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ATHARVA-VEDA SAMHITA

TRANSLATED
WITH A CRITICAL AND EXEGETICAL COMMENTARY

BY

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The second grand division of the Atharvan collection comprehends books viii.–xii. It consists wholly of hymns of more than twenty verses, and contains all the hymns of that length except such as for especial reasons were placed in the later books. Leaving out of account the later books, there are forty-five such hymns; and these have been divided into five books, of which the first four, books viii., ix., x., and xi., have ten hymns each, while the remaining five hymns make up the twelfth book. Disregarding ix. 6 and xi. 3 (paryāya-hymns), it may be noted that books viii.–xi. contain all the hymns of from twenty to fifty verses to be found in the first two grand divisions, and that book xii. contains all of more than that number in the same divisions. “Of any other principle of arrangement dependent on the length of the different hymns, no trace is to be observed,” says Whitney. For the divisions of book viii., see below. The whole book has been translated by Victor Henry, Les livres VIII et IX de l’Atharva-veda traduits et commentés, Paris, 1894. The commentary (“of Sāyaṇa”) breaks off at the end of hymn 6 and we have no more of it till the beginning of book xi. But in lieu of the missing introductions, Shankar Pandurang Pandit gives introductions of his own, modelled on those of the bhāṣya, and drawn from the same sources, the Kāuṣīṭaka, the Keśāvī, etc.

The Major Anukramaṇī, at the beginning of § 2 of its treatment of book viii., says that, “up to the end of book xi., the artha-sūktaḥ constitute the norm and the paryāyaḥ, beginning with viisha-vīti (viii. 10. 1), the exception”; yātad viśdyaḥ paryāyaḥ viriśvītiḥ prakāśitoti. And in fact, all through books viii.–xii., and even to the end of book xvii., every artha-sūktaḥ is by one ms. or another designated as an artha-sūktaḥ (viii. 2 is an exception, solitary and doubtless casual). — In this place it may be well to enumerate the paryāya-hymns (including those also of the next division) and to print an account of the way in which the mss. present them. The account (barring slight changes) is by Mr. Whitney, and is written on a loose slip of paper found in his Collation-book at viii. 10. 1.

The paryāya-hymns are eight in number and are scattered over seven different books. Specifically, and with the number of paryāyas in each, they are as follows: viii. 10 (with 6 paryāyas); ix. 6 (with 6); ix. 7 (with 1); xi. 3 (with 3); xii. 5 (with 7); xiii. 4 (with 6); book xv. (18 paryāyas); book xvi. (9 paryāyas).
A distinction from those among which they occur is in the sense and likeness by the manner in which the Anukrama treat them, that we [R. and W.] regarded it as beyond question that they should be numbered continuously, to save a citation by more than three numbers. [In this connection should be consulted SPI's "Critical Notice," prefixed to vol. i., p. 19 ff.]

Each paryaya has its own summing up at the end: if a numbered division corresponding to an ri is composed of more than one divided portion, it is called a gana, and its sub-divisions avanaka-racas or ganã 'vana-racas. Thus the first division [of viii. 10] is summed up as follows: paryaya 1, ganã 6, gana-vana-raca 13; and it is by the latter number that the Anukr. treats it. Similarly the third paryaya [of viii. 10] is summed up as paryaya-sutka 1, ganã 4, gana-vana-raca 8. [ Cf. the summation at the end of viii. 10.]

In xii. 5 the divisions are called vaananai or vaanand 'vana-racas. In paryayas 5 and 6 of xii. 4 a distinction is made between avanaka-racas and gana-vana-racas, those which have the refrain receiving the latter designation.

The divisions of books xv. and xvi. are likewise paryayas, and their sub-divisions are styled avanaka-racas or gana-vana-racas in the same manner.

The anuvaka-division of each of the ten-hymned books viii.-xvi. is into five anuvakas of two hymns each; and that of book xii. (consisting of five long hymns) is also into five anuvakas, but these are of one hymn each, so that here the anuvaka-division and the hymn-division coincide. The comm. divides the anuvakas into hymns in a manner nearly like that described for book vii. (see p. 388): that is, his "hymns" are mechanical decades of verses, with an overplus or shortage in the last "decad" when the total for the hymn (not — as in book vii. — for the anuvaka) is not an exact multiple of ten.

A tabular compendium for book viii. follows:

<table>
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<tr>
<th>Anuvaka</th>
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<td>11</td>
<td>10</td>
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</tbody>
</table>

Here 1 means "paragraph of a paryaya" (such as is numbered as a "verse" in the Berlin edition) and v means "paryaya." The last line shows the "decad"-division. These divisions are shown also in the Berlin edition. Of these "decads," anuvakas 1, 2, 3, and 4 contain respectively 3, 4, 5, and 5 (in all, 21 "decads") ; while anuvaka 5 has 3 "decads" and 6 paryayas. The sum is 24 "decads" suktas and 6 paryaya-suktas or 30 suktas. [ Cf. again the summation at the end of hymn 10.]

1. For some one's continued life.

[Other notes - ekäcarinâm. dvi [verse?] vyananam. śrīvatsabham: 2 paurārati triyukta; i, 3, 27-28, 24-25, 30 purāna-pattā; 7-8, 20, 24-25, 30 purāna-pattā; 8, 20-21, pṛthik-vimuktā; 12, 24-25, 24-25, 30, 30 cva. 24, 30, 30 cvasikā pārthībhiḥ.]

Found also in Pāipp. xxi., with verse 17 after 20. [Partly prose, "verse." 14.]

[Hymns ] and 2 together are used with others in Kāve in the yādavagata (55, 17) with touching the student's navel, and again with others in rites for long life (38, 3, 11).
The comm. cites them from Nak. K. 23 in a mahāṣaṅkirti. They are reckoned by Kauç. to the dvaya gana (note to 34. 11). For vs. 10, see below.

Translated: Muir, v. 444; Ludwig, p. 495; Henry, i. 335; Griffith, i. 385; Bloomfield, 53, 569.

1. To the ender Death [he] homage. Let thy breaths, expirations, rest here. Let this man be here with his life (āstu), in the portion of the sun, in the world of the immortal.

Ppp. puts our second pāda last.

2. Up hath Bhaga taken him, up Soma rich in shoot [hath taken] him, up the heavenly Maruts [have taken] him, up have Indra-and-Agni, for his welfare.

Or añ吩咐 means 'rich in rays,' Soma having its secondary sense of 'moon'; both were probably in the author's mind.

3. Here [be] thy life, here breath, here life-time, here thy mind; we bear thee up from the fetters of perdition with divine speech.

4. Step up from here, O man, fall not down, loosening down the fetter (pātīka) of death; be not severed from this world, from the sight (sāṃti) of fire, of the sun.

The mss., as usual, vary between pāderiṣam and pāṭhē, and SPP. adopts the former; the comm. has the latter.

5. Let the wind, Mātariṣvan, be cleansing for thee; for thee let the waters rain immortal things; may the sun burn weal for thy body; let death compassionate thee; do not thou perish.

Pavatām 'be cleansing' might properly enough be rendered simply 'blow.'

6. Up-going [be] thing, O man, not down-going; length of life (jīveti), ability, I make for thee; for do thou ascend this immortal easy-running chariot, then shalt thou in advanced age (? jīrva) speak to the council (vīddhi). Both here and at xiv. 1. 21, our mss. on the whole read decidedly jīrva (only P.M. have jīrvas, Bp. jīrva, here), and SPP. reports all his authorities without exception as giving it, so that it is without question the true A.V. reading (as against K.V. jīrvi); the comm. reads ajīrva, and glosses it with ajīrvas, and Ludwig renders 'lebenskraftig.'

7. Let not thy mind go thither; let it not be lost (tirth-bhū); do not neglect (pra-maṇḍ) the living, go not after the Fathers; let all the gods defend thee here.

8. Do not regard (ā-dā) the departed, who lead [one] to the distance; ascend out of darkness, come to light; we take hold on thy hands.

Ppp. begins c with ud a roha, which makes the pāda a good tristubh; the omission of ē 'hi would retify it to an anantasū. The comm. omits ē 'hi. Ppp. also reads hastam in d. [With b, cf. v. 30-12 b.]

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9. Let not the dark and the brindled one, sent forth, seize thee, that are Yama's dogs, road-defenders; come thou hitherward; do not hesitate; stand not there with mind averted.

Pp. reads mā 'va lor mā vi in c. The comm. omits prajitān in a; he [twice] supplies bhadrapāthām as the missing verb in a.

10. Do not follow that road; that is a frightful one—the one thou hast not gone before, that I speak of; to that darkness, O man, do not go forth; [there is] fear in the distance, safety for thee hitherward.

[Kāṇḍ. recons the vs. to the abhaya gaṇa, note to 16. 8.] Pp. mutilates tāmas in c to tum. The comm. reads purityat in d. [For iyātha, see Grav. § 801 d.]

11. Let the fires that are within the waters defend thee; let that defend thee which human beings kindle; let Vaiśvanara, Jatavedas defend thee; let not the fire of heaven consume thee along with the lightning.

Our text should read in d mā pṛā dhāk; the omission of pṛā is an error of the press. Pp. reads mā prā dahāt.

12. Let not the flesh-eating [fire] plot against thee; move far from the destroying (sāṅkasaṅkha) one; let heaven defend, let earth defend thee; let both sun and moon defend thee; let the atmosphere defend from the gods' missile.

Most of the mss. (not our Bp.P.M.I.) read rākṣatām in d, which SPP. accordingly (following all his authorities) retains, though the accent is not defensible. I can find no note to the effect that P.M.I leave rākṣatām unaccented.] Pp. puts pādas a, b after c, d. The comm. reads aṃkṣautā in b.

13. Let both the knower and the attender defend thee; let both the sleepless one and the unslumbering one defend thee; let both the guardian and the watchful one protect thee.

In bodha and pratibodha, in a, the radical sense is perhaps more that of 'wake.' The comm. understands six rishis bearing these several appellations to be intended. [Cf. the closely related v. 30. 10, above; also MGS. ii. 15. 1 a, b, c, d, and the Index to their prakriti.] A similar formula is found also in K. xxxvii. 10; compare further PGS. iii. 4. 17. Pp. reads anaśadāntyā ca in b. [In b, the first ca might be dropped, without hurting the meter.]

14. Let these defend thee; let these guard thee; to these [be] homage! to these hail!

After gopayuyu'nt, Pp. inserts te trātā hasādayatu.

15. Let Vāyu, Indra, Dātar, the preserving Savitar, assign thee unto converse with the living; let not breath, strength, leave thee; we call after thy life.

The pūdrā-text has vanancē in a, and the translation follows this (cf. tāpā from root tāp), as being on the whole probably the understanding of the text-makers; if they
had seen in the word anything of the root mud, they would have divided sammūde; and yet it is very likely that it is a corruption for sammūde; the comm. glosses it with sammodaya, as if the reading were sammūde. No variant from Ppp. is noted.

The comm. divides our 15–17 into two long verses, ending 15 with backā yā. His intention seems to be to make just twenty verses of the hymn.

16. Let not the jaw-snapping (?) grinder (jambhī), let not the darkness find thee, let not the tongue-wrencher (?) ; how shouldst thou be one that perishest? up let the Adityas, the Vasus bear thee, up let Indra-and-Agni, for thy welfare.

The translation implies a bold emendation of the unintelligible jīvarā ṅ bharhās, formed like muktābhārīs [at iii. 9. 2]; Ludwig has a kindred conjecture, ṅ bharī (sor.). The comm. thinks of a demon's tongue stretched to the size of a bharī. The rendering of sanāhanu agrees with that of the Petersburg Lexicon, and with the comm's first gloss, sanāhatadanta; he adds as an alternative samāhatanun jambho 'sthalaadantaḥ. [But cf. v. 28. 13 and note.] Ppp. reads, for b, mā jīvara-
caryāḥ praviṣ回合 kathāṣya.

17. Up hath heaven, up hath earth, up hath Prajāpati caught thee; up out of death have the herbs, with Soma for their king, made thee pass.

Put after vs. 20 in Ppp., as noted above.

18. Be this man just here, O gods; let him not go yonder from hence; him by what is of thousand-fold might do we make pass up out of death.

19. I have made thee pass up out of death; let the vigor-givers blow together; let not the women of disheveled locks, let not the evil-wailers, wail for thee.

The 'evil-wailers,' perhaps professional lamenters of death or other misfortune, appear again at xi. 2. 11. The comm., in a, has apīhāram, which SPP., without sufficient reason, is inclined to regard as the original reading. For the fuller use of 'blow together,' see 2. 4 below. [For āgha-rād, see Bloomfield, AJP. xi. 339; Caland, Todten-
gebräuche, Note 106*. See also his note 517.]

20. I have taken, I have found thee; thou hast come back renewed; whole-limbed one! I have found thy whole sight, and thy whole life-time.

The verse is RV. x. 161. 5, which has another rvā after ā 'hāram in a, and the voc. pauraviṇava [with unlingualized n] at end of b, with both of which variants the comm. agrees, while Ppp. also gives the former. [For the lingualized n, see P·at. iii. 82.]

21. It hath shone out for thee; it hath become light; darkness hath departed from thee; away from thee we set down death [and] perdition, away the yāksma.

The comm. also recognizes vy avatī as coming from root vya 'shine,' glossing it with vyāviśchat: compare tāmrīvyāviśchat PB. xvi. 1. 1. [For the form, cf. Gram. § 890 a and § 167.]

[The first artha-sthāna, so called (see above, p. 472, top), ends here. The quoted Anuk. says ekaviṣṭaḥ kathā 'dharm vagat. It adds, further, saktiṣṇa va gopanna pravartate.]

[See p. cal.]
2. To prolong some one's life.

[Brahman. — sarvajñatmanā. dhṛty (stotry)? dhṛtyam. trīṣṭukham: 1, 2, 7, bhūrij; 3, dīsra-
pudditā; 4, pratibimbatā; 5, patyagukti; 6, purastāj jyotishmati jagati; 9, 59,
pudgāti; 11, vijāryadāta; 12, purastādāta; 14, 22, patyagukti; 15, patyagukti; 19,
upājyajuddhatā; 20, satyapuḍātā; 22, 28, purastādāta; 27, 510, 16-18, 20, 27-28, amṛtaāka (17. 1).

Verse 15 appears to be the one upon the strength of which the Anukṛ. declares the hymn to be
trīṣṭukham (its remaining 27 vs. being exceptions!); and even this is no real trīṣṭukh.
It counts indeed 44 (8 + 12; 12 + 12) and might be called purastāj jyotismatī.

Verse 15: The uses by Kauṣ. are many. For the
uses of this hymn with h. 1, see introd. to h. 1. Further, in the name-giving ceremony,
it is used (58. 14) with pouring a continuous stream of water on the youth's right hand;
and this is followed (58. 15) by the binding on of an amulet of Aequor (see note to
vs. 28 below); and the use of vs. 16 is especially prescribed (58. 17: the text of the
āṭra in the comm. differs from that of Ill.) to accompany the putting on a new garment
upon him. Vss. 12-13 are prescribed (57. 3) in case of family quarrels (see also note
to vs. 9 below); vs. 14 (comm., 14-15) is used in the tonsure ceremony (54. 17); and
again vs. 14 (comm., 14-15), on the child's first going out of the house (58. 18). Vs. 17
was previously prescribed for the same tonsure ceremony (53. 19: the comm. reads
kṣuram abhydhyatāṃ pradaṇḍī) on sprinkling and wiping the razor; and the same
vs. is substituted for vi. 06. 3 by the Dača Karmāṇi in the same ceremony (53. 17 note);
furthermore, it is used at the beginning of the ceremony of the reception of the Vedic
student (52. 5). Vs. 18 (comm., 18-19) is used on the first feeding of the child (with
rice and barley: 58. 19); and vss. 20 and 22 on his “commital” (58. 20, 21) respec-
tively “to day and night” and “to the seasons.” — Bloomfield (note to 58. 17) cites a
passage describing the four “commitals”: 1. to heaven and earth, with vs. 14-15;
2. to rice and barley, with vs. 18-19; 3. to day and night, with vs. 20; 4. to the sea-
sons, with vs. 22. — Finally, the comm. regards vs. 15 as intended, with v. 1. 7 etc., at
Kauṣ. 46. 1-3, in the rite against false accusation.

Translated: Muir, v. 447; Ludwig, p. 496; Henry, 4, 39; Griffith, i. 388; Bloom-
field, 55, 573.

1. Take thou hold on this bundle (?) of immortality; unsevered length
of life be thine; I bring back thy life, [thy] life-time; go not to the
welkin (rejas), to darkness; do not perish.

SPP. with all his authorities save one (which has sva-) reads āvāyiram in a, and this
must doubtless be regarded as the true AV. text; compare ill. 17. 2. The comm.
glosses it here with praavatī 'a dripping forth,’ and then explains amṛtyasya āvāyiram as
the stream of water which, according to one direction in Kauṣ. (58. 14), is to be poured
out while the hymn is recited. He glosses rejas with rejas, and explains it and sāmas
as the two familiar guṇas so called: it is, indeed, a little startling to find the two names
here side by side.

2. Come thou hitherward unto the light of the living; I take thee in
order to life for a hundred autumns; loosening down the fetters of death,
imprecation, I set for thee a further a long longer life-time.

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Some of SPP's mss. accent falsely abhydhi in a. Ppp. transposes the order of c and d, and reads lokam for arvali in a.

3. From the wind have I found thy breath, from the sun I thy sight; what is thy mind, that I maintain in thee; be in concord with thy limbs; speak with thy tongue, not babbling.

The comm. reads in d viqāṣgaśa and alapān.

4. I blow together upon thee with the breath of bipeds [and] quadrupeds as upon [new-] born fire; homage, O death, to thy sight, homage to thy breath have I made.

5. Let this man live; let him not die; him we send together; I make a remedy for him; death, do not slay the man.

The majority of the mss. (including all ours save Bp.O.) leave mfriyo in d accentless.

6. The lively, by-no-means-harming, living herb, the preserving, overpowering, powerful, do I call hither, for this man's freedom from harm.

[Pādas a and b are repeated at viii. 7. 6.] The accent of the two participles jrvatinm and trīyamāṇāṃ seems to mark them as appellatives rather than proper participles. Naghāriśa, like naghamārd, seems a fusion of the phrase na ghā (or ghā) riṣita etc.; the pāda-mss. chance mostly to agree in the frequent error of reading r for ri (nagharopāśā; Bp. riṣita); the comm. reads and explains nagharupāna, taking ghā as representing root han; paśyāḥ kṣaṇa 'pi na ghātahe; he regards the plant intended as the ghāha (Clypea bernardifolia). Ppp. reads naghāriśam, adds aranudhatim after saharvatim in d, and has hraye for hve. The long i in dudhim is expressly taught by Prāt. iii. 6; naghāriśam is mentioned in the introduction to the fourth chapter (add. note 4, at ii. 7).

7. Bless thou [him]; do not take hold; let him loose; even being thine, let him be one of completed years (?) here; O Bhava-and-Čarva, be ye gracious; yield protection; driving away difficulty, bestow ye lifetime.

The obscure -hāyas in b is translated here as if akin with āhāya [cf. vs. 8 d]; the comm. glosses sarvādayyaṃ with sarvagati; the Petersburg Lexicons conjecture 'having complete liveliness or power.' For sā, the comm. reads sam [and joins it with triś, supplying prāṇāt.]

8. Bless thou this man, O death; pity him; let him go up from here; unharmed, whole-limbed, well-hearing, hundred-yeared by old age, let him attain enjoyment with himself.

Ppp. reads hin for 'jam in b, and combines in d-e-hāyanā *tin-. The comm. paraphrases śāmāṇā in d with anuvādhatyaḥ sam. [Read as 8 + 11: 8 + 8 + 8.]

9. Let the missile of the gods avoid thee; I make thee pass from the welkin (riṣita); I have made thee pass up out of death; removing afar the flesh-eating Āgni, I set for thee an enclosure in order to living.
2. BOOK VIII. THE ATHARVA-VEDA-SAMHITA.

viii. 2- The comm. reads in c nirīksham; SPP. follows grammatical rule and reads -ahā jāv-
this time [cf. note to 1. 19. 4] because all his saṃhitā-mss. happen to agree in doing so; some of ours, however, do not. The comm. explains rajasas in b as mūrçaśāk-

gand āvarṣat. [At 97. 6, Klauṣ gives in full, for use in case of a family quarrel (cf. above, introd.), a verse whose first half agrees entirely with the second half of this.

10. The down-going in the welkin, not to be ventured down upon, which is thine, O death — from that road defending this man, we make brāhmaṇa a covering (vāman) for him.

The comm. reads in b anavartahṛtyam; root dhri + ava is found only in these two derivatives. For rajasas [cf. Gram. § 1209 b] Ppp. has rajasas; the comm. simply paraphrases the former by rajāmyayam. One or two of the padā-mss. (including our lip.) leave mṛtyo unaccented in b; Ppp. elides 'au after it; and, in c, combines pathāi 'maṁ (satisfying the meter).

11. I make for thee breath-and-expiration, old age as [mode of] death, long life-time, welfare; all the messengers of Yama, sent forth by Vivasvant’s son, moving about, I drive away.

Ppp. reads in b parāmyayam, and, in d, caratā "rūn (i.e. carata drut?) ápa.

12. Afar niggardliness, perdition, away seizure (gṛdha), the flesh-eating pīcācās, every demon that is of evil nature — that we smite away, as it were into darkness.

Or ‘like darkness.’ The comm. reads in b parāmyayam, and, in d, eva for ēva. Ppp. has sarvā ṭeva for sarvā ēva. ‘Afar’ and ‘away’ in a, b anticipate as it were the ‘we smite away’ of d.

13. Thy breath I win from immortal Agni, from long-lived Jātavedas, that thou mayest take no harm, mayest be immortal in alliance [with him]: that I make for thee; let that prove successful for thee.

A number of the mss. (including our Bp.E.D.) read frīrī in c. Ppp. has vaunav for vaunav in b, and yadat at beginning of c.

14. Let heaven-and-earth be propitious to thee, not distressing, conferring fortune (? abhīṣita); let the sun burn wacal unto thee; let the wind blow wacal to thy heart; let the heavenly waters, rich in fatness (pāpita), flow propitious upon thee.

Ppp. combines śrāva "tathāin in c, reads kṣaranti in e, and adds further at the end sīvāś te santu omadhā. The comm. gives adhīṣrīṛtva in b, glossing it with prāpitaśrikte vichāte.

15. Propitious to thee be the herbs; I have caught thee up from the lower unto the upper earth; there let both the Ādityas, sun and moon, defend thee.

Ppp. reads a vāvāryam in b, and ati for abhi in c, and combines nātā udhā at the end.

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16. What enveloping (paridhdna) garment thou hast, what inner wrap (nivd) thou makest for thyself, that we make propitious unto thy body; be it not harsh to thy touch.

SPP. reads, "with all his authorities," adrakymam in d. Our mss. might doubtless all be understood in the same way, but some of them look more like -dii- or -dii-: -rubi, which our text unfortunately gives, is not found in any; neither rikqy nor drakyma appears to be met with elsewhere; the comm. glosses with arakymam; he also reads atnute for astu te at the end. Ppp. has 'dikqyam. [Vait. (10.6) employs the vs. in the padaavaha on draping the sacrificial post.]

17. In that with a dangerous (? maacayant) very sharp (sutrjds) razor thou, a hair-dresser, shearest hair and beard, adorning the face, thou steal away our life-time.

The translation given implies in c the reading puubha11, which, it can hardly be questioned, is the true one, although it is read by only one ms. (our W.) and by Ppp.; the rest of our mss. all have, and our edition with them, puubha11. SPP. accepts the unintelligible pabhaam, with the comm., and with, as he reports, the majority of his authorities, the rest reading, like ours, 'pabhaam; the comm. explains pabhaam with dptaam tepaasi and has to supply after it kun after it to make any sense. Ppp. further reads -maasa in b, and maas 'nam for ma' nas in c. According to the distinct direction of the Priti (ii. 76), we ought to read dyna prd in d, and its authority is sufficient to establish that as the true text, against both the editions; half SPP's authorities give it, though only one of ours (R.); on such a point the mss. are often at odds, and their evidence of little weight. The verse occurs also in several Ghyas-Storas, AGS. (i. 17. 16); PGS. (li. 1. 19), and HGS. (i. 9. 16); all read sapras in a; in b, HGS. has saptr, PGS. sapati, AGS. and PGS. aces; in c, the two latter have pundhi chiras, HGS. varcayy mukham; in d, AGS. and PGS. give aya for nas; all have dunh pra. [Found also MP. ii. 7: see also MGS. i. 21. 7 and p. 153. J Cf. Oldenberg, IF. A.' vi. 184.]

18. Propitious to thee be rice and barley, free from baldha, causing no burning (?); these drive off the yakcyma; these free from distress.

Compare Grohmann in Ind. Stud. ix. 399. The comm. does not connect abalasa with baldha, but regards it as a-bala-asa, and glosses it with saritabahsnay 'kshtratam. Adonadhia (cf. adonaddha, vi. 63. t, and note) is very obscure; Ppp. reads instead atonadadhia; the comm. adonadhia, glossing it with nupayogndantarav madhurau. Ppp. reads yatas for eti in both c and d, and follows it in d by mukcita ma 'vhasa.

19. What thou eatest (aqi), what thou drinkest, of grain, milk of the plowing — what should be eaten, what should not be eaten — all food I make for thee poisonless.

The comm. reads strangely kshtrat instead of kapyas in b.

20. Both to day and to night, to them both we commit thee. Defend ye this man for me from the ardyas that seek to devour [him].

Some of SPP's authorities, also the comm. and Ppp., read adhmahs at end of b. Ppp. further has roobhaps at beginning of c, and nas (for me) in d. The comm. explains ardyshyas as = adhaanebhyo dhimyabhartbyo va.
21. A hundred, a myriad years, two periods (yugé), three, four, we make for thee; let Indra-and-Agni, let all the gods, approve thee, not showing enmity.

The second half-verse is i. 35. 4 c, d. The 'periods' here are not at all likely to be those of the later chronology, though the comm. naturally thinks them so. [Alternatively, he makes yugé = 'generations.' ] L pp. has sauta for kramas in b, and omits te in c. The pāda-mās. read ut: ānu instead of te: ānu: compare under i. 35. 4. [We had a "satākṣhpā śiṣṭa" at vi. 20. 3.]

22. Unto autumn, unto winter, unto spring, unto summer, we commit thee; [be] the rains pleasant to thee, in which the herbs grow.

Pp. has again dādhamasi in b.

23. Death is master of bipeds; death is master of quadrupeds; from that death, lord of kine, I bear thee up; [so] do thou not be afraid.

Pp. reads for d ut āharami sa u mṛta [intending mṛtās].

24. Thou, unharmed one, shalt not die; thou shalt not die, be not afraid; [men] die not there, nor go to lowest darkness.

Pp. gives in c pra nityate — a better reading, as rectifying the meter. [Pāda b occurs as vs. 1 a of a ḍhīla to RV. i. 191, with the two clauses inverted.]

25. Every one, verily, lives there — ox, horse, man, beast — where this charm (brāhmaṇa) is performed, a defense (paridhi) unto living.

The verse has a correspondent in TA. (vi. 11. 12), but with a different first pāda: TA. makes it nā vāt śātra pra nityate (nearly as our 24 c in Pp.).

26. Let it protect thee from thy fellows, from witchcraft, from thy kinsmen; be thou undying, immortal, surviving; let not thy life-breaths (ānu) leave thy body.

Pp. reads sāgantabhyaś at end of b.

27. The deaths that are a hundred and one, the perditions (nāśad) that are to be over-passed — from that let the gods free thee, from Agni Vāiśvanāra.

Pp. reads in b nāśadrā (śu?) jīvaḥ. [See note to iii. 11. 5 for "101 deaths."

28. Agni's body art thou, successful (pārayiśyā); demon-slayer art thou, rival-slayer, likewise expeller of disease, a remedy pāṭādru by name.

Pāṭādru is (OB.) Acacia catechu or Pinus deodora; the comm. reads pāṭādru and does not attempt [on p. 587] to identify it.* The mss. vary between -ād and -āś at end of a; our edition reads -āś (with our E.M.E.s.m.); SPP. adopts -ād, with the great majority of his authorities; the comm. has -āś; Pp., as noticed above, lacks this verse. There is little to choose in point of acceptability between the two readings. * As noted in the introd., the use of the hymn is followed in Kāuç. 58. 15 by the binding on of pāṭādru (so Dr's text, with the variant pāta; in citing the text, at p. 568,
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comm. has pāti). This is explained by Daç. Kar. as an “amulet of deqdar,” devadāruman; and so Dār. and Keç. to 8. 15, and comm. p. 567 end.

[The first anuvāka, 2 hymns and 49 verses, ends here. The quoted Anukr. (cf. end of h. 1) says deyāsahītām.]

3. To Agni: against sorcerers and demons.

[Catana.—muviṣṭam. āgnīyaṃ. trāṇaḥbhājan: 7, 12, 14, 15, 17, 21. bhūry; 25, 54: bhūtyaḥ bhūtyaḥ jagati; 23, 23. anuvākaḥ; 26. gīyati.]

Found also in Pāipp. xvi. (in the verse-order 1-4, 6, 5, 7-14, 15, 17, 16, 19-22, 24, 26, 25, 23). The first 23 verses are (in slightly different order*) vss. 1-23 of RV. i. 246. *Namely, with 4 after 6, with 17 and 18 inverted, and with 12 between 21 and 22.]

Kauç. reckons the hymn to the 7th hymns (8. 25). The comm. says (p. 587, l. 18 ff.) that the whole anuvāka, that is hymn 4, as well as 3, is to be used in a variety of practices, which he details. In the vāryāman ceremony (44. 16), after the victim’s “breath has been stopped,” with li. 34. 5, the performer takes his place at her right and mutters this hymn. Vs. 22 (not 21) is identical with vii. 71. 1, which was prescribed at 2. 10 for use in the pārvan sacrifices, to accompany the carrying of fire thrice about the offering. Moreover, verses of this hymn are used in four expiatory rites as follows: vs. 15-18 accompany an oblation (112. 1) made when the cows give bloody milk; vs. 26 is used with vi. 63. 4 if spontaneous combustion occurs (46. 23); and the same vs. is used (130. 3) when there appears a bright glow without any fire; and yet again (131. 3), when the fire puffs (cautati). Finally, the same vs. is used by Vālt. (6. 11) in the agnyādhyay (with vi. 19. 2 etc.) with an offering to Agni ātīk.]

Translated: Henry, 7, 43; Griffith, l. 392.

I pour ghee upon (āghī) the vigorous (vājīn) demon-slayer; I go for broadest protection to the friend; Agni, sharpened, [is] kindled with acts of skill (? l-kītū); let him by day, let him by night, protect us from harm.

This verse is found further in TS. (l. 2. 14’); neither RV. nor TS. offers a variant reading.

2. Do thou, of iron tusks, O Jātvavedas, kindled, touch the sorcerers with thy flame (arci); take hold of the false-worshipers with thy tongue; cutting off (?) the flesh-eaters, shut them in thy mouth.

The comm. reads dāśītā in a, paraphrasing it only with dhatāvā. RV. has yekūf, which is most probably to be referred to root yēj. Ppp. has dāśītā (for dhatāvā).

3. Apply both thy tusks, thou that hast them in both jaws (ubhīyātūli), the lower one and the upper, being harmful, sharpened; also in the atmosphere go about, O Agni; put together thy grinders upon the sorcerers.

RV. reads dāśītā at end of a, and rājān for agnā at end of c. Ppp. has aheb [in a, apparently] and api for aabhi in b.

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4. O Agni, split the skin of the sorcerer; let the harmful thunderbolt smite him with flame \((hdras)\); crush his joints, O Jatavedas; let the flesh-eating, flesh-craving \(\text{one}\) divide him.

RV. (vs. 4; its vs. 4 is our 6) reads \(\text{trk11dm}\) for \(tnam\) at the end. The comm. understands 'a wolf or the like' in \(d\), and takes \(\text{veci}\) as 'scatter about, dragging him to and fro to eat him.' It more probably refers to the flesh-eating Agni.

5. Wherever now, O Jatavedas, thou seest a sorcerer standing, O Agni, or also moving, also flying in the atmosphere, him \(\text{as}\) archer, pierce with a shaft, being sharpened.

RV. (vs. 6) has a quite different \(\text{ydh vā 'nābīkīs pathākikā pānantam. Ppp. (vs. 6) reads in } d \text{ vedhī cavo. Many mss. (including our Bp.W.E.O.T.) have } sārva\) \(\text{in } d\).

6. By sacrifices, O Agni, straightening \((\text{sam-nam})\) thine arrows, by speech smearing their tips with thunderbolts — with them pierce in the heart the sorcerers; break back \(\text{pratidā}\) their arms.

RV. (vs. 4) offers no variant; Ppp. (vs. 5) reads \(\text{alyam}\) in \(b\).

7. Both those that are seized do thou win \((\text{opp})\), O Jatavedas, and also the sorcerers that have seized with spears; do thou, O Agni, first, greatly gleaming, smite him \(\text{down}\); let the variegated raw-flesh-eating \(kruñkikās\) eat him.

This verse differs somewhat, and inconsistently, from RV., which has \(\text{ābhadham}\) in \(a\), and, without \(\text{utā, alehihās} \ldots \text{yatudhasīt}\) in \(b\), giving the clear sense 'win away him that is seized from the sorcerer that has seized him,' and agreeing with the sing. \(\text{ābhi}\) in \(d\). The AV. version yields no acceptable meaning; and most of the \(\text{sahihātā-}\)mss. read \(\text{ābhadham}\) in \(a\) (including our \(\text{l.M.W.I.}\): some of the others not noted), as if the word were after all a singular. The comm. reads \(\text{kroñkikās}\) in \(d\), and explains it simply as \(\text{pakṣvīcāt} \). He gives a most absurd version of \(a, b\): 'protect \(\text{us}\) who have begun \(\text{to praise thee}\) and \(\text{slay with spears the sorcerers who have made a noise}'! [Comm. seems to read \(\text{rebhikāna}\) and to take it from root \(\text{rih}: \text{cf. note to vs. 21.}\) Ppp. has our version of \(a, b\), except that it reads \(\text{utā 'lab-}\) in \(a\), and omits \(\text{utā}\) in \(b\) \(\text{i.e., if I understand } K, \text{it appears to begin } b \text{ with } \text{ārebhikāna}\).]

8. Proclaim thou here which that \(\text{is}, O\ Agni — the sorcerer that is doing this; him take hold of with the fuel, O youngest \(\text{god}\); subject him to the eye of the men-watcher.

RV. inserts another \(\text{yaṣ} \) at beginning of \(b\), and Ppp. has the same. The comm. reads \(\text{kroñi}\) (explaining it \(\text{[alternatively] as } \text{krōñi}\) at end of \(b\), and \(\text{yavīttha}\) at end of \(c\). \([\text{Letter, perhaps, in } a, \text{'Proclaim which one he } [\text{is}]\) etc.\)]

9. With sharp eye, O Agni, defend thou the sacrifice; conduct it forward to the Vāsūs, O forethoughtful one; thee that art harmful, greatly gleaming against the demons, let not the sorcerers injure, O men-watcher.
Ppp. reads अनिर्द at beginning of c. The comm. appears to regard अभिष्वसमाम as a compound.

10. A man-watcher, do thou look around for the demon among the people (विशृ) ; crush back his three points (अग्र) ; crush, O Agni, his ribs with flame (हद्र); cut up threefold the root of the sorcerer.

The comm. attempts no explanation of the 'three points,' but simply glosses अग्र with अभिष्वसमाम.

11. Let the sorcerer thrice come within thy reach (प्रदसित), who, O Agni, slays truth (रिद) with untruth; roaring [at] him with thy flame (अन्ल), O Jātavedas, do thou put him down (नि-यूज) before the eyes of the singer.

Our न्युध्दि at the end is a weakened corruption of RV. न्युध्दि, which is read also by Ppp., the comm., and one of SPP's authorities. SPP. reads युध्दि, not heed- ing the rule of the Prat. (ii. 20) to the contrary. [ Cf. his ḍхаूगदि in vs. 6. And in his "Corrections" to vol. ii., he is at pains thrice to correct युध्दि of p. 21-2 to युध्दि. ] The majority of the mss. (including all ours save D.R.p.m.K.) accept अग्र in b; both editions, of course, emend to अग्र. The comm. paraphrases प्रदसित with ज्वालम; he does not deign to add any explanation to स्पृयस्यायन. The occurrence of एनवम in d seems to require us to regard एनव as object of स्पृयस्यायन.

12. What, O Agni, the pair utter in curses today, what harshness (त्रृट) of speech the reciters (वेभेतिस) produce: the shaft that is born of fury of the mind - with that pierce thou the sorcerers in the heart.

That' in d is fem., as if referring to the 'shaft' alone; and the comm. regards अग्र and ध्र as describing faults caused by the sorcerers, which Agni is to requite — which is doubtless the true connection. मिलुषि is explained as = सर्वपुनान, and शपतस as = परशपराम आद्रानास. The verse is RV. vs. 13, its vs. 12 being found much further on, as our vs. 21. Ppp. again reads विध्वस्तो विध्वस्त्य in d.

13. Crush away the sorcerers with heat; crush away, O Agni, the demon with flame (हद्र); crush away with burning (अरी) the false-worshipers; crush away the greatly gleaming ones that feed on lives (? अभिभाषते).

RV. (vs. 14) is quite different in d: पात्र अभिभाषको अहंकारिन. The comm. paraphrases अशुर्यपशु परशुभाषक आद्रानास तथा ददायनास तथा.

14. Let the gods crush away today the wicked one (वधिनद्); let [his] curses sent forth go back upon him; let shafts strike (रिद) in the vitals him who steals by [magic] speech; let the sorcerer come within every one's reach.

RV. (vs. 15) reads तृत्व (for तृत्व) at end of b, and the comm. and one of SPP's authorities have the same. The comm. this time paraphrases प्रदसित with प्रकर्षयन अभिहविविरिक हेतु, adding as alternative अग्र प्रकर्षयन.

15. The sorcerer that smears himself (सम-अभ) with the flesh of men, who with that of horses, with cattle, who bears [off] the milk of the inviolable [cow], O Agni — their heads cut thou into with flame.

Ppp. reads भराता in c. [The दण्डयेन of Aufrecht's RV. seems to be a misprint.]
16. Let the sorcerers bear [off] poison of the kine; let them of evil courses fall under the wrath of Aditi; let god Savitar abandon them; let them lose their share of the herbs.

17. Yearly [is] the milk of the ruddy [cow]; of that let not the sorcerer partake (thou), O men-watcher; whatever one [of them], O Agni, would fain enjoy (thou) the bestings-him do thou pierce back in the vitals with thy burning (arrows).

18. 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 (? mārī); let them not be freed from thy heavenly missile.

19. Do thou, O Agni, from below, from above, do thou defend us from behind and from in front; let those [flames of thine, unaging, extremely hot, greatly paining, burn against the evil-plotter.

20. From behind, in front, below, and above, do thou, O Agni, a poet, protect us about with poesy; [as] friend a friend, [as] unaging in order to old age, [as] immortal mortals, do thou [protect] us, O Agni.

21. Set thou in the reciter, O Agni, that eye with which thou seest the hoof-breaking sorcerers; Atharvan-like, with brightness of the gods, scorch down the truth-damaging fool (adt).
22. Thee the devout, 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.

We have had this verse above, as vii. 71. 1; for its different correspondences and variants, see the note at that place; [but Ppp. here ends with bhaṅgavātātum]. The comm., though he notes it as 'explained above,' goes on to give a new explanation, curiously accordant with and yet not a little different from the other; the most important point of difference is that, in explaining pari dhālām, he there gave us our choice between pari dhrayātmaka and paridhāk kurnaḥ, while here he gives us our choice between the latter and dhyāyamah. The real reason of the repetition probably is that he this time reads at the end dhrayātmaka, with RV. [and Ppp.], while before he had no variant from our AV. text. [Here and in vs. 23, W. queries his version of bhaṅga, as he did at vii. 71, which see.]

23. With poison smite thou back the destructive ones, the demons, O Agni, with keen brightness (śvetā), with heat-pointed flames (ard). RV. in b linguizes the particle to jina, and reads dhaṇa for yajha; and it ends d with rjihāśa instead of jahi; and it endd with rśṭībhiś instead of aśā. Ppp. has in c ā̄ṣṭera instead of tīṃbha.

The RV. hymn ends with four anumatiḥ verses, of which only the first two find place thus in our text.

24. With great light Agni shineth out; he maketh all things manifest by his greatness; he forceth away the ill-conditioned ungodly wiles; he sharpeneth his two horns to gore the demons.

All the authorities read at the end vinkṣye, and even the comm. is with them, calling the v a Vedic accretion (vākāryaṇaṁ chandasaḥ). RV., in the corresponding verse (v. 2. 9: repeated without variant in TS i. 2. 147), has vinkṣye, which our edition reads by emendation, Ppp. retaining the totally inanible v, which seems to have blundered into the word out of vṛ nikṣya in the following verse. RV. (and TS.) has before it rśṭāpaśa (śing.).

25. The two horns that thou hast, O Jātavedas, unaging, of keen thrust, sharpened by devotion (brahmaḥ) -- with them do thou gore, O Jātavedas, the attacking enemy (durhdā), the advancing kumidīlu with thy flame (arcī).
From stem nīkṣa- are so few (in 3 AV. verses), perhaps we might after all assume that this is a root-class imperative, nīkṣēt.v.

26. Agni drives off the demons, he of bright brightness, immortal, bright, purifying, laudable.

This verse is RV. vii. 15. 10, and is found also in TB. (ii. 4. 16) and MS. (iv. 11. 5); the text is the same in all. [Ritual uses, above.]
[Here ends the third arthā-sūkṣṭa and the quoted Anukr. says trītyeṣā tu.]

4. Against sorcerers and demons: to Indra and Soma.

[Citation — pārśva-kātāḥ. montrekladesātyam. phāṣadām : 3-14, 16, 17, 19, 20, 24. trītyeṣā : 20, 23. bhaṣy : 25. avaśyakāh.]

Found also in Pāipp. xvi. (with exchange of order between 4 and 5, and between 19 and 20). It is, with no change of order of verses, and with only few and insignificant variants, RV. vii. 104; not a verse occurs further in any other text, so far as known. [No initial use of the hymn is prescribed either by Kāuç. or by Vālt. But the comm. regards this hymn as used with the preceding one in a variety of practices: see h. 3.]

Translated: by the RV. translators; and as AV. hymn by Henry, 10 1 47; Griffith, i. 396.

1. O Indra-and-Soma, burn the demon, oppress (ubhy) [him]; put (arpay-) down, ye two bulls, them that thrive in darkness; crush away, scorch down the fools (acft); slay, push, pin (fa) down the devourers.

Transl. may be (so Ludwig) 'increaser of darkness.' The comm. has nothing better than haui to suggest for ubhy.

2. O Indra-and-Soma, against [abhī] the evil-plotter, the evil, let heat boil all up [sau-yas] like a fiery pot; assign unavoidable hate unto the brahman-hating, flesh-eating kimidū of terrible aspect.

The construction and meaning of the first half-verse are doubtful; the comm. glosses parṇita with simple gocchita. RV. has agaṛuē instead of -ubhy in b. In our edition, the accent sign which should stand under gus in this word has slipped to the right, under mūn. [Here W seems to take saus as intensive and to render its force by "all up." Neither in BK. nor in the Indr. is it joined with yas: but cf. saus-yāekā.]

3. O Indra-and-Soma, pierce ye the evil-doers within their hiding-place (turavī), in untenable darkness, whence there shall not come up again any one soever of them; be that your furious might unto overpowering:

RV. reads at beginning of c yāhā ud tāp pūn. In our edition read dusātīo in a.

4. O Indra-and-Soma, cause to roll (pur) from the sky the deadly weapon, from the earth also, a shattering for the evil-plotter; shape out from the mountains (pānava) the noisy one, wherewith ye burn down the increasing demon.

The comm. glosses svaryd with svaraṇaḥ. Pāipp. has the easier reading pra karatām for varteyatam in a.
5. O Indra-and-Soma, cause [it] to roll forth from the sky; with fire-heated, stone-smiting, unaging heat-weapons do ye pierce the devourers in the abyss; let them go to silence.

Ppp. reads divas for yusnam in b; the comm. has in d nihsavaram, which would be a good reading, but is against the pada-texts of both RV. and AV. (nihsavaram).

6. O Indra-and-Soma, be there about you on all sides this prayer (malt), as a girth [about] two vigorous (vi^ijn) horses, the invocation (Mtrii) that I send forth to you with wisdom; these acts of worship (brdmant) quicken ye like two lords of men.

RV. reads in d nrpatti 'tra, as the meter demands, and so do our P.M.W.R.T.K. and part of SPP's authorities, also the comm., and Ppp., and this is, almost beyond question, the true text; but SPP. adopts in his edition nrpatti 'ra, with the remainder (a majority) of his samudhita authorities. The pada-reading is probably nrpatti ivd 'ti nrpattiva, as all the pada-nms. except our dp. (both copies) appear to read, and as the RV. pada reads; but we should altogether expect nrpattivd 'ol 'ti nrpattiva, as dp. reads. The anomaly of the addition of lti after ivd instead of after nrpatti (first time) is noted in Prat. i. 82 c; the Prat. has no notice of the exceptional combination nrpatti 'ra—which is, to be sure, an argument against its right to stand in the saudhita-text: see note to Prat. iii. 33. The retention of dental n in hindwi after pari is prescribed by Prat. iii. 88. Ppp. reads instead pra hindvi. [Cf. Geltner, Ied. Stud. ii. 134.]

7. Remember ye with [your] rapid courses; smite the haters, the destructive demoniacs; O Indra-and-Soma, let there not be case (sud) for the evil-doer, the hater that at any time vexes me.

RV. reads, in d, na for ma, and drahd for dru^hs. Ppp ends with (for abhi...) api kā cid ud nāh. The retention of dental r in prati swar-va is by Prat. ii. 102; the passage is there quoted in the commentary. Our comm. glosses pujanahhbis with balavasdhbis, and attenuates the difficult prati swaratham to prati cacchatam.

8. Whoever reviles with untrue speeches me walking with simple mind—like waters grasped with the fist, let the speaker of what is not be [himself] non-existent, O Indra.

The comm. glosses abhi^dste with abhīyapun karoti. The long initial vowel of A$anta (p. dsat) is by Prat. iii. 21, iv. 90; the passage is there quoted.

9. They who distract (vi^dhr) with [their] courses him of simple intent, or who spoil at their will (svadhāhhs) what is excellent—let Soma either deliver them up to the serpent, or let him set them in the lap of perdition.

The comm. declares svadhā in b an anuvātma, and renders svadhāhhs by anuvār minattabhātāt, 'for food.' An accent-mark is wanting in our text over the ya of dharmastū in b.

10. Whoever, O Agni, tries to harm our taste of drink, of horses, of kine, whoever of our bodies—let the enemy, the thief, the theft-committer, go to want (dabhād); let him be degraded with self and with posterity.
RV. reads In byo dfviinii,il yo gd11ifm, and the comm. does the same. [But SPP. reports that Sāyāja’s text reads b thus: ye ac. ye g. yas t.] A number of our ms. (P.M.W.K.K.) read vl for nl at beginning of ā, but SPP. reports no such variant among his authorities. The form vl after nl here is not quoted in the Prāt. commentary. [Join ners rather with the genitives of ā and b?]

11. Be he far away, with self and with posterity, be he beneath all the three earths, let his glory dry up, ye gods, who by day and who by night tries to harm me.

RV. reads in d nas instead of md.

12. It is easy of understanding for a knowing man (jāna) [that] true and untrue words (vedas) are at variance; of them what is true, whichever is more right, that Soma verily favors; he smites the untrue.

Ppp. reads pasparate at end of b.

13. Soma by no means furthers the wicked [man], nor the kshatrīya who maintains [anything] falsely; he smites the demon; he smites the speaker of untruth.

14. If I am one of false gods, or if I put upon (apī-āh) the gods what is vain, O Agni — why art thou angry with us, O Jātavedas? let them of hateful speech obtain (succ) misery of thee.

RV. reads ād in d instead of āsmi at end of ā. The comm. renders te in d as if it were ā; for the difficult apī-āh he gives simply vahini (unghāna vyarthāna dvāra stetāyaḥ yasyāvahāya ca apī-āh vahāni).

15. May I die today if I am a sorcerer, or if I have burnt (top) a man’s lifetime; then let him be divided from ten heroes who vainly says to me “thou sorcerer.”

The comm. glosses vārīṣṭ with prārit, which is probably its virtual meaning: ‘may he lose ten heroic sons.’ Our pāda-text differs from that of RV. by dividing dāṣabhiḥ in ā. Ppp. reads pārṣasāya in ṛ.

16. Whoever to me that am no sorcerer (dyāt) says “thou sorcerer,” or whatever demoniac says “I am pure (ūcī)” — let Indra smite him with a great deadly weapon; may he fall lowest of every creature.

Ahūn doubts literally ‘that have no yātā or familiar demon’ (though the proper accent in such case would be yātā), opposite of yātumānti ‘possessing such a yātā,’ or yātuvalkāna ‘holding or containing such.’

17. She who goes forth in the night like an owl (?), hateful, hiding herself away — may she fall down into an endless hole (varavi); let the [pressing:] stones smite the demoniacs with [their] noises.

RV. again (as in 7 d) reads dvēkā lor dvēkās in ā; also varavi anandha dva in ā. Ppp. reads duhās in ā; and the comm. has upa instead of apa. He glosses khargdā with uinkā.
18. Scatter yourselves, O Maruts, among the people (vitekā); seek, seize, crush' (sam-pi̯) the demoniacs, who, becoming birds, fly in the nights, or who have put defilements (ripas) on the heavenly sacrifice.

RV. has ṃhāvita in c. SPP. reads ḍṣēchata in a, because the great majority of his authorities give it. This is contrary to the established usage of both RV. and AV. (but in accordance with that of SV.), although in nearly every such case a part of the mass lengthen the vowel; part of ours do the same here, as elsewhere. The comm. glosses ripas with hindās; and dāhāre with dhārayanti.

19. Cause the stone to roll forth from the sky, O Indra; sharpened by Soma, do thou wholly sharpen, O liberal one; from before, from away, from below, from above, do thou smite upon the demoniacs with a mountain.

RV. reads in a ḍeun-₃ after ḍiva, and some of SPP's authorities do the same. RV. has also ṃuktiḥ ṃuktiḥ and śādaḥ in c; the directions admit also of being understood as from east, west, south, and north.

20. Here fly these dog-sorcerers (ṛvyātàn); Indra the unharmable they the harm-seeking seek to harm; the mighty one (ṇagati) sharpens his deadly weapon for the treacherous ones (pītun); now may he let fly (vṛy) the thunderbolt at the sorcerers (ṛṣuṇān). The epithets like ṛvyātā in this verse and below in vs. 22 seem by their accent (and by comparison with ṛtvamit and ṛtvadhih) to signify strictly 'one having a dog (etc.) for his familiar demon' The comm. glosses with ṛtvapadāhāriṇaḥ īṣvarakah [nā]. Pp. combines at end of b = ṛtvavāyam.

21. Indra was the crusher-away of the familiar demons (yātih), of the oblation-disturbers, of them who strive to win upon [it]; let the mighty one (ṇagati) attack them that are demoniacs as an ax the woods, splitting [them] like vessels.

RV. reads Ṣti in d, and no small share of the AV. mass. (the majority of SPP's) do the same"(including our P.s.m.I.D.R.p.m.Kp.); both editions give ṛha. The AV. ḥaṭṭa-text, like the RV., divides and accents in b abhi-avatṛṣaṭṭām. The Petersberg Lexicons treat the abhi as if in direct combination with the participle; and they translate 'approach with hostile intent,' which is highly arbitrary. The comm. gives no aid, rendering simply abhiḥukhaiḥ jucadiḥ. Pp. reads in b = mānaṇāṁ. [W. would probably have changed "crusher-away" to "demolisher" on the revision.]

22. The owl-sorcerer, the owlet(?)-sorcerer smite thou, the dog-sorcerer and the cuckoo-sorcerer, the eagle(?)-sorcerer, the vulture-sorcerer — do thou destroy (pra-mṛṣa) the demon, O Indra, as if with a mill-stone.

As to the renderings of these various names for sorcerers, see under vs. 20. For ṛṣvāla- Pp. has ṛvāja, the comm. ṛṣvāla-. The translation of it is a mere guess, to avoid transferring the word.
23. Let not the sorcerous demon reach us; let the kimirin that are paired fade away; let the earth protect us from earthly distress, let the atmosphere protect us from heavenly.

RV. reads, in a, b, yātuvardhāna ṣuḥ ekeva mitvaham :`~a kimirin. Ppp. has kimirinah. The comm. glosses ṣuḥ ekeva with simple ṣu haukan. The pada-division of yā- in a is yātuvardhāna both in AV. and in RV.; the word is the subject of Prat. iv. 8.

24. O Indra, smite the man sorcerer, likewise the woman prevailing with magic (udvād); let the neckless false-worshippers vanish (?); let them not see the sun moving upward.

The obscure pādau in a is glossed by the comm. with nayanta; Ppp. reads rajanta instead. Chāṇḍogya the comm. explains as = hāṣekānta.

25. Look thou on; look abroad; O Soma, Indra also, watch ye; hurl ye the deadly weapon at the demons, the thunderbolt at the sorcerers (yātuvardhānta).

Here ends the second būtaka, with 2 hymns and 51 verses. The quoted Anukṛ. says turīya ūha ha pāhavātikāya.

5. Against witchcraft etc. : with an amulet.

[Chāṇḍa.—āravāja. Kṛṣṇavānśoterdyaṃ uṣa mbirakadvaṃ duryōdhanam: 1. ṣaṭār- 
ghāḥphatāi; 2. p. vijayatī; 3. p. bratajanāi; 5. caññānāhālā bhārī; 6. ṣaṭār- 

Found also (except vs. 18) in Pipp. xvi. *The Berlin ms. reads-garbha "stārā," which is more nearly right.]

Kuṭ. uses the hymn, with iii. 5 etc., to accompany the binding on of an amulet in a rite (19. 22) for general prosperity; and again, with iii. 11 etc., in a rite (29. 7) against witchcraft. It is reckoned (note to 19. 1) to the puṣṭika nātana. To the caññānāhālā gāna (note to 25. 36) are reckoned vs. 18 (not 15) and probably not xix. 20. 4, which has the same pātāhā as 18) and its fellow vs. 19; and to the abhaya gāna (note to 16. 8), vs. 22. The comm. cites from Nakṣ. Kalpa (19) the use of the hymn in a maha- 
śanti called pātāhā. Viśī. passes the hymn unnoticed.]

Translators: Henry, 14, 50; Griffith, i. 400; Bloomfield, 79, 575.

1. This reverting amulet, a hero, is bound on a hero; heroic, rival- 
slaying, true hero, a very propitious protection.

The comm. calls the amulet tilokakrodayanirnāta, thus [cf. comm. to vs. 4, 8] iden- 
tifying tiloka and srodaya. Ppp. omits our b and the first words of our c, reading as its b sapatānātras suvitvā: then parīṣhitvā etc.

2. This amulet, rival-slaying, having excellent heroes, powerful, vigorous, overpowering, formidable, a hero, goes to meet the witchcrafts, spoiling [them].

Ppp. readś etc in c.
3. With this amulet Indra smote Vritra; with this he, being filled with wisdom, ruined the Asuras; with this he conquered both, heaven-and-earth here; with this he conquered the four directions.

Ppp. reads, for c, anena dyāvalphalteri ubhe ajyati.

4. This amulet of sraktyā, back-turning, reverting, forcible, remover of scorners, controlling — let it protect us on all sides.

Ppp. reads manīś again for vaṣt in e; also veṣnata at the end.

5. This Agni says, this also Soma says, this Brihaspati, Savitar, Indra; let these gods, my representatives (purāhita), drive the witchcrafts backward with the reverters.

In this verse and the next, Ppp. has the better reading pratisaraṇa for -raś in d. The first half-verse is found again below as xix. 24. 8 e, d. [Cl. also MS. i, 5. 3. The first pada recurs at xvi. 9. 2.]

6. I interpose heaven-and-earth, also the day, also the sun; let these gods, my representatives, drive the witchcrafts backward with the reverters.

'Interpose' — i.e. between me and what I dread. Ppp. pratisaraṇa in d, as noted above; also, for b, utā su bruhmanāpyati; and, at beginning of e, it is devaḥ pu.

7. The people who make the amulet of sraktyā their defenses — like the sun ascending the sky, it, controlling, drives away the witchcrafts.

Ppp. puts iśa after dvaṃ in e.

8. By the amulet of sraktyā, as by a seer (ṣi) full of wisdom, I have conquered all fighters; I smite away the scorners, the demons.

9. The witchcrafts that are of the Aṅgirases, the witchcrafts that are of the Asuras, the witchcrafts that are self-made, and those that are brought by others — let these, of both kinds, go away to the distances, across ninety navigable [streams].

'Self-made' (svarūpamāryate), doubtless 'made by ourselves'; the comm. so understands. 'Navigable' — i.e. not to be crossed without the help of a boat. SPP's ms. do not punctuate between b and c, but the comm. does so, like our edition. Ppp. combines kṛtya "āṅgirās, has for b yāḥ kṛtya "śeva nta (the addition rectifying the meter), and combines in f nātva 'ti; and in e it puts yār after kṛtyās.

10. On this man let the gods bind the amulet [as] defense: [namely,] Indra, Vishṇu, Savitar, Rudra, Agni, Prajāpati, Paramesṭhin, Viśā, Vāqvanāra, and all the seers.

[For a somewhat similar combination of names, cf. iv. 11. 7.]

11. Thou art the chief (uttamad) of herbs, as the ox of moving creatures (jūgat), as the tiger of wild beasts (gōvapad); whom we sought, him have we found, a watcher near at hand (?).
BOOK VIII. THE ATHARVA-VEDA-SAMHITA.

The mark of division in this verse is badly placed in our edition; it should be after adhitam iva, as in the mas. and SPP's edition. SPP. reads at the end, with all the mas., stutiam; the comm. this time (cf. the note to vi. 4. 3) gives us our choice between taking it as one word (= adhitam adhitam) or two (= itam iva antile); Ppp. avoids the difficulty by reading instead adhirvanam. To me the emendation to adhit idum seems unacceptable. The comm. reads before it pratiprecitum. Prât. iii. 10 notes the double form gopad and gopad. The first three pādās are found again below as xix. 39. 4 a, b, c; the irregular uttānaka instead of uttānaka seems due to the influence of the two masculine nouns in the double comparison.

12. He verily becomes a tiger, likewise a lion, likewise a bull, likewise a lessener of rivals, who bears this amulet.

Lesser' -'litly: one who makes lean'; but, though all the mas. and both editions have adhitam, it can hardly be otherwise than a misreading for adhitana, which the comm. gives. Ppp. has a wholly different c, sarva dhya vi rājati (as our 13 c), and so deprives us of its witness.

13. Not Apsarases smite him, not Gandharvas, not mortals; he reigns over (vi-read) all the quarters who bears this amulet.

14. Kaśyapa created thee; Kaśyapa collected thee; Indra bore thee in human wise (?); bearing [thee], he conquered in the conflict (?); the amulet, of thousand-fold might, the gods made their defense.

The obscure nāmae in c, the comm explains as a [collective] = nāmae maadhya; he reads in d nāmae prayās, which is much more acceptable; one is inclined also to conjecture nāmae prayās. Ppp. brings no help, only reading abhikāra na abhyvīstā at the end.

[The comm. reckons our e, f as a separate verse, the 4th of his "decad," thus making this "decad" come out with 13 vs. (instead of 22 - 10 = 12, as in the Berlin ed.).]

15. Whoever with witchcrafts, whoever with charms, whoever with sacrifices desires to slay thee — him do thou, O Indra, smite back with the hundred-jointed thunderbolt.

The omission of the second pls text would rectify the meter of a.

16. Let this back-turning, forcible, all-conquering amulet verily defend [our] progeny and riches, a very propitious protection.

Ppp. reads abharva instead of opisvarā in b. Our text should, for consistency, read abharvan again.

17. Freedom from rivals, for us below, freedom from rivals for us above, freedom from rivals for us behind, O Indra, light in front make thou, O hero.

Or the directions may be understood as south, north, west, and east. Ppp. has, for c, indra pāmām na pāmād.

18. A defense for me [he] heaven-and-earth, a defense the day, a defense the sun, a defense for me both Indra and Agni; a defense let Dhātar assign (dhīt) to me.
Compare AÇ. i. 2. 1 [and AÇS. xiv. 26. 1] with a, b; both substitute anis for akaram. The verse, as noted above, is wanting in Ppp. The comm. omits me in c. The first half-verse occurs again as xiv. 20. a, b.

19. Indra-and-Agni’s abundant formidable defense, which not all the gods together pierce through — let that, being great, save my body on all sides, that I may be long-lived, attaining old age.

With d compare VS. xxxiv. 52 d, which differs from it only by reading at the end the irregular form dāna. Ppp. has ti for me in c, and asat in d [though the pronoun calls for asat].

20. The divine amulet hath ascended me, in order to great unharm­edness; enter ye together unto this post (dvīti), body-protecting, thrice­defending, in order to vigor (dvīti).

Ppp. reads tvii instead of tvii in a, and enyam instead of methim in c. The comm. questions whether methi in b means mahāyati or mahīyam? The difficult and doubt­ful second half-verse puzzles him (as us) greatly: first he regards ‘men’ as addressed (he narath), and takes methi as ‘a stirrer-up, a destroyer of enemies,’ or alternatively as a post in a threshing floor (methi khaile yatho’schīrīkā vartāna evam nyam apt’iti; or, secondly, the gods are addressed, and methi means an amulet representing such a post (methihādāyum maṇi)."

21. In this let Indra deposit manliness; this, 0 gods, enter ye together unto, in order to long life-time of a hundred autumns; that he may be long­lived, attaining old age.

[With d, cf. MP. ii. 1. 3 d.]

22. Giver of welfare, lord of the people, Vritra-slayer, masterful remover of scoffers, let Indra bind [for thee] the amulet, [he] that has conquered, is unconquered, soma-drinking, fearless-making bull; let him defend thee on all sides, by day and by night on all sides.

The majority of mss. (nearly all SPL’s) put no pause at the end of d (after opera­jāthah). The first two padas are nearly the same with 1.21. 1 a, b, above (and with other texts: see the note to that verse). Ppp. omits a, b, and reads (better) sarvādi instead of sarvādatis at end of f. [An accent-mark is lacking under the 1o of somajāthah.]

[Here ends the fifth artha-sūkta. The quoted Anukr. says pārthaveṃ.]

[Here also ends the eighteenth pārthaveṃ.]

6. To guard a pregnant woman from demons.

[Maṭrānāman. — gegevabam. maṭṛānāmanāvaitam uṣa maṅgrethaivedityom. dveṣṭhubham: 2 para­siddhyaḥ; 10. 3av. 6p. jāgati; 11. 12. 14. 16. pataḥpārthikā; 15. 3av. 7p. caubhāri bāhyamānāsyaḥ; 17. tadb jāgati.]

Found also in P’pp. xvi, [but with vs. 8 before 7, vs. 15 between 11 and 12, and vs. 21 between 13 and 14.]

[The hymn is reckoned by Kāuç. (8. 24), with ii. 2 (which see) and vi. 111, to the maṭṛānāmā. It is employed in the simānata rite (35. 20) in the eighth month of a woman’s pregnancy with binding on an amulet “as specified in the text” (cf. vs. 20).]
BOOK VIII. THE ATHARVA-VEDA-SAMHITA.

Dār. and Keś. and comm. (p. 636, 648) say an amulet of white and yellow mustard; the Ath. Pañdh. seems to prescribe a "tailman in the form of a doll made of red and yellow mustard plants" (?) and reaching from the woman's neck to her navel. In Dār.īnī's note on the same passage (35.20), vs. 18 is specially cited for the same rite. The hymn is not noticed by Vait.

Translated: Weber, Ind. Stud. v. 251; Ludwig, p. 523; Henry, p. 54; Griffith, i. 403.

1. The two spouse-finders which thy mother rubbed up for thee when born (fem.)—for them let not the ill-named one be greedy, the aliṣa or nor the vatsīṣa (calf-drinker or -protector)?.

Weber (and Zimmer after him: p. 321) conjectures that the two winners of a husband are the breasts, and that the reference is to the ceremonious washing of the young child. The numerous names of evil beings in the hymn are in good part unknown elsewhere and untranslatable; of some of them tentative versions can be added in parenthesis. The comm. reads aliṣa in a, and explains it as ali + ṣva [taking ali as diseases (or deities representing them) that fly about like bees].

2. Pañḍa (straw) and anupanā (after-straw), ṣākru, ṭaṅka (cuckoo), malinītuc (roller), paṭṭa, the entwiner (ṛgrepā), the wrap-garmented, the bear-necked, the winking one.

Ppp. reads pākam for pākana in a; in b, malinītum pātākam; in c, aṭṛgam, and add. (cf. vs. 5, 23) at the end musdoy apar hannyaśi: we smile away in the pudenda,' which gives a construction to the accusatives of which our text is alone made up. The comm. gives in b pālkaṃ, he supplies niḥyanā to govern the accusatives.

3. Approach sam-śiṣṭa thou not; creep thou not on; creep not down between the thighs; I make for her a remedy, the bijḍ, expeller of the ill-named.

Ppp. reads pāswa instead of pājasa in d. The comm. identifies pājasa with the white mustard (vītasaraṇa) [see introd.].

4. Both the ill-named and the well-named — both seek approach (niśvṛti?); the niggards (ardya) we smile away; let the well-named seek what is woman's (stṛṭiḍya).

Ppp. reads niśpitaṁ at end of b, and omits the second half-verse. The comm. explains stṛṭiḍya as stṛṣṭaḥ sangandhy aṅgaṁ stṛṣṭam bhūtavya: he takes -nāma from root -nom. The n of durṇāmaṇ is prescribed by Prāt. iii. 84.

5. The āṣṇa that is black, hairy, tuft-born, also snouted (ṭṛṇiḍha) — the niggards we smile away from her pudenda, from her buttocks (bhūṣasa).

Ppp. reads in e, d. ayā bhūṣasa niṣṭhikarṇa ṣv[. (cf. vs. 2, 23].

6. The after-snuffling, fore-feeling, and the much-licking flesh-eater, the niggards, the dog-kiṣūṇa, hath the brown bijḍ made to disappear.

Ppp. reads. for e, rāgaṇa gahṣṭhitvaṁ; the comm. has ca kiṣūnas (for śvukīṣ) ; and he explains kiṣūṇa to mean either 'uttering the sound kiṣ kiṣ;' or 'constantly injuring' (from the root kiṣ).
7. He who lies with (ni-pad) thee in sleep, having become [like] a brother and like a father — them, eunuch-formed, tiara-decked (tiriti), let the bajā force (sah) from here.

Tiriti = 'womanish,' as wearing a distinctive woman’s head-dress; the comm., however, paraphrases the word with antarādhānena śatāḥ, as if from tiriti-āta! Ppp. puts the verse after vs. 8, and reads suptiti for svapne in a, and, in c, d, vajasa usui... kīhāryām kīrtitaṁ. [Cl. RV. x. 162. 5-6 with our vs. 7-8.]

8. He who surprises (tsar) thee sleeping, who tries to harm thee waking — them the circling (pari-kram) sun hath made to vanish away like a shadow.

Both translators understand the second half-verse to mean ‘them hath the bāja made to vanish, as the sun the shadow,’ and the comm. takes it in the same way; but, though that may be the virtual sense, it is not what the line actually says. Ppp. reads, in a, suptati chinatī, with ca for tva in b. The comm. has carati instead of tsarati in a. Nearly all our mss. (all save D.R.) read pāgratim at end of b, but SPP. strangely reports no such variant from any of his authorities.

9. Whoever makes this woman one having a dead child (vataś), or a miscarriage, him, O herb, do thou make disappear, lustful LaccusativeJ tor her, slippery.

The last pada is very obscure and doubtful, and quite otherwise understood by the translators; the version given follows the Petersburg Lexicon. The comm. interprets kālaṇaṁ by garbhāvāram, and aṭṭi vam by abhiyaktimad niśakyaśeṣān vi, and supplies to them karn. Ppp. reads instead kūmalavam dvaram; it also reverses the order of miśdaśā and dvaṭāśā in a, b. Aṭṭiva (o. aṭṭiva) is quoted under Prāti. iv. 18 as an example of a word made with a buddhāśā suffix beginning with t.

10. They who dance around the dwellings (jūla) in the evening, making donkey-noises... they that [are] kūkaścās (granaries) and kūkāṭas (paunchy), exalted (kūkādha), kūmatas, suṁmas — these, O herb, with thy smell do thou make to disappear scattered.

One or two of our mss. (as of SPP’s) read stṛtaṁ (1) or stṛtāḥ (W.) at end of d, or omit the viśara before it (M.m.m.W.O.). Ppp. reads, for e, d, kuṣṭiṭa yaś ca kaṣṭiṭa kūkāṭa svaraśā (svaṁ?) suṁā; the comm., for the last two words, has kharanaḥ (svaṁ) he interprets kuṣṭaṁ as kuṣṭhikāyaṇa, kuṣṭaṁ as khaṭkāyaṇa, and kuṣṭhaṁ as arjunaśyaśvam bhīvarakārtayati. [Over “exalted” W. has interlined “humped?” As for suṁma, cf. suṁma in OB.]

11. The kūkāmaṭhas, the kūkārābaḥs, that bear skins (kṛitti), pelts (? dūraṇi), dancing on like impotent men, that make a noise in the forest — them we make disappear from here.

Ppp. reads kūkānaḥ kūkārābaḥ kṛṣṇāṁ dūraṇi bharati: kliṣṭa ‘va pr. goṣṭhāṁ ye kuruva vane. The comm. has kṛkanāṁ kūkārābaḥ kṛṣṇāṁ dūraṁ dīpāṇi.

12. They who do not endure yonder sun, burning down from the sky, the niggards, buck-clothed, ill-smelling, red-mouthed, the suḥkācas, we make to disappear.
BOOK VIII. THE ATHARVA-VEDA-SAMHITA.

viii. 6- BOOK VIII. THE ATHARVA-VEDA-SAMHITA.

13. They who, putting their excessive self on the shoulder, carry it, thrusters-forth of women's hips — O Indra, make the demons disappear.

The comm. has several different explanations of the first half-verse, the translators as many more; a literal rendering seems admissible enough. Ppp. reads for abhi, midhay, lbhmm.

14. They who go before a woman, bearing horns (pl.) in the hand, stayers in the oven, laughing out, who make light in the tuft — them we make to disappear from here.

All our mss., and nearly all those of SPP., read labdam in a, and our edition follows them. SPP. gives in his text vaddvah, with the commentator. In e, he adopts spade-plithah, with a small minority of his mss., and directly against Prat. ii. 94, which prescribes -sthah. One would like to emend to spadk = 'standing aloof.'

15. Of whom the front-feet are behind, the heels in front, the faces in front, who are threshing-floor-born, dung-smoke-born, who are ant?u (as and 111111 ds, pot-testicled, and impotent?) — these from her, O Brahmanaspati, do thou make to disappear by attention (? pratibodh).

Ppp. reads in c sthahd, in d ye ca mujyam, and in e combines -stah 'ye'; Some of our mss. (Bp.'l'.M.W.), as of SIPP's, read mākhaḥ at end of b. The comm. has, for d, arundha ca māyatadd; he explains ayārumd by aya vāpyer vāpyuvan ayagāminah.

16. With eyes cast about, not looking forward (? āpracaṅkaka), womenless be the eunuchs; make tu fall down, O remedy, him who, not her husband, tries to approach this woman that has a husband.

The comm. reads in a pusoḍāka, and strangely explains it [alternatively] as = prakṣampotṛda; for pṛṇḍagā in b he has pārṇyagā (pādasa na gachantah); for pādiya in c, pātya. Ppp. gives in e svapati.

17. The bristling, hermit-haired, grinding up, much handling one, hastening up, copper-colored, snouted (? āṭukala) and śilanda, pierce thou forth with the foot, with the heel, as a kicking cow a pot.

Doubtless the concluding word should be svapandah, as given by SPP., in accordance, as he claims, with all but two of his authorities. The mss. are always so careless and untrustworthy in their distinction of śp and āp that it must be the sense rather than their testimony that decides in any case which is the true reading. Ppp. appears to have svapandaḥ. The combination upaśantam (p. upaśantam: Ppp. upaśantam) is according to Prat. iii. 52: the passage is quoted in the commentary to that rule; the comm. [and his text] refer here upan. The comm. also has śilandah (Ppp. śilindham) in d, and takes pṛṇi vādāya (Ppp. pravardhī) in e as pravardhīya, gerund. Further, he has pṛṇayaḥ instead of pāryayaḥ, and, at the end, svapandaḥ. His verse-division is different from ours, as he reckons e, f to vs. 18. He explains maritṛṣṭam in b as = punahpunar upaśantam. Ppp. has, for utumbalinā tvatilcau, adāram svatisthendanas.
18. Whoever shall handle thy embryo, or shall make it born dead—let the brown one, with formidable bow, make him pierced to the heart.

The comm. explains *prati mṛṣṭā* by *prāyastat*. The *ā* of *hrdayadāhāram*, and its non-division in *śānta*-text, are the subject of Prāt. iii. 3, iv. 68. [Delete the accent mark under *tu* in a.]

19. They who suddenly make die those that are born, [who] lie by the bearing [-women] — the Gandharvas, woman-seekers (?), let the brown one drive, as the wind a cloud.

Ppp. begins *ye sa f*, and ends abhrāt vāśi'va rājatu. The comm. explains *annorjitaś tā* = ardhopannth. The Prāt., li. 32, expressly prescribes that the final of *anndh* is not [convertible into] *r*—which seems a plain acknowledgment that at a later period the word was treated as being *śomānt*.

20. Let [her] maintain what is left (?); what is set, let not that fall down; let the two formidable remedies, to be borne in the under garment, defend thine embryo.

*Parisattam* in a is very hard to deal with, both on account of the meaning and because combinations of root *ṣrj* with *pari* are hardly met with; the Pet. Lexicon suggests emendation to *ṣritam*; as both Ppp. and the comm. have *ṣītan, I have taken the liberty of so translating. The comm. paraphrases it by *homādevinigātarcisstam sarjatvadurvyan [see the introduction] and makes it the object of *dhrayatu*. Ppp. also reads *yajjatam for yat dhitam* in b, and, at the end, *tvabhōbhapyūn* [Whitney queries for a: 'Let what is wreathed about (pari-ṣrj) maintain.' This might refer to bandages swathed around, to support the abdomen. In b, *kistin* would refer to the embryo (cf. *dhātā dadhātu* etc.), and *aśa padi* to untimely delivery (cf. i. 11. 4-6).]

21. From the rim-nosed, the tañgacīhi, the shady (? chāyaka) and naked, from the *kimilin, let the brown one protect thee about for progeny, for husband.

*Or chāyaka* may come from root *chā*, and so signify 'tearing' or the like; the comm. reads instead *sāyaṃkati*. Ppp. has at the beginning *parināsā taī*.

22. From the two-mouthed, the four-eyed, the five-footed, the fingerless one, from the much twining twiner (*vṛnata) that creeps forth upon [one], do thou protect [her] about.

All the *pada*-mss. most absurdly divide *anumogurth* at end of b; SPP. properly emends to *anāṅgurth*, but why "with Sāyaṇa" is not evident; Ppp. reads *anāṅguleśt*; and further has, in c, *vedīdhat adhi pra-. SPP. seems to regard the comm. as reading *abhikprasarpatiḥ*.

23. They who eat raw meat, and who the flesh of men, the hairy ones [that] devour embryo—them we make to disappear from here.

Ppp. combines at the beginning *yā* *mam, and has in place of our *rāṣṭra [combined kecāvartayān] aṣyā bhākastā mukhyey āpa hamṣan* (as in its version of our 5 c, d—cf. 2). The *pada*-reading *kecāvārth* is quoted in the commentary to Prāt. iv. 18.
BOOK VIII. THE ATHARVA-VEDA-SAMHITA.

24. They that creep away from the sun, as a daughter-in-law away from her father-in-law — let both bājī and pīrīgī pierce in into their heart.

Pārī in a, though compounded with the verb, has the value of a strengthener of the ablative sense of ṛṣṭītī, as dhī in b of that of ṛṣṭītītī. [Cf. Geldner, Ved. Stud. i. 270.]

25. Pīrīgī, defend thou [the child] in process of birth; let them not make the male female; let not the egg-eaters injure the embryos; drive thou the ādikīfiśās from here.

In b, lit. 'not make the man a woman.' Ppp. puts the mī after pumīṣatīram.

26. Childlessness, still-birth, also crying, guilt (aghī), barrenness (? aśviṣī) — that do thou attach to [our] enemy (āpṛyā), as if having made a garland from a tree.

Ppp. reads, in a, b, mūrīva-taṇum mūrīhagham āghām āṣam. The comm. has, for āṣam āṣamam, āṣamāṣamam, and paraphrases it with āṣamānīm rādhānīm ātthākha­bhātiṃ, aukānūnīṃ wa vākārī vāṣānīṃ. It is curious that both āṣamam and mūrīva-taṇum are quoted in the commentary to Prāt. iv. 18, as if their second member were 'a tādhīhīta beginning with v.' — [Cf. MB. i. 1. 14; MP. i. 4. 11.]

[Here ends the third anuvṛtka, with 2 hymns and 48 verses. It is also the end of the sixth artha-āṣṭā, which begins with yā ham. The quoted Anukr. says yā ham.]

From this point on, the commentary is wanting until the beginning of book xi.

7. To the plants: for some one's restoration to health.


Found also in Pilliapp. vi. i with verses 16–19 in the order 16, 18, 19, 17. [The mss. have aṭṭivāyakamam.] [The Anukr. omits the definition of vas. 15 (trīṣṭībhū) and 24 (b. p. pājaṭi).]

[Used by Kāśi in a remedial rite (26, 33, 40, note), "with a gilt and lacquered amulet made [cf. introd. to AV. i. ii. 9] of splinters of ten kinds of trees" (Keœ, p. 3272), against all diseases. In the pāṇisamanas, vs. 27 accompanies (note to 35. 6) the giving of food to the pregnant woman. Vālt. prescribes the hymn for use in the tādhīhīta rite (30, 6) when the priest mixes herbs with the āṭra.]

Translated: Ludwig, p. 504; Henry, 20, 58; Griffith, 1, 408; Bloomfield, 41, 578.

1. Those that are brown, and that are bright (svarī), the red and the spotted, the swarthy, the black herbs — all [of them] do we address (nīka-ā-vad).

2. Let them save (tri) this man from the yakṣīma sent by the gods — the plants of which heaven has been the father, earth the mother, ocean the root.

The second half verse was found above, as iii. 23. 6 a, b. This time it is also in Ppp. In a, daryā is read by W.I.R.T. We should expect pāraṇam in a.
3. Waters [were] the beginning, heavenly herbs; they have made disappear from every limb thy sinful (enasya) yaksma.

The first pada is a fragment, in meter and in construction; the omission of dgram would fairly rectify both. As in sundry other like cases, most of the mss. read at the end antinaçam (or -cañ); only P.M.W. have -can.

4. The spreading, the bushy, the one-spathed, the extending herbs do I address; those rich in shoots, jointed (kāydu), that have spreading branches (vīkāka); I call for thee the plants that belong to all the gods, formidable, giving life to men.

Vīkāka might also signify 'branchless.' Ppp. reads in a-b ekasya yaksma prađhanavatir.

5. What power [is] yours, ye powerful ones, [what] heroism and what strength [is] yours, therewith, O herbs, free ye this man from this yaksma; now (dhto) do I make a remedy.

The last pada is wanting in Ppp.

6. The lively, by-no-means-harming, living herb, the non-obstructing, up-guiding, flourishing (?puṣyā) one, rich in sweets, do I call hither, for this man's freedom from harm.

Compare 2. 6, with which this agrees in the first two padas and in most of the last two. The mss. again are much at variance as to the reading of naghaśriṣṭa: Ppp. M.p.m.E.p.m.O. read [Bp. with gha-] naghaśriṣṭa. [Ppp. reads naghaśriṣṭa as does Berlin ed.] and omits iva and pada e. The omission of the obscure puṣyā would rectify the meter; the Pet. Lexx. regard the word as proper name of a plant.

7. Let the forethoughtful ones come hither, allies (medina) of my spell (ādose), that we may make this man pass forth out of difficulty.

Read medina in b (two accent-signs slipped out of place leftward).

8. Food of fire, embryo of the waters, they that grow up renewed, fixed, thousand-named — be they remedial [when] brought.

9. Wrapped in ṛda, water-natured, let the herbs, sharp-horned, thrust away difficulty.

Literally, 'having the ṛda as fretal envelop.'

10. Releasing, free from Varuṇa, formidable, that are poison-spoiling, also balāsau-dispelling, and that are witchcraft-spoiling — let those herbs come hither.

Free from Varuṇa: i.e., doubtless, 'freeing from the bonds of Varuṇa,' with which he visits guilt on the guilty. Ppp. reads in e-d balāsa-ruṣṭa rāhpaṁcaṁ kṛṣiyā. Read in our text kṛṣiyāṁ (or -yā) in d.

11. Let the purchased, very powerful plants that are praised save in this village cow, horse, man, beast.

Ppp. prefixes an additional pada to each half-verse: svina te santv aṣṭe dhir apak-; and apā sarasvatī jyesthāṁ trāy-. 
12. Rich in sweets the root, rich in sweets the tip of them, rich in sweets was the middle of the plants; rich in sweets the leaf, rich in sweets the flower of them; partaking of sweet, a drink of nectar (āmiśta), let them milk out ghee, food, with milk (gō) as chief (phāregad).

The mss. (except D. and R.asm.) agree in the unmotived accent hokhāna at end of b. Ppp. has instead balama; also, for sambhakāta, sambhakāta 'originated,' which is easier.

13. However many [may be] these herbs upon the earth, let them, thousand-leaved, free me from death, from distress.

All the mss. leave vadhita unaccented at end of b; and most (all save P.M.D.R.T.) accent phāregāta at end of c. [Cl. Caland, KZ. xxxi. 265.]

14. Let the tigerish amulet of plants, saving, protecting from imprecation, smite far away from us diseases [and] all demons.

The pāṇḍita-text reads śravā (not śravā) in c, and the translation follows it. Ppp. has svadhara in a, and svadhā at the end. Adhī in d is redundant in respect both to sense and to meter.

15. As at the roaring of a lion do they quake; as at fire do they tremble at [the herbs when] brought; let the yākṣma of kine, of men, go driven by the plants beyond navigable streams.

The usual expression is 'beyond ninety-nine' streams. Ppp. reads osadhanam for vadh vijante in a [Ov. "quake" W. interlines "shrink with fear." He would probably have changed it to "they are all in a tremble," as in v. 21. 4. C.]

16. The herbs, becoming freed from Agni Vāiśvānarā — go ye stretching over the earth, [ye] whose king is the forest-tree.

We should expect vocatives instead of nominatives in the first line.

17. They who, belonging to the Aṅgirases, grow on mountains and on plains — let those herbs, rich in milk, propitious, be weal to our heart.

In Ppp. this verse follows our v. 19. [Ppp. inserts after b virudhī vīcīvahaṣtā, and continues tī no mayamārītī (vedā : a 2. 1. 1. C.]

18. Both what plants I know, and what I see with the eye, the unknown and what we are acquainted with, and those in which we know what is brought together —

That is, probably, their collected or concentrated virtue. Ppp. reads in e purnamas for pūrṇaṃ sa. [We might render daṇḍāta by 'what we are not acquainted with,' to correspond with W's version of pūrṇas.]

19. Let all the entire herbs note (buddhi) my spell (tricāt), that we may make this man pass forth out of difficulty.

Ppp. omits the second half-verse; it is identical with 7 c, & above.

20. The agratiḥa, the darbhā, śūna king of plants, immortal oblation — rice and barley [are] remedial, immortal sons of heaven.

Ppp. reads vāpyaṃ khetiṣṭa in e.
21. Ye rise up (ud-ha); it thunders, it roars at [you], O herbs! when, O ye children of the spotted one, Parjanya favors you with seed.

With the second half-verse is to be compared RV. v. 83. 4 c. d. Prasānaś is elsewhere epithet only of the Maruts. The accent abhikrutadatta is unmotivated [unless, indeed, with Henry, we bring it, with sthāpayati, under the domain of pādā]

22. Of this amṛta we make this man to drink the strength; now do I make a remedy, that he may be one of a hundred years (ādiyānd).

W. and O.s.m. read paryayamasi at end of b; Ppp. has phalayamasi.

23. The boar knows the plant; the mongoose knows the remedial [herb]; what ones the serpents, the Gandharvas know, those I call to aid for him.

One or two of our mss. (Bp. M. [only one, Bp., if I understand W's Collation-book]) read virudham at end of a. Ppp. puts sarphās after gandharvas in c, and has lor d tā tāḥa "yante yadātih.

24. What [herbs] of the Angirases the eagles [know], what heavenly ones the raghūtras know, what ones the birds, the swans know, and what all the winged ones, what herbs the wild beasts know — those I call to aid for him.

Raghuś (which divāśa 'heavenly' might also qualify) is elsewhere unknown; Ppp. reads instead ṛugāś; the major Pet. Lex. suggests emendation [apparently withdrawn in the minor: see raghuś] to raghūvas 'swift'; Ludwig conjectures 'lives.' Ppp. also combines suvarna "nir" in a. [Render haṅguḥ by the prosaic 'goose,' since the poetic tone of the AV. is not so elevated as to make that version intolerable. Cf. JAOS. xix., 2d half, p. 154.]

25. Of how many herbs the inviolable kine partake (prā-nā), of how many the goats and sheep, let so many herbs, being brought, extend protection to thee.

Ppp. exchanges the second halves of vss. 25 and 26, and makes abhrīś and orādhīs change places.

26. In how many [herbs] human physicians (bhipā) know a remedy, so many, all-remedial, do I bring unto thee.

Ppp. [see under vs. 25] reads at the end iti lor abhi.

27. Rich in flowers, rich in shoots (prāshh.), rich in fruits, also those lacking fruits — like joint mothers, let them milk unto this man in order to his freedom from harm.

Ppp. combines samuditarāś 'vā in c. The first pāḍa is nearly identical with RV. 8-07. 3 b.

28. I have taken thee up out of what has five gālaś, and also out of what has ten gālaś, also out of Yama's fetter, out of all offense against the gods.
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The Pat. Lexx. explain जिर to be 'a certain measure of distance,' but that sense does not in the least suit the connection, either here or in Tb. l. 5. 10. Pp. reads अहार्यम in a, उत्तो to for अत्तो in c.] and, for ।, अधिकलित akṣaram. The second half-verse is identical with vi. 96. 2 c. d, above [and nearly identical with RV. x. 97. 16 c. d.].

[Here ends the seventh अधिकलित a, with 25 verses. The quoted Anukr. says अधिकलित अधिकलितितम गोवता दानि (unclear).]

8. To conquer enemies.

[The text of the "army rites" (16. 9-20), cites expressly vss. 1, 2, and parts of 24, and is indeed largely made up of the names of the objects mentioned in the hymn (see below). Not only Dārila, but also Keçava (Bl. p. 414 n. 82), and the introd. which S.P.P. gives (p. 656-9) in lieu of the lost comm., all present instructive details.]

[With vs. 1, the sorcerer twirls a fire-drill (16. 9) made of अधिकलित and अधिकलित sticks (16. 11: cf. vss. 3, 4). Thereupon, while reciting the first half of vs. 2, he lays down some "old rope" (सिंहमयी दर, apparently to serve as (under?) "in the place where the sparks from the fire-drill fall" (so Dār. and Keç.). When the smoke appears, he contextuises it with the words अधिकलित अधिकलित ("fire-drill of the army")].

This is the second half of our verse 2, with अधिकलित left out. When the flame breaks out (अधिकलित "fire"), he addresses it with अधिकलित अधिकलित अधिकलित ("fire-drill of the army")...
TRANSLATION AND NOTES. BOOK VIII. 8

else as suggesting their use: such are the “fetters” of vs. 10, 16; the “trap” of vs. 16; the “net” of vs. 4-8 and 18; the “net-stakes” of vs. 5, 12.

Finally, with “fall to these” (rodhā śhryō of vs. 24), the sorcerer makes, with his right hand, for his friends (16.18) an oblation in the fire kindled with the drill of ḫadhaka; and with “call to those” (duraḥā 'Mahṣyas of vs. 24), he makes, with his left, in the same fire an oblation of the uncanny ḫig1(fa for the destruction of the arm of his enemies (16.19). Then, setting up a branch of red ḥaptha to the north of his fire, he winds it with threads of blue and red with the last pada of vs. 24, and moves it to the south (16.20).

In counter-sorcery; ḫigida is the regular surrogate for ghcc (Kauc; 47.3). In the rites accompanying ili.6 (the hymn is notably affiliated with ours in respect of substance and expression: cf. “fetters,” ḫaptha, ḫadira; cf. also viii. 8 3 a with ili. 6. 2 a; 10 a, b with 5 a, b; 19 c with 7 c), it is used (48.4) for smearing the threads or symbolical fetters; similarly at 14.28, above; and again (with vi. 75: Kauc; 40.31) with a leaf of red ḫapatha.

A most interesting critical result is won from the study of the ritual use of our hymn, to wit: that here (vs. 2 c) we have an instance in which both alternatives (dāhaman and agnim) of an uха have been adopted into the received text. This has given it a semblance of metrical blemish (Henry, Bloomfield, and Whitney all suggest the excision of amtriis), the true meaning of which has been missed by the Occidental exegetes. SPP (as above) understands Kečava’s introd. to Kauc; 14 aright and explains it clearly, p. 658. — It may be noted that Ppp. unintelligently, with its agnim dāhaman (intending dāhaman), has both alternatives, but in the wrong order.

Translated: Muir, v. 88 (vs. 5-8); Ludwig, p. 527; Henry, 23, 61; Griffith, i. 412; Bloomfield, 117, 582.

1. Let Indra the shaker shake (wathl) [them], he the mighty hero, stronghold-splitter, in order that we may slay by thousands the armies of our enemies.

Quoted in Kauc; 16.9 [see introd.]

2. Let the putrid rope, breathing on [it], make yonder army putrid; scaring afar smoke, fire, let our enemies set fear in their hearts.

Ppp. reads agnim dāhaman in c. The different parts of the verse are quoted in Kauc; 16.10, 12, 13, where the ‘putrid rope’ appears to be understood as an actual rope which is burnt, and of which the ‘smoke’ and ‘fire’ are to frighten the foe. It is perhaps quite as likely that the ceremony is founded on a crass misinterpretation of the verse, and that the ‘rope’ is a poisonous serpent (as conjectured by Ludwig). The omission of antrimis in d would rectify the meter. [With regard to the last and to the whole verse, see the introd.]

3. Crush yonder men out, O aqvatthā; devour (bhād) them speedily, O ḫadira; let them be suddenly [tajīḍ] broken [bhaṭ] like hemp [ḥīṇa]; let the s’yer (ṛddhakon) slay (han) them with deadly weapons (ṛddīḍ).

The translation implies the emendation (which is made in our text) of ajīram (p. ḫadiraṇajīram) to ḫdram,* and the treatment of tajīḍ and bhāṭa (p. ḫajīḍbhāṭa-gaḥbēra) as two separate words. Ppp. reads in b ḫadira ‘līram, and in c combines
8. Let the rough-called one make yonder men rough (parupa); let the slayer slay them with deadly weapons; let them be broken quickly like a reed (varit), tied together with a great net.

Pp. om. the second half-verse of our 7 (omitting nyarbadhakam and reading at the end senam), then putting the whole after 6. All the ms. accent māyutāhī, which, though supported by the usage of sundry Vedic texts (including even RV.), was emended in our edition to agree with the Atharvan accentuation elsewhere. [Henry would read māci, of which he holds māyutāhī to be a gloss.]

7. Great, O Indra, hero (ghvans), is the net of thee that art great, that art worth a thousand, that hast hundred-fold heroism; therewith encircling the army of the barbarians, the mighty one slew a hundred, a thousand, ten thousand, a hundred million.

The translation follows Pp. (see under the preceding verse) in reading senam at the end. Instead of our 6, d, Pp. has tena ny ubha mahavanam anur̥dha gac̥vatihyagā.  

8. This great world was the net of the great mighty one; by that net of Indra do I encircle all yon men with darkness.

9. Debility, formidable ill-success, and mishap that is not to be exercised away (an-abavācanī), toil, and weariness, and confusion — with these do I encircle all yon men.
10. To death do I deliver those yonder; with fetters of death (sā) they bind (sa); the sad messengers that are death's — them I lead them to meet, having bound (bandhī) [them].

Ppp. read khitas for aghalis in a, and at the end bandhan. All our mss. agree in giving the abbreviated form badhā. ["Fetters": cf. introd.]

11. Lead ye them, O messengers of death; O messengers of Yama, restrain (apa-umbh) [them]; be they slain to more than thousands; let Bhava's club (? mauly) shatter them.

Ppp. read for a mṛtyudāta annūh nayaata; d is corrupt, but apparently is the same with our d.

12. The Perfectibles (śādīvyā) go lifting with force one nct-stake, the Rudras one, the Vasus one; by the Adityas one is lifted.

Ppp. has for second half-verse: rudrā dvātyam vāsuvāh tṛtyam ādityāy ekā udvāhī.

13. Let all the gods from above go crowding with force; let the Aṅgirases go slaying midway the great army.

Ppp. has at the end vadhāer instead of mahtā.

14. The forest trees, them of the forest trees, the herbs and the plants, what is biped, what is quadruped I despatch (iṣ), that they may slay yonder army.

'Them of the forest trees,' tānasapṭāṇ, arc. pl. masc.; the lexicographers explain the word to mean 'fruit tree with conspicuous flowers.' At the end both of this verse and of the next, Ppp. read satiham. Dp. reads śvīpaḥ in c. [For the citation in Kauç. 73.5, see introd.]

15. The Gandharvas and Apsarases, the serpents, the gods, the pure-folks, the Fathers, those seen, those unseen I despatch, that they may slay yonder army.

Ppp. make devān and surāṇa change places [and read hatim again at the end]. [Muir, v. 296, cites MBh. ii. 11.145 = 461, where the Fathers are divided into seven troops, four of embodied and three of holiness.]

16. Here are spread the fetters of death, which stepping into thou art not released; let this horn (khitā) slay of yonder army by thousands.

Ppp. gives for a mitrāṇaḍa yama [that is, i.e.?] yuktā. Kauç. (16. 10) speaks of 'khitās et aṣṭatūr[wood] and nets of hemp.' [Geldner, Ind. Stud. i. 139, renders the vs. and takes khitā as "trap"; SPp., p. 639, says niṣṭādānaḥ prakṣuśāndhanam; ML, p. 119 (see esp. p. 585, "hammer."]

17. The hot drink (gharnud) [is] kindled with fire, this thousand-slaying oblation (āhura); both Bhava and the spotted-armed one — O Čarva, slay ye (two) yonder army.
All the mss. read bhavas at beginning of c; our edition emends to bhavas. The common construction bhavas ca... śrava... haitam (cf. the next verse) is much disturbed by the addition of pṛṣṭhākṣus, which the second ca pṛṣṭhās to take as a mere epithet. Ppp. reads sahasrasyaḥ and haitam at the end of the two lines respectively.

18. Let them go unto death's burning (?), unto hunger, debility, the deadly weapon, fear; by snare (di.pī) and net, O Ārva, do thou and Indra slay yonder army.

Only P. and 8 s.m. have dpam, all the rest dpam, which must accordingly be regarded as the traditional text, though unintelligible. Further emendation to dākṣam 'quickly' is hardly advisable. Ppp. has pām. Ppp. also differs much in c, d: ātrasaṃ ṭyāsatāḥ-paṇṇānaṁ sarva śrutam amatāḥ haitam. Part of our ms. also (W.O.D.T.) read śravas in d. [Geidner discusses dākṣam, Ved. Stud. i. 136.]

19. Flee (tras) forth, O enemies, being conquered; run, [being] thrust by the charm (brāhmaṇ); of them yonder, thrust forth by Brihaspati, let none sooner be freed.

The second half-verse is nearly repeated as xi. 10. 19 c, d, below. The pada-mss. absurdly read vṛād (not vṛādaḥ) in b. Amāraī is metrically redundant in a. [Rather 11 + 8: 8 + 8.] The pada-reading of bhāṣphal-paṇṇāntānaṁ [cf. iii. 6. 7] is by Prāt. iii. 76, iv. 77, the commentary quoting it under each rule.

20. Let their weapons (dyudha) fall down; let them not be able to fit the arrow; then, of them fearing much let arrows strike in the vitals.

Ppp. reads čiṣāvā for śaṇaṁ in d.

21. Together let heaven-and-earth yell at them; together let the atmosphere, along with the deities; let them not find a knower, nor a foundation; mutually destroying one another let them go unto death.

The second half-verse is identical with vi. 32. 3 c, d, above. Ppp. puts endāḥ before kriṣṭānam, and adds abhi at the end of a.

22. The four quarters [are] the shemules of the god-chariot; the sacrificial cakes [are] the hoofs, the atmosphere the seat (? udālī), heaven- and-earth the two sides, the seasons the reins, the intermediate directions the attendants, speech the rim (? pārīvāthya).

Ppp. reads tathā 'atarikṣa buddhiḥ and omits the clause antārdṛgah kīṁkarāḥ. The verse is quoted in Kautil. 15. 11 [see introd.].

23. The year (saṁvantarañ) is the chariot, the complete year (parivatsarañ) the chariot-lap, virākṣṭi the pole (iṣṭi), Agni the chariot-mouth, Indra the left-stander, the moon the charioteer.

Ppp. reads, for the first part of the paragraph, ahaṁraś cakre māna drī̄ ṣaṁvantara adhiṣṭhānam: virākṣā etc. Sarvasyaḥḥ (p. sarvasyaḥḥ) is a subject of Prāt. ii. 95. [As for the “years,” see n. to vi. 55. 3.]

24. On this side conquer thou; on this side conquer away, conquer completely, conquer; hail! let these here conquer, let those yonder be
conquered; hail [svāhā] to these! wail (durdhā) to those! with the blue-red one I stretch down upon them yonder.

That is, probably, with Čiva's aid I bring the net down upon them. [Pp. omits all after the first svāhā.] Parts of the verse are quoted in Kāuç. 16. 18-22; 'with "hail to these" he makes a libation for his friends; with "wail to those" [he pours with the left hand] ihṣīsī on the [staff] of budhakā; having stuck in a branch of red aṇavatikā north of the fire, having surrounded it with two blue and red threads, he pulls it up toward the right with "with the blue-red one": evidently artificial adaptations of ceremonies to the words of the text. [For the whole matter, see introd.]

[Here ends the fourth anuvāka, with 2 hymns and 52 verses. Here also ends the eighth artha-sūkta, which begins with ādīva maṇthatā. The quoted Anukr. says ādīva maṇthatā.]

9. Mystic: extolling the virāj.

[Ativarman. — pāvāśām. kājaprayam na saradovam chāndasam. trāṣṭrāham 2. 3. pośkī (3. devaprapāhā) 4. 5. 25-26. anuvākhā; 8. 11. 22. puṣṭī; 9. ḫāra; 1. 4. 6. aṃpāyati]

Found also (except vs. 19, 20) in Pāipp. xvi. [with vs. 23 after vs. 24.] The Kāuç. takes no notice of the hymn; [but the Vāit. (33. 8) allows the use of 21 vs. (from vs. 6 to the end) in the ṣattara sacrifice at the celebrant's option].

Translated: Ludwig, p. 439; Henry, 26, 65; Griffith, i. 416.—See also Muir, v. 370.

1. Whence [were] those two born? which side (ṣūrā) was that? out of what world? out of which earth? the two young (aiśats) of the virāj rose out of the sea (saṃlīd); of those I ask thee: by whether [of them was] she milked?

The 'which' is both times katahā, implying the existence of more than two; but Pp. has instead katarasyāḥ pithivāvāḥ.

2. He who caused the sea to resound (kranda) with greatness, making a threefold lair (jōnis) as he lay, the desire-milking young of the virāj; he made his bodies secret (gīthā) in the distance.

Pp. combine yo 'kranda' at the beginning, and reads in b tyabhiyām (tyānā). The 'which' is both times katahā, implying the existence of more than two; but Pp. has instead katarasyāḥ pithivāvāḥ.

3. What three great ones (bhrāt, n.) there are, the fourth of which [one] disjoins [as] speech — the priest (brahmān) may know it by penance, the inspired one, in which one (kām) is joined, in which one [is joined].

Pp. reads caturdhī instead of trini in a. Caturthām 'fourth' might also he subject of 'disjoins.' Compare ix. 10. 27 (RV. i. 164. 45).

4. Forth out of bhrāt [as] sixth five sāmans [were] fashioned; bhrāt was fashioned out of bhrastī; out of what was bhrastī made?

Pp. reads pāṭha instead of -thāt.

5. Bhrastī the measure (maṭrā) was fashioned forth out of measure [as] a mother; illusion (maṣya) was born from illusion, Mātāli out of illusion.
The desire to play upon the root *ma* 'measure, fashion' is the leading motive in the making of this verse. The *pada*-text gives the absurd reading *nālākā* at beginning of c; Ipp. reads after it *hi* instead of *ha*.

6. Vaiśāyinara's counterpart [is] the sky above, as far as Agni forced, (hasthi) apart the two firmaments; from that sixth yonder come the sūnas; up from here they go unto the sixth of the day.

For *āśiṣyo*, in e, Ipp. reads *āśiṣya*. The remainder of the hymn, from this verse on, is by Vāि. 33.8 allowed to be introduced at pleasure in the *naradāstra* ceremony.

7. We these six seers ask thee, O Kaśyapa, for thou didst join what is joined and what is to be joined; they call (ah) *virāj* the father of the brāhmaṇ; distribute (?) *vi-dhā* it to us [thy] friends according to [our] numbers.

Ipp. reads *prakṣaṇi ra* in a.

8. After whom, when removed, the sacrifices remove (prat-cyu), [whom], when attending, they attend on (upi-sthā), in whose course (vratī) [and ?] impulsive the monster (?) *yaksī* stirs — that, O seers, is the *virāj* in the highest firmament.

9. Breathless, she goes by the breath of breathing ones (f.); *vīrāj* goes unto *svardj* from behind; *vīrāj* that touches, that is adapted to, everything — some see her, some see her not.

No ms. [of ours] inserts *n* between *vīrāj* and *svarṇa* in b [but four of Śśū's do so], as required by Prat. 11.8 (under which this is one of the passages quoted). In d we ought properly to have emended to *tvar...tvar* (accentless); all the ms. accent the two words, against the uniform usage elsewhere; and the *pada*-msa commit the further blunder of giving both times *tvar ātī*, as if the word were the Vedic locative of the 2d pers. pronoun (as in v 2.3).

10. Who understandeth (prat-vit) the pair-ness of *vīrāj*? who the seasons, who the ordering (kālpa) of her? who her steps (kārṇa), how many times milked out (vi-dhā)? who her abode (dāsman), how many times dawning (vi-bhā)?

The version is much more literal than intelligent, especially at the end, where we expect rather *vīrādāś* than *yīs*. 'Pair-ness,' *niḥkarmaṇaḥ*, means especially the condition of being a pair of opposite sexes.

11. This same is she that first shone forth; among these other ones (f.) she goes about having entered; great mightinesses [are] within her; the woman, the new-going generatrix, hath conquered.

This verse occurred above, as iii. 10.4. It is found also in other texts in connection with the four verses which follow it here. Ipp. has [in a, b] the same readings as in iii. 10.4 [a, b]; and, here also, it inverts the order of c and d.

12. The two meter-winged dawns, greatly adorning themselves, move on together toward the same lair (yodh); spouses of the sun, they move on together, understanding, having ensigns, unaging, having abundant seed.
The Pet. Lexx. give the first word in the form chanda-spāka, although Prāt. ii. 62 expressly requires -aḍha, and all the mss read it except Bp., which has -aspa. The verse is found also in TS. iv. 3. 11', MS. ii. 13. 10, K. xxxix. 10. Both TS. and MS. have at the beginning chanda-vaṭṭi; MS. reads udaka, and at the end -retavā; at end of b, MS. gives anu-mācaraeti and TS. duṇ samācaraeti; both have 7f or sdm in c, and TS. ketuṃ kṛpāṇāt for ketumātī in d. Ppp. reads cāritā in c.

13. Three (f.) have come along the road of righteousness; three heats (ghannd) have come after the seed; one (f.) enlivens the progeny, one the refreshment (fer); one defends the realm of the godly ones.

The verse follows the preceding in the other three texts also. TS. rectify the meter of b by reading gaṃjas; MS. has 7t/aj in c, and TS. gives vajjala in c; and for ni, in d TS. has vārād and MS. keśarām.

14. She that was fourth set Agni-and-Soma; the seers arranging the (two) wings of the sacrifice—gaṇātra, triṣṭūbh, jāgati, anuśūbh, bhud-arkt, bringing heaven (svārī) for the sacrificer.

The meter-names in the second half-verse are all in the accusative, possibly as coordinate with 'wings' in b; but comparison with the other texts indicates that the verse is very corrupt. The translation implies emendation of adādhūs to adāhāt in a; it would not be absolutely impossible to take 'the seers' as subject in a, and 'her that was fourth' as joint object with 'Agni-and-Soma.' Of the other texts (as above), TS. begins with cataśṭomu abhaṇaḥ, and MS. with cataśṭomu adādhūḥ; both rectify the meter of a by omitting kṛṣṭ; in b both have pṛyaṇaḥ as vocative, and after it bhakvanī, and MS. has pākṣd (for -nā) before it; in c, MS. has vṛṣṭhyam for anuśūbach; in d, TS. begins with bhṛkṣ ṛkṣū, MS. with ṛkṣū alone; and both follow it with yuṣṭa-ātak svār (TS., of course, svārī) ṛkṣū sāman. Ppp's only variant is bhudarkarī in d.

15. Five milkings after five clawnings; five seasons after the five-named cow; five quarters arranged by the fifteenth—those (f.) [are] one-headed toward one world.

'The fifteenth' (masc. or neut. sing.) might mean also 'fifteen-fold, of fifteen parts,' etc. The verse is found in the three other texts (as above), but in TS. (also in K?) separated at some distance from those that here precede; also in PGS. iii. 3. 5: all read samāmāmvardhāh instead of ʾikam in d.

16. Six [are] born the beings first-born of righteousness; six sāman carry the six-day (?) [sacrifice]; after the six-yoked plough (stra) severally a sāman; six they call (ah) the heavens and earths, six the wide [spaces].

The translation implies in b the reading sarāhāna; this is given in our text, against the authority of our pāda-mss. [which have ʾāḥ;ahām]; the sāhāhās (except O.p.m.) have ʾāḥ. All the latter read in a -d ṛtisya (v. pratnamasyā; ṛtisya [cf. J.AOS. x. 451].

17. Six they call the cold, and six the hot months; tell ye us the season, which one [is] in excess (āṭivikta); seven eagles (ṇaḥparṇ) pocts, sat down; seven meters after seven consecrations.
None of the mss. read "śātāṃ vah" in a, as demanded by Prāt. ii. 9. In d the construction of the two nouns is reversible.

18. Seven [are] the offerings (hōma), the fuels seven, the sweet things (maddhā, n.) seven, the seasons seven; seven sacrificial butters (āgya) went about the existent thing (bhūtā); those (f.) are seven-vultured, so have we heard.

The version is as literal as possible; to modify it would imply an understanding of it. The nearest fem. word for 'those' in d to relate to in 'fuels' in a. All the sāṁhitā-mss combine saptā rāthu in b. Ppp. reads in b an for ha, and has instead of our c, d: saptā pārvān parahūnā gājānā saptahāttā śrīdānajāttā saptā gṛthā iti śravā 'ham. Nearly all the mss. (all of ours save E.) read āgya (the sāṁhitā-mss. anā) at end of c.

19. Seven [are] the meters increasing (śūttara) by four, the one set upon the other: how do the praises (stōma) stand firm in them? how are they set in the praises?

The gender of anyāt at beginning of b speaks strongly for a compound like the later anyāt 'anyā'; but the double accent and the pāda reading (anyāh: anyāḥmāne) are against it. The pāda-text divides dipātaṁ (siṃrpā) at end of b, but not at end of d. The verse is wanting in Ppp.

20. How did āgyaṁ permeate (vi-dṛp) the triple [stōma]? how is trīṣṭabh adapted to that of fifteen? how jāgati to that of thirty-three? how [is] anuvṛtāp that of twenty-one?

This verse, like the preceding, is wanting in Ppp.; and they are in a manner interruptions of the progress of the hymn.

21. Eight [are] born the beings first-born of righteousness; eight, O Indra, are the priests (prīj) who are of the gods; Aditi has eight wombs (pūn), eight sons; the oblation (avayām) goes unto the eighth night.

With a compare 16 a above; here as there all the sāṁhitā-mss. combine jā rātya, as in b all combine indra rśv. Ppp. reads from the beginning: asītā dhāmānī pradaṇmājānā śaṣyā 'yā śastra rśv; and, in d, apa for abhi.

22. Thus thinking what is better have I come hither; in your friendship I am auspicious (śīva); being of the same birth, your skill is propitious; it (m.), understanding, goes about to you all (f.).

The adjectives in a, b are fem., seeming to indicate that the vīraj is regarded as speaking. Ppp. has a 'yām' at end of a, and nās for vār both times in c, d. 'It' in d apparently refers to 'skill.'

23. Eight of Indra, six of Yama, seven of the seers, seven-fold; waters, men (manasya), herbs — them five followed (sac) after.

The nouns in c are accusatives, and are apparently summed up in 'them' (tān). All the mss. this time read with our text yamahā yā in a-b. Ppp. puts the verse after our 24.
24. Since the heifer milked solely (kṣatā) for Indra [his] will (vṛća), the beestings, [when] first milked, then [she] gratified in four ways the four — gods, men, Asuras, and soers.

Ppp. reads at the end atha rśin; all our mss. save O make the combination utā rśin as in the printed text.

25. What now [is] the ox (go), who the sole seer, what the abode (dīrman), what the blessings (āśe)? the monster on the earth [is] simple (ekar); the sole season — which now is that?

Ppp. reads sama for dhāma in a. All our mss. combine ekarī in a, but ekarī (also Ppp.) in d. It is necessary here and in the next verse to render goḥ 'ox,' because the accompanying adjectives are masculine. 'Which' in d is the superlative katumā. [Over "simple" W. has interlined "single."]

26. One [is] the ox, one the sole seer, one the abode, singly the blessings; the monster on the earth [is] single; the sole season is not in excess.

Again Ppp. reads sama for dhāma, and all the mss. (with Ppp.) have ekarī but ekarī.

[Here ends the ninth artha-sūktam. It begins with kūtaḥ. The quoted Anukr. here nāya kūtaḥ.]

10. Extolling the virāj.

[Atharvādīsya. — yeṣ puryādh viniśravatvādyā]

This curious piece of prose is (with the exception of paragraphs here and there) found also in Ṛāipp. xvi. [Ṛāipp. has the order 22, 24, 23, 26, 25.] [This is the first of the puryāda-sūktas. For the puryāda-hymns in general, see introduction to book viii. pages 471-2, above.]

Neither Kauś. nor Vālt. makes use of the hymn; but one of the "committals" in the Ṛṣanayana (Kauś. 56. 13) is to mārtavyājana mārtavyā : cf. vs. 23.]

Translated: Henry, 29, 71; Griffith, i. 421. — See also Muir, v. 370.

[Paryāya I. — śrnavyajakam. 1. 3c. divi prākāt; a of 2-7 pujati jagati; b of 2, 5. śāmy aanūkṣakt; b of 3. 1ś yām aśūkṣakt; b of 4, 7 viśāṣyati; b of 6. śāmy lākha:]

1. Virāj verily was this [universe] in the beginning; of her when born everything was afraid, [thinking] "this one indeed will become this [universe]."

Ppp. reads 'jāyata for āśīt, and, after kṣāyā, jātāyā bhīkho eka sarvārā yah eva 'dham bhāviyati na vayam iti.

2. She ascended (nt-krama); she descended (ni-krama) in the householder's fire (gṛhaśaṭhya); house-sacrificing (gṛhamedhī) house-holder (gṛhapati) becometh he who knoweth thus.

This paragraph and the one following are wanting in Ppp.

3. She ascended; she descended in the fire of offering (ākaraṃśya): to his god-invocation the gods go, dear to the gods becometh he who knoweth thus.
The introductory clause so 'd akṛṣṭat, which belongs to the paragraphs from here on to 29 inclusive (8-17 counting in this respect as a single paragraph), is omitted by the mss., according to their custom, almost without exception, until the last paragraph, 29, where all give it; it is restored throughout in our edition. R. alone gives it in this paragraph.

4. She ascended; she descended in the southern [ādikṣīya] fire: justified (?) pūjā by the offering, fit for sacrificial gifts [ādikṣiptya], fit for refuge (vālsatya) becometh he who knoweth thus.

Our pandit mss. divide yajñārtaśa into yajña-pāṭha, which is evidently wrong, for yajña-pāṭha [as indeed two of SPP's read]; and the quotation of the word under Prāti. iii. 64 also indicates that the latter is the true accent. Ppp. reads instead yajñārtaśa, and omits after it dākṣīṇya.

5. She ascended; she descended in the assembly (sahād); [men] go to his assembly, fit for the assembly becometh he who knoweth thus.

6. She ascended; she descended in the gathering (admiśa); [men] go to his gathering, fit for gatherings becometh he who knoweth thus.

This superfluous equivalent of § 5 is wanting in Ppp.

7. She ascended; she descended in address (? āmadatra); [men] go to his address, fit for address becometh he who knoweth thus.

By the connection, āmadatra ought to involve the idea of a locality. Instead of [line 2?], Ppp. repeats yajñātato vālsatyo bhavati etc. from § 4.


8. She ascended; she stood striding (? vikrīṇita) fourfold in the atmosphere.

The phrase ‘she ascended’ is prefixed by only one or two of the mss. (P.s.m.R.), but is implied in the metrical description of the Anukr.

9. Of her gods and men said: “she verily knoweth that upon which we of both classes may subsist; let us call to her.”

Ppp. reads at the end kasyāmanāk (without iti).

10. They called to her:

11. “O refreshment, come! O svadhi, come! O pleasantness, come! O thou rich in cheer (śrī), come!”

Ppp. combines svadhi ‘hi and aṃṛte ‘hi, and omits iti at the end (as in § 9).

12. Of her Indra was the young (vataś), gṛyatrī the halter, cloud the udder;

Ppp. begins tasyā ‘guir var. — Accent in our text, with all the mss., ātti.
TRANSLATION AND NOTES. BOOK VIII.

13. Both bhṛdt and rathantarā were two teats; both yajñāyajñīya and vāmadevyd [were] two.

Ppp. prefixes a tvayā at the beginning. Accent again in our text āstam, with all the mss.

14. Herbs did the gods milk [from her] by rathantarā, expansion (syāda) by bhṛdt;

15. Waters by vāmadevyd, the sacrifice by yajñāyajñīya.

16. Herbs doth rathantarā milk, expansion doth bhṛdt,

17. Waters doth vāmadevyd, the sacrifice doth yajñāyajñīya, for him who knoweth thus.

For the last two paragraphs, Ppp. reads: te vai vr̥tvām kūmadhaṁ su ned kāmadhāṁ yajamānāṁ mahaṁ yadh.

[Paryāya III.—aft. a of i8. 6p. viroṣt vrun̄gah : b of i8. 6r̥ti tr̥ṣiṭah ; a of i9-21. 6p. vr̥tr̥ṣiṭah yajam, b of i9-21. 6r̥ti tr̥ṣiṭah.]

18. She ascended; she came to the forest trees; the forest trees slew her; she in a year came into being; therefore what is cut of the forest trees grows over in a year; cut off (vṛṇq) is his unfriendly foe (brahītvṛṇa) who knoweth thus.

Only P.s.m. and R. give here the first phrase, and only R. in the three following paragraphs. Ppp. puts viṁvatātide after sātvedvāt. [For sātvedvāt, see note to vi. 136. 3.]

19. She ascended; she came to the Fathers; the Fathers slew her; she in a month came into being; therefore to the Fathers they give in a month the monthly [oblation]; he understandeth the road that goes to the Fathers who knoweth thus.

Again Ppp. puts pitarbhūyas after madah [K's collation, madi] and then reads dañhadanta vśāpun pīryy bhavati pītrīyaṁ etc. O.R. accent pumāti.

20. She ascended; she came to the gods; the gods slew her; she in a half-month came into being; therefore for the gods they make tīṣṇat in a half-month: he understandeth the road that goes to the gods who knoweth thus.


21. She ascended; she came to men (manuṣyaḥ); men slew her; she at once (sādyād) came into being; therefore on both days they present (upa-hṛ) to men; in his house do they present who knoweth thus.

'Present,' i.e. 'food'; 'on both days' is a queer expression for 'every day.' Ppp. is corrupt, but perhaps means aha-r̥haḥ mānuṣya-dāna naḥ kā.
22. She ascended; she came to the Asuras; the Asuras called to her:
O illusion (māyā), come! of her Virochana son of Prahrāda was young,
the metal-(dīna-)vessel [was] vessel; her Dvimūrdhan son of Ritu milked;
from her he milked illusion; that illusion the Asuras subsist upon;
one to be subsisted upon becometh he who knoweth thus.

R. alone gives the first phrase in §§ 22-28. In this and the following paragraphs
to 29 inclusive, the text should accent dīti, with all the mss. Ppp. reads virochanas
instead of virochana. Single points in these paragraphs find correspondences in MS. iv.
(p. 21, 1.14 ff.; p. 36, 1.8 ff.) and in Ti. ii. 2.9' ff. [cf. i. 5.9'.]

23. She ascended; she came to the Fathers; the Fathers called to her:
O svadā, come! of her king Yama was young, the silver-vessel [was] vessel;
her Antaka son of Mrityu milked; from her he milked svadā;
that svadā the Fathers subsist upon: one to be subsisted upon becometh he who knoweth thus.

The uṇādhik-mss. vary a good deal over māryaśv 'dhuk: P.M. read māryaśv,
K. māryaśv, E.O.K. māryaśv, T. māryaśv [cf. introd.]. Ppp. has instead adivyō;
and it omits rōṣa after yamās; it puts the paragraph after our 24.

24. She ascended; she came to men (manuṣyā); men called to her:
O rich in cheer, come! of her Manu son of Vivasvant was young, earth [was] vessel;
her Pṛthi son of Vena milked; from her he milked both cultivation (kṛṣṭa) and grain; upon those two, both cultivation and grain,
men subsist; successful by what is cultivated (kṛṣṭa), one to be subsisted upon becometh he who knoweth thus.

T' at beginning of d is rendered in accordance with the paragraphs that precede and follow; but the padr-text reads t simply (not tē tī), as if it qualified manuṣyā.
Ppp. reads pṛthuśu for pṛthi. An accent-mark has dropped out in our edition under the tv of onda in a.

25. She ascended; she came to the seven seers; the seven seers called to her:
O rich in brahman, come! of her king Soma was young, meter [was] vessel; her Brhaspati son of Aṅgiras milked;
from her he milked both brahman and penance; upon that, both brahman and penance,
the seven seers subsist; possessed of brahman-splendor, one to be subsisted upon, becometh he who knoweth thus.
Ppp. puts this paragraph after our 26, and omits rōṣa after somas in b.

26. She ascended; she came to the gods; the gods called to her:
O refreshment, come! of her Indra was young, the bowl [was] vessel;
her god Savitar milked; from her he milked refreshment; upon that refreshment the gods subsist; one to be subsisted upon becometh he who knoweth thus.

Ppp. reads dāraṇātraṃ instead of camaṇasa in b, and omits devas in c.

27. She ascended; she came to the Gandharvas and Apsarases; the Gandharvas and Apsarases called to her: O thou of sweet (pūrvvat) odor, come! of her Chitraratha son of Sūryavārchas was young, the blue-lotus leaf [was] vessel; her Vasuruchi son of Sūryavārchas milked; from her he milked sweet odor; upon that sweet odor the Gandharvas and Apsarases subsist; of sweet odor, one to be subsisted upon, becometh he who knoweth thus.

Ppp. has kāverako vādīvanas [cf. our 28 b] and dāraṇātraṇi in b, and rājatanabhīḥ kāverakā [cf. our 28 c] in c. Restore in our text the lost accent-mark under the i of jauanti in d.

28. She ascended; she came to the other-folks; the other-folks called to her: O concealment (tiruddha), come! of her Kubera son of Viṣṇu was young, the raw vessel [was] vessel; her Rajatanabhi son of Kubera milked; from her he milked concealment; upon that concealment the other-folks subsist: he concealeth all evil, becometh one to be subsisted upon, who knoweth thus.

Ppp. gives everywhere phuyajona instead of ilatajona [twice: third occurrence not noted], and reads in b vasuruchīḥ sūryavārcaḥ and pūrankarapānān [cf. our 27 b]. P.p.m. and K. read kāverasa in b, and Bp.K. read kāverakās in c.

29. She ascended; she came to the serpents; the serpents called to her: O poisonous one, come! of her Takshaka descendant of Viṣṇu was young, the gourd-vessel [was] vessel; her Dhrīrāśīṭra son of Iravant milked; from her he milked poison; upon that poison the serpents subsist; one to be subsisted upon becometh he who knoweth thus.

All the mss. give the first phrase in this verse, where it is for the last time repeated. Aśvānātathaḥ is quoted under Ćiṟat. iv. 55 as an example of a word divided in the pada-text notwithstanding its secondary formation with initial uṣṭhi. Ppp. reads vṛṣṭhaḥ taskaḥ or vṛṣṭhaḥ taskaḥ in b, and combines -rāṭraī “rāṭr” in c [K’s collation has -raṭraḥraṭā].

Paryāya VI. — catughas. 30. 2p. virudhā gāṣṭhī. 31. 2p. sāṃsī tattvāḥ. 32. 2p. prajñapāṭaṁ uṣṭhibbā. 33. 2p. dṛṣṭaṁ uṣṭhabā.

30. Then for whomsoever that knoweth thus one shall pour out with a gourd, he should reject [it].

A gourd, apparently, being a too simple vessel to be respectful. [The connection of the gourd with serpents (vss. 29, 32, 33), would seem to be the reason for rejection, as Dr. Ryder suggests.] The readings of Ppp. in this division of the hymn are “confused but apparently essentially accordant” with those of our text. Read tād for yad at the beginning in our text.
31. Should he not reject [it], he should reject [it] by [thinking]: with the mind I reject thee.

32. In that he rejects [it], he thus rejects poison.

33. Poison is poured out after the unfriendly foe of him who knoweth thus.

The quotations from the Old Anukra for the parvāṇa-sūkta are given piecemeal at the end of each parvāṇa. For brevity they may here be given together: I. trayodaṣa; II. doṣa; III. ardoṣa; IV. tattva sūkta; V. sūkta; VI. caturāsana.

[SPP., "Critical Notices," vol. i., p. 19, prints them in full in their metrical form:]

trayodaṣa doṣa tattva sūkta sūkta caturāsana

In the [lyric beginning] "śivas ṣiva" (vṣi), [the last parvāṇa is] one of four [aśvāṇa-sūkṣma]; while the parvāṇas count six.

The summations of gānas and (gāna) śānta-sūkṣma are as follows: I. g., 6; av., 13; II. av., 10; III. g., 4; av., 8; IV. g., 4; av., 16; V. g., 4; av., 16; VI. av., 4. — Total of av., 67.

[Here ends the fifth śānti-kāla, with 2 hymns and 39 verses: that is 1 artha-sūkta of 26 verses and 1 parvāṇa-sūkta with 6 parvāṇas and 33 verses.]

Some mss. sum up the hymns and verses correctly. Thus D. reckons 30 sūkṣmas (that is 24 of the decadal-divisions of our hymns 1-9, plus 6 parvāṇa-sūkṣmas of our h. 10) with 226 verses (i.e. in our hymns 1-9) plus 67 śānta-sūkṣma. Similarly ms. I. makes 30 hymns; but 259 verses (i.e. 226, plus the 33 of our h. 10).

[Here ends the nineteenth prajñā-pāramitā.]

viii. 10 BOOK VIII. THE ATHARVA-VEDA-SAMHITA
Book IX.

This ninth book is the second of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, see page 471. The Old Anukramaṇi describes the length of hymns 1, 3, and 5 by stating in each case the excess over 20 verses—perhaps assuming 20 as the normal length. The whole book has been translated by Victor Henry, Les livres VIII et IX de l'Atharva-veda traduits et commentés, Paris, 1894. The bhāṣya is lacking for this book.

[Parāṣayā-hymns: for details respecting them, see pages 471–2. The parāṣayā hymns of this book are hymn 6 (with 6 parāṣayās) and hymn 7 (with 1 parāṣayā).]

[The annuvāka-division of the book (as is explained on page 472 also) is into five annuvākas of two hymns each. The "decad"-division likewise is as described on page 472. A tabular prospectus for book IX. follows:

<table>
<thead>
<tr>
<th>Anuvākas</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Verses</td>
<td>24</td>
<td>25</td>
<td>31</td>
<td>24</td>
<td>38</td>
</tr>
<tr>
<td>Decad-div.</td>
<td>1+1</td>
<td>1+1</td>
<td>1+1</td>
<td>1+1</td>
<td>1+1</td>
</tr>
</tbody>
</table>

Here 1 means "paragraph of a parāṣayā" (such as is numbered as a "verse" in the Berlin edition) and 1 means "parāṣayā." The last line shows the "decad"-division. These divisions are shown also in both editions. Of these "decads," annuvākas 1, 2, 3, 4, and 5 contain respectively 5, 5, 4, 2, and 5 (in all, 21 "decads"); while annuvākas 3 and 4 have respectively 6 parāṣayās and 1. The sum is 21 "decad"-sūktas and 7 parāṣayā-sūktas or 28 sūktas.]

1. To the honey-whip etc.

[Atharvao, -cābhivijñācam, madhavādevam; dharmam, traṣṭubham; 2. traṣṭubhākāḥ pātāḥ; 3. paraṁānyavah; 6. p. mukhāyatiḥ (6. utāROKESwarākāḥ; 7. utāROKESwarākāḥ); 8. bhāntañjānāḥ, samāśradāni; 9. parakeśāt pravāsīturākāḥ; 10. paraṁ jātākāḥ; 11–13, 14, 15, 16, 17, 18, 19, anuvātākāḥ; 14 parvanākāḥ; 17. uṣṇiśvādherād ātyinti; 20. bhūraug visāgāpākāt; 21. rāmo 2p. ārya anuvātākāt; 22. 3p. bhātṛi pruṇavākāt; 23. 2p. ātri pruṇavākāt; 24. 3p. 2p. árthārā]

[Partly prose—14 a and 21 to the end.] Found also [with vs. 3 before 2, vs. 7 before 6, and vs. 18 before 16] in Pāipp. xvi.; [but according to a note in W's Collation-book, vs. 1–24 occur in Pāipp. at folios 225 a, 108 a, 69 b, i.e. in several different .]
1. Verily from sky, from earth, from atmosphere, from ocean, from fire, from wind was born the honey-whip; noting (iṣṭa) it, [as] putting on immortality, all creatures (prajñā) rejoice to meet it with their hearts.

The irregularities of meter in a and c may be rectified [very unsatisfactorily] by combining prthivyaḥ 'net' (as Ppp. actually reads) and resolving chyināḥ. Devās pāṭaḥ is prescribed by Prāt. ii. 68.

2. Great, all-formed [is] the milk of it; also they call thee the seed of ocean; whence the granting honey-whip cometh, thither breath, thither immortality (amāta) hath entered in.

Ppp. puts payaḥ in a after viṣvāraṇam [and combines payaḥ 'yours'] and puts smith in b after uta; and it reads at the end divyātāni. It also gives the verse after our vs. 3. The metrical definition of the Anukṛ. is wrong, since a fair tristubh is restorable by a little resolution (viṣvāḥ, prāpayaḥ).

3. Men, manifoldly meditating (māmāità) severally see its movement (caritra) on the earth; verily from fire, from wind was born the honey-whip, the formidable daughter (prthivyaḥ) of the Maruts.

Pāṇḍa c is identical with t, pāṇḍas c, d with 10, e, d. Ppp. reads at end of a prthi­yanāḥ; at end of d, ugrā anapathaḥ (also in vs. 10).

4. Mother of the Aśvitas, daughter of the Vasus, breath of creatures (prajñā), navel of immortality (amāta), gold-colored, dripping with ghee (gṛhitāci), the honey-whip moves among mortals [as] a great brightness (bhāṣga).

Pāṇḍa m, Pāṇḍa T. read gṛhitāc in d, and our edition follows them, doubtless erroneously. [All of SPP's authorities give bhāṣgaḥ.] With a, b compare RV. viii. 101(90). 15 a, b [and MB. ii 8.15 a, b]. The Anukṛ. does not heed the redundant syllable in c. [Correct gṛhitāc to bhāṣgaḥ.]

5. The gods generated the whip of honey; of it there-came to be an all-formed embryo; this, when born [and] tender, its mother fills; it, [when] born, looks abroad on all existences.

Ppp. has at the end bhurant 'this world.'
6. Who knows (pra-vid) that, who understands (cit) that which [is] the unexhausted soma-holding vessel of the heart of it? The priest (brahmān) of excellent wisdom — he may revel in it.

Of it ' (b) is fem., and so relates to the 'honey-whip '; 'in it,' at the end, relates to the ' vessel.' Aṣṭītās (Ppp. aṣṭītās) at the end of b is plainly an intrusive addition to the pāda; the Anukr., wrongly reckoning the initial a of aṣṭītas as unelided, counts 15 syllables in the pāda, and calls both this and the next verse by the unsual and indefinite name mahābhrat.

7. He knows those two, he understands them that [are] its two unexhausted, thousand-streaming breasts; they milk out refreshment (ājī), unresisting.

1st, i.e. of the 'honey-whip.' Ppp. reads again aṣṭītāh in b, and it puts this verse before our va. 6.

8. She that, crying much, great, vigor-bestowing, loud-noised, goes unto her course (vātāh), bellowing at three gharndas — she lows a lowing, she abounds (pi) with milk (pīḍās).

Crying loudly,' lit. 'making to exceed the sound kinge'; 'abounds with milk,' perhaps rather 'gives milk in streams.' The verse is very obscure; it is in part identical with 10. 6 below (= RV. i. 164, 2f). Its irregular meter (11 + 10 [11?] : 9 + 11 = 41 syllables) is very ill defined by the Anukr. [which seems to scan as 11 + 9:9 + 11].

9. Whom, when fattened, the waters wait upon, the mighty (piJ:mrd) hulls that are self-ruling, they rain, they cause to rain, for him who knows this, his desire, refreshment, waters.

Whom' is fem.; 'they' (ej) is masc., = the bulls. Parts of this verse and the following one are lost in Ppp. The Anukr. [seems to scan as 11 + 11:9 + 9].

10. Thunder [is] thy voice, O Prajāpati; a bull, thou castest (kṣipt) vehemence (?ţţţμa) over the earth; verily from fire, from wind was born the honey-whip, the formidable daughter of the Maruts.

The latter half-verse we had above, as 3 c, d; the former half-verse is repeated below, as 20 a, b [with deśit for deśī at the end]. [Bloomfield thinks piṃma is 'lightning'; ZDMG. xlvii. 566.] O, reads at the beginning stānayāte etc. The metrical description of the Anukr. means only that the syllables are 40 in all (10 + 12:11 + 7), and that one pāda contains seven.

11. As at the early pressing soma is loved (priyā) of the Aśvins, so, O Aśvins, let splendor be maintained in my self.

12. As at the second pressing soma is loved of Indra-and-Agni, so, O Indra-and-Agni, let splendor be maintained in my self.

13. As at the third pressing soma is loved of the Ribhus, so, O Ribhus, let splendor be maintained in my self.

This group of three verses is specially quoted at Vāit. 21. 7 to accompany an offering of ājya. It is one of the passages forming the varcāya gana (see note to Kāuč. 13. 1);
and at Kaúś. 139. 15 it is prescribed to be used, with many others, in the ceremony of initiation of a Vedic student. The verses are not metrical, though the Anukr. calls them anuvăthā (as having 31 and 32 syllables). In 12 a the accent-mark under ye has dropped out.

14. May I generate honey; may I win honey; rich in milk, O Agni, have I come; unite me here with splendor.

The second part of the verse we have had above as vii. 89. 1 c, d. The edition reads, with all the ms., rājakṣya, but it should be emended to svāsiṣṭya (root ˢvaiṣṭya); cf. the similar misreading at xvi. 9. 2. Ppp. reads naeka jātīt uṣāmu smaṣṭikṣṇaḥ; and it combines ogam "gomeḥ. By reckoning the first part of the passage as metrical (which it is not) the Anukr. counts out a good puraṇyaṅgh.

15. 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.

We had the verse above, as vii. 89. 2.

16. As the honey-makers bring together honey upon honey, so, O Aṣvins, let splendor be maintained in my self.

Ppp. reads, for the second half-verse, eva me 'cvinā balam oja ca dhiyātām : cf. our 17 c, d. The line is, like the corresponding parts of 11–13, not metrical as it stands.

17. As the flies (mākṣa) smear down here honey upon honey, so, O Aṣvins, let my splendor, brilliancy, strength, and force be maintained.

In a, delete the superfluous accent-mark under ādhi. Ppp. has quite another version of a, b: yatā mākṣa mayānityam uṣāyaṃ adhiḥ; and it omits balam ojas in d. The omission of any one of the three nouns in our d would rectify the meter.

18. What honey on hills (gīrī), on mountains, what in kine, in horses, in strong drink (ṣūnī) as poured out, what honey [is] there, (be) that in me.

With this verse and the next are to be compared vi. 69. 1, 2 [where the use by Vāirt. is given]. Ppp. has only yaddi gṛiṣṭarṣivīśhi cīvavat in place of this verse, and puts it before our 16.

19. O ye Aṣvins, lords of beauty! anoint me with the honey of bees (संभलि), that I may speak splendid words among the people.

This verse differs only by one word from vi. 69. 2.

20. Thunder [is] thy voice, O ṛajāpati; a bull, thou castest vehemence on the earth, on the sky; upon that live all cattle; with this it lavishes (ṛṣ) food (ṛṣ) [and] refreshment.

The first half-verse is the same with 10 a, b, saving divēd for adhi at the end. 'That' in c is fem. (śid), and might refer either to 'voice' or to 'earth'; 'this' is masc. (or neut., tīha), and might refer either to 'vehemence' or to 'sky'; while 'it' is again fem. The obscurity of the verse baffles interpretation. The Pet. Lex. suggests 'seed' as a possible rendering of tāma ('vehemence'). The metrical description of the
Anukr. is, as usual in such an irregular case (10 + 12 : 11 + 9 = 42), quite worthless. Ppp. omits the first pada, reads divas for divi at the end of the second, and goes on thus: madhun kaṣṣayat pṛthivim anukti sivā śivānma pāsavasya nṛṣa jīvantāt: sarva tena vo ṛṣaṇām ēriḥṁi bhūharī.

21. Earth [is] the staff, atmosphere the embryo, sky the whip, lighting the snapper (śrāng), of gold the globule (bindū).

The Pet. Lex. conjectures “Peitschenriemen” for prakāṣā. Ppp. leaves the initial of anlarik-fall of prakāṣā unelided, and for fmika(t) has prakāṣa mañjuna ki ghratā.

22. He who knows the seven honeys of the whip becomes rich in honey: the Brahman, and the king, and the milk-cow, and the draft-ox, and rice, and barley; honey the seventh.

One does not see why the Anukr. call the pasyā mūrtiḥ that is of 18 : 24 rather than simply brthmi uruḥ of 8 + 8 : 12 = 12 + 12 : 18 = 42; it is the only example of either name in the trcalihe. LThe note very sufficient reason for the preference would seem to be the position of the nāmā, which divides the “vs.” as 18 : 24 and not as 24 : 18. [Ppp. has in a mādhunamāditā for kṣṇ- and supta mādhunatān for madhumā ḍhavat; then follows madhumāna lokānā jayātā (cf. vs. 23).]

23. Rich in honey he becomes; rich in honey becomes his provision (āhārya); worlds rich in honey he conquers, who knows thus.

24. When it thunders in a clear sky, that is Prajāpati himself becoming manifest to his creatures; therefore: I stand with the sacred cord over the right shoulder, saying: O Prajāpati, take notice (ann-budhyā) of me: creatures [take notice], Prajāpati takes notice of him who knows thus.

In order to make an āṣṭi (64 syll) of this piece of prose, we have to restore dnu and separate it in d, and to resolve dnu enum in e: and to make six pādas the last line has to be violently divided; the pāda-text intimates a division after the second dnu. [Ppp. in a-b has a lat also before praṣṭapati and in e it reads praṣṭa būdhayate for praṣṭa budhayate.

The hymn begins with divā and the quoted Anukr. says “divā” ca catar-uttarāḥ (referring to a plus of 4 over the normal 20).

2. To Kāma: for various blessings.

[Atkar. -- pañcaviṣṭākom. kāmadhvam. tṛṣṭabhām: 5, 8, 28. dveni prākā; 11, 20, 23, 24, 12, aa ca shar: 13. p. p. ārya ca shar: 14, 15, 17, 18, 21, 22, jaḥ: 15, 49. (aksiśvarabāde pañcagaitā.)]

[Partly prose — “vs.” 13.] Found also (except vs. 4) in Palipp. xvi. (with vs. 16 before 12 and vs. 24 before 20). The hymn (vs. 1) is prescribed in Vāt. 21, 10 to be recited, with homage to Kāma, in a part of the Agniḥoma ceremony; and in Kaś. 49. 1 it (vs. 1) accompanies the release of a bull in a witchcraft ceremony.

Translated: Muir, v. 404 (nearly all); Littled, p. 319; Scherner, Philosophische Hymnen, p. 76 (part); Henry, 84, 118; Griffith, i. 430; Bloomfield, 220, 591. — Cf. Hillebrandt, Veda-Chrestomathie, p. 40.
1. The rival-slaying bull Kāma do I desire to aid (ṣīkt) with ghee, with oblation, with sacrificial butter; do thou, praised with great heroism, make my rivals to fall downward.

Kāma, lit. ‘desire, love,’ is so thoroughly personified throughout the hymn that the word is better transferred than translated.

2. What of my mind or my sight is not agreeable (priyā), what of me gnaws, docs not enjoy (abhinand), that evil-dreaming do I fasten on my rival; praising Kāma, may I shoot up.

The sense of a, b is very doubtful; without b added, a would naturally mean ‘what is not agreeable to my mind or sight’; the Pet. Lex. proposes to help the difficulty rather by emending b to yasmiḥ bhitastre yaḥ ca na bhīnandate. This verse and the following one are included in the duskhramanajana g spelled: see note to Kāu. 46. 9. There is an irregularity in every pada, but the Anukṛ. does not heed them.

3. Evil-dreaming, O Kāma, and difficulty, O Kāma, want of progeny, homelessness, ruin do thou, formidable, masterful, fasten on him who shall seek to devise (cikits-) distresses for us.

Ppp. combines yo 'smabhyaṃ in a.

4. Thrust, O Kāma; thrust forth, O Kāma; let them who are my rivals go to ruin; of them, thrust to lowest darknesses, do thou, O Agni, burn out the abodes (āstū).

The Anukṛ. takes no notice of the deficiency of two syllables in a, which in 9 a is made up by the addition of anna. In Viit. 4. 5 the verse is strangely used to accompany the separation of two sacrificial ladles; in Kāu. 48. 5 it accompanies the driving away of something with a branch.

5. That daughter of thine, O Kāma, is called a milch-cow, what utterance (vṛde) the poets name visṛṛj; with that do thou avoid them that are my rivals; let breath, cattle, life avoid them.

Or a might be ‘that milch-cow is called thy daughter.’ O. reads pāry gyā in a; but the passage is quoted under Prāt ill. 90 as one in which the lingualization of n does not take place.

6. With the strength of Kāma, of Indra, of king Varuṇa, of Viṣṇu, with the impulse of Savitar (‘the impeller’), with the priestship (ḥatrd) of Agni I thrust forth my rivals, as a skilful pole-man (?ambhi) a boat on the waters (nīlakīt).

Čamba occurs nowhere else, and the meaning of čamba is doubtful. Ppp. reads in e pādrāṇ instead of nepādrāṇ.

7. Let Kāma, my valiant (vṛjīn) formidable overseer, make for me freedom from rivals; let the all-gods be my refuge; let all the gods come to this call of mine.
8. Enjoying this sacrificial butter rich in ghee, do ye, with Kāma as chief (śrīśīla), revel here, making for me freedom from rivals.

Ppp. reads gṛṭam id in a, and kṛṣṇānti in c. The verse is a perfectly good virā̄gīsadvatī, but the Anukr. calls it an ārīt pāṇkti, as if it had 30 syllables.

9. Becoming, O Kāma, in alliance (sārdhām) with Indra-and-Agni, may ye make my rivals to fall downward; of them, fallen to lowest darknesses, do thou, O Agni, burn along out the abodes.

With c, d compare 4 c, d above. The first half-verse presents various anomalies: sārdhām demands an instrumental case; we should expect rather a plural verb (but compare vi. 104. 3 a, b); and it should be accented after kā. Emending indicāgī to ādṛṣṭat, and reading pāddhyāthās, would make everything right.

10. Slay thou, O Kāma, those that are my rivals; make them fall down to blind darknesses; be they all senseless (nirindriya), sapless; let them not live any day soever.

Ppp. combines sapāḥsādhā in a-b, combines and reads nirindriya travah in c, and has for d yathā jīvat katameṣ [ṁuṣ?] eṣā tāṁ.

11. Kāma hath slain (vadāḥ) them that are my rivals; he hath made for me wide space, prosperity; let the four directions bow to me; let the six wide ones (jīvaloka) bring ghee to me.

The third pāda was found above as v. 3. 1 c. It is unusual for the Anukr. to note as bhūrī a trisphā containing a jāgītīdā. [Cl. Bergaigne, Rel. Ved. ii. 122.]

12. Let them float away downward, like a boat severed from its mooring; of them, thrust forth by missiles, there is no return again.

The verse is nearly identical with iii. 6. 7 above. [Ppp. reads in e śayākas pra-.

13. Agni [is] a repeller (?yāvān); Indra a repeller, Soma a repeller; let the repelling (yavāyāvān) gods repel (yāv) him.

[Prese.] This translation is altogether questionable. Perhaps the verse accompanies a ceremony in which barley (yāvān) is used, a play on words being intended, between yāvān 'barley' and the root yāv 'repel'; yavāyāvān would then be 'going in barley.' Ppp. has for second half yavāyāvān annam amvaṇḍhyanam amvaṇḍha putrāni jīvalokākām nirajalokāh kātā 'mum. It is strange that the Anukr. does not note the paragraph as dēyavāyāvān.

14. With his heroes not safe (d-saṃvira) let him go on, thrust forth, to be hated of friends, to be avoided of his own kin; on earth also stay (ātva-sa) thunderbolts; may the formidable god massacre your rivals.

The sense of c is obscure; vidyātās might also be object of the verb: 'they let loose thunderbolts.' Ppp. puts dveṣyas after mīṭrāṅgām in b. The Anukr. calls the verse a
ix. 2—BOOK IX. THE ATHARVA-VEDA-SAMHITĀ. §24

15. This great [earth], both stirred and unstirred, bears the lightning and all the thunders; let the Aditya, arising with property, with brilliancy, thrust downward my rivals, he the powerful one.

The first half-verse is wholly obscure, and the version given commits the grammatical solecism of taking vidyut as neut. accus. But for the last or, vidyut might be taken as subject of the sentence. The verse has a misträpāda (e), of which the Anukṛ. makes no account.

16. What sufficient (nīdhī) triply-guarding defense thou hast, O Kāma, worship (brahman) as extended protection (vārman), made unpeercase, with that do thou avoid them that are my rivals; let breath, cattle, life avoid them.

The last half-verse is nearly identical with 5, d above, and O. again reads evān in d. Pp. puts the verse next before our 12. The description of the meter by the Anukṛ. is unintelligible, since we have (12 + 14 + 12 + 14) 52 syllables, or an atitragatt; perhaps parātragatt is a misreeling for this.

17. Wherewith the gods thrust forth the Asuras, wherewith Indra conducted the barbarians (dhisya) to lowest darkness, therewith do thou, O Kāma, thrust forth far from this world those who are my rivals.

Pp. read at end of b tama'pabhīte, and at end of d sarvan for dāram. The verse (11 + 13 + 11 + 11 = 46) is a queer sort of "tragatt."

18. As the gods thrust forth the Asuras, as Indra drove (bādhi) the barbarians to lowest darkness, so do thou, O Kāma, thrust forth far from this world those who are my rivals.

Pp. has again tama'pabhīte, but this time dāram. The "tragatt" meter is like that of vs. 17.

19. Kāma was first born, not the gods, the Fathers, nor mortals attained (dp) him; to them art thou superior (jyayāt), always great; to thee as such, O Kāma, do I pay homage.

Pp. reads in a, b prathamo nā'ntus po'no nāśi devamāt pārō no 'ta māryāt; and it combines in d noto 't. The verse (9 + 10 + 10 + 18 = 47) is a queer "tragatt.

20. How great in width are heaven-and-earth; how far the waters flowed, how far the fire— to them art thou etc. etc.

With a is identical iv.6. 2 a. Some saṁhitā-mss. read tiṣyadār in b (O.s.m.R.). [I find no note of R.] The meter is described by the Anukṛ. in accordance with that of vs. 11.

21. How great are the divergent (vīsṭavēs) quarters [and] directions; how great the regions (dpā), on-lookers of the sky— to them art thou etc. etc.

The verse lacks two syllables of being a real tragatt.
22. How many the humble-bees (ḥṛṛg), the bats, the kurkurs; how many have been the vāgdlās, the tree-c creepers—to them art thou etc. etc. The verse is a jagatt in number of syllables (12 + 13 : 12 + 11 = 48). Bp. accents jārādh in a.

23. Superior art thou to him that winks, that stands; superior to the ocean art thou, O Kāma, fury—to them art thou etc. etc. The verse is a jagall in number of syllables (12 + 13: 12 + 11 = 48).

24. Verily no wind soever attains (ṭip) Kāma, not fire, sun, also not moon; to them art thou etc. etc. Ppp. puts this verse before our 20, and reads for c, d, 11a, 111, 11a, 111, 11a, intending m11y11; 11il 'horiilrt1/d 11ikal1i1i ya,i/f 11a 11i f}///1Ya},if Lintending fm11y11;1t

25. What propitious excellent bodies thou hast, 0 Kāma, with which what thou choosest becometh real, with them do thou enter wholly into us; make evil devices (did) enter away elsewhere. The combination ṭābhīṛ ṭrām is an example under Prāt. ii. 84, and is quoted in the commentary there. Ppp. reads yeṣṭite at end of b, yeṣa- for abhi- in c, and abha for apa in d. The Anukr. pays no heed to the extra syllable in d. The verse is quoted in Kāu. 24. 29 in the ṛgahīvant ceremony, to accompany the act of lying down (apparently merely on account of the occurrence of sanā-viṣ in c).

[The quoted Anukr. here says kāmasūbhīnh.] Here ends the first anuvādha, with 2 hymns and 49 verses.

3. To accompany the releasing of a house.

[Bṛhatāyurveda.—ekatvāyu vom. pāṭhāyu vom. mānuṣaḥ : 6. pāṭhāyu mānuṣaḥ ; 7. pārvataḥ ; 15. 16. 26. ahiḥkaśaḥ ; 17. pārdhāyu mānuṣaḥ ; 21. mānuṣaḥ mānuṣaḥ ; 25. 31. 33. pāndāraḥ bhūdhi ; 26. sūnaṭti tuṣṭih ; 27-32. pāndāraḥmāṇīgātṛiṣṭi] 1. (partly prose — 35 to end.) Found also in Pāpp. xvi. (in the verse-order 1-3, 5, 4, 6-10, 14, 16, 11, 12, 13, 15, 17, 21, 18, 20, 19, 24, 32, 22, 25-31.) The hymn is not noticed in Vāli; but several verses (1, 15, 18, 22, 24) are quoted in Kāu. 66. 22-30, in connection with an inauguration-ceremony (caṛṣṭa-viṣhā) in which a house (a toy house?) is an object given. Translated: Ludwig, p. 464; Zimmer, p. 151 (vss. 1-24); Grill, 60, 188 (vss. 1-24); Henry, 87, 121; Griffith, i. 434; Bloomfield, 193, 595. — Cl. also Oldenberg, 1FA. vi. 179.

1. Of the props (uṇāmit), of the supports (pratiṇida), and also of the connectors (? pariniit) of the dwelling (cddā) that possesses all choice things, we unfasten the tied (uṇāmit) [parts]. Ppp. reads uṇāmitas pratiṇidhi 'tho pariniitac ca yac ċlibyā viçaavārīyā te uṇāmit śc ecrāmati.

2. What of theee is tied, O thou that possessest all choice things, what fetter and knot is made, that with a spell (vde) I make fall apart, as Brihaspati [did] Bala.
3. He stretched (Aya), he combined (sam-brh), he made thy knots firm (dhrilhol); with Indra we unfasten [them], as a knowing slaughterer the joints.

4. Of thy beams (vaitrdh), ties (dha11a), and binding (pritaizdd) grass, of thy sides (pal.·;rd), O thou that possessest all choice things, we unfasten the tied [parts].

5. Of the clamps (sanadand), of the paladás, and of the embracer (patitafr~hjulya) — now of the mistress of the building do we unfasten the tied [parts].

6. What hanging vessels (?ikyol) they bound on to thee within for enjoyment, those we unfasten for thee; be thou, [when] set up, O mistress of the building, propitious to our self (Imrie).

7. Oblation-holder (havirldhuna), fire-place (agnila), wives' site [and] seat; seat of the gods art thou, O heavenly dwelling.

8. The thousand-eyed net (ikyn), stretched out as opac on the division-line (visJe&nt), tied down, put on, do we with worship (brhvan) unfasten.
9. He who, O dwelling, accepts thee, and he by whom thou art built — let both those, O mistress of the building, live to attain old age.

The mūnaya of the ms. in a is again emended in our edition to mān. Ppp. rectifies the meter of a by reading yan citra (ca tva?) pr. The Anukr. pays no heed to the irregularity of the verse (9+8:8+7).

10. Do thou, made firm, tied, adorned (pari-kṛ), go to him yonder — thou whose every limb, whose every joint we unfasten.

O. reads in a amātrān 'nam. Pārśikāḥ is unaltered in the pādo-text, as prescribed by Prāt. iv. 58. Enam probably indicates the “acceptor” (9 a, 15). Ppp. reads in b tridāh for dridāh, and begins c with tasyas. [As to amātra, cf. Oldenberg, JA. vi. 179.]

11. He who fixed (ni-mi) thee, O dwelling, [who] brought together the forest trees — unto progeny, O dwelling, he, [as a] most exalted Prajāpati, made thee.

Ppp. reads pārvas for ūde in a.

12. Homage to him, homage to the giver, and to the lord of the dwelling we pay; homage to the forth-moving (pra-car) fire, and to thy spirit (? pārnā) [be] homage.

Ppp. reads in b brāmasti.

13. Homage to kine, to horses, whatever is born (vijā) in the dwelling; thou rich in births (vijāk), rich in progeny, we unfasten thy fetters.

Ppp. lacks, probably by an oversight, the second half-verse.

14. Thou coverest within the fire, the men together with the cattle (paśū); thou rich in births, rich in progeny, we unfasten thy fetters.

15. Between both heaven and earth what expanse [there is], therewith do I accept this dwelling of thine; the atmosphere that pervades (vākus) space (nājas), that do I make a paunch (udān) for treasures; therewith I accept the house for this man.

This verse in Kāuč, 66. 28 accompanies the “acceptance” of the house in question. The Anukr. calls it an atiḥakati, though it contains only 57 syllables (12+12: 11+11:11) instead of 60. Ppp. reads at end of b bhū 'madā (an abbreviation which is here acceptable, as making a good trisūtra-pāda [such was the case at ix. 2. 7 also]), and in b yac chālitā for tena c.

16. Rich in refreshment, rich in milk, fixed (ni-mi), built upon the earth, bearing all food, O dwelling, do not thou injure those accepting [thee].

17. Wrapped (a-tr) with grass, clothing itself in paladda, the dwelling, place of rest (miveqāni) of living creatures, like the night — built on the earth thou standest, like a she-elephant, having feet.

That is, apparently, heavy and big on the four corner posts, like an elephant (female because ‘dwelling’ is feminine) on its feet. With b compare xii. 1. 6 b. The verse as a prastāraḥpāddhā (11+12:8+8) has no irregularity which the Anukr. is wont to heed.
18. Of thy rush-work (īt) I unfasten what was tied on, uncovering; [thee] pressed together by Varuṇa let Mitra in the morning open out.

The verse in Ka० 66. 24 accompanies the letting down (auṣṭā) of the door. [Bergaigne has a note on the vs., Rel. Vél. iii. 122.]

19. The dwelling fixed with worship (brdhman), fixed, built by the poets — let Indra-and-Agni, immortal, defend the dwelling, the seat for soma (saumya).

P. reads asthitam in b, and saumyam in d. Ppp. has a quite different version: caturvaktāṃ parakātāṃ for a; viśvaka bībhrat (sthān (cf. our 16 c) aneśī saumyāk vahāk for c, d.

20. A nest (kūlę) upon a nest, a vessel (kiṣa) pressed together in a vessel — there a mortal is born (viśād), from whom all is generated (pra-jā).

Ppp. has māryas in c.

21. [The dwelling] which is fixed with two sides, with four sides, which with six sides — the eight-sided, the ten-sided dwelling, the mistress of the building, Agni lies in like an embryo.

The pada-text reads asthitam in e, by Prāti. ii. 2; iv 94. [As to ākṣa, cf. ili. 7. 3.] The verse is a good paraśī, involving only the resolution mahāti in d, but the Anuk. absolutely treats it as of four pada; and, in accordance with this, the pada-maks mark a pada division after ākṣa.

22. I go forward, O dwelling, turned toward thee, uninjuring, that art turned toward me; for within [are] fire and waters, the first door of right (ṛṣi).

Ppp. reads at the end pratitām. The mvs. all have ca rādaya in c-d. The verse is quoted in Ka० 66. 25, accompanying the action of 'going forward with (nītvayu) water-pot [auṣṭā] fire.'

23. I bring forward these waters, free from jākṣma, dispellers of jākṣma, I set forth unto the houses, together with immortal fire.

We have this verse above, as ili. 12. 9. Ppp. (which omitted it as part of that hymn) reads in hañīta, and in ć abhai (for auṣṭā).

24. Fasten thou not on us the fetter; a heavy burden, become thou light; like a woman (raññāḥi), O dwelling, we carry thee where we will.

Quoted in Ka० 66. 30. [Cf. again Oldenberg, IFA. vi. 179. — Over "woman" W. interlines "bride?"]

25. From the eastern quarter, homage to the greatness of the dwelling! hail to the gods that are to be hailed!

[Ppp. puts svaha dvāvekhyā śrāvekhyā before praṣyāḥ: and has a similar order in the following vs.]

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26. From the southern quarter, homage etc. etc.
27. From the western quarter, homage etc. etc.
28. From the northern quarter, homage etc. etc.
29. From the firm quarter, homage etc. etc.
30. From the upward quarter, homage etc. etc.
31. From every quarter, homage etc. etc.

In the last verse dyādītadh should have been printed without space before the repetition, as is our usage elsewhere.

[After this hymn, which exceeds the norm by 11 verses, the quotation from the Old Anukr. is ebādaṣṭ’vo “pāmitām” iti zyūḥ.]

4. Accompanying the gift of a bull.


Found also in Pāipp. xvi. (in the verse-order 1-3, 5, 6, 8, 7, 9, 10-13, 15, 14, 16-22, 24, 23). Not noticed in Viṣ., and not in Kāuç. in a way to cast any light whatever upon it; the hymn is quoted in Kāuç. 24. 19 (with vi. 111) in the ceremony of turning a bull loose, and vs. 24 separately in the same ceremony in Kāuç. 24. 21; also vs. 1 in 66. 18 in connection with a bull; the hymn is reckoned (see note to Kāuç. 19. 1) among the puṣṭha maṇtrā.

Translated: Henry, 90. 1; Griffith, i. 438. — For some of the vs. the reader may consult Hillebrandt, Ved. Myth. i. 330, 316, 382, 338, 525.

1. The bright bull of a thousand, rich in milk, bearing all forms in his bellies, desiring to accomplish (yākṣa) what is excellent for his giver, the sacrificer — he, the ruddy one of Brihaspati, hath stretched [āditya] the line (dauṭha).

That is, doubtless, ‘has extended or performed the sacrificer.’

2. He who in the beginning became the counterpart (pratimhā) of the waters, prevailing (prabhā) for everything, like the divine earth, father of young (natsā), lord of the inviolable [kine] — let him set (ṛṣṭ) us in thousandfold prosperity.

3. A male (pāmāt), [yet] pregnant, big (slokivāra), rich in milk, the bull bears a trunk (kṣabandha) of good (ṛddhi); him, sacrificed to Indra, let Agni Jātavedas carry by the roads traveled by the gods.

W. reads in b vādās kṛk.

4. Father of calves, lord of the inviolable [kine], also father of great gulfs (gṛgāra); calf, afterbirth, fresh milk, beestings, curd, ghee — that [is] his seed.

The verse occurs also in TS. (iii. 3. 91), MS. (ii. 5. 10), and K. (xiii. 6). In b. MS. reads sūḥaḥ sūḥaḥ gṛgāra asya rēṭh, and MS. the same, save sūḥaḥ for rēṭh.
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5. The gods' portion [was] that load, the sap of waters, of plants, of ghee; the mighty one (pâjñâ) chose a drink of soma; a great stone became what [was his] body.

This verse also is found in TS. and MS. (as above). In both texts preceding our vs. 4 (in MS. one other verse intervenes, our xviii. 4, 25). Both have, for a, dâv駁u cnd
upanâtu autr, for b, TS. has apâdâ gahâtha jadvâtu anâtâth, and MS. apâdâ pâdir
vaykâthâ jadvâthum; in c, both have drâpâdanu for bhaksânus and pâjñâ for pâdir; in d, after abhavati, MS. has yâd hât hât, and TS. tât eñam.

6. Thou bearest a vessel filled with soma, shaper (tvadhâ) of forms, generator of cattle; propitious to thee be these pudenda (pajñâmi) that are here; to us, O ax, confirm those that are yonder.

Ppp. reads at the beginning somasya: its second half-verse is unintelligible. The verse is with no propriety called a jagasty (11 + 11 : 13 + 12 = 47).

7. Sacrificial butter he bears; ghee is his seed; thousandfold prosperity — that they call the sacrifice; the bull, clothing himself in Indra's form — let him, O gods, come propitious to us, being given.

Ppp. reads in b sahasrapoṣas, and in d 'śma and civa'tu.

8. Indra's force, Varuṇa's two arms, the Āśvinis' two shoulders, of the Maruts this hump; they who are wise, poets, who are skilful (manīśin), call him Brihaspati brought together.

The verse has two jagastipādas, though called by the Anukr. simply bhurij. Read at the end of b kakit.

9. Rich in milk, thou stretchest unto the people (roṣ) of the gods; thee they call Indra, thee Sarasvant; he gives a thousand [kine] with one face who makes offering (ā-khû) of a bull to a Brahman.

[Cf. Oldenberg, IFA. vi. 183.]

10. Brihaspati, Savitar bestowed on thee vigor (tvāya); from Tvâṣṭar, from Vāyu was brought forth thy soul (ātûdna); with mind in the atmosphere I make offering (hû) of thee; let heaven-and-earth both be thy bhrîs.

Ppp. reads imanas for tvayus in a. The Anukr. calls the verse jagast, though two of its pādas are tristubh.

11. He who goes speaking out greatly among the kine, like Indra among the gods — of that bull let the worshipper (brahmâdu) praise together the members excellently.

All our mss. (save O.) read, like the edition, tâya tvâ in c, although the passage is quoted as example under the Prâta rule (iii. 46) that a or â + r make ar. Ppp. reads in a hindri'va. The padâdhâta (note to Kauç. 24. 19) has the verse whispered in the right ear of the released bull.
12. His sides were Anumati’s; his flanks (?anuvf./) were Bhaga’s; of his knees (aśtuḥvadā) Mitra said: those are wholly mine.

All the nouns are duals. The Anukr. takes no notice of the redundant syllable in c. [Henry would emend thus: -vaḥahāvat, i.e. -vaḥahāvya.] Ppp. reads at the beginning pārṣuṇy āṣṭam.

13. His rump was the Ādityas’; his two thighs were Brihaspati’s; his tail [was] the heavenly wind’s; therewith he shakes the herbs.

Ppp. reads in b āṣṭam āṣṭam.

14. His intestines (gūḍa) were Sinvāli’s; they called his skin Sūryā’s; they called his feet (pl.) the upstander’s (uttMtf.), when they prepared (kaṭaṭay-) the bull.

The pada-text reads, like the sāṅkhiṭā, nīthāṭā, by Prāt. iv. 62. Ppp. combines gūḍa “swam”; it also makes our 14 e, d and 15 c, d exchange places. [Ppp. puts yat before gṛham, and for akalpayṇam it has viha . . . (gap).]

15. His breast (kṛṣṇa) was Jāmiṅgāsa’s; his vessel [was] maintained as Soma’s, when all the gods, coming together, distributed (vi-kaṭaṭay-) the bull.

We had yāmikasa above (ii. 10. 1) as ‘imprecation of sisters’; the word does not occur elsewhere. What part of the bull is his ‘vessel’ is obscure. The first pada has a redundant syllable.

16. Those dew-claws (kaṭṭhitā) [were] Sarami’s; they assigned the hoofs to the tortoises (kāṃḍā); the content of his bowels they maintained for the worms, the caṭaṭas.

The mss. are divided between caṭaṭa (P.s.m.I.O.R.p.m.T.D.Kp.) and gauṣṭa (Bp.E.R.s.m.); while M. and P.p.m. have gauṣṭa, and W. caṭaṭa. The occurrence of caṭaṭa in TS. (v. 7. 23): also in connection with bhūvyah) determined the reading of our text. But our pada-text divides the word (Bp. gauṣṭa, D.Kp. goṣṭa), which favors the reading gauṣṭa, since it implies a combination of the two recognizably independent words goṣṭa and vaṣṭa, occurring in dog, or something of the sort. Ppp. apparently has gauṣṭa, not caṭaṭa. [Koth suggests that caṭaṭa may be for gauṣṭa ‘Aaswurm, Made.’]

17. With his horns he pushes the demon; with his eye he slays ruin; with his ears he hears what is excellent — he who is the inviolable lord of kine.

Ppp. reads in a, b rākṣa viṣṇu rāṣṭi. The Prāt. (ii. 70) notes that the reading in d is not yāḥ pāk. Some of the mss. (Bp.I.K.) accept agnīyās.

18. With a hundred-fold sacrifice he sacrifices; the fires burn him not; all the gods quicken him, who makes offering of a bull to a Brahman.

The last pada is the same with 9 d. Ppp. has narve instead of viṣve in e.

19. Having given a bull to Brahman, one makes his mind wider; he beholds (twa-paṇ) prosperity of the inviolable [kine] in his own stall.
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Pp. reads in a (dribhāmaṇya) ryabhāsā, and in d viṣayatau. In a, we have to combine (as not very rarely elsewhere) abhyā rś.

20. Let there be kine, let there be progeny, also let there be own strength; let the gods approve all that for the giver of a bull.

Pp. put sā after sārtaṃ in c.

21. Let this burly (pāpiṃ) one, a very Indra, bestow conspicuous wealth; let this one (bestow) a well-milking cow, constantly with calf; let him yield (duḥ) inspired will beyond the sky.

Pp. has very different readings, which in part are less unacceptable than those of our text: for a, b, ayam pāpiṃ indriyaiṃ gāndha bhīhārti tejant; in d, viṣayatauṃ pūre dīyā.

[For pāpiṃ, cf. Bloomfield, AJP. xii. 443.]

22. Of reddish form, clouded (?uabhāsā), vigor-giving, veneration of Indra, all-formed, he hath come to us, assigning to us life-time and abundances of wealth (abhi-sāc) Indra, all-formed, he hath come to us, assigning to us life-time and abundances of wealth (abhi-sāc) us.

The last half-verse agrees nearly with xviii. 4. 62 c, d, where didhatas and sacadīvam make better meter. It is not impossible to resolve asmābhi-ānu in c, but swavant, which some of the mss. read (P.p.m.W.D.), is forbidden by the sense. Pp. has a wholly different line: prajām asmābhiyāṃ didhatas vajīn ca adṛghaṃvṛtāḥ patākeśāya dāyaṃ. [Bloomfield translates the verse at ZDMG. xlviii. 56, but overlooks the accent of uabhāsā; cf. tāmasa and tamaś (sūkhrīta-form at x. 9. 22.)]

23. Here in this stall, O closeness (uapātīranae), be thou close unto us; unto us if what seed the bull has; unto us, O Indra, thy heroism.

This is a variant of RV. vi. 28. 8 (with which TB. ii. 8. 8 and I.C.S. iii. 4 precisely agree); RV. has, for a, b, ha te'ṛṃ uapātīranaṃ dvī goc 'pa prajātī with relsī for yathā relsī in c, and vṛṣī at the end: a very different sense; the Pet. Lexx. understand uapi as signifying here sexual union. We have to combine irregularly goc 'pa in order to rectify the meter of b; the Anukr. does not heed the irregularity.

24. This young male we set toward you here; with him go ye (fem.) playing according to your wills; abandon us not with birth, ye well-portioned ones; and with abundances of wealth attach yourselves to us.

The last pāla is the same with xviii. 4. 62 d. The verse is found, in much more acceptable form, in TS. (iii. 3. 9), followed, after one intervening verse, by our vss. 5. 4 above) and P.GS. (iii. 9. 6, disagreeing with TS. in only one word); they read, for a, cādh prāvānum pārī (but PGS. pārī) ca didhati (omitting atmā); in b, priyaṣa for νādi ṣaṃ in c, cīta for hindati; and, for d, cādh prāvānum dhū maṇḍana (nearly our il. 15. 8 c). Pp. agrees with our text, only combining didhati 'tren in a. But for the accent of prajātī (in TS. also), we might render, with Stenzler, 'ye who are by birth well-portioned.' Dp.R.p.m. have at end of c subhega. The Anukr. weakly calls the verse (12 + 12: 11 + 11) a pūkṣa, in spite of the trisyllabic cadence of its first pāla. It is quoted to Kāra, 24. 21, to accompany the sending away of an older bull and the release of a new one. [See also note to Kāra, 25. 24.]

[Here ends the second anuvāda with 2 hymns and 55 verses. The quoted Anukr. says "sahārae."
5. With the offering of a goat and five rice-dishes.

[Bhag. — upāpātikat. manubhūtām pāhīcudandanaśtyam. trisīptabhām: 3. 99. purodāvak-
varī jāmāṅ; 4. 10. jāmāṅ; 14. 17. 27-30. annuṣṭhānā (30. kakumastā); 16. 3. 99. annuṣṭhānā;
18. 37. 39. wordā śūlyātri; 23. parasuṣṭhā; 24. 59. annuṣṭhānāya gṛhāyā parāptāḥkārāḥ
wordā jāmāṅ; 20. 20. 7; 26. 59. annuṣṭhānāya gṛhāyā parāptāḥkārāḥ māyāyā; 31. 27. 51;
32-35. 109. prākṛtyā; 36. 109. śūlīṣ; 37. 109. śūlīṣ api śūlīṣa triṣūlīṣḥ.]

[Partly prose — “vss.” 16, 20-22, 31-36; also considerable parts of 23-30.] For
the most part also in Paipp., but not all together, nor even all in the same book;
the greater part of the vss. (1, 3-6, 8, 7, 11, 9, 12, 10, 13-15, 19-21, 23, 24, 2) occur
in xvi.; vss. 16, 17, 37 (part) in iii.; vss. 27, 28 in viii.; vss. 24-26, 31-36 are represented
by similar, but briefer and very corrupt material, in xvi.; vss. 18, 22, 37 (part). 38 are
wanting apparently also 29-30]. Three of the verses are quoted in Vāt.; and more
in Kāś.; see under the verses.

Translated: Muir, v. 304-6 (parts); Ludwig, p. 435; Henry, 93, 133; Griffith, i. 442.

1. Conduct him hither; take hold; let him go, foreknowing, unto the
world of the well-doing; crossing the great darknesses variously, let the goat
step unto the third firmament (ndka).

Paipp. has, in c, vāpaśyaṁ for māhānti; cf. our 3 c. The first six verses of the hymn
are quoted in their order in Kāś.; 64. 6-16 (vs. 1 also in 64. 27) in connection with the
bringling in, slaughtering, and cooking of a goat; vss. 1 and 2 also in Vāt. 10, 14, 15,
in connection with the sacrifice of an animal. This verse is called by the Anukṛ. simply
a triṣūla, although its first half is very irregular (8 + 13).

2. I lead thee about as portion for Indra, as patron (ṣūrī) for the sacri­
ficer at this sacrifice; whoever hate us, them take hold after; innocent
(d-nilgas) are the sacrificer’s heroes.

The verse in Paipp. (as noted above) follows what corresponds to our vs. 24, and has,
c. a, b, i. bh. c. nitya kṛṣṇatva yajña yajnavapi sa surīḥ; and, for d, ariṣṭā vedā
yajñamāṇaḥ ca sarva.

3. Away from his foot wash thou down the evil walk that he walked
(mr); with cleansed hoofs let him step on, foreknowing; crossing the
darknesses, variously looking abroad let the goat step unto the third
firmament.

Or padā in a may be accus. pl.; the redundancy of the pāda, in sense 5rd meter, is
an indication of intrusion; but the mode of its reduction to proper shape is not obvious,
and Paipp. gives no help. Paipp. has, instead of our c, d, te jyotismantarān śukṛṭād lokam
śītan tāṣye nāke adhi viśramasvac.

4. Cut along this skin with the dark [metal], O slaughterer, joint by
joint with the knife (aṣṭi); do not plot against [him]; do not be hostile to
[him]; prepare him joint-wise; set him up apart in the third firmament.

Paipp. has, for d, sūkrām madhye adhi vi śraye 'man. The Anukṛ. weakly calls the
verse a jāgat, although it is a triṣūla with three redundant syllables (doubless yāndhāna
or viṣastar) in a. The padā-text divides parśvaḥ, by Prat. iv. 19.
5. With a verse I set the kettle upon the fire; pour thou on the water; set him down; set [him] about with fire, ye quellers; when cooked, let him go where is the world of the well-doing.

   Ppp. has instead, for a, bhūmyo bhūmin adhi dārayāmi; and, in b, abhi for aya. The successive parts of the verse are quoted in Kau. 64. 11-15, to accompany corresponding acts. The Anukr. does not heed the redundant syllable in d.

6. Step up from here, if thou hast been completely heated, from the heated pot on to the third firmament; thou, a fire, hast come into being out of fire; conquer [thy way] unto that world of light.

   The translation of a implies the emendation to dīnapās, which seems very probable; nearly all the mss. read dīnapās (only E. &c., P. M. ataplas), which the edition has altered to dīnapās. Of the reading in Ppp. I have no note; Ppp. reads for d javtīmo ucha sukṛtāṁ yatra lokaḥ; our d is found (nearly) as its b d.

7. The goat [is] Agni, and they call the goat light; they say that the goat is to be given by one living to a priest (brahmā); the goat, given in this world by one having faith, smites far away the darknesses.

   For the first two words Ppp. reads ajam evi jatiṁ; in b, it puts jatāt after brahmā. The redundant syllable in b is not noticed by the Anukr. [See note under 8.]

8. Having five rice-dishes, let him step out five-fold, about to step unto the three lights; go thou forth to the midst of the well-doing that have made offerings; spread out (vi-çri) upon the third firmament.

   The last pāda is the same with xvi ii. 4. 3 e; Ppp. has instead jyotīṣāntam abhi lokanī jaya 'nāti, with which compare our b d. The Anukr. passes in silence the irregularities of the second pāda. [Cl. Olshenberg, ZDMG. i. 449.]

9. Ascend, O goat, to where is the world of the well-doing; like an expelled varaha mayest thou move (et) across difficult places; given, with five rice-dishes, to a priest (brahmā), he shall rejoice the giver with rejoicing.

   Ppp. reads kramasva instead of roha in a, and reads çalābhās 'locust,' which is more sensible, in b; our d is its 10 d, with dhatoram instead of dha. The Anukr. treats the second pāda as regular, and it can, indeed, be read by violence into 11 syllables.

10. The goat sets him that has given it on the three-firmamented, three-heavened, three-backed back of the firmament; being given with five rice-dishes to a priest, thou art a single milch-cow, all-formed, wish-yielding.

   Ppp. reads sunkṛtāṁ loke for nākasya prasthe; and our d is its 9 d, with the intrusive dhenus left out. The verse, in spite of its irregularity, is by the Anukr. reckoned simply a jagatt (11 + 12: 11 + 12[13]).

11. This third light of yours, O Fathers, the goat with five rice-dishes one gives to a priest; the goat, given in this world by one having faith, smites far away the darknesses.

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12. Desiring to obtain the world of the well-doing that have made offerings, one gives to a priest a goat with five rice-dishes; do thou conquer complete attainment (vyāpti) unto that world; be he, accepted, propitious to us.

Ppp. begins pra jyotir mañcanda, and reads c, d thus: sa sūryo neti abhi lokam jayā samriva 'smābhyaṁ pratikhyate dhi.

13. The goat verily was born from the heat of the fire, wise, of the wise (vīra), of power, he the inspired one; what is offered, is bestowed, is conferred (abhīpāt), accompanied with śabda (ṛtu). Let the gods prepare in due season (ṛtu).

The first pada is identical with iv. 14, 1. Ludwig (also p. 370) proposes to emend in c to gṛtam abhīgṛtam. Part of the mss. blunderingly accent ṛtus in d. Ppp. has in b vayodā instead of vīra, and in c put pūrtaṃ before itum. The last two padas are irregular, but the Anukṛ. takes no notice of it. [Pāda c is a good jagall; and d, a good lītraḥ, if we read tereśas, or (with Henry) iti].

14. A home-woven garment he may give, also gold as sacrificial gift; so he fully obtains the worlds that are heavenly and that are earthly.

15. Unto thee, 0 goat, let these streams of soma (somayā) go, divine, ghee-backed, honey-dripping; establish thou earth and sky, upon the seven-rayed back of the firmament.

The mss. in general (not P.M.) accent ṛṭa in a. They are rather evenly divided between dhi and 'dhi in d (W.I.O.R.T.K. have 'dhi). Compare with a, b the refrain to iv. 34, 5–7. Ppp. reads for a: cīs teśa dādārā ēchamanāṇi vijñāvā ēvayeṃ; somayān would seem to be the beginning of Ppp’s b: in e, d, for nīśa ... pūrtaṃ, it gī: ... devaṃ sādavaṃ nāha tīfḍayī. Padas b, c are metrically irregular, but the Anukṛ. does not heed it.

16. A goat art thou; O goat, heaven-going (svargad) art thou; by thee the Angirases foreknew [their] world; that pure (pūrya) world would I fain foreknow.

[Prose.] The translation of a is according to the accent of the vocative ṛṭa; there may be a play on words between ṛṣṭa ‘goat’ and ṛṣṭa ‘unborn’ ‘unborn art thou, O goat’ (emending to ṛṣṭa). Ppp. reads for c tām lokam anna pra jīvama. [This vs. and the next are in its iii.] The definition of the meter by the Anukṛ. seems senseless (7[8?] + 11 : 8 = 26). The third pada is VS. 11. 25 c.

17. Wherewith thou carriest a thousand; wherewith, O Agni, [the offering of] one’s whole possession — therewith carry thou this our offering to go to heaven (svaha) among the gods.

The verse is found also in VS. (sv. 55). TS. (iv. 7. 13; v. 7. 71), MS. (ii. 12. 4), and K. (xi. 12 [but Schroeder under the MS. passage refers to K. xviii. 18]). VS. and MS. put saṁkrama after vahāsi in a, and VS. reads [yjna in a, and] bhava for vahā in c;
The cooked goat, having five rice-dishes, driving off perdition, sets one in the heavenly (smrgd) world; with it may we conquer worlds that possess suns.

As noted above, the verse is wanting in PpP.

19. [The goat] which one deposited with the Brahman, and which among the people (viśrā); what scattered drops (vipriśā) [there are] of the rice-dishes, of the goat — all that of ours, O Agni, do thou later know in the world of the well-done, at the meeting of the ways.

20. The goat verily strode out here (iddm) in the beginning; this [earth] became its breast, the sky its back, the atmosphere its middle, the quarters its (two) sides, the (two) oceans its paunches;

[Prose — 20, 21, and 22.]

21. Both truth and right its eyes, all truth [and] faith its breath, the virāj its head; this verily is an unlimited offering, namely (yād) the goat with five rice-dishes.

The second sātyam in vs. 21 is doubtless a corrupt reading, and the PpP. version indicates that we should have instead rūpam ('the universe its form,' instead of 'all truth'). PpP. reads, for the two verses: agnā prādhānān sya abharam lavo 'rā'īyam abhavato adaram anabhikarum; dhānyāte bhūtham dhāsā pārśve; dhīs cā tīdās ca cṛṣṇe satyam ca rām ca eko nām viśvāraṇam candrātām etc. All the aṅkūṭa-mss. read ca rām (instead of ca rāmī) near the beginning of vs. 21. The text of the Anukr. is apparently defective, leaving out the metrical definition of vs. 20-22 and vs. 25.

22. An unlimited offering does he obtain, an unlimited world does he take possession of (astra-rudh), who gives a goat with five rice-dishes, with the light of sacrificial gifts.

Wanting in l'pp., as noted above.

23. He should not split its bones; he should not suck out its marrow; taking it all together, he should cause it to enter here and here.

Or, 'should cause this and this to enter'; the sense is obscure. PpP. reads in a sātyam for sarvam ca tam. By calling the verse a paraṁsāya, the Anukr. intends that its first two pādas he read as one, of 12 syllables. The Kṛṣṇ. quotes (66, 31, 32; next after quotations of verses from hymn 3) both halves of the verse, the latter to accompany the act of piercing an object and scattering it into a pit filled with water.

24. This and this verily becomes its form; therewith one makes it come together; food, greatness, refreshment it yields (duḥ) to him who gives a goat with five rice-dishes, with the light of sacrificial gifts.

PpP. reads for the second half-verse svadhiṁ niṣṣām aṣṭām an 아닌 aṣṭām daśām, yā evam viśñinaṁ jñāḥ prādhānānim daśāh; and, as above noted, our vs. 2 then follows. The metrical description of the Anukr. (closely accordant with that of vs. 26, though
the real construction of the verses is very different) implies the artificial division of the refrain (as in vs. 28 and other verses below) into two pádas, of 7 and 9 syllables, and counts 46 syllables in all; the natural number is 45 (12 + 8 + 15 = 45).

25. Five gold ornaments (nıkānaḥ), five new garments, five milch-cows milking his desire come to be his who gives a goat with etc. etc.

This verse, of which at least the first páda is metrical (11 + 13: 15 = 39) is left undescribed in the Anukr. It (or vs. 26, both having the same pratika) is quoted in Kaū. 64. 25. [More nearly, 'Five milch-cows become wish-milking for him who,' that is, 'yield or grant to him his wishes who' etc.]

26. Five gold ornaments, become light for him; his garments become a defense for his body, he attains the heavenly (śvetād) world, who gives a goat with etc. etc.

Here are plainly four pádas, of which the first three are metrical, with the refrain added (11 + 11: 8 + 15); the definition of the Anukr. seems to imply 11 + 10: 8 + 7 + 9 = 45 syllables, or a bhūrik trishtubh.

27. Whoever (fem.) having gained a former husband, then gains another later one — if (ce) they (dual) shall give a goat with five rice-dishes, they shall not be separated.

The mss., as usual in such cases, read vīraḥ in a; and all but 1bp. strangely accent anyūtan in b. Ppp. reads pacetas for adhitas in d. [This vs. and the next are in Ppp's viii.]

28. Her later husband comes to have the same world with his remarried spouse who (masc.) gives a goat with five rice-dishes, with the light of sacrificial gifts.

The Anukr. treats the prose refrain of vs. 22, 24-26 as a half avayupbh in the second line of this verse. Ppp. reads instead ajāti ca pahānaṇati dasat.

29. A milch-cow having one calf after another, a draft-ox, a pillow, a garment, gold, having given, those go to the highest heaven (div).

The Anukr. takes no notice of the redundant syllable in b. [Perhaps it balances the redundancy of b with the deficiency of e.]

30. Self, father, son, grandson, grandfather, wife, generatrix, mother, those who are dear — them I call upon.

Nor does the Anukr. heed the deficient syllables in b of this verse. [We might render janitram maśtram by 'the mother that bore [me].']

31. Whoever knows the season "torrid" (vahīdhaḥ) by name — that verily is the season "torrid" by name, namely (yāt) the goat with five rice-dishes; he indeed burns out the fortune of his unfriendly foe (bhṛtriṣyā), he thrives (bhū) by himself, who gives a goat with five rice-dishes, with the light of sacrificial gifts.

In this and the following verses the mss. read nāma riṣum etc. throughout. The natural division is into four pádas instead of seven, and [the paragraph, read as prose,
Whoever knows the season "making" by name, each making fortune of his unfriendly foe he takes to himself; that verily is the season "making" by name, namely the goat with five rice-dishes; he indeed etc. etc.

Whoever knows the season "gathering" by name, each gathering fortune of his unfriendly foe he takes to himself; that verily is the season "gathering" by name, namely the goat etc. etc.

Whoever knows the season "fattening" by name, each fattening fortune of his unfriendly foe he takes to himself; that verily is the season "fattening" by name, namely the goat etc. etc.

Whoever knows the season "up-going" by name, each up-going fortune of his unfriendly foe he takes to himself; that verily is the season "up-going" by name, namely the goat etc. etc.

These four verses agree in number of syllables, and the name given them by the Anukr. (pada-division) demands 84; this number it is possible to make out by resolutions of syllables, though the natural reading gives only 85 (19 + 20 + 15 + 20 + 15 = 85). Sāmkanda (pada-division) in vs. 33 b is quoted by the commentary under Prat. iv. 44, as an example of a repeated separable word which gives up in pada-text its individual separation in favor of that between the repetitions. Read in 32 c yād ajībh (an accent-sign slipped out of place), and supply an omitted mark of punctuation after d, in 33.

Whoever knows the season "overcoming" (abhībhā) by name, each overcoming fortune of his unfriendly foe he takes to himself; that verily is the season "overcoming" by name, namely the goat etc. etc.

This verse has six more syllables than the preceding ones, and the Anukr. gives it a name (ākṣara) applying properly to 88 syllables. In c read eva for eva.

Cook ye the goat and the five rice-dishes; let all the quarters, like-minded, united (sādāryāt) with the intermediate directions, accept that of thee.

All the mss. (except 1) read at the end ā (pada-text at) before eva; our edition emends to āh; the word could better be spared altogether. Pp. has (in iii.) only the first pada. The Anukr. describes the verse as if this pada as well as the other two were metrical.

Let them defend this of thine for thee; to them I offer (āh) sacrificial butter, this oblation.

"Them" is fem., designating the 'quarters' of vs. 37. The translation omits a te; it may be regarded as an ethical dative, anticipating the distinctive tāḥpuruṣa for thee 'that follows.

This hymn begins with ā naśya; and, with its 35 vss., exceeds the norm by 18. The quoted Anukr. says astaḥpuraḥ "naṃṣya."

The twentieth pada-division ends here. As in the cases of the tenth and eighteenth (ending at v. 7 and viii. 5), the pada-division here fails to coincide with the anna-division.
TRANSLATION AND NOTES. BOOK IX.  -ix. 6

6. Exalting the entertainment of guests.

[Brahma. — paś paṇḍītyāḥ. dīśhayā uta ruṣṭāyātāḥ.]

This whole prose hymn is found in Papp. xvi., except a few verses, as noted below. It is not quoted by either Ksa. or Vāi. In the Prat., on the other hand, it has more than its fair share of notice. [With regard to the paryaya-hymns in general, see pp. 471-2.]

Translated: Henry, 98, 137; Griffith, i. 448.

[Paryaya I. — saptadāracarṣaḥ. 1. 23 p. gīyatiḥ; 2. 3 p. hīmī gīyatiḥ; 3. 7. śaṁmī tristhāḥ; 4. 9. dāry anuṣṭhāḥ; 5. dāry gīyatiḥ; 6. 3 p. śaṁmī paścāt; 8. gihvī tristhāḥ; 10. śaṁmī bhūrag bhārati; 11. 14-16. śaṁmī anuṣṭhāḥ; 12. viśṛṣṭī gīyatiḥ; 13. śaṁmī neti punāt; 17. 3 p. viśṛṣṭī bhūrag gīyatiḥ.]

1. Whoever may know the obvious (pratirdha) brāhmaṇa, whose joints are the preparations (samūhāraḥ), whose spine the verses (īc); Ppp. reads, instead of our a. as follows: yo va ekām brahmaṇaṃ 'nirṇīkha vidyāt sadya mahadvane, making an anuṣṭhā of the verse. The Anukr. is corrupt at this point, one ms. appearing to call the verse nāgī nama triṣṭhā gīyatiḥ; one sees no reason why.

2. Whose hairs the chants (ādīmā), whose heart the sacrificial formula (yojuṣ) is called, whose litter (paristhāraṇa) the oblation. Ppp. reads chandāsī for śaṁmī in a, and puts c before b. The unilingualized st of paristhāraṇa is quoted under Prat. ii. 105. The 'obvious brāhmaṇa,' or 'brāhmaṇa in visible presence,' thus wondrously made up, is doubtless the guest, all attentions to whom the hymn proceeds to glorify by identifying them with sacred acts.

3. When in truth the lord of guests meets with his eyes the guests, he looks at a sacrificing to the gods. Ppp. reads at the beginning yad atittiṣṭatī preyate. The verse has one syllable too many for a regular śaṁmī tristhāḥ; but the system of nomenclature affords no [simple] name for one of 23 syllables.

4. When he greets them, he enters upon consecration; when he offers (yāc) water, he brings forward the [sacrificial] waters. Prā ṇaṣṭi is quoted as an example under Prat. iii. 79. We have to read yāṣṭi anphā to make out the defined meter.

5. Just what waters are brought in at the sacrifice, those are the very ones. Prāṣṭṛdace also is quoted under Prat. iii. 79.

6. When they fetch a gratification (bārpayata) — that is just the same as an animal for Arṇi-and-Soma that is bound [for sacrifice]. Ppp. adds after this verse yat bhāṣaṃ bhavami puranītā cavo te.

7. In that they prepare lodgings, they so prepare the seat (ṭaddas) and oblation-holders (havirādhana).

8. In that they strew [a couch], that is a bāhīs.
ix. 6— BOOK IX. THE ATHARVA-VEDA-SAMHITA.

Ppp. omits the second clause of vs. 7, and reads pari for upa in 8; it omits 9 here: see under ro, below.

9. In that they fetch a coverlet (? upariṣayand), thereby one gains possession of the heavenly (svargd) world.

Upariṣayand, lit. 'above-lying,' occurs only here; [but cf. upariṣaya, OB. iv. 296 c.]. The minor Pet. Lex. renders it 'an elevated couch.' The verse lacks a syllable.

10. In that they fetch mattress and pillow, those are the enclosures (paridīdi).

That is, the sticks laid about the altar-fire to shut it in. In this verse, the extra syllable is noted by the Anukr. Ppp. reads -hānāni and pariṣke 'eva te; and it adds its version of 9; yat pariṣke (pariṣayand) abharant svarg- etc.

11. In that they fetch ointment and unguent, that is sacrificial butter.

The pada-reading abhanahayänd is quoted under Prat. iv. 42, as example of words that lose their own individual division in favor of separation from each other. Ppp. omits abhāna. The Anukr. reads 16 syllables, which may be obtained in more than one way (most probably -vanti ṣa-).

12. In that they fetch a morsel (khuḍdi) before the serving-up (pariveṣṭa), that is the two sacrificial cakes.

Khuḍdi is perhaps a special bit or bite, anticipatory of the proper meal. The verse is wanting in Ppp.

13. In that they call the food-maker (aṇaukēdi), they so call the maker of oblations.

Some of the mss. read haviḥkētam.

14. The grains of rice, of barley, that are scattered out — those are soma-shoots (aṭīqā).

The Anukr. requires -vante aṅg- to be read, although the passage is quoted under Prat. i. 69 as an example of the elision of initial a with the transfer of its nasalization to the eliding e. Ppp. reads at the end aṅgaye eva te 'nāpvaṇte.

15. The mortar and pestles — those are the pressing-stones.

The Anukr. expects us to read yindu ut. Ppp. omits yindu and reads -musalam, which is easier; it also omits eva te at the end.

16. The sieve [čhṛpa] is the soma-strainer (paṇvītra); the chaff is the pomace (vīṣṭa); the waters are those of pressing.

That is, the waters are those used in facilitating the pressing of the Soma. [Is not čhṛpa rather 'winnowing-basket'? ] The 'pomace' is the refuse stalks from which the soma has been pressed. [All of SPJ's and of W's pada-sons seem to agree in reading vīṣṭa as fem.] Ppp. reads ṛṣiṭaḥ. It omits abhisavaṇāś āṇāḥ here: but see vs. 17.

17. The spoon is the sacrificial spoon, the stirring-stick the spit (?ūktṣaya), the kettles the wooden vessels, the drinking-vessels those of Vāyu, this [earth] itself the black antelope's skin.
TRANSLATION AND NOTES. BOOK IX.

Ppp. reads kalatam kumbham eva kṣaṇaṁ naiśāyāṇi pātraṇi; and it also has abhivadaṇṭi abhāṣ in this verse, after āryavanam, instead of in vs. 16. The Anukr. defines the verse as if it were metrical, and intends us to read it as 10 + 16 + 8 = 34 syllables.

[Parāṣayī II. — trasyeda. 12. viraṁ prayatnottih; 19. Ṛg. śānti triśṭubh; 20. śānyi anuṣṭubh; 21. śānty uṣṭubh; 22. Ṛg. śānti brhati (ṛd. brhat); 23. ārya anuṣṭubh; 24. śānyi sarad anuṣṭubh; 25. ārya ghyati; 26. śānyi anuṣṭubh; 27. śānyi dṛći triśṭubh; 28. śānyi dṛći pādeś.] [Berlin ma.: śānyi prayatnottih.]

18. The lord of guests verily makes for himself a sacrificer's bṛdhmaz in that he looks at the portions to be partaken of, saying "is this larger, or this?"

Several of the mss. (O.R.D.) accent at the end dhiyds (D. dhiyds), which is the far preferable reading; dhiyas (read by I.) could be borne, since in RV. and AV. the usage does not seem yet established that the protracted final syllable is acute, in addition to whatever accent the word may have on other syllables [Skt. Gram. § 78]; but dhiyās, as our edition reads, in accordance with nearly all the ms., compared up to the time of its publication, is nothing but a blunder. The protracted words are quoted in pi. i. 105. The verse counts naturally 18 + 8 + 8 = 34 syllables (the second and third pādus being really metrical). [Scan rather 10 + 8 + 8 + 8 with the Anukr.] Ppp. reads kṛṣṇe and avokalāta.

19. In that he says "take up the larger one," he thereby makes his breath longer (vādṛṣṭyaṁ). Ppp. has a quite different text: yad uṣya ēñāha te prajāṁ cāv eva pañcu (wa) vardhayate... (?) āvāyaṁ kṛṣṇe: yad uṣyakṛṣṇaṁ kāman eva tena eva rūnde: kāma ha prajāyaṁ: yad uṣayaṁ upasīcāya uṣā eva tena eva rūnde. [Then follows 20.]

20. [In that] he presents [it], he brings libations near.

21. Of them, brought near, the guest makes libations in himself; —

22. With his hand as sacrificial spoon, at his breath as stake, with the sound of swallowing as utterance of ṛtra(ḥ).

[The sound of swallowing; 'lit. the sound sunk. Ppp. reads in 21 ātmani j: for ātman j: and has in 22 gautēmaṇa viṣṇukāreṇa śudvā havetena.

23. These same guests, both loved (priyā) and unloved, [ṛṣ] priests (ṛṣṭvij) make [one] go to the heavenly world.

This verse is wanting here in Ppp.; but it is inserted below, just before our vs. 49 and without variant except cārtvijāna, which may be a slip of Roth's pen for cārtvijā.]

24. He who, knowing thus, shall partake, not hating, he shall not partake the food of one hating, not of one that is doubted, nor of one doubting (?)

We must emend at the end either to uṇāśeṇāmasya or to maṇḍuṣeṇāmasya; the translation assumes the former. lip. reads vīroḍa for viḍroṣa, and it would be a welcome improvement; the same reads the first time aṇīdhi, which seems necessary if
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and not is read, and which is implied in the translation. Ppp. has instead tasman na devam an adyta na devatato 'nam adyān na nim-. The two mss. of the Anukr. describe the verse differently but equivalently, both requiring 34 syllables (which implies restoration of 'namo to damam).

25. Verily every such one has his sin devoured, whose food they partake of.

26. Verily every such one has his sin undevoured whose food they partake not of.

'Devoured,' doubtless 'destroyed, removed' by the eating of the guests. Ppp. reads for vs. 26 sarva apflavo jagdahapahpahhah pasy' 'namo anātati. One of the Anukr. mss. (but doubtless by a misreading (?) ) calls 25 as well as 26 a sāmya annaṭabāh [16 syllables]. [Vss. 25 and 26 have each 15 (āntri gṛhayā).] Read in 25 jagadāk (an accent-sign slipped out).

27. Verily he who presents [the food] hath always his pressing-stones harnessed, his cleanser wet, his sacrifice extended, his ceremony of offering assumed.

Ppp. reads svitasomaṇas instead of yuktiogrāwa, and puts viṣatādvaras as last of the four epithets; it also sets the whole paragraph after our 28.

28. To Prajāpati, verily, is his offering extended who presents.

29. He who presents verily strides Prajāpati's strides after [him].

This verse is wanting in Ppp.

30. [The fire] that is the guests', that is the fire of libations (dāvanāya); the one in the dwelling (vṛīna), that is the householder's fire (grāhapatya); the one in which they cook, that is the southern fire (dakṣiṇāyut). Ppp. reads sa haunyo yo 'namahesas sa' dasūṃgir yo ven as gdr. The metrical definition of the Anukr. requires us to restore at the beginning yā dīthā.

31. Verily both what is sacrificed and what is bestowed of the houses doth he partake of who partakes before a guest.

That is, doubtless, 'doth he eat up, devour, destroy.' Ppp. omits grhyanāma, and puts next vss. 34 and 33, omitting 35 and 39 [and 32 and 36 also]. 'The Anukr. describes the paragraphs as if they were metrical, and defines them as if the text read ṣārva dīthā.

32. Verily both the milk and the sap of the houses doth he etc. etc.

33. Verily both the refreshment and the fatness of the houses doth he etc. etc.

Ppp. reads ṣayās instead of sātiṣām.

34. Verily both the progeny and the cattle of the houses doth he etc. etc.
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35. Verily both the fame and the glory of the houses doth he etc. etc.
36. Verily both the fortune (prit) and the alliance (sanved) of the houses doth he etc. etc.

The Pet. Lex. interpret sanved as 'possessions.'

37. He verily is a guest, namely (yad) one versed in sacred learning (pritiya); before him one should not partake.

The meaning intended ought to be that a guest is the equivalent of such a sage; but the literal sense is as translated. The verse lacks one syllable (unless we read ud acaitya) of being full measure.

38. When the guest hath partaken he should partake, in order to the soulfulness of the sacrifice, in order to the integrity of the sacrifice; that is the [proper] course.

The verse is an aṣṭiḥ only as containing (if we resolve aciḍavaḥ at) 28 syllables (11 + 14 + 3). The pāda-text readsaciḍavaḥ. Ppp. has aciḍavaḥ aṣṭiḥ had vased yajñasya yajñasya guṇasya yajñasya sātmāvatya. [Cf. Oldenberg, IFA. vi. 184: also Skt. Gram. § 960.]

39. That verily is specially sweet which comes from the cow (adiśvāvai), either milk (āṣṭiḥ) or flesh; that he should not partake of.

That is, doubtless, he should leave it for his guest. The verse is wanting in Ppp. The so-called gaṇavatī is to be thus divided: 7 + 11 + 6 = 24.

[Paryāya IV.---diṣṭāh. a of 40-43 prajāpātāh 'mukthi; a of 44. Many: b of 40-43. 37. gaṇavatī; b of 44. gaṇavatī, gaṇavatī.]

40. He who, thus knowing, pouring out milk, presents [it]—as much as, having sacrificed with a very successful āgniśvāvai, one gets possession of, of so much thereby does he get possession.

The mss. are divided between reckoning ten verses (with the Anukr. [cf. the quotations etc. at the end of the hymn]) in this section, or only five, with two parts to each; the latter method was adopted in our edition as the better. The second part in the first five verses, though doubtless meant only as prose, divides into three subdivisions of eight syllables each, like a real pādyātī. Ppp. begins all the verses with yat, instead of sa ya evain vidhate, and reads in 40 b.yk. ay. sāṃphulena etva 'varamndhe.

41. He who, thus knowing, pouring out butter (sarṣṭiḥ), presents [it]—as much as, having sacrificed with a very successful aṣṭiḥ, one gets etc. etc.

Ppp. reads in b aheena sanmādhe na aṣṭiḥabena.

42. He who, thus knowing, pouring out honey, offers [it]—as much as, having sacrificed with a very successful aṣṭiḥ, one gets etc. etc.

Ppp. reads in b vātreṇa sanmādheṇa. The Anukr. expects, of course, the resolution madhu up.
43. He who, thus knowing, pouring out meat, presents [it]—as much as, having sacrificed with a very successful twelve-day sacrifice, one gets etc. etc.

44. He who, thus knowing, pouring out water, presents [it]—he arrives at firm standing in order to the generating of progeny; he becomes loved of progeny— he who, thus knowing, pouring out water, presents [it].

The second part of the verse, though not metrical, seems to be scanned as 11 + 11 + 8 + 8 liy the Anukr. (which, with the ms., reckons pratistham to the second pada.) Pp. read in each sar. 1 am iiyur eti: na pacar a jaraas pra miyate ya etc.

[Parayya V. —gachat. 45 a. sammy quiz; 45 b. parrayik: 45 c. 8. sammy hitrye bhati; 46 a. 47 a. 8. sammy anujit; 46 b. 3. p. uvau samma numa ghotri; 47 b. 3. p. uvau anujit.)

45. For him the dawnutters hing; Savitar preludes (pra-stu); Brihaspati with refreshment (britya) sings the udgitha; Tvashtr with prosperity responds (prati-hri); all the gods [are] the conclusion (nidadana): the conclusion of thrift, of progeny, of cattle becometh he who knoweth thus.

Here and in the following verses [cf. PB. iv. 9. 9] are had in view the five successive parts or divisions of a saman, of which the udgitha is the central and principal; cf. Chând. Upan. ii. 2 ff. In this section also the majority of the ms. divide and number in accordance with our edition; the rest, with the Anukr., number the subdivisions successively. Our edition assumes the subdivision nidadana bhitya to be repeated at the end of each of the four paragraphs; the Anukr. [counting 10 (not 12) avasatsa: cf. p. 346 below] is against this; as for the ms., their testimony is nothing, since they all, in any case, write such an addition only the first time and the last, omitting all intermediate occurrences; it is altogether probable that the edition is right. The artificial description by the Anukr. of b as an ugh, implies resolving ughyad ad, and either pâjâ or Çitwa. Pp. adds vâ after kâmrâ, and bhitya after savith, and reads gear for ugtâ.

46. For him the rising sun utters hing; cow-gathering time (sanyog) preludes; noon sings the udgitha; afternoon responds; the setting [sun is] the conclusion: the conclusion of etc. etc.


47. For him the cloud, forming (bhâ), utters hing; thundering, it preludes; lightening, it responds; raining, it sings the udgitha; holding up, it is the conclusion: the conclusion of etc. etc.

