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TRANSLATED

WITH A CRITICAL AND EXEGETICAL COMMENTARY

BY

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REVISED AND BROUGHT NEARER TO COMPLETION AND EDITED

BY

CHARLES ROCKWELL LANMAN

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Book VIII.

[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-véda traduits et commentés*, Paris, 1894. The commentary ("of Sāyana") 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 Kāuçika, the Keçavī, etc.]

[The Major Anukramanī, at the beginning of § 2 of its treatment of book viii, says that, 'up to the end of book xi, the *artha-sūktas* constitute the norm and the *paryāyas*, beginning with *virāḍ vā* (viii. 10 1), the exception *yāvad ekadaçakāndāntam artha-sūkta-prakṛtis, tāvad vihāya paryāyān virāḍva-prabhṛtīn iti*.' And in fact, all through books viii.–xii., and even to the end of book xviii, every *arthasukta* is by one ms or another designated as an *arthasukta* (xviii. 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*).]

They are called *paryāya-sūktas* in distinction from those among which they occur and which are named *artha-sūktas*. The separate portions of which they are composed are called each a *paryāya* [or also *paryāya-sūkta*]. Each [*paryāya* taken separately] is in the mss numbered as to its verses separately, but they [the *paryāyas* of a given group taken together] so evidently constitute each a whole, as shown by the sense and likewise by the manner in which the Anukramaṇīs 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 SPP's "Critical Notice," prefixed to vol 1, p 19 ff] [See pages cxxxiii–vii.]

Each *paryāya* has its own summing up at the end if a numbered division corresponding to an *r̥c* is composed of more than one divided portion, it is called a *gaṇa*, and its subdivisions *avasāna-r̥cas* or *gaṇa 'vasāna-r̥cas*. Thus the first division [of viii 10] is summed up as follows *paryāyaḥ* 1, *gaṇāḥ* 6, *gaṇāvasānarcāḥ* 13; and it is by the latter number that the Anukr treats it Similarly the third *paryāya* [of viii 10] is summed up as *paryāya-sūktam* 1, *gaṇāḥ* 4, *gaṇāvasānarcaḥ* 8 [Cf the summation at the end of viii 10]

In xii 5 the divisions are called *vacanāni* or *vacana 'vasāna-r̥cas* In *paryāyas* 5 and 6 of xiii 4 a distinction is made between *avasānarcāḥ* and *gaṇāvasānarcāḥ*, those which have the refrain receiving the latter designation

The divisions of books xv and xvi are likewise *paryāyas*, and their subdivisions are styled *avasānarcāḥ* or *gaṇāvasānarcāḥ* in the same manner

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

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	21	29	20	25	22	20	28	24	26	33 ?
Decad liv	[illegible]									

Here ° means "paragraph of a *paryāya* (such as is numbered as a "verse" in the Berlin edition) and ᵖ means *paryāya*" The last line shows the "decad"-division These divisions are shown also in the Berlin edition Of these "decads" *anuvākas* 1, 2, 3, and 4 contain respectively 5 6 5 and 5 (in all 21 "decads"), while *anuvāka* 5 has 3 "decads" and 6 *paryāyas* The sum is 24 "decad" *sūktas* and 6 *paryāya-sūktas* or 30 *sūktas* Cf again the summation at the end of hymn 10]

1. For some one's continued life.

[*Brahman — cleansing-rite* 1 *Viśve devāḥ* 2 *tvāṃ tubhyam* 3 *purohitaḥ tristuḥ* 2, 3 17 21 *anuṣṭuḥ* 4 9, 15, 16 *virāḍ upariṣṭā* 7 3 f *virāḍ anuṣṭuḥ*, 8 *virāṭ pathyā bṛhatī* 10 3-11 5 f *jagatī* 13 11 *bhuriṅ mahābṛhatī*, 14 *virāṭ* 2 f *sāṃnī triṣṭubh*, *bṛhatī*]

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

[Hymns 1 and 2 together are used with others in Kāuś. in the *upanayana* (55. 17) with touching the student's navel, and again with others in rites for long life (58 3, 11)

The comm. cites them from Nakṣ K 23 in a *mahāçānti* They are reckoned by Kāuç. to the *āyusya gana* (note to 54. 11). For vs. 10, see below]

Translated. Muir, v 444; Ludwig, p 495; Henry, 1, 35; Griffith, i. 385; Bloomfield, 53, 569.

1. To the ender Death [be] homage Let thy breaths, expirations, rest here. Let this man be here with his life (*ásu*), 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 shoots [hath taken] him, up the heavenly Maruts [have taken] him, up have Indra-and-Agni, for his welfare.

Or *aṇçumant* 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 (*pāḍbīça*) of death, be not severed from this world, from the sight (*saṃdṛç*) of fire, of the sun

The mss, as usual, vary between *pāḍ u̯am* and *pāḍb-*, and SPP adopts the former, the comm has the latter

5. Let the wind, Mātariçvan, 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] thine, O man, not down-going, length of life (*jīvātu*), ability, I make for thee, for do thou ascend this immortal easy-running chariot, then shalt thou in advanced age (*jírau*) speak to the council (*saṃdátha*)

Both here and at xiv 1 21, our mss on the whole read decidedly *jírau* (only P M vc *jíraus*, Bp *jívas*, here), and SPP reports all his authorities without exception as giving it, so that it is without question the true AV reading (as against RV *jívri*), the comm reads *ajíraṃs*, and glosses it with *ajīrṇas* and Ludwig renders 'lebenskraftig'

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

8. Do not regard (*ā-dhī*) 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 ā rohatha*, which makes the pāda a good *tríṣṭubh*, the omission of *e 'hi* would rectify it to an *anuṣṭubh* The comm omits *e 'hi* Ppp also reads *hastam* in d [With b. cf. v 30 12 b]

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.

Ppp. reads *mā 'va* for *mā vi* in c The comm omits *préṣitāu* in a; he [twice] supplies *bādhatām* 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.

[Kauç reckons the vs to the *abhaya gana*, note to 16. 8.] Ppp mutilates *tamas* in c to *tam* The comm reads *purastāt* in d [for *tyátha*, see *Gram* § 801 d.]

11 Let the fires that are within the waters defend thee, let that defend thee which human beings kindle, let Vāiçvānara, Jātavedas defend [thee]; let not [the fire] of heaven consume thee along with the lightning

Our text should read in d *mā́ pra dhak* the omission of *pra* is an error of the press Ppp reads *mā pra dahat*

12 Let not the flesh-eating [fire] plot against thee; move far from the destroying (*saṁkasuka*) 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 B, P M I) read *rakṣatam* 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 *rakṣatām* unaccented] Ppp puts padas a, b after c, d The comm reads *saṁkusukat* 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 wakeful 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 3 1, above, also MGS. 1. 15. 1 a, b c d, and the Index to their *pratikas*] A similar formula is found also in K. xxxvii 10, compare further PGS. iii 4. 12 Ppp reads *anar tandrī* 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 *gopāyantu*, Ppp inserts *te 'ṣām namasyatu*

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

The *pada* text has *sam ade* in a, and the translation follows this (cf. *ā dā* from root *dā*), 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 *saomúde*; and yet it is very likely that it is a corruption for *samomúde*; the comm. glosses it with *sammodāya*, as if the reading were *sammúde* No variant from Ppp. is noted

The comm. divides our 15-17 into two long verses, ending 15 with *kathā́ syāḥ*. His intention seems to be to make just twenty verses of the hymn.

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

The translation implies a bold emendation of the unintelligible *jihvā́ ā́ barhís* to *jihvābarhás*, formed like *muṣṭābarhás* [at III 9 2], Ludwig has a kindred conjecture, *ā́ barhís* (aor) The comm thinks of a demon's tongue stretched to the size of a *barhis*. The rendering of *samhanu* agrees with that of the Petersburg Lexicon, and with the comm's first gloss, *saṁhatadanta*, he adds as an alternative *saṁhatahanur jambho 'sthuladantaḥ* [But cf v 28. 13 and note.] Ppp. reads, for b, *mā jihvā[illegible]ḥ prasuyus kathāya*

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 *apiparan*, 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 *agha rud*, see Bloomfield, AJP XI 339, Caland, *Todtenverehrung*, 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 *tva* after *ā́ 'hārṣam* in a, and the voc *punarnava* [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 Prāt 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 *yákṣma*

The comm. also recognizes *ny ayāt* as coming from root *vas* 'shine,' glossing it with *'chat*: compare *tasmāt nyāñchat* PB. XVI 1 1. [For the form, cf *Gram.* § 890 a ‖ 167.]

The first *artha sukta*, so called (see above, p 472, top), ends here The quoted *kr.* says *ekaviṁśakam idā "dyam ucyate*. It adds, further, *sūktaṁ ca gaṇanā prasvartate*. [See p. cxl.]

2. To prolong some one's life.

[*Brahman — astāvṇçakam āsy (ārtvy*°) *āyusyam trāiṣṭubham** : *1, 2, 7 bhurij ; 3. āstārapaṅkti, 4 prastārapaṅkti, 6 pathyāpaṅkti. 8 purastāj jyotismatī jagatī, 9 5-p jagatī, 11 vistārapaṅkti, 12 purastādbṛhatī, 14 3 av 6-p jagatī, 15 pathyāpaṅkti, 19 uparisṭādbṛhatī, 21 satobṛhatīpaṅkti, 26 āstārapaṅkti : 22, 28 purastādbṛhatī, 5, 10, 16–18, 20, 23–25, 27 anuṣṭubh (17 tripād)*]

Found also in Pāipp xvi, all but the last verse, and with 9 before 8. *⌊Verse 13 appears to be the one upon the strength of which the Anukr declares the hymn to be *trāiṣṭubham* (its remaining 27 vss being exceptions!), and even this is no real *triṣṭubh* It counts indeed 44 (8 + 12 12 + 12) and might be called *purastāj jyotismatī*⌋

⌊Vāit uses only vs. 16 see under 16 — The uses by Kāuç. are many For the uses of this hymn with h r, see introd to h r 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 deodar (see note to vs 28 below), and the use of vs 16 is especially prescribed (58 17 the text of the sūtra in the comm. differs from that of Bl) to accompany the putting a new garment upon him Vss. 12-13 are prescribed (97. 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 abhyukṣya tṛih pramārṣṭi*) on sprinkling and wiping the razor, and the same vs is substituted for vi 68 3 by the Daça Karmāni in the same ceremony (53 17 note), furthermore, it is used at the beginning of the ceremony of the reception of the Vedic student (55. 3) 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 "committal" (58 20, 21) respectively "to day and night" and "to the seasons" — Bloomfield (note to 58 17) cites a passage describing the four "committals" 1 to heaven and earth, with vss 14–15, 2 to rice and barley, with vss 18–19, 3 to day and night, with vs 20, 4 to the seasons, with vs 22 — Finally, the comm. regards vs 15 as intended, with v r 7 etc, at Kāuç. 46 1–3, in the rite against false accusation⌋

Translated Muir, v 447, Ludwig, p 496, Henry, 4, 39, Griffith, i. 388, Bloomfield, 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 (*rájas*), to darkness ; do not perish

SPP. with all his authorities save one (which has *snú-*) reads *çnúṣṭim* in a, and this must doubtless be regarded as the true AV text compare iii 17 2. The comm glosses it here with *prasnuti* 'a dripping forth,' and then explains *amṛtasya çnuṣṭi* as the stream of water which, according to one direction in Kāuç (58. 14), is to be poured out while the hymn is recited. He glosses *rajas* with *rāga*, and explains it and *tamas* as the two familiar *gunas* 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 further a longer life-time.

Some of SPP's mss. accent falsely *abhyèhi* in **a**. Ppp. transposes the order of **c** and **d**, and reads *lokam* for *arvāñ* 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** *viçvāṅgāis* and *ālapan*

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 *mrtyo* in **d** accentless [Both editions read *mṛ́tyo*]

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 *jīvantīm* and *trāyamāṇā́m* seems to mark them as appellatives rather than proper participles. *Naghārṣá*, like *naghamāṣá*, seems a fusion of the phrase *na ghā* (or *ghá*) *ṛṣyati* etc, the *pada*-mss. chance mostly to agree in the frequent error of reading *r* for *ṛ* (*nagha ṛṣā́m*, Bp *naṛṣā́m*), the comm reads and explains *nagharuṣām*, taking *-gha-* as representing root *han* *yasyāḥ lopo 'pi na ghātakaḥ*, he regards the plant intended as the *pāṭha* (*Clypea hernandifolia*) Ppp reads *naghārṣam*, adds *arundhatīm* after *sahasvatīm* in **d**, and has *hvaye* for *huve* The long *ī* in *oṣadhīm* is expressly taught by Prāt III 6, *naghārṣām* 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-Çarva, be ye gracious, yield protection, driving away difficulty, bestow ye life-time

The obscure *-hāyaṣ* in **b** is translated here as if akin with *hāyana* [cf vs 8 **d**], the comm glosses *sarvahāyas* with *sarvagati*, the Petersburg Lexicons conjecture 'having complete liveliness or power' For *sán*, the comm reads *sam* [and joins it with *sṛjá*, supplying *prāṇān*]

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 *him* for *'yam* in **b**, and combines in **d**–**e** *-hāyanā "tm-* The comm paraphrases *ātmánā* in **d** with *ananyāpekṣaḥ san* [Read as 8 + 11 8 + 8 + 8]

9 Let the missile of the gods avoid thee; I make thee pass from the welkin (*rájas*); I have made thee pass up out of death, removing afar the flesh-eating Agni, I set for thee an enclosure in order to living.

The comm reads in c *nirāuham*, SPP follows grammatical rule and reads *-haṅ jīv* this time [cf note to I 19 4] because all his *saṃhitā*-mss happen to agree in doing so, some of ours, however, do not. The comm explains *rājasas* in b as *murchālakṣanād āvaraṇāt*. [At 97. 6, Kāuç 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 *brāhman* a covering (*vārman*) for him

The comm reads in b *anavadhṛsyam*; root *dhṛṣ* + *ava* is found only in these two derivatives. For *rajasām* [cf *Gram.* § 1209 b] Ppp has *rajasas*, the comm simply paraphrases the former by *rajomayam*. One or two of the *pada*-mss (including our Bp.) leave *mṛtyo* unaccented in b, Ppp elides *'nav-* after it, and, in c, combines *pathāi 'mam* (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 *jarāmṛtyum*, and, in d, *caratā "rān* (i.e. *carata ārād*?) *apa*.

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

Or 'like darkness.' The comm reads in b *puroǵrāhim*, and, in d, *iva* for *iva*. Ppp has *tavāi 'va* for *tat tama iva*. '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 L.D.) read *ṛṣyāḥ* in c. Ppp has *vanave* for *vanve* in b, and *yatrā* at beginning of c.

14 Let heaven-and-earth be propitious to thee, not distressing, conferring fortune (*'abhiçrī*); let the sun burn weal unto thee, let the wind blow weal to thy heart, let the heavenly waters, rich in fatness (*pajas*), flow propitious upon thee

Ppp combines *sūryā "tapatu* in c, reads *kṣarantu* in e and adds further at the end *çivāḥ te santv oṣadhīḥ*. The comm gives *adhiçriyāu* in b, glossing it with *prāptaçrīke dīptāu*.

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 *ā 'hārṣam* in b, and *ati* for *abhi* in c, and combines *-masā ubhā* at the end.

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

SPP reads, "with all his authorities," *ádrūksnam* in **d**. Our mss. might doubtless all be understood in the same way, but some of them look more like *-dū-* or *-du-*, *-rū-*, which our text unfortunately gives, is not found in any, neither *rukṣna* nor *drūksna* appears to be met with elsewhere, the comm glosses with *asūksam*, he also reads *açnute* for *astu te* at the end Ppp has *'duksanam* [Vait (10 6) employs the vs. in the *paçubandha* on draping the sacrificial post]

17 In that with a dangerous (*marcáyant*) very sharp (*sutcyás*) razor thou, a hair-dresser, shearest hair and beard, adorning the face, do not thou steal away our life-time

The translation given implies in **c** the reading *çúmbhan*, 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, *çumbham* SPP accepts the unintelligible *çúbham*, with the comm, and with, as he reports, the majority of his authorities, the rest reading, like ours, *çúmbham*, the comm explains *çubham* with *diptam tejasvi* and has to supply after it *kuru* to make any sense Ppp further reads *-çmaçrū* in **b**, and *mā 'nas* for *mā nas* in **c** According to the distinct direction of the Prat (II 76), we ought to read *áyus pra* 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 Grhya-Sūtras, AGS (I 17 16), PGS (II 1 19), and HGS (I 9 16); all read *supeçasa* in **a**, in **b**, HGS has *vaptar*, PGS *vapati*, AGS and PGS *keçān*, in **c**, the two latter have *çunddhi çmas*, HGS *varcayā mukham*, in **d**, AGS and PGS give *asya* for *nas*, all have *āyuh pra* [Found also MP II 1 7 see also MGS I 21 7 and p 153] [Cf Oldenberg, IFA VI 184]

18 Propitious to thee be rice and barley, free from *balása*, causing no burning (?); these drive off the *yáksma*, these free from distress

Compare Grohmann in *Ind Stud* IX 399 The comm does not connect *abalāsāú* with *balāsa*, but regards it as *a-bala-asa*, and glosses it with *çarīrabalasyā 'kseptārāu*. *Adomadhaú* (cf *adomadam*, VI 63 1, and note) is very obscure, Ppp reads instead *adhomadhāu*, the comm *adomadhu*, glossing it with *upayogānantaram madhurāu* Ppp. reads *yatas* for *etāu* in both **c** and **d**, and follows it in **d** by *muñcata ma 'nhasah*.

19 What thou eatest (*aç*), 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 *krchrāt* instead of *krsyās* in **b**

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

Some of SPP's authorities, also the comm and Ppp, read *dadhmasi* at end of **b** Ppp further has *rāyebhyas* at beginning of **c**, and *nas* (for *me*) in **d** The comm. explains *arāyebhyas* as = *adhanebhyo dhanāpahartrbhyo vā*.

21. A hundred, a myriad years, two periods (*yugá*), 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'.] Ppp. has *santu* for *kṛnmas* in b, and omits *te* in c. The *pada*-mss. read *té : ánu* instead of *te · ánu :* compare under i. 35 4 [We had a "*satahṛpāīkti*" 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.

Ppp has again *dadhmasi* 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.

Ppp reads for d *ud dharāmi sa mā mṛta* [intending *mṛthās ?*].

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

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

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

The verse has a correspondent in TA. (vi 11. 12), but with a different first pāda. TA makes it *ná vāí tátra prá mīyate* (nearly as our 24 c in Ppp)

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

Ppp. reads *sugantubhyas* at end of b

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

Ppp. reads in b *nāstrātta* (*-tu* ?) *jīvyāh* [See note to iii 11. 5 for "101 deaths."]

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

Pūtúdru is (OB.) *Acacia catechu* or *Pinus deodora;* the comm. reads *pūtadru* and does not attempt [on p 587] to identify it.* The mss. vary between *-ṇú* and *-núṣ* at end of a; our edition reads *-núṣ* (with our P M.E s m.), ŚPP. adopts *-ṇú*, with the great majority of his authorities; the comm. has *-nus;* Ppp., 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 *pūtu-dāru* (so Bl's text, with the variant *pūta-*; in citing the text, at p. 568,

comm. has *pūti-*). This is explained by Daç. Kar. as an "amulet of deodar," *devadāru-maṇi-*; 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 *ādyasahitam* ⌋

3. To Agni: against sorcerers and demons.

[*Cātana.— sadvinçam. āgneyam trāṣṭubham* ' *7, 12, 14, 15, 17, 21 bhuraṇ; 25 5-p bṛhatīgarbhā jagatī, 22, 23 anuṣṭubh, 26 gāyatrī.*]

Found also in Pāipp xvi (in the verse-order 1–4, 6, 5, 7–14, 18, 15, 17, 16, 19–22, 24, 26, 25, 23) The first 23 verses are (in slightly different order*) vss. 1–23 of RV. x. 87, and most of them are found in no other text ⌊Cf. Oldenberg, *Die Hymnen des RV* i. 246.⌋ *⌊Namely, with 4 after 6, with 17 and 18 inverted, and with 12 between 21 and 22 ⌋

⌊Kāuç. reckons the hymn to the *cātana* 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 *vaçāgamana* ceremony (44. 16), after the victim's "breath has been stopped" with ii 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 *parvan* sacrifices, to accompany the carrying of fire thrice about the offering Moreover, verses of this hymn are used in four expiatory rites as follows. vss 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 (*çvasati*) Finally, the same vs is used by Vāit (6. 11) in the *agnyādheya* (with vi 10 2 etc) with an offering to Agni Çuci.⌋

Translated Henry, 7, 43. Griffith, i 392

1 I pour ghee upon (*ā-ghṛ*) the vigorous (*vājín*) demon-slayer; I go for broadest protection to the friend, Agni, sharpened, [is] kindled with acts of skill (? *krátu*); let him by day, let him by night, protect us from harm

This verse is found further in TS (i 2 14[6]), neither RV. nor TS offers a variant reading

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

The comm reads *dhṛṣṭvā* in d, paraphrasing it only with *dharṣitvā* RV. has *ṛṣṭvā*, which is most probably to be referred to root *ṛṣ*. Ppp has *datsvā* (for *dhatsva*)

3 Apply both thy tusks, thou that hast them in both jaws (*ubhayāvín*), 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 *dánstrā* at end of a, and *rājan* for *agne* at end of c. Ppp. has *dehy* ⌊in a, apparently⌋ and *api* for *abhi* in d

4. O Agni, split the skin of the sorcerer; let the harmful thunderbolt smite him with flame (*hárasa*); crush his joints, O Jātavedas; let the flesh-eating, flesh-craving [one] divide him.

RV. (vs. 5; its vs 4 is our 6) reads *vṛkṇám* for *enam* at the end. The comm. understands 'a wolf or the like' in d, and takes *vi-ci* as 'scatter about, dragging him to and fro to eat him' It more probably refers to the flesh-eating Agni.

5. Wherever now, O Jātavedas, thou seest a sorcerer standing, O Agni, or also moving, also flying in the atmosphere, him [as] archer, pierce with a shaft, being sharpened.

RV. (vs 6) has a quite different c, *yád vā 'ntárikṣe páthibhiḥ pátantam*. Ppp. (vs. 6) reads in d *viddhí ṣarvā* Many mss. (including our Bp W.E.O T.) have *sárvā* in d.

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

'By sacrifices,' 'by speech' — i e. in virtue of our offerings and praise. RV. (vs. 4) offers no variant: Ppp. (vs 5) reads *ṣalyam* in b

7 Both those that are seized do thou win (*spṛ*), O Jātavedas, and also the sorcerers that have seized with spears; do thou, O Agni, first, greatly gleaming, smite [him] down; let the variegated raw-flesh-eating *kṣvíñkās* eat him.

This verse differs somewhat, and inconsistently, from RV, which has *álabdham* in a, and, without *utá*, *álebhānāt* . . *yātudhānāt* in b, giving the clear sense 'win away him that is seized from the sorcerer that has seized him,' and agreeing with the sing *tám* in d The AV version yields no acceptable meaning, and most of the *saṁhitā*-mss read *árabdhām* in a (including our P M.W I some of the others not noted), as if the word were after all a singular The comm. reads *kṣvañkās* in d, and explains it simply as *pakṣiṇiçesās*. He gives a most absurd version of a, b 'protect (us) who have begun (to praise thee) and (slay) with spears the sorcerers who have made a noise'! [Comm seems to read *rebhānān* and to take it from root *ribh* cf note to vs. 21.] Ppp. has our version of a, b, except that it reads *utā "lab-* in a, and omits *uta* in b [i e., if I understand R, it appears to begin b with *árebhānān*]

8. Proclaim thou here which that [is], O Agni — the sorcerer that is doing this; him take hold of with the fuel, O youngest [god]; subject him to the eye of the men-watcher.

RV. inserts another *yás* at beginning of b, and Ppp. has the same. The comm reads *kṛṇoṣi* (explaining it [alternatively] as = *kṛnoti*) at end of b, and *yaviṣṭhya* at end of c [Better, perhaps, in a, 'Proclaim which one he [is]' etc]

9. With sharp eye, O Agni, defend thou the sacrifice; conduct it forward to the Vasus, O forethoughtful one; thee that art harmful, greatly gleaming against the demons, let not the sorcerers injure, O men-watcher.

Ppp. reads *hinsrā* at beginning of c. The comm. appears to regard *abhiçoçucānam* as a compound.

10. A men-watcher, do thou look around for the demon among the people (*viḳṣú*); crush back his three points (*ágra*); crush, O Agni, his ribs with flame (*háras*); cut up threefold the root of the sorcerer.

The comm. attempts no explanation of the 'three-points,' but simply glosses *agra* with *uparibhāga*.

11. Let the sorcerer thrice come within thy reach (? *prásitiṛ*), who, O Agni, slays truth (*ṛtá*) with untruth, roaring [at] him with thy flame (*arcís*), O Jātavedas, do thou put him down (*ni-yuj*) before the eyes of the singer.

Our *ní yuñdhi* at the end is a weakened corruption of RV. *ní vṛñdhi*, which is read also by Ppp., the comm., and one of SPP's authorities SPP. reads *yuñgdhi*, not heeding the rule of the Prāt (II 20) to the contrary [Cf his *bhañgdhi* in vs. 6. And in his "Corrections" to vol II., he is at pains thrice to correct *vṛñdhi* of p. 71-2 to *vṛñgdhi*] The majority of the mss. (including all ours save D.R.p m.K.) accent *ágne* in b, both editions, of course, emend to *agne*. The comm paraphrases *prásitim* with *jvālām;* he does not deign to add any explanation to *sphūrjáyan*. The occurrence of *enam* in d seems to require us to regard *tám* as object of *sphūrjáyan*

12. What, O Agni, the pair utter in curses today, what harshness (*tṛṣṭá*) of speech the reciters (*rebhá*) 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 a and b as describing faults caused by the sorcerers, which Agni is to requite — which is doubtless the true connection *Mithunā* is explained as = *strīpunsāu*, and *çapátas* as = *parasparam ākroçatas* The verse is RV vs 13, its vs 12 being found much further on, as our vs. 21 Ppp again reads *viddhi* for *vidhya* in d

13 Crush away the sorcerers with heat, crush away, O Agni, the demon with flame (*háras*); crush away with burning (*arcís*) the false-worshipers; crush away the greatly gleaming ones that feed on lives (? *asutṛ́p*)

RV. (vs 14) is quite different in d *párā 'sutṛ́po abhí çóçucānaḥ*. The comm. paraphrases *asutṛpas* with *paraprāṇāir ātmānam tarpayantaḥ*

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

RV. (vs. 15) reads *tṛstás* (for *sṛstás*) at end of b, and the comm and one of SPP's authorities have the same The comm this time paraphrases *prásitim* with *prakarṣena abhibhavitṛīm ṛetim*, adding as alternative *agner jvālām*.

15. The sorcerer that smears himself (*sam-añj*) 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 *bharata* in c. [The *áçvyena* of Aufrecht's RV.[2] 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.

'Lose': lit. 'have it conquered from them.' RV. (vs. 18: RV. inverts the order of our vss 16 and 17) reads *pibantu* for *bharantām* (with Ppp.) in **a**, has the proper passive form *vṛçyantām* in **b** (Ppp. has *mṛddhyantāṃ*), and leaves *enān* unlingualized in **c**, the lingualization in our text is by Prāt. III. 80, where the commentary quotes this passage.

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

Our *pada*-text divides wrongly *mā́ āçīt* in **b**; RV has the true reading, *mā́ ·açīt* RV also has *mármaṇ* at the end, making the *triṣṭubh* verse regular Ppp once more reads *vidhi* (not *viddhi* this time) for *vidhya* in **d**, and *marmaṇ* after it

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 (? *mūrā́*), let them not be freed from thy heavenly missile.

We had this verse above, as V 29 11 The only variant in the version of RV (vs 19) is that, in **c**, *sahámūrāṇ* is put after *dhu daha*, [so also SV I 80, which has besides *kayā́das* for *kravyā́das*] The comm regards *-mūrāṇ* as for *-mūlāṇ*, and renders it *mūlasahitāṇ* 'together with their roots,' and it is perhaps one of the cases contemplated by Prāt. I 66 — at least, the commentary there quotes this passage as one of the instances of substitution of *r* for *l*, and it is very likely that the tradition is right

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

RV. (vs 20) reads *udaktā́t* at end of **a**, and *té* for *tyé* in **c**, in the latter case, the comm does the same, he supplies *sphuliṅgā́s* as the missing noun in **c**, **d**. An accent-mark has dropped out in our edition under the *-du-* of *paçcā́d utá* in **b**

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] an immortal mortals, do thou [protect] us, O Agni

RV (vs 21) reads again *údaktāt* for *utó 'ttarā́t* in **a**, also *·ājan* for *agne* at end of **b**, and *sákhe* at beginning of **c**, and it combines *-mṛté 'gne* between **c** and **d**. The comm has *martyān* in **d**.

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 (*uṣ*) down the truth-damaging fool (*aclt*)

The obscure epithet in **b** is divided in *pada*-text *çaphavādṛ́jyaḥ* (RV. *-jam*, and later *yātudhā́nam*) The comm is in part obscure: *çaphārujaḥ çaphavat çaphā́ḥ . nakhā ity arthaḥ*, but he adds as alternative *atha vā paçurūpadhāriṇām çaphā́ apī*

sambhavanti: tāir āruyantī'ti çaphārujah · i e 'breaking things with their hoofs.' The irregularity of meter allows us to suspect the tradition of the word The comm. also strangely explains *rebhe* as *çabdam kurvate rakṣase'* [Root *ribh:* cf note to vs. 7.] Ppp. reads in d *aditi* for *acitam*

The verse is RV vs 12, where it is decidedly better in place

•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 *bhāngurāvatām*] 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 dhīmahi*, he there gave us our choice between *parito dhārayāmah* and *paridhim kurmah*, while here he gives us our choice between the latter and *dhyāyemahi* The real reason of the repetition probably is that he this time reads at the end *bhāngurāvatām*, with RV [and Ppp], while before he had no variant from our AV text [Here and in vs. 23, W queries his version of *bhāng* as he did at vii 71, which see]

23. With poison smite thou back the destructive ones, the demoniacs, O Agni, with keen brightness (*çocis*), with heat-pointed flames (*arci*).

RV in b lingualizes the particle to *sma*, and reads *daha* for *jahi*, and it ends d with *rstibhis* instead of the anomalous *arcibhis* Ppp has in c *çukrena* instead of *tigména*

The RV hymn ends with four *anustubh* 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 *vinikṣve*, and even the comm is with them, calling the *v* a Vedic accretion (*vakāropajanaç chāndasah*) RV, in the corresponding verse (v 2 9 repeated without variant in TS 1 2 14²), has *vinikṣe*, which our edition reads by emendation, SPP. retaining the totally inadmissible *v*, which seems to have blundered into the word out of *vi nikṣva* in the following verse RV (and TS) has before it *rákṣase* (sing)

25 The two horns that thou hast, O Jātavedas, unaging, of keen thrust, sharpened by devotion (*brāhman*) — with them do thou gore, O Jātavedas, the attacking enemy (*durhārd*), the advancing *kimīdín* with thy flame (*arcís*)

At the end of this verse, *niksva* seems to have been taken for a 2d sing middle; but it is doubtless a corruption* for *nikṣa*, the root showing an *a*-stem elsewhere. Ppp. avoids the error by reading *nrcakṣah*, and also *yātudhānam* for *arcisā* before it, which gets rid of yet another difficulty of construction, though it makes the irregular meter yet worse. In our edition, in d, the accent-mark which should stand under the *do* of *jātavedo* has slipped out of place to the left, under *ve*. *[We must assume that the corruption is an old one if the *v* of *vinikṣve* is to be ascribed to it Since the forms

from stem *nikṣa-* are so few (in 3 AV. verses), perhaps we might after all assume that this is a root-class imperative, *nikṣ-ṣva.*]

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. 1[6]) and MS. (iv. 11. 5); the text is the same in all. [Ritual uses, above.]

[Here ends the third *artha-sūkta* and the quoted Anukr. says *tṛtīyam tu.*]

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

[*Cātana —paṅcāvṛcakam mantroktadevatyam jāgatam · 8–14, 16, 17, 19, 22, 24 triṣṭubh, 20, 23 bhurij: 25 anuṣṭubh*]

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 ritual use of the hymn is prescribed either by Kāuç or by Vāit 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, 47, Griffith, 1 396.

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

Tamovṛdh may be (so Ludwig) 'increaser of darkness' The comm. has nothing better than *hins* to suggest for *ubj*

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

The construction and meaning of the first half-verse are doubtful. the comm. glosses *yayastu* with simple *gacchatu* RV has *agnivā́n* instead of *-mā́n* in b In our edition, the accent-sign which should stand under *gni* in this word has slipped to the right, under *mān* [Here W seems to take *sam* as intensive and to render its force by "all up" Neither in BR nor in the *Index* is it joined with *yas* but cf. *sam-yāsa.*]

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

RV. reads at beginning of c *yáthā nā́ 'tah pún-*. In our edition read *duṣkṛto* in a.

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

The comm. glosses *vṛaryà* with *svaranārha* Ppp. has the easier reading *pra-haratam* for *vartayatam* 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 *yuvam* in b; the comm has in d *nihsvaram*, which would be a good reading, but is against the *pada*-texts of both RV. and AV. (*niḥsvarám*).

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

RV reads in d *nṛpátī 'va*, 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 *nṛpátī iva*, with the remainder (a majority) of his *samhitā* authorities The *pada*-reading is probably *nṛpátī iví 'ti nṛpátīiva*, as all the *pada*-mss except our Bp (both copies) appear to read, and as the RV. *pada* reads, but we should altogether expect *nṛpátī 'ví 'ti nṛpátīiva*, as Bp reads The anomaly of the addition of *íti* after *iva* instead of after *nṛpátī* (first time) is noted in Prāt 1 82 c, the Prāt takes no notice of the exceptional combination *nṛpatī 'va* — which is, to be sure, an argument against its right to stand in the *samhitā*-text, see note to Prāt. III 33 The retention of dental *n* in *hinómi* after *pari* is prescribed by Prat III 88 Ppp reads instead *pra hinomi* [Cf. Geldner, *Ved. Stud* II 134]

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

RV reads, in d, *nas* for *mā*, and *druháḥ* for *druhúr* Ppp ends with (for *abhi* .) *api kā cid ud ūhuh* The retention of dental *s* in *práti smar-* is by Prāt II 102, the passage is there quoted in the commentary Our comm glosses *tujayadbhis* with *balavadbhis*, and attenuates the difficult *prati smarethām* to *prati gacchatam*

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 *abhicáste* with *abhiçāpam karoti* The long initial vowel of *áśatas* (p. *śatah*) is by Prāt III 21, IV 90, the passage is there quoted.

9. They who distract (*vi-hr*) with [their] courses him of simple intent, or who spoil at their will (*svadhābhis*) 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 *annanāma*, and renders *svadhābhis* by *annāir nimittabhūtāih*, 'for food' An accent-mark is wanting in our text over the *ya* of *dūśáyanti* 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 (*dabhrá*); let him be degraded with self and with posterity.

RV. reads in b *yó áçvānām yó gávām*, and the comm. does the same. [But SPP. reports that Sāyaṇa's text reads b thus, *ye aç. ye g. yas t.*] A number of our mss. (P.M W.R.K) read *ví* for *ní* at beginning of d, but SPP. reports no such variant among his authorities. The form *sá* after *ní* here is not quoted in the Prāt. commentary [Join *nas* rather with the genitives of a 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 *mā*.

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

Ppp reads *pasṕrçāte* at end of b

✓13 Soma by no means furthers the wicked [man], nor the *kshatríya* who maintains [anything] falsely, he smites the demon, he smites the speaker of untruth; both lie within reach of Indra

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

RV reads *áva* instead of *ásmi* at end of a The comm. renders *te* in d as if it were *'té*, for the difficult *apy-ūhé* he gives simply *vahāmi* (*moghaṃ svyarthaṃ devān stotavyān yastavyāṅç ca apyūhe vahāmi*)

15 May I die today if I am a sorcerer, or if I have burnt (*tap*) a man's lifetime, then let him be divided from ten heroes who vainly says to me "thou sorcerer"

The comm glosses *vīrāts* with *putrāts*, which is probably its virtual meaning 'may he lose ten heroic sons' Our *pada*-text differs from that of RV by dividing *daçábhiḥ* in c. Ppp reads *pāurusasya* in b

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

Áyātu doubtless literally 'that have no *yātú* or familiar demon' (though the proper accent in such case would be *ayātú*), opposite of *yātumánt* 'possessing such a *yātú*,' or *yātudhāna* '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 (*vavrá*), let the [pressing-] stones smite the demoniacs with [their] noises

RV again (as in 7 d) reads *druhā́* for *druhús* in b, also *vavrā́n anantā́n áva* in c Ppp reads *dūhas* in b; and the comm has *upa* instead of *apa*. He glosses *khargálā* with *ulūkī*.

18. Scatter yourselves, O Maruts, among the people (*vikṣú*); seek, seize, crush (*sam-piṣ*) the demoniacs, who, becoming birds, fly in the nights, or who have put defilements (*rípas*) on the heavenly sacrifice.

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

19. Cause the stone to roll forth from the sky, O Indra, [it,] 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 *dṛṃ-* after *dívó*, and some of SPP's authorities do the same RV. has also *prāktād ápāktād* and *údaktād* in c, the directions admit also of being understood as from east, west, south, and north

20 Here fly these dog-sorcerers (*çváyātu*), Indra the unharmable they the harm-seeking seek to harm; the mighty one (*çakrá*) sharpens his deadly weapon for the treacherous ones (*píçuna*), now may he let fly (*sṛj*) the thunderbolt at the sorcerers (*yātumánt*).

The epithets like *çváyātu* in this verse and below in vs. 22 seem by their accent (and by comparison with *yātumánt* and *yātudhāna*) to signify strictly 'one having a dog (etc.) for his familiar demon' The comm glosses with *çvarūpadhārinah çvasahitā* [*vā*] Ppp combines at end of b *-vo adābhyam*

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

RV reads *eti* in d, and no small share of the AV mss (the majority of SPP's) do the same (including our P s m I D R p m Kp), both editions give *etu* The AV. *pada*-text, like the RV, divides and accents in b *abhí* *āsuvāsatām* The Petersburg 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 *abhimukham gacchatām*. Ppp reads in b *-matīnām* [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-(? *suparṇá*-)sorcerer and the vulture-sorcerer — do thou destroy (*pra-mṛṇ*) 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 *çyeçulūka-* Ppp. has *çulūka*, the comm. *çiçulūka-* The translation of it is a mere guess, to avoid transferring the word.

23. Let not the sorcerous demon reach us; let the *kimīdins* 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**, *yātumāvatām apo 'chatu mithunā yā kimīdinā*. Ppp. has *kimīdinām* The comm. glosses *apo 'chantu* with simple *apa gacchantu*. The *pada*-division of *yāt-* in **a** is *yātumāvat* both in AV. and in RV., the word is the subject of Prāt iv. 8

24 O Indra, smite the man sorcerer, likewise the woman [who is] prevailing with magic (*māyā*); let the neckless false-worshipers vanish (*? rā*); let them not see the sun moving upward.

The obscure *rādantu* in **c** is glossed by the comm. with *naçyantu*, Ppp. reads *rujanta* instead. *Çāçadānām* the comm explains as = *hinsatīm*

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 (*yātumānt*)

[Here ends the second *anuvāka*, with 2 hymns and 51 verses. The quoted Anukr. says *turīyam āhur iha pañcaviṃçakam*]

5. Against witchcraft etc.: with an amulet.

[*Çukra — dvāviṃçam kṛtyādūṣanadevatyam uta mantroktadevatyam ānuṣṭubham 1 upariṣṭādbṛhatī, 2 3 p virāḍgāyatrī, 3 4 p bhurigjagatī, 5 saṃsthāpaṅktī bhurij; 6 upariṣṭādbṛhatī, 7, 8 kakummatī, 9 4-p puraskṛti jagatī, 10 triṣṭubh, 11 pathyāpaṅkti, 14 3-av 6-p jagatī, 15 purastādbṛhatī, 19 jagatīgarbhā triṣṭubh, 20 virāḍgarbhā* prastārapaṅktī, 21 parāvirāṭ triṣṭubh, 22 3 av 7-p virāḍgarbhā bhurik çakvarī*]

Found also (except vs 18) in Pāipp xvi *[The Berlin ms reads *-garbhā °stāra-*, which is more nearly right]

[Kāuç 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 ii. 11 etc, in a rite (39 7) against witchcraft. It is reckoned (note to 19 1) to the *puṣṭika mantras* To the *svastyayana gaṇa* (note to 25 36) are reckoned vs 18 (not 15 and probably not xix 20. 4, which has the same *praṭīka* as 18) and its fellow vs 19; and to the *abhaya gaṇa* (note to 16 8), vs 22. The comm cites from Naks Kalpa (19) the use of the hymn in a *mahāçānti* called *rāudrī* Vāit passes the hymn unnoticed.]

Translated: 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 *tilakavṛkṣasaṃbhūta*, thus [cf comm. to vss. 4, 8] identifying *tilaka* and *śrāktya*. Ppp omits our **b** and the first words of our **c**, reading as its **b** *sapatnahas suvīrah*; then *parīpāṇah* etc.

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

Ppp reads *etu* 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 dyāvāprthivī ubhe ajayat.*

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

Ppp. reads *manis* again for *vaçī* in c, also *viçvatas* at the end.

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

In this verse and the next, Ppp has the better reading *pratisarena* for *-rāis* in d. The first half-verse is found again below as xix 24 8 c, d [Cf also MS i. 5 3. The first pāda 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 *pratisarena* in d, as noted above, also, for b, *utāi 'va brahmanaspatim*, and, at beginning of c, *te te devāṣ pu-*.

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

Ppp puts *iva* after *divam* in c

8. By the amulet of *sraktyá*, as by a seer (*ṛṣi*) full of wisdom, I have conquered all fighters, I smite away the scorners, the demoniacs

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' (*svayamkrta*), doubtless 'made by ourselves', the comm so understands 'Navigable' — i e. not to be crossed without the help of a boat SPP's mss do not punctuate between b and c, but the comm. does so, like our edition Ppp combines *krtyā "āngirasīr*, has for b *yāh krtyā "surīr uta* (the addition rectifying the meter), and combines in f *nāvyā 'te*, and in c it puts *yās* after *krtyās*

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

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

11. Thou art the chief (*uttamá*) of herbs, as the ox of moving creatures (*jágat*), as the tiger of wild beasts (*çvápad*); whom we sought, him have we found, a watcher near at hand (?).

The mark of division in this verse is badly placed in our edition; it should be after *çvápadām iva*, as in the mss. [and SPP's edition] SPP. reads at the end, with all the mss., *ántitam*, the comm. this time (cf the note to vi. 4. 2) gives us our choice between taking it as one word (= *atyantasamnihitam*) or two (= *tam eva antike*), Ppp. avoids the difficulty by reading instead *adhruvam*. To me the emendation to *ánti tám* seems unacceptable The comm. reads before it *pratispāçinam*. Prāt. iii 10 notes the double form *çvápad* and *çvápad* The first three pādas are found again below as xix. 39. 4 a, b, c; the irregular *uttamás* instead of *uttamā́* 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.

'Lessener'—lit'ly 'one who makes lean', but, though all the mss and both editions have *-kárçana*, it can hardly be otherwise than a misreading for *-kárṣana*, which the comm gives. Ppp. has a wholly different c, *sarvā diço 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-rāj*) all the quarters who bears this amulet

14 Kaçyapa created thee; Kaçyapa 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 *mā́nuṣe*, in c, the comm explains as [a collective] = *mānuseṣu madhye*; he reads in d *samçresane*, which is much more acceptable, one is inclined also to conjecture *samçresino 'jayat* Ppp brings no help, only reading *abadhnata* for *akṛṇvata* at the end

[The comm. reckons our e, f as a separate verse, the 5th of his "decad," thus making this "decad" come out with 13 vss (instead of 22 – 10 = 12, as in the Berlin ed.)]

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

The omission of the second *yáṣ tvā* 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 *sahasvān* instead of *ojasvān* in b Our text should, for consistency, read *ójasvānt s-*

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 piçācam naṣ paçcāt*

18 A defense for me [be] heaven-and-earth, a defense the day, a defense the sun, a defense for me both Indra and Agni; a defense let Dhātar assign (*dhā*) to me.

Compare AÇS. i. 2. 1 [and ĀpÇS. xiv. 26. 1] with **a**, **b**; both substitute *agnis* for *ahar* The verse, as noted above, is wanting in Ppp. The comm. omits *me* in **c**. The first half-verse occurs again as xix. 20. 4 **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 *ásam* Ppp. has *te* for *me* in **c**, and *asat* in **d** [though the pronoun calls for *asas*]

20 The divine amulet hath ascended me, in order to great unharmedness, enter ye together unto this post (? *methí*), body-protecting, thrice-defending, in order to vigor (*ójas*).

Ppp. reads *tvā* instead of *mā* in **a**, and *enyam* instead of *methim* in **c** The comm. questions whether *mahyāi* in **b** means *mahatyāi* or *mahyam*! The difficult and doubtful second half-verse puzzles him (as us) greatly. first he regards 'men' as addressed (*he narāh*), and takes *methi* as 'a stirrer-up, a destroyer of enemies,' or alternatively as a post in a threshing floor (*methī khale yatho 'cchirā vartata evam ayam apī 'ti*; or, secondly, the gods are addressed, and *methi* means an amulet representing such a post (*methīsthāniyam manim*)

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

[With **d**, cf MP' ii 1 3 **d**]

22 Giver of welfare, lord of the people, Vritra-slayer, masterful remover of scorners, 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 SPP's) put no pause at the end of **d** (after *aparājitah*) The first two pādas are nearly the same with i 21 1 **a**, **b**, above (and with other texts see the note to that verse) Ppp omits **a**, **b**, and reads (better) *sarvadā* instead of *sarvatas* at end of **f**. [An accent-mark is lacking under the *so* of *somapāh*]

[Here ends the fifth *artha sūkta* The quoted Anukr says *pañcame*]

[Here also ends the eighteenth *prapāthaka*]

6. To guard a pregnant woman from demons.

[*Mātṛnāman - - sadvinçam mātṛnāmādevatyam uta mantroktadevatyam ānustubham 2 purastādbṛhatī, 10, 3-av 6-9 jagatī, 11, 12, 14, 16 pathyāpañkti, 15 3-av 7-9 çakvarī brāhmaṇispatyā, 17 tathā jagatī*]

Found also in Pāipp xvi, [but with vs 8 before 7, vs 15 between 11 and 12, and vs 24 between 13 and 14]

[The hymn is reckoned by Kāuç. (8 24), with ii 2 (which see) and vi. 111, to the *mātṛnāmāni* It is employed in the *sīmanta* 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):

Dār. and Keç. and comm. (p. 636[1], p. 648[8]) say an amulet of white and yellow mustard; the Ath. Paddh. seems to prescribe a "talisman in the form of a doll made of red and yellow mustard plants" (?) and reaching from the woman's neck to her navel. In Dārila's note on the same passage (35 20), vs 18 is specially cited for the same rite. The hymn is not noticed by Vāit.]

Translated. Weber, *Ind. Stud* v. 251; Ludwig, p 523, Henry, 17, 54; Griffith, i. 403.

1. The two spouse-finders which thy mother rubbed up for thee when born (fem.) — for them [*tátra*] let not the ill-named one be greedy, the *alíṇça* nor the *vatsápa* (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 *alīças* in d, and explains it as *ali* + *īça* [taking *ali* as diseases (or deities representing them) that fly about like bees]

2. *Palāla* (straw) and *anupalāla* (after-straw), *çárku*, *kóka* (cuckoo), *malimlucá* (robber), *palíjaka*, the entwiner (*āçrṣa*), the wrap-garmented, the bear-necked, the winking one.

Ppp reads *çulkam* for *çarkum* in a, in b, *malimṛtam palitakam*, in c, *açlesam*, and adds [cf vss. 5, 23] at the end *muskayor apa hanmasi* 'we smite away in the *pudenda*,' which gives a construction to the accusatives of which our text is alone made up The comm gives in b *palitakam*, he supplies *nāçayāmi* to govern the accusatives

3. Approach (*sam-vṛt*) thou not; creep thou not on, creep not down between the thighs, I make for her a remedy, the *bajá*, expeller of the ill-named.

Ppp reads *javam* instead of *bajam* in d. The comm identifies *baja* with the white mustard (*çvetasarsapa*) [see introd.].

4. Both the ill-named and the well-named — both seek approach (*saṁvṛt*); the niggards (*arāya*) we smite away; let the well-named seek what is woman's (*strāíṇa*)

Ppp. reads *icchatām* at end of b, and omits the second half-verse. The comm explains *strāinam* as *striyāh sambandhy aṅgam strīsamūham vā*, he takes *-nāman* from root *nam* The *n* of *durnāman* is prescribed by Prāt iii 84

5. The *ásura* that is black, hairy, tuft-born, also snouted (*túṇḍika*) — the niggards we smite away from her pudenda, from her buttocks (*bhánsas*).

Ppp. reads, in c, d, *asyā bhansaso muskayor apa* [cf vss 2, 23]

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

Ppp reads, for c, *rāyaç çukaṣkinam*, the comm has *ca kiskinas* (for *çvakis-*), and he explains *kiskin* to mean either 'uttering the sound *kis kis*,' or 'constantly injuring' (from the root *kisk*).

7. He who lies with (*ni-pad*) thee in sleep, having become [like] a brother and like a father — them, eunuch-formed, tiara-decked (*tirīṭin*), let the *bajá* force (*sah*) from here.

Tirīṭin = 'womanish,' as wearing a distinctive woman's head-dress; the comm., however, paraphrases the word with *antardhānenā 'tataḥ*, as if from *tirah-atin*. Ppp puts the verse after vs. 8, and reads *suptām* for *svapne* in **a**, and, in **c**, **d**, *vajas tam . . . klībarūpaṁ kirṭinam* [Cf. RV. x 162. 5–6 with our vss 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 *baja* 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**, *suptām chinatti*, with *ca* for *tvā* in **b**. The comm. has *caratu* instead of *tsaratu* in **a**. Nearly all our mss (all save D R) read *jāgratim* 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 (*-vatsá*), or a miscarriage, him, O herb, do thou make disappear, lustful [accusative] for her, slippery.

The last pāda is very obscure and doubtful, and quite otherwise understood by the translators. the version given follows the Petersburg Lexicon. The comm interprets *kamalam* by *garbhadvāram*, and *añjivam* by *abhivyaktimad mlaksanopetam vā*, and supplies to them *kuru*. Ppp reads instead *kamalavam dyuvam*, it also reverses the order of *mrtávatsām* and *dvatokām* in **a**, **b**. *Añjivám* (p *añjovám*) is quoted under Prāt. iv. 18 as an example of a word made with a *taddhita*-suffix beginning with *v*.

10. They who dance around the dwellings (*çālā*) in the evening, making donkey-noises — they that [are] *kusūlas* (granaries) and *kukṣilás* (paunchy), exalted (*kakubhá*), *karúmas*, *srímas* — these, O herb, with thy smell do thou make to disappear scattered.

One or two of our mss (as of SPP's) read *strimāh* (I) or *śrmāh* (W) at end of **d**, or omit the *visarga* before it (M s.m. W O). Ppp reads, for **c**, **d**, *kuçūlā yaç ca kukṣulā kakubhā svarasā* (*-ramā*?) *sumā*, the comm., for the last two words, has *kharumāh çrumāh*, he interprets *kusūlās* as *kusūlākrtayas*, *kuksilās* as *brhatkuksayas*, and *kakubhās* as *arjunavrksavad bhayamkarākrtayas*. [Over "exalted" W. has interlined "humped?" As for *srima*, cf. *srma* in OB.]

11. The *kukúndhas*, the *kukûrabhas*, that bear skins (*krtti*), pelts (? *dūrçá*), dancing on like impotent men, that make a noise in the forest — them we make disappear from here.

Ppp reads *kakundhās karūrabhās krtyāir duriçāni bibhrati klīvāi 'va pr ghoṣām ye kurvate vane*. The comm. has *krkandhāh kukūravāh krtyāir dūsyāni*

12. They who do not endure yonder sun, burning down from the sky, the niggards, buck-clothed, ill-smelling, red-mouthed, the *mákakas*, we make to disappear.

Ppp. reads in c *rāyām vastavāsino*, and, in e, *mṛṣakān* for *makakān*. In *bastavāsin*, Weber understands *-vāsin* as 'smelling,' the Petersburg Lexicons (also Ludwig alternatively) as 'bleating' (for *-vāçin*); the comm. *avicarmavasanān*. [For the verse-sequence in Ppp., see above.]

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 b *ahiṁ nādhāya bibhrati*

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 *badhvàs* in a, and our edition follows them SPP. gives in his text *vadhvàs*, with the commentator. In c, he adopts *āpāke-ṣṭhās*, with a small minority of his mss, and directly against Prāt. ii 94, which prescribes *-sthās* One would like to emend to *apāk-* '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 *úruṇḍas* and *maṭmaṭás*, pot-testicled, *ayāçús* (impotent?) — these from her, O Brahmaṇaspati, do thou make to disappear by attention (?*pratībodhā*)

Ppp reads in c *çākadh-*, in d *ye ca mayyajā*, and in e combines *-skā 'yāç-*. Some of our mss (Bp.P M W), as of SPP's, read *mukhāḥ* at end of b. The comm. has, for d, *arundā ye ca mutmutāḥ*, he explains *ayāçavas* by *ayo vāyur vāyuvad āçugāminaḥ*

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

The comm reads in a *pracaṅkaçāt*, and strangely explains it [alternatively] as = *prakṣīṇo 'upraveçās*, for *pandagās* in b he has *pannagās* (*pādena na gacchantaḥ*); for *pādaya* in c, *pātaya*. Ppp gives in e *svapati*

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

Doubtless the concluding word should be *spandanā́*, 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 *sp* and *sy* that it must be the sense rather than their testimony that decides in any case which is the true reading. Ppp appears to have *syandanā* The combination *upéṣantam* (p *upaeṣantam*: Ppp *upeçantam*) is according to Prāt iii. 52, the passage is quoted in the commentary to that rule, the comm. [and his text] read here *upāṣ-* The comm also has *çāladam* (Ppp *çālūdham*) in d, and takes *prá vṛdhya* (Ppp *pravrddhi*) in e as *pravlādhya*, gerund Further, he has *prāsyāt* instead of *pārsuyā*, and, at the end, *spandanāt*. His verse-division is different from ours, as he reckons e, f to vs 18. He explains *marmṛçam* in b as = *punaḥpunar mṛçantam*. Ppp has, for *udumbalam tundelam, adaraṁ sulatundenam*.

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 mṛçāt* by *pīḍayet*. The *ā* of *hṛdayāvidhaṃ*, and its non-division in *pada*-text, are the subject of Prāt. iii. 3, iv. 68. [Delete the accent mark under *tu* in d.]

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 sto y-*, and ends *abhi āi vātāi 'va rājatu* The comm explains *amnojātān* as = *ardhotpannān* The Prāt, ii 52, expressly prescribes that the final of *amnāḥ* is not [convertible into] *r*—which seems a plain acknowledgment that at a later period the word was treated as being *amnār*

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

Pariṣṛṣṭam in a is very hard to deal with, both on account of the meaning and because combinations of root *sṛj* with *pari* are hardly met with, the Pet. Lexicon suggests emendation to *-çriṣṭam*, as both Ppp and the comm have *-çiṣṭam*, I have taken the liberty of so translating The comm paraphrases it by *homādivinīyogāvaçiṣṭam sarsapadravyam* [see the introduction] and makes it the object of *dhārayatu* Ppp also reads *yujyatam* for *yad dhṛtam* in b, and, at the end, *nivabhāryayāu* [Whitney queries for a. 'Let what is wreathed about (*pari-sṛj*) maintain' This might refer to bandages swathed around, to support the abdomen In b, *hṛtám* would refer to the embryo (cf. *dhātā dadhātu* etc.), and *áva pādi* to untimely delivery (cf. i 11 4–6)]

21. From the rim-nosed, the *tāṅgalvà*, the shady (? *chāyaka*) and naked, from the *kimīdín*, 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 *sāyakāt* Ppp has at the beginning *pavānasā tāṅ-*

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

All the *pada*-mss most absurdly divide *anamoguṛḥ* at end of b, SPP. properly emends to *anāṅguṛḥ*, but why "with Sāyana" is not evident, Ppp reads *anāṅguleḥ*, and further has, in c, *vṛddhād adhi pra-* SPP seems to regard the comm. as reading *abhiprasarpatah*

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

Ppp. combines at the beginning *yā 'mam*, and has in place of our d *'rāyān* [combined *keçavārāyān*] *asyā bhaṅsaso muskayor apa hanmasi* (as in its version of our 5 c, d—cf. 13). The *pada*-reading *keçavāḥ* is quoted in the commentary to Prāt. iv. 18.

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

Pari in **a**, though compounded with the verb, has the value of a strengthener of the ablative sense of *sū́ryāt*, as *ádhi* in **b** of that of *çváçurāt*. [Cf. Geldner, *Ved. Stud.* i 270]

25. *Piṅgá*, 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 *kimīdíns* from here.

In **b**, lit'ly 'not make the man a woman' Ppp. puts the *mā* after *pumānsam*

26 Childlessness, still-birth, also crying, guilt (*aghá*), barrenness (*'āvayá*) — that do thou attach to [our] enemy (*ápriya*), as if having made a garland from a tree.

Ppp reads, in **a**, **b**, *mārtavatsam āmābhiṣogham agham ānayam*. The comm has, for *agham āvayam*, *aghavāvayam*, and paraphrases it with *aghānām pāpānām tatphalabhutānām duhkhānām vā 'sakṛd vayanam* It is curious that both *ā-vayam* and *mārta-vatsam* are quoted in the commentary to Prāt iv. 18, as if their second member were 'a *taddhita* beginning with *v*' — [Cf. MB. i. 1. 14, MP i 4. 11]

[Here ends the third *anuvāka*, with 2 hymns and 48 verses It is also the end of the sixth *artha-sūkta*, which begins with *yāú te* The quoted Anukr says *yāu te*]

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.

[*Atharvan — astāvinçakam* * *bhāiṣajyāyusyam uta mantroktāuṣadhidevatākam ānustubham 2 uparistād bhuriṅ bṛhatī, 3 purauṣṇih, 4 5-p parānustub atijagatı, 5, 6 pathyāpañkti (6 virāḍgarbhā bhuriṅ), 9 2-p ārcī bhurig anustubh, 10 pathyāpañkti, 12 5-p virād atiçakvarī, 14 uparistān nicṛd bṛhatī, †25 pathyāpañkti, 26 nicṛt, 28 bhuriṅ*]

Found also in Pāipp xvi [with verses 16–19 in the order 16, 18, 19, 17]. *[The mss have *sāstāvinçakam*] †[The Anukr omits the definition of vss 15 (*tristubh*) and 24 (*6-p jagatī*).]

[Used by Kāuç in a remedial rite (26 33, 40, note), "with a gilt and lacquered amulet made [cf introd to AV ii. 9] of splinters of ten kinds of trees" (Keç, p 327[22]), against all diseases In the *pumsavana*, vs 27 accompanies (note to 35 6) the giving of food to the pregnant woman. Vāit. prescribes the hymn for use in the *sāutrāmaṇī* rite (30 6) when the priest mixes herbs with the *surā*.]

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

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

2 Let them save (*trā*) this man from the *yákṣma* 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 **c**, *dyāús* is read by W I.R T We should expect *pū́rusam* in **a**.

3. Waters [were] the beginning, heavenly herbs; they have made disappear from every limb thy sinful (*enasyà*) *yákṣma*.

The first pāda is a fragment, in meter and in construction; the omission of *ágram* would fairly rectify both. As in sundry other like cases, most of the mss. read at the end *antnaçam* (or *-çam*); only P M.W. have *-çan*

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

Víçākha might also signify 'branchless' Ppp reads in a–b *ekaçrīgāṣ pradhanvatīr*.

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

The last pāda is wanting in Ppp

6 The lively, by-no-means-harming, living herb, the non-obstructing, up-guiding, flourishing (?*puṣyá*) 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 pādas and in most of the last two. The mss again are much at variance as to the reading of *naghārisám;* Bp P. M p m E p m O read ⌊Bp. with *-ghá-*⌋ *naghārsám* ⌊Ppp reads *naghārisām* (as does Berlin ed.) and omits *iha* and pāda e ⌋ The omission of the obscure *puṣyám* would rectify the meter, the Pet. Lexx. regard the word as proper name of a plant.

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

Read *medínīr* 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 *ávakā*, water-natured, let the herbs, sharp-horned, thrust away difficulty

Literally, 'having the *avakā* as fœtal envelop'

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

'Free from Varuṇa' i e, doubtless, 'freeing from the bonds of Varuna,' with which he visits guilt on the guilty. Ppp. reads in c–d *balāsanāçinī rakṣonāçanīs kr* Read in our text *krtyādūsaniç* (for *-yad-*) in d RV

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

Ppp. prefixes an additional pāda to each half-verse: *çivās te santv oṣadhīr* against and *apā sarasvatī jyeṣṭhāṁ 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 (*amṛ́ta*), let them milk out ghee, food, with milk (*gó-*) as chief (*-purogavá*).

The mss. (except D. and R.s.m.?) agree in the unmotived accent *babhū́va* at end of b Ppp. has instead *balena*, also, for *sambhaktās*, *sambhūtās* 'originated,' which is easier.

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

All the mss leave *osadhīs* unaccented at end of b; and most (all save P.M.D R.T) accent *-paruyás* at end of c [Cf 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 *pada*-text reads *sárvā* (not *sárvāh*) in c, and the translation follows it Ppp. has *vyāghro* in a, and *asmāt* at the end. *Ádhi* 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 *yákṣma* of kine, of men, go driven by the plants beyond navigable streams.

