek out the Schaals, and to be the bearer of kindly messages to them. Fräulein Schaal spoke of the delight her mother and herself had felt at the messages sent them by the professor who had become so celebrated, but who had not forgotten them, and showed the visitor Professor Whitney's room, all unchanged, a typical
Memorial Address by the Editor

Studentenzimmer: in the middle, a long plain table, and by it an uncushioned arm-chair. That, said she, was Professor Whitney's chair, and in it he used to sit for hours at that table, almost without moving. When he moved the chair more than a little, I knew that it was time for me to take him his mug of beer, and perchance a bit of bread. And, as a very small girl then, I wondered at the table, which was covered with little bits of paper, which he had arranged in a certain order, and was very particular that no one should disturb. The only adornment which he had in the room was an American flag draped over the mirror; and on the Fourth of July he said he would work an hour less than usual, as it was the anniversary of American independence. The flag was the symbol of a true passion; and in his toils for truth he felt that he was working, first for the welfare, and second for the glory of his country. And as for the latter, how many an American student in Germany has been proud of the generous recognition of Whitney's success! Years ago, continues the letter, I was exchanging a few words with a famous Orientalist. The Herr Professor kindly asked me from what part of America I came. New Jersey, I told him, and his face grew very blank. I know Connecticut, said he. And he knew Connecticut, as did his colleagues, largely because he knew Whitney. *So much for the letter of a loving and beloved pupil.

It suggests withal an inquiry: What was the secret of Whitney's great productivity? In the first instance,—it is almost needless to say,—his native gifts. But it is far from true that native gifts are always fruitful. Next to them came his power of discerning what was the really important thing to do, and his habit—self-imposed, and enforced with Spartan rigor—of doing something every working-day upon that really important thing, and, above all, of doing that something first. Such was his regularity that even the dire necessity—which arose in 1882—from moving from one dwelling-house into another did not break it. "Even moving," he writes, "I expect to find consistent with regular doses of Talavakara, etc." The "art of judicious slighting" was a household word in his family, a weapon of might; its importance to the really great is equaled only by its perilousness in the hands of the unskilful. His plans were formed with circumspection, with careful counting of the cost, and then adhered to with the utmost persistence, so that he left behind him nothing fragmentary. We may change Goldsmith's epitaph to suit the case, and say that Whitney put his hand to nothing that he did not carry out, —nihil quod incepit non perfect.

And what shall I say of the lesser virtues that graced him? As patient as the earth, say the Hindus. And endless patience was his where patience was in place. And how beautiful was his gentleness, his kindness to those from whom he looked for nothing again, his gratitude to those who did him a service! And how especially well did the calm dignity which was ever his wont become him when he presided at the meetings of learned societies! How notable the brevity with which he presented his papers! No laborious reading from a manuscript, but rather a simple and facile account of results. An example, surely! He who had the most to say used in proportion the least time in saying it. And this was indeed of a piece with his most exemplary habit, as editor of the publications of the Oriental Society, of keeping his own name so far in the background. For how genuine was his modesty of bearing, of speech, and of soul!

And in harmony therewith was his reverence for things hallowed.

He counted not himself to have attained,
This doughty toiler on the paths of truth;
And scorned not them who lower heights had reached.
As was his attitude toward things sacred, so also was it toward those who went before him in science. He did not speak sneeringly of what they, with lesser light, had achieved. And to him Aristotle was none the less a giant because some dwarf on a giant's shoulders can see farther than the giant himself.

If I may cite my own words used on a former occasion. Whitney's life-work shows three important lines of activity,—the elaboration of strictly technical works, the preparation of educational treatises, and the popular exposition of scientific questions. The last two methods of public service are direct and immediate, and to be gainsaid of none; yet even here the less immediate results are doubtless the ones by which he would have set most store. As for the first, some may incline to think the value of an edition of the Veda or of a Sanskrit grammar—to say nothing of a Prātiṣṭhāna—extremely remote; they certainly won for him neither money nor popular applause; and yet, again, such are the very works in which we cannot doubt he took the deepest satisfaction. He realized their fundamental character, knew that they were to play their part in unlocking the treasures of Indian antiquity, and knew that that antiquity has its great lessons for us moderns; further, that the history of the languages of India, as it has indeed already modified, is also yet to modify, and that profoundly, the whole teaching of classical and Germanic philology, both in method and in contents; and that the history of the evolution of religions in India is destined to exert a powerful influence for good upon the development of religious thought and life among us and our children. He labored, and other men shall enter into his labors. But it is this “faith, the assurance of things hoped for,”—πάθος ἀληθινὸν ἑπόμενο, —which is one of the most vital attributes of the true scholar.

In the autumn of 1886 came the beginning of the end, an alarming disorder of the heart. Adhering closely to a strictly prescribed physical regimen, he labored on, according to his wavering strength, heaping, as it were, the already brimming measure of his life-work. His courage, his patient learning of the art of suffering, his calm serenity in facing the ever-present possibility of sudden death,—this was heroic. And through it all forsook him not the two grand informing motives of his life,—the pure love of truth, and an all-absorbing passion for faithful service.

With this love of truth, this consuming zeal for service, with this public spirit and broad humanity, this absolute truthfulness and genuineness of character, is not this life an inspiration and an example more potent by far than years of exhortation? Is not this truly one of the lives that make for righteousness?

And what then? On the tympanum of the theatre at Harvard are inscribed in the Vulgate version those noble words from the book of Daniel:

QUI AVTEM DOCTI FEVERINT
FVLGEBVNT-QVASI SPLENDORES FIRMAMENTI
ET QVI AD IVSTITIAM ERDVNT MVLTOS
QVASI STELLAE IN PERPETVAS AETERNITATES

We may say them of him: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.
SELECT LIST OF WHITNEY'S WRITINGS

This list is reprinted with unimportant modifications from the one compiled by Whitney and published at New Haven, 1893, as his part of the Bibliographies of the Present Officers of Yale University. It consists of about 150 numbers; a much fuller list (of about 360 numbers) is given in the Memorial Volume mentioned above, p. xxxvi. The articles (about a score) reprinted in his Oriental and Linguistic Studies (First series, 1873; Second series, 1874) are marked by the note "Reprinted in Studies," with an added i. or ii.

The abbreviations are for the most part as explained below, pages ci-cxiv; but for the non-technical reader, several of the most frequently cited serials may here be noted: Journal of the American Oriental Society (JAOS.); Transactions of the American Philological Association (APA.); American Journal of Philology (AJP.); North American Review (N. Amer. Rev.).

1849 On the grammatical structure of the Sanskrit. (Translated and abridged from von Bohlen's Bibliotheca Sacra, vi. 471-486.


1853 On the main results of the later Vedic researches in Germany. JAOS. iii. 289-328. Reprinted in Studies, i.

1854 On the history of the Vedic texts. Ibid., iv. 245-261.

1855 Bopp's Comparative accentuation of the Greek and Sanskrit languages. Ibid., v. 195-218. On the Avesta, or the sacred scriptures of the Zoroastrian religion. Ibid., v. 337-383. Reprinted in Studies, i.

1856 Contributions from the Atharva-Veda to the theory of Sanskrit verbal accent. Ibid., v. 385-419. Translated into German in Kuhn and Schleicher's Beiträge z. vergl. Sprachforschung, i. 187-222.


1860 Translation of the Śūrya-Siddhānta, a text-book of Hindu astronomy: with notes, and an appendix. JAOS. vi. 141–498. [Both translation and notes are entirely by Professor Whitney, though in the work itself this fact is acknowledged only in the words "assisted by the Committee of Publication."]


1862 The Atharva-Veda-Prātiṣeṭhākhyā, or Čaunakīyā Caturādhīyāyikā: text, translation, and notes. *JAOS.* vii. 333-616.

1863 On the views of Bill and Weber respecting the relations of the Hindu and Chinese systems of asterisms; with an addition, on Müller’s views respecting the same subject. *Ibid.* vii. 1-94.


1865 On the Jyotisha observation of the place of the colures, and the date derivable from it. *JEAS.* i. 316-331.


1866 On Lepsius’s Standard Alphabet: a letter of explanations from Prof. Lepsius, with notes by W. D. Whitney. *JAOS.* viii. 335-373.


The value of linguistic science to ethnology. *New Englander,* xxvi. 50-52.

Languages and dialects. *N. Amer. Rev.,* civ. 30-64.


A Compendious German Grammar, with supplement of exercises. New York, 12°, xvi + 252 + 51 pp.

1870 A German Reader, in prose and verse, with notes and vocabulary. New York, 12°, x + 523 pp.


On the present condition of the question as to the origin of language. *Ibid.,* pp. 84-94. Reprinted in *Studies,* i.


Language and Education. *Ibid.,* cixi. 343-374. Reprinted in *Studies,* i.


The Taïttriya-Prātiṣṭākhyā, with its commentary, the Tribhāshyaratna: text, translation, and notes. *JAOS.* ix. 1-469.


Jacqnet's Bible in India. *Independent,* May 2.


Who shall direct the national surveys? *Nation,* No. 463, May 21.


On recent discussions as to the phonetic character of the Sanskrit anuvāra. *Ibid.,* pp. lxxxi-lxxxviii.

On the Sanskrit accent and Dr. Haug. *Ibid.,* pp. ciii-cv (for Oct.).

1875 On the Life and Growth of Language: an outline of linguistic science. (International Scientific Series, vol. 16.) New York, 12°, ix + 362 pp. Translated into German by Prof. A. Leskien, 1876, 12°, xx + 350 pp., Leipzig (Brockhaus):— into French, 1876, 8°, viii + 264 pp., Paris (Baillièvre);— into Italian by Prof. F. d'Ovidio, 1876, 8°, xxi + 389 pp., Milan (Dumolard);— into Netherlandish by G. Volderman, 1879, 8°, vi + 274 pp., 'Arnhem (Quint);— into Swedish by G. Stjernström, 1886, 12°, viii + 320 pp., Stockholm (Ljörrick).

*Pho/a or the/a/*—natural or conventional? *Trans. A.P.A.* for 1874, pp. 95-116.


On Dr. Rougé's derivation of the Phenician alphabet from the Egyptian characters. *Ibid.,* pp. cxxi-cxxii (for Nov.).

For the Years 1871-1885


Language. Article in *Johnson's New Universal Cyclopedia,* ii. 1633-1647.


Logical consistency in views of language. *AJP.* i. 327-343.

Müller's Sacred Books of the East. *Independent,* Nov. 11.

Sayce on the Science of Language. *Nation,* No. 774, Apr. 29.


What is articulation? *AJP.* ii. 345-356.


The study of Hindu grammar and the study of Sanskrit. *AJP.* v. 279-287.


1885 On combination and adaptation as illustrated by the exchanges of primary and secondary suffixes. *Trans. A.P.A.* for 1884, pp. 111-123.


The sig and sa-aorists (6th and 7th aorist forms) in Sanskrit. *AJP.* vi. 275-284.

1885 On Professor Ludwig's views respecting total eclipses of the sun as noticed in the Rig-Veda. *Ibid.*, xiii., pp. lix-lxvi (for Oct.).


[Edited: Forty years' record of the class of 1845, Williams College. New Haven, 8°, xvii + 196 pp. Pages 175–182 contain an autobiographical sketch. Although brief, it is of importance because it is trustworthy.]


A Practical French Grammar, with exercises and illustrative sentences from French authors. New York, 12°, xiii + 442 pp.


The following articles in *Appleton's New American Cyclopaedia*, 2d ed.: Alphabet, i. 348–351. — Africa, Languages of, i. 171.—Aryan Race and Language, i. 799–802.


[The preface to the first volume is dated May 1st, 1889. The supplementary note to preface is dated October 1st, 1891. The actual work began, of course, long before the prior date. The "superintendence" of the Lexicon naturally involved very far-reaching thought and planning (p. liii, above); but, in addition to this, the proofs of every one of the 21,138 columns were read by Mr. Whitney himself. See *The Century Magazine*, xxxix. 315.]


[Mr. Whitney's list closes here. The following titles are added by the editor.]


1893 Select list of Whitney's writings. (Essentially the same as that just given: see above, p. lvi.)

The native commentary to the Atharva-Veda. *Festgruß an Roth* (Stuttgart, Kohlhammer), pp. 85–96.

1898 Simplified spelling. A symposium on the question "Is simplified spelling feasible as proposed by the English and American Philological Societies?" XI. The American Anthropologist, April.

On recent studies in Hindu grammar. AJP. xiv. 174-197.

On recent studies in Hindu grammar. JAOS. xvi., pp. xii xix. = Proc. for April.

1894 Examples of sporadic and partial phonetic change in English. Brugmann und Streitberg's Indogermanische Forschungen, iv. 32-36.

On a recent attempt, by Jacobi and Tilak, to determine on astronomical evidence the date of the earliest Vedic period as 4000 B.C. JAOS. xvi., pp. lxxxii-lxiv. = Proc. for March.

On the third volume of Eggeling's translation of the Catapatha-Brâhmaṇa, with remarks on "soma = the moon." Ibid., xvi., pp. xcv-cx.

[Posthumously published.]

GENERAL INTRODUCTION, PART I.

BY THE EDITOR

General Premises

Scope of this Part of the Introduction. — As stated above, p. xxix, this Part contains much that might, but for its voluminousness, have been put into a preface. The main body of the present work consists of translation and commentary. Of the latter, the constituent elements are mainly text-critical, and their sources may be put under ten headings, as follows:


Of these sources, nine concern the Atharva-Veda, and the tenth concerns the parallel texts. Of the nine concerning the Atharva-Veda, eight concern the Vulgate or Caunakān recension, and the ninth concerns the Kashmirian or Paippalāda recension. Of the eight concerning the Vulgate, the first four concern both the samhitā and the pada-pāthas, and the second four concern the ancillary texts.

Partly by way of indicating what may fairly be expected in the case of each of these elements, and partly by way of forestalling adverse criticism, it will be well to make certain observations upon them seriatim, under the ten headings. Under an eleventh, I desire to add something to what was said in the preface, p. xxxvii, about the commentary as a whole; and, under a twelfth, to add a few necessary remarks concerning the translation. Under a thirteenth, the explanation of abbreviations etc. may be put; and finally, under a fourteenth, a tabular view of previous translations and comments.

Scope of the reports of variant readings. — By "variant readings" are here meant departures from the printed Berlin text. Absence of report means

1 Doubtless the pada-pātha also is an ancillary text, and these headings are therefore not quite logical; but they will serve.

2 Here it is to be noted that, by reason of breakage of type, the last part of the "run" (as the printers say) is not always like the first: in other words, that not every copy of the Berlin edition is like every other (cf. note to i. 18.4).
in general that the mss. present no true variants, albeit Whitney does not rehearse every stupid blunder of every ignorant scribe. There is of course no clear line to be drawn between such blunders and true variants; and in this matter we must to a certain degree trust the discrimination of the learned editors.

The term "manuscripts" often used loosely for "authorities," that is, manuscripts and oral reciters.—S. P. Pandit, in establishing his text, relied not only upon the testimony of written books, but also upon that of living reciters of the Veda. Accordingly, it should once for all here be premised that Whitney in the sequel has often used the word "manuscripts" (or "mss.") when he meant to include both mss. and reciters and should have used the less specific word "authorities." I have often, but not always, changed "mss." to "authorities," when precise conformity to the facts required it.

The difficulty of verifying statements as to the weight of authority for a given reading may be illustrated by the following case. At iii. 10. 12 e, Whitney's first draft says, "The s of vy āśāhanta is demanded by Prāt. ii. 92, but SPP. gives in his text vy āśāhanta, with the comm., but against the decided majority of his mss., and the minority of ours (H.O., and perhaps others: record incomplete)." The second draft reads, "SPP. gives in his text vy āś, against the decided majority of all the mss." Scrutinizing the authorities, written and oral, for the śūnāhī (since for this variant pada-mss. do not count), I find that Whitney records H.O., and that SPP. records Bh.K.A.Sm.V. as giving s, in all, seven authorities; and that Whitney records P.M.W.E.I.K., and that SPP. records K.D.R., as giving s, in all, nine authorities. Whitney's record is silent as to R.T.; and SPP's report of K. is wrong either one way or else the other. The perplexities of the situation are palpable. I hedged by altering in the proof the words of the second draft so as to read "against a majority of the mss. reported by him."

1. Readings of European Mss. of the Vulgate Recension

The reports include mss. collated, some before publication of the text, and some thereafter.—To the prior group belong Bp.B.P.M.W.E.I.H.; to the latter, collated some twenty years after publication,² belong O.R.T.K. Op.D.Kp. Whitney's description of the mss. is given in Part II. of the Introduction (p. cxi), and to it are prefixed (pp. cx-cxi) convenient tabular

¹ Thus in the note to iii. 7. 2, "a couple of SPP's mss." means two men, not books. Cf. notes to xix. 32. 8; 33. 1.
² In discussing iii. 23. 6, Whitney says in the Prāt. (p. 442), "Every codex presents āśāh.": while in this work (below, p. 128) he reports 0. as reading āśāha. Since "every codex" means every codex collated before publication, this is no contradiction.
views of the mss. The immediate source of these reports is his Collation-Book; see pages cxvii to cxix. In the Collation-Book, the Berlin and Paris readings (B.P.) are in black ink; the Bodleian readings (M.W.) are in red; the London or "E.I.I.", readings are in blue; and, excepting the variants of K.Kp. (which are also in blue), those of the mss. collated after publication (O.R.T.Op.D.) are in violet. The writing is a clear but small hand. The indications of agreement with the fundamental transcript are either implicit (the absence of any recorded variant), or else made explicit by the use of very small exclamation-points. The differences of method in recording are duly explained at the beginning of the Collation-Book, as are also the meanings of the various colored inks: and Whitney's procedure throughout the Book conforms rigorously to his prefatory explanations.

The interpretation of a record so highly condensed and not always complete was sometimes an occasion of error, even for Whitney who made the record and knew the circumstances of its making; and, as may well be imagined, such interpretation was positively difficult and embarrassing for the editor (who had not this knowledge), especially in cases where, after the lapse of years, the colors of the inks were somewhat faded. — Thus Whitney misinterprets his notes of collation at vi. 36. 2, where it is P.I.K. (and not Bp.².I.K., as he wrote it in his copy for the printer) that read āqīṣāh. — Again, at vi. 83. 3, it is W.O.D. (and not H.O.R., as he wrote it for the printer) that read gūlāntis. — Again, in writing out his commentary for the printer so many years after making his collation, he frequently forgot that there was no Op. for books v.—xvii., and has accordingly often reported a reading in violet ink as a reading of Op. when he should have reported it as a reading of D. This slip happened occasionally through several hundred type-pages and remained unnoticed even until the electroplates were made; but I believe I have had all the instances of this error rectified in the plates. — Likewise, in writing out for the printer, the fact seems to have slipped from his mind that he had made his fundamental transcript of book v. from codex Chambers 199 (= Bp.²) and not, like all the rest of the first nine books, from Chambers 8 (= Bp.). I have accordingly had to change "Bp." into "Bp.²," or vice versa, some ten times in book v. (at 6. 8; 7. 3; 8. 3; 24. 3, 14; 27. 10; 30. 11). — I may add that in (the often critically desperate) book xix., Whitney seems to use such an expression as "half the mss." loosely in the sense of "a considerable part of the mss.": so at xix. 29. 1, where the record is presumably not complete for Whitney's authorities, and where "half" is not true for SPP's. — For my own part, in consulting the Collation-Book for manuscript readings, I have exercised all reasonable care, using a magnifying glass regularly and referring frequently to the prefatory explanations.
2. Readings of Indian Manuscripts of the Vulgate

By "Indian mss." are meant those used by S. P. Pandit. — No other Indian authorities are intended, in this section and the next, than those given in S. P. Pandit's edition; they include, as is fully and most interestingly explained in his preface, not merely manuscripts, but also oral reciters. Whitney had only the advance sheets of the parts with comment (books i.–iv., vi.–viii. 6, xi., and xvii.–xx. 37); but, although the remaining parts were accessible to me, I did not attempt for those remaining parts to incorporate S. P. Pandit's apparatus criticus into Whitney's work. I refrained with good reason, for such an attempt would have involved far too much rewriting of Whitney's copy for the printer.

S. P. Pandit's reports not exhaustive. — It is far from being the case that S. P. Pandit always reports upon all his authorities. For books i.–xvii. he had 12 śānkhīṭā and 6 pada authorities, besides the incomplete comm.; but at ii. 36.4, note 2, for instance, he reports only 6 out of 13 authorities.1 In summarizing SPP's reports, Whitney often says "all of SPP's mss.," "all but one," "the majority," "half," and so on; and it must therefore here be noted that these expressions refer not to the totality of SPP's authorities concerned, but rather to the totality of those concerned and reported upon by SPP, in any given instance. Compare Whitney's notes to iii. 4.5 (line 2 of the note); iv. 7.3 (line 6); iv. 26.5 and iii. 30.3; ii. 36.4 (line 9), with SPP's critical notes on the same verses.

3. Readings of Indian Oral Reciters of the Vulgate

By "Indian oral reciters" are meant those employed by S. P. Pandit. — It was from the lips of three living authorities that the Bombay editor took much of the testimony which he used in the establishment of his text. His Vādikas were Bāpuji Jivanrām (cited as Bp.), Kečava Bhaṭ bin Dāji Bhaṭ (K.), and Venkaṭ Bhaṭjī (V.), "the most celebrated Atharva Vādika in the Deccan." The last two were authorities for the whole text in both pāṭhas, śānkhīṭā and pada. The remarks made in the preface to the Bombay edition by S. P. Pandit concerning his reciters are extremely interesting and suggestive.

Errors of the eye checked by oral reciters. — The student should bear in mind the especial weight of the oral testimony in cases where errors of the eye, as distinguished from errors of the ear, are probable. Thus the testimony of the reciters, at ix. 8 (13). 20, establishes the reading vīsalpa, as against vīsālpa- of the Berlin text. Save in AV., the word is otherwise

1 At iv. 26.5, SPP. reports 8 out of 13 śānkhīṭā authorities, Sm. and V. being given on both sides, and of course wrongly on one or the other.
unknown, and, as the ms.-distinction between \( lya \) and \( lpa \) in such a case, is worthless, the instance is a typical one to show the value of the reciters' reading: see W's note to vi. 127. 1. The case is somewhat similar at iii. 12. 3, \( āsyandū \), as against \( āspandū \) (see the note and my addition); so also at viii. 6. 17, \( ṣpandū \), as against \( syandū \), where, although only V. is cited, his testimony is abundantly confirmed by the sense (see note). At xix. 66. 1 (see note), as between those mss. which give \( pālī \) and the Vādikās K. and V., who recited \( pālī \), there can be no question that we ought to follow the latter, although SPP. strangely rejects their evidence. Cf. the notes on \( rāya \), at iv. 18. 4, and \( samuṣpadū \), at vi. 139. 3. One of the clearest errors of visual or graphical origin is "Sāyaṇa's" \( idām \), at vi. 37. 2, for \( kṛdadū \) or \( kṛdadū \) of the authorities, including K. and V. (cf. W's and SPP's notes). If this comm. was the real Sāyaṇa, the blunder does him no credit. At viii. 2. 1, \( čunstū \) is established (as against \( čunstū \)) by the testimony of all the reciters; although the case is less clear at iii. 17. 2 and 30. 7 (see the notes). Upon their testimony, at x. 7. 16 (see notes), we ought to accept as the true Atharvāṇ reading, \( prapyaśāsū \), albeit \( āpatē λεγόμενον \) and of questionable meaning.

4. Readings of the Hindu Commentator

The critical value and the range of his variant readings. — Whitney has given full and well-reasoned expression to his low opinion of the exegetical value of the commentary and of the range and critical value of its variant readings, in an article in the Festgruss an Roth, pages 89–96. To that article, with its abundant lists and details, I call, as in duty bound, the especial attention of the reader. The commentator does indeed correct a good many surface-blunders, part of which the Berlin editors had also corrected; and his readings are occasionally supported (as against the two editions) by a parallel text:¹ but his variants "consist almost exclusively of single words or forms," and of real critical insight he exhibits almost none.

Thus he fails to recognize the fact that the ordinary usage of the mss. makes no distinction between double consonants in groups where the duplication is phonetic, and those in groups where the duplication is etymological (cf. W's Grammar, § 232); and is accordingly so obtuse as to misunderstand and explain \( tādāyunctī \), at iv. 19. 6, as \( tād yān cti \), although the slightest heed for the rules of accent would have shown him that it is impossible for the combination to mean anything but \( tād yām cti \). Similarly at iv. 28. 3, again with utter disregard of accent, he makes out of

¹ Thus at xix. 20. 4 b, \( vārmāhār vārmā śūryah \), the comm. reads \( aṣnir \) for \( aḥar \), and is supported therein by AṣvS. and Ṛp.
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stuvdnemii (that is stuvau emii: cf. Festgruss, p. 90-91) an untranslatable stuvan nemii: here, it is true, one of the wildest blunders of the pada-kāra was before him; but even a modicum of insight should have kept him out of that pitfall. Again, he seems never to have observed that past passive participles with a preposition accent the preposition (cf. Grammar, § 1085 a), and accordingly takes sainvītas at xviii. 3. 30 as if it were saimyūtas. Despite accent and pada-kāra, he takes rajasa, p. -sāh, at xi. 2. 25, as instr. of rājas! And so on.

The text used by the commentator is nevertheless notably different from that given by the mss. used for the Berlin edition, and from that given by S. P. Pandit's authorities. In books i.—iv. Whitney counts over three hundred peculiarities of the commentator's text, and in the Festgruss he gives several lists of them. He has intended in the present work to report all variants of the commentator's text throughout, and I trust that those which may have escaped his notice (or his and mine) will prove to be few indeed.

Was the commentator of the Atharva-Veda identical with the Sāyaṇa of the Rig-Veda?—I suggest that it might prove to be an interesting and by no means fruitless task to institute a systematic and critical comparison of the Mādhaviya-vedārtha-prakāṣa (or RV.-bhāṣya) with the bhāṣya on the AV., with special reference to the treatment of the accent in the two works, and to the bearings of these comparisons upon the question of the identity of the Sāyaṇa of the RV. with the "Sāyaṇa" of the AV. The latter1 does indeed sometimes heed his accents; but the occasions on which he takes notice of them expressly are of utmost rarity (see W's note to xix. 13. 9 and mine to verse 4).

If, by way of comparing the two comments, we take the accusative plural yamārājñas, we find that at RV. x. 16. 9 Sāyaṇa explains it quite rightly as a possessive compound, yamo rāja yeśāu, tān; while at AV. xviii. 2. 46, on the other hand, in the half-verse addressed to the dead man, 'by a safe (?) road, go thou to the Fathers who have Yama as their king,' āpariparçya pathā yamārājnaḥ piltin gachu, "Sāyaṇa" makes of the very same form a gen. sing. and renders* by a safe road belonging to king Yama (tasya svabhūtena mārgena) go thou to the Fathers'! Evidently, so simple a matter as the famous distinction between indra-çatrú and the blasphemous indra-çatrū (cf. Whitney on TPr. xxiv. 5; Weber, Ind. Stud. iv. 368) was quite beyond his ken. Such bungling can hardly be the work of a man who knew his Rig-Veda as the real Sāyaṇa did.

1 A remark in his comment on ii. 4. 1 (Bombay ed., i. 21046), to the effect that the joṣūga is a kind of tree familiarly known in Benares, suggests the surmise that his bhāṣya may have been written in that city.
5. Readings of the Pada-pāṭha

These were reported in the Index, and have since been published in full. — As elsewhere noted, these have been reported in the *Index Verborum* in such wise (see *Index*, p. 4) as to enable us to determine the *pada*-form of every item of the Atharvan vocabulary. An index, however, is an inconvenient vehicle for such information, and the complete *pada-pāṭha*, as published by S. P. Pandit, is accordingly most welcome. Some of his occasional errors of judgment in the establishment of that text are pointed out by Whitney in the places concerned; but the *pada-pāṭha* has deep-scated faults, faults which are doubtless original with its author and not simple errors of transmission.¹ Here again I may make a suggestion, namely, that a critical and systematic study of the palpable blunders of the *pada-pāṭha* would be an interesting and fruitful task. Even the *pada*-text of books i.—xviii. stands on a very different plane from that of the RV. (cf. Geldner, *Ved. Stud.*, iii. 144). A critical discussion of its character is not called for here; but several illustrative examples may be given.

Illustrations of the defects of the Pada-pāṭha. — Verb-compounds give occasion for several varieties of errors. Thus, first, as respects accentuation, we find, on the one hand, incorrect attribution of accent to the verbal element (cf. v. 22. 11); and, on the other, denials of accent which are quite intolerable, as at xiv. 2. 73 (*vṛ.: ā: agaman instead of āśagaman) and xiv. 1. 9 (*yāt: saviṭā: adadāt: where Cākalya resolves aright saviṭā: adadāt*).²

Secondly, as respects details of division, we find gross violation of the rule. The rule (a very natural one) for compounds with finite verb-forms is that the preposition, if accented, is treated as an independent word and has the vertical mark of interpunction (here represented by a colon) after it; but that, if accentless (proclitic), it is treated, not as an independent word, but as making a word-unit with the verb-form, and is accordingly separated therefrom only by the minor mark of separation or *avagraha* (here represented by a circle). Thus in AV. i. 1, we have *ṁi: ramaya* and *pari: yānti*. Such a division as *nirōmaṇa* or *prāyaṇt* would be wholly erroneous; and yet we find errors of the first type at vi. 74. 2 (*śamajñapīyāṃ*), 114. 2 (*uṇaṇkapīṃ*, xiii. 3. 17 (*vīśhāṭi*), xviii. 3. 58 (*pārisūkhayātāti*), 4. 53 (*vīśuddhat*).³

¹ The *pada*-text of book xix., which swarms with blunders (cf. p. 845, end, 896, top), is clearly very different both in character and origin from the *pada*-text of books i.—xviii.
² If Whitney is right in supposing that vi. 1. 3 is a spoiled *śirvata* the first *pūda* of which ends with *saviṭā*, then I believe that the accentlessness of *saviṭā* is to be regarded as pointing to a false resolution and that the *pada*-text should be amended to *āśaśvata*: but cf. vii. 73. 7 and Cākalya's resolution of its RV. parallel.
³ In some of these cases, the rationale of the error is discernible: cf. the notes, especially the note to xiii. 3. 17.
Various combinations.—The combination of e or o (final or initial) with other vowels gives rise to errors. Thus at viii. 2. 21 cd = i. 35. 4 cd, tenu (= te ánu) is resolved by the pada-kāra as te ánu, and the comm. follows him in both instances. In matters concerning the combination of accents he is especially weak, as when he resolves saptāsyāni into saptā dysāni at iv. 39. 10 (see note). The errors in question are of considerable range, from the venial one of not recognizing, at xiv. 1. 56, that dvartīṣye means dnu : varṣīṣye,1 to the quite inexcusable ones of telling us that yā stands for yāh in the verse x. 10. 32, yā evāṁ vidūse daḍās, tē etc., or that mīyā stands for maṃyāḥ as subject of jaś in viii. 9. 5. Perhaps his tāt : yāṁ : eti (iv. 19. 6) and stvaṁ : nemi (iv. 28. 3), already noticed (p. lxvii) in another connection, may be deemed to bear the palm. Beside the former we may put his resolution2 of sōmātvām (= sōma tvām), at iv. 10. 6, into sōma : tvām.

6. The Prātiṣākhya and its Commentary

Character of Whitney's editions of the Prātiṣākhya. — In the preface to his edition of the Tāttvārtya Sāṁhitā, Weber speaks with satisfaction of the service rendered him in the task of editing that Sāṁhitā by Whitney's critical edition of the appurtenant Prātiṣākhya. Whitney's edition of that treatise is indeed a model; but even his earlier edition of the Atharvan Prātiṣākhya was buttressed by such elaborate studies of those actual facts which form the topics of the Prātiṣākhya, and by such complete collections of the different classes of those facts, that he could speak with the utmost authority in criticism of the way in which the maker of the Prātiṣākhya, or of the comment thereon, has done his work, and could pronounce weighty judgment concerning the bearing of the treatise in general upon the constitution of the Atharvan text.

Bearing of the Atharvan Prātiṣākhya upon the orthography and criticism of the text. — First, as for the orthography, a discussion of the importance of the Prātiṣākhya for that purpose is superfluous for any student acquainted with the nature of the treatise; but the orthographic method pursued by the editors of the Berlin text and the relation of that method to the actual prescriptions of the Prātiṣākhya are made the subject of a special chapter, below, p. cxxiii. — Secondly, the treatise does bear upon the general criticism of the text. That it ignores the nineteenth book is a weighty fact among the items of cumulative evidence respecting the original make-up of the text and the supplementary character of that

1 Cf. the confusion between pātī ṛghdhā and pātī ṛghdhā at xix. 27. 1, Bombay ed.
2 Cf. note to xix. 50. 1, where nīrjayaṭaḥa tāṁ ṛghdād jahi, doubtless meaning nīr jahi and ā stēnām ṛghdād jahi, is resolved as nīḥ : jahyāḥ : tīnā.
book: see p. 896, line 6. In matters of detail also, the treatise or its comment is sometimes of critical value: thus the non-inclusion of *idas pade* among the examples of the comment on *APr. ii. 72* (see note) arouses the suspicion that vi. 63. 4 (see note) was not contained in the commentator's AV. text.

Utilization of the Atharvan Prātiṣākhya for the present work. — Whitney's edition is provided with three easily usable indexes (not blind indexes): one of Atharvan passages, one of Sanskrit words, and a general index. The first gives in order some eight or nine hundred Atharvan passages, and gives nearly twelve hundred references to places in the Prātiṣākhya or the comment or Whitney's notes, in which those passages are discussed. Whitney has transferred the references of the first index with very great fulness, if not with absolute completeness, to the pages of his Collation-Book, entering each one opposite the text of the verse concerned. Very many or most of them, after they have once been utilized in the constitution of the text of the Sāṁhitā, are of so little further moment as hardly to be worth quoting in the present work; the rest will be found duly cited in the course of Whitney's commentary, and their value is obvious.

7. The Anukramaṇis: "Old" and "Major"

More than one Anukramaṇi extant. — At the date of the preface to the Berlin edition, it was probably not clearly understood that there was more than one such treatise. The well-known one was the Major Anukramaṇi, the text of which was copied by Whitney from the ms. in the British Museum in 1853, as noticed below, p. lxxii. In making his fundamental transcript of the Atharvan text, certain scraps, looking like extracts from a similar treatise, were found by Whitney in the colophons of the several divisions of the mss. which he was transcribing, and were copied by him in his Collation-Book, probably without recognizing their source more precisely than is implied in speaking of them as "bits of extract from an Old Anukramaṇi, as we may call it" (see p. cxxviii).

The Pañcacaṭalikā. — The Critical Notice in the first volume of the Bombay edition made it clear that the source of those scraps is indeed an old Anukramaṇi, and that it is still extant, not merely as scattered fragments, but as an independent treatise, and that its name is Pañcacaṭalikā. That name is used by "Sāyaṇa" when he refers to the treatise in his comm. to iii. 10. 7. In the main body of this work the treatise is usually styled the "quoted Anukr." or the "old Anukr." The word "old" means old with reference to the Major Anukramaṇi; and since
the dependence of the latter upon the former is now evident (see p. 770, ¶ 4, end, p. 793, ¶ 1, end) it appears that the word "old" was rightly used. The excerpts from the treatise, scattered through Whitney's Collation-Book, have been gathered together on six sheets by him. I was tempted to print them off together here for convenience; but several considerations dissuaded me: they are after all only fragments; they are all given in their proper places in the main body of this work; and, finally, the Bombay editor (see his Critical Notice, pages 17-24) gives perhaps more copious extracts from the original treatise than do the colophons of Whitney's mss. For some of the excerpts in their proper sequence and connection, see below, pages 770-1, 792-3, and cf. pages 632, 707, 737, 814.

Manuscripts of the Pañcapaṭalikā. — Doubtless S. P. Pandit had a complete ms. of the treatise in his hands; and, if its critical value was not exhausted by his use of it, it may yet be worth while to make a critical edition of this ancient tract. It is not unlikely that the ms. which S. P. Pandit used was one of those referred to by Aufrecht, Catalogus catalogorum, p. 315, namely, Nos. 178–9 (on p. 61) of Kielhorn's Report on the search for Sanskrit mss. in the Bombay Presidency during the year 1880–81. Both are now listed in the Catalogue of the collections of mss. deposited in the Deccan College (Poona), p. 179. According to Garbe's Verzeichniss der Indischen Handschriften (Tübingen, 1899), p. 90, Roth made a copy of the treatise from a Bikaner ms., which copy is now in the Tübingen Library.

The Brhatsarvānukramāṇa. — This treatise is usually styled in the sequel simply "the Anukr."
but sometimes "the Major Anukr." The excerpts from the treatise which are given at the beginning of the introductions to the several hymns in this work are taken from Whitney's nāgari transcript which he made in London in 1853 on the occasion of his visit there to make his London collations (p. xlv). The transcript is bound in a separate volume; and the edited excerpts are so nearly exhaustive that relatively little work remains for an editor of the treatise to do.

Manuscripts of the Brhatsarvānukramāṇa. — Whitney made his transcript from the Polier ms. in the British Museum which is now numbered 548 by Bendall in his Catalogue of the Sanskrit mss. in the British Museum of 1902. The ms. forms part of Polier's second volume described below, p. cxiii, under Codex I; and it is the one from which was made the ms. transcribed for Col. Martin and numbered 235 by Eggeling (see again p. cxiii). Whitney afterwards, presumably in 1875, collated his London transcript with the Berlin ms. described by Weber, Verzeichniss, vol. ii., p. 79, No. 1487, and added the Berlin readings in violet ink. The
7. The Anukramaṇiś: "Old" and "Major"

Berlin ms. bears the copied date saṁvat 1767 (A.D. 1711): it is characterized by Weber, Ind. Stud. xvii. 178, as "pretty incorrect"; but my impression is that it is better than the ms. of the British Museum.

Text-critical value of the Anukramaṇiś. — The most important ancillary treatise that an editor needs to use in establishing the text of the saṁhita, is the Prātiṣākhya; but the Anukramaṇiś are also of some importance, especially for the settlement of questions concerning the subdivisions of the text (cf., for example, pages 611, 628: or note to iv. 11. 7), as has been practically shown by S. P. Pandit in his edition, and in his Critical Notice, pages 16-24. — The pronouncements of the Anukramaṇiś concerning the verse-norms of the earlier books (see p. cxlviïi) are also of value in discussing general questions as to the structure of the saṁhita. In particular questions, also, the statements of the Major Anukr. are sometimes of critical weight. Thus iii. 29, as it stands in our text, is a hymn of 8 verses; but our treatise expressly calls it a saṅcita, thus supporting most acceptably the critical reduction (already sufficiently certain: see note to vs. 7) of the hymn to one of 6 verses, the norm of the book.

Here and there are indications that suggest the surmise that the order of verses (cf. p. 739) or the extent of a hymn (cf. p. 768), as contemplated by the Anukr., may be different from that of our text. — Its statements as to the "deity" of a given hymn are sometimes worth considering in determining the general drift of that hymn; and its dicta regarding the "seers" of the hymns are of interest in certain aspects which are briefly noticed below, pp. 1038 ff. — Then too, the manuscripts of the Anukr. may sometimes be taken as testimony for the readings of the cited pratiṅkas (cf. note to iv. 3. 3). And it happens even that the authority of the Major Anukr. may be pressed into service at x. 5. 49 (see the notes) to determine which pair of verses (whether viii. 3. 12-13 or vii. 61. 1-2) is meant by the päd agna iti dvi of the mss. (see below, p. cxx: and cf. the case at xix. 37. 4).

The author of the Major Anukramaṇi as a critic of meters. — The author shows no sense for rhythm. His equipment as a critic of meters hardly goes beyond the rudimentary capacity for counting syllables. Thus he calls ii. 12. 2 jagati; but although päda a has 12 syllables, its cadence has no jagati character whatever. To illustrate the woodenness of his methods, we may take ii. 13. 1: this he evidently scans as 11 + 11 : 10 + 12 = 44, and accordingly makes it a simple trisṭubh, as if the "extra" syllable in d could offset the deficiency in e! For the spoiled e of the Vulgate, the Pp. reading pibann amṛtam (which is supported by MS.) suggests the remedy, and if we accept that as the true Atharvan form of the verse, it is then an example of the mingling (common in one and the same verse) of catalectic jagati pādas with catalectic forms thereof. So far, indeed,
is he from discerning matters of this sort, that his terminology is quite lacking in words adequate for their expression.  

If the author of the Major Anukr. showed some real insight into Vedic meters, his statements might, as can easily be seen, often be of value in affecting our critical judgment of a reading of the śāṃhitā or in determining our choice as between alternative readings. The contrary, rather, is wont to be the case. Thus at iv. 15. 4, his definition, vīrātpurastādhyatā, implies the division (given also by the pada-mss.) 10 + 8 : 8 + 8, thus leaving the accentless parjanya stranded at the beginning of a pada! An excellent illustration of the way in which he might help us, if we could trust him, is offered by iv. 32. 3b, which reads tāpasā yujā vi jahi gātrān. Here Ppp. makes an unexceptionable triṣṭubh by reading jahiha, and the author of the Anukr. says the verse is triṣṭubh. His silence respecting the metrical deficiency in the Vulgate text would be an additional weighty argument for judging the Ppp. reading to be the true Atharvan one, if only we could trust him—as we cannot. Cf. end of W's note to iv. 36. 4.

Such as it is, his treatment of the meters is neither even nor equally careful. Thus he notes the irregularity of vii. 112. 1, while in treating the repetition of the very same verse at xiv. 2. 45 (see note), he passes over the bhuriktāma in silence. Throughout most of the present work, Whitney has devoted considerable space to critical comment upon the treatment of the meters by the Anukr. Considering the fact, however, that the principles which underlie the procedure of the Hindu are so radically different from those of his Occidental critic, no one will be likely to find fault if the criticisms of the latter prove to be not entirely exhaustive.

His statements as to the seers of the hymns. — The ascriptions of quasi-authorship, made by the author of the Major Anukr. and given in the Excerpts, are set forth in tabular form at p. 1040 and are critically discussed at p. 1038, which see.

8. The Kāuṣṭika-Sūtra and the Vāitāna-Sūtra

The work of Garbe and Bloomfield and Caland. — As elsewhere mentioned (p. xxv), the Vāitana has been published in text and translation by Garbe, and the text of the Kāuṣṭika (in 1890) by Bloomfield. Since 1890, a good deal of further critical work upon the Kāuṣṭika has been done by

1 For the reader's convenience it may be noted that verses deficient by one or two syllables respectively, are called by him niṣṭ and vīrāṭ; and that verses redundant by one or two are called bhurij and spravāj.
The value of these Sutras is primarily as a help to the understanding of the ritual setting and general purpose of a given hymn, and so, mediately, to its exegesis. From that aspect they will be discussed below (p. lxxvii). Meantime a few words may be said about their value for the criticism of the structure of the Samhita.

Bearing of the ritual Sutras upon the criticism of the structure and text of the Samhita. — Bloomfield himself discusses this matter in the introduction to his edition of Kaúśika, p. xli. He there points out instances in which bridcr independent hymns have been fused into one longer composite hymn by the redactors of the Sūraḥita, and shows that the Sutras recognize the composite character of the whole by prescribing the employment of the component parts separately. Thus (as is pointed out also by Whitney, iv. 38) and a cattle-charm (verses 5-7). The Sūraḥita recognises the composite character of the whole by prescribing with other gambling-charms, and to the latter it gives a special name. The mass of the Sūraḥita may sometimes be taken as testimony for the redaction of the cited pratikas. The like was said (p. lxxvii) of the mss. of the Anukramini. The mass of the Kaúśika (of Bloomfield’s Introduction, p. xxxix) is not to agree with those of the Vāgara, even in obvious blunders.

Grouping of mantra-material in Sūtra and in Samhita compared. — Many instances might be adduced from the Kaúśika which may well have a direct bearing upon our judgment concerning the unitary character of the Anukramini. The mass of the Kaúśika (of Bloomfield’s Introduction, p. xxxix) is not to agree with those of the Vāgara, even in obvious blunders.

Bloomfield and by Caland. — The value of these Sutras is primarily as a help to the understanding of the ritual setting and general purpose of a given hymn, and so, mediately, to its exegesis. From that aspect they will be discussed below (p. lxxvii). Meantime a few words may be said about their value for the criticism of the structure of the Samhita.
results is doubtful; but the relation of the two groupings is a matter no less important than it is obscure. The obscurity is especially striking in book xviii., where the natural order of the component rites of the long funeral ceremony is wholly disregarded by the diaskeuasts in the actual arrangement of the verses of the Samhitā. Thus xviii. 4. 44, which accompanies the taking of the corpse on a cart to the pyre, ought of course to precede xviii. 2. 4, which accompanies the act of setting fire to the pile. See my remark, below, page 870, lines 7-9, and my discussion, pages 870-1, of "Part III." and "Part V." of xviii. 4. As is noted at xviii. 1. 49 and 2. 1, the ritual group of verses that accompany the oblations to Yama in the cremation-ceremony wholly disregards even so important a division as that between two successive anūśāka-hymns. It is pointed out on p. 848 that verse 60 of xviii. 3 is widely separated from what appears (most manifestly and from various criteria) to be its fellow, to wit, verse 6.

Many difficulties of the Kāuḍika yet unsolved.—It will very likely appear that Whitney has misunderstood the Kāuḍika here and there; as also, on the other hand, he has in fact here and there corrected the text or the interpretation of Garbe or of Bloomfield. At the time of Whitney's death, Bloomfield's chief contributions (SBE. xliii.) to the interpretation of Kāuḍika had not yet appeared, nor yet those of Caland. As I have more than once said, no one ought to be so well able to give a trustworthy translation of a difficult text as the man who has made a good edition of it; and for this reason one must regret that Bloomfield did not give us—in the natural sequence of the sūtras—as good a version as he was at the time able to make, instead of the detached bits of interpretation which are scattered through the notes of SBE. xliii. Caland observes, in the introduction to his Zauberritual, p. IV, that in using the Kāuḍika he soon found that, in order to comprehend even a single passage, it is necessary to work through the whole book. The like is, of course, equally true of the Prātiṣākhya. A commentator upon the Samhitā who wishes (as did Whitney) to combine in his comment the best of all that the subsidiary treatises have to offer, cannot of course stop to settle, en passant, a multitude of questions any one of which may require the investigation of a specialist. Thus Whitney, in his note to x. 5. 6, said in his ms. for the printer, "The Kāuḍa quotes the common pratika of the six verses at 49. 3, in a witchcraft-ceremony, in connection with the releasing of a bull." If Caland is right (Zauberritual, p. 171), the hocus-pocus with the "water-thunderbolts" does not begin until 49. 3, and the svayam is to be joined to the preceding sūtra (ZDMG. liii. 211), and the letting loose of the bull (49. 1) has nothing to do with the uses of x. 5. This is just the kind of error which we cannot fairly
blame Whitney for making. Special difficulties of this sort should have been settled for him by the śūtra-specialists, just as he had settled the special difficulties of the Prātiṣṭhākhyā when he edited that text.

**Value of the ritual śūtras for the exegesis of the Samhitā.** Estimates of the value of these śūtras as casting light upon the original meaning of the mantras have differed and will perhaps continue to differ. The opinion has even been held by a most eminent scholar that there is, on the whole, very little in the Kāuṭīka which really elucidates the Samhitā, and that the Kāuṭīka is in the main a fabrication rather than a collection of genuine popular practices. The principal question here is, not whether this opinion is right or wrong, but rather, to what extent is it right or wrong. It is, for example, hard to suppose that, under the occasion contemplated in kaṇḍikā 79 of the Kāuṭīka, a young Hindu, still in the heyday of the blood, would, at such an approach of a climax of feeling as is implied in the acts from the tālparokāna to the actual nidhukana (79.9) inclusive, tolerate—whether patiently or impatiently—such an accompaniment of mantras as is prescribed in śūtras 4 to 9. Whatever philosophical pertinence may be made out for them (cf. Whitney’s note to xiv. 2.64), their natural impertinence to the business in hand seems almost intolerable.

To this it may be answered that the śūtra often represents an ideal prescription or ideale Vorschrift,1 compliance with which was not expected by any one, save on certain ceremonial occasions, the extreme formality of which was duly ensured by elaborate preparation and the presence of witnesses.

**The data of the Kāuṭīka no sufficient warrant for dogmatism in the exegesis of the Samhitā.** There is every reason to suppose that the actual text of the samhitās is often a fragmentary and faulty record of the antecedent (I will not say original) oral tradition; and that the stanzas as we find them have often been dislocated and their natural sequence faulted by the action of the diakonasts. It is moreover palpable that questions of original sequence, so far from being cleared up, are often complicated all the more by the comparison of the sequences of the ritual texts (see p. lxxv). In these days of rapid travel and communication, it is hard to realize the isolation of the Indian villages (grāmās) and country districts (janapadas) in antiquity. That isolation tended to

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1 I owe this suggestion to Professor Delbrück of Jena, who was my guest while I had this chapter in hand and was so kind as to criticize it. As a curious parallel to the case above cited, he told me of the verses prescribed for use in the Bridergemeine of Count Zinzendorf: Mein mir von Gott verliehenes Weib! Anlitz besteig' ich deinen Leh! Empfange meinen Danken In Gottes Namen. Amen.

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conserve the individuality of the several localities in respect of the details, for example, of their nuptial and funeral customs; so that the local diversities are sometimes expressly mentioned (uccēvacā janapadadharmā grāmadeharmā ca: AGS. i. 7). Astonishingly conservative as India is (see my remarks in Karpuramājari, p. 206, § 2, p. 231, note 2), it can nevertheless not be doubtful that her customs have changed in the time from the date of the hymns to that of the ritual books. Evidently, there are divers general considerations which militate strongly against much dogmatism in the treatment of these matters.1

Integer vitae as a Christian funeral-hymn.—During the last twenty-four years, I have often been called to the University Chapel to pay the last tribute of respect to one or another departed colleague or friend. On such occasions, it frequently happens that the chapel choir sings the first two stanzas of the Horatian ode (i. 22), integer vitae seclerisque purus, to the solemn and stately music of Friedrich Ferdinand Flemming. Indeed, so frequent is the employment of these words and this music, that one might almost call it a part of the “Funeral Office after the Harvard Use.” The original occasion of the ode, and the relation of Horace to Aristius Fuscus to whom it is addressed, are fairly well known. The lofty moral sentiment of the first two stanzas, however seriously Horace may have entertained it, is doubtless uttered in this connection in a tone of mock-solemnity. Even this fact need not mar for us the tender associations made possible by the intrinsic appropriateness of these two pre-Christian stanzas for their employment in a Christian liturgy of the twentieth century. But suppose for a moment that the choir were to continue singing on to the end, even to Lalagen amabo, dulce loquentem! what palpable, what monstrous ineptitude! If only the first two stanzas were extant, and not the remaining four also, we might never even suspect Horace of any arrière-pensée in writing them; and if we were to interpret them simply in the light of their modern ritual use, how far we should be from apprehending their original connection and motive!

Secondary adaptation of mantras to incongruous ritual uses.—Let no one say that this case is no fair parallel to what may have happened in India. On the contrary: instances—in no wise doubtful and not a whit less striking—of secondary adaptation of a mantra to similarly incongruous uses in the ritual may there be found in plenty. This secondary association of a given mantra with a given practice has often been

1 Caland’s sketch of the funeral rites is a most praiseworthy and interesting one, and his description of the practices which he there sets forth in orderly and lucid sequence is well worth the while; but his descriptions are taken from many sources differing widely in place and time; and it is on many grounds improbable that the ritual as he there depicts it was ever carried out in any given place at any given time.
determined by some most superficial semblance of verbal pertinence in the mantra, when in fact the mantra had no intrinsic and essential pertinence to the practice whatsoever. For example, ČGS. prescribes the verse āksan for use when the bride greases the axle of the wedding-car; here, I think, there can be no doubt that the prescription has been suggested by the surface resemblance of āksan 'they have eaten' to āksan 'axle.' Or, again, to take an example which has been interestingly treated by Bloomfield, the verses xiv. 2. 59-62 doubtless referred originally to the mourning women, who, with dishevelled hair, wailed and danced at a funeral; and they were presumably used originally as an expiation for such noisy proceedings. Secondarily, they have been adapted for use in connection with the wedding ceremonies, "in case a wailing arises," and doubtless for no better reason than that they contained the word for "wailing"; and they have accordingly been placed by the diaskeuasts among the wedding verses, where we now find them. See Bloomfield, AJP. xi. 341, 338; and cf. vii. 466.

9. Readings of the Kashmirian or Pāippalāda Recension of the Atharva-Veda Śaṁhitā

General relations of this recension to the Vulgate or Čaunakān recension. — Just as, on the one hand, the minute differences between two closely related manuscripts of the same recension (for example, between Whitney's P. and M.) represent upon a very small scale the results of human fallibility, so, upon the other hand, do the multitudinous and pervading differences between the general readings of the manuscripts of the Vulgate and those of the birch-bark manuscript of the Kashmirian recension truly represent in like manner the fallibility of human tradition, but on a very large scale. The Čaunakān or Vulgate recension represents one result of the selective process by which the Indian diaskeuasts took from the great mass of mantra-material belonging to the oral tradition of their school a certain amount, arranging it in a certain order; the Kashmirian recension represents another and very different result of a similar process. Since the birch-bark manuscript has thus far maintained its character as a unique, we shall perhaps never know how truly it represents the best Kashmirian tradition of this Veda; it is quite possible that that tradition was vastly superior to the written reflex thereof which we possess in the
birch-bark manuscript, and which, although excellent in many places, is extremely incorrect in very many. Systematic search will doubtless reveal the fact that the Pāippalāda recension, even in the defective form in which it has come down to us, often presents as its variant a reading which is wholly different, but which, as a sense-equivalent, yields nothing to the Vulgate in its claim for genuineness and originality: thus for the Vulgate readings tātus (x. 3. 8), iyāya (x. 7. 31), rā ṝa (x. 8. 10), kṣipram (xii. 1. 35), amā ṝa (xii. 4. 38), respectively, the Pāipp. presents the sense-equivalents tasmāt, jagāma, ṭota, ṭṣam, and gṛhaṣu.

The material selected by the makers of the two recensions is by no means coincident. The Kashmirian text is more rich in Brāhmaṇa passages and in charms and incantations than is the Vulgate. The coincident material, moreover, is arranged in a very different order in the two recensions (cf. p. 1015); and it will appear in the sequel that even the coincident material, as between the Kashmirian and the Vulgate forms thereof, exhibits manifold differences of reading, and that the Kashmirian readings are much oftener pejorations than survivals of a more intelligent version.

This, however, is not always the case: thus, of the two recensions, the Kashmirian has the preferable reading at xii. 2. 30 d. Or again, at v. 2. 8 and xiv. 1. 22, the Kashmirian recension agrees with the Rig-Veda, as against the Vulgate, and, at xi. 2. 7, with the Kaṭha reading. In this connection it is interesting to note that the conjectures of Roth and Whitney for the desperate nineteenth book are often confirmed in fact by the Kashmirian readings: instances may be found at xix. 27. 8; 32. 4, 5. 8; 44. 2; 46. 3 (two); 53. 5; 56. 4.

The unique birch-bark manuscript of the Pāippalāda text. — This is described by Garbe in his Verzeichniss as No. 14. It consisted of nearly three hundred leaves, of which two are lost and eight or more are defective. They vary in height from 14 to 21 centimeters; and in width, from 11 to 16; and contain from 13 to 23 lines on a page. The ms. is dated saṅvat 95, without statement of the century. If the year 4595 of the Kashmirian loka-kāla is meant, the date would appear to be not far from A.D. 1519. A description of the ms., with a brief characterization of some of its peculiarities, was given by Roth at Florence in Sep. 1878, and is published in the Atti del IV Congresso internazionale degli Orientalisti, ii. 89-96. Now that the facsimile is published, further details are uncalled for. A specimen of the plates of the facsimile is given in the latter volume of this work. The plate chosen is No. 341 and gives the obverse of folio 187, a page from which have been taken several of the illustrative examples in the paragraphs which follow.

1 So Roth in the Atti (p. 95), as cited on this page.
Roth's Kashmirian nāgārī transcript (Nov. 1874).—A nāgārī copy of the original birch-bark manuscript was made at Črinagara in 1873. This copy is No. 16 of Garbe's Verzeichniss, and we may call it Roth's Kashmirian nāgārī transcript. It came into Roth's hands at the end of November, 1874. The year of its making appears from Roth's essay, Der Atharavaveda in Kaschmir, pages 13–14; and the date of its arrival in Tübingen, from p. 11 of the same essay. With great promptness, Roth gave an account of it in his essay, just mentioned, which was published as an appendix to an invitation to the academic celebration of the birthday (March 6, 1875) of the king.\footnote{My copy of Roth's essay was given me by my teacher, the author, Feb. 26, 1875.}—It would appear that Roth's Kashmirian transcript was not the only one made from the birch-bark original in India: S. P. Pandit seems also to have had one; for he cites the Pāippalāda in his edition, vol. iv., p. 369. The copy used by him is doubtless the nāgārī copy procured by Bühler, and listed as VIII. 1 of the collection of 1875–76, on p. 73 of the Catalogue of the Deccan College manuscripts. See also Garbe's Verzeichniss, under No. 17, for the description of another copy (incomplete).

Arrival of the birch-bark original in 1876 at Tübingen.—The original seems to have come into Roth's hands in the early summer of 1876. The approximate date of its arrival appears from Whitney's note to p. xiii of the pamphlet containing the Proceedings of the Am. Oriental Society at the meetings of May and Nov., 1875, and May, 1876 (= JAOS. x., p. cxix): “As these Proceedings [that is, the pamphlet just mentioned] are going through the press, it is learned from Professor Roth that the original of the Devanāgari copy, an old and somewhat damaged ms. in the Kashmir alphabet, on highly fragile leaves of birch-bark, has reached him, being loaned by the Government of India, which had obtained possession of it. It corrects its copy in a host of places, but also has innumerable errors of its own. It is accentuated only here and there, in passages.”

Roth's Collation (ended, June, 1884) of the Pāippalāda text.—This is written on four-page sheets of note-paper numbered from 1 to 44 (but sheet 6 has only two pages); the pages measure about $5\frac{1}{2} \times 8\frac{1}{2}$ inches, and there are some 9 supplementary pages (see p. lxxxi, top), sent in answer to specific inquiries of Whitney. As appears from the colophon added by Roth (see below, p. 1009), this Collation was finished June 25, 1884. Since Roth's autograph transcript described in the next paragraph was not made until some months later, I see little chance of error in my assuming that Roth made his Collation for Whitney from his Kashmirian nāgārī transcript, and that he used the birch-bark original to
some extent to control the errors of the copy.\textsuperscript{1} Occasional suspicions of error in the Collation were not unnatural, and they led Whitney to ask Roth to reexamine the manuscript upon certain doubtful points. Whitney’s questions extend over books i. to v., and others were noted, but never sent. Roth’s answers form a valuable supplement to his Collation, and end in April, 1894.

Roth’s autograph nāgari transcript (Dec. 1884). — The end of the Collation which Roth made for Whitney was reached, as just stated, June 25, 1884.\textsuperscript{9} After the following summer vacation, Roth made a new transcript from the birch-bark, as appears from his letter to Whitney, dated Jan. 11, 1893: “Von Pāippalāda habe ich devanāgari Abschrift, aber nicht vollständig. Die mit Vulgata gleichlautenden Verse, die nur durch Fehler Eckel erregen, habe ich blos eitiert, z.B. die vielen aus RV., nehme mir aber doch vielleicht noch die Mühe, sie nachzutragen. Ich habe an der Abschrift unermüdlich vom 19. Sept. bis 28. Dez. 1884 geschrieben und diese Leistung als eine ungewöhnliche betrachtet.” This transcript is doubtless far more accurate than the one used for the Collation. The badness of the latter and the fragility of the birch-bark original were doubtless the reasons that determined Roth to make his autograph nāgari transcript: see p. lxxxv, top.

The facsimile of the Tübingen birch-bark manuscript (1901). — A magnificent facsimile of the birch-bark manuscript has now been published by the care and enterprise of Bloomfield and Garbe.\textsuperscript{2} The technical perfection of the work is such as to show with marvellous clearness not only every stroke of the writing and every correction, but even the most delicate veinings of the bark itself, with its injuries and patches. Even if other things were equal, the facsimile is much better than the original, inasmuch as a copy of each one of 514 exquisitely clear and beautiful chromo-photographic plates, all conveniently bound and easy to handle and not easily injured and accessible in many public and private libraries throughout the world, is much more serviceable than the unique original,

\textsuperscript{1} In some cases, fragments of the birch-bark original seem to have become lost after Roth’s Kashmirian nāgari transcript was made, so that the latter, and the two other Indian copies mentioned on p. lxxxi, have thus become now our only reliance. Thus for avśṛpyaḥat of the Vulgate at i. 29. 33. Roth reports as Pāipp. variant abhiśaptat, and adds “nur in der Abschrift vorhanden.” This must have stood on the prior half of line 12 of folio 3b of the birch-bark ms.; but a piece of it is there broken out.

\textsuperscript{2} The Kashmirian Atharva-Veda (School of the Pāippalādas). Reproduced by chromophotography from the manuscript in the University Library at Tübingen. Edited under the auspices of the Johns Hopkins University in Baltimore and of the Royal Eberhard-Karls-University in Tübingen, Württemberg, by Maurice Bloomfield, Professor in the Johns Hopkins University, and Richard Garbe, Professor in the University of Tübingen. Baltimore. The Johns Hopkins Press. 1901. The technical work by the firm of Martin Rommel & Co.
written on leaves of birch-bark, fragile with age, easily injured, requiring the utmost caution in handling, and accordingly practically inaccessible except to a very few persons; but other things are not equal; for the transitory advantage of the brilliantly heightened contrast of color which is gained by wetting the birch-bark original, and which passes away as soon as the leaf is dry, is converted into a permanent advantage by the chromatographic process, in which the plates are made from the freshly wetted original. Moreover, the owner of a facsimile is at liberty to use it at home or wherever he pleases, and to mark it (with pen or pencil) as much as he pleases. The facsimile may therefore truly be said to be in many respects preferable to the original.

Roth’s Collation not exhaustive. — Now that the superb facsimile is published, it is possible for a competent critic to test Roth’s Collation in respect 1. of its completeness, and 2. of its accuracy. As, first, for its completeness, it is sufficiently apparent from several expressions used by Roth, that he saw plainly that it would be the height of unwisdom to (with completeness the Kashmirian variants as incidental to a work like this one of Whitney’s, whose main scope is very much broader. Roth was a man who had a clear sense of the relative value of things — a sense of intellectual perspective; and he was right.

Faults of the birch-bark manuscript. — The birch-bark manuscript is indeed what we may call in Hindu phrase a veritable ‘mine of the jewels of false readings and blunders,’ an apapāthaskhālitalamānakara, a book in which the student may find richly-abounding and most instructive illustrations of perhaps every class of error discussed by the formal treatises on text-criticism. Thus it fairly swarms with cases of haplography (the letters assumed, on the evidence of the Vulgate, to be omitted, are given in brackets): tāṁ tvā cāḍe sarva vírōs suvirā [arṣṭāvīrī] abhi saḥ cārmaṇa : ikāravi dhruvā prati [ti]ṣṭha cāḍe, folio 54 b⁺⁴ = iii. 12. 1 c, d, 2 a; να八十kaiva yathā yaṣaḥ : [yathā yaṣas] samapīte, folio 187 a⁺ = x. 3. 22 b, 21 a; aditye ca [na]cāsasi, folio 187 a⁺ = x. 3. 18 b; apa stedam2 vāsamanathin goatham uta [la]skaram, folio 158 b⁺ = xix. 50. 5 a, b. Confusions as between surd and sonant (cf. p. 749, p. 57) and between aspirate and non-aspirate and between long and short vowels are so common as hardly to be worth reporting: cf. ugasac naṣ pari dhādi sarvān vātrī anākasah, which is found at folio 158 b⁺ = xix. 50. 7 a, b, and exemplifies all three cases.


2 To judge from stedam for stedam, we might suppose that the ms. at this point was written down by a scribe at the dictation of a reciter with a bad cold in his head.
(dh for d, t for i, k for g). — Of variety in the character of the Kashmírian variants there is no lack. Thus we see the omission of a needed twin consonant (cf. p. 832) in yad [d]aśdena, folio 91 b 5 = v. 5. 4 a; interesting phonetic spellings in mahiyam of folio 264 b 6 for mahiyam of iii. 15. 1 d, and in e te rātriya anādvvāhas of folio 158 a 17 for ye te rātriya anādvvāhas of xix. 50. 2 a; inversion in the order of words in sa me kṣatrān ca rāgthravan ca of folio 187 a 4 = x. 3. 12 c. Not one of these examples was reported, though probably all were noticed, by Roth. In his Collation for v. 6, he notes for verses 11–14 "unwesentliche Differenzen," without specifying them. We may regret his failure to report such an interesting reading as yathāhaṁ caṭrūḥasany, folio 3 b 14, where caṭrūhaṁ is a correct equivalent of the caṭrūhas of the Vulgate, i. 29. 5 c; but with such a blunder as asinī in the very next word, and such grammar as ayaṁ vacah in the preceding pāda, we cannot blame him. In an incomplete collation, there is no hard and fast line to be drawn between what shall be reported and what shall not.

Collation not controlled by constant reference to the birch-bark ms. — Secondly, as for the accuracy of Roth's Collation in the variants which he does give,—I do not suppose that Roth attempted to control his Kashmirian māgarī transcript (No. 16, Garbe) on which he based his Collation, by constant reference to the original. Thus far, I have hardly come upon inaccuracies myself; but it is not improbable that occasional slips 1 on his part may yet come to light. It is proper here, therefore, partly by way of anticipating ill-considered criticism, to explain the situation.

Such reference would have ruined the birch-bark ms. — As any one can see from the table, pages 1018 to 1023, the Kashmirian correspondents of the Vulgate verses are to be found in the birch-bark manuscript in an entirely different order. Thus, if we take for example the six Vulgate verses iii. 12. 1, 6, 8; 13. 1; 14. 1; 15. 1, we shall find their Kashmirian correspondents at the following places (leaf, side, line) respectively: 54 b 2, 276 b 7, 125 a 16, 50 a 4, 32 b 8, 264 b 5. From this it is evident that the mechanical process of referring, as one proceeds verse by verse through the Vulgate, to the parallel verses of the birch-bark original, for the purpose of checking step by step the transcript used for the Collation, would have involved an amount of handling of the fragile birch-bark leaves (nearly 300 in number) which would have ruined them. The leaves are now about 400 years old, and some idea of their fragility may be gained from the remarks in the preface to the facsimile, page II. It was doubtless this difficulty that impressed upon Roth the necessity of making a copy which should be at once accurate, and also strong enough to endure

1 Such as suryam at p. xxxvi, foot-note.
handling without injury. To copy the birch-bark leaves in their proper order is a process by which they need suffer no harm; and this is precisely what Roth did (see p. lxxxii) as soon as possible after finishing the pressing task of making the Collation for Whitney. * [† See p. 1045.]

Care taken in the use of Roth's Collation. Word-division. — In carrying this work through the press, I have constantly and with the most scrupulous pains utilized Roth's original Collation and his supplementary notes thereto, endeavoring thus to check any errors concerning the Kashmirian readings that might have crept into Whitney's copy for the printer. Since Roth's system of transliteration differs considerably from Whitney's, the chances for mistakes arising through confusion of the two systems were numerous; and I have taken due care to avoid them. It may here be noted that Whitney's system transliterates anusvāra before a labial by \( m \) and not by \( m \); but that in printing the Kashmirian readings, I have followed the Collation in rendering final anusvāra by \( m \) (or \( n \)), save before vowels. Furthermore, in making use of Roth's Collation, Whitney has habitually attempted to effect a satisfactory word-division. In many cases this is hardly practicable; and in such cases it was probably a mistake to attempt it. For examples, one may consult the readings at v. 29, 2, syatam; vi. 44, 2, saragāma; 109, 1, jivātavā yati; 129, 3, vṛkṣe śūripitah intending vṛkṣeṣu vr.; vii. 70, 1, diṣṭā rājye, intending diṣṭād āj.

The Kashmirian readings have not been verified directly from the facsimile by the editor. — As the facsimile appeared in 1901, it is proper for me to give a reason for my procedure in this matter. In fact, both my editorial work and the printing were very far advanced in 1901, so that a change of method would in itself have been questionable; but an entirely sufficient and indeed a compelling reason is to be found in the fact that it would have been and still is a task requiring very much labor and time to find the precise place of the Kashmirian parallel of any given verse of the Vulgate, a task which can no more be done en passant than can the task of editing a Prātiṣṭhākhyā, — all this apart from the difficulties of the Çāradā alphabet.

Provisional means for finding Vulgate verses in the facsimile. — Whitney noted in pencil in his Collation-Book, opposite each Vulgate passage having a Kashmirian parallel, the number of the leaf of the Kashmirian text on which that parallel is found, adding \( a \) or \( b \) to indicate the obverse or the reverse of the leaf. These numbers undoubtedly refer to the leaves of Roth's Kashmirian nāgarī transcript (No. 16, Garbe) from which Roth

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1 I am sorry to observe that the third (posthumous) edition of his Grammar (see pages 518–9) misrepresents him upon this point.
2 The main part of this book was in type as far as page 614 (xi. 11) in Dec. 1901. The remainder (as far as p. 1009, the end) was in type Dec. 13, 1902.
made his Collation; but as there was no prospect of their being of any use, Whitney has not given them in this work.

One of Roth's first tasks, after the arrival of the birch-bark original, was doubtless to find the place therein corresponding to the beginning of each leaf of his Kashmirian nāgārī transcript. These places he has indicated by writing over against them on the side margin of the bark leaf the number of the leaf (with a or b) of that transcript.

This was most fortunate; for the added numbers, in Roth's familiar handwriting, although sometimes faint or covered up by a patch used in repairing the edges of the bark leaf, are for the most part entirely legible in the facsimile: and it has given me much pleasure during the last few days (to-day is April 21, 1904) to assure myself of the fact which I had previously surmised, that these pencilled numbers afford us an exceedingly useful, albeit roundabout, means of finding the place of any Kashmirian parallel in the facsimile,—useful at least until they are superseded by the hoped-for edition of an accurate transliteration of the facsimile with marginal references to the Vulgate. Whitney's pencilled reference-numbers were arranged by Dr. Ryder in the form of a table, which I have recast and given below: see pages 1013 ff.

What ought an "edition" of the Kashmirian text to be?—This question was privately discussed by Whitney and Roth in the letters1 exchanged between them in 1893. Whitney hoped that all that was peculiar to the Kashmirian text might be printed in transliteration in the Kashmirian order and interspersed with references to the Vulgate parallels of the remainder, also in the Kashmirian order, the whole to form an appendix

1 Under date of Feb. 14, Whitney suggests to Roth: "Why not give a Paipp. text, as an appendix to our volume ['our volume" means the present work], noting in their order the parallel passages by reference only, and writing out in full, interspersed with the former, the remainder?" —Roth makes answer, March 14: "Ich will nur wünschen, dass Ihre Gesundheit so lange Stand halte, um das Werk zu Ende zu führen. Weil das aber als ein glücklicher Fall zu betrachten ist, nicht als eine sichere Voraussicht, so wünschte ich alle Erschwerungen, also auch die Frage von einer Publikation der Paippul. Rec. gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzlich gänzli
to the present work. Roth’s hope was that Whitney’s strength might hold out long enough for him to finish this work without such a burdensome addition. Neither hope was fulfilled; and at that time, doubtless, even the thought of a facsimile reproduction was not seriously entertained. Bloomfield’s difficult task of securing the needed funds once accomplished, the next step, unquestionably, was to issue the facsimile without any accessory matter. That too is now an accomplished fact; but the facsimile, apart from its large palaeographic interest, is still, in default of certain accessories, a work of extremely limited usefulness. As to what should next be done, I have no doubt.

1. **A rigorously precise transliteration.** — First, the whole text, from A to izzard (as Roth says), should be printed in a rigorously precise transliteration. Conventional marks (other than those of the original), to indicate divisions between verses and pādas and words, need not be excluded from the transliteration, if only the marks are easily recognizable as insertions of the editor.

As to minor details, I am in doubt. In the prose parts, the transliteration might correspond page for page and line for line with the birch-bark original: the metrical parts might either be made to correspond in like manner line for line with the original; or else they might be broken up so as to show fully the metrical structure (and at the same time, with a little ingenuity, the Kashmirian vowel-fusions), in which case the beginning of every page and line of the bark leaves should be duly indicated by a bracketed number in its proper place. In case the transliteration corresponds with the original line for line throughout, then the obverse and reverse of each bark leaf might well be given together in pairs, the obverse above, and the reverse below it, on each page of the transliteration, since this would be especially convenient and would yield a page of good proportion for an Occidental book.

2. **Marginal references to the Vulgate parallels.** — Secondly, on the margin throughout, and opposite every Kashmirian verse that corresponds to a verse of the Vulgate, should be given the reference to the place in the Vulgate where the corresponding Vulgate verse is found.

3. **Index of Vulgate verses thus noted on the margin.** — Thirdly, in an appendix should be given, in the order of the Vulgate text, an index of all the Vulgate verses thus noted on the margin, with a reference to the birch-bark leaf and side (obverse or reverse — a or b) and line where its Kashmirian correspondent may be found.

These I conceive to be the essential features of a usable edition of the Kashmirian text, and I hold them to be absolutely indispensable. The text is often so corrupt that one cannot emend it into intelligibility without sacrificing too greatly its distinctive character. All
conjectures, accordingly, should be relegated to a second and separately bound volume.

4. Accessory material: conjectures, notes, translations. — The accessory material of the second volume should be arranged in the form of a single series of notes and in the sequence of the Kashmirian original, and it should have such numbers and letters at the outside upper corners in the head-lines, that reference from the original to the notes and from the notes to the original may be made with the very utmost ease and celerity. This accessory material should comprehend all conjectures as to the more original Kashmirian form of manifestly corrupt words or passages, in so far as they point to readings not identical (compare the next paragraph) with those of the Vulgate; indications of word-division, especially the word-division of corrupt phrases and the resolution of the very frequent double sandhi; a running comment, proceeding verse by verse, giving any needed elucidatory matter, and explaining the rationale of the blunders of the Kashmirian version where feasible (as is often the case), pointing out in particular its excellences, and the many items in which it serves as a useful corrective of the Vulgate or confirms the conjectural emendations of the latter made in the edition of Roth and Whitney; — and all this in the light of the digested report of the variants of the parallel texts given by Whitney in the present work and in the light of the other parallels soon to be made accessible by Bloomfield’s Vedic Concordance. An occasional bit of translation might be added in cases where the Kashmirian text contains something peculiar to itself or not hitherto satisfactorily treated.

For the cases (hinted at in the preceding paragraph) where corrupt Kashmirian readings point simply to readings identical with those of the Vulgate, a simple reference to the latter will sometimes suffice to show the true reading and sense of what the Kashmirian reciters or scribes have corrupted into gibberish. Thus the Kashmirian form of xii. 3. 36 b, found at folio 226 b/3, is yāvantah kāmān samitāv prayasthit. Apart from the aspiration (overlooked by Roth) of the prior dental of prayasthit, each of these four words by itself is a good and intelligible Vedic word; but taken together, they yield far less meaning than do the famous Jabberwock verses of Through the Looking-glass. Their presence in the Kashmirian text is explained by their superficial phonetic resemblance to the Vulgate pāḍa yāvantah kāmāh sām atiravas tān, of which they are a palpable and wholly unintelligent corruption. It is evident that, with the Vulgate before us, conjectural emendation of the Kashmirian text in such cases

1 For the sake of fathers to whom English is not vernacular, it may be added that this classic of English and American nurseries is the work of Charles Lutwidge Dodgson ("Lewis Carroll") and is a pendant to Alice’s Adventures in Wonderland.
is an entirely gratuitous procedure. And as for such grammar as kune-
dain bhūmir nihataḥ (a feminine noun, with neuter adjective pronoun and
masculine predicate participle: folio 186 a²⁵ = x. 2. 24²), — to mend that
would be to rob the Kashmirian text of its piquancy; and why should
we stop with the genders, and not emend also the senseless niha- to the
intelligible vihi-? Let all this be done, and we have the Vulgate text
pure and simple.

10. Readings of the Parallel Texts

The texts whose readings are reported. — The principal texts included in
these reports are: of the Saṁhitās, the Rig-Veda, Tātītiriya, Māitrāyaṇī,
Vājasaneyi, Sāma-Veda, and Atharva-Veda; of the Brāhmaṇas, the
Āitereya, Kāuṣitaki, Tātītiriya, Catapatha, Pañcaviṃca, and Gopatha; of
the Āraṇyakas, the Āitereya and Tātītiriya; of the Upanishads, the
Kāuṣitaki, Kātha, Brhadāraṇyaka, and Chāndogya; of the Ĉrauta-Sūtras,
the Ācyālāyana, Čāṇkhāyana, Āpastamba, Kātyāyana, and Lātāyana;
of the Grhya-Sūtras, the Ācyālāyana, Čāṇkhāyana, Āpastamba, Hiraṇ-
yakeci, Pāraskara, and Gobhila. Other texts are occasionally cited:
so the Kāṭhaka and the Kapiṭhala Saṁhitā, and the Jainimīya Brāhmaṇa;
and the names of some others may be seen from the List of
Abbreviations, pages ci ff. I have added references to some recently
edited parallel texts, without attempting to incorporate their readings
into the digested report of the variants: such are the Mantra-pātha, von
Schroeder’s “Kāṭhahandschriften,” and Knauer’s Mānava-Grhya-Sūtra.
Von Schroeder’s edition of Kāṭhaka i. came too late. The information
accessible to Whitney concerning the then unpublished Black Yajus texts
was very fragmentary and inadequate; this fact must be borne in mind
in connection with implied references to the Kāṭhaka and Kapiṭhala (cf.
his notes to iii. 17; 19; 20; 21; v. 27; vii. 89).

The method of reporting the readings aims at the utmost possible accu-
cracy. — Whitney has constantly striven for three things: that his reports
should be characterized, 1. and 2., by the utmost attainable accuracy and
completeness; and, 3., that they should be presented in a thoroughly
well-digested form. First, as to the accuracy, little need be said. It
may be well to remind the reader, however, that Whitney has used the
most methodical precision in this matter, and that, accordingly, if, under
a given AV. verse, he cites a parallel text without mention of variant, his
silence is to be rigorously construed as meaning positively that the
parallel text reads as does the AV. verse in question. As a matter of
fact, I believe that it will be found possible in nearly every case to recon-
struct the parallel texts with precision from the data of Whitney’s reports.
It needs here to be noted that Whitney, in reporting variants from the Māitrāyaṇī, has disregarded what are (as explained by von Schroeder in his introduction, pages xxviii–xxix) mere orthographical peculiarities of that text. Accordingly, at iii. 14. 3, he treats the nā (=nas) ā gata of MS. as if it were na ā gata. Again, the MS. correspondent of iii. 19. 3 has, in samhitā, svāin, and in pada, svān ; Whitney reports svāin, and quite properly, although it is neither the one thing nor the other. So at ii. 34. 3, he reports śūni, although MS. has, in s., śūni, and in p., śūn.

The completeness of the reports far from absolute. — Secondly, as for its completeness, it may be asked whether Bloomfield’s great work, the Vedic Concordance, will not show Whitney’s parallels to be far from exhaustive. To this I reply that the primary purpose of Bloomfield’s Concordance is to give the concordances, and to do so with as near an approach to completeness as possible, even for the less important texts, a task of which the preliminaries have required the assiduous labor of years. In Whitney’s work, on the other hand, the giving of concordances is only one of many related tasks involved in his general plan, and is, moreover, only incidental to the discussion of the variants. I have tested the two works by comparison of random verses in the proof-sheets, and find (as I expected) that Bloomfield does indeed give very many references which are not given by Whitney; but that these references (apart from the Kāṭhaka) are concerned prevalingly with the numerous subsidiary or less important texts which fall within the purview of the Concordance. Whitney had excerpted all the texts, so far as published (see the list, above), which were of primary importance for his purpose. The parallels to which Bloomfield’s additional references guide us will have to be reckoned with in due course by Whitney’s successors; but I surmise that they are not likely upon the whole greatly to affect the sum of our critical judgments respecting the Atharvan text.¹

The reports are presented in well-digested form. — Thirdly, as to the form of the reports. It is one thing to give numerical references to the places where the pādas and their variants are to be found.² It is another to rehearse, in full for each text concerned, the readings containing variants; and the result of this process is in a high degree space-consuming and repetitious for the author, and time-consuming and confusing for the user. It is yet another and a very different thing to compare these readings carefully, to note the points of agreement, and to state briefly and clearly the points on which they differ.³ The result of this last procedure is a

¹ In spite of its intrinsic importance, such is the case, I believe, with the ČB, to which Whitney makes, I think, rather meagre reference.
² And it is a large achievement to do it on such a scale as does the Concordance.
³ Whoever doubts it, let him take so very simple a case as AV. ii. 29. 3 or iv. 14. 1, write out the AV. text in full and then the three parallel Yajus-texts beneath it, compare them,
well-digested report of the variants which is easily and quickly usable for the purpose of critical study. I call especial attention to this valuable feature of Whitney's work, partly because of its practical importance, and partly because it shows the author's power of masterly condensation and of self-restraint.

II. Whitney's Commentary: Further Discussion of its Critical Elements

Comprehensiveness of its array of parallels.—I have already called attention (p. xxxvii) to the fact that the Commentary expressly disavows any claim to finality; and have spoken briefly of its importance as a tool, and of its comprehensiveness. In respect of the comprehensiveness of its array of parallels, it answers very perfectly one of the requirements set by Pischel and Geldner in the Introduction (p. xxx) to the Vedic Studien: "Das gesamte indische Altertum kann und muss der vedischen Exegese dienstbar gemacht werden. In vorderster Linie wollen auch wir den Veda aus sich selbst erklären durch umfassenderes Aufsuchen der Parallelstellen und Combinieren zusammengehöriger aber in verschieden Teilen des Veda zerstreuter Gedanken." That Whitney's work will prove to be an instrument of great effectiveness in the future criticism and exegesis of the Veda I think no one can doubt. It will easily be seen that often, in the cases where the older attempts have failed, the fault is to be laid not so much to the learning and ingenuity of the scholars concerned, as to the lack of powerful tools. Such a powerful tool is this; such is Bloomfield's Concordance; and other such helpful tools are sure to be invented and made in the next few decades. The pratika-indexes of Pert sch, Whitney, Weber, Aufrecht, and von Schroeder are admirable; and without them Whitney's work could not have been made. Their main use is to make feasible the systematic comparison of the texts one with another. This is what Whitney has done here, with the Atharvan text as starting-point, and the results of his comparison lie before us in the conveniently digested reports of the variants.

Criticism of specific readings.—Examples abound showing how the reports may be used for this purpose. They enable us to recognize the corruptness of a reading, which, although corrupt, is nevertheless to be deemed the genuine Atharvan reading, as in the case of yâç vîrati at...
iv. 5. 5 over against the *yāc ca cārati* of RV. vii. 55. 6; or, again, to discover with certainty the true intention (cf. TB. ii. 4. 7(1) of a lot of wavering variants, as in the case of those that disguise the *svadrau mitāḥ* of xix. 42. 1. They show us that the vastly superior tradition of the RV. corrects that of the AV. in many places (cf. the accentless *asahanta* of xi. 1. 2); but that the AV. occasionally scores a point even against the RV., as in the case of *maghāsu* at xiv. 1. 13 (RV. *aghāsu*), or as in the case of *nāu . . . nāu* at xviii. 1. 4 (RV. *nu . . . nāu*). What a puzzle is the phrase (xiv. 2. 72) *jaunyanti nāv agraṇaḥ,* 'The unmarried [plural] of us two [dual] seek a wife,' by itself, involving, as it does, a breach of the mathematical axiom that the whole is greater than any of its parts! but the comparison of RV. vii. 96. 4, with its *nā* for *nāu,* teaches us that the error lies in the *nāu,* even if it does not show us with certainty how that error is to be emended. Even with all the array of variants, we are (as Whitney notes at iv. 8. 1; vi. 22. 3; 31. 3) at times forced to the conclusion that certain verses were hopelessly spoiled before ever any of the various text-makers took them in hand.

Illustrations of classes of text errors. — I have already hinted at the variety of special investigations to which the mass of critical material here assembled invites. The various occasions of probable error in the transmission of Indic texts have not yet been made the object of a systematic and formal treatise. Here we have, conveniently presented, the very material needed for such an advance in the progress of Vedic criticism. By grouping suspected readings into clearly defined classes, it will become possible to recognize suspected readings as real errors with a far greater degree of certainty than ever before. Illustrations of this matter are so abundant as easily to lead us far afield; but several may be given.1

Auditory errors. — A most striking example of a variation occasioned by the almost complete similarity of sound of two different readings is presented by the *pratitya* of AGS. iii. 10. 11, as compared with the *pratikāḥ* of AV. vi. 32. 3. Compare *djāṁ* of HGS. i. 15. 3, with *jvāṁ* of AV. vi. 42. 1. — Confusion of surd and sonant is exemplified in the variant version of part of the familiar RV. hymn, x. 154, given at AV. xviii. 2. 14, where we have *rēbh yo mādhu pradhāv ṛddhi,* 'for whom honey [is] on the belly.' This may or may not be the genuine Atharvan reading; but it is certainly an unintelligent corruption of the *pradhāvṛtī* of the RV.; and it is very likely that we have the same blunder at vi. 70. 3, where the occasion for the corruption is palpable.2 The simplification of twin consonants is exemplified at xviii. 3. 3, where the editors of the Berlin

1 Others, taken from the Kashmirian text, are given above, p. lxxxiii.
2 Confusions of surd and sonant are discussed by Roth, ZDMG. xlviii. 107; cf. note to ii. 13. 3, below. The Kashmirian text swarms with them.
Visual errors. — Several classes of errors are chargeable to "mistakes of the eye." Confusions such as that between pāhī and yāhī are simple enough, and are sometimes to be controlled by the evidence of oral reciters (cf. p. lvii); but, considering the fragmentariness of our knowledge of Indic paleography, who may guess all the more remote occasions for error of this kind? — Of errors by haplography, yā āste yāc cārati (just mentioned) is a good type: this is undoubtedly the true Atharvan reading, and it is undoubtedly wrong, as is shown by the meter, and the comparison of RV., which has yāc ca cārati: cf. notes to iv. 5. 5; vi. 71. 1; vii. 81. 1; xix. 42. 3; 55. 3. For a most modern case, see note to xiii. 2. 35.

Metrical faults. Hypermetric glosses and so forth. — Our suspicions of hypermetric words as glosses are often confirmed by the downright absence of those words in the parallel texts. Instances are: hastābhyaṃ at AV. iv. 13. 7 (cf. RV. x. 137. 7); devō at RV. x. 150. 4† (cf. RV. iii. 2. 8); asmābhyaṃ at TS. ii. 6. 12† (cf. māhī at RV. x. 15. 4); imām at AV. xiv. 2. 40 (cf. RV. x. 85. 43). — On the other hand, the damaged meter of our text often suggests a suspicion that some brief word has fallen out or that some briefer or longer or otherwise unsuitable form has been substituted for an equivalent suitable one; and the suspicion is borne out by the reading of the parallel texts. Thus in devō [ved] visya utā kā pṛthivyaḥ, māhī [ved] visya urvr antarikṣat, the bracketed mās's, missing at AV. vii. 26. 8, are found in their proper places in the TS. and VS. parallels. The pātus and iyūs of AV. xviii. 2. 55 quite spoil the cadences of a and c, which cadences are perfect in their RV. original at x. 17. 4.

Blend-readings. — The blend-readings, as I have called them, stand in yet another group. A good example is found, at AV. xiv. 2. 18 (see note), in praṭinātī vīrasūr devākāmā svōnd: its genesis is clear, as is also the intrusive character of svōnd, when we compare the Kashmirian reading praṭinātī vīrasūr devākāmā with that of the RV., vīrasūr devākāmā svōnd (11 syllables). The like is true of asyā at VS. xii. 73, ighāna hāmasas pārāṁ asyā: cf. the oft-recurring ātārīṣna hāmasas pārāṁ asyā with the āgānahāmasas pārāṁ of the Kāthaka, xvi. 12, p. 235†. — The above-given examples suffice to show how rich is the material gathered in this work for an illuminating study of the fallibilities of human tradition in India.

1 Here Bollensen long ago proposed (Orient und Occident, ii. 485) to athetize abhavat.
12. Whitney's Translation and the Interpretative Elements of the Commentary

The Translation: general principles governing the method thereof. — The statements concerning the principles involved in the translating of the Upanishads, as propounded by Whitney in his review of a translation of those texts, apply — mutatis mutandis — so well to the translation of this Veda, that I have reprinted them (above, p. xix: cf. p. xxxvii); and to them I refer the reader.

The translation not primarily an interpretation, but a literal version. — Whitney expressly states (above, p. xix) that the design of this work is "to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda"; accordingly, we can hardly deny the legitimacy of his procedure, on the one hand, in making his version a rigorously literal one, and, on the other, in restricting the interpretative constituents of the work to narrow limits. He recognized how large a part the subjective element plays in the business of interpretation; and if, as he intimates, his main purpose was to clear the ground for the interpreters yet to come, his restriction was well motivated. It is, moreover, quite in accord with his scientific skepticism that he should prefer to err on the side of telling less than he knew, and not on the side of telling more than he knew: a fact which is well illustrated by his remark at viii. 9. 18, where he says, "The version is as literal as possible; to modify it would imply an understanding of it."

A literal version as against a literary one. — Let no one think that Whitney was not well aware of the differences between such a version as he has given here, and a version which (like that of Griffith) makes concessions to the demands of literary style and popular interest. Whitney's version of xviii. 1. 50, as given below, reads: 'Yama first found for us a track; that is no possession to be borne away; where our former Fathers went forth, there [go] those born [of them], along their own roads.' With this compare his version of 1859 (O. and L. S., i., p. 58):

Yama hath found for us the first a passage;
that's no possession to be taken from us;
Whither our fathers, of old time, departed,
thither their offspring, each his proper pathway.

Each version has its own quality; each method has its justification: to make a complete translation after the second method, one must inevitably waive the consideration of philological difficulties, a thing by no means licit for Whitney in such a work as this. The admirable version of Griffith
illustrates the advantages of the second method, and also its inherent limitations.1

Interpretative elements: captions of the hymns. — The preponderating elements of the commentary are of a critical nature, and these have been discussed by me at length in chapters 1 to 11 of this Part I. of the General Introduction (above, pages lxiv to xciii); of the interpretative elements a few words need yet to be said. And first, it should be expressly stated that the English titles of the hymns (the captions or headings printed in Clarendon type throughout, just before the Anukramani-excerpts) constitute, for the books of short hymns at least, a most important part of the interpretative element of this work. They have evidently been formulated by Whitney with much care and deliberation, and are intended by him to give briefly his view of the general purport of each hymn. In a few cases these captions were lacking, and have been supplied by me from his first draft (so at i. 35) or otherwise (so at ii. 12; v. 6; vii. 109: cf. books xv., xvi., and xviii., and p. 772, end). These captions are given in tabular form near the end of the work: see volume viii., p. 1024.

Interpretations by Whitney. — Where the text is not in disorder, a rigorously literal version is in many (if not in most) cases fairly intelligible without added interpretation. The need of such additions Whitney has occasionally, but perhaps not often, recognized. Thus after rendering the pādas i. 2. 3 ab by the words 'when the kine, embracing the tree, sing the quivering dexterous reed.' he adds, "that is, apparently, 'when the gut-string on the wooden bow makes the reed-arrow whistle.'" Similarly at vi. 125. 1. The text speaks at xviii. 1. 52 of an offense done purśātā: Whitney renders 'through humanity,' and adds "that is, through2 human frailty." Cf. note to vii. 33. 1.

It may be noted in this place (for lack of a better one) that Whitney, in reporting the conjectures or interpretations of his predecessors, passes over some in silence. Sometimes this appears to have been done intentionally and because he disapproved them. Thus at iv. 37. 3, he notes in his first draft the suggestions of BR. and OB. concerning avācchāsān;

1 It would be idle presumption in me to praise the work of a man whose knowledge of the literature and customs and spirit of India is so incomparably greater than my own; but I may be allowed to repeat the judgment of my revered and beloved friend, M. Auguste Barth, concerning Griffith’s Veda-translations: Elle [the RV. translation] se présente ainsi sans aucun appareil savant, ce qui, du reste, ne veut pas dire qu'elle n'est pas savante. L'auteur, qui a longtemps dirigé le Rennes College, a une profonde connaissance des langues, des usages, de l'esprit de l'Inde, et, pour maint passage, en aurait tort de ne pas tenir grandement compte de cette version en apparence sans prétentions (Revue de l'histoire des religions, year 1893, xxvii. 151). Elle [the AV. translation] ... mérite les mêmes éloges (ibidem, year 1893, xxxix. 25).

2 By a curious coincidence, “through human frailty” is precisely the rendering given by Griffith.
but ignores them in his second. Similarly, at ii. 14. 3, he omits mention of a translation of the verse given by Zimmer at p. 420.

Exegetical notes contributed by Roth. — It appears from the letters between Roth and Whitney that the former had written out a German version of this Veda, and that, although it was complete, its author did not by any means consider it as ready for publication. In order to give Whitney the benefit of his opinion on doubtful points, Roth made a brief commentary upon such selected words or phrases (in their proper sequence) as seemed to him most likely to present difficulties to Whitney. The result is a parcel of notes, consisting of 250 pages in Roth’s handwriting, which is now in my keeping. From these notes Whitney has incorporated a considerable amount of exegetical matter into his commentary. It is yet to be considered whether the notes contain enough material unused by Whitney to warrant their publication, if this should appear upon other grounds to be advisable.

The translation has for its underlying text that of the Berlin edition. — With certain exceptions, to be noted later, the translation is a literal version of the Vulgate Atharvan text as given in the Berlin edition. For the great mass of the text, this is, to be sure, a matter of course. It is also a matter of course in cases where, in default of helpful variants to suggest an emendation of a desperate line, we are forced to a purely mechanical version, as at xii. 1. 37 a, ‘she who, cleansing one, trembling away the serpent,’ or at vi. 70. 2 ab. Even in the not infrequent cases where (in spite of the lack of parallel texts) an emendation is most obvious, Whitney sticks to the corrupted text in his translation, and reserves the emendation for the notes. Thus, at iv. 12. 4, ādṛk te āsthi rohatu māṁśaṁ māṁśena rohatu, he renders ‘let thy blood, bone grow,’ although the change of ādṛk to āsthanā would make all in order.

The translation follows the Berlin text even in cases of corrigible corruptions. — On the other hand, it may seem to some to be not a matter of course that Whitney should give a bald and mechanically literal version of the true Atharvan text as presented in the Berlin edition in those very numerous cases where the parallel texts offer the wholly intelligible readings of which the Atharvan ones are palpable distortions. Granting, however, that they are, although corrupt, to be accepted as the Atharvan readings, and considering that this work is primarily a technical one, his procedure in faithfully reproducing the corruption in English is entirely justified.

A few examples may be given. Whitney renders tātu tvā bhaga sārva ti johavīni (iii. 16'. 5) by ‘on thee here, Bhaga, do I call entire,’ although RV.VS. have johavīti, ‘on thee does every one call.’ At v. 2. 8, tūraç ciñ cil vikram arṇuvat tāpasvin is rendered ‘may he, quick, rich in fervor,
send(?) all,' although it is a corruption (and a most interesting one) of the very clear line dūrāc ca viḍvā avṛṇod āpa svāh. So purudāṁśo (vii. 73. 1), 'of many houses,' although the Črāuta-Sūtras offer puruta-māśo. At RV. vi. 28. 7 the cows are spoken of as ‘drinking clear water and cropping good pasture,’ sūyāvasaṁ rūcāntiḥ: the AV. text-makers, at iv. 21. 7, corrupt the phrase to -se rūcāntiḥ, but only in half-way fashion, for they leave the RV. accent to betray the character of their work. Even here Whitney renders by ‘shining (rūcāntih) in good pasture.’ The AV., at xviii. 4. 40, describes the Fathers as āśināṁ āṭhām āpa ye śacante; Whitney is right in rendering the line by ‘they who attach themselves unto a sitting refreshment,’ although its original intent is amusingly revealed by HGS., which has (juṣantāṁ) māśi ’mām1 āṭhām uta ye bhūjante, ‘and they who partake of this nourishment every month.’ For other instances, see the notes to iv. 21. 2 a; iii. 3. 1; iv. 16. 6 (rongaṇtasya for roṇgāntas), 8 (vāraṇa); 27. 7 (viditām); vi. 92. 3 (dhāvatu); ii. 35. 4; iii. 18. 3; iv. 2. 6; 15. 5; vii. 21. 1; and so on.

Cases of departure from the text of the Berlin edition.—These are always expressly stated by Whitney. They include, first, cases in which the Berlin edition does not present the true Atharvan text. An example may be found at xix. 64. 1, where the editors had emended wrongly to āgṛc and the version implies āgne. At xix. 6. 13, the editors, following the suggestion of the parallel texts, had emended to chāṇḍāṁsi the ungrammatical corruption of the AV. chāndolo ha (jaṁmite iṣmāt); but since Whitney held that the latter reading “has the best right to figure as Atharvan text,” his intentionally ungrammatical English ‘meter were born from that’ is meant to imply that reading.

Here are included, secondly, cases in which the Berlin reading, although it has to be recognized as the true Atharvan reading, is so unmanageable that Whitney has in despair translated the reading of some parallel text or an emended reading. Thus at vii. 57. 2 e it is assumed that ubbe id asyo ’bhē asya rājataḥ is, although corrupt, the true Atharvan reading. The corruption is indeed phonetically an extremely slight distortion, for the RV. has ubbe id asyo ’bhāyasya rājataḥ; and from this the translation is made. —Other categories might be set up to suit the slightly varying relations of mss. and edition and version: cf. xix. 30. 1; xviii. 4. 87; and so on.

Whitney’s growing skepticism and correspondingly rigid literalness. —At xiii. 4. 54, Whitney says: “Our rendering has at least concinnity—unless, indeed, in a text of this character, that be an argument against its acceptance.” The remark is just; but one does not wonder that its author has been called der grosse Skeptiker der Sprachwissenschaft. That

1 Perhaps the corruption is yet deeper seated, and covers an original māśi-māśy āṭhām.
his skepticism grew with the progress of his work is clear from a comparison of the unrevised with the revised forms (cf. p. xxvii) of the early books. Thus at vi. 57. 2, as a rendering of jālāśa, his manuscript at first read ‘healer’; but on the revision he has crossed this out and put the Vedic word untranslated in its stead. With his skepticism, his desire for rigid literalness seems to have increased. At ii. 33. 5, the first draft translates prāpada very suitably by ‘fore parts of the feet’; but the second renders it by ‘front feet.’ Similarly, at vi. 42. 3, there is no reasonable doubt that pārṣuṣyān prāpada ca means [I trample] ‘with heel and with toe’ (cf. viii. 6. 15; vi. 24. 2); but again he renders by ‘front foot.’ At iii. 15. 7, his prior draft reads ‘watch over our life’: ‘life’ is an unimpeachable equivalent of ‘vital spirits’ or prāyās; but the author has changed it to ‘breaths’ in the second draft.

His presumable motive, a wish to leave all in the least degree doubtful interpretation to his successors, we can understand; but we cannot deny that he sometimes goes out of his way to make his version wooden. Thus he renders bhṛ, when used of skins or amulets (viii. 6. 11; 5. 13) by ‘bear’ instead of ‘wear.’ At iv. 21. 1, he speaks of cows as ‘milking for Indra many dawns,’ although ‘full many a morning yielding milk for Indra’ can hardly be called too free. Cf. his apt version of uttarām-uttarāṁ sāmām at xii. 1. 33, ‘from one year to another,’ with that given at iii. 10. 1; 17. 4, ‘each further summer.’ In a charm to rid the grain of danger, vi. 50. 1 d, ‘make fearlessness for the grain’ is needlessly inept. It is easy for Sanskritists, but not for others, to see that ‘heroism’ (vīrya), as used of an herb at xix. 34. 8, means its ‘virtue’ (and so he renders it at xii. 1. 2); that ‘bodies’ of Agni at xix. 3. 2 are his ‘forms’ (gīvā or ghorās); and so on; but to others, such versions will hardly convey the intended meaning. The fact that ecastibhiṣa, in the familiar refrain of the Vasiṣṭhas, is a plural, hardly justifies the infelicity of using such a plural as ‘well-beings’ to render it at iii. 16. 7; and some will say the like of ‘wealths’ (iv. 13. 5), ‘wealths,’ and ‘marrows.’

It lies entirely beyond the province of the editor to make alterations in matters of this kind. It is perhaps to be regretted that these infelicities, which do not really go below the surface of the work, are the very things that are the most striking for persons who examine the book casually and without technical knowledge; but the book is after all primarily for technical study.

**Poetic elevation and humor.** — The places in which the AV. rises to any elevation of poetic thought or diction are few indeed. Some of the funeral verses come as near it as any (among them, notably, xviii. 2. 50); and some of the philosophic verses (especially of x. 8 under Deussen’s sympathetic treatment) have an interest which is not mean. The motive
of xix. 47 is an exceptionally coherent and pleasing one. I presume that the idea of sending the fever as a choice present to one's neighbors (v. 22. 14) is intended to be jocose. Witchcraft and healing are serious businesses. If there is anything else of jocular tone in this extensive text, I do not remember that any one has recognized and noted it. The gravity of Whitney's long labor is hardly relieved by a gleam of humor save in his introduction to ii. 30 and his notes to vi. 16. 4 and 67. 2 and x. 8. 27, and the two cited at p. xcvii, line 4 from end, and p. xciv, l. 23.

13. Abbreviations and Signs explained

General scope of the list. — The following list is intended not only to explain all the downright or most arbitrary abbreviations used in this work, but also to explain in the shortest feasible way all such abbreviated designations of books and articles as are more or less arbitrary. The former generally consist of a single initial letter or group of such letters; the latter, of an author's name or of the abbreviated title of a work.

The downright abbreviations. — These are for the most part identical with those used by Whitney in his Grammar and given and explained by him on p. xxvi of that work: thus AA. = Aitareya-Âranyaka. — Whitney's omission of the macron proper to the A in AA., AB., ACs., AGS., BAU., and TA. was doubtless motivated by a purely mechanical consideration, the extreme fragility of the macron over a capital A; that he has not omitted it in Âpast. or Âp. is a pardonable inconsistency. — The sigla codicum are explained at p. cix, and only such of them are included here as have more than one meaning: thus, W. = Wilson codex and also = Whitney.

Abbreviated designations of books and articles. — For these the list is intended to give amply sufficient and clear explanations, without following strictly any set of rules of bibliographers. In the choice of the designations, brevity and unambiguousness have been had chiefly in mind. — An author's name, without further indication of title, is often used arbitrarily to mean his most frequently cited work. Thus "Weber" means Weber's Indische Studien. With like arbitrariness are used the names of Bloomfield, Caland, Florenz, Griffith, Grill, Henry, Ludwig, Muir, Winternitz, and Zimmer: cf. the list. — Where two coordinate reference-numbers, separated by a comma, are given (as in the case of Bloomfield, Grill, and Henry), the first refers to the page of the translation, and the second to the page of the commentary. Of similar numbers, separated by "or" (as on p. 286), the first refers to the original pagination, and the second to the pagination of the reprint.¹

¹ Here let me protest against the much worse than useless custom of giving a new pagination of a double pagination to separate reprints. If an author in citing a reprinted article does

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Explanation of arbitrary signs. — The following signs (and letters) are used in the body of this work more or less arbitrarily.

Parentheses are used in the translation to enclose the Sanskrit original of any given English word (see above, p. xx), such indications being often most acceptable to the professional student. For numerous instances, see xii. 1, where the added bhūmi or prthivi (both are added in vs. 7) shows which of these words is meant by the English earth. They are also used to enclose an indication of the gender (m. f. n.) or number (du. pl.) of a Vedic word whose gender or number cannot otherwise be shown by the version.

Square brackets are employed to enclose some of the words inserted in the translation for which there is no express equivalent in the original.

Ell-brackets, or square brackets minus the upper horizontal stroke (thus : [ ] ), were devised by the editor to mark as portions of this work for which Whitney is not responsible such additions or changes as were made by the editor (cf. p. xxviii, end). These types were devised partly because the usual parentheses and brackets were already employed for other purposes, and partly because they readily suggest the letter ell, the initial of the editor's name.

Hand. — In order to avoid the expense of alterations in the electroplates, all considerable additions and corrections have been put together on pages 1045-46, and reference is made to them in the proper places by means of a hand pointing to the page concerned (thus, at p. 327, line 11 : सदोऽत्। See p. 1045).

The small circle (thus : o ) represents the avagraha or division-mark of the pada-texts. This use of the circle is common in the mss. (as explained at p. cxxii) and has been followed in the Index Verborum (see p. 4).

The Italic colon (:) is employed as equivalent of the vertical stroke used in nāgari to separate individual words or pādas. Both circle and colon are used in the note to vi. 131. 3. I regard both the circle and the colon as extremely ill adapted for the uses here explained.

The letters a, b, c, d, e, f, etc., when set, as here, in Clarendon type, are intended to designate the successive pādas of a Vedic stanza or verse.

Alphabetic list of abbreviations. — The downright abbreviations and the abbreviated designations of books and articles follow here, all in a single alphabetically arranged list.

not give each reference thereto in duplicate, or if his reader does not have at hand both the original and the reprint (and either of these cases is exceptional), the seeker of a citation is sure to be baffled in a large proportion of the instances concerned. It is amazing that any author or editor can be so heedless as to tolerate this evil practice.
General Introduction, Part I.: by the Editor


1878. Skt. and German.


Collation-Book = manuscript volumes containing Whitney's fundamental transcript of the AV. text and his collations, etc. For details, see p. cxxii.

comm. = the commentary on AV. (ascribed to Śāyana and published in the Bombay ed.); or, the author thereof.

Daç. Kar. = Daça Karmāṇi, a palliative to certain parts of the Kāç. See B1's introduction, p. xiv.


Denkschr. = Denkschriften.


Dhanvantari = Dhanvantariya - Nighaṇṭu. Some references are to the Poona ed.; Roth's references are, I presume, to his transcript described by Garbe. Verzeichniss der (Tübinger) Indischen Handschriften, No. 260.

du. = dual.

ed. = edition (of) or editor or edited by or in.

et al. = et alibi.

f. or fem. = feminine.


Florence = bis German translation of AV. vi. 1-50, with comment, in vol. xii. of Bezenberger's Beiträge. Göttingen. 1887. See below, p. 281.


Geldner; see Siebenzig Lieder and Ved. Stud.

Ges. = Gesellschaft.

GGA. = Göttingische Gelehrte Anzeigen.


Grammar or (Skt.) Gram. or Gr. = Whitney's Sanskrit Grammar, 2d ed. Leipzig and Boston. 1889. There is a 3d ed. (1896), which is essentially a reprint of the 2d.

Grassmann = Rig-Veda. Uebersetzt etc. Leipzig. 1876-7. 2 vol's.


Gurupājākaumudi = Festgabe zum fünfzigjährigen Doctorjubiläum, Albrecht...
13. Abbreviations and Signs explained


h. = hymn or hymnus.

Hala's Saptacātaka: reference is made to A. Weber's treatise thereon (Leipzig, 1870) and to his edition thereof (Leipzig, 1881).


Hillebrandt, Ritual-Litteratur = his part of the Grundriss. 1897.

IF. = Indogermanische Forschungen. Ed. by Brugmann and Streitberg. Strassburg. 1892-.

IFA. = Anzeiger für Indogermanische Sprach- und Altertumskunde. "Bei­blatt" to IF.

Index Verborum = Whitney's Index Verborum to the published Text of the AV. Issued as JAOS., vol. xii. New Haven, Conn. 1881.


Cited by series, vol., and page.

JAOS. = Journal of the American Oriental Society. New Haven, Conn. 1843-.

JB. = Kāminiya-Brāhmaṇa. Cited from Whitney's transcript, described by him at JAOS. xi., p. cxliv, = PAOS. for May, 1883.

JRAS. = Journal of the Royal Asiatic Society of Great Britain and Ireland. London. 1834-.


K. = Kāthaka; or, sometimes the codex K. Von Schroeder's ed. of book i. of the Kāthaka appeared in Leipzig, 1902.

Kap. = Kapiṣṭhala-Sāṁhitā.

KāthāB. = Kātha-Brāhmaṇa: see below, p. 92. 1 e.


Kāy. = The Kāyikā-Sūtra of the AV. With extracts from the commentaries of Dārila and Keçava. Ed. Maurice Bloomfield. Issued as vol. xiv. of JAOS. 1890. For concordance of two methods of citing this text, see p. 1612.


Keç. = Keçava or his school on Kāy. See B's introd., p. xvi.


KZ. = Zeitschrift für vergleichende Sprach­ forschung. . . . begründet von Th. Aufrecht and A. Kuhn. Berlin. (Now Gutersloh.) 1851-.


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General Introduction, Part I.: by the Editor


Ludwig (without further indication of title) = vol. iii. of his Der Rigveda in 6 vol's. Prag. 1876-88.

Vol's i-ii. contain the translation of the RV, and iv.-v. contain the comment. Vol. iii. (1878) contains many translations from AV and is entitled Die Mantra-literatur und das alte Indien als Einleitung zur Ueb. des RV. - Where reference to the transl. of the RV. equivalent (in vol. i. or ii.) of an AV. passage is intended, that fact is made clear (as at p. 118 top, 113, 248, etc.).

Ludwig, Kritik des RV.-textes: see p. 860. m. = masculine.

Macdonell, Ved. Mythol. = his Vedic Mythology in the Grundriss. 1897.


MBk. = Mahā-Bhārata. Citations refer to Bo. ed. (or ed's), or to both Bo. and Calc. ed's.


MP. = Mantra-Pāṭha: or, the Prayer Book of the Āpastambins. Ed. M. Winteritz. Oxford. 1897. Part of the material of MP. had already been given in the work cited below under Winteritz, Hochzeitsrituell, as explained also below, p. 738.


Muir (without further indication of title) = OST., which see.

Muir, Metrical Translations from Sanskrit Writers. London. 1879.

N. = North.

n. = note; or, sometimes neuter.

Nāgīya-kāṇḍa of SV.: see below, under SV.

Nakṣ. or Naks. K. = Nakṣatra-Kalpa. See Bl's introd. to Kāṇḍa, p. xix.

Noun-Inflection: see above, under Lancaster.


OB. = Otto Bohlingk's Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879-89. Seven vol's. Often called the Minor (St.) Petersburg Lexicon. Cf. BR.


Omina und Portenta: see under Weber.


p. = pada-pāṭha.

p. (as in 3-p., 4-p.) = pāda (in the sense of subdivision of a stanza): see explanation above, under AV.

Pāipp. = Pāippalāda or Kashmirian AV. For details concerning the collation and its sources and the birch-bark original and the facsimile, see above, pages lxxv ff.


Pandit, Shankar Pandurang: see below, under SPP.


They were formerly issued (with pagination in Roman numerals to distinguish them from the Journal proper) as appendices to be bound up with the volumes of the Journal; but they were also issued in separate pamphlets as Proceedings for such and such a month and year. The citations below are so given that they can readily be found in either issue.


Peterson, Hymns from the RV. Ed. with Sāyaṇa's comm., notes, and a transl. by Peter Peterson. Bombay. 1888.

Pet. Lex. = the Major St. Petersburg Lexicon. See BR.
13. Abbreviations and Signs explained

Pet. Lexx. = the two St. Petersberg Lexicons, Major and Minor. See BR. and OB.

Pischel, Gram. der Prākrit-sprachen = his part, so entitled, of the Grundriss. 1900.

p. m. = prima manu.

Poona ed. = ed. of the Ananda-Ārama Series.
Ppp. = Paippalāda AV.: see above, under Paippā.
Prāt. or Pr. = Prātiçākhyā of the AV.: see above, under APR.


R. = Roth; or, sometimes the codex R.
Rajāṇ. = Rājaṇīghanṭu. Cited no doubt from Roth's own ms., now Tubingen ms. 176. There is a Poona ed.


Rev. = Review.

Roth, Zur Litteratur und Geschichte des Weda. Stuttgart. 1846.

Roth, Ueber den Atharva Veda. Tiibingen. 1856.

Roth, Der Atharvaveda in Kaschmir. Tübingen. 1875.


Roxburgh, Flora indica: the citations by vol. and page refer to Carey's ed. of 1832; but these can easily be found in the margin of the Calc. reprint of 1874.

RPr. or RV. Prāt. = RV. Prātiçākhyā. Ed. Max Müller. Leipzig. 1869. Also by A. Regnier in JA.

RV. = Rig-Veda or Rig-Veda-Samhitā. Ed. Th. Aufrecht. Also by Max Müller.

RW. = Roth and Whitney.

s. = samhitā-pātha.


Sb. = Sitzungsberichte. Those of the Berlin Ak. are usually meant.


Scherman, Philosophische Hymnen = Phil. Hymnen aus der RV.- und AV-Samhitā verglichen mit den Philosophem der älteren Upanishad's. Strassburg. 1887.

schol. = scholia of Darila or of Keçava or of both, on Kāu. see BL's introd., p. xi and p. xvi.

von Schroeder: see above, Kātha-hss., and below, Zwei Hss.


S.m. = secunda manu.

Speyev, Vedische Syntax = his part of the Grundriss, entitled Vedische und Sanskrit Syntax. 1896.

SPP. = Shankar Pandurang Panḍit as editor of the Bombay edition of the AV. It is entitled: Atharvavedasamhitā with the Commentary of Sāyaṇācārya. 1895-8. 4 vol's.

Sūrya - Siddhānta = Translation of the Sūrya-Siddhānta, a Text-book of Hindu Astronomy; with Notes; etc. in JAOS. (v. 141-493). 1860.


The verses of the Prior ṛcīka are cited, by the numbers in natural sequence, as i. 1 to i. 85; similarly, those of the Latter ṛcīka, as ii. 1 to ii. 1225. — The verses of the Nāgīyag supplement to the Prior ṛcīka.
are cited as SV. i. 586 to i. 641, and as edited by S. Goldschmidt in the Monatsbericht der k. Ak. der Wiss. zu Berlin, session of Apr. 25. 1868. Cf. note to AV. iv. 26. 1 and to xiii. 2. 25.

T.A. = Tātītīrya-Āraṇyaka. Ed. Bildh. Ind. 1872. There is also a Poona ed.

T.B. = Tātītīrya-Brāhmaṇa. Ed. Bildh. Ind. 1859? There is also a Poona ed.


Trans. = Transactions.


W. = Whitney; or, sometimes the codex W.


Weber, Vedische Beiträge.

Under this title was issued a series of 9 articles in Sb. der k. Ak. der Wiss. zu Berlin, from 1894 to 1901. They are usually cited by Sb. and the date. For the AV., the most important is no. 4 (1896), conclude 1896), treating book xviii., as explained below, p. 813.

Weber's Translations of books i.-v. and xiv. and xviii.: for these, see p. cvii.

Wh. or Whitney, Grammar: see above, under Grammar.

Whitney, Index Verborum: see above, under Index.

Whitney, O. and L. S.: see above, under O. and L. S.


Whitney's other contributions relating to the AV.: for some of these, see Preface, pages xxiii., xxv., xxvi.


Wiss. = Wissenschaften.

WZKM. = Wiener Zeitschrift für die Kunde des Morgenlandes. Vienna. 1887-.

ZDMG. = Zeitschrift der Deutschen Morgenländischen Gesellschaft. Leipzig. 1847-.

Zimmer (without further indication of title) = his Altindisches Leben. Berlin. 1879.

the text upon which the native commentary has been published in the Bombay edition. The dates are taken from the title-pages of the volumes concerned; the dates of the prefaces, or of the parts of the volumes concerned, are sometimes considerably earlier. For bibliographical details, see the List, pages ci–cvi. The braces at the right show which of SPP's four volumes contains the text, or the text with comment, of any given book.

I. Translation of the whole text.
Griffith, 1895, 1896: see p. cii.

II. Translations of a mass of selected hymns.

III. a. Translations of single books.

<table>
<thead>
<tr>
<th>Book</th>
<th>Translations of single books.</th>
<th>Translations of single books.</th>
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<tbody>
<tr>
<td>ii.</td>
<td>&quot; &quot; &quot; xiii. 1873.</td>
<td>Book ii, entire.</td>
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<tr>
<td>iii.</td>
<td>&quot; &quot; &quot; xvii. 1885.</td>
<td>Book iii, entire.</td>
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<tr>
<td>iv.</td>
<td>&quot; &quot; &quot; xviii. 1898.</td>
<td>SPP's vol. i.</td>
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<tr>
<td>v.</td>
<td>&quot; &quot; &quot; &quot;</td>
<td>Book iv., entire.</td>
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<tr>
<td>ix.</td>
<td>&quot; &quot; &quot;</td>
<td>Book xi., entire.</td>
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<tr>
<td>x.</td>
<td>Les livres x, xi et xii. 1896.</td>
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<td>xi.</td>
<td>&quot; &quot; &quot;</td>
<td></td>
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<tr>
<td>xii.</td>
<td>&quot; Les hymnes Rohitas. 1891.</td>
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<td>xiii.</td>
<td>&quot;</td>
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<td>xv.</td>
<td>Aufrecht, Indische Studien, i. 1859.</td>
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<td>xvi.</td>
<td>&quot; &quot; &quot;</td>
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<td>xvii.</td>
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<td>x.</td>
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Chronologic sequence of previous translations and discussions. — In judging between the translations or opinions of different exegetes, it is desirable to know their chronological sequence. In giving the detailed bibliographical minutiae below, at the beginning of each hymn, I have always endeavored to arrange them chronologically; but the following brief table in addition will not be superfluous. The difference in time of the printing of the translations of Griffith and Bloomfield and Henry (x–xii.) was so small that they must have been each independent of the others. For the places of publication etc., see the List, pages ci-cvi.
GENERAL INTRODUCTION, PART II.

ELABORATED BY THE EDITOR, IN LARGE PART FROM WHITNEY'S MATERIAL.

General Premises

[Contents of this Part.—While Part I. contains much that might be presented in a preface, the contents of Part II. are more strictly appropriate for an introduction. The contents of Part I. are briefly rehearsed at p. lxiii; and the contents of both Parts, I. and II., are given with more detail and in synoptic form at pages x–xv, which see. As was the case with the ten text-critical elements of the commentary in Part I., the subject-matter of Part II. also may be put under ten headings as follows:

1. Description of the manuscripts.  6. Accentuation-marks in the mss.
2. Their opening stanza.     7. Orthographic method of Berlin text.
5. Refrains and the like in the mss. 10. Its extent and structure.]

[Authorship of this Part.—While Part I. is wholly from the hand of the editor, Part II. is elaborated in large measure from material left by Whitney. Chapters 2 and 3, however, although written by the editor, are incorporated into this Part, because the most fit place for them is here, just after chapter 1. In the rewritten portions of the other chapters, it has not been attempted thoroughly to separate the author’s part from the editor’s; but paragraphs which are entirely by the editor are enclosed in ell-brackets, [ ]. The whole matter has been carefully stated by me in the preface, at pages xxix–xxx, and these the reader is requested to consult.]

1. Description of the Manuscripts used by Whitney

[The brief designations of his manuscripts (sigla codicum).—The sigla O. and L. seem to be arbitrary. It is helpful to note that Whitney apparently intended that all the rest should be suggestive. Thus B., P., R., T., and D. are the initials respectively of Berlin, Paris, Roth, Tanjore, and Deccan; small p. of course means pada-text; and small s. means samhitā-text; and K. was the first letter of Bikaner not previously employed as
General Introduction, Part II.: in part by Whitney

siglum. M. and W., which designate the mss. of the Mill collection and Wilson collection of the Bodleian, were chosen as being initials of Mill and Wilson. The letters E. I. II., as designating the mss. of the Library of the India Office in London, were plainly meant to suggest the name East India House, the designation of the London establishment of the Hon. East India Company previous to 1858. Observe that Whitney's "I." was first used by him to designate E.I.II. ms. No. 2142 (Eggeling's No. 234), but only until he discovered that that ms. was a mere copy of the Polier ms. in the British Museum; after that time Whitney collated the Polier original, retaining for it, however, the designation "I." The sigla of the mss. used by Whitney before publication are essentially the same as those given by him at the end of his Introductory Note to the AV.Pr., p. 338, which see.]

[Synoptic table of the manuscripts used by Whitney.—It will be convenient to have, in addition to Whitney's description of his mss., a synoptic table of them, cast in such a form that the reader may easily see just what ones were available for any given book. The following table is essentially the same as one which Whitney made for his own use.]

<table>
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<th>SAMHITA-MANUSCRIPTS</th>
<th>PADA-MANUSCRIPTS</th>
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</table>

[Berlin manuscripts of the Atharva-Veda.—A tabular view of the various numberings and designations of the nine Berlin mss., Weber, Nos. 331–339, will be found useful and is given here. The left-hand column
I. Description of the Manuscripts used by Whitney

gives the sigla used by Whitney, but with some marks (a, b, c, ′, ″) added for convenience of reference to or from the preceding table. The second column shows which books any given ms. contains. The third gives the numbers of the mss. as they stand in Weber's Catalogue; and the fourth gives the old numbers assigned to those mss. when they formed a part of the collection of Sir Robert Chambers. The right-hand column shows what book or group of books was transcribed by Whitney from the original ms. named in the same line.

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<tbody>
<tr>
<td>Bp. a</td>
<td>i.-ix.</td>
<td>332</td>
<td>8</td>
</tr>
<tr>
<td>Bp. b</td>
<td>x.-xviii.</td>
<td>335</td>
<td>108</td>
</tr>
<tr>
<td>Bp. c</td>
<td>xx.</td>
<td>336</td>
<td>114</td>
</tr>
<tr>
<td>Bp. ca</td>
<td>l.</td>
<td>331</td>
<td>117</td>
</tr>
<tr>
<td>Bp. 2b</td>
<td>v.</td>
<td>333</td>
<td>109</td>
</tr>
<tr>
<td>Bp. 2b′</td>
<td>vi.-ix.</td>
<td>334</td>
<td>107</td>
</tr>
<tr>
<td>Bp. cc</td>
<td>xx.</td>
<td>337</td>
<td>116</td>
</tr>
<tr>
<td>B. i</td>
<td>xi.-xx.</td>
<td>338</td>
<td>115</td>
</tr>
<tr>
<td>B. ii</td>
<td>xi.-xx.</td>
<td>339</td>
<td>120</td>
</tr>
</tbody>
</table>

Manuscripts used by Whitney before publication of the text. — The following descriptions were written out by Whitney in such form as to require almost no changes.

Bp. Under this designation are, for convenience's sake, grouped two Berlin pada-manuscripts, making together a complete pada-text to books i.-xviii. The first manuscript, Bp. a (Chambers, No. 8; Weber, No. 332), is described on pp. 82-83 of Weber's Catalogue of the Berlin Sanskrit mss. It contains books i.-ix., written in a clear but rather rude hand, quite fairly correctly, and accentuated throughout in a uniform manner. At the end of book ii. is a colophon (given in full by Weber), stating the date as a.d. 1593-4; but this is probably copied from the scribe's original. At the end of the fourth book was perhaps another colophon; but, if so, it is lost, with the last word of the last verse in the book, by the omission of a leaf (leaf 125). The second manuscript, Bp. b (Chambers, No. 108; Weber, No. 335: see Weber's Catalogue, pp. 83-84), containing books x.-xviii., is defective at the end, lacking the last two verses of xviii. (except the first word of 4. 88), and of course also the colophon. It is written in three different hands, with fair correctness (Weber's note, "by the same hand as 334," is a mistake). It is accentuated in the same manner as No. 332.

Bp. This designation also applies to more than one manuscript: the first manuscript, Bp. a, contains only book i. (Chambers, No. 117; Weber, No. 331: Cat., p. 82), is handsomely and very accurately written, and is quite independent of Bp. It is dated a.d. 1632. Its mode of accentuation changes soon after the beginning (see below, p. cxxi). The second
manuscript, Bp., contains books v.-ix. This manuscript, though one in paper, size, and hand, has by some means become separated into two parts, the one (Chambers, 109; Weber, 333) containing only book v., and the other (Chambers, 107; Weber, 334: both p. 83 of Cat.) containing books vi.-ix. They are less independent than Bp., representing the same proximate original as Bp., (though they are not copied from Bp., nor are they its original); but they are decidedly more accurate than Bp., and also more carefully corrected since copying. There is no colophon to either part, but they are as old, apparently, as Bp.; or as Bp.; their mode of accentuation agrees throughout with that of the latter.

B. or Bs. This is the Berlin manuscript (Chambers, 115; Weber, 338: pp. 84-85 of Cat.) of books xi.-xx. in saṁhitā-text. It is rather incorrect and somewhat worm-eaten. It bears the date A.D. 1611. In the Berlin Library is (Chambers, 120; Weber, 339: p. 85 of Cat.) a modern copy [B.""] of it, having value only as having been made before its original was so much worm-eaten as at present.

P. and M. These are virtually one manuscript, being two copies of the same original, by the same hand, and agreeing precisely in form and style. P. is in the Paris Library, and is in two volumes, marked D 204 and D 205. M., also in two volumes, belongs to the Mill collection in the Bodleian Library at Oxford. By some curious and unexplained blunder, the copy of books vii.-x. that belonged to M. was sent by mistake to Paris with P., so that P’s first volume contains books i.-x., and its second vii.-xx., while of M. the first volume contains i.-vi., and the second xi.-xx. In the references made in the notes below, the copy of vii.-x. included in the first volume of P. is accounted as M. The differences of the two are not altogether such as are due only to the last copyist, since P. has been collated and corrected (winning thereby some false readings). P. is also more carefully copied than M., but both are rather inaccurate reproductions of a faulty original. A colophon copied in both at the end of book xi. gives saṁcet 1812 (A.D. 1756) as the date, doubtless of the original; the copies are recent, probably since the beginning of the nineteenth century. Their mode of accentuation is by strokes, not dots; that of P. is defective from xiii. 1 to xix. 10.

W. This also, like M., belongs to the Bodleian Library at Oxford, and is a saṁhitā-manuscript of the whole Atharvan, excepting only book.

1 M. is the ms. listed by Aufrecht, in his Catalogue of the Bodleian Sanskrit Manuscripts, p. 392 b, as No. 80 of the Codices Millionian.

2 The printer’s copy of this paragraph in Whitney’s handwriting says clearly “second volume” ; but the original description of the ms. (made by him probably in 1853) says clearly “first volume”: I feel sure that the original is right and have altered the proof to correspond therewith.

3] Listed by Aufrecht, p. 385 b, as Nos. 492 and 500 of the Codices Wilsonianii.
xviii. It has no colophon at the end, but is a modern copy, on European paper, and in part made from the same original as P. and M., as is shown both by accordances in minute peculiarities and errors of reading, and by containing at the end of book xi. the same colophon as they. In certain of the books, namely i., ii., vi.-x., xvi., xvii., it shows signs of greater independence. It is by far the most faulty and least valuable of all the manuscripts collated. Only the first book is accentuated, nearly in the familiar RV. method.

E. This is a saṁhitā-manuscript of all the twenty books (except the latter half of xviii., from 3. 6 on), belonging to the India Office Library in London. It is described in Eggeling's Catalogue on p. 37 (now numbered 229 and 230; formerly 682 and 760 or 113). It has no date; Eggeling reckons it as of the 17th century. It is written on coarse rough paper, in a large and irregular hand, apparently by a scholar for his own use, and is fairly correct. The text is here and there a little mutilated at the edges by the reprehensible carelessness of the binder; otherwise it is in good preservation. Its method of accentuation is very various: see below, p. cxxii.

I. This is a complete copy of the saṁhitā-text, in large form (14¾ x 6¾ in.), being one of the set of Vedic manuscripts brought to Europe by Col. Polier, and now belonging to the British Museum in London. The Atharvan material is contained in two volumes: vol. i. gives first book xix., then xx., then i.-x.; vol. ii. gives the Anukramaṇi, then the Gopatha Brāhmaṇa, then books xi.-xvii., then xviii. — each division, in both volumes, being separately paged. There is no colophon; but the whole is evidently a modern copy, made for Col. Polier himself. It is on smooth paper, well written, and not especially inaccurate. It contains the verse ćitman no devir etc. prefixed at the beginning, like some of the manuscripts compared later (see p. cxvi).

Of all this Atharvan material of Polier's, a copy was made for Col. Martin while it remained in the latter's keeping (as Prof. H. H. Wilson informed me that he personally knew it to have been for a time); and this copy now constitutes Nos. 233-236 of the India Office collection, being credited as presented by R. Johnson (No. 234, containing Books xi.-xviii., has W. D. W.'s note to this effect reported in the Catalogue; but Prof. Eggeling fails to notice that the other volumes are of the same character). The collation of No. 234 was begun, but abandoned on the discovery of its origin. Doubtless No. 232 (old number 901) is another copy of the Polier first volume, made at the same time for Colebrooke, or else [made for Martin and ] later given [to Colebrooke] by Martin, as it is stamped “Claud Martin”; [at all events, the one who gave it to the Library was Colebrooke].
This manuscript, again, belongs to the India Office Library (No. 231; old No. 1137; Catalogue, p. 37). It contains only the first six books, and is handsomely but rather incorrectly written. It has no date, but its accentuation was added in A.D. 1708. Its mode of marking the accent varies: see below.

[Manuscripts collated after publication of the text. — The following descriptions also were written out by Whitney, except those of mss. R. and T., which have been supplied by the editor.]

The above are all the manuscripts known to have been in Europe in 1853; and upon them alone, accordingly, the printed text was founded. Those that follow have been since collated, and their readings are reported in the notes to the translation.

0. In the possession at present of the Munich Library, but formerly of Prof. M. Haug (to whom they belonged at the time of their collation), are a parcel of Atharvan manuscripts containing a complete saṁhitā-text, with a pāda-text of six books, variously divided and bound together, and in part mixed with other texts. The saṁhitā-text is designated as above: it is in five parts: 1. books i.–v., on European paper, 8 ¼ × 3 in., each book separatelypaged. The date at the end, gāke 1737 (= A.D. 1815) may be that of the original from which this copy is made. It is written in a small but neat and clear hand. 2. Books vi.–xvii., 8 ¾ × 3 ¼ in., written in a good sizeable hand, by a Nāṁmajī; dated saṁvat 1690 (A.D. 1654); the paper is in parts badly damaged, so as hardly to hold together, and of two leaves in book xii. only fragments remain. It makes great use of the vīrāma, and of ॐ as anuvāra-sign. It numbers the verses only in varsas, making no account of the hymns (sūktas); nor does it notice the pūrṇaḥkā division. 3. Book xviii., 9 ½ × 5 in.; in a large regular hand; dated gāke 1735 (A.D. 1813). When collated, it was bound in one volume with pāda-ms. of i.–iii. before it, and saṁhitā of xx. after it. 4. Book xix., bound up with 1. (saṁhitā i.–v.), and in all respects agreeing with it, save that the (copied?) date is two years later; both are works of the same copyist. 5. Book xx., bound in (as above noted) after 3. The size is 8 ¾ × 4 ½ in., and it is dated gāke 1735 (A.D. 1813).

0p. This designates the pāda-text of the Haug or Munich manuscripts, as above described. They include books i.–iv., xviii., and xx., in three divisions: 1. books i.–iii., bound up (as noted above) with the saṁhitā-text of xviii. and xx. The books are paged separately, but all written by one hand; the date at the end is gāke 1733 (A.D. 1811); size 9 × 4 ¾ in. The hand is large and clear, and the text (corrected by the accentuator) very correct. 2. Book iv.: size 8 × 4 in.; date gāke 1736 (A.D. 1814). 3. Books xviii. and xx., bound with the preceding, and of same size;
1. Description of the Manuscripts used by Whitney

separately paged; date 

\(\text{cake } 1762\) (A.D. 1840). From xx. are omitted the peculiar Atharvan parts, except hymn 2.

O. and Op. were not collated word by word throughout, because use of them was allowed only for the time of a limited stay in Munich. Books xv.-xix., and the peculiar parts of xx., also the pārśāṇa hymns in the preceding books, and the pāda-text, were collated thoroughly; in the metrical parts of vi.-xiv. the comparison was made by looking through the transliterated copy and noting readings on all doubtful points.

[These mss. are described in the Verzeichniss der orientalischen Handschriften aus dem Nachlasse des Professor Dr. Martin Hahn in München, München, T. Ackermann, 1876. By the siglum O. are designated the mss. there numbered 12, 13, and 14; by Op., those numbered 15 and 17. The dimensions there given differ in part a little from those given by Whitney. It is worth while to report from JAOS. x., p. cxviii, W's critical remark about this material: "all in good and correct manuscripts, made by and for Hindu scholars (not copies by professional scribes for the use of Europeans)."]

R. [This is a complete sanskrit ms., belonging at the time of its collation (1875) to Roth, and now in the Tübingen University Library. It is described by Roth, Der Atharvakeda in Kaschmir, p. 6, and by Garbe, in his Verzeichnung, as No. 12, p. 11. It is bound in two volumes, the one containing books i.-x., and the other books xi.-xx. In the colophons to a number of the books (so viii., ix., x., xiv., xix.) is the date 

\(\text{cake } 1746\) (A.D. 1824); but at the end of xx. is the date saṁvat 1926 (A.D. 1870). It was bought for Roth from a Brahman in Benares by Dr. Hoernle, and Roth judged from the name of the scribe, Pārvudhana Viśbala, that it originated in the Deccan. Whitney says (JAOS. x., p. cxviii, = PAOS. Nov. 1875) that it has special kindred with the Jaulg mss. Roth adds that it is written and corrected throughout with the most extreme carefulness and is far more correct than the AV. mss. are wont to be.]

T. [This also is a complete sanskrit mss., a transcript made from the Tanjore-mss. described on p. 12 of A. C. Burnell's Classified index to the Sanskrit mss. in the palace at Tanjore and numbered 2526 and 2527. The transcript was sent to Roth by Dr. Burnell and is described by Roth and by Garbe in the places just cited under codex R. Books i.-iv. of the transcript are unaccented; the rest are accented. According to Burnell, No. 2526 contains books i.-xx., is unaccented, and was written about A.D. 1800; and No. 2527 contains books v.-xx., is accented, and was written A.D. 1827 at Benares. I find no note stating the relation of Roth's transcript to its Tanjore originals: presumably the transcript of the unaccented books, i.-iv., was taken from the unaccented No. 2526; and that of the accented books, v.-xx., from No. 2527.]
D. This is a *pada*-manuscript belonging to the Deccan College at Poona, collated while in Roth’s possession at Tübingen. It is unaccented in book xviii. It is very incorrectly written, and its obvious errors were left unnoted. It gives a *pada*-text even for book xix., but not for the peculiar parts of xx. [The Index to the Catalogue of 1888 of the Deccan College mss. gives only two complete *pada*-mss. of the AV., to wit, the ms. listed as III. 5 on p. 13, and the one listed as XII. 82 on p. 174. The Catalogue gives as date of the latter *samvat* 1720; and as date of the former, *samvat* 1741. In the Collation-Book, Whitney gives at the end of book xx. the colophon of his D. with the dates *samvat* 1741, *gACLE* 1606. This agreement in date seems to identify his D. with the ms. III. 5. That ms. is a part of the collection of 1870–71, made by Bühler; it is booked as consisting of 435 pages and as coming from Broach or Bharuch.]

L. A *pada*-manuscript of xix. in the Berlin Library was apparently copied from D. while it was still in India (this copy is denoted by L.). [It is described by Weber, *Verzeichniss*, vol. ii., p. 79, under No. 1486, with details-confirmatory of the above.]

K. By this sign is meant a manuscript from Bikaner containing the complete *samhitā*-text; it was for some time in the hands of Roth at Tübingen, and was consulted by means of a list of some 1200 doubtful readings sent to Tübingen and reported upon. These concerned books i.–xviii. alone; xix. and the peculiar parts of xx., not admitting of treatment in that way, did not get the benefit of the collation. The manuscript claims to be written in *samvat* 1735, *GACLE* 1600 (A.D. 1678–9), by *Pāyunagaccha*, under king Anūpasūha, at Pattana-nagara.

Accompanying this is a *pada*-manuscript written by the same scribe, but without accents. Where there is occasion for it, this is distinguished by the designation Kp.

2. The Stanza *cām no devīr abhiṣṭaye* as Opening Stanza

[It was doubtless the initial stanza of the text in the Kashmirian recension. — This stanza, which appears as i. 6. 1 of the Vulgate, doubtless stood at the beginning of the Paippalāda text. In 1875, Roth, in his AV. in *Kaschmir*, p. 16, remarks upon the general agreement in the tradition according to which *cām no* etc. was the initial stanza of Paipp., and not *ye triṣaptah* as in the Vulgate; and regrets all the more on that account that the first leaf of the Paipp. ms. is lost.]

[*Cām no* as initial stanza of the Vulgate text. — Whitney notes that this stanza is also found prefixed to the text of the Vulgate in four of the mss. used by him, to wit, I. and R. and O. and Op. Thus at the beginning of I. we have the stanza *cām no devīr abhiṣṭaye* entire, and then *ye triṣaptah*.]
2. The Stanza çām no devīr as Opening Stanza

[In 1871, Haug had noted, p. 45 of his Brahman und die Brahmanen, that the Mahābhāṣya, in rehearsing the beginnings of the four Vedas, gives çām etc. as the beginning of the AV., and that both of his mss. (our O. and Op., as just stated) prefix the stanza. In 1873, Ind. St. xiii. 431–3, Weber again called attention to the fact concerning the Mahābhāṣya, and to a similar one concerning the Gopatha Brāhmaṇa. In 1874, Indian Antiquary, iii. 132, Bhandarkar speaks of our stanza as representative pratika of the AV. in the Brahmayaji or daily devotional recitation of the Hindus. For further discussion of the matter, see Bloomfield, Kauṭīka, Introduction, pages xxxvii and xxxviii, and the references there given, and his note to 9. 7, and his §§ 13–14 in the Grundriss, p. 14. We may add that in 1879 Burnell observed, on p. 37 b of his Tanjore Catalogue, that the real South Indian mss. of the Mahābhāṣya ignore the AV. and omit the çām no devīr.]

3. Whitney's Collation-Book and his Collations

[Description of the two volumes that form the Collation-Book. — The Collation-Book is the immediate source of the statements of this work concerning the variants of the European mss. of the Atharva-Veda. It contains, in Whitney's handwriting, the fundamental transcript (in Roman transliteration) of the text, and the memoranda of the subsequent collations. It is bound in two volumes: of these, the second, comprehending books x.–xx., appears to have been written first, since it is dated “Berlin. Oct 1851–Jan 1852”; while the first, comprehending books i.–ix., is dated “Berlin. Jan–March 1852,” and thus appears to have been written last. The volumes are of good writing-paper (leaves about 8 by 10 inches in size), the first containing 334 leaves, and the second, 372.]

[Whitney's fundamental transcript of the text. — In copying book x. (the first book copied), Whitney has written the text on both sides of the leaf; but for the books subsequently copied, books xi.–xx. and i.–ix., he has written the text on the verso only and used the recto of the next leaf for various memoranda. For all the first eighteen books except book v., this fundamental copy is a transcript of the pada-text contained in the two Berlin pada-mss. (see the table on page cxii), called Chambers, 8 and 108, and designated above as Bp. For book v., he copied from one of the four mss. to which the designation Bp. is applied, to wit from Chambers, 109.]

1 While reading proof, I see that Weber had made the same observation in 1862, Ind. Stud. v. 78. Moreover, the fact that çām no figures as opening stanza of AV. in the GB. at i. 29 is now used (1904) by Caland, WZKM. xviii. 193, to support his view that the GB. attaches itself to the Pāipp. recension.]

Downloaded from https://www.holybooks.com
The fundamental copy of book xix. was made by Whitney from the sāṁhitā-ms. Chambers, 115 = B. He appears to have copied the text first on the recto, without word-division, and using Roman letters, although applying to them the vertical and horizontal accent strokes as if to nāgari: and afterwards to have written out the text on the opposite page, the verso of the preceding leaf, with word-division, and with accents marked in the usual European way. At xix. 27. 6 Whitney makes the note, "acc. from Paris ms. to the end of the book." — For book xx., the transcript was made from Chambers, 114 = Bp.e.]

Collations made before publication of the text. The Berlin collations (first collations). — In this paragraph, only books i.-xix. are had in view, and codex B." as being a mere copy of B', is disregarded. From the table on p. cx, it appears that for books ii.-iv., x., and xix. there was only one ms. at Berlin, and so none available for collation. The first collation of book v. (since this was copied from Bp.4 = Chambers, 109) was made of course (see the table) from Bp. = Ch. 8. The first collation of the books copied from Bp. was made (also of course) from Bp.: that is, the first collation of book i. was made with Ch. 117, and that of books vi.-ix. with Ch. 107. For books xi.-xviii. the collation was made of course with B. = Ch. 115.

The Paris and Oxford and London collations. — These, made in the months of March to July, 1853, were the last collations before the printing of the text. They were made in the order as named, and their sequence appears from the biographical sketch above, p. xlv.]

Collations made after publication (that is, made in 1875 or later.) — Twenty years or more after the issue, in Feb. 1855, of the printed text of books i.-xix., were made the collations of the mss. enumerated below. See above, page xlv, and JAOS. x., p. cxviii.

Collation of the Haug, Roth, Tanjore, and Deccan mss. — The collation with the Haug mss., O. and Op., was made at Munich, in June and July, 1875. Then followed, at Tubingen, the collations with the mss. D. and T. and R.]

Collation of the Bikaner ms., K.— This, as stated above, p. cxvi, was made by means of a list of doubtful readings sent by Whitney to Roth and reported upon.

Other contents of the Collation-Book. — The various memoranda (mentioned above, p. cxvii, ¶ 3) are usually written on the blank page opposite the hymn or verse concerned. They include the excerpts from the Major Anukramaṇi, the citations of concordant passages gathered from an exceedingly comprehensive study of the other Vedic texts, very full

1[The date quoted at top of page 1 is not quite correct. Whitney spent from March 19 to May 10 (1853) at Paris, May 12 to June 1 at Oxford, and June 1 to July 22 at London.]
references to the AV. Prātiṣākhya and to the Kāṇḍuka and Viśālana Sūtras, references to the writings of Occidental Vedic scholars in which a given verse or hymn has been treated by way of translation or comment, schemes of the meters and criticism thereof, and finally miscellaneous notes. — I may add here that Whitney left a Supplement to his Collation-Book. It consists of 19 loose leaves containing statements of the variants of B.P.M.W.F.I.H. in tabular form. With it are about a dozen more leaves of variants and doubtful readings etc.]

4. Repeated Verses in the Manuscripts

Abbreviated by pratika with addition of ity ekā etc. — There are 41 cases of a repeated verse or a repeated group of verses occurring a second time in the text and agreeing throughout without variant with the text of the former occurrence. These in the mss. generally, both sāṃhitā and pada, are given the second time by pratika only, with ity ekā (sc. īk) or īti dvē or īti tisrāḥ added and always accented like the quoted text-words themselves. Thus ix. 10. 4 (= vii. 73. 7) appears in the mss. as āpa hṛṣya ity ekā. On the other hand, the very next verse, although it differs from vii. 73. 8 only by having 'bhṛṣyat' for nyāgam, is written out in full. So xiii. 2. 38 (= x. 8. 18) appears as sahasrāmyām ity ekā; while xiii. 3. 14, which is a second repetition of x. 8. 18 but contains further the added refrain tāṣya etc., is written out in full as far as tāṣya. The like holds good of xiii. 3. 18. See note to xiii. 3. 14.

List of repeated verses or verse-groups. — The 41 cases of repetition involve 52 verses. The list of them is given on p. 3 of the Index Verborum (where xix. 23. 20 is a misprint) and is given with the places of first occurrence. The list is repeated here, but without the places of first occurrence, which may always be ascertained from the commentary below. It is: iv. 17. 3; v. 6. 1 and 2; 23. 10-12; vi. 58. 3; 84. 4; 94. 1-2; 95. 1-2; 101. 3; vii. 23. 1; 75. 1; 112. 2; viii. 3. 18, 22; 9. 11; ix. 1. 15; 3. 23; 10. 4, 20, 22; x. 1. 4; 3. 5; 5. 46-47, 48-49; xi. 10. 17; xiii. 1. 41; 2. 38; xiv. 1. 23-24; 2. 45; xviii. 1. 27-28; 3. 57; 4. 25, 43, 45-47, 69; xix. 13. 6; 23. 30; 24. 4; 27. 14-15; 37. 4; 58. 5.

Further details concerning the pratika and the addition. — The pratika embraces the first word, or the first two, [or even the first three, when one or two of them are enclitics: so vi. 94. 1; 101. 3; viii. 3. 22; ix. 1. 15]; but at xix. 58. 5 the whole first pada is given with ity ekā added. Occasionally, in one or another ms., the repeated verse or group is given in full: thus by O.R. in the cases of repetitions in book xviii. Both editions give all the repeated verses in full.

1 [On this topic, Whitney left only rough notes, a dozen lines or so: cf. p. xxix.]
The addition is lacking at v. 6. 1 and v. 6. 2; although these are consecutive verses, it is clear from the separate giving of two pratikas that here repetitions of non-consecutive verses are intended, and that the addition in each case would be ity ēkā. The addition is also lacking at xiv. 1. 23–24; where, however, the repetition of consecutive verses, vii. 81. 1–2, is intended. Here again the mss. give two pratikas separately, pūrvāparām ( = vii. 81. 1 and xiii. 2. 11) and utavonavāh ( = vii. 81. 2); and they do this instead of giving pūrvāparām iti devī, because the latter procedure would have been ambiguous as meaning perhaps also xiii. 2. 11–12.

The addition iti pūrvā is made where the pratika alone might have indicated two verses with the same beginning. This happens at xiii. 1. 41 (where avāh pāreya might mean either ix. 9. 17 or 18: see note, p. 716) and at xviii. 4. 43 (but as to this there is disagreement: see note). — By lack of further addition, the intended repetition is doubtful at x. 5. 48–49, where yād agna iti devī might mean either viii. 3. 12–13 or vii. 61. 1–2 (see note, p. 585); there is doubt also at xix. 37. 4 (the case is discussed fully at p. 957).

5. Refrains and the like in the Manuscripts

Written out in full only in first and last verse of a sequence. — For the relief of the copyists, there is practised on a large scale in both the samhitā and the pada-mss. the omission of words and pādas repeated in successive verses. In general, if anywhere a few words or a pāda or a line or more are found in more than two successive verses, they are written out in full only in the first and last verses and are understood in the others [cf. p. 703, end]. For example, in vi. 17, a hymn of four verses, the refrain, being c, d of each of the four, is written out only in 1 and 4. Then, for verse 2 is written only mahī daśāhaṁ mān raṁsāpitāṁ, because pithē yāṁ pṛthivī at the beginning is repeated. [That is, the scribe begins with the last one of the words which the verse has in common with its predecessor.] Then, because daśāhāra also is repeated in 2–4, in verse 3 mahī also is left out and the verse reads in the mss. simply daśāhāra pāreyaṁ girī — and this without any intimation of omission by the ordinary sign of omission. — Sometimes the case is a little more intricate. Thus, in viii. 10, the initial words só 'd akrāmaṁ are written only in verses 2 and 29, although they are really wanting in verses 9–17, paryāya II. (verses 8–17) being in this respect treated as if all one verse with subdivisions [cf. p. 512 top].

Such abbreviated passages treated by the Anukramaṇi as if unabbreviated. — The Anukramaṇi generally treats the omitted matter as if present, that is, it recognizes the true full form of any verse so abbreviated. In
5. Refrains and the like in the Manuscripts

a few instances, however, it does not do so: such instances may be found at xv. 2, where the Anukr. counts 28 instead of 32 or 4 × 8; at xv. 5 (16 instead of 7 × 3); at xvi. 5 (10 instead of 6 × 3); at xvi. 8 (33 instead of 108 or 27 × 4); cf. the discussions at p. 774, 772, 773, 793 end, p. 794 top. Such treatment shows that the text has (as we may express it) become mutilated in consequence of the abbreviations, and it shows how old and how general they have been. — One and another ms., however, occasionally fills out some of the omissions—especially R., which, for example, in viii. 10 writes só 'd akrāmat every time when it is a real part of the verse.

Usage of the editions in respect of such abbreviated passages. — Very often SPP. prints in full the abbreviated passages in both samhitā and pada form, thus presenting a great quantity of useless and burdensome repetitions. Our edition takes advantage of the usage of the mss. to abbreviate extensively; but it departs from their usage in so far as always to give full intimation of the omitted portions by initial words and by signs of omission. In all cases where the mss. show anything peculiar, it is specially pointed out in the notes on the verses.

6. Marks of Accentuation in the Manuscripts

Berlin edition uses the Rig-Veda method of marking accents. — The modes of marking the accent followed in the different mss. and parts of mss. of the AV. are so diverse, that we were fully justified in adopting for our edition the familiar and sufficient method of the RV. That method is followed strictly throughout in books i.—v. and xix. of the Haug mss. material described above at p. cxiv under O. i and 4, but only there, and there possibly only by the last and modern copyist. [Whitney notes in the margin that it is followed also in book xviii. of O., and in books i.—iii. and iv. of Op., and in part of Bp.] In this last ms., which is Chambers, 117, of book i., the method of accentuation is at the beginning that of the Rik, but soon passes over to another fashion, precisely like that of Bp. [see next †] saving that horizontal lines are made use of instead of dots. The method continues so to the end.

Dots for lines as accent-marks. — The use of round dots instead of lines as accent-marks is a method that has considerable vogue. It is applied uniformly in the pada-mss. at Berlin (except in Bp as just stated): a dot below the line is the anudāttātāra-sign, in its usual place; then the sign of the enclitic scārīta is a dot, usually not above, but within the aksara; and the independent scārīta is marked either by the latter method or else by a line drawn transversely upward to the right through the syllable. The dots, however, are unknown elsewhere, save in a
large part of E. (from near the end of vi. 27 to the end of xix.) and also in large parts of II.

Marks for the independent svarita. — It was perhaps in connection with the use of the dots that the peculiar ways of marking the independent *svarita* arose. The simplest way, used only in parts of the mss., is by a line below, somewhat convexed downwards. Or, again, we find just such a line, but run up into and more or less through the *aksara*, either below or through the middle. [From this method was probably developed the method of] starting with a horizontal bit below and carrying it completely through the *aksara* upwards and with some slant to the right and ending with a bit of horizontal above. [Cf. SPP’s Critical Notice, p. 9.] This fully elaborated form is very unusual, and found only in three or four mss. (in part of Bp. = Ch. 117, in D. and L., and occasionally in Kp.); [its shape is approximately that of the “long f” : cf. SPP’s text of ii. 14 and my note to iii. 11. 2.]

Horizontal stroke for svarita. — A frequent method is the use of the *anudattatara* line below, just as in the RV., but coupled with the denotation of the enclitic svarita by a horizontal stroke across the body of the syllable, and of the independent svarita by one of the signs just noted. But even the independent svarita is sometimes denoted by the same sign as the enclitic svarita, to wit, by a dot or a horizontal line in the syllable itself. The last method (independent svarita by horizontal) is seen in the old ms. of book xx., Bp.3, dated A.D. 1477, and in B.

The udatta marked by vertical stroke above, as in the Māitrāyanī. — It is a feature peculiar to E. among our AV. mss. that, from the beginning of book vi. on, it marks the udatta syllable by a perpendicular stroke above,* while the enclitic svarita, as in other mss., has the horizontal stroke in the aksara; but just before the end of vi. 27, both these strokes are changed to dots, as is also the anudattatara-stroke; while in xx. the accentuator goes back to strokes again for all three. *[Note that in SPP’s mss. A. and E. the udatta is marked by a red ink dot over the proper syllable.]

Accent-marks in the Bombay edition. — SPP., in his edition, adopts the RV. method, with the sole exception that he uses the fully elaborated peculiar *f*-sign, given by the small minority of the mss.,* for the independent svarita. No ms., I believe, of those used by us, makes this combination of methods; and it may safely be claimed that our procedure is truer to the mss., and on that as well as on other accounts, the preferable one. * [See, for example, his Critical Notice, p. 14, description of Cp.]

Use of a circle as avagraha-sign. — As a matter of kindred character, we may mention that for the sign of avagraha or division of a vocable into its component parts, a small circle is used in all our *pada*-texts, even
6. Marks of Accentuation in the Manuscripts

of book xx., excepting in the Munich text of xviii. and xx., as stated on p. 4 of the Index Verborum. [It is used also in SPP's pada-mss.: see his Critical Notice, pages 11-14.] This special AV. sign has been imitated in our transliteration in the Index and in the main body of this work [cf. page c]; but it may be noted that SPP. employs in his pada-text the sign usual in the RV.

7. Orthographic Method pursued in the Berlin Edition

Founded on the manuscripts and the Prātiṣākhya. -- Our method is of course founded primarily upon the usage of the manuscripts; but that usage we have, within certain limits, controlled and corrected by the teachings of the AV. Prātiṣākhya.

That treatise an authority only to a certain point. --- The rules of that treatise we have regarded as authority up to a certain point; but only up to a certain point, and for the reason that in the AVPr., as in the other corresponding treatises, no proper distinction is made between those orthographic rules on the one hand which are universally accepted and observed, and those on the other hand which seem to be wholly the outcome of arbitrary and artificial theorizing, in particular, the rules of the varna-krama2 or dirgha-pātha. [Cf. Whitney's notes to AVPr. iii. 26 and 32 and TPr. xiv. i.]

Its failure to discriminate between rules of wholly different value. -- Thus, on the one hand, we have the rule [AVPr. iii. 27: see W's note] that after a short vowel a final ə or ɔ or u is doubled before any initial vowel, a rule familiar and obligatory3 not only in the language of the Vedas but in the classical dialect as well; while, on the other hand, we have, put quite upon the same plane and in no way marked as being of a wholly different character and value, such a rule as the following:

* The rule [iii. 31] that after r or h an immediately following consonant is doubled; [as to these duplications, the Prātiṣākhya is not in entire accord, Panini is permissive, not mandatory, and usage differs greatly, and the h stands by no means on the same footing as the r: cf. W's Grammar, § 228; his note to Pr. iii. 31; and Panini's record, at viii. 4. 50-51, of the difference of opinion between Çakaḍāyana and Çakalya.]

Another such rule is the prescription that the consonant at the end of a word is doubled, as in tristūṭ, vidyutt, godinikk; this is directly contravened by RPr., VPr., TPr. -- Yet another is the prescription that the

1 [For this chapter, pages cxxii to cxxvi, the draft left by Whitney was too meagre and unfinished to be printed. I have rewritten and elaborated it, using freely his own statements and language as given in his notes to the Prātiṣākhya.]

2 Cf. p. 832, ¶ 4, below.

3 Nearly all the mss. and SPP. violate it at xi. 1. 22.
first consonant of a group is doubled, as in aggniḥ, ṛṛkkṣaḥ, etc. [See W's notes to these rules, at iii. 26 and 28.] "The manuscripts of the AV., so far as known to me, do not, save in very infrequent and entirely sporadic cases, follow any of the rules of the varṇakrama proper, excepting the one which directs duplication after a r; and even in this case, their practice is as irregular as that of the manuscripts of the later literature." So Whitney, note to iii. 32.

Items of conformity to the Prātiṣākhya, and of departure therefrom. — Without including those general euphonic rules the observance of which was a matter of course, we may here state some of the particulars in which the authority of the Prātiṣākhya has served as our norm.

Transition-sounds: as in tīru-t-sarvān. — Pr. ii. 9 ordains that between ṅ, ṣ, n and ṝ, ś, s respectively, k, ṭ, t be in all cases introduced: the first two thirds of the rule never have an opportunity to make themselves good, as the text offers no instance of a conjunction of ṅ with ṝ or of ṣ with ś; that of final n with initial s, however, is very frequent, and the t has always been introduced by us (save [by inadvertence] in viii. 5. 16 and xi. 2. 25). — The usage of the mss. is slightly varying ["exceedingly irregular," says W. in his note to ii. 9, p. 406, which see]: there is not a case perhaps where some one of them does not make the insertion, and perhaps hardly one in which they all do so without variation.

Final -n before ṝ- and j-: as in pājvāṇ jaunmāṇi. — Pr. ii. 10 and 11 prescribe the assimilation of -n before a following palatal (i.e. its conversion into -ṅ), namely, before ṝ- (which is then converted by ii. 17 into ḍh-), and before a sonant, i.e. before j- (since jḥ- does not occur). In such cases we have written for the converted -ṅ an anusvāra; there can hardly arise an ambiguity in any of the instances. [A few instances may be given: for -ṅ j-, i. 33. 2*; ii. 25. 4, 5; iv. 9. 9*; 36. 9*; v. 8. 7; 22. 14*; vi. 50. 3: viii. 2. 9*; xii. 5. 44; for -ṅ ṝ, i. 19. 4*; iii. 11. 5; iv. 8. 3; 22. 6, 7; xviii. 4. 59. The reader may consult the notes to those marked with a star. — SPP. seems to allow himself to be governed by his mss.; this is a wrong procedure: see notes to viii. 2. 9; i. 19. 4; iv. 9. 9.] [But see xiii. 1. 22.]

Final -n before c-: as in ṣṇiḥ ca. — Rule ii. 26 virtually ordains the insertion of ṝ. Owing to the frequency of the particle ca, the cases are numerous, and the rule is strictly followed in all the Atharvān mss. and so of course in our edition. This is not, however, the universal usage of the Rik: cf. for example ii. 1. 16, asmān ca tāṇḍ ca, and see RPr. iv. 32.

Final -n before t-: as in tāṃs te. — The same rule, ii. 26, ordains the insertion of s. As in the other Vedas, so in the AV., a s is sometimes inserted and sometimes not; its Pr. (cf. ii. 30) allows and the mss. show a variety of usage. Of course, then, each case has been determined on...
the authority of the mss., nor do there occur any instances in which this is wavering and uncertain. [The matter is fully discussed in W's note to ii. 26, and the 67 cases of insertion and the 28 cases of non-insertion are given on p. 417. Cf. also note to AV. i. 11. 2.]

Final -t before ände: as in asmac charivas. — By the strict letter of rules ii. 13 and 17, the ände is converted into ch- and the preceding final -t is then assimilated, making -cch-. In such cases, however, we have always followed rather the correct theory of the change, since the -t and ände by their union form the compound -ch-, and have written simply -ch, as being a truer representation of the actual phonetic result. The mss., with hardly an exception, do the same. [The procedure of the edition and of the mss. is, I believe, uniformly similar also in cases like plhāt, gacha, yacha, etc.]

Abbreviation of consonant-groups: as in pankiti and the like. — By ii. 20 a non-nasal mute coming in the course of word-formation between a nasal and a non-nasal is dropped: so pani; chintam and rundhi instead of chin̄tama and rundhī; etc. The mss. observe this rule quite consistently, although not without exceptions; and it has been uniformly followed in the edition. At xii. i. 40, ammprayuktām is an accidental exception; and here, for once, the mss. happen to agree in retaining the k. [Cf. the Hibernicisms stren' th, leu' th, etc.]

Final -m and -n before l:- as in kān lokaṁ and sarvān lokān. — Rule ii. 35 prescribes the conversion of -m and of -n alike into nasalized -l. In either case, the resultant combination is therefore, according to the prescription of the Pr., nasalized -l + l, or two l's of which the first is nasalized. Thus kān lokaṁ becomes ka + nasalized l + lokaṁ, a combination which we may write as kal lokaṁ or as kān lokaṁ or as kān lokaṁ.

But it is merely the lack of suitable Roman type that makes the discussion of this matter troublesome. In nāgari, the nasalized l should properly be written by a l with a nasal sign over it. In Roman, it might well be rendered by an l with a dot as nearly over it as may be (thus 7); in practice, a h is made to take the place of the dot alone or else of the dot + l, so that for the sound of "nasalized l" we find either ' or simply l.]

For the combination resultant from -m l, the mss. are almost unanimous in writing (not what the Pr. ordains, but rather) a single l with nasal sign over the preceding vowel, as in kān lokaṁ at xi. 8. 11; this usage is followed by the Berlin text.

For the resultant from -n l, the mss. follow the Pr., not without exceptions, and write doubled l with nasal sign over the preceding vowel, as in sarvān lokān, x. 6. 16, etc., asmiṁ loka, ix. 5. 7, etc.; this usage also has been followed in the Berlin text (but not with absolute uniformity). — It would probably have been better to observe strictly the rule of the Pr. and to write both results with double l and preceding nasal sign.
General Introduction, Part II.: in part by Whitney

Visarga before st- and the like: as in ripu stena steyakṣt, viii. 4. 10 = RV. vii. 104. 10. Our Pr. [see note to ii. 49] contains no rule prescribing the rejection of a final visarga before an initial sibilant that is followed by a surd mute. The mss. in general, although with very numerous and irregularly occurring exceptions, practice the rejection of the &, and so does the Rik [cf. KPr. iv. 12; TPr. ix. 1; VPr. iii. 12]; and the general usage of the mss. has been followed by us. [For examples, see x. 5. 1-14: cf. also notes to iv. 16. 1 (ya stāyat : SPP. yas tāyat), i. 8. 3, etc.]

The kampa-figures 1 and 3.—Respecting the introduction of these figures between an independent circumflex and an immediately following acute accent in the sāṁhitā, our Pr. is likewise silent. The usage of the mss. is exceedingly uncertain and conflicting: there is hardly an instance in which there is not disagreement between them in respect to the use of the one or of the other; nor can any signs of a tendency towards a rule respecting the matter be discovered. There are a few instances, pointed out each at its proper place in the notes, in which a short vowel occurring in the circumflexed syllable is protracted before the figure by all the sāṁhitā-mss.* Such cases seemed mere casual irregularities, however, and we could not hesitate to adopt the usage of the Rik, setting 1 after the vowel if it were short in quantity, and 3 if it were long. [This matter is discussed with much detail by W. in his notes to APr. iii. 65, pages 494-9, and TPr. xix. 3, p. 362.] *[See APr., p. 499, near end, and notes to AV. vi. 109. 1 and x. 1. 9.]

The method of marking the accent. — With respect to this important matter, we have adapted the form of our text to the rules of the Rik rather than to the authority of the mss. As to the ways of marking the accent, a wide diversity of usage prevails among the Atharvan mss., nor is there perhaps a single one of them which remains quite true to the same method throughout. Their methods are, however, all of them in the main identical with that of the Rik, varying only in unimportant particulars. [The details have been discussed above (see p. cxxi), and with as much fulness as seemed worth while.]

8. Metrical Form of the Atharvan Sāṁhita

Predominance of anuṣṭubh. — The two striking features of the Atharva-Veda as regards its metrical form are the extreme irregularity and the predominance of anuṣṭubh stanzas. The stanzas in gāyatrī and triṣṭubh are correspondingly rare, the AV. in this point presenting a sharp contrast with the Rig-Veda. The brief bits of prose interspersed among metrical passages are given below, at p. 1011, as are also the longer passages in Brāhmaṇa-like prose. [In the Kashmirian recension, the latter are even more extensive than in the Vulgate: see p. lxxx.]
8. Metrical Form of the Atharvan Samhitā

Extreme metrical irregularity. — This is more or less a characteristic of all the metrical parts of the Vedic texts outside of the Rig-Veda (and Śāma-Veda). In the saṁhitās of the Yajur-Veda, in the Brāhmaṇas, and in the Śūtras, the violations of meter are so common and so pervading that one can only say that meter seemed to be of next to no account in the eyes of the text-makers. It is probable that in the Atharvan saṁhitā the irregular verses outnumber the regular.

Apparent wantonness in the alteration of RV. material. — The corruptions and alterations of Rig-Veda verses recurring in the AV. are often such as to seem downright wanton in their metrical irregularity. The smallest infusion of care as to the metrical form of these verses would have sufficed to prevent their distortion to so inordinate an extent.

To emend this irregularity into regularity is not licit. — In very many cases, one can hardly refrain from suggesting that this or that slight and obvious emendation, especially the omission of an intruded word or the insertion of some brief particle or pronoun, would rectify the meter. It would be a great mistake, however, to carry this process too far, and by changes of order, insertions, and various other changes, mend irregularity into regularity. The text, as Atharvan, never was metrically regular, nor did its constructors care to have it such; and to make it so would be to distort it.

9. The Divisions of the Text

[Summary of the various divisions. — These, in the order of their extent, are: pra-pāthakas or 'Vor-lesungen' or 'lectures,' to which there is no corresponding division in the RV.; kāṇḍas or 'books,' answering to the maṇḍalas of the RV.; and then, as in the RV., anna-vākṣas or 'recitations,' and sūkṭas or 'hymns,' and vās or 'verses.' The verses of the long hymns are also grouped into 'verse-decads,' corresponding to the vārgas of the RV. Besides these divisions, there are recognized also the divisions called artha-sūkṭas or 'sense-hymns' and paryāya-sūkṭas or 'period-hymns'; and the subdivisions of the latter are called paryāyas. In the paryāya-hymns, the division into gānas (or sometimes dāṇḍakas: p. 628) is recognized, and the verses are distinguished as pacaśāmuccas and gāndhāras (see p. 472). A great deal of detail concerning the divisions of the books (the later books especially) may be found in the special introductions to the several books.]

[The first and second and third grand divisions of books i.—xviii. — A critical study of the text reveals the fact that the first eighteen books are divided (see p. xv) into three grand divisions: the first (books i.—vii.) contains the short hymns of miscellaneous subjects; the second (books viii.—xii.) contains the long hymns of miscellaneous subjects; and the
The division into prapāṭhakas. — The literal meaning of prapāṭhaka is 'Vor-lesung' or 'lesson' or 'lecture.' This division, though noticed in all the mss., is probably a recent, and certainly a very secondary and unimportant one. It is not recognized by the commentary, and it does not appear in the Bombay edition. No ms. gives more than the simple statement, "such and such a prapāṭhaka finished"; no enumeration of hymns or verses is anywhere added. There are 34 prapāṭhakas, and they are numbered consecutively for the whole text so far as they go, that is, from book i. to book xviii. inclusive. The prapāṭhaka-division is not extended into books xix. and xx.

Prapāṭhakas: their number and distribution and extent. — First grand division (books i.—vii.): in each of the books i.—iii. there are 2 prapāṭhakas; in each of the books iv.—vi. there are 3; and in book vii. there are 2: in all, \((6 + 9 + 2 = 17)\). — Second grand division (books viii.—xii.): in each of the five books viii.—xii. there are 2 prapāṭhakas: in all, 10. — Third grand division (books xiii.—xviii.): each of the first five books, xiii.—xvii., forms 1 prapāṭhaka, while the sixth and last, book xviii., forms 2: in all, 7. — Sum for the three divisions, \((17 + 10 + 7 = 34)\). — In book iv. the division is very uneven, the first of the 3 prapāṭhakas containing 169 verses or over half the book; while in xii., on the other hand, in order to make an even division of the 304 verses as between the 2 prapāṭhakas, the end of the first is allowed to fall in the middle of a hymn (just after 3. 30), thus giving 148 verses to the first and 156 to the second. [On comparing the verse-totals of the books of the first grand division with the number of prapāṭhakas in each book, an attempt towards a rough approximation to equality of length among them will appear. The like is true in the second grand division; and also in the third (note especially book xviii.), so far as is feasible without making a prapāṭhaka run over more than one book.]

Their relation to the anuvāka-divisions. — The prapāṭhaka-divisions mostly coincide with the anuvāka-divisions. Exceptions are as follows: prapāṭhaka 11 begins with v. 8, in the middle of the second anuvāka of book v.; 19 begins with viii. 6, in the middle of the third anuvāka of book viii.; 21 begins with ix. 6, in the middle of the third anuvāka.
of book ix.; 23 begins with x. 6, in the third anuvāka of book x.; 25 begins with xi. 6, in the third anuvāka of book xi.; and 27, as already noted, begins in the middle of the third hymn (and conterminous anuvāka) of book xii.

The division into kāṇḍas or 'books.' — The word kāṇḍa means literally 'division' or 'piece,' especially the 'division of a plant-stalk from one joint to the next,' and is applied to the main divisions of other Vedic texts (TS., MS., ÇB., etc.). The best and prevailing rendering of the word is 'book.' As to the length of the kāṇḍas and their arrangement within their respective grand divisions, see p. cxliii, below. The division into kāṇḍas is of course universal, and evidently fundamental.

The division into anuvākas. — The anuvākas, literally 're-citations,' are subdivisions of the individual book, and are numbered continuously through the book concerned. They are acknowledged by the mss. in very different manner and degree. There is usually added to the anuvāka a statement of the number of hymns and verses contained in it, and those statements are reproduced in this work in connection with the comment. From these it appears that the anuvāka-divisions are sometimes very unequal: thus the last anuvāka of book vi., where the average is 35 verses, has 64. [In the course of the special introductions to the books, there is given for each of the books vii.—xix. (except xiv. and xvii.) a table showing the number of hymns and the number of verses in each anuvāka: see pages 388 and so on. For xiv. and xvii. also the facts are duly stated, but not in tabular form, which was needless.] The enumeration of verses is often made continuously through the anuvāka (cf. p. 388, end).

[Their number, and distribution over books and grand divisions. — The pertinent facts may be shown by a table with added statements. In the table, the first couple of lines refers to the first grand division; the second, to the second; and the last, to the third.

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Thus the first grand division has 55 anuvākas; the second has 25; and the third has 15: sum, 95. Moreover, book xix. contains 7, and xx. contains 9. In the colophon to book xviii., neither printed edition has the note prathamo anuvākah; but it is found (cf. p. 812) in the mss. Each of the books viii.—xi. has ten hymns (p. 472), and so each anuvāka there consists of just two hymns. In book xii., of five hymns, the anuvāka is
coincident with the hymn. The like is true in books xiii., xiv., xvii., and xviii. (p. 814). In the table, these five books are marked with a star. But furthermore: if, as seems likely (see p. cxxx, below), books xv. and xvi. are to be reckoned each as a book of two hymns (and not of 18 and 9 respectively), then all the books from xii. on, to xviii., are to be starred, and regarded as having their anuvākas and hymns conterminous.

[It is noted at p. 898, ¶ 2, that in book xix. there appears an attempt to make the anuvāka-divisions coincide with the sense-divisions or divisions between the subject-groups. I do not know whether the same is true in books i.–xviii., not having examined them with regard to this point; it is true in the case of the last anuvāka of book ix. (– RV. i. 164 = AV. ix. 9 and 10), where, as the RV. shows, the true unit is the anuvāka and not the AV. hymn. On the other hand, Whitney observes (at p. 194) that an anuvāka-division falls in the middle of the Mrgāra-group, and (at p. 247) that another falls between v. 15 and 16 with entire disregard of the close connection of the two hymns.]

[Their relation to the hymn-divisions in books xiii.–xviii. — In these books and in xii., the anuvāka is, as noted above, admittedly conterminous with the hymn everywhere except in the two paryāyas-books, xv. and xvi. In the colophon to xiv. 1, a ms. of Whitney’s speaks of the hymn as an anuvāka-sūkta; and it is possible that, for book xiv., at least, the author of the Anukr. did not recognize the hymn-divisions (see p. 739). That they signify very much less in books xiii.–xviii. than they do in the earlier books is very clear (see the third paragraph of p. cxxxi, and the third of p. cxxii) ; so clear, that it is not unlikely that they are of entirely secondary origin.]

[It is at the beginning of book xii. that the anuvāka-divisions begin to coincide with the hymn-divisions; and it is precisely at the corresponding point in the Anukr. (the beginning of pataḥa viii.) that the author of that treatise apparently intends to say athā `anuvākā neyante`. From book xii. on, therefore, it would seem that the sanhitā was thought of by him as a collection of anuvākas, or that the subordinate division below the kūṭa which was alone worthy of practical recognition, was in his opinion the anuvāka and not the sūkta.]

[If this be right, then it would seem as if, in the series of books xii.–xviii., the books xv. and xvi. ought not to be exceptions. In them, also, the groups of individual paryāyas or paryāya-groups should be conterminous with the anuvākas. Book xv. will fall, accordingly, into two groups of 7 and 11 paryāyas respectively; and book xvi. into two groups of 4 and 5. This method of grouping the paryāyas receives some support from the fact that hymn xix. 23 refers to book xv. as “two anuvākas” (see note to xix. 23, 25), and from the fact that the Ṛaṇcapaṭalika]
makes similar reference to book xvi. (see p. 792, § 4, to p. 793), and speaks of our xvi. 5 as adya, that is, 'the first' of the second group (p. 793). Moreover, the treatment of books xv. and xvi. by the makers of the Paipp. text (see p. 1016, line 12) would indicate that the anuvaka is here the practically recognized unit subordinate to the kānda. As for the bearing of this grouping upon the citation of the text concerned and upon the summations, cf. p. cxxxvii, top, and p. cxlv, table 3, both forms.

The division into sūktas or 'hymns.' — The hymn may well be called the first considerable natural unit in the rising scale of divisions. Of the sūktas, then, verses and pādas are the natural subdivisions, although single verses or even stock-pādas may also be regarded as natural units. Book and sūkta, then, verse and pāda are all divisions of so obviously and equally fundamental character, that it is quite right that citations should be made by them and not otherwise. However diverse in subject-matter two successive sūktas may be, we rightly expect unity of subject within the limits of what is truly one and the same sūkta. It is this inherent unity of subject which justifies the use of the term artha-sūkta (below, p. cxxxiii) with reference to any true metrical sūkta; and our critical suspicions are naturally aroused against a sūkta that (like vii. 35) fails to meet this expectation. The sūkta, moreover, is the natural nucleus for the secondary accretions which are discussed below, at p. cliii.

The hymn-divisions not everywhere of equal value. — It is matter of considerable critical interest that the hymn-divisions of different parts of our text are by no means of equal value (cf. p. clx). Thus it is far from certain whether there is any good ground at all for the division of the material of book xiv. into hymns (the question is carefully examined at pages 738-9). And again, the material of book xvi. is of such sort as to make it clear that the hymn-divisions in that book are decidedly mechanical and that they have almost no intrinsic significance (see p. 814, § 6, p. 827, § 2, p. 848, § 8). The familiar Dirghatamas-hymn of the Rig-Veda has been divided by the Atharvan text-makers into two (ix. 9 and 10), and doubtless for no other reason than to bring it into an approximate uniformity in respect of length with the hymns of books viii. - xi. (p. clvi). As Whitney notes, hymns xix. 53 and 54 are only two divided parts of one hymn: so 10 and 11; 28 and 29.

The division into ācyas or 'verses.' — This division is, of course, like the division into books and hymns, of fundamental significance. It is maintained even in the non-metrical passages; but the name is then usually modified by the prefixion of the determinative avasima, so that the prose verses in the paryāya-hymns are called avasānapādas (p. 472).

1 [This part of the statement is subject, for books xiii.-xviii., to the modification implied in the preceding paragraph.]
Concerning these a few words may be said. Avasāna means ‘stop,’ and so ‘the verse-division marked by a stop.’ The verse usually has an avasāna or ‘stop’ in the middle and of course one at the end. Occasionally, however, there are, besides the stop at the end, two others: and the verse is then called trya-vasāna. Moreover, we have verses with more than three stops, and sometimes a verse with only one (ekāvasāna). — The next subordinate division is the pāda or ‘quarter.’ As the name implies, this is commonly the quarter of a four-lined verse or verse with two avasānas; but sometimes, as in a verse with an odd number of padas (like the gāyatrī), a pāda may be identical with an avasāna. The division into pādas is recognized by the ritual, which sometimes prescribes the doing of a sequence of ceremonial acts to the accompaniment of a verse recited pāda by pāda (paccha) in a corresponding sequence. — Even the pāda is not the final possible subdivision, as appears from KB. xxvi. 5, vṛtā vārīsthe name vā pādām vā pādāṁ vā vā rāmaṁ vā, where the verse and all its subdivisions receive mention.

Numeration of successive verses in the mss. — In this matter, the mss. differ very much among themselves, and the same ms. differs in different books, and even in different parts of the same book; so that to give all details would be a long, tedious, and useless operation. A few may be given by way of specimen. In books iii. and v. the enumeration in our mss. is by hymns only. [Sometimes it runs continuously through the anuvāka; above, p. cxxix.] In vi. it is very various: in great part, 2 hymns are counted together; sometimes 4; also 10 verses together, or 0, or 8. In book vii., some mss. (so P. and I.) number by decades within the anuvāka, with total neglect of real sūktas; and the numbering is in all so confused and obscure that our edition was misled in several cases so as to count 5 hymns less in the book than does the Anukr., or than SPP’s edition. The discordance is described at p. 389 and the two numberings are given side by side in the translation.

Groupings of successive verses into units requiring special mention. — The grouping of verses into units of a higher degree is by no means so simple and uniform in the mss. as we might expect. It is desirable, accordingly, to discriminate between decad-sūktas and artha-sūktas and pāryāya-sūktas. The differences of grouping are chargeable partly to the differences of form in the text (now verse, now prose) and partly to the differences in length in the metrical hymns.

Decad-sūktas or ‘decad-hymns.’ — With the second grand division begins (at book viii.) a new element in the subdividing of the text: the metrical hymns, being much longer than most of those in the first division, are themselves divided into verse-decades or groups of ten verses, five or
more odd verses at the end of a hymn counting as an added decad. The numbers in the final group thus run from five to fourteen: cf. pages 388, end, and 472, ¶ 5. Book xvii. divides precisely into 3 decades: p. 805. The average length of the decad-sūktas is exactly ten verses in book x. (35 decades and 350 verses: p. 562), and almost exactly ten in book xviii. (28 decades and 283 verses: p. 814). In the summations, these decades are usually called sūktas and never by any other name (as đaçatayas), while the true hymns are called artha-sūktas.

Although known to the comm. and to some mss. in book vii. (p. 388), the decad-division really begins with book viii.; and it runs on through book xviii. (not into xix.: p. 808, line 6), and continuously except for the breaks occasioned by the paryāya-hymns (p. 471, end) and paryāya-books (xv. and xvi.: pages 770, 793). In book vii., this grouping is carried out so mechanically as to cut in two some nine of the short sense-hymns of the Berlin edition. The nine are enumerated at p. 389, line 8; but in the case of five of them (45, 54, 68, 72, 76), the fault lies with the Berlin edition, which has wrongly combined the parts thus separated.

In the summations, as just noted, the decades are usually called sūktas; and they and the paryāya-sūktas are added together, like apples and pears, to form totals of "hymns of both kinds" (p. 561, line 8). The summations of the decad-sūktas and paryāya-sūktas for books viii.–xviii. are duly given below in the special introduction to each book concerned, and these should be consulted; but for convenience they may here be summarized.

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<tbody>
<tr>
<td>viii.</td>
<td>24</td>
<td>6</td>
</tr>
<tr>
<td>ix.</td>
<td>21</td>
<td>7</td>
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<tr>
<td>x.</td>
<td>35</td>
<td>7</td>
</tr>
<tr>
<td>xi.</td>
<td>17</td>
<td>3</td>
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<tr>
<td>xii.</td>
<td>23</td>
<td>7</td>
</tr>
<tr>
<td>xiii.</td>
<td>44</td>
<td>6</td>
</tr>
<tr>
<td>xiv.</td>
<td>14</td>
<td>18</td>
</tr>
<tr>
<td>xv.</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>xvi.</td>
<td>28</td>
<td>1</td>
</tr>
</tbody>
</table>

Artha-sūktas or 'sense-hymns.'—[This technical term might be rendered, more awkwardly, but perhaps more suitably, by 'subject-matter hymns.' It is these that are usually meant when we speak of "hymns" without any determinative. The comm. very properly notes that hymns xix. 47 and 48 form a single artha-sūkta, and that the next two form another. The determinative artha- is prefixed in particular to distinguish the sense-hymns from the paryāya-hymns (p. 611, ¶ 5), and there is little occasion for using it of the short hymns of the first grand division.] The verses of the artha-sūkta are sometimes numbered through each separate component decad or sūkta, and sometimes through the whole artha-sūkta, the two methods being variously mingled. In books xii.–xiv. and xvii. and xviii., as already noted, the artha-sūktas and anuvākas are coincident, the mss specifying their identity.

Paryāya-sūktas or 'period-hymns.'—In the second and third grand divisions are certain extended prose-compositions called] paryāya-sūktas.
They are divided into what are called paryāyas, or also paryāya-sūktas, but never into decades. [The term paryāya-sūkta is thus somewhat ambiguous, and has a wider and a narrower meaning as designating, for example, on the one hand, the whole group of six paryāyas that compose our ix. 6, or, on the other, a single one of those six (e.g. our ix. 6. 1-17). To avoid this ambiguity, it is well to use paryāya only for the narrower meaning and paryāya-sūkta only for the wider. The hymn ix. 7 is a paryāya-sūkta consisting of only one paryāya. For the word paryāya (root i: literally Um-gang, circuit, περιόδος) it is indeed hard to find an English equivalent: it might, with mental reservations, be rendered by 'strophe'; perhaps 'period' is better; and to leave it (as usual) untranslated may be best.]

[The paryāya-hymns number eight in all, five in the second grand division (with 23 paryāyas), and three in the third grand division (with 33 paryāyas). They are, in the second division, viii. 10 (with 6 paryāyas); ix. 6 (with 6) and 7 (with 1); xi. 3 (with 3); and xii. 5 (with 7); and, in the third division, xiii. 4 (with 6); book xv. (18 paryāyas); and book xvi. (9 paryāyas). The paryāya-sūktas are marked with a P in tables 2 and 3. For further details, see p. 472.]

[It will be noticed that two books of the third division, xv. and xvi., consist wholly of paryāyas; and, further, that each book of the second division has at least one of these hymns (ix. has two such, and contiguous), except book x. Even book x. has a long hymn, hymn 5, consisting mostly of prose, but with mingledmetrical portions; but despite the fact that the Anukr. divides the hymn into four parts, which parts are even ascribed to different authors (p. 579), it is yet true that those parts are not acknowledged as paryāyas. Moreover, the hymn is expressly called an artha-sūkta by at least one of Whitney's mss.]

[ Differences of the Berlin and Bombay numerations in books vii. and xix. — As against the Berlin edition, the Bombay edition exhibits certain differences in respect of the numeration of hymns and verses. These are rehearsed by SPP. in his Critical Notice, vol. i., pages 16-24. Those which affect book vii. are described by me at p. 389, and the double numberings for book vii. are given by Whitney from vii. 6. 3 to the end of vii. The Bombay numberings are the correct ones (cf. p. 392, line 4 from end). Other discrepancies, which affect book xix., are referred to at p. 898.]

[ Differences of hymn-numeration in the paryāya-books. — These are the most important differences that concern hymns. They affect all parts of a given book after the first paryāya of that book. They have been carefully explained by me at pages 610-11, but the differences will be more easily apprehended and discussed if put in tabular form. The table harmonizes
9. The Divisions of the Text

the hymn-numbers, without going into the detail of the difference of verse-numberings, which latter, however, are not seriously confusing.

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>1                                          1                                           1                                          1                                          1                                          1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>2                                          2                                           2                                          2                                          2                                          2</td>
<td></td>
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<tr>
<td>3</td>
<td>3                                          3                                           3                                          3                                          3                                          3</td>
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<tr>
<td>4</td>
<td>4                                          4                                           4                                          4                                          4                                          4</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>5                                          5                                           5                                          5                                          5                                          5</td>
<td></td>
</tr>
</tbody>
</table>

Since the two editions differ, the question arises, Which is right? The fourth paragraph of p. 611 (which see) leaves it undecided, but states the real point at issue plainly. I now believe that the methods of both editions are at fault and would suggest a better method. To make the matter clear, I take as an example the pārṣyāya-sūktas xi. 3, which consists of a group of three pārṣyāyas.

<table>
<thead>
<tr>
<th>Suggested method</th>
<th>Berlin method</th>
<th>Bombay method</th>
</tr>
</thead>
<tbody>
<tr>
<td>xi. 3. 1-31</td>
<td>xi. 3. 1-31</td>
<td>xi. 3. 1-31</td>
</tr>
<tr>
<td>xi. 3. 2-18</td>
<td>xi. 3. 32-49</td>
<td>xi. 4. 1-18</td>
</tr>
<tr>
<td>xi. 3. 3-7</td>
<td>xi. 5. 50-56</td>
<td>xi. 5. 1-7</td>
</tr>
</tbody>
</table>

The four sets of numbers in the first column relate to the four text-divisions: the first set (xi.) to the book; the second (3) to the pārṣyāya-sūktas or group of pārṣyāyas; the third (1, 2, 3) to the individual pārṣyāyas of that group; and the fourth (1-31, 2-18, 3-7) to the verses of the pārṣyāyas.

In the Berlin text, on the one hand, we must admit that each of the three component pārṣyāyas of xi. 3 is duly indicated as such by typographical separation and that the pārṣyāya-numbers (1 and 2 and 3) are duly given in parenthesis. That text, however, practically ignores the pārṣyāyas, at least for the purposes of citation, by numbering the verses of all three continuously (as verses 1-56) from the beginning of pārṣyāya 1 to the end of 3. Thus only the group of pārṣyāyas is recognized; and it is numbered as if coordinate with the artha-sūktas of the book.

In the Bombay text, on the other hand, each pārṣyāya is numbered as if coordinate with an artha-sūktta, and the verses are numbered (of course, in this case) beginning anew with 1 for each pārṣyāya. This method...
ignores the unity of the group of individual pārāyaṇas and throws previous citations into confusion.]

[Books xv. and xvi. consist wholly of pārāyaṇas. Here, therefore, the case is not complicated by the mingling of pārāyaṇas and artha-sūktas, and the Berlin text ignores the grouping \(^1\) of the pārāyaṇas, and treats and numbers each pārāya as if coordinate with artha-sūktas, and numbers the verses beginning anew with r for each pārāya (cf. p. 770, line 30).]

Whitney’s criticism of the numbering of the Bombay edition. — [Whitney condemned, at p. 625, the procedure of the Bombay edition. In his material for this Introduction, I now find a few additional words on the matter, which may well be given.]

Each pārāya is reckoned, in the summations, as on the same plane as a real hymn or artha-sūkta. Hence SPP. is externally justified in counting, for example, the nine artha-sūktas and three pārāyaṇas of book xi. as twelve hymns, numbering the verses of each separately; at the same time, such a deviation from the method pursued in our edition, throwing into confusion all older references to book xi. after 3. 31, was very much to be deprecated, and has no real and internal justification, since each body or group of pārāyaṇas is obviously and undeniably a unitary one (see, for example, our viii. 10, and note the relation especially of its third and fourth and fifth subdivisions or pārāyaṇas). In such matters we are not to allow the mss. to guide us in a manner clearly opposed to the rights of the case.

[Suggestion of a preferable method of numbering and citing. ---] It is plain, I think, that both editions are at fault: the Berlin edition, in ignoring the individual pārāyaṇas in books viii.-xiii. and in ignoring the pārāyaṇa-groups in xv.-xvi.; and the Bombay edition, in ignoring the pārāyaṇa-groups everywhere. Moreover, the procedure of the Berlin text is inconsistent (p. 770, line 27) as between books viii.-xiii. and books xv.-xvi., the unity of the groups in xv.-xvi. being no less “obvious and undeniable” than in the example just cited by Whitney.]

[The purpose underlying the procedure of the Berlin edition was that all references should be homogeneous for all parts of the Atharvan text, not only for the metrical parts but also for the prose pārāyaṇas, and consist of three numbers only. But, as between the pārāyaṇas and the rest, it is precisely this homogeneity that we do not want; for the lack of it serves the useful purpose of showing at a glance whether any given citation refers to a passage in prose or in verse.]

[For a future edition, I recommend that all pārāyaṇa-passages be so numbered as to make it natural to cite them by book, pārāyaṇa-group pārāya, and verse. The verse-number would then be written as an exponent or superior; and, for example, instead of the now usual ix. 6. 31,

\(^1\) As to what this grouping should be, see the discussion at p. cxxx, near end.
45; 7. 26; xi. 3. 50, we should have ix. 6. 31, 51; 7. 126; xi. 3. 31. In books xv. and xvi. I should reckon the anuvāka as determining the limits of each group of paryāyas (p. cxxx); and thus, for example, instead of the now usual xv. 7. 1; 8. 1; 17. 1; xvi. 5. 1, we should have xv. 1. 71; 2. 11; 2. 101; xvi. 2. 11. The tables on pages 771 and 793 may serve for conversion-tables as between the proposed method and the Berlin-Bombay method.]

[The merits of this method are clear from what has been said: it avoids ignoring the paryāyas of viii.—xiii. and the groups of xv.—xvi., and avoids the inconsistency of the Berlin method; it maintains the recognition of the uniformity of books viii.—xi. as books of ten hymns each (p. 611, line 25); and it assimilates all references to paryāya-text in a manner accordant with the facts, and shows at a glance that they refer to paryāya-passages. Moreover, it avoids the necessity of recognizing hymns of less than 20 verses for division III. (p. cxlv); and by it one is not inconvenient in finding passages as cited by the older method.]

[Differences of verse-numeration.—The differences of hymn-numeration, as is clear from the foregoing, involve certain differences of verse-numeration also; but besides these latter, there are certain other differences of verse-numeration occasioned by the adherence of the Bombay editor to the prescriptions of the Anukramanīs. They have been fully treated in the introductions to the books concerned; but require mention here because they affect the verse-totals of the tables considered in the discussion (pages clvii, clix) of the structure of the text. The five paryāya-hymns affected are given in the first line of the subjoined table, and in the second are set references to the pages of this work where the Bombay totals are given. The third line gives the totals of avasainaracas for the Bombay edition, and the fourth those for the Berlin edition, and the fifth the differences. It may be well to remind the reader, that, in its proper place in the text, the second paryāya of xi. 3 is printed, both by RW. and by SPP. (at vol. iii., pages 66—83), as 18 numbered subdivisions; but that the Bombay editor prints it again (just after p. 356 of the same vol.), this time as 72 avasainaracas, as required by the Anukr. The matter is fully explained by me, pages 628—9. The totals for xi. 3 in the one ed. are 31 + 18 + 7 = 56, and in the other 31 + 72 + 7 = 110, a difference of 54. The sum of the plus items is 188.

<table>
<thead>
<tr>
<th>Paryāya-hymns</th>
<th>viii. 10</th>
<th>ix. 6</th>
<th>xi. 3</th>
<th>book xv.</th>
<th>book xvi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>[See pages</td>
<td>516</td>
<td>516</td>
<td>632</td>
<td>771</td>
<td>793</td>
</tr>
<tr>
<td>Bombay totals</td>
<td>67</td>
<td>73</td>
<td>119</td>
<td>220</td>
<td>103</td>
</tr>
<tr>
<td>Berlin totals</td>
<td>33</td>
<td>62</td>
<td>56</td>
<td>141</td>
<td>93</td>
</tr>
<tr>
<td>Plus items</td>
<td>54</td>
<td>11</td>
<td>54</td>
<td>79</td>
<td>10</td>
</tr>
</tbody>
</table>

1 I beg the reader to compare my remarks on the Method of Citation in the preface to the Karpūranaṁjari, pages xv—xvi. For citations of the Māhārāṣṭrī or verse passages, the exponent is a letter; for Čāurasena or prose, it is a figure.]
Summations of hymns and verses at end of divisions. — These are made in the mss. at the end of the division summed up, and constitute as it were brief colophons; and the details concerning them are given in the notes at the points where they occur. [For examples, see the ends of the several anuvākas and books: thus, pages 6, 12, 18, 22, 29, 36, and so on. The summations become somewhat more elaborate and less harmonious in the later books: see, for example, pages 516, 561, 659, 707, 737.]

The summations quoted from the Pañcapātalikā. — A peculiar matter to be noted in connection with the summations just mentioned is the constant occurrence with them, through books i.–xviii., of bits of extract from an Old Anukramaṇī, as we may call it: catch-words intimating the number of verses in the divisions summed up. [For details respecting this treatise, see above, p. lxxi.] These citations are found accordantly in all the mss.—by no means in all at every point; they are more or less fragmentary in different mss.; but they are wholly wanting in none of ours (except K. [ and perhaps I..]). The phrases which concern the end of a book are the ones apt to be found in the largest number of mss. In book vii. there is a double set, the extra one giving the number of hymns in the anuvāka.

[Indication of the extent of the divisions by reference to an assumed norm. — In giving the summations of verses, it is by no means always the case that the Pañcapātalikā expresses itself in a direct and simple way. Sometimes indeed it does so where its prevailing method would lead us to expect it to do otherwise: thus in book vi., where the normal number of verses to the anuvāka is 30, it says simply and expressly that anuvākas 3 and 4 have 33 verses each (trayastraṅkalān: p. 311) and that 5 and 6 have 30 each (triṅkalān: p. 1045). Very often, however, the extent of a division is intimated by stating its overplus or shortage with reference to an assumed norm. One hardly knows how much critical value to assign to the norms (the last anuvāka of book vi., with 64 verses, exceeds the norm of 30 by more than the norm itself); but the method is a deviation from straightforwardness of expression, and that deviation is increased, as is so often the case, by the gratuitous exigencies of the metrical form into which the Pañcapātalikā is cast. Thus for book v. it says (pages 230, 236), 'the first [anuvāka] falls short of sixty by twice six and the next after the first by eleven.' So forty-two is in one place (p. 61) 'half-a-hundred less eight,' and in another (p. 430) it is 'twice twenty-one.' For anuvāka 3 of book vii. the total is 31 (norm 20); but here (p. 413) not even the overplus is stated simply as 'eleven,' but rather as 'eight and three.' This method of reference to a norm is used even where the departure from it is very large, as in the case of anuvāka 3 of book iv., which is described (p. 176) as having 21 verses over the norm of 30.]
Tables of verse-norms assumed by the Pañcapañālīka. — For the first grand division (books i.–vii.), on the one hand, this treatise assumes a norm for the verse-totals of the anuvākas of each book.¹ These may be shown in tabular statement as follows:

<table>
<thead>
<tr>
<th>Book</th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
<th>iv.</th>
<th>v.</th>
<th>vi.</th>
<th>vii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse-totals</td>
<td>153</td>
<td>207</td>
<td>259</td>
<td>324</td>
<td>376</td>
<td>454</td>
<td>286</td>
</tr>
<tr>
<td>Anuvākas</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>8</td>
<td>6</td>
<td>13</td>
<td>10</td>
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<tr>
<td>Averages</td>
<td>25</td>
<td>34</td>
<td>38</td>
<td>40</td>
<td>63</td>
<td>35</td>
<td>29</td>
</tr>
<tr>
<td>Anuvāka-Norms</td>
<td>20</td>
<td>20</td>
<td>30</td>
<td>30</td>
<td>60</td>
<td>10</td>
<td>20</td>
</tr>
</tbody>
</table>

The norm is spoken of (p. 92) as a nimitta, literally, perhaps, ‘fundamental determinant.’ Frequent reference has already been made to these norms in the main body of this work, either expressly (as at pages 220 and 388: cf. also pages 6, 18, 22, 152), or implicitly at the ends of the anuvākas.²

By combining (as in lines 2 and 3 of the table) a part of table 1 of p. cxliv with a part of the table on p. cxxix, the actual average of the verse-totals of the anuvākas may be found for each book (as in line 4). It is perhaps a fact of critical significance that for each book this average is greater than the norm assumed by our treatise.³

For the second grand division (books viii.–xii.), on the other hand, our treatise assumes a norm which concerns the verse-totals of the hymns, and not (as in the first division) those of the anuvākas. They are, in tabular statement, as follows:

<table>
<thead>
<tr>
<th>Book</th>
<th>viii.</th>
<th>ix.</th>
<th>x.</th>
<th>xi.</th>
<th>xii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse-totals</td>
<td>259</td>
<td>302</td>
<td>350</td>
<td>373</td>
<td>304</td>
</tr>
<tr>
<td>Hymns</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Averages</td>
<td>26</td>
<td>30</td>
<td>35</td>
<td>37</td>
<td>61</td>
</tr>
<tr>
<td>Hymn-Norms</td>
<td>20</td>
<td>20</td>
<td>30</td>
<td>30</td>
<td>60</td>
</tr>
</tbody>
</table>

The lengths of the hymns are often (not always) described by stating the overplus or shortage with reference to these norms. This is oftenest the case in book x. (so with seven hymns out of ten: see p. 562); it is the case with all the artha-sāktas of book xii. (four out of five: p. 660); with hymns 1, 3, and 5 of book ix., and 6 and 8 of book xi.; and least often and clearly the case with book viii. (cf. the unclear citation, p. 502, ¶ 2). — Here again the actual averages are greater than the norms.⁴

The three “grand divisions” are recognized by the Pañcapañālīka. — Partly by way of example, and partly with ulterior purpose, we may instance the citations from the Pañcapañālīka which give the verse-totals of the six anuvākas of book iii. These totals are respectively 33, 40, 38, 40, 35, and 44. The citations are indeed to be found below, scattered over pages 92, 103, 113, 123, 131, and 141; but it will be better to combine

¹ Another and wholly different matter is the norm assumed for the verse-totals of the individual hymns of each book (see p. cxlvii): thus book i. is the book of four-versed hymns.

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them here (with addition of the "obscure" clause of p. 141, ¶ 8) into what appears to be their proper metrical form, with attempted emendation at the points in which the verse was obscure to Whitney:

triṣanuṁrittāḥ sādyesaṃ kāryaś
tisro daśa 'gamā daśa paṇca ca reaḥ:
caturḍaṣṭaḥ 'ṛtyaḥ; anuvākaçaḥ ca
saṁkhyaṁ vidaddhayād adhikāṁ nimsattat.

'Among the six-versed [hymns] (i.e. in book iii.), the verses are to be (made: i.e.) accounted [respectively] as three, ten, eight, ten, and five, with thirty as their fundamental determinant; and the last as fourteen: and one is to treat the number (anuvāka by anuvāka: i.e.) for each anuvāka as an overplus over the norm.'

[In the section headed "Tables of verse-norms" etc., it was shown that, while the Pañcapaṭalikā's norms for books i.-vii. concern the anuvākas, its norms for books viii.-xii. concern the hymns. This distinction is observed also by the comm. in making his decad-divisions (see p. 472: l. 28). These facts are in entire accord with the explicit statements of the Pañcapaṭalikā: to wit, on the one hand, with that of the verse just translated; and, on the other, with the remark cited at the end of viii. 1 (p. 475, end), sūktaṣaḥ ca gāyanā praṇaratate, 'and the numbering proceeds hymn by hymn.' Here sūktaṣaḥ is in clear contrast with the anuvākaṣaḥ of our verse, and the remark evidently applies to the remaining books of the text that come within the purview of the Pañcapaṭalikā, that is (since it ignores books xix.-xx.), to books viii.-xviii. or to the second and third grand divisions.]

[Thus, between the first grand division on the one hand and the second and third on the other, our treatise makes a clear distinction, not only by actual procedure but also by express statement. But this is not all. As between the second and the third, also, it makes a distinction in fact: for, while a norm that concerns the verse-totals of artha-sūktas (and not of anuvākas) is assumed for the second, no norm is assumed for the third (cf. p. 708, line 12) and the verse-totals for each artha-sūkta or parvāya-sūkta are stated simply hymn by hymn.]

10. Extent and Structure of the Atharva-Veda Samhitā

Limits of the original collection: — It is in the first place clearly apparent that of the twenty books composing the present text of the Atharva-Veda, the first eighteen, or not more than that, were originally combined

1 The mss. read: 'ṛtyānu-, with double sandhi; -aṇ for -aṇ, with confusion of sibilants; saṁkhya (but one has indeed -yām); and adhikānum-, with omission of a needed twin consonant (cf. p. 832). As to the use of ṇ, cf. below, p. 52 end, and p. 186, ¶ 3.
together to form a collection. There appears to be no definite reason to suppose that the text ever contained less than the books i.-xviii. It is easy to conjecture a collection including books i.-xiv. and book xviii., leaving out the two prose parāṣāya-books xv. and xvi. and the odd little book xvii. with the queer refrain running nearly through it; but there is no sound reason for suspecting the genuineness of these prose books more than of the prose hymns scattered (see below, p. 1011) through nearly all the preceding books; and in the Pāippalāda recension it is Vulgate book xviii. that is wanting altogether, books xv.-xvii. [or rather, books xv.-xviii. : cf. p. 1015] being not unrepresented.

Books xix. and xx. are later additions. — That these are later additions is in the first place strongly suggested by their character and composition. As for book xx., that is in the main a pure mass of excerpts from the Rīg-Veda; it stands in no conceivable relation to the rest of the Atharva-Veda; and when and why it was added thereto is a matter for conjecture. As for book xix., that has distinctly the aspect of being an after-gleaning; if its hymns had been an accepted part of the main collection when that was formed, we should have expected them to be distributed among the other books; and the text is prevalingly of a degree of badness that sets it quite apart from the rest; while its pada-text must be a most modern production. [For the cumulative evidence in detail respecting book xix., see my introduction, pages 895–8.]

Other evidences of the former existence of an Atharva-Veda which was limited to books i.-xviii. are not rare. That the parāṣāyahaka-division is not extended beyond book xviii. may be of some consequence, but probably not much. The Old Anukramani stops at the same point. More significant is it that the Kāṇḍikā-sūtra [does not, by its citations,1] imply recognition of the text of book xix. as an integral part of the stūpa-hīthā, and that it ] ignores book xx. completely. It is yet more important that the Prātiṣṭākhyā and its commentary limit themselves to books i.-xviii.

In the Pāippalāda text, the material of book xix. appears in great part, as we are bound to note, and quite on an equality with the rest. Of book xx., nothing [or practically nothing : see p. 1009] so appears. It is also noteworthy that Pāipp. [as mentioned above] omits book xviii.; but from this need be drawn no suspicion as to the appurtenance of xviii. to the original AV. — The question of the possible extension of individual hymns anywhere does not concern us here, [but is discussed on page cliii.]

1 There are five verses which, although occurring in our xix., are yet cited by Kāṇḍ. in full, as if they did not belong to the Atharva text recognized by Kāṇḍ. Moreover, there are cited by Kāṇḍ. six pratikās which, although answering to six hymns (between 5[1 and 65] of our xix., may yet for the most part be regarded as kāti-pāji-mandās. For a detailed discussion of the matter, see pages 896–7.}
The two broadest principles of arrangement of books i.-xviii. — Leaving book xx. out of account, and disregarding also for the present book xix. as being a palpable supplement (see pages 895–8), it is not difficult to trace the two principles that underlie the general arrangement of the material of books i. xviii. These principles are:]

[1. Miscellaneity or unity of subject and 2. length of hymn. — The books i.-xviii. fall accordingly into two general classes: 1. books of which the hymns are characterized by miscellaneity of subject and in which the length of the hymns is regarded; and 2. books of which the distinguishing characteristic is a general unity of subject and in which the precise length of the hymns is not primarily regarded, although they are prevailingly long.¹ The first class again falls into two divisions: 1. the short hymns; and 2. the long hymns.]

[The three grand divisions (I. and II. and III.) as based on those principles. — We thus have, for books i.-xviii., three grand divisions, as follows: I. the first grand division, consisting of the seven books, i.-vii., and comprehending the short hymns of miscellaneous subjects, more specifically, all the hymns (not ἑρμηνευμένα: p. cxxxiv) of a less number of verses than twenty¹; II. the second grand division, consisting of the next five books, viii.-xii., and comprehending the long hymns of miscellaneous subjects, more specifically, all the hymns (save those belonging to the third division) of more than twenty verses; and III. the third grand division, consisting, as aforesaid, of those books of which the distinguishing characteristic is a general unity of subject, to wit, the six books, xiii.-xviii. — There are other features, not a few, which differentiate these divisions one from another; they will be mentioned below, under the several divisions.]

[The order of the three grand divisions. — It is clear that the text ought to begin with division I., since that is the most characteristic part of it all, and since books i.-vi. are very likely the original nucleus of the whole collection. Since division I. is made up of hymns of miscellaneous subjects (the short ones), it is natural that the other hymns of miscellaneous subjects (the long ones) should follow next. Thus the last place is naturally left for the books characterized by unity of subject. This order agrees with that of the hymn-totals of the divisions, which form (cf. tables 1, 2, 3) a descending scale of 433 and 45 and 15.]
What governs the arrangement of the books within each division? This question will be discussed in detail under each of the three divisions (cf. pages cxlix ff., clvii, clx); here, accordingly, only more general statements are called for. Those statements concern the verse-norms of the hymns for each book, and the amount of text.

The normal length of the hymns for each of the several books. — For the first grand division these norms play an important part in determining the arrangement of the books within that division, as appears later, p. cxlix. For the second grand division it is true that the Pañcāpatālikā assumes a normal hymn-length for each book (p. cxxxix); but that seems to have no traceable connection with the arrangement of the books within that division (p. clv). For the third, no such norm is even assumed (p. cxl, near end).

The amount of text in each book. — Table. — This matter, in its relation to the order of the books, I must consider briefly here for the three grand divisions together, although it will be necessary to revert to it later (pages clii, clvii, clx). Since our samhitā is of mingled verse and prose, it is not easy (except with a Hindu ms., which I have not at hand) to estimate the precise amount of text to be apportioned to each separate book. If we take as a basis, however, the printed page of the Berlin text, and count blank fractions of pages, the 352 pages are apportioned among the 18 books as follows:

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<th>Book</th>
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<tr>
<td>Division I. 171</td>
<td>Division II. 117</td>
<td>Division III. 64</td>
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From this it appears that, for division I., the amount of text is a continuously ascending one for each of the books except the last (book vii.); and that, for division III., it is a continuously descending one for each of the books except (in like manner) the last (book xiii.); and that, although the verse-totals of the Bombay edition for the books of division II. form a series (see p. clvii, line 11) which ascends continuously (like that of I.) for all books except (once again) the last, the books of division II. are, on the whole, most remarkable for their approximate equality of length.

Arrangement of the hymns within any given book. — While the general guiding principles of arrangement of the books within the division are thus in large measure and evidently the external ones of verse-norms and amount of text, it is not easy to see what has directed the ordering of the
### Table 1. First grand division, books i.-vii., seven books

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Table 1:
- Sum of hymns: 433
- Sum of verses: 2030

### Table 2. Second grand division, books viii.-xii., five books

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Table 2:
- Sum of hymns: 45
- Sum of verses: 1.528
### Table 3. Third grand division, books xiii.-xviii., six books

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<th>Robita</th>
<th>Wedding</th>
<th>Vṛtya</th>
<th>Parīta</th>
<th>Sun</th>
<th>Funeral</th>
<th>Sum of hymns</th>
<th>Sum of verses</th>
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<td>73</td>
<td>75</td>
<td>89</td>
<td>38</td>
<td>874</td>
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</tbody>
</table>

188 139 111 95 30 283 hymns 38 verses 874

Such is Whitney's table; and it is well to let it stand, as it furnishes the best argument against treating the *parṇāyas* of books xv. and xvi. each as a single hymn (cf. p. cxxxvi, top). Treating them as explained at p. clx, it will appear as follows.

### Table 3, second form

<table>
<thead>
<tr>
<th>Robita</th>
<th>Wedding</th>
<th>Vṛtya</th>
<th>Parīta</th>
<th>Sun</th>
<th>Funeral</th>
<th>Sum of hymns</th>
<th>Sum of verses</th>
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</tbody>
</table>

188 139 111 95 30 283 hymns 38 verses 874

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several hymns within any given book. It is clear that the subject has not been at all considered; nor is it at all probable that any regard has been had to the authorship, real or claimed (we have no tradition of any value whatever respecting the "rishis"). Probably only chance or arbitrary choice of the arranger dictated the internal ordering of each book. [On this subject there is indeed little that is positive to be said; but (in order to avoid repetition) I think it best to say that little for each grand division in its proper place under that division: see pages clv, clvii, and clx.]

[Distribution of hymns according to length in the three grand divisions. — Tables 1 and 2 and 3. — The distribution of the hymns according to their length throughout the books of the three grand divisions is shown by Whitney’s tables 1, 2, and 3, preceding. The numbers rest on the numerations of the Berlin edition, and due reference to the differences of numeration of the Bombay edition is made below at p. cxlvii. A vertical column is devoted to each book and in that column is shown how many hymns of 1 verse, of 2 or 3 or 4 and so on up to 89 verses, there are in that book, by the number horizontally opposite the number of verses indicated in the column headed by the word "contains." To facilitate the summation of the number of hymns and verses in the Atharva-Veda, the last column but one on the right gives the number of hymns of 1 vs., of 2 vss. all (and so on, in the division concerned, and the last column on the right gives the total number of verses contained in the hymns of 1 vs., of 2 vss. and so on (the total in each line being, of course, an exact multiple of the number preceding in the same line). Accordingly we may read, for example, the sixth line of table 1 as follows: “Book vii. contains 10 hymns of 3 verses and book vi. contains 122. The sum of hymns of 3 verses in the division is 132, and the sum of verses in those hymns is 396.”]

[Tables 1 and 2 and 3 for divisions I. and II. and III. — These ought properly to come in at this point; but as their form and contents are such that it is desirable to have them stand on two pages that face each other, they have been put (out of their proper place) on pages cxlv and cxlv.]