Ppp reads vihindomāh pra sitanti sthryani ud gâyati aprâbhâ prati harrat atsthryani nityam. The “dissimilar gâyatri,” b, is this time 10 + 6 + 6 = 22. By Pp’s p.m.D. read vârman, and several of the samhitâ-mss. vârman instead of sann. Cf. Chând. Upan. ii. 3.
48. [When] he meets the guests with his eyes, he utters *king*; [when] he greets [them], he preludes; [when] he offers water, he sings the *udgitha*; [when] he presents [food], he responds; the remnant (*udgitha*) [of the food] is the conclusion: the conclusion of etc. etc.

Pp. seems again to mix in matter from vs. 46, reading *yadat udakavatya aparabha* *proiti harati*. [See also note to vs. 23.] The first subdivision makes the 30 syllables required by the Anukr. if we give syllabic value (-t,) to the thrice-occurring verb-ending *-ty*; and similarly we get 16 for b. *The phonetic resemblance of *udakavati* to *udaci* is obviously the occasion for the confusion.*

49. When (*yad*) he calls the distributor, then he is just summoning (aprayata). *That is, he is virtually an adhitya summoning the agnith to do his duty. The verse is made an *agni gyantri* by resolving *-ty* twice. Pp. inserts before this verse our vs. 23 above; and it omits eva tat.*

50. When [the distributor] assents, then he is just answering the summons.

That is, as an *agnath*. Again, to justify the definition of the Anukr., we must read *prativrayya* eva. *A hyphen is missing after the pra of *pratihara*.* Pp. again omits eva tat at the end.

51. When the servers, with drinking-vessels in their hands, both the former and the latter, go forward, they are just cup-bearing priests.

Pp. gives the false accentuation *camasa-adh* (instead of *ca-adh*). Pp. reads *yad pritihast* *vamsatam prabhakyaunte ca*. To make 30 syllables, we must resolve *apar* (or else *camasa-adh*).

52. Of them, none sooner is not an invoker (*dhati*). *Pp. reads *vati* instead of *va*; and then it adds as follows, *yad pritihast upaharati prahastam eva tat yad yaya *paharati tathyaam evam eva tat sarvam yad yaya upaharatitejyam eva tat utthitham eva tat prahastam; and it omits our vs. 53; [R. does not expressly note such omission].*

53. Verily when the lord of guests goes up unto the houses serving the guests, then he is even going down unto the purificatory bath (*svabhatham*).

[Pp. omits eva tat.] *

54. When he apportions [them], he is apportioning sacrificial fees; when he follows [them], then he is even shifting the place of sacrifice (*ud-avatih*).

55. He [the guest?], being invited (ṣāphita), feeds (bhāṣay) on the earth; in him [locative], invited [nominative], [he [the host?]] feeds on what of every form [there is] on the earth.

Whitney's first "on" is intended as a rendering of the locative relation of "earth"; his second "on" goes with "feeds." He has tried to indicate this by putting the first after the parenthesis and the second within the brackets. The inherent ambiguity of the English combination is such that I do not know how to remove it for the non-Sanskritist save by an express statement.

The sense of this and the following verses is very obscure; it is here translated as if the guest were the subject of the first bhāṣayati; and the entertainer (in recompense for the entertainment given) of the second [bhāṣayati (supplied)]. Pp. adds prthiyāyaṃ tat prthiyāyaṃ abhāti svarga loko bhavati ya evam veda. Only vs. 56 has the full number of syllables (27) belonging to an arca arhita; 55, 58, 59 have only 26 syllables (a number for which the system affords no separate name), and 57 has only 24.

56. He, being invited, feeds in the atmosphere; in him, invited, [he feeds on] what of every form [there is] in the atmosphere.

Pp. adds antarikṣe patanti antarikṣa "abhāti [svarga etc.]."

57. He, being invited, feeds in the sky (ādī); in him, invited, [he feeds on] what of every form [there is] in the sky.

Pp. adds devi tapati divyā abhāti [svarga etc.].

58. He, being invited, feeds among the gods; in him, invited, [he feeds on] what of every form [there is] among the gods.

Pp. adds devaḥ patati [intending tapati?] devaḥ abhāti [svarga etc.].

59. He, being invited, feeds in the worlds; in him, invited, [he feeds on] what of every form [there is] in the worlds.

Pp. adds lokasya patati lokasya abhāti [svarga loko bhavati ya evam veda].

60. He, whoever invited, —

61. Obtains this world, obtains yon [world].

The translation implies emendation in 60 to iṣṭakīṣe-ṣaṭah (as repeated word); it seems impossible to give the verse a meaning as it stands. Vss. 60-62 are wanting in Pp. The metrical definition of 61 demands the resolution -i amīṁ.

62. Worlds rich in light conquereth he who knoweth thus.

The quotations from the Old Anukr. for the six pavyāyas may here be given together: I. [two hymns: one saṃyoga evārthona saṁyoga; II. dvitiyag pātrās tṛṣṇāyāg; III. tṛṇaṁ naśekā deśitaḥ; IV. and V. tatvād dvām decātān parān; VI. gāthāh ta ṣastraṁcātubbhābhūḥ. — Cf. SPP's "Critical Notice," vol. i, p. 20, where they are printed in metrical form.]

The summations of gaṇas and (gaṇa-) āntiṣṭhāvares may be given as follows: I. av., 11; II. av., 13; III. av., 9; IV. g., 5; av., 10*; V. [g., 4*] av., 10†; VI. av. 14. — Total of av., 73.1] * Cf. note to vs. 40.] † Cf. note to vs. 45.]

[Here ends the third aṅkā, with 2 hymns and 100 verses: that is 1 artha-sūkta of 38 verses and 1 pavyāya-sūkta with 6 pavyāyas and 62 verses.]
TRANSLATION AND NOTES. BOOK IX.

7. Extolling the ox.

[Brahman.—brah [paryāya]. pātyāḥ. gāṇayāḥ.]

[Prose.] Found for the most part (for details, see under the verses) in Pāpp. xvi. also. Not noticed in Vāit, but quoted (vs. 1) in Kāuṣ. 65. 19, next after hymn 4 of this book. [For the paryāya-hymns in general, see pages 471-2.]

Translated: Henry, 103, 139; Griffith, i. 453.


[End] See p. 1045.]

1. Prajāpati and the most exalted one are his two horns, Indra his head, Agni his forehead, Yama his neck-joint.

The copula and the possessive, wherever read, are supplied in the translation. Pāpp. omits yānāh kṛdātām. The verse has only 26 syllables (instead of 27).

2. King Soma his brain, the sky his upper jaw, the earth his lower jaw.

Pāpp. inserts, after matsīkḥ, satyāh cakṣur vṛtāh cāhīmo prāntāhāhani uśāntvate, and reads adhānāhī for suhānāhī, adding after it agnīrāsāhī. We are required to resolve prāntāhī adhānāhī.

3. Lightning his tongue, the Maruts his teeth, the Revātīs his neck, the Kṛttikās his shoulders (śunādṛtās), the hot drink (gāhṛāhī) his withers (vīhīhī).

Vīhīhī is properly the "carrying" part, that on which the yoke rests. The Revātīs and Kṛttikās, two asterisms, in Pisces and Taurus respectively: their connection with the parts to which they are assigned is, as in nearly all the other cases in this hymn, of the most purely imaginary and meaningless kind. Pāpp. has only as far as dānāhī, following it with pauramānāh prānuḥ. Read in our text gīdāhī (versa-vān sign omitted). The pāda-text has kīrtikkāhī, and some of the mss., as usual, retain the b before the following sk. The verse has but 23 syllables (unless we analyse jhūdāh).

4. Vāyu his all (vīgāntām), the heavenly world his kṛṣṇatāhī, the whirlwind (vīvṛgyād) his separator (vīddhārāgī). The words here in part (and in the last clause the distinction of subject and predicate) are wholly obscure. The pāda-text divides kṛṣṇatāhī (‘black-runner’? Many of the mss. (E.O.D.R.T.K.) accept vīgāntādī. Pāpp. reads vīgāntā vāyū kṣanitas vīgāntā lokas kṛṣṇatādī vāyūgāntākāhāt and then it adds the omitted part of our vs. 3 except vāhāhī at the end.

5. The falcon his breast (kroṣṭādī), the atmosphere his belly (ḥiṣāṣādī), Brihaspati his hump, the bhūhitī his vertebrae.

The sense of bhūhitī here is doubtful. Pāpp. reads pāṣyāsātī and inserts our vs. 7 after it [continuing with bhūhitī]. The required number of 24 syllables is made out by reading kroṣṭī antī- and pāṣyāsātī.
6. The spouses of the gods his side-bones (प्रशस्ति) the attendants (अपसाद) his ribs (पार्व्य). The distinction between प्रशस्ति and पार्व्य is not clear.

7. Both Mitra and Varuṇa his (two) shoulders (दोषा), both Tvashtar and Aryaman his (two) shanks (दोषाः), the great god his fore-legs.

By Ppp, the verse is inserted in our vs. 5, as there noted. The verse has 23 syllables, but is not 'ant-waisted,' as it divides $8 + 9 + 6$.

8. Indra's his buttock, Vāyu his tail (पाळक), the purifying [soma] his whisk (वालस). Some of the mss. (Pp. s.m.E.I.O.D.R.T.Kp.) read भलिध, which is preferable, since all the other passages have it. Ppp. omits, making our vs. 9 follow our 6.

9. Both the Brahman-caste (प्रभुमन) and the Kāshṭriya-caste (काश्त्रय) his (two) hips, force his (two) thighs.

10. Both Dhatar and Savitar his (two) knee-joints (अष्ठिवंत), the Gandharvas his calves (धलग), the Aparases his dew-claws (कैठिका), Aditi his hoofs.

Ppp. combines गंधर्वन्. The so-called पत्रिप्रत्यो divides $10 + 12 + 5 = 27$ syllables.

11. Thought (विचार) his heart, wisdom his liver, ceremony (व्रत) his purusha.

The padā-text divides परतेत, but one can only wonder why. After medha, Ppp inserts विकाम तत्तम.

12. Hunger his paunch, cheer (िरि) his rectum (वानििल), the mountains his phāṣīs.

Ppp. adds at the end प्राचा, for प्रचाय, and adds next vs. 16, 17.

13. Anger his kidneys, fury his testicles, progeny his virile member.

The verse follows our vs. 17 in Ppp.

14. The stream (दुध) his birth-giver (सृत्र), the lords of rain his teats, thunder his udder.

Ppp. prefers समुद्रवंश साचार, and puts वर्षायन पाता मसाथि त्वाहिय, then adding 15 without interpunction.

15. The all-expansive his hide, the herbs his hairs, the asterisms his form.

Ppp. reads वर्षायन यथाग्यम् रुपमिय, and follows with our vs. 18.

16. The god-folks his intestines, human beings his entrails, eaters (वात्रि) his belly (वात्रा).

Ppp. reads माणुयम् "अत्राय अत्रा अत्रा अत्रा अत्रा" putting the verse after our 12. In order to make out 18 syllables, we have to resolve -का अत्राहि अत्रा.
17. The demons his blood, the other-folks the contents of his bowels.

18. The cloud his fat, the conclusion (ṣīdhāna) his marrow.

19. [He is] Agni when sitting, the two Aśvin when arisen.

20. Indra when standing eastward, Yama when standing southward;

21. Dhūtar when standing westward, Savītar when standing northward;

22. King Śoma when having obtained grass;

23. Mitra when looking, delight (ānudā) when turned this way;

24. Belonging to all the gods when being yoked, Prajāpati when yoked,

25. That verily is all-formed, of every form, of kine-form.

26. Cattle all-formed, of every form come unto (upa-sūtma) him who knoweth thus.

8. Against various diseases.
2. From thy (two) ears, from thy kāṇākaśa, the earache, the visālpaṣa, every head-disease etc. etc.

As to visālpaṣa, instead of the viṣālyaṇam of the edition, see under vi. 127. 1. For the obscure kāṇākaśa Ppp. has kāṇākikaḥ, and for b it reads viṣālalgaṇa viṣālāḥatam.

3. For reason of which the yākṣma removes from ears, from mouth — every head-disease etc. etc.

Ppp. reads in b nāsataḥ sūṣṭaḥ [intending tas-tas].

4. Whatever one makes a man dumb (? praṃōta), makes [him] blind — every head-disease etc. etc.

Dumh' for praṃōta is Zimmer’s conjecture; the word is wholly obscure, and form, accent, and meter make it suspicious; one is tempted to conjecture praṃakṣitaṃ; but mah with prefix pra is not a Vedic combination. The Anukṛ. takes no notice of the defective pada.

5. Limb-splitting, limb-wasting, and visālpaṣa of all the limbs — every head-disease etc. etc.

Ppp. reads instead, for a, b, niṣṭaraṃ gṛgaraṇaṃ viṣālāyaṇam. [As to visālpa, see under vi. 127. 1.] With a is to be compared v. 30. 9 a.

6. Of whom the fearful aspect makes a man tremble — the inakman of every autumn we expel out of thee by incantation.

Ppp. reads pāraṇgyam in b, and, for c, d, h akhunanī śātan vāsati ca tav tve nīs man: cf. v. 22. 10. 13.

7. The yākṣma that creeps along the thighs, that goes also to the groins, from thy limbs within we expel etc. etc.

Ppp. reads in c baliṇam for yākṣman ev [cf. our 8 c and under 9].

8. If it is born out of desire, of aversion, of the heart — the baldsa from thy heart, thy limbs we expel etc. etc.

9. Yellowness from thy limbs, apviḍ from thy belly within, the yākṣma-maker from thy self within we expel etc. etc.

The pada-text reads in c yākṣma-bhadam. The Prāt. takes no notice of the irregular form of the first member of the compound, as it does, superfluously (II. 56), of the contrary treatment of cetas in ceśṭakṣarṣitaṃ. In Ppp. our third pada becomes the second, and for third we have nearly our 7 e: yākṣmaṇa te savam aṅgobhya.

10. Let the baliṣa become ash, let it become sickening urine; the poison of all yākṣmaṣ have I exorcised from thee.

11. Forth at the orifice let it run out, the kāhābhāha, from thy belly; the poison of all etc. etc.

[ Literally ‘to the orifice’: Henry “ver le trou,” i.e. “par l'anus.”] The Pet. Lexx. plausibly conjecture kāhābhāha to be an imitative term for rumbling in the bowels; it may also possibly be understood as used adverbially, like bāl in i. 3. Ppp. has a quite different reading for b: kāhāvalam tvandura.
12. Out of thy belly, lung, navel, heart, the poison of all etc. etc.

Ppp. rectifies the meter of a by inserting pari before klimnas, and makes c, d agree with our g, c, d. The Anukr. brings out an uṣṭh (28 syll.) by unnaturally refusing to make the resolutions naḥki-äs and tu-ai [and scanning as 6+7:8+7].

13. They that break apart the crown, rushers against the head (muirdhān) — not injuring, free from disease, let them run out, out at the orifice.

The 'they' in this and the following verses (13-18) is fem. The Pet Lexx. take arṣaṇī in b as an independent noun (it is found only here), and conjecture it to mean 'pricking pains.'

14. They that rush unto the heart, that stretch along the vertebræ — not injuring etc. etc.

Prat. iii. 47 prescribes the form uṣṭāṇāti (instead of uṣṭāṇāti: p. uṣṭaṇātā) in this and the two following verses. Ppp. reads every time uṣṭāṇātā.

15. They that rush unto the two sides, that stab (nikś;) along the ribs — not injuring etc. etc.

The Anukr. intends paṁśav to be read unresolved.

16. They that rush on crosswise, rushers in thy belly (vakṣāṇaḥ) — not injuring etc. etc.

Ppp. reads in b vakṣāṇaḥ, and omits the following te.

17. They that creep along the intestines, and confound the entrails — not injuring etc. etc.

Ppp. reads in b ṣaṇāṇaṃ for nekhaṇāṃ. [Rath most ingenuously suggests that the Ppp. reading may mean nāraṇa niyāṇaṇāṃ. Or is jaḥyaṇāti to be taken in a sense quite like our English 'cause (the bowels) to move,' i.e. 'produce diarrhœa'?]

18. They that suck out the marrow, and break apart the joints — not injuring etc. etc.

Ppp. reads in a jaḥyaṇāti for uṇḍhaṇāti. We are to resolve maṇjadi to fill out the measure.

19. They that intoxicate (maṇḍaḥ:) the limbs, the yākṣas, thy gripers — the poison of all yākṣas have I exorcised from thee.

Ppp. reads in b roṣaṇā saha. Some of our mas. (P.M.O.p.m.) read ja 'uṇāni.

20. Of the viṣaṭāḥ, of the viṣṭradhā, or of the viṭṭkārāḥ, of the aḷojī — the poison etc. etc.

Ppp. again reads viṣalāṣa [cf. under vi. 127. 1]; also, in b, viṭṭkālāṣa.

21. Forth from thy feet, knees, hips, buttock, spine, nape the pangs, from thy head the disease have I made disappear.

Ppp. reads, after te, gulphāḥḥāppāṃ jaṅghāḥḥāppāṃ jānukṛṣṇāṃ nirbhāpyāṃ (ro. p. bh.; it reads anukṛṣṇā in c, and inserts before śṛpnaṃ, gṛṣṭhāḥḥāṃ skandabhāpyāṃ). It is apparently the intrusion of arṣaṇī that spoils the meter in our c.
ix. 8—BOOK IX. THE ATHARVA-VEDA-SAMHITA.

22. Together the bones (kâplâla) of thy head, and the discusser (vidhâ) of thy heart—arising, O Aditya, thou with thy rays hast made disappear the disease of the head, hast pacified the limb-splitter.

The first two padas seem independent; an unfinished construction. The pada-text reads vidhâbâ in b, as if it recognized in the word the root dhi + vi; this is not implausible, and the translation follows it (the simple "beat" of the Pet. Lexx. seems quite unacceptable; it might be 'palpitation'). But Ppp. reads instead vidus, and so do a part of our ms., namely, W.O.s.M.D.K. [W. interlines a query over "discussor," which word he coins and uses in the sense 'shaker asunder.' "Discuss" in this sense is "obsolete except in surgical use.".] Ppp. further has, for our c etc.: adyat sûryâdiyo aitâgârii roma nabhûni sarvâhii sadaunâhi nin苍ali.

[The fourth anuvâda, with 2 hymns and 48 verses, ends here. The quoted Anukra, says Urdhva, 'pare ca.]


[Brahman—dravâyakam. tâmyam dâshâyatyayam adhyâtmakaram. trâstiubbham: 14, 14, 18, 16, pâsâti]

This hymn and the following (except a few verses of the latter) are one Rig-Veda hymn, namely, i. 164, and but a small part of them occur in any other Vedic text. Both are found in Pâpp. xvi., in somewhat changed verse-order, as will be noted under the different verses below. Vâtâ takes no notice of this hymn; in Kâśi it (vs. 1) is quoted in 18. 25, with various others, in a ceremony for prosperity; and the grammât, (see n. to Kâśi, 18. 25) reckons it as belonging to the satâda gana.

Translated: as RV. hymn, by Luftw., no. 931; and Grassmann, ii. p. 456-460; also by M. Hüsg, under the title, Vedic Râthajfaffen und Ratharitsche, 5. der philosoph. Klasse der k. bairischen Ak. der Wiss., Bd. II., Heft 3, for 1875, Munchen, 1876 (the essay, says Whitney, "casts extremely little light upon its labored obscurity"); further, with an elaborate comment touching the significance of its philosophic content, by Druxen, Geschicht, i. 105-119; parts also by Muir, v. (see Index, p. 543), and Hillebrandt, Ved. Mythol., i. (see Index, p. 543); and under the title, Zwei Sârâcche ubcr Leib und Seele, ZDMG. xlviii. 759. [Both explain two verses answering to our ix. 16. 8 and 16. Under the title, Das Rathel vom Jahre, ZDMG. xlviii. 355, E. Windisch discusses the RV. verse answering to our vs. 12.

Translated, moreover, as AV. hymn, by Henry, 197, 143; Griffith, i. 458. The critical remarks of Oldenberg, IFA., vi. 180-184, may also be consulted. — Further, von Schneede, Der Rigveda bei den Kâthas, WZKM. xii. 282, reports variants for certain vs. of the RV. hymn which correspond to our vs. ix. 9. 12, 17, 22 and ix. 10. 16. — Finally, L. Wanne's essay, Das Rathel vom Jahr und seinen Zeithinheiten in der Weltliteratur, may be cited in this connection; it is found in Zeitschrift für vergl. Litteraturgeschichte, N.F., ix. 425-436.

1. Of this pleasant (râned) hoary invoker—of him the brother is the midmost stone (? ñjâu); his third brother [is] ghee-backed; there I saw the lord of the people who hath seven sons.

The three brothers are explained as the three forms of Agni, in heaven, in the atmosphere (lightning), and on earth (sacrificial fire); the 'seven sons' are most probably his many flames. [The collocation of mañahyani with bhrîdâ would seem more natural, considering the phrase trelîya bhrîdâ.]
2. Seven harness (yuj) a one-wheeled chariot; one horse, having seven names, draws (va!t) it; of three naves [is] the wheel, unwasting, unassailed, whereon stand all these existences.

Doubtless the sun. The verse is repeated as xiii. 3. 18. It occurs also in TA. iii. 11. 8, with anarvami yene 'mad v. bhavanial i. in c, d (the accent of the verse is too corrupt to heed).

3. The seven that stand on this chariot — seven horses draw it, seven-wheeled; seven sisters shout at [it] together, where are set down the seven names of the kine.

RV. reads navante in c, and nama in d.

4. Who saw it first in process of birth, as the boneless one bears (bhr) him that has bones? where forsooth the earth's life (dsi1), blood, soul? who shall go to ask that of him who knows?

'Bears,' not in the sense of 'gives birth to,' but of 'carries' or 'supports' or the like.

5. Let him who truly knows [here] tell (brn) the set-down track of his pleasant bird; the kine extract (dhn) milk from his head; clothing themselves in a wrap, they have drunk water with the foot.

Explained as relating to the clouds and the sun. The verse is vs. 7 in RV., and also in Ppp.; the latter reads gigna in c.

6. Simple, not discerning (vi-jhā) with the mind, I ask about the thus set-down tracks of the gods; over the yearling (? baktiye) calf have the poets stretched out seven lines (cituta) for weaving.

7. I, not understanding (cit), ask here the understanding poets, I unknowing (vid), them that know; he who propped asunder these six spires (rejata), in the form of the goat (? ajd) — was that also alone?

The sense of the last pada is utterly obscure, and the version given only tentative; ajd is perhaps here really the 'unborn one,' as the translators render it. RV. reads in a shaktivah cik, and, in b, vidinaka, for which our viddhniti is apparently a mere corruption.

8. The mother portioned the father in righteousness, for with meditation (dltt), with mind, came together in the beginning she, repugnant, womb-sapped, pierced; paying homage, verily, they went unto encouragement.

The version is in part only mechanical. Ppp. combine rāh in a, and reads jayhe at end of b.

9. The mother was yoked to the pole of the sacrificial gift; the embryo stood among the wiles (? vrjand); the calf bleated, looked after the cow of all forms, in the three distances (yjhna).

[Khāta variants, WZKM. xii. 282, vrjana'r antih and yojneva. — Cf. IFA. vi. 180, as noted above.]
The one, bearing three mothers [and] three fathers, stood upright; verily they do not exhaust him; on the back of yon sky the all-knowing ones talk a speech not found by all.

RV. reads gīpasyaṇta at end of b [and the translation follows that reading]; and, for ṛ, r̥ vr̥d Śr̥ ṣ̣ r̥ vr̥ d. The pada-text reads gīpasyaṇta; Prāti. iv. 93 notes the case. Ppp. agrees with RV. in gīpasyaṇta and r̥ vr̥ d.

On the five-spoked circumvolving wheel on which stood all existences—its axle, much-burdened, is not heated; even from of old it is not severed with the nave.

RV. and Ppp. count this verse as 13, our version inverting the order of 11–13. In b, RV. reads jāmāna ṛ tathār bh. v.; and Ppp. samābhāhūti bh. v.; and RV. has śr̥ vaṭyaya for chitāya in d.

The five-footed father, of twelve shapes (-ākṛti), they call rich in ground (पूर्विः) in the far (पूर्व) half of the sky; then these others call [him] set (ārāti) in the lower outlook that is seven-wheeled, six-spoked.

RV. and Ppp. have the easier and better reading vīnakaṇḍum in c, and Ppp. reads before it upāri. [The Kaṭha reading also is upāri, WZKM. xii. 182. Read in b phre (an accent sign slipped out of place) [See Roth, KZ. xxvi. 66, and Windisch as cited in the introduction; cf. also IF/VP. vi. 181, as noted above.]

The twelve-spoked wheel—for that is not to be worn out—revolves greatly about the sky of righteousness; there, O Agni, stood the sons, paired, seven hundred and twenty.

Here the 'twelve' and the 'seven hundred and twenty' are plainly the months, and the days and nights, of the year of 360 clap. The verse, as noted above, is vs. 11 in RV. and Ppp. The more proper reading in b would be vṛdrotti.

The unwasting wheel, with rim, rolls about; ten harnessed ones draw upon the outstretched one (fem.); the sun's eye goes surrounded with the welkin (ṛṣiras), in which stood all existences.

Ppp. has yamāna for vahānti in b, and, for ṛ yamāna ārāti bhurāmya ārātī; RV. has tāmāna ārāti for our pāmenā ārātīkāh. The Anukr. calls the verse simply ājagati, though only two of its pādas have 12 syllables.

Them, being women, they declared (ah) to me to be men; he who hath eyes may sec, [but] the blind will not distinguish (mīcīt); the son that is a poet, he verily understood (ācīt); whoever knows those things apart, he shall be [his] father's father.

RV and Ppp. put this verse after our vs. 16. It is found also in TA. i. 11. 4, with itā m in a, ēṅkā in c for tin d, and saṅkīth p. in d. Some of our mss. (P.s.m.O.K.T.) read pīṭh p. in d; we had the phrase once before, at ii. 1. 2, and the combination falls under Prāti. ii. 73. We might expect, in d, idh, referring to sirīṇah, but the pada-texts have itā, as neuter pl.
16. Of those born together the seventh they call sole-born; six, they say, are twins, god-born seers; the sacrifices (?) of them, distributed according to their abodes, quake in their station, being altered (vi-kr) in respect to form.

\textit{Iśṭā} in \textit{a} might equally mean 'things desired.' \textit{Sitātrē} in \textit{d} is most probably loc. of -\textit{āt}, since, if from \textit{sitātrē}, we should expect instead the ablative. [The \textit{vs. recurs at TA. i. 3. 1 with \textit{ājyamā} for \textit{ājyams}.]

17. Below the distant (\textit{pāta}), thus beyond the lower, bearing (\textit{bhr}) her calf with her foot, the cow hath stood up; whitherwards, to what quarter (\textit{dvēla}) hath she forsooth gone away? where giveth she birth? for [it is] not in this herd.

The Anukr. takes no notice of the redundant syllable in \textit{a}; we may suppose \textit{pāsna} to be combined to \textit{pāsna 'nā}. [The \textit{verse is repeated below as xi. i. 41.} \textit{RV. ends with \textit{anuḥḥ} for \textit{asmin.} The Kāśita variant \textit{pānīkā} for \textit{pānīkā} (W2K, xii. 282) shows an exchange of sonant and sonant, the reverse of that noted at ii. 13. 3.]

18. Below the distant whoever knows his father, below the distant, thus beyond the lower — who, playing the poet, shall proclaim [him] here? from whence [is] heavenly mind produced?

\textit{RV. and Ppp. read, in \textit{a, b, pāsna 'nā} pāsna end, rectifying the meter and lightening the construction.} Only the first two \textit{pāsas} have any \textit{“jagṛ”} character, and they are very irregular. But by giving this name the Anukr. shows that it reads our version; in \textit{RV. and Ppp. the \textit{verse is a pure triśūla.} Read in \textit{a kāla} (for \textit{āśī}).

19. Them that are hitherward they call off-ward; them, again, that are off-ward they call hitherward; what things, O Soma, thou and Indra have done, those they draw, harnessed as it were with the pole of the welkin.

The verse is found also in JB. i. 270, with no various readings that are not evident corruptions. The \textit{them of \textit{a, b} is masc., probably the same with the \textit{they of \textit{d}} (\textit{yukṣa}, p.) \textit{Ppp. reads niyukṣa instead of \textit{ni yukṣa.}}

20. Two eagles (\textit{suparṇa}), joint companions, embrace the same tree; of them the one eats the sweet berry; the other looks on all the time, not partaking.

\textit{Ppp. reads in \textit{a suparṇa.} Here and in the next verse, as everywhere, is some of our miss. read \textit{suparṇa.}} [The \textit{vs. plays a rôle in the \textit{Upanishads}; cf. Čvet. iv. 6; Mund. \textit{ob. 1. 1.} Hillebrandt, \textit{Ved. Mythol.} i. 466, 399, treats this and the following \textit{vs.}]

21. On what tree the honey-eating eagles all settle and give birth — what they call the sweet berry in the top of it, that cannot be attain who knoweth not [his] father.

\textit{RV. has \textit{ālkā} instead of \textit{yudd akā} in \textit{c}, and so also \textit{Ppp. (but \textit{āful}). In \textit{RV.} this \textit{verse follows after our \textit{vs. 22}. There is a redundant syllable in \textit{c of which the Anukr. takes no notice (and the \textit{pāsā is also capable of being crowded together into eleven syllables).}]}
BOOK IX. THE ATHARVA-VEDA-SAMHITA.

22. Where the eagles, with counsel (vidhi), sound incessantly (drittam) unto the draught of amrita, thus the shepherd of all existence, he the wise one entered there into me that am simple.

RV. reads bhutas for bhakta; [The Kaitha variant (WZKM. xii. 282) is drittam.] [The quoted Anukra. says navadaje ca.]

10. Mystic.

This hymn is in RV. a continuation of the preceding; but our vss. 9 and 23 are not found in the RV. with the rest (9 is RV. x. 55.5 and 23 is RV. i. 152.3); [while of 19, only d is found in RV., making, with the odd fifth pada of our vs. 21, the first half of RV. i. 164.42 (13 a, b = 21 e + 19 d); and our 24 (prose) does not occur in the RV. at all]. The first 23 verses are found also in Pipp. xvi. The hymn is not quoted in Kaik.; (except as vs. 20 is also v. 73.11); but a few verses (9, 13, 14) are cited in Vaiśā. Translated: as AV. hymn, by Henry, 110, 150; Griffith, i. 464. — For other translations etc. see the introduction to hymn 9.

1. That the gāyatrī-verse is set (ā-dhū) in the gāyatrī-verse, or that they fashioned the tristibh-verse out of the tristibh-verse, or that the jāgati step is set in the jāgati (jāgat) — whoever know that, they have attained immortality.

RV. [vs. 23] and Pipp. read in b trāṭāstabhād va trāṭāstabhān.

2. By the gāyatrī-verse he measures off the song (virāk), by the song the chant (śāmī), by the tristibh-verse the hymn (vākā), by the hymn of two feet [or] of four feet the hymn; by the syllable they measure the seven tunes (vājī). The words 'song,' 'hymn,' 'tune' are used rather loosely in rendering here.

3. By the jāgati he established (ṣākhy) the river in the sky; in the rathakarāra he beheld (pari-pac) the sun; they call the three kindlers (samived) the gāyatrī-verse's; it was superior to them by bulk, by greatness.

The translation of the last pada is not without uncertainties; tātār is here understood as quasia-object of prā riti. RV. [vs. 25] reads iṣ a stābbhayat.

4. I invite that well-milking milch-cow; a skillful-handed milker also shall milk her; may the impeller impel us the best impulse; the hot drink is kindled about; that may he kindly proclaim.

We had this verse above as vii 73.7. The only variant in RV. [vs. 26] is the better vowein at the end. [Oldenberg discusses verses 7-7, IFA. vi. 182.]
5. Lowing, mistress of good things, seeking her calf with her mind, 
hath she come unto [it]; let this inviolable one yield milk for the 
Aśvinīs; let her increase unto great good-fortune:’

This verse, again, is vii. 73,8, above, excepting that the latter reads nyāgman at end of b. Our pada-text has here abhrādghī, while that of RV. [vs. 27] gives abhl: ḍṝ; both yield the same samkhīta reading.

6. The cow lowed toward the winking calf; she uttered hing at [its] head, in order to lowing; belowing the mouth (? sākṛyā) unto the hot drink, she lows a lowing, she abounds with milk.

Compare 1. 8, above; the second line is nearly identical in the two verses. It is quite differently rendered by the translators at one and another point, being very obscure. For abhl in a, RV. reads abun, Ppp. abu.

7. This one here twangs, by whom the cow is surrounded; she lows a lowing, being set (sūtyāḥ) on the sparkler (ākṛtīsvita); since she put down mortals by her thoughts (cittā), becoming the lightning, she threw (ābhrā) back the wrap.

Both RV. [vs. 29] and Ppp. read māryām in c.

8. Breathing lies the swift moving thing, living, stirring, fixed, in the midst of the abodes (pāṣṭhyaḥ); the living one moves at the will (śvadhikābhīṣ) of the dead one; the immortal one [is] of like source with the mortal.

The verse is excessively obscure, and Hillebrandt’s translation of the second half, and reference to the moon (Vol. Mythol., pp. 336, 498), very forced and implausible. The verse lacks a syllable in a (and the pada-text sets its mark of pādādivision after ḍṝ); perhaps we are to resolve gu-ātn. Ppp. put the verse after our vs. a. [RV, vs. 30, shows no variant] Roth’s most interesting interpretation (ZDMG., xlv. 79) makes of the verse a riddle whose answer is “the body and the soul.” He emends to bhunac in a. Bohlingk, Berichte der sazischien Gesell., 1895, xvii. 88, reviews Roth’s interpretation.

9. The shaker-apart (? vidhāḥ) that runs on the back of the sea, being young, the hoary one swallowed; see thou the pacey of the heavenly one with greatness; today he died, yesterday he received breath (śām-an).

This verse is RV. x. 33. 5; also SV. i. 325 etc.; TA. iv. 20. 1; MS. iv. 9. 12. All alike read sākan bhunac for satāśya prīthī (MS., except in its pada-text, has other slight differences which are palpable blunders). Vidhāḥ is (as at 8 22, above) divided in pada-text vidhāḥ. It doubtless designates here the moon, however it may have won the right to do so. Ludwig and Hillebrandt (Vol. Mythol. i. 465) translate today (he died yesterday) he has come to life!; but this is in the highest degree iroon, and may be pronounced even inadmissible. Ppp. reads vāpyāntaḥrāṇu at the beginning. [See Kṛṣṇa-āsya., p. 82.] The verse is quoted in Cilt. 40. 7, 41. 12.

10. He who made him knows not of him; [he is] verily out of sight now of him who saw him; he, enveloped within his mother’s womb, with his much progeny, entered into perdition (nīṛṣṭa).
11. I saw the shepherd, not lying down, moving both hither and thither upon his roads; he, clothing himself in the collecting, he in the dispersing ones, rolls greatly on among existences.

12. The heaven our father, generator, navel here; this great earth our connection, mother; the womb (yoni) within the (two) outstretched cups (comhi); here the father hath set (śad-śad) the daughter's embryo.

13. I ask of thee the extreme (pāra) end of the earth; I ask the seed of the male (śva) horse; I ask the navel of all existence; I ask the highest (pāramā) firmament (vyoman) of speech.

14. This sacrificial hearth is the extreme end of the earth; this soma is the seed of the male horse; this sacrifice is the navel of all existence; this priest (bhrūndan) is the highest firmament (vyūman) of speech.

15. I do not distinguish what this is that I am; I go secret, fastened together with mind; when the first-born of righteousness hath come to me, then indeed I attain a share of this speech.

The translation follows the RV. reading, vajraka, in a, since the nom. -āsī seems unconstruable. Both RV. [vs. 32] and Ppp. put the verse after our vs. 11, and the latter reads ṣvē in a. Haug interprets the lightning to be intended.
TRANSLATION AND NOTES. BOOK IX.

16. Offward, forward goes, seized by svadha, the immortal one, of like source with the mortal; the two, constantly going separate apart — the one they noted, the other they noted not.

Haug and Hillebrandt (Vedic Mythol., i. 336, note) both understand svadha here as meaning the offering to the manes, but their conjectural interpretations of the verse are totally discordant. [The vs. is RV. vs. 38 without variant. See the interpretations of Roth and of Bohtlingk as cited under vs. 8 above. — The Katha variant (WZKM. xil. 282) is dhradā for dhrad. — The vs. is found at AA. ii. 1–8.]

17. Seven half-embryos, the seed of existence, stand in front (pradātī), in Vishnu's distribution; they, by thoughts (dhihti), by mind, inspired, surround on all sides the surrounders.

Or, 'being surrounders.' As noted above, the verse in RV. [vs. 36] and Ppa. stands before our vs. 15. Both 17 and 18 are defective as ṣaṅgatas. [Cf. Oldenberg, IFA. vi. 184; also Henry, Actes du dixième Congrès intern. des Orientalistes, Section I, lade, p. 45–50, "Cruelle énigme."]

18. In the syllable of the verse (ṭe) in the highest firmament, on which all the gods sat down: he who knoweth not that, what will he do with the verse? they who know that sit together yonder.

RV. [vs. 39] reads imei instead of aum in d. O. combines vidhy ṣe just before it. The verse is found also in TB. iii. 10.9 and TA. ii. 11.1 — in both, with the RV. reading. Its pratikā occurs also in GB. i. 22. Read vidha in e.

19. Shaping (kalpay-) with measure the step of the verse, they shaped by the half-verse all that stirs; the bṛihman of three feet, many-formed, spread out (pṛī-sthī); by that do the four quarters live.

The comm. to the Prāt. (i. 93) quotes ṣaṅkā to end of ṣ as an example of the s of śāṅkā unrealized after ṣ even though the reduplication intervenes; and that establishes ṣaṅkā as the true reading. The majority of the saṁhāra-aws. have it; but W.E.O. give caṣfe; Ppa. also has parvāpaṇa vi caṣfe. Only the fourth pāda is found in RV., being i. 104. 42 b (we have 42 a as our 21 e): the same occurs below as xi. 5. 12 d.

20. Mayest thou 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.

We had this verse [RV. vs. 40] above, as vii. 73 11.

21. The cow verily lowed, fashioning the seas; one-footed, two-footed [in] she, four-footed; having become eight-footed, nine-footed, thousand-syllabled, a series (pāṭīlī) of existence; out from her flow apart the oceans.

The five pādas are vs. 41, and 42 a, of the RV. hymn; which, however, reader gurīla for guṭā ṛdd in a, and parame vṛddhaḥ for bhāvavasaya pāṭīlaḥ in d. The RV. vs. 41 occurs also in TB. ii. 4. 61 [and it is there followed by the RV. vs. 42 entire] and TA. i. 4. 4, with the RV. readings, excepting gurīla at the beginning [and ṛddam in TB for ṛddas]. Our pādas b–e, again, are repeated as xii. 1. 42 below. Th. verse (12 + 12: 12 + 11 + 11 = 38) lacks two syllables of being a proper atiṣṭhā (60 syllables).
22. Black the descent, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness; then, forsooth, with ghec they deluged the earth.

The verse occurs also above as vi. 22.1, and pádas a-c below in xiii. 3.9. For parallel passages etc. see the note to vi. 22.1. It is RV. i. 164.47, the last verse of the RV. hymn that is included in the AV. text here (RV. vss. 43-46 are our 23-28 below), although of the remaining five RV. vss. all but one (51) are found in other parts of our text.

23. She that is footless goes first of them (fem.) that have feet: who understood (d-dt) that of you, O Mitra and Varuṇa? the embryo brings (ti-bl1r) the burden of her; she (? fills (?) truth, protects (11i-pa) untruth.

The last pad is occasionally our: he? or he? or it? and which root (p,1)"? The verse is RV. i. 152.3, where we read (thit) instead of (pati) at the end, and asya for anya at end of c. Pp. also has (thit), but, instead of (tid asyit) (or anya), it reads (at) rasya.

24. Vināj [is] speech, vināj earth, vināj atmosphere, vināj Prajapati; vināj became death, the over-king of the perfectibles (śāhdyā); in his control are what was, what is to be; let him put in my control what was, what is to be.

[Praox.] This verse, with all that follows it, is wanting in Pp. The Anukr. reckons the whole first part to the pause as one pada (20 syllables, a kṛt-pāda); the pada-text understands it as two, dividing after prajapat:

25. The dung-made smoke I saw from far, with the dividing one, thus beyond the lower; the heroes cooked a spotted ox (niṣṭhit); those were the first ordinances.

The construction and sense of ( are very obscure. The verse is 43 of RV. i. 161, and the remaining three follow in order [Henry, Mém. de la Soc. de linguistique, ix 217. cites the vs.]

26. Three hairy ones look out seasonably; in the (a?) year one of them shears itself; another looks upon all with might (pecbhis); of one is seen the rush, not the form.

The RV. version [vs. 44] has in c (shears the abhitt caste; our abhiaste is a regular case of antithetical accent. The RV. pada-text does not divide saṅkāra. Haug interprets the verse of the three forms of Agni; Hillebrandt (Vol. Mythol., i. p. 472), of the moon (1?), sun, and wind.

27. Speech [is] four measured out quarters (padā); those are known by Brahmans who are skilful; three, deposited in secret, they do not set in motion (tūṣya-); a fourth of speech human beings speak.

This verse is found, without variant, in TB. (ii.8.81) and ČB. (iv. 1. 317), as well as in RV. [vs. 45]. Our Bp. D. Kp. read mā: tūṣyanti in c.
28. They call [him] Indra, Mitra, Varuṇa, Agni; likewise he [is] the heavenly winged eagle; what is one the sages (śivra) name (vaid) variously; they call [him] Agni, Yama, Mātrāyana.

Our pāda-text differs from that of RV. [vs. 46] by dividing bhūvadhā.

[The fifth anuvāka, with 2 hymns and 50 verses, ends here.]

[One of our mss., P., sums up the book as of 8 artha-sūktaś [their vss. number 214] and 7 paryāya-sūktaś [hymns 6 and 7: their Ś's number 62 + 26 = 88] or "15 sūktaś of both kinds" reckoned together. Cf. the introduction, p. 517. The same ms., P., sums up the avasānavācā [of hymns 6 and 7] as 99 [73 + 26] and the "verses of both kinds" as 313 [that is 214 + 99]; but codex I gives 302 [that is 214 + 88].]

[The twenty-first prapadāhāku ends here.]
Book X.

This tenth book is the third of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, reference should again be made to page 471. The Old Anukramaṇī describes the length of hymns 1, 2, 5, 6, 7, 8, and 10 by giving the overplus of each hymn over 30 verses. The assumed normal length in the case of book ix. seems to be 20 verses. The whole book has been translated by Victor Henry, *Les livres X, XI, et XII de l’Atharva-veda traduits et commentés*, Paris, 1896. The bhāṣya again is lacking. There are no paryāya-hymns in this book.

The anuvākas-division of the book (as noted above, page 473) is into five anuvākas of two hymns each. The "decad"-division likewise is as described on page 472. A tabular conception for this book also may be acceptable:

<table>
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<th>Anuvākas</th>
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<tr>
<td>Verses</td>
<td>32</td>
<td>33</td>
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Sum of verses, 350. The sum of "decad"-śūkla is 35. In this book, therefore, the average length of the "decad"-śūkla is precisely 10 verses.

1. Against witchcraft and its practitioners.

"Phalṣvācchāna.—doṣeṣaḥ, kṛṣṇāyādvesaḥ, kṣamā. Hymns: 1. mahābhūtah; 2. niṣīdha vastra gāyatri; 9. parījata-pātra; 10. pūrṇa; 12. arūpyaḥ; 15. apitā jāgati; 17. 20, 24 pūṣṭāṇa-pātra (20 verses); 16, 18, 19, 19, 29 pātra; 22. śaśi śāśi śaśi śāśi śāśi; 23. śāśi śāśi śāśi śāśi śāśi; 24. śāśi śāśi śāśi śāśi śāśi; 25. mahābhūtah mārra jāgati; 32. dharmakriyaravartam 5-p. atita;"]

Found also in Pāipp. xvi. The hymn (vs. 1) is quoted in Kārg, 39. 7, with several others, in a ceremony against witchcraft, and several of its verses or parts of verses elsewhere. The Vāit. uses only one half-verse (21 c. 4).

Translated: Ludwig, p. 550; Henry, 1. 39; Griffith, ii. 1; Bloomfield, 72, 602.

1. She whom the adepts (cikitsā) prepare, all-formed, hand-made, like a bride at a wedding — let her go far off; we push her away.

'She,' because kṛṣṇa 'witchcraft' is feminine. The name, mahābhūtah, given to the verse, is improperly applied, if we understand it as defined by RV. Prāt. xvi. 48: here is meant rather that defined as of three jāgata pādas (12 + 12: 11) at *Ind. Stud.* viii. 243.
TRANSLATION AND NOTES. BOOK X.

2. Having a head, having a nose, having ears, put together, all-formed, by the witchcraft-maker — let her go far off; we push her away.

The addition of a e at the end of a would rectify the meter, and justify the Anukr. The pado-reading (tyapadoas) is by Prit. iv. 99, and the word is quoted there in the comment as an example. Ppp. puts the adjectives in the accus., and reads, instead of our 

3. Çudra-made, king-made, woman-made, made by Brahmans (brhaman), like a wife expelled (nutila) by her husband, let her go to her maker, as connection.

Either ‘as her’ or ‘as his connection’; Ppp. decides for the former, reading bandhum [for our bandhu]. [W’s alternative seems to be: bandhum must be in apposition with kartaram; but bandhu (p. bandhu) must be a neuter (as at v. 13.7) and so in apposition with the subject-nominative, kriyā understood.]

4. With this herb have I spoiled all witchcrafts — what one they have made in the field, what in the kine, or what in thy men.

This is a repetition of iv. 18. 5, above. The Anukr. here, as there, takes no notice of the defective last pāda.

5. Let evil be to the evil-doer, a curse to the curser; backward we send [her] forth back, that she may slay the witchcraft-maker.

Ppp. reads for a kriyāṃ santu kriyākṛte, and, for e, d pratyan pratiyorarāya yac sakrāṃ tvaḥ rīchāt. To read in our e hīmasya (as. Ppp. in vs. 2 e) would rectify the meter, of whose irregularity the Anukr. takes no notice. The pado-reading, pratiyorakrām is by Prit. iv. 95; the word is quoted there in the comment as an example.

6. Opposed [is] the Āngirasa, our appointed (purohita) overseer; do thou, having turned the witchcrafts in the opposite direction, slay yonder witchcraft-makers.

Ppp. is corrupt, mixing up our verses 6 and 7. It combines pratīthā “āgī” in 6 a.

7. He who said to thee “go forth,” against the current, up-stream, him, O witchcraft, do thou return against; seek not us who are innocent.

Of this verse is legitimate in Ppp. nāyaya in b; as for our ms., they cannot be relied upon in the least to distinguish yya and yya, but the majority favor nāyayan, while P. reads ‘kṛpyām, D -ājya (7), W. -ākya. Neither word has been found anywhere else, but doubtless nāyayān is the true form.

8. He who put together thy joints, as an yah [those] of a chariot with skill (dhef), unto him go thou; there is thy going; this person is unknown to thee.

All the saṁhitāms. read -sa rūhr in b.

9. They who, having made, took hold of thee, cunning sorcerers — this is a healthful (paṁbhū) spoiler of witchcraft, counteracting, reverting; therewith do we bathe thee.
10. In that we have come upon the ill-portioned one (fem.), bathed forth, whose young (vatsa) is dead—let all ill (pipta) go away from me; let property come unto (pa-sthit) me.

The padā-mss. have in b upanyayam, and combination to upanyayam falls under the rule Prāt. iii. 38, although the a contained in gayiṣa (= a-ṣiṣa) does not appear [as a] in the padā-text. [Pp. ends corruptly with pratiṣmatam.]

11. In that they have taken (grihy) the name of thee giving to the Fathers, or at the sacrifice—let these plants free thee from all ill that is designed (? sanidecy). It might be also (in a, b) ‘those giving to the Fathers have taken the name of thee’ (Ludwig, ‘thy Fathers’). Sanidecy is very obscure. The first half-verse is wholly corrupt in Pp.

12. From sin against the gods, against the Fathers, from name-taking, that is designed, that is devised against [any one], let the plants free thee by their energy (vīrya), with spell (brahman), with verses, with milk of the seers.

‘Milk’ (pāyasi) in the last padā looks like a corrupt reading, but Pp. appears to have the same; see for the combinations of d p, see note to Prāt. iii. 46.] Several mss. (Bp.O.p.m.K.R.T.K.) read pīryāt in a. The verse, which ought to be called an anantabhārī pratiṣṭhā (11 + 48: 11 = 49), is very foolishly described by the Anukra as a paśkīṣa, because it contains nearly (and can easily be reduced to precisely) 40 syllables.

13. As the wind sets in motion the dust from the earth and the cloud (abhilī) from the atmosphere, so from me may everything of evil nature go away, pushed by the spell (brahman).

14. Step away, making much noise, like an unfastened she-ass; attain thy makers, pushed hence by an energetic spell.

Some of the mss. (O.p.m.K.) read kuriṣe in e, as in other such cases.

15. Saying “this is the road, O witchcraft,” we conduct thee; thee that wast sent forth against [us] we send forth back again; by that [road] go against [them], breaking, like a draft-cow with a cart, all-formed, wearing a wreath (?) kurūsīn.

The last word is found only here, and has to be rendered conjecturally (with the Pet. Lexx.). All the sanideya-mss. [or rather, most of them: see also note to Prāt. iii. 55] combine kuiṣīpī [and thus indeed the singer requires us to pronounce]; but our edition restores the more correct rendering [kryāt, lī]. Since the Prāt. does not countenance the irregularity: we should expect to find it with randunī ‘ru (in li. 56).
Pp. reads at the beginning auyā pañcāha ‘pināyau naḥ kaśyapakha pratiḥ prati etc.; in e [or rather e d], tasya anavā ṛc. In the Anukra, it seems as if catuṣadhā must be a misreading for pañcāpādā (11 + 11: 8 + 8 = 40): but compare vs. 19.
16. Offward is light for thee, hitherward is no road for thee; make thy goings elsewhere than [toward] us; go thou by a distant [road] beyond ninety difficult navigable streams; do not wound thyself; go away.

One would like to emend kaumisti in d, perhaps to kaumathas, i.e. 'linger'; Ppp. has instead ghatiskthals, which unfortunately gives no help. Ppp. also combines nasya 'it' in e; and the description of the Anukr. appears to sanction it.

17. As the wind the trees, do thou crush (nry) down, cause to fall; do not leave of them cow, horse, man; turning back, O witchcraft, from here to thy makers, awaken them unto childlessness.

Here, in e, even a majority of the mss. (W.I.O.D.T.K.) read kartrin. Ppp. combines at the beginning vate 'va, as the meter demands, and as the Anukr. assumes; uchhasti 'tam is doubtless also the real reading in c.

18. What [witchcraft] they buried for thee in the borkhas, what in the cemetery, [what] witchcraft or secret spell (sulagri) in the field, or practised against thee in the householders' fire — they, being wiser, [against thee] who art simple, innocent.

Ppp. helps both meter and sense by inserting cabrus before borkhas in a; it also arranges krtvvh kirete in b, combines dhivratara 'nrga at the end, and adds, to complete the verse, taw [so Roth's Collation for tam?] ito nisyayamsi. The Anukr. notices neither the deficiency in a nor the redundancy in d.

19. We have found out (ansu-vi'd) the hostile sneaking magic (? kdrtrn) that was applied, perceived (? ann-budhi), buried: let that go whence it was brought; there let it roll about like a horse; let it slay the progeny of the witchcraft-maker.

Ppp. reads in c āyata for abhratam, and combines in d a'vof 'va, as called for by the meter. The Anukr. is as bad in its treatment of this verse as of 15.

20. There are knives of good metal in our house; we know thy joints, O witchcraft, how many they are; just stand up; go away from here; unknown one, what seekest thou here?

That is, 'thou who art no acquaintance of ours.' The Anukr. is much more scrupulous than usual in calling the verse (12 + 11: 8 + 8 = 39) viit[i scanning a perhaps as 11]. Ppp. begins with suvyasa. The third pañca is quoted in Kāuq 39.19.

21. Thy neck-bones (greved), O witchcraft, and thy (two) feet I will cut up; run thou out; let Indra-and-Agni defend us, they who are of progeny rich in progeny.

Pravat at the end looks like a corruption of prajapati, which Ppp. reads. (R's collation has prajapatii). Ppp. also has in e pada 'gita. But Kauq, which quotes the last half-verse in full in 5.2, reads prajapati. The same half-verse appears also by pratika in Vāit. 8.6 (unless Vāit. takes it rather from Kauq.).
22. King Soma [is] our over-ruler and favorer (meerātā); let the lords of being favor us.

The verse properly contains 22 syllables (11 + 11), and should therefore be called a śatmat triśūbha. Ppp. reads in paścaya Net.

23. Let Bhava-and-Çarva hurl (as) at the evil-doer, the witchcraft-maker, the ill-doer, the missile of the gods, the lightning.

Ppp. reads in papisakarvam (which is metrically much better). The definition of the verse by the Anukr. is very stupid; it is plainly two triśūbha pādas, with an intruded word of three syllables (either dhūṣāla or vidyūtāma; either could be spared). The ma. insert a cesura-mark after kṛṣṇēṇa.

24. If thou camest [as] biped, as quadruped, put together by the witchcraft-maker, all-formed, do thou, becoming octoped, go away again from here, O misfortune!

The verse has the same structure as 20. The pāda-text here and in vs. 28 reads dēśājita.

25. Anointed, smeared, well-adorned, bearing all difficulty, go thou away; recognize (jihā), O witchcraft, thy maker, as a daughter her own father.

The definition of this verse appears to be omitted in the Anukr., as we can hardly be meant to take it for an anūṣṭubha. The first pāda is capable of being crowded together into 8 syllables, or expanded into 12 (either procedure being about equally strained), making the verse either an utorkṣa or a prastārapākśa. It is quoted in Kauç. 39. 18.

26. Go away, O witchcraft; stand not; lead, as it were, the track of one pierced; it is a deer, thou a deer-hunter; it is unable to put thee down.

Lead," in b, appears to be used in the sense of "follow"; the "track" is doubtless that of the maker: [cf. note to xi. 2. 13]. The pāda-text divides utorkṣa: cf. Prat. iii. 18.

27. Also the after one (dīparī) slays with an arrow, fitting it (ᵝ), the one shooting (dāsin) in front; also of the front one, smiting down, the after one smites down in return.

This obscure and probably corrupt verse gets no help from Ppp., which merely reads uṣṭo for uṣṭa in c. The Pet. Lex. suggests emendation of -dāya to dhāya in b, and the translation implies the change.

28. Hear thou, verily, these words of mine; then go whence thou camest, to meet him who made thee. Ppp. read at the end paṇah for prati.

29. The slaying of an innocent person is indeed fearful, O witchcraft; slay thou not our cow, horse, man; wheresoever thou art set down, from there we make thee stand up; become thou lighter than a leaf.
The _pada_-text has in 12: _sthāp._; the example of the omitted _s_ is quoted under Prat. ii. 18. The verse (10 + 10 + 8 + 8 + 8 = 44) is very badly defined by the Anukr. Ppp. reads in _ādyaṃ_ and _bhimaṃ._

30. If ye are covered (ā-sū) with darkness, like those who are girt (abhi-dhā) with a net — having torn up ( _saṃ-hūp_ ) all witchcrafts from here, we send them forth again to the maker.

The _pada_-text strangely reads _āprā_ in _a_ instead of _āprā._

31. The progeny of the witchcraft-maker, of him of secret spells, of him that devises against [others], O witchcraft, do thou kill; do not leave [them alive]; slay yonder witchcraft-makers.

Ppp. uses the singular in _d._

32. As the sun is freed out of darkness, ( _yaḥ śrīya_ ) quits the night and the ensigns of the dawn, so do I quit all evil-natured magic made by the witchcraft-maker, as an elephant the difficult haze ( _dējā_.)

Ppp. puts _jatā_ before _jatā_ in _a,_ reads _jatā_ at end of _b,_ am! omits _d_ altogether.

The verse (12 + 11 + 8 + 11 = 50) lacks two syllables of being a full _ajitāgī_ (52).

The _pratīka_ ( _yanā śūrya_ ) is quoted in Kāu. 39. 26; but the comm. regards vii. 13. 1, and not this, as the verse intended.

[The quoted Anukr. says _āstva_ (i.e. above the norm of 30).]

2. The wonderful structure of man.


Found also (except vss. 8, 18, 25, 28) in Paipp. xvi. (in the verse-order 1-7, 26, 27, 6, 12, 17, 15, 13, 14, 16, 22, 19, 24, 25, 20, 21, 30, 29, 31, 32, 33). Quoted (vs. 1) in Vinit. 37, 19, together with the other _puraṇasākāta_ (xix. 6), in the _puraṇamāla_ or human sacrifice; not noticed in Kāu. Translated: Muir, v. 375 (nearly all); Ludwig, p. 398; Scherman, _Philosophische Hymnen_, p. 41 (nearly all); Deussen, _Geschichten_, i. 1, 265; Henry, 3, 43; Griffith, ii. 6

1. By whom were brought the two heels of a man (_pūrṇa_)? by whom was his flesh put together? by whom his two ankle-joints ( _gūṇḍhā_)? by whom his cunning (_peṣānsa_ ) fingers? by whom his aṣṭākṣeras? by whom his (two) _uḍālakhaṇḍas_ in the midst? who [put together] his footing ( _pratīṣṭhā_)?

The _pada_-text divides _uḍālakhaṇḍa_ as if there were such a word as _khaṇḍa_. Ppp. reads, instead of _kēna _'khaṇḍa, kēna _'khaṇḍāna_ ko; also, in _a_ _pāreṇy abhete pārāmar: _śiva_ in _c_ _peṣāna_. _Pāṇini_ is more literally ‘arranging, adorning.’

2. From what, now, did they make a man's two ankle-joints below, his two knee-joints above? separating ( _nīrī_ ) his two back-thighs ( _jāṇgha_ ), where, forsooth, did they set them in? the two joints of his knees — who indeed understands (_cit_ ) that?
Nirṛtya is a difficult and doubtful expression here. Ppp. reads nirṛtyaṁgha ni dadvah; also, in d, sanidham a ca jānā. In b it has again pūrṇasya.

3. There is joined, fourfold (adhiṣṭāṇa), with closed (adhiḥśita-) ends, above the two knees, the pliant (śīlirā) trunk; what the hips are, the thighs — who indeed produced (jīva) that, by which the body (kūsindha) became very firm?

Ppp. reads sanahattanāṁ in a, and sathānāṁ in d.

4. How many gods [and] which were they, who gathered (çit) the breast, the neck-bones of man? how many disposed the two teats? who the two collar-bones (? kaplotha)? how many gathered the shoulder-bones (pl.)? how many the ribs?

Ppp. has again pūrṇasya in b. In c it reads ni dadvah bār kapalāṃ. The mss. are extremely discordant as to the form of the word which our edition gives as kapaloṭā; that is the reading of Bp.W.D.; P.M.R.s.m. have kapaloṭāḥ, l. kāpaloṭyāḥ, E.O.R.p.m.T.K. kapaloṭāḥ which accordingly has the most authority in its favor [all SPp's. mss. read so]; several sanhiḥśita-mss. (P.M.T.O p.m.R.s.m.) have bār before it. The meaning given is, of course, conjectural only; ‘collar-bone’ is Ludwig’s guess, and seems to suit the connection (though that is a rather weak ground of preference) better than the ‘perhaps elbow’ of the Pet. Lexx. The Anukr. takes no notice of the lacking syllable in a.

5. Who brought together his two arms, saying “he must perform heroism”? what god then set on his two shoulders upon the body (kūsindhi)?

[ Ppp has brauvañā for karavāt in b, and, for d, kavaiṁhād adhādādi.]

6. Who bored out the seven apertures in his head — these cars, the nostrils, the eyes, the mouth? in the might of whose conquest (viṣayād) in many places quadrupeds [and] bipeds go their way.

Bp. reads at the end yāman. Ppp. puts nātha after cakṣaṁ, and reads in viṣayā gauravante undaṁ, and at the end yonāṇ. The Anukr. does not heed that d is a tristambha pāda.

7. Since in his jaws he put his ample (purucel) tongue, then attached (śilir-çri) [to it] great voice; he rolls greatly on among existences, clothing himself in the waters: who indeed understands that?

With c is to be compared is. 10 11 d; the irregularity of the pāda is not noticed by the Anukr. Ppp. reads instead of c: sa á varavarti mahanā vyonāni: anasīnas krita cīt prā veda. Our text ought to read varavarti.

8. Which was that god who [produced] his brain, his forehead, his hindhead (? kākāṭhā)? who first his skull, who, having gathered a gathering in man’s jaws, ascended to heaven?

D. reads cīṭdham in c; all the mss. agree in roroḥa, although roroḥa is obviously required. [Otherwise Henry.] The verse, as noted above, is wanting in Ppp.
9. Numerous things dear and not dear, sleep, oppressions and wearinesses, delights and pleasures—from where does formidable man bring (snth) them?

Ppp. reads in b -sandroya, and in d again paur.

10. Whence now in man [come] mishap, ruin, porfornation, misery, accomplishment, success, non-failure? whence thought (mati), uprisings (aditi)?

The minor Pet. Lex. suggests for aditi 'end, disappearance.' Ppp. reads in b kuto dhi par. Vyrddhis instead of dvi would improve both sense and meter.

11. Who disposed in him waters, moving apart, much moving, produced for river-running, strong (tisor), ruddy, red, dark and turbid, upward, downward, crosswise in man?

Ppp. reads in a alpo dadhāt, and in c combines (as the meter requires us to read) tisor yuṣh. The verse (8 + 8 + 7 :11 + 11 = 45) is very stupidly defined as jagati by the Anukr.

12. Who set form in him? who both bulk (mahmān) and name? who [set] in him progress (gātā)? who display (kātā)? who [set] behaviors (varitrī) in man?

Ppp. again paurṣe at the end.

13. Who wove in him breath? who expiration and respiration (vyānā)? what god attached (adhir-cri) conspiracy (samāndā) to man here?

Ppp. reads adādhat let aruyat in a, and again paurṣe.


Ppp. reads, for b etc., ko 'jere adhi paurṣe: ko aurtam ko mrvān ko aurtam dadhāt.

15. Who put about him clothing (vasān)? who prepared (kulpay) his lifetime? who extended to him strength? who prepared his swiftness?

Ppp. reads for a ko vasānā pari dadhāt, and elides ko 'uyā in d.

16. With what did he stretch the waters along? with what did he make the day to shine? with what did he kindle (ānu-iddi) the dawn? with what did he give the coming-on of evening?

The funda-text reads āpah (as in 13 a) in a. Ppp. elides 'ev after it. [For āndha, i 754-5 c]

17. Who put in him seed, saying “let his line he extended”? who conveyed into him wisdom? who gave (ddā) [him] music? who dances?

Ppp. has, for a, ko 'ruin reto dadhāt; at end of b, sat; for d, ko yuyā ko aurtam dadhāt.
18. With what did he cover this earth? with what did he surround the sky? by what is man a match for (abhit) mountains in greatness? by what, for deeds?

This verse, as noted above, is wanting in Ppp.

19. With what does he go after Parjanya? with what [after] the out-looking Soma? with what [after] both sacrifice and faith? by whom was mind put in him?

Ppp. reads āpuṇoti for āvva eti, and has for c, d our 20 c, d (but purṇah in e).

20. Wherewith does he obtain one learned in revelation (prātriya)? wherewith this most exalted one? wherewith does man [obtain] this Agni? wherewith did he measure (make?) the year?

Ppp. has for b our 19 b again, also purṇah in c.

21. The brāhmaṇa obtains one learned in revelation, the brāhmaṇa this most exalted one; the brāhmaṇa [as] man this Agni; the brāhmaṇa measured the year.

Here and in vs. 23 and 25 an instrumental is distinctly and strongly called for, instead of the nominative brahma; yet to call brahma an instr., and translate it as such, does not seem possible. [Cf. Caland, KZ. xxxi. 261.] Ppp. reads, for c, d, brahma yajñasya raddhā ca brahma 'sni ca hatam manah.

22. Wherewith does he dwell upon (°amukṣi) the gods? wherewith [upon] the people of the god-folk? wherewith this other asterism? whereby is authority (kṣattra) called real (saity)?

The verse here is very obscure, and the rendering mechanical. [Griffith suggests that the point may lie in using naksatraṃ as if it were na kṣatram, 'non-power,' in opposition to kṣatram in d.] Ppp. has, for b, kena devir ajanayaḥ dīcyah. The meter requires in a kṣatraḥ, as the forms are written in some texts. The Anukr. takes no notice of the irregularity.

23. The brāhmaṇa dwells upon the gods, the brāhmaṇa [upon] the people of the god-folk; the brāhmaṇa this other asterism; the brāhmaṇa is called real authority.

This verse is wanting in Ppp.

24. By whom is this earth disposed? by whom the sky set above? by whom this atmosphere, the expance, set aloft and across?

Ppp. reads, for a, kena 'daiv bhūmir utataḥ.

25. By the brāhmaṇa is the earth disposed; the brāhmaṇa [in] the sky set above, the brāhmaṇa this atmosphere, the expance, set aloft and across.

Ppp. reads, for a, b, brahmaṇa bhūmir uyataḥ brahma śyām utārastā dadātā, thus relieving in b the difficulty as to the construction of brahma. [Cf. note to vs. 21.]
26. Atharvan, having sewed together his head, and also (ydt) his heart—aloft from the brain the purifying one sent [them] forth, out of the head.

The purifying one (fotavanah) is soma; it is perhaps identified here with Atharvan; but the whole sense is extremely obscure. Ppp. reads at the end griha.

27. Verily that head of Atharvan [is] a god-vessel, pressed together; breath defends that, the head, food, also mind.

For samuhita, as said of a koca, compare ix. 3. 20 above. Ppp. reads prana 'thi in c, and pem for giras in d. The three nouns in d might be nom. instead of accus.

28. Was he now created upward (sthiratvi)? [or] was he now created crosswise? did man grow unto (abhi) all the quarters? — he who knoweth the brâhman's stronghold, from which man is [so] called.

The meaning of the protracted final syllables here is unquestionable, although it has been overlooked by both Muir and Ludwig. The cases of protraction call out much treatment from the Prâт.: see the rules i. 70, 97, 105: iv. 6, 120, 121, and the notes upon them. The mss. differ in regard to accenting or leaving unaccented the final syllable of b; nor is the usage of either RV. or AV. sufficiently settled to determine which reading ought to be preferred. Purusa in this verse and the sequel seems to approach its later meaning of 'supernal Person or Spirit.' There is no apparent connection between the two halves of the verse: for the second, see vs. 30. The whole verse is wanting in Ppp. The Anukr. should have called it a prasâthapâkîta; bhurig bhavan is purely mechanical (10 + 11 + 8 + 8 = 37).

29. Whoever indeed knoweth that brâhman's stronghold, covered with anita — unto him both the brâhman and the Brahmans have given sight, breath, progeny.

The verse is found also in TA. (i. 27. 3), which reads purin at end of b, brahna for brahmâ in b, and ayuk kriin for cakusâ prâpan in d (the accentuation is corrupt and worthless through the whole verse). Ppp. has also in d ayns for caksu, and at the end dadhâ.

30. Him verily sight doth not desert, nor breath, before old age, who knoweth the brâhman's stronghold (pîr), from which man (pîrgha) is [so] called.

The latter half-verse is identical with 28 c, d. Ppp. reads purâh at end of b, and yasmad in d.

31. Eight-wheeled, nine-doored, is the impregnable stronghold of the gods; in that is a golden vessel, heaven-going (svaragd), covered with light.

The verse is found also in TA. (i. 27. 2-3), which reads hraupayas in c, and inserts lobda after svaragd in d. [Reminiscences of this verse are seen in x. 8. 43 a, b.]

32. In that golden vessel, three-spoked, having three supports — what soul-possessing monster (yakd) there is in it, that verily the knowers of the brâhman know.

Ppp. reads in b tridive for tryare, and, in c, antar for yakd. [Padas c, d recur at x. 8. 43 c, d.]
33. The brähman entered into the resplendent, yellow, golden, unconquered stronghold, that was all surrounded with glory.

The verse is found also in TA. (i. 27. 3–4), which again reads hirāmyayin, and brähmā vinīga [so both ed.'s] (the accent has no authority, as it is full of faults in this vicinity; but the comm. explains brāhμa as = prajāpateḥ: which also does not go for much). [TA. has further víṣṇu- at the beginning and ends with jīla (which the comm. explains as -jīlām).] Lpp. likewise has hirāmyayin; and further, in śriyeṇa ca parājītah.

[The quoted Anukr. says for this second hymn tirisā (i.e. 3 above the norm of 30). — Here ends the first annuvaka, with 2 hymns and 65 verses.]

3. With an amulet of vāraṇā.


Found also in Pāipp. xvi. (in the verse-order 1–7, 9, 8, 10–13, 15, 14, 16, 17, 19, 22, 21, 20, 18, 24; 23 and 25 are wanting). Quoted (vs. 1) in Kāuç. 19. 22, with three other hymns, in connection with the binding on of amulets for welfare. Not noticed in Vait.

Translated : Zimmer, p. 60 (17 vss.); Henry, 9, 53; Griffith, ii. 11; Bloomfield, 81, 605.

1. This vāraṇā [is] my rival-destroying, virile (वर्ण) amulet; with it do thou take hold of thy foes, slaughter thy injurers (dursya-).

The vāraṇā is a tree, the Catiara Roxburghii found throughout India. The name comes doubtless from the root var ‘cover, protect, ward off'; and the hymn is full of allusions to a connection with that root; [cf. the play in iv. 7. 1 and vi. 85. 1] Ppp. reads throughout vāraṇā, which is also in later Skt. recognized as a form of the tree-name.

2. Crush them, slaughter, take hold; be the amulet thy forerunner in front; the gods by the vāraṇā warded off the hostile practice (abhyādārñ) of the Asuras from one morrow to another.

The comm. to Prāti. iii. 8a quotes the beginning of the verse as example of esa after pha. It is unnecessary to view, with the Anukr., the verse as redundant. Lpp. combines te 'sa in b.

3. This amulet, the vāraṇā, all-healing, thousand-eyed, yellow, golden — it shall make thy foes go downward; do thou, in front, damage them that hate thecu.

Lpp. reads hirāmyayin at end of b, and yas for sa at beginning of c. The verse is rather svanā than bhūry.

4. This vāraṇā [shall ward off] the witchcraft extended for thee; this shall shield thee against fear arising from men, this against all evil.

Lpp. preserves unity of construction through the verse, by reading, for b, c: phāruṣeyam ayam vadhām: ayam te vāraṇā jaṭāmnām.
5. The varṇa, this divine forest-tree, shall ward off; the yakṣa that has entered into this man—that have the gods warded off.

We had this verse above, as vi. 85. 1. The Anukr. takes no notice in either place of the deficient syllable in a. Ppp. reads here, for b, idam deva hṛṣipatiḥ; and, for c, yaktṣa pratisthā yo’śmin, and then tana u etc.

6. If, having slept, thou shalt see an evil dream; if a wild beast (ṣūrgd) shall run a disagreeable course—from overmuch (?parī) sneezing, from the evil utterance of a bird (gakšus), this amulet, the varṇa, shall shield thee.

The translation implies in b emendation of yati to yad, which seems unavoidable. Ppp., however, appears to have yatī; it reads further in b mṛgaśrutaḥ and ajamataḥ, in c paricchedaḥ, and in d vṛdayatiḥ. The verse is included in the dūṣṭakvan-nāgaṇa gana: see note to Kāṇḍ. 46. 9.

7. From the niggard, from perdition, from sorcery, also from fear, from the more violent deadly weapon of death, the varṇa shall shield thee.

Ppp. reads, for d, tāvā varuṇa vṛṇaya.

8. What sin my mother, what my father, and what my own brothers, what we ourselves have done, from that shall this divine forest-tree shield us.

Ppp. reads tataḥ for tatā in d, and, for e, idam deva hṛṣipatiḥ: compare its version of 5 b.

9. Driven (ṛṣyaḥ) forth by the varṇa, my kinsmen (bhūtaśravya) [who are my] kinsmen have gone unto unlighted (?aṣṭriya) space (nīṭa); let them go to lowest darkness.

[Bloomfield discusses aṣṭriya, JAOS. xvi., p. 183 = PAOS. Dec. 1894.]

10. Unharmed [am] I, with unharmed kine, long-lived, having all my men; let this amulet, the varṇa, protect me, being such, from every quarter.

Ppp. reads in b pāraṇṛṣab (as usual, where pārī and not pārī is meant).

11. This varṇa on my breast, king, divine forest-tree—let it drive (bhīdhi) away my foes, as Indra the barbarians, the Asuras.

The verse is quoted in the schol. to Kāṇḍ. 10. 2. Ppp. combines varuṇa ‘rami, as the meter requires, but as the Anukr. takes pains not to authorize. Ppp. also exchanges the second halves of vss. 11 and 12.

12. I bear this varṇa being long-lived, one of a hundred autumns; may it assign to me both kingdom and authority, to me cattle and force.

Ppp., as noted above, reads for the second half of this verse our 11 c, d, and verse versa.
13. As the wind breaks with force the trees, the forest-trees, so do thou break my rivals, those born before and after; let the vraṇād defend thee.

Ppp. reads jīrṇān for vyākṣān in b; and, in c, tānās tvam bhaṅḍhi. [With d, cf. the Ppp. vs. cited under ii.6.2.]

14. As both wind and fire devour (pratīj) the trees, the forest-trees, so do thou devour my rivals, those born etc. etc.

Ppp. again relieves the redundancy of expression by reading varāṇād instead of vyākṣān in b; also it has in c tānās tvam for tāṇād me.

15. As, destroyed by the wind, the trees lie prostrate (nyāṛptī), so do thou destroy, prostrate my rivals, those born etc. etc.

Ppp. is quite corrupt in this verse, but does not appear to offer any variant. Prā ḍ kṣāṇāt properly ought to be divided in our text.

16. Them, O varṇād, do thou cut off (pra-chid), before what is appointed (diṣṭā), before [the end of] their life-time—they who strive to damage him in respect to cattle, and who are intent to damage his kingdom.

Ppp. reads, for b, pūrṇa dṛṣṭān pṛthvi yathā. [In c, pronounce yāt'nam.]

17. As both the sun shines exceedingly, as in it brilliancy is set, so let the varṇād amulet fix (ni-yam) in me fame and growth; let it sprinkle me with brilliancy; let it anoint me with glory.

Part of the mss. (P.M.D.) accent yāt'nam in b. Ppp. reads, for c etc., eva apatāmā tvam varāṃ ati bhaṅḍhi sasya varṇāma tvā 'bhi rakṣatu. [Either Mr. Whitney took me as locative (Gram. § 492 a); or else his 'in me' is an inadvertence for 'for me.']

18. As glory [is] in the moon, and in the men-beholding Āditya, so let the varṇād amulet etc. etc.

From here on, ppp. has the same refrain [as the Berlin text], only reading at the end mām

19. As glory [is] in the earth, as in this Jātavedas, so let the varṇād amulet etc. etc.

20. As glory [is] in the maiden, as in this constructed (sdubhītāv) chariot, so let the varṇād amulet etc. etc.

21. As glory [is] in Soma-drink, as in honey-mixture [is] glory, so let the varṇād amulet etc. etc.

22. As glory [is] in the agnīhotre, as in the vaṣṭat-utterance [is] glory, so let the varṇād amulet etc. etc.

All the mss. save P.M.O. have gāṇo 'grihotre in a, and this is accordingly the better-supported reading.
23. As glory [is] set in the sacrificer, as in this sacrifice, so let the varuna amulet etc. etc.

Wanting in Ppp., as above noted.

24. As glory [is] in Prajapati, as in this most exalted one, so let the varuna amulet etc. etc.

Ppp. reads pitavardasi instead of parameshthini.

25. As in the gods [is] immortality (auśīna), as in them is set truth, so let the varuna amulet etc. etc.

[The quoted Anukr. seems to say "varuna" (intending varaśīna?).]

4. Against snakes and their poison.

[Garunam — pitavantī. takṣakudadvatam. dūrṣvaham; 1. pathopaśīka; 2. jña-vamadhyā gīyutri; 3. q. pathyaśpati; 8. niṣṇārthārā puratisrīpaḥ; 12 tārīg gīyutri; 16. jña-vamadhyā gīyutri; ar. kikummiti; 25. tāśīpa, 16. 2-av 6-pr. kikummiti kharā tīśīpaḥ.]

Found also in Pāipp. xvi. (with one or two changes of order: see below). Not noticed in Vait. Quoted (vs. 1), as addressed to Takṣaka (king of the serpent-divinities), in Kīṭāg. 32, 20, and also 139.8, in the ceremonies of beginning Vedic study (see further under vs. 25, 26).

Translated: Ludwig, p. 502; Henry, xi, 56; Griffith, li, 14; Bloomfield, 152, 605.

1. Indra’s [was] the first chariot, the gods’ the after chariot, Varuna’s the third one; the snakes’ chariot, the farthest one (?), hath run against the pillar: then may it come to harm (?).

There are very questionable points here; the translation of 1 implies emendation of apanā (p. apanā) to apanād; yet apanād might perhaps be understood adverbially (like apanā, p. apanā: twice in RV.). Ppp. reads apanād here. The translation of the last clause implies the reading dīkhā rīgat, which is given by several mss. (P, M, K.) and by Ppp, and which the meter favors; but such variants as arin akta for arsin are found elsewhere, and the ms. authority is decidedly in favor of arsin, as the pada-teṣas read (but Kp. ariniṣya, by a curious blunder)—If only we knew what to make of it.

No indicative form not an aorist can be coordinated with arat.

2. Darbha grass, brightness, young shoot (ṭarīṇapaka); horse’s tail-tuft, rough-one’s tail-tuft; chariot’s seat (ṭoṇdhura).

The translation, of course, is only mechanical. [Henry, Mém. de la Soc de Lang., ix, 236, corrects an error of his version.] We should have expected the Anukr. at least to add bhūṣīp in its definition of the verse as a gīyattī (8 + t t 6 = 25). O. (and E. in margin) read purunṣaya in b.

3. Smite down, O white one, with the foot, both the fore and the hind; like water-floated wood, sapless [is] the snakes’ poison, fierce water (vīṣā).

Ppp. puts the verse after our 4, and reads at the end vār id uṣṇam. Part of our ms. (T, D, K.) read vār, accented, in both verses, and that seems most likely to be the true reading; the trans-lation adopts it. [Pischel takes it as “halte auf,” Ved. Stud.,]
The first half-verse is read in several grhyasūtras (AGS. ii. 3. 3; PGS. ii. 14. 4; CGS. iv. 18; HGS. ii. 16. 8), as part of a verse in a charm against serpents; they all begin with āṣa instead of āsya. [Cf. also MGS. ii. 7. 1 n.] The verse (8 + 8: 8 + 8 + 3) would be more properly called āparīṣṭūd dhāraṇī.

4. The arunāgīnḥ, having immergeed, having emerged, said again: like water-floated wood, sapless is the snake's poison, fierce water.

The padā-text divides arunāgīnḥ in a, and the Pet. Lexx. conjecture the meaning accordingly to be 'loud-sounding' [Pischel discusses the vs., Ved. Stud., ii. 74.] Ppp. is corrupt at the beginning, but seems to read udāṇḍoṣyamajjasuśaṁ suka etc.; [again it ends with vār iyāgram].

5. Pāidva slays the kajarñlī (snake). Pāidva the whitish and the black; Pāidva hath split altogether the head of the rathavṛṣī, of the pralīṅkūh.

Pāidva 'of Pedu' is the white snake-destroying horse given by the Ācyins to Pedu (RV. i. 117-119). [Cf. Bergaigne, Rel. Ind. ii. 451.] For kajarñlī Ppp. reads kvarṣa-sūyad, and, for rathavṛṣī, rathavṛṣī. The exceptional accent of pralīṅkūh is noted in the comm. to Prat. iii. 60. The padā-text divides neither kajarñlī nor rathavṛṣī.

6. Go forth first, O Pāidva; we come after thee; cast thou out the snakes from the road by which we come.

7. Here was Pāidva born; this [is] his going-away; these [are] the tracks of the snake-slaying vigorous steed.

[For the difficult and debatable form āhīṁkṛ, BR. and W. assume a stem āhīṁkṛ. This is probably to be considered, not as a feminine formation (cf. my Woman-infection, JAOS. x., p. 384), but rather as a masculine, like the masc. proper names Tirāṇī (ib., p. 367 end), or, better, like the masculine adī, āpāthī, āsītā, śīrī etc. (about a dozen of them, ib., p. 359, middle; gentive āsī etc.). In the latter case we might regard the pointed accent āhīṁkṛ, when contrasted with the āsī of the RV., as characteristic of the AV. (cf. ib., p. 360 top): but both Ws. and SPP's authorities are here uncertain as to the accent: the majority have āhīṁkṛ, p. āhīṁkṛṣṭ; K. and three of SPP's have āhīṁkṛṣṭ; while W's D. and SPP's P. have āhīṁkṛṣṭ. — Or have we, after all, to assume a stem āhīṁkṛ (cf. sāhasrāṅkāh, xi. 2. 12), of which this would be a feminine like āryās? — One wonders why the reading is not simply āhīṁkṛḥ but not a maś, either of W's or of SPP's, gives that reading. — Cf. alīṅkṛyās, xi. 7. 16.]

8. What is shut together may it not open; what is opened may it not shut together; in this field [are] two snakes, both a female and a male; those [are] both sapless.

The first half-verse we had above as vi. 56. 1 c, d [see note for suggested emendation], also applied to a snake. The curiously irregular verse (7 + 7: 8[7] : 11 = 33) is strangely defined by the Anukṛ.

9. Sapless here [are] the snakes, they that are near and they that are far; with a club (gānd) I slay the stinger (vēcīka), with a staff the snake that has come.
The second half-verse is found in a suppl. to RV. i. 191; see Aufrecht's RV. i. p. 672; instead of akim is there read aham. Ppp. read ye 'nti te ca in b; and all our mss. have D., which has diit] leave anti unaccented (it is emended to anti in our text), as if by some carelessness ye 'nti had been changed to ye anti; it is one of the strangest of the many strange blunders of the AV. text. [One might think that this vs. or one much like it was had in mind by Kanya in his address to Çalya, MBh. viii. 40. 33 = 1848.]

10. This is the remedy of both, of the ill-horse (aghâyu) and of the constrictor; the mischievous (aghâuy) snake hath Indra, the snake hath Pâidva put in my power (raudhay-).

The Anukr. takes no notice of any deficiency in b; it can only be supplied by the violent resolution sun-âi. Ppp. rectifies the meter by the better reading vârikusya ca [cf. our 15 c, d, below].

11. We reverence Pâidva, the staunch one, of staunch abode (-dhiimun); here behind sit pîdikus, plotting forth.

Ppp. combines at the end -dhyata "rate." The Anukr. treats b as regular, thus sanctioning the resolution -dhi- ma-nahi.

12. Of lost lives, of lost poison [are they], slain by the thunderbolt-bearing Indra; Indra hath slain, we have slain.

13. Slain [are] the cross-lined ones, crushed down the pîdikus; slay thou the whitish [snake] that makes a great hood, the black snake, in the darbhi-grasses.

-Hood, dhrî, lit 'spoon.' Ppp. reads in c kaukrudam. [The first half recurs as the second of vs. 20.]

14. The little girl of the Kirâtas, she the little one, digs a remedy, with golden shovels, upon the ridges (jûnu) of the mountains.

15. Hither hath come the young physician, slayer of the spotted ones, unconquered; he verily is a grinder-up of both, the constrictor and the stinger.

16. Indra hath put the snake in my power, [also] both Mitra and Varûya, and Vâta ('wind') and Parjanya, both of them.

The name given by the Anukr. to the verse is of uncertain value; it is possible to read the last pada either as 8 or as 6 syllables. Ppp. reads in a me 'hin ajambhayut. Many of our mss. (P.I.O.R.T.K.) [and the majority of SPû's] read in c jñyu 'bba, but it is contrary to all rule and analogy; [and W's Ip and SPû's kaukrudam give jñyu 'bba].

17. Indra hath put the snake in my power, the pîdiku and the she-prâkh, the constrictor, the cross-lined one, the kusurâlla, the dhrîusasi.

The accent prâkåvam (instead of krâm) is read by all the mss., and hence by our text; but it is incontestably wrong. The Anukr. takes no notice of the lacking syllable in c. Ppp. reads for a] pîdiva me 'hin ajambhayut, and [for d] kusurâlla maunastra.
X. 4— BOOK X. THE ATHARVA-VEDA-SAHITA.

18. Indra hath slain first thy progenitor, O snake; of them, being shattered, what forsooth can be their sap?

Ppp. reads ras instead of us in c.

19. Since I have grasped together their heads, as a fisherman the kūrvaṇa; having gone away to the middle of the river, I have washed out the snake’s poison.

The ms. do not in general distinguish it and ith, and phatūṣa would be equally correct here. Ppp. reads phatūṣa’yu.

20. The poison of all snakes let the rivers carry away; slain [are] the cross-lined ones, crushed down the pāḍīkus.

21. I choose as it were the filaments of herbs successfully; I conduct as it were maras; O snake, let thy poison come out.

Apparently processes analogous to that of extracting the poison are referred to.

The pāda-division sādūryād is prescribed by Prāt. iv. 50. There seems to be no reason why the Anukr. should call the verse kahunmitt.

22. What poison is in fire, in the sun, what in the earth, in herbs, kūndā-poison, kusānika—let thy poison come out; let it come.

Ppp. has kārekudam [cf. vs. 13] instead of kaukānakum, and at the end vai [intending aha!] instead of vāsi; and it puts next our vs. 25.

23. Whichever of the snakes [are] fire-born, herb-born, whichever came hither (i-bhū) [as] water-born lightnings; those of which the kinds are variously great—to those serpents would we pay worship with reverence.

Ppp. reads, for b etc., ye abheng vidyānta “bāhśürūḥ; tattāṃ jātāṃ bahūda bahāṇi tebhjāṃ savelbhyām etc.

24. Thou art a girl, tāddi by name; verily thou art by name ghee-like (ghṛtāt); I take beneath thy poison-spilling track.

That is, possibly, ‘I put it beneath me, walk in it.’ The obscure tāddi (ultimately from udd ‘breast’) is read also by Ppp., which combines vā ‘in’ in b, and has the easier reading pado; sar pado in c.

25. Remove thou [it] from every limb; make [it] avoid the heart; then, what keenness (kēṣa) the poison has, let that go downward for thee.

Ppp. reads hrdaya in b, and combines teja av in c, d. The verse is quoted in Kāuṣ. 32. 23.

26. He (it?) hath come to be afar; he hath obstructed the poison; he hath mixed poison in poison; Agni hath put out the snake’s poison; Soma hath conducted [it] out; the poison hath gone after the biter; the snake hath died.

Ppp. reads (corruptly) ‘uḍhāt viṣām aro viṣāṃ agrayak aśi; aṣuṣir aha nir adhāt viṣām sava uṣṇaḥ viṣāṃ aha nir aṃghāt. Kāuṣ. prescribes the use of the verse.
5. Preparation and use of water-thunderbolts.

[The hymn is mingled prose and verse: 22-24, 42-43, 45-50, and parts of 7-14 and 36-41 are metrical. Cf. Whitney, Index, p. 5.] This hymn, which by the ms. is given and numbered as one, without any intimation of a subdivision, is by the Anukr. divided into four parts, which are even ascribed to different authors. [Part A = verses 1-24; B = 25-35; C = 37-41; D = 42-50.] Verses 1-41, or the first three divisions, are found also in Pāipp. xvi.; part of the last division (vss. 45, 42 c, d, 43, 44, in this order), in Pāipp. i. — ["Water-thunderbolts" appears to me to be nothing more than a highbrow name, well befitting the black magic of this hymn, for handfuls of water hurled with much hocus-pocus.]

* * *

[Just where vs. 36 belongs — if it does not form a division by itself — is not clear; it goes well as an ending to the group of vss. 25-35 and is cited with them (Keśava, p. 3521: iti śādāca-dhik). On the other hand, the Anukr. expressly defines division B as ekāśa; and the corrupt mārtvi or mārtvi of the Anukr. seems to contain an ascription of authorship for vs. 36. Dr. Ryder suggests that Mārtvi may be intended (cf. vii. 62, 63; x. 10). See my arrangement of the Anukr. extracts just before vs. 25.]

*A carefully digested report of the ritual text of this hymn, even now that Caland has done so much to elucidate them, would require more detailed study than I can at present give to it. Vāt, takes no notice of the hymn. The principal uses are treated in Kaś. 39. I give them, following Caland, Altindisches Zaubertext, p. 171 f. —

With the first halves of vss. 1-6 the performer washes the jar for the water; with the second halves of vss. 1-6 he begins to make use of (yunaśatra) the water (42-3, 4). With vss. 7-14 he makes a part of it (see Keśava, p. 3521): and with the seven vss. 11-1 and with vs. 42 and vs. 40 he hurls "water-bolts" (42 13). This last is done seven times (Caland, p. 172, n. 6): namely, to the east, with vss. 15, 42, 50; to the south, with vss. 16, 42, 50; to the west, with vss. 17, 42, 50; and so on, to the north, nadir, center, and zenith. — With vss. 25-36 he makes his Viṣṇu-strides (49, 14) against the foe. — Other citations under the verses.]

Translated: Henry, 14, 62; Griffith, ii. 18.

[A. (vss. 1-24). Snātadva. — caturvīṇātya. āṣraya uṣ ca śīlāram. ca. 1-6. 3ψ. purābhubhiḥ kalamnetīcaritāḥ pādāt; 6. 4ψ. maṇīcakāryāḥ maṇiḥ; 7-14. 3-ψ. 5ψ. varttīrūpārddhāśāmy eṣṭiḥ (11. 14. pāthāfotā); 15-21. 4ψ. 10ψ. trīśādākṣarāḥ "nāthaḥ (40. 20 kην); 24. 3ψ. tvatva "veda"

I. Indra's force are ye; Indra's power are ye; Indra's heroism are ye; Indra's manliness are ye; unto a conquering junction (yōga) with brahma-junctions I join you.

The pāda-text marks a pāda-division after each śīla; but the Anukr. lump all [up to the avadāna-mark] together as an abhiśte-pāda (25 syll.), and reckons the whole verse (23 + 6 + 8 = 39) mechanically as a pāda, because it contains nearly 40 syllables. Pāipp. has in succession balam, niṣṭam, śīlam, viśam, and in c, indrayogā.
[Render: ‘for a use conducive to victory, with uses of incantation [or with masterly 'uses] [or with Brahma uses] I use you.’ In brahma- I am inclined to see a triple \(j\)ena, the second sense being like that in the title Brahmagātā-sutta (of the Dīgha-nikāya), the boss-net, the master-net.’ In the first and second senses, brahma- is pertinent: not so in the sense of Brahma, in which last, however, it serves well enough for a point of departure for \(kṣatram,\) considering what black magic this is.]

2. Indra’s force etc. etc.; unto a conquering junction, with \(kṣatras\)-junctions I join you.

The connection of vss. 1 and 2 indicates that \(brahma\) and \(kṣatras,\) as often elsewhere, typify the Brahmans and Kshatriya classes or castes.

3. Indra’s force etc. etc.; unto a conquering junction, with Indra-junctions I join you.

Ppp. reads in annayogasī.

4. Indra’s force etc. etc.; unto a conquering junction, with Soma-junctions I join you.

Ppp. has this time brahuṣayogasī.

5. Indra’s force etc. etc.; unto a conquering junction, with water-junctions I join you.

Ppp. reads apahi yogasī.

6. Indra’s force etc. etc.; unto a conquering junction; let all existences wait upon \(apā-sūla,\) me; joined to me are \(y∞,\) O waters.

The Anukr. quotes this verse by the first words that are peculiar to it, viz. \(sūṣeṇi\) \(muk,\) but its description applies to the whole \(25.6+11+6=48);\) probably \(jyati-\)garbhā is an oversight for \(trṣipunagarbhā.\) The Kauś. quotes the common pratika of the six verses at 49. 3, in a witchcraft-ceremony; and their common second part \((jñepa-\)yogasī) at 49. 4, to accompany the ‘joining of waters’ \(\{\text{by} \ apoh yunākīt\}.\) According to the editor of Kauś., vss. 6 and 7 are quoted also in 49. 24, 25; but it does not appear why the ‘sixth’ and ‘seventh’ verses of this hymn should be intended. [Caland, p. 173, in fact understands xiii. 3. 6, 7 as intended.\] According to the comm. to Kauś. 47. 31, these verses, with vss. 15-21, 42, 50, accompany the hurling of ‘water-thunderbolts’ \(\{\text{ubcertara: cf. vs. 59 below,}\) whatever these may be; it is perhaps their preparation that is the subject of these verses; in Kauś. 49. 13, only vss. 15-21, 42, 50 are quoted together, in connection with the same [cf. the introduction]. [See above, p. lxxxv.]

7. Agni’s portion are \(y∞,\) sperm \(\{\text{\&ākōhi\} of the waters, O heavenly waters; put ye splendor in us; with the ordinance \(\text{\&dā\} of Prajāpati I set you for this world.}}\]

Ppp. reads deśīr apū.

8. Indra’s portion are \(y∞,\) sperm of the etc. etc.

9. Soma’s portion are \(y∞,\) sperm of the etc. etc.

10. Varuṇa’s portion are \(y∞,\) sperm of the etc. etc.

11. Mitra-and-Varuṇa’s portion are \(y∞,\) sperm of the etc. etc.
12. Yama’s portion are ye, sperm of the etc. etc.
13. The Fathers’ portion are ye, sperm of the etc. etc.
14. God Savitar’s portion are ye, sperm of the etc. etc.

In these verses, Pāipp. makes 10 and 11, also 12, change places. After our 13 it inserts two more verses, beginning bhāsātāt and prayātāt; and in our 14 it omits devaṣya, and reads nekhaṃ devaṃ bhū. To read dhāttana sic dhata [and pronounce dhāmanā] would make a regular anusūḥī of the refrain. The Anuk., as usual, gives no real description of the agglomeration, but calls 13 and 14 paikāti because they count up 40 syllables (9: 8 + 7: 8 + 8 = 40), and the others bhārī because they have nearly 36 syllables. As to the alleged quotation of vs. 7 in Kuś. 49, 25, see above, note to vs. 6.

15. What of you, O waters, is the portion of waters within the waters, of the nature of sacrificial formula, sacrificing to the gods, that now I let go; that let me not wash down against myself; that do we let go against him who hates us, whom we hate; him may I slay (vaśūhī), him may I lay low, with this spell (brāhaman), with this act, with this weapon (aṁau).

[Render e: therewith (i.e. aham bhāgena = nāvagūpeta) do we let fly against (abhy-aśīrīr) him or do we shoot against him who’ etc.; i.e. aśīrī is used intransitively and “him” is governed by the abhis.]: [Pāipp. b, e are repeated below as xvi. 1, 4, 5.] At the beginning of e read tīnā (accent-sign slipped out of place).

16. What of you, O waters, is the wave of the waters within the waters, etc. etc.
17. What of you, O waters, is the young (vatsā) of the waters within the waters, etc. etc.
18. What of you, O waters, is the bull of the waters within the waters, etc. etc.
19. What of you, O waters, is the golden embryo of the waters within the waters, etc. etc.
20. What of you, O waters, is the heavenly spotted stone of the waters within the waters, etc. etc.
21. What of you, O waters, are the fires of the waters within the waters, of the nature of sacrificial formula, sacrificing to the gods, them now I let go; them let me not wash down against myself; them we let go against him who hates us, etc. etc.

[For e: with them do we let fly against him who’ etc., as in vs. 15.]: In vs. 15-21, after aham, Pāipp. reada bindu, vego, vatses, gāro, garbha respectively. For the quotations in Kuś, of the common pratikas of vs. 15-21, together with those of vs. 42 and 50, see the introduction. In all the verses it is possible only by violence to make out the structure called for by the Anukramani. [Delete the accent-mark over aṁdao.]

22. What untruth soever we have spoken since a three years’ period, let the waters protect me from all that difficulty, from distress.
BOOK X.  THE ATHARVA-VEDA-SAMHITA.

We had the second half-verse as vii. 64. 1 c, d, and Ppp. has again the same variances as there; it also reads in a nikhāṅyanat. The word trākhyantī (p. trākhyantī) is noted in Prāt. iv. 83. The verse is quoted in Kāu. 46. 50 in a pṛayañcita ceremony [Keč.; for lying or cheating]; and it is reckoned (see note to Kāu. 32. 27) as belonging to the anukhāṅya gana. The Anukr. does not heed the redundant syllable in a.

23. I send you forth to the ocean; go ye unto your own lair; uninjured, of completed years (?); and let nothing whatever ail (su) us.

The third pada apparently belongs to 'us,' though out of construction. As to lying or heating; and it is reckoned (see note to Kāu. 32. 27) as belonging to the anukhāṅya gana.

The Anukr. does not heed the redundant syllable in a.

24. Free from defilement (-iripad) [arc] the waters; [let them carry] away from us defilement, forth from us sin, mishap (dūrīti), they of good aspect; let them carry forth evil dreaming, forth filth.

The verse is in part repeated below, as xvi. i. 10, 11.

[BP. (v. 25. 33). Kāu. kha. — edhag. vaṃkaṃvandavyat uta prātantravandavyatā, 25. 8. 2-6. putkāyam, asaktavatarka].
[BP. (v. 36). Maṁtv (i. — 58. atiśavartavyagārthā 'jī. See introduction.]

25. Vishnu's stride art thou, rival-slaying, earth-sharpened (śēnaçita), Agni-brightened; after earth I stride out; from earth we disportion him who hates us, whom we hate; let him not live; him let breath quit.

The Pāipp. version of sections B. and C. agrees with that of our text with only trifling differences; the details are not furnished. *It is not difficult to read this and the following verses of B. into aravati and atiśakvari verses, as required by the Anukr. (this, for example, as 10 + 10. 9 + 8. 10 + 56). The whole section, apparently, is quoted by its common pratīkha in Kāu. 6. 14, to accompany the taking of the Vāyu strides in a paryay ceremony, and again in 40. 14 (after hurling the water-bolts; cf. introd.). [Cf. vi. 31. 1 d.]

26. Vishnu's stride art thou, rival-slaying, atmosphere-sharpened, Vāyu-brightened; after atmosphere I stride out; from atmosphere we disportion him who etc. etc.

27. Vishnu's stride art thou, rival-slaying, sky-sharpened, sun-brightened; after the sky I stride out; from the sky we disportion him who etc. etc.

A single ms. (R.) reads āpātīhāṃścitah.

28. Vishnu's stride art thou, rival-slaying, quarter-sharpened, mind-brightened; after the quarters I stride out; from the quarters we disportion him who etc. etc.
29. Vishṇu's stride art thou, rival-slaying, region-sharpened, wind-brightened; after the regions I stride out; from the regions we disport him who etc. etc.

30. Vishṇu's stride art thou, rival-slaying, verse-(śāman-)sharpened, chant-brightened; after the verses I stride out; from the verses we disport him who etc. etc.

Some of the mss. (E.s.m.R.K.) read in aḥā Ṛx.

31. Vishṇu's stride art thou, rival-slaying, sacrifice-sharpened, bṛhya-brightened; after the sacrifice I stride out; from the sacrifice we disport him who etc. etc.

32. Vishṇu's stride art thou, rival-slaying, herb-sharpened, somā-brightened; after the herbs I stride out; from the herbs we disport him who etc. etc.

Read in b krama (an accent-sign slipped out of place).

33. Vishṇu's stride art thou, rival-slaying, water-sharpened, Varuṇa-brightened; after the waters I stride out; from the waters we disport him who etc. etc.

Read aḥā at beginning of b (an accent-sign slipped out of place)

34. Vishṇu's stride art thou, rival-slaying, plowing-sharpened, food-brightened; after plowing I stride out; from plowing we disport him who etc. etc.

35. Vishṇu's stride art thou, rival-slaying, breath-sharpened, man-(phṛṣṭa-)brightened; after breath I stride out; from breath we disport him who etc. etc.

[Correct the edition: read -saḥitaḥ for -saḥitah.]

36. Ours is what is conquered, ours what has shot up; I have withstood (abhi-sthā) all fighters, niggards; now do I involve (ni-reṣṭ) the splendor, brightness, breath, life-time of him of such-and-such lineage, son of such-and-such mother; now do I make him fall (pad) downward.

[As to the place of this vs. in the general divisions of the hymn and its possible ascription to Marica, see the introd. and the Anuki excepts above.] With this vs. compare xvi, 8, 1; [also the mantra cited at Kāuṣ. 47 22]. The vs. reads naturally as 62 syllables (11 + 11: 15 + 13 + 12 = 62), but can be brought by forced resolutions up to a full 88 (64 syll.). Abhy ashtān is by Prāt. ii 92.

[The verse is quoted in Kāuṣ. 6. 15, in a parvan ceremony, accompanying a turn to the right (vs. 25-35 were quoted in the next preceding rule).] [Cf. also MĪ. i. 6. 19, where the comm. cites also GGS. ii. 10. 27.]
38. I turn toward the quarters full of light; let them yield me property, let them etc. etc.

The metrical description of the Anukr. does not fit the verse (11:8+8) quite accurately. The resolution abhī-āv- is implied in all these verses.

39. I turn toward the seven seers; let them yield etc. etc.

40. I turn toward the brāhman; let it yield etc. etc.

41. I turn toward the Brahmans; let them yield etc. etc.

[D. (vs. 42-50). Viṣṇava.—nevercom., pradhyātvan, dhanasūkham: 44.39. gṛyāṣṭravahāro mānatbh (f); 50. trīṣṭihāk.]

42. Whom we hunt, him will we lay low with deadly weapons; by our spell (brāhman) have we made him fall (pad) into the opened mouth of the most exalted one.

Only the latter half-verse is found in Ppp. [namely, in i.]. The padā-text in d reads brāhmanāḥ: A: apayā. The quotation of the verse, with vss. 15-21, 50, in Kauc. was noted above, [see introd. j.

43. The missile hath closed upon him with the two tusks of Vājivānara; let this offering (dhibhi) devour him, the very powerful divine fuel.

Ppp. reads saṁvatsauroya instead of saṁvatsauroya.

44. King Varuṇa's bond art thou; do thou bind so-and-so, of such-and-such lineage, son of such-and-such mother, in food, in breath.

There is apparently something wrong, perhaps an omission, in the text of the Anukr. at this point; it reads triṣṭih gṛyāṣṭravahāro mānatbh, and then passes to vs. 50, taking no notice of vss. 48, 49 (which are redundant triṣṭihāk: but see the note to vs. 49), nor of vs. 47 j. Our present verse (prose) reads most naturally as 10:12+7=29 syllables.

45. What food of thine, O Lord of earth (bhāḥ), dwells upon the earth (piṭhāḥ) — of that, O Lord of earth, do thou furnish unto us, O Prajāpati.

The Anukr. implies the contraction of kṣipti in b to kṣipti (cf. above, 2.22, 23). Ppp. [in i. j] puts this verse before our vs. 42.

46. The heavenly waters have I honored; with sap have we been mingled; rich in milk, O Agni, have I come; unite me here with splendor.

47. 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.

These two verses we had above, as vii. 89.1, 2. Neither they nor the two that follow are found in Ppp. here.

48. What, O Agni, the pair utter in curses today, what harshness of speech the reciters produce: the shaft that is born of fury of the mind — with that pierce thou the sorcerers in the heart.
49. Crush away the sorcerers with heat; crush away, O Agni, the demon with flame; crush away with burning the false worshipers; crush away with burning the greatly gleaming ones that feed on lives.

These two verses are viii. 3. 12, 13: As usual in such a case, only the first words are given here in the ms. (both pada and samkhita): thus, yd d'agne ti ti div. Unfortunately it was overlooked by us that yd'd'agne begins not only viii. 3. 12, but also vii. 61. 1; and, though both passages fit about equally ill into the connection here, yet the meter of vii. 61. 1, 2, being annesukha, implies a less oversight on the part of the Anukra, and, on the whole, the chance is in favor of the latter passage (viii. 61. 1, 2) being the one here intended. If in any one of the ms. accessible to us since the publication of the text there occurs anything to settle the question, it has been overlooked by us. [599. fills out the pratika with viii. 3. 12, 13; but herein he may merely have followed the Berlin edition.]

50. I, knowing, hurl at this man, to split his head, the four-pointed (-bhüs) thunderbolt of the waters; let it crush all his limbs; to this on my part let all the gods assent.

The Anukra, strictly understood, implies the resolution vajr-ám in a. For the quotations of the verse, with other verses of the hymn, by Káuṣ, see above [Introduction].

[The hymn exceeds the norm by 20 verses and the quoted Anukra says vajrāth] [Here ends the twenty-second pratika.]
3. In that the skilful smith (iddhas) hath smitten thee away with the hand by a knife, from that let the lively, bright (glici) waters purify thee, that art bright.

Pp. has in b ndgya, which is the more proper form of the word. But ndgya is read also in the Áp. (vii 6. 9) version of the verse, which further has te for trd in a, and, for e, d hras tat sarvah stitat svadhana svayata trcin. In Kauç. 8. 13 and Vâl. 10. 3, the verse is used to accompany the washing off of an instrument or post.

4. Let this golden-garlanded amulet, bestowing (dhlt) faith, sacrifice, greatness, dwell a guest in our house.

[For Darila's citation of c, see under vs. 2.]

5. To it we distribute (kud) ghee, strong drink, honey, food after food; for us, as a father for his sons, let it provide (cikits) what is better and better, more and more, morrow after morrow — the amulet, coming from the gods.

Pp. omits the fifth pada. By a curious blunder, most of our ms. (all save I. O. D.) leave marā in a unaccented; [and so do four of SPl]'s.

6. What amulet, plow-share, ghee-dripping, the formidable khadi, Brihaspati bound on, in order to force — that Agni fastened on; it yields (dhlt) to him sacrificial butter, more and more, morrow after morrow; with that do thou slay thy haters.

The series of epithets in b, c is an obscure one; perhaps 'made of khadi-wood and shaped like a plow-share' is meant; the comm. to Kauç. 19. 23 says khadryà¼ cihkāya karna. Pp. reads after d dhyāya rvati tama; so 'sōma dhyāya duh. There is no reason why the Anuk. should call the verse vādiyā.

7. What amulet etc. etc. — that Indra fastened on, in order to force, to heroism; it yields to him strength, more and more etc. etc.

8. What amulet etc. etc. — that Soma fastened on, in order to great hearing (gritts) [and] sight (ciktras); it yields to him splendor, more and more etc. etc.

9. What amulet etc. etc. — that the sun fastened on; therewith he conquered these quarters; it yields to him growth (bhïti), more and more etc. etc.

Pp. has Soma in this verse, and the sun in the preceding one; and here it reads varcas for bhïtii; for 8 b it has draumrā yādyā kum; and, for varcas, mahit (?).

10. What amulet etc. etc. — bearing that amulet, the moon conquered the strongholds of the Asuras, the golden [strongholds] of the Dânava; it yields to him fortune, more and more etc. etc.

Pp. reads tejas for śrīvān.

11. What amulet Brihaspati bound on for the swift wind, that yields him vigor (tājina), more and more etc. etc.
A number of our mss. I.O.R.D. read vaṣjana in c. [So do the great majority of SPP's, and he adopts it in his text. But four of his read vaṣjana.] In this batch of verses (11-17) Ppp. has sundry unimportant exchanges and variants; the details are not given.

12. What amulet Brihaspati bound on for the swift wind, with that amulet the Aśvinas defend this plowing (kṣetra) ; it yields for the two physicians greatness, more and more etc. etc.

13. What amulet Brihaspati bound on for the swift wind, Savitar, bearing that amulet, conquered with it this heaven (ēvāra) ; it yields to him pleasantness (śūnītā), more and more etc. etc.

14. What amulet Brihaspati bound on for the swift wind, bearing that amulet the waters run always unexhausted; it yields to them immortality (āvimeśa), more and more etc. etc.

15. What amulet Brihaspati bound on for the swift wind, that healthful amulet king Varuṇa fastened on; it yields to him truth, more and more etc. etc.

16. What amulet Brihaspati bound on for the swift wind, bearing that amulet, the gods conquered by fight all worlds; it yields to them conquest, more and more etc. etc.

The pada-text resolves yudādpyaṇa erroneously into yudādpyaṇa (instead of ap).

17. What amulet Brihaspati bound on for the swift wind, that healthful amulet here the deities fastened on; it yields to them everything, more and more etc. etc.

Part of our mss. (Bp.P W.I.D.K.) [and a great majority of S1's] read amuḥāta m. [The error has doubtless crept in by confusion with the oft repeated abhadrata in vi. 15 and perhaps with the amuḥāta of vi. 15. Cf. my note to vi. 74 a.]

18. The seasons bound it on; they of the seasons bound it on; the year, having bound it on, defends all existence.

As noted above, this verse and the one following are wanting in Ppp.

19. The intermediate quarters bound it on; the directions bound it on; the amulet created by Prajāpati hath made my haters beneath me (ādharu).

20. The Atharvans bound on; the descendants of Atharvan bound on; allied (upātita) with them, the Angirases split the strongholds of the barbarians; with it do thou slay thy haters.

21. Dātār fastened it on; he disposed (vitākṣa) [all] existence; with it do thou slay thy haters.

Ppp. reads in b subhātāpya akalpyat.

22. What [amulet] Brihaspati bound on for the gods, a destruction of Asuras— that amulet hath come here to me, together with sap, with splendor.
23. What [amulet] etc. etc., together with kine, with goats and sheep, together with food, with progeny.

24. What [amulet] etc. etc., together with rice and barley, together with greatness, growth.

25. What [amulet] etc. etc., with a stream of honey, of ghee, together with sweet drink — the amulet.

26. What [amulet] etc. etc., together with refreshment, with milk, together with property, with fortune.

27. What [amulet] etc. etc., together with brightness, with brilliance, together with glory, with fame.

The mss. vary greatly as to the accent of kīrṣyā, only D. having the correct kīrṣyā; P.M.T. have kīrṣyā, the rest kīrṣyā. [ Cf. JAOS. x. 381. Correct the Berlin edition, and also that of SI', who has kīrṣyā, against the majority of his authorities.]

28. What [amulet] etc. etc., together with all growths.

29. This amulet here let the deities give to me in order to prosperity — the overpowering, dominion-increasing, rival-damaging amulet.

This verse and the one following are quoted in Kāuṣ. 19. 25, in connection with earlier quotations from this same hymn; [the second pāda of this verse further in the schol. to 19. 22.]

30. Together with brahmam, with brightness, I fasten on myself the propitious one; free from rivals, rival-slaying, it hath made my rivals beneath me.

Besides the quotation in Kāuṣ. 19. 25 (see just above), this verse is used in the comm. to Kāuṣ. 20. 40. Mahiṣi in b is a misprint for mahāmi.

31. Let this god-born amulet make me superior to my hater; whose milked-out milk these three worlds worship, let that amulet mount here upon me, in order to supremacy, at the head.

That is, probably, 'mount upon my head.' According to Prāti. ii. 65, we ought to read maṅgaḥ kr.; [this is the reading of three of ŚPP's mss., but of none of W's so far as noted: both texts give maṅgaḥ.]. The pāda sa mā yam abhi rohāta (31 e, 32 c) is quoted in the comm. to Kāuṣ. 19. 25. The Anukṛ. takes no notice of the redundant syllable in a. Ppp. reads, for a, sa iva yam abhi raṅgaṇa.

32. What gods, Fathers, men, always subsist upon, let that amulet mount here upon me, in order to supremacy, at the head.

The Anukṛ. passes without notice the redundant syllable in a.

33. As seed in a cultivated field (urvedha) grows up in what is dragged with the plow-share, so in me let progeny, cattle, food upon food, grow up.

The Anukṛ. seems to read a, d as 9 + 7 syllables.
TRANSLATION AND NOTES. BOOK X. -X. 7

34. On whom, O sacrifice-increasing amulet, I have fastened thee, propitious, him do thou quicken unto supremacy, O amulet of a hundred sacrificial gifts.
[Cl. Bloomfield, AJP. xvii. 409.]

35. This fuel, laid on together, do thou, O Agni, enjoying, welcome with oblations; in him may we find favor, welfare, progeny, sight, cattle — in Jitavedas kindled with worship (brahman).

Some of our mss. (R.T:p m.D.) read agne without accent, and this is decidedly preferable, since a pada-division before āmaṇḍa gives an amastubh pada followed by a tristubh, while one after the same word gives a tristubh followed by an irregular combination of syllables. The pada-text puts its mark of pada-division after āmaṇḍa, to correspond with its accentuation of āgne. [Of SIV's authorities, only four have agne against nine with agne, and his text adopts the latter reading. The concluding division is hopelessly unmetrical. The Anukr. intends us to divide 8 + 11 (or 11 + 8): 8 + 8 + 11 = 46, a verbal puzzle. The verse is thrice quoted in Kāūṇ. (2.41; 19.41; 137.30) to accompany the pilling of fuel on the fire. It is wanting in Ppp.]

The quoted Anukr. says for this sixth hymn pārdic (i.e. 5 over 30). — Here ends the third anuvāka, with 2 hymns and 85 verses.

7. Mystic : on the skambhā or frame of creation.

[takṣaṇa (kṣitir). — anukṣaṇa-priyāt. mantra-krama-kṣambhā-drāma-madrasam. tristubham • : 1. viśīt paṭati; 1-8 bhūsray; 7. 13. paṇīgo; 10. 24. 26. 28. 30 saṃsārti hekati; 11. 22. 25. 26. 27. 31. upāsraya-ṭāṣṭa; 17. 3 av. ṛt. paṭati; 21. bhātā-goddā ṭaṣṭa; 45-50, 37, 49 amastubh; 31. mādhyatpaṭati; 32. 33, 36. uṣṇapāda-ṭāṣṭa hekati; 33. pāmaṇaḥ amastubh; 45. ṛt. paṭati; 35. 47. 49 tristubh • : 11 and 33 gyātis; 44. any amastubh (?)]

Found also (except vss. 13, 42-44) in Ppp. xvii. (with slight differences of order, noted under the versos). Neither Kāūṇ nor Vāt. takes any notice of the hymn. — [If the hymn is tristubham, why are these verses specified? see note at 38.] **[As to the Anukr.'s description of this verse, see under the verse.]

Translated: Muir, v 380 384 (vss. 1-41); Ludwig, p. 400; Schormann, p. 50 (vss. 1-41; with comment); Deussen, Geschichten, i. 1,10 (sympathetic interpretation and useful introduction); Henry, 22, 68; Griffith, ii. 26. — As to the appearance of Brah as a new conception, as a Wunderling (yakṣa), vs. 38), cf. the Kena Upaniṣad, § 3, vss. 14-25, and Deussen's introduction, Sākta Upanishads, p. 204. — The hymn is nearly related to the following one (8), and, with many a riddle and paradox, they both lead up to the fundamental conception of the Upaniṣads (see last verse of hymn 8), the idea of the Aśman — In the new volume of the Veda Stud. vii. 126 ff., Goldner discusses yakṣa at length.

1. In what member of him is penance situated? in what member of him is right (ṛṣa) deposited? where is situated [his] vow (vritti), where his faith? in what member of him is truth established?

Ppp combines in a tata 'ṣya. In b, the pada-text reads asya: dhi: ākṣitam. There is no reason for calling the verse vipāj.
2. From what member of him flames Agni? from what member blows (πο) Mātāriśvan? from what member cloth the moon measure out, measuring the member of great Skambha?

Skambha, lit. ‘prop, support, pillar,’ strangely used in this hymn as frame of the universe or half-personified as its soul. Pp. reads in & skambhasya mahah uṣṇa. [Read viśutuṣṇa in d?]

3. In what member of him is situated the earth? in what member is situated the atmosphere? in what member is situated what is beyond the sky?

This is one of the five verses (1-6, 9) which are left by the Anukr. to fall under the general description of the hymn as triṣṭubham. All of them are more or less redundant; this, for example, is as much bhūrij as vs. 2, which was so described. Pp. puts the verse before our 2.

4. Whither desiring to attain does Agni flame aloft? whither desiring to attain blows Mātāriśvan? whither desiring to attain, the turns (deṣṭ) go, that Skambha tell [me]: which forsooth is he?

Here we have two syllables in excess, unnoticed by the Anukr. Many of the mss. accent viśit in d.

5. Whither go the half-months, whither the months, in concord with the year? whither the seasons go, whither they of the seasons, that Skambha tell [me]: which forsooth is he?

Again two unnoticed redundant syllables.

6. Whither desiring to attain run in concord the two maidens (yuvati) of diverse form, day-and-night? whither desiring to attain, the waters go, that Skambha tell [me]: which forsooth is he?

Here it is only the last pada that is one syllable in excess. Pp. puts the verse before our 5.

7. In what, having established [them], Prajāpati maintained all the worlds, that Skambha tell [me]: which forsooth is he?

Many of our mss. appear to read stabhīkād in a, but it is doubtless only carelessness in writing. Here again, as above and in the verses below where the refrain is written out, part of the mss. accent viśit.

8. What that was highest, lowest, and what that was midmost Prajāpati created, of all forms — by how much did Skambha enter there? what did not enter, how much was that?

Or (in d) ‘what he did not enter.’ The Anukr. this time notices the redundant syllable (in a).

9. By how much did Skambha enter the existent? how much of him lies along that which will exist? what one member he made thousand-fold, by how much did Skambha enter there?

The Anukr. again passes without notice the redundant syllable in c.
10. Where men know both worlds and receptacles (कोष), waters, 
उद्दामन, within which [are] both the non-existent and the existent —
that Skambha tell [me]: which forsooth is he?

A part of this verse has disappeared in lpp. [The pada reads अधि and अनिष्ठा.]

11. Where penance, striding forth, maintains the higher vow (रामद),
where both right and faith, waters, ब्रह्म, are set together, that Skambha etc. etc.

The verse \(8 + 8 + 8 + 12 = 44\) is, with those that agree with it, strangely named.

[The pada-text has अर्पि, which SPP., with many of his सौंचिता-मि, adopts as सौंचिता-reading also; lpp. has आदि.]

12. In whom earth, atmosphere, in whom sky is set, where fire, moon, 
सूर्य, sun, wind stand fixed (अधि), that Skambha etc. etc.

[The pada-text has अर्पि, which SPP., with many of his सौंचिता-मि, adopts as सौंचिता-reading also; lpp. has आदि.]

13. In whose member all the thirty-three gods are set together, that Skambha etc. etc.

Wanting in lpp., as noted above.

14. Where the first-born seers, the verses, the chant, the sacrificial 
formula, the great one (मन्त्र); in whom the sole seer is fixed — that Skambha etc. etc.

मात्र usually designates the earth; what in this connection it should be meant to 
apply to is doubtful. All the सौंचिता-मि, combine एकार्य (1 pp. एका रूप), but most 
of them, with the Anukr., पतं रे in a. lpp. reads भरतक्रेन सू प्रथामूप. 

15. Where both immortality (आकुष) and death are set together in man 
(पुरुष), of whom the ocean, the veins (नूत) are set together in man, 
that Skambha etc. etc.

lpp. reads, for b, प्रस्तूत in सौंचिता, and puts the verse after our 16. Read in 
a मन्त्र in (an accent-sign slipped out of place).

16. Of whom the four directions are (तिथि) the stemming (प्रपयास्क) 
veins, where the sacrifice hath strode forth, that Skambha etc. etc.

प्रथामूग at end of b in our edition seems to be a misprint for प्रथामि, intended 
as a correction of प्रपयास्क, which last, however, is distinctly read by all our mss.* 
(P प्रपयास्क); for the formation, compare भ्रम्यास from root भ्रि (through a secondary 
root भ्यास). * Except P, which has प्रथामि; SPP. puts नूत in his text against 
his fifteen authorities, which give प्रपयास्क.]

17. Whoever know the ब्रह्मान in man, they know the most exalted 
one, whoever knows the most exalted one, and whoever knows Prajāpati, 
whoever know the chief ब्रह्मान, they know also accordingly (मन्त्र-सौंचिता) the Skambha.

For both b and f, lpp. reads te skambham arsadau śidhā (intending anusānaśidhā).
18. Whose head was Vāiśvānara, whose eye the Aṅgirases were, whose members the familiar demons (yādīḥ)—that Skambha tell [me]: which forsooth is he?

19. Of whom they call brahman the mouth, the honey-whip the tongue also, of whom they call vīrīj theudder—that Skambha etc. etc.

Pp. reads for c vīrījau yasya "ātha" kua.

20. From whom they fashioned off the verses, from whom they scraped off the sacrificial formula, of whom the chants (śaṁla), the Atharvans and Aṅgirases the mouth—that Skambha etc. etc.

[ Pp. combines pūjita in a, and has cauḍāṇā ayā vac śūnāṇā yasya in e. ]

21. The branch of the non-existent, standing forth, people know as in a manner the highest thing; also the lower ones who worship (upājaś) thy branch think [it?] the existent thing.

The translation of this highly obscure verse is only mechanical, and as literal as possible. Pp. has only the first half. The definition of the Anukr. is a strange one; the verse is only a bhūraj anūṣṭubh (in virtue of the iva, which properly is to be reduced to va, making a regular anūṣṭubh).

22. Where both the Ādityas and the Rudras and the Vasus are set together; where both what is and what is to be, all the worlds are established—that Skambha tell [me]: which forsooth is he?

23. Of whom the thirty-three gods always defend the treasure (vīdhi): that treasure, which, O gods, ye defend, who at present knoweth?

24. Where the brahma-known gods worship the chief brahmā—whoso verily knoweth them eye to eye (pratyakṣam), he may be a Brahman (brahmā), a knower.

Perhaps an acceptable emendation in d would be brahma: i.e. he may be (may be regarded as) one knowing the brahmaṅ: cf. §· ii. xiv. 6 97'. Pp. reads, for c, d, va vāt tuv brahmaṇa veda tuv vāt brahmaṅvate vahūḥ. Read in a devī (an accent-sign dropped out).

25. Great (bhādan) by name [are] those gods who were born out of the non-existent; that one member of Skambha people call non-existent beyond.

The second half-verse is capable of other interpretations; Ludwig emends pārta to pārta: Muir, correctly, to pārta: Schürmann translates it 'afterwards' (nachher); Pp. reads instead pārta. One of our ms. reads in b 'satīhas p'; [and so does SPP, without report of variant.]

26. Where the skambha, generating forth, rolled out the ancient one, that one member of the skambha they know also accordingly [as] the ancient one.

Or, 'know etc. that ancient one as one member of the skambha.' Pp. again (as in 17 b, f) arāsam vahūḥ in d. Read in our edition prajānyan in a.
27. In whose member the thirty-three gods shared severally the limbs (śātrą) — those thirty-three gods verily only (yha) the brāhmaṇa-knowers know.

Or (as Mulk), 'some brāhmaṇa-knowers.' Ppp. reads in b pātrā prājñā.

28. People know the golden-embryo [as] highest, not to be overpowered (anatyaṇḍi); the skambhā in the beginning poured forth that gold within the world.

Ppp. put this verse after our 30.

29. In the skambhā the worlds, in the skambhā penance, in the skambhā right is set; thee, O skambhā, I know plainly [as] set all together in Indra.

The mss. are much at variance in regard to skambḥa: all save W. (the poorest and least trustworthy of all) end the word with w, and (L.s.m.d). accent skambḥa. That skambha is really intended can hardly admit of question; Ppp. appears to read it.

30. In Indra the worlds, in Indra penance, in Indra right is set; thee, O Indra, I know plainly [as] all established in the skambhā.

The translation implies emendation in c of Indram in Indra. Of course, it is possible to render Indram here, and skambḥa in 29 c, but where the whole sense is so mystically obscure alterations help little.

31. Name with name he calls aloud, before the sun, before the dawn; as first the goat (? ajd) came into being, he went unto that autocracy beyond which there is nothing else existent.

Ppp. read ajahतत in a, and jagatun (or ñgaya) in ñ. The translators all understand ajāt here as 'the unborn one,' and with more reason than in most places elsewhere. The description given by the Anukr. of the very irregular verse (8 + 8. 10 + 10 + 11 = 47) is altogether ill-fitting.

32. Of whom earth is model (pacchā) and atmosphere belly; who made the sky his head — to that chief brāhmaṇa be homage.

In this and the two following verses and vs. 36 we have the anomaly that brāhmaṇa, neuter, is apparently referred to by the masculine relative jāt (in accordance with which the genitive ydvya is also doubtless to be understood as masculine); perhaps we ought to render the last pāda thus: 'to him, [who is] the chief brāhmaṇa,' etc. [Cf. Deussen, p 312.] The verse is shorter by two syllables than verses 34 and 36 with which the Anukr. reckons it, and, on the other hand, agrees with 33, to which the Anukr. gives a different name.

33. Of whom the sun is eye, and the moon that grows new again; who made Agni his mouth — to that chief brāhmaṇa be homage.

Ppp. combines caθā vyaśa in c. As to the meter, see the note to vs. 32. [The Anukr. seems to mean that this is an anuvṛttaḥ of which the last pāda is one of 10 syllables (vīrūya).]
34. Of whom the wind [was] breath-and-expiration, [of whom] the Aiṅgirases were the eye; who made the quarters fore-knowing (?
prajñāna) — to that chief brāhmaṇa be homage.

Ppp. get rid of the obscure prajñāna by reading for e divāni yaś caḥre mārdhā:-

35. The skambhā sustains both heaven-and-earth here; the skambhā sustains the wide atmosphere; the skambhā sustains the six wide directions; into the skambhā hath entered this whole existence (bhūvāna).

The pada-text has (as translated) skambhā in d. Ppp. puts the verse after our 36, and reads in a pṛthivāna dūrāni uta 'nanti, and in d combines skambhā 'dina. The Anukrti takes no notice of the irregularity of the verse (14 + 11 : 11 + 13 = 49). [Bergaigne, Rel. Et., ii. 122, would separate pradīpas from arvīs.]

36. Who, born from toil, from penance, completely attained all worlds; who made soma all his own — to that chief brāhmaṇa be homage.

The sense of 'ouna' in c is given by the middle verb-form.

37. How does the wind not cease (si)? how does the mind not rest (ram)? why (kim) do the waters, seeking to attain truth, at no time sooner cease?

Ppp. reads for d pra cakrā monitoring sarvādi. [Scherman, p. 54: 'warum kommen
fürwahr die strebenden Wasser niemals zur Ruhe?']

38. A great monster (yakṣa) in the midst of the creation (bhūvāna), strole (?) kraiṣād) in penance on the back of the sea — in it are set (pri) whatever gods there are, like the branches of a tree roundabout the trunk.

The first pada is repeated below, as 8. 15 c. Ppp. combines in'ā to pārātā 'vā
Notwithstanding the lack of a syllable in a, the Anukrti [balancing a with redundant d?] calls the verse simply a triṣṭuthi: the hymn is so long that it has apparently been for-
gotten that the whole was called triṣṭuthi, and that therefore no triṣṭuthi needs a further specification. Since there are more regular annuṭthām-verses than triṣṭuthi also, we should expect rather the designation annuṭthām for the hymn. Read at end of a
mūlāy (an accent-sign dropped out). [With regard to Brahman as a "wonder" (yakṣa), see introduction]

39. Unto which with the two hands, with the two feet, with speech, with hearing, with sight; unto which the gods continually render (pra-
yām) tribute, unmeasured in the measured out — that skambhā tell [mc]: which forsooth is he?

Notwithstanding the discordance of case, sthitite is perhaps coordinate with yānīnī. Ppp. omits the first two padas. The dual and the repetition of yānīnī make it probable that we have to supply in them 'one renders tribute,' or the like. The Anukrti takes no notice of the redundant syllable in a.

40. Smitten away is his darkness; he is separated from evil; in him are all the three lights that are in Prajāpati.
41. He who knows the golden reed (vatsad) standing in the sea — he verily is in secret Prajapati.

All the ms. have in a guhyā pr-; perhaps guhā was the original reading; our text has emended to guhyā.

The remaining verses are wanting in Pipp.; they appear to constitute no original part of the hymn. They are also not translated by Muir and Scherman.

42. A certain pair of maidens, of diverse form, weave, betaking themselves to it, the six-pegged web; the one draws forth the threads (dutu), the other sets [them]; they wrest not off (apa-vṛj), they go not to an end.

Apa vṛjate perhaps means only 'break off, finish.' [Id gamāta, 'they shall not go' etc.] A nearly related verse is found in TB. (ii. 5.31): dvi vatsakās vasyas nātram eṣāt saṅkāṭmānāḥ sivatānām dhāmyāyām: dvi ṣruñāḥ śatān kriyā śatāḥ sañjāya nd 'pa vṛjate (? both text and comm. have in the Cale. ed. adhyāṣṭya[de] and in the Poona ed. adhyāṣṭya[de]) nd gamāta dātam; this is a preferable version especially of a. We have to resolve tānti-ram in order to make a full tānti[va]. [The TB. comment makes the verse refer to day and night: cf. RV. i. 113-3.]

43. Of them, as of two women dancing about, I do not distinguish (viñā) which is beyond; a man (pūmāḥ), weaves it, ties [it] up; a man hath borne it about upon the firmament (nāka).

The last two pādas, with 44, correspond to RV. x. 130.2, which reads: pūmāḥ evam tānta ud grāvati pūmāḥ vi tātā ṭādhi nādha asūtu: sme mayāḥ kā ṣva satat a udhāh dāmahi caubraśa śāstra-y story. Our ud grāvati is only a corruption, last simulates a form from root grāha-, and is rendered accordingly. [For the exchange of sun and sonant, cf. Roth, ZDMG. xlii. 110 and note to it. 13. 3.] The true scanning in a is doubtful: grāvati ea; [better for eva, with paṇati cadence?]

44. These pegs propped up the sky; the chants they made shuttles for weaving.

See the note to the preceding verse. Both here and in 42 b some of the mss. read mayāḥ. Hh. reads at the end yātate. The Anukr. says of the verse: sme mayāḥ kā śvā evāvavān puṣapadām niśt puṣapākṣitār [i.e. 5 + 5 + 5 + 4 = 24] dvy anunātām dhyāyīd vā [i.e. 12 + 12 = 24] puṣapadām niśt puṣapākṣitār iti. [The last three or four words seem to be mere repetition.]

[The quoted Anukr. says caturātā (i.e. 14 over 30).]

8. Mystic.

[Kuta. — antaḥkārayaḥ; adhyāvatāram. trīyābhām: 1 apavādhavād bhātī; 2 lehaṭaḥgarbāḥ 'nēṣṭvāḥ; 5 bhūray uṣṭādhāḥ; 6, 14, 19-21, 23, 25, 29, 31-32, 37, 38, 41, 43; nāṣṭvāḥ; 7, 8, faḥaḥaḥ; 10 annuṭaḥkarṇāḥ, 11 paṇi, 12 paṇiḥkāte sthāyaḥkarṇāḥ '🚀poṣekā; 15, 27, bhūray bhātī; 22, pāṇuṭaḥ; 20 dhānyaḥgarbāḥ 'nēṣṭvāḥ; 30, bhūrei; 29 lehaṭaḥgarbāḥ; 32, tivī ṣūryīṣu]
BOOK X. THE ATHARVA-VEDA-SAMHITA.

Translated: Muir, v. 358 n., 386 (parts); Ludwig, p. 395; Scherman, p. 60 (parts); Deussen, Geschichte, i. 1. 318 (cf. 310); Henry, 27, 75; Griffith, ii. 34. — Deussen's interpretation should on no account be overlooked. — Cf. the introduction to hymn 7.

1. He who is set over both what is and what is to be and everything, and whose alone is the heaven — to that chief brāhmaṇa be homage.

The concluding pāda is that of some of the verses of the preceding hymn (see vs. 32, above, and note).

2. By the skambhā those two stand fixed apart, both sky and earth; in the skambhā [is] all that has soul, what [is] breathing and what winking.

The Anukṛ. is scrupulous enough not to sanction the irregular combination skambhā 'ādam in c; why it calls the verse bhutāngarbhā, instead of simply bhūrīj (like vs. 5), it were hard to say.

3. Three offspring (prajā) went an over-going; others settled (ni-vīc) about the sun (? arhā); great stood the traverser (vimūna) of space (naivas); the yellow one (m.) entered into the yellow ones (f.).

The verse is RV. viii. 90 (101), 14, which reads, for a, prajā ha tistva ayāyaṃ tyr: at end of b, veniṣṭha; for c, d, bhūdha dha tathābhūdha bhūvaṃye svahā pāda-śakād hāṃ ṣīveṣa (the last pāda is our 40 d below). A.A. (ii. 1. 14) has the same version as RV. J.B. (n. 224) has a version agreeing in the main with RV., but beginning like ours, tārā ha prajā, ending b with vimūyāṃ, beginning c with bhūman (but bhūdha in a following brief exposition); in a, again, with our text, nāmām vimūnuḥ 'āva (in the exposition simply 'ānumā); in d as RV. The Anukṛ. takes no notice of the defective fourth pāda. Ppp. reads na (for ha) and vimūmanā in c, and combines prajā 'āva, and nāyā 'āram.

4. Twelve fellics, one wheel, three naves — who understands that? therein are inserted (dhata) three hundred and sixty pins (pānīkā), pegs (? khāta) that are immovable.

The verse is also RV. i. 184, 48, which, however, has a very different second half: tāman ahaīdū tājākadhū 'āpi his ṣeṣāḥ yastuḥ svābhāvāḥ. The 'pins' or 'pegs' must be the equivalents of spokess. The three naves are probably seasons [Hot, Wet, and Cold]; cf. Bühler, Epigraphia Indica, ii. 262, though the number is unusual. Ppp. reads kālīs for khāta in d. The Anukṛ. does not heed that c is a praṇīt pāda. [Kathā-reading nāhāyaṃ, W2K. vii. 282.]

5. This, O Savitar, do thou distinguish: six [are] twins, one [is] sole-born; they seek participation (apiṣṭed) in him who of them is the sole-born.

The usual twelve months, to a season, and the thirteenth occasional intercalary one, are doubtless meant. Ppp. reads in b pānīkās (for pānīkā े े). [The pānīkās of both W. and SIV. have apiṣṭed, but in the Index W. assumes that apiṣṭed is the word. Both are well authenticated in BR.; but apiṣṭed seems to fit best here (cf. 31 W. i. 31).]

6. Being manifest (śva), [it is] deposited in secret; the great track (padā), "aged" (jārata) by name; there is set (apiṣṭa) this all, [there is] established what stirs, what breathes.
7. One-wheeled it rolls, one-rimmed, thousand-syllabled, forth in front, down behind; with a half it has generated all existence; what its [other] half is — what has become of that?

This agrees nearly with xi. 4. 22 below, and Pp. has it there, though not here. The sun is evidently meant, with half his course lost to view.

8. One carrying five carries the summit (astra) of them; side-horses, harnessed, carry also along; what is not gone of it was seen, not what is gone; the higher thing [is] closer, the lower more distant.

[Or (a) of him 'astra.'] The sense is wholly obscure, and the version a mechanical one. Patanjali may be either fem. (of vāsā : wo cetera v. 17 12) or masc. (of -vāsā); Pet. Lexx. say 'mit Fundum bespannt.' Some of the mas. read prīthvīn in b, as often in such cases. Pp. has asya instead of āyu at end of a.

9. A bowl (comasad) with orifice sideways, bottom-side up — in it is deposited glory of all forms; there sit together the seven seers, who have become the keepers of it, the great one.

The verse has a correspondent in Cfr. xix. 5. 29 (BAU. ii. 2. 4). This reads at the beginning avandāhas; in c, bhasa ... dve for bhas ... sāksā; and, for d, vāg astraḥ bāhmanā sadvidāna. The Brahmāṇa itself explains the head as intended, the seven seers being the seven prānas or senses (the seven orifices of the head); this is extremely implausible. Pp. reads at beginning of c astrā 'sata

10. The one which is applied (jyu) in front and which behind, which is applied in all cases and which in every case, by which the sacrifice is extended forward — that I ask of thee: which one of the verses is it?

The verse is quoted by prālikā in gk i. 1. 22 All our smaṭbhās. save one (R.) [and the great majority of SPP's] read at the end of ādha (Pp. the same), and the words are quoted under Prāt. i. 49 as example of that combination [v ad ādha]. The Anukṛ does not heed that b is a jyū or path. Pp. reads twice 'yo ha for jū ca.

11. What stirs, flies, and what stands, and what is breathing, not breathing, winking — that, all-formed, sustains the earth; that, combining, becomes one only.

One may conjecture apamitā for drṣṭāṇa in b. The Anukṛ. does not heed that two of the pātha are prīthvī. Pp. reads at end of b ca trṣṭhāt, and, in c, ādha and 'man' [at 7. 35 it was fem.] for prīthvāpbhaṃ.

12. What is endless, stretched out on many sides; what is endless, and what has an end, ending together — these (two) the lord of the firmament keeps (var) separating (viṣṭ), knowing what is and what shall be of it.

Pp. reads amakte at end of b, prajāna at end of c, and ādha for pitī in d. Probably earth and heaven are intended. The metrical definition of the Anukṛ. fits the verse (9 + 10: 11 + 10 = 40) fairly.

13. Prajāpati goes about (var) within the womb; not being seen, he is manifoldly born (trī-jū); with a half he has generated all existence; what his [other] half is — what sign is that?
The third pada is the same with 7 c above; the second half-verse is found below as xi. 4. 22 c, d; to the first half-verse corresponds VS. xxxi. 19 a, b and TA. iii. 13. 11 a, b: both readings अह्यमित्वम् at beginning of b: [so Katha-his., p. 84]. Ppp. reads in b प्रभुपाल, and, for c, d, अर्थक्रमे 'दानं पूर्विको विषयं दायं रथां हिं न इत्य जनानः. The Anukr. takes no notice of the jagatt pada b.

14. Him bearing water aloft, as a water-bearer (f.) with a vessel (कुम्भ्द), all see with the eye, not all know with the mind.

Some ms. (P. M. I.) accent विद्य at the end.

15. In the distance it dwells with the full one, in the distance it is abandoned by the deficient one — the great monster (याक्ष) in the midst of existence; to it the kingdom-bearers bear tribute.

The verse, as noted above, is wanting in Ppp. [Pāda c occurs as x. 7. 38 a: see note thereon introd. to hymn 7.]

16. Whence the sun arises, and where he goes to rest — that same I think the chief (ज्योतिष्ठ) ; that nothing whatever surpasses.

The Katha Up. [iv. 9.] has a nearly corresponding verse: यतस्तु तद सूर्यव 'स्वयं यत्रा भीत्र सूर्यव सत्तय। तत् वै पश्चात्तवीर्यम् यो न तत् वेदे का जना; and the first half of this occurs also in Κ. Β. iv. 4. 3* (BAU. i. 5. 23). The Anukr. omits to define the meter (सन्निश्च), of the verse.

17. They who hitherward, in the middle, or also anciently, speak round about him who knows the Veda, they all speak around the sun (लिंधेत), Agni [उस] second, and the threefold swan (हृदश). The verse is found also in TA. (ii. 15.) which omits मठ्ये and reads पार्थ in a, and त्रियोगम् (for त्रित्वयम्) in d. [Cl. Katha-his., p. 63.] Our pāda-text [as also PpPp.] reads near the beginning अरविद्, which is doubtless an error for अर्विक (though TA. reads अर्विक नद). Perhaps विलाम in b is to be rendered simply 'knowledge.' The Anukr. takes no notice of the two redundant syllables in c.

18. A thousand days' journey [are] expanded (विजयाम्) the wings of him, of the yellow swan flying to heaven (स्वर्गद्); he, putting all the gods in his breast, goes, viewing together all existences.

The verse is found again below as xiii. 2. 38; 3. 14. It is, as noted above, wanting here in Ppp.

19. By truth he burns aloft; by brāhmaṇ he looks abroad hitherward, by breath he breathes crosswise — he on whom rests (ग्रिट्द) the chief thing.

20. Whoever indeed knows those two churning-sticks, with which is churned out what is good (वदेन), he may think himself to know the chief thing; he may know the great brāhmaṇya [neut.].

21. Footless came he into being in the beginning; he in the beginning brought the heaven (स्वर्गव); having become four-footed, enjoyable, he took to himself all enjoyment (भोज्यता).

Ppp. reads, for b, so ग्ये आसुरं 'भोज्यतं.'
TRANSLATION AND NOTES. BOOK 8.

22. Enjoyable shall he become, likewise shall he eat much food, who shall worship (upāsā) the everlasting god who gives superiority (uttardvān).

[After bhūgṛha bhavat, for which there are no variants, Bp. has a mark of pada-division; but the Anuk. evidently scans as 12:8 + 8, eliding the a of dhanam after a praṇayā. Bhūgṛha at the beginning is a misprint for bhūgṛha.

23. Everlasting they call him, also may he be at present ever-renewed; day and night are generated (Praṇayā) in each other's forms.

The pada-text reads anyāt bhūtiya in d, although the masc. anuyāt shows that the two words are virtually a compound, as later.

24. A hundred, a thousand, a myriad, a hundred million, an innumerable [number], is his own entered into him; that of him they slay, even as he looks on; therefore this god shines (me).

Instead of etat at the end, Pp. reads what appears to be ugha bhavat. The version is as literal (and as unintelligent) as possible. The Anuk. takes no notice of the irregularity of the meter; it is possible, by violence, to count only 44 syllables in the verse.

25. One thing is more minute (dūṣ) than a child (bdla), also one is hardly (nē 'v) seen; than that a more embracing deity, is she dear to me.

Pp. reads, for a, bṛhgamardham dūṣya, and begins c with ait; for, thus doing nothing to help our comprehension of the wholly obscure verse.

26. This beautiful one (f.) [is] unaging, an immortal in the house of a mortal; for whom she [was] made, he lies; he who made [her] grew old.

Pp. reads tasāro for pāśmi in c. [The natural reading of b would be uditapassya anūtikā ṣādha, but] the definition of the Anuk. forbids us to make it. Can a sā have stepped out before āśā ni? Cf. note to iv. 5. 5.

27. Thou art woman, thou [art] man, thou boy, or also girl; thou, when aged, totterest (vātne) with a staff; thou, when born, becomest facing all ways.

Pp. politely puts kumārī first and kumārī second in b, and reads pāśīm in d. The verse is found, without variant, in Cvet. U. p. iv 3. It is so far correctly described by the Anukr. that it counts 37 syllables (7 + 10 + 7 + 11 = 37).

28. Both their father, or also their son; both the chief or also the nucaent (kuniśṭhā) of them; the one god, who has entered into the mind, born the first, and he within the womb.

The verse is also found, quoted as a cipta, in JUB. 85 (iii. 10 12): niha'yaṁ pāśīthā uṣa va kuniśṭha utaṁ pātra uṣa va pātra 'yām; eva ha deve manasa pravishak pātra ho jāya sa u garāha 'yātah. Pp. reads, for a, b, uṣa va jātīthā lāva va kuniśṭha 'yātā bārato lāva va pātra 'yātah; and, in d, pātra pātra.

29. The full from the full he bends up (nīd-va); the full is poured with the full; also that may we know today, whence that is poured out.
x. 8—BOOK X. THE ATHARVA-VEDA-SAMHITĀ. 600

This verse is akin with the oft-repeated one in CB. xiv. 8.1 (BAU. v. 1): pātron yād pātron idām pātron ud agate etc. What follows of the hymn is (as noted above) wanting in Pāipp.

30. She, everlasting, born indeed of old, she, ancient, encompassed (pari-bhāt) all; the great goddess of the dawn, shining forth, she looks forth by every one who winks.

The Anukr. calls the verse bhūri on account of the redundant syllable in b, not heeding the corresponding deficiency in c.

31. The deity, Avi by name, sits enveloped with right; by her form these trees [are] green, green-garlanded.

Or, 'by the form of her, the green garlanded one' (so Ludwig). Avi means 'sheep,' but is possibly here a derivative from the root av 'favor, aid.' All the anukra-var., combine in a, b (see tidhi).

32. Him that is near by he (? deserts not; him that is near by he (? sees not; see the wisdom (ādeya) of the god: he died not, he grows not old.

There is nothing to determine the subject of the verbs in a, b; Ludwig renders 'she.'

33. The voices sent forth by the unpreceded one—they speak as they should (pithāpyāthāim); where they go speaking, that [people] call the great brāhmaṇa [n.].

34. Where both gods and men (manussya) are set (priti) as spokes in a nave—I ask thee of the flower (phāṇa) of the waters, where that by magic was placed.

The Anukr. takes no notice of the redundant syllable [perhaps the first avi?] in a.

35. They by whom the wind sent forth blows on, who give the five quarters together (sadbhyān), the gods who thought themselves above (ati-mun) the offering (ahutī), conductors of the waters—which were they?

The first half-verse is found also in Pāipp. [xvi.], but not in connection with the rest of the hymn. The Anukr. does not heed that a is defective by one syllable. Read in b with [W's and sP's] mas, abhādant; the form is from the same secondary root ad as the sing. adhātī in 36 d. [JUV (i. 34) has this verse, putting it in the mouth of Prthu Vānya, and its answer (vs. 36), with appended brāhmaṇa-comment. It reads sānīdyān for sadhriyān of our 35 b, and ahutī in c.]

36. One of them clothes himself in this earth; one encompassed the atmosphere; he of them who is disposer (vidhārthā) gives the sky; some defend respectively all regions (deśa).

[JUV. (see under vs. 35) has ēkā for ēkay of our c and ēkay for ēka of our d.]

37. Whoso may know the stretched-out string in which these offspring (projd) are woven in, whoso may know the string of the string, he may know the great brāhmaṇa.
38. I know the stretched-out string in which these offspring are woven; the string of the string I know, likewise the great brähmaṇa.

39. As between heaven-and-earth Agni went, burning on, all-consuming, where stood beyond they (f.) of one husband—where perchance was Matariśvan then?

The bhajat of the Anukṛ. [scanning 11 + 9:11 + 11] is the second pada, read with all included as a part (the pada-text so marks the division) — which is, of course, artificial and wrong. [Read as 12 + 8:11 + 11, pronouncing dāvahs and also 'a' "evn."
Ludwig's suspension of the only one' for ikāpathus is against the accent.

40. Matariśvan was entered into the waters; the gods were entered into the seas; great stood the traverser of space; the purifying one entered into the green ones.

The third pada is identical with 3 c above, and the fourth with RV. viii. 92 (101).

41. Higher, as it were, than the great, upon the immortal (āmīta) he strode out; they who know completely chant with chant — where then was seen the goat?

42. The reservoir, the assembler of good things, like got! Savitar, of true ordinances (dhistirīm), he stood like Indra in the conflict for riches.

The verse corresponds with padas a, c, d of RV. x 130, 3 and of VS xii. 66, 79 iv. 251, Ms ii. 7, 12. RV. reads at the beginning rṣyā bādhāh (for nirvānāh); the other texts have at the end paθhindau. The verse is quoted in Vāt. 28, 28.

43. The lotus-flower of nine doors, covered with three strands (gūnd) — what soulful prodigy (yajkap) is within it, that the bādhāh-knowers know.

The 'nine doors' indicate that the human body with its nine orifices is intended; the three gūndas are probably the three temperaments familiar under that name later. The second half-verse was found above as 2. 32 c. d (cf. Vs 31). [Beck See p. 1045.]

44. Free from desire, wise (ākśara), immortal, self-existent, satisfied with sap, not deficient in any respect — knowing that wise, unaging, young soul, one is not afraid of death.

[See Deussen, Geschichte, i. 1334: "die erste und alteste Stelle, die wir kennen, in der rückhältlos der Yama als Weltprinzip proklamiert wird, AV. x. 8, 44." Cf. also p. 312, end. Max, Metrical Translations from Sanskrit Writers, p. 6, gives a metrical paraphrase of the verse.]

[The quoted Anukṛ. says saroḍaTa (i.e. 14 above 30). The fourth anuvāka, with 2 hymns and 88 verses, ends here.]
9. With the offering of a cow and a hundred rice-dishes.


Found also in Pāipp. xvi. The hymn (vs. 1) is quoted in Kāu. 65. 1 to accompany the closing of the mouth of a victim, and some of the verses (1-3, 26, 27) in other neighboring parts of the sūtra. In Vālt. is used a single verse (26).

Translated: Ludwig, p. 270 (in great part); Henry, 32, 83; Griffith, ii. 42.

1. Fasten thou up the mouths of the mischief-making *lonc*; bring this thunderbolt upon our rivals; given by Indra, first, with a hundred rice-dishes, cousin-slaying, the success of the sacrificer.

2. Be thy skin the sacrificial hearth, [be] the hairs which [are] thine the *barhi,* this rein hath seized thee; let this pressing-stone dance over thee.

3. Be thy tail-tuft the sprinklers; let thy tongue do the cleansing, O inviolable one; do thou, having become clean, fit for sacrifice, go on to heaven, **O thou of the hundred rice-dishes.**

4. Whoso cooks her of the hundred rice-dishes, he is adapted to the fulfilment of wishes; for all his priests (rtvij), being gratified, go as they should.

5. He ascends the heavenly road (svargē), where is your triple heaven of the heaven (ālu), who, making [her] cake-naveled, gives her of the hundred rice-dishes.

The meaning and connection of *c* are not very clear. Ludwig renders "and makes her the middle point of the apōpa," which is against the accent; probably 'adding cakes numerous enough to cover her.' [Is it not virtually equivalent to 'putting a cake on her navel,' as preparatory to sacrificing her?] Pipp. has *hīrayavatipitam* instead of *apāpanabhīva* (cf. the next verse). The resolution *kṣīr-d, necessary to make the verse a regular anuvṛtta, is rather harsh.
He obtains those worlds, [those] which are heavenly and [those] which are earthly, who, having made [her] lighted with gold, gives her of the hundred rice-dishes.

Pp. reads for ṣeva devās samāsate, and has apūpanāhīm here in c, instead of in c.

7. What people are thy quellers, O heavenly one [f.] and what thy cookers, they shall all guard thee: be not afraid of them, thou of the hundred rice-dishes.

Pp. puts this verse before our 5.

8. The Vasus shall guard thee on the right, thee the Maruts on the left (āttārdī), the Ādityas behind; do thou run beyond the Agniśītoma.

That is, probably, exceed or surpass even this important ceremony.

9. The gods, the Fathers, men (manuṣyāḥ), and they that are Gandharvas-and-Apsarases — they shall all guard thee; do thou run beyond the over-night sacrifice (ātrītra). IPP. reads gandharvas-aparasa devā rudrāgaramas tvā. [Cf. note to vs. 8.]

10. He obtains the atmosphere, the sky, the earth, the Ādityas, the Maruts, the quarters, all worlds, who gives her of the hundred rice-dishes.

Pp. reads in b devāḥ devat.

12. The gods that are stationed (sand) in the sky, and that are stationed in the atmosphere, and these that are upon the earth — to them do thou always yield (duh) milk, butter, also honey.

Several of the mss., with a carelessness common in such cases, read dhūaka in d. We have to resolve devās in a, in order to make a normal pāsā. Pp. rectifies the meter of a by reading instead pītāras for devās. [Pp. combines sand varas in a-b.]

13. What head is thine, what mouth is thine, what ears and what jaws are thine — let them yield to thy giver curd, milk, butter, also honey.

Pp. reads ye te gṛṇe for second half of a, and so for second part of b yān ca te abhyā [cf. vs. 14.]

14. What lips are thine, what nostrils, what horns, and what thine eyes — let them yield etc. etc.

Pp. reads instead yāt te anukhān yā te jhāna ye devā yā ca te hanā.

15. What lungs are thine, what heart, the purīśīt with the throat — let them yield etc. etc.

Yāt at the beginning is emended from ydh, which all the mss. [both W's and S'T's] read.
16. What liver is thine, what two spleens, what entrail, and what thine intestines — let them yield etc. etc.

Ppp. reads in b jà "nirāgni.

17. What pāṣi is thine, what rectum (tvanīṭhā), what (two) paunches, and what thy skin — let them yield etc. etc.

18. What marrow is thine, what bone, what flesh, and what blood — let them yield etc. etc.

Ppp. reads in a yāna asthini, thus rectifying the meter. The Anukr. does not notice the lacking syllable in the pāda. Yāṣ at the beginning is again emendation for the yāṣ of all the mss. [both W's and SPP's].

19. What fore-legs (bāhū) are thine, what shanks (dūṣāh), what shoulders (ārṣ), and what thy hump — let them yield etc. etc.

Ppp. reads, after bāhū, jān te anusāh dāhanah jā in etc.

20. What neck-bones (grītvā) are thine, what shoulder-bones (śrikulā), what side-bones (pṛṣṭī), and what ribs (pīṭha) — let them yield etc. etc.

The Anukr. does not notice the lacking syllable in a.

21. What thighs are thine, knee-joints, what hips, and what thy rump — let them yield etc. etc.

22. What tail is thine, what thy tail-tuft, what under, and what thy teats — let them yield etc. etc.

23. What hind-thighs are thine, what dew claws, [what] paws (prār), and what thy hoofs — let them yield etc. etc.

One of our mss. (O.) reads in b rādrās, and Ppp. supports it by giving kṛtārās.

[The reading rādrās seems to be supported by E. as well as by O. and Ppp. Its phonetic relation to rāchārā seems that of Pāli uchārāna, jātracā, kikkacā to Skt uchārana, jātracā, kikkacā (Kuhn, Pāli-gram. p. 52, gives kucāka = kuch, uchāka = uchā). Unless I err, our vulgate text here shows a Pākritaś as we have good right to assume also at ii. 12. 4, in case of the much-discussed uchārā, which may be a mere vernacularized rendering of ukrāntu (cf. uchāraka = ukrāts. Kuhn, Le.).]

24. What hide is thine, O thou of the hundred rice-dishes, what hairs, O inviolable one — let them yield etc. etc.

25. Let thy two breasts (kṛvāhā) be sacrificial cakes, smeared over with sacrificial butter; having made them wings, O divine one, do thou carry him who cooks thee to heaven (dvī). The Anukr. very strangely ignores the two resolutions in b and c, and reckons the pādas as 7 syllables each.

26. What in the mortar, on the pestle, and on the hide, or what rice-grain, [what] kernel in the winnowing-basket, or what the wind, Mātariṇī, blowing (pāḥ), shook (mathi) — let Agni as hōṭar make that well-offered.
TRANSLATION AND NOTES. BOOK X. - X. 10

It is very much out of place to reckon the pada-division (12 + 9 + 8 + 7 + 11 = 47) in the verse; but the pada-ma. supports the Anukr., by making a mark of pada-division after pada-rupa; evidently either this word or pada-rupa (rather the former) is an intrusion in the last pada we had as vi. 71. i d. The verse is quoted in Vāt. 4. 9; also (with vi. 122, 123) in Kāuḍ. 63. 29, to accompany the closing libations. Ppp. reads in b ye va cārpa tāndulās kavatḥ.

27. The heavenly waters, rich in honey, dripping with ghṛta, I scatter in separate succession in the hards of the priests (brahmānas); with what desire I now pour you on, let all that fall to my lot; may we be lords of wealth.

Ppp. begins a with imā न्यो मादिः, and c with यात्रामि दामि. Compare the verses vi. 122. 5 and xi. 1. 27, which are in part coincident with this; [also MGS. i. 5. 4 and index under देविन न्यो । The verse (rather than i. 4. 3, which has the same pratiha) is quoted in Kāuḍ. 63. 8, to accompany the setting of water pots. The metrical definition of the Anukr. suits well enough.

[The quoted Anukr. says "aghyatam": cf. vs. 1.]

10. Extolling the cow (vaśad).

[Kāṣṭhu. — catuṣṭhaq. māntreṇeṇvādantaṃ. Anukramo t hucmamati; 5. bhāg-dhāramyakā; 6. 8, 10. veda; 28. hyati; 29. yantra; 30. dhāramyakā; 31. dhāramyakā; 32. veda pāthamātraḥ.]

Found also in Pāipp. xvi. [with the verse-sequence 15 b. 14 c. d. 13. 14 a. b. 15 c. d. 17, 16, 18; vs. 3 is lacking]. Not noticed in Vāt., and only once in Kāuḍ. at 66. 20, where vs. 1 (or the hymn [rather the hymn]) is used, with xi. 4, to accompany the sprinkling of an offered cow.

Translated: Ludwig, p. 534; Deussen, Geschichte, i. 1. 234 (cf. p. 230 f., 233 f.); Henry, 35, 85; Griffith, ii. 45.

1. Homage to thee while being born, homage also to thee when born; to thy tail-tuft, hoofs, form, Ο inviolable one, be homage.

The Anukr. chooses to reject the common resolution dhiira (twice) in the verse.

2. Whoso may know the seven advanes, [and] may know the seven distances, whoso may know the head of the sacrifice — he may accept the cow (vaśad).

Ppp. reads in b veda instead of vaśad. The verse is quoted by pratiha in GB. i. 2. 10.

3. I know the seven advances, I know the seven distances; I know the head of the sacrifice, and the outlookin soma in her.

This verse, with a part of the preceding one, is wanting in Ppp. [13 yodha, sc. vaśad.]

4. By whom the sky, by whom the earth, by whom those waters are guarded — the cow, of a thousand streams (śaṇḍita), we address with worship (brahmāna).

We need to resolve dhiira[wa] in order to make out the full pada which the Anukr. assumes.
5. A hundred metal dishes (kaśād), a hundred milkers, a hundred guardians, upon the back of her; the gods that breathe in her, they know the cow singly.

The verse (9 + 11 : 8 + 8 = 36) is a bhakti in number of syllables only.

6. Having the sacrifice for feet, cheer (ītra) for milk, svadhd for breath, being māhālkā, the cow, having Parjanya for spouse, goes unto the gods with worship (brdhāma).

Pp. reads for a, b ājñapatir ājirāt svadhāprānā māhālkā, which does not solve the problem of the obscure word māhālkā (found nowhere else). There is no need of calling the verse virāy.

7. After thee entered Agni, after thee Soma, O cow; thine udder, O excellent one, is Parjanya; the lightnings are thy teats, 0 cow.

8. The waters thou yieldest (dhih) first, the cultivated fields after, O cow; thou yieldest kingdom third, food, milk, O cow.

The permissible resolution rāy-ṛ-um in c would obviate the necessity of reckoning the verse as virāy. Pp. combines in b navara 'parā.

9. When, called by the Ādityas, thou didst approach, 0 righteous one, Indra made thee drink a thousand vessels (pātrā) of soma, O cow.

By a notable inconsistency, the Anukṛ reckons this verse as a complete anuvṛttha, although it requires, to make it such, precisely the same resolution (pā-ṛ-um) as vs. 8.

10. When thou didst go following (anukṛ) Indra, then the bull called thee; therefore the Vṛtra-slayer, angry, took thy milk (pāyaś), milk (kṛśī), O cow.

All the svadhitā-mas. accent in b ‘bhā’brajat, and one pādṛ-mas. (D) has accordingly ṛguyat. In like manner, all save R.p.m. have krudhā’hār- in d. In both cases our edition emends to b In this verse also (as in 6, 8) the designation virāy is uncalled-for. Pp. reads ṛūci in a, and dd cvrātha in b.

11. When the lord of riches, angry, took thy milk, O cow, then this the firmament (rakṣō) now keeps (rakṣ) in three vessels.

Pp. reads, in a-b. -patik kṣirasu deki bhūrad voce.

12. In three vessels the heavenly cow took that soma, where Atharvan, consecrated, sat on a golden bhrīs.

Pp. reads hituvi for tom in a, and adhyey abharad in b.

13. Since she has united (saim-gaṃ) with soma, and with all that has feet, the cow has stood upon the ocean, together with the Gandharvas, the kālis.

Before this verse, Pp. sets one made up of our 15 a, b and 14 c, d. Pada-text in c dhih : aubhat. [As to kāli, cf. Bergsagé, Rel. Véd. ii. 482.] [For aṣṭa, see Gram. § 834 b.]
14. Since she has united with the wind, and with all winged ones, the cow danced forth in the ocean, bearing the verses, the chants.

Ppp. combines (as above noted) our 13 a, b and 14 c, d, and then again our 14 a, b and 15 c, d, without other variant.

15. Since she has united with the sun, and with all sight, the cow has overlooked the ocean, bearing excellent lights.

None of the mss. (P.M.E.) read in c aty abhadr (K. abhadr).

16. As, O righteous one, thou didst stand decked (abhä-t) with gold, the ocean, having become a horse, mounted (adhil-skand) thee, O cow.

Ppp. puts this verse after our 17.

17. There the excellent ones united, the cow, the directress, also the śvadāḥ, where Atharvan, consecrated, sat on a golden bārhis.

The second half-verse is identical with 15 c, d above. Ppp. reads in a puchante.

18. The cow is mother of the noble (rajanvñ), the cow thy mother, O śvadāḥ; from the cow was born the weapon; from it was born intent (aśtvā).

The translation implies the obvious emendation of yujā in c to yujā, as at iv. 24. 6 (see note thereto).

19. The globule (bindi) went (cara) up aloft, out of the summit (bindula) of the brahma; thence wast thou born, O cow; thence was the invoker born.

20. From thy mouth came (bhū) the songs (gaṭa), from thy navel, O cow, [came] force; from thy belly (phūsya) was born the sacrifice, from thy teats the rays.

Ppp. reads in a bharvant for abhavan.

21. From thy (two) fore-legs (irmati) motion (āyante), O cow; from thy thighs (naktali), O cow; from thine entrails were born cutters (attati), out from thy belly (udanti) the plants.

Ppp. reads at the beginning āyurāmbhāyan, and in c pataja yajāya. [For arthi, cf. note to 1. 7. 3.]

22. When (jaś), O cow, thou didst enter along the belly of Varuna, thence the priest (brahman) called thee up; for he knew thy guidance (aśtvā).

23. All trembled at the embryo, while being born, of her who gives not birth (lakshā); for “the cow hath given birth,” they say of her; shaped (m.) by charms (brāhmaṇa); for it is her connection.

Much here is obscure and doubtful. Āśvā (not divided in p) ought, by its accent, to be avāśa, giving birth to one who does not herself give birth. [Grimm, § 1187 c.]

The connection of kirāsda with raśid is strange; the former belongs probably to
BOOK X. THE ATHARVA-VEDA-SAMHITĀ.

24. One combines (sam-srj) the fighters who alone is in control (vaśin) of her; the sacrifices became energies (? tdnts); the cow became the eye of energies.

The Anukr. should have qualified the name of this brhati by adding viraj. Ppp. combines at the beginning yudhe 'kas s .

25. The cow accepted the sacrifice; the cow sustained the sun; within the cow entered the rice-dish together with the priest (brahmdn).

Ppp. reads yajila instead of sūryam in b. All the mss. have brahmdn. The cow they call immortality (amṛta); the cow they worship (uṣa-ds) as death; the cow became this all—gods, men, Asuras, Fathers, seers.

Ppp. reads ahur amṛtam in a. The definition of the meter by the Anukr. is bad; it seems to be 8 + 8: 8 + 14.

27. Whoso knoweth thus, he may accept the cow; for so doth the all-footed sacrifice yield milk (dub) to the giver, unresisting.

28. Three tongues glisten (didi) within the mouth of Varuṇa; of these, the one that shines (riṣ) in the middle is the cow, hard of acceptance.

The mss., as is usual in such cases, are divided between duḥpr- and duḥpr- in d.

29. The seed of the cow was quartered: the waters a quarter, the amṛta a quarter, the sacrifice a quarter, the domestic animals a quarter.

30. The cow [is] the sky, the cow the earth, the cow Viṣṇu, Prajāpati; the yield (āvaghol) of the cow did the Perfectibles (sādvyd) and they who are Vasus drink.

31. Having drunk the yield of the cow, the Perfectibles and they who are Vasus—they verily worship the milk (pyas) of her at the summit of the ruddy one.

Ppp. reads ime instead of te vāl at beginning of c. The definition of the meter by the Anukr. is bad, the verse being, by usual and easy resolutions, a regular amṛtabh.

32. Some milk her for soma; some worship ghee; they who gave the cow to the one knowing thus are gone to the triple heaven of the heaven. The pādas-mss., by an absurd blunder, read yā before evan into yād instead of yā. It is apparently the intrusion of vaśana into s that makes the meter irregular. [Pādas a, b are a reminiscence of RV. x. 154. 1 (= AV. xviii. 2. 14).

33. Having given the cow to the Brahmans, one attains all worlds; for righteousness is set in her, also brāhmaṇ, likewise penance.

Ppp. reads in a vaśa dvāta brāh-; and in c śhitaṁ instead of ārṣitaṁ.
34. On the cow the gods subsist; on the cow, men also; the cow became this all, so far as the sun looks abroad.

The Anukr. takes no notice of the redundant syllable in a (read, by irregular combination, deva 'ṣa).

[Here ends the fifth anuvāka, with 2 hymns and 61 verses. The quoted Anukr. says, referring to this last hymn, cālaśrūk (i.e. 4 over 30).] [One ms. (P.) sums up the verses aright as 350.] [Here ends the twenty-third prapāṭhaka.]
This eleventh book is the fourth book of the second grand division of the Atharvan collection. As to the general make-up of the books of this division, see page 471. The Old Anukramanì describes the length of hymns 6 and 8 by stating the excess of each over 20 verses. All of the book except hymns 3 and 8 has been translated by Bloomfield in *Sacred Books of the East*, vol. xlii.; and all of it by Victor Henry, *Les Livres X, XI et XII de l'Atharva-vêda traduits et commentés*, Paris, 1896. Here again we have the bhûya for the entire book.

The ritual uses of this book are confined for the most part to the first hymn, nearly every verse of which is quoted in Kauûika 60-63 and 65 in connection with the details of the saûa sacrifice. Of the other nine hymns only sporadic citations are made by Kauûika; and in the Váitûna, only a single quotation (of 2.1) is made out of the whole book.

*Paryîya-hymns*: for details respecting them, see pages 471-2. The paryûya-hymn of this book is hymn 3, with 3 paryîyas.

Discrepancies of hymn-numeration, as between the two editions, in so far as they are occasioned by the counting of each paryûya as a separate hymn by the Bombay edition. The matter is discussed at this place because it is in this book, page 625, that Whitney has condemned the procedure of the Bombay edition. The facts are as follows:

In book viii., the Bombay edition, counting separately each of the 6 paryûyas of our last hymn (h. 10), makes for that book a total of 13 hymns; but, since the discrepancy is confined to our last hymn, the plus of 5 does not affect the numeration of the preceding 9.

In book ix., the Bombay edition, counting separately each of the 6 paryûyas of our hymn 6 (its 6-11), has a plus of 5 for our h. 7 (its 12) and the following. Our h. 7 is also a paryûya-hymn; but since it has but 1 paryûya, the plus remains a constant from our h. 7 to the end. The total is again 15.

In book x., there is no paryûya-hymn to affect the numeration.

In book xi., the Bombay edition, counting the 3 paryûyas of our hymn 3 as its 3 and 4 and 5, has a plus of 2 for our 4 (its 6) and the following. Its total is therefore 12.
TRANSLATION AND NOTES. • BOOK XI.

[In book xii., the Bombay edition, counting separately each of the 7 paryāyas of our last hymn (h. 5), makes for that book a total of 11 hymns; but, since the discrepancy is confined to our last hymn, the plus of 6 does not affect the numeration of the preceding 4.]

[In book xiii., the Bombay edition, counting separately each of the 6 paryāyas of our last hymn (h. 4), makes for that book a total of 9 hymns; but the discrepancy is confined to our last hymn (as in books viii. and xii.), and the plus of 5 does not affect the numeration of the preceding 3.]

[Book xiv. contains no paryāya-hymn. Books xv. and xvi. consist wholly of paryāyas, the former of 18 and the latter of 9, and there is accordingly no practical discrepancy between the two editions.]

[In his Critical Notice (prefixed to vol. 1.), pages 19-23, S. P. Pandit rests his procedure in this matter of numeration upon the authority of the Major Anukr. and of the Minor or Old Anukr. (Pancapātalīka): see especially his page 23, end. His citations undoubtedly prove the right of each paryāya to be presented separately, and they are so presented in the Berlin edition. But the mss., in numbering the verses of each paryāya, begin anew each time with 1; perhaps this is required by the prescription of the Old Anukr. (Critical Notice, p. 23), paryāyav antānāmām ekhit tulahv vihit bhavet. Accordingly, R. and W. may be wrong in numbering the verses of a group of paryāyas continuously (see above, p. 472, top). But I am not sure that independent verse-numbering for each paryāya forbids the grouping of several related paryāyas into one sūkta. This is the real point at issue between the two editions and I will not try to decide it.]

[I will say, however, that the uniformity of structure in books viii.-xi., as books of ten hymns each (see p. 471), which uniformity results from counting the paryāyas in groups, seems to support the procedure of R. and W. Moreover, as W. says (p. 472, top), the paryāyas of a given group taken together do "evidently constitute each [group ] a whole"; and he is borne out by the comm. (at vol. iii., p. 56*), who speaks of the "rice-dish-triad," our xi. 3, as constituting one "subject-matter-hymn" (arthasaṣṭāsa: but not in its narrower technical sense)—It may be added that the Major Anukr., at the end of its 7th pataśa and of its treatment of our book xi., says evam loka-dvādvitāntam arthasaṣṭāsa: that is right; for books viii.-xii. have, according to the Berlin count, (4 x 10 hymns =) 40 hymns, of which 4 hymns (our viii. 10, ix. 6, ix. 7, and xi. 3) are paryāya-sūktas, leaving 36 artha-sūktas. But this does not prove that our 4 paryāya-sūktas should not be counted as 16 (cf. p. 471, end.).]

[The anuvāka-division of the book (as is explained on page 472) is into five anuvākas of two hymns each. The "decad"-division likewise is as described on page 472. A tabular conspectus for book xi. follows:

<table>
<thead>
<tr>
<th>Anuvākas</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Verses</td>
<td>26</td>
<td>26</td>
<td>23</td>
<td>27</td>
<td>27</td>
</tr>
<tr>
<td>Decad-div.</td>
<td>10+10+10+7</td>
<td>10+10+6</td>
<td>10+10+6</td>
<td>10+10+7</td>
<td>10+10+14</td>
</tr>
</tbody>
</table>

Here " means "paragraph of a paryāya" (such as is numbered as a "verse" in the Berlin edition) and v means "paryāya." The last line shows the "decad"-division. Of these "decads," anuvākas 1, 2, 3, 4, and 5 contain respectively 7, 3, 5, 6, and 6 (in all, 27 "decads"); while anuvāka 2 has 3 paryāyas. The sum is 27 "decad"-sūktas and 5 paryāya-sūktas or 32 sūktas.]
I. Accompanying a rice-dish offering.

[Verse 35 is prose.] Found also in Pipp. (in the verse-order 1–10, 12, 11, 13–18, 22, 19, 20, 21, 23–37). Nearly every verse of the hymn is quoted in Kaś.; see page 610 and the following for details so far as they are helpful. Citations in other parts of Kaś. are noted under the verses. The hymn is not noticed by Vāt.; see page 610.

Translated: Henry, 97; Griffith, ii. 5; Bloomfield, 179.

1. O Agni, be thou born; Aditi here, suppliant, cooks a brahmān-rice-dish, desiring sons; the seven seers, being-makers — let them churn thee here together with progeny.

Aditi's cooking of a rice-dish in order to obtain progeny is repeatedly referred to in the Brāhmaṇas — probably by way of echo of this verse: compare TS. vi. 5.6; TB. i. 1.97; K. vii. 15; MS. i. 6.12; [also AV. vi. 81.3]; the comm. quotes the TS. passage in his explanation of the verse. He defines a brahmān as brahmās jagalsraf/rt saviikltye 's karati bhrimaśa bhojiya bhrimāsa lalj/a oda110 bhrimāsa.

2. Make ye smoke, O ye bulls, companions, ye that are aided by the unhateful (?), unto speech; this Agni [is] fight-overpowering, having good heroes, by whom the gods overpowered the barbarians. The second pada is mechanically rendered, being quite corrupt, as appears [from the meter and ] by comparison with the corresponding RV. verse (iii. 29.9), which reads instead sarehāna itana vājana deha. The comm. explains adrogh as adrohākāritān incarṇātān yaṣamānān avati rukṣitā, as if the pada-reading were avati instead of avārit. [W's Collation-book gives avāīth as pada-reading without note of variant; and this is the reading also of two or three of SP's mss. but he admits avāīth into his pada-text, following one or two mss.] RV. begins also kropita, and has vājaun for vājana in a; also devāvas (rectifying the meter) in d. All the mss. [save one or two] read avānān, unaccented, in d, but both editions make the necessary emendation to dasahota — which, of course, RV. has. Ppp. is corrupt in d, reading devā 'santa'; after it tarita. * [A most interesting instance of haplography on the part of the AV.: cf. note to iv. 5.5. Note the fourfold occurrence of the sound- combination dr within the RV. pada; and that three of these are reduced by Ppp. to one.]

3. O Agni, thou hast been born unto great heroism, unto the cooking of the brahmān-rice-dish, O Jātavedas; the seven seers, being-makers —
they have given thee birth; do thou confirm to this woman wealth with all heroes.

p. reads *pakaye* in b, combines *saptary* in c, and has in d *asne* and *ni yachatām*.

4. Kindled, O Agni, be thou kindled with kindling (*samtala*); mayest thou bring hither, knowing, the worshipful gods; for them cooking (*gra*), the oblation, O Jātavedas, make thou this man to ascend to the highest firmament (*nākha*).

p. reads in b *vīrō devān*. In a, the comm. has *samidhāh sa for aṃ idhyavā.* [For d, cf. i. 9. 2, 4; vi. 63. 3.]

5. Threefold is set down the share that is yours of old — of gods, of Fathers, of mortals; know ye the portions (*dīcā*); I share them out to you; that one that is the gods' shall set this woman across.

That is (at the end), as the comm. paraphrases it, *ान्ध्रियोऽपिनमा / यद्यद्य *- bringing her to the further shore (the completion) of desired result.' p. reads *jātavedas in a for yāh pūrā vaḥ*, inserts *nā* before *marīṣaṃmād in b*, and has in d *sāt 'vām for sa śāmān*.

6. O Agni, powerful, overcoming, thou overcomest; put down (*ni-ubj*) [our] hating rivals; let this measure (*untrīd*), being measured, and measured, make thy fellows tribute-bringers to thee.

The comm. does not try to give ny uṛja a more distinctive meaning than adhodhānī pātaya; the obscure nātā he simply glosses by nātāstra [as instrumental sing. masc. (supplying yaṃ pātā as subject)]; but the three translators take it as nom.]

7. In company with thy fellows, be thou united with milk; urge her up unto great heroism; ascend aloft to the summit (*vīṇādīp*) of the firmament (*nākha*), which they call by the name heavenly world.

Addressed, according to the comm., to the sacrificer; the Kauś. (61. 20) makes it accompany the pouring of rice into the mortar. The comm. explains ud uṛja as ud gamaya unnatacitrastām kuru. p. reads *sujātās in a*, and *vīśēpaṣ in c*.

8. Let this great one (*mahī*) accept the hide, the divine earth, with favoring mind; then may we go to the world of the well-done.

This accompanies, as is plain, the spreading-out of the ox-hide upon the ground (so Kauś. 60. 30). p. reads in b *prthivyāt*, and, at the end, *sukrām u lokaṃ*. The last pāda is the same with vi. 121. 1 d; vi. 83. 4 d.

9. Join thou on the hide these two allied stones; split apart the shoots (*udriḍ) successfully for the sacrificer; smiting down, smite them that would fight her; bearing up thy progeny aloft, lift up.

The feminine participles in c, d indicate that the verse is addressed to the wife of the sacrificer, though the comm. understands the first half as for the priest. *Aṛav* he regards as applied by a figure to the rice, as *grītvedān soma-pressing-stones,* means mortar and pestle. 'Smite down' and 'lift up' are the alternate movements of the pestle, each viewed as symbolical. *Imām* is redundant in c as regards both meter and sense;
perhaps it has blundered in here out of 11 c. Ppp. is corrupt in c and d, but can be seen to read udharamu in d. The verse and its parts are quoted in Kāuś. Gt. 18, 22, 24.

10. Scize in thy hand, O hero, the two joint-acting (saktī) stones; the worshipful gods have come to thy sacrifice; three boons, whichever thou choosest — those successes do I here make successful for thee.

The comm. and one or two of SPP's authorities read sakśti in a (Ppp. sayujā); sakśti is not elsewhere found used as an adjective. Ppp. further combines hāsta d into hāstā in a-b, and reads yajñasya and aynus in b. The comm. renders le in b as if it were tc. [The definition of the Anukr. may perhaps mean 'a jaggat of elevens (vīrāde-jaggat), which possesses a thirteen at the beginning, (and which is) deficient-by-two (vīrāf).']

11. This [is] thy thought (?dhatī) and this thy place of birth; let Aditi, of hero-sons, seize thee; cleanse away them that would fight her; confirm to her wealth with all heroes.

Said, according to Kāuś. (Gt. 23), in connection with taking up the winnowing fan (cīrpha). The comm. explains dhatī as = pāna, taking it from the root dha 'suck.' One would like to derive it from dha 'put,' 'as 'place' or something similar. Ppp. reads at the end as yajñatū.

12. Sit ye in the wooden blower (?napaṣvati); be ye winnowed, worshipful ones, from the husks. By fortune (srt) may we surpass all [our] equals; I make [our] haters to fall under foot.

[The second half-verse recurs below, vs. 21.] The majority of SPP's authorities, and some of ours (P.M.W.O.s.m.R.T.) read dhrimärje [Ppp. dührje] in a; also the comm., who explains it as = dhrimārya sthitāya setyāphalāya karmāne; upaṣvati [Ppp. upārṣvade] he absurdly takes for a verb: (he tandelā yasya) upa sunja dhrimāryāndhyā prabhūtān karumi! The meaning 'das Blasen, Jufrung,' is assigned to it in OB. iii. 257 b. [Ppp. reads pādāyena at the end of d.] The verse accompanies (so Kāuś. Gt. 29) the operation of winnowing. The comm. treats yajñihāyus in b as nominative.

13. Go away, woman; come back quickly; the stall (goṣṭhd) of the waters hath ascended thee for bearing; seize then of them [f.] whichever shall be worshipful; having shared [them] out wisely, then leave the others.

The comm. explains goṣṭha by jalarākṣi; it is rather, doubtless, the vessel in which the water is brought, on the shoulder or head (adhiro-Jrem. comm. ciraśi dūrūk). [Cf. OB. iii. 261 b.] The comm. reads atan at end of c. Ppp. combines yajñihā tu in a and d reads rājvāya, and anvantā for jaghātā. SPP. reads in b goṣṭhdāh, with the majority of his authorities.

14. These maidens (goṣṭi) have come, adorning themselves; stand up, woman, take hold of the mighty one; well-spoused with husband, progeny-possessing with progeny; to thee hath come the sacrifice; receive thou the vessel (kumbhd).
The comm. explains the 'maidens' as the 'water-bringing women,' but they are evidently the waters (fem.) themselves: compare vs. 17, 27 below. The comm. reads tava sam, two separate words, in b; [Roth, in his Notes, adds that Ppp. reads tava samu bhāravvā]; the 'mighty one' is the 'vessel' of d. Verses 13-15 are quoted in Kāṇḍa (60, 25-29), but not in natural sequence with the verses that precede and follow.

15. The portion of refreshment (bhṛuj) [is] set down which [is] yours of old; do thou, instructed by the seer, bring these waters; let this sacrifice be for you progress-gaining (guhitvā), refuge-gaining, progeny-gaining, formidable, cattle-gaining, hero-gaining.

The portion of refreshment (bhṛuj) [is] set down which [is] yours of old; do thou, instructed by the seer, bring these waters; let this sacrifice be for you progress-gaining (guhitvā), refuge-gaining, progeny-gaining, formidable, cattle-gaining, hero-gaining.

16. O Agni, the worshipful pot hath ascended thee; bright (śvī), very hot, do thou heat it with heat; let those of the seers, those of the gods, gathering unto their share, very hot, heat this with the seasons.

The comm. understands the epithets in b as belonging to Caurā, which is doubtless wrong; those in c he understands of 'Brahmans' and 'attendants on Indra and the other gods'; without much question, the flames of Agni are intended. Ppp. reads in c nāthā nāthātihāya. The verse plainly accompanies the setting of the vessel for boiling on the fire: so Kāṇḍa. 61. 31; also 2. 7.

17. Let these cleansed, purified, worshipful maidens, the waters, beauteous ones, creep down to the pot; they have given us abundant progeny, cattle; let the cooker of the rice-dish go to the world of the well-doers.

[Paṇda a is identical with vs. 27 a and vi. 122. 5 a.] The mss. are about equally divided in c between bahūltiṣṭa and bahūltiṣṭa (our I.T.K.Kp. have the latter; O. has -śānta); SPP. accepts the latter, we the former; the comm. has -nāśa; and he reads pākā jasū pākā in d [or e]. Ppp. has dūṣat for adus in a, and eṣi for etva in d. The verse concerns the pouring in of the water: so Kāṇḍa. 61. 34-5, and 2. 8-9. [If we read bahūltiṣṭa ca in c, and in d pākātīśādasya as a compound (against the pada-division, which reckons pākā to c, and against the double accent) and u for etva, we get most acceptable sense and meter: lokām would be construed as coordinate with pākā and pākātādasya as coordinate with nas (cf. xi. 8. 10 c and Speyer, Veda he Syntax, § 71, end). The heroic surgery implies no worse corruptions than we have often seen. But this is all mere suggestion.]

18. Cleansed with prayer (brāhmaṇa) and purified with ghee, shoots of Soma [are] these worshipful rice-grains; enter ye the waters; let the pot receive you; having cooked this, go ye to the world of the well-doers.

A few mss. (including our O.) read etva for etva in d. Ppp. has instead eti; further, in a uṣṭa, and in c api pṛavīṣyaḥ. The verse accompanies the pouring of the rice-grains into the water: so Kāṇḍa. 61. 36, and 2. 9. [Read smaṇīśvratās!] [The Anukṛ. seems to scan as 12 + 13 + 12 + 13 = 50; but the mark of pada-division is after carner, not before it.]
19. Spread thyself broad, with great greatness, thousand-backed, in the world of the well-done: grandfathers, fathers, progeny, descendants (upajīd): I am thy fifteen-fold cooker.

Fifteen-fold [cf. Skt. Gram. § 488], probably, as representing so many generations, or degrees of kindred. The verse accompanies the boiling [Kāṇḍa 61.37: employed also in connection with other verses at 68.27], and alludes apparently to the swelling of the mess in the process. Pp. combines ā'śī at the end. The ms. vary between pākṣa and pākṣā in d (our T.K.Kp. have √d); SPP. gives pākṣa, with the large majority of his authorities, and it is doubtless the true reading. The comm. has again pākṣa. [Correct the Berlin ed. to pākṣa.]

20. Thousand-backed, hundred-streamed, unexhausted, [is] the brahmān-rice-dish, god-traveled, heaven-going; them yonder I assign to thee; lessen (?) thou them with progeny; be gracious then to me [as] bringer of tribute.

Kāṇḍa makes no use of this parenthetical verse of praise, prayer, and imprecation. The comm. and two of SPP’s authorities read reṣaya in c, and the comment to Prat. iii. 94 (though reading reṣaya ‘nam) quotes it as an example of a palatal or lingual or dental mute interposed between r and n, which would seem to imply reṣaya. The comm. glosses his reṣaya with leṣaya as‘ikārunu, and, as the expression looks as if meant for the opposite to that in vs. 21 a, the translation has been made accordingly. [Pp. reads adhita at end of a. ] [Where the Anukr. finds a pada of 13 syllables I know not. — The one of 14 must be e: does barṣa mean simply the second half-verse?] *[That is, it implies the mute (c) rather than the sibilant (s), the intervention of which was treated in the preceding rule, iii. 93.]

21. Go thou up to the sacrificial heath; increase her with progeny; push [away] the demon; set her further forward; by fortune may we surpass all [our] equals; I make [our] haters to fall under foot.

The last half-verse is the same with vs. 12 c, d above. The whole evidently accompanies the bringing of the cooked dish to the place of offering: according to Kāṇḍa 61.41, its removal from the fire. Pp. reads enam at end of a, pratirin dayāy enam at end of b, pujya tor ānja in c, and pādayema [cf. vs. 12] at end of d.

22. Turn thou toward her together with cattle; be opposite to her together with the divinities; let not curse attain thee, nor witchcraft (abhicārdī); bear rule (vi-rāj) in thine own field (kṣetra), free from disease.

The comm. reads enam in both a and b. [All] the pāda-mss. read anunīvādā in d [save SPP’s J. prīma manu: W’s translation and the comm. imply √d, and this SPP. has adopted as his pāda-reading.]. Pp. has in a prajayā sahi ‘nam, and, for c, d, a very different (and corrupt) text: svargo lokam abhi sauvāikānum dhāya devo param nivāna; [its b is corrupt]. According to Kāṇḍa 61.42, with this verse the vessel is made to take a turn to the right. In b the duplication of it before enam is overlooked in nearly all the ms., and SPP. admits in his text the ungrammatical combination.

23. Fashioned by righteousness (ṛetā), set by mind, this was ordained in the beginning the sacrificial heath of the brahmān-rice-dish; apply,
O woman, the cleansed shoulder-bearer (?); on that set the rice-dish of them of the gods.

SPP. reads in c aśādhrīm, with rather the larger number of authorities (of our ms. Bp.P.M.W.I.K.Kp.), though only dhrīm seems to offer any etymology, and that an unsatisfactory one. The comm. has aśādhrīm 'portion-holder,' which is perhaps the true reading. The pāda-text leaves the word undivided. The ms. of Kauś. (Gt. 44), it may be noted, also vary between aśādhrīm and dhrīm in quoting the pratīthā of the second half-verse. Dāṇyāṇāṇa would rectify the meter of d, but no ms. reads it, though two of SPP's, and the comm., give devānāṃ. Ppp. reads in a mumāṇa hitē 'yaunē, in b niḥāsā in aṣađhṛyāsas, emended by another hand to -dhrīyāsas.

24. Āditi's hand, this second ladle (crīc), which the seven seers, being-makers, made — let that spoon, knowing the members of the rice-dish, collect it upon the sacrificial hearth.

The comm. reads in a hastam and dvītyam, indicating that he regards the adjective as qualifying hastam rather than svam — which may well be the case. Ppp. [has ' hastānd ] combines saśīrṣyasas.

25. Let them of the gods sit by thee, a cooked (ṛttā) oblation; having crept out of the fire, sit thou forward again to them; purified by soma, sit thou in the belly of the worshipers (bhṛvaṃ); let not them of the seers, partakers (pastāś) of thuce, suffer harm.

Ppp. begins cūtaś tuv hāvīr, has for b amastuyā ṣvāṇaḥ pūnaḥ cānaḥ pā sa śīyasas (without any avasāna), reads in c-d brāhmaṇaḥ ārṣyasas, and reads and combines maśāna ṣa jnān in d. The comm. [with two of SPP's authorities] reads devaś at end of a, and treats te in d as te. Accompanies, according to Kauś. 63. 3, the seating of four ārṣyasas, who know the bhṛgaṃgīras 'by the offering.'

26. O king Soma, strew harmony for them, for whatsoever good Bharmanas shall sit by thee; with good call, I call loudly to the brāhmaṇa-rice-dish the seers, them of the seers, born from penance (tāpa).

in a b, for bhyaḥ sākṛthaṃmāt, Ppp. reads bhya vṛddhaḥ [intending perhaps dṛkṛthaṃmāt?] cf. vs. 32; in c it has ṣrūṭaṃ ṣryag ṣap, and pṛth (so also the comm.) for -tāṃ; [and legins d with brāhmaṇaḥ]. The comm. understands suhāsa in d as fem., and makes the sacrificer's wife the speaker. The verse is not quoted in Kauś.; [but Keśava cites it just before vs. 25 in 63. 3.].

27. These cleansed purified worshful maidens I seat in separate succession in the hands of the priests (brāhmaṇa); with what desire I now pour you on, may Indra here with the Maruts grant me that.

[Fāda a = Ph. 17 a.] Nearly identical with vi. 122. 5, and slightly different from x. 9. 47. The verse is quoted by Kauś. 63. 4; [so the comm.; under vi. 122. 5 he made the sūtra apply to that verse]. Ppp. has a wholly different a: yasa ṣrā naḥ kṛṣṭam gṛivaṃcyate; [it reads brāhmaṇaḥ at beginning of b]; and combines yathābāh' them in c.

28. This my light (jyotis), immortal gold, cooked (pakṣaḥ) from the field, this my desire-milker; this riches I deposit in the Brahmanas; I make a road to the Fathers that is heaven-going.
BOOK XI. THE ATHARVA-VEDA-SAMHITĀ.

The construction of the nominatives in a, b is left undetermined in the translation, as it is in the text. [Cf. Griffith’s version and note, p. 55.] Ppp. has hiranyasam in a, and yat savagath at the end of d. The verse is quoted by Kāuṇ. at 62. 22 and 68. 27; and at 63. 5 Kāuṇ. cites b [comm. b and c] as accompanying a removal of something (ity ṛākṣit: it is not clear what; [the comm. thinks the rice-dish and reads ṛpa for ṛpa]).

29. Strew thou the husks in the fire, in Jātavedas; wipe off far away the chaff (kumbhakāṇ); this we have heard to be the share of the house-king; also we know the portion (bhagodhyā) of Perdition (nirṛti).

Ppp. reads ṛpa orṣavīryetām for ṛpa nṛṣṭhi durām in b. The comm. explains kumbhakāṇ as phalitkaragāṇ, and follows Kāuṇ. (63. 7) in regarding the ‘wiping away’ as done with the foot.

30. Know thou the toiling, cooking, soma-pressing one; make him to ascend the heaven-going road, by which he may ascend, arriving at the vigor that is beyond, to the highest firmament, to the furthest vault (vyām). ‘Know,’ i.e. take note or be mindful of. The comm. takes the three participles in a as accus. pl. instead of gen. sing.; [and reads accordingly eva at end of b]. Ppp. has, for b, svaragān lokam adhi rohaye nam, and omits d. The quotation in Kāuṇ. 63. 20 casts no light on the verse.

31. Wipe off, O serving priest (ādīvāryā), this face of the bearing one (?bahṛhi); make thou, understanding it, room for the sacrificial butter; wipe off with ghee along all [its] members; I make a road to the Fathers that is heaven-going.

The real sense of the epithet bahṛhi applied to the odāna or rice-dish is obscure; the comm. explains it here with bharaṇyaḥṣaya pāsakṣaya pukṛṣaya odānasya, ‘supporting’ or ‘nourishing.’ The comm. appears to read vidvān instead of pravivaśa in b; Ppp. has pravīṇa. Ppp. has yat for pari in d. According to Kāuṇ. 62. 15, the verse accompanies the making of an ādyāna (the ms. vary as to the word) above (upari); which the comm. explains by odānasya pari gaṛtakas kuryāt, glossing lokam in b with sthānām gaṛtarīṇam; what is meant is obscure.

32. O bearing one, [as] a demon, strew discord for them, for whatsoever non-Brahmans shall sit by thee; rich in ground (?puṇḍra), spreading themselves forward, let not them of the seers, partakers of thee, suffer harm.

With the first half-verse compare vs. 26 a, b, above; the last pada is the same with 34 d. The construction of rākṣas in a is doubtful; it might be vocative; the comm. combines it into a compound with samadām; and he treats te, as before, as if it were vi. Ppp. reads at beginning of b, as our text in vs. 26, subbrahvān. The verse is not quoted in Kāuṇ.

33. I set thee down, O rice-dish, among them of the seers; for them that are not of the seers there is no portion here; let Agni my guardian, and all the Maruts, let all the gods defend the cooked [offering].
TRANSLATION AND NOTES. BOOK XI.

1. Is no portion for, literally 'Is not also (ṣe) of'—a common form of expression in the Brahmanas. Ppp. reads ṛuṣṭanti in d. The verse is quoted with vs. 25 c in Kāuḍ. 63. 12.

34. The offering, yielding milk (dhul), constantly full (pṛipīna), a male (piśācī) milch-cow, seat of wealth, immortality through offspring, and a long life-time—and may we sit by thee with abundance (pl.) of wealth.

The construction of the third pāda is very indeterminate; the words may be either nominative or accusative; they express in some way what the offering is to procure. To illustrate praṇāṃpratvam, the comm. quotes, quite appositely, Tī. i. 5. 56 and RV. v. 4. 10, 'by progeny, O Agni, may I obtain immortality.' Praṇām he explains as praṇāyadhakaḥ, which is doubtless its true meaning. Ppp. reads in d paurūṣ for paurūṣī.

Neither this nor the following verse, nor vs. 37, is quoted in Kāuḍ. 63. 91 but not in a way to cast any light upon it. Tī. iv. 7. 134 and M.S. ii. 12. 4 are to be compared with the first half-verse, but they vary much from it and from one another.

37. With what light the gods went up to the sky, having cooked the brahmāṇa-rice-dish, to the world of the well-done, with that may we go to the world of the well-done, ascending the heaven, unto the highest firmament.

The second half-verse is identical with iv. 14. 6 c, d, above [see my note]. The comm. reads jeyima in c, explaining it by jayema [= praṇāyadhaka]. Ppp. has, instead of this repetition, a new half-verse: suṁ ścram jayema jyoti uttamam sa nas tad draśā sunākṛtām u loka.

[The quoted Anukr. here says: saṁṣāraṁ devāṁ yass ubh aṁsāt śaṁsāt pañāh.]
2. To Rudra, especially as Bhava and Carva.

[The prafraka coincides with that of xi. 6. 9, bhavo'aravd ivdat brúma, and that of iv. 28, k̕hólivarvān manavā vdm; see introduction to the latter. The only quotation in Vait, is at 29. 10, where the hymn accompanies an offering to Rudra: and it is accordingly reckoned to the rándra gana (note to Kauś 50. 13). Verse 31 is reckoned to the abhaya gana (note to Kauś. 16. 8). Further citations in Kauś, are as follows: the hymn is used (129. 3) with an oblation in deprecating an evil omen; Dārśa understands it as intended (see my introduction to iii. 26). J The construction and sense of are obscure and doubtful; Ppp. has a wholly different reading: vīcīna mā vīcīyanti.]

1. O Bhava-and-Carva, be gracious; do not go against [us]; ye lords of beings, lords of cattle, homage to you! [the arrow] that is fitted, that is drawn, do not let fly; do not harm our bipecls nor quadrupeds.

The comm. first explains mā in as if it were mā object of abhi yātan, and then, alternatively, in its proper sense. [For dyana, see note to vi. 65. 1.]

2. Make ye not bodies for the dog, the jackal, for the buzzards (állkarva), the vultures, and them that are black [and] greedy (uvīyu); let thy flies, lord of cattle, let thy birds not find themselves at food.

3. Unto thy noise (?k̕rinda), [thy] breath, and what pangs (?n̕ṛ̷) are thine, O Bhava — homage we pay to thee that art thousand-eyed, O Rudra, immortal one.
The comm. glosses krantiya with krantiya sabhaya, and rohaya with rohayiro

4. We pay thee homage in front, above, also below; forth from the sphere of the sky, homage [be] to thine atmosphere.

The comm. explains abhibarga as = avakajitamaka abhijag. The verse is mostly wanting in Ppp.

5. To thy face, O lord of cattle; thy eyes that thou hast, O Bhava; to [thy] skin, form, aspect, to thee standing opposite [be] homage.

Or 'to thy mouth,' instead of 'face.' The comm. paraphrases pratcitnya with pratyaaditniirjupne.

6. To thy members, belly, tongue, thy mouth, to thy teeth, smell, [be] homage.

Ppp. (omitting the first te) combines arghbyo' darshya and jikulya "vyyia [and reads ca for te at end of b]."

7. With the blue-locked archer, the thousand-eyed, vigorous, with Rudra, the half-smiter (?) — with him may we not come into collision (num-r).

Arthaka-ghootin, in c, is met with only here, and is of obscure meaning; the comm. says sendhya artham hastum tham asya, i.e. 'able to destroy half an army at once.' No variant is reported from Ppp. [In the Collation: but in his Notes, Roth does report adhuraga;] the minor Pet Lex. says 'Ppp. adhuraga,' and itself conjectures arthaka.

[Cf. the notes of Henry, Griffith, Bloomfield. The Kap reads, however, should now be taken into account; and that has in fact adhuraga: see Katha-kas, p. 151.]

8. Let this Bhava avoid us on every side; as fire the waters, let Bhava avoid us; let him not plot against us; homage be to him.

Ppp. reads aprī 'vā janī pari in b, and combines on abhi in c. The comm. has in c the regular form maista; but long d in this tense occurs a couple of times in other texts also.

9. Four times [catis] homage, eight times, to Bhava; ten times, O lord of cattle, be homage to thee; thine are shared out these five creatures (pāga) — cows, horses, men, sheep and goats.

All the ms's agree in the inconsistent readings astakātivas and dhā kīrvas (cf. Iita iv. 27); SPP. regards the comm. as having devakātivas as a compound, but I do not see on what ground. Ppp. reads in d gām 'vā aprī maista abhi.

10. Thine are the four directions, thine the heaven, thine the earth, thine, O formidable one, this wide atmosphere, thine is all this that has life (āltuva), that is breathing upon (duva) the earth.

Ppp. omits tava prathiva, thus rectifying the meter; and it has for d yad ejad abhi bhānya.
11. This wide vessel, holder of good things, is thine, within which are all these beings; do thou be gracious to us, O lord of cattle; homage to thee; away let the jackals, the portents (abhisibha), the dogs go, away the weepers of evil with disheveled hair.

The comm. identifies the vessel (kaça) with the andalakāla, the shell of the world-egg. He takes abhisibha as = abhiśkavijñāna, and epithet of krasuras, and agkarudha as = amangalayathā bhasavitī bāthā rodanām kurvanāḥ; [but see viii. 1. 19 and references]. [The meter of b would be rectified by reading vīryam in place of tvam vīrum.]

12. Thou bearest a yellow golden bow, a thousand-slaying, hundred-weaponed, O tufted one; Rudra's arrow goes, a god-missile; to that be homage, in whichever direction from here.

SPP. reads in b sahastāghni, with the majority of his authorities; none of ours have it, but P.M.W. have ghāyūṃ, with two of SPP's mss., and with the comm. [cf. note to x. 4. 7 and Henry's note]. Ppp. gives gāni. The comm. has gīkhaṇḍi at end of b.

13. He who, attacked (abhiyā), hides himself, [who] tries to put thee down, O Rudra, him from behind thou pursuest, like the tracker (padand) of one that is pierced.

With the last pada compare x. 1. 26 b; the expression is apparently a familiar or proverbial one: [cf. Manu viii. 44, 'as the hunter follows the track (padandavatī) of a deer by the drops of blood'; also Dhammapada, vs. 179, 180]. Ppp. reads gṛṇa instead of rudra in b.

14. Bhava-and-Rudra, allied, in concord, both go about, formidable, unto heroism; to them be homage, in whichever direction from here.

Ppp., instead of repeating vs. 13 d, reads nāyav bhīmān avasthyavān svar dyānī abhīyād aham bhavevyātāya [cf. vs. 19 a?] krṣṇa. The comm. explains vīrya [alternatively] by svāntārakṣānārātanām, which is doubtless correct.

15. Homage be to thee coming, homage be [to thee] going away; homage to thee, O Rudra, standing; to thee sitting also [be] homage.

SPP's text has in a te ātm, with about half of his authorities. The verse is repeated as 4. 7, below, with prāṇa for rudra in c; Ppp. reads prāṇa in both places. The first half-verse is found in AÇŚ. i. 12. 34 and Āp. ix. 2. 9, in both with rudra for asū in b.

16. Homage in the evening, homage in the morning, homage by night, homage by day; to Bhava and to Ćarva, to both have I paid homage.

17. With the thousand-eyed one, seeing across in front, with Rudra, hurling in many places, inspired one, may we not come in collision, as he goes about (tya-) with the tongue.

The comm. paraphrases atiśrayam with atiśrayendā 'tikramya iva paśyati (the word is omitted in both Pet. Lexx.), and connects paraśīrā either with it or with avastām; jihvādyā yuṣmānaḥ he explains as jihvādṛṣṭa kṛṣṇanāḥ jagad saṃśayo vā vā yuddhaṃ vā parthānāḥ likhantam, which is rather absurd; perhaps jihvāyā (so Ludwig) belongs rather to 'we': 'we, by what we say.'
18. We go forward (phāru) to meet him of dark horses, black, swarthy, killing, fearful, making to fall the chariot of the hairy one (kṣetin); homage be to him.

The comm. understands the connection as here given, making kṣetu the name of an āsura; Ludwig takes rathān as object of pratt 'in as and the other words as its epithets.

Ppp. reads śvādasyuḥ at the beginning, and has, in b, kītina and phāryantam.