The usual expression is 'beyond ninety-nine' such streams Ppp reads *osadhīnām* for *sam vijante* in a [Over "quake" W. interlines "shrink with fear" He would probably have changed it to "they are all in a tremble," as in v 21 4, 6.]

16. The herbs, becoming freed from Agni Vāiçvānara — 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 vs 19 [Ppp. inserts after b *vīrudho viçvabhesajīs*, and continues *tā no mayaskarīç çivāh . o s ç h*]

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, then collected or concentrated virtue Ppp reads in c *janīmasi* for *jānīmaç ca* [We might render *ájñātās* by 'what we are not acquainted with,' to correspond with W's version of *jānímās*]

(*ach* ? Let all the entire herbs note (*budh*) my spell (*váca*ṣ), that we may
: this man pass forth out of difficulty.

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

the The *açvatthá*, the *darbhá*, *sóma* king of plants, immortal oblation

The and barley [are] remedial, immortal sons of heaven.

In c, *dyāuds yavasya bhesajo* in c.

21. Ye rise up (*ud-hā*); 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 *Prçnimātr* is elsewhere epithet only of the Maruts. The accent *abhikrándati* is unmotived [unless, indeed, with Henry, we bring it, with *stanáyati*, under the domain of *yadā*]

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

W and O s m. read *pārayāmasi* at end of b, Ppp. has *phalayāmasi*

23. The boar knows the plant; the mongoos 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 *vīrúdhām* at end of a. Ppp puts *sarpās* after *gandharvās* in c, and has for d *tā iha "yantv osadhīḥ*

24. What [herbs] of the Angirases the eagles [know], what heavenly ones the *raghā́ṭs* 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.

Raghát (which *divyās* 'heavenly' might also qualify) is elsewhere unknown, Ppp. reads instead *vagh-*, the major Pet Lex. suggests emendation [apparently withdrawn in the minor see *raghát*] to *raghávas* 'swift', Ludwig conjectures 'bees.' Ppp also combines *suparnā "ñg-* in a [Render *hansā́s* by the prosaic 'geese,' 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 (*pra-aç*), 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 *ābhṛtās* and *oṣadhīs* change places

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

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

27. Rich in flowers, rich in shoots (*prasū́-*), 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 *sammātarāi 'va* in c The first pāda is nearly identical with RV x. 97 3 b.

28. I have taken thee up out of what has five *çalas*, and also out of what has ten *çalas*, also out of Yama's fetter, out of all offense against the gods.

The Pet. Lexx explain *-çala* as 'a certain measure of distance,' but that sense does not in the least suit the connection, either here or in TB i. 5. 10¹. Ppp reads *ahārisam* in a, [*uṭ tvā* for *atho* in c,] and, for d, *osadhībhir apīparam* 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 *artha-sūkta*, with 28 verses The quoted Anukr. says *sa saptamaṁ vrddhivṛṇçatim rco 'sta cā 'parāḥ* (unclear)]

8. To conquer enemies.

[*Bhṛgvaṅgiras — caturvinçam. dundram uta vānaspatyam. parasenābhananam. ānuṣṭubham · 2. 3. bṛhatī (2 uparistāt, 3 virāj); 4 bṛhatīpurastātprastārapaṅktu; 6 dastārapaṅktī; 7 viparītapādalakṣmā 4-p atyagatī, 8-10 uparistādbṛhatī; 11 pathyābṛhatī, 12. bhurij 19, 20 purastādbṛhatī (19 virāj, 20 nicṛt), 21 triṣṭubh, 22. 4-p çakvarī; 23 uparistādbṛhatī; 24 3 av triṣṭubuṣṇiggarbhā parāṭçakvarī 5-p jagatī*]

Found also in Pāipp xvi. [but the order of vss. 3 and 4 is inverted, likewise that of vss 6 and 7]. ["Verses" 22–24 are prose, in Brāhmana style.—Whitney's treatment of this hymn is doubtless only a rough first draft, which he would have revised thoroughly had his life been spared The understanding of this hymn is so peculiarly dependent upon an understanding of the ritual that I have felt obliged to present the latter with exceptional fulness—without attempting, however, to revise W's version into entire accordance therewith]

[Vāit does not notice the hymn Its principal use by Kāuç is in the army rites of the 16th *kaṇḍikā* In the previous one (15. 11), vs 22 is used with v. 2 6 etc. when the king mounts a new chariot And at 73 5, among the citations for the morning and evening oblations, is one that bears a marked resemblance to our vs 14]

[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 314²⁸ ff), and the introd which SPP gives (p 658–9) in lieu of the lost comm., all present instructive details]

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

dhūmāṁ parādṛçyā 'mitrā hṛtsú ā́ dadhatām bhayáṁ

This is the second half of our verse 2, with *agnim* left out When the flame breaks out (*agnim jātam*), he addresses it with

agnim parādṛçyā 'mitrā hṛtsú ā́ dadhatām bhayáṁ

This is the same half-verse, with *dhūmāṁ* left out See Keç., p 314³¹ ff., SPP, p. 658¹⁸⁻¹⁹. — This now is the fire for the "army rites"]

[Upon it, with use of h. 8, is placed successively (16 14) fuel of *açvattha*, *badhaka*, *tājad-bhaṅga* ('castor-oil plant'), *dhva* ('*palāça*'), *khadira*, and *çara* ('reeds') These things are all mentioned in vss. 3–4; Dārila's list (n. to 48. 1) agrees entirely with this cf. also Bl., p xliv — Next follows the bestrewing of the tracks of the hostile army with various symbolical objects, to wit first (16 15), "the fetters aforesaid" (at 14 28) of hemp and of muñja-grass smeared with *tigida*; then (16. 16–17), "traps [?*kūta* see n to vs. 16] of *açvattha*," "hempen nets," and "stakes of *badhaka*." Various expressions in the hymn may be taken either as allusions to these objects or

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

⌊Finally, with "hail to these" (*svāhā 'bhyás* 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 *badhaka;* and with "wail to those" (*durdhā 'mībhyas* of vs. 24), he makes, with his left, in the same fire an oblation of the uncanny *iṅgida* for the destruction of the army of his enemies (16. 19). Then, setting up a branch of red *açvattha* to the north of his fire, he winds it with threads of blue and red with the last pāda of vs. 24, and moves it to the south (16. 20) ⌋

⌊In counter-sorcery, *iṅgida* is the regular surrogate for ghee (Kāuç 47 3) In the rites accompanying iii 6 (the hymn is notably affiliated with ours in respect of substance and expression. cf. "fetters," *açvattha, khadira,* cf also viii 8 3 **a** with iii 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 Kāuç 48 31) with a leaf of red *açvattha* ⌋

⌊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 (*dhūmám* and *agnim*) of an *ūha* 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 *amítrāh*), the true meaning of which has been missed by the Occidental exegetes. SPP (as above) understands Keçava's introd to Kāuç. 14 aright and explains it clearly, p 658[18].—It may be noted that Ppp unintelligently, with its *agnim dhāmam* (intending *dhūmam*), has both alternatives, but in the wrong order ⌋

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

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

Quoted in Kāuç 16 9 ⌊see introd ⌋

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

Ppp reads *agnim dhāmam* in **c** The different parts of the verse are quoted in Kāuç 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 *amítrās* 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 *açvatthá*, devour (*khād*) them speedily, O *khadirá;* let them be suddenly ⌊*tājád*⌋ broken ⌊*bhañj*⌋ like hemp ⌊*bhánga*⌋; let the slayer (*vádhaka*) slay (*han*) them with deadly weapons (*vadhá*).

The translation implies the emendation (which is made in our text) of *ajiram* (p *khādiraoajiram !*) to *-rám*,* and the treatment of *tāját* and *bhāñgas* (p *tājádbhāñgahoiva !*) as two separate words Ppp reads in **b** *khadirā 'iram*, and in **c** combines

-bhaṅgāi 'vá; for d it has *bṛhajjālena saṁcitāḥ* [cf. our 4 d]. Kāuç. (16. 14) takes *tājadbhaṅga* as a single word, and its comm. explains it as the castor-oil plant (*eraṇḍa*). [In *çṛṇṭhí* I see an allusion to the sorcerer's favorite "reeds" (*çará*) of vs. 4. Griffith notes the power of the *açvattha* to rend asunder the masonry etc. in whose crevices its seed has germinated The other word-plays, including that on *vádhaka badhaka* (cf. *bādhaka* and root *bādh*), are evident. See also introd.] *[So also SPP. with several of his authorities.]

4 Let the rough-called one make yonder men rough (*paruṣá*); let the slayer slay them with deadly weapons; let them be broken quickly like a reed (*çará*), tied together with a great net.

Ppp. combines *çare 'va* in c,* and has at the end (as in 3 d) *saṁcitās*, it puts the verse before our vs 3. The Pet Lexx conjecture *paruṣākvá* to be 'a kind of reed.' [For the materials of the sorcery, and the "net," cf. introd.] *[As the meter requires; why then does not the Anukr. call the vs a *purastādbṛhatt* and have done with it?]

5. The atmosphere was the net; the great quarters [were] the net-stakes; therewith encircling [them], the mighty one (*çakrá*) scattered away the army of the barbarians (*dásyu*).

Ppp has an easier but virtually equivalent version of c, d. *tená 'bhidhāya senām indro dasyūn apā 'vapat.* Vss 5–8 are translated by Muir (v 88) ["Net-stakes": cf. introd — For "encircling" W first had "girding"; *abhi-dhā* carries the idea of bridling, curbing, or restraining cf. vss 7, 8, 9 and note to III. 11. 8.]

6. Since great [is] the net of the great mighty one, the vigorous (*vājínīvant*) — therewith do thou crowd (*ubj*) down upon all [our] foes, that no one soever of them may be released.

Ppp. adds to our first half-verse (with *rocanāvatas* for *vāj-* in b) the second half-verse of our 7 (omitting *nyarbudam* and reading at the end *senām*), then putting the whole after 7. All the mss accent *múcyātāi*, 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 *móci*, of which he holds *mucyắtāi* to be a gloss]

7. Great, O Indra, hero (*çūra*), 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 Ppp (see under the preceding verse) in reading *senām* at the end Instead of our c, d, Ppp. has *tena ny ubja maghavann amitrān çaçvatībhyaḥ.*

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 exorcised away (*an-apavācaná*), 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 [are] they bound (*sā*); the sad messengers that are death's — them I lead them to meet, having bound (*bandh*) [them].

Ppp. reads *khālās* for *aghalās* in c, and at the end *baddhān*. All our mss. agree in giving the abbreviated form *badhvā* [" 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 (*? matyà*) shatter them.

Ppp reads for a *mrtyudūtā amum nayata*, d is corrupt, but apparently is the same with our d.

12. The Perfectibles (*sādhyá*) go lifting with force one net-stake, the Rudras one, the Vasus one, by the Ādityas one is lifted

Ppp has for second half-verse *rudrā dvitīyam vasavas trtīyam ādityāir ekā udyatā.*

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

Ppp. has at the end *vadhāis* instead of *mahim.*

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,' *vānaspatyān*, acc 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 reads *hatām* Bp reads *dvipāt* in c [For the citation in Kāuç 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. makes *devān* and *sarpān* change places [and reads *hatām* again at the end] [Muir, v. 296, cites MBh II 11 45 = 461, where the Fathers are divided into seven troops, four of embodied and three of bodiless]

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

Ppp. gives for a *mrtyupaçā yama* [that is, *ime ?*] *yuktā.* Kāuç. (16. 16) speaks of '*kūtas* of *açvattha*[-wood] and nets of hemp' [Geldner, *Ved Stud* I. 139, renders the vs and takes *kūta* as "trap"; SPP, p. 659[13], says *nrādānām prāṇibandhanam*, Bl, p. 119 (see esp. p. 585), "hammer."]

17 The hot drink (*gharmá*) [is] kindled with fire, this thousand-slaying oblation (*hóma*); both Bhava and the spotted-armed one — O Çarva, slay ye (two) yonder army

All the mss. read *bhávas* at beginning of c; our edition emends to *bhavás*. The common construction *bhavấç ca . . . çárva . . . hatam* (cf. the next verse) is much disturbed by the addition of *pŕçnibāhus*, which the second *ca* forbids to take as a mere epithet. Ppp. reads *sahasraçah* and *hatām* 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 (*ákṣu*) and net, O Çarva, [do thou] and Indra slay yonder army.

Only P. and R s.m. have *çsam*, all the rest *ásam*, which must accordingly be regarded as the traditional text, though unintelligible. Further emendation to *osám* 'quickly' is hardly advisable. Ppp. has *osam*. Ppp. also differs much in c, d: *indrasyā 'ksamālābhyām sarva senām amūm hatām*. Part of our mss. also (W.O.D.T.) read *sárva* in d. [Geldner discusses *ákṣu*, *Ved. Stud.* i 136.]

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

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

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

Ppp reads *çiṣam* for *çakan* 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 *enān* before *kroçatām*, and adds *ubhe* at the end of a

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

Ppp. reads *çaphā 'ntarikṣa buddhih* and omits the clause *antardeçāḥ kiṃkarāh*. The verse is quoted in Kāuç. 15. 11 [see introd.].

23. The year (*saṁvatsará*) is the chariot, the complete year (*parivatsará*) the chariot-lap, *virấj* the pole (*īṣá*), Agni the chariot-mouth, Indra the left-stander, the moon the charioteer.

Ppp reads, for the first part of the paragraph, *ahorātre cakre māma ārāt samvatsaro adhisthānam virād* etc *Samyasthās* (p. *samyaosthāḥ*) 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 [*svâhâ*] to these! wail (*durâhâ*) to those! with the blue-red one I stretch down upon them yonder.

That is, probably, with Çiva's aid I bring the net down upon them [Ppp. omits all after the first *svâhâ*] Parts of the verse are quoted in Kâuç 16 18–20: 'with "hail to these" he makes a libation for his friends; with "wail to those" [he pours] with the left hand *iṅgida* on the [staff] of *badhaka*, having stuck in a branch of red *açvattha* 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 *anuvâka*, with 2 hymns and 52 verses Here also ends the eighth *artha-sûkta*, which begins with *indro manthatu*. The quoted Anukr says *indro manthatu*]

9. Mystic: extolling the virâj.

[*Atharvan — sadvinçam kâ, yapeyam uta sarvâsam chândasam trâistubham 2, 3 pânkti (3. âstârapânkti), 4, 5, 23, 25, [26] anuṣṭubh, 8, 11, 12, 22 jagatî, 9 bhuraj, 14 4p atijagatî*]

Found also (except vss 19, 20) in Paipp xvi [with vs 23 after vs 24] The Kâuç. takes no notice of the hymn, [but the Vâit (33 8) allows the use of 21 vss (from vs 6 to the end) in the *vaitra* sacrifice at the celebrant's option]

Translated Ludwig, p. 439, Henry, 26, 65, Griffith, 1 416 — See also Muir, v 370

1 Whence [were] those two born? which side (*ârdhna*) was that? out of what world? out of which earth? the two young (*vatsá*) of the *virâj* rose out of the sea (*salila*), of those I ask thee by whether [of them was] she milked?

The 'which' is both times *katama*, implying the existence of more than two, but Ppp has instead *katarasyâh pṛthivyâh*

2. He who caused the sea to resound (*krand*) with greatness, making a threefold lair (*yónî*) as he lay, the desire-milking young of the *virâj*, he made his bodies secret (*gúhâ*) in the distance

Ppp combines *yo 'krand-* at the beginning, and reads in b *tyabhijam çayânam*.

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

Ppp. reads *catvâri* instead of *trîni* in a *Caturthâm* 'fourth' might also be subject of 'disjoins' Compare IX. 10 27 (RV 1 164 45)

4. Forth out of *brhât* [as] sixth five sâmans [were] fashioned, *bṛhât* was fashioned out of *brhatî*, out of what was *bṛhatî* made?

Ppp. reads *sasṭhah* instead of *-thât*

5. *Bṛhatî* the measure (*mâtrâ*) was fashioned forth out of measure [as] a mother; illusion (*mâyâ*) was born from illusion, Mâtalî out of illusion.

The desire to play upon the root *mā* 'measure, fashion,' is the leading motive in the making of this verse. The *pada*-text gives the absurd reading *māyāḥ* at beginning of c; Ppp. reads after it *hi* instead of *ha*.

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

For *ā́ 'múto*, in c, Ppp reads *āmuto* The remainder of the hymn, from this verse on, is by Vāit 33 8 allowed to be introduced at pleasure in the *navarātra* ceremony.

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

Ppp. reads *pṛchāmi ṛṣ-* in a

8. After whom, when removed, the sacrifices remove (*pra-cyu*), [whom], when attending, they attend on (*upa-sthā*), in whose course (*vratá*) [and ?] impulse the monster (? *yakṣá*) stirs — that, O seers, is the *virā́j* in the highest firmament.

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

No ms [of ours] inserts *t* between *-rā́ṭ* and *sva-* in b [but four of SPP's do so], as required by Prāt II 8 (under which this is one of the passages quoted). In d we ought properly to have emended to *tve tve* (accentless), all the mss accent the two words, against the uniform usage elsewhere; and the *pada*-mss. commit the further blunder of giving both times *tvé ít*, as if the word were the Vedic locative of the 2d pers. pronoun (as in v 2. 3)

10 Who understandeth (*pra-vid*) the pair-ness of *virā́j*? who the seasons, who the ordering (*kálpa*) of her? who her steps (*kráma*), how many times milked out (*vi-duh*)? who her abode (*dhā́man*), how many times dawnings (*vyùṣṭi*)?

The version is much more literal than intelligent, especially at the end, where we expect rather *vyùṣṭam* than *-ṭīs* 'Pair-ness,' *mithunatvám*, 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. Ppp. 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 (*yóni*); 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 *chándaspakṣa*, although Prāt. ii. 62 expressly requires *-aḥpa-*, and all the mss. read it except Bp., which has *-aspa-*. The verse is found also in TS. iv 3 11¹, MS. ii 13. 10, K. xxxix. 10. Both TS and MS. have at the beginning *chándasvatī*, MS. reads *usásāu*, and at the end *-retasāu;* at end of b, MS. gives *anusáṁcarete* and TS. *ánu samcárantī;* both have *ví* for *sám* in c, and TS. *ketúm kṛnvāné* for *ketumátī* in d Ppp. reads *caratī* in c

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

The verse follows the preceding in the other three texts also TS MS. rectify the meter of b by reading *gharmā́sas*, and for *rétas* MS has *rétasā* and TS. *jyótisā*, TS. gives *rákṣati* for *jínvati* in c, and for *rā́ṣṭrām* in d TS has *vratám* and MS *ksatrám*.

14. She that was fourth set Agni-and-Soma; the seers arranging the (two) wings of the sacrifice — *gāyatrí, triṣṭúbh, jágatī, anuṣṭúbh, bṛhad-arkí*, bringing heaven (*svàr*) 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 *adadhus* to *adadhāt* 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 *catustomó abhavad*, and MS with *catustomám adadhād*, both rectify the meter of a by omitting *āsīt*, in b both have *ṛṣayas* as vocative, and after it *bhávantī*, and MS. has *paksā́* (for *-vāú*) before it, in c, MS has *vrā́jam* for *anustúbham*, in d, TS begins with *brhád arkám*, MS with *arkám* alone and both follow it with *yuñjā-nā́h svàr* (TS, of course, *suvar*) *ā́ 'bharann idám* Ppp's only variant is *brhadarktr* in d

15 Five milkings after five dawnings; 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 MS (also in K.?) separated at some distance from those that here precede, also in PGS iii 3 5 all read *samānámūrdhnīs* instead of *ékamū-* in d

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

The translation implies in b the reading *sadahám*, this is given in our text, against the authority of our *pada*-mss [which have *sát ahám*], the *samhitā*-mss (except O p m) have *sad-*. All the latter read in a *-já rtásya* (p *prathamaojā́ 'rtásya* [cf JAOS. x. 451]

17 Six they call the cold, and six the hot months; tell ye us the season, which one [is] in excess (*atiriṣta*), seven eagles (*suparṇá*), poets, sat down; seven meters after seven consecrations.

None of the mss. read *çtúṇ ṣáḍ* in **a**, as demanded by Prāt. ii. 9. In **d** the construction of the two nouns is reversible.

18. Seven [are] the offerings (*hóma*), the fuels seven, the sweet things (*mádhu*, n.) seven, the seasons seven; seven sacrificial butters (*ájya*) went about the existent thing (*bhūtá*), 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 is 'fuels' in **a**. All the *saṃhitā*-mss. combine *saptá ṛtávo* in **b**. Ppp. reads in **b** *nu* for *ha*, and has instead of our **c**, **d**. *sapta jyāyām paruhūta gāyaṁ saptahotā ṛtudavajetitās sapta gṛdhrā iti çuçravā 'ham* Nearly all the mss. (all of ours save E) read *āyam* (the *saṃhitā*-mss. *-am*) at end of **c**.

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

The gender of *anyás* at beginning of **b** speaks strongly for a compound like the later *anyo 'nya-*; but the double accent and the *pada*-reading (*anyáḥ anyásmin*) are against it. The *pada*-text divides *árpitāni* (*ādṛ́p-*) at end of **b**, but not at end of **d**. The verse is wanting in Ppp.

20. How did *gāyatrí* permeate (*ví-āp*) the triple [*stóma*]? how is *triṣṭúbh* adapted to that of fifteen? how *jágatī* to that of thirty-three? how [is] *anuṣṭúbh* 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 (*ṛtvíj*) who are of the gods, Aditi has eight wombs (*yóni*), eight sons; the oblation (*havyam*) goes unto the eighth night.

With **a** compare 16 **a** above, here as there all the *saṃhitā*-mss. combine *-já ṛtásya*, as in **b** all combine *índra ṛtv-*. Ppp. reads from the beginning *astāu dhāmāni pratha majam tasyā 'ste 'ndra ṛtv-*, and, in **d**, *apī* for *abhi*.

22. Thus thinking what is better have I come hither, in your friendship I am auspicious (*çéva*), 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 *vírāj* is regarded as speaking. Ppp. has *ā 'gam* at end of **a**, and *nas* for *vas* 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 (*manuṣyà*), herbs — them five followed (*sac*) after.

The nouns in **c** are accusatives, and are apparently summed up in 'them' (*tắn*). All the mss. this time read with our text *yamásya ṛṣ-* in **a**–**b**. Ppp. puts the verse after our 24.

24. Since the heifer milked solely (*kévalī*) for Indra [his] will (*váça*), the beestings, [when] first milked, then [she] gratified in four ways the four — gods, men, Asuras, and seers.

Ppp. reads at the end *atha ṛsīn*, all our mss. save O. make the combination *utá ṛsīn* as in the printed text

25. What now [is] the ox (*gó*), who the sole seer, what the abode (*dhāman*), what the blessings (*āçís*)? the monster on the earth [is] simple (*ekavīrt*), the sole season — which now is that?

Ppp. reads *sāma* for *dhāma* in b All our mss. combine *ekarsís* in a, but all *ekartús* (also Ppp) in d It is necessary here and in the next verse to render *gāús* 'ox,' because the accompanying adjectives are masculine 'Which' in d is the superlative *katamá*. [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 *sāma* for *dhāma*, and all the mss (with Ppp) have *ekarsís* but *ekartús*

[Here ends the ninth *artha-sukta* It begins with *kútah*. The quoted Anukr here says *kutah*]

10. Extoliing the virāj.

[*Atharvāṅgiras — vāt jaryāyā virāddevatyās*]

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

[Neither Kāuç nor Vāit makes use of the hymn, but one of the "committals" in the *upanayana* (Kāuç 56. 13) is to *mārtyumjaya mārtyava* cf vs 23]

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

[**Paryāya I.** — *travodaçakam 1 3 5 ārcī pañkti* a *of 2 7 yajuṣī pañkti*, b *of 2, 5 sāmny anustubh*, b *of 3 ārṣy anustubh*, b *of 4, 7 virāḍgāyatrī* b *of 6 sāmnī bṛhatī*]

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 *āsīt*, and, after *tasyāṃ jātāyā 'bibhed eka sarvam yam eve 'dam bhaviṣyati na vayam iti*

2 She ascended (*ut-kram*), she descended (*ni-kram*) in the house-holder's fire (*gārhapatya*), house-sacrificing (*grhamedhín*) house-holder [*grhápati*] 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 (*āhavanīya*): to his god-invocation the gods go, dear to the gods becometh he who knoweth thus.

The introductory clause *só 'd akrāmat*, 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 [*dákṣiṇa*] fire: justified (*ʾ-ṛtá*) by the offering, fit for sacrificial gifts [*dakṣiṇíya*], fit for refuge (*vāsatcya*) becometh he who knoweth thus.

Our *pada*-mss. divide *yajñárṛtas* into *yajñaʻṛ́tah*, which is evidently wrong, for *yajñáṛ ṛtah* [as indeed two of SPP's read], and the quotation of the word under Prāt iii. 64 also indicates that the latter is the true accent Ppp. reads instead *yajñāntas*, and omits after it *dakṣintyas*.

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

6 She ascended; she descended in the gathering (*sámiti*): [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 (*ʾ āmántraṇa*); [men] go to his address, fit for address becometh he who knoweth thus

By the connection, *āmántrana* ought to involve the idea of a locality. Instead of [line 2 ?], Ppp repeats *yajñānto vāsateyo bhavati* etc from § 4

[**Paryāya II.** — *daçakam. 8, 16 sāmny anuṣṭubh (8 3 p), 9 uṣṇiggarbhā 4-p uparistādvirād bṛhatī, 10 1-p yājuṣī gāyatrī, 11* [?]. *14 sāmnī paṅkti (11 1-p), 12 virād gāyatrī, 13 ārcy anuṣṭubh; 15 āsurī gāyatrī, 17 sāmnī bṛhatī*]

8. She ascended; she stood striding (*ʾ vikrāntā*) 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 *hvayāmahi* (without *iti*)

10. They called to her:

11. "O refreshment, come! O *svadhā́*, come! O pleasantness, come! O thou rich in cheer (*śrā*), come!"

Ppp combines *svadhe 'hi* and *sūnṛte 'hi*, and omits *iti* at the end (as in § 9)

12. Of her Indra was the young (*vatsá*), *gāyatrī́* the halter, cloud the udder;

Ppp. begins *tasyā 'gnir vat-*. Accent in our text, with all the mss, *āsīt*.

13. Both *bṛhát* and *rathantará* were two teats; both *yajñāyajñíya* and *vāmadevyá* [were] two.

Ppp. prefixes a *tasyās* at the beginning Accent again in our text *ástām*, with all the mss.

14. Herbs did the gods milk [from her] by *rathantará*, expansion (*vyácas*) by *bṛhát*,

15. Waters by *vāmadevyá*, the sacrifice by *yajñāyajñíya*

16. Herbs doth *rathantará* milk, expansion doth *bṛhát*,

17. Waters doth *vāmadevyá*, the sacrifice doth *yajñāyajñíya*, for him who knoweth thus.

For the last two paragraphs, Ppp reads *te vāi virājāh kāmadhuga stanā kāmam-kāmaṁ yajamānan maha yah*

[**Paryāya III.**—*atāu* **a** *of 18 4 p virād anustubh*, **b** *of 18 ārcī triṣṭubh*, **a** *of 19–21 4 p prājāpatyā paṅkti*, **b** *of 19–21 ārcī bṛhatī*]

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 (*vṛaçc*) is his unfriendly foe (*bhrātṛvya*) who knoweth thus.

Only P s m and R give here the first phrase, and only R in the three following paragraphs Ppp puts *vanaspatīnām* after *samvatsare* [For *vṛçcáte*, 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 *pitṛbhyas* after *māsi* [R's collation, *masi*], and then reads *dadhatas svadhāvān pitṛṣu bhavati pitṛyānam* etc O R accent *jānāti*

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 *váṣaṭ* in a half-month. he understandeth the road that goes to the gods who knoweth thus.

Ppp reads *tasmād ardhamāse devebhyo juhoti juhoty agnihotram pra devay-*. O R again accent *jānāti*

21. She ascended; she came to men (*manuṣyà*); men slew her; she at once (*sadyás*) 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 *ahar-ahar manuṣyānām upa h-*

[Paryāyas IV. and V. — *dve ṣoḍaśake.* a *of 22, 23, 26, 29. 4-p. sāmnī jagatī;* b *of 22-24, 28, 29 sāmnī bṛhatī;* c *of 22, 26 sāmny uṣṇih;* d *of 22, 23, 26, 29. ārcy anuṣṭubh;* c *of 23. āsurī gāyatrī;* a *of 24, 25, 28. 4-p. uṣṇih,* c *of 24. prājāpatyā 'nuṣṭubh;* d *of 24, 25, 27. ārcī triṣṭubh;* b *of 25, 26 sāmny uṣṇih;* c *of 25, 27, 28. virād gāyatrī,* a *of 27. 4-p prājāpatyā jagatī,* b *of 27 sāmnī triṣṭubh,* d *of 28 3-p. brāhmī bhurig gāyatrī;* c *of 29 sāmny anuṣṭubh*]

22. She ascended, she came to the Asuras; the Asuras called to her: O illusion (*māyā́*), come! of her Virochana son of Prahrāda was young (*vatsá*), the metal-(*áyas*-)vessel [was] vessel; her Dvimūrdhan son of Ṛitu milked; from her he milked illusion; that illusion the Asuras subsist upon, one to be subsisted on 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 *āsīt*, with all the mss. Ppp. reads *vāsrocanas* instead of *viṣ-* Single points in these paragraphs find correspondences in MS. iv. (p 21,l 14 ff.; p 36,l. 8 ff) and in TB II 2 9⁶ ff [cf I 5.9¹].

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

The *saṃhitā*-mss vary a good deal over *mārtyavó 'dhok* P M read *mārtyyò*, R. *mārtyyó*, E O K *mārtyavó*, T *mārtyāvo;* [cf introd] Ppp has instead *ādityo;* and it omits *rājā* after *yamas,* it puts the paragraph after our 24

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

Té at beginning of d is rendered in accordance with the paragraphs that precede and follow, but the *pada*-text reads *té* simply (not *té íti*), as if it qualified *manuṣyàs* Ppp reads *pṛthus* for *pṛthī* An accent-mark has dropped out in our edition under the *va* of *irāvaty* in a.

25 She ascended; she came to the seven seers; the seven seers called to her: O rich in *bráhman*, come! of her king Soma was young, meter [was] vessel; her Bṛihaspati son of Aṅgiras milked; from her he milked both *bráhman* and penance; upon that, both *bráhman* and penance, the seven seers subsist; possessed of *bráhman*-splendor, one to be subsisted upon, becometh he who knoweth thus.

Ppp. puts this paragraph after our 26, and omits *rājā* 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 *dārupātram* instead of *camasas* 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 (*púṇya*) odor, come! of her Chitraratha son of Sūryavarchas was young, the blue-lotus leaf [was] vessel; her Vasuruchi son of Sūryavarchas 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 *kāuvero vāiçravano* [cf our 28 b] and *dārupātram* in b, and *rājatanābhiḥ kāuverako* [cf our 28 c] in c. Restore in our text the lost accent-mark under the *ti* of *jīvanti* in d.

28. She ascended; she came to the other-folks; the other-folks called to her: O concealment (*tirodhā́*), come! of her Kubera son of Viçravaṇa was young, the raw vessel [was] vessel; her Rajatanābhi 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 *punyajana* instead of *itarajana* [twice third occurrence not noted], and reads in b *vasuruchiḥ sūryavarcaso* and *puskaraparnam* [cf our 27 b] P p m and K read *kúveras* in b, and Bp K read *kāverakā́s* in c.

29. She ascended, she came to the serpents, the serpents called to her: O poisonous one, come! of her Takshaka descendant of Viçāla was young, the gourd-vessel [was] vessel, her Dhritarāshṭra son of Irāvant 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. *Airāvatāḥ* is quoted under Prāt iv 55 as an example of a word divided in the *pada*-text notwithstanding its secondary formation with initial *vṛddhi*. Ppp reads *viṣābhayas* for *vāiçāleyas* in b, and combines *-rāṣṭrāt* "*rāv-* in c [R's collation has *-rāṣṭrātrāv-*].

[Paryāya VI. — *catuskas 30 2-p virād gāyatrī, 31 2-p sāmnī triṣṭubh, 32. 2-p. prājāpatyā 'nustubh, 33 2-p ārṣy usnih*]

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 *tád* for *yád* 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 Anukr. for the *paryāya-sūkta* are given piecemeal at the end of each *paryāya*. For brevity they may here be given together I. *trayodaça;* II. *daça;* III *astāu ca;* IV *tataḥ ṣodaça*, V *ṣodaça;* VI *catuskas.*]

[SPP., "Critical Notice," vol. 1, p. 19, prints them in full in their metrical form:

trayodaça daçā 'stāu ca tataḥ sodaça sodaça
virāḍvāyām catuskas tu, saṭ paryāyās tu niççitāḥ

'In the [hymn beginning] "*virāḍ vā*" (*vāt*), [the last *paryāya* is] one of four [*avasāna-rcas*], while the *paryāyas* count six.']

[The summations of *ganas* and (*gaṇa-*)*avasāna-rcas* 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 *anuvāka*, with 2 hymns and 59 verses that is 1 *artha-sūkta* of 26 verses and 1 *paryāya-sūkta* with 6 *paryāyas* and 33 verses.]

[Some mss sum up the hymns and verses correctly. Thus D reckons 30 *sūktas* (that is 24 of the decad-divisions of our hymns 1–9, plus 6 *paryāya-sūktas* of our h 10) with 226 verses (i e in our hymns 1–9) plus 67 *avasāna-rcas* Similarly ms I. makes 30 hymns, but 259 verses (i e 226, plus the 33 of our h 10)]

[Here ends the nineteenth *prapāthaka*]

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 Anukramaṇī 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-véda traduits et commentés*, Paris, 1894. The *bhāṣya* is lacking for this book.]

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

[The *anuvāka*-division of the book (as is explained on page 472 also) is into five *anuvākas* of two hymns each. The 'decad'-division likewise is as described on page 472. A tabular conspectus for book IX follows:

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	24	25	31	24	35	62[¶]	26[¶]	22	22	28
Decad div.	2+14	11+1+5	1+11	1+14	1+1+7	1+1+1+1+1+1	1[P]	1+1	1+12	1+1+8

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

1. To the honey-whip etc.

[*Vasiṣṭhan — caturnavatyam madhulakṣaṇayam, ādyam triṣṭubham 2 triṣṭubgarbhā pañkti, 3 parānuṣṭubh 6, 7 mahābṛhatī (6 atiśākvarāgarbhā, 7 atyaṣṭagarbhā), 8 bṛhatigarbhā samsthārapañkti, 9 pathyābṛhatī prastārapañkti, 10 purohiṣ pañkti, 11–13, 15, 16, 18, 19 anuṣṭubh, 14 purauṣṇih, 17 uparisthādbṛhatī, 20 bhurig viṣṭārapañkti, 21 1-āv 2-p ārcy anuṣṭubh, 22 3-p brāhmī paro[illegible]uṣṇih, [illegible]āricī pañkti, 24 3 av. 6 p. astr.*]

[Partly prose — 14 a and 21 to the end.] Found also [with 3 2, vs 7 before 6, and vs 18 before 16] in Pāipp xvi., [but according to a note accompanying the collation-book, vss. 1–24 occur in Pāipp at folios 226 a, 108 a, 69 b, i.e. in a different

kāṇḍas']. The hymn is called the *madhusūkta* 'honey-hymn' in Vāit. 16. 12, and is prescribed to be recited to accompany the mixing of soma with milk in a part of the *agniṣṭoma* ceremony. It is reckoned to the *varcasya gaṇa* (see note to Kāuç. 12. 10); and (always in company with III. 16; VI 69) is directed in Kāuç. 10. 24*; 12. 15; 13. 6 to be recited in various ceremonies. [See also notes to vss. 13, 18.] *[VI. 125. 2 and IX. 1. 1 and XIX 3 1 have the same *pratīka* (*divasprthivyās*). SPP. understands the comm. at III 16 and at VI. 69 as intending IX. 1 by *divasprthivyās*, but the comm. at XIX 3 understands XIX 3 as intended (cf Whitney's introduction to XIX. 3). — The "honeyed whip," *mádhumatī kaśā*, of the Açvins is mentioned in the RV. (I. 22. 3; 157 4). Oldenberg, *Rel. des Veda*, p. 209, thinks it refers to the morning dew. Cf. Macdonell, *Ved. Mythol.*, p 49, 54.]

Translated Henry, 81, 115; Griffith, I. 427; Bloomfield, 229, 587.

1. Verily from sky, from earth, from atmosphere, from ocean, from fire, from wind was born the honey-whip; noting (*cāy*) it, [as] putting on immortality, all creatures (*prajā́*) rejoice to meet it with their hearts.

The irregularities of meter in **a** and **c** may be rectified [very unsatisfactorily] by combining *pṛthivyā́ 'nt-* (as Ppp. actually reads) and resolving *cāyitu-ā́* *Divás p-* 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 (*amṛ́ta*) hath entered in.

Ppp puts *payas* in **a** after *viçvarūpam* [and combines *payo 'syās*] and puts *tvā* in **b** after *uta*, and it reads at the end *divastam* It also gives the verse after our vs 3 The metrical definition of the Anukr is wrong, since a fair *tristubh* is restorable by a little resolution (*viçu-a pr ānas*)

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

Pāda **c** is identical with 1 **b**. pādas **c**. **d** with 10 **c**. **d** Ppp reads at end of **a** *pṛthivyās*, at end of **d**. *ugrā anapatiṣ* (also in vs 10)

4 Mother of the Ādityas, daughter of the Vasus, breath of creatures (*prajā́*), navel of immortality (*amṛ́ta*), gold-colored, dripping with ghee (*ghṛtā́cī*), the honey-whip moves among mortals [as] a great brightness (*bharga*)

Bp p m, Bp ²T read *gárbhas* in **d**. and our edition follows them, doubtless erroneously [All of SPP's authorities give *bhárgas*.] With **a**, **b** compare RV. viii. 101 (90). 15 **a**, **b** [and MB II 8 15 **a**, **b**] The Anukr does not heed the redundant syllable in **c**. [Correct *gárbhaç* to *bhárgaç*.]

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

P____ .e end *bhuvanā 'bhi vaste.*

6. Who knows (*pra-vid*) that, who understands (*cit*) that which [is] the unexhausted soma-holding vessel of the heart of it? The priest (*brahmán*) 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.' *Akṣitas* (Ppp. *akṣatas*) at the end of b is plainly an intrusive addition to the pāda; the Anukr., wrongly reckoning the initial *a* of *asyās* as unelided, counts 15 syllables in the pāda, and calls both this and the next verse by the unusual and indefinite name *mahābṛhatī*.

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

'Its,' i.e. of the 'honey-whip' Ppp reads again *akṣatāu* in b, and it puts this verse before our vs. 6.

8. She that, crying much, great, vigor-bestowing, loud-noised, goes unto her course (*ṛtá*), bellowing at three *gharmás* — she lows a lowing, she abounds (*pī*) with milk (*páyas*)

'Crying loudly,' lit 'making to excess the sound *hiṅ*', 'abounds with milk,' perhaps rather 'gives milk in streams' The verse is very obscure, it is in part identical with 10 6 below (= RV 1 164 28) 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 (*çākvará*) bulls that are self-ruling, they rain, they cause to rain, for him who knows this, his desire, refreshment, waters.

'Whom' is fem., 'they' (c) 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 (*kṣip*) vehemence (*çúṣma*) 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 *divi* for *ádhi* at the end] [Bloomfield thinks *çuṣma* is 'lightning' ZDMG xlvii. 566] O reads at the beginning *stanayitnus te* 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 (*priyá*) of the Açvins, so, O Açvins, 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 *varcasya gaṇa* (see note to Kāuç 7 1),

and at Kāuç. 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 *anuṣṭubh* (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 mss., *vaṇçisiya*, but it should be emended to *vaṃsiṣīya* (root *vaṃ*); cf the similar misreading at XVI. 9 4 Ppp. reads *madhu janiṣī manu mambiktyaḥ*, and it combines *agnā "gamam*. By reckoning the first part of the passage as metrical (which it is not) the Anukr. counts out a good *purausnih*

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 Açvins, let splendor be maintained in my self

Ppp reads, for the second half-verse, *evā me 'çvinā balam ojaç ca dhriyatām* cf our 17 c, d The line is, like the corresponding parts of 11–13, not metrical as it stands.

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

In a, delete the superfluous accent-mark under *iha* Ppp has quite another version of a, b *yathā makṣā mayantyojam dakṣinām adhi* 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 (*giri*), on mountains, what in kine, in horses, in strong drink (*súnā*) 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 Vāit. is given] Ppp. has only *yadi giriṣyavapām citrisi* in place of this verse, and puts it before our 16.

19 O ye Açvins, lords of beauty! anoint me with the honey of bees (*sāraghá*), 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 Prajāpati, a bull, thou castest vehemence on the earth, on the sky; upon that live all cattle; with this it lavishes (*pṛ*) food (*iṣ*) [and] refreshment.

The first half-verse is the same with 10 a, b, saving *divi* for *dúhe* at the end. 'That' in c is fem (*tā́m*), and might refer either to 'voice' or to 'earth'; 'this' is masc (or neut, *téna*), 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 *çúsma* ('vehemence') The metrical description of the

Anukr. is, as usual in such an irregular case (10 + 12 · 11 + 9 [11?] = 42), quite worthless. Ppp. omits the first pāda, reads *dīvas* for *divi* at the end of the second, and goes on thus: *madhos kaçayoṣ pṛthivīm anakṣi tām dātāram paçava upa jīvanti · sarve tena vo çesam ūrjam bibharti.*

21. Earth [is] the staff, atmosphere the embryo, sky the whip, lightning the snapper (? *prakaçá*), of gold the globule (*bindú*).

The Pet Lex conjectures "Peitschenriemen" for *prakaçá* Ppp. leaves the initial of *antarikṣam* unelided, and for *prakaças* has *prakāçā madhokaçā ci ghṛtācī*

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

One does not see why the Anukr calls the passage *brāhmī puraunuḥ* [that is $\frac{9}{4}$ of 12 8 + 8 = 18 12 + 12 = 42] rather than simply *brāhmī uṣṇiḥ* [$\frac{5}{4}$ of 8 + 8 12 = 12 + 12 18 = 42*], it is the only example of either name in the treatise [The not very sufficient reason for the preference would seem to be the position of the *avasāna*, which divides the "vs" as 18 24 and not as 24 18] [Ppp has in a *madhukaçāyās* for *kaç-* and *sapta madhumatīm* for *madhumān bhavati* then follows *madhumato lokān jayati* (cf vs 23)]

23 Rich in honey he becomes, rich in honey becomes his provision (*āhāryá*), 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 (*anu-budh*) of me. creatures [take notice], Prajāpati takes notice of him who knows thus.

In order to make an *aṣṭi* (64 syll.) of this piece of prose, we have to restore *dīnu* and separate *iti* in d, and to resolve *dīnu enam* in e and to make six pādas the last line has to be violently divided, the *pada*-text intimates a division after the second *dīnu* [Ppp in a-b has a *tat* also before *prajāpatis* and in e it reads *prajā budhyante* for *prajāp- budhyate*]

[The hymn begins with *divaṣ* and the quoted Anukr says "*divaç*" *ca catur-uttarāḥ* (referring to a plus of 4 over the normal 20)]

2. To Kāma: for various blessings.

[*Atharvan — pañcarcakam kāmadevatyam trāiṣṭubham 5 atijagatī 7 jagatī, 8 2 p dvipadā pāṅktā, 11, 20, 23 bhurij, 12 anuṣṭubh, 13 2 p dvipadā anuṣṭubh, 14, 15, 17, 18, 21, 22 jagatī, 16 4 p catuṣpadā parājagatī*]

[Partly prose—"vs" 13.] Found also (except vs 4) in Pāipp xvi [with vs 16 before 12 and vs 24 before 20] The hymn (vs 1) is prescribed in Vāit 24 10 to be recited, with homage to Kāma, in a part of the Agniṣṭoma ceremony, and in Kāuç 49. 1 it (vs 1) accompanies the release of a bull in a witchcraft ceremony

Translated. Muir, v 404 (nearly all). Ludwig, p 519. Scherman. *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 (*Ɂçikṣ*) 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 (*priyá*), what of me gnaws, does not enjoy (*abhi-nand*), 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 *yasmād bibhatse yaṁ ca nā 'bhinande*. This verse and the following one are included in the *duḥsvapnanāçana gaṇa* see note to Kāuç 46. 9 There is an irregularity in every pāda, but the Anukr. does not heed them Ppp. has, for **b**, *yaṁ me hṛdaye nā 'bhinandanti*, and, for **d**. *kāmaṁ juṣṭa hānudam bhidyam* — thus giving us no help. [Pischel treats the vs., *Ved Stud* ii 61 Aufrecht, KZ. xxxiv 459, sees here a root *bhas* 'verdriessen, taedere']

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 'smabhyam* in **d**

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 (*vástu*)

The Anukr. takes no notice of the deficiency of two syllables in **d**, which in 9 **d** is made up by the addition of *anu*. In Vāit 4 5 the verse is strangely used to accompany the separation of two sacrificial ladles, in Kāuç 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 (*vác*) the poets name *virāj*, 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 enān* in **d**, but the passage is quoted under Prāt in 80 as one in which the lingualization of *n* does not take place.

6. With the strength of Kāma, of Indra, of king Varuṇa, of Vishṇu, with the impulse of Savitar ('the impeller'), with the priestship (*hotrá*) of Agni I thrust forth my rivals, as a skilful pole-man (*Ɂçambín*) a boat on the waters (*udaká*).

Çambín occurs nowhere else, and the meaning of *çámba* is doubtful Ppp reads in **c** *piçācān* instead of *sapatnān*

7 Let Kāma, my valiant (*vājín*) 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.

'All' is *víçve* in c, and *sárve* in d. The verse is called *jagatī* by the Anukr, though only d is a *jagatī* pāda [and that only by count] Ppp. combines at the end of d *mā[ḥ] 'mam* [and thus suggests the true metrical rendering of d as a *tristubh*. similarly at ix. 3 15].

8. Enjoying this sacrificial butter rich in ghee, do ye, with Kāma as chief (*jyéṣṭha*), revel here, making for me freedom from rivals.

Ppp. reads *ghṛtam id* in a, and *krṇvantu* in c The verse is a perfectly good *virāṇnāmagāyatrī*, but the Anukr. calls it an *ārcī pāṅktī*, as if it had 30 syllables.

9. Becoming, O Kāma, in alliance (*sárātham*) 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. *sárātham* demands an instrumental case, we should expect rather a plural verb (but compare vi 104 3 a, b), and it should be accented after *hí* Emending *indrāgnī́* to *índrena*, and reading *pādáyāthas*, 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 (*'nírindriya*), sapless; let them not live any day soever.

Ppp combines *sapatnā 'ndhā* in a b. combines and reads *nirindriyā 'ravāḥ* in c, and has for d *yathā nu jīvāt katamac* [*-maç?] *cane 'śām*

11. Kāma hath slain (*vadh*) 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 [fem.] bring ghee to me

The third pāda was found above as v 3. 1 c It is unusual for the Anukr to note as *bhurij* a *tristubh* containing a *jagatī*-pāda. [Cf Bergaigne, *Rel Véd* 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 c *sāṭakaṣ pra-.*]

13. Agni [is] a repeller (*'yáva*), Indra a repeller, Soma a repeller; let the repelling (*'yavayāvan*) gods repel (*yu*) him.

[Prose] This translation is altogether questionable. Perhaps the verse accompanies a ceremony in which barley (*yáva*) is used, a play on words being intended between *yáva* 'barley' and the root *yu* 'repel', *yavayā́van* would then be 'going in barley' Ppp has for second half *yavayanty amum āmuṣyāyanam amuṣyās putram jīvalokam mṛtalokam katā 'mum* It is strange that the Anukr does not note the paragraph as *devāsurasānā*

14. With his heroes not safe [*á-sarvavīra*] let him go on, thrust forth, to be hated of friends, to be avoided of his own kin, on earth also st[r]e (*ava-sā*) thunderbolts; may the formidable god massacre your rivals male

The sense of c is obscure, *vidyútas* might also be object of the verb 'they erse as thunderbolts.' Ppp puts *dveṣyas* after *mitrānām* in b. The Anukr calls [i]t to heed.

jagatī, although it is a *triṣṭubh* with one *jagatī*-pāda (like 11). [W. usually renders *sárvavīra* by 'with all [his, our, etc.] heroes.']

15 This great [earth], both stirred and unstirred, bears the lightning and all the thunders; let the Āditya, 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 *ca*, *vidyut* might be taken as subject of the sentence. The verse has a *triṣṭubh*-pāda (**a**), of which the Anukr. makes no account.

16 What sufficient (*udbhú*) triply-guarding defense thou hast, O Kāma, worship (*brā́hman*) as extended protection (*várman*), made unpierceable, 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 **c**, **d** above, and O. again reads *enān* in **d**. Ppp. puts the verse next before our 12. The description of the meter by the Anukr. is unintelligible, since we have (12 + 14 + 12 + 14) 52 syllables, or an *atijagatī*; perhaps *parājagatī* is a misreading for this.

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

Ppp. reads at end of **b** *tamo 'pabādhe*, and at end of **d** *varīyan* for *dūram*. The verse (11 + 13 + 11 + 11 = 46) is a queer sort of "*jagatī*."

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

Ppp. has again *tamo 'pabādhe*, but this time *dūram*. The "*jagatī*" meter is like that of vs. 17.

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

Ppp. reads in **a**, **b** *prathamo nā 'nyat paro nā 'nam devāsaḥ pitaro no 'ta martyāḥ*, and it combines in **d** *namāt 't*. The verse (9[10?] + 10 + 12 + 11 = 42) is a queer "*triṣṭubh*."

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

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

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

This verse lacks two syllables of being a real *jagatī*.

22. How many the humble-bees (*bhṛ́ṅga*), the bats, the *kurûrus;* how many have been the *vâghâs*, the tree-creepers—to them art thou etc. etc.

The verse is a *jagatî* in number of syllables (12 + 13 . 12 + 11 = 48). Bp accents *jatvâḥ* 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

24. Verily no wind soever attains (*āp*) 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** *na vâpaç cana kâmam âpur nâ 'horâtrâṇi nihatâni yanti na vâi punyajâç* [intending *punyajanâç ?*] *cana kâmam âpur na gandharvâpsaraso na sarpâḥ* The Anukr accounts the verse simply a *tristubh* [perhaps counting **b** as 10 and balancing it with the 12 of **c**].

25 What propitious excellent bodies thou hast, O Kāma, with which what thou choosest becometh real, with them do thou enter wholly into us, make evil devices (*dhî*) enter away elsewhere

The combination *tâbhis tvâm* is an example under Prât ii 84, and is quoted in the commentary there Ppp reads *vrnîte* at end of **b**, *upa-* for *abhi-* in **c**, and *upa* for *apa* in **d** The Anukr pays no heed to the extra syllable in **d** The verse is quoted in Kâuç 24 29 in the *âgrahâyanî* ceremony, to accompany the act of lying down (apparently merely on account of the occurrence of *-sam-ruç* in **c**)

[The quoted Anukr here says *kâmasûktaḥ*]

[Here ends the first *anuvâka*, with 2 hymns and 49 verses]

3. To accompany the releasing of a house.

[*Bhṛgvaṅgiras — ekatriṃçatkam çâlâdevatyam ânuṣṭubham 6 pathyâpaṅktî, 7 purosnih; 15 3 av 5-p atyakṣarâ 17 prastârapaṅktî, 21 âstârapaṅktî, 25, 31 3-p brâjâpatyâ bṛhatî, 26 vâmnî tristubh, 27 30 pratisthândmagâyatrî, 25 31 1 av 3 p*]

[Partly prose—25 to end] Found also in Pâipp xvi (in the verse-order 1–3, 5, 4, 6–10, 14, 16, 11, 12, 13, 15, 17, 21, 18, 20, 19, 24, 23, 22, 25–31) The hymn is not noticed in Vâit; but several verses (1, 15, 18, 22, 24) are quoted in Kâuç. 66 22–30, in connection with an inauguration-ceremony (*vâstuvayajña*) 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 —Cf also Oldenberg, IFA vi 179

1. Of the props (*upamît*), of the supports (*pratimît*), and also of the connectors (*?parimît*) of the dwelling (*çâlâ*) that possesses all choice things, we unfasten the tied (*naddha*) [parts]

Ppp. reads *upamitas pratimito 'tho parimitaç ca yaç çâlâyâ vaiçvavârâyâ te naddhân vi crtâmasi.*

2 What of thee is tied, O thou that possessest all choice things (female fetter and knot is made, that with a spell (*vâc*) I make fall ne verse as Brihaspati [did] Bala. ont to heed.

All the mss. read *balám* (not *valám*) in c, as also Ppp. (*bṛhaspatiṁ vahaṁ balam*). Our Bp. has in d *sraṇçayāmi. tvát.* The Anukr seems to imply the abbreviation of *iva* to *'va* in c.

3. He stretched (*ā-yam*), he combined (*sam-bṛh*), he made thy knots firm (*dṛdhá*), with Indra we unfasten [them], as a knowing slaughterer the joints.

4. Of thy beams (*vaṅçá*), ties (*náhana*), and binding (*prāṇāhá*) grass, of thy sides (*pakṣá*), O thou that possessest all choice things, we unfasten the tied [parts]

Vaṇçá is properly a bamboo beam. *Prānāhá* (unchanged in *pada*-text) seems to occur only here, nor is root *nah* elsewhere combined with *pra*, I have ventured to render it as an adj., as *tṛ́na* appears to call for a descriptive epithet. Ppp. reads *naddhān vi* in d

5. Of the clamps (*saṁdaṅçá*), of the *paladás*, and of the embracer (*párṣvaṅjalya*) — now of the mistress of the building do we unfasten the tied [parts].

Ppp reads in a, b, *paludānāṁ parisvaṅcanadasya ca;* and, for c, *sarvā mānasya patni te*. it also puts the verse before our 4

6. What hanging vessels (*?çikyà*) 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 (*tanū*).

Çikyà may be an ornamental hanging appendage of some kind * All the mss. read *mānasya patni* in d, our edition emends to *mān-* The *pada*-text has *úddhitā*, undivided, in e (as at xviii 2 34, and *uddhíh* at viii 8 22), the case ought to fall under Prāt. iv 62, but root *dhā* is not mentioned there, though we find *han* superfluously included. Ppp reads *yāni te antaç cikyāny āmedho 'ntyāya kam*, and, for d, *sarvā mānasya patnyā*

*[As to decorations of this kind, see John Griffiths, *The Paintings in the Buddhist Cave-Temples of Ajantâ*, London, 1896, plates 6, 10, and 13; cf also Karpūra-mañjarī, iii. 27, ed Konow, and my note thereon at p 289. W has interlined "slings" as an alternative rendering of *çikyà*]

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

The *parosnih* is regular, save for the common variant of a *tristubh* instead of a *jagatī*-pāda at the end

8. The thousand-eyed net (*ákṣu*), stretched out as *opaçá* on the division-line (*viṣūvánt*), tied down, put on, do we with worship (*bráhman*) unfasten.

7 1. I *hita* in c doubtless contains the suggestion of *abhidhānī* 'a halter.' Geldner (*ud* i 136) wants to make of *aksu* a 'stake' or 'pillar.' *Visūvant* probably freed the 'parting of the hair, crown' (so Zimmer), here the ridge of the roof. to this verse with *yaksmopiçam*, and has in c the easier reading *apinaddham apihitam.*

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 *mānasya* of the mss. in c is again emended in our edition to *mān-* Ppp. rectifies the meter of a by reading *yaç citrā* (*ca tvā?*) *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 *amútrāi 'nam*. *Párivikṛtā* is unaltered in the *pada*-text, as prescribed by Prāt iv. 58 *Enam* probably indicates the "acceptor" (9 a, 15) Ppp. reads in b *tridhā* for *dṛdhā*, and begins c with *tasyās* [As to *amútra*, cf Oldenberg, IFA 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 *pūrvas* for *çāle* 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 (*?púruṣa*) [be] homage

Ppp reads in b *krnmasi*

13. Homage to kine, to horses, whatever is born (*ni-jā*) in the dwelling, thou rich in births (*vijā-*), 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 (*paçú*), 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 (*vimána*) space (*rájas*), that do I make a paunch (*udára*) for treasures, therewith I accept the house for this man

This verse in Kāuç 66 28 accompanies the "acceptance" of the house in question The Anukr calls it an *atiçakvarī*, though it contains only 57 syllables (12 + 12 11 + 11 11) instead of 60 Ppp reads at end of b *tāi 'mām* (an abbreviation which is here acceptable, as making a good *triṣṭubh*-pāda [such was the case at ix 2. 7 also]), and in e *yac chālām* for *tena ç-*.

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 (*ā-vṛ*) with grass, clothing itself in *palalás*, the dwelling, place of rest (*nivéçanī*) 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 *prastārapaṅkti* (11 + 12 8 + 8) has no irregularity which the Anukr. is wont to heed.

18. Of thy rush-work (*iṣṭa*) I unfasten what was tied on, uncovering; [thee] pressed together by Varuṇa let Mitra in the morning open out.

The verse in Kāuç. 66 24 accompanies the letting down (*ava-sṛ*) of the door. [Bergaigne has a note on the vs., *Rel Véd.* iii. 122.]

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

P reads *nirmitām* in **b**, and *sāumyám* in **d**. Ppp. has a quite different version: *catussraktim paricakrām* for **a**, *viçvāna bibhrati çālām* (cf our 16 c) *amrto sāumyam sadah* for **c, d**.

20. A nest (*kulāya*) upon a nest, a vessel (*kóça*) pressed together in a vessel — there a mortal is born (*vi-jā*), from whom all is generated (*pra-jā*).

Ppp has *martyas* 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 *aṣṭā-pakṣām* in **c**, by Prāt. iii 2, iv 94. [As to *pakṣa*, cf. iii 7 3.] The verse is a good *pāṅkti*, involving only the resolution *mānasi-a* in **d**, but the Anukr. absurdly treats it as of four pādas, and, in accordance with this, the *pada*-mss. mark a pāda division after *çālām*.

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 (*ṛta*).

Ppp reads at the end *prathamobhā*. The mss. all have *ca ṛtāya* in **c–d**. The verse is quoted in Kāuç. 66 25, accompanying the action of 'going forward with (*ādāya*) water-pot [and] fire.'

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

We had this verse above, as iii 12 9. Ppp. (which omitted it as part of that hymn) reads in **a** *harāmi* and in **c** *abhi* (for *upa*).

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

Quoted in Kāuç. 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 *svāhā devebhyaḥ svāhyebhyaḥ* before *prācyāḥ* and has a similar order in the following vss.]

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 *dṛçódṛçaḥ* 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 *ekādaçāt 'vo "'pamitām" iti syuh*].

4. Accompanying the gift of a bull.

[*Brahman — caturvinçakam ārṣabham trāistubham 8 bhuraṇ, 6, 10, 24 jagatī, 11-17, 19, 20, 23 anustubh, 18 upariṣṭād bṛhatī, 21 āstārapaṅktiḥ*]

Found also in Pāipp xvi. (in the verse-order 1-3, 5, 4, 6, 8, 7, 9, 10-13, 15, 14, 16-22, 24, 23). Not noticed in Vāit, 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 *puṣṭika mantras*

Translated Henry, 90, 128, Griffith, 1 438 — For some of the vss the reader may consult Hillebrandt, *Ved Myth* 1 330, 516, 382, 358, 525

1 The bright bull of a thousand, rich in milk, bearing all forms in his bellies, desiring to accomplish (*'çikṣ*) what is excellent for his giver, the sacrificer — he, the ruddy one of Bṛihaspati, hath stretched [*ā-tan*] the line (*tántu*).

That is, doubtless, 'has extended or performed the sacrifice'

2. He who in the beginning became the counterpart (*pratimá*) of the waters, prevailing (*prabhū*) for everything, like the divine earth father of young (*vatsá*), lord of the inviolable [kine] — let him set (*kṛ*) in thousandfold prosperity.

3 A male (*púmāns*), [yet] pregnant, big (*sthávira*), rich in milk, the bull bears a trunk (*kábandha*) of good (*vásu*), him, sacrificed to Indra, let Agni Jātavedas carry by the roads traveled by the gods

W reads in b *vásos kā-*

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

The verse occurs also in TS (iii. 3. 9[2]), MS (ii. 5 10), and K (xiii 9) In b, MS. reads *utá 'yám* for *átho;* for d, TS has *ámīkṣā mástu ghṛtám asya rétaḥ*, and MS the same, save *yónih* for *rétaḥ*.

5. The gods' portion [was] that load, the sap of waters, of plants, of ghee; the mighty one (*çakrá*) 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. 2 (in MS one other verse intervenes, our xviii. 4. 28). Both have, for a, *devā́nām esá upanāhá āsīt*, for b, TS. has *apā́m gárbha óṣadhīṣu nyàktaḥ*, and MS. *apā́m pátir vṛsabhá ósadhīnām*, in c, both have *drapsám* for *bhakṣám* and *pūṣā́* for *çakráḥ*, in d, after *abhavat*, MS. has *yát tád āsīt*, and TS. *tád esām*.

6. Thou bearest a vessel filled with soma, shaper (*tváṣṭṛ*) of forms, generator of cattle; propitious to thee be these pudenda (*?prajanū́*) 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 *jagatī* (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 *sahasraposas*, and in d *'smā* and *çtvāt* "*tu*

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

The verse has two *jagatī*-pādas, though called by the Anukr simply *bhurij*. Read at the end of b *kakut*.

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

[Cf Oldenberg, IFA. vi 183]

10 Brihaspati, Savitar bestowed on thee vigor (*váyas*); from Tvashṭar, from Vāyu was brought forth thy soul (*ātmán*); with mind in the atmosphere I make offering (*hu*) of thee, let heaven-and-earth both be thy *barhís*.