[Grouping of the hymns of book xix. according to length. — Table 4. — Apart from the two hymns, 22 (of 21 verses) and 23 (of 30), which are in divers ways of very exceptional character, it appears that every hymn of this book, if judged simply by its verse-total length, would fall into the first grand division, as being of less than 20 verses.1 This fact is of critical interest, and is in keeping with the character of book xix. as an after-gleaning, and in particular an after-gleaning of such material as would properly fall into the first grand division (cf. p. 895, ¶ 2). The table:

\[1 \text{And so would hymns 22 and 23, if judged by their actual length.}\]
10. Extent and Structure of the Atharva-Veda Samhita

Table 4. The supplement, book xix., one book

| In book xix. there are | 15 | 4 | 2 | 9 | 6 | 8 | 4 | 3 | 1 | 12 | 2 |
| Containing respectively | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |

| In book xix. there are | 2 | 1 | 1 | 1 | 1 |
| Containing respectively | 14 | 15 | 16 | 21 | 30 |

Summary of the four tables. -- Table 5. -- Extent of AV. Samhita about one half of that of RV. -- The totals of hymns and verses of tables 1-4 are summed up in table 5. From this it appears that the number of hymns of the three grand divisions of the Atharva-Veda Samhita is 516 or about one half of that of the Rig-Veda, and that the number of verses is 4,432 or considerably less than one half. If the summation be made to include also the supplement and the parts of book xx. which are peculiar to the AV., the number of hymns amounts to 598 or about three fifths of that of the RV., and the number of verses amounts to 5,038 or about one half of that of the RV. Table 5 follows:

Table 5. Summary of Atharvan hymns and verses

| Grand division I., books i.-vii., contains | 433 hymns and 2030 verses. |
| Grand division II., books viii.-xii., contains | 45 hymns and 1528 verses. |
| Grand division III., books xiii.-xvii., contains | 38 hymns and 874 verses. |
| Totals for the three grand divisions: | 516 hymns and 4432 verses. |
| The supplement, book xix., contains | 72 hymns and 456 verses. |
| Totals for books i.-xix.: | 588 hymns and 4888 verses. |
| The Kuntapâ-khila of book xx. contains | 10 hymns and 150 verses. |
| Totals for books i.-xix. and khila: | 598 hymns and 5038 verses. |

The numbers of tables 1-5 rest on the Berlin edition. The differences between that and the Bombay edition do not affect the amount of text, but only the verse-totals. Even the verse-totals are not affected, but only the hymn-totals (p. 389, l. 10), by the differences in book vii. For the paryâja-hymns, the verse-totals of the Bombay edition amount to 188 more (see p. cxxxvii) than those of the Berlin edition. For the Bombay edition, accordingly, the grand total must be raised (by 188) from 5,038 to 5,226.

First grand division (books i.-vii.): short hymns of miscellaneous subjects. -- While the general considerations of length and subject are indeed sufficient for the separation of books i.-xviii. into three grand divisions as defined above, the first division shows yet other signs of being a minor collection apart from the other two. In the first place, the hymns that compose it are mostly genuine charms and imprecations, and wear on the
whole a general aspect decidedly different from that of books viii.–xviii., as is indeed apparent enough from the table of hymn-titles, pages 1024–37; they are, in fact, by all odds the most characteristic part of the Atharva-Veda, and this is tacitly admitted by the translators of selected hymns (see p. cvii), their selections being taken in largest measure (cf. p. 281) from this division. In the second place, the books of this division are sharply distinguished from those of the others by the basis of their internal arrangement, which basis is in part that of a clearly demonstrable verse-norm, a norm, that is to say, which, for each separate book, governs the number of verses in the hymns of that book.

[Evidence of fact as to the existence of the verse-norms.—A most pervading implicit distinction is made by the Major Anukramaṇī between this division and the next in its actual method of giving or intimating the length of the hymns. In division II., on the one hand, the number of verses is stated expressly and separately for every hymn. In division I., on the other hand, the treatise merely intimates by its silence that the number for any given hymn conforms to the norm assumed for that book, and the number is expressly stated only when it constitutes a departure from that norm. Thus for the 142 hymns of book vi., an express statement as to the length is made only for the 20 hymns (given at p. 281, lines 17–18) which exceed the norm of three. For convenience of reference, the norms may here be tabulated:

<table>
<thead>
<tr>
<th>Books</th>
<th>vii.</th>
<th>vi.</th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
<th>iv.</th>
<th>v.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Norms</td>
<td>1</td>
<td>3</td>
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[Express testimony of both Anukramaṇīs as to the verse-norms.—The Major Anukr. (at the beginning of its treatment of book i. ; see p. 142) expressly states that the normal number of verses for a hymn of book i. is four, and that the norm increases by one for each successive book of the first five books: pārvaṅkāndasya caḥṛṣyaṇaḥ porniṣṭham iṣy evam uttarottaraṁ kāndasya ṣaṣṭham vācād ekaṁkāndhitāḥ etc. Than this, nothing could be more clear or explicit. Again, at the beginning of its treatment of book iii., it says that in this book it is to be understood that six verses are the norm, and that any other number is a departure therefrom: atm 1]

1 [That books i.–vii. are distinctly recognized as a separate unity by the Major Anukr. appears also from the fact that for the right or wrong study of its first five pāṭalas (in which books i.–vii. are treated), special blessings or curses are promised in a passage at the beginning of the sixth. The fact was noted by Weber, Verzeichnis, vol. ii., p. 79; and the passage was printed by him on p. 81.]

2 [At i. 1, and also at v. 9 and 10 (these two are prose pieces), the treatise states the number when it is normal. This is not unnatural at i. 1, the beginning; and considering the prevailing departure from the norm in book v., it is not surprising there. On the other hand, the omissions at iv. 36 and vi. 121 are probably by inadvertence.]
10. Extent and Structure of the Atharva-Veda Samhita

**sadacaprikriti anyā vikṣṭir iti vijñāyāt.** At the beginning of book iv. it has a remark of like purport: **brahma jajñānam iti kānde sapatavasūktapratikriti** (so London ms.: cf. p. 142 below) **anya vikṣṭir iti avagachet.** Moreover, it defines book vi. as the **trcasūktakayalam** (cf. pages 281, 388), and adds to the definition the words **tatra trcaprikriti itarā vikṣṭir iti.** Cf. Weber’s *Verzeichniss der Berliner Sanskrit-Iss.,* vol. ii., p. 79.

[In the recognition of the verse-norms, as in much else (p. lxxii, top), the Pañcapatālikā serves as source and guide for the author of the Major Anukr. Thus the older treatise calls book ii. ‘the five-versed’ (see the citation at p. 45), and book iii. in like manner ‘the six-versed’ (see p. cxl). Cf. also the statements of the next paragraph as to book vii.]

**One verse is the norm for book vii.** — The absence of any book in which two-versed hymns are the norm, and the frequency of two-versed hymns in book vii., might lead us to think that both one-versed and two-versed hymns are to be regarded as normal for book vii. (cf. p. 388, line 13); but this is not the case (cf. line 24 of the same page). The Major Anukr. speaks of book vii. as ‘the book of one-versed hymns’, **ekarasūktakayalam;** and its testimony is confirmed by the Old Anukr., as cited by SPP. on p. 18 of his Critical Notice, which says, ‘among the one-versed hymns [i.e. in book vii.], [the anusāṅkas are or consist] of hymns made of one verse,’ **pr-sūkta ekaraṃsu.** Further confirmation of the view that one (not one or two) is the true norm for book vii. is found in the fact that the Anukr. is silent as to the length of the hymns of one verse (cf. p. cxlviii), but makes the express statement *devramam* for each of the thirty-¹ hymns of two verses.

**Arrangement of books i.–vii. with reference to verse-norms.** — If we examine table 1 (p. cxliv), in which these books are set in the ascending numerical order of their verse-norms, several facts become clear. It is apparent, in the first place, that this division is made up of those seven books in which the number — normal or prevalent — of verses to a hymn runs from one to eight; secondly, that the *samhītā* itself begins with the norm of four; and, thirdly, that the number two as a norm is missing from the series. Fourthly, it is indeed apparent that every book shows departures from its norm; but also — what is more important in this connection — that these departures are all on one side, that of excess, and never on that of deficiency.

¹ This is the true number. The number 26, given at p. cxlv in table 1, rests on the actual hymn-divisions of the Berlin text. On account of the discordance, the 30 hymns may here be named: 1, 6. 1-2, 6. 3-4, 13, 18, 22, 25, 29, 46, 42, 47, 49, 52, 54-2 with 55, 1, 57-58, 61, 64, 68, 1-2, 72. 1-2, 75, 76. 5-6, 78, 108, 112-114, 116. (They are very conveniently shown in the table, p. 1021!) Note on the other hand the silence of the Anukr. as to our 45, 54-2, 68, 3, and 72. 3. Its silence means that our 45. 1 (see, Praskanya) and 45. 2 (Atharvan) and 54. 1 (Bhishma) form three one-versed hymns, a fact which is borne out by the ascriptions of quasi-authorship; and that 68. 3 and 72. 3 form two more.
[General Introduction, Part II.: in part by Whitney]

[We may here digress to add that, if we compare table I with those following, it appears, fifthly, that in book vii. are put all the hymns of the three grand divisions that contain only 1 or 2 verses; sixthly, that neither in this division, nor yet in the other two, nor even in book xix., is there a hymn of 19 verses, nor yet one of 20. From table I, again, it appears, seventhly, that this division contains a hymn or hymns of every number of verses from 4 verses to 18 verses (mostly in books i.-v.) and from 1 verse to 3 verses (exclusively in books vi. and vii.).]

[Excursus on hymn xix. 23, Homage to parts of the Atharva-Veda. — It is worth while at this point to recall to the reader's mind this remarkable hymn in its bearing upon some of the questions as to the structure of our text: see pages 931-4, and especially ¶ 6 of p. 931. As our samhitā begins with four-versed hymns, so does xix. 23 begin with homage "to them of four verses" (p. 931, line 29), and not with homage "to them of one verse." Again, grouping all hymns of four verses or more in this division according to length, there are 15 groups (not in the least conterminous with books) each containing a hymn or hymns of every number of verses from 4 to 18, and to these 15 groups the first 15 verses of xix. 23 correspond (p. 931, line 27). Again, of the fact that books i.-xviii. contain not one hymn of 19 verses nor yet one of 20, account seems to be taken in that the form of verses 16 and 17 differs from that of the 15 preceding (p. 931, line 37). Again, as in our series the norm two is lacking, so also is lacking in xix. 23 a dhyaṇaḥ śivāḥ (but cf. p. 931, line 28, with p. 933, line 2). Finally the verses of homage "to them of three verses" and "to them of one verse" (xix. 23, 19-20) stand in the same order relative to each other and to the verses of homage to the 15 groups as do books vi. and vii. to each other and to the books containing the hymns of more than three verses, namely books i.-v. — Cf. further pages clvii and clix.]

[We now return to the arrangement of the books within the division by norms. — The norms of books i.-vii. respectively, as the books stand in our text, are 4, 5, 6, 7, 8, 3, 1. From this point of view, the books fall into two groups: group X contains books i.-v., and its norms make a simple continuous ascending numerical scale beginning with four (4, 5, 6, 7, 8); group Y contains books vi. and vii., and its norms make a broken descending numerical scale beginning with three (3, 1). Here several questions arise as to group Y: first, why is its scale inverted, that is, why does not book vii. precede book vi.? second, why does not group Y (and in the reversed order, vii., vi.) precede group X, so as to make the whole series begin, as is natural, with one instead of four, and run on in the text as it does in the table at p. cclxiv? and, third, why is the scale broken, that

1 [In the Kuntāpakhila there are two hymns of 20.]
10. Extent and Structure of the Atharva-Veda Sanhitā

is, why have not the diaskeuasts made eight books of the first division, including not only one for the one-versed hymns, but also another for the two-versed?

[With reference to the last question, it is clear that the amount of material composing the two-versed hymns (30 hymns with only 60 verses: see p. cxlix, note) is much too small to make a book reasonably commensurate with the books of the first division; it is therefore natural that the original groupings of the text-makers should include no book with the norm of two.]

[Exceptional character of book vii. — The first two questions, concerning group Y or books vi. and vii., are closely related, inasmuch as they both ask or involve the question why book vii. does not precede book vi. By way of partial and provisional answer to the second, it is natural to suggest that perhaps the scrappy character of the one-versed and two-versed hymns militated against beginning the Vedic text with book vii. And indeed this view is not without indirect support from Hindu tradition: for according to the Brihad-Devatā, viii. 99, the ritualists hold that a hymn, in order to be rated as a genuine hymn, must have at least three verses, trādhamanī yajñikāḥ sūktam āhuh.1 It may well be, therefore, that the diaskeuasts did not regard these bits of one or two verses as real hymns, as in fact they have excluded them rigorously from all the books i.—vi. From this point of view our groups X and Y have no significance except for the momentary convenience of the discussion, and the true grouping of books i.—vii. should be into the two groups, A, containing books i.—vi., and B, containing book vii.]

[The exceptional character of book vii. is borne out by several other considerations to which reference is made below. Its place in the snih- hitā is not that which we should expect, whether we judge by the fact that its norm is one verse or by the amount of its text (p. cxliii). If we consider the number of its hymns that are ignored by Kāṇḍika (see pp. 1011—2), again we find that it holds a very exceptional place in division I. Many of its hymns have a put-together look, as is stated at p. cli; and this statement is confirmed by their treatment in the Pāippalāda recension (p. 1014, l. 15). Just as its hymns stand at the end of its grand division in the Vulgate, so they appear for the most part in the very last book of the Pāippalāda (cf. p. 1013, end). As compared with the great mass of books i.—vi., some of its hymns (vii. 73, for instance) are quite out of place among their fellows.]

1 [For the productions of modern hymnology, one hardly errs in regarding three verses as the standard minimum length, a length convenient for use, whether in reading or singing, and for remembering. A two-versed hymn is too short for a dignified unity. Possibly similar considerations may have had validity with the ancient text-makers.]
[Book vii. a book of after-gleanings supplementing books i.-vi. — It is very easy to imagine group A, or books i.-vi., as constituting the original nucleus \(^1\) of the saúhitā (p. cxlvi, top), and group B, or book vii., as being an ancient supplement to that nucleus, just as book xix. is unquestionably a later supplement to the larger collection of the three grand divisions (cf. p. 895). This view does not imply that the verses of book vii. are one whit less ancient or less genuinely popular than those of books i.-vi., but merely that, as they appear in their collected form, they have the aspect of being after-gleanings, relatively to books i.-vi. This view accords well with the exceptional character of book vii. as otherwise established and as just set forth (p. clii).]

[Arrangement of books with reference to amount of text. — If these considerations may be deemed a sufficient answer to the first two questions so far as they relate to book vii., there remains only that part of the second question which relates to book vi. One does not readily see why the saúhitā might not have opened with book vi., the book of the varied and interesting three-versed hymns, so that the norms would have run in the order 3, 4, 5, 6, 7, 8 (1); and, since this is not the case, it may be that some other principle is to be sought as a co-determinant of the order of arrangement.]

[If we consult the table on p. cxliii, we see that, in division I., the scale of numbers of printed pages of text in each book (13, 16, 20, 27, 28, 40, 27) is a continuously ascending one for each book except the last (book vii.). The like is true if we base our comparison on the more precise scale of verse-totals for each book (153, 207, 230, 324, 376, 454, 280), as given at the foot of table 1, p. cxliv.]

[These facts, in the first place, strongly corroborate our view as to the exceptional character of book vii. By the principle of norms, it should stand at the beginning of the division; by the principle of amount (judged by verse-totals), it should stand between books iii. and iv. That it does neither is hard to explain save on the assumption of its posteriority as a collection. In the second place, these facts suggest at the same time the reason for the position of book vi. in the division, namely, that it is placed after books i.-v. because it is longer than any of those books.]

[Résumé of conclusions as to the arrangement of books i.-vii. — Book vii., as a supplement of after-gleanings, is placed at the end of the grand division, without regard to amount of text or to verse-norm. Books i.-vi. are arranged primarily according to the amount of text,\(^2\) in an ascending scale. For them the element of verse-norms, also in an ascending scale.]

\(^1\) If asked to discriminate between the books of that nucleus, I should put books vi. and ii. first (cf. p. cliii, \(^*\)) ; at all events, book v. stands in marked contrast with those three.

\(^2\) Whether this amount is judged by verse-totals or by pages, the order is the same.
appears as a secondary determinant. It conflicts with the primary determinant in only one case,\(^1\) that of book vi., and is accordingly there subordinated to the primary one, so that book vi. (norm : 3) is placed after books i.–v. (norms : 4–8).\(^\)  

[Departures from the norms by excess. — The cases of excess are most numerous in book v. (see p. 220), and concern over \(\frac{3}{5}\) of all the hymns. On the other hand, the cases of conformity to the norm are most numerous in books vi. and i. and concern about \(\frac{5}{6}\) of the hymns in each book. For books ii., iv., vii., and iii. respectively, the approximate vulgar fraction of cases of conformity is \(\frac{3}{4}\), \(\frac{3}{4}\), \(\frac{3}{4}\), and \(\frac{3}{4}\). For each of the seven books, in the order of closeness of conformity to the verse-norm, the more precise fraction is as follows: for book vi., it is .859; for i., it is .857; for ii., it is .61; for iv., it is .52; for vii., it is .47; for iii., it is .42; and for v., it is .06.\(^2\)]

[Critical significance of those departures. — From the foregoing paragraph it appears that the order of books arranged by their degree of conformity (vi., i., ii.), agrees with their order as arranged by their verse-norms (3, 4, 5), for the books of shorter hymns. This is as it should be; for if the distinction of popular and hieratic hymns is to be made for this division, the briefest would doubtless fall into the prior class, the class less liable to expansion by secondary addition.]

We are not without important indications\(^3\) that the hymns may have been more or less tampered with since their collection and arrangement, so as now to show a greater number of verses than originally belonged to them. Thus some hymns have been expanded by formulated variations of some of their verses; and others by the separation of a single verse into more than one, with the addition of a refrain. \(\) Yet others have suffered expansion by downright interpolations or by additions at the end; while some of abnormal length may represent the juxtaposition of two unrelated pieces.\(^4\)

* **Illustrative examples of critical reduction to the norm.** — [The instances that follow should be taken merely as illustrations. To discuss the cases systematically and thoroughly would require a careful study of every case of excess with reference to the structure of the hymn concerned and to its form and extent in the parallel texts, — in short, a special investigation.\(^5\)]

\(^1\) That the two orders, based on the one and the other determinent, should agree throughout books i.–v. is no doubt partly fortuitous; but it is not very strange. The variation in the number of hymns for each book (35, 36, 31, 40, 31) is confined to narrow limits; and if, as is probable, the departures from the norm were originally fewer and smaller than now, the verse-totals for each book would come nearer to being precise multiples of those ascending norms.\(^6\)

\(^2\) Cf. p. 281, ß 2.\(^\)  

\(^3\) A very great part of the data necessary for the conduct of such an inquiry may be found already conveniently assembled in this work in Whitney's critical notes; for, although
Thus in i. 3 (see p. 4), verses 2-5 are merely repetitions of verse 1 (and senseless repetitions, because only Parjanya, of the deities named, could with any propriety be called the father of the reed: cf. i. 2. 1); while verses 7 & 8 have nothing to do with the refrain and are to be combined into one verse: we have then four verses, the norm of the book.

Once more, in ii. 10 (see p. 51), no less evidently, the verse-couples 2 & 3, 4 & 5, and 6 & 7 are to be severally combined into three single verses, with omission of the refrain, which belongs only to verses 1 and 8; so that here we have five verses, again the normal number.

So, further, in iii. 31 (see p. 141), as it seems clear, 2 & 3, without the refrain, make verse 2; 4 with the refrain is verse 3; and 5 is a senseless intrusion; then, omitting all further repetitions of the refrain, 6 & 7 make verse 4; 8 & 9 make verse 5; and 10 & 11 make verse 6, six being here the verse-norm.

In book vi., a number of hymns which exceed the regular norm are formular and would bear reduction to hymns of three verses: instances are hymns 17, 34, 38, 107, 132. [The cases are quite numerous in which the added verse is lacking in one of the parallel texts. Thus in book vi., hymns 16, 17, 34, 63, 83, 108, 121, and 128 (see the critical notes on those hymns and cf. p. 1014, l. 16) appear in the Pāippalāda text as hymns of three verses each.]

Besides these cases, there are not a few others where we may with much plausibility assume that the verses in excess are later appendixes or interpolations: such are i. 29. 4-5; ii. 3. 6; 32. 6; 33. 3 ab. 4 cd. 6; iii. 15. 7-8; 21. 6, 8-10 (see note under vs. 7); 29. 7-8; iv. 2. 8; 16. 8-9; 17. 3; 39. 9-10; vi. 16. 4; 63. 4; 83. 4; 122. 3, 5; 123. 3-4. In book vii., moreover, the put-together character of many of the longer hymns is readily apparent (cf. hymns 17, 38, 50, 53, 76, 79, and 82 as they appear in the table on p. 1021).

But such analyses, even if pushed to an extreme, will not dispose of all the cases of an excess in the number of verses of a hymn above the norm of the book: thus iii. 16 corresponds to a Rig-Veda hymn of seven verses; iv. 30 and 33 each to one of eight; and v. 3 to one of nine. It will be necessary to allow that the general principle of arrangement [by verse-norms] was not adhered to absolutely without exception.

[Arrangement of the hymns within any given book of this division.---In continuation of what was said in general on this topic at p. cxliii, we may add the following. The “first” hymn (pūrvam), “For the retention of sacred learning,” is of so distinctly prefatory character as to stand of scattered through these notes, they may yet be said to be “assembled” in one work, and more “conveniently” than ever before. The investigation is likely to yield results of interest and value.]
right at the very beginning of the text, or removed there from only by the
prefixation of the auspicious गृहस्वरो नमो देवरो अहिष्ठये (p. cxvi). It is note-
worthy that books ii., iv., v., and vii. begin each with a "Mystic" hymn;
that the five kindred hymns "Against enemies" are grouped together at
ii. 19-23, as are the seven Mrgāra-hymns at iv. 23-29. Hymns iii. 26-27
are grouped in place and by name, as digyakte; and so are the "two
Brahman-cow" hymns, v. 18 and 19, and the vājīvānariya couple, vi. 35
and 36. The hymns "To fury" make a group in the AV. (iv. 31-32) as
they do in the RV., from which they are taken.

[Second grand division (books viii.-xii.): long hymns of miscellaneous sub-
jects. — As was said of the first division (p. cxlvii), there are other things
besides length and subject which mark this division as a minor collection
apart from the other two: the verse-norms do not serve here, as in division
I., to help determine the arrangement, the norms assumed by the Pañca-
patalikā (p. cxxxix) being for another purpose and of small significance;
and the reader may be reminded of the fact (p. cxxii) that the grouping
of verses into decades runs through this grand division. It is a note-
worthy fact, moreover, that the material of division II. appears distinctly
to form a collection by itself in the Pāippalāda recension, being massed
in books xvi. and xvii. The Vulgate books viii.-xi. are mostly in Pāipp.
xvi. and the Vulgate book xii. is mostly in Pāipp. xvii. This is readily
seen from the table on p. 1022.]

[Their hieratic character: mingled prose passages. — More important
differential features are the following. In the first place, if it be admitted
that the first division is in very large measure of popular origin (p. cxlvii),
the second, as contrasted therewith, is palpably of hieratic origin: witness
the hymns that accompany, with tedious prolixity, the offering of a goat
and five rice-dishes (ix. 5) or of a cow and a hundred rice-dishes (x. 9);
the extollation of the vīrāj (viii. 9), of the cow (x. 10), of the rice-dish and
the pṛīṣā and the Vedic student (xi. 3-5) and the úchṣīṣṭa (xi. 7); the
hymn about the cow as belonging exclusively to the Brahmans (xii. 4);
the prevalence of "mystic" hymns (cf. vii. 9; ix. 9-10; x. 7-8; xi. 8); the
priestly riddles or brahmodayas (cf. x. 2, especially verses 20-25); and the
taking over of long continuous passages from the Rig-Veda, as at ix. 9-10.
In no less striking contrast with division I., in the second place, is the
presence, in every book of division II., of an extensive passage of prose
(viii. 10; ix. 6, 7; x. 5; xi. 3; xii. 5). This prose is in style and content
much like that of the Brahmānas, and is made up of what are called (save
in the case of x. 5) 'periods' or parāyāvas: see pages cxxxiii and 472. It is
evident that we are here in a sphere of thought decidedly different from
that of division I.]

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Table of verse-totals for the hymns of division II.—The following table may be worth the space it takes, as giving perhaps a better idea of the make-up of the division than does the table on p. cxliv. Opposite each of the five prose pāṛyāya-hymns is put a v, and opposite the hymn x. 5 (partly prose) is put a p. Disregarding the hymns thus marked, the verse-numbers are confined, for books viii.—xii., within the range of variation from 21 to 44, and from 53 to 63 for book xii.

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</table>

General make-up of the material of this division. — Whereas division I. contains a hymn or hymns of every number of verses from one to eighteen and none of more, division II. consists wholly of hymns of more than twenty verses, and contains all the hymns of that length occurring in books i.—xviii. except such as belong of right (that is, by virtue of their subject) to the third division. The forty-five hymns of this division have been grouped into books with very evident reference to length and number, as shown by the table just given: the five longest have been put together to form the last or twelfth book, while each of the four preceding books contains an even quarter of the preceding forty or just ten hymns. Disregarding ix. 6 and xi. 3 (pāṛyāya-hymns), books viii.—xi. contain all the hymns of from 21–50 verses to be found in the first two grand divisions, and book xii. contains all of more than 50 in the same divisions. Anything more definite than this can hardly be said respecting the arrangement of the several books within the second division. From the tables it appears that no such reference to the length of the hymns has been had in division II. as was had in division I. None of the books viii.—xii. is without one of the longer, formular, and mainly non-metrical pieces (marked with p or p in the table above); and this fact may point to an inclination on the part of the text-makers to scatter those prose portions as much as possible among the poetical ones.

1 [See the tables, pages cxxiv.—cxliv. — Book xix. contains two hymns, mostly prose, of which the subdivisions number 21 and 30 (cf. p. cxlvii); and among the Kuntāpa-hymns are three at 20 or more verses.]
Order of books within the division: negative or insignificant conclusions.

If we consider, first, the amount of text in pages for each book, namely 22, 21, 27, 25, 22, the series appears to have no connection with the order of the books; on the contrary, the books are, on the whole, remarkable for their approximate equality of length. The case is similar, secondly, with the hymn-totals of the Bombay edition, 15, 15, 10, 12, and 11. Thirdly, the verse-totals for each of the five books, according to the numeration of the Berlin edition, are 259, 302, 350, 313, and 304 (see above, p. cxliv), a sequence in which we can trace no orderly progression. On the other hand, fourthly, if we take the verse-totals of the Bombay edition, to wit, 293, 313, 350, 367, and 304, we see that the first four books, viii.-xi., are indeed arranged, like books i.-vi. (p. clix), on a continuously ascending arithmetical scale. Furthermore and fifthly, if, for the verse-totals of each of the five books, we make the (very easy) substitution of the average verse-totals of the hymns of each book, we obtain a series, to wit, 29.3, 31.3, 35.0, 36.7, and 60.8, which progresses constantly in one direction, namely upward, and through all the five books.

Arrangement of the hymns within any given book of this division. —

From the table on p. clvi it would appear that the individual hymns are not disposed within the book with any reference to length. It may, however, be by design rather than accident that the only hymn with the smallest number of verses in this division is put at the beginning, and that the longest is put last. The arrangement in this division, like that in the first, shows no signs of a systematic reference to the subjects treated of, although (as in division I.: p. clv, top), in more than one instance, two hymns of kindred character are placed together: thus viii. 1 & 2; 3 & 4; 9 & 10; ix. 4 & 5; 9 & 10; x. 7 & 8; 9 & 10; xi. 9 & 10; xii. 4 & 5.

Possible reference to this division in hymn xix. 23. — Such reference, I suspect, must be sought in verse 18, if anywhere, and in the two words mahat-kāndāya svabhā, 'to the division of great [hymns], hail!' See p. 931, 77, and the note to vs. 18.

Postscript. — Such was my view when writing the introduction to xix. 23. Even then, however, I stated (p. 932, line 12) that verses 21 and 22 were not accounted for. Meantime, a new observation bears upon vs. 21.

Immediately after the passage referred to at p. cxlviii, foot-note, the Major Anukr., at the beginning of its treatment of book viii., proceeds: 'Now are set forth the seers and divinities and meters of the mantras of

1 [As printed in the Berlin edition (see above, p. cxliii). From a ndāari ms. written in a hand of uniform size, I might obtain different and interpretable data.]

2 [This series differs from the Berlin sequence by a plus of 34 and 11 and 54 in the first and second and fourth members respectively: see p. cxxxvii, and cf. pages 516, 546, 632.]
the sense-hymns of the **ksudra-kāyda** (? or -kāyda?). To the end of the eleventh book, the sense-hymn is the norm, etc. atha ksudra-kāyda-rthasūkta-manastrāṇām rṣi-dāivata-chandāsya ucyante, tato yāvad ekādaśa-kāyda-utam artthasūkta-prakṛtis āvad vithya paryāyaṁ vīrād va (viii. 10) prabhūtin iti etc. What pertinence the word **ksudra** may have as applied to books viii.-xi. I cannot divine; but it can hardly be an accident that the very word is used in the phrase of hommage to parts of the AV. at xix. 22, 23, 24, **ksudr̥bhyaḥ** svāhā, and that this phrase is followed in h. 22 and in the comm.'s text of h. 23, by the words *paryāyikēbhyaḥ* svāhā, that is, by an allusion to the *paryāyas*, just as in the text of the Anukrt. Apart from vss. 16-18 of xix. 23, vss. 1-20 refer most clearly to the first grand division; and vss. 23-28 refer just as clearly to the third. The allusion to the second ought therefore certainly to come in between vs. 20 and vs. 23, that is it ought to be found in vss. 21 and 22. We have just given reason for supposing that vs. 21 contains the expected allusion. The meaning of **ekānrećbhyaḥ** of vs. 22 is as obscure as is the pertinence of **ksudr̥bhyaḥ**; probably **ekānrećbhyaḥ** is a corrupt reading. If I am right as to vs. 21, the mystery of vs. 18 becomes only deeper.

**Third grand division (books xiii.-xviii.)**: books characterized by unity of subject. — The remaining six books constitute each a whole by itself and appear to have been on that account kept undivided by the arrangers and placed in a body together at the end of the collection. The books in which the unity of subject is most clearly apparent are xiv. (the wedding verses), xviii. (the funeral verses), and xv. (extollation of the Viśāyā). [The unity of books xiii. and xvii., although less striking, is yet sufficiently evident, the one consisting of hymns to the Sun as The Ruddy One or Rohita, and the other being a prayer to the Sun as identified with Indra and with Viśnu. In book xvi., the unity of subject is not apparent,\(^1\) although it seems to consist in large measure (see p. 792) of "Prayers\(^2\) against the terror by night." Book xvi. is not so long that we might not have thought it possible that it should be included as a *paryāya-saṅkta* in one of the books of the second division; and book xvii., too, is so brief that it might well enough have been a hymn in a book.

\(^{1}\) In one of the old drafts of a part of his introductory matter, Whitney says: Until we understand the character of the ceremonies in connection with which book xvi. was used, it may not be easy to discover a particular concinnity in it. With reference to that remark, I have said, at p. 792: The study of the ritual applications of the book distinctly fails, in my opinion, to reveal any pervading concinnity of purpose or of use.\(^{2}\)

\(^{2}\) Perhaps, using a Pāli term, we may designate book xvi. as a Paritta.
quasi-authorship, they are certainly of some significance as a clear mark of differentiation between this division and the other two.]

Division III. represented in Paippalāda by a single book, book xviii. — An item of evidence important in its relation to the Vulgate division III. as a separate unity is afforded by the treatment of that division in the Kashmirian recension: the Vulgate books xiii.–xviii., namely, are all grouped by the makers of the Paippalāda text into a single book, book xviii., and appear there either in extenso or else by representative citations. The relations of the Vulgate division to the Paipp. book are set forth in detail at p. 1014, which see.]

[Names of these books as given by hymn xix. 23. — It is a most significant fact, and one entirely in harmony with the classification of books xiii.–xviii. on the basis of unity of subject, that they should be mentioned in hymn xix. 23 by what appear to be their recognized names. It is therefore here proper to rehearse those names as given in verses 23–28 of the hymn (see pages 931, ¶ 5, and 933). They are: for book xiii., 'the ruddy ones,' rāhitēbhyaśa, plural; for xiv., 'the two Sūryās,' sūryabhyaśa, or the two [anuvākas] of the book beginning with the hymn of Sūryā's wedding; for xv., 'the two [anuvākas] about the vrātya,' vrātyabhyaśa (accent!); for xvi., 'the two [anuvākas] of Prajāpati,' prajāpatyabhyaśa; for xvii., 'the Viśisāhi,' singular; and for xviii., 'the auspicious ones,' maṅgalatīkābhyaśa, euphemism for the inauspicious funeral verses.]

[Order of books within the division. —The verse-totals for the books are, by the Berlin numeration, 188, 139, 141, 93, 30, and 283, and, by the Bombay numeration, 188, 139, 220, 103, 30, and 283 (above, p. cxxxvii). But for the disturbing influence of the numerous brief parāyaṇa-verses of book xv. upon the third member of these series, they would both coincide in their general aspect with the series based on the amount of text in pages of the Berlin edition, namely, 13, 12, 10, 5, 3, and 21 (as given above, p. cxliii). From the last series, it appears that these books, except the last, are arranged in a descending scale of length, therein differing from divisions I. and II. in which the scale was an ascending one. In all three divisions, the final book is an exceptional one: in the first, it is a scanty lot of after-gleanings; in the second, it contains the five longest hymns, each about twice as long as the average of the four books preceding; and in the third, again, it contains very long hymns, which are, moreover, an extensive and peculiar collection of verses, unified indeed (like those of book xiv.) in large measure by the ritual uses to which they are put, but on the whole quite different in origin and character from most of the rest (see the introductions to the hymns of book xviii.).]

[Table of verse-totals for the hymns of division III. — The following table is made like that on p. clvi, and may give a better idea of the
make-up of the division than does the one on p. cxxlv. That seems to me wrong, because it follows the Berlin edition in treating the 18 individual parāyāyas of book xv. and the 9 of book xvi. each as one hymn (see p. cxxxi), and in having to recognize accordingly hymns of 3 verses, of 4 and 5 and so on, in this division. We certainly must recognize some larger unity than the parāyāya in books xv. and xvi.; and, whether that unity be the book or the anusvāka, in either case we avoid the necessity of recognizing any hymns with a verse-total of less than 20 in this division (see table 3, second form, p. cxxlv). Assuming that xv. and xvi. make each two hymns, the table is as follows:

<table>
<thead>
<tr>
<th>Hymn</th>
<th>in xiii.</th>
<th>in xiv.</th>
<th>in xv.</th>
<th>in xvi.</th>
<th>in xvii.</th>
<th>in xviii</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>60</td>
<td>64</td>
<td>32 p</td>
<td>39</td>
<td>64</td>
<td>66</td>
</tr>
<tr>
<td>2</td>
<td>46</td>
<td>75</td>
<td>61 p</td>
<td>70</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>26</td>
<td></td>
<td>73</td>
<td></td>
<td>73</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>56 p</td>
<td></td>
<td></td>
<td>89</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The scale of hymn-totals for each book is thus 4, 2, 2, 2, 1, and 4; and it then appears that all the books of the division except the last are arranged on a descending scale, the three books of two hymns each being arranged among themselves on a descending scale of amount of text.

[Order of hymns within any given book of this division. — As to this, questions can hardly be raised; or, if raised, they resolve themselves into questions in general concerning the hymn-divisions of books xiii.—xviii. and their value.]

[The hymn-divisions of books xiii.—xviii. and their value. — In these books the whole matter of hymn-division seems to be secondary and of little critical value or significance (cf. p. cxxxi). — First, as to the metrical books (xiv., xviii., xiii., xvii.; that is, all but the two parāyāya-books xv. and xvi.). In them, the hymn-division is, as in book xii. of division II., coincident with the anusvāka-division. Book xiv. is divided into two hymns by both editions, not without the support of the mss.; but the Major Anukr. seems rather to indicate that the book should not be divided (for details, see pages 738-9): the hymn-division is here at any rate questionable. Book xviii., properly speaking, is not a book of hymns at all, but rather a book of verses. The Pañcapaṭalikā says that these verses are 'disposed' (viśhitās) in four anusvākas (see p. 814, ¶ 5, and note the word paraḥ, masculine): from which we may infer that the anusvāka-division is of considerable antiquity; but the significance of the coincident hymn-division is minimized by the facts that a ritual sequence runs over the division-line between hymns 1 and 2 (see p. 814, ¶ 6, and p. 827, ¶ 3) and that the division between hymns 3 and 4 ought to come just before 3. 73 (and not just after: see p. 848, ¶ 8). Even with book xiii. the case is essentially not very different: see the discussions in Deussen's]
Book xvii. consists of a single anuvāka (it is the only book of which this is true: p. 805); and although in the colophons the mss. apply both designations, anuvāka and artha-sūkta, to its 30 verses (which the mss. divide into decades), it is truly only one hymn.

{The paryāya-books, books xv. and xvi. remain. These, as appears from the tables on pages 771 and 793, consist each of two anuvākas with 7 and 11 and with 4 and 5 paryāyas respectively. When writing the introductions to those books, I had not seriously considered the proper grouping of the paryāyas (cf. p. 770, lines 29-30). The discussion at p. cxxx, above, seems now to make it probable that the paryāya-groups should be assumed, as everywhere else from book xii.-xviii., to be conterminous with the anuvākas. The bearing of this assumption on the method of citation is treated at p. cxxxvi, above. The effect of this assumption upon the summations is shown in table 3, second form, p. cxlv, and in the table on p. clx.}
Cross-references to Explanation of Abbreviations and so forth

[As such explanations are often sought at the end of the matter paged with Roman numerals (or just before page 1 of the pages numbered with Arabic), it will be well to give here cross-references to certain matters most frequently sought for, as follows:

| For explanation of abbreviations, see | xci-cvi |
| For explanation of abbreviated titles, see | xcix-cvi |
| For explanation of arbitrary signs, see | cix-cx |
| For key to the designations of the manuscripts, see | cx-cxi |
| For synoptic tables of the manuscripts, see | cxi-cxvi |
| For description of the manuscripts, see | 1024-1037 |
ATHARVA-VEDA-SAMHITĀ.

TRANSLATED INTO ENGLISH

WITH A CRITICAL AND EXEGETICAL COMMENTARY.

Book I.

The first book is made up mostly of hymns of 4 verses each, and no other ground of its existence as a book needs to be sought. It contains 30 such hymns, but also one (34) of 5 verses, two (11 and 29) of 6 verses, one (7) of 7, and one (3) of 9. There are conjectural reasons to be given in more than one of these cases for the exceptional length. Hymns of 4 verses are also found in books vi. and vii. (12 in vi., and 11 in vii.), also 9 in xix. The whole book has been translated by Weber, Indische Studien, vol. iv. (1858), pages 393-430.

1. For the retention of sacred learning.

[Atharvan. — vākaspatyam. atharyam. āvatsukham: 4. 44. rāvā mṛttrābhit.]

The hymn is found also near the beginning of Piipp. i. MS. (iv. 12. 1 end) has the first two verses. It is called in Kāuç. (7. 8 : 139. 10) triṣāptiya, from its second word; but it is further styled (as prescribed in 7. 8) briefly pūrva 'first,' and generally quoted by that name. It is used in the ceremony for "production of wisdom" (medhājānana: 10. 1), and in those for the welfare of a Vedic student (11. 1); further, with various other passages, in that of entrance upon Vedic study (139. 10); and it is also referred to, in an obscure way (probably as representing the whole Veda of which it is the beginning), in a number of other rites with which it has no apparent connection (12. 10; 14. 1; 18. 19: 25. 4; 32. 28); finally (13. 1, note), it is reckoned as belonging to the vācasya gāna. And the comm. [p. 5, end] quotes it as used by a Paricishta (5. 3) in the puspabhiseka of a king. The Vāït. takes no notice of it.

Translated: Weber, iv. 393; Griffith, i. 1.

1. The thrice seven that go about, bearing all forms — let the lord of speech assign to me today their powers, [their] selves (tānā).

Iipp. reads paryānti in a, and āṇavam adhyādaḥātā me for d. MS. combines triṣaptas in a, and āṇavā dvā in d. The s of our triṣaptas is prescribed in Prāt. ii. 98; tāṇ. as p. is quoted under Prāt. ii. 71.

Triṣaptas is plainly used as the designation of an indefinite number, = 'dozens' or 'scores.' Supposing guru to signify one's acquired sacred knowledge, portion of ġuru,
it perhaps refers to the sounds or syllables of which this is made up. If, on the other hand, śruta (as in vi. 41. 1) means 'sense of hearing,' the triśaṁpās may be the healthy hearers, old and young (so R.). R. prefers to regard tawāś as gen. sing.: tavaṁ me = 'to me'; the comm. does the same; Weber understands accus. pl. Read in our edition bāl̄a (an accent-sign dropped out under -ā).

As an example of the wisdom of the comm., it may be mentioned that he spends a full quarto page and more on the explanation of triśaṁpās. First, he conjectures that it may mean 'three or seven': as the three worlds, the three guṇas, the three highest gods; or, the seven seers, the seven planets, the seven troops of Marut, the seven worlds, the seven meters, or the like. Secondly, it may mean 'three sevens,' as seven suns (for which is quoted TA.i. 7.1) and seven priests and seven Adivitas (TA.i. 13.3; RV.ix. 11.4.3), or seven rivers and seven worlds and seven quarters (TB. ii. 8.3), or seven planets. Thirdly, it may signify simply three seven or twenty-one, as twelve months + five seasons + three worlds + one sun (TS. vii. 3.105), or five mahābhūtas + five breaths + five jñānendriyas + five karmendriyas + one antahkarāna. At any rate, they are gods, who are to render aid. [Discussed by Whitney, Festynuss an Ruth, p. 94.]

2. Come again, lord of speech, together with divine mind; lord of good, make [it] stay (nī-ram); in me, in myself be what is heard.

Two of our mss. (H. O.) have rāmaya in c. Ppp. begins with upa neha, and has asospate in c, which R. prefers. But MS. rather favors our text, reading, for c, d. vīśṣupate vi rāmaya maṇiyo eva tawām ména; and it begins a with upaśrīki. The comm. explains ċrutam as upadhyāyād vidhiho 'dhitaṁ vedāçtriḍikam; and adds 'because, though well learned, it is often forgotten.'

3. Just here stretch thou on, as it were the two tips of the bow with the bow-string; let the lord of speech make fast (nī-yām); in me, in myself be what is heard.

Ppp. reads, in a, b, tama ubhey avatnī. With the verse is to be compared RV. x. 166. 3. Prāt. i. 82 prescribes the pada-reading of ārūnakā, and iv. 3 quotes abhi et tama. [That is, apparently (a), 'Do [for me] some stretching [or fastening],' namely, of my sacred learning, as also in c.]

4. Called on is the lord of speech; on us let the lord of speech call; may we be united with (san-gam) what is heard; let me not be parted with what is heard.

Ppp. has, for b ff., upahuto bhānu vīśvaśpātya saṁśytena ruddhaṁ saṁśytena vi ruddhaṁ—badly corrupt. For similar antitheses with upahār, see AB. ii. 27; VS. ii. 10 b. 11 a. In AA. (ii. 7.1) is a somewhat analogous formula for the retention of what is heard or studied (adhitā): ċrutam me ma pra hasir anca "dhitena "horātānt subbadhāmi. The Anukr. notes the metrical irregularity of the second pada.

2. Against injury and disease: with a reed.

[Atharvan. — caundramasaṁ; pārjanyaṁ. ānustabham: 3. 34. vīrāyānaṁ gāyatrī]

The hymn is not found in the Pāipp. ms., but may have been among the contents of the missing first leaf. In the quotations of the Kāṇḍ, it is not distinguishable from the following hymn; but the comm. is doubtless right in regarding it as intended at 14. 7.
where it, with i. 19–21 and sundry other hymns, is called saṅgrāmika or ‘battle-hymn,’
used in rites for putting an enemy to flight; and it (or vs. 1) is apparently designated by
prathamasyu (as first of the saṅgrāmika hymns) in 14.12, where the avoidance of
wounds by arrows is aimed at; it is also reckoned (14.7, note) as belonging to the
aparājīta gāya; further, it is used, with ii. 3, in a healing ceremony (25.6) for assuaging
wounds, etc.; and, after hymn 1 has been employed in the upākaraṇam, it and the
other remaining hymns of the annuvāka are to be muttered (130.11). The comm.
[p. 16, top], once more, quotes it from Nakṣatra [error, for Çanti, says Bloomfield] Kalpa 17, 18, as applied in a mahāçantī called aparājīta.
Translated : Weber, iv. 394; Griffith, i. 3; Bloomfield, 8, 233. — Discussed : Bloomfield, AJP. vii. 467 ff. or JAOS. xiii. p. cxiii; Florenz, Beessenberger’s Leitrag, xiv. 178 ff.

1. We know the reed’s father, Parjanya the much-nourishing; and we know well its mother, the earth of many aspects.

Vidūna is quoted in Prāt. iii. 16 as the example first occurring in the text of a
lengthened final a.

2. O bow-string, bend about us; make thyself a stone; being hard, put very far away niggards [and] haters.

A bow-string is, by Kāuṇ. 14.13, one of the articles used in the rite. With b compare ii. 13.4 b. Pādā d is RV. iii. 16.5 d. ‘Niggard’ is taken as conventional rendering of ārātī. The comm. reads vīla, RV.-wise.

3. When the kine, embracing the tree, sing the quivering dexterous (? r̥hū) reed, keep away from us, O Indra, the shaft, the missile.

That is, apparently (a, b), when the gut-string on the wooden bow makes the reed-
arrow whistle': cf. RV. vi. 67.11 c. d. The comm. explains r̥hūnam as aru bhadramānam (?),
and didyam as dyatamānam, which is probably its etymological sense. [Discussed,
Bergaigne, Rel. ved. i. 278 n., ii. 182.]

4. As between both heaven and earth stands the bamboo (? tijau), so let the reed-stalk (māhja) stand between both the disease and the flux (āsrācā).

The verse seems unconnected with the rest of the hymn, but to belong rather with
hymn 3. The comm. glosses tijau with venu. For āsrācā, cf. ii. 3 ; vi. 44. 2 ; the comm.
explains it here by muntrātisvaram difficulty (?) of urinating’ or ‘painful urination’ [‘diabetes,’ rather?]. Bloomfield understands it to mean “diarrhea,” and bases upon this questionable interpretation his view of the meaning of the whole hymn, which he entitles “formula against diarrhoea.”

3. Against obstruction of urine: with a reed.

[Asūrava. — nāvacar. parjanyamitrādyādahudavatyaṃ. dviṣṭāḥām : 1-5. pāthā-pañjñī.]

Of this hymn, only vss. 7–8 are found in Pāipp. (in xix.), without the refrain. It is
doubtless intended at-Kāuṇ. 25.10, as used in a rite for regulating the flow of urine ;
Vss. 8–9 are specified in 25.12. The “reed” implies some primitive form of a āsālā
vinārīa, the vastīyavatīra (one of the mādiyatraṇī) of the later physicians — who,
however, do not appear to have made frequent use of it.

Translated : Weber, iv. 395; Griffith, i. 4; Bloomfield, 10, 235. — Cf. Bergaigne-
Henry, Manuel, p. 130.
1. We know the reed's father, Parjanya of hundredfold virility; with that will I make weal \( \text{\textit{gāmu}} \) for thy body; on the earth [\( \text{\textit{bc}} \)] thine outpouring, out of thee, with a splash!          

The last pāda is found also at TS. iii. 3. 10; \( \text{\textit{bāl iti}} \), again at xvi. 2. 22.

2. We know the reed's father, Mitra of hundredfold virility; with that will etc. etc.

3. We know the reed's father, Varuna of etc. etc.

4. We know the reed's father, the moon of etc. etc.

5. We know the reed's father, the sun of etc. etc.

6. What in thine entrails, thy \( \text{\textit{two}} \) groins (? \( \text{\textit{gavi}} \text{\textit{nī}} \)), what in thine bladder has flowed together — so be thy urine released, out of thee, with a splash! all of it.

The comm. reads in b (with two or three of SPP's mss., which follow him) \( \text{\textit{sautrī
tam}} \). He explains the \( \text{\textit{gavinyu}} \) as “two vessels (\( \text{\textit{nūli}} \)) located in the two sides, affording access to the receptacles of urine.”

7. I split up thy urinator, like the weir of a tank — so be thy etc. etc.

The comm. (with the same mss. as above) has in b \( \text{\textit{varlam}} \). Ppp. reads \( \text{\textit{véttra
ti
ti
ti}} \); \( \text{\textit{yantyāḥ}} \). ["I pierce or open up thy urethra" — with a metallic catheter, says the comm.]

8. Unfastened [\( \text{\textit{bc}} \)] thy bladder-orifice, like [that] of a water-holding sea — so be thy etc. etc.

Ppp. gives, for b, \( \text{\textit{samudrasya
ti
ti
ti
ti}} \); \( \text{\textit{tādhir eva}} \).

9. As the arrow flew forth, let loose from the bow — so be thy etc. etc.

Instead of \( \text{\textit{parāśpatat}} \) in a, we should expect \( \text{\textit{parāśpatat}} \), the equivalent of a present.

It is easy to reduce this hymn to the substance of four verses, the norm of the book, by striking out vss. 2–5, as plainly secondary variations of vs. 1, and combining vss. 7–8 (as in Ppp.) into one verse, with omission of the sense-disturbing refrain.

4. To the waters: for blessings.

[Sindhuśīp. — \( \text{\textit{apanaśtriya}} \), \( \text{\textit{somaśatriya}} \), \( \text{\textit{gāyotrai}} \); \( \text{\textit{tusvānasāhkati}} \).]

The hymn is not found in Pāipp. It and the two that next follow are reckoned by Kāuç. (9. 1. 4) to both \( \text{\textit{cānti gunas}} \), major (\( \text{\textit{bhrat}} \)) and minor (\( \text{\textit{laghu}} \)); also (7. 14) to the \( \text{\textit{apānā sūkham}} \) or water-hymns, applied in various ceremonies; and by some (18. 23) note to the \( \text{\textit{salilī gana}} \), which Kāuç. begins with hymns 5 and 6. The same three are joined with others (19. 1) in a healing rite for sick kine, and (41. 14) in a ceremony for good fortune. Again (25. 20), this hymn is used (with vi. 51) in a remedial rite, and (37. 1) in the interpretation of signs. Hymns 4–6 further appear in Vait. (16. 19) as used in the \( \text{\textit{apanaśtriya}} \) rite of the \( \textit{agniśoma} \) sacrifice, and 4. 2 alone with the setting down of the \( \text{\textit{vasatśārī}} \) water in the same sacrifice. The four verses are RV. i. 23. 16–19; for other correspondences, see under the verses.

Translated: Weber, iv. 396; Griffith, i. 6.
1. The mothers go on their ways, sisters of them that make sacrifice, mixing milk with honey.

2. They who are yonder at the sun, or together with whom is the sun—let them further our sacrifice.

The verse is found further, without variant, in VS. (vi. 24 e).

3. The heavenly waters I call on, where our kine drink; to the rivers is to be made oblation. The verse is found further, without variant, in VS. (vi. 24 e).

4. Within the waters is ambrosia, in the waters is remedy; and by the praises of the waters ye become vigorous horses, ye become vigorous kine.

The second half-verse is here rendered strictly according to the accent, which forbids taking the nouns as vocatives; SPP. reads in c, with all his mss. and the great majority of ours bhāvatā (our two Bp. give bhāva); the accent is to be regarded as antithetical. RV. gives prāgastye at end of b, and ends the verse with c, reading dīvā bhāvatā vājīnāḥ. Other texts have the verse: VS. (ix. 6 a), TS. (i. 7. 71), and MS. (i. 11. 1): all lack a fourth pada, and have at end of b prāgastin; for c. VS. has dīvā bhāvatā vājīnāḥ, TS. dīvā bhāvatā vājīnāḥ, and MS. dīvā bhāvatā vājīnāḥ.

5. To the waters: for blessings.

[Sindhuśri.- (etc., as 4).]

The first three verses occur, without variants in Paipp. xix. The whole hymn, with the first three verses of the one next following, are, also without variants, RV. x. 9. 1–7 (vs. 5 is here put before 4; 6, 7 are also RV. i. 23. 29 a, b, c, 21): and they likewise occur in other texts: thus, 5, 1–3 in SV. (ii. 1187–1189), VS. (x. 50. 52 et al.), TS. (iv. 1. 5 et al.), MS. (ii. 7. 5 et al.), and T. (iv. 42. 4 et al.), everywhere with the same text [for other references, see MGS., p. 147]: as to 5, 4 and the verses of 6, see under the verses. Hymns 5 and 6 together are called ambhumayodha, Kāṇ. 9. 1; for their uses in connection with the preceding hymn, see under that hymn. Both appear also in the house-building ceremony (43. 12), and this one alone in the āravānayamāsa- or āravān-sacrifices (6. 17); while the schol. add it (42. 13, note) to the ceremony on the home-coming of the Vedic student. For the use in Vāïét. with hymn 4 and 6, see under 4; with 6 (also under the name ambhumayodha) it accompanies in the pācubandha (16. 19) the washing of articles employed; and with it alone, in the aśpītyavāta (28. 11), is the hump of earth sprinkled. The comm., finally, quotes the hymn from Nākṣ. Kalpa 17, 18, as used in a mahaśānti called aditya.

Translated: Weber, iv. 397; Griffith, i. 7.

1. Since ye are kindly waters, do ye set us unto refreshment (ūrj), unto sight of great joy.

2. What is your most propitious savor (vāsa), of that make us share here, like zealous mothers.

3. We would satisfy you in order to that to the possession of which ye quicken, O waters, and generate us.
1. May not jānāyathā, like English produce, here mean 'bring,' and so signify about the same thing as jīvāthā?

4. Of the waters, having mastery of desirable things, ruling over human beings (cārgu), I ask a remedy.

The verse follows in RV. our 6.1. It is found, without variants, in TB. (ii. 5.81) and TA. (iv. 42.4); but MS. (iv. 9.27) has a corrupt third pāda, with much discordance among the mss., and adds a fourth.

6. To the waters: for blessings.

[Sūndhūdēśa (Atharvādīpti), — (etc., as 4). 4. pāthāyāpānāṭi.]

The hymn is not found in Pāipp., but perhaps stood at the beginning of its text, on the lost first leaf: see [Bloomfield's intro. to the Kāuḍ., p. xxxvii and ref's, esp. Weber, v. 78 and xiii. 431]. Verses 1-3 occur in RV., as noted under the preceding hymn, and 1-2 in other texts, as pointed out under the verses. For the use of the hymn, with its predecessor or its two predecessors, in Kāuḍ. and Vāit., see above, under those hymns. Verse 1 is also (Kāuḍ. 9.7) directed to be repeated (with the gāyatrī or sāvitrī-verse) at the beginning and end of gānti rites, and to be recited part by part six times, with rinsing of the mouth, in the īndramahotsava ceremony (140. 5).

Translated: Weber, iv. 397; Griffith, i. 8.

1. Be the divine waters weal for us in order to assistance, to drink; weal [and] health flow they unto us.

The verse occurs further, without variants, in VS. (xxxvi. 12), TB. (i. 2.12 et al.), TA. (iv. 42.4), and Āp. (v. 4.1); in SV. (i. 33) is repeated ānā nas (instead of āṛaṇa) at beginning of b. The comm. explains abhiṣṭī by abhiyajana!

As to the prefix of this verse to the whole text in a part of our mss., see p. cxvi.

2. Within the waters, Soma told me, are all remedies, and Agni (tīrṇ) wealful for all.

*Found also in TB. (ii. 5.82), without variants, and in MS. (iv. 10.4), with. for c. āṛaṇa ca yugvāṃśabhāvah.

3. O waters, bestow a remedy, protection (vīrūtha) for my body, and long to see the sun.

Only RV. has this verse.

4. Weal for us the waters of the plains, and weal be those of the marshes, weal for us the waters won by digging, and weal what are brought in a vessel; propitious to us be those of the rain.

Padas a-d are nearly repeated in xix. 2.2.

The mss. sum up this anuvāka [1.] or chapter as of 6 hymns, 29 verses; and their quoted Anukr. says ādya-prathama rivo maaśa syur vīdyāt: i.e. the verses exceed by 9 the assumed norm of the chapters, which is 20. [Regarding vīdyāt, see end of notes to i. 11.]
To Agni: for the discovery of sorcerers.

[Cātana. — saapraca. ānuṣṭhānam: 5. triṣṇabh.]

This hymn and the following occur in Paipp. ix., where the length of this one is more in place than here among the hymns of four verses. Both, with eight other hymns (mostly attributed to the Anukr. to Cātana as author), are called by Kauś. (8.25) cātanaṇi ‘expellers,’ and are used in a few places for exorcism and such purposes.

Translated: Weber, iv. 398; Ludwig, p. 523; Griffith, i. 9; Bloomfield, 64, 237. — Cf. Bergaigne-Henry, Manuel, p. 131; also Whitney, Festgruss an Roth, p. 94 f.

1. Bring hither, O Agni, the sorcerer (yātudhāna), the kimidin, speaking out (stu); for thou, O god, being revered, hast become slayer of the barbarian (dāsyu).

Stū is shown by its use also in 8.1,2 to have here the virtual meaning ‘confess,’ i.e. confessing himself; cf. bandare ‘praise,’ but also ‘name,’ ‘mention.’ The comm. does not see this, but stolidly renders it ‘praise,’ making the first line mean ‘bring the god who praises my oblation or else who is praised by us, and make the yātudhāna etc. go away’! He is never weary, when kimidin occurs, of repeating Yāṣa’s (6.11) silly etymology from kim idānum ‘what now?’ Ppp. reads for a stū\(\bar{s}\)anaśṭānaya, and, for c. d, tvam hi dēvām stuto hantā ātato’tvā bhūhūvyathā.

2. O most exalted one (parameṣṭhin), Jātavedas, self-controller, Agni, partake of (pra-aj) the sacrificial butter, of the sesame oil (?); make the sorcerers cry out.

The translation ‘sesame oil’ follows our text, tvāśasya; but the reading of all the mss., which SPP. follows, is tādāsya, and Ppp. has tvāśasya. The comm. explains the word as meaning ‘situated in the sacrificial ladle,’ from tād ‘balance,’ used for ‘spoon,’ because by the latter the butter is measured out — or, he adds, it signifies simply avadāyamāna ‘cut off’ (in the technical sense), since the root tād means unmaṇe ‘mete out.’ Ppp. further reads in c. d prācinaus yātudhānād tvāśapyaḥ. The comm. first takes tvā śapya from root ś, and makes it equal vāśapyaḥ; but he adds further a derivation from tvā lap ‘make ’em squeal,’ as we should say.] At end of a. the samhīti-mss., as usual, are divided between -ṣṭhīn and -ṣṭhīn; SPP. chooses the former [cf. Prāt. ii. 11]. Ppp. has vācim in b.

3. Let the sorcerers cry out (vī-lap), let the devouring kimidin; then do you, O Agni together with Indra, welcome this our oblation.

Ppp. combines, as often, dhāmā ‘tri,’ in a-b; and it reads patha for atha in c, and at the end haryatām. SPP. reads everywhere attrin, the theoretically correct form, but never found in the mss.

4. Let Agni first take hold; let Indra, having arms, push forth; let everyone that has a demon, coming, say “here am I.”

Yātumān ‘having a familiar demon (yātu)’ is the equivalent of yātudhāna ‘sorcerer,’ litly ‘holding a demon.’ Ppp. has for a. b agnis purastād ā yachatu pratha inā hi nūdadas vākumā; and for d, ayam asmāi te dyā.

5. We would fain see thy heroism (vīryā), O Jātavedas; proclaim to
us the sorcerers, O men-watcher; let them all, burnt about by thee in front, come to this place, proclaiming themselves.

Ppp. reads in a virya; in c. ta~pa~; in d, yantu. The change of meter makes the verse suspicious as original part of the hymn; but the presence of all the verses in Ppp., in the same order, puts the intrusion, if it be one, far back.

6. Take hold, O Játavedas; thou wast born for our purpose; becoming our messenger, O Agni, make the sorcerers cry out.

The comm. this time, utterly regardless of the obvious connection with vi la~pantu in 2d, and of the general sense of the hymn, glosses vi la~pantu only with vi~nācaya. Ppp. has a totally different text: o ra~bahsa~va bru~nmana játavedo khyi kāmi~ya randhaya: duto na agnir ut tiṣṭha yatubhanaṁ tha "naya.

7. Do thou, O Agni, bring hither the sorcerers bound; then let Indra with his thunderbolt crush in (api-vgrc) their heads.

Api vgrc (used almost always of the head) is perhaps more nearly 'cut open'; Ppp. reads api vgrc vgrca. In b, api baddhāṁ would be a more acceptable reading. The Prāti, (ii. 27) quotes api baddhāṁ as the first instance in the text of such treatment of final -āṁ. Our text, by an error of the printer, reads bijroha for vgrc in c.

8. To Agni and other gods: for the discovery of sorcerers.

[ gtama. -- dharmabham: 4. birdhagarbha triṣṭhūḥ.]

The hymn, except vs. 4, is found in Pāipp. iv. also next after our hymn 7, but in the verse-order 1, 3, 2. For its use by Kaṇeṣ, with 7, see under the latter.


1. This oblation shall bring the sorcerers, as a stream does the foam; whoever, woman [or] man, hath done this, here let that person speak out.

Ppp. has for c, d undāṁ sti puman kar yuṁ kaur vucatāṁ janaḥ. [For sti, see i. 7-4, note.]

2. This man hath come, speaking out; this man do ye welcome; O Brihaspati, taking [him] into thy control -- O Agni and Soma, do ye (two) pierce [him] through.

Ppp. has in a, b stucāma gama tvaṁ smo 'ta prati; in c, d, vaśe keta 'yuṣmaṁ' id dhataṁ. The comm. makes nonsense every time by insisting on rendering stva by "praise"; here it is yuṣmaṁ stucā.

3. Of the sorcerer, O soma-drinker, slay the progeny and conduct [him hither]; of him, speaking out, make fall out (nis-pat) the upper eye and the lower.

The comm. fills out the ellipsis in b by making it mean "conduct our progeny to obtain desired result"! and stucāma is bhītya tva~rvasya~yaṁ stutāṁ kaurve~te. Ppp. reads nyastucāma. SPIP's text as well as ours gives nīh st- (p. nīkā st-); the sanhitā-mss., as everywhere, are divided between that and nīh st-; the latter is authorized by the silence of the Pratīcākhyā [see p. 426] concerning the combination.
4. Wherever, O Agni, thou knowest the births of them, of the devourers that are in secret, O Jātavedas, them do thou, increasing through worship (brahman) — slay of them, O Agni, with hundredfold transfixion.

The irregular meter and broken connection of the second half-verse suggest possible corruption of the text: cf. ṛṣevāṇāṁ ātatahrāṁ, TS. i. 5. 7. The meter (11 + 11: 9 + 9 = 40) is well enough described by the Anukr. if we may take barhatasvarbo as meaning dviḥbārīḥ containing two pādas of nine syllables. [For tārham, cf. gr. ian. § 995.]

9. For some one's advancement and success.

[Atharvan. — rvañādināmanantarvacatvyam. trāṣṭāḥṣham.]

Found also in Pāipp. i. Reckoned to the varvaṛṣya gaṇa (Kā. 13. 1, note), and further used in various ceremonies: by itself, in that of the restoration of a king (16. 27); with i. 35 and v. 28, in two ceremonies for fortune and for power (11. 19; 52. 20); with seven others, employed by a teacher at the reception of a Vedic student (55. 17). In Vāt. (3. 1), vs. 3 accompanies an oblation to Agni in the parvan-sacrifices. And the comm. quotes its use in the Naks. Kalpa 17–19, in two vañānāthi ceremonies called ṛṣavati and bharhatpatt; and in Pariśṭa 5. 3, in the pāṣvapāśika rite.

Translated: Weber, iv. 401; Ludwig, p. 436; Zimmer, p. 163; Griffith, i. 12; Bloomfield, 116. 239.

1. In this man let the Vasus maintain good things (vāṣu) ... Indra, Pūshan, Varuṇa, Mitra, Agni; him let the Ādityas and also the All-gods maintain in superior light.

Ppp. substitutes tvāṣṭi for puṣā in b, and uta mē devā for utharasoṁin in d. The Anukr. appears to sanction the metrical combination aditya 'ta in c.

2. At his direction (pradīṣṭa), O gods, be there light, sun, fire, or also gold; be his rivals (sāpatṭa) inferior to him; to the highest firmament (nīketa) make this man ascend.

The translation implies in c the obviously called-for enunciation of āsmōti to āsmāti; the comm. first explains it as āsmadiyān purṇogā, and then, alternatively, as used for āsmāti by Vedic shortening of the vowel. Ppp. begins with āsmīn devāḥ pradīṣṭaḥ; and its second half-verse is quite different: utharcaḥ brāhmaṇāḥ vi bhāti kṛṣṇo anūryaṁ adharaṁ sāpatṭāṁ (d = ii. 29. 3 d).

3. With what highest worship (brahman), O Jātavedas, thou didst bring together draughts (pāyas) for Indra, therewith, O Agni, do thou increase this man here; set him in supremacy (grāṭṣhyya) over his fellows (ṣaṭāṭa).

Ppp. reads utharcaḥ in b, and its d is rāyas pāyam grāṭṣhyamā dhayaḥ āsmāti. The verse is found also in TS. (iii. 5. 4.), MS. (1. 4. 3), and K. (v. 6). Both TS. and MS. read hrastā for brāhmaṇāḥ in b, and agne ṛāma uṭaḥ (for ṛāma agna uṭaḥ) in c; and MS. has bharaṇ in a, vardhayaṁ māṁ in c, and ma for enam at the end; and it inserts mādhye before grāṭṣhye in d.
4. I take to myself their sacrifice and splendor (agnivas), their abundance of wealth and their intents (cittā), O Agni; be his rivals inferior to him; to the highest firmament make this man ascend.

The second half-verse is the same with c, d above, and the translation makes the same emendation as there. Doubtless vittāni - acquisitions' should be read for cittāni in b; the comm. glosses with buddhim. The text is defaced in Ppp.; but in d can be read uttame deva jyotisi dhatutama (?) [meaning, presumably, dadhātana].

10. For some one's release from Varuṇa's wrath.

[Ahārvan. — dārum, ārumam. tràśțubham: 3. 4. annaṭabh (3. kakummati).]

Found in Paipp. i. Used in Kauč. (25. 37) to accompany lavation of the head in a healing ceremony (for dropsy, comm. and schol.).


1. This Asura bears rule over the gods; for the wills (vača) of king Varuṇa [come] true; from him, prevailing by my worship (brhāman), from the fury of the formidable one (agni) do I lead up this man.

'Come true,' i.e. are realized or carried out: the more etymological sense of satyā. Ppp. reads vāقدya for vača hi. The comm. explains (jaśadina as "exceedingly sharp; having attained strength by favor of Varuṇa, gratified by praise etc." Tatas pari in c as the first example of its kind of combination, is quoted in Prat. ii. 66. The Anukra ignores the first pada as a jagati.

2. Homage be to thy fury, O king Varuṇa; for, O formidable one, thou dost note (nihiti) every malice (druṣṭhā). A thousand others I impel (prusaśū) together; a hundred autumns of thee shall this man live.

The obscure third pada is understood by the comm., perhaps correctly, to mean "I buy off this man by furnishing Varuṇa a thousand others as substitutes." Two of our mss. (O. Op.) read agraṁ (or agra'am) in b; Ppp. is defaced in a, b; as second half-verse it reads: gataṁ sahasram pra suśamy anañy anañy no jīvāṁ ārada vyāparā. Here, too, pada a is an unacknowledged jagati. [Comm. cites, for c, AL. vii. 15.]

3. In that thou hast spoken with the tongue untruth, much wrong from the king of true ordinances (dārman), from Varuṇa, I release thee.

[Read yod tviṁ uvaktha ārtham?] The comm. has in a the absurd reading uvakta, treating it as for uvaktha, which all the mss. give.

4. I release thee out of the universal, the great flood (arpavati); speak, O formidable one, unto [thy] fellows here, and reverence our incantation (brhāman).

'Universal' (vāṁśāvarana), i.e., perhaps, dangerous to all men; and the dropsy. Varuṇa's special infliction, is probably spoken of as 'flood' [cf. RV. vii. 89. 4]. The (doubtful) rendering of the second half-verse takes it as addressed, like the first, to the patient; the comm. regards it as said to Varuṇa, which is not impossible. [See Geldner, ZDMG. lii. 733.] Ppp. reads annaṭcam at the beginning, and has a lacuna in place of c, d. [Render apa-ća by 'regard'?]
For successful childbirth.

Verses 2-4 occur together in Páipp. i, 5 and 6 in xx., but at different points. In Káuḍ. (33. 2) it is quoted at the beginning of a long and intricate ceremony (filling the whole section) for safe delivery, the first of the strikarmanī or 'women's rites'; its details have nothing to do with the text of the hymn, and cast no light upon the latter's difficulties. The Anukr. add to the author's name: 'ancna mantoiktan aryanāddādevān nārtukhaprasavasyā' bhīṣṭya śatam ca sarvāhā aprātarayat.


1. At this birth, O Pūshan, let Aryaman [as] efficient (vedhās) invoker utter vāsat for thee; let the woman, rightly engendered, be relaxed; let her joints go apart in order to birth.

The translation of v implies emendation of the text to vi śīrtaṁ. Roth formerly preferred śīrtaṁ nārya rādprajātāh 'let a timely child come forth, O woman'; Weber leaves śīrtaṁ as pl. with indefinite subject, and understands the two following words as a parenthesis: "be the woman properly constructed"; Ludwig renders as if śīrtaṁ; Roth now (as in BR.) would emend only śīrtaṁ, and understand it of the 'flow' of water preceding birth; but that would be rather svam and sv without a prefix in such a sense seems very unlikely [cf., however, śrīvān āpaḥ, RV. iv. 17. 3]. Rādprajātā might also be possessive, 'rightly engendering': The comm. takes śātu as from sīti [not sutī, fem., nor sātu, fem.: note accent and gender!], and meaning the ceremony at birth; vedhās as = Bhātar 'the creator'; rādprajātā as = jīva-paśayā; and śīrtaṁ (to the plural form of which he finds no objection) as "may she be relieved (vānstiya) of the pangs of birth." The metrically irregular verse (9 + 10: 10 + 11 = 20) is a paśkṛti solely in virtue of the [aggregate] number of its syllables.

2. Four [are] the directions of the sky, four also of the earth: the gods sent together the fœtus; let them uncloose her in order to birth.

Or 'unclose it,' tām, which SPP. reads in text and comm. (the latter omits the word itself) in the paraphrase with the majority of his mss., but against all of ours; Weber and Roth prefer tām. The word and its predecessor are quoted in the Prāt. (ii. 39), as the earliest example in the text of a combination of n and t without inserted r, but the form of the quotation (samārayantadūnum) prevents our seeing whether its authors read tām or tāma; the comm. gives tām. In d, the comm. gives the false form sitavantu. The text in Pp. is confused, but does not appear to intend any variants from our reading.

3. Let Pūshan (?) uncloose [her or it]: we make the jñāni go apart; do thou, sūṣanā, loosen; do thou, bīskalā, let go.

The translation implies a very venturesome emendation in a. puṣā for suṣā (all the authorities have the latter): Pūshan, referred to in vs. 1 as principal officiating deity, might well be called on to do in particular what all the gods were begged to do in vs. 2 c. d. [But see Bloomfield's comment.] The comm. gives three different etymologies for suṣā: root su + suffix -ṣā; root su + root sun; and svas. Sūṣanā and bīskalā are possibly names of organs; for the latter, Pp. has pūskalā, probably an alteration.
4. Not as it were stuck (āhata) in the flesh, not in the fat, not as it
were in the marrows, let the spotted slimy (?) afterbirth come down, for
the dog to eat; let the afterbirth descend.

SPP. reads in a pīvasi, with the comm. and a small minority of his mss.; three of
ours (H. O. Op.) have pīhasi. Pp. has a very different text (preserved in the nāgarī
copy, though lost in the original text): nāi' ca snāvasan na pīvasan na kēṣaṇa
na nakhṣu ca; then our c, d, without variant; then nāi' ca pāusē (māṇeśe?) na pīvasi
nāi' ca kāstey caa vān yātam; then our e; and with this ends the hymn as given
in book i. The comm. reads in a māṇeśa vān nāiśe na, and resorts to various devices
to get rid of the difficulty thus caused; two of our mss. (O. Op.), and one or two of
SPP's, give the same. Some of our mss. are very awkward about combining jārāy
and āttave, in part omitting the ā, or (1) reading yāttv. PGS. (i. 16. 2) has the verse,
but in different order: first our c, d, without variant; then our a, b, in the form nāi' ca
maṁśeṇa pīvasi na kavumī cau vān yātam; then our e. But for its support of āttave,
we might be tempted to emend to kēdalam; the comm. has the worthless explanation
jārāy sau parāśthaśi vādaranat ināravaśe: sauvamadādham. Further may be compared
HGS. ii. 3. 1. MP., at ii. 11. 19. 29, has the verse with variants.

5. I split apart thy urinator, apart the vēni, apart the [two] groins,
apart both the mother and the child, apart the boy from the afterbirth;
let the afterbirth descend.

Pp. (xx.) has for a, b vi te cāramā taparim ca yonī vi gavamāṇa; for d, vi gavbhā
cā jārāyjuk; and TS. (iii. 12.9) presents a version nearly accordant with this, but
with takarāhī, gavāyāhī, and (at the end) jārāy ca; neither has our refrain.

6. As the wind, as the mind, as fly the birds, so do thou, O ten months'
[child], fly along with the afterbirth; let the afterbirth descend.

Pp. has the version patha vāto yathā dāgha yathā sāyaṭhā yājukanta: eva te gavbhā
ejato niś dūt daṇumāyo bahir jārāyānā sakha. For 'to thou fly' might be given 'do
thou fall,' the verb having both meanings. [Ten (lunar) months: cf. Weber's second
nāṣaṛṇa-essay, p. 313, Abb. der Berliiner Akad., 1861.] [Cf. RV. v. 78. 8.]

This anvāsāka [2.] has 5 hymns, 25 verses; and the old Anukramani, as quoted,
says pañca puruṣa tu (apparently the viṣyāt quoted at the end of an. 1 belongs rather
here than there).

12. Against various ailments (as results of lightning?).

[Avāsāgaṇīt. - yākṣmandanaṇadevatākam. jāgataṃ: 4. anvāsābh.]

Found also in Pāipp. i. It is reckoned (Kauč. 26. 1, note) as belonging, with many
other hymns, to a takmanāmama or takman-destroying gany, and is used (26.1) to
accompany the drinking of various things in a healing ceremony (comm. says, against
disease arising from hurtful changes of wind, bile, or phlegm), and also (38.1) in one against bad weather (dardina), or (Keś.) for the prevention of rain. The third verse further is added to the Māyāra hymns in connection with lavation in another healing rite (27.34).

Translated: Weber, iv. 495; Griffith, i. 15: Bloomfield, JAOS. xiii. p. cxiii ff. (= PAOS. May 1886); AJP. vii. 469 ff.; SBE. xiii. 7, 246. — Bloomfield regards it as addressed to “lightning, conceived as the cause of fever, headache, and cough.” See his elaborate comment. Weber made it relate to fever, puerperal or infantile (on account of jārayuji, 1 a).

1. First born of the afterbirth, the ruddy (usriya) bull, born of wind and cloud (?), goes thundering with rain; may he be merciful to our body, going straight on, breaking; he who, one force, hath stridden out threefold.

The translation implies emendation in b to vātihbrajīs or jās, as suggested by 3 c: it is proposed by Weber, and adopted by Bloomfield, being a fairly plausible way of getting out of a decided difficulty. Weber renders, however, “with glowing wind-breath”; R., “with scorching wind” (emending to bhrajīs). The comm. reads vātāhbrajīs (a couple of SPP’s mss., which usually follow him, do the same), and explains it as “going swiftly like the wind,” or, alternatively, “having a collection of winds.” The ‘bull’ is to him the sun, and he forces this interpretation through the whole hymn. Neither he nor Kāu, nor the latter’s scholiast see anywhere any intimation of lightning; yet this is perhaps most plausibly to be suspected in the obscurities of the expression (so R. also). The first words in a are viewed as signifying ‘just escaped from its fetal envelop in the cloud.’ ppp. is wholly defaced in the second half-verse; in the first it offers no variants, merely combining jās prath- in a, and reading bhraja st in b. Emendation in d to pāṣati karm would improve both meter and sense. Tīvraḥ in d must be read as three syllables (as in RV.) to make the verse a full jagati. [At OB. vi. 59 b, vātāh-bhrajīs is suggested—by R. ?]

2. Thee, lurking (gri) in each limb with burning (cocēs), we, paying homage, would worship (viddh) with oblation; we would worship with oblation the hooks, the grapples, [him] who, a seizer, hath seized this man’s joints.

Or pās, at beginning of d, is abbreviation for ‘when he’ or ‘with which he.’ [Render, rather, ‘hath seized his (accentless) joints.’ The patient is in plain sight of the excorist. Emphatic pronoun is therefore needless: so evam vs. 3.] Some of our mss., by a frequent blunder, read in a ciṣiye. The prolongation of the final of asya in d is noted by the comment to Prāt. iv. 79. Ppp. has a very different (and corrupt) text: ... ṣivīrāya yo gṛihita parasya gṛhitī: aūko tam aūko kavijā yajamā hari citē mānasa yo jajana. The definition of this verse and the next as triṣūḥh seems to have been lost from the Anukr., which reads simply dvītya before anya’nvastūbh.

3. Release thou him from headache and from cough—which ever hath entered each joint of him; the blast (? śūnya) that is cloud-born and that is wind-born, let it attach itself to forest-trees (vinaśṭīn) and mountains.

Ppp. has srjatam for sacatam in d. The comm. takes kāsās in a as nomin., explaining it as hykṣanathamadhyavārī prasiddhah čēṣmangarvicesah; vatajīs to him is
13. Deterrent homage to lightning.

[Bhagavanias.—vâdyâdam. aungubham : 3. 4p. virâd jagati; 4. triyuppârâ bhakâraghô paîkâti.]

The hymn occurs in Pâipp. xix., and vs. 1 also in xv. It is used by Kâuç. (38.8,9) in a charm against lightning, with vii. 11; and it also appears (139.8), with i. 26 and vii. 11 and several other hymns, in the ceremony of introduction to Vedic study.

Translated: Weber, iv. 406; Griffith, i. 16.

1. Homage be to thy lightning, homage to thy thunder; homage be to thy bolt (âchman), with which thou hurlest at the impious one (dûdâ).

The version of this verse in Pâipp. xix. is like ours; in xv., d reads yena dârât prâjâjasasi (pratyayasi?). The first half-verse is found also in VS. (xxvi. 21 a, b). The irregular combination dûdâ (p. duhrâc) is noted by Prât. ii. 60. The comm. regards Parjanya as addressed, but then proceeds to give another interpretation of the verse, based on the absurd assumption that namas = annam, which appears also in numerous other places. To him, also, âchman is a meghanâman. In our edition, an accent-mark is omitted over the -ma- of âchman.

2. Homage to thee, child of the height (prâvât), whence thou gatherest (sam-âhî) heat (tôpas); be merciful to ourselves; do kindness (mîyas) to our offspring (tôkâ).

Pâipp. has cañi nas for mîyas in d. The first half-verse forms in VS. (xxvi. 21 c, d) one verse with our 1 a, b; but VS. has [for a nîmas te bhagavanam astu; and] for b yâmâ svâh samkhâse 'from whence thou strivest after the sky,' which indicates that our reading is corrupt. [Pischel discusses prâvât (= 'stream') at length, Ved. Stud. ii. 63-76, see 68.]

3. Child of the height, be homage to thee; homage we pay to thy missile (hâtî) and heat (tôpas); we know thy highest abode (dhaman) that is in secret; thou art set as navel within the [cloud]-ocean.

[The te in b is superfluous.] Pâipp. rectifies the meter of a by omitting eva; its other pâdas are more or less corrupt: nîmas te heti tîpuṣyaîî in b (which ends there): gandharvo nîma par- in c; nihitâsa nabhîh at the end. The comm. takes tîpus as adjective. The verse is scanned by the Anûkr. as 12 + 12 : 11 + 11 = 46 syllables.
4. Thou whom all the gods did create, the bold one, [[the gods]] making an arrow for hurling — do thou, besung in the council (vidīthā), be merciful to us; to thee as such be homage, O goddess.

Dhṛṣṭam in b might qualify ṭṣum directly. The comm. supplies he așane 'O thunderbolt' as addressed. He reads miḍha in c. Pp. reads for a, b, yam tvā devā ajana- yanta cīveṣam kṛjṇādā açāṇya trīṣai; and for d mitrasya varaṇasya prasrṣaṅ. The Anukr. seems to scan as 10 + 11 : 10 + 9 = 40 syllables. [Read in c mṛdaya and in d utth ṭśvai? — For vidīthā, see discussions of Bloomfield, JAOŚ. xix. 217, and Goldner, ZDMG. lii. 757; and the literature cited by Foy, KZ. xxxiv. 226.]


[Bṛgvaṁśiras.— vṛ̤̃ṇam vo'ṁ yāmyaṁ vā. ṅaṅgabham: 1. kalumattic: 3. 4. viraj.]  

Found in Pāipp. i. Used by Kāعش. (36. 15-18) in an incantation against a woman; the details of it cast no light on those of the hymn; and the comm. defines its purpose simply as 'strīyāḥ purusasya vā dāurbhāgyakaraṇam.'

Translated: Weber, iv. 408; Ludvig, p. 459; Zimmer, p. 314 (these misapprehend its character); Griffith, i. 17; Bloomfield, JAOŚ. xiii. p. cxv = PAOS. May, 1886; or AJP. vii. 473 ff.; or SBE. xli. 107, 252.

1. Her portion (bhāgita) splendor have I taken to myself, as from off a tree a garland; like a mountain with great base, let her sit long with the Fathers.

Pp. has for a akham te bhagam ā daśā: its b is defaced: in c it gives mahuṁ díaĩ. The comm. renders bhagam by bhagyaṁ, here and in the other verse, recognizing no sexual meaning. Pitṛya he renders "in the later [2 c, d] to be specified houses of father, mother, etc." and all the translators understand it in the same way; but it is questionable whether the plural of pitar would ever be used in this sense; and the repeated mention of Yama later indicates that there was at least a double meaning in the expression. Perhaps a girl remaining unmarried was called "bride of Yama," i.e. as good as dead, and her stay at home compared to that in the other world. [Cf. Antigone, 816, "I shall be the bride of Acheron." 'Arkhaṅgītya rāvaṇaḥ.] The Anukr. appears to ratify the abbreviated reading 'budhaye 'cā in c; it counts six syllables in d.

2. Let this girl, O king, be shaken down to thee [as] bride, O Yama; be she bound in her mother’s house, also in her brother's, also in her father's.

Pp. has yāt for cā at the beginning. The comm. foolishly interprets pīṭha as indicating Soma, because Soma is first husband of a bride (he quotes RV. x. 85. 40: cf. AV. xiv. 2. 3 ff.), and takes yama as his epithet, as being her constrainer (nītāvatū). For nīṭhun compare iii. 11. 7: at TS. v. 2. 51 it is used with pīṭha.? Does not nīṭhun covertly suggest nīṭhunavatā, which, in its obscene sense, may be as old as the Veda?]

3. She is thy housekeeper, O king; we commit her to thee; she shall sit long with the Fathers, until the covering in of her head.

The translation of d implies the obvious emendation to samopaṭ, which SPP. even admits into his text, on the authority of the comm., but against every known ms.: Pp.,
however, gives samopaśvā. The comm. explains it by saṁvaraṇapāṇāt bhūmaṁ sampanṭanit, and as equivalent to maranaparyantam ‘till death’; that this last is the virtual sense is extremely probable. That vapi has not the sense ‘shave’ in the compound (cf. Aṣṭ. vi. 10.2) is shown by the inappropriateness of the prefixes saṁ + a to that sense, and the frequency of the combination in the other sense. [See Bloomfield, 255, ā śīṛpyāḥ kaśam ēpiḥ, ‘till she shed the hair from her head.’] Ppp. has further imām u pari dālmani in b. The resolution ēṣu-naḥ in d would make the verse a full anuṣṭubh; the Anukṛ. counts only 14 syllables in the second half.

4. With the incantation (brāhmaṇa) of Asita, of Kaṣyapa, and of Gaya, I shut up (apī-nah) thy portion (sunva?), as sisters do what is within a box (kēgā).

[For the names, see Bloomfield, 255, and AJP. xvii. 403.] Bhaga perhaps has here a double meaning. Three of our mss. (E.1.11.) with one or two of SPP’s, read in a antāṣkoṣān, against Prāti. ii. 62, which expressly prescribes h. The comm. treats antāḥ and koṣam as two independent words; antāḥ koṣe would be a not unacceptable emendation. The Anukṛ. appears to sanction the abbreviation koṣan ‘va.

15. With an oblation: for confluence of wealth.

[Atharvan.—śaṁdharavam. ānuṣṭubham: z. bhūrikpāthyapānti.]

Found in Pāpp. i. (in the verse-order 1, 4, 3, 2). Used by Kauṭ, only in a general rite for prosperity (19.4), to accompany a douche for persons bringing water from two navigable streams and partaking of a dish of mixed grain; it is also reckoned (19.1, note) to the puṣṭika mantras, or hymns bringing prosperity.

Translated: Weber, iv. 409; Ludwig, p. 371; Griffith, i. 19.

1. Together, together let the rivers flow, together the winds, together the birds (patatiṇa); this my sacrifice let them enjoy of old; I offer with a confluence (śaṁśravīya) oblation.

The verse is nearly identical with xix. i. 1, and in less degree with ii. 26. 3. From xix. i. 3 c it may be conjectured that we should read praḍīyas in c. [If we do read praḍīyas, why not render it by ‘continually’?] Ppp. has not the second half-verse, but instead of it vs. 3 c, d. For b Ppp. gives saṁ viśa dīgya uta. The comm. accepts saṁ-sam in a. There is perhaps some technical meaning in saṁśravīya ‘confluent’ or ‘for confluence’ which we do not appreciate, but it is also unknown to the comm., who explains the word only etymologically. The verse is an āstirapaṅkṭi (strictly vīraś: 8 + 8: 11 + 11 = 38), and its definition as such is perhaps dropped out of the Anukṛ. text (which reads adya dvitiyā bhūrik etc.).

2. Come straight hither to my call, hither ye confluent also; increase this man, ye songs; let every beast (paṭa) there is come hither; let what wealth (ravi) there is stay (stha) with him.

The pāda-mss. all give yāh in e. Ppp. has in a, b idān havya upetane idān, and, for c, aṣva vardhayato rāvini. The last idāna is nearly RV. x. 19. 3 d. [Reader ‘with this man let’ etc.]. The omission of cd in a would make the verse regular.

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3. What fountains of the streams flow together, ever unexhausted, with all those confluences we make riches (āhāras) flow together for me.

Ppp. has in a, b ye nadābhya samisravātyu nechamas saras ukhikā. The comm. gives the verse twice, each time with a separate explanation.

4. What [fountains] of butter (sarās) flow together, and of milk, and of water, with all those confluences we make riches flow together for me.

Ppp. reads samisravās for sarāsas in a. The comm. supplies first aravvās as omitted subject in the verse, but afterwards utāsas from vs. 3, which is of course right.


[Cātana.—agnindram, varuṇam, daikhatyam. annīṣubham: t. kākummati.]

Found in Pāipp. i. Kauṣ. does not include the hymn among the cātana (8. 25); but a Pāric. (ib., note) reckons it to them (in accordance with the Anukr.). Kauṣ. (47. 23) uses it once in a rite of sorcery (for the death of one’s enemies : comm.), and its commentator (47. 13, note) in another.

Translated: Weber, iv. 409; Grill, i. 75; Griffith, i. 20; Bloomfield, 65, 256.

1. What devourers, on the night of new moon, have arisen troop-wise (?) — the fourth Agni is the demon-slayer ; he shall bless us.

Vrajaṁ in b is obscure; ‘troopwise’ is the conjecture of BR.; the comm. reads instead bhṛajam, and absurdly explains it as bhṛajamāṇām or -naṁ ‘shining,’ and qualifying either the night or the ‘hearty’ man whom the demons have risen to injure! Ppp. has turyas for turyas in c; what is meant by it is not clear; the comm. gives three different explanations: fourth after the death of his three brothers and predecessors (quoting for these TS. ii. 6. 6v); as the house-fire apart from the three sacrificial; or as the āgirasā fire, as distinguished from the sacrificial, the household, and that of battle — thus teaching us nothing but his own ignorance and perplexity. Grill follows Weber in understanding the word to mean “powerful.” For d, Ppp. has san naḥ pāta teṣyāḥ.

2. The lead Varuṇa blesses; the lead Agni favors; Indra bestowed on me the lead; it, surely, is a dispeller of familiar demons.

Ppp. combines navā niveda p in c, and has for d amitrīyas tu cātām (for cātanaṃ). The comm. ascribes the mention of Varuṇa to the fact that river-foam is one of the articles declared (Kauṣ. 8. 18) equivalent to lead, and here intended by that name. [Cf. Bloomfield, JAOS. xv. 158.]

3. This overpowers the viskandha; this drives off (bādh) the devourers; with this I overpower all the races (jāti) that are the pīcāṭi’s.

The first half-verse is nearly repeated below, as ii. 4. 3 a, b. The short a in the reduplication of sasāke in c, though against the meter and in part usage, is read by all the mss., and in the comment to Prat. iii. 13. Ppp. has in a viskandham (but compare ii. 4. 3, where alham). The comm. explains the (more or less fully personified) disorder as a disturbance caused by vakyaś or pīcāṭa and obstructing motion (gati-pratītibandhaka): cf. below ii. 4 and iii. 9.
4. If our cow thou slayest, if [our] horse, if [our] man (pūrusa), we pierce thee there with lead, that thou be no slayer of our heroes.

Ppp. has for c stōna vidhyāmas tevā.

The 5 hymns of this anuvāka [3.], as of the next, have just the norm, 20 verses, and the quotation from the old Anukr. (given at the end of hymn 21) is viñçakāv ato 'nyān. At the end of the present hymn is read viñçatāyā kuru, which is perhaps the statement as to the assumption of a norm.

The first prapātha ends here.

17. To stop the vessels of the body.

[Brahman.—yośīdevatīyam. ānuṣṭubham: 1. bhūrī; 4. 3-r. ārgi gāvātri.]

Found in Pāipp. xix. (in the verse-order 3, 4, 1, 2). Used once by Kāuç. (26. 10), the quotation appears to belong to what follows it, not to what precedes), in a remedial rite, apparently for stopping the flow of blood (the comm. says, as result of a knife wound and the like, and also of disordered menses).

Translated: Weber, iv. 411; Ludwig, p. 508; Grill, 16, 76; Griffith, i. 21; Bloomfield, 22, 257. — Cf. Hillebrandt, Veda-Chrestomathic, p. 46.

1. You women (yośī) that go, veins with red garments, like brotherless sisters (jāmi) — let them stop (sthit), with their splendor smitten.

Ppp. makes yośītas and jāmayas change places, and has sarvās (better) for hirās in b. The comm. takes yośītas as gen. sing., and hence naturally understands rajajam hānamāyasya to be meant in the verse; he renders hirā by sirās; and he explains that brotherless sisters piykuie santanākumaraye piyaladānaya ca tiṣṭhanti. The Anukr. refuses to sanction the contraction -tare in c.

2. Stop, lower one! stop, upper one! do thou too stop, midstone! if the smallest stops, shall stop forsooth the great tube (dhamānī).

The accent of tiṣṭhati seems to show va to be the equivalent of cet here.

3. Of the hundred tubes, of the thousand veins, have stopped forsooth these midstone ones; the ends have rested (ram) together.

In d, emendation to antyaś, 'the end ones' would be an improvement; but Ppp. also has antāś: sakam anta'ramātata; its c is corrupt (usthi nibadāhāmāvī); and it inserts te after ātasya in a.

4. About you hath gone (kram) a great gravelly sandbank (bhānā); stop [and] be quiet, I pray (śū kum).

The comm. sees in bhānā only the meaning "bow," and interprets it "bent like a bow": namely, a vessel containing the urine; in sikatās he sees an allusion to the menses, or to gravel in the bladder. Kāuç. (26. 10) speaks of sprinkling on dust and gravel as a means of stanching the flow of blood; more probably, as Weber first suggested, a bag filled with sand was used: in neither case can the menses be had in view. Ppp. reads sikāmāyai bhūnā ṣṭhīraṣ ca rāṣṭhidam. The third pada is identical with RV. i. 191. 6d; the comm. (as Sāyaṇa to the latter) fails to recognize the root ih; and he renders it ṭrayaṭata, as if root ir were in question.
18. Against unlucky marks.

[Dravipadas. — vadinayakam. 1. anusṭubham; 2. nirṣū; 3. nirṣūvistubhah.

Verses 1–3 are found in Pāipp. xx. (but vs. 2 not with the others). Used by Kāuç.

(42.19) in a charm against unlucky signs in a woman.

Translated: Weber, iv. 411; Ludwig, p. 498; Geldner, Ved. Stud. i. 314; Griffith, i. 22; Bloomfield, 109, 260. — It may be mentioned that Geldner takes the whole hymn as relating to a domestic cat.

1. Out we drive (nirṣū) the pallid sign, out the niggard; then, whatever things are excellent (bhadrā), those we lead together (?) for our progeny.

The translation implies in d the very venturesome emendation of ārūtim to sūm; the former appears wholly impracticable, and has perhaps stumbled into d from b: Geldner conjectures instead dvā. Pp. is defaced, and gives no help. The comm. reads lakṣamm, and explains lakṣānīyam as accus. sing. masc.: lakṣāh bhavam īkṣasthānagatam; to yāni in c he supplies cīrānti [making c a separate sentence and supplying bhavantu]. It would also be possible to make the cesura after praṇīyāi, and read niṣaṃyāsati (so R.). In our edition, dele the accent-mark under ti of tāni in c.

2. Savitar has driven out the trouble (?) ṛāṇī in her feet; out have Varuṇa, Mitra, Aryaman [driven] [that] in her hands; out hath Anumati, bestowing (ṛū) upon us; the gods have driven this woman forward unto good fortune.

All the mss. give in a sāvīṣak, which SPP. very properly retains, though the comm. and Ppp. have -sat (see my Skt. Gr. 2, § 151 a): "sāvīṣak (p. as) would be an improvement, and may be understood. For c, d, Pp. has yat adhyāmātāt raurāṇā pṛyasvē sāvīṣa sāvītha. The comm. gives two etymological guesses at avanīm (which is his reading, instead of -nim), both worthless, and describes raurāṇā as accented on the final. The separation of this verse from the others in Ppp. indicates that it probably has nothing to do with "marks." It is rather unusual for the Anukr. to take notice of the occurrence of a tristubh ātā in a jagati verse. [d, no less than c, is tristubh, pronounce devasāvīṣaḥ.]"  

3. Whatever in thy self, in thy body, is frightful, or what in hair or in navel — all that do we smite away with [our] words; let god Savitar advance (siṃ) thee.

'God Savitar' or 'the heavenly impeller,' everywhere equivalent. Ppp. begins yat tv ās all tān dayāt ghoram, and has for c, d sat tv vidrāṇ upahaddhayeṣayā prā tv eva savītha saubhagya. The metrical description of the verse (11 + 10 + 10 = 42) by the Anukr. is unusual and questionable.

4. The antelope-footed, the bull-toothed, the kine-repelling, the outblowing, the licked-out, the pallid — these we make disappear from us.

Designations either of the unlucky signs or of the women marked with them — probably the former. The comm. prefers the latter, except for the two last, which he blunderingly takes from the stemsṛṣa and ṣṛṣa, and makes them qualify lakṣma

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understood. He explains gosadha (p. gosadham) as "going like a cow," and vilhikā, as a lock "on the edge of the forehead, licked as it were the wrong way" — or what is called a "cowlick" [Skt. kikapākṣa]. Both editions give at the beginning rgyapī, instead of the true reading ḥgyapī, which the comm. (with three of SPP's mss.) has; the mss. bungle all the occurrences of this word. In part of our edition the sū is broken off from vyāsuddati.

19. Against enemies.

[Brahman.—āṣṭaryam. ānuṣṭubham: 2. parastādyati; 3. pathyāpākāt.]

The hymn is found also in Paipp. i. With the two that follow it (and others), it is reckoned by Kāuç (14.7) among the sāṅgrāmikāṇī or battle-hymns, or likewise (ib. note) to the aparājīta ("unconquered") yāti; without them, but with vi. 13, it is used in several of the charms to ward off the effects of portents (104.3; 105.1; 113.3). In Vātī (9.21), vs. 3 appears alone in the cāturmāṣya or seasonal sacrifice, accompanying the release of the two purāṇaṇa baskets.

Translated: Weber, iv. 413; Griffith, i. 23; Bloomfield, 120, 262. — Cf. Bergaigne-

Henry, Manuel, p. 134.

1. Let not the piercers find us, nor let the penetrators find [us]; far from us make the volleys (garacyā) fly, dispersing, O Indra.

Ppp. combines mo 'bhi: in b. The rendering of garacyā follows the comm. here and to vs. 3 (garasāṃbhati).

2. Dispersing from us let the shafts fly, those that are hurled and that are to be hurled; ye divine arrows of men (manugrāk), pierce my enemies.

The comm. inserts an "and" in c: "divine and human arrows"; this is possible, but opposed by the accent. Ppp. has for c, d: devā manasyā rgyo 'mitrān no vi viddhatu; the comm. also reads vīdhayatu.

3. Whether one of our own or whether a stranger, fellow or outsider, whoso assails (abhi-dās) us — let Rudra with a volley pierce those my enemies.

Ppp's version is somewhat different: yas samāno yo 'samāno' mitro no jīghāsati: rudraḥ garacyā tān amitrān vi viddhatu. With a, b compare RV. vi. 75.19 a, b: yo naḥ svā ṛaṇo yodi ca nīṣṭyo jīghāsati (= SV. ii. 1222 a, b, which combines svā 'rāṇo'); the latter half of this verse is our 4 c, d. Two or three of our mss. (P. M. O. p. m.) follow RV. in omitting yo after svā. Áp. iv. 16.1 has yo naḥ sapatno yo 'rāṇo manto 'bhidāsatī devāh, with a wholly different second half. The comm. absurdly explains nīṣṭyas as nirgata-vrīyo ukratābālatā 'catrāh.

4. Whatever rival (sapātana), whatever non-rival, and whatever hater shall curse us, him let all the gods damage (dhūrv); incantation (brāhma) is my inner defense.

Ppp. has as first half-verse sabandhuṣ ca 'sabandhuṣ ca yo na indrā 'bhidāsatī. The second half-verse is found, without variant, in RV. (and SV.; see under vs. 3). The comm. explains sapātana as jñātirāpah 'catrāh. SPP. follows the very bad example of a part of his mss. by reading diviṣan chī (instead of -aṇ or -aṇī) in b [cf. i. 3? 2, ii. 4, 6, and see Prät. ii. 16, 17, and especially 11. — The pāda-text reads diviṣaṇ].
20. Against enemies and their weapons.

[Atharvan:— sāṁyās. āmuṣṭhakam: 1. trīṣṭh.]

The first three verses are found in Pāipp. xvi. and vs. 4 in ii.; see below. For the use of the hymn by Kāuç. with 19 and 21, see under 19. And vs. 1 is used alone (so the comm.) in the farṇau-sacrifices (Kāuç. 2. 39), on viewing the cooked oblation.

Translated: Weber, iv. 413; Griffith, i. 24.

1. Let there be the adārasrī, O god Soma; at this sacrifice, O Maruts, be gracious to us; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.

The first pāda is rendered on the assumption that the sāmuḥ of this name, as described in PB. xv. 3. 7, is intended; it might be used of the person intended to be benefited: 'let him be one not getting into a split (i.e. hole, or difficulty)'; this is the sense distinctly taught in PB.; the comm. says na kada. id api svavtisamispāna prāpanya (madlyak atutb)! The verse occurs in TB. (iii. 7. 5: and repeated without change in Ap. ii. 20. 6), with bhavata in a, mṛdāta (without the anomalous accent) in b, and vyājāna in d. Ppp. begins with adārasur bh, adds ayam after soma in a, and has in d the easier reading prā "pad duchhāna for vidād vyājāna. The second half-verse occurs again as v. 3. 6 c, d. Though connected with vss. 2, 3 in Pāipp. also, this verse does not appear to have anything originally to do with them.

2. What missile (sūnya) weapon of the malignant (aghaśyā) shall go up today, do ye, Mitra-and-Varuṇa, keep that off from us.

The first half-verse in Ppp. is yo ‘dya sāṁyās vadh ho jīghāsani nam upayātti, which is nearly our vi. 99. 2 a, b. The half-verse occurs also in PB. (i. 3. 3 a, b) and AČS. (v. 3. 22 a, b), both of which have sāmynyas: PB. elides yo ‘dya; AČS. gives at the end - trati. Aghaśyānati would be the proper accent (and this the comm. has), unless the word were understood as feminine.

3. Both what [is] from here and what from yonder—keep off, O Varuṇa, the deadly weapon; extend great protection (qūrman); keep very far off the deadly weapon.

The pāda text marks the pāda-division in the first half-verse before instead of after the second pīt. Ppp. reads in b gacavat. The second half-verse is found again at the end of the next hymn — which is perhaps an additional indication that this hymn properly ends here. The Anuk. ignores the metrical irregularity of the verse (9 + 8 : 7 + 8 = 32). [Read in a iyo pīt, and in c yacha na]'n.]

4. Verily a great ruler (ṛīsā) art thou, overpowerer of enemies, unsubdued, whose companion (sikhi) is not slain, is not scathed (jyā) at any time.

This verse is the first in RV. x. 152, of which the remaining verses constitute the next hymn here; in Ppp. it occurs with them in ii., far separated from the matter which in our text precedes it. RV. and Ppp. both read for b anirtrakshā adhihitak: and RV. accents in d jyate kāda. The comm. paraphrases ṛīsās by ṛīsako niyantā; he takes jyate as from root jī, which is of course equally possible.
21. Against enemies.

[Atharvan. — āindram. ānuṣṭubham.]

As just pointed out (under 20.4), this hymn and the last verse of the preceding make one hymn in RV. (x. 152) and in Pāipp. (ii.); the latter has a different verse order (3, 2, 1, 4), but no various readings. For other correspondences, see under the several verses. For the ritual use of the hymn with the two preceding, see under 19; it is further reckoned (Kāuṇ. 16.8, note) to the abhaya (‘free from fear or danger’) gāya. It is the first hymn applied (with vii. 55) in the svastyayama or ‘for well-being’ ceremonies (30. 1), and is, according to the comm., referred to as such in 25. 36. Verse 2 is also used, with others, by Vāṭ. (20.5), in the agnicayama or building of the fire-altar.

Translated: Weber, iv. 414; Griffith, i. 25.

1. Giver of well-being, lord of the people (vīc), Vṛtra-slayer, remover of scorners, controlling, let the bull Indra go before us, soma-drinker, producing fearlessness.

The comm. renders vīcubhas by vīcesena mardhayitā gatrūnām, although he explains mārdaḥas in vss. 2, 3 by samgrāmaṇa: the word is plainly a possessive compound [accent: no genitive]; expressing in form of epithet the action of 2 a and 3 a. RV. reads in a viṣṭas pātis. The verse occurs further in TB. (iii. 7. 114) and T. A. (x. 1. 4); both have vīcūs, and, in d, svastidās for somapās.

2. Smite away, O Indra, our scorners (mṛdha); put (yam) down them that fight (pratany) [us]; make go to lowest darkness whose voxes us.

RV. reverses the order of c and d, and reads adharum: and with it agree precisely SV. (ii. 1215) and VS. (vii. 44 a et al.); while TS. (i. 6. 124) and MS. (iv. 12. 3) have for c adhastudānā tām tā tūr kṛıklı. [Cf. MG. ii. 15. 6 h and p. 155.]

3. Smite away the demon, away the scorners; break apart Vṛtra’s (two) jaws; away, O Indra, Vṛtra-slayer, the fury of the vexing enemy.

RV. and SV. (ii. 1217) have the same text: TS. (i. 6. 123) reads cūrān for cīrās, unda for jahi, and bhūmitā for vīrathām.

4. Off, O Indra, the mind of the hater, off the deadly weapon of him that would scathe; extend great protection; keep very far off the deadly weapon.

RV. reads manṣāso for mahāt in c, and paravā for pāvā in d. TS. (iii. 5. 8, only a, b) supplies in the first half-verse the missing verb, jahi, putting it in place of vadhām. Unless we resolve cūrāma into three syllables, the ānuṣṭubh is defective by a syllable. [Add naḥ after yachāt.]

The 5 hymns of this ānuṣṭubha [4.] again have 20 verses, the norm: see at the conclusion of the preceding ānuṣṭubha (after hymn 16).

22. Against yellowness (jaundice).

[Brāhmaṇ. — sānyam uta mantroktaharimadevayam. ānuṣṭubham.]

Found in Pāipp. 1. Used by Kāuṇ. (26.14) in a remedial rite (against heart disease and jaundice [kāmala, Keč.; kāmilā, the comm.]).
TRANSLATION AND NOTES. BOOK I.

1. Let them (both) go up toward the sun, thy heart-burn (-dyuta) and yellowness; with the color of the red bull, with that we enclose (pari-dhā) thee.  

Ppp. reads in a udētāṃ; its c is yo rohitasya gor varṇas, which construes better with d. The abbreviated writing hṛdyut for hṛdyuta (see my Skt. Gr. § 232 a [and Roth, ZDMG. xlviii. 102]) betrays the pada-text into dividing hṛdayutāh (cf. tād yām, iv. 19. 6; so even in the RV. pada-text has yāradvēsanam from yāradvēsanam at v. 8. 2). SPP. has properly in his text the unabbreviated form hṛdyuta. U'dāyutām in the AV. Index Verborum is an erratum for ad ayaṭāṃ: the comm. takes the form, doubtless wrongly, as 3d sing. mid. instead of 3d du. active. Kāṇṭ, follows the indication of c, d, and of 3 a, b, by prescribing the use of products of a red cow, hair and skin etc., in the healing rite.

2. With red colors we enclose thee, in order to length of life; that this man may be free from complaints (-rāpas), also may become not yellow.  

Ppp. has a different second half-verse: pathā teva anāpa 'so atha hāvito bhava. The third pada is iv. 13. 4 d (or RV. x. 137. 5 d). The comm. explains rāpas as = pāpa.

3. They that have the red one for divinity, and the kine that are red — form after form, vigor (vāyas) after vigor, with them we enclose thee.  

The translation implies the easy emendation in a to rōhinyāvatayā, in accordance with the universal use of devatya elsewhere. The ‘red one’ is perhaps the red star (or lunar asterism) Rohini, our Aldelaram. Ppp. reads rohiniḥ devatyaḥ, and in b rohiniḥ uṣṇa; in d it has tena tvā.

4. In the parrots, in the rupanākās, we put thy yellowness; likewise in the hāridravas we deposit thy yellowness.  

Not one of our mss. gives at the beginning the true reading jūkeṣu, as found in RV. i. 20. 12 [and Ppp.] (and TB. ii. 7. 62‡), but it is presented by the comm., and by three of SPP’s authorities. RV. and TB. have one for tv both times, and accent hāridra-vā. The names are understood by the comm. as those of birds: rupanāka = kṣitajīva, apparently a kind of parrot, and hāridravas = gopitanāka, apparently a yellow water-wagtail. [Ppp. has in b prapayakāṣa.]

23. Against leprosy: with a healing herb.

[Abhayān (candahakyan, varṇasya) yena atikum eva bhūḥ atiṣṭaṁ. — vāraspatyan, śāntivahāv.]  

Found in Pāipp. i. but defaced, so that the most part comparison is impossible. Also, with vs. 3 of the next hymn, in TB. (ii. 4. 41‡). Used by Kāṇṭ. (26. 22–24.), in company with the next following hymn, in a remedial rite (against white leprosy, cākṣūṣṭha, schol. and comm.).

Translated: Weber, iv. 416; Ludwig, p. 506; Grill, 19, 77; Griffith, i. 27; Bloomfield, 16, 266; furthermore, vss. 1, 2 by Bloomfield, AJP. xi. 325. — Cf. Bergaigne-Henry, Manuel, p. 135.
1. Night-born art thou, O herb, O dark, black, [and] dusky one; O colorer (rajanī), do thou color this leprous spot and what is pale (pāliṭā).

According to the comm., the herb addressed is the haridrā (Curcuma longa). K. writes: "The rajaṇī is known to the lexicographers, and has later as principal name parpatti [an Oldenlandia dyeing red. O'B.], Madana 46. 47, Dhanvantari (ms.) i. 27. In Bhāva-pr. i. 194 (where, according to my old and good ms., rājaṇau is to be read instead of -nū), it is noted that this remedy is fragrant, and comes out of the north. It has a dark aspect. The species not to be determined, because the later identifications are entirely untrustworthy." [See Dhanvantari, Ananda-āgrama ed., p. 17.] The causative stem rajaṇa (the meter calls for rā-) is found only here.

2. The leprous spot, what is pale, do thou cause to disappear from hence, the speckled; let thine own color enter thee; make white things (pāliṭī) fly away.

TB. has na (mah?) for tvā and acyutām for viçatām in c, and in d cīvetāni for cūkānī. The comm. gives pīṭhak for pīṣat in b, and has the usual support of a small minority of SPV's mss.

3. Dusky is thy hiding-place, dusky thy station (āsthāna); dusky art thou, O herb; make the speckled disappear from hence.

TB. has the easier reading nīdayam in a. The comm. again gives pīṭhak in d: he holds that the plant here addressed is the indic (nīlyī).

4. Of the bone-born leprous spot, and of the body-born that is in the skin, of that made by the spoiler (dū Gdańsk) -- by incantation have I made the white (cīvetā) mark disappear.

Ppp. has in c dānyā; TB. reads instead kṛtyā; the comm. explains dūṇi as caṭrunūḍitā kṛtyā. Ppp. has at the end annaṣam.


- [Varman. — āśurivanaspatiśārayam. ānuṣṭubham. 2. niçṛṣṭyāpiṣṭita.]

Found in Pāipp. i., but not in connection with the preceding hymn. For the use of 23 and 24 together by Kauṣ., see under hymn 23.

Translated: Weber, iv. 417; Ludwig, p. 509; Grill, 19, 77; Griffith, i. 28; Bloomfield, 16, 268.

1. The eagle (suparṇa) was born first; of it thou wast the gall; then the Asura-woman, conquered by fight (yudhī), took shape as forest-trees.

Ppp. reads at the end vanaśpatik, which is more in accordance with the usual construction of rāgaṃ kr (mid.) and the like. Ppp. has also niçṛṣṭaṣṭā for yudhā jīta in c. K. suggests the emendation: tud āśuri (instr.) niçṛṣṭaṣṭān rū, 'that, attempted to be eaten by the Āsuri, took on vegetable form' : i.e. became a healing plant. The comm. still regards the indic as addressed. He coolly explains jīta by its opposite, jītāvati. All our mss. have in d the absurd accent cākṛe (emended in the edition to cākṛe); SPP. reports the same only of two pada-mss.

2. The Asura-woman first made this remedy for leprous spot, this
effacer of leprous spot; it has made the leprous spot disappear, has made the skin uniform (sārīpā).

Ppp. has again (as in 23.4) anenaṭat in c; in d it reads saṇṭapam.

3. Uniform by name is thy mother; uniform by name is thy father; uniform-making art thou, O herb; [so] do thou make this uniform.

Found also, as noted above, in TB. (ii. 4.41), which has for c sarīpā 'sy osadhe. Ppp. reads throughout sarīpā. It inserts between this verse and the next: yat taniyajam yad agnijayam cilva kilāsa jajīte: tadd astu sukṛtas tavan yatas tva'pi mayāmasi.

4. The swarthy, uniform-making one [is] brought up off the earth; do thou accomplish this, we pray; make the forms right again.

All our mss. have at the beginning (āmā, and also very nearly all SPP's; but the latter very properly admits (vā- into his text, it being read by the comm. with a couple of mss. that follow him, and being found in Ppp. also. Ppp. once more has sarīpā; it corrupts b into pṛthivyābhyarhavaṃ, and gives sādaya at end of c. The phrase ilām ā śū is quoted in Prāti. iii. 4 and iv. 98, which prescribe the protraction and linguization, and words of the verse are repeatedly cited in the commentary to other rules.

25. Against fever (takmān).

[VRgVaṅgīras.-- yākamandhānyamāṇīcyatam. tādāgabham: 2. 3. vīnāśarhād; 4. puro maṃṣṭabbb.]

Found in Pāpp. i. Used by Kauç, in a remedial rite (26. 25) against fever, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned (26. 1, note) to the takmanācana gana.


1. As Agni, entering, burned the waters, where the maintainers of duty (dārma-) paid acts of homage, there they declare to be thy highest birth-place; then do thou, O fever (takmān), complaisant, avoid us.

The comm. explains pāda a in accordance with the ceremonial act founded on its mechanical interpretation: e [cf. RV. i. 163. 4 d.] shows that it is part of the heavenly waters that is intended. Sanvīdānā (occurring nowhere else) he renders "fully knowing thy cause, the fire (or Agni)"; the translation takes it as equivalent to the not uncommon sanvīdāna. Adahaut he quietly turns into a future: "shall burn thee, O fever!" Ppp. reads adahaut instead, and in c combines to tā "ūhā. [Cf. Grohmann's interpretation, l.c., 403. 404.]

2. If thou art flame (arvēs) or if heat (ovēs), or if thy birth-place seeks the shavings (?), hrūḍa by name art thou, O god of the yellow one; then do thou, O fever, complaisant, avoid us.

The pāda-reading gokalypate in b is assured by Prāti. iii. 52, but the meaning is extremely obscure. Ppp. has the better reading gokalypate 'among the shavings'; jauṭram rather requires a locative. The comm. guesses it as loc. of gokalypate, from gokalya explained as a, "heap of shavings," and root iṣ 'seek,' and so an epithet of fire;
BR. conjecture "following the shaving, i.e. glimmering." Ppp. reads in a dîunas for auceis. The name at the beginning of c is of quite uncertain form; the ms. readings are hrudu, hrudru, hrudu, hudu, rûdu, hrudhu, hrudu, rûdu [hrudhu]; SPP. adopts in his text the same form as we, and, it is to be hoped, on the authority of his oral reciters, which in such a case must be better than mss.; Ppp. has (in both verses) hudu, which is a word occurring also elsewhere, and meaning "ram"; the comm. reads rûdu, explaining it as "rohaka or puruṣa-carīre utpâdaka 'producing in the human body.'

[Henry, Journal Asiatique, 9. x. 513, suggests that the problematic word may be connected with the Assyrian huragas and the Hebrew harûc, and so go back to a proto-Semitic "harûdû, 'gold.'"] J. Halévy, however, I.e., 9. xi. 320 fl., suggests that it may be rather a Sanskritization of χωρίς, 'greenish-yellow,' and compares the relations of vâdhyâra. Prâkrit velurya (vēlūrya) ōbhoddav. Cf. further, Barth, Revue de l'histoire des religions, xxxix. 26.]

3. If heating (pokâ) or if scorching (abhîcokâ), or if thou art son of king Varuṇa, hrûdu by name etc. etc.

Ppp. has for b the more sensible version râdrasya prâyo yadi vâruno (va'rayo?') etc.

4. Homage to the cold fever, homage I pay to the fierce (rûrâ) heat (poets); to the one that befalls on every other day, on both days, to the third-day fever be homage.

Ppp. reads in b drârāya kriyā vayâni te, and in c abhayebhyâc ca hotas. The compound abhayadvâs is noticed in Prât. iv. 21. [As for rhythmical fevers — tertian, quartan, etc., see Grohmann, I.e., 387, 388.]

26. For protection from the wrath of the gods.

[Brähman—indrâbbahakudvâpyaṃ. pravatm.: 2. 34. vîmitriṣgabh: 4. pâdânyât (2. 4. vîlāvattir).]

Found in Pâpp. six, but vss. 3–4 elsewhere than 1–2. The hymn appears to be called (so schol. and the comm.) añvântâvâni 'thrusters away' in Kûq (14. 14), and quoted and used as such in 23. 22 and (with iv. 33) in 42. 22: it is further applied (with 27 and vi. 3. 76) at the beginning of the svâstâyana rites, on going to bed and getting up again (50. 4), and (with i. 13 and other hymns) in the rite of entrance on Vedic study (139. 8).

Translated: Weber, iv. 420; Griffith, i. 31.

1. Far be that from us — may [your] missile (hetâ) be, O gods; for the bolt (aigmân) which ye hurl.

The last pada is identical with KV. i. 172. 2 c; the other two padas (for which Ppp. has no variants) sound in part like a misunderstood echo of the KV. text: ahî sā tadh sudhunâvâ môruta vâjâtâ dhvâh. For c Ppp. has âre marâd (or marâd; for marâd?) acâstih. The comm. foolishly supplies an "O our enemies" in c; aghâ he explains as yantrâdivîvinirnuktâ pâsînaḥ. The Anukr. ignores the defectiveness of b.

2. Be yon Râtî ('liberality') a companion (sâkhi) for us; a companion [be] Indra, Bhaga, Savitar of wondrous favors.
Rāthi seems to be made a personification here, as in iii. 8. 2 and vii. 17-4 below; the comm. makes it equal to Mira or Sūrya. Pp. has a very different text: sakhe 'va no rāthi astu sakhe nādram sakha savitā; sakha bhūga satyaadharmā nu 'stu; which is better as regards both sense and meter. The trikāha of the Anukr. is probably a mis-reading for dviṣpāda; the mss. agree with it in using no avasāna-sign in the verse, and SPP, very properly follows them; the pāda-mss. mark a cesura after rātiḥ. The comm. makes citravādhās = bahuvadihāni dhanam yasya.

3. May ye, issue (uṇāt) of the height, sun-skinned Maruts, yield us breadthful protection.

The mss. all read at the end saprāths, and SPP. retains it in his text: the comm. has saprathas, in accordance with our emendation. [Cf. Lanman, Noun-Inflection, p. 360.]
The comm. further has yacchāta in c.

4. Do ye advance [us], be gracious; be thou gracious to our selves (tana), show kindness (māyas) to our offspring (lokā).

Pp. fills up the deficiency of a, reading sa mṛjatā ssud-hāta mṛdā no aghābhyaḥ stokār tarev dā (perhaps defective at the end). The mss., supported by the Anukr., make no division of the verse before māyas, and SPP. follows them; the meter, however, is plainly gāyatrī. The name given by the Anukr. is not used by it elsewhere; it doubtless signifies, as in the VS. Anukr., 7 + 7 + 7 = 21 syllables, the resolution of the name being refused in b and e.

27. Against various evils.

[Atharvāṇ (svastiyānamānaḥ).] — cāndramasmam uroc 'udriṣṭīdaraśtaṃ. āmuṇgubham: 
1. pathyāpākṣita.]

Found in Pāipp. xix. For the use of the hymn with its predecessor by Kauç., see under 26; it is also reckoned to the svastiyāna gāṇa (25. 36, note) and vs. 4 appears by itself near the beginning of the svastiyāna ceremonies, in the same rite as hymn 26 and 27.

Translated: Weber, iv. 421; Ludwig, p. 517; Griffith. i. 32. — Griffith says the sloughs are to make the travellers invisible to highway robbers, and cites an old English analogue.

1. Yonder on the further shore are she-adders, thrice seven, out of their sloughs (jārāyaṇa); with the sloughs of them do we wrap up (āpi ụyā) the (two) eyes of the malignant waylayer.

Jārāyaṇa in the sense 'cast-off skin of a snake' appears to be quottable only here; the comm. regards the word as so applied by a figure: jārāyacat caityāva caugakās tu-avah. Pp. reads inās āre in a, and jārāyāyaḥ in b; the comm. has instead niyāva iva, explaining as jārāvahita deva iva.

2. Let the cutting one (kṛit) go asunder, she who bears as it were a club (piṇāka); asunder [go] the mind of her that returns to life (punar-bhīti); unsuccessful [are] the malignant ones.

Pp. has no variants to cast light on this very obscure verse: it adds at the end ćhe 'laus paripanthino ćhe ghiyur arṣatu. The comm. reads punarbhāva in c; he
supplies "the army (ṣenā) of our enemies" as the missing noun in the verse, and explains the epithet as "reassembling after dispersal." He paraphrases krutaḥ with chindati. [SPP's pada-reading is punahbhīvāh, against Index Verborum, p. 18, (corrected p. 383), and against Skt. Gr. § 352 a, which should be corrected by p. 411 of Lamman's Noun-Infection.]

3. The many have not been able together; the few have not ventured on [it]; like the sprouts (? adga) of a bamboo (veṇū) round about, unsuccessful [are] the malignant ones.

The first half-verse in Ppp. is defaced, but apparently its text agreed with ours, except that at the end stands abhi dṛṣṭuvam. As the second half is wanting, these two pādās probably form one verse with the two reported above, under vs. 2. The comm. reads dṛṣṭuv at end of b, and has udga īva puritas in c, explaining udga etymologically as = cākhā. The comment to Prāt. iii. 13 quotes dṛṣṭuv, and that to ii. 38 gives adgaś among its examples; neither adga nor udga appears to be quotable from elsewhere.

4. Go forward, ye (two) feet; kick (spūr) forward; carry to the houses of the bestower (pr); let Indraṇī go first, unscathed, unrobbed, in front.

Ppp. has grham and vahantu (yet pādu) in b, and, for d, jihievā máktvā pāthā. The comm. reads ajitā in d; he ingeniously quotes from TS. (ii. 2. 81) "Indraṇī is deity of the army" in explanation of her introduction here. [Cf. Bergaigne, Religion Védique, iii. 135 n.]

28. Against sorcerers and witches.

[Cātanā — svadāyuvam. ānugābham : 3. vīrīṭpadhīvyathāti : 4. padhīvyākṛtī.]

The hymn is not found in Pāipp. Though not mentioned as one of the cātanāni by the text of Kāṇḍa, it is added to them by the schol. (8, 25, note). It is once used by itself in a witchcraft ceremony (ābbhivārika) for the relief of one frightened, accompanying the tying on of an amulet (26, 26).

Translated: Weber, iv. 423; Griffith, i. 33.

1. Hither hath come forth god Agni, demon-slayer, disease-expeller, burning away deceivers, sorcerers, kimīdīnis.

In our text, uṣā is a misprint for uṣa (an accent-sign slipped out of place to the left). The comment on Prat. iv. 3 quotes the first three words as exemplifying the disconnection of prefixes from a verb.

2. Burn against the sorcerers, against the kimīdīnis, O god; burn up the sorceresses that meet thee, O black-tracked one.

In c the comm., with two or three of SPP's authorities that follow him, reads kṛṣṇavartmane (treated it as a vocative).

3. She that hath cursed with cursing, that hath taken malignity as her root (? mātra), that hath seized on [our] young to take its sap — let her eat [her own] offspring.
**TRANSLATION AND NOTES. BOOK I.**

29. For a chief's success: with an amulet.

[Viṣṇīkha. = pārśva. abhīvartanāmaṁśākam. anusāhāham.]

*Found (except vs. 4) in Pāpp. i., and (with the same exception, in RV., chiefly x. 174 1): namely, AV. verses 1, 2, 3, 6 correspond respectively with RV. verses 1, 2, 3, 5. See Oldenberg, *Die Hymnen des RV.*, i. 243. Kāṇḍ. uses the hymn in the ceremony of restoration of a king, with preparing and binding on an amulet made of the rim of a chariot-wheel (16. 29: the comm. says, vss. 1-4): the last two verses are specifically prescribed for the binding on. The comm. quotes the hymn as employed by the Nāyakaṭra Kālpa (19) in a māhāgantti called māhendri.

Translated: Weber, iv. 423; Griffith, i. 33.

1. With an over-rolling amulet (maṇī), wherewith Indra increased—therewith, O Brahmanaspati, make us increase unto royalty (rāṣṭṝā).

Abhi, literally 'on to,' so as to overwhelm. Our version spoils the consistency of the verse by reading vāyṛyāde and vartayāna in b and d for RV. (x. 174. 1) vāyṛye and vartayā, which Pāpp. also gives (Pāpp. vartayaḥ). Pāpp. further has imaṁ for aśīmin in c. RV. reads hāvṛṛa for maṇīnā in a. The long i of abhīvartī (p. abhiev.) is noted by Prāti. iii. 12.

2. Rolling over our rivals, over them that are niggards to us, do thou trample on him who fights—on whoever abuses (duraṣṣ-) us.

RV. (x. 174. 2) has in d irasyīti: Pāpp., by a not infrequent blunder, reads durasṛṣṭa. Pāda a lacks a syllable, unless we resolve -patnāṁ into three syllables.

3. Thee hath god Savitar, hath Soma made to increase, thee have all existences (bhūtā) [made to increase], that thou mayest be over-rolling.

The connection is again spoiled in our text by the substitution of aviryaḥhat in b for svarcīrtat (which is read by RV. x. 174. 3): with the former it is impossible to render the prefix abhi. This time Pāpp. gives abhībhṛṣṭat instead, doubtless a mere corruption.

4. The over-rolling, overcoming, rival-destroying amulet be bound upon me unto royalty, unto the perishing (parābhīḥ) of rivals.

The verse is wanting in both RV. and Pāpp. Its excision, with the following verse
(which, however, Ppp. has), would leave the hymn of normal length, and composed of four out of the five verses of RV. x. 174 [of the fourth of which the excision is called for].

5. Up hath gone yon sun, up this spell (vācās) of mine, that I may be slayer of foes, without rivals, rival-slayer.

RV. x. 159. 1 a, b is to be compared (b reading ād ayām māmadḥ bhūgah); Ppp. appears to mix the versions of b, giving, ungrammatically, ayām with vācās. [Cf. also MP. i. 16. 1.]

6. A rival-destroying bull, conquering royalty, overpowering — that I may bear rule over these heroes and the people (jēna).

RV. (i. 174. 5) has instead of a our 5 d (found also as x. 6. 30 c, and xix. 46. 7 b); in c it reads bhūtānām. [Cf. MP. i. 16. 5.]

30. For protection: to all the gods.

[Atkaram (Ayuktaḥ).—vāgīvādāvan. trāṅgubhandham: 3. otkaragargha vārādīgati.]

Found in Pāipp. i., but damaged and only in part legible. The hymn belongs, according to the comm., to the ṅuṣya ("for length of life") āṣaṇa, although not found among those mentioned (Kāṇḍ. 54. 11, note) as composing that āṣaṇa; it is used in ceremonies for long life by 52. 18 and 59. 1; also, with i. 9 and other hymns, in the reception of a Vedic student (55. 17), and in dismissal from Vedic study (139. 15). And vss. 3, 4 appear in Vāt. (4. 4. 15) in connection with different parts of the parvan sacrifices. The comm. further quotes it from Nāṣa. Kalpa 17 and 18 in two māhāyānti rites, styled aivāvatī and vātāvāderī, and from Pāriṣṭā 5. 4, in the puspabhisika ceremony.

Translated: Weber, iv. 424; Ludwig, p. 430; Griinith, i. 34.

1. O all ye gods, ye Vasus, protect this man; likewise ye Ādityas, watch ye over him; him let not one related (sāṁbhī) nor one unrelated — him let not any deadly weapon of men (pātrnṛṣya) reach.

Ppp. has in b the false form jāgrata. The comm. paraphrases -sābhi in c by garbhaçaṣaya. [For the syntax, cf. Caland, KZ. xxxiv. 456.]

2. Whoso of you, O gods, are fathers and who sons, do ye, accordant (sācetas), hear this utterance of mine; to you all I commit this man; happily unto old age shall ye carry him.

Ppp. has at the end nayaṭha. The comm. reads in b utīham.

3. Ye, O gods, that are in the heaven, that are on earth, that are in the atmosphere, in the herbs, in the cattle, within the waters — do ye make old age the length of life for this man; let him avoid the hundred other deaths.

The intrusion of paçugu and apsi in b spoils the meter [or we may read ye'ntūbhīyā ṃyaḥkāṣa: apsi autāh]: Ppp., omitting paçugu and autāh, makes it good. The Aukr. requires us to scan the pada as of 14 syllables. Prāt. ii. 101 notes the lingualization in forms of as after divī, and the comment cites this passage (a) as example. The comm. has in d versaktu, and renders it as causative. [As to 101 deaths, see Zimmer, p. 465.]
4. Whose are the fore-offerings and whose the after-offerings; the gods that share the oblation and that eat what is not made oblation of; you among whom the five directions are shared out—you do I make sitters at the session (sattra)- of this man.

Ppp. reads in d 4än no *smaį satrasadhaț k-. The comm. explains akhâdaț as he['hara']nâdîc-tvās; in sattra he sees nothing more than simple sadana. Both editions read satra, in accordance with universal manuscript usage.

31. To the divine guardians of the quarters.

[Brahman. — açāpâlyam, vâsâpâlyam. ânnaabhâh: 3. vâlpiriśâb: 4. prâmîjîpriśâb:]

Found in Fibpp. i. The hymn is called in Kauç. (38. 11) açâpâlyam, and is also reckoned by the schol. (8. 23, note) to the vâsâpâlyâni or vâstu gâna. It is used with xii. r in the ceremony (38. 16) for establishing a house, and again, except vs. 3, as drâhâyanâi “establishers” in a like rite (38. 11); it appears in one of the satrâ sacrificies (94. 1) with an offering of four dishes (cuṭnuçrâmaṇa), and in the portent ceremony (127. 6) against obscuration of the “Seven Sages” (the Dipper, or Charles’s Wain) by a comet. Verse 2 (32. 27, note; but the comm. says instead vs. 1, quoting its pratika) is reckoned among the aâkâlaing&s, and applied in rites for healing, security, long life, etc.; and vs. 4 (50. 11) in one for good fortune in the night. In Vâit. (36. 20) the hymn (as açâpâlya) accompanies in the açra-muðâha the turning loose of the sacrificial horse. And the comm. quotes it as used in Nakê. Kalpa 14 in the aâlîkuta mahuçânti.

Translated: Weber, iv. 425; Ludwig, p. 372; Gritth, i. 35.

1. To the four immortal region-guardians of the regions (açâ), to the overseers of existence (bhûtâ), would we now pay worship (vîdh) with oblation.

The verse occurs also in TB. (ii. 5. 3:) and AÇS. (ii. 10. 18): in the latter, without variants; TB inserts tvâ after açânâm in a. The comm. paraphrases açâs by prâj-âdîdiçus, which is plainly its meaning here.

2. Ye, O gods, who are the four region-guardians of the regions—do ye release us from the fetters (paçna) of perdition (uîrîti), from every distress (aûhas).

The comm. reads sthana for sthâna in b. The Anuk. does not note b as metrically deficient, doubtless making the harsh resolution ca tvâ- 나오.

3. Unnamed I sacrifice to thee with oblation; unmaimed I make oblation to thee with ghee; the god that is fourth region-guardian of the regions, he shall bring hither to us welfare (sabhûti).

At the beginning, ãfrâmaç is read by half the mss. (including our E. I. O. Op. K. Kp.) and by the comm.; SPP. gives dar- in his text, as we in ours. Aîhunâs in b in our edition is an error for âdînas. Ppp. has for a, b âcrons tea kâśïâ viûhama uâkâ- vâmte te gîty; the comm. also reads ãcrons. Ppp. gives tvâyas in c: the word perhaps means simply “any” one of the four.” The Anuk. appears not to sanction the resolutions to in-â which would fill out a and b. The pada-mss mark the division between c and d after devas, as the sense, but not the meter, demands.

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4. Well-being (svasti) be to our mother and father, well-being to kin,
to creatures (jagat), to men (præsa); all welfare [and] beneficence,
(? suvidhã) be ours; long may we see the sun.

For jagat in b lpp. has uta, with manifest advantage to both meter and sense.
and it reads præsaabhuta (with our H.s.m.), and in d dêvaca. Many of the satihis
mss. (including our H. K.) give no after pitre in a. The comm. gives three different interpretations (taking it always, however, from vay and not from dha) for the ambiguous suvidhãtra. The Anukr. appears to read no'stu in c, and jêg and shrim in d
[rather, jêg and shhram, so as to make 11 + 11 : 11 + 8?]. [As to jagat, see Zimmer, p. 150.]

32. Cosmogonic.

[Brahman... dpavâpythiastra. ãnugabham: 2. bakumattã]

Found in Pâpp. i., next after our hymn 31. Used by Kâṇç, in a woman's rite
(34. 1), against barrenness, and again (59. 3) in a ceremony for prosperity, to heaven
and earth; and the first verse (so the comm.) further (6. 17), as alternate to x. 5. 22.
with conducting water into the joined hands of the sacrificer's wife, in the purân sacrifícies.

Translated: Weber, iv. 426: Ludwig, p. 533: Griffith, i. 36.

1. Now, ye people, take knowledge; he will speak a great mystery
(? brâhman); that is not on earth nor in the sky whereby the plants
breathe.

With a, b is to be compared the very similar line xx. 127. 1 a, b: ihitê jama upsâ
grata nêrdhãsaî stavaîyate: which makes it probable that the ungrammatical viditha
means vidhata or vedhaka (accent is unaccented), and suggests also vidhaya, passive the
former seems confounded with the noun viditha, of which vidithê, or, as lpp.
reads, vidhêham, would make fairly good sense: 'will now be spoken at (or to) the council.' lpp. reads yatas for yona in d. [For pränîtû, see Prat. iv. 57.]

2. In the atmosphere is the station of them, as of those sitting
wearied; the station of this that exists (bhûtê): that the pious know—
or they do not.

'T of them' (âsûm, fem.) in a the comm. explains to mean 'of the plants,' and then
alternatively, 'of the waters;' doubtless the latter is correct, the waters being that
whereby the plants live' (1 d). lpp. reads in a anâriksâm, which means virtually
the same as our text: the reservoir of the waters is the atmosphere or is in it (not in heaven nor earth, 1 c). The analogy of vii. 95. 2 suggests givâm as wanting at the
beginning of b: the waters are ordinarily as quiet as cows that lie resting: a comparison from the usual Vedic source. Weber suggested that sthána he read tvacæ and this R. favors. The Anukr. ignores the deficiency in the pada. For d, lpp. has vidos
krd bhêstasyaunãôh.

3. What the (two) quaking firmaments (vidasî) — and the earth—
fashioned out, that at present is always wet, like the streams of the ocean.

In b the translation implies emendation to ataksatâm, as favored by the lpp. reading nara-aksatâm; there remains the anomaly of letting the verb agree with vidos
4. The one hath covered all; this rests upon the other; both to the heaven and to the all-possessing earth have I paid homage.

The first pāda is translated according to the Ppp. version: viçavam anyā 'bhī caturā; which is quite satisfactory; Weber had suggested abhī 'vā'nt. The pada-reading is abhīvāra, and the word is quoted under Prāt. iii. 12 as an example of a compound showing protraction of the final vowel of the first member. Th. (vi. 7, 10) and Āp. (ix. 14.2) have the verse, and both have anyā 'bhīvāryāt. The comm. gives abhīvāras, and explains it in three ways, as abhīto varāyāḥ chādanām, as abhīyāt, and as abhītaḥ sambhajanayuktam. For b. Ppp. has viçavam anyāgam abhī 'jatam. For viçavēdhaše in c (Ppp. viçavēdhaṣe; Th. Āp. viçavēdhaṣe) the comm. also gives two interpretations, from viçal acquire' and from viçal know.'

33. To the waters: for blessings.
[Chāṭhī. — caṇḍramayam āpyam uṣ. traiyākham.]

Found in Ppp. i., and also in Ts. (v. 6.1), MS. (ii. 13.1), and the Mantrāpakāha (1.2.2.5) (Winternitz in Denksch. d. Wiener Akad. xl. 41). [See also MGS. i. 2.11 and p. 158.] Reckoned by Kāṇe, to the āpyaṁ saktāṁ hymns of the waters' (121.1. and 7.14, note), also to both the caṇḍi gases (9.1.4); appears further, with several other hymns, in a rite for good-fortune (41.14); and in the godāna ceremony to accompany bathing after the shaving (54.5), also in the foot-washing of a guest (93.9), against the portent of the appearance of water in a waterless place (121.1), and against that of the causeless breaking of water-jars etc. (136.8). And the comm. quotes it as employed by Pariśīṭa v. 3 in the paśūkhiśa rite.


1. Of golden color, clean (puici), purifying, in whom [was] born Savitar, in whom Agni; who, of beauteous color, assumed Agni as embryo -- let those waters be weak, pleasant to us.

[In c, for daddhīri; better, conceivably?] Ts. and MS. read in b jātiḥ kāyōpa vās tuvaḥ; and Ppp. agrees with them: MP. has āgniḥ instead of tuvaḥ. In c TS. MS. give vitrapas for savarājas; and TS. omits vās, and hence has daddhīri (unaccented); MS. puts vās after āgniḥ. MP. offers t for nas in d. [As to salvation: kāyōpa, cf. Bloomfield, AJP. xvii. 403.]

2. In the midst of whom goes king Varuṇa, looking down at the truth-and-falschool of men; who, of beauteous color, etc. etc. etc.

The first half-verse is found also in RV. (vii. 40) 3 a, b, without difference of reading: MP. agrees through the whole verse [except in d, he for nas]: TS. MS. have a wholly different c. The comment to Prāt. ii. 11 gives avapacrya jānam as example of the general requirement that final n be assimilated to a following initial palatal, and half or more of our mss. so read; but SPP., as elsewhere, gives "m j." [cf. note to i. 19.4].
3. They of whom the gods in heaven make [their] draught (bhaksya); they that come to be abundantly in the atmosphere; who, of beauteous color, etc. etc.

Again TS. MS. have a different c (yathā prthivīm pūrṇo 'namati (akrāh). Our c. has at end of c vrūpaḥ (as TS. MS. in i e). MP. substitutes aśvinīs for bhavani in h. The comm. renders bhaksya by upabhogam.

4. With propitious eye behold me, O waters; with propitious body touch my skin; they that are ghee-dripping, clean, purifying — let those waters be weal, pleasant to us.

The first half-verse appears again below as xvi. 1. 12. It alone is found in TS. and MS.; but our c is RV. vii. 49. 3 c, and the two other texts have it after our 2 a, b [all reading madhu- for gṛṣṭa-]. MP. reads cīvona tvā cākṣaṇa pāyanto āpah, and in b sṛṣṭanta and te. AB. (viii. 6. 16) quotes the whole verse in its TS. and MS. version. Our Bp. K. read cīvatas in c; Ppp. has ceteatas. The Anukr. ignores the redundancy of one syllable (or more) in h.

34. A love-spell: with a sweet herb.

[Atharvā.- pākaracat. madhukamadhatunād. tāmopayam. avagabhām.]

Verses 1, 2, 5 are found in Pāipp. ii., vs. 3 in vi., and vs. 4 in part in viii. It is used by Kāṇḍa, in a ceremony for superiority in disputation (38. 17): the ambitions disputant is to come into the assembly from the north-east, chewing the sweet plant: again, twice in the nuptial ceremonies, once with tying a maduguha amulet on the finger (76. 8), and once (79. 16) on crushing the amulet at the consummation of the marriage. The comm. further declares it used at the disputation in the aṣvamedha sacrifice: but he quotes no authority for it. All these applications are evidently imposed upon the hymn, not contained in it.


1. This plant is honey-(madhu-)born; with honey we dig thee; forth from honey art thou engendered; [so] do thou make us possessed of honey.

The comm. calls the plant madhuka, and uses that form of the name also in the quotations from Kāṇḍa. (instead of maduguha, madhugha, etc.; the mss. vary greatly in their readings).

2. At the tip of my tongue honey, at the root of my tongue honeyedness; mayest thou be altogether in my power (krātha), mayest thou come unto my intent (citā). The second half-verse agrees nearly with that of iii. 25. 5 and vi. 9. 2, in both of which the yathā, here unexpressed, helps the construction (though the accent of yathā does not absolutely need it, being capable of being viewed as antithetical). Ppp. has for a jīvādyā yge me madhu, and for c, d yathā maṁ kāmīnaḥ aso (our 5 c) yaim evād maṁ annayaṁ. The comm. explains madhukālam by madhuravasahahūkāh jāyah- dhulakasyaṣṭiṣaḥ paim yathā; he understands the plant to be addressed in c, d — which is plainly wrong.

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3. Honeyed (madhumam) [is] my in-stepping, honeyed my forth-going; with my voice I speak what is honeyed; may I be of honey-aspect.

Vadāni might be a better reading in c. The first half-verse resembles RV. x. 24. 6a. b (m. m. parāyanam madhumat pīnār āyanam). Ppp. has for second half-verse vācā madhumad ubhāyaṁ aksō me madhuraṁdiśrī. The comm. takes madhu and sahahāras in d as two independent words.

4. Than honey am I sweeter (madhū), than the honey-plant more honeyed; of me verily shalt thou be fond (? ran), as of a honeyed branch.

The majority of our mss. (not Bp. I. E. D.) read here madhūghat in b, as do also the Prāt. mss. in both places (ii. 5 c; iv. 16 c) where the verse is quoted; but at vi. 102. 3 all read -du-; SPP. reads -du- (as does our text), and makes no report of disorder among his authorities; the comm. has -du-, and derives the word from madhūdughat. All the mss., and both texts, give the unmotivated accent sūmak in c; the comm. explains the word by sambhajes. He again regards the plant as addressed in the second half-verse. Ppp. (in viii.) has a and b, with [aham for asmi] and madhumat for madhūghat.

5. About thee with an encompassing (paritutnā) sugar-cane have I gone, in order to absence of mutual hatred; that thou mayest be one loving me, that thou mayest be one not going away from me.

The second half-verse is found repeatedly later, as ii. 30. 1 d. e and vi. 8. 1-3 d. e. The pada-reading in d is apogā, and the word is quoted under Prāt. iii. 34 as one of the cases of irregular hiatus to which the rule refers. Disregarding this, SPP. alters the pada-text to apogā, against all our pada-mss. and most of his, for no better reason than that the comm. seems to read so. Our Bp. (both copies) accents here apogā, as also at vi. 8. 1, 3, but not at ii. 30. 1. The comm. allows this time that the address is to a woman. [Ppp. has for b-d yaksanākīm avādūva yathā na vidvāvadāmm na vibhāva kabā cama. As for the rite, cf. Pāraskara's Ghyā-sūtra, iii. 7., and Stenzler's note.]

35. For long life etc.: with a gold amulet.

[Atharvan.—Kārnāyam; ānārāgam uta vīśvadīvan. jayatam; 4. anuśāvaggha 4p. trīcchha.]

Not found in Pāipp. [Of vss. 1 and 2, Schroeder gives the Kaṭha version, with variants, Tūbinger Katha-hss., p. 36.] Used by Kauç., with i. 9 and v. 28, in two ceremonies for fortune and for power (i. 19: 52. 20); and the comm. considers it involved also at 57. 31, in the upāsanāya. The comm. further quotes it from the adityā madhurī in Naks. Kaḷpa 19; also from Pārīṣṭha 4. 11 and 15. 1.


1. 'What gold the descendants of Daksya, well-willing, bound on for Čatānīka, that I bind for thee, in order to life (āyus), splendor, strength, to length of life for a hundred autumns.'

It would rectify the meter and improve the sense (considering that dirghāyutvad follows) to omit āyus in c; the Anukṛ. notes the redundancy of the pada (14 syllables). VS. (xxxiv. 32) has the first half-verse, with a different second half; and so has a RV.
khila to RV. x. 128 (9, Aufrecht, p. 685). The Kāṇḍ. speaks of yugmakṛṣṇala as the amulet; probably a pair of beads of gold like kṛṣṇa Berries. The comm. quotes AB. vii. 21. 5 for Cātānikā.

2. Not demons, not pīṇacās overcome him, for this is the first-born force of the gods; whoso bears the gold of the descendants of Dakṣa, he makes for himself long life among the living.

VS. (xxxiv. 51) has the verse, reading tād for cānd and tarantti for sahante in a, accenting bībhārti in c, and giving ḍvāla for jīvāla in d; and it repeats d with mānivāyam instead; and the RV. khila (8, as above) follows it very nearly (but tarantti in a, and dāṅgāyaḥ hār in c). The Anukr. ignores the metrical irregularities of a and b.

3. The waters' brilliancy, light, force, and strength, also the heroic powers (śāryā) of the forest trees, do we maintain in him, as in Indra's powers (indriyā); this gold shall he, being capable, bear.

The comm. explains dāṅgāyaḥ in d by vardhamāna. Omission of the superfluous indriyāyī in c would rectify the meter; the pāda-text marks the division wrongly before asmin instead of after it; [the Anukr. likewise reckons asmin to d and describes the pāda as one of 14 syllables!].

4. With seasons of summers (? sāmā), of months, we [fill] thee, with the milk of the year I fill [thee]; let Indra-and-Agni, let all the gods, approve thee, not bearing enmity.

Emendation to tvā 'ham at the end of a would rectify both meter and construction. Between c and d the pāda-text wrongly resolves tā'ham into tāḥ ām (as again at viii. 2. 51), and the pāda-mss. put the sign of pāda division before instead of after tc; apparently the Anukr. makes the true division [after tc, accentless]. The comm., too, understands tc. The combination bhīṣ tvā is quoted as an example under Prāt. ii. 84.

The concluding anuvādaka [6.] has again 7 hymns, with 31 verses; and the quoted Anukr. of the mss. says ekādasa ca 'thre pārā vaḥ.

Some of the mss. sum the whole book up correctly as 35 hymns, 153 verses.

Here ends also the second pṛṣṭhāhaka.
Book II.

[The second book is made up mostly of hymns of 5 verses each. It contains 22 such hymns, but also five hymns (namely, 3, 4, 14, 15, and 32) of 6 verses each, five hymns (namely, 5, 17, 27, 29, and 33) of 7 verses each, and four hymns (namely, 10, 12, 24, and 36) of 8 verses each. Compare page 1. The possibilities of critical reduction to the norm are well illustrated by hymns 10, 12, 14, 27; see, for example, the critical notes to ii. 10. 2.

The whole book has been translated by Weber in the Monatsberichte der Kön. Akad. der Wiss. zu Berlin, June, 1870, pages 462-524. This translation was reprinted, with only slight changes, in Indische Studien, vol. xiii. (1873), pages 129-216. The following references to Weber have to do with the reprint.]

1. Mystic.

[Vena.—brāhmaṇamaddhāravam. tvātpratītham: 3 jñātām.]

Found in Pāipp. ii., and parts of it in other texts, as pointed out under the several verses. [Von Schroeder gives what may be called a Katha-recension of nearly all of it in his Tābinger Katha-hve., pp. 88, 89.Used by Kaû. (37. 3) in addressing various articles out of whose behavior afterward signs of success or the contrary, and the like onacular responses, are to be drawn (the comm. gives them in a more expanded detail). And Vāt. (29. 14) applies vs. 3 in the utpavasatha rite of the agnicayana.

Translated: Weber, xiii. 129; Ludwig, p. 393; Scherman, Philosophische Hymnen, p. 82; Deussen, Geschichte, i. 253: Griffith, i. 41.

1. Vena (the longing one?) saw that which is highest in secret, where everything becomes of one form; this the spotted one (piṣuṇi) milked [when] born; the heaven-(strain-)knowing troops (vnī) have shouted at it.

A bit of labored obscurity, like the verses that follow: books iv. and v. begin similarly; no attempt will be made here to solve the riddles. The comm. explains at great length (nine 4to pages), but evidently without any traditional or other understanding; be guesses and etymologizes this way and that, giving in part wholly discordant alternative interpretations. In this verse he first takes vena as -ādiya: and then, after a complete exposition on this basis, he says: yadāt; venaḥ parjñānāṁ madhyamasthāno devah, and gives another; piṣuṇi to him is “the common name of sky and sun.”

The translation given implies emendation in c of jāyanaṁ to -nya, but the epithet might belong to vīrās (so Ludwig and the comm.), or be the second object of adukat (so Weber). The variants of the parallel versions of other texts make the impression (as often in other cases) of rather aimless stumbling over matters not understood.
2. May the Gandharva, knowing of the immortal, proclaim that highest abode that is in secret; three quarters (padā) of it [are] deposited in secret; whose knoweth them, he shall be the father's father.

Ppp. begins with pṛthāg (for pra tad), and for amṛtasya has -tām na, probably intending the amṛtān nā of VS. (xxxii. 9) and TA. (x. 1. 3-4: TA. reads also tām). In b, TA. gives nāma (for dhāma): and for paramām TA. has nīhitam, and VS. vṛddham, while VS. ends with gūhā sāt and TA. with gūhāsa. In c, Ppp. and TA. give padā, and Ppp. nīhatā; and TA. this time with the concurrence of Ppp. ends the padā again with gūhāsa. In d, TA. has tīd for tādi, and savitūs for sā pītūs, while Ppp. gives vas for yac at the beginning. Prat. ii. 73 prescribes the combination pitaś p- (in d), and both editions read it, though nearly all our sanhitā-mss., and part of SPī’s, read -tī ṣ p- instead. To make a good trīṣṭūbha padā, we must resolve pīḍ at the beginning. [Hilkebrant, Vé. Mythol. i. 433, discusses the verse.]

3. He, of us the father, the generator, and he the connection (bhandha), knoweth the abodes, the beings all; who of the gods is the sole nomenclator, of him all beings come to inquire.

Here, as usual elsewhere [cf. BK. iv. 1688, citations from TB., TS., AB.]. prarcaś is of infinitival value. Ppp. begins quite differently: sa no handhār janita sa vīdhāte dhārmanai veda etc.; its c, d are our 5 c, d, with variants for which see under c. VS. (xxxii. 10) and TA. (x. 1. 4) have a verse made up like that of Ppp., differing from the latter in the first half only by having vīdhāte and dhāmanai. A corresponding verse in RV. (x. 82. 3) reads in a vidyā for sā and again for sā uttā, accents of converse veda in b, and has namadhās in c and anyā for sāvā in d: and with it agrees in all points VS. xvii. 27; while TS. (iv. 6. 2) and MS. (ii. 10. 3) also follow it closely in a, c, d (MS. vīdhāttā in a) but have a different b: yā mah sāt abhyā d sīj jātā. Ours O. has the RV. readings, veda in b and namadhās in c; and the latter is given by the comm. and by nearly half of SPī’s authorities; the latter’s text, however, agrees with ours. The verse is no jagati at all, but, if we make the frequent (RV.) combination sā ‘ti in c, a perfectly regular trīṣṭūbha.

4. About heaven-and-earth at once I went; I approached (upā-sthā) the first-born of righteousness (rīḍ), abiding in beings as speech in the speaker; eager (?) is he; is he not Agni (fire)?

Of this verse, only the first padā is found in VS. (xxxii. 12 a) and TA. (x. 1. 4). VS. reading stūḍa for āyam, and TA. at the end ajadi sādiyā. Ppp. has for first half pari vīrā bhruvanām āyam nācaṣte prathamājā tasya, and for d dhāṣṭreṇa neṣana tuṣān eṣaṁ. The accus. vādi in c suggests emendation to -ṣṭhām, in apposition with prathamājām; but then the comm. agrees with Ppp. in reading instead .
and emendation without any traceable sense to guide us is of no avail. The combination bhuwan[ç]had (p. n°sthā) is noted under Prât. ii. 94. In the pāda-text of b is noted from our mss. no other reading than nṣa: atiṣhe: but SPP. gives nṣa: anṣhe, and reports no various readings; as atiṣhe (without any accent) is an impossible form. [Skt. Gr. § 1083 a] this is perhaps simply a blunder in his text: the comm., with a minority of SPP’s mss., has anṣhe.

5. Around all beings I went, the web (tīrtha) of righteousness stretched out for beholding, where the gods, having attained immortality (amīta) bestirred themselves (? iraya-) upon the same place of union (yoni).

The proper rendering of d is especially doubtful, but dāhi, by its independent accent (which is established by Prât. iv. 5), is clearly only a strengthenet of the locative sense of yadhā. In b, perhaps better ‘to behold the web’ etc. (the comm. absurdly explains the particle kīna as sukhātmakam brahma). The second half-verse is, as noted above, found in VS, TA, and PpP, combined into one verse with our 3a, b: Ppp. has in it āsacānā samāne dhāmany addhi “rayanta; VS. reads tīt̄ye dhāman for our samāne yōma; TA. tīt̄ye dhāmany abhy ārayanta. Ppp. has as vs. 5 something quite different: for a, pari dāvocāpthivī sadā “yam” (exchanging 4 a and 5 a: see under 4) for b, our own b; for c, d deva devatām abhirakṣamanas samānani bandhunav api-reccad ekah. The first pāda requires the harsh resolution vēca to make it full [vit-vāni would be easier].

2. To Gandharvas and Apsarases.

[Māryāman.—gandharvāpsarasaḥpatyan. trāṣṭubham: r. vinājita; 4. 37. vināyama- yāvitya: 3. bhavapacchābā.]

Found in PIPP. i. (only in the nāgari copy). Called by Kāuç. (§ 24), with vi. 111 and viii. 6 (and the schol. add iv. 20: see ib., note), māryāmanā “mother-names” (perhaps from the alleged author): they are employed in a remedial rite (26. 29: “against seizure by Gandharvas, Apsarases, demons etc.” comm.), and several times (94. 15: 95. 4; 96. 4: 101. 3; 114. 3; 136. 9) in charms against various portents (ahbhikāti). And verse 1 is allowed by Vāt. (36. 28) to be used in the ācicaṇḍha sacrifice as alternative for one given in its text (27). Further, the comm. quotes the māryāman hymns from the Čanti Kalpa (16) as accompanying an offering in the sacrifice to the planets (guhaījāta); and from the Nākṣ. Kalpa (23) in the tri[e]bhubha mahaṅātī. Translated: Weber, xiii. 133; Griffith, i. 42: verses 3-5 also by Weber, ABH. Berl. Akad. 1858, p. 350 (= Omina und Portenta).—Cf. Hillebrandt, Veda. Mythol. i. 433.

1. The heavenly Gandharva, who is lord of being (bhūtvama), the only one to receive homage, to be praised (yād) among the clans (vīc) — thee being such I ban (yam) with incantation, O heavenly god; homage be to thee; in the heaven is thy station.

Ppp. reads in c deva dīva. The comm. understands yamini in c as “join” (yamini) [HR. vi. 138, “festhalten”]: RV. i. 24. 11 a, hit tva yami brāhmaṇā, suggests emendation. The combination yam p. in a is by Prât. ii. 70.

2. Touching the sky, worshipful, sun-skinned, deprecator of the seizure (bhīnas) of the gods—gracious shall be the Gandharva, who is lord of being, the only one to receive homage, very propitious.
Ppp. begins with śrīvaśva and inverts the order of c and d. The comm. explains śrīvaśva by śrīyamanavadarna, and haras by krodha. The Anukr. does not heed that c is a jagati pada.

3. He hath united himself (sam-ma) with those irreproachable ones (f.) ; in (āpi) among the Apsaras was the Gandharva; in the ocean is, they tell me, their seat, whence at once they both come and go.

Ppp. combines jagam "bhīḥ in a, and has in b asparābhīs tor-rāsa; its second half-verse reads thus: samudrā saṁ sudam abhā tatas sadvā upācaryanti. Weber takes saṁ jagac in a as 1st sing. The comm. gives two diverse explanations of the verse, the first taking the Gandharva as the sun and the Apsaras as his rays.

4. O cloudy one, gleamer (dīdyut), starry one—ye that accompany (sac) the Gandharva Viṣṇavasū, to you there, O divine ones, homage do I pay.

All those addressed are in the feminine gender, i.e. Apsaras. Ppp. has namātu for nama it in c. The Anukr. [if we assume that its name for the meter (as at i. 2. 3; iv. 16. 9) means 11 + 11 + 11 ] passes without notice the deficiency of two syllables in a.

5. They that are noisy, dusky, dice-loving, mind-confusing— to those Apsaras, that have the Gandharvas for spouses, have I paid homage.

Ppp. reads in a tīmis, and two of our mss. (P. M.) give the same. Ppp. has also aśīkāmās in b. Our W. I. combine -bhava akaram in d. The verse is not bhurījav in the Anukr. calls it), but a regular anūstabh. On account of the epithet "dice loving" in b, Weber calls the whole hymn "dürfelsegen" ('a blessing for dice').

3. For relief from flux: with a certain remedy.

[Aūgavas.— sadream. bhādi-parādhān-antarādāyam, anūtabh: 6. 37. svarādharā- jñanādāvyast.]

This hymn in Pāipp. also follows the one that precedes it here: but in Pāipp. vss. 3 and 6 are wanting, and 4 and 5 are made to change places; and vs. 1 is defaced. König employs it only once (25. 6), in a healing rite for various disorders and wounds (jita rātikāritiśatranudīvānēṣu, comm.), with i. 2.

Translated: Weber, xiii. 138; Ludwig, p. 507; Grill, 17. 79; Griffith, i. 43; Bloomfield, 9, 277.

1. What runs down yonder, aiding (?), off the mountain, that do I make for thee a remedy, that thou mayest be a good remedy.

At the end, āṣati would be a very acceptable emendation: that there may be. Avasakī (p. avatākām: quoted in the comment to Prāt. i. 103; ii. 38; iv. 25) is obscure, but is here translated as from the present participle of root av (like ejākā. v. 23. 7 [cf. abhināyakā, CB, vikṣiṇatā, VS.]): this the comm. favors (vyākaraṇa vākṣakām); Ppp. has in another passage twice avatākām (but evidently meant for avatākām: avatākām mama bhīṣajam avatākām parivācanam). In a, our P. M. read -dhiavasi.
TRANSLATION AND NOTES. BOOK II. -ii. 3

2. Now then, forsooth! how then, forsooth? what hundred remedies are thine, of them art thou the chief (uttamā), free from flux, free from disease (ārogaṇa).

In b, we are mine is an almost necessary emendation. Yet Pp. also has te: adaṅgaḥ gatam yad bhūṣaṇini te sahasrānām va ca yāni te; and, in d, arūhāpayam; cf. also vi. 44. 2. The obscure first pada is here translated as if uttered exclamationarily, perhaps accompanying some act or manipulation. Āśraṣṭha is rendered by the indefinite term flux, its specific meaning being uncertain; it is associated with āroga also in i. 2. 4; the comm. explains it as atisārātimitranādevaṇādi. [Cf. Zimmer, p. 392.]

3. The Asuras dig low down this great wound-healer; that is the remedy of flux; that has made the disease (rōga) disappear.

The pada-text in b is arun-prāṇam, and the word is quoted under Prāti. ii. 40 as an example of the assimilation of a final h to an initial sibilant: there can be no question, therefore, that the proper reading is arunśrāṇa or arunśrāṇa; yet the abbreviated equivalent (see my Skt. Gram. § 232 a) arunśrāṇa is found in nearly all the ms., both here and in vs. 5, and SPP. adopts it in his text. The comm. gives two discordant explanations of the words: vṛṇasya pōkasthānāh vṛṇamukham [place where it gets ripe or comes to a head?], and aruḥ vṛṣyaṭi pākvaṃ bhavati anena. At the end, the comm. has astgamat (as our text in 4 d).

4. The ants (upajīkā) bring up the remedy from out the ocean; that is the remedy of flux; that has quieted (gama) the disease.

The comm. explains upajīkās as valamkaniśpaśidikāa vamravya: Pp. has instead upaćiśās; elsewhere is found upadiśā (see Bloomfield in AJP. vii. 482 ff., where the word is ably discussed): [cf. also Pāli upaḍikā]. The Pp. form, upacicā, indicates a possible etymology, from upa + ci; Pp. says in book vi.: gaya bhūmā upacicā (ms. -kāl) ghami kṛyante "tumane: tasya te vi śradhāhavo viśadātrayam ud bhare. The earth which ants make their high nests of, and which contains their moisture, has always been used as having remedial properties. The ocean here (cf. udaka in vi. 100. 2), if not merely a big name for the reservoir of water beneath the surface, is a tank or pool. Pp. has an independent second half-verse: arunśrāṇam asy āhavāya rogasthānam asy āhavāyanām.

5. This is a great wound-healer, brought up from out the earth; that is the remedy of the flux; that has made the disease disappear.

Pp. reads arunśrāṇam (or -syā-) in a, and in b pṛthiyā "bhyy.

6. Weal be to us the waters, propitious the herbs; let Indra's thunderbolt smite away the demonics (rakṣīs); far away let the discharged arrows of the demonics fly.

In a all the mss. read apos, which SPP. rightly retains in his text: other examples of the use of this accusative form as nominative occur in the text (see the Index Verborum); the comm. has apas, as our edition by emendation. We may safely regard this unmetrical verse as a later addition to the hymn: so far as regards the number of syllables (12 + 14 = 38), it is correctly described by the Amāk., as the name mahābhṛhatī is elsewhere used in the latter, but apparently by no other similar treatise.
4. Against various evils: with a jaṅgīḍā amulet.

[Atharvan. — jaḍyam. candraśasam uṣa jaṅgīḍādevatākhaṃ. āṇuṣṭubham: 1. vīrya prosthirapānki.]

Found also (except vs. 6 and parts of 1 and 2) in Pāipp. ii. Accompanies in Kāṇḍa, (42. 23) the binding on of an amulet “as described in the text” (iti mantruktam), against various evils (the comm. says, “for thwarting witchcraft, for protecting one's self, for putting down hindrances”).

Translated: Weber, xiii. 140; Griffith, i. 45; Bloomfield, 37, 280; in part also by Grohmann, Ind. Stud. ix. 417-418. — As to the jaṅgīḍā, see Zimmer, p. 65; also Weber and Grohmann, ii. cc.

1. In order to length of life, to great joy, we, taking no harm, all the time capable (dakṣa), bear the jaṅgīḍā, the viṣkandha-spoiling amulet.

Ppp. has 1 a, b with 2 c, d as its first verse: very possibly the two half-verses between have fallen out in the ms.; it has in b r̥ṣyambha ṛṣyamāṇa (for rākṣa-) s-. The comm. has rakṣamaṇās also; it is the better reading. The comm. gives no further identification of jaṅgīḍā than that it is “a kind of tree” (adding vāraṇam prasiddhāh, ‘familiarly known at Benares’); he defines viṣkandha in the same manner as above, to i. 16. 3.

2. From jambhā, from viṣcārā, from viṣkandha, from scorching (abhipācam), let the jaṅgīḍā, the amulet of thousand-fold valiance (vīrya), protect us about on every side.

Jambhā is perhaps ‘convulsion,’ or lockjaw; at Ppp. xi. 2. 10 it is mentioned with kauṇgraha; below, at viii. 1. 16, it is called saṅkhāna ‘jaw-closing’; the comm. gives two discordant and worthlessly indefinite explanations. Viṣcārā should signify something crushing or tearing to pieces; Ppp. xi. 2. 3 names it with viṃbha; the comm. says varavīcārapi. Ppp. has of this verse (see under vs. 1) only the second half, and combines many sakṣaraśivāyop pari naṣ p.

3. This one overpowers the viṣkandha; this drives off the devourers; let this jaṅgīḍā, possessing all remedies, protect us from distress.

The first half-verse we had above as i. 16. 3 a, b, with idam for ayam. Ppp. begins this time also with idam, has sāte (māte?) for sahathe, and for b reads ayam rakaśa'rjya bādhate; it gives viṣkandham with our text.

4. With the amulet given by the gods, the kindly jaṅgīḍā, we overpower in the struggle (vīyātmi) the viṣkandha [and] all demons.

Ppp. reads for d dhaiyase sāmahe. The comm. explains vaiyāme first by santa-ranç, and then by santa-raṇapradaco.

5. Let both the hemp and the jaṅgīḍā defend me from the forest, the other from the juices (rāsa) of ploughing.

That is, from cultivated ground. The “hemp” is doubtless, as the comm. defines it, that of the string by which the amulet is bound on. Ppp. has at the beginning kuṇaṇa ca trā ja-; and its second half-verse is corrupted into aranyād abhy abhyāṣa kṣyād nyo reṣebhyāḥ.
6. Witchcraft-spoiling is this amulet, likewise niggard-spoiling; likewise shall the powerful jaṅgīdā prolong our life-times.

The absence of this verse in Pāp. indicates that the hymn originally consisted of five verses, in accordance with the norm of the book. The verse is very nearly xix. 34-4. Emendation to avatīdhāna (as in xix.) in b would rectify the meter; the Anukṛ. takes no notice of its irregularity. At the end, two of our mss. (E.I.) and three of SPP’s read tāryut. [For his sāhasrāṇa, see note to i. 10.4.]

5. Praise and prayer to Indra.

Verses 1, 3, and 4 are found in Pāp. ii., and 5-7 elsewhere in its text (xiii.). Verses 1-3 occur also in SV. (ii. 322-4) and ČC. (ix. 5, 2); and the first four verses form part of a longer hymn in AC. (vi. 3, 1). KB. (xvii. 3) quotes by way of pratika vs. 1 a, b (in their SV. and ČC. form), and speaks of the peculiar structure of the verses, as composed of twenty-five syllables, with nine syllables interpolated (three at the end of each of the first three five-syllabled pādas): cf. Roth, Uber d. AV., 1836, p. 11 ff., and Weber, notes to his translation. At TB. ii. 4, 32° may be found RV. x, 6, 1 treated in a somewhat similar way (four syllables prefixed to each jāgita-pāda): the first five verses of RV. x, 77 itself are another example; yet others are AV. vii. 17 (15). 12; v. 6, 4 a, c: RV. i. 70, 11 as it appears at AC. vi. 3, 1; cf. further RV. x. 11, 24, 25. I suspect that these interpolations were used as antiphonal responses.

The hymn is used once in Kā. (59, 5), among the kāmya rites, or those intended to secure the attainment of various desires: it is addressed to Indra, by one desiring strength (balaśākāra). In Vāt. (16, 11), it (not vs. 1 only, according to the comm.) accompanies an oblation to Soma in the agnisoma sacrifice, and again (25, 14) a soma-
śivākha. And the comm. quotes it from Nā. Kalpa 17 and 18, in a mahāśānti to Indra. None of these uses has about it anything special or characteristic.

Transl. : Weber, xiii. 143; Griffith, i. 46. — Verses 5-7 discussed, Lamman’s Reader, p. 390-1.

1. O Indra, enjoy thou — drive one; — come, O hero — with thy two bays; —drink of the pressed soma — intoxicated here — loving the sweet [draught], fair one, unto intoxication.

Ppp. omits the three interpolations (as Weber reports certain Sātra-works to assert of the Atharvan texts in general), and reads in a jāyasa yathā cāra pi ṛṇa sataḥ ca mādhava yakāna cārān mādāthah. The second interpolation in AC. is hari ibid., apparently to be read as hari ‘ha, for which then SV. and ČC. give the senseless ṣaḥiḥa. The third, in all the three other texts, is mātrī ni (‘like a wise one’): the translation above implies the heroic (or desperate) eulogium of mātrī ibid. to mātrī ini (to be read mātrī ‘ha): Weber conjectures mātrī ha. AC. and ČC. have the older mādāvas for mādhava. The comm. has no notion of the peculiar structure of these verses: as, indeed, he has no phraseology in his vocabulary to suit such a case: he explains mātrī first as mananīyāya, then as mādhāvinās: and yakāna as either tārpaṇa or śīyāmānas. The Anukṛ. implies that the second half-verse scans as 2 + 11 syllables, instead of 9 + 10.
2. O Indra, [thy] belly — like one to be praised — fill thou with the sweet [draught] — like the heavens — with this soma — like the sky (svār) — ; unto thee have gone the well-voiced intoxications.

The omission of this verse in Pp. is perhaps only an accidental one, due to the scribe. The first interpolation in the other texts is nāyayāṁ mā; to get a sense, Weber boldly emends to nāyayāṁ na ‘like [the hold] of a vessel’; the comm. explains by nātivas (asned “darātiṣya utkṣaḥ”), taking no heed of the accent — which, however, requires to be changed to nāyasya, whichever sense be given it; perhaps nādyāḥ mā ‘like streams’ would be most acceptable. In the third interpolation, SV. combines svār mā and AČS. ČCŚ. svār mā; and the mss. vary between the two; our edition reads the former, with the majority of our mss.; SPP. has the latter, with the majority of his: one or two of our mss. corrupt to svār mā'pa. The three other texts have at the end astha. The comm. takes dīvaṁ as gen., supplying amṛtena to govern it; and he takes svār as of locative value. The Anukr. scans the verse as 8 + 8 + 8 + 10 = 34 syllables.


The translation follows closely our text, though this, as the other versions show, is badly corrupted in a, b, even to the partial effacement of the first interpolation. The others read accordingly: Indras tvāntāya mitāvā yajñāna yasyaḥ yātīr na; our text may possibly be meant tathā tvāntāya as he did the Yatis.’ The comm. explains yātīr first as astaṇgha prajāḥ, then as pāṭivājakhā. Pp. agrees with the other texts, only omitting the interpolations: Indras tvāntā tvajñāna yasyaḥ; it then omits the third pada, and goes on thus: sasāha satmam manuṣya ca; cāpi māde somayā. All the AV. mss. read sasāha, unaccented, and SPP. admits this into his text; our edition makes the necessary emendation to sasāha[ in some copies (and so the Index Librorum) ; in others the accent-mark has slipped to the right ]: the other texts rectify the matter by reading sasāha (our O. agrees with them as regards the i;). Words of verses 2 and 3 are quoted in the Prāt. comment, but not in a way to cast any light upon the readings. [SPP., with most of his authorities and our Op., reads vāntām.] The metrical definition of the Anukr. is of course senseless; it apparently implies the division 9 + 7 + 8 + 10 = 34 syllables.

4. Let the pressed [somas] enter thee, O Indra; fill thy (two) paunches, help, O mighty one! for our prayer (dhīḥ) come to us; hear [my] call, enjoy my songs; hither, O Indra, with self-harnessed [steeds]; reward here unto great joy.

This verse is really, as AČŚ. plainly shows, made up of two like the preceding three, of five five-syllabled pādas each, but without interpolations. The first half-verse is vs. 5 in AČŚ., where it reads thus: a tvā vīcuṇta kavir na svāsā indra tvajñā nace prasvaka kūkā somā na vīḍdhī gura dhīyā hīnām. Of the two versions of the last pada, that of AČŚ. is doubtless the original, though ours (the pada has dhīyā d i ś c māḥ) is ingenious enough to give a fair sense; the reading vīḍddhi is authenticated by the Prāt. comment, which quotes it more than once (10 ii. 53; iv. 113–115). The translation implies the restoration of avīḍddhi, as the only true reading [namely, an aorist imperative from av -- see Skt. Gram., § 928]; the mss. all read viḍddhi, which SPP's
editions as well as ours properly emends to viṭḍhā. [My copy of the printed text reads viṭḍhā; but Whitney’s Index Verborum and his Roots, Verbal forms, etc., have viṭḍhā, under viṛ.] The comm. reads viṭḍhā, explaining it by vardhiṣa. The second half-verse is rather more altered in its AV version: in AQS. (as vs. 4.), with the interpolations, it runs thus: *viṭḍhā havam na indro na gīva jāvasa yajri na: indra sayug-phir didyuna na matsva madya maha rāṇava.* Ppp. has only this half-verse (without the interpolations), reading thus: *viṭṭi hava me kiśo jāvasa impraya sūbhiv matsa madaya maha rāṇava.* The Anukr. would doubtless have us divide 10 + 13: 10 + 13 = 40 syllables. [As to viṭḍhā, see notes to Prat. i. 94. Accent of matyev, Gram. § 625.]

We may conjecture that the hymn originally ended here, as one of five verses: the appended three verses that follow are of a wholly other character. AQS. adds one more verse, which is RV. i. 70. 11, with similar interpolations after each of its four five-syllabled pādas.

5. Now will I proclaim the heroisms of Indra, which first he of the thunderbolt (rajaṁ) did; he slew the dragon (āhi); he penetrated to the waters; he split forth the bellies (rakṣāya) of the mountains.

Verses 5-7 are RV. i. 32. 1-3: and found also in TB. (ii. 5. 4.†): vs. 5 and 6 further in MS. iv. 14. 13, and vs. 5 in SV. (i. 613): in these texts without any variant from the RV. reading; they all have in 5 a paṛ, and put varvini before it. Ppp. also offers no variants from our text. SPP. reads paṛ in a, with all the mss. [except our 0.], and our text should have done the same. The comm. renders āva in c by indravantaram, and tatarha by jikiṣa: also rakṣānās in d by madyas.

6. He slew the dragon that had resorted (ṛeti) to the mountain; Tvashṭar fashioned for him the whizzing (?), thunderbolt; like lowing kine, flowing (svānd), at once the waters went down to the ocean.

The text is precisely the same as in the other passages. The comm. explains svānd as suṣṭha prerāyya (from su + root r), and tatarha as tiksaya cacāra.

7. Acting like a bull, he chose the soma; he drank of the pressed [draught] in the trikadhukas; the bounteous one (maṅghava) took his missile thunderbolt; he slew that first-born of dragons.

RV. (and TB.) combines in a -po ṛgṛtu, and some of the mss. (including our 0.) do the same. The comm. understands the trikadhukas as the three abhīpava days. [For d, rather, ‘smote him, the first-born of dragons.’ The difference is, to be sure, only a rhetorical one.]

In the first annavaka, ending here, are included 5 hymns, of 20 verses: the old Anukr. says: pāncarcadye (i.e. ‘in the first division of the 5-verse book’) vīṃṣateḥ svāṅgaḥ naṃvi ṛddhavam.

6. Praise and prayer to Agni.

[Śūnaka (sambethāmoḥ).—āgniya. bāṇībham: 4. 47. dṛṣṭi paṅkṣi.
5. svāṃprasāndrāpaṅkṣi.]

Found in Pāipp. iii.; also in VS. (xxvii. 1, 2, 3, 5, 6). TS. (iv. 1, 7), and MS. (ii. 12, 5). Used by Kauṣ,- with vii. 82, in a kāmya rite for success (sampad, 59. 15): and also, in
the chapter of portents, alone, in one against bad years (sāmās). Vait. has it in the agnīcayana ceremony (28. 4.), at the beginning, and a little later (28. 10) vs. 3 alone, on depositing the lump of earth on a lotus-leaf. The comm. quotes it from the Nakṣ. Ki. (17 and 18), in a māhoḍānti called āgnīyā; and, from Pariṣṭa 7. 2, vs. 5 (with vii. 35), in a nightly rite. [Observe (note to vs. 3) that Ppp. agrees with the Yajus-texts and Kāuṇ. in associating our vii. 82 with this hymn.]

Translated: Weber, xiii. 146; Griffith, i. 48.

1. Let the summers (sāma), O Agni, the seasons, increase thee, the years, the seers, what things are true; shine thou with the heaven's bright space (rocanā); illuminate (ā-bhā) all the four directions.

TS. reads at the end prethvayās (for cetasvas). Ppp. has for b saṅvartsara paga-yā nu sakhyā, and in c gives dvumnena for dīvēma. The comm. glosses sāma s by saṅvartsaraś. [If the translation implies that rocanā is an instr. of accompaniment, it is less opposite than Mr. Whitney's earlier version, 'shine together with heavenly brightness'—which I take to be Agni's own (cf. RV. x. 4. 2). His brightness is all by day-time. The "together" were better left out.]

2. Both do thou become kindled, Agni, and do thou increase this man, and arise unto great good fortune; let not thine attendants (upasattār) be harmed, O Agni; be thy worshipers (brahmān) glorious, not others.

The other texts are in accordance in reading bodhaya (for vairdhaya) in a, and Ppp. nearly agrees with them, having prati bodhaye 'nam; for c the others give mā ca viṣāi upasattā te agne.

3. Thee, O Agni, do these Brahmans choose; be propitious to us, O Agni, in the [sacrificial] enclosure (? saṁcayana); rival-slayer, Agni, conqueror of hostile plotters, be thou; watch unremitting over thine own household.

MS. has the same text; the two others give a slightly different c: saṁapnabhā na abhimattīja ca. Ppp. has for b ēvo 'gna prabhyaḥ medhi, and for d sva kṣa dāhavy aprayuchan; it then inserts, before vs. 4, our vii. 82. 3.; and it is very noteworthy that the three Yajus-texts do the same. The comm. renders saṁcayane bhaṣa by vidyānusārī 'pi pramanasya saṁchadane vartasa 'hide any oversight of ours.' The Annkr. passes without notice the two jāgati-pādas in the verse.

4. Take hold of thine own dominion (ksattā), Agni; with [thy] friend, Agni, strive (yat) in friendly wise; [as one] of midmost station among [his] fellows (saṅjātā), [as one] to be severally invoked of kings, Agni, shine thou here.

VS. TS. read svadūs for svēna in a, and all the three parallel texts have mitradhrv (for ādha) in b, while Ppp. gives mitradheyam, and the comm. ādās. In c. VS. 'TS. fill out the meter by adding ēdhi after sītha; MS. has instead sīthya. Ppp. sīhēha masyā. Ppp. also has vacasva at end of b. The three other texts accent viharipās in d. The comm. joins vijāhānu to what precedes, and sagely points out that Brahmans are

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Agni's 'fellows' because, like him, born from the mouth of Brahman, and hence that sajita here means Brahmans. The metrical definition of the verse (11 + 11 : 8 + 11 = 41) is wholly artificial and bad.

5. Over enviers, over delinquents, over the thoughtless, over haters,—verily all difficult things, O Agni, do thou cross; then mayest thou give us wealth accompanied with heroes.

The translation implies emendation of the impossible nihas to nidan; the comm. shows his usual perverse ingenuity by giving two different etymologies of nihas, from ni + han and from ni + ha; neither of them is worse than the other. The three parallel texts all have nihas, Pp. nihas. Both editions read sridhas, but it is only a common error of the mss., putting r for ri; nearly half of SPP's mss. (though none of ours) have the true reading sridhas, which is that also of VS. and TS. (MS. sijthas). In c, all the pada-mss. present the absurd reading sivah; and nearly all the mss. have vara unaccented, in spite of hl, and both printed texts leave it so, although three of SPP's mss. have correctly tibra, as also MS.; VS. and TS. give sahasra for tara taram, and Pp. has cara taram. For a, b, Pp. has ati naho 'ti minitur aty aritur ati dēyak; for b, VS. TS. 'ty dēyitum āty arātim auge, and MS. 'ty dēyitum āty nymtin aau. The comm. explains sridhas by delaçaśaktin rogaḥ. In the metrical definition of the verse, āstāra must be a bad reading for āstāra.

7. Against curses and cursers: with a plant.

[Atharva.—bhāṣpijñāyanaṁpatidīsacchāyam. anuṇātham: 1. bhūvī; 7. virdā. uparigilīkhati:]

Not found in Pāipp. Used with other hymns (ii. 25; vi. 85, etc.) in a healing rite (Eauč. 26. 33–35) for various evils, and accompanying especially (ib. 35) the binding on of an amulet. And the comm. reports the hymn as employed by Nakṣ. Kalpa (17, 19) in a mahaçaṁti called bhāravat. Translated: Weber. xiii. 148; Ludwig. p. 308; Grill. 24, 81; Griffith. i. 49: Bloomfield. 91, 285.

1. Hated by mischief, god-born, the curse-effacing plant hath washed away from me all curses, as waters do filth.

Ap. (vi. 20. 2) has a verse much like this: atharvyaṁśi devajīta vidu cañthakajam-bhūtak: āpo malam ēca prā 'nijnam āsasat su cañthakā adhi. The comm. explains āsasat in c [discussed by Bloomfield, AJP. xii. 421] as vinohānti nivairayitī. The comm. states dārthā (panicum dactylon) to be the plant intended, and the Anukr. also says dārtham āśasat. In our edition read in d māchopi- (an accent-sign slipped out of place). The Anukr. refuses this time to sanction the not infrequent contraction malam 'nā in c.

2. Both the curse that is a rival's, and the curse that is a sister's, what a priest (? brahmān) from fury may curse—all that [be] underneath our feet.

Sāpyatī perhaps here 'of a fellow wife,' and jāmpāt perhaps 'of a near female relative': the comm. explains jāmi as 'sister, but connoting one's fellows (sahajīta)."
3. From the sky [is] the root stretched down, from off the earth stretched up; with this, thousand-jointed (-khyāda), do thou protect us about on all sides.

Compare xix. 32. 3, where darbha-grass is the plant similarly described and used.

4. Protect me about, my progeny, [and] what riches are ours; let not the niggard get the better (ṛt) of us; let not hostile plotters get the better of us.

Our text reads at the beginning pārī mām, with the majority of our mss. (only P., P.Kp. are noted as not doing so); but pārī mām, which SPP. gives, and which all his authorities, as reported by him, support, is doubtless better, and the translation follows it. Two of our mss. (H.K.), with one of SPP's, give arātīr no m-in c. The irregular meter of the verse (8 + 8: 7 + 10 = 33) is very ill described by the Anvār. [The avasāna of c is put after tārit; but the accent of tātigus marks that as the initial of d. RV. ix. 114. 4 suggests that our c is in disorder.]

5. Let the curse go to the curser; our [part] is along with him that is friendly (suhārd); of the eye-conjuror (-māntra), the unfriendly, we crush in the ribs (prṣṭi).

Nearly all our mss. (except P.M.K.), and part of SPP's, read in b sukāt; many also have in d pṛṣṭhā, but the distinction of ṛt and tṛt is not clearly made in any of the mss. The comm. takes ṭakus and maṇtrasya in c as two independent words. [See Griffith's note, and mine to xix. 45. 2.]

8. Against the disease kṣetriyā: with a plant.

[Bitraṇāśūras. -- vāmasyaṁ; yokṣpam. manulīcevatam. Śanugbham; 3. pāthayojñih; 4. viniy; 5. ucyātsthayojñih.]

Verse 1 occurs in Pāpp. 1. It is reckoned (Kvāc. 26. 1, note) to the takmanagacca, and is used in a healing ceremony (against kālīgatakṣhaṭhakṣayasyaḥ rakhi dāreṇiye comm.), accompanying various practices upon the diseased person, which are evidently rather adapted to the words of the text than represented by them (26. 41-27. 4), and according to the comm., are rather alternative than to be performed successively.

Translated: Weber, xiii. 149; Ludwig, p. 513; Griffith, i. 50; Bloomfield, 13. 306.

1. Arisen are the (two) blessed stars called the Unfasteners (viṣṭih); let them unfasten (viṇ-maṇa) of the kṣetriyā the lowest, the highest fetter.

The disease kṣetriyā (litly, 'of the field') is treated elsewhere, especially in ii. mentioned also in ii. 10: 14. 5; iv. 18. 7). The comm. defines it here as kṣetra pān kṣetra putraṇātivārīrācāte rikṣyāḥ (quoting for this interpretation Pā. v. 2: 4 kāyaṃkṣhādideviṣaṇgeṣaḥ pṛtmāṇātivārīcācāraḥ rājya-zvavobhya āgataḥ kṣayakṣhāya pānāde dīrgha — apparently an infectious disorder, of various forms, appearing in a whole family, or perhaps endemic. The name viṣṭānu 'the two unfasteners' is given later to the two stars in the sting of the Scorpion (λ and v Scorpionis; see Srīya-Siddhānta note to viii. 9), and there seems no good reason to doubt that they are the ones here intended; the selection of two so inconspicuous is not any more strange than the appeal to stars at all: the comm. identifies them with Mula, which is the asterism composed of the Scorpion's tail. The verse is nearly identical with iii. 7. 4, and its first half is vi
2. Let this night fade away (upa-vas); let the bewitchers (f., abhikyata) fade away; let the kṣetriya-efacing (ndaṇa) plant fade the kṣetriya away.

The night at time of dawn is meant, says the comm. (doubtless correctly). He gives two renderings of abhikyatraś: one, from root kṛ. abhita vagaṇtāni kuryaṇah, the other from kṛt 'cut,' kartanaṭāḥ piṣācaḥ. According to Kāṇḍ. the hymn accompanies a dousing with prepared water outside the house (?bāhīs); with this verse it is to be done at the end of the night.

3. With the straw of the brown, whitish-jointed barley for thee, with the sesame-stalk (?) piṇī or of sesame, let the kṣetriya-efacing etc. etc.

The comm. understands arjuna- in a as a tree so named: "with a splinter of it"; tilapiṇī is to him tilasaḥkaranāḥjari. With this verse "what is mentioned in the text" is directed by Kāṇḍ. (26.43) to be bound on, and also (so the comm. understands the connection) a clod of earth and stuff from an ant-hill etc.

4. Homage to thy ploughs (lāṅgala), homage to thy poles-and-yokes: let the kṣetriya-efacing etc. etc.

Comm. makes lāṅgala = svabhavantstra: "homage to the specified parts of the plough or to the divinities of them." With this verse, he says, the sick person is put underneath an ox-harnessed plough for his dousing (Kāṇḍ. "with his head under a plough-yoke"). Some allusion to the name of the disease as coming from "field" is perhaps intended. The Anukṛ. strangely forbids the resolution bḥi- as in a and b.

5. Homage to them of constantly falling eyes, homage to them of the same region (? saṁdegeyin), homage to the lord of the field: let the kṣetriya-efacing etc. etc.

With this verse, according to Kāṇḍ. (27.2-4) the patient is put in an empty house (gaṅgāli), and further in an old hole (jarañkhāta) that has housegrass (citihya) in it, and is there doused and mouth-rinsed. In accordance with this, the comm. declares saṁrisasaḥsālā to signify "empty houses," as having their round windows (gaṅgāla) and other openings in a state of dilapidation. He reads in b saṁdegebhyaṇ, making it mean "old holes" (jarañghata), because saṁdegeyante tvajyante tatgataṃdhādanaṃ —which is hardly intelligible; and both words are of obscure meaning. In a charm against all sorts of hurtful beings, Ppp. (vi.3.4) reads as follows: abhikyaśaḥ sarva-sātan bharastākṣam mṛdeṇgulim, and daśgranthyaṃ saṁrisasaṃ ad rāṇye daṇḍa-pāṭi-samā tiṃ. In this verse again, bhyaḥ in b is read as one syllable by the Anukṛ. SPP. divides the verse after saṁdegebhyaḥ with most of his miss. but three of them make avasāna after pāṭaye. Comm. and all five translators take saṇi as a possessive compound (saṁrisasa + ṣaṇḍu); accent. Gram. § 1298, b, end.
9. Against possession by demons: with an amulet.

[Ṛgveda-gīrīs. — vānaspatyaṃ; yakṣamāṇḍgadāvatam. ānuṣṭubham: t. virāṭpra-
śārodāṅkū.]

Found in Pāipp. ii. (in the verse-order 1, 5, 4, 2, 3). Reckoned, like the next pre-
ceding and the next following hymn, to the takṣmaṇḍaṇa gana (Kāç. 26.1, note),
and made (27. 5, 6) to accompany the binding on of an amulet composed of splinter
(from ten different trees: the comm.), being muttered by ten friends who lay hands on
the patient.

Translated: Weber, xiii. 153; Ludwig, p. 506; Grill, 8, 82; Griffith, i. 51; Bloom-

1. O thou of ten trees, release this man from the demon, from the
seizure (grāhī) that hath seized him in the joints; then, O forest tree, con-
duct him up to the world of the living.

The first half-verse is quite different in Pp.: daśavṛtyastam ce 'mam ahiṣṣoro grā-
hyo ca. The comm. takes parvan in b as either the joints of the body or those of
the month, new and full moon. The Anukr. scans the verse as 10 + 12: 8 + 8 = 38,
making the first pāda-division after raksasas (and the pāda-mss. so mark it); but it is
rather a regular paṅkti, with the easy resolution mūḥca imam in a.

2. This man hath come, hath arisen, hath gone unto the troop (vṛāta)
of the living; he hath become of sons the father and of men (nē) the
most fortunate.

Pp. has in c abhūta (for abhind u), and in d nīyām. [Pronounce ā agad.]

3. He hath attained (adhi-gā) attainments; he hath attained (adhi-
gam) the strongholds (-purū) of the living; for a hundred healers are his,
also a thousand plants.

The ‘attainments’ (adhitī), according to the comm., are the Vedas and objects
formerly learned (adhitā), and now, by restored health, recovered to memory. Pp.
reads instead adhitām in a, and purū gātm in b; and its c, d are (atah te 'yaś virudhā
sahasram uta bheṣajāh. Emendation to bheṣajā in our c would improve both sense and
meter. The comm. here, as in sundry other places, derives virudh from vi + rādi. on
the ground that they virundhantī vinaçayantī rogaṃ.

4. The gods have found thy gathering (?citī), the priests (brahman)
and the plants; all the gods have found thy gathering upon the earth.

In a, our Lp. has citīm, and Op. citīm (both citīm in c): Pp. reads cātām in both
a and c; either word is elsewhere unknown. The comm. derives citī either from the
false root cit ‘take, cover,’ or from cit ‘observe,’ and fabricates his alternative explana-
tions accordingly. If it comes from ci, there is hardly another example of a like forma-
tion. Pp. has for a cātām te devā 'vidām; and, in c, d, cātām te bhīyo tu mām avidām
bhū-

5. Whoso made, he shall unmake; he verily is best of healers; he
himself, clean, shall make for thee remedies, with the healer.

The application of the pronouns here is more or less questionable. Pp. reads su
10. For release from evils, and for welfare.

"In the name of the Great Sage Atharvan," for the creator of the universe: and niskarat as grahaAncaryaya gananam or niskarit karoti. Weber renders the latter "shall put it to rights."

Found in Pāipp. ii. (with vs. 8 preceding 6 and 7, and the refrain added only to vs. 8). The hymn occurs further in TB. (ii. 5.612), and parts of it in HGS. (ii. 3.10; 4.1). And its original structure is doubtless clearly reflected by the MP. at ii. 12.6,7,8,9,10. Cf. note to our verse 2.] It is, like the two next preceding, reckoned (Kāsa, 26, 1, note) to the takmanācana gana, and it is employed (27.7) in a healing ceremony, performed at a cross-roads, while chips of kāmpila are bound on the joints of the patient, and they or he are wetted with bunches of grass. According to the comm., the rite is intended against kṣetriya simply.

Translated: Weber, xiii. 156; Ludwig, p. 513; Griffith, i. 52; Bloomfield, 14, 292.

1. From kṣetriyā, from perdition, from imprecation of sisters (jāmi), from hatred (drīh) do I release thee, from Varuṇa's fetter; free from guilt (āgases) I make thee By [my] incantation; be heaven-and-earth both propitious to thee.

TB, HGS. have for a only kṣetriyāl tvā nirṛtyāi tvā, in c brāhmans and karmani, and in d ima instead of stām. Ppp. has at the end dhīrī 'ha bhātam.

2. Weal to thee be Agni, together with the waters; weal [be] Soma, together with the herbs: so from kṣetriyā, from perdition, etc. etc.

The repetition (with eva 'ham prefixed) of the whole first verse as refrain for the following verses is not made by TB, and HGS, except after our vs. 8, and there only to pāu; and in Ppp. it forms (complete) a part only of the same verse 8 (though this stands before our vs. 6). Its omission from vss. 2–7, and their combination into three whole 4-pāda verses [and the omission of pādas e and f from vs. 8], would reduce the hymn to the norm of the second book, and is recommended not only by that circumstance, but by the wording in vss. 2–3, the construction in vss. 4–5, the concurrent testimony of TB, and MP, and also of HGS, so far as it goes, and by the plain requirements of the sense also. [Cf. the analogous state of things in iii. 31 and the note to iii. 31, 11.] For a, b TB, HGS, substitute cūn te aṣṭādva sañā 'dhir āsta cūn dyātpratiti tāthin 'sadābhikhīḥ; and Ppp. differs from them by having दिधिः instead of सत्किः, and गवार for द्वै... तित (also सहस शत). The comm. reads tvā for tvām in vss. 2–7 at the beginning of the refrain. This refrain is scanned by the Anukr, as 7 + 7 + 11 + 11 + 11 = 47; and the addition in vs. 2 of 9 + 8 makes 64 syllables, a true saṣṭī, but the other verses it is not possible to make agree precisely, in any natural way, with the metrical definitions given: 3–7 are of 69 syllables, 8 of 71. [By beginning pādas a and b with cūn tvābhūvan, and pronouncing both sañā's with hiatus, and combining 2 ab with 3 ab, we get a perfectly regular tristubh.]
3. Weal to thee may the wind in the atmosphere bestow (dhā) vigor; 
weal to thee be the four directions: so from kṣetriyā, etc. etc.

TB. HGS. have for a ātram antārikṣaṁ saha vātena te; Ppp. differs by reading 
saharātām astu te; the two former, in b, put bhavantu last. The comm. has in a [for 
vayo dhāt] the better reading vayodhās, but he makes it mean "sustainer of birds": 
[Weal to thee [be] the wind in the atmosphere, the vigor-bestower.]"

4. These four heavenly (deva) directions, having the wind as lord, 
upon which the sun looks out — so from kṣetriyā, etc. etc.

TB. HGS. (4.1) have for a yā dāruṣ cātavsāḥ pradīṣāḥ; Ppp. also omits imās, 
and combines deva pra, combining the pada immediately with our 3 b. HGS. makes 
one verse of our 4 a, b and 5 a, b, and puts it in 4, after all the rest.

5. Within them I set thee in old age; let the yākṣa, let perdition 
go forth far away: so from kṣetriyā, etc. etc.

Ppp. has at the beginning tāsa e'dam jaraṣa ā; TB. HGS. give tāsam tvā jaraṣa 
ā; both the latter read in b uṭṛtim.

6. Thou hast been released from yākṣa, from difficulty (durītā), from 
reproach (avadyā); from the fetter of hatred and from seizure hast thou 
been released: so from kṣetriyā, etc. etc.

Ppp. has both times anāci for amukthās. TB. likewise, and also, in a, b āvarās; 
drkaḥ pācāṁ uṭṛtim cā 'd am. HGS. has neither this verse nor the next; thus 
Ppp. puts our vs. 8 before it was noticed above. The comm. explains avadyā 
by jāmyādyahhiṣiṣananaśarpān nīdandūt. [TB., in comm. to Calec. ed., and in Poonam ed., 
has avadyā.]

7. Thou hast left niggardly, hast found what is pleasant; thou hast 
come to be in the excellent world of what is well done: so from kṣetriyā, 
etc. etc.

Nearly all the samhitā-mss. omit the final visarga of āvarās before śyomām. The 
eqnm. reads abhūt in b; TB. does the same, and, correspondingly, āvarā in a, with 
āvarām (better [cf. iv. 34. 3; x. 2. 10]) for āṛtim. The comment to Prāt. ii. 46 quotes 
āhās in this verse as not abhū, i.e. as from hā, not hr.

8. The gods, releasing from the seizure of darkness the sun whom it 
had befallen, let him loose from sin (ścas): so from kṣetriyā, etc. etc.

It was noticed above that the other texts add the refrain (TB. HGS. [MP.] only to 
pācāt) only to this verse, where alone it is in place. Ppp. has yathā for adhī at end 
of a, and the other texts yāt; b in Ppp. is devā mūnakantu asrjant pārastāt; in the 
other texts deva mūnakantu asrjan ṝjena saḥ.

[For rtām, cf. rtw, iv. 40. 1. Most of SPP's mss. and our M.I.I.O.K. read 
nir āvarāh. For ścas, W's first draft has 'evil,' which is better. See Lanman, Post-
grass an both, pp. 187-190. — If, with the other texts; we drop e, f and omit uṭṛtim 
from c, we get a perfect meter, 12 + 12: 11 + 11. The other texts spoil the refrain by 
beginning evām ahām imām.]

The anuvāka [2.] has again 5 hymns, with 28 verses; the quotation is aṣṭa kuryād 
devīya.
11. To counteract witchcraft: with an amulet.

[Çukra.—kṛtyāpratharānasūkham; kṛtyāpāpāsdvatam. 1, 4p. virākādyatri; 2-5, 5p. parasyah (4. pīṣhākamadhyā niṣṭ).]

[The hymn is not metrical.] Not found in Pāipp., nor elsewhere. Reckoned as first of the kṛtyāpratharana (counteraction of witchcraft) gāṇa (Kāuś. 39.7 and note); used in a charm for protection against witchcraft (39.1), with binding-on of a sraktya amulet; and again later (39.13; the comm. says, only vs. 1), in a similar rite. The comm. quotes it further from Naks. K. (17, 19), in a mahāvānti called hārhaspatī.

Translated: Weber, xiii. 163; Griffith, l. 54.—Discussed by Bloomfield, AJP. vii. 477 ff., or JAOS. xiii., p. cxxxii (= PAOS. Oct. 1886).

1. Spoiler's spoiler (dāsi) art thou; missile's missile (heli) art thou; weapon's weapon (meni) art thou: attain (āp) the better one, step beyond the equal (samī).

The body of the verse is addressed to the amulet; the refrain more probably to its wearer (so, too, Weber); but the comm. assigns the latter also to the amulet, and quotes to show it TS. ii. 414, which rather supports the contrary opinion. He calls meni a vajrañāman, deriving it from root mī 'damage.' [See Geldner's discussion of meni ('hurt done to another in vengeful anger'), Festgruss an Bühler, p. 31, 32.]

2. Sraktya art thou; re-entrant (pratisarī) art thou; counter-conjuring art thou: attain the etc. etc.

The comm. says that sraktya is the tilaka-tree, and sraktya means made from it; pratisara is something by which sorceries are turned back (upon their performer); it seems to mean virtually a circular amulet—I such as a bracelet? For re-entrant, Whitney has interlined revertent (sīc), better, perhaps, reverting, trans. or intrins.]

3. Conjure (abhi-car) against him who hates us, whom we hate: attain the etc. etc.

4. Patron (sūri) art thou; splendor-bestowing art thou; body-protecting art thou: attain the etc. etc.

The comm. without explaining why, glosses sūri with abhiśa 'knowing.'

5. Bright (gukri) art thou; shining (bhrājī) art thou; heaven (svār) art thou; light art thou: attain the etc. etc.

The comm. thinks svār to be jivādirāgathādamena inākāh, or else 'the common name of sky and sun.'

The Anukr. scans vs. 1 as 6 + 6 + 6 = 12 = 30, and the other verses as 8 + 8 = 12 = 28, excepting vs. 4, which is 9 + 6 + 12 = 27 (restoring the a of asi in b).

12. [Against such as would thwart my incantations.]

[Bharadvāja.—aśurām; manādevatam. trāśṭukham: 2, jivati: 7, 8. anuṣṭalh.]

Found in Pāipp. ii., but in the verse-order 1, 3, 2, 4-6, 8, 7. The hymn is called by Kauś. (47. 12) bharadvājahravraskam 'Bharadvāja’s butcher-off' [or 'cleaver'] (from expressions in the verses), and is to accompany the cutting of a staff for use in rites of
witchcraft (as at 47. 14, 16, 18; 48. 22); and its several verses are applied through an extended incantation (47. 25-57) against an enemy; the details of it throw no light upon their interpretation.

Translated: E. Schlagintweit, *die Gottesurtheile der Indier* (München, 1866, Abh. der bayer. Akad. der Wiss.), p. 13 ff.; Weber, xiii. 164; Ludwig, p. 445; Zimmer, p. 183; Grill, 47, 85; Griffith, i. 55; Bloomfield, JAOS. xiii., p. cxxxi f. (= PAOS. Oct. 1887) or AJP. xi. 334-5; SBE. xii. 89, 294. -- The first four interpreted it as accompanying a fire-ordeal; but Grill and Bloomfield have, with good reason, taken a different view. The native interpreters know nothing of any connection with an ordeal, nor is this to be read into the text without considerable violence.

1. Heaven-and-earth, the wide atmosphere, the mistress of the field, the wonderful wide-going one, and the wide wind-guarded atmosphere -- let these be inflamed (topya) here while I am inflamed.

All the pada-mss. read at the end tappāmaṇe iti, as if the word were a dual fem. or neut.: a most gratuitous blunder; SLP' s pada-text emends to no. Ppp. reads in a ṭesu doṣ āhā (which is, as in not infrequent other cases, to be contracted to ṭe ṭhā); the Anukr. at least takes no notice of the irregularity here; but it also ignores the jagati value of b). The comm. naturally explains the "wide-goer" as Vishnu; he does not attempt to account for the mention of "the wide atmosphere" twice in the verse, though sometimes giving himself much trouble to excuse such a repetition. The last pada he paraphrases by "just as I am endeavoring to destroy the hateful one, so may they also be injurers of [my] enemy, by not giving him place and the like"; which is doubtless the general meaning.

2. Hear this, O ye gods that are worshipful (yajñīya); Bharadvāja sings (gaṇis) hymns (ukthā) for me; let him, bound in a fetter, be plunged (ni-yaj) in difficulty who injures this our mind.

That is, probably, our design or intent: the comm. says (inappropriately) idam pari- vam saṁmrgapravṛttam mānasām: i.e. seduces us to evil courses. All the mss. chance to agree this time in omitting the visarga of yajñīyāḥ before sthā in a. But Ppp. reads tu instead of sthā, and in b uktāyanti caṇātatu, as it often changes -ti to -tu; but here the imperative (or Weber's suggested caṇāt) would improve the sense. [Pronounce devräḥ and reject sthā: the meter is then in order -- 12: 12: 12 + 11.]

3. Hear this, O Indra, soma-drinker, as I call loudly to thee with a burning (cuce) heart; I hew (vraja) him [down], as a tree with an ax, who injures this our mind.

Or (in b) 'call repeatedly': the comm. says purah purah. Ppp. has in c yajñi. The comm. paraphrases kuliṣena with vajriśudṛṣṭena paraṇāna. [An orderly trisṭubh is got by adding tāma after somaṇa.]

4. With thrice eighty sāman-singers, with the Adityas, the Vasus, the Angirases -- let what is sacrificed-and-bestowed of the Fathers aid us --- I take yon man with seizure (hāras) of the gods.

Iṣṭāpriyām in c has probably already the later meaning of merit obtained by such sacred acts; the comm. says tadbhayajanitah sukṛtam. Haras he calls a krodhanāman. He understands the 'three eighties' of a to be the triplets (treča) in gāyatrī.
usnik, and bhhatt, eighty of each, spoken of in AA. i. 4. 3—simply because they are the only such groups that he finds mentioned elsewhere; the number is probably taken indefinitely, as an imposing one.

5. O heaven-and-earth, attend (ā-didhi) ye after me; O all ye gods, take ye hold (ā-rabhī) after me; O Angirases, Fathers, soma-feasting (samyā), let the doer of abhorrence (apakāmā) meet with (ā-ṛ) evil.

Pp. reads in a dālhyatām [cf. Bloomfield, AJP. xvii. 317], and in d pāpasāricēt-yap. The comm. does not recognize didhi as different from dāl, rendering ādīpte bhavatam. [In a, the accent-mark under -ṛ is missing.]

6. Whoso, O Maruts, thinks himself above us, or whoso shall revile our incantation (brahman) that is being performed—for him let his wrong-doings be burnings (tāpus); the sky shall concentrate its heat (sam-tap) upon the brahman-hater.

The verse is RV. vi. 52. 2, with sundry variants. At the beginning, RV. has the better reading ādi nā; in b, kriyāmanāṁ nīnīṣat; for d, bhrityadvayām abhit tām ārya dvatī ṅādh. Pp. follows RV. in d (but with ācā for ārya); in c it reads vrajanāṁ. The comm. renders vṛjīnāṁ falsely by vārjākūṁ bādhakārī.

* 7. Seven breaths, eight marrows: then I hew [off] for thee with [my] incantation; thou shalt go to Yama’s seat, messengered by Agni, made satisfactory.

The last pāda is xviii. 2. 1 (RV. x. 14. 13) d. All our mss. and about half of SPP’s have in a mājāṣ (for mājjas); yet SPP. adopts in his text the reading māvyas, because given by the comm., which explains it artificially as for dhāmanyas, and signifying “a sort of vessels situated in the throat”: no such word appears to be known elsewhere in the language, and some of the mss. have in other passages of the text māvyas for mājjas. Our Lp. gives aḍā at beginning of c; the word is translated above as [āpās], subjunctive of ē with doubled subjunctive-sign (see my Skt. Gram. § 526 e), or of its secondary root-form aṇ; the comm. takes it from āṇa, which makes him no difficulty, since in his view imperfect and imperative are equivalent, and he declares it used for ṣāhī. Pp. reads for c yamasya goca sadaṇam. [In many parts of India today āṇ and ṣaṇ are phonetically equivalent. Cf. SPP’s mss. for ix. 5. 23.]

8. I set thy track in kindled Jātavedas; let Agni dispose of (? viṣ) the body; let speech go unto breath (? āṣu).

The verse is in part obscure; the comm. sets it in connection with one of the details of the Kāuṣṇ. ceremony: “I set or throw in the fire the dust from thy track combined with chopped leaves: i.e. I roast it in the roaster; let Agni, through this dust entering thy feet, pervade and burn thy whole body”; he takes āṣu as simply equivalent to prāṇa, and explains: sarvendriyavagyavaharaṇayo bhavatu, become incapable of acting for the senses: i.e. become mere undifferentiated breath—which is perhaps the true meaning. [Quite otherwise A. Kaegi—citation in Bloomfield, p. 294.] The Anukṛ. apparently expects us to resolve ā at the beginning into a-ā. Pp. has in a ā dādāmī, and for d ināṁ gachatu te vasu.

The last two verses are so discordant in style and content, as well as in meter, with
the rest of the hymn that we can hardly consider them as properly belonging to it. Their omission, with that of the borrowed RV. verse (our 6), would reduce the hymn to the norm of this book.

13. For welfare and long life of an infant.

[Atharvaveda.—bahusvetyum uta "gneyam. tristubham : 4. anugubh : 5. viveśayati.]

Verses 1, 4, 5 are found in Pāipp. xv. Though (as Weber points out) plainly having nothing to do with the gōdāna or tonsure ceremony, its verses are applied by Kāuç, to parts of that rite. Thus, it accompanies the preparations for it (53. 1) and the wetting of the youth’s head (53. 13); vss. 2 and 3, the putting of a new garment on him (53. 7); vs. 4, making him stand on a stone (54. 8); vs. 5, taking away his old garment (54. 9). And the comm. quotes vss. 2 and 3 from Paricīṣṭa 4. 1 as uttered by a purohita on handing to a king in the morning the garment he is to put on, and vs. 4 from ibid. 4, as the same throws four pebbles toward the four directions, and makes the king step upon a fifth.

Translated: Weber, xiii. 171; Zimmer, p. 322; Griffith, i. 57.

1. Giving life-time, O Agni, choosing old age; ghee-fronted, ghee-backed, O Agni — having drunk the sweet pleasant (cūrā) ghee of the cow, do thou afterward defend (rañy) this [boy] as a father his sons.

The verse occurs also in various Yajur-Veda texts. as VS. (xxv. 17), TS. (i. 3. 11 et al.), TB. (i. 2. 111), TA. (ii. 5. 1). MS. (iv. 12. 4) [MP. ii. 2. 1], and in several Sūtras, as AÇS. (ii. 10. 4), ČGS. (i. 25), and HGS. (i. 3. 5), with considerable variations. TS. (with which the texts of TB, TA., and AÇS. agree throughout) has in a harsaṇ jaśaṇa, which is decidedly preferable to jāraksā vyāhana [which is apparently a misplaced reminiscence of KV. x. 18. 6 or AV. xii. 2. 24]: at end of b. gṛhānīvor cahai, and, in d. putrām for putrāṅ. VS. has for a dyusmān agneya harsaṇa vyāhana, and agrees with TS. etc. in b, and also in d. save that it further substitutes imān for imān. MS. reads dēva for agneye in a, and pūranam anuyām for pītād mādyu of c [thus making a good tristubh pāda.], and ends d with putrāṅ jāriscu nve o'mūn. Ppp. agrees throughout with MS. except as it emends the latter’s corrupt reading at the end to jāriscu nve mām, and HGS. corresponds with Ppp. save by having gṛyāna in a. [MP. follows HGS.] ČGS. gives in a harsaṇa dyāhanas, in b agrees with TS. etc., and has in d pite 'va putraṃ iha r. The last pāda is jagati.

[The Anukr. counts 11 + 11:10 + 12:44: as if 10 + 12 were metrically the same as 11 + 11! or as if the “extra” syllable in d could offset the deficiency in c! The impossible cadence of c is curable by no less radical means than the adoption of the Ppp. reading. All this illustrates so well the woodenness of the methods of the Anukr. and its utter lack of sense of rhythm, that attention may well be called to it.]

2. Envelop, put ye him for us with splendor; make ye him one to die of old age; [make] long life; Brihaspati furnished (pra-yan) this garment unto king Soma for enveloping [himself].

The verse is repeated below, as xix. 24. 4. It is found also in HGS. (i. 4. 2) [MP. ii. 2. 6], and a, b in MB. (i. 1. 6). HGS. in a omits nas, and reads viṣāsai nve for vāracase mām, and in b it has caṭīvaṇaṁ for jāraksyaṁ: MB. agrees with this, only making the verse apply to a girl by giving caṇuṁ and caṭāyaṇaṁ. There appears to be a mixture of constructions in a: pāri dhattu viṣāsai is right, but dhattu requires rather vāracase. Emending to kṛṣṇa would enable jāraksyaṁ to be construed with imān
3. Thou hast put about thee this garment in order to well-being; thou hast become protector of the people (?) against imprecation; both do thou live a hundred numerous autumns, and do thou gather about thee abundance of wealth.