19. Do not let fly at us the club (?matyā), the god-missile; be not angry at us, O lord of cattle; homage to thee; elsewhere than [over] us shake out the heavenly bough.

The bough, namely (so it would seem), from which the portents that fall from the sky appear to be shaken by a hostile divinity. The comm. reads martyrām instead of matyām in a. He recognizes that srās (i.e. srā[r]ēsj) is from root srj ("= vi srja").
Ppp. has srā m. devāthīman in a.

20. Do not harm us; bless us; avoid us; be not angry; let us not come into collision with thee.

Ppp. omits nas before brāhi in a, and has at the end asūmāsī (as in va. 7).

21. [Be] not [greedily] for our kine, our men; be not greedy for our goats and sheep; elsewhere, O formidable one, roll forth [thy missile]; smite the progeny of the mockers (piyāru).

The insertion in c seems unavoidable; the comm. [in a passage restored by SPP?] supplies tava hūcim: Ludwig, deinen Pfeil. [Ppp. inserts tveṣu before yajna.]

22. Of whom the takmsu, the kdsikā, goes as one weapon, like the noise of a stallion horse, to him, leading out in succession, be homage.

The verse is very obscure, and the translation mechanical: Ppp. reads, in a-b, ekā 'śrīya, and this reading is followed; the comm. supplies, to ekami, asātbhīrīm purumam, and makes it object of eti = prāpnti. Ludwig understands nṛṣya as extracing arrows from the quiver. [As for vṝjanas, cf. JAOS. x. 334, 344.]

23. He who stands propped up in the atmosphere, killing the non-sacrificing, the god-mockers — to him be homage with the ten clever ones (śktamānt).

The 'ten clever ones' are probably the fingers: cf. v. 28. 11: the comm. glosses the word with aṅgalabhīs, as = karmanā saṅkābhīs. Ppp. begins yas itihati vṝavhibhi antariksa nṛṣyaṁ pra..

24. To thee are assigned the forest animals (aṁć), the wild beasts in the woods, the eeees (haùsā), eagles, hawks, birds; thine, O lord of cattle, is the monster (yajēk) within the waters; for thine increase flow the waters of the heaven.

Ppp. reads, for b, udāyām va vyāsī takmās paratāthā, elides the a of yajām in c, and combines yajāa "jo in d. The comm. has mddle at the end, explaining it as = yonandāya. He takes yajām as = bājām svarāpam, but does not give any reason.
BOOK XI. THE ATHARVA-VEDA-SAMHITA.

25. The dolphins (piṣumātra), boas (ajagara), purikdyas, jashās, fishes, rajasās, at which thou hurlest: there is no distance for thee nor hindrance for thee, O Bhava; at once thou lookest over the whole earth; from the eastern thou smitest in the northern ocean.

Ppp. begins pitumātra 'ajagarāṇa puriṣīṣā jara maṭi. The comm. has raḥṣa (p.-sdī) as if it were the instr. sing. raḥṣa; he passes jāṣa and madṣaṣa without mention, but defines piṣumātra as 'a kind of crocodile (makra)’ and ajagara as ‘a kind of serpent.’ For jāṣa, some of the mss. (including our Bp. P. M. W.) have jājhaṣa, one or two (including our 1.) have jāghhaṣa, and one of SPP’s jāhaṣa; doubtless it is the sea-monster called later jāhaṣa. Nearly all the mss. have sdrvati in d (only our B, [and D. Kp.?] and two of SPP’s sdruvaḥ), and SPP’s text accordingly admits it, though it seems an evident error, and the comm. reads -smi. Most of the pado-mss. resolve pariṣṭhitā into -sīḥa: āṣi (instead of āṣi). We are surprised to find a ‘northern’ ocean spoken of, and set over against the ‘eastern’ one [cf. xi. 5. 6], but āṣi cannot well mean anything else. Consistency requires the reading -smi in d, but the āṣ is accidentally omitted in our text, and SPP’s also leaves it out.

26. Do not, O Rudra, unite (sam-sr̥j) us with the takmūḍ, not with poison, not with the fire of heaven; elsewhere than [on] us make that lightning fall.

The comm. again correctly paraphrases sam sr̥j with sam sr̥j.

27. Bhava is master (īṣ) of the heaven, Bhava of the earth; Bhava has filled the wide atmosphere; to him be homage, in whichever direction from here.

All our mss., and nearly all SPP’s, strangely read āṣyaḥ at beginning of c, as if governed by the example of vs. 12 d. SPP. emends to āṣyaḥ in his text, with the comm. and less than a quarter of his authorities; [and the translation implies the change]. Ppp. has a different ē: tasya va (with mā written over it) prajñah dhanuḥ kā came'ha; it also combines bhava “japra [āre]” in b.

28. O king Bhava, be gracious to the sacrificer, for thou hast become cattle-lord of cattle; whoever has faith, saying “the gods are,” be thou gracious to his bipeds [and] quadrupeds.

29. Not our great one, and not our small, not our carrying one, and not those that will carry, not our father and mother do thou harm; our own self (tāmbh), O Rudra, do not injure.

The verse occurs also as RV. i. 114. 7; VS. xvi. 5; TS. iv. 5. 10a; TA. x. 52, with ukṣamāta and ukṣitaṇaḥ for ukṣamāna and ukṣitaṇaḥ in b; vaśīṣṭaḥ for hūkṣas and mā lau mātraṇaṃ lau mātraṇa ca in c; and, for d, mā naḥ priaṣa (TS. TA. priaṣa mā na) āṃvō Rudra-śriṇeṣaḥ. The comm. has vaśīṣṭaḥ in b. [Ppp. has, for b, mā na kṣamāta mā na aṣyaḥ.]
TRANSLATION AND NOTES. BOOK XI.

30. To Ṛudra's howl-making, unhymned-swallowing (?), great-mouthed dogs I have paid this homage.

The obscure anamsūktagādī (Pp. girehhyas) is paraphrased by the comm. with anantaatam acobhanavacanadhyai granta bhāsante. How anamsūktka should come to mean ' unmasticated,' as given in the Pet. Lex., does not appear. The translation given conjectures ' not having a hymn with it.' The comm. reads elasvak- in a.

31. Homage to thy noisy ones, homage to thy hairy ones, homage to those to whom homage is paid, homage to the jointly-enjoying — homage, [namely]. O god, to thine armies; welfare [be] to us, and fearlessness to us.

The adjectives are fem., as belonging to senābhyaṣas. Ppp. disagrees with our text in the last two thirds of the verse; but is corrupt. The comm. reads eka at the end. [The vs., as noted above, is quoted in the first abhaya gana (note to 16.8).]

[Here ends the first annvokha, with 2 hymns and 68 verses. The quoted Anukr. says tathā ' va rāndre 'pi parās in viśeṣate, designating the hymns as a "Rudra-hymn."

3. Extolling the rice-dish (odanā).

[Atharva- trayaṇā paryāyā.]

[Prose, except vs. 19-22.] A corresponding passage is found in Pāipp. xi., but so different in detail that it would require to be given in full for comparison; and this has not been done.

SPP., without any good reason, * counts the three paryāyas or divisions of this hymn as so many independent hymns, thus not only defacing the structure of the book, but defeating all the references that had been made to it in lexicons and elsewhere.

*Whether Whitney's condemnation of SPP's procedure is justified or not may be decided when all the facts are before us. Some of them have been put together by me, above, pages 610, 611, which see.]

[The hymn is not cited by Vālī; nor in the text of Kauṭyā, unless vs 31 is meant at 62.8: but Kṛcava (p. 3331) cites it for use in witchcraft practices (so the comm.), and also (p. 365?) for use in the kṛṣapati sava (so comm.).]

Translated: Henry, 106, 145; Griffith, ii. 61. — Cf. especially Henry's introduction, p. 145. The rice-dish, hot and yellow and nourishing, is a symbol of the sun (cf. vs. 50); its ingredients and the utensils used in making it are identified with all sorts of things in the most grotesque manner of the Brāhmaṇas.


1. Of this rice-dish Brihaspati is the head, Brahman the mouth (mikha).

The comm. combines in part two or three verses of the first paryāya together in giving his explanation.
2. Heaven-and-earth are the ears, sun-and-moon the eyes, the seven seers the breaths-and-expirations.

3. Sight (cdkṣu) the pestle, desire (kāma) the mortar.

4. Diti the winnowing basket, Aditi the basket-holder; the wind winnowed (apa-vic).

5. Horses the corns (kāṇa), kine the grains (tāṇḍalā), flies the husks.

6. Kābru the hulls, the cloud the stalk (cēra).

7. Dark metal its flesh, red its blood (lohiṭā).

8. Tin its ash, greens (? hāritam) its color, blue lotus (pāṭkara) its smell.

9. The threshing-floor its receptacle, the two splints (śphyd) its shoulders, the two poles (śad) its spines (anāhyd).

10. Entrails its neck-ropes (? jatne), intestines its straps.

11. This very earth is the vessel (kumbhē) of the finishing (ṛūdh) rice-dish, heaven the cover.

12. The furrows its ribs, gravel the content of its bowels.

13. Righteousness (ṛtē) its hand-washing, the brook (kulyā) its pouring-on.

14. With sacred verse (?e) is the vessel put on, with priesthood sent forth.

15. With sacredness (brāhmāṇ) seized about, with sacred chant (śṛman) carried about.

For the sake of the parallelism again, the comm. makes 'priesthood' indicate the Yajur-Veda, and 'sacredness' the Brahma-Veda of the Atharvans.
TRANSLATION AND NOTES. BOOK XI. -xi.

16. Brydas the stirring-stick, ratnaitard the spoon.

The comm. paraphrases dyavana with udaka prakiptanam tanjulanam micra-
vanaprasanam kasham.

17. The seasons the cooks; they of the seasons kindle fire.

18. Heat (gharna) burns upon the pot of five openings, the boiler (ukhd).

19. By the rice-dish of him who hath an offering (!) all worlds are to
be obtained together.

The translation implies emendation of the unintelligible yajnavacda to yajnavatats,
the Ppp. reading, as reported in the minor Pet. Lex. [and Roth's notes]. The comm.
explains the word as "yajnavir agnijosmadibhi pravayatevena'cyamanaah.

20. In which [rice-dish] are set (grtid), one below the other, the three,
sea, sky, earth.

21. In the remnant (udchista) of which took shape six times eighty gods.
The comm. paraphrases akalpadnya by samarth' viryavatig'thavam.

22. Thee here I ask of the rice-dish, what is its great greatness.

23. He who may know the greatness of the rice-dish —

24. May not say "[it is] little," not "[it is] without onpouring," nor
"[it is] this thing soever."

Upasana is explained by the comm. as 'milk, butter, curd, or the like, that is
poured on' — we might render by 'sauce.'

25. As much as the giver may set his mind upon, that one should not
overbid (ati-md).

26. The theologues (brahmavadin) say: hast thou eaten (pra-ac) the
rice-dish as it was retiring (patrih), or as it was coming on (pratyth)?

The phuta- or protracted syllables in this and the next verse are quoted in Prat. i. 105,
but nothing is said as to their accentuation, from which it seems most plausible to infer
that the protraction made no difference in the accent; and though in the Brhamanas a
protracted syllable is always accented [see Gram. § 78 a.], that is not the invariable
rule in the Vedic texts (thus, only once among the three instances occurring in RV.);
Here the mss. are greatly at variance. [SPP's V. (a then living gotryya) read pratiyak;
and by his ms. Do the reading pratiyak is given accunda manu. Among our mss.,
O.R.Kp. (and E.) give pratiyak. SPP. reports that 16 of his authors agree
in giving pratiyak'g; and (apart from the presence or position of the j) this seems
to be the reading of many of W's mss. J SPP's text gives an accent to the protracted
syllable in both cases in both vs. 26 and vs. 27. — SPP's prosedreading in vs. 26 is
pro : acliy, and in 27 it is pro : acliy. An accented d in acliy would require
pranakly (cf. vs. 28); but one does not see why the d should be accented.]

27. Hast thou eaten the rice-dish, or the rice-dish thee?

The mss. again disagree as to the accent of praciya, the majority (including our
Bp.P.M.) having praciya; as odand happens to have its natural accent on the final,
there is no discordance as to odandiy.
28. If thou hast eaten it retiring, thy breaths (pranad) will quit thee: so one says to him.

29. If thou hast eaten it coming on, thine expirations (aprand) will quit thee: so one says to him.

30. Not I, indeed, [have eaten] the rice-dish, nor the rice-dish me.

31. The rice-dish itself hath eaten the rice-dish.


* The text of the Anukr. reads enam anyhayukram pratihaha ( = a of 33) yah dhanam sarvanirdvah thus. The definition applies (perhaps with occasional forcing) to 14 of the 17 first avasanas of vss. 33-49. As for the other 3, the a of 38 and the c of 41 are accurately defined above, in the first line of the Anukr. excepts for this parayya; and the a of 37, in the definition next following the asterisk.

† The definition of 33 d, 44 d (9 syllables) is omitted by the Anukr.

The second parayya of this hymn is reckoned in the Anukr. as of 72 divisions in 18 gopas or paragraphs; but the actual division in the mss. is into 126 such divisions (7 to each gopa), as given in both editions; and the metrical description of the Anukr. (as reported above) is also on that basis.

[The division of this parayya into 72 avasanas. — In his Critical Notice, p. 20-21, at the beginning of his first volume, S.P. treats of this matter; and just after the end (p. 350) of the text of his third volume, he prints again this parayya, but divided into 72 avasanas according to the instructions contained in the Sarvanukramanika which he had printed in the Critical Notice, l.c.]

[The major Anukr. calls the 18 main divisions of this parayya (answering to the "verses" of the Berlin ed.) by the name of dasabhas. Since the dasabhas are all subdivided, they are also (see p. 472) called gopas. Each dasabha falls into 7 subdivisions or avasanas, which may be designated as a, b, c, d, e, f, g. Each of these 7 is written out and counted for the first and last dasabha (vss. 38 and 49, Berlin).

Similarly, in a sequence of refrain or anuvakhya, the refrain is given and counted as an avasana only for its first and last occurrence in that sequence. The third subdivision (or c: beginning vasah avaham) of each dasabha, being unvaried throughout the parayya, constitutes a sequence of 18 and is given and counted independently only for vss. 32 and 49; while for the 16 vss., 33-48, it is given (see S.P. in vol. iii.) and counted as one with b, thus making the avasana to consist of b-c. In like manner, the sixth subdivision (or f: beginning evah avaham) and the seventh subdivision (or g: beginning sarvaham eva), being unvaried throughout, constitute a sequence of 18 and are given and counted independently only for vss. 32 and 49; while for the other 16 vss. they are counted as one with e, thus making the avasana to consist of e-g.]

Furthermore, and on the other hand, subdivision a varies as to its beginning between teri namam, tavyai namam, and hitir evam, and triyydham evam: but we find no unvaried sequences of more than two except teri namam etc. in the 5 vss., 39-43, and triyydham
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32. If [ca] thou hast eaten it with another head than that (titas) with which the ancient seers ate this, thy progeny, from the oldest down, will die: so one says to him; it verily I [have] not [eaten] coming hither (avrodite), nor retiring, nor coming on; with Brihaspati [as] head, therewith have I eaten it, therewith have I made it go; this rice-dish, verily, is whole-limbed, whole-jointed, whole-bodied; whole-limbed, whole-jointed, whole-bodied becometh he who knoweth thus.

The pada-reading of prācit in a is prādiced.

33. If thou hast eaten it with other ears than those [titas] with which the ancient seers ate this, thou wilt become deaf: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with heaven-and-earth as ears, with them have I eaten it, with them have I made it go etc. etc.

34. If thou hast eaten it with other eyes than those with which the ancient seers ate this, thou wilt become blind: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with sun-and-moon as eyes, with them have I eaten it, with them etc. etc.

All the ms. read sūryaandramātakāyam, which SIPP has very properly retained in his text; ours was altered to agree with vi.128.3, but the alteration should have been the other way.

35. If thou hast eaten it with another mouth (unikko) than that with which the ancient seers ate this, thy progeny will die from in front (unikhati) : thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with brāhman as mouth, therewith have I etc. etc.

36. If thou hast eaten it with another tongue than that with which the ancient seers ate this, thy tongue will die: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Agni's tongue, therewith have I etc. etc.

37. If thou hast eaten it with other teeth than those with which the ancient seers ate this, thy teeth will fall out (sad) : thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the seasons as teeth, therewith have I etc. etc.

The comm. reads satyanti for śātyanti.
38. If thou hast eaten it with other breaths-and-expirations than those with which the ancient seers ate this, breaths-and-expirations will quit thee: thus one says to him: it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the seven seers as breaths-and-expirations, therewith have I etc. etc.

The mss., as usual, are divided between sañcaris and sañcaris in this verse; SPP. adopts the former.

39. If thou hast eaten it with another bulk (vydcas) than that with which the ancient seers ate this, the king-yuksha will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the atmosphere as bulk, therewith have I etc. etc.

The comm. explains vydcas by vydhinata rāpeha.

40. If thou hast eaten it with another back than that with which the ancient seers ate this, the lightning will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the sky as back, therewith have I etc. etc.

41. If thou hast eaten it with another breast than that with which the ancient seers ate this, thou wilt not prosper with plowing: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the earth as breast, therewith have I etc. etc.

42. If thou hast eaten it with another belly than that with which the ancient seers ate this, the colic (?) udamadi is will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with truth as belly, therewith have I etc. etc.

The comm. explains udaradāra as udaraya darapaynaka 'tvārakhyo rogaḥ, or diarrhoea.

43. If thou hast eaten it with another bladder than that with which the ancient seers ate this, thou wilt die in the waters: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the ocean as bladder, therewith have I etc. etc.

44. If thou hast eaten it with other thighs than those with which the ancient seers ate this, thy thighs will die: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the thighs of Mitra-and-Varuṇa, therewith have I etc. etc.

45. If thou hast eaten it with other knees (aśṭhūrdo) than those with which the ancient seers ate this, thou wilt become lame: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Tvashṭar's knees, therewith have I etc. etc.

46. If thou hast eaten it with other feet than those with which the ancient seers ate this, thou wilt be much-wandering: thus one says to
him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the feet of the two Āçvins, therewith have I etc. etc.

47. If thou hast eaten it with other front-feet than those with which the ancient seers ate this, a serpent will slay thee: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with Savitar's front-feet, therewith have I etc. etc.

Read in our text savitiḥ in ā (an accent-mark slipped out of place).

48. If thou hast eaten it with other hands than those with which the ancient seers ate this, thou wilt slay a Brahman: thus one says to him, it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with the hands of righteousness (ṛtā), therewith have I etc. etc.

49. If thou hast eaten it with another firm standing (pratiṣṭhā) than that with which the ancient seers ate this, without firm standing, without support (aytani) wilt thou die: thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; standing firm, therewith have I etc. etc.

All our saṁhitā-mss., and the majority of SPP's, have the false accent apratiṣṭhānāḥ 'may' in b; both editions emend to -ṣṭhānā. Some of our mss. (B.P.M.) read praṭīṣṭhāḥ in ā, as if aiming at praṭīṣṭhāhāḥ.

50. This — namely, the rice-dish — is indeed the summit (viṣṭūpa) of the ruddy one (brahdiḥa).

The comm. explains brahdiḥa as sāryamaṇḍalamadhyavastuḥ "-varsah, and viṣṭūpa sa nyati viṣṭubham maṇḍalam.

51. He cometh to have the ruddy one for his world, he resorteth (pri) to the summit of the ruddy one, who knoweth thus.

52. Out of this rice-dish Prajñāpāti verily fashioned thirty-three worlds.

53. In order to the knowledge (prajñāna) of them he created the sacrifice.

54. He who becomes the on-looker (upadraṣṭa) of one knowing thus stops [his own] breath.

Upadraṣṭa ought to have here some special and offensive sense: but what? All the mss. leave bhavati unaccented, and SPP's text follows them; ours makes the necessary emendation to bhavati We might expect māndari, middle, but the following verses show whose breath is meant.

55. If he does not stop [his own] breath, he is scathed a complete scathing.

The comm. explains sarvajyāyaṁ by prajñāpāthyādīnasya sarvasya 'bhūmatayaḥ āstamāḥ . . . hānir yathā bhauṭi tathā. [Cf. GB. i. 3. 13, p. 52a; LCŚ. x. 17. 7.]
56. If he is not scathed a complete scathing, before old age breath quits him.

The quotations from the Old Anukramin, for the paryay-saśkīla are given piecemeal at the end of each paryaya. They may here be given together in their metrical form:

ekatraṇad bhavet parvas tasmad devaopapatī pariḥ:
triṇāḥ sarvāham ādī “bhṛṣpatiḥ śiśravy” uta:

In the [hymn beginning] “bhṛṣpatiḥ śiśravy” etc. — The summations of gaṇas and (gaṇa)-avasāna-rcās are as follows: I. g., 0; av., 31; II. g., 18; av., 72; III. g., 0; av., 7. Total of av., 110. — The second paryaya-saśkīla is called also a gaṇa-saśkīla.

4. Extolling the breath (prāṇā).

[Bhāgavata Viśvarākṣa. — mantraḥdṛṣṭvā maṃtrakṣerūṣadṛṣṭvām. ānūpankham: t. evaṁ:
maṇi; 8. puthyaprākṣaḥ; 12. nītī; 15. dhūry; 20. anuntri-guhitātīrțāḥ; 21. madya-
jyotiyājañjagū; 22. triṇāḥ; 20. lehitičandbhā]

Found also in Pāipp. xvi. The whole hymn (together with a considerable number of others) is quoted by its opening words in Kāṇḍ. 55. 17; 58. 3, 11, but not in a way to cast the least light upon its meaning and value. [The hymn is reckoned to the paryaya gaṇa (note to Kāṇḍ. 5, 1); the comm. quotes further usages from Nākapālka 19, Cāntikālpa 15, and a Pariśīta.]

Translated: Muir, v. 394 (the greater part); Scherman, p. 69 (nearly all); Deussen, Geschichte, i. 1. 301 (with a general introduction); Henry, 111, 147; Griffith, ii. 64; Bloomfield, 218, 622. — The hymn to Prāṇā, introduced into the second praṇaṇa of the Pṛṣṇa Upanishad, contains reminiscences of this hymn: cf. vs. 19, and Deussen, Upanishads, p. 562.

1. Homage to breath (prāṇa) in whose control is this All, who hath been lord of all, in whom all stands firm.

2. Homage, O breath, to thy roaring, homage to thy thunder; homage, O breath, to thy lightning, homage to thee raining, O breath.

Pp. reads in c'ūrī lī prāṇā.

3. When breath with thunder roars at the herbs, they are impregnated (pra-iva), they receive embryos, then they are born many.

Pp. makes up the material of our vss. 3 and 4 differently, giving first 4 a, b and 3 e, d, and then 3 a, b and 4 c, d. It reads garbhāin in c, and ci jyāte in d. The comm. paraphrases pra rīgaṇte with garbhāin grhaṇti [cf. xii. 4. 37]. [For “many” one might better say ‘in great numbers.’]

4. When, the season having come, breath roars at the herbs, then all is delighted, whatever is upon the earth.

In d in our text, kīna is a misprint for kīna. With c, d is to be compared the similar half-verse RV. v. 83. 9 e, d.

5. When breath hath rained with rain upon the great earth, then the cattle are delighted: “verily there will be greatness for us.”

[Cf. vs. 17 below.] Pp. has, for a, b: yadda prāṇa abhyakrāntād varṣena stōtr
yitumā. [Phāsa d doubtless means precisely the same thing as the English slang ‘that’ll be great for us!’]
TRANSLATION AND NOTES. BOOK XI. —xi. 4

6. The herbs, being rained on, have talked with breath: "verily thou hast extended our life-time; thou hast made us all fragrant."

Pp. reads in b avadirni, and in c acitarat.

7. Homage be to thee coming, homage be to [thee] going away; homage to thee, O breath, standing; to thee sitting also [be] homage.

Compare 2. 13 above, which differs only in the vocative used. Pp. puts the verse after our 8, and reads te'stu in a, and name'stu in b; a few of SPP's authorities make the same combinations.

8. Homage to thee breathing, O breath; homage be to [thee] making expiration; homage to thee turned away, homage to thee turned toward [us]; to the whole of thee [be] this homage.

Pp. reads in b name'stu, and makes paricindya and pratitindya change places in c, d.

9. The dear body that is thine, O breath, and the dearer one that is thine, O breath, likewise what remedy is thine, assign thou of it to us in order to life (jīvāt).

For yād in b (to be read yā u) the comm. has yadu, regarding it as dual.

10. Breath clothes (anu-vara) human beings (praśād), as a father a dear son; breath is lord of all, both what breathes and what does not.

Pp. combines praśā 'nu in a, and in d reads twice yas for yat. Praśādii in d remains undivided in pada-text by Pāt. iv. 57.

11. Breath, 6; is death, breath tākmaṇa; breath the gods worship (upā-das); breath may set the truth-speaker in the highest world.

Pp. has for a praśa mṛtyuṣ praśa amṛtaḥ [cf. RV. x. 121. 2], which is less devoid of sense; at the end it reads lokāṇa dadhat.

12. Breath is vīrāj, breath the directress; breath all worship; breath is the sun, the moon; breath they call Prajāpati.

Pp. reads praśa sarvaṁ [sandhi] for praśaṁ sarvaṁ in b, and its c is praśaṁ jātā sanandām sīvaṁ. The comm. explains deśiṛ as = svarcavṝprāpywāna sarveś̄aṁ bhrayati pradēvatu.

13. Breath-and-expiration are rice-and-barley; breath is called the draft-ox; breath is set in barley; expiration is called rice.

Pp. combines praśaṁ "hitṛ in c. Our P. M. W. read pūryena for pūrye hu in c.

14. A man breathes out (āpūrṇati), breathes (pūrṇati) within the womb; when, O breath, th' u quickenest, then he is born again.

Pp. reads, in b and beyond: gārtha anāh: ya vi eva praśaṁ pūrṇaṁ sa damna vaupas trat. The comm. has ato in d.

15. Breath they call Mātāriṇī; breath is called the wind; in breath what has been and what will be, in breath is all established (pūrṇati hitṛ).

Pp. has at the end samāhitāḥ.
16. They of the Atharvans, they of the Āngirases, they of the gods, also those born of men — the herbs are generated (pra,jā), when thou, O breath, quickenest.

Ppp. has ca yaś instead of nīna at end of b, and, for c, sarvā pra modanty evadāh. The adjectives are feminine, denoting the herbs.

17. When breath hath rained with rain on the great earth, the heroes are generated, likewise whatever plants [there are]. Compare vs. 3 above, of which this is an imitation; Ppp. makes it yet closer, by reading modante for jāyante in c. Some of the sāmkhitā-mss. read jāyante iho (losing the accent of iho) in c-d.

18. He who knoweth this of thee, O breath, and in whom thou art established — to him shall all bring tribute in yon highest world.

Ppp. separates prāṇa idanā in a.

19. As, O breath, all these human beings (pra,jā) are tribute-bearers to thee, so shall they bring tribute to him who shall hear thee, O thou of good report (mahr 1 as).

Ppp. has for d yas tva (yavānā sūryoḥ); and the comm. also reads sūryoḥ. [With this vs., cf. Praṇa Upanishad, ii. 7.]

20. He moves, an embryo, within the divinities; having come into being (abhūta), having been (bhūtā), he is born again; he, having been, entered with might (gcihibhiṣ) what is to be, what will be, [as] a father a son.

The understanding of this very obscure verse is not helped by the comm., and Ppp. offers no variants. The comm. reads bhūtaṁ instead of bhavyaṁ in c. A part of the mss. read viṇaṁ (not -vā) in d.

21. The swan (hāsaḥ), ascending, does not extract ut-khīd one foot from the sea; verily, if he should extract that, there would not be today nor tomorrow; there would not be night nor day; at no time soever would it dawn (vi-vās).

Ppp. reads at-kapadam at end of b. and goes on thus: iman sa tuṁ utkhiḍe abhūti-bhāya sak gya na ritaṁ nna ha yāṁ pra, jāṁ tu ki cau. The comm. explains the verse first as relating to the sun, for which it appears to be really intended, and then as applied to breath, to which it may be conceived to belong as being for the microcosm what the sun is to the macrocosm. [Cf. my note to viii. 7. 24. Here one would indeed be reluctant to translate haśa by 'goose.'](1)

22. The eight-wheeled [thing, neut.] rolls, having one rim, thousand-syllabled, forth in front, down behind; with a half it has generated all existence; what its [other] half [is] — which sign is that?

This verse also evidently belongs to the sun; with its mystic ascriptions are to be compared those of the partly corresponding verses x. 8. 7, 13. Ppp. ends instead with kim u tasya kutuḥ; it also combines varāte 'kanemi in a. The comm. reads pāçoṭ
at end of b, and two or three of the mss. (including our O.) do the same. In front and behind are, of course, = ‘in the east’ and ‘in the west.’ The g of astdakra, and its retention in the padā text (astdakram) are by Prāti. iii. 2 and iv. 94.

23. He who is lord of this that has every (trīȳa) [kind of] birth, of every stirring thing—to thee being such, O breath, having a quick bow among the unexhausted (?tinya), be homage.

The very rare ḍaṇya is rendered, at a venture, with the Pet. Lexx. L see BR. under ṭi, and OB. i. 66 a, end j; [the parallelism of the next vs., with its danda, favors this rendering]. The wholly obscure pada in which it occurs is explained by the comm. to mean fraṭiṣṭhitasya keśasraya saṣṭhitvato: be taken ḍaṇya from the root au ‘breathe,’ and -daṇvan from dha ‘go.’ Ppp. has no variants to help us.

24. He who is lord of this that has all (sārva) [kinds of] birth, of all that stirs, unwearied, wise by brāhmaṇa—let breath go after (anus-tthā) me. Ppp. has at the end the easier reading mān abhi rākṣatu. [W. interlinces ‘attend’ as a rendering of anus-tthā.]

25. Upright among the sleeping he wakes; by no means (nānā) does he fall down horizontal (tiṣṭhī); no one soever has heard of his sleeping among theo sleeping.

The comm. reads in a jāgana and understands it as impv. 2d sing. Ppp. has in c [or in b] svapnaṃ. The combination of svapna and ḍaṇya seems to make it necessary to take the former in the sense of svapna, or of svapa, as the comm. glosses it. The activity of the breath while the other powers and senses of the body are asleep is a theme of wonder elsewhere also. For svapna in a, read svapna (an accent-mark slipped over the wrong syllable).

26. O breath, tum not about from me; not another than I shalt thou be; like the embryo of the waters, in order to life (jīvā), I bind thee to me, O breath.

The obscure second pada is by the comm. explained to mean maṇa saha ṭhāṭaṇya-panna eva variṣṭa. Some mss. (including our O.) accent maṇi both times, and SPP. follows them in his text: compare xii. 3. 56.

[The quoted Anukr. says “sṛhitāva.”]

Here ends the second anuvāka, with 3 hymns and 82 verses, according to the count of the Berlin edition: that is 1 paryāya-stāka with 3 paryāyas and 36 verses and 1 orthosūkṣma with 26 verses. But some mss. sum up the anuvāka as containing 136 “verses of both sorts,” that is the 110 avadāna-ṛcā of our h. 3 (see p. 632, top, and p. 620, top) and the 26 ṛcās of our h. 4.

[The following quotation from the Old Anukr. seems to be put after the end of h. 4 as pertaining to the anuvāka: trayas “svayām dāno” bhavī. Does this mean that we have no right to count the “svayāna” as less than 3 hymns? Cf. p. 611, r 4.]
BOOK XI. THE ATHARVA-VEDA-SAMHITA.

5. Extolling the Vedic student (brahmacliri).

[The words "varujakam, mantrokta" are lacking in the London ms. and are supplied from the Berlin ms. The latter adds part of its verse in place of parts of 1, but 3 is hardly metrical, and no varuhart at any rate.

Found also in Ppp. xvi. (with slight differences of order, which will be pointed out under the verses). Not quoted either in the Kaucika or in the Viiiniini Sutra; but the schol. to Kauc. 55. 18 prescribe vs. 3 for use in the yajnasana. It is cited also at the beginning of G.B. (i. 2. 1-8), the chapter on the brahmacliri.

Translated: Muir, v. 400 (18 vss.); Ludwig, p. 452; Scherman, p. 84 (19 vss.); Deussen, Geschitches, i. 1. 277; Henry, 114, 150; Griffith, ii. 68; Bloomfield, 214, 626. — Cf. Bergaigne-Henry, Manuel, p. 161; Hillebrandt, Ved. Mythol., i. 471. Henry, p. ix of his preface to Books X-XII, cites this hymn in his discussion of brahma, which he connects with root brdrj; and Oldenberg reviews the matter in IFA. viii. 40-41. Deussen entitles the hymn "The Brahman-pupil as incarnation of Brahm," and gives a general interpretation of its content by way of introduction. This should be consulted.

The rendering "Vedic-studentship" is too rigid to fit everywhere: cf. vs. 18, note.

1. The Vedic student goes on setting in motion (dp) both firmaments; in him the gods become like-minded; he maintains earth and heaven; he fills his teacher with fervor (t khí). Ppp. has yasm ś for tasmi in b; it rectifies the meter of c by reading at the end dyam uta "nām; it combines tā "vāryām, and ends the verse with bibhrati. The comm. explains pārti with pālayati both here and in vs. 2.

2. The Fathers, the god-folk, all the gods individually assemble after the Vedic student; the Gandharvas went after him, thirty-three, three hundred, six thousand; he fills all the gods with fervor. Ppp. puts the verse after 3, and reads, after pāravas in a, manusyā devaṇand gandharvā naśirnayanam sarve tvayāstraṇīcājanan jatuhitārūram sarvān as devōhi taṇāna bibhṛti. None of the ms., nor either edition, reads pāṣṭaḥsarvah, as required by Prā. ii. 8.

3. The teacher, taking [him] in charge (upa-nī), makes the Vedic student an embryo within; he bears him in his belly three nights; the gods gather unto him to see him when born. Upanī probably already a technical term for receive as pupil, initiate. [Prescribed in the schol. to Kauc. 55. 18, as noted above.] [The first line seems to be prose: see at end of Anukr.-extracts.]

4. This piece of fuel [is] earth, sky the second; also the atmosphere he fills with fuel; the Vedic student fills the worlds with fuel, girdle, toll, fervor.

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5. Prior born of the brahman, the Vedic student, clothing himself with heat (glarnd), stood up with fervor; from him [was] born the brahmaana, the chief brahman, and all the gods, together with immortality (amrti).

Ppp. reads tapaso 'dhi tisthat at end of b. Of a the meaning may probably be 'was born before the brahman' (so the translators).

6. The Vedic student goes kindled with fuel, clothing himself in the black-antelope-skin, consecrated, long-bearded; he goes at once from the eastern to the northern ocean, having grasped the worlds, again and again violently shaping (aciirika) [them].

Ppp. reads in b karpini, and in c sadhet purvok. The comm. has in a savigrhya; he explains mukhay aciirikrat by ayaartham ahimukhyena kavoti. ['Northern ocean': cf. note to xii. 2. 25.]

7. The Vedic student, generating the brahman, the waters, the world, Prajapati, the most exalted one, the vina, having become an embryo in the womb of immortality; having become Indra, he has shattered (tri) the Asuras.

Ppp. reads in d amrti instead of asurin. More than half of SPP's authorities read bhiva amrti- uncombined in c.

8. The teacher fabricated both these envelops (nibhas), the wide, profound, [namely] earth and sky; them the Vedic student detends by fervor; in him the gods become like-minded.

The last pada is identical with b above. Ppp. is more original, reading for c, d: taa brahmaari tapasa 'dhi rakṣati tayor devas ahamkham madars; it also omits me in a: and it puts the verse after our vs. 9. The comm. [and two of SPP's authorities] read ram for tc at beginning of c.

9. This broad (prthivi) earth, and the sky, the Vedic student first brought [as] alms (bhikhyd); having made them [both] fuel, he worships; in them are set (depira) all beings.

Ppp. omits the meter-disturbing d in b, and reads for c, tc brahma kriv samudha sapaeta. 'Worships': i.e., as the comm. explains, 'tends the fire with them.'

10. The one this side, the other beyond, the back of the sky, in secret [ar] deposited [ni-dhi] the two treasures (nidhi) of the brhmanaya; them the Vedic student detends by fervor; the whole of that he, knowing, makes brahman for himself.

The construction and sense of the last pada are very doubtful. For c, l'pp. has its version of our 8 c over again: taa brahmaari tapasa 'dhi rakṣati; it also combines para 'naro in a. ['To bring out the play of the original, one might render nidhill by 'deposits.']
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11. The one this side, the other hence, from earth, the two fires come together between these two envelops; upon them are set (pri the firm rays; these the Vedic student stands upon by fervor.

For our obscure first pada Ppp. substitutes a more translatable version: arvadh anyo divas prthivad tuo “nus prthivydh,” and it reads ati for ‘thi in c; and the comm. has also ati, combining it with the following to atidhah. [The comm. also has tdam (mis-printed at: see “Corrections”) for tdn in d.]

12. Roaring on, thundering, the ruddy white-goer has introduced (?)am-Mr) in the earth a great virile member; the Vedic student pours seed upon the surface (sdm,), on the earth; by that live the four directions.

Extremely obscure, and there are no valuable variants. Ppp. has at the beginning abhikrtaanam ... chaug, the comm. reads varnum sukita, explaining the latter word by gatavarunam jatipratham megham prthivam. The last pada is found elsewhere, as ix. 10. 19 d, RV. I. 164. 42 b.

[For consistency, the Berlin ed. should have abkikrtaanm instead of abhikrtaanam.] [The Anuk. defines the vs. as of 50 syllables and appears to scan it as 13 + 11 : 14 + 14 = 49. The ms. puts the mark of pada-division before prthivydh. This last is a most palpable gloss of sdm.]

13. In the fire, in the sun, in the moon, in Matari’rvan, in the waters, the Vedic student puts fuel; their gleams (arcfs) go about separately in the cloud; their sacrificial butter (diya) is man, rain, waters.

Ludwig conjectures “purusam lo” in d for “purusas.” Ppp. is too corrupt in c, d to be of service. Their ‘in c, d is tham fem., apparently relating to somidkas ‘sticks of fuel,’ though we had only the singular in b; but the comm. regards it as ‘of fire etc.,’ the fem. being used because the last of the series ([(the meter-disturbing) apas ‘waters’) was feminine—which is possible.

14. The teacher [was] death, Varuṇa, Soma, the herbs, milk; the thunder-clouds were warriors; by them [was] this heaven (sva) brought.

This verse stands in Ppp. before our vs. 13; it reads at the beginning parjanya, instead of dvarya, reads in c jumna “sun,” and in d svar abharam. The comm. is in order to put some sense into the identification of the teacher with death and Varuṇa, regards it as alluding to the instruction of Naciketas by Death (Kaṭha Upanishad, etc.) and of Bhrgu by Varuṇa [TA. i. 1, etc.]. [For c, d, Roth compares CB. xi. 8. r.]

15. Varuṇa, having become teacher, makes his own (tvand) the entire ghee; whatever he sought of Prajāpati, that the Vedic student furnished, a friend (mitri) from his own self.

The translation implies svah as the proper pada-reading in d, and the comm. also understands this; but all the pada-mss. read svah, as if accus. pl. The end of this verse and the beginning of the next are unfortunately wanting in Ppp.; it reads at the beginning anvād idam kṛs. The ms. put the avasana after prajāpatis instead of after vrundh, and SPP. divides accordingly (see his note); our division is changed in obedience to the requirements of the sense. Ludwig understands mitric as signify

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16. The teacher is the Vedic student; the Vedic student is Prajāpati; Prajāpati bears rule (vi-raj); the vi-dj became the controlling Indra.

17. By Vedic-studentship, by fervor, a king defends his kingdom; a teacher by Vedic-studentship (brahmacārya) seeks a Vedic student.

18. By Vedic-studentship a girl wins (vid) a young husband; by Vedic-studentship a draft-ox, a horse strives to gain (ji) food.

Instead of jīgfrāṭī at the end, SPP. reads jīgfrāṭī 'strives to swallow,' finding it in the comm., and in less than a quarter (four out of seventeen) of his authorities; none of ours give it, so far as noted. Ppp. suggests yet another and a better reading, namely phirfafi-if, as seems probable, that underlies its corruption. As between jīgfrāṭī and jīgfrāṭī, the former seems preferable. [These verses will seem much less inept if we give a less rigid interpretation to brahmacārya: see Deussen, p. 281, p. 278.]

19. By Vedic-studentship, by fervor, the gods smote away death; Indra by Vedic-studentship brought heaven (śvār) for the gods.

Ppp. reads aṣṭā 'jaya at end of b [and anumaya for devakhyā in d].

20. The herbs, past and future, day and night, the forest tree, the year together with the seasons — they are born of the Vedic student.

All the satīhitāms. chance to agree in c in reading saha riḥbhīs, which SPP. accordingly gives in his text. Ppp. also has it; and further bhistabhavgam in a, and brahmacārya at the end.

21. The earthly, the heavenly cattle, they of the forest, and they that are of the village, the wingless and they that are winged — they are born of the Vedic student.

Ppp. again reads at the end -cāni. [For puṣavo, cf. xi. 2. 24 note.]

22. Individually do all that are of Prajāpati bear breaths in their bodies (ātinā); all these the brāhmaṇ defends, brought in the Vedic student.

Ppp. reads at end of b bīhrata; one would like to emend to bīhratais. [But cf. Deussen's interpretation, p. 282.] Ppp. also has in c sarvās tūn.

23. That, sent forth (parisūtā) of the gods, not mounted onto, goes about shining; from that [was] born the brāhmasya, the chief brāhmaṇ, and all the gods, together with immortality.

The translation of the first half-verse is merely mechanical. The second is identical with 5 c, d, above. Ppp. puts the verse after our vs. 24, reads parushtoṣa instead of the obscure parisūtām in a, and gives the verse a last half of its own: tasmin svaeva puṣavat tatra yajñānas tasminn annam saha devatābhīs; and this version of the second half-verse is given in GB. i. 2. 7. The comm. explains parisūtām = parisūtām; ātmatalā shākstākṛtaṃ.
24. The Vedic student bears a shining brahman; in that [are] woven together all the gods; [he] generating breath-and-expiration, then, out-breathing (vyānd), speech, mind, heart, brahman, wisdom.

Ppp. reads in & azam for asam; its verse has for second half our 26 c, d, and our 24 c, d is added at the end of our 23, which, as above noticed, comes second of the two verses; it reads for & adhyātma jnanan brahmu medhām. [The sequence is, therefore, 24 a, b, 26 c, d, 23, 24 c, d.] The GB. cites prārádhānu janyan as a pratīka at 1. 2. 8.

25. Sight, hearing, glory put thou in us; food, seed, blood (dbhita), belly.

Ppp. begins differently: vacām kṛṣṭām yaśo'vihāta. [Deussen renders udāsam by 'Leitungszeugen. ']

26. Shaping (?) these things, the Vedic student stood performing penance (tapas tapya-) on the back of the sea (satīda), in the ocean; he bathed, brown, ruddy (piugald), shines much on the earth.

The comm. explains 25 and 26 together, as if one verse. The translation implies the emendation, apparently unavoidable, of kālpata to kālpat; the comm. makes no scruple of glossing it with kālpayaun.

[The quoted Anukr. says "brahmācāri ca."
[Here ends the twenty-fourth prapathaka.]

6. To many different gods: for relief.

[Cantar. — trupanīshaham. adhramanam eka mārtakādviṣayam. anvijabhahm * : 23. bhūs
garhāth.] * [The Anukr. omits the definition of 18 as jāthiyājākhi.]

Found also (except vss. 3, 20, 23) in Pāipp. xv, (in considerably altered verse-order: 1, 2, 4, 6, 5, 7, 15, 8, 9, 14, 17, 10, 11, 10, 13, 12, 16, 22, 21).

The hymn is included by Kāç. in the (ādī & minor, and all of the hymn except vss. 7, 9, 22, 23 (those in which the word aṁhas is missing) is reckoned to the aṁhālīga gaṇa (note to 32. 27). The last verse is cited separately at 58. 25 in a rite for long life. The same verse is variously cited by the subordinate works and the schol.: see note to 9. 2; 42. 13 (student's return); 53. 8 (godāma); 53. 1 (upanāyana); Keç. to 44. 5 (roṭeṣaṁana). Verse 9 is reckoned to the rāṇḍra gōra, note to 50. 13.]

Translated: Henry, 117, 155; Griffith, ii. 72; Bloomfield, 160, 628.

1. We address (bra) Agni, the forest trees, the herbs and the plants, Indra, Brihaspati, the sun: let them free us from distress.

The comm. questions whether to render brānas by stūmas or by īṭephalahā yāmāke.

2. We address king Varuṇa, Mitra, Viṣṇu, likewise Bhaga; Āṇā, Vivasvant we address: let them free us from distress.

3. We address god Savitar, Dhātar and Pūshan; we address Tvasṭār at the head (agṛṣyā) : let them free us from distress.

MS. has nearly the same verse in ii. 7, 13, but with a like our 2 a.
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4. The Gandharvas-and-Apsaras we address, the (two) Aśvinis, Brahmaṇaṛṣṇa, the god that is Aryaman by name: let them free us from distress.

5. Day-and-night now we address, sun-and-moon both; all the Ādityas we address: let them free us from distress.

Ppp. combines, in b, mātā ṣukha, and reads in c adityāṇ sarvān.

6. The wind we address, Pājanya, the atmosphere, also the quarters, and all regions we address: let them free us from distress.

7. Let day-and-night, likewise dawn, free me from what comes from a curse; let god Soma free me, whom they call the moon.

Ppp. reads at end of b ṣṛṣṇa for ṣuṣṭh, and in c ādityas for devas. [Cf. Hillebrandt, Ved. Mythol., l. 270.]

8. The earthly, the heavenly cattle, also the beasts (mūgni) that are of the forest; we address the hawks (ṣaṇguṭa), the birds (ṣaṇkṣiṇi): let them free us from distress.

ṛ, 'the winged hawks.' Ppp. has a better and more independent a (ours = 5. 21 a, above): ye grāmyōṇa saṣṭa paṣavaḥ [cf. iii. 10. 6 note].

9. Bhava-and-Çarva now we address, Rudra and him that is lord of cattle; the arrows of them which we well know (ṣainivi) — let those be ever propitious to us.

Ppp. reads in b ugras for ṣrdram, and, instead of ṣ, the refrain te no muhantar aṅkhaṇ. The comm. has vīdūnas for vasi in c. [Pāda ṣ is nearly repeated at vs. 22 ṣ.]

10. We address the sky, the asterisms, the earth, the mountains; the oceans, the rivers, the pools — let them free us from distress.

Ppp. reads in b ṣrhaṇam. The comm. explains ṣrṣṇa as paṣṭiūṛi tattvāndi pṛṣṭhīṣṇaṇi. MS. has the verse in ii. 7. 13, but reads samudrāṇi and vṛṣṭiṇaṇi in c.

11. The seven seers now we address, the heavenly waters, Prajāpati; the Fathers with Yama as their chief (pravṛṣṭha) we address: let them free us from distress.

Most of the mss. (including all of ours that are noted) read saṣṭaṁ in a, c add SPP. gives it in his text; the comm. has saṣṭaṁin.

12. The gods that are seated in the sky, and that are seated in the atmosphere, the mighty ones (ṣaṁkri) that are set (prt) on the earth — let them free us from distress.

[We had a, b above at x. 9. 12. In a read deva?]

13. The Ādityas, the Rudras, the Vasus, the gods in heaven, the Atharvans, the Angirases full of wisdom — let them free us from distress.

Perhaps b is rather 'the divine Atharvans in heaven'; Ppp. reads deva diivā atharvāṇah.
14. We address the sacrifice, the sacrificer, the verses *(śāman)*, the remedies; the sacred formulas *(yajus)*, the invocations we address: let them free us from distress.

*Bhṛṣṇa*, which probably refers to material like that included in the Atharva-Veda, is explained by the comm. as *subhikarṣṇi vāmadasyādini*; no hymn in our collection receive any such title in the Kāuçika.

15. The five kingdoms of plants, having Soma as their chief *(ṛṣṭha)*, we address; the *darbhi*, hemp, barley, *saḥa* — let them free us from distress.

Ppp. rectifies the meter of *b* by reading *brāmati*; in *c* it puts *bhūgas* before *darbha*. The *masa*, as usual, differ as to the accent of *rājya*; several (including our *O.* ) read *rājyāni*, and our R.s.m. has *rājyāni*. The comm. calls *saḥa* simply 'a kind of herb.'

16. The niggards we address, the demons, the serpents, the pure-folk, the Fathers; the hundred-and-one deaths we address: let them free us from distress.

[With *b*, cf. viii. 8. 15, and 9. 24 below. Cf. note to iii. 11. 5 for the 'hundred-and-one deaths.' Cf. also Chāndogya Up., viii. 71, 91, 101, where Indra passes three thirty-two-year terms of studentship with Prajāpati and is then bidden (viii. 111) to pass five years more, to make out the full tale of 101 years.]

17. The seasons we address, the lords of the seasons, the year-divisions and the winters, the summers, the years, the months: let them free us from distress.

The verse nearly agrees with iii. 10. 9. The comm. quotes from Tātt. Brāh. ii. 6. 19 in explanation of what gods are lords of the several seasons. *Ārtavānu* he defines as *tattadrihvijesasamandhinkah padarthāṃ; hāyana* and *saṃsa* are to him simply other names for 'year.'

18. Come, ye gods, from the south; from the west come up eastward; from the east, from the north, mighty, all the gods, coming together: let them free us from distress.

Ppp. rectifies the meter of *b* by adding *nas* at the end.

19. All the gods now we address, of true agreements, increasers of righteousness, together with all their spouses: let them free us from distress.

20. The collective gods now we address, of true agreements, increasers of righteousness, together with their collective spouses: let them free us from distress.

This verse (omitted in Ppp.) differs from the preceding only by twice reading *saṃsa* instead of *rājya*. The epithet *rājvād* may also signify 'increasing by righteousness.'

21. Existence we address, the lord of existences, and who is controller of existences; all existences, assembling — let them free us from distress.

*Bhūtāna* at the beginning may be adjective, 'him who is.' Ppp. reads *pāta* for *vaś* at end of *b*, and, for *c*, *bhūtāna saṃsā brāmas.*
22. They that are the five divine directions, that are the twelve divine 
seasons, that are the fangs of the year — let them be ever propitious 
to us.

All the small itil-mss. happen to read together in b dadaça réthaw, which SPP. 
adopts; Ppp. makes the same combination. [Pada d is nearly 9 d above.]

23. The immortal remedy, chariot-bought, which Mātali knows — that 
Indra made enter into the waters; that remedy, O waters, give ye.

The pada-text reads mātali also. [Concerning Mātali, see Weber, SA, 1895, p. 837.] 
All the msx.accent ṭhno in d, and it accordingly is read by both editions; but the sense 
requires the emendation to ṭhno, as translated; [so the comm.: ke ṭhna]. The verse 
is so discordant with the rest of the hymn as to seem an addition made to it; [it is not 
found in Ppp.].

The comm. [p. 123] regards the verse as referred to in Vāit. 3, 13, quoting the 
whole śūra, but with mātalya instead of pārdnya at the beginning; the msx. of Vāit. 
read mātalya or mārtalya.

[Here ends the third anuvāka, with 2 hymns and 49 verses. The quoted Anukr. 
says agnim-brūmak śūraḥ: i.e. 'in the hymn agnim-brūmah, there are three [over 
versy].']

7. Extolling the remnant (ūcchīṣṭa) of the offering.

Aitrāyan.— saṃtvāniścāt, maniśvātiścāt dānavatām. Sevacāhaham * : b puroṣeṣaḥ- 
hatāyārd; 21. stor ṭy; 22. uṣṭy pūrṇoḥ kāti. * [The Anukr. omits the definition of 
vs. 11 as pātasyākādi.] 

Found also (except vs. 25) in Pāipp.xvi. [The hymn is not cited in the text of 
Kāuç. nor of Vāit.]

Translated: Muir, v. 397 (part); Scherman, p. 87 (part); Deussen, Geschichte, 
1. 305-310; Henry, 120, 136; Griffith, ii. 75; Illoomfield, 226, 629. — See;Deussen's 
valuable introduction. He does not believe that uchchīṣṭa means 'remnant of the offer- 
g,' in this hymn, but rather 'residuum in general,' the remainder that we get after 
subtracting from the universe all the forms of the world of phenomena.

1. In the remnant [are set] name and form, in the remnant [is] set 
the world; within the remnant both Indra and Agni, everything is set 
together.

The comm. connects the hymn with hymn 3, above, making the uchchīṣṭa the remnant 
of Āśīrī's eco-dish; he quotes Tālt. Brāh. i. 1. 91, where it says "they gave her what 
remained" (ūcchīṣṭa) etc. Ppp. reads rāpaṁ sa rāpaṁ ca in b.

2. In the remnant heaven-and-earth, all existence is set together; in 
the remnant the waters, the ocean, the moon, the wind is set.

Ppp. combines at the end vāta "hitāh.

3. In the remnant [are] the being one and the non-being one, both, 
death, vigor, Prajāpati; they of the world (lāṇkya) are supported (ā-yat) 
on the remnant, both vṛd and drś; also fortune (gr̥) in me.

Ppp. reads "samā [for asā]" in a; in d, where we should welcome its aid in making 
sense, it is corrupt, reading "vṛsca dercāvareṣcār mayi;" it also combines uchchīṣṭa "yauñāt"
BOOK XI. THE ATHARVA-VEDA-SAMHITA.

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in c. The comm. has dhītās again instead of ayattās in c; he supplies pratās to ladhūksas; and he explains varas as vārako varunās and drus as dvārako 'mṛtānamās somah, and the last clause by tālprasadāc chṛṣṭa sampan mayi vidhury dhītā "sthiṣā bhavevāt.

4. Being fixed, fix thou, being stanch, nyāya, the brāhmaṇa, the ten all creators; as the wheel on all sides of the nave, the divinities [are] set.

Pp. gives no variant in a; at the end it has devatā dhītā (i.e. "hitam") s. SPP., against the authority of all the padā-mss., combines dvārasthiras into one word, merely because the comm. so explains it (dvāhayaena sthirtasya lokāḥ) — which is no reason at all for such an absurdity. Nyāyas the comm. glosses with nītratas tatrāyāḥ prāṣṭānāh, which gives us no help.

5. The verse (fc), the chant (śdvan), the formula (yajus) [are] in the remnant, [also] the song (udgīthā), the introductory praise (prāṣṭāt), the praise (śūntā); the sound ling [is] in the remnant, the tone (śvāra), and the ring (? meṛā) of the chant; that in me.

The comm. gives alternative explanations of śvāra and meṛā, showing that their technical meaning was doubtful to him, as to us. Pp. has for butgīlā prāṣṭātā śīlām; in d it has tīlīs for tīlīs. To the last clause the comm. supplies bhāvātū: cf. vss. 12, 14.

6. That relating to Indra-and-Āgni, that to the purifying [Soma] (prāya-śāndhā), the great-named ones (i.e. mahāsāmnas), the great ceremony (mahāvratā) — within the remnant are [all] the members of the sacrifice, like an embryo within a mother.

The āndrāgīna and pāvamāna are explained by the comm. as two sāmans; for the mahāsāmnas he refers to Ait. Ar. iv. 1.

7. The rājasīya (royal consecration), the vājasya (vigor-drinking), the agniṣṭomā (fire-praise), then the sacrifice (ādhibhāvā), the artha and agnī-mālā (horse-sacrifice) [are] in the remnant, the one having a living bārdhī, most intoxicating.

Pp. has in b the preferable reading tato ʾdhibhāvāḥ.

8. The establishing of a fire, also the consecration, the desire-fulfiller, together with the meter (chāndas); the removed (?) ʾutsamās sacrifices, the sacrificial sessions (sattrās), are set together in the remnant.

All the padā-mss. read in b kāmāgṛṇāḥ chāndasāḥ, but no satīhitā-mss. gives correspondingly kāmāgṛṇiḥ chāndiḥ; they vary between ērdḥ chāndiḥ (thus the majority) and ērdḥ chāndiḥ (including our I.K.); both editions emend to ērdḥ chāndiḥ; the comm. understands the two words as one compound. He also reads ʾutsamānyāḥāḥ as a compound in c, and takes it to mean sacrifices that have gone out of use and knowledge.

9. Both the fire-offering (agniḥōtra) and faith, the vaśaḥ-exclamation, the vow (vrataḥ), penance, the sacrificial gift (ddēgīnaḥ), what is offered (iṣṭāḥ) and what is bestowed (pūrtāḥ) — are set together in the remnant.
TRANSLATION AND NOTES. BOOK XI. -xi.


10. The one-night [sacrifice], the two-night, the same-day-purchase (sadyaḥkṛt), the purchaseable (?prakṛt), the praiseworthy (ukhiyā) — [it] is woven, deposited, in the remnant; the minute things of the sacrifice, by wisdom.

Pp. betters the grammar of the last half-verse by reading for d yaśhāya 'no nu vīhyāya. The comm. reads in b sadyaśkrīt; sadyaḥkṛt is especially prescribed by Prāt. ii. 62.

11. The four-night [sacrifice], the five-night, and the six-night, of both kinds, together, the one of sixteen (soddāla), and the seven-night — from the sacrifices were born all the sacrifices that are put in immortality.

Pp. combines yaśhā 'nāte near the end. The comm. understands by uḥhayās in b, the doubles of the numbers of nights given. Soddāla is the subject of Prāt. iv. 31, and Caitrātra (p. Caitrātra) of Prāt. iv. 30.

12. The response (pratihārd), the conclusion (niḥāna), both the all-conquering and the on-conquering (abhijit) one, the same-day and overnight ones [are] in the remnant, the twelve-day one: also that in me.

Pp. has at the beginning pratihāra. [The comm. joins the "also" to what precedes and says that "that in me" (supply bhavatu) is to be understood as a prayer: cf. vss. 5, 14.]

13. Pleasantness, compliance (śīmānatī), comfort (kṣima), custom (?svadhād), refreshment, immortality, power — in the remnant all occurring (pratyāhāra) desires are satisfied with desire.

Pp. reads at the end trupantī. Most of the pāda-mss. and many of the saṅkhyāmss. read simply kṣima in a (including our B.W.O.K.Kp.).

14. The nine earths, oceans, skies, are set (grīḍā) in the remnant; the sun shines in the remnant; day-and-night: also that in me.

The pāda-mss. in general read simply grīḍā (or grīdā) in b. Two or three mas. (including our O.) read 'pī in d. Pp. reads in a, b bhūmyām samudrasya 'ρχίστε, and has ca for aṣī in d. [The comm. treats the last words of the vs. as under vss. 12.]

15. The added oblation (upahāṣya), the dividing [day], and the sacrifices that are put in secret, the remnant bears, bearer of all, father of the generator.

Pp. reads deśa gṛitaḥ [intending gṛitaḥ] for gṛha gīthā in b. The mas. are divided between upahāṣyam and upahāṣyadu; the latter is read by our B.W.O.a.m. D.K.T.; and K. has -havāyām.

16. The remnant, father of the generator, of breath (dīn) the grandson, grandfather — he dwells, ruler of all, an overpowering (?atiḥnya) bull upon the earth.

Pp. reads in b 'sau putra ca, which, without the ca, is an acceptable improvement.
17. Righteousness, truth, penance, kingship, toil, and virtue (dharmas) and deed (karmas), being (bhutes), what will be, [is] in the remnant; heroism, fortune (laksmis), strength in strength.

Ppp. has dikha for rikram in a; a better reading. The comm. explains rta here by manas yathirhasaikalpanam 'right conception'; bale at the end he makes balevati isaminu aukite.

18. Success, force, design, dominion, kingship, the six wide [quarters], the year [is] in the remnant, lid, the orders (pradip), the dips (graha), the oblation.

Ppp. combines gita "kilik in a. [W. interlines 'potions' as an alternative for 'dips.]"

19. The four-priest (adit-hotre) [sacrifices], the apris, the seasonal [oblations], the nivids — in the remnant [are] the sacrifices, the invocations, the victim-offerings (pauchandhia), then the offerings (iti).

Talidatayo at the end in our edition is a misprint for talatayo.

20. Both the half-months and the months, the year-divisions (aatavda) with the seasons; in the remnant [are] the noisy waters, the thunder, the great sound (? cruti).

The comm. reads mci in d, so we lack his conjecture as to the meaning of cruti.


Ppp. combines sikata 'on in a. [Read esalitir']

22. Success (arshdla), attainment, obtainment, permeation, greatness, prosperity [edhati] — in the remnant over-attainment and growth (bhuti) [is] put in, put down, put.

Several of our ms. (P.M.W.1.0.) accent vata in b. All the ms. save one or two (including our B.) leave edhati unaccented, as if it were taken for a 3d dual perfect; both editions read edhati. The comm. strangely reads at the end kilik; [but the pada-text makes all three words of d singular].

23. Both what breathes with breath and what sees with sight: from the remnant etc. etc.

24. The verses (ati), the chants, the meters, the ancient (pur.ft), together with the formula (yojna): from the remnant were born etc. etc.

Ppp. reads, for cak samiti, rgyajusam Jan, and also prefixes to the verse our 27 a, b (combining deva.put).

25. Breath-and-expiration, sight, hearing, indestructibleness and destruction: from the remnant etc. etc.

The first half-verse is found below as 8. 4 a, b, 26 a, b. The verse, as noted above, is wanting in Ppp.

26. Delights, joys, enjoyments, and they that enjoy enjoyments — from the remnant etc. etc.
27. The gods, the Fathers, human beings, and they that are Gandharvas-and-Apsarases: from the remnant etc. etc.

[The quoted Anukr. says "uchisse."]

8. Mystic: especially on the constitution of man.

[Kānyāpathi.—castriśrīśat. adhitmanamanyudānām. duṇgukham: 33. pathstikāta.]

Found also (except vss. 33, 34) in Pāipp. xvi. (in the verse-order 1-6, 8-10, 7, 12, 11, 13, 15, 14, 16-32). [The hymn is noticed neither by Kāuç. nor by Vāt.] Translated: Ludwig, p. 402; Scherman, p. 67 (8 vss.); Deussen, Geschichte, i. 1. 270-277 (with introduction and interpretation); Henry, 123, 160; Griffith, ii. 80.

1. When fury (manyād) brought his wife away from the house of contrivance (saṅkalpad), who were the groomsmen (jhāya)? who the wooers (vartā)? who also was chief wooer?

Pāipp. combines in c ḍā "sam. [Its c, d = our 6 c, d.]

2. Penance and also action were within the great sea (eryavād); those were the groomsmen, those the wooers; the bhṛman was chief wooer.

The pada-mss. (save one of SPP’s) divide evāstām in a into eva: āstām, and the accent of the verb is perfectly defensible, though SPP. alters to āstām. Some of the ms. (including our Bp. P.M.E.) leave mahāt unaccented: cf. vs. 6 b, and ili. 6. 3.

3. Ten gods were born together from gods of old; whoever may know them plainly, he verily may talk big to-day.

May teach the unlimited brāhmaṇ is the comm’s understanding of the last clause.

4. Breath-and-expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind — they verily brought design (dkṣāti).

The first half-verse occurs also as 7. 25 a, b above, and the first three pādās as vs. 26 a, b, c below. Pāipp. combines ṛ ṛū ṛū āstām in d.

5. Unborn were the seasons, likewise Dhātar, Brihaspati, Indra-and-Agni, the two Ācyins, at that time: whom did they worship (upa-āt) as chief?

The comm. reads at the end ātate.

6. Both penance, namely, and action were within the great sea; penance was born from action; that did they worship as chief.

The comm. again has ātate at the end. SPP. reads ātām in pada-text, this time with two of his ms. Some ms. again (cf. vs. 2) read mahāt (so our Bp.E.; P.M. mahātya dṛñava.).
7. The earth that was previous to this one (itds), which the sages (uddhât) indeed knew—whoever may know that by name, he may think himself knowing in ancient things.

The translation implies emendation of ḍha in ñ to ñhan, which SPP. gives in his text, with about half of his mss. Pp.'s version is quite different; it reads for a ye 'to dhünis: purva "sit"; and, for ñ, ñ, he touya deva "sate kasmîn st dhi vrñâh [intending iṣyaṁ and ṣrītā.]

8. Whence was Indra, whence Soma, whence Agni born? whence did Tvashtar come into being? whence was Dhātar born?

Pp. has for ḍhātā sam abharat kutaḥ.

9. From Indra Indra, from Soma Soma, from Agni Agni was born; Tvashtar was born from Tvashtar; from Dhātar Dhātar was born.

Pp. arranges in ḍhātā dhūtur.

10. The ten gods that were of old, born from gods—having given the world to [their] sons, in what world sit they?

Pp. combines tā "san in a, and reads purā for purā in b. [For consistency, the Berlin ed. should have satvā.]}

11. When he brought hair, bone, sinew, flesh, marrow, having made a body with feet, what world did he afterward enter?

The comm. reads sam abharat in b.

12. Whence brought he the hair, whence the sinew, whence the bones? the limbs, the joints, the marrow, who brought from whence?

Pp. combines at the end kutaḥ "bharat. The comm. appears again to read sam abharat at end of b. A few mss. (including our lip.R.) read śnānav in a.

13. Pourers-together namely are those gods who brought together the bringings-together; having poured together the whole mortal, the gods entered man.

Pp. reads caṇāsatas for caṇāsicas in a, and caṇāsicya for caṇāsicya in c.

14. Thighs, feet, knee-joints, head, hands, also face, ribs, nipples (ṣārjuhyā), sides: what seer put that together?

The comm. has nothing to say for baṣāhyā except 'the parts so called.' Pp. reads instead maṣāhyā, and it has ṣiraś for ṣiras in b. It also makes our 11, d and 15 c, d exchange places.

15. Head, hands, also face, tongue and neck, vertebræ—all that, having enveloped with skin, the great putting-together put together.

Pp. reads [bāḥa for mukhow in a and has] in c tāt sarvam. The comm. paraphrases samādha in d with samādhanakastri devatā.
TRANSLATION AND NOTES. BOOK XI.  

16. The great body which lay there, put together by the putting-together — who brought into it the color with which it shines (run) here today?  
Pp. reads adadhat for açayat in a, mayi for mahat in b, and ko 'sm in d.  
SPP. reports all his pada-mss. as having at the end abhārat, which he emends to ābhārat; our pada-mss. give the latter.  

17. All the gods assisted (?upa-çīky); that she who was a woman (via) knew; she who was wife of control (?vdiça), mistress (lî), brought color into it.  
Pp. reads in a upāṣikya, and viça for vaça in e; the comm. (with two or three of SPP’s mss.) has instead of the latter viça. There are, failing help from sense, various questionable points in the construction.  

18. When Tvashṭar bored through [him?] who [was] the superior father of Tvashṭar, having made the mortal a house, the gods entered into man.  
Probably e is adjunct of devas; whether b is object of the verb in a is more doubtful.  
Pp. gives no help. The comm. makes b define Tvashṭar himself, and understands the ‘boring’ of the openings for the senses, the eyes and ears etc. [Ludwig renders c: "machten die götter den sterblichen zu [ihrem] hause."]  

19. Sleep, weariness, misery (nirṛti), the deities named evils, old age, baldness, hoariness, entered the body afterward (dūn).  
The comm. reads tandri in a, and khālīyan in c. Anu perhaps rather ‘one after another.’  

20. Theft, ill-doing, wrong, truth, sacrifice, great glory, both strength, dominion, and force, entered the body afterward.  
Pp. has the better reading sahas for bhat in b.  

21. Both growth (bhāti) and diminution, generosities and niggardlinesses, both hungerings and all thirstings, entered the body afterward.  

22. Both revilings and non-revilings, both what [says] “come on” (bhūta) and “no,” faith, the sacrificial fee, and non-faith, entered the body afterward.  
Pp. combines vi ‘nindac in a. The majority of mss. (including our Bp.B.P.M.E. T.K.K.) read dakṣiṇa in e; [If I understand W’s Collation Book, only Bp.T.K. among his mss. are noted as so reading;] both editions give dakṣiṇa. The comm. explains the word as meaning dhannaśatirdhā. [Cf. Oldenberg, ZDMG. I. 449.]  

23. Both knowledges and ignorances, and what else is to be taught (upa-dīcq); the brāhmaṇa entered the body; the verses, the chant, also the formula.  
Pp. combines vi ‘viṣyācq in a, and reads for e sarvam sarve prā ‘vīqam [= our 25 e].  
Brāhmaṇa perhaps is here the ‘charm,’ representing the Atharvan hymns.
24. Delights, joys, enjoyments, and they that enjoy enjoyments, laughter, sport, dances, entered the body afterward.

25. Both appeals (ālapā) and prating (pralāpā), and they who utter (loṣ) addresses (abhitāpa) — all entered the body, joiners-on (āyuj), joiners-forth (prajuj), joiners.

26. Breath-and-expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind — they go about (iya-) with the body.

27. Both blessings (āśe) and precepts (prāśe), demands (saṁ śe) and explanations (viśe), thoughts, all devisings, entered the body afterward.

28. Both those of the blood and those of the bladder, the basting and those that are pitiable, the secret, the clear, the thick waters — those they caused to settle in the repugnant one.

That is, apparently, in the body that was loth to receive them. SPP: reads unaccountably at the beginning ātreyas, against the great majority of his mss., the comm., and the sense. The reading has not been noted at all among our mss., but Sii and sii are very imperfectly distinguished in general by the scribes, and the latter may possibly have been intended by some among them. The comm. explains the difficult compounds of āśe as mechanically as those of yuj in vs. 25: ātreyasāni, praśaśanāni, saṁśaśanāni, vinvāśāni ātreyāni.

29. Having made bone [their] fuel, then they caused eight waters to settle; having made seed [their] sacrificial butter, the gods entered man.

The first part of the verse is spoiled in Ppp. The comm. has the more regular accus. pl. āpas in b (the pada-text uṣṭha: āpas, as required by the accent; the comm. in general pays no heed to accent). He accurately refers to Tātt. Brāh. i. 1.94, where bone is identified with fuel, and seed with sacrificial butter.

30. What waters [there are], and what deities, what virāj, with brāhman; brāhman entered the body; on (ādhi) the body [is] Prajāpati.

31. The sun, the wind, shared [respectively] the eye, the breath of man; then his other self the gods bestowed (pra-yam) on Agni.

'Shared' (st bhajière, pl.) is ungrammatical as taken with the subject (which is only two-fold) given in the text. The comm. understands that the other 'senses' with their deities are viewed as included with these two. Ppp. reads taṭha instead of atha in c.
32. Therefore, indeed, one who knows man (परुष) thinks "this is brāhmaṇ"; for all deities are seated in him, as cows in a cow-stall.

Our text should read at the end नव (nava) with SPP. and nearly all the mss. (our Bp. B. नव "nava"). Pp. has a less naive d: चारित्र 'dhi samākāh.

33. By the first dying, it goes apart dividing threefold: yonder goes it with one [part]; yonder goes it with one; here with one it dwells (त्रिनेवते).

This verse and the one following are (as above noted) wanting in Ppp. The comm. reads ni for vi in B. He regards the two 'yonders' as pointing respectively to heaven and hell, and paraphrases निद्वास् with सत्यां viśvāma. Bp. nirdvāsam bhogam sevate. [He makes jivāmṛta the subject: and a masculine subject seems required by उपहार:, unless we read नि just after it.]

34. Within waters that are sluggish (स्तिम्प), old, is the body placed; within that is might (विद्वा). Thence is it called might.

There is perhaps in c, d a play upon the word विद्वा, which may mean either 'might' (as neut.) or (as masc.) 'corpse.' The comm. paraphrases it both times with निद्वास, अनुज्ञा रवाहिताः यजुः अर्द्ध काव्यम्. L

Here ends the fourth anuvāda, with 2 hymns and 61 verses. The quoted Anukr. says with reference to this eighth hymn "यान अनुपराय" ity atra caturdaśa ca: that is 14 over 20.

9. To conquer enemies: to Arbudi.

[काहत्योनम्—प्रवतिक्ष्योहम् मन्त्रोक्तार्बुदिदेवैव्यम् अनुग्रहन् 1. 7 प. वर्त फक्तवं जयती; 3. पुरुषशास्त्र निपुष्यावस्था निर्देशनां बपु आत्माः; 9. 11. 14. 25. 36. पत्रायुक्तः 15. 22. 24. 25. जयती 7 प. विक्रवती; 16. 36. 57. वर्त उपरत्वस्यन्यते तिर्थं ज 17. 3 प. विरुद्धः]

This and the following hymn are wanting in Pāpp., although bits of vss. 15-17 of this one are to be found in Pāpp. xvii. The opening words of the two are quoted together in Kāuñc. 16. 21, in connection with rites for insuring success in war. [The use of the two hymns forms a sequel to the rites-described in the introduction to viii. 8, which see; and cf. under viii. 8. 24.]

Translated: Ludwig, p. 530; Henry, 126, 164; Griffith, ii. 84; Bloomfield, 123, 631.

1. What arms (बहुत) [there are], what arrows, and the powers (विद्य) of bows, swords (समूह), axes (पुरुषः), weapon, and what thought-and-design in the heart—all that, O Arbudi, do thou make our enemies to see; and do thou show forth specters (द्वारा).

The comm. refers to c.B. vi. 1, where Arbuda is named and called a serpent-sage, and declares Arbudi and Nyarbudi to be his two sons. Lāhūrā he explains as उपरत्वस्य अनुरतिकारस्य सुकार्यपिविविन्द दमन्त्रस्तम्योद्भावित, or also as सिद्धतः सिद्धिपराशृङ्गाम उक्तादया अनुतिकायं उपत्तीकः, specters or portents. [Pāda d, below, vs. 13 b.]

2. Stand up, equip ye yourselves (समानदी), O friends, god-folk; beheld, concealed of you be [those] who are our friends, O Arbudi.
BOOK XI. THE ATHARVA-VEDA-SAMHITA.

The occurrence of mîtrâs and mîrâvî in the same verse is puzzling, also the conjunction of saîndrēya and gupta, and of vas with the singular arbudē. The comm. reads saîndrēyas and guptās in c. Our Bp. reads yādē in d. [Pāda a = 26 b and 10. 1 a.] [W. interlines "protected?" over "concealed."

3. Stand ye (two) up, take ye hold; with tying up, with tying together, gird ye the armies of our enemies, O Arbudi.

The dual verbs doubtless imply, as the comm. also points out, the inclusion of Nyarbudi in the address to Arbudi [cf. vs. 111]. The comm. reads senām in c.

4. The God that is Arbudi by name, and the lord (jātā) Nyarbudi, by whom the atmosphere is involved (ā-vr̥), and this great earth — by those (two) who are allied with Indra, I go after what is conquered with an army.

Probably 'I follow up with my army what is already conquered by them.' The two last pādās are by the comm. reckoned as the first line of the next verse.

5. Stand thou up, O god-folk, Arbudi, with the army; breaking (bhādy) the army of our enemies, envelop it with [thy] coils (bhogd).

The comm. explains bhogdhis as ātmayath sarpaçarirāh.

6. Presenting to view, O Nyarbudi, the seven kinds of specters, with them all do thou stand up, when the butter is offered, with the army.

The pāda-text reads in a jātā : nyarbude; but the reading is plainly false, and should be either jātā : nyarbude, or jātāni : arbudē; either of these, considering that to the scribes nyū and nyanā are entirely equivalent and exchangeable (see my Skt. Gr. §§ 229, 232), would correctly represent the saîndhita-reading. [Cf. the reading of the comm. at 10. 21, J]

7. Smiting herself, tear-faced, and crop- eared(?), let her yell, with disheveled hair, when the man is slain, bitten (?rad), O Arbudi, of thee.

"Her" — namely, the wife or sister or the like; more distinctly pointed to in the next verse. Radita ought to mean rather 'scrapped' or 'scratched'; there seems to be no other example of it in the sense 'bitten'; perhaps as a mere scratch from the fang of a serpent is enough to kill. The comm. takes radita as a noun (like rūta, smita, citra, etc.), = duñātār vaiñēkāne bhadānā sati. Of kṛdhu kārtyāt the comm. says: kṛdō hi krasvanāma : karnādharaṇaparītpāgana krasvaṅkarāt. The verse is translated (also vs. 14, and 10. 7) by Bloomfield, in AJP. xi. 340.

8. Drawing in her karañkara, seeking with her mind her son, husband, brother, also her people (evid) — in case of thy bite, O Arbudi.

The ending is the same with that of vs. 7, understood as the comm. takes it; we might also supply 'the being' bitten' etc. The Pet. Lex. renders karukara 'vertebra of the neck and spine'; rather (in ÇB. xil. 2, 4th, 4th), perhaps, 'a point or spinous process of a vertebra.' The comm. explains karu as an imitative word, and karukara as meaning anything that makes the sound kara, and so designating hastapadhyā avayavagatan samāddhina asthijītaṁ; and he goes on lakte hi bhavyaçārā ubhayor hastiyād paraparītyūpāhyānena tātājan cañcat caubāmu udbhāyantāy. This is far from relieving satisfactorily the obscurity. Most of our mss. accent svad in c.
9. Let the buzzards, jāśkamaddaś, vultures, falcons, winged ones, let the crows, the birds (gakūni), satisfy themselves — exhibiting among the enemies — in case of thy bite, O Arbudi. We have here two refrain-phrases, neither of which stands in any grammatical connection with its surroundings (the pple. ‘exhibiting’ being nom. sing. masc.). The comm. reads in a akīlātā and yāh kramātā; and some of the mss. have jāśkam-
(so our B.O.m.).

10. Then let all wild beasts, let the fly, let the worm satisfy itself upon the carrion of men, bitten, O Arbudi, of thee. Here the refrain stands again in grammatical connection.

11. Take ye (two) hold, tear out (sam-brh) [their] breath-and-expiration, O Nyarbudi; let groaning (nīvāṣa) noises assemble — exhibiting among the enemies — in case of thy bite, O Arbudi. Again (as in vs. 3) the other serpent-deity is included in a in the invocation [this time of Nyarbudi]. The comm. reads vṛhatam in a. He explains nīvāṣa as uciāna viśyāmānā ābhāsyānātā.

12. Make thou [them] tremble; let them quake together; unite our enemies with fear; with broad-gripping arm-hooks pierce thou our enemies, O Nyarbudi. The comm. reads in c uṣṇgrehātīs (which is not bad) and bākmanātkati, explaining the latter by bākunā vākrunānukāti. Our F.M.W. read at the end antroṣeay arbud: compare 6 a, above.

13. Let their arms be confounded, and what thought-and-design is in their heart; let not anything of them be left — in case of thy bite, O Arbudi. The second pāda is the same with vs. 1 d, above.

14. Smiting themselves let them (f.) run together, smiting on the breast, the thighs (pāṭāru), not anointing, with disheveled hair, wailing when the man is slain, bitten, O Arbudi, of thee. Translated by Bloomfield, ib. (see vs. 7). I follow both translators in rendering pāṭāru by ‘thigh,’ although it is not too acceptable, considering the familiarity of oru as name for ‘thigh.’ SPP. reads instead pāṭār, with a very small minority of his mss. (of ours, only B.s.m. has it), and with the comm. The latter defines it simply as lat (i.e. uraḥ) pradṛṣṭa. He makes aghārin from agha and root ṛ: agha bhadr-vyavajñitena duḥkhene ṛiśṭha

15. Dog-accompanied Apsarases, she-jackals (?rāpakā), also, O Arbudi, the riḍḍ, licking mucu in the inner vessel, seeking what is ill-deposited — all these (f.), O Arbudi, do thou make our enemies to see, and do thou show forth specters; —

The conclusion is nearly the same with vs. 1 e, f, g. above, and is also repeated below [vs. 22, 24]. The accent of cakravatīs seems certainly wrong, but it is read by all the mss., and avouched by the commentary to Prāt. iii. 73. The translation of rāpakā

The content is a translation of a Sanskrit text, likely from the Valmiki Ramayana or a similar Indian epic, discussing various animals and their roles in a battle scenario. The text is replete with phonetic and grammatical nuances typical of Sanskrit literature, and the translator's notes provide critical insights into the text's structure and meaning.
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is that of the minor Pet. Lex., apparently founded solely on an Avestan analogue; the
comm. defines it as māyāvāt kevalam rūparātreṇa 'palabhyamanēḥ senānābāh.
He reads antaḥ and pātre as two independent words, according to his custom of caring
nothing for accent. For riṣām ('tearing one, as designating some small animal,' in
minor Pet. Lex.) he reads vatsaṃ 'cow,' so that we lose any light he might have cast
on the obscure description. Bp. reads riṣām. Prāt. iii. 75 and iv. 77 prescribe the
pāda-reading durnihita.

16. Her that strides upon the khadāra, mutilated, wearing what is
mutilated(?); the specters that are concealed, and what Gandharvas-and-
Apsarasas [there are], serpents, other-folk, demons; —

The comm. reads at the beginning khaḍāra, and explains it as abhiśe dūrāṇeṣe; our
Bp.Kp. have saṭāra. Again neglecting the accent, he takes adhi and caḥāvānum as
two independent words. He also reads vaṭiṇāna in b; vaṭiṇ might be 'dwelling' (so
understood by the Pet. Lexx. and Ludwig). Finally, he reckons the last (irregular)
pāda to the following verse. [Pāda e = 10. i e.]

17. The four-tusked ones, the black-toothed, the pot-testicled,
the blood-faced; they that are self-frighting and frightening.

The first four epithets are accus. pl. masc.; probably, like the accus. fem. at begin-
nning of vs. 16, objects of prat dar(aya 'show forth' in vs. 15. The comm. explains
svabhaviṣṇa and udhayby svayattābhitayō rākṣasth and udgatabhātiyāḥ.

18. Do thou, O Arbudi, make to tremble yonder lines (sic) of our
enemies; let both the conquering one and the conqueror, allied with
Indra, conquer our enemies.

SPP. reads in his samhitā-text jābyāṣ ca in e, with the large majority of his mss,
and with part of ours (E.O.s.m.K.). The prolongation being so anomalous, and unsup-
ported by the Prāt., I think jābyāṣ ca decidedly the more acceptable reading. The comm.
gives it. He also has ćuṣas for ćicas in b. Read amitrāḥ at end of e, with annuvra-
sign, not annuṇaṣṭa. [Pāda b = 10. 20 b.]

19. Let our enemy lie squelched, crushed, slain, O Nyarbudi; let
tongues of fire, tufts of smoke, go conquering with the army;

The comm. reads in a pravatinās, in accordance with the more usual form.

20. Of our enemies, pushed forth by it, O Arbudi, let Indra, lord of might
(pārpitā), slay each best man (vāna); let no one soever of them be freed.

'By it' — i.e. by the army; the comm. reads instead nvaya 'by thee.' With a, b
compare vi. 67. 2 e, d. [Our d occurs several times: see note to lil. 19. 8.]

21. Let their hearts burst open (ut-kat), their breath pass up aloft;
let dryness of mouth follow after our enemies, [and] not those who are
friendly.

The comm. renders ut caṇantu by caṛirāḥ udgacchatu, and ud ṭatau equivalently.

22. Both they who are wise (dīḥra) and they who are unwise, those
going away and they who are deaf, they of darkness and they who are
TRANSLATION AND NOTES. BOOK XI. 

hornless (tūpārd), likewise those that smell of (?) the goat — all those (m.), O Arbudi, do thou make our enemies to see, and do thou show forth specters.

The meaning of aabhīvūsikā is wholly uncertain [cf. Pāli vāsīla]; the Pet. Lex. conjectures instead aabhīvūsikā, and the comm. reads bāstāvīvūsikā, as from baśa + avi + viśikā. He also, in defence of pada-text and accent, renders tamasās as tāmasā. [cf. nābhāsikā (not nābhārasa), ix. 4. 22.]

23. Let both Arbudi and Trishandhi pierce through our enemies, in order that, O Indra, Vṛitra-slayer, lord of might, we may slay of them, of our enemies, by thousands.

Trishandhi, lit. 'of three joints,' is conspicuous especially in the next hymn. The comm. explains it here as kaṣcit senāmahaka devaḥ saṁbhīrāyopacavajāyudhahāki- manāt va.

24. The forest-trees, them of the forest-trees, herbs and plants, Gandharvas-and-Apsarases, serpents, gods, pure-folk (puṇyajanāt), Fathers — all those, O Arbudi, do thou make our enemies to see, and do thou how forth specters.

The comm. identifies the 'pure-folk' with the yājus. [With c, d, cf. viii. 8. 15, above.] [Cf. Kāu. 73. 5.]

25. Mastery over you have the Maruts [gained], the heavenly Āditya, Brahmaṇaspati; mastery over you have both Indra and Agni, Dīhātra, Mitra, Prajāpati; mastery over you have the seers gained (āp) — exhibiting among the enemies — in case of thy bite, O Arbudi.

One would like to emend devad to devaḥ in a.

26. Masters (paṁnat) of them all, stand ye up, equip yourselves, ye friends, god-folks; having wholly conquered in this conflict, scatter ye to your several worlds.

The mss. set the aroṣaṇāṃ in this verse after yādun, and SPP. very properly does the same. [Our b, c = 2 a, b = 10. 1 a.]

10. To conquer enemies: to Trishandhi.

[Not found in Paipp. [For its use by Kāu. in connection with hymn 9, see introduction to hymn 9.]

Translated: Ludwig, p. 531; Henry, 129, 169; Griffith, ii. 88; Bloomfield, 126, 637.

1. Stand ye up, equip yourselves, ye specters, together with ensigns; ye serpents, other-folks, demons, run after our enemies.

[Pāda a = 9. 2 a, 26 b; c = 9. 16 e.]
2. Your mastery I know, [your] kingdom, O Trishandhi, together with red ensigns; what in the atmosphere, what in the sky, and what men (mānava) [are] on the earth, let those ill-named ones sit (jaya) in the mind (citra) of Trishandhi.

The translation implies veda rājyaam in a, while all the pada-mss. treat the word as a compound (veda(r)ājyaam). The comm. takes veda as an independent word, but renders it as a 3rd sing., with trisandhis supplied as subject; and he understands the enemies as addressed by ras in a. He supplies ketavas to the three yas's in c, d, regarding mānavaas as adj., 'human.' And he cuts off the last two pādas, adding them instead to vs. 3, and reading at the beginning trisandhe ras ("= kṣaṇa"); explaining upāsita as sambhajantam, and making the following nouns its subject. For sambhānapās he has sam (as also our B.O.).

3. Iron-(djynes)-mouthed, needle-mouthed, likewise thorn-tree-(vikat(ku))mouthed, let the flesh-eaters, of wind-swiftness, fasten on our enemies with the three-jointed (trisandhi) thunderbolt.

The comm. regards the epithets as signifying flesh-eating birds, and supplies [alternatively] 'sent forth' (preritātā) to the concluding instrumentals.

4. O Jātavedas, Aditya, put thou between much human flesh; let this army of Trishandhi be well-placed in my control.

Most of SPP's pada-mss. give shalā in c; no such reading has been noted among our mss. One would like to improve meter and sense together by emending trisandhis to dhi, understanding the 'army' to be the enemy's. Antār dhi at the beginning may also mean 'hide'; and the comm. juggles the line into signifying, 'O Jātavedas, make the corpses of our enemies hide the sun!'

5. Stand thou up, O god-folk, O Arbudi, with the army; this tribute [is] offered (a-hū) to you {pl.}; the offering [is] dear to Trishandhi.

The comm. reads dūtis (for -tas) in c, and dūtipriyā as compound in d. [In some copies the i of priyā is broken.]

6. Let the white-footed one tie together, this shaft (carmiṣṭa), four-footed; O witchcraft, be thou for our enemies, together with the army of Trishandhi.

The comm. reads for dyatun, in a, patatu : cf. vs. 7 a. By citipadī he understands a white-footed cow, called a carnavā as being a vāyū nāyā in samhākh.

7. Let the smoke-eyed (f.) one fall together, and the crop-cared one (f.) yell; it being conquered by the army of Trishandhi, let the ensigns be red.

The comm. supplies parakṣeyē bale to jītē; the pada-reading (simply jītē) forbids us to regard the word as fem. dual. He takes the epithets in the first half-verse first as applying to the enemy's army, and then to the kriyā which is invoked against it. The verse is translated by Bloomfield, as noted above (see 9, 7), at AJP. xi. 340.

8. Let the winged ones descend, the birds, they that go about in the atmosphere, in the sky; let the wild beasts, the flies, take hold together; let the raw-flesh-eating vultures scratch at the human carrion.
9. The agreement (samādha) which thou hast agreed on with Indra and with the brāhmaṇa, O Brihaspati, by that Indra-agreement do I call hither all the gods: conquer ye on this side, not on that!

The comm. (with two or three of SPP’s authorities) reads adhatās in a; and he treats indra-samādha as two independent words in c. Saunādhān in a is clearly proved an intrusion by the meter.

10. Brihaspati of the Āṅgiras race, the seers sharpened by the brāhman, set up (ā-sṛṛ) in the sky the Asura-destroying weapon, Trishandhi.

One would like to emend āṅgiras to āṅgiras (as Ludwig translates). The comm. renders ā yān by asvāntia, as if it were ā yānta.

11. By whom yonder sun, and Indra, both stand protected—Trishandhi the gods shared, in order to both force and strength.

12. All worlds did the gods completely conquer by means of that offering (dhātu)—the thunderbolt which Brihaspati of the Āṅgiras race poured, an Asura-destroying weapon.

Poured, i.e. cast: a term used also elsewhere of the thunderbolt (Br. vii. 980).

13. The thunderbolt which Brihaspati of the Āṅgiras race poured, an Asura-destroying weapon—therewith do I blot out (ni-līp) yon army, O Brihaspati; I slay the enemies with force.

The comm. renders ni limpi by nītaniḥ chinadni. He also has the strange reading amīś for amīś before śūdāṃ.

14. All the gods come over hither, who partake of [the offering] made with ‘dNET; enjoy ye this offering; conquer ye on this side, not on that!

15. Let all the gods come over hither; the offering [is] dear to Trishandhi; defend ye the great agreement by which in the beginning the Asuras were conquered.

The comm. appears to read in a -yatī, as in vs. 14 a, but he interprets it as an imperative this time.

16. Let Vāyu bend up the arrow-points of the enemies; let Indra break back their arms; let them not be able to set the arrow; let Aditya make their missile weapon (āstṛḍ) disappear; let the moon put (yUN) them on the track of what is not gone.

The last clause is very doubtful and difficult; the comm. gives no aid, explaining with aprāptasya ‘jānyatiṣṭhānaḥ caḥrōḥ ... panihdānaḥ uṣmāṇāṣṭhāpyāpāyāhātum mārṣyānti yuddhi tatāḥ prākertyuḥ (taking yunā from yu ‘separatı,’ and adding) tādātan mārgan caṭur na paçayate iṣy arthāḥ. He divides the verse into two, making the second begin with aditya cāyau.
17. If they have gone forward to the gods' strongholds, have made the
brähman their defenses; if (ṣyaḥ) they have encouraged (ṣṇaḥ) them-
selves, making a body-protection, a complete protection—all, that do
thou make sapless.

The verse occurred above as v. 8. 6, and the comm. declines to repeat his explanation
there given—which, however, is not in our hands.

18. Caus ing to follow the purukāta with the flesh-eating [fire] and with
death, O Trishandhi, go forth with the army; conquer the enemies; go
forward.

The last pāda is identical with iii. 19. 8 c.

19. O Trishandhi, do thou envelop our enemies with darkness; of them
yonder, thrust forth by the speckled butter, let none soever be freed.

The last half-verse is nearly identical with viii. 8. 19 c. d. [For the stock-phrase d,
see iii. 19. 8, note.]

20. Let the white-footed one (f.) fall upon (ṣam-pat) yonder lines of
our enemies; let yonder armies of our enemies be confounded today,
O Nyarbudi.

The second pāda is identical with 9. 18 b; to be put in any connection with it, the
words of the first pāda require to be rendered otherwise than in 6 a, 7 a, above.
The comm. again reads pūciras fis scitas, as in the other passage [9. 18: comm. p. 18. 17].

21. Confounded [be] our enemies, O Nyarbudi; slay thou of them
each best man (vīrā); slay [them] with this army.

The comm. strangely reads anirtra beside mūdhas. [The rationale of his variant
is perhaps as in 9. 6 above (ṛnya = ṛnya). The pāda-text has anirtraḥ. But the comm.
also takes mūdhas as = mūdhasn.]

22. Whoever is mailed, and who without mail, and what enemy is in
march (ṣaamau); by bowstring-let ters, by mail-let ters, smitten by the
march let him lie.

The ms. are in good part awkward about the combination jum (in ajmanti, ajmānd),
writing what looks like a jum or jum, but there is no real variant. The comm. explains
djma as ajati gcchati anena tṝjima rathah dyauna. He gives abhilītas, a prefera-
ble reading, in d.

23. Who have defenses, who have no defenses, and the enemies who
have defenses—all those, O Arbudi, being slain, let dogs eat on
the ground.

The accent ye varmāṇaḥ, though read by all the ms. [save R.], is wholly inadmis-
sible, and should be emended to ye ye.

24. Who have chariots, who have no chariots, those without seats and
they who have seats (sādā)—all those, being slain, let vultures, falcons,
birds (patatrin) eat.
TRANSLATION AND NOTES. BOOK XI.

We may fairly question whether 'seat' means here 'seat on hongback.' The comm. explains अधिबाहरितां धन्तायाः and अधिबाहरिताः "mounted on horses.'

25. Let the army of our enemies lie with thousand corpses (कृंपा in the conflict of weapons, pierced through, cut to pieces (कृंपा).

The obscure कब्जात्रि at the end is guessed by the comm. to mean कुटिलिना विपलिन नाद कुतिला; he attempts no etymology, but evidently sees in it the root कृता.

In a he has the strange reading सन्तन तो सन्तान.

26. Let the eagles (सुपराण) eat him, pierced to the vitals, crying loudly, lying crushed, the evil-minded one—what enemy of ours wishes to fight against this opposing offering.

The translation implies the emendation (which Ludwig's version also makes) of सुपराणि to सुपराण in a. The comm. takes it as qualifying अन्तिद उत्तरित and adjunct of मर्मविल्हम: 'pierced etc. by well-feathered arrows.' In the irregular meter of the first line, the division is perhaps best made before अंदानत्; a small minority of SPP's mss. so regard it, and accent अंदानत् accordingly, and he follows them in his te.; our H1n puts its pāda-division after अंदानत्, and, with one other ms., leaves the word without accent. [See Henry's elaborate conjectures, p. 172: मर्मविल्हम विन्यासाः सुपराणि अंदानत् ्नादिक्ष चेति. The other versions imply मर्मविढ्ठम, and Bloomfield expressly conjectures मर्मविढ्ठम, overlooking the accent'; but the comm. to Prāt. iv. 68 quotes मर्मविल्हम as an instance of non-separation in pāda-text.]

27. [The offering] which the gods follow (अनु-स्थान), of which there is no failure— with that let Indra, Vṛtra-slayer, slay, with the three-jointed thunderbolt.

[Here ends the fifth अनुरङ्क, with 2 hymns and 53 verses. The quoted Anukr. 139a, referring to this last hymn, मन्त्र सारसि धन्ताया कृति पारद्रि.] The sum of the verses for hymns 1-2 and 4-10 is (68 + 180) = 257. Reckoning hymn 3 (with the Berlin ed.) as of 56 vss., we get for the book (257 + 56) = 313: and this is the summation given by codex I. On the other hand, reckoning hymn 3 as of (31 + 73 + 7) = 110 vss. (see pp. 632, 628), we get for the book (257 + 110) = 367. But the summation given by four of W's mss. (including P.W.B.) is 365. How to account for the discrepancy I do not see. One ms. sums up the last अनुरङ्क as 51 (i.e. 25 + 25) instead of 26 + 27 = 53 verses, and 10.17 is indeed a gaṅgita-verse; but the Old Anukr. reckons hymn 10 as 27, not 25.]

[Three or four mss. sum up the sūkta of both kinds as 12.]

[Here ends the twenty-fifth प्रग्याधक.]
This twelfth book is the fifth and last of the second grand division of the Atharvan collection. For a general statement as to the make-up of the books of this division, page 471 may again be consulted. The Old Anukramaṇi describes the length of the artha-sūktas, hymns 1, 2, 3, and 4, by giving the overplus of each hymn over 60 verses. The assumed normal lengths in the case of books ix., x., xi., and xii. seem to be respectively 20, 30, 20, and 60 verses. The whole book has been translated by Victor Henry, Les livrècs X, XI et XII de l’Atharva-veda traduits et commentés, Paris, 1896. The bhasya is again lacking. The fifth or last hymn is made up of 7 paryāyas (see pages 471–2), which, if they be counted separately, make the hymns number 11 instead of 5: see page 611, top.

The anuvāka-division of the book (as noted above, page 472) is into five anuvākas of one hymn each. The “decad”-division likewise is as described on page 472. A tabular conspectus for this book also may be added:

<table>
<thead>
<tr>
<th>Anuvāka</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns</td>
<td>63</td>
<td>55</td>
<td>60</td>
<td>53</td>
<td>73</td>
</tr>
<tr>
<td>Verses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Decad-div.</td>
<td>3</td>
<td>11</td>
<td>16</td>
<td>4</td>
<td>7</td>
</tr>
</tbody>
</table>

Here, as before, \( \text{f} \) means “paragraph of a paryāya” (such as is numbered as a “verse” in the Berlin edition) and \( \text{v} \) means “paryāya.” The last line shows the “decad” division. Of these “decads,” anuvākas 1, 2, 3, and 4 contain respectively 6, 6, 6, and 5 (in all, 23 “decads”); while anuvāka 5 has 7 paryāyas. The sum is 23 “decads” and 7 paryāyas or 30 sūktas. Cf. the summation at the end of hymn 5.

1. To the earth.

[See pages 471–2 for the translations of the hymns.]

Book XII.
TRANSLATION AND NOTES. BOOK XII.

1. Great (brhad) truth, formidable right, consecration, penance, brhad-man, sacrifice sustain the earth; let her for us, mistress of what is and what is to be—let the earth make for us wide room (lokā).

Found also in MS. (iv. 14. 11), which reads yaśadh in b, and bhūvānasya (for bhāv-jaspa) in c. The Anukr. does not heed that pada a is jag, and so Ppp. reckons it, and begins our b with aśyā. But MS. (iv. 14. 11) reads aśvabhātā yā madhyatā naśvātōḥbhyaḥ; it also has mabōḥ for bāhā at end of b, and nāhaṇāṣāḥ; and bhahātā in c. This time the Anukr. notices that b has 12 syllables. Kauṣ. 137. 16 quotes the verse [in the preparation of the vedā].

3. On whom [are] the ocean and the river (śindhi), the waters; on whom food, plowings, came into being; on whom quickens this that breathes, that stirs—let that earth (bhūmi) set us among kine, also in inexhaustibleness (?)dnya).

4. Whose, the earth’s, [are] the four quarters; on whom food, plowings, came into being; who bears manifoldly what breathes, what stirs—but that earth (bhūmi) set us among kine, also in inexhaustibleness (?)dnya).
BOOK XII. THE ATHARVA-VEDA-SANIHITA.

Ppp. reads in a yasyam and prthivayám, and in b gṛftayam [cf. note to ii. 13. 3]. As second half-verse it has our 5 c, d, giving our 4 c, d as 3 c, d, reading (after bahudha) prajina jāyānā bhūmīr gosu acvēṣu pīvesa kṣrōtā, thus relieving us of the difficult snyc. Kāuç. (137. 17) uses the verse next after vs. 2, in connection with making the sacrificial hearth four-cornered. The description given by the Anukr. of this and the two following verses is so wholly wrong that we cannot help suspecting a corrupt text. This verse is, if we make no resolutions in d, a regular tristubh.

5. On whom the people of eld (pūrvañau) formerly spread themselves (tvī-ke); on whom the gods overcame the Asuras; the station ([? viśītā]) of kine, of horses, of birds (vadyas)—let the earth assign us fortune (bhāgā), splendor.

Ppp. reads in a nicsvīrī, and in b atyavartiṣṭa; also in c (found as [its] 4 c) vayāvāpya [?]. MS. has a verse made up of our 5 a, b (without variant), 4 c (accenting bhīkṛti), and 3 d (with pūrvañau). The verse is mixed tristubh and jagatt. [In Ppp. this verse precedes our 4. — The sequence of the half-verses of the Vulgati as they stand in Ppp. seems therefore to be as follows: 3 a, b, 4 c, d, 5 a, b, 3 c, d, 4 a, 5 c, d.]

6. All-bearing, good-holding, firm-standing, gold-backed (-udākṣa), reposer of moving things (jagat), bearing the universal (vaiśvānārd) fire, let the earth (bhūmī), whose bull is Indra, set us in property.

The verse is found also in MS. (iv. 14. 11), which reads in a-b, pūrvañau dātṛyau-varṇa jagataḥ pratikṣiṣṭaḥ; and in d śrīvaiṣṭa (the editor also admits in his text the bad reading śūnras ṣaḥād). It is quoted in Kāuç. 137. 28. [I do not see why W. has preferred 'gold-backed' to 'gold-breasted' here and in vs. 26. J 'Reposer' he means ' bringer-to-rest.' ]

7. She the earth (bhūmī prthivā), whom the gods, sleepless, defend all the time without failure — let her yield (dvū) to us honey, what is dear; then let her sprinkle us with splendor.

The verse is found also in MS. (iv. 14. 11), which reads in c ghṛtām instead of prīyām.

8. She who in the beginning was sea (salīla) upon the ocean (aṃśāval); whom the skilful (manēśī) moved after with their devices (mayd); the earth whose immortal heart covered with truth is in the highest firmament (vyōman) — let that earth (bhūmī) assign to us brilliancy, strength, in highest royalty.

The verse is properly 11 + 12:11 + 11:8 + 8 = 61 syllables, and not very well described by the Anukr. The last two clauses perhaps have independent construction: 'assign' to us brilliancy [and] strength, [and] set [us] in highest royalty.]

9. On whom the circulating waters flow the same, night and day, without failure — let that earth (bhūmī), of many streams (-dākṣa) yield (dvū) us milk; then let her sprinkle [us] with splendor.

The Anukr. does not heed that c is a jagatt padā. [In Ppp., this verse precedes our 7.]
TRANSLATION AND NOTES. BOOK XII.

10. Whom the Aevins measured; on whom Vishnu strode out; whom Indra, lord of might (gadis), made free from enemies for himself—let that earth (bhumi) to us, a mother to a son, release (vi-srj) milk [to me].

Some of the mss. read in drh chdis, and Bp. has accordingly -drdn. Ppp. also has cakrī tvam na milīrā vahī; and, at the end, nāt payāh. [Ppp's repetition of nāt is more tolerable than the harsh change from pl. to sing. which W. seems to have overlooked.]

11. Let thy hills (giri) [and] snowy mountains (pircata), let thy forest-land (dārya), O earth, be pleasant (tyond); upon the brown, black, red, all-formed, fixed (dhunvā) earth (bhumi), the earth guarded by Indra—let that earth to us, a mother to a son, release (vi-srj) milk [to me].

Some of the mss. read in d-trdil duici-, and Bp. has accordingly -trdn. Ppp. also has cakri tvaman 'namitrilil cdzacl-; and, at the end, 11af jaya. [Ppp's repetition of nāt is more tolerable than the harsh change from pl. to sing. which W. seems to have overlooked.]

12. What is thy middle, O earth, and what thy navel, what refreshments (hīr) arose out of thy body—in them do thou set us; be purifying (pīr) toward us; earth (bhumi) is mother, I am earth's son; Parjanya is father—let him save (fill) you.

Ppp. reads at end of a yax ca nādyā.

13. On what earth (bhumi) they enclose the sacrificial hearth; on what [earth] men of all works extend the sacrifice; on what earth are set up (mi) the sacrificial posts, erect, bright, before the oblation—let that earth (bhumi), increasing, make us increase.

Ppp. reads in b viśvakarmavah, and in d reads and combines pukra 'huyā pur. All the mss. accent at the end varidhamāṇā. In Vāit. 15.8, the verse is used to accompany the enclosing of the sacrificial hearth. In virtue of one jagati pāḍa (b), the verse is a full saṃkṛiti (36 syll.).

14. Whoso shall hate us, O earth; whoso shall fight [us]; whoso shall vex [us] with mind, who with deadly weapon—him, O prior-acting earth (bhumi), do thou put in our power.

'Prior-acting,' i.e., apparently, 'getting the start of him': we should expect a nom. rather than a vocative case. Ppp. reads instead paroḥprat'; also, in b, 'bhimanyā tādānāmā dhanaṃ. Read in our text prṇyād yo (an accent-sign omitted); one of our mss. [and five of SPP's authorities, and his text!] , however, read yo. According to the usual nomenclature of the Anukr., the verse is a virodh kṣaṭī (11 +11 +11 = 34, hence bhurij). [Dr. Pyper suggests that the mahāyajñat here intended is one of 3 bhūtā pāddas (see Ind. Stud. viii. 243-4). Both this vs. and 17 may be scanned as 11 + 11 : 12 — cf. under vs. 17.]

15. Born from thee, mortals go about upon thee; thou bearest bipeds, thou quadrupeds; thine, O earth, are these five [races] of men, for whom mortals, the rising sun extends with his rays immortal light.

Ppp. reads in b ca instead of the second tvam.
16. Let those creatures, without exception (samagrd), together yield fruit (duh) to us; the honey of speech, O earth, do thou assign unto me.

17. The all-producing (sih) mother of herbs, the fixed earth (bhāmi), the earth maintained by ordinance, the auspicious, the pleasant, may we go about over always.

This verse (10 [properly 11] + 12:12 = 34 syll.) is overlooked by the Anukr.; it nearly accords in structure with vs. 14, above. [Dr. Ryder observes that the dual (mashāhāgatān) of the Anukr.-text suggests the possible falling out of the pratika of this verse. See under vs. 14.] [There is a play of words in dhārmāṇā dhātān which cannot easily be reproduced in translation.]

18. Thou hast become great, a great station (sadhastha); great is thy trembling, stirring, quaking; great Indra defends thee unremittingly. Do thou, O earth (bhāmi), make us to shine forth as in the aspect (smitaff) of gold; let no one soever hate us.

Ppp. reads viryaṇa for apramādm in c, and from e [saṁdṛṣṭi] passes directly on to our 19 e (agnir antus pur- etc.): probably an accidental omission. The verse (12 + 11 : 11 : 8 + 8 = 58) lacks two syllables of a full aticakshūrt.

19. Agni is in the earth (bhāmi), in the herbs; the waters bear Agni; Agni [is] in the stones (ātman); Agni is within men; in kine, in horses are Agris.

This and the two following verses are quite out of connection here, and seem to be an intrusion. They are quoted together in Kāuç 2.41 as accompanying the feeding of the fire with fuel; in 120.5, in a ceremony against the cleaving open of the ground; and in 137.30 (each singly) to accompany the strewing of the sacrificial hearth in the ājyata111/r2. The first part of the verse (as noted above) is wanting in Ppp.

20. Agni sends heat from the sky; the wide atmosphere is god Agni's; mortals kindle Agni [as] oblation-bearer, ghee-lover. Ppp. combines in a diva "tapatya.

21. Let the earth, fire-clad, black-kneed, make me sharpened, brilliant (tvīśiīma111).

This verse is quoted by pratika in GB i. 2.9. As to the ritual uses of it and of vs. 20, see the note to vs. 19. Ppp. reads tvīśvanta111 in b.

22. On the earth (bhāmi) they give to the gods the sacrifice, the oblation, duly prepared; on the earth (bhāmi) mortal men (manusya) live by svadīk, by food; let that earth (bhāmi) assign us breath, life-time; let earth make me one who attains old age.

The verse (8 + 8 : 8 + 8 : 11 + 11 = 54) should be called by the Anukr. svaroj instead of vinaj. Ppp. reads in a jahvatii instead of dudati.
23. What odor of thine, O earth, came into being, which the herbs, which the waters bear, which the Gandharvas and Apsaras shared — with that do thou make me odorous; let no one soever hate us.

Ppp. adds, after bhejire, yas te gah anvam arhati; and it reads for our d tena 'samah surabhit krum, and, in our a, dvakpata. The verse (11 + 11 : 12 : 8 + 8 = 50) is as well described by the Anukr, as the latter's system admits. Verses 23-25 (so the schol.) are called in Kauc. 13. 12 and 54. 5 gandhaprasadhas (likewise in the comm. to 24. 24); they are also reckoned as belonging to the second varcaya gana (see note to Kauc. 12. 10).

24. What odor of thine entered into the blue lotus; which they brought together at Surya's wedding — the immortals, O earth, [what] odor in the beginning — with that do thou make me odorous; let no one soever hate us.

Ppp. has again tena 'samah surabhit krum, and dvakpata. [To the definition of the] verse (11 + 11 : 1 + 8 + 8 = 49) [should be added "bhurj"].

25. What odor of thine is in human beings (purna); in women, in men, [what] portion, pleasure; what in horses, in heroes, what in wild animals and in elephants; what splendor, O earth (bhumi), in a maiden — with that do thou unite us also; let no one soever hate us.

Or, in d, urgefit basti may mean simply 'elephants' (lit. 'wild beasts having a hand'). Ppp. reads yas te hahane purusesi . . . runcir yo vaadhenv: yo gahy averse yo urgefiti . . . yad bhahane abhi sari sray; and in g dvakpata. If the verse contains an umah pada (namely c, the resolution a-w-qa being rejected), it is nite as a vakart.

26. Rock [is?] earth (bhumi), stone, dust; this earth (bhumi) [is] held together, held; to that earth, gold-backed (vahka) have I paid homage.

Ppp. reads, in a-b, bhasy acya bhumi seti daera, and omits c, d. [Cf. note to vs. 6.]

27. On whom stand always fixed the trees, the forest trees (vahanga), the all-supporting earth that is held [together] do we address.

Ppp. reads for d bhumihi hiranyaraku kaya dhia tam acheti. Vait. 2. 8 quotes the verse to accompany the laying down of the enclosing sticks.

28. Arising (ud-ta), also sitting, standing, striding forth, with right and left feet, let us not stagger upon the earth.

The Anukr. seems to assume the resolution -kr-a- in b. This verse and 33 below are quoted in Kauc. 24. 33 to accompany the taking of three steps, while looking around, in the agnihotra ceremony.

29. The cleansing (vimbegavan) earth do I address, the patient (kṣama) earth (bhumi), increasing by worship (brahmam); may we sit down, O earth (bhumi), upon thee, that bearest refreshment, prosperity (puruṣa), food-portion, ghee.

Ppp. reads at the beginning vimargvāya, in b vāyu-grhan, in c pusa, in d bhām. The verse is quoted four times in Kauc.: in 3. 8: 24. 38: 157. 40, to accompany a sitting down in different ceremonies; and in go. 15, when causing a guest to stand upon a cushion.
BOOK XII. THE ATHARVA-VEDA-SAMHITA.

30. Let cleansed (pūddhī) waters flow for our body; what mucus (sīlā) is ours, that we deposit on him we love not (āpriya); with a purifier (pavitra), O earth, do I purify myself.

Part of the pada-mss. (Bp. [and one of SPP's]) accent ni in c. Ppp. has ni for nas in a; and, in b, yo me saṁnur. The verse is quoted in Kāuç. 58. 7 (and at second hand under 24. 24) in connection with rinsing the mouth after spitting; also in Vāit. 12. 6 in connection with easing nature.

31. What forward directions are thine, what upward, what are thine, O earth (bhūmi), downward, and what behind, let those be pleasant to me going about; let me not fall down [when] supported on creation.

The verse is found also in MS. (iv. 14. 1) in connection with rinsing the mouth after spitting; also in Vait. 12. 6 in connection with easing nature.

32. Do not push (nīdis) us behind, nor in front, nor above and below; become thou welfare for us, O earth (bhūmi); let not the waylayers find [us]; keep very far off the deadly weapon.

The directions 'forward' etc., in this and the preceding verse, are also equivalent, as elsewhere, to 'eastern' etc. Pāda d occurs below as xiv. 2. 11 a; e was found above as i. 20. 3 d etc. Ppp. reads ni for nas in a, omits b. reads in c bhūme me kriṇu, and makes d and e change places, reading also vaiyas for varīyas [and vidhan for vidan]. The verse (11 + 8 + 8 + 8 = 43) is curiously defined by the Anukr.

33. How much of thee I look forth upon, O earth (bhūmi), with the sun for ally (maṭhā), so far let my sight not fail (mi), from one year (sūna) to another.

Ppp. has again bhūme in b. For the use of the verse in Kāuç., see note to vs. 28. It is quoted also in Vāit. 37. 7 as used by one gazing at the earth after mounting the sacrificial post. [Pāda d we had at iii. 10. 1; 17. 4.]

34. In that, lying, I turn myself about upon the right [or] the left side, O earth (bhūmi); in that we with our ribs lie stretched out upon thee that meritest us do not in that case injure us, O earth (bhūmi), thou underlier of everything.

'Underlier,' lit. 'counter-lie, one whose lying answers to that of another.' In a, b, perhaps rather 'in that I turn over toward [thee] the one or the other side' [cf. vii. 100. 1]. Our Bp. puts its sign of pāda-division between c and d before instead of after yādī, and the Anukr. supports it by counting a kṛhṭa element in the verse (which is properly 8 + 11；8 + 8 + 8 + 8 = 41). The verse is prescribed in Kāuç. 24. 30, to accompany the act of turning over while lying down, in the agraḥāyaṇa ceremony. All the mss., with the edition, likewise SPP's mss. and ed., accent paryāvarte; it should be paryāvarte. Ppp. puts the verse after 35, and reads api for abhi in b; and, for d, pṛṣṇad yad pāśa śenaha; and bhūme both times for bhūme.
35. What of thee, 0 earth (bhūmi), I dig out, let that quickly grow over; let me not hit (arpay-) thy vitals nor thy heart, O cleansing one.

‘Grow over,’ i.e. heal up, like a wound. Ppp. has again bhūme in a; also eṣāṁ for kṣipram in b, and arṣṭam in d; this time (cf. vs. 29) it agrees with our text in the peculiar epithet viṁegrvari, lit. ‘wiping off.’ Kauś. (46. 31) quotes the verse to accompany an act of digging in a pṛyaścittā ceremony; and again similarly at 137. 12.

36. Let thy hot season, 0 earth (bhūmi), rainy season, autumn, winter, cool season, spring—let thine arranged seasons, years, let day-and-night, O earth, yield milk (dri) to us.

One would expect in c hīyaṁdi ‘belonging to or constituting the year’; and Ppp., combining hīyanāṁ hari, favors that reading. Ppp. has also again bhūme in a. The irregularity of the verse (8 + 11 : 10 + 11 = 40) indicates corruption; it is a pāṭkā, of course, only by the sum of syllables. It is quoted in Kauś. 137. 9, as one approaches to measure out the sacrificial hearth. [Cf. 137. 4, note.]

37. She who, cleansing one, trembling away the serpent; on whom were the fires that are within the waters, abandoning the god-insulting barbarians, choosing, she the earth, Indra [and] not Vṛtra, kept herself (dhr) for the mighty one (fakrā), the virile bull.

The first pāda is extremely obscure; it is here translated mechanically, as closely as possible to the text. Bruce understands at the beginning pā : ṛṣa (instead of the pā : ṛṣa of the pāda-text); and that would be a natural and easy emendation, if only the resulting sense were more acceptable. Ludwig renders as if we read śṛṣṭi (‘trembling at the serpent’). The totally different reading of Ppp., ya ṛṣa surpaṇa yatamānā viṁegrvari, indicates that, the text is corrupt. Ppp. further reads in b agnypūr, and stops the verse at ādāti, then adding our vs. 40. Our verse (12 + 11 : 11 + 11 = 56) adds up as a true pātvāri.

38. On whom are the seat and oblation-holder; on whom the sacrificial post (yāra) is planted; on whom worshipers (brahmāṇ) praise (arc) with verses, with the chant, knowing the sacrificial formulas; on whom are joined the priests (rtevi), for Indra to drink the soma;—

Ppp. reads in e yājyaṁti svaṁ ṛṣyas v. ‘The verse is quoted in Kauś. 24. 37 to accompany an oblation [and by Dārila to 24. 24, in the ṭṛptaṁśa ceremony.] It is also reckoned with vs. 1 among the pṛṣṭika mantras (see note to Kauś. 19. 1). In Vāit. 15. 4, this verse and the two following are prescribed to accompany the subrahmanya recitation; in 10. 8, it is used at the setting up of the sacrificial post.

39. On whom the former being-making seers sang out (udarc) the line — the seven pious ones (ṛṣhás), by their session, together with sacrifice [and] penance;—

Ppp. reads udānaṁ for udaracarñus in b; all our mss. accent ṛḍa dṝc̄as, but the edited text has emended to udāna. Vāit. 22. 1 gives the verse as prescribed by a certain authority to be used instead of iii. 14. 2, in driving out the kine from the place of sacrifice.
40. Let that earth (bhūmi) appoint unto us what riches we desire; let Bhaga join on after; let Indra go [as our] forerunner.

For consistency, our text should read in cyutam, as called for by Prat. ii. 20 (see the note). As noticed above, this verse is in Ppp. joined on to 37 as a part of it; in its place, as conclusion of 39, is given here sa nas paśu viṣṇavarāṇāṃ dāhātin jara-daśṭiṁ ma pṛthivott kṛṇotu. [In d of our vs. 40, l'pp. reads indru yatu.]

41. On whom, the earth (bhūmi), mortals sing [and] dance with loud noises (vayālabu); on whom they fight; on whom speaks the shout (ākṛṇād), the drum — let that earth (bhūmi) push forth our rivals; let earth make me free from rivals.

Yudhyante should be emended to yudhyante. The verse (8 + 8 + 8 + 11 + 11 = 54) has no kālābhy element in it, but as तकवरत् it is vīraṇ. Ppp. puts the verse after our vs. 42, and reads for b: janā marṣyād devālāvā; [in c yudhyante 'ṣyām;] and, for a, b, sa no bhūmi pra dāhātin aṣṭaṁḥ: yo no dveṣyād adhāram tāṁ kṛṇotu.

42. On whom is food, rice-and-barley; whose are these five races (J.ṛ(i)) — to the earth, whose spouse is Parjanya, fattened (-'1tās) by the rain, be homage.

With the irregular, but not infrequent, combination yasye 'mita in b, the verse is a regular 0111{11; for the epithet smrtij of the Anukr. there is no L sufficient] reason. Ppp. reads for b yatre 'paśa fatika prajayāḥ, and ends with uṣṭhāna. Kāu. uses the verse at 24. 38 (next after vs. 36), and at 137. 24, with homage to the [earth (bhūmi)].

43. Whose are the god-made strongholds; in whose field [men] fall out (? vi-kr) — the earth, womb of everything, let Prajāpati make pleasant (rāhya) to us, spot by spot.

[BR. render viṣṭalgarbha by 'Alles im Schoosse trægand.'] Ppp. reads yasyāḥ both times for yasyaḥ also, at the end, nīr tapotu. The Anukr. is more than usually scrupulous in calling the verse vīraṇ. Read in b vikākate.

44. Bearing treasure [anul] good in many places hiddenly, let the earth give me jewel (manī), gold; giver of good, bestowing good things on us, let the divine one assign [them to us] with favoring mind.

Ppp. puts the verse after our 30, and ] reads at end of b dāhātin nāh. Kāu. quotes the verse at 24. 39, as used by one who desires jewels or gold. [So Keç., p. 322: also SPP. (maṇṭhiranvyādikāuah) at p. 201.8; but at 201.16 he cites the sūtra with BR's reading (manīṁ hī); cf. Caland, p. 66.]

45. Let the earth, bearing in many places people of different speech, of diverse customs (-dhrutān), according to their homes, yield (dubh) me a thousand streams of property, like a steady (dhrived) unresisting milch-cow.

Ppp. reads in a janām yath bhūratt bahyurāsann, and in c nas for me. The Anukr. does not heed that the last pada in this verse, and the last two in vs. 44, are tīrṇabh. [Keç., p. 322], couples this vs. with the preceding: cf. note to vs. 44.]

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46. What stinging (viṣeṣān) harsh-biting serpent of thine lies in secret, winter-harmed, torpid (bhranthā); whatever worm, O earth, becoming lively, stirs in the early rainy season — let that, crawling, not crawl upon us; be thou gracious to us with that which is propitious.

Ppp. reads a viṣeṣākā, and for b h. hemantabahūkā bhranthā (? kṣīrā līsām pūtreṇāt prakṛtiḥ yad ejati. The treatment of kṛmī in c as neuter is very strange.

[Is it a collective neuter like Geumum? Cl. Noun-Inflation, JAOS, x. 570.] In the description of the verse (11 + 12:7 +8 + 8 = 54) by the Anukr. there is perhaps something omitted (or we are to read trīrī (akāvari lor pāṇī). The verse is used according to Kāuç. 50. 17 (with [iii. 26 (see Introduction thereto) and 27 and ] vi. 56. 1) in the removal of vermin; also, according to 139. 8, with a number of other verses about serpents and the like; and it is reckoned to the rūdra gana (note to Kāuç. 50. 13).

In Vāit. 29. 10 it accompanies a libation to Rudra.

47. What many roads thou hast, for people to go upon, a track (vārtaman) for the chariot, and for the going of the cart, by which (pl.) men of both kinds, excellent and evil, go about — that road, free from enemies, free from robbers, may we conquer; be thou gracious to us with that which is propitious.

Ppp. reads bahudha (for bahādy) in a, yeṣiṣ ca. at beginning of c, and pāṇhām in d; and it omits the last pada [repeated from vs. 46]. The pāṇhām (ye tō pāṇhām), quoted in Kāuç. 50. 1, might refer either to this verse or to vii. 55. 1; the comm. to vii. 55 declares the latter to be intended.

48. Bearing the fool, bearer of what is heavy, enduring (tāṭikṣā) the death (āhālate) of the excellent and of the evil, the earth, in concord with the boar, opens itself to the wild (mrgād) hog.

Ludwig understands gurumāḥ in a as 'bearer of the wise' (gurum as antithesis of molitus); the Pet. Lexx. translate nīdhāna as 'residence' (and so Bruce, 'abode').

Ppp has at the beginning a very different text: sarpasā bhratrī surakṣār; and it reads suṣūreṇa in c and varahāya in d.

49. What forest animals of thine, wild beasts set in the woods, lions, tigers, go about man-eating — the jackal (āluṭ), the wolf, O earth, misfortune, the pṛṣṭā, the demon, do thou force (bhidā) away from us here.

The translation here given agrees with its predecessors in assuming emendation of in a to to. Some of our mss. read in c-d itā rākṣākām; and lip. has after it pṛṣṭā.

Ppp. gives eka rākṣākān rakṣā 'pa bāhāla mut; and, at the beginning, yathārayānī pāc; [and uṇāh in c like our text]. With a compare the nearly identical vi. 2. 24 a; in spite of their agreement, one can hardly help regarding mrgāt as an intruded word. The Aṣ.ṣkr. apparently accepts the two redundant syllables as making up for the deficiency in b and d, since 14 + 11 : 12 + 11 = 45 syllables. [Aa to the "man-eaters," cf. note to vi. 5. 7.]

50. What Gandharvas, Apsarases [there are], and what ardaṣ, kiniḍdiḥ: the pīḍās, all demons — them do thou keep away from us, O earth (bhāmi).

Ppp. combines in a gandharvā 'po, and has at the end bhūmaṃ pariṣayaḥ.
51. She to whom two-footed winged-ones fly together, swans, eagles, hawks, birds; on whom the wind, Mātariṣvant, goes about, making clouds of dust (?rajas) and setting in motion the trees — flame (arccs) blows after the forth-blowing, the toward-blowing, of the wind.

The second pada is identical with xi. 2. 24 b. Uϕavan is metricaly an intrusion into ε: with the pada is to be compared RV, i. 148. 4 c (which, however, casts little light upon it). Ppp. reads in c-d vāltayate mātariṣvata rajas; and, in ε, it omits uϕavan, and has at the end arccs. The Anukr. appears to divide the last redundant pada into two, an āνυत्पव (8) and a कक्ष्य (6); the whole makes two syllables more than a proper saṅkārti (11 + 11 + 11 + 8 + 6 = 58). [Hopkins, J AOS. xx. 217, thinks that fire caused by the friction of branches is here alluded to, and cites parallels.]

52. On whom the black and the ruddy, combined, [namely] day-and-night, [are] disposed upon the earth (bhāma); the broad (prthiva) earth (bhāma), wrapped [and] covered with rain — let her kindly (bhadraya) set us in each loved abode.

Ppp. reads gṛtam for kṛṣyam in a, reads and combines saṁkīrte bharati in a-b, and reads vṛtṛipiḥ in c, and dānmudānaṁ in ε. In a is to be understood, with the pada-text, vṛtṛ: bharat. An accent-mark under the final vṛtṛ is needed in order to indicate the acute of vṛtṛ in the next line. The verse (11 + 12 + 12 + 9 + 8 = 51) is not well described by the Anukr. [A ca with syllabic value, inserted after kṛṣyam, would be an effective, albeit cheap, means of improving the meter of a.] The verse is quoted in Kāu. 24. 41 (next after various of the preceding verses), as accompanying a mouth-rinsing and head-splashing with rainwater; and pada c, again, in 137. 23, with a sprinkling with water.

53. Both heaven and earth and atmosphere [have given] me this expanse; fire, sun, waters, and all the gods have together given me wisdom (vedha).

The translation of a, b is doubtful; syndos may be in apposition with antārākiṣam, and the gift as in the second line. The Anukr. takes no notice of the irregular combination me 'dhw in a, which is needed to make the verse a simple āνυत्पव. Ppp. combines māi 'dānī, and it has at the end saṁ cādhā. Not this verse, but vi. 53. 1 (according to the comm. on the latter), is quoted in Kāu. 10. 20, in a ceremony for wisdom; but Dārila understands our verse as the one intended.]

54. I am overpowering, superior by name on the earth (bhāma); I am subduing, all-overpowering, vanquishing in every region.

The treatment of the compounds of sah (p. also abhīṣay, vīmān) is the subject of several rules in the Prat. (ii. 82; iii. 1; iv. 70). [Cf. above, iii. 18. 5.] The verse is by Kāu. 38. 30 prescribed to be repeated as one goes to an assembly (pārijānt).

55. When yonder, O divine one, spreading thyself forward, told by the gods, thou diest expand (vi-cṛṣp) to greatness, then entered into thee well-being; thou diest make fit the four directions.

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TRANSLATION AND NOTES. BOOK XII.

Ppp. at the beginning puts yat before adas; it has in b yogadh instead of uktas, and anahita (which is better); and in c ad udmakshatau av. The Anukr. does not heed the redundant syllable in a.

56. What villages, what forest, what assemblies, [are] upon the earth (bhiriti), what hosts, gatherings—in them may we speak what is pleasant (cakri) to thee.

With the first half-verse may be compared VS. iii. 45 a, b. Ppp. reads for a ye prdaya yany aranydni, and for c, d teru ahant desai ptkmau vibhyatau mayu satrau ca.

57. As a horse the dust, she has shaken apart those people who dwelt upon the earth since (ydt) she was born—pleasing, going at the head, keeper of creation (bhavana), container of forest trees, of herbs.

Ppp. reads at the beginning apsr 'va, and is corrupt throughout; but it reads prshir like our text. The Anukr. calls the first pada an atizyutti rather than admit the abbreviated form 'va for ivu.

58. What I speak, rich in honey I speak it; what I view, that they win (van) me; brilliant am I, possessed of swiftness; I smite down others that are violent (vdhata).

The sense of b is obscure. Ppp. reads vadantu (for vananti); Llp. has vadani, and O.s.m. (p.m.) vhati. Ppp. has at the end dothata. Krup. quotes the verse at 24. 14 and 38. 29, each time adding mantrikata 'as expressed in the verse.' [Ppp. puts this verse before our 57.]

59. Tranquil, fragrant, pleasant, with sweet drink in her udder, rich in milk, let earth (bhnani) bless me, earth together with milk.

Ppp. reads at the beginning santrati [cf. iii. 30, note.], and in c no 'dhi (in place of ad). The verse is quoted in Kau. 24. 31, among many other verses from this hymn; [further, by Darila to 3. 4, and by Keç. to 70. 8, 9.]

60. Whom Viṣvakarma sought after with oblation within the ocean, when she was entered into the mist (rajas); an enjoyable vessel that was deposited in secret became manifest in enjoyment (bhoga) for them that have mothers.

Ppp. reads for b parvam asamn ugrayo (intending agmayo) 'ya ugray; and, in c, d, yadh ca tir avir bhor abharan matsrmdthi; which casts no light on the strange and obscure meaning.

61. Thou art the scatterer (āvadpana) of people, [art] a wish-fulfilling (kṣmadāgha) Aditi, spreading out; what of thee is deficient, may Prajapati, first-born of righteousness, fill that up for thee.

The word āvadpana seems to mean sometimes, and perhaps here, a (wide, shallow?) receptacle onto which things are strewn or scattered. Ppp. has at the beginning vīn for vīm, and in b vijñavāhā for papradhāna; for c, d it reads yat ivu "mah tat āvāyati praṭīyati praṣānāh samviddānām; and it ends the hymn here. The Anukr. refuses to admit two familiar resolutions in a, and gratuitously calls the pada a bāhaka.
62. Let standers upon thee, free from disease, free from ydksma, be produced (prdsita) for us, O earth; awakening to meet our long lifetime, may we be tribute-bearers to thee.

The sense of uparsth (p. uparsth) is doubtful; Ludwig renders 'lapa' as if upastihas; [and so Bloomfield]; Bruce 'that shall dwell in thee.' The verse is quoted in Kauc., 50, 10, in a ceremony for success. The description of the Anukr. is unintelligible, as the verse is a perfectly regular ritual.

63. O mother earth (bhlmi), do thou kindly set me down well established; in concord with the heaven, O sage (drv), do thou set me in fortune, in prosperity (bhfit).

The verse is used by Kauc. (24, 27) in connection with vss. 1-7; also by the comm. to 58.19 in the anupahyana ceremony. Vâlt. 27.8 prescribes it on descending from the sacrificial post (cf. note to vs. 33). [For puydm, the only form of its kind in the AV., see JAOS. x. 389.]

Here ends the first anuvaha, of i hymn and 63 verses. The quoted Anukr. says bhauomas tryadikaa samit.

2. The flesh-eating and the householder's fires.

[Bhrigu. — paicopadgapt. Aesam viz maurokhaevraam; 21-23. mtrayab. trisnabhah; 2, 3. 22-20. 29, 26. 58, 31. 49, 31. 59. annamikah (cb. kumamati parabhrati; 18. neer; go pararthinkammati); 3. dvarapati; 6. bhvay arui pudati; 7. 45. jagati; 8, 28, 42. bhvay; 9. annamikah kham kumamati parabhrati; 37. parabhrati; 42. g. 3s. 1. ov. bhvay arui gatyati; 44. ov. 29. arui bhvati; 46. 1. ov. 29. dvini trispd; 47. 59. bhavahavardhagardhagat; 50. pararthinkamat; 52. pararthinkamat bhvati; 55 bhavahavardhgat.

[Partly prose — vss. 42, 44.] Found also (except vss. 36, 32) in Pâipp. xvii., with slight differences of order, pointed out under the verses. The whole hymn (which is also an anuvaha) is quoted in Kauc., 19, 7 (with vii. 62 and the mahaparvati hymn), in the ceremony of preparing the house-fire; and a large proportion of the verses in this and other ceremonies; a few also are used in the Vâlt.; [and the hymn is cited by Dârila on Kauc., 43, 1.]

Translated: Ludwig, p. 479 (omitting here vss. 21-26, 30-31); Henry, 188, 227; Griffith, ii. 102. The RV. correspondents of a number of the verses (7, 8, 21-25, 26, 30, 31) are discussed in my Skt. Render, pages 380 ff., 388.

1. Ascend the reeds (nâd); no place for thee is here; this lead is thy portion; come! what ydksma is in kine, [what] ydksma in men, in company with that do thou go forth downward.

This and vss. 11, 14, and 55 are quoted together in Kauc., 71, 5, when putting fuel on the flesh-eating (khrnymad) fire; also, in 71, 8, vss. 1-4, 42, 43, 15, 16 (with vil. 21-8), with quenching it. Pâipp. combines te'tira in a.
2. By evil-plotter and ill-plotter, by actor and helper, both all-evilsma
and death do we thereby drive out from here.

Ppp. reads in a, ṣaṁhitāḥ ca sarvādhiṣe tato yakṣmaṁ ca nir etc. The first half
verse is like a half-verse in MS. iv. 14. 17; TA. ii. 41: ‘daṇḍaṁvaṁcakṣābhādyāṁ ghanatā
nāgāhāṇa ca [cf. Kauś. 2. 72].

3. Out from here do we drive death, perdition, out the niggard; whoso
hates us, him, O non-flesh-eating Agni, do thou eat; whomso we hate,
him do we impel to thee.

The pada-text has in c, ṛddhi; and most of the smārta-mss. ṛddhy agne, in accord­
cance with it, though one or two (Bah. E.) have ṛddhy agne, which is no various reading,
but only an allowed equivalent. The case is like those in i. 22. 1 and v. 20. 12 above;
the abbreviated reading ṛddhy has been mistaken for ṛddhi instead of ṛddhi, and then
accented accordingly. Bp. accents also ṛtavya, but that, of course, might mean ṛtavya.
Our text emends to ṛddhy agne, but should read instead agne, since there is no reason whatever for
the accentuation ṛddhī. A better reading would seem also to be ṛtravya. Ppp. has ṛddhy
tam; but that, of course, might mean ṛtavya.

4. If the flesh-eating Agni, or if the tiger-like, hath entered this stall
(gaṭṭha), being not at home (?), him, having made him to have beans for
sacrificial butter, I send far forth; let him go unto the Agnis
that have
scat in the waters.

Part of the mss. (E.1.O.R.T.K.) have ṛtyāḥ in a, and that is perhaps the true
reading, since ṛtya seems to be found nowhere else. Ppp. reads in b anvadya vīrya,
and in c tamaḥ. The Anukr. takes no notice of the redundant (tamaḥ intruded?) syllable
in c. In Kauś. 71. 6 the verse is used (with vs. 7 and 53) in making a libation of
coasted beans with mother-of-pearl (ṭukki) to the flesh-eating fire which is to be
banished. [The verse contains reminiscences of 7 and 8 below.]

5. If angry men put thee forth (pra-kr), with fury, a man having died,
that, O Agni, is easy to be arranged by thee; we make thee flame up again.

Ppp reads kva for kṛddhaḥ in a, unite for nṛte in b, and ca for tat in c. The
Anukr. appears to sanction the resolution ca[k]ra-νṛ in a. The verse is quoted in
Kauś. 70. 6; also in Vāt. 5. 13, to accompany the removal of fire from the house­
holder's to the other two fires.

6. The Ādityas, the Rudras, the Vasus [have set] thee again; again,
O Agni, the priest (brahmāṇ), conductor of good; Brahmaṇapati hath
set thee again, in order to length of lifetime to a hundred autumns.

With the first half-verse is to be compared that of VS. xii. 44 (also in TS. iv. 2. 37;
MS. i. 7. 17), which inserts tuḥ indhūnām after ivaṁcakṣaḥ, and reads, for b, pīnar brah­
maṇiḥ (Ppp. also brahmaṇaḥ) vasminika (MS. vasmāṭika) yajdvāḥ [MS. agne]. [But
we also WZKM. xi. 120.] The verse (10 + 10 + 11 = 41; but c has really 11 syll.)
is artificially described by the Anukr. It is made in Vāt. 28. 22 to accompany the
laying of fuel in the ukhaḥ.
7. If the flesh-eating Agni hath entered our house, seeing this other Jātavedas, him I take afar for the Fathers’ sacrifice; let him kindle the hot drink (gharmd) in the highest station.

The verse is also RV. x. 16. 10, where i, is read vas for vas in a, devām for dārām in c, and śavat for śāvat in d. It is used in Kāu. 71. 6 with vs. 4 (see note to latter).

8. I send far forth the flesh-eating Agni; let him go, carrying evil (riprti-), to Yama’s subjects; here let this other Jātavedas carry the oblation, a god to the gods, foreknowing.

The verse is also RV. x. 16. 9 (and VS. xxxv. 19) with yamarīṣyam; our text defaces the meter of c, d by omitting 亟 after śāt and inserting śāties. CL. MGS. ii. 1. 8 and p. 149.] This and the two following verses are used in Kāu. 71. 12 to accompany the removed fire. [The same three vs. are quoted by the Anukr. to this fairly regular triṣhtub is very strange.

9. I, being sent, take the flesh-eating Agni, a death, making people fixed with the thunderbolt; I, knowing, separate (ni-reṣṭa) him from the householder’s fire; also in the world of the Fathers be he [their] portion.

Pp. reads itiśtu in a, and, in d, lokāh paramo yot.in. The sense of b is so strange that we cannot but suspect a corrupt text. Roth would read srhntam, ZDMG. xlviii. 107.] In d, nearly all the saṁhitā-mss. (all save Bk.E.) read lokaśph, which is therefore probably the true text. The description by the Anukr. of this fairly regular triṣhtub is very strange.

10. The flesh-eating Agni, active, praiseworthy, I send forth by the roads that the Fathers go; come thou not back by those that the gods go; be thou just there (dtra); watch thou over the Fathers.

Pp. reads in c-d, mā devayānātī pathābhir āgā ‘trāt ‘eva, which does not help the defective meter: of this the Anukr. takes no notice.

11. They kindle the devouring one (sadikasukta) in order to well-being, becoming cleansed, bright, purifying; he abandons evil (riprati), passes over sin; Agni, kindled, purifies with a good purifier.

Pp. combines ene ‘tī in c. The Anukr. does not heed that the first pāda is properly jaqat. The verse is quoted in Kāu. 71. 5 (see note to vs. 1). [Caland, WZKM. viii. 368, thinks that this verse (not xvii. 4. 41) is intended at Kāu. 86. 18.] [Over “devouring,” as rendering of sadikasukta (which occurs in vs. 11-14, 19, 40), W. has interlined ‘crushing’ in three instances.]

12. God Agni the devouring hath ascended the backs of the sky; being released out of sin, he hath released us from imprecation.

Some of our mss. (P.M.W.E.) read nī epāsta in c. Pp. reads, here and below, saṁkusūka.

13. On this devouring Agni do we wipe off evils; we have become fit for sacrifice, cleansed; may he prolong our life-times.

The verse is found also in Ap. ix. 3. 22 (following a verse resembling our vs. 14), which reads saṁkusūka ‘jūna in a-b. Our mss., as often in such cases, vary between
TRANSLATION AND NOTES. BOOK XII. —xii. 2

14. The crushing (śūnkasuka), the bursting (vīkasuka), the destroying (nīrtthā) and the noiseless (nīrvard)—they, of like possessions (? śvedas), have made from far thy yakṣas to disappear afar.

The translation implies emendation at the end to aśñafm, which seems altogether necessary. Yet MS. (iv.14.17) and TA. (ii.41) strangely have instead of it ukat, which (not al). But see Kafka-Im., p. 72, where the Berlin ms. reported as reading uddat. The TA. comm. renders acica/am by caityatas. In b, TA. reads nīrtthā, and MS. nīrto and nīrtvasa; in c, MS. has 'smad (not 'smad?) for kr, and TA. tel ye 'smad (but the ye perhaps a blunder of the edition?); both śūnkasas instead of śvedas (which looks like a mere blunder, intended to have the sense of aśñafm). Then TA. has śūnkasu, vīkasu, in a, and with it agrees Ap. (is. 3. 22, a and b only, with vīkṣru yas vīkṣroku for b). Moreover, both MS. and TA. accent yakṣanam.

Some of our mss. (Bp.l.K.) read nīrtthās in b, but this is only an example of the frequent confusion of rd and rd. Ppp. has [vīkasas in a, like our text], sañvada in c, and vīkṣra (for anusam) at the end. The Poona ed., p. 126, gives tel 'smad, but notes one ms. as having le ye 'smad; and it accents yakṣanam.

15. The flesh-eating one that is in our horses, heroes, that is in our kine, goats-and-sheep, do we thrust out—the fire that obstructs the people.

Ppp. combines in a no 'tv, and reads for b yo gosu yo jātita; and puts the verse after 16. This verse and the one following are quoted with others (see note to vs. 1) in Kāṣa. 71. 8.

16. Thee from inexhaustible (? dusya) men, kine, horses, thee the flesh-eating one do we thrust out—the fire that obstructs life.

Ludwig gets rid of the difficulty of dusya by taking it as anyd and the nouns in a, b as latives. Ppp. reads ayatma for anydhya vyas tvā; in c it puts nir after kṛṣyata. Some of our mss. (Bp.I.) combine nīr kr (sth) and kr should be separated in our edition. The Anukr. very unnecessarily scans the verse as $8+6.8+9$, while it is easily read into a regular ayatma.

17. On what the gods wiped off, on what human beings (mangṣpa) also—on that having wiped off the drops of ghee (?), O Agni, do thou mount the sky.

All our mss. have aṣṭapta unaccented save one (E.), which has dāṣrapa. [All of SPP's have aṣṭapta save his J., which has, s.m., aṣṭapta.] Gṛhasthravas in c is translated after the Pet. Lexx., but the rendering is in the highest degree doubtful, on account both of form and of sense. Probably the reading is corrupt. Ppp. gives no help, as most of vss. 17, 18 is for out of the ms.; but their order appears to be inverted. Our mss. seem to read -ṣaḥ very plainly [and SPP. reports no variant], but that need not prevent our understanding instead -ṣe, if more acceptable.

18. Being kindled, O Agni, thou to whom oblations are made, go (kām) thou not away against us; shine just here by day, and that we long see the sun.
BOOK XII. THE ATHARVA-VEDA-SAṆHITĀ

Or dyāvi, in c, 'in the sky' (so Ludwig). The last pāda is also i. 6. 3 d. [ Cf. also note to vi. 19. 2.] There is no good reason for calling the verse niṇṇat.

19. Wipe ye off on the lead; wipe ye off on the reeds; and what on the consuming fire; likewise on the dark (nāma) ewe; headache on the pillow.

The rendering is very literal, and does not disguise the obscurity of the connection. Pp. reads for b agnis saṁkasukas ca yat, which is more manageable: 'and on [that] which is the consuming fire': i.e. 'on the fire.' [ Caland, KZ. xxxiv. 457, comparing AveMan locution, says that agniḥ saṁkasukas ca yat is locative to agniḥ saṁkasukas ca yat: cf. vs. 40 and i. 39.1.] The verse is quoted in Kaúṣ. 71. 16; 86. 19, with vs. 13 and 40: see above, under vs. 13. The mss. in general, according to their wont, read in a nṛṣkram (but b. nṛṣṭhāvam). [For šrīyakti, see ref. under i. 12. 3.]

20. Having settled what is foul upon the lead [and] headache upon the pillow, having wiped off on the black ewe, be ye cleansed, fit for sacrifice.

Compare xiv. 2. 67. [ Cf. MGS. ii. 1. 10.]

21. Go away, O death, along a distant road which is thine, other than that the gods go upon; I speak to thee having sight, hearing; let these many heroes be here.

The verse (except d) is RV. x. 18. 1, and found also in VS. (xxxv. 7), TB. (iii. 7. 141), and TA. (iii. 15: v. 7. 3). RV. has svas for our ejds in b, and, for d, māḥ prayāḥ rīrin mo 'id virān, and the other texts agree with it, save that VS. has anvād for svās in b. Pp. omits itha in d. [ Cf. MB. i. 1. 15; also MGS. ii. 18. 2 m.] The verse is used several times in Kaúṣ.: at 71. 11, 21; 72. 13; 86. 24.

22. These living ones have turned away from the dead; our invocation of the gods hath been auspicious (bhādṛti) today; we have gone forward unto dancing, unto laughter; may we, rich in heroes, address counsel.

The verse (again with exception of d) is RV. x. 18. 3, and found also in TA. (vi. 10. 2). The last pāda in the other texts is dṛḍhīya ṣyaḥ pratārtho (TA. āhū) dhātāhīḥ; our d is identical with RV. l. 117. 25 d. TA.* has ṭavastin in a, and agāmā in c. * With b cf. RV. x. 13. 3 d. ] The verse is used (with vs. 20) in Kaúṣ. 71. 18 and 86. 21. [ At vs. 30, W. wrote "speak to the counsel," and then interlined suggestion of "counsel." ] * TA. has also pṛddho for pṛddho.

23. I set this enclosure for the living; let not another of them now go to that goal; living a hundred numerous autumns, let them set an obstacle to death with a mountain.

The verse is RV. x. 18. 4, and found also in VS. (xxxv. 15), TB. (iii. 7. 111), TA. (vi. 10. 2), and Āp. (ix. 12. 4; xiv. 22. 3). RV. differs from our text only by reading śtvunata in c, and unāḥ (for titās) in d. VS. agrees throughout with RV.; TA. differs only by having (like AV.) titās in d (cēna un in b is doubtless a misprint, as mādyān in d is a misprint for mṛtyum; see the comm. [the Poona ed., p. 1137, corrects them both]), and dṛḍham in b. TA. reads mā nōnu gād and dṛḍham in b, and titās and dādamāhe in d. Āp. agrees exactly with TA. the first time; but the second time it has no un (or 'nu' in b, and dādamāhe in d. [ Cf. MP. ii. 22. 24.] Pp. gives, in a,
24. Mount, choosing old age for life-time, pressing on, one after another, as many as ye be; you here let Tvashṭar, him of good births, in accord with you, lead on to living your whole life-time.

The verse is (once more with exception of the last pada) RV. x. 18.6, and found also in TA. (vi. 10. 1). RV. reads ṛ̑d in b, and ṛ̑d for ṛ̑d in c, and d is sākṣhātmāṃ kārati jñāte-vah. TA. differs from RV. by having gṛṇādā in a, sūrdinās (for sajñātā) in c, and karatā in d. Ppp. puts the verse after our 25, and combines in a-b vṛyānā 'nu. The verse is used in Kaüç. 72. 13 with vss. 21, 32, 44, 55, and others from elsewhere.

25. As days take place (bhū) one after another, as seasons go along with seasons, as an after one does not desert (hṝ) a preceding — so, O creator (daḥdr), arrange their life-times.

This verse is RV. x. 18. 5, found also in TA. (vi. 10. 1). For sākṣma, at end of b, RV. reads sākṣhā, and TA. kṛṣṭa.

26. The stony one flows (ṛ̑); take ye hold together; play the hero, pass over, O friends; quit here them that are of evil courses; may we pass up unto powers (?vṛ̑j) that are free from disease.

The verse is RV. x. 53. 8, and found also in VS (xxxv. 10) and TA. (vi. 3. 2). RV. has ut tīṣṭhate for vārīyadāhāram in b, jahāna and (for durlātt) ājñātā in a, and gītvā vayām (for aanaulātā) in d. [VS. agrees with RV. save that it accents sākṣhāt in b and roats, for c, dura jahāna' sākṣma ye ḍāna.] TA. agrees in general with RV., but has revaṭi [unaccented] for viyāma in a, and in d puts ut tārema after abhi vṛ̑j. Vss. 26 and 27 are quoted in Kaüç. 71. 24 and 86. 27 to accompany the symbolic act of crossing over northward; and in Viṁ. 12. 11 to accompany (at any time) the crossing of streams.

27. Stand up, pass over, O friends; the stony river here runs (svarad); quit ye here them that are unpropitious; may we pass up unto propitious pleasant powers.

This variation of vs. 26 gives part of the RV. variants to that vs. [For a discussion of the RV. verse, see notes to my Skt. Reader, p. 398.] Ppp. makes b identical with 26 a. The use by Kaüç. was stated in the preceding note.

28. Take ye hold on that of all the goels in order to splendor, becoming cleansed, clear, purifying; stepping over difficult tracks, may we revel a hundred winters with all our heroes.

The first half-verse is identical with vi.62. 3 a, b, save that the latter begins with gṛṇādā. We have doubtless to supply nāram 'boat.' But Ppp. has sūrtām for svarcasa in a; and the comm. to Nirukta vi. 12 quotes the prātuśa in this form, explaining svarcasa by nāram (Roth). According to Kaüç. 72. 6, it is a young heifer (vattarṣa) that is causing to be laid hold on.
29. By upward roads, full of wind, by distant ones, stepping over those that are lower (dvāra), thrice seven times did the departed (padretā) seers bear back death with the track-obstructor.

Ppp. reads for b apakrāmanto durtām pārēhī. In Kāṇḍ. 71. 18 and 86. 21, this verse is quoted with vs. 22 'for the purpose expressed in the texts' (maniruktam); and in 71. 15 and in 86. 22 the second half-verse is quoted to accompany 'the effacement (rup) of the tracks to the streams.' W's "(rup)" was intended to express his doubt as to the warrantableness of Bloomfield's change of rup to yup. Caland expresses the same doubt, WZKM. viii. 369; cf. his Tottengebäude, p. 120.

30. Come ye, obstructing the track of death, assuming further on a longer life-time; sitting in your station, thrust ye [away] death; then may we, living, speak to the council.

This verse is repeated below, a, xviii. 3. 57; it is RV. x. 18. 2 a, b, and is found also in TA. (vi. 10. 2); for our d 'tu, RV. reads yodh ātita, TA. yodh ātima (ātma unaccented, unless there is a misprint [Poona ed. rightly ātima, p. 444]); and TA. has pratirahā in b. [Cf. MGS. ii. 1. 13 and p. 153.] The verse is quoted in Kāṇḍ. 71. 20 and 86. 23 in connection with doing something to (symbolical) boats; and the second half-verse in Kāṇḍ. 72. 10. Ppp. reads pratirahā in b, and yavā in d, thus in the latter pada rectifying the meter. The Anukr. takes no notice of the irregularities in a and d, perhaps because they balance each other. [As to viddhānam, cf. note to vs. 22, and Bloomfield in JAOS. xix. 14.]

31. Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures (-rdtāna), let the wives ascend first to the place of union (yōtā).

This verse is repeated below, as xviii. 3. 57. It is RV. x. 18. 7 and found also in TA. (vi. 10. 2). RV. has viśmin, and TA. meṣyanām, for our oṣyanām in b, and TA. aṁvadā samadaya for svadhāmas in c; RV. also combines aṁvadāsamadaya in c. Ppp. reads saṁ viśyaṁ in b; and it adds another corresponding verse for the men; tame viraṁ avādhītāṁ svadhāmas nand "Kumāna sarpiṁ etc. (d) yoṅnāṁ vihārā adīh tuḥpāṁ soṁjahyā [intending vlghyā]. With our verse, in Kāṇḍ. 72. 11, grass should dipped in butter are handed to the women; and 72. 12 appears to quote the Ppp. verse (the pratikha is given as ime jīvaṁ avādhītāṁ svadhāmas) to accompany a similar act to the men.

32. I separate (vyā-ā-ār) these two by oblation; I shape them apart with a spell (brahmam); I make for the Fathers unwasting svadhād; I unite these with a long life-time.

Ppp. reads for c svadhāṁ piṭṭhāyo uṁtpaṇa dāhānā. From Vāit. 6. 2 the separation would appear to be that of the other two fires when taken from the householder's fire, but Kāṇḍ. 70. 10 has it repeated while one looks upon the householder's and the flesh-eating fires; the latter is most likely to be its true application. It is also quoted in Kāṇḍ. 72. 13 with several other verses, from this hymn and elsewhere, as noted under vs. 24.

33. What Agni, O Fathers, hath entered into our hearts, an immortal into mortals, that god do I enclose in me; let him not hate us, nor let us [hate] him.
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Ppp. reads in b amaryas for arMaryas, and, in a, mahyams tasr prati grk. The verse is found also in TS. (v. 7. 9') and MS. (i. 6. 1); both read, for b, amaryas mæryas āaviva; for c, d, TS. has tām ātāmdn pārī gṛhyamakhe vavdaya uñ ṭā asmdhī avahāya pūrā gāt, and MS. tām atmāndi pārī gṛhyamast ‘hā nēd eva asmdhī avahāya parēyast. The verse is quoted in Kāṣ. 70. 15 for recitation while the hearts are touched.

34. Having turned away from the householder’s fire, go ye forth to the right with the flesh-eating one; do ye what is dear to the Fathers to self, what is dear to the priests (brahmdn).

Ppp. reads, for a, b, apatvarya ‘nayā gūrakapitam kramdha ‘py etu daksīṇā; and, in d, kṛṣīṇa (not ti). Kāṣ. 71. 4 quotes the verse, to accompany a corresponding action. [Caland, Todtengesacht, Note 417, would read kṛṣīṇā, as voc.]

35. The flesh-eating Agni that is unremoved (ā-niř-ā-hita), taking to himself the double-portioned riches of the oldest son, destroys [him] with ruin.

Ppp. begins with vīdhā; it omits our vs. 36.

36. What one plows, what one wins (vasu), and what one gains (vid) by pay (vasu) — all that is not a mortal’s, if the flesh-eating one be unremoved.

As usual in such cases, in most of the mss. it is wholly doubtful whether rastea or -se or -se is intended in b; the true reading is rastea. The verse, as noted above, is wanting in Ppp. Bp. reads dṣi at end of c.

37. He becomes unfit for sacrifice, of smitten splendor; not by him is the oblation to be eaten; [him] the flesh-eating one cuts off from plowing, kine, riches, whom it pursues.

Ppp. reads, in a, ye agnayo for aṣṭiṣṭi; and, in c, kṛṣīṇa gān dhañañ. Bp. has in b nd: čena. The bhavati which spoils the meter of a is doubtless an intrusion [although Ppp. also has it].

38. A mortal, going down to mishap, speaks forth repeatedly with greedy ones (? gṛdhya); whom (pl.) the flesh-eating Agni, from near by, after-knowing, follows (? vī-ḥāti).

The translation is purely mechanical, the sense being wholly obscure. Nothing corresponding to vīṭvāti is found anywhere else; the Pet. Lex. suggests emendation to vīdhāvāti; Ludwig, alternatively, to vīṣṭāvati or vīṭāvati. Yet c, d are repeated below as 52 c, d (that verse is wanting in Ppp., which, however, has these two pādas in vs. 50). The much corrupted version of Ppp. gives no help as to the verse in general: bahu kruḍhyā pra vaśanti anti termate ‘nṛtvi ca: kruḍhyādham agīr [intending kruḍhyādham agīr] aṅwadvān vīdhāvāti (vīṭvāti ‘?).

39. The houses are united with seizure (gṛdhā) when a woman’s husband dies; a knowing priest (brahmdn) is to be sought, who shall remove the flesh-eating one.

Ppp. reads in b yat stṛyam mrjyate. ‘United’ (in a), i.e. ‘caused to be affected.’
40. What evil (ripd), pollution we have committed, and what ill-doing, from that let the waters cleanse me, and from the crushing Agni what.

The last clause seems a false construction, the true one being something like the version of Ppp.: agnis sankasikus ca yath; but Ludwig fills it out to “and [from that] which [arises] from Agni Sanhkasuka.” [As to the construction, see Caland as cited under vs. 19.] [As to sankasikus, cf. note to vs. 11.] Ppp. further reads durastika (for cunalam) in a; and it has cundhanti in c [cf. note to vii. 115, 3 and the VS. variant there]. The Anukr. understands the verse as $6 + 8 + 8 = 20$ syllables; but the pada mss., less acceptably, mark the pada division as occurring after cunalam. The verse is quoted in Kauc. 71. 16 and 86. 19 in company with others, as noted under vs. 13.

41. These fore-knowing ones (f.) have turned hither upward from below by roads that the gods go upon; upon the back of the virile (vyabhic) mountain the ancient streams (sarita) go about new.

Waters’ (apas) is doubtless to be supplied with the adjectives in a, b. Ppp. combines Ír “dharit” at the beginning, and reads prabhaya in c. It is doubtless by a blunder (caturas for tisras) that the Anukr. appears to reckon this regular trishtubh to the anuvahus of the hymn. The verse is quoted in Kauc. 72. 3.

42. O non-flesh-eating Agni, push out the flesh-eating one; bring the god-sacrificing one.

The Anukr. scans this verse as $5 + 8 + 8 = 19$ syllables, acknowledging the unelided a of akraypt, and separating ndula d dev-. The prose yajus (as it really is) is quoted in Kauc. 69. 8 as accompanying the bringing of a light from the frying-pan (brataspa), and in 71. 8 with other verses, as noted under vs. 1 above. [The first half-verse is defaced in Ppp.]

43. The flesh-eating one entered into this man; he has gone after the flesh-eating one; having made two tigers severally, I take him, who is other than propitious.

Ppp. reads pra vivaca in a, and nadha ‘han in c. The verse is quoted, with others (see note to vs. 1), in Kauc. 71. 8.

44. Concealment of the gods, defense (paridhi) of men (manugyaḥ), the householder’s fire is set (prita) between both classes.

In accordance with the Anukr., the mss. interpose no stroke of interpunction in this verse, which plainly is not metrical, though the last 8 syllables read like an anuvahus pada. It is quoted, with others (see note to vs. 24), in Kauc. 72. 13. Ppp. reads ubhayat in c. The medial avastus is lacking in SPP, and should be deleted from the Berlin ed.]

45. Lengthen thou out, O Agni, the life-time of the living; let them who are dead go unto the world of the Fathers; do thou, a good householder’s fire, burning away the niggard, assign to this man an ever better dawn.

Ppp. reads, for a śivamāma agnes pratar dhrgham āyus, and, in c, d, arater utam-utam trayan trayasi dadhat. Kauc, and Vait. quote as prataha only the beginning of c;
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this looks rather as if they made one verse of our 45 c, d and 46. In Kāuç. (71. 2) it accompanies setting down fuel on the householder's fire; in Vāit. (4. 8) it is used with one of the offerings of the sacrificer's wife. It (11 + 13 : 11 + 11 = 46) is very ill defined as simply a jāgati.

46. Overcoming, O Agni, all [our] rivals, do thou assign to us their refreshment [and] wealth.

The Anukr. agrees with the mss. in reckoning these two trisṭubh pādas as a whole verse.

47. Take ye hold after this saving (pāpri) carrier (tāhni) Indra; he shall carry you out of difficulty [and] reproach; by him smite away the on-flying shaft; by him ward off (pari-pā) Rudra's hurled [missile].

Ppp. reads, for b, sa yo vidhau vijahati mṛtyum; [and its d is like ours]. The verse (13 + 11 : 11 + 11 = 46) is unintelligibly ill described by the Anukr. One of the four disyllabic words in a is apparently an intrusion—perhaps most probably Indrau, since one does not see why Indra should make his appearance in this Agni hymn (but see vs. 54), and the epithet tāhni belongs especially to Agni. In Kāuç. 72. 7 the verse is said (next after vs. 28) to accompany laying hold on a bull [cf. introd. to iv. 22].

48. Lay ye hold after the draft-ox [as] float (paśu); he shall carry you out of difficulty [and] reproach; mount this boat of Savitar; may we cross over misery by the six wide [directions].

This and the remaining verses of the hymn are given by Ppp. in the order 49–51, 54, 53, 55, 48 (52 being wanting). [Cf. MGS. ii. 1. 14 and p. 146.] In Kāuç. 72. 8, this verse and the next are used (next after vs. 28, 47) in laying hold on a couch (sātu); the third pāda in 71. 23 and 86. 26, in causing some one to embark on a (symbolical) boat containing gold and barley. There is no good reason for calling the verse bhūrī.

49. Day-and-night thou goest after, bearing, standing comfortable (kṛṣmya), prolonging [life], having good heroes; bearing, O couch, healthful (ānuttu), well-minded ones (m.), do thou long be for us smelling of men (pārśagandhī).

The description of the Anukr. seems to require us to resolve -ra-a-tēr in a. The use by Kāuç. was noticed under the preceding verse.

50. They fall under the wrath of the gods, they live always evilly, after whom the flesh-eating fire, from near by, like a horse, scatters reeds.

Ppp. reads in a deva, and this is the usual and regular construction with a-vaṣe. Further, for d it has our 38 d and 52 d. The Anukr. gives ēva two syllables in d. Our Bp. reads antikā (instead of a-bē) here and in 38 c and 52 c. [One could easily make d as an anuyātubh pāda, devaṃvasadhātā nāthām (Grau. § 233 a), if it were worth scanning.]

51. Whoever, without faith, from desire of riches then sit together with the flesh-eating one, they verily feed the fire (ā-dhī) about the pot (kumbhā) of others [always].
That is, doubtless, never have a fire of their own. The padā-division in a-b is dhana,
-śamāḍh: āstī; ksara-śamāḍh; Pṛṣṇa has a different reading, -śamāḍh kṣara; thus getting
rid of the difficult āstī. [The mark of padā division is after āstī; it should be before it.]
The Ānukṛ. seems to authorize the resolution ā-stām in c.

52. He desires, as it were, to fly forth with his mind; repeatedly he returns again—they whom the flesh-eating Agni, from near by, after
knowing follows.

We had the obscure second half-verse above as 38 c, d. The verse is wanting in
Pṛṣṇa, as already noted. The substitution of pataṭi for pātati would rectify the
meter of a. [Pṛṣṇa b seems clearly to refer to rebirth: cf. Pra,ṇa Upaniṣad, i. 9.]

53. A black ewe [is] of cattle [thy] portion; lead, thou, they call thy
gold (? candrā), O flesh-eating one; ground beans [are] thy portion [as]
oblation; seek (sacr) thou the thicket of the forest-spirit (araṇyānād).

Pṛṣṇa reads (better) ṛta for āppī in b. The verse is quoted in Kāa.; 71. 6 (with vs. 4
and 7: see note to vs. 4), and again in 71. 14, in connection with setting down the
light (dīrpa).

54. Having made offering of withered (jārat) cane (jīlū), of ṛtuṣṭa,
of dāyādana, of reeds; having made fuel of this, Indra removed Yama's fire.

Various kinds of reed or cane are doubtless named in a, b. Jārānt is lit. 'aged.'
Pṛṣṇa reads in c ṛtan indre dharm. The Ānukṛ. does not note c as defective; we may
resolve either ndra or kṛtvā. The verse is quoted (with vs. 1, 11, 53: see note to
vs. 1) in Kāa.; 71. 5, to accompany the feeding of the flesh-eating fire.

55. Having sent in opposition an opposing (pratyāhā) song (arka), I,
foreknowing, have entered abroad on the road; I have directed away the
life-breaths of them yonder; these here I unite with long life-time.

The first half-verse is difficult and doubtful. The use made of the verse by
Kāa.; gives no help; it is quoted in 71. 5 as noted above, under vs. 54; and in 72. 13 with
several other verses, as noted under vs. 24. Pṛṣṇa reads acākāra at end of b. [W. has
overlooked the ṛt and the accent of the two perfects: perhaps, 'since I have entered
[and] have directed ... , [accordingly] I unite' etc. Henry, p. 238, inserts another ṛt
after amījan.]

[Here ends the second anvābha, with 1 hymn and 35 verses. The quoted Anukṛ.
says "nādas" tu pāhvind.]

3. Cremation as a sacrifice.

[Vama.—pratīṭh. monatānāmyāmīgyaṇṭaṇḍjuveṣṭyayam. trisājvaḥ : 1, 40, 49, 47, kāṇw; 8,
12, 21, 24, 26, 27. prajjā : 13. 1 : 17. sandhyā rājī pāthas : 36. vīgīpiḥcarāḥ; 36. amūsu-
gāhāḥ; 44. padābhijānti; 55-60. 3 av. 7, 7. saṁkhyatā anvāyatābhavāniśvāriṣāhārāḥ
-gāhāḥ 'uḥkṛtāḥ (55, 57-60. kṛtā; 56. vīgī kṛtā).]

[Partly prose—namely parts of vs. 55-60.] Found also [except vs. 28] in
Palpp. xvii, with slight differences of verse-order, noted under the verses). Nearly all
the verses of the hymn are used, according to Kāa.; 60-63, and on the whole in their
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natural order, and combined especially with xi. 1 (often a verse from each hymn being quoted in the same rule), in the saun ceremony; very few verses anywhere else. Vāit. quotes only 4 verses.

Translated: Henry, 195, 238; Griffith, ii. 110; Bloomfield, 185, 645.

1. Stand, a man (pūmāna), upon men; go to the hide; call thither her who is dear to thee; of what age (? pāvula) ye two first came together in the beginning, let that be your same age in Yama’s realm.

Ppp. combines punso adki and omits ithi in a. Kauś. 60. 31 has the verse used when the sacrificer is made to stand upon the ox-hide which is to be his station during the ceremony. The various antecedents have been prepared to the accompaniment of the first verses of xi. 1.

2. So much [be] your sight, so many your powers (vīrya), so great your brilliancy (tejas), so many-fold your energies (vediina); Agni fastens on (sa) the body when [it is his] fuel (?) then, O paired ones (uṣadha), shall ye come into being from what is cooked (pakuṭ).

The pada-text has yadda: śītaḥ in a. As translated. Ppp. reads before it again sa, rain sacrifice, and after it atha; and in a, b it makes cañkusa and tejas change places. [In OB. v. 238, pakūṭ is defined as ‘the charred remains and ashes of a corpse.’ Pada d recurs in vs. 9.] W. makes a query on the margin: “the husband and wife burnt together? and born anew and alike out of the cremation?”

3. Together in this world, together on the [road] the gods travel, together also unite ye (du.) in the realms of Yama; purified by purifiers, call ye to yourselves whatever seed (ṛtas) came into being from you.

All the mss. agree in the unaccented asmin in a. The verse appears to be quoted (as ‘third verse’) in Kauś. 60. 33, to accompany a calling upon their offspring (upatya).

4. Enter together, ye sons, into the waters, coming together, ye rich in life, unto this living one (m.); of them (f.) share ye the one which (m.) they call immortal, the rice-dish which your generatrix cooks.

The meaning and connection are very obscure. ’Of them’ seems to refer to the waters (i.). Ppp. removes one difficulty by reading vasa instead of vālam in d; it has in ‘[dhanayā] sametā’ [cf. vs. 24]. In Kauś. 60. 33 the verse is used when the pair lie down together, accompanied by their offspring; after a vessel of water has been set pn the hide.

5. What one your (du.) father cooks, and what one [your] mother, in order to release from evil (riṣīkā) and from pollution of speech—that hundred-streamed, heaven-going rice-dish hath permeated (vi-dhp) with sweetness both firmaments (udbhata).

Ppp. reads at the beginning yān vas filū.

6. Both firmaments, and worlds of both kinds, what heaven-going ones re conquered of the sacrificers — which one of them is chiefly (? āgre) full of light, full of honey, in that combine ye (du.) with your sons in old age.

Ppp. combines in e ye āgre, and part of our mss. (P.M.W.T ) read the same.'
7. Take ye (du.) hold upon each forward direction; to this world they that have faith attach themselves (sac); what of you that is cooked is served up in the fire, combine ye, O husband-and-wife, in order to its guarding.

The verse is nearly accordant with vi. 122. 3. 'Forward' (pradakshina) is also 'eastern.' [Note here again the sequence of the cardinal points (pradakshina), and cf. end of intrqd. to iii. 26.] The Anukr. passes the irregularity of the second half-verse (11 + 11: 10 + 12 = 44) without notice. Kāu. 61. 1 quotes this verse alone; and 61. 2 quotes 7-10 as used while they follow around the vessel of water. Ppp. reads, for c, d, as follows: mimauhayām fāc lām vahūnīm ātūṁ (svām ṣākhaṁ līṣāyaṁ) 'sy (yām) anayat.

8. Attaining unto the southern quarter, turn ye (du.) about unto this vessel; in it shall Yama, in concord with the Fathers, assure abundant protection unto your cooked [offering].

In it': i.e., as the gender shows, in the vessel. Some of our mss. make very bad work with vāyu in c, reading vāyud (P. M. W.), vāyud (It. vāyud (R.), vāyu yam (T.). It is absurd of the Anukr. to reckon the verse (11 + 11: 12 + 11 = 45) a jagatī.

9. This western of the quarters verily is a thing to be preferred, in which Soma is over-ruler and favorer; to it resort (pri) ye (du.); attach yourselves to the well-doers; then, O paired ones, shall ye come into being from what is cooked.

The last pada is identical with 2d above. But Ppp. reads instead adhiḥ pārvasa saha vah bhavena, which is nearly identical with vi. 119. 2 d and the concluding pada of 53-60 below. The Anukr. takes no notice of the deficiency of the first pada.

10. A superior realm, having superiority by progeny, may the northern of the quarters make our (pl.) apex (?) agras; a five-fold (pāṅka) meter hath the man become; may we come into being together with all, having all their limbs.

Ppp. reads pāṅkāti chandar at the beginning of c. We have to resolve pa-āti in order to make a full pada.

11. This fixed [quarter] is vīrdj; homage be to it; let it be propitious to [my] sons and to me; do thou, O goddess Aditi, having all choice things, like an active herdsman defend our cooked [offering].

The verse is quoted in Kāu. 61. 3, next after the four preceding ones.

12. Do thou embrace us, as a father his sons; let propitious winds blow here for us on the earth; what rice-dish the two deities cook here, let that know our penance and also truth.

Ppp. reads ṣākhita for dhūnān in b, and viṣtam for vettu at the end. 'That' (āt) in d is neuter, and so not correlative to what? (yām m.) in c. P. M. W. read svāna nabh at end of a. The verse lacks two syllables of being a good jagatī. [The verse is quoted at Kāu. 61. 4.]
13. Whenever the black bird, coming hither, hath sat upon the orifice, surprising (teṣar) what is resolved (viśaft), or when the barbarian woman (dāst) with wet hands smears over—cleanse, ye waters, the mortar and pestle.

Ppp. combines in a ṭakune ‘ha, and reads in c dāst vā yad, and in d [cf. vss. 21 and 26 and note to vi. 115. 3] śunhata ‘paḥ. Kāuṇ. quotes the verse in 8. 14, and the comm. also under 2. 6, but they cast no light on the obscure first half-verse. The verse is a good triṣṭubh, yet the Anukr. attempts to give it some special description, of which the text is corrupt and unintelligible (yudyat kṛṣṇa ity ṛthah).

14. Let this pressing-stone, broad-based, vigor-bestowing, purified by purifiers, smite away the demon; mount thou the hide; yield great protection; and not the husband-and-wife fall into evil proceeding from sons (pāḍrapa).

Ppp. has at the end gahana, with which, of course, dambali would have to be understood as vocative, unaccented. Expressions like that in d are found in several of the Ṛtus: in AGS. i. 13. 7, maḥ pāṭrava aghañ ni pāṁ (should be pāṁ, probably); in PGS. i. 5. 11, yeḥi ‘yaṁ stet pāṭrava aghañ na rodi; and the same in HGS. i. 19. 7, with pāṭrava anandaṁ as antithesis to it. The verse is quoted in Kāuṇ. 61. 18 (in connexion with xi. 1. 9), to accompany the setting of mortar, pestle, and winnowing basket, after sprinkling, upon the hide.

15. The forest tree hath come to us together with the gods, forcing the demon, the purifiers; he shall rise up (11-fri), shall speak forth his voice; with him may we conquer all worlds.

Ppp. reads and combines sānu ‘cchayatā in c, and reads api for abhi in d. According to Kāuṇ. 61. 21, one sets up the pestle with this verse; in 125. 3 the verse is used with reference to the sacrificial post [in case it puts forth fresh shoots]; and similarly in Vāit. 10. 8 [in the pāṭhambadhā].

16. Seven sacrifices (mēḍha) the cattle enclosed—which the relative pronoun] of them was full of light, and which was pining; to them thirty elites attach themselves; do thou (m.) conduct us (pl.) unto the heavenly svarga world.

Our Tpt. reads ām in c, and a few of the sanākītī-mss. (P. M. W. E.) agree with it; ām is certainly wrong, but ām would be an acceptable improvement. Ppp. has sahāvāṁ instead of jyotishmā (and the latter must be taken as having the sense of the former); also cakhara in b, and uesi in d. [For uesi, see Gram. § 896.] The verse quoted in Kāuṇ. 61. 13, to accompany the handling or stroking of something by the yo spouses [with their offspring]. Pāda b has a redundant syllable, unnoticed by the Anukr., unless we contract to yoḥ ‘pāṁ.

17. Unto the heavenly world shalt thou conduct us (pl.); may we be nited with wife, with sons; I grasp [her (?)] hand; let her (?) come here ter me; let not destruction pass us, nor the niggard.

The last pāda is nearly the same with vi. 124. 3 d; cf. also ii. 7. 4 c, d. Ppp. ends with no ṛṭālīḥ. The verse is a good triṣṭubh, and its description by the Anukr. is surd. Kāuṇ. 61. 14 uses the latter half-verse, not in a way to cast light on its meaning.
18. The seizure (grāhi), evil (papāna)—may we go beyond them (pl.); dissipate thou the darkness; mayest thou speak forth what is agreeable; made of forest tree, uplifted, do not injure; do not crush to pieces [vi-pā] the god-loving rice-grain.

The word "fikhiste" in ḍ is a misprint for "fikhiiste," which all the [i.e. W's] mss. read. [So read 9 of SPP's authorities; and 4 have fikhiiste; but SPP, prints fikhiiste, accentless, with 3 of his mss. Perhaps the accent is to be regarded as antithetical.] A part of our mss. (O.T.K.D.R.p.m.) read "pāris" in ḍ; Ppp. has pāris [see the references under vi. 32 2]. The verse (with xi. 1 9 b) accompanies in Kāuç. 61. 22 the pounding with the pestle.

19. About to become all-expanded, ghee-backed, go thou, of like origin (ṣṣomōti), unto that world; hand thou (upa-yam) the rain-increased sieve; let that winnow away the husk, the chaff.

The first half-verse is identical with 53 c, d below. Some mss. (I.O.D.K.: also half of the Kāuç. mss.) read padēvam in ḍ. Ppp. has viin̄dvam instead of etam in b. With ḍ according to Kāuç. 61. 23 the corpā is grasped; with a (or the whole verse?), according to 24, it is raised; with d, according to 25, the sifting is done. The third padā lacks a syllable, unless we may resolve "sw-ūrham." [For "seieve," here and in vs. 20, read rather "winnowing-basket"]

20. The three worlds are commensurate with the brahmaṇa: yon heaven, namely, earth, atmosphere; having seized the [soma-]stalks, take ye (du.) hold after; let them swell up (a-pyyi) ; let them come again to the sieve. All our mss. (except D.) read asētu, unaccented, in b; emendation to asēti was plainly necessary. All the sānkhilema (except E.) separate in e grhito ant, which, accordingly, might perhaps as well have been left, though the Prāt does not recognize the case of irregular hiatus. Ppp. seems to combine the two words in the usual fashion; but it has "rahrēto"; also, in b, prēthivasām ant. The verse is quoted in Kāuç. 61. 27 in connection with touching the winnowed grains (?) ; and, in 28, the last words of d (punar etc.), with scattering them, apparently, again on the sieve.

21. Manifoldly separate [are] the forms of cattle; thou becomest one-formed together with success; that red skin—that thrust thou [away]; the pressing-stone shall cleanse like a fuller (? malaγa) the garments.

Or b may be 'thou comest into being one-formed with success.' Malaga occurs nowhere else; its use with iva makes it impossible to tell whether the pada-text would divide malaga. Ppp. reads bharati in b and malaga's iva in d. [Again, as in vii. 13 and 26, it reads "śumbhāti" for "śumbhāti": cf. note to vi. 115 3.] The quotation in Kāuç. 61. 26 casts no light on the meaning. Our text ought to read śumbhāh yāti at end of b. The verse is very ill named jagati by the Anukr.; the treatment of iva in d as only one syllable makes a regular trisyllable of it.

22. Thee that art earth I make enter into earth; this like body of thee [is] separated; whatever of thee is burnt (? dyutī), [or] scratched by driving (drpaya); with that do not leak; I cover that over by a spell (brāhma).
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Ppp. reads, for a, dhārayāṁ dhārayāṁ adhi dhārayāṁ; in e, arṣaṇam ca; in d, arṣaṇam aha tathā, thus restoring the meter. The verse (12 + 11 + 11 + 13 = 47) is very ill defined simply as a jagatī. In Kaṭ. 61. 30, the verse accompanies the smearing of a vessel (kumbhā); in Vāt. 28. 12, the fashioning of a kettle.

23. Mayest thou welcome as a mother a son; I unite (sama-dhā) thee that art earth with the earth; a kettle, a vessel, do not stagger upon the sacrificial hearth, overhung by the implements of offering [and] by sacrificial butter.

The first piṇḍa is apparently addressed to the earth, differently from the others. Ppp. puts the verse before our vs. 22, and reads in c, ṛṣāyat, sati, carant, thus restoring the meter, The verse (12 + 11 + 11 + 13 = 47) is very ill defined simply as a jagatī. In Kaṭ. 61. 30, the verse accompanies the smearing of a vessel (kumbhā); in Vāt. 28. 12, the fashioning of a kettle.

24. Let Agni, cooking, defend thee on the east; let Indra, with the Maruts, defend on the south; may Varuṇa fix thee in the maintenance (dhārahā) of the western [quarter]; on the north may Soma give thee together.

Ppp. corrects the meter of b by reading rakāt; and that of d by having varṇas instead of somas. The verse is irregular, but by no means a jagatī. [If we make varṇas and somas exchange places, as suggested by Ppp., and read rakāt with Ppp., the vs. becomes a good triṣṭubh.] In Kaṭ. 61. 32 it is used when arranging the fire about the kettle.

25. Purified with purifiers, they purify themselves from the cloud; they go both to heaven and to earth [as their] worlds; them, lively, rich in life, firm-standing, poured into the vessel (pālīva), let the fire kindle about.

Ppp. puts the verse after our vs. 26, and reads at end of b dhāraṇā (cf. RV. x 16 3 b), and in c, d śravāhāyaṃ suṇetā [cf. vs. 4.] pātāḥ uṣīrī. The verse is defective by a syllable in a, but the Anuk. passes this without notice. Kaṭ. 61. 34 quotes the verse to accompany putting into the strainer.

26. They come from the sky, they fasten on (stokd) the earth; from the earth they fasten upon the atmosphere; being cleansed, they just cleanse themselves; let them conduct us to the heavenly world.

The accent of čumbhaṁat in c is unmotivated. Ppp. reads [cf. vs. 13 and 21 and note to vi. 115. 3] čumbhaṁat, which (or čumbhaṁati) is decidedly preferable. That the reading in a is द्वेष प्र is noted in the comm. to Prā. ii. 68.

27. Both as it were prevailing (prabhā) and also commensurate, also bright and clean, immortal — as such do ye, O waters, directed, helping, cook the rich-dish for the two spouses, ye of good refuge.

The translation implies i e emulation of apahetkhath to ċpeth (cf., the former seeming wholly unacceptable. Ppp. combines and reads praṣṭaḥ "hast sīhī. Our text reads with the mss.

28. The numbered drops (stokd) fasten on the earth, being commensurate with breaths-and-expirations, with herbs; being scattered on, unnumbered, of good color, the clean ones have obtained all cleanness.
This verse, as noted above, is wanting in Ppp. It is quoted in Kaृ. 61. 36 to accompany the scattering in of the rice-grains after washing.

29. They struggle up (ud-yudh), they dance on, being heated; they hurl foam and abundant drops (bindå); like a woman that is in her season, seeing her husband, unite yourselves, O waters, with these rice-grains.

The translation assumes the emendation, made in our edited text, of \textit{rtviyà} \textit{yd} for the \textit{rtviyà} of all the mss. [See SPP's note on this matter, p. 231. He says \textit{rtviyà} = motihuma.] Ppp. reads \textit{rtviyàdhis tātī tanò}. In Kaृ. 61. 37 the verse accompanies the making of the water to boil.

30. Make thou them stand up, as they sit on the bottom; let them touch themselves all over with the waters; I have measured with vessels (\textit{ptttra}) the water that is here; measured are the rice-grains that are these directions.

The last pāda is translated as if \textit{yadimå} (\textit{p.yd. \textit{imå}}) were meant as equivalent to \textit{yad indh}, corresponding to the \textit{yd \textit{ehit}} of c. Ppp. has \textit{srjantù} at end of b. [Here, at the end of a decade-division, ends the twenty-sixth \textit{prapāthaka}]

31. Reach thou forth the sickle (\textit{pdòrśu}), hasten, take [it] quickly; let them, not harming, cut (\textit{då}) the herbs at the joint; they of whom Soma compassed the kingship - let the plants be without wrath toward us.

One or two of our mss. read in a \textit{pattram} (M.W.; O. \textit{pattārūm}); and, as usual, some (O.D.R.) accent \textit{rājyam} in e. Ppp. has \textit{harantu} for \textit{haratù \textit{paw}} in a; and, in c, some \textit{ydsan}. \textit{Aṃavyastāk} is unindicated in the \textit{pāta}-text. In Kaृ. 61. 38 the first pāda is used with handing over the sickle for gathering the \textit{darbhar-gram}; the second pāda, in 61. 39, with cutting it above the joints; and in 1. 24, 25 both for a similar purpose: so also the first pāda (or the verse) in 8. 11; and yet again both in the comm. to 137. 4. [*Quoted as \textit{ayāndher \textit{dānti \textit{pavam}} at I. 25 and 61. 39. According to Daृ. Kar. (note to 137. 4), the quotation \textit{pav yacha \textit{parrem}} covers a pāda and a half, that is, it includes the \textit{ahānasanta} which is omitted in the quotation of b.]

32. Strew ye a new \textit{bharhīs} for the rice-dish; be it dear to the heart, agreeable to the eye; on it let the gods [and] the divine ones (f.) settle (\textit{vić}) together; sitting down (\textit{ni-saśi}), let them partake of this with the seasons.

The mss. read in b \textit{prīyām}, but our text makes the unavoidable emendation to \textit{ydum}. Some of the mss. also are bothered over the unusual combination \textit{genu} in b; [thus H. has \textit{vagāllet asin};] R. \textit{vajgrōt asin}; T. \textit{vajgrastu}. And again, in d, H. reads \textit{-sam \textit{ft}}, and O.s.m.R. \textit{samante \textit{ft}}. The verse accompanies in Kaृ. 61. 40 the strewing of the \textit{bharhīs}.

33. O forest tree, sit on the strewn \textit{bharhīs}, being commensurate with the Agni-praises (\textit{agnisantoḍ}), with the deities; like a form well made by an artisan (\textit{tvāṣṭṛ}) with a knife, so (\textit{end}) let the eager ones be seen round about in the vessel (\textit{pdòra}).
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Bp. and Bas.m. read svadhāyā at end of c. The anomalous hiatus end (p. end) śākś, noted in Prat. iii. 34. Ppp. reads svadhātyāinābhyāt pari pātre dadeśayān, which is welcome as ridding us of the wholly unsupported form dadeśayān; [Ed. Gram. § 813]. In Kauç. 61. 43, the verse accompanies the setting of a vessel (pātre) upon the barmes; in Vālt. 10. 7, the laying of the sacrificial post upon the same (the editor of Kauç. regards it as quoted also in 15. 11, but the verse there intended must be rather vi. 125. 1).

34. In sixty autumns may he (?) seek unto the treasure-keepers; may he attain unto the sky with the cooked [offering]; may both fathers [and] sons live upon him; make thou this one to go unto the heaven-going end of the fire.

The last pada admits of various other constructions. Both here and in vs. 41 (where pada a is repeated) Bp. reads at the beginning cațṭaya. In c, O.p.m.R. accent ādhi. Ppp. puts the verse after our vs. 35; and reads, for a, cațṭayā saradāhyās paridālītma evam; for c, upām 'nākie pātīten pātīyaj ca sidām; in d, invam ev etam. There is no reason why the Anukr. should regard the verse as anything but a regular triśabdā. In Kauç. 62. 9 it accompanies the setting down of the rice-dish westward from the fire.

35. A maintainer, maintain thyself in the maintenance of the earth; thee that art unmoved let the deities make to move (canc); thee shall the two spouses, living, having living sons, cause to remove (ud-vas) out of the fire-holder.

Ppp. combines apāyā āyutāma in a-b, omits the meter-disturbing (and probably intrusive) eva of c, reads in c āpārī, and in a ud vāsāyāhas p-. The Anukr. takes no notice of the redundant syllable in our c. In Kauç. 61. 41, the verse accompanies the removal of the vessel; in Vālt. 10. 9, the insertion of the end of the sacrificial post in the ground.

36. Thou hast come together unto all the worlds, having conquered; however many [be] the desires, thou hast made them wholly satisfied; plunge ye (du.) in — both the stirring-stick [and] the spoon; take thou him up upon one vessel.

This obscure verse wins no light from Kauç. (62. 1), which says simply iti maṇtrastam, connecting it with xi. 1. 24. Some of our mss. (l'M.W.T.) read abhi for abhi in d. We should expect in c pāṭhāma, as the nouns are not vocative. Ppp. reads in a samāgāh abhitāya, and in b kāmā kāmiteṣu prayāṣṭi.

[See p. lxxxvii.]

37. Strew thou on, spread forward, smear over with ghee this vessel; as a lowing cow (usrd) [toward] a young [calf] desiring the teat, do ye, O gods, utter the sound hing toward this one.

Strew on:\ i.e., specifically, make an apastamasa or covering of butter. In Ppp. the second half-verse is wholly corrupt. The verse is quoted in Kauç. 61. 45, as accompanying the operation described, and the next verse is added in 61. 46 when the operation is completed.

38. Thou hast strewn on, hast made that world; let the broad unequalled heavenly world (svargd) spread itself out; to it shall resort (ṛti) the mighty eagle; the gods shall reach him forth to the deities.

Ppp. begins with apāṣṭeṣaṣṭkā, and makes śravītāl and saparnas change places in c.
39. What in any case thy wife cooks beyond thee, or thy husband, O wife, in secret from thee, do ye unite; that be yours together; agreeing (?) together upon one world.

Kāu. 62.11 quotes the verse (iti mantośkum), but casts no light upon it. [Has a second pratis fallen out after jāye?]

40. How many of her fasten on (sać) the earth, what sons came forth into being from us (pl.)—all those do ye (du.) call to you in the vessel; knowing the navel, the young ones (ṛṣṇu) shall come together.

The ma. (excepting R.D.) leave vacante in a unaccented. Ppp. reads after it (smaṭa.

The verse, especially the first pada, is obscure. ‘Navel’ = ‘central point, place of union.’ The Anukr. does not heed the deficiency of a syllable in c; it means us, perhaps, to resolve ta-du.

41. What streams (dhrīri) of good (vāsu) [there are], fattened with honey, mixed with ghee, navels of immortality—all those do the heaven-goer (? svargi) take possession of; in sāty autumn may he seek unto the treasure-keepers.

The last and obscurest pada is identical with 34 a. The Anukr. perhaps accepts the redundant syllable of b and the deficient of c as balancing each other. The verse is used, with 44 below, in Kāu. 62.18, to accompany the further pouring in of juices. Ppp. reads samaktis for prapnīnas in a, and dhāmayas at end of b, and combines ṣaḥ bh-in d.

42. He shall seek unto it, [as] treasure-keepers unto a treasure; let those who are others be not lords (dvipara) about; given by us, deposit, heaven-going, with three divisions it has ascended to three heavens (svarga).

Ppp. again combines in a ṣaḥ bhv. Kāu. 62.10 makes the verse accompany the division of the rice-dish into three parts. There is no reason for calling it bhurij, as the Anukr. does.

43. Let Agni burn the demon that is godless; let the flesh-eating piśaci not have a draught here; we thrust him, we bar him away from us; let the Ādiyās, the Āngirās, fasten on him.

Doubtless we should emend to rundharin in c. Ppp. reads in a ādiyā no aṅg, thus rectifying the meter. The Anukr. notices this time the redundance of the pada. Doubtless, as often elsewhere, we are to contract to ādiyāḥ nam. In Kāu. 62.14 the verse is made to accompany the carrying of fire around the offering. [BR. render the force of ṣra by defining ṣra-pā as ‘sich an’s Trinken machen.’]

44. To the Ādiyās, the Āngirās, I announce this honey mingled with ghee; with cleansed hands, not smiting down [anything of] the Brahman’s, go ye (du.), O well-doers, unto this heavenly world (svarga).

The description by the Anukr. is quite wrong. The use by Kāu. 62.18 was noted above, under vs. 41. [For the use of the genitive, W. has noted a reference to Döbrück’s Althindische Syntax, p. 161.]
45. I have obtained this highest division of it, from which world the most exalted one obtained [it] completely; pour thou on the butter (śarpī); anoint with ghee; this is the portion of our Angiras here.

Ppp. has in a a different order of words: idāh kāyām uttamām prāpan āya.
The verse (with xi. 1. 31: the first half of each) is quoted in Kāuṇ. 62. 15, and again (the second half of each) in 62. 17, in connection with anointing the vessel with butter.

46. Unto truth, unto penance, and unto the deities, we deliver this deposit (midhī), [this] treasure (pdevīhī); let it not be lost (ṛeva-grā) in our play, nor in the meeting; do not ye release it to another in preference to (purd) me.

One or two of our mss. (R.D.) accent at the end mad; and the word is not found without accent unless here and at xi. 4. 26. [SPP. reads mad with 8 of his authorities, against 7 that have mat.] Ppp. reads in b dadānas. This and the two following verses are quoted, with a number of others, in Kāuṇ. 68. 27, at a later point in the rice-dish ceremony. [With d, cf. 42 a.]

47. I cook; I give; verily upon my action [and] deed (? karīya) the wife; a virgin (? kāśmāra) world hath been born, a son; take ye (du.) hold after vigor (vedyās) that hath what is superior.

The translation here is purely mechanical. Ppp. puts the verse after our vs. 48, and reads in a, for dadāmi, ut vadhāmi [thus suggesting the probably correct restoration of the pada (aham u dadāmi)]., and in c putrās. The verse (10 + 11 + 11 = 43) is very ill described by the Anukr.

48. No offense is here, nor support (? adhārā), nor that one goes agreeing (sam-anā) with friends; this vessel of ours is set down not empty; the cooked [dish] shall enter again him that cooked it.

This verse is little more intelligible than the preceding. Ppp. puts c after d, and reads at the end of c astū instead of etat. [It is hardly worth while to discuss the accent of aṣṭi.]

49. May we do what is dear to them that are dear; whosoever hate [us], let them go to darkness; milch-cow, draft-ox, each coming vigor (vātasy) — let them thrust away the death that comes from men.

Or, 'that concerns, comes upon, men' (pārsteye). The Anukr. seems to accept the two redundant syllables of c (:red: an intrusion) as compensating for the deficiency in a. According to Kāuṇ. 62. 19, the verse is used of 'the milch-cow etc.' north of the fire.

50. The fires are in concord, one with another — he that fastens on the herbs, and he that [fastens on] the rivers; as many gods as send heat (ā-taṣ) in the sky — gold hath become the light of him that cooks.

Ppp. reads sindham in b, and dadhatu* (for paca'as) in d. In Kāuṇ. 62. 22, the verse (with xi. 1. 28) is made to accompany the laying on of a piece of gold; it is also quoted in 68. 27, with vs. 46-48, etc.: see note to vs. 46. The Anukr. does not notice the lack of a syllable in a. [Intending dadhato?]
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51. This one of skins (tehds) hath come into being on man; not naked are all the animals (paq6) that are other; ye (du.) cause to wrap (paridld) yourselves (atmdn) with authority (kretad), a home-woven garment, the mouth of the rice-dish.

The translation is as literal as possible; but other constructions may be made in the second half-verse. Ppp. leaves the hiatus between a and b, bakhnva ani; it combines gati sarve in b; and it reads in d dhlpypeta, with a division-line after it. Kau~. 62. 23 makes the verse accompany the depositing of such a garment, with gold. [Has the vs. anything to do with the legend, cited under ii. 13. 3, about the cow and her skin, which the gods took from man and gave to the cow?]

52. What [untruth] thou shalt speak at the dice, what at the meeting, or what untruth thou shalt speak from desire of gain — clothing yourselves (du.) in the same web (tdntu), ye shall settle in it all pollution.

Ppp. rectifies the meter of a by reading sadasi; in b it has dhanu instead of sadatu; in c it gives suha for abhi. The Anukr. does not notice the deficiency in a. The verse is quoted in Kau~. 63. 1 (next after vs. 51), with the explanation 'the two become dressed in the same garment.' [With a, cf. 46 c.]

53. Win thou rain; go unto the gods; thou shalt make smoke fly up out of the skin; about to become all-expanded, ghee-backed, go thou, of like origin, unto that world.

The second half-verse is identical with 19 a, b above. Ppp. begins b with infas instead of evanda; and it has a different second half: virodvari virodvarm saoros savayatin lokam nga, gohy ekam, which seems less unintelligible. In Kau~. 63. 5 the verse is quoted (together with xi. 1. 28 b) with the direction 'he draws off [the garment?].'

54. The heaven-goer hath variously changed his body, as he finds (ivit) in himself one of another color; he hath conquered off the black one, purifying a shining one (rtrat); the one that is red, that I offer (Im) to thee in the fire.

The adjectives here are all fem., relating to 'body' (tan). The defective meter of b helps to make the isolated [or rather, unusual?] ivit [see Gram. § 613] suspicious; the Anukr. takes no notice of the deficiency. The first half-verse is corrupt in Ppp., so that the comparison gives us no help. In Kau~. 63. 8 the verse accompanies the scattering on of other husks (phalikara/tin). [For the form ajati, see the references under vi. 32. 2.]

55. To the eastern quarter, to Agni as overlord, to the black [serpent] as defender, to Aditya having arrows, we commit thee here; guard ye him for us until our coming; may he lead on our appointed [life-time] here unto old age; let old age commit us unto death; then may we be united with the cooked [offering].

[Vs. 55-60 are partly unmetrical.] We are surprised to find the pause before instead of after the phrase etatu ptrf dudma. With the items in the first division of these verses are to be compared the corresponding ones in iii. 27. 1-6. The concluding pada of the metrical refrain is identical with vi. 119. 2 d. The pada-reading at the end
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of the prose is ḍa: asmākham : ḍetah. In every verse, Ppp. omits tvā before ḍīḍ (an improvement) and reads dadhmastas for dadmas. In the refrain [of every verse, apparently], it has dadhmastas adhā for dadhmastas aṭha. In this verse it combines ḍīḍ aṅgaye.

The metrical description of the Anukr. is very puzzling; the part common to all the verses is 6 + 10:11 + 11 = 49 syllables; then the varying parts range [with some resolutions] from 25 to 31 syllables: all together, from 74 to 80 syllables; and aṭidhrī is regularly 76, and kṛī 80; but the Anukr., after calling all aṭidhrī, appears to call all but one kṛī. The verses are quoted in Kāuca, 65. 22, in connection with the rest of the hymn.

56. To the southern quarter, to Indra as overlord, to the cross-lined [serpent] as defender, to Yama having arrows, we commit thee here; guard ye etc. etc.

57. To the western quarter, to Varuṇa as overlord, to the pīḍāku as defender, to food having arrows, we commit thee here; guard ye etc. etc.

58. To the northern quarter, to Soma as overlord, to the constrictor, as defender, to the thunderbolt having arrows, we commit thee here; guard ye etc. etc.

Our edition follows all the mss. in accenting rakṣiṁ'āndati; it should be, of course, -āndi.

59. To the fixed quarter, to Viṣṇu as overlord, to the spotted-necked [serpent] as defender, to the herbs having arrows, we commit thee here; guard ye etc. etc.

Ppp. reads vīrudhhyas for opadāthhyas.

60. To the upward quarter, to Brihaspati as overlord, to the white [serpent] as defender, to rain having arrows, we commit thee here; guard ye etc. etc.

[Here ends the third annavāka, with 1 hymn and 60 verses. The quoted Anukr. says svargaḥ saṣṭih, i.e., 'the svarga-[hymn] is sixty.' The stem svarga, in one form or another, occurs a dozen times in the hymn.]

4. The cow (vaṣṭa) as belonging exclusively to the Brahmans.

 translate: Ludwig, p. 448; Henry, 203, 248; Griffith, ii. 120; Bloomfield, 174, 636.

1. I give [her] — thus should he say, if they have noticed (? aṃv-buddhi) her — I give [her] the cow (vaṣṭa) to the priests (brūhman) that ask for her; that brings progeny, descendants.

Perhaps aṃv dāhitvata is rather have recognized: i.e., have made ḍīḍ out to be the kind of cow that is called vaṣṭa; or there may be in it something of the meaning of aṃvāḥ: have approved, or taken a liking to. [Cfr. M.G. i. 8.6 and p. 150.]
2. He bargains away his progeny and becomes exhausted of cattle who is not willing to give the cow (g-o) of the gods to the sons of seers that ask for her.

[Padas c, d recur as 12 a, b.]

3. By a hornless one they are crushed for him; by a lame one he falls (?) into a pit; by a crippled one his houses are burned; by a one-eyed one his possessions are taken away (?).

The adjectives are feminine, and the sense doubtless is that as the result of giving such defective cows the thing threatened will happen. In a, probably the subject to be understood is gr-bt, as in c; b and c have perhaps become transposed — and, in that case, svdm might be the subject also of ordati. [PpP. has b-dam, like the Vulgate.] The translation of d implies emendation (which seems advisable [cf. W. in AJP. xiii. 302]) of k∧(a)lly to k∧(a)lly; i.e. k∧(a)lly: d: dyate. PpP. has dyate 'is harmed' which would remove the difficulty. [On k∧(a)lly, see von Hradke, KZ. xxxiv. 157.]

4. Anæmia (vihīhihi) from the station of the dung visits (vid) the master of kine; so is the agreement (?) of the cow; for door-damaging (?) art thou called.

Nearly everything in the second half-verse is doubtful. The majority of our mss. read shkviydm (p. shkviydm), but shk- is instead given by Mnm:D. and D.; and in R. shk- is emended to s-h-. shkviydm seems a much more probable form of stem. The Pet. Lexx. render 'possession,' which is very unsatisfactory. Duraduhh (also in vs. 19) seems pretty clearly the reading of nearly all our mss. in c, though it might, as usual in such cases, be bhhr in most; Bp. has (both times) apparently b-h-hn, and D. [in vs. 2] b-h-n or h-b-n (the b and h separate letters, as again below in xili. 1. 25 c). The word is not divided in the padar-text. The translation given is [suggested by] that of the Pet. Lexx.; Ludwig renders here 'unbetrieglich' (undecipherable), but leaves the word untranslated in vs. 19. The second person s-c is quite unexpected; [most of our] s-k-h-mss. read by by-c; [and SPP's are much at variance]. [As alternative rendering in a, b, W. notes 'from standing on her dung.'] PpP. reads, in c, d, svdm vihdm durilagrih by unc erased.

5. From the station of the two feet of her, soaking (vihlihohu) namely visits [him]; unexpectedly (?) are they crushed who snuff at her with the mouth.

Here, too, much is obscure and doubtful. The first part might be: 'From the station of her [or 'from standing on her,' as W. queries], soaking of the feet visits [him];' as it is hard to see what two feet have to do with a cow. And in d y-s can be either subject or object, and a dhhrati either sing. or pl. I take anamahh from root man; Ludwig renders it 'without becoming ill'; the Pet. Lexx. explain the word as meaning a kind of disease. PpP. reads, in a, b, asth 'dhhratam vihhu durilagrih by unc erased.

6. Whoever punches (ā-zku) the two ears of her, he falls under the wrath of the gods; if he thinks 'I am making a mark,' he makes his possessions less.

PpP. begins yo 'yihi karanvāh ashavu, and reads in c lakmic kuvita. [Pada b recurs as 12 e. For the construction, cf. 26 d, 47 d: and, per contra, 12 d, 34 d, and
We are to make the combination akreśī. [As to the marking of cattle's ears, cf. vi. 141. 2 and note, and Zimmer, p. 234. In a marginal note, W. compares MS. iv. 2, 9 (p. 311). The MS. passage and this vs. and the root aby are discussed by Delbrück, Gurupāḷabamanu, p. 48-49. — Ppp. puts the vs. between 4 and 5.]

7. If, for any one's advantage, any one cuts off the tail-tuft of her, then his colts die, and the wolf slays his calves.

Or (in a), 'for any advantage or use.' Ppp. makes 7 c, d and 8 c, d change places. It reads also valān in b.

8. If of her, while being with her master, a crow hath vexed (ḥid) the hair, then his boys die, [and] the yākṣa visits him unexpectedly (?).

As to antāmaṇḍi, see note to vs. 5. The first pāda apparently means 'in presence of her master;' and so, 'without his interference for her protection.' [Ppp. combines tātā kā in e.]

9. If the lye, the dung of her a barbarian woman flings together, then is born what is deformed, what will not escape from that sin.

All our ms. appear to read distinctly paśu in a, yet they are never to be trusted to make the distinction between ły and ly. Apparently the word is used here for 'urine,' and the meaning is 'if such precious stuff is carelessly treated by a slave-woman (āsak).' Ppp. reads paśpān in e. We have to resolve aci-dhī to fill out the meter of a.