Ppp reads *manas* for *vayas* in a The Anukr. calls the verse *jagatī*, 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 worshiper (*brahmán*) praise together the members excellently.

All our mss (save O.) read, like the edition, *tásya rsa-* in c, although the passage is quoted as example under the Prāt. rule (iii. 46) that *a* or *ā* + *r* make *ar*. Ppp. reads in a *ātndrī 'va*. The *paddhati* (note to Kāuç 24. 19) has the verse whispered in the right ear of the released bull.

12. His sides were Anumati's; his flanks (*?anūvṛ́j*) were Bhaga's; of his knees (*aṣṭhīvánt*) 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. *-vántābrav-*, i e. *-vántā abrav-*.] Ppp. reads at the beginning *pārçvay āstām*.

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 *çronīy āstām*

14. His intestines (*gúdā*) were Sinīvālī's; they called his skin Sūryā's, they called his feet (pl) the upstander's (*utthātŕ*), when they prepared (*kalpay-*) the bull.

The *pada*-text reads, like the *samhitā*, *utthātúḥ*, by Prāt. iv 62 Ppp. combines *gudā "sam*, it also makes our 14 c, d and 15 c, d exchange places [Ppp puts *yat* before *rsabham*, and for *akalpayan* it has *vika*. (gap)]

15 His breast (*krodá*) was Jāmiçaṅsa's, his vessel [was] maintained as Soma's, when all the gods, coming together, distributed (*vi-kalpay-*) the bull.

We had *jāmiçansa* 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 pāda has a redundant syllable.

16 Those dew-claws (*kúṣṭhikā*) [were] Saramā's, they assigned the hoofs to the tortoises (*kūrmá*); the content of his bowels they maintained for the worms, the *çavaṛtás*

The mss are divided between *çavarta* (P s m I O R p m.T D Kp) and *çvavarta* (Bp E R s m), while M and P p m have *çvaçavarta*, and W *çaçavarta* The occurrence of *çavartá* in TS (v. 7 23[1] also in connection with *ūbadhya*) determined the reading of our text But our *pada*-text divides the word (Bp *çvaovartá*, D Kp. *çaov-*), which favors the reading *çva-*, since it implies a combination of the two recognizably independent words *çvan* and *vaṛta*, 'occurring in dogs,' or something of the sort Ppp apparently has *çvavaratrebhyo* [Roth suggests that *çavarta* may be for *çavavarta* '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 *raksa rvad rātī* The Prāt (ii 70) notes that the reading in d is not *yás pát-* Some of the mss (Bp I.K) accent *aghnyàs*

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 pāda is the same with 9 d. Ppp has *sarve* instead of *viç e* in c

19. Having given a bull to Brahmans, one makes his mind wider; he beholds (*ava-paç*) prosperity of the inviolable [kine] in his own stall.

Ppp. reads in a *brāhmaṇāya vṛṣabham*, and in d *vi paçyatu*. In a, we have to combine (as not very rarely elsewhere) *-bhya ṛṣ-*.

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.

Ppp. puts *tat* after *sarvam* in c.

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

Ppp has very different readings, which in part are less unacceptable than those of our text for a, b, *ayam pipānā indriyam gayām bibharti tejanī*. in d, *vipaçyatam puro divaḥ*. [For *pípāna*, cf. Bloomfield, AJP. xii 443.]

22. Of reddish form, clouded (*?nabhasá*), vigor-giving, vehemence of Indra, all-formed, he hath come to us, assigning to us life-time and progeny; and with abundances of wealth let him attach himself to (*abhi-sac*) us.

The last half-verse agrees nearly with xviii. 4. 62 c, d, where *dádhatas* and *sacadhvam* make better meter It is not impossible to resolve *asmábhi-am* in c, but *saṃtām*, which some of the mss read (P p m.W D), is forbidden by the sense Ppp has a wholly different line *prajām asmabhyam dadhato rayim ca dīrghāyutvāya çataçāradāya*. [Bloomfield translates the verse at ZDMG xlvii 566, but overlooks the accent of *nabhasó* cf *támas-ā* and *tamasá* (*saṃhitā*-form at xi 9. 22)]

23. Here in this stall, O closeness (*upapárcana*), be thou close unto us, unto [us] 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[12] and LÇS iii 3 4 precisely agree); RV has, for a, b, *úpe 'dáṃ upapárcanam āsú góṣu 'pa pṛcyatām*, with *rétasi* for *yád rétas* in c, and *vīryè* at the end a very different sense; the Pet Lexx. understand *upa-pṛc* as signifying here sexual union We have to combine irregularly *govṛṣo '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 pāda is the same with xviii 4 62 d The verse is found, in much more acceptable form, in TS. (iii. 3 9[4], followed, after one intervening verse, by our vss 5, 4 above) and PGS. (iii. 9 6, disagreeing with TS in only one word); they read, for a, *etáṃ yúvānam pári* (but PGS *patim*) *vo dadāmi* (omitting *atra*), in b, *priyéṇa* for *váçān ánu*, in c, *çápta* for *hāsiṣṭa*, and, for d, *práyaḥ pósena sáṃ iṣā madema* (nearly our iii 15 8 c) Ppp. agrees with our text, only combining *dadhmo 'tra* in a. But for the accent of *janúsā* (in TS also), we might render, with Stenzler, "ye who are by birth well-portioned" Bp R p m. have at end of c *subhagās* The Anukr weakly calls the verse (12 + 12 11 + 11) a *jagatī*, in spite of the *triṣṭubh* cadence of its first pāda. It is quoted in Kāuç 24 21, to accompany the sending away of an older bull and the release of a new one [See also note to Kāuç. 25 24]

[Here ends the second *anuvāka* with 2 hymns and 55 verses The quoted Anukr. says "*sāhasrī*."]

5. With the offering of a goat and five rice-dishes.

[*Bhrgu. — astātriṅçat. mantroktājam pañcaudanadevatyam trāiṣṭubham · 3 4-p. purotçakvarī jagatī; 4, 10. jagatī; 14, 17, 27–30 anuṣṭubh (30 kakummatī); 16.3-p. anuṣṭubh, 18, 37. 3-p. virāḍ gāyatrī, 23 purausnih, 24 5-p. anustubusṇiggarbho 'parisṭādbārhatā virād jagatī, 20–22 ?, 26 5-p anustubusṇiggarbho 'parisṭādbārhatā bhurij, 31 7-p. aṣṭi; 32–35. 10-p prakṛti, 36. 10-p ākṛti, 38 1-av. 2-p. sāmnī triṣṭubh*]

[Partly prose — "vss." 16, 20–22, 31–36; also considerable parts of 23–30.] Found for the most part also in Pāipp., 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 Vāit, and more in Kāuç. 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 (*nāka*)

Ppp has, in **c**, *vipaçyam* for *mahānti*. cf our 3 c The first six verses of the hymn are quoted in their order in Kāuç 64 6–16 (vs 1 also in 64 27) in connection with the bringing in, slaughtering, and cooking of a goat, vss. 1 and 2 also in Vāit 10 14, 15, in connection with the sacrifice of an animal This verse is called by the Anukr simply a *triṣṭubh*, although its first half is very irregular (8 + 13)

2. I lead thee about as portion for Indra, as patron (*sūri*) for the sacrificer at this sacrifice; whoever hate us, them take hold after; innocent (*ánāgas*) [are] the sacrificer's heroes

The verse in Ppp (as noted above) follows what corresponds to our vs 24, and has, for **a**, **b**, *ind bh çamitā kṛnotvam yajña yajñapatiç ca surih*, and, for **d**, *aristā vīrā yajamānāç ca sarvi*

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

Or *padás* in **a** may be accus pl; the redundancy of the pāda, in sense and meter, is an indication of intrusion, but the mode of its reduction to proper shape is not obvious, and Ppp. gives no help. Ppp has, instead of our **c**, **d**, *te jyotismantam sukṛtāl lokam ipsan tritye nāke adhi vikramasva.*

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

Ppp. has, for **d**, *sukṛtām madhye adhi vi çraye 'mam*. The Anukr. weakly calls the verse a *jagatī*, although it is a *triṣṭubh* with three redundant syllables (doubtless *çyāména* or *viçastar*) in **a**. The *pada*-text divides *paruçah*, by Prāt. 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, *bhūmyām bhūmim adhi dhārayāmi;* and, in b, *abhi* for *ava*. The successive parts of the verse are quoted in Kāuç 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 *dtapthās*, which seems very probable; nearly all the mss read *ataptāṣ* (only L *dta-*, P M. *ataptas*), which the edition has altered to *ātaptas* Of the reading in Ppp. I have no note; Ppp. reads for d *jyotiṣmo acha sukrtāṁ yatra lokaḥ*, our d is found (nearly) as its 8 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 (*brahmán*); the goat, given in this world by one having faith, smites far away the darknesses.

For the first two words Ppp reads *ajam evā 'gnim*, in b, it puts *jīvatā* after *brahmane* 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-çrī*) upon the third firmament.

The last pāda is the same with XVIII 4 3 e. Ppp has instead *jyotismantam abhi lokam jayā 'smāi*, with which compare our 6 d The Anukr. passes in silence the irregularities of the second pāda [Cf Oldenberg, ZDMG. 1 449]

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

Ppp. reads *kramasva* instead of *roha* in a, and reads *çalabhas* 'locust,' which is more sensible, in b. our d is its 10 d, with *dhātāram* instead of *dā-*. 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 in b *sukrtāṁ loke* for *nākasya pṛṣthe;* 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 *jagatī* (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.

The second half-verse is identical with 7 c, d above. Ppp. has, for d, *pañcodano brahmane diyamānaḥ* (our 9 c, 10 c).

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 (*vyāptí*) unto that world; be he, accepted, propitious to us.

Ppp. begins *pra jyotiṣmantam sukrtām lok-*, and reads c, d thus *sa vyāpo nens abhí lokaṁ jayā 'sme çivo 'smabhyam pratigrhyate 'dhí*

13. The goat verily was born from the heat of the fire, wise, of the wise (*vípra*), of power, he the inspired one; what is offered, is bestowed, is conferred (*abhíplūrta*), accompanied with *vāṣaṭ* — that let the gods prepare in due season (*rtuçás*).

The first pāda is identical with iv. 14. 1 a. Ludwig (also p 370) proposes to emend in c to *gūrtam abhigūrtam* Part of the mss blunderingly accent *rtuçás* in d Ppp has in b *vayodhā* instead of *vipaçcit*, and in c puts *pūrtam* before *tstam* The last two pādas are irregular, but the Anukr takes no notice of it. [Pāda c is a good *jagatī*, and d, a good *triṣṭubh*, if we read *devā́sas*, or (with Henry) *tád íd*]

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, O goat, let these streams of soma (*somyá*) 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 *dja* in a They are rather evenly divided between *ádhi* 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 *etās tvā dadhārā 'chamayanti viçvatās somyam*, [*somyam* would seem to be the beginning of Ppp's b] in c, d, for *uta prsthe*, it gives *divam sadasva nāke tisthāsy* Pādas b, c are metrically irregular, but the Anukr does not heed it

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

[Prose] The translation of a is according to the accent of the vocative *dja*, there may be a play on words between *ajá* 'goat' and *aja* 'unborn' 'unborn art thou, O goat' (emending to *aja*). Ppp reads for c *tam lokam anu pra jñesma* [This vs and the next are in its iii] The definition of the meter by the Anukr seems senseless (7[8?]+11 8=26). The third pāda is VS xx. 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 (*svàr*) among the gods.

The verse is found also in VS. (xv 55), TS (iv. 7 13⁴; v. 7. 7¹), MS. (ii 12 4), and K (xl 12 [but Schroeder under the MS passage refers to K xviii. 18]). VS. and MS put *sahásram* after *vāhasi* in a, and VS. reads [*yéna* in a, and] *naya* for *vaha* in c;

TS. has in iv. for ā *devayāno yá uttamáḥ* (in v it agrees throughout with our text). Ppp. begins with *yena vā saḥ-*. Vāit quotes the verse in 29. 9, 23. [MS. has *yéna.*]

18. The cooked goat, having five rice-dishes, driving off perdition, sets [one] in the heavenly (*svargá*) 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 (*vikṣú*); what scattered drops (*víprúṣ*) [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 (*idám*) 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 (*yát*) the goat with five rice-dishes.

The second *satyam* in vs. 21 is doubtless a corrupt reading, and the Ppp version indicates that we should have instead *rūpám* ('the universe its form,' instead of 'all truth') Ppp reads, for the two verses *ajas pañcāudano 'ry akramata tasyo 'ra iyam abhavad udaram antarikṣam dyāus te pṛstham diças pārçve diças cā 'tidiças ca çrīṇe satyam ca rtam ca cakṣusī viçvarūpam çraddhā* etc All the *saṃhitā*-mss read *ca rtám* (instead of *ca rtám*) near the beginning of vs 21 The text of the Anukr is apparently defective, leaving out the metrical definition of vss 20–22 and vs 25

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

Wanting in Ppp, 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 c *sarvāṇi* for *sarvam enam* By calling the verse a *puraúṣṇih*, the Anukr intends that its first two pādas be read as one, of 12 syllables The Kāuç 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 (*duh*) to him who gives a goat with five rice-dishes, with the light of sacrificial gifts.

Ppp. reads for the second half-verse *svadhām ūrjam akṣatiṁ maho 'smāi duhe · ya evam viduso 'jam pañcāudanam dadāti*, 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 div refrain (as in vs. 28 and other verses below) into two pādas, of 7 and 9 syll. counts 46 syllables in all; the natural number is 45 (12 + 8 : 10 + 15 = 45).

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

This verse, of which at least the first pāda is metrical (11 + 13 15 = 39) is left undescribed in the Anukr It (or vs. 26, both having the same *pratika*) is quoted in Kāuç. 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 (*svargá*) world, who gives a goat with etc. etc

Here are plainly four pādas, 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 *bhurik tristubh*

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

The mss, as usual in such cases, read *vitvā́* in **a**, and all but Bp strangely accent *anyā́m* in **b** Ppp reads *pacatas* for *dadātas* 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 vss 22, 24-26 as a half *anuṣṭubh* in the second line of this verse. Ppp reads instead *ajam ca pañcaudanam dadat*

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 (*dívi*)

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

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 *jánitrīm mātáram* by 'the mother that bore [me]']

31. Whoever knows the season "torrid" (*nāídāgha*) by name — that verily is the season "torrid" by name, namely (*yát*) the goat with five rice-dishes; he indeed burns out the fortune of his unfriendly foe (*bhrā́tṛvya*), 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 *nā́ma rtúm* etc. throughout The natural division is into four pādas instead of seven, and [the paragraph, read as prose,

TS. has in 2 syllables instead of 64 (= *aṣṭi*); but the three missing syllables can easily Ppp. begin by resolutions. One would expect *ní dahati*, to correspond with *nāídāgha*.

18 b *yád aṣáḥ* (an accent-sign slipped out of place).

[or 42.] Whoever knows the season "making" by name, each making fortune 41 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.

33. 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

34 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

35 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 (*prakṛti*) demands 84, this number it is possible to make out by resolutions of *saṃdhi*, though the natural reading gives only 80 (10 + 20 15 20 + 15 = 80). *Saṃyatīṃsaṃyatīm* in vs. 33 b is quoted by the commentary under Prāt. 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 *yád ajáḥ* (an accent-sign gone), and supply an omitted mark of punctuation after *dátte* in 33

36 Whoever knows the season "overcoming" (*abhíbhū*) 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 (*ākṛti*) applying properly to 88 syllables In c read *eṣá* for *eṣā́*

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

All the mss (except *D*) read at the end *tá* (*pada*-text *té*) before *etám*; our edition emends to *ta*, the word could better be spared altogether. Ppp has (in m) only the first pāda The Anukr describes the verse as if this pāda as well as the other two were metrical

38. Let them defend this of thine for thee; to them I offer (*hu*) 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 distincter *túbhyam* 'for thee' that follows.

[This hymn begins with *ā́ naya*; and, with its 38 vss, exceeds the norm by 18. The quoted Anukr says *aṣṭādaśā́ "ā́naya"*]

[The twentieth *prapāṭhaka* ends here. As in the cases of the tenth and eighteenth (ending at v. 7 and viii. 5), the *prapāṭhaka*-division here fails to coincide with the *anuvāka*-division.]

6. Exalting the entertainment of guests.

[*Brahman — sat paryāyāḥ atithyā uta vidyādevatyāḥ.*]

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

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

[**Paryāya I.** — *saptadaçarcaḥ 1 3-p gāyatrī, 2 3-p ārsī gāyatrī, 3, 7 sāmnī triṣṭubh; 4, 9 ārcy anuṣṭubh, 5 āsurī gāyatrī, 6 3-p sāmnī jagatī, 8 yājuṣī triṣṭubh, 10 sāmnī bhurig bṛhatī, 11, 14–16 sāmny anuṣṭubh, 12 virād gāyatrī, 13 sāmnī nicṛt pañkti, 17 3-p virād bhurig gāyatrī*]

1. Whoever may know the obvious (*pratyákṣa*) *brâhman*, whose joints are the preparations (*sambhārá*), whose spine the verses (*ṛc*);

Ppp reads, instead of our **a**, as follows *yo vā ekam brahmā 'nusthā vidyāt sadya mahadvate*, making an *anuṣṭubh* of the verse The Anukr is corrupt at this point, one ms appearing to call the verse *nāgī nāma tripād gāyatrī;* one sees no reason why

2. Whose hairs the chants (*sáman*), [whose] heart the sacrificial formula (*yájus*) is called, [whose] litter (*parıstarana*) the oblation

Ppp reads *chandānsi* for *sāmāni* in **a**, and puts **c** before **b** The unlingualized *st* of *paristáranam* is noted under Prāt ii 105 The 'obvious *brâhman*,' or '*brâhman* 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 atithipatiḥ pratyate* The verse has one syllable too many for a regular *sāmnī triṣṭubh*, 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

Prá nayati is quoted as an example under Prāt. iii 79. We have to read *yáčati apáḥ* to make out the defined meter

5 Just what waters are brought in at the sacrifice, those are the very ones.

Prantyánte also is quoted under Prāt iii 79.

6. When they fetch a gratification (*tárpana*) — that is just the same as an animal for Agni-and-Soma that is bound [for sacrifice].

Ppp. adds after this verse *yat khātam āharanti purodāçā eva te.*

7 In that they prepare lodgings, they so prepare the seat (*sádas*) and oblation-holders (*havirdhâna*).

8. In that they strew [a couch], that is a *barhís.*

Ppp. omits the second clause of vs. 7, and reads *pari-* for *upa-* in 8, it omits 9 here: see under 10, below

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

Upariçayaná, lit 'above-lying,' occurs only here; [but cf. *upariçaya*, 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 (*paridhí*).

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 *-barhaṇāni* and *paridhe 'va te*, and it adds its version of 9. *yat parsenam* (*parisayanam?*) *āharanti svar-* etc.

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

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

12 In that they fetch a morsel (*khādá*) before the serving-up (*pariveṣá*), that is the two sacrificial cakes

Khādá 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 (*açanakŕt*), they so call the maker of oblations.

Some of the mss. read *havishkŕtam*

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

The Anukr requires *-yante anç-* to be read, although the passage is quoted under Prāt 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 *ançava eva te 'nūpyante*

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

The Anukr expects us to read *yā́ni ul-*. Ppp omits *yāni* and reads *-musalam*, which is easier, it also omits *eva te* at the end

16 The sieve [*çū́rpa*] is the soma-strainer (*pavítra*), the chaff is the pomace (*ryīṣá*), the waters are those of pressing

That is, [the waters are] those used in facilitating the pressing of the Soma [Is not *çū́rpa* rather 'winnowing-basket'?] The 'pomace' is the refuse stalks from which the soma has been pressed. [All of SPP's and of W's *pada*-mss seem to agree in reading *ryīsā́* as fem.] Ppp reads *rajīsah* It omits *abhiṣavanīr āpah* here, but see vs 17.

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

Ppp. reads *-kalaçaṣ kumbhīm eva kṛṣṇājinaṁ vāyavyāni pātrāṇi;* and it also has *abhisavaṇīr āpaḥ* in this verse, after *āyavanam*, 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.

[Paryāya II. — *trayodaça. 18 virāṭ purastādbṛhatī; 19, 29 sāmnī triṣṭubh; 20. āsury anuṣṭubh, 21 sāmny uṣṇih; 22, 28 sāmnī bṛhatī (28 bhury); 23. ārcy anuṣṭubh; 24 3-p svarād anuṣṭubh,* 25 āsurī gāyatrī,† 26 sāmny anuṣṭubh, 27 3-p. ārcī triṣṭubh; 30. 3-p. ārcī pāṅktı*] *[Berlin ms. *5-p virāṭ purastādbṛhatī*] †[Berlin ms.: *sāmny anuṣṭubh*]

18. The lord of guests verily makes for himself a sacrificer's *brāhmaṇa* 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 *bhūyâs* (D. *bhūyâḥ* 3), which is the far preferable reading, *bhūyās* (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 [*Sât Gram* § 78], but *bhūyās*, as our edition reads, in accordance with nearly all the mss compared up to the time of its publication, is nothing but a blunder. The protracted words are quoted in Prāt 1 105. The verse counts naturally 18 + 8 + 8 = 34 syllables (the second and third pādas being really metrical). [Scan rather 10 + 8 + 8 + 8 with the Anukr] Ppp reads *kṛṇute* and *aveksata*

19. In that he says "take up the larger one," he thereby makes his breath longer (*vārṣīyāns*)

Ppp. has a quite different text *yad āha bhūyo 'ddhara te prajām cāt 'va paçūṃ ca vardhayate . . (?) prāṇam kṛnute . yat samprchati kāmam eva tenā 'va rundhe kāmo ha prsto yājāti yad udakam upasiñcaty apa eva tenā 'va rundhe.* [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 *vaṣaṭ*

'The sound of swallowing,' lit the sound *sruk* Ppp. reads in 21 *ātmani ɟ-* for *ātmān ɟ-* and has in 22 *çulkāyena vaṣatkāyena srucā hastena*

23 These same guests, both loved (*prīyá*) and unloved, [as] priests (*rtvíj*), 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 *cārtvijas*, which may be a slip of Roth's pen for *cartvijas*].

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 *mīmānsamānasya* or to *mīmānsyámānasya*, the translation assumes the former. Bp ' reads *vidvâṁ* for *vidvân*, and it would be a welcome improvement; the same reads the first time *açnīyât*, which seems necessary if

vidvân and not *vidyât* is read, and which is implied in the translation. Ppp. has instead *tasmân na dviṣann adyân na dviṣato 'nnam adyân na mim-*. The two mss. of the Anukr. describe the verse differently but equivalently, both requiring 34 syllables (which implies restoration of *'nnam* to *ánnam*).

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 *sarvâ upaço jagdhapâpmânam yasyâ 'nnam açnâti* One of the Anukr mss (but doubtless by a misreading [?]) calls 25 as well as 26 a *sâmny anuṣṭubh* [16 syllables]. [Vss 25 and 26 have each 15 (*âsurî gâyatrî*).] Read in 25 *jagdhá-* (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 *sutasomas* instead of *yuktagrâvâ*, and puts *vitatâdhvaras* as last of the four epithets, it also sets the whole paragraph after our 28

28 To Prajâpati, verily, is his offering extended who presents.

29 He who presents verily strides Prajâpati's strides after [him].

This verse is wanting in Ppp

30 [The fire] that is the guests', that is the fire of libations (*âhavanîya*); the one in the dwelling (*veçman*), that is the householder's fire (*gârhapatya*), the one in which they cook, that is the southern fire (*dakṣiṇâgni*)

Ppp reads *sâ "havanîyo yo 'nnakaranasya* [intending *-karanas sa?*] *dakṣinâgnir yo veç- sa gâr-* The metrical definition of the Anukr. requires us to restore at the beginning *yó átith-*

[**Paryâya III.** — *navakah 31–36, 39 3ṭ pipîlikamadhyâ gâyatrî, 37 sâmnî bṛhatî, 38 pipîlikamadhyo 'nuṣ*]

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 *gṛhânâm*, 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 *pûrvo átithir*

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 *payas* instead of *sphâtim*

34 Verily both the progeny and the cattle of the houses doth he etc. etc.

35. Verily both the fame and the glory of the houses doth he etc. etc.

36. Verily both the fortune (*çrī*) and the alliance (*?saṁvid*) of the houses doth he etc. etc.

The Pet. Lexx. interpret *saṁvid* as 'possessions'

37 He verily is a guest, namely (*yát*) one versed in sacred learning (*çrótriya*); 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 *ná açnīyāt*) 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 *uṣṇih* only as containing (if we resolve *açitāvati át-*) 28 syllables (11 + 14 + 3). The *pada*-text reads *açitávati* Ppp has *açitavaty açnīyat tad vratam yajñasyā 'viccheda̍ya yajñasya guptaye yajñasya sātmatvāya* [Cf Oldenberg, IFA vi 184 also *Skt Gram* § 960]

39. That verily is specially sweet which comes from the cow (*adhi-gavá*), either milk (*kṣīrá*) 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 *gāyatrī* is to be thus divided 7 + 11 + 6 = 24

[**Paryāya IV.** — *daça'ṛah* **a** *of 40–43 prājāpatyā 'nuṣṭubh*, **a** *of 44 bhuriy* **b** *of 40–43 3f gāyatrī*, **b** *of 44 4f prastārapaṅkti*]

40 He who, thus knowing, pouring out milk, presents [it] — as much as, having sacrificed with a very successful *agniṣṭomá*, 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 *gāyatrī* Ppp begins all the verses with *yat*, instead of *sa ya evam vidvān*, and reads in 40 **b** *yā ag. saṁsthene 'stvā 'varundhe*

41. He who, thus knowing, pouring out butter (*sarpís*), presents [it] as much as, having sacrificed with a very successful *atirātrá*, one gets etc. etc.

Ppp. reads in **b** *āhnena samṛddhena* for *atirātrena*

42. He who, thus knowing, pouring out honey, offers [it] — as much as, having sacrificed with a very successful session-sitting, one gets etc. etc

Ppp. reads in **b** *rātrena samṛddhena* The Anukr. expects, of course, the resolution *mádhu 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 (*gam*) 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 by the Anukr (which, with the mss, reckons *pratiṣṭhā́m* to the second pāda !)⌋. Ppp reads in b *gachati sarvam āyur eti na punar ā jarasaṣ pra mīyate ya* etc.

[**Paryāya V.** — *daśakaḥ 45* a *sāmny usnih, 45* b *purausnih; 45* c, *48* c *sāmnī bhurig brhatī, 46* a, *47* a, *48* b *sāmny anustubh; 46* b *3-p nicrd visamā nāma gāyatrī, 47* b. *3-p virād visamā nāma gāyatrī, 48* a *3-p virād anuṣṭubh*]

45. For him the dawn utters *hing*, Savitar preludes (*pra-stu*); Brihaspati with refreshment (*ūrjáyā*) sings the *udgīthá*. Tvashṭar with prosperity responds (*prati-hr*); all the gods [are] the conclusion (*nidhána*): 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 *sāman*, of which the *udgītha* is the central and principal. cf Chānd Upan ii 2 ff In this section also the majority of the mss divide and number in accordance with our edition, the rest, with the Anukr., number the subdivisions successively Our edition assumes the subdivision *nidhánam bhūtyāḥ* to be repeated at the end of each of the four paragraphs, the Anukr ⌊counting 10 (not 12) *avasānacas* cf p 546 below⌋ is against this, as for the mss, 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 *usnih*, implies resolving *ūrjáyā úd*, and either *púṣṭi ā* or *viçu-e* Ppp. adds *vāt* after *tasmāt*, and *bhūtyā* after *savitā*, and reads *ūrjā* for *ūrjayā*

46 For him the rising sun utters *hing*, cow-gathering time (*samgavá*) preludes; noon sings the *udgīthá;* afternoon responds; the setting [sun is] the conclusion: the conclusion of etc etc

Ppp combines *madhyandino 'd*. The ⌊*nicrt*⌋ "dissimilar *gāyatrī*," b, divides as 8 + 9 + 6 = 23.

47. For him the cloud, forming (*bhū*), utters *hing;* thundering, it preludes; lightening, it responds; raining, it sings the *udgīthá;* holding up, it is the conclusion · the conclusion of etc. etc.

Ppp reads *vidyotamānah pra stāuti stanayann ud gāyati aparāhna prati harati astamyam nidhanam* The "dissimilar *gāyatrī*," b, is this time 10 + 6 + 6 = 22 Bp Bp ²p m D read *vársam*, and several of the *saṃhitā*-mss *vársamn* instead of *-ṣann*. Cf. Chānd 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 *udgīthá;* [when] he presents [food], he responds; the remnant (*úchiṣṭa*) [of the food] is the conclusion: the conclusion of etc. etc.

Ppp. seems again to mix in matter from vs. 46, reading *yācaty udakavaty aparāhṇa* prati 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 *ud gāyati* (cf. note to ii. 13. 3) and of *aparāhna* to *upa harati* is obviously the occasion for the confusion.]

[**Paryāya VI.** — *caturdaçakaḥ 49 āsurī gāyatrī, 50 sāmny anuṣṭubh, 51, 53 3 p ārcī paṅktiḥ, 52 1 p prājāpatyā gāyatrī, 54–59 ārcī bṛhatī, 60 1 p āsurī jagatī, 61 yājuṣī triṣṭubh, 62 1-p āsury uṣṇih.*]

49 When (*yát*) he calls the distributor, then he is just summoning (*ā-çrāvay-*).

That is, he is virtually an *adhvaryu* summoning the *agnīdh* to do his duty. The verse is made an *āsurī gāyatrī* by resolving *-ty* twice. Ppp 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 *agnīdh.* Again, to justify the definition of the Anukr., we must read *prati-âçrāvayati eva.* [A hyphen is missing after the *pra* of *pratyâçr-*.] Ppp. 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.

Bp. gives the false accentuation *camasavâdh-* (instead of *-sâvadh-*). Ppp. reads *yat parivestārā 'vasatām prabhibhyante cam-.* To make 30 syllables, we must resolve *ca ápare* (or else *camas'-adh-*).

52 Of them, none soever is not an invoker (*áhotṛ*).

Ppp. reads *vāi* instead of *vai*, and then it adds as follows *yat prātar upaharati prātassavanam eva tat, yad yavo 'paharati mādhyandinam eva tat savanam yat sāyam upaharati tṛtīyam eva tad yad atithipatir avabhṛtham eva tat prāhvayanti,* 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 (*avabhṛ́tha*).

[Ppp. 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-ava-sā*).

[Ppp. omits *eva tat.*] [Cf. Oldenberg, IFA. vi. 183.]

55. He [the guest?], being invited (*úpahūta*), feeds (*bhakṣay-*) 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 *bhakṣayati*, and the entertainer (in recompense for the entertainment given) of the second [*bhakṣayati* (supplied)]. Ppp. adds *pṛthivyām tat pṛthivyām ā bhāti svargo loko bhavati ya evam veda.* Only vs. 56 has the full number of syllables (27) belonging to an *āṣṭī bṛhatī*, 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.

Ppp. adds *antarikṣe patanty antarikṣā "bhāti* [*svargo* etc.]

57 He, being invited, feeds in the sky (*dív*), in him, invited, [he feeds on] what of every form [there is] in the sky.

Ppp. adds *divi tapati divy ā bhāti* [*svargo* etc.].

58 He, being invited, feeds among the gods, in him, invited, [he feeds on] what of every form [there is] among the gods

Ppp adds *devesu patati* [intending *tapati?*] *devesu bhāti* [*svargo* etc.]

59 He, being invited, feeds in the worlds, in him, invited, [he feeds on] what of every form [there is] in the worlds

Ppp. adds *lokesu patati lokesu bhāti* [*svargo loko bhavati ya evam veda*]

60 He, whoever invited, —

61 Obtains this world, obtains yon [world]

The translation implies emendation in 60 to *úpahūta-upahūtah* (as repeated word); it seems impossible to give the verse a meaning as it stands. Vss 60–62 are wanting in Ppp The metrical definition of 61 demands the resolution *-ti amúm*

62. Worlds rich in light conquereth he who knoweth thus.

[The quotations from the Old Anukr. for the six *paryāyas* may here be given together I *yo vidyāyām daça sapta ca pūrvah syāt*, II *dvitīyah syāt trayodaça*, III *tṛtīyo navako drstah;* IV. and V *tasmād dvāu daçakāu parāu*, VI *sastham tu caturdacakam āhuh* — Cf SPP's "Critical Notice," vol. i, p. 20, where they are printed in metrical form.]

[The summations of *ganas* and (*gana-*) *avasānarcas* may be given as follows I. *av*, 17, II. *av*, 13; III *av*, 9, IV *g*, 5, *av*, 10*; V [*g.*, 4,] *av* 10†; VI *av* 14.— Total of *av*, 73] *[Cf note to vs 40.] †[Cf note to vs 45]

[Here ends the third *anuvāka*, with 2 hymns and 100 verses: that is 1 *artha-sūkta* of 38 verses and 1 *paryāya-sūkta* with 6 *paryāyas* and 62 verses.]

7. Extolling the ox.

[*Brahman — ekaḥ [paryāyaḥ] ṣaḍvinçaḥ. gavyaḥ.*]

[Purpose] Found for the most part (for details, see under the verses) in Pāipp. xvi. also. Not noticed in Vāit, but quoted (vs 1) in Kāuç 66 19, next after hymn 4 of this book. [For the *paryāya*-hymns in general, see pages 471–2]

Translated: Henry, 103, 139, Griffith, 1. 453.

[**Pāipp. I.** — *ṣaḍvinçaḥ 1 ārcī bṛhatī, 2 ārcy uṣṇiḥ, 3, 5 ārcy anuṣṭubh, 4, 14, 15, 16. sāmnī bṛhatī; 6, 8 āsurī gāyatrī, 7 3-p pipīlikamadhyā nicṛd gāyatrī, 9, 13 sāmnī gāyatrī, 10 purausṇiḥ, 11, 12, 17, 25 sāmny uṣṇiḥ, 18, 22 1-p āsurī jagatī, 19 -p āsurī paṅktiḥ, 20 yājuṣī jagatī, 21 āsury anuṣṭubh, 23 1-p āsurī bṛhatī, 24 sāmnī bhurig bṛhatī, 26 sāmnī triṣṭubh, (ihā 'nuktapādā [7, 18, 19, 22, 23] dvipadāḥ)]* [☞ 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. Pp omits *yamaḥ kṛkāṭam* The verse has only 26 syllables (instead of 27)

2 King Soma his brain, the sky his upper jaw, the earth his lower jaw.

Ppp inserts, after *mastiṣkaḥ, ṣaṭyam cakṣur ṛtam ṣrotre prāṇāpānāu nāmnīvate*, and reads *adharā* for *-vahanuḥ*, adding after it *aguir āṣyam*. We are required to resolve *pṛthivī adh-*

3. Lightning his tongue, the Maruts his teeth, the Revatīs his neck, the Kṛittikās his shoulders (*skandhāḥ*), the hot drink (*gharma*) his withers (*vāhaḥ*)

vāha is properly the "carrying" part, that on which the yoke rests. The Revatīs 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 Ppp. has only as far as *dantāḥ*, following it with *pavamānas prāṇaḥ* Read in our text *grīvāḥ* (*ṛ*-*visarga*-sign omitted). The *pada*-text has *kṛttikāḥ*, and some of the mss, as usual, retain the *h* before the following *sk* The verse has but 23 syllables (unless we analyze *jihu-ā́*)

4 Vāyu his all (*viṣvam*), the heavenly world his *kṛṣṇadra*, the whirlwind (*'nivesyà*) his separator (*'vidhāraṇī*)

The words here in part (and in the last clause the distinction of subject and predicate) are wholly obscure The *pada*-text divides *kṛṣnaṣṭhām* ('black-runner'?) Many of the mss (L O D R T.K) accent *nivesyàḥ* Ppp reads *viṣvam vāyus kanthas svargo lokas kṛṣnadra vyadhvā nivaçvaḥ*, and then it adds the omitted part of our vs 3 except *vahaḥ* at the end.

5 The falcon his breast (*krodá*), the atmosphere his belly (*'pājasyà*), Brihaspati his hump, the *bṛhatīs* his vertebræ.

The sense of *bṛhatī* here is doubtful. Ppp reads *pājasyaṅ* and inserts our vs. 7 after it [continuing with *bṛhasp-*] The required number of 24 syllables is made out by reading *krodó ant-* and *pājasi-am*.

6. The spouses of the gods his side-bones (*pṛṣṭí*), the attendants (*upasád*) his ribs (*párçu*).

The distinction between *pṛṣṭí* and *párçu* is not clear

7. Both Mitra and Varuṇa his (two) shoulders (*áṃsa*), both Tvashṭar and Aryaman his (two) shanks (*dóṣán*), 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 Indrānī his buttock, Vāyu his tail (*púcha*), the purifying [soma] his whisk (*vā́lās*).

Some of the mss (Bp² s m Ɛ I O D R T Kp) read *bā́lāḥ*, which is preferable, since all the other passages have it Ppp omits, making our vs 9 follow our 6.

9 Both the Brahman-caste (*bráhman*) and the Kshatriya-caste (*kṣatrá*) his (two) hips, force his (two) thighs.

10 Both Dhātar and Savitar his (two) knee-joints (*aṣṭhīvánt*), the Gandharvas his calves (*jáṅghā*), the Apsarases his dew-claws (*kúṣṭhikā*), Aditi his hoofs

Ppp combines *gandharvā 'pa-* The so-called *puraushṇ́ih* divides 10 + 12 + 5 = 27 syllables.

11 Thought (*cétas*) his heart, wisdom his liver, ceremony (*vratá*) his *purītat*

The *pada*-text divides *purī-tat*, but one can only wonder why After *medhā*, Ppp inserts *harimā cittam*

12 Hunger his paunch, cheer (*írā*) his rectum (*vanisthú*), the mountains his *plā́çis*.

Ppp. reads at the end *prāṇa*, for *plāçayah* and adds next vss 16, 17.

13 Anger his kidneys, fury his testicles, progeny his virile member.

The verse follows our vs. 17 in Ppp.

14. The stream (*nadī́*) his birth-giver (*sū́tri*), the lords of rain his teats, thunder his udder.

Ppp prefixes *samudro vastir*, and puts *varsasya patayas stanās* after *ū́dhas*, then adding 15 without interpunction

15 The all-expansive his hide, the herbs his hairs, the asterisms his form

Ppp reads *carma osadhayo romāni*, and follows with our vs 18

16 The god-folks his intestines, human beings his entrails, eaters (*átrā*) his belly (*udára*)

Ppp reads *manusyā 'ntrāny ātrā ud*, putting the verse after our 12. In order to make out 18 syllables, we have to resolve *-trā āntrā́ni at-*.

17. The demons his blood, the other-folks the contents of his bowels.

Ppp. inverts the order of the two clauses, and reads *ūvadhyam*

18. The cloud his fat, the conclusion (*? nidhāna*) his marrow.

In Ppp this verse follows our 15, and there is added *bhūtyāṣ prajāyāṣ paçūnām bhavati ya evam veda*

19. [He is] Agni when sitting, the two Açvins when arisen;

This verse is wanting in Ppp The metrical definition requires restoration of the *a* of *açvinā*

20 Indra when standing eastward, Yama when standing southward;

21 Dhātar when standing westward, Savitar when standing northward;

The metrical definition requires the resolution *dhātā́ udañ* Read *savitā́* (an accent-sign slipped out of place)

22 King Soma when having obtained grass,

The *pada*-mss have the false accent *prasā́ptah* (for *prá-sāptah*) [Ppp reads *trnān prāptas somo rājā*]

23 Mitra when looking, delight (*ānandá*) when turned this way;

Ppp unites this verse with the preceding, and inverts the order of the two clauses of this verse, reading *rājā "nrtā "nandah īksamāno mitrāvaruno*

24 Belonging to all the gods when being yoked, Prajāpati when yoked, everything (*sárvam*) when released

Ppp. reads *vāiçvānaras* instead of *vāiçvadevas*

25 That verily is all-formed, of every form, of kine-form

Ppp reads *vai rupam* for *vaiçvárūpam*, [it seems to omit *sarvarūpam gorūpam*]

26 Cattle all-formed, of every form come unto (*upa-sthā*) him who knoweth thus

Ppp reads *upāi 'nam rupamnvatas paçavah* [intending *rūpavantas*]

[The quoted Anukr says *sadvinço brāhmano gavah*. The *avasānavas* are summed up as 26]

8. Against various diseases.

[*Bhrgvaṅgirasas — dvāvinçatikam* [*anena*] *sarvaçīrsāmayādyāmayam* [*apākaroti*] *ānustubham 12 anustubgarbhā kakummatī 4 p uṣnih, 15 virād anustubh, 21 virāt pathyābrhatī, 22 pathyāpankti*]

Found also (except vs 4) in Pāipp xvi Not noticed in Vait, but quoted (vs 1) in Kauç 32 18, in a remedial ceremony [The last two verses are specified (32. 19) as used "with worship of the sun"]

Translated: Zimmer, p 378, Henry, 105, 141, Griffith, 1 455. Bloomfield, 45, 600

1. Headache, head-ailment, earache, anæmia (*? vilohitá*), every head-disease of thine, do we expel out [of thee] by incantation (*nir-mantray-*)

Ppp reads in **a** *çīrsaktyam*, and in **b** *trtīyakam* for *vilohitam* [For *çīrsakti*, see references under i 12. 3]

2. From thy (two) ears, from thy *kāṅkūṣas*, the earache, the *visálpaka*, every head-disease etc. etc.

As to *visalpakam*, instead of the *visalyakam* of the edition, see under vi 127 1. For the obscure *kaṅkusa* Ppp. has *kankukha*, and for b it reads *çuktivalçam vilohitam*.

3 For reason of which the *yákṣma* removes from ears, from mouth — every head-disease etc. etc

Ppp. reads in b *nāsatā "syata* [intending *-tas -tas*]

4 Whatever one makes a man dumb (*?pramóta*), makes [him] blind — every head-disease etc etc.

'Dumb' for *pramóta* is Zimmer's conjecture, the word is wholly obscure, and form, accent, and meter make it suspicious. one is tempted to conjecture *prámohitam*, but *muh* with prefix *pra* is not a Vedic combination. The Anukr. takes no notice of the defective pāda

5 Limb-splitting, limb-wasting, and *visálpaka* of all the limbs — every head-disease etc etc.

Ppp reads instead, for a, b. *çirsarogam aṅgarogam viçvāṅgīnam viçalyakam* [As to *visálp-*, 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 *takmán* of every autumn we expel out [of thee] by incantation

Ppp reads *pāuruṣam* in b, and. for c, d, *takmānam çītam rūram ca tam tve nir man-* cf v 22 10 13

7 The *yákṣma* that creeps along the thighs, that goes also to the groins, from thy limbs within we expel etc. etc

Ppp. reads in c *balāsam* for *yaksmam te* [cf our 8 c and under 9]

8 If it is born out of desire, of aversion, of the heart — the *balāsa* from thy heart, thy limbs we expel etc. etc.

9 Yellowness from thy limbs, *apvá* from thy belly within, the *yákṣma*-maker from thy self within we expel etc etc.

The *pada*-text reads in c *yaksmahedhām* 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 *çepas* in *çepa-hasi ranim*. In Ppp our third pāda becomes the second, and for third we have nearly our 7 c *yaksmam te sarvam aṅgebhyo*.

10 Let the *balāsa* become ash, let it become sickening urine, the poison of all *yakṣmas* have I exorcised from thee.

11 Forth at the orifice let it run out, the *kāhābāhā*, from thy belly; the poison of all etc. etc

[Literally 'to the orifice', Henry "vers le trou," i.e "par l'anus."] The Pet Lexx plausibly conjecture *kāhābāha* 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 *kahāvalam tvandarā*

12. Out of thy belly, lung, navel, heart, the poison of all etc. etc.

Ppp rectifies the meter of **a** by inserting *pari* before *klomnas*, and makes **c**, **d** agree with our 9 **c**, **d**. The Anukr. brings out an *uṣṇih* (28 syll.) by unnaturally refusing to make the resolutions *nābhi-ās* and *tu-at* [and scanning as 6 + 7 8 + 7].

13. They that break apart the crown, rushers against the head (*mūrdhán*) — 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 *arsaní* 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.

Prāt III. 47 prescribes the form *uparsánti* (instead of *upārsánti* P *upaorsánti*) in this and the two following verses Ppp reads every time *upadiçanti*

15. They that rush unto the two sides, that stab (*nikṣ*) along the ribs — not injuring etc etc

The Anukr intends *pārçvé* to be read unresolved

16 They that rush on crosswise, rushers in thy belly (*vakṣáṇā*) — not injuring etc etc

Ppp. reads in **b** *vaksanābhyah*, and omits the following *te*

17 They that creep along the intestines, and confound the entrails — not injuring etc etc

Ppp. reads in **b** *yāpayanti* for *mohayanti* [Roth most ingeniously suggests that the Ppp reading may mean *āntrā ni-y-āmayanti* Or is *yāpayanti* 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** *anusarpanti* for *nirdhayanti* We are to resolve *maj-jñ-o* to fill out the measure

19 They that intoxicate (*maday-*) the limbs, the *yáksmas*, thy gripers — the poison of all *yákṣmas* have I exorcised from thee

Ppp reads in **b** *ropanā saha*. Some of our mss (P.M O p m) read *yé 'ṅgāni*

20. Of the *visalpá*, of the *vidradhá*, or of the *vātīkārá*, of the *alají* — the poison etc etc.

Ppp again reads *viçalyasya* [cf. under VI 127. 1], also, in **b**, *vātīkālasya*

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*, *gulphābhyām jaṅghābhyām jānubhyām ūrubhyām çro p bh.*; it reads *ānūkyāt* in **c**, and inserts before *çīrṣnas*, *grīvābhyas skandhebhyas*. It is apparently the intrusion of *arsaṇís* that spoils the meter in our **c**.

22. Together the bones (*kapāla*) of thy head, and the discussor (*vidhú*) of thy heart — arising, O Āditya, thou with thy rays hast made disappear the disease of the head, hast pacified the limb-splitter.

The first two pādas seem independent; an unfinished construction The *pada*-text reads *vidhuḥ* in b, as if it recognized in the word the root *dhū* + *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 mss, namely, W O s m D.Kp ⌊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 *udyat sūryāditya aṅgāni roma nakhāni sarvāṇi sadanāni vinaçat*

⌊The fourth *anuvāka*, with 2 hymns and 48 verses, ends here. The quoted Anukr. says *navadaçā 'pare ca* ⌋

9. Mystic.

[*Brahman — dvāviṃçakam tāmīyam ādityadevatyam adhyātmakaram trāiṣṭubham 12, 14, 16, 18 jagatī*]

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 Pāipp. xvi., in somewhat changed verse-order, as will be noted under the different verses below Vāit takes no notice of this hymn, in Kāuç it (vs 1) is quoted in 18 25, with various others, in a ceremony for prosperity, and the *gaṇamālā* (see note to Kāuç 18 25) reckons it as belonging to the *sālila gaṇa*

Translated as RV hymn, by Ludwig, no 951, and Grassmann, II p 456–460; also by M Haug, under the title, *Vedische Rathselfragen und Rathselsprüche. Sb der philos-philol Classe der k bairischen Ak. der Wiss*, Bd II., Heft 3, fur 1875, Munchen, 1876 (the essay, says Whitney, "casts extremely little light upon its labored obscurities"), further, with an elaborate comment touching the significance of its philosophic content, by Deussen, *Geschichte*, I I 105–119, parts also by Muir, V (see Index, p 484), and Hillebrandt, *Ved. Mythol*, I (see Index, p 542), and under the title, *Zwei Sprüche über Leib und Seele*, ZDMG xlvi 759 f Roth explains two verses answering to our ix 10 8 and 16 Under the title, *Das Rathsel vom Jahre*, ZDMG. xlviii. 353, E Windisch discusses the RV verse answering to our vs 12

Translated, moreover, as AV hymn, by Henry, 107, 143, Griffith, I 458 The critical remarks of Oldenberg, IF V vi 180–183, may also be consulted — Further, von Schroeder, *Der Rigveda bei den Kathas*, WZKM xii 282, reports variants for certain vss of the RV hymn which correspond to our vss ix 9 9, 12, 17, 22 and ix 10 16 — Finally, A Wunsche's essay, *Das Rätsel vom Jahr und seinen Zeitabschnitten in der Weltlitteratur*, may be cited in this connection; it is found in *Zeitschrift fur vergl. Litteraturgeschichte*, N F, ix 425–456

1. Of this pleasant (*vāmá*) hoary invoker — of him the brother is the midmost stone (? *áçna*); 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 *madhyamó* with *bhrātā* would seem more natural, considering the phrase *tríyo bhrātā* ⌋

2. Seven harness (*yuj*) a one-wheeled chariot; one horse, having seven names, draws (*vah*) [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 *anarvām yene 'mā v bhuvanāni t.* 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 *nāma* in d

4 Who saw it first in process of birth, as the boneless one bears (*bhṛ*) him that has bones? where forsooth the earth's life (*ásu*), 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 (*brū*) the set-down track of this pleasant bird, the kine extract (*duh*) 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 *çīrṣṇā* in c

6 Simple, not discerning (*vi-jñā*) with the mind, I ask about the thus set-down tracks of the gods, over the yearling (*baskáya*) calf have the poets stretched out seven lines (*tantu*) for weaving

7 I, not understanding (*cit*), ask here the understanding poets, I unknowing (*vid*), them that know, he who propped asunder these six spaces (*rájas*), in the form of the goat (*ajá*) — was that also alone?

The sense of the last pada is utterly obscure, and the version given only tentative. *aja* is perhaps here really the 'unborn one,' as the translators render it RV reads in a *dakṣiṇāñ cik-*, and, in b, *vidmáne*, for which our *vidvánas* is apparently a mere corruption

8 The mother portioned the father in righteousness, for with meditation (*dhīti*), 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 combines *rta °babh-* in a, and reads *jajñe* at end of b.

9 The mother was yoked to the pole of the sacrificial gift; the embryo stood among the wiles (*vṛjaná*), the calf bleated, looked after the cow of all forms, in the three distances (*yójana*)

[Kaṭha variants, WZKM. XII. 282, *vṛjanéṣv antáḥ* and *yojaneṣu* — Cf. IFA. VI. 180, as noted above]

10. 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 *glāpayanti* at end of b [and the translation follows that reading], and, for d, *viçvavidam vācam aviçvamanvām*. The *pada*-text reads *glapayanta;* Prāt iv. 93 notes the case. Ppp agrees with RV in *glāpayanti* and *viçvavidam*.

11. 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 *tásminn á tasthur bh v*, and Ppp *samārohanti bh v*, and RV. has *çíryate* for *chidyate* in d.

12. The five-footed father, of twelve shapes (*-ákṛti*), they call rich in ground (*purīṣín*) in the far (*pára*) half of the sky, then these others call [him] set (*árpita*) in the lower outlook that is seven-wheeled, six-spoked.

RV and Ppp have the easier and better reading *vicakṣaṇám* in c, and Ppp reads before it *upari* [The Kaṭha reading also is *úpari*, WZKM xii 282.] Read in b *páre* (an accent sign slipped out of place) [See Roth, KZ xxvi 66, and Windisch as cited in the introduction, cf also IFA vi 181, as noted above.]

13. 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 days. The verse, as noted above, is vs 11 in RV and Ppp. The more proper reading in b would be *várvartti*.

14. 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 (*rájas*), in which stood all existences.

Ppp has *vrajanti* for *vahanti* in b, and, for d *yasminn ārpitā bhuvanāny ārpitā*, RV has *tásminn árpitā* for our *yásminn ātasthúḥ*. The Anukr calls the verse simply a *jagatī*, though only two of its pādas have 12 syllables.

15. Them, being women, they declared (*ah*) to me to be men; he who hath eyes may see, [but] the blind will not distinguish (*vi-cit*), the son that is a poet, he verily understood (*ā-cit*); 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 *tá u* in a, *imás* in c for *ím á*, and *savitúḥ p-* in d. Some of our mss. (P s.m O.K.T.) read *pitúḥ p-* in d, we had the phrase once before, at ii 1. 2, and the combination falls under Prāt. ii 73. We might expect, in d, *tāḥ*, referring to *strīyaḥ*, but the *pada*-texts have *tá*, as neuter pl.

16. Of those born together the seventh they call sole-born; six, they say, are twins, god-born seers, the sacrifices (*? iṣṭá*) of them, distributed according to their abodes, quake in their station, being altered (*vi-kr*) in respect to form

Istāni in c might equally mean 'th... ...ired' *Sthātré* in d is most probably loc. of *-trá*, since, if from *sthātṛ*, we should expect instead the ablative. [The vs recurs at TA. i. 3. 1 with *udyamās* for *id yamās*.]

17. Below the distant (*pára*), thus beyond the lower, bearing (*bhr*) her calf with her foot, the cow hath stood up, whitherwards, to what quarter (*árdha*) 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 a; we may suppose *pará enā-* to be combined to *paras āt 'nā-*. [The verse is repeated below as xiii 1 41. RV. ends with *antáḥ* for *asmín*. The Katha variant *párākāt* for *párāgāt* (WZKM xii 282) shows an exchange of surd 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?

RV and Ppp read, in a. b, *yó asyā 'nuveda paré enā-*, rectifying the meter and lightening the construction. Only the first two pādas have any "*jagatī*" character, and they are very irregular. But by giving this name the Anukr shows that it reads our version; in RV. and Ppp the verse is a pure *triṣṭubh*. Read in d *kúto* (for *kŕto*).

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 279, with no various readings that are not evident corruptions. The 'them' of a, b is masc., probably the same with the 'they' of d (*yuktāḥ*, p.). Ppp reads *niyuktā* instead of *na yuktā*.

20. Two eagles (*suparṇá*), joint companions, embrace the same tree, of them the one eats the sweet berry, the other looks on all the time, not partaking.

Ppp reads in a *suyujā*. Here and in the next verse, as everywhere else, some of our mss. read *píṣpalam*. [The vs. plays a rôle in the Upanishads: cf. Çvet. iv 6, Mund. iii 1. Hillebrandt, *Ved. Mythol.*, i 466, 399, treats this and the following vss.]

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 he attain who knoweth not [his] father.

RV. has *tá āhuḥ* instead of *yád āhúḥ* in c, and so also Ppp (but *āhus*). In RV. this verse follows after our vs 22. There is a redundant syllable in c of which the Anukr takes no notice (and the pāda is also capable of being crowded together into eleven syllables).

22. Where the eagles, with counsel (*vidátha*), sound incessantly (*ánimiṣam*) unto the draught of *amṛ́ta*, — thus the shepherd of all existence, he the wise one entered there into me that am simple.

RV reads *bhāgám* for *bhaksám* in **a**. For *enā́* in **c**, RV has *tnás*, and Ppp *yo no*, ⌊Ppp's *yo no* seems to be an attempt to make sense out of the rare and probably unintelligible *tnó*⌋ ⌊The Kaṭha variant (WZKM xii. 282) is *ánimisam* ⌋

⌊The quoted Anukr says *navadaçe ca* ⌋

10. Mystic.

[*Brahman — astāvuṇçakam govirādadhyātmadārvatyam* (*23 mātṛdārvarunī*) *trāstubham* 1, 7, 14, 17, 18 *jagatī*, 21 5-*f atiçakvarī*, 24 4-*f puraskṛtir bhuriṇ atyagatī*, 2, 26, 27 *bhuriṇ*]

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 pāda of our vs 21, the first half of RV i 164 42 (42 **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 Pāipp xvi The hymn is not quoted in Kāuç (except as vs 20 is also vii 73 11), but a few verses (9, 13, 14) are cited in Vāit

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-dhā*) in the *gāyatrí*-verse, or that they fashioned the *triṣṭúbh*-verse out of the *triṣṭúbh*-verse, or that the *jágatī* step is set in the *jágatī* (*jágat*) — whoever know that, they have attained immortality

RV. ⌊vs 23⌋ and Ppp read in **b** *trāiṣtubhād vā traiṣtubham*

2 By the *gāyatrí*-verse he measures off the song (*arka*), by the song the chant (*sāman*), by the *triṣṭúbh*-verse the hymn (*vāká*), by the hymn of two feet [or] of four feet the hymn; by the syllable they measure the seven tunes (*vāṇi*)

The words 'song,' 'hymn,' 'tune' are used rather loosely in rendering here

3. By the *jágatī* he established (*skabh*) the river in the sky, in the *rathaṁtará* he beheld (*pari-paç*) the sun; they call the three kindlers (*samídh*) the *gāyatrí*-verses, it was superior to them by bulk, by greatness

The translation of the last pāda is not without uncertainties, *tatas* is here understood as *quasi*-object of *prá ririce* RV ⌊vs. 25⌋ reads in **a** *astabhāyat*,

4 I invite that well-milking milch-cow; a skilful-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 *vocam* at the end ⌊Oldenberg discusses verses 4–7, 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 Açvins; let her increase unto great good-fortune

This verse, again, is VII 73 8, above, excepting that the latter reads *nyâgan* at end of b. Our *pada*-text has here *abhiâgât*, while that of RV. [VS 27] gives *abhi. â: agât;* both yield the same *samhitâ*-reading.

6. The cow lowed toward the winking calf; she uttered *hung* at [its] head, in order to lowing; bellowing the mouth (*? sŕkvan*) unto the hot drink, she lows a lowing, she abounds with milk

Compare I. 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 *abhí* in a, RV. reads *ánu*, Ppp *apa*

7. This one here twangs, by whom the cow is surrounded; she lows a lowing, being set (*çritá*) on the sparkler (*dhvasani*), since she put down mortals by her thoughts (*cittí*), becoming the lightning, she threw (*ûh*) back the wrap

Both RV [VS 29] and Ppp. read *mártyam* in c

8 Breathing lies the swift moving thing, living, stirring, fixed, in the midst of the abodes (*pastyà*), the living one moves at the will (*? svadhâ-bhis*) 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 (*Ved Mythol*., pp 336, 408), very forced and implausible The verse lacks a syllable in a (and the *pada* text sets its mark of pûa-division after *cyut*), perhaps we are to resolve *-ga-âtu* Ppp puts the verse after our VS 9 [RV., VS 30, shows no variant Roth's most interesting interpretatie (ZDMG. xlvi 759) makes of the verse a riddle whose answer is "the body and the soul" He emends to *ánanat* in a Bohtlingk. *Berichte der sachsischen Ges.* 1893, xlv 88, reviews Roth's interpretation]

9 The shaker-apart (*? vidhú*) that runs on the back of the sea, being young, the hoary one swallowed; see the poesy of the heavenly one with greatness; today he died, yesterday he received breath (*sam-an*)

This verse is RV x 55 5, also SV. I 32[illegible]te, TA. IV 20 1, MS IV 9 12 All alike read *sámane bahúnâm* for *salilásya* the (MS, except in its *pada*-text, has other slight differences which are palpable (under) *Vidhú* is (as at 8 22, above) divided in *pada*-text *vi-dhu* It doubtless designates here the moon, however it may have won the right to do so Ludwig and Hillebrandt (*Ved Mythol* I 465) translate d 'today (he died yesterday) he has come to life', but this is in the highest degree forced, and may be pronounced even inadmissible Ppp reads *vidyudûdrânâ* at the beginning. [See *Katha-hss*, p 82.] The verse is quoted in Vâit 40 7, 41 12

10 He who made him knows [it] 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 (*nírrti*)

The translation follows the RV. reading, *nírṛtim*, in d, since the nom. *-tis* seems unconstruable. Both RV [vs 32] and Ppp put the verse after our vs. 11, and the latter reads *so 'sya* in a Haug interprets the lightning to be intended.

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.

Doubtless the sun. The verse [RV vs 31] is found a second time in RV as x 177 3, and also at VS xxxvii. 17, TA iv 7. 1; MS. iv 9 6, AA ii. 1 6[6-10] — all accenting in a *ánipadyamānam*, which is alone acceptable. [Our d recurs, with *sá* prefixed, at x 2 7 c If we read *varīvarttt* there, we ought also to do so here] [Cf. *Katha-hss*, p 101]

12. The heaven our father, generator, navel here; this great earth our connection, mother; the womb (*yónt*) within the (two) outstretched cups (*camū*); here the father hath set (*ā-dhā*) the daughter's embryo.

'Navel,' i.e 'central point, place of union' RV [vs. 33] reads *me* for *nas* in a and b

13 I ask of thee the extreme (*pára*) end of the earth; I ask the seed of the male (*vṛ́san*) horse; I ask the navel of all existence, I ask the highest (*paramá*) firmament (*vyòman*) of speech

AV [vs 34] exchanges the place of b and c, and rectifies the meter by inserting another *tvā* before *vṛ́sno*, and reading *prchā́mi yátra bhúvanasya nā́bhiḥ* Ppp follows RV. in the former case, but in the latter has *prchāmi tvām bh n.*, it makes [as between b and c] the same inversion of order as RV., and it begins d with *vācas prchāmi* The Anukr takes no notice of the irregularity of our meter The verse, with the following one, is found also in other texts VS xxiii 61, 62; TS. vii 4 18[2]; LÇS ix. 10 13, 14 VS reads in both verses precisely as RV, and LÇS differs from it only by having *prchāma-* instead of *-mi* four times in vs 13 TS has for 13 b *pṛchā́mi tvā bhúvanasya nā́bhi-m* The two verses are quoted in Vāit. 37 3

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 (*brahmán*) is the highest firmament of speech.