The translation implies emendation of \textit{gyastinām} in \textit{b} to \textit{kṛṣṭinām}, as given by Ppp. and by PGS. (i.4.12) and HGS. (i.4.2) in a corresponding expression to xix. 24.5 below. [MP., ii.2.8, reads \textit{āpiṇām}.] Such blundering exchanges of sūrd and sūnd are found here and there; another is found below, in 14.6 b [so our ii. 5.4, Ppp.]. All the mss., and both editions, read here \textit{gyastinām}, and the comm. explains it by \textit{gacām}, and, with absurd ingenuity, makes it apply to the asserted fear of kine, on seeing a naked man, that he is going to take from them the skin which formerly belonged to him, but was given to them instead by the gods; the legend is first given in the words of the comm. himself, and then quoted from \textit{CG.} iii.1.2.13-17. For comparison of the \textit{śtras}-texts in detail, see under xix. 24.5, 6. In \textit{c}, our O. Op. read \textit{āśvatas}. [Cf. MGS. i.9 27\textit{a} and p. 152, s.v. \textit{parīdhāya}. With \textit{c}, d cf. PGS. ii.6.20.] The first \textit{pāda} is properly \textit{jagati} (\textit{sva-śaśīye}).

4. Come, stand on the stone; let thy body become a stone; let all the gods make thy life-time a hundred autumns.

The second \textit{pāda} is nearly identical with RV. vii.5.12 b; with \textit{a, b} compare also AGS. i.7.7 and MB. i.2.1, similar lines used in the nuptial ceremonies. [With \textit{a, c, d} compare MGS. i.22.12 and p.149.] Ppp. has for \textit{a, b} \textit{inam açmanām ā tiṣṭha 'yame \textit{sa} \textit{śtva} \textit{sthirō bhava}: pra \textit{mythi} dvārayatāḥ sakaha \textit{pytanāpatah}; which differs but little from the AGS. verse. The Anukr. apparently expects us to resolve \textit{śtva} in \textit{c}.

5. Thee here, of whom we take the garment to be first worn, let all the gods favor; thee here, growing with good growth, let many brothers be born after, [[after thee,] as one well born.

This verse makes it pretty evident that in vs. 3 also the garment is the first that is put on the child after birth. But the comm. ignoring the gerundive -\textit{casyam}, thinks it a “formerly worn” garment that is “taken away”; and Kāuç, misuses it correspondingly. HGS. (i.7.17) has a corresponding verse, omitting \textit{vāsas} in \textit{a}, combining \textit{vāsya av} in \textit{b}, and reading \textit{sūdharas} for \textit{suvī ṭha} in \textit{c}. [Nearly so, MP. ii.6.15.] In Ppp. the text is defective; but \textit{sucita} is read instead of \textit{suvī ṭha}. Some of our \textit{sautkāt-}mss. (P.M.W.I.I.I.I.) lengthen to \textit{-casyam} before \textit{hārīmas} in \textit{a}. The verse is very irregular in the first three \textit{pādas}, though it can by violence he brought into \textit{tristubh} dimensions; it has no \textit{jagati} quality whatever.


All the verses are found in Pāipp., vs. 4 in \textit{v}, the rest (in the verse-order 1, 3, 6, 2, 3) in \textit{ii}. It is reckoned by Kāuç, to the \textit{cīkānāni} (8. 25), and also among the hymns of the \textit{bhavānti gāna} (9. 1); it is used in the women's rites (\textit{strikarmāṇi}) to prevent
abortion (34.3); also in the rite for expiation of barrenness in cattle (vaçaçamana: 44.11); and in the establishment of the house-fire (72.4), with sprinkling of the entrance, and finally in the funeral ceremonies (82.14), with the same action. The comm. further refers to the use of the catana and mātmānam hymns in Naks. K. 23 and Çanti K. 15. All these uses imply simply the value of the hymn as exercising evil influences or the beings that represent them, and do not help us to see against what it was originally directed: Weber suggests rats and worms and such like pests; perhaps, rather, troublesome insects: as usual, the indications are so indefinite that wide room for conjecture is left open.

Translated: Weber, xiii. 175; Ludwig, p. 522; Grill, 1, 89; Griffith, i. 58; Bloomfield, 66, 298.


1. The expeller, the bold, the container, the one-toned, the voracious—all the daughters (napāti) of the wrathful one, the sadān váś, we make to disappear.

By the connection, the obscure words in the first half-verse should be names of individual sadānvás, but dhisañgam (the translation implies emendation to -yám) is masc. line (or neuter), and dhrṣyām (for which Pp. reads dhisañgam) not distinctively feminine. Nissālā (SPP’s text reads, with the sāṁhita-mss. generally, niḥ-sa: p. niḥ-ssālām) is taken by the letter of the text, as if from niḥ-sāhī = niḥ-sārayā; the comm. gives first this derivation, but spoils it by adding as alternative “originating from the sāla, a kind of tree.” R. suggests niḥssālam “out of the house,” adverb. The comm. shamelessly derives dhisañgam from dhrṣy, and explains it as “a seizer with evil, so named”; he also takes -yādā = vacana. All our pāda-mss. commit the gross blunder of dividing jīghatvām, as if the word were a compound; SPP. lets the division stand in his pāda-text. Pp. reads in c napātyās.

2. Out of the cow-stall we drive you, out of the axle, out of the wagon-body (?) out of the houses we expel you, ye daughters (dikhit) of magundā.

The comm. understands upānasāt (for which two of our mss., P.M., read upamānasāt) to mean “a granary”—or else “a wagon full of grain”; and dukṣā “a gambling house.” He does not venture to etymologize magundā, but calls it simply the name of a certain pīcārī. The pāda-mss. read magundā, which SPP. properly emends to dhikṣā. Pp. has for b the corrupt niṁ yoninnāpānac [in c magundā] and at end of dvaśa yānasi. The Anukr. takes notice of the metrical irregularity of c.

3. Yon house that is below—there let the hags be; there let dehility (vedi) make its home (ni-uc), and all the sorceresses.

* Pp. has a different version of the first three pādas: amuśmin adhare ghre sarvān svadā vāyāḥ: śtra pāpā na yacchatu. The comm. renders vedi by nityāt.

[Our accent-notation does not here distinguish a śrīdhra circumflex (nu-uyantu) from an euclitic circumflex (sudr nyāyanā— as if it were the impossible ni-uyanta, accentless); nor do the mss. of SPP.; but in his text, he here employs the stroke, like “long f” or the sign of integration, which does distinguish them.]

4. Let the lord of beings drive out, also Indra, from here the sadānvás, sitting on the bottom of the house; let Indra subdue them with the thunderbolt.
The omission of this verse, as being not found with the rest in Ppp. ii., would reduce the hymn to the norm of the second book. Ppp. (in v.) rectifies the meter of d by omitting indras. The metrical definition of the Anukr. is mechanically correct. The comm. understands bhuta-pati to designate Rudra.

If ye are of the endemic (kṣetriyā) ones, or if sent by men; if ye are born from the barbarians (dāsyūn)—disappear from here, O sadānūs.

All the mss., both here and in the next verse, accent at the end instead of the word is plainly a vocative, and is so understood by the comm. (who says nothing of the accent, and indeed in general pays no heed to it): SPP. retains the manuscript reading. Ppp. has for ayā devā gha kṣetriyād, and for c yad astu daṇḍikho jātā.

6. I have gone around the abodes (dāman) of them as a swift [steed about] a race-course; I have won (jī) all your races (ājī); disappear from here, O sadānūs.

The translation implies the evidently necessary emendation asuraṇa at end of d; Ppp. has it, and also the comm.; both editions give asuraṇa, with all the mss. But Ppp. agrees with the mss. in giving just before it the false reading gāsthām for ākā (our text emends, but, by an oversight, gives cār instead of cāk before it); and SPP. retains ākā. The comm. has instead gāsthām, and explains it as "the further goal, where one stops (śītha) wearied (gālana)."

15. Against fear.

[Brāhmaṇa.—sādāman. prāṇāpārakā̄h-r̥atyaṃ. triṣaḍ-gāvabatam.]

Found also in Pāipp. vi., but in a much fuller form, with thirteen verses, of which our six are, in their order, vss. 1, 4, 3, 7, 12, 13; the others deal with wind and atmosphere, cow and ox, Mitra and Varuṇa, Indra and Indra's might (indriya), hero and heroism, breath and expiration, and death and immortality (cauṭor): after bibher is added in vs. 1 evā me 'pāna ma ṛigaṇā, and, at the end of the hymn, the same, but with viṣa for viṣaṇa. In Kauṣ. (54.11), the hymn is used, with vi. 41, at the end of the gāhina ceremony, on giving food to the boy. It is also counted by the school. (ib., note) to the aṣṭāya gāh. The comm. makes no reference to the gāhina rite, but declares the use to be simply by one desiring long life (aṣṭāya). Translated: Weber, xiii. 179; Grimmth, i. 59.

1. As both the heaven and the earth do not fear, are not harmed, so, my breath, fear not.

[MS., at i. 2 13, has evā me prāṇa ma bibha evā me prāṇa ma viṣaṇa.] 2. As both the day and the night do not fear etc. etc.

The comm. here applies for the first time the term paṇyāga to these sentences, correspondent but with elements in part different.

3. As both the sun and the moon do not fear etc. etc.

4. As both sacrament (brāhmaṇ) and dominion (kṣatriṇ) do not fear etc. etc.

That is, the Brahmā and Kṣatriya castes (brāhmaṇajāti and kṣatriyajāti, comm.), as the words might properly enough be translated.
5. As both truth and untruth do not fear etc. etc.

6. As both what is (bhūtā) and what is to be (bhāzya) do not fear etc. etc.

The comm. paraphrases bhūtām by sattām prāptam vāstuṣṭātam; the past would seem to be a better example of fixity than the future; but neither is "untruth" (vs. 5) to be commended as an example. [Weber would read ca r̥tām.]

16. For protection.

[Brāhmaṇa.—prāṇāpyāṇāvyadacatayam. ekārabhinam: 1. t.p. āsuri triṣṭubh; 2. t.p. āsury uṣṇih; 3. r.p. āsuri triṣṭubh; 4. 5. r.p. āsuri gāyatrī.]

[Not metrical.] Found (except vs. 5) in Paipp. ii. (in the verse-order 2, 1, 3, 4). The hymn, with the one next following, is used by Kāuç. (54.12) immediately after hymn 15; and the comm. adds, quoting for it the authority of Païthinasi, to accompany the offering of thirteen different substances. which he details. Both appear also in Vāit. (4.20), in the purava sacrifices, on approaching the āhavanyā fire; and vs. 2 and 4 further (8, 7, 9) in the āgnayāna and cāturmāyā sacrifices.

Translated: Weber, xiii. 179; Griffith, i. 60.

1. O breath-and-expiration, protect me from death: hail (svāhā)!

The first extension of the notion of prāṇa 'breath,' lit. 'forth-breathing,' is by addition of apāna, which also is lit. 'breathing away,' and so, when distinguished from the generalized prāṇa, seems to mean 'expiration.' The comm. here defines the two thus: prāṇa 'breathing away,' and apāna 'Remaining after being overheard.' The verse (without svāhā) is found also in Ap. xiv. 19, 3. "Triṣṭubh" in the Anukṛta is doubtless a misreading for pañkti, as the verse has 11 syllables, and 1 and 3 would have been defined together if viewed as of the same meter.

2. O heaven-and-earth, protect me by listening (āpaçruti) : hail!

The pāda-mss. read āpaçrupuya (not -vya), and, in the obscurity of the prayer, it is perhaps best to follow them [by overhearing'] the plans of my enemies?; otherwise, 'from being overheard' would seem as suitable; and this is rather suggested by the Pp. reading, āpaçruti (for -tati?).

Pp. has after this another verse: dhāmaas ṣye prajñāyai mā pātena svāhā.

3. O sun, protect me by sight: hail!

Pp. has cañkṣati ('protect my') two eyes.' Our O.Op., with some of S'P's ms., read suṣās for -ya.

4. O Agni, Vāiyavānara, protect me with all the gods: hail!

Pp. makes, as it were, one verse out of our 4 and 5, by reading agne viśvanbhāvak: viśvato mā pāti svāhā. The comm. gives several different explanations of viṣva-vānara 'belonging to all men,' one of them as viṣva-vana = jantān pravistah!

5. O all-bearing one, protect me with all bearing (bhāras): hail!

The sense is obscure; at xii. 1.6 the epithet 'all-bearing' is, very properly, applied to the earth; but here the word is masculine. The comm. understands Agni to be meant (and this the Pp. reading favors); but he relies for this solely on BAU. i. 4.7
(which he quotes); and that is certainly not its meaning there. Weber conjectures Prajāpatī. [The BAU passage is i. 4. 16 in Böhtingk's ed. See Whitney's criticism upon it at AJP. xi. 432. I think nevertheless that fire may be meant—see Deussen's Sāchzig Upanishad's, p. 394.] It does not appear why the last two verses should be called of two pādas.

17. For various gifts.

[Brahman.—śaftaram. prāṇāyatana-devatayam. ekāsavānam: 1 6. i.p. dhrir trishūḥ; 7. dāray apih.]

[Not metrical.] Pāipp. has a similar set of phrases in ii. For the use of the hymn by Kāuḍ. and Vāt., see under hymn 16. It is also, with 15 and others, reckoned by the schol. to Kāuḍ. (54. 11, note) to the ānugya gāṇa.

Translated: Weber, xiii. 180; Griffith, i. 61.

1. Force art thou; force mayest thou give me: hail!

The Pāipp. has no phrase corresponding to this. Some of our mss., as of SPT's, read dāh instead of dāh before svāhā, in this hymn and the next, where they do not abbreviate the repetition by omitting both words. The comm. regards them both as addressed to Agni, or else to the article offered (ānugyanadraṇyam). [Cf. MGS. i. 2. 3. and p. 149 and citations.]

2. Power art thou; power mayest thou give me: hail!

Pāipp. has sahodā agnas saho me dāh svāhā.

3. Strength art thou; strength mayest thou give me: hail!

Pāipp. gives balādī agnir balam me svāhā.

4. Life-time art thou; life-time mayest thou give me: hail!

The corresponding phrase in Pāipp. is: ānyā āyā āyā me dha svāhā.

5. Hearing art thou; hearing mayest thou give me: hail!

There are no phrases in Pāipp. answering to this and the two following verses; but others with varcas and tejas as the gifts sought.

6. Sight art thou; sight mayest thou give me: hail!

7. Protection (paripūna) art thou; protection mayest thou give me: hail!

The aṇvāka [3.] has 7 hymns, with 42 verses; the Aṇukr. says: aṣṭoṣanā tasmā ca tativāmad teṣāṁ. Here ends also the third praṇātha.

18. For relief from demons and foes.

[Çāhna (sapatvākrayānām).—āryāvam. āsirādatām; aṃnākikṣātām.]

[Not metrical.] Pāipp. has some similar phrases in ii. The hymn belongs to the cāhamā (Kāuḍ. 8. 25; the comm. regards only the last three verses as cāhamā, because vs. 3 is the one whose pratika is cited in the Kāuḍ. text; but it is perhaps more likely that arivakṣārayām is an oversight for bhāṣāryāke); it is used by itself also in one of the witchcraft rites (abhnārikāmi), while adding fuel of reeds to the fire (48. 1).

Translated: Weber, xiii. 180; Griffith, i. 61.
1. Adversary-destroying art thou; adversary-expulsion mayest thou give me: hail!

2. Rival-destroying art thou; rival-expulsion mayest thou give me: hail!

3. Wizard-(? arāya-) destroying art thou; wizard-expulsion mayest thou give me: hail!

4. Piśacā-destroying art thou; piśacā-expulsion mayest thou give me: hail!

5. Sadānuśa-destroying art thou; sadānuśa-expulsion mayest thou give me: hail!

Read in our edition sadānuśaēāt.

19. Against enemies: to Agni (fire).

[Note metrical.] This hymn (but not its four successors and counterparts) is found in Paipp. ii.; also in MS. (i. 5.2: in verse-order 1, 4, 3, 2, 5) and Ap. (vi. 21. i: in verse-order 3, 4, 1, 2, 5); further, in K. Its first pratika (but regarded by the school, and by the comm. as including all the five hymns) is used by Kāu. (47. 8) to accompany the purastud homas in the witchcraft rites. The Anuk. has a common description of the five hymns, 19-23, as puṣca suktāni pañcarāṇi pañcāpatyāni (or -catāpati)tripādgāvatānvy ekāvasanāni. [The ms. blunder; but pañcāpatyāni is probably right; see note to Kāu. 47. 8.]

Translated: Weber, xiii. 181; Griffith, i. 62.

1. O Agni! with the heat that is thine, be hot against him who hates us, whom we hate.

MS. leaves (in all the verses) the a of asmān unelided, and both MS. and Ap. insert ca before vayām.

2. O Agni! with the rage (hūras) that is thine, rage against him who hates us, whom we hate.

Prāti hāra has to be strained in rendering, to preserve the parallelism of the expression. [Or, 'with the seizing-force that is thine, force back him' etc.?]

3. O Agni! with the gleam (arcīs) that is thine, gleam against him who hates us, whom we hate.

4. O Agni! with the burning (cočīs) that is thine, burn against him who hates us, whom we hate.
5. O Agni! with the brilliancy (tejas) that is thine, make him unbril­
liant who hates us, whom we hate.

Ppp. has jyotis for tejas, and prati dāha for atejasam kṣya: for the latter, MS. and
Āp. read prati titigāhī (also K., titīgāhī).

The meter is alike in the four hymns 19-22; the Anukr. restor­
es the a of asmān, and
in vss. 1-4 scans 6 + 7 + 10 = 23, and, in vs. 5, 6 + 9 + 10.

20. The same: to Vāyu (wind).

This and the three following hymns are mechanical variations of the one next preced­
ing, differing from it only by the name of the deity addressed, and in hymn 23 by the
pronouns and verbs being adapted to the plural deity. They are wanting in the other
texts. The comm. does not deign to explain them in detail, but prefixes a few intro­
ductive words to the text of this one. For the Anukr. descriptions of the meter, and for
the use by Kāu., see under hymn 19. It would be space wasted to write out the trans­
lation in full. [They should all be regarded as nonmetrical.] They are briefly treated
(not translated) by Weber, xiii. 182, and Griffith, i. 62.

1. O Vāyu! with the heat that is thine etc. etc.
2-5. O Vāyu! with etc. etc.

21. The same: to Sūrya (sun).

1. O Sūrya! with the heat that is thine etc. etc.
2-5. O Sūrya! with etc. etc.

22. The same: to the moon.

1. O moon! with the heat that is thine etc. etc.
2-5. O moon! with etc. etc.

23. The same: to water.

1. O waters! with the heat that is yours etc. etc.
2-5. O waters! with etc. etc.

Here the meter, owing to the plural verbs, is different; the Anukr. calls that of
vss. 1-4 (6 + 8 + 10 = 24) samariṣamā, a gāyatrī 'of uneven members,' and vs. 5
(6 + 10 + 10 = 26) the same, with two syllables in excess [svarādviṣamā].


[Brāhmaṇa... aṣṭām, śrīnayam, pāṇikām...]

[Not metrical.] Part of the hymn is found in Pīpp. ii., but in a very corrupt con­
tion; see under the verses below. Kāu., makes no use of it that is characteristic, or
that casts any light upon its difficulties, but prescribes it simply as to be employed in a
certain ceremony (19. 9-13) for prosperity (according to the comm., for removal of
a bad sign), called "of the sea" (sāmudra: the comm. says, offering in a capecastiḥa
fire, in the midst of the sea); it is also reckoned (19. 1, note) to the mantras called
pāṇikā for prosperity.' The words that precede the refrain in each verse are apparently
the names of kimidins. The Anukr. says that Brahman in each verse praised with
verses the deity mentioned in it; and gives a long description of the meters that is
too confused and corrupt to be worth quoting in full.
Translated: Weber, xiii. 182; Griffith, i. 62.

1. O ċevabhaka, ċevabhā! back again let your familiar demons go; back again your missile, ye kimidins! whose ye are, him eat ye; who hath sent you forth, him eat ye; eat your own flesh.

Ppp. reads: ċevabhaka svarabhā punar hī hoti yādāvas punar hātiś kimidināh yasya atu āttā yo na prabhē tām utām māsūśā manyatā. The comm. in the last phrase gives as instead of svā, and has much trouble to fabricate an explanation for it (as = laśya, or else for sa hētiḥ). ċevabhaka he takes as either sukhāsa prabhē or varabhavat sarveśāṃ kīnūkā, but is confident that it designates a "chief of yatu-

25. Against kāṇvas: with a plant.

2. O ċevadhaka, ċevadhā! back again let your familiar etc. etc.
3. O mrokā, anumrokā! back again let your familiar etc. etc.
4. O sarpā, anisarpā! back again let your familiar etc. etc.
5. O jūrī! back again let your familiar demons go; back again your missile, ye she-kimidins: whose ye are etc. etc.
6. O upabdi! back again let your familiar etc. etc.
7. O aśjūni! back again let your familiar etc. etc.
8. O bhavīji! back again let your familiar etc. etc.

To represent all these verses, we find in Ppp. cevadhaka cevadhā sarpa sarpa mroka anumroka jūrī jūrī jūrīaśjūni bhavīji bhavīji bhavīji etc. etc. etc. For instance: cevadhaka means literally "your familiar who goes" and is considered as such. It has no sense worth while to try to translate the names, though most of them contain intelligible elements [see Weber, p. 184, 186], and the comm. forces through worthless explanations for them all. In vs. 8 he reads bhavīji and makes an absurd derivation from roots sī and aśe ("going to take away the body"). [In the first draft, W. notes that the four feminine names of vss. 5-8 might be combined to one triśūla pada, which with the common refrain would give us the normal five "verses."]

25. Against kāṇvas: with a plant.

[Caṭama.—vānaspatyan. anūpayān: 4. bānāj.]

Found in Pāipp. iv. Both Weber and Grill regard the hymn as directed against
abortion: but no sufficient indications of such value are found in its language, though
some of the native authorities intimate their discovery of such. Kāṅk. (8. 25) reckons it
to the caṭama hymns; and it is employed, with ii. 7 and other hymns, in a remedial cer-
moniy (36, 33-36) against various evils, specially accompanying the smearing of the
designated plant with sacrificial dregs (sāmpāta) upon the patient.
Translated: Weber, xiii. 187; Grill, 20, 92; Griffith, i. 64; Bloomfield, 36, 302.

1. Weal for us, woe (ācām) for Nirśī (‘perdition’) hath the divine
spotted-leaf made; since it is a formidable grinder-up (jāmbhāna) of kūrva, it, the powerful, have I used (bhaj).

The comm. makes no attempt to identify the praviparit as any particular plant, but simply paraphrases it with citraparanyo mādihih. R. discusses the word as follows: “the praviparit is, 1. according to the commentary to Kū. S. xxv. 7. 17, the same with mūsyaparit, i.e. Glycine debilis; 2. according to other schol., the same with lakṣamana, a plant having upon its leaves red spots, in which the form of a child is claimed to be seen. Bīhārpr., i. 208, calls it also patrajanjand, and Rājanīgī, vii. 114, patrakanjand, or putradhi, or pūthkandhi, indicating a bulbous plant; it is credited with the power to cure barrenness of women; 3. according to Am. Kōc. and the other Nighañ̃īs, it is a leguminous plant, identified by Chund Dutt (Mat. medica) with Uvaria laj; podnila Dec., having hairy leaves without colored spots. The second of these identifications would suit the hymn.” Abbakṣi might mean ‘I have partaken of or drunk’; but neither Kāṇe, nor the comm. know of such a use of the plant. The strange appearance in this hymn (only) of kūrva as name of evil beings is passed by the comm. without a word of notice; he simply paraphrases the word with pāpa. [But see Bergaigne, Rel. vol. ii. 473, and Hillebrandt, Ved. Mythol. i. 207.] Ppp. read in b nivṛtye karat, and in d tvā kartam for abhakṣi.

2. This spotted-leaf was first born overpowering; with it do I hew [off] the head of the ill-named ones, as of a bird (cakunī).

[[Cakin] is misprinted cakī.+] The reading vṛcāmi, without accent (which is given in both editions, on the authority of all the mss.) implies that the fourth pāda begins with śras, the preceding three words being (as is easy) resolved into eight syllables; and the padāsaṁs. also mark the pāda-division before śras. The Anukr. however, regards the verse as a simple annuṭalāḥ, which it plainly is, śras belonging to c; the accent should therefore be emended to vṛcāmi. Ppp. read sādinoṣāhaḥ pr-e for a, and in c, d, haya kāravagyām śivas chinaduni cak. The comm. explains the “ill-named” as dādurvairāppakās bharadikṣaṁthavagavāgīs, or varieties of leprosy.

3. The blood-drinking wizard, and whoso wants to take away fatness, the embryo-eating kūrva do thou make disappear, O spotted-leaf, and overpower.

One or two of our mss. (W.l.), and several of SPP’s, read in b jhiriṣati [I. has śrīṣe]. Ppp. has at the end sahūṣvati.

4. Make them enter the mountain, the life-obstructing (yopana) kūrva; do thou, O divine spotted-leaf, go burning after them like fire.

[As to kauśā, cf. i. 19. 4 n. As to yopana, see Bloomfield. AJP. xii. 423.] This verse and the next are too much defaced in Ppp. to admit comparison in detail; but its text differs somewhat from ours. The Anukr. refuses to sanction the common abbreviation to aṅkrv ‘ta in d.

5. Thrust them forth to a distance, the life-obstructing kūrva; where the darknesses go, there have I made the flesh-eaters go.
26. For safety and increase of kine.

[Savitar.—paṣaryam. trāiśṭubham. 3. uparistād-virād-vahati; 4. anuṣṭubb (4. bhurij).]

Found in Paipp., ii. Used by Kauč. (19. 14), with iii. 14, iv. 21, and iv. 7 (not vi. 11. 3—see comm. to ix. 7 = 12.), in a ceremony for the prosperity of cattle.

Translated: Weber, xiii. 188; Ludwig, p. 371; Griffith, i. 65; Bloomfield, 142, 303: vss. 1 and 2, also by Grill, 64, 92.—Cf. Bergaigne-Henry, Manuel, p. 138.

1. Hither let the cattle come that went away, whose companionship (sahasārī) Vāyu (the wind) enjoyed, whose form-givings Tvāṣṭar knows; in this cow-stall let Savitar make them fast (ni-yam).

Or, 'whose forms,' riḍpadheya being virtually equivalent to simple riṣpa. Jpp. reads in b sahaṭāram. The "cow-stall" does not probably imply anything more than an enclosure. The Anukr. passes without notice the jagati pada d.

2. To this cow-stall let cattle flow-together [stream together] (sam-sru); let Brihaspati, foreknowing, lead them hither; let Sinivīlī lead hither the van (aṅga) of them; make them fast when they have conw, O Anumati.

[In the prior draft of 3, Mr. Whitney has 'stream.'] Jpp. has at the end yaṭchat; one of SP's mass., yaṭchat. The comm. gives anugata (≡ he anugamanakārini) in d. The value of pra in the common epithet prajāmbh (rendered 'foreknowing') is obscure and probably minimal. [As to the deities here named, see Zimmer, p. 352, and Hillebrandt, Ved. Mythol. i. 422.]

3. Together, together let cattle flow [stream], together horses, and together men, together the fatness that is of grain; I offer with an oblation of confluence.

For the oblation called 'of confluence,' to effect the streaming together of good things, compare i. 15 and xix. 1. The change of meter in this hymn need not damage its unity, in view of its occurrence as one hymn in Jpp. Jpp. reads in b puรณas, and in c śphatibhis (for ya śph). The metrical definition of the Anukr. seems to reject the obvious resolution -vi-ṇa in d.

4. I pour together the milk (kṣirī) of kine, together strength, sap, with sacrificial butter; poured together are our heroes; fixed are the kine in me [rather, with me] [as] kine-lord.

Jpp. reads valaṃ in b, combines kṛtā 'snakam in c, and has for d mayī gāvah et goṭatā. The redundant syllable in d (noticed by the Anukr.) would be got rid of by changing mayī to the old locative me' [but with better metrical result, by adopting the Jpp. reading]. With the second half-verse is to be compared AÇS. iii. 11. 6: avṛtta asmākari vīra mayī gāvah samu goṭatān. The comm. says that gāvaha in a means gṛṣṭinām 'of heifers (having their first calf).'

5. I bring (a-hṛ) the milk of kine; I have brought the sap of grain: brought are our heroes, our wives, to this home (āstaka).
27. For victory in disputation: with a plant.

Found in Pāipp. ii. Kāuça uses the hymn in the rite or charm for overcoming an adversary in public dispute: one is to come to the assembly from the north-eastern direction (because of its name aparājita 'unconquered'), chewing the root of the plant, and to have it in his mouth while speaking; also to bind on an amulet of it, and to wear a wreath of seven of its leaves (38.18-21). Verse 6, again, is reckoned (50.13, note) to the rāndra gāya. The comm. further quotes from the Naks. [error for Canti] K. (17, 19) a prescription of the use of the hymn in a mahācānti called aparājita.

Translated: Weber, xiii. 190; Ludwig, p. 461: Grill, 1st edition, 18, 51; Bloomfield, JAOS. xlii, p. xlii (PAOS. May, 1885), or AJ. vii. 479; Grill, 2d edition, 23, 93; Griffith, i. 66; Bloomfield, SBE. xlii. 137, 304. — Bloomfield was the first to point out (on the authority of Kāuça) the connection of praś with root prach, and to give the true interpretation of the hymn. Grill follows him in the second edition.

1. May [my] foe by no means win (jī) the dispute; overpowering, overcoming art thou; smite the dispute of [my] counter-disputant; make them sapless, O herb.

"Dispute" (praś) is literally 'questioning.' The comm. renders the word in a by prastār 'questioner,' but in c gives us our choice between that and praśa 'question.' and in 7 a acknowledges only the latter meaning. Pratīprācās is translated here as genitive: the comm. takes it secondly as such, but first as accus. pl.; the Ppp. reading favors the latter: sa mūn pratīpraśa jaya rasa kṛ. With either understanding, the accent is anomalous; we ought to have pratīprācās. Arāśā also is in favor of the plural. If we could emend prāṣam in c to praś 'in the disputation,' it would make things much easier. For a Ppp. has yaś caṭrāṇu saṁjayaṭ. Nid in a is simply the emphasized negative.

2. The eagle discovered (anuv-vid) thee; the swine dug thee with his snout: smite the dispute etc. etc.

Pāda b shows that the root is the part of the plant employed. If we struck off the impertinent refrain from vss. 2-5, and combined the lines into two verses, the hymn would conform to the norm of the second book (as in more than one case above [p. 37]).

3. Indra put (kṛ) thee on his arm, in order to lay low (stṛ) the Asuras: smite the dispute etc. etc.

The comm., both here and in the next verse, understands bhya(h) stāritave as bhyaś thri-. though he then explains stāritave by stāritum. Pāda a is rendered in accordance with the comm. and with Weber; Grill, took thee into his arm.

4. Indra consumed (vi-afc) the pūta, in order to lay low the Asuras: smite the dispute etc. etc.
The comm. reads in a pāthām, and uses that form in all his explanations; pātām seems to be given in all the mss., and in Ppp., and both editions adopt it; but the mss. are very little to be trusted for the distinction of t and th. "The plant is the Cylindrum hermaphroditum, whose bitter root is much used. It grows all over India, and is said to be applied to ulcers in the Penjab and in Sind" (W. Dymock, Vegetable mat. med.) (R). [In his note, Roth gives pātām as Ppp. form; but in his collation, he gives as Ppp. reading in a, b pāvam indra] yasyān hantaye as. The Anukr. apparently expects us to resolve vi-d-ṣu-dā in a.

5. With it will I overpower the foes, as Indra did the sālāvṛkās: smite the dispute etc. etc.

The translation implies emendation of the inadmissible sākṣe to sākṣya, than which nothing is easier (considering the frequent loss of r after a lingual or palatal sibilant) or more satisfactory, for both sense and meter; it is favored, too, by the Ppp. reading, sākṣya. No other example of long ā in a future form of this verb appears to be questionable; but the exchange of a and ā in its inflection and derivation is so common that this makes no appreciable difficulty. The comm. accepts sākṣe, rendering it by abhi bhavāni. The Anukr. notes nometrical irregularity in the verse. In our text, accent sālāvṛkā (an accent-mark out of place). [To Weber's note on sālāvṛkā, add Oertel, JAOS, xix., 123 f. This allusion adds to the plausibility of W's suggestion about the Yatis, note to ii. 5.3.]

6. O Rudra, thou of healing (?) remedies, of dark (nīla) crests, deed-doer! smite the dispute etc. etc.

Ppp. has for c. d praṣam durāyato jahi yo smiś abhiśāsat, which is plainly much better than the repetition of the refrain, and for which the latter has perhaps been substituted in our text. The comm. draws out to great length a series of derivations for rudra, and gives two for jahāna, and three different explanations of kasmākṣa. [Bloomfield discusses jat etc. at length, AJP, xii., 425 f.]

7. Do thou smite the dispute of him, O Indra, who vexes us; bless us with abilities (cākṣi); make me superior in the dispute.

Ppp. reads praṣam for praśam traca in a, and ends b with -ādāte. The comm. has praśam instead of prāṣi in d and is supported in it by two of SIPP's authorities. The praśam in a he explains by rākyam, and that in his d by praṣṭāram.

28. For long life for a certain person (child?).

"[jivāt. — jivātām. — trująḥkām: t. prāṣi: s. bharij.]"

Found in Pipp. (vss. 1-4 in i.; vs. 5 in xvi.). Used by Kārttikeya in the godina ceremony (54.13), as the parents pass the boy three times back and forth between them and make him eat balls of ghee; and the same is done in the cindā or cīndi (hair-cutting) ceremony (54.16, note): the schol. also reckon it to the dravya gama (54.14, note).

Translated: Weber, xiii. 192: Grill, 48, 94; Griineth, i. 67; Bloomfield, 56, 306.

1. For just thee, O old age, let this one grow; let not the other deaths, that are a hundred, harm him; as a forethoughtful mother in her lap a son, let Mitra protect him from distress that comes from a friend (mīrīya).
Let Mitra or helpful (?) Varuna in concord make him one that dies of old age; so Agni the offerer (hôtar), knowing the ways (savyâna), bespeaks all the births of the gods.

All our pada-mss. read in a riqâdâ instead of -di; SPP. properly omits to -di. This wholly obscure word is found independently only here in AV.; its rendering above is intended only to avoid leaving a blank; the comm. gives the ordinary etymology, as hínakâmata atâ; Grill, emendating to arigâdas, brings out an ingenious but unconvincing parallelism with Gr. āpâsâ; and, as noticed by him, Auroreth also would understand arigâdas 'very prominent.' Ppp. reads for a mitra'ca tvâ varuna'ca riqâdâ, and has at the end of d mani vâlti.

Thou art master (iti) of earthly cattle, that are born, or also that are to be born; let not breath leave this one, nor expiration; let not friends slay (vadh) this one, nor enemies.

Let father heaven, let mother earth, in concord, make thee one that dies of old age; that thou mayest live in the lap of Aditi, guarded by breath and expiration, a hundred winters.

This one, O Agni, do thou lead for life-time, for splendor, to dear seed, O Varuna, Mitra, king! like a mother, O Aditi, yield (yam) him refuge; O all ye gods, that he be one reaching old age.

All the pada-mss. read at end of b mitra-rîjau, as a compound: and SPP. so gives it; the comm. understands rîjau correctly as an independent word, but perhaps only as he in general is superior to the restrictions of the pada-readings. Ppp. (in av.) has priyau for-yam in b. The verse is found also in TS. (ii. 3. 19'), TB. (ii. 7. 7'), TÂ. (ii. 5. 1), and MS. (ii. 3. 4). All these give krdhi for yam at end of a; TÂ. MS. have tigmum ejus instead of priyau rîtas in b; TS. TB. MS. read soma rîjan at end of b, while TÂ. offers instead sibh riqâdi; all accent priyau-rîtas in d, and MS. leaves unaccented. In ČGûS. (i. 27), again, is a version of the verse, omitting yam in a. reading (with MS.) tigmum ejus and soma in b, and having aditih varuna yamîsat in c.

[Von Schroeder gives the Kathâ version, Tübingen Kathâ-hss., p. 72-3.]
29. For some one’s long life and other blessings.

[Atharvam. — soparacam. bahudevayam. traiṣṭubham: 1. anuṣṭubh; 2. parāhāri
nirṣṭrastuṣṭānti.]

Found in Pāipp., but in two widely separated parts: vss. 1–3 in xix., and vss. 4–7 in i. (next following our hymn 28). Used in Kāuç. (27.9 ff.) in a curious healing rite for one afflicted with thirst: the patient and a well person are set back to back, wrapped in one garment together, and the latter is made to drink a certain potion apparently prepared for the other; thus the disease will be transferred to the well person: a total perversion of the proper meaning of the hymn. Again, it is used (54.18) in the godāna and viṇḍā ceremonies, and, according to the schol. (58.17, note), in that of name-giving: and the schol. (42.15) further add it in the rite on the return home of a Vedic student. And vs. 3 accompanies in Vāit. (22.16) the pouring of the aćeśir milk into the clarified soma in the piṭābārt at the agnīṣṭoma sacrifice [cf. comm. and Hillebrandt, Ritualliteratur, p. 129].

Translated: Weber, xiii. 194; Ludwig, p. 493; Grifith, i. 68; Bloomfield, 47, 508.

1. In the sap of what is earthly, O gods, in the strength of Bhaga’s self (tanū) — length of life to this man may Agni, Sūrya — splendor may Brihaspati impart.

Or it might be ‘in the sap of earthly portion, in strength of body’ (a, b): ‘what is earthly’ would refer to some characteristic product of earth applied in the rite: the comm. understands the god Bhaga, but his opinion is of no authority. As Weber suggests, the exchange of āṇuṣṭubha here in c and āṇuṣ in 2 a would rectify the meter of both verses: in neither case does the Anukr. note an irregularity. Ppp. has here āṇuṣ asmai, but follows it with some vairā dhatā bhy. Some of our ms., with two or three of Spt’s, accent āṇuṣṭubha. The comm. takes devās in a for a nominative.

2. Length of life to him assign thou, O Jātavedas; progeny, O Tvəshṭar, do thou bestow on him; abundance of wealth, O Savitar (‘impeller’), do thou impel to him; may he live a hundred autumns of thee.

The construction of a dative with adhi-ni-dha in b seems hardly admissible: BR. [iii.917], in quoting the passage, reads asmi, apparently by an intended emendation, which, however, does not suit the connection; asmi is the only real help.

3. Our blessing [assign him] refreshment, possession of excellent progeny; do ye (two), accordant, assign [him] dexterity, property (dhu-viṇa); [let] this man [be] conquering fields with power, O Indra, putting (kṛ) other rivals beneath him.

The verse is difficult and, and, as the parallel texts show, badly corrupted. Aćeśir ānas (for which Weber ingeniously suggested Aćeśirne) is supported by Aćeśir ānas in MS. (iv.12.3) and Aćeśir me in TS. (iii.2.88) and KÇS. (x.5.3); and all these versions give it a verb in b, dadhātu, instead of the impracticable dual dhattam, with which our śava-rasaṁ is in the same combination. The alteration of this to the śava-rasaṁ of TS. MS., or the śava-rasaṁ of KÇS. and Ppp., would indicate that of dhattam to ṭām (as middle), and allow sense to be made of the pāda. All the other texts, including Ppp., give in a supra-jāṅgadūṃ instead of the anomalous and bad saup. TS. MS. KÇS. have ĥam for dikṣāṃ in b. The translation implies emendation of jāyam in c to jāyam.
in accordance with the saṃjñāyan of the other texts; but Ppp. has saṃjñ jayat, which would be even more acceptable—only not with ahām, as all the four read for ayām. TS. MS., finally, combine anyān adhi- in d; KCS. elides ‘nyān. In KCS., as in Vait., the first word is to be understood as ṛṣī; the comm. interprets both ways [.as from ṛṣis blessing’ or from ṛṣi ‘milk’]. He regards the au of sānprā in a as simply “Vedic,” and heaven and earth as addressed in b.

4. Given by Indra, instructed by Varuṇa, sent forth by the Maruts, hath the formidable one come to us; let this man, in your lap, O heaven-and-earth, not hunger, not thirst.

The “thirst” of the patient in Kauḍḍa, has no more substantial foundation than the last two words of this verse. The text in Ppp. is defaced, but shows syṣata for cīṣatas in a, and in c, d, after -thīrī, pari dadāmi sa mā. The Anukīra would have us scan 11 + 11 : 8 + 9 = 39, dividing before upāsthe; but the pāda-mss. mark the division correctly, after that word.

5. Assign refreshment to him, ye (two) that are rich in refreshment; assign milk to him, ye rich in milk; refreshment have heaven-and-earth assigned to him, [have] all the gods, the Maruts, refreshment [have] the waters.

‘Refreshment’ is the conventional rendering selected for the ambiguous word uṣy and its varieties. Nearly all our mss. (all save P. M.), and all of SPP’s, have the false accentuation devās in d; both editions emend to devās, which the comm. also understands. So also with dyāvaprthivā in c, for which the mss. have either dyāvaprthivā (so nearly all of ours and one of SPP’s) or dyāvaprthivā (so, according to SPP, all his save one, with our O.D.); only our II. has the true reading, which is given by emendation in both editions. The verse (10 + 10 : 12 + 11 = 43) is far from being a good triṣṭubh.

6. With propitious things (f.) I gratify thy heart; mayest thou enjoy thyself (mud) free from disease, very splendid; let the two that dwell together (dvāsāsin) drink this stir-about (maudhā), putting on [as] magic the form of the (two) Aśvins.

The second half-verse is said apparently of a married pair, who are by supernatural means to become as beautiful as the Aśvins. Of course, the comm. follows Kauḍḍa, in understanding it of the sick and well man, and taking dvāsāsin as dressed in one garment.” The comm. supplies adbhūta in a, which is plausible (so Weber). Ipp. reads in a tarpayantu, in b modamānaś caresha, and in d aṣṭivād. Several of SPP’s mss. give māthm in c.

7. Indra in the beginning, being pierced, created this refreshment, [this] unaging svādha; it is thine here; by it live thou for autumns, very splendid; be there no flux of thee; the healers have made [it] for thee.

In d, ā svaṣvet is here rendered as if it involved the idea of āsvṛṇa ‘flux’; the ā seems to forbid its being taken to mean “let it not be spilled”; the comm., however, so understands it: pravṛṇa nā bhūti. Some of our mss. (M.P.W.) read tvāyā at beginning of c. The comm. has uryaṁ in b. Ipp. gives, in a, b. viḍyog agrām uryaṁ svādham ajatām etam ēṣā.
30. To secure a woman's love.

[Projāpati (kāminimandābhimukkharapakādham).—ācārinam. ānuṣṭubham:
1. pāthādātikā; 2. ṣāmakā]

Found in Pāipp. ii. (in the verse-order 1, 5, 2, 4, 3). Used by Kānc. (33. 21 ff.), with
vi. 8 and other hymns, in a rite concerning women, to gain control over a certain person:
a mess of various substances is prepared, and her body smeared with it—which is
much like the proverbial catching of a bird by putting salt on its tail.

Translated: Weber, v. 218 and xiii. 197; Ludwig, p. 517; Grill, 52, 97; Griffith,
i. 70; Bloomfield, 200, 311.

1. As the wind here shakes the grass off the earth, so do I shake thy
mind, that thou mayest be one loving me, that thou mayest be one not
going away from me.

The last half-verse is the same with the concluding pādas of i. 34. 5 and vi. 8. 1-3;
SPP. again alters the pāda-text to ṣūrṇāh (see under i. 34. 5); Ppp. has here for e
eva mana tvāyaḥ. Ppp. reads in a, b bhūnyā 'dhi cātas (1) tvā. We should expect
in a rather bhūnyām, and this the comm., reads, both in his exposition and in his quota-
tion of the prātiṣṭha from Kānc.; but Bloomfield gives no such variant in his edition.

2. May ye, O Aṣvins, both lead together and bring [her] together with
him who loves her. The fortunes (bhūga) of you (two) have come
together, together [your] intents, together [your] courses (vratā).

Notwithstanding the accent of vāksuthas, it does not seems possible to understand
cōl in a as 'if' (Grill, however, so takes it; Weber as above), since the second half-
verse has no application to the Aṣvins (we should like to alter vām in c to vān). [i.e.
see Bloomfield.] The translators take kāmin in a as for kāminar (the two lovers),
which it might also well be; the comm. says kāminas mayā. He also calls vratā simply
a kāminamāna, which is very near the truth, as the word certainly comes from root
vṛt (see JAOS. xi. p. cxxix = PAOS. Oct. 1884). Ppp. reads nārītras in b for vakya-
thādā; and, in c, d, sarvā 'vigrāhā yagatah sarvā cakṣikāh sam etc. Both here and in
vs. 5 bhūga might possibly have its other sense of grūtāsah, or imply that by doller
meaning; but the comm., who would be likely to spy out any such hidden sense, says
simply bhūvyāni. [In a, acsvinā is misprinted.—W's implications are that if vakya-thās
were toneless it might be taken as a case of antithetical construction and that there
would be no need to join it with cōl.]

3. What the eagles [are] wanting to say, the free from disease [are]
wanting to say — there let her come to my call, as the tip to the neck of
the arrow (kśīṁata).

The first half-verse is very obscure, and very differently understood by the transla-
tors; the rendering above is strictly literal, avoiding the violence which they allow
themselves; the comm. gives no aid; he supplies striṃastra vakyaṃ torat, and explains
anamīrvā by argena 'dṛṣṭāh (? SPP. understands dṛṣṭāh) kāminanāh. Ppp. has an
independent text: yas suṣparṇa vakṣāna va na vakṣāna va tṛiḍhaṃ hitā manāh; tathā
catvāro gahmāti nhetā — too corrupt to make much of. The Anukr. declines to sanction
the contraction (ahyē) 'iia in d.
4. What [was] within, [be] that without; what [was] without, [be]
that within; of the maidens of many forms seize thou the mind, O herb.

In the obscure formalism of a, b the comm. thinks mind and speech to be intended.
[Why not rēlas and gēpas?] "Of all forms," i.e., as often elsewhere, "of every sort
and kind." [I pp. reads abhāyam for bāhāyam.]  

5. Hither hast this woman come, desiring a husband; desiring a wife
have I come; like a loud-neighing (kraund) horse, together with fortune
have I come.

That is, perhaps, "I have enjoyed her favors." None of the mss. fail to accent viṭma
in c.

31. Against worms.

[Kānca.—mahādevatyam utā cāndram. ānunabhāh : 2. upaśītādeviśādhyathi ; 3. ārya
triśūkha ; 4. prīcūtkha bhāhiti ; 5. prīcūtkha triśūkha.]

Found also in Paipp. ii. Used by Kānča. (27.14 ff.) in an extended healing rite
against worms; the detail of the ceremonial has nothing to do with that of the hymn,
and does not illustrate the latter.

Translated: Kuhn, KZ. xiii. 135 ff.; Weber, xiii. 196; Ludwig, p. 323; Grill, 6, 68;
Griffith, i. 71; Bloomfield, 22, 313. — Cf. Zimmer, pp. 98, 393; Maunhardt. Der Raum-
kultus der Germanen. p. 12 ff.; K. Müllenhof, Denkmäler deutscher Poesie aus dem
3. bis 15. Jahrhundert 3. i. 17, 181; and especially the old Germanic analogues adduced
by Kuhn, l.c. Griffith cites Harper's Magazine. June, 1893, p. 106, for modern usages
in vogue near Quebec.

1. The great mill-stone that is Indra's, bruiser (kūrām) of every worm
— with that I mash (piṣ) together the worms, as kūlka-grains with a
mill-stone.

Our mss. and those of SPP., as well as Ppp., vary, in this hymn and elsewhere, quite
indiscriminately between krimi and krumi, so that it is not at all worth while to report
the details; SPP. agrees with us in printing everywhere krimi. Two of our mss.
(O, Op.), with one of SPP.'s, read dhūṣalt in a. Ppp. gives at the end khalvā śra.  

The comm. explains krimin by sarvāntārgatam sarvāh kumbajātān.

2. The seen, the unseen one have I bruised, also the kūrān have I
bruised; all the algīṇūs, the cālānas, the worms we grind up with our
spell (viśas).

The distinction of ṭata- and ṭa- in the manuscripts is very imperfect: I had noted
only one of our mss. as apparently having algīṇūn, here and in the next verse; but SPP.
gives this as found in all his authorities, including oral ones; and the comm. presents
at and even also Ppp.; so that it is beyond all question the true reading. The comm.
explains it here as etonnāṁm krimiścīvaś, but in vs. 3 as cālāmāṁsaśākāṁ jātān
— which last is plainly nothing more than a guess. Instead of kūrānum in b, he reads
kurīram, with three of SPP's mss., and Ppp.; other mss. differ as to their distribution
of u and a in the syllables of the word, and two of ours (Op, Kp.) give kūrīram. Two
of SPP's authorities give sarvānti in d. Ppp. further has adhām for algīman both
times, and cālām in c. The omission of krimin in d would ease both sense and meter.
[As to sarvānti ch., cf. iii. 11. 5. iv. 8, 3, and Prā. ii. 17. note.]
3. I smite the algýpdaus with a great deadly weapon; burnt [or] unburnt, they have become sapless; those left [or] not left I draw down by my spell (vádá), that no one of the worms be left.

It seems hardly possible to avoid amending at the end to uchisyaññi, passive. Ppp. reads in b alunádduná, and its last half-verse is defaced.

4. The one along the entrails, the one in the head, likewise the worm in the ribs, the avaskává, the vyadhává — the worms we grind up with our spell (vádas).

The comm., and two of SPP’s mss., read in b párgnyam ‘in the heel’; and SPP admits into his text after it krimin, against the great majority of his mss. and against the comm.; none of ours have it, but three (O. Op. Kp.) give krimin, which looks like an abortive attempt at it. For vyadhávará in c, Ppp. has yaram; all the mss. have vyadhávará; unless it is to be emended to vyadhávarén (cf. vi. 50. 3, note), it must probably be derived from vyadhá ‘pierce’; but the pada-reading visadhávarás points rather to vi-adhávan; the comm. takes it from the latter, and also, alternatively, from vi and adhvaras; avaskává is, according to him, avággamana-vahává; it seems rather to come from υ/πν ‘tear.’ The expression prágukta ‘as heretofore defined’ is not used elsewhere in the Anukr.; it is used by abbreviation for ṇjarisádvirá (vs. 2); but why the two verses were not defined together, to make repetition needless, does not appear. [In d, again, krimin is a palpable intrusion.]

5. The worms that are in the mountains, in the woods, in the herbs, in the cattle, within the waters, that have entered our selves (tanná) — that whole generation (jáninam) of worms I smite.

Two of SPP’s mss. agree with the comm. in reading te for yó at beginning of c; and the comm. has further tanas for tancvas. Ppp. inserts ye before vanes, and ye (with an avasána before it) also before oysathén; for second half-verse it gives ye ‘smakoni tanno’ (i.e. tanvo) sthána cakir (i.e. cakrén or cakri) indris tán hasta mahata vairía. Prágukta in the Anukr. apparently repeats this time the superfluous áryi of vs. 3.

The anvadáka [5.] has 5 hymns and 20 verses, and the extract from the old Anukr. says tato ‘parátañi or ‘paráute.

32. Against worms.

[Káuna.—śadvyam. adityadépattyám. anunábbham: 1. 34. bhurigañeyáti; 6. 44. nípyánaik.]

This hymn occurs in Páipp. ii. (with vs. 3 put last), next before the one that here precedes it. Káun. applies it (27. 21 ff.) in a healing ceremony against worms in cattle.

[The material appears in Ppp. in the order 1, 2 ab, 4 cdab, 5 ab, 6, 3 abc 5 d. The expression of Káun. 27. 22, “with the words te háthá (vs. 5 d) at the end of the hymn,” suggests the reduction of the hymn to the norm of the book, 5 vss. (see p. 37). This is borne out by Ppp., where the material amounts to 5 vss. and ends with our 5 d. But what the intruded portions are it is not easy to say. The parts missing in Ppp. are our 2 cd, 3 d, 5 c.]

Translated: Kuhn, KZ. xiii. 138; Weber, xiii. 201; Ludwig, p. 500; Grill, 7, 100; Griffith, i. 72; Bloomfield, 23, 317. — Cf. Hillebrandt, Veda-chrestomathic, p. 47.

i. Let the sun (ādityá), rising, smite the worms; setting, let him smite [them] with his rays — the worms that are within the cow.
The change of ādityas to sūryas in a would rectify the meter. But Pp. has adityas; its b reads sūryo nimrocan raćmibhir hantu; and for c it has ye 'ntas krimayo gavit nah.

2. The worm of all forms, the four-eyed, the variegated, the whitish — I crush (gr) the ribs of it; I hew at (upi-vrivaça) what is its head.

The mss., as usual, vary between prātils and prāthās in c. Pp. has a different version of the first half-verse: yo dviśirṣa catunrayas krimie gārgo arjunah, with our 4 c, d as second half. The Anukr. expects us to make the unusual resolution a-sīa in c.

3. Like Atri I slay you, O worms, like Kanva, like Jamadagni; with the incantation of Agastya I mash together the worms.

Pp. rectifies the meter of a by reading tvā krame; it has agastyaṁ in c, and, for d, our 5 d. The Anukr. ignores the redundant syllable in our a. Compare TA. iv. 36 (which the comm. quotes, though the editor does not tell from whence): ātrīnā tvā krime hanmi kīvocena jamādagnīnā: viṣeśavastrbrāhmaṇā; also MB. ii. 7. 1 a, b: hatas te atriṇā krimī hatas te jamādagnīnā. SPP. writes in a attrīvād. Vss. 3–5 are repeated below as v. 23. 10–12.

4. Slain is the king of the worms, also the chief (sthapāti) of them is slain; is the worm, having its mother slain, its brother slain, its sister slain.

Pp. has in b sthapatais, and in c, d (its 2 c, d) -stātā for -mātā, and -mahātā for bhṛtāt. TA. (iv. 36) has again a parallel verse: hatāḥ krimināṁ rājā āpy eṣāṁ sthapātīr hatāḥ: ātho mātā 'thro pitā; cf. also MB. ii. 7. 3 a, b: hatāḥ krimināṁ kṣudrako hatā mātā hatāḥ pitā. The comm. explains sthapāti by suciva.

5. Slain are its neighbors (? viṣās), slain its further neighbors (? pāri-veṣas), also those that are petty (kṣullakā), as it were — all those worms are slain.

The translation of d implies the emendation of te to ti; all the mss. have the former, but SPP. receives the latter into his text on the authority of the comm., who so understands the word. Pp. reads in a, b 'yā veṣoḥo hatasas p: our c is wanting in its text; our d it puts in place of our 5 d. Our kṣuśalaka is a kind of Prakritization of kṣudraka, quoted from MB. under vs. 4; TA. (ib.) also has ātho sthūrā ātho kṣudrāḥ. The comm. explains veṣas as "principal houses," and pāriveṣas as "neighboring houses." We might suspect veṣ, from root vie, and so "attendants, servants."

6. I crush up (pra-gr) thy (two) horns, with which thou thrustest; I split thy receptacle (?), which is thy poison-holder.

The decided majority, both of our mss. and of SPP's, give in c kṣuśambham, which is accordingly accepted in both editions; other sporadic readings are kumṣambham, kṣuśibham, kṣuśibham, kṣuśibham, kṣuśambham; and two of SPP's mss. give sukṣambham, nearly agreeing with the sukṣambham of the comm. Our P.M.E. have viśiṁ in b. Ppp's version is as follows: pa te evanmi evaṁ yābbhāyayatam vihitayasy: aho kṣuśambham taṁ kumśambham yaṁnāṁ te nihitānām viṣeṁ. which in c is better than our text, and is supported by the MB. (ii. 7. 3) form of c, d: aṁhi 'śaṁ bhinaakaḥ kumśha ya evaṁ viṣadhanākaḥ. The metrical definition of the verse (7 + 7 : 7 + 6 = 27) given by the Anukr. is only mechanically correct.
33. For expulsion of yākṣma from all parts of the body.

[Brāhmaṇa.— saṅkha-rām. yākṣavābhaṅkaṃ; cāndramālam; āyuṣyam. ānuṣṭubham.
3. kakummati; 4. āp. bhurīt uṣṇik; 5. uparīṣṭādvādyakāti; 6. uṣṇīgarbhaḥ
mṛgyamṛtubhāḥ; 7. pathyapakṣāḥ.]

Found in Pāipp. iv. Corresponds, with important variations, to most of RV.x.163
(found also in MP., the mantra-text to ĀPS.: see Winternitz, I.c., p. 99). [Namely,
our vss. 1, 2, 4 ab with 3 cd, and 5 correspond to MP. i. 17, 1, 2, 3, and 4: the MP. version
follows most nearly that of RV.] The hymn is called by Kāuṣ. (27.27) viharā
(from vs. 7 d), and is prescribed in a healing ceremony; it is also reckoned (34.11, note)
to the āyuṣya gāṇa; but the comm. makes up an anēhūtiṅga gāṇa of it and iii. 11 ; iv. 13:
v. 30; ix. 8, which is quite different from the one reported by Bloomfield from the gāṇa-
mālatā in note to Kāuṣ. 32.27 [on page 89, but agrees with the one reported in B’s sup-
plement, page 334, except that for i. 10.4 should be put iii. 11.1]. It (or vs. 1) is also
employed by Vātī. (38.1) in the puruṣamedhiḥ.

Translated: by the RV. translators; and Kuhn, KZ. xiii. 66 ff.; Weber, xiii. 265;
Griffith, i. 74; Bloomfield, 44. 321. — Oldenberg compares critically the RV. and AV.
versions, die Hymnen des RV., i.p. 243.

1. Forth from thy (two) eyes, (two) nostrils, (two) cars, chin, brain, tongue, I eject (vi-vṛh) for thee the yākṣma of the head.

The verse is RV. x.163.1, without variant. Two or three of SPP’s mss., with the
comm., read in b cūbhukāt; MP. has cūbhukāt [in the Whish ms.]; Ppp. substitutes for it
nāsīt (i.e. āysīt), has uta for ṣdhi, and has for d latatād vi vṛṣemāsi.

2. From thy neck (grīḍās), nape (uṣṇīhās), vertebre (kikāsū), backbone, (two) shoulders, (two) fore-arms, I eject for thee the yākṣma of the arms.

This, again, is precisely RV. x.163.2. Ppp. reads in b anāhyās, and in d avastūr
(for oṭahātyam) and vyāhāsās. The pl. grīḍās for ‘neck’ designates, according to
the comm., the 14 small bones found there; and he quotes CB. xii. 2. 4. 10 for authority.
The uṣṇīhās he declares to be certain vessels (nātī); the kikāsū, to be jatursaṅgīy-
gatsamhīni, which is quite indefinite.

3. Forth from thy heart, lung (klomāṃ), hālikṣṇa, (two) sides, (two) mātasaus, spleen, liver, we eject for thee the yākṣma.

Weber conjectures “gall” for hālikṣṇa (Ppp. hālikṣma), and “kidney” for mātasaus.
The comm. defines klomāṃ as “a kind of flesh-mass in the neighborhood of the heart,”
hālikṣṇa as cāṭasamjñākāt tattvānāmāṃ māṇisapāṇdvrtēṣaṃ, and mātasaus as
vahayapīrvyasasamhātāhābhāyān vṛkṣyāḥyān tattvāṇaḥpāṇaḥpārāhābhāyaṃ ca.
For a, Ppp. has klomnās te ṣrādyābhāyā. Of this verse, only the latter half has a par-
allel in RV., namely x.163.3 c. d, where d is varied to yajukā ṭālēchhyo ṣt vṛhāmī te.
The Anukr. foolishly rejects all resolution in b.

4. Forth from thine entrails, guts, rectum, belly, (two) paunches, plāṣī, navel, I eject for thee the yākṣma.

The comm. explains gudābhīvyam by āntrasaṁpasthebhīyo malamūtra-pravahāna-
māryebhīhāḥ, and plāṣīs by bhakṣchāhdiṃ malahātrāh; and he quotes CB. xii. 9. 1-3,
where many of the names in the verse occur. RV. (also MP.) has the first half-verse,
as 163.3 a, b, reading hṛdayāt for uddrāt. For b, c, [d,] Ppp. substitutes our b, c [d, but with pānyor in c and vrāhāmasi at the end]. The Anukr. again rejects all resolutions, which would make the verse a fair ansūṭubh, and counts 7 + 8 : 7 + 7 = 29.

5. From thy (two) thighs, knees, heels, front feet, hips, fundament (bhānasa), I eject for thee the yākṣma of the rump.

In the translation here is omitted bhāśadām, the pure equivalent of bhasadyām, and hence as superfluous in sense as redundant in meter. [Is not prīpadā ‘toe’?] The verse is nearly RV. x. 163.4, which, however, omits bhasadyām, and reads, after ṛoṣṭhibhyām, bhāśadāt, indicating the whole region of anus and pudenda. Ppp. ends the verse (like 2 and 4) with vrāhāmasi. Several of our mss., with two or three of SPP’s, carelessly begin with urī. MP. has in b jaṅghābhyaṃ for pāyṣṭhibhyāṃ and in d dhvāṅśasas. The verse seems to be scanned by the Anukr. as 8 + 7 : 8 + 11 = 34.

6. From thy bones, marrows, sinews, vessels, (two) hands, fingers, nails, I eject for thee the yākṣma.

Pāṇi is distinctively ‘palm,’ and might properly be so rendered here. Nearly all our sarvhitā-mss., with most of SPP’s, omit the visarga before śabdhya. Ppp. has a different a, c, d: habhasthyās te mūsabhhyās . . . : yākṣmane pṛṣṭhibhyo maṁabhhyo nādyāṃ, vrāhāmasi. The Anukr. scans as 7 + 7 : 9 + 8 = 31.

7. What [yākṣma is] in thine every limb, every hair, every joint — the yākṣma of thy skin do we, with Kaśyapa’s ejector (vibhā) eject away (vīṣavāc).

The first half-verse corresponds to RV. x. 163.6. a, b, which (as also M.1) reads thus: dāgad-aṅgāl būmno-būma jātām pārayati-parvayati; and Ppp. agrees with it, except in having kārthīlam for jātām; Ppp. also omits d. In d our P. M., with some of SPP’s mss., read vibhā, as does also the comm. [vīṣarham]. In our edition, an accent-mark has fallen out under -kāhā in e.

34. Accompanying the sacrifice of an animal.

[Atharvan. -- pāyṣṭhibhyām; pāyṣṭhibhyākārāṇam. trisūṭubham.]

Found in Pāpp. iii.; and also in the Black-Yajus texts, TS. (iii.i.41), and K. (xxx.8, in part). Used by Kāṇḍ. (44.7) in the raṣṭāmanama ceremony. accompanying the anointing of the vāc, v. the same, vs. 5 accompanies (44.15) the stoppage of the victim’s breath; and the same verse appears in the funeral rites (81.33), with verses from xviii. 2 and 3, in connection with the lighting of the pile. This hymn and the one next following are further employed among the kānyāṅit, with invocation of Indra and Agni, by one who “desires the world” (39.21: “desires over-lordship of all the world,” comm.). In Vāj. (10.16), the hymn (so the comm.) is said on the release of the victim from the sacrificial post in the pācuvanatha.


1. The lord of cattle, who rules over (iṣ) the cattle, the four-footed, and who also over the two-footed — let him, bought off, go to [his] sacrificial portion; let abundances of wealth attach themselves to (sac) the sacrificer.
In the TS. version, this verse comes second (the verse-order being 5, 3, 4, 2). Both TS. and K. have at the beginning yēṣām, which Ppp. supports by reading śādum, and which rectifies the meter of a: this gives quite a different application to c, and a different cast to the meaning of the verse. TS. has also ca for yās in b, ayōm (‘yām’) for sē in c, and it ends (better) with yājamanasya santu. K. (Weber) has for b catuspadām uta ye dviptāh, and for c niṣkṛitās te yajñīyam bhāgan yantu; and Ppp. differs from it only slightly, adding vā after uta in b, and ending c with yajñīyā yānti lokam. Apparently it is the lord of cattle who is to be bribed to content himself with his sacrificial share, in lieu of taking the whole. The Anukr. does not heed the irregularities of meter in a, b. [The-Ppp. form of b seems to be catuspadām uta ye dviptāh.]

2. Do ye, releasing (prā-muc) the seed of being, assign progress (gātā) to the sacrificer, O gods; what hath stood brought hither (upākṛta), strenuous (caçaṃāṇā), let it go upon the dear path of the gods.

TS. (and K.?) rectifies the meter of a (whose irregularity the Anukr. ignores) by reading pramaćāṇāmānas; it also has jivam for priyam in d. Ppp. gives gopā for retas in a, and in b makes dhalla and devās change places; in d it reads etī. Priyam may qualify the subject in d: ‘let it, dear [to the gods], go’ etc. Upākṛta and caçaṃāṇā have their usual technical senses, ‘brought to the sacrifice’ and ‘efficient in the performance of religious duty’; the latter is explained by the comm. alternatively, as “being put to death” or “leaping up” (root ṣe). Devās is, according to him, first “the breaths, sight etc.,” then “the gods, Agni etc.” [E. Sieg discusses pāthas, Gurojājakamund, p. 98.]

3. They who, giving attention to (annu-dāti) the one being bound, looked after [him] with mind and with eye—let the divine Agni at first (ātṛi) release them, he the all-working, in unison with (saṁ-vā) progeny.

TS. and MS. (i. 2.15) have badhyāmānas for didhyānās, and TS. follows it with abhyāśa; and in c combines aguls tān; MS. also has āṭā. Both read in d praṣṭapatis for viśeḍakarna; and TS. ends with saṁvidāntas. Ppp. has in c mumukṣa deva, and, for d, praṣṭapati prajaḥbis saṁvidāntam; it then adds another verse: yasm prāvā na badhantī baddhān gacchā praṣṭaṁ uta pārṇuśaṁ: indraś tām (i.e. tān ātṛi pra etc.). The comm. reads in a ādhyāmānas, which is better; he explains saṁvidāntas by saha cādaḥyāmānas, as if from the root rā ‘bark’! Comparison with the next verse seems to show the other animals, comrades of the victim, to be aimed at in the verse. [Cf. Weber’s notes, p. 209, and esp. his reference to CB. iii. 7. 45. — MS. has āṭā, p. tān; see above, page xc.]

4. The cattle that are of the village, all-formed, being of various forms, manifoldly of one form—let the divine Vāyu at first release them, Prajāpatī, in unison with progeny.

TS. and K. have āraṇyās ‘of the forest’ in a, for grāmyās, and TS. combines vāyus tān in c, and ends again with -vidināḥ. TS. (iii. 11) has two versions (vss. 29, 32), of which the second precisely agrees with TS., while the first has grāmyās, like our text (and aguls tān in c). Ppp. is quite different: ya āraṇyās paśaṇa vāsvarūpa uta ye kūrṇāḥ: ... mumukṣa devaḥ praṣṭapatiḥ prajaḥbis saṁvidāntam.

5. Forknowing, let them first (pārva) receive the breath (praṇā) coming to [them] forth from the limbs. Go to heaven; stand firm with thy bodies; go to paradise (svargā) by god-traveled roads.
Ppp. has *devas* for *purve* in a, *tadbhaun* for *divam* in c, and at the end *bhiga civebbih*. TS. reads *grhuanti* in a; and TS. K. MS. (ii. 5 to c, d) invert the order of c and d, and give the better reading *bhadbyou* for *divam* gachha [cf. RV. x. 16. 3]: MS. also has *huti* for *svargam*. The comm. makes *purve* mean "the gods previously stationed in the atmosphere"; perhaps it is 'before the demons get hold of it.'

35. To expiate errors in the sacrifice: to Viçvakarman.

[Anigavas.—vaïçvakarmanam. tragiubham : 1. bhaktigarbha; 4. 5. bharij]

Found (except vs. 5, and in the verse-order 2, 3, 1, 4) in Pâipp. i. The same four verses are found in TS. (iii. 2. 8; iii. in the order 2, 4, 3, 1), and the first three in MS. (ii. 3. 8 : in the order 1, 3, 2). The hymn is used by Káuc. (38. 22) in a rite intended, according to the comm., to prevent faults of vision (dhyâpanicâyayana; Keçava says "to prevent rain," vyâstinnrîçayana; perhaps his text is corrupt), accompanying the eating of something in an assembly. Its employment (59. 21) with the hymn next preceding was noticed under the latter. The comm. (differing in his reading and division of the rules from the edited text of Káuc.) declares it to be used in all the *sava* sacrifices, to accompany the *purashãd homas* (59. 23–4: uttareña sava-purastādādhamonā); and vs. 5 is used (3. 16) with a *purastad homa* in the *purvan* sacrifices. In Vait, the hymn appears (9. 7) in the *caturmâya* sacrifice, with two oblations to Mahendra and Viçvakarman respectively; and again (29. 22) in the *agnicayana*. In all these applications there is nothing that suits the real character of the hymn.

Translated: Weber, xiii. 211; Ludwig, p. 302 (vss. 1–4): Griffith, i. 76.

1. They who, partaking [of soma] (*bhaks*) did not prosper (*vilh*) in good things, whom the fires of the sacrificial hearth were distressed about (*un-taipyä—* what was the expiation (*avaityd*) of their ill-sacrifice, may Viçvakarman (*the all-worker*) make that for us a good sacrifice.

The translation implies emendation of *duriçtis* in c to -tes, and of *tūn* in d to *tôm; *tôm is read by the comm., as well as by TS. and MS., and SPP. even admits it into his text, though nearly all his mss., as well as ours, read *tūn*. Our P. and M. read *ârâdhis* at end of a; TS. has *ârâdhis*, MS. *ânaçís*. TS. elides the *a* of *ânu* in **b**, it begins *c* with *iyîm* for *yâ*, and ends it with *duriçtayâ*, thus supporting our emendation. Both TS. and MS. give *krenatu* in d, and MS. puts it after *viçvakarmâ*. The *pada*-mss. read in c *avaityâ*, but SPP. alters his *pada*-text to *ava-vîl*, on the authority of the comm.; it is a matter of indifference, as the concluding element, in spite of the native grammarians, is doubtless the root *yâ*. Ppp. gives *duriçtài svistam* in c. d. The various readings, here and in the following verses, are in good part of the kind which show that the text-makers were fumbling over matter which they did not understand. The comm. is no better off. Here, in a, he is uncertain whether to take *mî* as 'as if' or 'not,' and to make *vishini* object of *bhaksyantos* or of *ârâdhis* (= *vârdhita-vantos*, which is not bad). [The fires, *pada* b, are personified in like fashion at AGS. iv. 1, 2, 3.] The verse (12+12:9+11=44) is much more irregular than the definition of the Aṃuk. admits.

2. The seers declare the master (*-pâtti*) of the sacrifice by reason of sin disportioned, distressed about [his] offspring. What honeyed drops he offended in (*apa-vîlîh*), with them let Viçvakarman unite (*sam-srî*) us.
MS. has in a the equivalent yajamānam; its b reads vihāya prajām anūtpiyamānāḥ; while TS. has prajāḥ(ḥ) utbhaktāḥ(ḥ) anūtpiyamānāḥ, and Ppp. nirbhāgataḥ bhāgāḥ anūtpiyamānāḥ. TS. and MS. make the lost drops only two: madhārayāḥ stokāḥ . . . tādhvām, with tāḥ instead of yān, and hence varādha. The translation implies correction to madhāray-, as read by both the parallel texts and the comm.; SPP’s text agrees with ours in reading the madhāray- of all the mss. (except three of SPP’s, which follow the comm.). All the sanhītā-mss. make the absurd combination naṣ tēbhīḥ in d, seeming to have in mind the participle naṣṭāḥ; SPP. retains naṣṭēbhīs in his text, while ours emends to naṣ tēbhīs, as given in the comment to Prāti. ii. 31. Ppp. has our second half-verse as its 3 c, d; it reads madhārayāḥ stokāḥ uṣa yā varādha sam mā tarāṣ srjad viṣvakarmāḥ. The comm. takes anna and tāpy- in b as two independent words: he explains uṣa varādha in e by antarūtān kṛtavān, which is doubtless its virtual meaning. [W’s prior draft reads: “what honeyed drops he failed of”...that is, ‘missed.’]  

3. Thinking the soma-drinkers to be unworthy of gifts (?adānyāḥ), though knowing of the sacrifice, [he is] not wise (dītra) in the conjunction (samayāḥ); in that this man is bound having committed a sin, do thou, O Viṣṇu-karman, release him for his well-being.

The offense here had in view is far from clear. Instead of adānyāḥ (which occurs only here), TS. has the apparently unintelligible anavyāḥ; MS. reads ayajyāyāḥ yajēḥ yān mānye ‘thinking the unfit for offering to be fit for offering’ (or ṛete rvaṇa); both have in b prajāsya for yajāsya, and samārī for yē. Ppp. gives the second half-verse as 2 c, d, and ends it with pra mūmādyah eṃūḥ. TS. MS. have no yē at beginning of e; TS. gives eva caṅkrāṅ māhi, and MS. ēva mahāc caṅkrāṅ b-, and TS. ēśūm for yē. The comm. explains adānyāḥ as ajitavānopaya dhūmayān, takes na in b as particle of comparison, and makes samayā equal saṃvṛūma: “as if one by confidence in the strength of his own arm should think the opposing soldiers despicable.”! The verse (11+11: 10+12=44) has marked irregularities which the Anukṛ. ignores.

4. Terrible [are] the seers; homage be to them! what sight [is] theirs, and the actuality (satyāḥ) of their mind. For Brihaspati, O bull (mahāṣa), [bē] bright (dvumānt) homage; O Viṣṇu-karman, homage to thee! protect thou us.

The translation follows our text, though this is plainly corrupted. TS. makes b less unintelligible by reading caṅkṣyas for caṅkar yē, and saṃkārāḥ for saṭyām; Ppp. has in the half-verse only minor variants: bhīma for phāṃs, ēśū for astu, sanidrē for satvam. In c, TS. has mahī sāt for the senseless mahāṣa, and the comm. presents the same: Ppp. reads bhūhaspatē mahāṣaṁdvayā dīve: nana viṣe. TS. gives for d nāma viṣe-karmāṇe sā u pāte asūṁ. In d all the pada-mss. have the strange blunder pāḥī for pāḥī as required by the sense and by the sanhītā-text; and SPP. adopts the blunder, thus giving a pada-reading that is inconvertible into his own sanhītā. The comm. takes caṅkṣyas in a as “the breaths, sight etc.”, and satvam in b as yathārthadārīḥ; and he founds on this interpretation the use in Kāuḍ. 38. 22, “against faults of vision.”

5. The sacrifice’s eye, commencement, and face: with voice, hearing, mind I make obligation. To this sacrifice, extended by Viṣṇu-karman, let the gods come, well-willing.
36. To get a husband for a woman.

[Pativedana.—aśṭācam. ṣaṁyomiyaṃ. tadbhūhām; r. bhurij; 2, 5-7. anusūbh; 8. mātpāparasūbh.]

Found (except vss. 6, 8) in Paipp. ii. (in the verse-order 1, 3, 2, 4, 5, 7). Used by Kaṅ. (34.13 ff.) among the women's rites, in a ceremony for obtaining a husband; vss. 5 and 7 are specially referred to or quoted, with rites adapted to the text. It is further regarded by the schol. and the comm. as signified by pativedana (75.7), at the beginning of the chapters on nuptial rites, accompanying the sending out of a wooer or paranymph.

Translated: Weber, v. 219; xiii. 22; Ludwig, p. 476; Grill, 55, 102; Griffith, i. 78; Bloomfield, 94, 322.— Cf. Zimmer, p. 306.

1. Unto our favor, O Agni, may a wooer come, to this girl, along with our fortune (bhūga). Enjoyable (juṣṭa) [is she] to suitors (vani), agreeable at festivals (sāmana); be there quickly good-fortune for her with a husband.

The text is not improbably corrupt. Ppp. reads in a, b sumātiṃ skandaloke idam ām kumāryāmāno bhagaṇaḥ; but it combines c and d much better into one sentence by reading for d oṣam paṭyā bharavi (tu?) suhage 'yam. The comm. explains saṁbhūlas as saṁbhāsakah samādātī ṛā; or else, he says, it means hinsākah pārvam abhīlā, saṁvīghāḥ kanyām anicchan puruṣah. He quotes ĀP. S. i. 4 to show that yāṁ also means paranymph. Juṣṭā he quotes Pāṇini to prove accent. mātā. In d he reads oṣam, and declares it to signify sukkakaram. [Bergaigne, Rel. ved.i. 159, takes sāmana as = 'marriage.]

2. Fortune enjoyed by Soma, enjoyed by Brahman, brought together by Aryaman; with the truth of divine Dhātar, the husband-finder I perform (ky).

Ppp. has a mutilated first half-verse: saṁjñita aryaṃnā saṁbhṛto bhagā; and at the end pativedanam. The comm. understands in a brahma to mean the Gandharva, who and Soma are the first husbands of a bride (xiv. 2. 3. 4). He does not see in bhāga anything but kanyārūpaṃ bhagadheyaṃ; but the meaning "favors" is not impossible.

[Both bhagam ("fortune" or "favors") and pativedanam (the ceremony called "husband-finder") are objects of kṛṇoṃi; which, accordingly, needs to be rendered by 'make' or 'procure' for the one combination and by 'perform' for the other. It is hardly a case of zeugma.— Bloomfield notes that saṁbhṛtī contains a conscious allusion to saṁbhala, vs. 1.]

3. May this woman, O Agni, find a husband; for king Soma maketh her of good-fortune; giving birth to sons, she shall become chief consort (māliṣi); having gone to a husband, let her, having good-fortune, bear rule (vi-raj).
Three mss. (including our P.O.) read nāri in a. [For videṣṭa in a (Grammar § 850 a).] Ppp. has videṣṭu; at end of b it reads gam kṣroṇu; and it changes the second half-verse into an address by reading bhavāsī, and subhaga vi rājā. The comm. explains mahīṣi as mahānāy cṛṣṭhā bhārāyā. The fourth pāda is best scanned as jagati, with resolution ga-tu-ā [or insert sā before subhāgā].

4. As, O bounteous one (maghavan), this pleasant covert hath been dear to the well-settled (suśād) wild beasts, so let this woman be enjoyed by Bhaga, mutually dear, not disagreeing with her husband.

The translation here involves emendation of the unmanageable suśādā in b to suśādām, as suggested by iii.22.6. SPP. has in his pada-text suśādāh (as if nom. of suśādās), and makes no note upon the word — probably by an oversight, as of our pada-mss, only Op. has such a reading; the comm. understands suśādās, and explains it by sukhena sthātum yagyāḥ 'comfortable to dwell in'; which is not unacceptable. The comm. also has in a mahāvān, and in abhirādhayant (= abhivardhayant, or else putrapaçaśādibhiḥ samrādhiḥ bhavant). Ppp. has at the beginning yathā khanviram mahāvān cātur eṣu, and, in c, d, yām tāyaṁ jyotṣā bhagasya stu samprā. All our samhīta-mss. save one (H.), and half of SPP’s, give eṣīḥ pr- in a-b; but the comment to Prāt. ii. 57 quotes this passage as illustration of the loss of its final visarga by esīḥ. Kāu. (31.14) evidently intends an allusion to this verse in one of its directions: migga-khārād vedyāṁ manto kātanāḥ the articles mentioned in the text on the sacrificial hearth from a wild beast’s covert, but the comm. does not explain the meaning. The Anukṛ. ignores the redundancy of a syllable in c. [Pronounce jyotṣā iyam and reject nāri—The use of sāmārīya in dual and plural is natural: its extension to the singular is rather illogical (cf. TS. iv.2.4), unless we assign intensive value to sam (‘very dear’).]

5. Ascend thou the boat of Bhaga, full, unfailing; with that cause to cross over hither a suitor who is according to thy wish.

Or pratikāmyā may perhaps mean ‘responsive to thy love.’ Ppp. has in a ā ru/ka, in b annāparas, and for c, d trayo puṣā hitam yas patiḥ pratikāmyah. The comm. understands ypaḥ in c as an independent word. With this verse, according to the comm., the girl is made to ascend a properly prepared boat.

6. Shout to [him], O lord of riches; make a suitor hither-minded: turn the right side to every one who is a suitor according to thy wish.

Circumambulation with the right side toward one is a sign of reverence. A kramahant in a is perhaps a real causative, ‘make him call out to us’; the comm. takes it so. His explanation [page 332] of the accompanying rite is: “offering rice in the night, one should make the girl step forward to the right.”

7. Here [is] gold, bdellium; here [is] āukṣā, likewise fortune; these have given thee unto husbands, in order to find one according to thy wish.

Āukṣā (cf. āukṣaśagandhī, iv. 37.3) seems to be some fragrant product of the ox; or it may perhaps come from uskā ‘sprinkle,’ but not through uskān. The mss. vary here, as everywhere else, in an indiscriminate manner between gāgala and gāla; here the majority of ours have -gg, and the great majority of SPP’s have -gg; but -gg is
accepted (as elsewhere) in our edition, and -lγ- in the other; Ppp. reads -lγ-, the comm. γ-γ-. Ppp. has further vayam ukṣo atha bhaga; and, in c-d, adhukḥ patik-. The comm. defines guggulu as "a well-known kind of article for incense," and for āṅkṣa he quotes from Keçava (kāṃcikasurabhāsyakārās) the couplet given in Bloomfield's Kāuḍika on p. 335 (but reading surabhīn gandhān kṣirān). The comm., p. 332, explains that with this verse is to be performed a binding on and fumigation and anointing of the girl with ornaments, bdellium, and āṅkṣa respectively. [BR., iv.947, suggest pratikāmyya.]

8. Hither let Savitar conduct for thee, conduct a husband that is according to thy wish; do thou assign [him] to her, O herb.

The second nayatu is a detriment equally to sense and to meter; the Anukr. counts it to a, and the pada mss. mark the division accordingly. Emendation of trām in c to tām is strongly suggested. The verse hardly belongs to the hymn as originally made up; there has been no reference elsewhere to an "herb"; nor does Kauḍ, introduce such an element.

In the concluding anuvāka [6.] are 5 hymns, 31 verses: the Anukr. says accordingly triṇeṣadekādikokṣyāh.

This is the end also of the fourth prapāthaka.

[One or two mss. sum up the book as 36 hymns and 207 verses.]
Book III.

The third book is made up largely of hymns of 6 verses each. It contains 13 such hymns, but also six hymns (namely 4, 7, 13, 16, 24, 30) of 7 verses each, six hymns (namely 5, 6, 11, 15, 19, 29) of 8 verses each, two hymns (namely 12, 17) of 9 verses each, two hymns (namely 20, 21) of 10 verses each, one hymn (namely 31) of 11 verses, and one hymn (namely 10) of 13 verses. See Weber's introduction to his translation, p. 178. The possibility of critical reduction to the norm is well illustrated by hymn 31—compare pages 1 and 37. The whole book has been translated by Weber, \textit{Indische Studien}, vol. xvii. (1885), pages 177-314.

1. Against enemies.

\textit{[Akhavan. — senamohanam. bahudevatyaam. traatubham; 2. viragyarbhah bhrurij; 3. 6. anuvah; 5. viratvaranyak.]} \textit{[..]}\textit{...}

Found in Pāipp. iii., next after the one which here follows it. In Kāṇḍ. (14, 17), this hymn and the next are called \textit{mohanamī} 'confounders,' and are used in a the (14, 17-21) for confounding an enemy's army: its details have nothing to do with those of the hymns.

Translated: Ludwig, p. 518; Weber, xvii. 180; Griffith, i. 81; Bloomfield, 121, 325.

1. Let Agni, knowing, go against our foes, burning against the imprecator, the niggard; let him confound (\textit{mohaya}-) the army of our adversaries (\textit{pāra}); and may Jātavedas make them handless.

Pāipp. makes \textit{cātrīn} and \textit{vidrīn} in a change places. SPP reports that the text used by the comm. reads \textit{nah} after \textit{agnir} both here and in 2. 1 a. The comm. signals the beginning of the book by giving absurd etymologies of \textit{agni} at the length of nearly a page. Pāda c lacks a syllable. unless we allow ourselves to resolve \textit{śe-na-ām}.

2. Ye, O Maruts, are formidable for such a plight; go forward upon [them], kill, overcome! The Vasus have killed [them]; suppliant [are] these; for let Agni, their messenger, go against [their foes], knowing.

The second half-verse is rendered literally as it stands, but is certainly badly corrupt. Pāipp. has \textit{anumṛdam vasaçu nāthītē,bhiyọ agnir hy cān vidrīn pratyeta cātrīn}, which is much more acceptable: \textit{nāthī-} would be 'for [us] who supplicate.' \textit{Dikās} seems to have blundered in here out of 2. 1 a. Ludwig emends \textit{nāthīdīs to -tān}, which would improve c, but leave it unconnected with d. In our edition \textit{praty etu} is an erratum for \textit{praty etu}, which all the mss. read. The comm., with his customary neglect of accent,
takes utragi in a as vocative. He takes ́iḍīça as a locative (= apradhrīye sarvārman-
lakṣaye karmāni), against the testimony of the other passages where the word occurs, and supplies matvahyās. In b, he reads (with a couple of SP's mss. that follow him) mṛdātas, and takes it (again against the accent) as accus. pl. Amīrinān in c he renders as an imperative. The meter of the verse (11 + 11: 12 + 13 = 47) is capable of being fitted to the description of the Anukr. [11 + 10:12+12=45] by duly managing the resolutions. [Aufrecht, KZ. xxvii. 219 (1885), reconstructs the vs., putting mṛdhyaṇa for mṛdāta in b and reading c, d thus: amīrinān vīṣava nāthiḥ iso agni hi cattrā pratyeti vidhyān. Cf. Bloomfield. 329. — Both gives (in his notes) mṛḍāta for mṛdāta and (in his collation) yeśām for hy esām, as Ppp. readings.]

3. The army of enemies, O bounteous one, playing the foe against us — do ye (two), O Vṛtra-slaying Indra, Agni also, burn against them.

The verse is found also as SV. ii. 1215, which reads chaṭrasyaṭham in b, and Legins c with ubhāu tām (tām is read by the comm., and is called for as an emendation in our verse); it also has the correct accent aṁitraśeṇūn, which is found in only two of our mss. (O.Op.) and three of SP's; both editions read śeṣṭām. In our text, agniq in d is a misprint for agniq. [SPP. combines asman eh., badly: cf. i. 19. 4, note.]

4. Impelled, O Indra, forwards (? prāydiś) by thy (two) bays — let thy thunderbolt go forth, slaughter (pra-ṣur) the foes; smite the on-coming, the following, the fleeing (pārāc); scatter their actual intent.

The verse is RV. iii. 30. 6; which, however, reads at the beginning pād sā tu (as does also the comm.), accents in c pratidh annaḥ (and the comm. claims the same for our text), and has for d vīṣavaṁ satyāṁ kṛṇuhī vīṣāṁ astu, which is even more unintelligible than our text. Weber proposes vīṣvakaśāyāṁ as a compound, “turning itself in every direction”; this, however, makes nothing out of satyām. Ludwig translates “fulfil their design in all [both] directions,” which is not very clear. Ppp. reads vīṣavaṁ vīṣāṁ kṛṇuhī satyāṁ esāṁ; also quite obscure. The comm. takes satyām as “established, settled,” and vīṣvaka kṛṇuhī as “scatter, unsettle, make uncertain.” One would like to take vīṣvaka- as something like “contrariwise,” with the general sense “turn their plans against themselves.” Ppp. has further naḥ for anucaḥ in c.

5. O Indra, confound the army of our enemies; with the blast of fire; of wind, make them disappear, scattering.

The defective first half-verse is completed by Ppp. in this form: manomohanaṁ krucva (i.e. krucvavas i.) indvā mitrebhyaṁ tvam. The second half-verse is also ́j c. d. The comm. explains dhūryāyā by dahana-visayā yā vicitā gatī tathāvidhyā veyagatya layor eva vā gatyā.

6. Let Indra confound the army; let the Maruts slay with force; let Agni take away its eyes; let it go back conquered.

All the mss. read indra, vocative, at the beginning of the verse; but SP's text, as well as ours, emends to indrav h-s; and this the comm. also has. The comm. further in c ḍhāttam instead of dāttām.
2. Against enemies.

[Atharvan. — senāmohanan. bahudevatyaṃ. trāṣṭubham: 2-4. anuṣubh.]

Found in Pāipp. iii., next before the hymn here preceding. Used in Kāuç. only with the latter, as there explained.

Translated: Weber, xvii. 183; Griffith, i. 82; Bloomfield, 121, 3:7. — Cf. Bergaigne-Henry, Manuel, p. 139.

1. Let Agni our messenger, knowing, go against [them], burning against the imprecator, the niggard; let him confound the intents of our adversaries; and may Jātavedas make them handless.

All the mss. have in a the false accent praty etu (seemingly imitated from 1.2 d, where hi requires it), and SPP. retains it; our edition makes the necessary emendation to praty etu. Ppp. appears to have ūtrān instead of vidvān at end of a.

2. Agni here hath confounded the intents that are in your heart; let him blow (dham) you away from [our] home; let him blow you forth in every direction.

Ppp. has dhānatu for -matu both times. The comm. renders amāsuḥhat by moḥayatu, in accordance with his doctrine that one verbal form is equivalent to another.

3. O Indra! confounding [their] intents, move hitherward with [their] design (ūdūti); with the blast of fire, of wind, make them disappear, scattering.

The second half-verse is identical with 1.5 b, c. Pāda b apparently means take away their design, make them purposeless'; the comm., distorting the sense of aṣṭāh, makes it signify "go against [their army], with the design [of overwhelming it]." Ppp. reads akūtata'ṭhī (i.e. aṣṭa adhi?). In our edition, restore the lost accent mark over the -dra of Indra in a.

4. Go asunder, ye designs of them; also, ye intents, be confounded; also what is today in their heart, that smite thou out from them.

All the mss. have in b cītāni, as if not vocative, and SPP. retains the accent, while our text emends to cītānī; the comm. understands a vocative. The comm. further takes aṣṭāh as one word, explaining it as either aṣṭāhāḥ saṁkutpah or else ṝdhi, ʿālifying aṣṭā (understood) as aṣṭāyānām saṁkutpayaḥpādahāḥ. [For d, rather, that of them smite thou out from [them].]

5. Confounding the intents of those yonder, seizing their limbs, O Apvā, go away; go forth against [them]; consume [them] in their hearts with pangs (cūka); pierce the enemies with seizure (grāhi), the foes with darkness.

The verse is RV. x. 103. 12, which reads in a cītām pratiḥhāyanti, and, for d, aṇāhāna 'mirās tāmaśa sacaṇām; and SV. (ii. 1211) and VS. (xvii. 44) agree with RV. Both pāda-texts give in b gṛhāṇā, as impr.; but the word is translated above (in accordance with Grassmann’s suggestion) as nor. pple. fem. gṛhāṇā, because this combines so much better with the following pāre 'hī. A number of the saṃhitā-ṃś.
6. Yonder army of our adversaries, O Maruts, that comes contending against us with force—pierce ye it with baffling darkness, that one of them may not know another.

The verse is an addition (as vs. 14) to RV. x. 103 [Aufrecht, edn., vol. ii. p. 682], but forms a proper part of SV. (ii. 1216) and VS. (xvii. 47). RV. VS. read in b abhyātī nas (for asmād ātī abhi); SV. has abhyātī; all have in c guhata for vihūta; and with the latter Pp.p. intends to agree, but has guhata. For ātōm in d, RV. gives ātāsam, SV. etāsam, and VS. atō and accordingly at the end jāmā. It takes violence to compress our b into a trīṣṭubh pāda.

3. For the restoration of a king.

[Atharvan.—nānādevatyam uta''ucayou. trīṣṭubham : 3. 4p. dhūrik pañkti : 5. 6. anuvastubh.]

Found in Paipp. ii. (our vs. 5 coming last). Used by Kaou (16. 30), with the hymn next following, in a ceremony for the restoration of a king to his former kingdom. In Vāit. (9. 2), vs. 1 accompanies a morning oblation to Agni anikvarant in the sāhasedha rite of the cātūrmāyas sacrifice; and again (30. 27), vs. 2 is used at the end of the satramāṇi ceremony.

Translated: Ludwig, p. 441; Weber, xvii. 185; Griffith, i. 83; Bloomfield, 112, 327.

1. He hath shouted (? kraud); may he be protector of his own here; O Agni, bend apart the two widened firmaments (vōdasi); let the all-possessing Maruts harness (yuj) thee; lead thou hither with homage yon man of bestowed oblation.

This is a very literal translation of the obscure verse, which is plainly an adaptation or corruption, or both, of a RV. verse in a hymn to Agni (vi. 11. 4: it is repeated, without variant, in MS. iv. 14. 15); odiyāt vypāh vēhāvā āucya yāsya vōdasi utvād: avān na yāna nanośā vātāhāvā aukrīni suprājīsam pañca jānāy; and, what is very noteworthy, the latter half-verse of RV. is decidedly more closely reflected in the Pp. version: anvām na na nanośā vātāhāvā yajanti suprājīsam pañca jānā; Pp.p. has also bhavat at end of a. It could not be expected to find concinnity and sense in a verse so originated; the address seems to be changed from Agni to Indra, and some sort of comparison aimed at between the latter and the reinstated king. The pada-text divides in a suvāpāh, and, as the word may be a part of the adaptation [of the original to the purpose of this hymn], the translation so treats it, instead of substituting, as Weber and Ludwíig do, suvāpāh; the comm. explains it both ways: svādīnām prajānum pālakāh sukarmā vá. The comm. makes the king subject of ācicrādat in a, apparently takes vyācasta in b as one word (= vyāprāshu), tvā in c as designating Agni (yuvāntu = prāpnuvantu, tvatsahāyā bhavanat), and amūm in d as the king.
The Anukr. ignores the *jagati* pada (c) [or lets it offset a-counted as to]; [The usual compound is *savi-pās*; but *savi-pās*, though not quotable, is quite possible.]

2. Indra, the inspired one, however far away, let the ruddy ones set in motion hither (ā-śrāvaṇa-) in order to friendship, when the gods venture (e) for him a *gāyatri*, a *bhṛhati*, a song (arkā), with the *sāutrāmaṇi* (ceremony).

This verse is nearly as obscure as the preceding, and probably as hopelessly corrupt. The “ruddy ones” in a are, according to the comm., priests (*ṛūjī); Weber understands “horses.” Ludwig “somas.” The comm. takes *dadrhanta* in d first from root *dhr* (! = *adhārayan*), then apparently from *dhṛs* (pārvam vīrastāvayavan indraṃ pradh sā academic*āvayavopetan akurvan, citing TS. v. 6. 34); Ppp. has *dadrhanta*; perhaps *dadrhanta* might be made to yield the best sense; restoration of the augment would fill out the deficient meter, which the Anukr. fails to remark. K. conjectures “made firm for him the mighty *gāyatri* as bolt.” About half the mss. (including our Bp.E.I.H.K.) accent in b *sakhyāya*; the same uncertainty as to this word appears elsewhere.

3. For the waters let king Varuna call thee; let Soma call thee for the mountains; let Indra call thee for these subjects (viṣ); becoming a falcon, fly unto these subjects.

“For” of course be “from” in a and b, as preferred by [the four] translators and comm. Ppp. reads, in a, b *varuṇa jāhāva somas tvā ‘yam hūavyati;* and again in c. *indras tvā ‘yam hūavyati.* With the proper resolutions, this verse is a decent *trīṣṭhā;* the Anukr. scans it as 11 + 10: 10 + 10 = 41. The verses in our text are wrongly numbered from this one on.

4. Let the falcon lead hither from far (pāma) the one to be called, living exiled in others’ territory (kṣetra); let the (two) Ācūins make the road for thee easy to go; settle together about this man, ye his fellows.

The translation follows both previous translators, and the comm. (≡ *hūavyaḥ;* in implying *hūavyam* in a instead of *hūavyām* “oblation”; yet Ppp. reads *hūvyās*, which supports *hūvyām*). The comm., with several of SPP’s mss., has *aśvadiddham* in b; for [the technical] *aparuddhaḥ caran* (and *aśvagam, b d*) compare especially Pll. xii. 12. 6.

5. Let thine opponents call thee; thy friends have chosen [thee] against [them] (? *prāti*); Indrā-and-Agni, all the gods, have maintained for thee security (kṣema) in the people (viṣ).

The comm., and a few of SPP’s mss. that follow it, have at the beginning *vaiyanta* (≡ *sāṃtanaya savantām*). Several *sambhistā*-mss. (including our P.M.O.O.p.) read *pratijānāt*; Ppp. has the easier reading *paticca jānāt*, with *kaviyanti* for *satu*, and, in b, *vārṣāya* for *avṛṣāya*; also it ends with *aḍdhalvas.* As in more than one other case, all the mss. accent *āt* in the second half-verse, and the *pada*-text puts its double stroke of pada-division before the word; and both editions read *āt*; hut it should plainly be *āt* as our translation renders, and as the comm. also explains it. The comm. combines in b *pratimirśas*, making it mean “opposing friends”; the combination of *vé ‘chooses’* with *pratī* is strange and obscure.

6. Whatever fellow disputes thy call, and whatever outsider — making
him go away (āpān). O Indra, then do thou reinstate (ava-gamaya) this man here.

The comm. explains sajātā and uṣṭya as samahala and nikṛṣṭabala (!) [as at i. 19. 3], and avas-gamaya as bodhaya. The Anukr. takes no notice of the metrical deficiency in a; emendation to -vādati would fairly rectify it. [For avas-gam, see note to vs. 4.]

4. To establish a king.

[Atharvan.— saptakam. ādirun. traistabham: t. jagati: 4. 5. bhurij.]

Found in Pāipp. iii. Used in Kāuç only with the next preceding hymn (as there explained), although the two are of essentially different application, this one referring to a king who has been called or chosen, and has to be inaugurated as such. In Viit. (13.2), in the agnisomana sacrifice, vs. 7 accompanies, with viit. 28, obligations to pathyā navati and other divinities.


1. Unto thee hath come the kingdom; with splendor rise forward; [as] lord of the people (viças), sole king, bear thou rule (vi-rāj); let all the directions call thee, O king; become thou here one for waiting on, for homage.

The translation implies in a agan, which is very probably the true reading, though the pada-mss. divide tvā: gan. The metrical redundancies in a, b is best removed by omitting prā́ (for which Ppp. read prā́k), which seems (as meaning also 'in the east') to have been added in order to make yet more distinct the comparison with the sun implied in id.īli; the pada-text reckons the word wrongly to b, and the comm. renders it parvam 'formerly'; he takes vi-rāj as 'be resplendent,' which is of course possible. The verse has but one real jagati pada (a). [With d (= vi. 98. i d), cf. nāmasopādyas, used twice in RV.]

2. Thee let the people (viças) choose unto kingship (rājya), thee these five divine directions; rest (cīrī) at the summit of royalty, at the pinnacle (kakūd); from thence, formidable, share out good things to us.

The verse is found also in TS. (iii. 3. 9?) and MS. (ii. 3. 10), with nearly accordant differences of reading: gāvo "cīrāta rājyaṇa in a; tvā: havaṇita (MS. vārdahtani) manuṭhā svarkāp for b; kṣatriyaṇa kākūbhi (MS. kākūbhīb) cīrāyānai in c. TI., moreover, has the second half-verse (in ii. 4. 7); the first half is our iv. 22. 2 a, b, agreeing with AV, except by giving kṣatriyaṇa kākūbhis. Ppp. further varies the word by reading kudalhi; it also has in a rājanām., and for d ativāsma vi bhajasy arthā. A number of the mss. (including our O. Op.) read in a rājyaṇa, as, indeed, they generally disagree [in threefold wise] as to the accent of this word. P.M.W. have in a rājanām. The comm. renders vāryaṇam by ča, čayos; a by āsya.

3. Unto thee let thy fellows come, calling [thee]; Agni shall go along as speedy messenger; let the wives, the sons, be well-willing; thou, formidable, shalt see arrive (prati-pañ) much tribute.

Ppp. has in a, b yantu bhuvanasya jāla 'gnir dīto 'ma jārasa dadhāti, and combines in c jāyas p. The comm. finds in b an incomplete simile: "thy messenger, unassailable like fire, shall, etc."
4. Let the (two) Ācchins thee first, — let Mitra-and-Varuṇa both, let all
the gods, the Maruts, call thee; then put (kṛ) thy mind unto the giving
of good things; from thence, formidable, share out good things to us.

With c compare RV. i. 54. 9 d, which rectifies the meter by reading kṛṣṇa. The
second half-verse is quite different in Ppp.: sajavatānāṁ madhyameṣuḥ ha masya (cf.
ii. 6. 4 c ; iii. 8. 2 d) ave kṣetre savite vi rāja. The third pāda is made bhūrij by the
change of kṛṣṇa to kṛṣṇsu.

5. Run forth hither from the furthest distance; propitious to thee be
heaven-and-earth both; king Varuṇa here saith this thus; he here hath
called thee; [therefore (ṣa) ] do thou come to this place.

Ppp. has babhūtām for ubhe stāṁ at end of b, and ahvart svanam ehi at end of d.
SPP. reports all his pada-mss. as reading aha instead of āha in c; no such blunder has
been noted in ours. His ms. of the comm. also appears to have ahvart in d, but doubt-
less only by an oversight of the copyist (under the next verse it gives ahvart in an iden-
tical phrase of exposition). MS. (ii. 2. 11 ; p. 24. 3) gives a pratikā reading d āhki;
parāmṣayah parāvatah, while no corresponding verse is found in its text—or else
where, so far as is known, unless here.

6. Like a human Indra, go thou away; for thou hast concurred (sam-
janā) in concord with the castes (?); he here hath called thee in his own
station; he shall sacrifice to the gods, and he shall arrange the people
(vičas).

The translation of this obscure and difficult verse implies much and venturesome
emendation in the first half: namely, in a, indra iva manusyaḥ, and in b viśvaḥ.
Weber also takes manusyaḥ as meant for a nom. sing., and renders it "menschenge-
staltet"; the other translators understand manusyaḥ vičās, as does the Pet. Lex. The
Ppp. version, indro idam manusyaḥ pra'hi, suggests -ṣyaḥ, and is decidedly better in
prāhi (to be resolved into prā-hi, whence perhaps the corruption to parāhi); the
repeated vocative īdrasindra (so the pada-text) is not to be tolerated. For b, Ppp.
has sam hi yajñīvāḥ teva varṇaena saivvidināḥ, which is too corrupt to give us aid: the
emendation to vārṇa is a desperate and purely tentative one, as there is no evi-
dence that vārṇa had assumed so early the sense of 'caste.' Weber suggests that
varṇa here is equal to varaiya 'elector'; Zimmer takes it as virtually for devoit; both
entirely unsatisfactory. Ppp. ends the verse with so kalpayā diśat. To the comm.
there is no difficulty; the repeated vocative is out of reverence (uḍhārātham); manu-
syaḥ is a Vedic irregularity for -ṣyaḥ, or else qualifies prājās understood; the plural
varṇa is plur. majestatics for varṇaena; kalpayāt, finally, is svasvarupāyena niyānketām.
The Anukr. passes without notice the jāgati pāda d, it being easy to read
the verse into 44 syllables.

7. The wealthy roads, of manifoldly various form, all, assembling,
have made wide room for thee; let them all in concord call thee; to
the tenth [decade of life] abide here formidable, well-willing.

Pathyā revatīś, divinities of good roads and welfare, are explained by the comm. as
patho 'nāpetā mārgahitakāriniya etatsamjñaḥ devatāḥ; or else pathyās is pathi sād-
avāh, and revatī is āpas. Both editions read in d vaśe 'ḥd, but the comm., with
SPP's āktrīyas V. and K., read vāśe 'ḥd, and the translation implies this. Ppp. offers
For prosperity: with a parṇa-amulet.

[Arthavan.—astakam. astakam: 1. puramutup trisukh; 2. virādarebhātī.]

Found (except vs. 8) in Pāipp. iii. Used by Kāng. (19.22), with viii. 5 and x. 3, 6, to accompany the binding on of an amulet for general prosperity (tājodbaliyurdhamanidī-pustaye, comm.). And the comm. quotes it from Naks. [comm. should say Čanti K. — Bloomfield as employed in a mahācānti named ṛtigirasi. [In the prior draft, W. writes “For success of a king: with” etc. as title of this hymn. Its place in the collection, next after iii. 3 and 4, and its second vs., seem to justify that title.] Translated: Weber, xvii. 194; Griffith, i. 86; Bloomfield, 114, 331.—Vss. 6 and 7. Zimmer, p. 184, with comment.

1. Hither hath come this parṇa-amulet, strong, by strength slaughtering our rivals; force of the gods, milk of the herbs, let it quicken me with splendor unremittingly.

Ppp. has for d mayi rāstraṃ jinavatv aprayucchau. Aprayayāvan in d, which is read by all the mss. (hence by both editions) and the comm., is unquestionably to be emended (as suggested by BR., v. 105) to jayāvan [Skt. Gram.: §935 b, root ju: cf. yuch]: the word is quoted in the Prāt. text (iv. 56), but not in a way to determine its form (aprayyādā). As the later verses show, parṇa is to be understood here as the tree of that name (Butea frondosa: comm. paṭācaryo). The comm. raises no objection to aprayyāvan, and explains it as either māyā vihāyā 'napagantā san (with irregular exchange of case-forms), or else aprayūtar, i.e. sarvadā dhāryāmaṇa.

2. In me [maintain] dominion, O parṇa-amulet, in me maintain wealth; may I in the sphere of royalty be familiar (? vijā), supreme.

Compare the nearly corresponding vi. 54, 2, which suggests emendation of māyā to yujās ['may I be supreme above [any] ally or fellow-king' (yujās as abl.)]. Ppp. has rāstraṃ for ksatraṃ in a, and its d reads jayā bhiyāsau uttaraṃ, supporting the emendation. Our ln. reads in c evargric, as some of the mss. do in the other occurrences of this obscure word: the comm. explains it by avajrane svādhihkarane 'appropriation,' and nijā by ananyasahāya. [BR. give beständig' for nijā.]

3. The dear amulet which the gods deposited hidden in the forest-tree — that let the gods give to us to wear, together with length of life (āyus).

Ppp. has for b vajīm devāh priyām nīdham, and its second half-verse is tam ma indrās sakā 'yugā maṇiṣīn dadāta bhartave.

4. The parṇa, Soma’s formidable power, hath come, given by Indra, governed (pās) by Varuna; may I, shining greatly, wear it in order to length of life for a hundred autumns.

The translation implies emendation in c of the unmanageable priyās to bhriyāsam, an obvious improvement, adopted also by Weber, and supported by the reading of the Ppp.
BOOK III. THE ATHARVA-VEDA-SAMHITA.

5. The parṇā-amulet hath ascended me, in order to great unharmfulness, so that I may be superior to patron (aryamān) and to ally (saimūdī).

Saimūdī is here taken as corresponding noun to the common adjective saimūdā (the I.et. Lex., “possession”; Weber, “favor”); the comm. makes it saimunajānāti or samahalāt; and aryamān, according to him, comes from arthā yamayati, and means adikārakōdhī parṇapradātā ca. Ppp. combines mahāyā rist- in b, and has for d manuyā adhi saimuntāt (or saimunataḥ). All the mss., and SPP’s text, read uttarās in c; our uttaras is a necessary emendation. [As to aryamān, cf. Weber’s note.]

6. They that are clever chariot-makers, that are skilful smiths — subjects to me do thou, O parṇā, make all people (jāna) round about.

Ppp. begins yat takṣāno rath-, and its second half-verse is saīvāḥ tvā 'ṛṣya raudhaya 'pastīṁ kṛṣyā medi nam. The comm. renders dhūcā纳斯 by dhivarā mālsikāh ‘fishermen,’ and gives the technical definition of the caste of rathakāras. Weber (p. 103 ff.) treats with much fulness of these and other caste matters. Upastīṁ the comm. explains, nearly enough correctly, by savārthān samīpe viṣayamānān upāsānam tā.

7. They that are kings, king-makers, that are charioteers and troop-leaders — subjects to me do thou, O parṇā, make all people round about.

Our Bp. reads in b grāmanyāḥ, emended to ṣāvīh; Kp. has grāmanyāḥ; Op. and D. (and, so far as appears, all SPP’s pāda-mss.) grāmanyāḥ; the word is divided by the RV. pāda-text (grāmanthāḥ), as in all reason it should be; and its division seems favored, if not required, by our Prāt. iii. 76. Ppp. has a quite different text; uhastīr astu vākyām uta cūdra uta 'ṛṣyaḥ for a, b, with c, d as in its version of vs. 6 (but with tān ṛṣaḥ [intending tān parṇa?] instead of tvā 'ṛṣya). Weber, on authority of ČB. iii. 4.1.7, proposes to emend a to ṭe 'ṛjāno; the comm. explains the rājāṇaḥ by anyadeśadīhīpāḥ; and rājakītās by rājye bhīṣiṇeanti 'ti saci vāḥ. [In SPP’s Corrections (to p. 364), his J.P. are reported as dividing grāmanyāḥ.]

8. Parṇā art thou, body-protecting; a hero, from the same womb (yoni) with me a hero; with the year’s brilliancy — therewith I bind thee on, O amulet.

- Wanting in Ppp. The second pāda is damaged, in meter and in sense, by the apparently intruded vīrās.

The annvāka [1.] ends here, having 5 hymns and 33 verses; the old Anukr. says: triṇām manimittah śatīriṣṇu (mss. -hare-) kāryās tisāh.

6. Against enemies: with āvatthā.

[Jagadhiyamparuṣa.—yatīram. vānaspatīyāyathatrāyam. ānantabham.]

Found (except vs. 6) in Pāipp. iii. Used by Kauṭ. (48. 3 ff.) in a rite of sorcery against enemies; vss. 7,8 are specially quoted (48. 6, 5), with actions adapted to the
The comm. also describes it as employed by the Naks. [comm. again errs; should be Čanti — Bloomsfield] K. (17, 19) in a mahācaṇṭi called āṅgirasi.

Translated: A. Kuhn, *Hervorbrung des Feuers* etc., 1859, p. 224, or 2d ed., p. 198; Weber, xvii. 204; Grill, 21, 104; Griffith, i. 87: Bloomsfield, 91, 334.

1. The male (pumāns) [is] born out of the male — the aṣvattātha forth from the khadīrā; let it smite my foes, whom I hate and who [hate] me.

A very acceptable emendation would be pūrī jātās, since pūrī is plainly accessory to the ablative pumāns, as dāhī to khadīrā in b (cf. śatās pūrī jātīriś, x. 7, 25). Ppp. retains the initial a of aṣvattāhas, and begins d with pāṇī cā 'ham. The aṣvattātha begins as a parasite, usually on the caṇī (fem.), this time from the hard khadīra (masc.).

2. Crush them out, O aṣvattātha, our violent foes, O expelling one, allied with Vṛtra-slaying Indra, with Mitra, and with Varuṇa.

The translation implies the reading of vāhādhā in b as an independent word: it is so regarded by BR, Weber, the later translators, and the comm.: all the pūrāna-mss. make it into a compound with dhāhātās, and both editions so write it. Ppp. reads instead, for b, caṭrūni mayī bādha tadbhata. Some of our mss. (P.M.W.E.) read in a ni er; one of SPr's has sṛṣṭi. The comm. explains dhāhātās as bhṛṣṇi kampayitān; [but see Ved. Stud. ii. 10].

Ppp. adds a verse of its own: yathā 'cattātha niyānī pārāh jātan uta 'pārān (cf. x. 3, 13-15): eva pūrṇayatas tru'm abhi tiṣṭha sahasvātā.

3. As thou, O aṣvattātha, didst break out [the khadini] within the great sea, so do thou break out all these, whom I hate and who [hate] me.

"The sea," doubtless the atmosphere, as explained by the comm. (and Weber). The comm. reads dhāhānas in a, and two or three of SPr's mss. so far agree with him as to give the (blundering) nivīhāminnas; this reading exhibits a much less startling and anomalous crowding-out of the root-final by the personal ending than does abhāmanas (see my Skt. Gr. §§553), and so is more acceptable. Some of SPr's mss. similarly mix up bhīthinī and bhūsīthi in c: the comm., of course, has the former. A part of the mss. (including our Bp.P.M.E.H.) leave mahati in b unaccented (as again at xi. 8, 2, 6). Ppp. yathā 'cattātha vābhinīchāram tabhūty aravye: eva me ca'uta citam viśvag bhīthī sahasvātā (cf. our vs. 6 e, d).

4. Thou that goest about overpowering, like a bull that has overpowered — with thee here, O aṣvattātha, may we overpower our rivals.

Ppp. reads in a caṇati, as does also the comm., followed by two or three of SPr's mss. Ppp. further combines in b saṣṭhānīni'cā rī, and ends d with saṇvītivāthi. [The saṇvīthā-mss. all combine eva rī in b: see note to Prāt. iii. 46.]

5. Let perdition bind them, with unreleasable fetters of death — my foes, O aṣvattātha, whom I hate and who [hate] me.

Ppp. has avimokṣyās in b, and (as in vs. 1) begins d with pāṇī cā 'ham. Several of our mss. (P.M.W.E.) have at the beginning the senseless reading simāta.

6. As, O aṣvattātha, ascending them of the forest-trees, thou dost put them beneath thee (ādhara), so the head of my foe do thou split apart and overcome.
7. Let them float forth downward, like a boat severed from its mooring (budhāna); of them, thrust forth by the expelling one, there is no returning again.

Ppp. reads in c nurbādha; our Op. has vāibādhā: pra-unuttānām. Astu in d, for asti, would be an improvement. The comm. gives a double explanation of bandhāna, as either place or instrument of fastening. [The vs. recurs at ix. 2.12, with sāya- for vāibādhi. -- W’s collation of Op. gives pra-, not pra-!]

8. I thrust them forth with mind, forth with intent and incantation; forth with branch of tree, of acvathā, we thrust them.

Ppp. has in a prāi ’yān nudāmi (which makes the meter easier), and at the end correspondingly the active nudāmis; for b it gives pra śyema bāhāmaḥ. The linguization of the first n of enān is noted in Prāt. iii. 80, and the comment on that rule quotes the instance in c, but not that in a. According to Kāuç, the thing “mentioned in the text” (perhaps an effigy of the person aimed at, in the “vitals” of which something has been buried by the preceding rule) [having been put upon a boat] is with this verse and ix. 2.4 pushed forth with a branch, and with vs. 7 made to float away.

7. Against the disease kṣetriyā.

[Bhavagnaśiras. — ṣatparcarm, yaksmanājyanaśivacālam uta bahuvacatvam. ānunāthabham: 6. bhāriyā.]

Found in Pāipp. iii., with few variants, but with vs. 5 at the end. Used by Kāuç, (27.29) in a healing ceremony (its text does not specify the disease); and reckoned (26.1, note) to the tākhmanācana gāna. And the comm. quotes it as employed by the Nāks. [Çanti?] K. (17.19) in the mahāçantī called kāumārī.

Translated: Weber, xvii. 208; Grill, 8, 105; Griffith, i. 89; Bloomfield. 15, 336.

1. On the head of the swift-running gazelle (hāripā) is a remedy; he by his horn hath made the kṣetriyā disappear, dispersing.

Viṣāṇā is divided (viṣāṇā) in the pada-text, as if from vi + sā ‘unfasten’ — which is, indeed, in all probability its true derivation, as designating primarily a decisional horn, one that is dropped off or shed; and in this peculiarity, as distinguished from the permanent horns of the domestic animals, perhaps lies the reason of its application to magical remedial uses. The verse occurs also in ĀpS. xiii. 7.16 [where most ms. have raγhunyate]. For the kṣetriyā, see above, ii. 8. [Rein See p. 1045.]

2. After thee hath the bull-gazelle stridden with his four feet; O horn, do thou unfasten (vi-sā) the kṣetriyā that is compacted (?) in his heart.

Ppp. has a different d: yadi kiścit kṣetriyāṁ kṛti. The word-play in c, between viṣāṇā and vi-sā, is obvious; that any was intended with viṣācina in t d is very questionable. This verse, again, is found in ĀpS. ib., but with considerable variants: omn
TRANSLATION AND NOTES. BOOK III.

3. What shines down yonder, like a four-sided roof (chādīs), therewith we make all the kṣetriya disappear from thy limbs.

In our edition, ṭūna in c should be ṭūnā, as read by nearly all the saṁhitā-mss. (all save our P.M.), and by SPP. The sense of a, b is obscure to the comm., as to us; he guesses first that it is “the deer-shaped thing extended in the moon’s disk,” or else “a deer’s skin stretched on the ground”; chādīs is “the mat of grass with which a house is covered.” Weber takes it as a constellation; Grill (mistranslating pakṣya by “post”), as the gazelle himself set up on his four legs, with his horns for roof! If a constellation, it might be the Arab “manzil” γ, ζ, π, Aquarii, which its shape and name connect with a tent: see Sūrya-Siddhānta, note to viii. 9 (under 25th asterism); this is not very far from the stars mentioned in the next verse [λ and υ Scorpionis].

4. The two blessed stars named Unfasteners (vīcīt), that are yonder in the sky.—let them unfasten of the kṣetriya the lowest, the highest, the fetter.

The verse is nearly identical with i. 8. 1 above, which see [b recurs at vi. 121. 3 b; v. Schroeder gives the Kaṭha version of a, b. Zwee hs., p. 15, and Tübingen Kaṭha-hs., p. 75.]. Ppp. makes it in part yet more nearly so, by beginning with ud ayām bhaga-vatī, but reads in c vi kṣetriyāṁ tvā ‘bhī ānaye [cf. our 6 b]; and its end and part of vs. 6 (which next follows) are defaced.

5. The waters verily [are] remedial, the waters disease-expelling, the waters remedial of everything; let them release thee from kṣetriya.

The first three pādas are RV. x. 137. 6 a, b, c, save that RV. has sāravāya in c; but vi. 91. 3 below represents the same verse yet more closely.

6. If from the drink (?) ṣautī) that was being made the kṣetriya hath come upon (vi-nī) thee, I know the remedy of it; I make the kṣetriya disappear from thee.

The word ṣautī is of doubtful and disputed sense; Weber says “infusio seminis” [as immediate cause of the “Erb-übél,” which is Weber’s version of kṣetriya]; Grill, “gekochter Zauberkranz”; the comm., dvarākhītam annam “liqüidized food.”

7. In the fading-out of the asterisms, in the fading-out of the dawns also, from us [fade] out all that is of evil nature, fade out (aṭa-vās) the kṣetriya.

1pp. has talo ‘saśām at end of b, and in c āmayat for durbhātīṃ. Emendation of aṃvat in c to asmāt (as suggested by Weber) would notably improve the sense. The second pāda has a syllable too many, unless we make the double combination vāsō ṣām.
8. For authority.

[Atharvam. — māṭram uta vāīṇavam. trāṇṭuḥkham : 2, 6. jagati; 4. ṣ. virāṭyaḥkatigareṇaḥ; 5. anuṣṭhikā.]

Verses 1–4 found in Pāipp. i., but defaced. The hymn is used by Kāuç. (35. 17–18; also 35. 1, note), with i. 9. 30, etc., in the ceremony of reception of a Vedic student, and, according to the schol. (to. 19, note), in that for the generation of wisdom (the comm. says, as belonging to the āryasya gāna). Verses 5 and 6 are the same with vi. 94. 1, 2, and it is vi. 94, rather than these verses here, that is used in Kāuç. 12. 5 (the comm. blunderingly prescribes the use under both passages). Verse 4 has the same pratiṣṭha as xiv. 1. 32 and one or the other of the two verses is taught in Vāit. (22. 1) as used “by Kāuçika” in the gopātoma; but our Kāuç. has no such use, and it is doubtless xiv. 1. 32, 33 that he prescribes (79. 17 ff.) in the nuptial ceremonies; but the comm. reports the use here, as if it referred to vss. 4 and 5. The comm. further regards the hymn as employed by the Nāks. K. (18), in the dīrāvaṭi rite, and by Pārīśiṣṭa 5. 3; in both cases as an āryasya hymn.

Translated: Weber, xvii. 21. 2; Griffith, i. 90.

1. Let Mitra come, arranging with the seasons, uniting (?) sam-vēcaya) the earth with the ruddy ones (usīvīya); then to us let Varuṇa, Vāyu, Agni, assign great royalty of union (?) saṁvecaya.

The verse is very obscure, and probably corrupt, though found almost without variant (only tat for otha in c) in Ppp. also. The epithet saṁvecaya (found only here) seems fashioned to correspond to the participle saṁvecayaan in b; but Weber renders the pll. by “unlagerud” and the epithet by “ruhāsam”; the comm., by “pervading” (vaipyāvan) and “suitable for abiding in” (saṁvecayaḥ avasthānaya-vyayam). The comm. takes usīvīyas as gāvās, i.e. kīrafas-rays. R. ventures heroic emendations: “Let Mitra come after ordering of the time, enlivening (saṁhījaya or something equivalent, since ‘putting to rest’ is no result of the action of Mitra’s rays) the earth with his rays; but let Varuṇa make wind and fire (vaipyām āgniṁ), make our great realm go to rest.” The first pāda is redundant, unless we make the double combination mitra vīśuḥḥih. [BR. take kalp- as ‘sich richtend nach.’]

2. Let Dhaṭar, Rāti, Savitar enjoy here (iddim); let Indra, Tvashṭar, welcome my words (vācas); I call the divine Aditi, mother of heroes (gūrta-), that I may be midmost man of my fellows.

The first pāda is also vii. 17. 4 a, and VS. viii. 17 a. The plural verb in b seems to imply that all the deities mentioned in the line are to be regarded as its subjects. Madhayamaṣṭāḥ (like madhyamaṣṭ, tv. 9. 4), probably the one whom the others gather about as chief; the comm. has nothing valuable (samvīdhañkām saṁ sevyāḥ). The comm. takes rāti in a as = Āryaman. Ppp. has ghṛṣaṇātu for karyuṇā in b. The meter of d would be rectified by reading yām (or āsām, as is perhaps assumable in this stage of the language) for āsāni. The verse as it stands (11 + 12: 11 + 12 = 46) is ill described as a jagati.

3. I call, with acts of homage, Soma, Savitar, all the Ādityas, in the contest for prēceminence; may this fire shine for very long, kindled by [my] fellows who gainsay not.
The translation implies in b emendation [cf. iii. 18. 4] to ahamuttaratvā (against all the mss. and both editions), as proposed by BR., i. 84t.; the comm. also takes it as two words, and renders uitaratvā by yaunamānaya śrīśīkē. Ppps. reads devān for adityān in b. The comm. has didayat in sanhitā; our pada-text has it, and Prāt. iii. 22 and iv. 89 deal with its conversion to didayat in sanhitā.

4. May ye be just here; may ye not go away (paris); may an active herdsman (gopa), lord of prosperity, drive you hither; do ye, with [your] desires, [attend] upon (?) his desire; let all the gods conduct you together hither.

* The translation implies emendation in d of -yantu to -mayantu, as called for by both meter and sense, and also the addition of a verb, sta or ita, at end of c, for a like reason. If, as seems very probable, the verse is originally addressed to kine, kāminīs in c is quite natural; if not, we may regard vijas as understood: the sense is: be your desires subject to his.1 Ppps. has a different reading: asmai vas kāma npa kāminī vijas dvā upasadāyam iha. The comm. regards kāminīs as addressed throughout, and explains it finally as meaning striyath gārath (perhaps the text is defective or incorrect: the general explanation of the verse implies striyāh). The comm. reads puras for paras in a, and in b divides iyās, deriving it from root ir, and rendering it mānpacarikas [pada has iyaś]. The Anukr. calls for 11 + 11 = 9 + 11 = 41 syllables, and strictly requires at the end -i anu; but no inference as to a difference of reading is to be drawn from this. [1 Ppps. combines in b vijat.—Weber says: "asmai diesem, dem Hausmann, kāmāya zu Liebe; oder gehört asmai zu kāmāya selbst?"]

5. We bend together your minds, together your courses (vratā), together your designs; ye yonder who are of discordant courses, we make you bend [them] together here.

This and the following verse, not found with the others in Ppps., occur again below as vi. 94. 1, 2 [cf. also ii. 30. 2], and vs. 1 occurs in Ppp. xix., with the other material of our sixth book; they are so far discordant in subject with the preceding verses that we may fairly call them out of place here. This one exists in MS. (ii. 2. 6), with amanāta for namāmasi, and sthā for sthāna. A RV. khila to x. 191 has jānatāṁ in a for sūm vratā, ākūtis in b, and, for c, d, asaṁ yo vimanā javas tāṁ samasatayāmāsi. The first half-verse, further, nearly accords with VS. xii. 58 a, b, TS. iv. 2. 5 a, b, MS. ii. 7. 11 a, b (they have tām for tas, and, for b, sūm u cittāny ā'karum). Nearly all our sanhitā-mss. read -āh before sthāna, nor is there anything in the Prāt. to prescribe the omission of the vāstāga in such a situation, while the comment to ii. 49 expressly quotes the passage as an example of the assimilation of it to a following initial sibilant. The comm. reads stana instead of sthāna. Three of our mss. (P.M.E.) read at the end -nāmāsi.


The comm. reads gṛhānti in a, and three or four of SPP's mss. follow him: he also makes in b a compound of annicitthhīs. Quite a number of mss. (including our P.M.W.H.s.m.1.) very strangely combine at the end -mānar āta. MB. has a somewhat similar verse at i. 2. 21. How heedless the Anukr. is of metrical irregularity is well

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illustrated by c, where the desirable alteration of vācēṣu to vācē, and the abbreviation of hṛdayāmi to the equivalent -yā (both suggested by Weber) would leave a good triṣṭubh pāda; there is no jagati character to any part of the verse. [The combination -mānaretā looks as if it had blundered in from the end of b.]

9. Against viśkandha and other evils.

[Vāmadeva.—dyiśṣapthṣitvam uta vaiśvadevan. ānuṣṭubham: q. pp. nīprō bhaṭati; 6. bhrurīj.]

Found in Pāipp. iii. (with vs. 6 at the beginning). Used by Kāuḍ. (43.1) in a charm against demons and the hindrances caused by them.

Translated: Weber, xvii. 215; Griffith, i. 91; Bloomfield, 67, 339.

1. Of the karṇāpha, of the viṣṇaphā, heaven [is] father, earth mother: as, O gods, ye have inflicted (abhī-kt), so do ye remove (āpa-kt) again.

The whole hymn contains much that is obscure and difficult, and the comm. gives no real help anywhere, being as much reduced to guessing as we are. Ppp. begins with karṣabhasya viṣabhāsya, which rather favors Weber's opinion, that the āpha of the two names is a suffix, related with abha; probably two varieties of viśkandha are intended, though none such are mentioned in the later medicine. The comm. finds āpha 'hoof' in both: one = kṛṣaṇaphāsya (vyāghrādeḥ), the other either viṣalaphāsya or viṣṭaṇāṭaphāsya. SPP. reads in b dvīνh p, which is doubtless preferable to our ṅvīνh p; it is read by the majority of his mss. and by part of ours (H.I.K.); Ppp. also has it. Ppp. further omits abhi in c, and reads api for āpa in d.

2. Without claspers they held fast (dhāravya); that was so done by Maṇu; I make the viśkandha impotent, like a castrator of bulls.

Ppp. begins with aṣleṣamāyaṇo 'dh; some of the mss. (including our O.) also give aṣleṣāṃvas, and it is the reading of the comm.; he gives two different and equally artificial explanations; and, what is surprising even in him, three diverse ones of vādhri. Without the least regard to the connection; one of the three is the right one. Ppp. adds ca after vadhri in c. Weber plausibly conjectures a method of tight tying to be the subject of the verse; castration is sometimes effected in that way.

3. On a reddish string a kṛghala—that the pious (vedāhas) bind on; let the binders (?) make impotent the flowing (?), puffing (?) kāhavī.

All obscure and questionable. Ppp's version is: for a, sītre piṇiiḥke kṛghalam; in b, yad for tud; for c, ṛavasayam čuṣma kīvaham (the nāgari copyist writes kīvaham). The comm. also has in c ṛavasayam, and three or four of SPP's mss. follow him; the translation assumes it to be for srava. The comm. explains kṛghalam by tāmārāṇam 'armor,' quoting RV. ii. 39.4 as authority; ṛavasayam by bālārāṇam annam arhito (since ṛavas is an annamān!); čuṣam by čoṣakam [see Bloomfield, ZDMG: xviii. 574]; kāhavī as a hindrance related with a kaba, which is a speckled (karaṇavarna) cruel animal; and bandhāras is either the amulet bound upon us, or it is for -rās, "the amulet, staff, etc., held by us."

4. Wherewith, O flowing ones, ye go about (car), like gods with Asura-magic (-māḍ), like the ape, spoiler of dogs, and with the binder (?) of the kāhavī.
Or **vārasyā** is 'quick, lively' (Pet. Lex.). The comm. "seeking either food or glory." Ppp. reads in c, d *dāṣyaṁ vandhāra kābhavasayā ca*. The comm. explains *bandhurāḥ* by *sambaddhā dhṛtaḥ khadjādirūpaḥ hetih*. The verse is scanned by the Anukr. as 9 + 9 + 9 + 8 = 35; the usual abbreviation of *tva* to *va* would make b and c good *anuṣṭhāḥ* pādas. [Read **vārasyāḥ**, voc., in a?]

5. Since I shall bind thee [on] for spoiling, I shall spoil the *kāhavāḥ*; ye shall go up with curses, like swift chariots.

The translation implies emendation of *bhartsyāṁi* (our edition) or *bhatsyāṁi* (SPP's and the comm.) to *bhantsyāṁi*, from root *bandh*, which seems plainly indicated as called for; the comm. explains *bhart-* first as *bandhām*, and then as *dīpasyām*; the great majority of mss. give *bharts-*.

Ppp. is quite corrupt here: *jāsti tva kāmichchā bhi josayitvā bhavaṁ*.* The comm. has at the end *carigayathā* (two or three of SPP's mss. agreeing with him), and he combines in c *udātvas* into one word, "harnessed with speedy horses that have their mouths raised for going."

6. A hundred and one *vīṣkandhas* [are] distributed over the earth; they have first taken up, of them the *vīṣkandha*-spoiling amulet.

That is, 'an amulet that spoils those *vīṣkandhas* ' (Weber otherwise). In c, for the *jaharun* of all the mss. and of both editions, we ought of course to have *jahrus*; this the comm. reads: such expansions of *r* with preceding or following consonant to a syllable are not rare in the manuscripts. Ppp. has a different second half-verse: *teṣāṁ ca sarvesvām idam asti vīṣkandhadāṣyaṁ*. The second pāda is found, in a different connection, as MB. ii. 8.4b. The comment on Prat. ii. 104, in quoting this verse, appears to derive *vīṣkandha* from root *skanda*.

The verse is made *bhūrij* only by the false form *jaharun*. [For "101," see note to iii. 11.5.]

10. To the ekāṭakā (day of moon's last quarter).

[Artavat. — trayaṇḍagāram. āṣṭacaryam. anuṣṭhāḥ: 4, 5, 6, 13 trīṣṭubh; 7-3 av. 6p. trīṣṭagārthāṣṭaṁ.]

Found, except vss. 9 and 13, in Pāipp. i., but with a very different order of verses (1-4, 6, 11, 10, 8, 5, 12, 7). Used by Kāuç, in connection with the *āṣṭakā* ceremony, or celebration of the festival of the moon's last quarter (19. 28, and again, with more fulness, 18.1-16), or of a particular last quarter, regarded as of special importance. The details of the Kāuç, are expanded and explained by the comm.; they are not of a nature to cast light upon the interpretation of the verses. Weber (pp. 219 ff.) discusses at considerable length the questions connected with the festival. Vātī, which does not concern itself with the *āṣṭakā*, yet employs vs. 6 (13.6) at the agnistoma sacrifice, in connection with the *somakrayaṁ* cow; and also vs. 7 c-f (9.4) in the *sākamedhī* rite of the *cātūrmāya* sacrifice. The comm. quotes vss. 2, 3, 7 as employed by Pariçasīṭa 6.1.

Translated: Ludwig, p. 189; Weber, xvii. 218; Griffith, i. 93.

1. She first shone out; she became a milk-cow at Yama's; let her, rich in milk, yield (dāh) to us each further summer (? *śūnī*).

The verse occurs also in several other texts: in TS. (iv. 3. 11) b, MS. (ii. 13. 10). K. (xxxix. 2). PGS. (iii. 3, 5), and MB. (i. 2. 1; 8. 1); and its second half is RV. iv. 57.7 c, d; and MB. i. 8. 8 c. d; ii. 2. 17 c. d, and also found below as 17. 4 c. d. The version of K. agrees (Weber) throughout with ours; TS. has, for a, *yā praṭhamā*.
2. The night which the gods rejoice to meet, [as] a milch-cow coming unto [them], which is the spouse (pâtni) of the year—let her be very auspicious to us.

The verse is found also in PGS. (iii. 2.2), HGS. (i. 17.2) [MP. (ii. 20.27) and MGS. (ii. 8.45)], and its second half in MB. (ii. 2.16 c, d); the first four have the better readings janaś in a and ivā "yatim in b [and MGS. has râtrim]. Ppp. has in b dhemu râtrim up, and at the end galâ. For samvatsarâsya pâtni (cf. vs. 8 a, b) the comm. quotes TS. vii. 4, 81.

3. Thou, O night, whom we worship (upa-ās) as model (pratimā) of the year—do thou unite our long-lived progeny with abundance of wealth.

Or, perhaps better (so the comm. and Weber), 'do thou [give] us long-lived progeny; unite [us] with abundance of wealth.' Ppp. has for b ye ivâ râtrim upâsate, and in c teṣām for sā nas. [MGS. has the vs. at ii. 8.41 (cf. p. 156), agreeing nearly with Ppp.] The first half-verse is read also in TS. (v. 7. 21), K. (xii. 2), PGS. (iii. 2.2), and MB. (ii. 2.18): TS. gives at end of b upâsate, MB. yajâmahe: PGS. has pratimâ já ṣām râtrim upâsmahe. In our edition, restore a lost accent-mark over the sp of srjā in d.

4. This same is she that first shone out; among these other ones (i.e. she goes about (car), having entered; great greatresses [arc] within her; the bride (vadhā), the new-going generatrix, hath conquered.

This verse is repeated below as viii. 9. 11. It occurs, with considerable variants, in a whole series of other texts: TS. (iv. 3.111), MS. (ii. 13.16), K. (xxxix. 12), CGS. (iii. 12.3), and MB. (ii. 2.15). For āṣavârasya, TS. and CGS. have antār asyām; MS., also Ppp., sā 'pav āntās; MB., se 'yam āpav āntas. All of them, with Ppp., invert the order of c and d; and they have a different version of our c: trive (but Ppp. tviva) cātan mahādīnah sacante (CGS., CGS., but MB. vićcē ṣaḥa mahādīnah antāh; while, for jīgāya in d, TS. and CGS. give jūjāna, and MS. and Ppp. mimāya, CGS. following it with navakhy; and MB. reads prathama for our navāgīt. CGS., moreover, has in a śvyāchat. These variants speak ill for the tradition. The comm. gives four diverse explanations of navāgīt: going in company with each new or daily rising sun; pervading the new originating kind of living creatures; going to a daily originating new form; or, finally, going to the nine-fold divisions of the day; and the comment to TS. [reported by Weber] adds a fifth, "newly married": if the last is the meaning, jūjāna is better with it than jīgāya: "as soon as wedded to the new year, she bears the days that follow." The meter is really redundant by a syllable in a jīvāvat. [Further, MB. has in a caśṭāva sā yā pārśvā tāv-; and Ppp. ends d with jānītrām. — BR., v. 1538, give 'erst-geharend' for navāgīt.]

5. The forest-tree pressing-stones have made their sound, making the oblation of the complete year (parivatsaraḥ); O sole āstakā, may we, having good progeny and good heroes, be lords of wealths.
"Stones": i.e. probably, blocks of wood used instead of stones [see Hillebrandt, *Ved. Mythol.* i. 162, 163]; or the wooden mortar and pestle (so the comm.). Ppp. reads for c ekhaṣṭakayit (= kaviyati) hasviṣa vidhena. Some of the mss. combine hasviṣa kr. in b; the comment to Prāt. ii. 63 requires hasviṣa k, which both editions accept. Some of our mss. (P.M.W.Op.) give in c suprajaśās. HGS. (ii. 14. 4) and MB. (ii. 2. 15) have a corresponding verse: HGS. begins with unukhalas, combines hasviṣa k- and reads -riṇaṁ in b, and has suprajaśā viravatās in c; MB. gives for a unukhalah sampra- cādantī grāvāyas, ends b with -riṇaṁ, and has for d yojya jirnena baliḥekto vayān ।। [It recurs also at MP. ii. 20. 34 and MGS. ii. 8. 4b.] The first pada is jagūti, unannoted in the Anukr. [As to aśṭakā, cf. Zimmer, p. 365.]

6. The track (pada) of Idā [is] full of ghee, greatly trickling; O Jātavedas, accept thou the oblations. The cattle of the village that are of all forms — of those seven let the willing stay (rānūti) be with me.

Versions are found in AČS. (ii. 2. 17), ĀpČS. (vi. 5. 7), HGS. (ii. 17. 2), and MB. (ii. 2. 14), and of the latter half in TA. (iii. 11. 12, vs. 31 a, c). MB. agrees with our text throughout; the three others have carucaḥram at end of a, and all three hasvi idāh jupasa (for pātri etc.) in b: HGS. begins with iṣvihyā rupam, and ĀpČS. combines iṣvihā p; then, in d, ĀpČS., HGS., and TA. read ida instead of iva: and AČS. pusīs for rānūti; HGS. ends with rānūtur asu ṣūṣīḥ. The comm. reads ṣūṣīs in a: he renders sartsvam by atyarthām sarjat, rauṇīs by prīti, and specifies the seven village (i.e. domestic) animals as cow, horse, goat, sheep, man, ass, rám: but the number seven is doubtless used only as an indefinite sacred one. Pada a is again jagūti, as in vs. 5. [Pada c is our ii. 34. 4 a; between viṭvarūpās and lecām ĀpČS. inserts virūpās (a fragment of our ii. 34. 4 b!)] — Prāt. ii. 72 requires ṣvihās p-]

7. [Set] thou me in both prosperity and abundance; O night, may we be in the favor of the gods.

O spoon, fly away full; fly back hither well-filled; jointly enjoying all sacrifices, bring to us food (īṣ), refreshment (ārya).

The first two pada, which seem to have nothing to do with the rest of the verse, are wanting in Ppp. What follows them is a complete anuṣṭabh, and quoted by its pratika in Vāt. (see above); its first half is found in several other texts; VS. (iii. 49), TS. (i. 8. 4. 1), MS. (ii. 10. 2), K. (ix. 5), AČS. (ii. 18. 13): of these, VS. TS. AČS. read daru for darva, as does also the comm., with a few of SPP's mss. Ppp. has sādāpyaḥatt iṣam in the last half-verse. The comm. understands a sthāpya in a, as in the translation: bhaja would answer an equally good purpose. He explains that the spoon is to go forth with oblation and to return with the answering blessings. Sambhakajati he renders by hasviṣa sanyak pālayantī prīṇayantī. Finally, he points out that, as c is quoted as a pratika, a and b have a right to the character of a separate verse; but that in the pācakapalabhā the whole is made a verse, with three avadānas; the statement, but not the title, appears to fit our Anukr.: this scans as 8 + 10: 8 + 8: 8 + 8 = 50, needlessly counting only 10 syllables in b. In our ed., read mā for me. [Cf. iv. 15. 12 n.]

8. Hither hath come the year, thy spouse, O sole aśṭakā; do thou unite our long-lived progeny with abundance of wealth.

Instead of repeating the second half-verse of vs. 3, Ppp. gives for c, d tasmiḥi jahomi: hasviṣa ghrītena cañ cañrāma yacchatu. Against his usual habit, the comm. explains c, d anew, but quite in accordance with his former explanation.
9. I sacrifice to the seasons, the lords of the seasons, them of the seasons (ārtavā), and the winters (hāyanā), to the summers (sāmā), the years, the months; for the lord of existence I sacrifice.

The change of case, from accusative to dative, in d, doubtless intends no change of construction. The verse, as noted above, is wanting in Pp.; it is in part repeated below, as xi. 6. 17. According to the comm., the "lords of the seasons" are the gods, Agni etc.; the ārtavas [cf. iii. 6. 6 note] are "parts of seasons; other unspecified divisions of time, sixteenths, kāṣṭhās, etc."; and although sāmā, saṁvatatsara, and hāyanā are synonymous, yet hāyanā here signifies "days and nights," and sāmā "half-months."

10. To thee for the seasons, them of the seasons, the months, the years, the Creator (dhātār), the Disposer (vidhātār), the Prosperer (? samēdh), the lord of existence, do I sacrifice.

All the saṁhitā-mss. combine in a -bhyaśa tvā, and SPP. accepts the reading in his text; ours emends to -bhyaśa tvā; such treatment of final a is common in Pp., and sporadic examples of it are found among the AV. mss., but it is hardly to be tolerated in a text like ours; and the comment to Prāt. iv. 107 quotes the passage as -bhyaśa tvā. The comm. [at xix. 37. 4] deems this verse [and not v. 28. 13] to be the one repeated as xix. 37. 4; see under that verse. Pp. has, for a, b, yejur vṛtṛghhya ārtavēbhya mābhya saṁvatatsara ya ca, which at any rate rids the text of the embarrassing tvā. Here the comm. declares the ārtavas to be "days and nights, etc."; samēdh he explains as samardhayitre etanāmame devasya.

11. We, making oblation with īdā — I sacrifice to the gods with what is rich in ghee; unto houses not disorderly (? alabhya), rich in kine, may we enter together.

Or, it might be, 'may we lie down, go to rest'; the translation would imply more naturally saṁ āpa viśeśa [the Index Verborum takes āpa as an independent "case-governing" preposition]; the comm. says upe 'ya saṁ viśeśa sukhaṃ na viśeśa; he comfortably removes the anaclusion in a, b by declaring yajye = yajánah, and takes alabhya always as either nom. (gārdhyam akuruvās) or accus. (gārdhyarāhītān). Pp. read: for d īdādesvapagamatu.

12. The sole āśṭakā, paining herself (tapaḥ) with penance, generated an embryo, a greatness, Indra; by him the gods overcame their foes; slayer of the barbarians became the lord of might (gātēi).

The verse is found also in TS. (iv. 3. 112), K. (xxxix. 10), PGS. (iii. 3. 5), and MB. (ii. 3. 21); and a is identical with HGS. ii. 15.9 [and MP. ii. 20. 33]: TS. acccents tāpra- in a (the comm. does the same), and its c, d read: tēna dīśyaṃ sv āsahanta devā hantā suruṣūm abhavane cācābhiḥ, and K. PGS. have the same version; Pp. agrees with them in reading asurāṇām for dīśyaṃ, and MB. has their d, but our c, except āsahanta for sv asah-. The s of sv ās- is distinctly required by Prāt. ii. 92; but SPP. gives in his text sv ās-, against a majority of the mss. reported by him. Our P.M.W. are corrupt at the end, but P.M. show distinctly -ibhiḥ, indicating the reading of TS. etc. The comm. gives three different explanations of gārdhamaḥ in b, adding gāravitaḥ or stutyam (from gr 'sing'), and then garbhasthasvad advayam (from gr 'swallow'), to the true meaning. The ekāśtaḥ he defines to be "eighth day of the dark half of Magha." The concluding pāda is ṣuṣṭi. 
13. Thou whose son is Indra, whose son is Soma, daughter art thou of Prajāpati; fulfil thou our desires; accept our oblation.

Wanting in Ppp., as above noted.

The second anuvāka contains 5 hymns, 40 verses: and the quotation from the old Anukr. is simply daça.

11. For relief from disease, and for long life.

Brahman and Bhṛgvaśiras.—astavaṃ. ṛṣidevaṃ, yasmān, yokṣmam, yad eva yudhyatām, pāthyaṣaṃhitaṃ; 8. 3av. 5p. bhṛgvaśiraḥ jāgati.)

The first four verses are found in Pāipp., with the bulk of the 4-verse hymns; they are also RV. x. 161. 1-4 (RV. adds a fifth verse, which occurs below as viii. 1. 20). The hymn is used by Kāñc. (27. 32, 33) in a general healing ceremony (without specification of person or occasion; the schol. and comm. assume to add such), and in company with many others (iv. 13. 1 etc. etc.), in a rite for length of life (58. 11); and it is reckoned to the takṣanaṇasana gaṇa (26. 1, note) and to the ādyasena gaṇa (54. 11, note; but the comm. ignores, these, counts it as one of the aṅkoliṇga gaṇa). In Vāit. (36. 19), vs. 8 accompanies the setting free of the horse at the aṅkoliṇga sacrifice; and the hymn (the edition says, i. 10.; the pratibas are the same) is employed, with i. 33 etc., in the purusamedha (38. 1).—[See also W's introduction to ii. 33.]

Translated: Weber, xvii. 231; Griffith, i. 95; Bloomfield, 19, 341.—In part also by Roth, Zur Litteratur und Geschichte des Veda, p. 42.

1. I release thee by oblation, in order to living, from unknown pākṣma and from royal pākṣma: if now seizure (grāhī) hath seized him, from it, O Indra-and-Agni, do ye release him.

RV. inserts va after yāti in c. Ppp. has, in the second half-verse, grāhī gaḥta pādy eva yatatrata tata itd. The comm. explains rāpṛyaṣya as either "king of pākṣma" or else "the y. that seized king Soma first," quoting for the latter TS. ii. 5. 6: [see references in Bloomfield's comment]. The first pada is jñātī.

2. If of exhausted life-time, or if deceased, if gone down even to the presence (antikā) of death, him I take from the lap of perdition; I have won (spr) him for [life] of a hundred autumns.

The translation implies in d dispāram, which is the reading of our edition, supported by RV., and also by the comm. (= pratilalā karomi), and two of SPP's mss. that follow the latter; the dispāram of nearly all the mss. (hence read by SPP.), and of Ppp., can be nothing but a long-established blunder. Ppp. has at the beginning yat ukharāyaḥpar. [At i. 14. 3 SPP. used the "long j" to denote the kṣaṇa circumflex: with equal reason he might use it here for the pratibhāt of nita = ntītā.]

3. With an oblation having a thousand eyes, a hundred heroisms, a hundred life-times, have I taken him, in order that Indra may lead him unto autumns, across to the further shore of all difficulty (dūriti).

RV. has in a caṭhāraṇdāna for caṭhāraṇena, and makes much better sense of c, d by reading caṭhām for indras, and indras for dī (it also has imām for enam).

4. Live thou increasing a hundred autumns, a hundred winters, and a
hundred springs; a hundred to thee [may] Indra, Agni, Savitar, Brihas-
pati [give]; with an oblacion of a hundred life-times have I taken him.

Our text, in the second half-verse, ingeniously defaces the better meter and sense given by RV., which reads intrāguṇi for ta ṭvndro agnīth in c, and ends with hastē
‘mām pūnar duḥ. The verse is fairly correctly defined by the Anukr., its c having 14 syllables (ṣakvari), and making the whole number 47 syllables (jagati less 1).

5. Enter in, O breath-and-expiration, as two draft-oxen a pen (vrajā); let the other deaths go away (ṣīt), which they call the remaining hundred.

In this verse, as in the preceding and in vs. 7 and elsewhere, SPP. makes the indefensible combination uch, instead of ńch, as the result of mutual assimilation of ń and ģ [cf. note to i. 19.4].

[As to the “one hundred and one deaths,” cf. viii. 2. 27; xi. 6. 16; i. 30. 3; ekāgata in Index; and the numbers in the notable passage, xī. 47. 3 ff.; Kühn’s most interesting Germanic parallels, KZ. xiii. 128 ff.; Wuttke, Deutscher Volksaberglau..., 301, 335; Hopkins, Oriental Studies... papers read before the Oriental Club of Philadelphia, 1888–1894, p. 152; Zimmer, p. 400. Cf. also the words of the statute, 18 Edward I., § 4, concerning the “Fine of Lands,” “unless they put in their claim within a year and a day.”]

6. Be ye just here, O breath-and-expiration; go ye not away from here; carry his body, his limbs, unto old age again.

At the end of b. the comm. reads jāzan (≡ṣighram, akāte) instead of jyāzan, and two or three of SPP’s mss., as often, follow him.

7. Unto old age do I commit thee; unto old age do I shake thee down (ni-dhā); may old age, excellent, conduct thee; let the other deaths go away, which they call the remaining hundred.

The Anukr. scans the verse as 9 + 8 : 7 + 8 + 8 = 40, not admitting any resolution in c.

8. Old age hath curbed (abhī-dhā) thee, as it were a cow, an ox, with a rope; the death that curbed thee, when born, with easy fetter—that Brihaspati released for thee, with the (two) hands of truth.

The verb-forms represent the noun abhidhāni ‘halter, or bridle, or rope for confining and guiding.’ [A case of “reflected meaning” discussed, Lamman, Transactions of the Am. Philol. Association, vol. xxvi, p. xiii (1894). Cl. note to iv. 18. 1.] As in many other cases, the comm. renders the aorist abhita (for abhīta) as an imperative, baddhavi karotu. On account of jyāmanau in d (virtually ‘at thy birth’) Weber entitles the hymn “on occasion of difficult parturition,” which is plainly wrong. Perhaps it is for the same reason that the comm. regards it as relating to a child, or to a person diseased from improper copulation. In our text, at the beginning, read abhī (an accent-sign lost under a). There is no bhāti element in the verse.

12. Accompanying the building of a house.

[Brahman.—mūnarcom. (avāsikta) cālīsātām. vāstustätālādāśāvatam. tretiśubham: 2. vīdhajagati:
3. bhāti; 6. sakvarīgarbhāt jagati; 7. ārya anuṣṭubh; 8. bhūrij; 9. anuṣṭubhk.]

The first eight verses are found in Pāipp., but only 1–5, 7 together, in iii., vs. 6 being in xx., and vs. 8 in xvii. [More or less correspondent vss. recur at MP. ii. 15. 3 ff. and
at MGS. ii. 11. 12 ff. (cf. p. 148 ñhārka).] The hymn is reckoned by Kāuç, (8. 23) to the vāstospatyā hymns, and is used with them in a house-building ceremony (43. 4 ff.: the "two dhāruvas," mentioned in 43. 11 [are doubtless the same as the "two dhāruvas" mentioned in 136. 7; [and the latter] are, according to the comm. to vi. 87, not vss. 1 and 2, but hymns vi. 87 and 88); vss. 6 and 8 are specially quoted (43. 9. 10). Vāt. (16. 1. in the agnistoma sacrifice) gives a pratika which is nearly that of vs. 8, but with adhavaityo for nāri. [Vs. 9, q. v., occurs in Pp. with others of our ix. 3.]

Translated: Ludwig, p. 463; Zimmer, p. 150; Weber, xvii. 234; Grill, 59, 108; Griffith, i. 97; Bloomfield, 140, 343.—Cf. Hillebrandt, Veda-chymomathie, p. 44; and Bloomfield's references; also M. Winternitz, Mittheilungen der Anthropologischen Gesellschaft in Wien, vol. xvi. p. [38].

1. Just here I fix (ni-mi) [my] dwelling (çālī) firm; may it stand in security, sprinkling geche; unto thee here, O dwelling, may we resort (sam-car) with all our heroes, with good heroes, with unharmed heroes.

Ppp. reads ahhī instead of uṭha in d. Pādas a, b are found in PGS. iii. 4. 4, with tiṣṭhatu for -āṭi; and b in ČGS. iii. 3, with tiṣṭha for the same; HGS. (i. 27. 2) has the whole verse, with tiṣṭhati in a, ann (for uṭha) in d, and suṣrās before sarvār in c.

2. Just here stand thou firm, O dwelling, rich in horses, in kine, in pleasantness, in refreshment, in geche, in milk; erect thyself (nt-çri) in order to great good-fortune.

Ppp. leaves the a of acçāçati in b unelided. PGS. (ibid.) has pādas b and d, making one verse of them with 3 c, d: pādas a, b are also found in ČGS. (ibid.), with considerable variants: sthāya for dhruvā, dhruvā for çālī, and stāmāsati for sūryā; and HGS. (ibid.) has again the whole verse, with sthāsati pājāsā pūjāmanā for c. The comm. has a usual queer perversion of the sense of stāsati, renders sthāsati by bakhābhi pīyasat vāyārāghrāhī bādānanā vānpirīr yuktā. Pādas b and c are jagati.

3. A garner (? dharmī) art thou, O dwelling, of great roof, of cleansed grain; to thee may the calf come, may the boy, may the kine, streaming in at evening.

This translation of the difficult and doubtless corrupt first half-verse implies emendation čh-çhādās to čhādās, and of āṭi- to pūṭi—latter which latter is, in fact, the Ppp. reading. In d, SPP. adopts the bad reading aspānāmās, claiming to find it in the majority of his mss.; but the scribes are so wholly untrustworthy in their distinction of vy and āṭ that the comm. understands as pūṭā, and so does ČGS. (iii. 2) in the parallel passage: evam āṭhā brahdayat ā kamara ā sāyandamānā dhārva nīyātāsāh; PGS. (ibid.) has ā tvā yajur ā kramātā ā gāva dhārva-vāyāmāṇā. [MGS. ii. 11. 12b reflects our vs. 7.] The comm. lets us understand by dhārva either bābajātāṣaya dhārayita or pūyatā stāmbhārī apetā; and by brhahandās either pārthāhātāhānā or mahādāhī śchandāhār vedāir upetā; pāṭidhācaya is "having corn malodorous from age"—a sign of stores unexhausted. The Ammr. apparently scans as 7 + 8: 10 + 11 = 36: a very poor sort of brhātī. [Note that SPP.'s authorities for aspānā. K and V were men, not mss.; none of his living authorities gave aspānā. The blunder is easy for the eye, not for the ear.]

4. This dwelling let Savitar, Vāyu, Indra, Brihaspati fix, foreknowing;

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let the Maruts sprinkle it with water, with ghee; let king Bhaga deepen (ni-tan) our ploughing.

Pp. reads in a, b vayur agnis tvastv hota ni, and has somas (which suits rapi better) for bhagas in d. In c it begins with the true reading ukṣantu; this is so naturally suggested as emendation of the uchāntu of the mss. that all the translators assume it (Weber, strangely mistaking the plain statement of the Index Verborum, accuses us of having wrongly altered ukṣantu in our edition to uchāntu!); ukṣantu is also read by the comm., and by two or three of SPP’s mss. that follow him; and SPP. very properly admits it into his text. SPP. also reads after it utdā, with the comm., but against all his mss. [except the crotiriya K]; there is no instance where utdā and uṇād are correctly read in any of them (here, our Bp.O.Op. have uṇād, P.M. utdā, the rest* uṇād: our edition gives uṇād, and Weber has failed to see that it was corrected in the Index Verborum [under utdā]). The comm. makes d refer to the ploughing of the site of the house: (całybhūnāḥ karyanām nitarām karanu. [*E.H.D.K.Kp. and Pp. have uṇād; I. has utdā; W. has -tu tvā.] [For uchāntu, see x. 9. 23 n.]

5. O mistress of the building (? uṇād), as sheltering, pleasant, hasty thou, a goddess, been fixed by the gods in the beginning; clothing thyself in grass, mayest thou be well-willing; then mayest thou give us wealth together with heroes.

Pp. has, for c, d, ounanai vasanā sumanā yaças tvam royaṁ na dhi subhage svaccinam. “Grass” in c refers probably to a thatched roof. Māna the comm. gives two explanations for: either “of the reverend (mānayya) lord of the site (vastupati),” or else “of the spoiling (? micayāna) grain etc.” (patni in this case signifying pālāvitrī). In b the comm. reads nirmita. HGS. (i. 27. 8) has a, b, c (with a wholly different d) in a corrupt form: tā naḥ sahaṇāḥ caṇyanāḥ syona deva dehāḥ cimānañyasya acrya: tīgha vasantānaḥ sumanā asi tvam; but our d (with -vairān r) occurred just before (i. 27. 7).

6. With due order, O beam (vairāt), ascend the post: formidable, bearing rule, force away (apa-syā) the foes; let not the attendants (upasattār) of thy houses be harmed, O dwelling; may we live a hundred autumns with all our heroes.

Pp. reads shhānū ṛthī in a, and in c, d has ṛṭro ṛtra vairājām jvām (upadai gatū). Both meter and sense indicate that gṛhaṇām is an intrusion in c; and surūs at the end would rectify the meter of d. The first pūḍa is the beginning of a verse in AGS. ii. 9; and HGS. (i. 27. 7) has the first half-verse, with shhānū in a, and ṛṭro as and apa sūdā in b [cf. MP. ii. 15. 6; MGS. ii. 11. 14 is corrupt]. The comm. reads arṣaṇa for riṣaṇ in c; he explains ṛhā by abādhya rāpeṇa saha, and upasattārās by upasadanakartāram. The verse (11 + 11: 14 + 12 = 48) is defined by the Anukr. with mechanical correctness.

7. To it the tender boy, to it the calf, with moving creatures (jīgat), to it the jar of parīśrit, with mugs of curd, have come.

Pp. has teṣa for iṁmān in a and c, and in c pariṣtas; and it ends d with kālaṇca ra āḍ. The mss. vary between pariṣitas and -ṛtā (our Bp.H.O.Op.Kp. have ṛānt); the comm. has s, and renders the word by parīśrayaṇācālaṣya madhurāḥ ‘foaming over sweet’. The word is quoted in the comment to Prāt. ii. 106 as an example of s after i protected from langualization by a following r. The comm. reads in c kumbhās, and
in dakłastra; half the mss. (including our Bp.E.I.H.K.) accent daklaśā. The comm. explains jāgataś as gamanačālēna gaacādinā, which is doubtless its true sense. The verse is found also in AGS. (ii. 8. 16), PGS. (iii. 4. 4), CGS. (iii. 2. 9), and HGS. (i. 27. 4): the first two and the last have (like Ppp.) tvā, and CGS. reads etna (for d'īmām); for jāgataś, PGS. has jāgadāis and AGS. jāyaitai; CGS. gives bhavanarasa, with pari for sahā; all differ again as to the last word, presenting upa (PGS.), ayan (AGS.), ayan īna (HGS.) or gaman (CGS.); and CGS. has further kumbhayas in c, while for pūrīrātas AGS. has pūrīrātas an HGS. hiranyayasya [see also MP. ii. 15. 4 and MGS. ii. 11. 12b]. The epithet ārṣi, added by the Anukr. to the metrical definition of the verse, is without meaning as distinguishing it from vs. 9 [cf. iii. 14. 6, note].

8. Bring forward, O woman, this full jar, a stream of ghee combined (sam-bhr) with ambrosia (amīta); anoint these drinkers (?) with ambrosia; let what is offered-and-bestowed defend it (i.e. the dwelling?).

The well-nigh universal reading of the mss. in c is indam pātriṇa, which SPP. accordingly presents in his text, in spite of its grammatical impossibility (of our mss., E. gives pātrēn, tvā being a misreading of tvā found also more than once elsewhere; P. has pādān, and W. pātrēn); we emended indam to indan; but perhaps indan pātrēm 'this drinking-vessel,' which the comm. has, would be preferable, as better suited to sam aūdhaya and ēnēm at the end would then refer to it. The comm. has sans indhi instead of sans aūdhaya; he makes ēnēm imply cālām. The corresponding verse in Ppp. (xvii.) is quite different, and corrupt: pariśām nabhīri prā harā'bhī kumbham apāna ramanten ayadhīnān gṛhitaya: indam pātre aumātār a sans aūdhī sthāvī viras sumanasa bhavanūc: this suggests indam pātraire amātasa in c 'anoint this [dwelling] with vessels of ambrosia'; but also its separation from the preceding verses makes uncertain its belonging to the same ceremony with them. In the ceremonial use, it accompanies the entrance into the new dwelling, the wife first, carrying a water-jar.

9. These waters I bring forward, free from pāksma, pāksma-effacing; I set forth (?) prasat undto (upa) the houses, along with immortal (amīta) fire.

The verse, as already noted, is wanting [in this connection] in Ppp., and neither Kāṇḍ, nor the comm. specify anything as to its use. It appears again below as iv. 3. 23 [with Ppp. version]. The comm. gives no explanation nor paraphrase of prāsādi. ['Propositions' discussed, Prāti. iv. 3, note.]

13. To the waters.

[Bṛrga. — sattaracī. vāram na sinihobhatis. amūtham: 1. niśat: 5. virājgati; 6. niśat trīṭābh.]

The first six verses occur in Pīpp. iii., and also in TS. (v. 6. 1), MS. (ii. 13. 1), and K. (xxxi. 2). The hymn is used by Kāṇḍ. in a ceremony for directing water into a certain course (4o. 1 ff.); the pādās of vs. 7 are severally employed in it (see under that verse); it also appears, with other hymns (i. 4–6. 33, etc. etc.). in a rite for good-fortune (41–14). And the comm. describes it as used by one who desires rain. Verse 7 is further employed, with a number of other verses, by Vaiṭ. (29. 13), in the ucaihayana, accompanying the conducting of water, reeds, and a frog over the altar-site. — [Berlin ms. of Anukr. reads sindhobhatisam.]

1. Since formerly (? adās), going forth together, ye resounded (nad) when the dragon was slain, thenceforth ye are streams (nad) by name; these are your names, O rivers.

The pada-mss. all commit the very gratuitous blunder of writing ḍha instead of ḍa at the beginning of ḍa, as if it belonged to śindhavas instead of to utośāni; SPP. emends to ḍa, and the comm. so understands the word. The comm. takes adās as Vedic substitute for anuyuṣn, qualifying ādhān. None of the other texts gives any various reading for this verse. Pāda ḍ sets forth, as it were, the office of the first four verses, in finding punning etymologies for sundry of the names of water.

2. When, sent forth by Varuṇa, ye thereupon (āt) quickly skipped (valga) together, then Indra obtained (āp) you as ye went; therefore are ye waters (āp) afterward.

TS. and MS. have in ḍ āpas (noun), and this is obviously the true reading, and assumed in the translation; both editions follow the mss. (except our Op.) in giving āpas. MS. begins the verse with rāmprākyaTD for āt in b MS. has ṛīt and TS. ṛā. In ḍ, Ppp. elides the a of ann; TS. leaves śhāna unilingualized. The comm. reads instead śhāna.

3. As ye were flowing perversely (apakāmām), since Indra verily hindered (var) you by his powers, you, ye divine ones, therefore the name water (va) is assigned you.

Ppp. has for c indra vas saktabhīv devaī. TS. combines in vār pā ma. The comm. apparently takes hikam as a single word (the TS. pada-text so regards it), quoting as his authority Nāgahaṭṭaka iii. 12; and again in ḍ, if the manuscript does not do him injustice, he reads hikam for hīhan.

4. The one god stood up to you, flowing at [your] will; “the great ones have breathed up (māla),” said he; therefore water (udākā) is [so] called.

The name here really had in mind must be, it would seem, udāma, but udākām has to be substituted for it in the nominative; none of the other texts offer a different form. TS. improves the meter of a by omitting vas, and TS. and MS. leave the a of āp unelided. Ppp. differs more seriously: ekō na deva upātītiḥ syandhamanā uhpayā. Yatbāvaṇam in b might be “at his will,” opposed to apakāmām in vs. 3. The sense of c is rather obscure; the comm. understands: “saying ‘by this respect on the part of Indra we have become great,’ they breathed freely (or heaved a sigh of relief: adhāta-sīruvatvā)—which is senseless. R. suggests “Indra put himself in their way with the polite address and inquiry: ‘their worship has given themselves an airing’; and conducted them on their way again”; Weber understands them to sigh under the burden of the god standing “upon” (āp) them. The comm. declares āp to have the sense of adhi.

5. The waters [arc] excellent; the waters verily were ghee; these waters verily bear Agni-and-Soma; may the strong (tīrṇi) satisfying savor (rīsa) of the honey-mixed (ṛṣe) come to me along with breath, with splendor.
TS. reads əsan for əsan at end of a, and both TS. and MS., as also the comm., have gan at the end (MS.p. again). MS. combines differently the material of our vss. 5 and 6: first our 6 a, b with 5 c, d, then our 5 a, b with 6 c, d; and for our 5 a it reads ḍpa devīr gṛtāminvā u ḍpas. This last seems also to be intended by Ppp., with its ḍpo devīr gṛtāminvā itāpāḥus; and it has iyā instead of it ītā at end of b, and combines əgamā mā in c-d. The comm. renders madhuśrēmā by madhuṇā rasena samprakāśanām; the description in pāda c-almost makes us fancy some kind of mineral water to be had in view.

6. Then indeed I see, or also hear; unto me comes the noise, to me the voice of them; I think myself the voice of the ones; I have enjoyed this day-born; in my possession is conqueror of riches; in my possession gain ye what is good.

TS. has the inferior readings uas for mā at end of b and yad for yaṭā in d. MS. is corrupt in b; its pada-text reads vāk: nu: əsām, but the editor gives in samhitā-text vār na əsām. The comm. combines vāg mā. Ppp. has at the beginning yad for ad. The comm. takes the opportunity of the occurrence of hiranyā in d to bring forward an etymology of it which he here and there repeats; it is hila-ranaṃya! The verse is improperly reckoned as niert. [In the edition amāṭasāha is a misprint for -syā.]

7. This, O waters, [is] your heart, this your young (vatsā), ye righteous ones; come thus hither, ye mighty ones, where I now make you enter.

The preceding verses have been simple laudation of the waters: this appended one (which is found neither in Ppp. nor in the other texts) adds a practical application, and is the sole foundation of the employment of the hymn by Kāṅ. With the first pāda a piece of gold is buried in the desired channel; with b a prepared frog is fastened there; with c the frog is covered with a water-plant; with d water is conducted in.


The hymn (except vs. 5) is found in Pāipp. ii. (in the verse-order 2, 4, 6, 1, 3). It is used by Kāṅ., with other hymns (ii. 26 etc.), in a ceremony for the prosperity of cattle (10. 14). In Vāt. (21. 26), vs. 2 accompanies the driving of kine in the agni-stoma. The Vāt. use does not appear to be mentioned by the comm., and his report of the Kāṅ. use is mostly lost from the manuscript (but filled in by the editor).

Translated: Ludwig, p. 460; Weber, xvii. 244; Grill, 64, 142; Griffith, I. 191: Bloomfield, 143. 351.

1. With a comfortable (susād) stall, with wealth, with well-being, with that which is the name of the day-born one, do we unite you.

Ppp. reads in b sapuṣṭā for subhāṭyā. The obscure third pāda is found again below as v. 28. 12 c; it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favorable birth"); Ludwig, "with [all] that which one calls day-born"; Grill, "with whatever a day of luck brings forth"); R. suggests "with all" (of good things) that the day brings, or that is under the heaven": none of these suits the other occurrence.

2. Let Aryaman unite you, let Pūshan, let Brihaspati, let Indra, who is conqueror of riches; in my possession gain ye what is good.
BOOK III. THE ATHARVA-VEDA-SAMHITA.

111. 14—

3. Having come together, unaffrighted, rich in manure, in this stall, bearing the sweet of soma, come ye hither, free from disease.

Three of the padas (a, b, d) again form, with considerable variants, a gāyatrī in MS. (ibid.) immediately following the one noted above; MS. has drṣḥṛtās for ābhāsyaḥ, purīṣṭhis for kau., and, in place of our d, svāveçā na a gata. Pp. gives, as not sal., in part the MS. readings, corrupted: it begins saḿjananānād vihrām, has kavē for madhu in c, and, for d, svāveçāsa etana. The combination of p. upādātana into a. upātana is one of those offered at by Prat. iii. 52. According to the comment on that rule; but it would equally well fall under the general rule (iii. 38) as to the order of combination when a comes between two vowels (upā-ātana like indra-ā-īthi etc.). [Cf. also Lanman, JAOS. x. 425.]

4. Come ye just here, O kine, and flourish here like ākka; also multiply (pra-jā) just here; let your complaisance be toward me.

Čike 'va (p. ākka-iva) in b is very obscure: Weber renders "like dung" (as if ākka = ākkti); Ludwig, "with the dung" (as if ākka = ākkt); Grill, "like plants" (implying ākka iva or ākka iva); the comm. says "multiply innumerable, like flies" (ākka = maksika); this last is, so far as can be seen, the purest guesswork, nor is anything brought up in its support; and the "dung" comparisons are as unsuitable as they are unsavory. The explanation of the comm. accords with one among those offered by the commentators on VS. xxiv. 32 (= MS. iii. 14. 13) and TS. v. 5. 18), where ākka also occurs. Pp. reads ākka iva. SPP. reports his pada-taas, as accenting gāvah in a, but emends in his pada-text to gāvah; the latter is read by all ours, so far as noted.

5. Let your stall be propitious; flourish ye like gāriká; also multiply just here; with me we unite you.

There is no Pp. text of this verse to help cast light on the obscure and difficult gārikā (p. gārikā-iva). The comm. (implying kās) explains the word as meaning "kinds of creatures that increase by thousands in a moment," but offers no etymology or other support; the translators supply a variety of ingenious and unsatisfactory conjectures (Weber, "like gāri-dung", gāri perhaps a kind of bird; Grill "[fatten yourselves] like the gārika" or hooded crow; Ludwig simply puts a question-mark in place of the translation). R. offers the conjecture gārika (= alīk) ākka iva, like rice in manas.

Our P.M.E.I accent gārika 'va.

[Bloomfield emends to gārika-eva (= kās iva), 'thrive ye like starlings and parrots.' True, these birds are habitual companions in literature as in life (see my translation of Karpūra-mahājālī, p. 229, note), loquacity being their salient characteristic; but what is the tertium comparationis between the thriving of cows and of starlings?]

6. Attach yourselves, O kine, to me as lord of kine; this your stall here [bc] flourishing; to you, becoming numerous with abundance of wealth, to you living, may we living be near (upā-sud).
Bhāvanas in c would be a desirable emendation. Upa-sad may be rather ‘wait upon’ (so Grill), only then we should expect rather sadāna (comm., upagacchena).

The verse’s implied difference between sadāna and sadāma is not clear to me.] Ppp. reads in a gopātya, and its b is mayi vo gośtha iha poṣayati. [The epithet ārṣī seems to be as meaningless here as at iii. 12.7 — see note, end.]

15. For success in trade.

[Atharvan (pasyakahā)]. — aśタrcam. vādāvendam utti „madgāνam. trāṣṭubham:
1. bhurij 4. 2av. 6p. bhātigāvāda vinādattya; 5. vinādāgati;
7. anusūḥ; 8. niyāt.

Four of the verses are found in Pāpps. xix. (1, 4, 6, 2, in this order). The hymn is used by Kauč, in a rite for good-fortune in trading (50. 12), and again (50. 6) for a similar purpose; also (or vs. 1) in the indramahotsava ceremony (140. 16); also vss. 7 and 8 in the appeasing of the flesh-eating fire (70. 13, 14). In Vāiṣ. (6. 9), vs. 7 is employed in the ceremony of establishing the sacrificial fire. The usual statement of these various uses appears to be lacking in the manuscript of the comm., and is supplied, only in part, by its editor.

Translated: Ludwig, p. 215; Zimmer, p. 258 (except vss. 7, 8); Weber, xvii. 247; Grill (vss. 1-6), 69, 113; Griffith, i. 102; Bloomfield, 148, 352. — Cf. Hillebrandt, Veda-chrestomathie, p. 38.

1. I stir up (cud) the trader Indra; let him come to us, be our fore-runner; thrusting [away] the niggard, the waylaying wild animal, let him, having the power (īcī), be giver of riches to me.

Or paripanthinam and mrgām in c may be independent of one another (so comm., and translators except Weber and Zimmer). Ppp. has, for a, b, indrani vayam varṣapātī hāvāmahe sa nas tṛātā pura etu prājahān. The Anukr. notices c as jagati pada. [“Indra, the trader”: cf. Bergaigne, Rel. véd., ii. 480. — Many Jataka tales (e.g. no’s 1, 2) give vivid pictures of the life of the trading caravans.]

2. The many roads, travelled by the gods, that go about (sam-car) between heaven-and-earth — let them enjoy me with milk, with ghee, that dealing (kṛt) I may get (ā-hṛ) riches.

Ppp’s version is very different: ihāt tvas paṇṭha bhāhavo devayānum anu dyaucprthikiri suṇyanṣṭih; teṣām abhūtā varāṣy ā daḍāhiṁ yathā kīlāv dhanam ārahañī. The comm. allows us alternatively to understand deva- in a aś “by traders”; he renders jāvantām in c by sexvam, as if it were causative. His text has at the beginning ye te paṁthu. The emendation, suggested by Weber, of ma in c to me would help the sense. The first half verse is found again below as vi. 55. 1 a. b. To make a regular trāṣṭubhā, we must contract sṛṣṭhā in b, and expand to kṛt-te-ā in d; the Anukr. perhaps regards the two irregularities as balancing one another.

3. With fuel, O Agni, with ghee, I, desiring, offer the oblation, in order to energy (āras), to strength; — revering with worship (bhāthman), so far as I am able — this divine prayer (ādhr), in order to hundred-fold winning.

The verse is RV. iii. 18. 3, without variant — save that RV. accents of course jahūmi, as does our edition by necessary emendation, while SPP. follows all the mss. in giving

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4. This offense (गरुः) of ours mayest thou, O Agni, bear with (मये), what distant road we have gone. Successful (सुन्द) for us be bargaining and sale; let return-dealing make me fruitful; do ye two enjoy this oblation in concord; successful for us be our going about and rising.

The first two pādas are wanting in the Pāipp. version of the hymn (though they occur, in another connection, in Ppp. 1.), and they are plainly an intrusion here, due to the mention of distant travel in b; they form the first half of RV. i. 31. 16 (but RV. reads for b inām ādhwānāṁ yāṁ āgāna dūrāt; I.C.S., in its repetition of the RV. verse at iii. 2. 7, agrees with AV. in preferring dūram). The insertion dislocates the comm.'s division of the hymn; he reckons only the first 4 pādas as vs. 4, then the last two with the first two of our 5 as vs. 5, and the latter half of our 5 with the former half of our 6 as vs. 6, making a vs. 7 of only the two concluding pādas of our 6, and numbering the two remaining verses as 8 and 9. Some of our mss. (P.M.W.E.I.) divide and number in the same way to the middle of our vs. 6, then making vs. 7 consist of 6 pādas, and end where our vs. 7 ends. Ppp. has for its verse a different version of our c to f: pāye for cūnam at the beginning (with 'sutra after me), godhāni inās for phalinivaṁ ma, and, for our e, saṁrāṇya hāvitr idam gajantaṁ. The Anukr. seems to scan the verse as 11+9:12+11:11+12:66, though c and f are properly to be made regular tristūyah by elision to 'sutra. The comm. renders garuṇi in a by 'injury' (hīsa), and explains it as either that arising (to Agni) from the intermission of sacred rites in consequence of the householder's absence from home, or else that to the absentee from his long journey as expressed in b—manayat being in the first case = kṣamavya, and in the second = mārgaya or titikṣaya 'cause us to endure'; perhaps the second is, after all, the better. [For d, rather, 'may barter make me abounding in fruit,' i.e. 'may barter bring me its reward.']

5. With what riches I practise (car) bargaining, seeking riches with riches, ye gods—let that become more for me, not less; O Agni, put down (ni-sidh) with the oblation the gain-slaying gods.

Or, possibly, 'the gods of the gain-slayer' (sitaśāhās as gen. sing.; the comm. takes it as accus. pl., and Zimmer and Ludwig so translate). The omission of devaṁ would rectify the meter and better the sense, and Weber and Grill [and Hillebrandt] leave it out. The Anukr. gives a mechanically correct definition of the verse as it stands.

6. With what riches I practise bargaining, seeking riches with riches, ye gods—therein let Indra assign me pleasure (ruci), let Prajāpati, Savitar, Soma, Agni.

Ppp. has a better version of a: yat pavana pratihayayān carāṁ; and it arranges differently: indra me tasmin rćam a; and reads bhaskatās for prajāp in d. H.H.S. (i. 31. 1) has a kindred verse, with second pāda nearly identical with ours, and rćam in c. [See also MP. i. 22. 4.] Ruci, lit. 'brightness,' is variously understood by the translators: Zimmer, 'attractive power'; Ludwig, 'pleasure'; Weber, 'understanding'; Grill, 'consideration'; the comm. explains it by sarva-janapratissā dhanaprakāś-

nāṁ 'dinechām. [Ppp. seems to omit dhanena in b.]
7. Unto thee with homage do we, O priest Vaiśevāna ("for all men"), give praise; do thou watch over our progeny, our selves, our kine, our food, and our neighbors, O Agni, take no harm.

Two of our ṛgveda-mss. (Bp.Kp.; also D.p.m.) divide vaiśevānavah: ṛmaḥ in b; P.M.W. give śām for sā at beginning of c. This verse and the next seem to be additions to the original hymn. [Under śū, BR. and Index Verborum join śāma with śū; correct Index under āpā accordingly.]

8. Every day may we bring constantly for thee as for a standing horse, O Jātavedas; rejoicing together with abundance of wealth, with food, may we thy neighbors, O Agni, take no harm.

The verse nearly accords with xix. 55. 1, below; the second half is the same as there; the first half here is more unlike the parallel verse in other texts (VS. xi. 75; CB. vi. 6.4.1; TS. iv. 1.10; K. xvi. 7; MS. ii. 7.7) than is xix. 55. 1 ab—see under xix. 55. 1; in the second half they vary only by putting ṣgne at the beginning of d; they make a more manageable sentence by furnishing an object, ghāsīm "fodder," for bharema. The comm. renders tiṣṭhate by svaghe vartamāṇaya.

Here, at the end of the third anuvāka, of 5 hymns and 38 verses, the old Anukr. says simply astānut (but O.R. give astatiṇcat).

The fifth prapāthaka also ends with this hymn.

16. Morning invocation to various gods, especially Bhaga.

[Atharvāna.—sa-uparca.m. prātaḥākltam. bārhaspatyam uta bahudevacyam. trāsīghabham; 1. ṛṣi jagati; 2. bhūrikapākiti.]

Found in Pāipp. iv., with very few variants. It is a RV. hymn (vii. 41), repeated also in VS. (xxxiv. 34-40) and TB. (ii. 8.970) [and MP. i. 14.1-7, in the same order as here.]. It is used by Kāvy. [with hymns vi. 69 and ix. 1.], in the rite for generation of wisdom (10. 24), to accompany washing the face on arising from sleep; also in certain ceremonies for "splendor" (varcas: 12. 13; 13. 6), with hymns vi. 69 and ix. 1.; and it is reckoned to the varناسya gānas (12. 10, note; 13. 1, note). In Vāit. (5. 17), vs. 6 accompanies, in the agnvaṭheya, the horse’s setting his foot on the boundary; and its latter half, an oblation in the cātarmāṇya sacrifice [Vāit. 8. 14.].

Translated: as RV. hymn, by Grassmann, i. 336. and by Ludwig, no. 92; as AV. hymn, by Weber, xvii. 231; Griffith, i. 104.— Cf. Winternitz, Hochzeitritueller, p. 97, and notes.

1. Early (prātār) do we call Agni, early Indra, early Mitra-and-Varuṇa, early the (two) Aṣvins, early Bhaga, Pūshan, Brahmaṇaspati, early Soma and Rudra do we call.

The other texts, and Ppp. with them, read at the end of d huvema.

2. The early-conquering formidable Bhaga do we call, the son of Aditi who is disposer (vidhartār), to whom every one that thinks himself weak [or] strong, [to whom even the king] says: “apportion [me] a portion.”

Bhakti in d might also be 1st sing. mid. of the s-aorist, “may I obtain” (so Weber, etc.); the comm. explains it both ways. Again all the other texts, including Ppp., have huvema for havamāke in a; the Anukr. ignores the metrical irregularity caused by our reading. [Note the play on the god’s name: ‘portion’ is bhāgo.]
3. O Bhaga, conductor, Bhaga, thou of true bestowal, Bhaga, help upward this prayer (dhi), giving to us; O Bhaga, cause us to multiply with kine, with horses, O Bhaga, with men,—rich in men may we be.

In this verse AV. and RV. agree throughout; TB. reads ava with unlengthened final in b, and VS. no with unlingualized nasal in c.

4. Both now may we be fortunate (bhāgavant), and in the advance (?) prapitvā) and in the middle of the days; and, O bounteous one, at the up-going of the sun, may we be in the favor of the gods.

As to the difficult word prapitvā, see Bloomfield, JAOS. xvi. 24 ff.; "up-going" is probably here "out-going, disappearance"; the comm. renders prapitvā by sāvyāne; his understanding of ūditā is lost out of the manuscript. The other texts read ūdita. [For this vs., see especially p. 35 end, 36 top, of Bl's paper.]

5. Let the god Bhaga himself be fortunate; through him may we be fortunate; on thee here, Bhaga, do I call entire; do thou, O Bhaga, be our forerunner here.

RV. (with VS. and TB.) leaves the final of tēna unlengthened at beginning of b; and RV. and VS. make the sense of c better by reading johavitā; all the three have at the end of a the voc. devās. [Comm. to TB. makes johavitāmākhyayati!]

6. The dawns submit themselves (sam-nam) to the sacrifice (adhvariant), as Dadhikrāvan to the bright place; hitherward let them convey for me Bhaga, acquirer of good things, as vigorous (vājir) horses a chariot.

All the other texts, including Ppp., read maś instead of me at end of c. The comm. renders saṃ namanta by saṃ gacchantam, calls dadhikrāvan a horse's name, and explains the action of the obscure pāda b by sa yathā yuddhaya gamanāya saśi-madāke bhavati. The Anukr. appears to sanction the abbreviation rikham 'va in d.

7. Let excellent dawns, rich in horses, rich in kine, rich in heroes, always shine for us, yielding (dulī) ghee, on all sides drunk of: do ye protect us ever with well-beings.

TB. read prapitvā at end of c; Ppp. has instead pravipcit; the comm. explains by ēpyāvitās 'filled up, made teeming,' which is very possibly to be preferred. [Delete the accent-mark under ēpyāvitā.]

17. For successful agriculture.

[Viszāmitra.—navaracam. sitādevatyam. Ṛṣṇībham: 1. 13. 5; 5; 9. tvajukh; 3; pathypakkâ: 7. vīrāispurasyuk; 8. niṣṭ.]

Four verses of this hymn are found together in Pāipp. ii., in the order 2, 1, 5, 4; vs. 3 occurs in Pāipp. xix., and there are verses in Pāipp. xii. and xix. resembling our vs. 6. Much of its material appears also in RV. x. 101, iv. 57, and parts in VS., TS., TA., and MS.: see under the several verses. The hymn is used by Kāu. (20. 1 ff.) in an extended ceremony for success in plowing, the details of which, however, do not help the interpretation of the verses; vs. 8 (ib. 10) is specially quoted as accompanying an oblation to Indra at the farther end of a furrow, or of each one of three furrows; the comm. also regards it as intended by guṇāstrāṇi at 106. 8, in the book of portents, in a charm against
the portent of mixed-up plows (whatever that may be *) ; vs. 4, again, accompanies the marking out of the sacrificial hearth at 137. 19. In Vait. (28. 30-32), vss. 1, 3, and 2 b appear in the agnicayana, in the ceremony of plowing the sacrificial hearth, and vs. 7 (9. 27) at the end of the cāturmāṣya sacrifice, with an oblation to the umāsvāra. ¶ "Wen zwei Flüge sich verstricken beim Ackern," says Weber. Omina, p. 368.]

Translated: Weber, xvii. 255; Griffith, i. 106. — Vs. 3 is elaborately discussed by Roth, Festgruss an Böhtlingk, p. 95 ff. See also Weber, Omina und Portenta, p. 371.

1. The poets (kaṇṭ) harness the plows (stra), they extend severally the yokes — they the wise ones (dhītra), with desire of favor (?) toward the gods.

The verse seems to imply a hidden comparison of the poet's work with the plowman's. The other texts (RV. x. 101. 4; VS. xii. 67; TS. iv. 2. 5*; MS. ii. 7. 12; K. xvi. 11; Kap. xxv. 3) read sumunayā (but K. has -yā: Kap. not noted), which the translation adopts, -yān seeming an unintelligible corruption of it; but the comm. gives a double explanation of -yān, one as "desiring a happy-making sacrifice" and qualifying yajamāne understood, the other as from sumun-ya (ya for root yo) and qualifying bali-vardān understood! He makes strā equivalent with lāṅgala, and takes vi tanvata as - "put on the oxen's shoulders"; vi-tan as here applied seems imitated from its use of stringing a bow; in TB. ii. 5. 8† we have even vi tanoti śāvan.

2. Harness ye the plows, extend the yokes; scatter (cāpa) the seed here in the prepared womb; may the bunch (?) of vīrāj be burdened for us; may the sickles draw (ā-yu) the ripe [grain] yet closer.

In the first half-verse, RV. (ib. 3) and VS. (ib. 68) have tanudāvam for tanota, the rest (ibid.) agreeing with our text (but K. has krto yonir): Ppp. reads kṣetre instead of yonān; yonān, of course, involves a hidden comparison of sowing with impregnation. In the difficult and obscure second half, the other texts (not Ppp.) give vīrā ca for the unintelligible vīrājas, and āsat (with accent apparently meant as antithetic) for asat, which is read in all the mss., but in our edition (not in SPP's) emended to āsati; the same texts accent cūttis (and our edition was emended to agree with them; SPP. accented the first syllable, with all the mss.). SPP. reads cūttis, with the majority of his authorities (including oral reciters), and with the comm.: among his mss. are found also cuṭṭis, ḍī-, sūţ, snūţ, and cūṭṭis. Part of our mss. also (E.I.I. Op.) are noted as seeming to intend cūnt, and, as Ppp. supports it by reading saṃtis sabhā, the reading cūṭṭis is adopted in the translation [as also at vii. 2. 1]. The manuscripts are not at all to be relied on for distinguishing cuṭtu and cuṭtu [cf. iii. 30. 7 and note]. The comm. explains it by acupraṭakāḥ stambhaḥ, and sābhāras as pūrabhārasahitās "heavy with fruit"; of vīrāj he makes easy work by identifying it with anna, on the authority of TB. iii. 8. 104: ānuṇāh vāl vīrāj. In d, finally, the chief discordance of the versions is at the end, where, for ṣ yāvan (Ppp. āyavam). RV.VS.Kap. read ṣ yat, and TS.MS.K. ṣ yat. But TS. has sṛṇav (instead of ṣ yāt), and some of our mss. (F.M.W.), with the majority of SPP's, combine kṛṣṇas or kṛṣṇās, implying sṛṇas. The Anukr. does not heed that pāda d is, as it stands, jagati. [W. in his own copy and in Index, seems to approve the accentless āsat. — Comm. has ṣ yavam in d.]

3. Let the plow (lāṅgala), lance-pointed, well-lying, with well-smoothed handle, turn up (ud-cāp) cow, sheep, an on-going chariot-frame, and a plump wench.
That is, apparently, let all these good things come as the reward of successful agriculture. The verse, not found in RV., but occurring in VS. (ib. 71; and thence quoted in the Vasiṣṭha Dharmaśāstra ii. 34 and explained in ii. 35), as well as in TS.MS.K. (as above), has many difficult and questionable points. For pāvitraśat (Ppp. puts it before lāṅgalaṃ) VS. accents pāvitraśat, and TS.MS.K. substitute pāvitraśaṃ; for suciṣvam all have suciṣvam ‘very propitious’; the Pāṇḍ. Lex. suggests susaṁcām ‘having a good parting’ i.e. of furrows, or ‘even-furrowed’; and R. refers to MB. i. 5.2, simānna nāyāṃ. Ppp. reads suciṣvam, which probably means suciṣvam. The impracticable somasaṭ-sara (so in pāda-text) is soma-piṭ-sara in VS., MS., K., and Vasiṣṭha, and soma-piṭsālaṁ in Ppp.; Vas. renders it ‘provided with a handle for the drinker of soma;’ implying the division soma-piṭ-sara; Weber conjectures a noun uman ‘strap,’ and emends to soma (= sa-uma) sasaṭara, ‘with strap and handle.’ But TS. reads suma-piṭsāra, and this is adopted in the translation, mati being taken not as from man but as the word found in mattr and its derivatives, and related with māya etc. (Weber also refers to this meaning and connection.) The comm. explains suciṣvam by kasya kasya sakkaḥkaram, without telling how he arrives at such a sense; and soma-sara (disregarding the pāda-division) as from tsara, either ‘a concealed going in the ground’ (root loar, explained by chadhagatām), or else ‘a kind of part to be held by the plowman’s hand;’ in either case ‘a producer of the soma-sacrifice’ (i.e. soma-sa). For ratha-viḍhāna ‘the frame that carries a chariot when not in use,’ and prasthai, here virtually ‘with the chariot on it,’ see R. in the Furstgruss an Böhtlingk, p. 95 n.: the comm. interprets as acyabali:vardhiṅkāni ratha-viḍhānivasamathām. VS. reads at the beginning of c tadb ut vapaṭṭi, and TS. ut it kṛṣṭaṃ; Ppp. has dadaṭa kṛṣṭaṃ. VS.TS.MS.Ppp. give for e prapāharvyaḥ (Ppp. -ya) ca piśarīṃ [and VS.TS. invert the order of d and e]; the comm. also has piśarīṃ (= sthūlām); prapāharvē he explains as prathamanvaṇād kāryā. The first pāda is defective unless we resolve him. [Zimmer, p. 236, refers to Sir II. M. Elliot’s Memoirs, ii. 341, for a description of the Punjab plow.]

4. Let Indra hold down the furrow; let Pūshan defend it; let it, rich in milk, yield to us each further summer.

This verse is found only in RV. (iv. 57.7), which reads ānu yacātū for abhi rakṣata; Ppp. has māhaṃ instead of abhi. We had the second half-verse above, as iii. 10.1 c. d.

5. Successfully (cunām) let the good plowshares thrust apart the earth; successfully let the plowmen follow the beasts of draft; O Ćunāśīrā, do ye (two), dripping (?) with oblation, make the herbs rich in berries for this man.

VS. (xii. 69) and MS. (ii. 7.12) have the whole of this verse: RV. (iv. 57.8) and TS. (iv. 2.5c), only the first two pādas. For suṣṭhetās in a, VS. (also our b) has i Śa ṣṭhetās, and RV.TS. nāk Śa ṣṭhetās, both preferable readings; RV.VS. have kṛṣanta lor taudānī. In b, TS. gives abhi for ānu (our P.M. have abhiḥnū); MS. has kīnē yathā abhiḥ eṣa vahāḥ; RV.VS., tā abhiḥ yante vahāḥ. In c, the comm. gives ṣeṣeṣvānīṃ, explaining it by taudānī. In d, the mss. vary (as everywhere where the word occurs) between pippālās and pipsālās; about half are for each; VS.MS. end the pāda with kartamā’suṇē. Ppp. has a peculiar version: cunām kṛṣantā eṣa abhiḥ vahāḥ cunā māḥ pīlaḥ vinaṇāṃ ayatā bhūmin: cunāśīrā haviṣā yo yajātārā suṇipālā vañcayati santu tantrāṃ. The comm. [quoting Yāśāk] declares Cunāśīrā to be Yāyu and Aditya (wind and sun); or else, he says, Cunā is god of happiness and Sīra of the plow.
6. Successfully let the draft-animals, successfully the men, successfully let the plow (lāṅgala) plow; successfully let the straps be bound; successfully do thou brandish the goad.

This is RV. iv. 57.4, without variation; it is also found, with the two following verses, in TA. (vi. 6.2, vs. 6-8), which reads niṛṣa instead of niṛṣas at end of a. Part of our mss. (P.M.W.E.) have aṭrāma in d. The comm. declares Čuna to be addressed in the last pāda. Ppp. has in xii. ānanā aṭrāma āvaceha ānanā aṭrāma ud śāgaya ānanā tu taṇyatāṁ phalāc ānanā vaśata lāṅgatam; and in xix. the same a.b [ending ya], but for c, d, ānanā vahasya āṭkasya ‘śraya yah daksinam.

7. O Čunāsūrī, do ye (two) enjoy me here; what milk ye have made in heaven, therewith pour ye upon this [furrow].

'Milk,' i.e. nourishing fluid. Weber implies at the end "earth" (instead of "furrow"), which is perhaps to be preferred. RV. (iv. 57.5) reads for a ānāsterīv imānum vahām jau; TA. (as above) the same, except that it strangely omits the verb, and thus reduces the trīśūlī pāda to a gāyatrī; both texts mark the principal pāda-division after b. The comm. changes all the three verbs to 3d dual. The Anukr. forbids in a the resolution -ṣrīt thā. In our edition the verse is numbered 6, instead of 7.

8. O furrow, we reverence thee; be [turned] hitherward, O fortunate one, that thou mayest be well-willing to us, that thou mayest become of good fruit for us.

RV. (iv. 57.6) inverts the order of a and b; and both it and TA. (as above) end c and d respectively with subhaṅga 'sasi and suphitā 'sasi. All the pāda-mss. have the blundering reading su-pitatā in d. The Anukr. perversely refuses to make the resolution tra in a.

9. With ghee, with honey (mādhu) [is] the furrow all anointed, approved (anu-man) by all the gods, by the Maruts; do thou, O furrow, turn hither unto us with milk, rich in refreshment, swelling with fulness of ghee.

The verse is found also in VS. (xii. 70). TS. (iv. 2.55), and MS. (ii. 7.12). VS.MS. read aṭyātām for -aktā in a; all make c and d exchange places, and at the beginning of c read asmrā for st mas; and VS.TS. put pūrṇa in place of gṛhitvat in d, while MS. gives urjō bhāgajā mādhunmat putvā.

18. Against a rival wife : with a plant.

[Atharvan. — vānasaptāmya. āṅgubhavā 4. 44. āṅgubhārka uṣyāh ;
6. uṣygarbha pahiṣṭākai.]

This peculiarly Atharvan hymn has found its way also into the tenth book of the Rig-Veda (as x. 145, with exchange of place between vss. 3 and 4; it is repeated in RV. order at MP. i. 15.1-6). Only three verses (our 4, 2, 1, in this order) are found in Paipp. (vii.). Kāuḍ. uses it among the women’s rites, in a charm (36. 19-21) for getting the better of a rival; vs. 6 a and b accompany the putting of leaves under and upon the (rival’s) bed. And the comm. (doubtless wrongly) regards vss. 5 and 6 to be intended by the pratika quoted in 38. 30, instead of xii. 1. 54, which has the same beginning.
1. I dig this herb, of plants the strongest, with which one drives off (bādhī) her rival; with which one wins completely (saman-viḍ) her husband.

RV. reads in b the accus. virudham. For d, Ppp. gives kṛṣṇate kevalaṁ patim. The comm. (with our Op.) has oṣadhim in a; he understands throughout the herb in question to be the pāṭhā (cf. ii. 27. 4), though Kauḍ. and the Anukṛ. speak only of hāṇaparṇī ‘arrow leaf’ (not identified).

2. O thou of outstretched leaves, fortunate, god-quickened, powerful, do thou thrust away my rival, make my husband wholly mine.

‘Outstretched,’ lit. supine; horizontal, with the face of the leaf upward. RV. has dhāma for nuda in c, and the modern krama for kṛdhi at the end. Ppp. offers only the first half-verse, in this form: uttānaparṇāṁ subhāgam sahamānaṁ sahasvatim; MP. also has sahamāne instead of deva-jūte.

3. Since he has not named (grahī) thy name, thou also stayest (ramī) not with him as husband; unto distant distance make we my rival go.

This translation of the first half-verse follows closely our text. RV. has a very different version: nāhy asya nāma gṛhyāmī nā asmīn ramate jāne ‘since I name not her (its?) name, she (it?) also does not stay with (find pleasure in) this person (people?).’ Winternitz applauds and accepts his commentator’s explanation of b: “nor finds she pleasure in me” (taking ayaṁ jinas in the much later sense of ‘I’), but it seems wholly unsatisfactory. The meter calls for emendation in a to jagrātha ‘I have named,’ equivalent to the RV. reading; and R. makes the emendation, and retains the jīna of RV., rendering (as addressed by the woman using the charm to the plant) ‘I have not named [to her] thy name; and thou stayest (stayest) not with the person (be it of Person).’ The comm. regards the rival as addressed, and conveniently makes ramasa ‘stay thou not with this my husband.” Weber renders ramasa by “kosest,” thou dalliest not. No satisfactory solution of the difficulty is yet found.

4. Superior [am] I, O superior one; superior, indeed, to them (f.) that are superior; below [is] she that is my rival; lower [is] she than they (f.) that are lower.

RV. has the better reading āthā for ādhās in c, allowing c and d to be combined into one sentence; and the comm. gives correspondingly āthā. Ppp. is more descendant and corrupt: uttāraḥ ‘ham uttarabhyo uttaro ed āṭharabhyah; ādhaḥ saapoṭi samあtī sam阿ṭhā sam阿ṭharabhyah. R. conjectures in a uttarābḥaḥāmuttāre, for uttarāḥ ‘ham akha-uttāre [cf. iii. 8. 3].’ The verse, even if scanned as 7+7: 8+7 = 29, ought to be called bhūrij.

5. I am overpowering; likewise art thou very powerful; we both, becoming full of power, will overpower my rival.

The verse siv. 32. 5 is a variation on this. RV. reads āthā for ātho in b, and the older bhūṭed for bhūte in c.

6. I have put on (abhi) for thee the overpowering one (f.); I have put

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TRANSLATION AND NOTES. BOOK III. –iii. 19

To help friends against enemies.

[Vasiṣṭha.—astavam. vāciṣṭadeva utas cāndramaśām uta "ndram. amuṣṭubham: 1. pathyābrhati; 3. bhūriṣkṛhati; 6. daśa. ṭaṣṭaṇapakavāmabhā 2. tijagati; 7. virājāradarśapaitkii; 8. pathyāpaitkii.]

The verses are found in Pāipp. iii. (in the verse-order 1, 2, 4, 3, 5, 7, 6, 8). The hymn is applied by Kāuç. (14. 22–24) in a rite for gaining victory over a hostile army, and reckoned (14. 7, note) to the aparājīta gāṇa. The Vāī. uses vs. 1 in the aṅgī-
cāyana (28. 15) in connection with lifting the ukhya fire, and vs. 6–8 in a sattra sacrifice (34. 16, 17), with mounting a chariot and discharging an arrow.

Translated: John Muir, Original Sanskrit Texts, i. 283; Ludwig, p. 234; Weber, xvii. 269; Griffith, i. 109.

1. Sharpened up is this incantation (?) brāhmaṇa of mine; sharpened up [my] heroism, strength; sharpened up, victorious, be the unwasting authority (ksatrā) [of them] of whom I am the household priest (purūhitā).

Or brāhmaṇa and ksatrā may signify respectively the Brāhmaṇa and Kṣatriya quality or dignity of the purūhitā and his constituency. The verse is found also in VS. (xi. 81.), TS. (iv. 1. 101.), T.A. (ii. 5. 2, vs. 15.), MS. (ii. 7. 7), and K. (xvi. 7., Weber). The first two of these agree in all their readings, omitting idām in a and aṃjārām astu in c, and reading in d, d jīṣṇā viṣya ḍhavā āsāni; and 1.A.MS. differ from them only by adding me before jīṣṇā: Pp. has kṣattrām me jīṣṇā, but agrees with our text in d. The comm. moreover has jīṣṇā, and the translation implies it; jīṣṇā can only be regarded as a blunder. Pp. further gives mayā 'dam for ma ādam in a, and mana for bālam in b. Our original c has apparently got itself mixed up with vs. 5 c.

2. Up I sharpen the royalty of them, up their force, heroism, strength; I hew [off] the arms of the foes with this oblation.

The translation implies emendation of the vyāmī of all the mss. and of both editions to pāmi; it is obviously called for (suggested first by the Pet. Lex.), and the comm. reads pāmi; Pp. probably intends it by pācyāmī. The latter half-verse is found again below as vi. 65. 2 e, d, its text is confused here in Pp. (vyāmī cātrāyām bhāhū sam açvām açvām aḥam). The Anukr. ignores the redundant syllable in a.

3. Downward let them fall, let them become inferior, who shall fight against (prāṇay-) our bounteous patron (sūrī); I destroy the enemies by my incantation; I lead up our own men.

Pp. reads adhās pad- at the beginning, and indram for sūrim in b. The second
half-verse is found in VS. (xi. 82 c, d), TS. (iv. 1. 103), and MS. (ii. 7. 7), with the various readings kṣiṇomiti and svaṁ; the comm. also gives kṣiṇom. The comm. renders sīrīṃ by kāraśāryavibhāgaśāya. The Anukr. should call the verse virāt prastāra-pañkti, since it properly scans as 11 + 11 : 8 + 8 = 38.

4. Sharper than an ax, also sharper than fire, sharper than Indra's thunderbolt — [they] of whom I am the household priest.

Emendation to indra-varāṭ would rectify the meter of e; but the Anukr. apparently accepts the redundancy there as balancing the deficiency in a.

5. The weapons of them I sharpen up; their royalty having good heroes, I increase; be their authority unwasting, victorious; their intent let all the gods aid.

The translation again (as in vs. 2) implies emendation of svāmi in a to gyāmi, which is read by Ppp. and by the comm. Most of our mss. (all save O.Op.), as of SPP's, accent in b sāvīram, and both editions have adopted the reading; but it ought, of course, to be sāvīram, as always elsewhere (and as the comm. here describes the word). Ppp. has varālayasvam at end of b, and its d is ugram csām cittam hākudha viśveśāpā. The definition of the verse as tristubh is wanting in the Anukr. [London ms.], doubtless by an error of the manuscripts, which are confused at this point. [The Berlin ms. does give it.]

6. Let their energies (vājīna) be excited, O bounteous one (māghāsya); let the noise of the conquering heroes arise; let the noises, the clear (ketumānt) halloos, go up severally; let the divine Maruts, with Indra as their chief, go with the army.

With the first two pādas compare RV. x. 103. 10a. d: ud dharṣaya māghāsyaṁ āyudhāni...ud rītāmṛmaṁ jāyatāṁ yantu ghosāh. Some of our mss. (P.M.W. O. Op. Kp.), as of SPP's, read in c uḷbhīyas, but both editions give -lul; the comm. has uḷbhāyaṁ, and declares it an imitative word. The omission either of uḷbhīyas or of ketumāntus would make a jāgati pāda of e, and that of dvīśeś would do the same for d: as the verse stands, the Anukr. scans it 11 + 11 : 8 + 8 : 6 + 8 = 52. Part of our mss. (1. 1. Op.) agree with the comm. in ending this verse with ud iratāṁ, and throwing the two remaining pādas into vs. 7, to the great detriment of the sense, as well as against the probable earlier form of the verse. Ppp. reads: uddharṣantāṁ vājīnāṁ vājīnābhī ad vātānāṁ jāyatām etu ghosāh; bhṛthag ghosā uḍālayas ketumāntu udiratām; with e and f as in our text.

7. Go forth, conquer, O men; formidable be your arms (bāhū); having sharp arrows, slay them of weak bows; having formidable weapons, having formidable arms (bāhū), [slay] the weak ones.

The first half-verse is RV. x. 103. 13 a, c (found also in SV. ii. 1212; VS. xvii. 46), without variation; TS. (iv. 6. 49) has the same two pādas together, but reads uṣa pri 'ta jāyatā mare sthirā vah e etc. Ppp. has the first half-verse (with pra yatā and vaṁ), adding as second half indra vaṁ ārtha yaśaḥ atiḥyaṁ añcatāpā yathā 'satā. The verse is not vināy [7 + 8 : 11 + 12], if the obviously proper resolutions are made.

8. Being let loose, fly thou away, O volley, thou that art sharpened up
by incantation; conquer the enemies; go forth; slay of them each best one; let no one soever of them yonder be released.

Pādas a-c and e are RV. vi. 75. 16, a verse found also in a number of other texts: SV. ii. 1213; VS. xvii. 45; TS. iv. 6. 41; TB. ii. 7. 63; ApŚ. iii. 14. 3. RV. SV. VS. agree throughout, having gītāha for jītera at beginning of c, and, for d, nā ṇāisāh kān cand e chīṣāk; the others have this d, except that they put ṇāisām in place of āmīṣām; they also give viṣa for padyasva at end of c, and TS. has the nom. ṛdvā, which is better, at end of b, while TB. and ApŚ. alter to ṇāisāhāḥ ṇāisāḥ pata ṇatā (for gītāha) brāhmaśasičitāh. Our d is found again as xi. 10. 21 b; our e, as viii. 8. 19 d; xi. 9. 20 d; 10. 19 d. The presence of samițe in this verse gives it a kind of right to stand as part of the hymn, of which samița is the unifying word; vs. 6 and 7 are probably later additions. In Ppp., vss. 6-8, with RV. x. 103. 10, form a piece by themselves; vs. 8 ends with pra padyasva sā māisām kān cand e chīṣāh (nearly as RV.). Correct the accent-mark in d so as to read vārāin-citaram.

20. To Agni and other gods: for various blessings.

[Varānasa.—dāyavān, agnirṇa aha mātrabhojādhyānyam. âmīṣābhām: 6. pūthypātalitā; 8. vārāin-citā.] Excerpting the last verse, the hymn is found in Pāpp. iii. (in the verse order 1-3, 7, 4, 6, 5, 8, 9). It includes (vss. 2-7) a whole RV. hymn (x. 141), with a single RV. verse (iii. 29. 10) prefixed, and only the last two verses occur nowhere else. It is used in Kāuč. (18. 13) in the nīrytikarman, with an offering of rice mixed with pebbles; again (40. 11), in the rite of the removal of the sacrificial fire, with transfer of it to the fire-sticks or to one's self; again (41. 8), with v. 7 and vii. 1, in a rite for success in winning wealth; and the comm. directs vs. 4 to be used in the sāva sacrifices (ity avaya āryaggirvedāc ca tatra āryavān āryayet). In Vāt., vs. 1 appears in the agniśomā sacrifice (24. 11), and again in the sarvasāmedha (38. 14) with the same use as in Kāuč. 40. 11; and also in the agnicayana (28. 23), with the laying of the garha-jītya bricks; further verses 2-4 and 7 and 3 in the agniśomā (29. 19); vs. 4 a, b in the agniśomā (15. 16), as the adhikārya follows the fire and soma; vs. 5 in the same (23. 20), with certain offerings; and vs. 6 in the same (19. 2), with a graha to Indra and Vāya.

Translated: Weber, xvii. 272; Griffith, i. 111. — See Weber, Berliner Sb., 1892, p. 797.

1. This is thy seasonable womb (pāni), whence born thou didst shine; knowing it, O Agni, ascend thou; then increase our wealth.

The verse is found in numerous other texts: besides RV. (iii. 29. 10), in VS. (iii. 14 et al.), TS. (i. 5. 57 et al.), TB. (i. 2. 116 et al.), MS. (i. 3. 1 et al.), K. (vi. 9 et al.), Kap. (i. 16 et al.), JB. (i. 61): in nearly all occurring repeatedly. VS. TS. TB. JB. differ from our version only by reading itāḥa for āthāḥ at beginning of d; Ppp. and the comm. have āthāḥ; MS. K. substitute tātās; but RV. gives further stārī for roka in c, and gīrvas for rayim in d. The comm. in accordance with the ritual uses of the verse, declares ayām at the beginning to signify either the fire-stick or the sacrificer himself.

2. O Agni, speak unto us here; he turned toward us with good-will; bestowed upon us, O lord of the people (vīcē); giver of riches art thou to us.

RV. x. 141 begins with this verse, and it is found also in VS. (ix. 28), TS. (i. 7. 102),
3. Let Aryaman bestow upon us, let Bhaga, let Brihaspati, let the goddesses; let the divine Sūńrā also assign wealth to me.

Found also in the other texts (RV. x. 141. 2; VS. ix. 29; the rest as above; and Kap. 29. 2). All of these, excepting TS., leave wo in a again unilingualized; VS.K. substitute pūṣā for bhāgas in b, and omit c; the others have devās instead of devās; for d, RV. gives rāyō devō dādātu ṅah, while the others vary from this only by pra vāk for rāyās. By Sūńrā (lit. ‘pleasantness, jollity’) the comm. understands Sarasvatī to be intended.

4. King Soma [and] Agni we call to aid with [our] songs (gīr); [also] Āditya, Vīśṇu, Śārya, and the priest (brahmān) Brihaspati.

Found in RV. (x. 141. 3), SV. (i. 91), VS. (ix. 26), and TS.MS.K. (as above). The only variant in RV. is the preferable āditya in c; it is read also by the other texts except SV.K.; but VS.TS.MS.K. give vṛtraṇam for dveṣa in a; and they and VS. have ant ā rāhāmāke for girśhīr havāmahe in b. The comm. takes brahmāyan in d as “ Prajāpati, creator of the gods.”

5. Do thou, O Agni, with the fires (agni), increase our worship (brahmān) and sacrifice; do thou, O god, stir us up to give, unto giving wealth.