10. When being born, the cow (vaṣṭī) is born for (abhī) the gods together with the Brāhmans; therefore she is to be given to the priests (brahmāṇi); that people call the guarding (gīpāna) of one's possessions.

The pāda-text makes the extraordinary division gupānam [for the sake of the play upon go 'cow?'] as if the word were not a simple derivative from root gup. 'For' (abhī): more literally 'unto, into the possession of.'

11. They who come to the winning (vaijf) of her, theirs is the godmale cow (vaṣṭī); they called it brahmāṇa-scathing, if anyone keeps her to himself.

Pāda b seems to mean virtually 'she is by the gods made theirs.' Ppp. reads at the end (as also in vs. 21, 25) na priyajate, and nipiś is certainly very questionable, since no priyajya nor even root pri + ni occurs. The minor Pet. Lex. gives the word two totally different explanations, under nipiśiṣy and priyajy respectively.

12. Whoever is not willing to give the cow (gūḍa) of the gods to the sons of seers that ask for her, he falls under the wrath of the gods and the fury of the Brāhmans.

Ppp. reads, for a, b, ya emām yācādhyā arṣyebhyā nirucchati. [We had a, b above as 2 c, d, and e as 6 b.]

13. Whatever may be his use for the cow (vaṣṭī), he should then seek another [cow]; she, ungiven, harms a man, if he is not willing to give her when asked for.
14. As a deposited treasure (pevadhi), so of the Brahmans is the cow (vaca); accordingly [letst] they come unto her, in whosoever possession she is born.

15. They come thus unto their own property, namely the Brahmans unto the cow; as one might scathe them in any other respect (?), so is the keeping back of her.

The third pada is unclear, and the bad meter makes the reading suspicious; yet Ppp. has the same, and varies only in combining brahmans 'bhi in b, and combining and reading 'ya 'dhirahana in d. Most of our mss. (all except D. and K.s.m.) have the false accent brahmanas in b; our text emends. The Anukr. takes no notice of the redundant syllable in c.

16. She may go about until [A] the space of three years, being of unrecognized (usjna) speech (gada); should he know the cow, O Namada, then the Brahmans are to be sought.

This is obscure, but appears to mean that the cow may not betray herself as a vaca for as much as three years; but, as soon as she is recognized as such, she must be delivered over to the Brahmans. The pada-text has in a, of course, eva : tv.

17. Whoever declares her to be not the cow, the deposited deposit of the gods, at him Bhava-and-Carva, both, striding about, hurl the arrow.

18. Whoever knows not the udder of her, and likewise the teats of her, to him she yields milk with both, if he has been able to give the cow.

That is, probably, if her owner has sought no profit from her (cf. Ludwig). The first pada is quoted under Prat. ii. 52, as an example of idho (not idhar) before's sonant. A number of our ms. read veda, without accent.

19. Door-damaging (?) lies she on him, if he is not willing to give her when asked for; he does not succeed in the desires which, without having given her, he would fain accomplish (cikittra-).

The translation implies the obviously necessary emendation of ydm to ydn in d [so Ludwig]. As to devadobhad at the beginning, see the note to vs. 4. That the conjectural rendering is extremely unsatisfactory is plain. Ppp. has instead, for a, dharitrasa- pha; and, in c, d, apparently kumar sam vidyate yam ad, thus supporting our emendation. [In Ppp. this verse precedes our 18.]

20. The gods asked for the cow, having made the Brahman their mouth; the wrath (kida) of them all incurs (ucsi) the man (madura) who gives not.

The translation implies emendation in b to brahojdm. Ppp. reads in a jatanti, which does not rectify the meter. [Read deviko ?]
21. He incurs the wrath of cattle (पृशिद्) who gives not the cow to the Brahmans—if a mortal keeps to himself the deposited portion of the gods.

The सामृद्ध्म-कृतिः accent in b ब्रह्मणेभ्यो ददति, and the pada correspondingly ददति (instead of ददति). Our text makes the necessary emendation. Ppp. gives ददति न प्रहृद्यते. [See note to 11, above.]

22. If a hundred other Brahman should ask the cow of its master, yet (अहो) the gods said of her: the cow is his who knoweth thus.

All our mss. save two (I. and [?] E.s.m.) read एतम (without accent) in c; our text follows the two.

23. Whoever, not having given her to one who knoweth thus, then shall give the cow to others, hard to go upon for him in his station is the earth with its deity.

In b the pada text has अन्योदय कः ददति, and the सामृद्ध्म-कृतिः correspondingly शयो ददति वः; this is emended in our text to शयो ददति (as if ददति, as in vs. 21); but a decidedly better emendation would be to शयो ददति, as translated. Ppp. reads अन्यायाः द, which favors this understanding of the pada; it also combines अन्यायः द' in a.

24. The gods asked the cow [of him] in whose possession she was first (अधे) born; that same one may नरदा know; together with the gods he drove her away.

The connection of c, d is obscure, and tempts to conjectural emendation; Ludwig suggests विद् for विद्यति: 'knowing her to be such, Nārada together with the gods drove her away (as theirs)'; this is quite acceptable. Ppp. reads at the end अःयको (one or two of our mss. (D.R.p.m.) accent अःयको. The Anukṛ. takes no notice of the tāl of a syllable in a. [Read देवस्यो as in 20?]

25. The cow makes a man (पुरुष) destitute of descendants, poor in cattle, if, when she is asked for by the Brahman, then he keeps her to himself.

Ppp. reads in b पुरुश, and in d नु प्रहृद्यता. The Anukṛ. takes no notice of any deficiency in c; we may best resolve भ्रह्माः. [Read ब्रह्माः भ्रि ']

26. For Agni-and-Soma, for Love (किमृ), for Mitra and for Varuṇa—for these the Brahman ask her; under their wrath falls he who gives not.

27. So long as the master of her should not himself overhear the verses (ते), so long may she go about among his kine (गो); she may not abide in his house after he has heard.

The translation implies the evidently necessary emendation of वृद्धेत at the end to वृद्धेत; R., indeed, has the latter; [and so have 8 of Sūr's authorities, against 7 with वृद्धेत.] Ppp. is corrupt: नां या सृक्ति ग्रहे स्या. The Anukṛ. takes no notice of any redundancy in b; but it can hardly expect us to make a phāla-division between न and अन्यायत. The 'verses' are doubtless those with which the Brahman come to claim their rightful property.
28. If any one, having overheard the verses of her, has then made her go about among his kine (go), both the life-time and the growth of him do the gods, made wrathful, cut off (vrafc).

Nearly all our mss. (E. has dati) [and all of SPP's] leave <-tareat in b unaccented; and then, as if by way of compensation, they mostly (except Bs.s.m.D.R.) accent <tareati.

29. The cow, going about variously, the deposited deposit of the gods, manifests her forms, when she desires to go (?) to her station (sthdman).

That is, her rightful and appointed place. The translation implies in b the reading krayte instead of krayasva, although the former is found only in O.p.m.D.T. (wdi).

[Three of SPP's padas-mss. have -krayte.] The comm. to Prat. ii. 63 quotes dves krayte rāadjī, which is not found in the text unless here. The translation also implies at the end jiggāsdati. The Prat. (1. 86) seems to imply the occurrence in the text of such forms, and the sense obviously calls for them here and in the next verse; see the note to Prat. i. 86. Ppp. reads dyotha for yaddh.

30. She manifests herself when she desires to go to her station; then the cow [vaṣṭ] makes up her mind for the asking of the priests (brahmdu).

That is, prepares herself to be asked for by them; brahmadhyas, dat. by attraction.

[Read again jiggādsati: see note to vs. 29.] Read in yaddhysya, though the mss. mostly have -sṛy, as they often blunder over such an unusual consonant-group. Ppp. reads nte for ato in c.

31. She plans (sam-kāp) [it] with her mind; then she goes unto the gods; thence the priests (brahmdu) go on to ask for the cow.

32. By offering of svadhd to the Fathers, by sacrifice to the deities, by giving of the cow, the noble (rājanyā) does not incur (gam) the mother's wrath.

Ppp. reads devēkhyāḥ at end of b. The description of the Anukr. very unnecessarily forbids us to resolve -bhi-āḥ in b.

33. The cow is mother of the noble; so came it (n.) into being in the beginning; they call it a non-abandonment (? dnarṣya) of her that she is presented to the priests (brahmdu).

The pet. Lccx. render the difficult dnarṣya by 'a not giving away'; Ludwig, by 'no restitution'. Ppp. combines havya "hur in c.

34. As one might snatch (? d-lup) from the spoon sacrificial butter held forth for the fire, so he who gives not the cow [vaṣṭ] [to the priests] falls under the wrath of Agni.

Perhaps, 'as if the fire might snatch," etc. — seizing on the butter before it is duly offered. Ppp. reads for a yad hyaun pratījagṛaha, and in d omits d, thus rectifying the meter. The Anukr. takes no notice of the redundant syllable in our text; we are doubtless to get rid of it by contracting to aṣṭy′ d. [Were emendation necessary, one might be tempted to suggest aṣṭy′ d: but cf. note to vs. 6 b.]
35. With the sacrificial cake as calf, milking well, she draws near to him in the world; she yields (duh) to him all his desires — [namely,] the cow \( \text{vra} \text{rd} \) to him who has presented her.

Pp. reads, in b, lokē 'syō 'pa'; and, for c, sahasnāi sarvān kāmān mahe. The Anukr. takes no notice of the irregular meter in pādas a and c. All the satkhita-mss. accent lokē 'smā in b; our text emends to lokē.

36. All his desires, in Yama's realm, does the cow \( \text{vra} \text{rd} \) yield to him who has presented her; likewise they call hell the world of him, who keeps her back when asked for.

The pada-text reads nārakam, and the difference of the two texts is noted in Prat. ill. 21; iv. 90. Pp. reads tātha for atha in c.

37. Being impregnated, the cow \( \text{vra} \text{rd} \) goes about angry at her master; thinking me barren, let him be bound in the fetters of death.

38. And he who, thinking her barren, cooks the cow \( \text{vra} \text{rd} \) at home (anā)—his sons and sons' sons also does Brihaspati cause to be asked for.

Pp. reads in b, for anā ca, the equivalent gṛhacā; further, in c, d, asya traphutān pāntrās cātayate bhr. [Over "at home" W. interlines "in private": see vs. 53.]

39. She sends down great heat, going about a cow (ghu) among kine; further, to the master who has not given her the cow (\( \text{vra} \text{rd} \)) milks poison.

In b, apparently, 'being treated as an ordinary cow.' The 'milk' in d does not necessarily mean that she gives actual milk. Pp. reads into in c, for atha ha, thus rectifying the meter; the Anukr. takes no notice of the redundancy of the pāda, caused by the apparently intrusive ha.

40. It is a thing dear to the cattle that she is presented to the priests (\( \text{vra} \text{nd} \)); further, that is a thing dear to the cow \( \text{vra} \text{rd} \), that she be an oblation to the gods.

Lit. 'among the gods' (p. devastra).

41. What cows the gods shaped out (\( \text{k} \text{hp} \)), rising up from the sacrifice, of them Nārada selected for himself the fearful \( \text{vra} \text{p} \).

The root \( \text{k} \text{hp} \) (kolph-) with nā occurs nowhere else. In c, P.M.W.I.E.p.m.R. read \( \text{vra} \text{p} \text{d} \), which would be the more normal accus. of \( \text{nā} \), but the meter is against it. But the accent \( \text{opn} \) is entirely inadmissible; it must be emended to \( \text{opn} \) ; [cf. JASOS. x 379, 369.] What sort of a cow \( \text{vra} \text{p} \) (which ought to signify 'smared over') is altogether obscure. Pp. reads instead \( \text{vra} \text{p} \text{d} \).

42. The gods questioned (\( \text{m} \text{m} \text{h} \text{h} \text{h} \text{h} \)) about her: is this a cow \( \text{vra} \text{p} \), or not a cow? Of her Nārada said: she is of cows the most truly cow (\( \text{vra} \text{p} \text{d} \text{m} \text{d} \)).

The more proper reading in b would seem to be \( \text{vra} \text{p} \text{d} \text{p} \); but all the sanikhita-mss. read \( \text{vra} \text{p} \text{d} \), as in our text, although the \( \text{p} \text{d} \text{d} \) gives the sign of protraction (3) also after \( \text{vra} \text{p} \), as it should be. But the Prat. (l. 97) requires \( \text{r} \text{p} \) 'ti simply: see the rules l. 97 and 103, and the notes to them. The verse (8 + 8 : 7 + 10) is very ill described.
43. How many, pray (ni), Nárada, are the cows which thou knowest, born among men (manusya-)? those I ask of thee who knowest; of which may a non-Brahman not partake (aś)?

Ppp. reads, for c, kātime "bhūtābhātanaś" (like our vs. 45 c).

44. The vilipti, O Brihaspati, and the cow [vaśit] that has given birth to [such] a cow — of that one a non-Brahman who should hope for prosperity (bhūti) may not partake.

The translation implies at the beginning emendation to vilipti yā (as in vs. 46); the proper reading might also be viliptyā, nom. pl.; -yās seems inadmissible; Ppp. reads viliptyā (for -yāṣ). Ppp. has further ṭāstān for ṭāyān in c. Sātāmavatā is rendered according to the requirement of the accent; the Pet. Lxx. define as 'a cow remaining barren after the birth of one calf'; and the legends told in explanation of the name in TS. vi. 1. 36 and MS. ii. 5. 4 support that understanding. [Cf. Henry's translation, p. 208, and note, p. 256.] Pāda c is redundant in this verse, as are also 46 c and 43 d; the Anukr. heed none of these cases.

45. Homage be to thee, O Narada; [be] the cow to him who at once knows it. Which one of them is the most fearful, not having given which, one would perish?

Ppp. reads in a te 'su, and in b vaśām, which is easier (Ludwig translates [as if the text were vaśāk]). In d, our text might better read dāntivā.

46. She that is vilipti, O Brihaspati, further the cow that has given birth to [such] a cow — of that one a non-Brahman who should hope for prosperity may not partake.

Ppp. reads at the beginning vilipti ś. bhāsātāye yā ca sa, and in c again (as in vs. 44) ṭāśām.

47. Three verily are the kinds of cow: the vilipti, she that has given birth to [such] a cow, the [simple] cow [vaśit]; these one should present to the priests (brahmaṇa), [then] he falls not under the wrath of Prajñāpati.

Ppp. once more reads viliptī ś. in b; it is easier to conjecture a meaning for vilipti than for vilipti. Most of our saṃkhita-mus. accent ś. 'ār- in d; our text makes the necessary correction to ś. The irregularities of b and c are unnoticed in the Anukr.; [or rather, it lets them balance each the other].

48. This, O Brahmans, is your oblation — so, when asked [therefor], should he think, if they should ask of him the cow, which in the house of him who has not given her is fearful.

49. The gods talked about the cow in wrath, saying: he hath not given it to us; with these verses (he) [they talked about] Bheda; therefore indeed he perished.
50. And Bheda gave her not, when asked by Indra for the cow \( \text{vṛd} \); for that offense the gods cut him off in the contest for superiority.

Some of our mss. (Bp.E.D.K.) read \( \text{tāṁ} \) (unaccented) in \( a \); nearly all (not Bp.s.m.D.) accent \( \text{agād} \) 'stress' in \( d \) Ppp. has at the beginning \( \text{anāl} \ '\text{āh} \); its second half-verse is corrupt.

51. They who, wheedling, advise (vṛd) to the non-giving of the cow \( \text{vṛd} \), the villains fall under the fury of Indra through ignorance.

Ppp. combines in \( a \) vṛṣṇā 'she', and in \( d \) jīlma 'wh'.

52. They who, leading away her master, then say: do not give—they, through ignorance, go to meet the hurled missile of Rudra.

\( \text{p, \text{p.}} \) y, mtj is rendered as if \( \text{jbrati} \), for which it is perhaps a misreading. Ppp. reads cēri for acītyā. Part of our mss. (Dp.R.K.) leave \( \text{āhas} \) unaccented, and all have \( ti \) instead of \( tl \) in \( c \).

53. If as offered (\( \text{hu} \)) and if as unoffered one cooks the cow \( \text{vṛd} \) in private (ānād), coming into collision with the gods accompanied by the Brahmans, he goes supine (jihind) out of the world.

All the saṁhitā-mss. curiously read in \( c \) \( \text{sūkhrāmaṇānā ō. -} \) \( \text{ṛ} \); the prose text has \( \text{sūkhrāmaṇānā} - \text{ṛ} \). [For ānād, cf. vs. 38.]

[Here ends the fourth anusūkta, with 1 hymn and 53 verses. The quoted Anukr. says saṁtubhir ānā tu 'vohā, 'i.e. 'the cow-hymn is a [sixty] deficient by seven.'

5. The Brahman's cow.

[Athravādārya.— saṁtā paryadyā. brahma [agāvado],]

[Partly metrical: vs. 15-17, 47-53, 55-70 are so reckoned by W. in the Index, p. 6.] Found also in the main in Pāipp. Ṗaṭi., but in the central parts with omissions and disorder of which the details are not given; [vs. 38, 66, 64-73 are wanting.] Not quoted at all by Vās., nor probably by Kāu., since 'the two Brahman-cow hymns' mentioned in Kāu. 48. 13 are doubtless v. 18, 19; although the comm [Dīrūla: cf. Kēcava, p. 351+] declares these [v. 18, 19] to constitute one of the two, and xii. 5 the other. [*The Berlin ms. reads \( \text{prajitvāsvārahamagāvado} \); so also PAP's citation, Critical Notice, p. 21. This seems to mean that Kāṭapa is the \( \text{ṛ} \); h. 4 clearly has the same "deity" as this.] Translated: Muir, iv. 88 (vs. 4-15); Ludwig, p. 529 (vs. 47-73); Henry, 209, 257; Griffith, ii. 127.

[Pāryāya I.— mt. 1. \( \text{prajitvāsvārahamagāvado} \); 2. bānī- \( \text{ānā} \) \( \text{asum} \) anupāhā; 3. \( \text{pu} \) \( \text{vrod} \) \( \text{upāk} \); 4. \( \text{āmry} \) \( \text{asum} \) \( \text{ahā} \); 5. \( \text{ānā} \) \( \text{pūnān} \). [For 6, see under that verse.]]

1. By toil, by penance [is she] created, acquired by brahman, supported (\( \text{grīd} \)) on righteousness.
All our samhitā-mss. combine vīttī rādā. The appearance of meter in the verse (8 + 8) is perhaps not accidental; but there is no metrical structure elsewhere in the section.

2. Covered with truth, enclosed with fortune, enveloped with glory.

Why the verse is called avamūli rather than praṇāpatiya, like its predecessor, cannot be told. The pada-text does not divide praṇāpati, although, in the apparently parallel case, it divides pārṇāpati.

3. Set about with svaadhā, surrounded with faith, guarded by consecration, standing firm in the offering, the world her post (niśādīna).

The pada-mss. absurdly write pārṇāpati (instead of -ādi). The metrical description of the Anukṛ. is not less absurd; to make the required 30 syllables, we have to resolve pārṇāpati.

4. Brahman her guide, the Brahman her over-lord.

Ppp. combine brahmaṃ adho. The d- needs to be restored in order to make the 13 syllables required by the definition of the Anukṛ.

5. Of the Kshatriya who takes to himself that Brahman-cow, who scathes the Brahman, —

6. There departs the happiness (stūrvā), the heroism, the good luck.

[The London Anukṛ. text reads prathamaḥ bhūt prajāpatiḥsya pārṇāpatiḥ (vs. 6) saivīna (etc., vs. 2): may be the pratīkha of vs. 6 is misplaced and should be put before w'bhūm (vs. 6 can be stretched to 16 syllables), or else the definition of 6 is fallen out.] Ppp. reads pṛṇapalaśāmī.

[Paryāya II. — pārta. 7. avanti triyūbhī; 8. ācāram anuṣṭabh (B. bhūrī); 10. अप्न; [7-10. 1-3: see under vs. 11] 11. ācā niṣṭa pārṇā.]

7. Both force, and brilliancy, and power, and strength, and speech, and sense (indriyā), and fortune, and virtue (dāhram), —

8. And holiness (brahman), and dominion (kṣātraṇa), and kingdom, and subjects (vīraṇa), and brightness (vīraṇa), and glory, and honor, and property, —

9. And life-time, and form, and name, and fame, and breath, and expiration, and sight, and hearing, —

10. And milk, and sap, and food, and food-eating, and righteousness, and truth, and sacrifice (इष्ट), and bestowal (पूर्त), and progeny, and cattle: —

11. All these depart from the Kshatriya who takes to himself the Brahman-cow, who scathes the Brahman.

Lit. ‘all these of the K., ‘that belong to him.’ Ppp. omits vs. 10, and abbreviates vs. 9 to अष्ट्र ca ca raurāṇ ca, and vs. 11 to 'āni sarvaḥṣa aha kṛṣṇan kiṃ kṣātraṇya. All our samhitā-mss. read in vs. 10 ca rīḍā. The Anukṛ. says of vs. 7-10, etīṣa ca satāroḥ punah punah pāda-āttarena pāda-ādayaḥ ca kṣāraḥ: [that is, they are rādā, because repeatedly or in each case the groups ending with ca have to be recited with a pada-interval, i.e. (as Dr. Ryder suggests) because there is in each verse no main cesura].
12. This same Brahman-cow [is] fearful, having deadly poison, witchcraft incarnate \( \text{stikftft} \), \( \text{k\ldots} \) when covered.

\( \text{k\ldots} \) occurs only here and in vs. 53 below; in the latter verse, Ppp. reads instead \( \text{p\ldots} \).

13. In her are all terrible things and all deaths.

14. In her are all cruel things, all men-killers \( \text{p11ntfa-mdkd} \).

15. This Brahman-cow, when taken to oneself, binds the Brahman-scather, the god-reviler, in the shackle of death.

Several of the \( \text{sanh\ldots} \) read \( \text{gavy} \), curiously enough.

All our mss. have \( \text{gavy} \), and one or two \( \text{vilif} \). The verse admits of being read as a \( \text{gavy} \), probably not by accident, and might better have been printed as such.

16. Verily \( (\text{t}) \) a hundred-killing weapon \( \text{menf} \) is she; verily the destruction of the Brahman-scather is she.

17. Therefore indeed is the cow of the Brahmans hard to be dared against by one who understands \( \text{vi-j\ldots} \).

18. [She is] a thunderbolt when running, Välćvänara when driven up \( \text{hd\ldots} \).

19. A missile when extracting \( \text{nt-kk\ldots} \) her hoofs, the great god when looking away.

20. Keen-edged \( \text{ksurdpav} \) when looking; when bellowing, she thunders at once.

Hp. reads \( \text{vldye} \). Vs. 19 and 20 were perhaps intended as metrical \( (8+8) \). \[ As to \text{menf}, vS. 16, cf. Geldner, \text{Festgruss an Bohling}, p. 32.\]

21. Death when uttering \( \text{hing} \); the formidable god when slinging about her tail.

All the \( \text{sanh\ldots} \) read \( \text{tyjgr} \) \[ K. \text{æ} \]. This verse also has \( 16 \) syllables, divisible into \( 8+8 \), but evidently only by accident.

22. Total scathing when twisting about her ears; \( \text{king-yak\ldots} \) when urinating.

The Anukr. does not heed that the verse has one syllable too many for a regular \( \text{d\ldots} \).

23. A weapon \( \text{menf} \) when being milked; headache when milked.

24. \( \text{t\ldots} \) when approaching \( \text{upa-sth\ldots} \); mutual strife when felt of.

\( \text{Par\ldots} \) might also come from root \( \text{mrj} \) and mean 'rubbed off.'

25. A shaft when her mouth is being fastened up; mishap \( \text{\ldots} \) when being slain.
The \textit{pada-text} has \textit{aṭhāraḥ} \textit{māne}, and two or three of our \textit{sāmkītā-ṃm.} (P.M., O.p.m.K.R.) retain the \textit{e} before \textit{ṭīr.}

26. Deadly poisonous when falling down; darkness when fallen down.

27. Going after him, the Brahman-cow exhausts the breaths of the Brahman-scather.

28. [She is] hostility when being cut up, the eating of one's children when being shared out.

Two of the \textit{pada-texts} (D.Kp.) read \textit{pāṭīraḥ} \textit{dāyam.} It is so difficult in most mss. to distinguish \textit{dy} and \textit{gh}, that the reading \textit{pāṭīraḥ} \textit{gham} (cf. \textit{pāṭīraḥ} \textit{aghām}, xii. 3. 14), which Pet. Lex. conjectures as an emendation, might possibly be intended here.

29. A gods' missile when being taken, failure when taken.

The participles, especially the present passive ones, in these verses, are very much bungled over by the mss. For \textit{hṛīrya} \textit{mānd} here are read \textit{hṛī-, hṛī-, hṛ-, ḥṛ-}; and Dp. has \textit{ṛd} for \textit{ṛdā}. It is necessary to make the awkward renderings with 'being,' to distinguish present participle from past. The definition of the Anukr. implies the resolution \textit{vṛtya}.

30. Evil when being set on, harshness when being set down.

31. Poison when heating (? \textit{pra-yas}), \textit{takmedn} when heated.

All the mss. read \textit{pravṛtyā}, but Bp. has \textit{pravṛtyāchaṭṭī}, Bp. \textit{yachanat}, emended to \textit{yṛtya}, P.M.W. \textit{yādayaḥchaṭṭī} (M. emended to \textit{yṛtī} \textit{?[ ]}).

32. Evil (\textit{aghād}) when being cooked, bad dreaming when cooked.

The description of the Anukr. implies the resolution \textit{-jmi-avu}.

33. Uprooting when being turned about (? \textit{pāri-ā-kṛ}), destruction when turned about.

The participles are rendered according to the Pet. Lex. The Anukr. expects us to resolve \textit{pāri-ā} once, but not both times. Bp. reads \textit{-āvṛtya}.

34. Discord by smell; pain (\textit{ghe}) when being taken up, a poison-snake when taken up.

The \textit{pada-text} leaves both participles undivided, as prescribed by Prät. iv. 62. \textit{Taken up}, doubtless in preparation for being served up as food. Bp. reads \textit{vṛtya}.

35. Non-prosperity when being served up, disaster when served up.

The mss. again fluctuate between \textit{ḥṛtya}, \textit{-ḥṛtya}, \textit{-ḥṛtya}, \textit{-ḥṛtya}, \textit{-ḥṛtya}, \textit{-ḥṛtya}, \textit{-ḥṛtya} (P.M.p.m.W.), and \textit{-ḥṛtya} (D.). The Anukr. notices this time that the verse is \textit{ḥūrtya}.

36. Čarva angered when being dressed (\textit{ṣīr}), Čimidā when dressed.

37. Ruin when being partaken of, perdition when partaken of.
38. When partaken of, the Brahman-cow cuts off the Brahman-scather from the world, from both this one and the one yonder.

Hp. appears to read lokīn, and M.R.T. correspondingly ātī ch; O. [D.Kp.] have ātī ch; the rest ātī ch, which means ātī ch, since ch and ātī are equivalent and exchangeable. The metrical definition of the Anukr. is ambiguous.

39. The slaying of her is witchcraft, her cutting up (deptasana) is a weapon (menī), the contents of her bowels a secret charm. All of these, of course, understood as directed against the offender. Ṛpp. combines tasyā "bāhan.

40. [She is] homelessness when hidden (?parī-hnu), The Pet. Lexx. conjecture parī-hnu (not found elsewhere) to mean 'disavow, disown.'

41. The Brahman-cow, having become the flesh-eating Agni, entering into the Brahman-scather, eats him.

42. All his limbs, joints, roots, she cuts off (trāytrī). 43. She severs (chid) his paternal connection, makes perish his maternal connection.

44. All the marriages, acquaintances of the Brahman-scather does the Brahman-cow scorch (?āpi-kṛti), when not given back by a Kshatriya.

Some of our mss. (O.D.T.R.) accent -dhyamān, although part of them (O.T.R.) have accented -dhyamā ṣu. The description of the passage (7 + 6: 8 + 10 = 31) by the Anukr. is very strange, and valueless.

45. Without abode, without home, without progeny, she makes him; he becomes without succession (?); he is destroyed:

The translation of aparsāparah (so the pāda-text) is according to the conjecture of the Pet.Lexx. The metrical definition of the Anukr. implies reading karoti ap-. 46. Whatever Kshatriya takes to himself the cow of a Brahman who knoweth thus.

47. Quickly, indeed, at his killing the vultures make a din (āślabh). Ṛpp. reads at the end karavatī 'lavah. The text of the Anukr. seems defective here. All that is said about the nine verses of 16 syllables is as follows: adhyā ṣa lokaścit vasantā pramūrnam [vr. 61] prājñapratyaksāntaḥ. All the verses not of the same measure are regularly described. Ludwig translates this whole section [and the next p 520]. 48. Quickly, indeed, about his place of burning dance the long-hairt women, beating on the breast with the hand, making an evil din.
BOOK XII. THE ATHARVA-VEDA-SAMHITA.

The mss. write no avaśāma-mark between the two halves of the verse. Ppp. again reads alavam. Prat. iii. 92 notes the non-lingualization of <i>art</i> after <i>pahī.</i> [Bloomfield discusses the vs., AJP. xi. 339 or JAOS. xv. p. 4iv.]

49. Quickly, indeed, in his abodes do the wolves make a din.

Ppp. reads, after <i>vastuṣṇu, gaṅgānam kurvate 'pa vṛṣṭi.</i>

50. Quickly, indeed, they ask about hiṃ: what that was, is this now that?

We should expect rather <i>khi tathā dāṣṭa</i> [instead of <i>yadi tathā etc.</i>], since without a question there is no good reason for the protracted <i>t</i>. Ludwig translates as if that were the reading. O.D.R. accent <i>dāṣṭa</i>, as is the rule in the Brāhmaṇas. Ppp. reads, after <i>pṛchānti, etad āśīd ataci nu dā.</i>

51. Cut thou, cut on, cut forth, scorch, burn (<i>ḍṣāḥ</i>).

52. O daughter of Angiras, exhaust thou the Brāhmaṇ-scather, that takes to himself [the cow].

Ppp. reads <i>ādādānam.</i>

53. For thou art called belonging to all the gods, witchcraft, <i>kāhōja</i> when covered.

Cf. vs. 12 above. Ppp. reads (as there noted) <i>pulapāli.</i>

54. Burning (<i>uṣū</i>), consuming, thunderbolt of the <i>brāhmaṇ.</i>

55. Having become a keen-edged death, run thou out.

Ppp. reads <i>vibhavasāṇi</i> instead of <i>vī dhāraṇa svam;</i> the latter reading probably carries on the figure implied in <i>kṣirasvaṇi</i>, which applies especially to the armed wheels of a battle-chariot.

56. Thou takest to thyself the honor of the scathers, their sacrifice and bestowal, their expectations.

<i>Evam pārthā ca</i> : i.e., as later, the fruits of these good works. The Anukr. would have done much better to accept the resolution <i>ca uṣā;</i> and reckon the verse as 16 syllables.

57. Taking to thyself what is scathed for him who is scathed, thou presentest [it to him] in yonder world.

58. O inviolable one, become thou the guide of the Brāhmaṇ out of imprecation.

The translation implies emendation of <i>abhāsena</i> to <i>-ṭṛdhā</i>. The verse is wanting in Ppp.

59. Become thou a weapon (<i>mendū</i>), a <i>shaft; </i>become thou deadly poisonous from evil (<i>agṛdḥā</i>).

60. O inviolable one, smite forth the head of the Brāhmaṇ-scather that has committed offense, of the god-reviler, the ungenerous.

This verse also is wanting in Ppp. [Pādas b. c recur below, vs. 65.]
61. Let Agni burn the malevolent one, slaughtered, crushed (mrd) by thee.

Ppp. reads tayā pravākho rucitam agnir duḥkham.

[Paryśa VII. — dveṛācakāh. 62-66. 68-70. prajāṣaya' avyākāh; 65. gāyatri; 67. prājaṣayā gāyatri; 71. āsuri prājā; 72. prajāṣaya tritākāh; 73. āsuri ayuḥ.]

62. Cut (uvr̥ce) thou, cut off, cut up; burn thou, burn off, burn up.

63. The Brahman-scather, O divine inviolable one, do thou burn up all the way from the root.

Or 'to the root.' Be.P.M. read mālān. In Ppp., [vss. 62-63 are somewhat altered and] the remaining vss. are wanting.

64. That he may go from Yama’s seat to evil worlds, to the distances.

65. So do thou, O divine inviolable one, of the Brahman-scather that has committed offense, of the god-reviler, the ungenerous, —

66. With a thunderbolt hundred-jointed, sharp, razor-pronged, —

67. Smite forth the shoulder-bones, forth the head.

68. His hairs (lōman) do thou cut up (sam-chid); his skin strip off; —

69. His flesh cut in pieces; his sinews wrench off; —

70. His bones distress (piṭḍ); his marrow smite out; —

71. All his limbs, [his] joints unloosen.

72. Let the flesh-eating Agni thrust him from the earth, burn (1ṛ̥c) up; let Viśva [do so] from the atmosphere, the great expanse (varinuin); —

73. Let the sun thrust him forth from the sky, burn him down.

The Anukṛ. accepts the resolution ni uṣṭu.

The quotations from the Old Anukṛ. for the seven paryayās may here be given together: I. vacandhi ca uṣṭa; II. pābiḥ; III. śaṅcita; IV. ekādīca; V. aṣṭa ca; VI. brāhmaṇa-nṛṣaṁ paścarā; VII. tasmād dveṛācakāḥ paścar. The sum is 73. — As is readily seen, these quotations together make an ānusṭubh ślokā; and they are printed in metrical form by SPP., vol. I., p. 21 (Critical Notice). For vacandhi, see above, p. 472.]

[Here ends the fifth anusṭubh, with 1 hymn (or 7 paryayās) and 73 vacanas or vacana-vacanānākaraṇas.]

[By some mss. the book is summed up as of 4 artha-sūktas [their vss. number 231] and 7 paryayā-sūktas [73 “verses”], or as of “11 sūktas of both kinds,” with a total of 304 verses.]

[The twenty-seventh prāpāthaka ends here.]
Book XIII.

[HYMNS TO THE RUDDY SUN OR ROHITA.]

We come now to the third grand division of the text, books xiii.–xviii. In the first division (books i.–vii.) we had the short hymns of miscellaneous subjects, and in the second (books viii.–xii.) we had the long hymns of miscellaneous subjects. In the third, the principle governing the arrangement and division of the material is in the main clearly that of unity of subject (compare the General Introduction and the Table of Contents): thus book xiii. consists of hymns to the Ruddy Sun or Rohita; xiv. consists of wedding verses; xv. is the book about the Vṛāya; and xviii. consists of hymns for the dead. Accordingly, it is perhaps worthy of note that the Old Anukramaṇī does not describe the length of any hymn in book xiii. by reference to a certain length assumed as a norm. The whole book has been translated by Victor Henry, Les hymnes Rohitas. Livre XIII de l’Atharva-veda traduit et commenté, Paris, 1891. Henry’s work was made the subject of a detailed review by Bloomfield in the American Journal of Philology (xii. 429–443) for 1891. Then, at Paris in 1892, appeared Le mythe de Rohita, traduction raisonnée du 13e livre de l’Atharva-veda, by Paul Regnaud. As appears below, Ludwig’s translation covers the first three of the four hymns of the book; Deussen’s, the first and third; and Bloomfield’s, the first. For books xii.–xvi. inclusive, the bhāṣya is wanting.

[PARAYA-HYMNS: for details respecting them, see pages 471–2. The fourth or last hymn of this book is a parāyā-sūkta with 6 parāyās. For the discrepancy of numeration as between the two editions, see page 611.]

[The anuvāka-division of the book is into four anuvākas of one hymn each, and is thus (like the anuvāka-division of book xii.) coincident with the hymn-division. A conspectus for book xiii. follows:

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Furthermore, Bloomfield, in "Julian," ought to refer to the 6 versus 51, versus 11, my, discusses a considerable number of sidldt,11ii dadl11U11, TII. (ii. 5. it)
footed, the two-footed ones the I water-thunderbolts' (see the Foundation also in Pāipp. xviii. [with vs. 30 after 31; vss. 56-57, 59-60 are lacking; vs. 38 is lacking in Pāipp. xviii., but is found in Pāipp. xx.]. A number of the verses are used in various parts of Kāuṣ, and several (four) in Vālt. *So the Berlin ms. (against jagats of the London ms.) and atjagats more nearly fit the vs. †[Here the Andri, text looks as if in disorder: It seems as if yaun yāna (vs. 51) iii and annuṣṭubh ought to refer to the 6 vss. 51-54, 56-58.]

Translated: Muir, v. 335 (parta), Ludwig, p. 536; Scherman, p. 73 (parts); Henry, i. 21; Deussen, Geschichte, t. t. 218 (cf. his introduction, p. 212 ff.); Griffith, ii. 133; Bloomsfield, 207, 601. — Furthermore, Bloomsfield, in his review (AJP. xii. 429-433) of Henry, discusses a considerable number of passages from this hymn. These discussions will be briefly cited by reference to “AJP. xii.” He considers that the hymn is secondarily “an allegorical exaltation of a king and his queen.”

1. Rise up, O powerful one (�odyn) that [art] within the waters, enter into this kingdom [that is] full of pleasantness; the ruddy one (rohita) that generated this all — let him bear thee, well-born, unto kingdom.

Rohitā is evidently a name or form of the sun; and the yōjī (Henry, “conqueror of bootless”) addressed is also the sun. The verse [with faulty accents] is found also in Til. (ii. 21), which reads [aj after yd in a.j., icle in b.], and, for 6, 6. no rātārau sūdhātām dādhatā, which seems better, as removing the difficulty of the sun establishing the sun. Ipp. reads vīcān bharantā for vīcān bharant in e; and it has pīharant for bhāharant at the end; [we had the converse at xi. 5 4]. The resolution uddākata is required to fill out the meter of a. All the four hymns of the book (under the name Rohitā) are prescribed in Kāuṣ. 99. 4. To be used in case of a darkening (eclipse) of the sun. The first half-verse is, according to Kāuṣ. 49. 18, to be used in the witchcraft ceremony of the “water-thunderbolts” (see x. 5) “when the boat sinks.” [cf. AJP. xii. 431.]

2. Up hath arisen the power (�odyn) that is within the waters; mount (āruha) thou the clans (vīpa) that are sprung from thee (tvādyoni); assuming (āhā) the soma, the waters, the king, make thou the four-footed, the two-footed ones to enter here.
In b begins the play of words upon the root 

*ruh* 'ascend, mount, grow,' and its com-

pounds and derivatives; this play is suggested by the at least apparent relationship between *ruh* and *rohib,* [and is found with considerable elaboration throughout] these hymns. Here it doubtless signifies 'have supremacy over.' Ppp. combines in b 

*vigh *"roha, in a 

*ghand* "po 'radh,* and in d 

*dvipadita * "rep; and this last we have to accept in order to make a *trishtub* pāda. In a the resolution of *ā* agan, and in b that of *ruh,* make the meter right. The Anukṛ. takes no notice of any irregularity in the verse.

3. Do ye [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes; the ruddy one shall listen to you, ye liberal ones ( *suddan* ), ye thrice seven Maruts that enjoy sweets together.

The first half-verse occurred above as v. 21. 11 a, b. We can hardly help emending *trishtub* to *trishtubo.* Ppp. reads instead *trishtub.* The verse is found also in Tb. (ii. 5. 21), which reads in a *agni* (which is better), in b *nāyījī* *praś nbha* (corrupt), in c *aryṇṇā* ahbkstyaṇaḥ, and in d (with the desired accent) *trishtubo.* The verse lacks a syllable (in b) of being a proper *jagati.*

4. The ruddy one ascended ( *ruh* ), mounted the ascents ( *rūḥ* ); [he], the embryo of the wives, [mounted] the lap of births; him, taken hold of by them (f.), the six wide [spaces] discovered; seeing in advance the track, have scattered; fearlessness hath become thine; unto thee, being such, let heaven-and-earth, by the *reviditi,* yield ( *dhyā* ) here thy desire by the *niksāra*.

The verse is found also in Tb. (ii. 5. 21), which reads in a (much better) *roham- 

*rohain* (lor *ruho roho*), at the beginning of b *projābhir vṛddhīm, and in c *sthirahihh* *avodat.* Such variations are of interest especially as showing how little connected sense was established in these verses by those who established the texts. This verse has no right to the name of *jagati,* since all its pādas have a trochaic close; the two redundant syllables in a and c are removed by the Tb. readings. [For *dhūkh,* see Prāt. ii. 46.] [With regard to the transition-sound between *-dam* and *-ūd,* see Prāt. ii. 9, note.]

5. The ruddy one hath brought hither thy kingdom; the scorners have scattered; fearlessness hath become thine; unto thee, being such, let heaven-and-earth, by the *reviditi,* yield ( *dhyā* ) here thy desire by the *niksāra*.

Our ms. are divided in d between *duhūthāhith* and *-ūdām:* the majority give *-ūdām* (so Bs.s.m.Bp.O.D.R.T.K.); while P.M.W.E.p.m. have *-ādam*; and so has Ppp.]. Kp. reads *ādat* in b, the other *padama-s. -ātu; if *-at* is accepted, it will mean 'he has scattered the scorners'; the form may best be viewed, probably, as coming from *ādi,* like *ādat* from *ādī* and *ādat* from *ādī* [see Skt. Gram. § 847]; a root *āsthi* is extremely improbable; [itit discussed at AJF. xii. 439 and 1F. v. 388, where references to previous discussions are given; to these add KZ. xxii. 435; cf. also note to vii. 76). Above]. The verse occurs also in Tb. (ii. 5. 21), which has very different readings: *ādhiśūlī *śāstraḥ sūtram *śātvān *śāsthaḥ *vy *ādhvaḥ *ābhayaḥ *no *āsu; *asamaḥḥayaḥ *dhāśāparśvān *śāstrāmarī *rāṣtrāh *duhūtāhān *ādu *reddihāthī. The verse is no *jagati*; by the frequent and permissible contraction to *prerū* in c it becomes a fairly good *trishtub* (badly con- 

structed in a). It is reckoned as belonging to the *ābhaya gana:* see note to Kauś. 16. 4. [Ppp., like Tb., puts *nṛdha* before *vṛ* in b.] [For vss. 4-5, see AJF. xii. 432.]

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6. The ruddy one generated heaven-and-earth; there the most exalted one stretched the line (ādatu); there was supported (pri) the one-footed goat (ādī); by strength he made firm (drī) heaven-and-earth.

Ppp. reads in C ekapad yo. The verse occurs in TB. (ii. 5. 21), with only slight variants: tāsimin for ādīra in b and e, and ekapati in c. [Cl. AJP. xii. 443.]

7. The ruddy one made firm heaven-and-earth; by him was established the sky (svāṛ), by him the firmament (ukka); by him the atmosphere, the spaces (rājas) were measured out; by him the gods discovered immortality (amṛita).

The verse is found in TB. (ib.), the second half-verse reading quite differently: so anātipa rājaśa vimānas tēna dvarō sāvar ānvi avindau. Ppp. combines and reads in d deva mṛgatvam.

8. The ruddy one examined (vi-mṛç) the all-formed, collecting to himself the fore-ascents and the ascents; having ascended the sky with great greatness, let him anoint (sam-āj) thy kingdom with milk, with ghee.

The TB. version (ii. 5. 2.) has, for a, vi maṇḍara rāhito viśvārūpā; in b, samā-ukkāntakā; in c, gatvāya (for rājānd [improving the meter]); for d, vi no rājānd unattu pūṣyatsa svāna. Ppp. combines in a to mṛgat, and reads in b samikṣrānānāt.

9. What ascents, fore-ascents thou hast, what on-ascents (ādīh) thou hast, with which thou fillest the sky, the atmosphere, with the brahman, with the milk of them increasing, do thou watch over the people (vīc) in the kingdom of the ruddy one.

Though the first three pādas count 12 syllables each, only a is jagatt in structure. With a, b compare xviii. 2. 9 a, b. [For vss. 8-9, see AJP. xii. 433.]

10. What clans (vīc) of thine came into being out of ardor (tāpas), those have come hither after the young (vatsa), the gāyatrī; let them enter (ā-vīc) into thee with propitious mind; let the ruddy young with its mother go against [them].

Or (in a) ‘what clans came into being out of thy heat.’ In b, the pāda-text has tiḥaḥ dhīṣaḥ. In d, śāmāntāt means more probably ‘having a common mother,’ but the sense is too obscure to allow of much confidence in any translation. The TB. version (ii. 5. 2.) reads in a tāpāda (better); for b, gāyatrīv ca vatsaṃ ānbiṁ thē ta dhīṣaḥ; in c, māhasa svāna; in d, puṣrō (for vatsa). The Anukr. does not heed that the last pāda is jagati. Ppp. combines in d vatsa tībhya.

11. The ruddy one hath stood aloft upon the firmament (ndkṣa), generating all forms, [he,] young, poet; Agni shineth forth with keen light; in the third space (rajas) he hath done dear things.

Ppp. reads bhāsi in c. The Anukr. again passes without notice the jagati pāda b. [W. suggests by interlineation as alternative, ‘hath made for himself dear forms.’]

12. The thousand-horned bull Jātavedas, offered to with ghee, soma-backed, having good heroes — let him not abandon me; let me not, a
BOOK XIII. THE ATHARVA-VEDA-SAMHITA.

suppliant, abandon thee; assign thou to me both prosperity in kine and prosperity in heroes.

The verse is found also in TB. (iii. 7. 27), K. (xxxv. 18), and Ap. [ix. 3. 1]. TB. (with which Ap. [substantially] agrees throughout) has for b. sātvamajeto ghrutavānt suprātīadh; and, for c. d., akṣo kāsina mettibhāṃ nī ca jāhāna gṛbhaṃ nī ca sātvakṣaṃ ca yacche. Ppr. reads in b ghrutavidv so-... The irregular verse (12 + 11 : 12 + 12, but with triṣṇubh cadences throughout) is very ill described by the Anukr. as simply a jogott. [All the translators, with W., seem to overlook the accent of ādhiḥ: it can hardly mean aught else than 'lest.]

13. The ruddy one is generator and mouth of the sacrifice; to the ruddy one I make oblation with speech, with hearing, with mind; to the rudely one go the gods with favoring mind; let him cause me to ascend with ascensions (ṛcchā) of meeting (samitya).

The ṛtva-texts read blunderingly in d śāviniyā (instead of ṣaṭāḥ). Henry emends to śāvetāḥ in order to union with him; but śāvini has the well-established sense of 'meeting, gathering, assembly'; hence Ludwig (for yavāḥ e) 'with abundant success in the śāvini' [See A/. xii. 434.4] Ppr. reads at the end rodayati. The verse is kindred with ii. 35. 5 in general expression. Its metrical structure (12 + 13 + 12 = 51) is wholly irregular; the definition of the Anukr. [32 syllables] nearly fits it mechanically.

14. The ruddy one disposed the sacrifice for Viṣvākarma; therefrom have these brilliancies come unto me; may I speak thy navel (nābha) upon the range (māyāna) of existence.

The last pāda is rejected below as vs. 37 d. Ppr. reads in a vi dādāt. The metrical definition implies the resolution vi adi, and two resolutions in b (vi apace and ma ima, doubtless), to make a pāthā (14 + 12 : 14 = 40).

15. Unto thee ascended brahlī and pankī, unto [thou], O Jātavedas, kakābhī with honor; unto thee ascended the nāṣṭha syllable, the pāṣṭ-utterance; unto thee ascended the ruddy one along with seed.

Or nāsthābhrārth (so p.) is, in spite of its accent, an adjective to nāsthābhrā (so Henry). Read in a bhrāṭī bhrāḥ; though all our ms. except K. happen to agree here in lengthening the ḍ. Seba at the end is, of course, a misprint for sāhā. Ppr. reads at for uta in a, and vi ghrvedah in b. [The Anukr. appears to count the syllables as 11 + 10: 13 + 13 = 37.] The metrical irregularities in this book exceed the ordinary measure. [For vs. 15, 17-20, cf. A/. xii. 434.4]

16. This one clothes himself in the embryo (womb?) of the earth; this one clothes himself in the sky, the atmosphere; this one, on the summit of the reddish one, has penetrated the heaven (śvērā), the worlds.

Ppr. reads niḥpah iva in c-d, and saṃ dānte in d. The verse (9 + 9 : 8 + 8 = 14) seems to be overlooked in the Anukr., or its definition has dropped out of the mss. Verses 16-20 are prescribed in Kāṣṇ. 54. 10 to accompany, in the godāma-ceremony, the dressing of the child in a new garment. They are much better suited to that use than to their surroundings here.
17. O lord of speech, [be] eart pleasant to us; [be] the lair (yoni) pleasant, [be] our couch very propitious; just here be breath in our companionship; thee here, O most exalted one, let Agni surround with life-time, with honor.

Henry understands sakkyl as dat. of sdkki, against the accent. The Anukr. apparently views the verse as \(10 + 10 : 10 + 12 + 6 = 48\). The verse (with the two following?) is included among the vakaspatiyadag, used in Kauç. 41. 15 in a ceremony for good luck. Ppp. reads at the end sakti parsha aham varcasu dadhumi.

18. O lord of speech, the five seasons that are ours, that came forth into being as Viçvakarman's — just here be breath in our companionship; thee here, O most exalted one, let the ruddy one surround with life-time, with honor. The mss. read in a yih (but I. R. yih II Ly,111,111,uy J) ; LG P's text and most of his authorities have yih, but two have yihu, ] the edition makes the apparently necessary correction to ye no. [The Anukr. seems to scan as \(11 + 12 : 10 + 14 + 6 = 53\).] Ppp. omits ye yih (or no) in a, and yih in b, and yih near the end.

19. O lord of speech, [generate] well-willing and mind; generate kine in our stall (gothi), progeny in our wombs (yoni); just here be breath in our companionship; thee here, O most exalted one, I surround with life-time, with honor.

Ppp. reads in b prajna, and in d avokshu (for ahum); [SPP's text and most of his authorities have yih yihu: but two have yihu. ] the edition makes the apparently necessary correction to ye no. [The Anukr. seems to scan as \(11 + 12 : 10 + 14 + 6 = 53\).] Ppp. omits yih yih (or no) in a, and yih in b, and yih near the end.

20. May Savitar, god Agni, surround thee with honor; with honor may Mitra-and-Varuna deck (ahil[+dha]) thee; striding down all niggards come thou; thou hast made this kingdom full of pleasantness.

The shift from jprvi in a to ahih in b makes a mixed and difficult construction. Ppp. combines dha 'guir in a and sarva 'rāitr in c, and reads (better) krunhi in d.

21. Thou whom the spotted one (f.), the side-horse, draws (ucch) in the chariot, O rudly one, thou goest with brightness (ucch), making flow the waters.

This verse corresponds to RV. viii. 7. 28, which, however, has considerable variants: for a, yih yih yih prati (p. 11b) rāthu; in b, rāthiḥ; in c, yih yih yihḥ (p. 11b). As is usual in such cases, some of our mss. read prati in b, and rāthu in c. And most read rāthiḥ [unaccented] at end of b (only I. R. te), as if under influence of the RV. version. [SPP. opts in his text rāthu, but reports six of his mss. as giving rāthiḥ, without accent.] Ppp. adds at the end teu 'mahe bhūru mayate bhūru nava yātamanu. The verse is quoted in a ceremony for prosperity by Kauç. (24. 42), which volunteers the added explanation dyān prati adityo rāthiḥ; and it is also included among the pújyika mantras: see note to Kauç. 19. 1. Kauç. 24. 43 states further that a spotted cow is given (as sacrificial fee); and the comm. appears to direct that vss. 21-56 accompany the gift.
22. She that is ruddy (r̥ḍāṭi) is submissive to the ruddy one, being liberal (sūrī), of beautiful color, vast (bhṛtā), very splendid; by her may we conquer booty (?vṛṭā) of all forms; by her may we overcome all fighters.

R̥ḍāṭi, doubtless the dawn. Our pada-mss. read in -r̥ṭām, by a blundering misapprehension of the assimilated nasal in the combination -pān ja- [Prāt. ii. 11]. M.p.m. [and SP's C.] read at end yānā; the passage is quoted as an instance of ṣṭv in the comm. to Prāt. ii. 107. Ppp. reads śrīyās su- in b, and combines prāntā 'bhi' in d. In the Anukr. (by an exceptional usage hardly met with elsewhere) this verse and the next, and a little later vs. 27, are specified as prākṛta [mss. prākṛta]: i.e., as following the established norm of the hymn, which is śṛṇṭabh.

23. Here the seat (sūlās), she that is ruddy, of the ruddy one; yonder the road by which the spotted one (f.) goes; her the Gandharvas, the Kaśyapas, lead up; her the poets defend unremittingly.

All the mss. except O.D. (and these differ perhaps only by accident) read in gandharvāḥ, as if vocative.

24. The sun's yellow (hārī) bright (kṣetundut) horses, immortal, constantly draw the easy-running chariot; the ghee-drinking ruddy one, shining (ḥṛṇyā), the god, entered the spotted sky.

Bs.E. combine in b anuṭās sv. - The Anukr. does not heed the jagati pada b.

25. The ruddy one, the sharp-horned bull, who encompassed Agni, the sun, who props asunder (vi-sūlyā) the earth and the heaven - out of him do the gods create creations.

Ppp. begins with ayañi roh-. The curious reading of O. in e, śṭab-h-āṭi (the h and k two different letters), was noted above, under xii. 4. 4. ["Encompassed": Bloomsfield, "became superior to," AJP. xii. 443.] Kaś. 18. 25 gives the verse, in company with several others, as to be used in the so-called citrākarmāna (ceremony concerning the asterism citra) to accompany the partaking of a milk rice-dish; and the Paddhati includes both it and the following verse in the salīla gana.

26. The ruddy one mounted the sky, out of the great sea (aśīmā); the ruddy one ascended all ascents.

That the verse is reckoned as belonging to the salīla gana was noted under the preceding verse.

27. Measure thou out (vi-mā) the milk-giving, ghee-dripping (gṛhāna) [cow]; this is the unresisting milch-cow of the gods. Let Indra drink the soma; let there be comfort (kṣēma); let Agni commence praising; do thou thrust away the scorners.

Ppp. reads eṣām at end of b. With the verse is to be compared Ṛp. xi. 4. 14: vi māne tuḥ payasvatīṁ devānāṁ dhāntum sudughām anuṣphūrṇatāṁ; indrāṁ somaṁ ṛṣitaḥ kṣēmā nāh, which accompanies the measuring out of a vedī in shape of a cow. In Vāi. 15. 7; 28. 23, it is used in a like manner; and so also in Kaś. 137. 10, in preparing for the ṛṣitaśatra; [cf. also note to 137. 4].
28. Agni, kindled, being kindled, increased with ghee, offered to with ghee — let the overpowering, all-overpowering Agni slay them who are my rivals.

This verse (though there are others having the same pratika) is doubtless the one quoted (next after vs. 13) in Kaś. 49. 19, to accompany the laying of bonds upon the "boat" there treated of; [rather, the laying-of sticks with strings on them upon the fire; Caland, p. 173.] The description of the Anukr. strangely forbids us to make the elision -dhā 'gāthā in a.

29. Let him slay them, burn [them] away,— the enemy (dri) who fights us; by the flesh-eating fire do we burn away our rivals.

Ppp. reads in a ēnān; we require ēnān, as antecedent to b, which, as the verse now stands, seems to describe the subject of the verbs in a. Ppp. has also agnis for aris in b.

30. Do thou, O Indra, having arms, smite them down downward with the thunderbolt; then my rivals have I taken to myself with Agni's brightnesses (ēljas).

Ppp. puts the verse after our 31, and reads at the end ā dadhe. [Or ādīṣi may be referred to dā 'cut' + ā: so W. in a ms. note to his Index, and so BR. But BR's forms from vi. 104 are referred by W. to 'dā 'tie.']

31. O Agni, make our rivals fall below us; stagger the truculent (uṭipāṇat) fellow, O Brihaspati; O Indra-and-Agni, O Mitra-and-Varuṇa, let them fall below [us], impotent in their fury.

Lit. 'not making their fury effective against' us. The Anukr. apparently understands the structure of the verse as 12 + 14: 8 + 6 + 8 = 48; but there is no good reason for dividing the last redundant pāda into two. Ppp. reads utapīḍānā (for uṭipāṇam [discussed AJP. xii. 441]) in b.

32. Do thou, O heavenly sun, arising, smite down my rivals; smite them down with the stone; let them go to lowest darkness.

Ppp. appears to read arvī 'nān raṇṭhīḥ jahi rāṭrīṇān tamāsā vādhis tām hantu aḍhamaḥ tamāḥ. [We had our d at x. 3. 9 d.]

33. The young (vattād) of the vīṇā, the bull of prayers (matl), mounted, bright-backed, the atmosphere; with ghee they sing (arc) the song (arkā) unto the young; him, being brīhman, they increase with brīhman.

Ppp. combines in b āṛṣṭa ant. TH. (ii. 8. 8) has a corresponding verse, but with numerous variants: pit ārīṣṭām āṛṣṭāḥ vāriṣṭāḥ athāvā jātī vāvṛīṣṭāḥ d vīṇāḥ: tām arṅkām abhy āravatī vārīṣṭāḥ brīhmaḥ abhy āravatī vārīṣṭāḥ. [Mommsen, AJP. xii. 441, wo. did emend arṅkām to akāṃ; but the TB. variant is very much against it.] Our verse is quoted in Kaś. 12. 4, at the end of a charm for securing one's wishes.

34. Both ascend thou to heaven and ascend to earth; both ascend to kingdom and ascend to property; both ascend to progeny and ascend to immortality; make thyself contiguous with the ruddy one.
The verse is quoted in Viit. 13. 5 to accompany the leading up of the cow that is to be exchanged for the soma-plant.

35. The kingdom-bearing gods who go to surround (abhitas) the sun — in concord with them let the ruddy one, with favoring mind, assign kingdom to thee.

The combination san fe is quoted as example under Prat. ii. 84. The verse (7 + 8; 9 + 11: or 8 in a, if we resolve deva-ā or rātta-n) is far too irregular to be defined simply as an uparitātihatā.

36. Sacrifices purified by brāhmaṇ carry thee up; yellow (hārī) roadsters draw (vah) thee; thou shinest over (ātī-ruc) across the ocean, the sea.

The verse might better be called vīraḥ than nīrī (11 + 11:12). Ppp. reads abhīyaktukī (for abhīvyaktukī); and in c -se arṇavanam, as do some of our mss. (O.R.T.K.).

37. On the ruddy one are set (pritā) heaven-and-earth, on the goods-conquering, kine-conquering, booty-conquering one, of whom the births are a thousand and seven; may I speak thy navel on the range of existence.

Ppp. reads for b vasajīta gojita samśchanājīta, and in c dravijānī saaptātir. The obscure last pada is identical with vs. 14 c.

38. Glorious thou goest to the directions and quarters, glorious of cattle and of people (tarṣānī); glorious in the lap of earth, of Aditi, may I become pleasant (cdra) like Savitar.

Ppp. reads an instead of ca in a, and asmi instead of bhāyaśu in d; and it combines prthivyaḥ 'the' in c. There is a deficiency of a syllable, unnoticed in the Anukr., in a, unless we resolve ya-taś.

39. Being yonder, thou knowest here; being on this side, thou seest those things; from this side they see the shining space (rīcana), the inspired sun in the sky.

Ppp. begins c with yataḥ pać.

40. Thou, a god, molestest (mṛc) the gods; thou goest about within the sea (arṇavan); they kindle the same fire; it the high (pādra) poets know.

41. Below the distant, thus beyond the lower, bearing her calf with her foot, the cow hath stood up; whitherwards, to what quarter, hath she forsought gone away? where giveth she birth? for [it is] not in this herd.

This is a repetition of ix. 9. 17, and, as there are two successive verses beginning with avah pāraṇa, this one is quoted here in the mss. with the unusual expression avah
The Anukr. doubtless balances the extra syllable in a by counting i.iia as one syllable in a.

One-footed, two-footed [is] she, four-footed; having become eight-footed, nine-footed, thousand-syllabled, a series of existence; out from her flow apart the oceans.

This verse is the pādas 𝑏-𝑐 of ix. 10. 21 (RV. i. 164. 41 b-d, 42 a) [see under ix. 10. 21 for variants]. It and the preceding are very little in place in our hymn. [With d cf. 3:2 b, below.]

Mounting the sky, immortal, do thou favor my words; sacrifices purified by brāhma carry thee up; yellow roadsters draw thee.

Pādas 𝑏 and c are identical with 36 𝑎, 𝑏. Instead of adhivagataś, Ppp. reads gṛtaiṣa pūrṇatāḥ. Ṛp. accents pṛd: dva.

I know that of thine, O immortal one, namely (ydt) thy climb (ākṛtideha) in the sky, thy station (sthitistha) in the highest firmament.

Iyōmanī would make a more regular pārśvinī, but the Anukr. takes no notice of the deficiency.

The sun overlooks (ati-paṭ) the sky, the sun the earth, the sun the waters; the sun, the one eye of what exists, hath mounted the great sky.

The verse is made in Vāt. 16. 11 to accompany the autaryāmohoma after sunrise.

The wide ones (urvṛ) were the enclosures; the earth took shape as sacrificial hearth; there the ruddy one set (a-dhī) these two fires, cold and heat.

Having set cold and heat, having made the mountains sacrificial posts (yoṭpo), having rain as sacrificial butter, the two fires of the sky-finding ruddy one performed sacrifice (yaj).

The Anukr. appears to ratify the resolution kṛṇa-d in b. Ppp., in this verse as later, combines agni "yāte. [For 46, Hillebrandt, Ved. Mythol. i. 179, cites Čīk. i. 2. 57.]

The fire of the sky-finding ruddy one is kindled with brāhmaṇa; therefrom heat, therefrom cold, therefrom the sacrifice was born.

The majority of ms. read correctly yajñad "yāte at the end; the rest vary between -adh aj- and -ah aj-. Ppp. reads -no aj-; and, in b, saumahīnak for sam idhyate.

The two fires [are] increasing by brāhmaṇa, increased with brāhmaṇa, offered to with brāhmaṇa: kindled with brāhmaṇa, the two fires of the sky-finding ruddy one performed sacrifice.

Ppp. reads for a braṇa "yuṣa savyadīna, and in b-adhiṣa, asym, and again combines in c agni "yāte. With b compare vs. 28 b.

The one is all set in truth, the other is kindled in the waters: kindled with etc. etc.

BOOK XIII. THE ATHARVA-VEDA-SAMHITA.

51. What one the wind adorns about, or what one Indra, Brahma... kindled with etc. etc.

Pp. omits ra in b.

52. Having shaped (ñipp) the earth as sacrificial hearth, having made the sky sacrificial fee, then having made heat his fire, the ruddy one made all that has soul, with rain as sacrificial butter.

53. Rain as sacrificial butter, heat as fire, earth as sacrificial hearth took shape; there, with songs (gīr), the fire shaped these mountains aloft.

Pp. reads 'gūr in a, and some of our mss. (P.M.p.m.W.) give the same. P.M.W. also have in common the blunder bhūmaṭr ak- in b. It is doubtless by a loss of part of its text that the Anukr. does not define vs. 57–58 as anuṣṭubh, although it describes a minor feature of vs. 57, taken as an anuṣṭubh. [With 52, cf. vs. 46.]

54. Having shaped [them] aloft by songs, the ruddy one said to the earth: in thee let this all be born, what is (bhūtā) or what is to be.

Pp. reads at the end bhavyam.

55. That first sacrifice was born [as] the one that is, that is to be; from that was born this all, whatsoever shines out (vi-ruč) here, brought (ā-bhr) by the ruddy one [as] seer.

Pp. ends the hymn with this verse, although vs. 58 is found in another place. It combines jajne 'dām, as we are doubtless to read, though not with the sanction of the Anukr., which calls the pada brhatt. [Cf. iv. 23. 7.]

56. Whoever both kicks a cow with the foot and urinates in face of the sun — of such a one I hew off (vraç) thy root; thou shalt not further cast (kṛ) shadow.

[Cf. the note on the vs. concerning posture in urination at vii. 102; and add that Buddhaghosha, in his comment on the description of the Acalakes, at Dīgha Nikāya, viii. 14 (as reported by Davids, Translation, p. 227), speaks of the standing posture as wrong. — As to making water with face towards the sun, cf. MBh. xiii. 104. 75 (5020), and note to Manu iv. 48 in my Reader, p. 349, and the references there given, especially the reference to Jolly’s Viṃgū, SBE. vii. 194 f. — As for the loss of the shadow, cf. the Peter Schlemihl story; also Jataka, i. 1031; vi. 337.]

The character of this and the following verses shows that Pp. has reason for not making them a part of the hymn. This verse makes its appearance in Kāś.; 49. 26, at the conclusion of a series of witchcraft ceremonies. [For the theoretical k of prayūn, see note to vi. 51. 1.]

57. Thou that goest past me shading me, and between me and the fire, I hew off thy root; thou shalt not further cast shadow.

The connection appears to demand this pregnant rendering of abhīchityāṃ so as to cast thy shadow on I (so also Ludwig). It is easy to read b as a regular anuṣṭubh pada, though the Anukr. allows it only six syllables.
TRANSLATION AND NOTES. BOOK XIII. -xiii. 2

58. Whoso this day, O heavenly sun, shall go between both thee and me—on him we wipe off evil-dreaming, pollution, and difficulties.

This verse is found in Ppp. xx., which reads for c tasmān dayagānavāh sarvam.

59. Let us not go forth from the road, nor, O Indra, from the sacrifice with soma; let not the niggards stand between us.

That is, between us and something else, so as to cut us off from our desire or object.

The verse is, without variant, RV. xvi. 57, r, and found also in Jll. iii. 168. It is used once in Kāu. (54. 18; 82. 6; 89. 11; also by the schol. under 42. 15; 58. 17).

60. What line, accomplisher of the sacrifice, is stretched clear to the gods, that, sacrificed unto, may we attain.

The verse is RV. x. 57. 2, which reads at the end naśīnaka. It is used by the schol. to Kāu. 58. 17, with vs. 59, in the ceremony of name-giving.

[Here ends the first anusvāka, 1 hymn and 60 verses. The quoted Anukr. says yajñīḥ.]

2. To the sun.

[Him,]tānag (srm) with the brightness (ardā) of the foreknowing quarters, well-winged, flying swift in the ocean (nyānaḥ)—we would praise the sun, the shepherd of existence, who with his rays shines unto all the quarters.

The Pet. Lex. (followed by Henry) emends prajñānam to prajñānam, with much plausibility; yet it is opposed by x. 7. 34, dīo yāc sakrī prajñānavāh. Ppp. reads...
prajhnam svadayanto ars; and it combines in d dici "Bhag.

The verse lacks two syllables of being a proper jagat.

3. In that thou goest swiftly eastward, westward, at will (svadhdy), makest by magic (nayy) the two days of diverse form — that, O Aditya, [is] great, that thy great fame (cuptvas), that thou alone art born about the whole world (bhikman).

'The two days,' i.e. 'day and night.' The first pada is trijugh.

4. The inspired, hasting (tardvi), shining one, whom seven numerous (bahu) yellow steeds (harli) draw, whom out of the liquid (tsrutd) Atri conducted up the sky — thee here they see going around upon thy race.

Half of our mss. appear plainly to read stutd in c, but the apparent distinction is of no value; sr and st are virtually one in ms. use. Ppp. helps to establish sru, by reading, for c, & c, (sru dивan atri dивan anyanya tum tvo panyena paryantim aйun. GB. i. 2, has c (the published text reads stutd), with vs. 12 a, b, as if a verse. [As for the Atri story, cf. my essay on RV, v. 40 in Festgesch an Roth, p. 187. For the construction of aйun, see Ved. Stud. ii. 261.]

5. Let them not damage thee going around upon thy race; happily do thou cross the difficulties quickly; when, O sun, thou goest to both sky and divine earth, measuring out day-and-night.

Or, 'sky' and 'earth' may be joint objects of 'measuring' (so Henry, and apparently Ludwig). Ppp. reads paryantam in a, and sugena dugan in b. We have to make the, in its situation, awkward resolution tu-а in a in order to fill out the meter; [or paryantam?].

6. Well-being, O sun, [bc] to thy chariot for its moving, wherewith thou goest at once about both borders (dinta) — which thy yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous.

'At once' (nayy), doubtless 'on one and the same day'; 'borders,' i.e. 'horizons.' Half the ms. read bhivivah, both in this and in the next verse. Ppp. has in a cara рathyi, and in b pavyisi; and for d, instead of repeating 7 d, it gives тин а roha sukhan aйy aйyam. "Numerous" is fem.; and we may think of "horses" as fem. [*] [For the relation of pavyisi to pavyisi, cf. that of айн yaapa to айн aya, above, x. 7. 20, and see Grimm. § 233 a.]

7. Mount (nilli-stuti), O sun, thine easy-running chariot, rich in rays, pleasant, well-horsed, powerful (pvajin), which thy yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous.

All our ms. accent sйrya in a; our edition emends to sйrya. Ppp. has in b sйnй-syavaheim. The Anukr. perhaps regards the redundant syllable in b as balanced by the deficiency in a. [Cf. 6 c, d.]

8. The sun hath yoked in his chariot, in order to go, his seven great yellow steeds, golden-skinned; the bright one hath been freed from the dimness (nйjat) in the distance; shaking away the darkness, the god hath mounted the sky.
TRANSLATION AND NOTES. BOOK XIII.

Ppp. reads śāras for śīryas in a, and çābras for çukras in c, and apparently āyuktas in b. The verse is very ill defined as simple jagatt; the true reading in b would seem to be Śtranyakatarac.

9. The god hath come up with great show (ketū); he hath wasted away the darkness, hath set up (abhi-criti) the light; that hero, heavenly cagle, son of Aditi, hath looked abroad unto all beings.

Abhi-criti, more literally, 'affix, fasten on' (to the sky). [For the form acri, see Gram. § 889 a, and note to vi. 32. 2. For averk, Gram. § 892 a.] Ppp. reads in c śhadivas for sa viras, and has a curious d: ādityās āñtram nāthagām abhayām allāh.

10. Rising, thou extendest thy rays; thou adornest thyself with all forms; thou illumines (vi-bhād) with might (?krāsin) both oceans, encompassing all worlds, shining.

Ppp. has an altogether different b: prajās sarvā vi prāyasi. [It may be that "adornest" is a slip on W's part. Cf. Henry's note, p. 37-38.]

11. They two move on one after the other by magic; two playing young ones go about the ocean; the one looks abroad upon all beings; yellow steeds draw the other with golden [trappings?]. The first three pādās are identical with vii. 81. 1-3 (repeated at xiv. 1. 23), and are found in other texts: see the note to that verse; the last pāda is peculiar, and, as applying only to the sun, spoils the description of the pair of luminaries, sun and moon, which the verse sets out to make. Henry regards the daily and the nightly sun as intended, and the ādyārijas as the stars, by means of which the latter finds his way back to the eastern horizon. It would have been better to read yāhān āśeṭum here, as in vii. 81. 1, since the majority of our samhitā-mss. (all save Ha.E.) give it in this place also.

12. Atri maintained thee in the sky, O sun, to make the month; thou goest well-maintained, heating, looking down upon all things that exist.

All our mss. read in b śīrya, as if we had here the compound śīryātras; the pāda-texts have śīryā: uśīrya; the correction to śīrya seems unavoidable. G.I., which has the first two pādās (see note to vs. 4), also gives śīrya; Ppp. also has it; and, for d, svar bhūtā viśāḍapati [so Roth: perhaps a slip for viśakā;].

13. Thou rushest alike (saman)? to both borders, as a calf to two joint mothers; surely (naativ), that brahman yon gods have long known.

A naïve extension of the usual naïve figure of the calf: as if he had two mothers, to each of which he showed equal attachment. Brahmaṇa, apparently 'sacred mystery' (so Henry). In d, lit. 'know of old from now.'

14. What is set (prītē) along the ocean, that the sun desires to gain (tan); great is stretched out his road, which is both eastern and western.

The pāda-text has in b śiṣdhaṭi [misprinted and corrected by SPP.], and the passage is quoted as an example under Prāt. ii. 91; iv. 29, 82. Ppp. reads adhi for anu in a.
15. That one he attains completely (sam-ap) with his swiftnesses; that he desires not to neglect (apa-cikitis); by that [men] do not appropriate the gods' draught of immortality (amrita).

Apa-cikitis, lit. 'desire to think away from,' with abl.; the expression is found only here. The logic of d is not obvious; Henry supplies 'the demons' as subject of dvar rundhate; Ludwig renders it as a singular. Fpp. reads jigitati in b; and, in c etc., bhaktyam devadana nam va ru-; bhaktyam is an improvement; the meter of c halts badly without it.

16. This heavenly Játavedas the lights (kctú) draw (vah) up, for every one to see the sun.

Or śrayam may be in apposition with játavedaam. 'Draw,' i.e. 'as horses do. This verse, with the eight that follow, constitute RV. i. 50. 1-9, in the same order of verses, and with few variants; they are also all found in one or more other Vedic texts; this one in SV. (i. 31), VS. (7.41; 8.41; 33.31), TS. (ii. 2.4*: 4.43*), and MS. (i.3.37)—in all, without a variant. The whole hymn [i.e. vss. 16-24] is repeated further in xx. 47.13-21. This verse is used three times in Vāt.: at 21.23; at 33.5 (with the following five verses); and at 39.16 (with the following two verses). [The pratika is cited at MS. i. 2.4. The frequency of the citation or occurrence of the verse may be judged by consulting MS. Index, p. 148.]

17. Away go, like thieves, these asterisms with their rays (aktth), for the all-beholding sun.

Or c may possibly mean 'for all to behold the sun.' The remaining verses (17-21) of the RV. hymn [i.e. i. 50.1-5] are found in SV. only in the Nāigeya appendix to the first book; this one (i. 634) has no variant. Henry renders aktthhis 'with the night.'

18. The lights (kctú), the rays of him have been seen abroad among the peoples, like shining fires.

Of the other texts, only VS. (viii. 49) follows RV. in reading at the beginning dhrīram; the others (SV. i. 635; MS. i. 3.33) agree with our text.

19. Speedy, conspicuous to all, light-making art thou, O sun; thou shinest unto everything, O bright space (rocand).

All our mss. read at the end rocana, save Bn., which has rocanaam, and M., rocandun, and the translation follows them, although the word is a senseless variant of rocandun, which is given by RV., and by all the other texts: SV. (i.635), VS. (xxxii. 36), TS. (i.4.31), TA. (iii. 16.1), and MS. (iv. 10.6). Fpp. has rocand.

20. In front of the clans of the gods, in front of those of men thou risest; in front of every one, for seeing the sky (stvār).

RV. reads at end of b mānusān, and SV. (i.637) has the same.

21. With whom [as] eye thou, O purifying Varuṇa, seest him that busies himself among the people (jūnān).

SV. (i.638) reads at the beginning yēna; VS. (xxxii. 32) agrees with RV. and our text.
22. Thou goest through the sky, the broad welkin (rdjas), fashioning the day with [thy] rays, seeing the generations (jūnasan), O sun.

RV. reads dhā in b. SV. (i. 639) has the same, and also id for vi at the beginning, and rōjaḥ p. Henry again renders aktiśhis ‘with the night.’

23. Seven yellow steeds, O heavenly sun, draw in the chariot thee the flame-haired, the out-looking.

RV. reads at the end vičakṣaṇa, and SV. (i. 641) and TS. (ii. 4. 149) agree with it. MS. (iv. 10. 6) has instead puruṣārya, and, in the preceding word, gacchā.

24. The sun hath yoked the seven neat (gundaliyaḥ) daughters of the chariot; with them, [who are] self-yoked, he goeth.

SV. (i. 640) reads at the end vapiṛyafi, and SV. (i. 640) and TS. (ii. 4. 144) agree with it. MS, (iv. 10. 6) has instead pumprīya, and, in the preceding word, rdja/J. Henry again renders aktiśhis ‘with the night.’

25. The ruddy one hath mounted the sky with penance, [he] rich in penance; he comes to the womb (yoni), he is born again; he hath become over-lord of the gods.

Ppp. reads in a a *kramati. The Anukr. regards the verse as one of four pādas (8 + 6: 12 + 11); but the first two are plainly one trijukha pāda, with pārāśa intruded into it. Rohita appears here for the first time in this second hymn, instead of simply the sun; nor do we meet him elsewhere, save in vss. 39-41.

26. He who belongs to all men (-cmJa!d) and has faces on all sides, who has hands on all sides and palms on all sides—he brings together with his (two) arms, together with his wings (pl.), generating heaven-and-earth, sole god.

The verse is, with considerable variations, RV. x. 81. 3, found also in VS. (xviii. 19: same text as RV.), TS. (iv. 6. 24), TA. (x. 1. 3), and MS. (ii. 10. 2). None of the other texts has yās in b, and only MS. in a; they begin viqvalsakṣaṇe (but MS. ye viqvals-aśkar); in b, RV,VS begin with viśvottabhaṃ, TS.TA.MS. hāsta, and all end with viqvalsaṣṭhi; in c, for dārati, RV. (and VS.) has dāmati, TS.TA. māmati, MS. dāmatati; in d, RV,VS,MS. give dyāvābhām. Ppp. agrees with RV. in b-d. The meter, fairly regular in RV., is distorted greatly in our text (13 + 13: 11 + 12 = 49); the Anukr. gives an acceptable definition of it. The sense: also is much defaced in the first line as we have it. Vait. 29. 14 uses the verse to accompany a certain graha in the building of the fire-altar.

27. The one-footed strode out more than the two-footed; the two-footed falls upon (ubhi-i) the three-footed from behind; the two-footed strode out more than the six-footed; they sit together [about] the body of the one-footed.

Samās has no good right to an accusative object; and one of our mss. (D.) reads tuvālam, loc., which would be grammatically an acceptable emendation; as regards the sense, that is too obscure for us to derive any help from it. Pādas b and c are wanting.
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28. When, about to go unwearied, he hath approached (a-sthā) his yellow steeds, he, shining (ruci), makes for himself two forms; rising rich in lights (ketu-), overpowering the dim spaces (rījas), thou illuminest (vi-bhā), O Aditya, all the advances.

Ppp. has for b divi rījas [kṛṣṇe; it further combines viśva "āditya in d]. [Pāda b is identical with 42 b. J Pischel translates the vs., Ved. Stud. ii. 76.]

29. Verily (bāt), great art thou, O sun; verily, O Āditya, great art thou; great is the greatness of thee the great one; thou, O Āditya, art great.

This verse is RV. viii. 90 (or 101), and is found also in VS. (xxxiii. 39) and SV. (i. 276; ii. 1138), while its pratikā is given by TB. (i. 4. 57; very strange, since the whole verse occurs in no Tāltitārīya text). RV. and VS. read, for c, d, mahās tu satō mahanā panasyate 'dūhō deva mahanā asi; [the vs. is repeated in RV. form at xx. 58. 3] and SV. the same, except panisātama mahāh for panasāto "dūhā.

30. Thou shinest (ruci) in the sky, thou shinest in the atmosphere, O flying one; on the earth thou shinest, thou shinest within the waters; both oceans thou hast penetrated (vi-āpt) with thy sheen (ruci); a god, O god, art thou, a heaven-conquering bull (mahīśa).

Ppp. reads at the end saṃvatī. The Anukr. understands the structure of the verse as 12 + 9 + 7 : 12 + 1 + 11 = 51; but it is plainly a mixed trisubhajyottari, rather, with pataṅga intruded at the end of a, and possibly one rhase in b. All the mas. accent pataṅga, because they reckon it, with the Anukr., as first word in a pāda; it should properly be pataṅga.

31. Hitherward from afar, extended (pra-jam) in mid-route, swift, inspired, flying, he the flying one, perceived (tveśita) [as] Vīṣṇu, surpassing (adhi-sthā) with strength — he overpowers with his show (ketā) all that stirs.

Ppp. reads at the beginning arunā. ["Perceived as Viṣṇu": cf. note to xii. 4. 46.]

32. Wondrous, understanding (cikitsūṭiśā), a bull (mahīśa), an eagle, making to shine the two firmaments (rodasē), the atmosphere — day-and-night, clothing themselves about with the sun, lengthen out all his heroisms.

The adjectives in a, b are nom. masc. sing., and the shift of construction in the second half-verse is a notable one. Ppp. combines saṃsva "ruci, and reads rodasē in b. The verse is used in Vāt. 33. 8, in a sacrificial session, with the remaining verses to the end of the hymn. Ppp. puts our vs. 33 before this. [The first pāda is nearly the same as 42 c. J Henry discusses the vs. in Mém. de la Soc. de linguistique, x. 86.]
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33. Keen (tigmd), shining out (vi-bhraj), sharpening himself, granting the helpful (tara11gmd) advances, a winged one full of light, a vigor-bestowing bull (mahi5d), he hath approached (a-sthdt) all the directions, arranging (kip).

Pp. reads in a-b tanvast scdano 'ra11gmadun dhravato varadyh, and in d combines rdva "sthdt. [Fischel translates the vs., Ved-Stud. li. 74-6.] [See my discussion of accusatives pl. fem. in dhas and of this passage in Noun-Inflection, p. 365.]

34. Wondrous front [and] show (kefle) of the gods, the sun, full of light, going up the directions (pradif), the day-maker, bright (p1krd), he hath overpassed with brightnesses (dymui) the glooms (tamas) [and] all difficulties.

This verse and the next are repeated as xx. 107. 13, 14. The definition of this one by the Anukr. as 40 syllables is right from its point of view; but the verse is evidently meant for a triiM, and can easily be read into a respectable one, according to the low standard of AV. lritbhs, by a few judicious resolutions. The harshness and obscurity of the constructions in a, b are indications of a corrupted text; Henry renders pradifas 'toward the celestial regions,' Ludwig by 'from the horizon'; the translation above simply adheres to the usual sense of the word. Verses 34-36 are directed in Vait. 39. 16 to be used alternatively in the praise of the sun; in 21. 23, the pratha, namely citram desa11d, (quoted with vs. 16), might apply either to this verse or to the next.

35. The wondrous front of the gods hath arisen, the eye of Mitra, of Varuna, of Agni; he hath filled heaven-and-earth, the atmosphere; the sun is the soul of the moving creation (jhagat) and of the stationary (t11sthi1) (quoted with vs. 16), might apply either to this verse or to the next.

The verse is RV. i. 115. 1 (only variant d: aprabh in e), and it is found almost everywhere else: thus, in SV. (i. 630; Nāgeya appendix), VS. (vii. 42; xiii. 46), TS. (i. 4. 431; ii. 4. 141), TA. (i. 7. 6; ii. 13. 1), MS. (i. 3. 37), AA. (ii. 2. 3); all have the same text as RV. and so, apparently, has Pp., combining, however, aprabh-.

[Deussen, Geschichte, i. 1. 213, interprets the vs. There the quotation in Vait. 33. 6 evidently applies to the verse as AV. xx. 107. 14. [In d, jhagas tas-is a misprint for jhagatas tas: an interesting instance of most modern haplography.]

36. Flying on high (uccd), the red eagle, in the midst of the sky hastening, shining — may we see thee, whom men call the impeller (swift), the unfailing light which Atri found.

Pp. has the better reading payxona in c. [Restore the lost accent-mark under the nim of tara11dun.]

37. To the eagle running on the back of the sky, to the son of Aditi, l, frightened, approach (upasa-vd), desiring refuge; do thou, O sun, lengthen out for us a long life-time; may we take no harm; may we be in thy favor.

The verse is obviously a regular triifuhh, with aabakmavs intided in b: its description by the Anukr. gives the verse 48 syllables; but how padapattva varadhdras is to be understood is not clear. [The verse is quoted in Vait. 18. 7, in the agnisjuna.]
38. A thousand days' journey are expanded the wings of him, of the yellow swan flying to heaven; he, putting all the gods in his breast, goes viewing together all existences.

We had the verse above as x. 8. 18, and it is repeated again below as 3. 14. Ppp. reads in c sa vigrāna devān.

39. The ruddy one became time, the ruddy one in the beginning Prajāpati; the ruddy one [is] face (mouth?) of the sacrifices; the ruddy one brought the bright sky (svāt).

40. The ruddy one became the world; the ruddy one over-heated the sky; the ruddy one with his rays goes about over the earth, the ocean.

41. All the quarters did the ruddy one, over-lord of the sky, go about upon; the sky, the ocean, also the earth—all that exists doth he defend.

42. He, mounting, glowing [and] unwearied, the great [spaces], makes for himself, shining (rāj), two forms; wondrous, understanding, wind-going(??), when he shines out (tī-bhāt) upon as many worlds [as there are].

43. The one he falls upon (abhi-i), the other he casts about—the bull, arranging with day-and-night; we, imploring, call upon the track-finding sun, dwelling in the welkin (rdjan).

44. The earth-filling bull (mahīṣa), track of the implorer, of undamaged sight, hath encompassed the all; beholding (sam-pāt) the all, beneficent, reverend, let him hear this which I say.

'Track' (in b), i.e. facilitation or facilitator of progress. Mahīṣas is an evident intrusion, and the verse is strictly a triśūkhi with redundant syllables. Ppp. reads in a prabhāpyo m. kādhamānaya; for b, adhutacaḥṣu pari sam bāhavā; and, for d,
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45. The greatness of him exceeds (padri) the earth, the ocean; shining abroad with light, it exceeds (padri) the sky, the atmosphere; beholding the all, beneficent, reverend, let him hoar this which I say.

Ppp. again objects to our second half-verse, and gives instead: ahunul,1bltyiiii, saha rain1asiinil llfii 111y111 pratarild ai-iffam. The "jagali" is again a very rough one Las the Anukr. in part admits J. W. interlines "encompasses" as an alternative to "exceeds."

46. Agni hath been awakened by the kindling of men to meet the dawn coming like a milch-cow; like young (yaln•d) [birds?] rising forth to a branch, the lights (bluim1) go forth unto the firmament (ndka).

Of this hymn only one verse is found in Päipp., namely vs. 10 in iv. Väit. makes us. of no part of it; and Kauç. [49.19] only of the first verse. [Caland, p. 173, understands the whole hymn to be intended at 49.19; and takes 49.24 and 25 as referring to vs. 6 and 7 of this hymn.] * [The definition of vs. 26 (anunulbb) appears to be omitted. — The individual pásas of this hymn are largely of genuine triśûhā measure and cadence, occasionally jagatt; and this is possibly the intention of the "trai­śûhām" of the Anukr. (for not a single verse feet up as 44 syllables?): then, again, it to the verse proper in each case we add the refrain and reckon up the totals, we get the abhrir etc. of the Anukr.] Translated: Ludwig, p. 543; Henry, 14, 45; Deussen, Geschichte, l. t. 226; Griffith, ii. 130.

1. He who generated these two, heaven-and-earth; who clothes himself in existences, making them a garment (drīpī); in whom abide the six wide directions, toward which he, the flying one, looks all abroad — against that god, angered, [18] this offense (dgas); whoso scathes a Brahman that knows thus, do thou, O ruddy one, make him quake, destroy him; fasten on the fetters of the Brahman-scather.
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All the mss. agree in the accent of drdpi (RV. always drilpl), as is their habit, they give of the refrain only the single word tdsya except in vss. 1 and 25; and there they set the anuvāna not before tdsya, but after dvasya: in our edition this perversion of the natural division is corrected. The refrain, if we contract yd odnus to ydl odnus, is a regular trisūdh; its addition to a preceding verse makes this hymn one of especially long meters; the first verse, 8 pādas of 11 syllables each, is an exact abhyāra. The verse [or the hymn: see Introduction] is (though v. 12.9 has the same pratikā) doubtless the one quoted in Kāu. 49. 19, with xiii. 1. 28 and xvi. 6. 11 to accompany the laying on of fretta; and Bloomfield suggests that the whole hymn (or anuvāna) is intended also in 63. 21, one does not see why.

2. From whom the winds in their season go purifying (tā), out of whom the oceans flow forth — against that god etc. etc.

With b compare i. 42 d. The verse (10 + 11: 44 = 65) has one more syllable than a regular asii, as the Anukr. notices. [The longer grammatical equivalent of odas would improve the rhythm.]

3. Who causes to die [and] causes to breathe; from whom all existences breathe — against that god etc. etc.

An exact asi (9 + 11: 44 = 64).

4. Who gratifies heaven-and-earth with breath; who fills the belly of the ocean with respiration — against that god etc. etc.

The meter is correctly enough described by the Anukr. The omission of either aśānusma or sanudraṣya would rectify the meter of b.

5. In whom is set (prīā) Virāj, the most exalted one, Prajāpati, Agni Viśvānar with the series (paṇkīti); who took to himself the breath of the lofty one, the brilliancy of the loftiest one — against that god etc. etc.

We had nearly the same combination of divine personages above in viii. 5. 10 c, d; and the paṇkīti here perhaps corresponds to the ‘all the seers’ there. The verse, of very irregular meter (12 + 12: 15: 44 = 85), is very nearly a prakītri (84 95 h).

6. Upon whom are set (prīā) the six wide [spaces], the five quarters, the four waters, the three syllables (tākṣira) of the sacrifice; who, angered, looked with his eye between the two firmaments (reṇasasi) — against that god etc. etc.

All our mss. read at end of b tākṣira (not tākṣha), doubtless under the influence of the ordinary use of akṣira as neuter. The omission in c of tākṣiras would better both sense and meter. The verse as best read (12 + 12: 14: 44 = 82) lacks two syllables of a full prakītri, but could easily be filled up by resolution. [For the transition of after ydamin, cf. Prat. ii. 9 note.] (Caland, p. 173, understands this vs. and the following to be intended at Kāu. 49. 24, 25, for use in the ceremony of the “water-thunderbolts”: cf. introd. to x 5.)

7. Who became food-eater, lord of food, and also Brahmāpātṛī (lord of worship); who is and shall be lord of existence — against that god etc. etc.
The translation implies भविष्यद्यन instead of यद्य in c; either this emendation or that of भूत्दा to भूप्ल्ल (which Ludwig and Henry assume in their versions) seems unavoidable. Our सान्हिम्-mss. are divided between दो दुन्नपातृ and दो नृना- in a.

The verse (11 + 8 : 12 : 44 = 75) is very near a regular ादित्ति (76 syll.). [Cl. note to vs. 6 for use by Kāuč.]

8. He who measures out the thirteenth month, fabricated (विनादि) of days-and-nights, having thirty members — against that god etc. etc.

The verse (6 x 11 = 66) lacks two syllables of a full ापस (68 syll).

9. Black the descent, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness — against that god etc. etc.

The first three pādas are RV. i. 164. 47 a-c, found also twice above, as vi. 22. 1; ix. 10. 22. The verse (7 x 11 = 77) is accurately described by the Anukr. It, with a good part of those that follow (11-16, 18-21, 23, 25), appears to have nothing to do with the refrain.

10. What of thee, O Kaśyapa, is bright (चन्द्रतित), full of shining (सौन्दर्य), what that is combined (सान्हितिः), splendid (प्रस्फलति), of wondrous light, in which seven suns are set (अस्पतिः) together — against that god etc. etc.

One of our mss. (T. : [and perhaps also M.]) [and one of SP′s] accent प्रस्फलतम (like प्रस्फलतम) in b. All [of W′s and of SP′s] agree in the anomalous and probably incorrect accent सान्हितिः. [Cf., however, Gram § 1685 b. Perhaps the case of सान्हितिः at xi. 1. 35 is not parallel.] Jpp has (as noticed above) this verse, reading in a काशयपो रो, combining in c सौर शपीला, and [without avasana after सान्हितम] having, as was to be expected, a wholly different apodosis: तास्मिन र्याहलम अधि वि वे नाम (cf. our ix. 5. 4 d), for which the refrain of this hymn is a senseless substitute. The verse is found also in K. xxxvii. 9. Our Bp. omits, by accident, the division-sign of रोकानवतृ in a.

11. The भ्रूित dresses itself in him in front; the रत्राहितोतरिः accepts [him] behind: [both] clothing themselves always in light unremittingly — against that god etc. etc.

12. The भ्रूित was his wing on the one side, रत्राहितोतरिः on the other, [both] of like strength, of like motion (ि शूलययोत्रो), when the gods generated the ruddy one — against that god etc. etc.

This verse counts 77 syllables, as required, but is irregular (9 + 13 : 11 : 44).

13. This Agni ' becomes Varuṇa in the evening; in the morning, rising, he becomes Mitra; he, having become Savitar, goes through the atmosphere; he, having become Indra, burns (लोप) through the midst of the sky. — Against that god etc. etc.

Or (a) he becomes Varuṇa at evening [and] Agni ' (so Henry: cf. Ludwig). The verse is very irregular, but can be made to count a विशृ (92 syll.).
14. A thousand days' journey are expanded the wings of him, of the yellow swan flying to heaven; he, putting all the gods in his breast, goes viewing together all existences. — Against that god etc. etc.

The verse proper here is a repetition of x. 8. 18 and xiii. 2. 38; it is written in full in all the mss., because they have no other way of indicating the attachment here of the refrain. It is properly an ākṛti (8 x 11 = 88 syll.).

15. This is that god within the waters, the thousand-rooted, many-powered (?) Atri; he who generated all this existence — against that god etc. etc.

Henry makes in b the naturally-suggested emendation to puruṣākhas, 'many-branched'; cf. Bloomfield, AJP. xii. 436. and, per contra, Deussen, p. 228, note. The verse is most naturally read as (9 + 11 : 11 : 44 = 75) a niśad ākṛiti, in accordance with the description of the Anukr.

16. Swift-running yellow [horses] draw the bright one (punāt), the god shining with splendor in the sky, whose lofty bodies heat the sky; hitherward with well-colored gleams (papātari) he shines forth. — Against that god etc. etc.

Our edition ought to give in c ātmat, since that is the pada-reading, and it is only by accident that nearly all the samhitā-mss. (all save R.K.) unite in protracting the ā to ā. The verse reads most naturally as a bhurīg ākṛti (11 + 11 : 11 : 44 = 89).

17. By whom the yellow steeds draw the Ādityas together; by what sacrifice go many foreknowing; which, sole light, shines forth variously — against that god etc. etc.

Yajñās 'sacrifice' in b looks as if it needed emendation, and the irregularity of the pidā suggests corruption. Our mss. read at the end vi bhūti and the pada-text has viśkṛba!; our text makes a change of accent to viśkṛti. The verse (11 + 14 : 11 : 44 = 80) counts up a precise ākṛti.

[*A similar pada-reading, impossible with the accentless verb-form, we met at vi. 74. 2 (see the note thereto) and at vi. 114. 2 (see note). And here, as at vi. 74. 2, a suspicion arises that an error has come in from confusion with a similar form near by, here with the ending of vs. 16 proper, where vi bhūti is called for. All SPP's authorities have vi bhūti, except his P*, which has viśkṛti. This reading he also adopts. — The rationale of the blunder at xiv. 2. 59 (see note) appears to be similar. Cf. also the accent of sarva at xiii. 4. 21, and note.]}

18. Seven harness a one-wheeled chariot; one horse, having seven names, draws [it]; of three naves [is] the wheel, unswerving, unassailed, whereon stand all these existences. — Against that god etc. etc.

We had the verse (which is RV. i. 164. 2) above as ix. 9. 2. The mss. all give it in full here (as in the case of vs. 14 above).

19. Harnessed eight-fold draws the formidable draft-horse (vahāni), father of gods, generator of prayers (mati); measuring with the mind the line of righteousness, Mātārīvan goes cleansing (phū) to all the quarters. — Against that god etc. etc.
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Or perhaps 'he goes as Mātāriṣvan,' identifying the action of sun and of wind. 

**Mātāriṣvan** in c should be emended to **Mātāvāna**, which is read only by D. The Anukra notices this time the redundant syllable in a.

20. A united (samyāne) line along all the directions, within the gāyatrī, the womb (embryo?) of the immortal. — Against that god etc. etc.

-Line here is accus., as taking up and carrying on the idea of 19 c. The verse lacks two syllables of being a full āsya (58 syll.).

21. Three settings, dawnings also three; three welkins, skies verily three: we know, O Agni, the birth-place of thee threefold; threefold the births of the gods we know. — Against that god etc. etc.

The verse is regular if triśālā in c (not in d) is made, as often elsewhere, trisyllabic.

22. He who in birth (jīyamāna) opened out the earth, (who) set the ocean in the atmosphere — against that god etc. etc.

The meter is the same as that of vs. 20.

23. Thou, O Agni, impelled by powers (kṛaṇa), by lights (kīrtā), didst shine up, a kindled song (āsya) in the sky; unto what did the Maruts, having the spotted one for mother, sing, when the gods generated the ruddy one? — Against that god etc. etc.

Pischel (Ved. Stud. i. 26) takes arka as 'sun'; the connection with abhy āśya in c is strongly opposed to this. The last pāda is the same with 12 c above. The verse (12 + 12 + 13 + 11 : 44) counts properly 91 syllables, one short of a full vāsthyā.

24. He who is self-giving, strength-giving, of whom all, of whom [even] the gods wait upon the direction, who is master of these bipeds, who of quadrupeds — against that god etc. etc.

The verse proper is identical with the first three pādas of iv. 2. 1 (found also in other texts: see the notes to that hymn). Dp. here reads (doubtless by accident) āsya in c. Two more syllables are needed to make a full vāsthyā (80 syll.).

25. The one-footed strode out more than the two-footed; the two-footed falls upon the three-footed from behind; the four-footed acted within the call of the two-footed ones, beholding the series (pāṣṭhā), drawing near (upapaṁṣṭhā). — Against that god etc. etc.

The first two pādas are identical with 2. 27 a, b, and the whole verse corresponds to RV. x. 117. b. RV. reads in a bṛṇyo dvipāda, in b dṛṣṭā triṇḍa in c āśya (for caṅkra) dṛṣṭādam, in d pāṣṭhā. The accentuation dṛṣṭā and trīṣṭā (only in these verses) was noticed under 2. 27. Here we lack two syllables of a full vāsthyā.

26. The white son of the black [mother], the young of night, was born; he ascends upon the sky; the ruddy one ascended the ascents.

[Here ends the third anuvāka, with 1 hymn and 26 verses. The quoted Anukra says yādviṣṭaṁ (yādviṣṭaḥ 1).]
4. Extolling the sun.

[(Brahman. — Ahalyotanam; rehitilidhitidhvatam. tritiyukham.)* parjyukham. mantra sloka devotyal]

| Partly prose, and vs. 14-15, 22-26, and 46-56 are so designated in W's Index, p. 6. | This hymn is not found in Paipp., nor noticed either in Kauq, or in Vait. *Here, indeed (but cf. introd. to hymn 3), the general definition for the whole kanda as "tritiyukham" does not seem to apply.]|

Translated: Henry, 17, 51; Griffith, ii. 154.


1. He goes [as] impeller (Savitar) to the heaven (svair), looking down upon the back of the sky.

2. To the cloud-mass (nabhhas) brought by rays he goes [as] great Indra, covered.

3. He [is] the Creator (dhuit?), he the disposer, he Vayu, the upraised (nt-pri) cloud-mass.

A syllable is lacking, unless we make harsh resolution, in a.

4. He [is] Aryaman, he Varuna, he Rudra, he the great god.

5. Hu [is] Agni, he also the Sun, he indeed great Yama.

1'arts of this verse are quoted as examples under Pr. ii. 21, 24; iii. 35, 36; iv. 116.

6. On him wait (ufa-stihd) young ones (vatset), ten, united, having one head.

Henry acutely suggests emendation in b to quo 'yath daqa 'ten myriads' — i.e. of rays, all heading in the sun itself. It seems probable that the original text had daqita-sas: cf. dhaqataratas, iv. 6. 1; the verse as it stands is redundant.

7. From behind they stretch on forward; when he rises, he shines forth. Vbhdsatii would seem a better reading at the end.

8. His is this troop of Maruts; he goes sling-made.

That is (?), 'as if hung in slings' [OB. 'an Schnure gehängt']. Henry makes a venturesome and unacceptable emendation, and regards the adjective as referring to the 'troop' — which is not impossible.

9. To the cloud-mass brought by rays he goes [as] great Indra, covered.

This is a repetition of vs. 2; all the mss. give it in full.

10. His are these nine vessels (kopa), the props set nine-fold.

The pada-text reads visambdh, undivided.

11. He looks abroad for living creatures (prajd), both what breathes and what does not.

Cf. vs. 19, below: 'for, apparently 'for the advantage of.'
12. Into him is entered (*ni-gam*) this power; he himself is one, single (*khuvi*), one only.

The verse lacks four syllables of the *gâyatri* number, instead of two, as the Anukr. counts.

13. These gods in him become single.

The Anukr. counts fourteen syllables in the verse; one does not see where it finds more than thirteen.

14. Both fame and glory and water (*śambhas*) and cloud-mass and Brahmansplendor and food and food-eating.

The Pet. Lex. regards *śambha ca* as intruded here, and *śambhas* as having the sense of ‘might.’

15. He who knows this single god —
16. Not second, not third, also not fourth is he called.
17. Not fifth, not sixth, also not seventh is he called.
18. Not eighth, not ninth, also not tenth is he called.
19. He looks abroad for everything, both what breathes and what does not.
20. Into him is entered this power; he himself is one, single, one only.
21. All the gods in him become single.

The last three verses are nearly identical with 11-13 above. Of the last two the Anukr. does not define the meter, perhaps by an omission in the ms. (or else because they were defined just above). All our mss. save one (D.) and all SPP’s authorities, except P2. both editions emend to *śambha.*

22. Both worship (*brahmaṇa*) and penance and fame and glory and water and cloud-mass and Brahmansplendor and food and food-eating —

This is vs. 14 over again, with two more items prefixed.

23. And what is and what shall be and faith and sheen and heaven (*svarga*) and svadha.

The mss. vary between *bhavyam* (Up.), *bhavyam* (R., P. n.D.), and *bhavyam* (In., and all the rest). [SPP’s authorities show a similar disagreement. He reads *bhavyam*; and the same reading in our text is evidently called for.

24. He who knows this single god —

This verse is identical with vs. 15 above, and is accordingly not separately described by the Anukr.
25. He verily [is] death, he immortality (anmüta), he the monster (abhvád), he the demon.

The verse is probably quoted under Prát. iii. 65 (see the note there). In order to make out the fifteen syllables of the Anukr., we have to read sa amśam sa abhvád.

26. He [is] Rudra, winner of good, in the giving of good; in the expression of homage, [he is] the utterance veda, put together after.

The connection here is very doubtful. Henry understands it as above; Muir (iv. 338) quite differently. The verse is very peculiarly treated by the Anukr.; first it is quoted in its proper place thus: sa rudra ity árṣi (so the Berlin ms., but the London ms. has ásrí) gáyatři; and then, after the definition of vss. 27, 28, the London ms. says again sa rudra varnunir árçy anúṣṭhā. The descriptions árṣi gáyatři and árçy anúṣṭhā (each implying 24 syllables) both apply equally well, if we restore -kñrti dnu.

27. All these familiar demons (yāttad) wait upon his direction (praśõa).

28. In his control are all you asterisms, together with the moon.

29. He verily was born of the day; of him the day was born.

The Anukr. unaccountably ratifies the elision dhno 'j, instead of restoring aj- and recognizing the pada for what it is, eight syllables.

30. He verily was born of the night; of him the night was born.

31. He verily was born of the atmosphere; of him the atmosphere was born.

The verse lacks four syllables, instead of two, of the twenty-four that make a gáyatři.

32. He verily was born of Váyu (wind); of him Váyu was born.

33. He verily was born of the sky; out of him the sky was born.

Here again the Anukr. requires us to read dhiv j.'

34. He verily was born of the quarters; of him the quarters were born. Venture we are to make both elisions, in a and b.

35. He verily was born of the earth; of him the earth was born.

9. All our mss. (all save Bp.D.R.) accent bhûmit and bhûmît.

covered. He verily was born of fire; of him fire was born.

This is a verily was born of the waters; of him the waters were born.

10. His arghy description is the same as that of vs. 34, and with the same lack of The pāda-text reads, real sa tva nā bhûmit bhûmit bhûmit, which is doubtless be emended to bhûmitān.

11. He looks a and what does not. 'born of the verses (ře); of him the verses were born.

Cf. vs. 19, below: 'for note to the preceding verse.
39. He verily was born of the sacrifice; of him the sacrifice was born. The Anukr., as above, forces the elision yajfó 'j.

40. He is the sacrifice; his is the sacrifice; he [is] made the head of the sacrifice.

41. He thunders; he lightens; he indeed hurls the stone. That is, the thunderbolt. The second pada is one of the examples under Prāt. iii. 36.

42. Either for the evil [man] or for the excellent; for man or for Asura.

'For,' i.e. 'at,' [taking the verse as a continuation of 41).

43. Either when thou makes the herbs, or when thou rainest excellently, or when thou hast increased him of the people (?jānya).

This appears to be the only example known of the accent jānya instead of jāyana, and how little authoritative it is may be inferred from the fact that all our mss. leave aviprdhas unaccented after it. Our text makes the necessary emendation to dv-. [All Sīpi's authorities, however, agree in reading not only jānya but also aviprdhas. The latter he also emends to dv-.

44. Such, O bountiful one, is thy greatness; and thine, too (āpa), are a hundred bodics.

There is no difficulty in counting the verse into 16 syllables, as required by the Anukr. [It reads naturally as 9 + 8.]

45. Thine, too, are two billions, [many] billions (?); or else thou art a hundred million.

The translation implies the readings bādve bādvāni, which, on account of the accent, seem probably meant by the mss., which vary between bādhe, bādde, bādhdā; K. reads bādhe vād-dāni, D. bādhe bādhdāni. [Sīpi's authorities also exhibit very wide disagreements, which reflect a corresponding uncertainty of the tradition.] The word is just such a one as the mss. might be expected to boggle and blunder over, both they and we being left without help from the sense. Henry, who accepts the same emendation, understands bādve as locative, which is perhaps better, and at any rate favored by the fact that the jāda-text does not read bādve ili.

46. More is Indra than non-dying (?); more art thou, O Indra, than the deaths.

'Non-dying' is th. conjecture of the Pet. Lexx. for namurti, which occurs nowhere else; it is adopted here, simply for lack of anything better, although in itself of a high degree of implausibility. [Henry also adopts it; but see his note, p. 54.] It is surprising to find Indra brought in here at the end for address, instead of the sun; there is nothing to show that the two remaining paryāyas are not for him. [Note, however, the praise of the sun under the names of Indra and Viṣṇu, so prominent in book xvii., below: see page 805. Perhaps we have here a similar identification.]
47. More than the niggard, lord of strength (gad) art thou, O Indra; as called mighty, prevailing, do we worship (upadhi) thee.

Prat. ii. 71 expressly forbids the combination (tāyas p.), which we should have expected here. The verse (9 + 8 = 25) is strangely defined by the Anukr.

48. Homage be to thee, O conspicuous one (pācyata); see [pācya] me, O conspicuous one.

Pācyata is an anomalous and forced substitute for dārṣata, made in this passage only, for assonance with pācya. The Anukr. ratifies the combination ita astu.

49. With food-eating, with glory, with brilliancy (nājus), with Brahman-splendor;

50. As called water (āmbhas), force (dama), greatness, power, do we worship thee.

The Anukr. ratifies the combination āmbho astu. By a usage that is rare, all the mss. omit in this verse [what follows] after til, although the repetition is not of the end of the next preceding verse, but of vs. 47. Then, of course, the following verses are written in the same curtained way until vs. 54, which is filled out to the end.

51. As called water (āmbhas), red, silvery (najus), wealth (najus), power, do we worship thee.

Again [as at vs. 31] we have a verse called viśdī gāyatrī which lacks four syllables of being 24.

52. As called wise, broad, happy (subhā), earths (bhāvats), do we worship thee.

53. As called breadth, width, expanse, world, do we worship thee.

54. As called one of arising good, of increasing (??) good, of gathering good, of coming good, do we worship thee.

The translation implies the heroic substitution of viśdībhāvatsa for the wholly senseless viśdībhāva. The Pet. Lexx., to be sure, conjecture for the latter the meaning 'rich in this and that' (which Henry follows); but, besides the fact that idat = idāna is not less heroic than idat = viśdībhāt, the signification given does not belong rightly to the compound, nor has it any application here. Our rendering has at least concinnity — unless, indeed, in a text of this character, that be an argument against its acceptance. All the compounds are evidently possessive.

55. Homage be to thee, O conspicuous one; see me, O conspicuous one.

56. With food-eating, with glory, with brilliancy, with Brahman-splendor.
These two verses are identical with vss. 48, 49, above [and are therefore not defined by the Anukr.].

[The quotations from the Old Anukr., given piecemeal for this paryāya-sūkta at the end of each paryāya, may here be given together: I. trayodasha; II. aśṭau ca; III. jataḥ pariḥ saptasā; IV. saṁśuddha; V. yat ca bodhiḥtyā; VI. pāṭhau pañcaka ucyate.—They are given by SPP. in his "Critical Notice," vol. i., p. 21, with the introductory words, catuṛthasya "vasāmāṇi vakṣyamāṇāni tāni śṛṇu."

In paryāya V., vss. 47, 50, and 51 have the refrain; and in VI., vss. 52, 53, and 54 have it: these verses are styled gṛṇāṁvatsaṁacāḥ, and the rest avatsaṁacāḥ (as was already noted above, p. 472). But since none of the former is divided in two by an avatsaṁ-mark, the distinction does not affect the sums of the "vr̥tī of both kinds," which are (as just stated) 3 + 3 for V. and 3 + 2 for VI.]

[Here ends the fourth annavāka, consisting of 1 paryāya-sūkta with 6 paryāyas and 56 verses.]

[Some mss. reckon up the hymns as 20 (that is 14 of the decad-divisions of our hymns 1-3, plus 6 paryāyas of our hymn 4) and the verses as 188.]

[Here ends the twenty-eighth praptiḥvāka.]
[Nuptial Hymns.]

[Nuptial ceremonies. — This fourteenth book is the second of the six books (xiii.-xviii.) that form the third grand division of the Atharvan collection, and shows very clearly that unity of subject which is the distinguishing characteristic of the books of that division. The book has been translated by Weber, *Indische Studien*, vol. v. (1862), pages 178-217; and the parts peculiar to our text by Ludwig in his *Der Rigveda*, vol. iii. (Die Mantra-litteratur), pages 470-476. The bhashya is again lacking.]

[The subject of the book has been often treated: thus, by that great scholar, Colebrooke, in 1801, in vol. vii. of the *Asiatic Researches* (the paper is reprinted in Cowell’s edition of H. T. Colebrooke’s *Essays*, vol. i., pages 217-238); by E. Hans, in the volume of Weber’s *Studien*, just cited, pages 267-412, *Die Heirathsgebrauche der alten Inden, nach den Ghryasūtras*; and latterly by Dr. M. Winternitz, in the *Denkschriften* of the Vienna Academy for 1892, vol. xli., *Das altindische Hochzeitsrituell nach dem Aṣṭāmbiyagṛhyaśūtra* etc., with a detailed comparison of the nuptial ceremonies prevailing among the other Indo-European peoples. Then, some five years later (in 1897), in the *Abhandlungen*, Dr. Winternitz published *The Aṣṭāmbiya or the Prayer Book of the Aṣṭāmbini*, which contains very many of the mantras cited in the editor’s *Hochzeitsrītuel*; and for this reason the citations of those mantras are given below in duplicate, in order that they may be easily found in either work. — Here may be mentioned also the elaborate comments given in my *Sanskrit Reader*, pages 398-401, upon chapters 5, 7, and 8 of Aṣvalayana’s *Gṛhyaśūtra*, book i., which treat of the wedding customs and the wedding-service.]

[Division into anuvākas. — This book is divided into two anuvākas, the first with 64 verses, and the second with 75. This division is confirmed by the Old Anukr. or *Pañca-paṭalitī (as quoted at the end of each anuvāka)*, which says ṛg-ṛṣyaṇaṇaṃ coiṇḍavaiṣṇavāḥ and pañca-paṭalitāḥ uttarakāh. Here ṛg-ṛṣyaṇaṇaḥ and uttarakāḥ doubtless refer to anuvākaḥ understood. It is also confirmed by AV. xix. 23, 24.]

[The decadal-division is shown in the ms., as usual: thus hymn 1 is divided into 6 “decad” *ṣūktas* (5 tens and 1 “decad” of 14 vs.), and hymn 2 is divided into 8 “decad” *ṣūktas* (7 tens and 1 “decad” of 5 vs.). The sum is 14 “decad” *ṣūktasya.*]

[Division into hymns. — This seems to be a matter more or less questionable. By the Berlin edition, and also by that of SPP., the book is in fact divided into two hymns, each of which coincides with an *gṛvākā*, as is the case with books xii. and xiii. The Old Anukr. seems to offer no evidence either for or against the division into hymns.]
The translations and notes of Book XIV.

The manuscripts seem to support the division of the book into two hymns: thus, at the end of anuvāka 1, several manuscripts say anuvāka arthaśākta 1; svā (x. 1) 64; [supply presumably dvāpatyāya]. And, at the end of the second, they say anuvāka arthaśākta 1; svā 75.

Moreover, as noted on page 708, some manuscripts sum up the book as of two hymns.

The Major Anukra, on the other hand, seems rather to indicate that the book should not be divided into two hymns: 1. by its mingling the verses of the whole book together (see the next paragraph, which is by Mr. Whitney) in its metrical and other definitions; and 2. by its expression satatamāya [svā] 'hundredth verse,' which implies a continuous counting from the beginning of the book beyond the limits of the first anuvāka (or hymn?), which contains only 64 verses. Per contra, this method of designating a verse by any ordinal higher than the first few ordinals is very unusual, and (so far as I have noted) unprecedented, save by the expression trayaśatikāyā in the next clause and by the ordinals of Kāupa 49-24, 25 (see note to x. 3, 6).

The descriptions of meter etc. are [by the Major Anukra] given together for the whole book; they are here separated for the two recognized divisions (anuvākas, treated as hymns) in accordance with the method elsewhere followed. The order of verses is so much disregarded in the metrical etc. descriptions as to make one wonder whether the arrangement contemplated by the Anukra was the same with that which we have [cf. p. 740, top]; yet minor deviations from the order are not very rare elsewhere.

Other special points are mentioned in the notes to the verses.

The following is by the Major Anukra: [x. 1. 1] satyena hi (x. 1. 1) aśīkamatraśārīgrachaitam ānenaśvadakāhyādam. Sūvāti śūrvya, nātimāvi-lovan, ānubhūvam, prathamavibhī pitarbhīvibhī (x. 1. 1-5) somaṃ avadāt; pitarbhīvibhī (x. 1. 6-7) raviśvāhāṃ; satatamāya [svā] (x. 2. 36) devōn; trayaśatikāyā (x. 1. 23) somaṃkūtā; parāya (x. 1. 24) candraśāmanuṃ.

[That is to say:] The double-anuvāka-book (the expression svāya is a little strange: the phrase would fit also books xv. and xvi.) begins with satyena has [verses] a hundred-and-forty-save-one (64 + 75 = 139). [The sect is] Śūrvya, daughter of Savi-ta [cf. AV. vi. 85. 2; xiv. 2. 30; Bergnine, Rel. Véd. ii. 486 f.]. The deity is the same. The meter, anuvāka. With the first five verses she praises (or mentions, hāṃstva: see note to x. 7, 1) soma; with the next verses (does this mean the verses from 6 to the end of the book or to the end of the Śūrvya-hymn proper, x. 6-17), her own wedding; with the hundredth verse (100 = 64 [vss. of h. 1] + 36 [vss. of h. 2]; hence, xiv. 2. 30), the gods; with the twenty-third verse (x. 1. 23), moon and sun; with the next (xiv. 1. 24), the moon.

The RV. Anukra also ascribes the corresponding RV. hymn (x. 85) to Śūrvya Sāvitrī.

This statement does not fit xiv. 2. 36. On the other hand, Dr. Ryder points out that it does fit xiv. 2. 46 and that the RV. Anukra makes devōn the deity of RV. x. 85. 17 (which = AV. xiv. 2. 46) and he accordingly offers the suggestion that satatamāya may be a text-error for daṇḍa-satatamāya.

The Major Anukra continues: paraś [x. 2. 25-?] nañāñā śrīvāhanāvamatraśāriñā. paraś dehi (x. 1. 25) aśīkī tanār (x. 1. 27) iti devāvadānaśvadakāhyāyānāṃ. ye vadhā (x. 2. 10) iti yajvanāṃṣant. paraś (x. 2. 11) daṇḍa-yāyāḥ paripāthakīśānt.]
[The statement of the RV. Anukr. as to "deity" correspond quite closely with those just given, but with some differences; thus it says ""mind for -montane"; etc. In particular, the description nyudha vishakamastra &c is applied by the RV. Anukr. to RV. x. 85, 20-28. All these 9 RV. verses have more or less close correspondents in AV. xiv.: they are, respectively, AV. xiv. 1. 61; 2. 35 (cf. RV. vss. 21 and 22); 1. 34; 1. 19, 18, 20, 21, 26. All this, it seems, fails to square with the parâśk of the text of our Anukr., and reinforces Mr. Whitney's suspicion (above, p. 739) that the arrangement of the verses contemplated by that text may have been different from that which appears in the Berlin edition. — In connection with this suspicion should be considered also the fact that the Anukr. adds at the end the pratikus ill. 30. 1, ii. 36. 1, and xx. 126. 1: see below, p. 768.]

[In the Major Anukr., moreover, a curious addition is inserted after the definition of xiv. 1. 60, as follows: (the text of its beginning is uncertain: isy or parâśvanyaj edhiśiṣanadii vyāyārthāvā avagantastvas. Cf. the introduction to xi. 1 and especially the note to xv. 5. 7.]

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I. Marriage ceremonies.

The hymn (except vss. 4, 62, which are wanting altogether, and 41, 42, which occur in other books) is found also in Philp. xviii., with petty differences of order, noted under the verses. A large part of the anuvâka or hymn corresponds to the wedding hymn (x. 85) in the Rig-Veda. The Vâlt. does not treat the marriage ceremony, and only four or five of the verses of the book are quoted by it; but a large part of them are used in the sections (75-79) of the Kaûç, which deal with the subject.

Transl. in so far as it corresponds to RV. verses, by the RV. translators; further, the parts that are peculiar to our text, by Ludwig, p. 470; and, as AV. hymn, all of it, by Weber, Ind. Stud. v. 133-204 (see 178 ff.); Griffith, ii. 159. — A large part of the wedding-hymn is given in my Sanskrit Reader, pages 89-90: the notes thereon (at pages 389-390) may be consulted, and also the notes at pages 398-401.

1. By truth is the earth established (ut-stabh); by the sun is the sky established; by righteousness the Ādityas stand; Soma is set (pûtih) upon the sky.

The verse in RV. x. 85. 1, without variant. The paûla-text also reads ātasthabh, by Prât. iv. 62, the r being omitted by ii. 18. Kaûç, directs vss. 1 and 23 to be used in preparing the sacrificial fire, at the beginning of the chapter on the marriage-rites (75. 6; according to the comm., vss. 1-16 are meant, and 23-24); and again, near the end of the chapter (79. 16), the whole book is directed to be so used. [Pp. has sattvona for sattvona at the beginning. Cf. MP. i. 6. 1, and Wint., p. 66.]

2. By Soma are the Ādityas strong; by Soma is the earth great; likewise in the lap of these asterisms is Soma placed (â-dhâ).
Is RV. x. 85. 2, without variant. [Cl. MP. i. 9. 2; Wint. p. 74; MGS. i. 14. 8 and p. 157.]

3. One thinks himself to have drunk Soma when they crush up an herb; what Soma the priests (brahmās) know, of that no earthly man partakes.

RV. (x. 85. 3) reads at the end kap cands for pārthiras. In b, bns. M.W.T. read pāpiṇṭi, D. pāpiṇṭi; Ppp. has pāpiṇṭi. The pratikā is quoted in GB. i. 2. 9 [printed 8].

4. When, O Soma, they drink thee [up., then thou fillest thyself up again; Vāyu is Soma's defender; the month is norm (ākṛṣṭi) of the years (sāmad).

RV. (x. 85. 5) reads dēva for soma in a. The verse (as noted above) is wanting in Ppp.

5. Guarded by covering-arrangements, defended by watchmen (??darhata), O Soma, thou standest hearing the pressing-stones; no earthly one partakes of thee.

Is RV. x. 85. 4, without variant. All this talk about the moon as identical with Soma at the beginning of the Sūryā-hymn seems very meaningless unless Sūryā is really the moon, who every month "goes to" her spouse the sun.

6. Intention (cītā) was the pillow, sight was the ointment, heaven [and] earth were the coffer (kīṭa), when Sūryā went to her husband.

Is RV. x. 85. 7, without variant.

7. The rāthāti was the parting [song] (??anudāyi), the nārācāṣṭi was the welcoming one (??nyōcāmi); Sūryā's garment verily was excellent; she goes adorned with song (gāthā).

8. The laudations (stōma) were the cross-pieces (??pratidāhi); meter was the kurtva, the oṣāḍ; of Sūryā the Aṣvinīs were the wooers, Agni was the forerunner.

8. The laudations (stōma) were the cross-pieces (??pratidāhi); meter was the kurtva, the oṣāḍ; of Sūryā the Aṣvinīs were the wooers, Agni was the forerunner.

9. Soma was the bride-seeker; both Aṣvinīs were wooers, when Savitar gave to her husband Sūryā, praising (gāthā) with her mind.

Is RV. x. 85. 9, without variant, save that our pada-mss. falsely leave adādāt unaccented. "Praising," apparently, assenting gladly." Ppp. reads at end 'dadāt.
10. Mind was her cart; heaven also was [its] canopy; the two draft-oxen were white (gukroh), when Sūryā went to her husband.

RV. (x. 85. 10) has at end gṛham instead of pātum.

11. Halted with verse (ṛc) and chant (sāman), thy two oxen went peaceful (?sāman); ears were thy (two) wheels; in the sky the wandering track.

Abhihitā seems to be the correlative to abhidhitā. Our 'cars' (p. 85) is a bad variant to RV. (x. 85. 11) for 'hearing.' RV. also has in b itas for itiṣam. We have to gain in c a syllable by harsh resolution in order to make a full pada. Ppp. reads in a upahitān.

12. Clean were the (two) wheels of thee as thou wentest; out-breathing (ṛyāṇa) was the inserted axle; a cart made of mind did Sūrya ascend when going forth to her husband.

In RV. x. 85. 12, without variant. The preceding ṛṣi may in c is by Prät. iv. 24. [Here Roth’s Collation says "act wie Vulgata"]

13. The bridal (vañhati) of Sūryā, which Savitar sent off (ava-sat), has gone forth; in the Maghiis are slain the kine; in the Phalgunis is the wedding.

RV. (x. 85. 13) reads in c aghātu [*Pp. has the same.], and hanyante without the antithetical accent which all our ms. give, and which our text ought to read, and, for ।, arjunyarḥ pṛṣṭīḥ utyate. The Maghā stars are what we call the Sickle, in the neck of Leo; the Phalguni stars are the rectangle ॥, ०, ०, ० Leo; aryaṃ = phalguni; and the moon is in the latter either one or two days after it is in the former. From such utterly indefinite data the attempt to extract a date is wasted labor. In the wedding: ṛṣy utyate is the verb corresponding to vṛtihā 'wedding;' lit. 'driving away;' Ppp. reads instead ṛṣı haryate. The second half-verse is quoted in Kau. 75. 5, in the general definition of the time for wedding. [With reference to this much-discussed verse, see: Weber, in Ah. der Berliner Ak. for 1861 (Nakṣatra-essay), p. 364, and in SB. for 1894, p. 804; Jacob, Festschrift an Roth, p. 69; Wint., p. 32.]

[*] Weber discusses the readings aghātu and maghātu, and deems the RV. reading to be in this case the secondary one: SB. 1894, p. 807.]

[Concerning these asterisms (no’s 10, and 11, 12) see Whitney, JAOS. vi. 332-4, or Oriental and Linguistic Studies, ii. 332-3. It is not impertinent to note that the regents of the Phalgunis are Bhūga and Aryanun, and that those of the Maghās are the Manes. For the latter, cf. Tīl. iii. 1. 41: 'I dū jukhoti: phībhashaḥ svabhā, maghābhāyaḥ svabhā, maghābhāyaḥ svabhā, gandībhāyaḥ svabhā,' but better TS. iv. 4. 10.]

14. When, O Aśvins, ye went asking, with your three-wheeled [chariot], to Sūryā’s bridal, where was one wheel of yours? where stood ye for pointing out?

The verse corresponds, without variant, to RV. x. 85. 14 a, b and 15 c, d. The sense of the questions is wholly obscure.

15. When ye went, O lords of beauty, unto the wooing of Sūryā, all the gods assented to that [deed] of yours; Pūshan as son chose a father.
This verse, again, corresponds to parts of two in the RV., namely x. 85. 15 a, b and 14 c, d; the only variant is that RV. reads pitdrau for ram in d, and Ppp. pitara 'urp, which doubtless means the same. Metrically the verse is as much vīrāj as vs. 14.

16. The two wheels of thee, O Sūryā, the priests (brahmāna) know seasonably; further, the one wheel that is in secret— that, verily, the enlightened (addhāt) know.

Is RV. x. 85. 16. All our mss. accent in a sārye and in d [all save D.] vīdaḥ; our edition corrects both words to accordance with RV. Close correspondence with RV. x. 85 ceases with vs. 16 at the end of the Sūryā-hymn proper. [SPP. reads sārye with all his authorities, and vīdaḥ with nearly all. He adds: "the correction to vīdaḥ is not inevitable." But I do not see how the accented form is to be rendered.]

17. We make offering to Aryaman of good connections, husband-finder; like a gourd from its bond, from here I release, not from yonder.

This verse is found as RV. vii. 59. 12, a late and ungenuine appendage to that hymn, and having no pada-text; its reading is very different, namely:

This first half-verse is repeated below as 58 a, b; and the pratika quoted in Vālt. 4. 11 doubtless belongs to the latter, and not to this verse as assigned by the editor. On the other hand, the pratika quoted in Kāu. 75. 23cd used in connection with loosing the scarf (vītā) tied about the bride, doubtless belongs here. The Apastamba text (Winternitz, p. 63) gives two slightly differing versions of the verse [MP. i. 5. 16]
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Pp. puts the verse next after our vs. 16; [but further it makes our 19 c, d change place with our 18 c, d, reading, however, 'stu sakhatmi vaishā for our astu sakham- 

bhatayai.]

20. Let Bhaga lead thee hence, grasping thy hand; let the Aśvins carry thee forth by a chariot; go to the houses, that thou mayest be housewife; thou, having control, shalt speak unto the council.

RV. (x. 85. 26) begins with pādā instead of bhagas. In Kāuç. (76. 10) the verse accompanies the leading of the bride out of her house.

21. Let what is dear succeed (sām-rādh) here for thy progeny; watch thou over this house in order to housewife-ship; mingle thy self (tanft) with this husband; then shalt thou in advanced age speak to the council.

RV. (x. 85. 27) reads in aj,raj,fyyj (as does also Ppp.), and in c-d sṛṣajva vīhia jīfī viddātham ā vaddāthah. Our d is the same with viii. 1. d above, and our mss. here also read jīfīs (except I. 1., h. I.), which ought to have been adopted in our text. The Apastamba text (Winternitz, p. 74 [MP. i. 9. 4]) has jīfīs. The verse, with several others, is quoted in Kāuç. 77. 20 in connection with the bride's entering her new abode. The verse lacks two syllables of being a full jōgati. [Vs. discussed by Bloomfield, JAOS. xix. 14; cf. Naunack, KZ. xxxv. 495, 499].

22. Be ye (two) just here; be not separated; attain your whole life-time, sporting with sons [and) grandsons, rejoicing, well-homed.

RV. (x. 85. 42) reads sv Śrī instead of svastekhā, and Ppp. has the same. Ppp. also has dīśpīm for viśva in b. [cf. MP. i. 8. 8 and note.]

23. These two move on one after the other by magic; two sporting young ones go about the ocean; the one looks abroad upon all beings; thou, the other, disposing the seasons art born new.

24. Ever new art thou, being born; sign of the days, thou goest to the apex of the dawns; thou disposest to the gods their share as thou comest; thou extendest, O moon, a long life-time.

These two verses are repeated here from vii. 81. 1, 2; [see the notes to those verses: also the Anukr. extracts at p. 739, ¶ 4, which refer vs. 23 to sun and moon and vs. 24 to the moon]. Most of verse 23 we had also as xiii. 2. 11. ' In order to make sure that the two right ones are reproduced, all our mss. read here pūrvaparka ādvaśavah (instead of, as usual, pūrvaparka ādvaśavah). They are RV. x. 85. 18, 19, and are found also in other texts, as to which and the various readings see the notes to vii. 81. 1, 2. Ppp. has in 23 d (with RV.) jīyate punah, and in 24 (also with RV.) bhavati, etc., and dadvāditi (but apparently terase). In Kāuç. 73. 6, vs. 23 (according to the comm., both 23 and 24) is used with vs. 1; in 79. 28, vs. 64 is allowed instead of vs. 24, in case the latter is not known.

25. Give thou away the pānīyā; share out goods to the priests (brāhmad) it, becoming a walking (pādvīnt) witchcraft, enters the husband [mā] a wife.

RV. (x. 85. 20) differs only by reading dhātel in c; our pādas-text has dhāveda; d, j. According to Kāuç. 79. 20, the verse accompanies the giving away of the bride's
undergarment, which is regarded as extremely ill-omened if not so disposed of and expiated by gifts to the Brahmans. [Cf. the Anukr. extracts, p. 739, end.] Çāndiyā is defined in the Pet. Lexx. as "a woolen shirt," as identical with śāmalā, which is so defined by the comm. to LÇS. ix. 4. 7. The Āpastamba text (Winternitz, p. 100 [MP. i. 17. 7]) reads instead śāndiyā.

26. It becomes blue-red; [as] witchcraft, infection, it is driven away (?); her relations (jñātā) thrive; her husband is bound in bonds.

Is RV. x. 85. 28, without variant. Vy ṣāyate is translated "coming from root aj instead of agh, 'is smeared.' Pāda a perhaps refers to the bloody discoloration of the garment; d to its ill effects if not duly expiated. The Āp.-text (Wint., p. 67 [MP. i. 6. 8]) has for a utalokhita bhavatāh, as if the garments were two. RV. and AV. pada-texts have āstakthi undivided.

27. Unlovely becomes [his] body, glistening in that evil way, when the husband wraps his own member with the bride's garment.

RV. (x. 85. 30) reads at the beginning ātrā, and at the end dhīntate; Ppp. also has āptā; [and tadas for tenads.] Most of our ms (all save P.M.W) give vāsasas ē, and this is accordingly more probably to be regarded as the AV. reading. [So SPP. with all his authorities.] [The Berlin ed. has vāsas, to accord with the RV.] Ārgha might mean 'body' (so the translators). [For vās. 27, 28, 29, cf. respectively MP. i. 17. 8, 10, 9, and see Wint., p. 100.]

28. Carving on, carving open, also cutting over apart; see the forms of Sūryā; them also the priest (brahmān) cleans (guṇubhi).

RV. (x. 85. 35) reads at the end tā guṇahati [cf. BR vii. 261, top J. Weber p. 190] sees in the verse a comparison of the blood on the bride's garment with that from the sacrificial victim when dismembered, the priest having power to cleanse both stains away.

29. Harsh is that, sharp, barbed, poisoned; that is not to be eaten; what priest (brahmān) knows Sūryā, he indeed deserves the bride's garment.

RV. (x. 85. 34) inserts another ētā after kāśikam, and reads vāyādī for vādā in ē. The omission of kāśikam (with, in RV. ētā) would rectify the meter of ē; as it stands, it is an extremely poor "bhrāt" pāda. Ātave 'to be eaten' is very strange here. Sūryā in ē is generally understood to mean 'the Sūryā-hymn.'

The following four verses are found in no other text.

30. That priest verily takes this garment, pleasant, well-omened, who goes over the expiation, by whom the wife takes no harm.

The pada-text reads prayacchita, undivided; if we had śātan, pūna would apply to it, instead of to brahmā. Ppp. reads, for a, b: sa vai tuh svayam harati brahma vānas sunāgata an.

31. Do ye (two) bring together a successful (śāntaśilā) portion, speaking right in right-speakings; O Brahmanaspati, make the husband shine (rue) for her; let the wooer (sambhālā) speak this speech agreeably (cētu).
According to Kāṣ. 75. 8, 9, this verse is addressed to the wooer and his companion, when they are sent out to win the bride; the second half-verse to the priest (who is one of them?). 'Make shine,' doubtless 'set in a favorable light.' The verse [scanned by the Anukr. as 11 + 9: 12 + 12 = 44] may best be read as 11 + 11: 12 + 12; [but 4 has a bad cadence]. Ppp. reads śrutadhyena at end of b, and śumbhale in d.

32. May ye be just here; may ye not go away; may ye, O kine, increase this man with progeny; going in beauty, ruddy, with sonara-splendor—may all the gods turn (kr) your minds hither.

In Kāṣ. 79. 17 this verse (according to the commentators, this and the next) seems to be directed to accompany the paying (in kine) the price demanded for the bride; but surely this cannot have been its original sense. The first pāda is identical with iii. 8. 4 a; c has a redundant syllable. The pāda-text writes ekham: yatih, but the expression is, so far as accent is concerned, treated as if a compound: compare 2. 32 below. No reason is discoverable for the accent of kehat in d.

33. May ye, O kine, enter this man together with progeny; this man diminisheth (mi) not the share of the gods; for this man shall Puršan, and all the Maruts, for this man shall Dhatar, Savitar quicken (sii) you. Ppp. reads viṣattheva at end of a. This verse indicates distinctly that the preceding one is meant as a wish for prosperity in respect to kine.

34. Free from thorns, straight, let the roads be by which [our] comrades go a-wooing for us; together with Bhaga, together with Aryaman—let Dhatar unite [us] with splendor.

The first half-verse is RV. x. 85. 23 a, b, which, however, reads [with MP.] pāthāś for [our metrically bad] -thās; the second half goes on: śdv aryāmā śdv bīṃga no niṁpāt etc. [cf. MP. i. i. 2]; our text is a foolish and inconsistent substitute. Kāṣ. 77. 3 gives the verse, with 2. 11, as to be used when the bridal train starts off home; in 75. 12 it [according to Daça Kar., only the first half-verse] is made to accompany the sending out of a guard for the bride. [Cl. Wint., p. 46.]

35. Both what splendor is placed in dice, and what in strong drink—what splendor, O Aśvins, is in kine, with that splendor favor (aev) ye this woman.

All our ms. accent aśvinā in c; our edition makes the necessary correction to aśvinā [SP. adopts and defends the reading aśvinā.] Ppp. puts the verse after our vs. 36. The Anukr. does not heed that the first pāda lacks a syllable. According to Kāṣ. 75. 27, this verse, with 43 below, is used in connection with pouring of water on the bride; and, again, in 139. 15, this and the next, with several others from different books, accompany a libation [in the fire] in the ceremony of initiation into Vedic study; both also (35, 36) are reckoned as belonging to the varcasya gāga (see note to Kāṣ. 13. 1). [Cl. ix. 1. 18; vi. 69. 1.]

36. With what [splendor] the backsides of the courtezan (mahānagul), O Aśvins, or with what the strong drink, with what the dice were flooded (abhī-siś), with that splendor favor ye this woman.
That is, apparently, give her all the attractions which these various seductive things are known to possess. *Courtezan,* lit. *great naked woman,* emending to *nagandī*; but all authorities, both SPP's and W's, have *nagandī.* The verse has a distant likeness to one in PGs. ii. 6. 12. The τ of *asicyanta* is by Prat. ii. 92, where this example is quoted in the commentary. The redundant syllable in the first pada passes unheeded by the Anukr. For the use of the verse in Kauc; see the note to the preceding verse. Ppp. puts the verse before our 33' as noted above, and the ma. reads for α: 

37. He who shines (di) without fuel within the waters, whom the devout (vāpra) praise at the sacrifices (adhravat) - O child of the waters, mayest thou give waters rich in honey, with which Indra increased, full of heroism. 

The verse is RV. x. 30. 4, which accents *tildayat,* and reads at the end *vryhya.* Ppp. combines in a yo *nīdhamu.* Kauc; 75. 14 makes the verse accompany the piercing (hrn-nyadh) of a stick of wood (lopa) in the water. 

38. Now do I remove (apa-ub) the glistening seizer (grābhīt), body-spoiling; what sheen is excellent, that I draw up (ud-ac). 

* Ppp. reads in the first half-verse *tanudāṣīṃ athi nīdhami.* For its second half it has *yat cavo bhadro vacanas tena tvām aṭhī nīdhami,* making a fair half- *aṇītubh.* According to Kauc; 75. 15. 16, the thing (the pierced piece of wood) is removed with the first two pādās; and with the third water is drawn up (upāvāpaṃ) in the direction of the current) and is then presented with vs. 39. The verse (9 + 8: 11 = 28) is described by the Anukr. with mechanical correctness. 

39. Let the Brahmans take for her [water] for bathing; let them draw up (?) waters that slay not a hero; let her go about the fire of Aryaman, O Pushan; father-in-law and brother-in-law are looking on (āmti-ub). 

The translation implies the obvious emendation of *ajantu to avantu* in b. [Cf. the MP, reading *avantu,* and also xi. 1. 2, where *vālana* answers to the RV. reading *vālana.*] There is also something wrong about d, where a plural verb is made to agree with two singular subjects. The Apast. mantra-text (Wint., p. 43 [MP. i. 1. 7. 8]) has in both pādās (as well as in other respects) better readings: d: *vālā brāhmaṇīdhī saṃpuṣṭān karantu: divatayet ad avantu ṣuṣṭah* : *aryamadō ayānā paśy tuṃaṃ kṣipram praśati* "vātartā gaurāvā dvārāś ca. * Ppp. reads in a-b d' amsat karantu ma puṇaṃ brā­

manānā vātā; and in c, *gówī puṣy eti kṣipram.* [The kṣipram of Ppp. and MP, sug­

gests that] our *gōna* in c may be a corruption for *ōgaṃ;* [cf. also vii. 73. 6 a]. The use of the verse by Kauc; 75. 17 was noticed in the preceding note; in 76. 20, the second half-verse accompanies the leading of the bride thrice about the fire (in Apast. the laying of a ring of *darbha♂-grass upon her head). The Anukr. does not heed the lack of a syllable in b. * [Oxford text *āphā* : misprint?] 

40. Weal be to thee gold, and weal be waters; weal be the post (meṭhad), weal the perforation (tiṛṭman) of the yoke; weal be for thee the waters having a hundred cleansers (puṣṭovin); for weal, too, mingle thyself with thy husband.
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Ppp. is much corrupted in this verse, but can be seen to read *metis for methis in b*; in c it combines in "pah, and in d it omits it. In Kāuṭya 76. 12, the verse is muttered (according to the padhāni, it and the following verse) while the bride is bound to the right yoke-pole and the left yoke-hole, and a piece of gold is fastened to her forehead. Purification by the yoke-hole (apparently growing out of the occurrence of the next verse in RV.) plays a part in various versions of the marriage-rites; [cf. note to vs. 41].

Apast. (Wint., p. 44 [MP. i. 1. 10]) has this same verse with unimportant variations (metis in b, etc), [Cf. Wint., p. 46.] The verse (11 + 12: 11 + 11 = 45) is slightly irregular [but has *tripuh-b-cadences throughout*].

41. In the hole of the chariot, in the hole of the cart, in the hole of the yoke, O thou of a hundred activities, having thrice purified Apālā, O Indra, thou didst make her sun-skinned.

The verse is RV. viii. 80 (91). 7, which has for sole variant *padal in c. Prāt. ii. 64 prescribes the combination *tris ph*, but part of our mss. (O.R.K.) read *trih*. The Apast. version (Wint., p. 43 [MP. i. 1. 9]) is quite corrupt. [Cf. MGS. i. 8. 11 and p. 149.] In Ppp. the verse is not found among the marriage verses, but in book iv., [and without variant]. [For a careful treatment of the Apālā story, see II. Oertel, in JAOS. xviii. 26.] The Apast. version of this verse furnishes holding occasion for some interesting general critical remarks, Berichte der sachsischen Gesellschaft, Feb. 5 1898, p. 4.

42. Hoping for well-willing, offspring, good-fortune, wealth, becoming obedient (dnavrata) to thy husband, gird thyself in order to immortality.

This verse also is found in Ppp. away from the rest, in hook xx, and with much difference of text; thus, b-d, *prau bahur aiko balam: indrāy ausvrat san nahe amṛtya kum.* In Kauṭya 76. 7, the verse is used, with 2. 70, when the bride is girded with a bond, a yoke-robe (yokāra). The Apast. version (Wint., p. 43 [MP. i. 2. 7]) has *vātm bhaka in b, agner tor phāyur in c, and, for d, *nim nahe sukrātya kum.* Vāl. 2. 6, again, makes it accompany the girding of the sacrificer's wife at the sacrifice. [In the Berlin ed., correct *kum to *kum.*]

43. As the mighty (?) river (*simhāna*) won (?) the supremacy of the streams (*navacl), so be thou supreme (samrohī), having gone away to thy husband's home.

Perhaps *simhāna* should be rendered 'Indus' (so Zimmer, p. 317; Weber, p. 199) *simhāna, lit. 'impelled for one's self,' is employed here in an unusual sense; the word is quoted as example under Prāt. ii. 91; iv. 82. Ppp. reads *simhāna varhita.* By Kauṭya 73. 27, the verse accompanies the emergence of the bride from the bath (with vs. 35, above).

44. Be thou supreme among fathers-in-law, supreme also among brothers-in-law; be thou supreme over sister-in-law, supreme also over mother-in-law.

The verse is RV. x. 8. 46, which, however, reads for a, *s. vikāra bhava; for b, s. gṛṝṛvṛṇāv bhava; for c, nānanda s. bhava; for d, s. dāhi devip; and MB. (i. 2. 20) agrees throughout with RV. (gṛṝṛvṛṇā in b must be a blunder). [MP. i. 6. 6 follows RV., but with *gṛṝṛvṛṇā in b; cf. Wint., p. 66.*]
45. They (f.) who spun, wove, and who stretched [the web], what divine ones (f.) gave the ends about, let them wrap thee in order to old age; [as] one long-lived put about thee this garment.

Ppp. combines in a ya 'ṣṛṇata. The verse is found also in PGS. (i. 4. 13), HGS. (i. 4. 2), MB. (i. 1. 5). All end a with ya 'ṣṛṇata; in b, all insert ca after pāṣ; and PGS. reads tanaṁ abhitā+(tatanthā), and MB. devyo antān abhītā tanatthā; for c, they have the so devi (MB. devyo) jārata (PGS. also) sarvaṁyantar (PGS. jaṇata); in d, only HGS. has 'ṣṛṇata. [Cf. MP. ii. 2. 5, and Wint., p. 47, and MGS. i. 10. 8 and p. 150.] The verse has an extra syllable in a which the Anukṛ. does not notice. In Kāuṇ. 76. 4, this and vs. 53 accompany the putting of a hitherto unusual garment upon the bride. [The same two vs. are referred to by the name pariḥkṣiṇyajye at 79. 13: so the schol.] *[This sandhi is of course not to be laid at the door of the accurate Stenzer: it is doubtless the true reading of PGS, and occurs (not only in MB, but also) in Bhavadeva's Paddhati, as Stenzer observes in his Transl., p. 12.] [The corruption of abhitā 'dadanta (so AV.) to abhītā tanatthā (PGS. MB. Bhavadeva) is of peculiar text-critical interest, not merely because it is a senseless and unintelligent perversion, but because it is revealed as a corruption by the ignorant failure of the persons responsible for it to change their sandhi in such a way (abhītā tanatthā) as to fit their blunder. —This interest is heightened by the fact that we can see the probable occasion of the perversion, to wit, the occurrence in the preceding pāda of the words 'spun,' 'wove,' 'stretched web.' (root tan). These technical terms of cloth-making lend a semblance of appropriateness to the introduction of tanatthā 'stretch the warp' in pāda b.—Roth had already looked tanatthā among the cases of exchange between tonantas and auras at ZDMG. xlviii. 108.]

46. They bewail the living one (m.); they lead away the sacrifice (advard); the men sent their thoughts after [root dhi ... dhi:] a long reach (prāsīti); what is lovely (vānd) for the Fathers who came together here; joy to the husbands for embracing the wife.

This is a literal version of this extremely obscure verse. RV. (x. 40. 10) reads in a vi mayānte advard; in b, the equivalent dhiḥyus (so also Ppp.); in c, the equivalent sameriś; in d, janayasya (for jānyasya, which might better have been emended in the edition to jīnayasya). [Ppp. reads and combines janayasya.] The Aṣṭ. text (Wint., p. 42 [MP. i. 1. 6]) reads at the beginning jīnayasya. The verse is used, with 2. 59, in Kāuṇ. 79. 30, simply to accompany a libation, at the very close of the marriage rites. In two Sūtras (AGS. [i. 8. 4] and CGS. [i. 15. 2]) it is directed to be used when the bride, on the journey to her new home, walks or cries; this is plainly only on account of the word 'bewail' (vrahantii) at the beginning. [Cf. Lanman's Sikh Reader, p. 387; Winternitz, p. 43; and Bloomfield, who devotes 9 pages to the stanza in AJP. xxi. 411—9.]

47. I maintain for thee, in order to progeny, a pleasant, firm (dhrvam) stone in the lap of the divine earth; stand thou on that, one to be exulted after, of excellent glory; let Savitar make for thee a long life-time.

Ppp. puts saman after dharvam in a, reads pṛthivyam in b, and tan arohā 'numadāya savita for c, and tāt for te in d [i.e., it has tāt for tvā]. In Kāuṇ. 76. 15, the first half-verse accompanies the setting of a stone in a lump of dung, and in 76. 16 the
second accompanies the stepping of the bride upon it; this at the bride's home; and the same is repeated (Kāuṭ. 77.17, 19) in the new home of the pair after their arrival there. Pāda a has 12 syllables, unnoticed by the Anukr.

48. Wherewith Agni grasped the right hand of this earth, therewith grasp I thy hand; do not stagger in company with me, with both progeny and riches.

The last pada [pṛajīṣṭha etc.] is wanting in Ppp., [which puts the vs. after 50]. The verse accompanies in Kāuṭ. 76. 19 the seizing of the bride's hand to lead her about the fire. The Anukr. seems to overlook the vs.; though, if the last pada were omitted, it would fall under the general definition of the hymn, as an amṣṭubh. [As to vs. 48-51, cf. Wint., p. 48 f. For the pṛajīṣṭha, he cites Rāmāyaṇa, i. 75 (Gorresio: or i. 73 Schlegel).]

49. Let god Savitar grasp thy hand; let king Soma make thee to have good offspring; let Agni, Jātavedas, make the spouse well-portioned, long-lived, for her husband.

Ppp. has this verse next after our vs. 47, by removing [as noted] 48 to after 50. The Anukr. takes no notice of the deficiency of two syllables in e.

50. I grasp thy hand in order to good-fortune, that with me as husband thou mayest be long-lived; Bhaga, Aryaman, Savitar, Purandhi [pūrandhī]—the gods have given thee to me in order to housewife.

The verse is RV. x. 85. 35, which varies only by reading at the beginning grhaṇī. MB. (i. 2. 16) has precisely the RV. form of the verse; HGS. (i. 20. 1) and Āpast. (Wint., p. 49 [MP. i. 3. 3] read in a supraṇāṣṭraṇa, and HGS. has also grhaṇī and [at end of b) asat. [Cf. MGS. i. 10. 15 a, and p. 156.] [As to pūrandhī, cf. WZKM. iii. 268, and Pischel, Ved. Stud. i. 202-216.]

51. Bhaga hath grasped thy hand; Savitar hath grasped thy hand; thou art [my] spouse by ordinance (dhisthrman), I thy house-lord.

Ppp. reads dhiṣṭā for bhagā in a, inserts te before hastum in b, and adds b two padaś: bhagās te h. a. and aryamā te h. a. [then finishing with our e, a.] One of the subsidiary treatises (see note to Kāuṭ. 76. 10) substitutes the verse for vs. 20 above (see note there).

52. Be this woman mine, bringing prosperity (pōṣya); Brihaspati hath given thee to me; in company with me [as husband] do thou live, rich in offspring, a hundred autumns.

Bp. and 8s.p.m. give in e [as does Ppp.] pṛajātvati, and I.K. pṛajātvati; pṛajātvati is evidently the preferable reading; [and is implied in the translation]. [Of SPF's authorities, 4 have pṛajātvati against 6 with pṛajātvati (which latter he adopts): but not less than 7 have (like W's) the impossible pṛajātvati, which supports both readings or neither!] The verse is found also in PGS. i. 8. 9, and in a khila to RV. x. 85 (Aufrecht, p. 682); both have pṛajātvati; in a, both have dhrutavai 'dhi pōṣya (RV. -ṣya) mayi. [See also MP. i. 8. 9; that also has pṛajātvati.]
75. Tvashṭar disposed (viśdha) the garment for beauty, by direction of Brihaspati, of the poets; therewith let Savitar and Bhaga envelop this woman, like Sūryā, with progeny.

In Kāuṭ. 76. 4, this verse is used with vs. 45, above [which see], with dressing the bride in a new garment [cf. Wint., p. 47]; and the same is repeated in Kāuṭ. 79. 13 at another point in the ceremonies. The full number of syllables is to be obtained in b only by a harsh resolution. Ppp. has in e nāryam [cf. note to vs. 59], and at the end the decidedly better reading praṭīyāt.

54. Let Indra-and-Agni, heaven-and-earth, Mātariṇī, Mitra-and-Varuṇa, Bhaga, both Ācyins, Brihaspati, the Maruts, the brahman, Soma, increase this woman with progeny.

Ppp. has again nāryam in d. Only a is a real jagati pāda, even by number of syllables (and doubtless we are to read praṭīyā); the second definition of it in the Anukr. notices this.

55. Brihaspati first prepared (kāṣṭha) the hairs on the head of Sūryā; with this, O Ācyins, do we thoroughly adorn (gubh) this woman for her husband.

It looks as if praṭhamās were an intrusion in a. [In e, Ppp. has for a third time nāryam.] In Kāuṭ. 79. 14 the verse is made to accompany the parting of the bride's hair with a blade of halaka-grass; according to the padihāti, this verse and the next are used together for the purpose.

56. This [is] that form in which the young woman (jūṣā) dressed herself; I desire to know with [my] mind the wife (jūṣā) moving about; I will go after her with nine-fold (ādvīna) comrades: who, knowing, unloosened (vīcṛt) these fetters?

This obscure verse gets no light from Ppp., the other texts, or the sūtras. The pāda-text reads in e dūn : arsītya; doubtless it is only a contraction for dūn varṣītya.

57. I loosen (vī-sā) in me the form of her; he verily shall know, seeing the nest of mind; I eat not stolenly; I was freed (tad-nuc) by mind, myself untying (gubh) the fetters of Varuṇa.

Ppp. reads at the end pācam. This verse and doubtless the next (its pratikā, which is pra tvā mukāmā, would also designate vs. 19 above) are used, with vii. 78. 1, by Viś. 4. 11, to accompany the ungirding of the sacrificer's wife. Both are used also by Kāuṭ. 76. 28 with the ungirding of the bride.

58. I release thee from Varuṇa's fetter, with which the very propitious Savitar bound thee; wide space (lokā), an easy road here, do I make for thee, O bride (vaddhiḥ), with thy husband.

The first half-verse is identical with vs. 19 a, b, and corresponds with RV. x. 85. 24 a, b (which reads at end nucṛtya). Ppp. reads for as iṣṇān vi sādān vairagasya pācam tvā tvā etc.: [cf. the TS. version of our 19 a]. [As noted under vs. 19, Ppp. makes our 58 c, d change place with our 19 c, d, reading, however, pācam tvā for our norm dha and sādānaḥ vaddhiḥ for our sādānaḥ vaddhiḥ.] Vss. 58, 59, 61.
appear to be overlooked by the Anukr., probably by a loss of something out of the text: this \((11 + 11 : 10 + 12 = 44)\) is an irregular \textit{trishtubh}; [the longer form \textit{pántkham} would relieve the difficulty:] cf. vs. 34, where, as between the longer and shorter equivalent forms, our text is most clearly at fault.}

59. Raise ye [your weapons]; may ye smite away the demon; set this woman in what is well done; inspired Dhatar found for her a husband; let king Bhaga go in front, foreknowing.

[PPp. combines \(a-b\) thus: \textit{हन्तालो इमािं}; and that is followed by \(\text{iन्याम} [\text{for नर्म}]\) as in 53, 54, 55\(^*\) in \(b\). Kauṣ, 76. 32 uses vs. 59, 60, 62 at the setting out of the bride for her new home. This verse also is an irregular \textit{trishtubh} \((11 + 10 : 12 \text{ to } 11 = 44)\).

\[\text{[Cl, the Ppp. variant भिम्याम for भिन्निम, xii. 2. 40, 41.]}\]

60. Bhaga fashioned the four feet; Bhaga fashioned the four frame-pieces (\(\text{ढिण्यला}\)); Trashṭar adorned (\(\text{पिक}\)) the straps (\(\text{वारदलिता}\)) along in the middle; let her be to us of excellent omen.

Kauṣ. uses the verse not only as stated in the preceding note, but also (76. 25), more properly, with 2. 31, when the bride mounts the couch (\textit{सहाजा}). Ppp. reads in a \textit{गजेन}; in \(b\), \textit{कत्वयो अधातनी}; in \(c\), \textit{मालटयो वरडलिता}. \[\text{[For ढिण्यला, cf. note to vi. 139. 3.]}\]

\[\text{[For the addition to the Anukr. at this point, see above, p. 740, \(\S\) 2, and especially the note to xv. 5. 7.]}\]

61. The well-flowered (\textit{सुकींकुड़}), all-formed bridal-car (\textit{वुहात्ति}), golden-colored, well-rolling, well-wheeled, do thou mount, \(0\) Sūryā, to the world of the immortal; make thou a bridal-car pleasant to husbands.

The verse is RV. \(x. 85. 20\), which reads \textit{सरलालितम} in \(a\) for \textit{वुहातिम}, and in \(d\) \textit{पद्ये} for \textit{पतिथेयस}, and \textit{स्रुग्रुप} for \textit{क्रया त्रद्वम}. MB. (i. 3. 11) also has \textit{सरलालितम}, \textit{पायाः}, and \textit{स्रुग्रुप}, but further in \(b\) \textit{व्रुत्तांस्वरुपम्} \textit{सुकोमम}, and in \(c\) \textit{नाभिम} \textit{लोकम}. \[\text{[Cl. MP. i. 6. 4; MGS. i. 13. 6 and p. 157.]}\]

Kauṣ. 77. 1 combines it with 2. 30, as used when the bride is made to mount the vehicle that takes her to her new home. Ppp. has in \(c\) \textit{सुक्तास्या लोके}. The verse is a good \textit{trishtubh}.

62. Her, not brother-slaying, \(0\) Varuṇa; not cattle-slaying, \(0\) Brahaspati; not husband-slaying, possessing sons, \(0\) Indra — bring \(0\) her for us, \(0\) Savitar.

The Āpasty text (Wint., p. 41 [MP. i. 1. 3]) has a corresponding but quite different verse: reading \textit{पुनर्खित्तम} in \(b\), and, for \(c, d\), \textit{त्रित्यें} \textit{पुरीग्न्यन्त लक्ष्मियान् इंद्र आयो पवित्रस्य} \textit{वर्गा}. The Anukr. does not heed the deficiency of a syllable in \(a\). For the use of the verse in Kauṣ. (76. 32), see the note to vs. 59. It is wanting (as above noticed) in Ppp.

63. Injure ye not the maiden (\textit{कुमार्फ}), ye (two) pillars, on the god-made road; the door of the divine house we make pleasant, a road for the bride.

Or, \(\text{‘we make a pleasant road’ etc.}\) In Kauṣ. 77. 20, the verses 2. 26; 1. 21, 63, 64, in this order, are used to accompany the bride’s stepping forward into the house. \[\text{[Cl. Wint., p. 72, top.]}\]
64. Let the brāhmaṇa be yoked after, the brāhmaṇa before, the brāhmaṇa at the end, in the middle, the brāhmaṇa everywhere; going forward to an impenetrable stronghold of the gods, do thou (f.), propitious, pleasant, bear rule in thy husband's world.

Besides the use of the verse in Kāu. 77. 20, as noticed just above, it is quoted, with 2, 8, in 77. 2, when the bride sets out, with a Brāhmaṇa in front. In 79. 28, it is allowed to be substituted for vs. 23; and in that case (79. 32) the ceremony is called b. śnvya instead of śnurya.

[Here ends the first anuvāka, with 1 hymn (but see page 739, top) and 64 verses. The quoted Anukr. says dhyāṣ t śnurya vatiṣṭhātuḥ (see p. 738).] 2. Marriage ceremonies (continued).

The Anukramaṇi, as we have it, omits the description of several of the verses (26, 34, 36, 38, 47, 50, 68); and, on the other hand, it defines verses 13 and 33 each twice, each once right and once wrong; and it mixes the order of others (compare Whitney's remarks, above, page 739, § 8, 4, 5.) anna-


The Anukramaṇi, as we have it, omits the description of several of the verses (26, 34, 36, 38, 47, 50, 68); and, on the other hand, it defines verses 13 and 33 each twice, each once right and once wrong; and it mixes the order of others (compare Whitney's remarks, above, page 739, § 3, and mine, page 740, top.)

The verses (except 50, 58) of this anuvāka or hymn are found also in Pāipp. xviii. (for slight differences of order, see under the verses). [About a dozen verses of this anuvāka or hymn also occur in the RV. wedding-hymn, x. 85.] Only one verse (47) is used by Vātā, but nearly all by Kāu.

Translated: parts, of course, by the RV. translators; and the parts peculiar to our text by Ludwig, p. 472; and, as AV. hymn, by Weber (as above), Ind. Stud. v. 204–217. For vss. 59–62, see Bloomfield, AJP. xi. 336–341, or JAOS. xv., p. xlv, = JAOS. for Oct. 1890.

1. For thee in the beginning they carried about Śūrya, together with the bridal-car; mayest thou, O Agni, give to us husbands the wife, together with progeny.

The verse is RV. x. 85. 38, RV. reading pātākhaṭi for dānakah in c. All our ms. accent in dānakah, but it has been emended to agīṣṭi in our edition. Ppp. agrees with RV. in having in c pūrākhaṭi. [Cf. PGS. l. 7. 3; MP. l. 5. 3; MGS. l. 11. 12 h, and p. 150.] Kāu. 78. 10 quotes this verse with 45 below, both preceded by vi. 78. 1, and followed by a long prose-passaephy, when the pair approach the priest to receive a sort of baptism.

2. Agni hath given back the spouse, together with life-time, with splendor; of long life-time, may he who is the husband of her live a hundred autumns.

In RV. x. 85. 39, without variant. [Cf. MP. l. 5. 4; MGS. l. 11. 12 c, and p. 152.] The combination yād pātākhaṭi in c is assured by Prāt. ii. 70.
3. Soma's wife first; the Gandharva thy next husband; Agni thy third husband; thy fourth, one of human birth.

The verse is RV. x. 85. 40, which, however, has for a, b dhanyak prathamv viveka gandharvam viveka siita. It is found also in PGS. (i. 4. 16) and HGS. (i. 20. 2); the former agrees entirely with RV.; the latter deviates from it only in d, where it gives: siro 'ham man: 1pp. combines in b apanas 2. [Cf. MP. i. 3. 1.]

4. Soma gave to the Gandharva; the Gandharva gave to Agni; both wealth and sons hath Agni given to me, likewise this woman.

The verse is RV. x. 85. 12, without variant. Found also in MB. (i. 1. 7) and HGS. (i. 20. 2); in the latter, with very different readings: soma 'dadaid gandharva 'dhaivna 'dunm 'dadiid 'dhaivna 'dunm 'dadiid; vapi 'ay, 'dhaivna 'dunm. MGS. i. 10. 10 a, and p. 157; also Wint., p. 48.]

5. Your favor hath come, O ye (two) of abundant good things (?vijitvasya); [our] desires have rested in [your] hearts, O Aevins; ye have been twin keepers, O lords of beauty; may we, being dear, attain favorers (aryamatin) of our homes (?)taryam.

The verse is RV. x. 40. 12, RV., however, reading ayu 'sata at end of b. [MP. i. 7. 11 follows the RV. text, but with 'ham 'h; cf. Wint., p. 70.] More points than one in the translation are doubtful.

6. Do thou (f.), rejoicing with propitious mind, assign wealth having all heroes, to be extolled; an easy crossing (tirthi), well provided with drink, 0 lords (du.) of beauty; do ye smite away the pillar standing in the road, [namely] disfavor.

This verse is altered from RV. x. 40. 13 in a strange and senseless manner. RV. reads for a, b 'ah manashvam 'hunaro durvar 'dhatim rayin 'hurvarim vacasvato, thus making the verse concern the A,evins throughout; who is our 'thou' (a) does not appear. In c the sense is destroyed by altering the RV. verb krifim (as if it were misunderstood for a particle) to engim; and in d pathethim (p. pathethim) is turned to pathethim (p. pathethim) and accented as if it were a superlative; [cf. the confusion at vi. 28. 1.]. The verse is used also in the Apast. sutra (Wint., p. 68 [MP. i. 6. 12]), with dafaviram in b as its only variant from RV. Pp. appears to read with our text. The verse lacks two syllables of being a real jagati. In Kau1y. 77. 8 the verse is directed to be used on arriving at a ford or river-crossing on the bridal journey.

7. What herbs [there are], what streams, what fields, what forests—let these, O bride, defend from the demon thee, possessing progeny, for thy husband.

The Apast. text (Wint., p. 72 [MP. i. 7. 9]) has the same verse, but with different readings: for b, 'adii dhatim 'vd dhan 'vina [Oxford text 'vina]; in c, f t dhis; for d, 'pani 'dhatim dhan 'vina. Kau1y. 77. 11 uses it on the bridal journey 'under the circumstances mentioned in the verse.'

8. We have mounted this road, easy, bringing welfare, on which a hero takes no harm, [but] finds others' goods.
9. Pray hear ye now of me, O men, by what blessing (ādgā) the two spouses attain what is agreeable (vānud): what Gandharvas [there are] and heavenly Apsarases, who stand upon these forest trees (vānaspatyād), let them be pleasant unto this bride; let them not injure the bridal-car as it is driven.

The last four pādās form a verse also in the Āpast. text (Wint., p. 70 [MP. i. 7. 8]), where for our d is read eva vṛkṣeṣu vānaspatyādyā tātā, further śīvā (for spondā) and svadvā in e, and uhyāmānām in f. In TS. iii. 2. 84 is found the phrase yām abtār dāmpati vāmān acitabhi, and abtārāvād dāmpati vāmān acitām. The verse is to be used, according to Kāuč. 77. 9, when the bridal train passes great trees. The Anukr. [appears to scan as g + 12: 11 + 12: 11 + 11 = 66; but pāda a is essentially defective]. All our mss. [and SPP’s authorities] read in a ts, which our edition emends to ts; [but SPP. reads ts, construing a-t together, and e-f separately: unto thee, the bride here’; which seems hard.] Ppp. combines in e Gandharvās ‘pr.

10. What yākṣyas go to the bride’s brilliant (kandād) car among the people, let the worshipful gods conduct those back whence they came.

The verse is RV. x. 85. 31; RV. reads in b jāndd ānu. The Āpast. text (Wint., p. 67 [MP. i. 6. 9]) has the same verse. [The Anukr. calls the vs. yākṣyanātānta.]

11. Let not the waylayers who pursue (āsad) [them] find the two spouses; let them go over what is difficult by an easy [road]; let the niggards run away.

In RV. x. 85. 32, whose only variant is surghīs in c. We had a as xii. 1. 32 d, and d as vi. 129. 1–3 d. Mil. (l. 3. 12) and Āpast. (Wint., p. 67 [MP. i. 6. 10]) have the RV. reading. The verse is used (Kāuč. 77. 3), with l. 34, when the bridal train starts.

[The Anukr. calls the vs. dāmpatvkār paripañchīkānta.]

12. I cause the bridal-car to be viewed by the houses with worship (brahman), with a friendly, not terrible eye; what of all forms is fastened on about, let Savitar make that pleasant for the husbands.

Ppp. reads at the end kṛpañ ta. According to Kāuč. 77. 14, the verse is uttered when the train comes in sight of the house. Āpast. vi. 6 (Wint., p. 70 [MP. i. 7. 10]) has the same verse, with the variants madhyena in b, aṣyaṃ for āṣe in c, and (like Ppp.) kṛpañ tā at the end. The comm. to Āpast. understands c of the ornaments worn by the bride, as indicated by the reading aṣyaṃ. The verse (13 + 11 + 12 = 47) is but a poor jagatt.

13. Propitious hath this woman come to the home; Dhātar appointed this world (sphere) to her; her let Aryaman, Bhaga, both Aćvinā Prajā-pati, increase with progeny.

The Anukr. takes no notice of the irregularities of the meter (9 + 11: 10 + 11 = 41). [It defines the verse twice, first as triṣṭubh, then as purobhāt (cf. vi. 126. 3). Pādas b and d are good triṣṭubh pādas; and a and c will pass if we resolve nāstī svaṃ and taṁ.]
14. [As] a soulful cultivated field hath this woman come; in her here, O men, scatter ye seed; she shall give birth to progeny for you from her belly (vatsapāyās), bearing the exuded (dugdhi) sperm of the male (śrīhā).

A couple of our mss. ([E. J.D.] read aydh in c. The first pada is capable of being compressed into 11 syllables, but with violence. Ppp. has for b yasān nara vāpanta bṛjām aydha, and in c janaçyati.

The likening of the woman to the field is very familiar later; cf. Manu ix. 33 f. Cf. also the paroṣuṇa of Aeschylus (Septem, 755); Sophocles' ἄρωμα τοῦ γένους (Ant., 560); Eurip. Phoen. 18; etc. My colleague, Professor George F. Moore, calls my attention to Koran ii. 22, "Your women are your plow-land," in Arabic, ṣabth. — Griffith's (not very close) version suggests a different interpretation; he taken dugdhi as 'milk' of the maternal breast. Perhaps after all we should (with W.) join it with rṣtas, and in the sense of 'milked'; but with this difference, that it refer~ to the rītas which is ‘milked' as a result of the action implied in pados ni ṣahajati dhārañj at VS. xiiii. 22. Mahidhara says viṣṇaṁ ṣaṅcāraṇa (cf. ṣaṅcara). — This interpretation is fortified by the use of ṭhavati at RV. i. 179. 4, Lāpūndrya ṭhavati (ṛṣṭād) ṭhavati ṭhavatam.;

15. Stand firm; virāṭ art thou; as it were, Vishnu here, O Sarasvati; O Sāvitrī, let her have progeny; may she be in the favor of Bhaga.

Kāñc. 76. 33 uses the verse to accompany the act of making the bride stand firm after rising from the couch. The Anukṛ. forbids us to abbreviate to 'tva in b. In Ppp. a considerable part of the verse is lost. The second half-verse appears again below as 21 c, d.

16. Let your wave smite up the pegs; O waters, release the yoke-ropes (yoktira); let not the two inviolable [kine], not evil-doing, free from guilt, come upon what is unpropitious (?). The verse is RV. ili. 33. 13, which, however, reads dhanaḥ for ḍhunam in d, and svayāh for -sva in d; and Ppp. agrees with RV. [W's "[kine"] seems to overlook the gender of aghasya; see Griffith's note, p. 174.] Kāñc. 77. 15 makes the verse accompany the sprinkling of the car and unyoking of the oxen at the end of the bridal journey.

17. With an eye not terrible, not husband-slaying, pleasant, helpful (ṣaṃnād), very propitious, of easy control (svayāh), for the houses, hero-bearing, loving brothers-in-law (?), with favoring mind — may we thrive together with thee.

The concluding word is here rendered as the text gives it, but there is little question that it ought to be emended (with Ppp.) to -mātmā, as qualifying 'we.' This verse and the next are a sort of duplication and variation of RV. x. 85. 44; our a here is nearly the same with the first pada of that verse, which, however, reads edhi for our 'syātā. Ppp. makes our 17 c, d and 18 a, d change places, reading for the former tvāsita devāh kṛta (syantā) tvatīśāvamāḥ svamanāya-pratītāḥḥ. Our mas. are divided in c between devāsita and devāḥ, the majority (not Br.Hs.p.m.E.O.D.) having, with RV. and Ppp., the latter, which is therefore more probably the true reading. Ppp. has in a (like RV.) edhi but with syātā after it [a "blend-reading" such as the Vulgate shows at vs. 18?]; and, in b, syantā śṛṅgītā. [Cf. MP. i. 1. 4; MGS. i. 10. 6, and...
18. Not brother-in-law-slaying, not husband-slaying be thou here, propitious to the cattle, of easy control, very splendid, having progeny, hero-bearing, loving brothers-in-law (?), pleasant, do thou worship (ṣṛṣṭyā) this householder's fire.

Our mss. differ, as in the preceding verse, between tfe1,fkti111ii and t~i•dk-in c. The first three pādas agree nearly with RV. x. 8 5. 44 a–c, but the latter begins a with āghara-cakus (like our 17 a) [and omits ēda], reads sumūdās instead of suyādā in b, and in c omits praṣāvatī and gives devakāmā; its fourth pāda is the commonplace phrase cim no bhava dvipāda ēdā cāṇḍapade. Ppp. reads for a, b: adenaraghyi patiroghya eili syonas paśubhyas sumanas swarāh; and, for c, d (given, as noted above, as second half of the preceding verse): praṣāvatī vitrāśr devakīme'nam agn- etc.; it thus gets rid of the syonāl whose apparent intrusion spoils the trishtubh-character of our c, d. [The ms. reckons sycmif to d (by placing the mark of pada-division before it); but the integrity of imam etc. as a pada (without syonāl) is palpable.] Likely our text represents a blend of two readings: vitrāśr devakīmā śīnd (RV.), and praṣāvatī vitrāśr devakāmā (Ppp.): cf. under vs. 17. — Perhaps the corruption at aviii. 1. 39 below is in part due to a confused blending of two readings.

19. Stand up from here; desiring what hast thou (f.) come hither? I [am] thine overcomer, 0 Icā, out of [my] own house; thou that hast come hither, 0 perdition, seeking the empty — stand up, 0 niggard; fly forth; rest not here.

This exorcism accompanies, according to Kauc; 77. 16, a complete sprinkling of her new home by the bride. All our mss. [and all SPI's authorities] have at end of c nāyadāha; our edition [not SPI's] makes the, as it seems, necessary emendation to -utha, which Ppp. also appears to have. [See Roth, ZDMG. xlviii. 108.] Ppp. further reads in a-ēda 'dās kīn', combines ē 'gā 'kān, and begins c with aṣvanṛṣṭ. In b the translation assumes the pada-reading ēde — not tde, as previous translators prefer to understand; it is hard to tell which word is more out of place. The verse is once more a very poor sort of trishtubh. [It may be counted as 44 syllables. Pādas a, b, c scan easily as 11 + 12:11; but the good trishtubh cadence of d casts suspicion on the integrity of its prior part.]

20. When this bride hath worshiped the householder's, the former (phāro) fire, then, O woman, do thou pay homage to Sarasvatī and to the Fathers.

1Ppp. (which not rarely substitutes ēi for i) seems to agree with all our mss. in reading asaṃāvṛtyi [see the note to vi. 32. 2]. Prāt. ii. 65 prescribes the combination nāmaś k- in d. The first pāda (to 10 syll.) is both irregular and defective. By Kauc; 77. 23, the verse, with vs. 46 below, is to accompany the homage paid by the bride to the deities mentioned.

21. Take this protection, defense, to spread under this woman; O Sinīvāl, let her have progeny; may she be in the favor of Bhaga.
BOOK XIV. THE ATHARVA-VEDA-SAMHITA.

The second half-verse is the same with 15 a, d above. The rendering implies after ndraya in b] an emendation to upastre (infini-tive), which is the reading of Ppp. The Apast. text (Wint., p. 71 [MP. i. 8. 1]) also has it; further, i1 it has iddm ð bharu, and, in d, iydm inserted before bhdgaru. In Kauç. 78. 1, the verse is directed to be uttered while he (the bridegroom?) brings the hide of a red ox.

22. What rushes (hilboja) ye cast down, and [what] hide ye spread under, that let the girl (kanyd) of good progeny mount, who finds a husband.

Balboga is the Eleusine indica, a coarse rush-like grass. In Ppp., the parts of vss. 22 and 23, and of 24 and 25, are more or less exchanged. In Kauç. 78, the second pada is first quoted (in 2), after our vs. 21; then follows (in 3) a, then (in 4) the first part of vs. 23, then (in 5) our c, then (in 6) the second half of vs. 23, all accompanying the corresponding acts of preparing a seat for the bride, that she may take a Brahman-boy into her lap, to encourage the obtaining of male progeny. It may be that Ppp. follows with its changed order the succession of the acts as given in Kauç.

23. Spread under the rushes upon the red hide; sitting down upon it, of good progeny, let her worship this fire.

Bp.E. [and SyP’s C.] read at the end saparyata. For the use in Kauç., see the preceding note. The second half-verse is used again in 79. 3, when the bride sits down on the nuptial bed.

24. Mount the hide; sit by the fire; this god slays all the demons; here give birth to progeny for this husband; may this son of thine be of good primogeniture.

The last pada is used by Kauç. 78. 8 as the boy is seated in the bride’s lap, though unsuited to the purpose unless forced out of its natural meaning. [Cf. Wint., p. 75.] There must be some error in the Anukr. text relating to this verse and vs. 25 (which are triṣṭubha) and vs. 32 (see below).

25. Let there come forth (vi-sthā) from the lap of this mother animals (paṣa) of various forms, being born; as one of excellent omen, sit thou by this fire; with thy husband (iddapati), be thou serviceable to the gods here.

In Kauç. 78. 9 this verse accompanies the removal of the boy again from the bride’s lap. The verse is a pure triṣṭubha. [W. pencils the note “cf. K. xxxix. 10.”]

26. Of excellent omen, extender (pratāryya) of the houses, very propitious to thy husband, wealful to thy father-in-law, pleasant to thy mother-in-law, do thou enter these houses.

The comm. to Prāt. iii. 60 notes the accent of śravat. The verse seems to be overlooked altogether in the Anukr. as we have it; it should be called a j-p. verse: nāma gāyati (11 + 11 = 33). It is used in Kauç. 77. 20 as the bride enters her new alvade.

27. Be thou pleasant to fathers-in-law, pleasant to husband, to houses, pleasant to all this clan; pleasant unto their prosperity (paṣṭa) be thou.

Ppp. puts this verse at the end of the book.
28. Of excellent omen is this bride; come together, see her, having given unto her good-fortune, go asunder and away with ill-fortunes.

The verse is RV. x. 85. 33, which, however, has a different ending: aṣṭi dattivā rājakā ēkā or ēkā ījā ēkā tasās, and this is read also by Pūṣ. (l. 8. 9) and Mīr. (l. 2. 14). [cf. MP. l. 9. 5; Wint. p. 74; MGS. i. 12. 1, and p. 157.] According to Kāuç. 77. 10, it is to be addressed to women who come to look at the bride on her journey. Ppp. reads in d attābhāyena par-. Our edition should read dattīvā.

29. What evil-hearted young women, and likewise what old ones, [are] here—do ye all [(dā)sm] now give splendor to her; then go asunder and away home.

The last pada is nearly identical with RV. x. 85. 33 d: see the preceding note. All our mss. [and SPP's] read in bājātītī, as if vocative; our edition [not SPP's] emends to bār, as seems unavoidable.

30. The gold-cushioned (?-prastaraṇa) vehicle, bearing all forms, did Šūryā, Savitar’s daughter, mount, in order to great good-fortune.

[Nearly.] all our mss. [and four of SPP’s] accent rukmadprātī (p. rukmadprātī) in a; our edition emends to rukmadprā- [SPP., with 13 of his authorities, reads rukmadprā-]. The verse is used with I. 61 (Kāuç. 77. 1), when the bride mounts the car.

[Note bhāratam joined with (dā)sm, neuter! is the case like those of caubām dāṣ, rātam bhāhatam, caubām hariṣāyam of RV. cf. my Non-Reflection, p. 600, s.v. Graders.]

31. Mount the couch with favoring mind; here give birth to progeny for this husband; like Indrāni, waking with good awakening, mayest thou watch to meet dawns tipped with light.

Ppp. reads in ē saptī for subādīkā, of which the stem and sense are questionable (it occurs elsewhere only in vs 75, below); at the end it has cākarāḥ (for pīgaraḥ). [cf. Wint. p. 92.] The excess of syllables in ā is a very poor reason for calling the verse (11 + 11 : 11 + 13 = 46) a pugati. In Kāuç. 76. 25 the verse is used, with 1. 60, when the bride mounts the couch; and again, 79. 4, when she ascends the nuptial bed (vs. 23 immediately follows: see above)

32. The gods in the beginning lay with (uī-pad) their spouses; they embraced (sam-spp) bodics with bodies; like Šūryā, O woman, all-formed, with greatness, having progeny, unite (sam-bhī) here with thy husband.

Ppp. combines at the beginning de婆 'yore. The verse (11 + 11 : 12 + 11 = 45) is almost a good triṣṭiḥā, in spite of the Anukr. [It would be a perfect triṣṭiḥā in cadence and otherwise if we had the right to excise nār, the intrusive character of which is very likely.] 

"It is used in Kāuç. 79. 6 when the bride enters the nuptial bed; and also, in 75. 11, vs. 32-36 are strangely made to accompany the sowing of grasses by the wooers who have gone out to arrange for the bridal.

33. Stand up from here, O Viśvāvasu; with homage do we praise thee; seek thou a sister (jāmī) sitting among the Fathers, inserted (?yāktām); that is thy portion by right of birth; know thou that.
This verse corresponds to RV. x. 85. 22 a, b and 21 c, d; but RV. reads 'at the beginning' id tr̄ṣvā 'to worship'; and in c anyān for jāmin, and vyākhyānam for vyākhyān, which seems a mere ignorant substitution for it. Our mss. are divided between vyākhyānam and -ām; I.E. P. O. S. M. R. T. D. K. give -ām, which ending is doubtless to be accepted as the true reading. Ppp. reads with RV. at the beginning, but goes on independently: ud tr̄ṣvā 'thou art by ākhyānam namastā girīhīrd ite. The Apast. text (Wint, p. 89; MP. ii. 10–12) reads ṛīttum for vyākhyān. Compare Hillebrandt also in ZDMG. xl. 711: he renders vyākhyān simply by 'bride,' one does not see why. [ Cf. also Vind. Mythol. i. 355.] [ For the metrical definitions of the Anukṛ, see above.]

34. The Apsarases revel a joint reveling, between the oblation-holder and the sun; they are thy birthplace; go away to them; homage I pay thee with the Gandharva-season.

The first half-verse is identical with vii. 109. 3 a, b. The verse, a fairly good tr̄ṣṇā, appears, with vs. 36 and 38, to be passed over by the [London] Anukṛ. [ The Berlin ms. gives the three pratīkās, followed, without ii, by agātātāksī ( ! ) ] Ppp. begins the verse with ya āparaśas i (or ya andhra), and in b puts antara (for -dra) before hāvitrīrthānam.

35. Homage to the Gandharva's mind (?), and homage to his terrible (bhīṣmāni) eye we pay; O Viṣṇuvasu, homage [be] to thee with worship (bhīṣmān); go away unto thy wives, the Apsarases.

The translation implies the naturally suggested emendation in a of mānasa to maṁasa, which Ppp. supports, reading maṁasa. Ppp. has further bhātīya for bhātmāya in b; and, for c, viṣṇuvasa name brāhmaṇa te kṛṇomi, and, in d, combines jaya 'yā. The addition of 'sin at the end of our c would rectify the meter of the pāda and make the definition of the Anukṛ. exact.

36. With wealth may we be well-willing; we have made the Gandharva go (vr̥) up from here; that god hath gone to the highest station (saddhāsita); we have gone where they lengthen out [their] life-time.

The prefix d in b seems out of place. The last pāda appears twice in RV. (i. 113. 16 d; viii. 48. 11 d). The definition of the verse (as noted under vs. 34) appears to be omitted in the Anukṛ. For the application made in Kāṣṇa of this and the preceding verses, see under vs. 32; it does not seem at all suitable. Ppp. has in d for purya the variant vāśūyān [implying, perhaps, that the Kashmir Vālikās understood pratīkātās (p. pratīkātāte) as pratīkātās]. [ With regard to an Anukṛ. statement that seems to concern this verse, see above. P. 739, 4 s. 5, 7.] [ Cf. xviii. 2, 29 n.]

37. Unite (sām-stey), O ye (two) parents (piṭṝ), the (two) things that are seasonable; ye shall be mother and father of seed; as a male (maṇḍrya) a female (yagṣa), do thou mount her; make ye (two) progeny; here enjoy (pāṭy) wealth.

[For "mount her," W. suggests in pencil "make her mount"]; but I suspect that the full expression would be adhi rohaya (ṣe pa cuṇa.) In a, īṣāya is regarded by the pāṇḍu-text as dual, and is translated accordingly; it probably means the respective contributions of the two to the embryo. Ppp. reads instead (ra) vṛddhah, a welcome emendation. Further, in b, it puts piṭṝ before maṇḍ and has ja for ca and ends b
TRANSLATION AND NOTES. BOOK XIV.

with bharotha; [and it makes our 37 d and 39 c change place, but with sasyatan no for our pasyatanam.] [Pronounce ndrayeva in c; the verse then scans easily as 11+11: 11+12, if we accept the resolution tuvily in a.] According to Kauck, 79, 8, it is used in the act of coition. [Concerning the matter as an essential element of the ritual, see Winternitz, p. 92.] Ppp. arranges this and the following six verses in the order 37, 40, 38, 39, 42, 41, 43.

38. Send, O Pushan, her, most propitious, in whom men scatter seed (bhija); who, eager, shall part our thighs; in whom we, eager, may insert the member.

The verse is RV. x. 85: 37, which, however, reads at end of c (with Ppp.) -rayate ['who, eager, shall part her thighs for us'], and of d -harmam cpatun. All our mss. accent pjam in a; Bp. begins c with jth: na. The same verse is found in HGS. i. 20. 2, with nas after tam in a, sristadati in c, and -harmam cpatun in d. PGS. (i. 4. 16) has a corresponding, but quite different, text: sa na bhupti cintamam satrya sa na utru utati et hara: yasnam ucamati pharharmamcepam yasyam u kimah bahavo nivishyati. The Apast. text (Wint., p. 90 [MP. i. 11. 6]) has the RV. version, except -rayate at end of c. [Barring the bad cesura in a, the verse is a good trishtubh; but the definition (as noted under vs. 34) is omitted by the Anakri.]

39. Mount thou the thigh; apply the hand; embrace thy wife with well-willing mind; make ye (two) progeny here, enjoying; let Savitar make for you a long life-time.

The first half-verse is found also in the Apast. text (Wint., p. 90 [MP. i. 11. 7]), with the variant (after uru) apah bharavon bhabam. [Ppp., as just noted, makes our 37 d change place with our 39 c, reading, however, rodamasthu for rodha; and in its d it has tu for rham, combining tu dury sure.] The verse is ill defined as a jagati ut bharah tri- stubh; it is properly a svardh trishtubh.

40. Let Prajapati generate progeny for you (two); let Aryaman unite (sama-nity) [you] with days-and-nights; not ill-omened, enter thou this world of thy husband; be weal to our bipeds, weal to our quadrupeds.

The verse is RV. x. 85: 43, which, however, begins a with d moh pr., b with abhandara, and c with dharmamastha p. Ppp. also reads the latter (-it p); and, in d, astu lan bharav. RV. further omits nakam in c. [MB. at i. 2. 18 follows RV.] The Apast. text (Wint., p. 90 [MP. i. 11. 5]) has precisely the RV. version. MS. (ii 13. 33) has pada s only. The verse is almost a good jagati, only a little damaged by the intrusion of imam in c; and a perfect jagati, if (with RV. MB. MP) we omit imam.

41. This bridal garment and bride's dress, given by the gods together with Manu, who gives to a knowing (ektitvitis) priest (brahman), he verily slays the lemons of the couch (?).

The translation implies at the end the emendation (suggested also by Weber, p. 211) of bali-dani to bali-dani, as required by both sense and meter, and supported by the Ppp reading tepyana. For b, Ppp. gives tadiyamah baliha (vulgar?) vnum'ph, which though metrically awkward, is not redundant in expression. In Kauc. 70, 21, the verse accompanies the priest's acceptance of the bridal garment, given him with 1. 25. Th verse is a good trishtubh, if emended as proposed in d.

[ Cf. vii. 37, 1 n. ]

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42. What priest’s portion they (dual) give to me the bride-seeker (mdhīyāti), the bridal garment and bride’s dress, do ye, O Brahmaśatī and Indra, assenting, together give it to the priest (brahmdn).

The anomalous accent dattām at the end is read by all our [and SPP's]· authorities. Pp. varies considerably: you no 'dīti brahmadhīyām vadhāyor vadhāva ca vastram; and dhattām at the end.

43. Awaking out of a pleasant lair (yūui), mightily enjoying yourselves, merry, having good kine; good sons, good houses, may ye, living, pass the outshining dawns.

Pp. reads in c, d subhams suputrama subhrīm ca varām jīvān; our P.M.W. have carūtho. To accent ñrūthas, counting it to d instead of c, would be an improvement. The verse (which scans 11+11: 8+11 or 11+8 = 41) is very ill described by the Anukr. According to Kāuç. 79. 12, it accompanies the rising from the nuptial bed.

44. Clothing myself anew, fragrant, well-dressed, I have risen alive unto the outshining dawns; as a bird from the egg, I have been released out of all sin.

Pp. combines a-b suvāsō 'īdā. According to Kāuç. 79. 27, the verse is used when the priest comes back after washing the bridal garment.

45. Beautiful [are] heaven-and-earth, pleasant near by, of great courses; seven divine waters have flowed; let them free us from distress.

This verse is a repetition of vii. 112. 1. Pp. reads in b youtumumé, and, for c, āpas saptas sarvāntis (10 etc.). The redundant syllable in c is not noticed by the Anukr. here, although it was so at the other occurrence. The verse is used by Kāuç. 78. 10 with vs. 1 (see the note to that verse), and again in 78. 13 it accompanies the pouring of water into the folded hands of the pair; and yet again, in 79. 25, the pouring of water on the bridal garment; this use is evidently the one which gives the verse its place here.

46. Unto Sūryā, unto the gods, unto Mitra and Varuṇa, unto them who are forethoughtful of that which exists, have I paid this homage.

The verse is RV. x. 85. 17, with a differently ordered d, tādhā te婆yo 'vārām nāmaḥ, by which is avoided the redundancy of a syllable — which the Anukr. passes unheeded. [Pp. avoids it in yet another way by reading te婆yo 'ham akarāṇa namaḥ.] Kāuç. uses it twice in 77; once in 5, on the wedding-journey; and again in 23, on arrival at the new home. [As to the “deity” of the verse, see above, p. 739. 9's 4, 5, 7.]

47. He who, without a clamp (saubhiṣṭri), before the piercing of the neck-ropes (?atvri), combines (sam-dhā) a combination — he the bountiful, the one of much good — removes again what is spoiled (vibrīsam). [Or 'joins a joining' and 'mends again what is damaged,' as W. suggests in pencil.] This obscure verse is RV. viii. 11. 12, and is found also in several other texts, as SV. (i. 244), MS. (iv. 9. 12), TA. (iv. 20. 1), PB. (ix. 10. 1), KCS. xxiv. 5. 30. The RV. text differs from ours only by having in d tākārā for nīkā; KCS. alone agrees with RV. in this; SV. is throughout as AV.; PB. begins puskate cid, and has vibhīsam in d; TA.
begins ydd rtl, has jartf/Jkya.r in b, vrhram in d, and vrhram in d in the Calcutta ed.; the Poona ed., p. 327, prints it vrhram, with a vrhram after the A]. MS. has a very corrupt text for a, b (judi cftl etc.), and vrhram and vrovo in c; and the Apast. text (Wint., p. 69 [MP. i. 7. 1]) agrees throughout with TA. Ppp. writes ardah for ardah. The needed description of the verse as a jatvabhant is omitted by our Anukr. Vati. 12. 7 has the verse used as expiation when anything is broken during the sacrifice; Kauc. 77. 7, when anything on the bridal car needs mending; and also, 57. 7, when a student's staff is broken.

48. Away from us let the darkness shine (rots), that is deep blue, brown (pipdiyana), also red; she who is consuming, spotted, her I fasten (A-saj) on this pillar.

The latter half-verse is corrupt in Ppp. beyond intelligibility. [The definition satek-pahti (cf. my note to vi. 20. 3 and Ind. Stu. viii. 45) presumably means $9 + 11 : 9 + 11$. If we could dispense with the yd in a, the verse would be excellent so far as rhythm and cadence go ($8 + 11 : 8 + 11$).] It is used in Kauc. 79. 22 in connection with taking away the bridal garment to cleanse it. The ‘she’ is perhaps the female demon supposed to belong to the defiled article.

49. How many witchcrafts in the outer garment (upasvastana), how many fetters of king Varulwu, what failures, what non-successes — them I cause to sit upon this pillar.

Ppp. has baqacine in a for upavasaure; and, for d, avin ati sthito umagaii sarvam. Our P.M.W. read in d teh sth-; the rest, teh sth-. In Kauc. 79. 23 the verse is used immediately after the preceding. The lack of a syllable in a is disregarded by the Anukr.

50. What is my dearest self (tanui), that of me is afraid of the garment; of it do thou, O forest-lord, make first (dhuru) for thyself an inner wrap (niv); let us not suffer harm.

This verse is used in Kauc. 79. 24 next after the two preceding, the person who has the garment in charge wrapping a tree with it. The Anukr. contains no definition of the meter ($8 + 8 + 8 + 11 = 35$). The verse, as noted above, is wanting in Ppp.

51. What ends [there are], how many edges (iti), what webs, and what lines; what garment woven by the spouses — may that touch us pleasantly.

More lit., ‘[asa] a pleasant one.’ With this verse, according to Kauc. 79. 26, the new possessor of the garment puts it on, then coming back with vs. 44. The Anukr. notices this time the redundant syllable in b (we are doubtless to contract to yd Stove). Ppp. reads, for c, d, vatu yad jatvabhant tuavva yonam upa evradh.

52. Eager, these young girls, going to a husband from the father's world, have let go the consecration: hail!

All our ms. [and SPP's authorities] leave yath in b unaccented, as in 1. 32 c, as if pada in yath were a sort of compound word, [although the pada-text treats them as separate words]. [Cf. MP. i. 4. 4, and Wint., p. 54, vs. 4, p. 55 n. 1.] The Anukr. counts in sddha at the end as a metrical part of the verse. According to Kauc. 75. 24,
this verse is uttered as the bride lays fuel on the fire; then [75. 25], with seven verses, (apparently, this and the six that follow [so schol.]), the prepared water is heated, and with vs. 65 below, the bride is bathed.

53. Her, let go by Brihaspati, all the gods maintained; what splendor is entered into the kine, with that do we unite this woman.  

[Cl. B€hlingk, ZDMG. liv. 614.] Besides the use of vss. 53-58 made by Kau̇ś, 75. 25, as noticed in the preceding note, they are again applied in 76. 31, when at the end of the wedding ceremony the bride is sprinkled with fragrant powders. The connection of ṛavrṣ̐̃aṁ with ṛiva ṛṝṣaṁata in vs. 52 e, suggests ṛivaṁ as the word to be supplied in the first lines of these verses; and so Ludwig translates.

54. Her, let go etc. etc.; what brilliancy (tejas) is entered etc. etc.
55. Her, let go etc. etc.; what fortune (bhūga) is entered etc. etc.
56. Her, let go etc. etc.; what glory is entered etc. etc.
57. Her, let go etc. etc.; what milk (ṝṣyas) is entered etc. etc.
58. Her, let go etc. etc.; what sap is entered etc. etc.

Of these six verses, differing from one another only in one word, Ppp. omits one (58), and puts 55 after 56.

59. If these hairy people have danced together in thy house, doing evil with wailing — from that sin let Agni and Savitar release thee.

This and the three following verses are discussed by Bloomfield in AJP. xi. 336 ff. [or JAOS. xv., p. xiv. = PAOS. for Oct. 1890]. They evidently have no connection originally with marriage ceremonies, but rather with wailings for the dead, which are regarded as ill-omened and requiring expiation. [Cl. the following verses.] Kau̇ś. quotes only this one (79. 30), and for no definite purpose, combining it with i. 46 (see note to the latter). Ppp. reads in a yad aṁt for yaddi 'me, and in e ṝvaṁati. The false accent ṛvaṁati (which our edition has not corrected) is read by all our mss. save one (D.).

[The case is nearly the same with the authorities of SPP., who says, "This reading [ṛvaṁati] appears ancient, traditional, and general." A note in my copy of AV. suggests that the blunder may have crept in from vs. 61; and I find my surprise confirmed not only by SPP. (who, however, attributes the wrong accent and kampa to vs. 60; see his note), but also by the fact of similar occurrences elsewhere: cf., for example, the curious avargha of śomatihapūrṇami at vi. 74. 2 (and my note); the impossible vijkṣati at xii. 3. 17, and note; etc.]

*[Cl. Francis James Child, The English and Scottish Popular Ballads, part x., p. 498, under the heading "Tears destroy the peace of the dead," and the citation from Milh. xi. 42-43 given on p. 294 of the same part: "For they [the tears], like sparks, 'tis said, do burn those men [for whom they're shed]."]  [See Luders, ZDMG. lvi. 537.]*

60. If this daughter of thine has wailed with loosened hair (vikc̐a) in thy house, doing evil with wailing — from that sin etc. etc.

Ppp. has a very different text: yad aṁt [\(^1\) yaddi 'śau?] dukhīṁ tava vibhṛṣy āruṣāt: bahu ruddhaṁ kṛṣṇoṣu aghau.
TRANSLATION AND NOTES. BOOK XIV. —xiv. 2

61. If (yad) sisters (jāmī), if young women, have danced together in thy house, doing evil with wailing — from that sin etc. etc. 

Because of the redundant syllable [the second jad, intrusion?] in a, the Anukr. absurdly separates this verse from the others here, and calls it a tristubh.

62. If in thy progeny, in thy cattle, or in thy houses is settled (ni-sthā) any evil done by the evil-doers — from that sin etc. etc.

63. This woman, scattering shrivelled grains (pātya) appeals: be my husband long-lived; may he live a hundred autumns.

Ppp. reads in b pāṭpāni instead of our pāṭpāni. For the distinction between ḹpa and ḹya (note to vi. 127. 1), nāgarī mss. are of course not to be trusted. All but one of SIPP’s read pāṭpāni and his two then living āratīyas recited pāṭpāni. But in view of the Prakrit pula etc. he reads pāṭpāni. Instead of our d, Ppp. reads citantaḥ pāta Mama. The same verse is found in several Sūtras: PGS. (i. 6. 2), HGS. (i. 20. 4), MB. (i. 2. 2), and the Āpast. text (Wins. p. 56 [MP. i. 2.]); but with sundry various readings in b and d: for pāṭpāni, the Āpast. text has gālāni [Oxford ed. sālpāni], and PGS. lājan, while HGS. and MB. give for the whole pāḍa ‘gṛṇā kṛṣṇa dvaṇapati; in d the Āpast. text reads jivaṭi, and the other three (nearly agreeing with Ppp.) for the whole pāḍa citantaḥ pāta yama m ama; MB., moreover, inserts between e and d citantaḥ varṣṭi jivaṭi. [PGS. has in c ṭyam ina for dirghāyaśu.] [f. MGS. i. 11. 12 d, and p. 148.] According to Kāuç. 76. 17, the verse is repeated while the bride stands firm upon the stone and scatters the grains. [For avapaṇnikkā, cf. ii. 3. 1; iv. 37. 10; v. 13. 9 and notes.]

64. Here, O Indra, do thou push together these two spouses like two cakrasvaḥkās; let them, with [their] progeny, well-homed, live out all their life-time.

Ppp. has in c the better reading prepāṭapantaḥ sv, and, in d, dirghāyaḥ sar viṣṇum. Some of our mss. (BPP.E.T.K.) [and three of SIPP’s] read at the end -antat. The Kāuç. (79. 9), on account of the verb saṃ-mud, has the verse used to accompany the act of coition.

65. What is done on the chair (āsandīl), on the cushion (upadhāna), or what on the covering (upavatamā); what witchcraft they have made at the wedding (vivāha) — that do we deposit in the bath.

Ppp. reads in a āsandīkār na. By Kāuç. 75. 26, the verse is used at the bride’s bath, next after vss. 32-38, and before i. 35. 43. [Griffith would seem to take jad as virtually equivalent to pāṭ ṭātām.] [The āsandāl appears to be now a throne (cf. All viii. 5, 6, 12.), and now something between a lounging chair and a bed, ‘a long reclining chair’ such as Anglo-Indians use today with more comfort than elegance. That it was usable also as a chair carried by four bearers appears from Dīgha Nikāya ii. 23, and Buddhāpāsa’s scholion. Compare also the description below, AV. xv. 3. 3 ff. — In Hañ’s Saptācikā, āsandāl is glossed by ‘kataṅka (no. 112, ed. 1870) or pariṇākikā (no. 700, ed. 1881).]

66. What ill deed, what pollution at the wedding, and what on the bridal car — that difficulty do we wipe off on the druss (kunabhd) of the wooer.

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BOOK XIV. THE ATHARVA-VEDA-SAŚHITA.

67. Having settled the defilement on the wooer, the difficulty on the dress, we have become worshipful, cleansed (&dh); may he extend our life-times.

68. The artificial hundred-toothed comb (?) that is here shall scratch away the defilement of the hair of her, away that of her head.

69. Away from every limb of her do we deposit the yākṣma; let that not attain (pra-āp) the earth nor the gods; let it not attain the heaven, the wide atmosphere; let that defilement not attain the waters, O Agni; let it not attain Yama and all the Fathers.

70. I gird thee with the milk of the earth; I gird thee with the milk of the herbs; I gird thee with progeny, with riches; do thou, being girded, win (i-sam) this strength (?vedja).

71. He am I, she thou; chant am I, verse thou; heaven I, earth thou; let us (two) come together here; let us generate progeny.

The verse (8 + 8 : 7 + 8 = 3) is strangely called a ṛjaṁ by the Anukr. It is found, with more or less variation, in a host of other texts: AB. (viii. 27.4), TB. (iii. 7.19). K. (vxxv. 18), CB. (xiv. 9.4v), AGS. (i. 7.6), PGS. (i. 6.3), HGS. (i 20.2), Āp. (ix. 2.3).

In the first pada, TH. (with which HGS. and Āp. agree throughout) has unintelligent reading jhāhah; All. has ḥa for ṣa, which seems also a mere blunder. After this, AB. CB. AGS. PGS. add the same, inverted: ṣa (AB. sa again) tuḥu asy āno 'dhan (CB. PGS. ṣadhā). As regards our third pada, there is no variant in reading, but AB. TH. AGS. HGS. AP. put it before our second. In our second pada, the same texts omit the āsma; the whole pada is wanting in Pp. For our d, AB. has tāv eṣa sāth udbhāvahā, and ends there; TB. etc. give as ending to the verse tāv e 'hi sāṁ bharāḥva.
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sāhā reto dādāvahāti punādī pudrīya viśittavā; ÇB. nearly the same, but with sāhānu-

bhāvahāti, dādāvahāti, and viśittava; AGS. instead lāva e śi vi vahāvahāti; Pajām prā

janayavahāti; PGS. spins out the fullest ending: lāva e śi vi vahāvahāti sāhā reto

dādāvahāti prajām prā janayavahāti putrān viṇḍhāvahāhi bhāhu te sātu jaraḥasītayah.

[cf. MP. 1. 13, and Wint. p. 52; also MGS. 1.10.15; and p. 146, and 1.10.15 e, and

150, s.v. lāva; also GB. ii. 3, 20; JU. i. 54.] Kauś. 79. 10 uses the verse, with i. 34, 1, af-

ter the consummation of the union.

72. The unmarried of us seek a wife, the liberal seek a son

may we (two), with uninjured life-breath, be companions (sac), in order to what is
great, to winning of strength (?vaja-).

1. Of us ' in a is dual (nām) in the text, but requires, doubtless, emendation to nas or

to nā. The corresponding half-verse in RV. (vii.96.4 a, b) has nā; it reads janayātā

va dāvalohā putrayāmāhāt e. That our denominatives have a right to their short i is

further vouched for by their quotation as examples for it under Prāt. iii.18. Whether

one should emend in d to brhayātā, or translate as is done above, may be made a ques-

tion; it seems most likely to be a mixed construction, meaning virtually 'in order to the

gaining of great vaja.' Viṣṇasītayē is never joined with an adjective in RV. Ppp. reads

with our text throughout.