RV [vs 35] (also VS. LÇS. see above) and Ppp read for b, c *ayám yajñó bhúv nā́ ayám sómo* etc (our b). TS. has *vā́jam āhuḥ páram ántam pṛthivyā́ yajñā́m āhur bhúvanasya nā́bhim · sómam āhur vṛ́ dç. ré brahmā́ 'yā́ vācáḥ* etc. The Anukr absurdly calls the verse a *jagatī* on account of the two redundant syllables in the AV version of c

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

Ppp. agrees with RV. [vs 37] in putting this verse [and the next] after our vs 17. The RV *pada*-text has in c *á · ágan* [so M Muller's five editions and Aufrecht's first: Aufrecht's second, *á · agan*]; our *āágan* is better. Ppp. reads *balinā* for *manasā* in b

16. Offward, forward goes, seized by *svadhā́*, 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 (*Ved Mythol.*, 1. 336, note) both understand *svadhā* 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. xii. 282) is *áprāñ* for *ápāñ* — The vs. is found at AA. II 1 8]

17. Seven half-embryos, the seed of existence, stand in front (? *pradíçā*), in Vishṇu's distribution; they, by thoughts (*dhīti*), by mind, they, inspired, surround on all sides the surrounders

Or, 'being surrounders' As noted above, the verse in RV. [vs 36] and Ppp stands before our vs 15 Both 17 and 18 are defective as *jagatīs* [Cf Oldenberg, IFA vi 184; also Henry, *Actes du dixième Congrès intern des Orientalistes*, Section I, Inde, p 45–50, "Cruelle énigme"]

18. In the syllable of the verse (*ṛc*) 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 *imé* instead of *amí* in d O combines *vidúṣ té* just before it The verse is found also in TB III 10 9[4] and TA II 11 1 — in both, with the RV. reading. Its *pratīka* occurs also in GB I 22 Read *véda* in c

19 Shaping (*kalpay-*) with measure the step of the verse, they shaped by the half-verse all that stirs, the *brahman* of three feet, many-formed, spread out (*vi-sthā*), by that do the four quarters live

The comm to the Prāt. (II 93) quotes *vi tasthe* at end of c as an example of the *s* of *sthā* lingualized after *vi* even though the reduplication intervenes, and that establishes *vi tasthe* as the true reading The majority of the *saṁhitā*-mss have it, but W E O give *caste*; Ppp also has *parirūpam vi caste* Only the fourth pada is found in RV, being I 164 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-foot [is] she, four-footed; having become eight-footed, nine-footed, thous[a]nd syllabled, a series (*paṅkti*) of existence, out from her flow apart the oc

The five pādas are vs 41, and 42 a, of the RV hymn, which, however, reads for *gāúr íd* in a, and *paramé vyòman* for *bhúvanasya paṅktíḥ* in d. The R[V] occurs also in TB. II. 4. 6[11] [and it is there followed by the RV. vs 42 entire i 9 4, with the RV readings, excepting *gāurī́* at the beginning [and *tásyām tásyās*]. Our pādas b–e, again, are repeated as XIII. 1. 42 below. The ver[se] 12 + 11 + 11 = 58) lacks two syllables of being a proper *atiçakvarī* (60 s

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 ghee they deluged the earth.

The verse occurs also above as vi. 22 1, and pādas 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 25–28 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 (*ā-cit*) that of you, O Mitra and Varuṇa? the embryo brings (*ā-bhṛt*) the burden of her, she (?) fills (?*pṛ*) truth, protects (*ni-pā*) untruth.

The last pāda is especially obscure 'he?' or 'she?' or 'it?' and which root *pṛ*, 'fill' or 'pass'? The verse is RV. i 152 3, where we read *tāsāṁ* instead of *pāti* at the end, and *asya* for *asyāḥ* at end of c. Ppp also has *tārīt*, but, instead of *ā cid asyāḥ* (or *asya*), it reads *ād ṛtasya*.

24 *Virāj* [is] speech, *virāj* earth, *virāj* atmosphere, *virāj* Prajāpati; *virāj* became death, the over-king of the perfectibles (*sādhyá*), in his control are what was, what is to be, let him put in my control what was, what is to be.

[Prose.] This verse, with all that follows it, is wanting in Ppp. The Anukr. reckons the whole first part to the pause as one pāda (20 syllables, a *kṛti*-pāda), the *pada*-text understands it as two, dividing after *pṛthivī*.

25 The dung-made smoke I saw from far, with the dividing one, thus beyond the lower; the heroes cooked a spotted ox (*ukṣán*), those were the first ordinances.

The construction and sense of b are very obscure. The verse is 43 of RV i 164, and the remaining three follow in order. [Henry, *Mém. de la Soc. de linguistique*, ix 247, 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 (*śácībhis*); of one is seen the rush, not the form.

The RV version [vs 44] has in c *vidvām éko abhí caṣṭe*, our *abhicáṣṭe* is a regular e of antithetical accent. The RV *pada*-text does not divide *samvatsare*. Haug prets the verse of the three forms of Agni, Hillebrandt (*Ved. Mythol.*, i p. 472), moon (?), sun, and wind.

Speech [is] four measured out quarters (*padá*), those are known mans who are skilful; three, deposited in secret, they do not set i (*iṅgay-*); a fourth of speech human beings speak.

e is found, without variant, in ṬB (ii 8 85) and ÇB (iv. i. 3[17]), as well as ter *vocam* at the [illegible]. Our Bp[2]D Kp read *nú* · *iṅgayanti* in c.

28. They call [him] Indra, Mitra, Varuṇa, Agni, likewise he [is] the heavenly winged eagle; what is one the sages (*vípra*) name (*vad*) variously; they call [him] Agni, Yama, Mātariçvan.

Our *pada*-text differs from that of RV [vs 46] by dividing *bahuodhā́*

[The fifth *anuvāka*, with 2 hymns and 50 verses, ends here]

[One of our mss., P, sums up the book as of 8 *gṛtha-sūktas* [their vss number 214] and 7 *paryāya-sūktas* [hymns 6 and 7 their ¶'s number 62 + 26 = 88] or "15 *sūktas* of both kinds" reckoned together Cf the introduction, p 517. The same ms, P, sums up the *avasānarcas* [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 *prapāthaka* 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 Anukramanī 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 ve ses. The whole book has been translated by Victor Henry, *Les livres X, XI, et XII de l'Atharva-véda traduits et commentés*, Paris, 1896. The *bhāsya* again is lacking. There are no *paryāya*-hymns in this book.]

[The *anuvāka*-division of the book (as noted above, page 472) is into five *anuvākas* of two hymns each The "decad"-division likewise is as described on page 472 A tabular conspectus for this book also may be acceptable

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	32	33	25	26	50	35	44	44	27	34
Decad-div	10+1 +13	10+13	10+1 +6	1 +1 +6	5 tens	3 tens+5	3 tens+14	3 tens+14	10+1 +7	20+1 +14

Sum of verses, 350 The sum of "decad"-*sūktas* is 35 In this book, therefore, the average length of the "decad"-*sūktas* is precisely 10 verses]

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1. Against witchcraft and its practisers.

[*Pratyaṅgirasa — dvātrinçat. kṛtyādūsanadevatyam ānustubham 1 mahābṛhatī, 2 virān nāma gāyatrī; 9 pathyāpaṅktī, 12 paṅktī, 13 urobṛhatī, 15 4-p virāḍ jagatī, 17, 20, 24 prastārapaṅktī (20 virāj). 16, 18 triṣṭubh, 19 4-p jagatī, 22 1-av 2-p ārcy uṣṇih, 23 3 p bhurig viṣamā gāyatrī; 28 3-p gāyatrī, 29 madhyejyotiṣmatī jagatī, 32 divyanuṣṭubgarbhā 5-p atijagatī*]

Found also in Pāipp xvi The hymn (vs 1) is quoted in Kāuç 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, d)

Translated. Ludwig, p 520; Henry, I, 39, Griffith, II 1, Bloomfield, 72, 602.

1. She whom the adepts (*cikitsú*) prepare, all-formed, hand-made, like a bride at a wedding — let her go far off, we push her away.

'She,' because *kṛtyā* 'witchcraft' is feminine The name, *mahābṛhatī*, 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].

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 *ca* at the end of **a** would rectify the meter, and justify the Anukr The *pada*-reading *çīrṣaṇovāīī* is by Prāt 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 **c**: *pratyak pra hinmasi yaç cakāra tum rcchatu* · cf vs. 5 **c** and v 14. 11 **c**.

3. Çūdra-made, king-made, woman-made, made by Brahmans (*brahmán*), like a wife expelled (*nuttá*) 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 *bándhu*] [W's alternative seems to be *bándhum* must be in apposition with *kartāram*, but *bándhv* (p. *bándhu*) must be a neuter (as at v 13 7) and so in apposition with the subject-nominative, *krtyā* 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** *krtyās santu krtyākrte* and, for **c, d** *pratyak pratipravartaya yaç cakāra tum rcchatu* To read in our **c** *hinmasi* (as Ppp in vs 2 **c**) would rectify the meter, of whose irregularity the Anukr takes no notice The *pada*-reading *pratiprahinmah* is by Prāt iv 95, the word is quoted there in the comment as example

6 Opposed [is] the Āṅgirasa, our appointed (*puróhita*) 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 *pratīcīnā "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 legible in Ppp *udāyyam* in **b**, as for our mss., they cannot be relied upon in the least to distinguish *pra* and *yya*, but the majority rather favor *udāyyàm*, while P reads *-āryyàm*, D *-ājyàm* (?), W *-āhyam* Neither word has been found anywhere else, but doubtless *udāpyàm* is the true form

8 He who put together thy joints, as an *rbhú* [those] of a chariot with skill (*dhí*), unto him go thou, there is thy going, this person is unknown to thee

All the *saṁhitā*-mss. read *-va rbhur* in **b**.

9. They who, having made, took hold of thee, cunning sorcerers — this is a healthful (*çambhú*) spoiler of witchcraft, counteracting, reverting; therewith do we bathe thee.

The address changes, as often elsewhere, from the witchcraft to the bewitched person Ppp reads, in c, *vidma* for *çambhu*, and, in d, *pratisaram*. Our text ought to read in c *çambhv ìdám*, although all the mss. happen to agree here in lengthening the *i*.

10. In that we have come upon the ill-portioned one (fem.), bathed forth, whose young (*-vatsá*) is dead — let all ill (*pāpá*) go away from me; let property come unto (*upa-sthā*) me.

The *pada*-mss. have in b *upaçeyimá*, and combination to *upeyimá* falls under the rule Prāt iii 38, although the *á* contained in *eyimá* (= *á-iyimá*) does not appear [as *ā*] in the *pada*-text. [Ppp. ends a corruptly with *prsnipathām.*]

11. In that they have taken (*grah*) the name of thee giving to the Fathers, or at the sacrifice — let these plants free thee from all ill that is designed (? *saṁdeçyà*)

It might be also (in a, b) 'those giving to the Fathers have taken the name of thee' (Ludwig, 'thy Fathers') *Samdeçyà* is very obscure The first half-verse is wholly corrupt in Ppp.

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 (*vīryà*), with spell (*bráhman*), with verses, with milk of the seers.

'Milk' (*páyas*) in the last pāda looks like a corrupt reading, but Ppp appears to have the same, Bp.E accent *payasá* [As for the combinations of *-ā r-*, see note to Prāt iii 46.] Several mss (Bp O p m R T K) read *pitryàt* in a The verse, which ought to be called an *anustubgarbhā tristubh* (11 + 8 11 + 11 = 41), is very foolishly described by the Anukr as a *pañkti*, 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 (*abhrá*) from the atmosphere, so from me may everything of evil nature go away, pushed by the spell (*bráhman*)

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 *kartrén* in c, 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 (? *kurūṭín*)

The last word is found only here, and has to be rendered conjecturally (with the Pet Lexx) All the *samhitā* mss [or rather, most of them see also note to Prāt iii 35] combine *krtyá 'ti* [and thus indeed the meter requires us to pronounce]; but our edition restores the more correct reading [*krtya íti*], since the Prāt does not countenance the irregularity; we should expect to find it with *vandane 'va* (in ii. 56). Ppp reads at the beginning *ayam panthā 'pinayāmi tvā krtye prahitām prati* etc., in c [or rather c–d], *tuñjaty anaswinī 'va* In the Anukr. it seems as if *catuspadā* must be a misreading for *pañcapadā* (11 + 11 : 8 + 8 + 8 = 46): 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 *ksamisthās* in d, perhaps to *ksamiṣṭhās* 'be patient' i.e 'linger'; Ppp has instead *ghāniṣṭhāḥ*, which unfortunately gives no help Ppp. also combines *nāvyā 'ti* in c; and the description of the Anukr appears to sanction it.

17. As the wind the trees, do thou crush (*mṛ*) 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 c, even a majority of the mss. (W I O D T K) read *kartṛ́n* Ppp combines at the beginning *vāte 'va*, as the meter demands, and as the Anukr assumes, *ṛ́cchisāt 'ṣām* is doubtless also the real reading in b

18. What [witchcraft] they buried for thee in the *barhís*, what in the cemetery, [what] witchcraft or secret spell (*valagá*) 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 *cakrus* before *barhiṣi* in a, it also arranges *kṛtyām kṣetre* in b, combines *dhīrataraḥ 'nāg-* at the end, and adds, to complete the verse, *tam* [so Roth's Collation] for *tām?*] *ito nāçayāmasi* The Anukr. notices neither the deficiency in a nor the redundancy in d

19. We have found out (*anu-vid*) the hostile sneaking magic (*? kártra*) that was applied, perceived (*? anu-budh*), 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 *āgatam* for *ābhṛtam*, and combines in d *açve '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) *virāj* [scanning a perhaps as 11] Ppp begins with *svayasā*. The third pāda is quoted in Kāuç 39. 19

21 Thy neck-bones (*grīvā́*), 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

Prajāvatī at the end looks like a corruption of *prajāpatī*, which Ppp reads [R's collation has *prajapatī*] Ppp also has in c *enām vṛçcatā* But Kāuç., which quotes the last half-verse in full in 5. 2, reads *prajāvatī* The same half-verse appears also by *prattika* in Vāit. 8. 6 (unless Vāit takes it rather from Kāuç)

22. King Soma [is] our over-ruler and favorer (*mṛḍitṛ́*); let the lords of being favor us

The verse properly contains 22 syllables (11 + 11), and should therefore be called a *sāmnī triṣṭubh* Ppp reads in b *rtasya nas*

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 a *pāpakṛtvane* [which is metrically much better] The definition of the verse by the Anukr is very stupid, it is plainly two *triṣṭubh* pādas, with an intruded word of three syllables (either *duṣkṛte* or *vidyútam*, either could be spared) The mss insert a cesura-mark after *kṛtyākṛte*

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 *pada*-text here and in vs 28 reads *āgyátha*

25 Anointed, smeared, well-adorned, bearing all difficulty, go thou away, recognize (*jñā*), 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 *anuṣṭubh* 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 *urobṛhatī* or a *prastārapaṅkti* It is quoted in Kāuç 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 *pada*-text divides *mṛgaḥyúḥ* · cf Prāt iii 18

27. Also the after one (*áparā*) slays with an arrow, fitting it (?), the one shooting (*-āsīn*) 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 *uto* for *uta* 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 reads at the end *punaḥ* 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 d *út. sthāp-*; the example of the omitted *s* is quoted under Prāt ii. 18. The verse (10 + 10 . 8 + 8 + 8 = 44) is very badly defined by the Anukr Ppp. reads in a *-hatyam* and *bhīmam.*

30. If ye are covered (*ā-vṛ*) with darkness, like those who are girt (*abhi-dhā*) with a net — having torn up (*sam-lup*) all witchcrafts from here, we send them forth again to the maker.

The *pada*-text strangely reads *āvṛtā* in a, instead of *-tāḥ*

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, [and] 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 (*rájas*).

Ppp puts *tamasas* before *mucyate* in a, reads *ketum* at end of b, and omits d altogether The verse (12 + 11 8 + 8 + 11 = 50) lacks two syllables of being a full *atijagatī* (52). The *pratīka* (*yathā sūrya*) is quoted in Kāuç 39 26, but the comm regards vii 13 1, and not this, as the verse intended

[The quoted Anukr says *dve* (i e 2 above the norm of 30)]

2. The wonderful structure of man.

[*Nārāyana — trayastriṃçat pūrvasūktam pāurusam, brahmaprakāçasūktam* (*31, 32 sākṣātparabrahmaprakāçanyāu*) *ānustubham 1–4 7, 8 triṣṭubh, 6, 11 jagatī, 28 bhurig bṛhatī*]

Found also (except vss 8, 18 23, 28) in Pāipp xvi (in the verse-order 1–7, 26, 27 9–12, 17, 15, 13, 14, 16, 22, 19, 24, 25, 20, 21, 30, 29, 31, 32, 33). Quoted (vs 1) in Vāit 37 19, together with the other *purusasūkta* (xix 6), in the *puruṣamedha* or human sacrifice, not noticed in Kauç

Translated Muir, v 375 (nearly all), Ludwig, p 398, Scherman, *Philosophische Hymnen*, p. 41 (nearly all), Deussen, *Geschichte*, i 1 205, Henry, 5, 45 Griffith, ii 6

1 By whom were brought the two heels of a man (*púruṣa*)? by whom was his flesh put together? by whom his two ankle-joints (*gulphā*)? by whom his cunning (*péçana*) fingers? by whom his apertures? by whom his (two) *uchlakhās* in the midst? who [put together] his footing (*pratiṣṭhā*)?

The *pada*-text divides *utoçlakhāū*, as if there were such a word as *çlakha* Ppp reads, instead of *keno 'chlakhāu, keno 'cchinam ko*, also, in a, *pārsnīy ābhrte pāurusasya*, and, in c, *peçinīs. Péçana* 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 (*nir-ṛ*) his two back-thighs (*jánghā*), where, forsooth, did they set them in? the two joints of his knees — who indeed understands (*vit*) that?

Nirṛtya is a difficult and doubtful expression here Ppp. reads *nirṛtijaṅghe ni dadhuḥ*, also, in d, *samdhiṁ ú ca jānā*. In b it has again *pāuruṣasya*

3. There is joined, fourfold (*cátuṣṭaya*), with closed (*sáṁhita-*) ends, above the two knees, the pliant (*çithirá*) trunk; what the hips are, the thighs — who indeed produced (*jan*) that, by which the body (*kúsindha*) became very firm?

Ppp reads *samhatantam* in a, and *sudhṛtam* in d.

4 How many gods [and] which were they, who gathered (*ci*) the breast, the neck-bones of man? how many disposed the two teats? who the two collar-bones (? *kaphoḍá*)? how many gathered the shoulder-bones (pl)? how many the ribs?

Ppp has again *pāuruṣasya* in b In c it reads *ni dadhus kas kapolāu* The mss. are extremely discordant as to the form of the word which our edition gives as *kaphāudāu*, that is the reading of Bp W.D , P M R s m have *kaphedāú*, I *kaphāuṇhāú*, E O R p m T.K *kaphoḍāú* (which accordingly has the most authority in its favor [all SPP's mss read so]) several *samhitā*-mss. (P M T O p m R s m) have *kás* 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 (*kúsindha*)?

[Ppp has *kṛṇavān* for *karavāt* in b, and, for d, *kvasindhād adhādadhi*]

6 Who bored out the seven apertures in his head — these ears, the nostrils, the eyes, the mouth? in the might of whose conquest (*vijayá*) in many places quadrupeds [and] bipeds go their way

Bp reads at the end *yāman* Ppp puts *nāsike* after *cakṣaṇī*, and reads in c *vijāyasya mahamani*, and at the end *yomūn*. The Anukr does not heed that d is a *triṣṭubh* pāda.

7. Since in his jaws he put his ample (*purūcí*) tongue, then attached (*adhi-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 IX 10 11 d. the irregularity of the pāda is not noticed by the Anukr Ppp. reads instead of c *sa ā varīvarti mahinā vyomam avasānas kata cit pra veda* Our text ought to read *varīvarṭi*

8 Which was that god who [produced] his brain, his forehead, his hindhead (? *kakāṭikā*), who first his skull, who, having gathered a gathering in man's jaws, ascended to heaven?

D reads *cityám* in c. all the mss. agree in *ruroha*, although *rurúha* 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 (*vah*) them?

Ppp. reads in b *-tandriyah*, and in d again *pāur-*.

10. Whence now in man [come] mishap, ruin, perdition, misery, accomplishment, success, non-failure? whence thought (*matí*), uprisings (*úditi*)?

The minor Pet Lex. suggests for *úditi* 'end, disappearance' Ppp. reads in b *kuto 'dhi pur- Vyrddhus* instead of *ávy-* would improve both sense and meter.

11. Who disposed in him waters, moving apart, much moving, produced for river-running, strong (*tīvrá*), ruddy, red, dark and turbid, upward, downward, crosswise in man?

Ppp. reads in a *āpo dadhāt*, and in c combines (as the meter requires us to read) *tīvrā 'runā* The verse (8 + 8 + 7 11 + 11 = 45) is very stupidly defined as *jagatī* by the Anukr

12. Who set form in him? who both bulk (*mahmán*) and name? who [set] in him progress (*gātú*)? who display (*kṛtú*)? who [set] behaviors (*carítra*) in man?

Ppp again *pāuruṣe* at the end

13. Who wove in him breath? who expiration and respiration (*vyānáḥ*)? what god attached (*adhi-çri*) conspiration (*samāna*) to man here?

Ppp reads *adadhāt* for *avayat* in a, and again *pāuruṣe*

14. What one god set sacrifice in man here? who [set] in him truth? who untruth? whence [comes] death? whence the immortal?

Ppp reads, for b etc, *eko 'gre adhi pāuruṣe ko anrtam ko mṛtyum ko amṛtam dadhāu*

15. Who put about him clothing (*vásas*)? who prepared (*kalpay-*) his life-time? who extended to him strength? who prepared his swiftness?

Ppp reads for a *ko vāsasā pari dadhat*, and elides *ko 'yā-* 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 (*anu-tdh*) the dawn? with what did he give the coming-on of evening?

The *pada*-text reads *ā́pah* (as in 11 a) in a. Ppp elides *'nv* after it [For *ātndha*, cf. *Gram* § 684 c]

17 Who put in him seed, saying "let his line be extended"? who conveyed into him wisdom? who gave (*dhā*) [him] music? who dances?

Ppp. has, for a, *ko 'smin reto 'dadhāt*, at end of b, *utah ;* for d, *ko vāçām ko anrtam dadhāu*

18. With what did he cover this earth? with what did he surround the sky? by what is man a match for (*abhí*) 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 outlooking Soma? with what [after] both sacrifice and faith? by whom was mind put in him?

Ppp reads *āpnoti* for *anv eti*, and has for **c**, **d** our 20 **c**, **d** (but *purusah* in **c**).

20 Wherewith does he obtain one learned in revelation (*çrótriya*)? 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 *purusah* in **c**.

21. The *bráhman* obtains one learned in revelation, the *bráhman* this most exalted one; the *bráhman* [as] man this Agni; the *bráhman* measured the year

Here and in vss 23 and 25 an instrumental is distinctly and strongly called for, instead of the nominative *brahma*, yet to call *bráhma* an instr., and translate it as such, does not seem possible [Cf Caland, KZ. xxxi. 261.] Ppp reads, for **c**, **d**, *brahma yajñasya çraddhā ca brahmā 'smi ca hatam manah*

22 Wherewith does he dwell upon (*'anu-kṣi*) the gods? wherewith [upon] the people of the god-folk? wherewith this other asterism? whereby is authority (*kṣatrá*) called real (*sát*)?

The sense here is very obscure, and the rendering mechanical. [Griffith suggests that the point may lie in using *nakṣatram* as if it were *na kṣatram*, 'non-power,' in opposition to *kṣatram* in **d**.] Ppp has, for **b**, *kena devir ajanayad dicah* The meter requires in **a** *kṣyati*, as the forms are written in some texts. The Anukr takes no notice of the irregularity

23 The *bráhman* dwells upon the gods, the *bráhman* [upon] the people of the god-folk; the *bráhman* this other asterism; the *bráhman* 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 expanse, set aloft and across?

Ppp reads, for **a**, *kene 'dam bhūmir nihatah*

25. By the *bráhman* is the earth disposed; the *bráhman* [is] the sky set above, the *bráhman* this atmosphere, the expanse, set aloft and across.

Ppp reads, for **a**, **b**, *brahmanā bhūmir niyatā brahma dyām uttarām dadhāu*, 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 (*yát*) his heart — aloft from the brain the purifying one sent [them] forth, out of the head

'The purifying one' (*pávamāna*) is soma, it is perhaps identified here with Atharvan; but the whole sense is extremely obscure. Ppp. reads at the end *çīrṣṇaḥ*.

27. Verily that head of Atharvan [is] a god-vessel, pressed together; breath defends that, the head, food, also mind.

For *samubjita*, as said of a *koça*, compare IX 3. 20 above. Ppp reads *prāno 'bhi* in c, and *çrīm* for *çiras* in d. The three nouns in d might be nom instead of accus

28 Was he now created upward (*ūrdhvá*)? [or] was he now created crosswise? did man grow unto (*ā-bhū*) all the quarters? — he who knoweth the *bráhman'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 Prāt 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 *Puruṣa* 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 *prastārapaṅkti*, *bhurig bṛhatī* is purely mechanical (10 + 11 8 + 8 = 37)

29 Whoever indeed knoweth that *bráhman's* stronghold, covered with *amṛ́ta* — unto him both the *bráhman* and the Brahmans have given sight, breath, progeny

The verse is found also in TA (I 27 3), which reads *purīm* at end of b, *brahmā* for *brāhmāç* in b, and *āyuḥ kīrtim* for *cakṣuḥ prāṇam* in d (the accentuation is corrupt and worthless through the whole verse) Ppp has also in d *āyus* for *cakṣuḥ*, and at the end *dadhuḥ*

30 Him verily sight doth not desert, nor breath, before old age, who knoweth the *brahman's* stronghold (*púr*), from which man (*púruṣa*) is [so] called

The latter half-verse is identical with 28 c, d. Ppp reads *purah* at end of b, and *yasmāt* in d.

31. Eight-wheeled, nine-doored, is the impregnable stronghold of the gods; in that is a golden vessel, heaven-going (*svargá*), covered with light.

The verse is found also in TA (I 27. 2–3), which reads *hiranmayas* in c, and inserts *lokás* after *svargás* 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 (*yakṣá*) there is in it, that verily the knowers of the *bráhman* know.

Ppp. reads in b *tridive* for *tryare*, and, in c, *antar* for *yakṣam* [Pādas c, d recur at X. 8 43 c, d.]

33. The *brāhman* 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 *hiranmayīm*, and *brahmā́ viveśa* [so both ed's] (the accent has no authority, as it is full of faults in this vicinity, but the comm explains *brahmā́* as = *prajāpatiḥ* which also does not go for much) [TA has further *vi-* for *pra-* at the beginning and ends with *-jitā* (which the comm explains as *-jitām*)] Ppp likewise has *hiranmayīm*, and further, in d *viveśā ca parājitaḥ*

[The quoted Anukr says for this second hymn *tisraḥ* (i e 3 above the norm of 30). — Here ends the first *anuvāka*, with 2 hymns and 65 verses]

3. With an amulet of varaṇá.

[*Atharvan — pañcaviṃśakam mantroktavaraṇadevatyam uta vānaspatyaṃ, cāndramasam ānuṣṭubham* 2, 3, 6 *bhurik triṣṭubh*, 8, 13, 14 *pathyāpañkti*, 11, 16 *bhurij*, 15, 17–25 6*p jagatī*]

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 Vāit

Translated. Zimmer, p. 60 (17 vss). Henry, 9, 53, Griffith, ii. 11, Bloomfield, 81, 605

1 This *varaṇá* [is] my rival-destroying, virile (*vṛ́ṣan*) amulet, with it do thou take hold of thy foes, slaughter thy injurers (*durasy-*)

The *varaṇa* is a tree, the *Crataeva Roxburghii* found throughout India The name comes doubtless from the root *vṛ* '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 *varuṇa*, 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 *varaṇá* warded off the hostile practice (*abhyācārá*) of the Asuras from one morrow to another.

The comm to Prāt in 80 quotes the beginning of the verse as example of *ena* after *pra* It is unnecessary to view, with the Anukr, the verse as redundant Ppp combines *te 'stu* in b.

3 This amulet, the *varaṇá*, all-healing, thousand-eyed, yellow, golden — it shall make thy foes go downward; do thou, in front, damage them that hate thee.

Ppp reads *hiranmayaḥ* at end of b, and *yas* for *sa* at beginning of c. The verse is rather *svarāj* than *bhurij*.

4 This *varaṇá* [shall ward off] the witchcraft extended for thee; this shall shield thee against fear arising from men, this against all evil

Ppp. preserves unity of construction through the verse, by reading, for b, c *pāuruṣeṣam ayam vadham. ayam te sarvam pāpmānam.*

5. The *varaṇá*, this divine forest-tree, shall ward off; the *yákṣma* 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 devo bṛhaspatiḥ*, and, for **c**, *yakṣmā pratiṣṭhā yo 'smin*, [and then *tam u* etc]

6. If, having slept, thou shalt see an evil dream, if a wild beast (*mṛgá*) shall run a disagreeable course — from overmuch (*?parī-*) sneezing, from the evil utterance of a bird (*çakúni*), this amulet, the *varaṇá*, shall shield thee.

The translation implies in **b** emendation of *yáti* to *yádi*, which seems unavoidable. Ppp, however, appears to have *yati*, it reads further in **b** *mṛgaçrutam* and *ajustam*, in **c** *paricchavā*, [and in **d** *vārayātāi*] The verse is included in the *duḥsvapnanāçana gana* see note to Kāuç 46 9

7. From the niggard, from perdition, from sorcery, also from fear, from the more violent deadly weapon of death, the *varaṇá* shall shield thee.

Ppp. reads, for **d**, *tvam varuno vāraya*

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 *tasmāt* for *tatas* in **d**, and, for **e**, *idam deva bṛhaspatiḥ* compare its version of 5 **b**

9 Driven (*vyath*) forth by the *varaṇá*, my enemies (*bhrātṛvya*) [who are my] kinsmen have gone unto unlighted (*?asūrta*) space (*rájas*); let them go to lowest darkness.

[Bloomfield discusses *asūrta*, JAOS. xvi, p clxii = PAOS Dec 1894]

10. Unharmed [am] I, with unharmed kine, long-lived, having all my men, let this amulet, the *varaṇa*, protect me, being such, from every quarter

Ppp. reads in **b** *-pāurusaḥ* (as usual, where *pur-* and not *pur-* is meant)

11 This *varaṇá* on my breast, king, divine forest-tree — let it drive (*bādh*) away my foes, as Indra the barbarians, the Asuras

The verse is quoted in the schol to Kauç 10. 2 Ppp combines *varuno 'rasi*, 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 *varaṇá* 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 *vice 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 *varaṇá* defend thee.

Ppp reads *jírnān* for *vṛkṣān* in **b**, and, in **c**, *-tnāṁs tvam bhanādhi* [With **d**, cf. the Ppp vs. cited under iii 6 2.]

14. As both wind and fire devour (*psā*) the trees, the forest-trees, so do thou devour my rivals, those born etc. etc.

Ppp again relieves the redundancy of expression by reading *sarvān* instead of *vṛkṣān* in **b**, also it has in **c** *-tnāns tvam* for *-tnān me*.

15. As, destroyed by the wind, the trees lie prostrate (*nyàrpita*), 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. *Prá kṣiṇthi* properly ought to be divided in our text.

16 Them, O *varaṇá*, do thou cut off (*pra-chid*), before what is appointed (*diṣṭá*), before [the end of] their life-time — them who strive to damage him in respect to cattle, and who are intent to damage his kingdom.

Ppp. reads, for **b**, *purā drstān parā 'yusah* [In **c**, pronounce *yāt 'nam*.]

17. As the sun shines exceedingly, as in it brilliancy is set, so let the *varaṇá* 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 *asmín* in **b**. Ppp reads, for **c** etc., *evā sapatnāns tvam sarvān ati bhāhi syaçvo varunas 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 *varaṇá* 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 *varaṇá* amulet etc etc.

20 As glory [is] in the maiden, as in this constructed (*sámbhṛta*) chariot, so let the *varaṇá* amulet etc etc

21 As glory [is] in Soma-drink, as in honey-mixture [is] glory, so let the *varaṇá* amulet etc. etc.

22 As glory [is] in the *agnihotrá*, as in the *vāṣaṭ*-utterance [is] glory, so let the *varaṇá* amulet etc etc

All the mss save P.M O have *yaço 'gnihotre* 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 *varaṇá* amulet etc. etc.

Wanting in Ppp., as above noted

24. As glory [is] in Prajāpati, as in this most exalted one, so let the *varaṇá* amulet etc. etc.

Ppp reads *jātavedasi* instead of *parameṣṭhini*.

25 As in the gods [is] immortality (*amṛ́ta*), as in them is set truth, so let the *varaṇá* amulet etc. etc.

[The quoted Anukr seems to say "*varanāu*" (intending *varano* ?)]

4. Against snakes and their poison.

[*Garutman — sadvṛnçati takṣakadāvatam ānuṣṭubham 1 pathyāpañkti, 2 3-p yavamadhyā gāyatrī, 3, 4 pathyābṛhatī, 8 uṣṇiggarbhā parāti ṣṭubh, 12 bhurig gāyatrī, 16 3 p. pratiṣṭhā gāyatrī, 21 kakummatī, 23 triṣṭubh, 26 3-av 6-p bṛhatīgarbhā kakummatī bhurik triṣṭubh*]

Found also in Pāipp xvi (with one or two changes of order: see below) Not noticed in Vāit. Quoted (vs 1), as addressed to Takṣaka (king of the serpent-divinities), in Kāuç 32 20, and also 139 8, in the ceremonies of beginning Vedic study (see further under vss. 25, 26)

Translated Ludwig, p 502, Henry, 11, 56, Griffith, II 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 furthest one (?), hath run against the pillar: then may it come to harm (?)

There are very questionable points here, the translation of d implies emendation of *apamā́* (p *apaomā́*) to *apamás*, yet *apa-mā́* might perhaps be understood adverbially (like *upamā́*, p *upaomā́* twice in RV). Ppp reads *upamā* here The translation of the last clause implies the reading *áthā ṛsat*, which is given by several mss (P M I K) and by Ppp, and which the meter favors; but such variants as *arisat* for *arsat* are found elsewhere, and the ms authority is decidedly in favor of *arsat*, as the *pada*-texts read (but Kp *arāvyat*, by a curious blunder) — if only we knew what to make of it No indicative form not an aorist can be coordinated with *ārat*

2 *Darbhá*-grass, brightness, young shoot (?*tarū́naka*), horse's tail-tuft, rough-one's tail-tuft; chariot's seat (?*bándhura*)

The translation, of course, is only mechanical [Henry, *Mém de la Soc de Ling.*, IX 238, corrects an error of his version] We should have expected the Anukr at least to add *bhuri* to its definition of the verse as a *gāyatrī* (8 + 11 6 = 25) O (and L. in margin) read *puruṣasya* 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 (*vā́r*).

Ppp. puts the verse after our 4, and reads at the end *vār id ugram* Part of our mss. (T D K.) read *vā́r*, accented, in both verses, and that seems most likely to be the true reading, the translation adopts it. [Pischel takes it as "halte auf," *Ved Stud*,

ii. 75.] The first half-verse is read in several *gṛhya-sūtras* (AGS ii. 3 3; PGS. ii. 14. 4; ÇGS. iv. 18; HGS. ii 16. 8), as part of a verse in a charm against serpents, they all begin with *apa* instead of *ava*. [Cf. also MGS. ii. 7 1 a.] The verse (8 + 8 . 8 + 8 + 3) would be more properly called *uparistād bṛhatī* [Cf. xviii. 1. 32 n.]

4 The *aramghuṣá*, having immerged, having emerged, said again: like water-floated wood, sapless is the snake's poison, fierce water.

The *pada*-text divides *aramoghusáh* 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 *udañghoyyonmajya punar* etc.; [again it ends with *vār id ugram*]

5 Pāidva slays the *kasarnîla* (snake), Pāidva the whitish and the black; Pāidva hath split altogether the head of the *ratharvî*, of the *ṛṛdāk-ū*

Pāidva 'of Pedu' is the white snake-destroying horse given by the Açvins to Pedu (RV. i 117–119). [Cf Bergaigne, *Rel Véd* ii 451.] For *kasarnîlam* Ppp. reads *kvasarsnîlam*, and, for *ratharvyās, rathavṛthā*. The exceptional accent of *ṛṛdāk-vāh* is noted in the comm to Prāt. iii. 60. The *pada*-text divides neither *kasarnîla* nor *ratharvî*

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 *ahighnyo*, BR and W assume a stem *ahighnî* This is probably to be considered, not as a feminine formation (cf my *Noun-Inflection*, JAOS x., p 384), but rather as a masculine, like the masc proper names *Tvaṣṭṛ* (l.c, p. 367 end), or, better, like the masculines *ahî*, *apathî*, *prāvî*, *starî* etc. (about a dozen of them, l c, p 369, middle genitive *ahyò* etc) In the latter case we might regard the printed accent *ahighnyó*, when contrasted with the *ahyò* of the RV., as characteristic of the AV (cf l c, p 369 top) but both W's and SPP's authorities are here uncertain as to the accent. the majority have *ahighnyó*, p *ahighnyáh*, K and three of SPP's have *ahighnyò*, while W s D and SPP's P ² have *ahighnyah* — Or have we, after all, to assume a stem *ahighnî* (cf *sahasraghnî*, xi 2 12), of which this would be a genitive like *ary-ás* ? — One wonders why the reading is not simply *ahighnó*, but not a ms, either of W's or of SPP's, gives that reading — Cf *atighnyàs*, 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 Anukr.

9. Sapless here [are] the snakes, they that are near and they that are far; with a club (*ghaná*) I slay the stinger (*vṛçcika*), with a staff the snake that has come.

The second half-verse is found in a suppl to RV. 1 191; see Aufrecht's RV.², p. toxic instead of *ahim* is there read *aham*. Ppp. reads *ye 'nti te ca* in b, and all our [save D., which has *áti*] leave *anti* unaccented (it is emended to *ánti* in our text); kr. if by some carelessness *yé 'nti* had been changed to *yé anti*, it is one of the strange 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 Karṇa in his address to Çalya, MBh VIII 40 33 = 1848.]

10. This is the remedy of both, of the ill-horse (*aghāçvá*) and of the constrictor; the mischievous (*aghāy-*) snake hath Indra, the snake hath Pāidva put in my power (*randhay-*)

The Anukr takes no notice of any deficiency in b, it can only be supplied by the violent resolution *su-aj-* Ppp rectifies the meter by the better reading *vrçcikasya ca* [cf our 15 c, d, below]

11 We reverence Pāidva, the staunch one, of staunch abode (*-dhāman*); here behind sit *pŕdākus*, plotting forth.

Ppp. combines at the end *-dhyatā "sate* The Anukr treats b as regular, thus sanctioning the resolution *-dhā-ma-nah*

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 *pŕdākus*, slay thou the whitish [snake] that makes a great hood, the black snake, in the *darbhá*-grasses

'Hood,' *dárva*, lit 'spoon' Ppp reads in c *kanikradam* [The first half recurs as the second of vs 20]

14 The little girl of the Kirātas, she the little one, digs a remedy, with golden shovels, upon the ridges (*sánu*) 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 Varuṇa, and Vāta ('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 pāda either as 8 or as 6 syllables Ppp reads in a *me 'hīn ajambhayat* Many of our mss (P I O R T K) [and the majority of SPP's] read in c *-janyā 'bhí*, but it is contrary to all rule and analogy. [and W's Bp and SPP's *pada*-text give *-janyā ubhá*]

17 Indra hath put the snake in my power, the *pŕdāku* and the she-*pŕdākū*, the constrictor, the cross-lined one, the *kasarnīla*, the *dáçonasi*

The accent *pŕdākvām* (instead of *-kvàm*) 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] *pāidvo me 'hīn ajambhayat*. and [for d] *kuçirnīlam naçonaçīm*.

ii 75 ó. Indra hath slain first thy progenitor, O snake; of them, being ÇGattered, what forsooth can be their sap?

be Ppp. reads *vas* instead of *u* in c.

19. Since I have grasped together their heads, as a fisherman the *kárvara*, having gone away to the middle of the river, I have washed out the snake's poison.

The mss. do not in general distinguish *st* and *sth*, and *pāuñjisṭa* would be equally correct here Ppp reads *pāuñjisthī 'va*.

20. The poison of all snakes let the rivers carry away, slain [are] the cross-lined ones, crushed down the *pṛ́dākus*

21 I choose as it were the filaments of herbs successfully; I conduct as it were mares; O snake, let thy poison come out

Apparently processes analogous to that of extracting the poison are referred to. The *pada*-division *sādhuyā́* is prescribed by Prāt. iv 30. There seems to be no reason why the Anukr should call the verse *kakummatī*

22 What poison is in fire, in the sun, what in the earth, in herbs, *kāndā*-poison, *kanáknaka* — let thy poison come out; let it come

Ppp has *karikradam* [cf vs 13] instead of *kanaknakam*, and at the end *vahi* [intending *ahe?*] instead of *visam*, and it puts next our vs 25

23 Whichever of the snakes [are] fire-born, herb-born, whichever came hither (*ā-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 abhrajā vidyutā "babhūvuh tāsām jātāni bahudhā bahūni tebhyah sarvebhyo* etc

24 Thou art a girl, *tāúdī* by name; verily thou art by name ghee-like (*ghrtācī*), I take beneath thy poison-spoiling track

That is, possibly, 'I put it beneath me, walk in it' The obscure *tāudī* (ultimately from *tud* 'thrust'?) is read also by Ppp, which combines *vā 'si* in b, and has the easier reading *pados* for *padam* in c.

25 Remove thou [it] from every limb, make [it] avoid the heart, then, what keenness (*téjas*) the poison has, let that go downward for thee.

Ppp reads *hrdayo* in b, and combines *tejo av-* in c, d The verse is quoted in Kāuç 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) *āre 'bhūd visam aro viṣe visam aprayāg api · agnir aher nir adhād visam somo anrnāih dvisam ahīr amrtah*. Kāuç. prescribes the use of the verse

In 32. 24 [With the ideas of b and e, cf. VII. 88. 1. With reference to the auto-toxic action of snake-venoms, see note to V 13 4]

[Here ends the second *anuvāka*, with 2 hymns and 51 verses. The quoted Anukr. says "*indrasya prathamah*" (see vs 1)]

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 mss. 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 highfalutin name, well befitting the black magic of this hymn, for handfuls of water hurled with much hocus-pocus]

*[Bp does indeed begin anew at vs 41 (not vs 42 ') to number the verses as 1 etc.]

†[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 (Keçava, p 352[31] *iti dvādaçabhih*). On the other hand, the Anukr expressly defines division B as *ekādaça*, and the corrupt *mārtvi* or *mārtvi* of the Anukr seems to contain an ascription of authorship for vs 36 Dr Ryder suggests that *Mārtca* 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 uses 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 Vāit takes no notice of the hymn The principal uses are treated in Kāuç 49. I give them, following Caland, *Altindisches Zauberritual*, 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 (*yunakti*) the water (49 3, 4) With vss 7–14 he heats a part of it (see Keçava, p 352[19]) and with the seven vss 15–21 and with vs 42 and vs 50 he hurls "water-bolts" (49 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 Viṣnu-strides (49 14) against the foe — Other citations under the verses]

Translated. Henry, 14, 62, Griffith, II 18

[A (vss 1-24) *Sindhudvīpa — caturvinçati āpyam uta cāndramasam ānustubham 1–5 3-p puro'bhikrti kakummatīgarbhā pañkti, 6 4-p jagatīgarbhā jagatī. 7–14 3 av 5-p viparītapādalakṣmī brhatī (11, 14 pathyāpañkti). 15–21 4 av 10-p trāistubhagarbhā 'tidhrti (19, 20 krti), 24 3-p purād gāyatrī*]

1 Indra's force are ye, Indra's power are ye; Indra's strength are ye, Indra's heroism are ye; Indra's manliness are ye; unto a conquering junction (*yóga*) with *brahman*-junctions I join you

The *pada*-text marks a pāda-division after each *stha*, but the Anukr lumps all [up to the *avasāna*-mark] together as an *abhikrti*-pāda (25 syll.), and reckons the whole verse (25 . 6 + 8 = 39) mechanically as a *pañkti*, because it contains nearly 40 syllables Ppp. has in succession *balam, nṛmnam, çuklam, vīryam*, and in c, *indrayogās*

[Render. 'for a use conducive to victory, with uses of incantation [*or* with masterly uses] [*or* with Brahman uses] I use you' In *brahma-* I am inclined to see a triple *çlesa*, the second sense being like that in the title *Brahma-jāla-sutta* (of the Dīghanikāya), 'the boss-net, the master-net.' In the first and second senses, *brahma-* is pertinent not so in the sense of Brahman, 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 *kṣatrá-*junctions I join you.

The connection of vss 1 and 2 indicates that *bráhman* and *kṣatrá*, as often elsewhere, typify the Brahman and Kshatriya classes or castes

3 Indra's force etc. etc; unto a conquering junction, with Indra-junctions I join you.

Ppp reads in c *annayogāis*

4 Indra's force etc. etc.; unto a conquering junction, with Soma-junctions I join you

Ppp. has this time *brahmayogāis*

5. Indra's force etc etc.; unto a conquering junction, with water-junctions I join you

Ppp reads *apām yogāis*

6 Indra's force etc etc.; unto a conquering junction; let all existences wait upon (*upa-sthā*) me, joined to me are ye, O waters.

The Anukr quotes this verse by the first words that are peculiar to it, viz *viçvāni mā*, but its description applies to the whole (25 6+11+6=48), probably *jagatī-garbhā* is an oversight for *triṣṭubgarbhā* The Kauç quotes the common *prātika* of the six verses at 49 3, in a witchcraft-ceremony, and their common second part (*jiṣṇave yogāya*) at 49 4, to accompany the 'joining of waters' (*iṭy apo yunakti*) According to the editor of Kāuç, 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 Kāuç 47 31, these verses, with vss 15–21, 42, 50, accompany the hurling of 'water-thunderbolts' (*udavajra* cf vs 50 below), whatever those may be, it is perhaps their preparation that is the subject of these verses. in Kāuç 49 13, only vss 15–21, 42, 50 are quoted together, in connection with the same [cf the introduction] [See above, p lxxvi]

7 Agni's portion are ye, sperm (*çukrám*) of the waters, O heavenly waters, put ye splendor in us; with the ordinance (*dhāman*) of Prajāpati I set you for this world.

Ppp. reads *devīr āpo*

8 Indra's portion are ye, sperm of the etc etc.

9 Soma's portion are ye, sperm of the etc. etc

10. Varuṇa's portion are ye, sperm of the etc. etc.

11. Mitra-and-Varuṇa's portion are ye, 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 9 and 10, also 11 and 12, change places After our 13 it inserts two more verses, beginning *brhaspater* and *prajāpater;* and in our 14 it omits *devasya*, and reads *çuklam devīr āpo* To read *dhattana* for *dhatta* [and pronounce *dhāmanā*] would make a regular *anustubh* of the refrain. The Anukr, as usual, gives no real description of the agglomeration, but calls 11 and 14 *pañkti* because they count up 40 syllables (9 8 + 7 8 + 8 = 40), and the others *brhatī* because they have nearly 36 syllables. As to the alleged quotation of vs. 7 in Kāuç 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 (*vadh*), him may I lay low, with this spell (*brāhman*), with this act, with this weapon (*mení*)

[Render c 'therewith (i c. *apām bhāgena = udavajjena*) do we let fly against (*abhy-ati-srj*) him *or* do we shoot against him who' etc ; i c *ati-srj* is used intransitively and "him" is governed by the *abhi-*] [Pādas b, c are repeated below as xvi 1 4, 5] At the beginning of c read *tena* (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 (*vatsa*) 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 c 'with them do we let fly against him who' etc, as in vs 15] In vss 17-21, after *apām*, Ppp reads *bindur, vego, vatso, gāvo, garbho* respectively For the quotations in Kāuç of the common *pratīka* of vss 15–21, together with those of vss 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 Anukramanī. [Delete the accent-mark over *-māyo*]

22 What untruth soever we have spoken since a three years' period to — let the waters protect me from all that difficulty, from distress. 4. 6. 19,

We had the second half-verse as vii 64. 1 c, d; and Ppp. has again the same variants as there, it also reads in a *ātkahāyanāt* The word *trāiṅhāyanāt* (p *trāiṅhāyanāt*) is noted in Prāt iv 83 The verse is quoted in Kāuç. 46. 50 in a *prāyaçcitta* ceremony [Keç for lying or cheating], and it is reckoned (see note to Kāuç. 32. 27) as belonging to the *anholiṅga 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 (*am*) us

The third pāda apparently belongs to 'us,' though out of construction [As to *-hāyas*, cf viii 2 7. note, and Bergaigne, *Rel Ved*, iii. 287.] The last pāda occurred above, as vi. 57 3 b The first two pādas, with the first word of the third, are found also in several sūtras ÇÇS iv 11. 6, LÇS ii 1 7, PGS i 3 14, AÇS iii 11 6, Āp. xiii 18. 1, iv. 14 4, the first three read in b *abhi gacchata*, the others *api gacchata* (and Āp. iv 14 4 has *acchidraḥ* instead of *aristāḥ*); the end of the verse is entirely different from ours, and more or less discordant in the various works [See also MGS. ii 11 18 and the Index, p 157.] Kāuç quotes the verse at 6 17, in a *parvan* ceremony, and with vs 24, at 136 6 Ppp reads in a *vo 'pasṛjāmi* [and inverts the order of vss 23 and 24].

24 Free from defilement (*-riprā*) [are] the waters; [let them carry] away from us defilement, forth from us sin, mishap (*duritā*), they of good aspect, let them carry forth evil dreaming, forth filth.

The verse is in part repeated below, as xvi. 1 10, 11.

[B¹ (vss 25–35) *Kāuçika — ekādaça viṣṇukramadevatyā uta pratimantroktadevatyāḥ 25–35 3-av 6-p yathākṣaram ṣaḍvayaṭpakṣvarī*]

[B² (vs 36) *Mārtīī (?) — 5 p atiçākvarātijāgatagarbhā 'sti* See introduction]

25 Vishṇu's stride art thou, rival-slaying, earth-sharpened (*-sáṃçita*), Agni-brightened; after earth I stride out; from earth we dispirit 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 *çakvarī* and *atiçakvarī* verses, as required by the Anukr (this, for example as 10 + 10 9 + 8 9 + 10 = 56) The whole section, apparently, is quoted by its common *pratīka* in Kāuç 6 14, to accompany the taking of the Viṣṇu strides in a *parvan* ceremony, and again in 49 14 [after hurling the water-bolts cf introd.] [Cf. viii 31 1 d]

26. Vishṇu's stride art thou, rival-slaying, atmosphere-sharpened, Vāyu-brightened; after atmosphere I stride out; from atmosphere we dispirit him who etc etc

27. Vishṇu's stride art thou, rival-slaying, sky-sharpened, sun-brightened, after the sky I stride out; from the sky we dispirit him who etc. etc.

A similar ms (R) reads *dyāúhsaṃçitaḥ*

28. Vishṇu's stride art thou, rival-slaying, quarter-sharpened, mind-
10 tened; after the quarters I stride out; from the quarters we dis-
11. 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 disportion him who etc. etc.

30. Vishṇu's stride art thou, rival-slaying, verse-(*ṛc*-)sharpened, chant-(*sáman*-)brightened, after the verses I stride out, from the verses we disportion him who etc. etc.

Some of the mss. (E.s m R K.) read in **a** *-hā ṛks-*.

31. Vishṇu's stride art thou, rival-slaying, sacrifice-sharpened, *bráhman*-brightened, after the sacrifice I stride out, from the sacrifice we disportion him who etc. etc

32. Vishṇu's stride art thou, rival-slaying, herb-sharpened, *sóma*-brightened, after the herbs I stride out; from the herbs we disportion him who etc. etc

Read in **b** *krame* (an accent-sign slipped out of place)

33. Vishṇu's stride art thou, rival-slaying, water-sharpened, Varuna-brightened, after the waters I stride out, from the waters we disportion him who etc etc

Read *apó* 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 disportion him who etc etc

35. Vishṇu's stride art thou, rival-slaying, breath-sharpened, man-(*púruṣa*-)brightened, after breath I stride out; from breath we disportion him who etc etc.

[Correct the edition read *-samçitah* for *-saçitah*]

36 Ours [is] what is conquered, ours what has shot up; I have withstood (*abhi-sthā*) all fighters, niggards, now do I involve (*ni-veṣṭ*) 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 Mārīca, see the introd and the Anukr excerpts above ¶ With this vs compare xvi 8 1, [also the *mantra* cited at Kāuç 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 *aṣṭi* (64 syll) *Abhy asthām* is by Prāt ii 92

[C (vss 37–41) *Brahman. — pañca pratimantrokladevatyāh 37 virāt purastādbṛhatī, 38 purausnih, 39, 41 dvi gāyatrī, 40 virād visamā gāyatrī*]

37. I turn after the sun's turn (*āvṛt*), after his turn to the right, let it yield (*yam*) me property, [let] it [yield] me Brahman-splendor.

The verse is quoted in Kāuç 6 15, in a *parvan* ceremony, accompanying a turn to the right (vss 25–35 were quoted in the next preceding rule) [Cf also MB 1 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 *abhi-ā́v-* is implied in all these verses.

39 I turn toward the seven seers, let them yield etc. etc.

40 I turn toward the *brā́hman;* let it yield etc. etc

41 I turn toward the Brahmans; let them yield etc. etc

[D (vss 42–50) *Vihavya — navarcam prājāpatyam ānustubham 44 3-p gāyatragarbhā 'nuṣṭubh (?), 50 triṣṭubh*]

42 Whom we hunt, him will we lay low with deadly weapons; by our spell (*brahman*) 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 1] The *pada*-text in **d** reads *brā́hmaṇā ā́ apip-* The quotation of the verse, with vss 15–21, 50, in Kauç was noted above, [see introd.]

43 The missile hath closed upon him with the two tusks of Vāiçvānara; let this offering (*āhuti*) devour him, the very powerful divine fuel.

Ppp reads *saṃvatsarasya* instead of *vāiçvānarasya*

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 *tripād gāyatragarbhā ṣṭ anuṣṭubh*, and then passes to vs 50, taking no notice of vss 48, 49 (which are redundant *triṣṭubhs* but see the note to vs 49), [nor of vs 47.] Our present verse (prose) reads most naturally as 10 12 + 7 = 29 syllables

45 What food of thine, O Lord of earth (*bhū́*), dwells upon the earth (*pṛthivī́*) — of that, O lord of earth, do thou furnish unto us, O Prajāpati.

The Anukr implies the contraction of *kṣiyati* in b to *kṣyati* (cf above, 2 22, 23). Ppp [in 1] 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 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 mss. (both *pada* and *samhitā*) thus, *yád agna iti dvé* Unfortunately it was overlooked by us that *yád 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 *anuṣṭubh*, implies a less oversight on the part of the Anukr., and, on the whole, the chance is in favor of the latter passage (vii 61. 1, 2) being the one here intended. If in any one of the mss accessible to us since the publication of the text there occurs anything to settle the question, it has been overlooked by us [SPP. 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 (*-bhṛṣṭí*) thunderbolt of the waters, let it crush all his limbs: to this on my part let all the gods assent

The Anukr, strictly understood, implies the resolution *ra-jr-am* in **a** For the quotations of the verse, with other verses of the hymn, by Kāuç, see above [introduction]

[The hymn exceeds the norm by 20 verses and the quoted Anukr says *vinçatih*]

[Here ends the twenty-second *prapāthaka*]

6. With an amulet.

[*Bṛhaspati — pañcatrinçat mantroktaphālamanidevatyam uta vānaspatyam* [3 *āpyā*] *ānuṣṭubham 1, 4, 21 gāyatrī, 5 6 p jagatī 6 7-p virāṭ çakvarī, 7–10 3-av 8-p aṣṭi (10 9 p dhṛti) 11, 20, 23-27 paṅktyāpāṅkti, 12–17 3 av 7 p çakvarī, 31 3-av 6-p jagatī, 35 5 p tryanuṣṭubgarbhā jagatī*]

Found also in great part (not vss 18, 19, 23, 24, 26, 27, 29, 30, 33, 35) in Pāipp xvi A number of verses and parts of verses are prescribed in Kāuç 19 [and its schol] to be used in various acts of a ceremony for prosperity, and a few in other connections Verses 1 and 3 are also used in Vait [For details, see under the several verses]

Translated Henry, 18, 65, Griffith, ii 21, Bloomfield, 84 608

1 The head of the niggardly (*arāṭyá*) cousin, of the evil-hearted hater, I cut off with force

The hymn (vs 1) is quoted in Kāuç 19 22, with 3 and a couple of yet earlier hymns. At 8 12, also, the verse is used in connection with the preparation of the *darbha*-sickle Further, it is reckoned (note to Kāuç 19 1) as a *puṣṭika mantra* In Vāit 10 2, it accompanies the cutting of a sacrificial post

2. This amulet, born of the plow-share, shall make defense (*várman*) for me, it hath come to me filled with stir-about, with sap, together with splendor

Ppp. reads *tṛptas* instead of *pūrnas* in **c** [Pāda **b** is cited with vss 1, 4 **c**, 6 **b** in the schol. to Kāuç. 19 23]

Ppp reads in b *-kṣatim*, and substitutes for c, d our 23 c, d (23, 24, 26, 27, 29, 30, 33. 35 being wanting in Ppp)

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 *kīrtyā*, only D having the correct *kīrtyā́*, P M T have *kī́rtyā*, the rest *kīrtyà* [Cf JAOS x. 381 Correct the Berlin edition, and also that of SPP, who has *kīrtyà*, against the majority of his authorities]

28 What [amulet] etc etc., together with all growths

Ppp reads *ojasā tejasā saha.*

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 Kāuç 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 *brāhman*, 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 Kāuç 19 25 (see just above), this verse is used in the comm to Kāuç 26 40 *Muñcāsi* in b is a misprint for *muñcāmi*

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 Prāt II 65, we ought to read *manís kr-*. [this is the reading of three of SPP's mss, but of none of W's so far as noted both texts give *manīṣ*] The pāda *sa mā 'yam adhi rohatu* (31 e, 32 c) is quoted in the comm to Kāuç 19 25. The Anukr takes no notice of the redundant syllable in a Ppp reads, for e, *sa tvā 'yam abhi raksatu*

32 What gods, Fathers, men, always subsist upon, let that amulet mount here upon me, in order to supremacy, at the head

The Anukr passes without notice the redundant syllable in a

33 As seed in a cultivated field (*urvárā*) grows up in what is dragged with the plow-share, so in me let progeny, cattle, food upon food, grow up.

The Anukr seems to read c, d as 9 + 7 syllables

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

[Cf. 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 Jātavedas kindled with worship (*brāhman*)

Some of our mss. (R.T p m D.) read *agne* without accent, and this is decidedly preferable, since a pāda-division before *jusānás* gives an *anustubh* pāda 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 pāda-division after *jusānas*, to correspond with its accentuation of *ágne* [Of SPP's authorities, only four have *agne* against nine with *ágne*, 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 *virād jagatī* The verse is thrice quoted in Kāuç (2 41, 19 24, 137 30) to accompany the piling of fuel on the fire It is wanting in Ppp

[The quoted Anukr says for this sixth hymn *pañca* (i e 5 over 30) — Here ends the third *anuvāka*, with 2 hymns and 85 verses]

7. Mystic: on the skambhá or frame of creation.

[*Atharvan (Ucathya) — catuçcatvārinçat mantroktaskambhākhyātmadevatyam trāistubham* 1 virād jagatī 2, 8 bhurij, 7, 13 parosnih, 10, 14, 16, 18, 19 uparistād brhatī, 11, 12, 15, 20, 22, 39 uparistāj jyotirjagatī, 17 3 av 6 p jagatī, 21 brhatīgarbhā 'nustubh, 23-30, 37, 40 anustubh, 31 madhyejyotirjagatī, 32, 34, 36 uparistādvirād brhatī, 33 purovirād anustubh, 35 4 p jagatī 38, 42, 43 tristubh* 41 ādy 3 p gāyatrī, 44 ārcy anustubh (?) †*]

Found also (except vss 13, 42-41) in Pāipp xvii (with slight differences of order, noted under the verses) Neither Kauç nor Vāit takes any notice of the hymn — *[If the hymn is *trāistubham*, why are these verses specified? see note to 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, Scherman, p 50 (vss 1 41 with comment), Deussen, *Geschichte*, 1 1 310 (sympathetic interp and useful introduction); Henry, 22, 68, Griffith, ii 26 — As to Brahm as a new conception, as a *Weltordnung* (*yajña* shad, § 3, vss 14-25, and Deussen's introduction, &c hymn is nearly related to the following one (8), they both lead up to the fundamental conce hymn 8), the idea of the Ātman — In Geldner d *vaksá* at leng

2. From what member of him flames Agni? from what member blows (*pū*) Mātariçvan? from what member doth 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. Ppp reads in d *skambhasya mahan mim-*. [Read *vimimāno* in d?]

3 In what member of him is situated the earth? in what member is situated the atmosphere? in what member is the sky set? in what member is situated what is beyond the sky?

This is one of the five verses (3–6, 9) which are left by the Anukr to fall under the general description of the hymn as *tr̥ástubham*. All of them are more or less redundant, this, for example, is as much *bhurij* as vs 2, which was so described. Ppp puts the verse before our 2.

4 Whither desiring to attain does Agni flame aloft? whither desiring to attain blows Mātariçvan? whither desiring to attain, the turns (*āvr̥t*) 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 *sv̥t* 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 (*yuvatí*) 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 pāda that is one syllable in excess. Ppp 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?

[illegible] our mss. appear to read *stabdhá* in a, but it is doubtless only carelessness [illegible] above and in the verses below where the refrain is written

[illegible] west, and what that was midmost Prajāpati [illegible] did Skambha enter there? what did

[illegible] dundant

10 Where men know both worlds and receptacles (*kóça*), waters, *brâhman*, 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 Ppp. [The *pada* reads *âpah* and *antâh*.]