The second half-verse is of doubtful meaning — perhaps ‘impel to us wealth for giving’ etc. — being evidently corrupted from the better text of RV. (x. 141. 6; also SV. ii. 855), which reads in c devatātaye for deṣu dātaye, and in d rāyōs for rāyās; even Pp. has devatātaye. The comm. has dānave (rendering it “to the sacrificer who has given obligations”) for dātaye, also nodāya for codaiva.

6. Indra-and-Vāyu, both of them here, we call here with good call, that to us even every man may be well-willing in intercourse, and may become desirous of giving to us.

Found also (except the last pada, which even Pp. repudiates) in RV. (x. 141. 4), VS. (xxxiii. 86), and MS.K. (as above). For ubhāv ibā in a, RV. reads bhraspatim, and the other texts susarṣṭa. For d, VS. has anamūnāh samāgane for sāṃgātane, and MS. the same without anamūnas; TS. has (in iv. 5. 17) a nearly corresponding half-verse: yathā naḥ sārveṃ ṣi jāgat ayakṣmāvi samābhāvāh. Pp. omits a, perhaps by an oversight. The comm. takes subhāva in b as for subhāvā, which is perhaps better. In our edition, the word is misprinted susāvā.

7. Do thou stir up Aryaman, Brihaspati, Indra, unto giving; [also] Vāṭa (wind), Vīśṇu, Sarasvatī, and the vigorous (vīṣṭā) Savitar.

Found also in RV. (x. 141. 5), VS. (ix. 27), and TS.MS.K. (as above). All save RV. read vīṣṭām instead of vīṣṭām in c, and so does the comm.; K. puts vācaṃ after vīṣṭāṃ [and for a it has our vs. 4 a].

8. In the impulse (prasāvā) of vigor (? vēja) now have we come into being, and all these beings within. Both let him, foreknowing, cause him
to give who is unwilling to give, and do thou confirm to us wealth having all heroes.

The verse seems to have no real connection with what precedes and follows, nor do its two halves belong together. They are in other texts, VS. (ix. 25 and 24) and TS. (in i. 7-10), parts of two different verses, in a group of three, all beginning with vājasya followed by prasāvad, and all alike of obscure and questionable interpretation, and belonging to the so-called vājaprasavayāṇi, which form a principal element in the vājapeya sacrifice (see Weber's note on this verse [also his essay Uber den Vājapeya, Berliner SB., 1892, p. 797]). Instead of nū in a, TS. and MS.K. (as above), as also Ppp., have the nearly equivalent idām; and all (save Ppp.) read ā babhūvāna instead of sab bhabhūvina at end of a, and sarvātās instead of antār at end of b, omitting the meter-disturbing utā at beginning of c; V.S.K. read in c dāpavati lor-ča; and all save K. give the preferable yachatu at the end (the comm. has yaschat); then VS. gives sa no rayām in d, and K. has a peculiar d: some raymın sahastirin ut yamutat. Ppp. is defective in parts of this verse and the next; it reads at the end of c praṇāmā. Pada a is the only one that has a jagati character. [TS. has sirojaviram.]

9. Let the five directions yield (duhi) to me, let the wide ones yield according to their strength; may I obtain all my designs, with mind and heart.

All the pada-mss. divide and accent prā: āpeyam, but SPP. emends to prā: āpeyam (see Sansk. Gram. § 850); the comm. reads āpeyam. The comm. declares urbās to designate heaven and earth, day and night, and waters and herbs.

10. A kine-winning voice may I speak; with splendor do thou arise upon me; let Vāyu (wind) enclose (a-rudā) on all sides; let Tvāshtar assign to me abundance.

Several of our mss. (P.M.W.O.Kp.) read rudhēm in c. The comm. explains ā rudhēm by prājātmanā vyayota.

This fourth anuvāka contains 5 hymns, with 40 verses, and the quotation from the old Anukr. is simply duṣa.

21. With oblation to the various forms of fire or Agni.

[Tirasītha, -daçaram. āpeyam. tvādudhām: r. puro'nuhūbh: 2.3.8. khurij; 3. pujati; 6. upaṇaśīdudhīdhāt: 7. tvādudhavāh: 9. ro. ahuṇgha (y mṛṣit.)]

The whole of the hymn is found in Pāipp., vss. 1-9 in iii., vss. 10 in vii. The material is used by Kāṇḍa in a number of rites; it is reckoned (9. 1: the comm. says, only vss. 1-7) to the bhāchānti guja; it appears in the charm against the evil influence of the flesh-eating fire (43. 16-21; according to the comm., vss. 1-7 are quoted in 16, and the whole hymn in 20); again, in the establishment of the house-fire (72. 13; vss. 1-7, comm.); again, in the funeral rites (82. 25), on the third day after cremation, with oblation to the relics; once more, in the expiatory ceremony (123. 1), when birds or other creatures have meddled with sacrificial objects. Moreover, vs. 8 (the comm. says, vss. 8-10), with other passages from xii. 2, in a rite of appeasement in the house-fire ceremony (71. 8). In Vālt., vss. 1-7 are used in the agniśoma (16. 16) on occasion of the soma becoming spilt; and vs. 7 in the sākamedha part of the cáturmāsya sacrifice [9. 17].

Translated: Weber, xvii. 277; Griffith, i. 113: vss. 1-7 also by Ludwig, p. 325.
1. The fires that are within the waters, that are in Vṛtra, that are in man, that are in stones, the one that hath entered the herbs, the forest-trees — to those fires be this oblation made.

Verses 1-4 are found also in MS. (ii. 13. 13) and in K. (xl. 3); both texts read yās for ye through the first half-verse, and āchāni for āchāsas; MS. begins yo āps vantar āgnir, and K. yo āps vantar āgnir; K. further has bhūvaṁāni vīqāv for  ēṣadhīr yo vānapūtāhins. Ppp. reads yo āpsu antar yo vṛtre antar yo āghur yo āchāni: yo viṁcē oṣa-, and combines in d yēthyo āghur. Part of the mss. (including our P.M.W.1.) combine vīqāv ēṣadhī- in c, and both editions have adopted that reading — doubtless wrongly, since the Prāti prescribes no such irregularity, nor is it elsewhere found to occur with  ēṣadhī. The comm. explains what different "fires" are intended: the vāhana etc. in the waters; that in the cloud (by Nir. ii. 16) or else in the body of the Asura Vṛtra; in man, those of digestion; in stones, those in the sūryakānta etc. (sparkling jewels); those that make herbs etc. ripen their fruits. Weber regards the stones that strike fire as intended, which seems more probable. The division of the verse by the Anukr., 8+11:11+11, is not to be approved. [Pādas a and b rather as 11+8; pādas c and d are in order, 12+11. — In c, correct to vānīcēdāgadhār, as MS. reads.]

2. [The fire] that is within soma, that is within the kine, that is entered into the birds, into the wild beasts (mṛgī), that entered into bipeds, into quadrupeds — to those fires be this oblation made.

MS. and K. begin b with vāyānsi yo vānīcē; Ppp. with yo viṁpo vayasti. The comm. takes the kine in a as representing the domestic animals in general, the fire being that which makes their milk cooked instead of raw, as often alluded to. SFP follows the mss. in reading in b vāyāsa; our alteration to the equivalent vāyasa was needless. The verse (10+11:13+11=45) is bhūrij, but also irregular enough. [Pādas b and d are in order, each a triṣṭubh; and c, if we throw out the second jāv, is a good jagati; a is bad.]

3. He who, a god, goes in the same chariot with Indra, he that belongs to all men (sātīcānārā) and to all gods (?), whom, very powerful in fights, I call loudly on — to those fires be this oblation made.

MS. and K. have for a yēd indrasya rāthaini samabhañyā, and Ppp. partly agrees with them, reading ye 'indreṇa sarathaini saṁabhāyā. In b, the translation ventures to follow Ppp's reading viṣṇudevas instead of -dāryās, because of its so obvious preferability in the connection; -dāryās is quite in place in vs. 9, and may perhaps have blundered from there into this verse; but MS. and K. have -dāryās; they further exchange the places of our 3 c and 11 c. Pāda b is a very poor triṣṭubh, though capable of being read into 11 syllables [read utā vā?].

4. He who is the all-eating god, and whom they call Desire (kāma), whom they call giver, receiving one, who is wise, mighty, encompassing, unharmful — to those fires be this oblation made.

MS. begins the verse with viṣṇādaum agūm; K., with hūtadāum agūm; of b, both spoil the meter by reading pratigrahitāram; MS. begins c with dhīro yāh; K.'s c is corrupt. Ppp. reads ḍhā for ḍhūs in a (not in b also). The comm. simply paraphrases pratigrahitānam by pratigrahitāram; the reference is probably to the offerings which
Agni receives in order to give them to the various gods. In our edition, an accent-mark belonging under of ākṣas in a has slipped aside to the left.

5. Thou on whom as priest (bhitar) agreed with their mind the thirteen kinds of beings (bhūtvand), the five races of men (mānava): to the splendor-bestowing, glorious one, rich in pleasantness — to those fires be this oblation made.

The unusual and obscure number “thirteen” here seduces the comm. into declaring first that bhūtvand signifies “month,” coming from bhūvand “year”; and then the mānavas are the seasons! But he further makes the latter to be the four castes, with the niṣadas as fifth, and the former the thirteen sons, Viṣṇakarman etc., of a great sage named bhūvand (because of viṣṇakarman bhūtvand in AB. viii. 21.8-11). Ppp. reads bhūvand for bhūtvand. The Anukr. does not heed that the last pada is triṣṭabha. 

6. To him whose food is oxen, whose food is cows, to the soma-backed, the pious: to those of whom the one for all men (viṣṇīviśātri) is chief — to those fires be this oblation made.

The first half-verse is RV. viii. 43.11 a. b (also found, without variant, in TS. i. 3.147). MS. (ii. 13.13) has the whole verse as pādas a. b. d. e. interposing as c the pada (stoma-vidhane vāde) which ends the gāyatrī in RV. TS. The meter (8+8:8+11) is, as bhātī, rather niért than viṣṭāj. 

7. They who move on along the sky, the earth, the atmosphere, along the lightning; who are within the quarters, who within the wind — to those fires be this oblation made.

Our P.M.W. read in b viṣṇīvātum, and P.M.W.I. end the pada with carati. SPP. regards the exposition of the comm. as implying that the latter takes van in b as an independent word: āvan same. In the definition of the Anukr, viṣṭāj appears to be used as meaning ‘a pada of 10 syllables’ (11+10:10+11=42). [Read pē ca vāte?]

The three remaining verses of the hymn are plainly independent of what precedes, concerning themselves directly with the appeasement of an ill-omened fire; but the combination of the two parts is an old one, being found also in Ppp. The ejection of the evidently patched-together vs. 6 would reduce the first part [yss. 1-7] to the aborm of this book.

8. Gold-handed Savitar, Indra, Brihaspati, Varuṇa, Mitra, Agni, all the gods, the Angirases, do we call; let them appease (gām) this flesh-eating fire.

Ppp. inverts the order of a and b. [MGS. has the vs. at ii. 1.6.] The comm. gives a double explanation of “gold-handed”: either “having gold in his hand to give to his praisers,” or “having a hand of gold”; he also allows us to take dūgirastas either as accusative or as nominative, “we the Angirases.” The Anukr. notes that c is gāyatrī. 

9. Appeased is the flesh-eating, appeased the men-injuring fire; so also the one that is of all conflagrations, him, the flesh-eating, have I appeased.

Ppp. has atho purusāreyiṇaḥ for b. and this time viṣṇi-padārjas in c. The annaṭaḥ is rather viṣṭāj than niért.

10. The mountains that are soma-backed, the waters that lie supine,
the wind, Parjanya, then also Agni—these have appeased the flesh-eating one.

All our mss. save one (O.), and all SPP's save two or three that follow the comm., read aṣṭamam (apparently by infection from the end of vs. 9) at the end; both editions emend to aṣṭaw, which is the reading of the comm. [Pp. has the vs. in vii. (as noted above), and combines pṛṣṭhā "pa in a-b and parjanya "d in c. — For "soma-backed," see Hillebrandt, Ved. Mythol. i. 60 f.]

22. To the gods: for splendor (vārcaś).

[Vasiṣṭha.—varcaśaṃ. bārhapatyaṃ uta vaiśvadevaṃ. ānuṣṭubham: 1. vīraṭ triṣṭubhā; 3. pārāṇeṣṭubhā viṁśatijati; 4. 3111. bāp. jagati.]

Found also (except vs. 6) in Pāipp. iii. Is reckoned to the varcasya gana (Kāu. t.2.10, note), and used in a charm for splendor (12.1), with binding on an amulet of ivory. The comm. quotes the hymn also as employed by the Nakś. K in a mahaśānti called brāhmaṇ, for attainment of brahmaṇ-splendor; and by Pāipp. iv. 1, in the daily morning consecration of an elephant for a king.

Translated: Ludwig, p. 461; Weber, xvii. 282; Griffith, i. 115.

1. Let elephant-splendor, great glory, spread itself, which came into being from Aditi's body; that same have all together given to me—all the gods, Aditi, in unison.

2. A number of the mss. (including our Bp.Op.) read adityās [accent!] in b, and several of ours follow it with yām instead of yaj. Pp. rectifies the meter of d by reading devas-as. Emendation in a to bhahyāpas would be acceptable. CB. (iii. 1.3.1; perhaps on the basis of b?) has a legend of the production of the elephant from something born of Aditi (see K. in Ind. Stud. xiv. 302). The comm. explains prathitas in a by asmāṇa prathitam prakhyātan bharatam: he proclaimed as belonging to us." In our edition, an accent-mark has dropped out from under the bh of bhāva. An irregular verse, scanned by the Anukr. as 12+10:10+10=42, but convertible into 15 syllables by resolving tānivas, śārve śārve (of which only the first is unobjectionable). [If we read devas-as in d, the vs. is in order (12+11:7+11), except in c (3 odd syll.!).]

3. Let both Mitra and Varuṇa, Indra and Rudra, [each] take notice; the all-nourishing gods—let them anoint me with splendor.

All the ms's, read ceteṣṭus at end of b, and so does Pp., and our edition has it; but SPP. follows the comm. and substitutes ceteṣṭu: SV. i. 154 has sāmah purā ca cetetu; the translation implies cetetu, the other being probably a false form, generated under stress of the difficult construction of a singular verb with the preceding subjects. Weber takes it as ceteṣṭus, 3d dual perf. of root cat "frighten into submission." The Anukr. takes no notice of the deficiency of a syllable in a. [* So W's two drafts: but his collations note P.M.W. as reading cetetuh (!) and Oj. as reading cetetā.]

3. With what splendor the elephant came into being, with what the king among men (manusya), among waters, with what the gods in the beginning went to godhood— with that splendor do thou, O Agni, now make me splendid.

Aṣṭuḥ, in b, is an impertinent intrusion as regards both sense and meter; it is wanting in Pp. In c all the mss. give iyam (sāṁh., īyāḥ); our edition makes the necessary
emendation to 

Ayan, and so does SPP. in his pada-text; but in saṃhāta (perhaps by an oversight) he reads 

Ayan, unaccented; the comm. has 

Ayan (accent doubtful): d.

div. q.

c, where the mss. again read 

iyan for 

iya11 in the same phr, sc. l'pp. has a very different second half-verse: 

yena tel-l'ii 

dh•if1•,i dyiim 11diiya11

The comm. makes 

apsu in b mean either "[creatures] in the waters," or else "[Yakshas, Gandharvas, etc.] in the atmosphere." The metrical definition of the Anukr. is mechanically correct Ls2-2=50 if we count 13 syllables in b [and combine varcasāgne].

4. What great splendor becomes thine, O Jātavedas, from the offering; how great splendor there is of the sun, and of the āsura-like elephant — so great splendor let the (two) Ačvins, lotus-wreathed, assign unto me.

All the mss. read in b bhavati, and SPP. accordingly adopts it in his edition; ours makes the necessary correction to bhavati. The comm. reads abhute, vocative, at end of b; Ppp. has instead abhutam; and then adds to it, as second half-verse, our 3 d, e with abhya for adya, and kṛdi for krun, putting also the whole [i.e. our 4 a, b + 3 d, ] before our vs. 3 ; and then it gives the remainder (c-f) of our vs. 4 here, with kṛutām for ā dhatthām, and in c yavadv varcaḥ sīr.

5. As far as the four directions, as far as the eye reaches (sam-aq), let so great force (indriyā) come together, that elephant-splendor, in me.

The comm. reads sam etu in c.

6. Since the elephant has become the superior (atiṣṭhāvant) of the comfortable (? susād) wild beasts, with his fortune [and] splendor do I pour (sic) upon myself.

That is, 'I shed it upon me, cover myself with it.' The comm. understands the somewhat questionable susād nearly as here translated, "living at their pleasure in the forest"; and atiṣṭhāvant as possessing superiority either of strength or of position. Weber entitles the hymn, without good reason, "taming of a wild elephant."

23. For fecundity.

[Brāhmaṇ. — cāndramasum uta yonidevatām. ānasubham : 5. uparīṣṭādibhūrīghbhaṭī ; 6. kāṇḍhokrigbhaṭī.]

Found in Pāipp. iii. Used by Kāuḍ. in the chapters of women's rites, in a charm (35.3) to procure the conception of male offspring, with breaking an arrow over the mother's head etc.


1. By what thou hast become barren (vchāt), that we make disappear from thee; that now we set down elsewhere, far away from (āpit) thee.

Vchāt is perhaps more strictly 'liable to abort'; the comm. gives the word here either sense. Ppp. is defective, giving only the initial words of vss. 1 and 2.

2. Unto thy womb let a fetus come, a male one, as an arrow to a quiver; let a hero be born unto thee here, a ten-months' son.

This verse and the two following occur in ČGS. (i. 19, 6), and this one without
3. Give birth to a male, a son; after him let a male be born; mayest thou be mother of sons, of those born and whom thou shalt bear.

All the mss. save one or two (including our E.) read at the end yām; both editions make the necessary emendation to yān, which the comm. also gives. At beginning of b, Ppp. reads təram, as do also the comm. and a couple of SPP's mss.; and Ppp. ends with janayāmi ca. MB. (i.4.9 c, d) has the first half-verse, reading vindasvat for janaya; and MP. (as above) [i.13.2] also, with pūmāṁ te putrō nārī for a. And ČGS. (as above) has our a, b, with, for c, d, teṣāṁ mātā bhūvīyasi jātayām janayāmi ca [the end corrupt, as in Ppp.].

4. And what excellent seeds the bulls generate, with them do thou acquire (vid) a son; become thou a productive milch-cow.

ČGS. (as above) has for b pūrṇā janayantī nah; it rectifies the meter of c by reading tebhīś t- for tātī t- (and it has janaya for vindasvat); in d, it gives upārasaś, which is better than our sā pr-. MP. (as above) [i.13.3] repeats our verse very closely, only with nas for ca in b, and putraṁ in c; and it has, just before, the line tāṁ bhātani bhīyāṁ rṣabhā janayantī nāṁ. A verse in HGS. (as above) is quite similar: yānī pra-bhātāni vīrvānī rṣabhā janayantī nah: tāṁ tāṁ garbhini bhava sa jāyatām viratām svāmāṁ; and it offers a little later sā prasār dhenugā bhava. Our reading tāṁ tāṁ in c is assurred by Prät. ii.84; the resolution tāṁ tries makes the meter correct.

5. I perform for thee the [ceremony] of Prajāpati; let a fetus come to thy womb; acquire thou a son, O woman, who shall be weal for thee; weal also for him do thou become.

The accent of bhāva at the end is anomalous. HGS. (as above) has the first half-verse [and MP., at i.13.1, concordantly]; it reads karovi at the beginning, and in b puts yonim after garbhas; this latter Ppp. does also. The comm. understands pra-jāpatyaṁ as above translated; other renderings are possible ("das Zeugungswerk," Weber; "Zeugungsfähigkeit," Zimmer). The metrical definition of the verse (8+8:8+5+8=37) is not good save mechanically.

6. The plants of which heaven has been the father, earth the mother, ocean the root—let those herbs of the gods (dāīva) favor thee, in order to acquisition of a son.

The first half-verse is found again later, as viii.7.2 c, d; in both places, part of the mass. read dyāh p- (here only our O., with half of SPP's); and that appears to be required by Prät. ii.74, although the looser relation of the two words favors in a case like this the reading dyāṁh, which both editions present. Ppp. has an independent version: yāsāṁ pita parjanyo bhūmīr mātā bābhīva: with devīs in c (this the comm. also reads) and opadhīs in d. The verse is irregular, and capable of being variously read; and what the Anukr. means by its definition is obscure.
24. For abundance of grain.

[Brhgn.—saṅtarcana. vānaptayam uta prājāpatayam. ānusubham: 2. nictipathyāṅkāti.]

Found (except vs. 7) in Pāipp. v. Used by Kāuç. (21. I i.) in rites for the prosperity of grain-crops, and reckoned (19. 1. note) to the pāṣṭika mantras. The comm. declares it employed also in the pītymedha ceremony (82. 9), but doubtless by an error, the verse there quoted being xviii. 3. 56 (which has the same prakītā). Translated: Ludwig, p. 268; Weber, xvii. 286; Griffith, i. 117.

1. Rich in milk [are] the herbs, rich in milk my utterance (vīcās); accordingly, of them that are rich in milk I bring by thousands.

The first half-verse occurs again, a little changed, as xviii. 3. 56 a, b; it is also RV. x. 17. 14 a, b, etc.: see under xviii. 3. 56. The comm. reads in a bhāreyam for bhare 'ham; he understands "be" instead of "are" in a, b. For second half-verse Ppp. has aha payasvatāṁ paya a hārami sahasraçaḥ.

2. I know him that is rich in milk; he hath made the grain much; the god that is "collector" by name, him do we call, whichever is in the house of one who sacrifices not.

That is, away from the service of the impious to that of us, the pious. A god "collector" (sambhitvaṁ) is not known elsewhere. Ppp. reads for a akām veda yatāḥ paya, and, in c-e, ya vedaś tavam yajāmahe saṛvasva yuṣ ca on gyhe. In our edition, an accent-mark has slipped from under da to under ve at the beginning. It is the fourth pada that is nicte [read tānt-tam ?].

3. These five directions that there are, the five races (kṛṣṭi) descended from Manu (mānuvī)—may they bring fatness (sphāṭṭ) together here, as streams [bring] drift when it has rained.

Or naḍis might be nom. sing.; the comm. of course takes it as plural; āpam he understands as "a kind of animals" (prāṇijātām). Our O. Op. have at the end svahāṁ. Ppp. reads for b mānuvāṁ pāna guṣṭvah (cf. grṣṭi for kṛṣṭi in ii. 13. 3); and, for c, d, sarvaś caubhūr mayobhuro vṛṣe āpam nadir iva.

4. As a fountain of a hundred streams, of a thousand streams, unexhausted, so this grain of ours, in a thousand streams, unexhausted.

The metrical deficiency in a calls for a change of reading, and the usual correlation of ēva in c suggests yātāḥ; and, as Ppp. reads yathā, the translation ventures to adopt it, as ut instead is hardly better than unmanageable. Weber supplies aca: Ludwig, "I open, as it were"; the comm. says that ut means saṁbhavati, and does not trouble himself about its construction with an accusative; we may take the verse as a virtual continuation of vs. 3, and the nouns as governed by saṁvahāṁ. Ppp. makes the verse easy by reading yatāḥ rūpeṣa cauḍadharas sahasradhāro akṣataḥ; eva me astu dhānyāṁ sahasradhārāṃ akyātam.

5. O hundred-handed one, bring together; O thousand-handed one, pile together; of what is made and of what is to be made do thou convey together the fatness here.

Ppp. has for b sahasrāṁ 'va saṅgirath, for c yathe 'ya śphāṭṭir āyasi, and for d our c.
BOOK III. THE ATHARVA-VEDA-SAMHITA.

The comm. reads samāvaham at the end, rendering it samprāpta ‘smi; to the adjectives in c he supplies dhanaδhānyādeḥ. [Śānī kira, ‘overwhelm,’ i.e. ‘bestow abundantly.’]

6. Three measures of the Gandharvas, four of the house-mistress; of them whichever is richest in fatness, with that one we touch thee.

Ppp. reads at the end marsāmasi; the comm. regards the grain as the object of address in d, and the intent to be “increase thou by the act of touching”; Weber understands rather the master of the house, or perhaps the harvest-wagon. The “measures” are doubtless those of grain set apart; the comm. calls them samrddhihatavah kalāḥ, and he gives as alternative explanation of “house-mistress” the Apsarases, spouses of the Gandharvas!

7. Bringer (upolū) and gatherer (samūld) are thy (two) distributors, O Prajāpati; let them convey hither fatness, much unexhausted plenty.

Two or three of our mss. (P.s.m.M.W.) read in c vahatam, as does the comm., with one of SPP’s mss. The comm. explains kṣattārān by sārath abhinatākāryasampdfakān.

25. To command a woman’s love.

[Rguru (jāyākā-analytics).—mātrāvarunānā kāmeṣudvatakān ca. āmnatubham.]

Not found in Paipp. Used by Kāu, (35.22) in the chapters of women’s rites, in a charm for bringing a woman under one’s control, by pushing her with a finger, piercing the heart of an image of her, etc.


1. Let the up-thruster thrust (tud) thee up; do not abide (dhīth) in thine own lair; the arrow of love (kāma) that is terrible, therewith I pierce thee in the heart.

Pāda a evidently suggests the finger-thrust of Kāu; what uttudā really designates is matter for guessing, and the translators guess differently; the comm. says “a god so named.” The comm. has the bad reading dṛthās in b.

2. The arrow feathered with longing (ādhi), tipped with love, necked with resolve (? samkalpā)- having made that well-straightened, let love pierce thee in the heart.

According to the comm., ādhi means mānasi pīdā; całyam is hānāgare protam āyasyām; kumalam is dārucałyayoḥ samāśadravaram [thing (like a ferrule?) to fasten the tip to the shaft]. Our P.M.W. read tā for ām at beginning of c. Pāda c requires the harsh resolution ta-ām.

3. The well-straightened arrow of love which dries the spleen, forward-winged, consuming (tyāga)—therewith I pierce thee in the heart.

The accent of tyāga is anomalous [Skt. Gram. §1148 n], being rather that of a possessive compound [§1305 a]; [cf. vs. 4]. The comm. appears to take pīhan as signifying ‘lung’; the obscure prācinapakṣa he makes equivalent to rjāvah pakṣa yasyāh.
4. Pierced with consuming pain (\textit{gūc}), dry-mouthed, do thou come creeping to me, gentle, with fury allayed, entirely [mine], pleasant-spoken, submissive.

The great majority of mss. (including our Bp.P.M.W.E.I.) accent \textit{tyōṣa} in this verse, which is preferable; but both editions give \textit{tyōṣa}, because the mss. are unanimously for it in vs. 3 c. The comm. renders it by \textit{vidāhauyuktā}. [I cannot make out from W's collations that M.W. read \textit{tyōṣa}.]

5. I goad thee hither with a goad (\textit{ājanī}), away from mother, likewise from father, that thou mayest be in my power (\textit{krītu}), mayest come unto my intent.

The second half-verse is identical with vi. 9. 2 c, d, and nearly so with i. 34. 2 c, d.

6. Do ye, O Mitra-and-Varuṇa, cast out the intents from her heart; then, making her powerless, make her [to be] in my power [to bc] in my own control.

P.M.W. begin c with \textit{pāthā}. \textit{Asyū} in a is doubtless to be understood as a genitive (cf. iv. 5. 6), though the comm. says "a dative in genitive sense." [Cf. Lanman, JAOS. x. 359, end.]

The fifth \textit{anuvāka} has 5 hymns and 35 verses. The quoted Anukr. says \textit{pāva ca roṣh}.

26. Homage to the gods of the quarters etc. [snake charms?].

[\textit{Atharvan.} — \textit{rāudram : pratyceam agnyādikahuvratyam.} \textit{[tvāśubham :] 1-6. 5 p. vi.-paritapakalākṣyay \textit{[?]} : 1. tvāśubh ; 2. 5. 6. jagali ; 3. 4. hoṇy.]]

A prose hymn, found also in Pāipp. iii. (except vs. 2, perhaps accidentally omitted, and vs. 6). A similar invocation occurs further in TS. v. 5. 10-13, not so closely related that the readings need to be compared in detail. Hymns 26 and 27 are called in Kāuṅ. \textit{dīzukte} 'connected with the quarters,' and are used (14. 25), with vi. 13, in a battle-hit, for victory over a hostile army; and also (30. 13). with vi. 1 etc., in a ceremony for good-fortune (and the comm. regards them as signified by \textit{yukta-śos} in 50. 17, in a charm against serpents, scorpions, etc.; but this is probably a mistake \textit{[?]}; yet again, the comm. adds them in a ceremony (51. 3-5) of tribute to the quarters.

["Serpent-incantation" (Schlangenzauber) is the title given to this hymn and the next by Weber. Roth (in his notes) rejects Weber's view; but Griffith accepts it. I think the two hymns are snake charms for the following reasons. They are employed by Kāuṅ. (50. 17) in connection with vi. 56 and xii. 1. 46, which latter are clearly directed against snakes etc. See also Kēcava on Kāuṅ. 50. 17, 18, 19, Bloomfield. p. 354 f. Kēcava shows, I think, that the comm. is not mistaken about \textit{yukta-śos}. Weber, in his valuable notes, observes, p. 292, that the schol. to TS. v. 5. 16 reckons that passage as belonging to a sarphāhiti. It is likely that the \textit{bali-bhāvana} (of Kāuṅ. 51. 3, 4), with which this hymn is employed (see Kēcava), is a sarphāhiti.—This hymn and the next are reckoned to the \textit{rāudragana} (note to Kāuṅ. 50. 13); cf. Anukr. Weber's note, p. 297, that these hymns are not used by Kāuṅ., should be deleted. Whitney in his note to vi. 56 duly reports the connection of iii. 26 and 27 with that snake charm. That he does not do so here and at xii. 1. 46 is, I think, an oversight.]

[With all this accords Ppp's colophon, \textit{raḥśamantrāw}. The hymn is virtually a \textit{parīta} — cf. Jātaka, ii. p. 3416. What seems to be a very old snake \textit{parīta} is found in Cullavagga, v. 6, and Jātaka, ii. p. 145, no. 203, and in the Bower Manuscript, ed. Hoerule.]
1. Ye gods that are in this eastern quarter, missiles by name—of you there the arrows are fire: do ye be gracious to us, do ye bless (adhi-brī) us; to you there be homage, to you there hail!

The corresponding utterance in TS. reads: "missiles by name are ye; your houses there are in front (in the east); fire is your arrows, ocean (sahīlā)"—and similarly in what follows. Ppp. prefixes raksā (once raksāh) at the beginning of each verse. The comm. appears to take devās throughout as a vocative (he devāh); he defines it as meaning "Gandharvas"; the arrows are either fire or else Agni. The Anukr. apparently restores ye asyām, and also makes the refrain to be of 11 syllables; then the initial "pādās" of 1, of 3 and 4, of 5, of 2, and of 6 count respectively as 23, 24, 25, 26, and 27 syllables, and the complete numbers vary from 44 to 48 syllables. [The Anukr. ought to call vs. 2 niḥr and vs. 5 virāj. — For "gods" as an address to the serpents, cf. vi. 36. 1, where they are called "god-people."]

2. Ye gods that are in this southern quarter, impetuous (?) avisyā) by name—of you there the arrows are love (kāma): do ye be etc. etc.

The comm. reads avisyāvanā instead of avisyāvanā. In TS., the name in this quarter is "smearers" (nīlimpā), and the arrows are "the Fathers, sea (vaigata)."

3. Ye gods that are in this western quarter, vāirājās by name—of you there the arrows are the waters: do ye be etc. etc.

The name in Ppp. is virājas. In TS., the name is "thunderbolt-wielders" (vajrīn), and the arrows are "sleep, thicket (gṛihvar)."

4. Ye gods that are in this northern quarter, piercing by name—of you there the arrows are wind: do ye be etc. etc.

In the north, according to TS., the name is "down-standers (avasthāvan)," and the arrows "the waters, ocean (samudrā)."

5. Ye gods that are in this fixed quarter, smearers (nīlimpā) by name—of you there the arrows are the herbs: do ye be etc. etc.

Ppp. reads nīlimpās for nil-, and makes the arrows to be food (annā). TS. calls the quarter "here (iḥā)," and puts it after the one "above" (our vs. 6); the name is "fleshly, earthly," and the arrows (as in Ppp.) "food." The comm. explains nīlimpā as nīlāmā viptāh.

6. Ye gods that are in this upward quarter, helpful (āvāsavant) by name—of you there the arrows are Brihaspati: do ye be etc. etc.

In this quarter (upāri) according to TS., the name is "overlords," and the arrows "rain, the helpful one." Ppp. adds at the end iti raksāmaṇtram, and our verse viii. 3.1 follows. TS. adds an imprecation, nearly like that in our hymn 27: tēbhya vo niṁsas te no nṛdyata tē yāṁ dviṁyā yāc ca no dveṣṭi tāṁ vo jāmbhe dadhāmi.
27. The same: with imprecation on enemies.

[A prose hymn.] Found (except vs. 3, apparently omitted by accident) in Pāipp. iii., after h. 26, but at some distance from it. Compare xii. 3. 55-60, where the quarters are rehearsed with the same adjuncts. Compare further TS. v. 5. 10-12 (a passage immediately preceding that parallel with our h. 26; a bit of ṛākmana between the two explains that these divinities are to protect the fire-altar when constructed); and MS. ii. 13. 21: both these omit all mention of arrows. A yet fainter parallelism is to be noted with TB. iii. 11. 5. For the concluding imprecation, compare also VS. xv. 15. For the use in Kāuç, with h. 26, see under that hymn. [For the general significance of the hymn, see my addition to the introduction to h. 26.]

Translated: Weber, xvii. 295; Griffith, i. 121.

1. Eastern quarter; Agni overlord; black serpent defender; the Ādityas arrows: homage to those overlords; homage to the defenders; homage to the arrows; homage be to them; who hates us, whom we hate, him we put in your jaws (jāmbha).

Ppp. has yādhyas instead of ṣubhyas, and vās instead of ebhyas; and it adds further to the imprecation tam u bhūvo jāhātu, which our text has in a similar connection at vii. 31. 1: x. 5. 25-35; xvi. 7. 13. The “defender” is in each case a kind of serpent; and this, which is but an insignificant item in our two hymns, has a more important bearing on the application of the corresponding TS. and MS. passages. The TS. passage runs thus: “thou art the eastern quarter, convergent by name; of thee there Agni is overlord, the black serpent defender; both he who is overlord and he who is guardian, to them (two) be homage; let them be gracious to us; whom we hate and who hates us, him I put in the jaws of you (two)”; and the MS. version differs only in one or two slight points. The comm. supplies each time to the name of the quarter asmadaungrāharthati varhatāum or something equivalent. There seems to be no natural way of dividing these verses into 5 pādas; the refrain is probably counted by the Anukr. as 42 syllables, and the addition of the other part brings the number in each verse up to from 62 to 66 syllables (aṣṭi is properly 64).

2. Southern quarter; Indra overlord; cross-lined [serpent] defender; the Fathers arrows: homage to those etc. etc.

Ppp. makes the Vasus arrows. MS. calls the serpent tirāēmarājī: TS. makes the adder (piḍāku) defender here.

3. Western quarter; Varuṇa overlord; the adder (piḍāku) defender; food the arrows: homage to those etc. etc.

The comm. explains piḍāku as kutsalaśahdakāri: an absurd fancy. TS. and MS. give here Soma as overlord, and the constrictor as defender.

4. Northern quarter; Soma overlord; the constrictor (svaṭā) defender; the thunderbolt (āḍāni) arrows: homage to those etc. etc.

The comm. gives for svaṭā a double explanation, either “self-born” (sva-ju) or else “inclined to embrace” (root sva). Both the other texts assign Varuṇa as overlord;
for defender, TS. designates the cross-lined serpent, MS. the *prāduḥku* (in the corrupt form *śṛđāku* or *āgu*: the editor adopts the latter). Ppp. makes wind (*vātu) the arrows.

5. Fixed quarter; Viṣṇu overlord; the serpent with black-spotted (*kalmoṣa-) neck defender; the plants arrows: homage to those etc. etc.

Ppp. reads *kulmoṣa*: the comm. explains the word by *kṛṣṇavāraṇa*. TS. calls the quarter *ṣyātm 'this'; in MS. it is *ṣatvātm 'downward'; TS. treats of it after the upward one, and makes Yama the overlord. In our edition, an accent-mark under the *hṛṣi- of rākṣīḍ has slipped to the right, under -tā.

6. Upward quarter; Brihaspati overlord; the white (*geitrams) [serpent] defender; rain the arrows: homage to those etc. etc.

Ppp. has here the thunderbolt (*aṣau) for arrows. Part of the mss. (including our E.O.K.Kp.) give *citra* instead of *geitram* as name of the serpent; TS. reads *geitram*, but MS. (probably by a misreading) *citra*. TS. calls the quarter *bhratā 'great.' TS. (after the manner of the AV. mss.) leaves out the repeated part of the imprecation in the intermediate verses (2–5): MS. gives its full every time. [Reference to this vs. as made by Bergaigne, *Rel. ved. iii. 12* (cf. Baunack, KZ. xxxv. 527), is hardly apt.]

28. To avert the ill omen of a twinning animal.


Not found in Pāipp. Used by Kāṇḍ., in the chapter of portents, in the ceremonies of expiation for the birth of twins from kine, mares or asses, and human beings (109. 5; 110. 4; 111. 5).

Translated: Weber, xvii. 297; Griffith, i. 122; Bloomfield, 145, 359.

1. She herself came into being by a one-by-one creation, where the being-makers created the kine of all forms; where the twinning [cow] gives birth, out of season, she destroys the cattle, snarling, angry.

The translation implies emendation of *rūcät* at the end to *rūṣyati* or *rūṣati* [rather *rūṣyati*, so as to give a *ṣagāt cadence*]—which, considering the not infrequent confusion of the sibilants, especially the palatal and lingual, in our text and its mss., and the loss of *y* after a sibilant, is naturally suggested [cf. iv. 16. 6b.]. The comm. makes a yet easier thing of taking *rūcät* from a root *ṛuc 'injure,’ but we have no such root. Some of our mss. (P.M.W.E.) read *ṣyādm* in a, and two (P.O.) have *ṣyāḍ. * The comm. understands *ṣyāḍ* with *ṣā in a, and explains *eṣīkayā* by *ekākavyaktayā*; Perhaps we should emend to *eḥāt 'kawaya' one [creature] by one [act of ] creation ‘[and reject *eṣī: as the meter demands]. See Weber’s notes for the comparison of popular views as to the birth of twins, more generally regarded as of good omen. The Anukr. apparently counts 11113] 1 + 12 12 = 50 52] syllables; either *bhūtakātus or *vīcārāṇāpas could well enough be spared of *b better the former; but it is bad meter at best.

* [Shown by accent to be a blunder for *ṣyāḍ*; not *ṣyāḍ.]*

2. She quite destroys the cattle, becoming a flesh-eater, devourer (? *vyācāvartā*); also one should give her to a priest (*brahmān); so would she be pleasant, propitious.
The *pada*-text divides vyādhvarī, evidently taking the word from root *ad* 'eat'; the Pet. Lex. suggests emendation to *vyādhvarī*, from *vyadhī* 'pierce.' The comm. reads *vyādhvarī*, but he defines it first as coming from *adhvāra*, and meaning "possessed of bad roads, that cause unhappiness," or, second, as from *adhvāra*, and signifying "having magical sacrifices, that give obstructed fruit!" [See note to vi. 50. 3, where W. corrects the text to *vyādhvarī*: accent of masc. and fem., Gram. § 171 a, b.]

3. Be thou propitious to men (*pīrūṣa*), propitious to kine, to horses, propitious to all this field (*kṣetra*); be propitious to us here.

'Field' seems taken here in a general sense, and might be rendered 'farm.' The Anukr. takes no notice of the irregularities in *c* and *d*, probably because they balance each other.*

4. Here prosperity, here sap—here be thou best winner of a thousand; make the cattle prosper, O twinning one.

The comm. supplies *bhavatu* to the first *pāda*. All the mss. agree in giving the false accent *sahasrasātmanā* in *b*; it should be *sahasrasātmanā*—or, to rectify the meter, simply- *sā*. Its *pada*-division, *sahasrasātmanā* is prescribed by the text of Prāt. iv. 45. *Kakubh* properly has no need of the adjunct *pravamadhya*; it is very seldom used by our Anukr. as name of a whole verse [8+12: 8].

5. Where the good-hearted [and] well-doing revel, quitting disease of their own body—into that world hath the twinning one come into being; let her not injure our men and cattle.

The first half-verse is also that of vi. 120. 3 (which occurs further in TA.). Some of SPP's mss. write in *b* *tauvās*, protracting the *kampa*-syllable.

6. Where is the world of the good-hearted, of the well-doing, where of them that offer the fire-offering (*agnihotra*)—into that world hath the twinning one come into being; let her not injure our men and cattle.

The omission of the superfluous *yōtra* in *b* would rectify the meter. The Anukr. should say *āśāraṇaṁkīti* instead of *prastāra*—its *virīḍ* means here a *pāda* of 10 syllables.

29. With the offering of a white-footed sheep.


Like the preceding hymn, not found in Pāipp. *Used* (according to the comm., vss. 1–5) by Kāuç. (64. 2) in the *sava* sacrifices, in the four-plate (*ṭatiḥcarita*) *sava*, with setting a cake on each quarter of the animal offered, and one on its navel; and *vs. 8* in the *vaśā sava* [66. 21], on acceptance of the cow. Further, *vs. 7* (according to schol. and comm., vss. 7 and 8) appears in a rite (45. 17) at the end of the *vaśāsmano*, for expiating any error in acceptance of gifts. In Vait. (3. 21), *vs. 7* is also used to accompany the acceptance of a sacrificial gift in the *pārvan* sacrifices.

[The Anukr. says *Uddālako* *nena sadācena citipādām aśvin astān, thus supporting the reduction of the hymn to the norm of six vss.; see note to *vs. 7*. From that phrase, perhaps, comes the blundering reading of the London ms. *citipādām avidevatvam:*]
emend to ātīpād-avi-devatyaṃ or else as above? — Weber entitles the hymn "Abfindung mit dem Zoll im Jenseits." [\]

Translated: Ludwig, p. 375; Weber, xvii. 302; Griffith, i. 124.

1. What the kings share among themselves — the sixteenth of what is offered-and-bestowed — yon assessors (sabhāsād) of Yama: from that the white-footed sheep, given-[as] ancestral offering (svadhiś), releases.

By this offering, one is released from the payment otherwise due to Yama's councilors on admission into the other world: the ideas are not familiar from other parts of the mythology and ritual. [But cf. Hillebrandt, Ved. Mythol. l. 511; Weber, Berliner Sh., 1895, p. 845.] The comm. explains thus: ubhāyavidhasya karmanāḥ sadaśaṃkhyāparakām yat pāpaṃ punyāyagur vihaktaṃ kurvanti, as if the sixteenth were the share of demerit to be subtracted from the merit, and cleansed away (pari-fodhay) by Yama's assistants, etc. In ē he reads mūrcatu for -ti; ātīpād in d he renders svetāpād. The last pāda lacks a syllable, unless we make a harsh resolution. Our text reads in b pārītīṣya; [for consistency, delete one ē.]

2. All desires (kāmā) it fulfils, arising (ā bhū), coming forth (pra-bhū), becoming (bhū); [as] fuller of designs, the white-footed sheep, being given, is not exhausted (āpa-dos).

The precise sense of the three related participles in b is very questionable (Weber renders "da seien, tuchtig, und kräftig"; Ludwig, "kommend, entschend, lebend"); the comm. says "permeating, capable [of rewarding], increasing."

3. He who gives a white-footed sheep commensurate (sūnumīta) with [his] world, he ascends unto the firmament, where a tax is not paid (kā) by a weak man for a stronger.

"Commensurate": i.e., apparently, "proportioned in value to the place in the heavenly world sought by the giver" (so Weber also): R. suggests "analogous (as regards the white feet) with the world of light that is aspired to"; the comm., on his part, gives two other and discordant explanations: first, lokyanātmac phaloṇa sanyāsā, parichinām, amogha-phalām; second, anena bhulokena sadyaṃ, bhulokavat sarva-phala-pradām; both very bad. For nāka he gives the derivation na-a kam "non un-happiness, which he repeats here and there in his expositions. The translation implies in ē the reading culkās, which (long ago conjectured by Muir, OST. v. 310) is given by SPP on the authority of all his mss., and also by the comm., and is undoubtly the true text. Only one of our mss. (Kp.) has been noted as plainly reading it; but the mss. are so careless as to the distinction of lk and kl that it may well be the intent of them all. The comm. paraphrases it as "a kind of tax (kara-) that must be given to a king of superior power by another king of deficient power situated on his frontier." As pointed out by Weber, the item of description is very little in place here, where the sacrifice is made precisely in satisfaction of such a tax. [W's prior draft reads "to a stronger." — Note that SPP's oral reciters gave vulkis.]

4. The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the world of the Fathers.

That is [the giver lives upon the sheep], as an inexhaustible supply for his needs.

The comm. explains d by vasārdīpaṃ prāptanāṃ somabalakākhye sthāne.
5. The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the sun and moon. The five cakes are those laid on the victim as prescribed in Kāuśa. (see above). In our edition, sūryaṃśādyaḥ is a misprint for sūryaṃ.

6. Like refreshing drink (ītrā), it is not exhausted; like the ocean, a great draught (pāyus); like the two jointly-dwelling gods, the white-footed one is not exhausted.

The comparison in 6 is so little apt that what it refers to is hard to see: the comm. regards the Ācāvin as intended, and Weber does the same, understanding savasātu as “dressed alike” (the comm. says samānānānāvastānti); Ludwig thinks of “heaven and earth”; one might also guess sun and moon. K. suggests the sense to be “he has gods for neighbors, right and left.” The Anukr. appears to sanction the contraction sāmudrā tvā in b.

7. Who hath given this to whom? Love hath given unto love; love [is] giver, love acceptor; love entered into the ocean; with love I accept thee; love, that for thee!

[Not metrical.] This “verse” and the following appear to have nothing to do with the preceding part of the hymn, which has 6 vss.* (according to the norm of this book). This “verse” is found in a whole series of texts, as a formula for expiating or avoiding what may be improper in connection with the acceptance of sacrificial gifts. The version of TA. (iii. 10.1-2, 4:) also found, with interspersed explanation, in TB. ii. 2.5, and repeated in Ṛṣīs. xiv. 11.2) is nearly like ours, but omits the second adhit, and reads kāmaṃ sāmudrām ā viṣā: that of ACŚ. (v. 13.15) has the latter reading but retains the adhit. That of PB. (i. 8.17) and K. (ix.9) differs from ours only by having ā ’vīṣā instead of ā viṣā. MS. (i. 9.4) omits the phrase kāmaḥ sāmudrām ā viṣā, and reads kāmīya for the following kāmīna. And VS. (vii.48: with it agree CB. iv. 3.412 and ČŚ. iv. 7.15) has as follows: kō ādhit kāsā adhit: kāmaḥ ’ādhit kāmīyā ’ādhit: kāma dūt kāmaḥ pratigrāhātā kāmīya tvā tāt te. [See also MGS. i. 8.9, and p. 149.] Of course, the comm. cannot refrain from the silliness of taking kāsā and kāsāmi as signifying “Prajapati,” and he is able to fortify himself by quoting TB. ii. 2.5, as he also quotes 5 for the general value of the formula; and even 6 for the identity of kāma with the ocean, although our text, different from that of TB., does not imply any such relation between them. The Anukr. scans thus: 7+6: 11+9: 9+4=46. *[Cl. introduction to this hymn.]

8. Let earth accept thee, this great atmosphere; let me not, having accepted, be parted with breath, nor with self, nor with progeny.

Addressed to the thing accepted (he deya dravya, comm.). The Anukr. regards pada c as ending with utmāna, and the pada-text divides at the same place.

30. For concord.

[Atharvan.—saptaram. cāndrasmasam, sāmmanasyaṁ. ānuṣṭubham: 5. vivaśiṣṭati; 6. prastāropakṣī; 7. vivaśṭubh.]

Found in Pāipp. v. Reckoned in Kāuś. (12.5), with various other passages, to the sāmmanasyāni, and used in a rite for concord; and the comm. regards it as included under the designation gaṇakarnāni in the upaśrāṇas (139.7).

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1. Like-heartedness, like-mindedness, non-hostility do I make for you; do ye show affection (kary) the one toward the other, as the inviolable [cow] toward her calf when born.

Pp. has sānumasyam in a, and in c anyo 'nyam, as demanded by the meter. The comm. also reads the latter, and for the former sānumanasyam; and he ends the verse with aghnyās.

2. Be the son submissive to the father, like-minded with the mother; let the wife to the husband speak words (vāc) full of honey, sweetful.

The translation implies at the end cañittivām [BR. vii. 60], which SPP. admits as emendation into his text, it being plainly called for by the sense, and read by the comm. (and by SPP's oral reciter K, who follows the comm.); this [not cañitivām] is given also by Ipp. (cf. xii. i. 59, where the word occurs again). The comm. further has in b māta (two of SPP's reciters agreeing with him).

3. Let not brother hate brother, nor sister sister; becoming accordant (sanyānca), of like courses, speak ye words auspiciously (bhadrā 1 ci).

The comm. reads dvisyāt in a. The majority of SPP's pada-mss. give sivrinā (instead of -tāh) in c. The comm. further reads vadatu in d, explaining it to mean vadanu.

4. That incantation in virtue of which the gods do not go apart, nor hate one another mutually, we perform in your house, concord for [your] men (pūrva).

Weber suggests that "gods" here perhaps means "Brāhmaṇas," but there is no authority nor occasion for such an understanding; the comm. also says "Indra etc."

5. Having superiors (jyāyasvánt), intentful, be ye not divided, accomplishing together, moving on with joint labor (sādhura); come hither speaking what is agreeable one to another; I make you united (sadhru-cina), like-minded.

Pp. reads sudhirās in b, combines anyo 'nyasmāi (as does the comm., and as the meter requires) in c. and inserts samagrāśtha before sādhvinā in d; the comm. further has āta for eta in c (as have our P.E.). Jyāyasvánt was acutely conjectured by the Pet. Lex. to signify virtually "duly subordinate," and this is supported by the comm.: jyeṣṭhakanyāsthābhāvena parasparo anuṣantātha; Ludwig renders "überlegen." Sādhura, lit. 'having the same wagon-pole,' would be well represented by our colloquial "pulling together." Citthuvars in a is perhaps rather an adjunct of udvāga = 'with, i.e. in your intents or plans.' The verse (11+11: 1:2+12:46) is ill defined by the Anukr., as even the redundant syllable in d gives no proper jagati character to the pāda. [Reject vah or else read sādhıc̥a? thus we get an orderly trisṭubh.]
food; in the same harness (yoktra) do I join [yu] you together; worship ye Agni united, like spokes about a nave.

The comm. explains prapā as “drinking saloon” (pañyaçala). Two of our mss. (P.M.) read at the beginning samāṁni. [To reproduce (as W. usually does) the radical connection (here between yoktra and yu] we may render ‘do I harness you.’ The Anukr. seems to scan 12+11: 9+8=49; the vs. is of course 11+11: 8+8.]

7. United, like-minded I make you, of one bunch, all of you, by [my] conciliation; [be] like the gods defending immortality (amita); late and early be well-willing yours.

We had the first pada above as vs. 5 d; ecenadation to sādhiccas would rectify the meter; the Anukr. takes no note of the metrical irregularity; it is only by bad scanning that he makes out any difference between vs. 5 and 7. The translation implies in bhunātin, which is read by SPP., with the majority of his mss., and supported by the comm’s ekāunaṁtim (explained by him as ekaviddhain yāpamam ekaviddhayā 'manaya bhuktiṁ vā); part of our mss. also (Bp.E.II.Op.) read clearly ‘su,’ while others are corrupt. and some have plainly ‘sr:’ cf. the note to 17.2 above. Ppp. has at the end susamitiṁ vo stu.

31. For welfare and long life.

[Brahman. — ekādaśaṁcam. pāphmahādevatāṁ. ānunātām; 4. bhurif;
5. virdpśraudhāpākātī] Not found in Pāipp. Reckoned, with iv. 33 and vi. 26, to the pāmna (pāpmai?) gana (Kāuç. 30.17, note), and used by Kāuç. (58.3), with several others, in a ceremony for long life following initiation as a Vedic scholar: and vs. 10 (vs. 10 and 11, comm.) also in the āgrahāyayi sacrifice (24. 31). In Vāit. (13.10), vs. 10 is uttered in the quṣṭiṁ sacrifice by the sacrificer (the comm. says, by the brahma-priest) as he rises to mutter the apratiśaṭṭhā hymn. And the comm. without quoting any authority) declares the hymn to be repeated by the brahma-priest near water in the pitṛmeda rite, after the cremation.

Translated: Weber, xvii. 310; Griffith, i.127; Bloomfield, 51, 364.

1. The gods have turned away from old age; thou, O Agni, away from the niggard; I away from all evil [have turned], away from yaksma, to union (sām) with life-time.

The aṣṭu of our text is an error for aṣṭu, which all the mss. (and, of course, SPP.) read; aṣṭu is common in the sense ‘part from.’ The comm. gives instead aṣṭu, which he takes as 2d dual, rendering it by vibhojitaṁ, and understanding deva (p. devaḥ) as devam, vocative, namely the two Açvinś! and he supplies a pojayaṁ! also in the second half-verse, with an imam [referring to the Vedic scholar] for it to govern.

2. The cleansing one [has turned] away from mishap (ārtī), the mighty one (cakro) away from evil-doing; I away from etc. etc.

Pāramanā in a might signify either soma or the wind; the comm. understands here the latter.

3. The animals (paçii) of the village [have turned] away from those

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of the forest; the waters have gone (sr) away from thirst; I away from etc. etc.

All the mss. leave āpas in b unaccented, as if vocative; our text makes the necessary correction to āpas, and so does SPP. in his pada-text, while in samhitā he strangely (perhaps by an oversight?) retains āpas. The comm. paraphrases vi... asarvan with vīgata bhavanī, not venturing to turn it into a causative as he did tv avṛtan. The Anukr. takes no notice of the redundant syllable in a.

4. Apart [from one another] go heaven-and-earth here (imē), away the roads, to one and another quarter; I away from etc. etc.

īlēi in a is here understood as 3d dual of ī, with Weber and with the comm. (= vīgacchatus), since the meaning is thus decidedly more acceptable; its accent is easily enough explained as that of the verb in the former of two successive clauses involving it (though avṛtan was not accentedin vs. 1 a). The redundancy in a is easily corrected by contracting to -prihāti; the Anukr., however, does not sanction this.

5. Tvāśṭar harnesses (yun) for his daughter a wedding-car (vahatā); at the news, all this creation (bhicvana) goes away; I away from etc. etc.

[Discussed at length by Bloomfield, J.A.O.S. xv. 181 ff.] An odd alteration of RV. x. 17 a. b (our xvii. 1. 53, which see), which reads kuṇāti for yunākti, and sām cēi for cēyāti; and it is very oddly thrust in here, where it seems wholly out of place; cēyāti must be rendered as above (differently from its RV. value), to make any connection with the refrain and with the preceding verses. Weber’s suggestion that it is Tvāśṭar’s intent to marry his own daughter that makes such a stir is refuted by the circumstance that the verb used is active. According to the comm., vahatā is the wedding outfit (dahiek saha pritvā prasthāpaniyāna vairādhanakavadi draavyam), and yunākti is simply prasthāpayati. The pada-mss., in accordance with the later use of ī, reckon it here to pāda a.

6. Agni puts together the breaths; the moon is put together with breath: I away from etc. etc.

In this verse and those that follow, the refrain has hardly an imaginable relation with what precedes it; though here one may conjecture that analogies are sought for its last item, sām āyuṣ. According to the comm., Agni in a is the fire of digestion, and the breaths are the senses, which he fits for their work by supplying them nourishment; and the moon is soma [considered as food; for which he quotes a passage quite like to CB. xi. 619].

7. By breath did the gods set in motion (sam-imey) the sun, of universal heroism: I away from etc. etc.

The comm. treats viṣvatas and viṣṭrayin a as independent words, and renders samāyirayan in b by sarvatra prāvaritayan.

8. By the breath of the long-lived, of the life-makers (āyuṣkīt), do thou live; do not die: I away from etc. etc.

In this and the following verse, the comm. regards the young Vedic scholar (mājja-vāku) as addressed.
9. With the breath of the breathing do thou breathe; be just here; do not die: I away from etc. etc.

Our Br., with two of SPP's pada-mss. [s.m.!], accents ānā at end of a. The comm. allows the first part of b to be addressed alternatively to breath.

10. Up with life-time; together with life-time; up with the sap of the herbs: I away from etc. etc.

The first half-verse, with the first half of our vs. 11, makes a verse occurring in several texts: TS. (i. 2. 81), TA. (iv. 42, vs. 31: agrees precisely with TS.), VS. (Kāvy. ii. VII. 5), AGS. (i. 3. 23), PGS. (iii. 2. 14). All these read svāhyād instead of sant ṛṣyā in a; and VS. and PGS. lack the second pada. The comm. points out that asthāna is to be understood from vs. 11.

11. Hither with Parjanya's rain have we stood immortal: I away from etc. etc.

The other texts (see under the preceding verse) all begin with ut instead of ā; for svātyā, TS.TA. have gūsmeva, VS.ACS. dhāmabhīṣ, PGS. dyātyā; for b, PGS. gives śrītivyāḥ saptaādāmabhīṣ, all the others ut asthān amṛtām ānā. [Here the comm., in citing the refrain, reads cyādum, which, as implying cy-a-yt, is equally good.]

As in several cases above, it is obvious that this hymn has been expanded to a length considerably greater than properly belongs to it by breaking up its verses into two each, pieced out with a refrain. It would be easy to reduce the whole material to six verses, the norm of this book, by adding the refrain in vs. 1 only (or possibly also in vs. 4, with ejection of the senseless and apparently intruded vs. 5), and then combining the lines by pairs — as the parallel texts prove that vs. 10 and 11 are rightly to be combined. [The critical status of ii. 10 is analogous; see the note to ii. 10. 2.]

The sixth and last anuvāka has 6 hymns, with 44 verses; and the old Amkr. reads: caturdāśa 'ntyāḥ (but further-ntyānuvākasuRV [tvis?] ca samkhya vidhānād adhikānī-mitat, which is obscure).

Here ends also the sixth ānupāhaka.

Not one of our mss. adds a summary of hymns and verses for the whole book.
The fourth book is made up of forty hymns, divided into eight anuvāka-groups of five hymns each. The normal length of each hymn, as assumed by the Anukramaṇī, is 7 verses; but this is in only partial accord with the actual facts. There are twenty-one hymns of 7 verses each, as against nineteen of more than 7 verses each. Of these nineteen, ten are of 8 verses each; three are of 9 and three are of 10; two are of 12; and one is of 16 verses. The seven hymns which make the Mrgāra group (hymns 23-29) have 7 verses each. And they are followed by a group of four Rigveda hymns (30-33). The last two hymns of the book (39-40) have a decided Brāhmaṇa-tinge. The entire book has been translated by Weber, Indische Studien, vol. xviii. (1898), pages 1-153.

Weber's statement, that there are twenty-two hymns of 7 verses each and two of 9, rests on the misprinted number (7, for 9) at the end of hymn 20.

The Anukr. states (at the beginning of its treatment of hook ii.) that the normal number of verses is 4 for a hymn of book i., and increases by one for each successive book of the first five books. That gives us, for

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In accord therewith is the statement of the Anukr. (prefixed to its treatment of book iv.) that the seven-versed hymn is the norm for this book: brahma jajñanam iti kaṇḍam, saśārcaśūktam prakṛtir, anyā vikṛtir ity avacet.

I. Mystic.

[Vena. — bārhaspatyam utd "dityudāvatam. trāṣṭubham: 2. 5. bhurj.]

Found in Pāipp. v. (in the verse-order 2, 1, 3, 4 cd 5 ab, 6, 4 ab 5 cd, 7). Reckoned by Kāuṭ. (9.1) as one of the hymns of the bhākhānti gāya, and used in various ceremonies: with i. 4-6 and other hymns, for the health and welfare of kine (19.1); for success in study and victory over opponents in disputation (38.23 f.); at the consummation of marriage (79.11; the comm. says, only vs. 1); and vs. 1 on entering upon Vedic study (139.10). These are all the applications in Kāuṭ. that our comm. recognizes; in other cases where the pratika of vs. 1 is quoted, the vs. v. 6.1, which is a repetition of it, is apparently intended: see under hymn v. 6. The editor of Kāuṭ. regards the rest of the anuvāka, from vs. 2 to the end of h. 5, to be prescribed for recitation in 159.11; but this seems in itself highly improbable, and the comm. does not sanction it. In Vālt. (14.1), vss. 1 and 2 are added to the gharma-hymn given for
the pravargya rite of the agnistoma; and vs. 1 appears again in the agnicayana (28.33) accompanying the deposition of a plate of gold. And the comm. further quotes the hymn as employed by the Nakṣ. K. (18) in the brāhmaṇ mahāçānti, and by Parāś 11.1 in the tulāpuruṣa ceremony. There is nothing at all characteristic or explanatory in any of these uses. The hymn is quite out of the usual Atharvan style, and is, as it was doubtless intended to be, very enigmatical; the comm. does not really understand it or illuminate its obscurities, but is obliged at numerous points to give alternative guesses at its meaning; and the translation offered makes no pretense of putting sense and connection into its dark sayings.

Translated: Ludwig, p. 393; Deussen, Geschichte, i.i. 255; Griffith, i. 129; Weber, xviii. 2.

1. The brāhmaṇ that was first born of old (purāstāt; in the East?) Vena hath unclosed from the well-shining edge (simatās; horizon?); he unclosed the fundamental nearest shapes (visītha) of it, the womb (yūni) of the existent and of the non-existent.

The verse occurs in a large number of other texts: SV. (i.321), VS. (xiii.3), Ts. (iv.2.83), TB. (ii.8.83), TA. (x.1, vs. 42), MS. (ii.7.15), K. (xvi.15 et al.), Kap. (25.5 et al.), ČŚS. (v.9.5), AČŚS. (iv.6.3); and its pratika in AB. (i.19), GB. (ii.2.6)—and, what is very remarkable, everywhere without a variant; it is also repeated below as v.6.1. Vena is, even in the exposition of the verse given by ČB. (vii.4.1.14), explained as the sun, and so the comm. regards it, but very implausibly; the moon would better suit the occurrences of the word. The comm. gives both renderings to purāstāt in a, and three different explanations of the pāda. In b, the translation takes surīcas as qualifying the virtual ablative simatās [which Weber takes as sim ātāt; see also Whitney's note to Prat. iii.43]; the comm. views it as accus. pl., and so does ČB.; the latter makes it mean "these worlds," the former either that or "its own shining brightnesses." Pāda c is the most obscure of all; ČB. simply declares it to designate the quarters (dlācas); the comm. gives alternative interpretations, of no value: upamās (p. uñamāh, as if from root mā with upa) he paraphrases with upaniyamānak pari-chidhamānak.

2. Let this queen of the Fathers (?pīrtya go in the beginning (āgre) for the first birth (januḥ; race?), standing in the creation; for it (him?) have I sent (hi) this well-shining sinuous one (?hrvī); let them mix (cī; boil?) the hot drink for the first thirsty one (? dāhyuḥ).

The connection of the pādas is here yet more obscure than their separate interpretation; the third pāda may perhaps signify the lightning. The verse, with variants, is found in ČŚS. (v.9.6) and AČŚS. (iv.6.3), and its pratika in AB. (i.19) and ČB. (ii.2.6); the first three read in a pīrte for pīrtya and eti for etu, and AB. inserts vā after ēvam; and Ppp. also has pīrte. In b the two Śūtra-texts give bhūmaneṣṭāh, which is perhaps intended by the bhūmāṇāṣṭām of Ppp.; in d, the same two have vipantā prathamasya dhāsek, and Ppp. -ntu prathamah svadhāsyah. The comm. takes pīrtya to mean "come from Prājāpati"; "the queen" is the divinity of speech—or else "this earth," pīrtya relating to its father Kaçyapa: dāhyuḥ is the god desiring food in the form of obligation, and survam hrvām is sūrya roçaanām kuiñlan tārāmaṇam, qualifying gharman; ahvam is an adjective, either gantarvam, from the root ah 'go,' or "daily," from ahaun 'day'; and cī is either "mix" or "boil."
3. He who was born forth the knowing relative of it speaks all the births (jániman) of the gods; he bore up the bráhman from the midst of the bráhman; downward, upward, he set forth unto the svadháś.

This is found elsewhere only in TS. (ii. 3. 14), which, in a, b, has the less unman-ageable asyá bándhuní víśváni devó jín-; and, in d, nítád uccá svadháyá 'bhi. Pp. seems to aim at nearly the same readings with its bándhuní víśváni devó ján-, and nítád uccá svadháyá 'ti. Most of the mss. (including our P.M.W.E.I.K.Kp.) read yajñá for játá in a; our O. omits the h of uccáth, and Op. omits that of svadháth. The comm. gives alternative explanations of various of the parts of the verse, trying prá jácit both from ján and from játh (the translation takes it from ján, as no middle form from pra-játh occurs elsewhere in the text); and svadháś as either object or subject of pra tásásthá (in the latter case tásásthá being for tásasthíre by the usual equivalence of all verbal forms), and at any rate signifying some kind of sacrificial food.

4. For he of the heaven, he of the earth the right-stander, fixed (skábhi) [as his] abode (kṣáma) the (two) great firmaments (vódasi); the great one, when born, fixed apart the (two) great ones, the heaven [as] seat (sádman) and the earthly space (vájas).

Pp., after our vs. 3, makes a verse out of our 4 c, d and 5 a, b; and then, after our vs. 6, another verse out of our 4 a, b and 5 c, d; and TS. (ii. 3. 14) and AÇS. (iv. 6. 3) combine our 4 c, d and 5 a, b in the same way (omitting the rest), while AB. (i. 19. 3) virtually supports them, by giving our c as a pratiśka. All the three read in c astabháyat (TS, without accent), and AÇS. intrudes játá after dyán in d. In our text we ought to have not only (with TS.) askabháyat in c, but also ásk- in b; the accents seem to have been exchanged by a blunder. The comm. makes the sun the “he” of a; he renders kṣáma in b by avité yo yathá bhavati; and vél in c apparently by yájña vartamánaḥ. The Anukr. passes unnoticed the deficiency of a syllable (unless we resolve pa-bóth-) in d. [In a supplementary note, R. reports lpp. as reading in a, b sa hi víthaka (?) rośthá mayí kváman bhrajási víśkabháyati, and as giving jítah for sadhu in d.]

5. He from the fundamental birth (janus) hath attained (ac) unto (abhí) the summit; Brihaspati, the universal ruler, [is] the divinity of him; since the bright (cukra) day was born of light, then let the shining (dynamínt) seers (vipra) fade out (?) vi-vas [shine out?].

Whitney’s prior draft reads “dwell apart.” This he has changed (by a slip: cf. ii. 8. 2) to “faire out,” from vas ‘shine.’ In this case vi vasántu would be irregular for vi uchántu; see Weber’s note, p. 7. The other two texts (see preceding note) read our a thus: sá budhánád áśta janásá ‘bhey ógram, and TS. has yáyá instead of táya in the next páda; no variants arg reported from lpp. Some of the A.V. mss. also (including our P.M.W.E.I.K.Kp.) give budhánád; but all have after it the impossible form áśra, which SPP. accordingly retains in his text, though the comm. too gives áśra; this is read by emendation in our text. Vasántu, of course, might come from vas ‘dwell’ or vas ‘clothe’ [for vas-átam?]; the comm. apparently takes it from the former, paraphrasing the páda by diptimanta rúvijah svasvasayápiraśa vavishan vartanam, or, alternatively, havirhír deván paricarantu. There is no reason for calling the verse bhúri. [AC’S. reads ugnam (misprint?) for ágrán.]
6. Verily doth the kātyād further (hi) that of him — the abode (? dhāman) of the great god of old (pārvyā); he was born together with many thus, sleeping now in the loosened (vi-si) eastern half.

No other text has this verse — save Ppp., which has for d pārvādurād aviduraç ca sakruḥ. The comm. reads in b pārvāya, and two or three mss. (including our O.Op.) agree with him. Some mss. (including our O.Op.) have at the end sasān nū; and the comm. also so reads, explaining sasa as an annanāman; the true reading is possibly sāsaṁ nū (but the pada-text divides sasān: nū). The comm. explains kātyā as yajña (from kavi = rtoii), dhāman as tejurīpam mandaśttūnakā śhānam, etc. in c as the sun, and the "many" his thousand rays, and visīta as viçeṣya sambaddha. The last pada lacks a syllable, unless we resolve pāru-c.

7. Whoso shall approach (? avā-gam) with homage father Atharvan, relative of the gods, Brihaspati — in order that thou mayest be generator of all, poet, god, not to be harmed, self-ruling (? svadhāvānt).

The translation implies in d emendation of dābhāyat to dābhāya; both editions have the former, with all the mss. and the comm. (who comfortably explains it by dabhūti or kīnasti). The comm. also reads in b bhṛhaspati; and this is supported by the Ppp. version: yathā va 'tharvā 'pitaram viçva-devam bhṛhaspatir manasā va datvā: and so on (c, d defaced). The comm. takes avā gachāt as = jāniyāt, and svadhāvān as joined with food in the form of oblation."

2. To the unknown god.

[Vena. — asforam. ṅ Tatmadāśvatam. trāṣṭubham : 6. puro 'umābh : 8. upariṣṭaśyāḥ.]

Found in Pāipp. iv. (in the verse-order 1, 2, 4, 3, 5, 6, 8, 7). The hymn is mostly a version, with considerable variants, of the noted RV. x. 121, found also in other texts, as TS. (iv. 1, 8), MS. (ii. 13, 23), and VS. (in sundry places), and K. xl. 1. It is used by Kāuç, in the vaṣāga-mana ceremony (44. 1 ff.), at the beginning, with the preparation of consecrated water for it, and (45. 1) with the sacrifice of the fetus of the vaṣā-cow, if she be found to be pregnant. In Vāït. (8. 22), vs. 1 (or the hymn?) accompanies an offering to Prajāpati in the cāturmāyah sacrifice; vs. 7 (28. 34), the setting of a gold man on the plate of gold deposited with accompaniment of vs. 1 of the preceding hymn (in the agnicayana); and the whole hymn goes with the aṣadhāna offerings in the same ceremony (28. 5).

Translated: as a RV. hymn, by Max Müller, Ancient Sanskrit Literature (1850), p. 569 (cf. p. 433); Muir, OST. iv. 16; Ludwig, no. 948; Grassmann, ii. 398; Max Müller, Hibbert Lectures (1882), p. 301; Henry W. Wallis, Cosmology of the RV., p. 50; Peter Peterson, Hymns from the RV., no. 32, p. 291, notes, p. 244; Max Müller, Vedic Hymns, SBE. xxxii. 1, with elaborate notes; Deussen, Geschichte, i. 1. 132; as an AV. hymn, by Griffith, i. 131; Weber, xviii. 8. — See Deussen's elaborate discussion, i.e., p. 128 ff.: von Schroeder, Der Rigveda bei den Kāthas, WZKM. xii. 285; Oldenberg, Die Hymnen des RV., i. 314 f.; Lanman, Sanskrit Reader, p. 391–3; and Bloomfeld, JAOS. xv. 184.

1. He who is soul-giving, strength-giving; of whom all, of whom [even] the gods, wait upon the instruction; who is lord (īc) of these bipeds, who of quadrupeds — to what god may we pay worship (vidhi) with oblation?
In the parallel texts, our vs. 7 stands at the beginning of the hymn. They also combine differently the material of our vs. 1 and 2, making one verse of our i a, b and 2 c, d, and another of our 2 a, b and 1 c, d; and in this Pp. agrees with them. RV. and VS. (xxiii. 3) read in c yāṣy āṣy. The comm. renders ādīmās “who gives their soul (or self) to all animals”; of course, with the native authorities everywhere, he explains kāsid in d as “to Prajāpati.” The Anukr. ignores the jāgati-character of c. [RV.TS.MS.VS. omit the second yāṣ of our c. MS. has yāṣ āṣya; VS. has yāṣ āṣya at iv. 1.8, but āṣya at vii. 5.16. Pādās a-c recur at xiii. 3.24. – In view of the history of this hymn in Hindu ritual and speculation (cf. SBE. xxxii. 12; AB. iii. 21), it might be better to phrase the refrain thus: ‘Who is the god that we are to worship with oblation?’]

2. He who by his greatness became sole king of the breathing, winking animal creation (jāgati); of whom immortality (ānītam), of whom death [is] the shadow — to what god may we pay worship with oblation?

RV.VS. (xxiii. 3) TS. rectify the meter of b by adding id after ēkas; VS. has the bad reading nīmesatāḥ. MS. gives a different version: nīnīṣatā ca rājā pātrī vī- vasya jāgato b; and Pp. agrees with it, except as substituting vidhāta for ca rājā. “His shadow” (in c), the comm. says, as being dependent upon him, or under his control. The Anukr. passes without notice the deficiency in b.

3. He whom the (two) spheres (krāndasi) favor when fixed; whom the terrified firmaments (rōdasi) called upon; whose is yon road, traverser of the welkin (rājas) — to what god may we pay worship with oblation?

The translation implies in b ikvayetām, as read by the comm., and by one of SP.’s mss. that follows him; all the other mss., and both editions, have -athām. The first half verse is a damaged reflex of RV. 6 a, b, with which VS. (xxxii. 7 a, b) and TS. agree: yāṁ krāndasi ēvasāvast abhāyakṣetāṇā mūnāsā rējāmānē; MS. and Pp. have yet another version: yāṁ ima dvāpatāhīvītāvātābhāvānī (Pp. -nā) abhāryāyaḥ (Pp. dhāred) rōdāsi (Pp. avenā) rējāmānē. For c, Pp. gives yasmin ni adhi vittāta ṇti sūrah, and MS. the same (save sūra ṇti); our c agrees most nearly with RV. 5 c (TS. and VS. xxxii. 6 the same): yāṁ antāvīke rējāsō viṅmānāḥ. The comm. apparently takes ēvasā as ava-tās = avanāt “by his assistance fixed”; he offers no conjecture as to what “road” may be meant in c, but calls it simply dyuukustihāḥ.

4. [By the greatness] of whom the wide heaven and the great earth, [by the greatness] of whom yon wide atmosphere, by the greatness of whom yon sun [is] extended — to what god may we pay worship with oblation?

* The translation follows the construction as understood by the comm.; it might be also “whose [is] the wide heaven etc. etc., extended by his greatness.” “Extended” applies better to earth etc. (a and b) than to sun; comm. says viṣṭirṇā jāta etc. The verse resembles only distantly RV. 5, with which, on the other hand, Pp. nearly agrees, reading yena dyāṇur ugra prthivi ca dṛṣa (RV.VS.MS. dṛṣhā, TS. dṛṣhī) yena ca stabhiṇā yena nākām (the rest -kāḥ): yāṁ antāvīke vīmāne varīyāḥ (so MS.; the others as reported above, under vs. 3). Our third pāda most resembles RV. 6 c: yādiś dhiś śīrā udītdo vībhāti (so also VS. xxxii. 7; TS. ṭhitāṃ vyēti). [Cf. MGS. i. 11.14 and p. 154, yena dyāṇur ugraḥ.] The Anukr. ignores the marked irregularity of b.
5. Whose [are] all the snowy mountains by [his] greatness; whose, verily, they call Rasā in the ocean; and of whom these directions are the (two) arms — to what god may we pay worship with oblation?

The comm. extends his construction of vs. 4 through a, b here, and is perhaps right in so doing; the translation assimilates them to c. The verse corresponds to RV. 4 (with which VS. xxv. 12 precisely agrees); in a, RV.VS.TS. have ime for ṛāge, and MS. ime ṛīḍe ṛīḍyō m-; for b, all of them read yasya samudrōṇi rasyā saḥd "his (save that MS. puts yasya after samudrōṇi; and Ppp. has the same b as MS.).) in c, RV.VS.TS. begin yasye ’māḥ pr, while MS., with Ppp., reads dīko yasya pradāṇaḥ (Ppp. -ṣ) pīṇa devāḥ. The "ocean" is of course the atmospheric one; and Rasā, the heavenly river, can hardly help having been originally the Milky Way; but the comm. takes it here as simply a river, representative of rivers in general. Pādas b and c are irregular, being defective unless we make harsh and difficult resolutions.

6. The waters in the beginning favored (avas) the all, assuming an embryo, they the immortal, order-knowing ones, over whom, divine ones, the god was — to what god may we pay worship with oblation?

Here a, b correspond to RV. 7 a, b, and c to RV. 8 c, all with important variants, which are in part unintelligible corruptions: RV. reads ḍho ha yād bhakhri vīṣṇum dīnā-g-d- jambhantir agnīm; and yo devāyā ṛādhi devā ika āsīt; VS. (xxvii. 25 a, b, 26 c) agrees throughout: TS. has mahāṭṛ in a, and dīkṣam (for gārhhām) in b; MS. also has mahāṭṛ, and it lacks c. Ppp. has a text all its own: ḍho ha yasya vīṣṇum iṣvar dadhānā gārhhām janayanta mātāraḥ: loka devāniṃ ṛādhi devā iṣṭha chakthrane vimata ḍīḍic ugra. And TA. (i. 23.8), with an entirely different second half, nearly agrees in a, b with RV., but has gārhhām for vīṣṇum.* and svaṇabāllum for agnīm. All the mss. (except, doubtless by accident, our l.) give in c āsīt, which SPP. accordingly adopts in his text; ours makes the necessary emendation to āsīt. The comm. reads in c devēṣa, as a Vedic irregularity for -ṣena: he renders āvā in a by arākṣan or upacitam akurvan; perhaps we should emend to ā svam ’covered.’ *[Further, TA. has dīkṣam for gārhhām of RV.]

7. The golden embryo was evolved (sam-vṛt) in the beginning; it was, when born, the sole lord of existence (bhūttā); it maintained earth and heaven — to what god may we pay worship with oblation?

As noted above, this is the first verse in the other continuous versions of the hymn (it is VS. xiii. 4). The others agree in reading at the end of c pṛthivīṇi dyām uce 'mūn; and, in addition, PB. (ix. 9. 12) gives bhuṭṭāṁ in b; some of the texts contain the verse more than once. But Ppp. is more original, reading hiranyagārha ucle "sid yo jye vatto ayajaya: tvam yo dyorhārha (? ćaunyasa viva piṣyaḥ udv mar hiḥ. The comm. understands hiranyagarbha as "the embryo of the golden egg." [MGS., i. 10. 10, cites the hymn as one of 8 vss. and as beginning with hiranyagarbha; see p. 158, s.v. — Kirste, WZKM, ix. 164, reviewing Deussen, suggests that the golden embryo is the yolk of the mundane egg.] The Anukr. makes no account of the deficiency of a syllable in c.

8. The waters, generating a young (vatsī), set in motion (sam-īray) in the beginning an embryo; and of that, when born, the foetal envelop (ṣīla) was of gold — to what god may we pay worship with oblation?
3. Against wild beasts and thieves.

[Avatava—rāudram uta vyāghradvacatya. ānuśṭubham: 1. pathyāpathktī; 3. pāyati; 7. kauñcatā;jarho pariṣṭādyahati.]

Found in Pāipp. ii. (except vs. 5, and in the verse-order 1–3, 7, 6, 4). Used by Kauṣ. (51.1) in a rite for the prosperity of kine and their safety from tigers, robbers, and the like; also reckoned (50.13, note) to the rāudrabhaga.

Translated: Ludwig, p. 499; Grill, 33, 118; Griffith, i. 133; Bloomfield, 147, 366; Weber, xviii. 13.

1. Up from here have stridden three—tiger, man (pārava), wolf; since hey! go the rivers, hey! the divine forest-tree, hey! let the foci bow.

   Ppp. reads for a ud ity akramāṇis traye; in e–d it gives hṛk each time for hṛuk, and for c has hrq deva sīrpya. The comm. understands hṛuk to mean "in secret, out of sight," and hṛūṇa namantu as autarhitiḥ santah pravā bhavantu or autarhitā kuryantu. The forest-tree is doubtless some implement of wood used in the rite, perhaps thrown in to float away with the river-current; it can hardly be the "stake of khadira" which Kauṣ. (51.1) mentions, which is to be taken up and buried as one follows the kine.

2. By a distant (pāra) road let the wolf go, by a most distant also the thief; by a distant one the toothed rope, by a distant one let the malignant hasten (ṛṣy).

   The latter half-verse is found again as xix. 47. 8 a, b. Ppp's version is paramaṇa pūthā vyakha pareṇa stena vṛṣatā: tato vyāghraḥ varmatī. The comm. naturally explains the "toothed rope" as a serpent; vṛṣatā he simply glosses with garbhānta.

3. Both thy (two) eyes and thy mouth, O tiger, we grind up; then all thy twenty claws (nakhā).

   The majority of mss. (including our Bp.I.O.Op.K.D.) read at the beginning aksyā, as do also Ppp. and the comm., but only (as the accent alone suffices to show) by the ordinary omission of  Bạn after  c or  s; both editions give aksyān. All the mss. leave vyāghra unaccented at the beginning of ﭣ, and SPP. retains this inadmissible reading: our text emends to vyāghra, but should have given instead vyāghra (that is, vṛṣiḥ; see Whitney's Skt. Gr. §314 b). Ppp. reads hanā instead of mukham in a. [Anukṛ, London ms., has aksyān.]

4. The tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer, then the wolf.

   The conversion of stenam to stē- after  u is an isolated case. The verse in Ppp. is defaced, but apparently has no variants.

5. What thief shall come today, he shall go away smashed; let him
go by the falling-off (apadvansā) of roads; let Indra smite him with the thunderbolt.

The first half-verse is identical with xix. 49. 9 a, 10 d. The comment separates api from dhūviṣena, and construes it with etu; dhūviṣa he renders "bad road" (kaṣṭena mārgena).

6. Ruined (mūrād) [are] the teeth of the beast (mṛgai); crushed in also [are its] ribs; disappearing be for thee the godha; downward go (avat) the lurking (? caçayula) beast.

The comment takes mūrāsō from mūrak, and renders it mūdhis: in b he reads api ātirnāsā, the latter being horns and the like, that grow "on the head." The second half-verse is extremely obscure and doubtful: Ludwig translates "into the depth shall the crocodile, the game go springing deep down"; Grill, "with lame sinew go to ruin the hare-hunting animal." Ai-nūrāc is used elsewhere only of the 'setting' of the sun etc.; the comment renders it here "disappearing from sight"; and he takes caçayula from tī lie; godha is, without further explanation, "the animal of that name." The translation given follows the comment; it does not seem that a "hare-hunting" animal would be worth guarding against. R. conjectures a figure of a bird of prey, struck in flight: "the sinew be thy destruction; down fall the hare-hunting bird." Pāda a lacks a syllable. [W. takes mūrād from mr 'crush'; cf. xii. 5. 61 and Index. — In a and b, supply "be" rather than "are"]

7. What thou contractest (sam-yam) mayest thou not protract (vi-yam); mayest thou protract what thou dost not contract; Indra-born, soma-born art thou, an Atharvan tiger-crusher (gāmbhāna).

The sense of a, b is obscure; the comment takes viyāmas and saniyāmas as two nouns. Ppp. makes one verse of our 7 a, b and 6 a, b (omitting the other half-verses), and puts it next after our vs. 3: its version of 7 a, b is yat sanā nasa vi yam nasa na sam nasa. The verse is scanned by the Anukr. as 8+8: 6+12=34 syllables. [Read indrajav āsi? — For a, b, see Griffith.]

4. For recovery of virility: with a plant.

[Atharvan. — aśtarun. vānaspatyam. ānugabhām: 4, parameśhik; 6, 7, bhurij.]

Found in Pāipp. iv. (except vs. 7, and in the verse-order 1-3, 5, 8, 4, 6). Used by Kau. (40. 14) in a rite for sexual vigor.

Translated: Griffith, i. 134 and 473; Bloomfield, 31, 369; Weber, xviii. 16.

1. Thee that the Gandharva dug for Varuna whose virility (? bhurij) was dead, thee here do we dig, a penis-erecting herb.

The meaning of bhurij [cf. vii. 90. 2] has to be inferred from the connection; the comment paraphrases by naśṭavirya. The plant intended he declares to be "that called kapithaka" (Feronia elephantum). The pada-reading of the last word is cepoḥaharaṇam, and Prāt. ii. 56 prescribes the loss of the visarga of cepaḥ in samhitā: the comment to Prāt. iv. 75 gives the reading thus: cepoḥaharaṇam iti cepoḥaharaṇam; and one of our pada-mss. presents it in the same form, adding kramahā: 'this is the krama-reading'; and the comment has cepaha: but Ppp., cepoḥaharinyā. As cepaḥ is as genuine and old a form as cepas, there seems to be no good reason for the peculiar treatment of the compound.
2. Up, the dawn; up, too, the sun; up, these words (yadcas) of mine; up be Prajāpāti stirring, the bull, with vigorous (vājīn) energy (guishly).

Ppp. has a different b, uc chūsmā osadhinām (compare our vs. 4 a); and it has at the end of d vājīnām; it also inserts between our 1 and 2 this verse: vṛyas te khaṁ
tūro vṛśa tvā pacy osadhe vṛśā 'si vṛṣyūvattī vṛśane tvā khanāmasi; and this is a verse given in full by Kāuç (40. 14) after the pratika of vs. 1 of our hymn (with the corrections vṛṣanas and khanī in a and vṛśā tvam asi in b, and the vocative -vati in c). The editor of Kāuç. fails to understand and divide rightly the material, and so does not recognize the quotation of this hymn. The first two pādās of the added verse are as it were the reverse of our iv. 6. 8 a, b, which see.

3. As sooth of thee growing up (?vīruh) it breathes as if heated (? abhi-tap) — more full of energy than that let this herb make for thee.

Altogether obscure, and probably corrupt. No variant is reported from Ppp., which, however, inserts uthdvāsruṁ 1dau kṛdhi at the beginning, before yathā. The comm. is unusually curt, attempting no real explanation of the verse; he reads virohitas instead of -hat-, and paraphrases by purāṇāditaśrūpāna virohānaya niśtmattā puṇyayā

4. Up, the energies (guishly) of herbs, the essences (sāra) of bulls; the virility (vṛṣyaya) of men (pūṁs) do thou put together in him, O Indra, self-controller.

The corruption of a, b is evidenced by both meter and sense; probably we should read uc chūsmā (i.e. -mā; Ppp. has this reading in 2 b) osadhinām ut sāra ṛpaḥdānām (read -ma-dām); both editions follow the mss. (p. guishly and sāra). The Prāt. takes no notice of the passage. The comm. has at beginning of c the unmanageable reading sampṛṣaṁ (deriving it from root paṣ “pṛṣṭhū”), and at the end tanācaṣaṁ; and in each case he is supported by one or more of SPP's mss. He takes guishly and sāra as adjectives fem., qualifying yām ṛṣadhis of 3 d. In our text, the accent-mark under the -ma- in b has slipped out of place to the left. The Anukr. scans 12: 8+8=28 syllables.

5. Of the waters the first-born sap, likewise of the forest-trees; also Soma's brother art thou; also virility art thou of the stag.

Ppp. has in a rasān ṛṣadhinām, and in d ārīṣyam for ṛṣadī: which should have been emended in both editions to the evidently true reading ṛṣīṣam; it is another case (as in 7 c) of the loss of y after c. The comm. evidently reads ṛṣam (the word itself is lost out of the text of his exposition), and he explains it as “belonging to the sects, Angiras etc.”!

6. Now, Agni! now, Savitar! now, goddess Sarasvati! now, Brahmanaspati, make his member taut like a bow.

Ppp. reads k. e instead of asya in c. The verse is bhurīj only if we do not abbreviate iva to ’iva in d. [Our c, d is nearly vi. 101, 2 c, d.]
7. I make thy member taut, like a bowstring on a bow; mount (kram), as it were a stag a doe, unrelaxingly always (?)

The verse is repeated below as vi. 101. 3. It is wanting (as noted above) in Ppp. All our pada-mss. make in c the absurd division krama: svārṣāhīva, instead of krānasvā: ṛṣyaḥīva; but SPP. strangely reports no such blunder from his mss. All the mss. agree in ṛṣa instead of ṛṣya [both editions should read ṛṣya]; the comm. has again ṛṣya (cf. 5 d), and declares it equivalent to ṛṣyaḥīva! The Pet. Lext. takes sādā at the end as instr. of add “position in coitus,” and the connection strongly favors this; but the accent and the gender oppose it so decidedly that the translation does not venture to adopt it. The comm. takes sādā as “always,” and reads before it anna valguyatā (for ānauglāyatā), supplying manasā for it to agree with. The verse is bhurij only if we refuse to make the common contraction ṛṣye ṛṣa in c.

8. Of the horse, of the mule, of the he-goat and of the ram, also of the bull what vigors there are --- them do thou put in him, O self-controller.

The omission of ānā would rectify the meter of d, and also make more suitable the accentuation asūlin. The great majority of mss. favor in c the reading ānā ṛṣ, which SPP. has accordingly adopted (our edition has ānā ṛṣ-). The comm. again (as in 4 d) has at the end lanāṣaḥam, understanding it adverbially (satyra ṛṣaḥ yathā bhavati tathā).

5. An incantation to put to sleep.

[Brāhman. — svāpanam, vāṣyabham. āntakṣarāham: 2. bhurij: 7. purastājijyeta triṣṇūḥ.]

Found in Pāipp. iv., next after our hymn 4. Part of the verses are RV. vii. 55. 5-8. Used by Kāuḍa among the women’s rites, in a rite (36. 1 ff.) for putting to sleep a woman and her attendants, in order to approach her safely.

Translated: Aufrecht, Ind. Stud. iv. 349; Grill, 51, 119; Griffith, i, 135; Bloomfield, 105. 371; Weber, xviii. 20. — Discussed by Pischel, Vind. Stud. ii. 55 f.; see also L. K. Almgren, Reader, p. 370, and references; further, the RV. translators; and Zimmer, p. 508.

1. The thousand-horned bull that came up from the ocean — with him, the powerful one, do we put the people to sleep.

The verse is RV. vii. 55. 7, without variant. Ppp. reads at the beginning hiranva-ṣṛṇgas. The comm. takes the “bull” to be the sun with his thousand rays — but that is nothing to make people sleep; the moon is more likely, but even that only as typifying the night.

2. The wind bloweth not over the earth; no one soever seeth over [it]; both all the women and the dogs do thou make to sleep, going with Indra as companion.

Ppp. has in b the preferable reading sūryas for kīc candū. Part of our mss. (P.M.W.E.I.H.K.), with apparently all of SPP’s, read svāpīyas* at end of c, but both editions accept svāpīya, which the comm. also has. The comm. understands the wind to be meant as Indra’s companion in d. The verse is not bhurij, if we read vātā’ti in a. * [And so Op.]

3. The women that are lying on a bench, lying on a couch, lying in a litter; the women that are of pure odor — all of them we make to sleep.
4. Whatever stirs have I seized; eye, breath have I seized; all the limbs have I seized, in the depth (atiṣṭāvatā) of the nights.

Ppp. reads in d uta ṡaṛvare; the comm. explains atiṣṭ- by tamobhūyiṣṭhe madhyāraśtrabāle.

5. Whoso sits, whoso goes about, and whoso standing looks out — of them we put together the eyes, just like this habitation (harmyā).

RV. (vii. 55. 6) rectifies the meter of a by adding ca before cārati (the Anukr. takes no notice of the deficiency of a syllable in our version); its b is yad ca pūcyati no jānāḥ; and in c it has hanum for dadhumas, and (as also Ppp.) akṣāṇi. The comm. gives no explanation of the obscure comparison in d, nor of the word harmyā, but simply says "as this harmyā that we see is deprived of the faculty of sight." [Is not the tertium comparationis simply the closing? We close their eyes as we close this house. The comm. renders sātum dadhumas by nimilītāni kurmas.— For the loss of ca before cārati, cf. iv. 18. 6 a = v. 31. 11 a (sa before caṅkāka?), and vii. 51. 2 a ("va before vati?"). Other cases (vii. 81. 1 c, etc.) cited by Bloomfield, AJP. xvii. 418.]

6. Let the mother sleep, the father sleep, the house-master (viṣṇāṭi) sleep; let the relatives (jñāṭi) of her sleep; let this folk round about sleep.

For svāptu (5 times) and svāpantu, RV. (vii. 55. 5) gives sātum and sāśāntu; also, in c, śatrue 'all 'for asyāi 'of her'— which latter is to us a welcome indication of the reason for all this putting to sleep, and marks the Atharvan application of the hymn, whether that were or were not its original intent. In b, all the mss. have svād instead of caṅ; both editions emend to the latter, which is read also by the comm. [For asyāi, cf. iii. 25. 6.]

7. O sleep, with the imposition (abhikaraṇa) of sleep do thou put to sleep all the folk; till sun-up make the others sleep, till dawning let me be awake, like Indra, uninjured, unexhausted.

Several of SPP’s mss. have at the beginning svāpnaś. Ppp. reads svapnādāhik, and so does the comm. (explaining adhik- as adhiṣṭāhaṇaṁ (asyātā); the latter has in d āryaṇam; and Ppp. gives cārati for jāgrātā. A khila to RV. vii. 55 has a corresponding verse, reading for a svapnah svapnādāhikārāv (thus rectifying the meter), in c ā sūryaṁ, and for d āryaṇāṁ jāgrīyād aham. The Anukr. uses the name jvetis so loosely that it is difficult to say precisely how it would have the verse scanned; it is really a khurij pāṇkti.

The 5 hymns of the first anuvāka contain 37 verses; and the old Anukr., taking 39 as norm, says simply saṣṭa.

6. Against the poison of a poisoned arrow.

[Garutman.—aṭṭarcaṁ. takṣaka-devatyaṁ. anuṣṭabham.]

Found (except vs. 1) in Pāipp. v. Used by Kāṇç. (with, as the schol. and the comm. say, the n. next following hymn also) in a rite (28. 1 ff.) of healing for poison, with homage to Takṣaka, chief of the serpent gods; and the schol. (but not the comm.)
TRANSLATION AND NOTES. BOOK IV.

1. The Brahman was born first, with ten heads, with ten mouths; he first drank the soma; he made the poison sapless.

The absence of this verse in Ppp., and the normal length of the hymn without it, together with its own senselessness, suggest strongly the suspicion of its unoriginality. To put meaning into it, the comm. maintains that the serpents have castes, as men have; and that their primal Brahman was Taksaka.

2. As great as [are] heaven-and-earth by their width, as much as the seven rivers spread out (vi-sthā), [so far] have I spoken out from here these words (vāc), spoilers of poison.

Tāvatman in d for tām itās would be a welcome emendation. The first half-verse occurs in VS. (xxxviii. 26 a, b: not quoted in CB.) and TS. (in iii. 2. 61): VS. omits varinuḍ; TS. has instead maṅhitā; both rectify the meter of b by adding ca after yāvat (Ppp. adds instead ca); and for our rather fantastic viṭṭhānār (p. vi tāsthānār) VS. has -tāsthānā and TS. -tasthānā. The comm. also reads -sthirā; the linguisticai is one of the cases falling under Prāt. ii. 93. The comm. glosses in b simhāravas by samudrās, and viṭṭhānā into vyāvarta. This irregular prastāra pañkṭi is overlooked by the Anukr. in its treatment of the meter.

3. The winged (garutmanta) eagle consumed (ār) thee first, O poison; thou hast not intoxicated (mad), thou hast not racked (rup) [him]; and thou becamest drink for him.

At beginning of b, viṣṇa is read only [by Ppp. and ] by the comm. and by one of SPI’s mss. that follows him; all the rest have the gross blunder viṣṇa (both editions emend to viṣṭa). Ppp. gives adyatāt in b, and its second half-verse reads nā rādhayo na maṅdayo tasmā bhavant pitūḥ, thus removing the objectionable confusion of tenses made by our text. Our aruṇāpas is quoted as counter-example by the comment to Prāt. iv. 86. The first pāda might be rendered also ‘the well-winged Garumanta,’ and the comm. so understands it, adding the epithet vāyuvatya to show that garumant = Garuda. He also takes the two aorists and the imperfect in c-d alike as imperatives (nā ’ruṇāpas = viṃśūlam ma kārṣṭa). The Anukr. does not note a as irregular.

4. He of five fingers that hurled at thee from some crooked bow—from the tip (całya) of the apaskambhā have I exorcised (mir-vac) the poison.

Apaskambhā is very obscure; the Pet. Lex. suggests ‘perhaps the fastening of the arrow-head to the shaft’; Ludwig guesses ‘barb,’ but that we have in vs. 3—as we also have caḷya, which seems therefore premature here; and, in fact, Ppp. reads instead of it bāhvas; and, as it has elsewhere apaskantaya bāhvas, we might conjecture apaskandhaya etc., ‘from shoulder and arms’; i.e. from wounds in them. Or, for apaskambhā as a part of the body might be compared. Suvrata i. 349. 20 — unless apastambhe
5. From the tip have I exorcised the poison, from the anointing and from the feather-socket; from the horn (apāṣṭhā), the horn, the neck have I exorcised the poison.

Ppp. reads vocam instead of avocam in a and d, and its b is añjanāt parpadher nīa. Prāt. ii. 95 regards apāṣṭhā as from apa-sthā, doubtless correctly; between the "horn" and the "horns" there is probably no important difference. To the comm., the apāṣṭhā is a poison-receptacle (apakṛṣṭavasthād etatsamajjñād viṣeppadānti).

6. Sapless, O arrow, is thy tip; likewise thy poison is sapless; also thy bow, of a sapless tree, O sapless one, is sapless.

The comm. strangely takes arasārasaṁ at the end (p. arasa: arasam) as a reduplicated word, "excessively sapless."

7. They who mashed, who smeared, who hurled, who let loose—they [are] all made impotent; impotent is made the poison-mountain.

That is, as the comm. is wise enough to see, the mountain from which the poisonous plant is brought. "Let loose" (avarṣy) probably applies to arrows as distinguished from spears; though "hurl!" might be used equally of both. Ppp. has in c santra instead of krāsī. According to SPI., the text used by the comm. combines ye 'piṣam; apiṣam is an anomalous form for apiṣaṁ, with which the comm. glosses it.

8. Impotent [are] thy diggers; impotent art thou, O herb; impotent [is] that rugged (pārvata) mountain whence was born this poison.

As was pointed out above (under iv. 4.2), the first half-verse is a sort of opposite of one found in Ppp., and quoted by Kauç. (at 40. 14). [With pārvata girl cf. myga: hastha, xii. 1. 25.]

7. Against poison.

[Garutman.—vedaspatyaṁ. ānapādhaṁ : 4. svardhj]

Found in Pāipp., but not all together; vs. 1 occurs in v., vss. 2-6 in ii., and vs. 7 in vi. Not used by Kauç. unless it is properly regarded by the schol. and the comm. (see under b. 6) as included with h. 6 by the citation (28. 1) of the latter's prakāśa (the comm. puts it on the ground of the parībhāṣā rule grahaṇaṁ ā grahaṇatā, Kauç. 8. 21). Translated: Ludwig, p. 291; Grill, 28, 212; Griffith, i. 138; Bloomfield, 20, 376; Weber, xvii. 26.

1. This water (vār) shall ward off (vārasy-) upon the Varanavati; an on-pouring of ambrosia (amīta) is there; with it I ward off thy poison.

The significance of the verse lies in its punning upon vār and var; the name varanavatī is not found elsewhere, but has sufficient analogies elsewhere; it is formed, as the comm. points out, from the tree-name varana (Crataeva Roxburghii). Ppp. has in b a different pun: varunād āhṛtan; and for d it reads tac cakāra 'rasam viṣam. The first pāda lacks a syllable, unless we resolve va-ār. [Cf. x. 3. 1 n.]
2. Sapless is the poison of the cast, sapless what is of the north; also this that is of the south is exchangeable with gruel (karambhā).

That is, is no stronger or more harmful than gruel. Except our Bp., which has adhārāyām, all the MSS. accent -rāyām, and SPP. follows them; our edition emends to -rāyām, to accord with the two adjectives of like formation in a, b. Ppp. puts arasam after viṣam in a.

3. Having made gruel of sesame (?), teeming with fat, steaming (?), thou dost not rack, O ill-bodied one, him that has eaten thee merely from hunger.

The verse is full of difficulties and doubtful points. The translation implies in d emendation of jakṣivānta sāk jakṣivānāsām, as suggested by BR., s.v. rāp (Grill rejects it, but unwisely); Ppp. reads jakṣiviḥpyasya. The construction of the augmentless aorist-form rārūpas with nā instead of mā is against all rule and usage; the easiest emendation would be to nā 'rūrūpas; Ppp. gives na rūrūpas. SPP. unaccountably reads rūrūpas in pada-text, both here and in 5 d and 6 d, against all but one of his pada-mss. in this verse, and also against Prāt. iv. 86, which distinctly requires rūrūpas; and (in all the three cases alike) the pada-mss. add after the word the sign which they are accustomed to use when a pada-reading is to be changed to something else in paññītā. In c, the pada-reading is dustana ili dhaṭtana: the case is noted under Prāt. ii. 85. Tīrīyaṃ in a is rendered as if tīyam, from tīta (so the Pet. Lex.); the comm. derives it from tiras, and renders it tīrakhaṃvanishing, which is as senseless as it is etymologically absurd; Ppp. reads instead turiyaṃ. According to Rājan. xvi. 23, a sort of rice (as ripening in three months) is called tiriya (tirima?), but the word appears to be only a modern one, and is hardly to be looked for here. [I cannot find it in the Poona ed.*] Grill makes the very unsatisfactory conjecture atiriyam "running over." In b, all our MSS. (as also the comment on Prāt. ii. 62) read pibhabhākāṃ (p. pibhasphākām, which the comment just quoted ratifies), as our edition reads; SPP., on the other hand, prints pibhaspākām (comm. pivaspākam, explained as "fat-cooking") and declares this to be the unanimous reading of his authorities: this discordance of testimony is quite unexplainable. The translation implies emendation of the pada-reading to pibhaspākām. Ppp. reads udāhytam for the problematic udāraṇīṃ; but the latter is supported by RV. i. 187. 10 (of whose first two pādas, indeed, our a, b seem to be a reminiscence): karambhā udāhyatē bhava pīva vykkā udāraṇīḥ. The comm. explains the word as udriktorītjanakaṃ (Sāyaṇa to RV. entirely differently). [In a supplementary note, Roth reports: Ppp. has pivasākāṣpa; R. has, p.m., pibhaspa—corrected to pibhasphā; T. has pivasphā. ] [Correct the verse-number: for 6 read 3.] *[Or is niraṇa, at p. 220'4, a variant of tiriya? The two are easily confused in nāgar.] 4. Away we make thine intoxication fly, like an arrow (Garī), O intoxicating one (f.); we make thee with our spell (āvicae) to stand forth, like a boiling pot.

The comm. (with a pair of SPP's mss.) reads cerum in b*; it also (alone) has jēṣantam (= prāyatamānām) in c; one of our mss. (O.), with two or three of SPP's, give instead pēṣantam. Ppp. has a peculiar c: pari tvā varmi vēṣantam. The verse is regular if we make the ordinary abbreviation of iva to 'iva in b and c. *[The reciters K and V gave garum: comm. renders as if ārum 'arrow.' BR. render the
verb in d by 'wegstellen.' When you set the pot aside (take it off the fire), it stops boiling; and so the poison is to stop working. But see also Weber's note.]

5. With a spell we cause to stand about (as it were a collected troop (grāma); stand thou, like a tree in [its] station; spade-dug one (f.), thou rackest not.

The comm., here and in 6 d, reads abhriṣāte (śāte = -labdhe), which looks like a result of the common confusion of kh and s. SPP. reads in pada-text rūrupāk, and this time without any report as to the readings of his pada-mss. — doubtless by an oversight, as all but one of them give rūr. in both 3 d and 6 d. The true scanning of c is probably ṣeṣṭe 'va sthā-nn-ii.

6. For covers (?) pavāsta) they bought thee, also for garments (?) durca), for goat-skins; purchasable (?) prakrī) art thou, O herb; spade-dug one, thou rackest not.

The comm. knows nothing of what pavāsta and durca mean, but etymologizes the former out of pavana and āsta (pavana-yā 'stāiḥ samārjanya-āiḥ), and the other out of dus and ēṣiya (dusār-ya-sambandhibhiḥ)! Prakrit he renders by prakarṣena kriitā.

7. Who of you did what first unattained deeds — let them not harm our heroes here; for that purpose I put you forward.

This verse occurs again later, as v. 6, 2, and in Ppp. makes a part of that hymn alone. Its sense is very questionable, and its connection casts no light upon it, either here or there; and Grill is justified in omitting it as having apparently nothing to do with the rest of this hymn. All the pada-mss. save one of SPP's read ānaptā (not -tāḥ); and all save our Bp. read prathamā (bp.-mā); SPP. gives in his pada-text -tāḥ and -māḥ; the translation here given implies -tāḥ and -māḥ, without intending to imply that the other readings may not be equally good; the comm. takes ānaptāḥ (= ananukālaḥ ['unkindly'] as qualifying caturvas understood, and prathamā as qualifying kārmāya).

8. Accompanying the consecration of a king.

[Atharvānīgīrīs. — rājābhiṣekeṇam, cāndrāsanam, āpyam. ānugāthām :
1, 7. bhurikriṣṭubḥ; 3, triṣṭubḥ; 5, virāṭprastārpanikti.]

Found in Pāipp. iv. (in the verse-order 1–3, 7, 4–6). For occurrences in other texts, see under the verses. Used by Kauč. (17. 1 ff.), and also in Vāit. (30, 7) in connection with the rājābhiṣeka or rājasāyiya ceremony; and Vāit. (29. 12) further employs vs. 5 in the agnicayana, with pouring of water around the erected altar.

Translated: Ludwig, p. 458; Zimmer, p. 213; Weber, Uber den Rājasāyiya. Berliner Abh., 1893, p. 139 (with full discussion); Griffith, i. 139; Bloomfield, 111, 378; Weber, xviii. 30.

1. The being (bhūtā) sets milk in beings; he has become the overlord of beings; Death attends (car) the royal consecration (rājasāyiya) of him; let him, as king, approve this royalty.

The meaning is obscure. Very possibly bhūtā is taken here in more than one of its senses, by a kind of play upon the word. Weber renders it the first time by 'powerful' (kräftig), nearly as the comm., whose gloss is samṛiddhaḥ; the latter gives it the same
sense the second time, but the third time simply prāṇinām. The introduction of "death" in the second half-verse suggests the interpretation (R.) that the deceased predecessor of the prince now to be consecrated is besought to give his sanction to the ceremony from the world of the departed (bhūtā). The comm. regards death as brought in the character of dharmarāja, as he who requites good and evil deeds. TB. (in ii. 7. 15') is the only other text that has this verse, reading in a kurati prāvistoh (for pāya ā dadadhī) and in c mṛtyūḥ: the variants are of a character to make us distrust the value of the matter as admitting any consistent interpretation. Ppp. reads in c sā te for tāṣya.

2. Go forward unto [it]; do not long (? ven) away, a stern (ugrai) corrector (cettār), rival-slayer; approach (ā-sthā), O increaser of friends; may the gods bless (udhi-brū) thee.

Found, with vs. 3, in TB. (in ii. 7. 8'), and also, with the remainder of the hymn, in K. (xxxvii. 9). [It seems to be a reminiscence of the Indra-verse, RV. v. 31. 2, applied, like vs. 3 of this hymn, to the king.] TB. reads in a (for mā 'pa venas) vāyasya, and Ppp. has vāyasya: TB. gives, as also the comm., the nom. mitraśūrdhanas (a later repetition of the verse, in ii. 7. 16'), presents vratadhāntumās instead: and it ends with bravam,* which is better, and might have been read in our text, as near half the oss. give it; but SPP. also accepts bravam, with the comm. The comm. takes the "throne" as object of the first verb, and renders mā 'pa venas by apakāman anicchām mā kāryāh [cf. vi-vēn in BR.]. (Weber renders ven by "see.") *[But the Poona ed., p. 716, has bravam-]

3. Him approaching all waited upon (pari-bhūṣ) ; clothing himself in fortune, he goes about (cār), having own brightness: great is that name of the virile (vīṣān) Asura; having all forms, he approached immortal things.

This is a RV. verse (iii. 38. 4: repeated without variant as VS. xxxvii. 22), transferred from Indra to the king; RV. reads, as does Ppp., vīṣā in b. TB. (as above) has svānacas at end of b, and asyā for vīṣācas in c. At the beginning of c, the comm. has mahās (but explains it as māha) tad vīṣā, and a couple of SPP's, support him. He renders pari abhūṣan either alāmikurvan tu or savantām: that the form is imperative is the point he is sure of; and as alternative value of asurasya he gives svānacas nīcāsitubh! [Is not asurasya nāma a simple periphrasis of asuryām, "the divinity" that "doth hedge a king," in which gods are said to clothe themselves at RV. iii. 38. 7? Nāma might then be construed with svānacas, or else as above.]  

4. A tiger, upon the tiger's [skin], do thou stride out unto the great quarters; let all the people (vīṣās) want thee, the waters of heaven, rich in milk.

That is, let the rains not desert thee (so the comm. also). This verse and the two following are found, in the same order, in TB. ii. 7. 15*: it puts āḍhī after vāyasyakārī (vh) in a, reads vāyasya in b, and has for d mā tviśār vāyasya āḍhī bhraṣat (found below as vi. 87. 1 d, and in other texts; see under that verse). Ppp. gives yanti [or yanti?] instead of vāyuchantu in c.

5. The waters of heaven that revel with milk, in the atmosphere or also on the earth — with the splendor of all those waters do I pour upon (abhi-sic) thee.
6. The heavenly waters, rich in milk, have poured upon thee with splendor; that thou be an increaser of friends, so shall Savitar make thee.

Instead of our asикаm, SPP. gives, as the reading of all his authorities, asика, which is decidedly preferable, and implied in the translation (our Bp. is doubtful: other mss. possibly overlooked at this point); TB. has instead asикаm: Ppp. and the comm. asts. Then, for b, TB. and Ppp. give divyena paha (Ppp. paha) subst; and in c TB. has rāgavrindā, which is better, and before it yathāsa (regarded by its commentary as yathā: āṣa).

7. Thus, embracing the tiger, they incite (hī) the lion unto great good-fortune; as the well-being ones (suhā) the ocean that stands, do they rub thoroughly down the leopard amid the waters.

Found also in TB. (ii. 7. 164) and MS. (ii. 1. 9: besides K.). In b, MS. has mṛjanti for hīvanti, and dhiṇyāya (which rectifies the meter) for sūbhagīya. For c, MS. has a much less unmanageable version, mahisāṁ nāh subhavām, and Ppp. supports it by giving mahisāṁ nas subhavās: thus, in each pāda the king is compared to a different powerful animal—which is the leading motive of the verse. But TB. differs from our text only by giving suhūvam* for subhūvās. Subhūvām, with a further slight emendation of samudrām to ārī, would give a much improved sense: "he who stands comfortable in the ocean, as it were," or bears himself well under the water poured upon him. The phrase samudrām nā subhūvāḥ occurs also at RV. i. 52. 4 b (and its occurrence here in such form may be a reminiscence of that); Sāyana there understands subhūvās of the "streams" that fill the ocean; and our comm. gives a corresponding interpretation here (madhāpa āpah); samudrām he allows us alternatively to take as = varuṇam. He also, most ungrammatically, takes evā at the beginning as evās "those [waters]." Ppp. further has parī mfījante for marme-in d. *[Poona ed., p. 750, reads suhūvam.]

9. For protection etc.: with a certain ointment.

[Bhrigu.-- daśarcan, trāikaukuṣapahāvataṃ, ānugulīkām: 2. kakummoṭī: 3. pāthāpaṣaṅkī.]

Found mostly in Pāipp. viii. (in the verse-order 9, 3, 2, 5, 6, 8, 10, 4, 7). Used by Kāṇe. (58. 8) with the binding on of an ointment-āmulet, in a ceremony for long life of the Vedic pupil after his initiation. And the comm. quotes it from the Nākṣ. K. (19) [error for Čanti, says Bl.], as employed in the maḥācānti called ārāvati.
1. Come thou, rescuing the living one; of the mountain art thou for the eyes (?), given by all the gods, an enclosure (paridhi) in order to living.

*śrīdhā* in a might also be coördinate with *trikāmāyām*; the comm. understands it as translated. The meter indicates that the true reading at the end of b is *aṅkṣam*, and this is read by SPP., with the alleged support of all his authorities save one, which follows the comm. in giving *aṅkṣam*; our Bp. has *aṅkṣam*, and our edition accepted that (our Op. has *aṅkṣaṃ*, our I. *aṅkṣaṃ*); but *aṅkṣya* is unknown elsewhere, and its meaning in this connection is quite obscure; perhaps allusion is intended to a legend reported in MS. iii. 6. 3 (p. 62. 8; cf. also TS. vi. 1. 15 and CB. iii. 1. 3. 12): "Indra verily slew Vṛtra; his eye-ball flew away; it went to Trikakubh; that ointment of Trikakubh he spreads on." The ointment of this mountain is most efficacious for the eyes, and hence also for the other purposes here had in view. The comm. gives *aṅkṣas* as the value of his *aṅkṣam*. Grill suggests emendation to *aṅkṣayyaṃ or aṅkṣavam*. We have to make the harsh resolution *vṛṇ-yr- in c or leave the pāda defective.

2. Protection (paripāṇa) of men (pūrṇa), protection of kine art thou; in order to the protection of coursing (drvanta) horses hast thou stood.

The comm. says in c "of horses and of mares (vadāśāṅnām)." The resolution *drv-anta-ām* fills up c quite unsatisfactorily; the Anukṛ. refuses all resolution, and counts the pāda as of 6 syllables.

3. Both art thou a protection, grinder-up of familiar demons (yāṭā), O ointment, and of what is immortal thou knowest; likewise art thou gratification (-bhōjana) of the living, likewise remedy of jaundice (hārīla-).

Contrary to rule, the a of *asi* in d has to be elided after *atho* in d; probably emendation to *atho 'si* is called for; one of our mss. (O.) reads *atho 'si*. Pp. rectifies the meter of a by giving *nte 'vā 'si*; for c, d it has *nte 'mṛta-ye ṣeṣa 'ṣaḥ pṛthvī- bhōjanam*. The comm. takes *anṛṣya* as the drink of immortality, and *bhōjana* as either *anavamavatānena pālaka* or *bhogasādhana*. The last pāda hardly belongs with the rest.

4. Of whomsoever, O ointment, thou creepest over limb after limb, joint after joint, from thence thou drivest away the *yākṣa*, like a formidable mid-lier (madhyamaśṭ)."
most man," like madhyameṭhā or chief (see under iii. 8.2), and madhyamaṣṭi used especially of the leader about whom his men encamp, for his greater safety, in the night. J.B. has madhyamaṣṭiyan at ii. 408, but the passage is too corrupt to cast valuable light upon the word. To the comm., it is either Vāyu, the wind in mid-air, or else the king, viewed as surrounded first by foes, and further by their foes, his friends (on the principle of avir mitram arer; mitram) [mitra-mitram atah param etc.]. I find the verse at Kāmandakiya Nitisāra, viii. 16. To judge from the Later Syriac Version (Kalilah and Dimnah, Keith-Falconer, p. 114), one would expect to find it in Paṇḍa tantra ii., colloquy of mouse and crow, in Kosegarten’s ed., p. 110 or thereabouts. Cf. Manu vii. 158 and the comm.]

5. Curse attains him not, nor witchcraft, nor scorching; viśkandha reaches him not who beareth thee, O ointment.

Pp. reads tam for enam in a, and viśkandham in c. [It inserts just before our vs. 7 the vs. given under vi. 76.4 and ending with yas tvāmi bhiharty aṅjana.]

6. From wrong spell, from evil dreaming, from evil deed, from pollution also, from the terrible eye of an enemy — therefrom protect us, O ointment.

Pp. has, for b, kṣetriyayac chaśpathad uṣa. The Pet. Lexx. understand aṣaumantaḥ as simply “untrue speech” (so Grill, “Lügenrede”); the comm. reads instead -niyataḥ, as adjective qualifying dvapapnyat, and signifying “produced by base bewitching spells.” Durkāradas in c might well be adj., ‘hostile’ (so comm.).

7. Knowing this, O ointment, I shall speak truth, not falsehood; may I win (sān) a horse, a cow, thy soul, O man (pūrṇa).

The latter half-verse is RV. x. 97. 4 c, d (which is also, without variant, VS. xii. 78 c, d), where we read vāsas instead of abhim; Pp., too, gives vāsas. All the mss. and the comm. have at the end the absurd form pūrṇas (nom., but without accent); they comm. whose text, as SPP. points out in more than one place, is unaccented) understands “l, thy man (retainer).” Both editions make the necessary emendation to pūrṇa [s. pūrṇa]. Pp. gives pāruṇa. SPP. makes a note that saṇyāsam is so advented by all his authorities — as if anything else were possible [does he have in mind sthūyam; see Whitney, Roots, p. 183]. The first pāda is defective unless we resolve vi-du anv [or a-aṅjana]. — R’s supplementary report of Pp. readings ends a with aṅjana and has for d aṅjana naïru pāruṇaḥ. As noted above, this vs. stands at the end in Pp. and before it is inserted the vs. given under vi. 76.4.

8. Three are the slaves (dāsā) of the ointment — fever (takmaṇ), balāśa, then snake: the highest of mountains, three-peaked (trikakūḍ) by name, [is] thy father.

For the obscure balthasa, the comm. gives the worthless etymology balam oṣyati, and adds saninīpāṭādih ‘collision of humors or the like’; “snake” he explains as for snake-poisoning; perhaps, if the reading is genuine, it is rather the name of some (constricting?) disease.

9. The ointment that is of the three-peaked [mountain], born from the snowy one (himāvant) — may it grind up all the familiar demons and all the sorceresses.
TRANSLATION AND NOTES. BOOK IV. -IV. 10

Pāda b is repeated below as v. 4. 2 b. The first half-verse is, without variant, TA. vi. 10. 2, vs. 9 a, b; and it occurs also in HGS. (i. 11. 5), which reads uparī at the end for parī [and so at MP. ii. 8. 11 a, b]. The second half is VS. xvi. 5 c, d, and also found in TS. iv. 5. 12 and MS. ii. 9. 2; all these have dhīn instead of yathā, and read jambhāyant (pres. pple.) and our jambhāyat may, of course, be pres. pple. neut.: some of the mss. (including our Bp.M.I.) indeed read -yau here, though no masc. subject is implied; the comm. paraphrases with nācayad vartate. SPP., with his customary defiance of grammar upon this point, reads strvān instead of -ān or -ān [cf. i. 10. 4, note].

10. If thou art of the three-peaked [mountain], or if thou art called of the Yamunā — both thy names are excellent; by them protect us, O ointment.

Te in c might perhaps be emended with advantage to td. The Yamunā is not elsewhere mentioned in AV. Nāmunā is to be read, of course, as of three syllables, and there is no reason why the text should not give us nāmanī.

10. Against evils: with a pearl-shell amulet.

[Atharvan. — vaikhamaṇi-śakham. tadāyottamam. ānaṃyukham; b. pāta-yāṣāntī; 7. 5. p. paurināmād gasvānti.]

Found (except vs. 5) in Paipp. iv. Used by Kāṇḍ. (58. 9) in the same ceremony with the preceding hymn, but with an amulet of mother-of-pearl: the schol. (not the comm.) also add it in an earlier part of the ceremony (56. 17). The comm. quotes it further from Naks. K. (19), as employed in a maññāciṃtī named vairiṇī. Translated: Ludwig, p. 462; Grill, 36, 124; Griffith, i. 142; Bloomfield, 62, 383; Weber, xviii. 36. — Bloomfield cites an article in ZDMG., (xxxvi. 135) by Pischel, who, in turn, cites a lot of interesting literature about pearl.

[Although rain-drops are not expressly mentioned in this hymn nor in xii. 30. 5 (which see), I think it safe to say that the bit of Hindu folklore about the origin of pearls by transformation of rain-drops falling into the sea (Indische Sprachō, 344) is as old as this Vedic text and the one in xii. The references here to sky and sea and lightning, and in xii. to Parjanya and thunder and sea, all harmonize perfectly with that belief, which is at least ten centuries old (it occurs in Rājačeķhara, 900 A.D.) and has lasted till today (Manwaring's Marathi Proverbs, no. 1291). See my translation of Karpura-maṅjari, p. 264 f., and note 5. Pischel, i.e., reports as follows: “According to Aelian (pipl. 9ōw, x. 13), a pearl forms when the lightning flashes into an open seashell; according to an Arabic writer, when rain-drops fall into it, or, according to Pliny (ix. 107), dew.” — The persistence of popular beliefs in India is well illustrated by the curious one concerning female snakes: see my note to Karpura-maṃjari, p. 231.]

1. Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, of pearl, protect us from distress.

* Of course, all the four nouns in the first half-verse may be coordinate ablatives. The beauty and sheen of the material connect it traceably with gold and lightning, but how even a Hindu pṛjñā can bring it into relation with wind from (or and) the atmosphere is not easy to see. Kṛṣṇa ought to mean the pearl itself, and is perhaps used in the hymn appositively = “which is itself virtually pearl”; the comm. explains it in this verse as karpurā caṭraṇādam tanukārā. Ppp. has in c hiranyadal.

2. Thou that wast born from the top of the shining spaces (vocand),
out of the ocean—by the shell having slain the demons, we overpower the devourers.

Ppp. combines in a yo 'grato r-. Grill takes agratas as "first"; and the comm. as = agre, and not qualifying jajñise: "at the top or front of shining things, such as stars."

3. By the shell we overpower disease, misery; by the shell also the sadāmvās; let the all-healing shell, of pearl, protect us from distress.

Ppp. has in a avadāsom instead of ámatim. The comm. takes ámatim from root man [see BR's note, s.v. 3 ámati]: "ignorance, the root of all mishap (anarthata);" and, forgetting his explanation of only two verses ago, he this time declares kṛṣāna a "name of gold."

4. Born in the sky, ocean-born, brought hither out of the river, this gold-born shell [is] for us a life-prolonging amulet.

Ppp. has samudratsas at end of a, and in c again (as in 1 c) hiranyādās. Nearly all our mss. (except O.K.), and some of SPP's, with the comm., read in 1 āyuḥpr- [cf. Par. ii. 62 n.]: but the point is one in regard to which each ms. is wont to follow its own course, regardless of rule, and both editions very properly give āyuḥpr-, as required by the Par.

5. The amulet born from the ocean, born from Vṛtra, making day—let it protect us on all sides from the missile of gods and Asuras.

The comm. makes Vṛtra here signify either the demon Vṛtra or the cloud; doubtless the latter is intended; then he explains divākara as the sun, and jātu as "released," and renders "as brilliant as the sun freed from the clouds," which is extremely artificial; divākara need mean no more than 'flashing with light.' The comm. also foolishly understands in 1 ātyēr instead of -as (p. ātyēp.); [Deh., ablative by attraction, from gen. — cf. Skt. Gram. §982 a.] The first páda is deficient by a syllable, unless we resolve samudrāt into four syllables.

6. One of the golds art thou; out of soma wast thou born; thou art conspicuous on the chariot, lustrous (rocana) on the quiver thou. May it prolong our lives!

The last páda, which occurs in four other places (ii. 4.6 etc.), looks like a late addition here; as elsewhere, some of the mss. (five of SPP's) read tārṣat. Except our Op., all the pađa-mss. blunderingly resolve sōmatvam (as it would be permissibly and customarily read by abbreviation; see Whitney, Skt. Gr. §232) into sōma: tvām instead of sōmat: tvām: the comm. understands sōmat, and both editions give the full reading. Here one is strongly tempted to translate soma by "moon," and the comm. takes it so (amṛtamayāt somaṁamandalāt); but Ppp. discourages it by reading sa hṛyād (for -mād) aśī. The comm. glosses rocana by rocamāna dīpyamāna. For c. Ppp. has ratheṣu dārṣatam.

7. The gods' bone became pearl; that goes about within the waters, possessing soul; that do I bind on thee in order to life-time, splendor, strength, to length of life for a hundred autumns: let [the amulet] of pearl defend thee.

Kāraṇas in e, though read by all our mss. and nearly all of SPP's, is hardly to be tolerated; we should have either kṛṣānas, as above, or kāraṇas, which the comm.
In praise of the draft-ox.

Found in Pāipp. iii. (in the verse-order 1, 4, 2, 5, 3, 6, 11, 12, 9, 8, 10, 7). Used by Kāç. (66.12) in a sava sacrifice, with the draft-ox as sava. The hymn offers an example of that characteristic Hindu extollation, without any measure or limit, of the immediate object of reverence, which, when applied to a divinity, has led to the setting up of the baseless doctrine of "henotheism."

Translated: Muir, OST. v. 399, 361 (about half); Ludwig, pp. 534 and 190; Deussen, Geschichte, i. 1. 232; Griffith, i. 144; Weber, xviii. 39. — Cf. Deussen, i., p. 230 f. Weber entitles the hymn "Verschenkung eines Pflugstieres zur Feier der Zwölften (i.e. nights of the winter solstice — see vs. 11)."

1. The draft-ox sustains earth and sky; the draft-ox sustains the wide atmosphere; the draft-ox sustains the six wide directions; the draft-ox hath entered into all existence.

That is, the ox in his capacity of draft-animal: the comm. says, (akṣarasahanaśmantho vṛsah) ; later in the hymn he is treated as female, without change of the name to a feminine form (the fem. -dhi or -dvahi does not occur before the Brâhmaṇa-period of the language). But the comm. also allows us the alternative of regarding dharma, in ox-form, as subject of the hymn. The "directions" (pārāś) are, according to him, "east etc."; and the "six wide" are "heaven, earth, day, night, waters, and plants," for which AČS. i. 2. 1 is quoted as authority. With the verse compare 7. 35, where nearly the same things are said of skambha. Ppp. reads in a -vim dvāṃ nā "man. In the second half-verse, two accent-marks have slipped out of place in our edition: in c, that under sa should stand under da; and, in d, that under nā should stand under sa. The verse is jagatt by count, but not by rhythm. [If, with Weber, we pronounce nādūṇa, it becomes a regular tristubh.]

2. The draft-ox [is] Indra; he looks out from (for?) the cattle; triple ways the mighty one (gakri) measures out (traverses?); yielding (dhu) the past (?bhuṭi), the future, existing things (bhūvana), he goes upon * (par) all the courses (vratī) of the gods.

Ppp. reads in a indraṣya for indraḥ sa, and in c it adds sam before bhūtam, and has bhūvanā instead of -nā. The comm. has in b the curious reading stiyān for trayān, and hence we lose his guess as to what may be meant by the "triple ways." He takes paṭuhīnas in a first as dative, and then as ablative. He understands bhūvama as virtually "present": more probably it has its usual sense of 'existences,' and the two preceding adjectives qualify it distributively, or are in apposition with it: *all existing
things, both what is and what is to be." [If we pronounce again naûtvâ, the vs. loses its bhûrij quality. The cadence of b is bad.]

3. Born an Indra among human beings (manusvâ), he goes about (car) shining brightly, a heated hot-drink (gharmâ); he, being one of good offspring, shall not go in mist (?udârâ) who, understanding [it], shall not partake of (aç) the draft-ox.

The verse is obscure, and the translation in various points very doubtful. The second pada is apparently a beginning of the identification of the ox with the gharma, a sacrificial draught of heated milk, which we find further in vss. 5, 6; he is, since his kind yield warm milk, as it were an incorporation of that sacrifice. And the second half-verse is then a promise to whoever shall abstain from using the ox as food. Pp. reads esa instead of jâtas in a, and saûcicânas at end of b. In c, d the comm. reads sa for sau, ud âre as two words, and no guîtyât, and of course makes very bad work of its explanation, finding metempsychosis in sam... sarât (na saûsarâtî punâh saûsâradhamân na prâpnoiti). Gharma he takes first as "blazing sun," and then, alternatively, in its true sense. There is no other occurrence of an a-saorist from sp; and it is altogether against rule and usage to employ a subjunctive and an optative (guîtyât) in two coordinate clauses [this seems to me to be a slip—see Skt. Gram., § 575 b; and the clauses are hardly coordinate]; so that the reading is very suspicious. A few of our mss. (P.M.W.E.) read pa after udârâ. [Ludwig conjectures suprayâts for jûks.]

4. The draft-ox yields milk (dûli) in the world of the well-done; the purifying one fills him up from in front; Parjanya [is] his streams, the Maruts his udder, the sacrifice his milk, the sacrificial gift the milking of him.

Pp. appears to have read in b pûryât, which would rectify the meter; in c it combines marato "oho. Pâramâna in b might signify the wind (then purîstat 'from the east ?) or soma; the comm. takes it as the latter (prâvritreya vahyamâna 'saûtamañas somaç); and "the sacrifice" in d as "the soma sacrifice now performed." The verse is rhythmically a tristuth with redundant syllables (11 + 13: 12 + 11 = 47). [On dakṣîna, see Bloomfield, AJP. xvii. 408 f.]

5. Of whom the lord of the sacrifice is not master (iç), nor the sacrifice; not the giver is master of him, nor the acceptor; who is all-conquering, all-bearing, all-working — tell ye us the hot-drink which [is] four-footed.

"Which" in d is yatamâ, lit. 'which among the many.' The intended answer, of course, is that this wondrous sacrificial drink is the ox. Pp. begins c with yo viûkndy viûkkyd v. The comm. declares the first half-verse to convey the universal master-hood and not-to-be-mastered-hood of the ox; in d gharma is, according to him, "the blazing sun, which the four-footed one tells us" (brûta is read, but declared equivalent to brûte !).

6. By whom the gods ascended to heaven (svarâ), quitting the body, to the navel of the immortal, by him may we go to the world of the well-done, desiring glory, by the vow (çrâtâ) of the hot-drink, by penance.
Pp. appears to have read in a suṇā ruehanta, in b it has dhūma instead of utbhīma, and it ends d with yaṣaṣā laṭapasyā. The comm. has yeṣma (= jyeṣṭa) in c [instead of geṣma (Skt. Gram. § 894 c)]; gṛhama is to him once more “the blazing sun.” [As to the stock-phrase in c, cf. Bloomfield, AJP. xvii. 410.] The verse (10+11: 10+13=44) is a very poor triśūhā.

7. Indra by form, Agni by carrying (vāhā). Prajāpāti, Paramesṭhin, Vīrāj; in Viśvāmara he strode, in Viśvāmara he strode, in the draft-ox he strode; he made firm, he sustained.

This is the obscurest verse of this obscure hymn, and no attempt will be made to solve its riddles. Pp. has a quite different text: indro balena 'ṣva paramesṭhi vana-
tendi 'na gāna tena vācvaṇāvah; yo 'sman deṣṭi vaṁ ca vaṁci deśvam deśvam tasya prāgāṃ asavahes tasya prāgāṁ vi vaṭhah. The two concluding clauses of our text most obviously belong with vs. 7 rather than vs. 8, and both editions so class them; but SPP. states that all his authorities reckon them to vs. 8, ending vs. 7 with the third akramata (which some of the mss., including our P.M.W.E.O.O.p., mutilate to akramat). He adds that the Anukr. does the same; but this is evidently an oversight. our mss. of the Anukr. calling vs. 8 a simple anunāṣbha (anūśyan citt anūśyan iti paṇca 'nāstabhah) and giving of vs. 7 a lengthy definition (see above), implying the division 9+10: 8: 18+8: 12=55 (restoring both times the elided initial a in f); perhaps, then, SPP. is also mistaken in regard to the unanimity of his “mss. and Vādikas”; at any rate, part of our mss. (Bp.1.11.Op.K.) divide with the editions. The comm. however, does not; as, indeed, he is repeatedly at discordance with the Anukr. on such points. He explains vāhā in a as “the part that carries (vahati) the yoke; the shoulder,” and has nothing of any value to say as to the general sense of the verse. [The identification of the draft-ox with Agni seems to rest on Agni’s chief function of “carrying”; cf. KV. x. 31. 5 d: 52: 1 d, 3 d, 4 a.]

8. That is the middle of the draft-ox, where this carrying (vāhā) is set; so much of him is in front (prācīna) as he is put all together on the opposite side.

The virtual meaning of the second half-verse appears plainly to be that the two parts of the ox, before and behind the point where the pull comes (i.e. where the yoke rests) are equal; but it is strangely expressed, and the reason why the point is insisted on does not appear. The comm. so understands it: evam prākṛatyagbhāgaḥ ubhav api samānāḥ; he renders vahā this time by bhūma; Ludwig takes it as “the lump.” [In this verse, b can hardly mean “where the pull comes,” but rather “where the burden is put,” i.e. the back; cf. Deussen, Lc., p. 231. Nevertheless, see BR. under vahā, 2 a and 2 b.]

9. Whoso knows the milkings of the draft-ox, seven, unfailing, both progeny and world he obtains: so the seven seers know.

Pp. reads anapadasyatas both here (b) and at 12 d; it also combines.setapary in d, as does the comm., and a couple of SPP’s authorities. For consistency, our text ought to combine in a-b doḥānī s—SPP. also leaves out here the connecting t. The comm. explains the seven milkings or yields of milk alternatively as “the seven cultivated plants, rice etc.” or “the seven worlds and oceans”—not happening, apparently, to think of any other heptad at the moment. He quotes the names of the seven seers from Ācvalayana. [The number of this vs. is misprinted.]
10. With his feet treading down debility (sedū), with his thighs (jāṅghā) extracting (ut-khid) refreshing drink— with weariness go the draft-ox and the plowman unto sweet drink (kīlīla).

The verse seems rather out of place here. As both n and m final are assimilated to an initial palatal, the pada-text commits the blunder in b of understanding trān to be for trān; and, as is usual in such cases, a part of our mss. read trām (so P.M.W.E.I.); SPP. very properly emends his pada-text to trām. The comm. reads in d kināqavā for qac ca (one of SPP's authorities following him: “with the old accent,” SPP. remarks, as if the change of reading involved a change of accent), and makes gachatās a genitive agreeing with it— against the accent; but this he regularly ignores. Trām, it may be added, he glosses with bhūmim!

11. Twelve, indeed, they declare those nights of the vow (vrātya) of Prajāpati; whoso knows the brāhmaṇ within them (tātrō pa) --- that verily is the vow of the draft-ox.

Or, “those twelve nights they declare to be for the vow” etc.: it is uncertain what is object and what objective predicate in the sentence. Ppp. reads and combines vrātya "kus pr- in b; for the unusual phrase tātrō pa in c it gives tud va ‘pi; and in d it has balam instead of vrātam. For Weber’s conjectures as to the twelve nights and the draft-ox of this hymn, see his Omina und Portenta, p. 388; compare also [Weber’s other references, Ind. Stud. xviii. 45, and] Zimmer, p. 360. The comm. glosses vrātca by vrātārtha, and quotes TS. v. 6. 7 as to the twelve nights of consecration.

12. He milks (duh) at evening, he milks in the morning, he milks about midday; the milkings of him that come together, those unfailing ones we know.

Ppp. has for a, b duhe va ‘nādevān sāvanā duhe prātar duhe divā, and at the end (as above noted) anupadasyatas. The comm. supplies to duhe either anupādyaham as object (with the worshiper as subject), or nādevān as subject (with the performer of the sava sacrifice as beneficiary); saṁ yanti he explains by phalena saṅgacchante.

12. To heal serious wounds: with an herb.

[ākhu. —vānapatyaṁ. āmaṣṭubham: 1.3p. gāyatri; 6.3p. yavamadhyā bhuviggaṁat: 7. hyathā]

Found in Pāipp. iv. (in the verse-order 3-5, 1, 2, 7, 6). Used by Kauṣṭ. (28. 5) in a healing rite: Keṣava and the comm. agree in saying, for the prevention of flows of blood caused by a blow from a sword or the like; boiled lākṣān- water is to be poured on the wound etc. The schol. to Kauṣṭ. 28. 14 also regard the hymn as included among the lākṣaṅgaśas prescribed to be used in that rule.

Translated: Kuhn, KZ. xiii. 58, with German parallels; Ludwig, p. 508; Grill, 18, 125; Griffith, i. 146; Bloomfield, 19, 384; Weber, xviii. 46. — Cf. Hillebrandt, Vedic-chrestomathie, p. 48.

1. Grower art thou, grower; grower of severed bone; make this grow, O arnudhāti.

Arṇudhāti, lit. ‘non-obstructing,’ appears to be the name of a climbing plant having healing properties; it is mentioned more than once elsewhere, and in v. 5 (vss. 5 and 0) along with lākṣā (vs. 7) ‘lac’; and the comm. to the present hymn repeatedly declares
lākṣa to be the healing substance referred to in it; probably it is a product of the arundhasti. Ppp. has every time rohini instead of rohasti, and so the comm. also reads; the manuscripts of Kauç, too, give rohini in the pratikā, as does the schol. under 28. 14. There is evident punning upon the name and the causative rohaya- 'make grow': perhaps the true reading of 4 is rōhany asirohini 'thou art a grower, O red one,' bringing in the color of the lac as part of the word-play; the comm. assumes rohini, voc., at end of a (he lohitacarvanā lākṣa). Ppp. further reads virūṣasa instead of chinnyasa; and has, in place of our c, rohinyam arha ātā 'si rohinyā 'sy āsadhe, making the verse an anuśtubh. The comm. gives asnas for asthmas in b.

2. What of thee is torn (riç), what of thee is inflamed (? dyut), is crushed (? pṛṣṭra) in thyself — may Čhātar excellently put that together again, joint with joint.

Ppp. reads in a cīraṁaḥ for riṣṭam: it reads ṭaṁ 'tamanah in b: and in c, d it has tat sarvam kalpayät saṁ dadañ. The comm. (with one of SPI’s mss.) reads pṛṣṭham (= priyaṭamam) for the obscure pṛṣṭham in b (found elsewhere only in vi. 37. 3 below, where the comm. has pṛṣṭam); the conjecture ‘bone’ of the Pet. Lcx. seems altogether unsatisfactory; it is rendered above as if from pīṣ. The comm. paraphrases dyuttam by dyotilam, vedanāyā praycalitam ivā, which seems acceptable.

3. Let thy marrow come together with marrow, and thy joint together with joint; together let what of thy flesh has fallen apart, together let thy bone grow over.

Ppp. rectifies the meter of a by omitting tc, and has for d [? b?] samastevam asu parva tc. A few of the mss. (including our H.O.0p.) give vṛṣṭamā in c. The comm. reads sam instead of sam in every pāda. A couple of SPI’s mss., by a substitution found also elsewhere [see ii. 12. 7, note], have manyā for majjā in a. The Anukr. ignores the redundant syllable in the first pāda.

4. Let marrow be put together with marrow; let skin (cārman) grow (rub) with skin; let thy blood, bone grow; let flesh grow with flesh.

The third pāda is translated as it stands [cf. vs. 5 c], but we can hardly avoid emending dṛṣṭ to asthū, or else dsthī to asū, to agree with the others; the comm. [as an alternative] fills it out to two parallel expressions, for both blood and bone. Ppp. has, for b-d: asthū 'sihi vi rohātu saṁcāra te saṁ dadañ mārvāśa snāvān cārvānā jhān rohātu.

5. Fit thou together hair with hair; fit together skin (trīc) with skin; let thy blood, bone grow; put together what is severed, O herb.

The prolongation of the final vowel of a pāda is so anomalous that we can hardly help regarding kalpayā in a as wrong, perhaps imitated from b: Ppp. avoids the difficulty by reading in a sam dhiyaṭam. [For c, compare vs. 4.] Ppp. also has for d our 4 d.

6. Do thou here stand up, go forth, run forth, a chariot well-wheeled, well-tired, well-naved; stand firm upright.

Ppp. is very different: ut tiṣṭha pra 'hi samudhā hi te parah: saṁ te dhatu dhadatu tan no viriṣṭam rathasya caakra sva upacaryathāhir yathā 'ti sukhāya nābhīś prati tiṣṭha evaṁ. The Anukr. scans the verse as 9 + 11: 5 = 25 syllables. 
7. If, falling into a pit, he hath been crushed (sam-tṛ), or if a stone hurled (pra-hr) hath smitten [him]—as a Rbhu the parts of a chariot, may it put together joint with joint.

A number of the mss. (including our P.M.O.Op.) read kārtum for kartaṁ in a;i the comm. explains kartaṁ as meaning kartaṁ chedaṁ ẏyudham, and makes it subject of saṁcaṛṇe = saṁkaṁasti; he takes ṛbus as one of the three Rbhus (quoting RV. i. 111. 1), not giving the word any general sense. Ppp. again has an independent text: yadi rajaśiva śthārakā jātu paitīrṇa yadi va ca riśam: vṛkṣād vadi vai vībhiṣya iti ṛbhr iti sa evam saun dhāmi te pahūḥ. The verse is a brhati only by number of syllables (10+10+8+8=36). [The comm. makes the “Atharvanic spell” the subject in d.]

13. For healing.

[Çaṇḍī. — cāndrāsāman uta niṣṭu-devam. ānugnabhām.]

Found in Paipp. v. (in the verse-order 1, 5, 2−4, 6, 7). Vss. 1−5, 7 are in RV. x. 137, and vs. 6 occurs elsewhere in RV. x. Only vss. 1−3 have representatives in Yajur-Veda texts. The hymn is called caṇḍītya in Kāu. (9. 4), in the list of the laghuṣanti gana hymns; and our comm. to i. 4 counts it also to the bhrahchiṇi gana (reading in Kāu. 9. 1 uta devas for the tat eva of the edited text), but he makes no mention of it here; he further declares it to belong among the anbholiṁgās (for which see Kāu. 32. 27, note); the schol., on the other hand, put it in the ẏuvṣya-gana (54. 11, note). It is used (58. 3, 11) in the ceremonies for long life that follow the initiation of a Vedic student. In Vāit. (38. 1) it appears, with ii. 33 and iii. 11 etc., in a healing ceremony for a sacrificer [see comm.] who falls ill.

Translated: by the RV. translators; and Aufrecht, ZDMG. xxiv. 293; Grünthal, l. 147; Weber, xviii. 48. — See Lounan’s Reader, p. 390.

1. Both, O ye gods, him that is put down, O ye gods, ye lead up again, and him that hath done evil (āgas), O ye gods, O ye gods, ye make to live again.

Found without variant as RV. x. 137. 1, and also in MS. (iv. 14. 2). But Ppp. reads niḥbhāra for oun mayatho in b, and its second half-verse is tato manuṣyaṁ tao devaṁ devāş krṣṇa jīvase. The comm. explains avahitam as dharmaviṣaya śīvadham. apramattam, or alternatively, avasthāpitam; supplying to it kurta, and making of b an independent sentence, with double interpretation; and he says something in excuse of the four-fold repetition of the vocative.

2. These two winds blow from the river as far as the distance; let the one blow hither dexterity for thee; let the other blow away what complaint (vāpas) [thou hast].

Besides RV. (vs. 2), TB. (ii. 4. 17) and TA. (iv. 42. 1, vs. 6) have this verse. Both accent in c āvātu, as does SPP’s text, and as ours ought to do, since all the mss. so read, and the accent is fully justified as an antithetical one; our text was altered to agree with the ā vātu of RV., which is less observant of the antithetical accent than AV., as both alike are far less observant of it than the Brāhmaṇas. All the three other texts have pāḍā for ət at beginning of d; and TB.TA. give me instead of te in c. The second pāḍa is translated in attempted adaptation to the third and fourth; of course,
the two ablatives with a might properly be rendered coördinately, and either 'hither from' or 'hence as far as'; the comm. takes both in the latter sense.

3. Hither, O wind, blow healing; away, O wind, blow what complaint [there is] ; for thou, all-healing one, goest [as] messenger of the gods.

TB.TA. (as above) put this verse before the one that precedes it here and in RV. All the three read in ciṣṭdheṣasjas, and Pp. intends to agree with them (bhēṣjjo dc.). The comm. offers an alternative explanation of devānām in which it is understood as = indriyānām 'the senses.' [Von Schroeder gives a, b, Tübingen Kātha-ksa, p. 115.]

4. Let the gods rescue this man, let the troops of Maruts rescue, let all beings rescue, that this man may be free from complaints.

In RV., this verse and the following one change places. In a, RV. reads iḥā for imām, and in b the sing. trāyatām . . . gānāh. Pp. ends b with maruṇa gānāḥ, and d with agado 'sati. The first pāda is defective unless we make a harsh resolution of a long d. We had d above as i. 22. 2 e.

5. I have come unto thee with wealfulness, likewise with uninjurednesses; I have brought for thee formidable dexterity; I drive (sī) away for thee the yākṣaṇa.

The RV. text has in c te bhadrām ā 'bhārṣam; both editions give the false form ā 'bhārṣam, because this time all the mss. (except our E.p.m.) chance to read it; in such cases they are usually divided between the two forms, and we need not have scrupled to emend here; the comm. has rṣam. Pp. reads in c te bhadrām arīṣam, and, for d, parā savāpyā anvayat.

6. This is my fortunate hand, this my more fortunate one, this my all-healing one; this is of propitious touch.

This is, without variant, RV. x, 60. 12; it takes in our hymn the place of RV. x, 137. 6.

7. With (two) ten-branched hands — the tongue [is] forerunner of voice — with (two) disease-removing hands: with them do we touch thee.

RV. (vs. 7) has for c, d anāmayitnabhyaṁ tvā tābhyān tvā 'pa śṛṣṭamasi. The Anukr. takes no notice of the redundancy in our c.

14. With the sacrifice of a goat.

[Bhūgu. — navartam. ājyam, āgneyam. āvātubhām: 2, 4. āvaptubb: 3. pratāpapātiki: 7, 9. jagati; 8. 57. aliṅkāvī]

Verses 1-6 are found also in Paipp. iii. (in the verse-order 1, 2, 5, 4, 6, 3). and in various Yajur-Veda texts (vss. 1 and 6 not in company with the rest); vss. 7-9. in Paipp. xvi. The hymn is used in Kāuç. (64. 23 ff.) in the sava sacrifices, with goat or goat-rice-mess (ajāundama) as sava: vss. 2-4. at 68. 24-27 (and also, the comm. says, in recitation in all sava sacrifices); vs. 5. at 63. 9 (the comm. says, with oblation in all); vs. 6. at 64. 17; vs. 7 (vss. 7 and 8. according to the comm.), at 64. 18-20 (with setting up the goat); vs. 9. at 64. 22 (with offering the skin having head and feet left attached to it). In Vāit., vs. 1 is used (29. 3) in the āgnīcayana, with building in a goat's head; vss. 2-5 (29. 17), in the same ceremony as the priests mount the altar;
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vs. 5 (8. 17), in the parvan sacrifices, with transfer of the fires, and again, in the agnistoma (15. 9), when the fire is brought to the uttaravedi; and the comm. regards vs. 3 as quoted at 27. 6, in the vaśyaḍeya rite.

Translated: Griffith, i. 149; Weber, xviii. 51 (elaborate comment).

1. Since the goat has been born from the heat of Agni (the fire), it saw [its] generator in the beginning; by it the gods in the beginning attained (i) [their] godhead; by (with?) it the sacrificial ones (mādhyā) ascended the ascents (rōḥa).

Found also in VS. (xiii. 51), MS. (ii. 7. 17; like VS. throughout), and TS. (iv. 2. 101). VS. and MS. have in c, d devatām āgram āyānās tēna rōham āyam āpam āmād. TS. has at the beginning ajā, and, correspondingly, sī (with vāt added) in b, and atyā in c and d; it also reverses the order of c and d, agreeing otherwise with VS.MS. in d, but having āgrye, like AV., in c; it also replaces īkāṭī by gārhāṭī in a. We have a again below as ix. 5. 13 a; and c is nearly equivalent to iii. 22. 3 c; moreover the pada-mss., here as there, misinterpret āyān before tēna as āyam, which SPP. properly corrects to āyan in his pada-text; all our samhitā-mss. read āyān. The comm. declares hi in a to be intended to intimate that the same statement was made in another text also; and he quotes TS. ii. 1. 14; rōḥa he explains by svargaśiloka; tēna he takes both times as designating the means. The Anukṛ. takes no notice of the deficiency of a syllable in b.

[As to ajā, see Weber, Berliner Sb., 1895, p. 847 n.]

2. Stride ye with the fire to the firmament (nāka), bearing in your hands vessel-[fires] (ūkhya); having gone to the back of the sky, to the heaven (svār), sit ye mingled with the gods.

The other texts (VS. xvii. 65; TS. iv. 6. 51; MS. ii. 10. 6) differ but slightly from ours: all have the sing. ākhyam at beginning of b, and TS.MS. combine divāh p in c. Ppp. reads aguśhīs in a, and ekṣānī for ākhyān in b; for the latter, the comm. (with one of SPP's mss.) gives āksaṇ, which he defines as aksarat prakāṣhākān anuṣṭhitān yajñān. As usual, the mss. vary at the end between the equivalent uḍktam and añiḍktam; our text reads the latter, SPP's the former.

3. From the back of earth I have ascended to the atmosphere; from the atmosphere I have ascended to the sky; from the back of the sky, of the firmament (nāka), I have gone to heaven (svār), to light.

The other three texts (VS. xvii. 67; TS. and MS. as above) agree in omitting pṛṣṭhit in a and adding ād after aḥām before anātikṣaṇam. In this verse, the comm. takes svār as the sun (in vs. 2, as the svarga loka). It is too irregular (14+9; 7+8=38) to be so simply defined as it is by the Anukṛ. [If we omit the first aḥām, and combine divārāham in b and resolve -āt svār in cd, we get an orderly purasyādikathā.]

4. Going to heaven (svār) they look not away; they ascend to the sky, the two firmaments (rōḍasi) --- they who, well-knowing, have extended the everywhere-streaming sacrifice.

The other texts (VS. xvii. 68; TS. and MS. as above) have no variants; but Ppp. ends b with rohaṇtva rāhahasā. The comm. again takes svār as svarga; and viṣuvat-dhāram as either sarvāt dhārakam or else sarvāt viścinmaṣhyalapṛṣṭhyah yasvin.
5. O Agni, go forth first of the divinities, eye of gods and of human beings (udnyaśa) — pressing on (tiyakṣa-) in unison with the Bhrgus, let the sacrificers go to heaven (svār), to well-being.

The other texts (VS. xvii. 69; TS. and MS. as above) all read mārtvyanām at end of b; and for devatāmah in a VS.TS. have devatātām, MS. devatātām; and Pp. also reads mārtvyanām and devatātām; in c, MS. has sāhī for sājīyās. The comm. paraphrases cakṣus by cakṣurindriyavat priyāḥ, and iyakṣamānas by yasūtm iścandhāḥ.

6. With milk, with ghee, I anoint the goat, the heavenly eagle, milky, great; by it may we go to the world of the well-done, ascending the heaven (svār), unto the highest firmament (ādika).

TS. (iv. 7. 13) and MS. (ii. 12. 3) have a parallel verse, with which Pp. also corresponds in the first half: agnīḥ (Pp. niḥ) yamajī (MS. gyata) divyaṁ sadā (Pp. samadānā) yāsā (MS. tasyām); but Pp. tasyām) yāsā (Pp. rāhantām); as second half, they read: lēna sāyām patama brādhināya visēpāum śīva (MS. sīvā) rāhānati adhi nākā uttanā, while Pp. differs from our text only by having at beginning of d saradāmah adhi. The second half-verse is repeated below as xi. 1. 37 c, d. The comm. reads in b payasam, but regards it as vayasam with Vedic substitution of p for j; svār this time is either svarga or suryatamakam paramanām jyotiḥ. The triśūbh is irregular in its last two pādas. [pronounce gāśiya in c (? in spite of Gram. § 894 c, end). Pāda d is simply catalectic. Ought we perhaps to read śāroha, i.e. śār roha- (root rūh without a, as at x. 2. 8; xii. 3. 42; xiv. 6. 2)?]

7. Accompanied by five rice-messes (oḍana), by the five fingers, with the spoon, take thou up five-fold that rice-mess. In the eastern quarter set thou the head of the goat; in the southern (dikṣiṇa) quarter set his right (dikṣiṇa) side.

Verses 7–9 are not found in other texts, not even in Pp.* The comm. (against the accent) explains pādeudananam as pahacchal vibhaktam oṣadham; udāhara as “take out of the kettle (sthalī) and set on the bārhiś”; and, both here and in the following verse, he substitutes for the actual part of the animal the cooked meat taken from such part, with the share of rice-mess that goes with it. The verse is a jagati only by number of syllables (11+13: 11+13=48; each pāda [save b] has trisyllabic close). [Reject ḍīṣ in d and scan as 11+12: 11+11.] *[In a supplementary note, Roth says that they do occur (as noted above) in Pp. xvi.]

8. In the western quarter set his rump (bhāṣād); in the northern (ūttara) quarter set his other (ūttara) side; in the upward quarter set the goat’s back-bone; in the fixed quarter set his belly (? pājasyā); midway in the atmosphere his middle.

The comm. explains pājasyām thus: pāja iti balambā: tatra hitam udaragatam ucchidhaya; and dhichi in connection with it as meaning ni khana — which looks quite improbable. It is only by violence that this verse can be extended to 60 syllables, as the Anukr. requires. [Reject ḍīṣ in b and c, as in vs. 7, and combine bhāṣāsya, and we get five good triśūbh pādas.] Our edition inserts after pājasyām an avasana-mark which is wanting in the ms. and in Pp’s text.

9. Do thou envelop with cooked skin the cooked goat, brought
together with all his limbs, all-formed. Do thou rise up from here unto the highest firmament (nāka); with thy four feet stand firm in the quarters.

One would expect in a rather ājñāya, as the hide can hardly have been cooked; the comm. reads instead grathayā, explaining it as viçasanena vibhaktayā; but no such word as gratha appears to be found elsewhere, and both it and its interpretation are very implausible. To tracc he adds “having the feet, tail, and head on.” The verses read as if the goat himself, after cooking whole, were set up in position, the head to the east. The Anukr. does not heed that the second and fourth pādas are trisūbhu. [Ppp. has grutam ekaih ājñāya.]

15. For abundant rain.

[Atharvan. — yodas śr am. marutparjanyadatyam. trāṣṭubham: 1, 2, 5. virāṣṭujati; 4. virāṣṭpurastādkhyati; 7, 8, 13, 14] anuṣṭubh; 9. pattyāpākṣī; 10. bhurij; 12. 5-pr. anuṣṭubha-vāhā bhurij; 15. vākumāty anuṣṭubh.]

Found (except vss. 2 and 15) in Pāipp. v. (in the verse-order 1, 3, 6, 5, 4, 7, 9, 10, 8, 11–14, 16). This hymn and vii. 18 appear to be called mārutāṇi in Kāuṇ. (26. 24; see note to this rule); they are specified as used together in a rite for procuring rain (41.1 ff.); also in expiation of the portent of uḻārakāśi ‘inundations’ (103. 3); further, vss. 10 and 11, with obligations respectively to Agni and Prajāpati, in expiation of the portent of obscuration of the seven seers (127. 8, 9). In Vāt. (8. 9) vs. 6 appears in the preparations of the cāturmāya sacrifice. And the comm. quotes vs. 11 as employed by the Nakṣ. K. (18) in a māruṣanī called praṇāpati.

Translated: Bühler, Orient und Occident, i. 219; Griffith, i. 150; Weber, xviii. 58. — See also Weber’s references to Ludwig and Zimmer. Cf. introduction to iii. 13.

1. Let the directions, full of mist (nābhāsant), fly up together; let clouds, wind-hurried, come together; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

Ppp. combines in d vāpya "pah;" the comm., in c, mahāra; [as the meter requires]; this happens to be a case where all the mss. agree in mahāra. The meaning in a probably is the confusion of the directions by reason of the mists; the comm. renders nābhāsavitā in a by nābhāsavitā vāyuktā yaktāh, and nābhāsavitā in c by vāyupravi-
tasya meghaya sambandhiniyāh. [The second half-verse recurs at 5, below; see note.]

2. Let the mighty *(taviṣā), liberal (sudāmn) ones cause to behold together; let the juices (viśa) of the waters attach themselves (sac) to the herbs; let gushes (sārga) of rain gladden (mahay-) the earth; let herbs of all forms be born here and there (pithak).

The “mighty ones” in a are doubtless the Maruts; iṅkay- is perhaps an error which has blundered in from the next verse, for ukṣay- (though no causative of ukṣ occurs elsewhere in AV.); the comm. supplies for it viṣṭim as object; the translation implies something like: “attract every one’s attention.” It would be easy to rectify the meter of d by reading śadhir virāpāḥ; a is the only real jagati pāda; and even by count the verse is only nīrt (12+11: 11+13=47).

3. Do thou make the singers (gāyant) to behold together the mists;
let rushes (vṛga) of waters rush (vij) up here and there; let gushes of rain gladden the earth; let plants of all forms be born here and there.

Ppp. has for a samikṣud vṛcąg vāto napānsy; at end of b, patantu for vijtānta; in d, ēṣadhayas (as in 2 d [of the editions]). The comm. regards a as addressed to the Maruts (be marudya), and “the singing ones” as “us who are praising”; and vṛga as “swift stream.” The Anukr. ignores the extra syllable in d [rectify as in 2 d, vṛūpās?].

4. Let the troops of Maruts sing unto thee, O Parjanya, noisy here and there; let gushes of raining rain along the earth.

Pṛthak, lit. ‘severally, separately,’ is used in these verses rather in the sense of ‘all about, everywhere.’ Ppp. has in d srījanta for varjanta. The Anukr. makes the pada-division after mārutas, and the pada-mss. mark it accordingly, thus leaving parjanya without excuse for its accentlessness; but all the mss. read so, and both editions follow them. Doubtless either mārutas or parjanya is an intrusion; so the meter indicates. The comm. gives in c varjantas.

5. Send up, O Maruts, from the ocean; brilliant [is] the song; ye make the mist fly up, let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

We had the second half-verse as i c, d; but Ppp. gives an original half-verse instead: pra varjayanti tamisā sudānava ’pah raśr ēṣadhī saantām. The first half is translated literally as it stands; but it is pretty certainly corrupt. Ppp. reads śrayanta, tṛṣa ‘rākā, pātyayanta *; and the true reading is perhaps tṛṣa arkaś nābha ut pātyayanta · let our brilliant songs make ’ etc. The comm. finds no difficulty, since his ideas of grammar allow him to make tṛṣaś and arkaś qualify nābhās (tṛṣa dipitam arko ’ramasādhaman nūma udakara tadukta vai nābhaḥ). TS. (in ii. 4.87) and MS. (in ii. 4.7) have a first pada nearly agreeing with our a (TS. śrayathā, MS. -yata), the rest of the verse being wholly different. A couple of our mss. (O.Op.), with two or three of SPP’s, read samudrājās at end of a. [Roth, in his collation, gives pātyayanta; in his notes, -tu.]

6. Roar on, thunder, excite (ard) the water-holder; anoint the earth, O Parjanya, with milk; by thee poured out, let abundant rain come; let him of lean kine, seeking refuge, go home. That is, let the herdsman whose animals have been thinned by the drought, now be even driven to shelter by the abundance of rain. Ppp. makes sṛṣṭam and varṣam change places, and is defaced at the end. The first three words are those of KV. v. 83.7. The comm. (with two or three of SPP’s mss. that follow him) reads in d uśārāśi, and renders it “seeking concurrence of streams”; our O.Op. have -rācil. The comm. makes kṛṣṇataḥ signify “the sun, with his rays made slender! and, of course, he is to “set” (astam i), or he made invisible by the clouds. The Anukr. makes no account of the fact that a is jagati. [For dāra. see Lanman, Trans. American Philological Association, xv. (1884), p. vii.]

7. Let the liberal ones favor (sam-av) you, also the fountains, great serpents (ajagāri); let the clouds, started forward by the Maruts, rain along the earth.

Ppp. omits vas in a, and combines sudānava ’tśa ’jagatā; and its second half-verse
is vata varṣasya varjatāḥ praṇahantu pṛthivīm annu. The comm. renders avantu by tarpayantu; ajagarās here by ajagaratmauvā vitarkyamānāḥ, and under vs. 9 by ajagarasamānākārah: i.e. "that look like great serpents as they wind sinuously along"; he takes sudāṇasas in a alternatively as vocative, notwithstanding its accent.

8. Let it lighten to every region (dīrā); let the winds blow to (from?) every quarter; let the clouds, started forward by the Maruts, come together along the earth.

Ppp. has in d varṣantu, as our text in the preceding verse. The comm. also points out the possibility of taking dīrās as either accus. pl. or abl. sing. The Anukr. somehow omits to define the metrical character of this verse and of vs. 14.

9. Waters, lightning, cloud, rain—let the liberal ones favor you, also the fountains, great serpents; let the clouds, started forward by the Maruts, show favor (pra-av) along the earth.

Ppp. begins with vātas instead of āpas, and omits (as in 7 a) vas in b; and, for the last two pādas, it reads pra jyāsava pra pītsava sam bhūmin payasa srīja. The comm. again takes sudāṇasas as vocative, and makes the elements mentioned in a subjects of sam avantu; in d he reads pūvanu but regards it as for pra 'vantu [parallel with pālayate etc. (W's Gram. § 1087 c), for which he cites Pāṇini viii. 2. 19].

10. Agni, who, in unison with the waters' selves (tanuḥ), hath become overlord of the herbs—let him, Jātavedas, win (vai) for us rain, breath for [our] progeny, amāta out of the sky.

The comm. paraphrases amṛtam with amṛtatvaprāpaka. The Anukr. duly notes the redundant syllable in d.

11. May Prajāpati from the sea, the ocean, sending waters, excite the water-holder; let the seed of the stallion (viṣṇu āčva) be filled up; come hitherward with that thunder,—

To this verse really belongs the first pāda of our vs. 12, as the sense plainly shows, as well as its association in RV. (v. 83. 6 b, c, d) with the two closing pādas here. [Cf. Lanman, Reader, p. 370; misdivision as between hymns.] But the mss., the Anukr., the comm., and both editions, end vs. 11 with i 'hi. RV. reads in our c pīvatā for jyātānum, and dhārās for rūtas. Ppp. combines in b āp' trayān, and begins c with pra ṣy. The comm. gives viṣṇos instead of viṣṇas in c, and explains both it and salīdā in a by vyaṅgaṅgīla, which is one of his standing glosses for obscure words; ardayātī he paraphrases with ragnibhir idānena pālayatu, and udadhim simply by jaladhim. This verse is as much bhurij as vs. 10, unless we combine āpe "rāyan in b. [For-nūmchi, see Prāt. iii. 38, note.]

12. Pouring down waters, our Asura father.

Let the gurgles of the waters puff, O Varuṇa; let down the descending waters; let the speckled-armed frogs croak (vad) along the water-courses (tīṇa).

What is left of the verse after transferring its first triṣṭubh pāda to vs. 11, where it belongs, is (but for the intruded word varuṇa, which is wanting in Ppp.) a regular annaṭubh, having its avasāna division after srīja; and this is the division actually made
TRANSLATION AND NOTES. BOOK IV. -iv. 15

in all the mss., and in SPP's text. Ppp. combines gargara 'pām. The comm. declares gargara an imitative word (tṛṣṭaḥ khaṇya uktāḥ praṇāh), and the translation so renders it; as second pāda of the anuṣṭubh he reads anavand, avanan aṃcanti, i.e. khaṇin gačchanti! āpe ṣejā; his first account of asura is as from as 'throw' (mekhānān kṣepta). [Discussed and translated, apropos of triṇa, by Pischel, Ved. Stud. ii. 223.]

13. Having lain for a year, [like] Brahmans performing a vow, the frogs have spoken forth a voice quickened by Parjanā.

The mss. (except one of SPP's, which follows the comm.) absurdly read vātām at beginning of ṣ; both editions emend to vātam, which the comm. gives, and which is also red in the corresponding RV. verse, vii. 103.1. Ppp. has māṇḍukā in d. In our edition, correct two printer's errors, reading sauvatsarānīṁ and brāhmaṇā. [Bloomfield discusses this vs. and the following, JAOS. xvii. 174, 179.]

14. Speak forth unto [it], O she-frog; speak to the rain, O tadurī; swim in the midst of the pool, spreading thy four feet.

Many of our mss. (P.M.E.I.H.K.) accent ṣe [cf. Prāt. iv. 3] at the beginning. Ppp. reads māṇḍukā in a, and tāndhurī in b. The comm. defines tadurī as "she-offspring of the tadura," but gives no explanation of tadura. The verse is also found in a khīta to RV. vii. 103, reading in a upapātavāda, and in c plāskṣa. [For 14, 15, see Weber, Berliner Sh., 1896, p. 257. As to metrical definition of 14, see vs. 8 n.]

15. O khayvakhā! O khāimakhā! in the middle, O tadurī! win ye rain, O Fathers; seek the favor (mūnas) of the Maruts.

The verse (as already noted) is unfortunately wanting in Ppp. The first pāda is misprinted as regards accentuation in our edition, being marked as if the final syllables were kampā, instead of mere protractions. [That is, the horizontal under the first syllable kha- should be deleted; and the signs above and below the two 3's should also be deleted. They are printed aright, khāyvakhāzi khāimakhāzi, in nāgarī, by Whitney, Prâit. p. 392, footnote, and on p. 400, and by SPP. Prâit. i. 105 quotes the words (with the two that follow) in its list of words showing projection; and i. 96 points out that the final i in each is grave. The comm. says that the three vocatives (he quotes the stems as khayvakhi saimakhā tadurī) are special names for kinds of she-frogs -- which seems likely enough; the two former appear to involve imitations of croaking (but in L.C.S. iv. 3.18 the householder's female slaves are to call out hāimakaḥ, as they circumambulate the mārjāliya, filling new water-holders). SPP. (p. 598, note) asks why, if the words are vocatives, they are not accented simply khāyvakhāzi khāt makhāzi — being apparently ignorant of the fact that a protracted final syllable is regularly and usually accented, without regard to any other accent the word may have (see Whitney, Skr. Gr. § 78 a). Several of our mss. (F.I.H.O. Op.), and a couple of SPP's, leave the first syllable of each word unaccented. It would much help both meter and sense to supply hṛtāśya (or else plāvāśya) after māhīye in b; the comm. either supplies hṛtāśya or reads it in his text. All our mss., and our printed text, have at the end ichataḥ; SPP. follows the comm. and about a third of his manuscript authorities in reading ichata, which is doubtless the true text, and implied as such in the translation above. The comm. explains pītāras as pālayātāro māṇḍukāḥ! SPP. regards him as reading māruntam in d, but this appears doubtful. [The Amukr. scans 8+5:8+8.]

16. The great vessel (kōça) do thou draw up (udāc); pour on; let
there be lightnings; let the wind blow; let them extend the sacrifice, being manifoldly let loose; let the herbs become full of delight.

Ppp. reads mahantam at beginning of a, and visistam at end of c. The first pāda is nearly RV. v. 83. 8 a, which, however, reads ut acā ti śīca. Our P.M.W. read tantāntām in c. The comm. doubtless correctly, understands the waters as the “them” of c; ut acā he explains as samudrād udakapūrṇam uddhara; he supplies antarikṣaṃ to savidyantam; the expression is better understood as an impersonal one.

[With b, d, cf. RV. v. 83. 4 a, b.]

Here ends the third anuvāka, having 5 hymns and 51 verses; the quoted Anukr. says ekaviṅcatiḥ.

16. THE power of the gods.

[Brahman.— navarāgam. satyāyāmīkṣapsaṭkam. vārṇām. trāśubham: 1. anugābhi: 5. bharīj; 7. jñāti: 8. 3-p. mahābhaktiv: 9. vāryānāmśrāpāidgāyatī]

Five verses of this hymn (in the verse-order 3, 2, 5, 8, 7) are found together in Pāpp. v.4, and parts of vss. 4 and 6 elsewhere in the same book. It is used by Kāću. (48, 7) in a rite of sorcery against an enemy who “comes cursing”; and vs. 5 also in the portent-ceremony of the seven seers (127, 3), with praise to Varuṇa.

By reason of the superhuman character of this hymn as expression of the unrestricted presence and influence of superhuman powers, it has been a favorite subject of translation and discussion. Translated: Roth, Vedic den MV., p. 29; Max Müller, Chips from a German Workshop, i. 41 (1867); Muir, OST, v. 63; Ludwig, p. 388; Muir, Metrical Translations, p. 163; Kaegi, Der Rigveda?, p 89 f. (or p. 65 f. of K. Arrowsmith's translation of Kaegi), with abundant parallels from the Old Testament, Grill, 32, 126; Griffith, p. 153; Bloomfield, 88, 389; Weber, xviii. 66. Some of the above do not cover the entire hymn.—See also Hillebrandt, Veda-chromatikhe, p. 38; Bergaigne-Henry, Manuel, p. 146; further, Grohmann, Ind. Stud. ix. 436; Hermann Brunholer, Iran und Turan (1889), p. 188-196; Weber, Berliner Sb., 1804, p. 782 f.

[Weber entitles the hymn “Betheuerung der Unschuld, Eidesleistung”; see his instructive note, Ind. Stud. xviii. 66, note 2. “Comes cursing” hardly takes account of the voice of caṇḍamānām as used by Kāću. 48. 7.]

1. The great superintendent of them seers, as it were, from close by; whoever thinks to go in secret, all this the gods know.

The verse is altogether wanting in Ppp. All the mss. read in a-b ut ant. (p. 4b: ant-), with irregular absence of combination across the cesura; the case might be one of those contemplated by Prāt. iii. 34, although not quoted in the comment on that rule: SPP. reads with the mss., and our edition might perhaps better have done the same (it is emended to ti 'nt). But SPP. also reads in ciṣaś tiyati, instead of di (i.e. ciq) stōpat, while nearly all his pada-mss. (with all of ours) require the latter; his wholly insufficient reason seems to be that the comm. adopts tiyati; the comm. also has, as part of the same version, carat, and views the two words as contrasted, “stable” (sāntātyena varīmānām sthīravastu) and “transient” (caraṇāśānaḥ naḍārānām sthīravastu), which is absurd: “he is great, because he knows (maṇyataḥ= jñānti?) all varieties of being.” The comm. understands caṇaḥ as meaning “of our evil-minded enemies,” and keeps up the implication throughout, showing no manner of comprehension of the meaning of the hymn. *[See Pṛit. ii. 40, note, p. 426 near end.]
2. Whoso stands, goes about, and whoso goes crookedly (vañc), whoso goes about hiddenly, who defiantly (?pratãknã)—what two, sitting down together, talk, king Varûna, as third, knows that.

Ppp. reads in a manasa instead of carati, and in b pradãya instead of pratãkãnã; and for c it has devam yad avadatas savimãsada. The pada-mss. give in b nãdãya, as if the assimilated final nasal before c were n instead of m; and SPP. unwise leaves this uncorrected in his pada-text, although the comm. correctly understands yam. The comm. regards a and b as specifying the "enemies" of vs. 1 a; vañcati he paraphrases by kãntilye pratãrayati, and pratãkãnã by prakâryena kriñkarjvanam pãôya; nãdãya* he derives either from ni+i or from ni+li. The true sense of pratãkãnã is very obscure; the translation seeks in it a contrast to nãdãya; the translators mostly prefer a parallel "gliding, creeping," or the like. The Anukr. apparently balances the redundant a with the deficient c. * [Note that W's version connects it with nãidãna of vs. 3; cf. Gram. § 995 a, and my Reader, p. 394.]

3. Both this earth is king Varûna's, and yonder great sky with distant margins (-danta); also the two oceans are Varûna's paunches; also in this petty water is he hidden.

Ppp. has, for a, b, uta 'yam asya prthivit samãs dyaur bhatat avartikãnum; and, at end of d, udakesa maktãh. The comm. declares that the epithets in b belong to "earth" as well as to "sky"; kukshi he paraphrases by daksñnotarapåryanahedana 'vasthite dve udare.

4. Also whoso should creep far off beyond the sky, he should not be released from king Varûna; from the sky his spies go forth hither; thousand-eyed, they look over the earth.

Only the second and third pãdas are found in Ppp. (and, as noted above, not in company with the main part of the hymn), which gives iha for divas and ime 'asya for idam asya (both in c). The sanãhita-mss., as usual, vary between deva and diva before sp. The comm. has purastãl in a.

5. All this king Varûna beholds (vi-cakhy)—what is between the two firmaments (vãdasati), what beyond; numbered of him are the winkings of people; as a gambler the dice, [so] does he fix (?ni-mi) these things.

Ppp. reads for d akvãna ꞽvaghnã bhurãñã mamte, which gives a rather more manageable sense: our text is probably corrupt (vi cintitry); the comm. explains ni mînol by ni kṣipati; and to the obscure tini (not relating to anything specified in the verse) he supplies pãpinami cikãkarmi. He has again (as in 4 a) purastãl in b; and in c he understands sanãkhâtati (not-tãh), as "enumerator," and nimtâs as gen. with asya. He also reads in d svaghnui, and quotes and expands Yaska's derivation of the word from svã+han. The verse is bhurij if we insist on reading iva instead of 'iva in d. [Read 'iva, or akvãn ñvaghnã, or with Ppp.]

6. What fetters (paça) of thine, O Varûna, seven by seven, stand triply relaxed (vi-si), shining—let them all bind him that speaks untruth; whoso is truth-speaking, let them let him go.

Our sinãntu, at beginning of c, is our emendation, obviously necessary; a few mss. (including our Bp.E.H.) have sinãntu, and the rest chin- (our P.M. dhin-, doubtless
meant for chin-), which SPP. accordingly retains; the comm. has chinattu, explaining it as for chinantyu. Ppp's version of the verse is found with that of half of vs. 4; it reads chinadya; it also has saptasaptatis in a, and ruṣatā ruṣantabh at end of b; and its d is yas sabhyavāg ati tāmi śṛjāmi. The comm. also reads in b ruṣantus, which, as at iii. 28. 1, an acceptable substitute for the inept ṛuc; in b he apparently has visitas, and takes it as tatra tatra baddhas, while the true sense obviously is “laid open ready for use”; the “triply” he regards as alluding to the three kinds of fetter specified in vii. 83.

7. With a hundred fetters, O Varuṇa, do thou bridle (abhid-dhā) him; let not the speaker of untruth escape thee, O men-watcher; let the villain sit letting his belly fall [apart], like a hoopless vessel, being cut round about.

The two editions read in c trangāyītva, with the majority of the mss.; but nearly half (including our P.M.W.II.10, Op.) have vraisay-, and two of ours (K.Kp.) sauniyay-—all of them misreadings for vraisay, which the comm. gives (= jalodararogena srasthum krtvā). [The disease called “water-belly,” to which c and d refer, is dropsy, Varuṇa’s punishment for sin.] In d, SPP. reads abaudhā with the comm., but against all his mss. and the majority of ours (P.p.m.M.W.O. Op. have -dhas), which have -dārās; bandhira (i.e. bandhira, from bandh + tra) is so regular a formation that we have no right to reject it, even if it does not occur elsewhere. Ppp. puts varuṇa in a before abhi, omitting enam, thus rectifying the meter (which might also be done by omitting the superfluous varuṇa); and it omits the ā of -āmā in b. There is not a jugalī pada in the verse, and d becomes regularly tristubh by combining kahiśvā.

8. The Varuṇa that is lengthwise (samāmyd), that is crosswise (tīmāmyd); the Varuṇa that is of the same region (samudegyd), that is of a different region (vīdegyd); the Varuṇa that is of the gods, and that is of men—

If the word varuṇas, thrice repeated, were left out, there would remain a regular gaṇatri; and the meaning would be greatly improved also; if we retain it, we must either emend to varuṇa, vocative, or to varuṇos of Varuṇa, i.e. his fetter, or else we must understand varuṇas as here strangely used in the sense of vārūnds: the comm. makes no difficulty of doing the last. [Ppp. reads in a, yas sāmāmya; in b, yas gārdegya (or cyunī); in c, yo dāgyo varuṇo ya ca nāma-nassas; and adds tavās tucloni prati māhāmy atrā.] For the first two epithets compare xviii. 4. 70; the next two are variously understood by the translators; they are rendered here in accordance with the comm. Though so differently defined by the Anukr. [cf. ii. 3. 6 n.], the verse as it stands is the same with vs. 9, namely 11 × 3 = 33 syllables.

9. With all those fetters I fasten (abhī-sā) thee, O so-and-so, of such-and-such a family, son of such-and-such a mother; and all of them I successively appoint for thee.

If the verse is regarded as metrical, with three pādas (and it scans very fairly as such), we ought to accent ṛucḥ [voc. of asāḥ] at beginning of b. The comm. perhaps understands anus in c as independent, ṛuc (SPP. so holds). The last two verses are, as it were, the practical application of vss. 6 and 7, and probably added later. [As to the naming of the names, see Weber’s note, p. 73.]
17. Against various evils: with a plant.

[Çukra. — cuturvedaçcaram trayan sukñidhán. apâmårbaçaspatidevatyan. ánumaññham.]

Verses 1-6 are found as a hymn in Pàipp. v., and hymns 18 and 19 follow it there, with some mixture of the verses. Vs. 8 is found separately in ii. Hymns 17-19 are called by the comm. ávaparinéya 'of strewing.' They are used together by Kaüç. (39-7), with ii. 11 and iv. 40 and others, in the preparation of consecrated water to counteract hostile sorcery; and vs. 17-5 is reckoned by the schol. (46.9, note) to the áhuvapnasáçana gána.

Translated: Zimmer, p. 66; Grill, 37, 130; Griffith, i. 155; Bloomfield, 69, 393; Weber, xviii. 73.

1. Thee, the mistress of remedies, O conquering one (ujjesá), we take hold of; I have made thee a thing of thousand-fold energy (viryá) for every one, O herb.

Ppp. reads for b ujjesá 'grutmaka'. We should expect in e viryám, and three of SPP's mss. (none of ours) so read; but he has not ventured to admit it into his text; the comm. gives -yam, but explains as if -yam (aparinisamãsthayaktañ). The comm. regards the plant sakadevi (name of various plants, including Sida cordifolia and rhombifolia, OB.) as addressed. He takes ujjesa in b as dative, — ujjetum.

2. The truly-conquering, the curse-repelling, the overcoming, the reverted one (punahsári) — all the herbs have I called together, saying "may they (?) save us from this."

The last pada is translated in accordance with the better reading of Ppp.: ato và párayini iti. In b, Ppp. gives punaçcará: SPP. presents punahs, in closer accordance with the mss. than our punass-. The comm. does not recognize the meaning 'reverted' (i.e. having reverted leaves or fruit') as belonging to punahsári, but renders it as "repeatedly applied" (abhitapayena bhrataraçayadhinivyartaye sarati). He reads in a çapathayopanam, and in c abhi (for ahvi): and one or two of SPP's mss. support him each time; our OOp. give adhí, by a recent copyist's blunder; the comm. supplies gacchante for his sam-abhi to belong to. The Anukr. takes no notice of the excess of two syllables in a.

3. She that hath cursed with cursing, that hath taken malignity as her root, that hath seized on [our] young to take [its] sap — let her eat [her own] offspring.

The verse is a repetition of i. 28. 3. and the comm. again, as there, reads adáde at end of b. He notes that a full explanation has already been given, but yet allows himself to repeat it in brief; this time he gives only marçhapradam as the sense of nárám. Ppp. (which has no version of i. 28) gives here, for c, d, và và raçayya prásore by ato 'gham u tuasa'. As i. 28. 3. the verse was properly called visirçpathayakati. [Correct the verse-number from 6 to 3 in the edition.]

4. What [witchcraft] they have made for thee in the raw vessel (pátra), what they have made in the blue-red one, in raw flesh what witchcraft they have made — with that do thou smite the witchcraft-makers.
The verse is nearly accordant with v. 31. 1 below. (Ppp. reads in b yā sūtre-nil. A raw vessel is one of unburnt clay (apakve nirtātre, comm.). The comm. defines "the blue-red one" as fire, blue with smoke, red with flame; and the "raw flesh" as that of a cock or other animal used for the purposes of the charm. The kṛtyā appears to be a concrete object into which an evil influence is conveyed by sorcery, and which, then, by depositing or burying, becomes a source of harm to those against whom the sorcery is directed (mantrānusadhādibhih ātroh pīdikārin, comm. to iv. 18. 2). The comm. reads tivoṣyā in d, and first pronounces it used by substitution for tvam, then retains it in its proper sense and makes javhī mean hantavyāsī both are examples of his ordinary grammatical principles. The Anukr. ignores the metrical irregularity of c [reject yām?]. Bloomfield, on the basis of Kāuç., interprets it as a thread of blue and red; and this is confirmed by the Ppp. sūtre.)

5. Evil-dreaming, evil-living, demon, monster (abhavā), hags, all the ill-named (f.), ill-voiced — they make disappear from us. *

Ppp. has in a dusśravpnaiv duryāvatai, and, for e, d, duryācas sarvam durbhatatam īlo nīy-. A couple of our mss. (I. II.p.m.) read abhāvā in b. The comm. gives -jivatyām in a (with two of SPP's mss.), and (with our P.M.W.E.) asmin instead of asmaṇā in d. He first defines abhāvā simply as "great," and then as a special kind of demon or demoniac (quoting RV. i. 185. 2); and the duryāmnās as pīcācis having various bad appellations, such as chedikā and bhedikā. The verse is repeated as vii. 23. 1.

6. Death by hunger, death by thirst, kinlessness, childlessness — through thee, O off-wiper (apāmārgā), we wipe off all that.

The translation implies the obvious emendation of anapādyātām (p. anapādyātām) in b to -apatyā, which is read by the comm. and by three of SPP's mss. which follow him; SPP. very properly admits -apatyā into his text (but forgets to emend his pāda-text thoroughly, and leaves in it the absurd division anapādyātām.) [Weber, however, discussing avadya, Berliner Sb., 1866, p. 272, defends the reading apadyā-.] The comm. says nothing of the sudden change here from sahadevā to apāmārga, which ought to be another plant (Achyranthes aspera: a weed found all over India, having very long spikes of reticulated flowers), but may possibly be used here as a synonym or appellation of the other. In his introduction, he speaks of darbha, apāmārga, and sahadevā as infused in the consecrated water.

7. Death by thirst, death by hunger, likewise defeat at dice — through thee, O off-wiper, we wipe off all that.

Ppp. omits this variation on vs. 6.

8. The off-wiper is indeed of all herbs the sole controller (vaçin); with it we wipe [off] what has fallen (āsthita) thee; then do thou go about free from disease.

Ppp. (in book ii.) has for b vīçvām eka it pātik, combines in e urjvā "sthitaṃ, and reads at the end caṛaḥ. Āsthitaṃ (also vi. 14. 1 and VS. vi. 15) has perhaps a more special sense than we are able to assign to it; the comm. paraphrases by kṛtyābhir āpātitan rogādikam.
1. The same light with the sun — night possesses the same with the day; I make what is effective (satyā) for aid; sapless be the makers (f.) [of witchcraft].

Kṛtvāris at the end borrows a special sense from its relationship with kṛtyā [a case of “reflected meaning” — see note to iii. 11. 8]. The construction in the first half-verse (if here rightly understood) is peculiarly intricate: sanām jyotis is, as it were, coordinate with the samā of samāvattī, as if it were samajyotismattī: i.e. “night has its light as good as the sun’s or the day’s.” Or else jyotis (R.) is to be taken outright as “moonlight” (= later jyotnā). Ppp. begins with sanā bhūmis su-, and has in c sabhya for satyaṃ. One of our pada-mss. (Op.), like one of SPP’s, divides in b samāvattī; the comm. defines the word by “of equal length” (samānāyāmā); and kṛtvāris by karatana-čilās (taking it from kṛt ‘cut’). In our text, the r-sign has dropped out from under the k-sign in this word.

2. Whoso, O gods, having made witchcraft, shall take it to the house of one unknowing — let it, like a sucking (dhārū) calf to its mother, go back unto him.

The comm., with one or two of SPP’s mss., reads ārāt instead of hārāt in b: dhārūs he defines by stana-pānam kuro-van. There is a redundant syllable in c unless we abbreviate īva to ‘iva.

3. Whoso, having made evil at home, desires to slay another with it — numerous stones make a loud crash when it (f.) is burned.

Ppp. is partly defaced in this verse; and it gives us no aid in solving the difficulties of the second half. The discordance between the masculine yās and pāpānam in a, b and the feminine tāsyām is perhaps best removed by supposing kṛtyā to have been mentally substituted for pāpman (the comm. supplies kṛtyāyām to tasyām); Grill violently emends amā in a to āmāyām (sc. pātyām *), and thinks that this raw vessel bursts noisily in pieces when burnt; R. conjectures that thick stones crack when the kṛtyā is burnt, perhaps so as to wake the intended victima. The comm. paraphrases amā by anusāla iva sāha sthitāh, i.e. an assistant or confederate, and reads in c duḥghāyām “drained” or made ineffective; the stones are produced by the counter-magic, and are called on to do (karikrati = punah-punah kuro-van: a convenient substitution of the imperative l) damage (phaṭ = hiśanām) to the kṛtyā-kṛt. The translation given above implies a threat of the destruction of the kṛtyā by burning and by stones tumbling crash! (phaṭ for phaṭ?) upon it. The harsh resolution kṛtyā makes the verse a full anusūstubh. [Bp. also has duḥghāyām.] * [Oxytone, not perisopome.]

4. O thou of a thousand abodes (?-dhāman), do thou make them lie (?) restless, neckless; take back the witchcraft to him that made it, like a sweet-heart (priyā) to a lover (priyāvam). For viśākhān in a, Ppp. reads viśa-ka-hām (our P.M.W.E. have viṣiṭān, our Bp.I.H.}
5. I, with this herb, have spoiled all witchcrafts — that one they have made in the field, what in the kine, or what in thy men (piruṣa).

The verse is repeated below as v. 31.11, but with a different last pada, which reads: abhagā bhāgavadbhyāḥ. Ppp’s version of a-b is yānu cakāra na caçākha caçē padam aṅgulim (omitting karūṃ); yānu [sc. kṛtyām?] is a preferable reading. The comm. also has aṅgulim; our -rīm is authenticated by the comment to Prāt. i. 66. Ppp’s d reads as does our v. 31.11 d, but with abhagā for -gd. The verse is metrically defined in the same way as here at v. 31.11 (the Anukr. seems to scan as 8+9:8+8 (cf., for example, iii. 8.4)); but karūṃ is evidently as the accent of caçē shows to be reckoned to a, and the pada-mss. so divide. [The suspicion is natural that a sa has been lost between nā and caçāka. So ca has been lost at iv. 5.5 a (cf. RV. vii. 55.6 a). If we are right in restoring sa, and if we pronounce caçē (as the Ppp. reading suggests), we should then scan 11+8:8+8.—The accent of caçāka can hardly be more than a blunder. —The comment to this verse seems to have failed of thorough revision at W’s hands.]

7. Let the off-wiper wipe off the kṣetriya and whatever curse [there is]; [wipe] off, forsooth, the sorceresses, off all the hags.

Ppp. reads in c ādāṁyas, rectifying the meter. The comm. here defines kṣetriya as hereditary disease (kṣetram mātāpiṛṣarāram tattakaçat).

8. Having wiped off the sorcerers, off all the hags, O off-wiper, with thee do we wipe off all that.

Ppp. is defaced in this verse. The comm. first explains āpamṛtya in a into an imperative, āpamṛḍhī; but then, as an alternative, he allows it its own proper sense.

19. Against enemies: with a plant.

[Çukra. — (etc. : see hymn 17). 2. pāthāpānī.]

Found also, in connection with the two next preceding hymns, in Pāipp. v. Used by Kauç. only in company with hymns 17 and 18, as described under h. 17. [But vs. 2 is reckoned to the abhaya gana, employed as battle-charms; see Kauç. 16.8, note.]

Translated: Grill, 34, 132; Griffith, i. 157; Bloomfield, 71, 397; Weber, xviii. 81.
TRANSLATION AND NOTES. BOOK IV.

1. Both art thou not relative-making, and now art thou kin-making; also do thou cut off (ā-chid) the progeny of the witchcraft-maker, like a reed of the rainy season (vārśīka).

Or, perhaps, 'a last year's reed' (but comm., vāṛśīnu bhavam). The first half-verse is very obscure, and the translation follows the text as closely as possible (Lpp. differs only by beginning uṭe 'vā', 'sy'), understanding a-bandhuḥṛt, and not ā-bandhuḥṛt (which would be accented on -kṛt); possibly the sense is "thou makest common cause with some and not with others." The comm. takes -kṛt both times from kṛt 'cut' (which is not impossible): = kartaka or chedaka; and he cites RV. iv. 4.5 "slaughter thou our foes, the related and the unrelated." Nāthān he explains as ehtasāṃjñāna suucchadam tṛyanīśeṣam. The Anukr. seems to sanction abbreviation to 'vā in d.

2. Thou art bespoken (?) by a Brāhman, by Kaṇva son of Nṛṇad; thou goest like a brilliant army (?); there is no fear (bhaya) there where thou arrivest (pra-āpi), O herb.

Lpp. has in a parīyukto 'si, and this is very probably the true form of the word here used; the difficulty is that neither yuy nor vuc is anywhere else found used with pari; parāyukta ['employed'] is what we should expect. We have "Kaṇva's plant" mentioned at vii. 52. 3. The imperfect meter of b (which the Anukr. fails to notice, as it does also the like deficiency in d) gives a degree of plausibility to Grill's suggestion that the pāda is intruded on an original anuṣṭubb. The pada-mss. waver between nārāndha and nāray- (our Bp. emends s to s; Op. is altered obscurely; D.K. have s), but s is certainly the true reading, as required by Prāti. iv. 83; SPP. has wrongly chosen s for his pada-text. The comm., with a couple of SPP's authorities that follow him, reads tvāśiṃate in c (our P.M.W.E. have tvāśinati.) The mss., without any stitable reason, accent astī in d, and our edition follows them: SPP. strangely gives astī in sanākita, but astī in pada-text. [Are not parāyukta and parīyukta alike awkward phonetic renderings of prāyukta?] Cf. Lpp. caçtre (=- caçr-ç), iv. 18.6; and dadhīre (= dadhīre, Roth, ZDMG. xlviii. 116].

3. Thou goest to the head (ṣagra) of the herbs, causing to shine (dip) upon [us] as it were with light; also rescue art thou of the simple (pāka), likewise slayer art thou of the demoniac.

Lpp. puts pākasya before tvā in c; the comm. paraphrases it with pakṭavya-opāṣāṣya ['one whose wisdom (praṣṭhā) is yet to be matured'] durbalasya.

4. When yonder, in the beginning, the gods by thee removed (nir-kr) the Asuras, from thence, O herb, wast thou born, an off-wiper.

Lpp. has in b the older form akṛṣvyata, and for c reads tasmād dhi tvam aśadhe ap. The comm. takes adhi in c as meaning upari vartamānah or śvetāḥ sam.

5. Splitting apart (vi-bhid), hundred-branched—"splitting apart" by name is thy father; in return (pratyāk), do thou split apart him who assails us.

Lpp. has sundry corruptions: vivindati in a, vibindu in b, tuṁ tuā at end of c. The comm. omits vi in c. Pāda c needs some such emendation as to tuṁ tu-ām.

6. The non-existent came into being (sam-bhū) from the earth; that
goes to the sky, the great expanse (śyācas); let that, verily, fuming abroad, come back thence on the maker.

The translation implies the obvious emendation, made in our text, of tād dyām for tād yām, which is read by all the mss. and by the comm., and retained in SPP's text, though in a note he approves our alteration; it is only another example of mistaking an abbreviated for a full reading (dh for its grammatical equivalent dyā: compare [i. 22. 1. and Roth, ZDMG. xlviii. 104.]). Ppp. reads in b dhāvat vacas; and it has for c udv vṛyadhūmayat. The comm. gives bhūmyām for -yas in a, and trāt for tat at beginning of b. He renders atat by asatkalpam kṛtyāryām, or, alternatively, by aṣobhānaṁ kṛtyāryāpam. The accent -dhāpaty is contrary to all rule, and doubtless false. MS. (i. 10. 20; p. 160. 1) has -pāyat, which is correct. The general sense of the verse is obscure; but it appears to parallel the return of the charm upon its producer with the action of water in exhaling from the earth and coming back as rain.

7. Since thou hast come into being reverted (prayāde), having reverted fruit, do thou repel (yu) from me all curses, [repel] very far the deadly weapon.

The verse is nearly repeated as vii. 65. 1. Ppp. has for c, d pratiṣkṛtyā amūṁ kṛtyā kṛtyān jahi. The comm. reads in b-phaša, vocative; regarding, of course, the apāmārga plant as addressed.

8. Protect me around with a hundred; defend me with a thousand; may the forceful (ugrā) Indra, O lord of the plants, assign force (ojāmin) unto thee.

Ppp. has for d bhadv jumānam ā dadhūḥ. It can hardly be that the writer does not use here ugra and ojāmin as words felt to be related; but the comm. gives for the former his standing and always repeated udghuravala, and paraphrases the other with ojāśvītva.

20. To discover sorcerers: with an herb.

[Maṭruṇāman.—navareca. maṭruṇadāvastham. ānugstabhām: i. svavij; g. bhurij.]

Found in Paipp. viii. (in the verse-order 1–4, 7, 6, 8, 9, 5). Reckoned by Kauç. (8. 25) to the cāthāni; and by the schol. (8. 24. note) added to the maṭruṇāmas with good reason, if we may trust the Anukr. (which adds to what is given above: eka maṭruṇāman 'sadhim eva 'stānt'; but the comm. says nothing about it. The hymn is used by itself (28. 7) to accompany the binding on of an amulet of sadampaśpā 'even flowering' (or, as the comm. and schol. say, trisandhīyā) in a healing ceremony (the comm. says, against brahmagraha and the like).

Translated: Ludwig, p. 525; Grill, 2, 133; Griffith, i. 159; Bloomfield, 68, 398; Weber, xviii. 84.—See also Hillebrandt, Veda-chrestomathia. p. 48.

1. He (?) looks on, he looks toward, he looks away, he looks: the sky, the atmosphere, then the earth — all that, O divine one (f.), he looks at.

Ppp. has the 2d sing. paṣyati all the five times, and it is an easier reading (adopted by Grill in his translation), especially in d, unless we may emend devi to devi; according to the comm., the subject throughout is the wearer of the amulet, and the divine one, as is also indicated by Kauç., is the sadampaśpā plant, a plant evidently having something about it that resembles or suggests eyes. Ppp. reads d for āt in c. [Read for āt in a? Pronounce divāntar- in c.]
2. Three skies, three earths, and these six directions severally—by thee let me see all beings, O divine herb.

Pp. has mahrī (for -īh) instead of prthak in b, and in the second half-verse, tatha ham sarvā yātāna pacīyāni. Some of our mss. (P.M.) give pācyāni in d. Pāda a is redundant by a syllable, unless we pronounce prthak. [For the triplicity, comm. cites RV. ii. 27,8 and AB. ii. 17 end.]

3. Of that heaven-bound eagle art thou the eye-pupil; thou here hast ascended the earth as a weariest bride (trādhā) a litter.

Pp. puts śrīyasa after suparpasaya. The ground of the comparisons made in the verse is altogether obscure, and the comm. casts no light upon them. [Bloomfield discusses this vs., AJP. xvii. 402.]

4. May the thousand-eyed god set it in my right hand; with it do I see every one, both who is Čudra and [who] Āryan.

Pp. has hastā ādadat at end of b, and, for second half-verse, tato 'ham sarvā pacīyāni adbhūtus (sic) yac ca bhavyām. Pācyāni would be an acceptable emendation in c. The comm. (with one of SPI's mss.) reads tvayā in c; he regards the "god" in a as Indra.

5. Make manifest [thy] forms; do not hide thyself away; then mayest thou, O thousand-eyed one, look upon the kimūdins.

Literally (in d) 'meet with thy look.' Pp. begins c with eva instead of atha, and ends d with pācyāny āyata. The abbreviation in c of the stem -ačyās to -ačyā is one of those noted in the Prāt. rules ii. 59 and iv. 100.

6. Show me the sorcerers; show the sorceresses; show all the pīcācas: with this intent I take hold of (ā-ṛabh) thee, O herb.

For second half-verse, Pp. has āpasprg eva tīthantaun darṣaya mahrī kimūdinan.

7. The eye of Kacypa art thou, and of the four-eyed bitch; conceal thou not the pīcāda, like the sun gliding (ṣap) in the clear sky (vidhini).

That is, allow him to be no more concealed than the sun etc. Both editions read -ačyās at end of b, but it is against the authority of the mss., all of which (save two of SPI's which follow the comm. in giving the true reading) omit, as in numerous other cases, the y after the sibilant. The comm. regards Saramā as referred to; and, in futile attempt at explaining her possession of four eyes, says etcēra pradāhyatvam uktaṃ. [Cf. Weber, Berl. Sk., 1805, p. 849, n. 3.] He explains the reference to eyes by the resemblance of the flowers of the plant in question; but this looks rather like a plausible guess than like a statement on any authority. Pp. has for first half-verse kacypasaya caturakṣas syaṁyād caturakṣā. The comm. derives vihara from vi-dh, and glosses it with antarikṣa. The Anukr. appears to approve the abbreviation to śryam etc in c. [Bloomfield thinks that kacypa punningly suggests pacyaka 'seer,' and cites TA. i. 8. 8, kacypaḥ pacyako bhavati yat sarvam pariṣpaṭāti.]

8. I have seized (ud-grabh) out of his shelter (paripām) the sorcerer, the kimūdin; with it do I see every one, both Čudra and Āryan.

Pp. has in a, b pāyam yātudhānāt kimūdīnaḥ. The comm. makes tēna refer here to yātudhānam, and supplies graham to sarvam—evidently without reason.
9. Whichever flies through the atmosphere, and whichever creeps across the sky; whichever thinks the earth a refuge (nātha) — that piṣṭac do thou show forth.

Pp. has for b bhounte co 'pasarpati, and in c devam for bhūmin; and its d is tavan pīṣacam dvre kurn. The comm. (with a couple of SPP's mss.) has adhi instead of ati in b; he glosses nātham with svāminam. The verse is not bhurij if we combine yo 'ndr- in a. [Correct the misprinted verse-number.]

Here, at the end of the fourth anuvāka, with 5 hymns and 42 verses, the old Anukr. says atha kuryad dvādaśa.

Here ends also the seventh prapāthaka.

[Brāhmaṇa.—gāygam. trāśubham. 2-4. jagati.]

This hymn is not found in Paipp., but it occurs in the Rig-Veda (vi. 28. 1-7; vs. 8, in a different meter, is perhaps a later addition), and also in TB. (ii. 8. 8[1-12]). It is used by Kāuḍa. (19. 1), with i. 4-6 and others in a rite for ailing kine, and also (21. 8 ii.) in one for the prosperity of kine, vs. 7 being specifically mentioned as repeated when they go forth to pasture; vs. 7 appears further to be quoted at 19. 14, in a rite for the cow-stall; but the comm. declares two verses to be intended, and, if so, they must be vii. 75. 1, 2, since there is here no following verse. In Vāt., (21. 24), in the agnishtoma, the cows intended as sacrificial gifts are greeted with this hymn. The schol. (Kāuḍa. 16. 8) reckons vs. 4 to the abhaya gana. The comm.,[and Keśava’s scholion to Kāuḍa. 27. 34] declare hymns 21-30 to be mrgāra-hymns (Kāuḍa. 27. 34; 9. 1), but the name would seem properly to belong only to hymns 23-29, which form a related group, and are by the Anukr. ascribed to Mrgāra as author.

Translated: by RV. translators; and Griffith, i. 161; Weber, xviii. 87.

1. The kine have come, and have done what is excellent; let them stay (sad) in the stall (goṣṭha); let them take pleasure with us; may they be rich in progeny here, many-formed, milking for Indra many dawns.

The other texts have no variants for this verse. The comm., after his wont, turns the two aorists in a into imperatives; he renders rāṇayantu alternatively by rāṇayanta and rāṃantam; and he takes “dawns” as equivalent to “days” (dīvasan). [.·Full many a morning yielding milk for Indra.]  

2. To the sacrificer and singer, to the helpful one (?), Indra verily gives further, steals not what is his; increasing more and more the wealth of him, he sets the godly man (devayi) in an undivided domain (khilīyā).

The other texts have in a the decidedly better reading prapatē ca cīkṣati of which ours is simply a corruption; the comm., heedless of the accent, takes our cīkṣate as a verb (= gāḥ prayaṭchati). In d they have the better accent abhimne; and TB. reads khillē; most of our mss. could be better understood as khiliē than as kihilyē; the comm. defines khila as aprahatanā sthānam, and khilya as tatrabhava; R. conjectures “stone-wall” for khilya. All our mss., and part of SPP’s, read mukhāyatī in b.

3. They shall not be lost; no thief shall harm [them]; no hostile
[person] shall dare attack their track (?) ; with whom he both sacrifices to the gods and gives, long verily with them does the kine-lord go in company.

Both the other texts* accent *vyáthîs* in *b*, as does one of our mss. (O.), and one of SPP's. Before this word TB. has *nā 'nā āmitrō*. The comm. explains *vyáthîs* as *vyáthâjanakanâd āyudham*. The pāda is very obscure as it stands. [An earlier draft of the translator's ms. reads: *Naçautil, by its association, and its difference from nāyantī, must be meant as subjunctive (aor.), notwithstanding its ending.*] I am tempted to suggest *nā tā nāsu; tā (acc. pl. fem.) nā dabhāti tāskavas. -- BR., vi. 1438, take *vyáthîs* as "unbemerk von," with genitive, *āsām*. But see Geldner's discussion of the combinations of *vyáthîs* with *ā-dev»*, Ved. Stud. ii. 29. -- Note that TB's āmitrō (both ed.'s read *so* in the text and both have ā- in the comm.) is neither āmitrō nor āmitrō.] * [In TB., the *pratikas* of vss. 3 and 4 stand in RV. order at ii. 8. 81; but the vss. are given in full at ii. 4. 69.]

4. No dust-raising horseman (?) reaches them; not unto the slaughter-house (?) do they go; those kine of that sacrificing mortal roam over wide-going fearlessness.

RV. differs only by retaining the *a* of *acùnte* in *a*, as do one or two of our mss. (O.K.) and half of SPP's; and its *pāda*-text divides *saúskṛta-tva* in *b*, while the AV. *pāda*-mss. (except our Op.) leave the word undivided (by an oversight, the AV. *Index Verborum* gives the RV. form). The comm. explains *avrā* by *bhūsaka vyághra-dīha*, and *ka-kāla* by *udbheda*; also *saúskṛta* by *maúṣapaca* (because *vijáśitaś tāvatie pákvari*), quoting from an unknown source the line *saúskṛtaḥ syād vijáśitaḥ saúskṛta-ṛ ca pákakaḥ*. The comment to Prät. [iv. 38] makes the word come from the root *ka*. TB. [also retains the *a* of *acùnte and it*] has in *d* *mártasya*. In our printed text, the upper accent-mark in *revyukakāto* is over the wrong *k*.

5. The kine [are] Bhaga; Indra has seemed to me the kine; the kine [are] the draught of first soma; these kine—that, O people, [is] Indra; with whatever heart [and] mind I seek Indra.

The translation implies in *a* the RV. reading *ačhit*, of which our *iḥāt* seems merely an unintelligent and unintelligible corruption; TB. has instead *ačhimit*, and our O.K. give the same. Both the other texts add *id* after *iḥāmi* in *d*. The comm. translates in *a* "may Indra desire that there be kine for me." [The latter part of *c* is of course the well-known refrain of RV. ii. 12.]

6. Ye, O kine, fatten whoever is lean; the unlovely (nīrīrā) one ye make of good aspect; ye make the house excellent, O ye of excellent voice; great is your vigor (vañ̄as) called in the assemblies (sabhā).

The RV. version agrees at all points with ours; TB. accents *kṛṣam* in *a* and has *ačhām* in *b* (its *kṛṇathāt* is a misprint, as its commentary shows). The comm. reads *kṛṇa* in *c*; *saḥbāsu* in *d* he paraphrases with *janasamāhāya*.

7. Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place—let not the thief master you, nor the evil-potter; let Rudra's weapon avoid you.
The translation of a follows our text, though the false accent ruṣṭantis (TB has the same reading) shows that the word is only a corruption of the RV. reading riḍ dangling, cropping, grazing.' The comm., though reading ruṣṭantis, renders it tryam bhakṣa- yanta. [The TB comm. in both ed's reads riṣṭantis. ] Both the other texts have in aśīyaśasana, and at the end heti ruḍāsasya vṛjyāḥ (TB. vṛjyāḥ). With our c, d compare also TS. i. 1. 1 (differing only in the order of words in d [ruḍāsasya hetiḥ pārī vṛnaktu, which is metrically much better than our AV. order, albeit the RV. order is as good as that of TS, if we pronounce ruḍāsya]). The comm. supplies to agha- āsana in c vṛjākhādir duṣṭamārgaḥ. [For āṣata, see Skt. Gram. § 615.]

22. For the success and prosperity of a king.

[Vasītha (? Atharvan ?) — āindram. tāṅstubbham.]

Found in Pāipp. iii. (with vs. 3 before vs. 2), and most of it also in TB. (ii. 4. 7-8). Used by Kāuč. (14. 24) in a rite for victory in battle (the editor of Kāuč. regards the next hymn also as included, but evidently by an error), and also in the ceremony of consecration of a king (17. 28) [Weber, Rājasya, p. 142;] and the comm. mistakenly regards it as quoted at 72. 7, giving the pratika as ānaya indra, instead of ānaya āndram, as Kāuč. really reads (xii. 2. 47, evidently the verse intended). The Anukr. spreads itself at very unusual length over the character of the hymn: ānaya āndra vardhaye ti vasītha āndraṃ tāṅstubbhaḥ so 'thāra śaṣṭriyāya vājī ca caandrasame prathaṃbhāhiḥ pancaḥhī nirnvāritvānramanukhyene 'ndram uparṭhayad gama- gavāyati sarvaṃ rājaḥpaksanaṃ ca tatalaḥ parābhyaṃ aśiṣyāhāṃ āndrasyaṃ svayaṃ eva śaṣṭriyaṃ vājanaṃ ca caandrasam amūcā ca śāyad iti. Probably Vasītha is the intended āṣi-name, and so 'thāraśā (one ms. sānth-) a misreading for something else.


1. Increase, O Indra, this Kshatriya for me; make thou this man sole chief of the clans (niṣ); unman (niṣ-akṣ) all his enemies; make them subject to him in the contests for preeminence.

The comm. (with one of SPP's ms.) has in b the strange reading vṛjām for vṛjām; and it treats akām and uttareṣu in d as two separate words. He takes aṣṭānhi as from in 'akṣ 'attain' (akṣaṃ vṛjām), and so explains it (nirgatasrayaptikān kuru). [See Delbrück's discussion, Guruprayākāmudī, p. 48-9. ] TB. combines a of this verse (reading kṣaṭriyānāṃ for -yan me) with b, c, d of our vs. 3. In our edition, an anuvātra is substituted for an accent-mark over the syllable -nya- in d.

2. Portion thou this man in village, in horses, in kine; unportion that man who is his enemy; let this king be the summit of authorities (kṣaṭri); O Indra, make every foe subject to him.

Pāipp. elides the a of anītraḥ in b, and in c has the better reading vāryman 'at the summit,' which is also offered by the comm., and by three of SPP's ms. TB. has vāryman, but as first word of a very different half-verse, our ili. 4. 2 c, d, which it adds to our first half-verse here to make a complete verse; in a it has imām d instead of ē 'mām, and in b niḥ anīman instead of aṣṭ tāṁ, thus rectifying the meter (the Anukr. takes no notice of the metrical irregularity of our b); and it leaves aṣyā without accent at the end. Nearly half the ms. (including our P.M.W.I.K.) have in d āṭrīṇ, and the comm. seems to understand āṭrīṇ. [TB. combines yo 'ūlтра, against the meter.]
3. Let this man be riches-lord of riches; let this king be people-lord of people; in him, O Indra, put great splendors; destitute of splendor make thou his foe.

As noted above, TB. combines the last three pādas of this verse with our rā; it reads asumaī instead of asmaīn at beginning of e. The comm. foolishly gives himself much vain trouble to prove that the epithets in a and b are not repetitious.

4. For him, O heaven-and-earth, milk ye much that is pleasant (vāma); like two milch kine that yield the hot-draught (gharmā); may this king be dear to Indra, dear to kine, herbs, cattle.

Ppp. combines dighe 'rā in b, and has bhūyaś in c; and at the end it agrees with TB. in reading utā 'pām for paśanām. TB. further has asmaī in a, and -dīgha 'rā dhenāb in b [but see Prāt. i. 82 a.]; and it prefixes sīm to dūkāthām. Probably it is the loss of that prefix or of some other that causes dūkāthām to stand in all the mss. without accent at the beginning of the pāda: an inadmissible anomaly, though read in both texts; we ought to have emended to dūkāthām. The comm. explains that gharmā- in b signifies the pravārya. [The meter requires the prefix.]

5. I join to thee Indra who gives superiority (?uttarāvīvant), by whom men conquer, are not conquered; who shall make thee sole chief of people (jāna), also uppermost of kings descended from Manu.

Ppp. reads in a tam uttarāvāntam indra. TB. has in b jāyaśi and parājyaśat, and in the second half-verse sā tvā kara ekavāsahām svānām śtho rājan ut. The comm. explains uttarāvāntam by atiçayitakarṣavāntam.