73. What bride-beholding Fathers have come to this bridal-car, let

them bestow on this bride, with her husband, protection accompanied

with progeny.

The pada-text has the bad reading ā : agaman, instead of aśīgaman. Part of our

ms. (Pp. P.M.W.O.) read in c simhāyātī, but doubtless only by the scribes' oversight.

According to Kauś. 77. 12, the verse is to be used when the bridal train passes by a

burial-place.

74. She who hath come hither before, girdling herself (?), having given

to this woman here progeny and property — her let them carry along the

rund of what is not gone; this one, a virojī, having good progeny, hath

conquered.

This obscure verse is not made clear by Kauś. 77. 4; though the latter perhaps

means it to be used if another bridal procession goes athwart the track at a cross-roads.

The pada-text in a divides without any reason raṣaṃyayāmā. Perhaps, too, we ought

to resolve pārdvājan into pārdvā : āvājan, instead of pārdvā : āvājan, as the i, does. The

third pada is perhaps a mere ill-wish with contempt: 'she may go to grass.' Ppp. reads

in b dhattām, in c abhi for ann, and combines in d suprayātya-. [For consistency, the

Berlin text should have datvā.]
The Anukr. is not content with this length of hymn, but adds three more pieces from other parts of the "Veda to fill up the "wedding of Sūrya": sahṛdayam (iii. 30. 1) ity atharvā śūnyam [sāmmanasayam] ṣaṇṣṭubham a no agna (ii. 36. 1) iti ḥatvedanāk śūnyān trūṣṭubham vi āt (xx. 126. 1) iti tryadhikāyt "udrō tryadhikam āndro"

[Here ends the second anuvāka, with 1 hymn (but see pages 738–9) and 75 verses.]

The quoted Anukr. says paścasaśatir utsaraḥ (see p. 738).]

[Some mss. sum up the book as of 2 hymns and 139 verses (see p. 739).]

[Here ends the twenty-ninth ḥpṛapāṭhaka.]
Book XV.

[The Vṛtya.]

This fifteenth book is the third book of the third grand division (books xiii.-xviii.) of the Atharvan collection; and (like books xiii. and xiv.) it clearly shows that unity of subject which is the distinguishing characteristic of the books of the division. Books xv. and xvi. are unlike all the others in that they consist exclusively of paryāya-sūktas, the former of 18, and the latter of 9. The book has, I believe, the distinction of being the first book of the Atharva-veda ever translated into an Occidental language: not only a translation of it, but also the original text, was published by Theodor Aufrecht, in the very first part of the first volume of the *Indische Studien*, pages 121-140, in August, 1849 (title-page, 1850: but see ZDMG. iii., pages 484, 482), some five or six years before the first part of the Berlin edition, the provisional preface of which is dated February, 1855. The bhāṣya is again lacking.

[The word vṛtya is defined by BR. as 'belonging to a roving band (vṛtta), vagrant; member of a fellowship that stood without the Brahmanical pale.' It is further applied to 'the son of an uninitiated man (Bādhlāyana, i. [8.] 16\footnote{Page 769}: cf. Manu, x. 20), or also to one who has let the proper time for the sacrament of initiation slip by (Manu, ii. 39). And the Mīlā, at v. 35. 46 = 1227, classes the vṛtya with the offscourings of society, such as incendiaries, poisoners, pimps, adulterers, abortionists, drunkards, and so on.---In the St. Petersburg Lexicon, vi. 1503, BR. express the opinion that the praise of the vṛtya in this book is an idealization of the pious vagrant or wandering religious mendicant. In this connection, Weber's *History of Indian Lit.*, p. 112, may be consulted; also Bloomfield's more recent paragraph in his contribution to Bühlcr-Kielhorn's *Grundris*, entitled *The Atharvaveda*, p. 94.]

[The Anukr., in its statements as to the "deity" of the book, says adhyātma-kām (see p. 773); and the Cūlikā Upanishad (see Deussen's *Upanishads*, pages 637, 640) reckons the vṛtya as one among the many forms in which Brāhma is celebrated in the AV., mentioning in the same verse with vṛtya (celebrated in AV. xv.) also the brāhma-cārī and the skambha and the pāliita (celebrated respectively at AV. xi. 5 and x. 7, 8 and ix. 9), etc.—And this view accords well with the penultimate verse of the fifth prapuṭhaka]
BOOK XV. THE ATHARVA-VEDA-SAMHITA.

of the Chândogya Upanishad (v. 24, 4), where it is said of the sacrificial remnant that, if it be offered even to an outcaste, it is as good as if offered to the omnipresent All-soul, provided only it be done with the right knowledge. And a similar idea is perhaps meant to be expressed by our text here, AV. xv. 13. 8, 9.

[In spite of its puerility and surface-obscenity, the book is not unworthy of a searching investigation. That investigation should be one of much wider scope than I can now make; but I presume that the principal passages of the literature which would here come into consideration are those that treat of the vrâtya-sûtras (ceremonies by which vrâtyas gain admission to the Brahmanical order), namely the seventeenth adhyâya of the P.B. (parts 1-4) and the eighth prâdhâna of LÇS. (part 6).—Excerpts from these passages were given by Weber (1849), Ind. Stud. i. 33, 52; and, more recently, the main points were reported by Hillebrandt, Ritual-literature, p. 139. And the whole matter has been made the subject of an article by Râjârâma Râmâkrâha Bhâgavat, in the Journal of the Bombay Branch of the RAS., vol. xix., pages 357-364. He regards the vrâtyas as non-Aryans. It is noteworthy that a number of the articles of the outfit of the vrâtya as rehearsed by these two texts are found also in our AV. text; so, for example, the turban, the goad, the vijâtkâ.]

[The divisions of the book. — To begin with, the division into two anuvâdas or 'lessons,' the first of 7 and the second of 11 paryâyas, is clearly avouched by the Old Anukâra, (see next ¶ but one); and it is also proved by AV. xix. 23, 25, where the vrâtya-book is mentioned as a dual, the text reading vrâtya-sûras [accent: sc. anuvâda-sûram ?] svâha, 'to the anuvâdas about the vrâtya hail.' — The decad-division is wanting.]

[In the foregoing books, the Berlin edition has grouped together for the purposes of numeration the combinable paryâyas (see pages 471-2) so as to form the groups which it numbers as viii. 10 (with 6 paryâyas); ix. 6 (with 6); [ix. 7 has but 5] xi. 3 (with 3); xii. 5 (with 7); and xiii. 4 (with 6). For theoretical consistency, the same procedure should have been followed in this book and the next: but the practical difference would have amounted to little (we should have cited, for example, xv. 18. 1 instead of xv. 18. 1, or xvi. 9. 1 instead of xvi. 9. 1); moreover, the procedure of the Berlin edition is questionable and has not been followed by the Bombay edition. For an account of the discrepancies thus arising, see pages 610-611; and for Srî's detailed defense of his procedure, see the Critical Notice in his first volume, pages 21-22, where he prints the pertinent text of the Old Anukâra, in full and that of the Major Anukâra, in large part. — A comparison of the two texts shows that the later work has quoted the precise words of its predecessor throughout.]

[The quotations from the Old Anukâra, are given piecemeal at the end of the anuvâda or paryâya or group of paryâyas to which they severally refer. They may here be given in metrical form. Of the first line, the prior half refers to the first anuvâda as a whole, and the latter half to the second. Lines 2-4 refer to the paryâyas of the first anuvâda; and lines 5-10 refer to those of the second. The numbers in parentheses refer to the paryâyas as counted from the beginning of the anuvâda; and those in brackets refer to the paryâyas as counted from the beginning of the book.

vrâtya-sûtra 7 paryâya ekadāsa para bhâvet:

asāṇa (i. 1) dṛgyâna triśat trimîrad (i. 2) ekadāsa para bhâvet (i. 3).

dṛgyâna in vinîatikā suryak (i. 4) pahcamaṇaḥ śoṣya suriṣṭih (i. 5);

vinîatikā sat ca saṣṭhat ca (i. 6) saplaman pahcaka uçyate (i. 7).]
TRANSLATION AND NOTES. BOOK XV.

A conspectus of the divisions in tabular form follows. In each of the two tables, the first line gives the number of the anuvāka, and that of the paryāya as counted from the beginning of the anuvāka; the second line gives the number of the paryāya as counted from the beginning of the book; the third gives the number of such divisions (gaṇas: p. 472) of a paryāya as show minor subdivisions; and these subdivisions are shown in the fourth line of the first table and in the fourth and fifth lines of the second table (the subdivisions of the fourteenth paryāya being called vacanāni: p. 472). In each table, the last line gives the number of divisions of a paryāya which are not further subdivided. — Observe that the statements of the two tables are all contained in the text of the Old Anukr., excepting those concerning the number of gaṇas (the third line in each table), which statements are taken from the summations noted by some mss. at the end of the gaṇa-paryāyas, and excepting the “sums” in the last column, and excepting the distribution of the avasānarcas of paryāyas 13 and 11 into 2 categories (as explained in the fourth paragraph of the next page).

<table>
<thead>
<tr>
<th>Pary.-no in anuv.</th>
<th>i.1</th>
<th>i.2</th>
<th>i.3</th>
<th>i.4</th>
<th>i.5</th>
<th>i.6</th>
<th>i.7</th>
<th>Sums</th>
<th>Ganaś</th>
<th>28</th>
<th>18</th>
<th>16</th>
<th>26</th>
<th>88</th>
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<tr>
<td>“ book”</td>
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<td>4</td>
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<td>Gaṇāvaśānarcas</td>
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<td>Paryāvaśānarcas</td>
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<td>112</td>
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</table>

Note that the “fourteen” and “eleven” assigned respectively to paryāyas ii 6 (or 13) and ii 4 (or 11) represent non-coordinate divisions, as explained below, p. 772. — Some mss. sum up the avasānarcas of the first anuvāka as 112. This agrees with the Old Anukr. (and the table). At the end of the second, we find the summation: gaṇas, 20; gaṇa-avasānarcas, 16; vacanā-avasānarcas, 24; paryāya-avasānarcas, 71; in all, 16 + 24 + 71 = 111. This agrees with the table except in the last item, 71, which exceeds the 68 of the table by 3; and the sum for the whole book, (112 + 111 =) 223, shows the same excess. [See pp. clxi, cxxxv end, cxxxvii top, el.]  

Differences between the two editions in the divisions of the paryāyas. There are no differences between them in the paryāyas proper (as distinguished from the gaṇa-paryāyas), i.e. in those eleven paryāyas which have no subdivided divisions, to wit, paryāyas 1, 3, 7, 8, 9, 10, 12, 15, 16, 17, 18. But for 15 and 16 and 17, this statement needs to be modified by rehearsal of the fact that Sīrīp. prefixes to the yath as of each of the avasānarcas of the Berlin ed. from 15. 3 to 17. 7, and also to the 3 remaining.
BOOK XV. THE \ATHARVA-VEDA-SAHITA.

avāśāarcas of 17, the words \textit{tīṣya \textit{vṛddhāgna} with an \textit{avāśāma-mark}, but nevertheless makes his numbering as does the Berlin ed.]

[The differences accordingly are confined to the remaining seven \textit{paryāyas} (those which have subdivided divisions), that is, to the \textit{gana-paryāyas} 2, 4, 5, 6, 11, 13, 14.—In \textit{paryāya} 14, each of the 12 numbered divisions of the Berlin ed. is really a \textit{gana} and is subdivided (alike in both editions, by a mark just after \textit{hṛtvō} into 2 \textit{vācanas}; but the \textit{vācanas} are numbered as 24 only by SPP. — A similar statement applies to \textit{paryāya} 4, save that here the subdivision is each time into 3; thus the 6 divisions of the Berlin ed. become 18 with SPP. — We should expect the case of \textit{paryāya} 6, to be just like that of 4: namely that the 9 \textit{ganas} of the Berlin ed. would become \((9 \times 3 =) 27 \textit{gana-avāśāarcas in the Bombay ed.}; but in fact the mss. divide one \textit{gana} (the eighth: see note thereon) into only 2 subdivisions; so that the sum is only 26. Note here especially that the anomalous division is supported by the Old Anukṛ. and that the two editions do not differ in the marking of the subdivisions, but only in the numbering.]

[With \textit{paryāyas} 5 and 2, the case is as explained on pages 628-629: in a sequence of refrains or \textit{ahupāyas}, the refrain is given in full and counted as a separate \textit{avāśā} only for its first and last occurrence in that sequence. — In \textit{paryāya} 5 (see note), there are 7 \textit{ganas}, each with 3 subdivisions (the first ending with \textit{abhīva} and the second with \textit{hīmbha}): therefore we have 2 \textit{ganas} (the first and last), each with 3 subdivisions, making 6; and the remaining 5, each with 2 (a and b-e), making 10; and so, in all, 16. — In \textit{paryāya} 2 (for minor differences, see notes), we have the first and last, each with 8 subdivisions, making 16; and the remaining 2, each with 6 (a, b, c, d, e, and f-h), making 12; and so, in all, 28.]

[Finally, in the case of \textit{paryāyas} 13 and 11, we have divisions which are not coordinate. In 13, each of the first 5 divisions as numbered in the Berlin ed. is really a \textit{gana} with 2 subdivisions (the prior one ending with \textit{vodsati}); and each of the remaining 4 is undivided: SPP. therefore numbers them as \((5 \times 2 =) 10 \textit{gana-avāśāarcas} and 4 \textit{paryāya-avāśāarcas, thus making “14 avāśāarcas of both kinds,” as required by the Old Anukṛ. — In the case of \textit{paryāya} 11, the Old Anukṛ. requires the division into 11 \textit{avāśāarcas}, and this is the division of both editions. The requirement of the non-coordinate subdivisions, namely into \(5 + (3 \times 2 =) 6 = 11\), is made only by the summations of the mss., and only by some of them, not all. This division, if made \& all, is doubtless to be made by taking the first 5 as \textit{paryāya-avāśāarcas} and the last 6 as \textit{gana-avāśāarcas} (3 \textit{ganas of 2 each}).]

[Of this book we find in Pāipp. (in xviii.) only the first \textit{paryāya} and a phrase from the second. * Moreover, neither Kāuṣ. nor Vāṭit. make any citations from the book; but it may be noted that xv. 5. 1 is reckoned to the \textit{rāudra \textit{gana} by the schol. to Kāuṣ. 50. 13. In respect of contents and style, the book is quite like the Brāhmaṇas, and it is all in prose. Occasional sequences of words are rhythmical (so the first phrase of 17. 8 and the relative clauses of 15 and 16 and 17); but these are doubtless mere casual lapses into meter (cf. p. 869).]  \* [See p. 1016.]
TRANSLATION AND NOTES

BOOK XV.

v. 1

to facilitate reference to the Bombay edition, I have added, in ell-brackets, the numbers of SPP's minor divisions, wherever the latter differ from those of the Berlin edition.

The excerpts from the Major Aukr. which concern the ब्रह्म पूर्वावर्त्तमात्र, mastraktaddevayā uṣa vrātyadīvratam.

1. Paryāya the first.

[affū. 1. sāmni pañāti; 2. sāmni bhātī; 3. rāj. yasyāragāmy aṣṭaṇgāḥ; 4. rāj. veṛdh gāyatrī; 5. sāmny aṣṭaṇgāḥ; 6. rāj. prajājñātīya bhātī; 7. āstuni pañāti; 8. sāmny aṣṭaṇgāḥ.]

Translated: Aufrecht, Ind. Stud. i. 130; Griffith, ii. 185.

1. A Vratya there was, just going about; he stirred up Prajāpati.

Ppp. reads: vrātya va iḍa agra āstī. The verse lacks one syllable of a full sāmni pañāti (20 syll.).

2. He, Prajāpati, saw in himself gold (suvarṇam); he generated that.

For suvarṇām ātman, Ppp. reads: ātmanas suvarṇam.

3. That became one; that became star-marked (lalāma); that became great; that became chief; that became bhrātman; that became fervor; that became truth; therewith he had progeny.

Ppp. has the same text with slight differences of order. The verse counts the required 48 syllables if we restore the elided u in olpi abhavat.

4. He increased; he became great; he became the great god (mahādeva).

In this verse both elided initial ā's have to be restored, making 19 syllables.

5. He compassed the lordship of the gods; he became the Lord (ciñcar). We need to read pārī ait and ano abhavat to make 16 syllables. [Of this verse, Ppp. has only the last three words.]

6. He became the sole Vratya; he took to himself a bow; that was Indra's bow.

Ppp. inserts devānām before ekav-, and reads tad indradhanur abhavat. To read abhavat, again, fills out the 20 syllables.


That is, apparently, of the bow (the rainbow); though 'its' (atya) might equally well be 'his.'

8. With the blue he envelopes (pṝta-ṝ) a hostile cousin, with the red he pierces one hating him [— he who knows thus]: so say the theologians (brahmaśvādān).

If we read -āti, the syllables are 32; but to call the passage an aṣṭaṇgāḥ is absurd. It can hardly be questioned that the addition in brackets is called for by the sense.
2. Paryāya the second.

The Anukr. professes to count 28 divisions in this *paryāya;* but its metrical definitions are of 32 divisions, 8 in each; in the translation they are marked by introduced letters. [The reckoning is explained above, at page 772, ¶ 3.]

Translated: Aufrecht, *Ind. Stud.* i. 130; Griffith, ii. 186.

1. a. [1.] He arose; he moved out (*vi-cāl*) toward the eastern quarter; b. [2.] after him moved out both the *bṛhat* and the *rathainārādha* and the *Adityas* and all the gods; c. [3.] against both the *bṛhat* and the *rathainārādha* and the *Adityas* and all the gods doth he offend (*a-brāgac*) who revileth a thus-knowing Vṛāyā; d. [4.] of both the *bṛhat* and the *rathainārādha* and of the *Adityas* and of all the gods doth he become the dear abode (*dātmanā*) who knoweth thus. Of him in the eastern quarter e. [5.] faith is the harlot, Mitrā the *māgadhitā* (bard?), discernment the garment, day the turban, night the hair, yellow the two *pravartits, kulmati* the jewel (*maugri*), f. [6.] both what is and what is to be the two footmen (*parīkṣamadha*), mind the rough vehicle (*vipatādha*), g. [7.] Mātariṣyān and Pavaṃāna (the *cleansing* wind) the two drawers (*vividha* of the rough vehicle, the wind the charioteer, the whirlwind the good, h. [8.] both fame and glory the two forerunners: to him cometh fame, cometh glory, who knoweth thus.

The natural division of the matter of this and the following verses is in the latter half strangely violated by the tradition. Division d should most certainly have at its end *yad evahā vāldha, as is shown by the requirements of the sense and by the occurrence of these words in the same connection in 6. 1–9, 8. 3, and 9. 3; but the phrase is wanting in all the mss.: we have introduced it in our text, and the translation gives it (in brackets). Then the mss. most senselessly reckon to d the words which really introduce e–h, of the second half of the verse; i.e., they set no *avasāna* before *ḥasya,* but have one after *dyā;* and the Anukr. follows the same method; it is corrected in our text [although the division by letters in the translation follows the mss.]; the analogy of the verses of hymns 4 and 5 is a sufficient justification for so doing. In the second half, the only natural division is after *parīkṣamadha:* very strangely, however, the mss. and Anukr. set no *avasāna* here, but one, altogether out of place, after *pratodātā,* and two that are uncalled for after *navaśī* and *vipatādha* respectively; of these two we have retained only that after *navaśī* (as it denoted a certain change of subject), while we have shifted forward of its proper place the one after *pratodātā.* The metrical definitions of the Anukr. are evidently applicable, with the usual degree of exactness, to the divisions as made by the mss.

The translation follows the mss. in reading in e *nitro* (but all save *B.s.m.D.R. accent mitro) *māgadhitā.* [Correct the Berlin ed. from *mantra* to *mitro.*] The Pet
2. a. [9.] He arose; he moved out toward the southern quarter; 
b. [10.] after him moved out both the \textit{yajñayajñiya} and the \textit{vāmadevyā} and the sacrifice and the sacrificer and the cattle; c. [11.] against both the \textit{yajñayajñiya} and the \textit{vāmadevyā} and the sacrifice and the sacrificer and the cattle doth he offend who revileth a thus-knowing \textit{Vrātya}; d. [12.] of both the \textit{yajñayajñiya} and the \textit{vāmadevyā} and the sacrifice and the sacrificer and the cattle doth he become the dear abode [who knoweth thus]. Of him in the southern quarter e. [13.] dawn is the harlot, the \textit{māṇḍra} the \textit{māgaḍhā}, discernment the garment, day the turban, night the hair, yellow the two \textit{pravartak}ś, \textit{kalmālī} the jewel, f. [14.] both new moon and full moon the two footmen, mind the etc. etc. All the mss. have in e \textit{māṇḍra}; [so also SPP.: correct the Berlin ed.;] in our text it and the \textit{māṇḍra} of i e have been made to change places, for the sake of better adaptation to the surroundings. Why 2 d (34 syllables) should be called by the Anuk. an \textit{ān̄i\texttilde{t} parāṇīṣṭubh} is obscure; perhaps \textit{triṣṭubh} is to be added (or implied from the next preceding definition). [For \textit{paravas}, perhaps \textit{victims}’ would suit the connection better than \textit{cattle}, here and below.]

3. a. [15.] He arose; he moved out toward the western quarter; 
b. [16.] after him moved out both the \textit{vāirīṣpī} and the \textit{vāinājī} and the waters and king \textit{Varuṇa}; c. [17.] against both the \textit{vāirīṣpī} and the \textit{vāinājī} and the waters and king \textit{Varuṇa} doth he offend who revileth a thus-knowing \textit{Vrātya}; d. [18.] of both the \textit{vāirīṣpī} and the \textit{vāinājī} and the waters and king \textit{Varuṇa} doth he become the dear abode [who knoweth thus]. Of him in the western quarter e. [19.] cheer is the harlot, laughter the \textit{māṇḍra}, discernment the garment, day the turban, night the hair, yellow the two \textit{pravartak}ś, \textit{kalmālī} the jewel, f. [20.] both day and night the two footmen, mind the etc. etc. All our earlier mss. accent \textit{inā} in e, and our edition followed them, but some of the later ones (O.D.R.a.m.K.) have correctly \textit{iti}, and the text should be emended accordingly. [SPP., p. 322, maintains that the mss. showing \textit{irī} are influenced by the RV. accentuation of the word, and holds that \textit{irī} is the true AV. reading.] Some mss. (Ba.K.s.m.D.) accent \textit{hasī}.

4. a. [21.] He arose; he moved out toward the northern quarter; 
b. [22.] after him moved out both the \textit{gyātā} and the \textit{nāḍhāśā} and the seven seers and king \textit{Soma}; c. [23.] against both the \textit{gyātā} and the \textit{nāḍhāśā} and the seven seers and king \textit{Soma} doth he offend who revileth a thus-knowing \textit{Vrātya}; d. [24.] of both the \textit{gyātā} and the \textit{nāḍhāśā} and the seven seers and king \textit{Soma} doth he become the dear abode [who knoweth thus]. Of him in the northern quarter e. [25.] lightning is the
harlot, thunder the māgadhā, discernment the garment, day the turban, 
night the hair, yellow the two pravartās, kalmalī the jewel. f. [26.] both 
what is heard and what is heard abroad the two footmen, mind the [rough 
vehicle, g. 27. Mātariçvan and Pavamāna the two drawers of the rough 
vehicle; the wind the charioteer, the whirlwind the goad, h. 28. both fame 
and glory the two forerunners: to him cometh fame, cometh glory, who 
knoweth thus.] 

The majority of our mss. read śālī in b, c, d; śālī is given by I.O.D.R.K. In b, 
I.O.K. have sālapī; in c, d they agree with the rest in sālapī. [The śālītā and 
nāudaśa are mentioned together at KBU. i. 5.]

3. Paryāya the third.

[rāddaya. 1. ppiskhomāgadhā pīṣvācī; 2. aśnī anūpā; 3. yāyātī jaçāti; 4. aś. aśny anūpā; 
5. āś. aśnī jaçāti; 6. aśnī anūpābhī; 7. āśnī pīṣvācī; 8. aś. aśny jaçāti; 
9. pīṣvācī prājātā; 10. aś. aśny pīṣvācī.]

Translated : Aufrecht, Ind. Stud. i. 131 ; Griffith, ii. 188. — In part also by Zimmer, 
p. 155.

1. He stood a year erect; the gods said to him: Vṛatya, why now 
standest thou?

One ms. (O.) accents iirdhvō 't. The Anukr. apparently reads -śo at- and scans as 
10 + 6 + 8 = 24.

2. He said: Let them bring together a settle [āsāntī] for me.

The Anukr. implies śo ab- and -tu tī.

3. For that Vṛatya they brought together a settle.

The Anukr. implies yāyā aś. With the description that follows compare that of a 
similar structure in KBU. i. 5 and JB. ii. 24, [AB. viii. 12, and my note to xiv. 2. 65.]

4. Of it, both summer and spring were two feet, both autumn and the 
rains [were] two.

5. Both bṛhdiś and rathintarā were the two length-wise [pieces], both 
yājñāyāyīyā and vāmādevyā the two cross-[pieces].

Nearly all our mss. (not Bp., which has -yē tī) give anūcyā; [and SPP. so reads 
without note of variant.] At the end, the majority have tirācyē or else -yē (E.O.K. 
have -yē: but Bp. has -yē tī); and this accent [the marītā] points distinctly toward 
tirācyē, which is doubtless the true reading; it is given by R.T., and I. has -yē, with 
wrong accent; our text is to be emended accordingly to tirācyē (cf. adharācyē, anūcyē, 
apīyā, udīcyā, prācyē, prakācyē). [SPP. reads tirācyē with no less than six of his 
authorities; and these are supported, pro tanto, by nine others that read -yē.]

6. The verses (ēc) the forward cords (tāntu), the sacrificial formulas 
(ypājus) the cross ones.

The descriptions in KBU. and JB. have aśāna instead of tāntu.

7. The Veda the cushion (āstārāṇya), the bṛhdiman the pillow (upāddhrāṣa).
8. The chant (adman) the seat, the usgitha the support (?).

The translation implies that usgitha 'pragrya' at the end (p. titha: apragrya), this being favored by usgitha ughartha (as the Poona ed., p. 114-13, top) in KBU.; the Pet. Lexx. conjecture 'cushion' (Politer) for apragrya, but one does not see how the word should get any such sense; Aufrecht conjectures 'coverlet,' as does M. Muller [SBE i. 278] for upasad: but the latter should be something that leans against or is leaned against.

9. That settle the Vrātya ascended.

10. Of him the god-folk were the footmen, resolves (sanikalpa) the messengers (prahāya), all beings the waiters (upasād).

The mss. vary considerably in their readings of prahāyaḥ; Bp. O. [and five of SPP's authorities] have -ārya, R.p.m. -ārya; R.a.m. -āy, E. -ārya, P.M.W. -āyān. [SPP. reads prahāyaḥ with twelve of his authorities.]

11. All beings become his waiters who knoweth thus.

R. is the only ms. that has the last two words.

4. Paryāya the fourth.

[asyuntingam: a of 1. 3, 6. akriṇa jagati; a of 2, 3, 4. prajitapti ghṛṣṭti; b 2, 3, b. dṛgy anusukta; c 4 c. 1c. prajitapti jagati; 2 b. prajitapti padati; a. śri jagati; 3 a. dhdanāri.] triṣṭhak; 4 a, b. anav triṣṭhak; 3 b, prajitapti bhūtā; 3 c, 8 c, p, ści padati; 6 b, dṛgy uṇāh.]

Translated: Aufrecht, Ind. Stud. i. 131; Griffith, ii. 188.—For a table of the seasons and months, see the Introduction to my translation of the Karpūra-mahājāri (ed. Konow), p. 214.

1. [1.] For him, from the eastern quarter, [2.] they made the two spring months guardians, and hṛṅd and rathāṅtara attendants. [3.] The two spring months guard from the eastern quarter, and hṛṅd and rathāṅtara attend (ana-sthā), him who knoweth thus.

The subdivisions of verses [see page 772, 2 above] acknowledged by the Anukr. In this hymn are those marked by the mss. and edition; a has one syllable less than belongs to it by the definition (and so also 1 b, but there is no name for a division containing 23 syllables). In b is to be read in all the verses kūruṇam, with the mss. The Pet. Lexx. render anuṣṭhāt by 'accomplisher,' which does not suit well with anu-sthā in c. [*That is, no express name: ghṛṣṭti niṣṭṛ is a description by reference to another metrical unity.]*

2. [4.] For him, from the southern quarter, [5.] they made the two summer months guardians, and yajñāyajñāya and viśāmedevyā attendants. [6.] The two summer months guard from the southern quarter, and yajñāyajñāya and viśāmedevyā attend, him who knoweth thus.

3. [7.] For him, from the western quarter, [8.] they made the two rainy months guardians, and vairāpi and vairāḍ attendants. [9.] The
two rainy months guard from the western quarter, and vārīpā and vāi.

rājā attend, him who knoweth thus.

The Anukr. implies in a prastāra. For ā, the definition bhasmath (so the Berlin ms. and SPP’s excerpts in his Critical Notice, p. 224) is elsewhere unknown, and appears to be equivalent to simple ārī.

4. [10.] For him, from the northern quarter, [11.] they made the two autumn months guardians, and gṛśīḍ and nāṇḍaḍṭi attendants. [12.] The two autumn months guard from the northern quarter, and gṛśīḍ and nāṇḍaḍṭi attend, him who knoweth thus.

Here again (as in 2. 4), the ms. vary between gṛśīḍ and gṛśīḍ in b and ā, but Bp. this time has gṛśīḍ.

5. [13.] For him, from the fixed quarter, [14.] they made the two winter months guardians, and earth and fire attendants. [15.] The two winter months guard from the fixed quarter, and earth and fire attend, him who knoweth thus.

6. [16.] For him, from the upward quarter, [17.] they made the two cool months guardians, and heaven and Aditya attendants. [18.] The two cool months guard from the upward quarter, and heaven and Aditya attend, him who knoweth thus.

5. Paryāya the fifth.

In this hymn, again, the division made by the ms. and the Anukr. is very strange and obviously opposed to the sense. Sixteen subdivisions [the reckoning is explained above at p. 772, 4 3] are made by reckoning the last 16 syllables [following śūnaḥ and ] (beginning with nā 'yana) as belonging only to verses 1 and 7; and the ms. set no avasāna-mark after śīhatā, where alone it has, reason, but, in vss. 1, 7, introduce it after śūnaḥ, in the middle of a sentence. Rather than put it in so out of place, we have omitted it in our text. One ms. (R.), it may be noticed, fills out to śīhaḥ and. as belonging only to verses 1 and 7; and the other ms. stop at śīhaḥ, but at anuvātaḥ in vs. 6.

Translated: Aufrecht, Ind. Stud. 1. 132; Muir, iv. 338; Griffith, ii. 189.

1. [1.] For him, from the intermediate direction of the eastern quarter, they made the archer (śūnaḥ) Bhava attendant. [2.] The archer Bhava attends him [as] attendant from the intermediate direction of the eastern quarter; not Ārīva, not Bhava, not Icāna (‘the lord’) [3.] injures him nor his cattle nor his fellows who knoweth thus.

A resolution is needed in a to make 24 syllables (10 + 6 + 8), also in b to make the meter bhūrij. [This paragraph is reckoned to the rūṭaṇḍa gama; see note to Kauś. 50. 13.] [The word “him” after “injures” is part of the second avasāna.]
2. [4.] For him, from the intermediate direction of the southern quarter, they made the archer Çarva attendant. [5.] The archer Çarva attends him as attendant from the intermediate direction of the southern quarter; not Çarva etc. etc.

3. [6.] For him, from the intermediate direction of the western quarter, they made the archer Paçupati ('lord of cattle') attendant. [7.] The archer Paçupati attends him as attendant from the intermediate direction of the western quarter; not Çarva etc. etc.

4. [8.] For him, from the intermediate direction of the northern quarter, they made the archer, the formidable god, attendant. [9.] The archer, the formidable god, attends him as attendant from the intermediate direction of the northern quarter; not Çarva etc. etc.

5. [10.] For him, from the intermediate direction of the fixed quarter, they made the archer Rudra attendant. [11.] The archer Rudra attends him as attendant from the intermediate direction of the fixed quarter; not Çarva etc. etc.

6. [12.] For him, from the intermediate direction of the upward quarter, they made the archer Mahâdeva ('great god') attendant. [13.] The archer Mahâdeva attends him as attendant from the intermediate direction of the upward quarter; not Çarva etc. etc.

7. [14.] For him, from all the intermediate directions, they made the archer Içâna attendant. [15.] The archer Içâna as attendant attends him from all the intermediate directions; not Çarva, [not Bhava, not Içâna, 16. injures him nor his cattle nor his fellows who knoweth thus.]

At the beginning, read in our text Ishmâ for Ishmi.

5 [10.]. For him, from the intermediate direction of the fixed quarter, they made the archer Rudra attendant. [11.] The archer Rudra attends him as attendant from the intermediate direction of the fixed quarter; not Çarva etc. etc.

6. [12.] For him, from the intermediate direction of the upward quarter, they made the archer Mahâdeva ('great god') attendant. [13.] The archer Mahâdeva attends him as attendant from the intermediate direction of the upward quarter; not Çarva etc. etc.

At the beginning, read in our text Ishmâ for Ishmi.

5 [10.] For him, from the intermediate direction of the fixed quarter, they made the archer Rudra attendant. [11.] The archer Rudra attends him as attendant from the intermediate direction of the fixed quarter; not Çarva etc. etc.

6. [12.] For him, from the intermediate direction of the upward quarter, they made the archer Mahâdeva ('great god') attendant. [13.] The archer Mahâdeva attends him as attendant from the intermediate direction of the upward quarter; not Çarva etc. etc.

7. [14.] For him, from all the intermediate directions, they made the archer Içâna attendant. [15.] The archer Içâna as attendant attends him from all the intermediate directions; not Çarva, [not Bhava, not Içâna, 16. injures him nor his cattle nor his fellows who knoweth thus.]

At the beginning, read in our text Ishmâ for Ishmi.
is perhaps intended as exegetical, but it is at any rate most unexpected. — The vs. AV. xii. 1. 49 furnishes testimony (quite superfluous) to the familiarity of the ancient Hindus with "man-eaters."

6. Paryāya the sixth.

In this paryāya, the division of the Anukr. and of the man. suṣ. (except in vs. 8, which see) the sense, and has therefore been retained unchanged in our text.

Translated : Aufrecht, Ind. Stud. l. 132; Griffith, ii. 190.

1. [1.] He moved out toward the fixed quarter; [2.] after him moved out both earth and fire and herbs and forest trees and plants. [3.] Verily both of earth and of fire and of herbs and of forest trees and of plants doth he become the dear abode who knoweth thus.

To make the metrical descriptions fit closely the subdivisions, we need to read vr-acal- in a and b, and st ag- in c: and so more or less throughout the hymn.

2. [4.] He moved out toward the upward quarter; [5.] after him moved out both right and truth and sun and moon and asterisms. [6.] Verily both of right and of truth and of sun and of moon and of asterisms doth he become the dear abode who knoweth thus.

In c, ca is to be inserted after ṛtaṣya.

3. [7.] He moved out toward the highest quarter; [8.] after him moved out both the verses and the chants and the sacrificial formulas and the brāhman. [9.] Verily both of the verses and of the chants and of the sacrificial formulas and of the brāhman doth he become the dear abode who knoweth thus.

4. [10.] He moved out toward the great quarter; [11.] after him moved out both the itihāsā ("narrative") and the purāṇā ("story of old") and the gāthās ("songs") and the nārāyaṇis ("eulogies"). [12.] Verily both of the itihāsā and of the purāṇā and of the gāthās and of the nārāyaṇis doth he become the dear abode who knoweth thus.

5. [13.] He moved out toward the most distant quarter; [14.] after him moved out both the fire of offering and the householder’s fire and the southern fire and the sacrifice and the sacrificer and the cattle. [15.] Verily both of the fire of offering and of the householder’s fire and of the southern fire and of the sacrifice and of the sacrificer and of the cattle doth he become the dear abode who knoweth thus.
6. [16.] He moved out toward an unindicated quarter; after him
moved out both the seasons and they of the seasons and the worlds
and they of the worlds and the months and the half-months and day-and-
night. [18.] Verily both of the seasons and of them of the seasons
and of the worlds and of them of the worlds and of the months and of
the half-months and of day-and-night doth he become the dear abode
who knoweth thus.

Most of the mss. accent likha in both b and c (R.s.m.K.D. have likhas; only R.s.m.
has lokānam); our text makes the needed correction. [With the almost unanimous
support of his authorities, SPP. prints likhas, likhānam, which accentuation (albeit so
isolated) he takes in this case to be "the genuine Atharvan accent"; see his notes,
p. 330 f.]

7. [19.] He moved out toward an unreturned quarter; from it he
thought not that he should return; [20.] after him moved out both Diti
and Aditi and Iśā and Indraśi. [21.] Verily both of Diti and of Aditi
and of Iśā and of Indraśi doth he become the dear abode who knoweth
thus.

Andhāryā in a is obscure: the Pet. Lexx. render 'untrdden,' and Aufrecht, 'unvisited';
but both against the analogy of nā "varṣydn (also of dhāvṛt and anāvṛtūr); perhaps
the true reading is anāvṛtyān 'not to be returned from.' I.p. reads avartṣydn, the
other pada-mss. avartṣyān. I. accents indrāṇiyā.

8. [22.] He moved out toward the quarters; [no avasāna?] after him
moved out the virāṭ and all the gods and all the deities. [23.] Verily
both of virāṭ and of all the gods and of all the deities doth he become the
dear abode who knoweth thus.

There seems to be no good reason why this verse should not be divided, like all the
rest, into three parts; but the Anukr. does not so prescribe, nor do the mss. set an
avasāna-mark after the first vy ācalat: [compare above, p. 772, § 2.] The mss. all
agree in accenting the second ānu.

9. [24.] He moved out toward all the intermediate directions; [25.] after him moved out both Prajāpati' and the most exalted one and the
father and the grandfather. [26.] Verily both of Prajāpati and of the
most exalted one and of the father and of the grandfather doth he
become the dear abode who knoweth thus.

7. Paryāya the seventh.

Translated: Aufrecht, Ind. Stud. i. 133; Griffith, ii. 191.

1. That greatness, becoming sessile (?śādru), went to the end of the
earth; it became ocean.
is perhaps intended as exegetical, but it is at any rate most unexpected. — The \textit{va}, AV. xii. 1. 49 furnishes testimony (quite superfluous) to the familiarity of the ancient Hindus with "man-eaters."]

6. Pārśāya the sixth.

[\textit{pārśāya}. \textit{r a. a. ātri pākṣa; s of 3-6. ātri bhānti; }8 a. pārśāya; r b. b. ātri pākṣa; 7 a. ātri nukṣa; 2 b. a. śānvi triṣṭukha; 3 b. śānvi pākṣa; 3 b. b. ātri triṣṭukha; 7 b. śānvi uṣṭika; 9 b. ātri uṣṭika; r c. ātri pākṣa; a c. c. niśad bhānti; 3 c. pārśāya triṣṭukha; 5 b. 6 c. uṛdhi jāgats; 7 a. ātri bhānti; 9 a. uṛdhi bhānti.]

In this \textit{pārśāya}, the division of the Anukṛ. and of the mss. suits (except in \textit{va}. 8, which see) the sense, and has therefore been retained unchanged in our text.

Translated: Aufrecht, \textit{Ind. Stud.} i. 132; Griffith, ii. 190.

1. [1.] He moved out toward the fixed quarter; [2.] after him moved out both earth and fire and herbs and forest trees and they of forest trees and plants.

To make the metrical descriptions fit closely the subdivisions, we need to read \textit{vā-ucal-} in \textit{a} and \textit{b}, and \textit{so aγ-} in \textit{c:} and so more or less throughout the hymn.

2. [4.] He moved out toward the upward quarter; [5.] after him moved out both right and truth and sun and moon and asterisms.

3. [7.] He moved out toward the highest quarter; [8.] after him moved out both the verses and the chants and the sacrificial formulas and the \textit{brāhman}.

4. [10.] He moved out toward the great quarter; [11.] after him moved out both the \textit{iṭihāsik} ("narrative") and the \textit{purāṇa} ("story of old") and the \textit{gāthās} ("songs") and the \textit{nārāyāṇaḥs} ("eulogies").

5. [13.] He moved out toward the most distant quarter; [14.] after him moved out both the fire of offering and the householder's fire and the southern fire and the sacrifice and the sacrificer and the cattle.

[15.] Verily both of the fire of offering and of the householder's fire and of the southern fire and of the sacrifice and of the sacrificer and of the cattle doth he become the dear abode who knoweth thus.
6. [16.] He moved out toward an unindicated quarter; [17.] after him moved out both the seasons and they of the seasons and the worlds and they of the worlds and the months and the half-months and day-and-night. [18.] Verily both of the seasons and of them of the seasons and of the worlds and of them of the worlds and of the months and of the half-months and of day-and-night 'doth he become the dear abode who knoweth thus.

Most of the mss. accent idka in both b and c (R.s.m.K.D. have lokdi; only R.s.m. has lokdnam); our text makes the needed correction. [With the almost unanimous support of his authorities, SPP. prints idkdi, idknm, which accentuation (albeit so isolated) he takes in this case to be "the genuine Atharvan accent": see his notes, p. 339 f.]

7. [19.] He moved out toward an unreturned quarter; from it he thought not that he should return; [20.] after him moved out both Diti and Aditi and Iđja and Indrāṇi. [21.] Verily both of Diti and of Aditi and of Iđja and of Indrāṇi doth he become the dear abode who knoweth thus.

Anur̥ita in a is obscure: the Pet. Lexxx. render 'untrodden,' and Aufrecht, 'unvisited'; but both against the analogy of nd "vartys̥d̥ (also of anur̥ta and anuvartiti; perhaps the true reading is anur̥stị̄̄m 'not to be returned from.' Bp. reads avartys̥d̥, the other pada-mss. avartys̥d̥. I. accents indr̥stị̄̄m.

8. [22.] He moved out toward the quarters; [no avasāna!] after him moved out the virādy and all the gods and all the deities. [23.] Verily both of virādy and of all the gods and of all the deities doth he become the dear abode who knoweth thus.

There seems to be no good reason why this verse should not be divided, like all the rest, into three parts; but the Anukr. does not so prescribe, nor do the mss. set an avasāna-mark after the first vya ācāra: [compare above, p. 772, ¶ 2]. The mss. all agree in accenting the second ānū.

9. [24.] He moved out toward all the intermediate directions; [25.] after him moved out both Prajāpatī and the most exalted one and the father and the grandfather. [26.] Verily both of Prajāpatī and of the most exalted one and of the father and of the grandfather doth he become the dear abode who knoweth thus.

7. Paryāya the seventh.

[pañcaka. 1. 3.p. niṇaṃ gāyatri; 2. 3.p. niṇaṃ bhṛṣṭi; 3. niṇaṃ puruṣaḥ; 4. 3.p. gāyatri; 5. pañcaka.]

Translated: Aufrecht, Ind. Stud. i. 133; Griffith, ii. 191.

1. That greatness, becoming sessile (?sādṛṣṭa), went to the end of the earth; it became ocean.
1. Or, 'He, becoming a sessile greatness, went,' etc.: so W. suggests in a pencilled note. Aufrecht and the Pet. Lexx. suspect a play of words between \textit{sddru} and \textit{samudra}, but the likeness is too slight to make the matter certain. Aufrecht renders \textit{sdduru bhutva} by "setting itself in motion," as if \textit{s} + \textit{dru}, and the Pet. Lexx. seem to favor the same etymology as had in view by the writer, but it is hardly to be credited. Aufrecht reads in the third \textit{pada} \textit{sa samudro}; I have noted \textit{s} only as inserted sec. \textit{manu} in one ms. (O.): if read, it would make the verse answer better the metrical description. [SPP. does in fact read \textit{sa samudhe}, with the support of all his authorities.]

2. After it, turned out both Prajāpati and the most exalted one and the father and the grandfather and the waters and faith, becoming rain.

3. To him come waters, to him cometh faith, to him cometh rain, who knoweth thus.

All our mss. read \textit{gachati} after \textit{dhas}; [and so all of SPP's authorities].

4. Unto it turned about both faith and sacrifice and world and food and food-eating, coming into being (\textit{bhutva}).

5. To him cometh faith, to him cometh sacrifice, to him cometh a world, to him cometh food, to him cometh food-eating, who knoweth thus.

Here ends the first \textit{anuvāka} with 7 \textit{paryāyas}: see above, p. 770 end. For the summation of \textit{avasāharca} (112), see p. 771, near end.

8. \textit{Paryāya} the eighth.

[\textit{trīkṣa}. 1. śāmny uṇah; 2. \textit{prijpatyā} 'mṛṣīkāh; 3. āri paiṅkāh.]

Translated: Aufrecht, \textit{Ind. Stud.} i. 134; Griffith, ii. 192.

1. He became impassioned (raj); thence was born the noble (\textit{mṛjya})

Both elided initial \textit{a}'s need to be restored in order to fill out the metrical description of the Anukr.

2. He arose toward (\textit{abhī}) the tribes (\textit{vīc}), the kinsmen, food, food-eating.

Half the mss. (Bp.\textit{is.p.m.E.O.D.K.}) omit \textit{dumam}; the metrical definition of the Anukr. implies its presence.

3. Verily both of the tribes and of the kinsmen and of food and of food-eating doth he become the dear abode who knoweth thus.

*\textit{[Upon the margin of his ms., opposite this passage, Whitney has pencilled the memorandum "? Ask Weber and Rost and Roth." He evidently intended to ask them to examine upon this point the Berlin and London and Tubingen mss. respectively and to tell him whether any of them did in fact read \textit{sa samudro}. In the brief interval since that query was noted, all those three distinguished men of learning have passed away, and likewise he who would have asked them. Meantime, the question has been cleared up (\textit{vypāktha}) by the edition of that admirable Hindu scholar, S. P. Pandit, and he too, alas, is no more here!}*

\textit{\begin{footnotesize}pratipiyahi prátiśikṣam ca te sarve svargam āśeṭhitah\end{footnotesize}}
\textit{āśīryaunyam paśa na vypāktha 'pi jñvati \end{footnotesize}
9. Paryāya the ninth.

[trilok. 1. āvriti jāgati; 2. āvriti ghyatri; 3. āvriti pañcati.]


1. He moved out toward the tribes.

2. After him moved out both the assembly and the gathering and the army and strong drink.

3. Verily both of the assembly and of the gathering and of the army and of strong drink doth he become the dear abode who knoweth thus.

10. Paryāya the tenth.

[kālaya. 1. 2p. tāmni śyati; 2. 2p. dēci pañcati; 3. 2p. prṝśipatah pañcati; 4. 2p. vardhamāndī ghyatri; 5. 2p. tāmni śyati; 6, 8. 2p. āvriti ghyatri; 7, 9. tāmni ugro; 11. āvriti śyati.]


1. So then, to the houses of whatever king a thus-knowing Vṛātya may come as guest,—

2. He should esteem him better than himself; so does he not offend (dvāvṛṣa) against dominion; so does he not offend against royalty.

[That is, 'he [the king] should esteem him [the Vṛātya] better,' etc.] The Berlin ms. read, as the sense requires, mānayet tāthā, nor was any deviation from this noted in the ms. collated before publication; those compared later, however, all give mānayet tāthā; and so do all of SPP’s authorities, including his then living reciters, but excepting his ms. CP, which has mānayet tāthā, secunda manu, and mānaye t, prima manu. — Compare the case of yāme dirgham, yāme dirgham, at xvii. 2. 3.

3. Thence verily arose both sanctity (brāhma) and dominion; they said: Whom shall we enter?

"Thence’ (dīs) Aufrecht understands to mean ‘out of him (the Vṛātya)’ — which is possible, but doubtful: compare dīs in vs. 5.

4. Let sanctity enter Brihaspati [and] dominion Indra; thus verily: it was said (iti).

Or the iti means ‘he (the Vṛātya) said ‘; Aufrecht so understands it. The ms. make very bad work over the verb in this verse: Bp. reads praviiṣat, Bks. M.O.T.K. praviiṣat, all without accent; E. has prā viṣat, R. prāviṣat, D. prāviṣat. The true reading is doubtless prāviṣat, and our text should be emended to this; the situation is one in which an accent on the verb-form is called for. There is no reason for understanding prād, and the prolongation of simple prā to prā is wholly unsuited to this book. [SPP’s authorities show a fairly bewil­linging variety of differences, in respect to brāhma prāviṣat: see his note, p. 334.] The metrical definition of the Anukṛ. [6+7+8: *Ind. Stud.* viii. 129] does not fit at all.

5. Thence (dīs) verily sanctity entered Brihaspati [and] dominion Indra. For prāviṣat the pada-text has prā: aviciṣat; doubtless it should be prāviṣat.
6. This earth verily is Prajāpati, the sky is Indra.

7. This fire verily is sanctity, yonder Aditya is dominion.

8. To him comes sanctity, he becomes possessed of the splendor of sanctity (brahmavarcasī), —

9. Who knows earth as Brihaspati, fire as sanctity.

10. To him comes Indra's quality, he becomes possessed of Indra's quality, —

11. Who knows Aditya as dominion, the sky as Indra.

II. Paryāya the eleventh.

As for the minor divisions of this paryāya, see page 772, ¶ 4, above.

Translated: Aufrecht, Ind. Stud. i. 154; Griffith, ii. 103. — Griffith here cites most appositely the parallel passages of the Apastambiya Dharma-sūtra; and I have thought it good to give them in the sequel.

For convenience of comparison, the passage from Ap. Dharma-sūtra, ii. 3, 7, parallel to our vs. 1-2, may here be given: 

Ahitātihī, ced atīthir abhyāvartet, svayam suam abhanyakya kritya: vrātya khaś vratār iti: vrātya yadkam iti: vrātya tretāyashvāv (1) iti. 13. prārī 'yinihatraya hunād upānca jagat: vrātya yathā te miinas tathā 'stv iti: vrātya yathā te yaśas tathā 'stv iti: vrātya yathā te priyān tathā 'stv iti: vrātya yathā te nīkanās tathā 'stv iti. 14.

1. So then, to whosesoever houses a thus-knowing Vṛatyā may come as guest, —

All that the ms. give for this verse is the two words vrātya 'tithih. But this is obviously in virtue of their usual abbreviation in case of repeated matter; the verse is the same with 10. 1 except for the omission of rājhas between vrātyās and vitthas. The abbreviation is continued in 12. 1 and in 13. 1-4, and then 13 5 reads in full (ād yāsītā yonām 'vadān vrātyā śvāh, because it is the last case of occurrence of the phrase. All this admits of no real question, and the verses are all thus filled up by Aufrecht in his translation, although he leaves the Sanskrit text in its abbreviated form; it is worth so many words here only because the Anukṛ. commits the blunder of regarding vrātyā 'tithih as the whole verse, and defines it as one of five syllables (restoring the elided a). He has never committed the same blunder in the numerous, but less striking, cases of the same kind that we have had hitherto.

2. I himselt coming up toward him, he should say: Vṛatyā, where hast thou abode? Vṛatyā, [here is] water; Vṛatyā, let them gratify [thee]; Vṛatyā, be it so as is dear to thee; Vṛatyā, be it so as is thy will (veda); Vṛatyā, be it so as is thy desire (nikām).

3. In that he says to him: Vṛatyā, where hast thou abode? he thereby gains possession of the roads that the gods travel.

4. In that he says to him: Vṛatyā, [here is] water, he thereby gains possession of the waters.
5. In that he says to him: Vṛātya, let them gratify [thee], he thereby makes his breath (prāṇa) longer.

[We had the last clause above at ix. 6. 19.]

6. In that he says to him: Vṛātya, be it so as is dear to thee, he thereby gains possession of what is dear.

7. To him cometh what is dear, he becometh dear to his dear one (m.), who knoweth thus.

8. In that he says to him: Vṛātya, be it so as is thy will, he thereby gains possession of [his] will.

Here again all the mss. save one (R.) omit the first four or five words, because they occur again in vs. 10. The majority of mss. (except E.D.R.s.m.K.) accent vaśd añām, though all have sofaz. [Eight or nine of SPP’s have vaśd añām.]

9. Unto him cometh [his] will, a will-possessor of will-possessors becometh he who knoweth thus.

Most of the mss. (except D.R.s.m.) again accent vaśd añām; [and so twelve of SPP’s, but not his pratīya;] O. has vaśd añām. Read at the beginning in our text dī ’dām (an accent-sign slipped out of place).

10. In that he says to him: Vṛātya, be it so as is thy desire, he thereby gains possession of [his] desire.

11. To him cometh [his] desire, he cometh to be (bhū) in the desire of desire, who knoweth thus.

One would like to emend nikāmē to -ndā.

12. Paryāya the twelfth.

[ehāçācāra. 1. 5.s. pārīṣṭi; 2. prajñāpādya bhñehi; 3. q. bhūbhī prajñāpādya ’nupādā (a śānti); 5. 6. 9. 10. āttārī pārīṣṭi; 8. utkā rī pārīṣṭi; 11. 12. 3.p. prajñāpādya ’cīryābhā]

Translated: Aufrecht, Ind. Stud. l. 135; Griffith, ii. 194.

[The passage from Ap. Dharmāsūtra, ii. 3. 7 (see introd. to paryāya 11), parallel to our vs. 1-3, may here be given: yasya 'dāhastu eva puna evaṇu atithi abhyāgaścet svayam enam abhyudaya brahṇaḥ: vṛātya aśūja hasyāmi: ity aśūja evaḥ nāhaṃ: anātyogas uṣj juhnyeś na śaṃ brahmāmaṃ dāh. 15.]
not belonging to the verse. Bp.O.Kp. write  

2. Himself coming up toward him, he should say: Vrātya, give permission; I am about to make oblation.

3. If he should permit, he may make oblation; if he should not permit, he may not make oblation.

4. He who, being permitted by a thus-knowing Vrātya, makes oblation,—

Prājñāpatyā and śāmy anusūbha are each of sixteen syllables; what the Anukṛ. means by its use of both terms in regard to this verse and not in regard to vs. 3 is difficult to see. [His words are ... i.e. dvā prājñāpatyaanusubhā; divītyā śāmyā; tathā 'the bhūrijā. He appears to set up a class of two vss. (3 and 4) of 17 syllables (16 + 1) each: from which he then proceeds to except one vs. (4) by saying that it is śāmyā or has only 16. He might have expressed himself much less awkwardly by writing (instead of the last two clauses) pūraḥ bhūrīk.]

5. He foreknows the road that the Fathers go, the road that the gods go. A couple of the mss. (D.R.) accent jāndī, which is better; [and so do seven or eight of SPP's authorities].

6. He does not offend against the gods; his oblation is [duly] made.

7. There is left over in this world a support (ādyata) for him who, being permitted by a thus-knowing Vrātya, makes oblation.

8. Now then, he who, being unpermitted by a thus-knowing Vrātya, makes oblation,—

9. He knows not the road that the Fathers go, nor the road that the gods go.

The same mss. accent jāndī here as in vs. 5.

10. He offends against the gods; his oblation is not [duly] made.

The majority of mss. (except Bn.E.) read ζρεστα ἄλ, which is therefore probably the true text; [and so SPP. reads with all but two of his authorities]. The accent akutām (for ἀκυτάμ) is probably an error.

11. There is left in this world no support for him who, being unpermitted by a thus-knowing Vrātya, makes oblation.

13. Pāryāya the thirteenth.

[caturdāśa. 1. śāmy uṣṇih; 2. 3-8. prajñāpatyā 'nuṣṭuḥ; 9. of 2-8. ājñi gṛhyātī; 8. 4-8. śāmyi bhāvati; 2. 3-8. nāśa gṛhyātī; 8. 2-8. virāt gṛhyātī; 8. prajñāpatyā pakti; 7. ājñi jagati; 8. satāhāsākātī; 9. abhikāsākātī.]

[As to the minor divisions of this pāryāya, see page 772, ¶ 4, above.]

Translated: Aufrecht, Ind. Stud. i. 135; Griffith, ii. 195.

[The passage from Ap. Dharma-sūtra, ii. 3. 7 (see introd. to pāryāya 11), parallel to our vss. 1-5, may here be given: evaḥ śāmy atithin vāsayet pārthivāh lokān abhijñayati, divītyā 'ntarikyā, śṛtīyā divyāḥ, catvāryāḥ pārthivāh lokān, aparimātibhir aprāmitibhīkā lokān abhijñayati 'ti viṣāṇyate. 16.]
TRANSLATION AND NOTES. BOOK XV. -xv. 13

1. [1.] Now in whosoever house a thus-knowing Vrātya abides one night as guest, [2.] he thereby gains possession of those pure (pūrṇa) worlds that are on the earth.

Here again, and in the following verses through 4, the Anukr. fails to make any account of the first four words, ṛddhā vāyāya 'vādī vīdīṭhun, omitted by the mss. on account of repetition (see note to 11. 1); they are restored in our text.

2. [3.] Now in whosoever house a thus-knowing Vrātya abides a second night as guest, [4.] he thereby gains possession of those pure worlds that are in the atmosphere.

Part of the mss. (I.O.R.T.), [with nine of SPP’s authorities], read ṛddhā vāyāyā 'vādī vīdīṭhun at beginning of b.

3. [5.] Now in whosoever house a thus-knowing Vrātya abides a third night as guest, [6.] he thereby gains possession of those pure worlds that are in the sky.

4. [7.] Now in whosoever house a thus-knowing Vrātya abides a fourth night as guest, [8.] he thereby gains possession of those worlds that are pure of the pure.

That is, doubtless, that are especially pure. In a, read vīdīṭhun (an accent-mark slipped out of place).

5. [9.] Now in whosoever house a thus-knowing Vrātya abides unlimited nights as guest, [10.] he thereby gains possession of those pure worlds that are unlimited.

In a, read again vīdīṭhun (same error). [Instead of the tripiṭaka of our mss, of the Anukr. In the description of 5 a, SPP. prints tripiṭaka, Critical Notice, p. 227.]

6. [11.] Now in whosoever houses may come as guest a non-Vrātya, calling himself a Vrātya, bearing the name [only], —

Nāma bhūriṣṭa (so in p.) is so anomalous a formation that we can hardly regard it as otherwise than corrupt, perhaps for nāma bhūriṣṭa or nāma bhūriṣṭa.

7. [12.] He may draw him, and he may not draw him.

That is, apparently, whether he invite him urgently or not. But the Pet. Lex. takes the verb as meaning ‘treat with violence, punish’ — which is unacceptable, as the entertainer is not supposed to be certain whether his guest is a real Vrātya or not. Aufreht leaves the verse untranslated. There is [with this interpretation] no perceptible reason why the second kṛṣṇa should be accented. Another interpretation, however, may be suggested as possible: that kṛṣṇa enam is apodosis to the preceding verse: ‘he may maltreat (mal-treat) him; and the rest, protasis to vs. 8: ‘if he do not maltreat him’ (because he is not sufficiently certain of his real character), then he may pay him honors under protest, as stated in vs. 8. But then we should expect vs. 7 to be divided into two pādas, which is done neither by the pāda-mss. nor by the Anukr.

8. [13.] For this deity I ask water; this deity I cause to abide; this, this deity I wait upon — with this thought he should wait upon him.
That is, my attentions are meant for the deity whom a Vriitya represents, not for this particular individual. [See above, p. 770, top.] The repetition indam indam is very strange, and seems unmotived. The pada-text sets its avasana-mark, as if denoting a pada-division, both times between indam and devatam, in palpable violation of the sense.

9. [14.] In that deity doth that become [duly] offered of him who knoweth thus.

14. Paryāya the fourteenth.

[Respecting the subdivisions of the paryāya, see page 772, top.]
Translated: Aufrecht, Ind. Stud. i. 136; Griffith, li. 195.

1. [1.] As he moved out toward the eastern quarter, the troop (cātirāca) of Maruts, coming into being (bhūtvad), moved out after, making mind [their] food-eater; [2.] with mind as food-eater doth he eat food who knoweth thus.

Aufrecht understands the meaning to be as just given, and takes it correspondingly in the verses below. But it would be admissible also to render thus: when he moved out toward the eastern quarter, he moved out toward [it] after becoming the troop of Maruts' — and correspondingly in all the other verses. It is possible, by due resolution, to read the first subdivision as 32 syllables and the second as 15 — and so in general in the other verses; no remark will be made upon them unless the cases are especially difficult.

2. [3.] As he moved out toward the southern quarter, Indra, coming into being, moved out after, making strength [his] food-eater; [4.] with strength as food-eater doth he eat food who knoweth thus.

3. [5.] As he moved out toward the western quarter, king Varuṇa, coming into being, moved out after, making the waters [his] food-eaters; [6.] with the waters as food-eaters doth he eat food who knoweth thus.

Most of the mss. accent aṣṭasādī (but Bs. has ā). One or two (1.K.) combine aṣṭa pārśva.

4. [7.] As he moved out toward the northern quarter, king Soma, coming into being, moved out after, making the offering (dhati) in what is offered by the seven seers [his] food-eater; [8.] with the offering as food-eater doth he eat food who knoweth thus.

5. [9.] As he moved out toward the fixed quarter, Vishṇu, coming into being, moved out after, making virāj [his] food-eater; [10.] with virāj as food-eater doth he eat food who knoweth thus.

6. [11.] As he moved out toward the cattle, Rudra, coming into being, moved out after, making the herbs [his] food-eaters; [12.] with the herbs as food-eaters doth he eat food who knoweth thus.

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7. [13.] As he moved out toward the Fathers, king Yama, coming into being, moved out after, making the call svadha [his] food-eater; [14.] with the call svadha as food-eater doth he eat food who knoweth thus.

8. [15.] As he moved out toward men (manasya), Agni, coming into being, moved out after, making the cry svadha (‘hail’) [his] food-eater; [16.] with the cry svadha as food-eater doth he eat food who knoweth thus.

9. [17.] As he moved out toward the upward quarter, Brihaspati, coming into being, moved out after, making the cry svadha [his] food-eater; [18.] with the cry svadha as food-eater doth he eat food who knoweth thus.

The first pada is not metrically defined by the Anukṛ.

10. [19.] As he moved out toward the gods, Tāṇa (‘the lord’), coming into being, moved out after, making fury [his] food-eater; [20.] with fury as food-eater doth he eat food who knoweth thus.

If nāgṛt pṛjñārt means 9 + 9 + 6 (Colebrooke, Miscellaneous Essays, ii. 136, as cited by HR.), the first subdivision here comes so near it as to be capable of being read as 9 + 9 + 7 (being bhūrij).

11. [21.] As he moved out toward progeny, Prajāpati (‘lord of progeny’), coming into being, moved out after, making breath [his] food-eater; [22.] with breath as food-eater doth he eat food who knoweth thus.

12. [23.] As he moved out toward all the intermediate directions, the most exalted one, coming into being, moved out after, making the brāhmaṇa [his] food-eater; [24.] with the brāhmaṇa as food-eater doth he eat food who knoweth thus.

The metrical definition of the first subdivision is wanting in the Anukṛ.

15. Pārśāya the fifteenth.

[Notes: 
1. dādīr paññkīt; 2. dūrī bhaktir; 3. 4. 7. 3 pṛjñāpradhya ‘nvadha (a, 7. 8. bhūrij)’; 5. 6. 7. 8. sāmā bhaktir.]

[The Anukṛ. counts ‘sa as ayu in vss. 3, 4, 7, and 8, and thus makes them count as 16, 17, 17, and 17 syllables respectively. The text says simply śīra bhūrijas; but vss. 4, 7, and 8 must be neant.]

Translated: Aufrecht, Ind. Stud. i. 137; Griffith, ii. 197.

1. Of that Vṛatya —

Bp. combines this verse and the following into one, reckoning only eight verses in the hymn. And one ms. (R.) regards every verse in hymns 15, 16, 17 as beginning with ṛṣya vṛatya [followed by an aṅga-mark, as, in fact, SPP. prints them: see my statement at page 771, end]; this, which is opposed to the Anukṛ., seems also quite uncalled for and wrong. [But, for our vss. 3 and 4 at least, SPP. notes that his procedure is in accord with all his authorities.] * [Except 15. 2, which, however, ought properly to form one verse with 15. 1, as it does in fact in Bp.]
BOOK XV. THE ATHARVA-VEDA-SAṂHITA. 790

2. [There are] seven breaths, seven expirations (apāṇad), seven out-breathing (vyānd).

3. His breath that is first, upward by name, that is this fire.

4. His breath that is second, preferred (?praśūdhah) by name, that is yon sun (ādityah).

The pada-mss. accent, doubtless falsely, praśūdhah (instead of praśūdhah); Bs. and O.p.m. read praśuh: see Prāt. iii. 45, note.

5. His breath that is third, inferred (?abhyaśdha) by name, that is yon moon.

Some mss. of W's and of SPP's also accent 'bhyaśha, and Bp. has accordingly abhāydah (but D. abhāk); our text makes the necessary correction to abhya; [and so SPP.]

6. His breath that is fourth, mighty (vibhā) by name, that is this cleansing one (pavamāṇa).

That is, doubtless, the wind, and not soma.

7. His breath that is fifth, womb (?yoni) by name, that is these waters.

8. His breath that is sixth, dear by name, that is these cattle.

9. His breath that is seventh, unlimited by name, that is these creatures (praṇid).

16. Paryāya the sixteenth.

[arpaka. 1, 2. śāmy uṣṇah; 2, 4, 5. pratiṇāpya 'pyah; 6. ydṛi triṣṭab; 7. śaνri ghyatri]

The metrical definitions of the Anukr. imply in every verse the inclusion of the words yo 'ṣya (pronounced as yo asya), and the reading of apāṇah as 3 syllables. — As noted at p. 771 end, SPP. puts each time before yo 'ṣya the words śāya vṛityaśya with an avasāna-mark.

In this hymn, the mss. in general omit at the beginning both yd and asya, while in 15 and 17 they omit only yd. Some, however, have asya here also (so K.; R. yd asya throughout).

Translated: Aufrecht, Ind. Stud. i. 137; Griffith, ii. 198.'

1. His expiration that is first, that is the day of full moon.

2. His expiration that is second, that is the day of the moon's quarter (āṣṭaka).

3. His expiration that is third, that is the day of new moon.

4. His expiration that is fourth, that is faith.

5. His expiration that is fifth, that is consecration.

6. His expiration that is sixth, that is sacrifice.

7. His expiration that is seventh, that is these sacrificial gifts.

[Bloomfield, AJP. xvii. 411, makes some observations on the word praśūdha, vs. 4.]
17. Pārlīya the seventeenth.

1. His out-breathing that is first, that is this earth.
2. His out-breathing that is second, that is the atmosphere.
3. His out-breathing that is third, that is the sky.
4. His out-breathing that is fourth, that is the asterisms.
5. His out-breathing that is fifth, that is the seasons.
6. His out-breathing that is sixth, that is they of the seasons.
7. His out-breathing that is seventh, that is the year.
8. The gods go about the same purpose (dṛṣṭha); thus (etād) verily the seasons go about after the year and the Vṛāṭya.

Transcribed: Aufrecht, Ind. Stud. i. 137; Griffith, ii. 198.

9. As they enter together into the sun (āditya), just so [do they] also into new-moon day and full-moon day.

The great majority of the mss. (all save Ba.D.K.) accent amīti, but.

10. One [is] that immortality of theirs: to this effect (iti) [is] the offering.

Except two (D.R.), all the mss. accent āpām.

18. Pārlīya the eighteenth.

Transcribed: Aufrecht, Ind. Stud. i. 138; Griffith, ii. 199.

1. Of that Vṛāṭya —

2. As for (sūdy) his right eye, that is yonder sun (āditya); as for his left eye, that is yonder moon.

3. As for his right ear, that is this fire; as for his left ear, that is this cleansing one ('wind').

4. Day-and-night [are his] two nostrils; Diti and Aditi [his] two skull-halves; the year [his] head.

5. With the day [is] the Vṛāṭya westward, with the night eastward: homage to the Vṛāṭya.

Translated: Aufrecht, Ind. Stud. i. 138; Griffith, ii. 199.

[Here ends the second anuvāka, with its parānya: see above, p. 770. For the summations of avasānarcas (questionable), see p. 771.]
Book XVI.

[Unity of subject not apparent.]

This is the fourth book of the third grand division (books xiii.-xviii.) of the Atharvan collection. By what warrant it has found a place among the books whose distinctive feature is their unity of subject it is hard to say; and the same is in a measure true of the next book, book xvii.; but see Whitney's General Introduction; also Bloomfield's contribution to the Bühler-Kielhorn Grundriss, p. 94. The study of the ritual applications of the book distinctly fails, in my opinion, to reveal any pervading concinnity of purpose or of use.

In the Indische Studien, xiii. 185, Weber has suggested that parts of the book are evening prayers, to be recited before going to rest, and especially for the warding off of evil dreams (see I. 11; 5; 6; 7, 8-11); and 9, 3-4, at the end of the book, may well be taken as the words of them "that watch [have watched] for the morning," and as expressing the "joy" that "cometh in the morning," and are accordingly placed, as is usual and appropriate, at the end of the mantras concerned, in order to indicate the successful accomplishment of the purpose of these mantras. One is half tempted to give to the book the title "Against the terror by night."

Laying apart book vi., which has received great attention from the translators (see p. 281), it may be noted that this is the first book of the Atharvan samhita of which no translation has as yet been published by the translators of single books. Here again the bhasya is lacking.

The [Major] Anukr. calls the whole book prajñapatha: prajñapathasya nava paryāyok; and both of its two anuvākas are evidently called by the same name [prajñapatiḥḥadvam] in xix. 23, 26; whether this means to ascribe the authorship of the book to Prajñapati is not certain. — On the other hand, the Old Anukr. seems rather to imply by its

prajñapatha ha ca tatasāh; patiṣeṣayya uttaraḥ

that the name prajñapatha pertains only to the first anuvāka, the one of four paryāyas!

It may, however, be added that the prajñapathasya in the first line of the printed extract below may mean the whole book or else only the first anuvāka.

[Quotations from the Old Anukr. are given piecemeal through the mss. of the book. They may here be given in connected form as printed by SPP. in his Critical Notice, p. 23.—Line 1 refers to the 'prior' and the 'last' (that is the 'latter') of the two anuvākas of the prajñapayan book: unless indeed the relation of the first two words is
TRANSLATION AND NOTES. BOOK XVI.

apposite (of the prior, the prajapatiya [anuvaka]: see the preceding paragraph).

At the beginning of the first prajapatya, 8 of W's ms. say prajapatiya ha causasah; and at the end of the second is read pahaparyaya utarat: the two quotations make a half-
cliche which we may expect to find in the text of the Old Anukr., standing between lines 1 and 2 of our extract. — Line 2 refers to the paryayas of the first anuvaka; and lines 3-6 refer to those of the second. — The numbers in parentheses refer to the paryayas as counted from the beginning of the anuvaka; and those in brackets refer to the paryayas as counted from the beginning of the book.

prajapatya = paryaya = pramapikya parnas (i.e., hymn-numbers: compare pages 771 and p. 772, and pages 776-829). The numbered paragraphs are properly divided by piecemeal quotation and the word, as noted below, is not incorporated into the Major Anukr., the Berlin ms. and Jines 3-6 refer to those of the older, excepting dasaka, panasa (or hymns) only for its first and last occurrence in that sequence.

The quoted bit of the Old Anukr. at the end of paryaya 6 (or ii. 2) is kriyadahakam (or kriya): the fact that the verse is so divided by piecemeal quotation as to bring it to the beginning of its fragment seems to oppugn the correctness of the reading kriya; and the word, as noted below, is not incorporated into the Major Anukr., the Berlin ms. of which, moreover, boggles at this point. — A comparison of the text of the Old Anukr. (above) with that of the Major Anukr. shows that the later text has quoted every word of lines 2-6 of the older, excepting tasmad ca param and aparato and the questionable kriya.

[ A conspectus of the divisions of the book in tabular form follows. The explanations given on page 771 (which see: in book xv.), apply for the most part also to this table.

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Note that the "ten" (6+4) and the "thrice eleven" (8+25) assigned by the Old Anukr. to paryaya 5 (or ii. 1) and 8 (or ii. 4) represent non-coordinate divisions, as noticed and explained above, p. 771, and p. 772, n. 4. — Some ms. sum up the avasthavanaras of the first anuvaka as 32 (correctly). Those of the second are summed up as follows: paryaya-vasvanarca, 53 (correctly); gana-vasvanarca, 14 (correctly); avasvanarca "of both kinds," 68 (but by D. correctly as 67). The 67 with the 4 varanani make 71 (so lbs. correctly). And 71 + 32 make 103 for the whole book, and no one ms. at least sums them up.]

[Since the book consists wholly of paryaya-suktas, there is no difference between the two editions in respect to the hymn-numbers: compare pages 611 and 770. — The division into decimals is wanting.]

[See pp. cxlii, cxxvii, cxxviii top, clx.]
first and last), each with 3 subdivisions, making 6; while in each of the remaining 4, the refrains (b, c) are counted as one with a (thus a-b-c), making 4; and so in all, we have 10. — In like manner, in paryāya 8, there are properly 27 gaṇas; each with 4 subdivisions: therefore we have 2 gaṇas (the first and last), each with 4 subdivisions, making 8; and (27—2=) 25, each counted as one (a-b-c-d), making 25; and so, in all, we have 33.

[The book is mainly prose: Whitney, Index, p. 5, excepts verses 1. 10, 12, 13; 4. 2, 6; 6. 1—4, 11; 9. 1, 2.]*

In Pāipp. (xviii.) are found only fragments of the book, namely 1. 1—3; 4. 7 (beginning with mo 'pa), the first words of 5. 1, then 8. 1, and finally 9. 4, the concluding verse. This looks as if the whole book were acknowledged as part of the text, but its complete presentation deliberately declined for some reason. [The fragments in question follow immediately the fragment of book xv. cited in the note to xv. 2.]

[See pages 1015—6.]

In the Vāit., the book is noticed only twice: see under 2. 6 and 9. 3. And in the Kāu., it is noticed only about a dozen times: see under 1. 1; 2. 1, 6; 3. 1; 4. 1; 5. 1; 6. 1; 9. 3, 4.]

1. Paryāya the first.

[Paṭipatā (i.) — troyagopa. i. 3 sa. ādami ṣhakti; 2. 10. piṣati triṣṭiṇḥ; 4. āsuri ghyati; 5. 8. ādami poṣkiki (5. ap); 6. ādami annaṭtiṃ [5. 17] mira wandiḍghyati; 9. āsuri pāṭhā; 11. ādami upal; 12. 9. ācay annaṭtiṃ.]

Translated: Griffith, il. 201.

1. Let go [is] the bull of the waters; let go [are] the heavenly fires.

The verse, or the hymn (paryāya), is quoted in Kāu. 9. 9, in the process of preparing holy water (caṇṭhyudāka); with it one "lets go the waters," and then follow question and answer respecting the preparation. In Pāipp. the initial a of atiṭeṇā is not elided.

2. Breaking, breaking about, killing, slaughtering; —

3. Dimming [mrokti], mind-slaying, digging, out-burning, self-spoiling, body-spoiling.

All these epithets are nom. sing. masc.; as mrokti and nirodhā are found together in v. 31. 9 as epithets of the flesh-eating fire, they are probably names of the fires mentioned in vs. 1: cf. also vs. 7, below; Pāipp. combines -dhiḥ "inner." [Weber (Ind. Stud. xiii. 185), discussing mrokti as it occurs above at il. 24. 3 in the long string of epithets, takes our paryāya here as an evening prayer (see p. 792), and notes the names of the ten Agnis here rehearsed in vs. 2, 3.]

4. That one now I let go; that one let me not wash down against myself; —

5. That one do we let go against him who hates us, whom we hate.
These two verses form a part of vss. 15-21 in the water-thunderbolt \( (udavajra) \) hymn, above, x. 5 [see my note]; and fragments of the same hymn are found further on in this paryāya and in 7. 6, 13, indicating some connection of application with that hymn, though Kāuṣṇ. suggests such connection only for xvi. 2.

6. Thou art tip \( (dgra) \) of the waters; I let you go down unto the ocean.

With the second part compare the opening words of x. 5. 23.

7. The fire that is in the waters, it do I let go, the dimming, digging, body-spoiling one.

With this verse compare PGS. ii. 6. 10, used in the ceremonies commemorating the end of Vedic study. [The definition of the Anukr. seems to be wide of the mark.]

8. The fire that entered into you, O waters, this is that; what of you is terrible, this is that.

9. May [it] pour upon you with Indra's Indra-power \( (indriyā) \).

10. Free from defilement \( (-riṣṭ) \) [are] the waters; let them [carry] away from us defilement; —

11. Let them carry forth from us sin; let them carry forth evil-dreaming.

With the last two verses compare parts of x. 5. 24.

12. With propitious eye look at me, O waters; with propitious body touch my skin.

We had this verse above as i. 33. 4 a, b.

13. We call the propitious fires that sit in the waters. Put in me dominion [and] splendor, O divine [waters].

2. Paryāya the second.


The translation implies the change of \( dvaramayōks \) to \( duradmayāks \), as proposed by the Pet. Lexx. (Add. T3. III. 5-9 as a reference for \( duradmayāks \)). The reading of the mss. is, however, assured by its quotation in the Pūrāṇ (4. 11. 16 [i.e. Add'1 Note, p. 592]), and three times in the Kāuṣṇ.: namely, in 49-57, at the very end of the chapter of witchcraft ceremonies, after use of x. 5. 6, 7 and xiii. 1. 56, with the direction \( iti saṃdāraṣṭya \) 'khaṃḍrati'; and again, twice (58. 6, 12) in the ceremony for long life after initiation to Vedic study, once with the direction \( iti saṃdāraṣṭya \), and once with a smearing with fragrant powders. The word \( dvād \) in our text might also be nominative, and 'comes' is of course doubtful. The metrical definition implies the resolution \( -riṣtā. \)
2. Rich in honey are ye; may I speak speech rich in honey.

Ye': i.e., the waters, the adjective being feminine. [We had a phrase like to our second clause at iii. 20. 10: cf. Gram. § 738 a.]

3. Invoked of me [is] the guardian (gopa); invoked [is] guardianship. The different metrical designation of these two 14-syllabled verses is apparently wholly arbitrary.

4. Well-hearing ears, ears hearing what is excellent; may I hear excellent encomium (floka).

'Ears' is both times dual; we might fill out to 'well-hearing are my ears' etc.

5. Let both well-hearing and listening (nipat) not desert me—eagle-like sight, unfailing light.

[For the mā... ne, cf. below, 3. 2, etc.]

6. Spread (prastarti) of the seers art thou; homage be to the spread of the divine ones (āčārvā).

The verse is used twice in Kaūr. (2. 18; 137. 33), and once in Vālt. (2. 9). In the former, it accompanies the taking up of part of the darbha-grass provided, and making a seat for the brahman-priest south of the fire, once at the parvan sacrifice and once in the ajyatana ceremony. In the latter, it accompanies the making of such a spread in the parvan ceremonies. In all the three cases, it is evidently taken because of its specific meaning, and not because of any connection of those ceremonies with the one implied here.

3. Paryāya the third.

[Brahman.—sūtha. adityadevatāya: 1. dāsri gāyatri; 2, 3. ṛcī onatātāh; 4. prājapātī ātriṣṭukh; 5. sāmya uṣṭik; 6. ap. sāmrī ārīṣṭukh.]


1. May I be the head (mārīdhī) of riches, the head of my equals.

Or, perhaps, 'I am the head of the one, may I be so of the other.' The verse (or the paryāyu) is quoted twice in Kaūr., once (18. 25) in the ātri ceremony, together with a whole series of other hymns or verses, in partaking of a milk-rice-dish; and once (38. 22), in the ceremony of giving food to a young child (annaprāṣāna), with a part of the same hymns.

2. Let both breaking (jrya) and longing (vand) not desert me; let both the head (mārīdhī) and the distributor (vaihārman) not desert me.

The nouns in this and the following verses are in part of obscure meaning and reference.

3. Let both the kettle (?) and the cup (camasd) not desert me; let both the maintainer (dilārī) and the supporter (dharīna) not desert me.

The translation follows the suggestion of the Pet. Lexx., to emend urvd at the beginning to ukhd.
4. Let both the releaser (vimokṣa) and the wet-rimmed one not desert me; let both him of wet drops (addau) and Mātrariṣvāṇa not desert me.

5. Brihaspati my soul, manly-minded by name, hearty (hṛdaya).

6. Free from torment my heart, a wide pasture, an ocean am I by extent (vidharmān).

4. Paryāya the fourth.

[Brahmaṇa. — saptaka. adityacaturya. 1.3. idāmy anyuṣṭhak; 2.3. anyuṣṭhak; 4.3. anyuṣṭhak; 5.2. gāyatri; 6.6. anyuṣṭhak; 7.2. vṛkṣeṣvaro bhū ‘anyuṣṭhak.’]

Translated: Griffith, ii. 203.

1. May I be the navel of riches, the navel of my equals.

The scholiast (parīṣṭala) adds this verse (or paryāya) to 3.1 under Kāuṇ. 18.25. [ Cf. note to 3.1.]

2. Of good seat (?svāsādi) art thou, of good dawns, an immortal among mortals.

The adjectives are sing. masculine. The pāda-text reads svāsādi and svāsādh.

3. Let not breath quit me; nor let expiration, deserting me, go away.

[For ‘deserting me’ one might perhaps say ‘leaving me low.’ For the combination with pāṛī ṣā, cf. Ts. v. 7.91.] Most of our mss. (all except D.R.) leave mām unaccented; [the curious blunder is made also by nine of SPI’s mss., as against five mss. and two reciters that gave māṇe]. All our mss. save one (R.) combine ṣāṇe ‘man’ instead of māṇe. The verse is [almost] identical with vii. 53.4 a, b [which has me māme lor mā māne].

4. Let the sun protect me from the sky, Agni from the earth, Vāyu from the atmosphere, Yama from men (maṇuyā), Sarasvatī from them of the earth.

The verse can be read into 32 syllables, but the metrical definition of the Anukṛ. is altogether absurd. [Griffith gives ahaṃ its usual meaning; possibly W’s “sky” is not intentional, but a mere slip. Cf., however, 7.6, below.]

5. O breath-and-expiration, do not desert me; let me not perish (prat-mī) among the people (jātā).

6. With well-being today, 0 waters, may I, whole [and] with my whole train (gānd), attain dawns and evenings.

The verse is really composed of two trisvabhā pādās.

7. Puissant (śevarī) are ye; may cattle approach me; let Mitra-and-Varuṇa [assign] me breath-and-expiration; let Agni assign me dexterity.

Nearly all our mss. (not T.s.m.R.) give sthau instead of sthau; [and so do three of SPI’s]. [For the form, see Gram. § 894 c.]

[Here ends the first annuvāka, with 4 paryāyas and 32 avānmāroṣas; see the summations at page 793, above. The piece here quoted from the Old Anukṛ. is prajātpatya ha catuṣṭākha; see p. 792.]
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5. Paryāya the fifth.

[Yaṇa.- doṣaka. dhvayopanāmanadāvastya. a of 1-6. vīrdh gīyatri (5 a. bhuvā; 6 a. svārdy); b b. prājyātāpād gīyatri; c b. c. a p. adāni bhaśāti.]

Both the Anukramaṇas reckon the paryāya as of 10 avasānas: that is, they count the anuvāyas (b-c) only in their first and last occurrences, as explained at p. 793, end (cf. pages 628-9, 772). One or two of the mss. (W.R.) indicate by fragments of b and c given also with verses 2-5] that they regard all the six verses [or gānas, rather] as of equal length. [It is true that the summations (see p. 793 and table) number the gānas as 2 and call the avasānaras of the remaining 4 by the name of paryāya-avasānaras; but it is not apparent why the gānas should not be counted as 6, just as those of the second paryāya of xi. 3 are counted as 18 (p. 632, top, p. 628, ¶ 10).—The numbers of the avasānas as given by SPP, in accord with the Anukr. are added by me in ell-brackets.]

Translated: Ludwig, p. 468; Griffith, ii. 203.

1. [1.] We know thy place of birth (jatuṭṭha), O sleep; thou art son of seizure (grīthi), agent of Yama; [2.] ender art thou, death art thou; [3.] O sleep, do we comprehend thee here; do thou, O sleep, protect us from evil-dreaming.

The verses of this hymn are nearly [vs. 6 exactly] identical with vi. 46 2; and whether they or it are quoted in Kauṣ. 46.9, 13, it is impossible, and wholly unimportant, to determine [cf. introd. to vi. 46].

2. [4.] We know thy place of birth, O sleep; thou art son of perdition, agent etc. etc.

3. [5.] We know thy place of birth, O sleep; thou art son of ill-success (dhīhitī), agent etc. etc.

4. [6.] We know thy place of birth, O sleep; thou art son of extermination (uḍīhitī), agent etc. etc.

5. [7.] We know thy place of birth, O sleep; thou art son of calamity (pṛībhīhitī), agent etc. etc.

6. [8.] We know thy place of birth, O sleep; thou art son of the wives (jāmī) of the gods, agent of Yama; [9.] ender art thou, death art thou; [10.] O sleep, do we comprehend thee here; do thou, O sleep, protect us from evil-dreaming.

This verse agrees [precisely] with vi. 46 2, and the [words devanām patīnām garbhā yodrasya kara (the readings are not quite certain)] appear in xiv. 57.3; the other verses are therefore most probably varied repetitions of this one.

6. Paryāya the sixth.

[Yaṇa.- bhūṣaṇa. dhvayopanāmanadāvastya; uḍīhitīya. 1-6. prājyātāpād 'maṣṭhākā; 3. adāni patākā; 6. niyad devi bhaśāti; 7. aṣṭi adāni bhaśāti; 8. aṣṭi bhair; 9. aṣṭi bhair; 10. aṣṭi niṣpi; 11. iṣṭī. gīyatri ya paryāya 'vyu anvāyas (see under vs. 11).]

Translated: Griffith, ii. 204.
1. We have conquered today, we have won today; we have become guiltless.

The verse corresponds to the first two pādas of RV. viii. 47. 18, which differ only by reading ca in place of the second adhyā. It and its two successors (or also vs. 4) are really metrical, half anuṣṭūbha. The verse, or the paryaya, is used in Kāṇḍa 49. 19, nearly at the end of the abhiśāra or witchcraft chapter, with xiii. 1. 28 and 3. 1, to accompany the putting on of adhipātās (conjectured ‘gāg’ in the minor Pet. Lex.).

2. O dawn, of what evil-dreaming we have been afraid; let that fade away (apa-vās).

The verse [cf. note to vs. 1] is, without variant, RV. viii. 47. 18 c. d.

3. Carry that away to him that hates; carry that away to him that curses.

4. Whom we hate, and who hates us, to him we make it go.

Our ydts (in ydts ca me) is an emendation for ydts, which all the mss. read. [SPP. reads ydts with all his authorities.]

5. Heavenly dawn, in concord with speech; heavenly speech, in concord with dawn; —

Part of the mss. read in b devy ṉhāsā.

6. The lord of dawn, in concord with the lord of speech; the lord of speech, in concord with the lord of dawn: —

The Anukr. mss. read ānī instead of ānī in their definition of the meter of this verse.

7. Let them carry away for you man the niggards (ardya), the ill-named ones, the sadhuveśas, —

8. The kumbhkās, the spoilers (diśkā), the revilers (plyaka), —


Literally ‘of one waking’ and ‘in sleep.’ The pada-text reads adhva-pyādam both times. The Anukr. twice resolves -nt-am. 8

10. Boons that will not come, plans of non-acquisition, fetters of hatred that does not release: —

That is, probably, plans or desires that issue in failure. [Griffith takes drāh here and at ii. 10 as a female fiend.]

11. That, O Agni, let the gods carry away for you man, that he may be impotent (vīdhāri), faltering, not good (vālīh).

For him, here and in vs. 7, is plainly equivalent to ‘to him,’ or that they may be his. All the mss. accent viṭhamras; [so SPP. reads with all his authorities]. As gatiṣṭhī and ānī anuṣṭubha both imply 24 syllables, the Anukr. seems willing to give us our choice between them.

[Perhaps we should understand the definition 3-p. yavamadhyā gatiṣṭhvāra anuṣṭubha as an ‘anuṣṭubha’ of 24 syllables, like (iva: not vē) a 3-p. yavamadhvā gatiṣṭhī]
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(7 + 10 + 7: Ind. Stud. viii. 129): only this one divides rather as 8 + 10 + 6. — One is tempted to deem an intrusion and to regard the verse as a couple of simple pādas: and the temptation is strengthened by the fact that the sole mark of pāda-division in W's Collation Book comes after vanantu.

7. Paryāya the seventh.

The definition of number of verses in the paryāya is taken by the Anukṛtī, verbatim from the Old Anukṛtī (cf. p. 793 line 12), and appears to mean that the number of verses exceeds by two that of the preceding paryāya.

Translated: Griffith, ii. 205.

1. With that I pierce him; with ill-success I pierce him; with extermination I pierce him; with calamity I pierce him; with seizure I pierce him; with darkness I pierce him.

The ‘that’ of the first clause doubtless refers to the word jāriṣṭa seems here to be used, not in its ritual sense which is common later, but rather in a sense suggested by its etymology.

3. I set him in the two tusks of Vaiśānara. [This seems to be an unmetrical version of iv. 36. 2 a, d.]

4. So, not so, may she swallow down.

The pāda-text reads evā: ānava: āva, and the translation follows it. The text is probably corrupt; the ‘she’ (āṣā) seems unmoivled. Neither Pet. Lex. contains ānava in its main part; but the word is given in a supplement to the minor Lex., iii. 250 c.

5. Whoso hates us, him let [his] self (ātman) hate; whomso we hate, let him hate [his] self.

6. Let us disportion our hater from heaven, from earth, from atmosphere.

Compare x. 5.25 etc.; we should expect bhaṣāman here as there.

7. O thou of good ways (sivāman), of sight (cākṣyāṣā).

Both the words may be proper names. Our P.M. read cākṣyā man, accentless.

8. Now (idāne) do I wipe off evil-dreaming on him of such-and-such lineage, son of such-and-such a mother.

9. What I went at on such-and-such an occasion, what at evening, what in early night;—

The translation follows our emendation, abhyāgatam; all the mss. read chan (one or two in pāda perhaps what); the true sense is very doubtful. [SPP. reads chan with all his authorities; see his note, vol. iii., p. 352.]
10. What when awake, what when asleep, what by day, what by night;

11. What day by day I go at, from that do I cut him off (ava-day).

12. Him do thou smite, with him amuse thyself (?mand), his ribs do thou crush in.

13. Let him not live; him let breath quit.

This verse also forms a part of x. 5. 25 etc.

8. Paryāya the eighth.

[The discrepancy in the numeration of the subdivisions of the paryāya, as between the Bombay edition (which follows the Old Anukr.) and the Berlin edition, is of the same kind as in paryāya 5, above, and the explanation given above (p. 794, top) may be consulted. The numbers of the avasilās as given by SPP. are added by me in ell-brackets.]

Translated: Griffith, ii. 206.

1. [1.] Ours [is] what is conquered, ours what has shot up, ours right (rād), ours brilliancy, ours brāhmaṇ, ours heaven (svār), ours the sacrifice, ours cattle, ours progeny, ours heroes. [2.] From that we disportion him yonder: so-and-so, of such-and-such lineage, son of such-and-such mother, who is yonder; [3.] let him not be released from the fetter of seizure.

2. [4.] Of him now (iddm) I involve the splendor, brilliancy, breath, lifetime; now I make him fall downward.

Here is again a partial correspondence with x. 5. 36. Compare also Āpast. iv. 15. 3. The addition yajus to the name brāhmaṇ avāyujah (48 syllables) in the Anukr. seems, [in the light of the corresponding expression at xvii. 1. 22, 23, intended to inform us that subdivision a is a yajus; but it is not apparent why the author should give this bit of information, which is (of its kind) so isolated: cf. third note to xv. 5. 7.]

3. [5.] Ours is etc. etc.; let him not be released from the fetter of perdition. Of him now etc. etc.

4. [6.] Ours is etc. etc.; let him not be released from the fetter of ill-success. Of him now etc. etc.

5. [7.] Ours is etc. etc.; let him not be released from the fetter of extermination. Of him now etc. etc.

6. [8.] Ours is etc. etc.; let him not be released from the fetter of the wives of the gods. Of him now etc. etc.
7. [10.] Ours is etc. etc.; let him not be released from the fetter of Brihaspati. Of him now etc. etc.

8. [11.] Ours is etc. etc.; let him not be released from the fetter of Prajapati. Of him now etc. etc.

9. [12.] Ours is etc. etc.; let him not be released from the fetter of the seers. Of him now etc. etc.

10. [13.] Ours is etc. etc.; let him not be released from the fetters of them of the seers. Of him now etc. etc.

11. [14.] Ours is etc. etc.; let him not be released from the fetters of the Angirases. Of him now etc. etc.

12. [15.] Ours is etc. etc.; let him not be released from the fetters of them of the Angirases. Of him now etc. etc.

13. [16.] Ours is etc. etc.; let him not be released from the fetter of them of the Atharvans. Of him now etc. etc.

14. [17.] Ours is etc. etc.; let him not be released from the fetter of them of the Atharvans. Of him now etc. etc.

15. [18.] Ours is etc. etc.; let him not be released from the fetter of the forest trees. Of him now etc. etc.

16. [19.] Ours is etc. etc.; let him not be released from the fetters of them of the forest trees. Of him now etc. etc.

17. [20.] Ours is etc. etc.; let him not be released from the fetter of the seasons. Of him now etc. etc.

18. [21.] Ours is etc. etc.; let him not be released from the fetters of them of the seasons. Of him now etc. etc.

19. [22.] Ours is etc. etc.; let him not be released from the fetter of the months. Of him now etc. etc.

20. [23.] Ours is etc. etc.; let him not be released from the fetter of the half-months. Of him now etc. etc.

21. [24.] Ours is etc. etc.; let him not be released from the fetter of day-and-night. Of him now etc. etc.

22. [25.] Ours is etc. etc.; let him not be released from the fetter of the two congruent (sam ydnt) days. Of him now etc. etc.

There is nothing elsewhere in the text to show what these two days are. Perhaps they are day and night over again, viewed as each a form or aspect of a day. [The use of the obscure samyadnt (with ṛdh and cṛ) at ix. 5. 33 should here be noted.]

23. [26.] Ours is etc. etc.; let him not be released from the fetter of heaven-and-earth. Of him now etc. etc.
24. [27.] Ours is etc. etc.; let him not be released from the fetter of Indra-and-Agni. Of him now etc. etc.

25. [28.] Ours is etc. etc.; let him not be released from the fetter of Mitra-and-Varuṇa. Of him now etc. etc.

26. [29.] Ours is etc. etc.; let him not be released from the fetter of Varuṇa. Of him now etc. etc.

27. [30.] Ours [is] what is conquered, ours what has shot up, ours right, ours brilliancy, ours bṛdhmaṇ, ours heaven, ours the sacrifice, ours cattle, ours progeny, ours heroes. [31.] From that we disportion him yonder: so-and-so, of such-and-such lineage, son of such-and-such mother, who is yonder; [32.] let him not be released from the fetter, the shackle of death. [33.] Of him now I involve the splendor, brilliancy, breath, life-time; now I make him fall downward.

Some of the mss. read nāmāvṛtāya dṛṣṭāvṛtāya. [There should be an avasāda-mark in vs. 26 of the Berlin ed. after the second circle indicating omission.]

9. Pāryāya the ninth.

[cāndrī vāī vacandī. 1. prājāpyādy; 2. maṇtṛakāhahūntvyād; 3. g. aburya. 1. dṛcy anu-ṣṭubh; 2. dṛcy niṣṭubh; 3. etumī paūāk; 4. paurūṣaḥ]

Translated: Griffith, ii. 208.

1. Ours [is] what is conquered, ours what has shot up; I have withstood all fighters, niggards.

The verse is identical with the first part of x. 5. 36; and its second part, with vs. 2, is found in MS. i. 5. 3 (reading abhy āsthām).

2. That Agni says; that, too, Soma says: may Puṣrṇa set me in the world of the well-done.

The two pādās are second and fourth pādās of a verse in MS. i. 5. 3 (which rectifies the meter by reading na ā vāhā in place of mā vāhā: our own text probably ought to read mā, i.e. ma ṭā). With either of these readings, we have two faultless triśūlab pādās; but the Anukṛ. sanctions only 21 syllables. The first pāda is also found as viii. 5. 1 and xii. 24. 8 e.

3. We have gone to heaven (śvār); to heaven have we gone; we have united (sam-gam) with the sun's light;—

The first half is the beginning also of TS. i. 6. 6. In Kāuṇ. 6. 16, the verse is used in the pārsva ceremonies, while one looks at the sun; but according to Dārila, this verse with the next is to be so used; [and his view is accepted by SPP. (ii. 350 and is supported by the suspension of the sense (see note to vs. 4).] In Vāṭ. 24. 5, it is used, together with a RV. verse, to accompany the coming up from the bath in the agniṣṭoma ceremony. [For the general import of this vs., see p. 727, ¶ 2.]

4. In order to becoming better (tusyas). Rich in good (vīśu) [is] the sacrifice; good may I win (vaṁ); rich in good may I be; good put thou in me.
The first word seems to belong in sense rather to the preceding verse; [see note thereon.] All the mss. read vanitàya, and the edition follows them, but we ought unquestionably to have emended to vanśita.

There is even probably a play on words intended between vásu and vásā. [Yet SPP. reads vanśita without note of variant; as to the form, see Gram. § 914 b.] [For use by Kâu., see under va. 3.]

[Here ends the second anuvâka, with 5 paryâyus and 71 avâśānâras: but see the summations at p. 793 and cf. p. 798 and p. 801. The piece here quoted from the Old Anukr. is pâñca-paryâyâ uttara-k: see p. 792.]

[Here ends the thirty-first pratîthaka.]
[Prayer to the Sun, identified with Indra and with Vishnu.]

This is the fifth book of the third grand division (books xiii.-xviii.) of the Atharvan collection, and its unity of subject (as indicated by the title, above, which is slightly modified from Whitney's, p. 806) is sufficiently apparent. It is the only book of the entire collection that consists of a single anuvāka. At xix. 23, 27, it is called the Viṣāsahī (viṣāsahīḥ svāhā; note the singular number); and the Old Anukr., as noted below at page 812, gives it the same designation. As was true of the preceding book (see page 792), no translation of this book has been published by the translators of single books; but from here on to the end of xx. 37 we have the bhāṣya.

The Atharvaṇīya-paddhati, in a chapter on vedalītraḥ (note to Kāuḍ. 57. 32), nominates a viṣāsahī-lītraḥ; and the same lītraḥ is mentioned by Keśava, in his note to Kāuḍ. 42. 12, p. 344\(^\text{a}\), together with the ciro-śvāna, which latter is known as a necessary preliminary to the study of the "Shaveling Upanishad" (see Mundaka, iii. 2. 10). "Doubtless this hymn figured prominently in it" [the viṣāsahī-śvāna], says Bloomfield, in his part of the Grundrisse, p. 95.]

The hymn consists of just 30 verses: and so again we find the decad-division, — here into three precise decades. This, however, is a mechanical division. Structurally, the hymn is composed of five parts, as follows.]

[Part I., verses 1-5. — This is a sequence of 5 verses of 6 pādas each and of the scheme 8 + 8 + 12 + 8 + 8 = 52. All 5 verses are identical in the first 5 pādas, which are made up mostly of words containing the roots sah 'overpower' and ji 'win by conquest'; and they differ only in the sixth pāda, which is characterized by the phrase 'may I be' (bhāyāsan), with an ṭha which makes vs. 1 fall short of the full tale of syllables and makes an overplus for vs. 5.]

[Part II., verses 6-19. — This is a sequence of 14 verses characterized by the refrain 'Thine, O Vishnu' (ānved viṣṇo). It is a curious fact that the mss. do not separate this refrain from the stock of the verse by an avasāṇa-mark; and herein they are supported by the Anukr. (see below), which describes verses [1-8: that is, 1-5 of Part I. and] 6-8, 10-13, 16, 18-19, and 24 as īry-avasāna. In all the ānved viṣṇo verses (6-19, and 24), the Bombay ed. follows the mss.: the Berlin ed., on the other hand, inserts an avasāṇa-mark before the ānved; and, so far as the sense and structure go, it is imperatively demanded. — All the vss. of this part are of 7 pādas except 9, 14-15, and 17, which are of 5 each, and except 10, which is of 8.]
BOOK XVII. THE ATHARVYA-VEDA-SAṂHITĀ.

[Part III., verses 20-23.—This consists of 4 bits of prose. The verses contain praise and prayer to the Sun (20-21: 'brilliant art thou; may I be brilliant'); and homage to the Sun, rising, setting, etc. (22-23: namah).]

[Part IV., verses 24-26.—These are 3 perfectly regular anuvṛthika verses, to the first of which is added the anuvṛtta that is characteristic of Part II. The 3 verses are closely related and are addressed to the Sun as Aditya or Siśya, the first and last being appropriate for use at sunrise, and the second for use at sundown.—It may be noted that of the Pāli parītta verses (Jitaka, ii. p. 33-35) cited in the introduction to iv. 26, one set is used at sunrise and the other at sundown.]

[Part V., verses 27-30.—These (if we disregard the palpably intrusive brāhmaṇa of 27 a) are 4 perfectly regular stanzas, of which all the pādas are tristubh except 30 a and 30 b, which are jagati in count and cadence. We might call them parītta-verses, charms for defense and protection; they show various derivatives of the roots ur and gup, and references to Kasyapa (see note to iv. 20. 7).]

1. Prayer and praise to Indra and the Sun.


The Anukr. has some bad readings and confusions in its account of the book, but they do not concern things of much consequence. [So Whitney, in a note to vs. 5, which note I have transposed hither. He had altered (as often, for brevity) the order of his excerpts from the Anukr. but I have restored them in this case to the order of the original. Moreover, there are several trifling items which he has omitted or mis-apprehended: and these I have added or tried to set right without marking them with the usual ell-brackets.]

[Notes to the Anukramani-excerpts.] [The text begins, viṣākarṇa iva roś trikaś, which is taken from the Old Anukr.: see p. 812. 1. [As to the structure and count of vsns. 1-5, see page 805, ¶ 4.] 1. Text reads simply viṣākarṇa iva roś trikaś: read ity viṣākarṇa iva roś trikaś; or, perhaps, ity aṭayatiṣṭhit iva roś trikaś: but see note to verse 7.] 1. The statements concerning the tru-vasāna verses are given in two instalments and are entirely correct, although the Berlin edition makes them seem partially incorrect: vsns. 1-5 are 3-av. in both edns.; 6-8 and 10-13, 16, 18-19, 24 are 3-av. in the ms. and the Bombay ed., and are 3-av. in the Berlin ed.: see page 805, ¶ 5, above. 1. The text says aṭayatiṣṭhit [should be pāhuk aṭayatiṣṭhit, pāhuk aṭayatiṣṭhit: 'the rest'] ('rest') are those that remain after taking out from the verses thus far discussed those verses (1-8[3]), 9-10, 14-15, 17) the number of whose pādas has been already stated: and the Anukr. therefore means (after omitting aṭayatiṣṭhit to pāhuk aṭayatiṣṭhit), 'verses 1-3 are of 6 pādas, while the rest, namely verses (10-8[3]), 11-13, 16, 18-19, 24, are of 7 pādas'; and this is quite correct. 1. See note to vs. 22 and cf. note to xvi. 8, 1. 1. Partly prose — verses 20-23: see ¶ 1, on this page.]

The hymn, or añuvṛtka, or book, occurs (except vsns. 13, 14, 24) also in Pāipp. xviii., following immediately upon what represents our xvi.
A few of the later verses (18, 21-23) are used in Vāt. The hymn (or the first verses of it) is reckoned to the saññīgaṇa, according to Kāuḍ. (18, 25); and the Parāṣṭā [given under Kāuḍ. 54. 11] reckons it also to an āyuṣya gaṇa. It is used (with i. 30; iii. 8; etc.) in the ceremony of reception of a Vedic student (Kāuḍ. 55. 17); and (with iii. 31; iv. 13; etc.) in the following ceremony for long life (58. 3, 11); and in the anna-praṣāna rite (58. 22); further, in a solar eclipse (the whole hymn or sūkta: 99. 3; and Keçava, in his note to 100. 3, p. 372s, adds it also for use in a lunar eclipse). [Vss. 1-5 are quoted by the schol. to Kāuḍ. 7. 21. As to the use of the hymn in the vīṣṇahara-vata, see above, p. 805, r. 2.]

Translated: Griffith, ii. 209. — Perhaps the Sun is elsewhere variously identified: thus at xiii. 4. 46 (see note) with Indra; and at xiii. 2. 31 with Viṣṇu.

1. Indra of mighty power, overpowering, having overpowered, very powerful, overpowering, power-winning (sahaj-jīt), heaven-winning, kine-winning, booty-winning, to be praised (īd), by name, do I call: may I be long-lived.

2. Indra of mighty power etc. etc. do I call: may I be dear to the gods.

3. Indra of mighty power etc. etc. etc. etc. do I call: may I be dear to living beings (ṣaṁśītā).

4. Indra of mighty power etc. etc. do I call: may I be dear to cattle.

5. Indra of mighty power etc. etc. etc. etc. do I call: may I be dear to my equals (ṣaṁśītā).

Ppp. reads in the above 5 verses every time vīṣṇahara-; and, for c. 4, s. 2, vīṣṇu-jītāni sarvajñāni abhijñāni sarva-jñānāni samjakṣadāyām: tānānāma bhūyā indraṁ āyuṣyāṁ priyā bāhyāsmāṁ; in the repetitions, bhūyā (in place of its previous bhūyā), and indra devaṁbhūyāṁ priyā bāhyāsmāṁ. Here, and everywhere else in the hymn, the comm. insists that by indra is intended the sun, and not Indra, quoting in proof of it TS. i. 7. 61: aṣṭa va adityād Indraḥ. [For the structure and count of the vss., see above, p. 805, ¶ 4.]

6. Arise, arise, O sun; arise upon me with splendor; both let my hater be subject to me, and let not me be subject to my hater. — Thine, O Viṣṇu, are heroisms manifold; do thou fill us with cattle of all forms; set me in comfort in the highest firmament (vyomaṁ). Ppp. reads in the concluding pāda of the refrain svadāyām no et; the comm. also has svadāyām. The mss. commit the absurdity throughout of setting no anuṣṭāna between the verse proper and the refrain; we have, as required by the sense, introduced it in our text; [the matter is further discussed above, p. 805, ¶ 5. The refrain is, as usual, represented '1 vss. 7-18 only by the word itvama in the mss. (except in R., which fills it out a little further).] With reference to the main stock of the verse, the comm. cites most appositely TB. iii. 7. 61, uś agād añyām adityāṁ vṛkṣaṁ sāhāyāṁ sāhāyāṁ; diviṇāṁ māna ramāyānām ab abhin diviṇāṁ radham, although it does not appear why he did not cite rather our verse 24 a-d, below, which see.] The refrain seems to count as 11:12 + 11 = 34 syllables with the Anukr.; but the true tristubh cadences (vīṣṇaprāṇa, viśvan) of its second and third pādas suggest the...
suspicion of metrical disorder in the prior part of each of those pādas. One is tempted to think of pṛṇṭhī as an ill-considered modernization of pāṇṭhī; and to wish that mā (before dhṛti) might be excised, as superfluous in meter and in sense and as making a harsh change from plural (nas) to singular. — The change from singular to plural as between the main stock and the refrain, considering the looseness of their connection, is not to be called harsh.

7. Arise, arise, O sun; arise upon me with splendor; both those whom I see and those whom I do not — among them make thou favor for me. Thine, O Viṣṇu etc. etc.

We should expect me for mā in d; and the comm., on account of mā, takes sumāsitam as an adjective (= caḥkṣaṇabuddhyuktam) — which is not grammatically impossible, but against all Vedic usage. Verses 6 and 7, [If the main stock of each verse be read rhythmically,] are undoubtedly to be counted as 66 syllables, two less than a true atṛṣṭī (68), but also, on the other hand, two more than a true atṛṣṭī (64); but the a and the b of each can be read as 7 so as to make totals of just 64: see above, page 806, ¶ 6, note 3. [Concerning the refrain, see notes to vs. 6.]

8. Let them not damage thee in the sea, within the waters — they who approach there having fetters; quitting imprecation, thou hast ascended that sky; be thou then gracious to us; may we be in thy favor. — Thine, O Viṣṇu etc. etc.

Ppp. reads in b pācinam, and in ē ruha etin. The verse counts most naturally 78 syllables (11 x 4 : 34); a proper atṛṣṭī has 76. Hp. reads in d ṛkṣad; D.Kp. and all SPP’s authorities have ṛ: ar., which is doubtless the true pāda-text.

9. Do thou, O Indra, in order to great good-fortune, protect us about with unharmed rays. — Thine, O Viṣṇu etc. etc.

The comm. takes aktīḥḥi in its sense of ‘night.’ Ppp. reads adhitāḥḥi pari in b.

10. Do thou, O Indra, with propitious aids, be most wealful to us — ascending to the triple heaven of the heaven (div), besung unto soma-drinking, having a dear abode (-dhitāma) unto well-being. — Thine, O Viṣṇu etc. etc.

Ppp. reads in ā indro adhitāḥḥi (c). The comm. gives us our choice between -sthāna and -rejas as meanings of -dīhama in e. The verse has two syllables too many for a regular atṛṣṭī (72); [it reads properly as 5 x 8 and 34; but pāda a may be read as 6.]

11. Thou, O Indra, art all-conquering, all-gaining (sarva-viśeṣ); much invoked [art] thou, O Indra; do thou, O Indra, send onward this well-invoking praise; be thou gracious to us; may we be in thy favor. — Thine, O Viṣṇu etc. etc.

Ppp. reads in a śīva-viśeṣ; and instead of our d (= 8 d) it has śīvabhīs ānabhī abhi nas sayasa. The verse is a true atṛṣṭī by number of syllables, but very irregular in structure (8 + 10 : 13 + 11 : 34 = 76).

12. Unharmed in the heaven (div), also on earth, art thou; they have not attained thy greatness in the atmosphere; increasing with unharmed
worship (brāhmaṇa), do thou there, O Indra, being in the heaven (āvān), bestow protection (gārman) on us. — Thine, O Viṣṇu etc. etc.

Ppp. reads divas in a. [In d, all of SPP's authorities give adhi or ahā; and W's Collation Book notes nothing to the contrary; but the comm. omits the word, as the meter plainly requires. The verse (11 + 12 : 11 + 12 : 34 = 86) is by number of syllables an exact krti.

13. What body of thine, O Indra, is in the waters, what on the earth; what within the fire; what of thine, O Indra, is in the heaven-gaining (svārād) purifying one (śvānavāna); with what body, O Indra, thou didst permeate (ur-āj) the atmosphere — with that body, O Indra, bestow thou protection upon us. — Thine, O Viṣṇu etc. etc.

In nearly all our mss. (all save D. and R.p.m.) vṛṣṭiḥ (v. viṣṭiḥ) is most strangely left unaccented, and the reading was in our text emended to viṣṭiḥa, in accordance with the invariable accentuation of such forms in RV. and AV. elsewhere. But a minority of SPP's authorities are reported by him as accenting viṣṭitāh, and he accordingly prints viṣṭiḥāh in his edition (our D.R.p.m. have the same). The 'purifying one' is doubtless here the wind (vāyu: so comm.). The verse (12 + 16 : 12 + 12 : 34 = 86) counts two more syllables than a proper prakṛti.

14. Increasing thee, O Indra, with worship (brāhmaṇa), the imploring seers have sat down [for] the session (sattrd). — Thine, O Viṣṇu etc. etc.

The verse (11 + 12 : 34 = 57) has one more syllable than a regular saukṛti. [Verses 13 and 14, as was noted above, are wanting in Ppp.]

15. Thou goest about Trita (?), thou about the fountain of a thousand streams, the heaven-gaining council. — Thine, O Viṣṇu etc. etc.

All the mss., and hence both editions, read trītan in a; but the ms. of the comm. has tritam, and we cannot well believe that the latter is not the true reading; though the sense of the whole verse is extremely obscure. The comm. explains trītan mysteriously, as either viśtram antarīkṣam or meghā ṛtaṃ udakam. Viśṭhāna, he says, = yajña. The verse is capable of being read as 36 syllables. Ppp. puts it after our verse 17.

16. Thou defendest the four directions; thou shinest abroad with brightness (vatsa) unto the two firmaments (nābhas); thou pursuest (anu-stha) all these beings; thou, knowing, followest (anu-i) the way of righteousness. — Thine, O Viṣṇu etc. etc.

The saukṛti-mss. read viṣṭiḥa tāvād 'id between verse and refrain. The whole (11 + 11 : 11 + 11 : 34 = 79) reads naturally as three more syllables than belong to an atidāthi.

17. With five thou hearest upward (ādānā), with one hitherward; thou goest driving off the imprecation in good weather (cudina). — Thine, O Viṣṇu etc. etc.

The comm. supplies, as is natural, śdākiti or marici 'ray' for the missing noun, and explains the five as required in order to illuminate so many worlds beyond the sun.
But Ppp. reads instead saptaḥkṣiṣṭa with seven.

With reference to the rays, Griffith (note to xi. 1. 36) cites Mahādhara as quoted by Eggeling on CB. i. 9. 31. The comm. has the bad reading nādhamānas for bādha. We have to resolve a sāmanḍī in a in order to make 58 syllables in the verse.

18. Thou art Indra, thou great Indra, thou the world, thou Prajāpati; for thee the sacrifice is extended; to thee the offerers make oblation.

Thine, O Vishnu etc.

Ppp. reads viṣṇu for lokaḥ in b, and, in c, yajyate for viṣṇyate. Our Bp.P.M.W. T.R.p.m. also have yajyate for viṣṇyate. The comm. has the bad reading niidhaśās for ādhaśās. We have to resolve a sāmanḍī in order to make 58 syllables in the verse.

19. In the non-existent is the existent made firm; in the existent is being (bhūdī) made firm; being is set in what is to be; what is to be is made firm in being. Thine, O Vishnu etc.

Ppp. combines bhṛgīṝaḥ "hitum [double sandhi after -e as at ix. 1. 14] in c, and has saṃāhītam for pratiśhitum in d. The verse, like 6 and 7, lacks two syllables of a full ātṛṣṭi; [but see note to vs. 7 and p. 806, note 3, above].

20. Brilliant (guṇek) art thou; shiny art thou; as thou art shiny by the shining one (bhṛgjuṇit), so may I by the shining one shine.

The Ppp. text of this verse is in confusion. Our P.M.T. combine (second time) bhṛgīṝaḥ as if we had here, as the first time, ātṛṣṭi (instead of ātṛṣṭi). The first ātṛṣṭi is the same with the beginning of ii. 11. 5. MS. iv. 9. 5 has passages resembling this verse and the next. This prose bit is a queer kabubh; [the kabubh calls for 8 + 12 + 8 = 28; and this may be read as 8 + 11 + 9].

21. Brightness art thou, bright art thou; as thou by brightness art bright, so may I by both cattle and Brahman-splendor be bright (ruĉ).

Our P.M.T. have again (second time) ruĉṣi; [and one of SPP’s pada-mss. has correspondingly āsi without accent]. The MS. version is in some respects better: ruĉṣi āsi ruĉ (or ruĉy) ṣi āṣi yātiḥ tuvīru ruṣyād ruṣyād ruṣyād ruṣyād. Ppp. also gives ruĉṣyā. [For ruĉṣyā or roc, see Gram. § 907.] The metrical definition of the Anukr. is absurd, the “verse” being prose, and having only three possible divisions; it can be made 35 syllables by reading ruĉu āsi either in a or in b. It is used in Vāt. 14. 2, in the agnisīṣṭoma ceremony.

22. To the rising one be obeisance; to the one coming up be obeisance; to the arisen one be obeisance; to the wide ruler (vīraḍ) be obeisance; to the self-ruler (svaṛḍ) be obeisance; to the universal ruler (tvaṃśa) be obeisance.

We should expect, by the analogy of the next verse, udeṣyate for udeṣyate. The comm. explains the latter by āteḥkṣvam tvad gacchaite. In Vāt. 11. 16, the verse accompanies worship of the rising sun in the agnisīṣṭoma ceremony. It is so far an anuvābha that it contains 32 syllables. [The Anukr. informs us that this verse is a yajus; and so of the next. A similarly isolated bit of information we had concerning avi. 8. 1 a.]
23. To the setting one be obeisance; to the one about to set be obeisance; to the one that has set be obeisance; to the wide ruler be obeisance; to the self-ruler be obeisance; to the universal ruler be obeisance.

In Vâth. i. 12-13, the verse accompanies worship of the setting sun in the agnisoma ceremony. The Anukr. restores both the elided initial a's in the first half-verse, thus counting 35 syllables.

24. This Aditya hath arisen, together with all anlor (tÔpate), making subject to me my rivals; and let me not be subject to my hater. — Thine, O Vishṇu etc. etc.

We have repeated here once more the refrain of vss. 6-19. The verse is wanting in Ppds e, d. The main stock of the verse, without the refrain, corresponds to RV. i. 30. 13, which reads sâhasâ in b, and deśipad- tam (for sâphipadâ) in c; also mód for mû va in d; [and it is also Th. i. 7. 6], quoted above in full under v. 6, which reads like RV., save that it has mûna for mabhîmâ in c, and deśipadâ for devipadâ in d. — In the Calcutta ed. of Thh, sâhasâ is misprinted sâhâsit in the text, but is given aright in the comm. (p. 304), and aright in the Toona ed., p. 1195.

25. O Aditya, thou hast ascended a boat of a hundred oars in order to well-being; thou hast made me to pass over the day, make thou me likewise (satrâd) to pass over the night.

The comm. explains satrâd by satâi "va, akunâ sakha;" he gives also as admissible alternative explanation "I have ascended thee as a boat," etc., understanding the second person to be used as a first! Ppds reads, in fact, a'ruham; and, in c, akar pa'ly.

26. O sun, thou hast ascended a boat of a hundred oars in order to well-being; thou hast made me to pass over the night, make thou me likewise to pass over the day.

Passages analogous and in part accordant with the two preceding verses are found in MB. ii. 5. 13, 14. Ppds reads in b a'rikiyam; and, in c, râtri pa'ly.

27. With Prajâpati's worship (brâhman) [as] defense am I covered, with Kaçyapa's light and splendor; long-lived, of finished heroism, vigorous (? sâhitya), having a thousand life-times, well-made, may I go about.

[Or, to bring out the connection between vârman and ârtra, one may render, 'with P's defense am I defended,' 'with P's covering am I covered.' It is plain that brâhman, which is metrically redundant, has slipped in here out of 26 a; but it appears to be found also in Ppds, as in the text of the comm. The latter explains sâhitya by vâvidhagamanah, orvâtri 'prâthibuddhâgatîh; [cf. Bergaigne, Rel. Ved. iii. 287]. The verse \(14 + 11 + 11 + 11 = 46\) has nothing of a jagati character; but, if we excise brâhman, it is a perfectly good brisfûhj.

28. Encompassed with worship [as] defense am I, with Kaçyapa's light and splendor; let not the arrows that are the gods' attain me, nor those of men, but loose in order to slay (vâvidhâya).
BOOK XVII. THE ATHARVA-VEDA-SAHITĀ.

SPP. reports his padamss. as reading yā instead of yāḥ at end of e; I have not observed the blunder in ours. All, both his and ours, give visarga instead of -sāḥ in d. The comm. adds the visarga in both words. A part of the verse is wanting in Ppp.

29. Guarded by righteousness and by all the seasons, guarded by what is and by what is to be am I; let not evil attain me, nor death; I interpose with a sea of speech.

That is, I set my uttered charms like a sea between me and them.

30. Let Agni [as] guardian protect me all about; let the sun, rising, thrust [away] the fetters of death; out-shining dawns, firm mountains—let a thousand breaths abide (ā-yat) in me.

Ppp. reads in a gośas purī, transposes padās b and c (corrupting to vicchandrī, and combining uṇāsā p.), and ends d with mayu te ramanām; and it then adds our xviii. 4.49. The connection of our c is obscure; the comm. understands mṛtyupśāṁ nuditām or else māṁ anugṛhaṇītu : the former is possible. [The verse is to be read as 12 + 11 : 12 + 11.]

[Here ends the first and sole anuvāka, with 1 hymn and 30 verses. The words prathamo 'anuvāka are not printed here in either edition, but are found in several of W's mss. The quotation from the Old Anukr. is ily etat samanukrāntam pūṣ tiṣāya "viśaṁhāh."

[Here ends also the thirty-second prapāṭhaka.]
Funeral ceremonies. — This eighteenth book is the sixth and last book of the third grand division (books xiii.-xviii.) of the Atharvan collection, and shows very clearly that general unity of subject which is the distinguishing characteristic of the books of that division. In particular, however, the verses of the book do not show an orderliness of arrangement corresponding with that unity of subject. In large part, the verses of this book appear also in the Rigveda and in book vi. of the Taittiriya Aranyaka, and the readings of these two texts are wont to agree together rather than with those of the Atharvaveda. As appears from the excerpts below, p. 814, the Pañcapatatikā seems to have a special name for this book, 'The Yamas' or 'Yama-hymns.' The book has been translated by Weber in the Sitzungsberichte der königlich Preussischen Akademie der Wissenschaften zu Berlin (cited below as "Sb.") for 1895 and 1896. The bhāṣya is not wanting.

[The funeral ceremonies of the ancient Hindus (like their nuptial ceremonies — see p. 738) have been often treated: thus, as early as 1801, by Colebrooke, in vol. viii. of the Asiatic Researches (the paper is reprinted by Cowell in his edition of H. T. Colebrooke's Essays, vol. i.: see pages 172-206); by H. H. Wilson, Works, ii. 270 f.; by R. Roth, ZDMG., viii. 467-473; by Max Müller, ZDMG. in., appendix, pages i-ixxxi; by Monier-Williams in his Religious Thought and Life in India, chapter x.; and by H. Oldenberg, Religion des Veda, pages 570-591. Closely akin in subject is Whitney's essay on The Vedic doctrine of a future life, reprinted in his Oriental and Linguistic Studies, i. 46-63. — See also my notes upon the customs and ritual of cremation and burial (AGS. iv. 1-6) in my Sanskrit Reader, pages 401-405, and my notes on RV. x. 18 etc., Reader, pages 382-386: in both places I have given many pertinent bibliographical references. — The sixth prāṇāhāra of the Taittiriya Aranyaka is devoted to the funeral rites, and contains much of the material of this book of the AV. Rājendralalā Mitra's analysis of the prāṇāhāra (pages 41-48 of the "Contents" prefixed to his text-edition) may well be consulted, and also pages 33-58 of his Introduction. — The most comprehensive treatment of the subject has been given by Dr. W. Caland, under the title Die Altindischen Todten- und Bestattungsbräuche mit Benutzung handschriftlicher Quellen dargestellt, Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afdeeling Letterkunde, Deel 1. N° 6, Amsterdam, 1896, pages xiv + 193.]

[Hymns (or anvāyakas) 1 and 2 are treated by Weber (as above) in the Sitzungsberichte for 1895, pages 815-866; and hymns (or anvāyakas) 3 and 4, in the Sitzungsberichte for 1896, pages 235-294. — Weber's essays give first a general Introduction for 813.
BOOK XVIII. THE ATHARVA-VEDA-SAMHITA.

the whole book (Sk., 1895, pages 815-819); and then, for each anuvakā, a special introduction followed by a translation with running comment. Each special introduction treats of the ritual uses of the anuvakā concerned and of the provenience of the various verses or groups of verses which enter into its composition and also of some general matters relating to that anuvakā.

[Divisions of the book.—The material of this book is divided by our text into 4 anuvakas and this division coincides with the division into 4 hymns. (Compare the anuvakā-division of books xii. and xiii. and xiv.) A conspectus for book xviii. follows:

<table>
<thead>
<tr>
<th>Anuvakas</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Verses</td>
<td>61</td>
<td>60</td>
<td>73</td>
<td>89</td>
</tr>
<tr>
<td>Decad-division</td>
<td>6, 6, 7, 9</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Of the "decads," anuvakas 1, 2, 3, and 4 contain respectively 6, 6, 7, and 9. The sum is 28 "decads"-sūktaś. These 4 anuvakas and 28 sūktaś are recognized by the Major Anukr., as noted below, next. The sum of verses is 283, as is also stated by the same treatise, if we disregard an apparent misreading, ibidem.

[The Major Anukr. begins its treatment of the book thus: o cīt sakhāyām (xviii. 1.1) iti caturanuvakāh anjavinīcātātačanā tryaśaśvijatanaśvatarānātām (I read -dvijatarām) yamadevatahānaiś triśūtaḥman kāṇḍam atharvā mantraḥ āhudevatahānaḥ ca.]

[That is to say: 'The book that begins with o cīt sakhāyām has four anuvakas and twenty-eight sūktaś and two-hundred-and-eighty-three verses and is in trisūtaḥ meter; the seer is Atharvan; and the deities are Yama and many others mentioned in its mantras.]

[The Padcapaññākā. —The excerpts from the Old Anukr. are given piecemeal at the end of each anuvakā and may here be reconstructed into a metrical couplet:

ekānāsī ca yaśī ca saptatī śrīradhā ārādhā
ekomānaśī ca "va yamene vihitā vihā.

That is to say: 'Sixty-one; and sixty; the next [anuvakā] three-over-seventy; and ninety-less-one: are the verses disposed among the Yama-hymn." These excerpts are quoted in part and verbatim by the Major Anukr.]

[It would thus appear from the Old Anukr. that the division into anuvakāś is indeed of considerable antiquity. On the other hand, we cannot claim much intrinsic significance for the coincident division into hymns: at all events, the fact that a ritual sequence runs over the division-line between hymns 1 and 2 (see my note to 1.49) makes against such significance; and my suggestion (p. 848) as to a possible misdivision between hymns 3 and 4 points the same way.]

[See p. clx, near end.]

The whole book is wanting in Pāipp., although a very few of the verses (namely, 1.46; 2.13, 17; 3.56; 4.49) are found here and there in its text. In the Vāit., which has no chapter devoted to funeral rites, only fifteen scattered passages [covering about a score of verses] are used; but in the Kāuç, most of the verses from 1.40 on to the end of the book are quoted, solely in the chapter (adhyāya xi.: sections or kandikās 80-89) which deals with funeral rites and rites to the Fathers or Manes. [See p. 1016.]
I. [Funeral verses.]

[Atharvan. — *chapti. yamadevayam mantrekebhadhudevayam ca (41-43). sarvaatidayah; 44. rudrī; 44-46. mantrekaptipikdevatādy; 51. sa. pīrīry). trāśṭubham: 8, 15. ardhr̥ pañiḥ; 14, 40, 50. bhūtāḥ; 18-20, 21-23. jayoti; 37, 38. vasekhaḥ; 56, 57. ā. amūtkhaḥ; 59. purātvahāḥ.]

[Only one verse (46) is found in Paipp., and that in book ii. Only four sūtras of the Vāt. cite verses from this hymn, and those verses are 44-46, 51, and 55. In the Kāt., as already noted by Whitney, p. 814, nearly all the verses from 1.40 to the end of the book have their uses in the ritual. That Parts I. and II. and III. of the hymn as divided below are utterly impertinent to the proper subject of the hook and therefore without ritual application, is a fact on which Weber, Sā. 1895, p. 819, has already animadverted.]

[A clear synoptic statement of the provenience of the different groups of verses, or of the single verses, that enter into the composition of this hymn appears so desirable for the critical study thereof, that I subjoin the following:

Part I., verses 1-16. — This is the hymn of Yama and Yami, RV. x. 10, of 14 vss., but covering 16 in our text by reason of the strange insertion of RV. i. 84. 16 between the RV. vss. 5 and 6 (our 5 and 7) and the expansion of the RV. vs. 12 to two (our 13 and 14). — See Weber, Sā. 1895, p. 819.

Part II., verses 17-26. — This is the Agni-hymn, RV. x. 11 1 of 9 vss. The order of the last two is inverted, and to the whole part is prefixed a vs. (our 17) not found in other texts. — See Weber, Sā. 1895, p. 828.

Part III., verses 27-36. — This is the Agni-hymn, RV. x. 12, of 9 vss., with the order of vss. 3 and 4 inverted and with its last vs., 9, which we had above as our vs. 25, not repeated. To the whole is prefixed (as our 27, 28) a repetition of the Agni-vss., AV. vii. 82, 4, 5: perhaps vs. 5 (our 28: of which all four padas begin with *prāti*) is put here as a parallel to our 29 (on account of its *prāti*); in that case, vs. 4 (our 27) might be regarded as a mere variation of vs. 5, with *dus four times for prāti*, etc. — See Weber, Sā. 1895, p. 830.

Part IV., verses 37, 38. — To Indra, RV. viii. 24, 1, 2. — See Weber, l.c., p. 819 n.

Part V., verse 39. — Corresponds to RV. x. 31, 9.

Part VI., verse 40. — Here begin the vss. used in the ritual. — To Rudra, RV. ii. 33, 11.

Part VII., verses 41-43. — To Sarasvatī with the Fathers, RV. x. 17, 7-9.

Part VIII., verses 44-46. — To the Fathers, RV. x. 15, 1, 3, 2.

Part IX., verse 47. — To the Fathers, RV. x. 14, 3.


Part XI., verses 49, 50. — To Yama, RV. x. 14, 1, 2.

Part XII., verses 51, 52. — To the Fathers, RV. x. 15, 4, 6.

Part XIII., verse 53. — *Trāṇād dhāḥre etc*, RV. x. 17, 1.

Part XIV, a, verse 54. — To the dead man, RV. x. 14, 7.

Part XIV, b, verse 55. — Averrucaitio, RV. x. 14, 9.

Part XV, verses 56, 57. — Fire-kindling, RV. x. 16, 12 and variation.

Part XVI., verses 58-60. — To Yama and the Fathers, RV. x. 14, 6, 5, 4.

Part XVII., verse 61. — To the Fathers (?), SV. i. 92.]

[It thus appears that every verse of our hymn has its correspondent in the RV. save four (or five, if one wishes to count vs. 57): to wit, vs. 17, which is not found to my knowledge in any other text; vss. 27, 28, repeated from AV. vii. (see above); and vs. 61, found in SV.]
BOOK XVIII. THE ATHARVA-VEDA-SAMHITA.

Translated: as AV. hymn, by Weber, as already noted, Sā. 1895, pages 825-842; Griffith, li. 215.—Translated, furthermore, in so far as it corresponds to RV. material (see above), by the RV. translators, Wilson, Ludwig, Grassmann; 8 of the 14 verses 49 to 60 are from RV. x. 14, which has been translated by Geldner, *Siebenzig Lieder des Rigosda*, p. 146. In particular, Part I. (RV. x. 10), "Yama and Yami," has been rendered by Muir, v. 288-321; Geldner, I., p. 142; Ludwig, in his *Rigosda*, vol. ii., no. 580, with comment in vol. v., p. 510. With reference to this same Part I., J. Ehni, *Die ursprüngliche Gottheit des vedischen Vaisa*, Leipzig, 1896, pages 139-141, may be consulted. Most important is Geldner’s article in the *GurujiJilkaumudt*, pages 19-22, in which he subjects his older views concerning RV. x. 10 to a critical revision in the light of Śāyaṇa’s interpretation.

1. Unto a friend would I turn with friendship; having gone through much ocean, may the pious one take a grandson of [his] father, considering further onward upon the earth (kṣud).

That is, ‘making thoughtful provision for the future.’ The verse is, without variant, RV. x. 10. Our Bp.Bs. have purā in samhita. The verse is also SV. i. 340, which has a considerably different text: for a, śāvā sākṣyāḥ sākṣyā vartyaḥ; for b, aṃvasā jagamyāḥ; for c, aṃma kṣaye pratarthād ādīyānāḥ. The comm. takes vartyaḥ as of causative value, = variyāmi: didāyānas he explains first (as if it were didāyānas) by didāyamānas, ‘becoming illustrious over the whole earth’; but also, alternatively, by “thinking [upon a means of impregnating me].” — The word sākṣyā he takes as instr. of sākṣyā ‘friendship’ (so Laman, *Noun-Inflection*, JAOS. x. 336), and renders by sakhvita; but also alternatively as instr. of sakṛ, ‘by means of a female friend,’ a go-between!

[An oxytone feminine stem sakhī corresponding (cf. JAOS. x. 368) to a barytone masculine sākṣaī should accent its instr. sākṣyā (JAOS. x. 368, top, 381), not sākṣyā.] Aufrecht, *Festserus an Bohlenhig*, 1888, page 1, took sākṣyā as a dative of sākṣyā; and Pischel, *Ved.*, Stud. i. 65 (title-page dated 1889), made a cogent and interesting argument against my view and came (independently, without doubt) to the same conclusion as Aufrecht. — For Geldner’s interpretation of the whole verse, see *GurujiJilkaumudt*, p. 19-20.

2. Thy friend wants (vṣṣ) not that friendship of thine, that she of like sign should become of diverse form; the sons of the great Asura, heroes, sustainers of the sky (dīr), look widely about.

That is, Varuṇa’s spies are on the watch against such unpermitted acts. Our Bp.Bs. read in b, ṣākṣyāḥ. The comm. understands saalabāhyāḥ as ebdoravatulasakṣyāḥ yasyāḥ ‘marked as from the same womb,’ and viṣṇurāṣa as ‘changing from sister to wife.’ The same expression occurs below in 1. 34, and variations of it in TS. l. 3. 10* (quoted further at vi. 3. 11* and MS. i. 2. 17) (a passage corresponding to, but different from, that in TS.); also VS. vi. 20 b, l.6*.) It seems to have a kind of proverbial currency, as applied to things that change from one character to another. The comm. renders pari khyān by pari vadaṇā 或 miraharīṣyaṇā. The verse is RV. x. 10. 2.

3. Truly those immortals want that — posterity (tyajds) of the one mortal; may thy mind be set in our mind; mayest thou enter [as] husband a wife’s body.
The verse shows no variant from RV. x. 10. 3. B.E. read in d tanihm. The comm. explains tyajsiam by tyilgam, garbhah uircamaham, utpattim. [Cf. Weber, Sh., p. 824.]

4. What we (pl.) did not do formerly, why [do that] now? speaking righteousness, should we prate unrighteousness? The Gandharva in the waters and the watery woman (yobi) — that is our (du.) union (nabhi), that our (du.) highest relation (jatm).

RV. x. 10. 4 reads rtit in b, and rd no w- in d, but nām at the end. [The inconclusiveness of number as between no and nām tempts one to think that here at least the text of the AV. has scored a point against that of the RV.] Gāytra seems to be used here, as hardly elsewhere, in the directly opposed sense to rtit. The comm. explains rajāswa by ṛṣṭāṣṭam brūmaḥ. [Cf. Weber, Sh., p. 825.]

5. Verily, the generator made us (du.) in the womb man and spouse — god Tvashitar, Savitar of all forms; none overthrow (pra-ni) his ordinances (tratī); earth knows us [two] as such, also heaven.

RV. x. 10. 5 has no variants. The treatment of pṛthīnd in d as prosṛgha is noticed in Prāt. iii. 34 c. [Presumably, W's literal version of d would be 'earth is cognizant of that [fact] of us two, also heaven.']

6. Who yokes to the pole today the kine of righteousness, the diligent, the bright, the slow to wrath (? dhritī), that have arrows in the mouth, that shoot at the heart, amiable ones? whoso shall prosper their burden, he shall live.

This strangely intruded verse [cf. Weber, Sh. 1895, p. 819 n. i] is RV. i. 34. 16 (also found in Ts. iv. 2. 11; MS. ill. 16. 4), without variant [save that Ts. accents dūn-āhūyā]. SV. has it at 1. 341 (next after our verse 1), with the bad variants dūn āhūyā apsarākāh in c. [Cf. Aufrecht's Rigveda, vol. i, prefacc, p. xlv.] The comm. understands dūnāhūṛdīhat in d as here translated; also dūnāhūṛdī in another version in b.

7. Who knows of that first clay? who saw it? who shall proclaim it here? Great is the ordinance (śāttam) of Mitra, of Varuṇa; why, O lustful one, wilt thou speak to men with deceit (? vici)?

RV. x. 10. 6 has no variants. The comm. blunderingly attributes the verse to Yānī; he also takes vīlīna [p. vīlīna] as far vīlīna, an adj. meaning vīlīnaāhīma āhāma gar- chantah saṃcaraṇah, and qualifying nām, which is used as nominative, = nāmaś? [See Goldner, Gṛhstākāma, p. 21-22.]

8. Desire of Yama hath come unto me Yānī, in order to lying together in the same lair (yobi); I would fain yield (riti) my body; as wife to husband; may we whirl off, like two chariot wheels.

That is, probably, like the wheels of two chariots interlocked with each other in battle.

RV. x. 10. 7 has no variants from our text. The comm. makes rīthva mean saṁcārasya kararhava, adding itarātaryayoh samālīkār śivavartī; and his first explanation of rāthya is as = rāthyaḥ on the carriage road! Our p.M.I accent vṛhena. The metrical
BOOK XVIII. THE ATHARVA-VEDA-SAMHITA.

xviii. 1–

The definition of the Anukri, as *pauthik* is very strange, though the verse can be reduced to 40 syllables by refusing to make ordinary resolutions.

9. They stand not, they wink not, those spies of the gods who go about here; with another than me, O lustful one, go quickly; with him whirl off like two chariot wheels.

The verse is RV. x. 10. 8, without variant. The comm. reads *slec* at end of a; he explains *thyma* in c by *tarana*, and supplies *ramava*; 'hasten to enjoy thyself.'

10. By nights, by days one may pay reverence (*dasyasi*) to him; the sun's eye may open (*tāna miṣyāt*) for a moment; with heaven, with earth paired, of near connection;—Yami must bear the unbrotherly (*ājāmi*), [conduct] of Yama.

RV. x. 10. 9 differs from our text only by reading in d *bhīṛyāt,* and this reading the translation implies, *vīryat* seeming unexplainable save as a corruption, suggested by the forms of *vīr-vah* in the two preceeding verses. The connection of the verse is very loose, and the sense of b especially doubtful. One is tempted to emend to *mumīyāt,* but *āmiṣyāt* is found in Th. iii. 6. 13 [*śa pātīya*], explained by its commentary as meaning *ājāyata pravīṣyath.* Our comm. explains *āna m-ā śrēthaś gocch†* (the RV. comm. as *ud etu*). Our comm. further reads at the end *ājāmar,* and understands it of Yami. The adjectives in c are dual; the comm. supplies "earth with heaven and heaven with earth." [Cf. Weber, Sh., p. 823.]

11. Verily there shall come those later ages (*yugas*) in which next of kin (*jumā") shall do what is unkinly (*ājāmi*). Put thine arm underneath a hero (*tegabhat*); seek, O fortunate one, another husband than me.

The verse is, without variant, RV. x. 10. 10. *Uḥṣh barbhri* in c means 'make an *upahṛikha* (cushion, pillow) of.' Our comm. regards the anomalous *barbhri* [Graum. § 1011 a] as *barbhri + hi,* being for *ḥi- by Vedic licence.

12. What should brother be when there is no protector? or what sister, when destruction impends (*ni-gaṁ")? Impelled by desire, I prate thus much; mingle thou thy body with my body.

The first half-verse apparently means that the matter of near kinfled is overborne in importance by the consideration of her loneliness and of the necessity for continuing their race. The verse agrees throughout with RV. x. 10. 11. The comm. renders *matā* in c by *mūrčhāt.*

13. I am not thy protector here, O Yami; I may not mingle my body with thy body; with another than me do thou prepare enjoyments; thy brother wants not that, O fortunate one.

All our mss. save Op.K. accent *yamā* in a; SPP. reports only one of his as doing so. RV. x. 10. 12 is in our text expanded into two verses, its second half being our c, d, without variant. The comm. reads *nāhām* for *tanām* in b; he explains *nāhām* in a by *ahkimatāhravamādikās*.

14. Verily, I may not mingle my body with thy body; they call him wicked (*pātād*) who should approach his sister. That is not consonant
15. A weakling (bāthā), alas, art thou, O Yama; we have not found mind and heart thine; verily, another woman shall embrace thee, as a girth a harnessed [horse], as a twining plant (abhya) a tree.

16. Another man, truly, O Yami, another man shall embrace thee, as a twining plant a tree; either do thou seek his mind or he thine; then make for thyself very excellent concord (sāśvita).

17. Three meters the poets extolled (sv-yaś) — the many-formed one, the admirable, the all-beholding; waters, winds, herbs — these are set (dṛpita) in one being (bhūvami).

18. The bull yieldeth (dhiḥ) milks for the bull with the milking of the sky (dvī), he the unharmonious son (yariśv) of Aditi; everybody knoweth he, like Varuṇa, by thought (dhiḥ); he, sharing the sacrifice (yajīṣv), sacrificeth to the seasons that share the sacrifice.
19. Prateth the Gandharvi and watery woman; in the noise of the noisy one (nagdh) let [her] protect our mind; let Aditi set us in the midst of what is desired (?11d); our oldest brother shall first speak out.

RV. x. 11. 2 has for sole variant me for nas in b. The comm. to the first half-verse appears to be defective; but it certainly understands the goddesses Bharati and Sarasvati to be intended in a; tajasa is either phulasya or yagasya; the "brother" is Agni. [Pischel discusses the RV. verse at Ved. Stnd. l. 183.]

20. She now, the excellent, rich in food, full of glory—the dawn hath shone [or (m1nu)], full of light (mår-); since they have generated for the council [as] hōtr Agni, the eager one, after the will (krutu) of the eager ones.

This is RV. x. 11. 3, without variant. The comm. renders krttm,ftl in a by mantra-rapabarvdat, and vđtilhy,1 (of course) by yajttha, and understands dhu krutum as "for each several ceremony."

21. Then that mighty (vidbh) conspicuous drop did the bird, the lively falcon, bring at the sacrifice; if the Aryan tribes (viq) choose the wondrous one, Agni, [as] hōtr, then prayer (dilē) was born.

RV. x. 11. 4 differs only by reading titlēs in b. The comm. makes a couple of references, to Th. ill. 2. 11 and TS. vi. 1. 61, where the legends of the bringing of soma from heaven by the falcon are given. Prāti. ill. 25 notes the short final of dītha in a and d.

22. Ever art thou pleasant (rajvd), as pastures to him that enjoys (çy) them, being, O Agni, well sacrificed to with the offerings of man (madus); or when, active, praiseworthy, having won the strength (vēja) of the inspired one (vēprā), thou approachest with very many.

RV. x. 11. 5 differs only by reading nēthāmu at end of e. The construction and meaning of the second half-verse are difficult and obscure. The comm. explains çām-adus by caunam yamamānaṃ prasaunam (similarly the comm. to RV.); and bhāribhīt as "accompanied by many desires or else by many gods" (RV. comm. only the latter).

23. Send thou up the (two) fathers, [as] a lover, unto enjoyment (bhodgo). The welcome one (haryatā) desires to sacrifice; he sends from the heart; the bearer (vahut) speaks out; the merry one (?makhā) does a good work; the Ásura shows might (tavijy); he trembles with purpose (?matt).
The verse is RV. x. 11. 6, without variant. It is extremely obscure, and the general sense, as well as the meaning of several words, is in a high degree doubtful; the translation given is no more than mechanical. [Cf. Weber, p. 829.]

24. Whatever mortal hath seen thy favor, O Agni, son of power, he is renowned exceedingly; acquiring (dha) food (if), borne by horses, he, lightful, vigorous, passes (dv.akt) the days (dv.).

RV. x. 11. 7 reads in a δήκοτ, of which our δηκέτα is doubtless only a corruption. Our Bp. and one of SPP’s authorities have αὐξάτη. The comm. renders δήκατι by αὐξάσατε; [he adds alternatively: δήκατι = ἀκοφόρα, δύναμι... γιακτόν ἠχατί]. In b he reads ἀβδί instead of αὐτί.

25. Hear us, O Agni, in thy seat, thy station; harness the speedy chariot of the immortal (αμέτο), bring to us the two firmaments (σωβάσι), parents of the gods; be thou of the gods never (μάκις) away; mayest thou be here.

The verse is RV. x. 11. 9 (and 12. 9), without variant. The comm. comfortably supplies σαμγέ in δ to govern the genitive δεράνναμ. Then, as alternative explanation, he understands βήσας and σαμγής as third persons, and μάκις as “no one.”

26. That, O Agni, this meeting may take place (βήν), divine, among the gods, worshipful, thou reverend one, and that thou mayest share out treasures, O self-ruling one, do thou enjoy here our portion filled with good things.

The verse is, without variant, RV. x. 11. 8 (also found in MS. iv. 14. 15).

27. Agni hath looked after the apex of the dawns, after the days, [he] first, Jatavedas; a sun, after the dawns, after the rays; after heaven-and-earth he entered.

28. Agni hath looked forth to meet the apex of the dawns, to meet the days, [he] first, Jatavedas, and to meet the rays of the sun in many places; to meet heaven-and-earth he stretched out.

These two verses we had above as vili. 82. 4, 5. They are here again written out in full by two of our mss. (O.R.). [Cf. my introduction, above, p. 815.]

29. Heaven and earth, first by right, truth-speaking, are within hearing, when the god, making mortals to sacrifice, sits as hōṇa, going to meet his own being (dvn).

The verse is RV. x. 12. 1, without variant. Some of our mss. (Bp.Bs.Op.) read αβίςραυλ in b. The comm. explains the word by στοιχ ῥαναρογγογ.
30. A god, encompassing the gods with right, carry thou first our offering, understanding [it]; smoke-bannered by the fuel, light-beaming, a pleasant, constant skilled sacrificer with speech.

The verse is RV. x. 12. 2, without variant. The majority of SPP’s mss., with one of ours (Op.), read dhārya in c. Neither our Anukr. nor that of the RV. notes the deficiency of a syllable in a.

31. I praise (are) your (du.) work unto increase, ye ghee-surfaced ones; O heaven-and-earth, hear me, ye two firmaments (rodas) when days, O gods, went to the other life (dāmrta), let the two parents (pītāra) sharpen us here with honey.

The rendering is only mechanical, the obscurity of the verse being unresolved. It is RV. x. 12. 2, without variant. It is extremely obscure, especially the first pāda, which admits of being rendered in half-a-dozen different ways; the translation given is pretty tentative. The comm. gives little help. The pāda-text does not divide or otherwise change sūkṛta, which indicates that its makers did not see in the word the formation su-ān, which is plausibly seen in it by western scholars and by our comm. The latter takes vid in (p. vid it) as dual, but in the Pāīī it is quoted by the comment (to i. 74) as example of a locative in i, which it doubtless is. Our comm. derives yaj first from root yaj and makes it varman; devās is again, as above (vs. 31), sūkṛtas, pāvijas. [With the expression dīrāya vinī, applied to ghee, compare the expression at x. 4. 3, vār yugam, applied to snake-venom, which may well be called a ‘terrible fluid’: but see note to x. 4. 3.]

32. If the god’s immortality (āmṛta) is easy to appropriate for the cow, thence those who are born maintain themselves on the broad earth; all the gods go after that sacrificial formula of thine, when the hind yields the ghee, heavenly liquor (vār).

The verse is RV. x. 12. 3, without variant. It is all extremely obscure, especially the second pāda, which admits of being rendered in half-a-dozen different ways; the translation given is purely tentative. The comm. gives little help. The pāda-text does not divide or otherwise change sūkṛta, which indicates that its makers did not see in the word the formation su-ān, which is plausibly seen in it by western scholars and by our comm. The latter takes vid in (p. vid it) as dual, but in the Pāīī it is quoted by the comment (to i. 74) as example of a locative in i, which it doubtless is. Our comm. derives yaj first from root yaj and makes it varman; devās is again, as above (vs. 31), sūkṛtas, pāvijas. [With the expression dīrāya vinī, applied to ghee, compare the expression at x. 4. 3, vār yugam, applied to snake-venom, which may well be called a ‘terrible fluid’: but see note to x. 4. 3.]

33. Why forsooth hath the king seized (gṛha) us? what have we done in transgression of (diti) his ordinance (varata)? who discerns [it] for even Mitra, swerving the gods, like a song of praise (pΘka), is the might also of them that go.

The verse is RV. x. 12. 5, without variant. The second half-verse, especially the last pāda, is bafflingly obscure. The accent of diti, as well as the absence of other construction for mītrās, strongly indicates that the whole of the second half-verse forms one sentence; in which case vid is perhaps most probably a corruption. The comm. understands vid in as Yama, and jaghraka as signifying his “acceptance” of offerings—which is very ill guessed; doubtless it is Varuṇa (so Ludwig; the RV. comm. makes it
TRANSLATION AND NOTES. BOOK XVIII. –xviii. 1

Agni. He then renders jukurli,ds most absurdly by llwayan, [saying that “the root kvr ’crook’ is here used in the sense of root k11 • call’”]. He reads in d (as do some of the mss., including our OOp.R.) ydátan, as accus. of the pple ydá, qualifying deváu understood, rendering deváu abhigacchato no ’smán rakítum’ and so on. The version of the line given above is of course mechanical only.

34. Hard to reverence (?durumátu) here is the name of the immortal, that she of like sign should become of diverse form; whoso shall reverence Yama with proper reverence (?zumátu), him, O Agni, exalted one, do thou protect, unremitting.

This verse is found also as RV. x. 12. 6, without variant, but the RV. comm. passes it without notice, as if recognizing it as not genuine. It is very strange to find repeated here as b vs. 2 b, above, as the connection this time does not explain the feminine words in it. The comm. first explains (like Grassmann) the pada as quoted from the other verse; but goes on to add other interpretations. He defines durumátu by durmananam durvacanam.

35. In whom the gods revel at the council, maintain themselves in Vivasvant’s seat—they placed light in the sun, rays in the moon: the two, unfailing, wait upon (pari-car) the brightness (dyotan11). The verse is x. 12. 7, without variant. The comm. separates ydánin from vidáthi, supplying agánin for the former to qualify (the RV. comm. does the same); perhaps rather nanáname is to be inferred from the following verse. [W. suggests by a note to his ms. as an alternative for a, ’In what council the gods revel’.] Our comm. also explains, in d, dyotánin by dyotanámam agúnin, and it reads agúnin, understanding it adverbially; aktin in c is either raśmin or râtris. [This vs. and the next are discussed by Foy, KZ. xxxiv. 228.]

36. In what secret (apícya) devotion (manda11) the gods go about (saman-car)—we know it not; may Mitra, may Aditi, may god Savitar declare us here guiltless to Varuṇa.

The verse is RV. x. 12. 8, without variant. Our comm. explains mana111111a111 by manydyea sthánam varunābhye.

37. O companions, we would supplicate (ārāt11) worship (brahman11) for Indra, possessor of the thunderbolt, to praise, indeed, the most manly, the daring.

The verse is RV. viii. 24. 1 (also SV. i. 396), which reads in a tágá11mahi (SV. -he), and inserts in c va尽量 after a dži, as required by the meter. The comm.’s text (but not his exposition) also has the va. Our Anukr. takes no notice of the lack of a syllable in the pada. The comm. explains dágá11mahi by dähämahi, and supplies kartum; he renders stupa by either istánim or stotum. The particles a dži are included in the prescriptions of Prāt. 1 97; iii. 4 iv. 98. [Weber, Sb. 1895, p. 819 n., can assign no reason why vs. 37–38 should appear here.]

38. For thou art famed for might (gr11vas), for Vṛitra-slaying, a Vṛitra-slayer; thou out-bestowest the bounteous with thy bounties, O hero.

The verse is RV. viii. 24. 2, and without variant, if, with SPP., we read gr11vas at end of a. Our text has gr11vas, with a part of the ms.; they vary between gr11vas (our-
BOOK XVIII. THE ATHARVA-VEDA-SA?HITA.

39. Thou goest over the earth as a ste
gad over the ground; let winds
blow here on the great earth (bhūmi) for us; Mitra for us there (dīra),
Varuṇa, being joined, hath let loose heat (pīka), as fire does in the forest.

RV. x. 31. 9 corresponds, but has very considerable differences of reading: in a, e
pāthikw; for b, naṁ ha va ṭā ṅḥ ha ṭā bhūma; in c, yātra (tor no dīra) and
ajñatvānas (for yuj); in d, ājñate v-. Part of the AV. mss. also have ājñate v- (our O.R.,
and nearly half of SPP's), which according to what might well be adopted in the text; but
SPP, like our edition, reads ajñate v-. One or two of our mss. (Op.R. n.m.) read in a
aṣṭīta (yady), and so do a minority of SPP's; and the latter gives in his samākhita-text
yaṣṭīta, but (apparently by an oversight) in his pade-text vi: aṣṭīta; one sees no
reason at all for the accentuation of the verb [in the AV. text, with its dīra]. * Our
text is plainly an unintelligent corruption of an unintelligible verse. The RV. comm.
guesses nāsīnasākhita dīlīyak to be the meaning of the [very rare] ste
gad, but only
on the ground of a worthless etymology. Our comm. is defective here, but the lacuna
is filled up by the editor, who makes it signify “a frog”! [a meaning possibly sug-
gested by the passage at TS. v. 7. 11 (which is parallel to VS. xxv. 1)]. Ludwig
conjectures “a plow-share” [and Weber follows him]. Our pade-text reads in b māndī tī
ta, and the case is quoted under Prat. i. 74 as that of a locative in t; our comm. renders it
[alternatively] by māhtu; he also renders yaṣṭīta by nāsīyata! The vi of pāti-
kāyā is [almost or quite illegible] in our text. The Anukr. takes no notice of the
metrical irregularities of the verse (10 + 11 : 12 + 11 = 14).

*] The RV. reads vi aṣṭīta, and has the difficult pade-reading vi: aṣṭīta: here the
RV's accentuation of aṣṭīta is accounted for by the RV's yātra; and the accent of vi
to be put with the remarkable cases (some thirty) mentioned by W., Gram. § 184 4,
whether we regard it as a blunder helped by the wavering tradition as to dīra, yātra, or
not. (Cf. what is said about “blend-readings” under xiv. 2. 18 and, just below, under
xviii. 1. 42) Whitney's Bp. follows the RV. in giving vi: aṣṭīta and his Bs. has
vyāṣṭīta: cf. the vi: dhādha in six. 6. 5 a.

40. Praise thou the famed sitter on the hollow of men (jītana), the
terrible king, formidable assailant (?npalatni); being praised, O Rudra, be
gracious to the singer; let thine army (pāla) lay low (ni-tera) another
than us.

The verse corresponds to RV. ii. 33. 11 (also found in Tis. iv. 5. 101, without variant
from RV.), which reads in a-b aśītvān yāvināna no
dānāḥ na bh, and, for a, māndī ta
asvad ni vāpataṃ sāvā. The substitution in our text of sāvata for sāvā at the end
throws into confusion sense and construction. The comm. first takes it as sāvā, and
then as accus. qualifying anyāna and signifying ānuvā sudhālam, in the latter case sup-
plying sāvā as subject of the verb. Garatšākha he takes first in the Nirukta sense
of śatapatha-brahma, and then in its “ordinary” (prasiddha) meaning, adding ānuvā
 śatapatha śatapathadānuvā yāya. The Kāṇḍu (85. 19) uses the verse in con-
nection with the digging of a hollow (gārta) in the middle of the measured space at
the pīndapāryāya, and the scattering into it of a number of heterogeneous substances.
TRANSLATION AND NOTES. BOOK XVIII.

41. On Sarasvati do the pious call; on Sarasvati, while the sacrifice is being extended; on Sarasvati do the well-doers call: may Sarasvati give what is desirable to the worshiper (dvida).

RV. x. 17. 7 is the same verse, but makes better meter by having hantye for hamane in c; and the comm. agrees with it. Verses 41-43, with others to Sarasvati (vii. 68. 1-2; also xviii. 3. 25), are used by Kâu. (81. 39) in the pitre menu ceremony, accompanying offerings to Sarasvati. [And they recur below, as noted under vs. 43.]

The Anukr. takes no notice of the deficiency of a syllable in 41 c, and 42 a, nor of the excess of two syllables in 43 a.

42. On Sarasvati do the Fathers call, arriving at the sacrifice on the south; sitting on this barhals do ye revel; assign thou to us food (tasa) free from disease.

Here again the RV. version (x. 17. 9 a, b, c, d) makes the meter good by inserting jïn in a before pîtras (and hence accenting hantye *); it also accents daksîn in b, as other texts do; two of our mss. (O.s.m.Op.) do the same, with the majority of SPP's, whence the latter adopts daksîn in his edition; it is undoubtedly the correct reading [as is explicitly stated also by the comm. to xix. 13. 9, page 325.1.]

RV. also avoids the change of subject in the second line by reading mûda-sastra in c; * it is interesting to note that SPP's CP accents hantye, as if the missing jïn were not missing: cf. my note about "blend-readinga" under xiv. 2. 18, and the end of my note under xviii. 1. 39; also note to 4. 57.

43. O Sarasvati, that wentest in company (sarathna) with the songs (uktis), with the svadis, O goddess, reveling with the Fathers, assign thou to the sacrificer here a portion of refreshment (tata) of thousandfold value, abundance of wealth.

Here, once more, the AV. disturbs the meter by the intrusion into a of uktita, which is wanting in the RV. version (x. 17. 8 a, b, c, d). [RV. reads yâmânena in d.] The three Sarasvati verses are repeated below as xviii. 4. 45-47. The comm. gives annasya as equivalent of ukti.

44. Let the lower, let the higher, let the midmost Fathers, the soma-drinking (saumu), go up; they who went to life (âjiva), unharmed (apryást), right-knowing — let those Fathers aid us at our calls.

The verse is found, without variant, as RV. x. 15. 1, VS. vi. 49, and in TS. ii. 6. 121, MS. iv. 10. 6. It is used twice by Kâu. in the funeral book: once (80. 43) at the piling of the funeral pile; and once (87. 14), in the pijoji-pitrayâha, at the digging of a pit for receiving certain offerings. Verses 44-46 appear together (87. 29) in the latter ceremony with the bringing in of certain water-pots [i.e. the pouring in (of their contents)]. In Vâlt. (30. 14), vs. 44 and 45, with 51, and 3. 44. 45, are prescribed to be repeated after the pouring of sarî into a perforated vessel, in the shukrâna ceremony; and again, vs. 44-46 accompany (37. 23) the binding of a victim to the sacrificial post in the gurupayâha.
45. I have won hither (a-vid) the beneficent Fathers, both the grandson and the wide-striding of Vishnu; they who, sitting on the barha, partake of the pressed drink with svadha— they come especially hither.

The verse is, without variant, RV. x. 15. 3, Vb. xix. 56, and MS. iv. 10. 6 (MS. puts ye after svadha in e). Our comm. is uncertain from which root vid to make avitsi, and casts no light on the obscure second piida; he renders iiga3, his, either by iiga3aya or iiga3cakunu. The abbreviated form barhiiddas (p. barhiiddha) is one of those quoted by the Prat. comment as aimed at by rules ii. 59; iv. 100. For the use of the verse by Kauc, and Vait, see under vs. 44.

46. Be this homage today to the Fathers, who went first, who went after, who are seated in the space (rdjas) of earth, or who are now in regions (dhr) having good abodes (mvadhah). The verse is RV. x. 15. 2, which, however, reads in b uparasas, and in d vikrut; and with it in both respects read the corresponding verses in TS. ii. 6. 121 and MS. lv. 10. 6; also VS. xix. 56. Pp. also gives the verse in book ii., reading in b ye parvasas pareyuh, and in d swerjinau vikrut. Some of our mss. (P.M.I.R.T.), and one of SPP's, agree with RV. in reading 1parifrasas; and our E. has vikrut, while P.M. give divikrut, and I. priksu. For the use of the verse in Kauc, and Vait, see under vs. 44; it also (or else, more probably, 4. 51) is prescribed alone (80. 51) to accompany the scattering of darbha-grass in preparing the funeral pile.

47. Matai with the kavyas, Yama with the Asgiras, Brihaspati increasing with the f1•a1•s ('praisers'); both they whom the gods increased and who [increased] the gods — let those Fathers aid us at our calls.

RV. x. 14. 3 has the first three padas, but, instead of repeating our 44 d, reads for the fourth svadh 'nyel svadhya 'nyel madanti; and TS. (ii. 6. 123) and MS. (iv. 14. 16) agree with it in so doing.

48. Sweet verily is this [soma], and full of honey is this; strong (tivrd) verily is this, and full of sap is this; and no one soever overpowers in conflicts (tiha-Id) Indra, having now drunk of it.

The verse is RV. vi. 47. 1, without real variant; its applicability in the funeral book is not apparent, and neither Kauc, nor Vait, uses it. Part of our mss. (O.R.K.), with nearly all SPP's, combine at the beginning svadha b, which RV. also has; and SPP, with good reason, adopts this in his text.

49. Him that went away to the advances called great, spying out the road for many, Vivasvant's son, gatherer of people, king Yama, honor (unary) ye with oblation.

The verse is RV. x. 14. 1, which, however, reads uun for lit at end of a, and dvasaya for saptaya in d. A verse in MS. lv. 14. 16 has the RV. version throughout. TA. (in vi. r. 1) gives at the end the genuine variant dvasaya, but also in a and b the incredible blunders pare yadasm and annapafasatam; so even the Yoona ed., p. 405. With the first half-verse is to be compared our vi. 28. 3 a, b. The lit of our version, at
end of a, seems a worthless corruption (SPP. thinks it certainly "a mistake for dī"); but that is not very plausible, though our I., doubtless by an accidental slip, has dī, and P.M. have aṣṭa); the comm. reads ava, with the other texts. [With this vs. and the next, cf. 3. 13 below: the second half of 3. 13 is identical with the second half of this vs.] In Kāuṭ. (81. 34), recital of the verse accompanies offerings to Yama at the lighting of the funeral pile. Metrically, it is svārājū (12 + 11 : 11 + 12 = 46) rather than bhūryājū.

[Caland, Todtingebräusche, p. 65, observes that "Kāuṭ. 81. 34–36 [meaning 34–37] form one single whole." They indicate the eleven verses (translated by C., p. 64) that are to be used to accompany the eleven oblations to Yama (pāṇīnā hōmā), offered in the pūjāmāth, after the lighting of the fire. The vs. are: xviii. 1. 49, 50, for the first two oblations; xviii. 1. 58, 59, 60, 61 (the last vs. of the hymn) and xviii. 2. 1, 2, 3, for the next seven; and xviii. 3. 13 and 2. 49, for the last two: in all, eleven, ity ekadāśa. Whereupon follow the oblations to Śaraśvatī. — It should be noted that the group 1. 58 to 2. 3 (Kāuṭ.: ity samhitāh saha) disregards the existing division of the book into anuvāka-hymns.]

50. Yama first found for us a track (gātī); that is not a pasture to be borne away; where our former Fathers went forth, there (end) [go] those born [of them], along their own roads.

The corresponding RV. verse (x. 14. 2) reads pūryās at end of e, and MS. (in iv. 14. 10) agrees with it. The comm. has yena instead of end in d. The verse (with vs. 51?) is used by Kāuṭ. (81. 35) next after the preceding one, in the same ceremony.

51. Ye barhīs-seated Fathers, hitherward with aid! these offerings have we made for you; enjoy [them]! do ye come with most wealful aid; then assign to us weal [and] profit, free from evil.

The corresponding RV. verse (x. 15. 4) has āthā at beginning of d. VS. (six. 55) agrees throughout with RV.; TS. (in ii. 6. 12) spoils the meter of d by changing vas to asmādhīṣya; MS. (in iv. 10. 6) has at the end daulāṭāvāya; [so has W's Op.]. The comm. also reads āthā. The verse is used by Kāuṭ. (87. 27), along with 3. 44–46 and 4. 68, to accompany the untying and strewing of the barhīs in the pūjalāpītīrṣya. In Vāt., 30. 14, it appears with 1. 44, 45 etc. (see under 1. 44); and again (9. 8), in the cātur-māsya sacrifice, accompanying (with 3. 44, 45 and 4. 71) a libation to Soma and the Fathers.

52. Bending the knee, sitting down on the right, let all assent to (abhi-gr) this libation of ours; injure us not, O Fathers, by reason of any offense (dgat) which we may do to you through humanity.

That is, through human frailty. The corresponding RV. verse (x. 15. 6) reads for b Ṇutām yajñāhām abhi grātā saukeva; and VS. (six. 62) agrees with RV.; the comm., too, so far as to have grāta. In Kāuṭ. (83. 25), the verse accompanies the arranging of the bone relics of the deceased at their place of burial (repeated, with two other verses, in the pūjalāpītīrṣya, 87. 28). The Anukr. takes no notice of the redundant syllable in b.

53. Tvāṣṭar makes a wedding-car for his daughter; by reason of this, all this creation comes together; the mother of Yama, wife of great Vivasvānt, being drawn about, disappeared.
54. Go thou forth, go roasts that go to the stronghold (pār-
ṛdhā), as (yānti) thy Fathers of old went forth; both kings, revealing with,
svādāh, shalt thou see, Yama and god Varuṇa.

Or svadāhā may be 'at their pleasure' or 'according to their won.' The cor-
responding RV. verse (x. 14. 7) has in a-b pātāḥkāh pārṇyāthir yātrā naḥ pārṇa
pīdārak pārṇyāthah, and, in c, rājānah and mōlānāt; and MS. (in iv. 14. 10) agrees with
it except in reading, with our text, pārṇyāth [in b, and in having pārṇyāthah in a]. Our
comm. reads rājānah in c. Prāt. iii. 83 prescribes the n in pārṇyāthīs (p. pārṇyānāh);
the comm. absurdly explains the word as = pūndhulo yena . . . yānti for the pār, com-
pare x. 2. 28 ff.; xix. 17 and 19. The Anukr. takes no notice of the metrical irregularity
in the verse. [It is due to the displacement of pārṇyāthīs by pārṇyānāh: the secondary
character of the latter (occurring elsewhere only at 4. 03 below) is palpable in more
ways than one.] Kāuḍ. does not quote the verse; but our comm, declares it to accom-
pany the laying of the dead body on the cart (for transportation to the funeral pile).

55. Go ye away, go asunder, and cross apart from here; for this man
the Fathers have made this world; adorned with days, with waters, with
rays (ākāś), a rest (āvastāna) Yama gives to him.

The verse is RV. x. 14. 9, without variant; and Ta. (in i. 27. 5; vi. 6. 1) has the
first, third, and fourth pádās; while VS. (xii. 45) and TS. (in iv. 2. 41); TB. (i. 2. 118),
and MS. (ii. 7. 11), have only the first (agreeing with TA. in the second). TA., how-
ever, reads dhātvīr an- in d, and that is found also in our P.M.I. The comm. has for
b the pādā of the other texts: ye t'u ha prītiq ye ca utānāth. [My discussion of
the verse in Skt. Reader, p. 378, may be consulted.] The verse, with 2. 37, accompa-
neys in Kāuḍ. (So. 42) the sprinkling of the place of cremation with holy water; in
Vāt. (So. 24), the sweeping of the site for the householder's fire; in the agnicayana
ceremony. [Weber, S.A. 1895, p. 839, takes the verse as a call, addressed to all creatures
(whether animals or demons) that may infest the resting-place of the dead man, to quit
the same (averrucation).]

[Bohling, in his paper Über echa lokah, discusses this verse at Ber. der sachsischen
Gesell. für 1893, xiv. 131. — He would read ṛūta, not ṛūta, referring to Whitney's
Grammar § 158, and suggesting that divōva is perhaps the only example for the cir-
cumflex; but I have noted viṅḍra, RV. x. 32. 2, ṛūva, vii. 55. 2, uṝa. AV. iii. 11. 2,
and bhūdhiḥdhiṃ, viii. 18. 1, and suspect that Whitney has collected all the prītiq
svārītiq from AV. (nearly a score) in his note to the Prāt. iii. 56.]

56. Eager (nārata) would we light thee, eager would we kindle; do
thou, eager, bring the eager Fathers to eat the oblation.

The corresponding verse in RV. (x. 16. 12; also VS. xix. 70) has ni dhanākī for idh-
in a; TS. (in ii. 6. 121) and MS. (in i. 10. 18) read instead haduṃaka, and with these
our comm. agrees. Used in Kāu. (87. 19: the comm. says, with vs. 57 also) to accompany, in the pindapiṣṭayāna, the lighting of two pieces of wood. [The next vs. is a variation of this.]

57. Lightful (dyumant) would we light thee, lightful would we kindle; do thou, lightful, bring the lightful Fathers to eat the oblation. More than half the mss. (including all ours except O.Op. T.K. which have dyumald, p. dyumant) read dyumald in c, which we accordingly adopted in our text, though the form is of course ungrammatical; Sl'l. reads correctly dyumals. Cf. my Noulectio, p. 521. J L This vs. is a mere variation of the preceding, with dyumald forms in place of ḫīlfīl-forms. Perhaps in this connection the fact is noteworthy that W's codex I. does not accent the vs. Here again the comm. reads havāmahe for īḍhikāh.

58. The Angirases, our ādvāya Fathers, the Atharvans, the Ḫīrīgus, soma-drinkers (somyd)—may we be in the favor of those worshipful ones, likewise in their excellent well-willing. The verse is RV. x. q. 6, also VS. xix. 50, and in TS. ii. 6. 12a, all without variant; the second half is met with further at AV. vi. 47. 13; x. 131. 7; AV. vii. 92. 1; but with ṭheya yoṣṭhyāṣaya instead of our plural. It is used by Kāu. (81. 36) in the cremation service [with vs. 59-61 and 2. 1-3: see note to vs. 49].

59. Come thou hither with the worshipful Angirases; revel here, O Yama, with the Vāyūpas—I call Vivasvant, who is thy father—sitting down upon this bàṛhīs.

The verse is found as RV. x. 14. 5, and in TS. ii. 6. 12a and MS. iv. 14. 16. All those rectify the meter by inserting or rather (cf. vs. 42), by not omitting yahel after asana in d, and they have in a the equivalent reading dūgirahārd ā gahi yasṭhyāḥkē. The AV. version is bàṛhāṭḥ [possibly because one can count its d as 9 syllables: purā-bhṛṭāṭṭ does not seem to occur elsewhere and perhaps it is wrong].

60. Ascend thou, O Yama, this cushion (priṣṭarī), in concord with the Angirases; let the sacred utterances (mudtrī) made in praise by the poets bring thee; then (enḥ), O king, revel thou in the oblation. This verse also is found as RV. x. 14. 4, and in TS. ii. 6. 12a and MS. iv. 14. 16, all of which have bīlā for bīla in a, and kavṛṣa for -ras in d. The comm., too, reads bīla. The only one of our mss. that accents bīla is Op., and our reading the word with an accent was an emendation; SPP. gives the same, on the authority of most of his mss. [The comm. calls M an expletive. J Kāu. 84. 2 uses the verse with an offering to Yama in the ceremony of interment of the bones; and the comment appears to quote the same rule under '45. 14, in the vaṃśayāmana rite.

61. These ascended up from here; they ascended the backs of the sky (dīvē); the Angirases have gone forth to heaven (dīvē), like bhūryēs, by the road.

The verse is found in SV. (l. 92), which combines in b dīvāḥ pṛ, accents bhūṛjīya in c, and inserts ād before dīvan and leaves vāyu unascented in d. It also accents
nāṃkūram in a, as does our edition; but the ms. decidedly favor śud devī 'rāhan (p. ut: A: avarūha), and SPP. rightly adopt this reading. The comm. reads etad instead of ete in a; it makes bhāṛiṣyās (p. bhāṛīṣyās; SV. p. bhūḥ : jāṭhaḥ, this pada-text dividing compound words without any hyphen or its equivalent between the parts) an epithet of the Aṅgirasas, rendering it by bhāṛiṣyās avahāṁ māyāṁ vā, and justifies the accent of jāṭhaḥ by treating pāṭhaḥ as = pāṭhasaḥ "by what road the bhāṛīṣya went" etc. SPP. accents bhāṛīṣyās on the authority of a single one of his ms.; all ours leave it without accent (in our text the accent-mark under its final syllable has become lost in printing); both Petr. Laxx. ignore the word entirely; its real meaning is wholly obscure, as it seems to have been to the makers of the pada-text; for their suggested etymology is plainly valueless. The verse is used by Kaūc. (So. 35), with 2, 48, 53; 8, 9; 4, 44. In preparing for taking the body of the deceased person to the funeral pile; the six verses are called harījas, and are repeatedly employed in other parts of the funeral and ancestral rites (82. 31; 83. 20, 23; 84. 13); also by Vāt. (37. 24), in a like connection.

[Here ends the first anvadaka, with 1 hymn and 61 verses. The quoted Anukr. says ekāṣṭiṣṭ ca.]

2. [Funeral verses.]

[Atharva—pust. pomyakavatam menvato samhakṛatam ev (4. 34 dharmakaś: 5. jāhūvedaś).

The quoted Anukr. says ekāṣṭiṣṭ ca.]

[Of the eight "measuring-verses," 38-45, the first (vs 38) is a true gaśapati; the next six (39-44) are mere repetitions of vs. 38, with an aha in the first pāda which sometimes spoils the meter; and the last (vs. 45) agrees in its last two pādas with the rest, but has a prior half which is true prose.]

[Of this hymn, only vs. 13 a, b and vs. 17 are found in Ṛāpp., in books six, and xx, respectively. The ritual uses by Vāt. are naturally very meager: namely, we find vs. 10-20 used once, and that in the puruṣavatāma. On the contrary, all but about 18 of the 60 vs. are cited by Kaūc. (see under the verses) Bloomfield's Index may be corrected on page 410 by the insertion of vs. 1-3 (see under vs. 1). Verses 1-3 and 49 constitute, with verses from hymns 1 and 3, parts of an important ritual sequence of 11 verses, as noted under 1, 49. And verses 4-18, the anvayadhiṣṭiṣṭ, constitute (with the exception of vs. 10) another such sequence.]

[The provenience of the material of this hymn. — Whereas nearly all of the preceding hymn (all but 4 or 5 out of 61 verses) is found also in the RV. of this hymn, on the other hand, but little more than a third part (hardly 25 vs. out of 62) is RV. material. As elsewhere noted, the hymn begins with 3 vs. which form part of a ritual sequence (of 11 vs.) continuous with the last verses of the preceding hymn.]

Part I., verses 1-13. — These are two groups of verses from RV. x. 14 (to wit: our vs. 1-5, which sub-group we may call I. a, and which equals RV. x. 14, 15, 14; and our vs. 11-13, which sub-group we may call I. b, and which equals RV. x. 14, 10, 11, 12), between which are interposed the first 5 vs. of RV. x. 16, our vs. 4-5 and 7-8 and 10, which sub-group we may call I. c. — Again, between the second and third verses of I. c (our vs. 5 and 7) is interposed the single verse, RV. x. 14, 16 (our 6); and between the fourth and fifth verses of I. c (our vs. 8 and 10) is interposed a single verse (our 9) which appears to be a parallel to our 8, but is not found in other texts to my knowledge, though its prior half resembles that of xil. 1, 9.]
part II., verses 14-18. — The Yama-verses of RV. x. 154, in the order 1, 4, 2, 3, 5. The "measuring-verses," 38-45, form a sequence by themselves, and do not recur elsewhere, so far as I know. Compare Caland's *Todengebrauche*, p. 145.

For the rest, RV. verses occur only sporadically:

- our 19 = RV. i. 22. 15
- our 33 = RV. x. 17. 2
- our 54 = RV. x. 17. 3
- our 55 = RV. x. 17. 4
- our 56 = RV. x. 16. 7
- our 59 cd = RV. x. 16. 13 cd
- our 90 cd = RV. x. 18. 11 cd

It may be added that a considerable part of the material of the hymn is naturally found in the *Pārśvanātha* (vi.) of the TA.: that is to say, all the RV. verses of Part I. or all of it save our vs. 9; and 3 verses of Part II., our 14, 17, 16 = RV. verses 1, 3, 2; and, besides, our vs. 25 and about 8 of the last 11 verses. Of the verses last mentioned, vs. 25 and vs. 56 and 57 seem to be peculiar to AV. and TA. — Finally, several fragments (9 ab, 26 ab, 49 ab) recur elsewhere in the AV.; and 33 b is properly inseparable from 1. 53. — The TA. readings correspond more nearly with those of RV. than with those of AV. — Verse 51 is a variation of 50; compare the relation of 1. 57 and 56.

Translated: by Weber, *St.* 1895, pages 842-866; Griffith, ii. 227; — verses 9 and 20-59, by Ludwig, pages 482-484 (for vs. 32-33, see p. 332); a considerable number also by Muir, v. 293-296, 304; and the RV. verses, of course, by the RV. translators. — For an analysis of the hymn with reference to its contents, see Weber, p. 843.

1. For Yama the soma purifies itself; for Yama is made the oblation; to Yama goes the sacrifice, messenged by Agni, made satisfactory.

The verse corresponds to RV. x. 14. 13, which, however, in a reads *sima'na suvatu*, and in b *jubatta* (for *kriyate*). TA. (vi. 5. 1) agrees with RV. in both points, but has *gachatu* in c. The comm. reads at the end *alaṁkṛtān*.

[Verses 1, 2, and 3 of this hymn are used (Kauč. 81, 36) in one continuous sequence with the last four of the preceding hymn (*iti vaśchāh saṃpāta*), to accompany the oblations to Yama in the cremation ceremony: for details, see my note to xvi. 1. 49.]

2. Offer ye to Yama what is most honeyed, and stand forth; this homage to the former-born, the former, the path-making seers.

This verse and the next correspond to RV. x. 14. 15 and 14, save that RV. makes our 2 b and 3 b change places and they become respectively its 14 b and 15 b, the double inversion thus leaving our 2 b and 3 b in the same relative position in both texts. TA. (in vi. 5. 1) agrees throughout with RV., both in this verse and the next. Our 2 b agrees also with RV. i. 15. 9 b. But RV. in both places has, like TA., *jubatta* for our *jubata*.

[*The case is interesting as showing how easily the component elements of many of these verses may be shuffled about without detriment to what we may, out of politeness to the Rishis, call the "sequence of thought." The result of the transpositions is best shown by parallel columns, thus:*

<table>
<thead>
<tr>
<th>RV. x. 14. 14 ab.</th>
<th>AV. xvii. 2 3 ab.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>yamāya gṛhitvar dhvāte</em></td>
<td><em>yamāya gṛhitvar dhvāte</em></td>
</tr>
<tr>
<td><em>jubata prā ca tiśṭhata</em></td>
<td><em>rājña havir juhata</em></td>
</tr>
<tr>
<td>RV. x. 14. 15 ab.</td>
<td>AV. xvii. 2 2 ab.</td>
</tr>
<tr>
<td><em>yamāya muddhumattamanā</em></td>
<td><em>yamāya muddhumattamanā</em></td>
</tr>
<tr>
<td><em>rājña havir juhata</em></td>
<td><em>jubata prā ca tiśṭhata</em></td>
</tr>
</tbody>
</table>
Roth has beautifully illustrated the matter by shuffling together verses from Schiller's Riddles ("Von Perlen baut sich eine Brücke" and "Es steht ein gross gefüllimg Haus"): see ZDMG. xxxvii. 109. — Cf. notes to xviii. 2: 35: 3: 47.}

3. Unto Yama the king offer ye an oblation, milk rich in ghee; he furnishes (ध्याम) to us among the living a long life-time, for living on.

The verse is RV. x. 14. 14 (found also in TA. vi. 5: 1), except that b is 15 b: [see note to the preceding verse]. [TA. agrees with RV.] it is a blunder of similar origin. Cf. notes to xviii. 2: 52. — The Prāts. (ii. 76) distinctly requires ध्याम to be read in d, but of our mss. only O.s.m. (in margin) gives it; nearly half of SPP's sanhitā-mss., however, have it, and it ought to be received as the true AV. text, though both editions read ध्यान. These three verses make no appearance in Kāu. [This last statement now appears to be wrong: see note to vs. 1:]

[Considering the exaggerated nicety of the theory of the Hindus respecting consonant groups (cf. Whitney, AV. Prāts., p. 354-90), and in particular their doctrine of the vāra-bhrama ("At the end of a word, a consonant is pronounced double," pādīnte vṝgyaṁ invitā dvīth, Prāts. iii. 26), it is strange that the mss. sometimes fail to come up even to the simple requirements of orthography as set by grammar and sense. On the other hand, it can hardly be said that the mss. in the cases of these shortcomings are a less truthful representation of the actual connected utterance of the text than would be for instance the graphical representation of the English some more by the words some are. — I have thought it worth while to assemble a few notable cases where the one of two needed double letters is omitted. Thus besides याम(ि) धृत्यम and मायेन(ि) तत्ताद, just mentioned, we have: at xviii. 3: 5, जिनम (मन्त्रिक्ष्मयास) (a most striking example: there is abundant ms. authority for the false त्रिक्ष्मया, which is yet shown beyond all peradventure to be a blunder by the नए लिन्या of TA.); at xviii. 4: 40, यज्ञोम (दिब्राम अर्जु में पति ये लाकं, shown to be a gross corruption by HGS., which reads यज्ञोम as it is in d, but of our mss. only Ppp. has it, and it ought to be received in b, c, d, instead of the true यज्ञोम etc.; at xix. 3: 2, आ[ि]म आर्जु यज्ञ (where Ppp. has in fact आर्जु यज्ञ, and where आर्जु is supported by the parallelism of our vi. 5: 2; and, at xix. 7: 3, ध्रृष्ट(ि) तिलाम, where all authorities agree in omitting the -ि. — On the other hand, a superfluous double is sometimes written. Thus we find: at xix. 4: 3, सनातन (म्रयानंक, where the pāda-text reveals its modernity and lack of insight by reading unaccented अर्थात् instead of अर्थात्सि) ; and at xix. 5: 4, पराभ हुष्कन्तान (म्रयानंनत. At xix. 4: 6, the gṛṣṭha dīrṣṭas or dīrṣṭas of some authorities, instead of the अर्थात्, is a blunder of similar origin. Cf. Adānita[ि] in xvi. 3: 52, note. The well-known sūnu in RV. l. 54: 1, as taken by BR. at viii. 1009, l. 567, would belong in this category; but Grassmann manages to refer it to root मह.]

4. Do not, O Agni, burn him up; do not be hot upon (अभि-चु) him; do not warp (कैष) his skin, nor his body; when thou shalt make him done, O Jātvācdas, then send him forward unto the Fathers.

This verse and the next are RV. x. 16: 1 and 2, but RV. makes our 4 c and 5 a change places (cf. note to our vs. 2). RV., however, reads pāca for गोलिस in a, and at the
end *pitṛbhyaḥ* as in our § 5 b] for *pitār upa*. In d, SPP. reads, with RV., *ādihe "nām enam* alleging for his reading three out of eight authorities, as against two or three that have *indu*. The comm. appears to read *ādoti*. Of our ms., all save O. Op. R. give *ādihe "ānd enam* (and O. is corrected once to this, but the correction struck out again), as our edition reads; this is so bad a corruption that the authority for the other should be regarded as sufficient. TA. (in vi. 1.4) agrees with RV. except in having *karsvas* in its c [our § 5 a]. The text of the comm. agrees with RV. and TA. in having *pitṛbhyaḥ* for *pitār upa*, while the comm. quotes *pitṛbhyaḥ* and then adds and explains *upa* [constructively a blend-reading]. Our IIP. appears to give in *pṛṣṇaḥ*, as it apparently ought to do according to Prot. iv. 86, though the example is not quoted in the comment on that rule; but the other *pada-mss.* and SPP. have *gṛṣṭhaḥ*. The Anukr. is questionable in its reading as to the verse, whether *trīśūkhaḥ* or *pṛṣṭhaḥ*: the RV. version is pure *trīśūkhaḥ*; the AV. one is mixed (12 + 11 + 12). Kauç. (81.33) prescribes this verse to be used, with 2.36; 3.71, and li. 34.5, when the youngest son lights the funeral pile, some of the schol. declaring vss. 4-7 to be intended instead [cf. the comm., page 860]; then, in 81.44, vss. 4-9 and 11-18 are called *anuvahātuḥ*, and are to be repeated by the *anuvahātuḥ* during the cremation. [Root *kṛṣṇ* properly means 'warp' in its obsolete sense 'cast or throw.' If, as I think, W. is right in rendering the causative here by *warp* = 'twist out of shape, contort,' the cases present an interesting semantic parallel. BR. render by 'platen machen.' Different is the sense of *avas-kṛṣṇ* at 4.12: see my note.]

5. When thou shalt make him done, O Jātavedas, then commit him to the Fathers; when he shall go to that other life (*āsantaḥ*), then shall he become a controller (*vāçāniḥ*) of the gods.

The verse is RV. x. 16.2, but RV. makes our § 5 a and 4 c change places: see note to vs. 4. RV. has *yaśāḥ* [for our *yāṣāḥ = yaśā u*] at beginning of 4 and *ādihe* at beginning of d. TA. (in vi. 1.4) agrees throughout with RV. save in accenting *karsvas* in a: both, of course, read *ādihe "nām enam* in b; but this time the AV. ms. are as good as unanimous in the corruption of *an* to *indu*, and both the published texts are compelled to read it; the Anukr., too, seems to ratify it, by calling the verse *bhirjī*: the comm. has instead *idam*, and one or two of SPP.'s authorities follow it. The comm. explains *anuvahātuḥ* by *ādīnaṃ pravāraṇaḥ kāñcāntaram, and hence pravāraṇaṅ pravāraṇaṅ devatāḥ; and devatāḥ by *svakṣeqānaṁ indriyāṇāṁ*; while *vāçāniḥ* is (*vāciyānāṁ indriyāṇāṁ* *ānud-ānuddevatāḥprāpākāḥ*! [Weber deems the idea of getting the gods under your control to be an indication of lateness or possibly of Buddhist influence: SB. 1895, p. 843, and 1897, p. 597.]

6. With the *trikadrubkas* it purifies itself; six wide ones, verily one great one; *trīśūkha, gāyatrīḥ*, the meters: all those [are] act in Yama.

RV. x. 14.16, the corresponding verse, has in a *pāsāti*, and at the end *bhūta*. TA. (in vi. 5.3) agrees with it, but transposes *trīśūkha* and *gāyatrī* in c. The sense of the verse is wholly obscure. According to our comm., the *trikadrubkas* are the *yotisiveda, gatavaha, and yudhavaha*; the "six wide ones" (f.) are heaven and earth and day and night and waters and herbs: "the great one" (n.) is taken [alternatively] as applying to Yama (m.): *mahānām yavanam udhacṣyati 'ya pravartanīte!* The commentator's ignorance is as great as our own; only he has no mind to acknowledge it. [Hillebrandt cites passages akin with this, Ved. Mythol. 1. 300.]
2. Go thou to the sun with thine eye, to the wind with thy soul;
go both to heaven and to earth with their due shares; or go to the waters, if there it is acceptable; in the herbs stand firm with thy bodies.

In the corresponding RV. verse (x. 16. 3) is read in a ćakṣur gacchatu and ātmā; in b, ḍyām and dhārmāṇāḥ; TA. (vi. 1. 4: cf. 9. 2) has the same, but also inserts te in a after śukyaam, and accents gaccha, dhārmāṇā-vaive, in b—as does also SPP. in his text, with a minority of his authorities (and our Op.): there is the same reason (but no authority) for gaccha in a also, but none in c, where, nevertheless, our Op. and R. M. have gaccha. The verse lacks a syllable of being a full jagall. [ Cf. the note to this vs. in my Reader, p. 379.]

8. The goat is the share of the heat; heat thou that; that let thy ardor heft, that thy flame; what propitious bodies are thine, O Jatavedas, with them carry him to the world of the well-doing.

The RV. version of this verse has (x. 16. 4) tāpasaḥ in a; in this case, as seldom, the AV. reading is better. TA. (in vi. 1. 4) also gives tāpasaḥ, and it ends differently: vohe ounām sukṛthāṁ yātra lokāḥ; [and it reads ajjā 'bhāgōhi, which is explained by its comm. as bhāgaraṅguḥ. The comm. also has tapasāḥ. Kāuç. (81. 29) directs the verse, with 2. 22 (some ms. say, with 2. 57), to be repeated while “binding a goat on the south,” the annuṣṭavañ (as which, nevertheless, the goat is here meant) having been already laid, as a cow, on the body to be burned. [But see Weber’s treatment of the vs., ŚŚ. 1895, p. 847.]

9. What ardors (pocī), swiftnesses (rahlī) are thine, O Jatavedas, with which thou fillest the sky, the atmosphere, let them collect after the goat as he goes; then with other most propitious ones make him propitious.

With the first half-verse is to be compared xiii. 1. 9 a, b. SPP. reads in d īḍham for cīvām, with the decided majority of his authorities; of our ms., only O. Op. R. K. have īḍham. The comm. has īḍham; and further, in b, prīṇaṁ, rendering it by either pārayas or tarpayaṁ. He takes raṅgayas as an adj., = vegavatyaṁ, which is not acceptable. The verse is no proper jagall, either in movement or in number of syllables (12 + 12 + 11 + 14 = 49). [The comm. has cīvāraṁbhīh in d.]

10. Release again, O Agni, to the Fathers him who goes (car) offered to thee, with svadāḥ; clothing himself in life (dyaṁ), let him go unto his posterity (ṣeṇaḥ); let him be united with a body, very splendid.

The corresponding verse in RV. (x. 16. 5) reads at end of b svadāḥkhiṁ, in c svatu for yātu, and at end jātavedah (for svāṝročaḥ); TA. (in vi. 4. 2) also has svadāḥkhiṁ and jātavedah, but in c gives śpa yātu ścaṃ. [The last pada, d, recurs below at 3. 58.] The third pada is of doubtful meaning, but perhaps relates the meaning of the return of the deceased, after due installation among the Manes, to receive the ancestral offerings. The comm. explains icsaḥ (which he takes as ceṣa-ṇ, masc.) simply as ropaṇaṁman. [Kāuç. 81. 44 excepts this verse from the sequence of 14 annuṣṭavaṁ verses (4-18): see under vs. 4.] In Kāuç. (82. 28) the verse is used in the ceremonies of the third day
after cremation, in connection with sprinkling and collecting the bones. The Anukr. takes no notice of the deficiency of a syllable in d. [As to चेस, see my note on this vs., Reader, p. 379-380: W's interpretation seems to me much better than either of those there noted.]

11. Run thou past the two four-eyed, brindled dogs of Saramā, by a happy (साद्धिः) road; then go unto the beneficent Fathers, who revel in common revelry with Yama.

The corresponding verse in RV. is x. 14. 10. RV. puts साराम्यतां before ण्डानः: [with this order (but not with that of AV.), the resolution to ण्डान is effective in giving a normal rhythm.] RV. reads in c धिः for धिः, and न्या for धिः; TA. (in vi. 3. 1) has धिः 'हि, but agrees otherwise with RV. The comm. gives instead अपि 'हि; and it explains this difficult reading by either taking न्या as used in the sense of न्या, or else understanding it to mean "go away [from the dogs]!" The Anukr. pays no attention to the redundant syllable in b, unless it assumes a deficiency in a to balance it. The verse (according to the comm., vsa. 11-13) is used (Kāu. 81. 22) when the two kidneys of the accompanying sacrificed animal are (by way of a "sop to Cerberus") put into the hands of the dead man on the funeral pile. Then verses 11-18 are (Kāu. 80. 33) mentioned and used with the हरिपी (see under 1. 61); and by the schol. [see note to Kāu. 82. 31] and the comm. they are reckoned themselves as हरिपी. The comm. further prescribes them as accompanying the transfer of the dead body to the place of cremation.

12. What two defending dogs thou hast, O Yama, four-eyed, sitting by the road, men-watching, with them, O king, do thou surround him; assign to him well-being and freedom from disease.

The verse is RV. x. 14. 11, which in d reads पाठिरक्षित्वर्षायदिः, and for c तिभ्यम enam प्रि देहि रजस (our देहि is a corruption), and in d inserts ca after सरसी. TA. (in vi. 3. 1) agrees with RV. except in having तिभ्यम, and in placing रजस and enam in c as does AV. The comm. makes a compound of यमारक्षितार्द्यन in a; and it declares पाठिरक्षित्वर्षायदिः in c to = पारिदेहि.

13. Broad-nosed, feeding on lives (सत्त्वः), copper-colored, Yama's two messengers go about after men (जिन्हा); let them give us back here today excellent life (दस्ति), to see the sun.

The corresponding verse in RV. (x. 14. 12) differs only by combining in a तिभ्यम (पाठिरक्षित्वर्षायदिः). TA. has the verse in vi. 3. 2: it reads in a जिन्हा तिभ्यम (which seems to answer phonetically to a form beginning तिभ्यम) and is glossed by प्रव्रस्ति-बलयुक्ता, as if तिभ्यम* were = तिभ्यम?]; in b, instead of जिन्हा, it reads तिभ्यम [i.e. देहिः: glossed by अवस्थितम् propinquum] ; and in d, for तिभ्यम, it has देहि [accentless, and glossed by प्रत्ययचतुः]. Pp. has the first half-verse, in book xix., reading उदमभरताः and रावताः. [For the confusion between the sounds of त and त and d and l, see Kuhn's Pāli-grah., p. 37. and cf. below, at 3. 1, पालयां, पाठि.]

14. Soma purifies itself for some; some wait upon (नप-देः) ghee; for whom honey runs forward (?), unto them do thou go.

The 'go' in these verses is गच्छति, imperative of remoter or after action. The translation implies restoration in c of the RV. (x. 154. 1) reading प्रदातवति, of which
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our pradāsā (p. pradāsā) dhāti seems only a blundering and unintelligible corruption. Some of our ms. (and one of SPP's) accept pradāsāntifi. The comm. agrees with RV., and SPP. is not to be blamed for adopting, though against all the authorities save the comm., pradāsāntifi in his text. TA. (which has our vss. 14, 17, and 16 following immediately after our 11-13, little as the two sets appear to have to do with each other) reads (in vi. 3. 2) with RV. [See p. xcii.]

15. They who of old were won by right, born of right, increasers of right — to the seers rich in fervor (tāpāś), born of fervor, O Yama, do thou go.

The corresponding RV. verse (x. 154. 4) reads in a, b āhuro piśāca pītōnamah, in e tītīn, in b tīc cīd eva (as in our vss. 14, 16, 17). The comm. explains yama here to mean yamastr avani niyata, or yamena niyamāṇa preta, which is probably not far from correct; it is the deceased person who is addressed.

16. They who by fervor are unassailable, who by fervor have gone to heaven (svār), who made fervor their greatness, unto them do thou go.

The corresponding RV. verse (x. 154. 2) has no variant; in TA. (vi. 3. 2), however, we find gātis for yāyūs in b, and māhāt for māhās in e: this latter reading the comm. appears to have in mind when he explains māhās as signifying māhāt.

17. They who fight in the contests (prādāśaṇa), who are self-sacrificing (tānūṣṭhyā) heroes, or who give thousand-fold sacrificial gifts, unto them do thou go.

The corresponding RV. verse (x. 154. 3) has no variant; TA. (in vi. 3. 2) has tānūṣ- in b. Pp. has the verse, in book xx., and reads for c, tās tvaṁ sahasradakṣiṇāḥ, and in d gachatam.

18. Poets (kāvī) of a thousand lays (-nīthā), who guard the sun — to the seers rich in fervor, born of fervor, O Yama, do thou go.

The verse is RV. x. 154. 5, without variant. The comm. adds this time to its explanation of yama (cf. under vs. 15) niyata vaikuṇṭha buddha va.

19. Be pleasant to him, O earth, a thornless resting-place; furnish him broad refuge.

RV. has a corresponding verse (i. 22. 15), but reads for a svauḥ prāṣṭhī bhaṣa; and in c it reads nas for asvaḥ, and saptātras for -that (see my Nouv-Notes, p. 560); VS. (xxxv. 21) has nearly the same, but inserts nas after prāṣṭhī, and ends with -that, like our text; M. (i. 2. 7) agrees with VS. except in having -that, like RV.; it also adds a fourth pādā. [MP. ii. 15. 2 agrees with RV. save that it combines nas prāmsa and ends with -that. Cf. the yūta in MGS. i. 10. 5, and the Index, p. 158.] The comm. explains arṇakaṇda by arṇakāṇda. In Kāu. (80. 3) this verse (according to the comm. vss. 19-21) is to be used when the man threatened with death is laid on the floor on ṛṅkha-grass; and again (80. 38), when the dead body is taken down from the cart at the funeral pile; and once more (82. 33), when the jar containing the bones is deposited in (or on) the earth. In Vāt. 37. 25, vss. 19 and 20 accompany the knocking-down of the animal-victim in the puruṣasāmedha sacrifice.
20. In the unoppressive wide space (lokd) of earth be thou deposited; what svadhās thou didst make when living, be they dripping with honey for thee.

Most of the pada-texts (except our Op. and one of SPP's) read svadhā instead of svadhā in c. [SPP. gives as pada-reading svadhā, and so the comm. interprets.] At end of c, the authorities are bothered by a confusion of jiva and dvāj. The pada-mss. read jiva (two of SPP's [P. and R.], which are unaccented in this book) have jiva: the sanskriti-mss. have either jiva (most of our mss.), or else jīvā (our O. and most of SPP's authorities), or else dvāj (one or two of SPP's). SPP. reads in his text jiva, and says "the emendation is mine," not noticing that we had made it (the necessity of it being perfectly obvious) before him. The comm. too, has jiva. The comm. with four or two of SPP's mss., makes the common blunder of reading at the end c, jiva. In Kauś. (82. 21) the second half-verse is quoted in full to accompany the pouring a pot-offering into the fire on the second day after cremation (here, too, only one ms. reads jiva, and most of the rest jiva).

21. I call thy mind hither with mind; come unto these houses, enjoying [them]; unite thyself with the Fathers, with Yama; let pleasant, helpful (?) winds blow thee unto [them].

Excepting K., all our mss. read imj (or im,ii) in b; SPP. records the reading as given only by two of his pada-mss. Pada c is RV. x. 14. 8 a. The comm. glosses jīvāta with sukhaKarās. The Anukṛ. does not heed the redundant syllable in b.

22. Let the water-carrying, water-floating Maruts carry thee up, making [thee] cool by the goat, let them sprinkle [thee] with rain, splash!

Some of the authorities (our O. Op. R. D., and near half of SPP's, with the comm.) have in b ndhā. For the use of the verse by Kauś., see under vs. 8 above. [Cf. the use of bhl in i. 3. 1.]

23. I have called up life-time unto life-time, unto ability (kṛṣṇa), unto dexterity, unto life; let thy mind go to its own [pl.]; then run unto the Fathers.

The majority of our mss. (except Bs s.m. R. O. K. [which have rau]; T. has rāhūn), and two of SPP's, read rau at beginning of c, as does also the comm., which supplies tānuum for it to qualify. SPP. gives in c A māna dāhā, and claims that all his authorities without exception read thus; our Bs. has dha, and if any of the other sanskriti-mss. [except O., which has māna dāhā] do not agree with this, I have failed to note it.

24. Let nothing whatever of thy mind, nor of thy life (dau), nor of thy members, nor of thy sap, nor of thy body, be left here.

The translation implies emendation of mānas to mānas, as called for by the connection and by the meter. The Anukṛ. scans the verse as G + 8 : 10 = 24. Bs.E. have tānuHV in c. This verse, with 26 below, is used by Kauś. (82. 29) in connection with gathering up the bones after cremation; with the same, and further with 3 25-37, in connection (85. 26) with their interment. [For its general purport, see Weber, Sb. 1894, p. 775, note 2.]
25. Let not the tree oppress thee, nor the great divine earth; having found a place (lokā) among the Fathers, thrive (edhi) thou among those whose king is Yama.

Only about half the mss. have at the end the true reading yamadajasa (which both editions give, as was proper); some of our saukita-mss. (P.M.T.) accent yamadajasa, and most of the pada-mss. have correspondingly, as two independent words, yama : rajasu (namely Bp.D.Kp., and two of SP's); one (1.) has yamardja. One or two (including our O.) give bhatji in a. TA. (in vi. 7. 2) has two corresponding verses: mā tvā vr̥kṣajā sām bādhikṣám mā mārā pr̥thivir tudav: pritvā hy ātra gacchāya dhātum yamardja, and mā tvā vr̥kṣajā sām bādhikṣám mā mārā pr̥thivir mahā: vaiśvavālam hit gacchāya yamardja vi rājasi: both are partly corrupt. According to Kauç (82. 32), the verse accompanies the deposit of the collected bones—kesa “at the root of a tree.” [Baunack, ZDMG. l. 281, 284, understands vānajādhi at RV. vi. 78. 5 and AV. xviii. 3. 70, as meaning, like pr̥kṣa here, a tree used after the manner of a coffin. Curiously enough, pr̥kṣa (Śa.yaip's gloss for kājas) usually means coffin. L For consistency, the Berlin ed. should read vānajādhi.]