11. Where penance, striding forth, maintains the higher vow (*vratá*), where both right and faith, waters, *brâhman*, are set together, that Skambha etc. etc.

The verse (8 + 8 8 + 8 + 12 = 44) is, with those that agree with it, strangely named by the Anukr [Ppp exchanges the places of *vratam* and *rtam* in b, c, and of *âpas* and *brahma* in d.]

12. In whom earth, atmosphere, in whom sky is set, where fire, moon, sun, wind stand fixed (*árpita*), that Skambha etc etc

[The *pada*-text has *árpitâh*, which SPP., with many of his *samhitâ*-mss, adopts as *samhitâ*-reading also, Ppp has *-tâ*.]

13. In whose member all the thirty-three gods are set together, that Skambha etc etc

Wanting in Ppp, as noted above

14 Where the first-born seers, the verses, the chant, the sacrificial formula, the great one (*mahî*); in whom the sole seer is fixed — that Skambha etc etc

Mahî usually designates the earth, what in this connection it should be meant to apply to is doubtful All the *samhitâ*-mss combine *ekarsi* (Ppp *eka rsir*), but most of them, with the Anukr, *yátra ṛṣ-* in a Ppp reads *bhutakrtas* for *prathamajâs*

15 Where both immortality (*amṛ́ta*) and death are set together in man (*púrusa*), of whom the ocean, the veins (*nâdî*) are set together in man, that Skambha etc etc

Ppp reads, for b, *purusaç ca samâhitâh*, and puts the verse after our 16 Read in a *mṛtyuç ca* (an accent-sign slipped out of place).

16 Of whom the four directions are (*sthâ*) the teeming (*prapyasá*) veins, where the sacrifice hath strode forth, that Skambha etc etc

Prathamâs at end of b in our edition seems to be a misprint for *prathasâs*, intended as a correction of *prapyasâs*, which last, however, is distinctly read by all our mss* (p *prapyasâh*), for the formation, compare *-bhyasa* from root *bhî* (through a secondary root *bhyas*) *[Except P, which has *prathasâs*, SPP puts *-mâs* into his text against his fifteen authorities, which give *prapyasâs*.]

17 Whoever know the *brâhman* in man, they know the most exalted one, whoever knows the most exalted one, and whoever knows Prajâpati, whoever know the chief *brâhmaṇa*, they know also accordingly (*anu-samvid*) the Skambha.

For both b and f, Ppp reads *te skambham arasam viduh* (intending *anusamviduh*?).

18. Whose head [was] Vāiçvānara, [whose] eye the Aṅgirases were, whose members the familiar demons (*yātú*) — that Skambha tell [me]: which forsooth is he?

19. Of whom they call *bráhman* the mouth, the honey-whip the tongue also, of whom they call *virāj* the udder — that Skambha etc etc.

Ppp reads for c *virājam yasyo "dhā "hus*

20. From whom they fashioned off the verses, from whom they scraped off the sacrificial formula, of whom the chants [are] the hairs (*lóman*), the Atharvans-and-Aṅgirases the mouth — that Skambha etc. etc.

[Ppp combines *ro 'pāt-* in a, and has *chandānsy asya* for *sāmāni yasya* in c.]

21. The branch of the non-existent, standing forth, people know as in a manner the highest thing; also the lower ones who worship (*upa-ās*) thy branch think [it?] the existent thing.

The translation of this highly obscure verse is only mechanical, and as literal as possible. Ppp. has only the first half The definition of the Anukr is a strange one, the verse is only a *bhurig anustubh* (in virtue of the *iva*, which properly is to be reduced to *va* making a regular *anustubh*)

22 Where both the Ādityas and the Rudras and the Vasus are set together, where both what is and what is to be, [and] all the worlds are established — that Skambha tell [me]: which forsooth is he?

23 Of whom the thirty-three gods always defend the treasure (*nidhí*): that treasure, which, O gods, ye defend, who at present knoweth?

24 Where the *brahman*-knowing gods worship the chief *brahman* — whoso verily knoweth them eye to eye (*pratyáṅsam*), he may be a Brahman (*brahman*), a knower.

Perhaps an acceptable emendation in d would be *bráhma* i e 'he may be (may be regarded as) one knowing the *bráhman*' cf ÇB xiv 6 9[11] Ppp reads, for c, d, *yo vāi tad brahmano veda tam vāi brahmaṇo vidur viduh* Read in a *devā́* (an accent-sign dropped out)

25. Great (*brhant*) 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 *parás* to *purā́*, Muir, tacitly, to *páram*, Scherman translates it 'afterwards' (*nachher*), Ppp. reads instead *puras* One of our mss reads in b *'satas p-*, [and so does SPP without report of variant]

26 Where the *skambhá*, generating forth, rolled out the ancient one, that one member of the *skambhá* they know also accordingly [as] the ancient one

Or, 'know etc that ancient one as one member of the *skambha*' Ppp again (as in 17 b, f) *aravam viduh* in d Read in our edition *prajanáyan* in a.

27. In whose member the thirty-three gods shared severally the limbs (*gātra*) — those thirty-three gods verily only (*éka*) the *brâhman*-knowers know.

Or (so Muir), 'some *brâhman*-knowers' Ppp. reads in b *gātrāṇi bhejire*

28 People know the golden-embryo [as] highest, not to be overcrowed (*anatyudyá*), the *skambhá* in the beginning poured forth that gold within the world

Ppp puts this verse after our 30

29 In the *skambhá* the worlds, in the *skambhá* penance, in the *skambhá* right is set, thee, O *skambhá*, I know plainly [as] set all together in Indra.

The mss are much at variance in regard to *skámbha* in c, all save W (the poorest and least trustworthy of all) end the word with *m*, and O s m *D* accent *skambhám*. That *skámbha* 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 *skambhá*

The translation implies emendation in c of *índram* to *índra* Of course, it is possible to render *índram* here, and *skambhám* 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 (? *ajá*) came into being, he went unto that autocracy beyond which there is nothing else existent

Ppp reads *johavīmi* in a, and *jagāma* (for *tyāya*) in d The translators all understand *ajás* 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 (*pramá*) and atmosphere belly; who made the sky his head — to that chief *brâhman* be homage

In this and the two following verses and vs 36 we have the anomaly that *brâhman*, neuter, is apparently referred to by the masculine relative *yás* (in accordance with which the genitive *yásya* is also doubtless to be understood as masculine), perhaps we ought to render the last pāda thus 'to him, [who is] the chief *brâhman*,' 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 *brâhman* be homage.

Ppp combines *cakrā* "*tyam* in c As to the meter, see the note to vs 32 [The Anukr seems to mean that this is an *anustubh* of which the last pāda is one of 10 syllables (*virāj*).]

34. Of whom the wind [was] breath-and-expiration, [of whom] the Añgirases were the eye, who made the quarters fore-knowing (*?prajñána*) — to that chief *bráhman* be homage.

Ppp. gets rid of the obscure *prajñānīs* by reading for c *divam yaç cakre mūrdhānam* The Anukr describes correctly vss 34 and 36

35. The *skambhá* sustains both heaven-and-earth here; the *skambhá* sustains the wide atmosphere, the *skambhá* sustains the six wide directions, into the *skambhá* hath entered this whole existence (*bhúvana*).

The *pada*-text has (as translated) *skambhé* in d. Ppp puts the verse after our 36, and reads in a *pṛthivīm dyām utā 'mūm*, and in d combines *skambhāt 'dam* The Anukr. takes no notice of the irregularity of the verse (14 + 11 11 + 13 = 49) [Bergaigne, *Rel Véd.*, II. 122, would separate *pradiças* from *urvís*.]

36 Who, born from toil, from penance, completely attained all worlds; who made soma all his own — to that chief *brahman* be homage.

The sense of 'own' in c is given by the middle verb-form

37 How does the wind not cease (*tí*)? how does the mind not rest (*ram*)? why (*kím*) do the waters, seeking to attain truth, at no time soever cease?

Ppp reads for d *pra cakramati sarvadā* [Scherman, p 54 'warum kommen furwahr die strebenden Wasser niemals zur Ruhe?']

38 A great monster (*yakṣá*) in the midst of the creation (*bhúvana*), strode (*?krántá*) in penance on the back of the sea — in it are set (*çri*) whatever gods there are, like the branches of a tree roundabout the trunk

The first pāda is repeated below, as 8 15 c Ppp combines in d to *paritāi 'va* Notwithstanding the lack of a syllable in a, the Anukr [balancing a with redundant d?] calls the verse simply a *tristubh*, the hymn is so long that it has apparently been forgotten that the whole was called *trāistubha*, and that therefore no *tristubh* needs a further specification. Since there are more regular *anustubh*-verses than *tristubh* also, we should expect rather the designation *ānustubham* for the hymn Read at end of a *mádhye* (an accent-sign dropped out). [With regard to Brahm as a "wonder" (*yaksá*), 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 (*prayam*) tribute, unmeasured in the measured out — that *skambhá* tell [me]: which forsooth is he?

Notwithstanding the discordance of case, *vímite* is perhaps coordinate with *yásmāt*. Ppp omits the first two pādas. The dual and the repetition of *yásmāt* make it probable that we have to supply in them 'one renders tribute,' or the like. The Anukr. takes no notice of the redundant syllable in d

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 (*vetasá*) standing in the sea — he verily is in secret Prajāpati.

All the mss have in c *gúhya pr-*, perhaps *gúhā* was the original reading; our text has emended to *gúhyaḥ*

The remaining verses are wanting in Ppp, 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 (*tántu*), the other sets [them]; they wrest not off (*apa-vṛj*), they go not to an end.

Ápa vṛñjāte perhaps means only 'break off, finish' [*Ná gamāto*, 'they shall not go' etc] A nearly related verse is found in TB (II 5 5³) *dvé svásārāu vayatas tántram etát sanāᵭtánam vítatam sánmayūkham áthā 'nyáṁs tántūn kíráto dhattó anyán ná 'pa vṛjyáte* (? both text and comm have in the Calc ed. *nâsaprjyáte* [and in the Poona ed. *nâvaprjyáte*]) *ná gamāte ántam*, this is a preferable version especially of c We have to resolve *tan-tr-am* in order to make a full *tristubh* [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 (*vi-jñā*) which is beyond; a man (*púmāṁs*), weaves it, ties [it] up, a man hath borne it about upon the firmament (*náka*)

The last two pādas, with 44, correspond to RV X 130 2, which reads *púmān enam tanuta út kṛṇatti púmān ví tatne ádhi nâke asmín ímé mayúkhā úpa sedur ú sádaḥ sámāni cakrus távaráṇy ótave* Our *úd grnatti* is only a corruption but simulates a form from root *grath*, and is rendered accordingly [For the exchange of surd and sonant, cf. Roth, ZDMG xlviii 110 and note to II 13 3] The true scanning in **a** is doubtless *-yanti-or 'va*, [better *-tior iva*, with *jagatī* 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 *mayūsa* Bp reads at the end *yâtave* The Anukr says of the verse *ime mayukhā úty ekāvasānā pañcapadā nicṛt padapaṅktir* [i e 5 + 5 + 5 + 5 + 4 = 24] *dvipadā virāḍ anustub dvipadā vā* [i e 12 + 12 = 24] *pañcapadā nicṛt padapaṅktir iti* [The last three or four words seem to be mere repetition]

[The quoted Anukr. says *caturdaça* (i e 14 over 30)]

8. Mystic.

[*Kutsa — catuścatvārinçat adhyātmadevatyam tri.stubham 1 upariṣṭādvirāḍ bṛhatī; 2 bṛhatigarbhā 'nuṣṭubh, 5 bhurig anuṣṭubh, 6, 14, 19–21, 23, 25, 29, 31–34, 37, 38, 41, 43 anuṣṭubh, 7 parābṛhatī, 10 anuṣṭubgarbhā, 11 jagatī, 12 purobṛhatī triṣṭubgarbhā "ṛṣi paṅktı, 15, 27 bhurig bṛhatī, 22 purausnih, 26 dvyusniggarbhā 'nuṣṭubh, 30 bhuriy, 39 bṛhatigarbhā 42 virāḍ gāyatrī*]

Found in greater part (not vss 1, 7, 15, 18, 30–44) in Pāipp xvi (in the verse-order 2, 8, 5, 9, 3, 4, 12, 6, 14, 29, 13, 11, 10, 16, 19–28, 17) Not noticed in Kāuç, and only one verse (42) used in Vāit.

The third pāda 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 13.13 a, b both reading *ájāyamānas* at beginning of b. [so *Katha-hss.*, p. 84.] Ppp reads in b *prajāyate*, and, for c, d, *ardhene 'dam pari babhūva viçvam etasyā 'rdham kim u taj jajāna* The Anukr takes no notice of the *jagatī* pāda b

14 Him bearing water aloft, as a water-bearer (f.) with a vessel (*kumbhá*), all see with the eye, not all know with the mind.

Some mss (P M I) accent *vidúḥ* 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 (*yakṣá*) 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 and introd. to hymn 7.]

16 Whence the sun arises, and where he goes to rest — that same I think the chief (*jyeṣṭhá*); that nothing whatever surpasses.

The Katha Up [iv. 9] has a nearly corresponding verse *yataç co 'd eti sūryo 'stam yatra ca gacchati tam devāḥ sarve 'rpitās tad u nā 'ty eti kaç cana*, and the first half of this occurs also in ÇB xiv 4 3[34] (BAU i 5 23). The Anukr omits to define the meter (*anuṣṭubh*) 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 (*ādityá*), Agni [as] second, and the threefold swan (*haṃsá*)

The verse is found also in TA (ii 1[5]), which omits *mádhye* and reads *purāṇé* in a, and *tríḥyam* (for *tríḥ-ṛtam*) in d. [Cf *Katha-hss*., p. 63.] Our *pada*-text [as also SPP's] reads near the beginning *arvā́ñ*, which is doubtless an error for *arvā́k* (though TA reads *arvā́ñ utá*) Perhaps *védam* 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 (*vi-yam*) the wings of him, of the yellow swan flying to heaven (*svargá*); 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 *brā́hman* he looks abroad hitherward, by breath he breathes crosswise — he on whom rests (*çritá*) the chief thing.

20 Whoever indeed knows those two churning-sticks, with which is churned out what is good (*vasu*), he may think himself to know the chief thing, he may know the great *brā́hmaṇa* [neut.].

21. Footless came he into being in the beginning; he in the beginning wrought the heaven (*svar*); having become four-footed, enjoyable, he (*pāu*) establis to himself all enjoyment (*bhójana*).

reads, for b, *so 'gre asurā 'bharat*

22. Enjoyable shall he become, likewise shall he eat much food; shall worship (*upa-ās*) the everlasting god who gives superiority (*uta dvant*).

[After *bhógyo bhavat*, for which there are no variants, Bp has a mark of pāda-division; but the Anukr. evidently scans as 12 8+8, eliding the *a* of *ánnam* after a *pragṛhya*.] *Bhâgyo* at the beginning is a misprint for *bhógyo*

23. Everlasting they call him, also may he be at present ever-renewed; day and night are generated (*pra-jā*) in each other's forms

The *pada*-text reads *anyáḥ anyásya* in d, although the masc *anyás* 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 (*ruc*) thus

Instead of *esa etat* at the end, Ppp. reads what appears to be *agha bhavat* The version is as literal (and as unintelligent) as possible The Anukr 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 (*áṇu*) than a child (*bála*), also one is hardly (*né 'va*) seen; than that a more embracing deity, is she dear to me

Ppp reads, for a, *ārāgramātram dadṛśe*, and begins c with *atas pa-*, 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

Ppp reads *tasmāt* for *yasmāi* in c [The natural reading of b would be *mártyasya amṛtā gṛhé* but] the definition of the Anukr forbids us to make [it Can a *sá* have dropped out before *yé va* ? Cf note to iv 5 5]

27 Thou art woman, thou [art] man, thou boy, or also girl, thou, when aged, totterest (*vañc*) with a staff, thou, when born, becomest facing all ways

Ppp politely puts *kumārī* first and *kumāras* second in b, and reads *jatam* in d The verse is found, without variant in (yet [p iv 3 It is so far correctly described by the Anukr that it counts 37 syllables (7 + 10 + 11 + 3[7])

28 Both their father, or also their son, both the chief or also the meanest (*kaniṣṭhā*) 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 *loka*, in HCB 8[8] *ubhā tā kaniṣṭhā utā 'sām putra uta tā pitā 'sām | pur o ha jajñe sa u garbhe 'ntaḥ* Ppp reads, for *'tā 'va bhrāte 'ta tā pitā 'saḥ*; and, in d, *pūrvo*

'sām pā.sthā prajāsta'

29 The full from the full he bends [1]
the full; also that may we know today

verse is akin with [the oft-repeated] one in ÇB xiv. 8. 1 (BAU. v. 1). *pūrṇám pūrnám idám pūrnāt pūrnám úd acyate* etc What follows of the hymn is (as ated above) wanting in Ppp.

30. She, everlasting, born indeed of old, she, ancient, encompassed (*pari-bhū*) all, the great goddess of the dawn, shining forth, she looks forth by every one who winks.

The Anukr calls the verse *bhurij* 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 *saṁhitā*-mss. combine in **a**, **b** *-ta rtena*

32 Him that is near by he (?) deserts not; him that is near by he (?) sees not, see the wisdom (*kāvya*) 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 (*yathāyatháṁ*), where they go speaking, that [people] call the great *brāhmaṇa* [n]

34. Where both gods and men (*manuṣyà*) are set (*çrita*) as spokes in a nave — I ask thee of the flower (*púṣpa*) of the waters, where that by magic was placed

The Anukr takes no notice of the redundant syllable [perhaps the first *ca*?] in **a**

35 They by whom the wind sent forth blows on, who give the five quarters together (*sadhryáñc*), the gods who thought themselves above (*ati-man*) the offering (*āhuti*), conductors of the waters — which were they?

The first half-verse is found also in Ppp [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 all [W's and SPP's] mss., *dádante*, the form is from the same secondary root *dad* as the sing *dadate* in 36 **c** [JUB (i 34) has this verse, putting it in the mouth of Prthu Vāinya, and its answer (vs 36), with appended Brāhmana-comment It reads *samaṁ* for *sadhṛṣṭīḥ* of our 35 **b**, and *āhutis* in **c**]

36 One of them clothes himself in this earth, one encompassed the atmosphere, who is disposer (*vidhartṛ́*) gives the sky, some defend re- ons (*dç̣ā*)

[illegible] *is* for *esām* of our **c** and *anye* for *eke* of our **d**]

-tched-out string in which these offspring

know the string of the string, he may

38. I know the stretched-out string in which these offspring are woven in; the string of the string I know, likewise the great *brâhmaṇa*.

39. As between heaven-and-earth Agni went, burning on, all-consuming, where stood beyond they (f) of one husband — where perchance was Mātariçvan then?

The *bṛhatî* of the Anukr [scanning 11 + 9 11 + 11] is the second pāda, read with *âît* 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 *-dāvîas* and *kúe 'vā "sîn*] Ludwig's 'spouses of the only one' for *ékapatnîs* is against the accent

40. Mātariçvan 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 pāda is identical with 3 c above, and the fourth with RV. viii 90 (101). 14 d 'The purifying one' is probably here the wind

41 Higher, as it were, than the *gāyatrî*, upon the immortal (*amṛ́ta*) he strode out, they who know completely chant with chant — where then was seen the goat?

Or, 'the unborn one' (*aja* so Ludwig), the verse is too utterly obscure to let us choose between them

42. The reposer, the assembler of good things, like god Savitar, of true ordinances (*-dhárman*), he stood like Indra in the conflict for riches

The verse corresponds with padas a, c, d of RV x 139 3 and of VS xii 66, TS iv 2 54, MS ii 7 12 RV reads at the beginning *rāyó budhnáh* (for *nṛ́ṇçanah*), the other texts have at the end *pathînâm* The verse is quoted in Vait. 28 28

43 The lotus-flower of nine doors, covered with three strands (*guṇá*) — what soulful prodigy (*yakṣá*) is within it, that the *brahman*-knowers know.

The 'nine doors' indicate that the human body with its nine orifices is intended, the three *gunas* 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] [See p 1045]

44 Free from desire, wise (*dhîra*), 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 1 334 "die erste und alteste Stelle, die wir kennen, in der ruckhaltlos der Ātman als Weltprincip proklamiert wird, AV x 8. 44" Cf also p. 312, end Muir, *Metrical Translations from Sanskrit Writers*, p. 1, gives a metrical paraphrase of the verse]

[The quoted Anukr says *caturdaça* (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.

[*Atharvan — saptavin̥ati mantrokta,atāudanadevatyam ānuṣṭubham 1 triṣṭubh, 12. pathyāpaṅkti, 25 dvyusniggarbhā 'nuṣṭubh, 26 5-p bṛhatyanuṣṭubusniggarbhā jagatī, 27 5-p atyāgatānuṣṭubgarbhā [akvarī*]

Found also in Pāipp xvi. The hymn (vs 1) is quoted in Kāuç 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 Vāit 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 [ones]; bring (*arpay-*) this thunderbolt upon our rivals; given by Indra, first, with a hundred rice-dishes, cousin-slaying, the success (*gātú*) of the sacrificer.

It is a cow (f.) accompanied by a whole hundred of *odanas* or offerings of boiled rice, that is here the subject, we had in various places above a goat (m) with five such additions Ppp reads in d *yajamānāya*. The Anukr does not heed that the third pāda is *jagatī*.

2 Be thy skin the sacrificial hearth, [be] the hairs which [are] thine the *barhís*; this rein (*raçaná*) hath seized thee, let this pressing-stone dance over thee.

The parts of this and the preceding verse are prescribed in Kāuc 65 1–3 to be used to accompany certain sacrificial acts to which they are adapted

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

The form *bálās* (which Ppp also reads) [as against *vā́lās*] is vouched for [incidentally] by the comm to Prāt. 1 66 [in its discussion of the exchange of *r* and *l*] The verse is quoted in Kāuç 65 9. *Sam mārṣtu* = 'serve as *sammārjana*'

4 Whoso cooks her of the hundred rice-dishes, he is adapted to the fulfilment of wishes, for all his priests (*rtvíj*), being gratified, go as they should.

All the *saṃhitā*-mss read in c *asya rtv-*

5 He ascends the heavenly road (*svargá*), where is yon triple heaven of the heaven (*dív*), 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 *apūpa*," 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?] Ppp has *hiraṇyayyotisam* instead of *apūpanābhim* (cf. the next verse) The resolution *krtu-á*, necessary to make the verse a regular *anuṣṭúbh*, is rather harsh

6. 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

Ppp reads for b *yesa devās samāsate*, and has *apūpanābhim* here in c, instead of in 5 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.

Ppp puts this verse before our 5.

8. The Vasus shall guard thee on the right, thee the Maruts on the left (*uttarāt*), the Ādityas behind; do thou run beyond the Agnishṭoma

That is, probably, exceed or surpass even this important ceremony.

9. The gods, the Fathers, men (*manuṣyā*), and they that are Gandharvas-and-Apsarases — they shall all guard thee; do thou run beyond the over-night sacrifice (*atirātrá*)

Ppp reads *gandharvāpsaraso devā rudrāṅgirasas 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

11 Sprinkling forth ghee, well-portioned, the divine one will go to the gods, hurt not him who cooks thee, O inviolable one, go on to heaven, O thou of the hundred rice-dishes

Ppp reads in b *devān devi*

12 The gods that are stationed (*-sad*) 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 *dhukṣa* in d. We have to resolve *deva-ā* in a, in order to make a normal pāda Ppp rectifies the meter of a by reading instead *pitaras* for *devās* [Ppp combines *-sadas 'ntar-* 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

Ppp reads *ye te çrīṇe* for second half of a, and so for second part of b *yāu ca te akṣāu* [cf. vs 14]

14 What lips are thine, what nostrils, what horns, and what thine eyes — let them yield etc etc

Ppp reads instead *yat te mukham yā te jihvā ye dantā yā ca te hanū*

15. What lungs are thine, what heart, the *purītát* with the throat — let them yield etc etc.

Yás at the beginning is emended from *yát*, which all the mss. [both W's and SPP's] read.

16. What liver is thine, what two *mátasnās*, what entrail, and what thine intestines — let them yield etc. etc.

Ppp reads in b *yā "ntrāṇi*.

17. What *plāçí* is thine, what rectum (*?vanisṭhú*), 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 *yāny asthīni*, thus rectifying the meter The Anukr does not notice the lacking syllable in the pāda. *Yát* at the beginning is again emendation for the *yát* of all the mss [both W's and SPP's]

19. What fore-legs (*bāhú*) are thine, what shanks (*doṣán*), what shoulders [*áṃsa*], and what thy hump — let them yield etc etc.

Ppp reads, after *bāhū, yāu te aṃsāu dūhanaṃ yā ca* etc

20 What neck-bones (*grīvā́*) are thine, what shoulder-bones [*skandhá*], what side-bones (*pṛṣṭí*), and what ribs (*parçú*) — 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 udder, and what thy teats — let them yield etc etc

23 What hind-thighs are thine, what dew-claws, [what] pasterns (*rcháṇa*), and what thy hoofs — let them yield etc etc

One of our mss (O) reads in b *rtsárās*, and Ppp supports it by giving *kṛtsarās*

[The reading *rtsárās* seems to be supported by E as well as by O and Ppp Its phonetic relation to *rcháṇās* resembles that of Pāli *uccādana, jighaccha, bībhaccha* to Skt. *utsādana, jighatsā, bībhatsa* (Kuhn, *Pāli-gram*., p 52, gives *kucchā* = *kutsā*, *vaccha* = *vatsa*) Unless I err, our vulgate text here shows a Prakritism such as we have good right to assume also at iii 12 4, in case of the much-discussed *uccháṇtu*, which may be a mere vernacularized rendering of *uksáṇtu* (cf *taccháka* = *taksaka*, Kuhn, l c)]

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 (*krodá*) be sacrificial cakes, smeared over with sacrificial butter; having made them wings, O divine one, do thou carry him who cooks thee to heaven (*dív*)

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, Mātariçvan, blowing (*pū*), shook (*math*) — let Agni as *hótar* make that well-offered.

It is very much out of place to reckon five pādas (12 + 9 : 8 + 7 + 11 = 47) in this verse; but the *pada*-ms supports the Anukr., by making a mark of pāda-division after *mātariçvā*, evidently either this word or *pávamānas* (rather the former) is an intrusion in c [The last pāda we had as vi 71. 1 d] The verse is quoted in Vāit 4 9, also (with vi. 122, 123) in Kāuç 63 29, to accompany the closing libations Ppp reads in b *ye vā çūrpe tandulāḥ kanāh*

27. The heavenly waters, rich in honey, dripping with ghee, I seat in separate succession in the hands of the priests (*brahmán*), 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 āpo madh-*, and c with *yatkāme 'dam* Compare the verses vi. 122 5 and xi 1 27, which are in part coincident with this. [also MGS 1 5 4 and Index under *devīr āpo*] The verse (rather than 1 4 3, which has the same *pratīka*) is quoted in Kāuç 65 8, to accompany the setting of water pots The metrical definition of the Anukr suits well enough

[The quoted Anukr. says "*agháyatām*" cf vs 1]

10. Extolling the cow (vaçā́).

[*Kaçyapa — catustriṅçat mantroktavaçādevatyam ānustubham 1 lakṣmmatī, 5 skandhogrīvāvṛhatī, 6, 8, 10 virāj, 23 bṛhatī, 24 upariṣṭādbṛhatī, 26 āstārapaṅktī, 27 [añkumatī, 29 31 purād çāyatrī, 31 uṣṇiçgarbha, 32 purāt pathyāvṛhatī*]

Found also in Pāipp xvi [with the verse sequence 15 a, b, 14 c, d, 13. 14 a, b, 15 c, d, 17, 16, 18, vs 3 is lacking] Not noticed in Vait, and only once in Kāuç, at 66 20, where vs 1 (or the hymn [rather the hymn]) is used, with xii 4, to accompany the sprinkling of an offered cow

Translated Ludwig, p 534 Deussen, *Geschichte*, 1 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, O inviolable one, be homage

The Anukr chooses to reject the common resolution *-bhi-as* (twice) in c

2 Whoso may know the seven advances (*'prakrāt*), [and] may know the seven distances, whoso may know the head of the sacrifice — he may accept the cow (*vaçā́*)

Ppp reads in b *veda* instead of *vidvāt* The verse is quoted by *pratīka* in GB 1 2 16

3. I know the seven advances, I know the seven distances, I know the head of the sacrifice, and the outlooking soma in her

This verse, with a part of the preceding one, is wanting in Ppp. [*Asyām*, sc. *vaçā́yām*]

4 By whom the sky, by whom the earth, by whom these waters are guarded — the cow, of a thousand streams (*-dhārā*), we address with worship (*bráhman*)

We need to resolve *-dhāra-ām* in c in order to make out the full pāda which the Anukr assumes.

5. A hundred metal dishes (*kaṁsá*), 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 *bṛhatī* in number of syllables only.

6. Having the sacrifice for feet, cheer (*iṣā-*) for milk, *svadhā* for breath, being *mahīlukā*, the cow, having Parjanya for spouse, goes unto the gods with worship (*brāhman*).

Ppp reads for **a**, **b** *yajñapatir ākṣīrāt svadhāprāṇā mahīlokāḥ*, which does not solve the problem of the obscure word *mahīlukā* (found nowhere else) There is no need of calling the verse *virāj*.

7 After thee entered Agni, after thee Soma, O cow; thine udder, O excellent one, is Parjanya; the lightnings are thy teats, O cow

8. The waters thou yieldest (*duh*) first, the cultivated fields after, O cow, thou yieldest kingdom third, food, milk, O cow

The permissible resolution *rās-tr-ám* in **c** would obviate the necessity of reckoning the verse as *virāj* Ppp combines in **b** *urvarā 'parā*.

9 When, called by the Ādityas, thou didst approach, O righteous one, Indra made thee drink a thousand vessels (*pātra*) of soma, O cow

By a notable inconsistency, the Anukr reckons this verse as a complete *anuṣṭubh*, although it requires, to make it such, precisely the same resolution (*pā́-tr-ān*) as vs 8

10 When thou didst go following (*anv áñc*) Indra, then the bull called thee; therefore the Vṛitra-slayer, angry, took thy milk (*páyas*), milk (*kṣīrá*), O cow.

All the *saṁhitā*-mss accent in **b** *-bhó 'dhvayat* and one *pada*-ms (*D*) has accordingly *dhvayat* In like manner, all save R p m have *kruddhó 'har-* in **d**. In both cases our edition emends to *ò* In this verse also (as in 6, 8) the designation *virāj* is uncalled-for Ppp reads *uvāca* in **a**, and *dā́ vṛṣabho* in **b**

11. When the lord of riches, angry, took thy milk, O cow, then this the firmament (*nā́ka*) now keeps (*rakṣ*) in three vessels

Ppp reads, in **a**–**b**, *-patiḥ kṣīram duhi bharad vaçe*.

12. In three vessels the heavenly cow took that soma, where Atharvan, consecrated, sat on a golden *barhís*

Ppp reads *hitam* for *tam* in **a**, and *ādityey abharad* in **b**

13 Since she has united (*sam-gam*) with soma, and with all that has feet, the cow has stood upon the ocean, together with the Gandharvas, the *kalís*

Before this verse, Ppp sets one made up of our 15 **a**, **b** and 14 **c**, **d** *Pada*-text in **c** *ádhi asthāt* [As to *kalí*, cf Bergaigne, *Rel Véd* II 482] [I or *ágata*, 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 15 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

Some of the mss (P.M E.) read in c *aty akṣad* (K *akṣyad*)

16. As, O righteous one, thou didst stand decked (*abhi-vr*) with gold, the ocean, having become a horse, mounted (*adhi-skand*) thee, O cow

Ppp puts this verse after our 17

17. There the excellent ones united, the cow, the directress, also the *svadhá*, where Atharvan, consecrated, sat on a golden *barhís*

The second half-verse is identical with 12 c, d above Ppp reads in a *gachantt*

18 The cow is mother of the noble (*rājanyà*), the cow thy mother, O *svadhá*, from the cow was born the weapon, from it was born intent (*cittá*)

The translation implies the obvious emendation of *yajñe* in c to *yajñá*, as at iv 24 6 [see note thereto]

19 The globule (*bindú*) went (*car*) up aloft, out of the summit (*kákuda*) of the *brâhman*, thence wast thou born, O cow, thence was the invoker born

20 From thy mouth came (*bhū*) the songs (*gáthā*), from thy nape-bones, O cow, [came] force, from thy belly (*pājasyà*) was born the sacrifice, from thy teats the rays.

Ppp reads in a *bhavanti* for *abhavan*.

21 From thy (two) fore-legs (*īrmá*) motion (*ayana*) was born, and from thy thighs (*sákthi*), O cow, from thine entrails were born eaters (*attrá*), out from thy belly (*udára*) the plants

Ppp. reads at the beginning *ayur mābhyām*, and in c *yatrā jajñire* [For *atrâs*, cf. note to i 7. 3]

22 When (*yát*), O cow, thou didst enter along the belly of Varuṇa, thence the priest (*brahman*) called thee up, for he knew thy guidance (*netrá*).

23 All trembled at the embryo, while being born, of her who gives not birth (*asūsú*); for "the cow hath given birth," they say of her; shaped (m) by charms (*brâhman*); for it is her connection.

Much here is obscure and doubtful *Asūsú* (not divided in p) ought, by its accent, to be *asū-sū* 'giving birth to one who does not herself give birth' [*Gram* § 1147 c] The connection of *klptás* with *vaṣâ* is strange, the former belongs probably to

gárbhas understood. The accent of *āhús* indicates that *hí* belongs with it, and not with *sasúva* The name *vaçá* used for the cow throughout the hymn implies non-pregnancy. Ppp reads at the end *brahmanā klpta* [R's Collation spells it *klipta*] *uta bandhur asyāt.* [The verse may be counted as 36 syllables; but the nearest approach to a natural scansion would seem to be 8 + 8 11 (*taām*) + 11] [I will not attempt to revise W's treatment of this verse Griffith and the other translators may be consulted]

24 One combines (*sam-sṛj*) the fighters who alone is in control (*vaçín*) of her; the sacrifices became energies (? *tánus*); the cow became the eye of energies.

The Anukr should have qualified the name of this *bṛhatī* by adding *turāṣ.* 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 (*brahmán*)

Ppp reads *yajñam* instead of *sūryam* in b All the mss have *brahmanā*

26 The cow they call immortality (*amṛ́ta*), the cow they worship (*upa-ās*) as death, the cow became this all — gods, men, Asuras, Fathers, seers.

Ppp reads *āhur 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 (*duh*) to the giver, unresisting

28 Three tongues glisten (*dīdī*) within the mouth of Varuna, of these, the one that shines (*rāj*) in the middle is the cow, hard of acceptance

The mss, as is usual in such cases, are divided between *duhṛ-* and *dusṛ-* in d

29 The seed of the cow was quartered the waters a quarter, the *amṛ́ta* a quarter, the sacrifice a quarter, the domestic animals a quarter

30 The cow [is] the sky, the cow the earth, the cow Vishṇu, Prajāpati, the yield (*dugdhá*) of the cow did the Perfectibles (*sādhyá*) 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 (*payas*) of her at the summit of the ruddy one.

Ppp reads *tme* instead of *te vāi* at beginning of c The definition of the meter by the Anukr is bad, the verse being, by usual and easy resolutions, a regular *anuṣṭubh*

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 *pada*-mss, by an absurd blunder, read *yá* before *evám* into *yáh* instead of *yé.* It is apparently the intrusion of *vaçā́m* into c 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 *brā́hman*, likewise penance.

Ppp. reads in a *vaçā dattvā brāh-*, and in c *āhitam* instead of *ārpitam.*

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, *devó 'pa*)

[Here ends the fifth *anuvāka*, with 2 hymns and 61 verses The quoted Anukr. says, referring to this last hymn, *catasraḥ* (i.e. 4 over 30)]

[One ms. (P) sums up the verses aright as 350]

[Here ends the twenty third *prapāṭhaka*]

Book XI.

[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 Anukramaṇī 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-véda traduits et commentés*, Paris, 1896. Here again we have the *bhāṣya* 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 Kāuçika 60–63 and 65 in connection with the details of the *sava* sacrifice. Of the other nine hymns only sporadic citations are made by Kāuçika; and in the Vāitāna, only a single quotation (of 2.1) is made out of the whole book.]

[**Paryāya-hymns**: for details respecting them, see pages 471–2. The *paryāya*-hymn of this book is hymn 3, with 3 *paryāyas*.]

[**Discrepancies of hymn-numeration**, as between the two editions, in so far as they are occasioned by the counting of each *paryāya* 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.] [☞ See p cxxxiv and p. 1013]

[In book viii, the Bombay edition, counting separately each of the 6 *paryāyas* of our last hymn (h 10), makes for that book a total of 15 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 *paryāyas* 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 *paryāya*-hymn, but since it has but 1 *paryāya*, the plus remains a constant from our h 7 to the end The total is again 15]

[In book x there is no *paryāya*-hymn to affect the numeration]

[In book xii., the Bombay edition, counting the 3 *paryāyas* 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]

⌊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 i), 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 (*Pañcapatalikā*) 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), *paryāyeṣv avasānānām ṛgbhis tulyo vidhir 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 562–), who speaks of the "rice-dish-triad," our xi 3, as constituting one 'subject-matter-hymn' (*artha-sūkta* · but not in its narrower technical sense) — It may be added that the Major Anukr., at the end of its 7th *paṭala* and of its treatment of our book xi, says *evam sattriṃśad arthasūktāni* that is right, for books viii–xi have, according to the Berlin count, (4 × 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

Anuvākas	1		2		3		4		5	
Hymns	1	2	3	4	5	6	7	8	9	10
Verses	37	31	56[¶]	26	26	23	27	34	26	27
Decad-div	10+10+10+7	10+10+11	11+1+6	1+12+6	10+23		10+10+7	10+11+14	10+10+6	10+10

Here ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P 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 3 *paryāya-sūktas* or 30 *sūktas* ⌋

1. Accompanying a rice-dish offering.

[*Brahman — saptatriṃçat brāhmāudanikam tv āstubham 1 anuṣṭubhgarbhā bhurik paṅkti; 2 bṛhatīgarbhā virāj. 3 4ṣ çākvaragarbhā jagatī, 4 bhuraj. 5 bṛhatīgarbhā virāj; 6 uṣṇih, 8 virāḍgāyatrī, 9 çakvarātyāgatagarbhā jagatī, 10 virāṭ purotyāgatī virāḍjagatī, 11 jagatī, 15, 16 bhuraj, 17 virāḍ jagatī, 18 atyāgatagarbhā parātyāgatā virāḍ atyāgatī, 20 atyāgatagarbhā paraçākvarā 4ṣ bhurig jagatī, 21, 24–26, 29 virāḍjagatī (29 bhuraj) 27 atyāgatagarbhā jagatī, 31 bhuraj, 35, 4ṣ kakummaty uṣṇih, 36 purovirāḍ virāghirāḍ iv avagantavyā*, 37 virāḍ jagatī*]

[Verse 35 is prose] Found also in Pāipp xvi (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 Kāuç. 60–63 and 65 in connection with the description of the *sava* offerings; [see Bloomfield, page 610 and the following for details so far as they are helpful] [Citations in other parts of Kāuç are noted under the verses The hymn is not noticed by Vāit see page 610] *[This curious addition to the Anukr., *vyāghrādiṣv avagantavyā*, recurs in the Anukr's treatment of xiv 1 60 and of the c of xv 5 1–7 See note to xv 5 7]

Translated: Henry, 97, 133; Griffith, ii 51, Bloomfield, 179, 610

1 O Agni, be thou born, Aditi here, suppliant, cooks a *brahmán*-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[1], TB i 1 9[1], K vii 15, MS i 6 12, [ii 1 12 and references] [also AV vi 81 3], the comm. quotes the TS passage in his explanation of the verse He defines a *brahmāudana* as *brahmaṇe jagatsraṣṭre svāhākāreṇa deya odanaḥ*, and then adds *yad vā brahmāudanasaṃjñākhye 'smin karmaṇi brāhmaṇānām bhojanāya bhāgatvena kalpita odano brahmāudanaḥ*

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 pāda 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 *ásredhanta itana vā́jam ā́ dha* The comm explains *ádrogh-* as *adrohakāriṇām sucaritrāṇām yajamānānām avitā rakṣitā*, as if the *pada* reading were *-avitā* instead of *avitā́ḥ* [W's Collation-book gives *-avitāḥ* as *pada*-reading without note of variant, and this is the reading also of two or three of SPP's mss but he admits *-avitā* into his *pada*-text, following one or two mss] RV begins also *krnóta* and has *vṛ́ṣaṇam* for *vṛ́ṣaṇas* in a, also *devā́sas* (rectifying the meter) in d All the mss [save one or two] read *asahanta*, unaccented, in d, but both editions make the necessary emendation to *ásahanta* — which, of course, RV has Ppp is corrupt in d, reading *devā 'santa**, after it *çatrūn* *[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 *ās* within the RV pāda; 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 *brahmán*-rice-dish, O Jātavedas; the seven seers, being-makers —

they have given thee birth; do thou confirm to this woman wealth with all heroes.

Ppp reads *paktaye* in **b**, combines *saptars-* in **c**, and has in **d** *asme* and *ni yachatām*.

4 Kindled, O Agni, be thou kindled with kindling (*samídh*); mayest thou bring hither, knowing, the worshipful gods, for them cooking (*çrā*) the oblation, O Jātavedas, make thou this man to ascend to the highest firmament (*náka*).

Ppp reads in **b** *viçvā devān*. In **a**, the comm has *samiddhah sa* for *sám idhyasva* [For **d**, cf 1 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 (*ánça*); 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, *istaphalasya pāram gamayati* 'bring her to the further shore (the completion) of desired result' Ppp reads *jātavedas* in **a** for *yah purā vah*, inserts *uta* before *martyānām* in **b**, and has in **d** *sāi 'vam* for *sa imām*

6 O Agni, powerful, overcoming, thou overcomest; put down (*ni-ubj*) [our] hating rivals, let this measure (*mātrā*), being measured, and measured, make [thy] fellows tribute-bringers to thee

The comm does not try to give *ny ubja* a more distinctive meaning than *adhomukhān pātaya*, the obscure *mātrā* he simply glosses by *nirmātrī* [as instrumental sing masc (supplying *iyam çālā* 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 (*viṣṭáp*) of the firmament (*náka*), which they call by the name heavenly world

Addressed, according to the comm, to the sacrificer, the Kāuç (61 20) makes it accompany the pouring of rice into the mortar The comm explains *ud ubja* as *ud gamaya unnataçtrasahām kuru* Ppp reads *sujātāi* in **a**, and *viṣṭapas* in **c**

8 Let this great one (*mahí*) accept the hide, the divine earth, with favoring mind, then may we go to the world of the well-done

This ac[illegible]nanies, as is plain, the spreading-out of the ox-hide upon the ground (so Kauç. 60 3 Ppp reads in **b** *pṛthivyāi*, and, at the end, *sukṛtām u lokam* The last pāda is [illegible]e same with vi 121 1 **d**, vii 83 4 **d**

9 Join thou on the hide these two allied stones; split apart the shoots (*ançú*) successfully for the sacrificer, smiting down, smite them that wou[illegible] fight her bearing up thy progeny aloft, lift up

The fe[illegible]nine participles in **c**, **d** indicate that the verse is addres[illegible] sacrificer [illegible]ough the comm understands the first half as for the [illegible] as applie[illegible] a figure to the ric[illegible]e, as *grāvāṇāu* 'soma-pressing pestle [illegible]ite down' and 'lift up' are the alternate me[illegible] viewed [illegible]mbolical *Imām* is redundant in **c** as re[illegible]

perhaps it has blundered in here out of 11 c. Ppp. is corrupt in c and d, but can be seen to read *uddharanti* in d. The verse and its parts are quoted in Kāuç. 61. 18, 22, 24.

10. Seize in thy hand, O hero, the two joint-acting (*sakŕt*) stones; the worshipful gods have come to thy sacrifice, three boons, whichsoever thou choosest — those successes do I here make successful for thee.

The comm and one or two of SPP's authorities read *sukŕtāu* in a (Ppp. *sayujā*); *sakŕt* is not elsewhere found used as an adjective. Ppp further combines *hasta ā* into *hastā* in a–b, and reads *yajñeyā* and *ayus* in b. The comm renders *te* in b as if it were *tā*. [The definition of the Anukr may perhaps mean 'a *jagatī* of elevens (*virāḍ-jagatī*), which possesses a thirteen at the beginning, (and which is) deficient-by-two (*virāṭ*).]

11. This [is] thy thought (? *dhīti*) 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 Kāuç. (61. 23), in connection with taking up the winnowing fan (*çūrpa*). The comm. explains *dhīti* as = *pāna*, taking it from the root *dhā* 'suck.' One would like to derive it from *dhā* 'put,' as 'place' or something similar. Ppp. reads at the end *ni yachāt*.

12. Sit ye in the wooden blower (? *upaçvasa*); be ye winnowed, worshipful ones, from the husks. By fortune (*çrí*) 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 *dhruvāye* [Ppp. *dhruye*] in a, also the comm., who explains it as = *dhruvāya sthirāya satyaphalāya karmaṇe, upaçvase* [Ppp. *upasvade*] he absurdly takes for a verb (*he taṇḍulā yuṣmān*) *upa samīpa āçvāsayāmi prabhūtān karomi*.' [The meaning 'das Blasen, Luftzug,' is assigned to it in OB. iii. 257 b.] [Ppp. reads *pādayema* at the end of d.] The verse accompanies (so Kāuç. 61. 29) the operation of winnowing. The comm. treats *yajñiyāsas* in b as nominative.

13. Go away, woman; come back quickly, the stall (*goṣṭhá*) 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 *gostha* by *jalarāçi*; it is rather, doubtless, the vessel in which the water is brought, on the shoulder or head (*adhi-ruh* comm. *çirasi ā ruh*). [Cf. PB. iii. 261 b.] The comm. reads *āsan* at end of c. Ppp. combines *yajñā 'san* in c, and reads *vibhajya*, and *hvayita* for *jahītāt*. SPP. reads in b *gostha* (? *'dhy*, with [illegible] his authorities.

'ens (*yoṣít*) have come, adorning themselves; and up,
the mighty one; well-spoused with hu id, pro-
ogeny; to thee hath come the sacrifi receive

The comm. explains the 'maidens' as the 'water-bringing women,' but they are evidently the waters (fem.) themselves: compare vss. 17, 27 below. The comm. reads *tava sam*, two separate words, in **b**, [Roth, in his Notes, adds that Ppp reads *tavas sam bharasva*], the 'mighty one' is the 'vessel' of **d**. Verses 13–15 are quoted in Kāuç. (60 25–29), but not in natural sequence with the verses that precede and follow.

15. The portion of refreshment (*ūrj*) [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 (*gātu-víd*), refuge-gaining, progeny-gaining, formidable, cattle-gaining, hero-gaining.

'Thou' in **b** is fem., the water-bearer, doubtless, of vs. 13. The 'yours' of **a** and the 'you' of **d** refer probably to those interested in the ceremony, though the comm. understands the former of the waters. Ppp reads *nihatas* in **a**, combines and reads *-stā 'pā 'harāi 'tāh* in **b**, puts *nāthavid* before *gātuvid* in **c**, and elides *vo 'stu* in **d**.

16. O Agni, the worshipful pot hath ascended thee, bright (*çúci*), 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 *carús*, 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** *devā 'bhisamhatya*. The verse plainly accompanies the setting of the vessel for boiling on the fire: so Kāuç. 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.

[Pāda **a** is identical with vs. 27 **a** and vi. 122 5 **a**.] The mss. are about equally divided in **c** between *bahulā́m* and *bahulā́n* (our I T K Kp have the latter; O. has *-lāmn*). SPP. accepts the latter, we the former, the comm. has *-lān*, and he reads *pakvā* for *paktā* in **d** [or **c**]. Ppp. has *dadat* for *adus* in **c**, and *eti* for *etu* in **d**. The verse concerns the pouring in of the water: so Kāuç. 61 34–5 and 2 8.—[If we read *bahulā́ṅç ca* in **c**, and in **d** *pakvāúdanasya* as a compound (against the *pada*-division, which reckons *paktā́* to **c**, and against the double accent) and *u* for *etu*, we get most acceptable sense and meter. *lokám* would be construed as coordinate with *paçū́n* and *pakvāúdanasya* as coordinate with *nas* (cf. xi. 8 10 **c** and Speyer, *Vedische 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 (*bráhman*) 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 *etu* for *eta* in **d**. Ppp. has instead *eti*, further, in **a**, *utpūtās*, and, in **c**, *apa pravṛçyatu*. The verse accompanies the pouring of the rice-grains into the water: so Kāuç. 61 36, and 2 9. [Read *somāṅçávas*.] [T's Anukr. seems to scan as 12 + 13 12 + 13 = 50, but the mark of pāda-division is wrong; I *carur*, not before it.]

19. Spread thyself broad, with great greatness, thousand-backed, in the world of the well-done: grandfathers, fathers, progeny, descendants (*upajā́*): 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 [Kāuç 61 37: employed also in connection with other verses at 68 27], and alludes apparently to the swelling of the mess in the process. Ppp combines *te 'smi* at the end. The mss vary between *paktā́* and *paktvā́* in **d** (our T K Kp have *-tā́*). SPP gives *paktā́*, with the large majority of his authorities, and it is doubtless the true reading. The comm has again *pakvā*. [Correct the Berlin ed to *paktā́*.]

20. Thousand-backed, hundred-streamed, unexhausted, [is] the *brahmán*-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.

Kāuç. makes no use of this parenthetical verse of praise, prayer, and imprecation. The comm and two of SPP's authorities read *reçaya* in **c**, and the comment to Prāt. iii 94 (though reading *revayāt 'nān*) quotes it as an example of a palatal or lingual or dental mute interposed between *r* and *u*, which would seem to imply *reçaya**. The comm glosses his *reçaya* with *leçaya alpīkuru*, and, as the expression looks as if meant for the opposite to that in vs 21 **a**, the translation has been made accordingly. [Ppp. reads *aksato* at end of **a**.] [Where the Anukr. finds a pāda of 13 syllables I know not. — The one of 14 must be **c**. does *para* mean simply the second half verse?] *[That is, it implies the mute (*ç*) rather than the sibilant (*ç*), the intervention of which was treated in the preceding rule, iii 93.]

21. Go thou up to the sacrificial hearth, 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 Kāuç 61 41, its removal from the fire. Ppp reads *enam* at end of **a**. *pratiram dhehy enam* at end of **b**, *paçyā* for *çriyā* 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 (*abhicārá*); bear rule (*vi-rāj*) in thine own field (*kṣétra*), free from disease.

The comm reads *enān* in both **a** and **b**. [All] the *pada*-mss read *anamīvā́h* in **d** [save SPP's] *prima manu*. W's translation and the comm imply *-vā́*, and this SPP. has adopted as his *pada*-reading. Ppp has in **a** *prajayā sahāi 'nam*, and, for **c**, **d**, a very different (and corrupt) text *svargo lokam abhi samvahinam ādityo deva purame vyoma*, [its **b** is corrupt]. According to Kāuç 61 42, with this verse the vessel is made to take a turn to the right. In **b** the duplication of *ī* before *enām* is overlooked in nearly all the mss, and SPP admits in his text the ungrammatical combination.

23. Fashioned by righteousness (*rtá*), set by mind, this was ordained e beginning the sacrificial hearth of the *brahmán*-rice-dish; apply,

O woman, the cleansed shoulder-bearer (?); on that set the rice-dish of them of the gods.

SPP reads in c *ansadrîm*, with rather the larger number of authorities (of our mss. Bp P.M.W I K Kp), though only *-dhrim* seems to offer any etymology, and that an unsatisfactory one The comm has *aṅçadhrîm* 'portion-holder,' which is perhaps the true reading The *pada*-text leaves the word undivided The mss of Kāuç (61.44), it may be noted, also vary between *ansadhrîm* and *-drîm* in quoting the *pratîka* of the second half-verse *Dâtryānām* would rectify the meter of d, but no ms. reads it, though two of SPP's, and the comm., give *devānām*. Ppp reads in a *manaso hite 'yam*, in b *nihantā* for *vihitā*, in c *açadhriyam*, emended by another hand to *-ddhiyam*

24 Aditi's hand, this second ladle (*sruc*), 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 *dvitîyam*, indicating that he regards the adjective as qualifying *hastām* rather than *srucam* — which may well be the case. Ppp [has *hastâm* and] combines *saptarṣayas*

25 Let them of the gods sit by thee, a cooked (*çrtá*) oblation, having crept out of the fire, sit thou forward again to them, purified by soma, sit thou in the belly of the worshipers (*brahmán*), let not them of the seers, partakers (*prâçitr*) of thee, suffer harm

Ppp begins *çrutam tvā havir*, has for b *anusṛpyā 'gne punar enam pra srpyas* (without any *avasāna*), reads in c-d *brāhmanā ārṣeyas*. and reads and combines *ma rsam* in d The comm [with two of SPP's authorities] reads *devās* at end of a, and treats *te* in d as *té* Accompanies, according to Kāuç 63 3, the seating of 'four *ārseyas*, who know the *bhrgvaṅgiras*' by the offering

26 O king Soma, strew harmony for them, for whatsoever good Brahmans shall sit by thee, with good call, I call loudly to the *brahmán*-rice-dish the seers, them of the seers, born from penance (*tápas*)

In a-b, for *-bhyah subrāhmanās*, Ppp reads *-bhyo brāhm-* [intending perhaps *ábrāhmanā*? cf vs 32], in c it has *rsinām rsayas tap-*, and *jātā* (so also the comm) for *-tān*. [and begins d with *brāhmāudane*] The comm. understands *suhavā* in d as fem., and makes the sacrificer's wife the speaker The verse is not quoted in Kāuç, [but Keçava cites it just before vs 25 in 63 3]

27 These cleansed purified worshipful maidens I seat in separate succession in the hands of the priests (*brahman*), with what desire I now pour you on, may Indra here with the Maruts grant me that

[Pāda a = vs 17 a] Nearly identical with vi 122. 5, and slightly different from x 9 27 The verse is quoted by Kāuç 63 4, [so the comm under vi 122 5 he made the sūtra apply to that verse] Ppp has a wholly different a *iyam āpo madhumatī ghṛtaçcyuto*, [it reads *brāhmanā* at beginning of b], and combines *yatkāme 'dam* in c.

28. This my light (*jyótis*), immortal gold, cooked (*pakvá*) from the field, this my desire-milker, this riches I deposit in the Brahmans; I make a road to the Fathers that is heaven-going.

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 *hiraṇmayam* in **a**, and *yat svargāḥ* at the end of **d**. The verse is quoted by Kāuç. at 62. 22 and 68. 27; and at 63. 5 Kāuç cites **b** [comm. **b** and **c**] as accompanying a removal of something (*sty apakarṣati* it is not clear what, [the comm thinks the rice-dish and reads *upa-* for *apa-*]).

29. Strew thou the husks in the fire, in Jātavedas, wipe off far away the chaff (*'kaṃbūkān*); this we have heard to be the share of the house-king; also we know the portion (*bhāgadheya*) of Perdition (*nirṛti*)

Ppp reads *upa mṛdhvayetām* for *apa mṛdhi duram* in **b** The comm explains *kaṃbūkān* as = *phalīkaraṇān*, and follows Kāuç (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 (*svòman*).

'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 *enān* at end of **b**] Ppp has, for **b**, *svargaṃ lokam adhi rohaye 'nam*, and omits **d** The quotation in Kāuç 63 20 casts no light on the verse

31 Wipe off, O serving priest (*adhvaryú*), this face of the bearing one (*'babhrí*); 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 *babhrí* applied to the *odana* or rice-dish is obscure, the comm explains it here with *bharaṇaçīlasya posakasya pakvasya odanasya*, 'supporting' or 'nourishing.' The comm. appears to read *vidvān* instead of *pravidvān* in **b**, Ppp has *prajānan* Ppp has *yat* for *yas* in **d** According to Kāuç 62 15, the verse accompanies the making of an *āpāna* (the mss vary as to the word) above (*upari*), which the comm explains by *odanasyo 'pari gartam kuryāt*, glossing *lokam* in **b** with *sthānam gartarūpam*; 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 (*'purīṣín*), 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 pāda is the same with 25 **d** The construction of *rákṣas* in **a** is doubtful, it might be vocative, the comm combines it into a compound with *samadam*, and he treats *te*, as before, as if it were *te* Ppp reads at beginning of **b**, as our text in vs. 26, *subrāhmaṇās* The verse is not quoted in Kāuç

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].

'Is no portion for,' lit'ly 'is not also (*apí*) of'—a common form of expression in the Brāhmaṇas. Ppp. reads *rakṣanti* in **d**. The verse is quoted with vs. 25 **c** in Kāuç. 65. 12.

34. The offering, yielding milk (*duh*), constantly full (*prápīna*), a male (*púmāṁs*) 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 *prajāmṛtatvam*, the comm quotes, quite appositely, TB i 5 5[6] and RV v 4 10, 'by progeny, O Agni, may I obtain immortality' *Prapīnam* he explains as = *pravṛddhodhaskam*, which is doubtless its true meaning P'pp reads in **d** *posam* for *posāṁs* Neither this nor the following verse, nor vs 37, is quoted in Kāuç [Cf. Henry's version, p 102; and, for the awkward *ca*, his note, p 139]

35 Thou art a heaven-going bull, go to the seers, to them of the seers; sit in the world of the well-doing, there is there preparation (*saṁskṛtá*) for us both.

[Prose] Ppp reads *ṛṣabhas* at the beginning, and *lokam* for *loke* in **c** With the second half-verse is to be compared TS i 4 43[2], and MS i 3 37 (end) and iv 8 2 (end), which read *sukṛtām loke sīdata tān naḥ saṁskṛtām*, and VS iv 34 has the last pāda, reading *tān* for *tátra* The *pada*-texts do not divide *saṁskṛtam*, the case falls under rule iv 58 of the AV Prāt

36 Gather thou together unto, go thou together forth after, O Agni, make ready (*kalpay-*) the roads traveled by the gods, by them, well-made, may we go after the offering, that stands upon the seven-rayed firmament.

All the mss [save one or two of S'P's] leave *agne* unaccented, as if it belonged to **a**. and Bp puts the double division-mark after it accordingly. S'P'p reads with the [majority of his] mss we have made the necessary emendation to *ágne* Ppp reads at the beginning *samātanuṣva*, for **c** it has *yebhiṣ sukṛtaṁ anu prajñeṣthāṁs sa yajñe*. The comm regards **a** as addressed to the rice dish, which is to 'gather up' all its members The verse is quoted in Kāuç 63 9, but not in a way to cast any light upon it TS iv 7 13[4] and MS 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 *brahmán*-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 *jeṣma* in **c**, explaining it by *javema* [= *prāpnuyāma*]. Ppp has, instead of this repetition, a new half-verse *tam ṭvā pacāmi jyotiṣām jyotir uttamaṁ sa nas tad dhehi sukṛtām u loke.*

[The quoted Anukr here says *saptā 'nupūrvena ṣeṣāḥ syus triṇcateḥ parāḥ*]

2. To Rudra, especially as Bhava and Çarva.

[*Atharvan — ekatriṅçat mantroktarudradaivatam trāistubham* * *1 parāttyāçatā virād jagatī 2 anuṣṭubgarbhā 5-p pathyājagatī, 3 4p svarād usnih; 4, 5, 7, 13, 15, 16, 21 anuṣṭubh, 6 ārsī gāyatrī, 8 mahābṛhatī, 9 ārsī; 10 purāikṛti 3-p virāj, 11 5p virād jagatīgarbhā çakvarī, 12 bhurij, 14, 17, 18, 19, 23, 26, 27 virād gāyatrī, 20 bhurig gāyatrī, 22 trisamapādalakṣmyā 3-p mahābṛhatī, 24, 29 jagatī; 25 5p atiçakvarī, 30 4p usnih, 31 3-av viparītapādalakṣmyā 6-p* [*jagatī?*]]

Found also in Pāipp xvi. — *[Verses 9 and 28 are *triṣṭubh*, the remaining 29 being exceptions!]

[The *pratīka* coincides with that of xi 6. 9, *bhavāçarvāv idám hūmah*, and that of iv 28, *bhavāçarvāu manasé vām* see introduction to the latter The only quotation in Vāit is at 29 10, where the hymn accompanies an offering to Rudra, and it is accordingly reckoned to the *rāudra gana* (note to Kāuç 50. 13) Verse 31 is reckoned to the *abhaya gana* (note to Kāuç 16 8) Further citations in Kāuç are as follows the hymn is used (129 3) with an oblation in deprecating an evil omen, Dārila understands it as meant at 28 8 (see introd to iv 28), Keçava and the comm. hold that it is to be used with a dozen other hymns in a rite (50 13–14) for safety on a business journey, Keçava (not the comm.) takes it to be intended with v 6 at 51 7 in a rite for the safety of the cattle. — According to Caland's interpretation of *yuktayos* at 50 17, it is to be used (with vi 128) in the rite there prescribed for keeping snakes etc from house and field, but perhaps in 26 and 27 are rather intended (see my introduction to iii 26)]

Translated Muir, iv 334, Ludwig, p 549, Henry, 103, 139, Griffith, ii 57, Bloomfield, 155, 618 — Cf also Bergaigne-Henry, *Manuel*, p 157, and von Schroeder, *Indische Katha-hss*, p 14–15, where the text corresponding to our verses 1–9 and 13 and 16 is given

1 O Bhava-and-Çarva, 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 bipeds nor quadrupeds

The comm first explains *mā* in a as if it were *mā*, object of *abhi yātam*, and then, alternatively, in its proper sense [For *āyata*, see note to vi 65 1]

2 Make ye not bodies for the dog, the jackal, for the buzzards (*?aliklava*), the vultures, and them that are black [and] greedy (*avisyú*); let thy flies, lord of cattle, let thy birds not find themselves at food.