6. Superior [urt] thou, inferior thy rivals, whosoever, O king, are thine opposing foes; sole chief, having Indra as companion, having conquered, bring thou in the enjoyments (bhūjana) of them that play the foe.

Ppp. has in a adhara santa anye. TB. puts together a and c as first half of a verse to the other half of which our text has nothing corresponding; and it reads ekavṛṣā for ekavṛṣās. The comm. takes prati and caṭāvasas in b as two independent words; he paraphrases bhūjanaṇī by bhogasādhanāṇī dhanāṇī.

7. Of lion-aspect, do thou devour (ad) all the clans (triç); of tiger-aspect, do thou beat down the foes; sole chief, having Indra as companion, having conquered, seize thou on (ā-khid) the enjoyments of them that play the foe.

Ppp. has only the second half-verse, and reads for d caṭāryatām abhi tiṣṭhā mahānī (our vii. 73. 10 etc.: see under that verse). The whole verse is wanting in TB. The comm., with one of SPP’s mss., reads śīpa for śīva in b. He paraphrases adhā (which is a frequent expression for the action of a ruler upon his subjects) very properly by bhūnkyava; and a khida, less acceptably, by ačchindhi.
23. Praise and prayer to Agni.

Mṛgāra.—sāpta mṛgārasanījakāni ziältāni nāda-devatāyāni. trāṣṭubhāni:
3. purastāntājati; 4. aṃrṣṭubh; 6. prastārapaṅkū.]

Found, with the six hymns that follow, all together (but in the order 23, 25, 27, 26, 28, 20, 24), in Pāipp. iv. The seven are known by Kāuç. (9. 1) as the mṛgāra hymns (also by the schol., as by the Anukr.; that the comm. to h. 21 gives the name to 21–30 was there remarked; here by the Anukr. he speaks of “a heptad of hymns” as intended in 9. 1); they are reckoned (9. 1) to the brāhācantīgāna, and also (32. 27, note) to the anūholiṅga gāna; and they are employed in a healing rite (27. 34). In Vāit. the hymn accompanies the kindling of the fire in the purvān sacrifices (3. 11), and vs. 4 is similarly used (5. 13) in the agnyādeśya. It was noted under the preceding hymn that the editor of Kāuç. mistakenly regards this one as included in Kāuç. 14. 24. The first and last verses [of each] of the mṛgāra hymns are given also by TS. (iv. 7. 15), MS. (iii. 16. 5), and K. (xxii. 15); only the hymn to Iñava and Čarva (our 28) is omitted, and, on the other hand, those texts have similar invocations to the āqvis and to all the gods. And the comm. to our h. 24 quotes also TS. vii. 5. 22, where a mṛgāreṣṭi with ten oblations, to the divinities worshiped with the verses in question, is prescribed. [See further, as to this litany, Weber’s note, p. 95 f. — The mṛgāra-verses occur in TS. and MS. at the very end of the kāndas (iv. and iii.) concerned.] * [In the verse-order 1, 4, 2, 3, 3, 5, 7.] Translated: Griffith, i. 163; Weber, xviii. 94.

1. I reverence (maṇ-ū) first the forethoughtful (prāctas) Agni, him of the five peoples, whom men kindle in many places; we pray to him who hath entered (pra-viṣ) into clans after clans (viṣ): let him free us from distress.

Ppp. has in b pāncaj; the comm., pāncayājñasya, for which he gives three different interpretations, the last one making -yājñasya equivalent to -jñasya. Mātrce he paraphrases by jāñāmi. In a, MS. has aṃjāranm for prāctasas; for b, TS.MS. give pām pāncayājñaya bahavah samindhih; and, for c. viṣayaṇa viṣ praviṣṇavān imāhu. [The “absence of reduplication” (Skt. Gram. § 863 a) is doubtless due to the qīt-repeated syllable viṣ or viṣ. The pratiṣka is cited, MGS. i. 5. 5 — cf. p. 145.] The Anukr., at the end of the descriptions of the seven hymns, says that all the verses contain — i.e. end with — an aṃrṣṭubh pada. Its definitions of the meters in detail are too inaccurate to be worthy of attention throughout.

2. As thou carriest the oblation, O Jātavedas; as, foreknowing, thou adaptest the sacrifice — so do thou convey to us favor from the gods: let him free us from distress.

Ppp. offers no variants in vss. 2–4, but puts 4 next after 1. The comm. takes dve-bhyas in c first as dative and then as ablative.

3. Put to service at every course (yāman), best carrier, sharer (abhaga) at every rite, Agni I praise, demon-slayer, sacrifice-increaser, offered to with gheś: let him free us from distress.

All the mss. (and SPP. with them) make the division of the verse, with obvious impropriety, before instead of after agum iva, being apparently led into the blunder by
remembering the two words as beginning the Rig-Veda. The comm. gives the right division, as does also our edition by emendation. Nearly all the mss. (not our I.K.) read bhiṣṭham at end of a; both editions give vadh-, with the comm. The comm. paraphrases dhanagam by abhātkaryam āśéryam eva vigunavaiśīṣtam. [The vs. scans as 11+11:8+8+8. Even with the misdivision (11+7:8+8+8), it is no purastajyotismati (44).]

4. The well-born Jātavedas, the mighty (vibhú) Agni belonging to all men (vaścānārā), the carrier of oblations, we call or let him free us from distress.

The verse, as already noticed, comes second in the Ppp. version of the hymn. The comm. explains vibhú as "pervading" (vyapakā).

5. With whom as ally the seers made [their] strength shine out; with whom they repelled the wiles of the Asuras; with whom, Agni, Indra conquered the Panis—let him free us from distress.

Ppp. makes in a the combination yena ry, and reads in b udyotayan; for the latter, the comm. (with two or three of SPP's mss.) gives udyotayan; a few of the mss. (including our Bp.K.) have -tayam.

6. By whom the gods discovered the immortal; by whom they made the herbs rich in honey; by whom the gods brought the heaven (śvār) —let him free us from distress.

The comm. takes amṛta in a as meaning the drink of immortality; more probably it signifies immortality itself.

7. In whose direction [is] whatever shines forth (vi-ruc) here, what is born and to be born, all of it— I praise Agni, [as a] suppliant I call loudly on [him]—let him free us from distress.

TS. and MS. have a quite different first half-verse: yāśye 'dēm prāṇān maniṣād ved ājīti yāśya jātām jānāmāna ca kīvālam. The comm. renders nāthitas first by nāthamānāh, phalaṃ kāmāyamānāh, and then by nāthāh svāmī sanijātē'sya.

24. Praise and prayer to Indra.

[Meṣṭha.—(see h. 23). 1. gātavirgabhā purāṇkapārav.]

Found in Pāipp. iv., with the other meṣṭha hymns, and used by Kāuç. only as one of the group (see under h. 23); its first and last verses occur in the same Ilack Yajur-Veda texts (do.).

Translated: Griffith, i. 165; Weber, xviii. 100.

1. We reverence Indra; constantly do we reverence him; these praise-hymns (stōma) of the Vṛtra-slayer have come unto me; he who goes to the call of the worshiper (diṣṭān), of the well-doer — let him free us from distress.

Ppp. has in a indrasya manve caṇvad yāṣya manvire, which is better, in both sense and meter. TS. and MS. (agreeing throughout) read indrasya manve prathamāṣya prācetasah in a; in b, īpā nām īpā 'gūḥ; and, in c, hāvaṃ īpā gōntā. The verse
is properly enough _puarakākuarti_, but there is no reason why it should be called in addition _takvarigarbhā_.

2. He who, having formidable arms, is repeller (_yayū_) of the formidable ones (_f._); who battered the strength of the Dānayās; by whom are conquered the rivers, by whom the kine—let him free us from distress.

Ppp. has in a _yo-grāṇām_ and omits _yayus_; and at end of b it reads _āsasāda_. The first pāda is full of questionable points, and probably corrupt; the comm. explains _yuyus_ (though SPP. says in a note that his text reads _yuyus_), and by _yāvayita prthak-kartā_ to _igrinām_ he supplies _catrasenaṇām_.

3. He who is filler of people (_cārṣāṇi_), bull, heaven-finder (_svarīd_); for whom the pressing-stones proclaim [his] manliness; whose is the sacrifice with seven priests, most intoxicating—let him free us from distress.

Ppp. has _cārṣāṇi_ instead of _yṛṣabhās_ in a, and, for c, _yasyā dvārayus saptahotā mudīcyut_. The comm. renders _cārṣāṇi_—_manasyu_.

4. Whose are cows (_vaśā_), bulls, oxen; for whom, the heaven-finder, sacrificial posts (_svārū_ are set up; for whom the bright (_ākūri_ [soma]) purifies itself, adorned with sacred words (_brāhma_)—let him free us from distress.

Ppp. has in _c yasmiu ākras pravartate_. The comm. explains _vaśā_ in a as “barren cow” (_vandhyā gān̄ḥ_), and _svārū_ as _yāpāvatakaṇ̄ṣaṇaṅkāla_, used for _yūpa_. [Cf. RV. vi. 16. 47.]

5. He whose enjoyment (_jūṣṭi_ the offerers of soma desire; whom, possessed of arrows, men call on in the cattle-raid (_gāvīṣṭi_); on whom depends song (_ṣarkā_), on whom force—let him free us from distress.

6. He who was born first for the doing of deeds; of whom first the heroism was noted; by whom brandished (_ud-yam_) the thunderbolt went at (_abhī-ī_) the dragon—let him free us from distress.

4. As in one or two other cases,* the mss. have in a _yajūṇā_ instead of _jąjūṇa_; but one or two of SPP’s follow the comm., who reads _jąjūṇa_, as does also Ppp.; and both of the editions give this. In b the comm., with three of SPP’s authorities, gives _ānabaddham_; in c he derives _āyata_ from root _yan_, and renders it by _ahāsī_; we might emend to _ahyāyātō ‘him and get a form from that root, which would yield a preferable sense. [For the use of _abhī-ī_ with _vaśra_ as subject and with acc., Whitney has noted the excellent parallel, RV. i. 80. 12.] * [So x. 10. 18.]

7. He who, controlling, leads together hosts (_saṇigrāmā_) for fighting; who mingles (_sam-ṣṛṭ_) the possessions (_puṣṭi_ of the two parties —
25. Praise and prayer to Vāyu and Savitar.

[Mṛgāra.—(see h. 23). 3. atyakvaricardhā jagati; 7. pathyābhottati.]

Found in Paipp. iv. (in the verse-order 1–3, 6, 5, 4, 7, and after our hymn 23). The Black Yajur-Veda texts (see under hymn 23) put their passages corresponding to our hymn 29 (to Mitra and Varuṇa) between those corresponding to our 24 and 25. For the use of the hymn as one of the mṛgāra hymns in Kāṇḍa, see under hymn 23; the comm. further quotes it as employed by Nāyaka. K. 18, in a चान्ति ceremony named vāyavṛtya. The metrical irregularities are not worth the trouble of detailing.

Translated: Griffith, i. 160; Weber, xvi. 102.

1. Of Vāyu, of Savitar we reverence the counsels (viddātih) : ye who enter and who defend what has life (ātmavānti) ; ye who have become encommers of the all — do ye free us from distress.

TS. and MS. read bhīṣjītā (for viśjīthas) and rākṣatas in b, and TS. kathvācitoś in c; and both have dāgasas in the refrain. MS. further combines yā āt- in b, and has tā no m- in the refrain. The comm. is uncertain as to the sense of viddātha. [Gelder renders, "Wir gedenken des Bundes zwischen V. und S.," ZDMG. lii. 749; cf. Foy, KL. xxxiv. 226.] Doubtless it is a metrical consideration that causes the change from 3d to 2d person in the refrain of hymns 25, 26, and 28. [Grammar and meter favor restoration of the older and longer form paribhāvā in c — see Lanman, JALOS. x. 413.]

2. Of whom are numbered the widths of the earth; by whom the welkin (rājas) is made fast (yup) in the atmosphere; whose progress no one soever has reached (anu-āc) — do ye free us from distress.

Ppp. has in a varimāṇi paṛthiçā, which improves the meter; also gushtītim for yupitām in b, and prāyam for prāyam in c. Yupitām (perhaps ‘smoothed out, spread uniformly’ [cf. Bloomfield AJP. xii. 418, 419]) the comm. explains by māṣhitām sad dhāryate. The pada-text divides in c prāyam, for which SPP., on the authority of only one of his mss., unaccountably substitutes pravāyim (a number of our mss. give instead -yām) [cf. BR. v. 1635].

3. In [conformity with] thy course (vratai) people (jāna) go to rest; when thou art risen, they go forth, O thou of beauteous lustre; ye, O Vāyu and Savitar, defend beings — do ye free us from distress.

Ppp. has yachatas for rākṣatas at end of c; the comm., with a couple of SPP’s mss., reads rākṣatas; and he paraphrases it, without a word of remark, with pālasyathas.

4. Away from here, O Vāyu and Savitar, drive (stil) ye what is ill-done, away the demons and Čīmidā; for ye unite (saṇ-sif) [men] with refreshment (urjā), with strength — do ye free us from distress.

Nearly all the mss. read in c spṛjātha (instead of -thā). The comm., with two
or three of SPP's mss., reads samidām (for ściinidām) in his text in b, but explains samidām (by samijpām kṛṣyān ca); itās in a he takes from root i, and paraphrases by gamayathas! Emendation in a to ṛuṣkītam, 'evil-doer,' would be acceptable; the comm. takes it as accented (= asmadiyam pāpam).

5. Let Savitar and Vāyu engender (a-sū) in my body (tani) wealth, prosperity, very propitious dexterity; do ye put here freedom from yākṣīna, greatness; do ye free us from distress.

Tani in b is translated as a locative because so regarded by the Prāt. (under i. 74), as it is also by the comm. (= taniyam, asmadiye carīre); it might be nom. dual; or, yet better, it might be emended to tanudākṣīn. Ppp. reads avayakṣatam suhasamūsa dhattam for c. The comm. paraphrases ā svatām with prerayatām prayacchatām.

6. O Savitar, Vāyu, [give] forth favor in order to aid; ye cause to revel in the intoxicating jovial [soma]; hitherward from the height (pravāt) confirm ye of what is pleasant (vāminā); do ye free us from distress.

The strong ellipses in the first half-verse are filled by the comm. in accordance with the translation. Ppp. reads in b nādaivatām, and in c pravatā ni yachatas. The comm. makes pravatās (= prakaravatās) coordinate with vāminā, qualifying dharmasya understood. [Pischel, Vod. Stud. ii. 74, takes it as acc. pl. with vāminā, 'streams of vāma,' and compares rājō dhāra, vāsāva arpanīya, etc.—Render the subjunctive in b by 'cause ye,' etc.?]

7. The best blessings (ačīlīs) have come unto us in the domain (dhāman) of the two gods; I praise god Savitar and Vāyu: do ye free us from distress.

Ppp. combines to nā "cīlo in a. MS. reads ačrīs for ačīlas; for dhāman in b it has dhāmnās, and TS. dhārne; for c, both give stūmi vāyū savitarān nāthik jotārīmi; and, as in vs. 1, MS. begins d with tā, and both end it with agasas.

The fifth anuvāka ends here in the middle of the nṛgāra group; it has 5 hymns and 35 verses; and the old Anukr. says aparoh paṇca.

26. Praise and prayer to heaven and earth.

[Mṛgāra.—(see h. 23). 1. puro 'gir jagati; 7. ākṣarangārbaḥ śāmīmadhyam-yaṣita.]

Found in l'yp. iv. (in a somewhat different verse-order *), after our hymn 27. The other texts (see under hymn 23) have but one verse that represents the hymn, made up of parts of our vss. 1 and 7. As to the use of the mṛgāra hymns by Kāuç., see under h. 23. In Vātīt. (15. 13), this hymn (or vs. 1) accompanies the offering to the udumbravātwig in the a,qiṣṭoma. * [Order, 1, 2, 4, 6, 3, 5, 7.]

Translated: Griffith, i. 167; Weber, xviii. 106.

1. I reverence you, O heaven-and-earth, ye well-nourishing ones (śubhajatas), who, like-minded (śicetas) did spread out unmeasured intervals (yojana) ; since ye became foundations (pratistham) of good things, do ye free us from distress.

Ppp. omits the intrusive and meter-disturbing śicetānām (which, on account of 109
TRANSLATION AND NOTES. BOOK IV.

1. Since ye became foundations of good things, ye much increased, divine, fortunate, wide-extended ones, O heaven-and-earth, be pleasant to me: do ye free us from distress.

2. The verse looks as if broken off in the middle, to allow addition of the regular close. Ppp. has at end of b the more manageable reading पार्वतेयान् ना दांत्यम्. TS.MS. have the second half-verse added to our 1 b, c; but they have also our 7 a, b (in the form यद इदम् मां भ्रिःपति पार्वतेयान् दांत्यम्) as first half of a similar verse to "all the gods." The comm. understands पापत as to be supplied in b, and takes ना as the particle of comparison.
27. Praise and prayer to the Maruts.

[Mrçgara.—(see h. 23).]

Found, with very slight variations, in Pâipp. iv.; and its first and last verses are represented in TS., MS., and K. (see under h. 23); they follow a similar passage to the Aûvinas, which follows our h. 25. The use by Kauç. is the same with that of the other mrggara hymns (see under h. 23). The first pâda of vs. 4 nearly agrees with the second pâda of a verse (the last) given in Kauç. 3.3; and vs. 4 is directed by Vâit. (12.12) to be used in the agnisoma when one is rained on; further, vs. 7 (9.2), in the cattursmâta sacrifice, with an evening libation to the Maruts. And the comm. quotes the hymn as used by Naks. K. (18) in a canti-râte named mirdganyâ.

Translated: Griffith, i. 168; Weber, xviii. 109.

1. The Maruts I reverence; let them bless me; let them favor this steed (? vâja) in the race (? vâjasâta); I have called on them for aid, like easily-controlled swift [horses]: let them free us from distress.

Ppp. combines sâlta 'vantu at end of b. Some of our mss. (P.M.W.E.O.) read suydmûn in c. The comm. has aûqûn instead of aûqûn in c, and explains it as either "reins" or "horses." Vâja and vâjasâta he makes either "food" and the "winning of food," or "strength" and "combat." The version of the other texts is quite different; they have nás for me in a; for b, hy 'mûn vâdam vîqâm avantu vîkhe; for c, aûqûn hau suydmûn utâye; and at the end ënasas.

2. Who always open (vi-ac) an unexhausted fountain; who pour in sap into the herbs — I put forward the Maruts, sons of the spotted one; let them free us from distress.

With a compare xviii. 4.36. Some of our mss. (P.M.W.E.O.) read in c.-mûtâs. The comm. explains ûtsam by megham, vyacânti by antariyê vîstârayanti, and prâmî as the mâdhyamikâ vâk.

3. Ye, O poets, that send the milk of the kine, the sap of the herbs, the speed of the coursers — let the helpful (? çagmâ) Maruts be pleasant to us; let them free us from distress.

Ppp. reads invam at end of b; the comm. renders invatha by vyâpavatha; he also takes caûyam as nominative, and (with one of SPP's mss.) reads at beginning of c çakmâs, explaining it as ç-savacaûramarthaîns. All our saûihitâ-mss. save one (F.) [R. not noted] combine mû syan in c.

4. Waters from the ocean to the sky they carry up, they who pour [them] from the sky upon the earth — the Maruts who go about lording it with the waters: let them free us from distress.

The absence of accent of vahanti forbids us to make the better construction of it with ye — which, however, the comm. does not scruple to adopt.

5. They who gratify with sweet drink, who with ghee; or who combine (san-sry) vigor (vâyas) with fatness; the Maruts who, lording it with the waters, cause to rain: let them free us from distress.

Ppp. reads in a (as in 26.6 a) kîlalâis; and it rectifies the meter of c by omitting
adhis. The comm. takes váyas first as "bird" (paksiṣṭhānam), then as ṣārira-pariṇāma-keṣas.

6. If now indeed, O Maruts, by what relates to the Maruts—if, O gods, by what relates to the gods, I have fallen into such a plight: ye, O Vasus, are masters (īc) of the removal of that: let them free us from distress.

That is (a, b), apparently, "by reason of what offense" (aparādīhena, comm.); perhaps "if such a [mishap] hath befallen [us]" (so the comm.); but MS. iii. 8. 4, udīg u sā aśrīyaṭi, supports the translation as given, and also indicates that āra is here a-āra; but the pada-text gives āra simply. [See also Weber’s citation from Ehr. xiii. 3. 12.]

Several mss. (including our Op.) have ṭhadhe in c, as the comm. reads. Mañjusena for mārutena in a would be an acceptable emendation.

7. A sharp front, known [as] powerful, [is] the troop (śārīlutas) of Maruts, formidable in fights; I praise the Maruts, [as] a suppliant I call loudly on [them]: let them free us from distress.

The other texts have in a vādītām, for which our vādītām is a pretty evident corruption; they also have āyudham for ānikham, in b dīryām for mārūhaham and jīgnā for ngrām; and in c they insert devān before marūtas, also ending the verse (as well as vs. 1) with ēnasas.

28. Praise and prayer to Bhava and Čarva.

[Mañjāra. — (see h. 25). 1. dyaṭijāgataśarbhā bhunyaj.]

Found in Pāipp. iv. (next after our h. 26), but having nothing correspondent to it in the Yajur-Veda texts. Having the same beginning (bhava-gaṛvaṇa) as xi. 2. 1, one cannot tell in many cases which of the two hymns is intended by a quotation in Kāuç.; but according to the comm. (also to Keçava; Dātīla appears to think otherwise) this one is employed in a healing ceremony at 28. 8; it is also reckoned (26. 1, note) to the takmanācana gama.

Translated: Muir, OST. iv. 332; Griffith, i. 169; Bloomfield, 158, 406; Weber, xviii. 111.

1. O Bhava-and-Čarva, I reverence you, know ye that; ye in whose direction is all that shines out (vi-rur) here, who lord it over these bipeds [and] quadrupeds: do ye free us from distress.

Ppp. has, for b, yayo rām yad idam vittistate; our vīdi makes this pāda redundant. In c, some of the pada-mss. (including our Ip.) have aṣṭa (but aṣṭa, correctly, in 6 c). The expression in b corresponds with that in 23. 7 and vii. 25. 2. According to the comm., the name Bhava signifies bhavaty aṣṭaḥ sarvam jagad; and Čarva, āvāti kinnati sarvam antakāb.

2. Ye whose is whatever is on the way and afar; who are known as best shooters among arrow-bearers; who lord it etc. etc.

Ppp. has vītatau for vīdītān (perhaps vīdītān?) in b, and its c reads bhava-gaṛvaṇa bhavatam me syonda, which then continues to be (as in 26. 2-6) part of the refrain through vs. 6, taking the place of out c. The comm., with a couple of SPP’s mss., has isubhaṇau for -iṣṭam in b. He explains abhyadhaśe by samipadeśe. Perhaps a means rather ‘on whose way [is] even whatever is afar.’
3. I call on the (two) thousand-eyed Vṛtra-slayers; I go praising the (two) formidable ones, having pastures afar: who lord it etc. etc.

One of the oddest pāda-text blunders of the whole work is made in b: stuvānemi is resolved into stuvān: nemi instead of stuvān: emi; and then one or two of the ms. (including our Op.) corrupt further to stuvāt, and the comm. to nemi (manufacturing for it two different, but equally absurd, explanations after his manner [cf. Fest gruss an Roth, p. 91]). Ppp. has in a, b have va dīrēcti sunēmi ugrāu. [Add avasāna-mark after ugrāu.]

4. Ye who have taken hold (ā-rabh) of much together in the beginning, if ye have let loose (lwa-srj) the portent (abhibhā) among the people (jāna): who lord it etc. etc.

The sense of the verse is very obscure. All the ms. without exception have in b the absurd reading ṣrāstrām, which our edition emends to -tam, but which SPP. retains, though the comm. gives -tam. Ppp. has the better reading ugrāu for agre in a. The comm. treats bahā sākām, in spite of accents, as one word, = janasamīgham.

5. From whose deadly weapon no one soever escapes (apa-pād), among gods and among men (mānusa); who lord it etc. etc.

Ppp. reads in a, b kīm canā 'ntar dēveṣa uta.

6. Whoso is witchcraft-maker, root-cutter (?), sorcerer, clown on him put [your] thunderbolt, O formidable ones; who lord it etc. etc.

Ppp. is defaced in this verse, and omits mūrakāt. The comm. takes -kāt in a both times as from īṣṭ 'cut,' and mūṭa- as "offspring, the root of increase of a family"; the Pet. Lex. conjectures "preparing roots for purposes of witchcraft" [see Bloomfield's note, p. 407]; one might also guess mūrakāt [see Weber's comment, p. 114]. Most of our ms. (all save H.p.m.K.U.), and the majority of SPP's, have the false reading dhattām in b; both editions give -tam.

7. Bless us in fights, O formidable ones; visit (sam-srj) with [your] thunderbolt whoever is a kīmiṇī: I praise Bhava-and-Çarva; [as] a suppliant I call loudly on [them]; do ye free us from distress.

Ppp. reads me for nas in a, and leaves -su ugrāu uncombined. [Its closing half-verse is as in the Vulgate (as may be inferred from the note to vs. 2).]

29. Praise and prayer to Mitra and Varuṇa.

[Mygāra. — (see h. 23). 7. pākvarigarbhā jagati]

Found in Pāipp. iv. (with vs. 5 put before vs. 4). The first and last verses also in the Yajus texts (see under h. 23), between those of our hymns 24 and 25. For the use by Kaúc. as mygāra hymn, see under h. 23.

Translated: Roth, Zur Litteratur und Geschichte des Veda, 1846, p. 43; Ludwig, p. 137, with an elaborate discussion of the proper names; Griffith, i.170; Weber, xviii. 114.

1. I reverence you, O Mitra-and-Varuṇa, increasers of right; who, accordant, thrust [away] the malicious (drūkvan); [who] favor the truthful one in conflicts (bhāra): do ye free us from distress.
2. Ye who, accordant, thrust [away] the malicious; [who] favor the truthful one in conflicts; who, men-watching, go unto the brown soma — do ye free us from distress.

The translation implies emendation in c of bahhruṇa (our P.M. have bahhruṇā*) to bahhruṇam d; the comm. understands "with your brown chariot": Ludwig takes the word as proper name: "pressed by Bahhru." Ppp. has for a satyajasāṁ dhruṇāṁ yo nīrdeḥ [cf. its version of 1 b], and again havesu for bhareṣu. The comm. (with one or two mss., including our Op.) reads gacchatas in c. * [And W. has bahhruṇā.]


The comm. reads in a agastyaṁ. He amuses himself with worthless etymologies of the various names through the hymn.


Ppp. substitutes gaviśṭhiram for vadhṛṣṭāvam in a.

5. Ye who favor Bharadvāja, who Gavishṭhira, Viṣvāmitra, Kutsa, O Varuṇa [and] Mitra; who favor Kakshivant, also Kaṇva — do ye free us from distress.

This time, Ppp. puts vadhṛṣṭāvam in place of gaviśṭhiram in a.

6. Ye who favor Medhātithi, who Triçoka, who Uçanas Kāvyā, O Mitra-and-Varuṇa; who favor Gotama, also Mudgala — do ye free us from distress.

Ppp. reads uçanam in b. and its c is yān mudgalaṃ avasato gāṁtamā ca (our O.Op. also have gāṁtamā [comm. to Prat. iv. 16 cites it as gōtama]).

7. Whose chariot, of true track, of straight reins, goes spoiling against him who behaves (eat) falsely — I praise Mitra-and-Varuṇa; [as] a suppliant I call loudly on [them]: do ye free us from distress.

TS.MS. have yō vāṁ rātho rjīraṇāṁ satyakṣharmā mithuṣ cāvantam (MS. mithuṣed- ) upayāti dusāyan; then TS. reads -rūnā in c, and MS. tā at beginning of d; and both end (as in vs. 1) with āgasas.

[Here end the Mrūgār hymns.]
30. Self-laudation of Speech (?).


Not found in Pāipp., but is, with a few insignificant variants, RV. x. 125 (but in the verse-order 1, 3, 5, 4, 6, 2, 7, 8), a hymn ascribed by the tradition to Vāc Āmbhrīṣṭa, or 'Speech, daughter of Āmbhrīṣṭa'; but there is an utter absence in the details of anything distinctly pointing to speech, and we can only believe that the attribution is an old conjecture, a suggested solution of a riddle, which "space," or "faith," or "right" (ṛty) would have equally sufficiently. But the explanation is universally accepted among Hindu authorities, old and new, and hardly questioned by European scholars. The hymn is used by Ka०, and is also in the same ceremony as forming part of the āpunāyana (37-31) [so the comm. and Keśava: but the hymn is not included in the āṣayya gāṇa]; and again in the dismissal [atsarjana, says the comm.] from Vedic study (139. 15). [With regard to the intention of Ka०. 139. 15 the reader may consult Whitney's notes to the passages there cited by pratikā.]

Translated: by Colebrooke, Asiatick Researches, vol. viii, Calcutta, 1805, or Miscellaneous Essays, i. p. 28 (Whitney, in his notes to this essay, i.e., p. 113, gives a "closer version," "in the original metre," and with an introduction); translated, further, by the RV. translators; and also by Weber, in his article, Vāc und Ṛgved., Ind. Stud. ix. (1865) 473; Deussen, Geschichte, i. i. 146 f.; Griffith, i. 171; Weber, xviii. 117. Here Weber gives references to discussions by himself, by Garbe, and by Max Müller, on the possible connection of the Neo-Platonic Ṭyād-idea with Indic thought.

1. I go about with the Rudras, the Vasus, I with the Ādityas and the All-gods; I bear Mitra-and-Varuna both, I Indra-and-Agni, I both Aśvinis.

There is in this verse no variant from the RV. text. The comm. says that "I" is the daughter, Speech by name, of the great sage Āmbhrīṣṭa, and that she by her own nature knew the supreme brahman.

2. I am queen, gatherer of good things, the first that has understood the matters of sacrifice; me here the gods distributed manifoldly, making me of many stations enter into many.

RV. (vs. 3) differs only by reading at the end dveṣṭayantim. The comm. makes yajñāhānam in b depend upon prathamā, cikītaśi being a separate epithet: this is, of course, equally possible.

3. I my own self say this, [which is] enjoyable of gods and of men; whomsoever I desire, him I make formidable, him priest (brahmān), him seer, him very wise.

RV. (vs. 5) has in b the equivalent devaḥhis and māṇuṣeḥhis. The comm. absurdly explains brahmānam by sraṣṭāram, or the god Brahman.

4. By me doth he cat food who looks abroad, who breathes, who indeed hears what is spoken; unknowing (? amantu) they dwell upon me; hear thou, heard-of one; I say to thee what is to be credited.
RV. leaves the a of ānnam in a unelided (making the pāda a regular jagati: our Anukr. takes no notice of it as such, but it would be an extremely bad tristubh), has (as has also the comm.) the regular prāṇiṁ in b, and reads śraddhāvām for śraddhāyām in d. One of our mss. (Op.) accepts śraddhā. The comm. understands a, b to mean "it is by me that any one eats, sees," etc., and takes im as cidam; amantavas as ajānānā madvasayāmānarrakīlaḥ; and upā kṣiyanti as saṁsārasya niṁnā bhavanti; as if kṣiyanti came from kṣi 'destroy'!

5. I stretch, the bow for Rudra, for his shaft to slay the brāhmaṇahater; I make strife (saunād) for the people (jāna); into heaven-and-earth have I entered.

RV. (vs. 6) has no variant. The comm. foolishly regards Rudra's affair with Tripura as the subject of the first half-verse.

6. I bear the heady (? āhamē) soma, I Tvashṭar, also Pūshan, Bhaga; I assign property to the giver of oblations, to the very zealous (?), the sacrificer, the presser of soma.

RV. (vs. 2) has in c the sing. drāvinam, and in d the dative suprāṭyā (which is implied in the translation given); in both points the comm. agrees with RV., and one of SPP's authorities supports him. But the Prāt. (iv. 11) establishes suprāṭyā as the true Atharvan reading. The comm. gives a double explanation of abhanasam in a: as abhiṣatasyam and as satṛuṇām abhantāram. The Anukr. does not heed that the first pāda is tristubh.

7. I quicken (give birth to?) the father in its (his?) head; my womb (yōni) is within the waters, the ocean; thence I extend myself (vi-sthā) to all beings; even yon sky I touch with my summit.

RV. reads in c bhūvanā 'nu for nāni. The comm., followed by one of SPP's authorities, has the odd blunder caṣte for tiṣṭhe in c. He further takes aṣya in a as meaning ḍṛṣyamāṇasya prapaṇīasya, and pīram as prapaṇīasya pranakum.

8. I myself blow forth like the wind, taking hold upon all beings; beyond the sky, beyond the earth here — such have I become by greatness.

RV. has mahiṇā instead of mahimnā in d [cf. Bloomfield, JAOS. xvi. p. clv — PAOS. Dec. 1894]. In our edition, dīvō in c is a misprint for dītih. [Dītih is hardly for enayā (Weber): cf. JAOS. x. 333.]

With this hymn ends the sixth anuvāka, of 5 hymns and 36 verses; the Anukr. extract, saj, is given by only one ms. (D).

Here, too, by a rather strange division, ends the eighth prapāthaka.

31. Praise and prayer to fury (manyū).

[Brahmāskanda.—manyudāvatam. traṅgabhon: 2, 4. bhurīj; 5-7. jagati]
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to the aparājita gāṇa. And the comm. quotes them as employed by the Čānti K. (15) in the grahayajña.

* Translated: by the RV. translators; and Griffith, i. 173; Weber, xviii. 125.

1. In alliance (sardham) with thee, O fury, battering, feeling excitement, excited, O companion of the Maruts, having keen arrows, sharpening up their weapons, let [our] men go forward unto [the foe], having forms of fire.

This verse is found further in TB. (in ii. 4. 10). RV. and TB. read for b hārṣamāṇo dhrṣitā * marutvah; at beginning of d. RV. has the decidedly preferable abhit for āpā; TB. gives in d yanti, and this is also the reading of Ppp. — which moreover separates ṛkṣaḥ īṣ- in c, and combines -cāna * ṣa in c-d. Three of our mss. (O. Op.K.) so far agree with RV. as to read dhrṣitāsāv in b; the comm. has instead rūṣitāsā. The comm. explains manyās as krodhābhimāṇi devaḥ ‘wrath personified as a god.’

* [In both ed’s, TB. has the adverb dhrṣitā.]

2. Like fire, O fury, do thou, made brilliant, overpower; – invoked, O powerful one, do thou be our army-leader; having slain the foes, share out their possession (vēdas); making (mā) force, thrust away the scorners (mādh).

Many of our mss. (P.M.W.E.I.H.p.m.) with some of SPP’s, accent sāhastha in a; and in b some mss. (including our P.M.W.) read -nir nāh. Ppp. has jītvāya for hātvāya in c. The abbreviation of īva to ‘eva in a would remove the bhurij character of the verse. The comm. explains tvīśita in a by pradīpta.

3. Overpower for us (?), O fury, the hostile plotter; go forward breaking, killing, slaughtering the foes; thy formidable rush (?pājas) surely they have not impeded; -thou, controlling, shalt bring them under control, O sole-born one.

The translation given follows in a the RV. reading asmē, which was also received by emendation into our text; all the mss. and the comm. have instead asmād, which SPP retains. [Ppp. has abhimāṇim asmāhe; our mss. R.T., asmādi.] Our P.M.W. give in c vārādhre (or the equivalent -dhrē, which is assumed under Prāt. i. 94); and SPP. asserts that all his authorities have it, and therefore receives it into his text, in spite of its evidently blundering character; the comm. reads rū. Several of our mss. (P.M.W.E.H.) read in d vācān; for nāyāsā, after it, RV. has nāyase. The comm. explains pājas in c by balam.

4. Thou art the one praised (?) of many, O fury; sharpen up clan on clan (vṛt) unto fighting; with thee as ally (yīj), O thou of undivided brightness (?), we make a clear noise unto victory.

RV. has at the end kṛyamahe, as has also Ppp. The translation follows in a the RV. reading śīst, given also by the comm., and by one of SPP’s authorities that follows him; ṛṣiśd would have to be something like ‘inciter, persuader to the conflict.’ RV. further reads yuddhaye for yuddhayā in b, and in a combines manayav it; our manya it is quoted in the comment to Prāt. i. 8r as the AV. reading. The obscure dṛktrīr in c is explained by the comm. as aṣṭhinadīpti. Besides being bhurij, the verse (12+11: 10+12=45) is quite irregular.
5. Victory-making, like Indra, not to be talked clown, do thou, O fury, be our over-lord here; thy dear name we sing, O powerful one; we know that fount whence thou camest (ā-bhūti).

The comm. explains anavabravā as "speaking things—i.e. means of victory—that are not new (a-nava)." The verses 5-7 are not full jagatis.

6. Born together with efficacy (?ābhūti), O missile (sāyaka) thunderbolt, thou bearest superior power, O associate; be thou allied (medhi) with our energy (krātu), O fury, much-invoked one, in the mingling (saṁstij) of great riches.

RV. has in b abhibhāte instead of the difficult sahabhāte; and Ppp. (abhibhātā utt.) supports RV. The comm. explains krātwā in c by karmanā. One is tempted to emend in a (also in 32.1 a) to vajrasāyaka "whose missile is the thunderbolt."

7. The mingled riches of both sides, put together, let Varuṇa and fury assign to us; conceiving fears in their hearts, let the foes, conquered, vanish away.

Instead of dhattām, RV. and the comm. have in b dattām; Ppp. reads dattān varuṇaḥ ca manyo; RV. gives bhīyam in c; Ppp. has a peculiar d: paraśīva vaṁtū paramānī paraśatām. Certain of our mss. (Bp.E.I.) accent at the end bhīyātām.

32. Praise and prayer to fury (manyū).

[Brahmāskanda. — manyudāvatām. trāṣṭubham: 1. jagati.]

This hymn [which is RV. x.83.] goes in all respects with hymn 31, which see. Translated: by the RV. translators; and Griffith, i.174; Weber, xviii.129.

1. He who hath worshiped thee, O fury, missile thunderbolt, gains (puny) power, force, everything, in succession; may we, with thee as ally, that art made of power, overpower the barbarian, the Aryan, with powerful power.

Ppp. has sahyo for manyo in a, and sahyasā at the end. All the mss. accent pūṣya in b, and SPP. very properly so reads; our text was altered to conform with RV., which in general is distinctly less apt to give accent to a verb in such a position [Skt. Gram. § 597 a]. RV. also omits the redundant and meter-disturbing (the Anukr. takes no notice of this) vādyam in c. Several of our mss. (P.M.W.E.) give vaidhat instead of vādiḥ in a. Sāhyāna (p. sahyāna) is expressly prescribed by Pṛśṭ. iii.15, iv.88; the comm. appears to read sahy-. The comm. renders ānusāk by ānusāktam saṁvatām. [For vajra sāyaka, see note to iv. 31.6; and for pūṣya, note to iv.13.2.]

2. Fury [was] Indra, fury indeed was a god; fury [was] priest (hōtar), Varuṇa, Jātavedas; the clans (vīḍ) which are descended from Manu (nāraṇa) praise fury; protect us, O fury, in accord with fervor (tīpas).

The translation assumes in c the reading maniyām (instead of -yām), which is given by RV., the comm. (with one of SPP's mss.), and TB. (ii. 4.14) and MS. (iv. 12.3); the nomin. here appears to be a plain corruption, though Ppp. also has it. TB. gives in a bhāgas for Indras, and devaṇyānī for mānuṣir yāh in c, and ṭerūmena for sajāsēts at
3. Attack, O fury, being mightier than a mighty one; with fervor as
ally smite apart the foes; slayer of enemies, slayer of Vṛtra, and slayer of
barbarians, do thou bring to us all [their] good things.

Ppp. rectifies the meter of b (the Anukṛ. does not notice its deficiency) by inserting
iha before ḥtṛayau.

[See above, p. lxxiv.]

4. Since thou, O fury, art of overcoming force, self-existent, terrible,
overpowering hostile plotters, belonging to all men (-caṅsaṭi), powerful,
very powerful—do thou put in us force in fights.

RV. has sāhāvān for sāhīyān in c. MS. (iv. 12.3) gives svayamāsas in b, and
sāhāvān in c; and for d it has sa huyāmāno amṛtiyāna gacchat.

5. Being portionless, I am gone far away, by the action (? krātu) of
thee that art mighty, O forthoughtful one; so at thee, O fury, I, action­
less, was wrathful; come to us, thine own self (tamū), giving strength.

RV. has at the end bhūtā in c. MS. (iv. 12.5) gives jātihū in b, and
and both the editions follow it (Ppp. am! the comm. have the same), although the AV.
svāhītā reading is unquestionably jīhit.; the svāhītā mss. have this almost without
exception (all ours save O.), the pada-mss. put after the word their sign which shows a
difference between pada and svāhītā reading, and jīhit. is twice distinctly preserved by the Prāt. (iii. 14: iv. 87). The comm. understands the obscure first pada of going away
from battle; akṛatu he paraphrases by tvatoṣakarakarmavajjita.

6. Here I am for thee; come hitherward unto us, meeting (practicinī)
[us], O powerful, all-giving one; O thunderbolt-bearing fury, turn hither
to us; let us (two) slay the barbarians; and do thou know thy
partner (āpt).

RV. keeps better consistency by reading mā for nas in a, and mām for nas in c: at
the end of b it has svijvadhīyās. In a Ppp. has ma, like RV.: in c it reads uṣa nas, 
combining to nā "vas. The comm. supplies ẓatīva as object of pratīcinās, and
paraphrases the end of the verse with api ca bandhubhiḥmām mām buddhyeyu.

7. Go thou forth against [them]; be on our right hand; then will we
(two) smite and slay many Vṛtras; I offer to thee the sustaining top
of the sweet (mādhū); let us both drink first the initial draught (? upāṇā).

Ppp. has at the end pibeva. RV. has me instead of nas at end of a, and combines
ubhā up. in d. The comm. begins b with atha. Compare also RV. viii. 100 (60). 2, of
which the present verse seems a variation; its a, dīdhiyāni te mādhūna bhakṣāṁ āgri, is
much more intelligible than our corresponding c. [In b, is not vṛtrāni (neuter !) rather 'adversaries,' as in v. 6.4? — In his prior draft, W. renders, "let us both drink first in
silence (?)." "Initial draught" seems to overlook the gender of upāṇā.]

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33. To Agni: for release from evil.

[<br>\[Brahman. — aśṭarcaṁ. pāṃmanyam; āṣucyam. gṛyatram.\]<br>\]

Found in Paipp. iv. 1s RV. i. 97, without a variant except in the last verse; occurs also in TA. (vi. 10. 1). Reckoned by Kāṇç. (9. 2) to the bhūkchānti gāṇa; and also (30. 17, note) to the pāṃma gāṇa; used, under the name of apāgṛha, in a ceremony of expiation for seeing ill-omened sights (42. 22), in a women's ceremony for preventing undesirable love and the like (36. 22), and in the after funeral ceremonies (82. 4).<br>

Translated: by the RV. translators; and Griffith, i. 175; Weber, xviii. 134. — Cf. also Lanman, Skt. Reader, p. 303.

1. Gleaming (cuc) away our evil (aghā), O Agni, gleam thou wealth unto [us]: gleaming away our evil —

This first verse is found a second time in TA. (vi. 10. 1). The refrain is a mechanical repetition of 1 a, having no connection of meaning with any of the verses. The comm. explains āpa vṛṇcat by naçyatu, and ā cuçugdā by sambṛddham kuru. [TA. reads cuçudhyā in both places in both editions.]

2. With desire of pleasant fields, of welfare, of good things, we sacrifice: — gleaming away our evil —

3. In order that the most excellent of them, and in order that our patrons (sūri) — gleaming away our evil —

4. In order that thy patrons, 0 Agni; in order [namely] that we may be propagated for thee with progeny — gleaming away our evil —

5. As of the powerful Agni the lusters (bhānu) go forth in every direction — gleaming away our evil.

These four verses are (rejecting the intrusive refrain) one connected sentence: the prā's in vss. 3 and 4 repeat by anticipation the jāyemaḥi prā of vs. 4 b; "we" are, in fact, Agni's sūri's, since we depute him to sacrifice for us; just as our sūri's procure us, the priests; and our progeny is to increase and spread like the brightness of the fire. TA. spoils the connection by putting vs. 5 before vs. 4; and the sense, by reading sārdyas for bhāṅkvas in 5 b. Ppp. has jāyemahe in 4 b. One of our pada-mss. (Op.) agrees with the RV. pada-text in dividing sugātṛyā in 2 a (the rest read sugātṛyā).

6. For, 0 thou that facest in every direction, thou art [our] encompasser on all sides: gleaming away our evil.

7. Our haters, 0 thou that facest in every direction, do thou make us pass over as with a boat: gleaming away our evil.

8. Do thou pass us over unto well-being, as [over] a river with a boat: gleaming away our evil.

Ppp. agrees with RV. [and TA.] in reading nāvaḥ (which implies śudhūnam 'vai) instead of navaḥ at end of a; and our O. has the same.
34. Extolling a certain rice-mess offering.

[Atharva. — aśtarṣaṃ. brahmaśyāduānas. trāṇīgham: 4. bhūriṣ: 5. 3-av. 7-p. kṛtī; 6. 5-p. aṭīkakāri; 7. bhūriṣkakāri; 8. jāgotī.]

Found in Pāipp. vi. Used in Kauc. (66. 6), in the sava sacrifices, with the brahma, syādāna sava, to accompany the making of pools and channels in the rice-mess, filling them with juices (rasa), and setting on the ground, with surā and water, knob-bearing plants as specified in the text. Doubtless it is on account of this treatment that the rice-mess in question is called viṣṭārīn 'out-strewn, expanded.'

Translated: Muir, OST. v. 307 (vss. 3-4); Ludwig, p. 437; Griffith, i. 176; Weber, xviii. 136.

1. The brahmān [is] its head, the brāhat its back, the vāmācaya its belly of the rice-mess; the meters [are] the (two) sides (wings?), truth its mouth; the viṣṭārī [is] a sacrifice born out of fervor (tāpas).

Ppp. reads śiras in a, and its d is viṣṭā yajnās tapaso 'dhi jātaḥ. The comm. explains brahmānam as signifying here the rathantara sāman, and also sāttram in c as "the sāman so called; or else the highest brahmān"; viṣṭārī he makes to mean viṣṭiryanāmadayaṇa。

2. Boneless, purified, cleansed with the purifier, bright (śri), they go to a bright world; Jātavedas burns not away their virile member; in the heavenly (svarga) world much women-folk is theirs.

Ppp. makes pūtās and cuddhās exchange places in a; and there is confusion in its text. The comm. explains anasthās by na vidyate asthyupalakṣitam śātkāṣhikam caṭīram cāṣṇam, and strāṇān by strūṇām samāho bhogārtham; the "they" are the performers of the sava sacrifice. The Anukr. does not notice the redundancy of a syllable in c. [There should be a space between prā and dhati.—Regarding sensual pleasures in heaven, see Muir's note, i.e.; Zimmer, p. 413; Lanman, Skt. Reader, p. 379 end, 380; and Weber's note; cf. also AB. i. 22r.]

3. Whoso cook the viṣṭārī rice-mess, ruin (dvarti) fastens not on them at any time; [such a one] stays (ās) with Yama, goes to the gods, reveals with the soma-drinking (somyā) Gandharvas.

Ppp. has kutas for kādā in b, and sāmyās in d. The pada-text writes dvarti without division, yet the comment to Prāt. iii. 46 quotes the word as exemplifying the combination of final a and initial r; the comm. understands and explains it as a-vaṭtī. sonyā he paraphrases with somārha. The metrical irregularities (11 + 12: 10 + 11 + 4) are ignored by the Anukr.

4. Whoso cook the viṣṭārī rice-mess, them Yama robs not of their seed; becoming chariot-owner, [such a one] goes about upon a chariot-road; becoming winged, he goes all across the skies.

Ppp. has in c rathāyān tyate. [In the metrical definition, the Anukr. seems confused here; but vs. 4 appears to be intended.]

5. This, extended, is of sacrifices the best carrier; having cooked the viṣṭārī, one has entered the sky; the bulb-bearing lotus spreads (sam-tan), the bīsa, cāṭhika, cāṭphaka, mūlāṭṭ: let all these streams (dhārā)
come unto thee, swelling honeyedly in the heavenly (svarga) world; let complete (sāmanita) lotus-ponds approach thee.

The mss. (with the exception, doubtless accidental, of our P.K.) all read bhaiṣṭhas at end of a, and this SPP. retains, while our text makes the obviously called-for emendation to vadh; the comm. has vadh. The things mentioned in c, d appear to be edible parts of water-lilies: the bulbous roots, leaf-stems, and radical fibres, which in some species, as the Nymphaea esculenta, are savory, and which are eaten somewhat like asparagus. That they should be viewed as special gifts to the pious indicates quite primitive conditions, and suggests a region abounding in standing waters. Either the pools and channels of Kānc, are founded on these specifications, or they are original and intended to be emblematic of such products. The kumuda is the N. esculenta (kārava, comm.); and the comm. explains bīṣa (he reads viṣa) as the root-bulb of the padma (Nelumbo speciosum) [cf. Lanman, JAOS. xix. 2d half, p. 151]., cūlaṭa as that of utpala (a Nymphaea), caphaka as a hoof(capha)-shaped water-plant, and muṭālī as — mṛūṭāli. Caphaka occurs also at ApCS. ix. 1. 2d, where it seems to signify an edible plant or fruit, perhaps a water-nut. Ppp. differs widely from our text: it begins esa yaṭe viśāla vitata bahiṣṭha viṣṭāra pakva dirv; it omits c and d; for e and f it has our 7 a, b [with variants: see under 7.]; then follow our e and f (g, uṣa ... sāmantah, is wanting), with variants: etās tvā kulyā uṣa yanti viṣṭāra, and svadhāyā for madhumat. But our c and d are found further on as parts of vs. 7, with pūndarikam for audīkanam, and cūlakhaṃ and caphakhas. It is doubtless by an oversight that SPP. has in b, in both samhīta and pada, the false accent dirvām (but our O. also gives it). The verse lacks one syllable of being a full kṛti (80 syllables). The comm. ends vs. 5 with muṭāli, and begins vs. 6 with the following refrain.

6. Having pools of ghee, having slopes of honey, having strong drink (śūrā) for water, filled with milk (kṣiṇi), with water, with curds — let all these etc. etc.

Ppp. agrees in a, b with our text (we should expect rather madhimukyāś); but for the refrain it has etās tvāṃ talpā uṣa yanti viṣṇatas svarga loke svadhīyā māda-yunitth (the remaining pāda again wanting, as in vs. 5). The refrain appears much more in place with this verse than in vs. 5. The comm., as already indicated, makes its vs. 6 of our 6 a, b, preceded by the refrain of vs. 5; the refrain of our vs. 6 it omits altogether. The śūrā seems most probably to have been a kind of beer or ale [so Roth: not distilled liquor, as Zimmer, p. 280, suggests]. A full atiṣakvāri (60) calls for two more syllables.

7. Four vessels (kumbhā), four-fold, I give, filled with milk, with water, with curds — let all these etc. etc.

Ppp. had the first two pādas, as noted above, in its vs. 5, reading for a catuṣkumbhyāś caturduhi daḍāti; its vs. 7 is our 5 c, d (with the variants already given) together with the last two pādas of the refrain, reading svadhīyā for madhumat in the former pāda, and mā for tvā in the latter. The comm. (with one or two of SPP's mss. that follow him) has daḍāmi in a.

8. This rice-mess I deposit in the Brāhmans, the viṣṭārin, world-conquering, heaven-going (svarga); let it not be destroyed (kṣi) for me, swelling with svadhā; be it a cow of all forms, milking my desire.
Several of our mss. (P.M.W.E.) combine in a dhenus kām-.
Ppp. has for a imam odanam pasci miśradadhānā; in b, lokajītyān svargyaṃ (the comm. also has the better reading svargyaṃ); in c, kṛṣṭa sudassiyamāṇā; for d, viśvarāpā hāmadūgā dhenur astu me. The verse is irregular in meter: 12+11; 12+13=48.

35. Extolling a rice-mess offering.

[Prājāpati. — ātimartyam.† trāṣṭubham: 3. bhūrij; 4. jagati.]

Not found in Paipp. Used by Kauś. (66.11) in the sava sacrifices, with a sava for escaping death (ātimartya); and, according to the comm., also in the ceremony of expiation for the birth of twin calves (109.1; he reads yam odanam iti, instead of yamān janayati, which the edition has). * [The Berlin Anukr. reads ātimāryam.]

Translated: Ludwig, p. 438; Griffith, i. 177; Weber, xviii. 139.

1. The rice-mess which Prajāpati, first-born of righteousness, cooked with fervor (tāpas) for Brahmān; which, separator of the worlds, shall not harm (?)—by that rice-mess let me overpass death.

For the obscure and questionable nā 'bhīriveṣṭāt in c (no tense-stem vṛṣa occurs elsewhere in AV.) the comm. reads nābhīr ēkā; Ludwig, ignoring accent and pada-text (na: abhirvēṣṭāt), understands nābhīv-rēṣṭāt "breach of the navel"; two of our mss. (O.Op.) read nābhīreṣām [and Weber conjectured nābhīr esam]. The refrain is found also as concluding pada of a verse in Ap.Ç.S. iv. 11.3. The Anukr. does not note that b is jagati.

2. That by which the being-makers overpassed death; which they discovered by fervor, by toil (citma); which the brahmāna of old cooked for Brahmān—by that rice-mess let me overpass death.

The comm. explains bhūtākhyas as prāṇinām karīrō devāḥ, but rṣayās is always the noun used with it.

3. That which sustained the all-nourishing earth; which filled the atmosphere with sap; which, uplifted, established the sky with might—by that rice-mess let me overpass death.

The comm. explains viśvatthajasam by kṛṣnasya prāṇijātasya bhogyanbhūtām.

4. That out of which were fashioned the thirty-spoked months; out of which was fashioned the twelve-spoked year; that which circling days-and-nights did not attain—by that rice-mess let me overpass death.

SPP. gives in c the pada-reading ahorātrāḥ, as required by the participle paryvāntas: all the pada-mss. have -tāḥ; the comm. has paryantas, but explains it as paryāvartumānās, and says nothing about the abnormal form. The verse (11+13: 11+11=46) is in no respect a jagati; the ejection of yāsmaṅ in b would make it regular.

5. That which became breath-giving, possessing breath-giving ones(?); for which worlds rich in ghee flow; whose are all the light-filled directions—by that rice-mess let me overpass death.

The pada-text does not divide prāṇaddhā, and it makes the division prāṇaadarvān, which the translation follows; our text (either by a misprint or by an unsuccessful
attempt at emendation) reads -dāvān; -dāvā, as nom. of -dāvān, might be an improvement; the comm. reads -dāvām, viewing it as gen. pl. of prāna-dū, from dū 'burn,' and he explains it as "moribund" (mumūrṣu: prānāir jīganīśubhīḥ pāritāpyante!)

6. From which, when cooked, the immortal (amṛta) came into being; which was the over-lord of the gāyatrī; in which are deposited the Vedas of all forms — by that rice-mess let me overpass death.

Or amṛta is to be taken as the drink of immortality; the comm. (who simply adds dyulokastham) apparently so understands it.

7. I beat down the hater, the god-insulter; what rivals are mine, let them be [driven] away; I cook the all-conquering brahmān-rice-mess; let the gods hear me who am full of faith.

The comm. reads in a devāpiyān; brahmāudānāṁ he explains as brāhmaṇeḥbhyaṃ dāyam odanam.

The seventh annuṣṭāka, of 5 hymns and 37 verses, ends here; the old Anukr. says saṃta cā 'pi bodhyāḥ.

36. Against demons and other enemies.

[Cātana.— satyājasam.* āgneyam. āntusubham : g. bhurij.]

Not found in Pāipp. Not used individually by Kāuṭ, but only as one of the cātana (8.25). Our mss. of the Anukr. do not contain the expected definition of the hymn as one of ten stanzas (dāracam).* [The Berlin Anukr. reads satyājasam.] Translated: Ludwig, p. 526; Grill, 3, 136; Griffith, i. 179; Bloomfield, 35, 407; Weber, xvii. 141.

1. Them let him of real force burn forth — Agni Vaiśvānara, the bull; whoso shall abuse and seek to harm us, likewise whoso shall play the niggard toward us.

The comm. paraphrases durasyāt with duṣṭān ivā "caret: asmās āvidaumāṇāṁ duṣṭām udbhātavet. The Prāt. (iii. 18) allows both i and t in denominatives like arātiy-, and its comment quotes this word as example of the former.

2. Whoso shall seek to harm us not seeking to harm, and whoso seeks to harm us seeking to harm — in the two tusks of Agni Vaiśvānara do I set him.

All the mss. read in a dīpsat, which is accordingly retained by SPP.; our edition emends to dīpsat to agree with vs. 1 c: the comm. also has dīpsat; and it is favored by the dāpāt of the parallel expression in vi. 37.3. With the second half-verse compare xvi. 7.3.

3. They who hunt in assent (? āgarā), in counter-clamor (? pratikroṭā), on new-moon [day], the flesh-eating ones, seeking to harm others—all those I overpower with power.

The obscure words āgarā and pratikroṭā are here translated mechanically, according to their surface etymology. The comm. gets the former from gr or gir 'swallow,' and defines it as yuddharaṇa, because samantād bhajyate māṇasaṇītyādikam atra; the latter is pratikulāṁ satrubhīḥ kṛta ākroṣa; while mṛgayante means "desire to
injure us," and amāvāsyā "at midnight of a day of new moon"; he has no suspicion of any connection with the doings at an eclipse, as half suggested by Grill. The line is quite unintelligible, and very probably of corrupt text. Most of the pada-mss. have the false accent pratiśrōti. The comm. reads in c dipṣanti for -tas.

4. I overpower the piśācās with power; I take to myself their property; I slay all the abusers; let my design be successful.

All the mss. read in a-b sāhasāṣām, p. sāhasā: ēṣām, instead of the obviously correct sāhasāṣām, p. sāhasā: ēṣaṃ [cf. note to iii. 14. 3]: it is one of the most striking blunders of the traditional text. The comm. understands the true reading, and it is restored by emendation in our edition; SPP. abides by the mss. In d, the comm. has saṃ nasa for sam me. The Anukr., by noting no irregularity of meter, seems to imply ēṣaṃ in b, but his descriptions are so little exact that the evidence is really of no value.

5. The gods that hasten (hās) with him—they measure speed with the sun—with those cattle (paça) that are in the streams, in the mountains, I am in concord.

Doubtless corrupt in text, and incapable of yielding sense. Grill regards the verse as interpolated. [As for hās, see Bergaigne, Rel. Véd. i. 200 n.] The comm. guesses two wholly discordant and equally worthless explanations; in the first he takes devās as (from div' play') "piśācās and the like," and hāsantē as for hāsayanī 'cause to laugh'; in the second, he understands devās as vocative, and hāsantē as for jihāsantē [printed jihāsyante] 'seek to leave.' One is tempted to find stenaś instead of tēna in a. The deficiency (unnoticed by the Anukr.) of a syllable in d is an indication of a corrupt text.

6. I am a vexer (āpāna) of the piśācās, as a tiger of them that have kine; like dogs on seeing a lion, they do not find a hiding-place (nyañcana).

The comm. reads anu instead of na in d. The meter requires 'smi in a.

7. I cannot [bear] with piśācās, nor with thieves, nor with savages (?vanargū); the piśācās disappear from that village which I enter.

Our l.M.W. read -vīcē for -vīče at the end. The comm. has nanvāntun in c. He paraphrases saṃ āknomi by saṃcakto 'upraviṣṭha bhavāmi, or by saṃgato bhavāmi: and vanargú by vanamānin.

8. Whatever village this formidable power of mine enters, from that the piśācās disappear; [there] they devise not evil.

The first pada lacks a syllable, unless we resolve grā- into two syllables [or read yān-yanū].

9. They who anger me, making a noise, as flies an elephant—they I think ill off, like mites (?) on a man (jāna).

The comm. (followed by a couple of SPP's authorities) has lipitās (= upadīgatā samkrāntāḥ) at end of a; the pada-mss. read lapitā, which SPP. in his pada-text emends to -tāḥ; but, as the participle in ta from such a root can hardly have an active sense, lapitād would doubtless be a better alteration; the redundancy of a syllable, to be sure, would suggest deeper changes. Alpaçaḍyān in d, literally 'petty liers,' is conjecturally rendered, in accordance with the comm. (parimāṇata 'kapāyāḥ sajanāśa-prabhavāḥ samāraskamāh kitaḥ). SPP. reads dūrhitān j- (instead of -tā or -tān [see

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note to i. 19. 4.), against the great majority of his mss. as well as all of ours; instead of it the comm. has durhatān.

10. Let perdition halter him, as a horse with a horse-halter (-abhidhānī); the fool (malvā) that is angry at me, he is not loosed from the fetter.

The comm. (with one of SPP’s mss.) has at the end mucyase, but explains it as a 3d sing. impv. : mnkt'o na bhavatu; an imperative would be welcome, if honestly come by. Malva he glosses with śatu. [As to abhidhānī, cf. iii. 11. 8 and note.]

37. Against various superhuman foes: with an herb.

[Rādarāyaṇī.—devaçačare. ajaśīrṣyasaredevatuyam. āuvāgbham; 3. 3-av. 6p. triṣuḥkā; 5. prastāraṣaikī; 7. purasvāh; 11. 6p. jagati; 12. niṣetu.]

Found (except vs. 9) in Pāipp. xiii. (in the verse-order 1-4, 7, 6, 5, 12, 8, 10, 11), but in a much defaced condition. Used by Kaṇḍ. with the preceding hymn, as one of the cāturmāri (B. 25); but also independently (28. 9) in a remedial rite against possession by evil spirits. And the comm. quotes it from Naṅ. K. 21 [error for Čanti K., says Bloomfield, as employed in a mahāsānti called gāndharvī. [As to Rādarāyaṇī, see introduction to hymn 40.]

Translated: Kuhn, KZ. xiii. 118 (interesting Germanic parallels): Ludwig, p. 352; Griffith, i. 180; Bloomfield, 33, 408; Weber, xviii. 144.

1. By thee of old the Atharvans slew the demons, O herb; by thee did Kaśyapa slay; by thee Kaṇva, Agastya.

The comm. explains that one or other of the specified plants, the sahamānī etc., is here addressed.

2. By thee do we expel (cat) the Apsaras, the Gandharvas; O goat-horned one, drive the demon; make all disappear by [thy] smell.

‘Drive’ (aja) in c is a play upon the name goat (aja-) in ‘goat-horned.’ The comm. declares the epithet to be equivalent to visāṇī (viḍma pinnata), and to be given on account of the shape of the fruit. [Dhanvantari, p. 23, Poona ed., gives meṣaçṛūṣi and visāṇi+kā as synonyms of ajaçṛūṣi.] Ppp. has in b catayamasi instead of -akte.

3. Let the Apsaras go to the stream, to the loud (?) down-blowing of the waters: Guggulū, Pīlā, Naladi, Āukṣaṇgandhi, Pramandani: so go away, ye Apsaras; ye have been recognized.

[See Weber’s note and reference to Rumpelstilzchen.] Tānd in b is rendered “crossing”; but as this sense is found nowhere else, it seems safer to take the word as the adjective, common later; the comm. glosses it with maṇītāram, a worthless etymological guess. After it, instead of avacascusam, the comm. reads iha svasam (= suṣṭha niṣṭhiranakṣagali yathā), and, strangely enough, Ppp. has the same. As everywhere else where the word occurs, the mss. vary between gulgula and guggulū, and SPP. reads the former and our edition the latter; here the decided majority, with Ppp. and the comm., give gulg (our Bp.P.K. have gugg). Pādas c and d appear to be made up of names of Apsaras, all formed upon odor-names: guggulū is fem. to guggulū ‘bilelum,’ and naladi to nalada ‘nard’; pramandani is related with pramanda ‘a certain fragrant plant’; and āukṣaṇgandhi means something like ‘ex-smell’; but the
comm. declares them to be pañca homadrayāyāi 'five articles of oblation'; Ppp. reads prabandhīnī in d. Most of our mss. accent aśparāsas in e, but SPP. reports only one of his as doing so; both editions read aśparāsas. The comm. makes a different division of the material, reckoning the refrain (our e, f) as a verse with our 4 a, b, and omitting the refrain in 4 (much as it treated 34. 5-7 above); SPP. follows the Anukr. throughout (see under the next verse). The comm. reads in f pratībaddhas; prāti-buddhā abhītana is found also as RV. i. 191. 5 d. Ppp. adds between our d and e yatra marty aśparāntaḥ: samudre tvānu vakṣā tvau pradāraka (not followed by in avasāna-sign). The Anukr. definition of the verse ought to read jagati instead of triṣṭubh. [In the prior draft, W. notes the suggestions concerning avasāvasam given by BR. i. 490 and OB. i. 126 and implying avas = 'away'; but rejects them.]

4. Where [are] the aṁcattrhas, the nyāgrōdhas, great trees, with crows; thither go away, ye Apsarasas; ye have been recognized.

The division and numbering in our edition of this verse and the two next following is faulty, owing to the unclearness of the mss. first used; the correct division, agreeing with the Anukr., is given by SPP., and our translation follows it [and makes clear what it is]; vss. 3-5 all end with the refrain tāt pāre 'tā- etc., and this, with the number 4, needs to be added in our text after cikhaṇḍahā. In Ppp., the place of this verse is taken by the addition reported above, under vs. 3. The comm. takes cikhaṇḍin as meaning "peacocks": he quotes TS. iii. 4. 81 to the effect that certain trees, including aṁcattrha and nyāgrōdha, are the houses of Gandharvas and Apsarasas.

5. Where [are] your swings, green and whitish; where cymbals [and] lutes sound together—thither go away, ye Apsarasas; ye have been recognized.

[Change the number 4 to 5 at the end of the first line of p. 74 of the edition.] The accent karkaryas as nom. plur. is false, and must be emended to -vīrtas, as read by SPP., with half of his mss., and a part (O. Op. D.) of ours (our P.M.W. give karkarū). Again nearly all our mss., with some of SPP’s, accent aśparāsas in the refrain. Ppp. is quite corrupt: yatra vohita harītvarpajna ghatōs karkari asavāvasantī. The first half-verse (13+11 : 8+8) is irregular.

6. Hither hath come this mighty one (vīryavant) of the herbs, of the plants; let the goat-horned arātkā, the sharp-horned, push out.

[Put a simple avasāna-mark in place of the number 5.] Arātikā seems to be used here as specific name of the herb in question; but the comm. takes it as epithet, deriving it from a-ṛā ‘non-giving’ with a derivative from aṛ ‘go,’ and meaning kūsakā ucālayati. Ppp. adds two more pādas: ape’te’to’ha saṃsa gandharvā yatra co γράβα.

7. Of the hither-dancing, crested Gandharva, Apsarasas-lord, I split the testicles, I bind fast (?) the member.

All the mss. read in c ṛpi yāmi, which SPP. accordingly retains; our emendation to dyāmi is unsatisfactory, both as regards the sense and because dā is not elsewhere used with ṛpi (neither is yā). one might also guess abhi yāmi ‘attack’; the comm. explains it by ṛpiṣatvān niruddhān karomi, which is worthless. The comm. gives ‘peacock’ as an alternative equivalent of cikhaṇḍin with an implied comparison: ‘dancing like a peacock.’ Ppp. begins with ṛpā vīrṇe chikha-. [If the definition of the Anukr. (8+8 : 12) is right, pāda c lacks a syllable.]
8. Terrible are Indra's missiles (heti), a hundred spears of iron; with them let him push out the oblation-eating, āvakā-eating Gandharvas.

Half our mss., and the large majority of SPP's, read at the end of this verse āsatu; both editions give āsatu, as in the next verse. Āvakā is defined as a certain grass-like marsh-plant, Bīrāxa octandra, the same with cīvula or cīvula; the comm. defines it as jalaparisthākā cīvulāvīcēṣāh, but attempts no explanation of why the Gandharvas should be supposed to eat it. He reads in b satasṛṣṭīs (one feels tempted to emend rather to cātābhrīṣṭīs), and in c abhīhradān (for havīradān). The Anukr. takes no notice of the redundant syllable in c (also in 9 c).

9. Terrible are Indra's missiles, a hundred spears of gold; with them let him push out the oblation-eating, āvakā-eating Gandharvas.

This very slightly varied repetition of vs. 8 is wanting in Ppp. All the mss. have āsatu at the end here.

10. The āvakā-eating ones, scorching, making light (?) in the waters—all the pīciḍas, O herb, do thou slaughter and overpower.

All our pada-mss. read in b jyotayamānakān as a compound, and it seems very strange that SPP. gives in both forms of text jyotaya māmakān, as two independent words, and reports nothing different as found in any of his authorities; it is perhaps an oversight on his part. Either reading being plainly untranslatable, the rendering given implies emendation to jyotayamānakān, as the simplest and most probable alteration; several cases of such expansions of a participle in māna by an added -ka occur [Stt. Gram. § 1222 g, f; cf. Bloomfield's note], one of them (pravartamānakā) even in RV. Ppp. reads as follows: āvakāyām abhiṣāca bīcīcī dyutayamānakān: gandharvān sarvān osadhe krēṣṇa tasyapārīyaṇāḥ; this supports the proposed reading in its most essential feature, māna- for māma-, and further favors the version of the comm., dyot- for jyot-. Ṛ., in the Festgruss an Böhtlingk (p. 97), had ingeniously conjectured the word as a name for the will-o'-the-wisp, deriving it from jyotaya māma 'give me light,' by an added suffix -aka. The comm. paraphrases by matsambandhika gandharvān udakeṣu prakāṣya. [Cf. Whitney, Festgruss an Roth, p. 91; also note to ii. 3. 1.]

11. One as it were a dog, one as it were an ape, a boy all hairy—having become as it were dear to see, the Gandharva fastens upon (sac) women; him we make disappear from here by [our] mighty (vīryāvant) incantation (brāhmman).

In our edition, strīyam at the end of d is a misprint let strīyas, which all the mss. have, with no avasāna-mark following, though distinctly called for by the sense, and therefore supplied by us; Ppp., however, reads strīyas, with sajate before it; and it omits the last pada, f: which omission would furnish an excuse for the absence of interjection after strīyas.

12. Your wives, verily, are the Apsarases; O Gandharvas, ye are [their] husbands; run away, O immortal ones; fasten not on mortals.

All the pada-mss. commit in c the palpable error of dividing dhāvatāmartyāḥ(k) into dhāvata: mārtiśah, as if the d which follows dhāvat- were one of the common prolongations of a final vowel in samhitā; the comm., however, understands amartyāḥ, and SPP. admits this by emendation into his pada-text. Ppp. has for c apakrāmat pūraśād amartyā, which supports amartyās in our text.
38. For luck in gambling: by aid of an Apsaras.

[Bādarāyana.—dvidevatyam. anuṣṭubham: 3. 6-p. 3-av. jagati; 5. bhrigutaṣṭiṣṭi; 6. triṣṭhibh; 7. 3-av. 5-p. anuṣṭubhgarbhā purnaparitādyajyeyo mata jagati.]

This and the two following hymns are not found in Pāipp. Kāṇḍ. uses it (doubtless only the first four verses) in a ceremony (41.13) for success in gambling. Verses 5-7 are called karlikpravādas and used (21.11) in a rite for the prosperity of kine, and also (66.13) in the sava sacrifices, with a karki as sava; and they are reckoned (19.1, note) to the purīṣṭika mantras. The comm. attempts no explanation of the mutual relation of the two apparently unconnected parts of the hymn; [but Weber, in his note to verse 7, suggests a connection]. [As to Bādarāyana, see introd. to h. 49.]

Translated: Muir, OST. v. 430 (vss. 1-4); Ludwig, p. 454; Grill, 71 (vss. 1-4), 140; Griffith, i. 183; Bloomfield, 149, 412; Weber, xviii. 147.

1. The up-shooting, all-conquering, successfully-playing Apsaras, that wins (kṛ) the winnings in the pool (? gālāhā)—that Apsaras I call on here.

The form āpsarā, instead of āpsaras, is used throughout this hymn; the comm. regards it as a specialized name for the Apsaras in this character or office: dyāṭakrīḍādvidevatām āpsarajātyām. Udāhindatam is paraphrased by pānabandhena dhanasya ‘dohedanam kurtatam, as if it were the causative participle. The technical terms of the game are only doubtfully translated, our knowledge of its method being insufficient; gālāhā is taken as the receptacle, of whatever kind, in which the stakes are deposited; the comm. explains it thus: gṛhyate pānabandhena kalyātya iti dyāṭakrīḍācyo (mss. jayo) ‘riho gālāhā.

2. The distributing (vi-cī), on-strewing (ā-kīr), successfully-playing Apsaras, that seizes (grālā) the winnings in the pool—that Apsaras I call on here.

The comm. explains the first two epithets respectively by “collecting” (taking vi as intensive) and “scattering.”

3. She who dances about with the dice (? dya), taking to herself the winning from the pool—let her, trying to gain (?) for us the winnings, obtain the stake (? prahā) by magic (miyā); let her come to us rich in milk; let them not conquer from us this riches.

The wholly anomalous sīsati in c is here translated, in accordance with the current understanding of it, as somehow coming from the root sau or sā [i.e., as if it were for the normal sīsā-s-att: considering that the consonant of the root sā happens to coincide with the sibilant which is characteristic of the desiderative, we might be tempted to put sīṣant: sā: śīṣant: sah (Skt. Gram. § 1030 a), but for the accent]; the comm. reads instead ēsantī (= avaṃṣayantī). The comm. further has in b ādadhānas (explained as = ādadhāna: so SPP’s K. reads), and in d prahān (= prahuntavayān aṅkavan: a false etymology and worthless interpretation). He explains ayās as ekādyayā pānca-saṃkhyaṃ ākṣaṇiṣṭeṣāḥ. He divides our vss. 3-5 into four verses of four pādas each, without any regard to the connection of sense, thus giving the hymn eight verses; among our mss. also ([SPP. reports nothing of the kind from his) there is more or less discordance in regard to the verse-division, and some of them agree with the comm. [Our sīsati appears in W’s Index Verborum, p. 382, at the very end of the “unclassified residuum” of AV. material.]
4. She who delights (pramud) in the dice (akśā), bringing (bhr) pain and anger — the rejoicing, the delighting one: that Apsaras I call on here.

The translation implies retention of bhūrati at end of b, read by all the mss. and by the comm., and retained by SPP, and the emendation instead in a to yā kṛṣṇa pramūdate, which is metricaly better, makes better connection, and has the support of the comm., with one [or two] of SPP’s authorities. SPP’s note to bhūrati, “so read except by K. who follows Sāyana,” is unintelligible, since the latter has also bhūrati. [Delete the accent-mark under kṛve.]

5. They who (f.) go about (sam-car) after the rays of the sun, or who go about after [its] beams (mārici); of whom the mighty (vājīnivanta) bull, from afar moves around (parti-i) at once all the worlds, defending — let him come unto us, enjoying this libation, together with the atmosphere, he the mighty one.

According to the comm., the “they who” and “of whom” in a and c are the Apsaras, this being apparently to him the tie of connection between the two divisions of the hymn; and vājīni is the dawn, and vājīnivanta the sun: all of which is very questionable, at least. SPP. reads in d paryāti, with, as he states, the majority of his mss., but with only two of ours; the comm. has paryeti, and it is also thus quoted by the comment to Prāt. iv. 81. SPP. further leaves the final n of sravāna unassimilated before lokān, for the wholly insufficient reason that nearly all his mss. so read; the point is one that requires to be regulated by the prescriptions of general grammar and of the Prāt., without heed to the carelessness of scribes. The passage is even one of those quoted under Prāt. ii. 35 as an example of assimilation. The metrical definition of the Anukr. is inaccurate, and perhaps corrupt; the verse (12+11: 12+11: 11+11=68) should be specified as of 6 pādas and 3 avasaṇas, like vs. 3; it is not bhūrij; and for atyaśitī the London, not the Berlin ms. reads jagatyāstī. [One is tempted to suspect the syllable sau- in a. Pronounce yāsārṣaḥḥ in c.]

6. Together with the atmosphere, O mighty one; defend thou here the karkāl calf, O vigorous one (vājīn); here are abundant drops (stokā) for thee; come hitherward; this is thy karkā; here be thy mind.

The comm. reads in a vājīnivān, as in 5 f; in b he has karkūn vatsān (and one of SPP’s mss. gives karkīn); and, in d, namas instead of manas, and SPP. reports three of his four pada-mss. as also having nāmas. The comm. explains karkā as karkavarna or caubra. The minor P.t. Lex. suggests the emendation of vatsān to vāṣām in this verse and the next. Three of SPP’s ms. and one of ours (O.) separate karkē ihā in saṅkūṭa in d. The Anukr. ignores the deficiency of a syllable in b.

7. Together with the atmosphere, O mighty one; defend thou here the karkē calf, O vigorous one; this is fodder; this is the pen; here we bind (ni-bandhi) the calf; according to name we master you: hail!

The comm., with one of SPP’s oral authorities, has again vatsān in b, and also vatsān in d (this time, with our P.M.W.E.). Kācu. (21.11) quotes c and d, with the direction to do “as directed in the text”; the comm. [Kecava] explains that a rope is to be prepared with twelve ties (dāman); and that with b fodder is to be offered to the kine, and with d the calves are to be tied to the rope. If this is correct, the reading would seem to be properly vatsān in all cases, and perhaps karkyā(h) vatsān in 6 b and 7 b.
(thus filling out the meter). The mss. add (as directed by the Anukr.) a second avasāna-sign after badhīṁnaḥ, and SPP. retains it. The verse (11+10: 8+8: 10=47) falls short of a full jagālab by the amount of the deficiency in b. [I think karkyās, as a genitive sing. fem., ought to be oxytone (JAOS. x. 385); but karkyās, pronounced karklo, might be better.]

39. For various blessings.

[Aṅgiras.*—daśaracm. sāṁnatayam. nānīdevatayam. pāṅktaṃ: 1, 3, 5, 7, 3. p. mahāvyahni; 2, 8, 6, 8. samśrutrapaṇīki; 9, 10. triṇubh.]

This prose-hymn (the two concluding verses metrical) is, as already noted, wanting in Pāipp. A similar passage is found in TS. (vii. 5. 23). The hymn is used by Kauṭiya in the parvan sacrifices (5. 8) with the saṁnatī offerings, and vss. 9 and 10 earlier in the same ceremonies with two so-called purastāddhatos (3. 16); also the hymn again in the rites (59. 16) for satisfaction of desires. Verse 9 appears in Vait. (8. 11) in the cāturmāya rites, with an offering by the adhvaryu. * [The Anukr. gives Brahman as the ṛṣi of 9 and 10.]

Translated: Griffith, i. 184; Weber, xviii. 150.

1. On the earth they paid reverence (sam-nam) to Agni; he threw (tṛd); as on earth they paid reverence to Agni, so let the reverencers pay reverence to me.

The TS. version reads thus: aṅgye sām anamataḥ praṇivādāḥ sām anamataḥ yātha gurth praṇivādāḥ (1) samānāmad evaṁ mākhyam bhadṛdhā sāṁnatayah sām nanma. The comm. explains sām anamān by sarvāṇi bhūtāni sāṁnatāni uपसर्वाणिः bhavanantī, and samānāmad by abhilaśāphalasya saṁnātayaḥ samprāptayaḥ. The metrical definitions of the Anukr. for vss. 1–8 are of no value; the odd verses vary from 34 to 37 syllables, and the even from 38 to 40. [We might have expected the epithet tryaṇavāna (3-arcc.) to be applied to the even.]

2. Earth [is] milch-cow; of her Agni [is] calf; let her, with Agni as calf, milk for me food (iś), refreshment, [my] desire, life-time first, progeny, prosperity, wealth: hail!

There is in TS. nothing to correspond to our vss. 2, 4, 6, 8. Our edition combines āyuḥ pr., because required by Prāti. ii. 75; but the mss., except one of SPP’s, have āyuḥ pr., which SPP. retains.

3. In the atmosphere they paid reverence to Vāyu; he threw; as in the atmosphere they paid reverence to Vāyu, so let the reverencers pay reverence to me.

* TS. has a corresponding passage, in the form as given above.

4. The atmosphere is milch-cow; of her Vāyu is calf; let her, with Vāyu as calf, milk for me etc. etc.

The comm. has tasya of it (i.e. the atmosphere); instead of tasyās.

5. In the sky they paid reverence to Āditya; he threw; as in the sky they paid reverence to Āditya, so let the reverencers pay reverence to me.

The corresponding TS. passage has sārya instead of ādityās.
6. The sky is milch-cow; of her Āditya is calf; let her, with Āditya as calf, milk for me etc. etc.
   [In the edition, sdā is misprinted for sdā.]

7. In the quarters they paid reverence to the moon (candrī); it threw; as in the quarters they paid reverence to the moon, so let the reverencers pay reverence to me.
   In TS., the asterisms (nakṣatra) are here connected with the moon; and there follow similar passages respecting Varuṇa with the waters, and several other divinities.

8. The quarters are milch-cows; of them the moon is calf; let them, with the moon as calf, milk for me etc. etc.
   Both editions read duhām in this verse, as in vss. 2, 4, 6, following the authority of nearly all the mss.; only our H.D. have the true reading, duhrām, which ought to have been adopted in our text.

9. Agni moves (car), son of the seers, protector against imprecation; with homage-paying, with homage, I make offering to thee; let us not make falsely the share of the gods.
   That is (a), "Agni is continually to be found in the fire." Three of SPP's authorities read mānasā in c, thus ridding the verse of an objectionable repetition; but both editions give nāmasā, which the comm. also has. In d our edition has karmanabhāgīm, following our pada-mss. (which read karmanabhāgīm); but SPP. has correctly, with his mss. and the comm. (=mā kārṣma), karma bhāgām. More or less of the verse is found in several other texts: thus, in VS. (v. 4) only a, b, ending b with abhiṣaṭtipāva; in MS. (i. 2. 7), with adhirāja caṣāḥ at end of b, a wholly different c, and, for d, mā devānām viṣṇuḥma bhāgadāya; in_MB. (ii. 2. 12), only a, b, with b ending as in MS.: in TS. (i. 3. 7), the whole verse, b ending like MS., c beginning with svāhākītya brāhmaṇa, and d ending with mithyā kar bhāgadāya; in TB. (ii. 7. 15'), the whole, beginning with vyāghro 'yām agnīma vaḥ, and ending b with -dā ayīm, its c and d agreeing throughout with ours; in ACs. (viii. 1. 4), the whole, but ending b* like MS. and TS., and having for c, d tasmā jahomi havisā ghyena mā devānām mumuhaḥ bhāgađāya; in Ppp., the whole verse, just as in ACs., except that a ends with prātiṣṭha and that d has yāyavat for mumuhaḥ and (unless mām is a slip of Roth's pen) mām for māḥ. [See Bloomfield's discussion of mithyā ky, ZDMG. xlvi. 556.] The meter (10+11: 12+11 = 44) is irregular, but the Anukr. takes no notice of it. * [The Calcutta ed. has avirāja caṣāḥ, misprint for adhirāja.]

10. Purified with the heart, with the mind, O Jātavedas — knowing all the ways (vyāhāra), O god; seven mouths are thine, O Jātavedas; to thee I make offering — do thou enjoy the oblation.

Pūtaṁ in a can only qualify kārṣyām in d: compare RV. iv. 58. 6 b, ahuḥ kṛtā mānasā pāvāmānāḥ. The pada-text makes one of its frequent blunders by resolving in c saptaśaṇāṁ into saptaḥ: ḍaśaṇī instead of into saptaḥ: ḍaśaṇī, the designation of the ascendant in śāhīṭā being the same in both cases, according to its usual method. SPP. accepts the blunder, reading ḍaśaṇī.

It is impossible to see why these two concluding verses should have been added to the hymn.
40. Against enemies from the different quarters.

[Çukra.—* kṛtyāpratiharāṇam. bahudvayam. trāṇīstubham: 2,8. jagati (8. puruṣātma pādayuj).]

Not found in Pāipp. Somewhat similar formulas are met with in TB. (iii.11.3) and ApCS. (vi.18.3). Used in Kāuç, with ii.11 etc., in the preparation of holy water for the counteraction of witchcraft (39.7), and reckoned to the kṛtyāpratiharāṇa gāna (ib., note). * [The Berlin ms. of the Anukr. adds the expected astarcam.—Weber, in a footnote, p. 152, says that the remarks of the Anukr. on vs. 8 suggest that the author of the Anukr. was a Vedantist. Hence his attribution of hymns 37 and 38 to Bādarāyana.]

Translated: Griffith, i.185; Weber, xviii.152.

1. They who make offering from in front, O Jātavedas, [who] from the eastern quarter vex us—having come upon (ṛ) Agni, let them stagger (vyathī) away; I smite them back with the reverter (pratisārd). Pratisara, the comm. says, means pratinukhaṃ nivarāta abhicārikām karma 'meva; and jāvati means homenā sman abhicāranti. The analogous formula in the other texts reads thus: prāci dīg agnīr devatāḥ; agnīnā sa diṇām devāḥ devitānām yeucatu pō māi 'tksayi dīg 'bhiddhāvati (so TB.; ApCS. omits diṇāṃ devāḥ devitānām).

The verses have slight metrical irregularities which are ignored by the Anukr.

2. They who make offering from the right, O Jātavedas, [who] from the southern quarter vex us—having come upon Yama, let them etc. etc. The other texts make Indra the god of the southern quarter. [See Weber’s note, p. 153.]

3. They who make offering from behind, O Jātavedas, [who] from the western quarter vex us—having come upon Varuṇa, let them etc. etc.

The other texts say Soma instead of Varuṇa.

4. They who make offering from above, O Jātavedas, [who] from the northern quarter vex us—having come upon Soma, let them etc. etc.

Nearly all the mss. (all ours save O.Op.; all but three of SPP’s) strangely accent somām in this verse; both editions emend to sūmām. In the other texts, Mitra and Varuṇa are the divinities invoked for the northern quarter.

5. They who make offering from below, O Jātavedas, [who] from the fixed quarter vex us—having come upon Earth, let them etc. etc.

* Here, again, part of our mss. (E.I.I.I.), and nearly all SPP’s, give the false accent bhūman; both editions read bhūman. The other texts associate Aditi with “this quarter,” or “the quarter here,” as they style it.

6. They who make offering from the atmosphere, O Jātavedas, [who] from the midway (vyadhvā) quarter vex us—having come upon Vāyu, let them etc. etc.

The comm. understands vyadhvā as “trackless” (vīgata adhvāno yasyām). The other texts take no notice of such a quarter.
7. They who make offering from aloft, O Jātavedas, [who] from the upward quarter vex us — having come upon Sūrya, let them etc. etc.

The other texts associate Brhaspati with this quarter.

8. They who make offering from the intermediate directions of the quarters, O Jātavedas, [who] from all the quarters vex us — having come upon the brāhman, let them etc. etc.

Several of our mss. accent digbhyo 'bhidās-. The other texts have nothing that corresponds to this verse.

This, the eighth and concluding anuvāka of the book, has 5 hymns and 47 verses; the quotation from the old Anukr. is saptadāśa 'ntyah, to which is added sahavacac ca.

Here ends also the ninth prapāthaka.

One of our mss. (I.) sums up the content of the book as 323 verses; the true number is 324. [Observe that the last vs. of hymn 20 is numbered 7 when it should be 9.]
Book V.

[The fifth book is made up of thirty-one hymns, divided into six anuvāka-groups, with five hymns in each group save the fourth, which has six hymns. The Old Anukramaṇi appears to take 60 verses as the norm of an anuvāka. The number of verses in each hymn ranges from 8 to 18. The Major Anukramaṇi assumes 8 verses as the normal length of a hymn of this book (see p. 142); but there are only two such hymns (“hymns” 9 and 10, both prose!). In fact, there are in this book, 2 containing respectively 8, 9, 10, 11, 12, 13, 14, 15, 17, 18 verses. The entire book has been translated by Weber, \textit{Indische Studien}, vol. xviii. (1898), pages 154–288. This is the first book to which the native commentary is missing.]

1. Mystic.

[\textit{Bṛhaddīva Atharvam}—\textit{navakam. tāruṇam. tāṇiguthubham. 5. (?) parāhyati triṣṭubh : 7. viṇḍī; 9. 3 av. 6p. atyaṣṭi.}]

Found also in \textit{Pāipp. vi}. Much and variously used by Kāṇḍa, but in situations that have nothing to do with the meaning of the hymn, and cast no light upon its difficulties; thus, it is employed with the following hymn in a battle-rite (15. 1), for victory; and the two hymns together again in a ceremony (22. 1) for welfare, while hymns 1 to 3 (and v. 1. 3 separately) are reckoned [19. 1, note] to the \textit{puṣṭika mantras}; vs. 1 alone (with vi. 17 and another) appears in a ceremony (35. 12) against abortion; vs. 2–9, in one (35. 13 ff.) for the benefit of a person seized by \textit{jambha}; vs. 3 is further applied in a charm (21. 12) for good-fortune in regard to clothing, vs. 4, in a women’s rite (34. 20) for winning a husband; vs. 5 (with iii. 30, vi. 64, etc.) in a rite (12. 5) for harmony; vs. 6, in the nuptial ceremonies (76. 21), on marking seven lines to the north of the fire, and again (79. 1), with an offering at the beginning of the fourth-day observances; vs. 7, in a remedial rite (28. 12) for one in misery (\textit{āmatt}), giving him a portion, and again, in the ceremony against false accusation (46. 1), with vii. 43; vs. 8 in a rite for prosperity (21. 15), on occasion of the division of an inheritance; and vs. 9, later (21. 17) in the last-mentioned ceremony.

The hymn is intentionally and most successfully obscure, and the translation given is in great part mechanical, not professing any real understanding of the sense. It is very probable that the text is considerably corrupted; and one cannot avoid the impression also that the lines are more or less disconnected, and artificially combined.

Translated: Ludwig, p. 394; Griffith, i. 187; Weber, xviii. 157.
1. He who came to (ā-bhū) the womb (yóni) with a special sacred text (Śdhaīmantra), of immortal spirit (-āsu), increasing, of good birth, of unharmed spirit, shining like the days—Trita the maintainer maintained three (trī, neuter).

The Pet. Lex. render Śdhaīmantra by “lacking speech”; Ludwig, by “of distinguished meditation.” Ahe “tīva (p. dāhā-tīvā) is perhaps rather to be understood as dāhātīvā. Ppp. puts śyānām in b before vardhamānās. As elsewhere, part of our mss. (I.p.p.m.P.M.W.) read trītā in d. The last pāda is two syllables short, the Anukṛ. taking no notice of the deficiency.

2. He who first attained to (ā-sād) the ordinances (dhārman) makes then as many wondrous forms; eager (dhānyū) he first entered the womb (yūtī), he who understood (ā-cīt) speech unspoken.

In b the translation follows Ppp., which reads κύρνιτε for -uce; Ppp. also has a different e, πας κα λόγιου προσθαμά “verbatim” and it ends d with anucītām jīgyā.

3. He who left (rīc) [his] body to thy heat (gōka), flows the gold; his [men] are bright (cīcī) after; there they (two) assume (dāhlī) immortal names; let the clans (rīt) send garments for us.

The first pāda might equally mean “he who left thy body (self) to the heat.” In b, κύρνιτε might equally be pres. pple. qualifying kīraṇyam. In d the translation assumes the reading asmē instead of asmulī; nearly all the mss. have the former (p. asmuś itī; P.M.W. have asmulī, but doubtless only by the not infrequent error of substituting i for e), and our understanding of the sense is too defective to justify emendations; Ppp., however, has asmulī. In e, Ppp. reads atra dūdhēga “urt.” The Kāuḍ. use of the verse appears to be derived only from the occurrence of vāstrānī in d.

4. When these formerly went further forth, approaching each unfading seat — the poet of the dry (? cūśā), the two licking mothers — do ye (two) send for the sister (jāmī) a capable (dhūrīya) spouse.

The translation is, of course, simple nonsense. None of [our] mss. accent gus in a; P.M. accent pūryām before it; one (T.) combines -νο jīryām in b.

5. This great homage, verily, to thee, O broad-going one, do I a poet make with poesy (kātyā); when the two (m.), going united (samyāne) against the earth (kṣā), [then] increase here the (two) great bank-wheeled (? rādhācakrā) ones (f.).

“Bank-wheeled,” i.e. rolling on between their banks. Tōt in our text (beginning of c) is a misprint for ṣūt. Prāti. iii. 4 determines ṣū; nāṛdheke (p. vam.) is by iii. 13. The Kāuḍ. use of the verse seems suggested simply by samyānām. The irregular verse (9+11 : 11+12 = 43) is very imperfectly defined by the Anukṛ. [The London ms. of the Anukṛ. is here in disorder: and perhaps we ought to read pūryeḥkāti for parā.-]

6. Seven bourns (marṣyādā) did the poets fashion; unto one of these verily went one distressed; in the nest of the nearest (upaṃi) community (? āyū) stood the pillar (skāmbhā), at the release (visargā) of the roads, in the supports (dharāyā).

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The verse is a RV. one, from a mystic and obscure hymn (x. 5. 6); RV. puts īḍa after īḍām in b, and in c accents īḍāsyā niḍē, which alone is acceptable; all our mss. give īḍāsya, which our edition follows; and all save one (D.) read niḍē without accent, which we emended to niḍē. Ppp. gives in b īḍām anekām, and omits, probably by an oversight, the second half-verse. "The life of mankind is compared to a race-track, on which the gods have marked many (seven) stations; each generation (yuga) reaches only one such goal, getting as far as the place where the next begins; there its road terminates." R.

7. Also, of immortal spirit, vowed (? vrātā), I go performing; spirit, soul, of the body then (? tāḍ) with kine (? sumāḍgu); and either the mighty one (gākrē) assigns treasure, or as the oblation-giver pursues (? sac) with refreshment.

This verse and vs. 5 [4?] are the most utterly hopeless of the hymn; even the conjectures of the comm. respecting them would be welcome. Ludwig renders sumāḍgu by "erfreut gegangen." For b, Ppp. reads asūrās pātas svadhāyā smadgu; in c, vā jyeṣṭho rΛtna. Vā in c in our text is a misprint for vā. The verse lacks only one syllable of being full trisyllabic, and that deficiency might be made up by reading either gākrēs or rātnam as trisyllabic. [A barytone vrātā is unknown elsewhere.]

8. Also son prays (? īḍa) father for dominion; they called for well-being of the chief bourn (?); may they see now, O Varuṇa, those that are thy shapes (viṣṭhād); mayest thou make wondrous forms of the one much rolling hither.

The translation implies emendation in b to the compound jyeṣṭhām-rādām, i.e. 'him who has received the best domain.' In d our āvāyrtālas is for the -vrat:- of all the mss.; it can hardly be that the text of this pāda is not further corrupt. The verbs in c, d are augmentless forms, and may, of course, be rendered indicatively. Ppp. begins the verse with putra vā yat pit-, and ends b with svasti. The Kāś. use of this verse and the next is apparently founded on the occurrence in them of "son" and "father" and "half." The second pāda is properly jagatī. [*No ms. has -dām.]

9. Half with half milk thou mixest (? prc); with half, O Asura (?), thou increasest [thy] vehemence (?). We have increased the helpful (jñayina) companion, Varuṇa, lively (iṣirī) son of Aditi; poet-praised wondrous forms have we spoken for him—the (two) firmaments (rūdasi) of true speech.

This translation implies several emendations (or, at least, alterations): in b, (h)yanam. which Ppp. has, instead of the vocative (usma, and asura, again with Ppp. (perhaps better anūra * 'not foolish'? cf. 11. 5, below); in c, āvīrydhāma, which also Ppp. gives, while one or two of our mss. offer āvīrydhāma (D.) and āveṣydhāma (Kp.). In f ought to be accented āvōcāma; the pāda-mss., as elsewhere in such cases, mark the pāda-division after the word, thus reckoning it to e, which is obviously wrong. Some of our mss. (O.D.K.) accent in a prākṣi, which is the better reading, the case being one of antithetical accent. Ppp. further has cauvasā for pāyasā in a, vardhaye 'śrva in b, aditer in d, and vācān at the end. The verse (11+11: 11+11: 10 (9?)+11 =65 [47]) is more nearly an aṣṭi than an aṣṭi. [*This is given by some of SPP's authorities.]
2. Mystic.

[Brhaddeva Atharvvan.—navakam. vairatam. tristubham: g. bhurik paratijagatā.]

Found also in Paipp. v. It is a RV. hymn (x. 120); and the first three verses occur in other texts. For the use of the hymn with its predecessor in Kāuč. 15. 1 and 22. 1 and 19. 1, note, see above, under h. 1; it is further applied, with vii. 1, in a kānya rite (59. 17), with worship of Indra and Agni. The various verses appear also as follows: vs. 3, in a rite for prosperity (21. 21); vs. 4, with vi. 13 in a battle-rite (15. 6); vs. 5 in a similar rite (15. 8); vs. 6, in another (15. 9), and yet again, with vi. 125, and vii. 3 etc., as the king and his charioteer mount a new chariot (15. 11); vs. 7, next after vs. 3 (21. 23), with the holding of a light on the summit of an ant-hill; and vs. 8 in a woman’s rite [34. 21], next after v. i. 4—all artificial uses, having no relation to the texts quoted in them.

Translated: by the RV. translators; and Griffith, i. 189; Weber, xviii. 1.

1. That verily was the chief among beings whence was born the formidable one, of bright manliness; as soon as born, he dissolves [his] foes, when all [his] aids (ātma) revel after him.

RV. reads in d anu yām víkēti mādanty Āmāh, and all the other texts (SV. ii. 833: VS. xxxiii. 80; AA. i. 3. 4) agree with it. The Anukr. ignores the considerable metrical irregularities.

2. Increasing with might (gātvas), he of much force, a foe, assigns (dāhā) fear to the barbarian, winning (n.) both what breathes not out and what breathes out; brought forward (n.), they resound together for thee in the revealings.

Sense and connection are extremely obscure; but all the texts (SV. ii. 834; AA. as above) agree throughout. Prābhṛtā, of course, might be loc. sing. of -ti. Sāsui in c is (with Grassmann) rendered as if it were sāsūsī.

3. In thee they mingle skill abundantly, when they twice, thrice become [thine] aids; unite thou with sweet (svādū) what is sweeter than sweet; mayest thou fight against yonder honey with honey (madhū).

RV. differs only by reading vṛjānti víkēte at end of a; and SV. (ii. 835) and AA. (as above) agree with it throughout; as does also Ppp.; TŚ. (iii. 5. 101) begins d with dva u sī, and ends it with yodhi, which looks like a more original reading. [Cf. Geldner, Ved. Stud. ii. 10.]

4. If now after thee that conquerest riches in contest after contest (vīna) the devout ones (vipra) revel, more forcible, O vehement one, extend thou what is stanch; let not the ill-conditioned Kaśokas damage thee.

RV. begins a with līt ciṇ dhī tvā, and b with māde-māde; in c it reads (with Ppp.) dvīno for çuṣmin, and at the end of the verse yātudhānā durēvāḥ; Ppp. has instead durēvā yātudhānāḥ.

5. By thee do we prevail in the contests, looking forward to many
things to be fought [for]; I stir up thy weapons with spells (vācas); I sharpen up thy powers (vīyas) with incantation (brāhmaṇ).

RV. and Ppp. have no variants.

6. Thou didst set that down in the lower and the higher, in what abode (durvaṇ) thou didst aid with aid; cause ye to stand there the moving mother; from it send ye many exploits.

RV. and Ppp. put the verse after our 7. Ppp. has no variants; RV. reads in a dvaram pāram ca, and, for c, d, ā mātirā sthāpayaye jīgatū dta inosi kāravā purāṇi: a quite different, but little less obscure version of the text: "Indra checks the revolution of the sky, in order to gain time for his deeds." R.

7. Praise thou fully, O summit, the many-tracked, skilful (?) ṛbhravan, most active (inā) Āptya of the Āptyas; may he look on with might, he of much force; may he over-power the counterpart of the earth.

The RV. version is different throughout: stusīyaṃ puruvārpaṃ ṛbhravan inātamaṃ āptyam āptyānāṃ: ā dārṣate vāvasa sapta dānān prā sākṣate praṭimarānaṃ bhuṛi; and with this Ppp. agrees. The translation follows our text servilely, as it may be called, save in the obviously unavoidable emendation of āptām to āptām in b; O is our only ms. that reads āptām. The verse is far too irregular to be let pass as merely a tristūbh.

8. These incantations (brāhmaṇ) may Brihaddiva, foremost heaven-winner, make, a strain (puśk) for Indra; he rules, an autocrat, over the great stall (goṇḍa); may he, quick (? tūra), rich in fervor, send (?) all.

The fourth pāda is attempted to be rendered literally from our text, although this is plainly a gross corruption of the RV. text: dārṇaṣ ca viṣvā avyayod ṛpr svāh. RV. has also before it svārājīs, and in a vivakti for kruppavat. Ppp. agrees with RV. throughout. Svāryās (p. svāhosāḥ) is prescribed by Prātī. ii. 49.

9. So hath the great Brihaddiva Atharvan spoken of his own self (tanā) [as of] Indra; the two blameless, mother-growing sisters — [men] both impel them with might (gēcaḥ) and increase them.

The second half-verse seems again a corruption of the RV. version, which has plurals instead of duals in c, and emits the meter-disturbing ene (p. ene ʻrī) in d. Ppp. again agrees with RV.; but in b it has tanum for tanvam. Our text should give, with the others, mātarībhīvar- in c; all the mss. have it. [The vs. is svārāj rather than bhūrī.]

3. To various gods: for protection and blessings.


Found also in Pāipp. v. (in the verse-order 1-6, 8, 9, 11, 7, 10). It is a RV. hymn, x. 128 (which has the verse-order 1, 3, 5, 4, 6, 2, 9, 8, 10), with its nine verses changed to eleven by the expansion of vs. 5 into two, and by the addition at the end of a verse which is found also in the RV. mss., but not as an acknowledged part of the text. The RV. verses, including this last, are found in their RV. order, and with unimportant variants, in TS. iv. 7. 14'-4.
The hymn is variously employed by Kāṇeśa in the parvan sacrifices (1.33), at entering on the vow; in rites (12.10) for glory; in one for prosperity (22.14; and it is reckoned to the puṣṭika mantras, 19.1, note); in one for avoidance of quarrels (38.26; so Kēśa), with tying on an amulet of a kind of rope; and in a witchcraft process (49.15) against an enemy; further, vs. 11, with viii.86 and 91, in the indramahotsava (140.6). In Vālti, in the parvan sacrifices, it (or vs. 1) accompanies the addition of fuel to the three sacrificial fires (1.12); and vs. 1–4 the propitiation of the gods on commenting sacrifice (1.14).

Translated: by the RV. translators; and Griffith, i.192; Weber. xviii.172.

1. Be splendor mine, O Agni, in rival invocations (vihavyā); may we, kindling thee, adorn ourselves; let the four kindling thee, adorn ourselves; let the four directions bow to me; with these overseer may we conquer the fighters.

The other texts (with MS. i.4.1) have no variants in this verse. Ppp. appears to read prathena for puṣena in b.

2. O Agni, pushing back the fury of our adversaries, do thou, our keeper (goḍā), protect us about on all sides; let our abusers (durasyā) go away downwards; among themselves (ama) let the intent of them awakening be lost.

RV’s version of b, c reads thus: adabāho goḍā pārī pahi nas tvām: pratyāνa ναντα νιγάταν pānas te; and TS. has the same. But TS. also reads agnīs at the beginning, purāṣṭā for pāreṣām in a, and prabhāda in d. Ppp. has prabhāda for nivastā in c, and, for d, maniṣātam cittam bahudha vi naṣyatu. The verse is properly svarūpi, b as well as e being jagati. [Correct goḍā to goḍāḥ.]

3. Let all the gods be at my separate call—the Maruts with Indra, Vishnu, Agni; let the broad-spaced atmosphere be mine; let the wind blow (pū) for me unto this desire.

RV. reads at the end kāme asmini, and Ppp. agrees with it, also TS. TS. has further indravantus in b, and in c, strangely enough, uru goḍām, as two separate words.

4. Let what sacrifices I make make sacrifice for me; let my mind’s design be realized (satyā); let me not fall into (ni-gā) any sin soever; let all the gods defend me here.

RV. and TS. read yajantu and havyā (for ighā) in a. and, for d, vhye dvaśe adhi svaṭat naḥ (but TS. me). Ppp. agrees with our text except for ending with mām iha.

5. On me let the gods bestow (ā-yaj) property; with me be blessing (ācīs), with me divine invocation; may the divine invokers (hūtār) win that for us; may we be unharmed with our self (taniḥ), rich in heroes.

RV. has for c dāīyāḥ hūtāro varṇasanta pārve; and TS. the same, except hūtā and varṇasanta. One or two of our mss. (Bp.H.) read suṇiṣām in c. Ppp. begins a with mātyam, and has namā for maya both times in b.

6. Ye six divine wide ones, make wide [space] for us; all ye gods, revel here; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.
v. 3—BOOK V. THE ATHARVA-VEDA-SAMHITA.

Only the first half-verse is RV. material, forming its vs. 5 with our 7 c, d; the latter half-verse we have had already as i. 20. 1 c, d. RV. and TS. begin with devita, and end b with virayadhānam; and TS. oddly combines sadūrūt as a compound word; RV. reads naḥ after it, and TS. naḥ; our mss. are divided between the two, but with a great preponderance for naḥ (only E.I.H. have naḥ), so that it is more probably to be regarded as the AV. reading. Ppp. gives uru nas karātha; it has the second half-verse of the other texts. Some of our mss. accent urūs in a (Bp.P.M.K.); and some accent devātas in b (P.M.).

7. Ye three goddesses, grant (yam) us great protection, what is prosperous (puṣṭi) for our progeny and for ourselves (tanūḥ); let us not be deserted (hā) by progeny nor selves; let us not be made subject to the hater, O king Soma.

All the mss. accent at the beginning tīrūk; our text emends to tīrūs. The second half-verse, as above noted, goes with our 6 a, b to make one verse in RV. and TS.; and also in Ppp., which has the variant dhanaṇa for tanūhīs in c. For the present verse, Ppp. agrees in the first half with our text, only reading me for nās; for second half it has: mān viṣās sañuyanasa jāsanatūṁ pitarūṁ kṣutram pṛta jānāu asmāt. The Anukr. ignores the extra syllable in a.

8. Let the bull (mahiṣa) of wide expanse grant us protection, having much food (Aṣū), [he] the much-invoked in this invocation; do thou be gracious unto our progeny, O thou of the bay horses; O Indra, harm us not, do not abandon us.

RV. and TS. read yāuṇaśad at end of a, and urdāya at end of c (also our O.); at end of b, RV. and Ppp. have Aṣūh, while TS. agrees with our text. In d the pada-text has vīrisah, by Prāt. iv. 86. The Anukr. takes no notice of the two redundant syllables in a.

9. The Creator (dhātār), the disposer (vidhātār), he who is lord of being, god Savitar, overpowerer of hostile plotters, the Ādityas, the Rudras, both the Aṣvin—let the gods protect the sacrificer from perdition (nirṛthā).

RV. and TS. read dhatūdānam for vidhātā in a, and nyarāhāt at the end, and have for c imām yajñām aṣvinu 'bhā bhāhaspātīr; in b, RV. has devaṁ trātāram, and TS. d. savitāram, followed by abhimatiṣāham [RV. -āham]. Ppp. has vidhātā in a, savitā deva 'bhīmin in b, and bhāhaspātīr indrāyam aṣvinobhāt for c. The combination yas pātīr in a is by Prāt. ii. 70. The pada-text reads abhimāti-sahāk in b. The verse (12+11. 9+11 = 43) is much too irregular to be passed simply as a tīrūthā.

10. They that are our rivals—away be they; with Indra and Agni do we beat (hādhi) them down; the Ādityas, the Rudras, sky-reaching (? uparispī?), have made our over-king a stern corrector.

The other texts have lān for enān at end of b, and apran at end of d, and, for c. vīrāno rudrā ādityāḥ uparispīcam nā, which makes better sense; they also accent cīttāram in d. And VS., which also has the verse (xxxiv. 46), agrees with them throughout. Ppp. presents instead a verse which is mostly found at TB. ii. 4.3*, next before the verse corresponding to our 11: thā 'rūṇanam ati kriyā indrayā jātivyā jeta-bh: asma'kam astu varōṣa yatas kṛṣṇa va śīram (instead of c, d, TB. has our
pada: asmakam astu kevalah. {Our ro occurs at the end of the hymn in Ppp., which reads in a ye naq capan tyupa te, in b apa bddhama yonin, in c mam for nah, and ends with akram.}

11. Hitherward do we call Indra from yonder, who is kine-conquering, riches-conquering, who is horse-conquering; let him hear this sacrifice of ours at our separate call; of us, O thou of the bay horses, hast thou been the ally (medin).

The verse is found in TS., and in TB. (as above), and is the first of a long addition to RV. x. 128. All these read alike in c, d: vihavé játvará syá kurno (RV. kulma) harivo medinam tvá; Ppp. nearly agrees, reading instead v. j. 'smākam kravvo h. m. tvá. The Anukr. apparently balances the redundancy of a against the deficiency of b.

4. To the plant kūṣṭha: against takmán [fever].

[Práti. 38, note] All the verses except 4 are found also in Páipp., but in two books: vss. 1-3, 5-7 in xix. (and not all together); vss. 8-10 in ii. It is not expressly quoted by Kau., but the schol. (26. 1, note) regard it as included in the takmanicánta gāya, and (28. 13, note) also in the kūṣṭhaliṅgā, and so employed in a healing rite against rājāyakṣa; vs. 10 is separately added (26. 1, note) at the end of the gāya.

Translated: Grohmann, Indische Studien, ix. 421 (vss. 1, 3-6); Zimmer, p. 64 (parts); Grill, 9, 141; Griffith, i. 193; Bloomfield, 4, 414; Weber, xviii. 178.

1. Thou that wast born on the mountains, strongest of plants, come, O kūṣṭha, effacer (-nācana) of takmán, effacing the fever (takmán) from here.

The kūṣṭha is identified as Costus speciosus or arabicus. The pada-text reads in c kūṣṭha: ā: ived; and the passage is quoted as an example under Práti. iii. 38, which teaches the combination.

2. On an eagle-bearing (-sūcana) mountain, born from the snowy one (himāvat); they go to [it] with riches, having heard [of it], for they know the effacer of fever.

—from the snowy one,’ i.e. ‘from the Himālaya’: we had the pada above as iv. 9. 9 b. Ppp. begins with swarvasavane, and has for c, d dhanair abhiṣratah kakiti kūṣṭhad u takmanicānah.

3. The aṣvathā, seat of the gods, in the third heaven from here; there the gods won the kūṣṭha, the sight (cākṣya) of immortality (amīta).

Or, perhaps, an image or likeness of the amīta (drink). This verse and the next are repeated below as vi. 95. 1, 2, and again, with slight variations, as xix. 39. 6, 7. The second pada occurs elsewhere in sundry places, as ChU. viii. 5. 3. HGS. ii. 7. 2. With c compare RV. i. 13. 5; 170. 4.

4. A golden ship, of golden tackle (-bāndhana), moved about in the sky; there the gods won the kūṣṭha, the flower of immortality.
Most of the mss. appear to read avarat in a, but doubtless only owing to the imperfect distinction of ca and va in most Sanskrit writing. So also, for the same reason, in c, they could be read for the most part as either pūṣyaṁ or pūṣham (M. has pūṣyām); the former was adopted in our edition as being favored by the meter.

5. Golden were the roads, the oars golden, the ships were golden by which they brought out the kūśtha.

Pp. reads hiraṇmay-, and omits c (doubtless by an oversight). All the mss. agree in accenting āritrāṇi; but this should doubtless be emended to arīt-. In a we may emend to pānthās or combine pānthānā "san.

6. This man of mine, O kūśtha — him bring, him relieve (nīṣ-kr), him also make free from disease for me.

With c compare the nearly identical vi. 95. 3 d. E. H. read nīth kuru.

7. From the gods art thou born; of Soma art thou set as companion; do thou be gracious to my breath, out-breathing, sight here.

E. H. accent jātō 'si in a (p. jātō : asi). Pp. reads apānāya for viyā- in c, and at the end 'yasya mṛḍa, which is easier. [Cf. Hillebrandt, Mythologie, i. 65.]

8. Born in the north from the snowy [mountain], thou art conducted to people (jītma) in the eastern [quarter]; there have they shared out the highest names of the kūśtha.

"The highest names": i.e. the chief sorts or kinds [brands, as we moderns say]. The reading udān in a is assured by quotation under Prat. iii. 27. Pp. reads prāyaṁ in b.

9. Highest by name, O kūśtha, art thou; highest by name thy father; both do thou efface all pāḳṣya, and do thou make the force sapless.

Pp. has a wholly different second half: yatas kūṣtha praŷāyaś tad ehy arisūtastaye.

10. Head-disease, attack (? nyathatī), evil of the eyes, of the body — all that may kūśtha relieve, verily a divine virility (viṣṇya).

The reading nīs karat in c falls under Prat. ii. 63. All the mss. give aksōs, but the proper reading is plainly aksyōs, as the meter shows; the same error is found also in other passages. The Anukt. implies aksōs, as aksyōs (ṣi-ōs) would make the verse a regular anuṣṭubh. The Pṛt. Lxx. take upahatāyam as governing aksyōs, and so render it "blinding." [Pp. has for a cīrṣahatīyam upahatāya, and for c kusōho no viṣvatas pāt.]

5. To a healing plant, lākṣā.

[Atharvān. — navakam. lākṣikam. anuṣṭubham.]

Found also in Pāipp. vi. (in the verse-order 1, 2, 4, 5, 3, 7, 6, 8, 9). Not textually quoted by Kāuç., but doubtless intended, as pointed out by the schol., in the lākṣālīgās of 28. 14, as employed in a healing rite for flesh-wounds.

Translated: Zimmer, p. 67; Grill, 10, 142; Griffith, i. 195; Bloomfield, 20, 419; Weber, xviii. 181.

1. Night [is thy] mother, cloud (nābhas) [thy] father, Aryaman thy grandfather; silāt, verily, by name art thou; thou art sister of the gods.
TRANSLATION AND NOTES. BOOK V. -v. 5

2. He who drinketh thee livest; thou rescuest a man (púrṇa); for thou art a sustainer (bhātrī) of all, and a hiding-place (? nyāñcanī) of people.

Of all, 'caṅvatām, lit. 'of constant ones,' i.e. of as many as constantly come to thee. Ppp. reads dhartrī ca for bhātrī hi in c, and, for d, caṅvatām bhyaṭtvañcanī.

3. Tree after tree thou climbest, like a lustful girl; conquering, standing by (? pratyā-sthā), winner (spāraṇī) verily by name art thou.

Ppp. reads, for d, sanjaya nāma va 'si.

4. If (ydt) by a staff, if by an arrow, or if by flame (? hāras) a sore is made, of that thou art relief; relieve thou this man.

The two examples of nif before k are quoted under Prat. ii. 65. Ppp. reads in c, d: asi bhiṣaji niṣkṛtāi nāma va 'si: cf. 6 d below.

5. Out of the excellent plakṣā thou arisest, out of the acṣatthā, the khadirā, the dhavā, the excellent banyan (nyagrodha), the purnā; do thou come to us, O arundhatī.

These are names of various trees. Ppp. combines ne 'hi in d.

6. Thou gold-colored, fortunate, sun-colored one, of most wondrous forms; mayest thou go to the hurt (? rūtā), O relief; relief, verily, by name art thou.

Vapṣtame (p. vapṣh-tame) is quoted as an example under Prat. ii. 83. In c, P. reads ruttām, and H. (and Bp.?) rūtām; it might be from root ra 'cry out': 'come to our call.' Ppp. reads at the beginning kīranyabhākā, and, for d, se 'main niṣkṛdhi pān-rūṣam (thus exchanging 4 d and 6 d).

7. Thou gold-colored, fortunate, vehement (? čāṣmi), hairy-bellied one — sister of the waters art thou, O lākṣa; the wind was thy soul.

Lākṣa is not elsewhere met with as name or epithet of a plant: the Anukṛ. takes it as the principal name: purveya [sūktena] lākṣam astānt. Ppp. reads yurtate for subhage in a. [ Cf. Pischel, Ved. Stud. i.178; Bloomfeld, JDMG. xviii. 574.]

8. Silući by name — thy father, O goat-brown one, is a maid's son; Yama's horse that is dark brown (gṛāva) — with its mouth (?? blood?) art thou sprinkled.

The first line is translated in accordance with the text as it stands; Grill emends to kāntā 'jābabhiru [accent, Gram. §1268: ājābabhi could only be vocative]. The pada-text reads ānā in d [SPP. ānā], but ānmāh in 9 a: the translation implies as- in both; Grill understands as- both times. Ppp. has for a, b gṛuṭācī nāma kāntā 'la babhru pītā tava.

9. Fallen from the horse's mouth, she invaded the trees; having become a winged brook (? sarī), do thou come to us, O arundhatī.
BR. [iv. 405] take a to mean 'coagulated from the horse's blood,' understanding asnaś, with the pada-text. With e compare RV. x. 97. 9 (VS. xii. 83) sīrāḥ patavatīnī śthāna (TS. iv. 2. 62 and MS. ii. 7. 13 read sārāḥ instead). The word sīyade (p. sīyade) comes under Prāt. ii. 91, 103; iv. 82, 124. In the printed text, sāpattā is a misprint for sāmp. [Ppp. has for b sā parvam abhiṣṣyantaḥ and combines ne 'hi in d.]

The first ansārākaḥ, 5 hymns and 48 verses, ends here. The quoted Anuk. says deviśadbhir adyaḥ (i.e. twice six short of 60 verses).

6. ? [Disconnected verses.]

[Atharvan - caturdaśakam. somadrīyaṃ : 1. brahmādiyaṃ (astād); 2. karmāṇi; 3. r. vandragaṇaṇ; 5-7. somadrīrāṇ; 8. tavor eva prārthanaṃ; 9. kātīm; 10-13. sarvātmakāṃ vandram, trāṁgaḥkham; 2. anastubhaḥ; 3. 4. jāgati (4. anastubhānyikā-viṅguvaśrīḥ 5-7.); 5-7. 3-p. virāṇāmāgāyātṛi; 8. r. eva 2-p. "rcyanud- 5ūbb; 10. pradārapatikī; 11-14. ānāti (14. sarvāt).]

Verses 9-14 are prose; and so is verse 4, in part.

Found also (except vss. 6, 7) in l'ipp. vi. The first four verses and the eleventh occur together in K. xxxviii. 14. As this hymn has the same first verse with iv. 1, the quotation of the pratika in Kāṇḍ. does not at all show which of the two hymns is intended; but the schol. determine the question by adding the pratika of vs. 2 also, and even, in a case or two, that of vs. 3; and the comm. to iv. 1 agrees with them. On this evidence, v. 6 appears in a battle-rite (15. 12) to show whether one is going to come out alive; in the citrākarman (18. 25), with i. 5 and 6 etc.; on occasion of going away on a journey (18. 27); in a healing rite (28. 12) for the benefit of a child-bearing woman or of an epileptic [see p. xlv. of Bloomfield's Introduction]; and in a ceremony for welfare (51. 7), with xi. 2; it is also reckoned (59. 13, note) to the śānīdri gāna.

Translated: Griffith, i. 196; Weber, xvii. 185. "The "hymn" is entitled by Weber "Averruncatio beim Eintritt in den Schaltmonat."

1. The brāhmaṇaḥ that was first born of old, Vena hath unclosed from the well-shining edge; he unclosed the fundamental nearest positions of it, the womb of the existent and of the non-existent.

The verse occurred above, as iv. 1.1 [where visṭhās is rendered 'shapes'].

2. Who of you did what first unattained deeds — let them not harm our heroes here; for that purpose I put you forward.

This verse too has occurred already, as iv. 7.7. Ppp. combines ve 'tāl in d.

3. In the thousand-streamed one they resounded (svar) together, in the firmament (udka) of the sky, they the honey-tongued, unhindered. His zealous (bhūmi) spics wink not; in every place are they with fetters for tying.

The verse is RV. ix. 73. 4, and is of mystic and obscure meaning. RV. reads dhārāḥ 'ca [p. re āravi] (for dhāraḥ āravi?) in a, dasya at beginning of c, and setasas at end of d. Ppp. begins with sahasram abhi te sam.

4. Round about do thou run forward in order to the winning of booty, round about overpowering adversaries (vyтр, n.); then thou goest over haters by the sea (arṇavā). Weakling (saniṃrasā) by name art thou, the thirteenth month, Indra's house.
The first three pādas of the verse are RV. ix. 110. 1 (repeated, with inser for iyase at the end, as SV. i. 428; iv. 714), which reads in a dhanava (without lengthening of the final), and has for c deviśa tarādhya ṛṇayā na iyase: of this our text appears to be a simple corruption. [In the RV. version, pro dhanava (cf. ix. 109. 1 a) and ṛṇayā nah seem to be insertions like those in AV. ii. 5.] Ppp. reads sahasračās instead of sanisrasas in d, and in c divasād, which comes nearer to making sense. The verse, with its prose ending, is most naturally divided as 12 + 8: 12 + 7 + 11 = 50; but the pāda-mss. put the pāda division strangely after trayodasās.

5. Now (not ?) hast thou succeeded (rādhi) by that, thou yonder (asāū): hail! having sharp weapons, having sharp missiles, very propitious, O Soma and Rudra, do ye be very gracious to us here.

For asāū ‘thou yonder’ is doubtless to be used the name of the person addressed in practice: = O so and so. Ppp. reads for the first division of the verse satiṣṭaḥṣaṁnāmāśaṁna rāṭṭhirār asāū svabhā, which seems intended virtually to contain vss. 5-7; it has in b, c tigma- and suvetva guṇamāv iha; and it puts the verse after our vs. 8. The Pet. Lex. makes the pertinent suggestion [s.v. anna + rādh] that nī at the beginning is for anna; nī is nowhere in AV. found at the beginning of a pāda or clause — nor in RV. except as prolonged to nā. Unhappily we get no help on the subject from the sense. [Whitney’s “(not?)” is not clear to me, unless it is meant to suggest emendation to nātāna = nā etāna. If we read anna, we must render, ‘Thou hast succeeded by that.’ But does not the Ppp. reading suggest rather vi etāna avatāśs?]

6. Thou hast failed (aca-rādhi) by that, thou yonder: hail! having sharp etc. etc.

7. Thou hast offended (apa-rādhi) by that, thou yonder: hail! having sharp etc. etc.

These two variations on vs. 5 are not given by Ppp. save so far as they may be intim-ated in its beginning of 5.

8. Do ye (two) release us from difficulty, from reproach (acudhyā); enjoy ye the offering; put in us immortality (ānuśā). Some of the mss. (Bp. i. O.) read asmāt instead of āsmān. Ppp. has āsmāt, and after it grbhiṇāt.

9. O missile (hetī) of sight, missile of mind; missile of incantation (brāhman), and missile of penance! weapon’s weapon (menī) art thou; weaponless be they who show malice against us.

With this verse and the next is to be compared TB. ii. 4. 21: c. h. m. h. vaivo hete brāhmaṇo hete: yo mā ’grhyār abhidāsati tān deś ane menā ’menin kruṇa, etc. [Cf. Geldner, Festgruss an Böhtlingk, p. 32.] The Anukr. omits any metrical definition of the verse. [It seems rather to regard it as included under the general definition “trāṣṭubham.”]

10. Whoever with sight, with mind, with intention, and whoever with design, malicious, shall attack us — do thou, O Agni, with weapon make them weaponless: hail!
11. Indra's house art thou; to thee there I go forth; thee there I enter, with all my kine, with all my men, with all my soul, with all my body, with that which is mine.

Pp. reads sarvapāruṣaḥ.

12. Indra's refuge art thou; to thee etc. etc.

13. Indra's defense art thou; to thee etc. etc.

14. Indra's guard (vārūthā) art thou; to thee etc. etc.

The accent-mark which belongs under tvā in 12 and 13 is omitted in our text, and in 14 it has slipped out of place and stands under tānī. The metrical definition is worthless, though each of the four verses contains not far from 40 syllables.

7. Against niggardliness and its effects.

[Atharvan (?).—daśakam. bahudeṣyam (1 3; 6-10. arātiyād; 4. 5. śravaṇacyu). ānusyāyam: 1. vātadgārabha prastārapaṇkti; 4. pathyāpbhāti; 6. prastārapaṇkti.]

Not found in Pāipp. Used by Kāuś. in the niyrtikarmān (18. 14), with an offering of rice-grains; and, with iii. 20 and vii. 1, in a rite for good-fortune (41. 8); while the schol. also adds it to vi. 7 (46. 4, note), in removing obstacles to sacrifice; of separate verses, vs. 5 (schol., vss. 5-10) appears, with vii. 57, in a ceremony (46. 6) for the success of requests. Vait. has the hymn (or vs. 1) in the agnicayana (28. 19), with the vanivāhana rite; further, vs. 6 in the parvam sacrifices (3. 2), with an offering to Indra and Agni: and vs. 7 at the agnisloma (12. 10) in expiation of a forbidden utterance. The hymn in general seems to be a euphemistic offering of reverence to the spirit of avarice or stinginess.

Translated: Ludwig, p. 305; Grill, 39, 145; Griffith, i. 198; Bloomfield, 172, 425; Weber, xvi. 190.

1. Bring to us, stand not about, O niggard; do not prevent (?) our sacrificial gift as led [away]; homage be to baffling (vīrtā), to ill-success; homage be to the niggard.

P.M.W. omit naḥ in a. One sees, without approving, the ground of the metrical definition of the Anukr.

2. What wheedling (?) parirāpiḥ man thou puttest forward, O niggard, to him of thine we pay homage: do not thou disturb my winning (vanī).

The third pāda can be read as full only by violence. [See Gram. § 1048.]

3. Let our god-made winning progress (pra-kāp) by day and by night; we go forth after the niggard; homage be to the niggard.

Bp. reads vasas for vasam in a; in c Bp. P.M.K. read arāttum, and H.E.L. brāttim: our text should doubtless have adopted brāttim. The third pāda is redundant by a syllable.
4. Sarasvati, Anumati, Bhaga, we going call on; pleasant (jusṭī) honeyed speech have I spoken in the god-invocations of the gods.

5. Whomever I solicit (yāc) with speech, with Sarasvati, mind-yoked, him may faiṭa find today, given by the brown soma.

"Faith given," i.e. "confidence awakened." With b compare 10.8, below. [See Bloomfield, AJP. xvii. 412; Oldenberg, ZDMG. I. 448.]

6. Do not thou baffle our winning nor speech. Let Indra and Agni both bring good things to us. Do ye all, willing today to give to us, welcome the niggard.

That is, probably (if the reading is correct), give a pleasant reception that may win favor. The mss. vary between vṛtisr and vṛr; theoretically, the former is decidedly to be preferred, for, if t+i make i, then a fortiori t+i: see note to Prāt. iii. 56. In c, H.E.O.K. read no after sārve. The first half-verse is very irregular.

7. Go thou far away, O ill-success; we conduct away thy missile; I know thee, O niggard, as one putting (ṛi:1) down, thrusting down.

The fourth pāda lacks a syllable.

8. Likewise, greatly making thyself naked, thou fastenest on (sac) a person in dreams, O niggard, baffling the plan and design of a man (pūrusa).

It seems as if nagnā bobhavatt were the equivalent of mahānagai bhavantī 'becoming a wanton,' the intensive element being shifted from the adjective to the verb. The pāda-text reads svapnaya, by Prāt. iv. 30.

9. She that, being great, of great height (numāna), permeated all regions — to her, the golden-haired, to perdition have I paid homage.

10. Gold-colored, fortunate, gold-cushioned, great — to her, the golden-mantled, to the niggard have I paid homage.

The tenth prapaṭhaka, the first of the three very unequal ones into which this book is divided, ends here.

8. Against enemies: to Indra and other gods.

[Ativar (†). — navakam. nāmādventyum : 1, 2. āgyane ; 3. vācavadi ; 4-9. indrayas. ānuṣṭānam : 2. 3-av. 6-9. jagati ; 3. 4. bhūrikpathyāpaṅkhi ; 6. pratārapaṅkhi ; 7. dvīṣprījgarbhā pathyāpaṅkhi ; 9. 3-av. 6-9. dvīṣprījgarbhā jagati.]

Found also (except vs. 7) in Pāpp. vii. Not quoted in Vāit, and in Kau. only once, in a witchcraft ceremony (48.8), after iv. 16, with the direction "do as specified in the text."

Translated: Ludwig, p. 439; Griffith, i. 200; Weber, xviii. 194.

1. With fuel of vīkāṅkata do thou carry the sacrificial butter to the gods; O Agni, make them revel here; let all come to my call.

The vīkāṅkata is identified as Flacourtia sapida, a thorny plant. Pāpp. reads sāhaya, which is better, in c, and combines sarvā "yanu" in d.
BOOK V. THE ATHARVA-VEDA-SAMHITĀ.

2. O Indra, come to my call; this will I do; that hear thou; let these over-runners (atisorā) of Indra's bring to pass (sam-nami) my design; by them may we be equal to (çak) heroism, O Jātavedas, self-controller.

The obscure atisorā is rendered etymologically, being found nowhere else; the Pet. Lex. conjectures "start, effort." For idām karisyāmi in b is probably substituted in practical use a statement of the act performed. The Anukṛ. takes no notice of the redundant syllable in the pāda.

3. What he there yonder, O gods, being godless, desires to do — let not Agni carry his oblation; let not the gods go to his call; come ye only (evā) unto my call.

Some of the mss. (Bp₂. p.m. Bp.I.D.) read elktirīṣati in b. We may make the contraction devā *ya in d, though the Anukṛ. does not sanction it.

4. Overrun (ati-dhāv), ye over-runners; slay by Indra's spell (vācas); shake (mati) ye as a wolf [shakes] a sheep; let him not be released from you alive; shut up his breath.

The end of the verse is different, but without sense, in Ppp. An accent-mark has dropped out under the ta of matihāta in our text [and under hata there is one which should be deleted]. The Anukṛ. apparently forbids us to make the familiar contraction yava iva in c, and then overlooks the deficiency of a syllable in d. [Cf. Bergaigne, Rel. véd. iii. 7–8.]

5. What brahmān they yonder have put forward for failure (āpabhūti), [be] he beneath thy feet, O Indra; him I cast unto death.


6. If they have gone forward to the gods' strongholds (-purā), have made incantation (bhūman) their defenses — if (vait) making a holy-protection, a complete protection, they have encouraged themselves (upa-vac) all that do thou make sapless.

The verse is found again below, as xi. 10. 17,* but without commentary. Bhūman may have here one of its higher senses; possibly upa-vac is to be understood as = upa-vad 'reproach, impute.' For kṛvandā pād upocīrā, Ppp. reads simply cakrīre, with paripānāmi before it. The verse is plainly a pathya-paākti, but the pāda-mss. support the misconception of the Anukṛ. by putting the pāda-division after kṛvandās. The Anukṛ. ought to say astāra-paākti, but it not very rarely makes this confusion. [Vol. iii. p. 195, of SPI's ed.]

7. What over-runners he yonder has made, and what he shall make, do thou, O Indra, Vṛtra-slayer, turn (ā-kr) them back again, that they may shatter (tṛh) yon person (jāna).

Wanting (as noted above) in Ppp. [For tryākā, see Gram. §687.]

8. As Indra, taking Udvācana, put [him] underneath his feet, so do I put down them yonder, through everlasting (cāvot) years (sāmā).
Udvācana is heard of nowhere else, and the name looks so improbable that the Pet. Lexx. conjecture udvācana; Ppp. has instead mārvātana; it puts this verse at the end of the hymn. The redundancy of d is passed without notice by the Anukr.

9. Here, O Indra, Vṛtra-slayer, do thou, formidable, pierce them in the vitals; just here do thou trample upon them; O Indra, thine ally am I; we take hold on thee, O Indra; may we be in thy favor.

Some of the mss. (II.I.O.K.) read atrai 'aun in a; and some (P.M.W.O.) reckon the last two pādās as a tenth verse. Mārvātana in b in our text is a misprint for mārvātana. The Anukr. appears to count, without good reason, only 7 syllables in d as well as in b.

9. For protection: to various gods.

[Brahman.—aṅgakam. vāstotraḥyam. 1. 5. dāvi bhajati; 2. 6. dāvi trigāh; 3. 4. dāvi jāgati; 7. vājraṇaḥbhaktyaṁbhavāḥ 5-p. jāgati; 8. prakṛtiḥtrigāhābhaktyaṁbhavāḥ 4-p. jāgati.]

This piece is prose.] Neither this piece nor the next is found in Pāipp. This one is quoted in Kauc. (28.17) in a remedial ceremony, together with vi.91; and it is reckoned (8.23, note) to the vāstū gāna and (26.1, note) the tákmanḍacana gāna.

Translated: Griffith, i.201; Weber, xviii.197.

1. To heaven hail!
2. To earth hail!
3. To atmosphere hail!
4. To atmosphere hail!
5. To heaven hail!
6. To earth hail!

[The invocations of vss. 4–6 are those of 1–3 with changed order.]

7. The sun my eye, wind my breath, atmosphere my soul (ātmān), earth my body; unquelled (astṛtā) by name am I here; [as] such I deposit myself for heaven and earth to guard (gopithā).

8. Up life-time, up strength, up act (kritā), up action (kṛtyā), up skill (manisā), up sense (indriyā); O life- (āyus-) maker, O ye (two) mistresses of life, rich in svadhi[m.], be ye my guardians, guard me; be my soul-sitters; do not harm me.

The nouns with ' up' are accusatives, but what verb should be supplied for the construction it is not easy to see. Perhaps āyuskṛt (p. āyukṣṛt) should be -kṛtā, as dual; at any rate, all that follows it is dual. Apparently the Anukr. would divide vs. 7 as 9+12: 10+7+10=38; and vs. 8 as 9+11: 20: 11-51; but the descriptions are blind and inaccurate. [Weber discusses the peculiarities of gender.]

A passage corresponding to this hymn is found in K. xxxvii.15.

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10. For defense from all quarters.

[Brahman.—aujukam. vástottayam. 1-6. yavana madhyā 3-p. gīyātri; 7. yavana madhyā kākaḥ; 8. puruṣkrtiśayanavasūgharbhā parāśī 3-av. 4-p. atiṣṭī.]

[This piece is prose.] This piece, like the preceding, is wanting in Pāipp. Parts of vss. 1-7 are apparently used by Kauś, in a magic rite (49, 7-9); and certainly those verses are quoted in a ceremony (51, 14) for the welfare of the house with burying [five] stones in its corners [and middle and putting a sixth above it]; and the hymn is reckoned (8, 23, note) to the vástu gāya; while vs. 8 appears, with vi. 53 and vii. 67, in the saevayājnas (66, 2). In Vātit. (29, 11) the verses are addressed to the stones of enclosure in the agnicayana.

Translated: Griffith, i. 202; Weber, xviii. 200.

1. My stone-defense art thou; whoever from the eastern quarter, malicious, shall assail me, this may he come upon (teli). 2. My stone-defense art thou; whoever from the southern quarter etc. etc. 3. My stone-defense art thou; whoever from the western quarter etc. etc. 4. My stone-defense art thou; whoever from the northern quarter etc. etc. 5. My stone-defense art thou; whoever from the fixed quarter etc. etc. 6. My stone-defense art thou; whoever from the upward quarter etc. etc.

It is possible to read these verses as 7 + 12 (or 13 [or 14,]); 5 = 24 (or 25 [or 26, vs. 2]).

7. My stone-defense art thou; whoever from the intermediate quarters of the quarters etc. etc.

O. is the only ms. that fills out the paragraphs between 1 and 7; and it leaves agbhāyār unelided in all the verses. In paragraph 7 of our edition the accent-mark has dropped out under the 7a of acnavarmanī. The Anukr. reads 7 + 16 : 5 = 28 syllables.

8. By the great one (brhit) I call unto mind; by Mātariṣvan, unto breath and expiration; from the sun [I call] sight, from the atmosphere hearing, from the earth body; by Sarasvatī, mind-yoked, we call unto speech.

The verse divides most naturally as 9 + 9 : 16 : 16 = 50; the metrical definition of the Anukr. fits it very ill. [For e, cf. v. 7, 5.]

The second anvavāka ends here, and contains 5 hymns and 49 verses; the old Anukr. says adyāt para ekādaçahināsatiḥ.

II. [Dialogue between] Varuṇa and Atharvan.

[Atharvan.—ekādaçakam. varuñam. trāṣṭubham: 1-5, 16; 2-47; 6-57, atiṣṭī; 11-3-av. 6-p. atiṣṭī.]

Found also in Pāipp. viii. It is used by Kauś. only once, and in a connection which casts no light upon it, namely at 12, 1, in a rite for general welfare (one casts a dish of milk-rice cooked on a fire of mādānakā-sticks). It is not quoted at all by Vātit. The interpretation in detail is difficult and far from certain.
TRANSLATION AND NOTES. BOOK V.

Translated: Muir, OST. i. 396; Griffith, i. 203; Weber, xviii. 201. — Treated by Roth, Uber den A.V., p. 9; also by R. Garbe, Wissenschaftliche Monatshflitter, Konigsberg, 1879, no. 1. — A note in lead-pencil shows that Whitney meant to rewrite his ms. of this hymn. But the reader may consult the recent detailed comment of Weber. — Weber assigns pss. 1-3, 6, 8, and 10 b, c, d to Varuṇa; and 4, 5, 7, 9, and 10 a to Atharvan. Varuṇa has a mind to take back the cow which he gave to Atharvan, but gives up his intention at the request of Atharvan. Further reference to this legend seems to be made at vii. 104.1. * [Possibly the copy from which this is set is a second draft.]

1. How unto the great Asura didst thou speak here? how, with shining manliness, unto the yellow (ḥāri) father? having given, O Varuṇa, a spotted [cow] as sacrificial fee, thou hast with the mind intended (?) cikitsa re-bestowal (?).

The second half-verse is probably meant as what was “spoken.” The translation of d implies Aufrecht’s acute emendation (in Muir) of the reading to punarvahatāvīm. The sense of punarvahya is very doubtful; Roth “greedy”; Muir (Aufrecht) “to take her back,” and “revoking”; neither seems to belong properly to the word, which ought to mean something like “bountiful in return”: i.e. Varuṇa is expected to give back to Atharvan the cow the latter has presented to him (or another and better one). One might conjecture in c vārṣe to Varuṇa, and understand cikitsa as “impute” or “expect.” Roth regards the verse as spoken by Varuṇa; Muir, by Atharvan; the former is more acceptable. Pp. begins katha dīva asūrāya brahmanāḥ katha, and reads prithiḥ in c. [R. takes ḍāri as ‘wrathful.’]

2. Not at pleasure am I a re-bestower; for examination (?) do I drive home this spotted [cow]; by what poesy (kārya) now, O Atharvan, [art] thou [poet]? by what that is produced (jātā) art thou jātāvedas?

The rendering of b implies the necessary and obvious emendation of sām ca kṣe (P.M.W. -kṣe) to samekṣe, infinitive. Kāmena seems taken adverbially, = kāmāya, kīmakau, kāmait; the god is not to be moved to counter-libertality by the mere desire of his worshiper, but challenges the latter’s claim on him. Jātāvedas, lit. “having for possession whatever is produced (or born),” “all-possessor.” B.P.M. accent atharvan in c; one might emend to ātharvā: “in virtue of what poetic merit art thou Atharvan?” The verse belongs of course to Varuṇa. Pp. reads in b samprēchi and upajit.

3. I verily am profound by poesy; verily by what is produced I am jātāvedas; not barbarian (dīsa), not Aryan, by his might, damageth (mi) the course which I shall maintain.

Muir ascribes the verse to Atharvan; Roth, better, to Varuṇa; the god asserts that it is he himself to whom wisdom and possession belong; his worshiper is comparatively nothing. Pp. begins with satvasaṁ and reads mahiṣṇaṁ in c, and haniṣya at the end. The Prāt (iv. 96) establishes the long i of mahiṣṇa as a pātha-reading. The Anukr. absurdly calls the verse a paṁkiti, although it is an evident triṣṭubh, not less regular than a great proportion of the verses so called. [The me in c is easier rendered in German than in English.]

4. None else than thou is more poet, nor by wisdom (medhā) more
wise (dēvā), O Varuṇa, self-ruling one (svadhāvant); thou knowest all these beings; even that wily man (jāna) now is afraid of thee.

Ppp. reads in a vedāh añu (for medhāyā), and has at end of b the more antique form svadhāvas; as second half-verse it gives: tvam aṅga vīcvā janmāni velthā
matām na tu tamaṁ māṁ bibhāyaḥ.

5. Since thou verily, O self-ruling Varuṇa, knowest all births, O well conducting one----is there anything else beyond the welkin (rājas)? is there anything below what is beyond, O unerring one (? amuṇa)?

The version given implies that kim is interrog. particle in c, d, as best suits the answer in the next verse: else, 'what is beyond' etc. Amuṇa in b is understood as amuṇa, as required by the meter: cf. v. 1.9. Ppp. again reads svadhāvas in a; and, in b and further, janmā (raddhādant te kiṁ menā rajasas paro 'sti kiṁ avaram avaran asūra. The majority of mss. (B.P.M.H.s.m.o. etc.; only E.I.H.p.m.K. have astī) accent āsti at end of c. [For the combination āndā parās = 'beyond,' in 3d pāda, see BR. iv. 494. I suggest for d, 'is there any (kim) (anything behind, āvaram, i.e.) anything beyond that (āndā, substantive pronoun) which is beyond (pāreṇa)?'

6. There is one other thing beyond the welkin; there is something, hard to attain, hitherward from what is beyond: this I Varuṇa, knowing it, proclaim to thee. Be the paṇī’s of degraded speech; let the barbarians creep (srṭp) downward to the earth.

The translation implies emendation of varuṇa to vārunaḥ in c, which seems necessary, as the verse evidently belongs in Varuṇa’s mouth; both Roth and Muir so understand it. In d is implied adhāvācasas, which all the mss. read; alteration to varcasas might be welcome, but is hardly called for. Ppp. is considerably different; it reads: ya ākam ena rajasas paro ‘sti paco ‘kena dūḍāhyan tyajat yat: tat tve āchovacatas dāṣa yā uṣa sarpanu ṛīprā. The meter of a would be rectified by omitting the superfluous ēnā: that of b, by a like omission (which the Paipp. text also favors), or, so far as the meaning is concerned, better by reading ēnā pāreṇa durṣ- etc. The description of the verse by the Anukṛ. as an atitākvarī (though it still lacks one syllable of sixty) helps to authenticate the text as the mss. present it.

[Whitney, on the revision, would doubtless have made clear his views as to b. Both sense and meter indicate that the ēnā in a and the ēnā in b are intrusions; they have blundered in from 5 c. Omitting them, I render: ‘There is one other thing beyond the welkin; [and,] beyond [that] one thing, [is] something hard to get at (dūḍāhyan cīt) [if you start] from this side [of them].’] [I understand tat tve a-chovacatas to mean merely that Ppp. reads tve for te and a-chovacatas for a-thovacatasah — not that it omits the rest from te to nicāiv.]

7. Since thou verily, O Varuṇa, speakest many reproachful things among (as to?) re-bestowers, do not thou, I pray, belong to (abhī-ōhū) such paṇīs; let not people call thee ungenerous (avādhuṣā).

The rendering implies emendation of bhū to bhūṣ at end of c, which is made also by Roth and Muir. The pāda is corrupt in Paipp.

8. Let not people call me ungenerous; I give thee back the spotted

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[cow], O singer; come thou mightily (gācibhis) to every song of praise (stotrā) of mine, among all human regions (daś).  

Roth's suggested emendation of dīkṣu at the end to viṣyu 'settlers, tribes,' accepted by Muir, is unquestionably an improvement of the text; Ppp. has unfortunately a different reading: ā yāhā janēṣu antar devesu mānusēṣu viprā. Dīkṣu is read in Prāt. iv. 34 c.  

9. Let uplifted (ud-yām) songs of praise of thee come, among all human regions. Give now to me what thou hast not given me; thou art my suitable comrade of seven steps;—  

That is, apparently, ready to go seven steps (or any indefinite distance) with me. Roth suggests as an improved reading ādattas 'hast taken from me' in c, and Muir so renders. Both words are alike, and equally, wrong grammatically, using the passive pple in the sense of an active; ādattam āsti would be correct, and at this Ppp. perhaps points: dehi tani mahayām yadi tatvam āsti yadyo nas saaptapadah sakā 'sah. Ppp. also begins with yā te stotrāni bandhanāni yānī, and apparently has dīkṣu in b.  

10. Of us two, O Varuṇa, [there is] the same connection, the same birth (jād).  

I know that which is of us two this same birth; I give that which I have not given thee; I am thy suitable comrade of seven steps;—  

It seems necessary to divide this verse between the two speakers, and doubtless Roth's assignment of only the first pāda to Atharvan is better than Muir's of the first half-verse. With Roth's division the nām is called for in a.as in b, and Roth's emendation to samānāh bāndhus, though it is read by Ppp. (whose testimony on such a point is of little value), is hardly acceptable; better samāvānā. Ppp. reads also, for b, vada vātud vādam samā jāh; and, for e, dādāmi unhyām yadi tatvam āsti; and it omits d. [The translation implies ādattam āsti as in 9.]  

11. A god, bestower of vigor on a singing god; a sage (vipra), of good wisdom for a praising sage.  

Since thou, O self-ruling Varuṇa, hast generated father Atharvan, connection of the gods, for him do thou make well-extolled generosity; our comrade art thou, and highest connection.  

The first line is here (with Muir, and Zimmer, p. 205) taken as belonging to Varuṇa's reply given in the preceding verse. We must ūnīnd at the end either to paramāca ca or to bāndhu. All the mss. leave stavaśe in b unaccented, as if it were a verb-form. Ppp. reads svadāśvam in c, vāpaśvam at end of d, uraiti kṣuhi prati in e, and, for f. sakhā no 'sti varuṇāca ca bāndhu. The Anukr. makes no account of the extra syllable in e. In b, the vertical over su- is gone. [Pādas c-f are not part of the dialogue.]  

12. Āpi-hymn: to various divinities.  

[Āṇīgītā.—ekādaśaparang. trāyastubham. jātrvedavan. 3. prākth.]  

This is a RV. hymn (x. 110), and found also in VS. (xxix. 23-6, 28-36), MS. (iv. 13. 3, 5), and TB. (iii. 6. 3), with almost no variants from the RV. text. Pāipp. does not contain it. Kauč. applies it (45. 8: but the pratika, simply samāthas, might
designate any one of several other verses in the text) in the *vaagnamana* ceremony, to accompany the offering of the omentum; and in the *parvan* sacrifices (2.36) occurs a *pada* resembling 2 b. In Vāit. (10.11: the pratika is unambiguous) it goes with the *prayāja* offerings in the *paṣubandha*.

Translated: by the RV. translators; and Griffith, i. 205; Weber, xviii. 207. —See Weber's general remarks; and compare hymn 27, below.

1. Kindled this day in the home of man (*mānas*), thou, a god, O Jātavedas, dost sacrifice to the gods; and do thou bring [them], understanding it, O thou of friendly might; thou art a forethoughtful messenger, poet.

The only variant in this verse is that MS. omits the peculiar and problematic accent of *vāha* in c.

2. O Tanūnapāt (son of thyself?), do thou, anointing with honey (*madhu*) the roads that go to righteousness (*ṛthi*), sweeten them, O well-tongued one; prospering (*ṛthi*) with prayers (*dhī*) the devotions (*mān-man*) and the sacrifice, put (*kr*) thou also among the gods our service (*adh.,ard*).

The mss. accent, without assignable reason, *svāttayā* in b, but the edition emends to *svaddayā*, in agreement with the other texts.

The three Yajus-texts insert between this verse and the next an alternative invocation to Nārāyaṇa (RV. vii. 2. 2).

3. Making oblation do thou, O Agni, to be praised and to be greeted, come in accord with the Vasus. Thou art invoker (*hōtr*) of the gods, O youthful one (? *yahvā*); do thou, sent forth, skilled sacrificer (*yājiyānaś*), sacrifice to them.

Ajēkāṇa in a is perhaps to be understood as passive (= *ākuta*), 'receiving oblation.' There are no variants. The Anukr. absurdly calls this verse a *pankitti*, because, by omitting resolutions of semivowels etc., it is capable of being read as 40 syllables. The Anukr's of RV. and VS. both reckon it as *tristubh*.

4. The forward *barhīs*, through the fore-region of the earth, is wreathed on this dawn (*vāsta*), at the beginning (*āgra*) of the days; it spreads out abroad more widely, pleasant to the gods, to Aditi.

*Forward* and *fore-region*, i.e. 'eastward' and 'east.' All our mss. read *vātra* in b, but the edition makes the necessary emendation to -te, in accordance with the four other texts, and the translation given implies -te.

5. Expansive let them open (*vi-cri*) widely, like wives adorned for their husbands; ye great, divine, all-furthering doors, be ye favorable to the advance of the gods.

Our *pada*-text divides the last word as *su-prāyanāḥ*, while the RV. *pada* has *su-prāyanāḥ*; the meter appears to indicate that *su-prāyanāḥ* is the true original reading.

6. Let Dawn and Night, dripping (? *suvay*), worshipful, close, sit
down here in the lair (yóni)—the two heavenly, great, well-shining women, putting on beauty (grī) with bright adornment.

The other texts differ from ours only by accenting ūpākē. [The comment to Prāt. ii. 91 cites suṣṭay as a case of reduplication; and BR. vii. 1142 connect it with su-impel.' But see Weber.—He renders ā by 'Heran.']

7. The (two) invokers of the gods, first, well-voiced, shaping (mā) the sacrifice for man (mānus) to sacrifice, urging forward at the councils (vidātha) the (two) singers (kārū), pointing out forward light through the fore-region.

There are no variants. [Griffith, after Mahādhara, takes the "light" as the āha-vānāya fire.]

8. Unto our sacrifice let Bhrāti come quickly, let Īdā, taking note here in human fashion; let the three goddesses, well-working, sit upon this pleasant barhīs—[also] Sarasvatī.

The translation implies in d the reading śrəsvarati, given by RV.VS.MS.; TB. [both ed's, Bibl. Ind. and Poona] supports AV. in reading śrāṭ, which, however, can hardly be anything but a blunder. The four other texts have at the end sādantu. All our mss. have manusvatī in b [and so have all SPP's authorities], and this form is authenticated by Prāt. iv. 65, the comment explaining how it is derived from manus-vatāt. As being, therefore, the indubitable AV. reading, it should not have been altered in our edition to śrāṭ, to conform with the four other texts, even though doubtless a corruption of -svāt. [SPP. also alters it.] [In c, correct dāvīr to dāvīr.]

9. To him, god Tvāṣṭar, who adorned (piṇ) with forms these two generatresses, heaven-and-earth, [and] all existences, do thou today, O invoker, sent forth, skilled sacrificer, sacrifice here, understanding it.

There are no variants.

10. In thy way (ṛmaṇyā) anointing them, pour thou down upon (upa-aṣṭi) the track of the gods the oblations in due season; let the forest-tree, the queller (cittiār), god Agni, relish (svad) the oblation with honey, with ghee.

'Forest-tree,' doubtless a big name for the sacrificial post. That the 'queller' is a separate personage is shown by the plural number of the following verb. [E. Sieg discusses pāhas, Gurupājākaumudī, 97 ff.; later, Oldenberg, ZDMG. iv. 602.]

11. At once, when born, he determined (vi-mā) the sacrifice; Agni became foremost of the gods; at the direction of this invoker, at the voice of righteousness (ṛtā), let the gods eat the oblation made with "hail!"

The other texts read in c the nearly equivalent pradīqi.
13. Against snakes' poison.

[Garutman. — ekkādāpracām. takṣakavedavatayum. jāgatām : 2. āstārapāṇīkēti ; 4. 7. 8. anuṣṭhukā; 5. tiṣṭhukā; 6. pālhyāpāṇīkēti; 9. bhūryā; 10. 11. niśrd gāyatrī.]

Found (except vs. 1) also in Paipp. viii. (in the verse-order 3, 2, 4, 6, 5, 7-11). It is not quoted in Vāit.; but in Kauc. 29. 1-14 all the verses are brought in in their order, in connection with a ceremony for healing poison-wounds; verse 1 (or the hymn) is also used at 48.9, in a witchcraft rite. [The London Anukr., in 6 places and for 7 poison-hymns, gives Garutma (not -man) as rṣi.]

Translated: Griffith, i. 208; Bloomfield, 27, 425; Weber, xviii. 211.

1. Since Varuṇa, poet of heaven, hath given [them] to me, with formidable spells (vdcas) do I dissolve thy poison; what is dug, undug, and attached (saktā) have I seized; like drink (tina) on a waste bath thy poison been wasted (ni-jas).

The epithets in c are of obscure application: probably buried in the flesh by the bite, or unburied but clinging.

2. What waterless poison is thine, that of thine have I seized in these; I seize thy midmost, thine upmost juice (vīsa); also may thy poison been wasted (ni-jas).

3. A bull [is] my cry, like thunder through the cloud (/ibltas); with thy formidable spell do I then drive it off (bāddh) for thee; I have seized that juice of his with men (?); like light out of darkness let the sun arise.

One is tempted to emend nābbhāsā in a to -sas or -sām, 'the thunder of the clouds.' Ppp. reads tām (which is better) vocasā bādhātu te in b, gṛbbhis for the strange nyhis [Weber, 'kräftig'] in c, and jyotiśe 'sva tamaso dāyatū sāryah in d. The i of iṇa is uncounted in the meter of d. Kauc. (29. 2) calls the verse grahāni. [For necāt, see Skt. Gram. § 847 end, and § 854 b.]

4. With sight I smite thy sight; with poison I smite thy poison; die, O snake, do not live; let thy poison go back against thee.

All the mss. [including SPP's] read āhe at beginning of c, but our edition makes the necessary emendation to āhe. Ppp. has for a balaṇa te balaṁ hanmi; its b is wholly corrupt; for c etc. it reads pśaṇa hanmi te vidam ahe maristā ma jen praty anvektā vā viṣay. [As for d — the later Hindus thought that snake poison did not hurt a snake; cf. Indische Sprüche, 3001. But see the interesting experiments of Sir Joseph Fayrer, in his Thanatophidia of India, London, 1874, p. 74-5. My colleague, Dr. Theobald Smith, Professor of Comparative Pathology, has most kindly examined for me the recent literature concerning the auto-toxic action of snake-venoms. The evidence is not conclusive as yet, but points to the immunity of snakes to snake-poison. — Cf. vii. 88, below.]
5. O Kirātan, O spotted one, O grass-haunter (?), O brown one! listen ye to me, O black serpents, offensive ones! stand ye not upon the track (stämān) of my comrade; calling out (ā-crāvay), rest quiet in poison.

It is hardly possible to avoid emending stāmānam in c to stāmānāma [station'] or stāmānam [course'] from sr =run—but not quotable]; Ppp. is very corrupt in c, d, but seems to intend no variants. It reads upatārī babhra: in a: our babhra is by Prāt, i. 81, and this passage is quoted in the comment on that rule. It further mutilates to asitalikā in b. The accents in our text [and SPI's] on asītas and ādlās are against all rule, and doubtless to be regarded as misreadings; the translation implies their absence. In c correct to sikhyaḥ (accent-sign lost over a'). A number of [our] mss. (P.M.H.I.O.) [and five of SPI's] read niṣaḍ for viṣa' in d (and niṣaḍ 'at a wink' would be an acceptable emendation); M.W. end with rabhadārum. [Griffith identifies kirātā with karait, the Hindustāni name (now well known in the Occident) of an awfully venomous little serpent. This would be most interesting, if certain; but friend * Grierson writes me that it is improbable on phonetic grounds. We should expect in Hind. kirā.]

6. Of the Timātān (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow-string of a bow; I release as it were chariots.

The translation is as if the reading at end of c were manyum.* The pada-reading in c is sātāra-sahāsya, according to Prāt. iii. 23. Ppp. has hymātasya in a. and in c upodakasya 'water-haunting,' which is better. [Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the cars of the wrath of' etc.—Griffith. 'I release (thee) from the fury of' etc.—Bloomfield. 'Des Asita . . . des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc.—Weber. For d, as the string from off (āvā) the bow.'] * [Ppp. reads manyum.]

7. Both ālīgī and viḷīgī, both father and mother — we know your connection (bāndhu) completely; sapless ones, what will ye do?

The wholly obscure words in a (p. ā-līgī, vi-līgī) might also be nom. m. of stems in-in; but their accent is against it. Ppp. reads, for a, b, ālākā ca samāca luptā yas te mātā. The Anuk. makes no account in b of the two syllables that are lacking to make an anustubh pāda.

8. Daughter of the broad-knobbed one (?), born of the black barbanian (f.)—of all them (f.) that have pierced defiantly (?) the poison [is sapless.

The translation conjectures in a a relationship of guha to guha and gubai, and implies for b emendation to dāyā āsikyāḥ—since something had to be done to make the line translatable. [One of SPI's authorities has āsikyāḥ.] Ppp. begins with udakū-līyā 'of the water-bank'; the rest of its version is 'without meaning.' The first word is quoted by the commentary to Prāt. iii. 72 in the form urā-gāhīyaḥ (so the ms.) [urā-?] [W's version 'pierced' implies reference to root dr (not drā 'run,' as in ludux). For pratākām, both here and at iv. 16. 2, he first wrote 'rapidly,' and then interlined 'defiantly.' Why? BR. take it as gerund. of all that have run gliding': i.e., I suppose, 'that dart along on their bellies'?]
9. The eared hedgehog said this, coming down from the mountain: whichever of these (f.) are produced by digging, of them the poison is most sapless.

This verse, which is rather out of place here, seems like a variation of RV. i. 191. 16: kusa\-mbhak\-sa t\-äd a\-bhr\-a\-vid giri\-h pré\-vartam\-ān\-ak\-h: vṛćīkā\-yā rasā\-h vi\-śām. Ppp. begins with kau\-vā. [For the diminutive, cf. iv. 37. 10 and xiv. 2. 63.]

10. Tāh\-ā\-vā, not tāh\-ā\-vā; verily thou art not tāh\-ā\-vā; by tāh\-ā\-vā [is] the poison sapless.

Ppp. has instead tā\-vuc\-a\-m na tā\-vuc\-a\-m a\-her as\-ikta\-m tā\-vuc\-a\-m rasa\-m vi\-śām. With this verse, according to Kāuç. (29. 13), one sips water from a gourd.

11. Tast\-ā\-vā, not tast\-ā\-vā; verily thou art not tast\-ā\-vā; by tast\-ā\-vā [is] the poison sapless.

Ppp. has for a, b, tast\-a\-vām na haris\-i\-s\-k\-ta\-m tast\-a\-vā\-n. But for the [unlingualized] u of tast\-ā\-v\-a, the word in our mss. might be equally read tā\-s\-t\-a\-vā [SPP. reports this reading]. With this verse, according to Kāuç. (29. 14), one "binds the navel." [Weber, Sb. 1896, p. 681 (see also p. 873), gives an elaborate discussion of these two verses. He deems tā\-h\-a\-vā a misread tā\-h\-a\-vā (root su = sthā), "stopping, bannock." But see Barth, Revue de l'historie des religions, xxxix. 26.]


[Part of verse 8 is prose.] Found also (except vss. 3, 5, which are wanting, and 9, 13, which occur in it.) in Paipp. viii. (in the order 1, 2, 8, 12, 4, 10, 11, 7, 6). Quoted in Kāuç. (39. 7) with ii. 11 and several other hymns, in a ceremony against witchcraft: vs. 9 also separately in 39. 11. Not noticed in Vāït.

Translated: Zimmer, p. 396; Grill, 26, 147; Griffith, i. 210; Bloomfield, 77, 429; Weber, xviii. 216.

1. An eagle (sūpa\-ra\-nā) discovered thee; a hog dug thee with his snout; seek thou to injure, O herb, him that seeks to injure; smite down the witchcraft-maker.

We have had the first half-verse already, as ii. 27. 2 a, b. Ppp. has, for d, prati kṛ\-tyā\-k\-to dāhā.

2. Smite down the sorcerers, smite down the witchcraft-maker; then, whoever seeks to injure us, him do thou smite, O herb.

Ppp. omits, probably by oversight, the first half-verse.

3. Having cut around out of [his] skin a strip (pāri\-g\-a\-sā), as it were of a stag, fasten, O gods, upon the witchcraft-maker the witchcraft, like a necklace.

That is, apparently, with a thong cut out of his own skin, like a buck-skin thong. As usual, the mss. vary in a between ṛ\-g\-y and r\-g\-y, E. even reading r\-g\-y, but the
majority have śṛy-, which is undoubtedly the true text, and should be restored in our edition. Three times, in this hymn (vss. 3, 5, 12), the Anukr. insists on regarding iva as dissyllabic, and therefore reckons the verses as bhurij.

4. Lead thou away the witchcraft back to the witchcraft-maker, grasping its handle; set it straight before (samaṣṭām) him, that it may smite the witchcraft-maker.

Ppp. has, for b pratikhaṇataṁ na harāmaSi (our 8c); but in book ii. it has the whole half-verse just as it stands here.

5. Be the witchcrafts for the witchcraft-maker, the curse for him that curses; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

6. If woman, or if man, hath made witchcraft in order to evil, we conduct unto him, like a horse by a horse-halter.

The Anukr. doubtless scans d as āvam iva śvabhidhānya, instead of āvam iva śvabhidhāni, as it should be.

7. If either thou art god-made, or if made by man, thee, being such, do we lead back, with Indra as ally.

Ppp. has a very different version of this verse: yā kṛṣye devakṛṣya yā iva manavayāśi: tāṁ iva pratyaṁ prakīrmasya pratat nayaṁ brahmaṇaṁ. The n in pūnār nayāmasi is prescribed by Prāt. iii. 81. Tāṁ at beginning of c is a misprint for tāṁ.

8. O Agni, overpowerer of fighters, overpower the fighters; we take the witchcraft back to the witchcraft-maker by a returner.

Ppp. reads in b pratī instead of pūnār, thus making a better correspondence with pratikhaṇa in c. The Anukr.'s definition of the "verse" is purely artificial; the first pada is distinctly unmétrical, and the third hardly metrical.

9. O practiced piercer (?), pierce him; whoever made [it], him do thou smite; we do not sharpen thee up to slay (vadhā) him who has not made [it].

This verse is found in Ppp. in book ii., much corrupted, with, for d, vadhāya caṁśa-nimake. Krtavādhanī may possibly be the proper name of the herb addressed: cf. kṛtavādhanā or -dhāka, "name of a sort of fennel or anise" (Pet. Lex.).

10. Go as a son to a father; like a constrictor trampled on, bite; go, O witchcraft, back to the witchcraft-maker, as it were treading down [thy] bond.

That is, apparently, escaping and treading on what has restrained thee. Ppp. combines in b śvaṇāvīva, and reads for c, d, tantar ivācayaśānāde kṛṣye kṛtyakram kṛtyā. Though the verse is a perfectly good anustubh, the Anukr., reading iva three times as dissyllabic, turns it into a defective kṛhatī.

11. Up, like a she-antelope (ṛṣā), a she-elephant (?vāraṇī), with leaping on, like a hind, let the witchcraft go to its maker.
A verse of doubtful interpretation; but it is altogether probable that the animal names are coordinate in construction with \textit{krtvá} in c; and they are feminine doubtless because this is feminine; the \textit{krtvá} is to overtake its perpetrator with their swiftness and force. But the Pet. Lex. takes \textit{vrtra} as ‘shy, wild,’ qualifying \textit{en}. Ppp. combines \textit{enā} ‘va and \textit{mrgā} ‘va, and reads \textit{vrtra} and \textit{krta} and \textit{krta} for \textit{kramata}; \textit{kramata} seems rather preferable. The unaltered \textit{s} of \textit{abhīshake} in b falls under \textit{Yātā} ii.104, and the example is quoted there. Though the verse is a fairly regular \textit{gāyatrī}, the Anukr. stupidly accounts it a \textit{sānū triṣṭubh}, as if it were prose, and contained only 22 syllables.

12. Straighter than an arrow let it fly, O heaven-and-earth, to meet him; let it, the witchcraft, seize again him, the witchcraft-maker, like a deer.

Ppp. reads, for c, d, \textit{sā tām mrgam īva vidāt krtvā krtvākrtvān krtvā}.

13. Let it go like fire up-stream, like water down-stream; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

\textit{Up-stream,’} i.e. contrary to the natural direction \textit{(pratikālam)}, or upward. Ppp. has the verse in book ii, and reads at the end of d (cf. its version of 12 d) \textit{tāh} (for \textit{kṛtā}). The meter is \textit{svarāj} only by twice refusing to abbreviate \textit{īva} to \textit{va}.

15. For exorcism: to a plant.

\textit{[Viśvāmitra.—ekādaśakam. vainaspatyam. ānuṣṭubham: 4. purastādhyati; 5.7,8,9 bhūraś.]}\smallskip

Found also in Pāipp. viii. Used by Kauç. (19,1), with several other hymns, for the healing of distempered cattle; and its verses and those of hymn 16 are referred to as \textit{madhulavargaśalīgāḥ} again in 29.15, following the use of hymn 13.

Translated: Griffith, i.211; Weber, xviii.220.

1. Both one of me and ten of me \textit{[are]} the exorcisers \textit{(apasaktā)}, O herb; thou born of right \textit{(ṛtā)}, thou rich in right, mayest thou, honeyed \textit{(madhulā)}, make honey for me.

Ppp. omits throughout the second \textit{me} in a, and reads for d \textit{madhu tva madhulā karat}. The Anukr. says \textit{madhulām oṣadhim asāntāt}.\smallskip

2. Both two of me and twenty of me \textit{[are]} etc. etc.
3. Both three of me and thirty of me \textit{[are]} etc. etc.
4. Both four of me and forty of me \textit{[are]} etc. etc.
5. Both five of me and fifty of me \textit{[are]} etc. etc.

O.D. accent \textit{pāhita}; the rest, against the usual way, \textit{paudh}, and our edition follows the latter.

6. Both six of me and sixty of me \textit{[are]} etc. etc.

This verse ought to be reckoned by the Anukr. as \textit{nicyrt}, not less than 5 etc. as \textit{bhuri}.

7. Both seven of me and seventy of me \textit{[are]} etc. etc.
8. Both eight of me and eighty of me \textit{[are]} etc. etc.

The reckoning of this verse as \textit{bhuri} implies the (improper) restoration of the elided \textit{a} of \textit{aśīttas}.\

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9. Both nine of me and ninety of me [are] etc. etc.
10. Both ten of me and a hundred of me [are] etc. etc.
11. Both a hundred of me and a thousand [are] the exorcisers, 
O herb; etc. etc.

Without any regard to the connection between this hymn and the next, the third
anuvāka is made to end here, containing 5 hymns and 57 verses; the quoted Anukr.
says accordingly tiṣybhīs triyāh.

Here ends also the eleventh praṇāthaṇaka.


[Vāyūmitra. — ekādaśakam. ekāvyādekaityam. [ekāvānam.] dvīpadam : 1, 4, 5, 7-10.
śiṃny nityāḥ; 2, 3, 6. śiṃnī anunāśubh; 11. śiṃnī gīyatrī.]

[Not metrical.] Found also in Pāipp. viii. Referred to only in Kāuḍ. 29. 15, in company with the preceding hymn, as above reported.
Translated: Griffith, i. 212; Weber, xviii. 222.

1. If thou art sole chief, let go; sapless art thou.

We have ekāvyād, lit. 'one bull,' in other passages (iv. 22; vi. 86), but dvīpyād etc. only here, and they are plainly nothing but schematic variations of it, not admitting of real translation. Perhaps the hymn is directed against insect pests, through their leaders, whether few or many. The definition of the Anukr. implies fourteen syllables: perhaps as yādi ekāvyādasi syād arasō 'si (or syād 'rasād asi). Ppp. has yas for yadi in all the verses. [See Weber's note.]

2. If thou art twice chief etc. etc.

Or perhaps rather 'double chief,' 'triple chief,' etc., or 'one of two,' 'one of three,' etc.

3. If thou art thrice chief etc. etc.
4. If thou art four times chief etc. etc.
5. If thou art five times chief etc. etc.
6. If thou art six times chief etc. etc.
7. If thou art seven times chief etc. etc.
8. If thou art eight times chief etc. etc.
9. If thou art nine times chief etc. etc.
10. If thou art ten times chief etc. etc.
11. If thou art eleven-fold, then thou art waterless.

All the elided a's must be restored in this verse to make out the fifteen syllables called for by the Anukr. Ppp. has yūpodāko 'si syād 'rasād 'si.

17. The Brahman's wife.

[Māyohū. — aṣṭādaśakam. brahmapāyādekaityam. anunāśubham : 1-6. triṣṭubh.]

Found in part (vss. 1-7, 9-11 in ix., also 18, in another part of ix.) in Pāipp. The
hymn contains (in vss. 1-3, 6, 5, 10, 11) the seven verses of RV. x. 109, none of which occur elsewhere than in these two texts. Vāit. takes no notice of it, but it is used in
Kāuḍ. (48. 11), next after hymn 13, in a witchcraft ceremony; while vs. 4 is quoted also in 126. 9, on occasion of the fall of a meteor.
1. These spoke first at the offense against the Brahman (brāhmaṇa): the boundless sea, Mātariṣvan, he of stout rage (-hāras), formidable fervor, the kindly one, the heavenly waters, first-born of right (ṛtī).

RV. reads ugrīs in c, and rūna at the end. Ppp. reads -hāras and -bhūvas in c, and apas in d. The first pada is properly jagati, though the Anukr. takes no notice of the fact.

2. King Soma first gave (pra-yam) back the Drahman’s wife, not bearing enmity; he who went after [her] was Varuṇa, Mitra; Agni, invoker, conducted [her] hither, seizing her hand.

Ppp. reads mitra ṛ in c. Anuvaritīkr [Gram. § 233 a] is doubtful; perhaps ‘one who disputes possession’: cf. MS. iii. 7.3 (p. 78.1).

3. To be seized by the hand indeed is the pledge (?ādhl) of her, if one has said “[she is] the Brahman’s wife”; she stood not to be sent forth for a messenger: so is made safe (gupitā) the kingdom of the Kshatriya.

The sense of a and c is obscure; perhaps we ought to read hāste (or -tena) nāt ‘at in a, ‘nothing of hers is to be meddled with, when once she is declared the Brahman’s.’ The mss. vary between grāhyas (B.), grāhyas (E.), and grāhyas (the rest). RV. reads dvocan in b, and adds tyām before iti, by omitting which our text damages the meter (but the Anukr. does not notice it). RV. also has in c praḥyā for praḥyā; the two readings are of virtually identical meaning; emendation to duṭyā is desirable. Ppp. reads ādir in a.

4. The misfortune, descending (aṣṇa-pad) upon the village, of which they say “this is a star with disheveled hair” — as such, the Brahman’s wife burns up the kingdom, where hath gone forth a hare (?śaṭ) accompanied with meteors (ulkuṣṭ-).

That is, such apparent portents are really the woman, that has been misused. A very awkwardly constructed verse. Ppp. reads in a hārakaṃ viś-, and, in c, tinotu to duṇoti. It is, of course, the reference to meteoric portents that causes the verse to be quoted in Kaṇḍ. 126.

5. The Vedic student (brahmačārīn) goes about serving (vīṣ) much service; he becomes one limb of the gods; by him Brihaspati discovered the wife, conducted by Soma, like the sacrificial spoon, O gods.

In d RV. has the doubtless better reading devās, ‘as the gods [discovered] the sacrificial spoon.’ For nūtām Ppp. reads nikatāṃ. Though called a triṣṭubh, the verse has two jagati pādās.

6. The gods of old verily spoke about her, the seven seers who sat down with penance (tiṭpas); fearful [is] the wife of the Brahman when led away; she makes (dха) discomfort (durdhaḥ) in the highest firmament (tyāman).
Our mss. (except P.M.W., which often agree in a misreading) give āpamitā (instead of āpā-) in c, and this is to be regarded as the proper AV. text, and is implied in the translation; our edition reads āpan-, with RV. RV. differs also in having bhīṣe, an easier reading, in b; and it has no rat in a, the intrusion of which defaces the meter, though unnoticed by the Anukr. Pp. has ajayanta (for avad-) in a, combines saptaryā in b, and gives brāhmaṇasya āpinīti in c.

7. What embryos are aborted (ava-pad), what living creatures (jāgat) are torn away (apa-lup), what heroes are mutually shattered — them the Brahman’s wife injures.

B. reads nrtiyanṭe in c, P.M. trkyāte, D. nihyante. That is, all this mischief is the consequence of her ill-treatment. Pp. combines garbhā ‘vap- in a, and reads abhilupṣyate in b, and hanyante in c.

8. And if [there were] ten former husbands of a woman, not Brahman—provided a Brahman has seized her hand, he is alone her husband.

This verse is wanting in Pp.

9. A Brahman [is] indeed her husband, not a noble (vājaṇya), not a Vaiśya: this the sun goes proclaiming to the five races of men (mānava).

The Anukr. does not notice the deficient syllable in a (unless we are to syllabize br-āh-, which is very harsh). Pp. combines brāhmaṇe ‘vā in a, and puts the verse at the end of the hymn.

10. The gods verily gave back; men (manusya) gave back; kings, apprehending (graḥ) truth, gave back the Brahman’s wife.

RV. has utā instead of the repeated adadus in b; and it gives the better reading kṛtvānās in c. And in both points Pp. agrees with it [but with no for -nis].

11. Having given back the Brahman’s wife, having brought about (kṛć) freedom of offense with the gods, sharing (bhaj) the refreshment (ūṛj) of the earth, they occupy (upa-ās) broad space (urugāya).

RV. has the more antique forms kṛte and bhaktṛya in b and c. P.M.W. read nakib- in b.

12. Not on his couch lies a beautiful hundred-bringing (vāḥi) wife, in whose kingdom the Brahman’s wife is obstructed through ignorance.

Literally, ‘in what kingdom’; ‘obstructed,’ i.e. ‘kept from him.’ ‘Hundred,’ i.e., probably, ‘a rich dowry’ (so the Pet. Lex.). The mss. have, as is usual in such cases, decityā.

13. A wide-cared, broad-headed [ox?] is not born in that dwelling, in whose etc. etc.

Muir understands a “son” of such description.

14. A distributer (kṣattār) with necklaced neck goes not at the head of his crates (?sūnt) [of food], in whose etc. etc.

The meaning is not undisputed: Muir renders “charioteer” and “hosts” (emending to sūnt); Ludwig, “kṣattār” and “slaughter-bench.”
15. A white, black-eared [horse] does not make a show (mahiṣī), harnessed to his [chariot-] pole, in whose etc. etc.

16. Not in his field [is] a lotus-pond, the bulb (?bīṣa) of the bulb bearing lotus is not produced (jānu), in whose etc. etc. 

Compare iv. 34. 5, and note; āṇḍika and bīṣa are perhaps rather to be rendered independently.

17. Not for him do they who attend to (upa-ās) her milking milk out the spotted [cow], in whose etc. etc.

In b, P. begins yē 'syā, I.H. yē 'syā.

18. Not his [is] a beautiful milch-cow, [his] draft-ox endures not the pole, where a Brahman stays a night miserably (pāpāyā) without a wife (jāṇi).

Ppp. reads for a na tatra dhenur dohena. [See BK. vi. 1023.]

18. The Brahman's cow.

Mayabhi,—paṇḍuṇakam. brahmavaraṇavatyaṃ. ānuṣṭubham: 4, 5, 8, 9, 13. tristubh (4. bhūruit).

Found also in Pāipp.ix. (except vs. 7; in the order 1, 2, 4, 13, 5, 6, 14, 3, 15, 9, 8, 10-12). Not noticed in Vāit. but quoted in Kāuç. 48. 13 with the next hymn (as the "two Brahman-cow" hymns), just after hymn 17, in a witchcraft rite.

Translated: Muir, i. 284; Ludwig, p. 447; Zimmer, p. 199; Grill, 41, 148; Griffith, i. 215; Bloomfield, 169, 430; Weber, xviii. 229.

1. Her the gods did not give thee for thee to eat, O lord of men (upātī); do not thou, O noble, desire to devour (ghas) the cow of the Brahman, that is not to be eaten.

An accent-mark under the nya of vājanya in c has been lost.

2. A noble hated of the dice, evil, self-ruined (-pārājita) — he may eat the cow of the Brahman: "let me live today, not tomorrow."

I.e., if such is his wish. Ppp. reads, for b, pāpātīm aparājītabl. [Cf. Isaiah xxii. 13; 1 Cor. xv. 32.] 

3. Like an ill-poisonous adder enveloped with [cow-] hide, this cow of the Brahman, O noble, is harsh, not to be eaten.

That is (a, b) a poisonous serpent in disguise. At beginning of c, mā in our text is an error for śl.

4. Verily it conducts away his authority, smites his splendor; like fire taken hold of it burns up all; he who thinks the Brahman to be food, he drinks of Timātan poison.

Or 'she' (the cow), or 'he' (the Brahman), instead of 'it,' in a, b. Ppp. reads in b alabhīlāḥ pīramoti rāṣṭram, and has a wholly different second half-verse, nearly agreeing with our 13 c, d: yo brahmanam devabandhum hinasti tasya pitṛṇam asy ētu
lokam. The Anukr. reckons the verse unnecessarily as bhurij, since iiva in b is to be shortened to 'iva.

5. Whatever insulter of the gods, desirous of riches, not from knowledge, slays him, thinking him gentle, in his heart Indra kindles a fire; both the firmaments (nâbhâs) hate him as he goes about.

Ppp. has in a enâm, which is better. The pada-text absurdly reads yê instead of yâh at the beginning. The Anukr. seems to combine ubbâi nam in d, as the meter demands, although ubbâ is even a praghya; part of the mss. (M.W.I.I.O.) read ubbâ e.

6. The Brahman is not to be injured, like fire, by one who holds himself dear; for Soma is his heir, Indra his protector against imprecation.

The Pdr. Lex. suggests the (acceptable, but unnecessary) emendation of b to agnâh priyâ tanâr iiva; this, however, is favored by the reading of Ppp., agnes priyatâmâ tanâh. The expression seems to be incomplete: “as fire [is not to be touched] by one” etc. Ppp. also combines indra ‘gya in d. It is strange that the pada-text does not divide diyâdâh [BR. dayâ + âda] as a compound word.

7. He swallows down what (f.) has a hundred barbs; he is not able to tear it out—the fool who thinks of the food of Brahmans “I am eating what is sweet.”

The verse is wanting in Ppp. (as noticed above). The mss. read niikhtidân at end of b; our edition has made the necessary emendation to -dam. The cow, of course, is meant in a, b. Many mss. (B.M.E.I.H.D.K.) accent malâhâ in c.

8. His tongue becomes a bow-string, his voice an [arrow-] neck, his teeth [become] shafts (nâdikâ) smeared with penance; with these the Brahman (brahmân) pierces the insulters of the gods, with bows having force from the heart [and] speeded by the gods.

Pâda d lacks a syllable, though the Anukr. takes no notice of it. Hrdabalâts is a questionable formation; Ppp. has instead nirjâlâis, which may contain hidden a better reading [R. nirjâis ‘without bow-string’?].

9. The Brahmans have sharp arrows, have missiles; what volley (stravyâ) they hurl, it is not in vain; pursuing (anu-hâ) with fervor and with fury, they split him down even from afar.

Ppp. has te tâyâ at the end, instead of enâm. [Pâda b is of course jagati.]

10. They that ruled, a thousand, and were ten hundreds, those Vâita­havyas, having devoured the cow of the Brahman, perished (parâ-bhâh).•

Sahâsram is taken as in apposition with yê, since râj properly governs a genitive. Ppp. has a different c, tebhyaî prâbravâmi tâd. A syllable is lacking in a, unnoted by the Anukr.

11. The cow herself, being slain, pulled down those Vâita­havyas, who cooked the last she-goat of Kesaraprabandhâ (?).

The second half-verse is totally defaced in Ppp. The pada-text reads in d caramâ- djâm; the accent is anomalous, and the sense unacceptable; Ludwig’s translation,

12. Those hundred and one fellows (? jandtâ) whom the earth shook off, having injured the progeny of the Brahmans, perished irretrievably.

Bp. accents properly viśdhyâta in b, but all the sahmhitâ mss. give viṇâdh-, and D. has correspondingly viśdhyâ : cf. 19. 11. Pp. reads vai for tâs in a, and bhûmir yâ in b.

13. The insulter of the gods goes about among mortals; he becomes one who has swallowed poison, [becomes] mainly composed of bones; he who injures the Brahman, the connection of the gods, he goes not to the world to which the Fathers go.

Garagirâd is an anomalous compound, but its meaning is hardly doubtful; it is so interpreted by the comm. to AÇS. ix. 5.1; asthîbhîyân, virtually 'reduced to a skeleton.' Pp. exchanges our 4 c, d and 13 c, d, giving the former here without a variant.

14. Agni verily our guide, Soma is called [our] heir, Indra slayer of imprecation (?): so know the devout that.

Pp. reads, for second half-verse, jayâta 'bhîcasta indras tat satyam devasamhitam. Pâda c plainly calls for correction (pada has abhîcastam); Zimmer proposes abhîcastam, the Pet. Lex. [vii. 1515] abhîcastim ; abhîcastyâs, gen., or even abhîcastipâs (cf. vs. 6), might be suggested as yet more probable.

15. Like an arrow smeared [with poison], O lord of men, like an adder, O lord of cattle—that arrow of the Brahman is terrible; with it he pierces the insulting.

Pp. reads dișêthâ instead of ghórá in c. The Anukr. does not call the verse bhuvîj, although the full pronunciation of the ēva in a would make it so. In the first half-verse doubtless the two lower castes are addressed.

19. The Brahman's cow.

[Mayobhâ. —pañcadaçakam. brahmagavidvatyam. duñçttobham : 2. virâtpurasthâdhyaç ; 7. uparîsthdhpati.]

A part of the verses of this hymn are found also in Pâpp. ix. (namely, and in the order. 1. 2. 3. 7. 4. 10. 8. 12; also 15 in another place). Vât. does not refer to it. let it is noted at Kâuç. 48. 13 with the preceding hymn (as there mentioned).


1. They grew excessively; they did not quite (îva) touch up to the sky; having injured Bharigu, the Srinjayas, Vaitahavas, perished.

Pp. reads, in c, d, mrga hînîtvâ brahmim asamhâyam par : cf. 18. 12 c, d. The verse is found also in J.B. i. 152, with vad for ud in b, and mäkenâ asamhâyim (for srîn- vâlî) in c, d: a much corrupted text. The pada-text strangely divides śînâyâh (the word is left undivided in the TS. pada, vi. 6. 2). [Griffith cites Mâdh. xiii. 30. 1 (= 1940) ff. for the story of the Vaitahavas. See Weber's notes.]
2. The people who delivered up (arpay-) the Brahman Brihatsāman, descendant of Āṅgiras—a he-goat with two rows of teeth, a sheep, consumed (av) their offspring (tokā).

The translation implies emendation in c to ubhayāṣaṃ (nom. of -dant), as suggested in the Index Verborum, and, indeed, assumed also by Zimmer and Muir. Ppp. is so mutilated that nothing is to be learned from it. The definition of the verse given by the Anukr. corresponds with its present form; but a invites emendation.

3. They who spat upon a Brahman, or who sent [their] mucus at him—they sit in the midst of a stream of blood, devouring hair.

Ppp. reads asmāi in b, and combines -utā "sate in d. Read in our text īśiḥē at the end an accent-sign lost under ॐ).

4. The Brahman’s cow, being cooked, as far as she penetrates (?), smites out the brightness (śeṣas) of a kingdom; no virile (vīṣau) hero is born [there].

Jāṅgaha is doubtful in meaning, although it cannot well be referred to any root but gāk; derivation from a root jānh, proposed in the major Pet. Lex., is apparently withdrawn in the minor. Ppp. reads pumān in d. The separate accent of abhi in b is a case falling under Prāt. iv. 4, and the passage is quoted in the commentary to that rule.

5. Cruel is the cutting up of her; harsh to eat (?) is her prepared flesh (piṣitēm); in that the milk (kṣīrā) of her is drunk, that verily is an offense against the Fathers.

The translation implies emendation of asyate in b to acyate, as suggested by Zimmer; Ppp. unfortunately lacks the verse.

6. A king who thinks himself formidable, [and] who desires to devour a Brahman—that kingdom is poured away, where a Brahman is scathed (jyā).

Yōj jighatsati in b is an error for yē j. ‘Pour away,’ doubtless a figure from the pouring off onto the ground of worthless liquid. With a, b compare RV. ii. 23.12.

7. Becoming eight-footed, four-eyed, four-cared, four-jawed, two-mouthed, two-tongued, she shakes down the kingdom of the Brahman-scather.

Ppp. reads, in e, dvijēdva dvaprāṇa bhūṭva, and omits brāhmaṇajhēya at the end.

8. It leaks verily into that kingdom, as water ṣinto a split boat (nāū); where they injure a Brahman, that kingdom misfortune smites.

Ppp. puts bhīmnām before nāram in b, and has for c brāhmaṇo yatra jyate (like our 6 d). Zimmer and Muir prefer to understand in a a subject, coordinate with udakāda in b: “ruin flows into that kingdom.” [W. doubtless means to imply that it is not competent to base upon the phrase in b an argument about shipwreck and ocean commerce. But cf. Hopkins, AJP. xix. 139.]

9. Him the trees drive away, saying “do not come unto our shadow,” who, O Nārada, plots against that which is the riches of the Brahman.

Or, ‘against the real (sāt) riches’ etc.; emendation of sāt to ṣāt (BR. v. 515) seems uncalled for. The verse reads as if taken from a collection of adages.
10. King Varuṇa called that a god-made poison; no one so ever, having devoured the cow of the Brahman, keeps watch in the kingdom.

That is, guards successfully his realm: jāgara, as such passages as xiii. i. 9, xix. 2; 48. 5 plainly show, belongs to gr (jāgr) ‘wake,’ and not to jṛ ‘waste away, grow old,’ as claimed in the minor Pet. Lex. Pp. has jāgara, and dugdhuṣ, in c.

11. Those same nine nineties whom the earth shook off, having injured the progeny of the Brahman, perished irretrievably.

This verse is nearly the same with 18. 12 above; and the various accentuations of vyādhūnuta are precisely the same here as there.

12. The kūdi which they tie on after a dead man, as effacer (? of the track, that verily, O Brahman-scather, did the gods call thy couch (upastāraṇa).

Kūdi, which occurs several times in the Kāuḍ. (see Bloomfield’s edition, p. xli [where read Kauḍ. 21, 2, 13], and AJP. xi. 355), is identified by the scholiasts with badari ‘jujube.’ For the habit of tying a bunch of twigs to a corpse, see Roth in the Festgruss an Böltlingk, p. 98 [and Bloomfield, AJP. xii. 416].

13. The tears of one weeping (krip), which rolled [down] when he was scathed, these verily, O Brahman-scather, did the gods maintain as thy portion of water.

Vāyūtās (p. vasātūḥ) is quoted as example under Prāt. iii. 13; iv. 84. P.M.W. read jivasya in b.

14. With what they bathe a dead man, with what they wet (ud) beards, that verily, O Brahman-scather, did the gods maintain as thy portion of water.

15. The rain of Mitra-and-Varuṇa does not rain upon the Brahman-scather; the assembly (sāmiti) does not suit (krip) him; he wins (ud) no friend to his control.

Pp. reads in b jyam. With c compare vi. 88. 3 d.

20. To the war-drum.

[ Brahman.—dvādaśakam, 7 vāntraprāyaḥ duṇḍukidevaḥ (20, 21. sapatvasaṃvājyaḥ devaśaṃvājaḥ ca duṇḍukhīm astūt). tridīṣṭabhām: 1. jāgātī.]

Found also in Pāipp. ix. (in the verse-order 1, 2, 4, 3, 5, 8, 6, 7, 9-12). This hymn and vi. 126 are quoted together by Kāuḍ. 16. 1 and Vāi. 34. 11: by the former, in a battle-rite, for infusing terror into a hostile army; by the latter, with beating of a drum in a suṭtra sacrifice.

Translated: Ludwig, p. 460; Grill, 68, 153; Griffith, i. 220; Bloomfield, 130, 436; Weber, xviii. 244.

1. The loud-noised drum, warrior-like, of forest-tree, brought together (sāmbhītā) with the ruddy [kine], whetting the voice, dominating our rivals; thunder thou loudly against [them] like a lion, about to conquer.
That is (b), made of wood and bound and headed with cowhide. The mss. make awkward work of writing kṣṇuvāṇa; nearly all have kṣṇu-, only Pp. kṣṇu-, and E. kṣu-; but there cannot well be any question as to the true reading. In d, also, most of the mss. have the obviously wrong jyeṣṭā, only H.K. jye. The Anukr. strangely reckons the verse (though it is a perfectly regular triṣṭubh) as a jagati, apparently only on account of the unnecessary full reading iṣṭa (for 'va') in d; or can it perhaps count also kṣṇuvaṇa as four syllables? Pp. has kṣṇaṇa; in d it reads saṁha iṣṭa dvēṣāṁ (= kṛṣṇaḥ?) ahū tuṣṭanayati.

2. Like a lion hath thundered the wooden one, stretched (vi-handh), like a bull roaring at a longing cow; virile (vīṣau) [art] thou, impotent thy rivals; Indra-like [is] thy vehemence (gīṣma), overpowering hostile plotters.

The translation implies emendation to vaṣṭāṁ in b, as made in our edition; the mss. vaṣṭāṁ. All the saṁkītā-mss. (after their usual custom: see my Skt. Gr. § 232) abbreviate in a to -midrve-, and many of them (P.M.W.E.H.O.) have the misreading -midrve-. The pada-text does not divide drvāyaḥ, but the case is quoted in the comment to Prāt. iv. 18 as an exceptional one, vaya being regarded as a suffix added to drv. Pp. reads at the beginning sinhāivatāndravayo, and combines caśmo 'bhī in d. The Anukr. notes no irregularity in the verse— as if it abbreviated iṣṭa to 'va in both a and b.

3. Found (vidāṇā) suddenly (sāhasā) like a bull in a herd, do thou, seeking kine, bellow (ru) at [them], winning booty; pierce thou with pain the heart of our adversaries; let our foes, leaving their villages, go urged forth (pra-cyū).

Pp. reads in a yāthāni saha sa-, and in c viddhi. The Anukr. notes no irregularity in the verse, although d is clearly a jagati-pāda, and to resolve vidhia in c is contrary to all analogy.

4. Wholly conquering the fighters, shrill-crying, do thou, seizing those that are to be seized, look abroad on many sides; respond (tā-gur), O drum, devout, to the voice of the gods; bring the possession of our foes. "

Vedhās is as superfluous to the sense in c as it is redundant in meter. The Anukr. takes no notice of the irregularity, nor of the deficiency in a (ārdhu- being very harsh, and not found in RV.). The pada-text reads ghyāḥ in b; īṭanās is apparently to be understood with it. The voice of the gods (or of heaven, dāti) is apparently the thunder.

5. Hearing the uttered (pra-jam) voice of the drum speaking, let the woman, suppliant, noise-wakened, run to her son, seizing his hand—our enemy, frightened in the conflict of deadly weapons.

One might conjecture in a prayātām 'of [us] advancing.' This verse and 6 and 9 are really the only regular triṣṭubh of the hymn.

6. Mayest thou first (pārca), O drum, speak forth thy voice; on the back of earth speak thou, shining (ruc); opening wide the jaws (jabh) on the army of our enemies, speak thou clearly, O drum, pleasantly (saṁhitāvat).
That is, 'what is pleasant to us,' apparently. *Purva* in a might also mean 'in front, in our van.' Ppp. reads in a, b viṣaḥasa ćatūrūn: vada bahu rocamānaḥ; and it makes the second half-verse exchange places with 8 c, d.

7. Let there be noise between these two firmaments (nābhās); severally let thy sounds (dhvani) go swiftly; roar at [them], thunder, truculent (?), resounding (glokakṛt) unto the victory of our friends, a good partizan.

*Mitra* in miitrārya has to be taken as subjective instead of objective genitive. It is only with difficulty (iantu ?) that b can be made metrically complete [unless we read tāṃ for te]. Ppp. reads at the end graddhi. [Bloomfield discusses utpādana, AJP. xii. 441.]

8. Made by devices (dhī), may it speak forth its voice; excite thou the weapons of the warriors; allied with Indra, call in the warriors; by friends smite mightily down the enemies.

By devices': i.e., apparently, with art. Emendation of vadāti to vadāsi in a is very desirable; Ppp. has the 2d pers. bhārasva instead; and, as noted above, it substitutes our 6 c, d for the second half-verse. There is a syllable lacking in a.

9. A vociferating herald (? pravahā), with bold army, making proclaim in many places, sounding through the villages, winning advantage, knowing the ways, do thou distribute (vi-hṛ) fame to many in the [battle] of two kings.

The verse seems to relate to the proclamation of victory and of the desert of those to whom it is due: see Roth, Festgruss an Höflingk, p. 99. Ppp. reads pravahavo for pravād in a, and bhaja for hara in d. [For vayāna, Pischel, Ved. Stud. i. 297.]

10. Aiming at advantage, conquering good things, very powerful, conquering a host, thou art sharpened by brahmān; as the pressing stone on the [soma-] stalks in the press, do thou, O drum, dance on [their] possession, seeking booty (gazvān). The translation implies emendation of gazvān (read by all our mss.) in d to gazvān, as made in our edited text; but gazvān vivas might perhaps mean 'their possession in kine.' Prāt. ii. 62 prescribes cṛṇaḥkutas (not yaskā). Hb. alone reads adhirū in c, which Pet. Lexx. prefer; adris is, to be sure, superfluous beside grāvā, and can hardly be translated. Ppp. has, for b, mitrāvā dādhanās tvāvito viṇaḥsita; and it reads adhi (not 'dhi) in d. The first pada is defective, unless we make the violent resolution cre at the beginning; in the third we have to read 'ya [or 'drih'.

11. Overpowering foes, overpowering and putting down, overpowering hostile plotters, seeking kine, overpowering, up-shooting, bring forth thy voice as a speaker (vagyau) his discourse (mātra); speak up force (?ī) here in order to the conquering of the host.

Śāṅgram- in our text is a misprint for sāṅgrām-. Ppp. offers no variants. The words cātrāṇāt and nīsāt (both unchanged in pada-text) fall under Prāt. ii. 82; iii. 1; iv. 70. Gāveśanāg (p. gadvēṣanāḥ) is by Prāt. ii. 23. The second pada is defective by one syllable.
12. Stirring (cyu) the unstirred, going oftenest into contests, conquering scorners, going in front, unsubdueable, made safe by Indra, noting counsels (?vidātha), bursting the hearts of our adversaries, go thou quickly.

The abbreviated combination ḫṛdya- for ḫṛddyā- has led here, as at i. 22. 1, to the pāda-reading ḫṛdyaṭanah in d. The defective meter of a (which is not to be honestly removed by resolving cy into ci) makes the reading suspicious (perhaps samuccaya?). Pp. has ṭṛtaṇāt for pūraṇā in b, and kliptas for guptas in c. Vidātha in c, perhaps the gatherings of our enemies'; [see Geldner, ZDMG. lii. 746].

21. To the war-drum.

[Brähman.—avāddakacā. vānasātāyān dundubhidevatam (to-12. dīlādān devān aprarthaya-yat).] anuṣṭham: 1, 4, 5. pithyāpākati; 6. jātati; 11. bhaktigārāhā tristubh: 12. 3p. pāyamadhyā gātrāḥ]

[Pādas 11 c, d and 12 a, b appear to be prose.] Not found in Pāipp. Not noticed in Vālī. quoted by Kāṇc. (16. 2), in a battle-rite (next after the preceding hymn).

[Cf. extracts from Anukr. under h. 20.]

Translatable: Ludwig, p. 374; Griffith, i. 222; Bloomfield, 131, 139; Weber, xviii. 249.

1. Division of hearts, division of minds speak thou among our enemies, O drum; mutual hate, confusion, fear, we put into our enemies: smite them down, O drum.

Pāda a might also be understood as ‘heartlessness, mindlessness.’ Kāṭmala (in c) occurs here only, and is very possibly only a misreading for kōṭmala, as equivalent to which it is here translated.

2. Quaking with mind, with sight, and with heart, let our enemies run fearing with alarm (pratrāśā) when the sacrificial butter is offered.

The pāda-mss. unaccountably read ut-rāvāmanā (instead of -uḥ) in a.

3. Made of forest-tree, brought together with the ruddy [kine], belonging to all the families (goitrā), speak thou alarm for our enemies, being smeared with sacrificial butter.

The metrical structure is very irregular, though the right number of syllables can be forced out, if the divisions of pādas be overridden; the Anukr. takes no heed. The first three words constituted 20. 1 b. [The usual sign of pāda-division to be expected after śimhṛta is lacking in Bp. In c, we may pronounce pratrāśāmund-.]

4. As the wild beasts of the forest are all in a tremble at man, so do thou, O drum, roar at [and] alarm our enemies, then confound their intents.

Read in c ‘uṭrān in our text (an accent-sign lost over trā).

5. As the goats-and-sheep run greatly fearing the wolf, so do thou, O drum etc. etc.

Or ‘run from the wolf, greatly fearing.’ A sign of punctuation is omitted in our text after bibhyatāh.
6. As the birds (patatrin) are all in a tremble at the falcon, day by day; as at the thundering of the lion, so do thou, O drum etc. etc.

Pāda c [as the sense shows] seems to have dropped in here by accident out of vs. 5 (or possibly 4), where alone it fits the connection. Āhardīvī occurs again in Pāpi. v. 3.1.3; āndrāyati tasmat tvai 'nasah pari pātam āhardīvī. The Anukr. calls the verse simply āgattī (on account of its 48 syllables), but probably by an accidental omission of the epithet saṭpadī, 'of six pādas,' which it usually adds in such a case.

7. Away have all the gods alarmed our enemies by the drum and the skin of the gazelle — [the gods] who are masters of the host.

8. With what foot-noises Indra plays together with shadow, by those let our enemies be alarmed who go yonder in troops (anikaçīs).

The playful tactics of Indra here are not very clear.

9. Let the drums, with bow-string noises, yell toward all (yās) the quarters — the armies of our enemies going conquered in troops.

Or jvāghoās (as indicated by its accent) is independent noun, 'the noises of the bow-strings.' The verse seems rather out of order.

10. O Āditya, take [away their] sight; ye beams, run after; let them that have foot-fastenings fasten on, the arm-power (-vīryā) being gone away.

We should expect a passive verb in c, if patsaṅgīnas, as seems necessary, refers back to sēnas in 9c. It is apparently the enemy who are to be hampered in going, after losing their power of arm.

11. Do ye [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes.

King Soma, king Varuṇa, the great god, also Death, Indra—

The first half-verse is repeated below as xiii. i. 3 a, b. The verse is translated by Muir (iv. 333). The Anukr. correctly reckons c as a bh Śati-pāda, but takes no notice of the redundant syllable in a, or of the deficient one in d, perhaps reckoning them as balancing one another. The second half-verse would be better treated as constituting one paragraph (unmetrical) with our vs. 12.

12. Let these armies of the gods, sun-banneired, accordant, conquer our enemies: hail!

This bit of prose, since it counts 24 syllables (6+9: 9), is called by the Anukr. a gāyatīt, and ill described as yavamadhya, although its pādas b and c are equal. It is enumerated in the gāyamālā (see Bloomfield's note to Kāuç. 14. 7) as belonging to the āparājīta gama.

This fourth anuvāka has 6 hymns, with 83 verses, and the quotation (found only in Bp. and D.) is ekatṛṣaṣṭis tryaçītīh, of which the first part is obscure.
22. Against fever (takmán).

[takmanãna-devatapam (takmánapālıkāyā 'nena devān aprā-thayat takmanãna asatü).] 8.6.3-14; 8.15.1-14.  

Found also (except vss. 2, 11) in Pūpp. Most of it is in xiii., in the order 1, 3, 4, 8, 5, 6, 7 ed., 10; then (beginning a new hymn), 12, 14, 8 ed., 9; but vs. 13 is in i. Used by Kāução (29.18) among various other hymns, in a healing ceremony; reckoned in the gauanatā as belonging in the takmanãna gana (26.1, note).

Translated: Roth, Zur Litteratur und Geschichte des Weda, 1846, p. 37 (about half); Grohmann, Ind. Stud. ix. 381-423, especially 411 f., as text of an elaborate medical disquisition on takmán (nearly all); Muir, ii. 351 (part); Ludwig, p. 510; Grill, i. 154; Griffith, i. 224; Bloomfield, i, 441 (elaborate comment of almost 12 pages); Weber, xviii. 252. — See also Hillebrandt, Feda-Aristotellisch, p. 49; E. W. Fay, Trans. American Philological Ass'n, xxv. (1894), p. viii, who compares it with the Song of the Arval Brothers. — As to Bālhiaka and Mājavant, see Weber, Berliner Sb. 1892, p. 985-995; and as to Mājavant, also Hillebrandt, Ved. Mythol., i. 62 ff.

1. Let Agni drive (bādha) the fever away from here; [...] Soma, the pressing-stone, Varaṇa of purified dexterity, the sacrificial hearth, the barhīs, the brightly gleaming (çuc) fuel; be hatreds away yonder.

Auyād 'yonder' has always an implication of disgust or contempt. In our text apā and bādhatām should have been separated in a. Pp. reads in b marutās pūtadaksāt, in c samiścāna, and in d raksānī. Çoqeçānās may mean 'causing great pain,' and it may qualify all the persons and things mentioned.

2. Thou here that makest all [men] yellow, heating (çuc) up like fire, consuming; now then, O fever — for mayest thou become sapless — now go away inward or downward.

Or nyādi 'inward' is another 'downward.' The mss. mostly omit to double the n of nyād, and several (P.M.W.II.) read nyāg; P.M.W. have adhārāg. Pp. has our vi. 20.3 instead of this verse.

3. The fever that is spotted, speckled, ruddy like a sprinkling, do thou, O thou of power (-vīrya) in every direction, impel away downward.

The last half-verse occurs again as xix. 39.10 c. d. 'Rough, rugged' would be more etymological renderings of paruṣā and pāruṣeyā: cf. vajj vajneyās, RV. vi. 26.2. Pāda b, virtually 'as if sprinkled with red.' The address is probably to some remedy. Sava at the end is a misprint for savva. In place of this verse, Pp. has takmanā sākṣīnam tehasva vaçs sau nṛdayāsi nah (our b): yathe 'by atva te ghān yat pūrᵗṛnā ādāyate. [Then, as its vs. 4, Pp. has our vs. 3.]

4. I send [him] forth downward, having paid homage to the fever; let the fist-slayer of the dung-bearer (?) go back to the Mahāvrishas.

Ludwig (and Grill after him) takes the obscure takambhārd in c as a proper name. We may conjecture that the Mahāvrishas are a neighboring tribe, looked down upon as gatherers of dung for fuel, on account of the lack of wood in their territory. Pp. makes the meter of b easier by reading kṛtvāva.
5. Its home (dákas) is the Müjavants, its home is the Mahāvrischas; as long as born, O fever, so long art thou at home among the Bālhikas.

The Prāt. rule i. 46 applies, if we may trust the comment, to the name in d, and proves it to be bālíhika, and not bāhlika [cf. Weber, as cited above]; the mss. vary between the two, the majority giving -dh-; but the testimony of no ms. is of any authority on this particular point; Ppp. appears to have -dl-. Some of our mss. (I.H.O.D.) accept tākman in c; its omission would rectify the meter of c; the Anukr. gives a correct (mechanical) definition of the verse as it stands. We should expect either yadvān or tāvat. *[So do 11 of SPP’s.]

6. O fever, trickish one, speak out (?); O limbless one, keep much away (?); seek the fugitive (?) barbarian woman; make her meet a thunderbolt.

Various points in this verse are very doubtful; in a, a vocative vlgada seems much more probable, if only a suitable meaning could be found for it; and, if so, one may suspect the same character in bhūryāvaya (perhaps bhūryāvaya ‘painful,’ connected with āve); the translation is mechanical, and follows the traditional text, since emendation yields so little satisfaction. Ppp. reads vakada for vi gada. In niśākavartiu is doubtless to be seen a word-play on takman, but the sense is only conjectural; the word is quoted as an example under Prät. ii. 85.

7. O fever, go to the Müjavants, or to the Bālhikas, further off; seek the wanton Čūdra woman; her, O fever, do thou shake up a bit (i.e.).

Some of our mss. (O.R.K.) read tān̄s in d, as if the word were tān instead of tān. Ppp. has girīmu gaccha girijā’si rāyuena māyana gṛhāḥ; dūsim rtyuccha praḥaryāṃ tāns tākman ni’ma dhānuḥ.

8. Going away, cat thou thy connection (bāndhu), the Mahāvrishas [and] Müjavants; those [fields] we announce to the fever; others' fields verily [are] these.

‘Thy connection,’ i.e. ‘those with whom thou hast a right to meddle’; ‘fields,’ i.e. ‘territories’: d, “these territories here belong to some one else.” Pāda b is corrupt in Ppp.; for d, it reads ‘nyakṣetrāṇi rāyasāṃ, and it has further on this verse: nārā-vindāṃ nārvidālāṃ nādīyāḥ rvaṭukāvatiḥ; praṇā ni takmane bhūno’nyakṣetrīṇi vā yumān. At Ppp. v. 5, 1, 2 we find: tākman imānā te kṣetraḥbhaṅgam apiḥkojān prthivyāḥ purva arde. ‘

9. In another’s field thou restest (ram) not; being in control, mayest thou be gracious to us; the fever hath become ready (?); it will go to the Bālhikas.

The pada-reading in c is praśārdhaḥ; praś- refers would better suit the meaning given, ‘ready to set out,’ lit. ‘having an object in front’ (comm. to PB. xi. 3, 16, prakṣeṣivartiyati gacchati ‘ti prārtha ‘nādvān.’). Pāda b is identical with vi. 26. 1 b; Ppp. has instead sakaśraṅkṣo ‘martyāḥ; in d it reads bahlikaṃ.

10. In that thou, being cold, then hot (rūrā), didst cause trembling together with cough — fearful are thy missiles, O fever; with them do thou avoid us.
11. Do not thou make them thy companions — the balīsa, the cough, the udvagā (?) ; come not back hitherward from there: for that, O fever, I appeal to thee.

Zimmer (who translates vss. 10-12, at pp. 38-39) understands udvagā in b as 'sich anschliessend'; Ludwig as 'angestrengt,' qualifying kāśām as adjective; perhaps it means 'hiccough'; balīsa may be 'expectoration.' In c the pada-text has ēti (Bp. ēti: ḫē), accent on the verb-form being false. [SPP’s ms. have ēti with āh, āh, ēh, and ēh.]

12. O fever, together with thy brother the balīsa [and] thy sister the cough, together with thy cousin the scab (pāmān), go to thy foreign people.

Ppp. begins with this verse a new hymn, and has, for c, d, apām bharatātrayena nāye 'to marayam in abhi. Read in our text at end of b udā (an accent-sign slipped out of place). [Without note of variants, SPP. gives pāpma in both texts instead of our pāmān, and our H. reads pāpma. In spite of the possibility of taking pāpma as instrumental (cf. drīghmā, ruxpā, JAOS. x. 333), we must deem pāmā the true reading and pāpma a blunder, due perhaps to the frequent collocation pāmān bharatāya, AB. etc.]

13. The fever of the third day, of two days out of three, the constant, and the autumnal, the cold, the hot, that of the hot season, that of the rainy season, do thou cause to disappear.

In a the intermittent phases of the disease, of course, are referred to. The pada- text divides sadam-dāmin in b, perhaps lit. 'ever-binding.' Pada c lacks a syllable; the Anukr. takes no notice of it; we might add ca at the end. Ppp. has in b huyanāmi instead of caram; and in c viṣaṭāram instead of cīṭām vāram.

14. To the Gandhāris, the Mūjavants, the Āṅgas, the Magadhas, like one sending a person a treasure, do we commit the fever.

The translation implies in c the easy emendation to priya (prīya): the accent and pada-reading (pravejyā) view the word as future from pravi; the translators assume -syām, and reach no acceptable sense. The comm. to Prāti. ii. 11 correctly quotes the case as one of the assimilation of final n to initial j. The Anukr. this time takes no notice of the extra syllable in c if we should read īna instead of 'īna. Ppp. reads gandhārīkiya mānapammahās kāśīmā yacchāya: jīme priyam īna cē. [As to the proper names, cf. JRAS. 1890, p. 477.]

23. Against worms.

[Kāyā.—trayodhakam. ānām (krimiśambhanyas devān apārthāya). ānātākham: 12. 33;]

Found, except vss. 10-12, in Pāpp. vii. (vs. 9 coming before vs. 6). Used by Kāuṇḍī, (29. 20) in a healing ceremony against worms; part of the last phrase (13 c) is specially quoted (29. 24) with the direction “do as prescribed in the text.” [Cf. hymns 31 and 32 of book ii.]