26. What limb of thine is put over at a distance, and what expiration breath has gone forth upon the wind (?), let the associated (siñhitā) Fathers, assembling, make that enter thee again, bit (ghāśd) from bit.

With the first half-verse is to be compared vii. 53. 3 a. b. All the saukita-mss. in b accent vate, save one of SP's, sec. mann; and all our pada-mss. divide vate : te, as if, after all, they thought vate : te intended. SP's pada-mss. also divide vate : te (only one of them is accented); he adopts vate, te, on the authority of the one altered ms. [and the comm.]. To me vate seems rather the preferable reading, though there is not much to choose between the two. Our O. and two or three of SP's authorities give pāretāḥ [plural: but no pada-mss. has ye to correspond]. Several of our mss., and the decided majority of SP's authorities (except the pada-authorities: which, as he fails to report them, presumably have -aḥ) read sanātād gh; but of our pada-mss., all but one (Op.s.m.) give sanātād, and this SP's adopts in his text, as do we. The comm. has sanātās; in b, he reads ye . . . pāretāḥ. The use of the verse with vs. 24 in Kauç, was stated under vs. 24.

27. The living have excluded this man from their houses; carry ye him out, forth from this village; death was the kindly messenger of Yama; he made his life-breaths (āsau) go to the Fathers.

The verse is used in Kauç (82. 18) with an oblation to the fires, when preparing the body of the deceased for cremation. [Note that the “messengers” or “men” of death or of Yama play a rôle in the Buddhist literature: see Añguttara Nikāya, iii. 4 (35: p. 138), Devadatta Vagga; Jātaka, i., p. 138 et seq. and schollion; Journal of the Pāli Text Society, 1885, p. 62.]

28. What barbarians (ddsyu), having entered among the Fathers, having faces of acquaintances, go about, eating what is not sacrificed, who bear paripār [and] nipār—Agni shall blast (dham) them forth from this sacrifice.
Similar verses are found in VS. (ii. 30), ÇCŚ. (iv. 4. 2), ACŚ. (ii. 6. 2), MB. (ii. 3. 4), and Ap. (three varying versions at i. 8. 7). Ap. has in its first version for a, bopa yantu aśvāḥ pitarāḥ ye rūpāḥ praśīmucyā "careful, a close analogue to our first half-verse; the rest [including of Ap. only the second version] have, without variant, ye rūpāḥ praśīmucyāḥ aśvāḥ śatāḥ svadhyāyā cāraṇi, which is not quite so near. The third version in Ap. is ye jñātainaḥ pratiśrīpāḥ piśṛṇā māyāyā śatāḥ pravaśītāḥ. In c, all the texts [including the three versions in Ap.] agree with ours. For d, all the texts [including the two first versions in Ap.] have agnī śa lokāḥ prā udātā (ACŚ. -aṭāv, MB. -atāv) anūtā; [while the third version in Ap. reads agnī śa asmāt praṇudava lokāt]. The comm. to VS. explains pārāyāras as sthuladāhanān and nīparās as sūkṣmatāhān, which, is, of course, the purest nonsense; that to MB. divides pāra puro ni puro ye bhāranti, and connects the prepositions with the verb, rendering the first pāras by "our enemies' houses" and the second by "our kindred's houses"—quite as bad. Our comm., finally, explains pārāyāras (through pārā pārānti) as piṇḍadātarāḥ pūrāḥ and nīparās (through nīparānti [cf. his remark about ni-pr reported at the end of note to vs. 30]) as pāṇātṛāḥ—if possible, worse than either of the others. All we can see clearly is that the native exegetes are quite as much in the dark as we with regard to the value of these obscure words. Except O.R.K., all our ms. have the false accent dasyaśvaras in a; of SPP's, only two do so. Of the ms. in our hands at the time of printing of the text, only 1. accented jñātinākāḥ at all (two of SPP's also leave it accentless), and we accordingly emended to jñātinākāḥ, according to the usual rule for such a compound—but I.O. Or. K., with the majority of SPP's authorities, read jñātinākāḥ, which SPP. has therefore properly adopted in his edition. By Kāu. (87. 3b) the verse is prescribed to be repeated while a lighted brand is carried three times about and then flung away.

29. Let there enter together (sam-viṣ) here our own Fathers, doing what is pleasant, lengthening [our] life-time; may we be able to reach them with oblivion, living long for numerous autumns.

The translation implies in a the pada-reading svāhā: naḥ, which SPP. gives by emendation, all the pada-mss. save Bp. (which has svāḥa: naḥ) having svāhāḥ; again, it implies in b pratiśrīdānaḥ, while all read pratiśrīdānaḥ [or -ā]; here also SPP. emends to -nāḥ. The comm. reads -nāḥ, and glosses it by praṃvārayantāḥ! [A similar uncertainty (as between the Vulgate and Ppp.) concerning the understanding of the combination pratiśrīdānaḥ was noted by me under xiv. 2. 36.] The verse is used, according to Kāu. (83. 29), next after the use of 1. 52, in arranging the bones for burial; and it is repeated, like the latter, in the pīṇḍaprītyāha (87. 28); sam-viṣ, as here applied, perhaps has its secondary sense of 'turn in, lie down.' The comm. reads daḥṣayantāḥ in c, explaining it by varṣhamānās. The Anukr. does not notice the redundant syllable in c [or perhaps assumes a deficiency in d to balance it. The word ni-pr demands an accusative: so that both meter and syntax combine to cast suspicion on tevhyāt].

30. What milk-cow I set down (ni-pr) for thee, and what rice-dish for thee in milk (kṣīrāṇa)—with that mayest thou be the supporter of the person (jīma) who is there (dīr) without a living.

That is, 'without the means of sustaining life.' Our Bp. E. read ajīvanas, unaccented; the normal accent would be ajīvantaḥ. The comm. remarks that ni-pr is used distinctively of a gift to the Fathers (piṣṭyā dāne vartate).
31. Pass forward [over a stream] rich in horses, which is very propitious, or, further on, an ṛṣyātika, more now; he who slew thee, be he one to be killed; let him not find any other portion.

The first half-verse is extremely obscure, and its translation only mechanical; we may conjecture that its text is corrupt. Such a combination as -vṛṣā: ṛṣyātika (so all the pāda-texts read) into -vṛṣā ṛṣyātika is contrary to grammatical rule, unauthorized by the Prāti, and unsupported, so far as I know, by any second case. Part of our satkhetas-mss. (P.M.E.1.) have -vṛṣā ṛṣyātika, but that is equally abnormal; SPP. makes no mention of any such reading among his authorities. "Stream" is supplied to aparāvatīma because Kāṇ. (85.10) prescribes the verse to be used, in the ceremonies of the first day after cremation, on crossing a stream, and parā tara naturally suggests it. Ariparśvāma is unquestionably the AV. text; it is quoted as an example of long d in such a position under Prāti. III. 17. One may conjecture as a plausible emendation dhāmaṇवatīma parā tara yā cīvātīma (cf. for dhāmaṇvātīm xii. 26, 27; and our comm. reads here taraṇya for tara yā). Then ṛṣyātika might possibly be a region or road [beyond the river] "infested by bears" (Ṛṣya: so the comm.); the word ṛṣyātika is ignored by both Pet. Lëx. [save in so far as this vs. is cited by the Major Lex. under ṛṣyātika]. [Weber takes it as 'the milky way': Fritz. german rāth, p. 138.] But it is of little use to speculate in such a case. SPP. reads in c vādhyāt, with (as he reports) all his authorities save two; we also have both vṛṣā and ba among our mss., but I cannot specify all that favor the one reading or the other. The lacking syllable in h, not noticed by the Anukṛ, helps in its degree to indicate corruption of text.

32. Yama beyond, below Vivasvat — beyond that do I see nothing whatever; into Yama has entered my sacrifice; Vivasvat stretched after the worlds (bbh).

SPP. accents phṛṣa in a, and viivasvāna in a and d, though the majority of his authorities have phārī, and, in a, viivasvāna; of our mss., only Op. has phārā and in a viivasvāna; but Op R.T.K. have viivasvāna in d. The Anukṛ. takes no notice of the metrical irregularities (10 + 12: 11 + 14 = 44).

33. They hid away the immortal one (f.) from mortals; having made one of like color, they gave her to Vivasvat; what that was carried also the two Ācūṣins; and Saranyū deserted two twins.

Whether 'two pairs of twins' is meant is not altogether certain; but that would be strictly abharām vihitā; [but see BR. v. 777, line 3]. The verb abharat does not mean 'bore,' in the sense of 'gave birth to,' though it might mean 'carried [in her womb],' and so might have a nearly equivalent value; our comm. renders it by samaharata or udāhāhaya. The third pañca means 'that substitute, whatever it really was,' though the usual version 'when that was' (for pāt tadbhūt) is not altogether impossible. The verse is RV. x. 17. 2, which differs only by reading in b ṛṣyātika and adāhau (for which our adhau is a common corruption). It is properly inseparable from 1. 53 above; [for bibliographical references, see under that vs.]. Kāṇ. and Vātś. pass it unused, as they did 1. 53. [The comm., with one or two of SPP's mss., Read arāūdā in a.]

34. They that are buried, and they that are scattered (vap) away, they that are burned and they that are set up (uddhita) — all those Fathers, O Agni, bring thou to eat the oblation.
35. They who, burned with fire, (and) who, not burned with fire, revel on svadhir in the midst of heaven — then thou knowest, if thine, O Jātaveda; let them enjoy with svadhir the sacrifice, the svadhiriti.

The verse corresponds to RV. x. 15. 14 a, b and 13 c, d (and to VS. xii. 60 a, b and 67 c, d). In the first half, AV. and RV. agree (two of our mss., O.R., combine yd’ 'māg') — VS. has -yadhir both times for 'dādhi'. For c, RV. and VS. read tvadh vitha yadhi ti játe- 'thou knowest how many they are,' and of this our text is doubtless a corruption. Nearly half the ms.s. have 'yd' both editions, with the remaining ms.s., including our O.R.T.K., 'td'; the translation implies te. HCS. (ii. 11. 1) has ajne tām vitha yadhi te jātvedah. For d, RV. and VS. have svadhirīr yadhiṁ sābhram sāsaya; and here again our text seems only a corruption; svadhirita (ps. svadhiritum) must be meant as nomen actionis to svadhi; I think, = 'the giving of svadhi' — a false formation. The comm. reads svadhiras and svadhirita, explaining the latter as svadhā samjñatā yasya. According to the comm., this verse and the preceding are used in the pīdāpitrīyajña “on laying two pieces of fuel.”

36. Burn (āhy) thou propitiously (cddm); do not burn overmuch; O Agni, do not burn the body; be thy vehemence (prīmut) in the woods; on the earth be what is thy violence (lātras).

Two of our mss. (K.m.Op.), and one of SPI’s reciters, leave tapas at end of b unaccented; and this is, of course, more correct. For the application of the verse according to Kāu, see under 2. 4, with which it is closely akin in sense. [The comm. reads tāvās in b.]

37. I give this release to him who hath thus come and hath become mine here — thus replies the knowing Yama — let this one approach (upā-sthā) my wealth here.

The translation implies that rādyā before yāpas in d means rādyās (accus. pl.), and not rādyā, as understood by the pāda-text; the comm. understands rādyā. Also, that cād in b admits of being taken as ca 16 [the pāda-text always reads ca : 16, even when the meaning is ‘if’] with individual meaning, and not as the compound particle, = ‘if.’ [There is a gap in the commentary just after the explanation of ca: but the commentator’s text of the AV. reads yad for yās at beginning of b. For the Kāu, use of the verse with : 15, see under the latter. This verse also accompanies (with 3. 73: Kāu. 85. 24) the deposition of the bones in the hole in the ceremony of interment.

38. This measure do we measure, so that one may not measure further; in a hundred autumns, not before.

That is, that there be no more such measuring for any of us till his hundred years of life are full. The comm. understands yāthā na māñātā [Gram. § 853 a] as yāthā mā
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[See Caland, Todtengebräuche, p. 145 and note 534.]

39. This measure do we measure forth, so that etc. etc.
40. This measure do we measure off, so that etc. etc.
41. This measure do we measure apart, so that etc. etc.
42. This measure do we incense out, so that etc. etc.
43. This measure do we measure up, so that etc. etc.
44. This measure do we measure together, so that etc. etc.

The comm. regards all these paraśayā-variants of vs. 38 as to be used with ira, where it is prescribed; the Kāuṣṇ, says nothing of this. The comm. also gives artificial and absurd interpretations of the altered prepositions at the beginnings of the verses. [Some of the alterations spoil the meter (p. 830, 11).]

45. I have measured the measure, I have gone to heaven (svār); may I be long-lived; so that etc. etc.

46. Breath, expiration, through-breathing (vyāna), life-time, an eye to see the sun: by a road not beset with enemies (prāra) go thou to the Fathers whose king is Yama.

The comm. explains: nukhamāsāhhyām hahir niṣkarṣan vāyuh prāṇah; antargacchaun aṭṭah: mudhyasthitam sans aṣṭapāṭidikam vividdham ūntī kṛtendau hām vyāparyati 'tī yānāh. It foolishly understands yandragās in d as gen. sing.: (the road) "of king Yama." The Pet. Lexx. render dharṣīhara by 'not roundabout,' as if the final para were somehow also a pari; the comm. understands the word nearly as above translated; and the translation is supported by VS. iv. 34. The Prāt. (iv. 39 c) notes the division vedāndhā in pada-text, while prāra and apānd are always undivided.

47. They that departed unmarried [but] assiduous, abandoning hatreds, having no progeny — they, going up to heaven (dīva), have found a place (lokā), [they,] shining (śrīlīyānā) upon the back of the firmament.

The comm. commits the absurdity of glossing idṛṇa by agṛṣṭaśaśa, and caśatam ("assiduous": i.e. having faithfully performed their religious duties) by caṇaṣtrmaṇa or else (from root pṛc. "leap") plautaṇaua(st)īla! It seems hardly possible to avoid taking dīlīyānā in d as meant for dīlīyān; the comm. renders by dīlīyānā. The mss. vary between agṛṣṭaṇa and dajaran, none of ours that were collated before publication having the latter, which is the true accent [correct the Berlin ed., and is adopted by SPP. on the authority of a majority of his authorities (with which our O.Op.R.T. agree).]

48. Watery is the lowest heaven (dīva), full of stars (pīlae) is called the midmost; the third is called the fore-heaven (pradīva), in which the Fathers sit.
Rather than leave *pilumati* in b untranslated, we set in our version the comm's worthless etymological guess (*phayanti* *it pilanauh* *grahanakpatrakdyah*). SPP. has at the beginning the better accent *udansaati*, as read by half his authorities (and by our O.Op.R. among those collated after publication). Our Bp.D. accent also *pilumati*; O. reads *pilumati*, doubtless an accidental blunder, yet suggesting the emendation *pilumati* 'rich in nourishment.' For the use of the verse prescribed by Kāu.č, see under 1. 61; the comm. says simply that with this verse and another one (iti *dvabhyaṁ*) the body is raised in order to being laid on the cart or litter (for transportation to the funeral pile); a schol. (note to Kāu.č. 82. 31) uses it also in connection with the interment of the bone-relics.

49. That they are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere, they that dwell upon earth and heaven (ātis) — to those Fathers would we pay worship with homage.

The first half-verse is found again below as 3. 59 a, b. The verse is used (Kāu.č. 81. 37) as the last one of eleven verses (see my note to xviii. 1. 49) which accompany the oblations offered to Yama and poured upon the corpse (comm., vol. iv., p. 115); he says *iti *dvabhyaṁ* in the cremation ceremony after the fire is lighted.]

50. This time, verily, not further (*dparam*), seest thou the sun in the heaven (ātis) as a mother her son with her hem (ātis), do thou cover him, O earth.

The last half-verse is RV. x. 18. 11 e, d, without variant (TA., in vi. 7. 1, has at the end *bhātay enpen*), and is also found below as 3. 50 c, d. Kāu.č. (86. 1e) applies the verse, with 3. 49 and 4. 66, in raising a pile over the interred bones; according to the comm. [vol. iv., p. 115], the pile is of an uneven number of sticks (*gālakā) or bricks, and vss. 50-52 are to be used. [Over "hem." W. interlines "skirt." "border of the garment" says our comm., *vāḍhakaṁ*.] [As to this beautiful verse, see Weber, *Sk. 1893*, p. 861, and cf. the epilogue to the Ṛga Upanishad, especially vss. 15, 16.]

51. This time, verily; not further; in old age another further than this; as a wife her husband with her garment, do thou cover him, O earth (bhāmī).

The first half-verse is very obscure, and the second pada perhaps corrupt. The comm. takes *jardis* with the first pada, and explains that "what food etc. has been enjoyed in old age, this verily, left over, not anything else [further], is to be enjoyed"; and then "than this place of interment, any other place is not found for him": all of which is simply silly. The Anukr. pays no attention to the redundant syllable (unless we pronounce *patim* "va") in c.

52. I cover thee excellently with the garment of mother earth; what is excellent among the living, that with me; svānilah among the Fathers, that with thee.

The comm. does not scruple to take *bhadrasya* as used for *bhadrasya*, and qualifying *prakrēṣyāḥ*. [He treats *thu malyi* etc. as at xi. 7. 12, 14: cf. note to xi. 7. 12. Weber thinks this versus is spoken by the heir of the dead man.]
53. O Agni-and-Soma, makers of roads, ye have distributed (vi-dhā) to the
gods a pleasant treasure [and] world; send ye unto [us] Pushan, who
shall carry by goat-traveled roads him that goes thither.

The translation implies emendation at the end of gachatam to gachanatam, which
seems necessary in order to make sense; the corruption to the former may have been
made because it better suits the meter. — The translation also implies the reading
presyaatam, which is given in the Berlin text and is supported by our Op. (prā: iṣya-
tam); by SPP's [C]; (prā: iṣyaatam) and by his] Dc. secunda manu: all the rest read
presyaatam (p. prā: iṣ or prā: iṣ), which SPP, accordingly adopts in his sanhitā-
text; but in his pada-text he prints prā: iṣyaatam, and he mentions the accent in his
note. The comm. glosses presyaatam with pragachantam in his usual loose and
easy way. — Nearly all our mss. also have ājjoydānavi (p. ājjoy) in d; we followed B,
in giving ājjoy (which the translation implies). - Weber also accepts the reading ājjoy-
and interprets it as ‘travel’ by man’s unborn (a-ja) or immortal part, i.e. his spirit.

Festuccias on Roth, p. 138 and note 5. On the authority of a single ms., SPP. accepts
as his reading ājjoydānavi: [as to this matter, see my note marked with an * in the next
paragraph.] The reading ājjoydānavi had already been conjectured by the Pet. Lexx.;
[so BR. v. 959, with the meaning ‘leading straight to the goal’; cf. OB. 1. 18 b]. The
reading ājjoy- is given by two or three of SPP’s mss.; among them is that of the
comm., which explains by āhjā, ārjavaṇa yanti... etc. The “goat-traveled” roads,
occur, are those to which Pushan’s team of goats are wonted; — Two of SPP’s
authorities give dūdhattus in b; the comm. reads dūdhattus in one of two alternative
explanations, and thus in the other. — Possibly vi before loknos is to be taken as
belonging to this word alone: ‘ye have assigned to the gods a pleasant treasure.’ [I do
not see what W. means by the last sentence.] — For the use of the verse by Kušā, etc.,
see under 1, 61 and 2. 48; the comm. includes with it vss. 54 and 55. It exceeds a
proper tristubh by two syllables.

* In reading ājjoydānavi, SPP. is supported in fact by three or four of his mss.
(B.C.R. Dec.m.) and presumably also by at least three of his pada-mss, since he reports
nothing to the contrary. Moreover, he thinks that further, support is given him by the
reading ābijJoy- of two of his authorities (Dc. sec. manu, and the reciter V), which
reading, as he says, may represent an ill-corrected reading ājjoy-; and perhaps the
ājjoy- of the reciter K. points in the same direction, to ājjoy-. As between the read-
nings ājjoy- and ājjoy-, even Whitney’s ms. point decidedly to ājjoy-. — Leaving the
ms. of this passage out of account, however, the word ājjoydāna is well supported by its
exact synonym ājjasāya, p. ājjasāya, used four times of the paths (rathi) by
which one goes to the heavenly world (TS. vii. 2. 17; 3. 31; 4. 11; also AB. iv. 17, here
as the exact opposite of a ‘roundabout road’ madhāpatthā paryāṇah), and also by the
doubtless precisely equivalent ājjasānam (ratha) of the Kṛgya (x. 32. 7). — This
last phrase Sāyaṇa explains alternatively by yuma akuśalam nijganau; cf. his similar
explanation of pathā devavā ājye avam yumā na dvāt x. 73. 7; cf. also ājjasāna, used in
the Dīgha Nikāya, xiii. 4 ff., as a synonym of yam-magga; all of which is in most per-
fect accord with the above-mentioned ārjavaṇa etc. of our comm., whose testimony
therefore is decidedly in favor of the reading ājjoydānavi. — If ājjoy- is the true reading
and ājjoy- the corrupt one, the corruption is a very natural one, considering that Pushan’s
team (see RV. vi. 55. 6; 4; 57. 3; x. 26. 8; and the occurrences of ājyeva consists of
goats.)
54. Let Pūshan, knowing, urge thee forth from here— he, the shepherd of creation (bhūvan) who loses no cattle; may he commit thee to those Fathers, [and] Agni to the beneficent gods.

The RV. has a corresponding verse (x. 17. 3), without variant. TA. (in vi. 1.) has in c daddā (as has our comm.), and at the end suvaidṛṣṭacchāyas. The mss. are somewhat equally divided in c-d between -bhīṣo āgnir and -bhīṣo āgnir; our text adopts the latter; SPP., better, the former, with RV. and TA.

55. May life-time, having all life-time, protect thee about; let Pūshan protect thee in front on the forward road; where sit the well-doers, whither they have gone, there let god Savitar set thee.

The RV., in the corresponding verse (x. 17. 4), reads Jilāsati in a, and ṭē yajus at end of c [, thus rectifying the meter in both places ]; and TA. (in vi. 1.) agrees with it both times; the comm. also has ṭāsati. The verse is metrically irregular (10 + 11 : 12 + 11 = 44) [but perfectly good in its RV. form (11 + 11 : 12 + 11)].

56. I yoke for thee these two conveyers (vāhini), to convey (vāh) thee to the other life; with them to Yama's seat and to the assemblies go thou down (dva).

Avā in d, is so strange that we can only regard it as a corruption for ṣā, which TA. reads in the corresponding verse (in vi. 1.) TA. also has the better reading -nitya in b [so both editions], as has also the comm., though its explanation seems rather to imply -nitya. TA. further has the bad accent mukhā in a, and gives in c yādyāvan, and in d (for sāmīr) suṣṭaṁ. The comm. has soma sī, taking sām as joint prefix with avā, and sū as anena prakāraṇa; our Ed. reads sāmīr ca; possibly the comm.'s error is akin with this. According to Kāuç. (80. 34), the verse is used when two draft-oxen, or two men, are harnessed to draw the body to the funeral pile.

57. This garment hath now come first to thee; remove (apa-iik) that one which thou didst wear here before; knowing, do thou follow along with what is offered and bestowed, where it is given thee variously among them of various connection (?vilambhā).

TA. (in vi. 1.) has a corresponding verse, but with sundry variants: at the beginning, vādā is (which is better) tvā vastram; in c, d, sūna sūna apya ṭhāśrāṇā yādā te. Te datāsin is perhaps better 'given by thee'—thy former deeds of religion and charity, now to be enjoyed in their fruit; and vilambhā 'to those not thine own connections.' The Pet. Lexx. explain vilambhānu as 'disputate of connections or relations.' The comm., with its customary regardlessness of accent, understands the word as two words, 'vā' bandhush, and connects vi (= vṛṣeṣṣya) with datāsin. According to Kāuç. 80. 17, the verse is used, with 4. 31, in connection with dressing the body for cremation; in 81. 29, some of the mss. substitute it for vs. 22 above. Some of the schol. (note to Kāuç. 80. 52) use it and 4. 31 when the body is laid on the funeral pile. The verse, as a tīrṣukā, is rather suvadā than kṣurij (11 + 12 : 11 + 12 = 46).

58. Wrap about thee of kine a protection from the fire; cover thyself up with grease and fatness, lest the bold one, exulting with violence (khařa), shake thee strongly (dadāḥ) about, intending to consume thee.
The corresponding RV. verse is x. 16. 7; in b it transposes *midad* and *phoasat*, and in d it has *vīdhakṣyam paryākhyāyāt*, which is decidedly better. TA. (in vi. 1. 4) reads *dāddhā vīdhakṣyam paryākhyāyāt*. Our *vīdhakṣyam*, though read by both editions, is only another example of the not infrequent careless omission of y after a t or f; only one of our mss. (Op.) reads *kṣyam*, but five of SPP’s authorities give *kṣyam* (as against six with *kṣayam*), and it is much to be wondered at that he has not adopted it in his text; the comm. seems to read *kṣayan*, but explains as if *kṣyan* (viṣeṣaṇa dadhīram ārtham) at the end we ought to read *parīkhyāyāt*, and SPP gives that, with the majority of his mss., the rest having, with our text, *pārīkhyāt*; of our mss., only two of the later collated ones (O.Op.) have the proper accent; Ulp. has *pārīkhyāyāt*, which is absurd *; the comm. treats *pāry* as an independent word (as if the reading were *pārī “kṣayāyāt)*. The comm. glosses dāddhā by *pragāhāt (cf. my *Noun-Inflection*, JAOS. x. 498). By Kāṇ. (81. 25) the verse is taught to be used when the dead man’s face is covered with the omen tum of the annaṭarup cow (hence ‘of kite’) on the pile; the omentum is to be pierced with seven holes. * [Cf. the impossible *pada*-reading *viḥātī* at xiii. 3. 17, and the other similar ones cited in the note to that verse.]

59. Taking the staff from the hand of the deceased man (*gattakā), together with hearing, splendor, strength—youth just there, here may we, rich in heroes, conquer all scorners [and] evil plotters.

60. Taking the bow from the hand of the dead man, together with authority (*kṣatritvā), spicendor, strength—take thou hold upon much prosperous good; come thou hitherward unto the world of the living.

The two verses together correspond to RV. x. 18. 9, our 60 a, b most nearly to 9 a, b, and our 59 c, d to 9 c, d. But RV. has for its b *asmī kṣatrīyā vedaça ātāḥ bālaya*, and in its d śrīdāsā Màhātī (*bhṛgū*). TA. (in vi. 1. 3) has three verses, with a, b respectively as follows: śrīvṛṣṇīyā hātādā addādāṁ niśāyā śrīyā śrīyāśā tējās ātāḥ bālaya; dhātu hātādā addādāṁ niśāyā śrīyā śrīyāśā bhārādā ṣrīyāśā tējās ātāḥ bālaya; and sodāñh hātādā addādāṁ niśāyā śrīyā śrīvṛṣṇīyāśā ṣrīyā śrīvṛṣṇīyāśā tējās ātāḥ bālaya; their common second half agrees with RV. except in having śrīvṛṣṇīyā for śrīdāsā they are addressed to Ibrāhīma, Kṣahatriya and Vaiśya respectively, as our two are addressed to Brahman and Kṣhatriya, and that of RV. to Kṣhatriya only. ‘Hearing’ in our 59 b has a special meaning, the hearing or inspired reception of the sacred word [cf. l. 1. 2, and note]. Kāṇ. 80. 48, 49 explains the two verses as uttered while staff or bow is taken from the dead hand, as the body lies on the pile ready for cremation; and 80. 50 implies a third verse addressed to a Vaiśya, on taking from him a goad (*nirākṣita*). Our 60 c, d is evidently addressed to the person (the son) who removes the article. The comm. reads in 59 c (with TA.) *svārāṃ*.

[Here ends the second *annākā*, with 1 hymn and 60 verses. The quoted Anukṛ. says *pāṣṭā ca*: cf. page 814, 3. 5.]

[Here ends also the thirty-third *prapāṭhaka*.]

3. [Funeral verses.]
Part III.

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1. The Anukra (the text of which is perhaps in disorder at this point) reads *ajjata

\[\text{yajñatva} \ (\text{vs. 18}) \text{ indro mā marutaśā tītārīka} \ (\text{vs. 25-29}) \text{ jagnatyaś tēvatī 'kadhikā} \] (?) bhūrig aṇyād (\text{vs. 29}) vīraī. See under vs. 18 and 29.

[The prose parts are the first pādas (the *ākha-pādas) of vs. 25-28 and 30-35, and the yajjumātratas, vs. 36-37: see Part III., below.]

[In Paipp. (in xx.) is found of this hymn only verse 56.]

[Ritual uses. — Only eight verses (2, 4, 16, 25, 38, 39, 44, 45: the last two together twice, and both times in the order 44; 45) are used in Vīrī, and, of course, in rites other than funeral rites: see under the verses.]

In Kāuç, about three quarters of the hymn (all but 21 vs.) are used, and used in the chapter (xi.: as noted by Whitney, page 814) on funeral rites: see under the verses. It is of critical interest that two blocks of verses (Parts II. and IV., as divided below, where see) which find no use in the funeral ritual, form each a nearly corresponding block in RV.]

[The provenience of the material of this hymn. — In this hymn, as compared with hymn 2 (see p. 830), the proportional part of material recurring in the RV. rises again, and is about 33 verses out of 73, or nearly one half. — The "Parts" into which the hymn is here divided are primarily for the convenience of the discussion, although some of them (as II., III., IV., V., VI.) have also a critical significance.]

Part I., verses 1-20. — This part contains only 3 verses (2, 6, 13) from the funeral hymns of the RV., and only 2 others (7, 18) from other parts thereof, parts widely separated.

Of the last 7 vs. of this part, only vs. 17 find 18 find use in the Kāuçikan ritual.

Part II., verses 21-34. — This block of verses corresponds, without changes of order, to the last *varga of the second Vāmadeva hymn, more precisely to RV. iv. 2. 16, 17, 18, and 19 a, b, to which is then appended the last half-verse of RV. ii. 23, with the Gṛtsamada refrain. Neither ritual makes any use whatever of any verse or pāda of this part.

Part III., verses 25-37. — This part consists of two six-membered sequences, a and b (\(a=\) the five verses, 25-29; \(b=\) the six verses, 30-35), each sequence with one member for each of the "six directions" (E., S., W., N., fixed, and upward); the whole followed by two yajjumātratas (vs. 36-37: comm., p. 1584). — All the 11 verses of sequences a and b have the refrain *lokakṛta etc. (a *jagnat-trīṣṭikā half-verse) in common. Moreover, all those 11 verses (except one, namely vs. 29) have as their second pāda the obscure *jagnat-pāda, *bhūṣya *pṛitiḥ dānā rūpā *pūri; and for their first pāda an *ākha-pāda applying in turn to one or another of the six directions. — In the excepted verse (vs. 29: see my note below), it would seem as if two directions had been crowded into one verse, the 'fixed' into pāda a and the 'upward' into pāda b: if so, it is this condensation that has reduced sequence a from 6 verses to 5, and effected the displacement of the pāda *bhūṣya etc. — Thus the refrains of this part are all metrical (smooth *jagnat or *trīṣṭikā pādas), as is also the first half of vs. 29; while the *ākha-pādas are prose, as are also the yajjumātratas. — Parts III. a and III. b look to me like antiphonal sequences (cf. the introduction to ii. 5), the verses of a containing the prayers that are worded as if uttered by the suppliant dead man, and the verses of b containing the responses of his helper, very likely the dead man's eldest son (see my note to vs. 25: but just how they were used, of course, I cannot say). If I am right, vs. 34, reinforced by the first two clauses of 36, would answer to 29 a: and vs. 35 would answer to 29 b. But against my view is the fact that we have *tvā in 29 a where we should expect *mad. — \([After writing the above, I find that Weber, Śāk. p. 265, had expressed a similar view as to the responsive structure, and had proposed to emend *tvā to *mad.\)
Part IV., verses 38-47. — This again is a real unity in the RV., being the entire hymn
RV. x. 13 except its last verse, the fifth, and except its vs. 1 d. The verses of this part, again like those of part II., find no use in the funeral ritual (although, indeed, 
Vaiti uses two of them in the agnisūkṣa). For the curious dislocation and mis­
division of the material by AV., see p. 838, ¶ 10, and cf. ¶ 8 of this page.

Part V., verses 43-48. — Verses from the principal RV. hymn to the Fathers, x. 15,
namely its vs. 12, 17, 5, 8, 9, and 10, with much derangement of the RV. order.

Part VI., verses 49-55. — Burial-verses from RV. x. 18, to wit; vs. 10, 11, 12, 13, in
strict RV. sequence.

Part VII., verses 53-60. — Eight verses, of which seven are from five of the RV.
funeral hymns, x. 14, 15, 16, 17, 18 (represented in the order 16, 16, 17, 18 : 14, 15, 16), and of which the remaining one (our vs. 54) is without ritual use and plainly
intrusive and doubtless put after our 53 on account of its striking surface­
resemblances to our 53. Our vs. 60 is widely separated from its follow, our vs. 6,
as is noted under the verses.

Part VIII., verses 61-64. — Verses not elsewhere found, save, in part, in AV.Ç's.MB.

Part IX., verses 65-67. — Found in RV. outside the limits, x. 10 and x. 18, between which
the funeral verses are massed, to wit, as RV. x. 8 : 1 ; x. 123 : 6; and vii. 52. 26.

Part X., verse 68-72. — This is an anuvṛtth sequence, peculiar to our AV. text, and
with only a couple of longer pādas (namely 69 d, jagatt; 71 d, tritūbh).

Part XI., verse 73. — This is a tritūbh which looks as if it had been put here on account
of superficial likenesses to its next following companion, vs. 1 of hymn 4. If this
surmise is correct, we are to assume here a misdivision of their material by the makers
of the anuvṛtka-divisions somewhat similar to that seen at RV. vii. 55. 1. Cf. the cases
at AV. i. 20 (vs. 4) and 21, vi. 63 (vs. 4) and 64: also at iv. 15, 11 and 12.

Translated: Weber, Sb. 1896, pages 253-277 (with analysis, etc.); Griffith, ii. 236;
verses not taken from the RV. are rendered by Ludwig, pages 484-487. — The RV.
verses are translated, of course, by the RV. translators: the verses from RV. x. 18, in
particular, by Whitney, Oriental and Linguistic Studies, i. 54, 53 (vs. 44 at p. 60 : and
so on); RV. x. 18 also by Koth, in Siebenzig Lieder der RV., p. 150.

1. This woman, choosing her husband's world, lies down (ni-pad) by
thee that art departed, O mortal, continuing to keep [her] ancient duty
(dīdhrama); to her assign thou her progeny and property.

Verses 1-4 are translated and interpreted (I think, incorrectly) by Hillebrandt in
ZDMG. xl. 728 ff. Kāla (Sb. 44) and the comm. declare that with this verse the wife
is made to lie down beside her deceased husband on the funeral pile. The comm. glosses
dharmam with sekhram, and understands the sense of the pāda as it is translated
above. The sense of d-alone seems to indicate that the woman's action is nothing more
than a show, expected to be followed by that of the next verse, since "progeny and
property" are rewards for this life, not for the other. The comm. says it is meant for
her next birth. TA. also has the verse (in vi. 1, 3), but reads for c vikṣayya pūrṇan
brahmam duḥ pābyant — a very inferior text. Some of our mas. (O.Op.D.R.K.), and even
the majority of SīP's, have in c pābyant, but SPP. rightly accepts pāλā; [c.f.
the phonetic relation of niḥbara and niḥbhasa, above, 2. 13.]

2. Go up, O woman, to the world of the living; thou liest by (nāga-ś) thus
one who is deceased: come! to him who grasps thy hand, thy second spouse
(dīlāñśa), thou hast now entered into the relation of wife to husband.
The verse is RV. xii. 3, whose text differs only by reading in διδήσει, and this is given also by two of our ms. (R.D.) and the majority of SPP's, so that it certainly ought to be accepted as the true reading, δαδός being only a corruption. TA. (in vi. 1. 3) has διδήσεις, but after it tvām etē, and in b tādīn, in neither case making any important change in the sense. [TA., both text and comm. in both ed's, reads abhi śambhavāha: the comm. renders by abhināvabhava samyag prāṇapati/ which procedure gives a shock even to one who is wonted to the Hindu laxity of ideas about viyadhitarānya.] The meaning given to abhi śnu-bhā in the translation is decidedly the only admissible one; nor need one hesitate to render didhīs according to its later accepted meaning. The woman cannot be left free and independent; she can only be relieved of her former wifehood by taking up a new one (even if this be, as is probable enough, nominal only); he who grasps her hand to lead her down from the pile becomes, at least for the nonce, her husband. The direction of Kāuṭ;., (80, 45) in connection with the verse is simply “one makes her rise” ; the comm. [vol. iv., p. 129, end] specifies that this is done “if she desires to live in this world again “; neither tells who is to take her hand — as, for example, Ācālabahu does (AGS. iv. 2. 18): “her husband’s brother, a representative of her husband, a pupil [of her husband], or an aged servant.” [Whether the leśī and the “representative” are the same person or two different ones does not appear from the translation nor from the original of AGS.] Vāt. (38. 3) uses the verse in the puruṣamādha.

3. I saw the maiden being led, being led about, alive, for the dead; as she was enclosed with blind darkness, then I led her off-ward. The translation of b implies, [not the tvām ṛtvīhiyas of the Berlin text, but rather] the reading tvām mṛtvīhiyas: this is accepted by SPP. and is supported by the majority of his authorities [including two reciters] and by the comm. and by some of our ms. collated later (O.Op.R.T.), [and especially by the variant of TA., below]. [Compare the cases of yame dirgham, etc., discussed in the note to xviii. 2. 3.] The version in TA. (vi. 12. 1) is better than ours in a, b: ṛtvīhiyas yuṣvinī devatāmīya mṛtvān parītyānubhūtaḥ; but not so good in c, d: adhyātma yā tānaśa prāśāya’śi prāśāya svātān dāna yānam āryataḥ. According to Kāuṭ;., (81, 20), vs. 3 and 4 are used as the cow (to serve as anusitaratī) is led, at the funeral pile, around (the fires) leftwise; the comm. gives a corresponding explanation; and the comm. to TA. also understands it of such a cow (prajñapati); [cf. Caland, Tattvadeśa, p. 40.] It is very difficult to believe that this was the original meaning of the verse, and that it did not rather refer to some rescue from immolation of a young wife. The comm. paraphrases pāda d by anānā yām pāttamahād iteva pāttamahād gṛhāmukhārīt v śravākāmukhārīt v triyuktāmukhārīt pāttamahād: this is of no authority. Pāda a can be made full only by the unacceptable resolution dāpatam; the TA. reading of the word would remove the difficulty.

4. Foreknowing, O inviolable one, the world of the living, moving together [with him] upon the road of the gods — this is thy herdsman (gopati); enjoy him; make him ascend to the heavenly (svargd) world.

There is no difficulty in understanding this of the anusitaratī cow, with the sūtras and commentaries, although we should expect rather pātākham in a, and jayasa in c. [By “sūtras” I suppose W. means sūtra 20 of Kāuṭ;., 81 (cited under vs. 3) and sūtra 37 of Kāuṭ;., 80 (cited under this vs.); and by “commentaries,” the AV. comm. to vs. 3-4 (vol. iv., p. 131) and the comm. to the TA. correspondent in vi. 12. 1 (Poona ed., p. 449).]
of our vi. 3.) Besides the use of the verse with the one preceding, as explained under
the latter, it again (Kāuç. 80. 37) accompanies the leading of a cow around fuel and fire
and the schol. (note to 81. 33) employ it further at the kindling of the pile. The verse
lacks only one syllable of being a regular trisādha (11 + 11: 10 + 11 = 43).

5. Unto sky (āta), unto reed, more helpful of streams; O Agni, gall
of the waters art thou.

The translation of a and b is purely mechanical. Other texts have a quite different
version of them. VS. (avvii. 6 a-e) reads śpa jmdn śpa vedaś 'vatra mom ।, MS.
(in ii. 10. 1; but p. Avataram) the same (and the editor reports K. and KapS. as
agreeing); TS. (in iv. 6. 11) the same except Avataram; VS. and MS. admit a much
more intelligible rendering (‘close to earth, close to reeds, descend thou in the streams’).
In all the other texts, the verse is preceded by our vi. 106. 3 a, b and other similar
addresses to Agni, in the agāvacyana ceremony; and so also in Vāit. (29. 13), where
the verses accompany the drawing of a frog, of the water-plant avabhā, and of reeds,
across the fire-site in all directions. In Kāuç. (82. 26), this verse and 3. 60 are used in
the ceremony of gathering the bone-relics on the third day after cremation, with the
direction īti manutrodāyaa avatāsa. [The authorities differ as to the day: Caland,
and 6 (cf. Ath. Padhathī cited in note to Kāuç. 82. 26) and 60 are addressed to the
plants mentioned in those verses [and gives a list of plants: cf. SPP’s note with extract
from Keçava, and Bloomfield’s note to 82. 26.]. The comm. adds that the plants are
used by the performer in besprinkling a Brahman’s bones with milk. Under this verse
the comm. makes ātaum mean avabhām, because this rises above the water without
touching earth! The verse does not need to be scanned as niṣṭā.

6. Whom thou, O Agni, didst consume, him do thou extinguish again;
let there grow here the kydmūh, the āṣyadāravā, the vyalkaṇa.

RV. (x. 16. 13) has the same verse, but calls two of the plants kydmūh and pāko-
dūrāvā. Vyalkaṇa (p. vyalkaṇa) might well be an adjective, ‘free from alkaṇa’ or the
like, if we only knew what alkaṇa meant. [W’s Op.R. accept vyalkaṇa: and so five
of SPP’s authorities, against four with vyalkaṇa.] TA. disagrees with both AV. and RV.
in reading at vi. 4. 1 kydmūh [both ed’s], but agrees with RV. in having pāko-dūrāvā,
and with both ed’s of AV. in accenting vyalkaṇa; it reads jāyakṣam for rohatu in c,
and tvām for thām in b. — The comm. explains āṣyadāravā as dāravā (‘millet’) that
springs up near water, having egg-shaped roots, or that has long joints, and adīs
that it is called ‘big millet’ (bhaddāravā); but this is probably without authority. With
as little reason he glosses alka by sākha ‘branch,’ and declares vyalkaṇa to mean “fur-
nished with various (vividham) branches”; [so also the comm. on RV. and on TA.].
The verse is not directly quoted by Kāuç., but (as was pointed out above) it is regarded
by the comm. [and the Padhathī] as included with vss. 5 and 60 in 82. 26, and probably
with justice. — This verse and its successor in RV. and TA. (strangely removed to be
3. 60 in AV.) are both plainly intended as remedial and expiatory for the cruel office
of Agni in burning a corpse; the fire is not only to be extinguished, but to be followed by
its anithesis, the growth of water-plants and the appearance of their attendant frogs:
compare Bloomfield in AJP. xi. 342–350 [or JAOS. xv., p. xxxix]. [This expiatory
and remedial rite is avouched for antiquity by MBh. viii. 20. 50 = 899: Pāndyaḥ . . .
svadhām (= pretaśaś varatāśpaim haviḥ) tvā ‘pya jñālanaḥ śītaśrayas (= maṇḍāgniḥ)


TRANSLATION AND NOTES. BOOK XVIII. -xviii. 3

7. Here is one for thee, beyond is one for thee; enter thou into union with the third light; at entrance be thou fair with [thy] body, loved of the gods in the highest station.

The verse is RV. x. 56. 1, which reads; in lan1 as, and in dja11tre (for sadhdthka). It is also found in SY. (i. 65), TH. (in iii. 7, TA. (vi. 3. 1; 4. 2), and Ḍīp. (ix. 1. 17); in a, TB.Āp. have u (for u before te) in c, all have samudghana, while SV. gives samud and the others tamaśd; in d, TB.Āp. read priyē, and SV.TB.Āp. agree with RV. in jantre. According to Kāuḍ. (80. 36), the verse accompanies the carrying of the fire at the head of the procession to the funeral pile; as the comm. states it, carrying the three fires, in the case of one who has established sacrificial fires. The three "lights" are thus understood to be the three sacrificial fires; but they are probably, in the original meaning of the verse, rather three regions of light, to the highest of which the deceased is to be translated.

8. Rise thou, go forth, run forth; make thee a home (okas) in the sea [as] station; there do thou, in concord with the Fathers, revel with soma, with the svadākṣa. The first half-verse is found also in TA. (in vi. 4. 2) which has the easier ending param dāyman; the second half of the TA. verse is our vi. 63. 3 c, d. The majority of our samhitā-mss. combine dvadā'kah in a-b, but SPP. reports nothing of the kind from his authorities. The verse can be forced down to forty syllables (as, pa11kti) by violence in c; its natural scansion is as 8+11:11+11. J. It is one of the utthiśpa11l or 'uplifting' verses, which, with the hariśas or 'taking' verses, are used more than once in Kāuḍ., and are cited in Vāit. (37. 23-24) and elsewhere, in connection with lifting and moving the corpse etc. This one accompanies (Kāuḍ. 80. 31) the raising of the corpse to carry it to the funeral pile, and later (80. 35), with 1. 61 and 3. 9 and others, the lifting on to the cart and removing; and yet later (82. 31) the gathering up and carrying away the bone-relics.

9. Start (cyu) forward, collect (sam-bhr) thy body; let not thy limbs (gdrtra) nor thy frame (cītra) be left out; enter together after thy mind that has entered; wherever in the world thou enjоycst, thither go.

The first half-verse and the last pada are found also, as parts of different verses, in TA. vi. 4. 2; which, however, reads ni śiṣṭā 'tas tānānat sāmu bharavam ni 'hā girām dūn hā mā śrētraum, and yērā bhāyati yeṣād tāna goccha. Some of our mss. (P.M.O.R.T.K.K.) accent dūn in c; and some (all except O.Op.R K., also two of SPP's) have bhāman in d; the comm. reads bhāman. According to Kāuḍ. (80. 32), the dead body, after being raised (utthiśeya) with the preceding verse, is made three times to set forth (ṭ sam-bhāyā; sam-hā means usually simply 'get up'; it is added, "as many times as it is raised") with this one; and this verse is used again, with the preceding verse (under which see) and others, in 80. 35 and 82. 31.

10. Let the soma-drinking (somyād) Fathers anoint me with splendor, the gods with honey, with ghee; making me pass further on unto sight, let them increase me, attaining old age, unto old age.
Some of the mss. (including our D.R.p.m.T.) read dhjatu in b; possibly it is their way of emending the false accent of dhjatu; doubtless we ought to change this to ahdātu rather than to admit the modulated stem dḥja. The pratīha (varcaḥ mām) applies either to this verse or to the next, or probably is used to include both; whatever it applies to is used, according to Kauc. (81. 47; 87. 4), in connection with rinsing the mouth at the end of the cremation ceremony and at the beginning of the śindapātrayajña; and also (86. 17), with 3. 61-67, in the ceremony of interring the bones, in connection with supporting the druvanat on the north-west of the fire. The comm. takes notice of only the first of these three applications. *[Caland, WZKM. viii. 369, would read dhavanatūnavayachane at 86. 16: I suppose he would render, 'they offer fannings to the relics.' But are we sure that 86. 16 goes with 86. 17 and forms a part of the dhavanana ceremony? — Cf. my note to vs. 17 below. — The non-lingualization of the first n gives the strongest possible support for dhvantī as against dhru-.]

11. Let Agni anoint me completely with splendor; let Vishṇu anoint wisdom into my mouth; let all the gods fix wealth upon me; let pleasant waters purify me with purifiers.

The verse is, with resolution of māḥam, a regular trisūkh, and no parikti. As to its ritual application, see under the preceding verse; the comm. regards it as sharing with that verse.

12. Mitra-and-Varuṇa have enclosed (pari-dhī) me; let the sacrificial posts of Aditi increase me; let Indra anoint splendor into my hands; let Savitar make me one attaining old age.

Most of our mss. (all except Op.R.), and half of SPP's, read at the beginning mitravartana (lip. -vartana) vocative, which might stand if we altered adhātām to dhām; both editions give mitrāvartana, ours by emendation. A variant for svoravan in b would be very welcome; the comm. gets rid of the difficulty in its characteristic way, by making the word an adjective to aditya, and signifying either "making a pleasant sound" or "making a distress directerl at our enemies"! The third pāda, if properly read, has a redundant syllable; but the Anukr. would apparently have us read yanačāt in three syllables, as written. The Kauc. uses the verse with washing the hands, at the end of the cremation ceremony (81. 46), and at the beginning of the śindapātrayajña (87. 3); the comm. notices only the latter of the two uses.

13. Him who died first of mortals, who went forth first to that world, Vivasvant's son, assembler of people, king Yama honor ye with oblation.

The second half-verse is identical with 1. 49 c, d, and the first half is analogous with the same, a, b (= RV. x. 14. 1 etc.; see under i. 49). The verse is redundant by a syllable in [the perfectly good jagatī pāda] d. For its use by Kauc., with a. 49, see under the latter; [and especially my note to i. 49.] [The verse is discussed by Hillebrandt, Ved. Mythol. i. 431.]

14. Go away, ye Fathers, and come; this sacrifice is all anointed with honey, for you; both give to us here excellent property, and assign to us wealth having all heroes.

The second half-verse is found also in ĀCS. (ii. 7. 9) and MB. (i. 3); both, read at the end sīyāchāta, and at the beginning MB. has dasīt śam, and ĀCS. strangely.
Let Kann, Kakshivant, Purumūtha, Agastya, Cyāväça, Sobhari, Archāna, Viśvāmitra, Jamadagni hrc, Atri, Kāyapa, Vāmadeva, aid us.

The comm. amuses himself with giving etymologies for all these names, only passing over Agastya and Sobhari as "evident" (prasiddha).

16. O Viśvāmitra, Jamadagni, Vasishtha, Bharadvaja, Gotama, Vāmadeva—Atri hath taken (grahā) our carells with obeisances; ye Fathers of good report, be gracious to us.

The translation implies in its emendation of stava-khānas to stava-khānas [so W's ms.] it must certainly be a double slip for stava-khānas, for which it seems most probably a corruption, and which is read by the comm. [he reads in fact stava-khānas, and understands it as W does]; the only variants in the ms. are stava-khānas [with palatal । twice] in some of ours (P.M.I.) and one (C.) of S.P.P.'s, and the accentuation on the second syllable, -dāhā, in a few (including our O.R.T.).* Pīlatras in b ought properly to be without accent. [As to what precedes, see the next И.] Some of the ms. read stava-stavir or stava-stavī. The comm. first identifies the word with charolis, and pronounces it a name for 'house'; then, as an alternative, he gets it from root ā-sū and makes ārājapati signify bolayati; and, as a final alternative, he regards the word as the name of a Rishi. Neither Kaṇ. nor Vāl. makes any use of these two verses. [Weber, Epitodes zu vedischen Ritual, Sb. 1891, p. 787, suggests a special connection of this book xviii. with the Kāuṣikā Viśvāmitras.]

*The decision here lies between the well-authenticated stava-khānas ('of good wishes, kindly') and the doubtful stava-khānas ('kindly admonishing,' presumably oxytone: root ā-sū with sam). The former occurs five times in RV. and also at AV. xix. 10. 6. The latter occurs nowhere, unless here, nor does it seem to be opposite in meaning: yet the authority of the ms. and of the śrītṛṣya V. is decidedly in favor of it. No ms.soever actually gives stava-khānas; but the ms. that have the impossible stava-khānas may well be regarded as intending stava-khānas. — Moreover, if the two vocatives stood in the order pīlātivas śrī, I should leave the second one unaccented (Gram. § 314 d), as W suggests; but with the order śrī-pīlātivas, the second seems distinctly more independent of the first (Gram. § 314 e) and may properly be accented. I would therefore read stava-khānas pīlātivas, and render 'O ye kindly ones, ye Fathers!' As for the meaning of stava-khānas: note that śvasa means 'a wish, good or evil,' i.e. not only 'curse,' but also 'blessing,' and is used in these two opposite senses in two contiguous RV. verses, vii. 35. 2, 3; and that, in its good sense, it is pertinent to the Fathers, as at RV. x. 78. 3, pīlātiva nā śvasaśa vrddhih. Note further that 'kindly' accords well with the character of the Fathers as described in RV. x. 15: they bless and help (vas. 5 d, 4 e), and are harmless (1 c. 6 e) and gracious (3 a, 9 c). — That, in such a 'pestilent congregation of' sibilants as stava-khānas, a blunder of the tradition is rather to be expected than not, is my opinion: whose doubts it, let him attempt 'with moderate haste' to repeat aloud three times the simple English sentence 'she sells sea-shells.']
XVIII. THE ATHARVA-VEDA-SAMHITA.

17. They overpass defilement (ripa), wiping [it] off in the metal bowl (?) kasyd), assuming further on newer life-time, filling themselves up with progeny and riches; then may we be of good odor in the houses.

[Śāda 6 = RV. x. 18. 2 c.] The translation boldly assumes that kasya is a corruption of, or equivalent to, kaste: the Pā. Lexx. pass the word without notice; the comm. says that kasa means kikīsa 'vertebra,' the št being dropped by Vedic license (?), and that kasya, as an adjective derived from it, means "the place of cremation." All authorities read kasyd without variation, [save that SPP's pātrīya K., whose memory of this book was not perfect, recited kāsyd]. [See note *, below.] The authorities are divided, however, between nṛjñas and nṛjñadas (among those having the latter are our O.R.); both editions give the former, though it is an isolated accentuation; nṛjñadā is regular (and occurs in RV.), while nṛjana is supported (Grae. § 619 d) by the analogy of several other such participles; [cf. note to vs. 73.]. Two of our three padmas. (I. P. Kp.) have dyenukālatā沉浸 in b as compound, and most of our saṁkhilāmas. (all save O.R.) accent accordingly dyur d; but SPP acknowledges the reading in only a single ms. (padma), and of course gives in his text (as we in ours by emendation) dyur d. The comm. regards surabhīyasa in d as figurative, for śāhīṣapunanyuktas. In Kauś. (84. 10) the verse is directed to be used as the women go three times round (the relics of the funeral pile) leftwise, with disheveled hair and beating the right thigh.

*According to Caland, WZKM. viii. 369, the passage in Kauś. 84. 8-11 describes the curious rite named dīvavas or 'fanning' of the bonerelics: see his Todtengebäude, pages 138-9, and cf. my note to vs. 10, above. The dīvavas is part of the procedure called nīdhāna or 'laying to rest' (ibidem, p. 129). According to the sitra next proceeding 84. 10, an empty pot, rikta-kumbha, is set down, and beaten with an old shoe. According to our AV. comm. (p. 143?; but see SPP's note 5), our verse is repeated by the one who breaks the empty jar, rikta-kalāṣa, on the night of the daylight of cremation, that is, at a time a good deal earlier than the nīdhāna!—However that may be, it does seem as if our kasyd might well mean the same thing as the kumbha or kalāṣa of the ritual authorities.]

18. They anoint, they anoint out (vif), they anoint together ( sdh); they lick the rite (?) kritras, they smear (abhi-abhi) with honey; the bull ( ukṣaṇ) flying in the upheaving of the river, the victim (? padā) do the gold-purifiers seize (grīh) in them [f.].

The verse is RV. ix. 86. 43, the only variant in which is ṣrībhatate at the end (and our I. also has this; also the comm.). SV. (i. 964; ii. 964) has it also and agrees with RV. in this word, but also has before it apṣa instead of as, and in b udarā. The comm. understands śrāta to be intended by the pronoun asū. The verse is one of the wild utterances of the soma-purifiers in RV., and seems to be introduced here without any proper connection with the funeral ceremonies, simply because there is so much "anoint" in it. In Kauś. (88. 16), it accompanies an anointing in the pījātapittvyajña; and in Vāt. (10. 4), a smearing of the sacrificial post with butter in the pātubandha. [Pādas b, c, d are good jagatí: but a has no jagatí character whatever, and by count it is viratī rather than bhūriyī; but perhaps the Anukr. (see note to the excerpts from Anukr.) does not mean to call it bhūriyī.]

19. What of you is joyous, O Fathers, and delectable (somāyā), there-with be at hand (yac), for ye are of own splendor; do ye, yātip (drewan) poets, listen, beneficent, invoked at the council.
TRANSLATION AND NOTES. BOOK XVIII. -xviii. 3

Nearly all our mss. (save Op.R.a.m.) accent pitdras in a; SPP. reports only a single pada-ma. as doing so, and of course reads pitaras, as does our text by emendation. Nearly all the authorities, again, give bhutam at end of b; [but Whitney's Op. has bhutas; and his] K. has bhuta, as have three of SPP's, who reads bhuta. [The word itself is lost from the comm., but glossed by bhavathha.] We ought to have emended to bhutas. Once more, all the authorities without exception accent siwidat, which SPP. accordingly retains, while we have made the necessary emendation to -datius. One is tempted to change arvatas in c to arvhanas. The extra syllable in b suggests corruption; and so, perhaps, does the fact that in O.R. the avastana is before bhutam, not after it.

20. Ye who are Atris, Angirases, Navagvas, having sacrificed, attached to giving (? ratiđe), bestowers (ddhāna), and who are rich in sacrificial fees, well-doing — do ye revel, sitting on this barhās.

The meaning of some of these epithets is not altogether clear. No use is made of the verse in the sūtras.

21. So then as our distant Fathers, the ancient ones, O Agni, sharpening the rite: they went to the bright, they shone,* [should be shining,] praising with song; splitting the ground, they uncovered the ruddy ones.

The verse corresponds to RV. iv. 2. 16, found also in VS. (xix. 69) and TS. (in ii. 6. 124) which read precisely with RV. The variants of our text are no better than corrections; the others have at end of b ḍhīpakā (p. ḍhīpakā), and in c alāhitam. The translation follows our text.* The comm. takes ḍasāyants (p. ḍasa-) from root as, and glosses it with cipayayantas/ The "ruddy ones" are in its opinion the dawns (or else the stolen cows which the Angirases got back from the Paris). — [Whitney's ms. reads "they shone"; this is probably an oversight and should be "shining"; his Bp., to be sure, but Bp. alone, has alāhitama, not -taḥ.]

22. Of good actions, well-shining, pious, heavenly ones (devā), forging the generations as [smiths forge) metal, brightening Agni, increasing Indra, they have made for us a wide conclave (parisālī), rich in kine.

The corresponding verse in RV. (iv. 2. 17) combines in a-b deydvahī ḍvah, and for a ṍeṛṛdā ṛgvyam parisālānta ṛgvyam; in pada-text in b reads [jātima like ours]. [Weber, Sb. 1896, p. 263-64, takes dev (jātima) as = devānaḥ and the whole verse as a parallel to vs. 23, where the phrase devānaḥ jātima occurs in full.]

23. As herds at food (kṣīm), the formidable one hath looked over [dī] the cattle, the births of the gods, near by; mortals have lamented the urodjās, unto the increase of the pious, of the next man.

The translation is purely mechanical, and sundry of the words in it are extremely questionable. *The verse corresponds to RV. iv. 2. 18, which, however, reads in a kṣumātī as one word (p. kṣumātī; our p. kṣum; dī), makes good meter in b by inserting yat after devānaḥ, and reads in c nārāṇāya. SPP. reads, with RV. and with the comm., kṣumātī; this is against nearly all his and our authorities; [they have kṣum dī]; but our O.R. have kṣumātī and Op. has [the impossible] kṣum: dī [with accentless kṣum]. The translation implies at the end of b nārāya, which SPP. reads, with about half his authorities and the comm.; of ours, most of the later ones have it also.
3. BOOK XVIII. THE ATHARVA-VEDA-SAMHITA.

(Op.D. ugroh; O.R.K. ugroh [accentless!]). The comm. renders a, b thus: "The mighty one, Agni, looks near by upon the birth of the gods, Indra etc., as in a noisy (kṣāmati = abhāvatī) herd (yādhā being = yāthā) of kine. a master sees his own cattle (pāvras)"; or, he says, it is the consuming fire that is addressed: "O Agni, this sacrificer who is being consumed by thee, mighty by thy favor, in a noisy, cattle-crowd, looks upon the birth of the gods as upon herds of cattle (pāvras); the sense being that the gods come to light in the neighborhood of him who has gone to the world of the gods." This is the kind of help that the commentator gives in a difficult passage. Urvōkh is to him the Apsarasas, Urvāṣī etc.; and abhāvatī = abhālayaun, which means yupakhothiṃ sarnārtha bhavantu. Āryās = svaṃt. The verse can be forced into the compass of forty syllables (11 + 8 + 11 = 30), as the Anukr. estimates it.

[The RV. verse has been discussed by Bloomfield, JAOS. xx. 1, p. 183. He renders c, d thus: "Even for mortal men Urvāṣīs were fashioned for the production of the noble lower Āyu." He takes abhālaya as 'there were formed,' aor. pass. of kṛpṛ = kṛpa: cf. the abhālayaun of our comm. and the abhālaus of Sīlayāṇa on RV. He explains: Just as Urvāṣī, the goddess Cloud, produces the celestial fire, so the fire-drills (called urvāṣī) produce for mortals the terrestrial sacrificial fire (āghara āṇyū.)]

24. We have made [sacrifices] for thee; we have been very active; the illuminating (vi-bhad) dawns have shone upon [our] rite (ṛta); all that is excellent which the gods favor; may we talk big at the council, having good heroes.

The first half-verse is, without variant, RV. iv. 2. 19 a, b; the second half is, also without variant, RV. ii. 23. 19 c, d (and VS. xxiiv. 38 6, 8). Many of the mss., however, (including our Bā.O.K.) combine in a-b to abhiṃa ṛtaṃ. The comm. has in b the strange reading avanaun (voc. = avanavaun or palaśr).

25. Let Indra with the Maruts protect me from the eastern quarter; arm-moved [is] the earth, as it were to the sky above; to the world-makers, the road-makers, do we sacrifice, whoever of you are here, sharing in the oblation of the gods.

[As for this whole passage, vs. 25-37, see my introductory notes, p. 847, 7 8, and Caland's orientation of it in his Todtengebrauch, p. 154.] This is a very curious and obscure refrain (its last two pādas occur again as refrain of 4. 16-24). In b, bhaveyāt (which ought to mean 'by a mover, or a moving of arms') is rendered as if it were bhaveyātā; [Weber proposes to emend to-dvānu;] the comm. also takes -yātā as past pass. pple., glossing it by viśeṣata, or, in an alternative explanation, by ṣrīṣṭa, either "proceeded out from the arms of the givers" or 'arrived in the arms of the receivers"; the allusion being to the giving of land to Brahmans: 'as land given protects in the future (uḍāri) the heavenly world which is to be enjoyed by both parties!" The use by the sīrās casts no light upon the meaning. Vāt. (22. 3) prescribes the verse for use with an offering to the Maruts in the āgnīṣṭoma ceremony [doubtless on account of the word marutva]. In Kāuṭ. (81. 39), this verse alone, so far as appears [but the comm., p. 135, says vs. 25-29], is combined with 1. 41-43 etc. to accompany the offerings to Sarasvatī at the funeral pile; again (85. 26), vs. 25-37 (the comm. says, 25-35) are used with 2. 24, 26, etc. in connection with the interment of the bone-relics.

[this last use does indeed perhaps cast light on the passage. The previous sīrās, 85. 25, with Caland's emendation (i.e., p. 154), reads: ədəm bahrīr [xviii. 4. 52] by
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TRANSLATION AND NOTES. BOOK XVIII.

asi|tas tanum yathaparsa sanicinoti. I think his emendation receives support from the AV. comm., who says, at vol. iv., p. 224, edam barbir ity ca hule jeyahe 'sthani yathaparsa sanicinuyati. If we take sam-ci in the sense of 'assemble' as used in the phrase 'assemble the interchangeable parts of a bicycle or a Waltham watch,' our si|tra would then mean, 'while repeating xviii. 4. 52, he (the dead man's eldest son) assembles a human figure (tanum), limb by limb, from the bones (asthi-tas), i.e. he makes such a figure out of the bones by assembling them.' If this be right, then we probably have to infer from the AV. text and from the next si|tra, 85. 26, that the eldest son addresses the deities with vss. 25-29, and does so as spokesman of his dead father, represented by the prostrate figure of bones; and that, while uttering vss. 30-35, he addresses his dead father, but does so as speaking for himself. — As to forming a human figure (puri|sinyat) with the bones, cf. further Baudhâyanâ's Pit're|hastatra, i. 10, especially lines 5, 7, 10, 13 of p. 15, ed. Caland.]

26. Let Dhâtar protect me from perdition from the southern quarter; arm-moved etc. etc.

27. Let Aditi with the Adityas protect me from the western quarter; arm-moved etc. etc.

28. Let Soma with all the gods protect me from the northern quarter; arm-moved etc. etc.

29. Dharatar the maintainer shall maintain thee aloft, as Savitar the light (bhâmit) to the sky above; to the world-makers etc. etc.

The translation follows the comm. in connecting ârdhâvam with what precedes, instead of (as the meter suggests, and as is perhaps rather to be preferred) with what follows it.* The definition by the Anukr. of the meter of these five verses is not very acceptable; the refrain of 25-28 has 35 syllables (12: 12 + 11); the prefixed variable part varies from 12 to 14; 28 has 46 syllables (11 + 12: 12 + 11). [Cl. note to excerpts from Anukr., above, p. 827, top.]

[*There is a clear play of words in dhatâ dharmâh dhâvrayâti, not without conscious reminiscence, perhaps, of the familiar plays in varavo vârayâti at x. 3. 5 and vi. 85. 1, and in vah idam vârayâti varamavataya aditi at iv. 7. 1.† Moreover, I think that these derivatives of root dhr make clear reference to dharmâ diç, the 'fixed direction' or 'steadfast region,' and that ârdhâvam makes similar reference to the 'upward region.' Render perhaps: 'Let the Steadier, steadily, steady thee [in the steadfast region], as aloft [that is, in the upward region] Savitar [steadieh or mainainte] the light, the sky above.' Cf. my note, p. 847, ¶ 8. — † Cf. six. 36. 6 d.]

30. In the eastern quarter, away from approach (?), do I set thee in svadhâ; arm-moved etc. etc.

The phrase purâ samu|vatâ is very doubtful; perhaps it means rather, with the more literal sense of purâ and taking -vat as from root vat, 'before covering up' [so Caland takes it: Todts neubrauche, p. 154-5]; the comm., with his ordinary heedlessness of accent, makes it a piple. (as if adhva|yat), rendering it 'formerly covered up' (pârva|samadhâti); or else, he says, purâ is instr. of purâ|çarita 'body,' and it means "along-with thy body" (saçarita õva sa). Kâû, (x. 53) uses the verse (doubtless with the five that follow it) in fixing the body in place on the funeral pile; but he adds in the next rule that Upâribhâvra prohibits it. The comm. takes no notice of any such application.
31. In the southern quarter, away etc. etc.
32. In the western quarter, away etc. etc.
33. In the northern quarter, away etc. etc.
34. In the fixed quarter, away etc. etc.
35. In the upward quarter, away etc. etc.

These six verses, 30–35, have the same refrain of 35 syllables as vss. 25–28; and the prefixed part, variable only in its first word, ranges from 17 to 19 syllables; the definition of the Anukr. is approximately accurate.

36. Dhartar (‘maintainer’) art thou; maintaining art thou; bull (vahasastra) art thou.
37. Water-purifying art thou; honey-purifying art thou; wind-purifying art thou.

The comm. regards both these prose verses (yajmantra) as addressed to Agni, quoting RV. iv. 58. 3 and vi. 16. 39 to prove the applicability to him of the epithets in 36. The śūras make no use of them save by their inclusion in the series 25–37 in Kaúc. 85. 26: see above, under vs. 25. The Anukr., in counting the syllables of 36, restores both the elided initial a's.

38. Both from here and from yonder let them (du.) aid me.

As ye (du.) [neut.] went pressing on (root yat) like two twins, god-loving men (indunyo) bring you forward; sit ye, [each] on thine own place, knowing [it]; —

[See my added note just preceding the translation of verse 38.]

In this and the three following verses we have the [entire] RV. hymn x. 13, [except its last verse, the fifth, and] except its 1 d. [See Introduction, page 848, top.]

This verse is its a, b, c [its d follows at the beginning of our next verse], with a pada prefixed as our a that forms no part of the RV. hymn. The first two verses are addressed.
to the two havirdhānas, or vehicles or vessels in which the soma-stalks are brought to the place of pressing; [cf. our comm., p. 138, and Śāyaṇa on RV.] The reason of the introduction of the hymn here is altogether obscure (unless it be the occurrence of the word yama in 38 b), and Kāva, has no use for it. In a, our ms., so far as noted, accent ma, but SPP. mentions [only one] among his [as reading mā]; and both editions give ma, as is undoubtedly correct. RV., in b, accents atam, which, of course, is alone grammatically possible; but both AV. editions have atām, with all the mss. TA. (in vi. 5. 1) also has the verse, and differs from RV. only in having atum: [so, indeed, the Calcutta ed., text and comm.] atum (not atam, prn.) can only be an imperative: but the Poona ed., text and comm., has atam, like RV. Our text has atulam in d, with RV. and a part of our mss. (not O.P.R.D.K. L) is supported by J only one of his authorities and the comm. Is the consentaneousness of the mss. in the blundering atam possibly due to a reminiscence of the correct aśulatam of the immediately preceding context in TA. [cf. the case at x. 6. 17, and note.] Violâne might be from vīd 'find'; the comm. glosses it with jñātī. One might conjecture that atam in b is for aśulatam 'came,' but neither padra-text views it in that way. The verse cannot be made a full trishtubh without violent resolutions in the first pada—which is, of course, properly prose. [Considering the textual inaccuracies in the tradition of this passage, perhaps it is not too bold to suggest the query whether a na has been lost: tīh ce mā avatārasing cāvatāman ma would be a perfect trishtubh pada.] Vâit. (15. 11) makes vsa. 38 and 39 accompany in the aṣṭisoma ceremony the driving up of the two havirdhānas.

39. Be ye comfortable (?) vatsastha for our soma.
I yoke for you ancient worship (vådhama) with obsequies; the song ( tricky) goes forth like a patron (svāt) on his road; let all the immortals hear that.

[See my added note just preceding the translation of verse 38.]

The verse is pada d of the RV. vs. x. 13. 2 [of which pādas a, b, c immediately precede in our A.V. text], followed by pādas a, b, c of the RV. vs. 1. RV. accents in a svāsthā; the AV. accent seems wrong; both padra-texts divide svāsthā. RV. further reads in [its b, our] c, etu and svātīs, and at the end amēṣasya patiḥ. The RV. verse is found also in VS. (xi. 5) and MS. (ii. 7. 1) with the same readings throughout as in RV.; and in TS. (v. 1. 15), which reads for our c vi (ēkā prati pathaṁ tu śāntih, and in d varies from RV. etc. by having śravanti. The comm. glosses svāsthā with svākātasati; he takes yajñ as 1st sing. as it is translated above; the form might, of course, be 3d sing., like dukh, ēdye, etc. [In d, graivaśa is a mixup for śravanti.]

40. Three steps the form (?) ascended, it went (?) after the four-footed one (fl) with its course ( śravaṇa); it matches the song (ānks) with the syllable; in the navel of right it purifies.

The translation is merely mechanical, the verse being highly obscure, and its AV. version evidently corrupt. RV. (x. 13. 3) reads in a pāda (for śraka) and arohaṃ, in b emi for the absurd aśulat (apparently a blundering extension of ātīt), at end of c na ma stamb, and in d ṛ padaḥ (our ṛ padaḥ has to be omitted in translation) sūnam punāti. It also has in a nṛṣaḥ, which SPP. admits in his text on the authority of the majority of his mss. and of the comm. (the latter takes it from root rūṣ, and makes it mean mṛṣab

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some of our later mas. (O.Op.R.D.) also give it, and is to be regarded as the preferable reading, if there is such a thing in this case. In b, SPP. strangely read in his sanhit-text *atit* or and in his pāda-text āt, his pāda-mss. having ātat or a — both, doubtless, by accidental misreadings; the comm., however, gives ātat, and makes it qualify yatena, being itself = etat! For nābhīka in d the comm. has yonah.

*If ātat is a "blundering extension of ātih" one does not see why W. calls th pāda-reading ātih "an accidental misreading." — Meantime, in Oertel's edition of JUB, published in JAOS. xvi., we find (i. 48, p. 125-6) sa hái 'vain śanācchathā "imāhān vikṛtyā, śrāvāni samāh. lait yat śrāvāni samāhāt, lat śūnas śāmanām; nuc (iii. 36, p. 197) tā reac 'arā synchron anuvātāt. lait yat etc. On p. 234, Oertel suggests that we might regard samāhāt and anuvātāt as due to ditography of the fol lowing tāt, "were it not for AV. xviii. 3. 40. anuvātāt, which is protected by the meter." Cf. also Henry, Revised Critique, 1894, nos. 39-40, p. 146. — See also SPP's full critical notes upon the verse, p. 160. It may be added that W's O. gives pādādhyāvātāt, and his Op. dūvātāt.]

41. For the gods he chose death; for his progeny did he not choose immortality (amītā). Brāhmapati [as] seer extended the sacrifice; Yama left (Ā-rīc) his dear self (?). Or, 'the dear body (sauk).' Here too the variations from the RV. version (x. 15. 4) seem to be corruptions only. RV. has kām in b, correlative to that in a; for c it gives bhrāspāniṇī yājñān abhravat prīna, and at the end prā 'rīcītī. The comm. explains a 'rīcā 'y samamātā vṛtthaṁ bhavānam kṛtyāvah. [See Ludwig's discussion of the verse, Uber die kritik des RV-textes, Abb. der k. bohmischen Gesellschaft der Wiss., 1889, no. 5. p. 46.]

42. Thou, O Agni, Jātavedas, being praised, hast carried the offerings, having made them fragrant; thou hast given to the Fathers; they have eaten after their wont (t svadha)'dā); eat thou, O god, the presented oblations.

The verse corresponds to RV. x. 15. 12, found also in VS. (xix. 68) and TS. (in ii. 6. 121). [Disregarding lith.] RV. differs only by reading kredo at end of b; and VS. agrees with it in this, but has kavyoṣṭhāna for jātavedas in a; [TS. agrees with AV. throughout. ] Ṛp. (in i. 10. 14) and MB. (ii. 3. 17) have a verse that agrees with this in b and c, save that MB. has pro 'dat for pro 'dat in c: but their a is abham no abha vāpi jātavedah; and for d, Ṛp. has prajñānam agna punar ahp ehi drevan, while MB. reads p. a. e. chi yonun. The second half-verse occurs again below as 4. 65 a. d. Kāṇḍa (89. 13) makes the verse, with 4. 88, and with two verses not found elsewhere, accompany the feeding of the fire at the end of the pānijñatītyātikha. [The forms dvāt and abhaṇ are treated, Gram. § 892 a and § 833 a. As for the sandhi of the mas. see note to I'att. i. 94.]

43. Sitting in the lap of the ruddy ones (f.), assign ye wealth to your mortal worshiper (dātaścā); of that good, O Fathers, present ye to your sons; do ye bestow (dādā) refreshment here.

The verse is found, without variant, as RV. x. 15. 7 and VS. xix. 63. The comm. glosses arunānām in a as arunāya arunāyanām mātṛpān, without further explanation. Kāṇḍa does not quote the verse.
44. Ye fire-sweetened Fathers, come hither; sit on each seat, well-conducting ones; eat on the barks the presented oblations, and assign to us wealth having all heroes.

The verse is RV. x. 15. 11 through three pādās, RV. having for d: dīrāyath dār-vastanā dādhitāna; it also reads atīd [p. atīd] in e; and three other texts (VS. xix. 59; TS. in ii. 6. 121; MS. in iv. 10. 6) agree throughout with it. The comm., too, gives atīd and dādhitāna. The Anukr. does not heed that we need at the end dādhitāna to make a full jagati. For the use of the verse in Kāuç, with 45 and 46 and other verses, see under i. 51; for its use by Vālt., with 45 and other verses, see under i. 44 and 51.

45. Called unto [are] our delectable (rasyati) Fathers, to dear deposits on the barks; let them come; let them listen here; let them bless, let them aid us.

The verse is RV. x. 15. 5, which differs only by omitting the meter-disturbing nār in a. Other texts (VS. xix. 57; TS. ii. 6. 121; MS. iv. 10. 6) agree with RV.; but TS. combines et varātu in d. [Our d recurs at TB. ii. 6. 164.] The use of the verse in Kāuç, and Vālt. is the same as that of vs. 44. The comm. glosses nithitam by nithyayamaneḥ havipānaḥ.

46. They who, our father's fathers, who [his] grandfathers, followed after (lavanā): the soma-drinking, best ones — with them let Yama, sharing his gift of oblations, he eager with them eager, eat at pleasure.

The verse is RV. x. 15. 8 (and VS. xix. 51, which has the same text with RV.); this, however, reads for a: ji nāh pārva ṁīhrān somaṁkṣah. In b our text gives, with RV. VS. anvajhīr (RV. p. anvajhīr), but it is by emendation, for all our mss. have anvajhīr or anvajhīraḥ, p. anvajhīraḥ; the actual details seem to be as follows: anvajhīraḥ is given by Bp.P.D., while O. Op.K. have anvajhīraḥ; and anvajhīraḥ is given by Is.M.T., while K. has anvajhīraḥ. [SIP's authorities show the same four varying forms of the word:] he reads anvajhīraḥ, p. anvajhīraḥ, although the majority [five] of his samhitā- authorities and the comm. have the preferable anvajhī [as against three with anvajh]. Our translation implies the manuscript reading, though it is plainly a corruption of what RV. gives. [Whether we read anvajhīraḥ (from anvajhī) or anvajhīraḥ (from anvajhīraḥ): Siyanga, anvajhīraḥaḥ . . . dattavantaḥ; Mahāthara, anvajhīrami; Weber, 'welche nachgezogen sein,'] in either case the sense is about the same. [The comm. treats the word as if it came from root kr: anvākrayamḥ kāparaḥ tāmātā kāravati. It looks a little as if the text-makers had in mind the root jajh, found in the next verse. The use of the verse with its two predecessors in Kāuç, was noted under vs. 44. It is very unsuitably reckoned by the Anukr. a jagati, having only one root jagati pāda; [it scans perfectly as 11 + 11 + 11 + 11; the corruption anvajhīraḥ gives b 12 syllables, but no true jagati character]. [W's version of 6 accords with Goldner's at l'ed. Stud. i. 170 note.]

47. They who thirsted panting among the gods, knowers of offering, praise-fashioned, with songs (arkt) — come, O Agni, with the thousand god-revering true poets, seers sitting at the gharāni.
kavayith pīṭhīṣaḥ after satyatī; and TB. has in a ṣatījāyī, and in b ṭirṛṇaṇā. Nearly all our mss., but, according to his account, only one of SPP's, accent pīṭhīṣaḥ. The comm. glosses ṣeṣahmanas with pravayamāṇas; his explanation of the strange compound ṛṣaṇatāṣṭha is in part lost; he understands by gharma the pravargya some offering; and he paraphrases sahasram by aparimilāḥ dhanam yathā bhavati. This verse and the next are used by Kāuṇ. (87. 22) as explained under 2. 34. *[SPP. plausibly suggests that the madhyodatta of pīṭhīṣa in this vs. and the next is to be accounted for by the madhyodatta of the corresponding word in RV., to wit, pīṭhīṣa. If he is right, the case is very probably similar to that of pīṭhīṣya at xix. 22. 14 (cf. the pīṭhīṣya of many mss. in the next vs.) and to those noted under xiv. 2. 59: other cases at xix. 22. 9, 10; 38. 1 d.]

48. The true, oblation-eating, oblation-drinking [ones], that [go] in alliance (sadānām) with the gods, with strong (turd) Indra — come hitherward, O Agni, with the beneficent, exalted (śrīḥ), ancient seers, sitting at the gārmḍa.

The RV., in the corresponding verse (x. 15. 10 a, b, d, 9 c) [see under our vs. 47], reads dhūkṣānās in b for śrīṇaḥ, and pīṭhīṣaḥ in d for pīṭhīṣaḥ — which again all our mss. save one (Op.), but of SPP's only one, accent pīṭhīṣaḥ (as in 47 d) [see my note marked with a * under 47]. In c (see under vs. 47), MS. reads arvāk (but its pada-mss. arvāk), while TB. (ii. 6. 16*) reads as AV. RV. The verse is used in Kāuṇ. only with its predecessor, which see.

49. Approach (upaprtp) thou this mother earth (bhūmi), the wide-expanded earth (prthūvī), the very propitious; the earth (prthūvī) [is] soft as wool to him who has sacrificial gifts; let her protect thee on the forward road in front.

The RV., in the corresponding verse (x. 18. 10), reads yuvattī for the repetitious prthūvī in c, and, at the end of d, nīrter udbhūthiḥ; and TA. (in vi. 7. 1) agrees in general with RV., but substitutes the [modernized] equivalent form nīrteras; it also has the real variants dhūkṣānās in c [and apākṣaḥ in d]. SPP. makes no remark on śrīṇaṇās, but three of our pada-mss. [Bp.D.Kp.] have the blundering division śrīnunāradaḥ, and nearly all our saīñhitā-mss. [not S.] correspondingly śrīnunāradaḥ: the blunder grows, of course, out of the equivalence in grammatical theory of mr and muir. The verse (according to the comm., vs. 49–51) is used [Kāuṇ. 86. 10] with 2. 50 (see under that verse) in covering the bones.

50. Swell thou up, O earth; do not press down; be to him easy of access, easy of approach; as a mother her son with her skirt (ślī), do thou, O earth (bhūmi), cover him.

The corresponding verse in RV. (x. 18. 11) has at end of b śrīnunāradaḥ. TA. (in vi. 7. 1) has in a śrīnunāradaḥ and in b udākhitaḥ, in b udācanā, and at end of d bhūmi yuvati. We had the latter half-verse above, as 2. 50 c, d. The comm. paraphrases udākhita with udākhita-pulakita bhava. [W. appears to follow the comm. in rendering udākhita-caraṇa by 'swell thou up.' I do not see why he quits his old version, 'open thyself.'] In my Reader, p. 385, I said "Note the meaning of urvati ["open itself; receive in open arms (as a maid her lover)"] and its concinnity with the metaphor of yuvati" [of the vs. which precedes alike in RV. and AV.]. At RV. x. 142. 6,
51. Let the earth kindly remain swelling up, for let a thousand props support (upa-csti) it; let these houses, dripping with ghee, pleasant, be forever a refuge for him there (dfrn).

[As to udhauh, see note to vs. 50.] The verse is RV. x. 18. 12, which in c reads bhavantu for svonds. TA. (in vi. 7. 1) has in a sikhneca; so Calc. ed.: Poona has uckanahe.) and bd [tipbha et] for sv [tipba]; in b it leaves travvam unaccented (if it be not a misprint); [so Calc.: Poona has it rightly (spd:) in c it has ndhuv-

52. I brace up (ur-stabh) the earth from about thee; setting down this clod (? loga), let the take no harm; this pillar do the Fathers maintain for thee; let Yama there make seats for thee.

The corresponding RV. verse (x. 18. 13) reads in c-d dharmayantu te'atra [p. te dtra], and ends with minatu. The TA. (in vi. 7. 1) reads tthunomi in a (despite the inter-

53. This bowl, 0 Agni, do not warp (ivi-hin) [it is] dear to the gods and the delectable [Fathers]; this bowl here for the gods to drink from — in it let the immortal gods revel.

The RV. has in the corresponding verse (x. 16. 8) vdo for aydm i c, and at the end ndhyanante; TA. (in vi. 1. 4) reads in a sikhm, and, like RV., vdf in c. The Kdp, (81. 9) makes it accompany the laying of the vdf-bowl on the head of the corpse on the funeral pile, when the deceased's sacrificial implements are disposed about him to be burned with him. The irregularity of the verse (12 + 11: 10 + 11 = 44) is unnoticed by the Anukr.

54. The bowl that Atharvan bore full to Indra the vigorous, in that he makes a draught of what is well done; in that, soma (indn) ever purifies itself.

The comm. supplies yajbhaya to sukhraya, and, as subject of kroo, tristhah ganaah. [The verse scans as 8 + 12: 11 + 11.] — [See my note on Part VII, above, p. 848.]
55. What of thee the black bird (sakund) thrust at, the ant, the scorpion, or also the beast of prey (vipada), let the all-eating (vivasva) Agni make that free from disease, and the soma that hath entered the Brahmanas.

The verse is RV. x. 16. 6 without variant. TA. has it also, in vi. 4. 2. TA. reads c [for vinasam (‘all-consum ing’) agadai, the curiously perverted] vivasam (‘from every angle’), which is glossed by sarvasam apadavah pranahitam apadavahiti.

In d it has brhamamari (also, in the printed [Calc.] text, deviṣeṣa), but its com [Calc.] explains brhamam and deviṣeṣa; [in the Poona ed. the comm. seems to sh an alternative reading, either brhamam or brhamamari, glossed by etude bhramas caris; and it reads of course deviṣeṣa]. [Our pratika is cited by Keśava, p. 368 as yat te kṛṣṇaḥ somaṇiḥ rāja: is (cken a blunder? cf. idānāṃ yād kṛṣṇaḥ sakāna vii. 64. 1. 2.)]

In Kāśi, the verse is used (80. 5) in the very introduction of the adhyāya, before handling of the corpse begins; and Keśava says it is in case the man dies of the bite of a crow or ant or the like; the comm. makes the same condition, and adds that the wounded place is to be burned with fire; this is then probably the meaning of Kāśiṇka direction ity arundhpitā. The verse appears again (83. 20) in connection with the strewing and covering of the bone-relics.

56. Rich in milk are the herbs; rich in milk is my milk; what is the milk of the milk of the waters, therewith let one beautify me.

The translation implies (instead of the cumbhanit of the Berlin text) the readin cumbhanit, which is read by most of SPP’s authorities and some of W’s and adopted by SPP. Two or three of SPP’s, and W’s Op., have cumbhata (a blend of AV cumbhati and RV. cumbhata). For the misuse of cumbhi for cumbhit, see note t vi. 115. 1. The corresponding verse in RV. is x. 17. 14, which has ivaḥ instead of ṓṣayā at end of b; for c, the less repetitious abhim pūyasand it pūyas, and at the end cumbhata. TS. (in i. 3. 10) and TB. (in iii. 7. 47) have again a quite different version namely, for b, pūyasand vṛtarhiti pūyas; for c, our c; for d, itna maṁ indra śaśa ṛṣja. Pp. also has the verse [in xx.] with vacas in b. Its former half appears above, as iii. 24. 1 a. b, likewise with vacas. In Kāśi (82. 9), it is used in the ceremonies of the first day after cremation, with strewing tufts of kuṇagrass; the comm. however, says instead that it accompanies a bath taken immediately after the cremation of the dead body. The comm. supplies Varuṇa, as god of the waters, for subject of the concluding verb.

57. Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures, let the wives ascend first to the place of union.

This verse (= RV. x. 18. 7; TA. vi. 10. 2) was found above, as xii. 2. 31, where see: it is not used by Kāśi, in the book of funeral and ancestral ceremonies.

58. Unite thyself (cann-gam) with the Fathers, with Yama, with thy sacred and charitable works in the highest firmament; abandoning what is reproachful, come again home;—let him unite himself with a body, very splendid.
The corresponding verse in RV. (x. 14. 8) reads in c hirágya, and in d gachariva, continuing the general construction of the verse. The first half is found also in TA. (in vi. 4. 2), which has svadābhīs for gaminā, and adds after it another śan. We had the last pāda above, as 2. 10 d. The mss. are divided between svadāyam and svadāyam in c; both editions give svadāyam [with RV.].

59. They that are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere—for them may the autocratic (svard) second life today shape our bodies as he will.

The first half-verse we had above as 2. 49 a, b and its prior pāda also at 3. 46; the second half-verse corresponds to the second half of RV. x. 15. 4 (and VS. xix. 60), but is much corrupted, even to unintelligibility, so that the translation is only mechanical. RV. reads tēbhāḥ svard dhainūm etām yathāsaṃhitam tanwāḥ kalpayasva; VS. has tēbhāyas and kalpayātī, but the rest like RV. The last pāda is identical with vii. 104. 1 d above.

60. Let the majās be weal for thee; let the frost fall down [as] weal for thee; O cool one, possessing cool ones; O refreshing one, possessing refreshing ones; mayest thou be with us in prosperity and in the waters; kindly pacify thou this fire.

Or, 'this Agni.'—Of the ritual use of this verse, the comm. simply says that with it one is to sprinkle the bones of a Brahman with the plants referred to, dipp'd in water and milk; Kāś. (82. 26) combines it with 3. 5 [doubtless rather 3. 5 and 6: see under 3. 5], in the manner explained under that verse. [Partly because W. overlooked some TA. variants, it seemed necessary for me to rewrite the next paragraph; but I could not easily indicate my changes and additions by the usual ell-brackets.]

The main stock of this verse (pādas c-f) is RV. x. 15. 14 and is the third verse of TA. vi. 4. 1: in both these texts it stands next after the verse which corresponds to our 3. 6 above, namely after RV. x. 16. 13 = TA. vi. 4. 12; see note to 3. 6. Considering how closely it is connected with our 3. 6 in sense and in position in those texts, it is strange that it should be so removed from 3. 6 in AV. —In d part of the mss. (including our Bh.P.M.I.) also the comm. read hīdaya hīdaya; TA has hīdaya hīdaya. For e, RV. has māmāyēśāh śū abhgamah; of which our version, p. mahāyā : açnā : cān-evāṃ : bhadraḥ, is no better than a corruption; and TA., again differently, māmāyēśaḥ (as an adjective, supplying açnā) sahaqumāya; and the comm. finally, māmāyēśaḥ śuchā bhena: moreover, for the cān of both edns., some of our mss. (O.P. R.) and one of SP.'s have adh. In e, at the end, RV. has bheragya and TA. gamya; our gamya is better than either. —In the main stock of the AV. verse are pref'd two pādas which agree nearly with the second half of the next verse but one in TA. (vs. 5: interpolated as vs. 4 is matter that corresponds to our l. 6. 4 and xiv. 2. 1, 2) but for our bhāvam the TA. has varṣaha; and for our cān to pūrvah, it has cān as pūrvaḥ (so Cāc.: the Poona ed. accepts pūrva but gives pūrtha as variant); the comm. glosses pūrva with jālakindaha. —For Bloomfield's discussion, see under vs. 6. Bergaigne comments on the verse, Rel. Véd. l. 8. 4, note, li. 472.

61. Let Vivasvant make for us freedom from fear, he who is well-preserved, quick-giving (?-ādhun), well-giving; let these heroes be many here; let there be in me prosperity (prayāḥ) rich in kine, rich in horses.
BOOK XVIII. THE ATHARVA-VEDA-SAMHITA.

About half of SPP's mss., and one of ours (Op.), accent at the beginning vivasvut. The comm. explains śrīnātāsnu alternately by śrīnātāśya kartā and vayokāhner (as from je 'waste away') dāth. [Pāda a is found (with metrical rectification) as not under vs. 62.] The third pāda is identical with xii. 2. 21 d. By Kāuç. 81. 48 the verse is used at the end of the cremation ceremony with an oblation on the north; and agī (82. 36), vs. 61 and 62 accompany each [separately: see the comm., p. 175] a ut līpāsa offering to Vivasvant at the gathering of the bone-relics, while a third offering made with them both together [82. 37]. And further (86. 17), vs. 61-67 are used with 3. 10 in the interim of the bones (see under the latter verse); the comm. describes thus: "in the ceremony of gathering at the cemetery, the manager and all the relatives standing in the western part of the cemetery, should approach the departed." Ti comm. adds one or two more minor applications. [Verses 61 and 62 are translated by Hillebrandt, Vcd. Alythol. i. 489.]

62. Let Vivasvant set us in immortality; let death go away; let wisdom immortal come to us; let him defend these men until old age; let not their life-breaths go to Yama.

In ČČS. iv. 16. 5, and Mill. i. 1. 15 are found as the first two pādās of a verse of 62 b and 61 a. [For the na dīnu of our 62 b, both texts have ma d gēt (the me incongruent with the following na); and for the vivasvut of our 61 a, both have vivasvato,] thus rectifying the meter. The mss. accent vivasvut as in 61 a. We need to resolve nūd to mūd u in d to make a good triśṭutā pāda; but the Anuk. would apparently read mo and balance the lack of a syllable by the redundancy of one in . Possibly d is intrusive in c, and the meaning was 'defend from growing old.' The ritual use of the verse was explained above, under vs. 61.

63. He who maintains himself by his might, like [birds?] in the atmosphere poet of the Fathers, favorer (prānaṭi) of prayers (mātra)—him praise ye, all befriended, with oblations; may that Yama give (dīha) us to live further on.

The reading in the first pāda is doubtful; our text has anartikēkṣena, but the other edition -kēt ad. Bp. and Op. read anātriṣeṣa: ad, and so, apparently, SPP's pāda-mss. but our D.K. have -kēga, and with it agree our l.M.I., while O.R.T., though they give na, do not accent it; SPP's mss. are somewhat similarly at variance. The commentator's interpretation is an interpretation of anartikēgā; but his text (according to SPP. reads -kē na. Only the sense can decide, and that is quite doubtful; the translation ventured above implies -kē u. The second half-verse occurs again below as 4. 54 c, d One is tempted to understand viṣṇumitrās [so accented in both ed's with all the authorities] in c as 'O Viṣṇumitrās'; but this is so decidedly opposed by the accent and by the short vowel of the second syllable (which is authenticated by the pāda reading viṣṇumitrā, while viṣṇumitrā is never divided: see Prāti. iii. 9 and note) that I have not dared to assume it; [but the comm., ignoring these considerations, takes it as voc. For the verse in general,] the comm. as usual in a trying case, gives no help whatever; he glosses prānaṭi with prakṛṣṭabuddhi, and mātra with many or stotṛ, its apposition with pūḍum; and he makes anartikēgā dātthe mean (piṭṭa) anātā kūntena lokena dhārayati.

64. Ascend ye to the highest heaven; O seers, be not afraid; ye soma-drinkers, soma-drenchers, this oblation is made to you; we have gone to the highest light.
Encouraged by the comm. (gaṇḍā api yajamāṇam samam pāyayant), the translation mends the repetition in c by violently taking -payi11 as causative to -pd.

65. Agni shines forth with great show (kṣtā); the bull roars loudly unto the two firmaments (rūḍāst); [even] from the end of heaven he hath attained unto me (?); in the lap of the waters the buffalo increased.

The verse corresponds to RV. x. 8.1, and is also found as SV. i. 71, and is also found as SV. i. 71 and in TA. vi. 3.1. RV. and SV. read inayali; in b, Lwhkh occurs again as RV. vi. 83.1 also, f also, and TA. has iivlr v(fvani (ford rddasl); in c, RV. has the far more acceptable reading dzztilt uJJamd,i, while SV.,1ives dll1t1d ttjJa111iim and TA.,fot,,d,ipp1111; Lmorcover, TA. accents udd11a(f J. The AV. mss. are at variance in c; all read d11tam save our K., which gives d11tam; the sahīlī-mss. generally have d11tam (K. -1111), and Bp. d11tam; but some (Op.I>., also T.) and two of SPP's accent d11t11, with TA., and with the comm.; and this last is implied by the translation, though both editions adopt d11tam, with SV. [Fischel, Göttingische Gelehrte Anzeigen, 1897, p. 811, renders the verse.]

66. As, longing with the heart, they looked upon thee, flying up* [as] an eagle in the firmament (1/jJa), golden-winged messenger of Varuṇa, busy (bh11ra1Jy11) bird (fakzmd) in the lair of Yama.

The RV. has the verse (x. 123. 6), and it is found also in SV. (i. 320 and ii. 1196), TB. (in ii. 5. 81), and TA. (vi. 3. 1); all read alike throughout, save that the RV. (not the SV.) pada-text has the bad division and accent abht: dukkota. Our P.M.O. have at the end bhuranyd. It is noteworthy that vss. 65 and 66, which have no apparent connection with funeral rites, and are not used by Kāuč, save in the group 61-67, are found almost together (separated only by our 3. 7) also in the funeral collection of TA. *[W's “up” for īpa may be an oversight: render perhaps ‘they looked upon thee, flying onward (īpa) [as] an eagle’?] Our comm., taking ‘thee’ as the dead man, construes, ‘flying unto the eagle’; but is not the verse addressed rather to Agni? cf. Griffith and comm. on TA. — Sāyaṇa, commenting on the RV. vs., says he vena; but in his comm. on TB. he says he pravargyasvatn: an interesting diversity of opinion! Perhaps RV. ix. 85. 11 may throw light on our verse.]

67. O Indra, bring us ability (krīnī), as a father to his sons; help (cīty) us in this course (ydman), O much-invoked one; may we, living, attain to light.

The verse is RV. vii. 32. 25, found also as SV. i. 259; ii. 806, and TS. vii. 3. 71; the only variant anywhere is that TS. has no as-, unlingualized, in c. The comm. glosses ydmani with samastregasane, and śleṣa by annādiḥ.

68. What vessels covered (-api-dhii) with cakes the gods maintained for thee, be they for thee rich in svadhī, rich in honey, dripping with ghee.

The verse is repeated below as 4. 25. Only one of our mss. and one of SPP's accent d̐haryan; [but one of SPP's at 4. 25 also accents d̐hik].

69. What grains I scatter along for thee, mixed with sesame, rich in svadhī, be they for thee abundant (vibhā), prevailing; them let king Yama approve for thee.
According to the comm., the grains are roasted barley; and anu manyatam me
'sent to thine enjoying'; [at 4. 26 he says aś dīnās tava bhogya... anuṁjān
It depends on Yama's favor, says Weber, Sb., 1895, p. 276, whether the dead man m
have the benefit of his viaticum, or not.] The verse is nearly identical with 4. 26, a
is precisely identical with 4. 26. Its meter is $9+8+10=35$ rather irregular, a
lacks a syllable of being full measure. [With an easy double sandhi in a (dīnās
and the resolutions tās and rūḥ anu in ā, it scans very well as $8+8+12$.] Kā
(53. 27) directs that grains be scattered with verses that have the sign (sālinīga); a
Kṛṣṇa states these verses to be the two that begin yās te dīnās (doubtless 3.
[= 4. 43] and 4. 26, since 3. 70 is evidently not sālinīga), also 4. 32 and 33, and anoth
not found in the text; the comm. says that such grains are to be put upon the bones wi
the two vs. that begin with yās te dīnās, by which he seems to mean 3. 69 (= 4. 43) a
26 rather than 3. 69 and 70: at any rate, he immediately cites 3. 70 for another use.
[It is hardly doubtful that the black variety of sesame (kṛṣṇa) is meant here, n
that it is used, like the black rice and black victim, on account of its color: Flach
GGA., 1897, p. 813. Pischel's view is confirmed by the fact that, if an offering to i
Manes is performed apropos of some joyful occurrence in the family, barley is subm
sated for sesame: see Čuddhakalpa, iv. 5, as cited by Caland, Totenversetzung, p. 37.

70. Give back, O forest tree, him who is deposited here with the
that in Yama's scat he may sit saying counsel.

Two of our pada-mss. (Bp.Kp.) read vidhīta in ā. The verse is repeated, accordi
to Kāu. (83. 19), when the bone-relics are removed from the root of a tree, at whi
they had been for some time deposited: the comm. adds "provided they have been p
viously so deposited." It reads more as if it were originally addressed to the (bollowe
tree in which a corpse is buried (in which case, kshiti ought to be rendered 'in thee'
[With regard to vannaspati, see my note to 2. 25, above: 'and as to vidhīta,' see Gei
ner, ZDMG. lii. 735.]

71. Take hold, O Jātavedas; let thy seizure (dhras) be with sharpne
(rūjas); his body do thou consume; then set him in, the world of th
well-doing.

Or (in b) 'let thy flame be brilliant.' The verse is used [Kāu. 81. 33] with 2.
and others (see under 2. 4) at the lighting of the funeral pile.

72. What Fathers of thine went away earlier and what later, for the
let there go a brook of ghee, hundred-streamed, overflowing.

The second half of the verse is nearly identical with 4. 57 c, d below. The mss. a
not agreed about kulaṭa 'tu [so both ed.'s]: some (including our R. and [one o]] of SP'P') read kulaṭa 'tu. Our Bp. has kulaṭa : enu; but Op. accents yā, and Kp. b:kulaṭa 'tu. The noun is elsewhere accented kulaṭa, and hence our text ought doublc
to be kulaṭa 'tu [so SP'P's B.]. The verse is twice used with 4. 57 in Kāu.: on
(86. 2) in the ceremony of interment of the bones, on filling a dish (carna) with bu
honey and depositing it by the head [see note to 4. 16]; and again (88. 17), in t
śīndhatriṣaṇa, on smearing the pindaś with sacrificial butter.

73. Ascend thou this, gaining (ud-sūry) vigor (vīyās); thine ow
[people] shine here greatly; go forth, unto [them], — be not left behin
midway — unto the world of the Fathers that is first there.
TRANSLATION AND NOTES. BOOK XVIII.

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Nearly all the mss. (all save our I.O.R., and one or two of SPP’s) accent in a unmyijana, which our edition accordingly reads; SPP. makes the proper emendation to viyanti (cf. myjana, vs. 17, note). The comm. glosses viyanyi with anivaśaya, because viyanti pacchanta anmin / and then of course makes it the object of a ra,ha, explaining unmyijana as śartrād uktamavacena svatmyaman svatmayan. For the use of the verse in Kāu. 85. 24, with 2. 37, see under the latter. [Cf. p. 848, § 8.]

[Here ends the third anuvāka, with 1 hymn and 73 verses. The quoted Anukr. says aptaisi tryadikā pāraḥ: cf. page 814.]

4. [Funeral verses.]

[Notes to the Anukramanī-excerpts.]

[Akkara. — ekambhasat̄i yamadronit̄am mantraśubhakunavatvam ca (8t. pīrdevatvam: 8) 85. śaṃca; 86. cāndramāri.) — rtvayoḥ: 1. 3, 7, 11, 36, 60. bhurij; 2. 5, 11, 29, 50, 51, 56. jaguṭi; 3, 59, bhūrīg uptejpati; 6. 9, 13, 58. pitamati (p. bhuvan); 13. 34. 33; 8. 59. atijpitaevi; 12. mahābhūta; 16-24, 39. bhūra mahābhūta; 28, 33, (42). aṣṭaśatya bhakti (9. virya); 47. gviṣād gajavi; 48. 51, 56, 60, 61, 55, 57, 59. 61. uṇn ṣūla (76. bhakumati); 30. 60, 63. aśtramālaka (99. parivāri); 52. bhūra; 67. 69.]

[Notes to the Anukramanī-excerpts.] 4 [In giving this item, the Anukr. repeats the last-ālca from the Old Anukr., given at p. 814.] 4 [The mas. read auma vah śita iti piśdevatvam: ādā (vs. 81) pājitaḥpājaśīṣṭōsīν etc. (cf. p. 772).] 4 [Verses 43 and 25 were defined by the Anukr. under 3. 69 and 3. 68, and the definitions are not repeated here.] 4 [In stating that vs. 71-86 are a-un., the Anukr. uses the . . . itiṣpaṁti. . . . ityānti that appears at Kāu. 81. 44: cf. 85. 26 and 86. 17, where also we have the strange ityānti.]

[Parts of the hymn are prose: vs. 27, 67-68, 71-74, and 76-87: so Whitney, Index, p. 6. As to vs. 75, it is hard to say whether the fact that it scans easily is significant or not. Perhaps we have here a mere casual lapse into meter (cf. p. 772, § 3); or it may be that the mantra, as the first of the sequence to which it belongs, is intentionally metrical, while the āras of vs. 76 and 77 destroy the rhythm of those vs. The comm., p. 230v, lumps the whole decada-rūka, vs. 71-86, together, and says śrtaṃ sūkṣmayati sar- vān yajurmantrānuṣakām.]

[Only one verse (49) is found in Pāipp. As to the significance of the occurrence, see under vs. 49.]

[Ritual uses. — The Vājānī naturally makes few citations from this hymn: vs. 59 is used in the agnivādaya; and vs. 28 and 75-77 in the agnistiṣṭa. But in the sāhaj-medha, particularly in the offering to the manes (Vāj. 9. 8) in one of the seasonal sacrifices, vs. 71 fits as application; as also, I suspect, vs. 72 and 73, though the latter are not so recognized by Garbe. Something like two thirds of the verses find use in Kāu., and those verses are all in the eleventh adhyāya, the pātramāla and pājamālātryajña, as noted above, p. 814, end. Verse 48 constitutes no real exception. For all ritual uses, see under the verses.]

[The provenience of the material of this hymn. — Whereas in the preceding three hymns a very large or a large part of the verses are found also in RV., this hymn
only a small part, to wit 12 verses out of 89, are so found. However much or little weight is to be laid on the fact that these 89 verses are called a "hymn," the hymn is at any rate, the longest in the AV. In general, the collection looks as if it were mad of after-gleanings from the stock material of tradition (cf. Weber, S/ 1896, p. 278) although indeed some parts of it appear to be the reflex of what we may well regard a very ancient elements in the ritual: such are the giving of the viaticum to the dead (vss. 16 ff.) and the invocation of the ancestors (vss. 75-77) and so on. The relation of the order of occurrence in the AV. text to the order of use in the ritual is obscur, and in part indeterminable. But a reason for the arrangement is sometimes to be found thus the practices that go with vss. 51 and 52 are separated in the ritual; but the v~ are set together in the text because of several notable surface-resemblances between them. — The RV. verses are as follows:

\[
\begin{align*}
\text{our 28} &= \text{RV. x. 17. 11} \\
\text{our 29} &= \text{RV. x. 107. 4} \\
\text{our 45} &= \text{RV. x. 17. 7} \\
\text{our 46} &= \text{RV. x. 17. 9 ab 8 cd} \\
\text{our 47} &= \text{RV. x. 17. 5 ab 9 cd} \\
\text{our 58} &= \text{RV. ix. 86. 19} \\
\text{our 59} &= \text{RV. vi. 2. 6} \\
\text{our 60} &= \text{RV. ix. 86. 16} \\
\text{our 61} &= \text{RV. L. 82. 2} \\
\text{our 62} &= \text{RV. ix. 17. 10} \\
\text{our 63} &= \text{RV. i. 24. 15} \\
\text{our 64} &= \text{RV. v. 6. 4} \\
\text{our 65} &= \text{RV. vi. 105. 1}
\end{align*}
\]

The verses that recur in the sixth prayāhaka of the T. A. (if we count those in T A vi. 8 as five: see note to vs. 16) also number about a dozen: to wit, 16 ff., 28, 30, 34, 35, 51, 55, 57.]

[For the purpose of the following discussion, the hymn may be divided into Parts of which only some, not all, are of critical significance.

Part I., verses 1-15. — Refers in general to the igīlis, galis and its belongings and it treated as a ritual unit by Kāṣe. 81. 45.

Part II., verses 16-27, and 28. — Offering of the viaticum for the dead : cakes, with milk, etc.; then sesame. — The unity of vss. 16-24 is sufficiently marked by their external form alone. Verse 28 seems to me to belong to this part, and to be appended for use as an expiation in case of any spilling of the liquids of the foregoing libations: cf. T. A. comm., vikṣerantam abhinantrayate etc.

Part III., verses 29-44. — This seems to me to be in general essentially a continuation of Part II., but with certain disturbing elements. The water poured on the bone (29-30, but also 36), the garment (31), the black sesame (32-34, but also 43) and the vilāyī cow's milk (35) may well be taken as parts of the dead man's viaticum. If vs. 42 be part of the ḍhūvanā (Caland), it is not far in time for the viaticum ceremony, I suppose. But the ritual use of 44 (corps on cart) certainly precedes the cremation; while that of vss. 38-41, if rightly reckoned to the pīṭha ceremony (so comm.), may well follow it by a long interval. As for vs. 37 see under the verse.

Part IV., verses 45-47. — To Sarasvatī with the Fathers, RV. x. 17. 7-9, recurring a Part VII. of hymn 1. The ivala is a ritual unit, used (so comm.) immediately after the cremation.

Part V., verses 48-70. — Verse 48 and the group 58-60 and vs. 67 and vs. 70 find no use in Kāṣe. The comm. assigns a use to 48, but only by a blunder; and the group be perhaps considers as a part of the pīṭrmedha ritual; and in reporting the use 0 66, he groups with it 67. — Vsa. 49 and 50 stand side by side in Kāṣe.: with 49 the liturge takes the two bullocks that drew the hearse, and with 50 he accepts his fee. Vsa. 51 goes with the strewning of darbha on the pyre: and 52 would seem (see under 52) to belong with it, but is put to a use quite different and later in
natural order, the forming of a human figure with the bones (Kāuś. 85. 23). If the latter use be the correct one, then the acts that go with vs. 53 and 54 (covering bones with padāṣa and stones) form a reasonable sequel to it; although, to be sure, they also form a sequel to vs. 36 (besprinkling of the bones), both naturally and in the text of Kāuś. If I am right in understanding vs. 55 to accompany the patting of the grave-mound (see under 55), then the piling thereof (with vs. 66 and 67) must intervene between 54 and 55. Vs. 56, a symbolical taking of his hereditament by the oldest son, must belong to an earlier stage of the proceedings. One use of 57 is in the viaticum ceremony (described under vs. 16); the other is in the much later piśua or cake ceremony. Here too, if anywhere (but see under 58), belongs the group 58-60; and the group 61-65, with 68, seems to belong also to the same cake ceremony (61, cake-sprinkling; 68, strewing the bārkis to receive the cakes; 62, strewing of sesame on that bārkis; 63, dismissal of the Fathers; 64, offering of grains with the pot-offering noticed below under Part VI.; 65, the...

Part VI., verses 71-87. — All this passage of unbroken prose (but see p. 869) belongs to the piśuyā or cake ceremony. The comm., p. 241, aptly notes that offerings to the gods are announced with ṛdvād and ʋdavat and those to the Fathers with ṛndvād and ṛndvat. This Part falls naturally into 5 subdivisions, each with its own manifest unity:

Subdivision 1 = verses 71, 72, 73, 74; subdivision 2 = verses 75, 76, 77; subdivision 3 = verses 78, 79, 80; subdivision 4 = verses 81, 82, 83, 84, 85; subdivision 5 = verses 86, 87.

Subdivisions 1 and 3 accompany the ceremony of strewing three handfuls of grain? (trī ṛduḥmaivas, Keç.), and they dovetail each into the other in such wise that they are used (Kāuś. 87. 8) thus: 71, with 78; 72, with 73 or 79; 74, with 80. Thus the second handful is strewed while the liturge repeats idam "sūnāva pritānate svatā" (72) either with piśbyāḥ sūnāvaṭābhyaḥ (73) or else with piśbyāḥ antarikṣaṭābhyaḥ (79). The appropriateness of the linkage in each of the three cases is palpable. The second use of the mantras of subdivisions 1 and 3 is with the pot-offering (Kāuś. 88. 1-4). — Then comes (88. 11) the offering of the cakes with subdivision 2 (piśukrapradinmantra svam ṛndvāyante: comm.). These first three subdivisions are clearly triplets; and their symmetry is marred only by vs. 73, which is simply an alternative of vs. 79, awkwardly interjected after vs. 72 for lack of a better place. — Subdivision 4 consists of doublets (5 in all): to wit, 8 ascriptions of homage to the Fathers' various attributes, 4 expressed by nouns and 4 by substantival relative clauses, and a final doublet (85) with niśat and svatād. — Subdivision 5 consists of 2 entirely symmetrical 4-membered mantras, the prior one relating to yonder world, the latter to this.

Part VII., verses 88 and 89. — Verse 88 accompanies the laying on of fuel just before the final withdrawal of the fires (explained under 65). Why the Tūti verse, 89, should be here, is, as Whitney observes, very obscure.

Translated: as AV., hymn, by Ludwig, pages 488-493; Weber, Sb. 1896, pages 277-294; Griffith, ii. 247-258; also the occasional RV. verses by the RV. translators.

Weber's analysis etc., p. 277-8, may be consulted.
I. Ascend to [your] generatrix, ye Jātavedases; by [roads] that thy Fathers travel I make you ascend together; the offering-carrier, set out, hath carried the offerings; united (yuktā), set ye him who hath sacrificed in the world of the well-doing.

The translation implies emendation in a to jātavedasas, though all the ms., as hence both editions, read jātvedasas; all, also, accent in c havaydhas, and SPP. has this in its text; our edition makes the obviously necessary emendation to vādhas [cf. 1 opposite error in vs. 10]. All our sākhita-mss. [see Prāt. l. 94, note] make in c ti false combination dvadh thtu; SPP. says nothing of his, and both editions have correct dvadh thtu. Our O.Op.R., and one of SPP’s mss., read in c ṣīṣā; the comm. also has it, explaining it with ṣīṣānyu ṣīṣāni. The comm. also understands jātavedasas as vocative (probably, after his manner, simply disregarding the accent); he explains janitriḥ as svapājātmaka aranyam; and the Kāu. (Sa. 23) takes the same view: iti pātra aranyam apnaṃ svapājātmakam; but its correctness as original sense of the verse may be strongly questioned. The comm. explains a rajatā by pabhyaśvanā pratvijataḥ, as describes the svaṃpārṇasya as taking place “because of the absence of any further ceremonies to be performed by him, being now dead, by help of the fires.” In the comm. viniyogam he says simply aranyam apnaṃ prātāṣṇyaḥ. All this is in the case of person, who has died away from home. But vs. 1-15 are also used nearly at the end of the cremation ceremony (Kāu. 81, 43), with the direction ity āhūtātmam (Kāu. ad. upayātsthātaḥ), [and the comm. fills out the direction thus: caitītham āhūtātmam ānāmas upayātsthātaḥ]. The verse, as a triśūla-pāda, is redundant by a syllable [in a, which is thus a good jagat-pāda; and also by one in d, which, however, by reason of its trishtub cadence, is neither one thing nor the other].

2. The gods, the seasons, arrange the sacrifice, the oblation, the sacrificial cake, the ladles (muk), the implements (ṣūryud) of sacrifice; with them go thou by roads that the gods travel, by which they that have sacrificed go to the heavenly (svargd) world.

The word srmās in b is shown by the meter to be probably an intrusion, and it is superfluous as regards the sense. [The excision of havas would give a better cesura. The verse is, of course, in no way a real jagatt. Kāu. (81. 10) directs it to be used as a sacrificial cake is laid on the breast of the corpse on the funeral pile; the comm. takes no notice of this.

3. Look thou happily (sādhāḥ) along the road of righteousness, by which go the Angirases, well-doers; by those roads go thou to heaven (svargd), where the Adityas feed on honey; spread thou out upon the third firmament.

The last pāda we had above as is. 5. 8 d. Our O.Op.R., and one or two of SPP’s mss., read tākṣyas at beginning of c. The comm. explains vṛṣṇyasam in e by viṣṇiṣṭaḥ prātāṣṭhito bhava. The metrical description of the Anukr. fits the verse, if we [decide] to make two of the three easy resolutions (in c and d) by which the verse reads as five good triśūla pādas.

4. Three eagles (ṣuparna) . . . upon the back of the firmament (udāk), at the summit (viṣṇiṣṭaḥ) are set (śrīd); let the heavenly (svargd) worlds, filled (?) with amṛtā, yield (dūk) food, refreshment to the sacrificer.
5. The sacrificial spoon (jūṭhaḥ) sustains the sky, the offering spoon (upabhṛt) the atmosphere; the ladle (dhr,itaḥ) sustains the earth, the support (pratīṣṭhād) unto the worlds, ghee-backed, heavenly (śravastī), yield every desire for the sacrificer.

The reading and sense at the beginning of c are very doubtful; the pāda-mss. all read pratīṣṭhām, as if it were accusative of pratīṣṭhā; most of the sanhitā-mss. have pratīṣṭhānum (our B. has pratīṣṭhānum [1] and P. pratīṣṭhān [14] T. has pratīṣṭhānum), and it is quoted in the comment to the Prāti. (ii. 35: so the mss.) as the same (that is, I presume, in the form pratīṣṭhā). SPP emends to pratīṣṭhātmā, since, with his usual disregard of the accent, the comm. so reads, explaining īnām as referring to pratīṣṭhātmā; this edition has pratīṣṭhātmā, with the majority of our earlier mss. The translation implies pratīṣṭhātmā simply on account of superior intelligibility; doubtless the true AV. reading is pratīṣṭhātmā. Simply pratīṣṭhātmā would rectify the meter, and give a yet better sense. The verse (13 + 11 : 12(11) + 11 = 47) is, of course, no proper jagati. This and the verse next following are used, according to Kāuç. 81. 7, as the sacrificial utensils are laid about and upon the body, to be burned with it.

6. O ladle, ascend the all-nourishing earth; stride, O offering spoon, unto the atmosphere; O sacrificial spoon, go to the sky (dle) in company with the sacrificer; with the little spoon (śravastī) [as] calf, milk thou all the teeming, unirritated quarters.

The mss. in general strangely accent the two vocatives in a and b on the final syllable; all ours (save O.p.m.), and all but one or two of SPP's, have dhr,itaḥ (=dhr in sanhitā); all ours (save Op.), and nearly all SPP's, have upabhṛt; all ours (save B.s.) and most of SPP's, however, accent jūṭha correctly in c (but P.I. have jūṭha, and M. has jūṭhaḥ); both editions make the necessary corrections. At the end, SPP, gives in his text āhṛtyamānāḥ, with the great majority of his authorities, and with the comm. Of our mss., only O.s.m.O.p.1.D.R.p.m. give -nāḥ, while O.p.m.R.s.m. have -nāḥ; the reading -nāḥ is, in my opinion, decidedly the preferable one; it is the quarters that kindly make no resistance to being milked. According to the comm., the adhvaryu, at time of sacrifice, holds the upabhṛt in his left hand, and makes oblation with the jūṭha in his right. The verse (13 + 11 : 12 + 11 + 9 = 47) counts as the Anukr. describes it. Its ritual use was given under the preceding verse. *The comm. assumes a very harsh change to the direct address and applies āhṛtya to the sacrificer. atha pratīṣṭhātmāt uktih: evam āhṛtya lokastrayam prābhī prajñamānas evam āhṛtyamānāḥ.*

7. By fords they cross the advances (pravadi) called the great ones, by what [road] the sacrifice-makers, the well-doers, go; there did they set a
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world for the sacrificer, when they arranged the quarters, the creature (bhūta).

[Or, 'By crossings (tirthāḥ) they cross (ca).'] The comm. explains āsuradh maḥātīr āpādaḥ . . . evam; it also makes ṛgasaḥ and ḍhūśṭihi in a joint subject of akalayanam, having before taken ādadhatu as an imperative (vis. dharat)!” Though the verse is obscure, the probabilities are doubtless in favor of a translation as given. [Pāda a seems to be a reminiscence of i. 49, above, or RV. x. 14. Pischel renders the vs., Vid. Stud. ii. 74.]

8. The track (dyana) of the Angirases is the eastern fire; the Āditya track is the householder’s fire; the track of the sacrificial gifts is the southern fire; do thou, with thy limbs, whole (sārva), powerful (ṣagam) go unto the greatness of Agni [as] disposed by brāhmaṇ.

Both in this verse and in the next, most of our mss. accent falsely dākṣiṇāgni. SPP reports it of only one of his, and only in v. 9. The comm. glosses ṣagam with subjīta. The verse (11 + 11 + 13 + 11 = 57) counts short of what the Anukr. describes it (aṣṭakṣavart = 60 syll).

9. Let the eastern fire burn (tap) thee happily (çām) in front; let the householder’s fire burn happily behind; let the southern fire burn for thy defense for thee; from the north, from the midst, from the atmosphere from each quarter, O Agni, protect him round about from what is terrible.

[Cf. vs. 11. As to the accent of dākṣiṇāgni in e, see under vs. 8. The funeral πi is separately, but simultaneously, kindled from each of the sacrificial fires. To mark the verse bhūriś, we have to commit the violence of scanning āge instead of āge i the last pāda (so 12 + 10 : 12 + 11 + 12 = 57).] The a of agasa in a and that of aga in c are of course to be elided. The insertion of another tvā in b after çām pratis rectifies the meter. In e we have perhaps to tolerate 5 pre-cursural syllables; but with this reservation and the rectification in b, all 5 pādas are faultless.

10. Ye, O Agni, having become back-carrying (prāśivāh) horses, shall, with most healthful forms (tanāḥ) carry him that has sacrificed unto the heaven only (svargā) world, where they revel in common revelry with the gods.

The doubtful word in this verse is prāśivāhas (as both editions read). All our ms save one (Op.), and the majority of SPP’s, accent prāśivāhas, as if nom. sing. of -vāhas apparently by an error the opposite of that committed in vs. 1. Two of our later co-lated ms. (Op.R.), and one of SPP’s by correction, as if to correspond with -vāhas, have āpyasa before it; and the comm. also reads āpyasa, with prāśivāhas, explaining that prāṣṭi is a chariot of the gods, harnessed with three horses, of which one is in front and two behind; and a prāśivāha horse is, of course, one that draws such chariot. [Cf. vi. 102. 2 and note.] The comm. reads instead madama. The Anukr. passes without notice the deficiency of a syllable in b.

11. Burn (tap), O Agni, happily behind, happily in front; burn him happily above, happily below; being one, O Jātavedas, triply disposed set him collectedly (samyādī) in the world of the well-doers.
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12. Let the fires, kindled, take hold happily; let the Jātavedas, making done (अतिक्षयति) here him that is Prajāpati's (and) sacrificial, not throw him down.

The verse (11 + 12 : 12) lacks a syllable of counting as a full ब्रह्मा. Two of our mss. (O.R.) read in जातवेदाः (without accent). The comm. reads सम at the beginning. [ Cf. vs. 13.]

[The verse reminds us strongly of 2. 4 (which see), where cikfrša with सम has quite a different meaning. Here, cikfrša with सम means 'let them [the fires, not] throw [any part of the dead man] down'; that is, Agni (in his kindly forms, चरोद सम वाह्यान) is to treat the dead man kindly and not let a foot, the head, or a hand fall off from the funeral pile, but is to consume him completely: cf. the comm., who aptly says, याहि निरवशेषामि दाह्यते ताहि. The importance, in Hindu belief, of having every member of the body carried by Agni to the other world for use in the next life is abundantly shown by the hymns: see especially AV. xxi. 3. 9: 2. 4: 64: iv. 34: 2: and Whitney, Oriental and Linguistic Studies, i. 56–57. — When, as often happens, the pile of wood is too short for the corpse, the feet will naturally overhang and drop off from the pyre. In my journal of a visit at Benares, under date of Feb. 25, 1889, I find the following: "Saw a cremation, at the Burning Ghat. One foot of the corpse fell off the pyre (which was none too long), and a man tried to put it back on the fire with a bamboo. But failing, he took it by the toe with thumb and fingers and chucked it back." An allusion to an occurrence of this kind is clearly made in the Chandogya Upanishad at vii. 15: 3: अथाय अप्य एषु इत्रार्हितेऽपि चित्तुः [cf. the bamboo, above] समासां व्यातिसमादेत: नान् वोधिन्य ब्रह्म्यं पिट्ठा श्यति etc.

13. The sacrifice goes, extended, adapting itself (क्षयति) him who hath sacrificed, unto the heavenly (स्वर्गीय) world; let the fires enjoy it, made a whole oblation; let the Jātavedas, making done here him that is Prajāpati's (and) sacrificial, not throw him down.

[ Cf. vs. 12. ] 'Sacrifice' and 'whole oblation' (ि and 'ि', that is खम in ए) all refer, of course, to the deceased himself. [ Cf. Whitney, Oriental and Linguistic Studies, i. 56: "To burn the body of a deceased person was accordingly an act of solemn sacrifice, which made Agni its bearer to the other world, the future dwelling of its former possessor."— Cf. also Caland's most apposite citation from झुलहायना, ज्ञतवेदाःद्वेषा 'मुद्वः लोकम् अभिजयति; मित्रासांहकारे व लोकम्, in his Todtenbrunnen, pages 174, 175.]

The defective meter and incomplete construction of ब्रह्मा make it altogether probable that the text is corr.-pt.: श्यति would help both. The comm. makes no difficulty of taking abhi...; eti causatively, = अभिजयति. He paraphrases कल्पमनास्य by इत्य भ्रमणाद्वे, प्रत्येकम् प्रति प्रयोजितू नामार्थाः. The ms. vary between कल्पमनास्य, कल्पमनास्य, and कल्पमनासस्; all of ours that were collated before printing had कल्पमनास; which we accordingly admitted in our text; but we ought to have emended to कल्पमनास, which SPP. reads. Two of our mss. (O.R.), and one of SPP’s, also have जातवेदाः at end of d. The verse counts just a full अतिक्षयति (11 + 10 + 11 = 32 = 56).
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14. He that hath sacrificed hath ascended the piled fire, about to fly up to heaven (dvay) from the back of the firmament (ndbha; for him, to the well-doer, shines forth from the welkin (nabhas), full of light, the heavenly road, traveled by the gods.

The mss. vary in a between citdh and citdhm; our text reads the latter; SPP's t former, which is doubtless correct, and which is implied by the translation. The comm. notes that agni is used to mean tattvakul'ah purusah, quoting Apast. 25. 4 as authority. According to Kauc. (80. 52), the verse (the comm. says, vs. 14-15) accompanies the laying of the body supine on the pile; it comes next after 1. 46.

15. Agni thine invoker, Brihaspati thine officiating priest, be Indra o the right thy supervising priest (brahminu); this offered sacrifice, bein completed (adhisthitu), goeth where is the ancient track of those offered.

Both editions read in c, with nearly all the mss. (all ours save R.s.m., and half (SPP's), kudh 'ydn, but both are wrong, the emendation to kudh 'ydm being a matter of simple necessity (see note to SPP's), while the TA. begins, as noted below, with the east.

It is far from being a regular tristubh; [after resolving hota adh- in a and restoring in the elided vowel, pādas a and b and c scan with smooth cadences as 12 + 11 : 11; then remains pāda d, with one syllable missing before the cesura: it would be a faultless tristubh if we dared to insert asū (yādākṣita): the comm. understands the equivalent viśvāyuša.]

16. Rich in cakes, rich in milk (kṣīrā) let the dish (cāru) take sea here; to the world-makers, the road-makers, do we sacrifice, whoever o you are here, sharing in the oblation of the gods.

[The definition of verses 16-24 as 14 + 12 + 11 = 37 is right by mechanical count; bu the metrical character of what precedes the first aruṣa is wholly misprized by th Anukr.: cārū s iha sidātu is doubtless an anustubh pāda; and I am strongly tempted to supenor the loss (by haplography again: cf. iv. 5. 5, note) of a ca before cāru, pos as the resulting cadence may be, so that instead of 14 we should have 8 + 8.]

We had the same refrain above, in 3. 25-35. [Cf. my introduction to hymn 3, p. 847 § 8.] According to Kauc. (86. 3), the verses beginning with āpytvaru (16-24) are used as, in each case, what is specified in the verse (manitrkā) is deposited in the quarters and intermediate quarters (ākṣer apranidhṛṣaḥ); this is in the ceremony o interment of the bone-relics, next after the use of 4. 57 and 3. 72 (see under the latter)

[At this point Whitney compares TA. vi. 8 and cites part of it. The TA. leaves ou the depositions in the intermediate directions, SE., etc., and so has only 5 deposition maniruśu instead of 9. The matter is treated more fully just below. According to the comm., cāru means specifically the contents of the dish here: kumbhāyam pakva darām and idā signifies: ascīn ānuvyanaprakāram apy symbol samaye paścamadhyāh, the others are set in the remaining half-directions, and one in the middle. [Observe the the AV. begins the depositions with the west (so the comm., at p. 197*, and at 201† just cited), while the TA. begins, as noted below, with the east.]

[As part of the requisites for performing the pitrīdhāma, Kauc. (83. 2) prescribes eleven dishes (cāru). According to Kauc. 86. 2, two dishes (cāru *) are to be deposited with our 4. 57 and 3. 72, near the head of the human figure formed with the bones (note
to 3. 25); next, eight more (Kāu. 86. 3) in the eight directions, with 8 vs. of our present sequence, that is, 4. 16-23; and then the eleventh and last dish in the center, with our 4. 25; next, eight more (Kaui., 86. 3) in the eight directions, with 8 vs. of our present sequence, that is, 4. 16-23; and then the eleventh and last dish in the center, with our 4. 25, according to Kaui.; 86. 4, where we are to read (see under vs. 24) madhya 'pavantam (or pavantam), 'in the center [a dish] with water.' [So we must read, with three of Bloomfield's mss., as Caland suggests, Todengbrauche, p. 152, and as the AV. comm. makes plain at 224(9) (garudrayam), though not at 1653.]

This set of mantras is metrical as far as grM inclusive, 7 8 12: 12 + 11: 8, then prose. It accompanies the deposition of the cakes with a dish of ghee to the east of the bone-relics, and is followed by four other sets, which are not given in full in TA., but may, with the help of Sāyyana, be reconstructed as thus of this set. The order of deposition is strangely pradakṣiṇa, that is, from E. to S. to W. to N. and center. In the first set (used at the east) the words to be replaced are gṛhṭhāgata, gṛhṭhāgata, and gṛhṭhāgata; and they are replaced in the second set (south) by gṛhṭhāgata, gṛhṭhāgata, and gṛhṭhāgata respectively; in the third set (west), by kṣītra, kṣītra, and kṣītra; in the fourth set (north), by dānakṣa, dānakṣa, and dānakṣa; and in the fifth set (center), by udāhanā, udāhanā, and udāhanā. Thus the mantra of the last set would begin apiḥārā madhmanu etc., for the deposition of cakes is common to that of all the dishes (so AV. comm., p. 202L: apiḥārā sādhitaś ca saḥdāraśā).]

17. Rich in cakes, rich in curds (ddhīchā), let the dish etc. etc.
18. Rich in cakes, rich in drops (ddropsā), let the dish etc. etc.

Our O. reads dṛpta-, [and so does one of SPP's mss.]. According to the comm., dṛpta signifies "particles of curds" (dadhikāṇḍa).
19. Rich in cakes, rich in ghee, let the dish etc. etc.
20. Rich in cakes, rich in flesh (maṇitē), let the dish etc. etc.
21. Rich in cakes, rich in food, let the dish etc. etc.
22. Rich in cakes, rich in honey, let the dish etc. etc.
23. Rich in cakes, rich in sap, let the dish etc. etc.
24. Rich in cakes, rich in water (dpa), let the dish etc. etc.

Instead of apiḥārāvant in this verse, the comm. has a second time apiḥārāvant, explaining that it means cakes of a different material. In the five dishes of TA. (vi. 8) are contained respectively (besides the cakes), ghee, boiled flesh (gṛhā), milk, curds, and honey. [Caland's suggestion of 'pavantam for pavantam at Kāu. 86. 4 (see WZKM. viii. 369) brings the text of Kāu. into harmony with dpaṁsā of this vs.: cf. ¶ 3 of the notes to vs. 16.]

25. What vessels covered with cakes the gods maintained for thee, be they for thee rich in svadād, rich in honey, dripping with ghee.

This is a precise repetition of 3. 68 above. While most of the mss. quote it, as usual, by the first words with ity eda added, two (O R.) write it in full. According to the comm., the verse follows the deposition of the nine dishes; and it adds: "one should put on mixed grains"; the Kāu. makes no mention of it.

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26. What grains I scatter along for thee, mixed with sesame, rich svadhā, be they for thee uprising (udbhā), prevailing; let Kir Yama approve for thee.

This verse, differing from 3. 69 and 4. 43 by a single word (udbhās instead of udbhā) is written out in full by all the mss. The comm. has, instead of udbhās, abhās, giving it with mahāyus. [For a possible ritual use of the verse, see under 3. 69.]

27. A more abundant inexhaustibleness.

The comm. adds this to the preceding verse as a part of it; but the Anukr. and all mss. reckon it as an independent verse.

28. The drop leaped (śkaud) toward the earth, the sky (dvā), toward both this lair (yoni) and the one that was of old; of the drop that goeth toward about toward the same lair do I make oblation, after seven intonation (hātra).

The verse is RV. x. 17. 11, and found also in several other texts: VS. (xiii. 5), Ti. (iv. 2. 84. 91), TA. (vi. 5. 10), CB. (vii. 4. 16). RV. differs from AV by reading in a prathamā dānā dvā; all the rest agree throughout with AV save that TS. TA. have triyam for samāndam in c. [In MS. this verse stands between our ix. 4. 5 and 4. 4, as already noted under ix. 4. 5.] Kau. does not apply the verse, but it is found (as above) in the funeral ceremony of TA., next after our 4. 35 below being addressed to any overflow of the offered dānā of curds and honey. The comm. explains dāpsa by soma-rasasthitadakakāta, and teaches that such a drop, or the soma itself, is here praised, in view of the enjoyment of the fruit of their soma-sacrifices by the Fathers in heaven; it also points out that in CB. (vii. 4. 16) this drop is praised as the sun (aditya). In Vait. (16. 17) the verse (with RV. x. 17. 12. 13 and one or two others) is used in the agnipūrṇa ceremony, with offerings to the soma-drops (vāpītraṇa) on occasion of the overflow of soma.

29. A hundred-streamed Vāyu, a heaven-finding sun (ūrbd), wealth do those men-beholders look upon; whose bestow (pr) and present (pṛyam) always, they milk a sacrificial gift having seven mothers.

The verse corresponds to RV. x. 107. 4, which differs by reading havā at end of b [and samagam at end of e]; it also reads ṅaheke in d and puts the word after dākṣiṇām; the RV. hymn is one in praise of generous givers. Nṛsadaksmas in b might o course be gen. sing. (so Grassmann); both translators [Grassmann and Ludwig] take saptenmataran as 'mother of seven,' which is against the accent; the comm. takes it properly as possessive, but gives three different guesses at its value. The comm. takes te in b as 'for thy sake,' against the accent. Kau. does not quote the verse; the comm. says that it and the next are used together on watering the home-relics with water falling from a vessel with a hundred holes; and these hundred holes it regards as referred to by the first word of the verse.

30. They milk a receptacle (kōpa), a jar with four orifices, rdā [as] milk-cow rich in honey, in order to well-being; reveling refreshment, Aditi among the people, injure thou not, O Agni, in the highest firmament (vyōman).
TRANSLATION AND NOTES. BOOK XVIII. – xviii. 4

The first half-verse is found also in TB. iii. 7. 41 and Ap. i. 13. 1, both of which read asam for bhām, devam for dhēmam, and svārātdam for svāstīsya. The second half occurs in VS. (xiii. 49 c, d), TS. (in iv. 2. 101), MS., in ii. 7. 17, page 102†, and TA. (in vi. 6. 1); they all agree in reading for c gṛhīnī dhātānām adītīn ādāya, for which our text is a corruption, capable of only mechanical translation. The comm., in a, still thinks of four of the holes in the hundred-holed vessel; ēsā is either the earth or the name of a certain cow. In the funeral ceremony of TA. (as above), our c, d, and the correspondent of our 36 a, b below as first half, is used next after our vs. 28, and for the same purpose. The Anukr. does not hold that the first two pādas are jāgati.

31. This garment god Savitar gives thee to wear (bhṛt); putting on that, which is tāṝpyā, do thou go about in Yama’s realm.

Some of the mss. (including our O. Op. R.) read dādātin in b. Our Op. accents tātṛpyam, and the word is variously accented by half of SPP’s authorities. The comm. first explains the word as tarpātārām pātikarum, and then adds: ‘or, made of a kind of grass called ēṛpā [and] anointed with ghee.’ For the ritual use of the verse, in company with 2. 57, see under the latter verse. The comm. says only that it is addressed to the garment when the dead man is wrapped up.

32. The grains became a milch-cow; the sesame became her calf; upon her, unexhausted, one lives in Yama’s realm.

The mss. are a little at variance as to the accent of tīlō bhavat; but the majority give tīlō, which is accepted in both editions. The comm. reads at the end jīviti. The ritual application of this verse and its successor was given with that of 3. 69 above; and the comm. says here that with vss. 32–34 grains mingled with sesame are put upon the bones. The first pāda is one syllable short.

33. Be these, O so-and-so, thy milch-kine that yield what is desired; variegated, white, of like form, of different form, with sesame as calf, let them wait upon (upo-sthā) thee there.

One of our mss. (Op.), and three or four of SPP’s authorities, accent tīlavatātās in d. The comm. has bhavantī in b. The verse (8 + 7: 11 + 11 = 37) is not at all an aparājītaḥ, but rather an irregular āstāraṇakāti.

34. Grains variegated, yellow, white, grains black, red, [be] thy milch-kine here; with sesame as calf, yielding (dūhi) him refreshment, be they ever unresisting.

The verse is found also in TA. (in vi 7. 1), with its first half abbreviated to cāt ātāsūhāt ātāsūmatītām sanu dhenāvāḥ; and it accents tīlō-m in c (with our Op. and one or two of SPP’s mss.). Our O. [and apparently also P. J. with one or two of SPP’s mss.] also accent enātī. Only a minority of the mss. (including our Lā. p.m. and Op.) have at the end -nīth, the rest -nti. Here and in vs. 36, most of the mss. accent annapaśṭāḥ, and accordingly both edited texts accept it; but the readings ought unquestionably to be emended to anāpaśṭāḥ – (which is given here by [TA. Puṣṇa ed.] our O.R., [and one or two of SPP’s mss.]; in 36, by none), the accentuation in this part of the text is more than usually faulty. The comm. stupidly declares anapaśṭātaḥ = niṣṭa, and the participle therefore = [avasopaparyah or] akṣiptah. [As an alternative rendering, W. suggests ‘not refractory.’] [W]e ‘here’ seems to be meant as (the hardly licit) version

*
of the accentless aṣya: Weber notices the wild incongruity (absent in the TA. verse) between aṣya in 4.12 in b, and aṣmaḥ in c.]

35. In Vāiśāṅvāra I offer this oblation, a thousand-fold, hundred-streamed fountain (ṭīsa); it supports (ḥṛṣṭ) [our] father, grandfather [our] great-grandfathers it supports, swelling.

That is, with fatness or abundance (piṇa). The verse is found also at the beginning of TA. vi. 6; but this rectifies the meter of TA. vi. 6; but this rectifies the meter of TA. (as noticed above) the verse is next followed by our 4.28, in the relic-interm ceremony; according to Kāuç. (82.22), it is used on the second day after cremation with an oblation on the back of a vānayoṣṭaḥ cow, after causing her to be milked the site of the funeral pile. The comn. [p. 209] calls the cow anyavatāḥ (only an error of the editor)? [If error, it is an easy one, for the comn.'s words as combined are dhanamadhanasamādhanā anyavatāḥḥ: but anyavatāḥ occurs in the com in A.B. vii. 2, mentioned below.] The verse (11 + 9: 11 + 12 = 43) is hardly fit to reckon a triṣṭubh.

*[Primarily, vānayoṣṭaḥ, abhiṣayoṣṭaḥ, apīṣṭaḥ, nīvaṭaḥ, as gerundives of vam, mean 'to won over to or wanted to': abhiṣayoṣṭaḥ is 'a calf that has to be wonted to' its m or adoptive mother. Such a word as the last, with bahuvrīḥ accents, means 'a co-possessing such a calf;' and by inference, 'a cow that has lost her own calf': so ab vānayoṣṭaḥ, A.B. vii. 2, and Hiranyakeśīṣṭu, in Caland's Pitṛmedha-sūtras, p. 58 apīṣṭaḥ, Kāuç., twice; see below; nīvaṭaḥ, Ç.B. xii. 5. 14.—These possessives are then abbreviated, and we find abhiṣayoṣṭaḥ at TB. ii. 6. 84 and four times in t Pitṛmedha-sūtras (see Caland's Index), and nīvaṭaḥ at Ç.B. ii. 6. 161, both words with the same meaning as abhiṣayoṣṭaḥ, but coming to it secondarily; and also vānayoṣṭaḥ TB. ii. 6. 161, p. 976 Poona, glossed by myravatāḥ dhunah, and Āp. Ç.S. viii. 15. 17, equivalent of the not quotable vānayoṣṭaḥ. —After putting to paper the explanatory just given I find them confirmed by Nārāyaṇa, to whom I was brought by Aufrecht's valuable note upon his excerpt from Śāyaṇa's comment on A.B. vii. 2 (p. 377): Nārāyaṇa, in his comm. on ĀČ.S. iii. 10. 17 says abhiṣayoṣṭaḥ nāmaḥ 'yogavatāsina duḥṣanāḥ, abhiṣayoṣṭaḥ vato yoṣyath aśaḥ 'bhāvavatāsinaḥ: abhiṣayoṣtāḥ bhāvanasya ity arthāḥ. —Kāuç. 82.22 there can be little doubt (cf. Hr. I. 347) that we have to read apīṣṭaḥ vatāsin after dhanaḥ ca, and in like manner, at So. 25. apīṣṭaḥyād: with the latter passage is to be compared Ç.B. ii. 6. 161, which describes the same ceremony; also Caland, Todengebräuche, p. 151. The use of the milk of a cow whose calf dead is in keeping with the use of cows that are old, ugly, barren, etc.: cf. Ç.B. xii. 5. (dead man's aṣyaḥistha) and Caland, 1.c., p. 173, p. 20.]*

36. A thousand-streamed, hundred-streamed fountain, unexhausted expanded upon the back of the sea, yielding refreshment, unresisting, 6 the Fathers wait on at their will (?vaidhābhīṣa).

The first half-verse stands in VS. [xiii. 49] TS. [iv. 2. 10•] TA. [vi. 6. 1] M: [ii. 7. 17, p. 1034] as the first two pādas of a verse of which our 30 c, d above is second half; in all, the first word is induḥ followed in VS.MS. by tāhārṇ, in TS.TA. 1 samādṛṣṭaḥ, before catākāḥ; all of course omit the evidently intruded dēlagītaḥ, and ex b with mādhya, V6. having before it sarīrdyā, and TS.TA. bhūvaṇaṣya. Some
37. This funeral pile (कसम्भु) [is] piled with piling; come, ye [his] fellows, look down at it; this mortal goeth to immortality; make ye houses for him according to his kindred.

A number of the mss. (including our O. JOp. R.K.) have in d the false accent उपास्ते. The verse exceeds the proper measure of a त्रिषुभ by the amount of ड्युल्म in a. By Kāuç. (86. 5), it accompanies a sprinkling with water; Kec. says that it is the bones that are so sprinkled; so also the comm., who adds that it is done with a very leaky old dish (सहस्रचिद्रा-पात्रा): cf. Caland, Lc., p. 173. The sprinkling is part of the धुवुणा ceremony, Lc., p. 137. * [The rationale of the intrusion becomes clear, I think, if we compare with our a, b the first पाद of lv. 27. 2, तिथम ड्युल्म विद्यंति ये शदा.]

38. Be thou just here, winning riches, with thought here, with ability here; be thou here, very heroic, vigor-bestowing, not smitten away.

The comm. understands इह चित्त इह क्रूतिः as four independent words. According to Kauc. (87. 21), the verse is made to accompany the taking of one of two lighted sticks of wood (see under 1. 56), and setting it up in the dirt (see under 2. 34). That this was its original office may be questioned; perhaps it is rather an invocation of the ancestor for help to his descendants.

39. These waters, rich in honey, satisfying (अभित्रप्र) son [and] grandson, yielding to the Fathers स्वाभद्द [and] अम्षिन — let the heavenly waters gratify both sides.

That is, the Fathers on the one side, and their living descendants on the other. Some of the mss. (including our O.R.) accept अभि in a. The अभि could extremely well be spared, and its omission would make the verse a good सत्त्रपालित [with त्रिषुभ close in c and d]. According to Kauç., the next verse is used in the पिच्छलयोग्या while pouring water on the fire (88. 23), after the presentation of the पिच्छल, and this one while then rinsing the mouth (88. 24).

40. O waters, send forth (प्रहति) Agni unto the Fathers; this sacrifice of mine let the Fathers enjoy; they who attach themselves unto a sitting refreshment, may they confirm to us wealth having all heroes.

* A corresponding verse is found in HGS. (in ii. 10. 6), reading thus: अन्व देविः प्रहति गृहिते गृहम तथा भृगो नाजुकांम: नमस्त 'मृत गृह्यम उत्ते ये भक्ते तस्.
of the accentless asya: Weber notices the wild incongruity (absent in the TA. version) between asya in a, it in b, and asmat in c.]  

35. In Vāciṇḍānara I offer this oblation, a thousand-fold, hundred-streamed fountain (ūṣa); it supports (dhār) [our] father, grandfathers; [our] great-grandfathers it supports, swelling.

That is, with fatness or abundance (pin). The verse is found also at the beginning of TA. vi. 67; but this rectifies the meter of etdm; and its c, d are not less different: tāsmin eva pitāram pitāmaham prápitamaham bīharat pinavanāh. One of our ms. (Op.) also accents prápitamaham. In TA. (as noticed above) the verse is next followed by our 4.28, in the relic-interment ceremony; according to Kauḍī (82.22, it is used on the second day after cremation, with an oblation on the back of a vānyāvatsa * cow, after causing her to be milked on the site of the funeral pile. The comm. [p. 299] calls the cow anyāvatsa (only by an error of the editor?). If error, it is an easy one, for the comm.'s words as combined are dahastāhanasaśūlitā anyāvatsayāḥ: but anyāvatsa occurs in the comm. to AB. vii. 2, mentioned below. J The verse (11 + 9:11 + 12 = 43) is hardly fit to be reckoned a tristubh.

[*] Primarily, vānyā, abhirvānyā, āpirovānyā, nivānyā, as gerundives of van, mean 'to be won over or wont to'; abhirvānyata is 'a calf that has to be wonted to' its new or adoptive mother. Such a word as the last, with bahuvrīha accent, means 'a cow possessing such a calf,' and by inference, 'a cow that has lost her own calf': so abhirvānyata, AB. vii. 2, and Hiranyakacheśi-sūtra, in Caland's Pitṛmedha-sūtras, p. 58; āpirovānyata, Kauḍī, twice, see below; nirvānyata, CBS. xii. 5. 19. — These possessives are then abbreviated, and we find abhirvāya at TB. i. 6. 8* and four times in the Pitṛmedha-sūtras (see Caland's Index), and nirvāya at CB. ii. 6. 19, both words with the same meaning as abhirvānyata, but coming to it secondarily; and also vānyā at TB. ii. 6. 10, p. 676 Poona, glossed by mritoavat dhanu, and ApoS. viii. 15. 17, as equivalent of the not quotable vānyāvatsa. — After putting to paper the explanations just given I find them confirmed by Nāriṇāya, to whom I was brought by Aufrecht's valuable note upon his excerpt from Sāyana's comment on AB. vii. 2 (p. 377): Nāriṇāya, in his comm. on ApoS. iii. 10. 17 says abhirvānyataṁ nāṁ 'anyatanaṁ dohāyāḥ: abhirvāya vato pashyāḥ tāhāvānyavaṁ tāhāvānyataṁ: abhirvāya bhāvānavatī arthaḥ. — In Kauḍī 82. 22 there can be little doubt (cf. BR. i. 347) that we have to read āpirovānyataṁ after ādahane ca; and in like manner, at So. 25, āpirovānyatāyāḥ: with the latter passage is to be compared CB. ii. 6. 14, which describes the same ceremony; see also Caland, Tottenghbranche, p. 151. The use of the milk of a cow whose calf is dead is in keeping with the use of cows that are old, ugly, barren, etc.: cf. CB. xii. 5. 1* (dead man's āgucchore) and Caland, l.c., p. 173, p. 200.]

36. A thousand-streamed, hundred-streamed fountain, unexhausted, expanded upon the back of the sea, yielding refreshment, unresisting, do the Fathers wait on at their will (sthadādhīhi).  

The first half-verse stands in VS. [xiii. 49] TS. [iv. 2. 104] TA. [vi. 6. 1] MS. [li. 7. 17, p. 102*] as the first two pairs of a verse of which our 30 c, d above is second half; in all, the first word is imān followed in VS,MS. by sāhāram, in TS,TA. by samudrām, before cautāt: all of course omit the evidently intruded kṣitam*, and end b with udāhyā, V.6. having before it sarvāyā, and TS,TA. bhāvanāya. Some of
the ms. (including our O.R.) have in a the false accent upadate. The verse exceeds the proper measure of a triṣṭubha by the amount of 26ṣṭiṣ in a. By Kaovic, (86. 3), it accompanies a sprinkling with water; Keç says that it is the bones that are so sprinkled; so also the comm., who adds that it is done with a very leaky old dish (ativatākaṭhā-pātra): cf. Caland, L.c., p. 173. The sprinkling is part of the dhvāna ceremony, L.c., p. 137.

37. This funeral pile (kṣāmbu) [is] piled with piling; come, yo [his] fellows, look down at it; this mortal goeth to immortality; make ye houses for him according to his kindred.

A number of the ms. (including our O.R.) read in d, as in 14 a above. The pada-text at end of b is paṣyata śa ita. Some of the ms. make a blundering insertion of signs of kāmpa in nāṣṭya 'yād in c. 0. has at the end -sāmbudham. The comm. shows its usual skill in explaining kāśāmbu; it means kāra cā 'māhāni ca, kasa being by abbreviation from kāthasa, and = asati! Kaovic, (86. 1) has the verse accompany the viewing of the bone-relics [which are now in the trench, says Keç.] by the 'fellows' of the deceased; the comm. says that either the relatives or all are to look at them as deposited in the hollow, while the manager recites the verse. The meter of the last pada is redundant, and suggests emendation of the closing word.

38. Be thou just here, winning riches, with thought here, with ability here; be thou here, very heroic, vigor-bestowing, not smitten away.

The comm. understands ika citta ika kratha as four independent words. According to Kaovic, (87. 21), the verse is made to accompany the taking of one of two lighted sticks of wood (see under 1. 56), and setting it up in the dirt (see under 2. 34). That this was its original office may be questioned; perhaps it is rather an invocation of the ancestor for help to his descendants.

39. These waters, rich in honey, satisfying (abhī-teṣṭ) son [and] grandson, yielding to the Fathers svadhi [and] amṛta—let the heavenly waters gratify both sides.

That is, the Fathers on the one side, and their living descendants on the other. Some of the ms. (including our O.R.) accent abhi in a. The abhi could extremely well be spared, and its omission would make the verse a good Astārapāṅkī with triṣṭubha close in c and d. According to Kaovic, the next verse is used in the pūjaṣṭubhya while pouring water on the fire (88. 23), after the presentation of the pūjdār, and this one while then rinsing the mouth (88. 24).

40. O waters, send forth (pra-hi) Agni unto the Fathers; this sacrifice of mine let the Fathers enjoy; those who attach themselves unto a sitting refreshment, may they confirm to us wealth having all heroes.

A corresponding verse is found in HGS. (In ii. 1. 6), reading thus: ṝpo devth pra hiṣṭa guṇam etām yaḥham pītaro no jñāntam: māst 'nām ūryām uṣṭh ye bhajante tu.
41. They kindle the immortal one, oblation-carrying, ghee-loving; he knoweth the deposited deposits, the Fathers that are gone away to the distances.

The comm., with his usual disregard of the accent, takes प्रति ग्रहण आंि from ग्रहति श्री जय यस्या. For the ritual use as prescribed by काँच. 87, 22, see under 2. 34. one of the verses that accompanies it. But the verse is used also, by काँच. 86. 18, at the end of the ceremony of interment on "making the devouring (संकुशन) fire blaze up"; this the comm. does not report in his statement of विनियोग.

[Caland appears to be right in thinking that the प्रति ग्रहण आंि means ग्रहण आंि, xii. 2. 11, and not our verse here. See under xii. 2. 11 and note the free use of vss. from xii. 2. in the नित्यात्र immediately following 86. 18.]

42. What stir about for thee, what rice-dish, what flesh I offer (नि-प्र) to thee, be they for thee rich in स्वाधिक, rich in honey, dripping with ghee.

The second half-verse is identical with 3. 68 c. d, above. Nearly all the mss. (of ours, all save Op.) accent मेवानि in a; both editions read मंत्राम. The comm. again [see under 2. 30] notes the technical sense of नि-प्र: निपराणाः नमा प्रतिग्रहणाः परतात्तपाननां परारथिताः कोलिकावयवयाः प्रकुशोति. By काँच. 84, 6, the verse accompanies an offering of the articles mentioned, in the लल (विनियोग) for interment of the relics; the comm. overlooks this. [For the ceremony, cf. Caland, Todtgebräuche, p. 137.]

43. What grains I scatter along for thee, mixed with sesame, rich in स्वाधिक, be they for thee abundant, prevailing; them let king Yama approve for thee.

This is a repetition of 3. 69, being distinguished as such (and not of 4. 26) by the words लि प्रवत्त, instead of त्य यज, after the प्रतिका in most of the mss. Nevertheless, the two सत्यित्स-mas. of ours (O.R.) which give it in full, read न्याहश्च in a, the word in 4. 26, instead of विधश्च, that in 3. 69; and the comm. also states the repetition to be of 4. 26; and SPP's text reads accordingly. [For the ritual, see under 3. 69.]

44. This [is] the former, the after down-track, by which thy former Fathers went away; they who are the forerunners, the followers (ि अभिषेक) of it, they carry thee to the world of the well-doing.

Our reading abhiṣekas is an emendation, almost every ms. giving abhiṣekas (our Op. has abhiṣekah, and also one or two) of SPP's authorities; ि अभिषेक is of course intended, and the comm. gives it. SPP's text follows the mss. The comm. explains नियृि as the wagon (वाहन) on which the corpse is carried to the funeral pile; and the 'fore-runners' and 'followers' as the oxen that draw it, in front and on all sides: which is
doubtless not at all the true sense; he also reads vakantu in d. The verse is one of the harîntas [Kaûc. 80. 35; 82. 31 note]; see under 1. 61. It lacks (in a) a syllable of being a full vriśubha. Its second pâda is identical with 1. 54 b.

45. On Sarasvâti do the pious call; on Sarasvâti, while the sacrifice is being extended; on Sarasvâti do the well-doers call; may Sarasvâti give what is desirable to the worshipper.

46. On Sarasvâti do the Fathers call, arriving at the sacrifice on the south; sitting on this hârîṭâs, do ye revel; assign thou to us food free from disease.

47. On Sarasvâtî, that wentest in company with the songs, with the svâmilâs, O goddess, reveling with the Fathers, assign thou to the sacrificer here a portion of refreshment of thousand-fold value, abundance of wealth.

These three verses are a repetition of 1. 41-43 [see notes thereon], quoted by iti tiṣṭhâ in most mss., but written out by our O.R. (both accenting daksînâ in 46 b).

48. Thee, being earth, I make enter into earth; may god Dhâtara lengthen out our life-time; let him that goeth very far away be a finder of good for you; then may the dead (pl.) come to be (sama-bhû) among the Fathers.

The first pâda is identical with that of xii. 22, and hence the comm. here makes the blunder of reporting this verse as quoted by Kaûc. 61. 30,* whereas it is evidently the other; and he explains the meaning to be that earth is smeared upon the vessel [porridge-pot] which is entirely out of place in this connection, the analogy being with our own phrase “earth to earth.” The problematic parâpârîśâ [p. parâpârîśâ] in c is rendered strictly according to its form, as if composed of parâ-parâ + śra; the Pet. Lexx. render it as “one who departs after another or in due order”; but I cannot see how this meaning is arrived at. The comm. reads parîpârîśâ (our O. gives -retar), and explains it as dârcâdeśam parâśûnâkham in gâthâ. The comm. also, against pâda-text and accent, understands adha ‘mrâs in d. [*If. p. 869, ¶ 7.]

49. Start ye (du.) forward hither, wipe off that which the portents (?abhîbhd) have said there of you; from that come ye, inviolable ones, to this which is better, being bestowers here on me, a giver to the Fathers.

This is highly obscure, and the second half-verse, especially, is rendered only mechanically, and even then with substitution of vaśyâs where nearly all the mss. have vaśyâs or vaśyâs (our M.I.D., and one of SPP’s, vaśyâs, which our text, quite unsuccessfully, emends to vaśyâs); SPP. admits vaśyâs in his text; the comm has vaśyâs. According to Kaûc. (82. 40), the verse is addressed to the two kine (the comm. says, the two that have drawn the hearse): the direction is iti gâtav uṣṇahatî; it is perhaps intended as a purification of them after the ill-omened service which they have performed. In c the vocative, gâhnya, is an emendation, SPP. reading with the mss. gâhnya; but the accentuation of the mss. is here very unauthoritative; the comm. also takes the word as vocative. Nearly all our mss. (all save O.Op.R.) leave ācusa in b without accent. The comm. is not ashamed to derive abhiḥkâra formally from abhiḥ-bhû, and to explain it by abhiḥkâvaḥkâ or dîpaḥkâ; his general explication of the pâda, as intimating a reproach brought against the pair for having been engaged in such business,
is doubtless good. The defective meter suggests a corruption of the text. The
comm. takes iha and dhajanan in d as two independent words, and renders dhajanan
by dhajanyatra o palyanyatra. Two of SPP’s mss. also accent the words separately.
[On his margin Whitney pencilled the memorandum, “Recast this note.”] [In Ppp.,
immediately after our xvii. 1. 30, comes this verse. Its appearance in that place is pos­
sibly to be interpreted as a hint at the existence in Ppp. of our book xviii., of
which, however, there are no other traces in Ppp. save the straggling verses 1. 46 (in ii.), 2. 13
(in xix.), 2. 17 and 3. 56 (in xx.).] [Last addition misplaced! see p. 1016.]

50. This sacrificial gift hath come excellently to us, given by him,
well-milking, vigor-bestowing; old age, coming close to (?,
paspa-)
them •
living in youth, shall lead these away together unto the
Fathers.
According to Kauc. (82. 41, the next rule to that which quotes the preceding verse),
the verse accompanies the giving [or receiving: comm.] of a dakshina or sacrificial gift
of at least ten kine [the comm. says one], at the close of the after-cremation ceremonies.
But this gives no clue to the meaning of the second half-verse, whose connection with
the first remains very obscure. The two editions agree in their text throughout, but
upasamadhrayayit—which accent is given by
l two or J three of
SPP’s authorities, and which he therefore had good reason for adopting (it is also
given by our O.Op.R., all collated after our publication). [If I understand the Colla­
not accented) make the anomalous division upasdm: parivayilt; the other (Op.) has
upasamadhrayayit, which is the regular and proper form: see Prat. iv. 2 and note, and
iv. 7. In c, our Bp.D. (but D. without accent) have the
b strange
reading yile, and Op.yi1e,
while Bp. (O.K.) also accent yi1e, as
do two of SPP’s mss.
(3 others yane,
and only two, with our M.T.R.s., yane).

51. This bahrts I bring forward for the Fathers; a living, higher one
I strew for the gods; that do thou ascend,
0 man, becoming sacrificial;
let the Fathers acknowledge thee who art departed.
A corresponding verse is found in TA. (in vi. 7. 2), which reads in a bharema, for b
dhiva bhishita titaram bharema; for c, d idhvam dvahito mdhico bhava [Poona ed. bhavanam]
yamena tehom yamya saiivitdnd: its text is plainly in part corrupt. Bhavan in c is an emendation, all our mss. save one (Op.), and the majority of SPP’s, reading bhavan, as if mixing the word up with bharema, imperative. The comm. reads in b from.
Neither this verse nor its predecessor is to be called with any reason a jagatf;
as, d and 51 c have jagdft cadences. This has the same prasada, so far as concerns
the first two words, as 1. 46, and it is impossible to tell which of the two verses is quoted
by Kauc.; but the comm. declares the first half of this one to be used as darbho-grass
is strewn upon the wood of the funeral pile, and the second half as the corpse is laid
supine upon the grass thus strewn: that is to say, this verse is intended in Kauc. 80. 51;
so also Caland, WZKM. viii. 368. [The mss. vary between bhavanam and bhava and
the TA. comm. understands bhava.]

52. Thou hast sat upon this bahrts, thou hast become sacrificial; let
the Fathers acknowledge thee who art departed; collect thy body accord­
ing to its joints; I arrange thy members with brhdman.
The reading yathāpāra in c is an emendation, made alike by both editions; * the comm. has it, but all the mss. give yathāpārā — which is perhaps not altogether untranslatable; according to its muchness. 1 We should expect in b rather jāsāna than another jāsāna (51 d). The verse evidently belongs with its predecessor [used at 80. 51], but is entirely separated from it in ritual use, accompanying, according to Kāṇeś. 85. 25, [the assembling of the bones so as to form a human figure, as explained under 3. 25]; next after it are quoted 2. 24, 26 and 3. 25-27. Pāda b has an extra syllable. [With regard to the place of the vs., see p. 870, ¶ 1, and p. 870, end. ]

*In support of the emendation, SPP. adduces ix. 5. 4, with its yathāpāraḥ and parmyā. I think that yathāpāraḥ (as against yathāpāruḥ) is strongly supported by the sense (much less so by the mss.) of the two Kāṇapīkṣa passages which give the ritual for ix. 5. 4 and for this vs, respectively, to wit, 64. 10 and 85. 25. In the latter passage the mss. have yathābādrak asamani (con=parus), and Keśava says yathāpārha, and Bloomfield emends to yathāpāraḥ; but I am not quite sure that it is necessary, for yathāpārha may not be bad Sanskrit.]

53. King leaf is the cover of the dishes; the strength of refreshment, the power, vigor, hath come to us, dispensing (vi-dhā) life-time to the living (pl.), in order to length of life for a hundred autumns.

The comm. reads in a, against the pāda-text and the metrical requirement, the latter abbreviated pitāsānam. It understands by pārā (‘leaf’) the tree so called, or the pālita-tree; and this may be correct; this tree, it says, owing to its sacrificial quality, is the overlord of trees. [Cf. the synonyms brahmamahāpālī (in Hemacandra) and yathākika, viṣṇuprītyā (in Rāmānuja); cf. also kṣatram vá pālīca, ÇB. xiii. 8. 3.] It takes up its as a nominative, which makes a decidedly easier reading, but is unsupported by Vedic usage elsewhere. Only two or three mss. (including our tvp.) read in a vaddhatath, the rest vaddhatath (and the pāda-mss. vaddhatath, which is absurd [cf. note to xiii. 3. 17], but rather indicates that the word was correctly viewed as a participle); and SPP. accepta vaddhatath, p. vaddhatath, because the comm. supports the majority of the mss. by understanding vi dhatath. The true reading is, beyond all reasonable question, vaddhatath, as our text gives it. The meter seems to be viewed by the Anukṣa, as 10+11:8+11 = 40; it is rather too irregular to merit a name. Its use* in Kāṇeś. (86. 6) follows that of vs. 36 above; it accompanies the laying of middle-foliage (? madhyāyapālī, tā) down upon the offering dishes: the comm. says, more explicitly, upon the nine dishes spoken of in vs. 16–24, and also upon the perforated plates (madhyāyapālī, tā)hitāchādāyō). Keśava’s explanation corresponds closely with this.

*The pālīca has ternate leaves, from 8 to 16 inches long: Roxburgh, Flora Indica, p. 549. Calcut. ed. 1874. By madhyāyana prāma or pālīca is meant the middle one of any of these ternate groups; the middle one is especially fit for holy use by reason of its likeness to a sacrificial ladle: TB. i. 6. 101, madhyāyana prāma yahāt: sāg ghy aḥ: cf. also Sāmāya on TS. i. 8. 6, p. 1167, Poona. I am indebted to Calcut’s excellent paragraph on this subject, ZDMG. liii. 212. — The “nine dishes” are the last nine of the eleven whose deposition is explained above, under vs. 16. The “plates” are the leaky old dishes noticed above under vs. 36.]

54. The share of refreshment that generated this man; — the stone attained (gaṁ) the overlordship of the foods; — him praise ye, all-befriended, with oblations; may that Yama make (dhiḥ) us to live further.
The second half-verse is identical with 3. 63 c, d above. The translation of the first half is purely mechanical, the sense being wholly obscure. The comm. renders bhadra by sambhaktha, and arja by annasya 'sthitham prasthapitam varakaralamaya, yamas being the implied subject; then the 'stone' is the one used to cover the same annam or carava. A couple of our mss. (O.R.) and one of SPP’s read in b evém ‘nām; several (including our O.Op.R.) have dāhyapatyaṃ. Some of ours (O.R.R.) and three of SPP’s leave jagāna without an accent, which seems better, and is implied in the translation. One of SPP’s gives bhadra in a. In Kāu. (86. 7) the verse is used next after 53, and accompanies the covering of the same dishes with stones - or, the comm. adds, with bricks. [Cf. Caland, Todtengebrauche, p. 157.] It lacks a syllable in a. Our edition leaves vijñamitraś in this verse without accent, on the authority of two of our mss. (Bp.M.); all SPP’s give vijñamitraś, p. vijñamitraś, as in 3. 63, and he accepts this in his text. The two verses ought of course to be made to agree, but there is little reason for preferring either nominative or vocative [the comm. takes the doubtful word as voc.] [If the Vijnamitrakas be not meant here and at 3. 63, then Weber’s observations reported under 3. 16 lose some of their basis.]

55. As the five clans (matsasā) scattered (vap) a dwelling (harmyad) for Yama, so do I scatter a dwelling, that there may be many of me (?)

A corresponding verse is found in TA. (in vi. 6. 2); it reads haryadām in a and e, and evad in c; and for a yadha ‘sāma jivatābhih dāhyatay, which, however unmetrical, is at least capable of being translated, while this can hardly be claimed for our d. All the mss. read at the end dāta, save one of SPP’s, which follows the comm. in giving dāta, as is read in both editions - in ours, purely as an emendation. The comm. makes no difficulty of taking dāta as = sāta, and explaining ‘that ye my relatives may be numerous’; but that would be dātita; and dāta has no grammatical standing of any kind, and hence is to be rejected. The comparison with TA. at least shows that the pidā is corrupt. The comm. foolishly divides evatābhaṃ in c into eva dāyatai. Three of our mss. (not Op.) most absurdly divide dāyāta in b; it is strange that SPP reports nothing of the kind from his authorities. By Kāu. (86. 11) the verse is used next after 2. 50 etc., with the direction iti samārtya (‘on finishing the pile?’); the comm. says that with it they are to divide (kuttyap) leftwise, with sticks or bricks, the part of the cemetery on which the pile stood: in TA. it accompanies the “placing in the jar [of relics] the drugs called sarva识adhī” (hence, perhaps, the use of vap in the vers, as they are strewn in); [but cf. Caland, Todtengebrauche, p. 149].

[On samārtya (?) and kuttyapus: — Kāu. 86. 10 reads: idam idāna na (xviii. 2. 50) vap sarpa (3. 49) aśam hā (4. 66) iti cintanī. Śūtra 11 continues: yathā yamāya (4. 55) iti samārtya. Upon 10, Keč. saya: citābhīr (‘calabhbhir?’) viśaṃbhāhīr iṣṭakābhīr vā prāvagāhī cintanīṃ cānāṃ. And the AV. comm., in giving the ritual for 2. 50 (p. 115) and 3. 49 (p. 161) and 4. 66 (p. 233), saya: ‘samācandanaṃ viśaṃsaśaḥ-khyābhbhir iṣṭakābhīr vā prāvagāhī cintanīṃ, using the very same words’ in all three passages, save that he leaves out the second word in the second passage. Then, for 4. 55 (p. 224) he says: citābhīr iṣṭakābhīr vā prāvagāhī cānāṃ ‘pradaṣṭam’ kuttyapus. — In all these passages, cānāṃ or cānāṃ-veca or pradaṣṭa must mean the mound which they heap (cf) over the buried bones (cf. CB. xiii. 8. 11 atha ‘śadā cānāṃ kumāranti, gṛhān vā prājānāhii va (‘or as a monument’), and Harivāmin’s comment, p. 10771, ‘cānāṃam pradīk dharmikāhām arthasaṃkhara-vaśūn; the mound is, as with us, not quite knee-high, CB. xiii. 8. 31, adhyātan. — The meaning of our comm. on 4. 55, accordingly, seems to be: ‘after the mound has been heaped up
(citam), they should pat (kuffay) it with splints of wood or with bricks, [going around it, as they pat it.] to the left.'—If this be right and if kuffay is the comm's version of the word after ili in śūtra 11, then I suspect that Bloomfield has not hit the right reading in the printed text. Whitney's 'on finishing the pile' would call for saṃyacetyāya; but saṃyacetyāya is much nearer to the meaning of kuffay and also to the probable intention of B's mss., and I would accordingly read saṃyacetyāya in place of the printed saṃ-

56. Wear (bhr) thou this gold, which thy father wore before; of thy father, going to heaven and here, with

57. Both those who are living and those who are dead; those who are

80. There purifies itself the conspicuous bull of the rivers hath made the jars to

3. 72 c, d, only with caṭṭhaḥrā instead of mādhudhārā. The 'mss. are again at variance as to the accent of kuṭā; and the majority also accent mādhudhārā, as if they had caṭṭhaḥ in mind [cf. end of note to 1. 42 above]. Yajñavya is a queer antithesis to jāth, and the comm. reads instead jajñya, explaining it as jajñma napatāṁ yasti gacchanti; that is, jajñi = root yo. The comm. also understands in d mādhudhārā, as object of tyuddati. A corresponding verse is found in TA (in vi. 12): it omits the first ca in a; has at end of b the almost acceptable reading jatvās (it ought to be purodh); offers in c the curious corruption dihāravantum for kuṭāyān; and accents mādhudhārā in d. The schol. adds the verse to 56, as used by Kauś. 80. 46; the Kauś. uses it twice with 3. 72: 38 under that verse; in TA it has an utterly different application, in the ceremony of turning loose the cow that was led with the corpse to the funeral pile.

This is a verse out of one of the most formidable hymns of the RV. soma-book (RV. ix. 86. 19), and occurring also twice in SV. (i. 559; ii. 171). In b, RV. reads bham aknah pratatis tāsa divāh; in c, brāh and arisvāt; in d, bārī and mānṣābha; with this SV. in general agrees, but has, with AV., aknah and nākathā in b, and acīkrādīs in c; it is peculiar in reading prāṇa (p. prāṇa) at beginning of c; a corruption, doubtless, which is carried out to greater intelligibility in our prāṇas. The
AV. corruption, of both sense and meter, in b, pradārthā up, supported by the pada-reading prudārthā, is very strange; of our mss., only three (O.R., supported by Op. -ši: up) have the correct, to -š; of SPP's, according to his account, about half support -š; and he accordingly admits that reading into his text; we ought to have done the same by emendation. [For kādimū śaśā (p. dvaśā) man, the comm. reads kādimū . . . anavaya . . . man:] What right the verse has here (or vs. 60, coming from the same RV. hymn) does not appear; neither Kāuç, nor the comm. uses it in the ritual; but the latter says, as if by way of excuse, that, as the Fathers enjoy the fruit of the soma-sacrifices which they have offered, soma is praised in the ceremonies for the Fathers. He explains the 'rivers' in c as the vasātvarī waters. [He says, p. 2241, satit manānu iṣyajānaṁ tisryām (vss. 58, 59, 60) piśrumād eva kanyokto vinīyyo 'nuṣād. dhīyā, which is not clear to me: should it be piśrumādahkāryā evokā?] 59. Let thy sparkling (tived) smoke cover, being in the sky, extended bright; for thou, O purifier, shinest like the sun with Juster, with beauty (kṛpyā). The verse is RV. vi. 2. 6 and SV. i. 83; both read prapti in a; [in b, SV. combines dīt tiḥaḥ cch: cl. dīt pītāḥ cch at xvii. 1. 12.] The comm. explains kṛpyā as = kṛpyā or sutyā. Vāt. (6. 11) uses the verse, with others, in the ceremony of establishing the fires. 60. Soma (indu) verily goes forward to Indra’s rendezvous; the comrade does not violate (pra-ma) the comrade’s agreements; thou rushest to join, as a male after females — soma, in the jar, by a road of a hundred tracks. The verse corresponds to RV. ix. 86. 16, which has, however, important variants: in a, prá ayāsid indu and niṣāridaḥ; in b, saṁgīram; in c, yuvatatiḥ and aryati; in d, gñatiñānāḥ; SV. (i. 537; ii. 502) agrees with RV. except in the last item, having, like our text, yādāndā. [The meter shows that it is to be pronounced yādāndā, whichever way it is written: cf. JAOS, x. 532.] Our uñātīn is hardly better than a corruption of the RV. reading; but the comm. understands it as Indra’s “belly” (jañātākāraṇāma atthānam), and supports his opinion by quoting RV. iii. 35. 6. Saṁgīrā, in b, is understood in the translation as saṁgīraḥ (which is read by two or three mss., including our O.), the former being unintelligible; the comm. gives two explanations, both implying the accent -ā, one from saṁgīrā ‘agree,’ the other from saṁgrā or -āyat ‘swallow down,’ thus finding in the verse another “belly” (saṁgīrā = saṁgīram = udāram). Our text of c spoils both the meter and the connection, making the line render very lamely; the comm. reads yādā, and takes it as an instrumental (like yuvatatiḥ); in d he has the RV. SV. reading. The metrical definition of the Anukr. is worthless. [The RV. verse is a good jagati, and so is this, barring c, where the corruptions have spoiled meter as well as sense.] 61. They have eaten; they have revelled surely; they have shaken off (dvap) those that are dear; having own brightness (svabāna), they have praised; inspired, youngest, we implore.
TRANSLATION AND NOTES. BOOK XVIII.

62. Come ye, O Fathers, delectable, by profound roads that the Fathers travel, assigning to us lifetime and progeny; and do ye attach yourselves to us with abundances of wealth.

The last pada was found above as ix. 4. 24 d. Corresponding verses are found in HGS. ii. 10. 5 and MB. ii. 3. 5. For a, b, MB. reads eta pitaraḥ somyāṣa gambhirāḥḥ pathikhiḥ pārvinekhiḥ; and as second half-verse it has our 3. 14 c. d. HGS. has a yāta pitaraḥ somyā gambhirāḥ (misprint for -niḥ?) pathikhiḥ pārvayeḥ, with an altogether different c, d. We should prefer somyāṇās unaccented, both in this verse and in the next, but no ms. so reads. The comm. has in c itadhatā, which he pronounces the same as dhvata. In Kaṇḍa, in the pīṭrivaṁśa ceremony, the verse accompanies (93. 27) the bringing of the bone-relics, before sunset [into the hut: Keś.;] and it is followed (93. 28. 29) by 1. 52 and 2. 29; then, in the pīṭhāyatrīyāṣa (87. 28), the three are repeated; the comm. notices only the latter use, stating that with this verse one is to scatter sesame on the karīkīs spread for the purpose of giving the pīṭhās. In number of syllables, the verse answers to the description of the Anukr. (p. 10: 11 + 11 = 41).

63. Go away, O Fathers, delectable, by profound roads that go to the stronghold (pāryāyaḥ); then, in a month, come ye again to our houses to eat the oblation, with good progeny, with good heroes.

All the pada-mss. commit the strange blunder of dividing dhvata in c into d: ayatā; both editions make the necessary correction; the comm. also understands a yāta. In d, some of the mss. make great difficulty over dituṁ, reading also [anumā] anumā, antum, antānā, and the comm. gives as a compound bhivāntānā; but our O.R.D. and the majority of SPP's authorities, have the correct reading; as does also HGS. in its corresponding verse [li. 13. 2]. HGS. [spoils the meter of a by modernizing somyāsas to] somyāsas; reads in b pārvaśīs; [and begins c with ari.] The first half-verse occurs also in MS. i. 10. 3 and AČS. ii. 7. 9. MS. makes really good meter of it, reading pārvaśīs p. arābh somyāsas gambhirāḥḥ pathikhiḥ pārviveḥ (which should evidently be emended to pārvaśīs); AČS. differs from this only by having at the end pārviveḥ (with K. and Kap. Sa., as pointed out by Schroeder). Prít. ii. 83 quotes the word pārvaśīs. Kaṇḍa uses the verse in the pīṭhāyatrīyāṣa (88. 28), next after vs. 61, in dismissing the Fathers after their feast of pīṭhās. The metrical description of the Anukr. is very poor: [it is probable that the verse originally was 11 + 11: 12 + 11; but its b is spoiled metrically].
64. What one limb of you Agni Jātavedas left when making you go to the Fathers’ world, that same for you I fill up again; revel ye, O Fathers, in heaven (swarga) with [all] your limbs.

HGS. has (in ii. 11. 1) an analogous but quite different verse: 

\[ \text{yad vaḥ brazvad aṅgam adaḥal lobān ayaṁ praṇayah jātavedah : tad vo 'ham puṇar & veṣayāmy ariṣṭāḥ sarvōraṅgaḥ sam bhaveva pitāraḥ.} \]

Most of our mss. (all except O.Op.R.), but, by his account, only one of SPP’s, leave ajataḥ in an unaccented; on the other hand, all without exception accent in ṭīṭras, which SPP. accordingly admits into his text; but our emendation to ṭītrās is plainly necessary. What the comm. says is here unknown, because the manuscript shows a considerable lacuna, involving the latter half of the explanation of this verse, with the text of the next and the larger part of its exposition. Kauc. uses the verse (88. 5) in the pitāptīryaṣa, next after vss. 74, 78, to accompany an offering of rice-grains with the stirring-stick (ṣaṇyavana) [that is, saṇyaavana: SPP’s saṇyaavana, p. 233], does not seem right). LAs to completeness of limbs in the other world, see my note to 4. 12, above. This verse was translated metrically by Whitney, O. and L. S., l. 57.

65. Jātavedas has been the messenger sent forth, at evening, at close of day to be honored by men; — thou hast given to the Fathers; they have eaten after their wont; eat thou, O god, the presented oblations.

We had the second half-verse above as 3. 42 c, d. Part of our mss. (O.Op.R.D.), with, so far as appears, the majority of SPP’s, read in ṭiṣṭrādas, and the latter accordingly adopts it in his text; the root ṭiṣṭ does not appear to be anywhere else combined with ṭiṣṭa. The verse reads like a kind of echo of RV. iv. 54. 1 L TB. iii. 7. 13.

The verse is the last one quoted in the Pitāpītriyāṣa by Kauc. (89. 14), to accompany the withdrawal of the “extended” ēres. [By “extended” I suppose W. means the technical prāṇita (cf. comm., p. 233)]. The words of Kauc. are agnirn pratyānayaḥ: the ceremony seems to be the same as that prescribed by Čī. at ii. 4. 24, puṇar uṃmukam apī srītati, and by ČČS. at iv. 5. 9, uṃmukam agnān kṛtvā.

66. Thou yonder, ho! hither thy mind! as sisters (jāmī) a kākutsala, do thou cover him, O earth.

The translation implies the evidently necessary emendation to dsān in a; both editions give astāḥ, because this is read by all the mss.; the comm. understands the word as a vocative; it also reads the interjection as hāt, while the pada-text gives hāt. It further glosses jāmāyas [alternatively] with bhagīyas, and reads kakukthalam, explaining it as pradhānavyayav-pradaśanam, and paraphrasing with putradhānā īśrāb-prakṛtyān aṅgni śīrṣapavanavaraṇaṃ. The Pet. Lexxx. conjecture kakutsala to be a pet word for a little child. We had the third pada above as 2. 50 d, 51 d, and 3. 50 d. Kauc. uses the verse (86. 10) with 2. 50 and 3. 49 in the ceremony over the bone-relics. The comm. includes with it vs. 67.

67. Let the worlds where the Fathers sit adorn themselves (pumbḥ); I make thee to sit in the world where the Fathers sit.

The first phrase is VS. v. 26 f, which, however, reads śūndhantōm; Čī. vii. 9. 10 has śūndhatōṁ lobah pīṭrādānaḥ. [For variants as between śūndha and śumbha, cf. notes to vi. 115. 3; xii. 2. 40; 3. 13, 21, 26; xviii. 3. 56.]
68. Thou art the bárhis of them that are our Fathers.

The metrical description of the Anukr. implies the reading jé aṣma-. In Kâuç. (87, 27) the verse is used with i. 51 etc. (see under i. 51) in connection with the strewing of bárhis.

69. Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we in thy sphere, O Aditya, be guiltless unto Aditi.

The verse [which is RV. i. 24. 15, etc.] occurred above as vii. 83. 3 [which see]; among our mss., only O.R. write it out in full. The comm. notices the repetition, yet goes on to give a full explication. In Kâuç. (82. 8), it is used in the ceremony of the first day after cremation (next before 3. 56), with the direction iti iyatiḥ, apparently implying that "the oldest" son of the deceased pours water on the attendants; the comm. says that with this verse, immediately after the cremation, all the Brahmans should take a bath (śānaṃ kuryaḥ).

70. Release from us all fetters, 0 Vanu:ia, with which one is bound crosswise, with which lengthwise; so may we live hundreds of autumns, by thee, 0 king, guarded, defended.

The rendering of samām and vyām in b is far from certain: cf. iv. 16. 8. The comm. explains: samām nāma vyāmanavājanaśraddhāṃ svāhā śanwahiḥ śraddhe dūre śraddhe iti yavat. Two of our mss. (O.R.) and one of SPP's read samānā; and two or three of the latter have bhadhyate, without accent. Nearly all, again, read cārdaṇa in c (our O.R.p.m. [and one of SPP's] -dus), and SPP. admits cārdaṇa into his text; our -dus is an emendation, and a necessary one, unless we take instead -das, as in apposition with gātadī. The comm. makes no difficulty of reading -dus, understanding it, according to one of his convenient rules of interpretation, as a sing., used in place of a plural. Most of our mss., again (except p.'O.Op. R.), but only one of SPP's, accent ṛjana. The comm. points out that nityayajyās is for nityya-, which is altogether probable, considering how easily a y is lost after ṛ or ṛ. The first pāda is identical with vii. 83. 4 a. All the pada-mss. except one of SPP's read gubhā instead of -dasya. The comm. directs the verse to be recited for good fortune evening and morning at the end of the daṇḍāstra in the pūtṛmatra.

71. To Agni, carrier of the kavyās, [be] samāta [and] homage.


[Verses 71-87 are prose, except vs. 75, with regard to which see n. 869, ¶ 5.] These verses [71, 72] are found, in reversed order, in AÇŚ. ii. 6. 12. In VS. ii. 59 a, b, are found both, with svadhā in place of svadhā nāmaḥ, and the same in ČČS. iv. 4. i and GIŚ. iv. 2. 39, except that in the latter svadhā precedes the dative. VS. accents pūtṛmāte. [See also under vs. 74.] In Kâuç. 87. 8, vs. 71-74 are combined in alternation with vsas. 78-80 to accompany in the niṣṭhāpītyaṣṭa the scattering downward of three handfuls of offering; and are used] again, later (88. 2, 3, 4) in the same ceremony, with oblations. [Verse 71 is employed by Vaiś. (9. 8) in the śaṃkāsthā, and I suspect (see p. 869, ¶ 7) that the śūtra intends vsas. 72 and 73 also to be thus used: cf. also Ap.CS. vii. 13. 15, 16.]

73. To the Fathers with Soma, svadhā [and] homage.

74. To Yama with the Fathers, svadhā [and] homage.
For the ritual use of these verses see the preceding note. [Parallels of our vs. 72 and 74 and 71, and in that order, recur at MGS. ii. 9. 13; cf. the pratikas in Knauer's Index, and also under pitābhyaṃ, p. 152.]

75. Here is svadhīt for thee, O great-grandfather, and for them that are after (ātu) thee.

76. Here is svadhi:t for thee, O grandfather, and for them that are after thee.

77. Here is svadhi:t for thee, O father.

Passages analogous with these three verses are found in a number of other texts: TS. i. 8. 5; ACŚ. ii. 6. 15; AP. i. 9. 1 (cf. also viii. 16. 6; xiii. 12. 9); ČČŚ. iv. 4. 2; GGS. iv. 2. 3; CB. ii. 4. 219 forbids the use of yē ca ēdm ātu, and KČŚ. iv. 1. 12 is of the same opinion. [Opposite vs. 75, W. notes K. ix. 6.] In 77 all our mss. save one (Op.) read tiūnas instead of tātā; half of SPP's do the same. In Kāuç. 88. 11 the three verses (doubtless: only the pratika of 75 is quoted; the comm. says the three) are used on setting down three combined (svaikhata) pitūnas on the bhrīs; and Vātī. (22. 22) employs them similarly in the aṃṛṣṭoma. Though 75 is easily read as two anuśūlahānās, the Anukr. allows it only 13 syllables, refusing to resolve ēdm here, as it also refuses in 76. [As to vs. 75, see p. 869, n 5.] Apropos of tātā and ēdm, the comm. cites AA. i. 3. 3; and Sāyanā, in his comment on that passage, gives two little tales about Prājāpāti's early linguistic ventures which remind us somewhat of the beautiful bēssū story as told by Herodotus in the beginning of Euterpe.]

78. Svadhi:t to the Fathers that sit upon the earth.

79. Svadhi:t to the Fathers that sit in the atmosphere.

80. Svadhi:t to the Fathers that sit in the sky (ātīn).

These verses are found also in AP. i. 9. 6, and in GGS. iv. 3. 10. GGS. has pṛthi:vṛṣṭadhyāyas [and antarānāḥadhyāyas]; both combine pṛthībhyo śitar-; and our ČČŚ, with half of SPP's authorities, do the same; the Anukr. implies śkyā eva-; but that proves nothing. For the ritual use, see under vs. 71, 72 above. Both AP. and GGS. prescribe the verses for the case that the names of the Fathers intended are not known.

81. Homage, O Fathers, to your refreshment (hrīf); homage, O Fathers, to your sap.

82. Homage, O Fathers, to your terror* (bhūdman); homage, O Fathers, to your fury.

83. Homage, O Fathers, to that of yours which is terrible; homage, O Fathers, to that of yours which is cruel.

84. Homage, O Fathers, to that of yours which is propitious; homage, O Fathers, to that of yours which is pleasant.

85. Homage to you, O Fathers; svadhi:t to you, O Fathers.

For a wonder, these formulas are written by all the mss. without variation and without error. Corresponding passages are to be found in many other texts: VS. ii. 32; TB. i. 3. 10; MS. i. 10. 3; K. ix. 6; ČČŚ. iv. 5. 1; ACŚ. ii. 7; 7; AP. i. 10. 2 and xiii. 12. 10; GGS. iv. 3. 18-21; MB. ii. 3. 8-11; none of them agree closely with our text; but the details of accordance and of difference are not worth giving. In Kāuç. (88. 26)
86. They who are there, O Fathers—they after you; may ye be the best of them.

87. They who are here, O Fathers—alive here are we—[be] they after us; may we, be the best of them.

The translation here implies certain emendations of the text: pitāras [accentless] in 87 and the first time in 86, and the omission of ye after the second pitāras in 86; the latter is made also in our text, while SPP. reads, with the ms., ye 'tra pitāraḥ pitāraḥ ye 'tra yāyān sthā. As to the accent of the pitāraḥ pitāraḥ in 86, the ms. are wildly discordant, presenting every possible variation, and, considering the many accentual blunders which they commit in this part of the text, the details are not worth reporting, nor need we feel any hesitation in amending to what seems to make the best sense. The omission of ye is much more serious, but seems demanded by the sense, and by the analogy of 87. Similar passages are found in [TS. ili. 2. 5.], TB. i. 3. 108—a like TS., and ÇÇ. iv. 5. 1 (the latter nearest like our text: ye 'tra pitāraḥ pitāraḥ sthā yāyān teṣāṁ creṣṭhā bhāyātstha: ya tha pitāra manuṣyānaya vayān teṣāṁ creṣṭhā bhāyātstha); compare also MS. i. 10. 3 and ACŚ. ii. 7. 7. All our mss. save one (Op.), and most of SPP's, leave sthā in 86 unaccented; this non-accentuation, so far as it goes, favors the omission of ye. Bhāyātstha is a grammatically impossible form, and should be emended to -sta, which is read by [TS. and ] TB. in the corresponding passage; ÇÇs, as has been seen, gives -stha. One of SPP's mss. has bhāyātstha. In 87, most of the ms. insert an avaraṣa after smaḥ, and SPP. follows them; it is of course senseless, unless we use one also after sthā in 86; nor does the Anukr. appear to acknowledge it, since it notes no difference of division as between the two verses; but our [printed] text at any rate blunders in not reading either smaḥ avaraṣa or smaḥ sthā since it has omitted the avaraṣa-mark. The metrical definitions of the Anukr. are worthless, as there is no trace of meter in the two passages; they can by violence be read into the number of syllables called for.

* [In the second and third paragraphs below are given these passages from TB., MS., and ACŚ. The TS. passage agrees with the TB. passage, save that TS. has ye 'samit labhā for the very bad ye 'smiś labhā of TB.]

† [We ought, I think, in fact to read with SPP. an avaraṣa-mark after smaḥ in vs. 87, not only as being abundantly supported by the ms. of both editions, but also as called for by the sense and the general (quadripartite) structure of the verse. And the same applies to the reading of an avaraṣa-mark after sthā in vs. 86; it is printed in neither edition, but appears to be well warranted by the authorities of both.]
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printed smo or smaḥ (cf. Index, p. 41 b). Moreover, he suspects that the second pitaras of 86 may be a corruption of pārataś (‘mortal lascivious esses’): this would be an easy corruption in nāgarī, but I do not feel that pārataś offers a better antithesis to the jīvā t of 87 (C Ś. manusyaś) than does the word pitaras itself; and the latter are distinctly enough other-world beings: cf. 2.48 (but also 49), and 1.50, 54 above, also x.6.32.—Apropos of the blunder bhāyādha: reading Dīgha Nikāya on the day of writing the above note, I observed at ix.7, line 5, the phrase sahāṇa uṃpaṉāṇi etc., ‘ideas arise,’ and then in the very next sentence, ekā sahāṇa uṃpaṉāṇi, ‘a single idea arises,’ with plural verb-ending, albeit the ekā makes the breach of common concord most manifest and some ms. indeed read uṃpanātī. For the like error, see xv.7:3: cf. also notes xiv.2.59; xviii.3.47.


88. Thee, O Agni, would we kindle, full of light (āyudmānt), O god, unwasting; as that very wondrous fuel of thine shall shine in the sky (dīvī), bring thou food for thy praisers.

The verse is RV. v. 6.4, and occurs also as SV. i. 419 and ii. 372, and in TS. iv. 4.4° and MS. ii.13.7. All these agree throughout, reading in a te eva itih- for tva ‘gna itih, and in e svād for śād. SP. reads in e, with the comm., ydha, and makes no note upon it, implying that his ms. have the same; ours, however, give ydha (p. ydt: ha), in accordance with the other texts. All the ms. put an avatāra between d and e [i.e. after dydhv.], and the Anukr. supports it, whence SSP. has it in his edition; we left it out as being uncalled for, and wanting in the parallel texts. But the use of the verse in Kauṣ. with 3.42, see the note to the latter: cf. p. 871, ¶3.

89. The moon among the waters runs, an eagle in the sky (dīvī); they find not your track, O golden-rimmed lightnings: know me as such, O firmaments (rđdad). .

The verse is RV. i.105.1 and also SV. i.417 [Trāta Sāman]; and its first two pādas are VS. xxiii. 90 a, b; it is quoted by pratika in GB. i. 2.9; [pāda e is refrain all through the RV. hymn, save in the last, the 19th, verse.]. Both RV. and SV. read in ā viśhyānī, as vocative, and the AV. ms. are divided between that and viśhyānī; SSP. has the former, which is to be preferred. The comm. repeats the story of Tris and his two brothers, as “told by the Gātgāntas,” in almost precisely the same words as those in which it is given in the commentator’s introduction to RV. i.105. [Oertel gives a summary thereof, and also the corresponding passage, JB. i. 184, text and version. J. AOS. xviii. p. 18-20.]. [The comm. quotes the verse as applied in a mādyānī called vṛyati in the Nākṣatras Kalpa, 18.] Why the verse should be found as conclusion of this book of funeral hymns is very obscure.

[See p. 1016.]

[Here ends the fourth anuvāka, with 1 hymn and 89 verses. The quoted Anukr. says ekavatātītī ekī ya yameti viśhyātī rāch: cf. pages 814 and 869, ¶4, note 1.]

[Here also ends the thirty-fourth prāpāthaka.]
This nineteenth book forms a supplement to the three grand divisions of the Atharvan collection, and is shown to be a later addition by a considerable variety of cumulative evidence. The evidence concerns in part the contents of the book; in part, the character of its tradition as respects both text and division and extent; and in part, the relation of its text to the ancillary Vedic treatises, the Pada-pāṭha and the Pañcapiṭālikā and the Prāti-Śākhya, and to the Kāuçika and Vālāśā sūtras.

The contents of book xix. resemble in large measure those of the earlier books, and wear (as W. says: see the General Introduction) the aspect of after-glares: cf. h. 1 with i. 15; h. 18 with iv. 40; h. 34 with ii. 4, and especially iii. 4 with ii. 4. 6; h. 39 with v. 4; h. 44 with iv. 9; h. 57 with vi. 46. Had these hymns of book xix. been parts of the original collection, we should have expected (as W. intimates) to find them in their respective places with those of the earlier books. But more conclusive evidence could hardly be wished than is offered by hymn 23 of book xix., which hymn, under the form of "Homage to parts of the AV.,” is incidentally also in some sort a table of contents to the preceding eighteen books, and presupposes their existence as a collection, and in an arrangement substantially accordant with that which they show in our text: cf. the introduction to h. 23.

The general character of the tradition in this book is strikingly inferior to that of the preceding eighteen. Such a statement can be duly verified only by a detailed study of the verses of the book, with reference to their intelligibility as they stand, and to the multiplicity or wildness of the variants presented; but a casual glance at the footnotes on pages 478, 484-5, and 539 of the Bombay edition will give some idea of their multiplicity. Many of them (like āśu utkānas at 27. 4: see W’s note) “are of the superficial variety of discordant readings which swarm in this book and have no real importance.” Others are blunders of the grossest sort, as to which there is substantial agreement among the authorities or even complete harmony: such for example is the impossible yadāvati...yācchati at 32. 2, where not a single one has the absolutely necessary yāch-chati: cf. W’s note to 45. 5. Especially noteworthy is vs. 4 of h. 40 as illustrating “what this nineteenth book can do in the way of corruption even of a text that is intelligibly handed down elsewhere” (so Whitney: the AV. version is so utterly corrupt that he is forced to translate from the RV. version, RV. i. 46 6). If degrees of corruption and badness are to be distinguished, perhaps we may set down 49. 2 as the worst in book xix., or possibly in books i.-xix.; in the latter case, vi. 22. 3 is surely a close second. The uncertainties of the tradition of this book as to the precise amount of material to be included in it, and as to its division and the numeration of the parts, are rehearsed in the sequel: cf. the references at p. 898, end of "z.

Relation of the text of book xix. to the ancillary Vedic treatises. — First, the Pada- pāṭha appears to be very modern, as it is certainly very blundering and untrustworthy.
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Boo~xix. The Atharva-Veda-Samhita.

Note on pages 410 and 460 and especially 543, and W's note on hymn 68, and observe, for example, the wild resolution of *svarāḥ sthayākādam an svārāna: asi,* *vīdaḍhākānam* at 58. 4. The corruptness of the text made Whitney doubt (in 1862; see his Prät., p. 581) the existence of a pada-prātha. — Second, book xix. is entirely ignored by the Pāṇḍapaṭālikā or Old Anukr., as is stated also by SPP. in his Critical Notice, vol. i., p. 24. — Third, "to the apprehension of the Prātiṣṭhākyas the Atharva-Veda comprehended only the first eighteen books of the present collection": so Whitney, Prät., p. 581; cf. his Index of passages referred to by the AV. Prät., p. 600, etc., and especially his notes to Prät. ii. 67 c and ii. 23.

[Relation of book xix. to Kāuḍika. — The śūtra-citations do not imply recognition of the text of book xix. as an integral part of the samhitā. — Bloomfield has made a critical separation of the more original vīdhāna-matter from the gṛhya-matter in the text of Kāuḍika, and styles the former "Atharva-śūtra" or "Vīdhāna-śūtra": see his Intro.; to Kāuḍ., p. xxviii., and his essay in *Göttingische gelehrte Anzeigen,* 1902, p. 489. His Vīdhāna-śūtra comprehends the text of Kāuḍ. from the beginning of kaṇḍikā 7 to the end of kaṇḍikā 52, excepting perhaps most of the matter (42. 19 to 43. 20) just preceding the vāṣṭamana, and excepting the vāṣṭamana itself (43. 21 to 45. 19): that is, his Vīdhāna-śūtra runs from 7. 1 to 42. 18 and from 46. 1 to 52. 21. — Now it is in the first place to be noted that no verse whatever is cited in the text of the "Vīdhāna-śūtra" (whether by pratika or by technical designation or in *sakalapāṭha*) which is also to be found in book xix., with the single exception of *prāṇa prāṇam.* In the second place, disregarding the verses cited by technical designation (the "śūtra-verses": see below) and those which are cited in full and by pratika besides (53. 3; 52. 5; 72. 1; see below), it appears that there are in the entire text of Kāuḍika only six pratikas which might seem at first blush to imply the recognition of book xix. as part of the Atharvan text by Kāuḍika. The six pratikas cover some eleven verses. Including with them a seventh pratika, devṣaya tvā, I give them in tabular form:

6. 37 { teṣām ēcgī vratapā Asi (xix. 59. 1-3) [Dārila, in full; RV.MS.TS.VS.]
   { kāmaś tad digre (xix. 59. 4-6) [RV.TB.TA.]
45. 17 kāmaś tad digre (xix. 52. 1) [RV.TB.TA.]
68. 29 kāmaś tād
57. 26 ēcgī sawiḍham āhāram (xix. 64. 1-4) [Daç. Kar.; Ath. Paddh.; Kac;avi.]
66. 1 iva ma ādam (xix. 60. 1) [TS.TA.PGS.; ČGS.HGS.GGS.MB.; GGS.HGS.GGS.MB.]
91. 3 iva sa-lītā (xix. 51. 2) [Pāśām.]
139. 10 dvivaça ca (xix. 68. 1) [Daç. Kar.; Ath. Paddh.; Kac;avi.]

The place of citation in Kāuḍika is given at the left; the place of occurrence in AV. is given in parentheses; and the texts, other than AV., in which the mantras occur, are noted at the right in square brackets. [*This delineation of the Vīdhāna-śūtra differs slightly from Bloomfield's and given in the places just cited: it has been revised with the help of a friendly note from him.*] 47. 16 The verse *prāṇa prāṇam* (xix. 44. 4) is cited at 47. 16, which is a part of Bloomfield's "Vīdhāna-śūtra," and seems to have been overlooked by him at p. xxvi. [Kac;avi (on 6. 37) and Dārila (on 45. 17) understand the whole AV. hymn of five verses as intended by kāmaś tād.]

[Citations by pratika. — The three phrases, (1) *devṣaya tvā savītāḥ prasavl* and (2) *avvohōḥ bhikṣabhikṣum* and (3) *prāṇoḥ hātāhātāḥ,* are unvaried as between the AV. text and the citations by Kāuḍ. (in full at 2. 1 and 2. 21 and 137. 18: the citation at 91. 3 is...}

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by pratika with dyuṭo 'ādm) and by Vāïtā. (in full at 3. 9): what follows hāstabhūyam to, at Kāuç. 2. 1, agnīṣṭaḥ śaśtiṃ nīr vayāṇu (as at TS. i. 1. 42); at 2. 21 and in Vāïtā, it is prasitaka praṣṭaḥ pratiṣṭhāyām (Vāïtā. pratigṛhyām); and at 137. 18 it is d ṛd (as at TS. i. 3. 11 and very often); while AV. xix. differs from all these in adding prasūta ṛd rābhā. The phrases are of such extremely frequent occurrence (see introd. to h. 51) that they may be called a commonplace of the śūtra-literature; and, as W. intimates, the pratika-citation by Kāuç. is not to be regarded as having any special reference to our book xix.,—much less the citations in full by Kāuç. and Vāïtā. The case is a typical and striking one. Of the same type are the hymna tvām agne vratapāṣā asi and agne samātham dhārṣyam, both of which, besides, are given by the scholia in sakalapāṭaḥ. For the rest, so far as any necessary connection with book xix. is concerned, vālā ma ādīna and kāmas tīd and dvayacana ca may fairly be regarded as kalpajā mantras. Only for dyuṭo 'ādū am I unable to point out occurrences elsewhere than in book xix.; but it may be noted that the comm., at p. 490a, takes dyuṭo 'ādū and the immediately following devāyī tvā as one sūtra of sacrificial formulas, yajūṣmānātātātāḥ sāktam.]