'Bodies' (*carīra*) must be taken here in the sense of 'dead bodies' The accent of *kārtam* is, though rather strange, not indefensible, as in the former of two parallel clauses, the comm reads instead *kartum* *Aliklava* is found only here and in 9. 9, and is rendered purely conjecturally: the comm reads instead *avikalebhyas*, and Ppp *arikavebhyas* All the *pada*-mss separate *mávidanta* at the end into *mā avidanta*, SPP., in his *pada*-text, makes, with the comm, the necessary emendation to *vid-* The construction and sense of *ā* are obscure and doubtful, Ppp has a wholly different reading *viçase mā viçyantu*

3 Unto thy noise (*?kránda*), [thy] breath, and what pangs (*?rópī*) are thine, O Bhava — homage we pay to thee that art thousand-eyed, O Rudra, immortal one.

The comm. glosses *krandāya* with *krandanāya çabdāya*, and *ropayas* with *ropayitryo mohayitryas tanvah*, he reads at the end *amartyas*, explaining it as used for a dative

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 *abhīvargá* as = *avakāçātmaka ākāçah* The verse is mostly wanting in Ppp

5. To thy face, O lord of cattle; the 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 *praticīnāya* with *pratyagātmarūpine*

6. To thy members, belly, tongue, thy mouth, to thy teeth, smell, [be] homage.

Ppp (omitting the first *te*) combines *āngebhyo 'darāya* and *jihvāyā "syāya* [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 (*sam-r*).

Ardhaka-ghātin, in c, is met with only here, and is of obscure meaning, the comm. says *senāyā ardham hantum çilam 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 *adhvaga*] the minor Pet Lex says 'Ppp *adhvaga-*," and itself conjectures *andhaka-* [Cf the notes of Henry, Griffith, Bloomfield The Kaṭha reading, however, should now be taken into account, and that has in fact *adhvaga-* see *Katha-hss*, p 155] Ppp has at the end *samarāmasi*

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 *apāi 'vā 'gnis pari* in b, and combines *no abhi* in c The comm has in c the regular form *mansta*, but long *ā* in this tense occurs a couple of times in other texts also.

9 Four times [*catús*] homage, eight times, to Bhava; ten times, O lord of cattle, be homage to thee, thine are shared out these five creatures (*paçú*) — cows, horses, men, sheep and goats

All the mss agree in the inconsistent readings *astakrtvas* and *daça krtvas* (cf. Prāt iv 27), SPP regards the comm as having *daçakrtvas* as a compound, but I do not see on what ground Ppp reads in d *gāvo 'çvās puruṣāṇā aj-*

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 (*ātmán*), that is breathing upon (*ánit*) the earth.

Ppp. omits *tava pṛthivī*, thus rectifying the meter; and it has for d *yad ejad adhi bhūmyām*

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 (*abhibhú*), the dogs go, away the weepers of evil with disheveled hair

The comm identifies the vessel (*koça*) with the *andakaṭāha*, the shell of the world-egg He takes *abhibhūs* as = *abhibhavitāras*, and epithet of *krostāras*, and *aghāriṇas* as = *amaṅgalam yathā bhavati tathā rodanam kurvatyah*, [but see VIII 1. 19 and references] [The meter of b would be rectified by reading *viçvāni* in place of *imā viçvā*]

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 *sahasraghnī*, with the majority of his authorities; none of ours have it, but P M W. have *-ghnyàm*, with two of SPP's mss., and with the comm [cf note to x. 4 7 and Henry's note], Ppp gives *-ghni* The comm. has *çikhaṇḍi* at end of b

13. He who, attacked (*abhi-yā*), hides himself, [who] tries to put thee down, O Rudra, him from behind thou pursuest, like the tracker (*padaṇī*) of one that is pierced

With the last pāda compare x 1 26 b the expression is apparently a familiar or proverbial one [cf Manu VIII 44, 'as the hunter follows the track (*padam nayati*) of a deer by the drops of blood', also Dhammapada, vss 179, 180] Ppp reads *ugra* 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 12 d, reads *tayor bhūmim antarikṣam svar dyāus tābhyām namo bhavamatyāya* [cf vs 19 a²] *kṛṇva*. The comm explains *vibhyāya* [alternatively] by *svavīryaprakaṭanārtham*, 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 'stu*, 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 AÇS. 1 12 34 and Āp IX 2 9, in both with *rudra* for *astu* in b

16. Homage in the evening, homage in the morning, homage by night, homage by day, to Bhava and to Çarva, 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 (*īya-*) with the tongue

The comm paraphrases *atipaçyám* with *atiçayenā 'tikramya vā paçyati* (the word is omitted in both Pet Lexx), and connects *purastāt* either with it or with *asyantam*; *jihvāye "yamānam* he explains as *jihvāgrena kṛtsnam jagad vyāpnuvantam bhakṣaṇārtham lihantam*, which is rather absurd, perhaps *jihvayā* (so Ludwig) belongs rather to 'we', 'we, by what we say.'

18. We go forward (*pûrva*) to meet him of dark horses, black, swarthy, killing, fearful, making to fall the chariot of the hairy one (*keçín*); homage be to him.

The comm. understands the connection as here given, making *keçín* the name of an Asura; Ludwig takes *ratham* as object of *prati 'mas* and the other words as its epithets. [Ppp. reads *çyāvāsyaṁ* at the beginning, and has, in b, *bhīmo* and *pārayantam*.]

19. Do not let fly at us the club (*'matyà*), 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 *martyam* instead of *matyam* in a. He recognizes that *srās* (i.e. *srā*[*ks*]*s*) is from root *srj* ("= *ni srja*"). Ppp. has *srā m devahitam* 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 *bṛūhi* in a, and has at the end *arāmasi* (as in vs. 7).

21. [Be] not [greedy] 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 (*piyārū*).

The insertion in c seems unavoidable, the comm. [in a passage restored by SPP.?] supplies *tava hetim*, Ludwig, *deinen Pfeil*. [Ppp. inserts *'çvesu* before *gosu*.]

22. Of whom the *takmán*, the *kásikā*, 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 'çvasya*, and this reading is followed. the comm. supplies, to *ekam*, *apakārinam purusam*, and makes it object of *eti* = *prāpnoti*. Ludwig understands *nirnayate* as 'extracting arrows from the quiver'. [As for *vṛ̀sanas*, cf. JAOS x 534, 524.]

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 (*çakvarī*).

The 'ten clever ones' are probably the fingers. cf. v 28 11. the comm. glosses the word with *aṅgulibhis*, as = *karmasu çaktābhih*. Ppp. begins *yas tisthati vicvabhrto antarikse 'yajvanas pra-*.

24. To thee are assigned the forest animals [*paçú*], the wild beasts in the woods, the geese (*hansa*), eagles, hawks, birds; thine, O lord of cattle, is the monster (*'yakṣá*) within the waters; for thine increase flow the waters of the heaven.

Ppp. reads, for b, *tubhyam vayānsi çakunās patatrinah*, elides the *a* of *apsu* in c, and combines *divyā 'po* in d. The comm. has *mṛdhe* at the end, explaining it as = *undanāya*. He takes *yaksam* as = *pūjyam svarūpam*, but does not give any reason

why, etymological or other. [Our **a** is nearly xii 1. 49 **a** (with the same redundancy of a dissyllable), and **b** is precisely xii. 1 51 **b**. for *paçavas*, cf also iii 31 3, xi. 5 21, and iii 10. 6 note]

25 The dolphins (*çiṅçumāra*), boas (*ajagarā́*), *purīkáyas*, *jashás*, fishes, *rajasas*, 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 *siçumārā 'jagarāh purīsayā jagā mat-* The comm has *pulīkayās* (like MS), he takes *rajasā́* (p *-sā́h*) as if it were the instr sing. *rájasā* he passes *jasás* and *mátsyās* without mention, but defines *çiṅçumāra* as 'a kind of crocodile (*nakra*)' and *ajagara* as 'a kind of serpent.' For *jasás*, some of the mss. (including our Bp P M W) have *jakhás*, one or two (including our I) have *jaghā́s*, and one of SPP's *jhasás*, doubtless it is the sea-monster called later *jhaṣa* Nearly all the mss have *sárvāṁ* in **d** (only our B [and D Kp ?] and two of SPP's *sárvām*), and SPP's text accordingly admits it, though it seems an evident error, and the comm reads *-vām*. Most of the *pada*-mss resolve *paristhā́sti* into *-sthā́ ásti* (instead of *asti*) We are surprised to find a 'northern' ocean spoken of, and set over against the 'eastern' one [cf xi 5 6], but *úttara* cannot well mean anything else Consistency requires the reading *-vmint sam-* in **c**, but the *t* is accidentally omitted in our text, and SPP's also leaves it out

26 Do not, O Rudra, unite (*sam-sṛj*) us with the *takman*, not with poison, not with the fire of heaven, elsewhere than [on] us make that lightning fall.

The comm again correctly paraphrases *sam srāh* with *sam sṛja*

27 Bhava is master (*īç*) 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 *tásyāi* at beginning of **c**, as if governed by the example of vs 12 **d** SPP emends to *tásmāi* in his text, with the comm and less than a quarter of his authorities, [and the translation implies the change] Ppp has a different **c** *tasya vā* (with *nā* written over it) *prāpad duchunā kā cana 'ha*, it also combines *bhavā "papra* [*urv*] 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 (*tanú*), O Rudra, do not injure

The verse occurs also as RV i 114. 7, VS xvi 15, TS iv 5 10², TA x 52, with *úksantam* and *uksitám* for *váhantam* and *vaksyatás* in **b**, *vadhīs* for *hinsīs* and *mó 'tá mātáram* for *mātáram ca* in **c**, and, for **d**, *má nah priyā́s* (TS TA *priyā́ má nas*) *tanvò rudra rīrisah*. The comm has *vaksatas* in **b** [Ppp has, for **b**, *mā na kṣiyanta uta mā no aksata*]

30. To Rudra's howl-making, unhymned-swallowing (?), great-mouthed dogs I have paid this homage.

The obscure *asamsūktagrilá* (Ppp. *-girebhyas*) is paraphrased by the comm with *asamlīnam açobhanavacanam grnanti bhāsante.* How *asamsūkta* should come to mean 'unmasticated,' as given in the Pet. Lexx, does not appear The translation given conjectures 'not having a hymn with it' The comm. reads *elavak-* 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 *senābhyas* Ppp disagrees with our text in the last two thirds of the verse, but is corrupt The comm reads *cana* at the end [The vs, as noted above, is quoted in the first *abhaya gana* (note to 16 8)]

[Here ends the first *anuvāka*, with 2 hymns and 68 verses The quoted Anukr says *tathā 'va rāudre 'pi parās tu vinçateh*, designating the hymn as a "Rudra-hymn"]

3. Extolling the rice-dish (odaná).

[*Atharvan — trayah paryāyāh*]

[Prose, except vss 19–22] A corresponding passage is found in Pāipp xvi, 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 Vāit, nor in the text of Kāuç, unless vs 31 is meant at 62 8 but Keçava (p 353[1]) cites it for use in witchcraft practices (so the comm), and also (p. 365[2]) for use in the *brhaspati 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 Brāhmanas

[**Paryāya I.** — *ekatrinçat bārhaspatyādanadevatyam 1, 14 āsurī gāyatrī, 2 3 p samavisamā gāyatrī, 3, 6, 10 āsurī pañkti 4, 8 sāmny anustubh 5, 13, 15, 25 sāmny usnih, 7, 19–22 prājāpatyā 'nustubh 9, 17, 18 āsury anustubh, 11 bhurig ārcy anustubh, 12 yājusī jagatī 16, 23 āsurī brhatī, 24 3-p prājāpatyā brhati, 26 ārcy usnih, 27 : [28, 29] sāmnī brhatī (29 bhurij), 30 yājusī tristubh, 31 alpacah (?) pañktir uta yājusī*]

1. Of this rice-dish Brihaspati is the head, Brahman the mouth (*múkha*)

The comm. combines in part two or three verses of the first *paryāya* together in giving his explanations.

2. Heaven-and-earth are the ears, sun-and-moon the eyes, the seven seers the breaths-and-expirations.

3 Sight (*cákṣus*) the pestle, desire (*káma*) the mortar.

4. Diti the winnowing basket, Aditi the basket-holder, the wind winnowed (*apa-vic*)

5 Horses the corns (*káṇa*), kine the grains (*taṇḍulá*), flies the husks.

6 *Kabru* the hulls, the cloud the stalk (*çára*).

The comm reads *kabhru*, and gives a forced etymology, from *ka* 'head' and *bhrū* 'brow', he also has *çiras* for *çára*, and this reading is found in some of the mss. (including our B p m, E s m, O p m [and some of SPP's]).

7 Dark metal its flesh, red its blood (*lóhita*)

That is, doubtless, iron and copper respectively

8 Tin [its] ash, greens (?*hárita*m) [its] color, blue lotus (*púṣkara*) its smell

The comm glosses *hárita* with *hemaṇ* 'gold' [Over "greens" W has interlined "gold? (so BR)" He rendered *hárita* by "the yellow one" at v 28 5, 9]

9 The threshing-floor [its] receptacle, the two splints (*sphyá*) [its] shoulders, the two poles (*īṣá*) [its] spines (*anūkyā́*)

The comm reads *sphāu*, and defines as *pravṛddhāu dhānyādhārasya çakaṭasyā 'vayavāu*, and he defines *anukyè* as *ansayor madhyadeçasya ca samdhi*. Bp reads *īçé* for *ṛṣí*

10. Entrails [its] neck-ropes (?*jatrú*), intestines [its] straps.

Jatrú is rendered with the commentary, who explains it as *anadudgrīvānām çakaṭa-yojanārthā rajjavah*

11 This very earth is the vessel (*kumbhí*) of the finishing (*rādh*) rice-dish, heaven the cover.

[W interlines a query over "finishing" The comm renders *rādh-* by *pacyamānasya*]

12 The furrows [its] ribs, gravel the content of [its] bowels.

The comm reads *ūvadhyam*

13. Righteousness (*ṛta*) [its] hand-washing, the brook (*kulyā́*) [its] pouring-on

In order to force a parallelism into it, the comm explains *ṛta* as a 'name for water,' and as signifying 'all the water that is found in the world.' The Pet. Lex, on the other hand, conjectures 'family custom' for *kulyā́*, it is translated above as if = *kulyā́*, as the comm takes it.

14. With sacred verse (*ṛc*) is the vessel put on, with priesthood sent forth;

15. With sacredness (*bráhman*) seized about, with sacred chant (*sáman*) 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

16. *Bṛhát* the stirring-stick, *rathamtará* the spoon.

The comm. paraphrases *āyāvana* with *udake praksiptānām tandulānām miçranasādhanam kāṣṭham.*

17 The seasons the cooks, they of the seasons kindle fire.

18. Heat (*gharmá*) burns upon the pot of five openings, the boiler (*ukhá*)

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 *yajñavacás* to *yajñavatas*, the Ppp. reading, as reported in the minor Pet Lex [and Roth's notes] The comm. explains the word as = *yajñāir agnistomādibhih prāptavyatveno 'cyamānah*

20. In which [rice-dish] are set (*çritá*), one below the other, the three, sea, sky, earth.

21 In the remnant (*úchiṣṭa*) of which took shape six times eighty gods.

The comm. paraphrases *akalpanta* by *samarthā vīryavanto 'bhavan*

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."

Upasecana 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-vad*)

26 The theologues (*brahmavādín*) say. hast thou eaten (*pra-aç*) the rice-dish as it was retiring (*párāñc*), or as it was coming on (*pratyáñc*)?

The *pluta*- or protracted syllables in this and the next verse are quoted in Prāt 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 Brāhmanas 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 *çrotriya*) read *prāçíh3*, and by his ms De the reading *prāçíh3* is given *secunda manu* Among our mss, O R Kp (and E ?) give *prāçíh3*. SPP reports that 16 of his authorities agree in giving *pratyáñcā3m*, and (apart from the presence or position of the *3*) this seems to be the reading of many of W's mss] SPP's text gives an accent to the protracted syllable in both cases in both vs 26 and vs 27 — [SPP's *pada* reading in vs 26 is *prá āçí3h*, and in 27 it is *prá 'āçí3h* An accented *ā́* in *āçí3h* would require *prāā́çí3h* (cf. vs 28), but one does not see why the *ā* should be accented]

27. Hast thou eaten the rice-dish, or the rice-dish thee?

The mss again disagree as to the accent of *prāçī3s*, the majority (including our Bp P M) having *prā́çī3s*, as *odaná* happens to have its natural accent on the final, there is no discordance as to *odanā́3h*

28. If thou hast eaten it retiring, thy breaths (*prāṇá*) will quit thee: so one says to him.

29 If thou hast eaten it coming on, thine expirations (*apāná*) 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

[**Paryāya II.**—*dvāsaptati mantroktadevatyam* **a** *of 32, 38, 41,* **g** *of 32–49 sāmnī triṣṭubh;* **b** *of 32, 35, 42,* **c** *of 32–49,* **e** *of 33, 34, 44–48 1-p āsurī gāyatrī,* **d** *of 32, 41, 43, 47 dāṛī jagatī,* **b** *of 38, 44, 46,* **e** *of 32, 35–43, 49 1 p āsury anuṣṭubh,* **f** *of 32–49 sāmny anuṣṭubh;* **a** *of 33–49* āṛṣy anuṣṭubh,* **a** *of 37 sāmnī paṅktı,* **b** *of 33, 36, 40, 47, 48 āsurī jagatī,* **b** *of 34, 37, 41, 43, 45 āsurī paṅktı,* **d** *of 34 āsurī triṣṭubh,* **d** *of 35, 46, 48 yājuṣī gāyatrı,* **d** *of 36, 37, 40 dāṛī paṅktı,* **d** *of 38, 39 prājāpatyā gāyatrī,* **b** *of 39 āsury uṣnih,* **d** *of 42, 45, 49 dāivī triṣṭubh,* **b** *of 49 1-p bhurik sāmnı bṛhatī†*]

*[The text of the Anukr. reads *enam anyābhyām ṛotıābhyām* (= **a** of 33) *ıty āditah saptadaçā "rcyanuṣṭubhah* The definition applies (perhaps with occasional forcing) to 14 of the 17 first *avasānas* of vss 33–49 As for the other 3, the **a** of 38 and the **a** of 41 are accurately defined above, in the first line of the Anukr excerpts for this *paryāya*, 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 *paryāya* of this hymn is reckoned in the Anukr as of 72 divisions in 18 *ganas* or paragraphs, but the actual division in the mss is into 126 such divisions (7 to each *gana*), as given in both editions, and the metrical description of the Anukr. (as reported above) is also on that basis

[**The division of this paryāya into 72 avasānas** — In his Critical Notice, p 20-21, at the beginning of his first volume, SPP treats of this matter, and just after the end (p 356) of the text of his third volume, he prints again this *paryāya*, but divided into 72 *avasānas* "according to the instructions contained in the Sarvānukramanikā" which he had printed in the Critical Notice, l c]

[The Major Anukr calls the 18 main divisions of this *paryāya* (answering to the "verses" of the Berlin ed) by the name of *dandakas* Since the *dandakas* are all subdivided, they are also (see p 472) called *ganas* Each *dandaka* falls into 7 subdivisions or *avasānas*, 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 *dandaka* (vss 32 and 49, Berlin)]

[Similarly, in a sequence of refrains or *anusaṅgas*, the refrain is given and counted as an *avasāna* only for its first and last occurrence in that sequence The third subdivision (or **c** beginning *tam vā aham*) of each *dandaka*, being unvaried throughout the *paryāya*, 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 SPP, in vol III) and counted as one with **b**, thus making the *avasāna* to consist of **b–c** — In like manner, the sixth subdivision (or **f** beginning *esa vā odanah*) and the seventh subdivision (or **g** beginning *sarvāṅga 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 *avasāna* to consist of **e–g**]

[Furthermore, and on the other hand, subdivision **e** varies as to its beginning between *tenāı 'nam*, *tayāı 'nam*, and *tāır enam*, and *tābhyām enam* but we find no unvaried sequences of more than two except *tenāı 'nam* etc in the 5 vss., 39-43, and *tābhyām*

enam etc. in the 5 vss., 44–48. For vss. 40, 41, 42, accordingly, and for vss. 45, 46, 47, as well, not only is f–g reckoned to e, but also e–f–g is reckoned as an *anusaṅga* to d, thus making the *avasāna* to consist of d–g.]

[For these six verses, therefore, arranged and counted as 3 *avasānas* (a, b–c, d–g), we have the reckoning 6 × 3 = 18 — For verses 32 and 49 (counted as a, b, c, d, e, f, g, as above noted), we have the reckoning 2 × 7 = 14 — And for the remaining ten verses, we have the arrangement and count, a, b–c, d, e–g, or 10 × 4 = 40 This gives us (18 + 14 + 40 =) 72, which is the count, not only of the Major Anukr, but of the Old Anukr or *Pañcapatalikā* as well]

32 If [*ca*] thou hast eaten it with another head than that (*tátas*) 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 (*arvāñ*), nor retiring, nor coming on, with Bṛihaspati [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 *prā́ṇīs* in a is *praṇā́ṇīḥ*

33 If thou hast eaten it with other ears than those [*tatas*] 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 mss read *sūryācandramasā́bhyām*, which SPP 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 (*múkha*) than that with which the ancient seers ate this, thy progeny will die from in front (*mukhatás*) thus one says to him; it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; with *brā́hman* 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 (*çad*): 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 *satsyanti* for *çatsyanti*

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 *saptarṣibhis* and *saptarṣi-* in this verse; SPP adopts the former.

39 If thou hast eaten it with another bulk (*vyácas*) than that with which the ancient seers ate this, the king-*yákshma* 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 *vyacasā* by *vyāptimatā rūpena*.

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 (*udaradārá*) 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 *udarasya daranātmako 'tisārākhyo rogah*, or diarrhœa

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 (*aṣṭhīvánt*) 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 Açvins, 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 *savitúh* in d (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 (*rtá*), therewith have I etc etc.

49 If thou hast eaten it with another firm standing (*pratiṣṭhā́*) than that with which the ancient seers ate this, without firm standing, without support (*āyátana*) wilt thou die: thus one says to him, it verily [have] I not [eaten] coming hither, nor retiring, nor coming on; standing firm in truth, therewith have I etc etc.

All our *saṃhitā*-mss, and the majority of SPP's, have the false accent *apratisthā́nó 'nāy-* in b, both editions emend to *-sthānò* Some of our mss (B P M) read *pratisthā́yā* in d, as if aiming at *pratisthā́yā*

[**Paryaya III.** — *saptakah. mantroktadevatyam 50 āsury anustubh 51 ārcy usnih, 52 3 p bhurik sāmnī tristubh, 53 āsurī brhatī, 54 2 p bhurik sāmnī brhatī, 55 sāmny usnih, 56 prājāpatyā brhatī*]

50 This — namely, the rice-dish — is indeed the summit (*vastápa*) of the ruddy one (*bradhná*)

The comm explains *bradhna* as *sūryamandalamadhyavartī 'çvarah*, and *vastapa* as *vyaptī vistabdham mandalam*

51 He cometh to have the ruddy one for his world, he resorteth (*çri*) to the summit of the ruddy one, who knoweth thus.

52 Out of this rice-dish Prajāpati 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 (*upadraṣṭí*) of one knowing thus stops [his own] breath.

Upadrasti 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 *bhávati* We might expect *'nuddhe*, 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 *sarvajyānim* by *prajāpaçvādirūpasya sarvasyā 'bhimatasya vastunah . . . hānir yathā bhavati tathā.* [Cf GB i 3 13, p. 52[18], LÇS x. 17. 7.]

56. If he is not scathed a complete scathing, before old age breath quits him.

[The quotations from the Old Anukr for the *paryāya-sūkta* are given piecemeal at the end of each *paryāya*. They may here be given together in their metrical form

ekatriṃśad bhavet pūrvas tasmād dvāsaptatiḥ parāḥ.
tṛtīyaḥ saptako dṛṣṭo "bṛhaspatiḥ śiraḥ" api

'In the [hymn beginning] "*bṛhaspatiḥ śiraḥ*" ' etc — The summations of *ganas* and (*gaṇa-*)*avasāna-rcas* are as follows I *g*, 0, *av*, 31, II *g*, 18, *av*, 72, III *g*, 0, *av*, 7. Total of *av*, 110 — The second *paryāya-sūkta* is called also a *gaṇa sūkta*]

4. Extolling the breath (prāṇá).

[*Bhārgavo Vāidarbhir — sadyomakham mantroktaprāṇadevatyam ānuṣṭubham 1 śaṅkumatī, 8 pathyāpaṅktā, 14 nicṛt 15 bhuriṇ, 20 anuṣṭubgarbhātriṣṭubh, 21 madhyejyotir jagatī, 22 triṣṭubh, 26 bṛhatīgarbhā*]

Found also in Paipp xvi The whole hymn (together with a considerable number of others) is quoted by its opening words in Kāuç 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 *āyuṣya gaṇa* (note to Kāuç 54 11), the comm quotes further uses from Nakṣatrakalpa 19, Śāntikalpa 15, and a Pariśiṣṭa]

Translated Muir, v 394 (the greater part) Scherman, p 69 (nearly all), Deussen, *Geschichte*, 1 1, 301 (with a general introduction), Henry, 111, 147, Griffith, II 64, Bloomfield, 218, 622. — The hymn to Prāna, introduced into the second *praśna* of the Praśna Upaniṣhad, contains reminiscences of this hymn cf vs 19, and Deussen, *Upaniṣhads*, p 562

1 Homage to breath (*prāṇá*) 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

Ppp reads in c *'stu* for *prāna*

3 When breath with thunder roars at the herbs, they are impregnated (*pra-vī*), they receive embryos, then they are born many

Ppp makes up the material of our vss 3 and 4 differently, giving first 4 **a**, **b** and 3 **c**, **d**, and then 3 **a**, **b** and 4 **c**, **d** It reads *garbham* in **c**, and *vi jāyate* in **d** The comm paraphrases *pra vīyante* with *garbham gṛhṇanti* [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, *kim* is a misprint for *kím* With **c**, **d** is to be compared the similar half-verse RV v 83 9 **c**, **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] Ppp has, for **a**, **b** *yadā prāno abhyakrandīd varsena stanayitnunā* [Pāda **d** doubtless means precisely the same thing as the English slang, 'that 'll be great for us!']

6. The herbs, being rained on, have talked with breath: "verily thou hast extended our life-time; thou hast made us all fragrant."

Ppp. reads in b *avādīram*, and in c *ādīcarat*

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 15 above, which differs only in the vocative used. Ppp puts the verse after our 8, and reads *te 'stu* in a, and *namo '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

Ppp. reads in b *namo 'stu*, and makes *parācīnāya* and *pratīcīnāya* 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 (*jīvás*)

For *yó* in b (to be read *yā́ u*) the comm has *yāu*, regarding it as dual

10. Breath clothes (*anu-vas*) human beings (*prajā́*), as a father a dear son, breath is lord of all, both what breathes and what does not

Ppp. combines *prajā 'nu* in a, and in d reads twice *yas* for *yat* *Prāṇati* in d remains undivided in *pada*-text by Prāt iv 57

11 Breath [is] death, breath *takmán*, breath the gods worship (*upa-ās*); breath may set the truth-speaker in the highest world

Ppp has for a *prāno mṛtyus prāno amṛtam* [cf RV x 121 2], which is less devoid of sense; at the end it reads *lokam dadhat*

12 Breath is *virā́j*, breath the directress, breath all worship, breath is the sun, the moon; breath they call Prajāpati.

Ppp reads *prāno sarvam* [sandhi'] for *prāṇam sarve* in b, and its c is *prāno 'gniç candramās sūryas* The comm explains *deṣṭrī* as = *vyavahāreṣu sarveṣām prerayitrī paradevatā*

13. Breath-and-expiration are rice-and-barley, breath is called the draft-ox; breath is set in barley, expiration is called rice

Ppp. combines *prāṇā "hito* in c Our P M W read *yávena* for *vrīhe ha* in c

14 A man breathes out (*ápānati*), breathes (*prā́ṇati*) within the womb; when, O breath, thou quickenest, then he is born again.

Ppp. reads, in b and beyond *garbhe antaḥ yā vā tvam prāṇa jinvaḥ sa dambha vāyase tvat* The comm. has *atho* in d.

15 Breath they call Mātariçvan, breath is called the wind, in breath what has been and what will be, in breath is all established (*pratiṣṭhita*).

Ppp. has at the end *samāhitāḥ*

16. They of the Atharvans, they of the Āṅgirases, they of the gods, also those born of men — the herbs are generated (*pra-jā*), when thou, O breath, quickenest.

Ppp has *ca yās* instead of *uta* at end of **b**. and, for **c**, *sarvā pra modanty osadhīḥ*. The adjectives are feminine, denoting the herbs

17. When breath hath rained with rain on the great earth, the herbs are generated, likewise whatever plants [there are]

Compare vs 5 above, of which this is an imitation. Ppp makes it yet closer, by reading *modante* for *jāyante* in **c** Some of the *saṃhitā*-mss read *jāyante 'tho* (losing the accent of *átho*) 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 idam* in **a**

19 As, O breath, all these human beings (*prajā́*) are tribute-bearers to thee, so shall they bring tribute to him who shall hear thee, O thou of good report (*suçrávas*)

Ppp has for **d** *yas tvā çuçrāva çuçruvaḥ*, and the comm also reads *çuçruvaḥ*. [With this vs., cf. Praçna Upanishad, ii 7]

20 He moves, an embryo, within the divinities, having come into being (*'ábhūta*), having been (*bhūtá*), he is born again, he, having been, entered with might (*çácībhis*) 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 *bhūtam* instead of *bhavyam* in **c** A part of the mss read *viveça* (not *-çā*) in **d**

21 The swan (*haṃsá*), ascending, does not extract (*ut-khid*) 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 (*ví-vas*)

Ppp reads *utpapadam* at end of **b** and goes on thus *imaṃ sa tuṃ utkhide ahnāi-vāçya nah çyo na rātrī una ha syā hnar prajñā tu kī cana* 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 *haṃsa* by 'goose']

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 *kiṃ u tasya ketuḥ*, it also combines *vartate 'kanemi* in **a**. The comm reads *paçcāt*

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 *ā* of *astā́cakra*, and its retention in the *pada*-text (*astā́ocakram*) are by Prāt III. 2 and IV 94

23. He who is lord of this that has every (*víçva*) [kind of] birth, of every stirring thing — to thee being such, O breath, having a quick bow among the unexhausted (*ánya*), be homage

The very rare *ánya* is rendered, at a venture, with the Pet Lexx [see BR under *ányā*, and OB. I 66 a, end]. [and the parallelism of the next vs., with its *átandra*, favors this rendering]. The wholly obscure pāda in which it occurs is explained by the comm to mean *prāṇiçarīresu kṣipram gacchate vyāpnuvate* he takes *ánya* from the root *an* 'breathe,' and *-dhanvan* from *dhav* 'go.' Ppp has no variants to help us

24. He who is lord of this that has all (*sarva*) [kinds of] birth, of all that stirs, unwearied, wise by *bráhman* — let breath go after (*anu-sthā*) me.

Ppp has at the end the easier reading *mām abhi rakṣatu* [W. interlines "attend" as a rendering of *anu-sthā*]

25. Upright among the sleeping he wakes, by no means (*naná*) does he fall down horizontal (*tiryáñ*), no one soever has heard of his sleeping among the sleeping

The comm reads in a *jāgara* and understands it as impv 2d sing. Ppp has in c [? or in a ?] *svapnesu*. The combination of *suptám* and *asya* seems to make it necessary to take the former in the sense of *svapna*, or of *svápa* 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 *supténu* in a, read *suptéṣu* (an accent-mark slipped over the wrong syllable)

26. O breath, turn not about from me, not another than I shalt thou be; like the embryo of the waters, in order to life (*jīvás*), I bind thee to me, O breath

The obscure second pāda is by the comm explained to mean *mayā saha tādātmyāpanna eva vartase*. Some mss (including our O) accent *mát* both times, and SPP. follows them in his text. compare XII 3 46

[The quoted Anukr says "*prāṇāya*"]

[Here ends the second *anuvāka*, with 2 hymns and 82 verses, according to the count of the Berlin edition, that is 1 *paryāya-sūkta* with 3 *paryāyas* and 56 verses and 1 *artha-sūkta* with 26 verses. But some mss. sum up the *anuvaka* as containing 136 "verses of both sorts," that is the 110 *avavāna-rcas* of our h. 3 (see p. 632, top, and p. 629, top) and the 26 *rcas* 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 "tasyāu 'dano" bhavet*. Does this mean that we have no right to count the "*tasyāudana*" as less than 3 hymns? Cf. p. 611, ¶ 4.]

5. Extolling the Vedic student (brahmacārin).

[*Brahman — viṭ-ṣaṇcakam mantroktabrahmacāridevatyam trāiṣṭubham 1 puro'tyāgata-virāḍgarbhā, 2 5 p bṛhatīgarbhā virāṭ ṣakvarī*, 6 ṣākvaraṣarbhā 4 p jagatī, 7 virāḍ-garbhā 8 puro'tiṣāgatā virāḍ jagatī, 9 bṛhatīgarbhā, 10 bhurij, 11 jagatī, 12 ṣākvaraṣarbhā 4 p virāḍ atijagatī, 13 jagatī, 15 purastājyotiṣ, 14, 16 22 anuṣṭubh, 23 purobārhatapāṅktaṣarbhā, 25 1 ar ārcy uṣṇih, 26 madhyejyotiṣ uṣṇiggarbhā*] *[The words *virāṭ ṣakvarī* are lacking in the London ms and are supplied from the Berlin ms The latter adds *parā urobṛhatī* but vs 3 is hardly metrical, and at any rate no *urobṛhatī*]

Found also in Pāipp xvi (with slight differences of order, which will be pointed out under the verses) Not quoted either in the Kāuçika or in the Vaitāna Sūtra, [but the schol to Kāuç 55 18 prescribe vs 3 for use in the *upanayana*] [It is cited also at the beginning of GB (1 2 1-8), the chapter on the *brahmacārin*]

Translated Muir, v 400 (18 vss), Ludwig, p 452, Scherman p 84 (19 vss), Deussen, *Geschichte*, 1 1 277, Henry, 114, 150, Griffith, 11 68, Bloomfield, 214, 626 - Cf also Bergaigne-Henry, *Manuel*, p 161, Hillebrandt, *Ved Mythol*, 1 471 Henry, p ix of his preface to Books X-XII cites this hymn in his discussion of *brāhman*, which he connects with root *bhrāj*, and Oldenberg reviews the matter in IF A 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 (*is*) both firmaments, in him the gods become like-minded, he maintains earth and heaven, he fills his teacher with fervor (*tapas*)

Ppp has *yasmin* for *tasmin* in **b** it rectifies the meter of **c** by reading at the end *dyām utā 'mum*, it combines *sā "cāryam*, and ends the verse with *bibharti* The comm explains *piparti* 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 *pitaras* in **a**, *manuṣyā devajanā gandharvā 'nusamyantu sarve trayastriṇçatam triṇçatam ṣaṭsahasrān sarvān sa devāṃs tapasā bibharti* None of the mss, nor either edition, reads *ṣaṭsahasrāḥ*, as required by Prāt 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

Upa-nī probably already a technical term for "receive as pupil, initiate" [Prescribed in the schol to Kāuç 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, toil, fervor

Ppp reads *mekhalāvī* for *-layā*, and at the end again [for the third time] *bibharti*. [We have the converse variant at xiii. 1. 1]

5. Prior born of the *brāhman*, the Vedic student, clothing himself with heat (*gharmá*), stood up with fervor; from him [was] born the *brāhmaṇa*, the chief *brāhman*, and all the gods, together with immortality (*amṛta*).

Ppp. reads *tapaso 'dhi tisthat* at end of b Of a the meaning may probably be 'was born before the *brāhman*' (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 (*'ācarikṛ*) [them]

Ppp reads in b *kāsnim*, and in c *sadyet pūrvād* The comm has in d *samgrhya*, he explains *muhur ācarikrat* by *atyartham ābhimukhyena karoti* ['Northern ocean'. cf note to xi 2 25.]

7 The Vedic student, generating the *brāhman*, the waters, the world, Prajāpati, the most exalted one, the *virāj*, having become an embryo in the womb of immortality, having become Indra, he has shattered (*tiṣ*) the Asuras

Ppp reads in d *amrtān* instead of *asurān* More than half of SPP's authorities read *bhūtvā amrt-* uncombined in c

8 The teacher fabricated both these envelops (*nábhas*), the wide, profound, [namely] earth and sky, them the Vedic student defends by fervor; in him the gods become like-minded

The last pāda is identical with 1 b above Ppp is more original, reading for c, d *tāu brahmacārī tapasā 'bhi rakṣati tayor devās sadamādam madanti*, it also omits *ime* in a, and it puts the verse after our vs 9 The comm [and two of SPP's authorities] read *tam* for *te* at beginning of c

9 This broad (*prthvī*) earth, and the sky, the Vedic student first brought [as] alms (*bhikṣā*), having made them [both] fuel, he worships, in them are set (*ārpita*) all beings

Ppp omits the meter-disturbing *ā* in b, and reads for c, *te brahma krtvā samidhā upāsata*. '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 [are] deposited [*ni-dhā*] the two treasures (*nidhí*) of the *brāhmana*, them the Vedic student defends by fervor; the whole of that he, knowing, makes *brāhman* for himself.

The construction and sense of the last pāda are very doubtful For c, Ppp. has its version of our 8 c over again *tāu brahmacārī tapasā 'bhi rakṣati;* it also combines *parā 'nyo* in a [To bring out the play of the original, one might render *nidhí* by 'deposits']

11. The one this side, the other hence, from earth, the two fires come together between these two envelops; upon them are set (*çri*) the firm rays; these the Vedic student stands upon by fervor

For our obscure first pāda Ppp substitutes a more translatable version *arvāg anyo divas pṛsthād ito 'nyaḥ pṛthivyāḥ*, and it reads *ati* for *'dhi* in c, and the comm has also *ati*, combining it with the following to *atidṛdhās*. [The comm also has *tām* (misprinted *tā* see "Corrections") for *tān* in d.]

12 Roaring on, thundering, the ruddy white-goer has introduced (*'anu-bhṛ*) in the earth a great virile member, the Vedic student pours seed upon the surface (*sánu*), on the earth, by that live the four directions.

Extremely obscure, and there are no valuable variants Ppp has at the beginning *abhikrandann irunac chatiñgo*, the comm. reads *varuṇaḥ çyatiñgo*, explaining the latter word by *çyetavarnam jalapūrnam megham prāptaḥ* The last pāda is found elsewhere, as ix 10 19 d, RV i 164. 42 b

[For consistency, the Berlin ed should have *abhikrándant*.] [The Anukr defines the vs as of 50 syllables and appears to scan it as 13 + 11 · 11 + 14 = 49 The ms puts the mark of pāda-division before *pṛthivyā́m* This last is a most palpable gloss of *sā́nāu* If we reject it, pādas b c. d are good *tristubh*.]

13 In the fire, in the sun, in the moon, in Mātariçvan, in the waters, the Vedic student puts fuel; their gleams (*arcís*) go about separately in the cloud; their sacrificial butter (*ájya*) is man, rain, waters

Ludwig conjectures *puṛtsam* fog" in d for *purusas* Ppp is too corrupt in c, d to be of service. 'Their' in c, d is *tā́sām* fem., apparently relating to *samidhas* '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] *apsu* '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 (*svàr*) brought

This verse stands in Ppp before our vs 13, it reads at the beginning *parjanyas* instead of *ācāryas*, reads in c *jīmūtā "san*, and in d *svar ābharam* The comm., in order to put some sense into the identification of the teacher with death and Varuna, regards it as alluding to the instruction of Naciketas by Death (Katha Upanishad, etc.) and of Bhrgu by Varuṇa [TA. ix. 1, etc.] [For c, d, Roth compares ÇB xi 8. 1²]

15. Varuṇa, having become teacher, makes his own (*'amā*) the entire ghee, whatever he sought of Prajāpati, that the Vedic student furnished, a friend (*mitrá*) from his own self

The translation implies *svā́t* as the proper *pada*-reading in d, and the comm also understands this, but all the *pada*-mss read *svā́n*, as if acc pl The end of this verse and the beginning of the next are unfortunately wanting in Ppp; it reads at the beginning *amād idam krn-*. The mss put the *avasāna* after *prajāpatāu* instead of after *varuṇaḥ*, and SPP divides accordingly [see his note], our division is changed in obedience to the requirements of the sense Ludwig understands *mitrás* as signifying the god Mitra

16. The teacher [is] the Vedic student; the Vedic student [is] Prajāpati; Prajāpati bears rule (*vi-rāj*); the *virāj* became the controlling Indra.

17. By Vedic-studentship, by fervor, a king defends his kingdom; a teacher by Vedic-studentship (*brahmacárya*) seeks a Vedic student.

Ppp reads *rakṣate* in b, and *ichati* in d.

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 *jigīsati* at the end, SPP. reads *jigīrsati* '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 *jihīrsati* — if, as seems probable, that underlies its corruption *jāhirusati* As between *jigīsati* and *jigīrsati*, the former seems preferable [These verses will seem much less inept if we give a less rigid interpretation to *brahmacarya* see Deussen, p 281, p 278]

19 By Vedic-studentship, by fervor, the gods smote away death, Indra by Vedic-studentship brought heaven (*svàr*) for the gods.

Ppp. reads *apā 'jayan* at end of b [and *amṛtam* for *devebhyaḥ* 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 *saṃhitā*-mss chance to agree in c in reading *saha rtubhis*, which SPP accordingly gives in his text Ppp also has it, and further *bhutābhavyam* in a, and *brahmacārinā* 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 *-cārinā* [For *paçavas*, cf xi 2 24 note]

22. Individually do all that are of Prajāpati bear breaths in their bodies (*ātmán*), all these the *bráhman* defends, brought in the Vedic student.

Ppp. reads at end of b *bibhrate*, one would like to emend to *bíbhratas* [But cf Deussen's interpretation, p 282] Ppp also has in c *sarvāns tān*

23. That, sent forth (*?pariṣṭa*) of the gods, not mounted onto, goes about shining; from that [was] born the *brāhmaṇa*, the chief *bráhman*, 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 *puruhūtam* instead of the obscure *pariṣūtam* in a, and gives the verse a last half of its own *tasmin sarve paçavas tatra yajñās tasmin annam saha devatābhiḥ*, and this version of the second half-verse is given in GB 1 2, 7. The comm. explains *pariṣūtam* as *parigṛhītam; ātmatayā sākṣātkṛtam*.

24 The Vedic student bears a shining *brâhman*, in that [are] woven together all the gods; [he] generating breath-and-expiration, then out-breathing (*vyānâ*), speech, mind, heart, *brâhman*, wisdom.

Ppp reads in b *asmin* for *tasmin*, 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 d *caksuç çrotram janayan brahma medhām* [The sequence is, therefore, 24 a, b, 26 c, d, 23, 24 c, d] The GB cites *prânâpânâu janayan* as a *pratîka* at i. 2 8

25 Sight, hearing, glory put thou in us; food, seed, blood (*lóhita*), belly.

Ppp begins differently *vācam çresthām yaço 'smāsu*. [Deussen renders *udâram* by 'Leibessegen']

26 Shaping (?) these things, the Vedic student stood performing penance (*tapas tapya-*) on the back of the sea (*salilá*), in the ocean, he, bathed, brown, ruddy (*piṅgalá*), shines much on the earth.

The comm explains 25 and 26 together, as if one verse. The translation implies the emendation, apparently unavoidable, of *kálpat* to *kálpan*, the comm. makes no scruple of glossing it with *kalpayan*

[The quoted Anukr says "*brahmacārī*" *ca*]

[Here ends the twenty-fourth *prapāṭhaka*]

6. To many different gods: for relief.

[*Çamtāti — trayovinçakam. cāndramasam uta mantroktadevatyam ânustubham* * *23 bṛhatī-garbhā*] *[The Anukr omits the definition of 18 as *pathyāpañkti*]

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, 19, 13, 12, 18, 16, 22, 21)

[The hymn is included by Kāuç 9 2, 4 in the *çānti ganas*, major and minor, and all of the hymn except vss 7, 9, 22, 23 (those in which the word *anhas* is missing) is reckoned to the *anholiṅga gana* (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 (*godâna*), 55 1 (*upanayana*), Keç to 44 5 (*vaçâçamana*) Verse 9 is reckoned to the *rāudra gana*, note to 50 13]

Translated Henry, 117, 155, Griffith, ii 72, Bloomfield, 160, 628

1 We address (*brū*) 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 *brūmas* by *stumas* or by *stutaphalam yācāmahe*

2 We address king Varuṇa, Mitra, Vishṇu, likewise Bhaga; Aṇça, Vivasvant we address: let them free us from distress.

3 We address god Savitar, Dhātar and Pūsnan; we address Tvashṭar at the head (*agryá*): let them free us from distress.

MS. has nearly the same verse in ii. 7. 13, but with a like our 2 a.

4. The Gandharvas-and-Apsarases we address, the (two) Açvins, Brahmaṇaspati, 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**, *-masā ubhā*, and reads in **c** *ādityān sarvān*

6. The wind we address, Parjanya, 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** *ṛṣā* for *uṣāḥ*, and in **c** *ādityas* for *devas* [Cf Hillebrandt, *Ved Mythol*, i. 270]

8 The earthly, the heavenly cattle, also the beasts (*mṛgá*) that are of the forest; we address the hawks (*çakúnta*), the birds (*pakṣín*). let them free us from distress

Or, 'the winged hawks' Ppp has a better and more independent **a** (ours = 5 21 **a**, above) *ye grāmyās sapta paçavaḥ* [cf in 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 (*sam-vid*) — let those be ever propitious to us

Ppp reads in **b** *ugras* for *rudram* and, instead of **d**, the refrain *te no muñcantv anhasaḥ* The comm has *vadmas* for *-ma* in **c** [Pāda **d** is nearly repeated at vs 22 **d**]

10 We address the sky, the asterisms, the earth, the *yakṣás*, the mountains, the oceans, the rivers, the pools — let them free us from distress

Ppp reads in **b** *bhāumam* The comm explains *yakṣāṇi* as *pujyāni tattatyāni punyakṣetrāṇi* MS has the verse in ii 7 13, but reads *samudrāṁ* and *ṛṣyantāṁ* in **c**

11 The seven seers now we address, the heavenly waters, Prajāpati, the Fathers with Yama as their chief (*çréṣṭha*) we address let them free us from distress

Most of the mss (including all of ours that are noted) read *saptarṣīn* in **a**, and SPP gives it in his text, the comm has *saptarṣi n*

12 The gods that are seated in the sky, and that are seated in the atmosphere, the mighty ones (*çakrá*) that are set (*sīd*) on the earth — let them free us from distress.

[We had **a**, **b** above at x 9 12 In **a** read *devāso*']

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 *divā dāivā atharvanaḥ*.

14. We address the sacrifice, the sacrificer, the verses (*ṛc*), the chants (*sāman*), the remedies; the sacred formulas (*yájus*), the invocations we address: let them free us from distress.

Bhesajā, which probably refers to material like that included in the Atharva-Veda, is explained by the comm as *çāntikarāṇi vāmadevyādīni*, no hymns in our collection receive any such title in the Kāuçika.

15 The five kingdoms of plants, having Soma as their chief (*çréṣṭha*), we address; the *darbhá*, hemp, barley, *sáha* — let them free us from distress.

Ppp rectifies the meter of **b** by reading *brūmasi*, in **c** it puts *bhañgas* before *darbhas*. The mss, as usual, differ as to the accent of *rājya*, several (including our O) read *rā́jyāni*, and our R s m has *rājyā́ni* The comm. calls *saha* 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 7³, 9³, 10³, 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 Tāitt. Brāh II 6 19 in explanation of what gods are lords of the several seasons. *Ārtavān* he defines as *tattadṛtuvíçesasambandhinah padārthān*, *hāyana* and *samā* 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 *sarva* instead of *viçve*. The epithet *ṛtāvṛ́dh* 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.

Bhūtám at the beginning may be adjective, 'him who is.' Ppp. reads *patis* for *vaçī* at end of **b**, and for **c**, *bhūtāni sarvā brūmas*.

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 *saṃhitā*-mss. happen to read together in b *dvādaça rtávaḥ*, which SPP adopts; Ppp makes the same combination ⌊Pāda d is nearly 9 d above⌋

23. The immortal remedy, chariot-bought, which Mātalī knows — that Indra made enter into the waters, that remedy, O waters, give ye.

The *pada*-text reads *mātalir* also ⌊Concerning Mātalī, see Weber, *Sb* 1895, p 837⌋ All the mss. accent *ā́po* in d, and it accordingly is read by both editions; but the sense requires the emendation to *ápo*, as translated, ⌊so the comm · *he āpaḥ*⌋ 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 *sūtra*, but with *mātalyā* instead of *pātrāṇy* at the beginning, the mss of Vāit. read *mātalyā* or *mārttalyā*.

⌊Here ends the third *anuvāka*, with 2 hymns and 49 verses The quoted Anukr says *agnim-brūmake tisraḥ* i.e. · in the hymn *agnim brūmaḥ*, there are three [over twenty]'⌋

7. Extolling the remnant (úcchiṣṭa) of the offering.

[*Atharvan — saptavinçatiḥ mantroktochiṣṭādhyātmadāivatam ānuṣṭubham* * *6 purosniçbārhatapará, 21 svarāj, 22 virāṭ pathyābṛhatī*] *⌊The Anukr omits the definition of vs 11 as *pathyāpaṅktiḥ*⌋

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*, i 1 305-310, Henry, 120, 156, Griffith, ii 75, Bloomfield, 226, 629 — See Deussen's valuable introduction He does not believe that *ucchiṣṭa* means 'remnant of the offering' 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 *ucchiṣṭa* the remnant of Aditi's rice-dish, he quotes Tāitt Brāh i 1. 9[4], where it says "they gave her what remained" (*ucchesana*) etc Ppp reads *rūpāṇi* for *rūpam 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 *vātā "hitaḥ*

3. In the remnant [are] the being one and the non-being one, both, death, vigor, Prajāpati; they of the world (*lāukyā́*) are supported (*ā-yat*) on the remnant, both *vrā́* and *drā́*, also fortune (*çrī́*) in me.

Ppp reads *'sanç* ⌊for *asanç*⌋ in a; in d, where we should welcome its aid in making sense, it is corrupt, reading *pṛçcadṛçcāvṛçcīr mayi;* it also combines *ucchiṣṭā "yattās*

in c. The comm. has *āhitās* again instead of *āyattās* in c; he supplies *prajās* to *lāukyās*, and he explains *vras* as *vārako varuṇaḥ* and *dras* as *drāvako 'mṛtamayaḥ somaḥ*, and the last clause by *tatprasādāc chrīḥ sampad mayi vidusy āhitā "sthitā bhavatu*.

4. Being fixed, fix thou, being stanch, *nyá*, the *bráhman*, the ten all-creators; as the wheel on all sides of the nave, the divinities [are] set (*çritá*) in the remnant

Ppp gives no variant in a, at the end it has *devatā hitāḥ* (i.e. *"hitāḥ?*) SPP., against the authority of all the *pada*-mss, combines *dṛnhasthiras* into one word, merely because the comm so explains it (*dṛnhanena sthiraṁ kṛto lokaḥ*) — which is no reason at all for such an absurdity. *Ayas* the comm glosses with *netāras tatratyāḥ prāṇinaḥ*, which gives us no help

5 The verse (*ṛc*), the chant (*sáman*), the formula (*yájus*) [are] in the remnant, [also] the song (*udgīthá*), the introductory praise (*prástuta*), the praise (*stutá*), the sound *hiṅg* [is] in the remnant, the tone (*svara*), and the ring (*?medí*) of the chant, that in me.

The comm gives alternative explanations of *svára* and *medí*, showing that their technical meaning was doubtful to him, as to us. Ppp has for b *udgītas prastutaṁ sthitam*, in d it has *mīdhus* for *medas*. [To the last clause the comm supplies *bhavatu*. cf. vss. 12, 14.]

6. That relating to Indra-and-Agni, that to the purifying [Soma] (*pāvamānā*), the great-named ones (f., *mahānāmnīs*), the great ceremony (*mahāvratá*) — within the remnant are [all] the members of the sacrifice, like an embryo within a mother.

The *aindrāgna* and *pāvamāna* are explained by the comm. as two *sāmans*; for the *mahānāmnīs* he refers to Ait. Ār. iv. 1.

7. The *rājasūya* (royal consecration), the *vājapéya* (vigor-drinking), the *agniṣṭomá* (fire-praise), then the sacrifice (*adhvará*), the *arká* and *açvamedhá* (horse-sacrifice) [are] in the remnant, the one having a living *barhís*, most intoxicating

Ppp has in b the preferable reading *tato 'dhvaraḥ*.

8. The establishing of a fire, also the consecration, the desire-fulfiller, together with the meter (*chándas*), the removed (*?útsanna*) sacrifices, the sacrificial sessions (*sattrá*), are set together in the remnant.

All the *pada*-mss. read in b *kāmaḥ prāḥ chándasā*, but no *saṁhitā*-ms. gives correspondingly *kāmaprāç chān-*, they vary between *-prá chán-* (thus the majority) and *-práḥ chán-* (including our I K), both editions emend to *-práç chán-*, the comm. understands the two words as one compound. He also reads *utsannayajñās* as a compound in c, and takes it to mean sacrifices that have gone out of use and knowledge.

9 Both the fire-offering (*agnihotrá*) and faith, the *váshat*-exclamation, the vow (*vratá*), penance, the sacrificial gift (*dákṣiṇā*), what is offered (*iṣṭá*) and what is bestowed (*pūrtá*) — are set together in the remnant

Ppp. reads *'ti* instead of *'dhi* in d The comm. explains *ista* as *çrutivihitam yāgahomādi karma*, and *pūrta* as *smrtipurānābhihitam vāpīkūpatatākadevāyatanādyāmādinirmānam*

10. The one-night [sacrifice], the two-night, the same-day-purchase (*sadyaḥkrī*), the purchasable (*? prakrī*), the praiseworthy (*ukthyà*) — [it] is woven, deposited, in the remnant; the minute things of the sacrifice, by wisdom.

Ppp. betters the grammar of the last half-verse by reading for d *yajñasyā 'no nu vidyayā* The comm reads in b *sadyaskrīh, sadyahkrī* 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 (*sodaçín*), and the seven-night — from the remnant were born all the sacrifices that are put in immortality.

Ppp. combines *yajñā 'mrte* near the end The comm understands by *ubhayas* in b the doubles of the numbers of nights given. *Sodaçin* is the subject of Prāt iv 51, and *catūrātra* (p *catuhoʳātrah*) of Prāt iv 80.

12. The response (*pratīhārá*), the conclusion (*nidhána*), both the all-conquering and the on-conquering (*abhijít*) one, the same-day and overnight ones [are] in the remnant, the twelve-day one also that in me

Ppp has at the beginning *prathāro* [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 (*sámnati*), comfort (*kṣéma*), custom (*? svadhá*), refreshment, immortality, power — in the remnant all occurring (*pratyáñc*) desires are satisfied with desire

Ppp reads at the end *tṛpyanti* Most of the *pada*-mss and many of the *samhitā*-mss read simply *kṣéma* in a (including our Bp O D R K Kp)

14. The nine earths, oceans, skies, are set (*çritá*) in the remnant, the sun shines in the remnant; day-and-night also that in me

The *pada*-mss in general read simply *çritá* (or *çrtá*) in b Two or three mss (including our O) read *'pi* in d Ppp reads in a, b *bhumyām samudrasya 'kāśe*, and has *ca* for *api* in d [The comm. treats the last words of the vs as under vs 12]

15. The added oblation (*upahavya*), the dividing [day], and the sacrifices that are put in secret, the remnant bears, bearer of all, father of the generator

Ppp. reads *divi çrutah* [intending *çritāh*] for *guhā hitāh* in b The mss are divided between *upahávyam* and *upahavyám*, the latter is read by our B W O s m D R T ; and K has *-havyàm*

16 The remnant, father of the generator, of breath (*ásu*) the grandson, grandfather — he dwells, ruler of all, an overpowering (*? atiglnyá*) bull upon the earth.

Ppp. reads in b *'sāu putraç ca*, which, without the *ca*, is an acceptable improvement.

17. Righteousness, truth, penance, kingship, toil, and virtue (*dhárma*) and deed (*kárman*), being (*bhūtá*), what will be, [is] in the remnant; heroism, fortune (*lakṣmí*), strength in strength

Ppp has *dīkṣā* for *rāstram* in **a**: a better reading The comm. explains *ṛta* here by *manasā yathārthasamkalpanam* 'right conception'; *bale* at the end he makes = *balavati tasmınn ucchiste.*

18. Success, force, design, dominion, kingship, the six wide [quarters], the year [is] in the remnant, *ídā*, the orders (*prātsá*), the dips (*gráha*), the oblation

Ppp combines *oṃ* "*kūtıh* in **a** [W interlines 'potions' as an alternative for 'dips.']

19 The four-priest (*cátur-hotr*) [sacrifices], the *āprís*, the seasonal [oblations], the *nıvids* — in the remnant [are] the sacrifices, the invocations, the victim-offerings (*paçubandhá*), then the offerings (*iṣṭi*)

Tādıstayah at the end in our edition is a misprint for *tád ıstayaḥ*

20 Both the half-months and the months, the year-divisions (*ārtava*) with the seasons; in the remnant [are] the noisy waters, the thunder, the great sound (? *çrúti*)

The comm reads *ṣu.i* in **d**, so we lack his conjecture as to the meaning of *çruti.*

21 Pebbles, gravel, stones, herbs, plants, grasses, clouds, lightnings, rain — in the remnant [are they] set together, set.

Ppp combines *sıkatā 'çm-* in **a** [Read *osadhīr* ?]

22 Success (*rāddhi*), attainment, obtainment, permeation, greatness, prosperity [*edhatú*] — in the remnant over-attainment and growth (*bhūti*) [is] put in, put down, put

Several of our mss (P M W I O) accent *vyāptı* in **b** All the mss save one or two (including our B) leave *edhatuh* unaccented, as if it were taken for a 3d dual perfect; both editions read *edhatúh* The comm strangely reads at the end *hitāh*, [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 were born all the gods in heaven, heaven-resorters

24 The verses (*ṛc*), the chants, the meters, the ancient (*purāná*), together with the formula (*yájus*): from the remnant were born etc etc

Ppp reads, for *rcah sāmāni, rgyajussāmāni*, and also prefixes to the verse our 27 **a**, **b** (combining *devās pıt*)

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

[The first half-verse recurs as 8. 24 a, b.] [In the Berlin ed., there should be a space between *módāḥ* and *pra-*.]

27. The gods, the Fathers, human beings, and they that are Gandharvas-and-Apsarases: from the remnant etc. etc.

[The quoted Anukr. says "*uchiṣṭe*"]

8. Mystic: especially on the constitution of man.

[*Kāurupathi — catustriṃçat adhyātmamanvudāvatam ānuṣṭubham 33 pathyāpaṅktī*]

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 Vāit.]

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 (*manyú*) brought his wife away from the house of contrivance (*saṃkalpá*), who were the groomsmen (*jánya*)? who the wooers (*varáḥ*)? who also was chief wooer?

Ppp. combines in c *kā "san*. [Its c, d = our 6 c, d.]

2. Penance and also action were within the great sea (*arṇavá*); those were the groomsmen, those the wooers; the *bráhman* was chief wooer

The *pada*-mss (save one of SPP's) divide *evāstām* in a into *evá · āstām*, and the accent of the verb is perfectly defensible, though SPP alters to *āstām*. Some of the mss (including our Bp P M E.) leave *mahati* unaccented: cf. vs 6 b, and iii 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 *brahman*' 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 (*ákūti*).

The first half-verse occurs also as 7 25 a, b above, and the first three pādas as vs 26 a, b, c below. Ppp. combines *vā "kūtim* in d.

5. Unborn were the seasons, likewise Dhātar, Brihaspati, Indra-and-Agni, the two Açvins, at that time: whom did they worship (*upa-ās*) [as] chief?

The comm. reads at the end *āsate*.

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 *āsate* at the end. SPP. reads *āstām* in *pada*-text, this time with two of his mss. Some mss again (cf. vs 2) read *mahati* (so our Bp.E., P.M. *mahaty árṇavé*).

7. The earth that was previous to this one (*itás*), which the sages (*addhātí*) indeed knew — whoever may know that by name, he may think himself knowing in ancient things.

The translation implies emendation of *tắn* in c to *tắm*, which SPP gives in his text, with about half of his mss Ppp's version is quite different; it reads for a *ye 'to bhūmiṣ pūrvā "sīt*, and, for c, d, *ke tasyan devā "sate kasmin sā 'dhi çrutah* [intending *tasyām* and *çritā* ?]

8 Whence was Indra, whence Soma, whence Agni born? whence did Tvashtar come into being? whence was Dhātar born?

Ppp has for d *dhātā sam abhavat kutah*

9. From Indra Indra, from Soma Soma, from Agni Agni was born; Tvashṭar was born from Tvashṭar, from Dhātar Dhātar was born.

Ppp arranges in d *dhātā dhātur*

10 The ten gods that were of old, born from gods — having given the world to [their] sons, in what world sit they?

Ppp combines *tā "san* in a, and reads *purah* for *purā* in b. [For consistency, the Berlin ed should have *dattvắ*]

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, the flesh who brought from whence?

Ppp combines at the end *kutā "bharat* The comm appears again to read *sam abharat* at end of b A few mss (including our Bp.R) read *snắvah* 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.