Translated: Kuhn, KZ. xiii. 140; Ludwig, p. 501; Griffith, i. 226; Bloomfield, 23. 452; Weber, xvii. 257. — See Bergaigne-Henry, Manuel, p. 148.
1. Worked in (ota) for me [are] heaven-and-earth; worked in [is] divine Sarasvati; worked in for me [are] both Indra and Agni: to the effect "let them (dual) grind up the worm."

Here, as everywhere else, the mss. vary with the utmost diversity between krimi and krimi; no attempt will be made to report their variations. The first three pādas of the verse are repeated below as vi. 94. 3 a, b, c. The pple. ota (p. āouta) [‘woven on, worked in ‘(ā + va)] seems to mean ‘brought in for my aid’; a root u is insufficiently supported [see Whitney, Roots etc.]. For its forms Ppp. reads in a opate, in b okata, in c okato; Ppp. also has at the end iman for iti.

2. O Indra, lord of riches, smite thou the worms of this boy; smitten are all the niggards by my formidable spell (vdiːas).

Ppp. reads in b krmim, and in c, d vićā ‘rātayo ‘greṇa vacasā mimā.

3. What one creeps about his eyes, what one creeps about his nostrils, what one goes to the midst of his teeth—that worm do we grind up.

Read in c, d in our text gachati tāṁ (an accent-sign slipped out of place). Ppp. has in a, b ’kṣāu and nāsāu [and in c apparently gachasi].

4. Of like form two, of various form two, black two, red two; both the brown and the brown-eared, the vulture and the cuckoo (kōka)—they are slain.

In d, the mss. are divided between te (B.I.H.s.m.T.?K.) and tī (P.M.W.H.p.m.O.R.), and either reading is acceptable enough. Our text gives te; the translation above implies tē. Ppp. makes sarūpāu and virūpāu exchange places, and has in d kokās.

5. The worms that are white-sided, that are black with white arms, and whatever ones are of all forms—those worms we grind up.

The Anukr. does not notice the deficient syllable of c. Ppp. reads in a sitavakās, and in b sitabahavas.

6. Up in the east goes the sun, seen of all, slayer of the unseen, slaying both those seen and those unseen, and slaughtering all worms.

The first half-verse is RV. i. 191. 8 a, b, without variant. Ppp. reads for a ud asānu sūryo agād, and in b adṛhhā [the u is written with the annuṣīka-sign or candrabindu inverted].

7. The yeśāvas, the kāśkashas, the stirrers, the cipavitnukās—both let the seen worm be slain, and let the unseen be slain.

The pada-text divides ejatokāḥ, but not cipavitnukāḥ, both according to Prāti. iv. 25. [For ejat-kk, cf. avat-kā, ii. 3.1 and note; also bhinnā-kā, note to ii. 32. 6, and the frequent Pāli forms like ni-panna-ka, Jātaka, ii. p. 729.] Ppp. has, for a, b, yatiyavana kāṣṭakaṣṭi cyāmo dhūkṣaṃca ca pariśvauvavāḥ: and, for d, adṛṣṭaṃ ca tu hanyatām.

8. Slain is the yeśāsha of the worms, slain also the nadanimāṃ; I have put them all down, smash (?maṣmaṣa) like kālva-grains with a millstone.
Nadanimdu might possibly mean something like 'a buzzing,' coming from a nadana, root nad. The last pada is identical with ii. 31. 1 d. Ppp. has instead: hato japakho hatag ca pavir hato sam gajavān uta: hatā viṣā vrataya anena vacasā mama (cf. 2 c. 4).

9. The three-headed, the three-humped (-hakūd), the variegated, the whitish worm — I crush the ribs of it; I hew at what is its head.

The last three pādas are identical with ii. 32. 2 b-d, above. Some of the mss. (P.M.W.H.p.m.) read in a trāṅkaś. Ppp. has for a. b yo devīrsapacaturakṣaṃ kriṇig carṇa arjunah (cf. the Ppp. version of ii. 32. 2), and in a aπa for aπi. The deficiency of a syllable (unless we read aśi[a in e] is noticed by the Anukṛ, neither there nor here. The three following verses are the same with ii. 32. 3-5.

10. Like Atri I slay you, O worms, like Kaṇva, like Jamadagni; with the incantation of Agastya I mash together the worms.

11. Slain is the king of the worms, also the chief of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

12. Slain are its neighbors, slain its further neighbors, also those that are petty, as it were — all those worms are slain.

13. Both of all worms and of all she-worms I split the head with a stone, I burn the mouth with fire.

Ppp. reads aṣminā in c.

24. To various gods as overlords.

[Atharvan.—saṣṭadāgakam. brahmakurvātmadevātyam. atiṣakvaram: 1-17. 4p. atiṣakvrai; 11. sakvari; 15-17. 3-p. (15. 16. bhuri; atiṣakati; 17. viṣāt vakvari.]

[Not metrical.] In Pāipp. xv. is found a corresponding piece, but one differing considerably in detail; it contains counterparts to our vss. 1, 2, 4, 7-12, 14, 15, 17, but not all in the same order, and interspersed with nine other verses of similar tenor (1. niṣṭaḥ śṝṣṭi-vyāh; 6. vasus saṁvatsara; 7. saṁvatsara śutanā; 11. viṣāt purvatanā; 12. evaśā ṛṣabhanā; 15. samudro nādānā; 16. parjanya oṣadhinām; 17. bhaskapativ devānāh; 18. prajāpatih prajātanām). Similar passages occur also in other texts: thus, in TS. iii. 4. 5 (and the part corresponding to our 15-17 is repeated again, with slight variations, at iv. 3. 3; and the same part, with variations, is found five times as a refrain in MS. ii. 7. 20), in PGS. i. 5. 10 (which closely follows TS. iii. 4. 5), and in ČČS. iv. 10. 1, 3 (with nothing corresponding to vss. 15-17). The hymn is used by Kauś, in a royal coronation (17. 30), in the nuptial ceremonies (78. 11), and in the ājyātāntā (137. 42). And many of the verses appear also in Vāitt, with oblations to the various divinities mentioned, in different ceremonies: thus, in the āṣṭayām, vs. 7 (8. 7); in the cāturāṣṭrayām, vss. 1-3, 6, 7 (8. 13), 4 (8. 22), 9 (9. 27); in the agniṣṭoma, vss. 8 (19. 2), 5 (19. 3), 11 (19. 11).


1. Savitar ('the impeller') is overlords of impulses; let him favor (av) me, in this worship (brahman), in this rite (kīrman), in this representation.
(purudhā), in this firm-standing, in this intent, in this design, in this benediction (aśīs), in this invocation of the gods: hail!

This is the tenth item in Ppp.; TS. (with PGS.) and ČČS. have the same. The Ppp. order of actions is different, and includes fewer members: brahman, karman, purudhā, devahūti, aśīs (aśīsa [so! twice] svāhā); TS. and PGS. give brahman, kṣatra, aśīs, purudhā, kārman, devahūti; MS., brahman, purudhā, kārman, aśīs, devahūti; ČČS., brahman, kṣatra, kārman, aśīs, pratiṣṭhā, devahūti. The Anukr. text is in part confused and doubtful, and the inaccuracies of its metrical definitions of the parts of the hymn are not worth tracing out and noting. In our edition, the accent mark under the first syllable of ākūtyāum is a misprint, and to be removed.

2. Agni is overlord of forest-trees; let him favor etc. etc.

This is the eighth item in Ppp. In TS. and PGS., Agni is made lord of beings (bhūtā); in ČČS., of the earth.

3. Heaven-and-earth are overlords of givers; let them favor etc. etc.

Literally, ‘are overladies’ (adhipatī). Neither Ppp. nor the other texts have anything corresponding to this verse. As in a number of other similar cases, the mss. make very awkward work of writing the ti of dātīyāum, the majority (Bp.P.M.W.H.E.T.) giving instead tre, one (1.) tṛ, one (K.) tṝ, and a few (O.D.R.) correctly tṝ; the edited text has wrongly tṝā.

4. Varuṇa is overlord of the waters; let him favor etc. etc.

This item stands second in Ppp.; TS. has it also; but in ČČS., Varuṇa is addressed as overlord of ordinances (dharmā).

5. Mitra-and-Varuṇa are overlords of rain; let them favor etc. etc.

This item is wanting in all the other texts. The mss. all read vṛṣṭyā rādhī (p. vṛṣṭyā: adhip-), the error doubtless originating in a double samādhi, such as is extremely frequent in Ppp.

6. The Maruts are overlords of the mountains; let them favor etc. etc.

According to Ppp. (11) and TS., Vishnu is overlord of the mountains; TS. sets the Maruts over the troops (gāṇa), and ČČS. gives them no place.

7. Soma is overlord of plants; let him favor etc. etc.

In Ppp. (14) Soma is overlord of milks (pāyastām); in TS. and ČČS., of herbs.

8. Vāyu is overlord of the atmosphere; let him favor etc. etc.

Here Ppp. (3) and the other texts give the same lordship.

9. The sun (sūrya) is overlord of sights (or eyes: cākṣus); let him favor etc. etc.

In Ppp. (4), the sun is called overlord of heaven (dēv); and so also in TS.; but ČČS. sets him over the asterisms.

10. The moon is overlord of asterisms; let him favor etc. etc.

This item comes fifth in Ppp.; TS. has it also; in ČČS. the moon is not mentioned, while the asterisms, as noted above, are put under the sun.
11. Indra is overlord of heaven; let him favor etc. etc.

In Ppp. (9) Indra is overlord of acts or rites (kārman); in TS. and ČČS., of chiefs (jyeṣṭhā).

12. The father of the Maruts is overlord of cattle; let him favor etc. etc.

In Ppp. (13) and in TS., this overlordship is ascribed, equivalently, to Rudra; it is wanting in ČČS.

13. Death is overlord of creatures (prajā); let him favor etc. etc.

In Ppp. (18) it is Prajāpati instead of death; and so also in ČČS.; TS. has nothing corresponding.

14. Yama is overlord of the Fathers; let him etc. etc.

This item is number 19 in Ppp.; but in ČČS. it is wanting; and in TS. Yama is set over the earth. Here, again, the reading pitrēṇām is found in one ms. (Ip.). Additional items in TS. are bhāsatiḥ bhṛkmanah, mitrāḥ satyānām (ČČS. the same), samudrāḥ svatyānāṃ, annam sāmrājyānām, tvastā rūpānām (ČČS. tv. samidhām rūpānām); ČČS. has only those already given.

15. The upper (pāra) Fathers — let them favor etc. etc.

16. The lower (āvara) Fathers (tatā) — let them favor etc. etc.

17. The Fathers (tatā), the grandfathers (tattāmaḥā) — let them favor etc. etc.

The translation implies emendation to tattā at the beginning of vs. 17, as the sense seems to require, and as the other texts suggest. Ppp. combines vss. 15–17, reading pitaras pare 'varas tatās tatāmaḥās te mā etc.; TS. (iii. 4. 5: and PGS.), pitarāḥ pitarāḥ pare 'vare tattās tatāmaḥāḥ ibi mā etc.; TS. iv. 3. 3: pitarāḥ pitarāḥ pare 'vare tattās tatāmaḥāḥ ibi mā etc.; TS. This may be noted also. The hymn is quoted in Kāyq. 33. 5) in the ceremony for male conception (puṇīsavaṇa); and vs. 7 (unless it be rather vi. 95. 3, which the comm. to vi. 95 holds) in Vālt. 28. 20.


25. For successful conception.

[Brahman. — trayaḥsakam. yonigarbhdavatym. ānugabham: 13. vīrātprastathāḥ.]

Found (except vs. 2, and some end-repetitions) also in P āipp. xiii. (in the verse-order 1, 5, 3, 4, 7, 10, 8, 6, 9). The hymn is quoted in Kāyq. 33. 5) in the ceremony for male conception (puṇīsavaṇa); and vs. 7 (unless it be rather vi. 95. 3, which the comm. to vi. 95 holds) in Vālt. 28. 20.


1. Brought together from the cloud (?pāravata), from the womb (yoni) of the sky, from every member, let the virile organ, seed-placer of the embryo, set (ā-dhā) [it] like the feather on the shaft.

Or 'from the sky [as] womb.' That which is 'brought together' is the thing (seed) to be 'deposited.' The translation of d implies emendation to qīrān; Weber conjectures tsarāu. The insertion of the feather in the arrow-shaft is elsewhere also the subject of comparison as a work of effective skill; cf. RV. x. 18. 14 b. The verse is
cited in Ppp. with its pratika and ity ekā added, as if it had occurred earlier in the text; but it has not been discovered anywhere. The resolution of -tāt to -taat in a is necessary to fill out the meter.

2. As this great earth receives the embryo of existences, so do I set thine embryo; I call thee to its aid.

The first half-verse occurs again below as vi. 17. i a, b, and also in the second verse of the addition to RV. x. 184, but with the reading uttāntā for bhūtānām (the RV. verse is also found in an addition to AGS. i. 14. 3: see Stenzler’s translation, p. 36), and in MP. [i. 12. 4] Winternitz, p. 93) with tiṣṭhantī for the same. [Cf. also MGS. ii. 18, b 4 b and p. 154.]

3. Place the embryo, O Sinivāli; place the embryo, O Sarasvatī, let both the Aśvins, garlanded with blue lotus, set thine embryo.

The verse is also found, without varia, as RV. x. 184. 2 and MB. i. 4. 7 and MP. [i. 12. 2], where however is read in c acītnān devān. Ppp. reads both times (in a and b) dehi. CB. (xiv. 9. 4c) follows RV. (but with prthuṣṭake at end of b, and puṣkaravādyān in d). HGS. (i. 25. 1) differs from our text only by having acītinān ubhāv ā. Cf. also HGS. i. 6. 4; MB. i. 5. 9. [Cf. MGS. ii. 18. 2 k and p. 156.]

4. Thine embryo let Mitra-and-Varuṇa, [thine] embryo let god Bṛhaspati, thine embryo let both Indra and Agni, thine embryo let Dhātar place.

Ppp. reads vṛṣṭā varuṇo for mitrāvaruṇa in a.

5. Let Vishnu prepare the womb (yoni); let Tvāṣṭṛ adorn the forms; let Prajāpati pour on; let Dhātar place thine embryo.

The verse is also found, without varia, as RV. x. 184. 1 and in CB. xiv. 9. 4b, HGS i. 25. 1, MB. i. 4. 6, and MP. [i. 12. 1]. [Cf. MGS. ii. 18. 2 i and p. 156.]


One or two of our mss. (P.W.) read -bhāmkar- in d. Ppp. has for b veda deva bhraspatiḥ, and in c puts yad after indra. [See von Schroeder, Tübinger Katha-hss., p. 36.]

7. Embryo art thou of herbs, embryo of forest-trees, embryo of every existence; mayest thou, O Agni, set an embryo here.

Compare vi. 95. 3, with which the verse is in considerable part identical. It is found also as VS. xii. 37, and in TS. iv. 2. 31, MS. ii. 7. 10, in all with a different d: dyaḥ gṛbhō apām asi; MS. further combines in a gṛbhō ’sy; and in this last point Ppp. agrees with it. [See p. 1045.]

8. Mount thou; play the hero; set an embryo in the womb; virile (vīṣṇu) art thou, that hast virility; for progeny do we conduct thee hither.

Ppp. has kranta (for skanda) in a, and, for c, vṛṣṇāṁ vṛṣṇyāvantōm. The verse occurs also in CGS. (i. 19. 6), which reads kranta vilāyava in a, sādhaya (for yogānu) in b, vṛṣṇāṁ vṛṣṇu d dehi for c, and havāmahe at the end. Our O. has skanda in vilāy- in a. The retention of the dental s of skanda is by Prat. ii. 104.
9. Go apart, O Bähratsamā; let an embryo lie unto thy womb (yóni); the gods, soma-drinkers, have given thee a son partaking of both.

Ludwig understands the last epithet as meaning •belonging to us both," which is not impossible; Weber, •der doppelt schafft•; it is literally •possessing what is of both.' Ppp. has for c ādām te putrān deva. Bähratsame (p. •hātesa-') is an anomalous formation: a stem -mā is against all analogy as fem. of a vrddhī-derivative, while -mi (which Ludwig assumes) is equally wrong as a feminine; Ppp. has the same form: it doubtless means 'daughter of Bhratsaman.' To make c of full meter is impossible without harshness.

10. O Dhātar, with best form, in the two groins of this woman do thou set a male (pūmañs) son, to be born in the tenth month. This verse also (like 2, above) occurs in the additions to RV. x. 184 and to AGS. i. 14. 3 [p. 37, transl.] and in MP. [i. 12. 6], with the variants: vishnoh for dhātah in a, and asyām náryām gavinyām (MP. -nyām [in mss. E. and W. -nyām in the Oxford text]) for b; AGS. has putrān and MP. gārahām in c. Ppp. begins here a new hymn reading saviṇaḥ† cṛṣṭenic 1; cṛṣṭenic 2; vishnoh cṛṣṭenic: tvāsthā cṛṣṭenic 3. The other texts omit any such variants of vs. 10. [Cf. also MGS. ii. 18. 4 and p. 156, s.v. vishnō.] *[Oxford text, vishno.] ↑ [Or else bhaga or bhagāh. Roth sent W. three notes on this vs. and they do not seem to agree. In b Ppp. has nābhā for nāryā.]

11. O Tvashtar, with best etc. etc.
12. O Savitar (•impeller•), with best etc. etc.
13. O Prajāpati, with best etc. etc.

The Anukr., though taking no notice of the extra syllable in 12 a, feels that it cannot pass over the two in 13 a, and defines accordingly, with mechanical correctness.

26. Accompanying a sacrifice.

[Brahman.—deśāyakam, vāstapattiyam yta maṅgalaḥkākam atyayam. 1, 5. 2 f. avy uṣṇik; 2. 4, 6, 7, 8, 10, 11, 2 f. prājāpatyā bhāti; 3, 3 p. virāt gāvati; 9, 3 p. pūjikamādikā pūrṇaṃ | i-11. ekāvastā; 12 pūjikākaurī 4 p. pūjikā.]

[Partly unmetrical.] Found also in Pāipp. ix. (in verse-order 1-3, 5, 4, 6-8, 11, 10, 9, 12). Quoted in Kāu. 23. 1, in a ceremony of consecration of a new house, and given in the pāddhati (see note to Kāu. 19. 1) among the pāṭikā mantras. Used in Vālt. 16. 6 in counteracting an enemy's soma-offering (agniṣṭoma); and vs. 12 a, b in 19. 4, also in the agniṣṭoma, with a cup for the Aćvins. Neither treatise teaches us anything whatever as to the real meaning of the hymn. The matter is in considerable part metrical, though in part also too irregular to be so called.

Translated: Ludwig, p. 27; Griffith, i. 231; Weber, xviii. 267.

1. The sacrificial formulas (yajñus) at the sacrifice, the fuel, hail! let Agni, foreknowing, here join for you.

Or 'join (yuj) you.' 'Join' is probably used in the sense of 'duly use or apply' (Ludwig, "anwenden"). The verse is plainly composed of two trāṭukh pādās, but the Anukr. refuses to resolve suḥā, and so reckons only 21 syllables.
2. Let the heavenly impeller (savitṛ), the bull (mahīṣa), foreknowing, join [them] at this sacrifice: hail!

Ppp. reads, after praṇān, yaje sayujas svāhā. The Anukr., in this and many of the following verses, simply counts 20 syllables (praṇ. bhava), without heeding the fact that each contains a tristubh pāda.

3. Let Indra, foreknowing, at this sacrifice join songs and revels (ukthāmadā), the well-joined ones (?): hail!

Ppp. reads and combines sayujas sv. The mechanical definition of the Anukr. implies a division into 7+7+8 syllables. There is some blundering of the mss., appearing to read ukya-m, and P.W. ukta-m. Sayujas, here and in vss. 7-11, may be genitive ‘of the well-joined one’; it does not agree in gender with the nouns that precede [aside from āṭhā].

4. The directions (prāśa) at the sacrifice, the notices (nivāda): hail! taught by the wives, carry ye here, joined.

Ppp. reads praśa nivāda priyā yajāṣi cīṣṭāḥ etc.

5. The meters (clāndas) at the sacrifice, O Maruts: hail! as a mother her son, fill ye here, joined.

The meter and its treatment by the Anukr. are the same as in the case of vs. 1.

6. Here hath come Aditi, with bairhis, with sprinkling [waters], extending the sacrifice: hail! *

A perfectly good pair of tristubh pādas.

7. Let Vishnu join variously the fervors (tāpas) at this sacrifice, the well-joined ones: hail!

Ppp. again gives sayujas sv.

8. Let Tvashṭar now join variously the forms at this sacrifice, the well-joined ones: hail!

All the sāhita mss. read rāpā asmin. as in our text, the pāda text having rupāḥ.

Ppp. on the other hand, gives bahudhā virupā 'svāmin. Probably it is a case of anomalous savādhi (with hiatus), which should have been included in Prāt. iii. 34 (see the note to that rule); but one may also conjecture that the true reading is bahudhā 'nurāpāḥ.

9. Let Bhaga join now for him the blessings (ācīs); at this sacrifice let him, foreknowing, join the well-joined ones: hail!

Ppp. combines asmin 'svāmin, and reads sayujas, as above. The Anukr. evidently reckons three pādas, of 11+7+8 syllables.

10. Let Soma join variously the milks (pāyas), at this sacrifice, the well-joined ones: hail!

11. Let Indra join variously the heroisms, at this sacrifice, the well-joined ones: hail!
12. O Aṣvin, come ye hitherward with worship (brāhmaṇa), with vājaṇa-utterance increasing the sacrifice. O Brihaspati, come hitherward with worship; this sacrifice [is] heaven (svār) here for the sacrificer: hail!

Ppp. has instead, for d. yajñaṁ vayāni svārītaṁ yajamaṇāya dheki svāhā. The Anukr. would have us read the last pāda as 15 syllables, and calls the verse a jayatt because amounting to 48 syllables, though the first three pādas are regularly triśūtha.

With this hymn ends the fifth anusvāra, of 5 hymns and 60 verses; the Anukr. citation is navā 'parah; and Bp.D. add further aparā satīte navā 'parah (Bp.-ram ca ca 'navākah).

27. Ápri-hymn: to various divinities.

[Brāhmaṇa.—dvādaśakam. agneyam. 1. bhātidxarthaḥ triśūthaḥ; 2. 2p. sānāṁ bhurīgaṇa-γυ ṣubhah; 3. 2p. ērci bhātī; 4. 2p. sānāṁ bhūrzybhātī; 5. 2p. sānāṁ triśūthaḥ; 6. 2p. viṁaṁ ṅana gāyatrī; 7. 2p. sānāṁ bhātī (ind [3-7?] ekavāsmīḥ); 8. smāti- vapaśkti; 9. 6p. anuṣṭulgarbhaḥ pariḥgagati; 10-12. puruṣastik.]

This peculiar and half-metrical ápri-hymn occurs also in several Yajur-Veda texts: namely, in VS. (xxvii. 11-22), in TS. (iv. 1.8), and in MS. (ii. 12.6); further, in K. (xviii. 17), and (acc. to Schroeder's note) in Kap.S. The versions in VS. and TS. agree very closely throughout, in readings and in division; there is in all the verses a more or less imperfect metrical structure, of three triśūtha-like pādas to a verse. MS. also in general agrees with these, but has an inserted passage in its vs. 5 which dislocates the division of vss. 2-4. Ppp. has the same hymn in ix., and follows pretty closely the Yajus-version. In our text the proper division is thrown into great confusion, and there are many readings which are obviously mere corruptions. The Anukr. supports our mss. at all points. The division of VS. and TS., as being necessary to any understanding of the hymn, is noted in brackets in the translation below.

The hymn is not used as an ápri-hymn in the liturgical literature, but is quoted in Kaॻ. (23. 7) in the ceremony of consecration of a new house, and again (45. 8), in the vaṣyaṭamaṇa rite, to accompany (with the kindred hymn v. 12) an offering of the omen-cow; while (19. 1, note) the paddhati reckons it among the puṣṭika mantras. Vss. 1 and 2 (with the division as in our text) are used by Vāit. (10. 13, 12) in the paṇcaudāḥa ceremony.

Translated: Ludwig, p. 434; Griffith, i. 232. — Weber, xviii. 269, gives a general introductory comment to the hymn, but leaves it, on account of “the numerous misdivisions and corruptions of this, its Atharvan version,” untranslated. Cf. hymn 12 of this book.

1. Uplifted becomes his fuel, uplifted the bright burnings of Agni, most brilliant; of beautiful aspect, with his son, — [2.] son of himself (tānāṁpāt), āśura, many-handed, —

All the Yajur-Veda texts agree in ending the verse with the third pāda, and in reading at the end suprākṣya sūṇah; of this our text is a palpable corruption, and apparently made after the addition to this verse of the following pāda, in order to help their connection. Ppp. also has kṣya sūṇas, and at the end of a bhavantu; it and the Yajus-texts read viṣvarudatis instead of bhūripamis. The description of the verse by the Anukr. [if we pronounce ǔrīduḥ in a] is correct, counting the second pāda as of 9 syllables.
2 [2 b]. A god among gods, the god anoints the roads with honey (madhun), with ghee.

The end of this verse is the proper end of vs. 2; MS., however, adds to it the first pada of our 3; and it reads for a devō devēbhī tr devayānān. In b, VS.MS. have anakti; TS., अनक्ति; and VS.TS. set the avasāma-mark next before pathās.

3. With honey he attains the sacrifice, pleased, the praised of many (nārātyāsa), Agni the well-doing, the heavenly impeller (savitār), having all choice things.

All the other texts, including Ppp., read in a prāṃnds, of which our prāṃ- is doubtless to be regarded as a blundering corruption. VS.TS. have before it nakṣate; and, in b, agne, with interpunction after it; Ppp. omits agne (or agnik); MS. adds as tabā pada the first pada of our and the other texts' vs. 4. Our pada-text rightly divides the verse into three padas [10: 8: 9], though the Anukr. acknowledges only two.

4. Here he cometh with might (dāvās) unto the various ghecs, praising, he the carrier, with homage, —

It needs the first part of the next verse to end off this, and the other texts so divide. They have also the much easier reading ghṛtēna for ghṛtā cit; Ppp. gives ghṛtēna de vaknān namsā 'guṇī" srnc etc. (adding 5 a). VS.TS. have a single interpunction after nāmaś; MS. makes its verse out of our 4 b and 5 a, b, with interpunction after 5 a. [VS.TS.MS. accent utāno.]

5 [4 c]. Agni, unto the spoons, at the sacrifices (adhīvardā), the profferings (prāyāt). [5.] May he sacrifice his greatness, Agni's, —

The Yajus-texts have at the beginning agnītus (also Ppp.: see under vs. 4), and later prāyātus (which the TS. pada-text divides prāyātus; ours gives prāyākṣa). MS.'s verse is made of ours with our 4 b prefixed.

6 [5 b]. [He] crossing (?) among pleasant profferings; both the Vasus stood and the greater bestower of good (vāsu).

This whole verse in our text is corrupt, and the translation, of course, only a mechanical one. The Yajus-texts have sa im (TS. i) mandā suprayāsah (TS. mandīs sa prāyāsah: this variation shows how uncertain the tradition was as to the sense of the passage); and MS. makes here the insertion spoken of above, reading suprayāst sātrimaṇaḥ: bṛhatī mitrānāmaḥ; all then finish the verse with vāksaṇa citiṣṭhā vasudātaṃ ca. Ppp. is spoiled, but appears to read at the beginning svanamādaṃsu. The mākers of our texts perhaps understood -adhīvara as plural of -dāhir; the pada-division vasu-vadālaras is specially prescribed by Prāt. iv. 45. The metrical definition concerns only the number of syllables: 8+12=20. [Ppp. ends with -dātaṃca ca.]

7 [6]. The heavenly doors all defend always after his course (vratī) —

This verse is doubtless corrupt in its second half; the Yajus-texts, and also Ppp. read instead vratī dudante agnīḥ (Ppp. 'gneh); and MS. has before it vīcatal, and Ppp. viṣvād. The Anukr. ignores the evident triṣṭubh character of a.

8 [6 c]. Lording it with Agni's domain of wide expansion, [7.] dripping, worshipful, close, let dawn and night favor this our inviolable (?) adhīvarda sacrifice.

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The other texts (including Ppp.) read -vyacanas, omit agnis and read pātyamānas in a; and they have an entirely different b, namely tē asya yōgaṇe divyē nā yōnā; what our text substitutes was found as v. 12.6 a above. The Anukr. name for the meter, sanistārapaṅkti, is wholly misapplied, since it has to be read as 12+11:8+7.

9 [8]. O heavenly invokers, sing ye unto our uplifted sacrifice (adhvarā) with Agni’s tongue; sing in order to our successful offering. [9.] Let the three goddesses sit upon this barhīs, Iḍā, Sarasvati, Bhrāati, the great, besung.

We have here two complete verses combined into one; but the division goes on after this correspondingly in all the texts. The three Yajus-texts, and Ppp., begin with dātvā hōtārā (the accent hōtāras in our version is against all rule), and MS. inserts imāṁ after ārdhāvāṁ in a; for b, c they read ‘gnér jihvāṁ abḥi (but MS. jihvāḥ bhīṭ) grāttam: kṛṇamānaḥ svāṭītāṁ (MS. -tām); further on they have sadantu for -tām (but MS. instead svāṭītāṁ); near the end, VS. TS. put mabh after bhārati; MS. has a sign of interpunction after mabh; Ppp. reads mabhābhārati. The pāda tissō devṛ etc. is the same with RV. iii. 4.8 d (which reads sadantu). The definition of the Anukr. fits the meter very badly; the pāda-text notes only 5 pādas, nor is a division into 6 well possible; they would count 11+9+8:11+14=33, mechanically a bhūrīg attjañgī.

10. That wonderful seminal fluid (tulsīpam) of ours, abounding in food, O god Tvāṣṭar, abundance of wealth, release thou the navel of it.

The other texts (including Ppp.) omit deva and read tvāṣṭi (but MS. tvāṣṭar), adding after it svāhyām*; all also have at the end asimē instead of the senseless asyā, and all but MS. have syātu for syā; their mark of interpunction is set after svāhyam (or before rāvās). Compare also RV. ii. 40.4; iii. 4.9. Our Bp.c reads in a, by an oversight, dābhum (emended in Bp. to dābhutam); but D.K. have dābhutam as pāda-text. This and the two following verses have small right to be called pūraṇaṇīḥ; this one counts 11:8+7=26 syllables. Read at the end in our text asyā (an accent-sign slipped out of place). *[But TS. svāhyam.]

11. O forest-tree, let thou loose, bestowing; let Agni [as] queller willingly sweeten the oblation for the gods.

Ppp. reads suñama for tmaṇa; also, at the end, sādāyati, with the Yajus-texts. The latter also have (except MS.) devēṣṇa for devēbhyaśas, and after it they all put their mark of interpunction. The Yajus and Ppp. version of the last pāda is identical with RV. iii. 4.10 b [save that RV. has hāvīs]. This “pūraṇaṇīḥ” counts 11:9+7=27 syllables.

12. O Agni, hail! make thou, O Jātavedas, the sacrifice for Indra; let all the gods enjoy this oblation.

The Yajus-texts put the pause in its proper place before evēṣṇa. For yajñāṁ, TS.VS. read hāvīs, and MS. has devēbhyaśas; Ppp. has bhōgam. This “pūraṇaṇīḥ” counts (if we divide the last two pādas as indicated in the pāda-text) 11:9+7=27 syllables.
28. With an amulet of three metals: for safety etc.

[The second half of 1 is prose.] Found also (except vs. 2 and vss. 12-14) in Paipp. ii. Used by Kāṇḍ, twice, in company with i.9 and i.35, in a ceremony (11.19) for obtaining one's desires and in one (52.20) for winning splendor; and vss. 1, 12-14 in one (58.10,11) for gaining length of life.

Translated: Ludwig, p. 387; Griffith, i.234; Weber, xviii. 271.

1. Nine breaths with nine he combines (? sam-mā, in order to length of life for a hundred autumns; in the yellow (hārīta), three; in silver, three; in iron (?dyas), three — enveloped with fervor.

'Yellow,' doubtless 'gold.' Paipp. reads ṛajasā for tapasā in d. The second half verse can hardly be called anything but prose, though the Anukr. takes it as good tīrthā meter. It appears doubtful whether this verse belongs with the rest, and whether the nine pṛṇagrahas, or the nine verses of the tīrthā stotra, are not rather intended in it.

2. Fire, sun, moon, earth, waters, sky, atmosphere, directions, and quarters, they of the seasons in concord with the seasons — let them rescue (pāray) me by this triple one.

The verse, as was noted above, is wanting in Ppp. One and another ms., here as later, reads tīrīt. To fill out the meter of c we have to make the harsh and unusual resolution of the first ā of ārtavās.

3. Let three abundances (pōṣa) resort to the triple one; let Puṣhān anoint it with milk, with ghee; affluence of food, affluence of man (pūrṇa), affluence of cattle — let these resort hither.

Paipp. reads in a tīrītṛṣa; in c anyasya, and bhūmā both times (bhū- in d). We need in a to resolve tṝ- ayāk.

4. O Adityas, sprinkle this man well with good (vīṣu); O Agni, do thou, thyself increasing, increase him; unite him, O Indra, with heroism; let the prospering triple one resort to him.

Paipp. has, for c, d, yasmin tīrīc cehān pūṣayiṣṇu ānasam etc. (our c). Our mss. vary at the end between pōṣayiṣṇu and -uḥ, the majority having -uḥ (only B.O.I. -u); our text should be emended to -uḥ. [But SPP. reads -u and notes no variants.] The Anukr., as usual, does not note that a is a jagati pāda.

5. Let earth, the all-bearing, protect thee with the yellow one; let Agni rescue [thee] in accord with the iron; let the silver one (ārjuna), in accord with the plants, bestow (dhā) on thee dexterity, with favoring mind.

Paipp. reads in c virudhās te arjuno sam-. The meter is like that of verse 4.

6. Triply born by birth [is] this gold: one was Agni’s dearest; one fell away of Soma when injured; one they call the seed of devout waters; let that triple gold be thine in order to life-time.
Instead of *vedhásām* in d, a much easier reading would be *vedhásas* rom. (as tacitly emended by Ludwig); and this is favored by Ppp., which has *vedasa retā* “hus; it further gives in e *triyāntāstu te*. With bcd compare Ti. i. 38. The name *āliṅkvarī* given to the verse by the Anukr. demands 60 syllables, but only 57 (11 + 11 + 12: 11 + 12) can be fairly counted.

7. Triple life-time of Jamadagni, Kācyapa’s triple life-time, sight of the immortal (*amīta*) triply, three life-times have I made for thee.

Ppp. reads *triyāntaśām*; and, at the end, *nas kṛdhī for te karam*. JUB. iv. 3.1 has this version: *triyāntaśām kācyapaśaya jamadagnec triyāntaśām*; *trīy amrtasya puspāni trīn āyūrśi me kṛnok;* and several of the Ghyra-Sūtras (CGS. i. 23; HGS. i. 9.6; [MP. ii. 7.2; MGS. i. 1.24 (cf. p. 150)]; MB. i. 6.8) give the first half-verse, with a different ending; [also VS. iii. 62. *GGS. ii. 9.21 gives the *pratika.*] There is no reason for calling the meter *kakummati*.

8. When the three eagles (*sutaṃṇī*) went with the triple one, becoming, mighty ones (*fakrd*), a single syllable, they bore back death along with (*sīṣĀm)* the immortal, warding off (*antar-dāltā)* all difficulties.

‘Warding off,’ literally ‘interposing [something between] themselves [and]’; ‘along with,’ doubtless = ‘by means of’ (cf. vii. 53. i: xii. 2.29). ‘Single syllable,’ or ‘the one indissoluble’: probably the syllable *om* is intended.

9. From the sky let the yellow one protect thee; from the midst let the silver one protect thee; from the earth let that made of iron protect thee; this [man] hath gone forward to strongholds of the gods.

Ppp. combines at the end *-purā ṅam.* This verse also is called *kakummati* by the Anukr., without any reason.

10. These [are] three strongholds of the gods; let them defend thee on all sides; bearing these, do thou, possessing splendor, become superior to them that hate thee.

It needs only the usual resolution *tu-āṃ* in e to make this verse a regular *anuṣṭubh*.

11. The stronghold of the gods, deathless (*amīta*) gold, what god first bound on in the beginning, to him I pay homage, [my] ten extended [fingers]; let him approve my binding-on the triple one.

Ppp. has at the end *trīyāntā vādiena.* The translation implies in d the reading *manyatām*, which is given in our edition, though against part of the mss., that read *manyantām.* ‘Let him (or it) assent to my binding-on.’ dative infinitive.

12. Let Aryaman fasten (*cṛt*) thee on, let Pūshan, let Brihaspati; what is the name of the day-born one, therewith we fasten thee over.

For the obscure third *pāda* compare iii. 14.1. The verse is a regular *anuṣṭubh*, if b is properly read, as d *pūṣāḥ d bhūhaspatīḥ* (so the *pāda-text*). This and the two following verses, which are not found in Ppp., seem to be independent of what precedes.

13. Thee with the seasons, with them of the seasons; thee unto lifetime, unto splendor; with the brilliance of the year — with that we make [thee] of closed jaw (*śhīnham āṃ*).
The verse is repeated as xix. 37. 4 [in our ed.; but SPP's repeats iii. 10. 10 instead]. It is found also in HGS. i. 11. 2, with tād omitted at the end of b, and, for c, d, sāmjayā

tsarasya dhyayā tena saun anu grhātani! this gives us no help toward understanding the obscure last pāda; the translation implies emendation to dhanurānam, and understands the verse as directed against involuntary opening of the jaws (divaricatio maxillae inferioris); cf. viii. 1. 16. The Anukr. foolishly calls the verse a puraṇaṇī.

14. Snatched (lup) out of ghee, anointed over with honey, fixing the earth, unmoved, rescuing, splitting [our] rivals, and putting them down, do thou ascend me in order to great good-fortune.

The verse agrees nearly with xix. 33. 2. The mss. read Madhunām (p. bhinnī) instead of bhīnditā in c. A corresponding verse is found in a RV. khila to x. 128: gṛtād ullipam madhunām svavānam dhāranijyayam daharunām dhanurānum: yāk sapādān adhārāṇī ca kṛyuva ad roha mām mukte sāmbhagyā. [Given also by von Schroeder, Tübinger Katha-kss., p. 36.]

29. To Agni: against demons.

[Cātāna.—pañcadaścarcam, jātavedasam uta mañtraikadevatākām. trāṇāthabham: 3. 3p. virāg
nāma gāyatri; 5. parotjujgeti virājdaṅgati; 12-15. anuśūbhab (12. bhurij; 14. 4p. parājñāhati kākummat).]

Found also (except vss. 10, 11) in Pāipp. xiii. No notice is taken in Vāit. of any part of the hymn; but in Kāu. 8. 25 it is reckoned among the cātāna hymns, or as belonging in the cātāna gana, and two or three of its verses (2-4) are separately quoted, as will be pointed out below.

Translated: Ludwig, p. 526; Griffith, i. 236; Weber, xviii. 277.

1. Joined in front, carry thou, O Jātavedas; know this, O Agni, as [it is] being done; thou art a physician (bliṣāy), a maker of remedy (bheṣajā); by thee may we gain cow, horse, man (pūraṇa).

That is (b), take notice of this rite performed in thine honor. The verse is found also in HGS. i. 2. 18, which in a puts (as does Ppp.) purnasthit at the end. inserts in b karma after viddhi, and reads in d gā acvān pūrāṇā. Kāu. (3. 16) quotes the verse, in company with several others, at a certain libation in the pūrāṇa ceremonies.

2. So, O Agni, Jātavedas, do thou do this, in concord with all the gods: he who hath played [against] us, whosoever hath devoured (ghitis) us, that this enclosure of his may fall.

The sense of c appears to be 'whoever hath pillaged us in or by play.' The sense of the imprecation in d is obscure. Ppp. reads as follows: tvam for tatt in a; for b, c 'nava vidvān haviṣā yavirṣṭakhā: piṣāco 'syatamo* didevā; 'syā in d; and, as e (or as 3 a), yo 'syā tad eva yatamo jayhātī. Kāu. 47. 9 quotes the verse (the scholiast says, vss. 2, 3) as accompanying the offering of portions of sacrificial butter in with-ceremonies. The Prätt., in ii. 77, prescribes the combination -dhis pāt- in d. *[Haplography for 'syā yatamo : cf. 4 a.]

3. That this enclosure of his may fall, so, O Agni, Jātavedas, do thou do that, in concord with all the gods.

Ppp. reads yathā somasya paridhis patātīth yathā tvam agne.
4. Pierce thou into his eyes, pierce into his heart, bore into his tongue, destroy (pra-mṛ) his teeth; whatsoever piṣācā hath devoured of him, that one, O Agni, youngest [god], do thou crush back.

Pp. reads for a mōksūṁ na viddhi kriyāṁ na viddhi and piṣācō syatamō in c, and javīsthās in d. Śāuk. (25. 24) quotes the verse in a remedial ceremony.

5. What of him is taken [or] taken apart, what is borne away, whatsoever of himself is devoured by the piṣācās, that, O Agni, do thou bring back.

Pp. reads for d ṣārī ṁṛāṇām asuṁ evayā saṁ sṛṇa. The Anukṛ. defines the meter correctly, according to its methods.

*6. In raw, in well-cooked, in mixed (?cabāla), in ripe, what piṣācā hath injured (dambh) me in the partaking—that let the piṣācās atone for (?vi-yātay) with self [and] progeny; be this man free from disease.

Pp. has for a our 8 a (reading tvā for mā), and for 8 a yāmē saṁp. (avāle viṁ; further, for b odane manthe dīva ota lohe; and here and in the verses that follow, it varies between dadambha and didambha.

7. In milk (kṣirā), in stirabout whoever hath injured me, who in grain growing uncultivated—in the partaking [thereof]—that let the piṣācās etc. etc.

Pp. reads in a kṣire tvā māṁśe, and in b ṣāreṣte.

8. In the drinking of waters whatever flesh-eater hath injured me lying (qi) in the lair (cīyāna) of the familiar demons (yālū)—that let the piṣācās etc. etc.

We are tempted to emend (with Ludwig) cīyānam to cīyānas at end of b. Pp. reads here, in a, b, nearly our 6 a, b, a with the three variants given above, and b with iman for yo mā, and with ‘sane’; and it adds our 10 c, d instead of the refrain.

9. By day, by night, whatever flesh-eater hath injured me lying in the lair of the familiar demons—that let the piṣācās etc. etc.

Pp. reads tvā for mā in a, and in b skravyād yātuc gayate piṣācāḥ; ud agne dvān prīhak; gṛukhy āpy enam dehi nīpeter upasthe. In c of the refrain of all these verses is a syllable lacking, unless we make a harsh and unusual resolution.

10. The flesh-eating, bloody (rudhīrā), mind-slaying piṣācā do thou slay, O Agni, Jātavedas; let the vigorous Indra slay him with the thunderbolt; let bold Soma cut [off] his head.

The Anukṛ. takes no notice of the lacking syllables in b and c, the latter of which, indeed, is easily made up for by resolving tvā-ṝṇa.

11. From of old, O Agni, thou killest the sorcerers; the demons have not conquered thee in fights; burn up the flesh-eaters together with their dupes (?); let them not be freed from thy heavenly missile.

This verse is repeated below as vii. 3. 18, in the midst of the RV. hymn of which it forms a part: see the note upon it there.
12. Bring together, O Jātavedas, what is taken, what borne away; let his members (grāma) increase; let this man fill up like a soma-stalk.

Ppp. begins with samābhara, and has jagdham for kṛtam in b. The Anukr. refuses to sanction the abbreviation 'va in d.

13. Like a stalk of soma, O Jātavedas, let this man fill up; make him, O Agni, exuberant, sacrificial (mādhyā), free from yaksma; let him live.

Ppp. is illegible in the last half of the preceding verse and the first of this; it reads at the end jēvase. Our mss. are uncertain about virapāna, B.E.H. having āṣ, l. śrava, O. gpt.

14. These, O Agni, are thy piṣāti-grinding pieces of fuel; them do thou enjoy, and accept them, O Jātavedas.

The irregular and defective meter of this verse is very inaccurately described by the Anukr.; it counts as 8+6: 5+11 syllables, having thus a kakubh-element (b), but no bhakti.

15. The pieces of fuel of tārṣṭāghū, O Agni, do thou accept with flame (aravi); let the flesh-eater who wants to take this man's flesh (mānā) quit his form.

Or 'of tṛṣṭāghu' (a); this name, however, seems not to be met with anywhere; the pada-text reads tārṣṭaṭghīkha.

30. To lengthen out some one's life.

[Umacana (āyuṣvakāmaḥ). — saṭpadaṣakam. ānuṣṭubham: l. pathyapānkti; g. bhucij; 12. 4p. virā; 14. virāt prastāṭpankti; 17. 3av. 6p. jāgāte.]

Found also in Pāipp. ix. Used twice by Kāuḍ, (58. 3, 11), with a number of other hymns, in a ceremony for length of life; and reckoned (54. 11, note) as belonging to an āyuṣya gama.

Translated: Muir, v. 441; Ludwig, p. 494; Griffith, i. 238; Bloomfield, 59. 453; Weber, xviii. 281; in part also by Grohmann, Ind. Stud. (1865) ix. 399. 410-411.

1. Thy nearnesses [are] nearnesses, thy distances nearnesses; he just here; go not now; go not after the former Fathers; thy life (āsū) I bind fast.

The first two pādās are obscure; the two nouns in each can also be both or either ablatives (so Muir) or genitives sing. Ppp. reads parāvatas instead of the second avatas, thus rectifying the meter of a; as it stands, we need to resolve a-āvatas [or read tāya for te]. Ppp. also has gatān for pitṝn in d.

2. In that men have bewitched thee, one of thine own people [or] a strange person—deliverance and release, both I speak for thee with my voice.

The translation implies emendation to pūrusās in a; all the mss. have -sus. [SPPl's texts have -sus without note of variant. We may construe it with the second pit: 'If they (subject indef.) have bewitched thee, if a man of thine own, etc. — supply abhiāchāra!}
3. In that thou hast shown malice (druki), hast cursed at woman [or] at man through thoughtlessness, deliverance and etc. etc.

4. In that thou art prostrate (cit) from sin that is mother-committed and that is father-committed, deliverance and etc. etc.

Grohmann and Zimmer (p. 395) understand here 'sin committed against mother or father': doubtless wrong.

5. What thy mother, what thy father, sister (jumi), and brother shall infuse (? sājrata) — heed (sev) thou the opposing remedy; I make thee one who reaches old age.

Sājrata is a puzzle, as regards both form and sense; 'give' (Ludwig) and 'offer' (Meir) are wholly unsatisfactory; 'weave witchcraft' (Pet. l.ex.) is quite too pregnant. Pp. gives no help; it reads in e chvasya after pratyaś. The translation takes the word as a root-aorist subj. from ḥṛṣṭa.

6. Be thou here, O man, together with thy whole mind; go not after Yama's (two) messengers; go unto the strongholds of the living.

The Anukr. takes no notice of the defective first pada; the addition of evā (cf. 1 e) after ihā would be an easy and natural filling-out. Pp. has for a ehi ehi punar ehi, and reads ki for thi in d.

7. Being called after, come thou again, knowing the up-going of the road, the ascent, the climb (ākrāmaṇa), the course (āyana) of every living man.

8. Be not afraid; thou shalt not die; I make thee one who reaches old age; I have exorcised (uśr-vac) the yāksma, the waster of limbs, from thy limbs.

Pp. reads for b jāradaśīr bhavaśyasi.

9. The splitter of limbs, the waster of limbs, and the heart-ache that is thine, the yāksma hath flown forth like a falcon, forced (sah) very far away by [my] voice.

The form sādhā is noted in Prāt. iii. 7. Pp. has for a cītrauguay aṅgaragam, combines cīmāi 'va in c, and reads uttatas for sādhas in d [and uḥā' ]. The Anukr. ignores the abbreviation of ṛva to 'va in c.

10. The two seers, Wakeful-and-Vigilant, sleepless and he that is watchful—let them, the guardians of thy breath, watch by day and by night.

Pp. reads, for c, d, te te pṛānasya gośtaro divaṃ svapnam ca jāgrata. Pada-text bodhaopratibodhā, by Prāt. iv. 96. [ Cf. viii. i. 15; MGS. ii. 15. r and p. 153, s.v. bodha-]

11. This Agni [is] to be waited on; here let the sun arise for thee; come up out of death's profound black darkness.

In c, uḍehi is a mis-reading for uḍāhi, which is found in all the mss. except Bp.²

12. Homage to Yama, homage be to Death; homage to the Fathers, and [to them] who conduct [away]; that Agni who understands (vād)
BOOK V. THE ATHARVA-VEDA-SAMHITA.

deliverance (upāraṇa) do I put forward (puro-dhā), in order to this man's being unharmed.

With b compare viii. 1. 8 b, which appears to give the clue to the meaning; upāraṇa is the action-noun to it-fāray (viii. 1. 17-19; 2. 9). The verse, though by number of syllables a virāṭ jagatī (46 syll.), has plainly five pādas [12 + 11 : 8 + 7 + 8; in d, read tam-tam for tām as at iv. 30. 3?]. Ppp. omits the last pāda.

13. Let breath come, let mind come, let sight come, then strength; let his body assemble (? sam-vid); let that stand firm with its (two) feet.

[In a, b, the order of the items of the return to life is (if inverted) noteworthy accord with that of the items of the process of death, both in fact and also as set forth in the Upanishads — e.g. ChU. vi. 15.]

14. With breath, O Agni, with sight unite him; associate (sam-iray) him with body, with strength; thou understandest immortality (amīta); let him not now go; let him not now become one housing in the earth.

Most of our mss. (not B.I.T.K.) appear to read tā instead of nā in d. Instead of na gāt in c, Ppp. gives mṛta, and it has mo su for mā ku in d: both are better readings.

15. Let not thy breath give out, nor let thine expiration be shut up; let the sun, the over-lord, hold thee up out of death by his rays.

Ppp. reads mā 'pāno in b, and -yakhati in d.

16. This much-quivering tongue, bound, speaks within; by it I have exercised the yākṣma and the hundred pangs of the fever.

Ppp. reads for b, c ugrajihvā panispadā tayā ramanī nir ayāsah:. Our edition reads tvāyā, with all the mss., at the beginning of c, but it must of course be emended to tāyā, as translated. The Anukr. takes no notice of the lacking syllable in a, which no resolution can supply. Panispadā in b is prescribed by Prātt. iv. 96.

17. This [is] the dearest world of the gods, unconquered. Unto what death-appointed, O man, thou wast born here, we and it call after thee: do not die before old age.

By one of the most absurd of the many blunders of the pāda-text, we find puruṣa-jaññise in d treated by it as a compound. Ppp. reads, for c-e, tasmāi tvam iha jaññist adṛṣṭas puruṣa mṛtyave : tasmāi tvā ni kṛvayāmasi.

31. Against witchcraft.

Çukra. — dvādaśarcam. kṛtyādyaṇa-devatayam. ānuṣṭubham: 11. bhakitarbhā ; 12. pathyādyakhati.]

Not found (except vs. 12) in Pāipp. Not noticed in Vāit. The hymn is reckoned as belonging in the kṛtya gāṇa or kṛtyapratikaranā gāṇa (see note to Kauč. 39. 7), and it is quoted with several other hymns in Kauč. 39. 7, in a ceremony for countering magic.

Translated: Griffith, i. 241; Bloomfield, 76, 456; Weber, xviii. 284.
1. What [witchcraft] they have made for thee in a raw vessel, what they have made in one of mixed grains; in raw flesh what witchcraft they have made — I take that back again.

That is, doubtless, 'back to its maker': cf. iv. 18.4; and, for the whole verse, iv. 17.4. The Anukr. makes no account of the redundant syllable in c.

2. What [witchcraft] they have made for thee in a cock, or what in a kurtra-wearing goat; in a ewe what witchcraft they have made — I take that back again.

Geldner discusses kurtra 'horn,' Ved. Stud. i. 130.

3. What [witchcraft] they have made for thee in the one-hoofed, in the one with teeth in both jaws, among cattle; in a donkey what witchcraft they have made — I take that back again.

4. What [witchcraft] they have made for thee in a rootless [plant], or [what] secret spell (? valagd) in a nariciel; in thy field what witchcraft they have made — I take that back again.

The pada-text does not divide valagim.

5. What [witchcraft] they have made for thee in the householder's fire, also, malevolent (ducelt), in the eastern fire; in the dwelling what witchcraft they have made — I take that back again.

6. What [witchcraft] they have made for thee in the assembly (sabhd), what they have made at the gambling-board; in the dice what witchcraft they have made — I take that back again.

7. What [witchcraft] they have made for thee in the army (sinth), what they have made in arrow-and-weapon; in the drum what witchcraft they have made — I take that back again.

To make the meter complete in the two preceding verses, we need to make the unusual resolution -ya-am at end of a.

8. What witchcraft they have put down for thee in the well, or have dug in at the cemetery; in the seat (sdtman) what witchcraft they have made — I take that back again.

The indefinite 'seat' may be used for 'dwelling,' or for 'place of sacrifice.' The Anukr. takes no notice of the metrical irregularities in a, b.


'Human-bone' (if not a corrupt reading) is perhaps an epithet of the funeral fire = 'the fire which leaves of the human body nothing but fragments of bone.'
10. He hath brought it by what was not the road; we send it forth from here by the road; he unwise, O men, hath brought [it] together, out of thoughtlessness, for the wise (dhītra).

The translation implies the reading maryāḥ: dhīrebhyaḥ; in c, instead of maryaḥ: dhīrebhyaḥ, as given by the pada-mss.; the emendation is suggested by BR. v. 1668; but cf. maryādāśīrya (maryāḥ) dhīrya?) in MS. i. 4.8 (p. 56, l. 18). The lingual y in evām at end of a is given by all the saṁhitā-mss., though the Prāt. does not prescribe it. Even the pada-text has hiṃasi (as hiṃaḥ) after pra, here as elsewhere.

11. He who hath made hath not been able to make; he hath crushed a foot, a finger; he, fortuneless, hath made what is excellent for us [who are] fortunate ones.

The first three pādas are identical with iv. 18.6 a-c, and our d here is read by Ppp. in that hymn [but with abhagī for -gā]. The Anukr. gives the same false definition of meter in both places. [See notes to iv. 18.6.]

12. The witchcraft-maker, spell-hider, root-possessor, worthy of cursing—let Indra smite him with his great deadly weapon; let Agni pierce him with a hurled [arrow].

This verse is found in Ppp. i., where, for c, d, is read: indras tu sarvāṁś tāṁ hantu sattva-langhaṁ bhavāṁ īva.

The last or sixth anuvāka contains 5 hymns and 70 verses; the old Anukr. says: saṣṭhe tu navāṅ 'kā ca parā tu saṣṭhe. One or two of the mss. sum up the Book correctly as 31 hymns, and 376 verses.

With the Book ends also the twelfth praṇāthaka.
Book VI.

The sixth book consists mainly of hymns of 3 verses. It is divided into thirteen anuvāka-groups, which have ten hymns each, except the third, seventh, eleventh, and twelfth groups, which have eleven hymns each, and the thirteenth, which has eighteen. It thus contains one hundred and forty-two hymns: and of these, one hundred and twenty-two have 3 verses each; twelve have 4 verses each; and eight have 5 verses each. On account of the intrinsic interest, the variety, and the convenient length of the hymns of this book, they have been favorite subjects of translation and comment. Over half of them (79) have been translated by Ludwig in his Der Rigveda, vol. iii. (Die Māutra-literatur); over half of them (74) also by Bloomfield in Sacred Books of the East, vol. xlii.; over a third (1-50) by Dr. Carl A. Florenz in Bezzenberger’s Beiträge zur Kunde der Indogermanischen Sprachen, vol. xii. 249-314; and nearly a quarter (34) by Grill in his Hundert Lieder.

[The hymns of 4 verses are hymns 16, 17, 38, 63, 76, 83, 84, 107, 111, 121, 128, and 130. The hymns of 5 verses are hymns 34, 108, 122, 123, 132, 133, 138, and 139. At the beginning of its treatment of this book, the Anukramani calls it the “book of hymns of 3 verses” or trasāktakanda, and adds that “that number is the norm”: inra tatra práktitī itāra vikṛtī itī. The possibilities of critical reduction to this “norm” are frequently illustrated among the twenty hymns just cited. Thus the reduction may be effected by omission of some of the refrains and combination of the remainders, as in hymns 38, 107, 130 (this the commentator actually so reduces). Again, the intrusions are sometimes indicated by the meter, as in hymns 111, 123. Or, again, they are indicated by their absence in other versions: thus hymns 16, 17, 34, 63, 83, 108, and 128 consist in fact of only 3 verses in the Paippalada text.—For the sequence of the books with reference to the normal lengths of their hymns, see the table on p. cxlviii. See p. cxlii, end.]

1. Praise to Savitar.

[Atharvan.—sāvitram. duṣṣyiham: 1. 3-4. pīrilīkamadhyā sāmī jāgati; 2. 3. pīrilīkamadhyā paraunghīk.]

Found also in Paipp. xix.; and in AÇS. viii. 1. 18: the first verse, too, is SV. i. 177. Used by Kauṣ. first (23. 2) in a rite for good fortune on building a house, with offering a second oblation; then (50. 13) for success in traffic, with vi. 3-7. 59. 93. 107, 128, and 281

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1. Sing at evening; sing greatly; put clearly, O son of Atharvan; praise god Savitar.

All the mss. — and SPP., following them — put the avasāna-mark after dēkhi, thus falsely dividing the irregular gāyatra into two pādas [12:12]; hence, of course, they accent ātharpaṇa; and most of the pada-mss. (all save our Bp.) read -nāh (as if the combination -nā st- were made by the common and allowable loss of the final h before st: but many of our samhitā-mss. also have -nāh st.; SPP. makes no such report as to his). Both the other texts make the proper division, after ātharpaṇa; and so does Ppp., reading also gāya for the obscure dēkhi. Both SV. and AČS. have ā 'gād (which is better) for the first gāya; and SV. gives dyāmadgāman for dyumad dēkhi. The comm. explains dāsa [i.e. dāś (instr.) u] by rātvari api, understands bhṛat as the sāman of that name, and supplies dhanaṁ to dyumad in b. In our edition, the accent-mark over the sa of savitāram in c is lost.

2. Praise thou him who is within the river, son of truth (satyaḥ), [him] the young, of unhateful speech, very propitious.

Again all the mss. spoil the structure of the verse by putting the division-mark after sūnīḥ. In both verses, SPP.’s text follows the mss., while ours emends in accordance with the true sense—which is now further supported by the other text, and by Ppp. An easier reading is offered by AČS., namely tam u śūnyante uttāhino sānīṁ satyaśya yuvanam: adro. Indra is called “son of truth” in RV. viii. 58 (6). 4: the descriptions of the verse suit Savitar ill. The comm. understands “the river (sīkhdva)” as “the ocean (samudra),” in the midst of which the sun is seen rising,” and foolishly gives as alternative sense of yuvan “repeller (yu) of darkness.” The Anukr. apparently scans 11:6+8=25.

3. May he, indeed, god Savitar, impel (sū) for us many amṛtas, both the good praises, unto welfare.

The division of the mss. is this time that also of our text; but the meter is pretty hopeless (bhiru amṛta ∋ woold rectify b), and c apparently corrupt. Ppp. has, for b. sūvasad vasupatir vasūni (making a, b nearly equal RV. vii. 45. 3 a, b), and AČS. the same with omission of vasūni. In c, Ppp. ends with sūgayām (perhaps “to sing well both good praises”); AČS. reads ubhe sukṣ̣īt sūhayātuh. The Pet. Lex. [vii. 1045] suggests, for c, ubhe svatī su gatave: cf. RV. ix. 78. 2; the varieties of reading show that the pada was virtually unintelligible to the text-makers. The comm. takes sūgayām first as the bhṛat and vāhan antar sāmanas, and then, alternatively, as the stūna and castra. Of course, if the verse is to be taken (as seems necessary) as a spoiled gāyātra, we ought to read saviṣāt, with accent. The Anukr. seems to scan 11+6:9=26. [See p. lxix, note 2.]
2. Praise and prayer to Indra.

[Atharvan. — vānaspatyaṁ śāmyoṁ. āṇuṣṭhānāṁ: 1.3. parṇayāṁ.]

Found also in Pāipp. xix. (in the order 1, 3, 2). The second verse is used by Kāuč. (29.27) in a remedial rite against demons, while partaking of a rice-mess boiled over birds' nests. Vāit. (16.13) has the hymn in the aṅgīṣṭoma, when the soma is turned into the large wooden vessel.

Translated: Florenz, 251 or 3; Griffith, i. 245; Bloomfield, 66, 458.

1. For Indra, O priests, press the soma, and add the water; [Indra] who shall hear the praiser's words and my call.

Or, 'the words and call of me the praiser.' With b compare RV. vii. 32.6 d. Ppp. has, for b, c, ćuktanā tu dhāvata: stotriyāṁ havanā cānava vā dhāvā tu nah. The comm. regards ā dhāvata as referring to the process called adhāvana, performed for the adābhya graha, and refers to ĀpCS. xii. 8.2: or, alternatively, to the general purification of the soma. The concluding four syllables of each verse seem like secondary appendages.

2. Unto whom enter the drops of soma-plant (indhās) as birds a tree; thou exuberant one, drive away the demon-possessed scorners.

Ppp. reads tvā for yam in a. The comm. takes andhāsas as nom. pl., explaining it by anubhūtās.

3. Press ye the soma for the soma-drinker, for the thunderbolt-bearing Indra; young, conqueror, lord [is] great, praised.

The first two pādās are RV. vii. 32.8 a, b; SV. i. 285 a, b. Ppp. reads in a pāvane, humoring the meter.

3. To various divinities: for protection.

[Atharvan (svastyaśvānakāhāṁ). — nānāśākātanā. jāgatām: r. pathyābhikaritā.]

Found also in Pāipp. xix. In Kāuč. (50.13) hymns 3–7 (pāthaṁ na iti pārca; the comm. says it means 'with five verses') are directed to be used with vi. i etc. for success in traffic (see under h. 1). Hymn 3 is connected with i. 26, 27 and vi. 7f at the beginning of the welfare-rites (50.4), and it is reckoned (note to 25.36) to the svastyaśana gama. By Vāit. (16.9), hymns 3–6 are muttered in the aṅgīṣṭoma by the hotar after the pātaranuvāka.

Translated: Florenz, 251 or 3; Griffith, i. 246.

1. Protect us, O Indra-and-Pūshān; let Aditi, let the Maruts protect; O child of the waters, ye seven rivers, protect; let Viṣṇu protect us, also the heaven.

The accent of c is in part against all rule and analogy, and doubtless corrupt; we ought to read sindhavaḥ sapta pāthāṁ.

2. Let heaven-and-earth protect us in order to assistance (abhiṣṭi); let the pressing-stone protect, let Soma protect us from distress; let the fortunate goddess Sarasvati protect us; let Agni protect us — the propitious protections that are his.
vi. 3—

BOOK VI. ATHARVA-VEDA-SAMHITA.

Pp. has suhavā instead of sūbhagā in c. The comm. explains abhīṣṭaye by abhīṣ-, sanāya (taking it from root is) or abhimataphalapraśṭaye. In c, devō in our edition is a misprint for devā.

3. Let the divine Aśvins, lords of beauty, protect us; let dawn and night also make broad for us; O child of the waters, ir case of any detriment to [our] household; O divine Tvasṭār, increase [us] in order to our completeness.

Pp. has, in a, sudānasātā for śubhas pāti; and in c, d it reads vihṛttāt kasyaiva devo śanmandadhāte ārma yacha nāh. The comm. partly agrees with it in reading abhīṣṭūtī and kasya (explaining it as for kasya); it also has at the beginning pātam, and takes the nouns that follow as vocatives. It understands abhīṣṭūtī (p.-ti tī) as a locative (= kṛttāt or -kvarāne), as is done in our translation [cf. JAOS. x. 380]. The accent requires amendment, to abhīṣṭūti. Florence suggests the substitution of abhīṣṭūtās, which would be an easier reading.

4. To various divinities: for protection.

[Atharvan.—nānaddhatuṣm. 1. pāthyābhāti; 2. saṁśtārpaṇākṣi; 3. 3-p. vīraḥ gāyatī.]

Found also in Pāipp. xix. Used by Kauč. (23. 9) in a rite for prosperity in connection with the division of inherited property; and twice (124. 6; 135. 10) in the chapter of portents, when two crowns appear on some one’s head and when the house-beam breaks; and it is reckoned to the pūṣṭika mantras (note to 19. 1) and to the stava-yana gana [note to 25. 36]. For its employment with vi. 1, 3 etc., see under vi. 1; and in Vāit. with vi. 3 etc., see under vi. 3.

Translated: Florenz, 252 or 4; Griffith, i. 246.

1. Tvasṭār [protect] my address (vācas) to the gods, [also] Parjanya, Brahmaṇaspati; with sons, with brothers, let Aditi now protect our hard to surpass [and] saving power.

The verse is found also in SV. (i. 290), which has no for me in a, and, at the end, trāmanām vedaḥ, thus rectifying the meter of the last pada. Pp. ends with trāmane gavā. The form trāmaṇam seems to be a bastard neut., corresponding to the masc. trāmaṇah [cf. JAOS. x. 522, 530: there seem to be no man-stems used as adjectives in the neuter], and to have been avoided in AV. by the substitution of trāmaṇam; of the resulting metrical disturbance the Anukr. takes no notice.

2. Let Aṇā, Bhagaś, Varuṇa, Mitra, Aryaman, Aditi — let the Maruts protect [us]; may the hatred of that injurer pass away; repel the foe from near by.

The accent of pāntu (if correct) shows that only marūtas is felt to be its subject; but Pp. reads instead aditik pātva anḥasā. In c, the comm. has abhīṣṭūras. The last pada is obscure, and at least in part corrupt. The want of accent of yāvyaḥ is wrong, and its form is unmotivated; emendation to yāvvaḥ or -yan can hardly be avoided. Āntiṣām (for which Pp. gives antiṣām) is read by all the mss., and occurs again at viii. 5. 11, so that it must be regarded as the real AV. reading. It is emended in our edition to anti lāṁ; and the comm. also so understands it (tam eva śaṭrum antiḥkā). It is translated as if emended to antiṣās; or antiṣām might be an anomalous equivalent of antikam. The verse (12+8 : 12+8=40) is not properly a saṁśtārpaṇākṣi.
Unto knowledge (ḥd), O Aśvins, do ye aid us; make wide for us, O wide-goer, unremitting; O heaven, father, repel whatever misfortune.

The beginning of the verse is probably corrupt, but Ppp. gives no various reading, merely prefixing deva tvāṣṭar (apparently out of 3.3); compare RV. i. 117. 23 b, tvāṣṭar dhīya aśvinaḥ prītabhāt me. In c, the great majority of mss., which SPP. follows, have the true accent dyāus (i.e. dīwās, the word requiring to be pronounced as two syllables: see my Skt. Gram. 314 b); exceptions among our mss. are only Bp. and 1. Several of our saṁhitā-mss. have ḷ before ṗlaṇ (viz. P.M.E.H.). The meter lacks a syllable in a.

[Correct the ed. to dyāus.]

5. For some one's exaltation.

[Atharva.—āndraśyam. ūnāṣubham = 2. bhuṛiṣ]

Found also in Paipp. xix., and in VS. (xvii. 50-52) TS. (iv. 6. 3). Used in Kāś. (4. 9) in the parvaṇ sacrifice, with an oblation to Agni; and again (59. 7), with vi. 6 and vii. 91, by one desiring a village; and for success in traffic, see under vi. 1. In Vāit. (29. 15) the hymn accompanies the laying on of fuel in the agniṣṭhāna, and vs. 2 in the parvaṇ sacrifice (2. 14; 3. 3), two offerings to Indra; for the use in Vāit. 16. 9, see under vi. 3. The comm. further points out vs. 2 as addressed to Indra in the Naks. 14.

Translated: Ludwig, p. 431; Florenz, 254 or 6; Griffith, i. 247.

1. Lead him up higher, O Agni, [thou] to whom oblations of ghee are made; unite him with splendour, and make him abundant with progeny.

VS. TS. have in a the later form uttarāṃ. In b, ghrētāṇa presents the rare case of an instrumental dependent on a vocative, and ought, like a genitive in the like construction, to be unaccented; it is so in all the three Yajus texts. Ppp. reads ghrēbhir āhitāh. VS. TS. exchange i c and 2 c; and TS. has dhiṁena ca for bahāṇ kṛdī at the end. Ppp. has, for ḷ, devānāṁ bhāgadā asat (cf. TS. 2 d). This first verse occurs also in Ap. vi. 24. 8, which has, for a, ud asmin uttarāṇa naya, agrees with VS. and TS. in c, and reads bahāṇ in d.

2. O Indra, put this man far forward; may he be controller of his fellows; unite him with abundance of wealth; conduct him unto life (jīvātu), unto old age.

In a, VS. TS. have again pratarāṃ; VS. MS. have nava for kṛdī; for c (as already noted), VS. TS. have our 1 c; for d, MS. has devābhya bhāgaṇā asat, VS. and TS. nearly the same, VS. substituting devānīm, and TS. -dāḥ; Ppp. has, for d, our 1 d. The meter of d might be rectified by abbreviating jīvātāvoc to -tav (a form found in MS.ČB. and Ap.), or by emending it to jīvāṇa.

3. In whose house we make oblation, him, O Agni, do thou increase; him may Soma bless, and this Brahmanaspati.

The three Yajus texts have, in a, kurnās for kṛṇās, and VS. MS. (with Ppp.) put hauts after gṛhād. In c, all three have devā dhiḥ brāvan (but MS. brāvan). The last half-verse occurs below, as 87. 3 c, d (corresponding to RV. x. 173. 3 etc.).
6. Against enemies.

[Åtharvā.- brāhmaṇapātayam; sāmyam. ānusṭubham.]

Found also in Pāipp. xix. For the use of the hymn by Kāuç. 59.7, see under the preceding hymn; by Kāuç. 50.13, see under vi.1; by Vāit. 16.9, see under vi.3.

Translated: Ludwig, p. 430; Florenz, 255 or 7; Griffith, i. 247.

1. Whatever godless one, O Brahmaṇapātī, plots against us—every such one mayst thou make subject to me the sacrificer, the soma-presser.

Ppp. has abhidāsati at end of b.

2. Whatever ill-famed one, O Soma, shall aim at us of good fame, smite upon his face with the thunderbolt; may he go away crushed (sam-piṣ).

Notwithstanding the direct antithesis with duḥṣaṇa, all the mss. in a read susaṇḍatas; both editions emend to susaṇḍatas, which is also read by Ppp., and by the commentary. [Unless I misunderstand R's note, Ppp. again reads abhidāsati at end of b. In d, SPP's ḍyati is a misprint for ayati.]

3. Whoever, O Soma, shall assail us, of the same kindred and also a stranger—draw (יסה') away his strength, like the great sky, even now(?).

Ppp. reads, in a, ye na somā 'bhidāsatah. The verse is RV. x. 133.5, which reads indu for soma in a, āva for āpa in c, and ādha plumā at the end. For this last, the vadhatmanā (not divided in the pada-text) of all the AV. mss. seems merely an unintelligible corruption (altered in our text to vadha tuminā). The comm., however, naturally makes no difficulty of understanding it as = vadhatmanā (explaining it by acañcinteva) and as qualifying dyadhena understood. The emendation māhīm īva would give a better sense: 'as the sky [subjects] the earth.' [To my thinking, it is licit, without emendation, to interpret māhīva as a correct graphic representation of māhīm īva with "elision and crisis" (see references under this head in my Nom-Inflection, JAOS. x. 599, and p. 331 top), as in RV. iv. 1.3, rāthyeva = rāthiam īva.]

7. For blessings.

[Åtharvā.- sāmyam; 3. vāyadevi. gīyatram; i. niért.]

Found also in Pāipp. xix. The hymn appears in Kāuç. (46.4) as a help in removing obstacles to sacrifice, or an expiation for sacrificing for an improper person; and it is reckoned (note to 25.36) to the svastyayuṇa gana; for its use by 50.13, see under vi.1.

Translated: Florenz, 256 or 8; Griffith, l. 248.

1. By what road, O Soma, Aditi or friends go, not hostile, by that do thou come to us with aid.

The comm. understands mītraś 'friends' to mean "Aditi's twelve sons, Mitra etc."; i.e. as the equivalent of adityās, which is not impossible. [The description as niért belongs rather to 8.1.]

2. By what, O Soma, overpowering one, thou shalt make the Asuras subject to us, by that do ye bless us.
Ppp. has, for a, yeibhi soma sahantya, and, for c, tena no "vitat [that is, avitā] bhumāh, thus relieving the embarrassing change of number [in the verb] from a, b to c; emendation to vocatai in our c would accomplish the same result.

3. By what, O gods, ye did repel (vr) the mights of the Asuras, by that do ye yield refuge unto us.

Ppp. begins with yāni, and has correspondingly tobhiś for tena in c. This facilitates the rendering of annatīvaham by its natural meaning 'did choose'; there is no other known example of a nā-form from vr 'repel.' The comm. renders it tataḥ pṛthak-kṛtya yāyam sambhaktavantah.  [1pp. has for c tebhīr na adhi vocata.]

8. To win a woman's love.

[Jamadagni. — kāmātmadāvastam. paθyśīpaṅku.]

Not found in Pāipp. Used by Kauṣ. (35. 21), in the rites concerning women, with vi. 0 and 102 and ii. 30, for bringing a woman under one's control.

Translated: Weber, Ind. Stud. (1862) v. 261; Florenz, 257 or 9; Grill, 54, 158; Griffith, i. 248; Bloomfield, 100, 459.

1. As the creeper (libuṭā) has completely embraced the tree, so do thou embrace me— that thou mayest be one loving me, that thou mayest be one not going away from me.

The refrain of the hymn is found twice above, at the end of i. 34. 5; ii. 30. 2. SPP. here again, in opposition to his mss., gives the pada-reading ḫapyaṅāh in d. The Anukr. takes no notice of the metrical deficiency of a [but see note to 7. 1].

2. As the eagle, flying forth, beats down his wings upon the earth, so do I beat down thy mind— that thou etc. etc.

The comparison here is a strikingly ineffective one, and the attempts of the translators to give it aptness are to no purpose.

3. As the sun goeth at once about heaven-and-earth here, so do I go about thy mind— that thou etc. etc.

Part of SPl's mss. read ṗaryāṭti in d. The comm. gives āghram 'swiftly' as the meaning of sadyaś.

9. To win a woman's love.

[Jamadagni. — kāmātmadāvastam. ṣaṅgūbhah.]

Found also in Pāipp., but in ii. (not in xix., like the hymns that precede and follow). Used by Kauṣ. (35. 21) with the preceding hymn, for the same purpose.

Translated: Weber, Ind. Stud. v. 264; Florenz, 258 or 10; Grill, i. 249; Bloomfield, 101, 459.

1. Want (vaṁchi) thou the body of me, the feet; want the eyes; want the thighs; let the eyes, the hair of thee, lusting after me, dry up with love.

1pp. puts tanveṇa (not-ān) after pādāṁ in a, reads vaṣeṣha in b, begins c with akṣo, adds eṣṭhāṇ after keśās, and ends with āṣāṭām. Read akṣyoḥ in c in our text (an accent-sign omitted over the ān). [1Delbrück, Vergleichende Syntax, i. 386, joins mām with kāmena: so Grégoire, KZ. xxxv. 83.]

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2. I make thee cling to my arm, cling to my heart; that thou mayest be in my power, mayest come unto my intent.

The second half-verse is the same with iii. 25. 5 c, d, and nearly so with i. 34. 2 c, d [cf. vi. 42. 3, note]. Ppp. reads, for a, b, māt tevā dāsānimṛgam kṛumāḥ hṛdaya-sṛgams; and begins c with mane 'd āpa kr-

3. They whose navel is a licking, in [whose] heart is made conciliation—let the kine, mothers of ghee, conciliate her yonder to me.

The comm. reads amās in d, and so is able to understand yāsām at the beginning as relating to 'women' understood, and not to gāvas; and he explains āṛēhaunam by dēvādaṇiyam 'something to be enjoyed by tasting.' The obscure and difficult first pāda is perhaps corrupt.

10. Greeting to divinities etc. of the three spheres.

[Caṇṭātī.—nānādevatyaṃ: 1. āgnīyaḥ, 2. vāyuḥ, 3. śūryaḥ. 1. sāmnī trīṣṭubh, 2. prajāpatyaḥ bhāti, 3. sāmnī bhāti.]

This prose hymn is not found in Pāipp. In Kāuç. (9. 3. 5), it is quoted after each ānti gāya, to accompany a pouring out of water three times (iti trikā pratvāśiṇāti; the comm. does not notice this use); and again (12. 3), it is prescribed in all rites for success; being further (note to 8. 23) reckoned to the vāstu gāya.

Translated: Florenz, 238 or 10; Griffith, i. 249.

1. To earth, to hearing, to the forest-trees—to Agni [their] overlord, hail!
It is not easy to read 22 syllables in the verse.

2. To breath, to the atmosphere, to the birds—to Vāyu [their] overlord, hail!
It is strange that in this verse the sphere is placed after the human faculty.

3. To the sky, to sight, to the asterisms—to Śūrya [their] overlord, hail!
The first anuvāka, of 10 hymns and 30 verses, ends here. The quotation is simply prathama (or -mā): see under the next anuvāka.

11. For birth of sons.

[Prajāpatī.—retodevaṃ uta muntrokándevasya. ānuṣthubham.] 'The hymn is found also in Pāipp. xix. Accompanies in Kāuç. (35. 8) a rite for conception of a male child (pūnasavana); fire is generated between ānti and acṣṭātha; and is variously applied to the woman.

Translated: Weber, v. 264; Ludwig, p. 477; Zimmer, p. 319; Florenz, 260 or 12; Griffith, i. 250; Bloomfield, 97, 460.

1. The acṣṭātha [has] mounted upon the ānti: there is made the generation of a male; that verily is the obtainment of a son; that we bring into women.
Some of SPP's mss. read, with the comm., puṁśāivanam in b. Ppp. combines apvattha "yu- in a, and for c, d has tadb eva tasya bhūṣajaṁ yat striṣva ṛharanti tam, that is the remedy of this—namely, that they put this into women.

2. In the male, indeed, grows (bhū) the seed; that is poured along into the womb; that verily is the obtainment of a son; that Prajāpati said.

Several of our mss. (Bp.P.M.W.E.H.) read pitā at the beginning. (C.S. has a nearly corresponding verse: puṁśi vai puruṣe retas tat striyām anu śucatu: tathā tadb abhavī dhātā tat praṇāpatir abhavit.

3. Prajāpati, Anumati, Sinivāli hath shaped; may he put elsewhere woman-birth; but may he put here a male.

Ppp. has in c tristāyaṁ 'triple birth' (or for stṛṣṭvaṁ?). Two of the Prāt. rules (ii. 88, iv. 83) mention strālsťyaṁ (p. strālsťyaṁ). C.G.S. has for this verse also a correspondent (i. 19): praṇāpatir vy adāhitā savitā vy akalpayat: strālsťyaṁ ānyānt sv (anyānt?) ā dadhat puṁśāsam ā dadhād iha.

12. Against the poison of snakes.

[Garutman. - takṣakāddiśatam. śaṅkūbbhām.]

Found also in Pāipp. xix. Used by Kauṭ (29, 28) in a remedial rite against the poison of serpents.

Translated: Ludwig, p. 501; Florenz. 262 or 14; Griffith, i. 259; Bloomfield, 28, 461. ---See Bergaigne-Henry, Manuel, p. 149.

1. I have gone about the race of snakes, as the sun about the sky, as night about living creatures other than the swan (haṁṣa); thereby do I ward off thy poison.

It would appear from this that the haṁsa is regarded as exempt from the dominion of night, doubtless as remaining awake: cf. Pliny, Nat. Hist. x. 23. But Ppp. reads, in c, d, rātmā jāgad ivān ni dkaṃśaśād aśvir iśam viśaṁ. The comm. reads and explains janāṁ ṣayānam in b; and in c derives haṁsa from root ṣau, and makes it mean the soul (ātma), to which alone poison does not penetrate! The Anukr. does not heed the redundant syllable in c. [Ppp. combines akānum, without elision.]

2. What was known of old by priests (brahmāṇa), what by seers, what by gods; what is (bhūtā), is to be, that has a mouth—therewith do I ward off thy poison.

Ppp. has udālam for viditām in b, and āsuvrata at end of c. The comm. explains āsuvrata to mean āsABCDE; tene ēcārṇaṁaṁantrasahitām.

3. With honey I mix (pṛc) the streams; the rugged (? pārvata) mountains [are] honey; honey is the Pārṣuṣṭi, the ṇāp̄āla; weal be to thy mouth, weal to thy heart.

The comm. reads at the beginning madhvā ṛṣṭi; he takes the streams for the Ganges etc., the mountains (pārvata) for the Himālaya etc., and the hills (giri) for their foothills; the pārṣuṣṭi for the great river of that name, and ṇāp̄āla as adj., 'rich in

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water-grass (śārada): all these are to pour on (ā śārada) poison-removing honey. The Ppp. text is quite different: abhi nā prakṣa nadyās parvatā \^{on} girayo madhu: madhu prāśī ī pānā \^{stu} čān āhārya. Perhaps parvāṣī signifies here an ‘eddying’ brook, and pānā a pool ‘rich in water-plants.’ [Considering that the effect of snake-bite upon heart and blood must have been well known to even the most unlettered Hindu, I am tempted to suggest emendation of āsāh to āśh.] [In R. and W’s ed., correct nadyā to nadyāt.]

13. To the instruments and ministers of death.

[Atharvā (svaṣṭyāyanaśāma). \— mārya[va]m. ānuṣṭubham.]

Found also in Pāipp. xix. The hymn is variously employed by Kāuç.: in a rite for victory (14.25), with iii. 26, 27; and again (15.6), similarly, in favor of a Vāicyā: in the preparation of the house-fire (72.13), with an offering; four times in the chapter of portents: once (101.3) when Brahmanas quarrel; again (105.1) when images play pranks; yet again (113.3) when a cow suckles an ox (these three in company with i.19); once more (123.1), when animals touch sacred things; and it is further reckoned (note to 25.36) to the svaṣṭyāyana gāṇa.

Translated: Florence, 264 or 16; Grifith, i. 251.

1. Homage to the weapons (vadhi) of the gods; homage to the weapons of kings; likewise the weapons that are of the Vāicyas — to them of thine, O death, be homage.

Ppp. has viçrānām in c.

2. Homage to thy benediction; homage to thy malediction; homage to thy favor, O death; this homage to thy disfavor.

Ppp. omits the first half-verse, doubtless by accident. The comm. takes the datives in a and b as nomina agentis.

3. Homage to thy sorcerers; homage to thy remedies; homage to thy roots, O death; this homage to the Brāhmans.

14. Against the balāsa.

[Babhrupāgala (l).—bālañcañyāyan. ānuṣṭubham.]

Occurs also in Pāipp. xix. Used by Kāuç. (29.30) in a remedial rite against catarrh (īlesman), with variously administering prepared water to the patient.

Translated: Florence, 265 or 17; Grifith, i. 252; Bloomfield, 8, 463; vs. 1 also by Grohmann, Ind. Stud. ix. 397, with an excursus on the balāsa.

1. The bone-dissolving, joint-dissolving, settled (āsthitā) heart disease, all the balāsa, cause thou to disappear, that is seated in the limbs and in the joints.

SPP. adopts in a the samhitā-reading parusvaṁsu (p. parusvaṁsād); with nearly all his mss., and with the comm. The majority also of our mss. [not E.O.] omit the ḫ but the Prāt. authorizes no such abbreviation, and the point is one in regard to which the usage of the mss., however seemingly accordant, is not to be trusted. Ppp. reads,
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in c, nīś kṛdhi for nācaya. The comm. takes the two words in a single phrase of disorders, which is perhaps preferable, and regards them as occasioned by phlegm (क्लेष्यम्); balāsa he defines as käsācāvāsātmaka čleṣmañga. [For āsthita, see note to iv. 17. 8.] [Delete the accent-sign over -sam in c.]

2. The balāsa of him that has balāsa I destroy like a muśkañ; I cut its bond like the root of a gourd. The accent urvārds is noted in the commentary to Prāt. iii. 60; Ppp. reads utvālvo yathā. The comm. defines urvārnya as "the fruit of the karkaṭa" (Cacumis utilissimus) and explains the comparison to be with the stem of this fruit, which becomes loosened of itself when ripe; cf. xiv. 1. 17. Ppp. and the comm. read pūṣkaram in b. Ppp. also has krṣṇomi instead of kṣṇomi, a preferable reading (BR. pronounce kṣṇomi "false"; but the nom.-forms of this root occur in Brāhmaṇa and Sūtra; akṣṇomi, however, would be better in place). [See BR. v. 1348 and 838.]

3. Fly out forth from here, O balāsa, like a young açāṅgā; then, like the [last] year's bulrush, scud away, innocuous to heroes. Ppp. has, for b, suparno vasiṣṭer ēva [cf. RV. i. 25. 4] "like a bird from its nest": a much easier reading. The comm. explains açāṅgā as an ordinary adjective, 'swiftable,' and, instead of ēcāka, reads ēcāka "a wild animal so called." For c, d, Ppp. has adhe 'ta ra im' hanu 'padryā hijāraka. The comm. reads ētas [that is ētas], pple of root i, for ētas in c. The Anuk. appears to sanction the contraction īle 'va in c.

15. For superiority.

[Uddāśaka. — vānaspatyam. ānantaḥ.]

Found also in Pāipp. xix. Kauṭ. applies (19. 26) in a rite for prosperity, with vi. 142. 3, using an amulet of barley. It is also reckoned (note to 19. 1) to the pūṣṭika mantras.

Translated: Florenz, 267 or 19; Griffith, i. 252.

1. Thou art the highest of herbs; of thee the trees are subjects (ūpāstī); let him be our subject who assails us. The verse is RV. x. 97. 23 (with which VS. xii. 101 precisely agrees), which has, for a, tām uttāmā 'ey oṣaḥte, and accents āpāstayaḥ āpāstis. Ppp. slides the a of asi in a, and in c, d has āpāstir asmākāṁ bhāyād yo 'smān. The comm. regards the palaça tree as addressed.

2. Whoever, both kindred and not of kin, assails us, of them may I be highest, as this one of trees. The Ppp. version of i. 19. 4 a, b is (as pointed out at that place) nearly our a, b here. In this verse Ppp. reads sam- and asam-, and its c is sambandhaṁ savāṁśu tin tvā.

3. As of herbs soma is made highest of oblations, as the tālācā of trees, [so] may I be highest. Ppp. reads, for b, c, uttāmāṁ havir ucyate (which is better): yadd tvam ēva vṛksa-pān. The comm. has palaça in c. If tālācā is a good reading, it may mean the same as tālācā (Flacourtia cathaphacta).
16. To various plants (?).

[Çaunaka (Anna. hinahidecam astuat). — mantrabhdvatayam nts cAndramasam. anustubham, caturycam. 1. niru 3p. gatyata ; 2. bhahitgarbha kakumaly anustubh ; 4. 3p. pratiśthā.]

Found also in Pāipp. xix. Appears in Kauc. (30.1), in a healing rite, explained as intended for disease of the eyes, with various use of mustard plant. Verse 4 is quoted alone later (51.15), in a rite explained by Keć, simply as one for welfare, by the comm. as for welfare in connection with food (annasvastyayana); and the comm. reads in Kauc. anna- (not āla-) bhēṣajām; the three ālāñjālāgrāṇi of 51.16 the comm. explains as sasyavallis.

The whole hymn is totally obscure; that it relates to a disease of the eyes, as assumed by the native comment, there appears no good reason to believe.

Translated: Florenz, 268 or 20 ; Griffith, i. 253 (see his notes); Bloomfield, 30, 464.

1. O ābayu, non-ābayu! thy juice is sharp (ugrā), O ābayu! unto thy broth do we eat.

The hymn is unintelligible, and the translation only mechanical. Ppp. and the comm. read āna- in a, b (Ppp. combining ugrā "?"); and the comm. derives the words from the verbal stem ācaya, with suffix a, and renders 'being eaten' (adya-māna), 'not being eaten' (abhakṣya-māna), understanding 'mustard' (vargapa) to be addressed. Ppp. has for c, yā te kārman aṣṭimahi [and, in a, elides 'nāvayo].

2. Vihālha by name is thy father, madāvati ('intoxicated') by name is thy mother; for thou art he, not thyself, thou that didst consume thyself.

SPP. reads in a vihāhltas. The translation of the second half-verse implies the altered division and accentuation of c that is made in our edition ; the mss. read sā bhin (not divided in pada-text) tvām asi; and SPP. follows them. Ppp. has for c ēvas tvām asi (its d is like ours), but it omits a, b, and, on the other hand, adds at the end babhruc ca babhrukarunac ca nīlakakalāgāñcajas pakṣe. The comm. reads vihālha for vihālha (which is supported by the commentary to Prāt. i. 46) in a, and regards hi ne as two words in c. The verse as it stands (8+9 : 68+8=31) is very improperly passed as a simple anustubh. [An āsi between āl and ni would mend the meter of c if such stuff were worth mending.]

3. O tāuvilikā, quiet down; this racket hath quieted down; both the brown and the brown-cared one: go away, O nirāla!

It is perhaps by a misprint that SPP. reads āna- : ṭhaya (for it) in the pada-text of a (though our D. has also it). To the comm., tāuvilikā is the name of a piṭākā that produces disease; ālāba, a kind of disease of the eyes; babhruc and babhrukarunac causes of disease; and nirāla, also a disease. The translation implies the emendation of nir āla to nirāla.* Ppp. has a peculiar text: tālīka ce 'l̥yā 'vā imālāvālīśa, tvām ādhiṁ jusa-no manasa svāhā; but part of this belongs perhaps to the following piece. [The Anukr. scans as 8+9: 8+6.] * [Comm. reads nirāla; R. has nir āgala, and T. has nīlāgala. Comm. has further apāhī!]

4. AlasŚā art thou first; silāyjālā art thou after; nīlāgalasŚā.

This verse is wanting in Paipp. (save so far as its last word is found in that version of vs. 2). The comm. understands the three obscure words it contains to be names of
grain-creepers (*sasyavallī*); he gives the second the slightly different form "pāda- text to a student; but what good it does him in this instance is quite unclear. Our Bp. gives the third pada thus: "nīlāgalasālē 'ti nīlāgalasālā. The verse is capable of being read as 8+7:6.

17. Against premature birth.

[Ātharvan.—*caturyaṃ. garbhādyāhāpayatvatyan. ānuṣṭubham.*]

Found, except vs. 1 (in the order 4, 2, 3), in Paipp. xix. Used by Kauç (35.12) in the rite for securing the fœtus against abortion.

Translated: Ludwig, p. 477; Florenz, 269 or 21; Griffith, i. 254; Bloomfield, 98, 467.

1. As this great earth receives the embryo of existences, so let thine embryo be maintained, in order to birth after pregnancy.

The comm. reads *annusātram* for *ānu sātum*. The first half-verse has already occurred, as v. 25.2 a, b [where the note gives the parallel passages]. The comment to Prāt. ii. 103 notes the non-lingualization of the *s* of *sātum* after *ānu* -- which is wholly superfluous unless it read *ānu sātum*.

2. As this great earth maintains these forest-trees, so let thine etc. etc.

Paipp. begins *yatē 'yam urvi pṛthivi*, and reads, in c, d, *garbha ānu* and *svitave*.

3. As this great earth maintains the rugged (pārvata) mountains, so let thine etc. etc.

4. As this great earth maintains the various (visīthita) living beings, so let thine etc. etc.

18. Against jealousy.

[Ātharvan (I).—*īvācindanadevatyan. ānuṣṭubham.*]

Found also in Paipp. xix. Used by Kauç (36.25), with vii.45 and 74.3, in a rite against jealousy.

Translated: Weber, *Ind. Stud.* v. 235; Ludwig, p. 514; Florenz, 270 or 22; Grill, 28. 159; Griffith, i. 254; Bloomfield, 106, 467.

1. The first blast of jealousy, and the one after the first, the fire, the heat of the heart -- this we extinguish for thee.

Paipp. has readings in part better: for b, *madhyamān adhamān uta*; for *agnim* in c, *sātvan*; at end, *nir mantrayāmahe*. The comm. explains *ṭhraitim* by *vagayuktāṁ satīm*.

2. As the earth [is] dead-minded, more dead-minded than a dead man, and as [is] the mind of one who has died, so of the jealous man the mind [be] dead.

"Feeling" would be in this verse an acceptable equivalent for *manas* 'mind.'
3. That fluttering mind (manaskā) that has found place in (citrī) thy heart— from it I set free thy jealousy, like the hot vapor from a bag of skin.

The translation implies at the end the emendation (first proposed in BR.) of the apparently senseless nṛtes into dytes, which the comm. reads, and which SPP. has accordingly admitted into his text; the result of fermentation, escaping when the vessel is opened, is apparently intended. Ppp., however, has nṛtes, although it gives sundry various readings (in part mere corruptions): for a, yad yan me kridi srukam; in b, prathayiṣyukam; in c, taṁ te riyāmi mū. The comm. divides b into manas kam patayiṣya kan.

19. For ceremonial purification.

[Çaṇītātī. — nāṇādevatāya māt tuṇḍramālam. gāyatrām: r. anuṣṭubb.]

Found also in Pāipp. xix. Translated by Ludwig (p. 431). Quite various use is made of this hymn in the sūtras. In Kauś, it is included (9.2) in the bhāhānāt gānas; it is associated (as are vi. 23, 24, 51, 57, 59, 61, 62) with i.4–6 etc. in a rite for good fortune (41.14); it appears in the savayajñas (66.16), with the pāvitra savas; and the comm. declares it and vi. 51, 62 to be intended by pāvitrās at 61.5, also in the savayajña chapter. In Vāit. it accompanies a purifying rite (11.19) in the agoṣṭoma, and (with vi. 69 etc.) the pouring out of the sura in the sāvitrāyani ceremony (30.13); and vs. 2 in the agnyādhyaya (6.11), with an offering to Agni pāvamāna.

Translated: Ludwig, p. 431; Florenz, 272 or 24; Griffith, i. 255.

1. Let the god-folk purify me; let men (mānuḥ) purify me with prayer (dhiḥ); let all beings purify me; let the purifying one purify me.

Ppp. reads at the end mān. The verse is found in sundry other texts, with considerable varieties of reading: the first pada is the same in all (only RV. has mām); in the second, RV. (ix.67; 27) has vāsāvas for mānavas, while VS. (xix.39) reads mānasā dhīyas, and TB. (i.4.8) and MS. (iii.11.10) agree with AV.; in the third, VS. agrees with AV., and MS. differs only by giving bhūtā mā, while TB. has teṣām āyāvah, and RV. dhīye devāḥ pūtanā mā; the fourth is omitted in TB., and RV.VS. have āstavaśā pūtānā mā, while MS. differs only by pūnika. The readings of K. (xxviii.2) I have not. The comm. explains dhīya in a by buddhiyā karmanā vā, and pāvamānas in d as either wind or soma.

2. Let the purifying one purify me, in order to activity, dexterity, life, likewise unharmedness.

Ppp. arranges a as punātu mā pāvamānah. It gives, for c, jyot ca sūryam dyre (cf. our i.6.3 and xii.2.18), and this is also the reading of MS. (ib.), which alone of all the other texts has a correspondent to this verse.

3. With both, O divine impeller (savitār), with purifier and with impulse, do thou purify us in order to seeing.

This verse is found in all the texts that have vs. 1. RV. (ix.67.25) VS. (xix.43) have, for c mām punthi vaśratah, and MS. (as above) the same save punthi; TB. (i.4.8?) gives instead idām brahmā punthmahe.
20. Against fever (takmán).

[Śṛgvaṁgīras.—yakṣmanāçana-dālīvatam. 1. atijagati; 2. kakummati prastārapaṅkhiḥ; 3. sūtaptāpankhiḥ.]

Only the last verse is found in Pāipp., in book xiii. Appears in Kāuṇḍ. (30.7) in a remedial rite for bilious fever, and is reckoned (note to 26.1) to the takmanāçana gaṇa.

Translated: Grohmann, Ind. Stud. ix. 384, 393; Ludwig, p. 511; Zimmer, p. 380; Florenz, 273 or 25; Griffith, i. 255; Bloomfield, 3,468.

1. Of him as of burning fire goeth the vehemence (?); likewise, as it were, shall he crying out go away from me; some other one than us let the ill-behaved one seek; homage be to the heat-warmed fever.

The translation given implies the easy emendation of čuṣmīnas to čuṣmas, which cases the meter, and helps the sense out of a notable difficulty. The comm. and the translators understand (perhaps preferably) māttār in b as pple of mad, instead of quasi-ablative of the pronoun ma, as here rendered (“he flees, crying like a madman,” K.). The comm. takes avrataś as intended for an accusative, -ām. The verse is really a jagati with one redundant syllable in a. * [The metrical difficulty is in the prior part of a; the cadence of a is equally good with čuṣmīnas or with čuṣmas.]

2. Homage to Rudra, homage be to the fever, homage to king Varuṇa, the brilliant (vaśimantu), homage to the sky, homage to the earth, homage to the herbs.

The Anukṛ. scans the verse as $12 + 12: 9 + 6 = 39$ syllables.

3. Thou here who, scorching greatly, dost make all forms yellow — to thee here, the ruddy, the brown, the woody takman, do I pay homage.

Ppp. reads, in a, rūrās for ras; its c, d are arunāya bhrāvarne taparūnākharāvya āhman'stu takmane. The comm. understands vīṣhāya in d as gerundive of root vān = vāsasaśāya: perhaps ‘of the forest,’ i.e., having no business in the village. The verse (9 + 11 : 9 + 12) is too irregular for the metrical definition given [cf. viii. 2. 21].

The second anuvāka ends here, having 10 hymns and 32 verses, and the quotation from the old Anukṛ. is simply dṛitiyān, which ought to combine with the prathama of the first anuvāka — only one does not see how, as the two are not equal in number of verses.

21. To healing plants.

[Çuṭāṭiḥ.—cāndramasam. ṣūnghabham.]

Found also in Pāipp. 1. Used by Kāuṇḍ. (30.8) in a remedial rite for growth of hair.

Translated: Florenz, 273 or 27; Grill, 50, 160; Griffith, i. 256; Bloomfield, 30, 470.—See also Bergaigne-Henry, Manuel, p. 150.

1. These three earths (prathām) that there are — of them earth (bhūmi) is the highest; from off their skin have I seized a remedy.

Ppp. elides the initial a of aham in c, and its d is sam u jagrabha bhesajam. [See Griffith’s note.]
2. Thou art the most excellent of remedies, the best of plants; as Soma, lord (? bhāga) in the night-watches (yāma), like Varuṇa among the gods.

The comm. takes yāma in the sense here given (ahorātrabhāgeṣu sādhyaṃ), and Soma as ‘moon,’ which is doubtless true; but he renders bhāgas by ‘and the sun.’ Ppp. exchanges the place of ‘remedies’ and ‘plants,’ and reads yajñāṇ for somaś in c. The Anukr. appears to authorize bhāga ‘ca in c.

3. O ye wealthy (revanta) ones, doing no violence, desirous to bestow ye desire to bestow; both are ye hair-fasteners, and also hair-increasers.

Ppp. exchanges the place of dṝ̄haṅtaṅ and -vardhanis, and reads the equivalent sīṣāsantis for sīṣāsavas. Anūdhṛṣyaṅs in a would seem a better reading. The Anukr. overlooks the deficiency in a; insertion of sthā after revanta would rectify it.

22. To the Maruts.

[Çānti.--uddiṣṭaṁ mīdṛṣṭyasya[m]. māraṇam. trāṣṭukham: 2. 4. bhrīṇīgajātati] Found also in Pāipp. xix. Used by Kāuç. (30.11) in a remedial rite against protuberant belly etc. Keç. and the comm. read further in the rule the pratīka sarṣaṅg of hymn 23, and detail a second lengthy process in the same rite as performed with the two. Hymns 22-24 are also explained as among the apām suktini (7.14 and note). In Vaiti (9.5) this hymn appears in the cittumāṣya sacrifice as addressed to the playing (krulīn) Maruts.

Translated: Ludwig, p. 463 [vss. 1-2]; Florenz, 276 or 28; Griffith, i. 256.

1. Black the down-track, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness (ṛṭā); then, forsooth, with gee they deluged the earth.

The verse comes from the mystic and obscure hymn RV. i. 164 (vs. 47), and is found again twice below (ix.10.22, which see: xiii. 3.9). It is also found in several of the Black Yajus texts: TS. (iii.1.114), MS. (iv.12.5), K. (xi.9, 13). RV.MS. end with pṛthivīḥ sv uṣyate; TS. has dhāśaṃsarīnas (for kṛṣṇam niṇḍana) in a, with (for apāv) in b, sādānāni kṛṣṇe in c, and, for d, ṣā ṣā pṛthivīḥ gṛhaṭvā sv uṣyate. Ppp. agree with RV.MS. at the end of the verse, and it combines, in its frequent way, suḥprasītāḥ.

2. Ye make the waters rich in milk, the herbs propitious, when ye bestir yourselves, O golden-backed Maruts; do ye lavish (piṇva) both sustenance and good-will there, where, O manly Maruts, ye pour honey.

The first, third, and fourth pādas are found as b, c, d of a verse in TS. iii. 1.113; TS. reads kṛṣṇa (as does also Ppp.), and it omits āriṣṭa; it also has, with the comm. piṇuvaḥa in c (which is better). Ppp. further reads yamāś for āriṣṭa, and ejati for -sthā: [and stiṣṭaḥ for -sthā].

3. Water-swimming [are] the Maruts; send ye that rain which shall fill all the hollows; the glādha shall bestir itself, like a girl that is thrust, thrusting the ēru, like wife with husband.

The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in Ved. Stud. i. 81 ff.) forced and unsuccessful. [Baunack, KZ. xxxv. 532, may also be consulted.] The version of

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it presented in TS. (iii. 118) rather sets off its difficulties than gives any help in solving them. It makes marutas vocative in a, and the comm. also understands the word as vocative, not heeding its accent; the preferable reading would be udapruta marutas, both vocative. The comm. then takes tān together with udapratas as qualifying meghān 'clouds' understood. Pp., with the majority of SPP's authorities and some of ours (P.M.), reads udaplitas. Then tān (pada-text tān) is read by all the authorities in both texts, although the sense necessarily requires (as in our translation is assumed) tānu, as antecedent to yā. But here, again, all the pada-texts have yāḥ, which completes their confusion. TS. has, for b, the wholly different and doubtless secondary phrase vṛṣṭiṃ ye vīve marutina jumānti, making of the line *O Maruts, send those water-swimming ones who, [namely] all the Maruts, hasten the rain.' The comm. understands yā, but then also vāraṇa, as neut. pl. (vṛṣṭiṇavādīsasyāni), while all our pada-texts have correctly vṛṣṭiḥ; the comm. then is obliged to supply a ca and 'after needitas. In c, d, TS. reads kroṣṭi for jāti, gārdā for gālaḥ, pṛtur for ērura, and navānā for tundudd (some of the mss., including our O. D. R., have tudūdā); the comm. also has navānā, but gālaḥ (so printed; but it should doubtless be gālaḥ, since he derives it from root garh 'chide' : one of our mss. (W.) and three of SPP's have gālaḥ) instead of gālaḥ or gārdā; he translates it 'thunder.' These changes on glālaḥ and ērura, at least, are plainly no real variations of reading, but blind blunders over an unintelligible text. Pp. is corrupt and hardly legible: perhaps ye jahāti klahaṁ kanye 'va durnama durnama patye 'va jāyam. R. suggests that the line c-d belongs to a gambling hymn, and that we are to read glākas and ērura, a comparison being made between the shaking of the dice-holder and the agitatio of a female at the coitus.

23. To the waters: for blessings.

[Çāntiṣā (1).—abhidusyam. dānastubham : 2. 37. gāyatri; 3. parasyāk.]

Found also in Pāipp. xiii. Reckoned by Kāuç. (9. 2) to the brhāchānī gāya, and also (note to 7. 14) to the apāni sūktāni; and again (41. 14), with vi. 19 etc., used in a rite for good fortune: as to its combination (30. 11) with the preceding hymn, see that hymn. In Vāït. (4. 14) it accompanies in the purvān sacrifices the pouring out of water.

Translated: Ludwig, p. 431; Florenz, 278 or 30; Griffith, i. 257.

1. Flowing on, devoted to it; by day and by night flowing on; I, of desirable activity, call upon the heavenly waters.

The verse is found as a khila or appendix to RV. x. 9, as vs. 10 of that hymn. It reads there, in a. udāpāses, which is an obvious and called-for emendation of our text, and assumed in our translation; in c. krātās, which is also an improvement (our P. has it, but apparently only by an accident); and, for d, ā deśe ṛṣe ṛsum haue. Pp. has, for d, alūipo deśe ṛsah bruc. The first pada lacks a syllable, unless we resolve ṛs-vr-ṁ.

2. Let them release here the worked-in waters of the ceremony for conducting forward; let them at once make [them] to go.

The translation implies emendation of ṛpas in a to apās, or else the use of the former as accusative, as in more than one other passage. Oṭās, lit. 'woven in': i.e. brought in as part of the ceremony. But the comm. reads ātās, and explains it as = samānātās or atiśchedena prāsvahanyah. [In a, b, the reading of Pp. appears to be like ours; but in c it has bhavantu etave.] [Cf. v. 23. 1 for ṛtās.]
3. In the impulse (savād) of the divine impeller (savītār) let men do their [sacred] work; weal to us be the waters, the herbs propitious.

Ppp. reads kṛṣvanti in b. Here, to preserve the balance of forms, apās has to be understood as nominative.

**24. To the waters: for blessings.**

[Śānti (Ś).—ubhēvyayām. āntuḥphāhām.]

Found also in Pāipp. xix. Reckoned in Kāuṅ. (9.2) to the byahānti gana, and (note to 7.14) to the apāni sūkta; used in a rite for good-fortune (41.14) with vi.19 etc.: see under 19; and also (30.13) in a healing ceremony for heart-burn, dropsies, etc.

Translated: Florenz, 279 or 31; Grill, 13, 161; Griffith, i. 258; Bloomfield, 12, 471.

1. They flow forth from the snowy (mountain); in the Indus somewhere [is their] gathering; may the heavenly waters give to me that remedy for heart-burn.

Ppp. reads, for a, b, himavataḥ prasravatās tās sindhum upagachataḥ. In d, the true reading is of course hṛdāyo, and SPP. so reads, though doubtless against his mss., as certainly against all ours; it is a very rare thing to find the full form written in such a case (and hence the pada-text blunder hṛ-dyota in i. 22.1).

2. Whatever hath burnt (ā-dyut) in my eyes, and what in my heels, my front feet; may the waters remove all that— they of physicians the most excellent physicians.

The collocation of suffering parts in a, b is very odd; Ppp. seems to read for a, yad uksibhyām ād- and, for b, pāṛṣuśibhyāṁ hṛdayaṇa ca; for d, tvāṣṭā riṣṭam ēva 'nasah. One or two of our mss. (P.11.) agree with some of SPP’s in reading karot at end of c; and two of his have nih before it. The pada-division subhiṣakotama is taught in Prāt. iv.46.

3. Ye whose spouse is the Indus, whose king is the Indus, all ye streams that are— give us the remedy for this; for that would we enjoy you.

Ppp. exchanges the place of the two epithets in a. The comm. reads sthāna at end of b. Before sthāna most of our mss. retain the final ā, as usual; SPP. does not note anything as to his authorities.

25. For relief from pains (?) in neck and shoulders.

[Śānti. — mamrektamanyādīvināganadevyayām. āntuḥphāhām.]

Found also in Pāipp. xix. Used in Kāuṅ. (30.14) in a healing rite against gāndhāmalās, with kindling fifty-five paraṇa (comm., Ś) leaves by chips.

Translated: Kuhn, KZ. xiii. 130 (with Germanic parallels); Florenz, 280 or 32; Griffith, i. 258; Bloomfield, 19, 472 (cf. AJP. xi. 323).

1. Both the five and the fifty that gather against those of the nape— let them all disappear from here, like the noises (?) vākā) of the apācits.
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Mānyaś etc. may of course as well be nom., and the comm. so understands them, supplying gadāmalāś 'pimples, swellings' for them to agree with; abhi would then be left without object, or with indefinite object, 'one,' understood. The comm. renders vakās by vacanyā dorāh, and takes apiṣṭhām as accus. fem. pple: 'as blameworthy faults leave an honored woman.' Under VS. xvi. 57, the comm. renders vakās by vakyāni.

2. Both the seven and the seventy that gather against those of the neck — let them all etc. etc.

Part of the mss. (including our D.R.) accent sapā at the beginning, and SPP. with good reason adopts that in his text.

3. Both the nine and the ninety that gather against those of the shoulders — let them all etc. etc.

Ppp., in these verses, exchanges the numbers of 1 and 3, omits yās every time in a, and combines manyā 'bhi, graśaya 'bhi, skandā 'bhi.

26. Against evil.

[Brahman. — pāmphadatābham. auṣṭabham.]

Found also in Pāipp. xix. Used in Kāuḍ. (30.17) in a healing rite against all diseases; and reckoned (note to 26.1) to the takmanāgaṇa gāṇa. The comm. finds it quoted also in the Nakṣ. K. (15), in a ceremony against nirītya.

Translated: Florenz. 282 or 34; Griffith, i. 259; Bloomfield, 163, 473.

1. Let me go, O evil (pāpmān); being in control, mayest thou be gracious to us; set me uninjured in the world of the excellent, O evil.

All the mss. leave pāpm man unaaccented at beginning of d, and SPP. follows them. The second pādā occurred above as v. 22.0 b. Ppp. rectifies the defective meter of c, by reading ā mā bhadresu dhamasv atve dhī. The comm. gives sam instead of sau in b. The Anukr. overlooks the deficiency of two syllables.

2. Thou who, O evil, dost not leave us, thee here do we leave; along at the turning apart of the ways, let evil go after another.

The comm. understands anṛṣya-vartane as one word in c. Ppp. exchanges the place of 2 c, d and 3 a, b, reading, for the former, patho yva yadavartane nīs pāpmā tvaṁ sadmaśi; [and it has mā for naḥ in a].

3. Elsewhere than [with] us let the thousand-eyed immortal one make its home; whomsoever we may hate, him let it come upon (rāh); and whom we hate, just him do thou smite.

Ppp., as above noted, has the first half of this verse as its 2 c, d, reading corruptly nyayā for ny ucyatū; its version of c, d is yo no dveṣṭi tum gacha yam divisms tam jahi. The comm. renders ny ucyatū by nitarāśi guchatu.

27. Against birds of ill omen.

[Bhṛgu. — yāmyam uta niḥṛtyam. jāgatam : 2. triṣṭhā.]

Found also in Pāipp. xix. With 28.1 and 29.1, it constitutes RV. x.165. [MGS. ii. 17.1 a-c is made up of our vi. 27, parts of 29.1 and 28.3, and 28.1: see also the
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prattkās in Knauer's Index.] Hymns 27, 28, and 29 are employed together in Kauč. (46. 7) against birds of ill omen (the comm. to AV. reads patatrikhyas for patitebhāyas of the edition of Kauč.).

Translated: Florenz, 282 or 34; Griffith, i. 259; Bloomfield, 166, 474.

1. Seeking what, O gods, the sent dove, messenger of perdition, hath come hither, to it will we sing praises, make removal; weal be [it] to our bipeds, weal to our quadrupeds.

RV. has precisely the same text in this verse. Ppp. begin with devas k. Some of the mss. (including our P.M.W.T.) read nihkṛtyān in c. The verse lacks two syllables of being a full jagati.

2. Propitious to us be the sent dove, harmless, O gods, the ṛdhva (gakūndā) [sent] to our house; for let the inspired (vipra) Agni enjoy our oblation, let the winged missile avoid us.

Ppp. agrees with RV. in the better reading grhēṣu (for grhāmu naḥ) at end of b. [One suspects that “hawk” may be too specific.]

3. May the winged missile not harm us; it maketh its track on the hearth, in the fire-holder; propitious be it unto our kine and men; let not the dove, O gods, injure us here.

The form aṣṭṛī (p. aṣṭṛī iti) is quoted under Prāt. i. 74 as an example of a locative in i (pragyha); RV. has the less primitive form aṣṭṛyām; the comm. explains it by yuṣṭṛyām arananyayām. For c, d, RV. has a slightly different text: ācāri no grhyas tā pūrṣṭbhāya cā 'stu mā no hiṁsad itā devāḥ kapētāḥ. The AV. version spoils the meter of c, but the Anukṛ. does not heed this.

28. Against birds of ill omen etc.

[Berga.—pāmyam uṣ māryam. traṅgubham : 2. annātah : 3. jagati.]

All the verses found also in Pāipp., but not together; 1. occurs after the preceding hymn in xix.; 3. at a later point in xix.; 2. in x.; and there is no internal connection perceptible among them. Used by Kauč., with the preceding and the following hymns, against birds of ill omen (46. 7); and vs. 2 is especially quoted as accompanying the leading of a cow [and] fire three times around the house. [Vss. 1 and 3 occur at MGŚ. ii. 17. 1 — see under R. 27.]

Translated: Florenz, 285 or 37; Griffith, i. 260.

1. With the praise-verse (īc) drive ye the dove forth (prayōdām); reveling in food (īc) we lead a cow about, breaking up tracks hard to go in; leaving us (our?) sustenance shall it fly forth, swift-flying.

Prajōdām, lit. with forth-driving, a quasi gerundial cognate accusative. RV. (x. 165. 5) has nayadhvam at end of b. a better reading. In Ppp., b, c are omitted. For c, RV. has saṁyogāṃ ānti vīṣvā. In d, both RV. and Ppp. (also the comm.) end with prātāḥ pāṭhīṣṭhab, of which our reading can only be a corruption: pāṭhīṣṭhab (p. pāṭhīṣṭhab) indicates a confusion with patirīṣṭhaḥ [the non-division and accent also point to pāṭhīṣṭhab as true reading]. [Ppp. has hitvāna for hitvā na.]
2. These have taken fire about; these have led the cow about; they have gained themselves fame (prāvas) among the gods — who shall venture to attack them?

The RV. has the same verse at x. 155. 5 (also VS., xxxv. 18, precisely the same text with RV.), reading, for a, b, pārī mē gām aneṣata pāry agnīm ahiṣata. Ppp. transposes a and b and reads pāry agnīm ahiṣata (a false form). The arṣata of our text is plainly nothing but a corruption; and part of the mss. (including our P.M.W.I.) have instead arīṣata [or arīṣata; K. riṣatu].

3. He who first attained (ā-sad) the slope [of heaven], spying out the road for many, who is master of these bipeds, who of the quadrupeds — to that Yama, to death, be homage.

With the former half-verse is to be compared RV. x. 14. 1 a, b: pārśvaiddasam pravatok mahr dun b. p. anupaspaqōṣam (which is AV. xviii. 1. 49 a, b); d is the last pāda also of RV. x. 165. 4 (of which a, b are found here in 29. 1); c is nearly equal to RV. x. 121. 3 c (our iv. 2. 1 c; xiii. 3. 24 c). Ppp. follows RV. in c in putting ḫe before aṣya (reading ray aṣya). Our pāda-text accents aṣya: ḫe; in RV. also aṣya is accented. The verse lacks two syllables of being a full jāti. [Pischel discusses the verse, Ved. Stud. ii. 73: cf. 66.] [Ppp. has pravatāsusāda.]

29. Against birds of ill omen.

[Ekṛgu.—yāmyam uta nāryatam. bārhatam: 1. 2. virāyūnīmāṭyātṛi; 3. 3-ac. 7 ṛ. virāṭaśi.]

Not found in Pāipp. Used by Kāuç. (46. 7) with the two preceding hymns.
Translated: Florenz, 287 or 39; Griffith, i. 260; Bloomfield, 166, 475.

1. Them yonder let the winged missile come upon; what the owl utters, [be] that to no purpose, or that the dove makes its track (pādā) at the fire.

The second and third pādas are RV. x. 165. 4 a, b (we had d in the last verse of the preceding hymn); RV. omits vṛd in c; its addition damages the meter of the pāda, but the Anukr. overlooks this. [Pādas b, c also occur at MGS. ii. 17. 1 d — cf. under h. 27.]

2. Thy two messengers, O perdition, that come hither, not sent forth or sent forth, to our house — for the dove and owl be this no place.

The comm. reads etān for etīs in a; he renders ātyādām by anārayabhūtām.

3. May it fly hither in order to non-destruction of heroes; may it settle (ā-sad) here in order to abundance of heroes; turned away, do thou speak away, toward a distant stretch (? saṁvṛtāḥ); so that in Yama's house they may look upon thee [as] sapless, may look upon [thee as] empty (ābhāka).

The sense would favor the accent dvāvāhayāta in a; and avāvāhayāti, which the comm. reads, would be a further improvement. The comm. also has papadhāt at end of a, and, for c, parām eva parāvātataṃ. He explains ābhākam by āgyatam. At the end of e, grhē ought, of course, to be grhē; but most of the mss. (all of ours that are noted) have grhē, and SPP. also has admitted it into his text. [As to Yama's house, cf. Hillebrandt, Ved. Mythol., i. 512. For cākaçaṃ, see Gram. § 1008 b.]
30. To the çamí plant: for benefit to the hair.

[Upairahbhrama.–çāmyam. jāgatām: 2. iriṣṭhub: 3. šp. rakṣammaty anuṣṭhub.]

Found also in Pāipp. xix. Verse 1 is wholly unconnected in meaning with the others, nor do these clearly belong together. Used by Kauč. (66.15) in the cañayañīas, at a svara called pāvañçāla (pāvañsira, comm.); and vs. 2 (2 and 3, comm.) in a remedial rite (31.1).

Translated: Ludwig, p. 512; Florenz, 288 or 40; Griffith, i. 261. – See also Ber. gaigne-Henry, Manuel, p. 151.

1. This barley, combined with honey, the gods plowed much on the Sarasvatī, in behalf of Manu (?); Indra, of a hundred abilities, was furrow-master; the liberal (?) suddha) Maruts were the plowmen.

Ppp. has this verse only by citation of its pratika, as if it had occurred earlier; but it has not been found elsewhere in the text. It occurs also in TB. (ii.4.87; exactly repeated in ĀpGS. vi. 30.20; PGS. iii. 1.6), MB. ii. 1.16, and K. (xiii.15). The TB. version begins with etām u tyah mādhē (so MB. also), and it gives in b adrasavatāyus and maneva: cf. manādā ddhi, RV. viii. 61.2; ix.63.8: 65.16; and the translation follows this reading; MB. has vanāta carkṛdhī. The comm., too, though he reads manā, explains it by manasajjātān. In a, he has sañijitam (for sañญntam). He explains cakṛṛhus by kravavants, as if it came from root kr! [SPP. reads maṇā, without note of variant.]

2. The intoxication that is thine, with loosened hair, with disheveled hair, wherewith thou makest a man to be laughed at—far from thee do I wrench [out] other woods; do thou, O çamī, grow up with a hundred twigs.

Even the lines of this verse seem unrelated. Ppp. has, in a, maṇa viṣeṣo yo viṣeṣa; and its c, d are entirely different: bhūrānāgho varīvdāna jānītvarām tasya te praṣayān svāmi keṣam. SPP. reads cātāvālī in d, with a part of the mss. (including our P.M.K.Kp.). The comm. explains ṭṛṇkṣi by ṭṛṇcāmi; but its connection and form, in the obscurity of the verse, are doubtful. [W. Foy discusses root ṭṛj, KZ. xxxiv. 241 ff., and this vs. at p. 244.] R. writes: “The fruit of the çamī, the pod or kernels, is regarded (Caraka, p. 182, l. 6) as injurious to the hair; and from the designation keṣamathāni in Rājan. 8.33 is to be inferred that it makes the hair fall out. But nothing is said of an intoxicating effect. To the two trees usually identified with çamī, Prospis spinos and Mimuso suma, belongs neither the one nor the other effect. Nor is either ‘of great leaves.’” [The Dhanvantariya Nighantu, p. 188 of the Poona ed., also speaks of çamī as keṣahantri and of its fruit as keṣanūcana.]

3. O thou of great leaves, blessed one, rain-increased, righteous! as a mother to her sons, be thou gracious to the hair, O çamī.

It is possible to read sixteen syllables out of the second half-verse (accenting then maṇī), but the description of the Anukr. implies 8+8: 8+6=30 syllables [as does also the position of the avarśa-mark, which is put after maṇī]. Ppp. eases the situation by inserting naś before çamī in d; it also reads urdhvasvapne (for ṣvaraśvaddhe) in b.
31. At rising of the sun (or moon).

[Verse: Upanihådravâ—gâvya. gâyatrî.]

Found also in Pâipp. xix., as in RV. (x. 189. 1-3). SV. (ii. 726-8)* VS. (iii. 6-8), TS. (i. 5. 3), K. (vii. 13), MS. (i. 6. 1). Used by Kâû. (66. 14) in the savâyânas, with a spotted cow as sava. And by Vâit. in the agnâyâdhyâya ceremony (6. 3), as the sacrificer approaches the âhavanîya fire; and again in the satría (33. 28), spoken by the Brahman-priest to the hotar, after the mânasastotra. [* Also in i. 631-3 = Nâigeya-çâkhâ v. 46-8.]

Translated: as RV. hymn, by Max Müller, ZDMG. ix. (1855), p. XI; Geldner, Siebenzig Lieder des RV., 1875, p. 57; Ludwig, number 160; Grassmann, ii. 433; and as AV. hymn, by Florenz, 289 or 41 ; Griffith, i. 262.

1. Hither hath stridden this spotted steer, hath sat upon his mother in the east, and going forward to his father, the heaven (svâd). All the texts agree in this verse, except that TS. has âsanat and pûnah in b, while Ppp. has praøat in c. It seems to be a description of the rising of a heavenly body,—the comm. and the translators say, the sun; but the epithet "spotted," and the number thirty in the third verse point rather to the moon. The "mother" is of course the earth, upon which it seems to rest a moment.

2. He moves between the shining spaces, from the heaven (svâd) to the moon's synodical revolution, traverses thirty divisions of the sun. Externally, this verse, except that TS. has apâøat (p. apâøat) at end of b; in c, it reads divam for svâd. TS. inverts the order of a and b, and has the same c as our text; on the other hand, MS. has our b, but arnasâ (for rocana) in a, and a wholly peculiar c: prâti vam sûro šabhith. Ppp. has (nearly as TS.), for a, b, yasya prânâil apâøat antâ cañi rocana; and divam (with RV.) at the end. The sense of the verse is very obscure, made so by the unintelligible second pada; Roth suggests apâøati [as 3d singular], with rocana "stars" as subject: "They die at his breath"; but this seems with difficulties. [In Geldner's note, anati was taken as 3d plural.] Our P.M.I.R.T.K., and all SPP's authorities, separate rocana asyâl in sañhâtra (the pada-text reading -aâ), and SPP. has accordingly, properly enough, adopted it in his text: see the note to Prât. iii. 34. [Ppp. also has yashyang.]

3. Thirty domains (dhâman) he rules over; vîsce, the bird, hath set up, to meet the day with the lights of morning.

This translation is one of despair, and of no value, like the others that are given of the verse. Taken by itself, the first pada is well enough, and seems most naturally (as noted above) to refer to the thirty days of the moon's synodical revolution, or spaces of the sky traversed by it in them: to understand it of the thirty divisions of the day (uñchûrta) looks like an anachronism; and thirty gods (Ludwig) is wholly senseless. [Roth observes: Ushas, in returning to her point of departure, traverses thirty yojanas (RV. i. 123. 8): the path of the light around the world thus appears to be divided into thirty stages.] The variety of reading of the texts indicates, as in many other like cases, the perplexity of the text-makers. RV. (with SV.VS.) has, for b, vâk patañjugya dhiyate; TS. and MS. have patañjugya, but TS. follows it with çûriye, and MS. with
hāyate. Ppp. reads -gaya su ṣrīyat. In c, RV. (etc.) reads dha, particle, for dhas, and the comm. does the same; TS. gives, for the whole pāḍa, prāty asya vahā dyābhīḥ; while MS. substitutes our 2 c, in its RV. version, having given its wholly independent version of this as 2 c (see above); Ppp. has at end divī. In a, MS. reads triṇḍādhānāḥ, as compound; the other texts (and three of SPP's authorities) have triṇḍā dhāma (the pada-reading is dhāma). Both TS. and MS., it may be added, pēt vs. 3 before 2.

With this hymn ends the third anuvāka, of 11 hymns and 33 verses; the extracted stem of Anukr. is simply ṣrīya (see end of the next anuvāka).

32. Against demons.

[r. 2. Cādama; 3. Atharvan.—agnidāvatam. triṇḍādhvam: 2. pratidāpadīkti]

The first two verses found also in Pāipp. xix.* Kauṣṭ. has the hymn (or vss. 1, 2) in a remedial rite against demons (31.3); the fire is circumambulated three times, and a cake is offered; and it is reckoned (note to 8.25) to the cādama gāna. Verse 3 is by itself reckoned (note to 16.8) to the abhaya gāna, and also (note to 25.36) to the svastiyāyana gāna. *\[Ppp. then has a third verse, whose a = vi. 40.1 a, and whose b is corrupt. Roth's note seems incomplete.\]

Translated: Florenz, 291 or 43; Griffith, i. 262; Bloomfield, 36, 475.

1. Within the flame, pray, make ye this sorcerer-destroying libation with ghee; from afar, O Agni, do thou burn against the demons; mayest thou not be hot toward our houses.

Our mss. (so far as noted) and nearly all SPP's, accent jhūtā in a; but his text, as well as ours, emends to jhūtā. The comm. understands at the beginning antar dace as two separate words; and that is a preferable, and probably the true, reading. The gen. in d is peculiar; we should expect with it itītapāt, in impers. sense: 'may there be no sickness befalling our houses.' Ppp. reads ghṛtān naḥ at end of b; and, for d, naḥ 'smakṣam vasū 'pa titīpantaḥ. The verse (10+10: 12+11 = 43) is ill-defined as a mere triṇḍāḥ.

2. Rudra hath crushed (ṛ) your necks, O piṇḍacās; let him crush in (api-ṛ) your ribs, O sorcerers; the plant of universal power hath made you go to Yama.

A few of SPP's authorities (also the Anukr., in citing the verse) read acaṛī in a. Some of our mss. accent piṇḍāth at end of a (P.M.I.p.m.), and yatudhānāḥ (P.M.I.): all the pada-mss. absurdly have vicādaṣṭiṣṭakaḥ at end of c. Ppp. has, for a, b, caṛī co grī withheld ajaris piṇḍā vaṇa 'pā pratvyam aghīḥ; and in d it gives svatmyāḥ for yamunā. [The "verbal forms with suspicious ṇī" in the AV. (ṣarasī etc., aṣṭāryāśī: cf. Gram. §§ 533 c. 904 b. 1068 a) have been treated by Bloomfield, ZDMG. xviii. 574 ff., and Döhlingk, ibidem, liv. 510 ff. Cf. also note to xviii. 3. 40.]

3. Fearlessness, O Mitra-and-Varuṇa, be ours here; drive ye backward the devouvers with your gleam; let them not find a knower, nor a foundation (pratiṣṭhāḥ); mutually destroying one another let them go unto death.

The verse occurs also in AGS. (iii. 10. 11), which has, in a, b, ṇā mahyam astra yāyāḥ ōtān dahatan pratiyā; in c, vindantu; in d, bhindānās. The latter half-verse is found again as vii. 8. 21 c, d. Pāda a has a redundant syllable unheeded by the Anukr.
33. Praise to Indra.

[Fātikāyana.—indradāvatam. gāyatram: 2. anugulab.]  

Found also in Pāipp. xix., and in AA. (v. 2. 1) and ČČS. (xviii. 3. 2); and the first verse, in the Nāgeya supplement to SV. i. (i. 3; or SV. i. 588). Kātyāyaṇa quotes, in the section relating to house-building, marking cattle, etc., with the simple direction ītī ḫayojanānām ḫayojah (23. 17); the schol. and the comm. declare it to relate to the rite for success in plowing (kṛṣikarman); the details of the process described by them have nothing to do with the expressions of the Atharvan text. Again, it appears in a kāmya ceremony (59. 18), with vii. 2, 6, etc. (by a sarvaphalakāma, comm.); and the comm. holds it to be intended (166. 1, 8) in the portent-rite for the collision of plows. It is further reckoned (note to 19. 1) to the pūṣṭika mantras.

Translated: Florenz, 293 or 45; Griffith, i. 263.

1. Of whom the welkin (rājas) here [is] the allies, [who] thrusts (?) people, the wood, the heaven—great [is] Indra's gladness.

This is a mechanical version, not pretending to sense; the verse appears to be too corrupt for anything else. The other texts bring plenty of variants, but no real improvements of reading. All agree in c; also in ādhyām at the beginning of a; between, SV. has ārāja yujās tuṣje jāne vānaṁ svāḥ; AA. has ārāja tuṣja yujā vānaṁ sāhah; ČČS. has aja ārājas tuṣja yujā balānaṁ sāhah. Ppp. reads tute jānaṁ svāḥ, and, for the rest of 1 and 2, indrasya nāgniçeṣvah vṛṣṇapatiḥ dhrṣadaç cañaś puṇā yathā dīśināh indraḥ ca rāṇyaṁ mahaṁ. The comm. explains tuṣje by tojanāya ci²traniñ troops, takes ā yujās as a verb = saṁadāhān karoti, vānaṁ as vananīyam, sādha as sūṣṭha pṛāptavyam, etc.: all the purest nonsense.

2. [He is] not to be dared against; [his] might, dared, dares daring against {others}; as, of old, his fame [was] unwavering, Indra's might [is] not to be dared against.

The (provisional) translation given implies emendation of text, in a, d, to ādhyā, in b, to dhrṣādāṁ dhrṣitām, and, in c, to 'yathā. AA's version of the whole is nā "dhrṣa dā dadhāṣa dā dhṛṣāṇāṁ dhrṣitāṁ čāvah: purā yād im atīṣyathis indrasya dhrṣitāṁ sāhah. [Cf. iv. 21. 3 and note, and Geldner, Vel. Stud. ii. 29.] ČČS. has nothing corresponding to the second half-line; for the first, it reads anādhāṣṭām viṣṇuṣyāya nā "dṛṣa adadāḥṣayā: dhṛṣāṇāṁ dhrṣitāṁ čāvah. The reading of Ppp. was given under vs. 1. The comm. has 'yathā in c.

3. Let him give us that wide wealth, of reddish (pičāṇga-) aspect; Indra [is] most powerful lord among the people.

Ppp., also the comm., and one of our MSS. (H.) read daḍhāṁ in a, and AA. and ČČS. and the comm. have tāṁ for tāṁ: Ppp. gives no instead; instead of nṝm in b, ČČS. has puro, and AA. repeats rāyām. In c, both AA. and ČČS. read tāvastam, the comm., tāvātamas. Our tāvātamas is vouched for by two rules of the Prāti-cakhyā, iii. 96 and iv. 59. Further, the comm. in b reads -sadrṣam. That the verse is nṝm and not gāyatīrṇ appears not to be noted in the Anukr. [ČČS. omits d at the end.]
34. Praise and prayer to Agni.

[Citāna. — [pāñcarcaṃ.] agnīdāvātataṃ. gāyatrāṃ.]

Only vss. 1, 3, 4 found in Pāipp. xix. It is also a RV. hymn, x. 187 (with exchange of place between vss. 2 and 3); in other texts is found only the last verse. As in the case of certain previous hymns with a refrain, one may conjecture that, with omission of the refrain, and combination of the remaining parts of verses, it was made into or viewed as three verses; but the case is a much less probable one than those we have had above. [Cf. Oldenberg, Die Hymnen des RV., i. 245.] The hymn is employed by Kāuḍ. (31. 4), with vii. 114. 2, in a remedial rite against demons; and it is added (note to 8. 25) to the cātana gāṇa.

Translated: by the RV. translators; and Florenz, 294 or 46; Griffith, i. 263.

1. Send thou forth the voice for Agni, bull of people (kṣiṭi): may he pass us over our haters.

2. He who burns down the demons, Agni, with sharp heat (cōtis): may he etc. etc.

RV. has viḍā cūkrēṇa at beginning of b.

3. He who from distant distance shines over across the wastes: may he etc. etc.

Ppp. reads, for c, tīrṇa viḍā 'dhivocate.

4. Who looks forth upon and beholds together all beings: may he etc. etc.

Ppp. reads nipaçaṇta in a.

5. Who, the bright Agni, was born on the further shore of this firmament (vṛijas): may he etc. etc.

Nearly all our mss. (all save O.D.K.), and the great majority of SPP’s, read ajāyata. without accent, at end of b; both editions give dj-. RV. has asya, unaccented, in a. The verse is also found in TS. (iv. 2. 5*), TB. (iii. 7. 8*), and MS. (ii. 7. 12*), all beginning a with yāt and c with tīt, and having, instead of cūkrā agniḥ, cūkrāṃ jyoṭiḥ (but MS. mahāc cilvāṃ jyoṭiḥ); all accent djāyata, and TB.MS. accent asya with our text.

[Also at iii. 2. 4, with the same reading, save pariṣad.]

35. Prayer to Agni Vaiśvānara.

[Kāuḍikā. — viśvānaraḍāvātataṃ. gāyatrāṃ.]

Found also in Pāipp. xix., and in the Črāuta-Sūtras of Āçvalāyana (viii. 11. 4) and Čānkhiyana (x. 9. 17); the first verse, further, in VS. and MS. This hymn and the one following are called by Kāuḍ. (31. 5) vaiśvānartiya, and used in a general remedial rite; and verse 35.2 is reckoned (note to 32. 27) to the anholiṅga gāṇa. In Vāṣṭ., hymn 35 appears alone in the agnicayana (29. 5), with i. 21 and vii. 84, accompanying the covering of the first courses of bricks.

Translated: Florenz, 295 or 46; Griffith, i. 264.
1. Let Vāiśāv'nara, for our aid, come forth hither from the distance—
Agni, unto our good praises.

AÇŚ. has this verse precisely as in our text, and so has VS. at xviii. 72 [and ÇŚ. has the pratika, a], but VS. xxvi. 8 has again the first two pādas, with agnir ukthēna vāhasā (see under the next verse) for third; and MS. iii. 10. 4 has the latter version, with the further variant of uṭyā ṛā (i.e., doubtless, uṭyā ṛā) at the end of a. Ppp. has the bad reading uṭyā ṛā; it further exchanges the third pādas of 1 and 2, and reads as 2 c upe mām suśūtim mām.

2. Vāiśāv'nara, our ally (sañjās), hath come unto this our offering—
Agni, at our songs, in our distresses.

The two Śūtras have for c agnir ukthēna vāhasā (found in VS.MS. in combination with 1 a, b); Ppp., as also noticed above, has for c our 1 c. The translation given implies that dūhasu (which is read by all the mss. without exception, and is quoted so in the commentary to Prāt. iv. 32) is the same with the usual dūhasu; no stem dūhan is found anywhere else; the comm. foolishly explains it by abhīgantasyeṣu, adj. to ukthēnu. The translation, moreover, represents the pāda-text reading of āgmat in a as ā: āgmat; but it seems altogether likely that the true meaning is ā: āgmat 'may he come.'

3. May Vāiśāv'nara shape the praise and song of the Āṅgirasc; may he extend to them brightness (dyunvā) [and] heaven (svār).

Of the two Śūtras, ÇŚ. supports our cākprat (comm. cākprat) in sense by reading jīnāt; AÇŚ. has the better reading cākman 'take pleasure in.' AÇŚ. also has añgirobhvas in a (both preserve the a of añg); Ppp. has no añgirovhis. In b, Ppp. and ÇŚ. have yajñam for uktham; AÇŚ. has stoma for -mām, and in c omits ā (if it is not a misprint); Ppp. has prā instead of añśu.

36. In praise of Agni.

[Ātharvan (svastyananākāmaḥ).—āgneyaṃ. gāyatrāṃ.]

Found also, imperfect, in Pāpp. xix., and in other texts, as SV. (ii. 108-60), etc., mentioned under the several verses. For the use of the hymn with its predecessor by Kueck (31. 5), see under the latter.

Translated: Florenz, 296 or 48; Griffith, i. 264.

1. To Vāiśāv'nara, the righteous, lord of right, of light, we pray for unflagging heat (gharna).

The Śāman version, as also that in VS. (xxvi. 6), in MS. (iv. 11. 1), and AÇŚ. (viii. 10. 3), is precisely accordant with ours: that in ÇŚ. (iii. 3. 5) has bhānum instead of gharna in c.

2. He shaped himself unto all things; he, the controlling one, sends out the seasons, drawing out the vigor (vāyas) of the sacrifice.

The verse is corrupt in Ppp., but the second and third pādas in it exchange places, as they do in the SV. version. SV. also reads, for a, ya idām pratipārthi, and has svār for vāyas in c; it and all the other versions read yāna; our yāna is quoted in Prāt. ii. 29, and in the comment to i. 68. The comm. reads in a viçvāh and cakprā, and some of our authorities (P. I. K.), with the great majority of SPP's, also have viçvāh;
but SPP. gives vī̄cōa in his text, as we have done. ASCS. (viii. 9. 7) and CGS. (x. 11. 9) read instead vīcām, and cākīpat. TB. (ii. 4. 11-19) makes an anunūṭhā verse of our 3 b, c and 2 a, b; it reads, for our 2 a, si idām prāti pāprarthe.

3. Agni, in distant domains, the desire of what is and is to be, bears rule as the one universal ruler.

Or, it may be (so Florenz), 'Agni, as Kāma, rules over what has been and is to be;' etc.; the comm. explains kāmas as kāmāyita kāmāprado vā. SV. (also VS. xii. 117) reads pīryeṣu for pārṣeṣu in a; ASCS. (viii. 10. 3) has instead pratneṣu. CGS. (iii. 5. 8) has our text without variant; also TB. (see above), in b, c. [Cf. iii. 21. 4 and Muir, v. 403.]

37. Against curses.

[Atharṣan (svastayanakāmāḥ) — candrāvasam. ānuṣṭabham.]

Found also in Pāipp. xx. Quoted by Kāyu (48. 23) in a witchcraft ceremony (against the effect of an opponent's sorcery, comm.), with giving a pale lump (pīdhaṇa pāṇḍuS: the comm. explains it as a lump of white dirt) to a dog; and vs. 3 is, doubtless correctly, regarded by the comm. as intended at 48. 37 (the pratika would equally designate vii. 59), with the laying on of fuel from a tree struck by lightning. The hymn is further reckoned (note to 25. 36) to the svastayanama gana.

Translated: Florenz, 297 or 49; Grill, 25, 161; Griffith, i. 264; Bloomfield, 93. 475.

1. Hither hath come forth, having harnessed his chariot, the thousand-eyed curse, seeking after my curser, as a wolf the house of its owner.

Ppp. has, in a, abhi (which is better) for upa; in c, yāti for mama; and, in d, it combines vṛkai 'va— which contraction the Anukr. appears to ratify. Yuktavāya would fill out b more acceptable.

2. Avoid us, O curse, as a burning fire a pond; smite our curser here, as the bolt from heaven a tree.

The distinction of hr and hra in manuscripts is so slight that some of our mss. might be viewed as reading hṛdham in b, and SPP. estimates most of his authorities as giving it (and the comm. idām), though he also accepts hradīni in his text. Ppp. reads īra in b, and tvam for nas in c, and divya for diva in d.

3. Whoever shall curse us not cursing, and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (??) for a dog.

The first half-verse is repeated below, as vii. 59. 1 a, b, with a different second half: it is also found, with still another ending, in TB. (iii. 7. 61), TA. (ii. 5. 21), and AF. (iv. 15. 1): these three put gat̄thes in b next before ājīpāt. The meaning of both pāstām (for which cf. iv. 12. 2) and avakṣāmam in c is extremely doubtful, and the translation of the line must be regarded as only tentative. [Bloomfield takes avakṣāmam as 'down upon the ground': on the score of form and accent (Gram. § 1313 b. 1310), this is admissible; but I can hardly cite an example of āvra thus used, except Pāṇini's avrā-lomam. ] The comm. reads pāstām, explaining it by piṣṭamayam bhaiyam; avakṣāmam is glossed with avavādādham. Ppp. gives the verse the same second half as our vii. 59. 1. The Anukr. appears to ratify the contraction pāstram in c. [Pāda d = v. 8. 5 d. Compare also iv. 36. 2 a, b.]
381 For brilliance.

[Arhatvan (vareuskamah).] — caturycam. byhaspatidevatyam uha tvijiidevatyam. traiigubham.]

Found also in Pàipp. ii. (in the order 1, 2, 3, 4); and in TB. ii. 7. 7. 5 (in the order 1, 4, 2, 3) and K. xxxvi. 15 (in the order 3, 2, 1, 4). This hymn and its successor are employed together by Kàuc. (13. 3-6) in a rite for glory, with the navel-hairs of sundry creatures [cf. Weber, Ràjasya, p. 99, n. 3], and splinters of ten kinds of trees; and they are reckoned to both vareusya ganaś (notes to 12. 10 and 13. 1). They are further included [139. 15] with several others (i. 39; iv. 39, etc.) in a rite (called utsarjana, comm.) in the ceremony of entering on Vedic study.

Translated: Ludwig, p. 240; Florenz, 297 or 49; Griffith, i. 265; Bloomfield, 116, 477.

1. What brilliancy (tvifi) is in lion, in tiger, and what in adder, in fire, in the Bràhman, what in the sun: the fortunate goddess that gave birth to Indra — let her come to us, in union with splendor.

Ppp. reads varavardha for jajàna in c, and sà à nài ‘tu in d. TB. has in the refrain à ‘gan (or à ‘gan) for à ‘tu.

2. What brilliancy is in elephant, in leopard, what in gold, in waters, in kine, what in men (pùrusa): the fortunate goddess etc. etc.

Ppp. and TB. agree in reading dvéṣu pùruseṣu gusù in b.

3. In chariot, in dice, in the bull’s strength (vàjra), in wind, in rain-god, in Varùña’s vehemence (càśma): the fortunate goddess etc. etc.

Ppp. inverts the order of vâde and purjânye in b; TB. [and comm.] read vrsabhásya in a.

4. In a noble (våjanyà), in the drum, in the drawn [arrow], in the horse’s vigor, in man’s roar (?): the fortunate goddess etc. etc.

Ppp. and TB. agree in prefixing yà at the beginning of the verse, and TB. has kàndye for vàje in b, while Ppp. has, for b, tejis acce mâyam stanyitna gusù yà. Mâyà is not properly used of pùrusa ‘man,’ and the expression is obscure and doubtful. The comm. takes ॥yàtalâyàm as = ànàvyamànàyàm and qualifying dundubhàù! [For the meaning here assigned to it, see note to vi. 65. 1.] In this hymn, again, it appears as if the equivalence to three verses were recognized, the refrain of vss. 2, 3 being left out of account. But the Anukr. acknowledges four verses, and each of the four has its refrain in TB.

39. For glory.

[Arhatvan (vareuskamah).] — byhaspatidevatyam. 1. jàgàlì; 2. traiigubh; 3. anustabh.

Found also in Paipp. xix. Used by Kàuc. always in connection with hymn 38: see under that hymn.

Translated: Ludwig, p. 240; Florenz, 299 or 51; Griffith, i. 265; Bloomfield, 117, 478.

1. [As] glory (yàgas) let [my] oblation increase, quickened by Indra, of thousand-fold might, well-brought, made with power; me, proceeding mightily onward unto long sight, [me] with my oblation, do thou increase unto chiefhood.

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2. Unto our glorious Indra, rich in glory, would we, rendering homage, with glories pay worship; do thou bestow on us royalty quickened by Indra; in thy bestowal here may we be glorious.

This verse is found in Ppp. in a different connection, further on in the same book, and with quite different readings: _vayam_ for _nas_ in a; for _b_, _yaçaśvino havitsūi ‘namī vidhema_; in _c_, _dadhad_ for _rāsva_; for _d_, _tasya rātre adhirāke syāma._

3. Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

Ppp. combines _yaça ‘gnir_ in _a_. This verse is repeated below, as 38. 3.

40. For freedom from fear.

_[Atharva (?: 1–2. abhayākāmāh; 3. svastuyyanakhāmah).—1–2. mantroktadvatye. jagatyaū. 3. dindri. annuṭhā.]_  

The first two verses are found also in Pāipp. i., much altered. Used, according to Kāuṣ. (59. 26.), by one who desires absence of danger, with _vi_ 48, with worship or offering to the seven seers in as many directions; and Keṣava and the comm. regard it as further intended by 16. 8, in a rite for courage in an army; _vs_ 1, 2 are reckoned (note to 16. 8) to the _abhava gana_, and _vs_ 3 (note to 25. 36) to the _svastuyya gana_; the comm. notes its application according to 139. 7 in the rite for one beginning Vedic study.

Translated: Ludwig, p. 373, also 242; Florenz, 300 or 52; Griffith, i. 266.

1. Let fearlessness, O heaven-and-earth, be here for us; let Soma, Savitar, make us fearlessness; be the wide atmosphere fearlessness for us; and by the oblation of the seven seers be there fearlessness for us.

In _d_, _saṭpratyāṇāṃ_ is read by one or two mss. Ppp. has only the first _pāda_ of this verse. Neither _vs_ 1 nor _vs_ 2 is a good _jagatā_; easy emendations would make both good _triṣṭubh._

2. For this village [let] the four directions — let Savitar make for us sustenance, well-being, welfare; let Indra make for us freedom from foes, fearlessness; let the fury of kings fall on (abhi-yā) elsewhere.

Ppp. rectifies the redundancy of _b_ by reading _subhūtaṁ savitā dadhātu_; in _c_, it reads _açatrum_ and omits _nas_; for _d_, it has _madhye ca viṣāṁ suṣyate syāma_. The comm. reads _açatrum_ in _c_.

3. Freedom from enemies for us below, freedom from enemies for us above; O Indra, make freedom from enemies for us behind, freedom from enemies in front.

_Or, these four directions admit of being understood (so the comm.) as from the south, from the north, from the west, in the east._ The verse is found also in the Kāuṣa version of the Vājasaneyi-Saṁhitā (iii. II. 6), with _ma adhārag_ in _a_, _udāk kṛdhi_ in _b_, and _paścān me_ in _c_; further, in K. (xxxvii. 10).
41. To various divinities.

[Brahman. — bhuddarvanam na candravanam. annubham: 1. bhurij; 2. trijubh.]

Not found in Paipp., nor, so far as observed, in any other text. Used by Kauç. (34.11), with ii.15, in the godama ceremony, as the youth is made to eat a properly cooked dish of big rice (mahāvṛtihi).

Trans. : Florenz, 301 or 53; Griffith, i. 266.

1. To mind, to thought, to device (dīt), to design, and to intention, to opinion (matī), to instruction (grūtā), to sight, would we pay worship with oblation.

The meter in b would be rectified by reading ākūṭyāi. [In his note to i. 1.1, W. took ārūta here as 'sense of hearing.']

2. To expiration, to perspiration (vyānā), to breath the much nourishing, to Sarasvatī the wide extending, would we pay worship with oblation.

3. Let not the seers who are of the gods leave us, who are self (tauṇī)-protecting, self-born of our self; O immortal ones, attach yourselves to us mortals; grant life-time (dvīsa) in order to our further living.

With the first line is to be compared AB, ii. 27. 7: rṣaya dāivyās tanupāvanas tansas tapojaḥ (Florenz). Tanu (lit. 'body') 'self' apparently refers throughout to ourselves. This verse is translated by Muir, OST. v. 296. [Mā hāsiṣur rṣaya dāivā māh would make good meter.]

The fourth auryāka ends here, having 10 hymns and 33 verses; and the old Anukṛ. says of it and its predecessor together tvṣāvatārthān tvrayaśrācatān (tvṣya-given above, not here).

42. To remove wrath.

[Bhagvaṅgīvas (parasparanātiḥaśkāraḥ). — manyadevatāḥ. annubham: 1.2. bhurij.]

Found also, with considerable variation, in Paipp. xix. Used by Kauç. (30. 28-30), in the section of rites concerning women, for the appeasement of anger: with vs. 1, one takes a stone on seeing the angry person; with vs. 2 one sets it down toward the same; with vs. 3 one spits upon it (abhitiśithvati: the text would suggest rather abhitiśathati). The hymn is reckoned also (note to 26. 1) to the takmanāçana gāṇa. In Vāit. (12. 13) it is employed in the agniṣṭoma in case of an outbreak of anger.

Trans. : Ludwig, p. 515; Florenz, 302 or 54; Grill, 29, 162; Griffith, i. 267; Bloomfield, 136, 479.

1. As the string from the bow, do I relax (av-a-tauṇ) fury from thy heart, that, becoming like-minded, we (two) may hold together (sac) like friends.

The Ppp. version is in many points different: avu jyām iva dhanvaṇaḥ çūṣmam tanomī te hṛdaḥ: adhā samyapadas bhūtvā sakhike 'va sacāvahē. The first half-verse occurs [at MP. ii. 22. 3., with hṛdas transferred to the beginning of b.] also in HGS. (1.15.5), with dhanvaṇaḥ (like Ppp.), and with hṛdas transferred [as in MP.], and with dyām for jyām. In this verse and the next, the Anukṛ. does not allow the abbreviation 'va after sākhyāvā.
2. We (two) will hold together like friends; I relax thy fury; we cast in thy fury under a stone that is heavy.

Perhaps better ‘thy fury that is heavy’; but the version of Ppp. [with the comm.] decidedly supports the translation as given: açmanā manyurī gurundā ‘pi ni dādhamasi. Ppp’s version of a, b is this: vi te manyurī nayāmasi [cf. MP. ii. 22. 2] sakhike ‘vi sacāvahāi.

3. I trample upon (abhī-sthā) thy fury, with heel and with front foot, that thou mayest speak not uncontrolled, mayest come unto my intent.

[I do not see why prāpada may not here be rendered by ‘toe.’] Ppp. reads, for b, pāryābhīyām prapadābhīyām; and, for c, d, pārā te dastyāṁ vadhāṁ pārā manyum svaṁi te. [The second half-verse recurs at the end of the next hymn. Pāda d is a stock-phrase: see i. 34. 2; iii. 25. 5; vi. 9. 2; 43. 3.]

43. To assuage wrath.

[(As 42.)—manyuṣam anyavatāham. ānuṣubham.]

Found also in Pāipp. xix. In Kāuç. (36. 32), the hymn appears, next after hymn 42, in a rite for appeasement of anger, darbhā being treated as an amulet (?osadhivat). Translated: Florenz, 303 or 55; Grill, 30, 162; Griffith, i. 267; Bloomfield, 137, 490.

1. This darbhā [is] fury-removing, both for one’s own man and for a stranger; and this is called a fury-removing fury-appeaser of fury.

The translation implies the emendation of vimanyakṣayya in c to -kaś ca (as proposed by Grill, and virtually by Florenz). Ppp. supports the change, reading vimanyako manyuṣamanyā ‘stu me; it has vimanyakas also in a.

2. This that is many-rooted, [that] reaches down (ava-sthā) to the sea, the darbhā, arisen out of the earth, is called a fury-appeaser.

Ppp. reads, in b, pṛthivyām in the earth, instead of samudrīm ‘to the sea’; end of c, and d, niṣṭhilas sa ca ‘stu vimanyakah. The Anukr. takes no notice of the deficiency of a syllable in a.

3. We conduct away the offense (?varāṇi) of thy jaws, away that of thy mouth, that thou mayest not speak uncontrolled, mayest come unto my intent.

The last half-verse is a repetition of vi. 42. 3 c, d which see]; it is wanting in Ppp., perhaps as result of a lacuna. Most of the mss. have the false reading mukhyān in b, but SPP. also emends to -ām, being supported by the comm. The latter explains varāṇim by hiṁsāketāhātām krodhābhīvyaānjikāṁ dhāmanim.

44. For cessation of a disease.

[Vīṣādītā. — mantroktadhyatam uṣa vānasatīgam. ānuṣubham: 3. 3p. mahābhakti.]

[Partly prose — vs. 3.] The verses 1, 2, are found also in Pāipp., 1 a, b in iii.; 1 c, d and 2 in xix. Used in Kāuç. (31. 6) in a remedial rite against slander (apavādā; but the text [cf. Bloomfield, p. xiv.] reads apavātā), with help of a self-shed cow-horn properly prepared.
1. The heaven hath stood; the earth hath stood; all this living world hath stood; the trees have stood, sleeping erect; may this disease of thine stand.

2. What hundred remedies are thine, and [what] thousand, assembled [with them thou art] the most excellent remedy for flux, the best effacer of disease.

3. Rudra's urine art thou, the navel of the immortal (aman); viśāṇakā ('horny') by name art thou, arisen from the root of the Fathers, an effacer of the viśākrta.

This prose-stanza is reckoned by the Anukr. as if metrical. Viśākrta, like vātikāra, is too doubtful to render; its derivation from vāti 'wind' is extremely unsatisfactory, and Zimmer's connection of vāti with our "wound" etc. is also questionable; the comm. understands vāti krtanā (vāti = āśravasya rogasya gṛhyātti). The name viśāṇakā points to some use of a horn, such as is indicated in the Kauśika (vāmśrasat gṛṣṭhīga 'a self-shed cow-horn'). [Note that the epithet 'deciduous' (vāmśra-vrata) corroborates the etymology of viśāṇa as set forth by W. at iii. 7. 1, note.] The verse (7+6: 8+8+7) does not at all agree with the description of the Anukr.

45. In atonement of offenses.

[Āṅgiras (pracetas) Yamaṣ ca.—duḥkṣaparāhāramadāvayam. 1. Pathyāpākṣi; 2. Amurik triṣṭubh; 3. Anugāthā].

Found also in Pāipp. xii. This hymn and the one next following are used together by Kāṇe. (46. 9) in a rite against bad dreams; and they are both reckoned (note, ib.) to the duḥkṣaparāhāra gāna.

Translated : Ludwig, p. 443; Florenz, 305 or 57: Griffith, i. 269; Bloomfield, 163, 483.


The combination manaspāpa is expressly prescribed by Prāt. ii. 79, and the anomalous conversion of the final of vṛkṣāṇ to anuvārā by Prāt. ii. 28. Pāpp. has, for a, ape hi manasā pate (which RV. has at the beginning of x. 164. 1), and omits e. The comm. regards manas and pāpa as two independent words in a, and reads causati in b, and vṛksavanāṇi in d.
2. If (ydt) by down-utterance, out-utterance, forth-utterance we have offended (upa-?), waking or (ydt) sleeping, let Agni put far away from us all disagreeable ill-deeds.

The verse corresponds to RV: x. 164. 3, which reads in a ydt āçásā niçásā 'bhiçásā; of these words the first and third have usage elsewhere, and a determinable meaning, 'wish' or 'expectation' and 'imprecation.' The Atharvan substitu_tes occur only here, and the root cas is not met with combined with either ava, nis (except in the doubtful duiññasta, RV. once), or parv; so that it has been necessary to render the words mechanically above. TB. (iii. 7. 124) has a only, with niçásā (instead of niçásā), which is equally unsupported.* The comm. regards all the words as containing the root cas 'cut,' paraphrasing it by hinta 'injure'; upārīma he renders by upārīh pātīta bhava{nma, turning the active into a passive. [Pāda b recurs at vi. 96. 3.] * [TB. has ydt açāsā niçāsā ydt parācāsā, blending RV. and AV. readings.]

3. If (yāt), O Indra, O Brahmanaspati, we also proceed falsely, let the Aṅgirasa, forethoughtful, protect us from difficulty, from distress.

The verse is RV. x. 164. 4, which, however, has the better readings abhidrohām for āpi niṣā in b, and deśatām for durītā in d. Pp.p. reads, for d, deśitas pātā tebyah.

It is probably only on account of the occurrence in it of the word svāpanitas (2 b) that this hymn is in our text put in connection with the one that follows.

46. Against evil dreams.

[Aṅgiras. — pūrvoctadevatiyam uta svāpanam. 1. kakummati visrārpaṅkthiḥ : 2. 3av. ṣakṣari- garbha 5-p. jagaṭi : 3. annuṭubh.]

The first and third verses are found also in Pāipp. xix.* but not in connection with the hymn which here precedes. The first two "verses" are pure prose, and their description as metrical gives the Anuk. much trouble, with unsatisfactory result. The hymn is used by Kāucus. (46. 9) with the preceding: see under the latter; further, in the same ceremonies against bad dreams appears (46. 13) a pratikā which might signify either vs. 2 or xvi. 5. 1: the comm. holds that the former is intended (as including vss. 2 and 3). [Roth reports xix. 57. 1 (= vs. 3 here) as occurring in Pāipp. ii.]

Translated: Ludwig, p. 498; Florenz, 306 or 58; Griffith, i. 269; Bloomfield, 167, 485.

1. Thou who art not alive, not dead, immortal-embryo of the gods art thou, O sleep; Varuñáni is thy mother, Yama thy father; Araru by name art thou.

Pp.p. reads yamāś pītā. The mss. are much at variance as to two points in this verse: whether asi or āsī after -garbhās, and whether drarūs or ardrūs. As regards the former, they are nearly equally divided: both printed texts give asī, which is doubtless preferable. In the other case, the great majority of authorities have drarūs, which is accordingly adopted in both texts (our Bp.E.T.K. read ardrūs); but TB. (iii. 2. 9) and MS. (iv. i. 10), which have a legend about an Asura of this name, accent ardrū, and this was probably to have been preferred.

2. We know thy place of birth (janaṭtra), O sleep; thou art son of the gods’ sisters (jāmī), agent of Yama; end-maker art thou; death art
thou; so, O sleep, do we comprehend thee here; do thou, O sleep, protect us from evil-dreaming.

This verse is repeated below as xvi. 5. 6. The comm. renders -jāmi by -strē.

3. As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming for him who hates us.

'Bring together,' i.e. 'pay off, discharge.' This verse is RV. viii. 47 a-d, where, however, is read sam-nīyāmaka also at end of b (instead of yauṭī), and dīptē for druṣṭē in d; it is also found again below, with slight differences, as xix. 57. 1. Eighth is literally 'hoof' (caphā), from the eight hoofs of cattle etc. The sixteenth or eighth is possibly the interest. All the authorities, for once, agree in reading yāthā rūdm (instead of yātha rūdum), and it is accordingly received in both published texts.

47. For blessings: at the three daily libations.

[Aṅgiras (?).—dāneyam; 2. vaiśvadevāḥ; 3. sāṇḍhavanām. trāṣṭubham.]

Found also in Pāipp. xix. and in TS. (iii. 1.9=7), and KÇS. Not used by Kāuç.; appears in Vāist. (21. 7) in the agniśṭoma, with vi. 48 and ix. 11-13, at the sāvanas.

Translated: Ludwig, p. 429; Florenz, 308 or 60; Griffith, i. 270.

1. Let Agni at the morning libation (sāvana) protect us, he that belongs to all men (vaiśvānaraḥ), all-maker, all-wealful; let him, the purifier, set us in property (drāvina); may we be long-lived, provided with draughts.

Ppp. ends b with puthkrd vaiśvakaśṭiḥ, and TS. has mahind, KÇS. (ix. 3. 21) mahānām, and MS. (i. 3. 36) vīcanaṁś, for vaiśvakaḥ; all have drāvīnām (i.e. rē) in c; and MS. reads prātiḥ sāvanāt in a. [As to the morning invocation of Agni, see Bloomfield, J.AS. xvi. 10.] The comm. explains sahābhakṣās by samānasamapānāḥ putrapāntrā-dikhiḥ sahābhajanā va.

2. May all the gods, the Maruts, Indra, not leave us at this second libation; long-lived, speaking what is dear to them, may we be in the favor of the gods.

Neither Ppp. nor TS. nor KÇS. (ix. 14. 17) have any variant in this verse.

3. This third libation [is] of the poets (karmey), who rightfully (ṛteṇa) sent out the bowl; let those Sāṇḍhavanās, who have attained heaven, conduct our happy-offering unto what is better.

That is (a), of the Ribhus, one of whose merits, leading to the conferral of immortality upon them, was their service to the ceremonial in connection with the libational bowl, which they made four. [For this the comm. gives ample citations, e.g. KÇ. i. 101. 2.] Ppp. combines in c, sāṇḍhavanā 'maṭā.' 'naγāṇās, and ends the verse with nayātha. TS. has the insignificant variants of sāvan in c, and vāṣṭya in d; KÇS. (ix. 3. 21) reads śṛṣṭya-sāvanā in a, and no 'bhi vāṣṭya n- in d.
BOOK VI. THE ATHARVA-VEDA-SAMHITA.

48. To the deities of the three daily libations.

[Not metrical.] Not found in Pāipp., but occurs in CB. (xii. 3.41-5), TS. iii. 2. 11, PB. i. 3. 8 and 5. 12, 15, GB. (i. 5. 12-14), ČČS. (vi. 8. 10-12), and KČS. (xiii. 11). Used by Kāuč, (56. 4), in the upamanyāna ceremony, as the teacher gives and the pupil accepts a staff; and again (59. 26) in the kāmya rites, with vi. 40: see the latter; and again (59. 27), alone, with delivering a staff to one consecrated or to a Vedic student; and Kcē [schol. to 16. 8] regards the hymn as going with hymn 40 in the battle incantations. In Vāit. it is employed with the preceding hymn (see the latter), and also (17. 19) at an earlier part of the āgniśtoma, with the savanas [in the verse-order 1, 3, 2].

Translated: Florenz, 309 or 61; Griffith, i. 271. — Treated at length by Bloomfield, JAOS. xvi. 3 ff., 23; or Festugīri an Ruth, p. 149 ff. Cf. also JAOS. xix., 2d half, p. 11.

1. A falcon art thou, with gōyatrā for meter; I take hold after thee; carry me along to welfare at the close (udāc) of this offering: hail!

All the other texts read sām pāraya for sām vaha, and CB.TS.PB.GB.ČČS. end there; ČČS. adds our further refrain, but with udvīcom (for -ci), and omitting svākha; ČČS. also adds patva after asi at the beginning, in all the three verses. The comm. regards the sacrifice itself as addressed in each verse. He says of udrci: attanā 'vasānavartīny ṛ g udṛk. The metrical definitions of the Anukr. are so far correct that the verses can be read as 28 syllables.

2. A Ribhu art thou, with jāgat for meter; I take hold etc. etc.

All the other texts put this verse last, as it properly belongs. CB.TS.GB. end all three verses in the same way; ČČS. omits the refrain after the first verse, but states that it is the same in the others; KČS. ends also with chandās in the second and third verses. Instead of ṛbhūr asi, TS. has svākha 'si (and jāgatichandās), GB. and PB. have svār 'si gav 'si, and ČČS. has svākha 'si patva.

3. A bull art thou, with trīṣṭubh for meter; I take hold etc. etc.

At the beginning of this verse the authorities vary greatly: CB.TS.KČS. have suparṇā 'si; ČČS. the same, with patva added (as in the other verses); PB. vṛṣṭubh 'si; GB. samrāêt asi. The comm. identifies the “bull” with Indra.

49. To Agni etc.

[Gārgya.—āgneyam. 1. anusṭubh; 2-3. jāgati (3. vīrāj).]

Found also in Pāipp. xix. Further, in K. (xxxv. 14-15), and the first two verses in ĀpČS. xiv. 29. 3, the first in TA. (vi. 10. 1) and JĪB. (ii. 218), the last in RV. (x. 94. 5); they seem to be three unconnected verses. Their very obscure and questionable content is explained by the comm. as accompanying and referring to the fire that consumes a deceased teacher; the hymn is to be spoken by a pupil: this the Kāučika prescribes (46. 14). In ĀpČS., the two verses are two out of six with which a consecrated person is to accompany six oblations offered in case he spills his seed. Parts of the hymn relate to the action of the pressing stones in crushing the stalks of the soma-plant.

Translated: Ludwig, p. 432; Florenz, 310 or 62; Griffith, i. 272.
1. Surely no mortal, O Agni, hath attained the cruelty of thy self (tanhit).
The ape gnaws (bhas) the shaft (telhana), as a cow her own after-birth.

That is, perhaps (a) hath succeeded in inflicting a wound on thee. Ppp. differs only in reading martyam attend of a. For tanvan in a, TA.Íp. have the equivalent tanvári; for ándiçan in b, TA. cañára, Íp. ançá; for sump in c, TA. pumá.

The comm. has bibhasti in c (also 2 d [which see]).

2. Like a ram, thou art bent both together and wide apart, when in the upper wood [the upper] and the lower stone devour; exciting (ard) head with head, Ícast (ápsas) with breast, he gnaws the soma-stalks (ançá) with green mouths.

As a, 'ram' (mesá) perhaps means something made of ram's wool or skin; or the action of the stones is compared to that of a ram, butting and drawing back. K. (of which I happen to have the readings in this verse) gives mesá iva yad upa ca vi ca carvari, and Íp. the same, except the blundering carvari for carvari. The comm. has áyase for áyase. Ppp's a is tveshi 'iva siñca iñtor varyate. In b, which is the most hopeless part of the verse, K. reads yad ápsaradrúp upárasya kháli, and Íp. doubtless intends the same, but is corrupted in part to ápsararúparasya. The comm. has uparas for uparás. In c, K. has vaksásam vaksya áyayam, Áp. the same, and also, blunderingly, gírau for gíra, Ppp. has ápsarara'pso. In d, K. begins with áuçam; Íp. has the same and also gábbasti; the comm. again bibhasti. The comm. has two different conjectures, both worthless, for utáradrú. [Pischel discusses ápsas, Ved. Stud. i. 388 ff., and this vs. at p. 312. Aufrecht discusses the roots bhas, KZ. xxxiv. 458. Hillebrandt discusses this vs., Ved. Mythol. i. 154.]

3. The eagles have uttered (kr) their voice close in the sky; in the lair (ákharti) the black lively ones have danced; when they come down to the removal of the lower [stone], they have assumed much seed, they that resort to the sun.

In c, RV. has nyá (p. nyá) ut yanti, for which our reading is evidently a corruption—as is probably also naktrum for RV. naksrám, and sírýásít for RV. 'ritas at the end. The comm. has diva instead of áyari in a. Ppp. has a very original d: paro vóco dadhiré sírýasya. There is no reason for reckoning this jagati as ciraj.

50. Against petty destroyers of grain.

[Atharvan (abhayaúkáma).] áyinam. 1. vírāj jagati; a. 2. pathyáparítki.

Only the second verse is found in P'ipp., in book six; and no occurrence of any part of the hymn has been noted elsewhere. Its intent is obvious. In Káuç. (31. 17) the hymn is applied in a rite for ridding the fields of danger from mice and other pests: one goes about the field scratching lead with iron (? the comm. reads ayášisáim gharján); and it is reckoned (note to 36. 8) to the abhaya gana.

Translated: Ludwig, p. 499; Florenz, 312 or 64; Griffith, i. 272; Bloomfield, 142, 483.

1. Smite, O Áçvins, the borer, the samañka, the rat; split their head; crush in their ribs; lest they eat the barley, shut up their mouth; then make fearlessness for the grain.

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All the mss. accent ḍvīnā, as if the word began the second pāda instead of ending the first, and SPP. follows them; our text emends to ṛg-.

In b, SPP. reads, with most of the mss., chintām, which is better, being prescribed by Prāti. ii. 20. The comm. reads at the beginning of c yuvāni ned adat. Tarda perhaps denotes a special kind of ākhu or rat. The comm. regards samaṅka as adj. to ākhum and = samaṅkaṇam bilaṁ sampraviṣya gacchantam.

2. Hey, borer! hey, locust! hey, grinder, upakvasa! as a priest (brahmā) an unfinished oblation, not eating this barley, go up away, doing no harm.

Ppp’s version is quite corrupt: tarda heṁ pataṅga heṁ jābhīya upakvasah anadantu idām dhānya hinsanto ’podita. The comm. reads upakvasas in b (explaining it by adyaṛdhāṁ santaḥ), and brahma (instead of brahnu) in c, and anudandas at beginning of d. The first two pādas are deficient by a syllable each. [I think Roth intended hi twice, not heṁ.]

3. O lord of borers, lord of vāgḥā’s! with arid jaws do ye (pl.) listen to me: what devourers (vyadvāra) there are of the forest, and whatever devourers ye are, all them do we grind up.

In vyadvāraś, some of our mss. blunder the dv into dh or dhv, even dhv; but most of them, with all SPP’s authorities save one, have vyadvāraś, which is accordingly, doubtless with reason, admitted by SPP. into his text as the true reading, and our vyadvāraś is to be corrected accordingly. [For vyadvāra, vyadvāri, see note to iii. 28.2. But at HGS. ii. 16.5 we have vyadvāra with maṇaka; cf. note to ii. 31.4.] Some mss. appear to read vātyāpate in a, but SPP. gives vāgḥā as supported by all his authorities, and the comm. also has it, giving it a fictitious etymology from aya-ḥau; he explains it by pataṅgādi. Pāda b is redundant, unless we contract bhiḥ "(vya)ta.

51. For various blessings.

[Caṇṭāti.—Ityam : 3. varunastuti. trāṣṭubham : 1. gāyatri ; 3. jagati.]

Found also in Pāipp. xix., in the verse-order 1, 3, 2. The hymn is reckoned by Kāuḍ. (5.2) to the bhṛachānti gana; it is used (25. 20) in healing rites against various diseases, and (25. 21) especially against disorders arising from soma drinking; and (41. 14), with hymn 19 and others, in a ceremony for good fortune; it is further (note to 7.14) one of the apāṁ śaktiṁ. Vāit. (30. 7) has it in the sātu ṛmāṇi ceremony with the preparation of sūṛa for one disordered by soma. [Keśava (to 61. 5) counts this hymn (not 57) to a pāvitra gana.]

Translated: Griffith, i. 273.

1. Purified with Vāyu’s purifier, Soma [hath] run over opposite (prayāṇ), Indra’s suitable companion.

The translation implies, at the end of b, ātī drutās (or atidrutas, as the comm. appears to read), which SPP. has rightly in his text. In most mss. āru and hru are hardly distinguishable (and not easily distinguishable from dru and hrū), and hru was unfortunately adopted in our text, because the first mss. consulted favored that reading. Ppp. has instead adhičruṭaḥ. The verse is found twice in VS. (x. 31 ı; xix. 3 a), twice in TB. (ii. 6. 12-1: two immediately successive versions), and thrice in MS. (ii. 3.8;
and iii. 11. 7 two immediately successive versions), and, what is unusual, with differences of reading in the different versions. VS. differs from our text [see note*] in b, having in x. dīśrutas, and in xix. dīśrutas. TB. has both times vāyūs at the beginning, but in b the first time prāṅk and the second pratīdik, both times dīśrutas. MS. has in ii. vāyōs (doubtless a misprint for vāyūs) and dīśrutas; in iii., the first time vāyūs, prāṅk, and dīśrutas, the second time vāyūs, pratīdik, and dīśrutas. The Atharvan reading, according to the Prāt. phonetic rule ii. 9, ought to be pratīdik before a following s; but (as explained in the note to that rule) the mss. read simple ni, and both printed texts adopt it. [ Cf. Weber, Rājasīya, p. 101, n. 7.] Moreover, VS. has in x. (like TB.) vāyūh.

2. Let the mother waters further (sūd) us; let the ghee-purifying ones purify us with ghee; since the heavenly ones carry forth from them, indeed, I come clean, purified.

The verse is found also as RV. x. 17. 10, with the single variant āundhayantu at end of a; the comm. gives to sūd- the same meaning (āundhayantu pāparahātan gūddhān kūrvantu). VS. (iv. 2) also has it, precisely in the RV. version; and MS. (i. 2. 1), with nā for āsnā and nas in a and b, and with -vahantu in c. Ppp. has -vahautu likewise, and at the end it reads pātya emi, which, curiously enough, Schröder notes as read by two of his mss. and by the Kapiṣṭhala text. Ppp. has further the phonetic [graphic] variant ghṛtapāvas in b.

3. Whatever, O Varuṇa, that is hateful to the people of the gods human beings practise here, if without intention we have obstructed thine ordinances (dhārman), do not, O god, harm us for that sin.

The verse is RV. vii. 89. 5, which, however, reads at end of b cārāmasi, and at beginning of c deśī yēti tāva etc. TS. (iii. 4. 11*) and MS. (iv. 12. 6) agree precisely with RV.

The fifth anuvāka, 10 hymns with 30 verses, ends here; the Anukr. quotation, paṁcama, has to be combined with that to the next anuvāka.

Here ends also the thirteenth pratīpātha.

52. For deliverance from unseen pests.

[śṛihatā. -- mantaśrakabhūdvaratyam. amṛtyuttham.] Also found in Pāipp. xix. (in the verse-order 1, 3, 2). The first two verses are RV. i. 9. 9, 4. Used by Kāuç. (31. 8) in a remedial rite against demons.

Translated: Griffith, i. 273. -- See also Henry, Mōn. Soc. Ling., i. 241 top, and 239.

1. The sun goes up from the sky, burning down in front the demons; he, the Āditya, from the mountains, seen of all, slayer of the unseen.

All the mss. read -jārvāt at end of b, but both editions make the nearly unavoidable emendation to -van, which the comm. also reads. The first half-verse in RV. is very different: id āpaṭād asād śrīyāḥ purā niṣṭhāni jārvān (should be niṣṭhāni jārvān? [rather, niṣṭhāni niṣṭhāvan?]). Ppp. has niṣṭhāni jārvān, and, for c, ādityas purvatān abhi. The "unseen" in d are, according to the comm., the demons and pīcācas and the like. [Whitney's M. reads -jārvān.]
2. The kine have sat down in the stall; the wild beasts have gone to rest (ni-viṣ); the waves of the streams, the unseen ones, have disappeared (ni-liṅ).

For c, RV. has ni ketāva jīnāṇām, and again Ppp. agrees with it. The comm. takes alīpsata as impf. of the desiderative of root labh (niṭarām labdāṃ añcchan).

3. The life-giving, inspired (viṣa), famous plant of Kauṭya, the all-healing one, have I brought; may it quench this man's unseen ones.

Ppp. begins with āyurvidum, and c with abhāṣam. SPR. has, in c, ābhāṣam, and again Ppp. agrees with it. The coni 1, takes āpsata as impf. of the dative of root labh (niṭarāṃ labdāṃ añcchan).

53. For protection: to various gods.


Found also in Pāipp. xix., and in other texts as noted under the several verses. Kauṭya uses the hymn (31. 9) in a remedial rite against boils etc.; also, in the kārṇa rites (59. 28), with worship of heaven and earth, when valuables are lost; and in the savayajnas (66. 2), with v. 10, vii. 67, in a response; and, according to the comm. (the pratika might also designate xii. 1. 53), in the mādhājanana [10. 20], with vi. 108, to accompany the partaking of some dish (milk-rice, comm.) and worshiping the sun. And vs. 2 occurs in the godāna ceremony (54. 2), with vii. 67, with wiping (the rato, comm.) thrice; and vs. 3 in the upanayana (55. 20), with vii. 97. 2, on releasing a cow. In Vāiit, vs. 2 is employed in the agnīṣṭoma (11. 15), near the beginning of the ceremony; and vs. 3 twice in the pātrāja sacrifice (4. 8, 17), once with the patnirnāyaj̄a offerings, and once as the sacrificer strokes his face with his wetted hands.

Translated: Ludwig, p. 506; Griffith, i. 274.

1. Let both the sky now and the earth, forethoughtful—let the bright (cukrā) great one, by the sacrificial gift, rescue (pr) me; let the svadha favor (anu-ai) [me, let] Soma, Agni; let Vāyu protect us, [let] Savitar and Bhaga.

For the embarrassing ma idām in a, Ppp. reads simply mā, which is better. TB., in its version of the verse (namely of a, b, c, ii. 7. 8, 162; each has a different d) has tām instead, and inserts it again before pārta; it also reads prācetasā at end of a, and bhajā dikkayinā in b. “The bright one” is doubtless soma: the comm. explains it as śīrya, and to daksīṇaya supplies dića. [ Cf. Bloomfield’s remark on b at AJP. vii. 490 ] The combination anu-ai, elsewhere unknown, must be the equivalent of anujā or anu-man (the comm., anujānātu). Three of the pādas are trīṣṭubh, but a has 13 syllables unless we contract me ‘dām.

2. Again let breath, again let soul (ātmān) come unto us; again let sight, again let spirit (āṣu) come unto us; let Vāiśvānara, our unharmed body-protector, stand between [us and] all difficulties.

Compare TA. ii. 517, MS. i. 2. 3, Ap. x. 18. 3, all of which have a different (and TA. a much longer) enumeration in a, b, with the verb d’gār ‘hath come.’ In c, MS. and
54. To secure and increase some one's superiority.

[Rahman. — ágniçoniya. ānutiñham.]

Found also in Pāipp. xix. Used by Kāuṇ. (48. 27.), in a sorcery, with vii. 76, with the direction ity áhitágni pratiniççapati; vs. 2 appears also in the parvó sacrifice (1. 10), with an offering to Agni and Soma. And vs. 2 appears in Vāit. (3. 4.), in the parvó sacrifice, with a silent offering to the same gods.

Translated: Griffith, i. 275. — He entitles it "Benediction on a newly elected King."

1. Now do I adorn this man as superior to his fellow, for attainment of Indra; do thou increase his authority, his great fortune, as the rain the grass.

The first half-verse is very obscure, and the rendering given only tentative; it implies the emendation of hit in a to tién, or else of idám to imám (as antecedent to aicó in c), and the understanding of yují as for yujés, instead of yujé, which the páda- text gives for it both here and in 2 d; to read further indra (voc.) in b would much lighten the difficulty here, and also furnish a subject for the appeal in the next line. A dative with uttara is a construction perhaps unknown elsewhere. The comm. comfortably explains yuje as a verb "— yujayami." Ppp. reads yujain (probably a mere error of the transcriber); and, for b, the corrupt yene indram (ambha ne igrave; in c it has yasa for aysa. The Anukr. seems to allow the contraction yesír "en in d. [Roth's collation gives yujain in a, and yugja in 2 d; but it may be a mere omission of the accent by which he distinguishes the palatal sonant (j') from the guttural sonant (ç').]  

2. For him, O Agni-Soma, maintain ye dominion, for him wealth; in the sphere of royalty make ye him superior to his fellow.

Two or three of our mss. have in b the bad reading dhānyayatam; and, in c, even the majority of them give -vargre (as Bp. at iii. 5. 2. and R. Kp. at xi. 2. 4.: but SPP. reports nothing of the sort in his authorities). Ppp. has yasa for the first asmai, and aysa for the second, and vardhayatas for dhānyayatam in b; also aho for imam in c.
BOOK VI.

Whoever, both related and unrelated, assails us—every such one mayest thou make subject to me, the sacrificer, the soma-presser.

The first half-verse is also 15.2 a, b, above; the last half-verse is also 6.1 c, d. Ppp. has, for b, ye jato ya ca niṣṭyaḥ; it further puts d before c, in the form sarvanī tvanī rādhāsī naḥ.

55. For various blessings.

[Brahman (i).—i. vādiṣvedī, jagati; 2.3. rāndrydya: 2. triṣṭubh ; 3. jagati.]

Not found in Paipp., but in TS. (v.7.21=) etc. as noted below. Used by Kaṇḍa (52.1) in a rite for welfare, on going away; and vs. 2 is reckoned (note to 50.13) to the rāndra gaṇa. With vs. 2, according to Vālt. 2.16, are offered the ārayāja in the parvan sacrifice; and with vs. 3 (8.5), the initial and final homas in the āgrayaṇa.

Translated: Ludwig, p. 218; Griffith, i. 275.—As to cycles of lunar years, see Zimmer, p. 370.

1. The many paths, traveled by the gods, that go between heaven-and-earth—whichever of them shall carry [one] to unscathedness, to that one, O gods, do ye all here give me over.

The first half-verse is also iii.15.2 a, b. TS. begins ye catvāraḥ pathdyo, and ends b with viyānti (metrically better); its c is tēśānī yo ājyānaṁ ājijim āvalīhati; and in d it has naś for mā, and datī for datta. PGS. (iii.1.2) agrees with TS. except in this last point, and in combining yo jyānāṁ in c; MB. (ii.1.10) [also agrees with TS. save that it] has ajyijim for ājijim. The comm. has datta, like TS., and it is the better reading. Both this verse and vs. 3 are incomplete as jagati.

2. Hot season, winter, cool season, spring, autumn, rains—do ye set us in welfare (svitā); portion ye us in kine, in progeny; may we verily be in your windless shelter.

TS. and MB. (ii.1.11) read utā naś for cchiras in a, end b with svatāni nu astu, and have, for c, d, tēśānī ṛtūphām catiṣāraṇāṁ niśatā ēsaṁ dhāye svāma. [See also MGS.ii.8.6 a, and p. 158, s.v. hemanato. PGS. (iii.2.2) follows TS. except that it ends with vasena and has for b ēiva varṣā abhayā āravan naḥ.]

3. Unto the idā-year, the pari-year, the sam-year, pay ye great homage; may we be in the favor of these worshipful ones, likewise in their auspicious well-willing.

TS. begins with the idvatsara or id-year (in the form iduvaṭ-), and has, for d, jyoṣ ṛtītā ṛkhaṇāḥ svāma; MB. (ii.1.12) differs from it only in the form iduvaṭ; PGS. (iii.2.2) also agrees except in giving in a the whole series of five year-names of the cycle: saṁva, pari, ida, ida-vatsara, and vatsara. Our latter half-verse occurs repeatedly in RV. (e.g. iii.1.21 c, d*), and once more in AV. (xviii.1.58 c, d). Ppp. xvii.6.15 enumerates in succession rtaṣ, ārtaṣ, and ida, anu, pari, and sam-vatsara. The comm. quotes from an unknown source the following verse: caṭuṛdānaṁ praḥavādānaṁ paṇca-pancaḥ yuge, sam-pari-da-āv-idi-ṣeṣcchabhadāpūrvāṁ tva vatsarā. *[With slight changes; and verbatim at x.14.6.]
56. For protection from serpents.

[Cūtimāti. — i. vākhadāvāḥ, nāgīgarrbhāḥ pathyapāñcati; 2. 3. rāṇḍrayān; 2. anuṣṭubh; 3. niṣpt.]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2). Used by Kāuc. (50. 17), in a rite for welfare, with iii. 26, 27 and xii. 1, 46, against serpents, scorpions, etc.; and again (139, 8), with various other verses and hymns, in the ceremony for commencing Vedic study. In Vāit. (29. 10), in the āgniṣayāna, it and other passages accompany oblations to Rudra.

Translated: Aufrecht, ZDMG. xxv. 235 (1871); Ludwig, p. 502; Grill, 5, 162; Griffith, i. 276; Bloomfield, 151, 487. — See also the introduction to iii. 26.

1. Let not the snake, O gods, slay us with our offspring, with our men (pārṣaṇa); what is shut together may it not unclose; what is open may it not shut together: homage to the god-people.

Pādās c and d are found again below as x. 4. 8 a. b. [Read sāmyatam yān na vi śparat, viketam yān nā etc.?] Ppp. reads in b sāhiyāruṣāṇ, and omits the concluding pāda. The comm. has vi śparat in c; he understands the ‘open’ and ‘shut’ of the snake’s mouth, doubtless correctly. M.B. (ii. 1. 5) has a parallel phrase: saṁhatam mā vīcādhir vihataṁ mā bhīsamvaddhitaḥ.

2. Homage be to the black [snake], homage to the cross-lined, homage to the brown constrictor; homage to the god-people.

Ppp. reads hāye for astu in a. The comm. explains svaja ‘constrictor’ as ‘self-born’ [and Aufrecht as the ‘natural’ color, that is, ‘green’].

3. I smite thy teeth together with tooth, thy (two) jaws together with jaw, thy tongue together with tongue, thy mouth, O snake, together with mouth.

Ppp. reads at the beginning saṁ te dadāṁi dadbhīr datas, omits u in b, and ends with avāhayaṁ. The comm. understands ‘thy lower teeth with thine upper tooth,’ and so in the other cases: but this is very unacceptable; and more probably the tooth, jaw, etc. are said of some object or instrument used in the incantation.

57. With a certain remedy against disease.

[Cūtimāti. — i. vākhadāvāḥ, nāgīgarrbhāḥ pathyapāñcati; 2. 3. rāṇḍrayān; 2. anuṣṭubh; 3. niṣpt.]
2. Pour ye on with the jālaṣṭ; pour in with the jālaṣṭ; the jālaṣṭ is a formidable remedy; with it do thou be gracious to us, unto life (jīvās).

Ppp. has, for second half-verse, jata, jatata maṣaja, tasya no dehi jīvase, which is better. The comm. reads jat- in all three cases; and it has the RV. form mṛṣṭa in d; it understands the foam of cows' urine to be intended by jālaṣṭa [see Bloomfield, AJP. xii. 425].

3. [Be there] both weal for us and kindness (māyas) for us, and let nothing whatever ail (aman) us; down with [our] complaint (rāpas)!

Pāda b and the first two words of our c occur at RV. x. 59. 8 e, d, 9 f, e, 10 f, e, where, however, we have mō sa te instead of mā ca nas, and dyāṭīḥ prthīvi before kṣamā rāpas, making a complete pāda. [Cf. also RV. viii. 20. 26.] The comm. explains kṣamā by kṣantir upaṣanam bhavatu. Our b occurs also elsewhere (as AV. x. 5. 23 c, and RV. ix. 114. 4 d [this time with mō ca nas]). The first pāda lacks a syllable [unheaded by the Anukr.: read pān cātā yut vo ?]. [The Anukr. scans as 7 + 8 : 12 + 8: but perhaps the "12-syllabled pāda" contains, as the RV. hints, the damaged remnants of two (8+8).] [Ppp. omits our last pāda, sātvam etc.]

58. For glory.

[Atharva (yaṣaskāmaḥ). — mantroktadevatāyam. bhrāpatayam. 1. jaṭati; 2. prastārapaih; 3. amūtubh.]

Found also, except vs. 3, in Pāipp. xix. The hymn is reckoned (note to Kāṇḍ, 13. 1) to the vareasya gāṇa, and is employed (59. 9) among the kāmya ceremonies by one desiring glory; also (139. 15), in the introduction to Vedic study (utsarjanakarmān, comm.), it appears with various other hymns (vi. 38, 39, etc.), with an oblation to Agni.

Translated : Ludwig, p. 240 ; Griffith, i. 277.

1. Glorious let the bounteous Indra make me; glorious both heaven-and-earth here; glorious let god Savitar make me; may I be dear here to the giver of the sacrificial gift.

Ppp. reads me indro maghavā in a; for b, yaṣdamān soma varano vāyur agniḥ; and ends with -pāyā syām āham. The comm. has dhātur instead of dā- in d. As jaṭati, the verse is both irregular and deficient.

2. As Indra is possessed of glory in heaven-and-earth, as the waters are possessed of glory in the herbs, so among all the gods may we, among all, be glorious.

Ppp. omits yaṣasvatīs in b, and has, for c, d, yathā víçeṣu devesu evā devesu yaṣas syāma. The verse (11 + 12 : 8 + 11) is very ill defined by the Anukr.

3. Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

This verse is a repetition of 39. 3 above.
59. For protection to cattle.

[Artharvan (?).—rāṇḍram uśa mantrobhavasyam. ānugrahām.]

Found also in Pāipp. xix. Reckoned by Kāuḍ. (9. 2) to the bhāchānti gāna, and used (41. 14), with vi. 19, 23, 24, etc., for good fortune; and also (50. 13), with vi. 1, 3, etc., in a similar rite.

Translated: Grill, 65, 163; Griffith, i. 277; Bloomfield, 144, 490.

1. To the draft-oxen [do thou] first, to the milch kine [do thou], O arundhati, to the non-milch cow, in order to vigor (viśayās), to four-footed creatures do thou yield protection.

For the arundhati cf. iv. 12 and v. 5; the comm. identifies it with the sakadevī. Instead of tvam in a, Ppp. reads 'as, which is better. The sense of c is very doubtful; Grill conjectures avayase, to fill out the meter as well as ease the translation; the comm. explains vayase as a cow or horse or the like under five years old; perhaps the corruption of the reading is a deeper one. A'dhva may signify young kine, not yet yielding milk. Both this verse and vs. 3 are defective by a syllable.

2. Let the herb, the arundhati, allied with the gods (?), yield protection; may it make the cow-stall rich in milk, and the men (pūrṇa) free from disease (yākyeta).

The translation implies the emendation of sakā devās in b to sakha devā; this the comm. gives (it is conjectured also by Grill); it may be here simply the name of the plant, but yet probably with pregnant implication of its etymological sense. Ppp., in d, reads -mām and pārṇaṁ.

3. I appeal to the all-formed, well-portioned, vivifying one; let it conduct the hurled missile of Rudra far away from our kine.

The comm. understands, in b, avād vaddāmi, and explains jīvalim as jīvanān lāti avātim.

60. For winning a spouse.

[Artharvan (?).—āryaman. ānugrahām.]

Found also in Pāipp. xix. Used by Kāuḍ. (34. 22), in a women’s rite, for obtaining a husband, with an oblation to Aryaman (it is added, purā lākāsamātāt, which the comm. explains by kakasaṁcārata pārtvam).


1. Here cometh Aryaman, with locks [-stupa] loosened in front, seeking a husband for this spinner, and a wife for a wifeless one.

Ppp. reads in b viśātastytāgah (i.e. viśitaṭastukah). Our edition has -stupaḥ, the manuscript distinction of sru and stu being always doubtful, and the majority of the authorities here giving as plainly sru as it is possible to give it. The comm. explains viśisa- as viśesena sita baddhah, and as used of the “rays” (stupa-) of the sun (aryaman) in the east (purastāt). Aryaman is perhaps properly rendered here by ‘suitor, match-maker’ (‘Bräutwerber,’ Weber, Grill); but doubtless at any rate the address implies an identification of such a functionary with the god Aryaman. The padu-
reading in \( b, \text{visitas\text{-}stupa\text{\text{h}}} \), is quoted under Prāt. iv. 77. In \( c, \text{asyā ichān} \) is the chosen example in the Prāt. commentary (under ii. 21 and al.) of the saṃdihi it illustrates, although the meter shows that the irregular combination asye 'chan requires to be made, and the Anukr. apparently winks at it. Ppp. has the corrupt reading sa vai chyād ag-[intending sa vai 'ched?]. [Correct the ed. to -stupaḥ.]

2. This woman, O Aryan, hath toiled, going to other women's assembly; now, O Aryan, shall another woman come to her assembly.

Ppp. reads in \( c \) ny asyā 'ryaman. The comm. has gamaṇam in \( b \) and \( d \), and anu for \( u \) in \( c \). He makes no difficulty in taking \( ṣyati \) (p. ṣolati) as a 3d pl., which it is not; we ought to have either \( ṣyau \) (ṣolvaṇ), or \( anṛād \) instead of \( anyād \): the translation implies the latter. The proper pada reading would be \( ṣyati \). [For \( gamaṇam \), 'wedding-assembly,' see Bergaigne. Rel. Véd. i. 159, n. 3. Comm. renders \( aŋgā \) by \( hē \); Bloomfield, "without fail."]

3. The creator (dhātēīr) sustains the earth; the creator [sustains] the sky and the sun; let the creator assign (dhā) to this spinster a husband that is according to her wish.

Ppp. combines asyā 'gravāi in \( c \), and reads dādātu in \( d \).

61. Prayer and boasts.

[Atharvā (?).—rāuḍram. trāṅgabhām: 2, 3. bhūri.]

Found also in Paipp. xix., and in K. xl. 9. Reckoned by Kāṇḍ. (9, 2) to the ēṛha-
chānti gaya, and used (41, 14), with vi. 19, 23, 24, etc., in a rite for good fortune; in the kānya ceremonies (59, 10), for splendor*; also, in the chapter of portents (133, 2), on occasion of one's house burning down; it is further (note to 50, 13) included in the rāuḍra gaya. In Vāit. (2, 17) vs. 3 accompanies, in the parvan sacrifice, two offerings of butter to Agni and Soma. *[Varcas: so the comm.; but Bloomfield reads r̥yata, which accords better with 1 d of the text.]

Translated: Griffith, i. 278.

1. To me let the waters send what has sweetness; to me the sun brought [it] in order to light; to me the gods, and all those born of penance—to me let god Savitar assign expansion [ṛyata].

Ppp. has, for \( b, \text{mahiyaṁ sūryo bharaj jyotisā gam} \), and, in \( c, \text{samotā for tapaṇ} \). K. has, in \( c, \text{mām for mahiya}m \), and anu for \( u \), and ends with \( bhat \) (?). Abharat in \( b \) cannot well be correct; we might conjecture instead bhañata. The Anukr. disregards the deficiency of a syllable in \( d \).

2. I expanded (?) earth and heaven, I generated the seasons, seven together; I speak true what is untrue; I encompass (pārī) divine speech and people (vīcaś).

For the doubtful vīcaś in \( a \), Ppp. has dādhāra, and K. astabhānā. Some of the mss. read ajanaṇau in \( b \) (also in 3 \( b \)); K. has ajanaṇau (if the reading is correct): Ppp. substitutes śindūn sasrje (for pūtra aj). The second half-verse in K. is quite different: aham vācaṁ pari sarvam bahunca ya indragni asanaṁ sakhayatu (the last pada is parallel with our 3 \( d \)). The sense of \( c \) is obscure, and the rendering given only tentative; it implies vadaṁ instead of vādāmī: perhaps, I declare what [is] true [and
3. I generated earth and heaven; I generated the seasons, the seven rivers; I speak true what is untrue (?): [I] who enjoyed Agni-and-Soma as companions.

Ppps. reads, from b on, as follows: aham vācaspati sarvāḥ 'bhi śiśaḥ: ahamvinejnīm prthivim uta dyāṁ ahum rtīn rje sapta sākam: aham vācam pari sarvāṁ babhūva yo āniśāmā viduse sakhāyuḥ. K. has, for rajāna ... rajanayam (a, b), dyūva-prthivī tā babhūva aham viṁśat ēsādhāṁ; and, for c, d, māhāyam viṁśat anamanta dātvir aham ugras smatahāvyo babhūva. * Perhaps this is an error of Roth for 2 d. If so, 3 a would begin with ahamvinejnīm.

62. To Vaiśvānara etc.: for purification.

[Atharvaṃ (f).— rāudram uta māntroktadesayam. trāṣṭabham.]

Found also in Pāipp. xix. (but the first verse is given only by its pratika, and has not been found elsewhere), and its first two verses in other texts, as noted below. Agrees in use with the preceding hymn as regards the gaṇas to which it is reckoned (Kauś. 9. 2, and note to 50. 13; Keś. [to 61. 5] and the comm. [page 37 end] further have it, with vi. 19 and 51, in a paṭaṇḍa gaṇa), and (41. 14) in the rite for good fortune; and it appears (41. 15) in another similar rite, with worship of the rising sun; and is added (note to 41. 13) in one for luck in gambling.

Translated: Griffith, i. 279.

1. Let Vaiśvānara (Agni) by his rays purify us, the wind, lively with mists (?) nābhas), by his breath; let heaven-and-earth, rich in milk, with that, singing in joint revealings, may we be lords of wealth (pl.).

The sense, especially of b, is obscure, and the version mechanical; b is perhaps a reminiscence of RV. i. 162. 7 b. Found, considerably altered in a, b, in VS. (xix. 44), and TB.MS. (as above). They read ma for nas in a and d, mayabhās (which is decidedly better) for nabhobhis at end of b, and pāyo-bhis for pāyo-vitt in c. Pāda c is jagati.

2. Take ye hold upon the pleasantness of Vaiśvānara, of which the regions are the smooth-backed bodies; with that, singing in joint revealings, may we be lords of wealth (pl.).

The sense, especially of b, is obscure, and the version mechanical; b is perhaps a reminiscence of RV. i. 162. 7 b. Found, considerably altered in a, b, in VS. (xix. 44), and TB.MS. (as above). They read a, b vājyradēt puṇinda deṣṭv a 'gād yāsyāṁ (Th. yayāti, MS. yāsyās) indā (TB.MS. omit) bahyuṣās (TB. bahetās) tānu (TB. tātviva) vidābhṛthāḥ; all have mādayantus for gṛhyāntas in c, and TB.MS. mādyasya — this last an alternation plainly called for by the meter; and the Anukr. does not describe the verse as nīcēt. Ppps. has at the beginning vājyradēcyāṁ, for b a wholly different text, cundhā bhavaṇaṁ nucayās pāvabāḥ (our 3 b), and in c, corruptly, nūt saṃsā daṇavena. The variants indicate, as often elsewhere, the hopelessness of a rendering.

3. Take ye hold upon that (f.) of Vaiśvānara in order to splendor, becoming cleansed, clear, purifying; here, reveling in joint reveling with Iḍā, may we long see the sun going up.
BOOK VI. THE ATHARVA-VEDA-SAMHITA.

The first half-verse is nearly identical with xii. 2. 28 a, b. Durga to Nirṛti. 12 (Calcutta ed'n, iii. 187) quotes vaiśvadevaṁ sūryaṁ a rābhadvaham, showing that sūrya is meant here also, as in vs. 2. Ppp. reads in vaiśvānaryaim, combines varcasad "rābh-

63. For some one's release from perdition (nirṛti).

[Drukṣaya (?).]—caturycam. mārttram: 4. āgyeyi. jāgatam: 1. atijagatiyabhaś; 4. amṛtyabha−

Found also (excepting vs. 3) in Pāipp. xix., the fourth verse not in company with the others. For other correspondences, see under the verses. Used by Kācā, (46.19) in an expiatory rite for incontinence, fasting on a rope of dārśha; and in rites for welfare (52.3), with vi. 84 and 121. to accompany acts of release; vs. 4, further (46.22), in an expiatory rite for a spontaneously kindled fire. Vāt. has the vss. 1, 2, and 4 singly in the aginicayana (28.27, 26; 29.8), with the laying of bricks consecrated to nirṛti etc.

Translated: Ludwig, p. 433; Griffith, i. 279.

1. The tie that the divine Nirṛti (perdition) bound upon thy neck, [and] that was unreleasable, that do I untie for thee, in order to long life (āyus), splendor, strength; do thou, quickened (pra-sū), eat uninjurious (?) food.

Ppp. reads in b avicaryam, omits vārcase, which is metrically redundant and probably intruded, in c, and has, for d, anumṛtyaṁ pitūna adhiḥ prasūtah, thus getting rid of the extremely obscure adomadām (made more obscure by the occurrence of adomadām in vii. 2. 18). The comm. takes adomadām as two independent words, and renders it 'producing pleasure for a prolonged time.' The translation given is that of the Petenburg Lexicons. A corresponding verse is found in VS. (xii. 65), TS. (iv. 2. 33), and MS. ii. 7, 12. VS. and MS. have, in a, b, yām... pācām; VS. ends b with avicaryam, TMS. with avicarydām (all omitting yām). In c, for tōt te, VS.MS. have tōm te, and TS. iddīn te tōt; VS.TS. end it with āyuso mā māhiyā, MS. with so nā māhiyē. For d, TS.MS. have ādā javāḥ pitūm adhiḥ prāmaktaḥ, VS. ādāvī tam pitūm adhiḥ prāsūtah. The verse has no jagati character.

2. Homage be to thee, O Nirṛti, thou of keen keenness; unfasten the bond-fetters of iron. Yama verily giveth thee back to me; to that Yama, to death, be homage.

The "thee" of the second half-verse is doubtless the person on whose behalf the spell is uttered. The first half-verse is found combined with our 3 c, d into one verse in VS. (xii. 63) and TS.MS. (as above). They all read sū for astu in a, and for tīmetal. TS. has vaiśvarīpe (Ppp. has vaiśvarīrpe: their b is ayasmasvaṁ vi etā handhām etām). Ppp. has yām pra mūnugdhi pācām for b, and, for c, d, our 3 c, d. The whole verse is nearly repeated below. as 84. 3. Only the last pāda is jagati.

3. Thou wast bound here to an iron post (drupada), bridled with deaths that are a thousand. Do thou, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

We have the same change of address here as in the preceding verse, and it proves that the make-up of the material as given by the Yajus texts is more original and correct.
4. Thou collectest together for thyself, O Agni, bull, all things from the foc (?) ; thou art kindled in the track of sacrifice (id); do thou bring to us good things.

This is a RV. verse, found at x. 191. i (vss. 2-4 are our next hymn), and is also to be met with at VS. xv.30, TS. ii. 6. 114, and MS. ii. 13. 7 — in all its occurrences offering precisely the same text. It was noticed above that it occurs in Ppp., but not in connection with the three preceding verses of this hymn — with which, indeed, it has nothing to do as regards sense. It was pointed out in the note to Prât. ii. 72 that the prescription in that rule of s as the final of only idâyâs before pada seems a strong indication that this verse was not a part of the AV. text as recognized by the Prât. The comm. explains idas by idâyâ bhûmyâh. [For consistency, sâm sam ought to be printed sâm-sam.]

64. For concord.

[Atharvan. — sâmmanasyam. viñçvid-vam. Anunâbham: [2. trîṣṭubh].]

The first two verses are found in Pâipp. xix. The whole hymn is RV. x. 191. 2, 3, 4, and is also read in TB. ii. 4. 4+5, and (with the order of the verses inverted) in MS. ii. 2. 6. In neither of these texts does the first verse of the RV. hymn (our 63. 4) stand in connection with the other verses; and as the situation of the RV. hymn is one that calls for three verses only, it is pretty evident that the first verse (which also has nothing to do with the others in point of sense) is a later addition, and has also, by an extremely curious process, not paralleled elsewhere in our text, been added at the end of our 63, in order to stand in its RV. relation to the other verses. See Oldenberg, Die Hymnen des RV., i. 244. The hymn is used by Kâuç. (12. 5) in a rite for harmony, with iii. 30. v. 1, etc.

Translated: by the RV. translators; and, as an AV. hymn, by Ludwig, p. 372; Grill, 31, 164; Griffith, i. 280; Bloomfield, 136, 492.

1. Do ye concur; be ye closely combined; let your minds be concurrent, as the gods of old sat concurrent about their portion.

The other texts begin sâm gachadvâvan sâm vadadhvam (but MS. jânâdhvam); at the end, TB. reads (if it be not a misprint) upâsata; the pârâv gives, at any rate, a past meaning to -te. [Poona ed. has -ata.]

2. [Be] their counsel (mântra) the same, their gathering the same, their course (vratî) the same, their intent alike (sahî); I offer for you with the same oblation; do ye enter together into the same thought (cîtas).

The other texts differ from ours in the first half-verse only in this, that RV. TB. read mânas instead of vratîm in b; but our c is their d (TB. having samâjânena for sa-mâ-nâ); and their c agrees nearest with our d. TB. reading s. kîto abhî sâm râbhadhvam, RV. s. mântram abhî mantraye svah, and MS. kâmtra abhî mantrayadhvam. Ppp. has, for b, samânâm citihi sâm saha vo manâsî, and omits d. The Anukâ. omits to describe the verse as a trîṣṭubh. [TB. has also yajânas for juhomi.]
3. Be your design the same; your hearts the same, your mind the same, that it may be well for you together.

MS. has, for a, samādā vā (i.e. vas) āksātāni. The comm. appears to understand su saha as two independent words in d. [See MGS. i. 8. 10 and p. 156, s.v. samānā.] [Pāda a lacks a syllable, easily supplied.]

65. For success against enemies.

[Atharvan (?).—cāndraṃ utāi "ndram; pārāśaryam. āmāṣṭubham : t. pathyāpākṣti.]

Found also (vss. 1, 2) in Pāipp. xix. Used by Kāu. (14. 7), with i. 2; 19-21, vi. 66, 67, 97-99, in a rite for victory over enemies; belongs (note to 14. 7) to the aparājīta gāya.

Translated: Ludwig, p. 372; Griffith, i. 281.

1. Down (āva) [bec] the fury, down the drawn [arrow], down the two mind-yoked arms. O demolisher (parāçaṇā), do thou vex (ard) away the vehemence (ciṣṣma) of them; then get us wealth.

One can hardly help emending maṇyus in a to dhānus 'bow.' For Ayatā used pregnantly of an arrow ready to be launched, cf. vi. 38. 4 and xi. 2. 1 and vi. 66. 2. The combined idea of crushing and removing in parāṣaṇā cannot be briefly rendered; the comm. regards it as an epithet of Indra. For aṭṭhā nas in e. Ppp. reads better evraṇcam, as antithesis to parāṣaṇam; the comm. has aṭṭhā instead of aṭṭhā.

2. The handless shaft, O gods, which ye cast at the handless ones—I hew [off] the arms of the foes with this oblation.

Apparently the oblation itself is the "shaft," called 'handless' (nāirhastā) because it makes 'handless' (nirhasta); so the comm. Ppp. has for second half-verse our 3 c. d. Our second half-verse is identical with iii. 19, 2 c, d, above.

3. Indra made the handless one first for the Asuras. Let my warriors conquer by means of stanch Indra as ally (mrdiṇi).

The last half-verse, as noted above, is found in Ppp. as 2 c. d.

66. For success against enemies.

[Atharvan (?).—cāndram utāi "ndram. āmāṣṭubham : t. triṣṭubh.]

Found also in Ppp. xix. [but confused with h. 65. Used by Kāu. (14. 7) in a battle rite with the preceding hymn, which see; and reckoned to the aparājīta gāya.

Translated: Ludwig, p. 372; Griffith, i. 281.

1. Handless be the assailing foe—they who come with armics to fight us; make them, O Indra, collide with the great weapon; let their evil-doer (?) aghaḥārd run (drī) piercing through.

The comm. to SV, explains aghaḥāra by atipratyay ara; ours, by maranaṅkāyaṇasya dhukkhasya prāpayītā.

2. Ye who run (dhāv) stringing [the bow], drawing [the arrow] (ā-yam), hurling—handless are ye, O foes; Indra hath now demolished you.
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[For श्याम, cf. vi. 65. 1.] * Our text reads at the end तरात, on the authority of Bh.E.I.R.T. and O.; all SPP's authorities [save his B., which has तरि] give तरात, which he has accordingly rightly adopted, as the better supported as well as the regular form [cf. vi. 75. 1]. Ppp. has परा तार। [With regard to these ती-forms, see the note to vi. 32. 2.] SPP's, contrary to his usual practice, retains the भ of तरात before स्त. The comm. has stana in c. [“Demolished” stands in rapport with “demolisher” of 65. 1.]

3. Handless be the foes: their limbs we make to relax (मलो); then will we, O Indra, share among us their possessions hundred-fold.

All our mss. but one (D.), and nearly all SPP's, read तरातस, vocative, in a; both texts emend to तत्.

67. For success against enemies.

[Atharva (7).—cāndram utā "ndram. ṛṇatubhamam.]

Not found in the Ṛpp. Used by Kāuç (14.7) in a battle rite with the two preceding hymns (and reckoned with them to the aparājita gana): see under 65; also (16.4) in another rite of the same class, for terrifying enemies, with vi.98, with the direction “the king goes thrice about the army.”

Translated: Ludwig, p. 518; Griffith, i. 282.

1. Everywhere about the routes Indra and Pūshan have gone; let yonder armies of our enemies today be confounded further away.

That is (a), to prevent access to our villages. The comm. takes परस्तरवृ as simply = अति ध्रेयः.

2. Go about confounded, ye enemies, like headless snakes; of you there, confounded by Agni, let Indra slay each best man (वार्ता).

This verse is SV. ii.1221, and one of the supplementary verses to a RV. hymn (RV. x.103.15). SV. has, for a, b, andhā amitā bharatā 'cīrāṇā' āyā ita, and, in c, agnimūrtiṇām. The RV. version (see Aufrecht's 2d edition, ii.682) accepts amitā, reads -śānd āk- in b, and, in c, agnīdhāṭāṁ agnimūrtiṇāṁ. The translation implies the emendation amitrās instead of amitrās, which latter is given by all the authorities, and hence accepted in SPP's text. The comm. understands amitrās, voc.; and he explains b to mean as snakes with their heads cut off can merely move about, but not do anything in particular.

3. Fasten thou, as bull, the skin upon them; make the fear of the fallow-deer; let the enemy hasten (रत) away; let the cow hasten hither to us.

The sense of a is very obscure. One is tempted to combine द्याजिनम into one word. The comm. makes हविनाय (कुक्ताम्याद्य, aijānam, which cannot well be right, though it may be questioned whether, as dependent on bhīya, it is subjective or objective genitive. He explains the “skin” as used for sūmantapāsya, and the “cow” (d) as the enemy's wealth, in cows and the like. The combination of उपा ग्रस्तु into उपसत्तu falls under Prāt. iii. 52, and the case is quoted in the commentary to that rule. [Correct nāhyā to nāhā (accent-mark slipped out of place).] *[In a marginal note, W. compares mitra-tūrya, v. 20. 7.]

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68. To accompany the act of shaving.

[Atharvan (?).—mantroktadesayam.
  1. paravirād atiṣṭakvarīgarbhā āpp. jagati; a. anusūthā; 3. atijagati garbhā triṣūḥā.]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2), and in part in various Grihya-Sūtras, as noted under the several verses. [Further, in MP. ii. 1-3; and MGS. i. 21, 3, 14, 6 (cf. also Knaur's Index, p. 148, s.v. ṣuṣena, p. 146, and p. 154).] The hymn is used by Kāuṣ., as was to be expected, in the godāna ceremony (53. 17-20); vs. 1 being addressed to the vessel of water used, vs. 2 accompanying the wetting of the youth, and vs. 3 the parting and cutting of the hair. Further, in the ṣuṇanayana, at the beginning of the whole ceremony (55. 2), with the directions "do as directed in the text" etc. 