[Citations by technical designation.—Thrice in the text of Kāuç. (at 3. 4: 58. 7: 90. 22), as also once in Vāïtā. (at 1. 19), we meet the prescription jyotih śrīvnya. The "jyotih-verses," says Dārila (on 3. 4), mean "four verses beginning with jyotih vśa." They are associated, both at Kāuç. 3. 4 and at Vāïtā. 1. 18, 19 as well, with other sūtra-material, and in particular also with the five prāpats (which are called in Vāïtā. prāpantās and which Dārila characterizes as kalpajā) : considering this fact, the citation may well be viewed as containing no distinct reference to our book xix., albeit indeed the verses are found there as 69. 1-4; and the entire absence of sakalapāṭaḥ both in text and in scholia, if taken in connection with the mode of citation (by a technical name and so without it), does not appear to be inconsistent with this view.]

[Citations in sakalapāṭaḥ.—The most conclusive evidence to show that book xix. was not recognized by Kāuç. is afforded by the five verses which, although occurring in our xix., are yet cited by Kāuç. in full (sakalapāṭaḥ): these are 59. 3: 33. 3 and 44. 4 and 52. 5 and 72. 1. As to the first of the five, a devaṃ ṭhuṃ piṃ dhanu agamaṃ cited at 5. 12, Bloomfield has already remarked in his note that the sakalapāṭaḥ shows that it is regarded as coming from some other source than our book xix., and it is in fact not infrequent elsewhere (R.V.M.S.TS.C.B.); moreover, it is a part of the same group as tvām agne vratapāṣā asi, of which group, as already noted, Dārila (on 6. 37) gives the sakalapāṭaḥ. The verses tvām bhūmīn (cited in full at 2. 1: a later citation, at 137. 32, is naturally by pratika) and prāṇaḥ ṭparam (cited in full at 47. 16) have not been found, so far as I know, except at xix. 33. 3 and 44. 4; but of the former Dārila expressly says that it is kalpajā. Finally, there remain the cases of yāt kānna and yamāt kēqat. These are peculiar in that they are cited at 92. 30 and 139. 25 by pratika, and immediately thereafter (at 92. 31 and 139. 26) in sakalapāṭaḥ : cf. Bloomfield's Introduction, p. xxix. The verse yāt kānna is found at xix. 52. 5, and yamāt kēqat at the end of the book, and neither elsewhere.]

[Relation of book xix. to Vāïtāna.—Still less than Kāuçika, does Vāïtāna imply by its citations a recognition of the text of book xix. as an integral part of the saukīta. —In all Vāïtāna there are only seven sūtras (Garbe gives five) that cite passages occurring in book xix.: they are Vāïtā. 1. 18 and 19, citing apraśīrṣaḥ hymn and the "jyotih-verses"; 3. 5 and 19. 12, citing a devaṃnām; 3. 9, citing devalya tvā; 28. 14, citing ṭha agne yānī kānna cit; and 37. 19, citing sahāsraḥkāśa. Of these, the ṭparam tvā, the "jyotih-verses," and the a devaṃnām are cited also by Kāuç. and have already been sufficiently discussed. Of the remaining three: the puroja hymn (sahāsraḥkāśa: xix. 6)
appears also in RV.S.TA.SV.; and the verse yād agne yāni bāhūn cīt (xix. 64. 3) is common to RV., and to the Yajus texts, MS.K Kap.TS.VS.; while the apratiratna hymn (apratiratna: xix. 13. 2 ff.) is found in RV. and the Yajus texts just named and in SV. also.

Divisions of the book. — The āṇuvākā division is not found in this book, having ended with book xviii. nor does any ānand division appear. The following statements refer to the hymns as printed, divided, and numbered in the Berlin edition. The book numbers 72 hymns, with 456 verses, and is divided into seven āṇuvākas. If the verses numbered 455, a precisely even division would give 65 to each āṇuvāka, and it appears that the division aims in general to make each āṇuvāka as nearly of that length as may be without breaking hymns: but hymn 20 is put into anuvāk 2 rather than 3, because it forms a subject-group with hymns 17-19; for a like reason the limit of āṇuvāka 4 is set after hymn 33 and not before it; and that of āṇuvāka 5, after hymn 45 and not before it. A tabular conspectus follows:

<table>
<thead>
<tr>
<th>Anuvākas</th>
<th>1</th>
<th>2</th>
<th>3</th>
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Sum, 456 verses. Several ms. sum up the verses as 457. Uncertainty of verse numeration affects hymns 16, 27, 38, 47, 54, 55, 57, and 67 (see notes to the hymns). The comm. omits hymns 60-63 and reckons 69 and 70 as one hymn (see introd. to h. 60); and some ms. insert RV. i. 99 between our 65 and 66.

1. With an oblation for confluence.

The hymn is found also in Pipp. xix. (the order of vs. 2 and 3 being inverted). It resembles i. 15, and, as it has the same pratīka of the first verse, the comm. maintains that it may be used along with or instead of that hymn where the latter is quoted (Kauc. 19. 4, and Nak. K. 20). [Cf. also note to Kauc. 19. 1.]

Translated: Griffith, ii. 259.

1. Together, together let the rivers flow, together the winds, together the birds; increase ye this sacrifice, O songs (gīr); I make offering with an oblation of confluence.

The first half-verse is nearly identical with i. 15. i a, b; the third pāda, nearly with i. 15. 2 c; the last pāda, with i. 15. 1 d; ii. 26. 3 d. The translation implies gīrāt, voc., in this verse and the next; it is read by the ms. without exception, and so by SPP's text; also in i. 15. 2. Ppp. reads in a svāvantī śūndhuṇāt.

2. This sacrifice do ye aid, O offerings (hūmas); this one, ye also that flow together; increase ye this sacrifice, O songs; I make offering with an oblation of confluence.

SPP. reads in a hūmas, with all the ms., but our emendation to homās is evidently demanded by the sense; the comm. also understands the word as vocative. Ppp. reads homā yajja pacate idānī, and uses the last half of vs. 3 as refrain, instead of that of vs. 1.
3. Form by form, vigor (vīyāt) by vigor — taking hold together I embrace him; let the four quarters increase this sacrifice; I make offering with an oblation of confluence.

The comm. understands the sacrificer by ēnam in b. [In a, ētāsrāk is metrically and otherwise superfluous.]

The metrical definitions given by the Anukr. for this hymn are of no value; the first two are inexact even as regards a mechanical count of syllables.

2. Praise and prayer to the waters.
[Sindhuvaśya. — paścarom. ūpyam. anupśhakam.]

Found also in Pāipp. viii. The comm. finds it used in Naṣq. K. 20, in addressing waters brought from streams etc. for a ceremony of appeasement.

Translated: Griffith, ii. 259.

1. Weal to thee [be] the waters from the snowy mountains (hāimavatād), and weal be to thee those from the fountains; weal to thee the running waters, and weal to thee be those of the rain.

Our sanāyātaś in ē is an emendation, and called for [see Skt. Gram. § 1148, 4. k., near the end]; all the mas., and SPP., accent sanāyādāś. Many of the mas. accent ē in d. The comm. omits ē in b. The pāda-mas. make the absurd division sanāyādāś.

Ppp. makes the combinations ēna tā "po and -yātā "paṣ ē."

2. Weal to thee [be] the waters of the wastes, weal be to thee those of the marshes; weal to thee the waters of the canals (khanitrīma), weal those brought with vessels.

Ppp. has again ēna tā "po ēk; [also -trina "paṣ ē.]. TA. (in vi. 4.1) has a verse and a half similar to these two, and in part accordant with them (reading corruptly anāyāt); [Poonas ed., p. 420, rightly anāyādāś. Our i. 6.4 above is still more closely analogous.]

3. Digging for themselves without shovels, keen (vīpan), working in the deep (gambhirā), more healing than the healers (bhīṣijā), the waters we address.

The mas. and SPP. with them, read in b gambhirā ēnīsūk, which is good enough to be exempt from emendation; the comm. seems to make a compound, gambhirāpāsūk. The mas. and SPP. also have in d ēkā vadē (p. ēkā : vade); it was altered in our text to āchāvedē (= achaśvedē) because the Atharvan everywhere else [except iii. 20.2] reads the latter and not the former. Ppp. reads and combines gambhirēvā bhīṣijēvā bhīṣakēvā "po a."

4. Of the waters indeed from the sky, of the waters from the streams (srotasyā) — in the forth-washing indeed of the waters, ye become vigorous (vāyān) horses.

The last pāda is very literally rendered; anything else would require some alteration of the text; it is identical with i. 4.4 ē. SPP. reads in a divāyām, with very nearly all the mas.; the emendation of accent [divāyā, as in the Berlin text] is unquestionably to be made. [Error due to srotasyādūm?]

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5. Weal [be] to thee the waters, propitious, the waters, effecting freedom from yādāma the waters; just as joy to one who thirsts, [be] they for thee healers of dislocation.

The translation follows our text, which has numerous emendations. At the beginning, the mss. and SPP. read tās ta a dāta bheṣajāḥ, with the comm. [who understands the second word as tā or also as te]; the mas. mostly have ad uta (p. at : uṣṭa), but they vary to adāta, adāta, [adāta, adāna], adāta, with various accentuation. The verse is so corrupt throughout that it offers a free field for conjectural emendation. SPP. combines in b apāḥ yāṣmacākṛtā, which is inadmissible, though found in the mas.; we must change to apāḥ, if not to atāḥ. SPP makes in a its usual combinations, tā "pāṭiva "pāṭiva", and reads for a tvabhāyata bhāṣajāḥ.

3. Praise to Agni.


The hymn occurs also in Pāpp. xx., but only in fragments, not intelligible beyond the first half-verse. The comm. notices that the hymn has the same pṛatika as ix. 1, and labors to point out that it [xix. 3] and its successor have features adapting them to the same use as the two parts of ix. 1; and that hence they may also be regarded as quoted (Kāuç. 10. 24; 12. 15; etc.) by that pṛatika: this is, of course, a worthless bit of special pleading. Vālīt. (16. 12), wishing to quote ix. 1 only, adds the specification madhasukena.

Translated: Griffith, ii. 260.

1. From the sky, from the earth, from the atmosphere, out of the forest trees, the herbs—whithersoever borne, O Jātavedas, come thou, enjoying, thence to us.

The translation implies emendation to jātavedas, voc., in e. SPP. reads in d tās studh j, with nearly all the mas.; one or two read tās-studh j; [this report coincides with the Index, p. 24 b]: but, if I understand the Collision Book, P. and M., which Whitney here intends, read tāsā studh j, which is neither one thing nor the other, but a confusion between the āvṛtītā and tāsā studh j and the comm. has tāsā studhāt. The mas. also, almost without exception, give bhārata or bhāratah in e: here SPP's text agrees with ours, and with the comm. Ppp. has for b vātā āpūbhava ny apāṭikābhyaḥ, evidently intending the text which TB. has in a corresponding verse (in l. 2. 12), vātā āpūbhaya dhīy āpāṭikābhyaḥ. For e, d TB. has yātra-yātra jātavedaḥ sambhāṭha [so Calc. ed., text, p. 32, comm., p. 91; but Poona ed. has aight sambhāṭha, text and comm., p. 83] tāla no agne jāṣṭāṇa d'hi; Āp. (in v. 13. 4) agrees with TB. [precisely: reading sambhāṭha].

2. What thy greatness is in the waters, what in the woods, what in the herbs, in the cattle, within the waters—all thy bodies (tanāḥ), O Agni, grasp together; with them come to us, a giver of property, unfalling.
Two or three of our mss., [and (six) half] of SPP's, read tanli' in c, and some of ours have bharaus instead of tabharus, probably as an only accidental variation, though bharaus would be a very good reading. A little emendation would rid us of the otiose repetition of apśi in the first line. [In d we have to pronounce nāt 'hi, with double sandhi (as often in Ppp.).]

3. What they heavenly (svarga) greatness is, among the gods, what body of thine entered into the Fathers, what prosperity of thine was spread among men (manusyä)— therewith, O Agni, assign wealth to us. The translation implies at end of a svargds [so SPP.]; our text has -gl on the authority of only a single ms., and against the comm. [svargds] as found in TB. (in i. 2. 11-12) and Ap. (in v. 13. 4). Both these read further, for b, yds ta śānti pānijīṇa śāntiḥ, and, for d, śāty no agne jaśākāna t'hi; while TB. has in a prathē for pagrāthē [so Cale. ed., text and comm.] but Poona aright, pagrāthē. The Anukr. takes no notice of the redundant syllable in c.

4. To him of hearing ears, the poet, worthy to be known, I apply for gifts (rāti) with words, with speeches; whence [there is] fear, be there no fear for us; pacify (avat-yaj), O Agni, the wrath (hīlas) of the gods. The verse is found also in Ap. xiv. 17. 1, but with very different b: namah kirtā tyā, yam yāni yakṣan; with tat krītā nāh at end of c; and, for d, 'gyu devinām avat kedā iyaśva : cf. also Ap. v. 5. 8, which is far more different. [In c, asty is a misprint for astv.]

4. To various divinities.

-atiṣṭha ; 2. jāgaiś.]

The second, third, and fourth verses are found in Poipp. xix.
Translated: Griffith, ii. 261.

1. What oblation (dhiti) Atharvan sacrificed first, with what one Jātavedas made an offering, that same do I first call loudly for thee; gratified with that, let Agni carry the offering: hail to Agni.

This version represents neither of the edited texts, nor the mss., nor the comm., but is a pure make-shift. SPP. reads in a-b atharvāḥ ya jātā ya k, and at beginning of d tākhi stūptī v (p. tākhi : stūptī ; so all the pada-mss. [but Op. and L. have stūp-tī]; what stūptī [or stūptis, for that matter] should be supposed to be is a complete mystery). The comm. reads in a-b atharvāḥ ya jītiya harīyam, and in d tākhi stūptā; he explains that Atharvan means the paramākāna, who at the beginning of creation made an oblation to please the gods whom he had created; pāda b signifies this: "what (ya being used instead of yām) oblation, given by Atharvan, Jātavedas made worthy to be offered for his progeny [the progeny of Atharvan in the rôle of paramākānā?]; that is, for the crowd of gods made manifest by him." Our stūptā in a is indefensible, but the translation implies ejf (ōf) or something equivalent; in d it implies tākhi stūptī v ; all the mss. have -śa, except one of ours s.m., which favors the comm. Jēkastūmi possibly comes from root āhu (so BR.) instead of āk. We ought to have in a dhuti, as in the following verses, but it is not easy to reconstruct the verse so as to match that emendation.
2. Heavenly fortunate design (ākāśi) do I put forward (puro-dhā); let the mother of intent (citād) be easy of invocation for us; to what expectation I go, be it entirely mine; may I find it entered into [my] mind.

Half the mss. accent in b cītīsāya; in c and d, all have emi and [nearly all] vidyām, which SPP. accordingly admits into his text; our emi and vidyām are necessary emendations: in such a condition of text as is offered in this book, it is useless to be governed by the tradition when it is certainly and palpably wrong. The verse is found also in TB. (in ii. 5. 3*), which reads in a mānasās for subhāgām, in b [yajñāya for cītīsāya] and me for nas, and for c, d yād icchāmi mānasā sākāme vidyām anad dhāde āvatoṣṭam. Ypp. reads devyām in a, and me 'stu in b [. or e?]. The first pada is the only jagatā clement in the verse.

3. With design to us, O Brihaspati, with design come thou unto us; then assign to us of fortune (bhūga); then be easy of invocation for us.

The comm. has in c dehi. The definition of the verse as an anukṛt has apparently dropped out of the Anukṛ. Ypp. reads in d suhāgas.

4. Let Brihaspati acknowledge my design, the son of Aṅgiras this [my] speech; of whom the gods, the deities, came into being, let that desire (ktāma), well-conducting, go after us.

Kīmās in d is shown both by meter and by sense to be intrusive; also the omission of vācam in b would improve the verse in both respects, making it easier to understand aṅgiras as simply epithet of Bhṛhaspati. The mss. differ in their accent of sāmbahāvus; of SPP's authorities, about seven accent ṣām, and four accent -vāh. All read in d uprīśīsā, which SPP. accepts in his text. Ypp. gives tasya deva devata sāmbahāvus cīṇapraṇāthā, which is too corrupt to give any help. Ypp. also combines in a mã "kātitā. The comm. has abhy etu in d. The omission of metrical definition by the Anukṛ. seems due to a lacuna. [If the suspicions resting on vācam and kīmas are justified, the vs. would scan smoothly as 8 11: 11 + 11.]

5. Praise and prayer to Indra.

[Atharvā organ (?). — chaścam. Andram. brahmaḥham.]

The verse is RV. vii. 27. 3, without variation, and is found also, with the same text, in Paipp. xx. The comm. gives as its viniyogā that one who desires riches may worship Indra with it.

Translated: Griffith, ii. 261; also by the RV. translators.

1. Indra [is] king of the moving creation (jāgat), of human beings (cāṣaṇā), whatever of various form is upon the earth (kādam); thence he gives good things to his worshiper (dādām); may he, whenever praised, urge (cud) hitherward bestowal (rodhās).

6. Purusha and his sacrifice.

[Vīgāva. — podesiṣcam. purusadātasyam. dātuṣṭham.]

This is the familiar pūrṇa-hymn of the Rig-Veda [x. 99] with considerable variation in the order of the verses, but comparatively little in the readings. The RV. verses
are found here in the following order: 1, 4, 3, 2, 11-14, 5-7, 10, 9, 8, 15. The same hymn occurs in VS. xxxi. (in the order of RV. verses 1-5, 8-10, 7, 11-14, 6, 15) and in TA. iii. 12 (in the order of RV. verses 1-6, 15, 7-14); also the first five RV. verses in the 7th or Nāgīgaya chapter of SV. [Nāgīgaya 33-37 = SV. i. 618-622] (in the order of RV. verses 1, 4, 2ab3cd, 3ab2cd, 5). The verses (except our 7 and 8) occur also in Pāipp. ix. In Vāt. (37, 19), the hymn is cited, with x. 2, in the puruṣamāda, accompanying the release of the human victim; and the comm. finds it used in the Čanti-kalpa xv., and in Pāipp. ix. [The Bombay ed. makes two hymns of this hymn: see note at end of the anuvāka, p. 915.]

[In the WZKM., xli. 277-280, von Schroeder reports the existence of the Puruṣa hymn in two recensions in the puruṣa of the Kaṭha, and observes that the passage may come from a Kaṭha Brahmaṇa or Arāṇyaka. The first recension agrees with that of RV.: the second also agrees in general with that of RV., except for the variants which I have reported below under verses 1, 2, 3, 5, 7 (the most important), 9, 12, 14; and, further, it agrees with RV. in the order of the verses from 1 to 15. For brevity, I refer to the source of these variants as the Kaṭhā.]

Translated: Griffith, ii. 262-265; and, as RV. hymn, very often: so by Colebrooke (1798); in Misc. Essays, i. 183; by Burnouf (1840), in the Preface to his great folio ed. of the Bhāgavata Purāṇa (see pages cxiv to cxxiv); by Muir, v. 367; Ludwig, Der Rigveda, ii., p. 374, notes in v., p. 437; Grassmann, Rig Veda, ii., p. 486; Zimmer, p. 217; Scherman, Philosophische Hymnen, pages 11-23 (with ample notes); Henry W. Wallis, Cosmology of the RV., p. 87; P. Peterson, Hymns from the RV., p. 289; Deussen, Geschichte, i. 1. 150-158 (repeated in his Sechzig Upanishads, p. 830).—Finally, as VS. hymn, it was translated by Weber (apropos of Anquetil du Perron's Upanishads), in Indische Studien, ix. 5, with instructive notes and introduction and a tabular view (p. 4) of the sequence of the verses in RV., TA., VS., and AV.; and also by Griffith, in The Texts of the White Vajurveda, p. 265. — It may be added that the text of the hymn with Śāyaṇa's comment was published as a separate work as no. 3 of the Āṇanda Aṣṭama Series. — Burnouf cited and translated the hymn for the purpose of comparison with the corresponding passage in the Purāṇa, ii. 5. 36-60, pages 235-241. Note the multum-in-parvo half of vs. 35, tahara-vra-nilīghri-bhāvo-abhāvah sahara-"nana-gīravāna. — Especial attention is called to Deussen's elaborate introduction to his translation in his Geschichte, as cited above, p. 150-156.

1. Thousand-armed is Puruṣa, thousand-eyed, thousand-footed; he, covering the earth entirely, exceeded it by ten fingers' breadth.

[The verse is RV. x. 90; 1 VS. xxxi. 1; SV. i. 618; TA. iii. 12. 1.] All the other texts begin with sahara-caṛtram (SV. -rāt; VS. Śrauka-ṣe) have in case, and VS. after it śṛtād; [von Schroeder reports the Kaṭhā, reading as smrtīd; but perhaps the intention of his mas. is rather śṛtād]. The comm. gives very long expositions of most of the verses, but casts no light upon them. [Deussen, p. 150, calls the subversion of dāhak for -dāh a, "rationalizing variant: because, if Puruṣa has 1000 eyes, he ought to: 'ave only 500 heads'! But even the AV. comm. glosses sahasrākṣaḥ by bhakṣhāk akṣiḥkhir upaśtak.]

2. With three feet he ascended the sky; a foot of him, again, was here; so he strode out asunder, after eating and non-eating.

[RV. x. 90. 4; VS. xxxi. 4; SV. i. 619, TA. iii. 12. 2.] RV. has a quite different text: tripta ārdhatā adh uṣā pūrṇā pāda 'ye 'hā 'bhavat pūrṇah tato vistvaḥ vy
BOOK XIX. THE ATHERVA-VEDA-SAMHITA.

3. So many are his greatnesses; and Purusha is superior (jyotya) to that; a foot of him is all beings (bhutā); three feet of him are what is immortal in the sky.

[RV. x. 90. 3; VS. xxxi. 3; SV. i. 621; TA. iii. 12. 1; ChU. iii. 12. 6.] RV. reads in a, b: śāvāna aṣya mahānaḥ 'to jy-'; VS. TA. agree with RV. (but TA. [in the Calc. ed. only] shortens the u of phrusaṅ in b). [SV. makes up its vs. 620 and 621 thus: 620 = RV. 2 a, b (our 4 a, b) + RV. 3 c, d (our 3 c, d); 621 = RV. 3 a, b (our 3 a, b) + RV. 2 c, d (our 4 a, d); that is, between the two halves of our vs. 4, it interjects the two halves of our vs. 3 in inverted order.]. RV. has for our a, b, śāvāna aṣya mahānaḥ tāto jy- etc.; and, for the verb of our c, it has śārva; [and so has Kathāk]. Ppp. omits aṣya in a and has phād aṣya in c. 'Foot,' of course, in this and in the next verse, = 'quarter.' [ChU. agrees with SV. except that it does not dislocate the two halves of our vs. As to the vs. in ChU., cf. Bohdlink, Berichte der sächs. Gesell., July 10, 1857, p. 82; in his edition, he emends the vs. to conformity with the RV. readings.]

4. Purusha is just this all, what is and what is to be; also [is he] lord (tyāyat) of immortality, which was together with another.

[RV. x. 90. 2; VS. xxxi. 2; SV. i. 620; TA. iii. 12. 1.] The wholly obscure last pāda is doubtless a mere corruption, all the other texts reading instead pāda dhanava 'tīrthātī (which is itself obscure enough). In c, all of them give ākṣaras; and in b, RV. TA. [and Ppp., and Kathāk] have bhāvyam, SV. bhāvyam, VS. bhāvyam; this last should be the reading of our text also, as all the mas. have it; [rather: all of W's and seven of SPP's ten authorities;] SPP. accepts it; the comm. has bhāvyam, and, in d, annena. Some of the mas. accent dnyena; [that is, they have the spelling of anyya] and the accent of annena. [Pāda b is nearly = xiii. 1. 54 d.]

5. When they separated (vi-dhā) Purusha, in how many parts did they distribute (vi-kṛpa) him? what was his face? what his (two) arms? what are called his (two) thighs [and] feet?

[RV. x. 90. 11; VS. xxxi. 10; TA. iii. 12. 5.] The mas. vary between vydhāvitor and vy dekhtōr; the pāda-mss., between vi: ade- and vi: ade-: the latter is (without any good reason: cf. my Skt. Gr. § 1084 a) [and note to xviii. 1. 39] the reading of the RV. pāda-text. [In b, Kathāk. has exam for our vi-.] In c, d, VS. agrees with our text, save that it wantonly defaces the meter by intruding an unnecessary ātīt after aṣya;
6. The Brāhman was his face; the Kshatriya (rājanyā) became his (two) arms; the Vaiśya [was] his middle; from his (two) feet was born the Čudra.

[RV. x. 90. 12; VS. xxxi. 11; TA. iii. 12. 5.] The other three texts read in b rājanyāḥ kṛtah, and in c ārdr (for nādityam).

7. The moon [is] born from his mind; from his eye the sun was born; from his mouth both Indra and Agni; from his breath Vāyu was born.

[RV. x. 90. 13; VS. xxxi. 12; TA. iii. 12. 6.] RV.TA. have no variant from our text; VS. reads for the second line rātrāḥ vāyūḥ ca pṛāptoḥ ca mukhyād agnir ajaṭayata. [KāthāB. has for b the much better ca kṣuṇasor dhiṣ śīrṣat (avoiding the undesirable cākṣas: see Noun-Infection, p. 569 top, p. 410 top); and in c, d it agrees with VS., except that it substitutes nāsor for pṛātrāḥ.]

8. From his navel was the atmosphere; from his head the sky came into being (sam-vṛt); from his (two) feet the earth, the quarters from his ear (prātman): so shaped they the worlds.

[RV. x. 90. 14; VS. xxxi. 13; TA. iii. 12. 6.] The three other texts agree with ours throughout.

9. Virāj in the beginning came into being (sam-bhū); out of Virāj, Purusha; it, when born, exceeded the earth behind, also in front.

[RV. x. 90. 5; VS. xxxi. 5; SV. i. 632; TA. iii. 12. 2.] RV.TA. read, for a, thamo vihitā ajñayata; SV.VS. [and KāthāB. read] the same, save thālas for thāmbat. [Ppp. reads in b pāurucāt, and in d pūrā. [For pūrāh in the Berlin ed., read pūrāh.]

10. When, with Purusha as oblation, the gods extended the sacrifice, spring was its sacrificial butter, summer its fuel, autumn its oblation.

[RV. x. 90. 6; VS. xxxi. 14; TA. iii. 12. 3.] [The first half-verse is our vii. 5. 4 a, b, where, however, devīs follows yajñāna.] Of the other three texts, the only variant is vinācāy in VS.

11. They sprinkled with the early rain (prāvṛtya) that sacrifice, Purusha, born in the beginning; therewith the gods sacrificed, the Perfectibles (śādhyaḥ) and they that are Vasus.

[RV. x. 90. 7; VS. xxxi. 9; TA. iii. 12. 3.] The other three texts agree in reading in a bharati (for prāvṛtya), in b agrahita, in d ājñaya (for vāṣavār). [Ppp. has in d stādhya ca. One or two of our mss. give agrahita (like RV. etc.); about half SPP's authorities accent dyājuna [as does also TA.].

12. From that were born horses, and whatever [animals] have teeth in both jaws; kine were born from that; from that [are] born goats and sheep.
13. From that all-sacrificing sacrifice were born the verses (śe), the chants (śāman); meter [sic!] were born from that; sacrificial formula was born from that.

[RV. x. 90. 9; VS. xxxi. 7; TA. iii. 12. 4.] The other texts have at beginning of c chandanaś, and our edition gives the same; but the mss., except one of ours p.m. and two of SPP's, read instead chando ha, and SPP. follows them; this, though an ungrammatical corruption, (as shown in the translation), has the best right to figure as Atharvan text.

[See p. xcvii.]

14. From that all-sacrificing sacrifice was collected the speckled butter (prṣadājyād); it made those cattle belonging to Vāyu — those that are of the forest and of the village.

That is, the wild and the tame. [The verse is RV. x. 90. 8; VS. xxxi. 6; TA. iii. 12. 4.] RV. alone combines in c padaṇaḥ; in d, RV. and TA. read aranyāṇu. SPP. unaccountably accents at end of b prṣadājyād, against the majority of his mss., all of ours, and the usage everywhere else. The mss. vary between vāyaṇāṇu and vāyaṇāṇu. Ppp. has in c cakrīte; [and so has KāthāB.]

15. Seven were made its enclosing sticks (paridhili), thrice seven its pieces of fuel, when the gods, extending the sacrifice, bound Purusha as victim.

[RV. x. 90. 15; VS. xxxi. 15; TA. iii. 12. 3.] The other three texts offer no variant. In connection with the 'seven,' the comm. of course think of the meters; of the 'twenty-one' he gives more than one explanation, sufficient to show that he is merely guessing.

16. Seven times seventy rays (nītṛ) were born from the head of the great god, of king Soma, when born out of Purusha.

This verse is found nowhere else. The RV. has also a 16th verse, an appendage to the hymn in a different meter, which was earlier found as RV. i. 164. 50, and is our vii. 5. 6, besides occurring in a number of other texts — in VS. [xxxii. 16] and TA. [iii. 12. 7], in connection with the rest of the Purusha-hymn. The comm. refers to the double character of soma, as plant and as moon, and notes that, while the sun's rays are a thousand, those of the moon are four hundred and ninety.

7. To the lunar asterisms: for blessings.

[Śrīghva.—pūthra. maṇtrakṣatanakṣatraśauyam. trāṭṣebham: 4. bhūryij]
Especially important are the nakṣatra-passages, TS. iv. 4. 10 and TB. i. 5. 2 and iii. 1. 1-8 : cf. references to asterisms in AV. vi. 110 and notes, ii. 8, xiv. 1. 13, etc. —

Note, on the one hand, that our series begins, as does that in TS., with the old beginning in Taurus, to wit, with the Kṛṣṭikās or Pleiades, and not (as later: see Whitney, O. and L. S., ii. 421), two asterisms further to the west, in Aries, with āryaṇyās or āśvinī (β and γ Arietis). Note also, on the other hand, that our series, unlike the series in TS., by including abhijit or Vega, far to the north of the ecliptic, comprises 28 asterisms, as is expressly stated below, at 8. 2 a: but whether 28 or 27 is the original Hindu number is a moot point carefully discussed by Whitney, i.e., pages 409-411. —

The names of the asterisms in our hymn differ from those in TS. in a number of minor and major points: most notable among the latter is the TS. name tiṣṇā for the 6th (or 8th) asterism, our jyotis; and TS. has grāmā for the 21st (or 23d), our āvastumā. —

Bloomfield, in his part of the Grandriss, p. 35, observes that this hymn and the next are repeated in full in Nakṣatra Kalpa 10 and 26; and he infers that the date of the incorporation of these hymns into the text of the Vulgata is posterior to the time of the Nakṣatra Kalpa, because, in the contrary case, they would have been quoted by their jyotika. ] [* See especially the second essay, pages 300, 325, 315 : at p. 300, Weber gives the deities of the several asterisms.]

Translated: Griffith, ii. 265.

1. Seeking favor of the twenty-eight-foil (?) wondrous ones, shining in the sky together, ever-moving, hasting in the creation (bhāvakā), I worship (āparā) with songs the days, the firmament (ukkha).

The translation implies our conjectural emendation of turmiṇḍam [two of W's mss., micka] in c to astaśīvīrṣam (or āś). [This is supported by the textually unimpeachable astaśīvīrṣam of 8. 2 a, and the fact that the series in this hymn is actually of 28 members, as noted in the introduction. ] The comm. has turmiṇḍam, and gives for it a double etymology and explanation: either it is turmi + ca, or it is tur + miṇḍā; in the former case, turmi is from root tur, and means "injuring" (niḥsaka), and ca is the root ca "sharpen," hence "make thin"; in the latter case, tur is [a rootstem from ] root tur-, and miṇḍā is by Vedic license for miṇḍā, from root miṇ "content" (sparthāyām); in either case, the compound means "putting down oppressors," and is adjective qualifying suvatsāna. All the mas. accent saṃvardham, and SPP. admits it in his text; the accent is defensible, and would be required by śṛvaṇa usage. Our emendation in c helps the meter as well as the sense; but no stress can be laid upon the circumstance that the Anuk. appears to regard the verse as a full tṛṣṭubh.

2. Easy of invocation for me [bc] the Kṛṣṭikās and Rōhini; be Mrīga-cīras excellent, [and] Ādṛā healthful (ātim), be the two Punarvasus pleasantness, Pushya what is agreeable, the Āśvāśāh light (bhānak), the Maghaḥ progress (āvastumā) [for me].

The translation again implies in a the emendation me for agna, made in our text, for the improvement both of sense and of meter: SPP. reads agnae: and the comm. points out that Agni is invoked here because he is the deity of Kṛṣṭikās, and that the deities also of the other asterisms are to be regarded as included in their invocations — which is quite ingenious. The mas. in b are divided between ātim and ātum; in c, between pūṣiyas and pūṣyās; SPP. gives pūṣyās, with, as bc reports, nearly all his authorities; and this is doubtless the better supported reading. There seems to be no good reason...
for imagining that dyana in d contains apy hidden reference to the solstice (in later astronomical language, ayana, by abbreviation for ayamāṇa 'end of a [northern or southern] progress of the sun') as occurring in Maghās.

3. Be the former Phalgunis and Hasta here auspicious (pāṇyam); be Chitrā propitious, and Svāti easy (suḥḥā) for me; be the two Viśākhās bestowal (rādhaḥ), Anurādhā easy of invocation, Jyeṣṭhā a good asterism, Mūla uninjured.

There are sundry difficulties in this verse, in part attempted to be removed by emendation in our edition. It is very strange to find in a the former Phalgunis distinctly mentioned, and the latter (uttara) as distinctly left out; it would be easy to put the dvayī of 5 b in place of pāṛvā here;* or one wonders whether uttāra is not somehow hidden in the awkwardly redundant ētra. All the mas. (both sansk. and pada) agree in the ungrammatical ending -īf of śvālī, and SPP. accordingly admits śvālī into his text: ours emends to śvālīs, which, SPP. adopts, in spite of its utter ungrammaticalness; the comm., with his usual disregard of pada-text and accent, appūrī to understand arisjānātēm, a compound.

* Or rather to put dvayī?

Finally, all the mas. have in c rādhe, as if there were an adjective rādhe; SPP. and the comm. read rādhe, the latter explaining it as another name for viśākhā (not a word defining the expected blessing!); this involves an anachronism,† and would be in the highest degree improbable even if it did not: rātho is a very easy and plausible improvement.

4. Let the former Ashādīḥās give me food; let the latter ones bring refreshment; let Abhijit give me what is auspicious; let Ĉravaṇa [and] the Ĉravishṭās make good prosperity.

Here are more bad readings: in a, the mas. give pāṛvā rāsatām, and SPP. accepts the reading, as if rāsatām could be 3d du. act., which, in view of all the circumstances, is absurd; our emendation to -nām is unavoidable.* In b, the mas. vary between dēhi ātē [all of Whitney's and most of SPP's] and dēvy ātē, and SPP. adopts the latter, because the comm. has it; but then the comm. makes no difficulty of understanding it as = dēvyas; it is merely, in his opinion, a Vedic substitution of sing. for pl. and it is to be hoped that no modern scholar would follow him in that. The emendation of our text to yē hy ātērēḥ considering that all our mas. (and all but two of SPP's authorities) have ātērē (p. ātērē), was a naturally suggested and easy one; but we need instead yē hy ātērāḥ, feminine words, like the pāṛvās the pada-mas. and the Anuk. read pāṛvāḥ in a; SPP. reads ātērāḥ, with the comm. and two of his reciters. The meter of d would be better if we had cṛṇas for cṛṇās; but the Anukr. acknowledges the redundancy of the verse.
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\*\* SPP. seems rather to view \textit{rāsātām} in a as of the plural number, 3d person imperative middle, = \textit{dadaśu} (the ms. of the comm. has in fact \textit{dadaśī}, singular): and plural 3d it might be (from the a-orist tense-stem \textit{rās}, used as a secondary root: \textit{Gram.} §895), thus conforming in number with \textit{vahāntu}. On the other hand, we cannot take \textit{rāsātām} in c otherwise than as of the singular number, 3d person imperative middle of the \textit{a}-conjugation, present-stem \textit{rāsā}: and the identical form in a ought, one would think, to be of the same value. If we take it as singular, and read \textit{āsātās}, \textit{āsātm}, and sing. so as to conform with \textit{pātās} (p. \textit{pātā}), then pāda \textit{b} is intolerably out of congruity with \textit{a} in the matters of gender and number. — I offer the following suggestions for what they may be worth. First, in spite of the (unauthoritative) \textit{pada-reading \textit{vītārā}}, I would take the \textit{vītārās} \textit{a} of the living reciters K.V. as representing a correct metrical utterance of \textit{vītārā} (= \textit{vītārās} : \textit{a}). Secondly, for \textit{vahāntu} I would read \textit{vahātu} (cf. \textit{svadātu}, \textit{nudātu}, \textit{madātātu}): this seems to me better than a possible \textit{vahātī}, and does as little violence to the tradition as the \textit{rāsātām} and \textit{yē \textit{hy itītau} suggested above. If our \textit{vahāntu} is a corruption, it may well be a faulty assimilation (cf. end of \textit{xviii. 4} of note on xvii. 4. \textit{by}) of \textit{vahātu} to the ending of vs. 5 \textit{a}. — My text then would be as follows: \textit{dannām pātās} (p. \textit{pātā}) \textit{rāsātām} (as \textit{3d sing}) \textit{me apāthātām} (p. \textit{āpā}: \textit{āpā}) \textit{devy uṭārā} \textit{vahātu} (p. \textit{devā : uṭārā : a} : \textit{vahātu}): \textit{\textit{may the Former Ashādā give me food; may the Latter, the divine one, bring refreshment.} \textit{[It appears from the Collation Book that RW. meant in fact to print \textit{yē \textit{hy itītau}: but the Berlin ed. has actually \textit{yē \textit{hy itītau}, an accent-mark having perhaps slipped to the left, over \textit{hy from over \textit{itī}.]}}}

5. Let Čataubbhishā [bring] to me what is great widely; let the double Proshihatpādās [bring] to me good protection (\textit{suvātman}); let \textit{ṣevatī} and the two \textit{Aśvayuj [bring] fortune to me; let the \textit{Bharānīs bring to me wealth. There are no difficulties or variants in this verse.}

8. For well-being: to the asterisms etc.

\[\text{[Gārgya. — \textit{saptā.} mantrakalpavatnarojasvayam (b. \textit{brahmasyastwa}). \textit{tṛṇaśhaṃ:} t. \textit{viṣṭa}\-\textit{jagatī; b. \textit{ṣau}. b. apya\-\textit{jagatī.}}]\]

Verses 4-6 are found in \textit{Paipp. xx}. The same \textit{vivāja} is pointed out by the comm. for this as for the preceding hymn.

[As to the asterisms, and as to the inclusion of the full text of this hymn in the Naksara Kalpa, see introduction to hymn 7.]

Translated: Griffith, ii. 267.

1. What asterisms are in the sky, in the atmosphere, in the waters, on the earth, what ones in the mountains, in the quarters, what ones the moon goes on preparing (\textit{pra-\textit{kāp}), let all those be propitious to me.

The ms., and so SIPP., have the incorrect accent \textit{prabhāpyā} in c; it is emended in our text. \textit{It is possible, but not natural, to count in the verse 46 syllables, with the Anukr.}

2. Let them of the series of twenty-eight, propitious, helpful, together allot to me acquisition (\textit{ṣeva}); I go forward to acquisition and possession (\textit{ṣeva}); I go forward to possession and acquisition: homage be to day-and-night.
In b, the comm. reads \textit{sahd ydga111} as a compound, \textit{sahayogam}. He explains, after the usual fashion, \textit{yoga} as \textit{alabdhavastuprapti} (his ms., \textit{alabhya}), and \textit{ksema} as \textit{lahdha vastuparipdlna}, and the translation follows him. The verse \((11 + 8: 8 + 8 + 8 = 33)\) is quite improperly let pass as simply a \textit{triSphuk}. [As for the twenty-eighth, see introduction to hymn 7.]

3. Be it for me well at sunset (?), well in early morning, well at evening, well by day; be it for me well with beasts, well with birds; with easy invocation, O Agni, having gone with well-being to a mortal, come thou again enjoying.

In a the translation follows our conjectural emendation of \textit{svdstita} (or \textit{sva.rtarl, or sva.rta}, as some of the ms. variously read; the \textit{pada}-texts have \textit{sva.rtita} to \textit{sva.rtam}, which is bold, but not implausible. For \textit{svdstita} the comm. has the better supported \textit{sudinam}. The ms. [except D. and L., which read \textit{sucakundm}] and SPP. accent \textit{sucakdnam}, which may be correct. The translation of the second half-verse is only a makeshift; the line appears to be thoroughly corrupt; implied is the reading \textit{sva.rtya maritya, gatvia}; SJP. reads, with nearly all the ms., \textit{sva.rtya, gatvia}, against the proper accent \textit{amaryam}. SPP's \textit{pada}-ms. read at the end \textit{dya: abhiondanam} (one has \textit{dya}); both our ms. are imperfect, one reading simply \textit{d}, the other perhaps \textit{dyā} with the \textit{y} erased; if the word is to be accepted at all, it should apparently be \textit{d: aya}. The repetition of \textit{mariya} in our text is doubtless too daring, considering how unsatisfactory a result it yields after all.

4. Detraction, evil gossip, reproach, sneezing about (?)—them, O Savi­tar, drive (\textit{suva}) away for me empty-handed (?), with all.

The translation implies the text of the ms., which is also read by SPP, in the second half-verse: \textit{srdrvai me riktak11m6hil11 pariJ or \textit{yariJ} tifnt.\textit{ravila~ suva}; we might alter \textit{srdrvai} to \textit{srdrvait}, so as to fill out the meter and give a much better sense; the comm. understands it to mean "allied with all the deities of the asterisms"; \textit{rictakumhā} be simply glosses with \textit{tanyakalaça}, adding no further explanation; the Pet. Loxx. conjecture "perhaps idle talk (lit. emptypottedness)"; the translation implies their going away 'with empty vessels'—that is, carrying off no result or advan­tage. The comm. explains \textit{anuvhav} as a calling out \textit{[inauspiciously]} to a person from behind, and \textit{parikhav} as the same from both sides; \textit{parivōda} is "harsh talk" (\textit{parivōbidā}); \textit{parikhav} is \textit{[alternatively]} \textit{svarudā kūmāra}. Some of the ms. read \textit{parikhavol} in b [cf. note* and vs. 5]. Ppp. has for b \textit{parvoddam pariśpayam}; and for c, d, sasyāniko\textit{rictakumhā} \textit{parā tān savitis savāh}. The comm. appears to read \textit{svāh} at the end, but glosses it with \textit{parākuru}, as if \textit{sva.} [The AV. comm. begins his remarks on this vs. virtually as follows: If a man sets out on business under a lucky asterism, and some one from behind him calls his name or does something of that sort [probably scolding, sneezing, and coughing are meant], those things are of ill-omen as tending to thwart the business in hand; and this verse contains a prayer for warding off the ill effects of those omens. (In this connection, we may note the cries and slaps by which the woodpecker deters the hunter just as he sets out, \textit{Jataka}, ii. 153**, 154.)]—It almost seems as if our comm. were acquainted with ApGs. o. 2, which prescribes an expiation in case some one sneezes or coughs near one who is setting out on business: \textit{arthaprati\textit{ārdyaparikav} pariśpayam pariśkramena ājha upātitta\textit{[j]āre yathālīkāgam jāfa}} (cf. ed. of Winternitz, p. 12 and p. 61). Winternitz, \textit{Hind-
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*seiitituell, p. 95 (cf. p. 26), gives the verses that are to be repeated: I give them as he has printed them at M.P. i. 13. 5-6: anuhavam parichavam parivitadh vartikeham: dūrtapram (should be -niyam) dūrvidhām tad dviṣādhya diṣṭnyā āhām; anuvatām pārthavatām āvakādīr yod aṣṭakūnum: mṛgasya ərtām aṣṭyādyā īdd etc. This passage and AV. x. 3. 6 stand in close rapport with our vss. 3-4 here.)

* As for the readings parichavam and chavam as against pariksavam and kṣavam (4, 5 a, b), the former are avouched by a large minority of SPP's authorities and they prevail also in the ms. first collated by Whitney: and so Ppp. has parichava for parivitadh of our x. 3. 6. The forms with kṣa appear to be allowable Prākritisms, like uktanthu = ukṣanta at iii. 12. 4: cf. p. 31. 23 and my note; and ukcaste = ukcaste at xil. 4. 4. — For sneezing as an omen, see Henry C. Warren, On superstitious customs connected with sneezing, JAOS. xiii. = PAOS. May, 1885, p. xvi.-xx. He quotes Jātaka, ii., p. 15 ff. etc., and Whitney adds JB. ii. 155.

5. [Drive] away evil sneezing about; may we enjoy (brah) propitious (pūrṇa) sneezing; let the evil-nosed jackal and the pūrṇasya urinate upon [it] for thee.

Part of the ms. read in a, b parichavam and chavam: [see note * to vs. 4]. All the ms., and so SPP., have at the beginning apahāraḥ; the comm., with us, āpa bhāja. Again, all the ms. and SPP. accent bhājaṇa. Ppp. reads āpa nāma parivitadh pūryāṇu bhājaṇaḥ kṣapam, which gives no help. For c, d, SPP. reads āvāt te pāpa niśāhām pūrṇasya ca 'bhi meha-tām (the pada being pūrṇasyaḥ: ca: abhi: me: hatau); the comm., āvāt te pāpa-badām kṣapam ca 'bhi mehātām. The comm. explains āvāt as a name for jackal (so adopted in the translation above); pāpa-badām is, of course, destroying evil; abhi mehātām = pratyabhāyataḥ: the general sense being that, whereas the sight or hearing of a jackal, or the sight of a eunuch, is a bad omen, they are in virtue of the spell of this verse to have a totally opposite influence.

How SPP. would render his text [of a, in particular?] it is impossible to see. The version given here lays no claim to being of any value. Ppp. reads āvāt te pāpa-badām (in this word favoring the comm.) pūrṇasyaḥ 'bhimehātāh, which does not seem to help us. The reading of the line in our edition is not to be praised.

6. These (fem.), O Brahmanāspati, that go dispersing upon the wind — do thou, O Indra, making them come together, make them most propitious for me.

The pada-mss. give in b vaśīk in stead of vaśī, which latter is evidently the true reading. The comm. also understands vaśīk, which compels him to take truṣe as ītri, and to translate it as if causative. The comm. understands the quarters (diṣṭas) as intended, and points it out as well-known that in a violent wind these are confounded, one of them being taken for another. This is hardly better than silly; but what is really the subject of the verse is very hard to see. The Anukr. omits any definition of these three anujitāḥ verses*; and, what is much more strange, although it describes the hymn as of seven verses, and the ms. and the comm. so number it, it combines 6 and 7 together into one verse as 8 + 8; 8 + 8: 11 + 9 = 52. [Ppp. has, for b, vēsīkve vaśīk iva, and at end of d-tamas kṛddhi.] *No: see p. 912, line 9.

7. Let well-being be ours; let fearlessness be ours; homage be to day-and-night.

The verse is wanting in Ppp.
For appeasement and weal: to various divinities.

[Brahman (dānīhām). --- catuḥdraja. śaṃyam. triṣṭubham: 1. virid uroḍhānā; 5. sāp. pathyajñāhārā; 9.5-9. halamānu; 12. sāv. pāp. aṣṭī; 14. āp. anukṛtī.] [The Anukṛtī adds: aṣṭī (that is vs. 2-4, 6-8, 10-11, 13) ṛṣyāviṣṭhaṅkhāvāṃ nṛṣṭubham. There thus remains not a single vs. that is not excepted from the definition triṣṭubham!] --- The Berlin ms., in its treatment of hymns 9-12, after ekarcan (h. 12), adds: oṣṭhiham valiṣevedānem gāndhiyam triṣṭubham (these four words apply well to hymns 10-11) ādhyām (hymn 9) mahābhāṣyadheṣavām. W. follows the London ms. * [At the beginning of its treatment of the ḍāyu, the Anukṛtī says brahmanadhāpiṃ damsābham.]

The hymn is not found in Pāipp. The comm. finds it used in Pārīṣṭa 4.5 (“muttering this, one should conduct a king to his dwelling-house”) and 6.5 (in the bhīṣamāna-kālpa), and in Nāṣa. K. 18, as a hymn belonging to the āṇiti gaṇa (cf. note to Kāuč. 9.7). Translated: Griffith, ii. 268.

1. Appeased (gāṇita) be heaven (dyā), appeased be earth, appeased be this wide atmosphere, appeased the waters rich in moisture (udanvand), appeased be the herbs for us.

[With a, b, cf. AGS. ii. 4.14; PGS. iii. 3.6; MGS. ii. 8.6 b.]

2. Appeased be the foretokens, appeased for us be the-done-and undone, appeased both what is and what is to be; be just everything weal for us.

The comm. explains pārvatīrāhaṃ first as kāryaṃsyaḥ kāranteśavāpānam vastūni, and again as “former births, the fruit of evil deeds.” Instead of na in b it reads no; and it points out that ‘the done’ means what is done that should not be done, and ‘the undone’ what was left undone that should have been done — which is far from necessary or certain.

3. This speech that is most exalted, divine, sharpened by brāhmaṇ, by which is produced (ṣṭyā) what is terrible — by that be there appeasement for us.

4. Or (?) this mind that is most exalted, sharpened by brāhmaṇ, by which is produced what is terrible — by that be there appeasement for us.

All the mss. read in b vān instead of vā, and SPP’s text follows them. The comm. makes no mention of either in its exposition of the verse; but its text (so SPP. reports) reads vā, as does ours by emendation.

5. These five senses, with mind as sixth, that are in my heart, sharpened by brāhmaṇ, by which is produced what is terrible — by them be there appeasement for us.

The mss. read mānāk sassāhā (p. mānāk : sasthānā), but SPP., as well as our text, emends to -sūnā, and this the comm. also understands. In all the verses 3-5, some of the mss. leave sasthe unaccented. This verse (10 + 7: 8 + 8 = 41) is ill defined by the Anukṛtī.

6. Weal for us be Mitra, weal Varuṇa, weal Vishṇu, weal Pāñjapati, weal for us Indra, Brīhaspati, weal for us be Aryaman.
This verse corresponds nearly to RV. i. 90.9 and VS. xxxvi. 9; both these, however, put the pādas in the order a, d, c, b, and they read tor our b dām no vīṣṇur 

7. Weal for us be Mitra, weal Varuṇa, weal Vivasvant, weal the destroyer (aṅkaka), [weal] the portents from earth and from atmosphere, weal for us the planets (?) moving in the sky.

The mss. vary between utpādās and utpādās, the great majority favoring the former. SPP. reads pārthivāa "nātrikās, giving in pada-text -vā : ānte, while the pada-mss. read -vā : ānte; but his reading is palpably wrong and impossible, while a very slight emendation would have given pārthivānantarikās (implying the pada-text pārthivānantarikās), which is implied in the translation above. The comm. explains as if he had pārthivā and āntarikās as two separate words; but, according to SPP., his text reads pārthi-

8. Weal for us be the quaking (vip) earth, and weal what is meteor-smitten; weal be the red-milked kine, weal the earth when cleaving down.

All the mss. accent vepyamānda in a, and nearly all (including the pada-mss.) end it as a nom. pl. -māndā; SPP. corrects by dropping the blundering visarga, but does not venture to alter the equally blundering accent; of course, it must be made vepyamānda, as pres. pass. pple of the causative, unless we emend further to vepyamānta, as our text reads, and as is decidedly better. The comm. reads vepyamānta, and explains it once by kampamānta and once by kampyamānta. Most mss., and SPP., read in b uikā 

9. Be the meteor-smitten asterism weal for us; weal for us the enchantments and weal be the witchcrafts; weal for us the buried spells (valagd), weal the meteors; and weal be for us the land-plagues.

Literally, the afflictions (upasarga) of a region. All the mss. read in a uikābhikā (p. uikā : abhikā), which SPP. accordingly adopts; the comm. again (as in 8 b) regards it as a compound, which it is unquestionably meant to be, and which our text gives by emendation; the prefix abhi suits the situation, as nir (8 b) did not. In a, SPP. has the better accent nikā, with a large minority of his mss.; none of ours give it, and we accepted nikā, since it is not without support elsewhere. Our valagd was an emendation for vaśagd; but our two pada-mss. [D.a.m. L.] compared later, have vaśagd,
as does one of SPP's; the latter, however, adopts saṅgho, against meter and sense, and against the comm. The pada-mss. all have aiki in c, an evident blunder for -ādā, which SPP, this time ventures to read by emendation: it is extremely difficult to understand his selection of the cases where he is willing to emend. The metrical definition of the verse (really 12 + 11 : 11 + 11 = 45) by the Anukr. is as bad as possible.

10. Weal for us be the planets belonging to the moon, and weal the sun (āditya) with Rāhu; weal for us smoke-banne red death, weal the Rudras of keen brightness.

The translation follows in b the text of the comm. āditya or rāhunā, as is read also by SPP, who follows the comm. and three or four authorities. Most of the mss. have -rāhunā (p. also garahunā), but two or three ēm rāhunā. Those that accent ēm rāhunā or rāhunā at all accent it on the final, -āhunā, and this accent SPP, has not dared to change, although it is against all rule and practice. In connection with dhūmahetu the comm. quotes Kāuḍ 127.1, where the word is used; it seems to me extremely unlikely that it signifies a comet; [does it not refer rather to the smoke that rises from the pyre?]

11. Weal [for us be] the Rudras, weal the Vasus, weal the Ādityas, weal the fires; weal for us the divine great seers, weal the gods, weal Bṛhaspati.

In c, SPP. reads mahāryās, against most of his authorities (although he gives saṃharyās in the two following verses). Some of the mss. leave devas in c unaccented; and two of SPP's treat the word in the same manner in d. Our emendation in d to devas is probably too venturesome, although it seems strange to have the gods' mentioned as a body in connection with the mention of so many of them separately.

12. The brāhmaṇa, Prajāpati, Dhātar, the worlds, the Vedas, the seven seers, the fires — by them happy progress (svastydyana) is made for me: let Indra grant (yam) me refuge; let Bṛhadī grant me refuge; let all the gods grant me refuge; let the gods all grant me refuge.

The Anukr., the comm., and a better connection are here followed, by adding to this verse the two pādas which in our edition are printed as 13 a, b, in accordance with the numbering of our mss. (8 + 10 : 8 + 8 : 10 + 10 = 62, two syllables short of a full aśtri); SPP. makes the same division. Some of SPP's mss. read in b devas instead of vedas: the accent vedas seems to be modeled on devas, for the Vedas' should be vedas, and the word ought doubtless to be so emended; [O.D. actually have vēdās, and the comm. says the four Vedas are intended]. We should expect at the beginning brāhmi. [With c, cf. 16. 1 b.]

13. Whate severs things that are appeased in the world the seven seers know, be they all weal for me; let weal be mine, let fearlessness be mine.

Many of the mss. accent in b bāke and saṃhārasya. [In d aṣṭy is a misprint for aṭṭv.]

14. [Be] earth appeasement, atmosphere appeasement, sky appeasement, waters appeasement, herbs appeasement, forest trees appeasement; [be] all the gods appeasement for me, the gods all appeasement for me,
appeasement with appeasements; by those appeasements all-appeasing do I appease what here is terrible, what here is cruel, what here is evil; [be] that appeased, [be] that propitious; be just everything welath for us.

With a large minority of his authorities, and with the comm. SPP. adds one more चामुम्बम to the end of the first division; in the second division, he follows the ms. slavishly in reading सर्वा चानीकित्व; the comm. apparently (it is defective here) agrees with our emendation to सर्वुचानिकित्व. After this word, the ms. all have चामयमम्बम, accenting either चामयमम्बम or चामयमम्बम; the pāda-ms. divide it absurdly चामयम मम्बम; the comm. understands it as चामयम मम्बम, with substitution of मम्बम for ययम by Vedic license (a mere exchange of plural and singular); SPP. unaccountably gives चामयमम्बम with the pāda-text चाम मम्बम; our emendation to चामयम मम्बम is evidently necessary. Similar passages occur in VS. xxxvi. 17; TA. iv. 42 (28); MS. iv. 9. 27 [p. 138 (*); but it is not worth while to quote them in detail; TA. (29) contains the compound सर्वुचानिकित्व and MS. has सर्वुचानिकित्व. The "verse" is the only one in the whole work that is called a समकर्त (16 syllables); it counts naturally 94 syllables.

[Here ends the first anuvāka, with 9 hymns and 59 verses. The comm. (not SPP.) divides the Purusha-sūkta (our hymn 6) into two hymns, so that our vss. 1-5 make his hymn 6 and our vss. 6-16 make his hymn 7: thus his first anuvāka consists of 10 hymns.

— There are of course no further quotations from the Old Anukr. or Paippatalikā; cf. p. 876, line 4.]

10. For well-being.

[ब्राह्मण (चानिकित्व). — देव. चाम यम. त्रिमुम्बम.]

This hymn and the one following it are together RV. vii. 35; this one being vss. 1-10 of the latter, in unchanged order, and without a variant except in 8 b. Both are found together in Paipp. xiii. [For the quotation of the hymn in the सांस्क ग्रंथ, see note to कृत्व. 9-7.]

Translated: Griffith, ii. 270; and also, of course, by the RV. translators.

1. Weal for us be Indra-and-Agni, with their aids; weal for us Indra-and-Vārūṇa, on whom offerings are bestowed; weal Indra-and-Soma, for well-being, weal [and] profit (यदि); weal for us Indra-and-Piśāch in boot-winning.

This verse is found also in VS. xxxvi. 11, which inverts the order of pādas c and d. The comm. takes मन्द्रागुर in a as vocative [and says so expressly], but apparently out of mere carelessness, as he does not make any change in the 3d du. verb भवतावन.

2. Weal for us be Bhaga, and weal for us Ķaṇa; weal for us Purandhi, and weal be wealths; weal for us the tribute (णित) of well-ordered (स्वदम) truth; weal for us the much-born Aryaman.

About half the ms. read in च स्वदमत्र (p. स्वदमत्रिन). Pādas b and c have dropped out of Ppp. The comm. takes चानित in a to be by abbreviation for मार्गचानित.

3. Weal for us be Dhītar, and weal for us Dharat; weal for us the wide-spreaading one (मुन) with her powers (वविद्ध); weal the two
BOOK XIX. THE ATHARVA-VEDA-SAMHITA.

great firmaments (rādasī), weal for us the rock (adrī); weal for us be the successful invocations of the gods.

The mss. write in b asrul, urul, and drrul; the comm. explains it as the earth, dharu as Varuṇa, separator (vidhārauvita) of the good and bad, and svadha as anna; adṛi he simply glosses by parvata.

4. Weal for us be Agni with front of light, weal for us Mitra-and-Varuṇa, weal the two Ācāvins; weal for us be the things well done of the well-doers; weal let the lively (śīrda) wind blow upon us.

Ppp. has in b-ac ācvinda.

5. Weal for us be heaven-and-earth in our early invocation; the atmosphere be weal for us to see; weal for us be the herbs, the trees (vanlī), weal for us be the conquering lord of the welkin (ṛdjas).

The comm. regards Indra as intended in the last pāda.

6. Weal for us be god Indra with the Vasus; weal Varuṇa of excellent praise (śr-ādasa) with the Ādityas; weal for us healing (jalāsa) Rudra with the Rudras; unto weal for us let Tvāṣṭar listen here with his spouses (gud).

The comm. declares jālāsa a subhānam. All the pāda-mss. have in b tvāṣṭa: aṃabhābhiḥ! SPP. emends to aṃabhābhiḥ; the comm. of course has aṃabhābhi and glosses it with devapānthāhis. [As to ādvāsa, cf. note to xviii. 3. 16.]

7. Weal for us be soma, weal for us the bṛhihaṇ; weal for us the pressing-stones, and weal be the sacrifices; weal for us be the settings of the sacrificial posts; weal for us the sprouts (prasāf), and weal be the sacrificial hearth (vādī).

The sprouts, namely, of sacrificial grass. The comm. declares svātu used in the sense of yūṣa as the thing possessed for the possessor. [The last pāda has dropped out of Ppp.]

8. With weal for us let the wide-looking sun arise; weal for us be the four directions; weal for us be the firm mountains; weal for us be the rivers, and weal be the waters.

The RV. order of words in b (cf. introd.) is this: śānaḥ caś śātanāḥ pradīpa bhasanta. [The first pāda has dropped out of Ppp.]

9. Weal for us be Aditi with her courses (svrutā); weal for us be the tuneful (svarkā) Maruts; weal for us Vishṇu, and weal be for us Pūshan; weal for us the place of being (?bhavītra), and weal be Vāyu.

The comm. glosses svrāthās with karmabhīṣ strīthām, and bhavītram by bhavam udakam anuvātikṣaṇaḥ ut. [Ppp. also reads bhavītram.]

10. Weal for us be the rescuing god Savitar; weal for us be the out-shining dawns; weal for us be Parjanya for our progeny; weal for us be the wealful lord of the field (kṣetra).

The comm. quotes a verse to the effect that some regard Rudra, and some Agni, as 'lord of the field.'
11. For well-being.


The hymn is made up of the remaining verses of RV. vii. 35, [vss. 11-15.] with another RV. verse (v. 47. 7) added. Among the former the differences of order and reading are very slight. [The hymn is found, as noted under hymn 19, in Pāipp. xiii.]

Translated: Griffith, ii. 272; and also, of course, by the RV. translators.

1. Weal for us be the lords of truth; weal for us the coursers and weal be the kine; weal for us the ribbus, well-doers, having good hands; weal, for us be the Fathers at our invocations.

This verse and the following one are found in RV. in inverted order (as vss. 12 and 11). The comm. quotes sundry RV. verses illustrating the character of the ribbus, and is uncertain whether hāos at the end comes from root hū or from hu.

2. Weal for us be the gods, the all-gods; weal be Sarasvatī with the prayers (āhīt); weal the followers (ābhiśīd) and weal the gift-following (āvatiśīd); weal for us they of the sky, they of the earth, weal for us they of the waters.

This verse is found, without variant, also in TB. ii. 8. 6 and MS. iv. 14. 11. The comm. declares drvā viṣṇudevān to mean bahusvarakā śrutāśayāḥ; abhiśīdās, yajñām abhiśīk samavayanto devāḥ; and ratiśīdās, dānākām saṅgacchamanā devāḥ—these two epithets belonging to the viṣṇu devāḥ. Ppp. reads at the end āṭyākā.

3. Weal for us be the divine (devā) one-footed goat (ejī jākapād), weal the bottom snake (ādi budīnī), weal the ocean; weal for us the spotted one (prīrī), guarded by the gods.

The RV. version reads in b ekāḥ naḥ bhūk, and at the end āgāḥ [Muller's 2d quarto ed. and Aufrecht's 2d ed. have āgāḥ: as for the form, see my Noun-Inflection, p. 445]; Ppp. agrees with RV. in b, and has āgāḥ at the end. The comm. explains gorigā as parvātā dīkshāikaḥ, and prīrī as mother of the Maruts. The omission of nas in our b makes the meter defective, but the Anukr. takes no notice of it.

4. Let the Adityas, the Rudras, the Vasus enjoy this very new worship (brāhmaṇ) as it is performed; let there hear us them of the sky, them of the earth, also the kine-born, who are worshipful.

The RV. version [vss. 14] reads at end of a jaṃanta. The comm. explains gojātās as the Maruts, born of Prīrī.

5. They who are the worshipful priests (ṛtvīj) of the gods, to be worshiped of man (mānuḥ), immortal, right-knowing — let them bestow on us today wide passage (urugāsā): do ye protect us ever with blessings.

RV. reads in a devājanam yajyām yajyāyānām. The comm. apparently takes gāya as from gā 'sing,' as he glosses urugāsā with prabhūtānā kīrīnim, and does not even, as is his wont in such cases, give an alternative explanation implying gā 'go.'
6. Be it so, O Mitra-and-Varuṇa, so, O Agni: weal [and] profit for us be this praise (casta); may we reach sounding (gadha) and firm standing; homage to the great sky, [our] seat.

The verse is found, without variant, as RV. v. 47. 7. The comm. takes castam in b as adjective to sam vas, which is perhaps better; also it connects brkate with sadanaya, and understands by this the earth. Ppp. reads in c gatam for gadham, and in d sūhanāya.

12. For success and long life.

[Brahman (sānkhya)]. —charcam. sāmyam. trīṣṭubham.]

The hymn, or verse, is wanting in Paliī. Its first half is identical with RV. x. 172. 4; its second half, with RV. vi. 17. 15 (also SV. i. 454). It is reckoned as a śānti-hymn, and used as such in company with the hymns that precede it [see note to Kāu. 9. 7].

Translated: Griffith, ii. 273; and by the RV. translators.

1. The dawn, with nobleness, makes the darkness roll together [and] away on her sister's track; therewith may we win the prize (vṛṣṭi) set by the gods; may we revel, living a hundred winters, rich in heroes.

The sense of the first half-verse is difficult and doubtful. Āpa in a is really an emendation [following RV.], all our mss. [save B., which has ṅāṇa] and very nearly all SPP's (only one has ṁa [and one, āph]) reading instead ṣadāb; the comm. has apa. Half of SPP's authorities, and one or two of W's give in b trīṣṭiṭā. The comm. amuses himself with etymologizing trīṣṭi as stūyam eva śāriṣṭa.

13. For success in war: [Apratiratha hymn].

[Apratiratha. —chādya. āndraṃ. trīṣṭubham: 3-6. 11. bhūrij.]

The hymn is, with slight variations, identical for the most part with the familiar Apratiratha hymn of the Rig-Veda (x. 103), found also in other texts: VS. xxvii. 33 ff.; SV. ii. 1109 ff.; TS. iv. 6. 44; MS. i. 10. 4. [The readings of VS. and SV. agree with those of RV., as noted under vs. 2.] Our first verse is peculiar, being found elsewhere only in SV. (ii. 1219); and vss. 10, 12, 13 of the RV. hymn are here wanting. [The RV. vss. here occur in the order 1-3, 5-7, 4, 8-9, 11.] The hymn occurs also in Paliī. vii. In Vātā. i. 18, the selected brahman-priest is directed to recite the Apratiratha hymn; this probably means our hymn; GB. (i. i. 1) quotes the pratikā of our vs. i as the apratiratha. [Varahamihira's Yogācāra (8. 6) prescribes the hymn for use by a king just about to march forth to war: Ind. Stud. xx. 170.]

Translated: Griffith, ii. 273; and by the RV. translators. — Cf. also Oldenberg, Die Hymnen des RV., i. 247.

1. Indra's two arms [are] stout, virile (vṛṣṭi); these two wondrous successful bulls; them will I first yoke when the conjunction (yērā) occurs — they by which was conquered the heaven (ydv) that is the Asuras'.

The SV. text (ii. 1219) is considerably different: in a, b, yērānau antākṛṣṇaṁ apratīkṣdv anahyā; in c, etā yērānta pratīkṣanā; at the end, ekā mahā. Vṛṣṭi (instead of the regular vṛṣṭi) is read also by Ppp., and the meter demands it [i.e. Noun-Inflection, p. 537, 523.]. The combination citraṁ imāḥ vṛṣṇi, if representing, as the sense clearly requires, citrāś: imāḥ: vṛṣṇi, is anomalous in AV., though regular for some
of the other Vedic texts (cf. Prat. ii. 22 note); and the pada-text shows a sense of this, by reading cīrāḥ: īnd: varṇa. SPP. gives as his pada-text cīrāḥ: īnd, which leaves the sanhitā reading unaccounted for; the comm. assumes cīrāu and īnd. In e, all the mss. (whence also SPP.) read yokeṣa, for which our yokeṣa is an emendation, plainly demanded by both sense and meter; it is one of the common cases of a y lost after t; Ppp., too, has yokeṣa (before it, i.e. for tāu); the comm. has the senseless yakṣa. All the mss., again, read prathamā (ṣānd yād), and the comm. likewise, with of course, SPP.; our emendation to maśā (with SV.) is an improvement, but not a necessity. The comm. foolishly declares agate = kṣem, in order to bring about the ordinary combination of yoga and kṣema, here quite out of place. He also takes vēr yād, against accent and pada-text, as one word [cf. 15. 4, note], and explains yat as a participle, = gacchat! Ppp. reads and combines in e prathamāyogā "agate.

2. Swift, sharp, terrible like a bull, greatly smiting, disturber of men (cārṣaṇī), roaring, unwinking, sole hero, Indra conquered a hundred armies together.

This verse [RV. vs. 1] agrees throughout with the RV. text; SV. and VS. show no variants from RV. through the whole hymn; TS. MS. read here in a yudhānās for bōmbās, and MS. has also kṣabhānas. The mss. also vary in this last word between -nas and -nās; SPP. adopts -nās, as does our text.

3. With the roaring, unwinking, conquering, invincible, immovable, bold one — with Indra thus conquer, thus overpower the fighters, O men, with the arrow-armed bull (vīṣa).

RV. [vs. 2] begins b with yudakṛtē, and all the other texts agree with it. The comm. carelessly reads yudāṃṣeṃ instead of ap-, explaining it by yuddhasamaksena; he takes yuddhas in a as vocative = yuddhāras; with itī (twice) in c he supplies jātyam [and abhībhaṅgyaṃ].

4. He with the arrow-armed, he with the quiver-hung, [is] controller; he, Indra with his train, brings together the fighters — [he,] conquering those brought together, soma-drinker, defiant with his arms, of formidable bow, shooting with fitted [arrows].

[Vs. 3 in RV.] TS. MS. read in d uṇḍhānās; and MS. has a very different b. bhūkhṛṣṭāṃ yathu indro gāndūṃ. Many of the mss. (as often in such words) read in b bhūkhṛṣṭā; some (as also elsewhere) lengthen the n in kṛṣṇa at beginning of d; all have at the end ātā — which, however, even SPP. emends to ātā, with the comm. The pada-mss. give in c sampatha (RV. pāth). [The comm. notes as an alternative that yuddhas in b (both ed's, yuddhas) may be taken as yuddhas, oxymone and abl. sing. (he cites Pāṇini, vi. t. 168) — which is a regard for the accent (cf. note to vs. 9) that is unusual with him.] [For pratiṣṭhā used pregnantly of an arrow, cf. the citations under vi. 65. 1.]

5. To be known by his strength, stout, foremost hero, powerful, vigorous (vājīn), overpowering, formidable, excelling heroes, excelling warriors, conquering with power — mount, O Indra, the victorious kin-winning cauñilot.
The fourth verse of the RV. hymn is transposed [in the AV. text so as to follow our vs. 7, and vs. 5 AV. is vs. 5 RV. The other texts [RV. etc.] all read at the end govñi; and all except MS. have in c sahoñí. SPP. retains in a the visarga before sth év, with the majority of the mss.; he also accepts in c abhipñíva, with half the mss., but against all the parallel texts, apparently because the comm. has f. Ppp. reads for ā jāitryaññi ā ratham ā tītikṣa kośadān. [The goñídaññ of the Berlin text seems to be an emendation. Nearly all the authorities of W. and of SPP., and SPP's text as well, and the comm. have goñídaññ; but one or two have goñí, with RV. etc.]

6. Be ye excited after this formidable hero; take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the race, slaughtering with force.

We had this verse [which is RV. vs. 6] above, as vi. 7, 3; the reversal in the other texts of the order of the two lines, and the other variants, were there noticed. TS. and MS. alter a little the order of verses: RV. 4 is followed in TS. by RV. 6, 5, 7, and in MS. by RV. 7, 5, 6. The Anukr. reckons vss. 3-6 alike as bhūrīja, although 3 is redundant by two syllables. [Ppp. reads saññīnas for saññīñas in b.]

7. Plunging with power into the cow-stalls, Indra, pitiless, formidable, of hundred-fold fury, immovable, overpowering fighters, invincible — let him favor our armies in the fights.

The stalls, namely, in which the kine are shut up by the Asuras. All the saññīha- mss. read ‘dayd ugrťth at beginning of b, but all the pada-mss. (except one of SPP's) give adyad, and one of ours puts after it the sign that is wont to be used when a word shows an anomalous change in saññīha. RV.[vs. 7]SV. VS. (also K.Kap.: see Schröder's note to MS.) read adyad, and our text follows their authority; but TS. has adyad (of which the Pet. Lexx. take no notice), and MS. has adyad; the comm. reads adyad, but explains it by nīrdayas, as if it were adyad. Adyad is doubtless the established AV. reading. All the other texts have after it vīraḍ instead of ugrś. In c, all the others except MS. have ayudhyas. Most of the pada-mss. accent ayodhya, [and so the pada-reading of MS.]. The first pada is bhūrīja [read godră?].

8. O Bṛhaspati, fly about with thy chariot, demon-slaying, forcing away our enemies; breaking up our foes, slaughtering our enemies, be thou the helper of ourselves.

Or, 'of our bodies (tān).’ This verse corresponds to vs. 4 of all the other texts; and they read in concert for c prabhājñāt śatāh pramṛṣṇa yuddhā pāñcam, and at the end rśītātāra. The pada-mss. commit the blunder of reading mīrtā [or mīrā] in b; SPP. emends to amītrā, which the comm. also gives. A number of SPP's saññīha-mss. have (after the fashion of MS.) -mīrtā or -mīrā; [cf. note to 27. 4, below.]

9. Indra [be] their leader; let Bṛhaspati, the sacrificial gift, the sacrifice, soma, go in front; in the midst of the smashing conquering armies of the gods let the Maruts go.

[RV. vs. 8.] The text of MS. agrees throughout with ours; the others read dādām in a, and ṣṛgṛam (for mādhyae) in d [but TS. ṣṛgṛ]. The comm. does here a thing which is hardly paralleled elsewhere in his work: he points out that some explain dādām in b as meaning “on the south,” but that, as the word would in that case have to be accepted

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dakṣiṇa, as shown by xvii. 1. 42, it must signify here rather ‘sacrificial gift’ (yajna diyamānā gorya Dakṣiṇa). A like attention to the element of accent elsewhere would notably improve the character of his lucubrations. [Cf. note to vs. 4.]

10. Of Indra the bull (vṛṣṇa), of king Varuṇa, of the Ādityas, of the Maruts, the spirit (cendraš) [is] formidable; the noise of the great-minded, creation-stirring, conquering gods hath arisen.

[RV. vs. 9.] ‘All the other texts agree with ours throughout.

11. Indra [is] ours when the banners meet [in conflict]; let the arrows that are ours conquer; let our heroes be superior; us, O gods, aid ye at the invocations.

All the other texts read in āśādā u dvāt; and MS. has the peculiar ending bhārayu । The verse is vs. 11 of the RV. hymn, RV. vs. 10 being omitted in the Atharvan (save as it is found in part as iii. 19. 6); RV. vs. 10 is omitted also by MS., which ends its hymn with 11; in TS., RV. vs. 10 is put after 11, and 13 follows, only 12 being omitted; in the Atharvan, RV. vs. 12 occurs as iii. 2. 5, and 13 in part at iii. 19. 7.

14. For safety.

[Atharvan.—eharaṃ. dyuṣṭoṣṭhitvyaṃ. trāśītukham.]

This hymn is not found in Paipp. It and the one following are included in the abhaya gaṇa (note to Kauç. 16. 8).

Translated: Griffith, ii. 274. Griffith calls it a “hymn after victory” and refers to it to the conquered enemy.

1. Here have I come up to a better stop (avasāna); heaven-and-earth have been propitious to me; let the directions be for me free from rivals; we verily hate thee not; be there fearlessness for us.

The ms. read in a ukrayaḥ (p. ukrayaḥ); very possibly the true reading would be u ṣrīyas. The pāda-ms. fail to divide avasānaḥ (it should be avasānau, and this SPP. reads by emendation). Some ms. read to for me in b. Some of ours combine at the end no ‘stu. Ṛg. vi. 29. 1 has a corresponding passage: idān śreyaṁ ‘vasūnām yad agnī gos ye me dyuṣṭoṣṭhitvyaṃ abaitaṃ avānīdrāḥ prādṛṣṭāḥ suvaṁ mahyaṁ: gomad . . . svāhe ‘ty avasīte jhato: cl. also Ṛg. xiii. 25. 3.

15. For safety and success.

[Atharvan.—paśčaram. t-. dīnānau; 3. 6. mantoḥdauhāvchyaḥyaṃ. 2. pathyāppatiḥ; 3. 5. 4p p jagati; 3. vṛdā pathyāppatiḥ; 4. 6. tṝṣṭukhā]

The hymn is found also in Paipp. iii. As noted under the preceding, it belongs to the abhaya gaṇa; and the comm. points out sundry uses of the gaṇa (Chânti K. 16; Nakṣ. K. 18; Pariṣēta 5. 3).

Translated: Ludwig, p. 513; Griffith, ii. 275.

1. What we fear, O Indra, make thou fearlessness for us of it; O bounteous one, help (cah) that for us by thy aids; smite away haters, away scorners.
The verse is RV. viii. 50 (61). 13, without variant; also SV. i. 274; ii. 671, which reads śūdhya in c. Most of the mss. give śūdhm instead of śūdh in c, but two of ours (P.M.) have śūdhm na śūdh, and on the authority of these and of RV. SV. our text gives the same; SPP. reads śūdhm, and so does the comm., and it is probably to be regarded as the true Atharvan version.

2. Indra the success-giver do we invoke; may we be successful with biped, with quadruped; let not the niggardly armies come upon us; make the haters (drīḍh) disperse and disappear.

The translation is defective in making no account of the prefix anu (twice), which ought to have an appreciable value, although it is very difficult to see what; the comm. paraphrases anukramanam by anukramena pájanyām, and he quotes RV. iv. 25. 8 in illustration of how various classes in succession invoke Indra. Ppp. preserves the a of anu in b. SPP. reads śūdam, and so does the comm., and it is probably to be regarded as the true Atharvan version.

3. Indra [is] rescuer and Vṛtra-slayer, our desirable far-and-wide protector (?); be he our defender at the extremities, he in the middle, he behind, he in front.

In b the translation follows the comm., who explains parasites (śūr) na v-; all the mss. (save one or two s.m.) have parasites v- (p. parasitesva, without division), and this is doubtless the true Atharvan text, though an unintelligible corruption, of which our gajāramāna is an only partially successful emendation. *[In fact, W's O. and three of SPP's mss. have śūrū, p.m., and śūrū, s.m.; and SPP's reciter K. gave śūrū, while his reciter V. gave śūrū.]** Ppp. reads parameśāna (parasph no ?). The pada-mss. unintelligently divide ca: ramātāk in c; some of our mss. have -matā sā. The verse (8 + 8 : 12 + 10 = 38) is poorly described by the Anukr.

4. Do thou, knowing, lead us toward broad space (lōkā), light that is heavenly (svār), fearlessness, well-being; may we dwell under the formidable arms of thee the stout one, 0 Indra, (these two) great refuges.

The verse is RV. vi. 47. 8, found also in TB. (in ii. 131); both these texts read in b śūdronj jy-, at beginning of c jy-, and in d śheye. The comm. gives śvayyāt, but explains the yat as -yaghat (as above, 13. 1); Ppp. agrees with RV.TB. [in reading śvāroj jy-]; Ppp. abbreviates the consonant group j jy- to iy-; and so does TB., ed. Calc., reading śivarva jy-]. In d, the comm. has the better reading kṣiyetm.

5. May the atmosphere make for us fearlessness; fearlessness both heaven-and-earth here; fearlessness from behind, fearlessness from in front; from above, from below be there fearlessness for us.

The comm. prefers to take the words of direction in c, d in their other admissible sense of points of compass, pointing out that udhara gets the value 'south' by antithesis to uttara 'north.' The verse (11 + 12 : 11 + 11 [?] = 45) is no sort of a jāgati.

6. Fearlessness from friend, fearlessness from enemy, fearlessness from one known, fearlessness [from one] that is away; fearlessness for us by night, fearlessness by day; be all places my friend.
At the beginning of b, all the mss. read ḏāhavye, but even SPP. emends to yeam, having the comm. with him. At the end of the same pādu, all [so also Ppp.] give yam yāh (p. yam: yāh), which SPP. retains; the comm. reads pārde yāh, but understands it as ṣādān anuḥ or apariṇītāḥ. Our emendation to parāyāh is defensible; but the translation implies paro yāh, as a less alteration. [In d, Ppp. combines sarvāḥ & omits mānāḥ. ] [ "Save me from my friends." cf. ii. 28. 1 d and note; also RV. iv. 55. 5, where the antithesis between jānayam āhāras and mitrīyam āhāras is most instructive. ]

16. For safety and protection.

[Atharvam.— śāstra. * mantrādhyakṣābhodhayam. 1. nūṣṭhāḥ; 2. sar. p. bhātīṣṭhārtha 'yakṣa-vat. * [So the London ms.; the Berlin ms. says in fact ṣūryaṃ: see under vs. 2. ]

This and the following hymns, to 23 inclusive, are wanting in Pāipp. The comm. has 16-19 used in the night, in a ceremony to be performed by the purārāta, on the entrance of a king into his sleeping-house (according to Pariṣṭa iv. 5). The hymn is repeated below as 27. 14, 15.

Translated: Griffith, ii. 276.

1. Freedom from rivals in front, behind us [is] fearlessness made; Savitar [protect] me on the south, the lord of Cachi me on the north.

The comm. takes kṛtām in b as 2d du. impv. = kuruṭam, in spite of the accent, trying to find a dual subject in the two gods mentioned in c, d; and SPP., in obedience to this, even reads kṛtām, although twelve of his thirteen authorities (with all of ours) have kṛtām, the thirteenth evidently disagreeing with the rest purely by the accidental omission of an accent-mark. It would not be impossible to take mā in c and d as object of daksinātās and uttarāt. [For the use of kṛtām (the participle), cf. śāstra me kṛtām svastyaṇāmy, above, 9. 12 c. — In his Collation Book, W. refers to RV. kūla, 3. 4, which reads asapatiṇām purātānām naḥ śivāt daksinātāḥ kṛtāḥ: abhāyasya śāstrāḥ paścad bhaktrām uttaratāt grahē. ]

2. From the sky let the Adityas defend me; from the earth let the fires defend; let Indra-and-Agni defend me in front; let the Ārvins yield refuge round about; crosswise let the inviolable [cow], let Jātavedas, defend [me]; let the being-makers be my defense (vīraṃ) on all sides.

In c the mss. read tirācitnāgnyāda, which the pāda-text resolves into tirācitnā: agnyāda, and this SPP. retains, though tirācitnā is not a possible word. Our emendation to śāstra gnyāda is a very simple one (implying śāstra: agnyāda); the translation is founded on it; but a more radical alteration of the pāda would be acceptable: something like, for instance, tirācitnā ṣādān raktātā jñātenāḥ; the jñātenāḥ leads naturally to the suspicion that agna is somehow hidden in the gnyāda; the comm. indeed reads tirācitnā agnir ṣādān r-; but he is able to regard tirācitnā as a masc. accus. implying asmān; or else as by Vedic license for -citra, and this for -cīdhya, implying digīḍhya ( ); and such assumptions are forbidden us. The pāda-mss. all read raktātās in c.

The Anukr. in its metrical definition treats this all as one verse, and the same treatment is implied by the summation at the end of the avadāna (see p. 928); but the comm. and one of our mss. make what follows the second avadāna into a separate or
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third verse; [a like contradiction obtains as between the Anukr. and the comm. in the repeated passage, below, 27. 14, 15 (see the note); here, moreover, as noted above, the mss. of the Anukr. are at variance as to whether the hymn is to be reckoned as of 2 vs. or of 3.] the addition of bhajagabhā to the metrical definition is quite uncalled-for; [doubtless because pāda 1 scans better as 8 syllables than as 9; no less uncalled-for is the addition of sapthagadhā, unless, dividing what follows the second avadana into 3 pādas, we begin the seventh with an enclitic.]

[ I suspect that our text consists of 6 pādas (8 + 8 + 1 + 1 + 1 + 1 = 60, "atiśakvari"), call them 1 vs. or 2, as you will. Pādas c and e and f have good trishtub cadences; c is good trishtub if we resolve īdṛṣṭāgī; so is e, with w's tiryākā ca 'ql 2; the presence of me in f is all that spoils f; and the absence of me after yachātām is all that spoils the cadence of d, if, substituting the grammatical equivalent, we pronounce aśvina 'bhītañ at the beginning.]

17. For protection: to various gods.

[At. 16-23. - daśgañ. 'pasyaçam monirotadevayām. jīgañ. 5. 7, 10. atjañ. 6. bhoñ. 9. 5-p. atjañ.]

[Prose.] [Not found in Pāpp.] This hymn and the next are used, the comm. points out, in the same ceremony as 16, with other hymns, as detailed in Pariṣātta 4.4; both are also prescribed in Par. 19. 1 (see note to Kauc.; 140. 9), in a ceremony against danger from the various quarters. [See introd. to next hymn.] [Note that the vs. of this hymn group themselves in 5 dyads (comm., paryyā-vyayās), one for each cardinal point and a fifth for the 'fixed and upward points'; and that those of h. 18 do likewise and are so grouped by the comm. also.]

Translated: Griffith, ii. 276.

1. Let Agni with the Vasus protect me on the east: in him I step, in him I take refuge (gṛi), to that stronghold I go forward; let him defend me, let him guard me; to him I commit myself: hail!

The comm. first understands and explains krame and gare as nouns in the locative, qualified by tasañ; then he again makes them verbs, quoting from vs. 6 tasañ krame tasañ gare, to support this understanding of them; no one less superficial and blundering could possibly suggest the former explanation, against the accent and the sense.

2. Let Vāyu with the atmosphere protect me from that quarter: in him I etc. etc.

3. Let Soma with the Rudras protect me from the southern quarter: in him I etc. etc.

4. Let Varuṇa with the Ādityas protect me from that quarter: in him I etc. etc.

The comm. quotes AÇS. ii. 11. 12 to show that elsewhere also Soma is associated with the Rudras and Varuṇa with the Ādityas.

5. Let the sun with heaven-and-earth protect me from the western quarter: in him I etc. etc.

6. Let the waters with (mants) the herbs protect me from that quarter: in them I ... ; let them defend ... ; to them I etc. etc.
7. Let Vīvakarman with the seven seers protect me from the northern quarter: in him I etc. etc.

8. Let Indra with (-vant) the Maruts protect me from that quarter: in him I etc. etc.

The comm. quotes Bhagavad-Gītā x. 6 (rather futilely) to support the association of the seven seers with Vīvakarman as highest self (paramātman), and (most superfluously) RV. viii. 85 (96). 7 and AB. iii. 20. 1 (part) to show that Indra and the Maruts go together.

9. Let Prajāpati, possessing generative powers (prajānana-vant), together with firm support (pratīṣṭhād), protect me from the fixed quarter: in him I etc. etc.

Many of the mss. give various other accents to prajānavana; all read pratīṣṭhād (p. orādāyā), which SPP. accordingly retains,* although it is a palpable corruption; the comm. makes no difficulty of it, viewing it simply as a case of the substitution of genitive for instrumental; he adds, however, another interpretation, supplying prajāpanena for sakh to govern, and making pratīṣṭhād an adjective qualifying devā.

*W's D. and all of SPP's authorities appear to accent pratīṣṭhād, p. pratiśṭhāda, and this is in fact the accentuation and reading in SPP's text, although I do not see what is to be made of it.

10. Let Brihaspati with all the gods protect me from the upward quarter: in him I etc. etc.

The comm. calls these prose “verses” and those of the next hymn paryūyas; and the metrical definitions of the Anukr. are of course worthless, although it is possible to read out something like the numbers of syllables required by that treatise.

18. For protection: to various gods.

[Atharva.-dāpākam. pratyaṃcet mantrasādattavam. dvipadām: 1, 8. idānī triyabdh ;
2-6. avrām anujābā (sat. samrāj [intending svarāj ?]): 7-9. idānī pratīṣṭhād triyabdh.]

[Prose.] [Not found in Pāipp.] See note to the preceding hymn [for ritual uses]. The gods etc. are throughout the same as in that hymn. [The two hymns are closely accordant in general and special peculiarities of structure.] [A similar passage is found at MS. l. 5. 4. p. 719-11, as W. notes in the Collation book: he also says “cf. K. vii. 2.” AV. v. 10 presents some analogies with our hymn, and iv. 40 still more.

Translated: Griffith, ii. 277.

1. Let those malignants (aghāyā) who shall attack (abhidāst) me from the eastern quarter come upon (reh) Agni with (vant) the Vasus.

The comm. has the more regular vasunanta. All the mss., and the comm., have at the end of all the verses bhidāst, which SPP. accordingly retains; our edition makes the absolutely necessary emendation to -āst. [Is -āst a faulty reminiscence of AV. v. 10?] Most of the sanhita-mss. also accept divāhā. Some of the mss. leave ć unaccented. [With ' is represented throughout the hymn by -vant or -vant, not by the instrumental case. As usual, reh signifies a coming into hostile or detrimental contact or collision. [W. interlines “run against” as alternative for “come upon.”]
2. Let those malignants who shall attack me from that quarter come upon Vāyu with the atmosphere.

3. Let those malignants who shall attack me from the southern quarter come upon Soma with the Rudras.

4. Let those malignants who shall attack me from that quarter come upon Varuṇa with the Ādityas.

   The Anukr. ought properly to call this verse bhūrajī.

5. Let those malignants who shall attack me from the western quarter come upon the sun with heaven-and-earth.

   The accent of Ṛṣeyā is noted by W., Skt. Gram. § 94 b.

6. Let those malignants who shall attack me from that quarter come upon the waters with the herbs.

7. Let those malignants who shall attack me from the northern quarter come upon Viśvakarman with the seven seers.

   In our text there has dropped out an accent-sign under Ṛṣeyā before adityā.

8. Let those malignants who shall attack me from that quarter come upon Indra with the Maruts.

9. Let those malignants who shall attack me from the fixed quarter come upon Prajāpati with generative qualities.

10. Let those malignants who shall attack me from the upward quarter come upon Bṛhaspati with all the gods.

   Verse 8 is properly bhūrajī (23 syllables). Verses 9 and 10 are each properly of 27 syllables; but by restoring elided initial a here and there (with regard to which the Anukr. appears to acknowledge no rule) the meters as defined can be made out.

19. For protection by various gods.

   [Atharvan. — ekādeṣeṣam. caṇḍramasam uṣn manoḥkāchettrayam. pātālam: 1,3,4. bhūraj yam; 10. vāraj; 2,4-6,11. anujśubharavam.]

   [Prose.] [Not found in Paipp.] The comm. says that, besides the uses stated in connection with preceding hymns, the purohita is to accompany with this the entrance of the king in the night into his sleeping-house; and that it also appears in the ceremony of a king’s entrance into his city.

   Translated: Griffith, i. 278.

1. Mitra ascended with the earth: to that stronghold I lead you forward; that enter ye into; that enter ye; let that yield (yam) you both refuge and defense.

   The comm. declares that Mitra here means Agni.

2. Vāyu ascended with the atmosphere: to that stronghold etc. etc.

3. The sun ascended with the sky: to that stronghold etc. etc.

4. The moon ascended with the asterisms: to that stronghold etc. etc.
5. Soma ascended with the herbs: to that stronghold etc. etc.
6. The sacrifice ascended with the sacrificial gifts: to that stronghold etc. etc.
7. The ocean ascended with the streams: to that stronghold etc. etc.
8. The brāhmaṇa ascended with the Vedic students: to that stronghold etc. etc.

The comm. says that brāhmaṇa here means the Veda with the aṅgas.

9. Indra ascended with heroism: to that stronghold etc. etc.
10. The gods ascended with the immortal (amṛta): to that stronghold etc. etc.
11. Prajāpati ascended with progeny: to that stronghold etc. etc.

The comm. explains ud akrilmat by yamāraṇa rakṣitaṁ ukrāntaṁ, as antecedent of tāṁ purāṁ etc. The metrical definitions of the Anukr. are not worth comparing in detail.

20. For protection by various gods.

[Ātharvan: — hahudecatyam. tristīphokam: t. jagati; t. purastādhyāhai; q. anuvṛkha.]

[Not found in Pāpp.] The comm. says, purely on his own authority, that with this hymn the purohita arms with a breastplate a king going to battle. [For the reference to vs. 4 in Kāuç. 25: 36 note, see above, introd. to vii. 5.]

Translated: Griffith, ii. 279.

1. Have set down apart the human deadly weapon Indra-and-Agni, Dhātar, Savitar, Brihaspati, king Soma, Varuṇa, the Aśvins, Yama; let Pūshan protect us round about from death.

It is quite as likely that 'Soma' etc. in the second half-verse should be viewed as coordinate with Pūshan. The translation omits yam in q; it seems probable that a is deeply corrupt. [Caland, KZ. xxxiv. 456, citing Avestan usage, takes pādravyaṁ vadāṁ yam as accusative of the crystallized combination pādravyaṁ vadāṁ yath which we had at i. 30. 11: see note to xlii. 2. 19. But W's suspicion is weighty.] All the mss. accent nyādhīs (the pāda-mss. having, against all rule and practice, nyādhīh, instead of nyādīḥ or ni: adīh), and SPP. follows them (in p. also); our nyādīh is an emendation, apparently a necessary one — unless we can construe, with the comm., b-d as together constituting the apodosis: 'what means of death for men [our enemies] have fixed in secret—from [that] death let Indra-and-Agni etc. etc. protect us.' [Griffith: 'May Soma etc. guard us from Mrityu—death caused by men, which Indra etc. appointed.'] The verse is far too irregular (11 + 12 : 12 + 9 = 44) to be called simply a triṣṭihuk.

2. What [defenses] he who is lord of creation, Prajāpati, Mātāriṇīvan, made for his creatures (prajād), what ones the directions and the quarters put on (vas) — let those defenses (vedīrmaṇu) be abundant (bhāludā) for me.

The mss. accent vasāṭī [except several that have vasātī]; our emendation to vasāde is unquestionably called for, even though there are a few cases in R.V. of such accent as vasātī [Gram. § 613]. The comm. etymologizes mātāriṇīvan as antistrophe vasātī
The verse is properly $12 + 11 : 11 + 11 : 12 + 11 : 11 + 11 : 12 + 11 : 11 + 11$: for $d$ has triṣṭubh cadence, and there are three possibilities of excising a syllable from its prior half.

3. What [defense] those gods fastened on themselves, when fighting for overlordship, what defense Indra made for himself, let that protect us on all sides.

Pāda b is altogether corrupt; the translation implies the reading Adhirājaśa pratiś. maḥ, which differs a little from the emendation in our text, but which the Pet. Lex. assumes under Adhirājaśa. The ms. give (deva) 'ādhirājaśa dhaṅ; the pāda-text analyzes into (deva:) Adhirājaḥ yāḥ: dhehiḥ: maḥ (SPP reports his pāda-mss. as giving at the beginning deva, apparently by an oversight, as deva is no form). The comm. has (deva) dyūṣyayo (implying p. dyuṣ) dehinah, and this SPP accepts, despite its unsatisfactory character; the comm. explains dyūṣyayo as divī dyulokā raja- māṇās, which is absurd, and adds that, since the wearing of armor implies a body (deha), the gods were embodied (dehinās), which is silly. The pāda-mss. (and one of SPP's sanhitā-mss.) strangely read sarvālās at the end instead of viṣṇuṣās; the comm. and both editions accept the latter; [and since W. notes nothing to the contrary, his D. presumably has viṣṇuṣāḥ]. The text, with b as translated, and with ca-kr. in c [making 11 + 8 : 8 + 8], answers excellently to the definition of the Anukr. [W. means, I take it, no form which is usable in this connection.]

4. Defense for me may heaven-and-earth, defense may day, defense may the sun, defense for me may all the gods make; let not the affront (pratiśa) reach me.

Some of the ms. leave pratiśiḥ accentless, and nearly all accent kruṇā; both editions have kran and -kā. The comm. seems to read agnis instead of ahas in b, and no for mā in d. The comm. paraphrases pratiśiḥ as caṭrasena 'jñātapatrīkālāyanā (is being added to pratiśiḥ “ajñātārthas”); the [minor] Pet. Lex. conjectures 'discomfort' (Ugdenach); the translation above is of course only tentative. To be compared with the verse is viii. 5. 18 above; found also in AÇŚ. l. 2. 1, which has our a, b (but reading agnis with our comm.), and, for third pāda, varma me santu tiracātha; and in Ap. xiv. 26. 1, with agnis in b, and for c, d, varma me brahmaṇaśapitar mā mā prajād ato bhayam.

[Here ends the second anuvāka, with 11 hymns and 72 verses. If we counted hymn 16 as of 3 verses, there would be 73. Some ms. sum up the verses as 72, and thus support the numeration of hymn 16 as given by both editions (see p. 943)].

21. The meters.

[Brahmā.—charac. chāndaum. sa-av. av. somaḥ bhṛtā.]

[Prose.] [Not found in Paipp.] The comm. finds the verse quoted by the appellation chandagaṇa in Nakṣatra Kalpa 18. — [The Anukr. says: idam brahmaḥ chanda-nakrāntivijñātya paśyant-.—The meters are arranged, according to the number of their syllables, in an arithmetical progression ascending by a difference of 4. In VS. xxiii. 33, all these and kārbhāḥ are mentioned.]

Translated: Griffith, ii. 279.


The ms. are at variance as to the use of any kampa-sign between the first two words. [The metrical definition (18 syllables) calls for the resolution gāyatrī up.]
SPP’s authorities appear all (except one pada-mss., it) to read at the end ṣuṇṭyaṁ; ours vary between ṣt-, ṣṛ-, ṣṝṇa, and ṣṝṇa. The text of the comm. reads pañkti (instead of ṣt-), and, either with reason or on account of his usual disregard of accent, he takes the whole verse as a single compound word in the dative case, explaining it to mean ṣuṇṭyaṁ svadhā, ṣuṇṭha ṣuṇḍhā, etc., and declaring it thus to contain seven mantras; and SPP. thinks this to be “doubtless” the original character of the line; it would be safer to say “perhaps,” or “possibly,” since the separate accentuation, the nominative form pañkti, and the division by the Anukṛ. into two pādas (in the pada-mss., after ṣuṇṭhā) all speak against it. The mas. accent trṣṭhā ṣuṇṭyaṁ.

23. Homage to parts of the Atharva-Veda.

[Aṅgiras. e. chauḍiṣṭhit. mantrāktīdaṃvatyam. 1. ṣuṇṭhā ṣuṇḍhā; 3, 19. pṛṣṭhaṅgaḥ ṣuṇḍhā; 4, 7, 11, 17. dāvī trṣṭhāḥ; 5, 10, 13. dāvī trṣṭhāḥ; 3, 6, 14-16, 20. dāvī paṇātā; 8-10. ṣuṇṭhā ṣuṇḍhā (1-20. 1-24); 21. ṣṭṝ, ṣṭṝṇhā.)

[Verses 1-20, prose.] [Not found in Pāpp.] The comm. quotes from Nakṣatra Kalpa, 17, 18, to the effect that this hymn and the following (together called saṁjna) are to be used in the great appeasement-ceremony called Aṅgirasa, by one who seeks success as practising or suffering witchcraft. [Cf. introd. to next hymn.]

Translated : Griffith, ii. 279; vs. 21 also by Ludwig, p. 219.

1. With the first five anuvādhas of the Aṅgirasa, hail!

It is very strange that the instrumental case is used here, instead of the dative, which is used everywhere else through this hymn and the next. [Conversely, note the use of the abl.-dat. form mādhyaḥ, below, 27. 2 c, where we expect the instrumental, as in the other pādas.]

2. To the sixth, hail!
3. To the seventh-and-eighth, hail!
4. To the black claws, hail!
5. To the green ones, hail!

Two of our mss. (O.D.) accent with our text ṭāṛṭhayasyaḥ; SPP. reads ṭārtihayasya, with (apparently) all his authorities and nearly all of ours.

6. To the petty ones, hail!
7. To them of the paryayaḥ, hail!
8. To the first conchs, hail!
9. To the second conchs, hail!
10. To the third conchs, hail!

In 9 and 10, SPP. accents, with all the mas., ṭārtihayasyaḥ and ṭāṛṭhayasyaḥ; we have not hesitated to make the necessary emendations to ṭṛṭye. [The false accent is perhaps a blundering assimilation to that of prathamihayasya; cf. notes to vs. 13 and 14, and especially to xviii. 3, 47. — Two of W’s later collated mss., D.I., have rightly ṭṛṭye.]

11. To the next to the last ones, hail!
12. To the last ones, hail!
13. To the further ones, hail!

SPP. again follows the mas. in accenting uttarahayasyaḥ; [again a blundering assimilation to the accent of uttamihayasya, vs. 12].
14. To the seers, hail!  
Here also we emended the accent to śīlūya.r, which W's D.L. indeed give; but SPP. has, with the mss., śīlūya.s. [For the rationale of the blunder (due to śīlūya.s, vs. 15), cf. notes to vs. 10 and 13 and note to xviii. 3. 47.]

15. To the peaked ones (?) cīkēhīn, hail!  
Here the mss. vary between śīkēhīyasya and śīlūya.s.

16. To the garuds, hail!  
17. To the great garuds, hail!  
18. To all the gaṇḍa-knowing (?) Agigras, hail!  
It is altogether likely that śīdgaṇḍa either never meant anything or is a corrupt reading; the translation is given merely in order not to leave the word untranslated.

19. To the two thousands severally, hail!  
20. To the brdhman (?) , hail!  
SPP. reads brahmēya, and mentions no disagreement among his authorities; all but one or two of ours have the same, and our text probably has been better left to read so; but the accentuation of the mss. is wholly unauthoritative, and the distinction here also of no manner of importance. The comm. understands brahmēya. [I think brhmēya is to be preferred for the reason given at p. 932, line 7.] The numbers of syllables in the verses agree throughout with those demanded by the definitions of the Anukr.

It is a great disappointment to find that the designations given in this hymn to the various parts or elements of the Atharvan text are just as much a puzzle to the commentator as they are to us, so that he does not even venture to conjecture a meaning for them. He understands the authors rather than the mantra to be meant as the recipients of the homage. His whole comment follows: utra viñgaṭāmādhipahityām apah śīkēhīyām vidyamānānuhānaśāntiśāntiṃaviṣekaśadānāṃ gādā śravādā pranābāvakta tāni viñgata na pradārshānaḥ; brahmāne vidhā ta bhūti brahmaśāgadāḥ viñgataḥ śīlūya.s pratidhyate: anyat sarvān nīgadaṃ-vyākhyāvān. It sounds like a bad joke that he calls nīlamabha etc. 'familiarly known.' That anuvāka is used in vs. 1 in the same sense as in the present division of the text seems very unlikely.

21. Heroisms [were] gathered with the brdhman as chief; the brhmān as chief in the beginning stretched the sky; the Brahman was born as first of creatures; therefore (elī) who is fit to contend with the Brahman?

Or (in d) 'with that (ēla) Brahman.' SPP's text of the verse agrees with ours save that he accents in d brhmāna with the mss., and has in c prathamā 'tāl (p. 931: utd, though the pada-mss. read -mā: utd); the text of the comm. has -ma 'tā here, but -mo 'tā in the verse repeated as 23. 30; the emendation in our text to -ma ha is plainly the easiest way out of the difficulty. The pada-mss. divide at the beginning, with remarkable absence of intelligence, brhmāna: jyeṣṭhā, or jyeṣṭhā; half the samkhyā-mss. also accent jyeṣṭhā; finally, the pada-mss., with incredible folly, divide at the end spārditaḥ: tvaikāthā! SPP. holds that the verse must have originally had brhmāna throughout (four times), and gives in his note a text of it in that form (but with prathamaḥ 'tā in c); but it is far from improbable that brhmāna was used in the first half.
verse and brāhmaṇ in the second, as in our text. Indeed, in a corresponding verse in TB. (ii. 4. 7.), brāhmaṇ [more appropriately, it would seem, If I am right in supposing that vs. 29 and 30 of hymn 23 refer to the Brahmaveda; cf. p. 932, l. 3] is used every time: brāhmaṇajyesthā (its commentary takes this as vocative) viśuddhāśvati brāhmaṇa jyestham divam ātattā. There is brāhmaṇa prathamā 'etā ([I am comment paraphrases by simply prathamā) jayate tinā 'rhati brāhmaṇa śāstrikhum kath. Our comm. gives a second explanation of brāhmaṇajyesthā as = brāhmaṇa jyesthena, the case-ending of the former word being omitted, as well as the in part of that of the second]

23. Homage to parts of the Atharvaveda.

[As in the case of the preceding hymn, the comm. to all the verses is given together at the end. Its main parts are given below under the separate verses. It further declares that by the words śaṅcarca to daśacarca are designated the āśī named Atharvan, and by those from ektadacarca to viṅcāti are designated the āśī named Atharvanā; and it quotes as authority the beginning of i. 1. 5 of the Gopatha Brāhmaṇa.]

With regard to this hymn in general, and leaving books xix. and xx. out of account in the statements that follow: in the first place it is clear that the books of the third grand division of the AV., books xiii.-xviii. (see p. 708), are intended by verses 23-28 respectively (see under the verses below and see the introductions to the several books).

[In the second place it is clear that the hymns of the books (but not the books themselves severally) of the first grand division of the AV., books i.-vii. (see p. 388), are intended to be covered by verses 1-15 and 19 and 20 (between 19 and 20 we miss the dvyacchānt which the commentator's text has). In this connection it is significant that vs. 1 begins with homage "to them of four verses," which is the norm of our first book, and not with homage "to them of one verse"—see the first table on p. 388. Moreover, as appears from the table on p. 388, the first grand 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.). Again, while there is in the first grand division (and only there) one hymn or more of every number of verses from 1 verse to 18 verses, it is interesting to note that there is, in the whole AV. (books i.-xviii. or even i.-xix.), not one hymn of 19 verses, nor yet one of 20 verses (cf. p. 471 top): and of this fact account seems to be taken in so far as the form of our verses 16 and 17 differs from that of the 15 preceding.]

[Thirdly, the books of the second grand division of the AV. (books viii.-xii.) consist of hymns of over 20 verses (p. 471, top). There is, therefore, in all our present hymn, no special reference to this division, unless it be in verse 16, which may accordingly mean "To the division (kāṇḍa) of great (mahat) [hymns], hail," and refer to books viii.-xii. It is not impossible that a Hindu might use kāṇḍa to signify a "grand divisions" comprising several books and tantamount to one of our so-called "grand divisions" (see my note to vs. 18). Against my view, I might well object that dṛgha would be a more appropriate adjective than mahat for the 'long' individual hymns of which the division consists; but, per contra, if the difference between maha mahatva and maha mahatva... ]
graver objection to my view, perhaps, is the position of vs. 18, which, if I were or am right, ought to come between verse 20 and verse 23.

[Fourthly, verses 29 and 30 doubtless refer to this Veda as a whole, to the Brahmana-veda, or to the incantations (brahman) which form its subject-matter. After writing this, I note that Bloomfield in the Grundriss, p. 40, note 7, expresses an opinion similar, but much less specific. If I am right, brahman is to be preferred to brahmans in these two verses, as also in vs. 20–21 of the preceding hymn: cf. the TB. vs. cited under 21.21. On the other hand, I ought not to pass in silence the fact that the Anukrt, at the beginning of its treatment of book xix., seems to call book xix. the brahmakāṇḍa.]

[Finally, therefore, aside from verse 18, just discussed, and assuming that verses 16 and 17 were added (in genuine Hindu fashion) merely for schematic completeness, we have only to note that all the verses of the hymn are reasonably accounted for, save only verses 21 and 22.]

[See pages cl, clvii, clix.]

Translated: Griffith, ii. 280.

1. To them of four verses of the Ātharvānas, hail!
2. To them of five verses, hail!
3. To them of six verses, hail!
4. To them of seven verses, hail!
5. To them of eight verses, hail!
6. To them of nine verses, hail!
7. To them of ten verses, hail!
8. To them of eleven verses, hail!
9. To them of twelve verses, hail!
10. To them of thirteen verses, hail!
11. To them of fourteen verses, hail!
12. To them of fifteen verses, hail!
13. To them of sixteen verses, hail!
14. To them of seventeen verses, hail!
15. To them of eighteen verses, hail!
16. Nineteen: hail!
17. Twenty: hail!
18. To the great book (mahat-kāṇḍa), hail!

In these two verses, some of the mss. read -fall sv-; the text of the comm. has -fatyill, which would be an improvement; and two of SPP’s reciters give the same.

[But cf. p. 931, ¶ 6, end.]

[See pages clvii-viii.]
19. To them of three verses, hail!

Between this verse and the next, the commentator’s text inserts a transliteration of the Sanskrit: नौभ्रेष्ठ ।

20. To them of one verse, hail!

21. To the petty ones, hail! [See page cviii top.]

This is a repetition of 22.6 above, and after it the commentator’s text adds 22.7.

22. To them of a half-verse, hail!

All the manuscripts, and the commentator, have here एकाधर्ष्ट्।

23. To the ruddy ones (rohita), hail!

The manuscripts except W’s O.D., which have रोहि-], and hence also SPP., accent here rohita. The commentator remarks that in this and the following verses the books intended are clear. This, of course, means book xiii. [which is designated by rohita at Kaus. 99.4.]

24. To the two Sūryās, hail!

That is, to the two parts (annuvikalas) of the book beginning with the Sūryā-hymn (xiv.).

25. To the two Vṛātyas, hail!

Again the two annuvikalas of the Vṛātya-book (xv.). [Both ed’s read व्रात्यार्थम्, with all the authorities, save W’s D.L., which have व्रात्या। The minor Pet. Lex., vi. 189, notes व्रात्या as an adj. to व्रात्या: hence, rather, ‘To the two [annuvikalas] about the vṛātya, hail!’ See my note, p. 770, ¶ 3.]

26. To the two of Prajāpati, hail!

The two annuvikalas of book xvi. are evidently intended, though why they are called prajāpatya is difficult to say. [The Major Anukr. calls the whole book prajāpatya, as noted p. 792, ¶ 4.] The Old Anukr. quoted in the endings says at the end of xvi. 4 प्रजापतिः हा चातुष्काः [· · · ] जापाकाः पाराः: i.e. the [first] Prajāpati-annuvīka has four hymns [or paryyāyas]; the [paryyāya] next after [2 and 3: i.e. paryyāya 4] is one of seven verses,” [For the probable relative position and the significance of these extracts, see p. 792 (¶ 3)–793.]

27. To the viśāsahī, hail!

The seventeenth book begins with the word viśāsahī: and this time the comm. takes the trouble to specify that “the seventeenth kānda” is intended. [Cf. p. 805, ¶ 1.]

28. To them of good omen (maigalikā), hail!

This, from its position, ought to signify book xviii.; the comm. says nothing about it; his text reads माप्य। [That the funeral book is held to be most inauspicious appears from SPP’s preface to his ed., vol. i., p. 4, p. 5, and especially p. 2. To call the book auspicious is a euphemism such as is familiar in the case of the dreadful god Śiva.]

One of our mss. (1) inserts after this verse five others which do not appear to occur elsewhere, as SPP. does not mention them: न्द्रकृताकल्पयः वृष्ण। 29. वृष्णाकल्पयः सः। 30. चानिकाल्पयः सः। 31. अगनिरकाल्पयः सः। 32. अनिविष्काल्पयः सः।
svāhām. 33. Our 29 then follows, in the form suśrūṣṇaṃ svāhā, and our 30 as given in all the mss.: brāhmaṇajñeyakṣeṣṭy ēkā. [The foregoing are the readings of the Collation Book: apart from the accents, they require correction, I suppose, to dūklärīṣ.]

29. To the brāhmaṇa, hail!

See above, 22. 20, with which this is identical. This time, two of our mss. [and three of SPP's] have brāhmaṇa; the others, and SPP's text, read brahmāṇa. [As to the meaning, see introduction, p. 932, § 2.]

30. Heroisms were gathered with the brāhmaṇa as chief; the brāhmaṇa as chief in the beginning stretched the sky; the Brahmā was born as first of creatures; therefore who is fit to contend with the Brahmā?

This is a repetition of 22. 21 above; the commentator's text apparently gives it in full, as SPP. notes that (doubtless only by an accident) it reads this time in c brāhmano 'tāna.

24. For prosperity: with a certain garment.

[Atharvā.—agni. maṃtratābāhdevyayam uta brāhmaṇastaparyam. ∆usvīkham: 4-6. 8. tṛṣṭuḥ; 7. 3. pījī gāyatrī.]

The hymn, except vs. 2, is found also in Pāipp. xv. The comm. points out that it is prescribed by Nakṣatra Kalpa 17–18 to be used in a mahāśānti ceremony called tvāṛīti, on occasion of the loss (śaya) of a garment.

Translated: Ludwig, p. 458; Griffith, i. 281.

1. With what [garment] the gods caused to wrap god Savitar, with that, O Brahmaṇaspati, do ye wrap this man in order to royalty.

The translation implies emendation in b of adhārayan to adhāpayan; this, obviously suggested by the whole sense of the hymn (and proposed in the Pet. Lex.), is supported by the Ppp. text, which reads deva 'dyāpayan. The comm. reads -dhar-, but explains it as if it were -dhāp-: parītaḥ sārata acchādayan. Many of the mss. have adhārayan, unaccented. The comm. quotes TS. vi. 1. 14, to the effect that “this same garment belongs to all the gods,” to explain why the verb in the second half-verse is plural.

2. Wrap ye this man [as] Indra in order to life-time, to great dominion, that [it] may conduct him unto old age; may he long watch over dominion.

All the mss., both here and in the next verse, read at end of c nayām, which SPP. therefore accepts, although both form and accent are indefensible; the comm. has both times naya; the translation implies our emendation to nhāyat, the propriety of which can hardly be questioned, especially as it is supported by a corresponding verse three times repeated, with variations, in HGS. i. 4. 8: pari 'nam indra brahmāṇa maṅe vrīḍraya (or rāṣṭraya, or pūṣṭaya) dādhamasi: athā‘ naṁ jārimā nayeṣv yatho vrīḍre (or rāṣṭre, or pūṣte) adhi jāgarato. of these three forms, the first is intended for a Brahmā, the second for a Kṣatriya, the third for a Vāśya: compare our next verse. The comm. [in 2 a and 3 a. appears to have had before him indrāmāyaṇa and somāmāyaṇa, whatever his accentuation and pādga-text may have been: this he understands as indra mā
TRANSLATION AND NOTES. BOOK XIX. —xix. 24

"yufe and soma ma" yufe, his vocative indra] agreeing with HGS. and giving an easier and better text; [his ma goes easily as an appositive with indra, but the following nam is quite out of joint with it].

3. Wrap ye this man [as] Soma in order to life-time, to great instruction (gdrdr), that [it] may conduct him unto old age; may he long watch over instruction.

It is perhaps only by an accident that vs. 2 is omitted in Ppp.; at any rate, this verse shows what would have been read for verse 2 by it; it has soma, not soma, in a;* and naya, with the comm., in e; further, in a it gives pare 'nam. [*Strictly speaking, it has soma in a; namely, with the comm., in e; but the following enam is quite out of joint with it.]

4. Wrap, set ye him for us with splendor; make him one to die of old age; [make] long life-time; Brihaspati furnished (pra-yam) this garment to king Soma for wrapping himself.

This is a repetition of ii. 13. 2, above. The comm. mentions that the verse has been already explained where it first occurred, but adds: "the sense, however, is compendiously this," and proceeds to give the same exposition over again, word for word (unless, indeed, the editor is responsible for the repetition). For the parallel passages etc., see the note to ii. 13. 2.

5. Go thou safely (si) unto old age; wrap thyself in the garment; become thou protector of the people(?) against imprecation; and live thou a hundred numerous autumns; and wrap further about (upa-sam-ya) thee abundance of wealth.

[The verse is found in PGS. (i. 4. 12), HGS. (i. 4. 2), and MP. (ii. 2. 7). In a, PGS. omits si, while HGS.MP. have jdrhm gacchasi; in b, all three texts read kṣitānām and abhiśastiṇḍu; all three end c with suvarcās; and PGS. has for d rayim ca putrām anu samayayata, adding aum 'dam paridhātvam viśak. In b, the translation follows Ppp. and the three texts just cited in reading kṣitānām 'people' instead of the absurd gṛtānām 'heifers,' which is given by all the mss. and the comm., both here and in the nearly accordant verse ii. 13. 3: see note to ii. 13. 3 [and cf. Roth, ZDMG. xlviii. 110 J. The comm. is driven by the reading gṛtā into taking abhiśastiṇḍu from gas 'cut': abhiśa viṣasaṃ hūna. (Our abhiśastiṇḍu u, at the end of b in vs. 5 and 6, would seem, in view of the pada of the other texts, to be a faulty assimilation to the end of d in vs. 5, paridhātvam u, such as may be found elsewhere.)]

6. Thou hast wrapped thyself in this garment in order to well-being; thou hast become protector of thine allies (?) against imprecation; and live thou a hundred numerous autumns; living, pleasant (cdu), thou shalt share out good things.

The translation implies in b abhir āptān [see below], or else an analysis of the mss. reading vapānām (misprinted vap- in foot-note of Berlin ed.) into u and āptān (the pada-mss. have abhir: vapānām). The vapānām of our text* is a conjecture provoked by the gṛtānām of vs. 5; as that is got rid of, this naturally falls away also. The comm. has again gṛtānām, and this time interprets abhiśastiṇḍu as a fear on the part of the 'heifers' of losing their skins (evagādinaḥbhiti [cf. note to ii. 13. 3])! The Ppp.

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text appears to give us no variants. The HGS. has a corresponding verse (In i. 4.3), reading in a, b adhi dhīhā one ms. correctly 'dhīhā' svastiṣya bhār ṣṭhāṇant abhiṣācit. pāvā; and, for d, varūni cīrya vi bhōja sa jīvaṇ; the variant to cīrus, taken in connection with the small appropriateness of cīrus, makes its genuineness suspicious. [MP. at ii. 2. 8, also has ṣṭhāṇam; and it agrees otherwise with HGS., save that it has dhī for dhīhā, cīryā for cīrya, and vi bhōja (agreeing with AV.). }

Kirste, in his note to HGS., p. 8, mentions as further variants cīrya and cīryā. MB., at i. 1. 6, has c, ending with suvaceṣa, and d, reading cīrya.] * [Misprinted svāṃ.]
† [One ms. correctly ṣṭhāṇam.]

[See page xxxvi, note.]

7. We, companions, call to aid Indra the very mighty at every conjunction, in every contest (vīṣṭa).

This verse is, without variant, RV. i. 30. 7; also found in SV. (i. 163; ii. 98), VS. (xi. 14), TS. (in iv. 1, 2), MS. (in ii. 7. 2), [MP. i. 6. 3]. Siddhayas, in e, which might be either nominative or vocative, the comm. prefers to take as nominative.

Of golden color, unaging, of excellent heroes, having old age as death, do thou enter into union (sam-vīṣṭa) with progeny; this Agni says, 'and this Soma says, this Brahaspati, Savitar, Indra. The second half-verse we had above as viii. 5. a, b [which see; and pada c occurred at xvi. 9. 2]; the comm. does not notice the repetition. He explains sam vīṣṭa as used in the sense of nireṣṭa 'enjoy'; or else, he says, of praviṣṭa = svagham adhitīṣṭa.


25. To a horse.

[Gopadaha.—caturyam. agneyam. hādibhitam. asuṣṭhukham.]

The verse is not found in Pāipp. The comm. finds it quoted in Nakṣ. K. 17–18, in a māhāṭhāni ceremony called gānīkhari, on occasion of the loss (āṣṭya) of a horse.

Translated: Griffith, ii. 282.

1. I harness (yuj) thee with the mind of one that is unwearied and that is first; be thou an up-carrier uphill; having carried up, then run thou back.

The real sense of the hymn is very obscure; neither the viniyoga nor the comm. casts any light upon it. [SPP. regards the comm. as taking utkūlamaṇavā as one word;] the comm. reads bhava for bhava: and he explains the phrase simply by atidṛpto bhava. Instead of utkṛṣṭha, the comm. has dukṛṣṭa (= caṛṇa-yāla-lakṣaṇam phalant labhaya). SPP. accents utkūlam, with all the ms.; our alteration to utkūlam is not sufficiently motivated; the minor Pet. Lex. has utkūlam, which is more in accordance with general analogies. Fully half the ms. accent utkṛṣṭha. In our text, bhava (in e) is a misprint for bhava (an accent-mark fallen out).

26. For long life etc.: with something golden.

[Atharvan.—caturyam. agneyam; hādibhitam. triduṣṭhukam; 3. anuṣṭhik; 4. patyāyūḥ.]

Of this hymn only vs. 4 is found in Pāipp. (in xx.). The comm. finds it used in Nakṣ. K. 17, 19, in a māhāṭhāni ceremony called āṇgrī, on occasion of danger from fire, with the insertion of a golden earring; further, in Purāṇ. 11. 1, in a tālāḥpurṇa ceremony.

Translated: Grill, 49, 192; Griffith, ii. 285; Bloomfield, 63, 668.
1. The gold that, born out of the fire, immortal, maintains itself over mortals — whose knows it, he verily merits (arrh) it; one that dies of old age becomes he who wears (bhr) it.

SPP. accents at the end bhhahrit, with the great majority of the mss. (the same also in 2 d); our preference for bhhahrit was because only this accent is found elsewhere in AV. Most of the mss. accent enah in c. The masculine enam in c is surprising, as no hint of anything masculine is met with elsewhere in the hymn; the comm. explains it as avaddhastam hrrnapatih pandaralam. In a corresponding verse (6) found in a khila of the RV. (to x. 138) is read instead enah (one mss. vedam), which is more likely to be the true text. The same has in b jayhe par daullre. The Anukr. takes no notice of the redundant syllable in c.

2. The gold, of beauteous color by the sun, that men made (mammad) of old with their progeny sought — that, shining (candra), shall unite thee with splendor; of long life becomes he who wears it.

Very nearly all the mss. read sirf at end of b; but both editions, and the comm., give sirf. The majority of mss. also accent sirrl. SPP. reads at end of c srjati, with all the authorities (save his P., which has srjat) *; both sense and meter so plainly call for srjati that we adopted it as an emendation in our text; the comm. reads srjatu. As to bhhahrit at the end, see note lo vs. 1. *[W's P.M. have srjat h y+-]

3. For life-time thee, for splendor thee, and for force and for strength — that with brilliancy of gold thou mayest shine out among the people.

The comm. reads in c hrrnapatih tejas. The comm. supplies in a, b sath srjat to each noun, as if they were in the instrumental case, which is plainly wrong. Probably the 'thee' of the first line is different from the 'thou' of the second, being addressed to the article of gold itself.

[The comm. (as noted) and the text of the comm. have hrrnapatih tejas; but all the other authorities are agreed as to the accentuation hrrnapatih; which, however, is inherently improbable (Gram. § 1267 b), if, with the pada-text, we take the combination as one compound word. Both mss. and comm. and accent all point the other way, and we have doubtless to assume as pada-reading hrrnapa: tejas, as two words, of which the first is vocative; and, but for our blundering pada-kara, this is just what our sanhit-reading would naturally be taken to mean. The comm. understands 'thee' as referring to the man who wears the gold amulet; but the whole verse gains in concinnity, if we refer 'thee' (with W) to the amulet itself, and supply with the first half the verb bhaktamahi (as at i. 35. 1 c; iv. 10. 7 e; xix. 46. 1 e, d), and take the second half also as addressed to the amulet.]

4. What king Varuna knows, [what] divine Brihaspati knows, what Indra the Vritra-slayer knows, — may that be for thee life-giving, may that be for thee splendor-giving.

Next after the verse already quoted (under vs. 1) from the RV. khila, occurs another corresponding to this, but having for byad u deva sarvasvatih, and for a tan me varusa hymns, and lacking a fifth pada. Ppp. has in byad u deva hpy, puts yad before indras in c, and has for d, and for end of the verse, tat cittam cittam arka yapam.

[Here ends the third anuvilka, with 6 hymns and 65 verses.]
27. For protection etc.: with a triple amulet.

[Śrīya, tālādakāhakā. trirūḍhakāyaṁ uṣa cāndramāsam. Anuṣṭhākham; 9, 9. av. āyukṣh; 10. jagati. see under the verse]; 11. āry avyukṣh; 12. āry amuṣṭhak; 13. omni

For protection etc.: with a triple amulet.

[Śrīya, tālādakāhakā. trirūḍhakāyaṁ uṣa cāndramāsam. Anuṣṭhākham; 9, 9. av. āyukṣh; 10. jagati. see under the verse]; 11. āry avyukṣh; 12. āry amuṣṭhak; 13. omni

Found (except verses 12 and 13) also in Pāipp. x. The comm. quotes from the Naks. K. (17, 19) its use, in a mahācānti called prājñapāta, by one desiring progeny and cattle, and in case of the loss of progeny, with the binding on of an amulet made of three metals, gold and silver and copper.

Translated: Griffith, ii. 283.

1. Let the bull (ṛṣabha) protect thee with the kine; let the virile one (vīśā) protect thee with the vigorous ones (vājīn); let Vāyu protect thee with brahmān; let Indra protect thee with Indra’s powers (? indriya).

The comm. reads in a vrīṣabha. In b, he naturally understands horses as intended, and connects vājīn with the root vīś (vajībhīr vejanavādīkī tīghrātātīḥ avyukṣh). Of brahmān he gives three different and equally worthless explanations. To indriya he says indriyāy atre ‘indriyāyānti’ ‘nātraśānti vo, which gives us no help. [But the text of the comm. has pāho ṛṣabha.]

2. Let Soma protect thee with the herbs; let the sun protect with the asterisms; [let] the moon, Vṛitra-slayer, [protect] thee from the months; let the wind defend with breath.

All the mss. without exception read in c madhyat, instead of the madhyag which we should have expected, and which the comm. has. It seems like a blundering confusion of the two cases (the reverse of that in 22. 1, above). The comm. makes nakṣatra here refer to the planets, most unnecessarily; he reads in d rakṣati, but glosses it with rakṣatu.

3. They call the heavens (ātīr) three, the earths three, the atmospheres three, the oceans four, the song of praise (stoma) triple, the waters triple: let these triple ones defend thee with the triple ones.

In Pāipp., b and c have apparently dropped out, and d is made to end with triyātās triyātiibhī. The mss. vary between triyāti which both editions read, triyātās, and triyātās; the translation implies triyātās, which the comm. has, and which is pretty evidently the intent of the verse; [cf. vs. 9 d, below]. The mss. to a great extent read ṛtv- instead of ṛtv, as in other like cases. In a in our text, emend to tīrthā. We need to combine triyāti “pa ṛtv in c to make a good triyās. [I doubt if it is a triyātās. To reckon ṛtv to pāda in a is very harsh. I suspect we have to pronounce ṛṣṭvās in a, and to read and pronounce ṛṣṭvā yānākāy in b. Thus the verse scans as 8 + 11: 11 + 11.]

4. The three firmaments (nāka), the three oceans, the three bright ones (bradṛṣṭa), the three at the summit (värijapā), the three Mātāricyanas, the three suns, do I arrange (kāpa) as thy guardians.

Nearly all the mss. read in a nāka, and a part also bradṛṣṭa. The comm. has badṛṣṭa, and some of our mss. also badṛ, although SPP. strangely appears to find no badṛ among his authorities. The pada-mss. give nāka and some of them] bradṛṣṭa.
Some mss. accent mātrīpī in c, and read goterīm in d. All these are of the superficial variety of discordant readings which swarm in this book, and have no real importance. The comm. explains his badhānaḥ thus: it is badhānaḥ badhānaḥ sarvasya bandha adhāra- bhuta adhīṣṭa, in which he shows himself equal to the occasion after precisely his own fashion. The Anukṛ, takes no notice of the metrical irregularity (7 + 7: 9 + 7 = 30). [Both notes expressly that Ppp. reads vādīṣṭhōpān,] * [Cf. note to 13. 8 above, and to 28. 2; also Müller's 1st quarto ed. of RV., vol. i, preface, p. xii; and Pischel, Gramm. der Prakrit-sprachen, § 83.]

5. With ghee do I sprinkle thee all over, O Agni, increasing thee with sacrificial butter; of fire, of moon, of sun, let not the wily ones damage the breath.

The comm. takes the liberty of filling out c, d so as to mean "by the favor of the fire etc. thy breath, O man that wearest the threefold amulet." Some of SPP's mss. read in a ukṣyāmi and ukṣyāmi.

6. Let not the wily ones damage your breath, nor your expiration nor flame (ḥārast); shining, all-possessing, run ye, O gods, with what is of the gods.

The translation implies emendation of devāḥ in d to devaḥ; the comm. understands devaḥ, but doubtless only by his customary disregard of the accent. He understands var in a [alternatively] as puruṣ. majest. of the king on whom the amulet is bound, and hārast in b as caṃṭkvāḥ pāṭrakāḥ tejas. To dālīyaṇa in d he supplies ratāra dinātā sthānena vegena va. We are tempted to emend at the end to dālīyaṇa "dālīvata; Ppp. reads māvata for dhāvata.

7. One unites Agni with breath; the wind is combined with breath; with breath the gods generated the sun that faces all ways. [See p.xxxvi, n.]

All the mss. (save one of SPP's, which has jīvāt) read srjāti in a, and, as the meter favors it, it might better stand (our text emended to jātī). Ppp. gives for a prājāna jīvām saṁ dāhata, and [reads and] combines at the end jāvām devā jānayan.

8. Live thou with the life-time of the life-time-makers; live as long-lived; do not die; live with the breath of the soulful (ātmanavat); do not come under the control of death.

Nearly all the mss. read in a dyānādityām, and SPP. follows them, although the comm. gives -nā. In c, both the editions emend to ātmanādityām; all the mss. having ātmanādityām (p. ātmanādityām 1); the comm. appears to imply -rūdhā in his explanation, though according to SPP.) his text also has -rūdhā. Nearly all [SPP's authorities] accent after it jīvām; both editions read jīvām, [SPP.] on very slender authority. Our upa gāt in d a an emendation, for the ud āgāt of the mss., SPP., and the comm.; the change was demanded by the requirements both of grammar and of the sense; and Ppp. supports it, reading upa gāt va.

9. The treasured (ni-dhā) treasure of the gods that Indra discovered by roads that the gods travel — the gold did the waters guard with triple ones; let those triple ones defend thee with the triple ones.
The last pāda is a repetition of 3 d, and has the same readings as there in mss.* editions, and comm. Instead of indro 'nv- in a, b the mss. give indra 'nv- (p. indra : aana); but this time SPP. also, as well as we, emends to the former reading, which is that of the comm. [Nidhim devānām niktām yām indraḥ would be good rhythm.] [Or nearly so: but trīyādā of 3 is here trīyādā.]

10. Thirty-three deities and three heroisms guarded [it] within the waters, holding [it] dear; what gold there is upon this shining one (teunādrā), therewith shall this man do heroisms.

All the mss. read in b priyāyamānā (p. priyāya : mānā?); but here again SPP. has the courage to follow us in emending to priyāyamānāy (p. priyāyāyamānāh), since the comm. so understands it; it is only a question whether in pada-text -māṇā should not rather be read, as agreeing with the nearer of the two nouns; the comm. takes it as fem. (priyāya iva śaranāya). The Anukr. is curiously confused here; after correctly defining the verse devānāh niktām nikhin as a triyādā, it proceeds to define āpo hirayām jagyāh as a jagati, and takes no note of rayastrīṇad devaśāk as a pratiś. Probably there is a quid pro quo here, by a slip of memory; but one does not see how this highly irregular* verse (13 + 11 : 10 + 11 = 45) should be called simply a jagati. [With a, cf. 37. 1 c. below.] *Possibly we have to substitute the older grammatical equivalent in a, trí √ viryā (cf. 3 b); a 'sti before ādhi would mend c.]

11. Ye, O gods, that are eleven in the sky, do ye, O gods, enjoy this oblation.

12. Ye, O gods, that are eleven in the atmosphere, do ye, O gods, enjoy this oblation.

13. Ye, O gods, that are eleven on the earth, do ye, O gods, enjoy this oblation.

With these three verses corresponds RV. i. 139. 11: yē devāsā √ dicya svādya svādya dicyā lāllyā svādya svādya dicyā svādya svādya dicyā; apsukrado mahiśā mahiśā apsukrado; apsukrado mahiśā mahiśā apsukrado. VS. vii. 19 precisely agrees with this; MS. (in i. 3. 13) reads devās in a, TS. (in i. 4. 10) reads devās in both a and d [and aparṣado in c]. The comm's text inserts in vs. 11 dicyās after devās.

14. Freedom from rivals in front, behind us [is] fearlessness made; Savitar [protect] me on the south, the lord of Cāchi me on the north.

15. From the sky let the Ādityas defend me, from the earth let the fires defend; let Indra-and-Agni defend me in front; let the Ācvins yield refuge round about; crosswise let the inviolable [cow], let Jātavedas, defend [me]; let the being-makers be my defense on all sides.

These two verses are a repetition of 16. 1, 2 above, and in our mss., as usual, are read simply thus: asa'pamānām purātṣāh iti dvāt. The Anukr. does not repeat its definition of their meter; inasmuch as it reckons the hymn as of fifteen verses, it plainly takes the addition here as of two verses only; the comm., however, again counts three, making of [our 15 a, b] a separate verse*. [cf. notes to 16. 2.] In general, the comm. does not comment for the second time a repeated passage; here, however, he gives a full explanation, as if it were the first appearance of the verses; and in 14 b (perhaps merely by an oversight?) he reads me instead of nas. *[The comm. in fact takes our vs. 11-13]
28. For various blessings: with an amulet of darbhā.

[Brähman (ṣapapadbhyādāneḥ).—daṣṭkam. maṇḍroṭadābhāhanantarīyatam. ānusṭhākam.]

The hymn is found also in Paipp. xiii., with very few variants. The comm. finds it [or rather the whole triad of hymns, 28, 29, 30] used by the Naks. K. [17, 19] in a mahāyāna ceremony called āṇḍra, with binding on of a darbhā amulet, by one desiring victory and the like.

Translated: Griffith, ii. 285.

1. I bind thee this amulet, in order to long life, to brilliancy — the darbhā, damager of rivals, burner (tāpasa) of the heart of the hater.

Nearly all the mss. accent darbhām. Ppp. reads in b varcase, and in c jambhānā.

2. Burner of the heart of the hater, causing to burn the mind of foes, do thou, O darbhā, burn together like heat (gharma) against all the evil-hearted.

The mss. and hence SPP., read for a dvipaṭas tāpasa hrddāḥ, as if hṛddas could be an accus. sing.; and the comm. has the same, and glosses hṛddas with hṛdayam. [By some oversight, SPP. says on p. 384, note 3, that the text of the comm. reads sarvanas tvam; and on p. 385, note 1, "Sāyaṇa's text too has sarvanam." ]

The comm. explains as if the [questionable] word were simply sarvanam, 'the evil-hearted one's everything.' In d, the mss. and SPP. read eva ṣaṁūṁ tānṭāyānam (one of ours ābhū, another ābhūśa; mere accidental variations), the pada-text presenting ābhū śaṁō: same; the comm. has the same, and explains thus: ābhū aśkaṇḍyan sarvanāya bhīndikāḥ [jīti samabandhāḥ: connecting the phrase with the bhīndikāḥ of vs. 3, 4, 5].

Our ābhūsamātmakāya is heroic surgery, but very plausible; ābhūśa (i.e. ābhū : it : e) would save a little more of the original, and ē is elsewhere added to reinforce ābhū: cf. viii. 4. 21; xi. 1. 6; Ppp. has very nearly this reading, namely, gkāma 'eva' dhī 'ṣāṁūṁ tānṭāyānam. The comm. glosses gkāmaraṃ first with adityas, then (on authority of Tā. v. 1. 3) with pravargyas. The Anukr. takes no notice of the redundancies caused in 2 d and 3 d and 4 ē if ēva is not abbreviated to 'va; in at least two of the cases, 2 d and 3 ē Ppp. combines to suit the meter, gkāma 'eva, āṇḍrā 'ēva. [The first ēva is wanting in Ppp.]

3. Burning against [them] like heat, O darbhā, burning down the haters, O amulet, split thou our rivals to the heart, like Indra breaking apart Vala.

The translation implies emendation in d to valom, as made in our edition; SPP. follows the mss. and comm. in accepting balom, in spite of its false accent. Nearly all the mss. read virjñāṃ (p. vijñāṃ), but the comm. jan, which, of course, is alone admissible; SPP. very strangely compromises by reading virjñā in sanāthā, but vijñā in pada! In ē, SPP. gives, with [live of his authorities], ābh āṣasiṣtatām bhīndikāḥ; even the pada-mss. vary between svapātanām: ā bh- and svapātanām: bh-; the comm. has -nām, and so has Ppp.; the translation above implies -nām d, in spite of the separation of ē from hṛddāḥ. [Ppp. gives āṇḍrā 'eva in ē, as noted under va. 2.]
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This reading is given by eight of SPP's mss. and one of W's. In \textit{saptinādh} we may have a case of faulty assimilation from \textit{4} a: SPP's De., which is usually carefully corrected, here carries the blunder half way prima manu, giving \textit{saptinād}m (acents! so perhaps also W's O.D.L.), and completes it secunda manu, giving \textit{saptinād}m.]

4. Split, O \textit{darbhd}, the heart of our rivals, of our haters, O amulet; make their head fly apart, as the rising [sun] does the skin of the earth.

The comm. reads and explains \textit{nī pātau}ya in d (though the ms. gives \textit{vi p}). The obscure and perhaps corrupt third pada is thus explained: \textit{udanntārvam guccan bhujusīpardeśam adhitiśteḥ svam bhāmyās svacam} [\textit{iva}] \textit{tṛṇaguśmāsadhahdīyad-}\textit{adhitiśānabhūtah yaḥ tvaṃ takṣaṇa} nipaśayati ghādaṁcitram déhoh.

5. Split, O \textit{darbhd}, my rivals; split those that fight against me; split all my enemies (\textit{durbhṛd}); split my haters, O amulet.

In the following fourteen verses, of this hymn and the one that follows it, only the verb in each pada is changed. In c, Ppp. blunderingly reads \textit{chindki}, anticipating the next verse.

6. Sever, O \textit{darbhd}, my rivals; sever those etc. etc.

7. Hew down (\textit{vrafc}), O \textit{darbhd}, my rivals; hew down those etc. etc.

8. Cut, O \textit{darbhd}, my rivals; cut those etc. etc.

In verses 6, 8, 9, 10 of this hymn, also in 29. 6, 8, a part of the ms. reads \textit{darbhrd} instead of -\textit{dār} in c; and SPP. strangely follows them in 28. 6, 8.

9. Carve (?), O \textit{darbhd}, my rivals; carve those etc. etc.

The Pet. Lex. (under root \textit{pif}) proposes to emend in this verse \textit{piṣṭha} to \textit{piṣṭhā}. As, however, we have root \textit{piṣ} below in 29. 6, there seems to be no sufficient reason for substituting it here. One of SPP's mss. reads here \textit{piṣṭa} p.m. \textit{[piṣṭa s.m.].}

10. Pierce, O \textit{darbhd}, my rivals; pierce those etc. etc.

The mss. vary here between \textit{vidhyā} and \textit{vidhyād}. \textit{[Ppp. reads \textit{viddhī}.]}

29. Continuation of the foregoing.

\textit{[As 28. navakam.]}

This is a mere continuation of the preceding hymn, and it is hard to see why they are divided. They are found together in Pāipp. xiii. \textit{[Ritual use under 28.]}

Translated: Griffith, ii. 286.

1. Gore, O \textit{darbhd}, my rivals; gore those that fight against me; gore all my enemies; gore my haters, O amulet.

Half the ms. accent in this verse \textit{nīkṣa}. The comm. follows the \textit{ākṣara} in interpreting it to mean \textit{cumb} 'kiss'! \textit{[He intends rather the root \textit{cumb} 'harm,' \textit{hikṣṣyān}, not \textit{cumb}, \textit{vaṭṭrasamaṇya].}

2. Bore, O \textit{darbhd}, my rivals; bore those etc. etc.

The comm. glosses the verb with \textit{nātuya}.

3. Obstruct, O \textit{darbhd}, my rivals; obstruct those etc. etc.
TRANSLATION AND NOTES. BOOK XIX. —xix. 30

The comm. glosses the verb (after the dhātupātha) with धर्म पर्यावरणम्. The Pat. Lex. [s.v. 5 rm ‘zerschlagen.’] suggests reading instead ruddh “according to ms.”; but ruddh is found in only one ms., in a, while the same ms. has ruddh in b, c, d; ruddh is accordingly only a careless misreading. Ppp. has khaṅkait.

4. Kill, O darbhā, my rivals; kill those etc. etc.
5. Grind, O darbhā, my rivals; grind those etc. etc.
   About half the ms. accent manthā. The comm. gives, as if from the dhātupātha, manthā ledane (Westergaard and Böhtlingk vilođane).

6. Crush (piṣ), O darbhā, my rivals; crush those etc. etc.
   Ppp. reads piqṣī.

7. Scorch (uṣṭ), O darbhā, my rivals; scorch those etc. etc.
   The majority of ms. combine in a-b meṣa, and SPP. follows them.

8. Burn, O darbhā, my rivals; burn those etc. etc.
   The decided majority of ms. accent dhāṭ.

9. Slay, O darbhā, my rivals; slay those etc. etc.

30. For protection etc.: with an ‘amulet of darbhā.
   [As at ājutakam.]

   Found also in Paipp. xiii., with the two preceding, and, according to the comm., associated with them in use.
   Translated: Griffith, ii. 287. —

   1. What thou hast that brings death in old age, O darbhā, that has hundred-fold defense, good defense, therewith having made this man defended (varmī), smite thou my rivals by thy heroisms.
   The translation implies jārāṃtyag caṭṭaṃ varmaṇa ca ṛtvan te, which is the text of neither edition, nor of the ms., nor of the comm., but simply what makes best sense with least departure from the ms. The ms. all give -ṛtyaḥ caṭṭam varmaṃ [W’s it varmaṇ] (p. varmaṇa) ṛtvan te; the comm. has jārāṃtyagataḥ marmasā [explaining jārāṃtyaṃ mrdyantam ca ča ṛtvan grāntiḥi?]. The te in b had to be omitted in translating.

   2. A hundred are thy defenses, O darbhā, a thousand thy heroisms; as such, all the gods have given thee to this man to wear, in order to [attain] old age.
   Ppp. has at the end dānu. The comm. (with two of SPP’s ms.) again reads in a marmāṇa. The decided majority of ms. have ṛtvan at beginning of e; none of ours collated before publication had ṛtvan, which is doubtless the true text, and is read [by W’s O. and J] by SPP. and by the comm.

   3. Thee they call the gods’ defense, thee, O darbhā, Brahmānapatī; thee they call Indra’s defense; thou defendest kingdoms.
   The majority of ms. leave devavarmā unaccented. We are tempted to emend to ṛtvan in b. Ppp. reads [presumably in c] ṛtvan indrāḥ devavarama ‘ḥus.
4. A destroyer of our rivals, O darbha, burner of the heart of our hater—an amulet, increaser of dominion, protector of thy body, I make for thee.

Emendation to darbham in a would relieve the anacoluthon of the verse. The comm., to get rid of it, first explains te as = yad; but then secondly connects the whole verse into one sentence leaving darbha out. [I am not quite clear as to whether he means to leave it out. He says: astha yā rākṣakānaṁ puruṣaṁ sambodhyate: ke rājau
darbhamaṁ samadnaṣṭaparyupāyadā sadbhavati tv tubhyah kṣatranāṁ vardhanāṁ tāntānānaṁ ca bhavati iti sambandhāyaṁ.]

5. What the ocean roared (krand) against, [and] Parjanya with the lightning, therefrom was born the golden drop (bindu), therefrom the darbhd.

Our edition emends in a to samudrā, which is doubtless an improvement, but not necessary. [The translation follows the mss., SPP., and comm., which have samudrā: Ppp. samudra 'bhya.] The comm. derives the word (as many times elsewhere) from sam udārvan, and makes it an epithet of parjanya, which he explains as meaning meghas. Most of the mss. accent bindu. The comm. makes the second tattas refer to bindu, but gives no opinion as to the meaning of the latter. [Ppp. reads vindus in c.] [Cf. Pischel, ZDMG. xxxvi. 135, who thinks the "drop" refers to pearl: cf. introduction to iv. 10.]

31. For various blessings: with an amulet of udumbāra.

[Savit(ī) parīkṣāma—caturdopa. mantravādudumbaramapardvānaṁ. dānubhām: 5, 12. tri-
dhā, : 6. vīrāg prāśākrocāhā; 11, 15. y. śaṅkari; 14. vīrāg dhāraṇaḥkāri.]

[Partly prose, vs. 12 (?)]. Found also in Pāipp. x. The comm. finds it used in Nākṣ. K. 17, 19, by one desiring wealth, or in the case of loss of wealth, in a maha-
ṣaṁti ceremony called kādert, with binding on of an amulet of udumbāra.

Translated: Griffith, ii. 287.

1. With an amulet of udumbāra, for the pious one desiring prosperity: may Savita in my cow-stall fatness ( sphāti) of all cattle.

The translation implies b emendation to veddha, which seems hardly avoidable. The comm. gives two explanations of veddha: viddhaṁ pārā prayogas kṛteḥ; and pūṣṭyādividhārā karārā maṇīṇā. Nearly all the mss. accent maṇiṁ (one of ours has śāyām), and SPP. passes the anomaly without remark.

2. Whatever householder's fire of ours may be overlord of cattle: let the virile (ṛṣyau) amulet of udumbāra unite me with prosperity.

The connection of the parts of the verse is obscure. The comm. makes b apodosis to a, supplying asti in a, and taking disat optatively—which is extremely implausible. In d the mss. read sa ma (p. saḥ : ma); the comm. divides sam a, with his usual dis-
regard of accent (a = sarvataḥ); our sām ma is an obvious and unquestionable emendation, and is also read by Ppp. [See my note to xvii. 2. 3, where this case and similar ones are put together, and cf. vi. 5. 2.]. The mss. further vary between pāṣyā and pūṣṭyā, the decided majority having the latter.
3. Rich in manure, rich in fruit, svadha and cheer (īrī) in our house
—prosperity let Dhātar assign to me through the keenness (tēças) of the
[amulet] of udumbrā.

A few of the ms. again accent pūṣṭīṁ. Pp. reads in kārtīśāṁ phalavatīṁ. The comm. explains īrī first as = bhūmi, and then as = śāk gāuḥ = gāuḥ.

4. Both what [is] two-footed and what four-footed, what foods [there are], what savors (rīśa)—I seize (grah) the abundance of them, wearing the amulet of udumbrā.

Some of the ms. read rīśa at 3nd of b. In c, our tēśāṁ is an obviously called-for emendation; most ms. read tēśāṁ or tēśāṁ (p. tā : īśām or tā : īśām); SPP, strangely gives tēśāṁ in samhāta and tā : īśām in pada, the two not agreeing together; the comm. either reads īśām simply or overlooks the tū in his exposition. Pp. gives grhātyāṁ tēśāṁ bhumānaṁ.

5. I have seized all (pāri-) the prosperity of cattle, of quadrupeds, of bipeds, and what grain [there is]; the milk of cattle, the sap (rīśa) of herbs, may Brihaspati, may Savitar confirm to me.

Nearly all the ms. accent this time pūṣṭīṁ.

6. Let me be the over-ruler of cattle; let the lord of prosperity (pūṣṭī-) assign to me prosperity; let the amulet of udumbrā confirm to me possessions (drāvīṇa).

SPP. leaves āsāni in a unaccented, though every ms. but one (doubtless an accidental exception) accents it, and defensibly, on the ground of antithesis.

7. Unto me the amulet of udumbrā, with both progeny and riches: the amulet quickened by Indra hath come to me together with splendor.

Either Pp. lacks 6 and 7 a–c, or so much of its text is lost in the manuscript. Our jīnīvītāṁ in c was an emendation, all the ms. (SPP's as well as ours) giving jīnīdātas, and Pp. likewise; but, the comm. has jīnīvītas, and SPP. accordingly adopts it also in his text. Some of the ms. leave upa at the beginning unaccented.

8. The heavenly amulet, rival-slaying, riches-winning, in order to the winning of riches: let it confirm [to me] abundance of cattle, of food, [and] fatness of kine.

Nearly all the ms. read in ā sūpādīr uśī : [disregarding the accent, five of SPP's authorities show sūpātīṁ]; SPP's text agrees with ours [sūpātīṁ], the comm. having the same. Pp. again has bhumānaṁ in c.

9. As in the beginning thou, O forest tree, wast born together with prosperity, so let Sarasvati assign to me fatness of riches.

Some of the ms. accent pūṣṭī, and all [but four] leave jāṇīva unaccented. The majority accent sūpātīṁ in c. Pp. reads in ā a dādātā sarasvatiṁ (or -ś)?

10. Riches, fatness of milk, and grain shall Sarasvati, shall Sinivālī, and this amulet of udumbrā bring to me.
xix. 31— BOOK XIX. THE ATHARVA-VEDA-SAHHITA.

Both our pada-mass. divide in b pāyaphātī, but SPP. reports no such reading among his three, and gives correctly pāyaphi (the accent is probably false). Our text emends, perhaps unnecessarily, to pāya-. In c, the pada-mass. make the blundering analysis of upāvahāt into upā, avahāt; SPP. gives, by emendation, upā, avahāt; our text emends further to upāvahāt (i.e. upādevahāt); it is uncertain which the comm. favors, but probably the latter: the sole mas. has [twice upāvahāt and once] upā vakāt (probably misreading for upāvahāt) upāvahāt. Ppp. has upāvahāt; in b, it agrees with the mas. in reading pāyaphi.

11. Thou art the virile (vyāspa) over-ruler of amulets; in thee the lord of prosperity generated prosperity; in thee these powers (vāja), these are all possessions; do thou here, 0 [amulet] of udumbāra, force (sak) far away from us the niggard, misery, and hunger.

In a the comm. reads adhitās. In b Ppp. gives pustikātīs. At beginning of c, the comm. has tūyā me, which is not bad. In c, the pada-mass. have vāja. At beginning of d, all the mas. present ādumbarasa, and SPP. does not emend to ra with us, although the comm. has it and the sense demands it. But in e, where all the mas. read āmāta, he ventures to follow the comm. in substituting āmāta, which is better than our conjecture āvatīta (misprinted avatīta). [Ppp. has, for 0, 0dā arātīs ablitiṣṭhayān ca.] The verse scans naturally as 5 × 11 = 55: it is easy, but needless, to make up the full count of a sakta, 56, by resolution.

12. Troop-leader art thou, arising a troop-leader; being anointed (abhisēk), do thou anoint me with splendor; brilliancy art thou, brilliancy maintain thou upon me; wealth art thou, wealth assign thou to me.

The reading of a is probably corrupt; for utthiyā, which both editions give (with two or three mas.), the mas. in general have utthiyā or utthiyā or utthiyā, with d or ā. According to SPP., the comm.'s text has grāmatā chāya, and Ppp. strangely gives the same; what he attempts to explain is very doubtful: au smāhām api grāmantr bhava... atha vē mām api āppāhān kuru. SPP. divides grāmantraḥ in his pada-text, but without authority from the mas., and against his practice in iii. 5. 7. In b, some of the mas. read pūsas. On the ground of meter, SPP. suggests that rāṣṭi in d may be for ādhirāyis, one of the two successive ādha's being lost; this would be more acceptable if the word ādhirāyis, or anything closely analogous with it, anywhere occurred. The comm. makes an adhirāyis (explaining it as adhitarāyis or prātādhanas) by stealing for it the adhi of c, with his usual disregard of pada-division and accent (neither of which, to be sure, is of much account in this book). [The Index calls this vs. prose; but with adhi at the end of c and adhirāyis in d it might scan as 11 + 12 : 11 + 11.]

13. Prosperity art thou, with prosperity anoint (abhi-ṣī) thou me completely; being house-sacrificer, make thou me householder; O [amulet] of udumbāra, do thou here put in us and confirm to us wealth having all heroes; I fasten thee on in order to abundance of wealth.

The comm., against the Anukr. and the natural division, adds a to verse 14. Part of the mas. again accent ṭusī in a. Some, including all the pada-mass., have ādhi for ādhi; Ppp. aḍḍhi. SPP. again falls to follow us, the comm., Ppp., and one of our mas., in reading ādumbāra (instead of -ras) in c; some of his mas. leave team without

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TRANSLATION AND NOTES. BOOK XIX.  

32. For long life etc.: with an amulet of darbhā.  

Some of the mss., as usual, read duṣṭāv- in a. Very nearly all read uttīrda- in b (p. uttīrda-), and SPP. follows them; and this the translation implies, since it is acceptable enough [cf., for the formation, uttudda, i. 35. 1, and, for the meaning, uttīrda, vi. 36. 2], and appears in Ppp. (with -ram before it); but the comm. has uttroraś, as our text by conjectural emendation. Some mss. have tēt for tām in d; the comm., tēna for tām in e. [Ppp. combines yagrasadhis in c, which is susceptible of more than one interpretation.] [The gender of ugraś would seem to call for some remark.]  

2. His hair they scatter not forth, they smite not blows on their breast [for him], to whom one yields refuge by the darbhā of uncut leaves.  

The expression in a is a good example for the real identity of roots vṛṣ "strew" and vṛṣ "shear." Many of the mss. accent urāś in b. All the mss. leave yachati in d unaccented, and both editions commit the error of refraining from emendation to yachati, which is of course necessary. Ppp. has at end of b gnaśati, and combines in e yasuma 'rocb.' Bloomfield translates and comments on the verse in AJF. xi. 339 [or JAOS. xv., p. xiv]. The comm. supplies in the first line as subject mṛtyudātā rakahpiściyatiya ṛd, renders pra vaśānti by Bhārānti, and combines vaśāntām into a compound — all very bad.  

3. In the sky is thy tuft, O herb; in the earth art thou set (ni-sthā); with thee, that hast a thousand joints, do we increase further our life-time.  

The translation follows the mss., the comm., SPP., and Ppp., all of which read tiḍam in a. [Cf. ii. 7. 3, which perhaps suggested the wrong emendation of the Berlin text.] In b, the comm. has viśītās [and Ppp. viśītā].  

4. Thou didst bore through the three skies, also these three earths; by thee do I bore into my enemy's (durḥārd) tongue [and] utterances (vdcas).
In a, SPP. reads more correctly divás, with nearly all the ms. The comm. reads aarynas; he explains atry aarynas by athranyya gataván asi or veśiṣṭaeván asi, and ni r̥ṣadāni by veṣṭayām, both very unsuitably. The meter clearly calls for ca at the end, and Ppp. has it; whether the comm. means to acknowledge it as part of the text is doubtful; his text, according to SPP., does not present it. None of the other authorities has ca, but the Berlin ed. gives ca by emendation. Ppp. reads in yasu ṣyaṁ prth.

5. Thou art overpowering; I am full of power; may we, both of us, becoming full of power, overpower our rivals.

The comm. reads in sahaṁat; Ppp. in a-b, no aham. To be compared is ili. 18, (RV. x. 145. 5), which ends grammatically with a dual, sahaṁatii. Our sahaṁatii [Skt. Gram. § 907] was an emendation, but is given also by Ppp.; the ms., SPP., and the comm., have -mahā.

6. Do thou overpower our hostile plotter, overpower those that fight us; overpower all enemies (dur̥hàr̥d); make for me many friends (suḥhār̥d).

Most of the ms. read in d bahām; Ppp. and the comm. and two of SPP’s authorities and one of ours have bahān. Ppp. combines and reads in a, b no ‘bhimātihān sahaṁat pp.

7. With the darbāh, god-born, constantly sky-propping — with it I have constantly won and shall win men (jīna).

In a most of the ms. read devajātēna; SPP. with us. In b, SPP. follows the ms. in giving divī śāmabhēna (p. divī śāmabhēna); our emendation to diviśaṁbhēna is obviously required, and is assumed by the comm. In c, our jānāh was an emendation for the jānā of the ms.; but two of SPP’s ms. read jānāh, and it is accepted also in SPP’s text. The comm. supports it by giving janān; [and his text has janān asanam]. Ppp. also has jānān, as noted below. In d, nearly all the authorities read asanām (three of them have asaṁant e), but SPP. finds among his, two that agree with the [text of the] comm. in presenting asanām, which he adopts, and which is undoubtedly the true text; the aorist is the tense that best suits the connection. [This remark seems to involve the implication that asanām might be an imperfect of the nā-class; but that can hardly have been Whitney’s intention.] Ppp. reads janaḥ asanām, [and, in b, diviśaṁbhēna].

8. Make me, O darbāh, dear to Brahman-and-Kshatriya, both to Ğūḍra and to Āryan, and to whomsoever we desire, and to every one that looks abroad.

That is, ‘every one that has eyes to see.’ [Cf. 62. 1, below, and VS. xviii. 48.] A few authorities have the more proper accent -nyāḥhyām, but VS. xxvi. 2 (which has this and the following four words together) likewise accents -nyāḥ, as does SPP. Our śuḍāḥya was an emendation, all our ms. [collated at time of publication] having sruḍāḥya, as do nearly all SPP’s; but one of our later ones, with two or three of SPP’s, the comm., and Ppp., give śuḍāḥya. All the ms. mis-accent vipāṣyaṇā, most having vipaṣyaṇā, others vipaṣyaṇā or vipaṣyaṇā; SPP. this time ventures to follow us in emending to [vipaṣyaṇā] the true reading. The Anukr. regards brahmardṛjanyāḥhyām as belonging to the first pada, and does not heed that the pada has 13 syllables, one too many for a purastādhyāti.
9. He that, being born, made firm the earth, that propped (stabh) the atmosphere and the sky, whose wearer evil hath not found out — that darbhā here [is] our supporter [and] blessing.

Or, 'be our supporter.' Here at the end, the translation follows the very acceptable reading of Pipp., dharunō 'dhivākhaḥ. All the mss. give vārṇa [one, vārṇa?] dhvāḥ (the comm. diva 'vāḥ), which was plainly corrupt, but which SPP. (justifiably, from his point of view) retains without question. Roth's emendation, as read in our text, to vārṇa 'dhivākhaḥ hit very near the mark. All the mss. (except, doubtless by accident, one of ours) have in c vivāda, without accent, and this SPP. admits in his text, though emendation (to śvāda, as made in our edition) is as obviously necessary as in vs. 8. All the mss. [but O. tanum] and Pipp., read in c nanu; [and so does SPP.]; our emendation to nā 'na is acceptable, but not necessary. The comm. explains quite prosaically the plant's 'making firm the earth'; its roots keep the ground from being dissolved by water! The last words he understands thus: suvarṇena (as coming from vṛ) means a keeper off (nāvīkā) of darkness; and diva 'vāḥ signifies prākāśī karotu.

[SPP. begins b with so 'stabh-]

10. Rival-slaying, hundred-jointed, powerful, came into being the first of plants; let that darbhā here protect us all about; by it may I overpower fighters, them that fight [against me].

In a-Ś the mss. read stharvanāṭa 'sadāḥ (p. -vanāt : dp), but SPP. emends, as we had done, to -śan dasāḥ, as is read [by one of his pada-mss., p.m.,] by the comm., and also by Pipp. It is a naturally suggested conjecture that at some time -ano- as written in the Bengali fashion may have been misread into -antus, and SPP. puts this forward; the lateness and unscholarly character of the pada-text to this book make the assumption of such an error far from implausible; we are surprised only at finding the comm's text antecedent to it. In d a few of the mss. accent prānyātus. The verse is jagatt only in its second half. [Pāda c is identical with 33. 1 c.]

33. For various blessings: with an amulet of darbhā.

[As 32.—paścākham. 1. jagatt; 2. triṣṭhūt; 3. dṛśī jñātā; 4. dattorapākāt.]

Found in Pāipp. xii., following our hymn 32. Used with the latter in the same ceremony, according to the comm. [For citations by Kāūc, see under vs. 3.]

Translated: Griffith, ii. 290.

1. Of thousand-fold worth, hundred-jointed, rich in milk, fire of the waters, consecration (rajāsīhyāt) of plants — let this darbhā here protect us all about; may the divine amulet unite us with [prolonged] life-time.

SPP. accents in a sahasrārghīs, with the minority of mss.; Pipp. has ghyas. The comm. reads saharovm (or pay-), and renders sahasrārgīs by bhakumāytr. Pipp. reads in d dāivas and srjānī. The verse is a jagatt only in the second half. [Pāda c is identical with 32. 10 c.]* [Other forms like srjānī under 7. 4.]

2. Snatched out of ghee, rich in honey, rich in milk, earth-establishing, unstirred, stirring [other things], thrusting away and putting down rivals — ascend thou, O darbhā, with the energy (indriyā) of the great ones.
There are no variants in this verse except of a few mss. on one and another point of no consequence. Ppp. has at the end mahātā mahanḍriyā. The verse is a sort of variation of v. 28. 14, above; [and a recur below, 46. 6 a.]

3. Thou goest across the earth with force; thou sittest beauteous on the sacrificial hearth at the sacrifice; the seers bore thee as purifier; do thou purify us from difficulties.

Literally, 'purify (remove, strain out) difficulties from us.' As to a, Griffith notes appositely that "the [darbha] grass spreads with great rapidity, re-rooting itself continually." In e, the translation follows the text of SPP., who emends abharanta of all the mss. [save one] and of our edition to abharante on the authority of the comm. alone. Ppp. reads bhasīmig ady eṣy oṣ. The comm. quotes TB. i. 3. 7 to prove that darbha is properly called a 'purifier' or 'strainer.' There is not a bit of pādhī-character in the verse; [with the ordinary resolutions, and that of bhunumū, besides, it scans easily as 12 + 12 : 11 + 11:] of course it can be scanned down to 40 syllables by neglecting easy and natural resolutions. [The verse is quoted by Kāuṇī in full at 2. 1 and by prāṭika at 137. 32: cf. p. 897, ¶ 3, and see Bloomfield's notes to the passages of Kāuṇī.]

4. A keen (tikṣṇa) king, of mighty power, demon-slaying, belonging to all men (cyarṣyaṭ), force of the gods, formidable strength [is] that; I bind it on thee in order to old age, to well-being.

Ppp. reads in c tejas for ojas, and in d sat for tam.

5. With the darbha thou shalt do heroic deeds; wearing the darbha, do thou not stagger by thyself; excelling (ati-sthī) over others with splendor, shine thou like the sun unto the four quarters.

Our kṛṣṇas is an emendation; all the mss., and SPP., give kṛṣṇavat or kṛṣṇāt, which the comm. also reads [and renders by kṛṣṇa] (without spending a word of explanation on the grammatical anomaly; it simply falls under his general rule that in the Veda one form may be used in place of another); Ppp. has kṛṣṇ. In e SPP. reads, with the comm. [but the mss. atha], adha instead of our ddā (vācaraḥ dāḥ nyād an); the mss. have vācaraḥ śrī nāyān (also -śrī dhyā-, -śrī śādā-, -śādādā-, -śādāḥ; and the comm's text -śātudāḥ), in pāḍa-text vācaraḥ śādāḥ (or edhāḥ); aanyām (or anyām), or (in our pāḍa-mss., and one of SPP's s.m.) vācaraḥ : edhānīyām. Our emendation affords better sense, and accounts for the y that appears in the majority of mss. after dd. Ppp. also supports it, reading aitiṣṭhāpo varca 'dhy anyā śrī dhyā 'vā śādā. [In b. Ppp. reads bhṛrat "imaṇaḥ." [The comm. has adhiṣṭhāya in e. ] But SPP. points out that dhyā and dāḥ look very much alike in most old mss.]

[Here ends the fourth anusūkā, with 7 hymns and 68 verses. If you reckoned 27. 14-15 as 3 verses, the sum would be 69.]

34. With a jaigīḍa-amulet: for protection etc.

[āgīrīrī - dvagḥam, mantrākṣudātāya uta vādacarṣyām. Anuṣṭhānām.]

Found also in Pāipp. xi. The comm. quotes it as used by Naka. K. 19, in a mahājayā ceremony called śvayayā, with the binding on of an amulet from the jaigīḍa tree. Hymn 35 is used in company with it.

Translated: Bloomfield, 38, 669; Griffith, ii. 291; verses 1 and 7 a& also by Grohmann, Ind. Stud. ix. 417-18.
TRANSLATION AND NOTES. BOOK XIX. —xix. 34

1. jāngidā art thou, jāngidā; defender art thou, jāngidā; what of ours is two-footed, four-footed — let jāngidā defend it all.

Our emendation at the beginning to dākira aśi [suggested by vs. 6?] is to be disapproved and withdrawn; it is not even necessary to change to vocative the jāngidā at the end of a and b (though in the translation they may be understood as either nominative or vocative); but the comm. reads jāngidā at end of b; [the text of the comm. has jāngido 'si jāngido rakṣidā 'si jāngida]. Compare iv. 12. 1; ix. 5. 16; RV. i. 191. 1 for similar repetitions, in part of nominatives where we should think it more natural to change in part to vocative. SPP. reads [in a and b] with all the mss., jāngidā three times. Ppp. has at the beginning the corrupt jāngidisi, but in both other instances [in a and b] jāngidā. Compare the hymn li. 4, where alone this plant appears further. The comm. assumes himself (and us) with a number of his ludicrous derivations for jāngidā — from roots jā or jan or ji with gīr 'swallow'; or from jāngūm, intensive.

2. The witchcrafts that are thrice fifty, and the witchcraft-makers that are a hundred — may the jāngidā make them all of vanished brilliancy (-tājaś) [and] sapless.

The first pāda is corrupt in the mss., and very doubtful; the translation implies yāh kriyāḥ, which is most naturally suggested by the connection, and takes tripānātāśa as an indefinitely large number (like śīrāṣ pānākālaḥ, RV. i. 133. 4), and as formed like tripātāt, tripātavaḥ, etc., in spite of the important objection that none of these make a fem. in t, and that the word most naturally means 'fifty-three, composed of fifty-three,' or the like. W's conjecture, yāh kriyāḥ, nearly coincides with that of Geldner (KZ. xxvii. 218), yāç ca kriyāḥ. Geldner's is metrically better; and he takes trip as an indefinitely large number (cardinal), as does W. It was this word tripānātāśa, applied to the set of dice in RV. [x. 34. 8] (but perhaps meaning 'thrice fifty'), that suggested the not very happy emendation in our edition to ajita-kriyās. The ms. read mostly jāgrīṣyas tr- (with various accent, most often on -yās: p. jāgrīṣyas : tripātasa ap(ṭ) , also jā-, yā-, and (two of SPP's) jāgrīṣyas); this last the comm. also has, and understands it as yāh(ḥ) grīṣyas, explaining the latter as = garbhanaśćalas [SPP's pāda-text accordingly, yāḥ : grīṣyas ] , and tripānātāśa as tripātasa as triyadikapānākārapathakāryākārṇ, both as epithets of kriyās (understood). [With this reading, we can take grīṣyas as nom. pl. to gīnasa and render 'what fifty-three clever or [witchcrafts there are?];' but gīnasa, in such an application and with such sinister meaning, has rather slender support, to wit, RV. xvi. 25, as cited by RV. ii. 77.] Ppp gives yā kṛčchra tripānātāśa ča, which, while it is itself (emended to yā kṛčchraḥ) not wholly unacceptable, also favors our yāḥ kriyāḥ; there is insufficient reason for the feminine words if kṛṣyas be not expressed. [I cannot here attach much value to the evidence of Ppp.: on the one hand, it confuses sard and sonant very often (kovedam for govedam, xia. 13. 5: cf. xi. 5. 4, note); and, on the other, the relation of its ṭcḥ to ṭs may be somewhat like that discussed under x. 9. 23 (ṛcchdra, rīchāra, etc.). The mss. are decidedly in favor of grīṣyas against kṛṣyas; but Whitney's objection as to the omission of kṛṣyas seems to me a weighty argument in favor of his conjecture.] Our vināstātaśyas in c was an emendation, which, now that the comm. also reads it, may be regarded as sufficiently established; the ms. mostly vināstātāśyas (also vinākaṭum, vinājīvaḥ, bhakākati, vināsuḥ; etc.); pāda-readings, vinākaṭum (as independent word or as compounded with īṭaṣaṭ) or also vinākāṭum). SPP. strangely contents himself with vinākuṭum tājanaś, which certainly he would be unable to translate into anything even simulating sense.
Ppp. is corrupt, and brings no help; it has sarva vyuttaklu, which good authorities give, would also be a proper construction with root vic: 'Let the amulet separate them all from their tijas (ablative)'. The instrum. tijas, which good authorities give, would also be a proper construction with root vic: 'Let the amulet separate them all from their tijas (ablative)'.

The first half-verse is perhaps corrupt, as it is certainly unintelligible. The pada-text makes a of the astonishing division krtfat: annamadun; many of the samhita-mss. read krtfatu. All the mss. accent visrusas, and SPP. with them; our text emends to visrusas. The minor Pet. Lex. suggests that the soptah visrusas of RV. vi. 7. 6 may be meant: ingenious, but not comforting, as no one has any idea what the latter signifies. The comm's guess is this: mrdhankanithyu...saptam chhidresy ahucarato 'padaish soptha nityandih'. In a, b, the reading of Ppp. is rasani krtfatu nidan arasan. Is c the mss. have much unimportant variation of accent. At the end, Ppp. gives adakyu. The translation gives to cidaya the meaning ascribed to it by the Hindu grammarians, since it suits the connection; the comm. renders the word by tanukuru, of which it is hard to see the reason or sense.

4. A spoiler of witchcraft verily is this, likewise a spoiler of niggardry; likewise may the powerful jangitfd lengthen out our life-times.

The majority of mss. leave adam in an unaccented; and they divide pretty evenly between tbrfit and brfit at the end; [cf. under iv. 10. 6.] Ppp. reads krtufatun yesam ato rat. With the verse compare ii. 4. 6, which is nearly the same.

5. Let that greatness of the jangitfd protect us all about, wherewith [it] overpowered the vikhandha with force, [being] a counteracting force(?)

Sikhandha occurs nowhere else, and is in the translation assumed to be a word made as the opposite and contrary of vikhandha; it may, of course, be only a variation of the latter, another evil of the same sort, as understood by the Pet. Lexx. and the comm. (yena rgyesa skandha samanat suhvat sa rgyas samikhandha). The majority of the mss. read in c saakiha (p. saaka [with various accent]); but saakiha (as in our text) is in accordance with the nearly invariable use of the root in AV. as middle, [and is read by one of SPP's mss.]. Ppp. reads saaka, and combines in d oja 'jash. The comm. reads and explains in c vikhandha ujata saha (favoring saaka).

6. Thrice the gods generated thee that art settled (ni-sthā) upon the earth; and Brahmans of old knew thee thus as Aṅgiras by name.

All the mss. read at the beginning tissau (p. the same); but even SPP. emends to tsus fauti, as we had done; the comm. has the latter. Ppp. gives nis fauti. The comm. reads nishkam in b instead of nishkam. Some of the mss. are discordant as to the accent of aṅgiras in c.
7. Not the former herbs surpass thee, not thee the recent; a formidable dispeller [is] the jaṅgiḍa, a protector round about, of good omen.

Some of SPP's mss. read ṇdvat at end of b. The comm. has jaṅgiḍa in c; [in both text and comment of the comm., the ṇa-sound is, naturally enough, spelled with a ṇa]. Our pāda-mss. read in a paripūnāḥ, without division.

8. So then when thou didst come into being, O jaṅgiḍa, [O thou] of unmeasured heroism, Indra of old, [O formidable one, [in the beginning (agnate)] gave unto thee heroism.

The translation follows our text, which, however, is more thoroughly altered from that of the mss. than in any instance thus far; and, of course, in a manner open to question. At the beginning, all the samhitā-mss. give aṭhapaṭaṁbhogavat one, bhā-; which the pāda-mss. divide thus: aṭhā tīt : pādā : nā : bhagavat [one, -aḥ]; but the comm. understands it as aṭhā 'padāna hh', and SPP. follows him (p. aṭhā : upādāna : bh); the comm. explains upādāna by upādiṣate vaṭbhiṣate kṛtyanirharanavādyapātyasya— which is utterly implausible. Ppp. gives no help, giving ayogopātani bh. For c, the mss. read purā ra vgrā ṇasate (āpā), p. purā : ra : vgrā : ṇasate : ṇa : etc.; and SPP. emends only by changing vgrā to vgrāḥ [in p. j, as the comm. understands. The latter explains it to mean: "Indra, perceiving that formidable creatures will devour (ṣasa ṇasate = bhakṣṇayayanti) thee, O jaṅgiḍa, gave" etc. Ppp. has a text for c-d that would make good sense: purā ra vgrāya sato 'pendro (i.e., by the usual double combination, sate : ṇa) ' to thee, being before formidable, Indra added further heroic quality.'

9. To thee, O forest tree, the formidable Indra imparted (ā-dhā) formidableness; expelling all diseases (dmiṁi), do thou smite the demons, O herb.

With the first half-verse compare iv. 19. 8 d. For this verse there are no variants of any consequence, and the two editions agree throughout with one another and with the comm. Ppp. reads in a-b sanapataya indro 'j', and, for c, amivā sarvā raktāhī.

10. The crusher, the burster, the baldsa, the side-ache, the thkāndol autumn, may the jaṅgiḍa make sapless.

The two names in a are found nowhere else; the comm. regards them as names of specific diseases, the one meaning 'wholly injurious,' the other 'especially injurious. The root ṣa has not been found with ṇ as prefix [except, as noted by OB. vi. 209, a GB. i. 2. 18]. The words might of course also be epithets. The only variants concern the accent of prṣṭyāmayaṃ; the majority of mss. agree with the editions; some have prṣṭyāmayaṃ. Ppp. reads at the beginning apṣṭrāṇa, and in d arasāṃ.

35. The same.

[As 34.—pāhakam; 3. pāthāyākṣai; 4. niyuṛṣṭukkāh.]

This hymn is found with the preceding in Pāipp. (in xi.), and it has the same vināyoga
Translated : Grohmann, Ind. Stud. ix. 419; Zimmer, p. 65; Bloomfield, 39, 674
Griffith, ii. 293.

1. Taking (grah) the name of Indra, the seers gave the jaṅgiḍa, while the gods in the beginning made a remedy, spoiler of the viśkundha.
2. Let that jaṅgīḍā defend us, as a protector of riches his riches; which [jaṅgīḍā] the gods, the Brahmans, made a protector round about, slayer of niggards.

The pada-mss. read at end of b dhānāviva; [SPP. emends to dhānāviva, which the translation implies]; Ppp. gives dhānāvī 'va.

3. The enemy of terrible aspect (cakṛṣṇau), the evil-doer that has come — them do thou, 0 thousand-eyed one, make to vanish by thy watchfulness (?pratibodhd); thou art jaṅgīḍā that protects round about.

The translation implies in a emendation to durhārdam ghorācakṛṣṇam, which is venturesome, but something has to be done to make sense. SPP. reads, with [most of] the mss. and the comm., durhārdā ṣaṅghorām (= atyantāḥṭūram, comm.) cakṛṣṇav; the comm. [joins cakṛṣṇam with] nāṣaya. Ppp. gives no help; its text (dūhārdā saṁghora cakṛṣṇat) apparently is meant for the same with ours. In b is implied, instead of the d 'yamam of the mss. and both editions, ṣaṅguṭam, which may be confidently accepted on the authority of both Ppp. and the comm. [But Ṇāhāman is read by W's O., by two of SPP's mss., and by a third, 's.m.] Our text emends at the end to jaṅgīḍā; as all the authorities, including Ppp., give -aḥ, this is retained in the translation. In d the comm. appears to have pratiḥ, but it is very probably an oversight of the mss. The Anukṛ. takes no notice of the deficiency of a syllable in c. * [The carefully corrected De.]

4. Me from the sky, me from the earth, from the atmosphere, me from the plants, me from what is, and me from what is to be — from every direction let the jaṅgīḍā protect us about.

The majority of mss. accent in c not 'tē bhaṇyādī. One of the mss. of the Anukṛ. calls the verse a jagatt; for this there is no ground, but also as little for calling it uṣṇī as a trīṣṭīḥ.

5. What [witchcraft-]workers are made by the gods, and also what from mortals — all those may the all-healing jaṅgīḍā make sapless.

The translation follows our text, which deviates widely from that of the mss. in a, b. All these have, without exception, ydḥ kṛṣṇaṇam; all further devakṛṣṇa (p. deva-kṛṣṇā), but with differences of accent; [of SPP's authorities, 6 give correctly -ud, and 4 give -i ṣu] then they vary in b between yd and ya (all the pada-mss. ydḥ); all have uṭ (p. uto ili); [but W's B. seems to read ydḥi,] finally, they vary between vaḥṣṭīṣṭā (the majority), -tenyādī, -tenyādī, -tenyādī (the pada-mss., vaḥṣṭīṣṭā, or -tenyādī). SPP's text has yā (p. ye) pṛṇava devakṛṣṭa (p. -iḥḥ) yā (p. yāḥ) utto vṛṣṭī 'vyāḥ (p. vṛṣṭī: anyāḥ; but this would give for saṁhitā-ṣṭī text vṛṣṭī 'vyāḥ), which, apart from the added accents, is the text of the comm., as SPP. reports; the comm., however, assumes in his explanation ye . . . anye in b instead of yāḥ . . . anyāḥ, and declares vṛṣṭī = vṛṣṭīre. Ppp., finally, gives ye pṛṇava devakṛṣṭa yā ca kūḥerke ṣitaḥ. The case is evidently a rather desperate one. The word pṛṇava, found in both Ppp. and comm., occurs nowhere else; the comm. gives for it one of his usual artificial and wholly worthless explanations, ganēsārī hiṁsākāḥ puruṣāḥ; b he makes to mean "also what other oppressors (ḥādakāḥ) go about."
36. With a catuvra-AMulet: for Protection etc.

[Brakman.—gastra. catuvradhismam. asattahsnam.]

Found also [except c, d, 5a, b] in Pipp. ii. The comm. quotes its use from Nalq. K. 19, in the mahapadni ceremony called samati, performed for a failure of family, with the catuvra amulet.

Translated: Griffith, ii. 294.

1. The catuvra hath by its keenness (tejas) made to vanish the yaksha, the demons, mounting together with splendor, an amulet that expels the ill-named.

Our maati in d was an emendation, all the mss. having maatin; SPP. also has -i, on the authority of the comm.; Ppp. reads -nim and -atanam. What catuvra really means is very questionable; the Pet. Lexx. conjecture "consisting of a hundred hairs," which does not seem probable; the comm. says "having a hundred roots, or awns"; and he further adds, on the authority of vs. 6, where the accordance with vyadva is played upon, "warding off a hundred diseases"; moreover, there is no reason apparent why it should not signify "bringing a hundred choice things" (cf. vyadyatra). The comm. declares 'ill-named' to denote a skin-disease. Mounting: I.e. being raised up to the neck of the person on whom it is "bound" — so Griffith.

2. With its two horns it thrusts away the demon, with its root the sorceresses; with its middle it drives off (baddha) the yaksha; no evil overpasses it.

All the mss., the comm., and Ppp., read at the end tatrati, which we emended to tatrati, as the other seems an inconceivable 3d sing.; the comm. glosses it with atikramati, and explains the form by sth (as it is) sibramahayam. The comm. explains the 'two horns' as "the two parts of its apex, set on like horns." The mention of a "root" is, of course, an indication (though not a certain one) that a plant is intended.

3. The yaksha that are petty, and they that are great, noisy — all of them the catuvra amulet, slayer of the ill-named, hath made vahish.


4. A hundred heroes it generated; a hundred yakshas it scattered away; having slain all the ill-named ones, it shakes down the demons.

The mss. (both s. and p.) vary in a between straks and straks, the decided majority of SPP's giving the latter; of ours, none save one or two of those collated since publication; SPP. reads straks aj. Ppp. has straks sivatani janayacs ch, which, with emendation to satriya nanayac, is perhaps the true reading. About half, indeed, of the mss. read -nayan, which also makes a possible text (satriya siva janayac).

5. A golden-homed bull [is] this amulet of catuvra; having shattered (trabh) all the ill-named ones, it hath trodden down the demons.

A few of the authorities [some confusing the primary with the svarthi-derivative] read in b catuvras or catuvardas or catuvras. In c, all the mss. have perhaps W's B. I read svartha, which SPP. mistakenly emends to svartha (as if one were to emend..
the śhāv of rādhā and līṣhāv to ājñāvā (ill. 11). Ppp. is corrupt, giving duṛgaṁ trās sarvāṁ tīrīkāv apā rabātāh apā kranmaṁ. The second half of vs. 4 and the first half of vs. 5 are wanting in Ppp.

6. With the cātāvāra I ward off (vārya-va.) a hundred of the ill-named ones (f.), a hundred of the Gandharvas-and-Apsarases, and a hundred of the doglike ones (f.).

Some of the mss. accent in b gandharvaśaṃsarāmatis. All [save W's B.] have in c cātām ca sarvātinnam (varying to caṣaṭām - p. caṣaṇoṇvitānām); our cātām ca sarvātini is an emendation, and, as it seems, an easy and necessary one, supported by Ppp., which reads cātām ca cunvatānām [Griffith renders by 'dog-mated nymphs,' referring it to the Apsarases, and citing most appositely xi. 9-15 and iv. 37.11.] The comm. reads with the mss., and furnishes one of his characteristic absurd explanations: the word comes from caṣaṭa 'constantly,' with n substituted for d in the combination, and means mukha-mukha tiṣṭhānam ājaniryo graha-paśma-rādāya vyaḍhakaḥ He declares the femt dun,tiimnf to be used in a with reference to J vyādhi, forgetting that vyādhi is masculine. [For the play in d, cf. my note to xviii. 3.29.]

37. With an amulet: for various blessings.

[Atharvam—caturṣyaṃ. duḥṣyaṃ. trīṣṭubham: 3. 3. p. mahābhakti; 4. puruṣottam.]

Not found in Pāipp. The comm. neither quotes nor devises a viniyoga, but SPP. finds it used in Nakṣ. K. 19, in the mahāśani ceremony called tvāyṛti, with a threefold amulet, on occasion of the loss of a garment. Translated: Griffith, ii. 295.

1. This splendor hath come, given by āgni, brightness (bhrṛga), glory, power, force, vigor (vīṣya), strength; and the heroisms that are thirty-three — those let Agni give forth to me.

Most of the mss. accent bādīm at end of b. The first half-verse corresponds to a first half-verse in TB. (ii. 5.7.), MS. (ii. 3.4), and AČS. (vi. 12.2); all these read at end of a d'gāt and AČS. has rādhas instead of rādhah, then, in b. TB. and AČS. give yaḥ bhrṛgam śīraḥ ṛja halaṃ ca, MS. nahi rādhaḥ śīraḥ ṛja halaṃ yati, all making a good trīṣṭubha pāṭa; the verse is too irregular to be called simply a trīṣṭubh. [With c. cf. 27. 10 a, above.]

2. Splendor set thou in my body (tanā), power, force, vigor, strength; unto Indra-like action, unto heroism, unto [life] of a hundred autumns, do I accept thee.

The majority of mss. again accent bādīm. In a, SPP. has the better reading tāṃdṛm, with the comm. and a single ms. (accidental?). [The transition-form ought probably to be oxytone, tāṃdṛm: see my Noun-Infection, p. 412, near top.] [With our second half-verse cf. the second half of the verse just cited from TB. MS. AČS.: apart from two or three misprints, it reads dṛghaśuṣṭayā caṭhāradāya prati grāhāmi (MS. grāhāmi; AČS. grāhāmi, cf. Grammar § 195 a) mahāt vīryaḥ (MS. ād indṛṣṭya) — a confused blending of tags: cf. xi. 1. 3. 7, and so on.] [The comm. takes a, b as...]

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addressed to Agni. Under 2, 3, and vs. 3 and 4, he speaks of the thing addressed simply as a padārtha, 'a substance,' not presuming to define what it is: an unusual restraint on his part.

3. Unto refreshment thee, unto strength thee, unto force, unto power thee, unto superiority thee do I carry about, unto the wearing of royalty for a hundred autumns.

Very likely the last word is best rendered as a noun; the comm. so takes it. The mss. all accent rāga/ī to/jā/ (cf. Gram. § 1235 c). [Even though ṣu. mahābhājati be taken (Ind. Stud. viii. 243) as 12:12:12, the definition of the Anukra. is bad: the verse is just as much an Astārpañkti as vs. 2.] [Both are doubtless to be scanned as 3 + 3:11 + 11.]

4. Thee with the seasons, with them of the seasons; thee unto life-time, unto splendor; with the brilliancy of the year—with that we make [thee]' cheek by jowl.

38. With gāgulu: against disease.

[The meaning is to be explained by the scholiasts. A third version is given by Griffith: 'we fasten thee [the amulet] about the neck.' Digha Nikāya, ii. 61, suggests still a fourth interpretation, 'affected with lock-jaw,' not applicable here: cf. vii. 1. 16.]

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[Dashanukramam. — daṣaṇam. mantrasahasrotvadnyaṃ. dasasahasram: 2.2. pathyadari; 4.6. jagat (4.6. 3. 4.); 5.7. sahari; 6.8. sat (5.8. 6. 8.).]

Found also in Pāipp. vii. The viniṣṭeṣes is the same with that of the preceding hymn. [Whitney, note to Prāt. ii. 67, speaks of the critical bearing of the fact that vs. 1 is cited by the comm. to the Prāt.: see above, p. 896, i. 1.]

Translated: Grohmann, Ind. Stud. ix. 329, 420-422 (parts); Ludwig, p. 198; Bloomfield, §, 676; Griffith, ii. 295. — Hillebrandt, Ved. Mythol., i. 65-66, discussing the connection of kṣiṣṭha and soma, cites part of the hymn. Cf. v. 4 and vi. 95.

1. Let the heavenly rescuing kṣiṣṭha come hither from off the snowy [mountain]; do thou make vanish all lakṣmāṇ and all the sorceresses.

Of course, ṛmaṇvant may also be rendered ‘Himālaya.’ [For ras pārī, cf. note to Prāt. ii. 67.] Emendation in c to nādyas is suggested as acceptable; [and nādyas is the reading of Ppp., both here and in § 5.] Some of the mss. read at the beginning țiū; the pada-mss. have blunderingly țiū instead of  IDEOGRAPH.] SPP. emends to the latter.

2. Three names are thine, O kṣiṣṭha: by-no-means-killing, by-no-means-harming: — by no means may this mean take harm, for whom  IDEOGRAPH bespeak (pārī-brā) thee, at evening and in the morning, likewise by day.

In a, part of the mss. accent kṣiṣṭha. In b, c, SPP. reads nādyasmr nādyasrīn: nādyas țiūm etc. There is hardly any ms. that distinguishes dvy and gha in such a manner that confidence can be placed in its testimony as between the two; so that, although SPP. reports nādyas from all his mss., it is really of no account. But the comm. shows that he reads nādyas by his explanation: nādyas, he says, means “being in a stream (nādī),” and by “stream” is meant the waters (nādaśāna) in a stream; and the virtual sense is “diseases that originate in faults of water”: or else, he sagely adds (betraying that his explanations are, as usual, the merest guesses of a skillless etymologist), nādyas means nādsam or nādaśāna: i.e., nyātāsanaparātātunā caḥṣāmāna; and the two epithets mean “killing” or “harming” such nādyas; while the third name is nādyas simply, since a killer (māraka) of nādyas is himself called nādyas. We had the second of the two epithets above, at viii. 2. 6 and 7, 6, and in the former passage the comm. explained (falsely) and read nāgasa. — It seems hardly doubtful that our readings [with gh, not dvy] and the translation founded on them are the true ones here, though that implies that the comm. worked from mas. only, and not from oral representatives of the text. [Weber, St. 1896, p. 681, discusses nāgha.] Ppp. agrees precisely with our text in b and c (in d it has gsmā and in e dhivē). In b, all the mss. read (assuming, here and later, that the character is dvy, and not gha) nādyas mārō (p. nādyas: mārō); nearly all follow it with nādyasṛṇa or rōh (p. nādyasṛṇa: ṛṇaḥ); but two of SPP.’s, and two others p.m., give nādyasrīn [the comm. nādyasrīn]. In c the general reading is nādyasaptāroṣirīṇaḥ, but one or two fail to accent ṛṇaḥ, and a few have ṛṇap (all th.: pada-mss. ṛṇap). The comm. treats nādyas in c as a vocative, and SPP. accordingly changes the accent to nādyas țiūm; in b he alters the pada-text to nādyasamṛthaḥ: nādyasṛṇaḥ. The Anukr. pronounces this verse, as well as the two following, tryavatā, nā-, but nearly all the mas. omit here the sign of interposition before na gha ‘yam. cham ṛṇap, although they introduce it both times later; in this verse, our edition...
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follows the mas., but SPP's the Anukr. In d, all the mas. give sadrā brahma; SPP. follows us in emending the accent to parābrāhma. The comm. repeats nadvā yam puruṣī rṣīs a second time.

3. "Lively" by name is thy mother; "living" by name is thy father:—by no means may etc. etc.

All the mas., the comm., and Ppp., read in b jīvanītī, and so of course SPP.; there was doubtless no sufficient reason for altering to jīvalī in our text. Ppp. adds further, after pīthā, māraṁ nāma te vṛtā. With a, b compare l. 24, 3 a, b.

4. Thou art the highest (uttamā) of herbs, as the draft-ox of moving creatures (jāgata), as the tiger of beasts of prey:—by no means may etc. etc. All the mss., the comm., and Ppp., read in b jīvantīs, and so of course SPP.; there was doubtless no sufficient reason for altering to jīvalīs in our text. Ppp. adds further, after pīthā, māraṁ nāma te vṛtā. With a, b compare l. 24, 3 a, b.

5. Thrice from the Cāmbus, from the Aṅgirases, thrice from the Ādityas, thrice from the All-Gods art thou born; this all-healing kūṭhya stands along with soma; do thou make vanish all the takmāna and all the aśūracerases.

All the authorities [save Ppp.] agree in āmbhitās, and our alteration to ṛtvigabhya is not to be approved. All our samhitā-mss., and the majority of SPP's samhitā-authorities, with the text of the comm. read after it ṛtvigabhya (one or two rāye), and the comm. takes the word as adjective (= āngirāsām apatiyabhādhyāḥ) qualifying āmbhitās. SPP. adopts āngirebhya, with the rest of the mas.; our emendation to ṛtvihabhya is a very simple and plausible one, when dealing with a text in the condition of this. Ppp. is very corrupt: tvāativivifojīrīvabhyaḥ; in d, further, it has ṛtvigayaḥ, in a ṛṭīṣtaḥ, in b nācayāḥ (as in c e). SPP., probably by an oversight, inserts a stroke of interpunction between d and e; it is against the Anukr., and our mas. do not have it.

6. The aquavatthā, seat of the gods, in the third heaven from here: there [is] the sight (ākṣaya) of immortality; thence was born the kūṭhya.

This verse and the next correspond nearly with v. 4. 3, 4 (repeated as vi. 93, 1, 2). Most of the mas. accent in d kūṭhya. SPP. adds to this verse and the next the last four pādas of vs. 5, as a refrain continued from that verse; and this is evidently the understanding of the Anukr., and the comm. ratifies it. Whether SPP. makes the addition on the authority of these two alone, or whether some of his mas. also intimate it, he does not state; not one of our mas. gives any sign of it. [Ppp. has jayanti sak: presumably answering to the end of pāda d of the Berlin ed.; but Roth's Collation is not quite clear.]

7. A golden ship, of golden tackle, moved about in the sky; there [is] the sight etc. etc.

As to the correspondence and the extent of this verse, see the note to vs. 6. Ppp. reads kāryayena nāṭur [and omits c, d].

8. Where there is no falling downward (?), where the head of the snowy [mountain], there is the sight of immortality; thence was born the kūṭhya:—this all-healing kūṭhya etc. etc. (as vs. 5).
The mas. all [save SPP's D, which has nāvaḥ: cf. the nava of Ppp.] read in
a
nā ve praabhāṣajaranam (p. nā : dva : praakr), and the comm. so understands it (yatra
dyānāha vatrasaṅkāhānaḥ sukritiṁ ahaṁmukha-prakṛtikā na 'tī;); and considering this
(if there were such a place-name, it is just the sort of thing that we might fairly expect
the comm. to know and report], and that nāva nowhere appears as combination-form of
nā, and that pra-hṝṇa is not used, of the sliding down of a boat or ship on a moun-
tain, and appears wholly unadapted to that use, it must be pronounced an excessively
daring and not less questionable proceeding to emend to nāva-prabhāṣajaranam, translate
it by the "descent of the ship," and connect it with the more modern Brahmā-legend
of Manu's flood — as is done in qur text, by Weber in his notes to Die Fluthsage (Ind.
Streifen i. ii), and by others elsewhere [cf. Griffith's note]. Ppp. reads [na] yatra
navaḥ parībhṛṣaṇam.

9. Thou whom Ikshvāku of old knew, or thou whom Kusūṭhakaṁya
[knew], whom Vāyaśa, whom Māt Yayasa — thereby art thou all-healing.
There is almost nothing here that is not very questionable. Only the comm. has
kṣvaran in a; the majority of mas. give kṣvaras, but some (which SPP. follows)
kṣvarak. In b the pada-ma. divide kṣaṭha : kāmyā, and the comm. so understands it (kāmya = kāōpūra); SPP. follows them; though here our emendation to kṣvar-
KAMYAKA seems plainly called for. In c, the mas. have yānāva-vāsa (or vāsa : SPP.'s
vāsa) yānā vāsanā yāmāsya (explained as "having a mouth like Yama's"); here emendation is a rather desperate
undertaking; the translation follows the conjectures of our
but with kṣaṭhakar in a]. Ppp. reads, in
a-c, pārvaṅgāva yāma vā tāl kṣaṭhakā ce akṣyāvāsa anuśūrīchas tenk etc. — too
corrupt to give any help.

10. The head-painting, the tertian, that which is constant, is hiber-
nal — the takmāna, O thou of power in every direction, do thou impel (siū)
away downward.
The last half-verse is identical with v. 22. 3 c, d, above. The mas. read in a ṣīra-
lokaḥ (p. ouna); and the comm. understands it as two words, ṣīra lokaḥ, translating
"they call thy head the third world (i.e. the sky, which is third world in respect to
earth)"! Ppp. has ṣīra-lokaḥ. The comm. reads in c-ṣīraṁ, with his customary
disregard of accent; [some mas. accent viṣṇu-dhāk, thus suggesting viṣṇudhāo-ṣīraṁ
(epithet of takmānam) as a possible, if inferior, variant]. Only two or three of the
mas. give the accent ṣīraṁkān, found elsewhere in the text (i. 25. 4: v. 22. 13), and
SPP. follows the majority and adopts ṛṣī. SPP. is also inconsistent in writing in
pada-text sadantāth but in saṁhitā-text sadantō; Ppp. has instead sadantō.

40. To various divinities: for various blessings.
[Brahmā .. eitṛṣum. bāhurañgam uga vaiyapore. ṣaṁṣayaḥ: 1. pārvaṅgāva yām
ānāvāsa; 2. pārvaṅgāva yānā samāsyaḥ; 3. ṣaṁhitāyānaḥ: 4. vāsa prīti pūrī.] Of this hymn only the first verse occurs in Pāipp. (in xix.). The comm. reports no
vinīyoga, but SPP. supplies one, finding it quoted in Pāriç, 37. 4, in a ceremony
of expiation for the loss (nāa) of a strainer; [and again, in 37. 14, for use in case a
certain earthen vessel (upayāma) falls from the hand].
Translated: Griffith, ii. 297.
1. What that is defective (chidrut) of my mind, and what of my voice hath found (iṣṭa-jagadma) Sarvasvatt enragèd, let Brhaspati, in concord with all the gods, mend (saṃ-dhā) that.

The meaning of b is extremely doubtful. SPP. reads śravastv against the large majority of his authorities and all of ours, which have -tīma. Our śravastvam was a conjecture, and perhaps not a particularly successful one. The translation given (tentatively) above implies -śrīmaṁ manyunātīma, while all the mss., the comm., and SPP., have -śrīmānām. Ppp. reads sarvasvatt : manvasvattān jagātma. Hardly a ms. gives an accent to jagātma (one of SPP's, probably by accident, and another, p.m.). Ppp. reads in sā nadādātīma. There are corresponding verses in VS. (xxxvi. 2) and Ap. (xiv. 16. 1), but they cast no light on b: VS. reads yān me chidṛō dākṣapr husband mānaśo vā ṛitvyaṃ ṛhasādīr me tād dādhatu; and Ap. yan me maṇasau chidrāum yad voce yac ca me kṛṣṇa: ayaṁ devo ṛhasātī kām lāt sitatū vādāṣat.  

2. Do not ye, O waters, devastate (prā-math) our wisdom nor our brahman; come ye flowing with easy flow, being invoked; [be] I of good wisdom, having splendor.

All the mss. accent đpaś in a, and SPP. refuses to follow us in the obvious emendation to đpaś, although the comm. also takes the word as vocative. At the end of b, the comm., followed by three of SPP's authorities, has maṭhīḍaḥ naṅ. In c, the mss. read śuṣyadd (p. the same), and the comm. understands it as śuṣyāt : ā; SPP. emends by conjecture to śuṣyaddā (p. śuṣyaddā), which is decidedly more successful than our śuṣyaddāḥ. The translation, however, ventures to emend yet further, to śuṣyadd (p. śuṣyaddā : ā). Most of the mss. give śyandhāvam; [W's O and SPP's carefully corrected Dc., s.m.,] join with the comm. in śyandha, which stands in both printed texts. The translation, finally, implies our reading śuṣyaddāḥ, against the mss., SPP., and the comm., which give -tā (to 'have'); against, also, the Anukr., but making much better meter than if ā is ended with śyandhāvam. The mss. and SPP. have sumedhā (the p.-mss. wrongly sumedhā); [in the edition, we] should have] rectified the accent [so as to read] sumedhās. *[The Anukr. would scan as 6+8:8+12; the Berlin text as 6+8:8+12.]

3. Do not ye injure our wisdom, nor our consecration, nor what ardor (tāpam) is ours; be they propitious to us in order to [prolonged] life-time; let them become [our] propitious mothers.

The mss. have in b hiṃṣīfam, and SPP. does not follow our obviously acceptable emendation to śītā. The comm., too, has -śītām, and explains it by calling [into service] that everlasting pair dvāra-pīkhīvīnt; but, as alternative, he apparently goes on to anticipate the pair of Ācivins from vs. 4; there is, however, a lacuna in the sole manuscript, cutting off this explanation almost at the beginning. In c, the mss. all have śhavatnm, ḍy- (p. śhavatnātān), but the comm. ānanda, explaining it as = śhavatnāt; [SPP. reports that the text of the comm. is śhavatnāt and that the sole ms. of the commentary has actually śhavatnāt: SPP. takes this, and alters it to śhavatnāu; our emendation to simple śhava, suiting both sense and meter, is obviously to be accepted. The ādanta- in general give śītā in c; [but one of W's and one of SPP's, each s.m., have śītāḥ:] they all [except perhaps W's L.] have śītāḥ in d. There is no good reason why the Anukr. should call the verse śhava-garbhā, since c can be read as eight syllables in either form.  

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4. That food (tāp), O Acvins, which, full of light, shall make us pass through the darkness, may ye give (ra) to us.

The verse corresponds to RV. i.46.6, and is translated from the RV. text, the AV. version being utterly corrupt, and offering a very noteworthy measure of what this nineteenth book can do in the way of corruption even of a text that is intelligibly handed down elsewhere. The ms. reading is 

41. For some one’s welfare.

Not found in Paipp. No vinīyoga.

Translated: Griffith, ii. 298.

1. Desiring what is excellent, the heaven-finding seers in the beginning sat down in attendance upon (upa-ni-sad) ardor [and] consecration; thence [is] born royalty, strength, and force; let the gods make that submissive to this man.

42. Extolling the brāhmaṇa etc.

Only fragments of this hymn are found in Paipp. Roth’s Collation says that the hymn probably stood somewhere near the beginning. No vinīyoga is given.

Translated: Griffith, ii. 298.

1. The brāhmaṇa is invoker (khyṣ); the brāhmaṇa is the sacrifice; by the brāhmaṇa the sacrificial posts are set up; the officiating priest (ādhvarya) is born from the brāhmaṇa; within the brāhmaṇa is put the oblation.
To him who rescues well, choosing to myself his favor; (and for him) unto him who rescues well, choosing to myself his favor.

3. To him who frees from distress I bring forward my devotion.

The place of the accent in the manuscript is left unchanged. In all the authorities, except for SPP, the accent is put inadvertently (what is called for). Very nearly all the authorities give in the appendix to the verse, the comm. notes that the manuscripts give the un-Vedic look of the sacrifice—the priests—the sacrifice— the priests. The sacrifice is set up, the priests that are oblation-makers: the sacrificial hearth is set up, the sacrificial spoons filled with ghee; by the priest, by the priest who frees from distress I bring forward my devotion. To him who frees from distress I bring forward my devotion.