Ppp reads *çansatas* for *samsicas* in a, and *samsṛjya* for *samsicya* in c

14. Thighs, feet, knee-joints, head, hands, also face, ribs, nipples (*'barjahyà*), sides: what seer put that together?

The comm has nothing to say for *barjahyè* except 'the parts so called' Ppp reads instead *majjahye*, and it has *çroni* for *çiras* in b It also makes our 14 c, 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.

Ppp reads [*bāhu* for *mukham* in a and has] in c *tat sarvam*. The comm paraphrases *samdhā* in d with *samdhānakartrī devatā*

16. The great body which lay there, put together by the putting-together — who brought into it the color with which it shines (*ruc*) here today?

Ppp reads *adadhat* for *açayat* in **a**, *mayi* for *mahat* in **b**, and *ko 'smin* in **d**. SPP. reports all his *pada*-mss as having at the end *ābharat*, which he emends to *ā·abharat*, our *pada*-mss give the latter.

17. All the gods assisted (*?upa-çikṣ*), that she who was a woman knew, she who was wife of control (*?váça*), mistress (*īçá*), brought color into it.

Ppp reads in **a** *upāsikṣan*, and *vasya* for *vaçasya* in **c**, the comm. (with two or three of SPP's mss.) has instead of the latter *viçvasya*. 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 **c** is adjunct of *devâs*, whether **b** is object of the verb in **a** is more doubtful. Ppp gives no help. The comm. makes **b** define Tvastar 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 (*nírṛti*), the deities named evils, old age, baldness, hoariness, entered the body afterward (*ánu*).

The comm. reads *tandrī* in **a**, and *khālityam* 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.

Ppp has the better reading *sahas* for *bṛhat* in **b**.

21. Both growth (*bhūti*) and diminution, generosities and niggardlinesses, both hungerings and all thirstings, entered the body afterward.

Ppp combines *vā 'bhūtiç* in **a**.

22. Both revilings and non-revilings, both what [says] "come on" (*hánta*) and "no," faith, the sacrificial fee, and non-faith, entered the body afterward.

Ppp combines *vā 'nindāç* in **a**. The majority of mss. (including our Bp B P M E. T R K) read *dakṣiṇā* in **c**, [if I understand W's Collation Book, only Bp T K among his mss. are noted as so reading,] both editions give *dákṣiṇā*. The comm. explains the word as meaning *dhanasamṛddhi*. [Cf. Oldenberg, ZDMG. 1. 449.]

23. Both knowledges and ignorances, and what else is to be taught (*upa-diç*), the *bráhman* entered the body, the verses, the chant, also the formula.

Ppp combines *vā 'vidyāç* in **a**, and reads for **c** *çastram sarvaṃ prā 'viçan* [= our 25 **c**]. *Bráhman* 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

Ppp reads for **a** *ānandā nandās pramado* The comm reads *nur tstās* in **c** [see SPP's note, p 163] The first half-verse is identical with 7. 26 **a**, **b** above

25. Both appeals (*ālāpá*) and pratings (*pralāpá*), and they who utter (*-lap*) addresses (*abhīlāpa-*) — all entered the body, joiners-on (*āyúj*), joiners-forth (*prayúj*), joiners

Ppp reads *prāyuyas* in **d** The comm explains the last words as = *āyojanāni*, *prayojanāni*, and *yojanāni* The first half-verse is as it were a change rung on 24 **a**, **b**

26 Breath-and-expiration, sight, hearing, indestructibleness and destruction, out-breathing and up-breathing, speech, mind — they go about (*īya-*) with the body

The first three pādas are the same with 4 **a**, **b**, **c**, above.

27 Both blessings (*āçís*) and precepts (*praçís*), demands (*saṁçís*) and explanations (*vaçís*), thoughts, all devisings, entered the body afterward

The comm explains the difficult compounds of *-çis* as mechanically as those of *-yuj* in vs 25 · *āçāsanāni*, *praçāsanāni*, *saṁçāsanāni*, *vividhāni çāsanāni*.

28 Both those of the blood and those of the bladder, the hasting 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 *āsteyīs*, against the great majority of his mss, the comm, and the sense The reading has not been noted at all among our mss, but *sn* and *st* are very imperfectly distinguished in general by the scribes, and the latter may possibly have been intended by some among them The comm derives the word from *ā* + *snā*, instead of from *asan*, the form in which he gives it is *āsneyyas* The second word he reads *vāsneyyas*, and derives it from *vā* 'or' + *snā*' Then he adds another derivation for both words, from *āsana* 'sitting,' and *vasna* 'price' respectively He reads then *āpas* in **c**. Ppp reads *çukriyā* in **c**

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. *apas* in **b** (the *pada*-text *astá ápah*, as required by the accent, the comm in general pays no heed to accent) He acutely refers to Tāitt Brāh 1 1 9⁴, where bone is identified with fuel, and seed with sacrificial butter

30 What waters [there are], and what deities, what *virāj*, with *bráhman*, *bráhman* entered the body; on (*ádhi*) 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' (*vi bhejire*, 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 *tathā* instead of *atha* in **c**

32. Therefore, indeed, one who knows man [*púruṣa*] thinks "this is *bráhman*"; for all deities are seated in him, as cows in a cow-stall.

Our text should read at the end *ivā "sate* with SPP. and nearly all the mss (our Bp B. *ivā "sate*). Ppp has a less naive d *ça ire 'dhi samāhitāh*

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 (*'ni-sev*)

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 *ni sevate* by *nitarām sukhaduhkhātmakān bhogān sevate.* [He makes *jīvātmā* the subject and a masculine subject seems required by *visvañ*, unless we read *ní* just after it.]

34. Within waters that are sluggish (*'stīma*), old, is the body placed; within that is might (*'çava, çavas ?*), thence is it called might

There is perhaps in c, d a play upon the word *çávas*, which may mean either 'might' (as neut.) or (as masc.) 'corpse.' The comm. paraphrases it both times with *balātmakah sutrātmā* [i.e. the *parameçvarah*] He explains *stīmāsu* as *anādiram sarvam jagad ādiram kurvatīsu*

[Here ends the fourth *anuvāka*, with 2 hymns and 61 verses. The quoted Anukr. says with reference to this eighth hymn "*yan manyur" ity atra caturdaça ca* that is 14 over 20.]

9. To conquer enemies: to Arbudi.

[*Kāuikāyana — sadvinçakam mantroktārbudidevatyam ānustubham 1 7 p. virāt çakvarī 3-av., 3 parosnih, 4 3-av. usnigbrhatīgarbhā parātristup 6-p. atyagatī, 9, 11, 14, 23, 26 pathyāpañkti, 15, 22, 24, 25 3-av. 7 p. çakvarī, 16 3-av. 5-p. virād uparistājjyotis tristubh, 17 3-p. gāyatrī*]

This and the following hymn are wanting in Pāipp., although bits of vss. 15-17 of this one are to be found in Pāipp. xvii. The opening words of the two are quoted together in Kāuç. 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 (*bāhú*) [there are], what arrows, and the powers (*vīryà*) of bows, swords (*así*), axes (*paraçú*), 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 (*udāra*).

The comm. refers to AB. vi. 1, where Arbuda is named and called a serpent-sage, and declares Arbudi and Nyarbudi to be his two sons. *Udārān* he explains as *udgatān antarikṣacarān raksahpiçācādīn mantrasāmarthyodbhāvitān*, or also as *sūryaraçmiprabhavā ulkādaya āntarikṣyā utpātāh*, specters or portents. [Pāda d, below, vs. 13 b.]

2. Stand up, equip ye yourselves (*sam-nah*), O friends, god-folk; beheld, concealed of you be [those] who are our friends, O Arbudi.

The occurrence of *mitrās* m and *mitrāni* n in the same verse is puzzling, also the conjunction of *samdṛṣṭa* and *gupta*, and of *vās* with the singular *arbude* The comm reads *samdṛṣṭās* and *guptās* in c Our Bp reads *yāḥ* 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 11] The comm reads *senām* in c

4 The God that is Arbudi by name, and the lord (*iṣāna*) Nyarbudi, by whom the atmosphere is involved (*ā-vṛ*), 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 pādas 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 (*bhañj*) the army of our enemies, envelop it with [thy] coils (*bhoga*)

The comm explains *bhogebhiḥ* as *ātmīyāḥ sarpaçarīrāḥ*

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 *pada*-text reads in a *jātān nyarbude*, but the reading is plainly false, and should be either *jātā nyarbude*, or *jatāni arbud* either of these, considering that to the scribes *nya* and *nnya* are entirely equivalent and exchangeable (see my *Skt Gr* §§ 220, 232), would correctly represent the *saṃhitā*-reading [Cf the reading of the comm at 10 21]

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 'scraped' 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 *ruta*, *smita* etc.), = *dantāir vilekhane khādane sati* Of *kṛdhukarni* the comm says *kṛdhv iti hrasvanāma karṇābharaṇaparityāgena hrasvakarni* The verse is translated (also vs 14, and 10 7) by Bloomfield in AJP xi 340

8 Drawing in her *karṅkara*, seeking with her mind her son, husband, brother, also her people (*svá*) — 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 '[he being] bitten' etc. The Pet Lex renders *karūkara* 'vertebræ of the neck and spine' rather (in ÇB xii 2 4[10, 14]), perhaps 'a point or spinous process of a vertebra' The comm explains *karu* as an imitative word, and *karṅkara* as meaning anything that makes the sound *karu*, and so designating *hastapādādy-avayavagatam samidhmad asthiyātam*, and he goes on *loke hi bhayavaçād ubhayor hastayoh parasparāṅgulinipīdanena tādṛçam çabdam utpādayanti* This is far from relieving satisfactorily the obscurity Most of our mss accent *svàn* in c

9. Let the buzzards, *jāṣkamadās*, vultures, falcons, winged ones, let the crows, the birds (*çakúni*), sâtısfy 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** *alıklabāh* and *yāh klamadāh*, and some of the mss have *jāhkam-* (so our B O s.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 (*ᵓnivāçá*) 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 *ṛrhatam* in **a** He explains *nivāçās* as *nunam vāçayamānā ābhāsyamānāh*

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** *ūrugrāhāıs* (which is not bad) and *bāhuvañkāıs*, explaining the latter by *bāhunā vakrabandhanāih* Our P M W read at the end *amitrany arbude* 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 (*ᵓpaṭāurá*), 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 *paṭāurá* by 'thigh,' although it is not too acceptable, considering the familiarity of *uru* as name for 'thigh' SPP. reads instead *paṭūrāu*, 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 *tat-* (i e. *urah*) *pradeçāu* He makes *aghāırn* from *agha* and root *ṛ aghena bhartṛviyogajanitena duhkhenā "rtāh!*

15 Dog-accompanied Apsarases, she-jackals (*ᵓūpakā*) also, O Arbudi, the *rıçá*, licking much 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 [vss 22, 24]. The accent of *çvànvatīs* seems certainly wrong, but it is read by all the mss, and avouched by the commentary to Prāt. iii 73 The translation of *ᵓūpakā*

is that of the minor Pet Lex, apparently founded solely on an Avestan analogue; the comm defines it as *māyāvaçāt kevalam rūpamātreno 'palabhyamānāḥ senārūpakāḥ* He reads *antak* and *pātṛe* as two independent words, according to his custom of caring nothing for accent For *ṛiçām* ("tearing one, as designating some small animal," minor Pet Lex) he reads *vaçām* 'cow,' so that we lose any light he might have cast on the obscure description Bp reads *ṛisām* Prāt iii. 75 and iv. 77 prescribe the *pada*-reading *durnihita-*.

16 Her that strides upon the *khaḍūra*, mutilated, wearing what is mutilated(?); the specters that are concealed, and what Gandharvas-and-Apsarases [there are], serpents, other-folk, demons;—

The comm reads at the beginning *khadūre*, and explains it as *ākāçe dūradeçe*. our Bp Kp. have *sadūre* Again neglecting the accent, he takes *adhi* and *cañkramām* as two independent words He also reads *-vāçinīm* in b, *-vāsin* 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. 1 c⌋

17. The four-tusked ones, the black-toothed, the pot-testicled, the blood-faced; they that are self-frighting and frighting.

The first four epithets are accus pl masc.; probably, like the accus. fem at beginning of vs 16, objects of *prá darçaya* 'show forth' in vs 15 The comm. explains *svabhyasās* and *udbhy-* by *svāyattabhūtayo rākṣasāḥ* and *udgatabhūtayaḥ*

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.

ŚPP reads in his *saṃhitā*-text *jáyāṃç ca* in c, with the large majority of his mss, and with part of ours (E O s m K) The prolongation being so anomalous, and unsupported by the Prāt., I think *jáyaṃç ca* decidedly the more acceptable reading The comm gives it. He also has *çucas* for *sicas* in b Read *amitrān* at end of c, with *anusvāra*-sign, not *anunāsika* ⌊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 *pravlīnas*, in accordance with the more usual form

20 Of our enemies, pushed forth by it, O Arbudi, let Indra, lord of might (*çácīpáti*), slay each best man (*vára*); let no one soever of them be freed

'By it'—i.e. by the army, the comm reads instead *tvayā* 'by thee' With a, b compare vi 67 2 c, d ⌊Our d occurs several times see note to iii 19. 8.⌋

21 Let their hearts burst open (*ut-kas*), their breath pass up aloft; let dryness of mouth follow after our enemies, ⌊and⌋ not those who are friendly

The comm renders *ut kasantu* by *çarīrād udgacchantu*, and *ud iṣatu* equivalently

22. Both they who are wise (*dhīra*) and they who are unwise, those going away and they who are deaf, they of darkness and they who are

hornless (*tūpará*), 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 *-abhivāsin* is wholly uncertain [cf Pāli *vāsita*]; the Pet Lex conjectures instead *-abhivāçin*, and the comm reads *bastāvivāçin*, as from *basta* + *avi* + *vāçin* He also, in defiance of *pada*-text and accent, renders *tamasās* as *támasā*. [Cf. *nabhasá-s* (not *nábhas-as*), 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.

Trisandhi, lit. 'of three joints,' is conspicuous especially in the next hymn The comm explains it here as *kaçcit senāmohako devah samdhitrayopetavajrāyudhābhimānī vā*

24 The forest-trees, them of the forest-trees, herbs and plants, Gandharvas-and-Apsarases, serpents, gods, pure-folk (*puṇyajaná*), Fathers — all those, O Arbudi, do thou make our enemies to see, and do thou show forth specters

The comm identifies the 'pure-folk' with the *yaksas* [With c, d, cf VIII 8 15, above] [Cf Kāuç 73 5]

25. Mastery over you have the Maruts [gained], the heavenly Āditya, Brahmaṇaspati; mastery over you have both Indra and Agni, Dhātar, Mitra, Prajāpati, mastery over you have the seers gained (*kr*) — exhibiting among the enemies — in case of thy bite, O Arbudi

One would like to emend *devás* to *devā́s* in a

26 Masters (*īçāna*) 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 *avasāna* in this verse after *yūyám*, and SPP very properly does the same [Our b, c = 2 a, b b = 10 1 a]

[The quoted Anukr says "*ye bāhavah*" see vs 1.]

10. To conquer enemies: to Trishandhi.

[*Bhṛgvaṅgiras — saptarcam — mantroktatrisandhidevatyam ānustubham 1 virāt pathyābṛhatī, 2 3-av 6-p tristubgarbhā 'tiçakvarī, 3 virād āstārapaṅktī 4 virāj, 8 virāt tristubh; 9 purovirāt purastājjyotis tristubh, 12 5-p pathyāpaṅktī 13 6-p jagatī, 16 3-av 6-p kakummaty anustupgarbhā çakvarī, 17 pathyāpaṅktī, 21 3-p gāyatrī, 22 virāt purastādbṛhatī, 25 kakubh, 26 purastārapaṅktī*]

Not found in Pāipp. [For its use by Kāuç 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 (*mānavá*) [are] on the earth, let those ill-named ones sit (*?upa-ās*) in the mind (*cétas*) of Trishandhi.

The translation implies *veda rā́jyam* in **a**, while all the *pada*-mss treat the word as a compound (*vedarā́jyam*) The comm takes *veda* as an independent word, but renders it as a 3d sing., with *triṣandhis* supplied as subject, and he understands the enemies as addressed by *vas* in **a** He supplies *ketavas* to the three *ye*'s in **c, d**, regarding *mānavās* as adj., 'human' And he cuts off the last two pādas, adding them instead to vs 3, and reading at the beginning *triṣandhe tve* ("= *tava*"); explaining *upāsatām* by *sambhajantām*, and making the following nouns its subject. For *durnāmānas* he has *-nam* (as also our B O).

3 Iron-(*áyas*-)mouthed, needle-mouthed, likewise thorn-tree-(*vṛkaṇ-kaṭī*-)mouthed, let the flesh-eaters, of wind-swiftness, fasten on our enemies with the three-jointed (*tríṣandhi*) thunderbolt.

The comm regards the epithets as signifying flesh-eating birds, and supplies [alternatively] 'sent forth' (*preṣitās*) to the concluding instrumentals

4 O Jātavedas, Āditya, put thou between much human flesh; let this army of Trishandhi be well-placed in my control.

Most of SPP's *pada*-mss give *sénāh* in **c** no such reading has been noted among our mss One would like to improve meter and sense together by emending *triṣandhes* to *-dhinā*, understanding the 'army' to be the enemy's *Antár dhehi* 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 (*ā-hṛ*) to you [pl.], the offering [is] dear to Trishandhi

The comm reads *āhutis* (for *-tas*) in **c**, and *āhutipriyā* as compound in **d** [In some copies the *r* of *priyā* is broken.]

6. Let the white-footed one tie together, this shaft (*çaravyà*), four-footed; O witchcraft, be thou for our enemies, together with the army of Trishandhi

The comm. reads for *dyatu*, in **a**, *patatu* cf vs 7 **a** By *çitipadī* he understands a white-footed cow, called a *çaravyà* as being a *çarūnām bāṇānām samūhah*

7 Let the smoke-eyed (f.) one fall together, and the crop-eared one (f.) yell, it being conquered by the army of Trishandhi, let the ensigns be red

The comm. supplies *parakīye bale* to *jité*, the *pada*-reading (simply *jité*) 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 *kṛtyā* 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.

The comm. explains *radantām* by *svatundāiḥ pādāiç ca vilikhantu* [Read *divi ca yé?*]

9. The agreement (*samdhá*) which thou hast agreed on with Indra and with the *bráhman*, 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 *-adhattās* in **a**; and he treats *indra-samdhayā* as two independent words in **c**. *Samdhắm* in **a** is clearly proved an intrusion by the meter

10 Brihaspati of the Añgiras race, the seers sharpened by the *bráhman*, set up (*ā-çri*) in the sky the Asura-destroying weapon, Trishandhi

One would like to emend *āñgirasás* to *áñgirasas* (as Ludwig translates) The comm. renders *á 'çrayan* by *asevanta*, as if it were *á 'çrayanta*

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 (*áhuti*) — the thunderbolt which Brihaspati of the Añgiras 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 Añgiras race poured, an Asura-destroying weapon — therewith do I blot out (*ni-lip*) yon army, O Brihaspati, I slay the enemies with force.

The comm renders *ni limpāmi* by *nitaram chinadmi* He also has the strange reading *amūs* for *amum* before *śátrūn*

14 All the gods come over hither, who partake of [the offering] made with *váṣat*, 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** *-yanti*, 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 Āditya make their missile weapon (*astrá*) disappear, let the moon put (*yu*) them on the track of what is not gone

The last clause is very doubtful and difficult, the comm gives no aid, explaining with *aprāptayā "jigamiṣatah çatroh. panthānam asmatprāptyupāyabhūtam mārgam yutām tatah prthakkurutām* (taking *yutām* from *yu* 'separate,' and adding) *tādrçam mārgam çatruḥ na paçyatv ity arthaḥ* He divides the verse into two, making the second begin with *ādityá esām*

17 If they have gone forward to the gods' strongholds, have made the *brâhman* their defenses, if (*ʔyát*) they have encouraged (*ʔupa-vac*) themselves, 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. Causing to follow the *puróhita* 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 (*ʔsam-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 *çucas* for *sicas*, as in the other passage [9 18 comm p 181[17]]

21 Confounded [be] our enemies, O Nyarbudi, slay thou of them each best man (*vára*), slay [them] with this army.

The comm strangely reads *amitrān* beside *mūdhâs* [The rationale of his variant is perhaps as in 9 6 above (*nnya* = *nya*) The *pada*-text has *amítrāh* But the comm. also takes *mūdhāh* as = *mūdhān*]

22 Whoever is mailed, and who without mail, and what enemy is in march (*ʔájman*); by bowstring-fetters, by mail-fetters, smitten by the march let him lie.

The mss are in good part awkward about the combination *jm* (in *ajmani*, *ajmanā*), writing what looks like a *tm* or *pm*, but there is no real variant The comm explains *ájman* as *ajati gacchaty anene 'ty ajma rathādi yānam*. He gives *abhihitas*, a preferable 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 *yé 'varmāṇah*, though read by all the mss [save R], is wholly inadmissible, and should be emended to *yé 'v-*

24. Who have chariots, who have no chariots, those without seats and they who have seats (*sādá*) — all those, being slain, let vultures, falcons, birds (*patatrín*) eat

We may fairly question whether 'seat' means here 'seat on horseback.' The comm. explains *asādās* by *açvādiyānanarahitāh padātayah*, and *sādinas* by *açvārūdhāh* 'mounted on horses.'

25. Let the army of our enemies lie with thousand corpses (*-kúṇapa*) in the conflict of weapons, pierced through, cut to pieces (?).

The obscure *kakajākrtā* at the end is guessed by the comm to mean *kutsitajananā vilolajananā vā krtā;* he attempts no etymology, but evidently sees in it the root *jā* In **a** he has the strange reading *senām* for *çetām*

26. Let the eagles (*suparṇá*) 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 *suparnāis* to *suparnās* in **a** The comm. takes it as qualifying *çarāis* understood and adjunct of *marmāvidham*. 'pierced etc by well-feathered arrows' In the irregular meter of the first line, the division is perhaps best made before *adantu;* a small minority of SPP's mss. so regard it, and accent *adántu* accordingly, and he follows them in his text; our Bp puts its pāda-division after *adantu*, and, with one other ms, leaves the word without accent. [See Henry's elaborate conjectures, p 172 *marmāvidho 'ôruvatah suparnâ ganāir adantu mrdítām çáyānam* The other versions imply *mármaviddham*, and Bloomfield expressly conjectures *marmaviddhám*, overlooking the accent, but the comm to Prāt iv. 68 quotes *marmāvidham* as an instance of non-separation in *pada*-text]

27. [The offering] which the gods follow (*anu-sthā*), of which there is no failure — with that let Indra, Vritra-slayer, slay, with the three-jointed thunderbolt.

[Here ends the fifth *anuvāka*, with 2 hymns and 53 verses The quoted Anukr says, referring to this last hymn, *antyo vimçatih sapta cā 'parāh*]

[The sum of the verses for hymns 1-2 and 4-10 is (68 + 189 =) 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 + 72 + 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 *anuvāka* as 51 (i e 26 + 25? — instead of 26 + 27 = 53) verses, and 10 17 is indeed a *gaṇita*-verse, but the Old Anukr reckons hymn 10 as 27, not 25]

[Three or four mss sum up the *sūktas* "of both kinds" as 12]

[Here ends the twenty-fifth *prapāthaka*]

Book XII.

[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 Anukramaṇī 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 livres X, XI et XII de l'Atharva-véda traduits et commentés*, Paris, 1896. The *bhāsya* 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:

Anuvākas	1	2	3	4	5
Hymns	1	2	3	4	5
Verses	63	55	60	53	73¶
Decad-div	5 tens + 13	5 tens + 5	6 tens	4 tens + 13	— P

Here, as before, ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P 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 "decad"-*sūktas* and 7 *paryāya-sūktas* or 30 *sūktas*. Cf. the summation at the end of hymn 5.]

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1. To the earth.

[*Atharvan — trisastih bhāumam trāistubham 2 bhurij, 4–6, 10, 38 3-av 6-p jagatī, 7 prastārapañkti, 8, 11 3-av 6-p virād asti, 9 parānustubh, 12, 13, 15 5-p çakvarī (12, 13 3-av), 14 mahābrhatī, 16, 21 1-av sāmnī tristubh, 18 3 av 6-p tristubhanustubgarbhā 'tiçakvarī, 19, 20 urobrhatī (20 virāj), 22 3-av 6-p virād atijagatī, 23 5-p virād atijagatī, 24 5-p anustubgarbhā jagatī, 25 3 av 7-p usnig anustubgarbhā çakvarī, 26–28, 33, 35, 39, 40, 50, 53, 54, 56, 59, 63 anustubh (53 purobārhatā), 30 virād gāyatī, 32 purastājjyotis, 34 3-av 6-p tristubbrhatīgarbhā 'tijagatī, 36 viparītapādalaksmī pañkti, 37 3 av 5-p çakvarī, 41 3 av 6-p kakummatī çakvarī, 42 svarād anustubh, 43 virād āstārapañkti: 44, 45, 49 jagatī; 46 6-p anustubgarbhā parāçakvarī, 47 6-p usniganustubgarbhā parātijagatī, 48 purobrhatī anustubh; 51 3-av 6-p anustubgarbhā kakummatī çakvarī; 52 5-p anustubgarbhā parātijagatī, 57 purobrhatyāgatā jagatī, 58 purastādbrhatī; 61 purobārhatā, 62 parāvirāj.]

Found also in Pāipp. xvii. (excepting vss 62, 63). Many of the verses are used by the Kāuç, as also the whole hymn (which is also by itself an *anuvāka*), under the name *bhāuma*, '[hymn] to earth' so at 38. 12, 16, in a ceremony for giving firmness to buildings; at 98. 3 (with vi. 87, 88), for safety from earthquake; and in 8. 23 it is (with iii 12, vi. 73, 93) reckoned a *vāstospatya* hymn. The first 7 verses (Kāuç 24 27) and the first 9 (?24 31, 35) are used in the *āgrahāyaṇī* ceremony [Further, cf Keç to 70 8, 9] In Vāit, vss 1, 13, 27, 30, and others are quoted. [The whole hymn is prescribed in Nakṣ. Kalpa, 18, in a *mahāçānti* called *pārthivī* see SPP iii 2025]

Translated: by Charles Bruce, *Journal of the Royal Asiatic Society*, Old Series, xix 321 ff. (with comparisons from Greek writers), Ludwig, p. 544, Henry, 179, 215, Griffith, ii. 93; Bloomfield, 199, 639

1. Great (*bṛhánt*) truth, formidable right, consecration, penance, *bráhman*, 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 (*loká*); —

Found also in MS (iv. 14 11), which reads *yajñáḥ* in **b**, and *bhúvanasya* (for *bhávyasya*) in **c** The Anukr. does not heed that pāda **a** is *jagatī* The verse (unless more of the hymn is meant to be included with it) is, according to Vāit. 12 6, to be repeated by one who relieves on the ground the needs of nature It is quoted by Kāuç 24 24 in the *āgrahāyaṇī* ceremony; also in the comm to 24 35 (cf. above), and it, with vs. 38, is reckoned (see note to Kāuç 19 1) among the *pustika mantras*

2. Unoppressedness in the midst of men (*mānavá*). Whose are the ascents (*udvát*), the advances (*pravát*), the much plain (*samá*), who bears the herbs of various virtue (*nánāvīrya*) — let the earth be spread out for us, be prosperous for us

The mss vary in **a** between *badhyatás* and *madhyatás* (Bp P M I have *ba-*), but only the latter can be right, and the translation adopts it, the former (which Ppp also has, and *mānaveṣu*) seems to have come in under the influence of *-bādham* [Correct the edition] As the text stands, pāda **a** can only be an adjunct to vs 1, and so Ppp reckons it, and begins our **b** with *asyāḥ* But MS. (iv 14 11) reads *asambādhā yā madhyató mānavébhyo*, it also has *mahát* for *bahu* at end of **b**, and *nánārupāḥ* and *bibhárti* in **c** This time the Anukr notices that **b** has 12 syllables Kāuç 137 16 quotes the verse [in the preparation of the *vedi*]

3 On whom [are] the ocean and the river (*síndhu*), the waters, on whom food, plowings, came into being, on whom quickens this that breathes, that stirs — let that earth (*bhūmi*) set us in first drinking

That is, doubtless, give us precedence over others (but MS reads *purvapéyam* see note to vs 5) Ppp. reads for **b** *yasyām devā 'mṛtam anvavindan*, and for second half-verse it has our 4 **c**, **d**, giving our 3 **c**, **d** as second half of vs 5, with the easier reading *jīvati*, [followed by] *viçvam ejāt* in **c** We should expect *kṛsáyas* in **b**

4. Whose, the earth's, [are] the four quarters, on whom f
ings, came into being; who bears manifoldly what breathe
— let that earth (*bhūmi*) set us among kine, also in in
(*?ánya*)

Ppp reads in **a** *yasyām* and *prthivyām*, and in **b** *grstayas* [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 *bahudhā*) *prāṇine jāñgano bhūmir gosv açvesu pinve krnotu*, thus relieving us of the difficult *dnye*. 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 (*pūrvajanā*) formerly spread themselves (*ᵓvi-kr*), on whom the gods overcame the Asuras, the station (*ᵓviṣṭhā*) of kine, of horses, of birds (*vāyas*) — let the earth assign us fortune (*bhāga*), splendor.

Ppp reads in **a** *nicakrire* and in **b** *atyavartayan*, also in **c** (found as [its] 4 **c**) *vayasayya* [?] MS has a verse made up of our 5 **a**, **b** (without variant), 4 **c** (accenting *bibhárti*), and 3 **d** (with *pūrvapéyam*) The verse is mixed *tristubh* and *jagatī* [In Ppp this verse precedes our 4 — The sequence of the half-verses of the Vulgate 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**, **b**, 5 **c**, **d**]

6 All-bearing, good-holding, firm-standing, gold-backed (*-vákṣas*), reposer of moving things (*jágat*), bearing the universal (*viśvānará*) fire, let the earth (*bhūmi*), whose bull is Indra, set us in property.

The verse is found also in MS (iv 14 11), which reads, in **a**–**b**, *puruksúd dhiranyavarnā jágatah pratisthā*, and in **d** *drávinam* (the editor also admits in his text the bad reading *índra rsabhā*) 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] [By 'reposer' he means 'bringer-to-rest']

7 She the earth (*bhūmi prthivī*), whom the gods, sleepless, defend all the time without failure — let her yield (*duh*) 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** *ghrtám* instead of *priyám*.

8. She who in the beginning was sea (*salilá*) upon the ocean (*arṇavá*); whom the skilful (*manīṣín*) moved after with their devices (*māyá*), the earth whose immortal heart covered with truth is in the highest firmament (*vyòman*) — let that earth (*bhūmi*) 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.

[to us brilliancy [and] strength, [and] set [us] in highest royalty'

whom the circulating waters flow the same, night and day,
re — let that earth (*bhūmi*), of many streams (*-dhārā*) yield
then let her sprinkle [us] with splendor

ot heed that **c** is a *jagatī* pāda. [In Ppp., this verse precedes our 7]

10. Whom the Açvins measured; on whom Vishṇu strode out; whom Indra, lord of might (*çácī-*), made free from enemies for himself — let that earth (*bhūmi*) to us, a mother to a son, release (*vi-sṛj*) milk [to me]

Some of the mss read in d *-trān chácī-*, and Bp has accordingly *-trān*. Ppp. also has *cakrā "tmane 'namitrān cchacī-*, and, at the end, *nas payah* [Ppp's repetition of *nas* 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 (*párvata*), let thy forest-land (*áraṇya*), O earth, be pleasant (*syoná*); upon the brown, black, red, all-formed, fixed (*dhruvá*) earth (*bhūmi*), the earth guarded by Indra — I, unharassed, unsmitten, unwounded, have stood upon the earth.

Ppp. reads in b *āranyam* corrected to *ar-*, and *nah* after *astu*, also in c *lohinīm*, and in f *adhi sthām*, which is better [Roth's Collation has in fact *addhi*] The verse (11 + 11 . 11 + 11 8 + 8 = 60) should be called *atiçakvarī* rather than *virād asti* Verses 11 and 12 are reckoned to the *svastyayana gana* (see note to Kāuç 25 36)

12 What is thy middle, O earth, and what thy navel, what refreshments (*ūrj*) arose (*sam-bhū*) out of thy body — in them do thou set us, be purifying (*pū*) toward us, earth (*bhūmi*) is mother, I am earth's son; Parjanya is father — let him save (fill? *pṛ*) us

Ppp reads at end of a *yaç ca nādyā*

13 On what earth (*bhūmi*) 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 (*bhūmi*), increasing, make us increase

Ppp reads in b *vaiçvakarmanah*, and in d reads and combines *çukrā "hutyā pur-* All the mss accent at the end *vardhamānā* In Vāit 15 8 the verse is used to accompany the enclosing of the sacrificial hearth. In virtue of one *jagatī* pāda (b), the verse is a full *çakvarī* (56 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 (*bhūmi*), 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 *purā kṛtyāne*, also, in b, *'bhimanyā tāndanamā dhanena* Read in our text *pṛtanyād yó* (an accent-sign omitted); one of our mss [and five of SPP's authorities, and his text'], however read *yó* According to the usual nomenclature of the Anukr, the verse is a *virād gāyatrī* (11 + 11 · 12 = 34 hence *bhurij*). [Dr Ryder suggests that the *mahābhṛtī* here intended is one of 3 *jāgata* pādas (see *Ind Stud* viii 243-4) Both this vs and 17 may be scanned as 12 + 12 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 (*samagrá*), together yield fruit (*duh*) to us, the honey of speech, O earth, do thou assign unto me.

Té for *tás* at the beginning, allowing us to regard *prajás* as accus, would be a welcome emendation

17 The all-producing (*-sú*) mother of herbs, the fixed earth (*bhúmi*), 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 (*mahābrhatyāu*) of the Anukr-text suggests the possible falling out of the *pratīka* of this verse. See under vs 14⌋ ⌊There is a play of words in *dhármaṇā dhrtám* 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 (*bhúmi*), make us to shine forth as in the aspect (*samdṛç*) of gold, let no one soever hate us

Ppp reads *vīryena* for *apramādam* in c, and from e ⌊*samdṛçi*⌋ passes directly on to our 19 c (*agnir antas pur-* etc) probably an accidental omission The verse (12 + 11 11 8 + 8 + 8 = 58) lacks two syllables of a full *atiçakvarī*

19 Agni is in the earth (*bhúmi*), in the herbs, the waters bear Agni; Agni [is] in the stones (*áçman*), Agni is within men, in kine, in horses are Agnis

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 *ājyatantra* 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 *divā ˜tapaty*.

21 Let the earth, fire-clad, black-kneed, make me sharpened, brilliant (*tviṣīmant*)

This verse is quoted by *pratīka* in GB 1 2 9 As to the ritual uses of it and of vs 20, see the note to vs 19 Ppp. reads *tvaṣīvantam* in b

22 On the earth (*bhúmi*) they give to the gods the sacrifice, the oblation, duly prepared; on the earth (*bhúmi*) mortal men (*manuṣyà*) live by *svadhá*, by food; let that earth (*bhúmi*) 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. *svarāj* instead of *virāj*. Ppp reads in a *juhvati* instead of *dadati*

23. What odor of thine, O earth, came into being, which the herbs, which the waters bear, which the Gandharvas and Apsarases shared — with that do thou make me odorous, let no one soever hate us.

Ppp adds, after *bheṣire, yas te gām açvam arhati;* and it reads for our **d** *tenā 'smān surabhīs kṛṇu*, and, in our **e**, *dvaksata* 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 Kāuç 13 12 and 54 5 *gandhapravādās* (likewise in the comm to 24 24), they are also reckoned as belonging to the second *varcasya gana* (see note to Kāuç 12 10).

24. What odor of thine entered into the blue lotus, which they brought together at Sūryā'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 *tenā 'smān surabhīs kṛṇu* and *dvaksata* [To the definition of the] verse (11 + 11 11 + 8 + 8 = 49) [should be added "*bhuraj*"]

25 What odor of thine is in human beings (*púruṣa*); in women, in men, [what] portion, pleasure, what in horses, in heroes, what in wild animals and in elephants, what splendor, O earth (*bhūmi*), in a maiden — with that do thou unite us also, let no one soever hate us

Or, in **d**, *mṛgesu hastiṣu* may mean simply 'elephants' (lit 'wild beasts having a hand') Ppp reads *yas te bhāume puruṣesu* *ruci vo vadhūṣu; yo gosv açveṣu yo mṛgesu* . *yad bhāume abhi sam sṛja*, and in **g** *dvaksata* If the verse contains an *uṣṇih* pāda (namely **c**, the resolution *aç-u-eṣu* being rejected), it is *nicṛt* as a *çakvarī*

26 Rock [is?] earth (*bhūmi*), stone, dust, this earth (*bhūmi*) [is] held together, held, to that earth, gold-backed (*-vakṣas*) have I paid homage

Ppp reads, in **a–b**. *pānsv aryā bhūmi stṛtā dhṛtā*, and omits **c. d** [Cf. note to vs 6]

27 On whom stand always fixed the trees, the forest trees (*vānaspatyá*), the all-supporting earth that is held [together] do we address

Ppp reads for **d** *bhumyāi hiranyavakṣasi dhṛtam acchāvā* Vāit 2 8 quotes the verse to accompany the laying down of the enclosing sticks

28 Arising (*ud-īr*), 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-ā-* in **b** This verse and 33 below are quoted in Kāuç 24 33 to accompany the taking of three steps, while looking around, in the *āgrahāyaṇī* ceremony

29 The cleansing (*vimṛgvan*) earth do I address, the patient (*kṣamā*) earth (*bhūmi*), increasing by worship (*brahman*), may we sit down, O earth (*bhūmi*), upon thee, that bearest refreshment, prosperity (*pusta*), food-portion, ghee.

Ppp. reads at the beginning *vimargvāya*, in **b** *vāvṛdhānaḥ*, in **c** *pustiṁ*, in **d** *bhāume*. The verse is quoted four times in Kāuç : in 3. 8; 24 28, 137 40, to accompany a sitting down in different ceremonies; and in 90 15, when causing a guest to stand upon a cush

30. Let cleansed (*çuddhā́*) waters flow for our body; what mucus (*? syédi*) is ours, that we deposit on him we love not (*ápriya*); with a purifier (*pavítra*), O earth, do I purify myself.

Part of the *pada*-mss (Bp [and one of SPP's]) accent *mā́* in c. Ppp. has *mā* for *nas* in a; and, in b, *yo me sehnur*. 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 (*bhū́mi*), downward, and what behind, let those be pleasant to me going about; let me not fall down [when] supported (*çri*) on creation (*bhúvana*).

The verse is found also in MS (iv 14 11), which reads, for b, *yā́ç ca bhūmy adharā́g yā́ç ca paçcā́*, also *çrvā́s* for *syonā́s* in c Ppp has in b *bhāume 'dharād*, and in d *çuçriyāne* This and the following verse are reckoned to the *svastyayana gana*: see note to Kāuç 25 36

32 Do not push (*nud*) us behind, nor in front, nor above and below; become thou welfare for us, O earth (*bhū́mi*); 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 *mā* for *nas* in a, omits b, reads in c *bhāume me krnu*, and makes d and e change places, reading also *vāyas* for *vartyas* [and *vidhan* for *vidan*]. The verse (11 + 8 8 + 8 + 8 = 43) is curiously defined by the Anukr

33 How much of thee I look forth upon, O earth (*bhū́mi*), with the sun for ally (*medín*), so far let my sight not fail (*mī*), from one year (*sámā*) to another.

Ppp has again *bhāume* in b For the use of the verse in Kāuç, see note to vs 28. It is quoted also in Vāit. 27. 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 (*bhū́mi*), in that we with our ribs lie stretched out upon thee that meetest us — do not in that case injure us, O earth (*bhū́mi*), thou underlier of everything

'Underlier,' lit 'counter-lier, 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 *yát*, and the Anukr supports it by counting a *brhatī* element in the verse (which is properly 8 + 11 8 + 8 8 + 8 = 51) The verse is prescribed in Kāuç 24 30, to accompany the act of turning over while lying down, in the *āgrahāyaṇī* ceremony. All the mss., with the edition, [likewise SPP's mss and ed.,] accent *paryā́varte*, it should be *paryāvárte* Ppp puts the verse after 35, and reads *apí* for *abhí* in b, and, for d, *prstvā́ yad rdva vahe*, and *bhāume* both times for *bhū́me*.

35 What of thee, O 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 *bhāume* in **a**; also *osam* for *kṣipram* in **b**, and *arpitam* in **d**, this time (cf. vs. 29) it agrees with our text in the peculiar epithet *vimṛgvari*, lit 'wiping off' Kāuç (*46 51*) quotes the verse to accompany an act of digging in a *prāyaçcitta* ceremony, and again similarly at 137. 12.

36. Let thy hot season, O earth (*bhūmi*), rainy season, autumn, winter, cool season, spring — let thine arranged seasons, years, let day-and-night, O earth, yield milk (*duh*) to us

One would expect in **c** *hāyanāḥ* 'belonging to or constituting the year'; and Ppp, combining *hāyanā 'hor-*, favors that reading Ppp. has also again *bhāume* in **a** The irregularity of the verse (8 + 11 10 + 11 = 40) indicates corruption, it is a *paṅkti*, of course, only by the sum of syllables It is quoted in Kāuç 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 Vṛitra, kept herself (*dhṛ*) for the mighty one (*çakrá*), 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 *yā́ ā́pa* (instead of the *yā́ ápa* of the *pada*-text); and that would be a natural and easy emendation, if only the resulting sense were more acceptable Ludwig renders as if we read *sárpāt* ('trembling at the serpent') The totally different reading of Ppp, *ya āpas varpan yatamānā vimṛgvarī*, indicates that the text is corrupt Ppp further reads in **b** *agnayo 'psv*, and stops the verse at *dadatī*, then adding our vs 40 Our verse (12 + 11 11 + 11 11 = 56) adds up as a true *çakvarī*

38. On whom are the seat and oblation-holder, on whom the sacrificial post (*yū́pa*) is planted, on whom worshipers (*brahmán*) praise (*arc*) with verses, with the chant, knowing the sacrificial formulas, on whom are joined the priests (*ṛtvíj*), for Indra to drink the soma, —

Ppp. reads in **c** *yujyante 'syām ṛtavas s-* The verse is quoted in Kāuç 24 37 to accompany an oblation [and by Dārila to 24 24, in the *āgrahāyant* ceremony] It is also reckoned with vs 1 among the *puṣṭika mantras* (see note to Kāuç 19 1) In Vāit. 15. 4. this verse and the two following are prescribed to accompany the *subrahmanyā* 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 (*ud-arc*) the kine — the seven pious ones (*vedhās*), by their session, together with sacrifice [and] penance; —

Ppp reads *udānāt* for *udānṛcus* in **b**, all our mss accent *úd ānṛcús*, but the edited text has emended to *udān-* Vait 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 (*bhū́mi*) 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 c *-yuñtām*, as called for by Prāt. 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 *sā nas paçūn viçvarūpān dadhātu jaradastim mā pṛthivī kṛnotu* [In d of our vs 40, Ppp. reads *indro yātu*]

41 On whom, the earth (*bhū́mi*), mortals sing [and] dance with loud noises (*? vyāḷaba*); on whom they fight, on whom speaks the shout (*ākranda*), the drum — let that earth (*bhūmi*) push forth our rivals, let earth make me free from rivals.

Yudhyánte should be emended to *yudhyante* The verse (8 + 8 8 + 8 · 11 + 11 = 54) has no *kakubh* element in it, but as *çakvarī* it is *virāj*. Ppp puts the verse after our vs 42, and reads for b *janā martyā dvāḷavā*. [In c *yudhyante 'syām*,] and, for e, f, *sā no bhūmis pra dadhatām sapatnān. yo no dveṣṭy adharam tam kṛnotu*

42 On whom is food, rice-and-barley; whose are these five races (*kṛṣṭí*) — to the earth, whose spouse is Parjanya, fattened (*-médas*) by the rain, be homage

With the irregular, but not infrequent, combination *yásye 'mā́ḥ* in b, the verse is a regular *anuṣṭubh*, for the epithet *svarāj* of the Anukr there is no [sufficient] reason Ppp reads for b *yatre 'māḥ pañca gṛṣṭayaḥ*, and ends with *-medhase* Kāuç uses the verse at 24 38 (next after vs 38), and at 137 24, with homage to the [earth (*bhūmi*)]

43 Whose are the god-made strongholds; in whose field [men] fall out (*? vi-kṛ*) — the earth, womb of everything, let Prajāpati make pleasant (*rāṇya*) to us, spot by spot

[BR. render *viçvágarbha* by 'Alles im Schoosse tragend'] Ppp reads *yasyām* both times for *yasyāḥ*, also, at the end, *nis tanotu* The Anukr is more than usually scrupulous in calling the verse *virāj* Read in b *vikurvāte*

44 Bearing treasure [and] good in many places hiddenly, let the earth give me jewel (*maṇí*), 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 *dadhātu naḥ* Kāuç quotes the verse at 24 39, as used by one who desires jewels or gold [So Keç., p 322 also SPP (*maṇikiraṇyādikāmaḥ*) at p 201[18] but at 201[26] he cites the sūtra with BR's reading (*maṇiṃ kir-*), cf Caland, p 66]

45 Let the earth, bearing in many places people of different speech, of diverse customs (*-dhárman*), according to their homes, yield (*duh*) me a thousand streams of property, like a steady (*dhruvá*) unresisting milch-cow

t. Ppp reads in a *janam yam bibhratī bahuvācasam*, and in c *nas* for *me* The Anukr. Ppp. s not heed that the last pāda in this verse, and the last two in vs 44, are *triṣṭubh*. *Ka*, p 322[31], couples this vs with the preceding: cf note to vs. 44]

46 What stinging (*vṛçcika*) harsh-biting serpent of thine lies in secret, winter-harmed, torpid (? *hiṛmalá*); 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 in **a** *vṛçcakas*, and for **b** ff *hemantalabdho bhiramalo (')* *kṛmir ilsaṁ pṛthivyāi prāvṛsī yad ejati*. The treatment of *kṛimis* in **c** as neuter is very strange. [Is it a collective neuter like *Gewurm*? cf *Noun-Inflection*, JAOS. x 570.] In the description of the verse (11 + 12 7 + 8 + 8 + 8 = 54) by the Anukr. there is perhaps something omitted (or we are to read *viṣāt çakvarī* for *parāç-*). 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 *rāudra 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 (*vártman*) 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 *bahudhā* (for *bahavas*) in **a**, *yebhiç car-* at beginning of **c**, and *panthāṁ* in **d** and it omits the last pada [repeated from vs 46]. The *pratika* (*ye te panthānaḥ*), 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 (*titikṣú*) the death (? *nidhána*) of the excellent and of the evil, the earth, in concord with the boar, opens itself to the wild (*mṛga*) hog

Ludwig understands *gurubhṛ́t* in **a** as 'bearer of the wise' (*guru* as antithesis of *malva*); the Pet. Lexx. translate *nidhána* as 'residence' (and so Bruce, 'abode'). Ppp has at the beginning a very different text *sarpaṁ bibhrati suabhir*, and it reads *sukarena* in **c** and *varāhāya* in **d**

49 What forest animals of thine, wild beasts set in the woods, lions, tigers, go about man-eating — the jackal (? *uḍa*), the wolf, O earth, misfortune, the *rakṣíkā*, the demon, do thou force (*bādh*) away from us here.

The translation here given agrees with its predecessors in assuming emendation of *té* in **a** to *te*. Some of our mss read in **c–d** *tá rakṣíkām*, and Bp. has after it *ṛ́kṣah*. Ppp. gives *eta rakṣtkāṁ rakso 'pa bādhā mat*, and, at the beginning, *yatāranyās paç-*, [and *ulam* in **c** like our text.] With **a** compare the nearly identical xi 2. 24 **a**, in spite of their agreement, one can hardly help regarding *mṛgās* as an intruded word. The Anukr. apparently accepts the two redundant syllables as making up for the deficiency in **b** and **d**, since 14 + 11 12 + 11 = 48 syllables. [As to the "man-eaters," cf note to xv 5 7.]

50 What Gandharvas, Apsarases [there are], and what *arāyas*, *kimīdíns*: the *piçācás*, all demons — them do thou keep away from us, O earth (*bhūmi*).

Ppp. combines in **a** *gandharvā 'ps-*, and has at the end *bhāume yāvayah*

51. She to whom two-footed winged-ones fly together, swans, eagles, hawks, birds; on whom the wind, Mātariçvan, goes about, making clouds of dust (*rájas*) and setting in motion the trees — flame (*arcís*) blows after the forth-blowing, the toward-blowing, of the wind.

The second pāda is identical with xi 2 24 b *Upavāṁ* is metrically an intrusion into e with the pāda is to be compared RV. i. 148 4 c (which, however, casts little light upon it). Ppp reads in c–d *vātayate mātariçvā rajaḥ*, and, in e, it omits *upavāṁ*, and has at the end *arcise*. The Anukr appears to divide the last redundant pāda into two, an *anuṣṭubh* (8) and a *kakubh* (6); the whole makes two syllables more than a proper *çakvarī* (11 + 11 · 11 + 11 · 8 + 6 = 58) [Hopkins, JAOS xx² 217, thinks that fire caused by the friction of branches is here alluded to, and cites parallels. We may add *Indische Sprüche*, 3759, which is very clear]

52 On whom the black and the ruddy, combined, [namely] day-and-night, [are] disposed upon the earth (*bhūmī*), the broad (*prthvī*) earth (*bhūmī*), wrapped [and] covered with rain — let her kindly (*bhadrāyā*) set us in each loved abode.

Ppp reads *gṛṣṭam* for *kṛṣṇam* in a, reads and combines *saṁbhṛte 'horātre* in a–b, and reads *vṛtāvṛdhā* in c, and *dhāmnidhāmni* in e. In c is to be understood, with the *pada*-text, *vṛtā ā́vṛtā* An accent-mark under the final *tā* is needed in order to indicate the acute of *sā́* in the next line The verse (11 + 12 12 + 8 + 8 = 51) is not well described by the Anukr [A *ca* with syllabic value, inserted after *kṛṇóm*, would be an effective, albeit cheap, means of improving the meter of a] The verse is quoted in Kāuç 24 41 (next after various of the preceding verses), as accompanying a mouth-rinsing and head-splashing with rainwater, and pāda 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 (*medhā́*)

The translation of a, b is doubtful, *vrdácas* may be in apposition with *antarikṣam*, and the gift as in the second line The Anukr takes no notice of the irregular combination *me 'dam* in a, which is needed to make the verse a simple *anuṣṭubh* Ppp combines *mā́ 'dam*, and it has at the end *sam dadhāu* Not this verse, but vi 53 1 (according to the comm on the latter), is quoted in Kāuç 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 (*bhūmī*), I am subduing, all-overpowering, vanquishing in every region.

The treatment of the compounds of *sah* (p also *abhiṣā́ṭ*, *viṣvāṣā́ṭ*) is the subject of several rules in the Prāt (ii 82, iii 1, iv 70) [Cf above, in 18 5] The verse is by Kāuç 38 30 prescribed to be repeated as one goes to an assembly (*parisad*)

55 When yonder, O divine one, spreading thyself forward, told by the gods, thou didst expand (*vi-srp*) to greatness, then entered into thee well-being; thou didst make fit the four directions

Ppp. at the beginning puts *yat* before *adas ;* it has in b *srstā* instead of *uktā*, and *mahitvā* (which is better), and in c *ā vāmabhūtam av-* The Anukr. does not heed the redundant syllable in a.

56. What villages, what forest, what assemblies, [are] upon the earth (*bhūmi*), what hosts, gatherings — in them may we speak what is pleasant (*cāru*) to thee.

With the first half-verse may be compared VS iii. 45 a, b Ppp reads for a *ye grāmyā yāny aranyāni*, and for c, d *tesv aham devi prthivi vibhyāsam mayu satva ca.*

57. As a horse the dust, she has shaken apart those people who dwelt upon the earth since (*yāt*) she was born — pleasing, going at the head, keeper of creation (*bhúvana*), container of forest trees, of herbs.

Ppp reads at the beginning *açvī 'va*, and is corrupt throughout, [but it reads *grbhir* like our text] The Anukr calls the first pāda an *atijagatī* rather than admit the abbreviated form *'va* for *iva*

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 (? *dódhat*).

The sense of b is obscure Ppp reads *vadantu* (for *vananti*), Bp. has *vadanti*, and O s m (p.m ?) *vahanti* Ppp has at the end *dodhata* Kāuç. quotes the verse at 24 14 and 38 29, each time adding *mantroktam* '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 (*bhūmi*) bless me, earth together with milk

Ppp reads at the beginning *santivā* [cf. iii 30. 2, note], and in c *no 'dhi* (in place of *adhi*). The verse is quoted in Kāuç 24 31, among many other verses from this hymn, [further, by Dārila to 3 4, and by Keç. to 70 8, 9]

60 Whom Viçvakarman sought after with oblation within the ocean, when she was entered into the mist (? *rájas*), an enjoyable vessel that was deposited in secret became manifest in enjoyment (*bhóga*) for them that have mothers.

Ppp reads for b *yasvām āsann ugrayo* [intending *agnayo ?*] *'pir antah*, and, in c, d, *guhā çāir āvir bhor abhavan mātrmadbhih* which casts no light on the strange and obscure meaning.

61. Thou art the scatterer (? *āvápana*) of people, [art] a wish-fulfilling (*kāmadúgha*) Aditi, spreading out; what of thee is deficient, may Prajāpati, first-born of righteousness, fill that up for thee

The word *āvápana* seems to mean sometimes, and perhaps here, a (wide, shallow?) receptacle onto which things are strewn or scattered. Ppp. has at the beginning *vim* for *tvam*, and in b *viçvarūpā* for *paprathānā ;* for c, d it reads *yat tāu "nam tat tāpūrayāti prajāpatih prajābhis samvidānām*, and it ends the hymn here. The Anukr. refuses to admit two familiar resolutions in a, and gratuitously calls the pāda a *bārhata*

(9 syll.). The second half-verse is twice quoted in Kāuç (46. 52, 137 13) in connection with filling up a hole that has been dug (*iti saṁvapati*), and the verse, in 137. 14, with removing elsewhither the dirt taken out.

62 Let standers upon thee, free from disease, free from *yákṣma*, be produced (*prásūta*) for us, O earth; awakening to meet our long lifetime, may we be tribute-bearers to thee

The sense of *upasthâs* (p *upaṣṭhâḥ*) in a is doubtful, Ludwig renders 'laps,' as if *upástha*ḥ, [and so Bloomfield], Bruce 'that shall dwell in thee' The verse is quoted in Kāuç 50 10, in a ceremony for success The description of the Anukr is unintelligible, as the verse is a perfectly regular *tristubh*

63 O mother earth (*bhûmi*), do thou kindly set me down well established; in concord with the heaven, O sage (*kávi*), do thou set me in fortune, in prosperity (*bhūti*)

The verse is used by Kāuç (24 27) in connection with vss 1–7; also by the comm to 58 19 in the *annaprāçana* ceremony Vāit 27 8 prescribes it on descending from the sacrificial post (cf note to vs. 33) [For *çrtyâm*, the only form of its kind in the AV., see JAOS. x 389]

[Here ends the first *anuvāka*, of 1 hymn and 63 verses The quoted Anukr says *bhāumas tryadhikā saṣṭiḥ*]

2. The flesh-eating and the householder's fires.

[*Bhṛgu —paṅcapañcāçat. dç̣ṇeyam uta mantroktader atvam, 21–33 māstrvaḥ trāṣṭubham, 2, 5, 12–20 34–36, 38–42, 43, 51 54 anuṣṭubh (16 kakummatī parābṛhatī, 18 nicṛt, 40 purastātkakummatī), 3 āstārapaṅktī, 6 bhuriṅ āsī paṅktī, 7, 45 jagatī, 8, 48, 49 bhuriṅ, 9 anuṣṭubgarbhā tripadātipādalakṣmī paṅktī, 37 purastādbṛhatī, 42 3-p 1 at bhuriṅ ārcī gāyatrī, 44 1-at 2 p ārcī bṛhatī, 46 1 at 2-p sāmnī triṣṭubh, 47 5 p bārhatavairājagarbhā jagatī, 50 uparṣṭādanuṣṭubh bṛhatī, 52 purastādanuṣṭubh bṛhatī, 55 bṛhatīgarbhā*]

[Partly prose — vss 42, 44] Found also (except vss 36, 52) in Pāipp. xvii, with slight differences of order, pointed out under the verses The whole hymn (which is also an *anuvāka*) is quoted in Kāuç 69 7 (with vii 62 and the *mahāçāntī* hymns), 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 Vāit. [and the hymn is cited by Darila on Kāuç 43 5]

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 Reader*, pages 380 ff, 388

1. Ascend the reeds (*nadá*); no place for thee is here; this lead is thy portion; come! what *yákṣma* is in kine, [what] *yákṣma* in men, in company with that do thou go forth downward.

This and vss 11, 54, and 55 are quoted together in Kāuç 71. 5, when putting fuel on the flesh-eating (*kravyād*) fire; also, in 71 8, vss 1–4, 42, 43, 15, 16 (with iii 21. 8), with quenching it. Ppp combines *te 'tra* in a.

2. By evil-plotter and ill-plotter, by actor and helper, both all *yákṣma* and death do we thereby drive out from here

Ppp. reads in c, d *mṛtyūṅç ca sarvāns tene 'to yakṣmāṅç ca nir* etc The first half-verse is like a half-verse in MS. iv. 14 17, TA. ii 47 *duhçansānuçansābhyām ghanénā 'nughanéna ca* [cf. *Kaṭha-hss*, p 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, *ádhi*, and most of the *saṁhitā*-mss. *ádhy agne*, in accordance with it, though one or two (Bs L.) have *áddhy agni*, 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 *adhy* has been mistaken for *adhi* instead of *addhi*, and then accented accordingly Bp. accents also *akravyaṣṭ*. Our text emends to *addhy àgne akravyāt*, but should read instead *agne*, since there is no reason whatever for the accentuation *addhí* A better reading would seem also to be *kravyāt* Ppp has *adhy agne kravyād*, but that, of course, might mean *'kravyāt* Ppp also has simply *am* for *yam u* in d, omits the second *u*, and ends with *suvāmah* [Ppp reads *yakṣmas* for *dviṣmas* in d So the Ppp reading is *adhy agne kravyād am yakṣmas tam te pra suvāmah*]

4 If the flesh-eating Agni, or if the tiger-like, hath entered this stall (*goṣṭhá*), 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 seat in the waters

Part of the mss (E I O R T K) have *svāghrā* in a, and that is perhaps the true reading, since *-ghrya* seems to be found nowhere else Ppp reads in b *anyokā viveça*, and in c *tan mā-* The Anukr takes no notice of the redundant (*tám* intruded?) syllable in c In Kāuç 71 6 the verse is used (with vss 7 and 53) in making a libation of crushed beans with mother-of pearl (?, *ukti*) 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-kṛ*), with fury, a man having died, that, O Agni, is easy to be arranged by thee, we make thee flame up again

Ppp reads *krtvā* for *kruddhās* in a, *mite* for *mṛte* in b and *ca* for *tat* in c The Anukr appears to sanction the resolution *cakr-ur* in a The verse is quoted in Kāuç 70 6, also in Vāit 5 13, to accompany the removal of fire from the householder's to the other two fires

6 The Ādityas, the Rudras, the Vasus [have set] thee again, again, O Agni, the priest (*brahmán*), conduc[illegible] of good; Brahmaṇaspati hath set thee again, in order to leng[illegible] of [illegible]me to a hundred autumns

With the first half-verse is to be cf [illegible] that of VS xii. 44 (also in TS. iv 2 3⁵; MS i 7 1), which inserts *sám indhatā* [illegible]er *vásavas*, and reads, for b, *punar brahmāṇo* (Ppp. also *brahmāno*) *vasunītha* [illegible] *vasudhīte*) *yajñāḥ* [MS *agne*] [But see also WZKM xi 120] The verse (i 10 10 + 11 = 41, but c has really 11 syll) is artificially described by the Anukr [illegible] is made in Vāit 28.22 to accompany the laying of fuel in the *ukhya*

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 (*gharmá*) in the highest station.

The verse is also RV. x. 16. 10, where is read *vas* for *nas* in **a**, *devám* for *dūrám* in **c**, and *invāt* for *indhām* in **d**. It is used in Kāuç. 71. 6 with vs. 4 (see note to latter).

8. I send far forth the flesh-eating Agni; let him go, carrying evil (*riprá-*), 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 *yamarā́jyam*]), our text defaces the meter of **c**, **d** by omitting *enā́* after *ihá* and inserting *devā́s*. [Cf. MGS. ii. 1. 8 and p. 149.] This and the two following verses are used in Kāuç. 71. 12 to accompany the removed fire. [The same three vss. are quoted by the comm. to 81. 33.]

9. I, being sent, take the flesh-eating Agni, a death, making people fixed with the thunderbolt, I, knowing, separate (*? ni-çās*) him from the householder's fire, also in the world of the Fathers be he [their] portion.

Ppp reads *istam* in **a**, and, in **d**, *lokam paramo yotu*. The sense of **b** is so strange that we cannot but suspect a corrupt text. [Roth would read *truhantam*, ZDMG. xlviii. 107.] In **d**, nearly all the *saṃhitā*-mss. (all save Bs L.) read *loké 'pi*, which is therefore probably the true text. The description by the Anukr of this fairly regular *tristubh* 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 (*átra*); watch thou over the Fathers.

Ppp reads, in **c**–**d**, *mā devayānāis pathibhir ā gā 'trāi 'va*, which does not help the defective meter, of this the Anukr takes no notice.

11. They kindle the devouring one (*sáṃkasuka*) in order to well-being, becoming cleansed, bright, purifying; he abandons evil (*riprá*), passes over sin, Agni, kindled, purifies with a good purifier.