Translated: Ludwig, p. 430; Griffith, i. 282.

1. Savitar here hath come with razor; come, O Vāyu, with hot water; let the Ādityas, the Rudras, the Vasus, wet [him] in accordance; do ye, forethoughtful, shave [the head] of king Soma.

'Wet, corresponding to our father.' Dignity is sought to be given to the operation by identifying the participants in it with various divinities. The second pāda is given, without variation, in AGS. i. 17. 6 and PGS. ii. 1-6; the first and second are found in GGS. ii. 9. 10, 11, MB. i. 6. 1, 2, with agat in a, and kendī 'dhi in b. Ppp. has, in b, vāyav udakena chi, and omits udakatu in c. The combination vāya ud- is quoted under Prāt. ii. 21, 24; iii. 35; kendī 'hi, under iii. 38, 66. [Hillebrandt. Ved. Mythol., i. 472, may be consulted.]

2. Let Aditi shave the beard; let the waters wet [it] with splendor; let Prajāpati nurse (cikits) [it], in order to length of life, to sight.

Ppp's version of c, d is dhārayatu prajāpatiṁ punah-punah saṟcaturate. AGS. (i. 17. 7) has a, b, reading keṣāṁ for cmaṇu, and varcas for sa- ; PGS. (ii. 1. 6) has adite keṣāṁ vapa, parallel to our a.

3. With what rāzor the knowing Savitar shaved [the head] of king Soma, of Varuna, therewith, ye priests (brahmāṇ), shave [it] now of this man; be he rich in kine, in horses, in progeny.

Ppp. reads, for d, ayaṁadyaṁ ayam astu vīrah. AGS. (i. 17. 10) and PGS. (ii. 1. 11) have our a, b, c without variant, but add as d, ayaṁmāḥ jñaraḥṣeṣeṣī yathā 'sāt. TB. (ii. 7. 17) also has the verse, differing only in d: urjē'muḥ vayāḥ vairasati sûnggāha ; and with this HGS. (ii. 6. 10) agrees throughout. The ÇVS. version [i. 28] differs throughout: yena vaṅpat savatī ṣuṣetē agre kṣureṇa rājāḥ varuṇasya śrīcān. yena dhātā bhayapatiṁ indrasya cā vaṅpuc chiraḥ ; tena bhrahmāṇo vapaṭe 'dham adya yuṣmāṁ dirghāyaṁ ayam astu vīrah (agreeing at the end with Ppp.). MB. (i. 6. 7) has a still other text: yena paśaḥ bhayapatiṁ vayor indrasya cā vaṅpat ; tena te vaśāṁi bhrahmāṇaṁ jñātava jñānaṁyā dirghāyaṁ vapaṭe varcaste. The verse (10+11; 11+12=44) contains no atijagati element. [Ppp. combines aṣyāḥ (ayaṁadyaṁ; and R. notes that c, d appears in Ppp. ii.]

69. For glory etc.

[Ātharvān (?).—varaṣkāmo yaṣaktāmaḥ ca].—bhāyapatiṁ uta śvinaṁ. aṇuṣūthāmaṁ.] 

Verses like the first two are found in Pāipp., in two different books (i in ii., 2 in xiv.), but perhaps correspond rather to the nearly equivalent verses i. 18, 19. It is
employed by Kauç. (10. 24) at the end of the madhājanana ceremony, with iii. 16 and
ix. 1, on rising and wiping the face; also twice (12. 15 and 13. 6) in varcasya rites, with
the same two hymns (and is reckoned to both varcasya gayas: notes to 12.40 and
13. 1); further, in the ceremony on beginning Vedic study, with vi. 38, 39, 58 and others
(139. 15); and vs. 3 in the savayajñas (68. 7), as expiation for an error in the ceremo-
ni.al. In Vait, in the sāntrāmanī (30. 13), the hymn accompanies, with vi. 19 and
ix. 18, the pouring out of the snāta.
Translated: Ludwig, p. 240; Griffith, i. 283.

1. What glory [is] in the mountain, in the aragārītas, in gold, in kine,
in strong-drink when poured out, [what] honey in sweet-drink, [be] that in me.

The verse corresponds nearly to ix. 1. 18, below; but the latter has a quite different
first half, and with it Ppp. precisely agrees. What our aragaraṇa's are is wholly
obscure, and the word is most probably a corruption. The comm. explains it in two
alternative ways: as kings that 'go' (aśa) in 'spoke(ara)-swallowers(gara)'; i.e.
chariots; or, as 'shouts' (rāta) of soldiers that 'go' (ga) at the 'enemy' (ara = arī).

2. O ye Aśvins, lords of beauty! anoint me with the honey of bees,
that I may speak brilliant words among the people.

The verse is found below as ix. 1. 19, with the difference of a single word (varcasya-
tim for bhārgasva-). The comm. reads āvacām in d. [SPP. gives the fuller spelling
ākātam; cf. Gram. § 231 a.]

3. In me [be] splendor, also glory, also the fatness (pīyas) that belongs to
the offering.; let Prajāpāti fix (ānubh) that in me, as the heaven in the sky.

The verse corresponds to iii. 1 in the Nāgīya supplement to the Sāma-Veda (or
SV. i. 623), which, however, rectifies the meter of c by reading paramesātī for tin moīyi.
"Heaven" and "sky" in d are the same word; the comm. renders the latter by
"atmosphere." The Anukr. does not note the deficiency in c.

70. To attach a cow to her calf.

[Kūhāyaṃ. — uđhugeyam. jaguṭam.]

Not found in Pāipp. Used by Kauç. (41. 18) in a rite for producing mutual attach-
ment between cow and calf.
Translated: Grill, 65, 165; Griffith, i. 283; Bloomfield, 44, 493.

1. As flesh, as strong-drink, as dice on the gambling-board; as of a
lustful man the mind is fastened (ni-han) on a woman — so let thy mind,
O inviolable one (aghūyā), be fastened on thy calf.

The verses are six-pāda jāgatti (6 × 8 = 48). [The stanza is wrongly numbered.]

2. As the elephant strains foot with foot of the she-elephant; as of a
lustful man etc. etc.

The obscure first line is with intention rendered obscurely: the Petersburg Lexicon
corrections 'hastens after, step with step,' which then Grill follows. The comm. takes
udvayd as = uṇnayati, "bends up, for love (praymd), her foot with his foot."
3. As the felly (pradha), as the rim (upadha), as the nave upon the felly; as of a lustful man etc. etc.

The first line is again obscure, both in its internal relations and in its relation to the refrain (in this resembling r a, b). BR. define upadha as 'the part of the wheel between the felly and nave,' but this ought to be aras 'the spokes': the comm. explains it as 'the circle, bound together by the felly, that is the binder together of the spokes' (nemitasaandhah aroham samaundhako valayah) — i.e. a sort of rim inside the felly. Probably a solid wheel, without spokes, is had in view. We should expect some other preposition than adhi 'on' to express the relation of the nave to the felly.

71. Against harm from improper food.

[Brahman. — ägneyam: 3. väçvadevi. jagatyam: 3. trisñubh.]

Found also in Pâipp. ii. (in the verse-order 1, 3, 2), and vs. 1 a second time in xx. [For Vajus versions of vss. 1 and 3, see v. Schroeder's Zwei Hss., p. 16, and Tübingen Fathar-hss., p. 77.] Used by Kāuç. (45. 17), with iii. 29, vii. 67, etc., in a rite (following the vañçamanas), explained as for obviating ill effects from acceptance of gifts and the like; also (57. 29), in the upanayana, accompanying an offering by the pupil from the food obtained by begging. And Vāt. (4. 16) has it in the parvan sacrifice, as the priest eats his portion.

Translated: Ludwig, p. 433; Grîll, 66, 165; Griffith, i. 284; Bloomfield, 196, 494. See also Bergaigne-Henry, Manuel, p. 152.

1. What food of various form I cat oftentimes (bahudha) — gold, horse, also cow, she-goat, sheep, just whatsoever I have accepted — let Agni the offerer (hitar) make that well-offered.

Ppp. has, in c, kisi cit, and for d, a, t. vîçvad agadam k. TA. (ii. 6. 212) has pädas a, b, c as a, b, d of a verse of five pädas: in b it inserts rañjas (l Ppp. vañsu) before hira-yañ, and omits (not Ppp.) äçram after it; after b it inserts yad devânãm ñaksusy âko ásti; in c it contracts -jgråhñhâm into -jgråhám; and it ends with agnir mā hsmad anrynã kriñàta. The comm. (unless it is a misprint) reads jgråhã in c. The last päda is x. 9. 26 d. The first two vss. are mixed jagatti and trisñubh.

2. Whatever, offered [or] unoffered, hath come to me, given by the Fathers, assented to by beings (manusyād), what my mind is as it were excited at — let Agni the offerer make that well-offered.

The comm. reads vārañsita in c, but explains it as an indicative. The mss. are divided between manusyād (which both editions give) and -yâth at the end of b (our Bp.P.M. H.T.K. have the latter). Ppp. inserts yat after hutañ in a. [W. has here overlooked a part of R's note, which (if I understand him) means that our vs. 2 continues in Bpp. thus: (b) yasmad 'anna manaso dvârañjini, (c, a corruption of TA's c given under vs. 1 above) yad devânãm cañkusakñàta, (d) ginig etc.]

3. What food I eat unrighteously, O gods, and promise, intending to give [or] not intending to give — by the greatness of the great Vâçvânara let [it] be propitious honeyed food for me.

TA. (ii. 6. 212) has the first half-verse, adding the same three pädas as above (see under vs. 1). For the doubtful samârgañi it reads va kariyâñ, and Ppp. has the
same, also omitting (perhaps by accident) ḍāṣṭyaṇ. The second pāda is nearly repeated as 119.1 b, below. The comm. renders saṃguṇāmi by ṭrāṭijāṇāmi. The Dāc. Kar. cites (to Kāuḍ. 57.29: see the note to that rule) the three verses in full, but substitutes for 3 c, d our 53.2 c, d, vāṣṭvānaro na ad, etc.

72. For virile power.

[Atharvāṉīr. — Ā̄pte'vකdavatym. ḍāṣṭyubham: 1. jagati; 3. dhyāyi.]

Found also in Pāipp. xx. Used by Kāuḍ. (40.16, 17) in a rite for sexual vigor, with an amulet. The arka-thread spoken of in 16 may find its explanation in the peculiarity reported by Roxburgh (Flora Indica, ii. 31): “A fine sort of silky flax is in some parts prepared from the bark of the young shoots.”

Translated: Griffith, i. 474. — Cf. iv. 4; vi. 101.

1. As the black snake spreads himself at pleasure, making wondrous forms (vāpuṣ), by the Asura’s magic (māyā), so let this arka suddenly make thy member altogether correspondent (? saṃsamanaka), limb with limb.

The comm. reads sitas instead of asītās in a, and explains it as ‘a man that is bound.’ He takes arka as ‘an amulet of arka-tree’ (Calotropis gigantea, of which various medicinal use is made). In d he reads saṃ saṃgam and paraphrases the latter with ‘of like going’ (saṃmāna-gaman). The Petersburg Lexicon conjectures for saṃsamanaka (joined to one another.’ The verse is mixed triṣṭubh and jagati.

2. As the member of the tāyīdara is made big by the wind — as great as is the member of the pārasvaṇa, so great let thy member grow.

What creature the pārasvaṇa is is unknown (Pet. Lex. “perhaps the wild ass”): the tāyādara is yet more obscure, being mentioned only here. The comm. reads tāyodara, and defines the tāyodara as ‘a kind of animal;’ the bha of sthūlabha he takes as representing a verbal root: sthāulyena bhāsamanām.

3. As much of a limb as is that of the pārasvaṇa, that of the elephant, and that of the ass — as great as of the vigorous (vājīn) horse, so great let thy member grow.

The comm. reads and explains yāvad aṅgānām at the beginning as two independent words; the metrical irregularity, as well as the anomaly of the word as a derivative and compound, suggest emendation to yāvad aṅgam (aṅgam = pasas). [Cf. Pischel, Ved. Stud., i. 83, with reference to the ass.]

The seventh anuvāka, having 11 hymns and 34 verses, ends here; and the mas. quote the old Anukr, to this effect: catarṣyāhir adhikas tu saṃtanāḥ syāt.

73. To assure supremacy.

[Atharvaṇ. — sāmmanasyam. mantośtánāmdvatym. trāṣṭubham 1. 3. thurij.]

Found also in Pāipp. xix. (with the verse-order 1, 3, 2). This hymn with iii. 12, vi. 93, vii. 1, is reckoned by Kāuḍ. to the viśuṣṭapāṭāni (8. 23) or the viśuṭa gana; and it and the following hymn, with others (12. 5), to the sāmmanasya; also, by the schol. (note to 16. 1), to the puṣṭika mantras; and vs. 3 [so comm.: not vii. 60. 7] by itself (23. 6) in the ceremony of entering a new house.

Translated: Griffith, i. 284; Bloomfield, 135. 494.
1. Let Varuna come here, Soma, Agni; let Brihaspati with the Vasus come here; come ye together, [his] fellows, all of you, like-minded, unto the fortune of this stern corrector (ugra cetra).

Ppp. reads abhi- instead of upa- in c, and has at the end sujatas. The comm. explains cetra as “one who properly understands the distinction of what is to be done and what is not to be done”; in this word cet seems to take the value of ci or cay: ‘one who notes and visits or requires.’

2. The vehemence (cīṣma) that is within your hearts, the design that has entered into your mind — that I frustrate with the oblation, the ghee; in me, O [my] fellows, be your satisfaction (ramati).

3. Be ye just here; go not away from us; let Pushan make [it] pathless for you in the distance; let the lord of the dwelling (visthu) call aloud after you; in me, O [my] fellows, be your satisfaction.

Ppp. has in a. e 'ha yata ma 'pa, at the beginning; it rectifies the meter of b by omitting vas: in c, it reads 'yam abhan for jahavatu; in d, it again has sujatas.

74. For harmony.

[Atharvan. — (as above.) ānuṣṭhabham : 3. triṣṭubh, triṇamadavastubh.] Found also in PāIPP. xix. (in the verse-order 2, 1, 3). Reckoned by Kāuç. (12, 5), with the preceding hymn and others, to the sāmanasāyaṇi. Translated: Griffith, i. 285; Bloomfield, 135, 495.

1. Together let your bodies be mixed (pra), together your minds, together your courses; together hath this Brahmanaspati, together hath Bhaga made you come.

Ppp. has, for d, somaḥ saṁ sparṣayātī mām. The comm. renders sanpracyantām by parasarāmārāgena sanpracyantām.

2. Concurrence of the mind for you, also concurrence of the heart, also what of Bhaga is wearied (çıṅṭā) — therewith I make you concur.

Ppp. has, in d, saṁ jñapayāti mām. It is one of the most peculiar and unaccountable of the occasional peculiarities of the pada-text that in d it reads saṁjñapayāmi, combining the preposition with the verb, though the former has the accent. Of all the mss. noted, only one of SPP’s has the usual reading. Çṛāntām in c seems an impossible reading, but even Ppp. gives nothing else. The comm. explains it as ‘toil-born.
penance' (cramajyanitam tapah). Emendation to çántam 'tranquilized,' i.e. tranquility, would be very easy, and tolerably satisfactory. * [Whitney's collation certainly notes also D.Kp. as reading sām: jñapayāmi; probably his eye rested on the samojñā-panam of b (which in his collection-book stands just above the sām: jñapayāmi of d), when he wrote the above statement. I suspect that the avarāha of sām: jñapayāmi has blundered in from the samojñā-panam of a and b by a similar mistake of the scribes.] [Cf. the pada reading uparočikama at vi. 114. 2.]

3. As the Adityas, severe (ugrā), not bearing enmity, united with the Vasus, with the Maruts, so, O three-named one, not bearing enmity, do thou make these peoples like-minded.

Ppp. reads, in a, vasāvas instead of vasubhis, and, in c, d, yamānan imain janā samananasam kṛṣṇ tvam, which is better in so far as it makes akrṣṇ-adjunct of the object rather than of the subject in the sentence; our text desiderates akrṣyamānān. The verse is found also in TS. (ii. 1. 11), which has, in b, maridbhi rudrāh (our reading seems a corruption of this) samojñānata bhi; and, in c, d, yamāna vicce devāh sāmanasō bhavantu. A god triṇāman appears to be met with only in this verse; the one meant is probably Agni, as conjectured by BR., and also explained by the comm.

75. To eject a rival.

[Khanda (rapatnakṣayakāmah).—mantroktadevatyaṃ; āśādram. ānusūbhaham: 3. 6-r. rajatī.]

Found also in PāIPP. xix. (with the verse-order l, 3, 2); and in TB. (iii. 3. 113-1) and Āp. (iii. 14. 2). [TB. and Āp. agree with PāIPP. in the verse-order and several other points.] Used by Kāu. (47. 10) in a rite of sorcery; and again similarly (48. 29-31), with strewing of darbha grass.

Translated: Ludwig, p. 373; Grill, 22, 165; Griffith, i. 285; Bloomfield, 92, 495.

1. I thrust you man out of home, the rival who fights [us], with the oblation of ejectment; Indra hath demolished him.

One of our mss. (O.) reads at the end also here (cf. 66. 2, above [and note to 32. 2]) γαριθ. Ppp., also TB.Āp., have nirb. at the beginning of c; and TB.Āp. have eγαμ in d (the two agree in every point through the hymn). [Ppp. parικαρι, as at 66. 2.]

2. Let Indra, Vritra-slayer, thrust him to the most distant distance, whence he shall not come back, through constant years (sāmā).

Ppp. TB.Āp. read tvā for tīm in a. and TB.Āp. unyatvā for untittu in b, while Ppp. has, for b, indro devo aciklpat; all three have -yasi at end of c.

3. Let him go [beyond] three distances; let him go beyond the five peoples; let him go beyond the three shining spaces, whence he shall not come back, through constant years, so long as the sun shall be in the sky.

Instead of ētu, TB.Āp. have three times ihi, and they omit pādas d, e; RV. (viii. 32. 22 a, b) agrees with them in pādas a, b. Ppp. reads anu for ati at end of b, and has, for c, the corrupt iha ca tvā tu rocanaḥ; it omits d, e, like the other texts. The pada-text reads rocanaḥ (not -nāḥ), maintaining the usual and proper gender of the word, although, being qualified by tīrds, it is apparently taken here as feminine. and should be rocanaḥ.
The mark of punctuation added after d in our edition is not in the mss.; it was heedlessly introduced in going through the press; and the accent of caṇvatiḥkhyas is misprinted.

76. For a kṣatriya's security from death.

[Kabandha.—caturdcam. sāṃtastapāṇiḥkhyam. ānusṭubham; 3. kakummati.]

Found also in Paipp. xix. Used by Kau. (50. 4), with i. 26, 27 and vi. 3, by one desirous of success in conquest, and for other like purposes.

Translated: Ludwig, p. 459; Griffith, i. 286.

1. They who sit about him, who pile on [fuel] in order to behold [him]—let Agni, fully kindled, with his tongues arise out of [their] heart.

The sense is somewhat obscure. In b, edkyase probably 'that he may become conspicuous'; the comm. very strangely renders it 'for injury' (hiṇḍāyaḥ) and regards the 'they' as demons and the like. Ppp. begins yene 'dāin par', and elides the a of agnir in c.

2. Of the heating (? sāṃtastapāṇá) Agni I take hold of the track (? pādi?), in order to length of life (āyus)—out of whose mouth the soothsayer (addhātti) sees the smoke arising.

Ppp. reads, for c, d, dhāttravasya pāṭiyata māma dyantāc critoḥ, corrupt. The comm. explains pādi as either 'place' (sthanā) or 'sound' (caña).

3. He who knoweth the fuel of him, piled on by the kṣatriya—he setteth not the foot (pādi) in detriment unto death.

Ppp. elides the initial a of asya in a, and begins c mā vihvare. To the comm., abhitvāra is 'a roundabout crooked cause of meeting death.'

4. They that go about (paryāyin) do not slay him, he goes not down to the dead (? sannā) —the kṣatriya who, knowing, takes the name of Agni unto length of life.

Ppp. has, in b, evam for ava; and, in c, vihvā for vidvān. The comm. understands sannān as 'the enemies' even when in his neighborhood'; Ludwig, 'die [im Hinterhalt?] gelagerten'; cf. TB. ii. 4. 713 sannān mā 'eva gāta.

[A supplementary note from Roth says that Ppp. has, inserted just before iv. 9. 7 of the Vulgate, the following: nāt 'nam ghunātu paryāyano na manvām iva gachhati: jaye mana pranīyate yas tvān bibhartya dīyana (cf. iv. 9. 5 a).]

77. For recovery and retention of what is lost.

[Kabandha.—jātavedasam. ānusṭubham.]

Found also in Paipp. xix. The comm. regards this hymn, and not vi. 44 (which has the same pratikā), as intended in Kau. 36. 5, in a rite concerning women (the prevention of a woman's escape, etc., comm.).

Translated: Ludwig, p. 468; Griffith, i. 286; Bloomfield, 106, 496.

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1. The heaven hath stood; the earth hath stood; all this living world hath stood; on their base (āsthāna) the mountains have stood; I have made the horses stand in their station.

The first half-verse is 44.1 a, b, above; the second is nearly vii. 96.1 c, d, below. But Ppp. is different in c, d, and partly illegible; tiṣṭha ... ine sthāmann aṣṭa 'rāṇasata can be read. The comm. inserts 'thee, O woman' in d, and regards aṣṭaṇ as an incomplete comparison: 'as they bind vicious horses with ropes!' Pṛtā it. iv. 96 prescribes the unchanged pada-reading atiṣṭhipam. [Most of SPP's authorities have asūthā in samhitā.]

2. He who hath attained the going away, he who hath attained the coming in, the turning hither, the turning in — he who is herdsman, on him I call.

The first half-verse is nearly RV. x. 5 a, b, and the second exactly ib. 4 c, d. RV. reads vyāyānam for pārīyānam in a, and pārīyānam for nyāyānam in b. The comm. appears to read nyāyānam.

3. O Jātavedas, cause to turn in; be thy turners hither a hundred, thy turners this way a thousand; with them get for us again.

Ppp. has, for d, táiḥkīra caitaḥ ni vartaya, thus defining the object of all this recovering action to be some male person or thing. The comm. interprets it all through as a woman who has escaped or wants to escape. RV. x. 19 is aimed at kine. Pādas b and e are found in VS. xii. 8, which also ends with pūnar no vaisām ā kṛdhī pūnar no rāyām ā kṛdhī. Sānti would be a better reading in b.

**78. For matrimonial happiness.**

[Atharvas.—1. i. cāndrasāyāṇaḥ; 3. kavāṭi. 1-3. annaṭhāḥ.]

Found also in Pāipp. xix. [and at MP. i. 8. 6, 7, 10]. Employed by Kāuç, twice (i. 8. 10, 14) in the marriage ceremonies, with other passages, with anointing the heads of the married pair, making them eat together, etc.

Translated: Weber. *Ind. Stud.* v. 238; Ludwig, p. 371; Grill, 57, 166; Griffith, i. 287; Bloomfield, 96, 498; also, as part of the MP. hymn, by Winternitz. *Hochzeitstitel*, p. 73.

1. By this actual (? bhūti) oblation let this man be filled up again; the wife that they have brought to him, let him grow superior (abhi-vṛddh) to her by essence (nīśa).

Ppp. has bhūtasya for bhūtena in a, and inverts the order of words in b. Grill acutely suggests bhūtyena in a, 'for prosperity (bhūti)', and the comm. paraphrases it with sāmydhihīkarena 'prosperity-making'. Abhi in d, and in 2 a, b, seems to have a meaning like that which it has in abhi-bhūti. The comm. makes no difficulty of rendering the neuter vardhātām as if it were causative. Ppp. takes away the difficulty of the expression in this verse by the very different reading jāyām yām asma 'vidām sa nasena bhī vardhātām.

2. Let him grow superior to [her] by fatness (pāyas), let him grow superior to [her] by royalty; by wealth of thousand-fold splendor let these two be unexhausted.
3. Tvashṭar generated the wife, Tvashṭar [generated] thee as husband for her; let Tvashṭar make for you two a thousand life-times (ayus), a long life-time.

[Pp. adds dadhān after patim in b, which is better; has, in c, sahasra āy.; and, in d, mām for vām.]

79. For abundance at home.

[Atharvan. — samāphānadvatyaṃ. ghyatvam: 3. 3-r. prajāpatyā jagati.]

"Verse" 3 is prose.] Found also in Pāipp. xix.; and in TS. iii. 3.81-3. Kāuç uses the hymn in a rite [21.7] for prosperity (for fatness in grain, comm.), and it is reckoned (note to 19.1) to the pūṣṭika mantras. Vāit. (31.4) has it in the saṭṭra, on the ekāśṭaḥ day, with offerings to the two deities mentioned.

Translated: Griffith, i. 288; Bloomfield, i. 411, 499.

1. Let the lord of the cloud (nībhās) here, the fattener, protect us, [grant] unequalledness (?) in our houses.

For the obscure āsamāti in c, the minor Pet. Lex. conjectures āsamarti ‘unharnessed,’ which TS. has in the corresponding pāda, making an anuṣṭubh of the verse, with grhāṇām āsamartyaṁ bahāvo na grhā asan for second half; the comm. explains it as ‘absence of division (pariccheda) of the grain lying in our storehouses’? Pp. is defaced, but appears to have read something different. TS. further has nibhasan puris for -sasāṭīs in a. Most of our samhitā mss. (except E.Hls.m.o.) read yah after grhāṇa; SPP. reports nothing of the kind from his authorities. The comm. regards Agni as intended by the ‘fattener.’ * [I think the comm. intends rather ‘absence of determination or measure’: i.e. ‘may the grain be abundant beyond measure.’]

2. Do thou, O lord of the cloud, maintain for us sustenance (ūrj) in our houses; let prosperity, let good (vāstu) come.

TS. prefixes sā at the beginning, and has, for b, ārjau no dhehi bhadrāyā, then running off into an entirely different close. The comm. regards Vāyu as addressed.

3. O divine fattener, thou art master of thousand-fold prosperity; bestow upon us of that; assign to us of that; of that from thee may we be sharers.

In the first clause, Pp. corrupts to sahasrapoṣiṣe: it omits tasya no rāsva, and has bhakṣaṃahi for bhaktivāṇaḥ sāma. TS. has sahasrap-, and, after the division-mars, sā no rāsva ṣyāmin etc. (an entirely different close). The last part of the verse is found in K. v. 4, which reads at the end bhaktivāno bhūyāsma; and TB. iii. 7.57 has the last phrase with [tasyās te] bhakṣiṇaḥ sāma: a curious set of variants, all irregular or anomalous. The verse, according to the comm., is addressed to the sun.

80. The heavenly dog and the kālakāñjās.

[Atharvan. — candaramasaṃ. anuṣṭubham: i. bhārīj; 3. prasāṭrapaiktī.]

Found also in Pāipp. xix. (with the verse-order 1, 3, 2). The use of the hymn in Kāuç, and Vāit. is obscure and indefinite: the former applies it only (31.18) in a healing rite for one who is paksahata (‘wounded in the side’)? [Bl. suggests hemiplagia
The comm. reads in the Kāuç. text añgam māntroktamāññayā for māntroktam caññramayā of Bl's ed.; the latter has vs. 3 in the agnīʃṭoma sacrifice, accompanying (23, 20) the avabhṛtha ɪṣṭi etc.

Transl. : Ludwig, p. 373; Bloomfield, JAOS. xv. 163, with detailed discussion and comment; Griffith, i. 288; Bloomfield, again, SBE. xlii. 13, 500. — Bloomfield identifies the two "heavenly dogs" spoken of in various places with the dogs of Saramā and of Yama, and ultimately with the sun and moon.

1. He flies through the atmosphere, looking down upon all existences; what the greatness is of the heavenly dog, with that oblation would we pay worship to thee.

The first half-verse is RV. x. 136. 4 a, b, which differs only by reading rūpā instead of bhūtā in b; it is part of the hymn that extols the powers of the muni. Ppp. has a very different version of b, c, d: svar bhūtā vyādēcalat: sa no dīṣyayā 'daśi mahās tasmā etena hariṣā juhomi.

2. The three kālakāṇḍas that are set (cṛtī) in the sky like gods — all them I called on for aid, for this man's unharmedness.

In explaining this verse, the comm. quotes from TB. (i. 1, 2+) the legend of the Asuras named kālakāṇḍa, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs; a corresponding legend is found in MS. i. 6. 9 (p. 101, i. 1 ff.). The different numbers in our hymn, as regards both dog and kālakāṇḍas, are important, and suggest naturally the dog of our sky (Canis major or Sirius; so Zimmer, p. 353) and the three stars of Orion's belt, pointing directly toward it. The Anukr. does not notice the deficiency of a syllable in a.

3. In the waters [is] thy birth, in heaven thy station, within the pcean thy greatness, on the earth; what the greatness is of the heavenly dog, with that oblation would we pay worship to thee.

Ppp. substitutes [for c, d] again its own refrain, sa no dīṣy- etc., as in vs. 1. The comm. regards the verse as addressed to Agni.

81. For successful pregnancy: with an amulet.

[Feast or — māntroktadevatayam utt "dīṣyam. tāṃṣubham."

Found also in Pāipp. xix. Applied by Kāuç. (35. 11) in a rite for conception of a male, with the direction iti māntroktam budhānti; and the schol. (note to 35. 26) quotes it also in a women's rite.


1. Thou art a holder, thou holdest (pam) the two hands, thou drivest away the demons. Seizing (graḥ) progeny and riches, this hath become a hand-clasp (pārīhastā).

In Ppp., the a of abhit in d is elided. The comm. reads kṛṣṇānas in c; he understands Agni to be addressed in a, b.
2. O hand-clasp, hold apart the womb, in order to placing of the embryo; O thou sign (maryādā), put in a son; him do thou make to come, thou comer (āgamā).

The obscure words maryādā and āgamā are apparently epithets of the parikasta; the comm. understands the first of the woman: maryādā = maryā + ā-dā 'taken possession of by men'; and he takes āgame as = āgamanē sati 'when sexual approach takes place,' which would be acceptable if it did not wholly disregard the accent. One might conjecture maryādās 'giver of a male.' Ppp. has at end āgamā.

3. The hand-clasp that Aditi wore [when] desiring a son — may Tvāshtar bind that on for her, saying "that she may give birth to a son."

Ppp. reads suvāśī in d. For Aditi desiring a son, compare xi. 1. 1.

82. To obtain a wife.

[Bhāga (jāyākāmaḥ). — āndram. ānuṣṭubham.]

Found also in Pāipp. xix. Used by Kāuṣ (59. 11), in a kānya rite, by one desiring a wife; and again, in the nuptial ceremonies (78. 10), with vi. 78 etc.

Translated: Weber, Ind. Stud. v. 239; Ludwig, p. 470; Grill, 57, 167; Griffith, i. 289; Bloomfield, 95, 502.

1. I take the name of the arriving, the arriving one; Indra the Vritra-slayer I win (-;1,rm), him of the Vasus, of a hundred-fold power.

The construction of van with a genitive is apparently elsewhere unknown, and is of doubtful sense. Ppp. has instead rājha 'of the king,' which makes the correctness of vanve very doubtful. Ppp. also combines āgachatā "gatasya in a. The comm. reads at the end gatakrato, vocative; he apparently takes dyatis in b as dyatis, from yam (niyāb 'ham) [or, alternatively, with inrasya].

2. By what road the Aśvins carried Śūryā, daughter of Savitar, by that, Bhaga said to me, do thou bring a wife.

In b, aśvalno "hātus is perhaps better to be taken apart to aśvalā: a-nāhātus, but the pada-text has no ā. [Cf. Bergaigne, Rel. Véd., ii. 486-7.]

3. The good-giving, great, golden hook that is thine, 0 Indra — with that, 0 lord of might (pDcI), assign thou a wife to me who seek a wife.

Ppp. retains the a of aṅkuṇas, and has, for d, tvam dhehi gatakrato. The comm. reads, in a, vasudhānas.

The eighth anusūka, containing 10 hymns and 31 verses, ends with this hymn; the old Anukr. says: ekatriṇacakam aṣṭamāni vādanti.

83. To remove apacits.

1. O apacits, fly forth, like a bird (supanpi) from its nest; let the sun make remedy; let the moon shine you away.

It was Bloomfield (in the article referred to above) who first maintained that the apacits is a pustule or sore. The comm. directly identifies the ajacits with the glähůs, "scrofulous swellings of the glands of the neck" (BR.), and explains all the processes implied in the hymn as referring to such. His etymology of the word under this verse is gathered offward by reason of defect (doṣaṇaḥ), and he describes them as beginning from the throat and proceeding downward (galod arabhya adhastāt prasātāh). The accent of krūtān in c is the usual antithetical one; SBR, makes a wholly unnecessary and very venturesome suggestion to explain it.

2. One [is] spotted, one whitish (gūnī), one black, two red; of all have I taken the name; go ye away, not slaying [our] men.

The comm. explains ent as ṛṣadaqtaṁcragṣeta.

3. Barren shall the apacits, daughter of the black one, fly forth; the boil (glähů) shall fly forth from here; it shall disappear from the neck (gājualanās).

The translation here given of gājualanās is the purest conjecture, as if the word were a corruption of some form of gāla (our W.O.D. read gāluntās), with ablative-suffix tas. It might contain gāla 'excrescence on the throat'; indeed, the comm. etymologizes it as gālun + ṭas ! He understands na ḍiyatā as two independent words. Ppp. has sakalaṁ tena (ḥudhayati or ḍiyatā), perhaps 'thereby it dries wholly up.' For rāmāyaṁ, compare vii. 74. 1.

4. Partake (vi) of [thine] own oblation, enjoying with the mind; hail! as now I make oblation with the mind.

This verse, which breaks the uniformity of the book, is evidently an intrusion, and has no apparent connection with the rest of the hymn, although it is acknowledged by both Anukr. and comm. The latter curiously mixes it up with vs. 1 of the next hymn, reckoning it with 84. 1 a, b as one verse, and reckoning 84. 1 c, d and 2 as the following verse, thus [making 83 a treća and 84 a caturca]. [An ādēya anusṭabh would seem to be 24 syllables.]

84. For release from perdition.

[Aṅgiras.—caturcaṁ. nīrtam. 1. bhurig jagitā; 2. 3p. dēc byahā; 5. 4. jāgala; 4. bhurik tristabh.]

This hymn is not found in Paipp. Kauṣ. applies it (52. 3), with vi. 63 and 121, in a rite for welfare. The comm. takes no notice of this, but regards the hymn as implied in 31. 21: see under the preceding hymn. In Vāit. (38. 1) it is found used in a healing rite in the puruṣamedha: this also the comm. overlooks.

Translated: Ludwig, p. 444; Griffith, i. 291.

1. Thou in whose terrible mouth I make oblation, in order to the release of these bound ones; people think of thee as "earth": I know thee completely as "perdition" (nīṛti).
The verse is found also in VS. (xii. 64), TS. (iv. 2. 51), and MS. (ii. 2. 1). In a, for āsāni ghorād, VS. MS. have ghorda āsān, and TS. kṝrād āsān; before it, TS. inserts asyās, while MS. begins yād a dhā te; in b, all (also our comm.) read bandhānām, which is better; MS. has after it praṃdānāya, and all omit kām; for c, d, VS. MS. have yām tvā jāno bhām irī praṃdāte vṛtīrī tvā 'ham pārī veda viṣvadā, while TS. agrees nearly with our text, though having simply jānā vidār for abhiṣrāmāna jānāh, and at the end viṣvadā. The chief result for our text is the demonstration of manvate as probably a corruption of manvate. It was noted at the end of the preceding hymn that the comm. mixes up the end and beginning of the two hymns. The metrical definition of the Anukr. is very poor.

2. O earth (?), be thou rich in oblations; this is thy share which is in us; free these [and] those from sin: hail!

The translation follows Ludwig's suggested emendation of bhūte at the beginning to bhūme.

3. So, O perdition, do thou, free from envy, kindly unfasten from us the bond-fetters of iron. Yama verily giveth thee back to me; to that Yama, to death, be homage.

All of this verse except the first pāda is a repetition of 63. 2 b, c, d, above. The comm. explains anehā by anāhantrī. The fourth is the only jagutt pāda.

4. Thou wast bound here to an iron post, bridled with deaths that are a thousand; do thou, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

This verse is a repetition of 63. 3, above.

85. For relief from yākśma.

[Anvārva (yākṣmanāganakāmabh.)—vānaspatyam, ānusūkham.]

Found also in Pāipp. xix. Used by Kāuç. (26. 33-37) in a healing rite, with vi. ron, 127 and others; in 37 with the direction mantroktam budhināti; and reckoned (note to 26. 1) to the takmanōcana gana. And the first half of vs. 2 is part of a verse given entire in 6. 17.

Translated: Griffith, i. 291; Bloomfield, 39, 505.

1. The varanā, this divine forest-tree, shall ward off (vāray-); the yākśma that has entered into this man—that have the gods warded off.

The verse is repeated as x. 3. 5. An amulet made of varanā is used, as the comm. points out. [Similar word-play at iv. 7. 1—see note.] The deficiency of a syllable in a is not noticed by the Anukr.

2. With the word (vācas) of Indra, of Mitra, and of Varuṇa, with the voice (vāc) of all the gods, do we ward off thy yākśma.

3. As Vritra stopped (stambh) these waters [when] going in all directions, so, by means of Agni Vaiśvānara, do I ward off thy yākśma.

For viṣvadhā yatīs, in b, the comm. reads viṣvadhāyanīs. Ppp. combines, in a, viśrāi ·ma 'pah.  

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86. For supremacy.

[Atharvan (vrīṣakāmaḥ).—ekāryopadesāya. āṅgutubham.]

Found also in Paipp. xix. Employed by Kāuḍa (59.12), in a kāmya rite, by one who is vrīṣakāma (grāṣṭhyakāma, comm.); and the schol. (note to 140.6) adds it to v. 3.11 and vii. 86, 91 as used in the indravahotsava.

Translated: Ludwig, p. 241; Griffith, i. 292.

1. Chief (vrīṣa) of Indra, chief of heaven, chief of earth is this man, chief of all existence; do thou be sole chief.

"Chief," lit'ly "bull": foremost, as the bull is of the herd.

2. The ocean is master of the streams; Agni is controller of the earth; the moon is master of the asterisms; do thou be sole chief.

Ppp. has, in c. sūryas instead of candramās; the latter makes a redundant pāda, unnoticed by the Anukr.

3. Universal ruler art thou of Asuras, summit of human beings; part-sharer of the gods art thou; do thou be sole chief.

The comm. understands 'part-sharer' to mean "having a share equal to that of all the other gods together," and applies it to Indra.

87. To establish some one in sovereignty.

[Atharvan. — dhrīnasya. āṅgutubham.]

Found also in Paipp. xix. This hymn and verses 1 and 2 of the next, form one continuous passage in the RV. (x. 173.1-5); see Oldenberg, Die Hymnen des RV., i. 248-89; and cf. introduction to our iii. 12. It is further found in TB. (ii. 4. 23-9) and K. (xxxv. 7). This hymn and the one next following are used together by Kāuḍa: in a kāmya rite (59.13), by one desiring fixity (dhrīnasya or sthāoya); in a rite of expiation for earthquakes (98.3), with xii. 1; and the comm. regards them (and not iii. 12.1,2) as intended by dhrīnas in 136.7 (and the same should doubtless be said of 43.11), in the rite against the portent of broken sacred vessels; further, they appear in the indravahotsava (140.8), 87.1 c being curiously specified in addition. In Vāit. (28.16), this hymn alone (or vs. 1) appears in the agniyaana, at the raising of the ukhyāgni.

Translated: by the RV. translators, and Zimmer, p. 163; and, as AV. hymn, by Ludwig, p. 373; Griffith, i. 292.

1. I have taken thee; thou hast become within; stand thou fixed, not unsteady; let all the people (vrīṣas) want thee; let not the kingdom fall away from thee.

The RV. version has in a. cdiḥi for abhūs; and RV.TB. (also VS. xii. 11) have cādiḥi at end of b.; and so has TS. (iv. 2. 14), though it reads [ in d asmin for nād vṛtt and vṛtva for bhṛṣat]; while MS. (ii. 7.8) agrees with our text in a. b. c. but gives for d asme rāstrāni dhrīna. The comm. explains antar abhūs by asmakam madhye śīpatir abhavaḥ, which reminds us of madhyamadhi and madhyamaci [see note to iv. 6.4]. Our c is the c of iv. 8.4 (see the note thereon), of which the TB. version has our d here as its d.
2. Be thou just here; be not moved away; like a mountain, not unsteady; O Indra, stand thou fixed just here; here do thou maintain royalty.

RV.TB. have again -cāulis at end of b, and TB. has ryañāṭhīas for āpa cyuṣṭhāś, in a. The metrical contraction parvate 'va is not opposed by the Anukrt. At beginning of c, RV.TB.Ap. have the better reading Indra ine 'hā (to be read Indre 've 'hā: whence, doubtless, the AV. version); and, as the comm. gives the same, SPP. has adopted it in his text, against all his authorities as well as ours. The AV. version (found also in Ppp.) is not to be rejected as impossible; the person is himself addressed in it as Indra: i.e., as chief. Ppp. has uśi for u in d. ApCS. (xiv. 27. 7) has the RV. version, except yajñam for rāṣṭram in d. In our text an accent-sign has dropped out under the śūle of śūle 'hā in c-d.

3. Indra hath maintained this man fixed by a fixed oblation; him may Soma bless, and Brahmāspati here.

RV. begins imām Indro ād, and has, in d, tāsmā u for ayām ca. TB. (also ApCS. xiv. 27. 7, which agrees with it throughout except bravan for bravan) has eyām for etām in a, and tāsmāi devā dāhi bravan for c. [Our c, d occurred above, 5. 3 c. d.]

88. To establish a sovereign.

[Atharvan.—dhrāuyom. ʻānugṛthah: 3. triṣṭubh.]

The hymn does not occur in Pāipp., but its first two verses are RV. x. 173. 4. 5 (continuation of those corresponding to our 87). For its use by Kāuṇḍ., with the preceding hymn, see under the latter.

Translated: by the RV. translators and by Zimmer (p. 163), in part; and Ludwig, p. 255: Griffith, i. 293.

1. Fixed [is] the sky, fixed the earth, fixed all this world of living beings (jāgat), fixed these mountains; fixed [is] this king of the people (viṣaṃ).

RV. varies from this only in the order of pādas, which is a, c, b, d. TB. (ii. 4. 21) and ApCS. (xiv. 27. 7) follow our order, but have dhruvā ha for dhruvāsas in c:

MB. (i. 3. 7) has our a, b, c.

2. Fixed for thee let king Varuṇa, fixed let divine Brihaspati, fixed for thee let both Indra and Agni maintain royalty fixed.

The RV. verse differs in no respect from this.

3. Fixed, unmoved, do thou slaughter the foes; make them that play the foe fall below [thee]; [be] all the quarters (kli) like-minded, concordant (sadhryaṃ); let the gathering (sāmiti) here suit (kli) thee [who art] fixed.

With d compare v. 19. 15 e. The comm. reads pātayasvya at end of b. The last pada is jāgat. The comm. renders kalpatām by samarthā bhavatu.
89. To win affection.

[Atharvan.—maunroktadātvatam. * ānasṭubham.]

This hymn also, like the preceding, is wanting in Pāipp. Kāuç. (36. 10–11) applies it in a women’s rite, for winning affection, addressing the head and ear, or wearing the hair, of the person to be affected. * [The Anukr. text is confused here; but the Berlin ms. seems to add manyuvindacanam.]

Translated: Weber, Ind. Stud. v. 242; Griffith, i. 293.

1. This head that is love’s (?pret), virility given by Soma — by what is engendered out of that, do we pain (vocaya) thy heart.

Pret is as obscure to the comm. as to us; he paraphrases it by premaprāhaka, 'that obtains (or causes to obtain) affection.' He takes vṛṣṇya as adj., treats pari prajātena in c as one word, and supplies to it snehaviṣeṣena. [Whitney’s O. combines tātas pāri.]

2. We pain thy heart; we pain thy mind; as smoke the wind, close upon it (sadhrvāṇc), so let thy mind go after me.

The sign in our text denoting kampa in sadhrvāṇc should have been, for consistency’s sake, i (as in SPP’s text) and not 3; the mss., as usual, vary between 1 and 3 and nothing. The comm. reads sadhrim.

3. Unto me let Mitra-and-Varuṇa, unto me divine Sarasvatī, unto me let the middle of the earth, let both (its) ends fling (saṃ-as) thee.

The comm. renders samasyatām by saṁyojyatām.

90. For safety from Rudra’s arrow.

[Atharvan.—rāndram. 1. 2. ānasṭubh; 3. ēri bhurig aṣṭik.]

Found also in Pāipp. xix. (in the verse-order 2, 1, 3). Used by Kāuç. (31. 7) in a healing rite against sharp pain (cūla); also reckoned (note to 50. 13) to the rāndra gāna.

Translated: Grill, 14, 168; Griffith, i. 294; Bloomfield, 11, 506.

1. The arrow that Rudra hurled at thee, at thy limbs and heart, that do we now thus eject asunder from thee.

Ppp. has, for c, imām tvām adya te vayam. The comm. understands the inflection to be the cūlaroga (colic?). [In c. idām, ‘thus’ or ‘herewith,’ i.e. ‘with this spell?’]

2. The hundred tubes that are thine, distributed along thy limbs, of all these of thine do we call out the poisons.

Ppp. reads hirās for cetam in a, and sākam for vayam in c. The comm. takes nirviṣaṇi as a single word in d (= viṣaraktāni). [Cf. i. 17. 3.]

3. Homage to thee, O Rudra, when hurling; homage to [thine arrow] when aimed (pratihiita); homage to it when let fly; homage to it when having hit.

Ppp. has, in b, pratikīṭabhyaḥ; in c, d, visṛjyamanābhyo nāmas trayatābhyaḥ (but in i, where the verse is also found, uṇpatītābhyaḥ). The verse is uṣṇīḥ only by number of syllables.
91. For remedy from disease.

[Bṛghuvaṅgīrā.- maṇḍrokaṭayakṣaṃanācudevāyam. ānuṣṭubham.]

Found also in Pāipp. xix. Used by Kāuḍ. (28. 17–20) in a healing rite against all diseases (in 17 with v. 9; in 20 alone), with binding on of a barley amulet; also reckoned to the takṣmaṇācāna gāṇa (note to 26. 1).

Translated: Grill, i. 4, 168; Griffith, i. 295; Bloomfield, 40, 507.

1. This barley they plowed mightily with yokes of eight, with yokes of six; therewith I unwrap away the complaint (ṛṣpas) of thy body.

The last half-verse is defaced in Ppp.; it appears to end prātekṣaṇa apahvayata.

2. Downward blows the wind; downward burns the sun; downward the inviolable [cow] milks; downward be thy complaint.

This verse is RV. x. 60. 11; the latter rectifies the meter of a by introducing āṇa ('vna) before vāti [or rather, by not being guilty of the haplography which spoils our AV. text: cf. note to iv. 5. 5]. The Anukr. ignores the deficiency of our text.

3. The waters verily are remedial; the waters are disease-expelling; the waters are remedial of everything; let them make remedy for thee.

The first three pādas are the same with those of iii. 7. 5, above; and the whole verse corresponds with RV. x. 137. 6, which differs only by reading saṅvasya for viṅvasya in c. Ppp. has a wholly original second half-verse: ṣaṇah samudrārthāyatis parā vacantu ic raṇah.

92. For success of a horse.

[Aṭṭharva.- vaḍjīnam. trāṇṣṭubham : r. jayati.]

Found also in Pāipp. xix. Applied by Kāuḍ. (41. 21) in a rite for the success of a horse; and by Vāṭ. (36. 18) in the aṣvamedha, as the sacrificial horse is tied.

Translated: Ludwig, p. 459; Griffith, i. 295; Bloomfield, 145, 507.

1. Be thou, O steed (vaḍjīn), of wind-swiftness, being harnessed (yuj); go in Indra’s impulse, with mind-quickness; let the all-possessing Maruts harness thee; let Tvāṣṭṭar put quickness in thy feet.

The verse is also VS. ix. 8, where, for b, is read andrasye va dākṣiṇāḥ śṛiṣvāt dhi. Ppp. puts bhava after vaḍji in a, and reads dāṛyasya for viṅvasyas in c. The comm. gives an alternative explanation of viṅvasyas, as often of its near equivalent jātavedas: viṅvädhanah sarvaṅgotarajñāno va. The Anukr., as often, takes no note of the triṣṭubh pāda d.

2. The quickness, O courser, that is put in thee in secret, also that went about committed to the hawk, to the wind with that strength do thou, O steed, being strong, win the race, rescuing in the conflict.

This verse also is found in VS. (ix. 9 a), with considerable variants: at the beginning, jātī yast te vaḍijn; for b, cyene āṇrti dvara ca vāte; in c, nas for tvām; for d, viṇjaś ca bhava tāmane ca pār. Ppp. resembles this in b: cyene carati yaś ca vāte. Half SPP’s authorities end with -iṣṇu; I have noted no such reading among our mss.
3. Let thy body, O steed, conducting a body, run pleasance (vāmū) for us, protection for thyself; uninjured, great, a god for maintaining, may he set up his own light in the sky, as it were.

This is translated literally according to the AV. text, although comparison with the corresponding RV. verse (x. 56. 2) shows that its readings are in part pure corruptions. So, in b, RV. makes [the meter good] and [the sense easy by giving bhati for dhāvatu; in c it has devān for devās (the comm. gives instead divas); and, in d, mimiyās (d mimīyāḥ = āgacchatu, comm.). Ppp. has, for a, aste vājīn tuvām vāhanu; in c, anivāras; in d, svārānaśtām. The verse is probably originally addressed to Agni, and understood tuvām in a of a rider: arūḍhāya sādinaḥ carivarau. The ninth anuvāka, of 10 hymns and 32 verses, ends here; the old Anukr. is thus quoted: devadhikāv aparicī.

93. For protection: to many gods.

{Caitāti. — raurātrā: 3. bahudvratyā: trāṣṭubham.]

Found also in Pāipp. xix. Reckoned by Kānta. (8. 25) to the vāstupatyāni, and also (9. 2) to the bhūchānti gāṇa; used (50. 13), with vi. 1, 3, 59, and others, in a rite for welfare: further added (note to 25. 36) to the svastayana gāṇa.

Translated: Muir, iv. 333; Ludwig, p. 322; Griffith, i. 296.

1. Yama, death, the evil-killer, the destroyer, the brown Čarva, the blue-locked archer, the god-folk that have arisen with their army—let them avoid our heroes.

All the authorities read āstra in b: both editions make the necessary emendation to āstā, which is also read by the comm. and by Ppp. Ppp. further, in b, has bhava instead of bahuras, and ends with -khaṃti; in c it has vṛjanti (its exchange of -ti and -tu is common).

2. With mind, with libations, with flame (? hiras), with ghee, unto the archer Čarva and unto king Bhava—to them (pl.), who are deserving of homage, I pay homage; let them conduct those of evil poison away from us.

The pada-text, in d, reads agni-viśā, doubtless accus. pl. fem., and belonging to tīs `arrows' understood: but the comm. supplies instead kṛśīṛ. [For e, 'to the homage-deserving ones,—homage to th'm I pay. ']

3. Save ye us from them of evil poison, from the deadly weapon, O all ye gods, ye all-possessing Maruts; Agni-and-Soma, Varuṇa of purified skill; may we be in the favor of Vāta-and-Parjanya.

The third pada in our text is made up of nominatives, coordinated neither with the vocatives of b nor with the genitive of d. Ppp. has, for b, c, agnistama marutaḥ pūtadukṣṣaḥ: viṣve deva maruto vāiṇavādāvā, which may all be vocatives. The Anukr. takes no notice of the metrical irregularities of the verse.
94. For harmony.

[Atharnāgīras. — śravatyaṁ; ānuṣṭubham. 2. virōdājagatī.]

The first verse (= iii. 8. 5; the four preceding verses of iii. 8 occurred elsewhere) is found in Pāipp. xix. The comm. regards it as intended by Kāuç. 12. 5, in a rite for harmony, as, in almost identical terms, he had above (under iii. 8) declared iii. 8. 5, 6 to be intended.

Translated: Ludwig, p. 514; Griffith, i. 296; Bloomfield, 138, 508.

1. We bend together your minds, together your courses, together your designs; ye yonder who are of discordant courses, we make you bend [them] together here.

Ppp. in d apparently saṁ jñapayāmasi.

2. I seize [your] minds with [my] mind; come after, my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion.

These two verses are a repetition of iii. 8. 5, 6. In our text, -rete at the end of b is a misprint for reta. [As to the meter, see note to iii. 8. 6.]

3. Worked in for me [are] heaven-and-earth; worked in [is] divine Sarasvati; worked in for me [are] both Indra and Agni; may we be successful here, O Sarasvati.

Save the last pāda, this verse is a repetition of v. 23. 1. The comm. paraphrases oṭa by ābhīmukhyena sanātatu or parśparam sambādītha.

95. For relief from disease: with kūṣṭha.

[Rkṛgvaṅgīras. — vānaspatyaṁ; mantroktadeviyaṁ. ānuṣṭubham.]

The hymn is not found in Pāipp. As in the case of the preceding hymn, the first two verses have already occurred in the AV. text: namely, as v. 4. 3. 4. The comm. regards this hymn as included in the kusūṭhaliṅgās of Kāuç. 28. 13; and vs. 3 (instead of v. 25. 7) as intended in Vālt. 28. 20, in the agnicayana.

Translated: Griffith, i. 297.

1. The aṅvatthāī, seat of the gods, in the third heaven from here; there the gods won the kūṣṭha, the sight of immortality.

2. A golden ship, of golden tackle, moved about in the sky; there the gods won the kūṣṭha, the flower of immortality.

SPP. reads in e pūṣpam, with, as he claims, all his authorities save one; as the verse is repeated from a book to which the comm. has not been found, we do not know how he read. [See W’s note to v. 4. 4. But a note in his copy of the printed text here seems to prefer pūṣpam.]

3. Thou art the young (gārābha) of herbs; the young also of the snowy [mountains], the young of all existence; make thou this man free from disease for me.
The comm. understands the third verse as addressed to Agni; but much more probably the kṣītha is intended. From garbho in c the superfluous accent-mark above the line is to be deleted. [Our a, b, c are nearly v. 25. 7 a, b, c; and d is nearly v. 4. 6 c.]

96. For relief from sin and distress.

[Bṛgyaṅgīrasya. — vānaspatyam: 3. sāmyd. duṇḍubham: 3. 354. virān nāma gāyatri.]

Found also in Paipp. xix. (for other correspondences, see under the verses). Employed by Kāu. (31. 22) in a remedial rite against reviling by a Brahman, against dropsy, etc. (the direction in the text is simply iti mantoṭkasūryaḥ 'ṣadāḥkhir dhāpayati), making incense with herbs; and it is regarded (note to 32. 27) as included among the aukoliṅgas.

Translated: Ludwig, p. 506; Grill, 38, 168; Griffith, i. 297; Bloomfield, 44, 509.

1. The herbs whose king is Soma, numerous, of hundred-fold aspect (? vicākṣaṇa), impelled by Brihaspati — let them free us from distress.

The first half-verse is RV. x. 97. 18 a, b (with ḍadhās [which makes better meter] for ḍhayas) and VS. xii. 92 a, b (like RV.); TS. iv. 2. 64 agrees only in a (with -ḥayas). The second half-verse is RV. x. 97. 15 c, d and VS. xii. 89 c, d; and TS. in iv. 2. 64 c, d, and MS. in ii. 7. 13 (p. 93. 12) c, d—all without variation. The comm. explains gata-vicākṣaṇās by gatavidhadaśaṇaḥ, nānāvidhāsminopetāḥ. [MB. ii. 8. 3 a, b follows the RV. version of our a, b.]

2. Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama's fetter, from all offense against the gods.

The verse is repeated below, as vii. 112. 2. It is RV. x. 97. 16, VS. xii. 90, which have sūrvasmāt in d; and Ppp. reads the same; and LÇS. ii. 2. 11, ṬpÇS. vii. 21. 6 are to be compared. Whether padīvāt or padīvāt should be read is here, as elsewhere, a matter of question; our edited text gives -vāt, but most of our mss. read -vāt, as also the great majority of SPP's authorities, and he prints (rightly enough) -vāt; VS. has -vāt, RV. -vāt; the comm. has -vāt.

3. If (yad) with eye, with mind, and if with speech we have offended (infra-r) waking, if sleeping, let Soma purify those things for us with saudhā.

Compare vi. 45. 2, of which the second pāda agrees with purs. Ppp. inserts another pāt before manasa in a, and has, for c, d, soma mā tasmiḥ evanāḥ saudhā piśūti vīdūtā.

97. For victory.

[Āharvan. — mātrāvaranām. trāṣṭubham : 2. pāgāli; 3. bāuri.]

Found also in Paipp. xix. The three hymns 97-99 are used together in a battle rite, for victory, with vi. 65-67 and others, by Kāu. (14. 7); and they are reckoned to the uḍaṛājīta gāna (note to 14. 7), and noted by the comm. as therefore intended at 139. 7; they are again specifically prescribed in the indramahotsava (140. 10): a full koma is offered, with the king joining in the act.

Translated: Ludwig, p. 460; Griffith, i. 298; Bloomfield, 122, 310.
vi. 97—BOOK VI. THE ATHARVA-VEDA-SAMHITA.

1. An overcomer (abhibhā) [is] the sacrifice, an overcomer Agni, an overcomer Soma, an overcomer Indra; that I may overcome (abhi-as) all fighters, so would we, Agni-offerers, pay worship with this oblation.

The comm. paraphrases agnihotraḥ by agnān juhvataḥ. [The Anukr. balances the deficiencies of a, b by the redundancies of c, d.]

2. Be there śvadhā, O Mitra-and-Varuṇa, inspired ones; fatten (pim:) ye here with honey our dominion, rich in progeny; drive off perdition far away; put away from us any committed sin. The comm. takes śvadhā in a as haviraktanam annam. Only the first half-verse is jagati.

3. Be ye excited after this formidable hero; take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the course (ājan), slaughtering with force. This verse appears again as xix. 13. 6, in the midst of the hymn to which it belongs, and which is found also in various other texts. The verse corresponds to RV. x. 103. 6, SV. ii. 1204, VS. xvii. 1205, and one in TS. iv. 2. 38, and one in TS. iv. 2. 41, MS. ii. 16. 4. They all reverse the order of the two half-verses, begin our c with gotrabhiddam goviddam, and have, instead of our a, imān sajātā dau virayadhvan; TS. differs from the rest by reading 'nu lor anv in our b. The comm. explains ājna by ajanaśīlān kṣeyanaśīlān satrubalam. [The word "in" were better omitted from the translation of d.]

98. To Indra: for victory.

[Atharvan.—āindram. trāṣṭubham: 2. bhaktiśaubhā "stārapākīth.]

Found also in Pāipp. xix. Besides the uses in Kauś. of hymns 97-99, as stated under 97, hymn 98 is further applied, with vi. 67, in another battle rite (16. 4); and the schol. add it to vii. 86, 91, etc., in the indramahotsava (note to 140. 6). Vait. also (34. 13) has it in the sastrā, when the king is armed.

Translated: Griffith, i. 299.

1. May Indra conquer, may he not be conquered; may he king it as over-king among kings; be thou here one to be famed, to be praised, to be greeted, to be waited on, and to be reverenced. The verse is found also in TS. (ii. 4. 14) and MS. (iv. 12. 3), but with a very different second half: c, TS. viṣṇu kl bhūyāh pētunā abhisīr, MS. viṣṇa abhisīt pētunā jayaty; d, both upasādyā namasyā yādhā sat. In the first half, at end of a, MS. jayate; at end of b, TS. rājyaṭṭi, MS. yate. The last pāda occurs again as iii. 4. 1 d. The comm. regards the king as identified with Indra through the hymn. [MS. has jayati for jayātī.]

2. Thou, O Indra, art over-king, ambitious (pravasyu), thou art the overcomer of people; do thou rule over these folk (viṣṭās) of the gods; long-lived, unfading (ajāra) dominion be thine.
The verse is mutilated in Ppp. MS. (in iv. 12. 2) has a corresponding verse: tvām indrasy adhirājās tvām bhavāḥ "āhpaṭitā jānāmin: dāceś vibas tvām utā vi rājāj āsant kṣatrām ajātram te āstu. The metrical definition of the Anukr. is not very successful.

3. Of the eastern quarter thou, O Indra, art king; also of the northern quarter art thou, O Vritra-slayer, slayer of foes; where the streams go, that is thy conquest in the south, as bull, thou goest worthy of invocation. The verse is found in TS. (ii. 4. 14.) and MS. (iv. 12. 2). Both begin with prācyām diś, and have ādācyām (without the meter-disturbing diśh) in b. ending with vṛtraḥ śi; in d, TS. has (better) edhi for esi, and MS. the same, with hāyas before it. Ppp. is mutilated, but has evidently prācyām diś. The third pada evidently describes the west; that does not suit the basin of central India.

99. For safety: to Indra.

[Atharvān. — dāndram: 3. sāmyā sāvitrī ca. ānāṣṭakām: 3. bhairī bhakti.]

[Partly prose, “vs.” 3.] Found also in Paipp. xix. No use of the hymn is made by Kaṇq, except in connection with its two predecessors, as explained under hymn 97. But Vait. has it in the agnīśatoma, as whispered stotra (18. 16).

Translated: Grill, 18. 168; Griffith, i. 299; Bloomfield, 123, 510.

1. Unto thee, O Indra, on account of width, thee against distress I call; I call on the stern corrector, the many-named, sole-born.

In spite of its wrong accent (cf. saṃjñataś, sthāvramaś) vārimaśtas is probably an adverb in tas. The comm. interprets it, doubtless correctly, “for the sake of width” (uravād dhetoh): i.e., of free space, opposed to distress or narrowness. The derivatives of anāh and avra are in frequent antithesis, as, e.g., at RV. v. 24. 4. “Solo-born,” i.e., unique! Ppp. ends b with anāhuravabhyaḥ. * [MS. iii. 10. 4, p. 135, l. 4.]

2. The hostile (śeṣyata) weapon that goes up today, desiring to slay us — in that case we put completely about us Indra’s two arms.

Ppp. reads at the beginning ya ’dvya, and at the end pāri dadmake, which rectifies the meter of d. The pādha mss. strangely read jīhāsuṣaṁ in b; both editions make the necessary emendation to sun, which the comm. also has. The comm. further has the better reading dadhnaś, as have three of our mss. (Bp.M.V.); and this [which, in connection with the Ppp. reading, suggests the emendation dadhnaśaḥ] is adopted in our text, though not in SPP’s. The metrical irregularity of the verse should not have been overlooked by the Anukr. [Cf. i. 20. 2 a, b.]

3. We put completely about the two arms of Indra the savior; let him save us. God Savita! king Soma! make thou me well-willing, in order to well-being.

In this verse, only our Bp.M. read dadhnaś, but it is adopted in our text. The comm. again gives it. Ppp. has dadmān; and in d it reads, for kṛṇa, kṛṣṭanam, which is preferable for sense, though it makes the verse still less metrical. The verse is bhāti only by count.
100. Against poison.

[Garutman. — vánaspatyam. ánuśubham.]

Found also in Páipp. xix. Used by Káuç. (31. 26) in a remedial rite against various poisons, with aid of earth from an ant-hill etc.; and the comm. considers this (and not xviii. 4, 2) to be intended at 81. 10 when the sacrificial cake is laid on the breast of a deceased sacrificer on the funeral-pile.

Translated: Ludwig, p. 511; Griffith, i. 300; Bloomfield, 27, 511. — See also Ber-gaigne-Henry, Manuel, p. 153; Bloomfield, AJ P. vii. 482. Griffith quotes an interesting paragraph about the moisture of the white-ants.

1. The gods have given, the sun has given, the sky has given, the earth has given, the three Sarasvatis have given, accordant, the poison, spoiler.

Ppp. combines devā 'duḥ in a, and has sarvās instead of tisras in c. The comm. renders the first verb correctly, by dattavāntu, but the others as imperatives.

2. The water which the gods poured for you, O upajākās, on the waste, with that, which is impelled by the gods, spoil ye this poison.

All the authorities* read upajikās, vocative, which was, without good reason, altered to upajākāś in our edition. The comm., however, with his ordinary disregard of accent, understands devās as vocative, and upajikāś as nominative. He quotes from TA. v. i. 4 the passage which describes the upajikās (so called there) as ‘penetrating to water, wherever they dig’; they are a kind of ant: cf. note to ii. 3. 4. Ppp. reads upācikā, and combines -kā "sičan; also, in b. dhanvan. *But SPP’s Bli. has upajikās!]

3. Thou art daughter of the Asuras; thou, the same, art sister of the gods; arisen from the sky, from the earth, thou hast made the poison sapless.

Ppp. omits sa in b, and reads jajñēse instead of samhūtā in c. The second pāda is found also as v. 5. 1 d. The comm. has, in d, ekārṣa instead of ekaṁarth; he regards earth from the ant-hill (valmikamātikā) as addressed in the verse.

101. For virile power.

[Ativarāṇīras (cépatrāhakāmakaḥ). — brahmānaspatyam. ánuśubham.]

Not found in Páipp. Used by Káuç. (40. 18) in a rite for sexual vigor, after vi. 72.

Translated: Griffith, i. 474. — Cf. iv. 4; vi. 72.

1. Play thou the bull, blow, increase and spread; let thy member increase limb by limb; with it smite the woman.

The comm. takes yatāḥ and añgam in c as two separate words, and many of SPP’s samhītā mss. accent yatāḥ añgam. According to the comm., the amulet of arka-wood is the remedy here used. [Cf. also the Rower Manuscript, ed. Hoernle, Part I., p. 5, čloka 60, and p. 17, where pomegranate rind and mustard oil take the place of arka.]

2. Wherewith they invigorate one who is lean, wherewith they incite (hi) one who is ill — with that, O Brahmanaspati, make thou his member taut like a bow.
Our Bp. reads vājayanti in a. The second half-verse is nearly a repetition of iv. 4. 6 c, d. The comm. reads vagination for kriyam in a.

3. I make thy member taut, like a bowstring on a bow; mount, as it were a stag a doe, unrelaxingly always.

This verse is a repetition of iv. 4. 7. The Anukr. passes unnoticed the abbreviated iva both here and in vs. 2.

102. To win a woman.

[Samadagni (abhinammanaskāmaḥ).—āvīnam. ānugrahāh.]

Found also in Pāipp. xix. Used by Kaṇḍa. (35. 21) in a rite concerning women, with vi. 8, 9, etc., for reducing to one’s will. Verse 3 is also reckoned (19. 1, note) to the puṣṭika mantras.

Transcribed: Weber, Ind. Stud. v. 243; Grill, 54, 169; Griffith, i. 301; Bloomfield, 101, 512.

1. As this draft-horse (vāḥd), O Ācīns, comes together and moves together [with his mate], so unto me let thy mind come together and move together.

The comm. paraphrases vāhas with suṣikṣita ‘ϕvah, ‘a well-trained horse,’ but regards the driver (vāhaka) as the unexpressed object of the verbs—which is also possible.

2. I drag along (ā-khid) thy mind, as a king-horse a side-mare (?); like grass cut by a whirlwind, let thy mind twine itself to me.

Some of SPP’s authorities give prṣṭyāman in b; but in general the mss. cannot be relied on to distinguish sth and sthy. The Pet. Lex. understands the word with ph, but the minor Pet. Lex. with ā, in the sense here given, which Grill (following Roth) accepts. [ Cf. W’s note to xviii. 4. 10.] The comm. explains the word as caṅkubaddham [a mare] tied to a stake (to the pole of the chariot?), vājaṅga as ucaṅgraśthā, and ā khidāmi as madabhinākhām utkhandayām unmilayānāvārjayatī. The reading tījanā in c, which our edition wrongly accepts, is that of only two of our mss. (Bp.Bp.) [Read therefore tījan.] The comm. explains r̥ṣman as r̥ṣako vāvādmaiko vāyuḥ. Ppp. ends b with prṣṭyāmayaḥ.

3. Of ointment, of madūga, of kūśtha, and of nard, by the hands of Bhaga, I bring up quick a means of subjection.

The construction of the genitives in the first half-verse is obscure. The comm. makes them depend on anurodhamam, and so also Grill. They are perhaps rather the means by which the anurodham (≡ anulepana, comm.) or gaining to one’s purposes of the desired person is to be brought about, and so are coordinate with Bhagaśya, the latter’s ‘hands’ taking the place of the ‘means’ or ‘aid’ which would have better suited them. Turās in c is possible genitive, ‘of quick’ (or powerful) Bhaga (so the comm.: = tvaranāṇagasya). Ppp. reads (as in other places) madūgasya in a; the comm. madūgasya. Ppp. has also ṣ for ud in d. Several of our mss. (P.M.I.O.T.) accent ānāvāh. [and so do six of] SPP’s authorities.

The tenth anuvātaka, of 10 hymns and 30 verses, ends here; the quoted Anukr. says simply daçaṇa.

Here ends also the fourteenth prapāṭhaka.
103. To tie up enemies.

[Ucchocana.— bahudevatym utaśa "udrāgnaṃ. ānuṣṭubham.]

Found also in Pāipp. xix., in reversed order of verses. Used by Kāuṣ. (16.6) in connection with the following hymn, in a battle rite for victory over enemies: fetters, as the comm. explains, are thrown down in places where the hostile army will pass.

Translated: Ludwig, p. 518; Griffith, i. 301.

1. Tying-together may Brihaspati, tying-together may Savitar make for you ; tying-together may Mitra, Aryaman, tying-together may Bhaga, the Aēvins [make].

Instead of mitro aryamā, Ppp. has, in c, indraç ēd'gniç ca.

2. I tie together the highest, together the lowest, also together the middle ones; Indra hath encompassed them with a tie; do thou, Agni, tie them together.

The comm. reads paramām, avamām, and madhyamām in a, b, supplying ṣatrusenam in each case. [The r of ahūr is prescribed by Prāt. ii. 46.]

3. They yonder who come to fight, having made their ensigns, in troops — Indra hath encompassed them with a tie; do thou, Agni, tie them together.

The comm. glosses anikaças with samghaças.

104. Against enemies.

[Propocana.— bahudevatym utaśa "udrāgnaṃ. ānuṣṭubham.]

Found also in Pāipp. xix., in reversed order of verses. Used by Kāuṣ. (16.6) in connection with the preceding hymn, which see.

Translated: Ludwig, p. 518; Griffith, i. 302.

1. With tying-up, with tying-together, we tie up the enemies; the expirations and breaths of them, lives with life (āṣu) have I cut off.

The translation implies aṣṭiḥdām at the end, instead of -dam, which all the authorities (and hence both editions) read, save the comm., which has -dam. Ppp. has in c, d, teṣāṁ prāṇān samāsan amamasuṭam (corrupt). One might conjecture aṣiṅaḥ for asunā in d.

2. This tying-up have I made, sharpened up with fervor by Indra; our enemies that are here — them, O Agni, do thou tie up.

Ppp. reads indriyeṇa caṅṣitam in b, and, for d, metān ādān dviṣato mama.

3. Let Indra-and-Agni tie them up, and king Soma, allied; let Indra with the Maruts make tying-up for our enemies.

Ppp. has for b the better version rājñā somena medinā (the construction of our medinā being anomalous); also me for nas at the end. Some of the pāda texts (including our D.Kp.) read enāṁ in a, and the saṁhitā mss. generally enāṁ instead of enān; the comm. gives enān. The comm. explains medināu badly by medasvinīv asmābhīr dattuva haviṣa mādyantāu va.
105. To get rid of cough.

[Unmoocana.—kāśādevatayam. ānugātham.]

Not found in Pāipp. except 2 a, b in xix. Employed by Kāuç (31.27) in a remedial rite against cough and catarrh.

Translated: Ludwig, p. 510; Zimmer, p. 385; Griffith, i. 302; Bloomfield, 8, 513. — Cf. Hillebrandt, Veda-chrestomathie, p. 50.

1. As the mind with mind-aims flies away swiftly, so do thou, O cough, fly forth, after the forth-driving (?) of the mind.

The comm. paraphrases manasketaś with manasā buddhi-vṛtttyā ketyamāṇāir āsthrāthāir viṣayāḥ; and the obscure pravāyam with pragantavyam āvadhim.

2. As the well-sharpened arrow flies away swiftly, so do thou, O cough, fly forth, after the stretch (?) of the earth.

The comm. explains sanvavat by sanhata-pradeṣa, which at least shows his perplexity.

3. As the sun's rays fly away swiftly, so do thou, O cough, fly forth, after the outflow of the ocean.

In all these verses, all the authorities anomalously accent the vocative, kāsē; our edition makes the called-for emendation to kāṣe; SI. P. reads kāse.

106. Against fire in the house.

[Pramocana.—dūrvačādevatayam. ānugātham.]

Found also in Pāipp. xix. (with the verse-order 2, 1, 3). Kāuç employs the hymn (32.5) in a rite for welfare, to prevent conflagration of the house: a hole is made inside, and water conducted into it, etc. And vss. 3, 2 appear in Vāit. (29.13), with others, in the agnicayana, in the rite of drawing a frog, water-plant, and reed over the site of the fire-altar.

Translated: Ludwig, Der Rigveda, iv. 422; Griffith, 63, 170; Bloomfield, AJP. xi. 347, or IAOS. xv. p. xlii (= PAOS. Oct. 1890); Griffith, i. 303; and again, Bloomfield, SBE. viii. 147, 514.

1. In thy course hither, [thy] course away, let the flowery dūrva grow; either let a fountain spring up there, or a pond rich in lotuses.

The verse corresponds to RV. x. 142.8; where, however, the words in b are all plural, and c, d read thus: kraddā ca puṇḍrārīkāi samudrāṣya ghrā imī. SPP., against the majority of his authorities, strangely adopts in his text the RV. version of b; it is read also by the comm., and apparently by Ppp.; we have noted only one of our mss. as having puṣṭhīnḥ (O.s.m.). The comm. says: anena śnityabādākāya 'yontābhāvah prārthitah.'

2. This is the down-course of the waters, the abode (nivṛčana) of the ocean; in the midst of a pool are our houses: turn thy faces away.

The first half-verse is RV. x. 142.7 a, b (also VS. xvii. 7 a, b; TS. iv. 6.13; MS. ii. 10.1), without variation. The last pada is by the comm. regarded as addressed to

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the fire (one of whose common epithets is viṣṇomukha, 'having faces in every direction'); perhaps rather the points of thine arrows' cf. VS. xvi. 53.

3. With a fetal envelop of snow, O house, do we envelop thee; for mayest thou be for us having a cool pond; let Agni make a remedy.

The first two pādās correspond to VS. xvii. 5 a, b (also in TS. iv. 6,1, MS. ii. 10,1), which, however, has Agna instead of Śāle; a RV. khila to x. 142 differs only by tadā in d. Ppp. has, in c, hradāya for hradā hi, and, in d, also tadā in kṛṣṇotu. None of our mss., and very few of SPP's authorities, read agna k- in d, though it appears to be called for by Prât. ii. 65, and both editions accept it. The comm. explains the envelop to be avahārōṣṇena āṁvālōna. [Ppp. combines bhāvo 'gnir.]

107. For protection: to various divinities.

[Çunika.—caturcasam. viṣṇajādevatyam. ānusṭubham.]

Found also in Pâipp. xix. Reckoned by Kāuç. (9.2) to the brhachānti gāya; and used (50.13), with vi. 1, 3–7, etc., in a rite for welfare. The metrical definition of the Anukr. is forced and bad; although the number of syllables is each time not far from 32 (29–33).

Translated: Griffith, i. 303.

1. O all-conqueror (viṣṇujīt), commit me to rescuer; O rescuer, protect both all our bipeds, and whatever quadrupeds are ours.

Ppp. begins tṛayāṇāṇe sarvavid mām; it omits naś before rākṣa in the refrain. All the beings addressed are doubtless female; the comm. has nothing to say in explanation of them otherwise than that they are divinities so named.

2. O rescuer, commit me to all-conqueror; O all-conqueror, protect both all etc. etc.

Ppp. has sarvavid instead of viṣṇujīte. The comm. prefixes viṣṇujīt at the beginning.

3. O all-conqueror, commit me to beauty; O beauty, protect both all etc. etc.

Ppp. has sarvavid viṣṇuvid instead of viṣṇujīt at the beginning.

4. O beauty, commit me to all-possessor; O all-possessor, protect both all etc. etc.

Ppp. reads tṛayāṇāṇāyati instead of sarvavid, and rākṣata instead of na rākṣa. Sarvavid might, of course, mean 'all-knower.'

108. For wisdom.

[Çunakā.—paṁcaracam. medhādevatyam. āṇugayi. ānusṭubham; 2. urobrhāti; 3. paṭyābrhāti.]

Pâipp. xix. has vss. 1, 2, 5, thus reducing the hymn to the norm of this book. Found used in Kāuç. (10.20), with vi. 53 [so the comm.: but Dārila understands xii. 1. 53 as intended], in the medhājanana ceremony; and also (57.28) in the upanayana, with worship of Agni.

Translated: Muir, i. 255; Griffith, i. 304.
1. Do thou, O wisdom (medhā), come first to us, with kine, with horses, thou with the sun's rays; thou art worshipful to us.

The comm. explains medhā as śrutadārayasāmarthayārpaṇī devī, and finds in c an elliptical comparison (luṣṭpamā): 'as the rays of the sun quickly pervade the whole world, so come to us with own capacities able to pervade all subjects.'

2. I call first, unto the aid of the gods, wisdom filled with brāhmaṇa, quickened by brāhmaṇa, praised by seers, drunk of (?) by Vedic students.

Ppp. omits brahmajitātā in b, without rectifying the meter, which can only be saved by leaving out the superfluous prathāmā in a. It avoids, in c, the doubtful prapitām by reading instead pranāhitām; and it has avasa (for avase a?) twice in d. Prapitām should perhaps be understood as coming from pra-pi or pra-pya; the comm. takes it alternatively both ways, paraphrasing it with either sevitām or pravardhitām. The Annkr. reckons brahmaṇavatīm to b (so do the pada-mss.), and passes without noticing the deficiency of a syllable in a; in fact, prathāmā is intruded, and the verse otherwise a good annuṣṭubh. [*That is, he refers it to pibati by sevitām and to pi or pya by pravardhitām.*]

3. The wisdom that the Ribhus know, the wisdom that the Asuras know, the excellent wisdom that the seers know—that do we cause to enter into me.

It is the intrusion of bhadrām in c that spoils the annuṣṭubh, but does not make a regular pibati.

4. The wisdom that the being-making seers, possessed of wisdom, know—with that wisdom do thou make me today, O Agni, possessed of wisdom.

Many of the mss. (including our P.M.H.I.K.O.) leave vidus unaccented at the end of b. The second half-verse is VS. xxxii. 14 c, d (which has kuru for kṛṣṇu); [so also RV. khila to x. 151.]

5. Wisdom at evening, wisdom in the morning, wisdom about noon, wisdom by the sun's rays, by the spell (vidcas), do we make enter into us.

Ppp. is corrupt in c, d: medhāṁ suryaṇa 'dyato dhīrāṁ utā śvama.

109. For healing: with pippāla.

[Atharvan. — mantreklapippālādevatyaṁ ; bhāgypam. annuṣṭubham.]

Found also in PāIPP. xix. Employed in Kāṇ once (26. 33) with vi. 85, 127; and other hymns, and once (26. 38) alone, in a remedial rite against various wounds.

Translated: Ludwig, p. 509; Zimmer, p. 389; Griffith, i. 305; Bloomfield, 21, 516.


1. The berry (pippāla), remedy for what is bruised (? kṣiptā), and remedy for what is pierced—that did the gods prepare (sam-kalpay—); that is sufficient for life.

As elsewhere, the mss. waver between pippāla and pipāla (our Bp.E.O.R.p.m. read the latter). All the pada-mss. stupidly give śvita : vaṭ as two independent words.
2. The berries talked together, coming from their birth: whomever we shall reach living, that man shall not be harmed.

The second half-verse is the same, without variant, as RV. x. 97. 17 c, d (found also as VS. xii. 91 c, d, and in TS. iv. 2. 65 and MS. ii. 7. 13: the latter reading -mahe in c); while the first half is a sort of parody of the corresponding part of the same verse: *avopitantri avadan diva asudhayas pari;* our -vadanta *yathā* is probably a corruption of -vadaun *dy-.* There is again, in a, a disagreement among the mss. as to *pipalyaḥ.* Our Bp.E.I.O., with a number of SPP's authorities, giving *piṃpa-.* The comm. explains the word by *hastipipalyādiājātiḥhedahīnauḥ sarvāḥ pipalyaḥ;* and their "birth" to have been contemporaneous with the churning of the *amṛta.* [Pp. ends with *pāurusah.*]

3. The Asuras dug thee in; the gods cast thee up again, a remedy for the vāṭikṛta, likewise a remedy for what is bruised.

The comm. understands vāṭikṛta as vāṭarogāṇiṣṭaṇa. [Cf. vi. 44. 3.] [In Ppp., d is wanting, perhaps by accident.]

**110. For a child born at an unlucky time.**

[Atharvan.—āgneyam. trayāṭhubham: t. pañkti.]

This hymn is not found in Pāipp. Kāuṣ. (46. 25) applies it for the benefit of a child born under an inauspicious asterism.

Translated: Ludwig, p. 431; Zimmer, p. 321; Griffith, i. 305; Bloombfield, 109, 317. With reference to the asterisms, see note to ii. 8. 1; Zimmer, p. 350; Jacobi in *First gruss an Roth,* p. 70.

1. Since, an ancient one, to be praised at the sacrifices, thou sittest as hōtar both of old and recent—do thou, O Agni, both gratify thine own self, and bestow (ā-yoj-) good fortune on us.

The verse is RV. viii. 11. 10 (also TA. x. 169). Our text has several bad readings, which are corrected in the other version: *kām in a should be kam, satsi should be sātāni, and piṃḍyasva should be -prady- (TA. has, in a, pratāni, which its comm. explains by vistārayasi!):* this last the comm. also reads, but renders it *āṣyāṭiḥaviṇā pāraya.* The verse is not at all a pañkti, although capable of being read as 40 syllables.

2. Born in jyeṣṭhaṅkū, in Yama's two Unfasteners (yicī)—do thou protect him from the Uprooter (mālabārhaṇa); may he conduct him across all difficulties unto long life, of a hundred autumns.

The consequitiveness of the verse is very defective, inasmuch as 'born' (jātis, nom.) in a can hardly be understood otherwise than of the child, while Agni is addressed in b,
and spoken of in third person in c, d. Three asterisms are here [and in 112] referred to, all in our constellation Scorpio: Antares or Cor Scorpionis (either alone or with σ, τ) is usually called jyesthā 'oldest,' but also (more anciently?), as an asterism of ill omen, jyesthagkanti that slays the oldest *; mula 'root,' also in the same manner mula-barkanti [or -ga], lit. 'root-wrencher,' * is the tail, or in the tail, of which the terminal star-pair, or the sting (λ, ν), has the specific name viesṭāu. [See note to ii. 8. 1.] The comm. takes yamasya as belonging to mula-barkanti. By a misprint, our text begins with jyāī- (read jye-). * [See TB. i. 5. 28.]

3. On the tiger day hath been born the hero, asterism-born, being born rich in heroes; let him not, increasing, slay his father; let him not harm his mother that gave him birth.

* We should expect at the beginning vyāghrye or vālyāghre; the comm. paraphrases the word with vyāghravat krūre. [In d, read sa mā mātraṁ? — As to minīt, see Gram. § 726.]

III. For relief from insanity.

[Atharva.-caturycam. āgyeyam. ānusṭubham: t. parānusṭup triṣṭubh.]

This hymn, like the preceding, is wanting in Pāipp. Kauç. (8. 24) reckons it as one of the mātrunāmāni (with ii. 2 and viii. 6); and the comm. quotes a remedial rite against demons (26. 29–32) as an example of their use.

Translated: Ludwig, p. 512; Zimmer, p. 393; Grill, 21, 170; Griffith, i. 306; Bloomfield, 32, 518.— Cf. Hillebrandt, Veda-chrestomathie, p. 50.

1. Free thou this man for me, O Agni, who here bound, well-restrained, cries loudly; thenceforth shall he make for thee a portion, when he shall be uncrazed.

Nearly all our mss., and the great majority of SPP's, have the false accent atis at beginning of c; both editions give atus. The comm. reads yatāḥ for yadā in d. The comm. paraphrases suyatas by suṣṭhum niyamito niruddhakprasaraḥ san. Pāda b has a redundant syllable.

2. Let Agni quiet [it] down for thee, if thy mind is excited (ud-yu); I, knowing, make a remedy, that thou mayest be uncrazed.

The comm. reads udvutam (= grahasikāreno 'dhrāntam) instead of udvutam in b.

3. Crazed from sin against the gods, crazed from a demon — I, knowing, make a remedy, when he shall be uncrazed.

A few of the authorities (including our O.) accent yadā in d; yātāḥ would be a preferable reading. [Bloomfield, "sin of the gods," AJP. xvii. 433, JAOS., etc.]

4. May the Apsarases give thee again, may Indra again, may Bhaga again; may all the gods give thee again, that thou mayest be uncrazed.

The sanhita reading in a, and c would, of course, equally admit of tvā: adhuḥ 'have given thee;' and this would be an equally acceptable meaning; the comm. so understands and interprets. In our text, read pūnas at beginning of c (the sign for u dropped out). The difference of meter tends to point out vs. 1 as an alien addition by which this hymn has been increased beyond the norm of the book.
112. For expiation of overslaughting.

[\textit{Atharvan.} — \textit{dgneyam. tvāistubham.}]

Found also in Pāipp. xix. (vs. 3 in i.). Used by Kāuç. (46. 26), with vi. 113, in a spell to expiate the offense of \textit{parivittī} ‘overslaughting,’ or the marriage of a younger before an elder brother [see Zimmer, p. 315].

Translated: Ludwig, p. 469; Grill, 15, 171; Griffith, i. 306; Bloomfield, AJP. xvii. 437 (elaborate discussion, p. 430 ff.), or JAOS. xvi. p. cxxii (= PAOS., March, 1894); SBE. xli. 164, 521.

1. Let not this one, O Agni, slay the oldest of them; protect him from uprooting; do thou, foreknowing, unfasten the bonds of the seizure (\textit{grāhi}); let all the gods assent to thee.

The allusions in this verse to the same trio of asterisms that were mentioned in 110. 2 are very evident. According to the comm., “this one” in a is the \textit{parivittī} which he takes quite wrongly as the overslaugher — see comm. to vs. 3 a. Ppp. reads \textit{prajā nas} at end of c, and has, for d, \textit{pitāputrām mātaram muñca survān} (our 2 d).

2. Do thou, O Agni, loosen up the bonds of them, the three with which they three were tied up; do thou, foreknowing, unfasten the bonds of the seizure; free all — father, son, mother.

The comm. reads \textit{uttihitas} for \textit{utsilās} in b; the word is, strangely, not divided into \textit{utsilā} in the \textit{pada-text}, which [non-division] would be proper treatment for \textit{uttihitas}, and part of the mss. (including our H.1.0.) read \textit{uttihitas}. The second half-verse is wanting in Ppp. (save as d is found in it as 1 d: see above).

3. With what bonds the overslaughted one is bound apart, applied and tied up on each limb — let them be released, for they are releasers; wipe off difficulties, O Pūshan, on the embryo-slayer.

The comm. again commits the violence of understanding \textit{parivittī} in a as if it were \textit{parivittī} ‘the overslaugher.’ The participles in b are nom. sing. masc., applying to the bound person. The comm. again reads \textit{uttihitas}, again supported by a few mss. (including our H.1.0.), and the \textit{pada-text} again has \textit{utsilās}, undivided. All our mss. save one (K.), and all but one of SPP’s, read \textit{te} (without accent) in c; the translation given implies the emendation to \textit{tī}, which is made in SPP’s text, also on the authority of the comm. After it, SPP. reads \textit{mucyantām}, with, as he claims, all but one of his authorities; of ours, only D.Kp.T. have it, and K. \textit{mucyantām}, all the rest \textit{muñcāntām}, as in our text. In Ppp., this verse is found in i, in this form: \textit{ebhīs pācātī mudusān pātir nibaddhaḥ paroparārīpto aṅgā-āṅge vi te cṛtyantām vivatām hi santi etc.} (d as in our text).

113. For release from seizure (\textit{grāhi}).

[\textit{Atharvan.} — \textit{pāṇum. traistubham : 3. pākti}.]

In Pāipp. [i.] is found only the first half-verse, much corrupted. It is employed by Kāuç. (46. 26) in company with the preceding hymn, which see. Verse 2 c, d is specified in the course of the rite, as accompanying the depositing of the “upper fetters” in river-foam.
1. On Tritā the gods wiped off that sin; Trita wiped it off on human beings; if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation (brāhman).

SPP. properly emends the name, here and in vs. 3, to tritā, though all his authorities, like ours, read trītā; he also, with equal right, emends enan to enat (enan) in b. TB. has (in iii. 7. 123)*what corresponds to the first three pādās, reading both trītā and enan*; for ci it has tāto mā yaddi kīm cād ānaçē. The comm. reads trita and etat. He also quotes from TB. iii. 2.89-12, some passages from the story, as there told, of Ekata, Dvita, and Trita, and of the transference of guilt by the gods to them and by them to other beings. A similar story is found in MS. iv.1.9 (where read krūrdūn mār skeptic, twice). The TB. verse relating to this is in our text adapted to another purpose. The comm. holds the “sin” to be still that of overslaught, as in the preceding hymn. The Anukr. disregards the irregularities of meter. [And māmṛje.]

2. Enter thou after the beams, the smokes, O evil; go unto the mists or also the fogs; disappear along those foams of the mists. Hymn 112. 3 gives the incantation. The last pāda is a repetition of 112. 3 d, and discordant with the rest of the verse. Some of SPP’s authorities read nājyan at end of c. The comm. has instead vikṣva. The comm. explains maritrīr by agnirājādibhāvāvidyāśeṣān, udārān by ārdhvam gatān meghatmanā parinatāṁ tān (dhūmanān, and udhārān by lajjanān avājayān.

3. Twelvefold is deposited what was wiped off by Trita—sins of human beings; if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation.

‘Twelvefold’: i.e., apparently, in twelve different places, or classes, or individuals. TB. (l.c.) specifies eight offenders to whom the transference was successively made; and the “twelve” is made up, according to the commentator, of the gods, Trita and his two brothers, and these eight. [The vs. is no pañkti.] This hymn is the last of the 11, with 37 verses, that constitute the eleventh anusvāka; the Anukr. says: prāk tasmat saptatriñčaḥ.

114. Against disability in sacrifice.

[Brahman.—voiçaddhavay. anusñabham.]

Found also in Pāipp. xvi. Kāuç. (67. 19), in the sarvañjñāna chapter, uses hymns 114, 115, and 117, with the offering of a “full oblation,” the giver of the sava taking part behind the priest; and, according to the schol. and the comm., the whole anusvāka (hymns 114-124) is called deguheśana, and used in the introduction to the sarvañjñāna (56. 7), and in the expiatory rite for the death of a teacher (46. 30); and the comm. quotes it as applied in Nakṣatra Kalpa 18, in the mahājanī called yāmyā, in the funeral ceremony. And hymns 114 and 115 (not verses 114. 1, 2) are recited with an oblation by the adhvaryu in the agniṣṭoma, according to Vāit. (22. 15); and again in the same
ceremony (23. 12) in an expiatory rite; also 114 alone (30. 22), in the sāutrāmaṇī sacrifice, with washing of the māsara vessel.

Translated: Ludwig, p. 443; Grill, 45, 172; Griffith, i. 308; Bloomfield, 164. 528.

1. O gods! whatever cause of the wrath of the gods we, O gods, have committed — from that do ye, O Ādityas, release us by right of right (tītā).

The whole hymn is found in TB. (in ii. 4. 4.8-9), with mā for nas in c as the only variant in this verse. Then this verse occurs again with a somewhat different version of c, d in TB. ii. 6. 6, with which a version in MS. iii. 11. 10 precisely agrees; and yet again, more slightly different, in TB. iii. 7. 12, with which nearly agrees versions in TA. ii. 3. 1 and MS. iv. 14. 17. In TB. ii. 6. 6 (and MS.), the second half-verse reads thus: agnir mā tismad āna sa vīgyān mucaṭa tābhāsaḥ; in TB. iii. 7. 12, it is ādityaṁ tisman mā mucaṭa rtṣaya rtēna māṁ utā (TA. itā for utā [cf. v. Schroeder, Tibünger Katha-bss., p. 68]): MS. omits mā in c, and has, for d, rtṣya tv īrnm ā 'matāḥ, with variants for the last two words. VS. xx. 14 has our a, b, without variant [and adds the c, d of TB. ii. 6. 6]. In b, MS. iv. 14. 17 has yād vaśā 'nytam odiṁa (accent! Katha ādīmā).

By right of right, O Ādityas, worshipful ones, release ye us here, in that, O ye carriers of the sacrifice, we, desirous of accomplishing (cak) the sacrifice, have not accomplished it.

Both editions read at the end, as is necessary, -cēkimā, although only two* of our MSS. (I.D.), and a small minority of SΠΠ.’s authorities, accent the a (the pada MSS. absurdly reading āṃgas[ekima]). Ppp. has instead, for d, sikṣanta upārīma. TB. has mā for nas at end of b, yajñātra vas for yajñānīn yat in c, and, for d, åcikṣanta nā cēkimā, which is better. Vajñāvahānas would be better as nominative. The comm. explains cikṣanta, by nispādayitum itcchantas. [For the pada blunder, cf. vi. 74. 2.] *[Whitney's collations seem clearly to give Bp. p.m.I.H.D. as reading -cēkimā.]

3. Sacrificing with what is rich in fat, making oblations of sacrificial butter (ājyā) with the spoon, without desire, to you, O all gods, desirous of accomplishing we have not been able to accomplish.

Part of the mss. (including our P.M.I.) accent vājīra in c, and the decided majority (not our Bp.M.W.R.s.m.T.) accept cēkimā at the end (by a contrary blunder to that in 2 d), which SΠΠ., accordingly, wrongly admits into his text. TB. has (also Ppp.) ājyāma in b: also it reads to viṣve devaḥ in c, and, of course, cēkimā at the end; Ppp. çēśima.

115. For relief from sin.

[Brahman. — vājaṅgadvāma. ānugāthā.] *

Found also in Pàipp. xvi. For the use of this hymn by Kāuç., and in part by Vāit., with the preceding, see under that hymn: Vāit. has this one also alone in the agrapāja iṣṭi (8. 7), with ii. 16. 2 and v. 24. 7; and vs. 3 appears (30. 23) in the sāutrāmaṇī. next after hymn 114.

Translated: Ludwig, p. 443; Zimmer, p. 182 (vss. 2, 3); Grill, 46, 172; Griffith, i. 308; Bloomfield, 164. 529.
1. If knowing, if unknowing, we have committed sins, do ye free us from that, O all gods, accordant.

The reading sañjñgasas at the end in our text is, though evidently preferable, hardly more than an emendation, since it is read only by our P.M.T.; SPP. gives sañjñgasas; the comm. takes the word as a nominative. With the verse may be compared VS. viii. 13 f (prose). The redundant syllable in a is ignored by the Anukr.

2. If waking, if sleeping, I sinful have committed sin, let what is and what is to be free me from that, as from Yama.

That which all works the plowmen, they of the kindred of the plow, leading death or to Yama's realm. The comm. explains dραπάδα, doubtless correctly, by πάδαβανκαρνάρθθο δρυμάω.

3. Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier—let all cleanse (γυμβά) me of sin.

This verse is found in several Yajus texts: in VS. (xx. 20), TB. (ii. 4.49), K. (xxxviii. 5), and MS. (iiii. 11. 10). TB.MS. add ἄδ after ἰνα in a; in b, for σνάτρω, VS. gives σνάτας, and MS. σνάτρο; in d, TB.MS. read μπρτκαντ ρ γυμβάντα, while VS. reads (better) γυμβάντα and before it passes instead of ὑπάς; Ppp. reads γύμβαν μπρτκαντ; and it further has σνάλθα γυμβάνnt in b. This time the comm. gives κάσθαμαγάτ πάδεβανκαρνάρθθο as equivalent of dραπάδα. The Anukr. passes without notice the excess of syllables in a. [The vs. occurs also TB. ii. 6, 61, with ἄδ again, and with d as in VS. And the Calc. ed. of TB. prints both times σνάλθα σνάτρω.] [As to γυμβά, see BR. ii. 251 top.]

116. For relief from guilt.

[γυμβάλιαντ. — ωδίνασσαταβανταμ. ἱγατάμ: 3. τριτύββ.]

The hymn is used by Kauç, in the chapter of its spilling of sacrificial liquids. As to the whole anuvāka, see under hymn 114.

Translated: Ludwig, p. 443; Griffith, i. 309.

1. What that was Yama's the Kārśīvānas made, digging down in the beginning, food-acquiring, not with knowledge, that I make an oblation unto the king, Vivasvant's son; so let our food be sacrificial (yajñīpa), rich in sweet.

Perhaps better emendat beginning to yihdī änām [Bloomfield makes the same suggestion, AJP. xvii. 428, SBE. xliii. 457]; the comm. explains by yamasambhandhi krutam. The kārśīvānas are doubtless the plowmen, they of the kindred of kṛṣṭvan (= kṛṣṭvala) "the plower": whatever offense, leading to death or to Yama's realm, they committed in wounding the earth. The comm. calls the kṛṣṭvanas śūdras, and their workmen the kārśīvānas; in b, he reads na vidas for annavidas. Themetrical irregularities are ignored by the Anukr.
2. Vivasvant’s son shall make [us] an apportionment; having a portion of sweet, he shall unite [us] with sweet—whatever sin of [our] mother’s, sent forth, hath come to us, or what [our] father, wronged,* hath done in wrath.

For bhágadheyaṁ in a,绳⁴ reads bhesajáti. The two half-verses hardly belong together. The comm. explains aparāddhas by asmatkṛtparādhena vinukhaḥ san. * [In his ms. Whitney wrote “guilty” (which seems much better) and then changed it to “wronged.”]

3. If from [our] mother or if from our father, forth from brother, from son, from thought (cétas), this sin hath come to [us]—as many Fathers as have fastened on (sac) us, of them all be the fury propitious [to us].

In most of the pāda-mass. āgan at end of b is wrongly resolved into ā : agan, instead of ṣeśgan (our Kp. has ṣeśagan). Cétasas the comm. understands to mean ‘our own mind’; we should be glad to get rid of the word; its reduction to ca, or the omission of bhūtār or putrā, would rectify the redundant meter, which the Anukr. passes unnoticed. The comm. paraphrases pari in b apparently by anyasmād api pariśānāt!

117. For relief from guilt or debt.

[Kaúṣika (anyakāmāḥ).—āgneyam. trāṣṭukham.]

Found also in Pāipp. xvi. The hymn [not 1 cd, 2 cd] occurs in TB. (iii. 7. 9a-c), and parts of it elsewhere, see under the verses. [For 1 and 3, see also v. Schroeder, Tübinger Katha-hss., p. 70 and 61.] Hymns 117–119 are used in Kaúc. (133. 1) in the rite in expiation of the portent of the burning of one’s house; and Keç. (to Kaúc. 46. 36) quotes them as accompanying the satisfaction of a debt after the death of a creditor, by payment to his son or otherwise; the comm. gives (as part of the Kaúc. text) the pratikā of 117. [For the whole anuvāka, see under h. 114.] In Vāit. (24. 15), in the agnisāma, h. 117 goes with the burning of the vedi.

Translated: Ludwig, p. 444 ; Griffith, i. 309.

1. What I cat (?) that is borrowed, that is not given back ; with what tribute of Yama I go about—now, O Agni, I become guiltless (anyāṣ) as to that; thou knowest how to unfasten all fetters.

The translation implies emendation of ṣāmi to ṭelmi in a ; this is suggested by jaghasa in vs. 2, and is adopted by Luwīg also; but possibly apratīt̄am asmi might be borne as a sort of careless vulgar expression for “I am guilty of non-payment.” More or less of the verse is found in several other texts, with considerable variations of reading; thus TS. (iii. 3. 81–2), TA. (ii. 3. 18), and MS. (iv. 14. 17) have pādaśa a, b, c (as a, b, d in TS.) ; in a, all with yāt kūśudam for apamīlyaṁ and without asmi, and TA.MS. with apratīt̄am, and TS. ending with māyā (for yāt), and TA.MS. with māyaḥ ; in b, all put yāna before yamāsya, and TA.MS. have nāhitā for bālānā, while MS. ends with cārvāvas; in c (d in TS.), all read etāt for idām, and MS. accents āνrṇas (c in TS. is iḥaḥ ेcāvāhi nirvadaye tyāt : cf. our 2 a) ; d in TA. is ḍavann eva prati tāt te dādarmai, with which MS. nearly agrees, but is corrupt at the end: j.e.p. hastārṇāmi. TB. (iii. 7. 98) corresponds only in the first half-verse (with it precisely agrees ĀpiṢ. in xii. 22. 5) ; thus, yāṇy apānītyāṇy apratīt̄āṇy āṣmi yamāsya bālānā cārāni ; its
other half-verse corresponds with our 2 a, b. MB. (ii. 3, 20) has yat kusñdam apratitam maye 'ha yena yamasya nidhirna carini: idam tad agne anreno bhavami jivanam eva pratidatte dadami. [This suggests bhavami as an improvement in our c.] Finally GB. (ii. 4. 8) quotes the pratika in this form: yat kusñdam aparntiyam apratitaum. Pp. reads for a, b aparntiyam apratitam yad asminnasya, etc., and, for d, jivanam eva pratidateh dadami sarvam (nearly as TA. d, above). The comm. takes balini as = balavata.

2. Being just here we give it back; living, we pay it in (ni-hr) for the living; what grain I have devoured having borrowed [it], now, O Agni, I become guiltless as to that.

With the first half-verse nearly agrees TB. (as above; also ÄpC.S., as above), which reads, however, tad yatayusmas for dadma enat. The comm. has dadmas for dadmnas in a; he explains ni harmanas by nitaräm niyanena va 'pákurnaḥ. Pp. has etat at end of a; in c, aparntiyam again, also (c, d) jaghina agra trnas tad tasmad anunjña kruhot. Aprntiyam in this verse also would be a more manageable form, as meaning 'what is to be measured (or exchanged) off,' i.e. in repayment. Jaghina in our text is a misprint for ghādṛ.

3. Guiltless in this [world], guiltless in the higher, guiltless in the third world may we be; the worlds traversed by the gods and traversed by the Fathers— all the roads may we abide in guiltless.

The verse is found in TB. (iii. 7, 9-9), TA. (ii. 157), and ÄpC.S. (xiii. 22, 5), with anis te at junction of a and b (except in TB. as printed), with a substitutes inserted before pitarbhānas and ca lokās omitted after it (thus rectifying the meter, of which the Anukr. ignores the irregularity), and with kṣyema (bad) at the end. Anjñā means also 'free from debt or obligation'; there is no English word which (like German schuldlos) covers its whole sense. The comm. points out that it has here both a sacred and a profane meaning; applying to what one owes to his fellow-men, and what duties to the gods. Pp. combines anjñā 'smin in a, and has the readings of TB. etc. in c, and adima for a kṣyema at the end.

118. For relief from guilt.

[kūnika (anṛnakāmaḥ).—āgneyam. trādītubham.]

Found also in Pāipp. xvi. [The Kātha-version of vss. 1 and 2 is given by v. Schroeder, Tübingen Kāthā-lss., p. 70 f.] Is not used by Vāt., nor by Kūt, otherwise than with [the whole anuṣvāka and] hymn 117: [see under hymns 114 and 117].

Translated: Ludwig, p. 455: Griffith, i. 310.

1. If (yat) with our hands we have done offenses, desiring to take up the course (?) of the dice, let the two Apsarasas, fierce-(ugra)-seeing, fierce-conquering, forgive today that guilt (rodu) of ours.

Our mss., like SPP's, waver in b between gatnām and gatthin or gantām, but it is a mere indistinctness of writing, and gatnam (which not even Böhlingk's last supplement gives) is doubtless the genuine reading, as given by SPP: our gantām is an unsuccessful conjecture. The comm. paraphrases the word with gantasya (śabdāparśāddivayam, and upalips- with anubhasitiūm iačantaḥ: 'desiring to sense the sound, feeling, etc.'
2. O fierce-seeing one! realm-bearing one! [our] offenses, what happened at the dice—forgive ye to us; may there not come in Yama's world one having a rope ye on, desiring to win from us debt (yāni) from debt.

Two of the other texts (TA, MS., as above) have this verse also, and with unimportant variations in the first half: TA. simply omits nas in b, thus rectifying the meter: MS. does the same, but it is also corrupt at the beginning, reading ugrām pāṣyaī rāṣṭrabhīt k. Ppp. reads v. rāṣṭrabhītas kilvaśām y. a. a. dattan vas tat. But in the difficult and doubtful second half, the readings are so diverse as to show themselves mere corrupt guesses: thus, TA. nēn na yānū pāsa iva samāvu y. l. a. āva; MS. nēnā (p. nēt : naḥ) yānū pāvaṁ śiṣamānu y. l. niḍhīr ājāyā; Ppp. (c) pūṣvāno pūṣvā yaḥ apacchāmaṇō. The comm. explains yānū (naḥ) as either for yānū or for pāṣya; the pada-text gives the latter, of course. The pada-text does not divide ērīs, as it doubtless should, into ērīs in c: the comm. reads instead eschāmānas (= yānū gra- hitum abhita icchān) and explains adhiprajus by asmadrakṣayā pācchastāḥ. The other texts, it will have been noticed, mentioned rāṣṭrabhīt instead of ugrajit as second Apsaras in the first verse. The irregularities of meter are passed unnoticed by the Anukrt. [Bōhtlingk, ZDMG. lii. 250, discusses the vs. at length. He suggests for c, pāvavū no nā yānūm ārīsamānu, or perhaps nēl yānū.]

3. To whom [I owe] debt, whose wife I approach, to whom I go begging (yāc), O gods—let them not speak words superior to me; ye (two) Apsaras, wives of gods, take notice!

Ppp. has a different version (mostly corrupt) of b, c, d: yānū yājamānū abhyemāte: vāte vājīn vājīhīr mo 'ttarām mad devapatiṣ aparasaśpaditaṁ. The comm. reads abhyemī in b. By analogy with abhyāmī, the pada-text understands upālmī as upa-ālīm in a. Our pada-mss. also leave mā unaccented in c. The comm. paraphrases adhit 'tam with madāvijāpanānī citte 'vadāhāyataṁ.

119. For relief from guilt or obligation.

[Kāṇuka (anṛnakāmaḥ). — agnayam. trāṣṭubham.]

Found also in Pāipp. xvi. (in the verse-order 1, 3, 2). All the verses occur, but not together, in TA. [See also v. Schroeder, Zwei Hss., p. 15, for vss. 2 and 3: and Tübingen Kath.-hss., pp. 70, 75, for 1, 2, and 3.] Is not used by Vālt., nor by Ka००, otherwise than with the whole anuvāka and with] hymns 117 and 118; see under [hymns 114 and 117].

Translated : Ludwig, p. 442; Griffith, i. 310.
1. If (yāt), not playing, I make debt, also, O Agni, promise (saṃ-ṛ) not intending to give, may Vaiśāvāna, our best over-ruler, verily lead us up to the world of the well-done.

Pp. puts ahām before ṝnam in a, and reads urum for ut it in d. The first half-verse has correspondents in TB. (iii. 7. 12+) and TA. (ii. 4. 1†). In a, TB. reads cākāra and TA. bahuḥśa for kṛṇomi and TB. puts yāt after ṝnam; for b, TB. reads yāt ṝṇaḥ ṝṇaḥ samajagāra jāneyahyay, and TA. adītau vā saṃjagāra j. [For b, cf. vi. 71. 3 b.]

2. I make it known to Vaiśāvāna, if [there is on my part] promise of debt to the deities; he knows how to unfasten all these bonds; so may we be united with what is cooked (pakvā).

The first three pādas have correspondents in TA. (ii. 6. 1†), which reads, in a, b, veda-yāno yāti nṛṇam, and, in c, pācān prāmucan (i.e. -cam) prā veda; Pp. also has pra veda instead of veda sārvān. Our d, which seems quite out of place here, occurs again at the end of xii. 3. 55–60, which see (TA. has instead sa no maṅgatā duritāḥ avadhāt). The comm. explains pakvāna here as purīpakvāna svargādīphalena, or the ripened fruit of our good works. The Anukr. seems to allow the contraction sātītān in c.

3. Let Vaiśāvāna the purifier purify me, if (yāt) I run against a promise, an expectation (ādā), not acknowledging, begging with my mind; what sin is therein, that I impel away.

The whole verse, this time, has its correspondent in TA. (ii. 6. 1†), which, however, reads for a v. pāvayaḥ naḥ pavitrāir (Pp. means the same, but substitutes pāvayaḥ), and has, in d, āttra for ṝtra and āvra for ṝpa. Pp. has saṃgalam near beginning of b. The comm. reads adīvān in b, and explains by adhīvān; pāvakaḥ prāmucāni; the minor Pet. Lex. suggests emendation to atti-dhā- 'transgress.' Ludwig emends aḍām to āḍām (referring to devāsaṇam in 2 b); the reading and pāda division aḍām are vouched for by Prā. iv. 72, to which rule the word is the counter-example; the comm. explains it by devāsaṇam abhīdāsam. [Bergaigne comments on root su, Rel. Vīd. iii. 44.]

120. To reach heaven.

[Kāmīca.—montroktadesovāyam. 1. jāgati; 2. pākiśi; 3. triyuddh.]

Found also in Pāipp. xvi. [Von Schroeder's Zwei Hs., p. 16, and Tübingen Kātha-hs., p. 76, may also be consulted for all three vss.] Not used by Kāś, otherwise than with the whole anuvāka: see under yuvma: 114.

Translated: Ludwig, p. 442; Grill, 72, 173; Griffith, i. 311; Bloomfield, 165, 529.

1. If (yāt) atmosphere, earth, and sky, if father or mother we have injured (hiś), may this householder's-fire lead us up from that to the world of the well-dohe.

The first half-verse is found, without variation, in a number of other texts: in TS. (i. 8. 59), TB. (iii. 7. 12†), TA. (ii. 6. 2†), MS. (i. 10. 3), AÇS. (ii. 7. 11); they do not agree entirely in the second half which they put in place of ours. Pp. agrees with some of them, reading agnir mā tasmād evaṃ gārhapatiyaḥ prāmucatā. Only b is really jāgati.
2. May mother earth, Aditi our birthplace, brother atmosphere, [save us from imprecation; may our father heaven be weal to us from paternal guilt]; having gone to my relatives (jāmt), let me not fall down from [their?] world.

The verse is found also in TA. (ii. 6. 29), which reads at end of a 'abhāṣasta etaññē; and, in c, d, bhavāśi jāmti mṛtreyā (jāmin itvā?) mā vivisā lokān: the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding it extremely obscure. Ppp. brings no help. * Our translation implies in b abhāṣastarū, but the pada reading is abhāṣastarū, as if instr.; the comm. understands -tṛīṣ. Our pada mss. also leave mā unaccented in d. Ludwig and Grill supply lokāt tṛīṣyā: "from the paternal world." The comm. divides alternatively jāmi mṛtreyā and jāmnī tṛīṣā. The verse is a good tṛīṣūbh, though capable of being contracted to 40 syllables. * [Grill reports a Ppp. reading tṛīṣā for hṛṛātā, although I do not find it in Roth's collations. Might it represent a tātvā antārikṣam?]

3. Where the well-hearted, the well-doing revel, having abandoned disease of their own selves, not lame with their limbs, undamaged in heaven (svargē) — there may we see [our] parents and sons.

The first half we had at iiii. 28. 5. The verse corresponds to TA. ii. 6. 20, which reads uddānte at end of a, tāvṛāṃ svāyām at end of b, aḍugānāyār (so Ppp. also) in c (also aḥrīsā, but this is doubtless a misprint [the Poona ed. reads in fact dhūnāsī]), and pīkārān ca pūtrām at the end. The comm. reads tāvṛās in b, with part of the mss. (including our P.M.I.O.), and aḍroṇās in c. [For the substance of the vs., cf. Weber, Sb. 1894, p. 277.]

**121. For release from evil.**

[Kāṇciśka.—[caturcīcām] manto familiarity. 1, 2. tṛīṣūbh; 3-4 anuṣūbh.]

Found also in Pāipp. xvi. [For vss. 3, 4, cf. v. Schroeder, Zwei I1ss., p. 15, Tūβinger Katha-kos., p. 75.] Used by Kāuč. (52. 3) with vii. 63 and 84, in a rite for release from various bonds; [and with the whole amucāka — see under l. 114.]

Translated: Ludwig, p. 442; Zimmer, p. 182 (3 vss.); Griffith, i. 311.

1. An untier, do thou untie off us the fetters that are highest, lowest, that are Varuṇa's; remove (nīś-sū) from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.

_Viṣāṇā_ (p. viṣāṇā) is doubtless 'antler' here, as at iii. 7. 1, 2 [which see] (though neither Kāuč. nor the schol. nor our comm. make mention of such an article as used here); but it was necessary to render it etymologically, to bring out the word-play between it and nīṣ-sū; the comm. treats it as a participle (= viṣāntāt), disregarding, as usual, the accent (really viṣā + ana [Skt. Gram. § 1150 c]). The second pāda is the same with vii. 83. 4 b. The proper readings in c are (see note to Prāt. ii. 86) dīṣātām and nīṣ-sū; which the mss. almost without exception absthrenv πaems and nīṣ-sū, just as they abbreviate dattā to dattā, or, in vs. 2 a, viṣāntā to viṣāntā (see my Skt. Gr. § 232). SPP. here gives in his sanhita-text nīṣ-sū, with all his authorities; our text has nīṣ-sū, with only one of ours (O.): doubtless the true metrical form is nīṣ-sūva 'smitā. [Cf. Roth, ZDMG. xlviii. 119, note.] Ppp. lacks our second half-verse, having instead 2 a, b. * [That is, if we take the occurrences of the words as a whole in AV.]
2. If (ydt) thou art bound in wood, and if in a rope; if thou art bound in the earth, and if by a spell (vdc)—may this householder's-fire lead us up from that to the world of the well-done.

The second half-verse here is the same with ii. 1 c, d, and seems unconnected with the first half. 'Ppp. reads, in a, dārmaṇa and rajavā, and omits the second half-verse, thus reducing the hymn to three verses, the norm of the book.

3. Arisen are the two blessed stars named the Unfasteners; let them bestow here of immortality (anuṭa); let the releaser of the bound advance.

The first half-verse is the same with ii. 8. a, b; compare also iii. 7. 4. a, b. The verse corresponds to ṬṬ. ii. 6. 11, which has, for a, amā [AV. iii. 7. 4. amā] ye subhāge died, and, in d, etdd for prāt 'tu.

4. Go thou apart; make room; mayest thou free the bond, like a young fallen out of the womb, do thou dwell along all roads.

A corresponding verse is found in TA. (ii. 6. 11), which has, for a, vi. jihṛṣya lokān kṛdhi,* and, at the end, anu gocca (also pathās after xārvaṇ). Ppp. reads at the end anu gocca, and this is what the comm. gives as paraphrase of anu kṣaya. The Anukir. seems to authorize the contraction yonye 'va in c. * [In c, yones for yonyas.]

122. With an offering for offspring.

[Bṛhag. — pācāraṇa. vājīkarmanam. trīstubham : 44. jāpati]

Verses 2, 3 are found in Pāipp. xvi. [For vss. 1–3, cf. v. Schroeder, Zwei Hs., p. 15. Tūbingen Kath.-hr., pp. 75–76.] It appears in Kauś., with the hymn next following,* in the svavayafānas (63. 29), accompanying the offering of samsthilākam; and the comm. regards vs. 5 (instead of xi. i. 27, which has the same pratikā) as intended at 63. 4, in the same ceremonies, with distribution of water for washing the priests' hands. Vait. (22. 23) has both hymns in the agniṣṭoma, with vii. 41. 2, as recited by the sacrificer. [For the whole anuvakana, see under h. 114.] * [And with x. 9. 26.]

Translated: Ludwig, p. 432: Griffith, i. 312.

1. This portion I, knowing, make over [to thee], O Viśvakarman, first-born of right; by us [is it] given, beyond old age; along an unbroken line may we pass (tp) together.

The connection in this verse is obscure; pratānājñās 'first-born' in b can only qualify "I" grammatically; doubtless it should be vocative, belonging to Viśvakarman. The comm. connects dattām directly with bhūgam, which he explains by pakṣaṃ annam hāraydbhūgam va. The second half-verse corresponds to TA. ii. 6. 11 c, d (in immediate connection with the two preceding verses of our text also), which differs only by reading at the end carema; and this the comm. also reads. The first half-verse in TA. is as follows: sa prajānaṃ prātirbhūtā vivaśā praṣṭapath pratānājaḥ rīṣya; and Ppp. apparently intends a similar reading; it has tathā praṣṭānaṁ ity ēka, as if the verse had occurred earlier in the text; but it has not been found.

2. Some pass along the extended line, of whom what is the Fathers' [was] given in course (?nivṛcena); some, without relatives, giving, bestowing—if they be able to give, that is very heaven.

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The TA. (ii. 6. 26) has this verse also, with variants: anu sāṅcaranti for taranti (besides the preceding anu) in a, āyamavat at end of b, yudechāt at end of c (Ppp. has -yachān), kakunvānasa for ṇikṣān and evām for evad in d. Both comm's understand pūrām 'debt,' with ṇitrāyam, and abandhā with (which appears to be used adverbially) as equivalent to abandhāvakas: though without descendants, they too reach heaven as reward of their gifts. Ppp. has also te for cet in d. [The Calc. ed. seems to have kakunvānasa for ṇikṣān and evām for evad. Does it intend kakunvān (or kaknāvān—see Granh. § 701) sa?]

3. Take ye (both) hold after, take hold together after; to this world they that have faith attach themselves (sacr); what cooked [offering] of yours is served up in the fire, combine ye, O husband and wife, in order to the guarding of it.

The verse is found in TA. (ii. 6. 27), with great differences of text: anu- is omitted at the beginning; anu, second time in a, is accented, anu; b is samāndam pāthām avastha gṛhītāma; pūrām for pakvām is read (also by Ppp.), and yad inserted before agni, in c; d is tasmāt gelvāye 'hā jāyāpati sānī rabhethām. The reading pūrām is against our understanding pakvām of the body prepared by fire for the other world. The comm. explains pātrīvastam by praksiptam, the TA. comm. by pariprāptam, both apparently taking it from root ṅiṅ. The verse is found repeated, with a different beginning, as xii. 3. 7. It is too irregular to be called a simple triṣṭubh. [Thus rectifying its meter.]

4. The great sacrifice, as it goes, with mind, I ascend after, with fervor (?tāpas), of like origin; being called upon, O Agni, may we, beyond old age, revel in joint reveling in the third firmament.

The connection of mānasā, in a, is probably with anuvārohāmi; that of tāpasa is possibly with sāmyotic; but the comm. understands "connected with the sacrifice in virtue of penance"; he guesses two different interpretations of the half-verse. Some of our mss. (P.M.H.p.m.O.) make in c the combination ṇipahūtā 'gene which the meter demands. Neither this verse nor the next [save its a] has anything of a jagati character.

5. These cleansed, purified, worshipful maidens I seat in separate successions in the hands of the priests (brahmān); with what desire I now pour you on, let Indra here with the Maruts grant me that.

The verse occurs again, with a slight variation at the end, as xi. 1. 27, and, with much more important differences, vs. x. 9. 27. In the latter verse, instead of the figurative appellation "maidens," we have "the divine waters (fem.)" themselves addressed.

123. For the success of an offering.

[Bṛgoc. — pānacaram. vaiśvadevam. trāṣṭubham: 3. 2-p. sāmyy anuvyukh; 4. 2-p. tāpa-jāyāpayā bharig anuvyukh.]

[Partly prose, 3 and 4. This hymn and the one following are not found in Pāipp. Its uses by Kāṅg. and Vāit. with hymn 122 are explained under that hymn. And vs. 3-5 appear also in Vait. (2. 15), at the purāva sacrifice, in the ceremony of pravaraṇa. For the whole anuvāka, see under h. 114.]

Translated: Muir, v. 293 (vss. 2, 4, 5); Ludwig, p. 302; Griffith, i. 313.
1. This one, O ye associates (sadhastha), I deliver to you, whom Jatavedas shall carry [as] a treasure; the sacrificer follows after well-being; him do ye recognize in the highest firmament.

The verse is found also in VS. (xviii. 59) and K. (xl. 13). VS. reads, in a, sadhastha and te (for vas); in b, it puts geradham after adohati; in c, it reads a, yajñopavitir vo ātra. The comm. explains sadhastha as meaning 'the gods' (saha tīṣṭhaty ekatra sourse loke sthāne yajamānen saha nivasaantī).

2. Recognize ye him in the highest firmament; ye divine associates, ye know [his] world there; the sacrificer follows after well-being; make ye what he has offered and bestowed plain for him.

- This verse is found with the preceding in VS. (xviii. 60) and K. (xl. 13), and also in TB. (iii. 7, 13-4), but with considerable variants: at the beginning, etān jānātha (TB. jāntātri) par-; in b, TB. yeśās for devās, both VS. and TB. sadh- unaccented, which is better, but VS. vīda, which is bad, and both rīṇām aṣya (for lokām ātra), which gives a better sense; for c, both yād ādēchāt pathibhir devayānaṁ; in d, both īṣṭāpūrtī, and VS. krīṇāvātha, but TB. krīṇātā, both without snā.

3. O gods! O Fathers! O Fathers! O gods! who I am, he am I.

The comm., with his usual carelessness of accent, takes the vocatives here for nominatives. Some of SPP's authorities (also our O.s.m.) omit the accent of the first asmi.

4. He do I cook, he do I give, he do I offer; [as] he, let me not be parted from what is given.

That is, from my gifts, or their reward. The comm. counts and explains these two quasi-verses, 3 and 4, as one. But the Anukr. reckons this hymn (as it reckoned the preceding one) as one of five verses (padavac ca), and S1P's edition as well as ours so divides. [As that, I cook' etc. would be an equally accurate translation, and the English of it is not so harsh.]

5. In the firmament, O king, stand firm; there let this stand firm; know of what we have bestowed, O king; do thou, O god, be well-willing.

The comm. understands the addresses of this verse as made to Soma, which is very questionable; and the 'this' of b to be the īṣṭāpūrtām, which (or dātām, vs. 4) is right. It must be by a corruption of the text that the Anukr. does not define the verse as an anuṣṭabh.

124. Against evil influence of a sky-drop.

[Atharvan (nirṛtyapasaṇapakāmaḥ).—mantroktadastavyam uṣa dīvyātjan. traiṣṭubham.]

This hymn, like the preceding, is not found in Paipp. It is employed by Kauc. (46. 41) in an expiatory rite for the portent of drops of rain from a clear sky. In Vait. (12. 7) it is used in the ygniṣṭoma when one has spoken in sleep; and vs. 3 separately (11. 9), in the same ceremony, when the man who is being consecrated is anointed. [For the whole anuvākā, see under h. 114.]

Translated: Ludwig, p. 498; Griffith, i. 314.

1. From the sky now, from the great atmosphere, a drop of water hath fallen upon me with essence (rāṣū); with Indra's power, with milk,
O Agni, [may] I [be joined], with the meters, with offerings, with the deed of the well-doing.

The verse is found also in HGS. i. 16. 6, with sundry variants: mā for mām in a; apatac chivāya at end of b; in c, d, manasa 'ham ā gān brahmaṇa guptak sukṛtya kṛtena; these are in some respects improvements, especially in relieving the embarrassing lack of a verb in our second half-verse. The comm. paraphrases antarikṣat by akṣaṃ nirnecḥāt, and supplies saṅgacceya (as in the translation). It is a little strange that the fall of water out of the air upon one is so uncanny and must be averted for (ākārodakapilavanādosanagantī).

2. If from a tree it hath fallen upon [me], that is fruit; if from the atmosphere, that is merely Vayu; on whatever part of my body, and what part of my garment, it hath touched, let the waters thrust perdition away.

This verse also is found with the preceding in HGS.; which in a reads vṛkṣāg场地 bhuyapatat and omits tat; and in b reads yad vā for yadi and tat for sa; for c, it has yatā vṛkṣas tanucāt yatra vāsaḥ, and in d bhadhantām instead of nudantu. The comm. paraphrases the end of b thus: vāyvātmaka eva nā śmakāni dośāya. The third pada is really jagati.

3. A fragrant ointment, a success is that; gold, splendor, just purifying is that. All purifiers [are] stretched out from us; let not perdition pass that, nor the niggard.

That is, the uncanny drop is all these fine things. The comm. renders pūrimam in b by yuddhiakaram; and adhi in c by "above." The second pada is redundant by a syllable.

With this ends the twelfth anuvāka, of 11 hymns and 38 verses; the old Anukr. says aṣṭatriṣo dvādaśāḥ.

125. To the war-chariot: for its success.

[Adharva.- vānaspatyaṃ. trāṣṭubham: 2. jagati.]

Found also in Paipp. xv. (in the verse-order 2, 3, 1). This hymn and the next are six successive verses of RV. (vi. 47. 26-31), and also of VS. (xxix. 52-57), TS. (ix. 6-61), and MS. (iii. 16. 3). In Kāuṇ. (15. 11) it [and not xii. 3. 33] is used in a battle-rite, with vii. 3. 110, and other passages, as the king mounts a new chariot (at Kāuṇ. 10. 24 and 13. 6 it is ix. 1. 1 that is intended [so SPP's ed. of the comm. to iii. 16, not vs. 2 of this hymn]). In Vāit. (6. 8), vss. 3 and 1 are quoted in the agnymāhnya, accompanying the sacrificial gift of a chariot; and the hymn (or vs. 1), in the sattra (34. 15), as the king mounts a chariot.

Translated: by the RV. translators; and, as AV. hymn, by Ludwig again, p. 459; Griffith, i. 314. — See also Bergaigne-Henry, Manuel, p. 155.

1. O forest-tree! stout-limbed verily mayest thou become, our companion, furtherer, rich in heroes; thou art fastened together with kine; be thou stout; let him who mounts thee conquer things conquerable.

There is no difference of reading among all the versions of this verse. GB. (i. 2. 21) quotes its pratiṣṭa [and so does MGS. at i. 13. 5; cf. p. 155]; MB. (i. 7. 16) has the whole verse. "Kine," as often elsewhere, means the products of cattle, here the strips of cow-hide; and "-tree" the thing made of its wood [cf. i. 2. 3, note].

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2. Forth from heaven, from earth [is its] force brought up; forth from forest-trees [is its] power brought hither; to the force of the waters, brought forth hither by the kine, to Indra's thunderbolt, the chariot, do thou sacrifice with oblation.

Or all the nouns ("force" and "power" in a, b as well) are to be taken as accusatives with vāja 'sacrifice to.' Ppp. reads abhṛtām at end of a, and parisambhṛtām in b. All the other versions have the better reading āvṛtām at end of c; and so has the comm., followed by three of SPP's mss.; and it is accordingly adopted in SPP's text. MS. reads āvṛtām also in b, and antārikṣat instead of ēja ābhṛtām in a. TS.VS. have dvīth p. at the beginning. The comm. refers to TS. vi. 1.34 as authority for identifying the chariot with Indra's thunderbolt.

3. Indra's force, the Maruts' front (ānika), Mitra's embryo, Varuṇa's navel—do thou, enjoying this oblation-giving of ours, O divine chariot, accept the oblations.

All the other versions have vājras for ējas in a, and Ppp. agrees with them. All, too (not Ppp.), combine se 'mām at beginning of c, against the requirement of the meter. The GB. quotes (i.2.21) the pratikā of this verse in its form as given by our text. [Ppp. has dhāruṛasya for vār- in b.]

126. To the drum: for success against the foe.

[Atharvan.—vānasātyadiunabhikēdayastam. bhūrikvāstubham: 3. pūrūbhati vīrāggarbhā īrīṣṭubh.

Found also in Paipp. xv. * (but i c, d and 2 a, b are wanting, probably by an error of the copyist), and in the same other texts as the preceding hymn (RV. VS. TS. MS.: in MS. the three verses are not in consecutive with those of 1125). Applied by Kāuś. (16.1) in a battle rite, with v. 20, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them. Vāit. (34.11) has it (also with v. 20) in the same ceremony as the preceding hymn, as the drumheads are drawn on. * [Seems to be an error for Paipp. vii.]

Translated: by the RV. translators; and Griffith, i.315. —See also Bergaigne-Henry, Manuel, p. 156.

1. Blast thou unto heaven and earth; in many places let them win for thee the scattered living creatures (jāgat); do thou, O drum, allied with Indra [and] the gods, drive away our foes further than far.

The second pāda is translated according to the reading of our text, whose vanvatām, however, can hardly be otherwise than a corruption of the maṇuṭām of the other texts: Ppp. has instead suṇuṭām, which is yet worse; the comm. has vanuṭām. MS. has, in d, ārāt for durāt.

2. Resound thou at [them]; mayest thou assign strength [and] force to us; thunder against [them], forcing off difficulties; drive, O drum, misfortune away from here; Indra's fist art thou; be stout.

The other texts have, in b, nṛtha śaṇihī for abhī śaṇa, and, in c, prōtha for sēthā, and the plural duchnās (save TS., which gives -nāḥ, in pāda-text-nān).
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3. Conquer thou those yonder; let these here conquer; let the drum speak loud [sāvad-] [and] clear; let our horse-winged heroes fly together; let our chariot-men, O Indra, conquer.

All the other texts have, for a, ā mār aja pratyangartaye māh, and sāvaditi at end of b; in c, for patantu, cāranti (but MS. cāranti); while Ppp. reads patayanti. Ambā before jaya doubtless means amān, and is so translated above; but the pada-text understands it as amān, and the comm. supplies caturvastum. The Anukr. contracts the first pada into 9 syllables.

127. Against various diseases: with a wooden amulet.

[Ṛggaṅgira.—vānaspatyam uta yaksmanājanandevatyam. ānīṣṭubham : 3. 3-2. 6-9. 14-17.]

This hymn is not found in Paipp. Kauṣ. applies it (26. 33-39), with vi. 7, 25; vii. 109; viii. 7, in a healing rite against various diseases (with this hymn specially the person treated is to be smeared by means of a splinter of palaṣa, ib. 34; and the head of one seized by Varuṇa is to be anointed, ib. 39); and it is reckoned (note to 26. 1) to the takmanājanana gāṇa.

Translated: Zimmer, p. 386 (with comment on the diseases); Griffith, i. 315; Bloomfield, 401 530. —See also Grohmann, Ind. Stud. ix. 396 ff.

1. Of the vidradha, of the red balāsa, O forest-tree, of the visālpaka, O herb, do thou not leave even a bit (? pičita).

Or lōhitasya may be a separate disease (so rendered by Zimmer: the comm. takes it as either "red" or "[a disease of] the blood"). The form visālpaka is given here on the strength of SPP's authorities (among which living repeaters of the text are included), and of the comm., which derives it from root ṣṛṣ (ṣṛṣidham sarpati), with substitution of I for r; no manuscript is to be trusted to distinguish ṭpa and ṭya, and, as the word is unknown save in this hymn and in ix. 8 and xix. 44, there was nothing to show which was the true reading. The comm. takes caturaṅgulapalātavṛkṣa to be the tree addressed, and vidradha as visaraṇacīta vranaviceṣeṇaḥ; also pičaṇa as niḍanabhātanu dviguṇa mānaṣam; and balāsa as kāsaṇvāsādi. [Our P.M.E.I.O.R.K. combine visālpakāvivadha in sanāhā in c; and this SPP. adopts in his text, and reports nothing to the contrary from his authorities.]

2. The two testicles that are thine, O balāsa, laid away in thine armpit (? kākṣa)—I know the remedy for that, the cipūdra, a looking-upon.

By a blundering confusion of c and ī in transcription, in our text and in the Index Verborum founded upon it, the form cipūdra instead of ī has been adopted for this verse. The comm. reads cipadru, and calls it "a kind of tree having this name"; perhaps cipīḍu is the true form. We should have expected rather ṭpa- or ṭpi- than ṭpa- sṛṣṭum in b ( = apakṛṣṭam aḍīṭum; and kakṣe = bāhumule, comm.). ["Testicles": perhaps swellings of the axillary "glands."]

3. The visālpaka that is of the limbs, that is of the ears, that is in the eyes—we eject the visālpaka, the vidradha, the heart-disease; we impel away downward that unknown yāksma.
128. For auspicious time: with dung-smoke.

[Ar-tharāṅgīnas (naktārājādāni) candramasam ardān.-cauterum. sāmyam; ćakadhi- madevātyam. ānusṭubham.]

Except the third verse, this hymn occurs also in Pāipp. xix. Besides the ceremony reported under vs. 1, Kāuṣ., has the hymn (50.13) in a general rite for good fortune, with vi. 1, 3-7, 59, etc. etc.; and also, in the chapter of portents (100. 3), in an expiatory ceremony on occasion of an eclipse of the moon (somagrāhana, comm.); vs. 3, too, is specially quoted in the asākā ceremony (138.8), as accompanying a nineteenth oblation?.

Translated: Weber, Omina und Portenta (1858), p. 363; Zimmer, p. 333; Griffith, i. 416; Bloomfield, 160, 532. — Bloomfield had already treated it at length, AJP. vii.484ff., and JAOS. xiii. p. cxxxiii (= PAOS., Oct. 1886). A pencilled note on Whitney's ms. shows that he considered the propriety of rewriting the translation and comment for vi. 128.

1. When the asterisms made the ćakadhiśāna their king, they bestowed on him auspicious (bhadrā-) day, saying "This shall be [his] royalty."

Ćakadhiśāna (with irregular but not unparalleled accent: see my Skt. Gr. § 1267 b) means primarily 'dung-smoke,' i.e. smoke arising from burning dung (or else the vapor from fresh dung). According to the comm., it signifies here the fire from which such smoke arises, and then, "on account of inseparability from that, a Brahman"; and he quotes TS. v. 2, 81-2: "a Brahman is indeed this Agni Vāiśvānara." The Kāuṣikā-Sātra, in a passage (50.15, 16) also quoted by the comm., says that, with this hymn, "having laid balls of dung on the joints of a Brahman friend, one asks dung-smoke, "what sort of day today?" He (of course, the Brahman *) answers "propitious, very favorable." Prof. Bloomfield takes ćakadhiśāna to be out-and-out the title of a Brahman, "weather-prophet"; but this seems not to follow from the Śūtra, also not from the Amukr, and least of all from the hymn. The Pāipp. version differs considerably from ours (but nearly agrees with one in an appendix to the Nakṣatra-kalpa: see Bloomfield, AJP. vii. 485): it reads yaś viṇāmau ćakadhiśānaṃ naktārājāni akṛutyā: bhadrā- han asmāt pṛā vachan tato rāgtram ajayata. The accent of āsāt in d is not explained by any known rule. * [So Kečava to Kāuṣ. 50. 16.]

2. Auspicious day ours at noon, auspicious day ours at evening, auspicious day ours in the morning of the days; be night auspicious day for us.

That is, may each of these times be free from omens and influences of ill-luck. The Pāipp. version runs thus: bh. aṣṭu nas sāyam bh. pṛatār aṣṭu nāh; bh. asmābyām tuvāi ćakadhiśāna sādā kṛyu (as in the appendix to the Nakṣatra-kalpa just cited).

3. From day-and-night, from the asterisms, from sun-and-moon, thou, O king ćakadhiśāna, make auspicious day for us.

This verse, as already noted, is wanting in Pāipp., but its second half nearly agrees with that of the Pāipp. version of vs. 2. The accent in b should be emended to sūryācandramāśabhyām, as is read below [see W's note] in xi. 3. 34. The first half-verse is metrically irregular.
4. Thou who hast made auspicious day for us at evening, by night, also by day — to thee as such, O Śakadhūma, king of the asterisms, [be] always homage.

Ppp. reads akarat at end of a, and prātar for nakam in b. All the mss. leave akaras unaccented, and SPP. accordingly gives akaras in his text; ours emends to ākaras.

One may conjecture that it is the Milky Way, which is not unlike a thin line of smoke drawn across the sky, that is the real king of the asterisms, and that its imitation by a column of the heavy smoke of burning dung is what was relied on to counteract any evil influences from the asterisms; or the behavior of such smoke, as rising upward or hanging low, may have been really a weather-sign.

129. For good-fortune: with a cīṇcāpā amulet.

[Atharvāṅgirasa. — bhaga-devatāyam. āmnītyabham.]

Found also in Pāipp. xix. (in the verse-order f, 3, 2). Used by Kāuça. (36. 12), with vi. 139 and vii. 38, in a rite relating to women, for good-fortune: one binds saṁvarcalā on the head after the fashion of an herb (amulet)? Keča and the comm. explain as the root or flower of the caṁkaḥpurṣpikā and enters the village.

Translated: Griffith, i. 317. — The association of this hymn with 139 seems to imply something more specific than "good-fortune," namely, luck in love for a man, as Kečava's yasya (not yasyās) saṁbhāgyam ichati indicates.

1. Me with a portion (bhaga) of cīṇcāpā, together with Indra [as] ally, I make myself portioned; let the niggards run away.

The mss. blunder over the word cāṇcāpēna. SPP. reports only cāṇcāphēna as variant (read by two of his); ours have that, and also cāṇcāyēna and sāṇcāyēna; our text reads wrongly cāṇcāyēna [correct to cāṇcāpēna]. The comm. gives sāṇcāphēna, and etymologizes it accordingly as sam + cāpha! Ppp. has sāṇcāpēna. The cīṇcāpā is the Dalbergia sisu, a tree distinguished for height and beauty. The comm. understands bhaga throughout the hymn as the god Bhaga. [The refrain recurs at xiv. 2. 11.] The Anukr. overlooks the lack of a syllable in c.

2. With what portion thou didst overcome the trees, together with splendor, therewith make me portioned; let the niggards run away.

Ppp. reads quite differently; athā vṛksaṁ adyaḥbhavat sākam indrena medinā: eva mā etc.

3. The portion that is blind, that is reverted (punahsard), set in the trees— therewith make me portioned; let the niggards run away.

Extremely obscure. There must be some special connection, unclear to us, between bhaga and cīṇcāpā. The comm. understands the god Bhaga, and explains the epithet 'blind' in this verse by referring to Nirukta xii. 14, and 'reverted' as relating to his consequent inability to go forward; he reads āhitas in b for āhitas, and pictures the blind Bhaga as running against the trees along his way! The sense is, perhaps, the fortune or beauty that lies invisible and withdrawn in the trees. Ppp. ends b with vṛksē sārpiṭaḥ, and has, for c, bhaga ni rāme 'stū cāṇcāpo.
130. To win a man’s love.

[Atharvāṅgirās.—caturīcam. smaradevatākam. ānusṭubham: 1. virāṭpurastādhyatati.]

Hymns 130-132 are not found in Pāipp. Hymn 130 and the next two are used by Kāuç. (36. 13-14) in a women’s rite (duṣṭavrivaracakraṇakarmanī, comm. and Keç.), with strewing of beans (comm. and Keç. read māsān, not māsasmarān), burning of arrow-tips, and [comm. and Keç.] piercing of an effigy.

Translated: Weber, Ind. Stud. v. 244; Ludwig, p. 515; Grill, 58, 174; Griffith, i. 317; Bloomfield, 104, 534.

1. Of the Apsarases, chariot-conquering, belonging to the chariot-conquering, [is] this the love (smaṇā): ye gods, send forth love; let yon [man] burn for (anu-çuc) me.

Our pada-mss. (and three of SP1’s) make in a the absurd division rāthajitē: yānām, for which the comm. reads rathajitē dhīnām (= rathena jetaive māyākhye oṣadhi; and dhīyānajanāninām). The two terms (of which one is an evident derivative of the other) have so little applicability to the Apsarases that Grill resorts to the violent and unacceptable measure of substituting arthajitēm arthajitēnām. Perhaps nothing more is meant than to mark strongly the all-conquering power postulated for the Apsarases in this spell. Ludwig renders smara by “love-charm.” The comm., in spite of priyās in 2 b and annusya in 3 b, thinks it a woman whose love is sought.

2. Let yon [man] love (smaṇ) me; being dear, let him love me: ye gods, send etc. etc.

At the end of padas a and b is added lātī, not translated; it appears to indicate an expression of the purpose for which the gods are to despatch love. The comm. combines vss. 2 and 3 into one verse, thus restoring the norm of the book; but the Anukr. calls the hymn one of four verses, and that is plainly its value in the present state of the text. [Here the comm., alternatively, allows that it may be a man whose love is sought.]

3. That yon [man] may love me, not I him at any time, ye gods, send etc. etc.

SPI’s pada-text, probably by an oversight, leaves annusya unaccented; the comm. undauntedly explains it by annuṁ striyam.

4. Craze (un-māday-) [him], O Maruts; O atmosphere, craze [him]; O Agni, do thou craze [him]; let yon [man] burn for me.

131. To win a man’s love.

[Atharvāṅgirās.—smaradevatākam. ānusṭubham.]

Not found in Pāipp. (like the preceding and the following hymn). Used by Kāuç. only with the preceding and the following hymn (see under the former).

Translated: Weber, Ind. Stud. v. 244; Grill, 58, 175; Griffith, i. 318; Bloomfield, 104, 533.

1. Down from the head, down from the feet, thy longings (ādīḥ) I draw down. Ye gods, send forth love; let yon [man] burn for me.

Again the comm. stupidly (see vs. 3) understands a woman to be addressed.
2. O Anumati, assent to (\textit{anu-man}) this; O design (\textit{ākūti}), mayest thou constrain (\textit{sam-nam}) this. Ye gods, send etc. etc.

‘Design’ (\textit{ākūti}) is evidently here a personification (\textit{sāṅkalpabhmīdānti deva \textit{comm.}), as is often \textit{ānumati ‘assent’}. No ms. reads \textit{namas}, without accent, and SPP. accordingly prints \textit{namas} in his text; ours emends to \textit{namas}; the comm. takes the word as a noun; \textit{idam} in a he explains by \textit{madabhilāṣitaṃ}. The Anukr. heeds not that the first pāda is \textit{trīṣṭubh}.

3. If (\textit{yāt}) thou runnest three leagues, five leagues, a horseman’s day’s journey, thence shalt thou come back; thou shalt be father of our sons.

The proper division of \textit{āyasi} in \textit{c} is doubtless \textit{ā : ayasi}, which is, however, read only by one of SPP’s \textit{pāda-mss}.; the others give \textit{āyasi} (cf. \textit{āvyati} at vi. 60) or \textit{āyasi}, and this last is adopted by SPP.—quite unaccountably, since such accent and such division do not properly go together in any \textit{pāda-text}.

132. To compel a man’s love.

\[\text{[Atharvānīgiras.—pāñcarcā. \textit{smaradēvātākam. ānuṣṭubhām: 1. 3p. ānuṣṭubh; 3. bhuṛij; 2, 4, 5: 3p. mahābhātāt: 2, 4. vīrāj.]}\]

Like the two preceding hymns, not found in Pāipp. Used by Kauç. only with its two predecessors (see under 130). The metrical definitions of the Anukr. are artificial and worthless.

Translated: Weber, \textit{Ind. Stud.} v. 245; Griffith, i. 310; Bloomfield, 104, 335.

1. The love that the gods poured within the waters; greatly burning, together with longing—that I heat for thee by Varuṇa’s ordinance (\textit{dhārman}).

2. The love that all the gods poured etc. etc.

3. The love that Indraṇi poured etc. etc.

4. The love that Indra-and-Agni poured etc. etc.

5. The love that Mitra-and-Varuṇa poured etc. etc.

133. To a girdle: for long life etc.

\[\text{[Agastya.—pāñcarcā. \textit{mekhādēvātākam. trīṣṭubhām: 1. bhuṛij; 2, s. ānuṣṭubh; 4. \textit{jigati.]}}\]

Found also in Pāipp. v. Used by Kauç. (47. 14-15) in a rite of sorcery, with the following hymn, for due preparation of girdle and staff; vs. 3 also alone in the same rite (47. 13), with laying fuel of \textit{bōdhīka} on the fire; and vs. 4 and 5 twice, in the \textit{upamāya} ceremony (56. 1; 57. 1), with tying on a girdle.

Translated: Ludwig, p. 432; Griffith, i. 310.

1. The god that bound on this girdle, that fastened [it] together (\textit{sam-nah}), and that joined (\textit{yuj}) [it] for us, the god by whose instruction we move—may he seek the further shore, and may he release us.

Ppp. has in \textit{c} the singular \textit{carāmî}. ‘Further shore’ is a familiar expression for the end of a difficult or dangerous act or process (\textit{prāśītasya karmāṇah samāśīna}).
2. Offered to art thou, offered unto; thou art the weapon of the seers (jñi); partaking (prā-ṇ) first of the vow (vratā), be thou a hero-slayer, O girdle.

For the first pāda Ppp. has only the single word āhuta (perhaps by accidental omission); in d it reads aviraghnt. The comm. explains vratā as either 'vow' or, by the usual secondary application, 'milk etc.' (ksirādikam); to abhikutā in a it prefixes an explanatory sumfāta.

3. Since I am death's student (brahmacārin), soliciting from existence (bhūttā) a man (puruṣa) for Yama, him do I, by incantation (brahman), by fervor, by toil, tie with this girdle.

It is the duty of a Vedic student to beg provision for his teacher. Ppp. begins b with bhūtām nīryācan. The comm. reads nīryācam, explaining it as first person sing. (= yady) ! The result he takes to be "by this binding on of a girdle I impede the progress of my enemy." Pāda c has a redundant syllable.

4. Daughter of faith, born out of fervor, sister of the being-making seers was she; do thou, O girdle, assign to us thought (matā), wisdom; also assign to us fervor and Indra's power.

All the mss. (and both editions) accent bāhūva at end of b, as if a relative were expressed or implied in the line somewhere. The verse is really mixed tristubh and jagati; [a is jagati only by count; no in c looks like an intrusion]. [As to the combination -sa ṛṣ, see note to Prāt. iii. 46.]

5. Thou whom the ancient being-making seers bound about, do thou embrace me, in order to length of life, O girdle.

134. To crush an enemy with a thunderbolt.

3rd pādā gāyatrī.]

Found also in Paipp. v. Used by Kāuç. (47. 14) in a rite of sorcery with the preceding hymn (which see); and also later in the same rite (47. 18), with smiting down the staff three times. * [The Anukr. text is here confused and defective. Its reading (with the probable omission supplied in brackets) is, antyā bhūrik [aṇuṣṭub, dvitiyā bhūrik] tripadā gāyatrī.]

Translated: Ludwig, p. 448; Griffith, i. 320.

1. Let this thunderbolt gratify itself with right (ṛtisya), let it smite down his kingdom, away his life; let it crush [his] neck, crush up his nape, as Čachīpāti of Vītrā.

Ppp. reads vratena instead of ṛtasya in a, meaning perhaps mrtena, which would be a welcome improvement, suggesting emendation of our text to -rām mṛṭisya 'on the dead man,' anticipating the result of the action impredacted in the next pāda. Ludwig translates as if it were amṛtasya, which is to be rejected. The comm. reads it simply.
BOOK VI. THE ATHARVA-VEDA-SAMHITA.

vi. 134.

1. When (yat) I eat, I make strength; thus do I take the thunderbolt, cutting to pieces (cat) the shoulders of him yonder, as Chachipati of Vritra.

Skandha 'shoulder' is always plural [in AV.], and so is not precisely equivalent to the word used to render it. Ppp. has for b, vajram anupatayati. Pada b is deficient unless we read vajram.

2. When I drink, I drink up, an up-drinker like the ocean; drinking up the breath of him yonder, we drink him up.

Ppp. combines samudrai 'wat in b, and reads, in c, d, samipivami samipivamy abani pivat.

3. When I swallow, I swallow up, a swallower-up like the ocean; swallowing up the breath of him yonder, we swallow him up.

Ppp. reads, for c, d, pranam anusya sangirvah sangirvamy bhavi girah. The accent girami in our text is doubtless wrong (read girami), but it is read by all the authorities, and accordingly is adopted in both editions.

135. To crush an enemy.

[Çukra. — mantroktavajrakotyam. anushtubham.]

Found also in Pāipp. v. Used by Kauç. (47. 20) in the same rite of sorcery as the two preceding hymns, with the direction "do as stated in the text."

Translated: Griffith, i. 321.

1. When (yat) I eat, I make strength; thus do I take the thunderbolt, cutting to pieces (cat) the shoulders of him yonder, as Chachipati of Vritra.

Skandha 'shoulder' is always plural [in AV.], and so is not precisely equivalent to the word used to render it. Ppp. has for b, vajram anupatayati. Pada b is deficient unless we read vajram.

2. When I drink, I drink up, an up-drinker like the ocean; drinking up the breath of him yonder, we drink him up.

Ppp. combines samudrai 'wat in b, and reads, in c, d, samipivami samipivamy abani pivat.

3. When I swallow, I swallow up, a swallower-up like the ocean; swallowing up the breath of him yonder, we swallow him up.

Ppp. reads, for c, d, pranam anusya sangirvah sangirvamy bhavi girah. The accent girami in our text is doubtless wrong (read girami), but it is read by all the authorities, and accordingly is adopted in both editions.
136. To fasten and increase the hair.

[Aṣṭavāna (keśavardhanakāmāḥ vītahavyah). — vānasapatiyam. ānuṣṭubham: 2. 1-av. 3f. sāmī bhālai.]

Not found in Paipp. Used by Kauṭ. (31. 28), with the following hymn, in a remedial rite for the growth of the hair.

Translated: Zimmer, p. 68; Grill, 50, 176; Griffith, i. 321; Bloomfield, 31, 536.

1. Thou art born divine on the divine one, [namely] the earth, O herb; thee here, O down-stretcher, we dig in order to fix the hair.

The comm. explains the plant addressed to be the kācāmāct etc.; nilatni is apparently not the name, but an epithet, “sending its roots far down” (nyakprasaraṇaçālā, comm.).

2. Fix thou the old ones, generate those unborn, and make longer those born.

The comm. strangely divides vss. 2 and 3 differently, adding 3 a, b to 2, and leaving 3 c, d to form by themselves a verse. [The Anukr. scans as 9+9. The “verse” seems to be prose.]

3. What hair of thine falls down, and what one is hewn off with its root, upon it I now pour with the all-healing plant.

The comm., as well as all the mss. (and both editions), has the false form vyccde (for vyccyde).

137. To fasten and increase the hair.

[Aṣṭavāna (keśavardhanakāmāḥ) vītahavyah]. — vānasapatiyam. ānuṣṭubham.]

Of this hymn only the second verse is found in Paipp. (i.). It is used by Kauṭ. only with the preceding hymn, as there explained.

Translated: Ludwig, p. 512; Zimmer, p. 68; Grill, 50, 176; Griffith, i. 321; Bloomfield, 31, 537.

1. [The herb] which Jamadagni dug for his daughter, [as] hair-increaser, that one Vītahavya brought from Asita’s houses.

Or vītahavya may be understood (with the Anukr.) as an epithet, ‘after the gods had enjoyed his oblations.’ The comm. takes it as a proper name, as also dsitasya (=keṣu-keṣasyai tatsamjñah vītahavya munēḥ).

2. To be measured with a rein were they, to be after-measured with a fathom: let the black hairs grow out of thy head like reeds.

The Ppp. version, though corrupt, suggests no different reading. The comm., startled at the exaggeration implied in abhikṣu, declares it to mean “finger.” In a, asitás is read by all the mss., and consequently by both editions; it apparently calls for emendation to dsīdās, and is so translated (keṣuvarṇaḥ, comm.). The Anukr. seems to admit the contraction nadeśva in 2 c, 3 c.

3. Fix thou the root, stretch the end, make the middle stretch out, O herb; let the black hairs grow out of thy head like reeds.

Yamaya, in b, is yamaya in pada-text, by Prāt. iv. 93.
138. To make a certain man impotent.

[Atharvan (klibakartukamāk).—pañcaracem. vānaspatiyam. ānuṣṭubham : 3. paṭhyāpaṅkī.]

To make a certain man impotent:

At!,an;,w (l.:li6,,-art11Riim!·)· paieearc,1,n, r1ci11a1patyam, dentffu6/,r111 : J· athJl}ankli.]

Found (except vs. 5) also in Paipp. i. Used by Kāuç. (48. 32) in a rite of sorcery, with wrapping, crushing, and burying urine and feces.

Translated: Weber, Ind. Stud. v. 246; Ludwig, p. 470; Geldner, Ved. Stud. i. 131 (in part and with comment); Griffith, i. 322, 474; Bloomfield, 108, 537.

1. Thou art listened to, O herb, as the most best of plants; make thou now this man for me impotent (klibā), opaça-wearing.

The opaça is some head-ornament worn distinctively by women (comm. stravyāyānam). Geldner holds that opaça, kurītra (vs. 2), and kumba (vs. 3) all mean alike 'horn.' Ppp. reads pāuruṣam in e. The comm. does not attempt to identify the plant addressed.

2. Do thou make him impotent, opaça-wearing, likewise make him kurītra-wearing; then let Indra with the (two) pressing-stones split both his testicles.

Ppp. gives kṛtvā for kṛdhi in a (combining kṛtvā 'he'), and reads throughout klīra and opaça; in c, d it has uhhābhīyām aṣya gr. ṛndro bhūnatvā. The comm. explains kurītra as koca, and quotes from TS. iv. 1. 51 the phrase śīrāvān śuktārādva śukraviś śvāopaça; and also, from an unknown source, stanakeśavati strī śīlā lomācaḥ pūrṇaḥ sutātaḥ.

3. Impotent one, I have made thee impotent; eunuch (vādhrīri), I have made thee eunuch; sapless one, I have made thee sapless; the kurītra and the kumba we set down upon his head.

The comm. explains kurītra here as 'a net of hair' (kecājāla) and kumba as 'its ornament' (laddābharaṇam), and he quotes from ApC.S. x.9. 5 the sentence atva puniṣṭirsi kumbakurīrām adhy ihae. Both words plainly signify some distinctively womanish head-dress or ornament. Ppp. reads (as also our P.s.m.) kumbham in e; and, for s, arasam tvā 'karam arasā 'raso 'si.

4. The two god-made tubes that [are] thine, in which stands thy virility, those I split for thee with a peg, on yon woman's loins (muṣkā). Ppp. combines amasya 'dhi in d (but perhaps the true samhitā reading?). [Ppp. has a gap in the place where our çanyayā stands.]

5. As women split reeds with a stone for a cushion, so do I split thy member, on yon woman's loins.

In this and the preceding verse, the comm. strangely connects muṣkāyos with the preceding noun (nādyāu, cīpas) and supplies cīlīyās with amasāyās.

139. To compel a woman's love.

[Atharvan.—pañcarcem. vānaspatiyam. ānuṣṭubham : 1. 3-av. b.p. virādājagati.]

The hymn is wanting in Paipp. Kāuç. (36. 12) uses it in a women's rite, with vi. 129 and vii. 38: see under the former.
1. Nyastikā hast thou grown up, my good-fortune maker; a hundred are thy forth-stretchers, three and thirty thy down-stretchers. With this thousand-leaved [herb] I make dry thy heart.

The great majority of mss. (including of ours all but Bp.D.R.Kp.) read subhāgaṁkī in b, and this appears to be probably the true sāṅkhitā-reading, with -bhag- for pada-reading, although neither the Prât. nor its commentary notes the case; SPP's edition, like ours, reads -bhag-. The comm. explains nyastikā as nitarām asyanī 'casting downward' (namely, any omen of ill-fortune). O.B. takes it as a fem. of nyasta-ka 'stuck in'; perhaps rather diminutive of nyasta, as if 'something thrown down, cast away, insignificant.' The comm. understands the plant intended to be the cāṇkha-puspikā (Andropogon aciculatus): "creeping; grows on barren moist pasture-ground. Of very coarse nature. I never found it touched by cattle." Roxburgh). The comm. ends vs. 1 with the fourth pāda, adding the other two to vs. 2.

2. Let thy heart dry up on me, then let [thy] mouth dry up; then dry thou up by loving me; then go thou about dry-mouthed.

Read perhaps rather māṁ-kāmōna. Two pādas count an extra syllable each.

3. A conciliator, a love-awakener (?), do thou, O brown, beauteous one, push together; push together both thy woman and me; make [our] heart the same.

The mss. hardly distinguish sy and š, but ours, in general, seem, as distinctly as the case admits, to read samuṣyād in a; yet SPP. has -uṣpa- (noting one ms. as reading -usya-) and, as he has living scholars among his authorities, the probability is that he is right. Save here and at xiv. i. 60 (āṣyalāmi or uṣpa-), the word appears to be unknown. The comm. gives a worthless mechanical etymology, samyak uṭṭaphalā cattī. [Is samuṣyād (root nāy) intended, as a marginal note of Mr. Whitney's suggests?] Our P.M.I. read amūm at beginning of c.

4. As the mouth of one who has not drunk water dries away, so dry thou up by loving me, then go thou about dry-mouthed.

The third pāda has a redundant syllable.

5. As a mongoose, having cut apart, puts together again a snake, so, O powerful [herb], put together the divided of love.

This capacity of the mongoose is unknown to naturalists, nor have any references to it been noted elsewhere.

140. With the first two upper teeth of a child.

[Ātharvān. — hṛdmanaspātyām uta mantroktudantaścitvam. āṅguṭṭham : 1. uṭṭhītāti ; 2. hupiṣṭijjyadistumit trisūthubhi ; 3. ivaḥspaṇṭiti.]

Found also in Pāipp. xix., Used by Kāṇḍ. (46. 43-46) in an expiatory rite when the two upper teeth of a child appear first; it "is made to bite the things mentioned in the text; and both it and its parents are made to eat of the grain so mentioned after it has been boiled in consecrated water."

Translated: Zimmer, p. 321; Grill, 49, 176; Griffith, i. 323; Bloomfield, 110, 540.
1. The (two) tigers that, having grown down, desire to devour father and mother — those (two) teeth, O Brahmanaspati, make thou propitious, O Jatavedas.

Our P.M.W. read kṛṇuḥ in d. Ppp., instead of d, gives the refrain of 2, 3: mā hiṁs- etc.

2. Eat ye (two) rice; eat ye barley; then beans, then sesame; this is your deposited (ulita) portion for treasuring, ye (two) teeth; do not injure father and mother.

Instead of athō māṣam in b, Ppp. has māṣām attam; it begins c with sa for esa, and reads dheyaṁ in d. The comm. paraphrases ratnadhayāya by ramantyaphalāya. The verse (8+8: 8+7+11=42) is but ill-defined by the Anukr. [It is really an anuṣṭubh with d catalectic, and with a triṣṭubh refrain.]

3. Invoked [are] the two conjoint, pleasant, very propitious teeth; let what is terrible of your selves (tuntū) go away elsewhere, ye teeth; do not injure father and mother.

Ppp. reads aghorāṇu sawajā sawjvīdāṇān, and adds at the end anyatra vāṁ tancoghoram astu. The comm. reads tancavās in c. The definition of the Anukr. fits the verse (7+8: 13+11) very ill. [Whitney's notes show that he had suspected sawajām to be a misreading for sawjvījān, and the latter is the form actually given by the Index Verborum; but further notes show that Bp. and the Anukr. read sa-]. With them agree SPP. and the comm. and Ppp. Correct the Index accordingly.]

141. With marking of cattle's ears.

[Vīrajmitra. — ċīvam. anuṣṭubham.]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2). Used by Kauç. (23. 12-16) in a ceremony for welfare called citrākarmaṇa: after due preparation and ceremony, the ears are cut with vs. 2, and the blood is wiped off and eaten (by the creature, comm.) with vs. 3. The hymn is reckoned (note to 19. 1) to the puṣṭikā maṇivas. The schol. also uses vs. 2 in the ceremony of letting loose a bull (note to 24. 19).

Translated: Ludwig, p. 469; Zimmer, p. 234; Griffith, i. 324.

1. May Vāyu collect them; let Tvashṭar stay fast in order to [their] prosperity; may Indra bless them; let Rudra take care for [their] numbers.

Samākarat (p. samākarat) might, of course, also be indicative (samā-akarat). Ppp., in c, combines indra "byo, and reads brenvat; in d, it has 'va gachatu for cikit-satu. The comm. renders dhrīyatām by dhārayatu, and d by pāḍāṣyādīrogaparikāren bahvith karotu.

2. With the red knife (svaddhāti), make thou a pair (mithumā) on [their] two ears; the Aṇvins have made the mark; be that numerous by progeny.

The comm. explains mithumām as sṛṭpūnsātmakaṁ sīḥnam, and regards it as applied to the calf's ears. [If the comm. is correct on this point, as is altogether likely,
this marking the cattle's ears with marks resembling the genitals is a bit of symbolism most interesting to the student of folk-lore. The 'red' knife is doubtless of copper [so also the comm.]. Pp. reads lakṣaṇa in c (but lakṣaṇa in vs. 3). MB. (i. 8.) has the first half-verse, with kṛtam for kṛdhī.

3. As the gods and Asuras made [it], as human beings also, so, O Ādvins, make ye the mark, in order to thousand-fold prosperity.

142. For increase of barley.

[Viśvāmitra.—vidyavṛt. ānuṣṭubham.]

Not found in Pāipp. Used by Kauś. (24. 1) in a rite of preparation for sowing seeds, and reckoned (19. 1, note) among the puṣṭika mantras; vs. 3 also appears (19. 27) in a rite for prosperity, with binding on an amulet of barley.

Translated: Ludwig, p. 463; Zimmer, p. 237; Grill, 66, 177; Griffith, i. 324; Bloomfield, 141, 541. — See also Bergaigne-Henry, Manu. p. 156.

1. Rise up (ut-cri), become abundant (bahū) with thine own greatness, O barley; ruin (μr) all receptacles; let not the bolt from heaven smite thee.

Instead of mṛṣṭi in c, the comm. reads mṛṣṭhi, which he says is, 'by letter-substitution,' for ṁṛṣṭhi 'fill.' ṁṛṣṭhi would be an easier reading, and was conjectured by Ludwig, and before him by Aufrecht (KZ. xxvii. 218). [Griffith and Bl., 'fill them till they burst.']

2. Where we appeal unto thee, the divine barley that listens, there (tāt) rise up, like the sky; be unexhausted, like the ocean.

The comm., in b, reads tatra and acharād.

3. Unexhausted be thine attendants (?upasād), unexhausted thy heaps; thy bestowers be unexhausted; thy eaters be unexhausted.

The comm. explains upasādas as here rendered (=upagantārah karmakarāh); the translators conjecture 'piles,' a meaning which cannot properly be found in the word.

By a strangely unequal division, the thirteenth and last anuvāka is made to consist of 18 hymns and 64 verses; the quoted Anukr. says yah paraḥ sa ca tathāvastāḥ. The fifteenth prapāthaka ends with the book.

Some of the mss. sum up the book correctly as containing 142 hymns and 454 verses.
Book VII.

The seventh book is made up mostly of hymns of one verse or of two verses. No other one of the books i.-xviii. contains such hymns. Book vii. is thus distinguished from all the others of the three grand divisions (to wit, books i.-vii., books viii.-xii., and books xiii.-xviii.) of the Atharvan collection, and constitutes the close of the first of those divisions. If we consider the facts set forth in the paragraphs introductory to the foregoing books (see pages 1, 37, 84, 142, 220, 281, and especially 142), it appears that this division is made up of those seven books in which the number—normal or prevalent—of verses to a hymn runs from one to eight. Or, in tabular form, division one consists of

<table>
<thead>
<tr>
<th>Books</th>
<th>vii.</th>
<th>vi.</th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
<th>iv.</th>
<th>v.</th>
<th>having for</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse-norm:</td>
<td>1 or 2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td></td>
</tr>
</tbody>
</table>

In the Berlin edition, the book contains one hundred and eighteen hymns: of these, fifty-six are of 1 verse each, and twenty-six are of 2 verses each; while of the remaining thirty-six

There are in this book 10 11 3 4 3 3 1 1 hymns, Containing respectively 3 4 5 6 7 8 9 11 verses.

The 11-versed hymn is 73; the 9-versed is 50; the 8-versed are 26, 56, 97; the 7-versed are 53, 60, 109; the 6-versed are 20, 76, 81, 82. The whole book has been translated by Victor Henry, *Le livre VII de l'Atharva-Veda traduit et commenté*, Paris, 1892.

[As the Major Anukramani speaks of book vi. as the *tra-sūkta-kāṇḍa*, tra-prakrti, so it speaks of book vii. as the *eka-rea-sūkta-kāṇḍa*. Presumably, therefore, we are to regard the 1-versed hymn as the “norm” of the book, although the 2-versed hymn is undeniably “prevailing.”] *See p. cxlix.*

[The book is divided into ten *anuvāka*-groups. These, with the number of hymns in each group and the number of verses in each group, are here given:

<table>
<thead>
<tr>
<th>Anuvāka:</th>
<th>1 2 3 4 5 6 7 8 9 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns:</td>
<td>13 9 16 13 8 14 8 9 12 16</td>
</tr>
<tr>
<td>Verses:</td>
<td>28 22 11 30 25 42 31 24 21 32</td>
</tr>
</tbody>
</table>

Total, 286 verses. The Old Anukramani seems to take 20 verses as the norm of the *anuvāka*. The Paris codex, P., in this book numbers the verses through each *anuvāka* without separating the hymns. The commentator divides the *anuvāka* into hymns (from two to four in each *anuvāka*), which “hymns,” however, are nothing more than mechanical decades of verses with an overplus or shortage in the last “decad” when the

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TRANSLATION AND NOTES. BOOK VII. -vii.

1. Mystic.

[Anukrama (brahma-varcasaham). - devam. atmadhavatym. tridubham: 2. viradjagati.]

Found also in Prāpp. xx. Used by Kauč. (41. 8), with iii. 20 and v. 7, in a rīt for success in gaining wealth; and again (59. 17), with v. 2, in one of the ceremonies for obtaining various objects of desire (kāmīṇī), with worship of Indra and Agni.

Translated: Henry, i. 47; Griffith, i. 327.

1. They either who by meditation led the beginning (āgnī) of speech, or who by mind spoke righteous things (rītā) — they, increasing with the third incantation (brāhma), perceived (man) with the fourth the name of the milch cow.

The book, like some of those preceding, begins with mystic, obscure, and un-Atharvānic material. The comm. has no idea what it means, and sets forth his ignorance at immense length, giving about five quarto pages of exposition to this first hymn, with wholly discordant alternative explanations. The verse occurs also in Cūṣ. (xv. 3. 7), with saunīyadāna for vīyadānā in c, and manuvata in d. For raddau in b lpp. has redeyn, and turyena at beginning of d. For pāda a cf. RV. x. 71. 1; for d, RV. iv. t. 16 and v. 40. 6. The commentary to Prāṭ. i. 74 quotes dūti as an i-form with non-praṣyāya final, because not locative; and the pāda-text does not treat it as praṣyāya.

2. He, [as a] son, knows his father, his mother; he is (bhūvat) a son (sūnī), he is one of generous returns (?pūnarmagha); he enveloped the sky, the atmosphere, the heaven (svār); he became this all; he came to be here (ā-bhū).

This verse is found also in T.S. (ii. 2. 121) and TB. (iii. 5. 71), with difference of reading only in the second half, where they have ākunōad antāriṣタm sa sūchāh sa viṣāḥ bhūvō abh. Ppp. so far agrees with them as to have, for d, viṣām bhūvo bhavat saubhuvat. The comm., in b, takes pūnarmaghās first as two separate words (māgha-īlāna) and
then as a compound, "with wealth repeatedly increased in spite of giving of much wealth to his praisers." The comment to TS. says पुनः-पुनः यजःमंदूय दातायसि धनां यजया. The verse lacks two syllables of being a full यजां.

2. Of Atharvan.

[Atharvan (as above).—ādīna-devatāyām. trāṣṭubham.]

Found also in Pāipp. xx. Used by Kāuç. (59. 18: the comm. says, hymns 2-5) in a kānmya rite, like the preceding hymn, with vi. 33, and vii. 6, 7, 16; and, according to the schol. (note to 30. 11), with hymn 3, in a healing ceremony.

Translated: Henry, 1, 48; Griffith, i. 328.

1. Father Atharvan, god-relative, mother's foetus, father's spirit (āsū), young, who understands (cit) with the mind — him mayest thou proclaim to us here, here mayest thou speak.

Ppp. has a quite different version, reading viṣṇurdvāram instead of devabandhum in a, and, for c, d, ayaṁ-eketā nityasya dhāma nityasya rōjās paridhite āparyat. The second half-verse is the same with 5. 5 c, d below. The accent of the second iha seems to require that the sentence be divided between the two. [The comm., to be sure, reads the second iha as accentless. Cf. Gram. §1260 c.]

3. Mystic.

[Atharvan (as above).—ādīna-devatāyām. trāṣṭubham.]

Found also in Pāipp. xx., and in a whole series of other texts: TS. (i. 7, 127), MS. (i. 10. 3), AŚŚ. (ii. 19. 32), KŚŚ. (xxv. 6. 10), ČČŚ. (iii. 17. 1). Kāuç. (15. 11) prescribes the use, with vii. 125 and vii. 110 and a couple of single verses from elsewhere (the comm. includes also vii. 4), in the battle incantations, while the king and his charioteer mount a new chariot; as to its medical employment with vii. 2, see under the latter. Vāit. (9. 15) uses the verse in the sākamedha ceremony, on leaving the sacrificial hut.

Translated: Henry, 2, 48; Griffith, i. 328.

1. By this shape (viṣṭhā) generating exploits (kārvarā), he verily, fiery, a wide way for space (?vāra); he went up to meet the sustaining top (āgra) of the sweet; with his own self (tanuḥ) he sent forth (iraya-) a self.

The translation given is purely mechanical. With c compare iv. 32. 7 c. The comm., after a mystic explanation, gives as alternative another, accordant with the use in Kāuç., making the verse relate to a king who desires victory and mounts a new chariot. He understands viṣṭhā as -āś; our pada-text reads viṣṭhā [as does SPP's]. The other texts all agree with ours in a, b (but TS. understands viṣṭhā, MS. viṣṭhā); in c (cf. iv. 32. 7 c), all * have dharūnas, TS. accents prāti, and MS. reads prāyaṁ (∥)ait; for d. TS.KŚŚ. have svayāṁ yat tanāvāṁ tanāṁ ārāyata, and MS.AŚŚ.ČČŚ. svāṁ yat tanāṁ tanāvāṁ ārāyata. Doubtless ārāyata is the reading to be given at the end of the verse in our text; it is accepted by SPP., being favored by the considerable majority of his authorities, as it is of ours (Bp.W.T.K.p.m. at; K. has -yante). Ppp. has dharuñc in c. *[AŚŚ.ČČŚ. in fact have -am.] [KŚŚ. has tanvām.]
4. To the wind-god with his steeds.

[Alharvan (as above).—vāyuyam. trāṣṭubham.]

Found also in Paipp. xx., and in a series of other texts: VS. (xxvii. 33), CB. (iv. 4.115), MS. (iv. 6.2), TA. (i. 11.82), AČS. (v. 18.5), ČČS. (viii. 3.10). Kau. (41.26) teaches the repetition of the verse three times at the end of a rite for the benefit of a horse; and Vāi. (9. 27: misunderstood by the editor) applies it with an oblation to Vāyu at the cāturūṣāya sacrifice.

Translated: Henry, 2, 49; Griffith, i. 328.

1. Both with one and with ten, O easily-invoked one (masc.); with two and with twenty, for [our] wish; both with three and with thirty separately yoked ones drivest thou, O Vāyu—those do thou here release.

All the other texts read svabhūte at end of a, and nīyūdhis at beginning of d (the Pet. Lex. proposes the latter by emendation here); VS,ČB,ČČS. have viṅcattī for viṅ- ātyād in b, and (as also AČS.) combine vāyuv iva in d. SPP. strangely reads suhūte in a, against the meter, and against the great majority of his authorities, but with the comm. (who, however, explains it as if it were suhūte). The comm. explains rīṣṭaye by yāgya, then again by icchāyā; Henry translates “for conquest.” Ppp. has, corruptly, cā bhūte (probably intending the reading of the other texts); in d it gives vāyudhir vāyuv iva tā vi m. The second pāda is only by violence trīṣṭubh. [“One,” “three,” and “those” are fem.: the comm. supplies “mares.”] Perhaps the force of the accent of vihase is, “If thou drivest with 11 or 22 or 33 (no matter how many),—here release thou them.” See Gram. § 595 d.]

5. Mystic: on the offering or sacrifice.

[Alharvan (as above).—pañcāracam. ātmadevalākham: trāṣṭubham: 3. pañkiti; 4. anugūthab.]

Found (the first two verses only) also in Paipp. xx., and (the same verses) also in other texts, as noted below. Kau. takes no notice of the hymn; but it is prescribed by Vāi. (13. 13), in the agnīṣṭoma ceremony, in connection with the entertainment (stithyā) of Soma.

Translated: Henry, 2, 49; Griffith, i. 329.

1. By the sacrifice the gods sacrificed to the sacrifice; those were the first ordinances (dlārman); those greatnesses attach themselves to (saç) the firmament, where are the ancient (pāñcara) perfectible (sādihya) gods.

The verse is RV. i. 164. 50,* found also in VS. (xxxi. 16), TS. (iii. 5. 115), TA. (iii. 12. 7), MS. (iv. 10. 3), CB. (x. 2. 21, with comment); [Katha-hs., p. 83:] the only variant is sacate for sacanta in TS.TA. “This passage and vii. 79. 2 cast light upon the idea of sādihya; there are two kinds of gods: those with Indra at their head and the sādihya ‘they who are to be won’ (sādihya ‘what is to be brought into order, under control, or into comprehension’). They are thus the unknown, conceived as preceding the known. Later they are worked into the ordinary classification of Vasus, Rudras, etc.; and what was formerly a serious religious problem, a hierarchy conceived as possible before the now-accepted gods (something like the pre-Olympians with the Greeks), has become an empty name.”
2. The sacrifice came to be; it came to be here; it was propagated; it increased again; it became over-lord of the gods; let it assign wealth to us.

This verse is found also in TS. (i. 6. 63+ et al.) and ÇÇS. (iv. 12. 15); TS. omits u and pramah in b, and both have, for d, sō asmāh ādhipatī karotu (ÇÇS. kṛṣṇotu), TS. adding further vayādū syāma pātayo vayādām. Ppp. combines sā "bahūva" in a, and inserts after it sas prīhīvā ādhipati bahūva: omitting later the pāda sa devānām a. b.; it omits u before vāyādhe, and combines so 'śmasu in the last pāda. The Anukr. overlooks the metrical deficiency of a.

3. As the gods sacrificed to the gods with oblation, to immortals, with immortal mind — may we revel there in the highest firmament; may we see that at the rising of the sun.

The verse is no pañki, but a good triśubh.

4. When, with man (pūrṇa) for oblation, the gods extended the sacrifice — even than that is it of more force that they sacrificed with the vīhāvya.

Nearly all the mss. read atanvata, without accent, in b (our Bp. and O. have ā, and both editions give it); in c they have āsthi instead of āsti, which latter is read in both editions, SPP. having the comm. and one of his many authorities in its favor. The first half-verse is RV. x. 90. 6 a, b (also VS. xxxi. 14; TA. iii. 12. 3, and our xix. 6. 10). The comm. explains vīhāvya as meaning an offering without oblation, an offering of knowledge (jñānayajña); and this is perhaps acceptable; or the half-verse is perhaps to be understood as a question.

5. The gods, confounded, both sacrificed with a dog and sacrificed variously with limbs of a cow; he who knoweth with the mind this sacrifice — him mayest thou proclaim to us here, here mayest thou speak.

The second half-verse is the same with 2. 1 c, d above. Tum (rendered 'him') in d might refer grammatically to the offering itself, instead of to him who knows it. All the pada-mss. read at the beginning māgdhā instead of -dāh, as which latter the word must be understood, and is translated. SPP. admits -dāh in his pada-text. Henry emends to mārdhā [cf. also Mbn. Soc. Ling. ix. 248].

6 (5, 7). Praise of Aditi.

[Atharvana (as above). — dvayam [tathā param]: aditidecatyam: triśubham: 2. bhrūj: 3. 4. vīrājñagati.]

Found (together with 7. 1) also in Paipp. xx. (in the verse-order 6. 1; 7. 1; 6. 4, 2, 3); for other correspondences, see under the several verses. The numbering of the mss. on which our edition is founded is confused and unclear in these verses; but the Anukr. distinctly divides our hymn 6 into two, of two verses each, and this division, doubtless the correct one, is followed by SPP. Both numberings will accordingly be given here, from our 6. 3 on. The sixth hymn (that is, our 6. 1, 2: or merely its first verse) is prescribed by Kāuç. (39. 18) only in connection with hymn 2 etc.; see above, under 2. But its second verse is quoted at 52. 10, in a rite for welfare (svaṣṭayāna: in crossing
water, comm.) with the direction iti taraṇāya ṛāmbhayati; and again, at 79. 3, in the marriage ceremonies of the fourth day, with the direction iti talpam ṛāmbhayati.

Further, the second verse is associated with the third and fourth (properly a separate hymn, 7) at 71. 23, in the rites for preparing the house-fire, and at 86. 26, in the pitrīdāma ceremony, in each case in connection with embarking on a boat (and both times, our second verse is quoted after the others). In Vāitt. (6. 11), the first verse (or first and second?) is quoted as used, with other verses, at the end of the aghyutāhaya ceremony, and verse 3 (11.11), or properly hymn 7, in the aṅgīṣṭoma, when the sacrificer is made to sit down on the black-antelope skin; and further (29. 20), verse 4 in the aṅgīṣayana, with the offering of oblations called, from the first words of the verse, the vājāprasaviyāhoma.

Translated: Ludwig, p. 533; Henry, 3, 51; Griffith, i. 330. — Cf. also Bloomfield, ZDMG. xlviii. 552.

1. Aditi [is] heaven, Aditi atmosphere, Aditi mother, she father, she son; all the gods [are] Aditi, the five races (jāna); Aditi [is] what is born, Aditi what is to be born.

This verse is, without variation, RV. i. 89. 10 (also VS. xxv. 23 ; TA. i. 13. 2; MS. iv. 14. 4); only RV. (in F. M. Müller's editions: but probably by an error) divides the last word jñā-tyām in the pada-text, while AV., more correctly, leaves it undivided.

2. We call for aid verily on the great mother of them of good courses, the spouse of righteousness (rātā), on her of mighty authority, not growing old, wide-spreading, on the well-sheltering, well-conducting Aditi.

The verse is also VS. xxi. 5, and is found further in TS. (i. 5. 113), MS. (iv. 10. 1), K. (xxx. 4, 5), ÇÇŚ. (ii. 2. 14), their only variant being (in all) huveṣa for huvāmahe at end of b; and Ppp. has the same.

3 (7.1). The well-preserving earth, the unenvious sky, the well-sheltering, well-conducting Aditi, the well-oared ship of the gods, unleaking, may we, guiltless, embark on in order to well-being.

This verse is also RV. x. 63. 10 (and VS. xxi. 6; TS. i. 5. 115; MS. iv. 10. 1; K. ii. 3 [cf. MGS. i. 13. 16, and p. 157]), which (as also the others) reads dvāgasam at end of c. It and the preceding verse are associated in VS.TS.MS., and are so closely kindred in application and expression that, numbered as they are as successive verses in Bp., and lacking the usual sign of the end of a hymn after vs. 2, we naturally enough regarded them as belonging to one continuous hymn. The verse lacks but one syllable of a full jagati. [In c, Ppp. has suvidatram (a faulty reminiscence of sv-aritram) anīgasam.]

4 (7.2). Now, in the impulse of might (vāju), will we commemorate (?kārāmahe) with utterance (vācas) the great mother, Aditi by name, whose lap is the broad atmosphere; may she confirm to us thrice-defending protection.

The first half-verse is found also in VS. (ix. 5 b), TS. (i. 7. 7' ), MS. (i. 11. 1), without variant; the second half-verse, common to them all, is totally different from ours. A whole series of VS. verses begin with vājasya prasava- (ix. 23-25 etc.): Weber (Vājāpeya, p. 796 ff.) renders "Zeuger der Kraft." All the pada-mss. read in c upās.

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sthaḥ, but SPP. strangely prefers to substitute -sthe on the authority of the comm. The comm. glosses karāmahe with kurnahe, but then explains it by stumah; the true text is perhaps vācasā "kar. would we gain" (Henry translates "puissions-nous la gagner"). TS. has c in iii. 3. 114 c, and its pada-text reads upāssthāḥ. [Ppp. has for c the c of VS., etc., and for d sā no devī sukhaḥ çarma yacchatu.]

7 (8). Praise of the Ādityas.

[Atharvan (as above).—aditiendatyam. ārṣī jagati.*]  

Found also in Paipp. xx. Used by Kāuć. (59. 18) with 2, as explained under that hymn. * [The Anukr., defining as trāṣṭubhāṇi the "first eight hymns," included this among them: by inadvertence, it would seem, since he here calls it ārṣī jagati.]

Translated: Henry, 3, 52; Griffith, i. 331.

1. Of Diti’s sons, of Aditi’s, I have commemorated the aid, of the great inviolable gods; for their domain (dhamana) is deep in the sea; no one soever is beyond them by homage.

This translation is in part mechanical, understanding also dvas’ at beginning of b (which = RV. x. 36. 11 b: cf. also 65. 3 a), regarding anarmanām as = anarvanām (so RV.), and giving gabhissāk (p. gabhissāk) the sense conjectured for it by BR., which is also that of the comm. (gambhiram). The variants of Ppp. and of MS. (i. 3. 9) indicate that our text is without much authority: MS. has d. p. a. akāriṣam urçaramāyān bhaktām vairuḥnām: yeṣāṁ nāmaṁ viklitāṁ dhānaṁ cīttṛ̥ḥ yojantī bhūvānam jivāde; Ppp. (after a), mahājñaramān mahatām anṛṇāmān: tvesāya dhāmi gabhīṣat samudrāv na hi śaṁ ye āpasas para ‘sti kīṁ cana. Nāmaśā is perhaps corrupted from mānasā [cf. iv. 39. 9 n.] and enān from end. The great majority of our mss. (all save D.R.) read akārṣam at end of a; SPP. reports the great majority of his as giving akārṣam, which he accordingly adopts in his text. Ppp. has akārṣam, MS. akāriṣam. Our Hp. has enām in d. The testimony of the Anukr. as to akārṣam or -riṣam is of no value.

8 (9). For some one’s success.

[Uparibbhrava.—bṛhaspatyam. trāṣṭubham.]  

Found also in Paipp. xx. Kāuć. (42. 1) prescribes its use when setting out upon a business journey; and the comm. quotes it from Çanti Kalpa 15, as accompanying various ceremonies for Bṛhaspāti.

Translated: Ludwig, p. 431; Henry, 4, 52; Griffith, i. 331.

1. Go thou forth from what is excellent to what is better; be Bṛhaspāti thy forerunner. Then do thou make this man, on the width of this earth, remote from foes, with all his heroes.

Literally (d) ‘having his foes at a distance, having his heroes whole.’ The verse occurs also in TS. (i. 2. 31), ÇÇS. (v. 6. 2), and AÇS. (iv. 4. 2), with abhi for ābhī in a, and, as c, d, dhe ‘m āva sya vdra ā parthyāvā ārē’ cātraṁ kṛnukhi śatra vastraṅ; and its pratika (with abhi) in KB. (vii. 10), and Āp. (x. 19. 8); and compare MB. ii. 1. 13. The comm. takes āre and cātrum as two independent words. Ppp. shows no variants. The first pada lacks three syllables of being trāṣṭubh.
9 (10). Praise and prayer to Pūshan.

[Uparībahrava. — caturīcam. pāṇyām. traṅgubham : 3. 3-p. ārśi gāyatrī ; 4. anugusthukh.]

Of this hymn only vs. 4 is found in Pāipp. (xx.). For other correspondences see under the several verses. Kāu. (52. 12), among the rites for welfare (svastiyayana), uses the hymn in one for the recovery of lost articles of property; and verse 2 is reckoned (on account of abhayatamena in b) to the abhaya gāya (note to 16. 8). Vai. (8. 13) makes it accompany a libation to Pūshan in the caturīcamya ceremony.

Translated: Henry, 4, 52; Griffith, i. 332; Bloomfield, 159 1 542.

1. On the forward road of the roads hath Pūshan been born, on the forward road, of heaven, on the forward road of the earth; unto both the dearest stations, both hither and yon, goeth he, for knowing.

The verse is, without variation, RV. x. 17. 6 (also TB. ii. 8. 51, and MS. iv. 14. 16, the latter with ājanistā accented).

2. Pūshan knows throughout all these places; he shall conduct us by that which is most free from fear; giving well-being, glowing, preserving heroes, let him go before unremitting, foreknowing.

This verse is again, without variation, RV. x. 17. 5 (also MS. iv. 14. 16, with meṣat for meṣat; TB. ii. 4. 15 and TA. vi. 1. 16, with dhṛiti in c; but TA. has further pravi-deṇa at end).

3. O Pūshan, in thy sphere (vratā) may we at no time soever be harmed; thy praisers are we here.

RV. vi. 54. 9 differs from this verse only by the accent kāṭā in b; VS. (xxxvii. 41) is the same with RV.; TB. (ii. 5. 51) has kāṭa, and combines at the beginning pāṇiṣṭuṁ tuṇu. SPP. reports three of his authorities as reading nā at beginning of b.

4. Let Pūshan place about his right hand in front; let him drive back to us what is lost; may we be united with what is lost.

The first three pādas of the verse are RV. vi. 54. 10, which differs only by reading parıṣṭat instead of pur. SPP., having the comm. and three of his (thirteen) authorities to support it, wrongly receives parıṣṭat into his text. [Pāda a is catalectic.] [Pāp’s c is unintelligible; its d is punar no naśtam a kṛdhi.]

10 (11). To Sarasvatī!

[Śūnaka. — sārasvatīm. traṅgubham.]

This hymn and the one next following are not found in Pāipp. This verse is RV. i. 164. 49 (which has the pāda-order a, c, b, d), also occurring in VS. (xxxviii. 5), TA. (iv. 8. 2), MS. (iv. 14. 3), and CB. (xiv. 9. 4. 28). [See also Kauha-kss., p. 104.] Kāu. (32. 1), in the chapter of remedies, has it accompany the suckling of a child seized by the demon Jambha (suffering from dentition?).

Translated: Henry, 4, 53; Griffith, i. 332.

1. The breast of thine that is unfailing(?), that is kindly, that is favorable, easy of invocation, that is very liberal, with which thou gainest
(‡pus) all desirable things — O Sarasvatî, mayest thou cause [us] to suck that here.

**BOOK VII. THE **ATHARVA-VEDA-SAMHITA. **

**ti.

RV. reads in a çuayâs; and in b (its c) ratnadâ vasuvâd (for sumnayâh sabdavâ). TA.MS. agree in all respects with RV.,* save that TA. has absurdly udvah in c (its b). VS. and ÇB. have the RV. readings,* but our order of the pādas. The comm. reads ciâyus in a, explaining it as either ‘causing the prosperity of [its] young (çiyu)’ or ‘hiddien (niçhâja).’ [In d, Henry understands the “child” rather than “us.”]**

* [VS.ÇB.TA. have akar, combined (dhâvave) ‘kah; but the comm. to each of these texts renders it by kuru.]

**II (12). Against injury to the grain by lightning.**

[Câunaka. — sârasvatam. triåtubham.]

Like the preceding hymn, not found in Pâipp.; also not in any other known text. Kâuç. uses it (38. 8), with i. 13, in a ceremony against the effect of lightning; and also (139. 8), with the same and other hymns, in the rites of entrance upon Vedic study (upâkâranman, comm.). And the comm. quotes it as applied in Çânti-Kalpa 15 with observances to kehu.

Translated: Ludwig, p. 463; Grill, 66, 178; Henry, 5, 54; Griffith, i. 333; Bloomfield, 142, 543.

1. Thy broad thundering, which, exalted, a sign of the gods, spreads over (‡u-bhâsa) this all — do not, O god, smite our grain with the lightning and do not smite [it] with the sun’s rays.

Sundry of the mss. (including our Bp.*P.M.E.O.) read rîsâvâs in a (P.M. yd before it); the comm. has rasyus. The latter explains a bhûsati as = vyâñjuto. Some mss., as usual, retain the h of pîrthâh before stanza.

**II (13). For success in the assembly.**

* [Câunaka. — eutarycam. sabhym: 1. ÿidievatyâh pîrthâh; 3. dindvi; 4. maniro- 

aadetevyâh. ânaugtubham: 1. bhurik triåtubh.] The first two verses are found in Pâipp.xx. Kâuç. (38. 27) uses it, with v. 3 and other hymns, in a ceremony for gaining the victory in debate, or in the deliberations of an assembly (the comm. describes it repeatedly as “of five verses,” apparently including in its uses 13. 1). * [The London ms. reads dvidevatyâuta pîrthâh; the Berlin ms.,

-tvåutapîrthâh.]


1. "Let both assembly (sabha) and gathering (sûmiti), the two daughters of Prajâpâti, accordant, favor me; with whom I shall come together, may he desire to aid (‡u-çiks) me; may I speak what is pleasant among those who have come together, O Fathers.

Ppp’s version of c, d is very different: yena varâm upa mà sa tiçhâ ‘antar vadômi hyâye jauânâm. The verse is also found in PGS. (ii.13.3), with much variation: ubhe for avatâm in a, sacetasu for saññividâne in b; and, for c, d, yo mà na vidyâd.
TRANSLATION AND NOTES. BOOK VII. vii. 13

1. As the sun rising takes to itself the brilliancies (tejas) of the asterisms, so of both women and men that hate me I take to myself the splendor.

2. Ye, as many of my rivals as look upon me coming — as the rising sun that of sleepers, do I take to myself the splendor of them that hate me.

13 (14). Against one's foes.

[Atharvan (dvizo varc/hartukams).] — dvityam. sadryam. anustubham.

Verse 1 found also in Pāipp. xix.* In Kāuṅ. (48. 35, 36) the hymn is used in a rite of sorcery, against enemies; with the second verse the user goes and looks at them. The mention of the pratika in the edition of Kāuṅ. as contained in 58. 11 appears to be an error. On the other hand, the comm. regards this hymn as intended in Kāuṅ. 39. 26 (not x. t. 32, as in the edition), in a rite against sorcery. The comm. further quotes the pratika from the Nakṣatra [error for Cānti, Bl.] Kalpa 15, in a rite against nirūti.

* [If I understand both's note, Ppp. has vs. 1 without variant, and for vs. 2 what is reported below.] Translated: Ludwig, p. 241; Grill, 23, 179; Henry, 5, 56; Griffith, i. 334; Bloomfield, 93, 544.

1. As the sun rising takes to itself the brilliancies (tejas) of the asterisms, so of both women and men that hate me I take to myself the splendor.

2. Ye, as many of my rivals as look upon me coming — as the rising sun that of sleepers, do I take to myself the splendor of them that hate me.

* [Ppp. reads varcänśi, pāvātēr iśva: eva śapatuśām añām varca indriyam ā dadhe.] Pratipācāyatha, literally "that meet me with your looks" as I come. The comm. reads pācāyata. The Anukr. appears to allow the contraction śūre 'on in c.

The first anuvāka ends with this hymn: it contains 13 (14) hymns and 28 verses; the quoted Anukr. says astāva ādye; and another quotation, given in many mss. (Bp.P.M.W.D.T.), says prathame trayoḍaṣa sūktaḥ, thus approving the division made in our edition.
14 (15). Prayer and praise to Savitar.

[Atharvan.—caturcam. savitram. anustubham ; 3. tripath; 4. jagati.]

The third and fourth verses are found in Pāipp. xx. The first and second form together one long verse in SV. (i. 464), VS. (iv. 25), MS. (i. 2. 5), and AČS. (iv. 6. 31), and two, as in our text, in ČČS. (v. 9. 11). In Kāuç. (24. 3) the hymn appears only in a general rite for prosperity; in accordance with which, it is included (note to 19. 1) among the puṣṭika mantras. Vāit. (13. 7) uses it in a more specific office, to accompany the winnowing of the soma, in the agnistoma ceremony.

Translated: Henry, 6, 56; Griffith, i. 334.

1. Unto this god Savitar, of poets’ skill (-krātn), of true impulse, treasure-bestowing, unto the dear one, I, in the two oun’s, sipg (are) [my] prayer.

VS.ČČS.AČS. add at the end kavīm, and MS. has satydsavasaw (for -savam). Two or three of the mss. (including our O.) read satydsavam, as if agreeing with maṭīm. The comm. explains onyds as heaven and earth, the two favorers (avītr) of everything, and makes maṭī with the end māsc., = sarvāir mantavyam. The construction of the verse is intricate and doubtful. The metrical definition by the Anukr. of the first two verses as anustubh is bad; they are really four jagati pādas, to each of which are added four syllables that encumber the sense. [From a critical point of view, these additions seem to me comparable with those in ii. 5; see introduction to ii. 5.]

2. He whose lofty light (anātī), gleam, shone brightly in his impelling—he, gold-handed, of good insight, fashioned the heaven with beauty.

The translation assumes at the end the emended reading kṛpā, which is that of all the other texts and of the comm., and is also given by one or two of the AV. mss. (including our O.*); SPP. adopts kṛpāt. ČČS.AČS. curiously read at the end kṛpa svas tṛpa svāri iī vā, taking as it were a variant into the text. All the pada-mss. have urdhvā at the beginning, instead of -vā, as the sense demands; SPP. emends to -vād in his pada-text. The comm. paraphrases anatis by damaṇāśī dya-praṇāśī. [Mistake for P.M.?]—Note to Pratī. i. 65 may be compared.]

3. For thou didst impel, O god, for the first father—height for him, width for him; then unto us, O Savitar (impeller), do thou day by day impel desirable things, abundance of cattle.

The verse is found also in TB. (ii. 7. 15†), AČS. (iv. 10. 1), and ČČS. (v. 14. 8); all read, in c, d, savitah savabātā divē-dīvā ḍ; and in a TB. has prasavāyā instead of prathamāyā. With d compare also RV. iii. 56. 6 (quoted, here by the comm.). Ppp. shows no variants.

4. May the household god, the desirable Savitar, assign to the Fathers treasure, dexterity, life-times; may he drink the soma; may [it] exhilarate him at the sacrifice; any wanderer walks (kram) in his ordinance.

Ppp. differs only by combining pitrabhya "yūnśi in b; but AČS. (v. 18. 2) and ČČS. (viii. 3. 4: AB. iii. 29. 4 quotes the pratika only) have important and in part preferable
variants, especially in the second line, where they read amadann enam īstāyah, and ranate for kramate. In b, both give dakṣa and āyuni, and ČS. ratnā. [The verse has one trīṣṭubh pāda (c); and b is a very poor jagati.]


[Bṛghu.—śīvitrām. trāṣṭubham.]

Found also in Pāipp. xx.; and in VS. (xvii. 74), TS. (iv. 6. 54), MS. (ii. 10. 6), and ČB. (ix. 2. 3. 38). This hymn, like the preceding, is used by Kāuç. (24. 7) in a general rite for prosperity, with the binding on of a heifer-rope as amulet. In Vāit. (29. 18), it accompanies the laying on of fuel in the agnicayana ceremony.

Translated: Henry, 6, 58; Griffith, 1. 335.

1. This favor, O Savitar, of true impulse, very wondrous, having all choice things, do I choose for myself; which of him, full-feel, thousand-streamed, Kanva the bull (mahiṣā) milked for Bhaga.

Or (at the end) 1 for a portion, as the comm. understands it (bhāgyāya). The reading (alike in all) of the other texts is very different 1 for a, tāṁ savitār vāreṇyasya citrām; in b, viṣeṣaḥanyām at end; in d (for mah- etc.) phclas mahām gām. This gives a decidedly more intelligible meaning. Ppp. is still different: in a, satyasavaasya citrām; for b, vayam devasya prasave manāmahe; and, in c, pratiṇām.

16 (17). Prayer to Savitar (or Brihaspati).

[Bṛghu.—śīvitrām. trāṣṭubham.]

Not found in Pāipp., but occurs as VS. xxvii. 8, and in TS. (iv. 1. 71) and MS. (ii. 12. 5). Used by Kāuç. (59. 18) in a kāmya rite with hymn 2 etc.: see hymn 2; but to it alone seems to belong (so also comm.) the added direction 1 wakens a Vedic student [found asleep after sunrise (abhyudita)] 2; since in Vāit. (5. 9), in the agnyādheya ceremony, one awakens with it priests who may have fallen asleep. Both applications seem to imply (as Henry suggests) the reading bodhaya in a.

Translated: Henry, 7, 58; Griffith, 1. 335.

1. O Brihaspati, Savitar, increase thou him; enlighten him unto great good-fortune; however sharpened, sharpen him further; let all the gods revel after him.

The other texts make b and c exchange places; in a, they read savitār without accent (as does also the comm.; it suits better with the singular verbs that follow), and bodhaya for vardhāya; in (our) b, they give vardhāya for jyotāya (the comm. dyotāya); in (our) c, VS.TS. read saṁtāvāṁ; in d, MS. inserts ca after viṣe.

17 (18). Prayer to Dhātar for blessings.

[Bṛghu.—cādāyām. śīvitrām uta bhūdevatāyām. āṇuṣṭubham: 2. 3p. āyuni gāyatri; 3. 4. trīṣṭubh.]

The first verse is found in Pāipp. i., the other verses in Pāipp. xx. For further correspondences, see under the several verses. In Kāuç. (59. 19), in the kāmya section, hymns 17, 19, 20, 24–26, 29, 42, 46, 51, 79, 80, 82, and 103 of this book are addressed to.
Prajāpati by one desiring all kinds of benefits (sarvakāma). Further, apparently (so Keçava and the comm.; the text of Kāuç. is not wholly clear), in a woman's rite (35. 16), to procure the birth of a male child: the hymn offers little to suggest this save the recurrence of the phrase dhātā dudadātu; the verse v. 25. 10 would be much more to the point.

Translated: Henry, 7, 59; Griffith, i. 335.

1. Let Dhātar assign (dhā) to us wealth, [he] being master (ṛṣ), lord of the moving creation; let him yield to us with fulness.

Literally (at the end) 'with full,' to which the comm. supplies dhanena. Ppp., shows no variants. TS. (ii. 4. 5' et al.) has dadātu in a, and vāvāvat for yatayatu at the end. MS. [iv. 12. 6] has only a (with dhadātu), combining it with our 2 b-d.

2. Let Dhātar assign to his worshiper an unexhausted further life; may we obtain the favor of the all-bestowing god.

TS. (iii. 3. 113), MS. (iv. 12. 6), AÇS. (vi. 14. 16)*, ÇÇS. (ix. 28. 3), and ÇGS. (i. 22), have the same verse, with sundry differences: all † read dadātu in a, and TS.MS. have no rayin for dāciṣe (thus substituting our r a); in b, ÇÇS. and ÇGS. have aksitam at end; in d, for viṣṇurādhahas, TS. has satydrādhahas, MS.ÇÇS.ÇGS. satyādhārmaṇas, and AÇS. vājinīvatas. Ppp. is defective in this verse, but presents no variants. The comm. explains dhūmanī once by dhārayena and once by dhyāyena. * So also AOS. (transl.), p. 36, note, as in AÇS. † [Save MS.]

3. Let Dhātar assign all desirable things unto the progeny-wishing worshiper in his home; for him let the gods wrap up immortality (amṛta) — all the gods, Aditi, in unison.

This verse occurs only in TS. (iii. 3. 113) and MS. (iv. 12. 6), both reading alike: for a, dhātā dadātu dāciṣe vāsuni; mādhāye (for dāciṣe) in b; amṛtaḥ saṁ vyaṇyantar in c; and devīnas in d. Ppp. gives, for a, dhātā viṣṇāni [which rectifies the meter] dāciṣe dadātu; for c, tasyā praṇām amṛtas saṁvyanant; and, in d, devīnas (rectifying the meter) and confirming my conjecture made at the former occurrence of this pāda at iii. 22. 1 d.

4. Let Dhātar, Rāti, Savitar enjoy this, let Prajāpati, Agni our treasure-lord; let Tvāśtar, Vishnu, sharing (rā) together with progeny, assign wealth to the sacrificer.

The beginning of this corresponds with that of iii. 8. 2, above. The verse is found without variant* in TS. (i. 4. 44'); VS. (viii. 17) and MS. (i. 3. 38) have different readings: in b, after praṇāpariv, VS. nidihipā devaḥ agnhi, MS. vārṇaḥ nitrā agnhi; in c, MS. begins viṣṇus tvāṣṭā, VS. ends -varāṇs; in d, VS. ends dadātā. Ppp., in d, has pātī instead of viṣṇus. [MP. has c at i. 7. 12.] * [Save nidihipās for nidihipatis: cf. Gram. § 1267 a.]

18 (19). For rain, etc.

[Atharvan. — dyaṇcam. pārjanayam uta pāthivam. t. ṣ-p. dhārīg niṣṭh; 2. trīṭubh.]

Found also in Pāipp. xx. For the use of this hymn by Kāuç. (41. 1; 103. 3; 26. 24, note) in various rites, in conjunction with iv. 15, see under the latter. Verse 2 appears
1. Burst forth, O earth; split this cloud of heaven; untie for us, O Dhātar, that art master, the skin-bag of the water of heaven.

Ppp. reads, for a, un nambhaya prthivam, which is better; it reads bilam for drtim at the end; also udhno at beginning of c; not a single ms. has the right reading of this word, either here or in the other places [cf. iii. 12. 4, n.] where it occurs; here they vary between utnō (the great majority, including all SPP's pada; ms.), unnō, unā, utvō; the comm. reads correctly udhno, and SPP. receives it into his text; our udhno was a mistaken emendation. Our Bp. leaves bhindhi unaccented, putting after it the mark of pada division, and several of the ms. (including our P.s.m.E.p.m.L) accent in samhitā accordingly. The verse is found also in TS. (ii. 4, 8*) and MS. (i. 3. 26); both have a like Ppp.; MS. has adās for idūn in b; both read udvō in c, and TS. has dehi for dhātār; and, in d, TS. has jyā for syā. The comm. gives three independent explanations of pra nabhasva: either prakarsena samāgata uchhasīta bhava, or vṛṣṭyā (?) ms. kṛṣṭyā, prṣṭyā) prakarsena bādhita mrūdita bhava, or [nabhasva = nabhvasva] samnaddhā bhava. For dhātār, in c, he reads dhāta 8 = dhēhi." The verse is really anuśṭubh (resolving at the beginning pr-d). [Play of words between nabhasva and nabhas: cf. iv. 7. 1.] [Correct udhno to udvō.]

2. Not heat burned, not cold smote; let the earth, of quick drops, burst forth; waters verily flow ghee for him; where Soma is, there is it ever excellent.

In b. Ppp. reads sadasyate for nabhatām; in c, sadam for ghṛtam. With c compare RV. i. 125. 5 c.

19 (20). For progeny, etc.

[Prabhman. — mantroktadevātyam. jāgatam.]

Found also in Pāipp. xix. Kāuç. (35. 17) uses it in a women's rite, with an oblation in the lap of a woman desirous of offspring; and further (59. 19), with hymn 17 etc.: see under the latter.

Translated: Henry, 8, 60; Griffith, i. 337.

1. Prajāpati generates these offspring (prajās); let Dhātar, with favoring mind, bestow (dhā) [them]; harmonious, like-minded, of like origin; let the lord of prosperity put (dhā) prosperity in me.

The verse is to be compared with one in MS. (ii. 13. 23) and ĀpČS. (xiv. 28. 4), of which the second pada precisely agrees* with ours, and the fourth nearly (but reading puṣṭim puṣṭipatir); while for a both have ṅah prajābh janayatu praṇjatāh, and, for c. saṅvatsaraḥ rtubhiḥ saṅvidānāḥ (ĀpČS. rtubhiḥ čikupunāh†); and d is MB. ii. 1. 7 c.: Our c, nom. plur. words, is left without any construction (but emendation to saṃvatsaraḥ would make them accus., helping both the construction and the meter); Ppp. has the same c as MS., and also gives janayatu (for -li) in a, as does the comm.; it is doubtless the better reading. Two of the padas are āṣṭubh. * [But Āp. has paddāth.] † [Intending ca a-kupānāḥ, as an isolated root-aorist pple? see Gram. § 840 b.] ‡ [But with puṣṭim puṣṭipatir, like MS. Āp.]
20 (21). Praise and prayer to Anumati.

[Brahman.—sadācam. ānumaṭiṣyaṃ. ānumāṭubham; 3, [4]. triṣṭubḥ; 4, bhūrī; 5, b. jagni; 6, atiṣṭhūragarbhāḥ.]

Found also in Pāipp. xx. (in the verse-order 1, 2, 3, 5, 6, 4). Used by Kātuś (59.19) with hymn 17 etc.: see under 17; and vs. 1 a appears also (45.16) as first pāda of a gāyatrī verse accompanying an oblation at the end of the vaçācāmāna ceremony. Verse 6 is also understood by the scholar. as intended by ānumati, occurring in the rule ānumatitā caturthīm in three different rites, house-building (23.4), acquisition of Vedic knowledge (42.17), and vaçācāmāna (45.10). In Vāit. (1.15), the hymn is quoted in the parvan ceremonies on the day of full moon.

Translated: Henry, 8, 60; Griffith, i. 337.

1. Let Anumati (‘approval’) approve [anu-man] today our sacrifice among the gods; and let Agni be obligation-carrier of me worshiping.

Ppp’s only variant is yachatām for manyatām at end of b. The verse is found in various other texts: VS. (xxxiv. 9), TS. (iii. 3, 111), MS. (iii. 16.4), ACŚ. (iv. 12.2), and ČCS. (ix. 27.2). In a, MS.ČČS. preserve the a after no; the others put no before adya (‘day’); in d, all save TS. change bhavatām to -tam, and all have māyaḥ for māna. MB. (ii. 2.19) also has mayas, but in a iyam for adya, and in d sa no ‘dīd dāt-. The translation given implies emendation in d to dīcīras; the comm. regards it as a case of substitution of dative for genitive. The comm. takes bhavatām as 3d sing. middle; but it may perhaps better be viewed (like the -tam of the other texts) as dual active, with anumati and agni together as subject; the corruption of māyas to māna has rather-spoiled the whole construction. The comm. explains Anumati as intending here also, as elsewhere, the goddess of the day of full moon; there is nothing in the hymn that demands or implies that character.

2. Mayest thou, indeed, O Anumati, approve, and do thou make weal for us; enjoy thou the offered oblation; grant us progeny, O goddess.

The first half-verse, with a wholly different second half, is found in the same texts that have vs. 1 (VS. xxxiv. 8; the others as quoted above: also K. xiii. 16): all read mānsāṣa instead of mānsate, and TS. combines naḥ kṛdhi. Ppp. has, for c, d, īgaś tokṣaya no ādadhat pra na dyuṁi tāriṣat, of which the last pāda agrees* with the other texts (they have, for c, kṛtiye dākṣaya no kinh). The comm. reads māṁṣe for -sate, both here and in 6 d. Our last half-verse is also 68.1 c, d, and nearly 46.1 c. d. *[List VS.TS.ČČS. have tāriṣas.]

3. Let him, approving, approve wealth rich in progeny, not being exhausted; let us not come to be within his wrath; may we be in his very gracious favor.

The first three pādas correspond to that part of a verse in TS. iii. 3. 111 (to which the comm., by an almost isolated proceeding, refers, with notice of the differences of reading) which preserves the consistency of the hymn by reading the feminines, -māṇi at end of a, and tāriṣā in c; Ppp. apparently intends the same with -māṁṣā and tāṣā, and it further agrees with TS. in giving, for d, sa no devi suhuvaḥ cārma yachatā. The change of our text to masculines seems a mere corruption. Our d is nearly RV. viii. 48. 12. d.
4. The easily-invoked, approved, generous (suddhu) name that is thine, O well-conducting Apumati — therewith fill our sacrifice, O thou of all choice things; assign us, O fortunate one, wealth rich in heroes.

Ppp. reads südvas at end of b, and has a wholly different second half-verse: tena iśam sumatiḥ deva asma iṣāṁ pīva vīcuvāram svutram. The last half-verse is repeated below as 79. c, d. [In c, no is superfluous.]

5. Anumati hath come unto this well-born offering, in order to [our] abounding in fields and in heroes; for her forethought (prāmati) hath been excellent; let her, god-shepherded, aid this offering.

Ppp. has a different first half: ā no deva anumati jagamāt suṣṭrā vīrātā yā sujātā; [its d appears to be sa imani yajñani bhavatu novajñātā, intending perhaps avatu devajñātām: Roth's collation is not quite consistent with his note.] Neither this verse nor the next has any jagati character. [For b, the Ppp. version suggests that the original reading may have been suṣṭrā svuṛtādāyatā sūjhātā: cf. Roth, Ueber gewisse Kürzungen im Wortende im Veda, page 6.]