In b, our emendation of accent, which is the sacrifice, is as good as necessary, otherwise, each is anachronism. If we regard the sacrificial spoons filled with ghee, by the priest, by the priest who frees from distress I bring forward my devotion, we must also read异地, as is the sacrificial spoons filled with ghee by the priest, by the priest who frees from distress I bring forward my devotion.

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agree throughout with AV. [save that MS. has juṣṭaṇa for grāḥṣya]. In c, Ppp. has ḫaṃvā; only parts of the verse are left in its text; [Roth says the first word is lost]. The comm. reads utsrājnas in a, ṣim grāṇaṇaḥ (like TS.) in b, and ṣaṃvā (like Ppp.) in c. [In c, the idām of the Berlin text is an emendation, since all the mss. collated by W. before publication have idām; and it is confirmed by TS. MS., which give idām, and by W's subsequently collated O, and apparently also by his L. But SPP. prints idām without note of variant; and the comm. has imañ, which he 'makes = idām in the sense of idānām.]

4. Him who frees from distress, the bull of the worshipful, him that shines forth (vi-raj), the first of the sacrifices (adhvartf), the child of the waters, O Aṣvinas, I call with prayer (dhit); do ye with Indra give me Indra-like force.

A corresponding verse in TS. (in i. 6. 121) reads thus: prā samrājam brāhmaṇam adhvartānam aṭṭhitānam vṛṣabhāṇaṁ yajñasyānam; aṭṭhitā udātan aṣvinā hīyāntām aṣvinā nara indriyāṁ dhatattvajñā. It helps us least in the critical part of our verse, where the mss. all read aṣvind̄ ṣau (havū, havū) dhiyā (p. dhiyā) indriyam (a, p. te) indr-. The translation follows our emendation (aṣvind̄, with TS.; dhiyām 'na indrā ma indr̷). SPP. follows the mss. Ppp. nearly agrees with them: aṣvind̄ havū dhiyā indriyēm na indriyam dhatattvajñā. The comm. has dhiyam and dhatam (but his text, according to SPP., reads dhatām).

43. To various gods: for attaining heaven.

[Brāhmaṇ. — aṣvind̄. bāhumātraṇaṁ uta brāhmaṇadraśyam. t-8. j-av. (tāṣvamati paṭhyāpākāḥ.)

Nbt found in Pāipp. No visuvīyoga.

Translated: Griffith, ii. 299.

1. Whither the brahmaṇ-knowers go, along with consecration, with ardor — thither let Agni conduct me; let Agni impart (dhit) to me wisdom : to Agni hail!

SPP. strangely prefers to read medhā dha- in d, with a mere majority of his authorities, but with the comm. [who gives medhā]; our mss. also are divided between dhit and -dhañā. In the pada-text, SPP. emends to -dhañā; the pada-mss. have -dhat or -dhañā.

2. Whither the etc. etc. — thither let Vāyu conduct me; let Vāyu impart to me breaths: to Vāyu hail!

3. Whither the etc. etc. — thither let the sun conduct me; let the sun impart to me sight: to the sun hail!

4. Whither the etc. etc. — thither let the moon (candrā) conduct me; let the moon impart to me mind: to the moon hail!

5. Whither the etc. etc. — thither let Soma conduct me; let Soma impart to me milk: to Soma hail!

The comm. has a lacuna including all the explanations of verse 4, and part of the text of verse 4 and of this.
6. Whither the etc. etc.—thither let Indra conduct me; let Indra impart to me strength: to Indra hail!  

7. Whither the etc. etc.—thither let the waters conduct me; let immortality (anṛṣṭa) approach (upa-sthā) me: to the waters hail!  

Our nayantu in e is the obviously necessary emendation of nayatu of all the ms., which SPP., after his manner, retains. The comm. does not have occasion to quote the word; but his text also, according to SPP., reads nayatu. [The faulty assimilation of the original nayantu to the nayatu which obtains throughout all the other verses of the sequence, is precisely paralleled by the gachāti (so all authorities) after āpar at xv. 7.3.]  

8. Whither the etc. etc.—thither let Brahmān conduct me; let Brahmān impart to me brahmān: to Brahmān hail!  

The comm. explains brahmān by jagatrātā hiranyagarbhaḥ, and brahmān by svavāraṇābhilām śrutādhyayamajjayam tejo vā.  

44. With an ointment: against diseases etc.  

[Bṛghu.—deṣa. mantroṭāḥjanacurām. (8, 9 varṇa;) ṛṇaṭāham; 4, 4p. cañkunyay unih; 5, 3p. nīcīd viśamē gīyāti]  

[Partly prose: verses 4 and 5.] Found also in Pāipp. xv. Used, according to the comm., with an ointment amulet, by Nak. K. 19 in a māhāvātī ceremony called nāirtti, when one is seized by nāirtti (destruction). [Verse 4 is quoted in sakalapātha by Kāc. at 47. 16, to accompany the taking of a staff in a witchcraft ceremony.]  

Translated: Griffith, ii. 300.—He very pertinently notes that this hymn closely resembles in parts iv. 9. See W’s notes thereon.  

1. Thou art an extender of life-time; all-healing art thou called; so, O ointment, do thou [make] wealfulness; make, O ye waters, weal [and] fearlessness.  

The translation follows our text, which is variously emended. In b, the ms. and comm. and SPP. read viṣṇuam bhagavām; the comm. explains viṣṇuam as priyātīr (as if it were somehow priyām) viṣṇuvac chuddhān vā. Ppp. gives viṣṇu. In c, all have śaṁtāte, glossed by the comm. with śaṁtrāpa [the ms. of the comm. actually has -pam]. In d, all accent āpar, and also (with one accidental exception) kṛtaḥ; but one of our ms. (probably also by accident) gives kṛti, which we adopted, with emendation to kṛtaḥ; [if I understand W’s Collation Book, his B. has kṛta, without accent:] SPP, is satisfied with emending to kṛtām, as if ājñeye and āpar could somehow be construed together as a dual subject. Part of the ms. have ucayate at end of b. The pada-mss. read śaṁtāte without division. Ppp. has for second half-verse yad ājñye drām śaṁtāte aścītāy bhavām kṛtām, which is too corrupt to be of any assistance.  

2. What the jaundice is, the jādyāya, the limb-splitter, the vicitāpa — all jākyāma from thy limbs let the ointment expel (nir-han) out.  

The ms. make very bad work with the last pada, nearly all (the variations are of no account) giving bariḥ nirahānī (p. barhiḥ: niḥḥ: ahamī); SPP. makes the same emendation that we had made; and [it is confirmed by] Ppp. and the comm. [which] have the same. [Three or four of SPP’s authorities, including two rectors, gave bhaṭṭa.]
In the comm. strangely reads and explains jñāyān yaḥ; Ppp. presents jñāmya. For visarpakas (which SPP. reads here also, as in vi. 127 and ix. 8), the comm. gives visarpakas, explaining it as vividdhām saranaśṭaṃ vrnaṇaśyaḥ; Ppp. has visarpakas.

3. The ointment, born on the earth, excellent, giving life to men — let it make [me] unperishing, of chariot-swiftness, free from offense.

Ppp. reads in ā ṛathajātām. The comm. thinks the word may mean either ṛathavadyagāminam or ṛathavantam.

4. O breath, rescue thou breath; O life-breath (āṣu), be gracious to life-breath; O destruction, free us from the fetters of destruction.

[Prose.] The comm. follows a different division in verses 4–7, making of them but three verses,* and of the whole hymn but nine. The method of the mss. and the Anukr. is plainly decidedly preferable; it is followed also by SPP. One does not see any justification for the division by the Anukr. of the last five words of this verse into two pādās, with five syllables (cakku-) in the closing one. [It counts 7 + 7: 7 + 5.] Ppp. reads ṛāņusva asa ṭave. The comm. has sātau instead of ṭa. About half the authorities give at the beginning pṛāha. [For the citation of the vs. by Kaṇ., see introd. to this hymn, and cf. especially p. 897, ¶ 3.] *(Our 4,5ab = his 4; our 5cd,6ab = his 5; our 6cd,7 = his 6.)*

5. Embryo of the river art thou, flower of the lightnings; the wind [thy] breath, the sun [thine] eye, from the sky [thy] milk.

[Prose.] SPP. and the comm. read puṣpam, and all the mss. probably are to be regarded as having it; ṣlu and ṣya are practically indistinguishable in the mss. Ppp. also gives puṣpam. At the beginning all the mss. have śīndho (p. śandho līt); even SPP. emends to śindhas, the comm. giving it. The comm. curiously explains viḍyutīm puṣpam by avṛtindhoḥ; one can hardly help suspecting a misreading. The Anukr. scans the "verse" (restoring the a of avi) as 6 + 5: 12 = 23; its definition is far from acceptable. [Bloomfield discusses the vs., AJP. xvii. 405.]

6. O divine ointment, thou from the three-peaked [mountain], do thou protect me all about; the herbs do not surpass (te) those from abroad and those from the mountains.

All the mss. [save one of SPP's] read dvājānam (p. dvājātī) trāṭakakudam; SPP. emends the former to -ma, but not the latter to -da, although this is as indisputably vocative as the other; the comm. [with one of SPP's mss.] makes the same difference, though he regards trāṭakakudam as vocative (he trāṭik). Ppp. reads dvājānīṣa trāṭaka-kudam. [As to the rarity of neuter vocatives, see my Noun-Inflection, p. 339.] The great majority of mss. accent bāhyās; SPP. reads bāyās. The comm. understands the word as meaning "from other localities than the mountains." Our emendation to bāhyās, supported by an article [2. cāpā] cultivated 'j in the major Pot. Lex. [vi. 903] is withdrawn by the omission of that article in the minor Lex. Ppp. reads corruptly bāhīyan parvataṃ.

7. The demon-slayer, disease-expeller, hath crept down over the middle here, expelling all diseases, making portents vanish from here.

The change to masculine here in b is obscure and questionable; emendation to -āṣam is desirable; it would allow ivaṃ to be understood as 'this [ointment],' which
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is easier and more natural. Pp., too, has "atisaṇah", which gives the emendation sufficient support.* Pp. has for a vītam madhyan avārijat. The pada-mss. commit the egregious inconsistency of reading cātyan: nādyat in c, d; SPP. emends in pada-text to cātyat.* Pp. has in d nādyatam ivāhitī. [In c of the Berlin ed., correct sṛṛvya to sṛṛva.]

*Both editions print rakṣodhāmivāṣānaḥ, and the pada-reading is rakṣoḥdāḥ; amītvāṣānaḥ. Whitney, doubtless by oversight, neglects to say how he would emend rakṣoḥ to make a corresponding neuter of it, and the question is a very troublesome one (for details, see Noun-Inflection, p. 478 end, p. 479). The neuter form would properly be -dāḥ; but none such is quotable, so far as I know, unless here. May it be that we have here that very form, -dāḥ (neuter), concealed in the combination -dāḥvā, and that the misunderstanding of it as -dāḥ (masculine) amītva- led to a corruption of an original -atisaṇam into -atisaṇah and also of an original pada-reading cātyat into cātyat? If so, all would be in harmony.

8. Much untruth, 0 king Varuṇa, doth man (pṛvaṇa) say here; from that sin (dīhas) do thou free us, 0 thou of thousand-fold heroism. The mss. vary between rājana and rājana, and between satam, antam, and antam. The great majority accent at the end pāryabhakṣaḥ, and all the pada-mss. have pārīabhakṣaḥ. SPP. reads at the beginning bāhva ṛdman, after the manner of the Sāma-Veda; we emended to ṛdman, because that is the Atharvan practice (cf. note to Prat. iii. 65, p. 499), against which the concurrence even of all the mss. [save W's I.], as here, ought not to count. Pp. reads in b pṛvaṇaḥ.

9. In that we have said O waters, O inviolable [kine], O Varuṇa, from that sin do thou free us, 0 thou of thousand-fold heroism. That is, if we have called these divinities to witness an untruth: cf. the nearly equivalent vii. 83. 2 c-e. The translation implies emendation to dghmyās; ṛdvaṇa, which can be only vocative, proves each of its predecessors such; the comm. understands all the three as vocative, and paraphrases [he] ṛpo yuyam jāntāde, he aghyā yuyam maṇi cītām jāntāde, etc. Pp. reads in b varuṇaṇa yad. Our mss. read again pṛvaṇaḥ (p. pāryabhakṣaḥ), and so apparently do SPP's, although he does not distinctly say so; [his note to vs. 8 (note 2, p. 455) perhaps makes such an implication.]

10. Both Mitra and Varuṇa went forth after thee, 0 ointment; they, having gone far after thee, brought thee back for enjoyment (bhogyat). All the authorities [save W's E. and one of SPP's reciters], and Pp. also, give at the end pūnar ohatu; but the pada-mss. give pūnāḥ rokatu, which is a blunder, since the corresponding saṁhitā would be pūnāḥ rokatu [which W's E. in fact has]. SPP. emends to pūnāḥ ṛ "hatuḥ (p. pūnāḥ ṛ: ṛ: ṛhatuḥ), and the translation follows this, rather than our own nearly equivalent and equally acceptable emendation to pūnāḥ ṛ "hatam. [Whitney here overlooks the lack of accent on the ṛḥ: the Berlin text, the text of W's Collation Book, and his Index, under ṛḥ, all give ohatam without accent. Root ṛḥ does not appear to be quotable with ṛ, and it would seem that SPP's emendation (root ṛḥ with ṛ) must of need be preferred.] The comm. [with his text, and with SPP's reciter V.], who accused pūnāḥ ṛhatuḥ,] gives pūnāṛ ṛhatuḥ (= pūnāṛ ṛgaṇṭāram ity scatūḥ !). [We might better render bhogyat by 'for our use.'] Half the mss. accent with us anu ṛṝy- in b; SPP. gives anu, with the pada-text (anupṛyaṇu).
45. With an ointment etc.: for various objects.

[Prose in part, vs. 6-10.] Found (except vs. 9) also in Pāp. xv, next after our 44.

1. Bringing together witchcraft to the house of the witchcraft-maker, as it were debt from debt, do thou, O ointment, crush in the ribs of the hostile conjurer.

With the second half-verse compare ii. 7. 5. The practical use is, according to the comm., the same with that of 44.

Translated: Griffith, ii. 301.

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Translated: Griffith, ii. 301.

2. What evil-dreaming is in us, what in [our] kine, and what in our house, also the . . . of one hostile, let him that is unfriendly take upon himself (prati-muc).

Both sense and meter require the emendation in d of priyās to dprīyās, and the comm. has the latter, but all the authorities,1 and Pāp. (durkārās priya pra-), and SPP. give the former. In e, the general reading of the mss. is anumagās tadu (p. anumagāk: tadu); but tadu ca is found tadh ca, thāh ca, thūthā, [tadh ca, th ca, tac ca]. SPP. accept anumagās tadu, but what sense he can possibly attach to the words does not appear. Pāp. gives anumagatasya dur-. The comm. reads anumakas tac ca, which is equally impossible; and he makes a senseless explanation of anumakas: tārānaṁ tadurkāraṁ ‘by evam nāmarahitāḥ; and he falsely regards durkāras as a nom. sing. qualified by anumakas. Our conjecture, anumayatād ca d, is very unsatisfactory. In regard both to meter and to sense; anumagatām ‘guiltlessness’ would make a good anumakas pāda, and be very near to the reading of the mss.; but it would be, equally with anumayatām, discordant with duṣvopopam, and would require priyās in d.

[1Ppp. reads mahatā at the end.]

[The reciter V., curiously, has as an alternative, durkāras ‘priyās, which (the accent being wrong) is neither one thing nor the other, but may well be taken as supporting the comm.’s reading dprīyās, as against priyās; the true mukhita-reading would then be durkārās ‘priyās.’]

[The solution of this desperate passage seems to me to be suggested by 57. 5 below, of which the first part is identical with our a, b here, and of which the second part begins with anumakās tad and ends (nearly like v. 14. 3 d) with niśkam iva (pronounce niśkānta) prati mukhatātm, in our c, d I would read anumakās tad durkārās ‘priyās prati mukhatātm (pada-reading duḥkhārīd : dprīyās), and render ‘that let him who is not]
of us, the evil-hearted, the unfriendly, put upon himself." The śād is supported by the comm., and in a measure by SPP's D.V. and C0; the dvajayus, by the comm. and V. (as above) and the meter; and anānamahās comes near to the ma.-readings, and, indeed, considering the dūtankha of the living recipie V. and of the comm., is not ill supported.

[It remains to note that no valid objection can be taken against making a nom. sing. of dūrkhārdaś: its use as such is a natural way of avoiding the form from the consonantal stem (which was as much of a stumbling-block to the ancient Hindu as it is to the modern tyro in Sanskrit), and is entirely analogous to the use of ḫasyam rather than ḫat (cf. my Noun-Inflection, p. 471). The comm. is accordingly right in saying here dūrkhāra dūrkhāritā, as he was also in glossing the suhārī of ii. 7. 5 by sūdhārābh- 4a1b sūdhānākhaň. The nom. dūrkhārdaś is a form of transition to the o-declamation, with dūrkārdh-um (so viii. 3. 25) as its point of departure (cf. dūrkārdh-um of the ms. at xix. 28. 8); just as the later pādāś (from pādām) replaces the older pād (Noun-Inflection, p. 471).]

[Of the older nom. sing. masc. or fem., however, the true form is suhār, p. suhākś, of which traces, albeit scanty, are found in the Veda: one is at MS. iv. 2. 5, p. 2619, prīyāh naḥ suhār naḥ; and another is at AV. ii. 7. 5, where both ed's read yāh suhārī tēnā naḥ suhā. Here the sākhita authorities taken together are divided between suhārī tēna (so 11) and suhāt tēna (so 6); but the pādā authorities (7 out of 8) give suhākś, the notable exception being the srotrīya K., who recited the true form suhākś. The sākhita form for this ought to be suhārī (tēna), and possibly this form is concealed in the reading suhātēna of Sm. etc. If not, then (since rīt = rī: Gram. § 323) we may regard the combination suhārī t- as representing suhārī t, nom. suhār, with breach of the rule of sandhi requiring the change of suhār to suhārī before t-. The motive for this breach was perhaps to avoid disguising still further the form suhār, itself extremely rare and none too easily recognized; and the motive is perhaps as clear as it is in the case of aves avet, ajās ajāt, etc., cited by W., Gram. § 555 a. — The nom. suhārī seems to be grammatical and not intolerable in the texts, and to be unparalleled (cf. Noun-Inflection, p. 472).]

3. Increasing from the force of the refreshment of the waters, born out of Agni Jātavedas — may the ointment that is four-heroed, that is of the mountains, make the quarters, the directions, propitious to thee.

In a, vrīdās might, of course, be ablative, coordinate with dījasas; the whole expression is too obscure to help the construction by the sense. The comm. reads vrījus; Ppp. combines vrījus 'yours, and has in c parvataṁ. The Anukr. does not heed the redundant syllable in c.

4. The four-heroed ointment is bound to thee; be all the quarters free from fear for thee; firm shalt thou stand, like Savitar desirable; let these people (dvīs) render thee tribute.

In a, b Ppp. combines bhadvatā "ni, diço 'bhavyaś. In c, the ms. [with one or two exceptions] read cārya t- (p. ca: cāryaḥ); SPP. alters the accent to cārya (p. ca: cārya); our emendation to cāryaś [W's. B. has cāryaś t.] is not absolutely necessary, yet certainly a plausible improvement; and it is in a certain measure supported by Ppp., which gives cāryaś itāḥ, the translation above implies it. The comm. understands arca, vocative, rendering it by dvāmin. In d all the ms. have dvīs [but W's. E. seems to have dvīs], and our substitution of dvīs was hardly called for; but Ppp. favors it, reading.
TRANSLATION AND NOTES. BOOK XIX.

5. *Use thou one as ointment; make one an amulet; bathe with one; drink one of them; let the four-heroed one protect us about from the four destructive bonds of seizure* (grāhī).

All the mss. have at the beginning ākṣau, which the *pada-text* leaves undivided; SPP. goes so far as to emend the latter to ā: akṣau, but is unwilling to follow us in reading ā: akṣau, although akṣau is no possible form, and the comm. agrees with our emendation. Pp. reads ā+kṣau kṣau. In the the mss. give ekṛṇa piśākāh, and the *pada-mss.* resolve it into ekṛṇa: piśā: ekam. Our emendation to ekṛṇa piśā: ekam is evidently just what is required, but SPP. chooses to retain ekṛṇ, and so reads [in *pada-text*] ekṛṇa: ā: piśā, remarking that “if RW. had discerned the ā after ekṛṇ, their very correct emendation would have been free from the defect of unnecessarily changing the ancient accent of the *samhitā-text*.” This reads like a joke, considering how the text of book xix. (not to speak of previous books) abounds in gross errors of accentuation, and how often we and he have been compelled to emend it—for example, in the preceding verse, where the “ancient accent” āṭṛyā was changed by him to āṭṛyā. [Apart from this passage,] the compound ā + piśā does not occur in the *Athanā*, and, although it is not unknown, it would be distinctly out of place here. The version of the *pada* in Pp. is totally corrupt: pṛṣṭahkṣau pāvīkām ētām. The comm. reads ekṛṇa *bīrvekām ētām*, and labors, with his usual ill-success, to devise an explanation of pāvīkām. To ekam etc. he supplies ekṛṇam; as his reading gets rid of the fourth, he connects the first three with the “three-peaked mountain” from which the ointment is derived: triśu pāvatahkaḥ kuṭa śpanañā! Apparently the fourfold-ness is related in some way or other to the “four-heroed”-ness. In ā, the comm. commits the extraordinary blunder of taking grāhī as gerundive: grāhī ihāva dṛṣṭānanyāq naḥsaññāh! and this compels him to change pāṭu to pāṭu. The *pada-mss.* (except one of SPP’s, p.m.) have grāhī, they also failing to recognize the not uncommon noun grāhī; SPP. makes the necessary emendation to -hā. [*But SPP’s Sm., ā+kṣau kṣau.*]

6. *Let Agni favor (av) me with fire (? agni), in order to breath, to expiration, to life-time, to splendor, to force, to brilliancy, to well-being, to welfare:* hail! The comm. is uncertain whether by the second agni (agniv) is meant agnivādharman, or agnivādharmane, or āngivādha�. All the mss. accent avhāsas here, [but] bāhāsas at ili. 14. 1 (cf. Grammar § 1388 e): SPP. accents here -vah, with the mss.; but the Berlin text sās here, in conformity with both editions and the mss. at ili. 14. 1 j. Pp. reads mā agnī.

7. *Let Indra favor me with what is Indra’s (indrīya), in order to breath etc. etc.* The comm. gives a double interpretation of indrīya. Pp. again has mā indrīy.

8. *Let Soma favor me with what is Soma’s (sāmya), in order to breath etc. etc.* The comm. explains sāmyena as sāmyasaṃpādākena dharmena jagadābhāva nārikādārmane.
9. Let Bhaga favor me with fortune (bhdya), in order to breathe etc. etc.

The comment has here a lacuna, embracing the commentary to this verse and the text of the next. [The verse is wanting in Pp., as noted above.]

10. Let the Maruts favor me with troops, in order to breathe etc. etc.

Pp. reads this time suprabhūtaye. It is possible to make out of these prose "verses" the number of syllables demanded by the Anukr. Perhaps the modification nītṛ belongs only to vs. 7-9 (the manuscripts are discordant and unclear).

[Here ends the fifth anuvilka, with 12 hymns and 74 verses.]

46. With and to an amulet called āṣṭṛta 'unsubdued.'

[Prajāpati.—napakham. āṣṭṛtamādākitavat. trīdāvah: 1, 5,p. maṇḍhayopitamati triṣṭukhā; 2, 6,p. bhurik cabhāri; 3, 7, 8,p. paṭṭyāṣṭampi; 4, 4,p.; 5, 5,p. atigadu; 6, 5,p. apiṣṭighadhavār vṛddhe jagnati.] [The Anukr. says: indrāya rov (vs. 4) cataspadad: amin maṇḍa (vs. 5) in paṭṭopadād jagnati (Berlin ms., atigadu): most unsatisfactory; and why should vs. 4 be defined as 4-p.]

Found also in Pāṇḍ. iv. (in the verse-order 1, 2, 6, 5, 3, 4, 7). Used, according to the comm., by one desiring strength, in a maṅghāṇitī ceremony called maṛudgant, with a threefold amulet named āṣṭṛta, being so prescribed by Nakt, K. 19.

Translated: Ludwig, p. 462; Griffith, ii. 302. — See also Bergaigne-Henry, Manuel, p. 165.

1. Prajāpati bound thee first [as] unsubdued (āṣṭṛta), in order to heroicism; it do I bind for thee in order to life-time, to splendor, and to force and to strength: let the unsubdued one defend thee.

Āṣṭṛta is literally 'not laid low.' In the two occurrences above (1, 20, 4; v. 9, 7) it is accented on the final; but, as āṣṭṛta would be the normal accent, it is left here unchanged in our text, as well as in SPP's. The pada-texts read in a badhnāt, but that is no reason why we should not understand it as abadhānāt, and our text (not SPP's) so prints it. Our text further emends at the beginning of c the tāl of the ms. to ṭāh, as required by the gender of āṣṭṛtas. The omission of badhnāt in a, and of vṛddha in the second half-verse, would make an annisṭukhā (apart from the refrain); but the meter throughout the hymn is unusually careless of regularity, and Pp. has both words, reading in a, b badhnāt prathamā samkarṣāt, and in c, d combining vṛddha and ev āṣṭṛta. [With c, & cf. iv. 19, 7 c, d.]

2. Standing upright, defend thou this man unremittingly, O unsubdued one; let not the Pāṇis, the sorcerers, damage thee; as Indra the barbarians, [so] do thou shake down them that fight [us]; overpower and scatter (vṛ) all our rivals: let the unsubdued one defend thee.

All the mss. [with unimportant variants] read in a tiṣṭhata; SPP. emends to tiṣṭhatu, because the comm. reads the latter; our tiṣṭhān suits the connection decidedly better. [The vocative āṣṭṛta and the rov are] perhaps sufficient reasons for our altering the rūkṣam of the ms. (also of the comm. and Pp.) into rūkṣa, and the translation follows [the printed text of Berlin]. To humor his tiṣṭhata, SPP. changes the
3. Whom even a hundred, hurling (pra-hr), smiting down, have not subdued (ṣṭ), to him Indra committed sight, breath, also strength: let the unsubdued one defend thee.

In a, the pada-mss. wrongly divide ca: nd, and SPP. follows them. In b, about a third of SPP's authorities read viṣṇāntas; Ppp. has bhījanta. The ydm that follows it is our emendation, plainly suggested by the meter, the requirement of the sense, and the accent of the verb; but the comm. and Ppp. agree with the mas. in lacking it. At the end of b our tastrīrī is an emendation (now supported by Ppp., which has the same reading) for the tastrīrī of the mas. (one or two have tastrīrī), the comm. [but the mas. has niratīrī], and SPP.; the comm. explains it as = tastrīrī, with Vedic omission of part of the ending: this is of his usual degree of insight; what SPP. would do with his tastrīrī is hard to see; the emendation to tastrīrī is obvious and unquestionable. For ṛṣmin in a Ppp. gives yasmin. The mas. in general read pṛyadānta (p. pṛy: ada11ta), but two or three of ours, with the comm's text (SPP.), read amin; our emendation to pṛy adatta, now ratified by Ppp., is accepted by SPP. The comm's explanation implies pari yad anta ca; and he takes the yas as a form of root (pārī yad pāryagamayat pariṣṭhitavāda) With the insertion of ydm in b, the verse is a good pāṭhā, as defined by the Anukr.

4. With Indra's defense (vārman) we surround thee, who became over-king of the gods; let all the gods lead thee forward again; let the unsubdued one defend thee.

A part of the verse [pāda b, it would seem?] has fallen out in Ppp.; this has dhiimifi for dhīpayāmounted. The meter is insufficiently defined by the Anukr. (13 + 11: 11 + 8 + 8 = 43) [see introduction, above].

5. In this amulet [are] a hundred and one heroisms; a thousand breaths in this unsubdued one; a tiger, do thou attack (abhī-sthī) all [our] rivals; whoso shall fight against thee, be he inferior (ddhara): let the unsubdued one defend thee.

SPP. reads in b aśmin; our aśmin is given by a small minority of the mas.; the majority have aśmin, some aśmin, one aśmin. [The v.s. (11 + 10: 11 + 11 + 8 + 8 = 51) is a tīrtīsh (defective in b), with the refrain added: see introd.]

6. Snatched out of ghee, rich in honey, rich in milk, thousand-breathed (y-om), vigor-imparting, both wealful and delightful, rich in refreshment and rich in milk — let the unsubdued one defend thee.

[We had a at 33. 2 a, above: cf. v. 28. 14.] Ppp. reads at the beginning uṣṇībhas; one or two of SPP's mas. have ṣārīajata [cf. note to xviii. 2. 3], ṣārīajata. In b, all the authorities (save one or two) give sahāram prāṇas or sahāramr prāṇah
(p. saAdsraJriJfas, Jril!fd{,); but the comm. implies (perhaps only by his usual neglect of accent) saAdsroprāgas, and SPP. reports one of his mss. as giving the same; and he accordingly follows us in adopting it; Ppp. reads with the mas. [saAdsraJriJfas].

The comm. gives an extraordinary explanation of -yoni In b: J'Mffa/Jtkna falrusam­gama11animittam fatruvi,yojanaslJdlianam vlJ 6a/am i1i'f1kf)'alt1: that Is, without any regard to the established meanings of yoni, he takes it here as a mere representative of the radical sense of the root yu 'unite' or of the root yu 'separate' — he does not venture to decide which! The metrical description of the Anukr. is fairly correct (11 + 12: 7 + 8 + 8 = 46).

47. To night: for protection.

[Gejatha. — navalamb. mantrastadístvaytayam. dānusrāhām: t.パスṭāhrkati; 6. 5p. anų­ṣṭhikarbāhī ārājnakati; 6. purastāḥkati; 7. 3-p. ākṣatis.]

Found also in Pāpp. vi. According to the comm., hymns 47 and 48 form a single "sense-hymn" (artAasiikta), and 49 and 50 another; and their use is prescribed in Parīc.; 4. 3-5, as of two hymns, in a ceremony of worship of night.

Translated: Ludwig, p. 467; Zimmer, p. 179; Griffith, ii. 303.

1. O night, the earthly space (rājas) hath been filled with the father's orderings (dāhman); great, thou spreadest thyself (vi-st/14) to the seats of the sky; bright darkness comes on (d-vrt).

The versē is VS. xxxiv. 32, and is also found as first verse of a khila (Aur., p. 682) to RV. x. 127, in both places without variant. [It is quoted in Niruktā, Daśāvatākṣaṇa iil. 29.] Ppp. reads in b pitaraf priiyu dh-, and in c sud̐litinsi. The comm. holds 'the father' in b to designate the "skye world" (ḥyuölka), quoting the commonplace dyānaḥ pīśu pīśhīvā maññā in support of it; dhāmAḥbhī he glosses with sthānānāh suh, and tveṣam with dhyāmānām. [For dhāmabhīs we perhaps better say 'by or in accordance with the orderings'; but Griffith understands it as 'wondrous works'.]

2. She of whom the further limit is not seen, nor what separates; in her everything that stirs goes to rest (nī-vig); uninjured may we, O wide darksome night, attain thy further limit — may we, O excellent one, attain thy further limit.

In a, SPP. accents ddṛṣṭa, without adding any note as to ma-readings; it is perhaps merely an oversight, as all our mas. have plainly ddṛṣṭa, and this is the Atharvan accent (cf. x. 8. 8), against RV. ddṛṣṭa, which is wholly anomalous. Ppp. reads
TRANSLATION AND NOTES. BOOK XIX.

3. The men-watching lookers that are thine, O night, ninety [and] nine—eighty are they [and] eight, also seven [and] seventy of thine;—

In b, SPP's pada-ma. have navatit. In c, the decided majority accent safiti, and all saniti, which SPP. emends to saniti, thus changing "the ancient accent," and without sufficient reason, since saniti is defensible, 3 c to 5 b inclusive being of the nature of a parenthesis, extending the navatit naves of 3 b. The kila [vs. 2] to RV. x. 127 has a corresponding verse [as also has CCS. at ix. 28. 10.], with yuktivas for drafitras, with sanuti in c, and [so the kila, at least] the accent safiti in d. The Atharvan mss. vary—between safiti and safiti; our text gives the former, SPP. the latter, which is better, as being the usual Atharvan accent, and having [about] half the mss. in its favor. The comm. explains the drafitras as " troop-gods " (ganaparar), and does not so much as hint at any connection with the stars, which nevertheless we cannot well question to be meant, in their various and manifold groupings. A ca after safiti in c would be a welcome addition to both meter and sense.

4. And sixty and six, O wealthy one; fifty [and] five, O pleasant one; forty and forty, three and thirty, O mighty (vaifu) one;—

Ppp. has in b naqanini, in d vedini.

5. And two of thine and twenty of thine, O night; eleven the least (avato) — with those protectors today do thou protect us, O daughter of the sky.

At beginning of d all the authorities [with one unimportant variant] read ni, which seems impossible. We emended it to ni (cf. ni poti in ix. 10. 25) SPP., following that blind guide the comm., reads ni; this is entirely unacceptable, both on account of the sense, and because ni cannot stand at the beginning of a pada: cf. note to v. 6. 5. The authorities are much at odds as to the accent of dhitir divas, the majority having dhitir dvds. Ppp. reads in b ratri ek.

6. Let no demon, [no] mischief-plotter master us; let no evil-plotter master us; let no thief today master our kine, nor a wolf our sheep;—

The mss. have at the beginning rikhia (p. rikhiva), as 2d sing. imperative, and pada d of RV. vi. 71. 3 (the verse is found also in VS. xxxiii. 69) TS. [i. 4. 24.] TB. [ii. 4. 47.] MS. [i. 3. 27.] gives the same, [as does RV. vi. 75. 10.] The translation follows our conjectured emendation, which, in view of the implausibility of the impv. rikhia standing so alone, has a right to consideration. Ppp. reads nishir go a.

The comm. reckons our 6 a, b as a whole verse [his 6]; our 6 c, d and 7 a, b as his vs. 7; our 7 c, d and 8 a, b as his vs. 8; our 8 c, d and 9 a, b as his vs. 9; and our 9 c, d and 10 as his vs. 10; thus making the sixth verse instead of the tenth to consist of two padas only, while yet counting ten verses in the hymn. SPP., on the other hand [see his Critical Notice in vol. i, p. 24.], counts vs. 6 as our edition does, but adds our 8 a, b to our vs. 7 to form his vs. 7, thus making it of six padas; and then counts our 8 c, d and 9 a, b as his vs. 8, and our 9 c, d and 10 as his vs. 9. This is in accordance with
the Anukr. [in that it gives six pādas to vs. 7 and makes a total of 9 vmas.,] and is a
decisively preferable division to that in our text, which was founded on the numbering
of our first mas., and it will be followed in translating here. The sense, however,
would be still better suited by making vs. 6 of three lines, instead of vs. 7. [In what
follows, I give first the numeration of the Berlin edition, and then, in parentheses,
SPP's numeration.]

7, 8 a, b. (7.) Nor a robber our horses, O excellent one; nor the sorcerer
esses our men.

By the most distant roads let the thief, the robber, run; by a distant one let the toothed rope, by a distant one let the malignant fang

As to the division, see under the preceding verse. In the fourth pāda, part of the
mss. accent taskard. In the first, there is discordance among them as to the accent of
bhadrē. The 'poast with teeth' is of course the snake, as the comm. also has sense to see (rajjuvanayatat sarpaṭiṁ.).
Our 8 a, b is identical with iv. 3 e, d; and our 7 c, d resembles a, b of the same verse. [For yāṭadhānys the comm. reads the masculine, nās.]

8 c, d, 9 a, b. (8.) Do thou, O night, make the snake blind, harsh-smoked (?), headless; grind up the two jaws of the wolf; cast (d-khān) the
thief into the snake.

[Apart from the variation in c, the verse is identical with 50. 1, below; see note thereon.] All the mss. (except, by accident, one of SPP's) at the beginning have
aṇḍha; SPP. reads aḍha, with one ms. and the comm.; but aḍha is plainly out of place, and aṇḍham, as emended in our text (It should have been accented aṇḍhām;
correct the misprint), a very plausible correction. Our rendering of treṣṭhānus is
mechanically accurate; probably the word is corrupt; Ppp. reads the pāda aṇḍhā rātri tiṣṭhānams. The comm. explains as ārtīkārti dhūma viṣajvalākhūnā ni- (ms. vi-
caśṭādthām vā yasya; the translators understand 'dhūna as "breath" or "odor";
Griffith renders 'with pungent breath'.) In c, d the mss. have jambhādyāṭena tīh
drupādjaṭaḥ (but many of them have -dhā). SPP. follows them and prints jambhāya
ṭena tīh dr.: from this our text makes a bold departure* [implying as its pada-reading jambhāya: ḍ: stenām: drupādjaṭaḥ] but something had to be done to make sense; any one is invited to do better if he can. The comm. reads with the mss., and forces
through a meaningless version. Ppp. has a different and corrupt text: kamo yāṇhaya
jambhāyaḥānukāṃdṛpaṇa jaiḥ; [cf. end of note to 50. 1.]

*] The assumption of an ḍ (ḍ . . . ḍ) after jambhāya is supported by niṇjakaḥāḥ/na . . . jaiḥ at 50. 1, c, d. below, where the collocation is almost unequivocal (see the note); for although jayāḥ (as given by the pada-mss.) is a good optative of ḍ, the combination of ḍ with niṣ is hardly Vedic, and we must there assume the division niṁ jayā ḍ st, the locative drupādjaṭa fitting well with ḍ jaiḥ (cf. l. 11. 4; x. 8. 4 c). The rationale
of the corruption here is not hard to see: the hiatus between ḍ and ḍ being once covered by the fusion of the final of jambhāya with the ḍ of ḍ stenām, nothing was easier than
to see a form jambhāyaḥ in the first part of the combination, and then to substitute tīh
for the vastly less common stenām or for the meaningless tenām (which might be read
out of the combination: see Prāt. ii. 40 note); the exigency of the meter occasioned
by the blunder with jambhāyaḥ then made the insertion of tīh easy. With the Berlin
solution of the corruption, the meter is in perfect order. The interesting parallel from
the Avesta, ām aṁeva sembhaṇḍhwem, Yasht i. 27, adduced by Geldner, KZ xxx. 5b-
may here be noted.]
984. To night: for protection.

1. Now then what things we note, or what things are within the box, hose things we commit to thee.

The first pada here differs widely from the traditional text, which instead of dyāmade as ca yadma (p. yadma) āha, or (a minority) yadma ha; the comm’s text (according to SPP) gives ca yadma ha, but his explanation implies instead yadma (explained as sāyasya); and SPP. accordingly reads in sanhitā-text ca yadma ha, and in pada-text a: yadma : ha, which is altogether to be condemned, since the two texts must correspond, and yadma is also no word. SPP. in a note proposes further emendation of our dyāmade to ca yadmahe (= tameke on yadmahe), which seems entirely unacceptable, as regards both form and sense. The whole verse is so obscure in meaning that we get little help from this element in reconstruction of the text; yet it is plain that we do not commit to another that which we do not possess, but are only wishing for. Ppp. also fails us; its reading of a. b is aha yami tamasahe yami ca ‘nata pareṣṭi. The pādra-text, strangely resolved into yāvina : antāh (but one of SPP’s has p.m. yānī : va : antāh). It is also strange that SPP. emends to ca ‘nādhi, on the sole authority of the comm., though as regards the sense there is nothing to choose between ca and va. All the mss. accent pariṇāhī (except our pādra-mss., which have pariṇāhī); and one of SPP’s has s.m. pāri : pāri); but SPP. follows our emendation pariṇāhī. Nearly half the mss. have at the end dādāmati, and Ppp. agrees with them. The comm. in his explanation connects the verse closely with 47: 9: there one’s (domestic) animals were spoken of, here one’s very numerous house-articles (sakaśtēkhi grāha-śiro ... vastuḥ); and in two classes: those out in open sight (saṁvartate), and those inside an enclosed house or the like (parītā naddhē parīṣṭi ṭeṣāu).

2. O night! mother! commit thou us to the dawn; let the dawn commit us to the day, the day to thee, O shining one (vīkāvāri). Compare 50 7. below; * also MB. i. 5. 15, where more such commitments are given. The comm. reckons the first division of the verse to vs. 1. The metrical definition of the Anukr. is mere arithmetic (12 + 10 + 8 = 30). The pada-text, both here and below, leaves vīkāvāri undivided (RV. vīkāvāri). j Also vi. 107. 1-4.)

3. Whosoever flies here, whatsoever that is crawling (sakṣaśrēṣṭha) is here, whatsoever creature is on the mountain— from that do thou, O night, protect us.
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The third pāda is wholly corrupt. All the mas. read pārvatayāsavānu (p. pārvatayā : sāh : tvam), with some differences of accent (pārvatayā, or pārvatayā, or pārvatayā); and the comm. and SPP. (in samhitā) follow them (SPP. pārvatayā; but in p., by emendation, tīsya : tvātīvam, since the comm. so understands). Our text emends to pārvatayādakham 'what has fastened on the joint,' which seems extremely unsatisfactory. The translation above is perhaps hardly better, but it implies a text much closer to the mss.—pārvata (i.e. -tā, hence -tāy) tīsatīvam; and so it may pass for what it is worth; it is by no means proposed as a definite solution of the difficulty. Ppp. has padvad āsvam, which gives no help. Ppp. also reads yadī bhim three times.

4. Do thou protect behind, thou in front, thou from above and from below; do thou guard us, 0 shining one; here we are, thy praisers. They who follow (anu-sthā) the light, and who watch over beings, who defend all cattle—they watch over our selves (ādīvam), they watch over our cattle.

The mss. accent jāgṛati* in d and e, and in d the accent might well enough be retained, on the principle of antithesis; SPP. gives jāgṛati, like us. Emendation to jāgṛatu would be decidedly welcome in both pādās. Ppp. has considerable variations: for b, yeṣu bhūtesa jāgṛabhi; and, for d, e, tenb tvam asti jāgṛatu te naṣ pāçukhār jāgṛatu: corrupt, but supporting our proposed jāgṛatu. It is very reasonable to suppose that in jāgṛati at end of d and e we have two cases of assimilation of an original jāgṛatu to the jāgṛatā which stands correctly at the end of b (cf. note to xix. 43. 7), each case being doubly faulty, in respect, namely, of accent and of ending.† In Roth's Collation there is a note which perhaps means that Ppp. reads jāgṛati for rākṣanti at end of c; but I am not at all sure.

6. Verily I know thy name, O night; thou art "ghee-dripping" (ghṛtāc) by name; as such Bharadvāja knows thee; do thou watch over our property.

In b, Ppp. combines va 'tri; in c and d it reads, with our edition, tvā and jāgṛti, while SPP. gives tvām and jāgṛati, the latter for jāgṛati, as all the mas. [save one] read; our emendation was a perfectly obvious one, and should have been followed by SPP. The comm., to be sure, reads -rati, but, by the simple application of his general rule, that any verb-form can be used for any other, he is able to declare it = jāgṛatu—which SPP. has too much knowledge and conscience to do. The pāda-mss. have tvām, tvām, and tvām; our tvā was an emendation, called for after tvām. More than half of the mss. accent bharadvajā. In our text, the accent-sign printed over jā in d should be shifted to over āksi; it is a misprint.

49. Praise and prayer to night.

[As 47.—dayābam. ānughākam : r-5. h. trisūkāh ; b. bhāravakāh ; 7. pātikāpākāh ; 10. tvām. tvā. jāgṛati.] *The Anukr. adds bharadvajāca (or bāhavā), apparently meaning that Gopatha and Bharadvāja were jointly the seers in the case of this hymn.†

This hymn and the following occur together also in Pāipp. xiv. Their viṇāyga is the same with that of the two preceding hymns (see under hymn 47). They are translated together (but in reversed order) by Ludwig.

Translated: Ludwig, p. 466; Griffith, ii. 306.
1. The lively woman, household maiden, night, of god Savitar, of Bhaga, all-expanded, of easy invocation, of assembled fortune (?-pr), hath filled heaven-and-earth with greatness.

In a, the pada-mss. read dhvamā; SPP. emends to -nāth. In c, all the mss., with the comm. and SPP., read aṣṭakāpāḍk (p. aṣṭakāpāḍk), which, as being unintelligible, our edition emends at a venture to Bhaga, for Jack of bkil the comm. and SPP., read sdm/JJirlaOf~J-Of~J.

A friend with excellent alternat~2. vejte aMi, bath ascended to the loftiest sky; the eager night spreads toward me like heaven-and-earth with greatness. ’

The translation follows our text of the verse, which, however, is full of emendations, and by no means satisfactory. Nearly every ms. reads at the beginning dvī (one dvīm, and one authority [SPP’s reciter V., with impossible accent] dāhi), while Ppp. has abhi, which is also, except for the accent, an easier emendation for dvī. The comm. gives ati. Nearly all authorities, again, have for verb in a ṛghat (the accent is perfectly defensible as an antithetical one, and might well have been left in our text); but the reciter V. gives (dāhi) ṛghat, thus agreeing in part with the (uti) ṛghat of the text of the comm.; [and one of W’s mss. has ṛghat]. The explanation of the comm. reads atiyārūtati, which he glosses by atikramya svāhaya varate, which is wholly without authority, since even the Dhitupāthā gives only प्रभु यम as the sense of ṛghat. Ppp. has aruhaṭ. SPP. goes half way with the comm., adopting dī . . . ṛghat (unnecessarily abandoning the “ancient accent” of the verb). All authorities have viśvant (but Ppp. only viśv ar-); and all [save Ppp. again] have gumbhātra, p. -ṛdi, [but one of W’s pada-mss. gives -rdi, p.m.], although the comm., against his own text (according to SPP.), explains gumbhātra. Here perhaps Ppp. brings help, reading gobhātra ‘d evr; this is better than our -rd = rd ; d. [The gobhātra of the Berlin ed. seems to be a misprint for gumbhātra, if we judge by the Collation Book and the Index Verborum: but it may be intended as an emendation, as it certainly is a metrical improvement.] SPP. reads gumbhātra sv-, although gumbhātra is simply unusable, and the change to -ā as easy as possible. Nearly all, including Ppp., read vṛṣṭiṣṭham, [save three of SPP’s authorities and one of W’s, which have -ṣṭiṣṭau]. Then follows in nearly all aruhaṭās, p. aruhaṇāṭ; but -ḥāṭa is found in one, -ṭāṭa in two, and arhdī is given by a reciter, with the comm.; the comm. has arhāṭi, and explains it precisely as he did his eti . . . arhāṭi above; SPP. emends to arudda; our [d . . . ] dhūm aruhaṭ is very bold, but the case was a desperate one. Ppp. reads aruhaṭ apravijñā, and this, with emendation to apruṣṭiṣṭa (cf. RV. iv. 4. 12), makes acceptable sense. One of SPP’s mss. has pruṣṭiṣṭa, but doubtless only by accident; all the other authorities, including the comm., have [apart from some unimportant details] pruṣtiṣṭa, which SPP. emends to pravijñā. There was probably no sufficient reason for our changing prav to po- in our text. The fairly acceptable and least altered version of the line would be this: abhi viśvāṇy aruhaṭ gumbhātra ’d vṛṣṭiṣṭham aruhaṭ apruṣṭiṣṭa. The third páda is in equally bad condition. All the authorities [with unimportant variants], including

2. The profound one hath surmounted all things; the most mighty one hath ascended to the loftiest sky; the eager night spreads toward me like a friend with excellent svadhaṣās.

The translation follows our text of the verse, which, however, is full of emendations, and by no means satisfactory. Nearly every ms. reads at the beginning dvī (one dvīm, and one authority [SPP’s reciter V., with impossible accent] dāhi), while Ppp. has abhi, which is also, except for the accent, an easier emendation for dvī. The comm. gives ati. Nearly all authorities, again, have for verb in a ṛghat (the accent is perfectly defensible as an antithetical one, and might well have been left in our text); but the reciter V. gives (dāhi) ṛghat, thus agreeing in part with the (uti) ṛghat of the text of the comm.; [and one of W’s mss. has ṛghat]. The explanation of the comm. reads atiyārūtati, which he glosses by atikramya svāhaya varate, which is wholly without authority, since even the Dhitupāthā gives only प्रभु यम as the sense of ṛghat. Ppp. has aruhaṭ. SPP. goes half way with the comm., adopting dī . . . ṛghat (unnecessarily abandoning the “ancient accent” of the verb). All authorities have viśvant (but Ppp. only viśv ar-); and all [save Ppp. again] have gumbhātra, p. -ṛdi, [but one of W’s pada-mss. gives -rdi, p.m.], although the comm., against his own text (according to SPP.), explains gumbhātra. Here perhaps Ppp. brings help, reading gobhātra ‘d evr; this is better than our -rd = rd ; d. [The gobhātra of the Berlin ed. seems to be a misprint for gumbhātra, if we judge by the Collation Book and the Index Verborum: but it may be intended as an emendation, as it certainly is a metrical improvement.] SPP. reads gumbhātra sv-, although gumbhātra is simply unusable, and the change to -ā as easy as possible. Nearly all, including Ppp., read vṛṣṭiṣṭham, [save three of SPP’s authorities and one of W’s, which have -ṣṭiṣṭau]. Then follows in nearly all aruhaṭās, p. aruhaṇāṭ; but -ḥāṭa is found in one, -ṭāṭa in two, and arhdī is given by a reciter, with the comm.; the comm. has arhāṭi, and explains it precisely as he did his eti . . . arhāṭi above; SPP. emends to arudda; our [d . . . ] dhūm aruhaṭ is very bold, but the case was a desperate one. Ppp. reads aruhaṭ apravijñā, and this, with emendation to apruṣṭiṣṭa (cf. RV. iv. 4. 12), makes acceptable sense. One of SPP’s mss. has pruṣṭiṣṭa, but doubtless only by accident; all the other authorities, including the comm., have [apart from some unimportant details] pruṣtiṣṭa, which SPP. emends to pravijñā. There was probably no sufficient reason for our changing prav to po- in our text. The fairly acceptable and least altered version of the line would be this: abhi viśvāṇy aruhaṭ gumbhātra ’d vṛṣṭiṣṭham aruhaṭ apruṣṭiṣṭa. The third páda is in equally bad condition. All the authorities [with unimportant variants], including
Ppp., have at the beginning *ucati rātry* (a), but the *pada-mss. give rātri instead of rātri, as they should give, and as SPP.'s *pada-text* reads by emendation. What follows is the *pada-mss. offer as *anuṣāma: drāhiṃ (or *drāhīṃ*); in the *sāmkhya-mss. the first word appears as *anuṣāma* (once *anuṣāma*) or (accentless, and so making one word with *drāhiṃ* or *drāhi*); *anuṣāma*- or *anuṣāma*; and the second appears as *drāhīṃ, *drāhi, *drāhiṃ, *drāhi*); *drāhi, *drāhīṃ, *drāhi, *drāvi, *prāhī. The rest of the half-verse, *tiṣṭhate mirī viva svaudāhābhīḥ, is the same in all, including the comm. and Ppp. SPP. emends to duv sa bhadrā dhi ti, which appears to be modeled on our *ānu madhādāvī vi ti*, but is defective both in sense and in meter. The comm. gives *anukṣayaṃ vi ti*, cutting loose entirely from the ma-reading; his own text, according to SPP., has *anuṣāmadra vi ti*. Ppp., finally, has *anuṣāna bhadrā vi ti*, which suggests the emendation *ādity avatā no bhadrā vi tiṣṭhate etc. Our vi tiṣṭhate, at any rate, is by the support of Ppp. and the comm. put nearly beyond question.

[ I have made some modifications in the above paragraph which I could not well indicate by the ell-brackets. — For those who do not have the Bombay ed., it may be well to give SPP.'s reconstructions of the verse: first, the text of the comm.: *ati viṣṇū ṛtraḥ gaṃbhirā varṣīṭṭham arhati śravaṇīthāḥ: ucati rātry anuṣāmadra vi tiṣṭhate mirī viva svaudāhābhīḥ*; second, the text which the comm. actually explains: *ati viṣṇū arhati gaṃbhirā varṣīṭṭham arhati śravaṇīthāḥ: ucati rātry anuṣānaṃ vi tiṣṭhate mirī viva svaudāhābhīḥ*; third, SPP.'s reading: *ati viṣṇū arhati gaṃbhirā varṣīṭṭham arhati śravaṇīthāḥ: ucati rātry (p. rātry duv sa bhadrā dhi tiṣṭhate mirī viva svaudāhābhīḥ).*

3. O desirable, welcome, well-frighted, well-born one! thou didst come, O night; mayest thou be well-willing here; save thou for us the things that are produced (jātā) for men, likewise what [are] for cattle, by prosperity [*puṣṭya*].

[Or, (and) prosperous," if we read *puṣṭa*.] The ms. all read in a *vṛtya*, which we need not have altered to *vṛtya*, as *vṛtya* is found elsewhere as early as *TB.*; Ppp. has *nirōti*. Three of SPP.'s authorities and one of ours have *svādyā*, [one has *vāde*] the rest with Ppp., *vṛtya*; the comm. *vade (= svādyā abhyāṣayamāne)*. Ppp. has *svajīta*. In *ṛtri* most of the mss. begin with *ādyan* (one *ādyan*; *p. ma: agan*), and the true reading is in all probability *ājagun*, impf. intensive of *gam*; or, if left as "pleruperfect," as in our edition, it should at any rate be *ājagun, as SPP.*, with the comm., reads. *Rātri* is our (evidently called-for) emendation for *ṛtri* of the ms., which SPP. follows. *Svādā*, at the end of *ṛtri* is also for *svādā* of the ms., the comm., and SPP.; it is an obvious improvement, though not quite necessary [and receiving no support from Ppp.: see below]. Ppp. has a peculiar (and corrupt) version: *d (if svājīta, as quoted above, is for svājīta) dṛṣṭī rātri svanāṇaḥ hi ayām*; *d, the translation implies emendation of *ānidā* to *āni*, against all the authorities, including Ppp. and the comm. The *pada-mss. read jāṭadṛṣṭī, their natural inference from the rare and anomalous combination *jāṭad ṛtra*; SPP. emends to *jāṭad*. In *ṛtri*, Ppp. reads *priyā* instead of *atko*, and at the end *puṣṭya*, with all the ms. (they vary only as to its accent), and with SPP; our conjectural emendation *puṣṭya* is supported only by the comm. [text and explanation].

4. The eager night has taken to herself the splendor of the lion, of the stag, of the tiger, of the leopard, the horse's bottom, man's (*pūrṇa* roar (*tāvāy†); many forms thou makest for thyself, shining out.

The *sāmkhya-mss. accent rātry *ucati* (*p. rātri: *ucati*); SPP. emends, with *anu*, to *rātry *ucati*; the comm. also understands *rātri*. The *ms.* [with trifling variations]
5. Propitious to me [be] night and [the time] after sunrise; be the mother of cold (hind) easy of invocation for us; notice, O well-portioned one, this song of praise, with which I greet thee in all the quarters.

The translation implies in a a new conjectural reading: cīd ma rātrī anvātśrīyān ca; an accusative is opposed by the connection, and the meter needs another syllable. Anvātśrīyā is venturesome, but we had anvātryām, p. avadtryām, above, at iv. 5. 7. At any rate, neither our text nor that of SPP. (cīdah rātrīn anvātryān ca) seems to give any sense. Ppp. support the mas.: cīdah rātrīm abhi śuryān ca; the majority of the sanhita-mas. have cīdah rātrīm ahi śh, other anu for ahi (p. cīdhah rātrīm : anvātryām : ca) ; the comm. has rātrimahī, and understands it as rātri (voc. ) mahe (= mahānām, and qualifying śuryām ). [SPP. suggests cīdah rātrī nakhā śuryām ca.] In b, Ppp. has yamasyān. In c, nearly all the mas. read ayād (or ifey) for ayād; and the pada-mas. treat it as an independent word; SPP. has ayād, with us. In d, a few mas. have vāṇḍyē or oḍyē. Ppp. reads at the end uṣṭyā.

6. Our song of praise, O 'shining (vibhāvan) night, like a king thou joyest; may we be having all heroes, may we become having all possessions, through (dsu) the out-shining dawns.

The mas. read at the end anubhāsah (p. annubhāsaḥ); SPP. emends as we had done. Ppp. in b, c, d, has jayat yathā nas sarvasvākāh. The verse is very ill described by the Anukā.; it is a good pāhāt with one syllable wanting in c.

7. Pleasant names thou assumest: — whose desire to damage my riches, them, O, night, do thou burn continually, so that no thief be found, so that he be not found again.

The translation follows our text, which is considerably altered from that of the mas. All of them, with the comm. and SPP., have at the beginning dhunyā, for which our rūmāḥ is, so far as the written form is concerned, a very easy emendation. The comm. explains: “thou wastest the name (gamyā = śatruvānamastuvarthā) ; one of his usual absurdities. Ppp. reads for a, b ārra and for ahi sarvaśāsthāh. The comm. explains: “we have another reason why dhunyā should be accepted. Nearly all the mas. give dikṣeṣāḥ at end of b; the comm. understands śanāt, and SPP. reads it. For c the pada-text is kārti : kārti [or hi : dhi ] : mahe : avatśrīpāḥ. The comm. understands instead rātri 'th dh. avatśrīpāḥ, and SPP. follows him, making a new pada-text to correspond (rātri : dh : dh : avatśrīpāḥ). The comm. explains avatśrīpāḥ as either “burning their life-breaths ” (avatśapa) or “badly burning ” (a-sū-tahe). Ppp. gives no help, reading [for our c,
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8. Excellent art thou, O night, like a decorated bowl; thou bearest [as] maiden the whole form of kine; full of eyes, eager, [thou showest] me wondrous forms; thou hast put on (prati-muc) the stars of heaven (divyad).

Of this verse also the translation is a make-shift, following in part the mas. and in part our conjectural emendations. In a the only point of question is the last word, which the mas. read as śīṭā (so the majority) or śīṭā or viṣṭā (etc.); the comm. has viṣṭās (= bholamārtham pārviṣṭās). Ppp. gives the whole pāda as bhadra 'st-rātras tapasā na viṣṭā. In b, nearly all the mas. give viṣṭam gṝrṇam yuvatī [several have śīlo] bīhawkśi (one has bīhk-), and this the translation follows, alterations not seeming to supply a better sense. SPP., however, follows the comm. in offering viṣṭam for viṣṭam (in sāmkhitā he prints it incorrectly viṣṭam gṝ, as if there were an assimilated final in the case); but in his Corrections at the end of vol. iv. he duly notes the error: he would hardly accept the comm's interpretation, = viṣṭāc (one gender for another); but how he would render it, it is hard to see. Ppp. reads viṣṭam gṝrṇam yuvatī viṣṭa vihākṣarī, but another hand has written above śīl. In c, nearly all the mas. (including the comm's text, as stated by SPP.) leave me unchanged before yuvatī, and SPP. accepts it in his text, though against all rule and practice; two of our mas. have nā. [All the authorities give cākṣāmātī, and this is followed by the comm. and SPP., and also by W. in the translation, therein departing from the emendation ('to me having eyes') of the Berlin ed.] Ppp. has for the pāda cākṣāmātī ye yuvatī 'va rāṇā. The translation supplies a verb, as seems necessary unless the text be still further altered. For d the general mas.-reading is prati tudān divyād idam amuktāh (also tudām anāt tudār ātmad, and takād; p. takād or nād); but the comm. offers prati tudān divyād na kṛdam amuktāh, and this SPP. accepts [accenting thus] and prints. Ppp. has pratiyān dīlādān divyād arūkṣam amuktāh. The comm's version of the text is senseless, and his attempt to put meaning into it very absurd; it might suggest prati tudān divyād nādārātāyān amuktāh. Our text ought to accent śārāka am, if the reading is admitted.

9. What thief shall come today, [what] malicious mortal villain, may night, going to meet him, smite away the neck, [away] the head of him;—

The two following pādas [to a, b] evidently belong to this verse rather than to verse 10; but our division is that of the mas. and the Anukṛta, and so is adopted also by SPP. The comm. inserts another line after our 9 a, b: yo mama rātri swāpṇa hyati is sam-śīlo oṣīyati; and then he divides the four lines that follow into two verses of four pādas each, giving eleven verses to the whole hymn. The majority of mas. accent marījās in b. The comm. reads harat for hanat at the end. Ppp. has yu dyu stena yutvā śāgḥyaṃ meyayo rūṇāḥ; and, in d, pra gṛyaṇa pra. Pāda a is the a of iv. 3; 5. of which the b recurs here as the second pāda of the comm's inserted line and also as the fourth pāda of our vs. 10.
10. [Away] his feet, that he may not go; [away] his hands, that he may not harm.

What marauder shall approach, may he go away all crushed; may he go away, may he go well away; may he go away in a dry place (?).

At the end of b, the majority of mss. read yādhaṇā, which all the pāda-mss. resolve into yādhaṇā: ḍeṣṭor; most of the rest, and SPP., give yādhaṇā ḍeṣṭor; the comm. yādhaṇā ḍeṣṭor (= ameṣṭapatiš). Ppp. offer pra ḍeṣṭor na yat ākṣata pra ḍeṣṭor na yamāṇīṣ. In e, the pāda-mss. compound ṣuṇḍaryati, doubtless wrongly; [read as pāda-
text śu: ḍeṣṭor: ayati]. All the mss., the comm., and SPP., give in śūṣṭator, and the comm. explains it as śāṁcaṃśvarābhīṣṭavṛkṣamūla ṣuṇḍaṅ. After it, the mss. have ṣuṇḍaryati (p. ṣuṇḍaryati), but the comm. agrees with us in ṣuṇḍaryati. The translation follows throughout the emendations of our text; perhaps, in śūṣṭator would be better than śāṁcaṃśvar, as more closely resembling the mss.

We are deprived of the help of Ppp. upon the point, as it skips from ṣuṇḍaryati in e to ṭṛṣṭaḥ., in 50. 1 a; for c, d, it had yo musalaḥ uṣṭhaṭyati sa vambiṣṭaḥ ṣuṇḍaryati. We had d above as iv. 3. 5 b; [cf. the end of the note to vs. 9].

50. To night: for protection.

At 47. - seṣṭamam.]

Follows also in Pāipp. xiv. our hymn 49. Has the same liturgical use as hymn 49.

Translated: Ludwig, p. 465; Griffith, ii. 307.

1. Do thou, O night, make the snake blind, harsh-smoked, headless; smite out the eyes of the wolf; cast the thief into the snare.

This verse is nearly identical with that translated as 47. 8 above (8 c, d and 9 a, b of the printed text). As there, the mss. have at the beginning añdha, which SPP., with the comm., changes to dīḍha; and all, in c, d, have nīr jahyā tīna* tān [ot teṇā] drputā ḍahā in a manner analogous with the reading there. [The translation implies the division nīr jahyā ḍa . . . jahā: cf. my note to 47. 8.] [Apart from some less important variants,] the mss. are divided, as often in such cases, between akṣisti and akṣiyā, and SPP. chooses the worse, akṣisti; our akṣiyā is alone defensible. Ppp. omits (see note to 49. 10) the first two words, and reads, as at 47. 8, ṭṛṣṭaḥ., as at 47. 8, [it begins the second line with hano vṛkṣaya and ends it (as above) with nṛpate jahā; what the intervening words are is not clear from Roth's Collation]. [Meantime Bloomfield kindly informs me that Ppp. reads the line thus: hano vṛkṣaya nīr jahyā ḍa tokināi nṛpate jahā: this gives no support for a jahyā (see note to 47. 8); but the tokināi obviously stands in some relation to the dviṣṣaṃ of the Ppp. reading at 47. 8, which is jambḥayādvīṣṣaṃ.] *[The pāda-reading is nīkā jahyā tīna.]

2. What draft-oxen thou hast, O night, sharp-horned, very swift, with them do thou today pass us always (viṃśaḥ) over difficulties.

SPP. follows the mss. in the false accent akṣyi in b. In c, d, he reads pāraya *ti with us and with the comm. (also with Ppp.), but against the mss., most of which have pārayaḥ ḍi. In b, Ppp. gives ṭṛṣṭaḥ pārayaḥ.

3. May we pass (ṛ) night after night receiving no harm with ourselves (taṇud); may the niggards fail to pass [it], as men without boats a deep [water].
BOOK XIX. THE ATHARVA-VEDA-SAṂHITĀ.

4. As the millet-seed, flying-forth, blowing away, is not found, so O night, make him fly forth who is malicious against us.

The mss. read in a mostly śāmyākas (so the comm. and SPP.), also śāmyākas and śāmyākas; and have praḍātan or praḍātan, with other chance variations; and in b, apeavān (p. apeavān) or -vān; in respect to this word, the translation [taking it as present participle of apa-vā] follows them rather than our emendation apeavān. None of the mss. accent na, but SPP. ventures [with the Berlin ed.] to emend the reading. At the beginning of c, the mss. all have stīv [several a] (p. stīv: A); the comm. and SPP. (also Ppp.) agree with our evāni. The majority of mss. have at the end -yāniti. Ppp. has in a, b śāmyākas praḍātan evān nā "na-; in d it combines ya 'samānāni.

5. Thou didst make the thief stay away, and the kine-driving robber, also him who, haltering the courseur's head, tries to lead it [away].

The pāda-mss. strangely read at the beginning adhā; the rest [save one of SPP's, p.m., which has dpa] accent adhā; SPP., as well as our text, emends to dpa, which the comm. also understands. All the mss. have vāsas, and the comm., and SPP.; our avasastas is a bold emendation, but makes both good meter and good sense. Ppp. gives no help: apa stedām vāsamathā. In b, SPP. follows the comm. in reading goaḍām; most of the mss. give gār djām, but a part gōrājas (p. gōrājaḥ! but one ms. gojjaḥ [or gōjjaḥ]: that is gō and jaḥ with avagraha-sign between], corrected to gōjjaḥ). [Ppp. reads goaḍām.] The comm. absurdly takes goaḍām as a copulative compound, = gā ajhāca ca, and makes it and vāsas objects of nīnāsatī. The translation implies rather SPP's text than ours [that is goaḍām rather than gōr djām, I suppose]. [At the end, the nīnāsatī of the Berlin text is doubtless to be corrected to nīnāṣati (cf. the stoma in W's Roots, Verb-forms, etc., p. 233-4): nīnāṣati is read by Ppp., by W's O.D.I., and (since he reports nothing to the contrary) by all of SPP's authorities. From the Index Verborum and from the Roots (p. 91) it would 'appear that W's later judgment rejected the nīnāṣati of the text and some mss., though he has overlooked the matter here. The desiderative] so distinctly calls for a prefix that one is tempted further to emend dēko in c to dpa.

6. When, O well-portioned night, thou comest today, sharing out what is good, [then] make us to enjoy that, that it go not away.

The translation follows our text, which is very different from that of the mss. and SPP. Our adyā in a implies adyā ā (ā . . . āyas), which all the pāda-mss. have, while SPP., with the comm., treats it as only adyā with the final lengthened by the usual Vedic license. In b all the mss. accent vi bhaṣānti [p. vi: bhaṣānti]; SPP. emends to vi-bhāṣānti, while our text means viibhāṣānti. The comm. understands -nti [supplying satrasas as subject], and takes āyas after it as the noun, 'metal' (aṇumayaṁ vasita); to us āyas is verb. [Ppp. has vasnaḥ at end of b.] In c the mss., the comm., and SPP., begin with yād; we have emended it to tād. For ād, most mss. have yādhe 'ādāṁ nā nupāyasai (p. anupāyasai); but one -yād, one -dānāysu; SPP. follows the comm. and prints yādhe 'ādāṁ nā nupāyasai (p. anupāyasai), but in a note conjectures yādhe 'ādvān nā 'pāyasai that it go not unto others,' which is very acceptable, as giving a good sense

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with less alteration of the original text than our version requires. Ppp is wholly correct: yathed yathak nityayojna yathed anyat ujabart; but the last pada favors SPP's conjecture.

7. Unto the dawn, O night, do thou commit us all, free from guilt; may the dawn bestow (ā-haj), us on the day, the day on thee, O shining one.

The comm., two of SPP's reciters, and Ppp, read in ā hajat. Compare the verse 48.2, above [and MB. i. 5.15, there cited].

51. Accompanying acceptance (?).

[Brahman — dev. 1. dimadasyā; 2. stāttyā. 1. sff. brāhma anuvyāh; 2. sff. yavamakṣa ūyāh (1. 2. rāt.)]

[Prose.] Both the “verses” of this hymn are quoted in Kauč. 91. 3, in the madhupartha ceremony, accompanying acceptance (pratigraha) of the offering. The second verse contains a formula very often used in the liturgical literature, and this formula as far as hastābhāyaṁ, occurs several times in Kauč., given in full, and not to be regarded as having anything to do with the verse here; the same is the case with the use of the formula in Vāit. 3.9. There is nothing to correspond to the hymn in Pāipp. *A: idea of its frequency may be gained from the array of citations (lourscore or more given by Knauer in his Index to MGS., p. 151 a. See the table on p. 876, and ci p. 876, end.)

Translated: Griffith, ii. 308.

1. Unrepelled (ādyuta) am I, unrepelled my soul, unrepelled my sigh, unrepelled my hearing, unrepelled my breath, unrepelled my expiration, unrepelled my out-breathing, unrepelled the whole of me.

We unfortunately lack the comm's interpretation of ādyuta, there being a lacuna in the ms. at this point; SPP supplies samābhāya, it does not appear on what authorit but certainly without the least particle of plausibility. [The count of the Anuk (48 syllables) implies restoration of all the elided a's.]

2. In the impulse of the heavenly impeller (savīra), with the arms of the Ācvinns, with the hands of Pāshan, I, impelled, take hold of thee.

To render (in the first clause) ‘of god Savitar’ would hide the word-play between p. savā and savīra. The syllables (if the a of ācvinna is restored) count 10 + 11 + 6 = 27. a pretty poor word.

52. Of and to desire (kāma).

[Brahman — sāsthrakām. manto lokahetādadhyo. trāyādhamkām. 3. sff. upāhā; 5. upāl. bhakti]

Found also in Pāipp. i. Used * in Kauč. 6. 37, with xix. 59, at the very end of sections on the garuṇa-ceremony (hence perhaps a later addition?), to appease the if in case there has been an omission of the due ceremony; again, in 45.17 (with iii. 25 vi. 71; vll. 67), after the end of the vastrapamana ceremony (also here a later addition) to accompany the acceptance of something; once more, in 68. 29, in the svarajasthāna, the acceptance of the sacrificial gifts (ṛudakṣiyām); and the Paddhati (not
1. Desire here came into being (sam-urt) in the beginning, which was the first seed of mind; O desire, being of one origin with great desire, do thou impart abundance of wealth to the sacrificer.

The first half-verse is nearly identical with RV. x. 109. 4-6; [TB. ii. 4. 110; 8. 91; TA. i. 63. 1], which differ only by adding dādhi at end of a; the word is missed in our verse both for sense and for meter. Our text omits * at beginning of c a s (at āma) that is in both these respects superfluous; it is found, however, also in Ppp. The comm. explains kāmaṇena bhavati to mean maṅkata deśakalavastuparicchedarāhitenā kāmalitā paramesvarana. The last pada is xviii. 1. 43 d. [And so accents kāma.]

2. Thou, O desire, art set firm with power, mighty, shining (vibhāvan), companion for him who seeks a companion; do thou, formidable, overpowering in fights, impart power [and] force to the sacrificer.

The second pada nearly corresponds with RV. x. 91. 1-4, which, however, reads suśakkā śakhyati. The authorities give sakha ā śakhyati (or -te); and the padas, make the very blundering division vibhāva: dosaka: ā: sakha. [The comm. understands sakhyate (not as dative pple, but) as finite verb-form (3d sing., which would have to be accentless: he saya bhavacchābādātābhārenā prathama-purussā.] SPP. follows the comm. in reading vibhāva sakha ā [SPP's pada-text is vibhāva suśaka: ā]; but he disagrees with the comm. by [making a participle of] sakhyati, which he accents. The translation implies sakkhā, i.e. sakka ā. [We have ā with the denominative pravatya at RV. v. 37. 3; but with the pule, ā seems very strange; nor do I see how W. meant to take it. One is tempted to fall back on the RV. reading suśakha; the more so, inasmuch as J Ppp. presents the RV. reading suśakkā. In d, Ppp. has saka 'jo yej.

3. To him that desired from afar, that trembled on at the inexhaustible — the places (śāp) listen to him; by desire they generated heaven.

It is of no consequence how this verse, especially the first half, is rendered; it is nothing but corrupt nonsense. The degree of its corruption may be seen by comparing it with the corresponding verse in TA. i. 35. 1: sādṛṣi cakamāṇata pravatya [Poona ed., -ṛṣi-] mṛtyuṣvā: pṛśa-unā ādā apryayā kāmena yajyaṃ pānā; neither version is translatable. The majority of authorities read in b praviṣṭhaṇḍaḥṣay (or -dṛṣaya) (the pada-readings are, for the first part, praviṣṭhaṇḍya, and, for the second, ṣayyā or ṣāyā or ṣāyāya); but some have pratiṣṭhāya [the lingual ṣ of which seems very strange; nor do I see how W. meant to take it. One is tempted to fall back on the RV. reading suśakha; the more so, inasmuch as J Ppp. presents the RV. reading suśakkā. In d, Ppp. has saka 'jo yej.
By desire hath desire come to me, out of heart to heart; the mind that is theirs yonder, let that come unto me here.

In TA (ll. 15. 2) a corresponding verse follows the one quoted under vs. 3: kāmā na me kāma ā gadd dhiṣayat dhiṣayam mṛtyuḥ; yadd amāśām adhy āpiṣām tad at tād 'pa mām abhi. SPP. has the same text as we, both deviating in d from the ms., which leave uṣa unaccented (p. uṣamām); [but SPP's R. has uṣa mām and the comm. also takes uṣa mām as two words]. Ppp. combines kāma'gan in a.

Desiring what, O desire, we make to thee this oblation, let that all succeed with us; then eat (et) thou of this oblation: hail!

The verse is found, [cited by prattika at Kāc. 92-30, and] written in full [sukulas-pātha] at 92. 31, prescribed for use at the end of the masakaparkha ceremony.* SPP. gives the same text as we; the ms. leave ārgunāi unaccented in b, and most of them accent it after it. At the beginning, all the pada-mss., except possibly L., of which no note is made] very strangely read yadbhīmāh, though no sakhita-mss. have kāma; [with the support of the latter, as also of the comm. and of Ppp., both ed's read yāt kāma]. [*See p. 897, ¶ 3.]

53. Praise of time (kāla).

This hymn and the following, which (as even the Anukr. [cf. introd. to h. 56] points out) are only two divided parts of one hymn, occur also in Pāipp. xiv. and xii. (53. 1-6 in xiv.; 53. 7 to 54. 6 in xii.). They are translated together by Muir, Ludwig, Scherman, and Bloomfield. As kālasākṣaṭa, they are used by Parič. 10. 1 in connection with the preceding hymn (kāmarahita): see under that hymn.

Translated: Muir, v. 407; Ludwig, p. 191; Scherman, Philosophische Hymnen, p. 78; Grilli, 73, 193; Deussen, Geschichten, i. 1, 210; Griffith, ii. 309; Bloomfield, 224, 681. — Cf. also Monier-Williams, Indian Wisdom, i. 25; Hillebrandt, Veda-Chrestomathie, p. 41. — The epic kāla-verses are in rather a different vein: cf. Böhtlingk, Ind. Sprüche, 1688-1709, 3193-6; Hopkins, in AJP. xx. 25, etc.

1. Time (kāla) drives (vah) [as] a horse with seven reins, thousand-eyed, unaging, possessing much seed; him the inspired poets mount; his wheels are all beings (bhāvona).

The 'wheels' in a show that the 'mounting' in c is not on the back of the horse, but on the chariot drawn by him. Ppp. combines in a kāla 'yāv o, and reads in b aṣyaṇas, and in c uṣyaṇtatās. There is nothing at all noteworthy in the exposition of the comm. [In a, read caukrāti?]

2. Seven wheels doth this time drive; seven [are] his naves, immortality (amṛta) forsooth [his] axle; he, time, including (?) all these beings, goes on as first god.

The principal difficulty is here in the third pada, where our arddu (though accepted by all the translators without any heed to the ms.-readings given at the foot of the page) is a very bold and questionable emendation, most of the ms. (with the comm. [the ms. has abjāt] and SPP.) giving instead abhijāt, a few abhijāt, and some of ours.
BOOK XIX. THE ATHARVA-VE'DA-SAMHITA.

3. A full vessel is set upon time; we indeed see it, being now manifestly; it [is] in front of all these beings; it call they time in the highest firmament (vyāman).

4. He indeed together brought beings; he indeed went about being father, he became son of them; than him verily there is no other brilliance that is higher (pari-i).

5. Time generated yonder sky, time also these earths; what is and what to be stands out sent forth by time. (samt/Al)

6. There is no other brilliancy that is higher (pari-i) beings; being father, he became son of them; than him verily there is no other brilliance that is higher (pari-i).
6. Time created the earth; in time burns (tap) the sun; in time [are] all existences; in time the eye looks abroad.

Our bhūmim in a is an emendation for the bhūtim of the mss.: SPP, accepts bhūtim; the comm. explains it as = bhavanasvaj jagat. Ppp. reads bhūtam arvaj; it also omits ha in c.

7. In time is mind, in time is breath, in time is name collected (samādhi); by time, when arrived, all these creatures (prajā) are glad (muni).

This and the remaining three verses of the hymn are found in Ppp. xii., with the following hymn, without any [real] variants in the four verses.

8. In time is fervor, in time is what is chief, in time is the brāhmaṇ collected; time is the lord (līquad) of all, who was father of Prajāpati.

All the pada-mss. except one, resolve (in xx.) in d into ātt; SPP. reads ātt. In spite of the repetition of kālī between jñānātmā and brāhmaṇ may be conjectured to belong together: cf. x. 7. 34, 32-33, see 24. [Note that the usual RV. accent is jñānaḥ, and that the usual AV. accent is ātt; and that AV. has the RV. accent only in books xix. and xxx. and in a.pith., ii. 31., at v. 2. 1.]

9. Sent by it, born by it, in to him (ātt) -act firm; time, becoming the brāhmaṇ, bears the most exalted...

We should expect jānilam 'generated' in a. The comm. understands jānita as īśtam or kānitaṃ.

10. Time generated progeny, time in the beginning Prajāpati; the self-existent Kaçyapa from time, fervor from time was born.

The comm. identifies Kaçyapa with the eighth sun as taught in TA. i. 7. i. [Cf. Bloomfield's remarks, at AJ P. xvii. 403, on the kaçyapaḥ pariyo dhavati of TA. i. 8. 8.] Ppp. combines in b kālo 'gre.

54. Praise of time.

[Bṛgyu etc. (as 53).]— pañcakam. 2. 3.p. ārṣī gṛhasthāḥ; 5 [5 and 6 of the Berlin ed.]. 3av. 6.p. vṛttā gṛhaḥ]

Properly a part of the same hymn with the preceding, and found with vss. 7-10 of the latter in Pāipp. xii. See under hymn 53.

Translated: Muir, v. 409; Ludwig, p. 191; Scherman, Philosophische Hymnen, p. 80; Deussen, Geschichte, i. 1. 212; Griffith, ii. 311; Bloomfield, 22t, 687.— As to the verse-division, see under vss. 2 and 5, and SPP's Critical Notice, vol. i., p. 24.

1. From time came into being the waters; from time [came] the brāhmaṇ, fervor, the quarters; by time the sun rises; in time he goes to rest (ni-vic) again.

All the mas. save two [of SPP's] read abhavat at end of a; SPP. also [as well as the Berlin ed.] gives -an, with the comm., and with Ppp. In b, the comm. reads vṛttā tāpas for brāhmaṇa tāpas.

2. [Comm's 2 a, b, c.] By time the wind cleanses (paudita); by time the earth [is] great; the great sky in time [is] set.
A part of the verse is lost in Ppp. The comm. adds the first two pādās of our vs. 3 to this one, and makes then the three remaining verses of four pādās each. This makes a decidedly better division, so far as the sense is concerned; but the ms., the Anukr., and SPP. agree in the division given in our text (except as regards vs. 6), and it is accordingly retained here.

3. [Comm's 2 & e.] Time, [their] son, generated of old what is and what is to be. [Comm's 3 a. b.] From time the verses (ṛc) came into being; the sacrificial formula (yajñam) was born from time;

In the first half-verse, the translation follows the ms. [they read kālō and pūrāṇā], rather than our emendations [kālō and mātrāṇā], which seem more venturesome than there is reason for; and departs from them only in assuming at the end pūrāṇ, instead of pūrāṇas, as the ms. in general read (p. 193) is accepted by both editions, and is supported apparently by Ppp., and to a certain degree by one of SPP's ms. which has pūrāṇas. Perhaps pūrāṇ [which White (p. 193) or Juras (p. 240) has] is a yet more plausible substitute for pūrāṇ. Ppp. has kālena kālṣamā. [so Roth's Collation: I take it to mean kālena kālṣamā in a and pūrāṇā in b, we ind. the comm. also has at the beginning kālena which he glosses with pūrāṇas; cf. his pūrāṇas in b, and cf. 53. 4 c.] and at the end of b [p. 240 seems to have been inserted, since he gives pūrāṇaḥ for pūrāṇ, but strangely for pūrāṇaḥ. As kālō is given by all the ms. c before publication, kālō was indeed an emendation; but some of SPP's au. v. sa do have kālō.]

4. [Comm's 3 e. d.] Time set in motion (sam-ṁ) the sacrifice, an unexhausted portion for the gods. [Comm's 4 a. b.] In time are set firm the Gandharvas-and-Apsarases; in time the worlds;—

In a, the translation implies kālā, with all the authorities, but ārāyata, against nearly all of them; the comm. gives ārāyata and SPP. accepts it; [and it is supported by his ms. P. (which has ārāyata, p.m., corrected to ārāyata) and by Ppp's ārāyata]. Ppp. reads kālō yajñam sam kārata, and has at the end saṁkārataḥ.

[5 and 6 of Berlin ed. = 5 of Bombay ed.] [Comm's 4 c. d.] Upon time stand this heavenly Âsûs and Atharvan. [Comm's 5 a. b.] Both this world and the highest world, and the pure (pūnya) worlds and the pure separations—[6 of Berlin ed. : Comm's 5 c. d.] all worlds by the brahmān having conquered, this time goes on as highest god.

Verses 5 and 6 of our edition are here combined into one, on the authority of the Anukṛ. and part of the ms., and in accordance with SPP. Of the ms. compared by us before printing, all made a sixth verse of the last two pādās. In a, the ms. read kālōdus [W's O. has kālōdus] (p. kālōdus or kālōyam) [SPP's pādu-ma. Cp., here unaccented, has kālōyam]; SPP. emends the pādu-text to kālō: aśū, but strangely presents a saṁhitā-text inconsistent with this, namely kālōyam, instead of kālōyam, as our edition reads. All the ms. read dīr̥ta- in a-b (p. dīr̥ta), but SPP., on authority of the comm., emends to dīr̥tha, and the translation follows this; Ppp. also reads dīr̥hta-th. [At the end of b, the comm. reads tisathati.] In a d a number of the ms. give vāt̥yāṣṭrī sa; the obscure word is passed over lightly by the comm., who simply glosses it with lokadāhāran. The last pādā is identical with 53. 2 d, [save that it has parām where 53. 2 d has prathamā], and Ppp. combines, as there, abhyate. The most
natural count of syllables \((8 + 8: 11 + 11 + 12 = 61)\) comes three short of a full \(\text{asy}\) : the jagati cadence of \(a\) suggests that something is missing (read \(\text{ādvṛtāḥ ca lo?}\)) in that \(pāda\) and \(c\) is to be read (like \(33.2, d\) with Ppp. double \(\text{sanātāḥ}\)) as \(11\) syllables.

Here ends the sixth \(\text{amanaka},\) with \(9\) hymns, and with \(63\) verses as they are numbered by the Berlin text and summed up by certain mss., but the Anukr. counts \(9\) and \(5\) verses (instead of \(10\) and \(6\)) in hymns \(47\) and \(54\) respectively, which makes the sum \(63\).

55. To \(\text{Agni}\).

[Berg, p[101p.3.2c.3m.4n.5a.6b of the Berlin ed.]; s-v. 3.p. \(\text{parastāyatāsma.}\) The first verse is found in Pāipp. (in xx.). The comm. points out that the hymn is plainly meant to be used in the early morning worship of \(\text{Agni}\), but quotes no authority. [As to a seventh verse, see SPP's Critical Notice, vol. i., p. 24, and see under vss. 5 and 7.] Translated: Ludwig, p. 353; Griffith, p. 312.

1. Night after night bringing to him without mixture, as fodder to a horse that stands, let not us, \(\text{O Agni, thy neighbors, receive harm, reveling with abundance of wealth, with food (\(\text{it}\).)

The verse corresponds nearly with VS. xi. 75, also with a verse in TS. iv. 1. 10; and M3 ii. 7. 7. VS. begins with \(\text{bhū-rāhar} (\text{but CB. vi. 6. 4.} \text{like KCŚ. vi. 6. 2.) gives a \(\text{pratika} \) with \(\text{rātri-rātri} \) instead). TS. reads with \(a\) and MS. \(\text{rātri-rātri} \) (and repeats the \(\text{pratika} \) at iii. 1. 9, p. 123.) At end of \(b\), all have \(\text{asvā} \) unaccented. In \(d\), all put \(\text{agni} \) at the beginning, \(\text{agni mā te prāti.} \) In \(a\), all the authorities have \(\text{prayātam} \) [an isolated \(\text{tum} \) counts for nothing], and so has the text of the comm., according to SPP, who prints \(\text{prayātam.} \) But the comm. in his explanation has \(\text{aprayātan,} \) which he glosses by \(\text{aprucihiyā} \) or \(\text{sāmiuteya} \) [which harmonizes well with the \(\text{sdādam it} \) of ill. 15. 8. 3.]; [the six \(\text{Yajus} \) texts just cited (both verses and \(\text{pratika}) \) all read \(\text{aprayātan,} \) on which the Berlin emendation * rests]*. [Weber, Ind. Stud. xvii. 271, cites K. xvi. 7 as \(\text{rātri-rātri,} \) with the rest as in VS.; and Knauer, Index to MGS., p. 135, adds K. xix. 10 and Kap. S. xxx. 8.] The second half of our ill. 15. 8 above agrees precisely with our \(c, d\) here; the first half differs a good deal, [having for a \(\text{viprāchā} \) to \(\text{sdādam it} \) \(\text{bharema,} \) and ending \(b\) with \(\text{prāti} \) instead of \(\text{pāhām asvādi.} \) Ppp. has in \(\text{aprayātan,} \) at end of \(b\) \(\text{agni for asvādi (as in our vs. 7), and in \(d\) \(\text{agni mā te prāti.} \) (Intending the same as the \(\text{Yajus} \) texts.)

[*\text{Griffith's version of \(\text{aprayātan} \) is 'with care unceasing' \(\text{AVVS.}\); and Egge-}

ling's is \(\text{unremittingly}' \(\text{CB.}\); so also W. at ill. 5. 1 (see the note); and in his Roots he connects \(\text{vēsām} \) only with root \(\text{yu} \) 'separate'; one does not see why he departs from that here: nevertheless, the sense 'mix' is well avouched for the root \(\text{yu} \) 'unite' with \(\text{prā} \) by JUB. i. 8, \(\text{yathā madhunā lajan prayūyād evam} \) (see JAOŚ. xvi. 88 and 228).—I may add in the proof that even the Anukr. reads \(\text{aprayātan,} \) but that the \(\text{Yajus} \) readings, and the \(\text{sdādam it} \) \(\text{W. (constantly') of ill. 15. 8, seem to place the Berlin emendation beyond doubt: and that the Ppp. reading \(\text{aprayuccham at ill. 5. 1 helps to establish for the Vulgate not only the form \(\text{aprayātan} \) as gerund, but also the meaning 'without being careless' or 'unremittingly' as against 'without mixing.'} \)
2. Of thee that art, good what arrow [is] in the wind, this is that of thine; therewith be gracious to us. Let not us, O Agni, thy neighbors, receive harm, reveling with abundance of wealth, with food.

The translation follows the text of the mss. rather than our emendations, as the latter afford no more satisfactory sense than does the former. Several authorities, however, read pada instead of vādi (one has vāda; one āṣa, two āṣa; and so on): the pada-mss. divide āṣaḥ: āṣaḥ: āṣaḥ: āṣaḥ. The comm's text has āṣa; but his explanation is related to the text is hard to see: he agna vādaḥṣaḥa āṣaḥ ya 'nugrahahudhir anna- pradasya ya cā 'nugrahahudhiris toṣa 'mān sukhaṣya; that is all.

3. Evening after evening [is] Agni our house-lord; morning after morning [is he] giver of well-willing; be thou giver of good to us of every kind; may we, kindling thee, adorn (pūj) ourselves.

The third pada is literally 'of good thing after good thing be thou giver of good.' The pada-mss. divide vāsādānāḥ: edhi instead of vāsunāḥ: nāḥ: edhi, as is implied by our text; the meter makes us suspect that the true original reading was vāsunāna na edhi. The fourth pada is v. 3. 1 b etc. (see under that verse). [Cf. vs. 4.]

4. Morning after morning [is] Agni our house-lord; evening after evening [is he] giver of well-willing; be thou giver of good to us of every kind; kindling thee, may we thrive (ṛdh) a hundred winters.

In d the mss. read caśākhaṁ (p. caśākheṁāḥ); the comm. takes it as two words, caśau himās, [ignoring the accent]. [With pada d, cf. RV. i. 64. 14 d.] [Cf. vs. 3.]

5. May I be one not falling short of food; to the food-eating lord of food, to Agni [as] Rudra be homage.

Here also there is discordance as to the verse-division; the Anukr. [and comm.] further add to vs. 5 what in our edition is 6 a, b, and then make one verse of what remains of the hymn; and SPP. follows them. The translation adheres to our text (which represents all the mss. till that time known to us), especially because its division seems better suited to the sense. At the beginning, all the authorities, and SPP., have ṣnacādadvāsunāṣya, divided by the pada-text into ṣnacāṭa: dagdhāsanāṣya (or ṭhūdva;), but Whitney's W. has dagdhā; his M. has dagdhāvans; and his P. has dagdhāvans-or possibly dagdhāvans, it is not clear which; at any rate, in P. and M., there is a v before the ṭ; the comm. understands ṣnacāṭa dagdhāvans, and solemnly explains it as meaning: annada ṣnacāṭa dagdhāvans, dagdhā tikāraṇabhadhage dagdhāvansarhitaḥ! The correctness of our conjectural emendation to ṣnacāṭa dagdhāvans-anāṣya is put beyond question by the occurrence of a corresponding phrase, ṣnacāṭa dagdhāvans-anan bhāyaṁ, in MS. iii. 18. 4, p. 1207, and also in Ṛ. vii. 28. 2. Part of the mss. accent bhāyaṁ. In b, all SPP's authorities (save one), and most of ours, give annāda ṣnacāṭa dagdhāvans (variously accented: p. annaanaadadvāṣyaḥ), apparently a case of misunderstanding of ṭhūdva as ṭo after the Bengali method of writing ṭo; but two of our mss., P.M., have annāda ṛṇ-, which is the reading of our text; the comm. likewise understands ṛṇ-, and SPP. also accepts it in his text.

*The phrase ṣnacāṭa dagdhāvans捺occurs at RV. vi. 42. 1; TB. iii. 7. 104; Ṛ. xiv. 29. 2; compare ṣnacāṭa dagdhāvans naraḥ at SV. i. 352, ii. 790. It may be worth noting that the comm. to Ṛ. brings the epithet into connection with food, explaining the phrase as 'a man devoid of brightness (i.e. dull) after his meal, unable to digest what he has
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caten, ' faśiṣad bhāṣopānaktaraṇāḥ diptirathītya, bhakṣitatān jāryāḥ sūttam atamaraṇāḥ.'
He seems to connect a-... 'daṅkvan (= diptiratha)' with daṅk; but BR. and W., with
Śāyaṇa on RV., derive it from daṅk: cf. RV. i. 123. 5 c; vii. 56. 21 b. ]
[ Cf. SPP's notes to xvii. 4. 48; xix. 32. 10; 48. 1; 56. 3. ]

6. O thou of the assembly, protect my assembly (saḥṣad), and [them],
who are of the assembly, sits in the assembly; having much invoked
thee, O Indra, may they attain their whole life-time.

The translation is to 'be taken simply for what it is worth, as it does not follow the
mss., nor either printed text. At the beginning, the mss. [except several of W's, which
have the impossible saḥṣad] SPP., and the comm., read saḥṣadya, which might well
enough have been left by us unchanged, save for accent (vii. 10. 5 saḥṣadya). But the
mss. read saḥṣadya again later [save two of W's, which have saḥṣadya]; this time SPP.
enends to saḥṣadya (should be saḥṣadya, with us? since the comm. has this. In c, the
mss. in general give tvam īndrā (or īndra) purukūṭa (p. purukūṭa); the comm.'s
text offers tvam [his exposition: tvam īndra purukūṭa; and SPP. adopts tvam īndra
(p. īndra) purukūṭa; our conjecture, tvāy'd gātī purukūṭa, seems too violent, and
the translation implies tvam īndra purukūṭa, with ācayava at the end, while the mss.,
and SPP., have ācayava (the comm. has the same, unabashedly explaining it as = pra-
pūya, a mere substitution of one person for another), and our text emended to 'sva-m,
an ungrammatical but not wholly unprecedented form. [The London ms. of the Anukr.
adds as the pradhāna of its vs. 6 tvam īndra purukūṭa 'ti (ov. 6 c: note the reading),
but gives no metrical definition: the Berlin ms. does not even give the pradhāna.]

7. Day after day taking tribute to thee, O Agni, as fodder to
that stands [, let not us, O Agni, thy neighbors, receive harm, reveling
with abundance of wealth, with food (ahp)].

None of the mss. have the second half-verse; it was added because it seemed called
for by the first half, as in vss. 1 and 2. That the comm. and part of the mss., and so
also SPP., in agreement with the Anukr., make only six verses in the hymn, was explained
above under vss. 5. A majority of the mss. accent bālm is a (including all these used
by us before publication), and so the error has got into our text; SPP. has correctly
bālāma; some leave ādranatas without accent; the comm. and a ms. or two have ītya for
it i ( = prāpyavya gṛhe varathamādhyā 'gnaye, comm.). All the mss. have in b jātīm
instead of gāhām; but the comm. has the latter, and it is therefore read in SPP's text
as well as in ours.

56. To sleep (or dream).

[Vama. — pañkam. duḥsroṇavam. tridśabhām]

Found also in Pāipp. iii. The comm. quotes no authority as to the vināya, but
points out that the hymn is shown by its content to belong to the ceremony for getting
rid of duḥsroṇavāma 'evil-dreaming.' He holds, namely, throughout the hymn, that svāpaṁ
means duḥsroṇavāma (in the Atharvan always duḥsroṇavāma); and the language is too obscure
to show clearly whether he is right or not; the probability is certainly against him,
because elsewhere (e.g. in the next hymn), when evil-dreaming is intended, its own name
is freely used, and in xvi. 5 svāpaṁ is contrasted with duḥsroṇavāma. [As in the case of
hymns 53 and 54, the Anukr. suggests that the hymns 56 and 57 are only two divided
parts of one group of 11 verses; and the suggestion is reinforced by the juxtaposition

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BOOK XIX. THE
ALLIANCE
in the RV. text (viii. 47. 15 and 17) of matter corresponding to our 56. 4 and 57. 1 (see under those verses); and hymns 56 and 57 are translated together by Ludwig.

Translated: Ludwig, p. 467; Griffith, ii. 313.

1. Out of Yama’s world hast thou come hither (ā-bhā); with mirth (?) dost thou, wise, make use of (pra-yuj) mortals; knowing, thou goest in alliance (sardham) with the solitary one, fashioning (mad) sleep in the lair (yoni) of the Asura.

If pramada (p. pramada) is to be rendered as above, it must have its accent changed to pramadā; the comm., against the pada-text, understands it as pramada = striya, joint object with māryān of prā yūnaya. One or two mas. read mārta in b. The comm. renders dītras by dṛṣṭas. [Apart from W’s P.M.W., which have svādham.] all the mas., the comm., and SPP., read svādham in d, and the translation follows this rather than our svādha, willing, in so obscure a matter, to stick as closely to the authorities as possible. Ppp., to be sure, gives svāna so, but this counts for very little. The comm. understands the verse to be addressed to the demon of ill-dreaming (āt dhāyokāthābhikāmānān kṛtrā piṣṭa); but his explanations through the whole hymn are worthless, being only the etymologizing guesses of one to whom the real sense is precisely as obscure as it is to us: aśvura is prāvavant ātmana; the ‘lonely one’ is the man who is dying of the effect of evil-dreaming, having abandoned son, wife, relatives, etc.; yāti means jāmalaṁ pṛāpayaṁ; and so on, and so on. Griffith cites “Death and his brother Sleep” of Shelley’s Queen Mab (it is found also at Iliad xiv. 231) and “the twins, Sleep and Death,” lii. xvi. 682.

2. The all-vigorous bond saw thee in the beginning, in the one day before the birth of night; from thence, O sleep, didst thou come (ā-bhā) hither, hiding thy form from the physicians.

In this verse also, for the reason given above, the translation follows the mas. more closely than does our text. Nearly all authorities have at the beginning bandhās; a couple [the recitters, K. and V.], with the comm., bandhās (wrong accent [as in vs. 1]); Ppp. reads bandhās. All have viṣṇudaya (p. viṣṇudaya), though in some of them the a could be read as o; the comm. is able to make a sense for it: sarvataḥ cetas, saṁsāt, rasa; the translation implies viṣṇudaya, as the smallest possible intelligible change; Ppp. presents viṣṇudayaḥ [and apācaya]. The pada-mas. divide in b rāṭya: jāmaḥ : reko; the comm. understands, with us, rāṭyaḥ : jāmaḥ : eke; and SPP. substitutes this in his pada-text. Eke ati [which Ppp. combines to eke ‘hein’] might of course, also be understood as locative absolute. Our tītas at beginning of e was an emendation for tāva of the mas.; the comm. has it (also Ppp.), and SPP. accordingly also adopts it in his text. The whole pada reads in Ppp.: tatas svāpaṁo madhyā ca bhāyātha. In d all the mas. have bhīṣḍhyaṃ r, and the pada-mas. bhīṣḍhyāvaraśam (?) one or two give an accent to rāpam; the comm. understands bhīṣḍhyā rāpam, and SPP. reads this; the translation follows it. There is much discordance as to the accent of apāyaḥkumānas. Ppp. reads bhīṣajñānaḥ rāpam apīgāḥ. The comm. is a grammarian of such sort that he does not accept eke as used here for the more regular etasmī; but he does accept ati as used, by the ordinary license to put one case in place of another, for abhūt, coordinate in construction with rāṭyaḥ; and eke means sanātasya-prāpṭaḥ-pudyan, and is subject of apācaya understood! The evil-dreaming hid itself away from the medicine-men, says the comm., lest they should meet it with an efficacious remedy; and something like that is possibly the real meaning.
3. He of great kine (?) turned unto the gods away from the Asuras, seeking greatness; to that sleep the three-and-thirty ones, having attained the sky, imparted over-lordship.

At the beginning, the sanskrit-mss. in general read bhūd gāvā (p. bhūd; gāvā or grāvā); Ppp. has vrāhagrávā [combining-vāsūrekhya]; the comm. gives bhūdagóvā, as nom. of gāvān, deriving it from gā ‘go’; and SPP. accepts this (brhadgótā, p. brhadgótas), while at the same time suggesting that gāvā may be meant, by such a confusion of the two modes of writing o as we have already more than once [cf. 55. 5 b and the note] had occasion to conjecture. Ppp. reads ‘bh’ instead of ‘đh’. There is discordance among the mss. as to the accent of gāvā varṣita. Ppp. reads at end of bhūd. The majority of mss. have in d trāyastirīśāt sv.; and part of the pada-mss. divide trāyastirīśāt sv.; SPP. gives trāyastirīśāt sv., as do we.

4. Not the Fathers, and not the gods, know it, whose (pl.) murmur goes about within here; in Trita Aptya did the men (nir) the Adityas, taught by Varuṇa, set sleep.

The mss. read at the beginning nātt ‘dom [and so SPP.], the eddm ‘it’ apparently being viewed as relating to jādīs; the comm. makes the relation plainer by giving in b yāt ‘dom; but this latter SPP. rejects. At end of b, the mss. vary between antardīm and antard ‘dom (p. antard : iddm); the comm. gives the later, and SPP. accepts it; Ppp. also has it; [and it is implied in the translation]. The mss., as always, vary between trīd and trīd; the great majority here give the former. Varana in d was our emendation for dr; it is read also by the comm., and by one of SPP’s mss., and is found in Ppp.; SPP. also adopts it in his text. The mss. all accent adityas, and SPP. does not emend, as we do, to adityas. Ppp. reads in b jādyas c, and has for c trīc svāpnam avasthirah prate marā (adityas). With c, compare RV. viii. 47. 13-17 and especially 15 6, 4. The comm. tells a tale of how dukkhaspati, having received overlordship from the gods, waxed topping, and seized on the Adityas; the latter applied for relief to Varuṇa, and, duly instructed by him, put off the dukkhojna upon the great seer (mahāra) Trita, son of the waters: this is pretty plainly no tradition, but an account devised by the comm. to fit the immediate case.

5. Of whom the evil-doers shared [bhaj] the cruelty, the well-doers, by non-sleep, [shared] the pure (puñya) life-time — thou revelest in the sky (snca) with the highest relative; thou wast born out of the mind of one practising fervor.

The translation is a merely literal rendering, and does not pretend to be an intelligent one. It implies in a, with SPP., a majority of his mss., and the comm., adhijanta (the other readings are abhacanta, akhacanta, aśacanta; and there are varieties of accent); in b, all the sanskrit-mss. combine dusṛṣya sv., implying asvṛṭena; but [SPP’s] pada-mss. and W’s pada-mss. D, p.m. read asvṛṭena; [W’s D. seems to be corrected to asvṛṭa and his L. also seems to have asvṛṭa.] SPP. accepts asvṛṭa, with the comm. Ppp. gives no help; its text is vṛṣa varā both editions, with the mss.) ought to have been emended [cf. vs. 2 a] to bandhūṇa, as both texts emend to tapā from tāpya, which appears in most of the mss. At the end, SPP. has the correct jajñīṣa, with about [half of his authorities, including the carefully corrected Dc. j (and with one of our later ones); our jajñīṣa represents the rest, but has no reason. Ppp. has in c svarasajjas.
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The comm. renders abhajanta by prāpsuvaṁsi, and avadpna by duḥṣrastra-darṣya..

6. We know all thine attendants (?) in front; we know, 0 sleep, who is thine over-ruler here; protect us here with the glory of the glorious one; go thou away far off with poisons.

In b, the pada-mss. give blunderingly svapna-oṣd, Ppp. reads yoparny te. Of course, yoparnas in c may be accus. pl., 'us who are glorious'; the comm. takes it so, and explains that the glory comes from our wonderful knowledge as set forth in the first half-verse. [Ppp. reads yoparn sa for yoparnah.] In d, the samkīti-mss. (also Ppp.) give ardāṇa, which is equivalent to ardāṇav; and the pada-mss. assume the latter, dividing ardā : dvīṭhāḥ; since a derivative dvīṣd is as good as unknown, and of a very unusual formation, we preferred to read dvīṣa; [the comm., text and exposition, has dvīṣa-hi;] SPP. has dvīṣa-ḥ. In a the translation of parijāśta is that of the comm. (= pāri. jāma), which seems more probable than the conjecture of the Pet. Lexx., 'perhaps places of origin'.

57. Against evil-dreaming.

[Yama. — pātāčaṁ. dhānāṇiṇyam. triṇāṣkham : 1. anuṣṭhāk : 3 [of Anukr. = 3 and 4 a (to mukham) of Berlin ed'n.]. 3av. 4p. trīṣṭikā : 4 [of Anukr. = 4 b to 5 b of Berlin ed'n, that is sam tva svapna to gṛha]. 6p. uṣṭaḥkstuvahāḥ vrīḍyātritvā; 5 [of Anukr. = 5 c to 6 of Berlin ed'n, that is utdāntā to end of hymn.]. 3av. 5p. parṝṣṭkvarūṭe 'siṣṭaṁ.]

[Partly prose — verses 2, 3, 4, and 6.] Pālpp. has only the first verse (in ii.). The comm. quotes from a Pariṣṭta (SPP. is unable to identify the passage) a direction for using it (with vi. 45, 46) to a king who sees bad dreams. [As to the connection of the material of this hymn with that of h. 56, see introd. to h. 56.] [As to the differences of division, see under vss. 3, 4, and 5, and cf. SPP's Critical Notice, vol. i., p. 24.]

Translated: Ludwig, p. 468; Griffith, ii. 314.

1. As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming on one who is offensive (dprīya).

The verse is nearly identical with vi. 46. 3, differing only by substituting dprīya in d for dvīṣaḥ. Apriye comes near to the dprīya of RV. viii. 47. 17, with which both verses correspond: see note to vi. 46. 3. The comm., in fact, reads dprīya.

2. Kings have gathered (sam-ga), debts have gathered, kuśtha has gathered; sixteenth have gathered; all evil-dreaming that is in us — let us impel away evil-dreaming to him that hates us.

The pada-mss. read sāk : merṛṇāi for sāṃ : gṛṇāi, and sāk : kālā (the samkīti-mss. also sā kālā ag.) for sāṃ : kālāḥ; SPP. follows us in emending in both places to sām, which the comm. also has. At the beginning of the second division, we have emended sām of the mas. and comm. (which SPP. follows) to sāvram. For ydt (after qunān) the samkīti-mss. read yātā, and the pada-mss. yātaḥ; our ydt is supported by the comm., and SPP. adopts it. The comm. says that kuśtha is a skin-disease, symptomatic.
TRANSLATION AND NOTES. BOOK XIX. — xix. 57

of various maladies; and, when one of these remains unhealed, boils and sores etc. (स्नायुकोयायाय स्थायी वर्णनं) show themselves. Also, that kols are अत्यधिक ययायायेवपालसस्य, and wordless parts of cattle etc. are collected in old pits. And in like manner collected ill-dreaming is made over to an enemy. That is his idea, and a wholly unacceptable one, of the general meaning of the verse. [The verse is prose, no स्त्रियाय; but may be stretched so as to count as 45 syllables.]

3. Embryo of the wives of the gods, instrument of Yama, excellent dream; the evil [dream] that is mine, that do we send forth hates us.

The ms. all read देवानन्दम पदितनं गर्भः (one pada-m., śham) यमात्या क्वर्ये रामानायेवभवनहुः; the translation implies no further emendation than to गर्भ and क्वर्ये; [the minor Pet. Lex., iv. 249, accepts भन्द्रवंशेन as a descriptive compound, although the accent (Gram. § 1230 c) is very exceptional.] SPP., following the comm., changes to देवानन्दम पदितनं गर्भः यमात्या करा य भन्द्रवंशेन। Our division of the verse the two editions agree, save that ours emends vi. 46. The comm. But the mss. have at the beginning it into सान्द्रम् अयाय। The Anukr. and comm. and SPP. add to this verse what in our text is the first division of vs. 4; our division is that of our first mss., and is preferable on the ground of the sense. [The prose verse, according to the division of the Anukr., may be made to count (8 + 10: 13: 13?) as 44 syllables.]

4. Thee that art "harsh" by name, mouth of the black bird (काकिनी) — thee, O sleep, we thus know completely; do thou, O sleep, as a horse a halter, as a horse a girth, scatter him who is not of us, the god-reviler, the mocker.

[Prose.] The translation here is of no authority, including various venture-some emendations of the text; it follows our text except at the end, where, instead of भावना, it implies the (unsatisfactory) स्वायत्तम the comm. and SPP.; all the ms. read स्वायत्तम [or स्वायत्तम]. At the beginning, the pada-mss. give अद्वैतम्: नामः असि: क्षण्यकबन्हे: मोक्षम् and the सान्द्रम्. ms. agree with them, with worthless variations of accent [and some slight differences besides]; and with स्वायत्तम in one or two. SPP. reads, however, मक्षण्यकबन्हे मोक्षम्, won, as he claims, by adding accents to the comm.'s text; but this differs from the ms. only by [the word-division and] by मक्षण्यकबन्हे: मोक्षम् and अद्वैतम्: नामः असि: क्षण्यकबन्हे: मोक्षम्. Bow the comm. divides and understands मक्षण्यकबन्हे: मोक्षम् is unknown, as his explanation of the words is wanting (though SPP. notes no lacuna). So much (to मक्षण्यकबन्हे: मोक्षम्) is, as was noted above, added to vs. 3 by Anukr., comm., and SPP. In the text division of the verse, for काकिनी, the ms., the comm., and SPP., give भावना, which might mean 'body'; the comm. is apparently imperfect here, reading अभ्युथुः प्रक्षणहुः राजदीर्घकारः (व्यायाम) द्वान्त्यायाय को ते निश्चयं पालितासुत्रोदयके अविनितः: with भावना is perhaps omitted also पालितासुत्र, its gloss. Our ms. end vs. 4 with निश्चयं, and it will our emendation to add the next clause; but this the comm. does also, ending with स्वायत्तम, while SPP. goes on to ग्रहे without making a verse-division; the sense (so far as we can be said to understand it) favors our division and the comm.'s. The latter reads असि: सान्द्रम्, finding thus an असि: स्वायत्तम, which he
5. What evil-dreaming is in us, what in our kine, and what in our house, that let him who is not of us, the god-reviler, the mocker, put on like a necklace (niśkha).

6. Having measured off nine cubits, forth from that do we divide off to him who hates us all our evil-dreaming.

58. For various blessings.

The first four verses occur also in Pāipp. 1; [Roth’s Collation, strictly-interpreted, means that the whole hymn is found there]. The comm. quotes vs. 5 as used in Kṣa. 3. 16; but the verse there intended is evidently ii. 35. 5, of which vs. 5 here is a repetition. At the beginning of his exposition of vs. 1 he says: asmin sākṣe manātā nir-varṣyoyā yajāhā sthitāt. Translated: Griffith, ii. 315.

1. The swiftness of ghee evenly always increasing the year with oblation — be our hearing, sight, breath unsevered; unsevered be we from life-time, from splendor. The translation implies in a samanā sadatā ved. [This last may be a slip for sādvalasī; p. sādā : evd; the Berlin text and the Index imply sādeva, p. sādvaiva.] Five authorities give samanā (so in p.); five or six, samanāḥ, the rest samanāh or sāmanāḥ, or else samanāḥ or samanā or finally sāmanā; SPP. accepts the last, from only two ms.; the comm. reads samanāḥ, and explains it as samanāmanāthā. After it the ms. read sādevalasī (p. sādevaiva), but the comm. and his text sādeva, and SPP. follows these, accenting sādevalasī. Ppp. has yūtis samanās sudeva (s). The comm. says that, since
all words signifying 'motion' also signify 'knowledge'; jati here means sarvatra pra-
nyasam! Ppp. combines in c praŋa ace. In d, the pada-ma. read dhanā instead of -māh. The connection of the two half-verses is perhaps this: it is prayed that the prospering flow of the libations of sacred butter be uninterrupted, carrying as a consequence the continuance of physical blessings.

2. Let breath call unto us; we call unto breath; the earth, the atmosphere hath seized (gṛh) splendor; splendor [also] Soma, Ṣṝhaspati, the maintainer.

Some mss. (including most of the pada-mss.) begin b with ṣoṣa ṛgaudyu. In c, one of SPP's mss. and Ppp. combine ṛṇihyati. At the end, the pada-ma. have correctly dhāriti; the sanvhitā-ma. vary between this and dhātih, dhātīhām, and dhātīhāt; and the reciter K. gave viṣhārti. The comm's text (SPP.) has viṣhātāhām, but his explanation reads viṣhātā (misreading for -aritā) viṣesāṇa dhāriti 'gṛh śurya va; and SPP. most strangely adopts the senseless viṣhātā (it is read also by one ms.). Ppp. gives instead viṣhārin, which is not bad. Furthermore, Ppp. begins a with apā, but b with ṣoṣa. The seizing of splendor by these various divinities is, according to the comm., for the purpose of giving it to us. Pādas b and d lack each a syllable. [A similar antithesis with ṣapāh occurred at i. 1. 4, and others were pointed out there.]

3. Heaven-and-earth have become joint-seizers of splendor; seizing splendor may we go about upon the earth; with glory the kine, coming, wait upon (yapā-sthā) the lord of kine; seizing glory may we go about upon the earth.

[The verse is by no means one of 4 pādas, but rather one of 6 (a-f: so designated below); in fact, it is a regular anuvṛtta, to each half of which is added in prose an uta-refrain (vācra etc., yaṣo etc.) of 14 syllables.] The mss. read in b bahuvrīdhah, accenting also dyāvāpyārtiḥ; the translation implies the simpler and more probable emendation to -vatus; [and of course the retention of the ms.-accentuation of dyāvā-
pyārtiḥ; correct the Berlin ed. accordingly.] SPP. leaves both words unchanged, without heeding their irreconcilable character; that the comm. takes dyāvāpyārtiḥ as vocative is simply in accord with his usual disregard of the accent. In c and f, the mss. vary between ṅaṁ-sāraḥ [so most], anu-sām, and ṅaṁ śām (the pada-ma. have anuvāticāreṇa; but one has ṅaṁvāticāreṇa!); SPP. adopts ṅaṁ śām [cf. note to Prāt. iv. 3], against our ṅaṁ-sām; there is little choice between the two. In d, the mss. in general begin with yaḍāśaṁ [some with yāḍaśaṁ] two or three having yaḍāśaṁ or yaḍaśaṁ; SPP. adopts the last, we yāḍaśi; here, again, there is little to choose; the comm. explains yaḍaśaḥ, though his text (SPP.) gives yaḍaśaṁ. The comm. foolishly takes ayatil in e as, jointly with yāḍa, object of grhitāḥ in f, supplying ṛgas for it to qualify. The verse counts (16+14:16+14=60) as a full atiḥaṃśa! [but see beginning of this paragraph].

4. Make ye a pen (vṛja), for that is men-protecting for you; sew ye coats-of-mail (vīrmam), abundant, broad; make ye strongholds of metal, unattackable (ddhēraṇā); let not your bowl leak (ṭero); make it strong.

The verse is RV. x. 101. 8, with slight variation: RV. has vīrma in sanvhitā as well as in pada in b; the mss., too, leave śrīhātā in d without accent, and SPP. does not correct their error. [Roth notes that Ppp. reads varamā: cf Noun-Inflection, p. 340 top.
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xix. 58. But the pada-text exhibits its skill in blundering: in b it reads vārma; aśi: vinadhvdam (and nearly all the saṁhitā-mss. accent stroyadhvdam), and in c hruaudhvdam; māḥ dyasth (or ayasth): ddhrṣṭa (and the saṁhitā-mss. accordingly read dhvanimāy). The comm. gives three distinct interpretations of the verse: as concerned respectively with the senses, with officiating priests, and with soldiers (indriya(paralam na tviṣk.-paratvam yaddhparatvam). [As to dhvam māḥ, cf. note to xviii. 2, 3.]

5. Of the sacrifice the eye, beginning, and face; with voice, with hearing, with mind do I make oblation; to this sacrifice, extended by the all-working one, let the gods come [ādi], with favoring minds.

We had this verse above, as ii. 35. 5 [see note thereon]. Our mss. cite it by the whole first pada: yajīdaya ślkhī prābhīṭi rākhāte et 'ty ēkā. [The Anukr. does not ignore the aḥ at the beginning of ē.]

6. They that are priests (ṛtvij) of the gods, and that are worshipful, for whom the oblation (havyā) is made the portion coming to this sacrifice together with their spouses, let the gods, as many as they are (yāvadant), revel on the oblation.

In b, the mss. have also kṛṣyate, kṛṣyate, [kṛṣyate] and kṛṣyate. In a, the pada-mss. read suḥṣpataṇāḥ, and nearly all the saṁhitā-mss. agree with them; SPP. also emends to pās. In d, all the mss. have taviṣṭā or taviṣṭa (p. -ṣa); SPP. reads, with the comm., taviṣṭa (= mahāntataḥ, comm.); the translation implies haviṣṭa, instead of our emendation sam ēkā. The verse [12 + 11 : 11 + 12] has two more syllables than a regular trishtubh; [the cadences of a, b, c accord with the number of syllables: but d, with 12, has a trishtubh cadence; this casts still further suspicion on taviṣṭa, in place of which we should expect only two syllables].

59. For successful sacrifice.

[Brahma.n.-tr,am. dgaṇvam. trishtubhāḥ : s. glyatri].

Hymns 59-64 are not found in Pāipp. For the practical use of 59 with 52, see under the latter. [Other uses under vs. 3.] Verses 1 and 2, it will be noticed, are put together also in TS., and vs. 3 is not far off [preceding 1 and 2]. In MS., on the other hand, vs. 2 and 3 have the same sequence as here; [but in RV. their sequence is inverted.]

[As for the ritual use, cf. p. 896 and the table.]

Translated: Griffith, ii. 317.

1. Thou, O Agni, art protector of vows among gods (?) among mortals; thou art to be praised at the sacrifices.

The verse is RV. viii. 11, 1, and found also in VS. iv. 16; TS. i. 1, 144; 2, 3; and MS. i. 2, 3, everywhere without variant, except as the AV. mas. In general read in b devā d ēv- [three have devā ēv- -]; [Whitney's P. and M. and SPP's Sm. and his Dn, p.m., have devā d ēv- -] the pada-mss. give devāḥ (two of SPP's, after it, domāṛyena). The RV. pada-text has devāḥ; [so also TS. pada-text: see Weber's note in his ed., p. 13.] the translation implies devā, in the sense of devēṃ. The comm. understands devās, and SPP. also reads it by emendation.

[Roth, Uber gewisse Kürzungen des Wortendes im Veda, p. 3, treats the RV. verse, with report of the comm. on RV. VS. TS.: he assumes devāḥ as pada-reading and understands devēḥ as = devēṃ. Cf. daṣā (= daṣṭḥḥḥ) daṣṭaṣṭḥḥḥ va 'pi,
2. If we, O gods, retract from (pra-mi) your [ordained] courses—we that are very unknowing, of you that are knowing—let Agni the all-devouring fill that up, knowing, and the soma that has entered the Brahmans.

The first three pādas are RV. x. 2. 4 a–c, found also in TS. i. 1. 144 and MS. iv. 10. 2. All these read in e viṣṇum ā prñā; our viṣṇād (p. viṣṇād) can only be regarded as a corruption; the translation, however, follows it, as being the real Atharvan reading; SPP. adopts it in his text, against the comm., who reads and explains viṣṇum. The comm. agrees with RV. etc. further in giving prñā. As for the last pāda, we had it above as d of xviii. 3. 55; it is also a RV. phrase, and found elsewhere: see under that verse.

3. We have come unto the road of the gods, to convey (vah) along forward what we may be able; Agni [is] knowing; he shall make offering; he verily is hōtār; he shall arrange the sacrifices (adhvāram), he the seasons.

The verse is RV. x. 2. 3, and found also in TS. i. 1. 141, MS. iv. 10. 2, and CB. xii. 4. 41. These texts read in e, d (d u hōtā s adhvā), and all save CB. accent dus in b. The comm’s text also has the RV. reading se d u hōtā. The verse, with the Atharvan readings in e, d, is found in full in Kāuṭ. 5. 12, in the ṛitvān-ceremonies. In the same ceremonies it accompanies in Vālit. 3. 5 an offering to Agni svītākṣer; and again, in Vālit. 19. 12, an after-offering to various gods. [As for the critical significance of the citation of the va. in sakalajñilīkā, see p. 897, ¶ 3.]

60. For physical abilities.

[Prose.] As was noticed above, the hymn is wanting in Pāipp. Hymns 60–63, both text and explication, are lacking in the comm. The comm., at p. 517, assigns only fourteen hymns to this the final anuvilka; but at p. 532 he numbers the last hymn as the thirteenth, having combined hymns 60 and 70 of the Berlin ed. into one of 5 vss. (pācīmaṇtrānāmaḥ saktām p. 548); both numbers a.c. at variance with the eighteen of the mss. in general: but see under h. 65 and of the Anukr. The hymn is quoted in Kāuṭ. 60. 1 in the savayajīna chapter [see table on p. 896]; the mss. of Kāuṭ. read sāyaṇ [like the AV. mss.].

Translated: Griffith, ii. 317.

1. Spe.ch in my mouth, breath in my nostrils, sight in my eyes, hearing in my ears, my hair not gray, my teeth not broken, much strength in my arms.

A similar enumeration is found in TS. (in v. 5. 95). TA. (x. 72, in supplement: p. 887 of Poona ed.), and PGS. (in i. 3. 25): vāṁ ma ātān (PGS. āyā) namaḥ preṁo 'kṣyeś cākaṁ kāraṇyaḥ prātrim bāhuvo bālam avvocor ājñā viśvāviv dīgoṇ (PGS. 'viṣṇi me' Agānī) tāms tānuva me sahd; it covers both verses of our hymn.
and the beginning of the next. [MGS. i. 4. 4 may be compared. ] Nearly all the samhita-mss. read ādyān [like those of Kau. ānavō; but the pāda-reading in ādyān: ānavā]. Further on, the mss. read aprddha or aksāvddha (one of ours and one of SPP's give aksāvddha: our text gives aprddha, but it should be aksāvddha, as everywhere else in the Atharvan, and as in the parallel texts); yet further, aprddha kṣa (or kṣa) śuditaśka (or vāka) bāhav bālam. SPP. follows our emendations (even aksāvddha) throughout; except that he very properly corrects our jilvīs to jilvī. Instead of aprddha dāntadh the minor Pet. Lex. suggests dīrvā d, which is decidedly preferable, and is implied in the translation.

2. Force in my thighs, speed in my calves, firm standing in my feet, all things of mine uninjured, myself not down-fallen.

Passing in silence some minor details of variation, the mss. read tūjā instead of djas but tūjā is found in two or three pāda-mss.; [about ten authorities] leave jāṃghāyas unaccented; they accent jāivas or javās, and pādayās or pādāyas; some insert a blundering avastāna between pādayās and pārthikās; [all accent ariṣṭāni instead of dr.;] and end with śrāvu maś tiṣṭhih or ṛṣṭha (p. dīrapaṭṭha or -dh). SPP. follows our emendations quite closely: but he corrects to jāṃghāyas; accents jāvas (which is rather to be preferred *); [accents correctly pādayās: the accent of the Berlin ed. should be amended accordingly;] he leaves the avastāna after pādayāhs; and forgets in samāhit-text to combine pārthikās and ariṣṭāni into pārthikā sīr; the mss., however, commit the same oversight, although the pāda-text reads pārthikā (not -dā). The blunder arises possibly from the transference of the avastāna-sign from its proper place after pārthikā (to which our text restores it) to the place before that word. The metrical definitions of the Anukr. for these two bits of prose are naturally worthless, and the extensive emendations in our text make them still more inapplicable. * [In RV. the masc. javā is oxytone, and the neuter jāivas is paroxytone; but at iii. 50. 2 and iv. 27. 1 we have the adjective stem javās: cf. Gram. § 1151. 2. e.]

61. For length of life etc.

[Brahman. — ahāram. brāhmaṇaśayam. virāś paśyābhahāt.]

Wanting, as already pointed out, in the comm. and in Pāipp. Translated: Griffith, ii. 377.

1. A body together with my body. [ . . . ] May I attain all my life-time. Sit thou on what is pleasant; fill thyself full, cleansing thyself in heaven (svarga).

The verse is utterly obscure and disconnected, and we might long for the comm. if we had found that he ever gave any help in such a case. The first clause is translated as corresponding with that in TS. etc. (see under 6o. 1); what is inserted between it and the following clause is omitted as unintelligible. The mss. read sahe (with varīga accent), and dāntadh (so all the pāda-mss. and some others) or dāthā, or rādāth [or rādāthā]; SPP. adopts sahe dāthā, to which he might be puzzled to give any meaning. In the second division, SPP. reads with the mss. svardā me s, and jārvī pr.
62. For popularity.

[Brahman (etc., at br).] - anúṣṭhākā]

Wanting in Pāipp. and in the comm.

Translated: Zimmer, p. 205; Griffith, ii. 318.

1. Make thou me dear to the gods, make me dear to kings, dear to everything that sees, both to Čūdra and to Aryan.

A nearly corresponding verse is found in the supplement to RV. x. 128 (Aucfr. i. p. 685), and in HGS. i. 10. 6, [and in Katha-k., p. 36]. In the first half-verse, RV. differs only by reading both times kuru, its ν is priyaṁ viśeṣu gatreh, and its δ entirely different from ours. HGS. also has kuru, with mā brahmaṁsi for rājasu ma in b, and the second half-verse reads priyaṁ viśeṣu śātreṣu [cf. rākṣaṇ viśeṣu śātreṣu, VS. xviii. 48] priyaṁ mā kuru rājasu. The mss. read in d with varying accent] pācyata 'ta (p. pācyata : uta) ; [but one of SPP's páda-mss. has pācyatā, p.m.], and a part of the mss. (including [ as far as noted ] all the páda-mss.) have cādeta in d. SPP's text agrees throughout with ours. [ With this verse Zimmer compares 32. 8, above, and VS. xviii. 48 etc. With the d of the Berlin text, cf. the d of iv. 20. 4 and 8. Zimmer rightly notes that the "gods" of a are the Brahmaas, and aptly cites B. ii. 25, with 32. 8 etc. as just mentioned.]

63. To Brhaspati: for sundry blessings.

[Brahman (etc., at br).] - virā́́ ṣ upariṣṭhitahākā]

Wanting in Pāipp. and in the comm.

Translated: Griffith, ii. 318.

1. Arise, O Brahmaṇa-paśāpati; awaken the gods with the sacrifice; increase [his] life-time, breath, progeny, cattle, fame, and the sacrificer himself.

The mss. vary between pācyam and pācyām in the second half-verse. Kṛtirnā is pretty evidently intruded, spoiling the [otherwise good anúṣṭhākā] meter; the Anukr. reckons it to the fourth páda. The pāṭhadāi uses the verse (see note to Kāuś. 6. 21) in the course of the dārṣṭā-pārnānusā ceremony.

64. To Agni: with fuel.

[Brahman. - caivrvam. āgyam. anúṣṭhākām.]

Not found in Pāipp. Used in Kāuś. (37. 26) in the ceremony of initiation of a Vedic student, to accompany the laying of four sticks of fuel on the fire — the schol. say, one at each verse. [ With regard to the ritual use, see the table on p. 896, and p. 897, l. 9. ]

Translated: Griffith, ii. 318; vs. 1 also by Ludwig, p. 265.

1. O Agni, I have taken fuel for the great Jātavedas; let that Jātavedas extend to me both faith and wisdom.

The whole verse is found in ČGS. ii. 10, the only variant being agneye at the beginning; [ Oldenberg's text (cf. his note, p. 139) should read śāhreṇa, with his codex F ]; the first half-verse occurs in several other Sūtras (AGS. i. 21. 1; PGS. ii. 4. 3; HGS. 1003 * TRANSLATION AND NOTES. BOOK XIX. -xix. 64
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i. 7. 2; MB. i. 8132), with a very different latter half, but all reading agnyaye; and we find agnyaye at MP. ii. 6. 2; and again at GGS. ii. 10. 46, where the pratita is cited. The comm. also has agnyaye, with one of SPP’s reciters. The Atharvan reading is plainly agne, apparently a metrical emendation, and the translation follows it, rather than our unnecessary conjecture, agne. [In this case, as the meter clearly shows, we must allow that the AV. has the better reading agne as against the agnyaye of a whole series of Stotra-texts. Their inferior reading is of course not to be changed; but still less should the AV. be changed to agnyaye, as Oldenberg, note to CGS., p. 139, overlook­ing the meter, suggests.]

2. With firing, O Játavedas, with fuel do we increase thee; so do thou increase us, both with progeny and with riches.

The [text and explanation of the] comm. add [as does the Daqa Karmāpi; see Kauç. 57. 26 note] the further pada dirgham āyuḥ kṛṣṇo me, and two or three of SPP’s authorities give it or have traces of it.

3. In that, O Agni, we put on for thee any pieces of wood whatever, be all that propitious to me; enjoy thou that, O youngest one.

The first two padas and the fourth are RV. viii. 91 (or 102). 20, which reads kāni kāni cāt in a [and ā for the ād of our d]. The Yajus-texts, VS. xii. 73, MS. (in ii. 7, 10), TS. (in iv. 1. 101), all have the inserted pada c: VS.MS. end it with a ghrdām instead of our me ghrdām, while TS. makes it read ādā astu tāhāram tā ghrdām. VS. reads a as does RV., but TS.MS. have jānu kāni ca. Nearly all the authorities have dārni [only W’s P.M. have dārnit]; and all have dādhami, without accent; SPP. emends both words to accordance with RV., as we had done. Part of the ms. [and the comm.] have in d yāvistha. The verse is used by Vākt. (28. 14) in the agricayana ceremony. [Cf. p. 898, line 1.]

4. These pieces of fuel are for thee, O Agni; with them, O burning one, become thou united; put in us [long] life-time; put immortality in the Aryan.

The second and fourth padas are wholly corrupt; the translation follows in part our emended text. [For b, the translation implies śābhir dāhās (cf. RV. x. 115. 4; ii. 4. 4, where the sanskrit has śābhir; RV. Prāt. iv. 41 end) sām dāhās;] and for d, it implies amṛtaśvadām ā tāve. For b, the general reading of the authorities is sāmān dāhās (p. hanvaka) sāmād (p. samād) dāhās: one or two have dāhās or dāhās, one śābhir dāhās, three dāhās. SPP. conjectures that the original reading may have been śābhir vaso sāmādā dāhās; he adopts as his text, from the comm., sāmān śābhir sāmād dāhās. In c, the d before dāhās is not found in the ms.; a less correction, with better meter, would have been dāhāyā dāhāyā d. For d, the ms., the comm., and SPP., give amṛtaśvadām dāhāyā (p. amṛtaśvadām : dāhāyā).

[The Daqa. Kar., as reported by Bloomfield on Kauç. 57. 26, also gives dāhāyā; moreover, the passage in PGS. (ii. 4. 3), which treats of the ceremony of Initiation to which (see Introd., above) these verses belong, contains in fact a prayer of the student on behalf of his teacher or initiator: jīvaṇuḥ pramāṇāḥ "cāraya mṛtyaḥ aham asmat etc.; and the AV. comm. explains dāhāyā accordingly by upanayanakarīra gṛṇyairīśvarātma etc. This all makes against W’s ā tāve and in favor of the ma-reading dāhāyā; this dative, no less than the locative asmat, goes easily with dāhāyā d.]
65. Praise of the sun.

[Brāhmaṇa.—ekarcaṃ. jātavedasum; iduryam. jīgatam.]

Found also in Pāipp. xvi. The comm. says that hymns 65–67 are shown by their contents to belong to the worship of Śūrya.

Translated: Griffith, ii. 319.

1. A yellow eagle, thou hast ascended unto heaven (dīv) with radiance (ardas); whoso (pl.) would injure thee flying up to heaven, them smite thou down with flame (udrīs), O Jātavedas, unfearing; ascend unto heaven, O sun, formidable, with radiance.

By metrical evidence, jātavedas in c is an intrusion [although obviously older than the Anukṛ., besides being at least superfluous in sense. The ms. read bhīyad ugro 'ro (p. bhūyate ugrat); but SPP. emends to bhūyate ugrish, as we had done [but neglects the necessary abhinīkṣita svarītā]; the comm. so understands the words. Ppp. reads ugro arṣīd in d.

After this hymn, three of our ms. (P.M.W.) insert as next hymn, numbering it 66, the one-versed RV. i. 99, without variant.

66. To Agni: for aid.

[Brāhmaṇa.—ekarcaṃ. jātavedasum; iduryam. vajrānabhyam. atīkṣetam.]

Found also in Pāipp. xvi. The comm. connects it in use with the preceding hymn.

Translated: Griffith, ii. 319.

1. The trickish Asuras that go about, having metal nets, hooking with fetters of metal, them I make subject to thee with flame, O Jātavedas; go thou, a thousand-barbed thunderbolt, slaughtering our rivals.

Ppp. combines in a jatā śvarit, and reads in b ayasati p.; in c it seems to give karast, which would be an acceptable emendation. Our sabkṛṣṭibrāttis in d is for the brāttis (the majority) or brāttis [two] or brāttis [two or three] or [brāttis or brāttis or ]-brāttis or -riṣṭis or -bhrāttis (all these, one each) of the authorities; SPP. reads, with the comm., -riṣṭis. SPP. also follows the comm. in adopting pāhī, against the majority of his authorities (though in such a case their reading, whether pāhī or yāhī, is extremely doubtful); [here the testimony of his oral reciters is of especial weight, and they (his K. and V.) gave yāhī].

67. For long life and prosperity.

[Brāhmaṇa.—ēṣṭū. iduryam. prajāpaṭyād pāyataḥ.]

Not found in Pāipp. According to the comm., it is used in the same manner as the two preceding hymns. [Cf. khilā to RV. i. 50.]

Translated: Griffith, ii. 319.

1. May we see a hundred autumns.
2. May we live a hundred autumns.
3. May we wake a hundred autumns.
BOOK XIX.

THE ATHARVA-VEDA-SAMHITA.

4. May we ascend (ruh) a hundred autumns.
5. May we prosper a hundred autumns.
6. May we be a hundred autumns.
7. May we adorn a hundred autumns.
8. More autumns than a hundred.

The comm. reckons the hymn as only one verse; the Anukr. and all the mss. (see SPP's ed., p. 543, note 1) count eight verses, and SPP. also adopts this. The first two verses are the last two pādas of RV. vii. 66. 16; they are found also in GGS. iii. 6. 3; a third verse, with śṛṇyāma, is added in PGS. i. 6. 3; MS., at iv. 9. 20, has four pādas, with śṛṇyāma pushed to the fourth place by the insertion of ṭṛḍravāma (ed. ṭṛḍbr-va-) in the third; and the series is carried further in VS. xxxvi. 24, which, beginning as does PGS., has five pādas, [with ṭṛḍravāma in the fourth, and dālīvaḥ śyāma in the fifth, and ] with the added ending bhūyaḥ ca jāridhā ca byāhhī, which needs emendation. [MGS., at i. 22. 11, agrees with VS.] In TA. iv. 42. 5 and in HGS. l 7. 10 [the series is carried to eight pādas]: these agree from 1 to 7 [with ṭṛṣyema, ṭṛṣeva, mādāma, mādāma, bhāvāma, śṛṇyāma, ṭṛḍravāma ] and differ only in the eighth, where TA. has aṣṭiḥ śyāma against aṣṭiḥ śyāma of HGS.; and both have the added ending jṛk na ṭhruṣaḥ dṛjī. In none of the other versions is there anything to help us with the doubtful forms in the Atharvan. In vs. 3, most of the mss. read būḍhāma (some būḍkāma); our emendation būḍhyema is given also by the comm., and SPP. adopts it. In vs. 5, on the other hand, the mss., the comm., and SPP., give the wholly anomalous pṛṣema (= pṛṣitā labhamahi, comm.); SPP. ought to have emended to pṛṣyema, as we had done. Bhūyema (= bhūyāma, comm.) in vs. 7 is another impossibility retained by SPP. In vs. 8 all the mss. have būḍhyār (or -ārī); but the comm. has -ita, and SPP. has the courage to adopt and read it, as we had done before. [At p. 543.]

68. With ceremonial performance.

[Brahman.—chārma. manivakārnamāgārdnvitaṁ. ānuṣṭubham.]}

Found in Pāipp. xix. Quoted once in the text of Kāuṇ. (139. 10), in the ceremony of introduction to Vedic study, as to be murmured prior to pronouncing, by pādas, the Gāyatrī (RV. iii. 62. 10), and the Atharvan verses iv. i. 1 and i. 1 (or 1-4). But the various schol. (the Paddhati, Daś. Kar., Kepavi) make frequent mention and use of it: thus (see note to Kāuṇ. 25. 36), it is reckoned to a svastivādana; it is used in the sipantonnayāna (to 35. 20) and godāna (to 35. 2) ceremonies; it is added (note to 35. 22) to vii. 33. 1 in the ceremony of restoring lost fire, in the initiation of a Vedic student; it is used in the vedavataṁ (to 37. 32), in the annamāṇya (to 58. 19), and the preparation for the marriage ceremonies (to 75. 1), and for the dīyasantra (to 137. 4), and in the introduction to the rājākarmāṇi of § 14 (p. 315, L. 2). In all this it is very probably to be seen only the influence of the occurrence of vādam and of kārmāṇi byu- make in the second half-verse; it need not imply any real comprehension of the obscure verse, with recognition of its appropriateness to all these various situations. [As to the critical bearing of the uses of the vs. in the ritual, cf. the table on p. 896, and see p. 897, line 12.]

Translated: Griffith, ii. 319.

1. Of non-expansion and of expansion do I untie the aperture with magic; by those two having taken up the Veda, we then perform acts.
That is, doubtless, to conduct sacred ceremonies. All the mas,* have at the beginning anyasa (p. 303), and so have Ppp., the Anukr., Kauc, and all its scholiasts, and the comm.: whence of course also SPP; it is unquestionably the Atharvan reading. Yet even the comm. can only say for it that it is the same as anyasa, a syllable being omitted by Vedic license; and the analysis of the pada-text appears to be one of those wild and senseless guesses of which in this book it presents not a few examples. [The important thing to observe in the pada anyasa is vyasa (ca) vyasa vyasa is the recurrence of so many confusingly similar syllables: the corruption is a case of haplography (cf. note to iv. 5. 5, and Bloomfield in AJP. xiv. 418); but one would expect anyasa vyasa vyasa ca. The pada-mas. [save SPP.], have vyadho in b as an integral word; but the comm. understands vyadho as no. 17; xv. 3. 7: at x. 8. 17; xiv. 3. 7: at x. 8. 17 W. suggests that it is perhaps to be rendered simply by 'knowledge'; but in iv. and xv. it can hardly be aught else than 'Veda.' Some of the mas. accent auyadho. There was no sufficient reason for altering the accent of auyadho in our text to vyadho; SPP. reads vyadho with the majority of his authorities.

The comm. has no notion of what the verse really means: he gives two different explications— one explaining auyadho and vyadho to mean the two varieties of breathing, purA and vyAdho, the bila to be the wAndhA, and vedA 'the Veda' (aksaraTvamahamantraranA); the other taking the first two to be the paramArthan and jivAvis; the bila the heart, and vedA 'knowledge' (aksaraTvamahamantraranA). *If I understand the Collation Book, W's P. actually begins with anyasa vyadho vyadho vyadho ca, which, apart from the wild accents, is worth noting.]

In Ppp., this hymn is immediately followed by our hymn 72.

69. To the waters: for long life.

[Brachman. — enattad; mantrahāddevayād. 1. ṛṣīry avajyā; 2. ṛṣīry avajyā; 3. ṛṣīry gamari; 4. ṛṣīry uṣjā (12. 1-a.).] [Prose.] Found also in Pālamp. xix. The four verses of this hymn are called in Kauc. and Vālt. 1JodA, and are prescribed to accompany the rinsing of the mouth with water in the pañcama ceremony (Kauc. 3. 4; Vālt. 1. 19, misunderstood by the editor), in a rite for long life at the reception of a Vedic student (Kauc. 38. 7), and in the madhukaratra ceremony (Kauc. p. 22); of these the comm. takes notice only of Kauc. 38. 7.

With this use is doubtless connected the attribution of the hymn in the Anukr. to the waters as divinity. [As to the citation by technical designation, and especially as to the ritual uses, see p. 897, 7 2.]

Translated: Griffith, ii. 320.

1. Living are ye; may I live; may I live my whole lifetime.
2. Living on are ye; may I live on; may I live my whole lifetime.
3. Living together are ye; may I live together; may I live my whole lifetime.
4. Lively are ye; may I live; may I live my whole lifetime.

The comm. adds our hymn 70 as fifth verse to this hymn, and then commits the blunder of understanding Indra etc., there spoken of, as addressed with "living are ye"
etc.; it is, of course, the waters that are meant, as the liturgical use plainly shows. In vs. 2 all authorities give शा जीवा श्ना (p. शा श्ना: स्ना), [both editions give शा जीवा]. In vs. 3 they have सम्जीवा (though with considerable variety of accent); most, too, accent सम्जीवा. The comm. reads शा जीवा and सम्जीवा, which make the decidedly easier sense; fit to be lived on and with; then the following clauses would mean: ‘may I live on you and with you.’ Ppp. reads throughout स्ना instead of श्ना.

70. For long life.

[Brahman. — sharcom. सर्वम. 3r. gāyatrī.] 71. For various blessings.

[Prose.] Not found in Pāipp. [See note to 69 a.] Translated: Griffith, ii. 320.

1. Live, O Indra; live, O Sūrya; live ye, O gods; may I live; may I live my whole lifetime.

The mss. read जीवा after जीवा, and SPP. retains it, false accent and all. The comm. explains it by adding a भवाता.

The mss. read जीवा after जीवा, and SPP. retains it, false accent and all. The comm. explains it by adding a भवाता.

Wanting in Pāipp. The comm. is unable to quote any authority as to its use; but he declares it to belong to the worship of the Veda that one has studied, or of the gāyatrī.

Translated: Zimmer, p. 204; Griffith, ii. 320.

1. Praised by me [is] the boon-giving Veda-mother. Let them urge on the soma-hymn of the twice-born. Having given to me life-time, breath, progeny, cattle, fame, property, Vedic splendor, go ye to the brahma-world.

A corresponding verse is found in the supplement (p. 915 of the Calc. ed.) [p. 815 of the Poona ed.] to TA. x. 36, reading thus: स्तुतौ मया वरदावौ सुन्दमनौ प्रिषोदयाति पुवाने द्विजात: अयं प्रिषोदयाति द्रवित्वम् प्रक्षमवर्तनम् महा कृत्वा प्रजुत्वातिः ब्रह्मदातिः (the accentuation is only partial, and worthless); its variants hardly help the interpretation of our verse. The translation given above makes no pretense to being an intelligent one; it merely endeavors to make what sense it can, with least divergence from the manuscript readings. For अ implies स्तुतौ मया वरदावौ सुन्दमनौ प्रिषोदयाति, which agrees throughout with the mss., save that they accent सुन्दमनौ in several different ways; the pāda-mss. give वरदावौ without division. For ब is implied प्रिषोदयातिः पुवानौस्तवित्वम् स्तुतौ (with our edition); the mss. accent प्रिषोदयातिः; and [excepting W’s P.M.W., which give पुवानौस्तवित्वम्] they read पुवानौस्तवित्वम्, which SPP. adopts. In the second division, SPP. reads प्रिषोदयाति, with [about] half the authorities; and with the comm.; the remaining authorities favor our प्रिषोदयाति, giving that or प्रजुत्वातिः. The comm. explains वरदावौ by यस्फक्षमद्रवित्त्त, and सुन्दमनौ by वदेस्या सदिर्पण्या मद्य, signifying the advice, and standing as subject to प्रिषोदयातिः, which is प्रिषोदयातिः स्तुतौ स्तुतौ, as is also वरदावौ. [Weber discusses वरदावौ and the T.A. passage at Ind. Stud. ii. 194 (as Whitney notes in the margin), and resolves श्ना into श्ना u.}
72. For the favor of the gods.

[Bhagavadgītā. Brahmā.-cakram. paramātmadāsotakam. roṣṭukham.]

Follows in Pāipp., directly after hymn 68. It is given in full in the Kāu. text (139.26); at the end of the ceremony of commencement of Vedic study; [and the ānatha is cited at 139.25.] and the scholiasts add its use at the end of the ṛavaṇ ceremonies (Keś. to section 6; p. 310, l. 5), and of the pitāmyaṣṭaka (Keś. to 89.17; p. 371, l. 12), and to the sāvunastra (note to 42.18). *As to the citation in sakala-
śāhita, cf. p. 897, f. 3. Translated: Griffith, ii. 320.

1. Out of what receptacle we bore up the Veda, within that do we set it down; what is performed [and] sacrificed by the heroic might of the brāhmaṇa, with that fervor, O gods, favor ye me here.

Some of the mas. accent variously abharāṇa and vedam; [Griffith renders by 'bunch of grass,' again (as at 68.1) implying the accent vedam; but this accent is given only by SPP's Sm.:] two or three of SPP's have ṛṭam instead of ṛtām in c; the version in Kāu. 139.26 gives in place of either adhitam. Ppp. reads in a, b udhā-
rāṇi veda tasminī antar va dīkṣayē nam.

[Here ends the seventh and last avadāna, with 18 hymns (or 14 or 13: see introd. to hymn 60, above); and with 55 verses, if we count them as they are numbered in the Berlin text. They are summed up as 55 verses by certain mas. — No mention of the ending of a pṛapṭiḥaka is made in the colophon.]

[Paippalāda excerpts concerning book xx.]

[Roth, at the end of his Collation, adds the Ppp. variants for verses 12 and 16 and 17 of AV. xx. 34; the hymn appears in Ppp. xiii. and corresponds to the sa janāśa turāṇh hymn, RV. ii. 12.]

[Verse 12. In a, Ppp. has paryacarāya instead of parīshāvanā; its b is yo vṛga-
ktaya vidhīyat sutam; its c reads yajanāśanā bahun janam; and in d, it has amnura-
catat for dmūrchat.]

[Verse 16. In a, Ppp. has vyaṣṭaḥ puitor up. for vyāktaḥ pāṭiḥ up.; its b is sim-
ply bhavana veda janāśit; its c is pārasya bhavisyaṇāyo kroṣhāt.]

[Verse 17. In a, Ppp. has karyaṣyaṣur for hārṣyaṣya drutār.]

[Then follows a note to the effect that nothing of the Kuntāpa hymns appears in Ppp.]

[Roth's Collation closes with the words: "explicit feliciter 25. Juni 1884."]
INDEXES AND OTHER AUXILIARY MATTER

1. List of Non-metrical Passages of the Atharvan Samhita

Whitney gives a compact list of the prose passages in his Index Veterum, p. 5. It may be repeated here in different form and with slight revision. It is to be understood that the whole hymn is prose except when otherwise specified, as by the giving of the verses.

- i. none
- ii. 11; 16-24
- iii. 26; 27; 29; 7
- iv. 39-18
- v. 6; 4; 9; 40; 14; 81
- vi. 21; 22; 28; 16
- vii. 43; 88; 89; 97-8
- viii. 1; 4; 8; 33; 10
- ix. 1; 14; 2; 1; 3; 31-31; 32; 6 (except verses 1-3); 71
- x. 24
- xi. 5 (except verses 18-24; 24-32; 33-35, and parts of 1-4, 16-24)
- xii. 3; 3 (except verses 19-23)
- xiii. 2; 23; 3; 33-60 (parts); 5 (except verses 13-17, 17-31, 31-70)
- xiv. none
- xv. all
- xvi. all (except 1. 10; 12; 4. 6; 6; 16; 13; 9. 9)
- xvii. 1. 20-21
- xviii. 2. 1; 2; 3; 18-18 (pass); 27-30; 32-32; 4; 4; 45-47; 77-79; 79-87
- xix. 9. 14; 17-19; 21; 22 (all but last verse); 23 (do); 31; 77; 46-49: 145-150; 57; 57; 24; 61; 61; 69; 70

2. List of Hymns ignored by the Kāuḍika-Sūtra

In his copy of the Kāuḍika, Whitney has noted the hymns in question. I have modified his list; but it can hardly be drawn with entire precision and certainty. Thus if we accept the statements of the scholiasts as to what hymns or verses are included in certain āgas or meant by certain terms (like brahmagavyau at 48. 13 or veṣātīṛg at 29. 15) or pratikas, all the hymns under book v. and some others (like vi. 95) may be struck from the list. At 36. 13, rathajitāṁ should mean vi. 130; but Dārila and Kṛṣṇa both understand 130-132 to be intended. For some hymns as to which the reader, seeing an asterisk or a blank in Bloomfield’s Index, might be in doubt, a few words may be said: iv. 4 is textually cited at 49. 14, and so is ix. 9 at 18. 25; for ii. 20-23, see introd. to ii. 19; and for iv. 7, see introd. to iv. 7. Hymns iii. 26-27 are really cited under the name dīgṣakte at 14. 25; iv. 23-29, as the nṛgāna-hymns, at 27. 34; and vi. 35-36 as the vaivānānir ye at 31. 5. Hymn vii. 81 is cited as the dīrṇa-verses at 24. 18. Certain pairs have the same pratikas and so give rise to questions: thus vii. 59. 1 and vii. 37. 3; vii. 73. 11 and ix. 10. 20; vii. 75. 1 and iv. 21. 7; xvi. 5. 1 and vi. 46. 2. Hymns vi. 94, vii. 92,
and vii. 93 are perhaps doubtful. As to book xix., see p. 95. The table follows according to the three grand divisions:

<table>
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<th>i.</th>
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<th>iii.</th>
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3. Concordance of two Methods of citing the Kāuḍīka-Sūtra

The references to this treatise in the commentary as printed in the Bombay edition are made by adhyāya, and by kāṇḍikā as numbered from the beginning of each adhyāya, but without giving the individual sūtra. Bloomfield and Whitney cite by kāṇḍikā as numbered from the beginning of the treatise, and by sūtra. The addition of the sūtra makes the reference more precise and convenient; but both methods are at fault. The citations should be by adhyāya, by kaṇḍīka as numbered from the beginning of the adhyāya, and by sūtra. For the convenience of those who wish to study the Kāuḍīka as cited by the comm., the following concordance is given. The Roman numerals with the smaller Arabic figures (at the left and middle of each column) show the citations according to the method of the Bombay edition; the larger Arabic figures show the kāṇḍikās as numbered by Bloomfield. A better way to harmonize the two methods than by the use of this table is to write on the upper outside corner of each odd page of Bloomfield's text-edition the adhyāya with a Roman numeral, and the kāṇḍikā as numbered from the beginning of the adhyāya with an Arabic numeral.
4. Concordance of Berlin and Bombay Hymn-numbers

The discrepancies between the two editions have been duly explained in the proper places, and are discussed in vol. VII, p. cxxxiv, where all needed references to those explanations may be found.

<table>
<thead>
<tr>
<th>Hymns of the Berlin ed.</th>
<th>The underwritten hymns or parts of hymns of the Berlin edition correspond to hymns of the Bombay edition as numbered in either margin.</th>
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<td>Book</td>
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5. Pāippalāḍa Passages corresponding to Passages of the Vulgate

[Primary use of the table, its genesis and character.]—Its primary use is for finding in the facsimile the Pāipp. parallel of a given Vulgate passage. For the genesis of the table, the reader will please consult pages lxxxv–lxxxvi. It is a provisional table; but it will be, as I hope, a very useful one, pending the appearance of the transliteration of the Kashmirian text with marginal references and index as explained at p. lxxxvii. The pencilled numbers described at p. lxxxv I have used with care in making the table; but since I have not verified the table from the facsimile, I do not warrant its accuracy, nor can I vouch for its completeness.

[Incidental uses of the table.]—It is of no small critical interest as giving a bird’s-eye view of the mutual relations of the Vulgate and Pāippalāḍa material as respects general arrangement. Thus the cases in which hymns of a given Vulgate book correspond to hymns of the same book in Pāipp. are noticeably frequent in books i., ii., iii., and iv.; while Vulgate book vi. appears largely in book xix. of Pāipp. The fact that the hymns of book vii. appear mostly in the very last book of Pāipp. (in xx.) agrees remarkably with our conclusions respecting the character of that book as a supplement to the nucleus of the first grand division. So, again, the fact that the material of the second grand division is massed in
Pāipp., in its books xvi. and xvii., is a striking confirmation of the view that the Vulgate books viii.-xii. constitute a distinct unity subordinate to that of the whole śāhītā. Even more striking is the fact that the material of the third grand division of the Vulgate, books xiii.-xviii., has been grouped by the Pāippalāda text-makers into a single book, their xviii. The fact has already been noted above (p. cli) in its proper connection; and the details of the correspondence are given below, in the next paragraph. It will be noticed that while nearly all of the pāryāya material of division II. appears in Pāipp., nearly all of that of division III. is no less noticeably lacking, although it is probably recognized in the case of books xv. and xvi. as a part of the text. Once more, the table shows interesting examples of the breaking up in Pāipp. of material which, although treated as a hymn-unit in the Vulgate (cf. vi. 28), is devoid of internal connection. As was noted above (pages cli and cliv), the put-together character of some of the hymns in vii. appears plainly here; and the added verse by which the Vulgate hymn in vi. transcends the norm is conspicuously absent in Pāipp.—I may add that the table gives a conspectus of the number of the verses of the individual hymns which will sometimes prove useful. In vii., although retaining the Berlin numbering, I have made shift to take account of the true division of the material into hymns (cf. the table at vii. 6, 45, 54, 68, 72, 76.)

[Vulgate grand division III. and Pāippalāda book xviii.—This book fills just a trifle less than a dozen of the birch-bark leaves, namely leaves 228—239: its first verse (= first vs. of Vulgate xiv.) begins on the very last line of folio 227 b, and its last (= last vs. of Vulgate xviii.) ends on line 8 of folio 239 b with the vīpsā of Vulgate xviii. 4. 89 d, om vittam me asya rodasi. The Pāipp. book falls between 313 a and 330 b of Roth's Kashmirian nāgarī transcript (p. lxxxi); but, in the citations which follow in this paragraph, reference is made, not to that transcript, but rather to the leaves of the birch-bark original as given in the facsimile, and the side of the leaf, recto or verso, is indicated by a or b, and the line by a number. The relations of Vulgate division III. to Pāipp. xviii. are obscured in the table on p. 1023 by the straggling verses of which account is there made; I therefore. subjoin (p. 1015) a tabular statement designed expressly to make those relations clear. It will be observed, in the first place, that, on the one hand, the Vulgate books xiv. (wedding verses) and xvii. (Vishnū sun-hymn), and the first half of xiii. (Rohita sun-hymns) are given substantially in full in Pāipp.; and that, on the other, the pāryāya-books xv. (Vrātya) and xvi. (Paritta) and book xviii. (funeral verses) are not textually given, but are merely acknowledged as a part of the text by the citation of a few representative passages; and that, moreover, so far as Pāipp. xviii. is concerned, the pāryāya-hymn xiii. 4 and the hymn xiii. 3...
5. Paippalada and Vulgate Correspondents

Conspicuous of the Contents of Paippalada book xviii.

Vulgate

1. "satyamatra bhumis" (then substantially the whole hymn: 5 pages) 127b 20
  Colophon of anuvaka 1
  13

2. "sakhyamagnaparyavahan" (then substantially the whole hymn: 6 pp.)
  75d "dirghah sanyus svarita khyatu" (end of hymn and book)
  Colophon of anuvaka 2
  15

120b 1. 1a "nadi va chin yo 'pro anter" (then substantially the whole hymn: 4 pp.)
  Colophon of anuvaka 3 (to be expected 6 lines later)
  15
  233a 14

55b "rohina rajasaktivam" (end of hymn: vss. 50-60 wanting)
  20

Vulgate xiii. 3 and paryaya-hymn xiii. 4 are wanting

121c 1. 1 "vardyudam varakara srit" (with most of paryaya i: 7 lines)
  to iti brhamavatino vaidantii (end of paryaya i)
  Colophon of anuvaka 1
  2

2. 1 then "sa prcctu dica bhv acalat" (and no more of xv.)
  2

122a 1. 1 atispho apah vaclabhe (then 3 or 4 verses of paryaya i: 3 lines)
  2

4. 7 "agnir me dukhana dadhaut" (end of Vulgate anuvaka 1)
  6

5. 1 "vidma te rupama janitram" (beginning of Vulgate anuvaka 2)
  6

9. 1 "jitan asmatam nibhim[ga]jam asmakam" (beginning of last paryaya,
  namely 9 (not 8), of Vulgate anuvaka 2): then 4 lines
  6

4 ending with "vasundh bhaivram" (end of Vulgate anuvaka 2)
  Colophon of anuvaka 5
  11

123a 1. 1a "vijanbhand samamanam" (then substantially the whole hymn,
  namely 2 or 3 pages, ending)
  12

30d "sahasram pradant mayu te roaming" (end of hymn and book)
  239b 6

Then follows, without a syllable intervening,

xviii. 4. 9j "candramu ceyu anter a" (the entire last verse of hymn and book)
  6

Colophon of Paippalada book xviii.
  9

vi. 1. 1 "savo gnya khal gnyo" (as beginning of Paipp. xix.)
  11

are ignored entirely. — It appears, secondly, that the order of Vulgate xiii. and xiv. is inverted in Paipp.; but that the order of the remaining four books is the same for both recensions. — It appears, thirdly, that Paipp. xviii. consists of 6 anuvakas, and that these anuvakas correspond in the main to certain Vulgate anuvakas: anuvakas 1 and 2 of Paipp. to the two long anuvaka-hymns which make up Vulgate xiv.; 3 and 4 of Paipp. to the first two anuvaka-hymns of Vulgate xiii.; and anuvaka 6 of
Pāipp. to the Vulgate anuvāka-hymn, or book, xvii., and the representative verse of Vulgate xviii. — It appears, finally, that anuvāka 5, containing the representative citations from Vulgate books xv. and xvi., consists of hardly 16 lines. The fact that so brief a passage should figure in the text as an anuvāka (it is expressly so called in its colophon: 238 a 12) must, I think, be interpreted as indicating that these books were acknowledged as a part of the text by the text-makers (so Roth and Whitney: cf. p. 794). — The colophon of anuvāka 3, we may add, appears to be somewhat misplaced: another case of misdivision (cf. p. 814).

[By way of correction to p. 794, line 10, we may add that Roth errs in saying that xvi. 8. 1 is given in Pāipp.; its prattika is like that of 9. 1, but the facsimile actually shows 9. 1 and not 8. 1. This is in accord with the general method of scribal abbreviation (cf. p. cxx), for 9. 1 is the last paryāya, and the abbreviated book thus appears to be represented, as it should be, by the beginning and end of each of its two anuvākas. — A similar error has arisen at p. 884, in my second addition to the note on xviii. 4. 49, where this verse is said to come immediately after the end of Vulgate xvii. in Pāipp. The error is due to a slip of Roth’s, who, in his Collation, had written xviii. 4. 49 where he should have written xviii. 4. 89. The latter is the last verse of xviii., and is therefore the one that we should expect as representative verse. The addition should be transposed from p. 884 to p. 894.]

[Explanation of the table. — The table follows the sequence of the hymns of the Vulgate, book by book. At the left of each column is the number of the hymn. Then follows the word “has;” with the number of verses of which the hymn consists and a colon. If the hymn is lacking in Pāipp., the colon and all else is omitted. Otherwise, after the colon comes the word “at” and then the number of the leaf of Roth’s Kashmirian nāgāri transcript (p. lxxxi) on which the beginning of the correspondent of the Vulgate passage concerned occurs, with the recto or verso of the leaf indicated by a or b. At the right is added in Roman numerals, immediately after the word “in,” the book of the Kashmirian recension to which the passage concerned belongs. It is to be understood that the Vulgate passage includes the whole hymn unless the contrary is indicated by the specification of the verses of the hymn between the colon and the word “at.” The number specifying the verses is to be understood as an ordinal throughout division I. and the Supplement (the short hymns). Elsewhere (that is, throughout divisions II. and III., the hymns of many verses) it is to be understood as a cardinal, and the abbreviation vss. or vs. is added. To find which verses of a given hymn are meant and the

[1 There is no special colophon for this anuvāka, its place being taken by the colophon for the whole book.]
5. Pāippalāda and Vulgate Correspondents

details of their order, the reader will have to consult the introduction to that hymn (cf. the introduction to ix. 3 or 4 or x. 2 or xi. 6).

Manner of using the table. — Example: to find in the facsimile of the birch-bark ms. the Pāippalāda passage corresponding to Vulgate xix. 50. 5. First find in the table the number of the leaf of Roth’s Kashmirian nāgārī transcript, which is 196 b. Then find in the facsimile the number 196 b, noted in the margin in Roth’s hand. Between that and 197 a will be found the beginning of the passage required, which in this case will be at line 1 of birch-bark folio 158 b, on plate 286, and in the Second Part. The passage belongs to book xiv. of the Kashmirian recension.

Users of the table will find it convenient to note clearly in pencil on the margin of each plate of the facsimile the number of the leaf of the transcript opposite the place where Roth has written it on the birch-bark original, since, by reason of repairs to the original or otherwise, Roth’s numbers are sometimes hard to make out when taken singly. When taken together in their regular sequence, they can usually be identified with ease. Thus the 197 a on plate 286 (just cited) is very faint indeed; but the 197 b (some five inches lower down) is so plain that it enables us to identify the 197 a. Of the references to Roth’s Kashmirian nāgārī transcript on the first 42 plates, only a few can be made out easily (6 a, 6 b, 7 a, 8 a, 11 b, 12 a, 12 b, 13 b, 14 a, 15 b, 16 a); but beginning with 19 a, on plate 43, there is usually little difficulty.

Tabular Concordance. — The table now follows on the next six pages. It is made up into pages in such a way as to give incidentally a good idea of the structure of the Vulgate text; and the same purpose I have endeavored to subserve also in the arrangement of the Table of Hymn-titles (pages 1024–1037): see especially pages 1034 and 1035.
### First Grand Division: Books I.-VII.

**Vulgate, Book I.**

**Hymn**

1 has 4: at 3 a in i.

2 has 4: at 2 a in i.

3 has 5: at 78 a in xix.

4 has 3.

5 has 4: at 358 a in xix.

6 has 4: at 1.

7 has 4: at 8 a in iv.

8 has 4: at 67 a in iv.

9 has 4: at 6 a in i.

10 has 4: at 3 b in i.

11 has 6: at 5 a in i.

12 has 4: at 6 a in i.

13 has 4: at 332 b in xix.

14 has 4: at 205 b in xix.

15 has 4: at 5 b in i.

16 has 4: at 8 a in i.

17 has 4: at 357 a in xix.

18 has 4: at 3 b in i.

19 has 4: at 6 a in i.

20 has 4: at 342 b in xix.

21 has 4: at 4 a in i.

22 has 5: at 6 a in i.

23 has 4: at 6 a in i.

24 has 4: at 5 b in i.

25 has 4: at 10 a in i.

26 has 4: at 332 b in xix.

27 has 4: at 356 a in xix.

28 has 4.

29 has 6: at 1-5, 5 at 4 a in i.

30 has 4: at 5 a in i.

31 has 4: at 7 b in i.

32 has 4: at 8 a in i.

33 has 4: at 8 b in i.

34 has 5: at 27 a in ii.

35 has 4.

**Vulgate, Book II.**

**Hymn**

1 has 5: at 26 a in ii.

2 has 5: at 3 a in i.

3 has 6: at 1, 4, 5 at 3 b in i.

4 has 6: at 1-5 at 27 b in ii.

5 has 7: at 1, 3, 4 at 26 b in ii.

6 has 5: at 61 b in iii.

7 has 5.

8 has 5: at 21 a in i.

9 has 5: at 37 b in ii.

10 has 8: at 24 b in ii.

11 has 5.

12 has 8: at 26 a in ii.

13 has 5: at 93 a in vi.

14 has 6: at 5 b in ii.

15 has 6: at 107 b in vi.

16 has 5: at 4 a in ii.

17 has 7: at 7 b in xii.

18 has 5: at 7 b in ii.

19 has 5: at 7 b in ii.

20 has 5.

21 has 5.

22 has 5.

23 has 5.

24 has 8: at 6 a in ii.

25 has 5: at 70 b in iv.

26 has 5: at 28 a in ii.

27 has 7: at 29 a in ii.

28 has 5: at 4 a in ii.

29 has 7: at 344 a in xix.

30 has 5: at 29 b in ii.

31 has 5: at 28 a in ii.

32 has 6: at 28 b in ii.

33 has 7: at 68 a in iv.

34 has 5: at 61 a in iii.

35 has 5: at 18 a in i.

36 has 8: at 31 b in ii.

**Vulgate, Book III.**

**Hymn**

1 has 6: at 51 a in iii.

2 has 6: at 50 b in iii.

3 has 6: at 43 a in ii.

4 has 7: at 49 a in iii.

5 has 7: at 54 a in iii.

6 has 8: at 1-5, 7, 8 at 50 a in iii.

7 has 7: at 49 b in iii.

8 has 6: at 6 b in i.

9 has 6: at 51 b in iii.

10 has 13: at 1-6 at 23 a in i.

11 has 8: at 1-4 at 14 a in i.

12 has 9: at 5-7 at 56 a in iii.

13 has 8: at 356 b in ii.

14 has 6: at 1-4 at 370 b in xix.

15 has 8: at 56 b in xix.

16 has 7: at 78 a in iv.

17 has 5: at 7 b in xii.

18 has 7: at 7 a in iii.

19 has 4: at 7 b in ii.

20 has 5: at 7 b in ii.

21 has 5.

22 has 5.

23 has 5.

24 has 8: at 1-6 at 38 a in ii.

25 has 5: at 70 b in iv.

26 has 5: at 28 a in ii.

27 has 7: at 29 a in ii.

28 has 5: at 4 a in ii.

29 has 7: at 344 a in xix.

30 has 5: at 29 b in ii.

31 has 5: at 28 a in ii.

32 has 6: at 28 b in ii.

33 has 7: at 68 a in iv.

34 has 5: at 61 a in iii.

35 has 5: at 18 a in i.

36 has 8: at 31 b in ii.

37 has 11.
### Pāippalāda and Vulgate Correspondents

#### Vulgate, Book IV.

<table>
<thead>
<tr>
<th>Hymn</th>
<th>Vulgate, Book V.</th>
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<tbody>
<tr>
<td>1</td>
<td>1 has 9: at 105 b in vi.</td>
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<td>2</td>
<td>2 has 9: at 105 a in v.</td>
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<td>3</td>
<td>3 has 11: at 84 b in xix.</td>
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<td>4</td>
<td>4 has 10: 1-3 at 336 b in xix.</td>
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<tr>
<td>5</td>
<td>5 has 7: at 68 a in iv.</td>
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<tr>
<td>6</td>
<td>6 has 8: 8-8 at 89 a in v.</td>
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<td>7</td>
<td>7 has 1: at 87 b in v.</td>
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<td>8</td>
<td>8 has 10: 2-6 at 24 b in ii.</td>
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<td>9</td>
<td>9 has 8: at 69 a in ii.</td>
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<td>10</td>
<td>10 has 7: at 73 b in iv.</td>
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<td>11</td>
<td>11 has 12: at 58 a in ill.</td>
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<td>12</td>
<td>12 has 7: at 71 b in iv.</td>
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<td>13</td>
<td>13 has 7: at 92 b in iv.</td>
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<td>14</td>
<td>14 has 9: 1-6 at 64 a in iii.</td>
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<td>15</td>
<td>15 has 13: 7-9 at 71 b in xvi.</td>
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<tr>
<td>16</td>
<td>16 has 9: 2, 3, 5, 7, 8 at 100 a in v.</td>
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<td>17</td>
<td>17 has 8: 1-6 at 95 a in ii.</td>
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<td>18</td>
<td>18 has 8: at 95 a in v.</td>
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<td>19</td>
<td>19 has 8: at 90 a in v.</td>
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<td>20</td>
<td>20 has 9: at 130 a in vii.</td>
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<td>21</td>
<td>21 has 7: at 56 b in iii.</td>
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<td>23</td>
<td>23 has 7: at 82 a in iv.</td>
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<td>24</td>
<td>24 has 7: at 70 b in iv.</td>
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<td>25</td>
<td>25 has 7: at 80 b in iv.</td>
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<td>26</td>
<td>26 has 7: at 80 a in iv.</td>
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<td>27</td>
<td>27 has 7: at 81 a in iv.</td>
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<td>28</td>
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<td>36</td>
<td>36 has 10: 1-8, 10-12 at 178 b in xii.</td>
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<td>37</td>
<td>37 has 7</td>
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<td>38</td>
<td>38 has 10: 9 at 183 a in xiii.</td>
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<td>39</td>
<td>39 has 8</td>
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#### Vulgate, Book V.

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<td>Vulgate, Book VI. (Continued)</td>
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<td>Hymn</td>
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<td>45 has 3: at 7 in xix.</td>
<td>85 has 3: at 334 b in xix.</td>
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<td>46 has 3: 1, 3 at 7 in xix.</td>
<td>86 has 3: at 335 a in xix.</td>
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<td>87 has 3: at 334 b in xix.</td>
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<td>48 has 3</td>
<td>89 has 3</td>
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<td>90 has 3: at 334 b in xix.</td>
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<td>50 has 3: 2 at 336 a in xix.</td>
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<td>? at 106 a in vi.</td>
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<td>52 has 3: at 335 b in xix.</td>
<td>94 has 3: 1 at 341 b in xix.</td>
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<td>95 has 3</td>
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<td>62 has 3: at 355 a in xix.</td>
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<td>81 has 3: at 343 b in xix.</td>
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<td>82 has 3: at 343 b in xix.</td>
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## Ha14: 4 Att roll

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### Vulgate, Book VII.

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### Indexes and other Auxiliary Matter

#### SECOND GRAND DIVISION: BOOKS VIII.-XII.

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<thead>
<tr>
<th>Vulgate, Book VIII.</th>
<th>Vulgate, Book X.</th>
<th>Vulgate, Book XII.</th>
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<td>2 has 26: at 237 a in xvi.</td>
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<td>3 has 25: at 233 a in xvi.</td>
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<td>4 has 22: at 223 a in xvi.</td>
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<td>5 has 26: at 250 b in xvi.</td>
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<td>6 has 28: at 215 a in xvi.</td>
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<td>7 has 24: at 224 b in xvi.</td>
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<td>8 has 26: at 218 b in xvi.</td>
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<td>9 has 30: at 274 b in xvi.</td>
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<td>2 has 33: at 233 b in xvi.</td>
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<td>3 has 25: at 240 b in xvi.</td>
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<td>4 has 26: at 217 a in xvi.</td>
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<td>5 has 30: at 272 b in xvi.</td>
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<td>6 has 25: at 15 a in xvi.</td>
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<td>7 has 44: at 200 b in xvi.</td>
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<td>8 has 25: at 262 b, at 261 b, and at 265 a in xvi.</td>
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<td>1 has 63: at 205 b in xvi.</td>
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<td>2 has 35: at 204 b in xvi.</td>
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<td>3 has 60: at 308 a in xvi.</td>
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<td>4 has 53: at 205 b in xvi.</td>
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<tr>
<td>5 has 73: at 278 b in xvi.</td>
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<td><strong>Hymn</strong></td>
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<td>5 has 73: at 278 b in xvi.</td>
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<tr>
<th>Vulgate, Book IX.</th>
<th>Vulgate, Book XI.</th>
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<tbody>
<tr>
<td>(Psalms-hymns: 6 and 7)</td>
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<td><strong>Hymn</strong></td>
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<td>? at 10 a</td>
<td>? at 59 b</td>
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<tr>
<td>(see p. 57, last ¶)</td>
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<tr>
<td>2 has 25: at 248 b in xvi.</td>
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<tr>
<td>3 has 31: at 239 a in xvi.</td>
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<td>4 has 24: at 221 b in xvi.</td>
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<td>5 has 38: at 259 a in xvi.</td>
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<td>9 has ? at ? in xvi.</td>
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<td>2 vss. at 199 b in xvi.</td>
<td>(see p. 533, ¶ 1)</td>
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<td>6 has 62: at 248 b in xvi.</td>
<td>6 has 36: at 239 b in xvi.</td>
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<td>8 has 24: at 248 b in xvi.</td>
<td>8 has 24: at 248 b in xvi.</td>
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<td>9 has 22: at 248 a in xvi.</td>
<td>9 has 26: at 239 b in xvi.</td>
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<td>10 has 27</td>
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<td><strong>Hymn</strong></td>
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<td>1 has 37: at 255 b in xvi.</td>
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<tr>
<td>2 has 31: at 263 b in xvi.</td>
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<tr>
<td>3 has 56: at 239 a in xvi.</td>
<td>(see p. 635, ¶ 7)</td>
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<td>4 has 26: at 220 a in xvi.</td>
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<td>5 has 26: at 283 b in xvi.</td>
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<td>6 has 23: at 20 a in xvi.</td>
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<td>7 has 27: at 252 a in xvi.</td>
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<td>8 has 34: at 253 b in xvi.</td>
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### Third Grand Division: Books XIII.-XVIII: See p. 1014

#### Vulgate, Book XIII.
(Rohita sun-hymns)
(Paspberry-hymns: 4)

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<td>2 has 46: at 324 b in xiv.</td>
<td>172</td>
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<td>3 has 2: 1 vs. at 66 a in iv.</td>
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<td>r.4 has 36</td>
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#### Vulgate, Book XIV.
(Wedding verses)

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<td>1 vs. at 76 a in iv.</td>
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<tr>
<td>1 vs. at 305 b in xix.</td>
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<tr>
<td>2 has 75: 73 vs. at 316 b in xiv.</td>
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#### Vulgate, Book XV.
(Vritya-book)

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<td>2 has 4: phrase at 328 a in xiv.</td>
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<tr>
<td>The rest (7-9-18) is lacking</td>
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#### Vulgate, Book XVI.
(Paritta)

| Supplement: Book XIX.

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<tbody>
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#### Vulgate, Book XVII.
(Vahya sun-hymns)

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#### Vulgate, Book XVIII.
(Funeral verses)

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<td>1 vs. at 396 a in xiv.</td>
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<td>3 has 73: 1 vs. at 305 b in xix.</td>
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<td>4 has 83: 1 vs. at 330 b in xiv.</td>
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<td>27 has 15: 1-11, 14, 15 at 328 a in xiv.</td>
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<td>28 has 10: at 328 b in xiv.</td>
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<td>30 has 5: at 328 b in xiv.</td>
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<td>9 has 14</td>
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<td>25 has 1</td>
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5. Whitney’s English Captions to his Hymn-translations

[These captions form an important element in his interpretation of this Veda. — Upon this subject I have already spoken in the proper place, above, p. xcv, which see. I would merely repeat the statement that these captions or hymn-titles have been formulated with much care and deliberation by the author, and give briefly his view of the general purport of each hymn. The absence of a positive view in them is often to be taken as indicating that he could not accept the view of his predecessors. Such titles of individual hymns as are not from Whitney’s hand are enclosed in ell-brackets; but the headings to the Grand Divisions and to the books of division III. and to the purāṇas of books xv. and xvi., although not bracketed, are from the editor’s hand.]

[In tabular form, they give a useful conspectus of the subject-matter of this Veda. — While this fact is obvious, it is perhaps not so obvious that the giving of this table as a part of the Table of Contents in volume VII., beginning on p. xv, would have detracted much from the perspicuity of that table as a guide to this work as a whole. Moreover, such a table as this is more naturally sought near the end of the work, and the balance of the two volumes is better maintained by putting these pages in volume VIII.]

Hymn

First Grand Division. — Books I.—VII.   Page

I. Book the first

Seven books of short hymns (433) of miscellaneous subjects

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<td>2</td>
<td>Against injury and disease : with a reed</td>
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<td>3</td>
<td>Against obstruction of urine : with a reed</td>
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<td>4</td>
<td>To the waters : for blessings</td>
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<td>To the waters : for blessings</td>
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<tr>
<td>6</td>
<td>To the waters : for blessings</td>
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<tr>
<td>7</td>
<td>To Agni: for the discovery of sorcerers</td>
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<td>8</td>
<td>To Agni and other gods : for the discovery of sorcerers</td>
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<td>9</td>
<td>For some one’s advancement and success</td>
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<td>10</td>
<td>For some one’s release from Varuna’s wrath</td>
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<td>11</td>
<td>For successful childbirth</td>
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<td>12</td>
<td>Against various ailments (as results of lightning?)</td>
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<td>Deterrent homage to lightning</td>
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<td>Imprecation of spinsterhood on a woman</td>
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<td>With an oblation : for confluence of wealth</td>
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<td>16</td>
<td>Against demons : with an amulet of lead</td>
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<td>17</td>
<td>To stop the vessels of the body</td>
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<td>Against unlucky marks</td>
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<td>Against enemies</td>
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<td>20</td>
<td>Against enemies and their weapons</td>
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Downloaded from https://www.holybooks.com
6. Whitney's Captions to his Hymn-translations

21 Against enemies
22 Against yellowness (jaundice)
23 Against leprosy: with a healing herb
24 Against leprosy
25 Against fever (saumāna)
26 For protection from the wrath of the gods
27 Against various evils
28 Against sorcerers and witches
29 For a child's success: with an amulet
30 For protection: to all the gods
31 To the divine guardians of the quarters
32 Cosmogonic
33 To the waters: for blessings
34 A love-spell: with a sweet herb
35 For long life etc.: with a gold amulet

II. Book the second

1 Mystic...
2 To Gandharvas and Apsarasas
3 For relief from flux: with a certain remedy
4 Against various evils: with a japhrīṣṭi amulet
5 Praise and prayer to Indra
6 Praise and prayer to Agni
7 Against curses and curers: with a plant
8 Against the disease ṅaṭprīṣṭi: with a plant
9 Against possession by demons: with an amulet
10 For release from evils, and for welfare
11 To counteract witchcraft: with an amulet
12 [Against such as would thwart my incantations]
13 For welfare and long life of an infant
14 Against saubhāvyas
15 Against fear
16 For protection
17 For various gifts
18 For release from demons and foes
19 Against enemies: to Agni (fire)
20 The same: to Vāyu (wind)
21 The same: to Śūrya (sun)
22 The same: to the moon
23 The same: to water
24 Against kṣimātan, male and female
25 Against ḫāpasas: with a plant
26 For safety and increase of kine
27 For victory in disputation: with a plant
28 For long life for a certain person (child?)
29 For some one's long life and other blessings
30 To secure a woman's love
31 Against worms
32 Against worms
33 For expulsion of yādāpasas from all parts of the body
34 Accompanying the sacrifice of an animal
35 To expiate errors in the sacrifice: to Viṣṇu
36 To get a husband for a woman
III. Book the third

1 Against enemies
2 Against enemies
3 For the restoration of a king
4 To establish a king
5 For prosperity: with a pārṇa-aphulet
6 Against enemies: with apṛṭaḥkā
7 Against the disease aṁśiraṅga
8 For authority
9 Against vṛṣṇa and other evils
10 To the cāṭaṭi (day of moon's last quarter)
11 For relief from disease, and for long life
12 Accompanying the building of a house
13 To the waters
14 A blessing on the kine
15 For success in trade
16 Morning invocation to various gods, especially Bhaga
17 For successful agriculture
18 Against a rival wife: with a plant
19 To help friends against enemies
20 To Agni and other gods: for various blessings
21 To the gods: for splendor (vibhivas)
22 For fecundity
23 For abundance of grain
24 To command a woman's love
25 Homage to the gods of the quarters etc. [snake charms?]
26 The same: with imprecation on enemies
27 With the offering of a white-footed sheep
28 For concord
29 For welfare and long life

IV. Book the fourth

1 Mystic
2 To the unknown god
3 Against wild beasts and thieves
4 For recovery of virility: with a plant
5 An incantation to put to sleep
6 Against the poison of a poisoned arrow
7 Against poison
8 Accompanying the consecration of a king
9 For protection etc.: with a certain ointment
10 Against evils: with a pearl-shell amulet
11 In praise of the draft-ox
12 To heal serious wounds: with an herb
13 For healing
14 With the sacrifice of a goat
15 For abundant rain
16 The power of the gods
17 Against various evils: with a plant
18 Against witchcraft: with a plant
19 Against enemies: with a plant
20 To discover sorcerers: with an herb
6. Whitney's Captions to his Hymn-translations

21 Praise of the kine
22 For the success and prosperity of a king
23 Praise and prayer to Agni
24 Praise and prayer to Indra
25 Praise and prayer to Vayu and Savitar
26 Praise and prayer to heaven and earth
27 Praise and prayer to the Maruta
28 Praise and prayer to Bhava and Carya
29 Praise and prayer to Mitra and Varuna
30 Self-laudation of Speech
31 Praise of the gods: for protection and blessings
32 To Agni: for release from evil
33 Extolling a certain rice-mess offering
34 Extolling a rice-mess offering
35 Against demons and other enemies
36 Against various superhuman foes: with an herb
37 For luck in gambling: by aid of an Apsaras
38 For various blessings
39 Against enemies from the different quarters

V. Book the Fifth

1 Mystic
2 Mystic
3 To various gods: for protection and blessings
4 To the plant āśīṣaka: against takaṁda [fever]
5 To a healing plant, āśīṣaka
6 [Disconnected verses]
7 Against negligence and its effects
8 Against enemies: to Indra and other gods
9 For protection: to various gods
10 For defense from all quarters
11 [Dialogue between] Varuna and Atharvan
12 Āpt-hymns: to various divinities
13 Against snakes' poison
14 Against witchcraft: with a plant
15 For exorcism: to a plant
16 Exorcism
17 The Brahman's wife
18 The Brahman's cow
19 The Brahman's cow
20 To the war-drum
21 To the war-drum
22 Against fever (takāmđa)
23 Against worms
24 To various gods as overlords
25 For successful conception
26 Accompanying a sacrifice
27 Āpt-hymns: to various divinities
28 With an amulet of three metals: for safety etc.
29 To Agni: against demons
30 To lengthen out some one's life
31 Against witchcraft
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For relief from guilt
For relief from guilt or debt
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For release from evil
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For the success of an offering
Against evil influence of a sky-drop
To the war-chariot: for its success
Against various diseases: with a wooden amulet
For auspicious time: with dung-smoke
For good-fortune: with a wooden amulet
To win a man's love
To win a man's love
To compel a man's love
To a girdle: for long life etc.
To crush an enemy with a thunderbolt
To crush an enemy
To fasten and increase the hair
To fasten and increase the hair
To make a certain man impotent
With the first two upper teeth of a child
With marking of cattle's ears
For increase of barley

VII. Book the seventh
1 Mystic
2 Of Atharvan
3 Mystic
4 To the wind-god with his steeds
5 Mystic: on the offering or sacrifice
6 Praise of Aditi
7 Praise of the Adityas
8 For some one's success
9 Praise and prayer to Piishan
10 To Sarasvati
11 Against injury to the grain by lightning
12 For success in the assembly
13 Against one's foes
14 Prayer and praise to Savitar
15 Prayer to Savitar
16 Prayer to Savitar (or Rishapati)
17 Prayer to Dhâtar for blessings
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VII. Book the Seventh : continued

72 With an oblation to Indra
73 With a heated offering to the Ayyins
74 Against apadita: against jealousy: to Agni
75 Praise and prayer to the kine
76 Against apadita and jādyāya : etc.
77 To the Maruts
78 To Agni: in favor of some one
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81 To the sun and moon
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83 For release from Varuṇa's fetters
84 To Agni: and to Indra
85 Invocation of Tīr̥kṣyā
86 Invocation of Indra
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89 To Agni and the waters
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91 To Indra: for aid
92 To Indra: for aid
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94 For Indra's help to unanimity
95 A spell against some one
96 For quiet kidneys (?)
97 Accompanying an offering
98 With an oblation to Indra
99 When bestrewing the adī
100 Against bad dreams
101 As to food enjoyed in a dream
102 Accompanying self-relief
103 For betterment
104 Concerning Atharvan's cow
105 An exhortation to holy life
106 Deprecation for offenses
107 To relieve a stinging pain
108 Against enemies: to Agni
109 [For success with the dice]
110 To Indra and Agni: for help
111 To a soma-vessel
112 For release from guilt and distress
113 Against a (woman) rival: with a plant
114 Against enmities
115 Against ill luck
116 Against intermittent fever
117 Invitation to Indra
118 When arming a warrior
6. Whitney's Captions to his Hymn-translations

Note on the division of this work into two separately bound volumes.

With reference to this subject, the reader is asked to consult the paragraphs entitled "External form of this work," volume VII., pages xxiv-xxv. In order to arrange the following matter so that Division II. should face Division III. (pages 1044-5), it was necessary to leave this page blank. The blank may be utilized in part to show clearly that the break between volume VII. and volume VIII. corresponds with the break in the text between the first grand division on the one hand, and the second and third grand divisions on the other. In using this work, it will be convenient, as it is also easy, to remember that

Volume VII. ends with book vii., page 470,

and that

Volume VIII. begins with book viii., page 471.
Second Grand Division. — Books VIII.—XII.

VIII. Book the eighth

1. For some one's continued life
2. To prolong some one's life
3. To Agni: against sorcerers and demons
4. Against sorcerers and demons: to Indra and Soma
5. Against witchcraft etc.: with an amulet
6. To guard a pregnant woman from demons
7. To the plants: for some one's restoration to health
8. To conquer enemies
9. Mystic: extolling the virij
10. Extolling the virij (first pārṣyaj-hymn, with 6 pārṣyaj)

IX. Book the ninth

1. To the honey-whip etc.
2. To Kāma: for various blessings
3. To accompany the releasing of a house
4. Accompanying the gift of a bull
5. With the offering of a goat and five rice-dishes
6. Exalting the entertainment of guests (second pārṣyaj-hymn, with 6 pārṣyaj)
7. Extolling the ox (third pārṣyaj-hymn, with 1 pārṣyaj)
8. Against various diseases
9. Mystic
10. Mystic

X. Book the tenth

1. Against witchcrafts and its practitioners
2. The wonderful structure of man
3. With an amulet of varāṇa
4. Against snakes and their poison
5. Preparation and use of water-thunderbolts (largely prose)
6. With an amulet
7. Mystic: on the skambho or frame of creation
8. Mystic
9. With the offering of a cow and a hundred rice-dishes
10. Extolling the cow (vaṣṭ)

XI. Book the eleventh

1. Accompanying a rice-dish offering
2. To Rudra, especially as Bhava and Čarva
3. Extolling the rice-dish (maṇḍa) (fourth pārṣyaj-hymn, with 3 pārṣyaj)
4. Extolling the breath (prāṇa)
5. Extolling the Vedic student (brahmaṇdhana)
6. To many different gods: for relief
7. Extolling the remnant (udāvpī) of the offering
8. Mystic: especially on the constitution of man
9. To conquer enemies: to Arbudi
10. To conquer enemies: to Trishandhi

XII. Book the twelfth

1. To the earth
2. The flesh-eating and the householder's fires
3. Cremation a sacrifice
4. The cow (vaṣṭ) as belonging exclusively to the Brahmans
5. The Brahman's cow (fifth pārṣyaj-hymn, with 7 pārṣyaj)
6. Whitney's Captions to his Hymn-translations

Third Grand Division. — Books XIII.-XVIII.

Six books of long hymns (15), the books showing unity of subject.

Book XIII. — Hymns to the Ruddy Sun or Rohita. Seer: Brahman

1. To Rohita (the sun, as ruddy cope) .
2. To the sun .
3. To the sun (with imprecation on the evil-doer)
4. Extolling the sun (paryiya-hymn, with 6 paryiyas)

Book XIV. — Wedding Verses. Seer: Sāvitrī Śāryā

1. Marriage ceremonies
2. Marriage ceremonies (continued)

Book XV. — The Vṛatya. Seer:

1. Paryāya the first or xv. 1. 1
2. Paryāya the second or xv. 1. 2
3. Paryāya the third or xv. 1. 3
4. Paryāya the fourth or xv. 1. 4
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7. Paryāya the seventh or xv. 1. 7
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Book XVI. — Parrta. Seer: Prajāpati [?] 

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Book XVII. — Prayer to the Sun as Indra and Vishṇu. Seer: Brahman

1. Prayer and praise to Indra and the Sun

Book XVIII. — Funeral Verses. Seer: Atharvan

1. [Funeral verses]
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Supplement. — Book XIX.

After-gleanings (72 hymns), chiefly from the traditional sources of division L

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7. The Names of the Seers of the Hymns, as given by the Anukramaṇi

[Whitney's exploitation of the Major Anukramaṇi. — In his Excerpts from the Anukramaṇi, Whitney has given most of the material of value to be found in that treatise, but of course without attempting to settle all doubtful points in such a way as might properly be expected of a critical editor of its text. One of the uses of the following Index will be to make the deficiencies of this part of his work more readily apparent. The Excerpts and Index together will make the task of producing a critical edition relatively easy.

— Doubtful points. — In some cases, this Index does not tally perfectly with the Excerpts. Thus vi. 46 and 47, as well as 45, seem to be ascribed to "Aṅgiras Pracetās, with Yama"; cf. the Excerpts. Again, mantoḍhastari of the Excerpt for vi. 48 may perhaps mean "Agni and Rbhu and Indra"; but I have not entered those names for this hymn in the Index. Whitney seems to have had a doubt as to vii. 27–29, whether they should not be ascribed rather to Bhṛgyvaṅgiras than to Medhātithi; and as to vii. 31, whether it should not be ascribed rather to Brahman than to Bhṛga-ṅgiras; and as to vii. 33. What the Anukr. means to say about vi. 63 is not wholly clear.

— Entire books of division III. ascribed each to a single seer. — It will be noticed that four entire books (all belonging to the third grand division: see p. 1035) are ascribed by the Major Anukramaṇi each to a single seer: books xiii. and xvii., each addressed to the Sun, are ascribed to Bhrāman as seer; the wedding verses, book xiv., most appropriately to Śivitri Śūryā; and the funeral verses, book xviii., to Atharvan (the Old Anukr. most appropriately calls them the Yama-hymns: p. 814). Further, so far as quasi-authorship goes, the Vṛātya book, xv., is treated as a unit in that no seer is named for the whole nor for any part of it. As for book xvi., which puzzles us in more ways than one, there is good reason to think that tradition ascribes it to Prajāpāti (see p. 792, ¶ 4); on the other hand, this is not wholly certain (p. 792, ¶ 5), and the Excerpts actually assign 3–4 to Brahman and 5–7 to Yama, and leave 2 and 8 and 9 without express assignment, unless indeed we are to assume that the statements for 1 and for 7 hold good respectively for 2 and for 8 and 9.

— Value of these ascriptions of quasi-authorship. — The facts just cited would appear to be of some moment as differentiating the third grand division from the other two; but otherwise and in general, how much value, if any, is to be attached to these ascriptions is matter for special study. It would be interesting to compare the ascriptions of the AV. Anukr. with those of the RV. Anukr. and to see how far the two treatises
agree as to hymns or verses common to both satḥitas. The Puruṣa-hymn (xix. 6 = RV. x. 90) is ascribed by both treatises alike to Nārāyaṇa; and the Aṇtraprātha-hymn (xix. 13 = RV. x. 103) similarly to Aṇtraprātha. In this connection, cf. Dr. Ryder’s pertinent observation at p. 739. ¶ 7.

[Prominence of Atharvan and Brahman as seers.—The most prominent names among the “seers” are Atharvan and Brahman. To the former are ascribed 175 hymns or parts of hymns; and to the latter, 100. Then comes Aṇtraprāthāṅgiras with 17, and Aṅgiras with 16. The preponderance of ascriptions to Atharvan and Brahman may have something to do with the designation of the text as “Atharva-Veda” and “Brahma-Veda” (brahma suggests both Brahmā = ‘God Brahm’ and bhājan = ‘incantation’; cf. p. 931, top). It is perhaps matter for surprise that more hymns are not ascribed to the “dreadful Aṅgiras” (RV. x. 108. 10: cf. x. 14. 3 a).]

[Question of contrast between hymns of Atharvan and hymns of Aṅgiras.—Bloomfield, discussing at SBE. xliii. p. xviii, the name Aṭharvāṅgiras as name of this Veda, opines that atharvan refers to the auspicious practices and aṅgiras to the practices of hostile sorcery (yāti, abhiścīrt) of this Veda. Similarly Victor Henry, in his La magie dans l’Inde, p. 22. This opinion is not in the least degree supported by the general character of the hymns ascribed respectively to Atharvan and to Aṅgiras. Of those ascribed to Atharvan, nearly all are indeed intended for use in working good, and the infrequent exceptions (like iii. 18; vii. 35 and 70; vi. 138, a charm to make a man impotent) do not count for much. Of those ascribed to Aṅgiras, on the other hand, hardly more than one (vii. 90: this also is for destroying a man’s virility) may be said to be for use in working evil. It is licit, however, to adjudge the facts last rehearsed as making rather against the critical value of the Anukramaṇī’s ascriptions than against the acceptability of the opinion of Bloomfield and Henry.]

[Consistency in the ascriptions.—Consistency does nevertheless characterize these ascriptions to a certain degree. Thus the frequency with which each of the hymns of a related pair or of a larger group (e.g. the Mrgāra hymns) is ascribed to the same seer is significant. Significant also are such facts as follow. Of the seven hymns ascribed to Garutman, every one is an incantation to be used against poison: v. 13 and vi. 12 and x. 4, in particular, against snake-poison. Each of the three hymns ascribed to Kāṇva is an incantation against worms. Each of Jamadagni’s three has for its purpose to win a woman’s love. Of those ascribed to Yama or to Yama with Aṅgiras (disregarding xvi. 8 and 9, they number 13), all but one refer either to “Death” or to “his brother Sleep” (cf. p. 994. ¶ 4). Thus ten, as appears from the duḥṣropna etc. of the Excerpts, refer to evil dreams; and one (vii. 64) to the omen of a “black
bird," as Yama's "messenger of death"; and one (xii. 3) to cremation of
the dead. Verse 13 of this last also makes reference to the black bird,
and so does xix. 57. Of the four ascribed to Bādarāyaṇī, two (iv. 38;
vii. 109) are for success in gambling.

* * *

[1] Weber suspected that the author of the Anukr. may have been a Vedicist, and that
it was thus not unnatural that the name of Bādarāyaṇī should appear among his ascriptions
(see above, p. 218, top). Weber derived his suspicion from a remark by the author of the
Anukr. on the last verse of book iv, Brahūḍapuṣṭi sarvatva jñāvedākimukhyenaśūtrad. If
the author bases his remark upon the letter of our text (which has brāhma, neuter), let us hope
that his philological acumen was more penetrant than his philological.

[Palpably fabricated ascriptions. — Not a few of the ascriptions are
palpably fabricated from a word in the text. Of this kind is Up-heater
and Forth-heater (Ucchocana and Praçocana) as seers of vi. 103 and 104,
and Deliverance and Release (Unmocana and Prauçocana) as seers of
vi. 105 and 106. Strangely enough, none of these four words (or
"names") occurs in any of these four hymns, but rather (the first two)
in vii. 95 and (the second two) in v. 30, which latter furthermore is also
ascribed to Unmocana.]

[Alphabetical index of seer-names and of passages ascribed to them. —
This Index was made by Whitney, but was carefully revised by Dr.
Ryder and again by me.]

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7. xii. 1. xvili. 1-4 (the whole book).
xiv. 14-20; 23-24; 26; 37-38. See
also Bṛhaddeva Atharvan; also Sindhudvipa Atharvaṅkṛti
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4; 5 (?). Cf. Aigiras
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8. Brief Index of Names and Things and Words and Places

(A elaborate index uncalled for here. — The existence of Whitney's complete and accurate Index Verborum to the AV. makes needless a full index of Sanskrit words for this work. Again, since the whole text is treated, each place or passage in its natural order, an index of places is also unnecessary. Moreover, an excellent English index of names and things is furnished by Griffith in his Translation. The following index, therefore, may legitimately be kept within very narrow limits. Its purpose is merely to aid in finding a few matters which are not to be found by the help of Whitney or Griffith. On the other hand, it is obvious that it would be possible and most useful to make for this work an exceedingly detailed index, giving, for example, under the heading Surd and sonant interchanged, every case of that kind to be found by careful comparison of the Atharvan text with the variants reported in this work. Such an index would be practically a collection of brief essays upon the subjects named in its headings, and would involve (see p. xxxvii, ¶ 2) a variety of special investigations which are too large to be undertaken here and must be left for another occasion. I hope that the student of this work will find the arrangement of the matter of the General Introduction so clear, and, the analytical table of contents so thorough and perspicuous, that the absence of a detailed index to the matter of the Introduction will not be felt.)

[Arabic numerals by themselves refer to the pages of the main body of this work, the "Translation and Notes"; Roman numerals by themselves refer to the pages of volume VII. which precede the "Translation and Notes." Numerals in groups refer to book and hymn and verse, or rather to the notes thereon.]

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9. Additions and Corrections

Omissions and errors not easy to rectify in the electrotype plates.

Of the omissions and errors, the minor ones have been made good in the plates; the more considerable ones are rectified here, and to these
rectifications special attention is called at the proper places by a hand (Gr.) inserted in the plate and pointing to the number of this page or the following.

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lxxxii, paragraph 2, and lxxxv, top: I seem to be in error in supposing that Roth made his autograph nagari transcript directly from the birch-bark original. Garbe writes me, April 27, 1905, that Roth's autograph nagari transcript consists of two quarto volumes, that it was made from Roth's Kashmirian nagari transcript (see p. lxxxi), and that it has been collated with the birch-bark original at the beginning, not very far, the variants being noted in red ink. I can hardly see what Roth's purpose was in making a new transcript from anything else than the birch-bark original, unless it be that the new transcript was to serve merely as a convenient hand-copy on which to note the variants of the birch-bark leaves, which could thus be collated in their proper order without injury.

57 (ii. 13. 3): Confusion of surd and sonant, aspirate and non-aspirate. This is shown by the variants of the following passages which I have noted: AV. vi. 3. 3; 28. 1; 29. 3; ix. 9. 17; x. 4. 13, 23 (avarabhya); 7. 43; xi. 1. 2; 8. 2; xii. 2. 23; 3. 2, 55; 4. 29; xiii. 11. 1-2; 15, 43; xiv. 2. 31, 32 (tyddhaye), 60; xviii. 1. 30; 2. 14, 33, 47; 3. 52; 4. 63; xix. 8. 8; 11. 6; 13. 5; 24. 6 (adhi dhAT); 33. 3; 34. 4, 3; 36. 3; 38. 1 (gunthe); 39. 10; 36. 4, 5. Roth discusses these matters, ZDMG. xlviii. 106-111. Cf. above, p. 1043, Index, s.v. Surd; also J. Hertel, Tantra-Akhyayika, 1904, p. xvi; and Bloomfield's Vedic Concordance, passim (e.g., under atk"a and at/i/a).

58 (ii. 14, introd.): See Ludwig, Sb. der Bohmischen Ges. der Wiss., 1898, no. 10, p. 11.

94 (iii. 7. 1): As to varuna, see references in Index, s.v., p. 1044.

197 (iv. 37. 5): Neither von Schröder nor I can find the MS. citation.

266 (v. 25. 8): ČGS. reads abhi brahnu vilayaeva.

337 (vi. 61. 3): Add: [Here ends the sixth annod̄ka, 10 hymns with 30 verses; the Anukr. quotation is [pahtama-jaśfīhau trīçākāhau (read trīçakāhau?).]

453 (vii. 90. 3): The Old Anukr. says [hićiya-jaśfīhau nava. The devīsīya was not given at p. 404, but refers to annod̄ka 2, with its 9 hymns.

491 (vii. 101. 1): The hymn is treated at length by Pischel, Album-Kern, 115-7.

547 (ix. 7, introd., line 10): The an-uktapāda verses are rather all except 7, 18, 19, 22, 23.

601 (x. 8. 43): Garbe, in his Sāṅkhya-tattva-kumuli, Abb. der Bayerischen Ak. der Wiss., xix, p. 520, reports previous views as to this verse, renders b by "mit drei Schnüren (d. i. dreifach) umbült," and takes "tripy covered " as referring to skin and nails and hair.

720 (book xvi., introd.): It occurred to me as an afterthought (p. civil, note) that the Pāli term Paritta, 'protection, defense' (cf. Sanskrit paritrāṇa), might be an acceptable equivalent in a single word for 'a prayer against the terror by night.' See Index, p. 1043, s.v. Paritta, and compare the use of the term in the Jātaka, ii. 34th, 35th, and especially at 148th. The Mora-jātaka contains a Paritta to be used at sunrise (ii. 33th; iv. 33th) and one to be used at sunset (ii. 35th; iv. 33th).

943 (xix. 50): It is of interest to note that a part of this hymn was translated by Sir William Jones in a botanical essay published by him in the Asiatic Researches, Calcutta, 1795, vol. iv, p. 257. In the London reprint of 1798, it may be found at
I do not remember meeting any earlier translation into English of a part of this Veda.

Whitney cites doubtfully, at Grammar, § 194, the M.S. combination suhūra ṭah. At § 150 b he records instances of retention of radical non-nasal mute after r: thus, ṛkṛ, ṛkṛ, avart, amārt, suhūrt; compare Kielhorn's Grammar, § 14 of either edition, German or English.