6. Anumati hath become all this — what stands, moves, and all that stirs; may we be, in the favor [sumati] of thee as such, O goddess; O Anumati, for mayest thou approve us.

Ppp. has, for a, anumatiḥ vīcuvam idaṁ jajāna; [in b (omitting u and vīcuvam), it reads pad ejati carati yac ca tiṣṭhati, thus rectifying the meter.]

21 (22). In praise of the sun.

[Brāhmaṇa. — māntrāktātma-devatāyom. pāṭaṁcarīrīdgarbha ṽaṣṭribatī.

Found also in Pāipp. xx., and in SV. (i. 372). According to Kauś. (86. 16), the verse is used in the pitṛṇidhāna division of the funeral ceremony accompanying the application of the dhruvanas (sic); [see xviii. 3. 10, 17.]

Translated: Henry, 9, 61; Griffith, i. 338.

1. Come ye together all with address (vīcas) to the lord of the sky; [he is] the one mighty (vībhū) guest of people; may he, ancient, conciliate the present one; him, being one, the track hath much turned after.

The verse is here literally rendered according to the AV. version, but comparison with SV. and Ppp. shows plainly that its readings are very corrupt. SV. reads, in a, s. vīcva hūsā; it has at beginning of byā śka lāh bhār; in c, aṣṭīgaśaṇam; in d, varṭaṁr, and śka ii at the end (omitting parvā). Ppp's version is this: a, b, sam aitū vīcva oheṁ ā pati divo esa ita bhīr aditār januñām; in d, śvīyate 'kam it paruḥ. [Henry suggests some emendations.] The meter (12+10:11+14=47) is not accurately defined by the Anukr.

22 (23). To the sun (?).

[Brāhmaṇa. — devāyam. līṅgokaṭadavatāyom. 1. x. l. r. vīrādāyurā; 2. d. anuṣṭubh.]

Found also in Pāipp. xx. Both verses form a single long verse in SV. (i. 458). Appears in Kauś. (66. 14), in the saravajñās, with vi. 31, on giving a spotted cow. In Vāit. (13. 8) it follows, in the agnisṭoma, next after hymn 14.

Translated: Henry, 9, 61; Griffith, i. 338.
1. This one [is] a thousand for our seeing, thought of the poets, light in extent.

The translation is only mechanical, the real sense being wholly obscure. SV. reads ध्न्यवो द्रेष्ठि (for अ नो द्रेष्ठि); PPp., अ नायिसिस; and aditir for matri. SV. ends with विद्धर्म. The comm. divides the verses differently, ending the first with सम आरयान, against the mss., the Anukr., the SV., and the evident connection [but apparently with PPp.]. The metrical definitions of the Anukr. are bad; each verse is $12 + 8$, the second having an added pāda of 11 syllables.

2. The ruddy one sent together the collected dawns, faultless, like-minded, most-furious, in the gathered stall of the cow.

Even to make a mechanical version it has been necessary to read आरयात, with SV, which has further, at the end, manyumāntac citā gōh; PPp. gives आरया, and सितयो गोह.

The second anuvāka, ending here, has 9 hymns and 22 verses; the Anukr. quotation says द्वे द्वितीये तु विद्यात.

[In the head-line of p. 150 of the Berlin edition, correct the misprinted kāṇḍa-number 6 to 7.]

23 (24). Against ill conditions and beings.

[Vayu.—mantrabodhīntvam-anvadāvayatam: ānubhūham.]

The hymn is merely a repetition of iv. 17. 5 above, and is not found in Paipp. otherwise than as part of the latter hymn. It is used neither by Kauç. nor by Vait. [As to its insertion in the second anuvāka, see p. 389, near top.]

Translated: Henry, 9, 62; Griffith, i. 338.

1. Evil-dreaming, evil-living, demon, monster, hags, all the ill-named (f.), ill-voiced — them we make disappear from us.

24 (25). To various gods.

[Brahman.—sāvīram: trāṣṭubham.]

Not found in Paipp. Used by Kauç. (59. 19) only with 17 etc.: see under hymn 17.

Translated: Henry, 10, 62; Griffith, i. 339.

1. What Indra dug for us, what Agni, all the gods, what the well-singing Maruts — that may Savitar of true ordinances, may Prajāpati, may Anumati confirm to us.

The comm. reads asanat (= adadāt) in a, and so do our Ip.I. (E. asanat p.m.), although SPP. reports no such variant among his authorities.

25 (26). Praise to Vishnu and Varuņa.

[Medhālīthī.—dayāram. vāsīṣṭham. trāṣṭubham.]

The hymn is found also in Paipp. xx. Used by Kauç. (59. 19) only with hymn 17 etc. (which see).

Translated: Ludwig, p. 429; Henry, 10, 63; Griffith, i. 339.
1. By whose [du.] force were established the spaces (rdjas), who by heroisms are most heroic, most mighty, who by their powers lord it unopposed — to Vishnu, to Varuna hath gone the first invocation.

The verse is found also in a number of other texts: VS. (viii. 59), TB. (ii. 8, 45), MS. (iv. 14, 6), SB. (i. 5), ACVS. (v. 20, 6), ÇÇS. (iii. 20, 4); all of them agree nearly in their variations from our text: thus, varybhir (but MS. varybhir) for our yau viryavr in b; yd and drpratt (but TB. -ittā) in c; and rdjnu, varunj, and purahuttan (but MS. -tim) in d; TB. further caicish in b. Ppp. has stahkhī in a, and caictbhih (for caivsthā) in b.

2. In whose (sing.) direction is whatever shines out here, [whatever] both breathes forth and looks abroad mightily (gaicitbis), of old, by the god's ordinance, with powers (sahas) — to Vishnu, to Varuna hath gone the first invocation.

The first pāda is found above as iv. 23. 7 a, and nearly as iv. 28. 1 b; also in TS. iii. 3, 114. Ppp. reads, for c, maha * ytaśa dharman yavānā, and begins with yayos. The comm., in b, seems to give pra 'niti ca. The first pāda is rather jagati. [*So Roth's collation: his notes give maha.]

26 (27). Praise and prayer to Vishnu.

[Maññhūti. — aṣtaracm. vāṭiṣṇavam. trāṣṭubham: 2. 3-ḍ. vīraḍgāyati; 3. 3-an. 6-p. vīraḍgakari; 4-7. gāyatri; 8. trisphub.]

Only vss. 1-3, and those not complete, are found in Ppp. (xx.). Most of the material of the hymn is found in RV. [i. 154 and 22.] and elsewhere: see under the different verses. The hymn is found in Kāuç. (59, 19) only in connection with hymn 17 etc. (see 17). But in Vait. the different verses appear many times. Verse 1 is used (13, 14) in the entertainment of Vishnu, in the agnisoma (next after hymn 5, above), and later in the same ceremony (15, 12), with setting up the support of the havirdhānas. Verse 3, in the parvān ceremonies, accompanies (4, 20) the sacrificer's approach to the āhavantya fire; and again, in the agnisoma (13, 5), his exit from the sacrificial hut; while its second part (c-f) goes with the offering of an oblation to Vishnu at the beginning of the paśubandha (10, 1). Verses 4 and 5 accompany (15, 10) offerings to the two wheel-tracks of the havirdhānah-carts in the agnisoma. With verse 6, in the agnicayana (29, 2), mortar and pestle are set down; and with 6 and 7, in the paśubandha (10, 10), the sacrificial post is set upright; and the comm. regards vs. 4 as intended by the "verse to Vishnu," in 2.3 and 23.14. The comm., moreover, quotes the hymn as used by the Nakṣatra Kalpa (18) in a mahaṅgānti ceremony named vāṣṇavī; and vs. 3 c-f by the same (14) with an offering to Vishnu in the adbhutaṅgānti; and vs. 4 by the same (19), in the rite called trāṣṭrī, with tying on of a triple amulet.

Translated: Muir, iv. 68, 63 (nearly all); Henry, 10, 63; Griffith, i. 339.

1. Of Vishnu now I would speak forth the heroisms, who traversed (vi-mā) the spaces of the earth, who established the upper station, striding out, triply, he the wide-going one.

The verse is RV. i. 154. 1 (also VS. v. 18; TS. i. 2, 131; MS. i. 2, 9, all precisely like RV.), which reads at end of a, in different order, vīrydhī pra vocam. Prā in our text

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is a misprint for prā, which all our samhitā-mss. give. [The vs. seems to be suggested by RV. i. 32. 1.]

2. So Vishṇu praises forth his heroisms, like a fearful wild beast, wandering, mountain-staying,—

From distant distance may he come hither.—

The first two pādās of this verse, with the first two of our vs. 3, form one verse in the other texts: RV. i. 154. 2; TB. ii. 4. 34; MS. i. 2. 9; Āp. xi. 9. 1; and also in Ppp., which has it alone, besides our vs. i. RV.MS. read vīryaṁ, which is better, in a; TB.Āp. vīryaṁ instead. Our second pāda forms, together with our (intruded) third pāda, a first half-verse in several other texts: RV. x. 180. 2; SV. ii. 1223; VS. xviii. 71; TS. i. 6. 124; MS. iv. 12. 3; instead of jagamā estas jagahāṭa by all except TS., which has jagamā; the whole (RV. etc.) verse is our vii. 84. 3 below. The comm. unites to this verse the first two pādās of the one following, which certainly belong much more properly with it; but the mss. and the Anukr. require the division as made in our text; and SPP. also follows them.

3. Upon whose three wide out-stridings dwell all beings.

Widely, O Vishṇu, stride out; widely make us to dwell; drink the ghee, O thou ghee-wombed one; prolong the master of the sacrifice on and on.

Made up of the second half of a RV. etc. triṣṭubh verse (see above: no text shows in this half any various readings) and a whole anusṭubh verse, which also is found in a number of other texts (VS. v. 38; TS. i. 3. 41; MS. i. 2. 13; AČS. v. 19. 3; ČČS. viii. 4. 3), and almost without variants (only TS. combines nāḥ kṛddyā in b, and MS. reads gṛtyaṁvane in c). [Ppp. ends with b (vīśvā).]

4. Here Vishṇu strode out; thrice he set down his steps; [it is] collected in his dust.

This and the three following verses form one connected passage also in RV. (i. 22. 17–20) and SV. (ii. 1019–22), but not in the other texts in which they are, in part or all, found. In this verse, RV.SV. read padīm at end of b,* and SV. has pān­sulī at end of c. Of the other texts, VS. (v. 15) and TS. (i. 2. 13∗) agree with RV; MS. (i. 2. 9 et al.) has padē, like our text. The meaning of c is obscure and disputed: the comm. here explains thus: viśnoḥ . . . pāṃśumati pāde lokatrayaya . . . samaveṣ­thāpitam samakṛṣṭām vā. Henry renders "for him it is reduced to a dust-heap." [SV. also at i. 222.]

5. Three steps Vishṇu strode out, the unhararmable shepherd, ordaining (dār) here (itās) [his]* ordinances.

RV.SV. read daṇas at beginning of c, and VS. (xxxiv. 43) agrees with them; TB. (ii. 4. 6‡) has instead tāṭas. It seems hardly possible to give itās its distinctive meaning 'from here'; but Henry combines it with vi ca karma: "from here." The comm. has atās.

6. Behold ye the deeds of Vishṇu, from where he beholds [your] courses (ṇava), [he] Indra's suitable companion.

Or yūtas in b may mean simply 'as.' Not only RV.SV., but also the other texts containing this verse (VS. vi. 4 et al.; TS. i. 3. 6‡; MS. i. 2. 14), have the same readings with ours. The comm. explains paśaṇe as sṛṣṭati badhnāti vā!
Theocomstrangely closes the hymn here, and treats its last two verses as belonging to the next: see p. 389. * [Because he has got to the end of his "spoiled decad"?]

7. That highest step of Vishnu the patrons (sauri) ever behold, like an eye stretched on the sky.

In all the texts, this verse is given in connection with the preceding one. RV.SV., and also VS. (vi. 5), have precisely our text; TS. (i. 3. 6 et al.) differs only by accenting, according to its usage, diva va*. MS. (i. 2. 14) reads cdeya for sadā in b. * [Gram. § 128; Prāti. iii. 56.]

8. From the sky, O Vishnu, or also from the earth; from the great wide atmosphere, O Vishnu, fill thy hands abundantly with good things; reach forth hither from the right, hither also from the left.

The verse is found also in VS. (v. 19), TS. (i. 2. 13), and MS. (i. 2. 9). VS.TS. insert vā after divās in a and mahās in b, and TS. reads uti vā for urās in b, while MS. has, for b, urā vā viṣṇu bhṛatā antārikṣat; TS. combines both times viṣṇu v-; VS. has, for c, ubhā ki hastā vāsanā prāyaśca; TS.MS. accent vāsa-vādat, which is decidedly more regular (but SV. i. 298 has vāsā-vayā); and all three accent ṛ prāṛ - which is also more in accordance with usage (our pāda-text ṛ-priyāca). The first two pādas are of 10 syllables each; [but the vā's of VS.TS. make them good triśṭubh].

28 (29). Of the instruments of offering.

[Medhātithi (?).—mantraḥ-āśā-āvataṃ. triśṭubham.]

Not found in Paipp., but occurs in ĀpŚ. iv. 13. 4. Kauṭ. makes no use of the verse; but in Vāt. (3. 15) it accompanies a libation to Ida in the parvan ceremonies.

Translated: Ludwig, p. 433; Henry, 11, 64; Griffith, i. 341.

1. Let Ida herself dress us with the vow (vratā), [she] in whose place (pudā) the pious purify themselves; ghee-footed, able, soma-backed, she, belonging to all the gods, hath approached the offering.

Or vratā in a may mean the vata-milk (comm. simply karman). ĀpŚ. omits eva and reads gṛtena for vratena in a, and has for c, vaiśvānari śakvarī vāyuyāna. The comm. reads upa 'ṣṭita in d.

28 (29). Of the instruments of offering.

[Medhātithi (?).—vedavedatākam. triśṭubham.]

Found also in Paipp. xx. To this hymn, as to the preceding, Kauṭ. pays no attention; but it is used twice by Vāt.: once in the parvan ceremony (4. 12), as the hutar unites the vedā-bunch; and once in the agniṣṭoma (13. 2), in connection with the praṇaṇya iva.

Translated: Ludwig, p. 19; Henry, 11, 65; Griffith, i. 341.

1. The vedā [is] well-being, the tree-smiter well-being; the rib [is] sacrificial hearth (vedī), the ax our well-being; bblation-making, worshipful, lovers of the offering, let those gods enjoy this offering.

The first half-verse corresponds to the initial clauses of TS. iii. 2. 4: sphydh svastir vighandā svastik pārṣṇā vādhi pārasṛṇāh svastik. By the vedā is doubtless here
meant the bunch of sacred grass so called, used in the ceremonies of offering (darbha-musti, comm.). The n of drughanas (p. drughanah) is prescribed by Prāt. iii. 70. The comm. explains it by lavitrādik, because drus' drumo hanyate 'nena. Half of SPP's authorities accent pāraṇas the first time, and of ours all but one (D.), and we accordingly adopted that reading in our text, as it seemed very unlikely that it would be so distinguished from pāraṇas in the same pāda without reason—and the reason in fact seems to be that it stands for pāraṇas (TS.) [which pronunciation the meter decidedly favors—for the svasti at the end of b must scan as 3 syllables]. SPP. accent pāraṇas both times. The comm. apparently understands pāraṇas, as he explains it as pāraṇh pāravaṇaṇkris [tryādichedani], but the second pāraṇas by vṛṣaścchedanasmādhana.
He takes away the strange inconsistency in the use of the svasti by reading (like TS.) svastiḥ at end of b. [Discussions of drughana: Geldner, Ved. Stud. ii. 3; von Brakke, ZDMG. xlvi. 462; Bloomfield, ib. xviii. 546; Franke, WZKM. viii. 342.] [In b, Ppp. reads pāraṇur vediṣ pāraṇa nas svasti, and, in d, havir idam for yajham imāṁ.]

29 (30). To Agni and Vishnu.

[Melābātīthi (?).—devycau. maṇtroktadāvatam. trīṣṭubbham.]

Found also in Pāipp. xx. (in inverse order of verses); and, as connected passage, further in TS. (i. 8. 22?) and ČČS. (ii. 4. 3). Used by Kāuç. (32. 3), with hymns 42, 46, 78, 112, in a remedial rite for various diseases, with binding of grass on the joints; and also (59. 19) with 17 etc.: see 17. In Vāit. (8. 1), it accompanies an offering to Agni and Vishnu at the beginning of the parvan ceremony. [Whitney seems to doubt whether the Anukr. does not mean to ascribe this hymn (and 27, 28) to Bhṛrguṃgirgās.]

Translated: Ludwig, p. 374; Henry, 12, 65; Griffith, i. 341.

1. O Agni-and-Vishnu, great [is] that greatness of yours; ye drink of the ghee that is called secret, assuming seven treasures in each house; may your tongue move on to meet the ghee.

TS. has, in b, the imperative vīdam, and ČČS. pātam, and both gūhyāni, which makes of nāma an accus. pl.; at the end, TS. has caranyet, and ČČS.-nyat: and both dīdhanā at end of c: ČČS. further exchanges 1 c and 2 c, and has uṇa for prāti at beginning of d. MS. mixes up the material of the two verses still more, putting our 1 b, c after our 2 a in iv. 16. 1, and our 2 b, c after our 1 a in iv. 11. 2 (in iv. 10. 1 it reads gūhyāni and dīdhanā, like the other two texts, but pāthas, like ours); in d (iv. 11. 2), it has duṇ (the text wrongly nū) instead of prāti; and at the end -nyat. KB. (vii. 2) has two padas resembling d (one with uṇa and one with prāti at the beginning, and both ending with caranyat). With b compare further RV. iv. 58. 1 c, and with c RV. v. 1. 5 [c and vi. 74. 1 c]. Ppp. exchanges the place of 1 b and 2 b, and reads in the former (like ČČS.) pātam and gūhyāni [see my addition to note to vs. 2].

2. O Agni-and-Vishnu, great [is] your dear domain (dīdhanam); ye partake of (vṛ) the ghee, enjoying secret things, increasing by good praise in each house; may your tongue move up to meet the ghee.

For the exchanges of pādas in the other texts, see under the preceding verse; for this verse we have here further ČČS. (ii. 8. 3), without such exchange. In the material corresponding to our 2, all the other texts read jujātā at end of b; at end of d, TS. has again -nyat, and all the others -nyat; TS. MS. have vāprāhaṇ at end of c, and TS.

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TRANSLATION AND NOTES. BOOK VII.

-sūṣṭubh, MS. sūṣṭhit, before it; while AÇŚ.CÇŚ. read instead sūṣṭhit vām iśānā, evidently corrupt. Ppp. has, for b (putting it in the other verse), pātani gṛṭasya guhya ā jujānāḥ. VS. (viii. 24) and MS. (in i. 3. 39), finally, have a second half-verse nearly like our c, d, but addressed to Agni, with a wholly different first half: it reads dame-dame samudāhān yāksy (MS. yāsksy) ogne prāti te jīkāvā gṛṭatān uc carunyat. [The "inversion" of the verses in Ppp., taken with the "exchange of pādas 1 b and 2 b," seems to mean that the Ppp. reading is as follows: agnāvini mahi dhāma priyam vāmī pātani gṛṭasya guhyāni nāma: dame-dame etc.; and then, agnāvini mahi tad vāmī mahīvam pātani gṛṭasya guhyā ā jujānāḥ: dame-dame etc.]

* 30 (31). For successful anointing.

[Brāhmaṇī.—dyvāśyathīśīyam uta pratipadokadavātkam. bārhatam.]

Not found in Pāipp. Used by Kauś. (54. 6) in the godāna ceremony, to accompany the anointing of the youth’s eyes. Vāit. (10. 5) makes it accompany, in the pācubandha, the anointing of the sacrificial post. Translated: Henry, 12, 65; Griffith, i. 342.

1. Well anointed for me have heaven-and-earth, well anointed hath Mitra here made [it]; well anointed for me may Brahmaṇaspati, well anointed may Savitar make [it].

The comm. supplies aksiśyagamī yūhanī vā for svākliam to agree with. The meter is plainly anuśṭubh.

31 (32). To Indra: for aid.

[Brāhmaṇī.—āindram. bhūkritviśṭubh.]

Like the preceding, not found in Pāipp. Used by Kauś. (48. 37), with hymns 34 and 108, and with vii. 59 [or vi. 37. 3 (but see note to vii. 59)], in a witchcraft ceremony against enemies, while laying on the fire fuel from a tree struck by lightning.

Translated: Henry, 12, 66; Griffith, i. 342.

1. O Indra, with abundant best possible aids, O generous hero, quicken us today; whoever hates us, may he fall downward; and whom we hate, him let breath quit.

The verse is RV. iii. 53. 21, which has for sole variant yacchresthābhhis [which the meter alone would suggest as an emendation] (p. yāt-vre- ) in b. The combination sats padīśa is prescribed by Prāṅ. ii. 58. The comm. treats yāvat and cresenthābhhis as independent words.

32 (33). Homage to Soma (?).

[Brahman.—āyutyam. anuśṭubham.]

Found also (except d) in Pāipp. xx. It is, without variant, RV. ix. 67. 29 (which also lacks d). Used by Kauś. twice (58. 3, 11) in rites for length of life (on account of the concluding pāda), with iii. 31, iv. 13, and other passages, in the ceremony of initiation of a Vedic student. It is reckoned (54. 11, note) to the āyutsya gana.

Translated: by RV. translators; and Henry, 12, 66; Griffith, i. 342.
1. Unto the dear, wonder-working, young, oblation-increasing one have we gone, bearing homage; long life-time let him make for me.

The verse is in RV. addressed to Soma. The comm. understands it here of Agni. He explains pániṣṇatam as caḥdāyamānaṁ stīyamānaṁ vā.

33 (34). For blessings: to various gods.

[Brahman.—maṇtroktadevatyaṁ. pathyāpātiki.]

Found, without variant, in Paipp. vi.; also in a number of other texts: see below. The verse has various uses in Kāuç.: next after hymn 15, in a rite for prosperity (24.8), with offering a dish of mixed grain; in the ceremony of reception of a Vedic student, twice (57.22, 25), in the [agniśārya], with sprinkling thrice repeated; and (note to 53.4) the schol. add it in other rites, the godāna etc. In Vāit. (29.21), the brahmā priest makes the sacrificer repeat it on being anointed, in the agnicayana ceremony.

Translated: Henry, 13, 66; Griffith, i. 342.

1. Let the Maruts pour me together, together Pūshan, together Brahaspati, together let Agni here pour me with both progeny and wealth; long life-time let him make for me.

'Pour together' (saṁ-sit), i.e. mingle, combine, unite; the expression probably chosen as accompanying an action of mixing things together by pouring. In their corresponding verses, TA. (ii. 184), JB. (i. 362), ĀpÇS. (xiv. 18.1), and PGS. (iii. 12.10) have indras instead of pūṣā in b; ĀpÇS. has vas instead of mā in a and c; in d. TA. JB. ĀpÇS. have āṣya for praṣyā, and TA. JB. bōnē for dhānena; e is wanting in PGS.; ĀpÇS. has sarvam and dādhātū, TA. āṣyaṁ maṁ karōta mā. The variants of K. (xxxv. 2) are not accessible.

34 (35). To Agni: against enemies.

[Atharvan.—jātvedasam. jāgatam.]

Found also in Paipp. xx. (but only the first half-verse). Used by Kāuç. (36.33), in a rite concerning women, to prevent generation of a male child; also (48.37), with hymn 31 etc., against enemies: see under 31. Vāit. (29.6) applies the verse, with the next 35.1, in the agnicayana, while the bricks called asapatna are laid on the fifth course of the fire-altar.

Translated: Henry, 13, 66; Griffith, i. 343.

1. O Agni, thrust forth my rivals that are born; thrust back, O Jātavedas, those unborn; put underfoot those that want to fight [me]; may we be guiltless for thee unto Aditi.'

The first half-verse (with a totally different second half) occurs also in VS. (xv. 1), TS. (iv.3, 12), TA. (ii. 5.2), and MS. (ii. 8.7). [ Cf. Kātho-hsas., p. 73.] They all read nās instead of me in a; and VS. has nūdā (not nūda) before it, and nūda jātvedah at end of b. The comm. (backed up by two or three of SP's authorities) understands te instead of te in d, and SP. (unwisely) adopts that reading in his text. The meter is too irregular to be properly called simple jagatt. [ The excision from d of rucyām and the worse than superfluous te would make all regular, 11 + 11: 12 + 11.] [Paipp. in a exchanges the place of jātān and sapatnān and omits me; has īṛthi for nādasa in b; and omits c, d.]
35 (36). Against a rival (woman).

[Atharvan. — trcam. jatavedasam. anuṭubham: 7. 3. triṣṭubbh.]

The first two verses are found also in Pāipp. xx., but not together. Kāuć, employs the hymn in the same rule (36. 33) as hymn 34, to prevent an enemy's wife from bearing children; only vss. 2 and 3 are suited to such use. For the use of vs. 1 by Vāitt. (29. 6), see under the preceding hymn.

Translated: Ludwig, p. 477 (vss. 2, 3); Henry, 13, 67; Griffith, i. 343, and 475; Bloomfield, 98, 545.

1. Overpower away with power [our] other rivals; thrust back, O Jatavedas, those unborn; fill this royalty unto good fortune; let all the gods revel after him.

Of this verse also the first half, with a wholly different second half, is found in VS. (xv. 2), TS. (iv. 3. 12'), and MS. (ii. 8. 7); all read, for a, sāhasā jātān prā nūdā nāh sapātānā. Our second half, especially the last pādā, is rather wanting in connection with what precedes; Ppp. improves it by reading anu tvā devā sarve jūṣantām. The comm. explains rāstram by asmadiyan janapadam, and enam by caṭruhananakarmanāḥ prayoktāram.

2. These hundred veins that are thine, and the thousand tubes — of them all of thine I have covered the opening with a stone.

"Ppp. reads sākam for aham in c. The comm. regards the verse as addressed to a vidveṣiṃ stṛt. To him the hirās are the minute, and the dhūmanīs the large vessels.

3. The upper part of thy womb I make the lower; let there not be progeny to thee, nor birth; I make thee barren (asū), without progeny; I make a stone thy cover.

The mss. are divided between sātuḥ and sānuḥ at end of b (our Bp.D. read sānuḥ), and SPP. adopts sānuḥ (following half his authorities and the comm.), but wrongly, as the accent plainly shows.* The comm. reads aṣyam at beginning of c, and supports it by a ridiculous explanation: it stands for aṣvatārīm ‘a she-mule,' and she-mules are not fruitful! [In the Berlin ed., the r of kṛyomi in c is wanting.] *[Cf. the note to i. 11. 1.]

The discordance between vs. 1 and vss. 2 and 3 is so complete that it is difficult to believe them all to form one hymn together; and vs. 1 evidently belongs with hymn 34; vss. 2 and 3, moreover, are probably combined on account of their resemblance in the closing pādās. But there is no disagreement among the authorities with regard to the division.

36 (37). Husband and wife to one another.

[Atharvan. — mantraktaktidevatyanam. anuṭubham.]

Of this verse are found in Pāipp. only the first words, a lacuna following. Kāuć, (79. 2) prescribes its use in the marriage ceremonies of the fourth day, as the two spouses anoint one another's eyes.

Translated: Weber, Ind. Stud. v. 248; Grill, 55, 179; Henry, 13, 67; Griffith, i. 343; Bloomfield, 96, 546. — Cf. also Bergaigne, J.A. S. iii. 200, note (1884).
1. The eyes of us two [be] of honey-aspect; our face [be] ointment; put (kr) thou me within thy heart; may our mind verily be together.

The comm. begins with āksāu, and Ppp. also reads the same. The pada-text divides suhā sati into sāhā : āsatī, which is plainly wrong (should be āsatī).

37 (38). The wife to the husband.

[Atharvan. — līṅgokādevatayam. ānugābham.]

Wanting in Pāipp., but perhaps by reason of the lacuna noted under the preceding verse. Employed by Kāuç. (79.7) in the same ceremony as the preceding hymn, with the direction ity abhīchādayati, which may well enough mean, as plainly required by the sense of the verse, ‘she envelopes him,’ but is explained by the schol. as ‘one envelope the two spouses.’

Translated: Weber, Ind. Stud. v. 248; Grill, 55, 179; Henry, 14, 67; Griffith, i. 343; Bloomfield, 96, 546.

1. I bridle (abhi-dhā) thee with my Manu-born garment, that thou mayest be wholly mine, mayest not make mention of other women.

The comm. explains manu- alternatively by mantreya, and takes kirttayās = ucceres; and he supplies nāmadheyyam as the latter’s direct object, governing ānyādām. “Manu-born” is a strange epithet for a garment; perhaps the woman’s embrace is intended, or her hair...—if this be not too poetic. The second half-verse is nearly identical with 38.4 c, d.

38 (39). To win and fix a man’s love: with a plant.

[Atharvan. — pañcarcayam. vānapatīyam. ānugābham : 3. 44. nāyik.]

The first two verses of this hymn are found in Pāipp. xx., but in a fragmentary and corrupt condition; the remaining three, in iii. Used, according to Kāuç. (36.12), with vi. 129, 139, in a rite concerning women; the plant is fastened to the head (of the woman [so the comm.]), and she enters the village. (Keçava explains differently.) [He regards a man as object of the rite (tasya cīrasi baddhā), as indeed the text of vs. 2 d requires.]

Translated: Weber, Ind. Stud. v. 249; Ludwig, p. 515; Grill, 59, 179; Henry, 14, 68; Griffith, i. 344; Bloomfield, 103, 546.

1. I dig this remedy, ‘me-regarding, greatly wailing, the returner of one going away, greater of one coming.

Only the first half-verse is found in Ppp. The comm., after Kāuç., understands the remedy to be that named sānuvaralā, * “Sochal salt.” Māṃpaçayam he explains as either mām eva nārim paçayat or mām eva asūdāvanyena paçye pradaçayat; there can properly be no causative force in -paçya. [Weber suggests that māṃpaçayam may be a misprint for sā; but the ms. of SPP. and W. all appear to have mā-, except W’s ljp., which has sā-.] The other difficult epithet, abhirudaradā, he makes no difficulty of explaining as if it contained the root rudā instead of rudā : pañhy anyanārisaṃsargam abhita nirundhat! That might be convenient, if admissible; the abhi with rorūda is obscure: perhaps ‘wailing at or after [me].”
2. Wherewith the Āsurī put down Indra from among the gods, there­
with put I these down, that I may be very dear to thee.

The comm. explains āsurī alternatively as āsurasya māyā, and renders ni cakre by yuddhe svādhnaṁ kṛtavatt. [Weber, Henry, and Bloomfield understand this vs. relating to Indra's seduction by an āsurī: cf. Oertel, JAOS. xix. 120.] [Pp. corrupt, as noted above.]

3. Correspondent (pratiti) to Soma art thou, correspondent also to the sun, correspondent to all the gods; as such we address [acha-ā-var] thee.

Correspondent, perhaps a match for, as effective as; Henry translates: "looking in the face." The comm. declares the plant pānkhapuṣṭi to be addressed in the verse, and paraphrases pratiti by vaṭkaranārtham pratyagāvand. Pp. inserts oṣadhe at end of a, and reads anu for uto in b. The verse admits of being read, artificially, as 7 x 4 = 28.

4. I am speaking; not thou; in the assembly verily do thou speak; mayest thou be mine wholly; mayest thou not make mention of other women.

Pp. has, in a, vaddāni mahattvam, and vaddāni would be a preferable reading, but it is given by only one of our mss. (D.) and three of SPP's, and is not admitted in either printed text. All the mss. (except our I.) accent vaddā at end of b, which accent SPP's accordingly properly enough accepts; the accent is no more anomalous than that of kṛtāhyās in d: which, however, we might regard as imitated after 37. I d above, where the same half-verse is found nearly unchanged.

5. If thou art either beyond people, or if beyond streams, may this herb, having as it were bound [thee], conduct thee in hither to me.

With tirojandun compare the oftener used atijāndun; the virtual meaning is in uninhabited regions. Pp. makes better meter in c by reading iyān tvā mahyam oṣadhiḥ. The comm. curiously reads tirojantam, "with concealed going" [tiras and aśanum]. The meter of the second half-verse is too irregular to be passed unnoticed. [See OB. vii. 385 and BR. i. 94.]

Henry, in his note, conjectures that a plant was fastened to the man before his departure in order to ensure his return to the woman. Later, 1897, JA. 9. ix. 328, he cites a symbolic practice, reported by Prince Henri d'Orléans from the Upper lrawadi: a young woman fastens a hempen cord on the arm of her husband, who is about to be separated from her for a time, and he does the like. This seems to him (and to me) to confirm his view.—OBs. under sauvarcala, reports that some assign to the word the meaning "hemp." Cf. my addition to note to vs. 1.]

With this hymn ends the third anuvāka, containing 16 hymns and 31 verses: the Anukr. quotations are, for the hymns, tṛṣyāntiṣya [cf. anuvāka-note following h. 118] soddha, and for the verses aśṭān tisraṣ cā vahodhyās tṛṣya.
39 (40). In praise of Sarasvant (?).

[Prasakaṇṇa.—mantrakšetradvātāṃ; tāṁṣṭubham.]

Found also in Pāipp. xx. Kāuca. (24.9) employs it in a rite for prosperity, with offering to Indra of the omentum of a best bull; the verse is reckoned (note to 19.1) to the puṣṭika mantras.

Translated: Henry, 14, 69; Griffith, i. 344.

1. [Him], the heavenly eagle, milky, great, embryo of the waters, bull of the herbs, gratifying with rain from close by (?), in our cow-stall standing in wealth may [one] establish.

The first three pādas are, with variants, RV. i. 164. 52 a, b, c (also TS. iii. 1. 114). Our very senseless payodan in a is RV. vāyasdan (TS. vay-); our vṛṣabhān (so TS.) in b is RV. dāvatām; and RV. (not TS.) has vṛṣṭhiḥsis in c. Then, for d, RV. has sṛasvantam dvase johavām (TS. nearly the same), which makes the whole verse one consistent construction; our d fits very badly. Ppp. reads samudram for saharnam in a, and has, for c, d, abhijtaṁ rayāṁ tapantī sarasvantāṁ rahiśṭhyā (i.e. rayiśṭham) sīdaye ša. The comm. understands Sarasvant to be intended throughout the verse, and supplies indras as subject for the concluding verb; abhijtaṁ he explains variously: sarvataḥ saṅgatā ēpa 'smin or abhijatanaçāttām vṛṣṭikāman sarvaprāñinaḥ. Henry renders "those who invoke him."

40 (41). Prayer and praise to Sarasvant.

[Prasakaṇṇa.—śryeṣam. sārasvatam. tāṁṣṭubham: t. bhārī.]

Found also in Pāipp. xx. Kāuca. makes no use of the hymn; but it is quoted by Vāit. (8. 2), with hymn 68, as accompanying offerings to Sarasvatī and Sarasvant at the full-moon sacrifice.

Translated: Henry, 14, 70; Griffith, i. 345.

1. [He] whose [established] course all the cattle go, in whose course the waters stand, in whose course the lord of prosperity is entered — him, Sarasvant, we call to aid.

The verse is found in several other texts: TS. (iii. 1. 113), MS. (iv. 10. 1), Aiṣ. (iii. 8. 1), ÇÇ. (vi. 11. 8); and it is a supplement (Aufrecht, p. 678) to RV. vii. 99. All these agree in reading vratāṁ in b, pṛṣṭipāta (the comm. also has this) in c, and bhūvema at the end. Pp. has vrata in a and vratam in b, and juhuvema at the end.

2. We, putting on abundance of wealth [and] ambition (?), would [here] call [us] Sarasvant, a bestower coming to meet his bestower (dācudān), lord of prosperity, standing in wealth, seat of wealths.

The translation implies substitution of the Pp. reading, śryeṣam, for -syām in c; the construction is hard enough, even with that change. Pp. also has rayāṁ for rayiśṭham in b, and vasānām (which seems better) at end of c. SPP. reads in a the impossible form dācudān (the comm. has -vān-), alleging for it the support of most of his authorities; if any of ours have it, the fact was overlooked. [Bp.] has dācudān; Bp. dācudānām]
41 (42). To the heavenly falcon (the sun).

[Praskya-ya. — dvaram. yenaddhiva-tatam. 1. jagati ; 2. triṣṭubham.]

Found also in Paipp. xx. (in inverted verse-order). Used by Kauç. (43.3) in the house-building ceremony (to purify the site, Keç., comm.) ; compare Bloomfield in J AOS. xvi. 12 ; further added by the schol. (note to 8. 23) to the vāstu gana ; moreover, the verses are called (40.9) samprākṣayānā, and are variously made to accompany rites involving sprinkling (Bloomfield, ib. p. 13). Verse 2 appears in Vāït. (22. 23) in the agniṣṭoma, with vi. 122 and 123.

Translated: Henry, 15. 71 ; Griffith, i. 345.— Cf. Hillebrandt, Ved. Mythol. i. 285.

1. Across wastes, across waters penetrated the men-beholding falcon, seeing a resting-place ; passing all the lower spaces, may he come hither, propitious, with Indra as companion.

Ppp. combines (as often) -kaṛa 'vasāna- in b, and civa 'jagama in d. Avasāna—either 'his goal' (so Henry) or 'the settlements of men.' The meter is pure triṣṭubh.

2. The men-beholding falcon, heavenly eagle, thousand-footed, hundred-wombed, vigor-giving — may he confirm to us the good that was borne away ; let ours be what is rich in svadāḥ among the Fathers.

That is, probably, 'a pleasant life.' Ppp. makes mṛcakṣas and suparṇas exchange places in a, and reads vayo dhat at end of b. Pāda c is jagati.

42 (43). To Soma and Rudra.

[Praskya-ya. — dvaram. mantoḍādevatayam. trāṣṭubham.]

Found also in Paipp. i. Used in Kauç. (32.3) with hymn 29 etc. : see that hymn.

Translated: Henry, 15. 71 ; Griffith, i. 346.

1. O Soma-and-Rudra, eject asunder the disease that has entered our household ; drive far to a distance perdition; any committed sin put away from us.

The first three pādas occur in RV. vi. 74. 2 (a, b, c) and MS. iv. 11. 2, and the last two (repeating c) in RV. i. 24. 9 and MS. i. 3. 39 ; TS. i. 8. 225 has the whole verse. At beginning of c, all (RV.MS. in the former occurrence) have dvēś bādhkethām, omitting dārām (in the latter occurrence, RV. bādhasva dārā, MS. dvēś bādhasva; both mūmugdhi in d). Ppp. reads, in c, dvēṣo nīṛṣṭu ca, and in d āsmāt. The comm. explains gayam, as gṛhaḥ caṛtrah va. [We had c, d also above at vi. 97. 2 ; see also TS. i. 4. 451, which has dvēṣo like Ppp.]

2. O Soma-and-Rudra, do ye put all these remedies in our bodies; untie, loosen from us what committed sin may be bound in our bodies.

Found also in RV. (vi. 74. 3), TS.MS. (as above) [TS. yuvaum, by misprint]; all read āsmē for the ungrammatical āsamū in a, and the translation follows them; and they have āṣti for āṣat in c.
43 (44). Of speech (?).

[Prāshaṇyas.—vāgdevatayam. trāṣṭubham.]

Not found in Pāipp., nor elsewhere. Used in Kāuḍ. (46.1), with v. i. 7, in a rite against false accusation: the details cast no light on the meaning of the verse.

Translated: Henry, 15, 72; Griffith, i. 346.

1. Propitious to thee [are] some; unpropitious to thee [are] some; all thou bearest, with well-willing mind. Three voices (vāc) [are] deposited within him (it?); of these, one flew away after sound (gḥoṣa).

A mystical saying, of very doubtful interpretation; the comm. gives a long and worthless exposition. The 'some' and 'all' in a, b are feminine, like vāc; the 'thou' is masculine; the comm. (after Kauḍ.) understands it of a man causelessly reproached. Henry imagines the thunder to be intended, asmaṁ signifying Parjanya, and renders d “one of them has gone to pieces with no other result than sound: i.e., without rain.”

44 (45). Extolling Indra and Vishṇu.

[Prāshaṇyas.—maṇtrōktadēvatayam. bhūrik triṣṭubh.]

Found also in Pāipp. xx. Further, in RV. (vi. 69. 8), TS. (iii. 2. 112 et al.), MS. (ii. 4. 4), and PB. (xx. 15. 7); AB. (vi. 15) gives a sort of comment on the verse, and a story fabricated to explain its meaning. Used in Kauḍ. (42.6) in a rite for establishing harmony (on the arrival of a distinguished visitor, Keṣ.). In Vāit. (25. 2), joined with hymns 58 and 51 in recitation in the atyagnistoma ceremony.

Translated: Henry, 16, 72; Griffith, i. 347. — Discussed, as RV. verse, by Muir, iv. 84. — It seems that W. intended to rewrite this.

1. Ye have both conquered; ye are not conquered; neither one of them hath been conquered; O Vishṇu, Indra also, what ye fought, a thousand — that did ye triply disperse.

The other texts have but a single* variant, eva for evayos at end of b; but Pāipp. has instead of this eva vām; and further, in d, sahasraṁ yad adhāraṇāṁ. Some of the pada-mss., (including our D.) divide apa-sārddhētām in c. Henry renders d “ye made then three thousand (treasures?) to appear.” The comm. renders yat in c by yat vah prati, and makes treśha refer to the three things (loka, vedā, vāc) stated to be conquered in the AB. legend. TS. vii. 1. 67 views the act as a division of a thousand by three. *[The accent viṣṇa, we must suppose, is a misprint (delete the sign under ca): for the other texts have viṣṇo, accentless, as does the Index Verborum; and so has SPP. Of his fourteen authorities, seven indeed give viṣṇo, and so does our I.—doubtless wrongly: cf. Haskell, JAOS. xi. 66.]

45 (46, 47). To cure jealousy.

[1. Prāshaṇya.—bhāṣajyam. âmśṭubham.—2. Atharvan.—maṇtrōktadēvatayam; iṣyāpyam- yanam. âmśṭubham.]

These two verses, notwithstanding their close accordance in meter and subject, are treated by the Anukr. and by part of the mss., hence also by the comm.* and in SPP’s text, as two separate hymns; and the double reckoning from this point on involves a
plus of two. Both are found together in Paipp. xx.; and the quoted Anukr. (see after hymn 51) counts thirteen and not fourteen hymns in the anuvāka. The first verse (hymn 46) is used by Kāuç. (30. 25), in a women’s rite, with vi. 18 and vii. 74. 3, for removal of jealousy; the second (hymn 47), later in the same rite (36. 27), with pāraçu-

phānta: that is, apparently, giving to drink water into which a heated ax has been dipped (taṭtapāraçunā kavaṭhitam udakam, comm.). * Cf. p. 389.

Translated: Weber, Ind. Stud. v. 250; Ludwig, p. 514; Grill, 29, 180; Henry, 16, 72; Griffith, i. 347; Bloomfield, 107, 547.

1. From a people belonging to all peoples, away from the river (stndlu) brought hither, from afar I think thee brought up, a remedy, namely, of jealousy.

* Very probably (b) rather ‘from the Indus’ (stndhu). Ppp. reads janānāin viçām urukṣatīnām (= urukṣit?); its second half-verse is corrupt. The comm. explains janāt by janapadāt and its epithet by viṣāvajanañatīt.

2 (47.1). Of him as of a burning fire, of a conflagration burning separately, this jealousy of this man do thou appease, as fire with water.

Asya in a is here regarded as anticipatory of the etasa of c; it cannot be taken as adjective unless by emendation we give it an accent. Again (cf. 18. i above) all the mss. read, in d, uṇād, uṇād, uṇād, or uṇā instead of the correct uṇād, which the comm. has, and which is given, by emendation, in both printed texts. Ppp. has a very different text: tat saṁvegisya bhesajam tad asunāmaṁ grbhāhitam: and then, as second half-verse, our a, b, with yathā instead of pṛthak; in an added verse occurs the phrase uttānā ‘gumāiva vāraye. [“Do I appease,” cāmaye, would be more natural; cf. Ppp’s vāraye.]

46 (48). To Sinivālī (goddess of the new moon).

[Atharvan. — gramm. maunroktadesāyaṃ. ānunākham: 3. trīkubh.]

Found also in Paipp. xx. (in the verse-order 2, 1, 3). Used by Kāuç. (32.3), with hymn 29 etc., and again (59. 19) with hymn 17 etc.: see under hymns 29 and 17. In Vāit. (1. 14), in the pārvān sacrifice, it conciliates Sinivālī.

Translated: Henry, 16, 73; Griffith, i. 347.

1. O Sinivālī, of the broad braids, that art sister of the gods! enjoy thou the offered oblation; appoint us progeny, O goddess.

Some of the mss. (including our Bp.P.) wrongly leave dsi unaccented in b. Most of our mss. read didiśhāhi in d, but SPP. reports nothing of the kind from his authorities; Ppp. gives didiśhi. The verse is RV. ii. 32. 6 (also VS. xxxiv. 10; TS. iii. 1. 113; MS. iv. 12. 6), without variant.* The second half is nearly the same with 20. 2 c, d; 68. 1 c, d. The comm. gives several discordant interpretations of pṛthuṣṭuke, and is uncertain whether to take didiśhī from dīc [Gram. § 218] or from dih. *[And b is nearly v. 5. 1 d and vi. 100. 3 b.]

2. She that is of good arms, of good fingers, bearing well, giving birth to many — to that Sinivālī, mistress of the people, offer ye oblation.

The verse is RV. ii. 32. 7, without variant (also TS.MS., as above, both with supānlś for suhāthis). Ppp. reads in a, b suvañgālī suśumā.
3. Who, mistress of the people, art a match for (practi) Indra, the thousand-braided goddess coming on, to thee, O spouse of Vishnu, are the oblations given; stir up thy husband, O goddess, unto bestowal.

Pp. reads visvatas (for viçpatut) in a, sahasrastut in b, and râdhas in d. Henry acutely points out that this verse probably belongs to Anumati, who is else left unaddressed in this group of hymns to the lunar deities, and that its description applies best to her.

47 (49). To Kuhû (goddess of the new moon).

[Alharva.- durycami. mantrokiṣadvatyaṃ. 1. jagati; 2. triṣṭubh.]

Found also in Pâipp. xx. Further, in TS. iii. 3. 115, MS. iv. 12. 6, K. xiii. 16, ĀCS. i. 10. 8, ČCS. ix. 28. 3. This hymn, with the preceding (or also 48 and 49?) and hymn 64 makes up (Kâûc. 59. 18, note), according to the schol., a pâtramantagana (not acknowledged nor used in the Kâûc. text). In Vâit. (i. 16), it and hymn 48, paired respectively with 79 and 80, are used on the days of new and full moon at the pâtra sacrifices.

Translated: Henry, 17, 74; Griffith, i. 348.

1. The goddess Kuhû, well-doing, working with knowledge, in this sacrifice I call upon with good call; may she confirm to us wealth having all choice things; let her give a hero of hundred-fold value, worthy of praise.

All the other texts read ahûm for dehvam in a, and for suktam ĀCS. ČCS. give svatam and TS. suhâgâm (Pp. has amrtam); all, in b, have suhâvam, which is better (so also the comm.). Their second half-verse is different from ours: sâ na dadâta çrévam

Found also in Pâipp. xx. Further, as RV. ii. 32. 4, 5 and in TS. (iii. 3. 115), MS. (iv. 12. 6), and MB. (i. 5. 3, 4). As to use in Kâûc. and Vâit., see under hymn 47. The second half of verse 2 is further found in the adhyâta chapter of Kâûc. (166. 7) as part of a series of verses there given in full.

2. May Kuhû, spouse of the gods, [mistress] of the immortal, invisible, enjoy this our libation; let her listen eager to our sacrifice today; let her, knowing cikîtûsi, assign abundance of wealth.

Asya, in b, ought of course to be asya (so TS.MS.), but this, so far as noted, is read by only a single ms. (our D.), and both printed texts give asya. At end of a, ČCS. has patâtir (h-); at end of b, TS. has ciketu, MS.ĀCS. çrutu, and ČCS. kryuto. Instead of our e, all give sâm (MS. sâ; misprint?) dâçise kirâtu bhûri vâmanam; and Pp. has the same, save kirâtu, and puñâ (for vâmanam). At the end, ČCS. has dadâtu; just before, TS.MS., ČCS. read cikîtûsi and ĀCS. yajamâne. The comm. gives several diverse explanations of amrtASA patutr.

48 (50). To Râkà (goddess of the full moon).

[Alharva.- durycami. mantrokiṣadvatyaṃ. jágatam.]
1. Rākā I call with good call, with good praise; let the fortunate one hear us; let her willingly note; let her sew the work with a needle that does not come apart; let her give a hero of hundred-fold value, worthy of praise.

The other texts agree throughout, and differ from ours only by reading in a suhāvām, which Ppp. also has, and the comm. The latter explains Rākā as samāpr̥acandra paurṇamāsta. [Our d repeats 47. 1 d.] * But MB. has caṇadāyu-mukhyam.

2. The well-adorned favors that are thine, O Rākā, wherewith thou givest good things to thy worshiper, — with them do thou come to us today favoring, granting, O fortunate one, thousand-fold prosperity.

* The other texts agree throughout and differ from ours only by reading in d sahasra-poṣām, which is given also by the comm., and by three of SPP's (ten) authorities. The meter is mixed trīṣṭubh and ḫagāṭī.

49 (51). To the spouses of the gods.

[Atharvān. — dvṛṣṭi. mantoṅkādeca-vatnivedatākam. 1. ārṣī jāgāṭī; 2. 4p. paṅkti.]

Not found in Pāipp. The verses are RV. v. 46. 7, 8, also in TB. iii. 5. 121 and MS. iv. 13. 10. Not used in Kāuṇ. (unless included in pāṅkṣanta pāya: see under hymn 47). Vāit. has it (4. 8: not ix. 7. 6, comm.) in the parvan sacrifice, with one of the pāṁsanyāja offerings.

Translated: Henry, 17, 75; Griffith, i. 349.

1. Let the spouses of the gods, eager, help us; let them help us forward unto offspring (?tuṣṭe), unto winning of booty (vāja); they that are of earth, they that are in the sphere (vratā) of the waters — let those well-invoked goddesses bestow on us protection.

The translation implies the accent devīs in d. The other texts read accordantly devī suhāvāḥ and yachata; ours substitutes yachantu and adapts suhāvāḥ to it, but absurdly leaves devīs vocative. The comm. reads yachatu at the end; he explains tuṣṭe by tokāyāṁ pātyāya.

2. And let the women (guṇā) partake (vē), whose husbands are gods — Indrāṇi, Agnāyi, Ācvinī the queen; let Rōdāsi, let Varunāṇi listen; let the goddesses partake, [at] the season that is the wives'.

The other texts offer no variants, save that the RV. pada-text unaccountably reads in c rōdāsi ītī, as if the word were the common dual, instead of a proper name. The verse can be read as of 40 syllables.

50 (52). For success with dice.

[Aṅgaras (kitavabādana-kāmaḥ *). — navarcaṃ. āndram. ānāṭhām: 3. 7. trīṣṭubh; 4. jāgāṭī; 6. bhūrīk trīṣṭubh.]

Most of the verses (viz. excepting 4 and 6) are found in Pāipp., but not together: 5, 1, 2 in xx.; 3 also in xx., but in another part; 7 in xvi.: 8, 9 in i. The hymn is plainly made up of heterogeneous parts, pieced together with a little adaptation. Used
in Kaúś. (41.13) with iv. 38 and vii. 109, in a rite for good luck in gambling; the dice, steeped (vásita) in a liquid [dadhi-madhū], are cast on a place that has been smoothened for the purpose. *[The mss. seem to have kitava-dvāṃdhana-kāmas. Bloomfield suggests -bāduḥana; Dr. Ryder, -dvāṃtva-dhāna; but, considering the relation of bādhi with bādhi, W's -bādhiṇa- seems best in accord with badhyāsam of a d.]

Translated: Ludwig, p. 455; Zimmer, p. 285 (5 verses); Grill, 74, 180; Henry, 18, 75; Griffith, i. 349; Bloomfield, 150 1 548. - Muir, v. 429 1 may be consulted. - Whitney seems to have intended to rewrite the matter concerning this hymn.

1. As the thunderbolt always strikes the tree irresistibly; so may I today smite [badh, vudh] the gamblers irresistibly with the dice.

   Pp. reads, in b, vicīdham, and. for c, eva 'han annun kitavam. The comm. has vadhyāsam in d. Compare vii. 109.4, below. The Anukr. overlooks the deficiency in a.

2. Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand.

   That is, apparently, so as to be won by me. The meaning of dvārjusṭunām in b is extremely problematical; the translators: "wehrlos" etc. Comparison with vicāri rvasvarjusṭinām, RV. i. 134.6, and the irregularity of the unreduplicated form, make the reading very suspicious; Pp. gives instead devayattm: the comm. explains it [alternatively] as dyutakriyām aparītya-janitunām, sticking to the game in spite of ill luck. For d, Pp. has antarhastyāṁ kṛtaṁ mānaḥ.

3. I praise Agni, who owns good things, with acts of homage; here, attached, may he divide (vi-d) our winnings; I am borne forward as if we were by booty-winning chariots; forward to the right may I further the praise of the Maruts.

   The verse is RV. v. 60.1, found also in TB. (ii. 7.124) and MS. (iv. 14.11). All these texts give svva-dvāsām in a, of which our reading seems an awkward corruption: in b they have prasattās (but TB. prasaṭtās); in c they accent vājayadbhis; in d they (also Pp.) read pradaksiṅlts; at the end MS. has acyām. Some of our mss. (1p.R.T.) give ruddhyām. The comm. explains vi cayat as simply = karotu [karotu itself may be used technically; cf. Ved. Stud. i. 119]. Kṛtaṁ he understands throughout as the winning die (ktva-čabdavācayām lābha-hetumayām). The verse is brought in here only on account of the comparison in b.

4. May we, with thee as ally, conquer the troop (?vṛt); do thou help upward our side in every conflict; for us, O Indra, make thou wide space, easy-going; do thou break up the virilities of our foes, O bounteous one.

   The verse is RV. i. 102.4, where vārīnas is read in c instead of vārīgas. The comm. explains vṛt as antagonist at play, añca as victory (jayalakṣaṇa), and bhara as the contest with dice.

5. I have won of thee what is scored together (?); I have won also the check (?); as a wolf might shake a sheep, so I shake thy winnings.
Samalikhitam and samrudh are technical terms, obscure to us. The comm. ingeniously states that players sometimes stop or check (samrudh) an antagonist by marks (aṭhaka) which they make with slivers of dice and the like, and that such marks and the one who checks by means of them are intended—a pretty evident fabrication. Pp. reads samvartam instead of samrudham; the comm. explains the latter word simply by samroddham.

6. Also, a superior player, he wins the advance (?); he divides in time the winnings like a gambler; he who, a god-lover, obstructs not riches—him verily he unites with wealth at pleasure (?) .

The verse is full of technical gambling expressions, not understood by us. It is RV. x. 42. 9, with variants: RV. reads atidhyā jayati in a; in b, yād for ivu, and hence vicinoti; in c, dhāna rūpaddhi; in d, rāyā (which the translation given above follows: the comm. reads it) and svadhāvan. The comm. also has jayati, as demanded by the meter, in a. He explains prahām by aksāih prahantāram pratikīlam, and vi cinoti this time by mrgayate. With nā dhānam rūpaddhi compare the gambler's vow, nā dhānā rūpadhmi, in RV. x. 34. 12; the comm. says dīyatalahdhani dhanān na vyarthanā sthāpyaya kim tu devatārthani viniyukté. The Anukr. distinctly refuses the contraction to kṛtam 'va in b.

7. By kine may we pass over ill-conditioned misery, or by barley over hunger, O much-invoked one, all of us; may we first among kings, unharmed, win riches by [our] stratagems.

Or perhaps 'unharmed by [others'] stratagems.' The verse has no reason here; it is RV. x. 42. 10, with variants: RV. omits the meter-disturbing न in b (the Anukr. ignores the irregularity), and reads vikram at the end of the pāda; also rājabhis in c, and, in d, asvādēna vrjhanā. Pp. has, for c, rāyavām rājānas prathamā dhanānām. The comm., against the pada-text (-māḥ; RV. pada the same), understands prathamā as neut. pl., qualifying dhanāni. [Cf. Geldner, Ved. Stud. i. 150; Foy, KZ. xxxiv. 251.]

8. My winnings in my right hand, victory in my left is placed; kine-winner may I be, horse-winner, riches-winning, gold-winner.

Pp. reads, for b, savye ma jayā 'hitak, and, in d, kṛtānācyas for dhanānijayas.

9. O ye dice, give [me] fruitful play, like a milking cow; fasten me together with a stream (?) of winnings, as a bow with sinew.

Pp. reads divam for dyuvaṁ in a, and dhāraya in c. Dhāraya, in whatever sense taken, makes a very unacceptable comparison; the comm. paraphrases it with saṁitaṭyo uṣaryuparitābhaketukrtāyaprajavāhena. [His interpretation seems to mean 'Unite me with a succession (saṁitaṭi or pravāha) of fours' (kṛta-aya), or, as we should say, 'Give me a run (dhāra or pravāha) of double sixes,' 'Give me a run of luck.'].

51(53): For protection by Brihaspati and Indra.

[Aūgiras.—bārhaspatyam. trājñātham.]

Found also in Pāipp.xv. The verse is RV. x. 42. 11 (also in TS. iii. 3. 11'). In Kāuś. (59. 19) it is used with hymn 17 etc. (see under that hymn); and it is reckoned (note to 25. 36) to the svastiyāyana gana. In Vāt. (25. 2) it goes with hymns 44 and
58; see under 44. The comm. quotes it also from Çanti K. (15) in a sacrifice to the planets (prahâyujña), and from Naks. K. [should be Çanti] (18), in a mahâçânti called bâyhaspatya.

Translated: Henry, 19, 78; Griffith, i. 351.

1. Let Brihaspati protect us round about from behind, also from above, from below, against the malignant one; let Indra from in front and from midway make wide space for us, a companion for companions.

The directions admit also of being understood as from west, north, south, and east. RV. (and TS.) reads vârivas in d, and so does Ppp. (vârivas kryotu).

The fourth anuvâka ends here; it has, according to our division, 13 hymns and 30 verses; the other division counts 14 hymns; the quoted Anukr. is to this effect: dhûnâm pâñcarcâm samâvîṣṭam caturthera; and, for the hymns: caturthâ trayodasa sâkhâ... thus sanctioning our division.

52 (54). For harmony.

[Atharvâ.—deyam. sâmmanasyam : dêyam. t. kokummaty anûtubh ; s. jagati.]

Not found in Pâipp. Kâuç. reckons it (9:2) to the dhâkhânta gâya, and also (12.5), with iii. 30 etc., to the sâmmanasyânti or harmony-hymns.

Translated: Ludwig, p. 428; Grill, 31, 181; Henry, 19, 79; Griffith, i. 351; Bloomfield, 136, 550.

1. Harmony for us with our own men, harmony with strangers—harmony, O Açvins, do ye here confirm in us.

The verse is found in TB. ii. 4, 46 and MS. ii. 2, 6, and in a khila to RV. x. 191: TB. reads svûls and âranâis in a, b; MS. and the khila have svabhînas and âraûbhînas, and MS. also asmaûbhyam in d. The verse is also aggargarbha.

2. May we be harmonious with mind, with knowledge (cikitù); may we not fight (?) with the mind of the gods; let not noises arise in case of much destruction (?); let not Indra's arrow fall, the clay being come.

Or (as the other translators), let not the arrow fly, Indra's day being come; the comm. understands 'Indra's arrow,' i.e. the thunderbolt.* The comm., in c, reads vinîhûnte (= kâûñîlye nimitte or stânyaûdikûñîlyanimitte). Yutsmahi in b is doubtful: SPP. reads yusmahi, with the comm. (= vîyuktâ bhûma) and the minority of his mss. (also our K.Kp.): the rest have either yutsmahi or yuchmahi (the latter also our Osm.D.Rsm., which seems to be only an awkwardness of the scribes for yutsmahi): on the whole, yutsmahi is better supported, and either gives an acceptable sense. SPP. strangely reads, with the comm. and the majority of his authorities, and with part of ours (P.?O.R.), ut sthur in c, against both general grammar and the Prâtiçâkhyâ (ii. 18; its commentary quotes this passage as an illustration of the rule). With a Grill compares RV. x. 30, 6 c, sâm jûnate mûnasa sûm cikirtre. Pâda b is trûtubh, if not a also: [is the second sûm an intrusion?]. * [Alternatively, and as açanirûpâ para-kîyâ vâk.]
53 (55). For some one's health and long life.

* | [Brahman.—sattvaram. ānuṣṭhāna uta balaḥparyam; ācāram. trāṇāsthum : 3. bhurij : •
   | 4. uṣṇigurabhā "raś paṅkīti; 5-7. apanātubh.]

Verses 1-4 and 7 are found also in Paipp.: 1 in xx.; 2-4 also in xx., but not with 1; 7 in v. In Kāś. (besides the separate use of vs. 7, which see), addressed* with i. 9, 30; ii. 8, etc. by the teacher to the pupil in the ceremony of initiation (55.17). And the comm. quotes it from Nakš. K. [should be Čanti] (18) with hymn 51 (which see).

[According to the comm., p. 402*; only vss. 1-6.]

Translated: Muir, v. 443; Grill, 15, 182; Henry, 20, 80; Griffith, i. 351: Bloomfield, 52, 551.

1. When thou, O Brihaspati, didst release [us] from Yama's other-world existence, from malediction, the Ācāvis bore back death from us, O Agni, physicians of the gods, mightily.

'Other-world existence,' lit. 'the being yonder.' The verse is VS. xxvii. 9, and is found also in TS. iv. 1. 74, TA. x. 48 (Appendix), and MS. ii. 12. 5, the four texts nearly agreeing: they read ādha for ādhi in a (Ppp. appears to do the same); for b, bhraspat abhikaster āmucācaḥ; in c, āsmāt for āsmāt (and MS. āhatām). SPP. reads, for b, bhraspat abhikaster āmucācaḥ; the mss. are greatly at variance; half SPP's authorities read bhraspat, which he ought accordingly to have adopted, since bhraspatēs is ungrammatical, being neither one thing nor another; the comm., to be sure, has no scruple about taking it as a vocative: he bhraspatēh! Our Bp. reads bhraspatē; P. has -pate 'bhi-', which we followed in our text, but wrongly, as it is found in no other authority. For āmucāca SPP. finds no authority; but it is given by our P.R.T., and, considering the necessity of the case, and the support of the other texts, that is enough. The pāda, then, should be made to agree with that of the parallel texts (changing our 'bhi- to abhi-'). Ppp. has a different text, bhraspatir abhīcasātā muñcat; its c, also, is peculiar: prati mṛtyum āhatām açvina te. [W. usually renders abhīcasī by 'imprecation.']

2. Walk (kram) ye (two) together; leave not the body; let thy breath and expiration be here allies; live thou increasing a hundred autumns; [be] Agni thy best over-ruling shepherd.

Ppp. makes the second halves of this verse and of 4 exchange places, and in place of c, d reads saṅrābhya jīva śaradas suvaroc 'sūryī etc. The change from 2d pers. in a to third in b is sudden beyond the usual liberal measure. [In the Berlin ed., an accent-sign is missing under the sa of āhatām.]

3. Thy life-time that is set over at a distance — [thy] expiration, breath, let them come again — Agni hath taken that from the lap of perdition; that I cause to enter again in thy self.

With a, b compare the similar half-verse xviii. 2. 26 a, b. The comm. explains ētihi-tam as from either of the roots hi or dhā. Ppp. begins differently: yat tā 'yur; in b it reads prāṇāyina te paretaḥ; and it leaves off te at the end. Prāt. ii. 46 notes ā 'hār in c [render it rather 'brought hither or back'?].

4. Let not breath leave this man; let not expiration, leaving him low, go away; I commit him to the seven sages (ṛṣi); let them carry him happily (svasti) unto old age.
5. Enter ye in, O breath and expiration, as (two) draft-oxen a stall; let this treasure of old age increase here unharmed.

6. We impel hither thy breath; I impel away thy yākṣma; let Agni here, desirable one, assign us life-time from all sides.

A corresponding verse is found in TS. i. 3. 144 and AČS. ii. 10. 4, but with greater difference of text: thus, āyuṣ te vićyato daññhad ayān agnir vāreṇyaḥ: pānas te prānī d' yati (AČS. d yāttu) pāva yākṣmaḥ swadāni te.

7. Up out of darkness have we, ascending the highest firmament, gone to the sun, god among the gods, highest light.

This verse (with a different second pāda, jyotiś pācyanta āttarum, which Ppp. also gives) is RV. i. 50. 10, and found also in a whole series of other texts: VS. xx. 21 et al. (with svāḥ for jyotiś in b), TS. iv. 1. 71 (with pācyanto jyotiś in b), TB. ii. 4. 49* (as TS.), TA. vi. 3. 2 (as TS.), MS. ii. 12. 5 et al. (with jyotiḥ p. in b), LČS. ii. 12. 10 (with jyotiḥ p. u. svāḥ p. u. for b), ChU. iii. 17. 7 (as MS., but jyotiś p.):† It is used by Kāuç. (24. 32) in the āgnihotra ceremony, with the direction ity uktānāthi: with this he steps upward; and the schol. adds it (note to 55. 15) in the ceremony of initiation of a Vedic scholar, as one looks at the sun and asks his protection for the boy; and further (note to 58. 18), in the nirnayana, or, infant's first carrying out of doors. In Vāit. (24. 4) it accompanies the coming out of the bath in the āgnistoma. *{And ii. 6. 64: the d of ii. 4. 49 has uttaram.} †{Also K. xxxviii. 3.}

54 (56, 57. 1). Extolling verse and chant.

[vs. 1. Brahman.—pkulmadvatasim, ānuṣṭabham. —vs. 2, and 55. 1. Bhīṣṇu. —
deyyam. ādivram. ānuṣṭabham.]

Notwithstanding the close relationship of the two verses reckoned in our edition as constituting this hymn, and their discordance with the following verse (our 55), the Anukr. and some of the mss. (and hence the comm. and SPP’s text) take our vs. 1 as a whole hymn, and our vs. 2 and hymn 55 as together one hymn; and this is probably to be accepted as the true traditional division.* Pāipp. has our two verses in xx., but in different places. Kāuç. (42. 9–10), in a rite for the gaining of wealth by teachers (adhyāyakānam arthaśravāvighnahāmanārthanam, comm. p. 402) end gives as pratika simply recau sāma, which would imply either or both verses; Dārila explains đvābhyam ‘with two,’ which might mean either hymns or verses. The comm. [p. 410†] appears to regard vs. 2 (57. 1) as intended in rule 9, and both vs. 1 and vs. 2 (56 and 57) in rule 10. *{The decad-division comes between vs. 1 and 2: cf. p. 389.}

Translated: Muir, iii. 4, 4; Henry, 21, 81; Griffith, i. 352.
1. To verse (ṛc), to chant (sāman) we sacrifice, by (both) which men perform rites (kārman); these bear rule at the seat (śādas); they hand (yam) the offering to the gods.

The verse is SV. i. 369, which, however, reads yacāmahe in a, krpayate in b, vi te for ete in c, and vakṣataḥ in d; GGS. iii. 2. 48, giving the pratikā, has yajāmahe. Ppp. also has krpayate and vi te, but yachatām at the end. The comm. explains sadasi by etannāmake mandahe.

2 (57. 1). When (yād) I have asked verse [and] chant [respectively] for oblation [and] force, [and] sacrificial formula (yādus) for strength, let not therefore this Veda, asked, injure me, O lord of might (śeśe).

The construction of the six bare accusatives in the first line is made in accordance with the comm., and appears perhaps the most probable, though not beyond question.

In c, Ppp. has bhūtir; but whether for esa or for tasmāt is not clear from R's note.

55 (57. 2). To Indra (?).

[Bhṛgu. — aindram. virāt paryupāk.]

For the true position of this verse, see the introduction to the preceding hymn. It is not found in Pāipp. This verse (separate from its predecessor) is used in Kāuç. (50. 1–3) for welfare on setting out upon a road, etc. (so at least the comm. determines: the pratikā is doubtful, being identical with that of xii. 1. 47).

Translated: Henry, 21, 82; Griffith, i. 353.

1 (57. 2). The paths which are thine, downward from the sky, by which thou didest send the all — by those, O Vasu, do thou set us in what is pleasant.

The first two pādas nearly correspond to. SV. i. 172 a, b: yē te pānthā adhi divo yēbih vyāvam ādreyah; with the wholly different close uti ṛoṣantu no bhūvaḥ. The comm. (as also the Anukr.) regards the verse as addressed to Indra: ‘O Vasu’ may be ‘O good one.’ The construction seems so decidedly to call for a locative in c that sumnaḥ (p. sumnaṇaḥ, by Prāñ. iv. 30) is rendered as if it were for yāu, from -yū; the comm. glosses it with sumne sukhe. The irregular verse (8+7: 10=25) is but ill defined by the Anukr.

56 (58). Against poison of snakes and insects.


The first four verses are found in Pāipp. xx.† It is used in Kāuç. (32. 5) in a remedial rite against venomous bites, with the direction “do as stated in the text”; and vs. 5 accompanies, with vi. 56 etc., an offering in the ceremony of entering on Vedic study (139. 8). * The mss. have -patyam uṣṭdam: but the statement should refer rather to the verse than to the hymn.† Also vs. 8: see below.

Translated: Ludwig, p. 502; Grill, 5, 183; Henry, 21, 82; Griffith, i. 353; Bloomfield, 29, 552.

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1. From the cross-lined [snake], from the black snake, from the adder (prădăku) [what is] gathered — that poison of the heron-jointed (?) one hath this plant made to disappear.

Ppp. reads ançaparvanas in c; the comm. says simply etannāmakād dañçakaviçeçāi. According to the comm., the plant intended is the madhuka (or -kā), which is the name of various trees and herbs.

2. This plant [is] sweet-(madhū-)born, sweet-dripping, sweetish, sweet; it is the remedy of what is dissevered (vi-hru), also grinder-up of stinging insects.

The comm. reads in b madhuçynt. [Henry renders vihruta by 'la morsure.']

3. Whence bitten, whence sucked — thence do we call [it] out for thee; of the petty, hastily-biting (?) stinging insect the poison [is] sapless.

The great majority of SPP’s authorities, with some of ours (Bp.O.) read in c tripra-, and so also the comm., who explains it as ‘stinging with three organs, namely, mouth, tail, and feet’; the pada-division trprad- is against this (it would be tripré-), and SPP. also accepts it in his text tripřad-. The comm. further reads nir vayāmāsi in b. He explains yātas in a as for yatva, ‘in whatever part thou art bitten’ etc.; and dhi/4111 by fītām sarpađānā. Ppp. reads yataś prataś at end of a, nayāmāsi at end of b, and tripraiducmanō in c.


Sam-nam, lit. ‘bend together,’ virtually ‘straighten out’: i.e., apparently, ‘reduce the distortion’ (pijkuru, comm.). Half SPP’s authorities read nama. Ppp. has a different text in part: ayam yo vikaro vikato viparvā aha mukhāny ēśāni vṛj-; and, in c, dēva savītar (for brahmanāspate).

5. Of the sapless çarkōta, crawling on, on the ground (nīcṭna)— its poison, verily, I have taken away, likewise I have ground it up.

The comm. reads in c adiśi (taking it from dā ‘cut’) instead of ādīsi (p. asya: ādāsi). He understands the çarkōta to be a kind of snake; Henry renders it “scorpion” [after Grill].

6. Not in thy (two) arms is there strength, not in thy head, nor in thy middle; then what petty thing bearest thou in that evil way in thy tail?

Or kim may be ‘why?’ (so the comm.) instead of ‘what?’ In this verse the comm. regards a [pučeha] dañt vṛṣcikāḥ as the thing addressed. Aṃvṛḍ is an adverb of disgust or contempt; pādāyā here apparently intensifies it.

7. Ants eat thee; pea-hens pick thee to pieces; verily may ye all say “the poison of the çarkōta is sapless.”

All SPP’s pada-mss. read pīśtitā (not-koļ) in a. SPP. understands (one does not see why) the comm. to take bhalaṛavaṭtha as one word; he (the comm.) glosses it with sādhun brūṭa; in a, b he makes the addressee a snake. [Pischel, Ved. Stud. i. 62, discusses bhala.]
8. Thou that striketh (pra-hr) with both, with both tail and mouth — in thy mouth is no poison; how then may there be in thy tail-receptacle? 

Or, again, 'what may there' etc. The last two verses lack each a syllable, unheeded by the Anukṛ. The comm. this time once more declares a scorpion (व्रष्किक) intended; puchadhi, according to him, designates a रांगवान अवयावत्. [Ppp. has for c अये cana te विषम्.]

57 (59). Prayer to Sarasvati etc.

[Vāmadeva.—dvāryam. sārasvatam. jñātam.]

The two verses are both found in Pāipp. xx., but in different places. In Kāuç. (46.6) it is joined with v. 7. 5 in a rite for success when asking for something (the schol. and comm. specify both verses as employed).

Translated: Ludwig, p. 446; Henry, 22, 84; Griffith, i. 354.

1. What has gone wrong (विक上班) on the part of me speaking with expectation, what of [me] going about among people begging, what in myself of my body is torn apart — that may Sarasvati fill up with ghee.

Ppp. arranges differently the matter in a, b: यद अचास मे कराल जयान अनु यद यातमानस्या वदालो विकृशुब्धः; and it has a different c: यान मे तवा राजसी प्रविष्ठम्: further, it reads प्रनाद in d. The authorities are divided between ताद and यद्द्र at beginning of c; our lP.W.I.O.s.m.T.K. and the comm. have ताद; both editions give प्रद. Some of our mss. (lP.E.D.O.p.m.) have sārasvati in d, and one (E.) has correspondingly प्रना. Both verses are irregular as jagatt.

2. Seven flow for the Marut-accompanied young one (चित); for the father the sons have made to understand righteous things; both indeed bear rule over this of both kinds; both strive, both prosper (प्रपृ) of it.

The verse is RV; x. 13. 5; but RV. reads रत्नम at end of b. and twice (in c, d) उभयायस्या for उभे आयस्या. The translation follows the RV. reading in c. "Both," it is to be noticed (in c, d), is neuter (or fem.), not masculine. The sense is intended to be mystic, and is very obscure. SPP. reads in b, with all his authorities (at least, he reports nothing to the contrary), and with the comm., аввртм (the comm. glosses it with varńyantί anośtst’hantί); the same is given by our M.W.I. Ppp has a text that is partly different and partly corrupt: सप्त्र स्वांति चित्रवा नारुवाते पितृ पिरे-भीयो अश्व अववा पादवाताः: उभये पिरत्रि उभये स्या राजनी उभे उभे उभये स्या पिष्याकः.

58 (60). Invitation to Indra and Varuṇa.

[Ktitapathī.—dvāryam. manvantṛadecatvātām. jñātām: 2. त्रिसूभ्र.]

Found also in Paipp. xx. The two verses are part of a RV. hymn (vi. 68.10. 11). They are not used in Kāuç.; but Vālt. (25. 2) introduces them with hymns 51 and 44: see under the latter.

Translated : Henry, 23, 85; Griffith, i. 355.

1. O Indra-and-Varuṇa, soma-drinkers, this pressed soma, intoxicating, drink ye, O ye of firm courses; let your chariot, the sacrifice (?adīvarā), for the god-riest, approach toward the stall (सुदसरा), to drink.
BOOK VII. THE ATHARVA-VEDA-SAMHITA.

VII. 58-

RV. reads -vrața at end of b, adhvaram (which is much better) in c, and yāti in d. Ppp. has ‘adhvaram in c, with ayō for yuvō [9. yuvō:], and yāki in d. The comm. explains adhvaram as hiṃsārahitas, qualifying rithas, and svāsaram as =‘yajamanaya gyhamā.

2. O Indra-and-Varuṇa, of the bull soma, most rich in sweet, pour in, ye bulls; here is your beverage (āndhas), poured about; sitting on this barhīs, do ye revel.

RV. fills out the meter and sense of c by adding at the end asmē (the Anukr. ignores the deficiency), and Ppp. seems to read idai vām asmē purīṣṭwam andha "sad- etc.; it also has vṛṣṭā at end of b. The comm. explains a vṛṣṭhām by āṇilam, quoting CB. ii. 4. 2. 20 as authority.

59 (61). Against cursers.

[Bādarāyana.—arinaçanamanatukaharākām. ānubhām.]

Found also in Pāipp. xx. (as part of our hymn vi. 37). This verse has the same pratikha as vi. 37. 3; but the comm. [on vi. 37, page 70, line 2], doubtless with reason, regards vi. 37. 3 as intended at Kauś. 48. 37 [Bloomfield there gives both]; this hymn, then, is left without ritual use. [In fact, the comm. on this hymn, at p. 418, line 4, does cite yo nāḥ ṣāpāt for use in the same rite for which he cited it in his comment on vi. 37.]

Translated: Henry, 23, 86; Griffith, i. 355.

1. Whoever shall curse us not cursing, and whoever shall curse us cursing, like a tree smitten by a thunderbolt, let him dry up from the root.

The first half-verse is vi. 37. 3 a, b, and is found in other texts * as there referred to. Ppp. has the whole verse as our vi. 37. 3, and it combines in c, as often, vṛksai ‘va. The Anukr. seems to ratify the contraction vṛksa ‘va. * [See also Katha.?s. p. 74.]

The fifth anuvṛdha ends here; it has 8 hymns and 25 verses; the Anukr. quotation for the verses is pāṇeś ‘vo ‘rodvair vimucate pāṇeṃsa svah, and, for the hymns, pāneamo ‘stau.

Here ends also the sixteenth prapāṭhaka.

60 (62). To the home: on returning or leaving.

[Brahman (rānyān ghṛhān vāstotpati aprīśhaya)-, rāptarcam. vāstotpamyam. ānuṣṭubham: 1. parānuṣṭup tritiyabh.]

Found also in Pāipp. iii. (in the verse-order 1, 2, 6, 3, 4, 5). Used by Kauś. several times: first, it * is muttered (24. 11) in front of the house by one who has been absent for some time, he taking fuel in his hands; second, it again accompanies the action of taking fuel, in a rite for the harmony of all inmates of the house (42. 8); third, in the ceremony of preparing duly the house-fire (72. 5), with the direction iti prapāṭhaya. for making the persons concerned enter the house; fourth, in the pīrmedhā (82. 15), with the same direction; fifth, in the pindāpitryaṇa (89. ii), at the end, on entering the house; further, the schol. add it (note to 8. 23) to the vāṣṭugāṇa, and (note to 19. 1)
reckon it among the puṣṭiṇa mantras. As to the separate uses of vs. 7, see under that verse. * [For the first, fourth, and fifth uses, the comm., p. 422, lines 5, 18, prescribes only vss. 1-6.]

Translated: Ludwig, p. 434; Henry, 23, 86; Griffith, i. 356.

1. Bearing sustenance (āṛjī), good-winning, very wise, with mild friendly eye, I come to the houses, well-willing, greeting; be quiet, be not afraid of me.

The first and third pādas are found in VS. iii. 41, as a second half-verse, and also in LÇS. iii. 3, 1, ĀpÇS. vi. 27. 5, CGS. iii. 7. For vasuṇāṇīs in a, all read vah sumānas; in c, their reading is grhān at' mi (LÇS. eni, ĀpÇS. ā 'gāyī) mānasā môdâ-mānāh (LÇS. dâivena). Ppp. has a very different text: grhān eni manasā moda- mānao "ṛjām bibhṛad vasmatis sumedhā 'ghoreṇa caksuṣā mitriyeṇa grhānām paśyan paya ut tarānī. [HGS. (i. 29, 1 a) and Āp. (vi. 27. 3) have a verse whose c is our a (but Ap. has vah svavānī), and whose d is Ppp's a (but Ap. has aś' mi).]

2. These houses [are] kindly, rich in sustenance (āṛjās), rich in milk, standing filled with what is pleasant; let them recognize us coming.

Ppp. reads in c vāmasya, and at the end jānatas.

3. On whom the absent one thinks (adhi-i), in whom is abundant well-willing — the houses we call on; let them recognize us coming.

The verse is VS. iii. 42, and also found in ĀpÇS. vi. 27. 3, CGS. iii. 7 (both these agreeing in text with VS.), LÇS. iii. 3, 1, HGS. i. 29.1. VS. reads at the end jānats for āyata's (like Ppp. in 2 d; but Ppp. in this verse has āyatar). LÇS. has eṣu for yeṣu in b, hūyānaha in c, and jāna (misprint?) at the end; HGS. has eti for yeṣu, bāhus for bāḥus in b, and jōnatas at the end. [Cf. also MGS. i. 14. 5 and p. 155, under yeṣu a.] The comm. glosses adhyeti with smarati.

4. Called on [are] they of much riches, companions, enjoying sweets together; be ye hungerless, thirstless; ye houses, be not afraid of us.

Ppp. has svad-dasaśīnaras at end of b, and its second half-verse is or its sarva-puṣyā grhā natsante sarvaḥ (like Ppp. in 2 d; but Ppp. in this verse has āyatar). LÇS. has eṣu for yeṣu in b, hūyānaha in c, and jāna (misprint?) at the end; HGS. has eti for yeṣu, bāhus for bāḥus in b, and jānatas at the end. [Cf. also MGS. i. 14. 5 and p. 155, under yeṣu a.] The comm. glosses adhyeti with smarati.

5. Called on here [are] the kine, called on the goats and sheep; likewise [is] the sweet drink of food called on in our houses.

The majority of authorities read nāh at the end (our E.O.R. have n); both editions give nāh with the minority, and with the other texts (VS. iii. 43; Āp. vi. 27. 3; LÇS. iii. 3, 1; CGS. iii. 3, 7; HGS. i. 29. 1); the only variant is in LÇS., yo rasas for kīlālas in c.

6. Full of pleasantness, well-portioned, full of refreshing drink (īrā), merry (hasāmudā), thirstless, hungerless be ye; O houses, be not afraid of us.

HGS. makes up a verse thus: a = our 2 b; b = our 6 b; c, anāyā atīṣyā; d = our 6 d. Ppp. reads (in b, c) hasāmuda aṣudhyā 'trīṣyā sta.
7. Be ye just here; go not after; adorn yourselves with all forms; I shall come along with what is excellent; become ye more abundant through me.

'Go not after': that is, 'do not follow me as I go away' (so the comm.). The verse is used in Kāuç (23.6) in the ceremony of house-building, on the breaking of previous silence; and again (24.16), in a rite for prosperity, by one setting out on a journey, contemplating the house and its occupants.

61 (63). For success of penance.

[Atharvan. — devyam. — agneyam. — dano’ubham.]

In Pāipp. (xx.) is found only the second half* of vs. 1. The hymn is, according to Kāuç (10.22), to be pronounced at āyudhayana full-moon, in a medhājanana rite (for acquisition of sacred knowledge); also (57.23), in the ceremony of reception of a Vedic student, in the [agnikaryā], next after hymn 33 (both verses are quoted, each by its pratikā); and the schol. (note to 53.4) introduce both verses in the godāna ceremony.

* [But R's notes give a variant for b, as below!]

Translated: Henry, 24, 88; Griffith, i. 357.

1. In' that, O Agni, penance with penance, we perform additional (?) penance, may we be dear to what is heard, long-lived, very wise.

'What is heard' (prāti), the inspired or revealed word. Nearly all the mss. (all ours save Bp. M.) read priyā instead of priyāh at beginning of c. Ppp. has for b upa prakṣāmahe vayam. The comm. gives several diverse guesses at the sense of the obscure first half-verse. [The vs. recurs with variants at MGS. i. 1. 18.] * [R. suggests that prakṣāmahe (root prc) may be intended.]

2. O Agni, we perform penance, we perform additional penance — we, hearing things heard, long-lived, very wise.

It is questionable whether upa-tapya in both these verses has not a more pregnant meaning [as above: BR., simply, 'Kasteiung leiden']: Henry takes it as equivalent to simple tapya.

62 (64). To Agni: against enemies.

[Kāuçapa Mārīca. — agneyam. — jyotā.]

Found also, almost without variant, in Pāipp. xx. Kāuç (69.7) uses it, with xii. 2, in the preparation of the house-fire, with scattering of holy water. In Vāit. (29.9) it appears in the agnicayana.

Translated: Henry, 24, 88; Griffith, i. 357.

1. This Agni, lord of the good, household priest, conquered them of increased virility (?), as a chariot-warrior [conquers] footmen; set down on earth in the navel, brightly shining, let him put under foot them who desire to fight [us].

Our pādas a, c, d are b, c, d of a verse that is found in VS. xv. 51, TS. iv. 7. 13: MS. ii. 12. 4 with the following first pāda: ā vācā mādhyam aruhad bhuranyus; they also read caktīnas for vṛddhhavṛṣnas, and, at beginning of c, prsthū prthiyād, and TS.
has kṣṇute in d. Ppp. has in c pṛthivya(ṃ), which is better. The new version of our text so decidedly calls for an accus. in a that the translation implies vṛddhavṛṣṇyaṃ, or else the understanding of vṛṣṇaḥ as accus. pl. of -yaṃ, which is perhaps not impossible, though against usage in composition. The comm. reads -nyas, also pātinim in b (having to labor hard to make out a sense for the latter). The mss. vary between pātinim and pātin (our B.P.M.W.E.I. have the former). The first pāda is tristubh.

63 (65). To Agni: for aid.

[Kāryapa Mārīca. — jātavedasam. jagati.]

Found also in Pāipp. xx. Kāuṣ. (69. 22) uses it in the preparation of the house-fire, with invocation.

Translated: Henry, 25, 88; Griffith, i. 357.

1. The fight-conquering, overpowering Agni do we call with songs from the highest station; may he pass us across all difficult things; may divine Agni stride (?) across arduous things. The translation implies emendation of kṣamat to kṛṣmat in ṅ, as suggested by BR. (and adopted also by Henry), since the former seems to give no good sense, and both form and composition with āti are elsewhere unknown for root kṣam: cf. also xii. 2. 28 c. But the parallel verse TA. x. 1. (68) has kṣamat [so both ed.'s, text and comm.] and Ppp. reads kṣamad ādev 'āti. Our comm. explains āti kṣamat as = abarthah kṣamani dagdhāni karatu! TA. further gives ugrin aghum for aghin ukthātis, rectifies the meter of b by reading huvema, leaves the combination ādev āti in ṅ, and has durit āty for -āti. Our ṅ is the same with RV. i. 99. 1 ṅ. The verse has no jagati character at all.

64 (66). Against evil influence of a black bird.

[Vānas.—dvayam. māntrektadevatyam uṣa nāsrtan. 1. bhurig aṇuṣṭub ; 2. nayān kṣudruit bhāṣi.]

Found also, with very different text, in Pāipp. xx. Used by Kāuṣ. (46. 47), in a rite to avert the evil influence of a bird of ill omen.

Translated: Grill, 41, 186; Henry, 25, 88; Griffith, i. 357; Bloomfield, 167, 555.

1. What here the black bird, flying out upon [it], has made fell — let the waters protect me from all that difficulty, from distress.

Ppp. reads thus: yad asmān kṛṣṇa-cakunār nispatam ānače; ā. m. t. enaso d. p. vīcūrtaḥ. The second half occurs also in LQS. ii. 2. 11, which (like Ppp.) has vīcūrtaḥ at the end. Prāt. iv. 77 appears to require as pada-reading in b abhi-nispatan; but all the pada-mss. give -nisp, and SPP. also adopts that in his pada-text: abhipatana would be a decidedly preferable reading. The second half-verse is found again as x. 5. 22 c, ṅ. The comm. says that the bird is a crow. *[And enaso in c.]

2. What here the black bird hath stroked down with thy mouth, O perdition — let the householder’s fire release me from that sin.

Ppp. has instead: yadi va mṛksata kṛṣṇa-cakunār mukhena nīrṣte tava: agniz āt sarvaṃ śūndhata hāryavanā ghratasūdanah, which is the same with ĀpQS. ix. 17. 4 (only this begins yad āṣa mṛksuc chakunār, rectifying the meter, and has -vād in ṅ).
The second half-verse is found without variant in AÇS. ii. 7. 11. The comm. takes amṛṣat from root mṛṣ, as the translation does; cf. TS. iii. 2. 6।, yāt kṛṣṇaḥkumārīḥ ... avamṛṣet ... yāc ekāh 'vamṛṣet.' [See the note of Henry or Griffith.] Such a verse (8 + 11: 8 + 8) is elsewhere called by the Anukr. an urobrhati.

65 (67). To the plant apāmārgā: for cleansing.

[Śukra. — from. apāmārgaviruddāśvatam. ānuṣūbhaham.]

Not found in Pāipp. Used by Kauç. (46. 49) in a ceremony of expiation, with a fire of apāmārgā; and vss. 1, 2 are reckoned (note to 39. 7) to the kṛṣyā gāya. And the comm. regards vss. 2 and 3 as intended at 76. 1 in the nuptial ceremonies, instead of xiv. 2. 66 (both verses having the same prātika); in this he is evidently wrong.

Translated: Grill, 38, 186; Henry, 25, 89; Griffith, i. 358; Bloomfield, 72, 556.

1. Since thou, O off-wiper (apāmārgā), hast grown with reverted fruit, mayest thou repel (yu) from me all curses very far from here.

[The verse closely resembles iv. 19. 7.] All the authorities (except one of SPP’s) read apāmārga without accent at beginning of b; both texts make the necessary correction to dp. The comm. understands the plant (Achyranthes aspera: see note to iv. 17. 6) to be used here as fuel.

2. What [is] ill-done, what pollution, or what we have practised evilly — by thee, O all-ways-facing off-wiper, we wipe that off (apa-miy).

Or (b) 'if we have gone about evilly.' All the authorities have tāya instead of tva'h at beginning of c, but both texts make the obviously necessary correction. The comm. reads tva'yā.

3. If we have been together with one dark-toothed, ill-nailed, mutilated, by thee, O off-wiper, we wipe off all that.

The comm. reads vaṇḍena in b; and he has also ācima for āsima, which is not a bad emendation.

66 (68). For recovery of sacred knowledge (brāhmaṇa).

[Brahman. — brāhmaṇam. tristūbhah.]

Found also in Pāipp. xx. Reckoned in Kauç. (9. 2) to bhachāntigāna, with some of the hymns next following.

Translated:* Henry, 25, 89; Griffith, i. 359.

1. If it was in the atmosphere, if in the wind, if in the trees, or if in the bushes — what the cattle heard uttered — let that brāhmaṇa come again to us.

Ppp. reads: yady anjarikṣam yadi vā rajānśi tata vṛksesu bhayanaḷapēṣu: ajjaśravana paṭ etc. Nearly all the authorities give ṣravana in c; our D. has ṣr, and, according to SPP., three of his pada-mss.; he therefore gives in his text ṣravana, which is also the comm’s reading; and that is implied in the translation. The comm. connects the hymn with the prescriptions as to the time of study or refraining from study.
of the sacred texts (referring to ĀpŚŚ. xv. 21. 8), and regards it as a spell for recovering what has been lost by being learned under wrong circumstances—in cloudy weather, in sight of green barley, within hearing of cattle, etc.

67 (69). For recovery of sense, etc.

[Brahman.—ātmadevatya. purahpavosvi bhāti.]

Not found in Pāipp. Employed by Kāuṅ for several purposes: first (45. 17, 18), after the end of the vaśātmāna, in a rite of due acceptance of sacrificial gifts, after any ceremony performed; second, in the gōdana ceremony (54. 2), with vi. 53. 2; third, in the Vedic student ceremonies (57. 8), when supplying the place of a staff lost or destroyed; fourth, in the savayajōs (66. 2), with v. 10. 8 and vi. 53, with the direction iti pratiṣṭhavrayate; it is also reckoned (9. 2), with 66 etc., to the bhāchānti gāna; and the schol. add it (note to 6. 2) to hymn 106 in a rite of expiation for anything spilt or forgotten in the parvam sacrifices, and further, in the upanayana, in the reception of girdle and staff (notes to 56. 1 and 3). In Vāit. (18. 4) it appears in the agništoma, following the distribution of the fires.

Translated: Henry, 26, 90; Griffith, i. 359.

1. Again let sense (indriyā) come to me, again soul, property, and brāhmaṇa (sacred knowledge); let the fires of the sacred hearth again officiate just here in their respective stations.

The verse occurs in ČČŚ. viii. 10. 2, with mān for mā in a, and, in c, d, dikṣayāsō yathāsthānam dhārayantāmi ihā 'ca; and the pratiṣṭhā man mān ātīt indriyām is found in TA. i. 32. 1, but might rather be intended to quote the parallel but quite different verse found at AGS. iii. 6. 8: puṇar mām ātūt indriyām puṇar āyuh puṇar bhagāḥ: puṇar draśīcam ātūt mām puṇar brāhmaṇam ātūt mām; which MB. (i. 6. 33) also has, with mā in c and d. [Cf. TA. i. 30. 1: also MGS. i. 3. 1, and p. 152.] AGS. adds a second verse, of which the first half corresponds with our c, d: ime ye dikṣayāsō agnaya yathāsthānam iha kalpaṁat [cf. MGS. i. 3. 1]. The Anukr. seems to scan a and c as 7 syllables each.

68 (70, 71). Praise and prayer to Sarasvatī.

[1-2. Čamātāti.—dvṛyam. sarvasvātām. i. amūṣṭubh; 2. triṣṭubh. —3. Čamātāti.— sarvasvātām. gāyatrī.]

None of the verses are found in Pāipp. Here again the Anukr., the comm., and some mss. differ in division from our first mss., and make our third verse a separate hymn.* In Kāuṅ. (81. 39) the first two verses (= hymn 70) come in with other Sarasvatī verses in the pīṭhṛmedha; the third verse (= hymn 71) not with them, in spite of its kindred character, but in both the brāhat and laghucaṇṭi gānas (9. 2, 4). Vāit. introduces the hymn (doubtless the two verses) twice (8. 2, 13). once with hymn 60, once with hymn 9 and other verses, in praise of Sarasvatī. *[So also SPP’s text. The decadal-division cuts the hymn between vss. 2 and 3: cf. p. 389.]

Translated: Henry, 26, 90; Griffith, i. 359.

1. O Sarasvatī, in thy courses, in thy heavenly domains, O goddess, enjoy thou the offered oblation; grant us progeny, O goddess.

The second half-verse is the same with 20. 2 c, d, and nearly so with 46. 1 c, d.
2. This [is] thine oblation, rich in ghee, O Sarasvatī; this the oblation of the Fathers that is to be consumed (?) ; these thy most wealful utterances; by them may we be rich in sweet.

The translation implies the emendation of aśyām in c to aśyāṁ; the comm. makes it from the root as ‘throw,’ and = kṣepantuṣyam. Perhaps (Roth) aśyāṁ is the true reading; Henry understands yāt as pple. ‘going to the mouth of the Fathers.’ The first pāda is jagati.

3 (71. 1). Be thou propitious, most wealful to us, very gracious, O Sarasvatī; let us not be separated from sight of thee.

The verse occurs in TA. iv. 42. 1 and AA. i. 1. 1, with the variant, for c, mā te uhyama samēṣṭī; and LČS. v. 3. 2 has the same, but with samādaças (misprint for -drītā-) at the end. In i. 1. 3, TA. has another version, with the same ending, but with bhava in a expanded to bhavantu divyā ṣapta śadhayāḥ. [Cf. also Katha-hss., p. 115; MGS. i. 11. 18 and p. 156 under saṅkha.]

69 (72). Prayer for good fortune.

[Caṁśāti.—sukhadāvatākam. pathyāpāṇkāti.]

Found also in Pāipp. xx. Included, like the preceding hymn, in the two Caṁśa gaṇas (Kauč. 9. 2, 4), and by the schol. (note to 9. 7) in yet a third.

Translated: Henry, 26, 91; Griffith, i. 360.

1. Weal for us let the wind blow; weal for us let the sun burn; be the days weal for us; [as] weal let the night be applied; weal for us let the dawn shine forth.

The whole verse occurs in TA. iv. 42. 1, with pavaṭām mālārīcāvā for vātu in a, and rātriḥ in d. MS., in iv. 9. 27, has only four pādas, with ‘bṛt added before vātu in a. VS. has the same amount, our a, b being xxxvi. 10 a, b (with pavaṭām for vātu in a), and our c, d being xxxvi. 11 a (with rātriḥ instead of our rātri). All have alike in d the strange expression pāḍi dhiyaṭām. The Anukr. ignores the deficiency of two syllables in a. [Ppp. has me for nas all four times; also bhiyāte for vātu, and ṫaṭati for -tu.]

70 (73). Against an enemy’s sacrifice.

[Akharva. — pāncarcam. mantrākutevatānam uṣa cyeṇadevatākam. trāṣṭubham: 2. utijaga- fīgarbha jagati; 3-5. anuṣṭubh (3. purahkakunmati).]

The first two verses are found in Pāipp. xix. Used by Kauč. (48. 27), with vi. 54, in a charm to spoil an enemy’s sacred rites.

Translated: Ludwig, p. 374; Grill, 46, 187; Henry, 26, 91; Griffith, i. 360; Bloomfield, 90; 557.

1. Whatsoever he yonder offers with mind, and what with voice, with sacrifices, with oblation, with sacred formula (yājus), that let perdition, in concord with death, smite, his offering, before it comes true.

That is, before its objects are realized (comm. satyabhūtāt karmaphalat pūrvaṃ). This verse and the next are found also in TB. ii. 4. 21-2, which reads here, at end of b,
2. The sorcerers, perdition, also the demon—let them smite his truth with untruth; let the gods, sent by Indra, disturb (math) his sacrificial butter; let not that meet with success which he yonder offers.

TB. (as above) omits the meter-disturbing de-, and reads, in c, sdṁddhim (error for sdṁl), and, at the end, karoli. The comm. understands at the beginning yatudhānda (as fem. sing.). The verse (11.11.13+11) is in no proper sense jagati.

3. Let the two speedy over-kings, like two falcons flying together, smite the sacrificial butter of the foeman, whosoever shows malice against us.

The comm. understands in a, 'two messengers of death, thus styled'; the meaning is obscure. Almost all the authorities (save our R.?T., and this doubtless by accident) have at the end aghiyānti; the comm., however, reads yāti, as do, by emendation, both the edited texts.

4. Turned away [are] both thine arms; I fasten up thy mouth; with the fury of divine Agni—therewith have I smitten thine oblation.

The comm. understands bhiḥ in a also as object of nahyāṃi, and understands the arms as fastened behind (prṣṭhāhāgasambaddhan). [TB. (ii. 4. 2?) has our a, b (with dpa for the ṛpī of our b) as the c, d of a vs. which is immediately followed by our next vs.] *

5. I fasten back thine arms; I fasten up thy mouth; with the fury of terrible Agni—therewith have I smitten thine oblation.

SPP. has at the beginning ṛpī, his authorities being equally divided between ṛpī and dpa. The majority of ours (only D. noted to the contrary) have dpa, which is decidedly to be preferred, as corresponding also to 4 a, and as less repetitious. [TB. (ii. 4. 23) has our vs., with dpa again (see vs. 4) in b, devōsya brāhmaṇaḥ for ghorasya manyānā in c, and sāvam for tēna and kṛtām for ḍvās in d.] *

71 (74). To Agni: for protection.

[Atharvan.—āgniyaṃ. ānyakham.]

Found also in Pāipp. xix. Used in Kau. (2. 10), in the parvan sacrifices, to accompany the carrying of fire thrice about the offering. In Vāit. it occurs in the agniṣṭoma (21. 15), and also in the agnicayana (28. 8), in the same circling with fire.

Translated: Henry, 27, 92; Griffith, i. 361.

1. Thee, the devout [vipra], O Agni, powerful one, would we fain put about us [as] a stronghold, [thee] of daring color, day by day, slayer of the destructive one.

The verse is RV. x. 87. 22, which has at the end the plural (-vatām): further found in VS. (xi. 26) and MS. (ii. 7. 2), both of which agree with RV., and in TS. (i. 5. 64 et al.),
which has for d bhettaram bhāṅgurāvataḥ. Emendation in b to vapram 'rampart' seems called for; moreover, dṛṣṭatou in c would be acceptable [see Roth, ZDMG. xlvi. 108]. Ppp. has at the end -vataḥ, and sahasva in b. The verse is also found in our text as viii. 3. 22. [Winternitz, Hochzeitsritrull, p. 57, cites it from Baudh.] 1. W. interlines a mark of doubt as to his version of bhāṅga- and gives Henry's trampeur in the margin.] [*[Roth's Collation says simply “71 ebd. citiert.” That means 'Found in Pāipp. xix., cited' [from its previous occurrence in xvi., where, according to R's Collation for viii. 3. 22, the variants are sahasva and bhāṅgurāvataṁ]. R. in his Notes says expressly that Ppp. too “has vapram for the correct vapram.”]

72 (75, 76). With an oblation to Indra.*

[1, 2. Atharvan.—vapram. āindrám. 1. anuśubh; 2. triśubh.—3. Atharvan.—āindrám. triśubhaham.]

Here again, following our leading ms. and the sense, we combined into one what the Anukr. etc. treat as two hymns, our vs. 3, which begins a new decad,* being reckoned as a separate hymn. No one of the three verses is found in Pāipp.; but they are a RV. hymn (x. 179). Kāuś. (2. 40) uses the hymn in the ṛavam sacrifices, for Indra (the schol. adds iti tisras, as if the three verses were to be regarded as one hymn; there is no quotation of vs. 3 as a separate hymn). In Vāït., vs. 1 (or vss. 1, 2?) is repeated (14. 3) by the hōlar in summoning the adivaryu to milk the cow in theagnaśanoma ceremony; and again in the same (21. 18), vs. 3 (= hymn 76) accompanies the offering of the dadhīgharmaoma. *[Cf. p. 389.]

Translated: Henry, 27, 92; Griffith, i. 361.

1. Stand ye up; look down at Indra's seasonable portion; if cooked, do ye offer [it]: if uncooked, do ye wait (mad).

RV. makes the construction in the second half-verse more distinct by reading caḥas and dṛṣṭas, nominatives; the comm. regards our caḥas (= pakvaṁ) and dṛṣṭas as made neuter to qualify a kaviś understood; he explains manḍītana [cf. BR. v. 471] as = pacata or taptas kuruta (referring to the expression madants applied to water), or, alternatively, as āindrām staitibhir madayata; those addressed are the priests (he rīvijāḥ).

2. The oblation [is] cooked; hither, O Indra, please come forward; the sun hath gone to the mid-point of his way; [thy] companions wait upon (pari-aś) thee with treasures (nīdhi), as heads of families on a chieftain (vṛāja-patī) as he goes about.

RV. reads in b uṣmadhyam, for which our text is only a corruption, and accents [cf. Gram. § 1265 a] vṛāja-patī in d. The comm. explains uṣmadhyam as uikalaṃ madhyam, īṣadīnam madhyābhāgam; he calls the offering referred to the dadhi-gharma (as Vāït.)

3 (76. 1). Cooked I think [it] in the udder, cooked in the fire; well cooked I think [it], that newer rite (?ṛtā); of the curds of the midday libation drink thou, O thunderbolt-bearing Indra, much-doing, enjoying [it].

RV. reads sūcṛitam in b, and purukṛd (vocative) in d. [For a, cf. Aufrecht's Rigveda: i. p. xvii, preface.]
73 (77). With a heated offering to the Ačvins.

[Artharvan.—ekdāga-racanam. gharma-saktam. ačvinam uta prayāyanantvamoktadādantam. trāṇītubham: 1, 4, 6. jagati; 2. pahyādyhati.]

Found also, except vss. 7-9, in Pāipp. xx. (the first six verses in the order 2, 1, 4, 5, 6, 3): the first six verses, further, in AČS. iv. 7 and ÇÇS. v. 16 (in both, in the order 2, 1, 6, 5, 4, 3); the last five are RV. verses etc.; see under the several verses. The hymn in general does not appear in Kāuq. (the sacrifice which it accompanies not falling within its sphere); but the last verse (so the comm. it might be ix. 16. 20) is applied (24. 17) in settling the kine in their pasture by one who is going away from home; and again (92. 15), in the madhyaparka ceremony, when the presented cow is released instead of being sacrificed. Vāit. uses several of the verses, all in the agnistoma ceremony: vss. 3 and 4 (14. 5) with the offering of the gharma; vs. 7 (14. 4) in summoning the gharma cow; vs. 11 (14. 9) before the concluding homa.

Translated: Ludwig, p. 429 (vss. 1-6); Henry, 28, 93; Griffith, i. 361.

1. Kindled, O ye two bulls, is Agni, the charioteer of heaven; heated is the gharma; honey is milked for your food (į); for we singers (kārī), of many houses, call on you, O Ačvins, in joint revelings.

The translation implies in b the accent duḥyāte, which is found in no ms.; the comm. makes the same construction. Ppp. reads aṣvinā for vṛṣanā in a; and also, with both AČS. and ÇÇS., purnatamāsas in c; doubtless our word is a corruption of this [Koth, ZDMG. xlvi. 107]. But for rathi, in a, AČS. has ratis and ÇÇS. rayis, plain corruptions. The gharma is either the hot drink into which fresh milk is poured, or the heated vessel containing it. The comm. interprets the verses according to their order and application in AČS. He explains the gharma as the heated sacrificial butter in the mahāutra dish.

2. Kindled is Agni, O ye Ačvins; heated is your gharma; come! now, ye bulls, the milch-kine are milked here, ye wondrous ones (dassād); the pious ones are reveling.

AČS. and ÇÇS. both read gāvas for nīnam in c, and (with Ppp.) kārāvas for vedaḥasas at the end. The first half-verse occurs also in VS. (as xx. 55 a, b), which omits vām in b, and reads viraṭ svātah for ā gataṃ.

3. The bright (cīcī) sacrifice to the gods accompanied with "hail," the Ačvins' bowl that is for the gods to drink of—this all the immortals, enjoying, lick respectively by the Gandharva's mouth.

The two Sūtras and Ppp. agree in reading gharma for yajñas in a; the former have also tm for u in c. The comm. declares this verse to be used after the gharma offering; the "bowl" is the one called upayamana; the "Gandharva" is either the sun or the fire.

4. The offered ghee, the milk, which is in the ruddy [kine], that is your portion here, ye Ačvins; come; ye, sweet ones, maintainers of the council (vidātha), lords of the good, drink ye the heated gharma in the shining space of the sky.
5. Let the heated gharma, its own invoker (hōtar), attain to you; let your offerer (adhvaryu) move forward, rich in milk; of the milked sweet, O Aṣvin, of the offspring (?), eat (vi) ye, drink ye, of the milk of the ruddy [cow].

The two Sūtras read nakṣati in a, and carati prayasyān at end of b; the comm. also has pray-, and explains it as priyamakāripayayuktah; pray- is doubtless the more genuine reading. The obscure tandya in c (omitted in Ludwig's translation) is made by the comm. an adjective qualifying uṣiryās, and signifying payoddhāyjarūpaka-vipradāsena yaṁ ham viṣārayantīyāḥ. Pp. has in a sna kōtā; the comm. takes svākōtā as possessive, which suits the accent better. Verses 4 and 5 the comm. declares to have the value of yasyāḥ verses in the ceremony. * [In fact Ludwig does render tandya (accent!) by “this,” and tānā and tāṇya correspondingly. Tanāya is the Pp. reading here for tandya.]

6. Run up with milk, O cow-milker, quickly; pour in the milk of the ruddy [cow] in the gharma; the desirable Savitar hath irradiated (vi-khyā) the firmament; after the forrunning of the dawn he shines forth (vi-rāj).

SPP's text has godhuk (voc.) in a, but nearly half his authorities have godhuk, and so also nearly all ours (all those noted save Bp.), for which reason our text gives it; godhuk is doubtless the true reading, and it is followed in the translation. CČŚ. reads after it (perhaps by a misprint?) oṣum; AČŚ. (also probably by a misprint?) gives payasi gośam (omitting dhūg e). CČŚ. has dāmikas for vareṇyas in c, and its d is uṣa dyāvyāśkrit suprāntite, while AČŚ. and Pp. have nearly the same: 'nu dyāvyāśkrit suprāntīthe. This seems most likely to be the true ending of the verse; in our text, has been somehow substituted a half-verse which is RV. v. 61. 2 c, d, and found also in several other texts: VS. xii. 3, TS. iv. 1. 104, MS. ii. in. 7. 8; all of them accent āna as an independent word, as our text doubtless ought to do (p. uṇa-prayāṇaṃ); one of SPP's authorities, and the comm. do so. The comm. does not recognize the adverb oṣum, but renders it by tāplam gharmaṃ, the heated gharma-vessel'; he explains vi akhyat by prakāṣayati. Two, if not three, of the pādās are triṣṭubh.

7. I call upon that easy-milking milch-cow; a skilful-handed milker also shall milk her; may the impeller (savītār) impel it the best impulse; the hot drink is kindled upon — that may he kindly proclaim.

This and the following verse are also two successive verses in RV. (i. 164. 26. 27: they are repeated below as ix. 10. 4. 5, where the whole RV. hymn is given). RV. has at the end the better reading vocam. The comm. declares the verse to be used in the calling up of the cow that furnishes the gharma drink, that she may be milked.

8. Lowing (hin-kr), mistress of good things, seeking her-calf with her mind, hath she come in; let this inviolable one (aghnya) yield (duḥ) milk for the Aṣvin; let her increase unto great good-fortune.

RV. (as above) reads abhyāgat (p. abhi: ṛ: agat) at end of b. The RV. pada- text divides hin-bhrvati at the beginning, and SPP gives the same reading; but our
9. As enjoyable (jūṣṭa) household guest in our home (duronā), do thou come; knowing, unto this our sacrifice; smiting away, O Agni, all assaulters (abhiyāyā), do thou bring in the enjoyments of them that play the foe.

This verse and the following one are found in RV. (v. 4. 5 ; 28. 3), and also occur together in TB ii. 4. 1 and MS. iv. 11. 1. RV.MS. read at end of c vihātyā, p. vihātyā; there is no other variant. The comm. paraphrases abhiyujas in c by abhiyākyikārīh parasenāh. [For d, cf. iv. 22. 7 d.]

10. O Agni, be bold unto great good-fortune; let thy brightnesses (dyumna) be highest; put together a well-ordered house-headship; trample on the greatnesses of them that play the foe.

The verse is (as noted above) RV. v. 28. 3, and found also in TB. and MS., and further in VS. xxxiii. 12 and ApCS. iii. 15. 5 — everywhere without variant. Our comm. explains ārdha as ārdhvārdayo bhava. The Prāt. iv. 64. 83 prescribes jāhpatyām as pada-reading in c, but all the pada-mss. read jāh:patyām, divided, and SPP. accordingly gives that form in his pada-text. The RV. pada reads jāhpatyām and jāhpatiḥ, but, strangely, jāhpatim (the two latter occurring only once each). [Winternitz, Hochzeits­rituell, p. 37, cites the verse.]

11. Mayest thou [very] be well-portioned, feeding in excellent meadows; so also may we be well-portioned; eat thou grass, O inviolable one, at all times; drink clear water, moving hither.

The verse is RV. i. 164. 40 (hence repeated below, as ix. 10. 20), found also in ApCS. ix. 5. 4 and KCS. xxv. 1. 19; all these read ātho for ādha in b, and KCS. has bhagyavati in a (if it be not a misprint).

The sixth anusvāka, with 14 (or 16) hymns and 42 verses, finishes here. The quoted Anukr. says of the verses dvīr ekaviṣčatiṣṭā saṣṭhāh, and, of the hymns, saṣṭhacaturdāsa.

74 (78). Against apacitas : against jealousy : to Agni.

[Atharvāṅgiras. — Satyram. mantrokñadesatyam uta jāñvedanam. ānuṣṭubham.]
If we may trust Keçava (p. 333-334), the verses are indeed four in number, and are vii. 74. 1 and 2, vii. 76. 1, and then vii. 76. 2. With each of the first three the performer pricks the boil with a colored arrow; and with the fourth verse (caturthāṇa; namely vii. 76. 2) he pricks it with a fourth arrow. — But why should Kāuç in 32. 9 say caturthāṇa? are we to assume a gap in the text of Kāuç? — Cf. Bloomfield’s hypothesis, SBE. xlii. 538, n. 2, that vii. 74. 1-2 and 76. 1-2 together formed a single hymn for Keçava. They are so associated by the comm. at p. 457, as Whitney observes in the preceding paragraph.]

Translated: Bloomfield, JAOS. xiii. p. ccxviii = PAOS. Oct. 1887, and AJP. xi. 324 (vss. 1 and 2); Henry, 29, 95; Griffith, i. 363; Bloomfield, SBE. xlii. 18, 557.

1. Of the red apacita’s black is the mother, so have we heard; by the root of the divine anchoret I pierce them all.

The comm. makes at great length several discordant attempts to explain who the divine anchoret (minīt) is. His explanation of apacita, fuller than elsewhere given, may be reported: dosavaçād apāk iṣyamānā galād arabhya adhastat kakṣādisamīdhishānāṃ prarśa gandamālaḥ; yadā caci varṇCENTA vṛtyam ity apacitāḥ. [At vi. 83. 3, the apacita is “daughter of the black one.”]

2. I pierce the first of them; I pierce also the midmost; now the hinder one of them I cut into like a tuft (stūkā).

The comm. says, at the end, yatho “ṛṇāstukiḥ nāyāsenā chidyate tathā.

It is strange that the two following verses, which concern different matters, are combined with the above and with one another. But the hymn is not divided by any one of the authorities.

3. With the spell (vācas) of Tvashṭar have I confounded thy jealousy; also the fury that is thine, O master (pāti), that do we appease for thee.

Some of the mss. (including our W.) combine manyūs te in e.

4. Do thou, O lord of vows, adorned by the vow, shine here always, well-willing; thee being so kindled, O Jātavedas, may we all, rich in progeny, wait upon (upa-sad).

Nearly all the mss. (our Bp. E.p.m. are exceptions, with four of SPP’s authorities) read tvām in a, and so do the mss. of the Kāuçika [save Ch. Bū. J and Vātāna Sūtras in the pratika; both printed texts give tvām [with the comm.]. His full exposition of his uncertainty as to the meaning of jātavedas may be quoted: jātānām bhūtanām veditar jātār vilvamāna bhāyamāna va jātāprajā jātadhana va. The definition of the verse as trūṭubh is lacking in the Anukr.

75 (79). Praise and prayer to the kine.

[Upāribhaktivā. — dvayam. aghnyaam. trūṭubham: a. 3-an hrurik pathyāpākitī.

Like the preceding hymn, not found in Piipp. Not used in Kāuç. (if iv. 21. 7 is intended in 19. 14). But the comm. says here that the ritual application in the rite for prosperity of kine has already been stated, referring, probably, to his exposition under iv. 21. 7, where he spoke of two verses, although the hymn had none after 7; possibly the two verses of this hymn are what he had in mind.

Translated: Ludwig, p. 469; Henry, 30, 96; Griffith, i. 364.
1. Rich in progeny, shining in good pasturage, drinking clear waters at a good watering-place — let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

Repeated here from iv. 21. 7; for the parallel passages with their variants etc., see the note to that verse.

2. Track-knowing are ye, staying (rāmati), united, all-named; come unto me, ye divine ones, with the gods; to this stall, this seat; sprinkle us over with ghee.

Rāmati is called by the comm. a gonaṁan; to "united" he adds "with their calves, or with other kine." [The Anukr. seems to scan 8 + 7: 10: 8 + 8.]

76 (80, 81). Against apacits and jāyānya: etc.


Once more (and for the last time) we followed our first mss. and the anusvāra-endings in reckoning as one hymn what other mss., the Anukr., the comm., etc., and hence SPP., regard as two. The verses (except 2) are found scattered in different parts of Pāipp.: 1 in i.; 3-5 (as two verses) in xix.; 6 in xx. This, and not either our division or SPP's, is in accordance with the sense of the verses: 1-2 concern the apacits, 3-5 the jāyānya; and 6 is wholly independent. The hymn (that is, doubtless, the first two verses [cf. the comm., p. 456+1]) is used [with vi. 83 (apacittā) or else vii. 74 (apacittām) — see introd. to hymn 74] by Kāuç (31. 16) in a remedial ceremony against apacits; and Keç, adds vs. 1 also to [the citation apacittām (which he takes to mean vii. 74. 1 and 2) made in Kāuç.] 32. 8; for the use, according to Keç., of vs. 2, see under hymn 74. The third verse (the comm. says, vss. 3-5) appears also by itself in 32. 11, in a rite against rājyaokṣa, with a ālute-string amulet. Of vss. 5-6 (= hymn 81) there is no appearance in Kāuç; but verse 6 is used by Vātī. (16. 14) at the noon pressure of Soma.

Translated: Ludwig, p. 500; Zimmer, p. 377 (vss. 3-5); Bloomfield, JAOS. xiii. p. ccxvii (vss. 1-2), p. ccxx (vss. 3-5) = PAOS. Oct. 1887, or AJP. xi. 324, 320; Henry, 30, 97; Griffith, i. 364; Bloomfield, SBE. xii. 17. 559.

1. More deciduous (pl.) than the deciduous one, more non-existent than the non-existent ones, more sapless than the sīha, more dissolving than salt.

Said, of course, of the apacits, which are distinctly mentioned in the next verse. The translation implies the emendation of the second susrāsas to susrāstaraś, suggested by Bloomfield, as helping both sense and meter; Henry alters instead to aśiṣṣaraś. The ā at the beginning seems merely to strengthen the ablative force of the first susrāsas; or we might conjecture it to be an interjection of contempt or disgust. The comm. understands aśiṣṣaraś as one word, the ā having an intensive force; he paraphrases by pīyā-disravānāthaḥ, as if sṛṇa were the root of the word. He reads chos in c, and explains it as viśrātyaḥyavan ityantam aśiṣṣaraś tālādīrūpah padārthah, which seems a mere guess; Henry substitutes arasiś. The prefixion of ā to chos would rectify the meter. Ppp. gives no help in explaining the verse; it reads, for a, b, nāmaṁ asaṁ stavaṁ sarasam astikhyo vasatārd. 441

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2. The *apactas* that are on the neck, likewise those that are along the sides, the *apactas* that are on the perineum (?*vijāman*), self-deciduous.

In translating the obscure *vijāman*, the comm. is followed; he says *vīcāya jāyate* *piyānam atre 'ti vijāma guhya-pradeśah*; Ludwig renders it "knöchel." *Upapaksyaś* he paraphrases with *upapakṣe pākṣasamīpa upapakṣe bhavaḥ.

3. He that crushes up the breast-bone (?*kikasas*), [that] descends to the sole (?) — the whole *jāyānya* have I cast out, also whatever one is set in the top.

That is, apparently, has become seated in the head (or the prominence at the base of the neck behind?); Pp. reads *kaḍcit kakudhi*. The obscure *tālābhyaṃ* is here translated according to Bloomfield's suggestion in AJP. xi. 329 or JAOS. xv. p. xlvii. The comm. explains the word as follows: *tālād ity antikanāma: antike bhavam tālādyam*; ... *āsthisaṃphagatanā mānasam*: a worthless guess; Pp. reads *tālābhyam*, which might mean 'palms' or 'soles.' For *nir āśtam in c* was conjectured *nir- āstham* in the AV. *Index* — not successfully, on account of the gender of *jāyānya* (m.). Ludwig proposes *nir āśtham*, and Bloomfield [i.e.] does the same; this seems acceptable (whatever the real origin of *āśtham*), and the translation follows it. [For the "root asth," see note to xiii. 1. 5 below.] The comm., however, reads *nir hās* (hār, from the root *hr*: = *nir harattā*) *āśtu*, which SPP. accepts, thinking that the comm. "has doubtless preserved the genuine reading" (!), and he even admits it into his text. The comm. further reads *prasyatī in a, and cit for ca in d. He calls the *jāyānya* a *vājayaksma*, and also regards it as identical with the *jāyānya* of TS., and quotes the TS. passage (ii. 3. 2?) that explains the origin of the latter; *vāj ījābhyo vindati*; he states it thus: *sa ca jāyāśambhūtakunā prāpniti, or nirautarajāyāśambhūtaśca jāyāmānaḥ*; this might be understood as pointing to a venereal disease; R. conjectures gout. *In fact, R's Collation gives tālābhyam: W. seems to take it as a slip for -bhāyam.— Further, this is followed by upa-, not asv-.*

4. Having wings, the *jāyānya* flies; it enters into a man; this is the remedy of both, of the *aḵṣita* and of the *sūkṣata*.

Pp. has in *b ya vičati* (i.e. *yār v-) pām, and lacks *c, d*: The meaning of the words *aḵṣita* and *sūkṣata* is very doubtful and much disputed. They seem most likely to be two kinds of *jāyānya*, as the intrusion of any other [malady] here would be very harsh. Yet it is also much to be questioned whether the two half-verses belong together. Their discordance of form is strange: one would expect an antithesis of *aḵṣita* and *sūkṣita*, or else of *aḵṣata* and *sūkṣata*. In fact, the comm. reads *sūkṣata*, and explains the two as meaning respectively *caṅre ciraṅkāla-vasthānaraṅkaśya* and *cirakālaṃ avasthītasya*, or, alternatively, *aṅkāvacaya caṅraṃ aṅgayatāḥ* and *caṅragatāsaruddhātīn smṛthā niṅk̐esam āgatyatāḥ*. Ludwig's translation accords with the former of these two explanations. Zimmer and Bloomfield, on the other hand, would emend to *aṅkataśya*, Bloomfield quoting for *aṅkata* from both the Kācīka and its commentary and from the later Hindu medicine; his rendering, however, 'not caused by cutting,' and 'sharply cut,' is unacceptable, since *kṣan* does not mean distinctively 'cut,' but more nearly 'bruise.' There is no variation of reading in the mss. as regards the two words; and it seems extremely unlikely that, if they once agreed, they should have become thus dissimilated.

5 (81. 1). We know, indeed, O *jāyānya*, thine origin (*jāna*), whence, O *jāyānya*, thou art born [*jānase*]; how shouldst thou smite there, in whose house we perform oblation?
Ppp. has only c, d, as second half-verse to our 4 a, b, and reads tvam hanyād yatra kurjan mahān āvah. [We had our d at vi. 5. 3 a.—The new decade begins here: cf. p. 389.]

6 (81. 2). Daringly drink the soma in the mug, O Indra, being a Vritra-slayer, O hero, in the contest for good things; at the midday libation pour [it] down; a dépôt of wealth, assign wealth to us.

The verse is RV. vi. 47. 6; RV. has rayisthānas in d. Ppp. offers no variant.

77 (82). To the Maruts.

[Aṅgiras. — lrcum. mantrakolamaruddvatākam. 1. 34. gāyatrī; 2. triṣṭubh; 3. jagati.]

The second and third verses are found also in Pāipp. xx. Used by Kāuç. (48. 38), next after hymn 31 etc., with laying on of fuel from an upright dry tree, in a witchcraft rite. In Vāit. (9. 2) it appears in the cāturmāṣya sacrifice, with noon offering to the Maruts.

Translated: Ludwig, p. 373; Henry, 31, 99; Griffith, i. 366.

1. Ye much-heating (sāṅtapanā) ones, here [is] oblation; enjoy that, ye Maruts; with favor to us, O foe-destroyers (tīrīḍādas).

This verse and the next following are two successive RV. verses (in inverted order, vii. 59. 9, 8), and are also found together (in the AV. order) in MS. (iv. 10. 5), and, with our verse 3 added, in TS. (iv. 3. 12-14). The other texts all have yuṣmāka for asmāka in c. The warming winds after the cold season are probably intended by the sāṅtapanā Maruts.

2. Whatever very inimical mortal, O Maruts, desires to smite us, O good ones, across [our] intents, let that man put on the fetters of hate; smite ye him with the hottest heat.

3. The Maruts, of the year, well-singing, wide-dwelling, troop-attended, humane (mānusa) — let them release from us the fetters of sin, they the much-heating, jovial, reveling.

TS., in b, accents urukṣyās and reads mānusas (which is better); in c it combines te smit and reads dāhhasas (for ēnasas); in d it has madirās (for mutesarās). Ppp. gives, in c, pācān prati mūhcatur saṁvadu. The comm. explains sāṅvutsartinás by varṣevarṣe prudurhāvityantuḥ. This "jagati" is half triṣṭubh.
78 (83). To Agni: in favor of some one.

[Atharvan.—āvyr̥am. āgneyam. 1. paraṇīk; 2. triṣṭubh.]

Found also in Pāipp. xx. Used in Kāuḍ. (32. 3) with 29 and other hymns of this book, in a remedial rite: see under 29. Also vs. 2 by itself (2.41), with x.6.35, as substitute for xii. 1. 19-21, with laying on of fuel, in the parvan sacrifices; and in the ājyastantra (137.30), with other verses, with strewing (of bārhiś); its second pāda is further found as first part of a verse given in full in 3.1. In Vāit. (4.11) it accompanies, with other verses, the untying of the sacrificer's wife in the parvan sacrifice.

Translated: Henry, 31, 99; Griffith, i. 366.

1. I loosen off thy strap, off thy harness, off thy halter; be thou just here, unfalling, O Agni.

TS. (i. 6.41) and MS. (i. 4.1) have a verse corresponding to the first part of this and the second half of the next following verse: the first half reads thus: vi te maṇcāmi raṇā (MS. -nān) vi raṇān vi yiktra yāni paricaṇṭanāi (MS. yiktraṇi par-). [Cf. MGS. i. 11. 23, and p. 155.] Ppp. combines ajasre 'dhi in c. The comm. gives a double explanation, regarding the verse as addressed either to Agni or to one vexed with disease; and he adds at the end that the sacrificer's wife may also be regarded as addressed. The commentary to TS. views the sticks of paridhi as intended by the harness etc.

2. Thee, O Agni, maintaining dominions for this man, I harness (yuj) with the incantation of the gods; shine thou unto us here excellent property; mayest thou proclaim this man as oblation-giver among the deities.

The second half-verse is given quite differently by TS. and MS. (as above): thus, dhatād asmās (MS. asmābhyaṇa) drāvīṇā yāc ca (MS. drāvīna 'hāh) bhadrām prī yo (MS. mā) brūtād bhāgadān (MS. -dānā) devātāsa. Ppp. makes a and b change places. The pada-text analyzes in c drāvīna: 'hāh, but probably the original value was -viṇam, and this the translation assumes.

79 (84). To Amāvāsyā (night or goddess of new moon).

[Atharvan.—caturyam. amāvāsyādevalākam. traṣṭubham.: t. jagnīṭa.]

The first verse is found in Pāipp. xx., the second and third in Pāipp. i. Used by Kāuḍ. (5.6) in the parvan sacrifice on the day of new moon; also (59. 19) with hymns 17 etc. (see under 17), for various benefits. It has in Vāit. (1.16) an office similar to that prescribed by Kāuḍ. 5. 6.

Translated: Henry, 32, 100; Griffith, i. 367.

1. What portion (bhāgadāhāya) the gods made for thee, O Amāvāsyā, dwelling together with might, therewith fill our offering, O thou of all choice things; assign to us, O fortunate one, wealth rich in heroes.

The verse occurs in TS. (iii. 5.11), with adadhus for ḍrayavan in a, and [rectifying the meter] sā for śānd in c. Ppp. combines devā kṛvyān in a, and has samavadaras in b, and sa imaṁ y- at beginning of c. Sam-vas plays upon the equivalent amāvās, which gives name to the day and its goddess. The verse has no jagait character. [We had the second half-verse above at 20. 4 c, d.]
2. I myself am Amāväṣyā; on me, in me dwell these well-doers; in me, together all, of both classes, the gods and the sadhyās, with Indra as chief (jyeṣṭha).

The Petersburg Lexicon suggests the plausible emendation of māṁ ā to amā at beginning of b: if it is not rather mā vasantā intended as a play on amāväṣyā. For the sadhyās, see note to vii. 5.1. The Anukr. overlooks the irregularity of a. [vi. 832.]

3. The night hath come, assembler of good things, causing sustenance, prosperity, [and] good to enter in; we would worship Amāväṣyā with oblation; yielding (dūḥ) sustenance with milk is she come to us.

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4. O Amāväṣyā, no other than thou, encompassing, gave birth to all these forms; what desiring we make libation to thee, be that ours; may we be lords of wealth.

This is, with alteration of the first word only, a repetition in advance of 80.3. For the parallels etc., see under that verse.

80 (85). To the night or goddess of full moon (pāurnamāsi).

[Adhanam.—caturyam. pāurnamāsaṁ : 3. prājāpatyaṅ. trāṣūḍham : 2. anuṣṭubh.]

The first and fourth verses are found also in Pāipp. i. The hymn is used in the same manner as the preceding one (Kāu. 5.5; Vāit. i. 16), but on full-moon day; it also appears (Kāu. 59.19) with hymn 17 etc. For the separate use of vs. 3, see under that verse.

Translated: Henry, 32:401; Griffith, i. 367. See also Zimmer, p. 365 (vss. 1–2).

1. Full behind, also full in front, up from the middle hath she of the full moon been victorious; in her, dwelling together with the gods, with greatness, may we revel together with food (iś) on the back of the firmament.

The first half-verse is met with in TS. (iii. 5.11) and TB. (iii. 1.112), without variant; the second half-verse reads thus: tvṣyaiṁ devā ādiḥ samvāsanta utamānā nākā iḥiḥ māda-panyāṁ. Ppp., in b, puts pāurnamāsaṁ before madhyālas [and ends b with ni jīgaṇa].

2. We sacrifice to the vigorous bull of the full moon; let him give us unexhausted unfailing wealth.

The first half-verse occurs in TB. (iii. 7.513) and ĀpCaŚ. (ii. 20.5), both of which read rṣabhām and pāurnamāsaṁ; their second half-verse reads thus: sā no dohataṁ svodṛuṇāṁ rāyāśpōṣāṁ sahasriyam. The comm. reads dudhātu in c.
3. O Prajapati, other than thou, encompassing, gave birth to all these forms; what desiring we make libation to thee, be that ours; may, we be lords of wealth.

[Cf. vii. 79.4.] This verse is RV. x. 121. 10, and is repeated in various other collections: VS. (x. 20 et al.), TS. (i. 8. 142 et al.), TB. (i. 8. 12 et al.), MS. (ii. 6. 12; iv. 14. 1), MB. (ii. 5. 9). [Cf. MP. ii. 22. 19.] RV. reads, for b, viçyō jatiṇi pāri tà bahhava; and TS.TB.MB. agree with it throughout; VS. differs by giving, with our text, rūpti; MS. is more independent, having in the second occurrence nahi taud tāni (for nā taud etāni) in a, and in both occurrences yāsmāi kāni (for yādhāmaś te) in c. The verse is variously employed by the sūtras: in Kāucz., in the parvan sacrifice (5. 9), by addition to iv. 39; and by special mention, beside vs. 1, with h. 17 etc. (59. 19; see under 17); while it is added by a schol. to the ceremony of acceptance (50. 2, note) of a staff by the Vedic student; — in Vāt. (1. 3) as an introductory formula prescribed by Yuvan Kauçika [cf. note to Kāucz. 1. 6]; also (2. 12), in the parvan sacrifice, with an offering of fat to Prajapati; and it is to be had in mind (7. 12) as accompanying an offering in the agnihotra. The comm. quotes it further from the Nakṣatra Kalpa (18), as used in a mahāsātri called mārdgānti.

4. She of the full moon was the first worshipful one in the depths (?) of days, of nights. They who, O worshipful one, gratify (ardhāya-) thee with offerings, those well-doers are entered into thy firmament.

The translation implies in d the reading te, given in our edition on the authority of part of our mss. (Bp.P.M.T.K.*) and as decidedly better suitting the requirements of the sense [than tē] (a combination of amit te is hardly possible); SPP. reads tē, with the great majority of his authorities. Ppp. has ati carvaroṣu for ati- in b, and, in d, nākam sūktaḥ paretaḥ. The comm. gives ardāyaṃti in c. He explains ati carvaroṃti to mean either vitṛṃ attiya varatāmaṇeśu somādhíhṛtvuśu or else priyāsanavanaryopīṣu harīśu: thus akin in meaning with atirātra; and this is perhaps right. *[I find no note of P.M.]

81 (86). To the sun and moon.

[Arhataru. — saclam. sāvitrīryajātrādramasam. trairūbhām; 3. aṣṭūbhyā 4. 5. aṣṭāra-

[Partly prose — 4 and 5.] Wanting in Paipp. The verses of this hymn are by Bloomfield regarded as intended by the name dārcībhis, and so directed by Kauç. (24. 18) to be used [to accompany the worship of the darga (see vs. 3 and note)]; Keç. also says that some mutter the hymn at new moon on first sight of the moon, for the sake of prosperity; and this seems to be the true value of the hymn; but the comm. does not acknowledge it. The comm. regards vs. 1 and 2 as intended to be quoted at Kauç. 75. 6, in the nuptial ceremonies, with xiv. 1. 1, but the verse intended must be rather xiv. 1. 23, as marked in the edition. The comm. further quotes a use of vs. 3–6 from the Nakṣatra Kalpa (15), in a planet-sacrifice, with an offering to Mercury (buddha).


1. These two move on one after the other by magic (mādy); two playing young ones (gīcū), they go about the sea; the one looks abroad upon all beings; thou, the other, disposing the seasons art born new.
Said of the sun and moon. This and the next following verse are RV. x. 85. 18, 19, and are also found in MS. i. 12. 2; this one, further, in TB. ii. 7. 124 (repeated in ii. 8. 91): all read adhvarin (for 'rnavin) at end of b; they have, for c, uṣāṇy anyo bhuvanā bhi- (but MS. vi) āsate, and, at end of d, jāyate (the comm. also has jāyate) punah; and TB. combines rtān anus. Repeated below as xiv. i. 23 and (a, b, c) xiii. 2. 11 [on the latter verse Henry has an elaborate comment, Les Hymnes Rohitás, p. 38-40]. [As for the twice occurring haplography, uṣāṇyō for uṣāṇyanyo, cf. iv. 5. 9. note.] Too irregular (11 + 12. 9 + 12 = 44) to be passed simply as triṣṭubh. [The other texts suggest the true rectification of the meter of c.]

2. Ever new art thou, being born; sign (ketū) of the days, thou goest to the apex (āgra) of the dawns; thou disposest their share to the gods as thou comest; thou stretchest out, O moon, a long life-time.

In RV. and MS. (as above), and TS. ii. 4. 14, the four verbs are in the third person, and we have candrāmās nom. in d. Further, TS. reads āgre at end of b, and tirati in d. The application of b to the moon is obscure. The absence of any allusion to the asterisms is not without significance. [Over "stretchest" W. interlines "extendest."] [Vss. 1-2 are repeated below as xiv. i. 23-24.]

3. O stem of soma, lord of fighters! not-deficient verily art thou by name; make me, O first-sight (darśa), not-deficient, both by progeny and by riches.

The darśa is the slender crescent of the new moon when first visible, and here compared with one of the stems or sprouts from which the soma is pressed, and which swell up when wetted, as the crescent grows. The identification of the moon and soma underlies the comparison. The comm. first understands the planet Mercury (called, among other names, soma-putra 'son of the moon') to be addressed, and explains the verse on that basis, and then gives a second full explanation on the supposition that the address is to the moon itself.

4. First sight art thou, worth seeing art thou; complete at point art thou, complete at end; complete at point, complete at end may I be, by kine, by horses, by progeny, by cattle, by houses, by riches.

[Prose.] Some mss. (including our O.) combine darṣati 'si. The pada-division sim-anauh is prescribed by Prāt. iv. 38.

5. He who hateth us, whom we hate — with his breath do thou fill thyself up; may we fill ourselves up with kine, with horses, with progeny, with cattle, with houses, with riches.

[Prose.] The mss. read in c pṛṣīṣṭmahi, which SPP. accordingly adopts in his text, although it is an obvious and palpable misreading for pṛṣīṣṭmahi (which the comm. gives); pṛṣīṣṭmahi is found in many texts (VS.TA.CCS.CGS.HGS.) but also pṛṣīṣṭmai (as is-arist from the secondary root-form pṛṣy) in ApCS. (iii. 4. 6). It is by an error that our printed text has pṛṣīṣy. [instead of pṛṣīṣy: see Gram. § 914 b.]. These two prose "verses" are very ill described by the Anukr.

6. The stem which the gods fill up, which, unexhausted, they feed upon unexhausted — therewith let Indra, Varuṇa, Brihaspati, shepherds of existence, fill us up.
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The verse is found also in TS. (ii. 4. 14), MS. (iv. 9. 27; 12. 2), CÇS. (v. 8. 4): in a, all read a dütyûs, thus rectifying the meter, and MS. mas yathā before it, and also at beginning of b, with a correlative end at beginning of c; in b, all end with daṣkītayah pîbanti, and MS. CÇS. have daṣkītite before it; in c, TS. CÇS. give no rājā for āsmān īndrah. The late idea of the subsistence of the gods upon the moon is to be seen in the verse. The Anukr. seems to balance deficient a with redundant c.

With this hymn ends the seventh anuvāka, of 8 (or 9) hymns and 43 verses; the quoted Anukr. says of the verses trîṇaḍ eka ca saptaṁaḥ; and, of the hymns, saptaṁaḥ is this to be joined with the colophon of the fifth anuvāka, p. 428: thus, pāvamama-saṣptaṁaḥ āṣṭāu.

82 (87). Praise and prayer to Agni. *

[Çunaka (sampatkāmak).] —  satīrīcam. agneyam. trāṣṭubham : æ. kakummati bhati ; 3-jugadi.]

Of this hymn, verses 2 and 6 are found in Pâipp. xx., and verse 3 in iii. It is used in Kāuç. (39. 15), with ii. 6, in a rite for success; and also (59. 19), with hymn 17 etc.: see under 17; further, vs. 2–6, in the upanayana ceremony (57. 21), accompany the laying of five pieces of fuel in renewing a lost fire*; and the comm. quotes it from the Nakṣatra Kalpa (17–19) in various mahāṣaṁti ceremonies. Vāit. (29. 19) employs it (or vs. 1?) in the agnicayanam, after laying on fuel with vii. 15; further (5. 16) vs. 2, in the agnyādhaya ceremony, while blowing the fire with one's breath; and yet again (2. 7) vs. 6, in the parvau sacrifice, while ladling out the sacrificial butter. *[Keç, p. 359; comm., p. 484 end.]

Translated: Ludwig, p. 428; Henry, 34, 102; Griffith, i. 369.

1. Sing (arc) ye good praise unto the contest for kine; put ye in us excellent possessions; lead ye this sacrifice of ours unto the gods; let streams of ghee purify themselves sweetly.

The verse is found also as RV. iv. 58. 10 and VS. xvii. 98. Both read in a arṣata (which is better), and at the end parames. The comm. understands devatās in c. He regards the waters or the kine as addressed, and explains a in several different ways.

2. I seize in me Agni at first, together with dominion, splendor, strength; in me I put progeny, in me lifetime,— hail! — in me Agni.

The first and third pādas are read in TS. v. 7. 91, and the first three in MS. i. 6. 1, with sundry variants: both put grhāṇī in a before agre, and MS. rectifies the meter by inserting ahām between the two; for b, MS. has sahā prajāvyā vārceṣā dhāmna (TS. entirely different, rāvās pāṣaya etc.); in c, MS. puts kṣátram in place of prajām and, for ṛgus, MS. gives rāyas and TS. vīras (d is different in each text). Ppp. reads at the end agniḥ. The meter (8 +11 : 11 +6 = 36) is imperfectly described by the Anukr.

3. Just here, O Agni, do thou maintain wealth; let not the downputters, with previous intents, put thee down; by dominion, O Agni, be it of easy control for thee; let thine attendant increase, not laid low.

The verse occurs also in VS. (xxvii. 4), TS. (iv. 1. 73), MS. (ii. 12. 5); all have the better reading kṣátram at beginning of c; and, for the difficult and probably erroneous pāvavatīṣā of b, VS.TS. read pāvavatīṣa, and MS. pāvavatīṣa (the editor noting

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that K. and Kap. S., read with VS.). The word, in whatever form, probably refers to other worshipers who get the start of us and outdo our Agni by their own; the comm. says: asmattāḥ pārvam tuḍūṣāyayamanānaśakāh or tuḍūṣāyayāga karana mananāsaḥ. All the pada-mss. read at the end anik-stṛtaḥ, and this is required by Prāti. ii. 86; but SPP. alters to dhi-stṛtaḥ — which, to be sure, better suits the sense. The RV. pada-text also has (viii. 33. 9) anik-stṛtaḥ; TS. (and by inference MS., as the editor reports nothing), dhi-stṛtaḥ, unchanged. The verse in Ppp. stands in the middle of our hymn ii. 6 (between vss. 3 and 4); [and it is important to remember that its position in the Yajus texts, VS.TS.MS., is similar: see note to ii. 6. 3.] Ppp. reads daḥkan for ni kram in b, and kaṭram and sīyamam in c. This jayati has one trīṣūbh pāda.

4. Agni hath looked after the apex of the dawns, after the days, [he] first, Jātavedas, a sun, after the dawns, after the rays, after heaven-and-earth he entered.

Anu 'after' seems here to have a distributive force: Agni is ever present to meet the first dawn etc. with his brightness; or it is the opposite of prati in vs. 5: anu 'from behind,' as prati 'from in front.' The verse is found as VS. xi. 17, and in TS. iv. i. 24, TB. 1. 2. 131, and MS. i. 8. 9. All these have in c anu sāryasya purntra ca raṣṭaḥ (an easier and better reading), and, at the end, VS.MS. give ā tatāntaḥ, and TS.TB. ā tatāna. This verse and the next are repeated as xviii. 1. 27, 28.

5. Agni hath looked forth to meet the apex of the dawns, to meet the days, [he] first, Jātavedas, and to meet the rays of the sun in many places; to meet heaven-and-earth he stretched out.

A variation of the preceding verse, perhaps suggested by RV. iv. 13. 1a, which is identical with its first pada; its second half agrees much more closely with the version of the other texts than does 4 c, d. The comm. is still more faithful to that version, by giving the (preferable) reading pūntra in c.

6. Ghee for thee, Agni, in the heavenly station; with ghee Manu kindleth thee today; let the goddesses thy kin (napṭi) bring thee ghee; ghee to thee let the kine milk, O Agni.

Ppp. reads duḥrate in d. The comm. gives napṭyas in c, and declares it to mean the waters; it is more probably the daughters of the sky in general.

83 (88). For release from Varuṇa's fetters.

[Cūṇāḥcēpa.—catuḥcēma. vāraṇyaṁ. anuṣṭubham; 2. patayāpākītī; 3. 4. trīṣūbh (4. hṛktagarbhiḥ].

The first two verses are found in Pāipp. xx. The hymn (the whole, says the comm.) is, according to Kauṣ. (32. 14), to be repeated in a remedial rite for dropping in a hut amid flowing waters; also (127. 4) all the verses in a sacrifice to Varuṇa, after iv. 16. 3, in case of the portent of obscuration of the seven fīres. Vaiś. (16. 22) has vs. t* at the end of the pāṣyubandha, when the victim’s heart has been set upon a spit; and vs. 3 in the aṃśicasāyana (28. 17), on ‘loosening the cords by which the fire-dish has been carried. The comm. quotes the hymn from Nakṣatra Kalpa (14), with an offering to Varuṇa in a mākahānti for portents. *According to Garbe, the whole hymn.]

Translated: Henry, 35, 104; Griffith, i. 370; Bloomfield, 12, 562.
1. In the waters, O king Varuṇa, is built for thee a golden house; thence let the king of firm courses release all bonds (dāman).

All the authorities have mitthās at end of b, and SPP. admits this in his text, although it is a palpable misreading for mitthās [cf. Roth, ZDMG. xlviii. 107], which is given by Pp. and by AČŚ. in the corresponding verse (iii. 6. 24); our text has by emendation mitthās; the comm. makes for mitthās the forced interpretation ananyasādhārayoḥ pāreṣāṁ anabhīgamya va. Our text also makes the clearly-called-for emendation of dhāmnāti to dhāmnāi [Roth, l.c., p. 108] in d (the translation is made accordingly), and of dhāmnō-dhāmnas in 2 a to dā; yet not only all AV. authorities, but also Pp. and AČŚ., are opposed to it in both verses and a whole series of texts in vs. 2; it is not without sufficient reason, then, that SPP. retains dā; although we can only wonder at the wide-spread corruption of the text. The comm. explains dhāmnāi muṇcatu by sthānāya asmadiyāni tyajatu. The AČŚ. version of the verse reads: dvīpe rājō varuṇasya grho mito hiranyayā : sa no dhātavratā rājā dhānno-dhānna iha muṇcatu. Pp. has its b like AČŚ.; in d it reads dhāmā vi ni suce.

2. From every bond, O king, here, O Varuṇa, release us; if “O waters, inviolable ones!” if “O Varuṇa!” we have said, from that, O Varuṇa, release us.

The whole verse is found in many other texts: VS. vi. 22 b, c; TS. i. 3.11; MS. i. 2.18; AČŚ. iii. 6. 24; ČČŚ. viii. 12.11; LČŚ. v. 4. 6; TB. ii. 6.6 and VS. xx. 18 have pādas c-e; [and MGS., ii. 1.11, has the pratṭka: cf. p. 151, under dhānno]. All, including also Pp., as noted above, begin with dhānno-dhānnaḥ (so SPP.; the comm. explains by sarvasvamād rogasthānāi; our text emends to dā; [see note to vs. 1]; VS.ČČŚ.LČŚ. have (a-b) rājaṁs tāto; all, as also Pp., have no mūdca in both b and e; VS. unaccountably gives āhis instead of āpas in c (but it has āpas in xx.18); TS.MS.TB. accent āghuṇyās and, with LČŚ., omit the āti after it; for yād uśīna in d, VS.TS.TB.AČŚ.ČČŚ.LČŚ. read ḍāpāmahe (printed sayā, LČŚ.), while MS. has ḍāpāmahāi. The accent āghuṇyās (as nom.) and the reading varuṇaḥ (voc.) are inconsistent, and āghuṇyās of TS. etc. seems to be preferable; but all the AV. pada-mss. (except a single one of SPP’s) read varuṇaḥ, though all the saṁhitā-mss. without exception combine varuṇe ’ti. Our translation implies āghuṇyās (or aghuṇyās); the comm. says he aghuṇyāḥ. Pādas c, d are repeated below as xix. 44. 9 a, b; they relate doubtless to adjurations made in support of what is false. [The Anukr. seems to sanction our pronouncing the āṁreṣita as six syllables.]

3. Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we, O Aditya, in thy sphere (vratā), be guiltless unto Āditi.

The verse is RV. i. 24. 15, and found also as VS. xlix. 12, and in TS. (i. 5. 11 etc.); MS. (i. 2.18 et al.), SV. i. 589 (Nāigeya appendix i. 4), and MB. (i. 7. 10). All agree in reading dhā at beginning of c instead of our dhā (the comm. has āṣṭha) and SV. and MB. further put vaydm after vratē in c, while SV. accents and ūkṣas in d. [Knauer, Index to MGS., p. 148, cites many occurrences of the verse.] [Repeated below as xviii. 4. 69.]

4. Release from us, O Varuṇa, all fetters, that are uppermost, lowest, that are Varuṇa’s; remove from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.
84 (89). To Agni: and to Indrā.

[Bhargu.—tsam. ainndram: t. āgneyi. trāśubham: t. jagati] Only the first verse is found in Pāipp, in iii. For the use by Kāuḍ. and Vāiṭ. (not of vs. 1), see under vss. 2, 3. * Translated: Henry, 35, 105; Griffith, i. 371.

1. O Agni, shine thou here unassailable, Jātavedas, immortal, wide-ruling (vīrāda), bearing dominion; releasing all diseases by humane, propitious [aids], do thou protect round about today our household.

The comm. supplies āṭibhis in c, d, and the translation given follows his lead. The verse is found also as VS. xxvii. 7, and in TS. iv. 1. 71 and MS. ii. 12. 5; MS. makes c easy by reading mānuṣāṇām (it also has vi for viṇḍa), and VS.TS. by reading mānuṣīr bhyaḥ. MS.VS. give after this ṛibbhis; and VS.TS. have āçās for ānumās in c. All read āniśtitas (Ppp. anisattas) for āmarīyas in a, and vrddhi for gāyaṁ at the end (Ppp. geayāiḥ). Ppp. has, in c, d, manuṣyebhyaḥ ṛibbhīr. All the texts thus relieve in various ways the difficulties and awkwardnesses of the second half-verse.

We should expect here a separation of the hymn into two, as the remaining verses are addressed to Indrā; but no ms. or other authority so divides.

2. O Indra, unto dominion, [unto] pleasant force, wast thou born, thou bull of men (cargaṇaṭ); thou didst push away the inimical people; thou didst make wide room for the gods.

This verse and the next are two verses, connected (but in inverted order), in RV. (x. 180. 3, 2), found also in TS.i.6.124. Both these read in c ānimtrayaṇantu, their only variant in this verse. In ā cargaṇinām is most naturally made dependent on vrśabha, although, as such, it ought to be without accent; Henry takes it as governed by the nouns in a. The verse (doubtless with vs. 3) is used by Kāuḍ. (17. 31) in the consecration of a king [Weber, Rājasīya, p. 142], and (140. 17) in the indrāṇīhotaśava, with libation to Indrā, and service of Brahmans. [RV.TS. accent cargaṇinām and all of W's and SPP's mss. seem to do so. Perhaps, in spite of W's version, we have no right to correct our text by deleting the accent; but the accent can hardly be aught else than an old blunder.]

3. Like a fearful wild beast, wandering, mountain-staying, from distant distance may he come hither; sharpening, O Indra, [thy] missile (ṣrkaḥ [thy] kṣen rim, smite away the foes, push away the scorners.

The first half-verse was read above as 26. 2 b, c. The verse is RV. x. 180. 2, TS. i. 6. 124 (as noted under the preceding verse), and also SV. ii. 1223, MS. iv. 12. 3, VS. xviii. 71; their only variant is at jagayāt in b, for which TS. has jagāṁa, and all the rest jagahā. The comm. takes ṣrka as an adj., = saraṇāṭa. [Cf. Knauer's Index to MGS., p. 153.] [For use by Kāuḍ., see under vs. 2.] Vāiṭ. (20. 5) uses the verse in the aṅgicayāna, in the covering of the first layers.
85 (90). Invocation of Tärkshya.
[Atharvan (svastyayanakāmaḥ).—tärkṣyadevaḥ. trāṇṭubham.]

Not found in Paipp. Used in Kāuṇ. (59.14), with 86 and 117, in a rite for general welfare, and by the schol. (note to 137.4) in making a sacrificial hearth for the ājya-tantra; it is also reckoned (note to 25.36) to the svastyayana gāña.

Translated: Henry, 36, 105; Griffith, i. 372. See also Foy, KZ. xxxiv. 268.

1. We would fain call hither for [our] welfare Tärkshya, this vigorous, god-quickened, powerful overcomer of chariots, Tärkshya, having uninjured tires, fight-conquering, swift.

The verse is RV. x.178.1 and SV.i.332. For our sākovānam, in b, RV. reads sahāvānam and SV. sahāvānam; both have ptanājam (undivided in RV. pada-text) in c instead of -ājim (p. -ājim); and, in d, the RV. pada-text understands iḥā as simply iḥā; ours as iḥā: ā. The comm. also reads ptanājam, but explains it as containing either the root aj or ji.

86 (91). Invocation of Indra.
[Atharvan (svastyayanakāmaḥ).—aṅgir. trāṇṭubham.]

Wanting in Paipp. Follows in its applications closely those of 85 (Kāuṇ. 59.14, and notes to 137.4 and 25.36); but appears further (140.6) in the indramahotsava, with hymn 91 and v. 3. 11, accompanying an offering of butter.

Translated: Henry, 36, 106; Griffith, i. 372.

1. The savior Indra, the helper Indra, the hero Indra, of easy call at every call—I call now on the mighty (ṣakrā), much-called Indra; let the bounteous (maṅghava) Indra make well-being for us.

The verse is RV. vi.47.11, also SV.i.333, VS. xx. 50, TS. i. 6. 125, MS. iv. 9. 27 et al. In a, TS. accents āvitrām; in c, RV.VS. begin kṣiyāmi (for hauvā nā); for d, they all read svasti no (but SV. idāṁ havīr) maṅghava ṛhayu (SV. vētv) Indraḥ. [Cf. also MGS. i. 11. 16, and p. 150.]

87 (92). Homage to Rudra.
[Atharvan.—rāudram. jāgatam.]

Found also in Paipp.xx. Found in Kāuṇ. (59.29) in a rite for welfare, with worship of the Rudras; and reckoned (note to 50.13) to the rāudra gāña. Used repeatedly by Vāit.: in the parvan sacrifice (4.10), when the cleansing tuft is thrown in the fire, and again, in the caturmaṣṭya sacrifice (9.18), with a cake to Tryambaka; also (24.17) at the end of the agnīśṭoma, when the priests quit the place of sacrifice.

Translated: Muir, iv. 333; Henry, 36, 106; Griffith, i. 372.

1. The Rudra that is in the fire (agnī), that is within the waters, that entered the herbs, the plants, that shaped (klp) all these beings—to that Rudra, to Agni, be homage.

TS., at v. 5.91, has a nearly corresponding address, but making no pretense to a metrical character: it reads yō rudrō agnāū (so far, Ppp. agrees) yō āpsū yō ṣadhiśu

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88 (93). Against poison.

[Garutman.— ucyakadevañayam. 3-rv. bhätti.]

[Prose.] Found in Pāipp. xx., but so defaced as not to be comparable in detail. Used by Kauç. (29.6) in a healing rite against snake-poison, rubbing the bite with grass and flinging this out in the direction of the snake.

Translated: Ludwig, p. 511; Henry, 36.106; Griffith, i.373.

1. Go away! enemy (dri) art thou; enemy verily art thou; in poison hast thou mixed poison; poison verily hast thou mixed; go away straight to the snake; smite that!

It can be seen in Pāipp. that the combination arir vā śi is made. Addressed to the poison (comm.), or to the wisp of grass that wipes it off (Henry)—or otherwise. The "verse" (12:14:10 = 36) is bhätti only in number of syllables. [The comm. reads abhyupahi. He takes the "that" to mean the snake. With regard to the auto-toxic action of snake-venoms, see note to v. 13.4.]

89 (94). To Agni and the waters.

[Sindhuvedāpa.— caturṣayam. ṛgneyam. ānuśubham: 4, 3-r, nirṛtārasyaḥ.]

[Partly prose—"verse" 4.] The first three verses are found also in Pāipp. i. Various use is made of the hymn and of its several verses in the śūtras. In Kauç. it is addressed to the holy water (42.13) on occasion of the Vedic student's return home, and (42.14) vss. 1, 2, 4 accompany his laying of fuel on the fire after sunset; with vs. 3 (57.24) his hands are washed in the upanayana ceremony, and with vs. 4 (57.27) he partakes of hot food; two phrases occurring in the latter (vedho 'śi, tejo 'śi) appear (6.12, 13) in the parvan sacrifice, but are hardly to be regarded as quotations from it (the comm., however, considers them such); and the schol. (note to 46.17) and comm. reckon the hymn as intended by the snānīyās, or verses to be recited at the bath taken after the death of one's teacher. In Vāit. (3.18), vss. 1-3 accompany in the parvan sacrifice the priests' cleansing; vs. 1 (or more?) in the agniṣṭoma (24.6) is repeated on approach to the ēhāvanīya fire; with vs. 3, the sacrificer's wife is decked in the cāturmāyā sacrifice (8.20); with vs. 4, fuel is laid on the fire in the parvan sacrifice (4.1).

Translated: Henry, 36, 106; Griffith, i.373.

1. The heavenly waters have I honored (cāy); with sap have we been mingled; with milk, O Agni, have I come; me here unite with splendor.

The verse js, with differences, RV. i.23.23, and is found also in VS. (xx.22), TS. (i.4.45), MS. (i.3.39), JB. (ii.68), LÇS. (ii.12.13). RV. has, for a, āpo adyā 'nv adṛśisam; the others nearly the same [see also note to vs. 4, below], only all give the more regular grammatical form aphis, and TS. omits adyā, while JB. reads acṛṣaṃ; in b, RV. has at end agasmahi, LÇS. agamanahi, VS.TS.MS. asṛṣmahi; in c, TS. combines pāyasvañ ag-; and RV. reads gahi for agamam; VS. adds a fifth pādā. The
verse is repeated as x. 5. 46, and its second half is the last part of ix. 1. 14. Ppp. agrees in a with RV., and has agamahi in b. The comm. glosses acāriṣam with pujayāmyi.

2. Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers (Ṛṣi).

The verse is repeated below as ix. 1. 15 and x. 5. 47. It is RV. i. 23. 24; RV. reads, in c, asya unaccented, as the comm. also defines our word to be; and one or two of our mss. (Bp. K.R.s.m.) so give it. The comm. explains me asya by enam mātv (supplying pūtan), or, alternatively, etadṛṣasya me (supplying akhīmataphalam sadhāyitum). Ppp. reads, for b, pujayā ca bahum kṛdhī, and combines in d saharṣ. [Perhaps the Anukr. scans c, d as 7 + 9.]

3. O waters, do ye carry forth both this reproach and what is foul (māla), and what untruth I have uttered in hate, and what I have sworn fearlessly (?).

The majority of our mss. (all but R.T.) accent āpas in a, and SPP. reports that three of his mss. also do the same: both texts emend to āpas. Ppp. omits abhi in c, and combines in d āpe 'bhi'. The verse is found, with pervading differences of reading, as RV. i. 23. 22, and also, less discordant, in VS. vi. 17; ApCS. vii. 21. 6, LCS. ii. 2. 11. VS. differs from our text only by accenting abhīrāṇam; Ap. has vā for ca in c and d; LCS. agrees throughout. The RV. text is this: idam āpas prā ṣahata yat kim ca durnām mayā: yād vā haṃ abhidudṛhā yad vā cape uḍā 'nytum. The sense of our abhīrāṇam at the end is extremely questionable; very possibly it may contain abhi and have nothing to do with the root bhi; it occurs only in this verse. The comm. explains it as abhi and ruṇa for ruṇa 'debt.'

4. Fire-wood (edhas) art thou, may I be prosperous (edhi); fuel (sam-edhi) art thou, may I altogether prosper (sam-edhi); brightness art thou, put thou brightness in me.

[Prose.] This address to the pieces of kindling-wood or fuel piled on the sacred fire, punning on the similarity of the roots edh 'burn' and edhi 'prosper,' is found also in VS. xxxviii. 25, K. ix. 7, xxxviii. 5, ACs. iii. 6. 26, LCS. ii. 12. 12, CGS. ii. 10. VS. and CGS. have all three parts, only omitting sam edhiṣṭya in the second; LCS. has only the first two addresses, and reads in each edhiṣṭmahi; ACs. reads as LCS., but has also our third address prefixed as its first, with the variant me dehi. The Anukr. scans 8 + 9: 10 = 27. [MGS. has the first two addresses at i. 1. 16 (cf. p. 149, 156); then follows abhi adhyānu acāriṣam; and tejo 'si is at ii. 2. 11 (cf. p. 150).] * [And reading edhiṣṭmahi in the first.]

90 (95). To destroy some one's virile power.

[Aggaras.—treṣm. mantoṅkādevatāya. i. gāyatri; 2. vidit purastādhyati; 3. 3-av. 6. 4. bhūry jagati.] ★

Found also in Pāipp. xx. Used by Kauś. (36. 35) in a women's rite, being directed against the lover of one's wife.

Translated: Henry, 37, 107; Griffith, i. 374 and 475.

1. Hew on, after ancient fashion, as it were the knot of a creeper; harm the force of the barbarian (dāsd).
This verse and the first half of the next are the first five pādas (a refrain being added as sixth) of RV. viii. 40. 6, with no variant in this verse. The two parts of the hymn, as divided after 2 b, do not appear to belong together. The tradition makes the hymn directed against one’s wife’s paramour; and the comm. regards this first verse as an appeal to Agni. Ppp. reads at end jambhaya.

2. We, by Indra’s aid, will share among us this collected good of his; I relax the vigor (?) of thy member (?) by Varuṇa’s vow (vrata).

In the first half-verse (see above), RV. reads bhajemahi. The translation of e is tentative only; vibhrām (our W. vibhrām) is possibly a corruption of vibham; for bhrajād (understood here as gen. of bhraj) compare iv. 4. 1. The comm. reads vibhrām, and (doubtless merely on account of its apparent connection with root bhraj) explains bhrajās by diptam (supplying retas). Ppp. reads (corruptly) uJāpayāvi bhrañati śukra. The intrusion of aayām or of vo’su in a turns the āvastubh into a bad bhvatt; but RV. has both.

3. That the member may go off, and may be impotent (?) toward women, of the depending, inciting (?), peg-like, in-thrusting one, what is stretched, that do thou unstretch; what is stretched up, that do thou stretch down.

The epithets in this verse are very obscure, and are rendered for the most part only at a venture. The comm. explains āvastuvas as either ‘not arriving’ (from root at = gati) or ‘not enjoying’ (from d-ct = ad, i.e. bhaks = enjoy); kvadravant (our text reads incorrectly kvad, with only one ms., Bp.), and the Petersburg Lexicon conjectures “perhaps ‘wet,’” from a reminiscence of kvad) he regards as from root kvad, with substitution of n for r, and renders ‘inviting’ (abhānavant); caṅkūrā he derives from caṅku; āvastha is to him simply = (strīsamāhe) avatīsthāmāna, or (as for avah-stha) striyā adhakpradeṣe sambhogāya tiṣṭhataḥ. 1 In a, b, Ppp. is quite defaced.

Here ends the eighth anuvāka, of 9 hymns and 24 verses. The quoted Anukr. says aśtāmānu navā, and caturviṃśa.

91 (96). To Indra: for aid.

[Ātharvāṇa.—candrāmasam (?). trāṭiṣṭubham.]

This and the two following hymns are wanting in Pāipp. This one (the comm. says, with 92 and 93 also) is used by Kāuç. (59. 7), with vi. 5 and 6, by one desiring a village; also (140. 6), with v. 3. 11 and vii. 86, to accompany an offering of butter in the indramahotsava; and it is reckoned to the abhaya gāna (note to 16. 8), and to the svastayāna gāna (note to 25. 36).

Translated: Henry, 37, 108; Griffith, i. 374.

1. Let Indra be well-saving, well-aiding with aids, very gracious, all possessing; let him put down (badhi) hatred, let him make for us fearlessness; may we be lords of wealth in heroes.

This hymn and the following are two successive verses in RV. (x. 131. 6, 7, or vi. 47. 12, 13), and are also found together in VS. (xx. 51, 52), TS. (i. 7. 13-15), and MS. (iv. 12. 5). All these agree in leaving out the nās which disturbs the meter of e. Our pada-text agrees with that of RV. in both verses in falsely dividing svavasam, and the comm. explains the word correspondingly with dhanavan hitatmā va.
92 (97). To Indra: for aid.

[Atharvana (etc., gr. hymn 92).]

Wanting in Päipp. Reckoned to the svastyayana gana (note to Kāuç. 25. 36), and by the comm. joined with 91: see under 91.

Transl. : Henry, 38, 108; Griffith, i. 374.

1. Let this Indra, well-saying, well-aiding, keep far away apart from us any hatred; may we be in the favor of him the worshipful, also in his excellent well-willing.

The other texts (see under the preceding hymn) invert the order of the two half-verses, and all but MS. read asmé at end of (our) a. The saṁhīḍa-reading sanutār is prescribed by Prāt. ii. 48. The comm. explains the word as = tirohitān or gudhān.

93 (98). For Indra's aid.

[Bṛgaṇgiras. — āindram. gāyatrīm.]

Wanting in Päipp. Not employed by Kāuç., except as by the comm. declared to be joined with 91 and 92 in 59. 7 (see under 91).

Transl. : Henry, 38, 108; Griffith, i. 374.

1. With Indra, with fury may we overcome them that play the foe, smiting Vritras irresistibly.

The verse is found also in TS. iii. 5. 3² and MS. i. 3. 12. TS. reads sayūjas for manyāna, and sāsakyāma for abhi syāma; MS., yujā for vayān, āva ādhe for abhi syāma, and ghunāta for ghundatas. Most of the saṁhīḍa-mss. give syāma (our W.O., and two fifths of SPI's authorities, 3 yat), and both printed texts read it; but the Prāt. (ii. 107) expressly requires syāma, and that accordingly should be the accepted text. [In c, rather, 'smiting adversaries'?]

94 (99). For Indra's help to unanimity.

[Atharvan. — sāmyam. ānustubham.]

Found also in Pāipp. xix. Not used by Kāuç. In Vāit. (13. 12) it accompanies, in the agnistoma, the conducting of king Soma to his throne; and again, later (23. 7), the bringing of the dhruvagrahā of soma into the cup.

Transl. : Henry, 38, 109; Griffith, i. 375.— Cf. Oldenberg, Rīgveda i. p. 249.

1. Fixed (dhruvā), with a fixed obligation, do we lead down Soma, that Indra may make the clans (viṣ) like-minded, wholly ours.

The verse is RV. x. 173. 5 and VS. vii. 25 c, and the first half is found in MS. i. 3. 15; also in TS. iii. 2. 8², followed at the interval of two pādas by the second half. RV. has, for āva... nayāmasi, abhi... mṛcchāsās (Ppp. abhi-soma, bhṛgāmāli); for ydhā nas in c it reads ātho te (Ppp. atri te) *; and in d balihtas (also Ppp.) for sāmananasas. TS. has, for c, d, ydhā na indra id viṣah kāvalāh sārvāh sāmanasah kārat. MS. reads vah (!) for 'va in b; VS. is quite different: dh. dh. mānasā vācā sōmāna nayāmyi; āthā na indra id viṣah 'sapatāh sāmanasas kārat. *[And hence kārat for kārat in d. — The vs. is also noted as occurring at K. xxxv. 7.]
95 (100). A spell against some one.

[Kapiñjala. — tirsum. mantrabhogadhakandavatam. ānustubham: 2. 3. bhūri.]

Not found in Pāipp. Used by Kāuç (48. 40) in a witchcraft rite against enemies, with tying up a striped frog with two blue and red strings under the forelegs, putting it in hot water, and poking and squeezing it at each offering (pratyākuti).

Translated: Ludwig, p. 517; Henry, 38, 109; Griffith, i. 375.

1. Up have flown his two dark-brown (gacā) quiverers (?vithurā), as two vultures to the sky — up-heater-and-forth-heater, up-heaters of his heart.

The comm. renders vithurā by samitàtan całanācīlau (also vyathanaçīlau bhaya-vanīla), and understands by them (through the hymn) either the two lips or the breath and expiration of the enemy who is represented by the frog (mandukatmanā bhāvita-lesya) — which is very unsatisfactory. To the vultures he applies the epithet tārkyādu. Roth suggests, as intended in the second half-verse, the heat and passion of love, which are to be expelled from some woman’s heart.

2. I have made them (dual) rise up, like (two) weary-sitting kine, like (two) growling dogs, like (two) lurking (?ud-av) wolves.

The comm. explains udavantarā by goyathamañide yasvān udghya gacchantān; Henry renders “that watch one another.” [He would reject ud in a.]

3. The (two) on-thrusters, down-thrusters, also together-thrusters: I shut up his urinator whom bore [away] from here — [whether] woman [or] man.

Strīn in d would be a welcome emendation: “of the man who bore away the woman from here”; but the analogy of i. 8. 1 c favors the text as given by the mss. The comm. supplies āsmākinañī dhanañ as object of jabhāra; or, alternatively, he takes the latter as = prakṛtvarān asman badhitavañ; mehtra (mih + tra) he paraphrases with marmasthānapakalṣanam. His ignorance of the sense of the hymn is as great as that of Kāuç, or as ours. SPP. retains the h of itih before strī in d, against his usual practice elsewhere, and with only a small minority of his mss.

96 (101). For quiet kidneys (?).

[Kapiñjala. — prākṛtam [?]; vāyasam. ānustubham.]

Found in Pāipp. xx. Occurs in Kāuç (48. 41) just after the preceding hymn, but in a different rite against an approaching enemy, who is made to drink a preparation.

* [Berlin ms. prāk vaktam.]

Translated: Henry, 39, 111; Griffith, i. 376.

1. The kine have sat in their seat; the bird has flown to its nest; the mountains have stood in their site; I have made the (two) kidneys stand in their station.

Instead of the unsatisfactory and questionable * vṛkkāû, the comm. reads vṛkāu, and understands it to mean “the he-wolf and the she-wolf”; they are to be made to stay in an enemy’s house. He also reads in c a sthāne, regarding d as prefix to asthū. SPP. combines again (cf. 95. 3 d) in his text, with the minority of his authorities,
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asihuh sth. Atisthipan at the end in our text is a misprint for -pam. Ppp. appears to read avttvamam instead. The second half-verse is nearly identical with vi. 77. 1 c, d. [Bp. has vṛkvād; 0, vṛkvāḍ; E. and SPP's D., vṛkāḍv; this last is, to be sure, not vṛkāḥ 'wolves.' But has not the phraseology of vs. 2 of the preceding hymn (atiśthi-
pāṇi vṛkā) something to do with the placing of this one here?

97 (102). Accompanying an offering.

[Ativarvan (yajñasamprāṇekānaḥ *).—astaram. mantratāndraśnam. trāśitubham: 5.3-9. dṛṣṭ bhūrī gāyatī; 6.3-9. prajñapāyī bhūtāḥ; 7.3-9. sāmni bhūrī jugati; 8. uparūḍh bhūtāḥ.]

Partly prose, 5-8. ] Found also in Pāipp. xx. Accompanies in Kauç. (6. 3), in the parvan sacrifice, the offering of the so-called sanisthitahomas; vs. 8 is then (6. 4) specified, with the direction iṣy uttamam caturgṛhitena. Verse 2 is further found in the upa-
nayana ceremony (55. 20), with vi. 53. 3, accompanying the release of a cow (the comm. says, with different reading and division, accompanying a contemplation of the water-pot). In Vāïl. (4. 13), vss. 3-8 go with final offerings in the parvan sacrifice. [The deced division cuts the hymn between vss. 2 and 3: cf. p. 389.] *[The text reads anena yajñasamprāṇekānaḥ yajña pavat isvād prārthayat.]

Translated: Ludwig, p. 429; Henry, 39, 111; Griffith, i. 376.

1. Since today, as this sacrifice goes forward, we chose thee here, O knowing hōlar, mayest thou go fixedly, and, O mightiest one, do thou, foreknowing, go unto the fixed sacrifice, the soma.

The translation follows our text, but this is, as the parallel texts plainly show, much corrupted in c. The verse is RV. iii. 29. 16, found also in VS. (viii. 20), TS. (i. 4. 44*), MS. (i. 3. 38). In a, VS. begins vayādā hī tvā; in b, RV. reads cikitvo 'çṛṇ, while the other texts have dgn bhārām dvṛn. In c, RV. reads ayād and utā 'çamīsthās; VS. has the same, and also īdhak both times for ādhavum; TS.MS. have īdhak, but ayād between, and MS. -mitha, while TS. has -mitha. In d, RV. begins praṇān avitdā īp, VS.TS. begin praṇān yaj, and have avitdā (for sāman) at the end; and MS. reads, for d, avitdā praṇānam īpā yāki yajānān. The comm. apparently has ayas in c, but he explains it as ayākṣīs = yajä (quoting the TS. version of the pāda), as if it were ayās; certainly, when it is reduced to ayas, all recognition of its connection with yaj must be lost. The comm. also reads utā 'çamīsthās, with the other texts. Ppp. has ayas in c, but otherwise agrees with RV.

2. Lead us together, O Indra, with mind, with kine, together with patrons, thou of the bay horses, together with well-being, together with what of the prayers (brāhmaṇ) is pleasing (-hītā) to the gods, together with the favor of the worshipful gods.

The verse is RV. v. 42. 4, and also occurs in VS. (viii. 15), TS. (i. 4. 44*), TB. (ii. 8. 2*), and MS. (i. 3. 38). All save MS. read yo after indra in a (also the comm., and one of SPP's ms.), and all (also Ppp.) neśi for neša; in b, RV.MS. (also the comm.) have harivas, the others mahahavan instead, and RV. at end svastī; in c, all (with Ppp.) brāhmaṇaḥ, and all save RV. devākṛtan (so Ppp. also) after it; in d, RV.TS.TB. (also Ppp.) have the more proper sumatāḥ (-tāḥ involves an anacoluthon which is disregarded in the translation). SPP. follows the comm. and a single one of his mss. in reading (with the other texts) brāhmaṇaḥ in c.
3. The eager gods, O god, that thou didst bring — them, O Agni, send forward in [thine] own station (sadhdastha); having eaten, having drunk sweet things, assign to this man good things, ye good ones (vásu).

This and the following verse are given together in VS. (viii. 18, 19), TS. (i. 4. 44–45). MS. (i. 3. 38), but in different order and combination: namely, in VS., our 4 before 3, and in the others our 4 a, b and 3 c, d as one verse, and our 3 a, b and 4 c, d as a following one. In our 3 a, VS. begins with yáh dev-, and TS. ends with deván (i.); in c, all end with -sa ça viśve, and after it VS. has asmé, and TS. MS. 'sme. Ppp. reads, in b, preraya punar agne sve sadhasthe. The fourth páda is deficient. * [More precisely, our 4 a–c with 3 d before our 3 a–c with 4 d.]

4. We have made for you easily accessible seats, O gods, ye that have come enjoying me at the libation; carrying, bearing [your] own good things, ascend ye to heaven after the good hot drink (?).

TS. (as above) reads at the beginning sva-ga, and later in a sádanam, MS. sádaná kṛṇomi; in b, VS. MS. have gme 'dáni sávanam jau-, TS. sávane 'dáni j-; Ppp. also has kṛṇomi, followed by the unintelligible yá cağe 'dám sasane juyānāh; the AV. text (p. svave mā) is apparently a corruption of sávane mā, which the comm. reads. In c, VS. inverts the order of the two participles, and all read havhūṣi for svá vásum; in d, VS. MS. have ásum for vásum, and VS. svár for divam, and all tiśhata for rohata. Ppp. gives, for c, d, v. dh. dudhás tvañh gharmañgam manu tiśhata 'un. All the AV. páda-mss. (except a single one of SPP's) read dhahamānā: dharamānā, without final visarga, and all the saṁhitā-mss. (except our P.p.m.) have -nā svā; both printed texts make the necessary emendation in saṁhitā to -nāh svā (which the comm. also reads), and SPP. adds the visarga to both p'ples in his páda-text. The páda reading in a is sádanā: akarma (our Bp. -nāh s. m.), and the irregular hiatus must be regarded as falling under Práti. iii. 34, although the passage is not quoted by the commentary to that rule; SPP. takes no notice of the anomaly. The comm. explains gharmañ in d by ādityam. The Anukr. passes without notice the redundancy of c, due to the apparently intruded svā.

5. O sacrifice, go to the sacrifice; go to the lord of sacrifice; go to [thine] own source (yóui) : hail!

[Prose.] The same formula is found, without variant, as VS. viii. 22 a, and in TS. i. 4. 44* and MS. i. 3. 38. The saṁhitā-mss. add a stroke of punctuation before svāhi which is wanting in the other texts, and which our edition also omits; SPP. retains it. The comm. explains Víṣṇu as intended by yujña. * [Also vi. 6. 21.]

6. This [is] thy sacrifice, O lord of sacrifice, accompanied with song-utterance, of excellent heroism: hail!

[Prose.] Again the AV. mss. add a punctuation-mark before svuṭraḥ, omitted in our text, but given by SPP.; the other texts (VS. viii. 22 b; TS. MS. as above) do not have it. TS. differs only by reading svuṭraḥ: MS. does the same and omits svāhā (adding instead teta sām bhava bhrājan gacho): VS. ends with evravvasras táj jyusasva svāhā. Ppp. has a yet more different version: esha te yajña yajamānas svāhā suktanāmovakas svuṭras svāhā. * [To avoid taking the word as an adjective, BR., s.v., would read with TS. svuṭraḥ.]
7. Vāṣaṭ to those offered to; vāṣaṭ to those not offered to; ye way-
(gāttī)-finding gods, having found the way, go ye on the way.

[Prose.] The second part of the formula is found without a variant in VS. vii. 21 et al., TS. i. 4. 443 et al., MS. i. 3. 38. Ppp. reads svāhānteṣhya vasadhūtebhyaḥ.

8. O lord of mind! [put] this offering of ours in heaven among the
gods; hail! in heaven — hail! on earth — hail! in atmosphere — hail!
in wind may I put [it]; hail!

[Prose.] In VS. TS. MS. (as above) a corresponding formula immediately follows our 7 b; but it is briefer: thus, VS. mānasas pata imām deva yajñānū svāhā vāte dhāḥ; TS. m. p. i. no deva devaṣu yajñānū svāhā vāte dhāḥ; MS. m. p. suḥkātv imānū yajñānū devaṣu vāte dhāḥ svāhā. Ppp. again, m. p. imānū deva yajñānū svāhā: vāce svāhā te vāce dhāḥ svāhā. The Anukr. apparently scans this bit of prose as 8 + 7:9 + 12 = 36.

98 (103). With an oblation to Indra.

[Atharvan.—mantraṇa-dātānam. trāiṣṭubham: i. vīrāj.]

Found also in Paipp. xx. In Kāuç. (6. 7), the verse accompanies, at the parvan sacrifice, the distribution of bahrīs to each divinity; and again (88. 6), in the pīṇa-pitṛyajña, the sprinkling of rice-grains joined with darbha. In Vāit. (4. 6), it goes with the casting of the prastra into the fire in the parvan sacrifice.

Translated: Henry, 40, 112; Griffith, i. 377.

1. The barhīs is all (sām) anointed with oblation, with ghee, all by the good Indra, all by the Maruts; [it is] all anointed by the gods, by the all-gods; let the oblation go to Indra: hail!

A corresponding but quite different verse is found as VS. ii. 22 (immediately following a repetition of the VS. version of our 97. 7, 8): it reads aṅkānam instead of aṅkām in a and c, has ṣaṭyāṁ vāsuhkīs for Indraṇa vāsūnā in b, Indras for devās in c, and, for d, dīvyām nābho gachatu yāt svāhā. Ppp. also has (better) vasābhīs for vāsūnā in b, and devēbhīs in c, rectifying its meter. The comm. reads barhīs for havis in d. The verse lacks three syllables in its second half.

99 (104). When bestrewing the vēdī.

[Atharvan.—mantraṇa-dātānam. trāiṣṭubham: i. bhurij.]

Wanting in Paipp. Is in Kāuç. (2. 20) the priest’s direction for strewing the barhīs; and the same in Vāit. (2. 7); both in the parvan sacrifice.

Translated: Ludwig, p. 434; Henry, 40, 113; Griffith, i. 377. — Henry gives an elaborate comment. Oldenberg, Indogermanische Forschungen, Anzeiger, iii. 3, refers to Hillebrandt, Neu- und Vollmondsäfer, 19, 64.

1. Strew thou around, enclose the sacrificial hearth (vēdī); do not rob the sister lying down yonder; the hōtar’s seat [is] yellow, golden; those [are] jewels (niṣkā) in the sacrificer’s world.

The comm. regards the bunch of darbha grass as addressed. Ludwig conjectures the ‘sister’ to be the uttaravēdī: and Henry also understands the same; it is perhaps...
rather the grass that lies about; the comm. gives several diverse guesses. A corresponding verse is found in TB. iii.7, 513 and Āp. iii. 13. 5: they read abhi for pāri at beginning of a; jātmak ma śūstir aṃtya caṇāna for b; -danā hāritak svavānadh in c, and, in d, ime for ete and bradne for lokī.

100 (105). Against bad dreams.

[Yama.—duḥsavaṇṇanācatadvatyaṃ. āmṛṣṭubham.]

Found also in Paipp. xx. Used by Kāuṇ. (46.11) in a rite against bad dreaming, and reckoned (note to 46.9) to the duḥsavaṇṇanāca gana.

Translated: Ludwig, p. 498; Henry, 40, 115; Griffith, i. 378.

1. I turn away from evil-dreaming, from bad dreaming, from ill-success (abhūti); I make bhrīman my inner [defense]; [I put] away the pains having the aspect of dreams.

The comm. (also Ppp.) reads svapnā in b. A corresponding verse is found in KCS. xxi. 11. 20: for b it has pāpah svapnād abhūtyaḥ; it reads karaṇa for kṣuṣe in c, and, for d, parah svapnamukhā kṛdhī. Ppp. ends with -mukhā svana. Near half of SPP’s authorities have pārāḥ in d. The comm. explains svapnamukhās by svapnadvārikāḥ. [Griffith says: “I turn away: and lie on my other side”—to prevent the recurrence of nightmare. As to c, cf. i. 19.4 and v. 8.6.]

101 (106). As to food enjoyed in a dream.

[Yama.—duḥsavaṇṇanācatadvatyaṃ. āmṛṣṭubham.]

Found also in Paipp. xx. Used by Kāuṇ. (46.12) in a rite against ill effect from food eaten in dreams, and reckoned (note to 46.9) to the duḥsavaṇṇanāca gana.

Translated: Ludwig, p. 444; Henry, 40, 115; Griffith, i. 378.—Given by Bergaigne-Henry, Manuel, p. 157, without other comment than is implied in the title.

1. What food I eat in dream, [and that] is not found in the morning—be all that propitious to me, for that is not seen by day.

The comm. appears to regard nahi in c as two independent words. A corresponding verse is found in Āp. x. 13. 11 and HGS. i. 17. 4; reading thus: yadhannam adyate naktam (H. sāya) na tat prātak kṣuḍaḥ ‘vati (H. av. kṣ.); sarvam tad aṣāmnā ma hūṣir (H. -sin) nahi tad dadrce dēvā (H. dēva dadrce dēvaḥ). Ppp. has nas instead of me in c.


[Prajāpati.—mantraktaṃaddaddevatyaṃ. virāṭ purastādhyāhati.]

Wanting in Paipp. Kāuṇ. (52.15) prescribes it in a rite for welfare, “with action as given in the verse” (iti mantraktaṃ).

Translated: Henry, 41, 115; Griffith, i. 378.

1. Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the lords (iṣvarī) harm me.

All the authorities read meksāmi in c, and SPP. retains it in his text, although it is a wholly impossible form, and the misreading of s for sy is an easy and familiar one; even
the meter demands mekṣi [rather ardhuṣ?]. The comm. has instead māt 'sāyami, explaining it as mā ganiśāyami? Virtually all the authorities, too, leave tīṣṭhan unaccented (two out of fourteen of SPP’s and our R.s. it tīṣṭhan); both editions emend. [The Anukr. seems to scan as 11 + 8: 7 + 8 = 34.]

The squatting posture in making water is, I believe, general with the natives of India to this day. So Hesiod, Works and Days, 727: μηδ’ ἀντ’ ἑλικόν τετραμμένον ὄρθον ὀμφαν... ἦρμον κάτα. Cf. xiii. 1. 56 and my note.

Here ends the ninth anuvāka, of 12 hymns and 21 verses: the old Anukr. says navamo dvādaśa ca ekaviśa.

103 (108). For betterment.

[Brahman.—ātmadāvotam. trāṣṭubham.]


I. What Kshatriya, seeking betterment, shall lead us up out of this reproachful hate—who that desires sacrifice, or who that desires bestowal? who wins long life-time among the gods?

This is apparently the appeal of a Brahman seeking employment (so Ludwig also). The comm. (also Ppp.) reads vanate in d; he gives alternative conjectural explanations, and tries, of course, on account of the repeated ka, to bring the verse into connexion with Prajāpati (Ka). Ppp. further has no 'yād in a, and kaṣ phūr. ko yaṣ in c.

104 (109). Concerning Atharvan’s cow.

[Brahman.—ātmadāvotam. trāṣṭubham.]

Found also in Pāipp. xx. Used by Kāu. (66. 17) in a savayajña, having as savya a cultivated field urvarākkhe savayajña, comm.

Translated: Henry, 41, 116; Griffith, i. 379.— Cf. above, v. 11, introduction.

I. Who, enjoying companionship with Brihaspati, shall shape [its] body at his will—the spotted milch-cow, well-milking, with constant calf, given by Varuna to Atharvan?

The translation implies in d tanvām as read by Ppp.; compare RV. x. 15. 14 d (AV. xviii. 3. 59 reads tanvās, but with much better reason than here), also iii. 48. 4 b and vii. 101. 3 b. The comm. refers to y. 11 as explaining the cow referred to. Some of the mss. (including our Bp.E.O.K.) accent sakhyām in c, and SPP. adopts it in his text; ours has the correct sakhyām. Ppp. begins with kān, and has in b, for utyavatsām, dhenaṃ etām, and in c tāṁ bhṛhaspatyā sakhyā.

105 (110). An exhortation to holy life.

[Atharvan.—māntroktadevāyaṃ. ānuṣṭubham.]

Found also in Pāipp. xx. Quoted by Kāu. (55. 16) in the uthanayana ceremony, as the teacher takes the pupil by the arm and sets him facing eastward; and the second half-verse later in the same (56. 16), as he makes the pupil turn so as to face him.

Translated: Henry, 41, 117; Griffith, i. 379.
1. Striding away from what is of men; choosing the words (vācas) of the gods, turn thou unto guidances, together with all [thy] companions.

Pp. reads stūha for vācas in b, and, for d, devo devamān sakhyā jñānāh. The comm. paraphrases ārāntīs by prakṛṣṭanayanādiveṇabrahmaṣaṇyanīyatik.

106 (111). Deprecation for offenses.

[Ātharvāṇ.-māntrektudāvataṃ tuṣṭavasāsam (c, d, vāruṇam). bhātīgarbhad triśūlḥ.]

Found also in Pāipp. xx. Applied by Kāu. (6. 2), in the pariṇā sacrifice, with offerings in expiation of any thing split or overlooked in the ceremony; and later (46. 24), when a direction at the sacrifice has not been fully executed. Used also for a similar purpose in Vāit. in the agniṣṭoma (12. 5), and again later (16. 8).

Translated: Henry, 41, 117; Griffith, i. 379.

1. If (ydt) in forgetfulness we have done aught, O Agni, have offended, O Jātavedas, in our behavior (cāraṇa), from that do thou protect us, O forethoughtful One; unto beauty be there immortality for us [thy] companions.

The sense of the last pāda is obscure and doubtful. The comm. takes cūbhē as loc., = sāhane sāṅge karnaṇi. Pp. reads tasmāt for tatas in c, and ṭukhe in d. The second half-verse is more irregular than the Anukr. admits.

107 (112). To relieve a stinging pain.

[Bhṛgu.-sāuryam utā‘bdāvataṃ. anuṣṭubham.]

Wanting in Pāipp. Used by Kāu. (31. 27) with vi. 105, in a remedial rite against cold and catarrh.

Translated: Henry, 42, 117; Griffith, i. 379.

1. Down from the sky the seven rays of the sun make pass the waters, streams of ocean; these have made fall thy sting (cālya).

The comm. regards cālya as used figuratively of a stinging disease: cālayat pīḍā-kāriṇāni kāṣaḍāṣṭāntrogaṃ. The seven rays are to him the seven forms of the sun, as given in TA. i. 7. 1.

108 (113). Against enemies: to Agni.

[Bhṛgu.-doṣṣcam. āṇgyam. trāṣṭubham. i. bhātīgarbhad.]

Wanting in Pāipp. Used by Kāu. (48. 37) in a witchcraft rite with hymns 31, 34, and 59 (see under 31); and both verses separately are reckoned to the duḥṣvatprana-ṣaṇa garga (note to 46. 9).

Translated: Ludwig, p. 517; Henry, 42, 118; Griffith, i. 380.

1. Whoever seeks to harm us in secret, whoever us openly — us, O Agni, one of our people, knowingly, or a stranger — to meet them let the toothed ąrani go; let there be of them no abode (vasṭu), O Agni, nor offspring.
2. Whoever shall assail us asleep or waking, standing or moving, O Játavedas, in accord with Váïcíanara as ally, do thou meet and burn them out, O Játavedas.

All SPP's pada-mss., and one of ours (D), read suptám in a, by a frequent error. Ludwig suggests váivasvatena for váïcánaréna in c; it would certainly be an improvement to the sense.

109 (114). [For success with the dice.]

[Bádaráyani.—sañcaracm. agneyam uta mantroktádvatam. ánuśthubham: i. virdi
purastádhbyati; 2, 3, 5, 6. tristubh.]

Found also in Páipp. iv. (in the verse-order 6, 1, 2, 5, 3, 7, 4). Used by Káuq. (41. 13), with hymn 50 etc., in a rite for success in gambling: see under 50; and by Váit. (6. 10), in the agnyádheya ceremony, when the sacrificer hands the adhvaryyu the anointed dice, for playing at the somakráyaú cow. [The decad division cuts the hymn between vss. 3 and 4: cf. p. 389.] [Note that iv. 38 is for luck in gambling and is ascribed to the same rishi. Cf. introd. to iv. 38 and 40.]


1. This homage to the formidable brown one, who among the dice is self-controller; with ghee do I aid (?) Kali; may he be gracious to us in such plight.

[In a, Henry would suppress either idám or else námo.] Ppp. combines yo 'kšénu in b, and reads kalyam in c. The comm. explains babhráve as babhruvarnáyá 'tatsamjñakháya dyálaajayakáriña deváya; of Kali he says parájyayabétuk páncasam-khyáyantko 'ksaviyáy 'yakh kalir ity úcyate, and quotes TB. i. 5. 117; sítáyámi is either tátayámi or samartham kartham ichámi.

2. Do thou, O Agni, carry ghee for the Apsarases, dust for the dice, gravel and waters; enjoying in their respective shares the oblation-giving, the gods revel in both kinds of oblations.

Ppp. puts agne after ghrátam in a [a great improvement of the meter], reads nakhe-bhivas in b, makes c refer to Agni by giving yáthabhígas and juśónes, and has madantu in d. Some of the mss. (including our D.K.) also read madantu, and it gives the preferable sense; but both editions have -ti, as being better supported. Half SPP's mss., and at least one (D.) of ours, give pánçán in b. The comm. boldly declares akṣébhivas in b to mean pratikítavebhivas: they are to have dust etc. flung at them, that they may be beaten.
3. The Apsarases revel a joint reveling, between the oblation-holder (havirdhana) and the sun; let them unite my hands with ghee; let them make the rival gamer subject to me.

Pp. begins yaḥ b. puts antarā first in b, reads in c tā nāv [intending no? ] hastamī kṛtena (this is a great improvement) saṁ sr., and has naś kit-in d. The comm. understands havirdhana in b to signify the earth. The first half-verse is identical with xiv. 2. 34 a, b.

4. Ill luck (?) to the opposing player; do thou shed upon us with ghee; smite thou him who plays against us as a tree with a thunderbolt.

Compare above, 50. 1. The obscure word at the beginning is divided adinnāvām by the pada-mss.; SPP., however, alters his pada-text to adinnāvām, simply to agree with the comm.'s grammatical explanation! as if that were of the smallest authority or value; and here it is even worse than usual; the comm. makes the word a verb-form from root div-a, and glosses it with ādityāmy akṣār ādīvanām * karomi! Pp. treats the verse as a cited one; but it has not been found elsewhere in its text. * [In the Corrections to vol. ii., p. 5355, SPP. suggests ādīvanām.]

5. He who made this riches for our playing, who the taking (?) and leaving of the dice—that god, enjoying this libation of ours—may we revel a joint reveling with the Gandharvas.

The Ppp. version is quite different: yo no devo dhanam idāṁ didēca yo 'ksānāṁ grahaṇāṁ gaṇaṇam ca: sa no 'vatu hāvīr etc., also gandharvāśi sarth-in d. The comm. explains glāhanam and ēkaṇam respectively by grahaṇāṁ svakāṭyār akṣār ītōva svikaraṇam, and svāyānāṁ aksānāṁ jayākvaśādāne (one ms. -yūkhva-) 'vaceṣaṇam.

6. Having good things in common (?) saṅvastu— that is your appellation; for stern-looking, realm-bearing [are] the dice; you as such, O drops, would we worship with oblation; may we be lords of wealth.

Pp. begins c with tasmi ta indro hav-. Emendation in b to akṣāḥ (voc.) would be a welcome improvement; Henry so translates. The minor Pet. Lex. conjectures that indavaśas in c means 'the marks or pips on the dice' : perhaps rather applied figuratively to the dice themselves* ; the comm. renders by sonevantāḥ somopalakṣita hadhivryuktāḥ, † as adj. qualifying vayam. The comm. is uncertain whether the Gandharvas or the dice are addressed in a; in b he understands the two epithets to be gen. sing., ugrampacyā being for -cyāḥs! and he refers to and quotes TA:ii. 4. 1., where they are found as singular, instead of our own text vi. 118. 2. The third pāḍa is jagati [only by count]. * [The major Lex. takes it as 'dice.'— W. put a sign opposite indava as if he meant to make a text-critical remark about it. His Collation-book notes no variant ms. reading; but SPP. reports idāṁ vah and indavaḥ; none give Indavaḥ.] † [As if it were indavaḥ = Indumantakā.]

7. If (yat) a supplicant I call on the gods, if we have dwelt in Vedic studentship, if I take up the brown dice—let them be gracious to us in such plight.

Pp. begins with yad devā, and reads uśina in b. One would like to emend to ulabhā in c.

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110 (115). To Indra and Agni: for help.

[Brugu.—śram. śändraign. 1. gāyatrī; 2. Piṣṭhā; 3. anusṭhān]

Found also in Pāipp. xx., vs. 3 not with vss. 1, 2. Kāuṇ. (15.11) employs the hymn (the comm. says, vss. 1 and 2), with vii. 3 etc., in battle incantations: see under 3; further (59.23), for the satisfaction of various desires, with worship of the deities mentioned in the verses. Vāit. (8.6) has it (vss. 1, 2?) with an oblation to Indra and Agni, in the ṛg-vyāna िष:; and vs. 3 (3.17), in the ṛcvaṇ sacrifice, as the priest receive and partake of their īḍa-portion.

Translated: Henry, 43, 121; Griffith, i. 381.

1. O Agni, together with Indra, ye slay the Vritras irresistibly for your worshiper (dāqvādis) ; for ye are both best Vrita-slayers.

The translation implies emendation of hatās in b to hathās, which the construction clearly demands, and which is read by the comm., as also, in a corresponding verse, by TB. (ii.4.57: this has also nedindā for dācūse in a, and yuvām for ӯbhā in c). Both editions give hatās, with all the mss. Ppp. is defaced, but seems to read aṭho for hato, and for c uṛgāya vṛtrahantām. [Render rather, 'ye slay the adversaries... adversary-slayers?'] cf. iv. 32.7, note.] [MS. has āgāna Ṛndrac ca dācāso just after its version of our vs. 2.]

2. By whom in the very beginning they won the heaven (svār), who stood unto all existences, the two men-helper (s), bulls, thunderbolt-armed — Agni, Indra, Vrita-slayers, do, I invoke.

Found also in TB. (ii.4.57) and MS. (iv.12.6); TB. puts in a sūvar before ṛjaya, much improving the meter; MS. does the same, but corrupts to ṛjayan; in b, TB. has bhūvanazya mādhye; in c, both accent pra caryāṇi, and TB. ṛjayan (as voc.)*; in d, MS. ends with -bānna ḫuvena, while TB. has agnī Indra vṛtrahānum ḫuva vām. Ppp. has at the beginning yābhīyām svār itayaty āgṛ (eva wanting), and ḫuvena at the end. The 'they' of a, according to the comm., are the gods. For pracaryāṇi is given a conjunctural rendering, though the word is doubtless a corruption; the Pet. Lex. had conjectured an emendation to pra caryāṇī [comparing RV. i. 109.5]; the comm. gives it an alternative explanation: either praśānaya draṣṭārā, or praśāṇa manusya yāyā caryāṇa varṣaṇa. [As to ṛjīta,—see note to vs. 1.]* [And MS. reads vṛtrahānum.]

3. Divine Brihaspatī ṣath svaṛcāryāḥ (ṣa-pra-grah) they with a bowl; O Indra, enter into us with songs — for the sacrificer, the soma-presser.

In a, uṣpa-graha is rendered as if equivalent to uṣpa-hr.: the comm. takes it thus: anya-trā yathā na gacchasi tatha svādhinam kṛtavān. The comm. regards Indra as addressed in a, b, but it is rather the drink itself, as received in the bowl: so in Vāit. iii.17. Ohe might conjecture tado for ṛndra in c (our P.O. ṛndraṃ), but ṛndra is cited in Vāit. (ib.); [Garbe overlooked the fact that the second half of this vs. was intended]. Ppp. adds to the somewhat meaningless d a fifth pāda: c sarvāṃ tathā vṛtadvāsa nahi: compare the Ppp. version of vi. 54.3. [Ppp. reads in a uṣpā "nam devās.]
III (116). To a soma-vessel.
[Brahman. — vārasabhā. parabhrati triṣṭubh.]

Found also in Pāipp. xx. For uses, see below. Translated: Henry, 44, 122; Griffith, i. 382.

1. Indra's paunch art thou, soma-holding, soul of gods and of human beings; here do thou generate offspring that [are] thine in them (f.); let those that [are] elsewhere rest here for thee.

Pp. combines -dānā "tūh, and reads in b (after devānām) asya viṣvarāpaḥ, and at the end tās it śvadāhito gṛvantā. The comm. regards the verse as addressed either to a bull let loose (as quoted in Kāu. 24. 19) or to the pūtahṛty soma-vessel (as quoted in Vāit. 17. 9). In c, āsī is obscure, and is perhaps to be emended to āsīs; the comm. explains it as either = purovartinīsu goṣu or yajamāndūrīpāsā vikṣu. The verse is further reckoned [note to Kāu. 19. 1] to the pūṣṭika mantras. It is a pure triṣṭubh, without bhṛati element; but the pāda-mss. make the third pāda end with yā. [With a, cf. RV. iii. 36. 8 a.]

II12 (117). For release from guilt and distress.
[Varuṇa. — dvīrcam. mantravoṭāvatam. anuṣṭubham : r. bhūvij.]

Wanting in Pāipp. Used in Kāu. (32. 3) in a remedial rite, with vii. 29 etc.: see under 29; it is also reckoned to the aṅkoliṅga goṣa (note to 32. 27). The comm. regards it as quoted by Kāu. (78. 10); but doubtless the verse there intended is the equivalent xiv. 2. 45.

Translated: Henry, 44, 122; Griffith, i. 382.

1. Beautiful (cūmbhāni) [are] heaven and earth, pleasant near by, of great vows; seven divine waters have flowed; let them free us from distress.

The epithets in the first half-verse are found only here,* and are obscure; for anti-summne the comm. substitutes anantāsvacpne; cūmbhāni† he renders by cobbhākārīṇyāu, and mahīvratne by mahat karma yayoḥ. Henry would rectify the meter of c by reading ā for āpas. The verse is repeated below as xiv. 2. 45. *[Mahīvratne occurs elsewhere.] †[BR. conjecture cūmbhāni: cf. note to vi. 115. 3.]

2. Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama's fetter, from all offense against the gods.

This verse is a repetition of vi. 96. 2.

113 (118). Against a (woman) rival: with a plant.
[Bhāgava. — dvīrcam. tṛṣṭikādavatyam. 1. virāt anuṣṭubh; 2. saṅkumati 4-p. bhūrīg utpāh.]

Found also in Pāipp. xx. Used by Kāu. (36. 38), in one of the rites concerning women, against a wife's lover, with a plant called bānūpamāi, 'arrow-feather' (Dārala, [śirasūkka: for which Bl. conjectures] sarapūkka, which is Thephrosia purpurea [Roth], though T. spinosa is the spinous species).


*Henry, 44, 122; Griffith, i. 382.
†Henry, 44, 122; Griffith, i. 382.
BOOK VII. THE ATHARVA-VEDA-SAMHITA.

1. O rough one! thou of rough creepers! cut up yon woman; O rough one! — that thou mayest be hateful (?) to yon man of virile power.

Ppp. reads tris tę everywhere, and tristinavadanā; and its second half-verse is: adāhagraḍapāyādas tam amāsī ceṣyāvataḥ. The comm. gives, as one of his suggested synonyms for tris tā, daṇkhajānakā or baṇaparṇāyākhyāνādaḥ; vandanās [cf. below, 115.2] are, according to him, latāhān vrksāyānām co pari prārūḍhās tādyaṣaκkhām āveṣṭāmānāṃ vihinnānaparapalatāvibhāṣāh. Kṛtādvīṣṭā in c is literally ‘having done what is hated’ (devesakārvit, comm.). The second half-verse is plainly addressed to the rival. There is considerable discordance among the mss. in regard to the concluding word, ceṣyāḥ, ceṣyāḥ, ceṣyāḥ—being the variants, but evidently only inaccuracies of copyists; the comm. explains the word as prajananāsāmartyavatē. The verse is a good annaṣṭubh, not vīrāj.

2. Rough art thou, a rough one; poisonous, a poisonous one art thou; — that thou mayest be avoided, as a barren cow (? vaṣaṭ) of a bull.

The first part in Ppp. reads: tris tā ‘śi tris tākā ‘śi niṣṣa vṛṣatākty asī. The comm. tries to find root tānc + a in vṛṣatākty (= vṛṣam datākayāt); vaṣaṭ he paraphrases with vanādyā gāṇāḥ. The verse is rather kāthapattā than vaikamattā. [It becomes a perfectly regular annaṣṭubh if we add at the end of a (with Ppp.) an asī.]

114 (119). Against enemies.

[Bhārgava.—dhyācam. agniṣṭomaṃ. annaṣṭubham.]

The first verse is found also in Pāipp. xx. Used by Kāuṣ. (36. 39: doubtless only vs. 1) in connection with the preceding hymn, at the end of the women’s rites; vs. 2, on the other hand, appears in a healing rite (31. 4) against demons, with vi. 34.

Translated: Weber, Ind. Stud. v. 265; Henry, 45, 123; Griffith, i. 383.

1. I take from thy entrails (vakaṣyāḥ), I take from thy heart, from the aspect of thy face, I take all thy splendor.

Ppp. has, for b, ā dade hṛdayād uahi, and, for the second half-verse, ā te mukhasya yad varca āçām mā abhyātpasaṅ. The comm. says uṃrauṣāndhār vauṣānaṃ ity ucita; or, alternatively, the vakaṣyāḥ are kauṭivikyātuṣṭāḥ. This verse appears to belong properly with hymn 113, as vs. 2 with 115.

2. Forth from here let anxieties go, forth regrets (? anudhyā), and forth imprecations; let Agni smite the she-demoniacs; let Soma smite the abusers (f.).

[In the edition, the final r-sign of rakṣavāipīra has slipped to the left from its place over the syllable ha. The vs. seems to belong to h. 115: see note to the preceding vs.]

115 (120). Against ill luck.

[Atharvāṅgiras.—caturṛṣaṃ. sāvitrām; jātavedasam. annaṣṭubham: 2. 3. trisṭubh.]

The first two verses are found also in Pāipp. xx. It is used by Kāuṣ. (18. 16–18) in rites against nīrtī (‘perdition’), with the driving off of a crow to whose leg certain things have been fastened, and with casing into the water certain wraps or garments. The comm. quotes it also from the Čāntikalpa (6. 16) in expiatory rites.
1. Fly forth from here, O evil sign (laktṣṇit); disappear from here; fly forth from yonder; with a hook of metal (ayāsmāya) we attach thee to him that hates [us].

Ppp. reads in a pāpa- for pāpi, and, for d, ya deivamas tasmin tvā sajjāmaḥ. The comm. has at the end sa-cāmasi. He paraphrases pāpi laktṣṇi by pāparūpīṇy alakṣṇi; it might be rendered also by 'luck' or 'fortune'; the expression is found also in MB. i. 4. 1, 5.

2. The unenjoyable flying sign that hath mounted me, as a creeper a tree — that, O Savitar, mayest thou put hence elsewhere than on us, being golden-handed, granting good to us.

Ppp. offers no variants. SPP. reports his pada-mss. as reading in a pataya : tā or pataya : tiḥ, which is very strange, as ours have the true reading, patayālāḥ. All the pada-mss. give in b vāndanaḥśrīva, and Prāt. ii. 36 expressly recognizes this and prescribes the irregular combination to vāndanaḥśrīva; but SPP., on the sole authority of the commentator, alters his pada-text to vāndanaśrīva! The comm. explains vāndana simply as latāviśeṣa, and refers back to 113. 1 as another instance of the use of the word; patayālāḥ he paraphrases with patayitrīt dauryatyaśkṛitī.

3. A hundred and one [are] the signs of a mortal, born from his birth together with his body; the worst of these we send forth out from here; to us, O Jātavedas, confirm propitious ones.

The Anukr. appears to allow the contraction civa 'sm. in d. [As to "101," see iii. 11. 5 note.]

4. These same have I separated, like kine scattered on a barren (khild); let the good (piṇya) signs stay; those, that are evil have I made disappear.

The pada-mss. read in a enāḥ; probably it is rather enā 'thus.' The comm. reads blunderingly at the end anuṣaṇ, and understands tās as its subject, as if the form were not causative.* He glosses khila by vṛja. The pada-reading vīsthitāhśrīva in b is according to Prāt. iv. 77. [In a good pasture, the cows would keep close together; on a barren, they would naturally scatter. Quite otherwise Pischel, Ved. Stud. ii. 205.]

[ApCS. iv. 15. 4 may be compared.] [The Anukr. does not note that c is catalectic.] *[Alternatively, however, he does take it as a causative.]

116 (121). Against intermittent fever.

[Athāradāgirat. — dvyaṃc. cāndramasam. 1. purasmin; 2. 3. av. 2p. dvya omgubh.]

This and the two following hymns are not found in Pāipp. This appears in Kāuç. (32. 17)?, Keç. adds, with hymn 117) in a remedial rite against fever, with aid of a frog as in hymn 99; and it is reckoned (note to 26. 1) to the akṣaṇaḥcana gaṇa.

Translated: Grohmann, Ind. Stud. ix. 386, 414; Zimmer, p. 381; Henry, 45, 124; Griffith, i. 384; Bloomfield, 4, 565.— Cf. also Bloomfield, JAOS. xvii. 173.

1. Homage to the hot, stirring, pushing, bold one; homage to the cold, former-desire-performing one.
The last epithet is extremely obscure and probably corrupt; the comm. makes ērvan from the root kr̥, and explains it as “cutting up or deferring the fruition of previous wishes”; Henry says “doing its will: of old.” Again SPP changes the obdānāya of five-sixths of his authorities and all of ours to nōdānāya, because the comm. has the latter. The verse (11 + 7; 12 = 38) is no uyin except in the sum of syllables.

2. He that attacks (abhi-i) every other day, both [intermediate] days, let him, baffled (avatād), attack this frog.

The comm. reads ubhāyadeva. The verse, though really metrical (11 + 12) is treated by the Anukr. as prose. (24 syllables).

117 (122). Invitation to Indra.

[Atharva āgīras. - śindrum. pathyādātā.]

Wanting in Pāipp. Used by Kāuç. (59. 14), with hymn 85 and 86, in a rite for welfare; and it is, with 118, reckoned (note to 25. 36) to the smāstya-yana gana; while a schol. (note to 137. 4) adds it and 118 in the introduction to the āiyatāntara; that another uses it with 116 was noted under that hymn. And Vāit. (23. 9) repeats it in the agnisāma with the offering of the hāryojana-graha.

Translated: Henry, 46, 125; Griffith, i. 384.

1. Come, O Indra, with pleasant peacock-haired bays; let not any hold thee away, as snarers a bird; go over them as [over] a waste.

The verse is RV. iii. 45. 1, found also as SV. i. 246 et al., VS. xx. 53, TA. i. 12. 2. Our (and SPP’s) reading yāhū in b agrees with all these, but is against our mss. and all but two of SPP’s; they leave the word unaccented. RV.VS. in c have ū, which is plainly the better reading, instead of vt; SV. has the corruption ni yomur tu nū, and TA., yet worse, nyēmūr tu nū. [TA. has at the end, corruptly, ničanvēvā ṭāṅ īni.]

118 (123). When arming a warrior.

[Atharva āgīras. - bahudevatyam uṣa śindramasam. trāṣṭaḥkham.]

Wanting in Pāipp. Used in Kāuç. (16. 7) in one of the battle rites, for terrifying a hostile army, with arming a king or kshatriya; for its connection with hymn 117, see under that hymn; and some mss. read it in 39. 28, in a rite against witchcraft (probably wrongly, as the comm. knows no such use). Vāit. has it (34. 12) in the sūtra sacrifice, with arming a king.

Translated: Henry, 46, 125; Griffith, i. 384.

1. I cover thy vitals with armor; let king Soma dress thee over with the immortal (āṃśā); let Varuṇa make for thee [room] wider than wide; after thee conquering let the gods revel.

The verse is also RV. vi. 75. 18, found further as SV. ii. 1220, VS. xvii. 49, all these without variation from our text; but TS. (in iv. 6. 48) has vārmabhās in a, abhūl (for dū) in b, vārivas te astu for vārivas te kṛputra [improving the meter] in c, hūd, for d, 1. tvaṁ dū naḥ madīṁna devaḥ. The third pāda has a redundant syllable.

The last or tenth anusvāka, of 16 hymns and 32 verses, ends here; and the quoted Anukr. says [tṛṣyā] nyān śodāca [cf. p. 413 end.], and pāra dvārtarāṇaka rucate.

Two of our mss. sum up the book as of 118 hymns, others note only the number of vargas or decades; none say 123.

Here ends also the seventeenth prāṇāthaka.