Ppp combines *ene 'ti* in **c**. The Anukr does not heed that the first pāda is properly *jagatī*. The verse is quoted in Kāuç. 71. 5 (see note to vs. 1). [Caland, WZKM. viii. 368, thinks that this verse (not xviii. 4. 41) is intended at Kāuç. 86. 18.] [Over "devouring," as rendering of *sáṃkasuka* (which occurs in vss. 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 L.) read *nír énaso* in **c**. Ppp reads, here and below, *saṃkusika-*.

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 Āp. ix. 3. 22 (following a verse resembling our vs. 14), which reads *saṃkusuke 'gnāu* in **a**–**b**. Our mss., as often in such cases, vary between

tārisat and *tārsat* at the end (Bs.E D.R K have *tārsat*) The verse is quoted (with vss. 19, 40) in Kāuç. 71. 16 and 86. 19, to accompany the act of washing off (*ity abhyavanejayati*).

14. The crushing [*sáṁkasuka*], the bursting (*víkasuka*), the destroying (*nirṛthá*) and the noiseless (? *nisvará*) — they, of like possessions (? *sávedas*), have made from far thy *yákṣma* to disappear afar

The translation implies emendation at the end to *antnaçan*, which seems altogether necessary. Yet MS. (iv 14 17) and TA (ii 45) strangely have instead of it *acīcalam* (not *-tan*) [But see *Katha-kss*, p 72, where the Berlin ms is reported as reading *cicalan* The TA comm renders *acīcalam* by *cālayantu*] In b, TA reads *nisvanáh*, and MS *nírrto* and *nisvanah*, in c, MS has *'smad* (not *'smád'*) for *te*, and TA *té ye 'smád* (but the *ye* perhaps a blunder of the edition *), both *ánagasas* instead of *sávedasas* (which looks like a mere blunder, intended to have the sense of *samvidānās*) Then TA has *sámkus-*, *víkus-*, in a, and with it agrees Āp (ix 3 22, a and b only, with *vikiro yaç ca viskirah* for b) Moreover, both MS and TA accent *yaksmám* * Some of our mss (Bp.I K) read *nirrathās* in b, but this is only an example of the frequent confusion of *r* and *ra* Ppp has [*vikasukas* in a, like our text], *savedhasas* in c, and *ucīdyavo* (for *antnaçam*) at the end *[The Poona ed, p 126, gives *té smád*, but notes one ms as having *te ye 'smad*, and it accents *yáksmam*]

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 'çv-*, and reads for b *yo gosu yo 'jāvisu*, [and puts the verse after 16] This verse and the one following are quoted with others (see note to vs 1) in Kāuç 71 8

16 Thee from inexhaustible (? *ánya*) men, kine, horses, thee the flesh-eating one do we thrust out — the fire that obstructs life

Ludwig gets rid of the difficulty of *ánya* by taking it as *anyá* and the nouns in a. b as datives Ppp reads *ajñānā* for *anyebhyas tvā*, in c it puts *nis* after *kravyādam* Some of our mss (Bs I) combine *nis kr-* (*nīk* 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 *anustubh*

17 On what the gods wiped off, on what human beings (*manuṣyā*) also — on that having wiped off the drops of ghee (?), O Agni, do thou mount the sky.

All our mss have *amrjata* unaccented save one (E), which has *ámrjata* [All of SPP's have *amrjata* save his J, which has, s m, *ámrjata*] *Ghṛtasṭāvas* 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 lost out of the ms, [but their order appears to be inverted] Our mss seem to read *-stā-* very plainly [and SPP reports no variant], but that need not prevent our understanding instead *-snā-*, if more acceptable

18. Being kindled, O Agni, thou to whom oblations are made, go (*kram*) thou not away against us; shine just here by day, and that [we] long see the sun.

Or *dyavi*, in c, 'in the sky' (so Ludwig). The last pāda is also 1. 6 3 d. [Cf also note to vi. 19 2.] There is no good reason for calling the verse *nicṛt*

19. Wipe ye off on the lead; wipe ye off on the reeds; and what on the consuming fire, likewise on the dark (*rāmā*) ewe; headache on the pillow.

The rendering is very literal, and does not disguise the obscurity of the connection Ppp reads for b *agnis samkusukaç ca yah*, which is more manageable 'and on [that] which [is] the consuming fire': i e 'on the fire' [Caland, KZ xxxiv 457, comparing Avestan locutions, says that *agnāu samkasuke ca yat* is locative to *agnih samkasukaç ca yah* cf. vs 40 and 1 30 1.] The verse is quoted in Kāuç 71 16, 86 19, with vss 13 and 40 see above under vs 13 The mss in general, according to their wont, read in a *mrdhvam* (but Bs *mrdhdham*). [For *ṛtrsakti*, see ref's under 1 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 here, 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 7 14⁵), and TA (iii 15. 2 vi 7 3) RV has *svas* for our *esás* in b. and, for d *má nah prajám rirīso mó 'tá vīrán*, and the other texts agree with it save that VS has *anyás* for *svás* in b Ppp omits *iha* in d [Cf MB i 1 15 also MGS ii 18 2 m] The verse is used several times in Kāuç 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 (*bhadra*) 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 *drāghīya āyuh pratarām* (TA *-rām*) *dadhānāh*, our d is identical with RV i 117. 25 d TA * has *á 'vavartīn* in a, and *agāmā* in c [With b cf RV x 53 3 d] The verse is used (with vs 29) in Kāuç 71 18 and 86 21 [At vs 30, W wrote "speak to the counsel" and then interlined suggestion of "council"] *[TA has also *prāñjo* for *prāñco*]

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 7 11³), TA (vi 10 2), and Āp (ix 12 4, xiv 22 3) RV differs from our text only by reading *jīvantu* in c, and *antár* (for *tirás*) in d VS agrees throughout with RV, TB differs only by having (like AV) *tirás* in d (*evān nu* in b is doubtless a misprint, as *mātyām* in d is a misprint for *mrtyúm* see the comm [the Poona ed, p 1137, corrects them both]) and *árdham* in b TA. reads *mā no 'nu gād* and *árdham* in b. and *tirás* and *dadmahe* in d. Āp agrees exactly with TB the first time; but the second time it has *no nu* (or *'nu*) in b, and *dadhmahe* in d. [Cf. MP ii 22 24] Ppp gives, in c,

jyok for *çatam*, and combines *çaradas pu-*. In Kāuç. 72 17 the verse accompanies the setting down (of a stone) in the door, in 72. 2 the last pāda is recited while stepping over the stone

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 pāda) RV x. 18 6, and found also in TA. (vi 10. 1) RV reads *sthá* after *yáti* in b, and *iha* for *tán vas* in c, and its d is *dírghām áyuh karati jívase vah* TA differs from RV by having *grnānás* in a, *surátnas* (for *sajóṣās*) in c, and *karatu* in d Ppp puts the verse after our 25, and combines in a-b *vṛṇānā 'nu* The verse is used in Kāuç 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 (*hā*) a preceding — so, O creator (*dhātr*), arrange their life-times

This verse is RV x 18 5, found also in TA (vi 10 1) For *sākám*, at end of b, RV reads *sādhú*, and TA *klptāh*

26 The stony one flows (*rī*), 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 (*vāja*) 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 *út tisthata* for *vídyadhvam* in b, *jahāma* and (for *duścvās*) *dçcvās* in c, and *çivān vayám* (for *anamīvān*) in d [VS agrees with RV save that it accents *sákhāyah* in b and reads, for c, *átra jahāmó 'çivā ye dasan*] TA agrees in general with RV, but has *revatīr* [unaccented] for *rīyate* in a, and in d puts *út tarema* after *abhí vājān* Vss 26 and 27 are quoted in Kāuç 71 24 and 86 27 to accompany the symbolical act of crossing over northward, and in Vāit. 12 11 to accompany (at any time) the crossing of streams

27 Stand up, pass over, O friends, the stony river here runs (*syand*); 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 388] Ppp makes b identical with 26 a The use by Kāuç was stated in the preceding note

28 Take ye hold on that of all the gods 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 *vāiçvānarīm* We have doubtless to supply *nāvam* 'boat' But Ppp. has *sunrtām* for *varcase* in a, and the comm. to Nirukta vi. 12 quotes the *prattka* in this form explaining *sūnrtām* by *vācam* (Roth) According to Kāuç 72 6, it is a young heifer (*vatsatarī*) that is caused to be laid hold on

29. By upward roads, full of wind, by distant (*pára*) ones, stepping over those that are lower (*ávara*), thrice seven times did the departed (*páreta*) seers bear back death with the track-obstructor.

Ppp. reads for b *apakrāmanto durītaṁ pareti*. In Kāuç. 71. 18 and 86 21, this verse is quoted with vs. 22 'for the purpose expressed in the texts' (*mantroktam*); and in 71 19 and in 86 22 the second half-verse is quoted to accompany 'the effacement (*lup*) of the tracks to the streams.' [W's "(*lup*)" was intended to express his doubt as to the warrantableness of Bloomfield's change of *lup* to *yup*. Caland expresses the same doubt, WZKM viii 369 cf his *Todtengebrauche*, 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.

The first half-verse is RV. x. 18 2 a. b, and is found also in TA (vi 10 2), for our *é 'ta*, RV reads *yád āíta*, TA *yád āíma* (*āíma* unaccented, unless there is a misprint [Poona ed rightly *āíma* p 444]), and TA has *prataraṁ* in b [Cf MGS ii. 1 13 and p 153] The verse is quoted in Kāuç 71 20 and 86 23 in connection with doing something to (symbolical) boats, and the second half-verse in Kāuç 72 10. Ppp reads *prataraṁ* in b, and *jīvās* in d, thus in the latter pāda rectifying the meter. The Anukr takes no notice of the irregularities in a and d, perhaps because they balance each other [As to *vidátham*, cf note to vs 22, and Bloomfield in JAOS xix 214]

31 Let these women, not widows, well-spoused, touch themselves with ointment, with butter; tearless, without disease, with good treasures (*-ratnā*), let the wives ascend first to the place of union (*yóni*)

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 *vicantu* and TA *mṛcantām* for our *sṛcantām* in b, and TA *suçévās* for *surátnās* in c RV also combines *anaçrávo 'nam-* in c Ppp. reads *sam vicanta* in b, and it adds another corresponding verse for the men *ime vīrar avidhavās sujānayā narā "ñjanena sarpiṣā* etc (d) *syonād yoner adhi talpam vrhcyuh* [intending *vuhcyuh*] With our verse, in Kāuç 72 11, grass shoots dipped in butter are handed to the women, and 72 12 appears to quote the Ppp verse (the *pratika* is given as *ime jīvā avidhavāh sujāmayah*) to accompany a similar act to the men

32 I separate (*vy-ā-kṛ*) these two by oblation, I shape them apart with a spell (*brahman*); I make for the Fathers unwasting *svadhā*, I unite these with a long life-time

Ppp reads for c *sudhām pitṛbhyo amṛtam duhānā* From Vāit 6 2 the separation would appear to be that of the other two fires when taken from the householder's fire; but Kāuç 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 Kāuç 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 and nto mortals, that god do I enclose in me; let him not hate us, nor let has [hate] him.

Ppp. reads in b *amartyas* for *amrtas*, and, in c, *mahyam tam prati grh-* The verse is found also in TS. (v. 7. 9[1]) and MS (1 6 1): both read, for b, *āmartyo mártyān āvivéça;* for c, d, TS. has *tám átmán pári grhnīmahe vayám má só asmắn avahắya párā gāt*, and MS. *tám átmáni pári grhnīmasī 'há néd esó asmắn avahắya parắyat.* The verse is quoted in Kāuç 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 (*brahmán*).

Ppp. reads, for a, b, *apāvartyā 'gnim gārhapatyam kravyādā 'py etu dakṣinā*, and, in d, *krnuta* (not *-tā*). Kāuç 71.4 quotes the verse, to accompany a corresponding action. [Caland, *Todtengebrauche*, Note 417, would read *krávyādah*, as voc]

35. The flesh-eating Agni that is unremoved (*á-nir-ā-hita*), taking to himself the double-portioned riches of the oldest son, destroys [him] with ruin.

Ppp begins with *vibhā-*, it omits our vs 36

36. What one plows, what one wins (*van*), and what one gains (*vid*) by pay (*vasná*) — 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 *vastena* or *-sne-* or *-sre-* is intended in b, the true reading is *vasnena* The verse, as noted above, is wanting in Ppp Bp reads *dasti* 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 *ayajñiyó*, and, in c *krstim gām dhanam* Bp has in b *nā́ śnena* 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 (*grdhya*); whom (pl) the flesh-eating Agni, from near by, after-knowing, follows (*vi-tā*)

The translation is purely mechanical, the sense being wholly obscure Nothing corresponding to *vitắvati* is found anywhere else, the Pet. Lex suggests emendation to *vidhāvati*, Ludwig, alternatively, to *vitāmyati* or *vitāmati*. 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 krudhīs pra vadanty anti tasmato 'nveti ca kravyādam agnir* [intending *kravyād yam ag-?*] *anuvidvān vibhāvati* (*vitāvati ?*)

39. The houses are united with seizure (*grāhi*) when a woman's husband dies; a knowing priest (*brahmán*) is to be sought, who shall remove the flesh-eating one.

Ppp reads in b *yat strīyām mriyate.* 'United' (in a), i e 'caused to be affected.'

40. What evil (*riprá*), 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 samkusikaç ca yah*, but Ludwig fills it out to "and [from that] which [arises] from Agni Samkasuka" [As to the construction, see Caland as cited under vs 19.] [As to *samkasuka*, cf note to vs 11.] Ppp further reads *duritam* (for *çamalam*) in **a**, and it has *çundhantu* in **c** [cf note to vi. 115 3 and the VS. variant there.] The Anukr understands the verse as 6+8 8+8=30 syllables, but the *pada*-mss, less acceptably, mark the pāda division as occurring after *cakrmá*. The verse is quoted in Kāuç 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 (*vṛṣabha*) mountain the ancient streams (*sarít*) go about new.

'Waters' (*ápas*) is doubtless to be supplied with the adjectives in **a**, **b**. Ppp. combines *tá 'dharád* at the beginning, and reads *ṛṣabhasya* in **c**. It is doubtless by a blunder (*catasras* for *tisras*) that the Anukr. appears to reckon this regular *tristubh* to the *anustubhs* of the hymn. The verse is quoted in Kāuç 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+6+8=19 syllables, acknowledging the unelided *a* of *akravyāt*, and separating *nuda á dra-*. The prose *yajus* (as it really is) is quoted in Kāuç 69 8 as accompanying the bringing of a light from the frying-pan (*bhrastra*), 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 viveça* in **a**, and *nānā 'ham* in **c**. The verse is quoted, with others (see note to vs 1), in Kāuç 71 8.

44. Concealment of the gods, defense (*paridhí*) of men (*manusyà*), the householder's fire is set (*çritá*) 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 *anustubh* pāda. It is quoted, with others (see note to vs 24), in Kāuç 72 13. Ppp reads *ubhayād* in **c**. [The medial *avasāna* 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**, *jīvānām agner prataṛ dīrgham āyus*, and, in **c**, **d**, *arātīr usām-usāṁ çrayam çrayasi dadhat*. Kāuç and Vāit. quote as *prattka* only the beginning of **c**,

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 *jagatī*.

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 *tristubh* pādas as a whole verse

47. Take ye hold after this saving (*pāpṛi*) carrier (*vāhni*) 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 vidvān vijahāti 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 dissyllabic words in a is apparently an intrusion — perhaps most probably *indram*, since one does not see why Indra should make his appearance in this Agni hymn (but see vs 54), and the epithet *vahni* belongs especially to Agni In Kāuç 72 7 the verse is used (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 (*plavā*); 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 vss 28, 47) in laying hold on a couch (*talpa*); 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 *bhurij*

49 Day-and-night thou goest after, bearing, standing comfortable (*kṣemyā*), prolonging [life], having good heroes; bearing, O couch, healthful (*anāturā*), well-minded ones (m), do thou long be for us smelling of men (*pūruṣagandhī*)

The description of the Anukr seems to require us to resolve *-ra ā-tre* 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 *devesu*, and this is the usual and regular construction with *ā-vraç*. Further, for d it has our 38 d and 52 d The Anukr gives *vra* two syllables in d. Our Bp reads *antikāt* (instead of *-kāt*) here and in 38 c and 52 c [One could easily scan d as an *anuṣṭubh* pāda, *dçreyānvāpate nadām* (*Gram* § 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-dhā*) about the pot (*kumbhī*) of others [always].

That is, doubtless, never have a fire of their own. The *pada*-text in a–b is *dhana◦ -kāmyā́. ā́t kravyā◦ádā́t*, Ppp has a different reading, *-kāmyā́s ·krav-*, thus getting rid of the difficult *ā́t*. [The mark of pāda division is after *ā́t*; it should be before it.] The Anukr seems to authorize the resolution *sa-ā́m* 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 Ppp, as already noted The substitution of *patati* for *pipatiṣati* would rectify the meter of a. [Pāda b seems clearly to refer to rebirth cf. Praçna Upanishad, i 9]

53 A black ewe ·[is] of cattle [thy] portion; lead, too, they call thy gold (*? candrá*), O flesh-eating one, ground beans [are] thy portion [as] oblation, seek (*sac*) thou the thicket of the forest-spirit (*araṇyā́ni*)

Ppp. reads (better) *uta* for *api* in b. The verse is quoted in Kāuç 71. 6 (with vss 4 and 7 see note to vs 4), and again in 71 14, in connection with setting down the light (*dipa*)

54 Having made offering of withered (*?járat*) cane (*iṣī́kā*), of *tilpiñja*, of *dáṇḍana*, of reeds; having made fuel of this, Indra removed Yama's fire.

Various kinds of reed or cane are doubtless named in a. b *Jarant* is lit 'aged' Ppp reads in c *tā́n indre 'dhmam* The Anukr does not note c as defective, we may resolve either *índr-a* or *krtu-á* The verse is quoted (with vss 1, 11, 55 see note to vs 1) in Kāuç 71 5, to accompany the feeding of the flesh-eating fire

55 Having sent in opposition an opposing (*pratyáñc*) song (*arká*), I, foreknowing, have entered abroad on the road; I have directed away the lifebreaths 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 Kāuç. 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 Ppp. reads *ācakā́ra* at end of b. [W has overlooked the *hí* and the accent of the two perfects perhaps, ·since I have entered [and] have directed , [accordingly] I unite' etc Henry, p 238, inserts another *hí* after *amíṣām*]

[Here ends the second *anuvāka*, with 1 hymn and 55 verses. The quoted Anukr says "*nadas*" *tu pañconā*]

3. Cremation as a sacrifice.

[*Yama — sastih mantroktasvargāudanāgnidevatyam trāistubham 1. 42, 43, 47 bhurij, 8, 12, 21, 22, 24 jagatī, 13 ? , 17 svarād ārsī pañkti, 34. virādgarbhā, 39 anustub garbhā, 44 parābrhatī; 55–60 3-av 7 p çañkumaty atyāgatiçākvarātiçākvaradhāṛtyagarbhā 'tidhṛti (55, 57–60 krti, 56 virāt krti)*]

[Partly prose — namely parts of vss 55–60.] Found also [except vs 28] in Pāipp. xvii. (with slight differences of verse-order, noted under the verses). Nearly all the verses of the hymn are used, according to Kāuç 60–63, and on the whole in their

natural order, and combined especially with xi. 1 (often a verse from each hymn being quoted in the same rule), in the *sava* 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 (*púmāns*), upon men, go to the hide; call thither her who is dear to thee; of what age (*yávant*) ye two first came together in the beginning, let that be your same age in Yama's realm.

Ppp. combines *punso adhi* and omits *iha* in a. Kāuç 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 (*vīryà*), so great your brilliancy (*téjas*), so many-fold your energies (*vájina*), Agni fastens on (*sac*) the body when [it is his] fuel (?); then, O paired ones (*mithuná*), shall ye come into being from what is cooked (*pakvá*)

The *pada*-text has *yadâ ádhah* in c, as translated Ppp reads before it *agnim çaríram sajate*, and after it *atha*, and in a b it makes *cakṣus* and *tejas* change places [In OB v 258, *pakvá* is defined as 'the charred remains and ashes of a corpse' Pāda 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 (*rétas*) 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 Kāuç 60. 33, to accompany a calling upon their offspring (*apatya*)

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 (du) generatrix cooks

The meaning and connection are very obscure Of them' seems to refer to the waters (f) Ppp removes one difficulty by reading *vas* instead of *vām* in d it has in b [*-dhanyāt*] *sametā* [cf vs 25] In Kāuç 60 35 the verse is used when the pair lie down together, accompanied by their offspring, after a vessel of water has been set on the hide

5. What one your (du) father cooks, and what one [your] mother, in order to release from evil (*ripra*) and from pollution of speech — that hundred-streamed, heaven-going rice-dish hath permeated (*vi-āp*) with greatness both firmaments (*nábhas*)

Ppp reads at the beginning *yam vas pitā*

6 Both firmaments, and worlds of both kinds, what heaven-going ones are conquered of the sacrificers — which one of them is chiefly (*ágre*) full of light, full of honey, in that combine ye (du) with your sons in old age.

Ppp combines in c *yo 'gre*, 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' (*prâñc*) is also 'eastern' [Note here again the sequence of the cardinal points (*pradakṣina*), and cf end of introd. to iii 26.] The Anukr passes the irregularity of the second half-verse (11 + 11 10 + 12 = 44) without notice. Kāuç 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 *mimāthām pātr tad vām pūrnam astu çivām pakvas pitryāyane 'ty ('bhy ?) āmayat*

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 *vām* in c, reading *vāyám* (P M W), *vayám* (Bs s.m.), *turâm* (R), *vām 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 (*çri*) ye (du); attach yourselves to the well-doers; then, O paired ones, shall ye come into being from what is cooked

The last pāda is identical with 2 d above But Ppp reads instead *adhā pakvena saha sam bhavema*, which is nearly identical with vi 110 2 d and the concluding pāda of 55–60 below. The Anukr takes no notice of the deficiency of the first pāda

10 A superior realm, having superiority by progeny, may the northern of the quarters make our (pl) apex ('*ágra*); a five-fold (*pāñta*) meter hath the man become, may we come into being together with all, having all their limbs.

Ppp. reads *paṅkti chandas* at the beginning of c We have to resolve *pa-āñ-* in order to make a full pāda

11: This fixed [quarter] is *virâj*, 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 Kāuç 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 *çagdā* for *bhūmāu* in b, and *vittam* for *vettu* at the end 'That' (*tát*) in d is neuter, and so not correlative to 'what' (*yám* m) in c P M W read *svaja nah* at end of a The verse lacks two syllables of being a good *jagatī*. [The verse is quoted at Kāuç 61.4.]

13. Whenever the black bird, coming hither, hath sat upon the orifice, surprising (*tsar*) what is resolved (*ni-sañj*), or when the barbarian woman (*dāsī*) with wet hands smears over — cleanse, ye waters, the mortar [and] pestle.

Ppp. combines in **a** *çakune 'ha*, and reads in **c** *dāsī vā yad*, and in **d** [cf vss 21 and 26 and note to vi. 115. 3] *çundhatā 'pah* Kāuç 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 *tristubh*, yet the Anukr attempts to give it some special description, of which the text is corrupt and unintelligible (*yad-yat krsna ity āthā*)

14. Let this pressing-stone, broad-based, vigor-bestowing, purified by purifiers, smite away the demon; mount thou the hide; yield great protection; let not the husband-and-wife fall into evil proceeding from sons (*pāútra*)

Ppp has at the end *gāthām*, with which, of course, *dampatī* would have to be understood as vocative, unaccented Expressions like that in **d** are found in several of the Sūtras in AGS i 13 7, *mā 'ham pāutram agham ni yam* (should be *gām*, probably); in PGS i 5 11, *vathe 'vam strī pāutram agham na rodāt*, and the same in HGS i 19 7, with *pāutram ānandam* as antithesis to it The verse is quoted in Kāuç 61 18 (in connection 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 off the demon, the *piçācás*, he shall rise up (*ut-çri*), shall speak forth his voice, with him may we conquer all worlds

Ppp reads and combines *sāu 'cchrāyātāi* in **c**, and reads *api* for *abhi* in **d** According to Kauç 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 *paçubandha*]

16 Seven sacrifices (*médha*) the cattle enclosed — which [*the relative pronoun*] of them was full of light, and which was pining; to them thirty deities attach themselves, do thou (m) conduct us (pl) unto the heavenly (*svargá*) world

Our Bp reads *tắm* in **c**, and a few of the *samhitā*-mss (P M W L) agree with it: *tắm* is certainly wrong, but *tám* would be an acceptable improvement Ppp has *medhasvān* instead of *pyotismān* (and the latter must be taken as having the sense of the former), also *cakarsa* in **b**, and *neti* in **d** [For *nesa*, see *Gram* § 896] The verse is quoted in Kāuç 61 13, to accompany the handling or stroking of something by the two spouses [with their offspring] Pada **b** has a redundant syllable, unnoticed by the Anukr, unless we contract to *yā 'sām*

17 Unto the heavenly world shalt thou conduct us (pl), may we be united with wife, with sons, I grasp [her (?)] hand, let her (?) come here after 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 **d** with *no 'rātih* The verse is a good *tristubh*, and its description by the Anukr is absurd. Kāuç 61 14 uses the latter half-verse, not in a way to cast light on its meaning.

18. The seizure (*grâhi*), evil (*pāpmán*)—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-çṛ*] the god-loving rice-grain.

jihinsîr in c is a misprint for *jihinsîr*, which all the [i.e. W's] mss read [So read 9 of SPP's authorities: and 4 have *jáhinsis*, but SPP. prints *jihinsîs*, 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 *çarîs* in d: Ppp has *çarâis* [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 (*sáyoni*), 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 *palâvâm* in d Ppp. has *vidvân* instead of *etam* in b With c, according to Kāuç. 61 23, the *çûrpa* 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 pāda lacks a syllable, unless we may resolve *çu-úrpam* [For "sieve," here and in vs 20, read rather "winnowing-basket"?]

20 The three worlds are commensurate with the *brâhmaṇa:* yon heaven, namely, earth, atmosphere; having seized the [soma-]stalks, take ye (du.) hold after; let them swell up (*ā-pyā*); let them come again to the sieve.

All our mss (except D.) read *asāu*, unaccented, in b. emendation to *asāú* was plainly necessary All the *saṁhitā*-mss (except E.) separate in c *gṛbhîtvâ 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 *-rabhetām*; also, in b, *pṛthivyām 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 (? *malagá*) the garments

Or b may be 'thou comest into being one-formed with success' *Malagá* occurs nowhere else: its use with *iva* makes it impossible to tell whether the *pada*-text would divide *malaga ḥ*. Ppp. reads *bhavati* in b and *malagâi 'va* in d [Again, as in vss. 13 and 26, it reads *çundhāti* for *çumbhāti*. cf note to vi 115 3.] The quotation in Kāuç 61 26 casts no light on the meaning Our text ought to read *sámṛddhyā* at end of b The verse is very ill named *jagatî* by the Anukr., the treatment of *iva* in d as only one syllable makes a regular *triṣṭubh* of it

22 Thee that art earth I make enter into earth; this like body of thee [is] separated; whatever of thee is burnt (? *dyutâ*), [or] scratched by driving (*árpaṇa*); with that do not leak; I cover that over by a spell (*brâhman*).

Ppp. reads, for **a**, *bhūmyām bhūmim adhi dhārayāmi;* in **c**, *arpaṇam ca;* in **d**, *çuçror apa tad*, thus restoring the meter. The verse (12 + 11 : 11 + 13 = 47) is very ill defined simply as a *jagatī* In Kāuç 61 30, the verse accompanies the smearing of a vessel (*kumbhī*), in Vāit. 28. 12, the fashioning of a kettle.

23. Mayest thou welcome as a mother a son; I unite (*sam-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 pāda is apparently addressed to the earth, differently from the others Ppp puts the verse before our vs 22, and reads in **c** *kumbhīr vedyām sam carantām* One or two of our mss. (Bs O) read *usā́* in **c**

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 (*dharúṇa*) of the western [quarter], on the north may Soma give thee together.

Ppp corrects the meter of **b** by reading *raksāt*, and that of **d** by having *varunas* instead of *somas* The verse is irregular, but by no means a *jagatī* [If we make *varunas* and *somas* exchange places, as suggested by Ppp, and read *raksāt* with Ppp, the vs becomes a good *tristubh*] In Kāuç 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 (*pātra*), let the fire kindle about.

Ppp puts the verse after our vs 26, and reads at end of **b** *dharmanā* (cf. RV x 16 3 **b**), and in **c**, **d** *jīvadhānyāt sametā* [cf vs 4] *pātrā "siktāt* The verse is defective by a syllable in **a**, but the Anukr passes this without notice Kāuç 61 34 quotes the verse to accompany putting into the strainer

26 They come from the sky, they fasten on (*sac*) 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 *çumbhanti* in **c** is unmotived Ppp reads [cf vss 13 and 21 and note to VI 115 3] *çundhanti*, which (or *çumbhanti*) is decidedly preferable That the reading in **a** is *diváḥ p-* is noted in the comm to Prāt II 68

27 Both as it were prevailing (*prabhú*) 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 in **d** emendation of *āpaḥ̣ çikṣantīḥ* to *ā́paḥ çikṣ-*, the former seeming wholly unacceptable Ppp combines and reads *praçiṣṭā "pas sīkṣ-* Our text reads with the mss

28. The numbered drops (*stokā́*) 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 Kāuç. 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 (*bindú*); 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 *ṛtviyā yá*, for the *ṛtviyāya* of all the mss. [See BPP's note on this matter, p 231. He says *ṛtviya = māithuna*.] Ppp. reads *ṛtviyāvāis tāis tand-* In Kāuç. 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 (*pātra*) the water that is here; measured are the rice-grains that are these directions

The last pāda is translated as if *yádīmāḥ* (p *yádi imāḥ*) were meant as equivalent to *yád imāḥ*, corresponding to the *yád etát* of c Ppp has *srjantām* at end of b

[Here, at the end of a decad-division, ends the twenty-sixth *prapāthaka*.]

31 Reach thou forth the sickle (*párçu*), hasten, take [it] quickly; let them, not harming, cut (*dā*) 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 *páraçum* (M.W., O *párárçum*), and, as usual, some (O D R) accent *rā́jyam* in c Ppp has *harantu* for *harāu 'sam* in a, and, in c, *somo yāsām Amanvatāh* is undivided in the *pada*-text In Kāuç 61. 38 the first pāda is used with handing over the sickle for gathering the *darbha*-grass, 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 *osadhīr dāntu parvan* at 1. 25 and 61 39 According to Dāç Kar (note to 137 4), the quotation *pra yacha parçum* covers a pāda and a half, that is, it includes the *akṛntantas* which is omitted in the quotation of b]

32 Strew ye a new *barhís* 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 (*viç*) together, sitting down (*ni-sad*), let them partake of this with the seasons.

The mss read in b *priyā́m*, but our text makes the unavoidable emendation to *-yám* Some of the mss also are bothered over the unusual combination *lgva* in b [thus Bs has *vaglāv astu*,] R *valgāv astu*, T *valgvastu* And again, in d, Bs reads *-çnan ṛt-*, and O s m R *-çnanty ṛt-* The verse accompanies in Kāuç 61 40 the strewing of the *barhis*

33 O forest tree, sit on the strewn *barhís*, being commensurate with the Agni-praises (*agniṣṭomá*), with the deities; like a form well made by an artisan (*tváṣṭṛ*) with a knife, so (*evá*) let the eager ones be seen round about in the vessel (*pātra*).

Bp and Bs.s m. read *svádhityā* at end of c. The anomalous hiatus *enā́* (p. *enā́*) *ehā́ḥ* is noted in Prāt. iii. 34. Ppp. reads *svadhityāināhyās pari pātre dadṛçyām*, which is welcome as ridding us of the wholly unsupported form *dadṛçrām*, [cf. *Gram* § 813]. In Kāuç. 61 43, the verse accompanies the setting of a vessel (*pātrī*) upon the *barhis*; in Vāit 10. 7, the laying of the sacrificial post upon the same (the editor of Kāuç 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 pāda admits of various other constructions. Both here and in vs 41 (where pāda a is repeated) Bp reads at the beginning *çasthyā́m* In c, O.p.m R accent *jívān*. Ppp puts the verse after our vs 35, and reads, for a, *sastyām çaradbhyas paridadhma enam*, for c, *upāi 'nam putrān pitaraç ca sīdām*, in d, *imam* for *etam*. There is no reason why the Anukr should regard the verse as anything but a regular *tristubh* In Kāuç 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 (*cyu*), thee shall the two spouses, living, having living sons, cause to remove (*ud-vas*) out of the fire-holder

Ppp combines *-vyā 'cyutam* in a–b, omits the meter-disturbing (and probably intrusive) *tvā* of c, reads in c *-putrā*, and in d *ud vāsayāthas p-*. The Anukr takes no notice of the redundant syllable in our c In Kāuç 61 41, the verse accompanies the removal of the vessel, in Vāit 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 Kāuç (62 1), which says simply *iti mantroktam*, connecting it with xi 1 24 Some of our mss (P M W T) read *abhí* for *ádhi* in d. We should expect in c *gāhetām*, as the nouns are not vocative Ppp reads in a *samāgān abhi ukṣya*, and in b *kāmān samitāu purastāt* [See p lxxxviii]

37 Strew thou on, spread forward, smear over with ghee this vessel, as a lowing cow (*usrá*) [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 *upastarana* or covering of butter In Ppp the second half-verse is wholly corrupt The verse is quoted in Kāuç. 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 (*svargá*) spread itself out; to it shall resort (*çri*) the mighty eagle; the gods shall reach him forth to the deities

Ppp. begins with *apāskārāir*, and makes *çrayātāi* and *suparnas* change places [illegible]

39 What in any case thy wife cooks beyond thee, or thy husband, O wife, in secret from thee, that do ye unite; that be yours together; agreeing (? *sampāday-*) together upon one world.

Kāuç 62 11 quotes the verse (*iti mantroktam*), but casts no light upon it [Has a second *pāda ati* fallen out after *jāye* ?]

40 How many of her fasten on (*sac*) 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 (*çíçu*) shall come together

The mss (excepting R D) leave *sacante* in a unaccented Ppp reads after it *'smat*. The verse, especially the first pāda, 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-ā́n*

41 What streams (*dhárā*) of good (*vásu*) [there are], fattened with honey, mixed with ghee, navels of immortality — all those doth the heaven-goer (? *svargá*) take possession of; in sixty autumns may he seek unto the treasure-keepers.

The last and obscurest pāda 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 Kāuç 62. 18, to accompany the further pouring in of juices Ppp reads *samaktās* for *prapīnās* in a, and *dhāmayas* at end of b, and combines *-pā 'bh-* in d

42. He shall seek unto it, [as] treasure-keepers unto a treasure, let those who are others be not lords (*ánīçvara*) about; given by us, deposited, heaven-going, with three divisions it has ascended to three heavens (*svargá*)

Ppp again combines in a *-pā 'bhy* Kāuç 62 10 makes the verse accompany the division of the rice-dish into three parts There is no reason for calling it *bhury*, as the Anukr. does

43 Let Agni burn the demon that is godless; let the flesh-eating *piçācá* not have a draught here; we thrust him, we bar him away from us; let the Ādityas, the Aṅgirases, fasten on him

Doubtless we should emend to *rundhmas* in c. Ppp reads in d *ādityā 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 *ādityā 'nam* In Kāuç 62 14 the verse is made to accompany the carrying of fire around the offering [BR render the force of *pra* by defining *pra-pā* as 'sich an's Trinken machen.']

44 To the Ādityas, the Aṅgirases, 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 (*svargá*)

The description by the Anukr is quite wrong The use by Kāuç 62 18 was noted above, under vs 41. [For the use of the genitive, W has noted a reference to Delbrück's *Altindische 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 (*sarpís*); anoint with ghee; this is the portion of our Aṅgiras here

Ppp. has in **a** a different order of words *idam kāndam uttamam prāpam asya*. The verse (with xi. 1 31: the first half of each) is quoted in Kāuç 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 (*nidhí*), [this] treasure (*çevadhí*), let it not be lost (*ava-gā*) in our play, nor in the meeting; do not ye release it to another in preference to (*purá*) me

One or two of our mss (R D) accent at the end *mát*, and the word is not found without accent unless here and at xi 4 26 [SPP reads *mát* with 8 of his authorities, against 7 that have *mat*] Ppp reads in **b** *dadhmas*. This and the two following verses are quoted, with a number of others, in Kāuç 68 27, at a later point in the rice-dish ceremony [With **c**, cf. 52 **a**]

47. I cook; I give; verily upon my action [and] deed (*karíṇa*) the wife, a virgin (*kāúmāra*) world hath been born, a son; take ye (du) hold after vigor (*váyas*) 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*, *ud vadāmi* [thus suggesting the probably correct restoration of the pāda (*aham u dadāmi*)], and in **c** *putrās* The verse (10 + 11 11 + 11 = 43) is very ill described by the Anukr

48 No offense is here, nor support (*ādhārá*), nor that one goes agreeing (*sam-am*) 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** *astu* instead of *etat* [It is hardly worth while to discuss the accent of *ásti*]

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 (*váyas*) — let them thrust away the death that comes from men

Or, 'that concerns, comes upon, men' (*pāúruseya*) The Anukr seems to accept the two redundant syllables of **c** (*evá* an intrusion) as compensating for the deficiency in **a** According to Kāuç 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-tap*) in the sky — gold hath become the light of him that cooks

Ppp reads *sindhum* in **b**, and *dadhatu** (for *pacatas*) in **d** In Kāuç 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 vss 46–48, etc see note to vs 46 The Anukr does not notice the lack of a syllable in **a** *[Intending *dadhato*?]

51. This one of skins (*tvác*) hath come into being on man, not naked are all the animals (*paçú*) that are other; ye (du) cause to wrap (*paridhā*) yourselves (*ātmán*) with authority (*kṣatrá*), 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**, *babhūva an-*, it combines *-gnās sarve* in **b**, and it reads in **c** *dhāpayeta*, with a division-line after it Kāuç 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 (*tántu*), ye shall settle in it all pollution.

Ppp. rectifies the meter of **a** by reading *vadiṣi*, in **b** it has *dhane* instead of *vadās*, in **c** it gives *saha* for *abhi* The Anukr does not notice the deficiency in **a**. The verse is quoted in Kāuç 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 *tatas* instead of *tvacas*, and it has a different second half *nṛçaṃsyaṃ nṛçaṃsakṛn mā svargas sayonim lokam upa yāny ekam*, which seems less unintelligible In Kauç 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 (? *vidé*) in himself one of another color, he hath conquered off the black one, purifying a shining one (*rúçat*), the one that is red, that I offer (*hu*) to thee in the fire

The adjectives here are all fem, relating to 'body' (*tanū́*) The defective meter of **b** helps to make the isolated [or rather, unusual?] *vidé* [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 Kāuç 63 8 the verse accompanies the scattering on of other husks (*phalīkaraṇān*) [For the form *ajāti*, see the references under VI 32 2]

55 To the eastern quarter, to Agni as overlord, to the black [serpent] as defender, to Āditya 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]

[Vss 55–60 are partly unmetrical] We are surprised to find the pause before instead of after the phrase *etám pári dadmaḥ*. With the items in the first division of these verses are to be compared the corresponding ones in III. 27 1–6 The concluding pāda of the metrical refrain is identical with VI. 119. 2 **d** The *pada*-reading at the end

of the prose is *á : asmákam · áoetoh* In every verse, Ppp omits *tvā* before *dṛśé* (an improvement) and reads *dadhmas* for *dadmas* In the refrain [of every verse, apparently], it has *dadhātv adhā* for *dadātv atha*. In this verse it combines *dṛśe agnaye* The metrical description of the Anukr is very puzzling, the part common to all the verses is 6 + 10·11 + 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 *atidhṛti* is regularly 76, and *kṛti* 80; but the Anukr, after calling all *atidhṛti*, appears to call all but one *kṛti* The verses are quoted in Kāuç 63 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 *pṛdāku* 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 *rakṣitṛé'ṣáṇyāi*, it should be, of course, *-tṛè*

59 To the fixed quarter, to Vishṇu as overlord, to the spotted-necked [serpent] as defender, to the herbs having arrows, we commit thee here; guard ye etc. etc

Ppp reads *vīrudbhyas* for *oṣadhībhyas*

60 To the upward quarter, to Bṛihaspati as overlord, to the white [serpent] as defender, to rain having arrows, we commit thee here, guard ye etc etc

[Here ends the third *anuvāka*, with 1 hymn and 60 verses The quoted Anukr says *svargaḥ saṣṭiḥ*, 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 (vaçá) as belonging exclusively to the Brahmans.

[*Kāṣyapa — tripañcāśat mantroktavaçādiḥ tasyām ānuṣṭubham 7 bhuriṅ, 20 virāḍ, 32 uṣṇigbṛhatīgarbhā 42 bṛhatīgarbhā*]

Found also in Pāipp xvii (with slight differences of verse-order [4, 6, 5, 8, 7, 9 and 17, 19, 18, 20]) Not noticed at all in Vait, and in Kāuç only once, in 66 20, where, with x 10, it (or the first verse) is to be spoken by the giver of a cow, after sprinkling etc

Translated Ludwig, p 448, Henry, 203, 248; Griffith ii 120, Bloomfield, 174, 656

1 I give [her] — thus should he say, if they have noticed (*? anu-budh*) her — [I give] the cow (*vaçá*) to the priests (*brahmán*) that ask for her; that brings progeny, descendants.

Perhaps *ánu ábhutsata* is rather 'have recognized', i.e., have made her out to be the kind of cow that is called *vaçá*, or there may be in it something of the meaning of *anu-jñā : 'have approved, or taken a liking to.'* [Cf MGS 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 (*gó*) of the gods to the sons of seers that ask for her

[Pādas **c**, **d** recur as 12 **a**, **b**.]

3 By a hornless one they are crushed for him; by a lame one he falls (? *ard*) 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 *gṛhās*, as in **c**, **b** and **c** have perhaps become transposed — and, in that case, *svàm* might be the subject also of *dṛdati*. [Ppp has *lātam*, like the Vulgate.] The translation of **d** implies emendation (which seems advisable [cf. W in AJP. XIII. 302]) of *kānāyā* to *kānāyā́* i.e. *kānāyā á dīyate*. Ppp has *jīyate* 'is harmed,' which would remove the difficulty. [On *kūtá*, see von Bradke, KZ. XXXIV. 157.]

4 Anæmia (*vilohitá*) 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 *sámvidyam* (p. *sámsvidyam*), but *sám-* instead is given by M s m O s m and D, and in R *sám-* is emended to *sām-*. *Sámvidya* seems a much more probable form of stem. The Pet. Lexx. render 'possession,' which is very unsatisfactory. *Durādabhnā́* (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 *-bhrā́* in most. Bp. has (both times) apparently *-bhdnā*, and O [in vs. 4] *-bdṇā* or *-b-h-nā* (the *b* and *h* separate letters, as again below in XIII. 1. 25 **c**). The word is not divided in the *pada* text. The translation given is [suggested by] that of the Pet. Lexx., Ludwig renders here 'unbetrieglich' (undeceivable), but leaves the word untranslated in vs. 19. The second person *vidáse* is quite unexpected. [Most of our] *saṁhitā*-mss. read *hy ājcyáse*, [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**, *svām vidyum durītagrāhy ucase*.

5 From the station of the two feet of her, soaking (? *viklíndu*) 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** *yā́s* can be either subject or object, and *jighrati* either sing. or pl. I take *anāmanā́t* 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**, *asyā́ 'dhisthānād vikulam dvīn nāma*.

6. Whoever punches (*ā-sku*) 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 'syās karnāv āskanoty*, and reads in **c** *laksmīs kurvīta*. [Pāda **b** recurs as 12 **c**. For the construction, cf. 26 **d**, 47 **d** and, *per contra*, 12 **d**, 34 **d**, and

51 c.] We are to make the combination *kurve 'ti*. [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. 315) The MS passage and this vs and the root *aks* are discussed by Delbruck, *Gurupūjākaumudī*, 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 *vālān* in b

8. If of her, while being with her master, a crow hath vexed (*hīḍ*) the hair, then his boys die, [and] the *yákṣma* visits him unexpectedly (?)

As to *anāmanā́t*, 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 *tatas k-* in c.]

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 mss appear to read distinctly *palpūl-* in a, yet they are never to be trusted to make the distinction between *lp* 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 (*dāsī*)' Ppp. reads '*pirupam* in c We have to resolve *as-i-āh* to fill out the meter of a.

10. When being born, the cow (*vaçá*) is born for (*abhí*) the gods together with the Brahmans, therefore she is to be given to the priests (*brahmán*), that people call the guarding (*gópana*) of one's possessions

The *pada*-text makes the extraordinary division *gópanam* [for the sake of the play upon *go* 'cow'?], as if the word were not a simple derivative from root *gup* ' 'Fot' (*abhí*) more literally unto, into the possession of'

11. They who come to the winning (*vaní*) of her, theirs is the god-made cow [*vaçá*], they called it *bráhman*-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 vss 21, 25) *nu priyāvate*, and *nipr-* is certainly very questionable, since no *nipriya* nor even root *pṛ* + *ni* occurs The minor Pet Lex gives the word two totally different explanations, under *nipriyā́y* and *priyā́y* respectively

12. Whoever is not willing to give the cow (*gó*) 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 Brahmans.

Ppp reads, for a, b, *ya enām yācadbhya ārṣeyebhyo nirucchati* [We had a, b above as 2 c, d, and c as 6 b]

13. Whatever may be his use for the cow (*vaçá-*), he should then seek another [cow]; she, ungiven, harms a man, if he is not willing to give her when asked for.

Ppp. has a quite different version of a–c. *yasyā 'nya syād vaçābhogo 'nyām icchetu barhiṣaḥ · hiṃsrā ni dhatsva gopatim.* We should expect *pūruṣam* at end of c, as elsewhere in such a position.

14 As a deposited treasure (*çevadhi*), so of the Brahmans is the cow (*vaçá*); accordingly ⌊*etát*⌋ they come unto her, in whosesoever 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 pāda is unclear, and the bad meter makes the reading suspicious, yet Ppp has the same, and varies only in combining *brāhmaṇā 'bhi* in b, and combining and reading *'svā 'dhiroḥaṇam* in d. Most of our mss (all except D and R s m) have the false accent *brā́hmaṇās* in b, our text emends. The Anukr takes no notice of the redundant syllable in c.

16 She may go about until ⌊*ā*⌋ the space of three years, being of unrecognized (*vi-jñā*) speech (*-gada*), should he know the cow, O Nārada, then the Brahmans are to be sought

This is obscure, but appears to mean that the cow may not betray herself as a *vaçā* 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 ā́ tr-*.

17 Whoever declares her to be not the cow, the deposited deposit of the gods, at him Bhava-and-Çarva, 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 pāda is quoted under Prāt ii 52, as an example of *udho* (not *ūdhar*) before a sonant. A number of our mss 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 (*cikīrṣa-*)

The translation implies the obviously necessary emendation of *yā́m* to *yā́n* in d ⌊so Ludwig⌋. As to *duradabhnā́* at the beginning, see the note to vs 4. That the conjectural rendering is extremely unsatisfactory is plain. Ppp. has instead, for a, *durītavina-pāçaye*, and, in c, d, apparently *kāmas sam rdhyate yam ut-*, 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 (*héḍa*) of them all incurs (*ni-i*) the man (*mánuṣa*) who gives not

The translation implies emendation in b to *brāhmanā́m*. Ppp. reads in a *vācanti*, which does not rectify the meter. ⌊Read *devā́so ?*⌋

21. He incurs the wrath of cattle (*paçú*) who gives not the cow to the Brahmans — if a mortal keeps to himself the deposited portion of the gods.

The *samhitā*-mss. accent in b *brāhmaṇébhyo dadat*, and the *pada* correspondingly *adadat* (instead of *ádadat*) Our text makes the necessary emendation Ppp gives for d *rtāse nu priyāyate* [See note to 11, above]

22 If a hundred other Brahmans should ask the cow of its master, yet (*átha*) the gods said of her · the cow is his who knoweth thus

All our mss. save two (I and [?] L s m) read *etām* (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 *anyébhyah adadat*, and the *samhitā*-mss correspondingly *-bhyo dadad v-*; this is emended in our text to *-bhyo 'd-* (as if *ádadat*, as in vs 21), but a decidedly better emendation would be to *bhyo dādat*, as translated Ppp reads *anvasmāt d-*, which favors this understanding of the pāda. it also combines *tasmā 'dh-* in c

24 The gods asked the cow [of him] in whose possession she was first (*ágre*) born; that same one may Nārada know, together with the gods he drove her away

The connection of c, d is obscure, and tempts to conjectural emendations. Ludwig suggests *vidvā́n* for *vidyāt* 'knowing her to be such, Narada together with the gods drove her away (as theirs)', this is quite acceptable Ppp reads at the end *udājatā* One or two of our mss. (D R p m) accent *nāradáh* The Anukr takes no notice of the lack of a syllable in a [Read *devā́so* as in 20?]

25 The cow makes a man (*púruṣa*) destitute of descendants, poor in cattle, if, when she is asked for by the Brahmans, then he keeps her to himself

Ppp reads in b *pāuruṣam*, and in d *nu priyāvata* The Anukr takes no notice of any deficiency in c, we may best resolve *'ṛ-āh* [Read *brāhmaṇébhiṛ '*]

26 For Agni-and-Soma, for Love (*kāma*), for Mitra and for Varuṇa — for these the Brahmans ask her, under their wrath falls he who gives not

27 So long as the master of her should not himself overhear the verses (*ṛc*), so long may she go about among his kine (*gó*), she may not abide in his house after he has heard

The translation implies the evidently necessary emendation of *vaçet* at the end to *vaset*, R, indeed, has the latter. [and so have 8 of SPP's authorities, against 7 with *vaçet*;] Ppp is corrupt *nā 'sya çrutā grhé'sya* The Anukr takes no notice of any redundancy in b, but it can hardly expect us to make a pāda-division between *no* and *'paçrnuyāt* The 'verses' are doubtless those with which the Brahmans 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 (*gó*), both the life-time and the growth of him do the gods, made wrathful, cut off (*vraçc*).

Nearly all our mss (E has *áṭ*) [and all of SPP's] leave *aṭcarat* in b unaccented, and then, as if by way of compensation, they mostly (except Bs s m D R) accent *vṛ̍çcanti*

29. The cow, going about variously, the deposited deposit of the gods, manifests her forms, when she desires to go (?) to her station (*sthâman*).

That is, her rightful and appointed place The translation implies in b the reading *krnute* instead of *krnusva*, although the former is found only in O p m D T (*-uti*) [Three of SPP's *pada*-mss have *kṛnute*] The comm to Prāt ii 63 quotes *āvis krnute rūpāṇi*, which is not found in the text unless here The translation also implies at the end *jigānsati* The Prāt. (i 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 Prāt i 86 Ppp reads in d *yathā* for *yadā*

30 She manifests herself when she desires to go to her station; then the cow [*vaçá*] makes up her mind for the asking of the priests (*brahmán*)

That is, prepares herself to be asked for by them, *brahmábhyas*, dat by attraction [Read again *jigānsati* see note to vs 29] Read in d *yācñyâya*, though the mss mostly have *-ñcy-*, as they often blunder over such an unusual consonant-group Ppp reads *uto* for *atho* in c

31. She plans (*sam-klp*) [it] with her mind; then she goes unto the gods; thence the priests (*brahmán*) go on to ask for the cow

32 By offering of *svadhá* to the Fathers, by sacrifice to the deities, by giving of the cow, the noble (*rājanyà*) does not incur (*gam*) the mother's wrath

Ppp reads *devebhyah* at end of b The description of the Anukr very unnecessarily forbids us to resolve *-bhi-ah* 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 (? *ánarpana*) of her that she is presented to the priests (*brahmán*)

The Pet Lexx render the difficult *ánarpana* by 'a not giving away', Ludwig, by 'no restitution' Ppp combines *tasyā "kur* in c

34 As one might snatch (? *ā-lup*) from the spoon sacrificial butter held forth for the fire, so he who gives not the cow [*vaçā*] [to the priests] falls under the wrath of Agni

Perhaps, 'as [the fire] might snatch,' etc — seizing on the butter before it is duly offered Ppp reads for a *yad ājyam prātijagrāha*, and in d omits *ā*, 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 *agnáy' â* [Were emendation necessary, one might be tempted to suggest *agnâv â* 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 ⌊*vaçá*⌋ to him who has presented her

Ppp reads, in **b**, *loke 'syo 'pa*, and, for **c**, *sahasmāi sarvān kāmān mahe*. The Anukr takes no notice of the irregular meter in pādas **a** and **c**. All the *saṃhitā*-mss. accent *loké 'smā* in **b**, our text emends to *lokó*

36 All his desires, in Yama's realm, does the cow ⌊*vaçá*⌋ 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 Prāt. III 21, IV 90 Ppp reads *tathā* for *atha* in **c**

37 Being impregnated, the cow ⌊*vaçá*⌋ 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 ⌊*vaçá*⌋ at home (*amá*) — his sons and sons' sons also does Bṛihaspati cause to be asked for.

Ppp reads in **b**, for *amā ca*, the equivalent *gṛhesu*, further, in **c**, **d**, *asya svaputrān pāutrāç cātayate bṛh-* ⌊Over 'at home' W interlines "in private" see vs 53⌋

39 She sends down great heat, going about a cow (*gó*) among kine, further, to the master who has not given her the cow (*vaçá*) milks poison.

In **b**, apparently, 'being treated as an ordinary cow' The 'milks' in **d** does not necessarily mean that she gives actual milk Ppp reads *tato* in **c**, for *atho ha*, thus rectifying the meter; the Anukr takes no notice of the redundancy of the pada, caused by the apparently intrusive *ha*

40 It is a thing dear to the cattle that she is presented to the priests (*brahmán*), further, that is a thing dear to the cow ⌊*vaçá*⌋, that she be an oblation to the gods

Lit 'among the gods' (p *devatrá*)

41. What cows the gods shaped out (*ut-klp*), rising up from the sacrifice, of them Nārada selected for himself the fearful *vilptí*

The root *klp* (*kalpay-*) with *ud* occurs nowhere else In **c**, P M W I E p m R read *-liptím*, which would be the more normal abcus of *-tí*, but the meter is against it. But the accent *-tyám* is entirely inadmissible, it must be emended to *-tyàm*, ⌊cf JAOS x 379, 369⌋ What sort of a cow (*vaçá*) is intended by *vilptí* (which ought to signify 'smeared over') is altogether obscure Ppp reads instead *vilapatim*

42. The gods questioned (*mīmāns-*) about her is this a cow ⌊*vaçá*⌋, or not a cow? Of her Nārada said she is of cows the most truly cow (*vaçátama*)

The more proper reading in **b** would seem to be *dvaçá 'ti*, but all the *saṃhitā*-mss read *dvaçé 'ti*, as in our text, although the *pada* gives the sign of protraction (*3*) also after *avaçá*, as it should be. But the Prāt (I 97) requires *-é 'ti* simply: see the rules I 97 and 105, and the notes to them The verse (8 + 8 7 + 10) is very ill describe

by the Anukr. Ppp. reads in **a** *devā 'mīm-*; for **b**, *vaçe 'yām ntavaçe 'ti*; and it omits *iti* at the end [For the use of the superlative in **d**, cf the punning lampoon on the name of Gotama, *Indische Sprüche*², 4875]

43 How many, pray (*nú*), Nārada, are the cows which thou knowest, born among men (*mānuṣyà-*)? those I ask of thee who knowest; of which may a non-Brahman not partake (*aç*)?

Ppp reads, for **c**, *katamā "sām bhīmatamā* (like our vs. 45 **c**)

44 The *vilipti*, O Brihaspati, and the cow [*vaçá*] 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 *vilipyàs*, nom pl, *-iyās* seems inadmissible. Ppp reads *vilaptyā* (for *-ās*?) Ppp has further *tāsām* for *tasyās* in **c** *Sūtāvaçā* is rendered according to the requirement of the accent, the Pet Lexx 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 heeds none of these cases

45 Homage be to thee, O Nārada; [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 'stu*, and in **b** *vaçām*, which is easier (Ludwig translates [as if the text were *vaçāḥ*]) In **d**, our text might better read *ádattvā*

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 *vilaptim bṛhaspataye yā ca sū-*, and in **c** again (as in vs 44) *tāsām*

47 Three verily are the kinds of cow: the *vilipti*, she that has given birth to [such] a cow, the [simple] cow [*vaçá*], these one should present to the priests (*brahmán*), [then] he falls not under the wrath of Prajāpati

Ppp once more reads *vilaptis su-* in **b**, it is easier to conjecture a meaning for *vilapti* than for *vilipti* Most of our *saṃhitā*-mss accent *sá 'nāri-* in **d**, our text makes the necessary correction to *sò* 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 (*ṛc*) [they talked about] Bheda; therefore indeed he perished.

Ppp rea id Bhedа gave ...
the meter b or that offense the gods cut him off in the ...

50. A f our mss. (Bp E.D K.) read *etām* (unaccented) in a, nearly all (not
⌊*vaçā*⌋; f accent *āgaṣó 'vṛçcan* in d Ppp. has at the beginning *utāi 'tām bh-*, its
riority. *f*-verse is corrupt

Some hey who, wheedling, advise (*vad*) to the non-giving of the cow
Bs s m.D) he villains fall under the fury of Indra through ignorance.
second ha

51. T ombines in a *vaçāyā 'dā-*, and in c–d *jālmā "vṛç-*
⌊*vaçā*⌋, They who, leading away her master, then say: do not give—
Ppp d rough ignorance, go to meet the hurled missile of Rudra

52 *yanti* is rendered as if *prati y-*, for which it is perhaps a misreading Ppp reads
they, th for *acittyā* Part of our mss (Bp.R K) leave *āhus* unaccented, and all have
d of *te* in c.

Pari If as offered (*hu*) and if as unoffered one cooks the cow ⌊*vaçā*⌋ in
cetasas e (*amā*), coming into collision with the gods accompanied by the
te inste mans, he goes supine (*jālmā*) out of the world

53. the *samhitā*-mss curiously read in c *sābrāhmanānn* (O *-nāmn*) *rtvā*, the *pada*-
privat is *sābrāhmanān rtvā* ⌊I or *amā*, cf vs 38 ⌋
Brahi ere ends the fourth *anuvāka*, with 1 hymn and 53 verses The quoted Anukr
All *aptabhir ūnā tu "vaçāh"* i.e. 'the cows[-hymn] is a [sixty] deficient by seven' ⌋
text h
⌊H
says *s*

5. The Brahman's cow.

[*Atharvaçiras* * — *sapta paryāyāh brahmagavīdevatāh*]

'artly metrical vss 15-17, 47–53, 55–70 are so reckoned by W in the *Index*, p 6 ⌋
d also in the main in Pāipp xvi, but in the central parts with omissions and disorder
ich the details are not given, ⌊vss 58, 60, 64-73 are wanting⌋ Not quoted at
Vāit, nor probably by Kāuç, since 'the two Brahman-cow hymns' mentioned in
3 13 are doubtless v 18, 19, although the comm ⌊Darila cf Keçava, p 351[20]⌋
these ⌊v 18, 19⌋ to constitute one of the 'two,' and xii 5 the other *⌊The
ms reads *prāguktaṣṭasūktabrahmagavīdevatāh* so also SPP's citation, Critical
e, p 21 This seems to mean that Kaçyapa is the *ṛṣi*, h 4 clearly has the same

15); Ludwig. p 529 (vss 47–73), Henry, 209,

as this ⌋

ranslated. Mu
257, Griffith, II. 127

uṣṭubh, 2 *bhurik sāmny anuṣṭubh* 3 4 *ṣaṭ svarād*
sāmnī paṅktir ⌊For 6, see under that verse ⌋]

⌊is she] created, acquired by *brāhman*, sup-
ess.

[Paryāya I. — *sat*
uṣṇih, 4 *āsur*

1. By toil, by
ported (*çritā*) on rigi

..., enclosed with fortune, enveloped wit

Why the verse is called *sāmnī* rather than *prājāpatyā*, like its predeces ı the verse be told The *pada*-text does not divide *prāvṛtā*, although, in the apparent here in the case, it divides *pārivṛtā*.

3. Set about with *svadhā*, surrounded with faith, guarded b h glory. cration, standing firm in the offering, the world her post (*nidhánı* sor, cannot

The *pada*-mss absurdly write *prátisthitāh* (instead of *-tā*) The metrica. ly parallel tion of the Anukr is not less absurd, to make the required 30 syllables, w resolve *pári-ūdhā* y conse-

4 *Brāhman* her guide, the Brahman her over-lord ı)

Ppp combines *brāhmano adh-* The *á-* needs to be restored in order to n ı descrip- 13 syllables required by the definition of the Anukr ı have to

5 Of the Kshatriya who takes to himself that Brahman-cow scathes the Brahman, —

6. There departs the happiness (*sūnṛtā*), the heroism, the good ıake the

[The London Anukr text reads *prathamā bhāu prājāpatyānuṣṭu pakrā* (vs 6) *satyena* (etc, vs 2) may be the *prattka* of vs 6 is misplaced and sho ı who put before [*u*]*bhāu* (vs 6 can be stretched to 16 syllables), or else the definition fallen out] Ppp reads *punyalaksmi* luck

[**Paryāya II.**—*pañca 7 sāmnī triṣṭubh, 8,9 ārcy anuṣṭubh (8 bhury), 10 matīti* [*7–10 1-p* see under vs 11.] *11 ārcī nicṛt pāṅkti*] ıld be of 6 is

7. Both force, and brilliancy, and power, and strength, and speech sense (*indriyá*), and fortune, and virtue (*dhárma*), —

8 And holiness (*brāhman*), and dominion [*kṣatrám*], and kingc *usnih* and subjects (*víças*), and brightness (*tvísi*), and glory, and honor, ı and property, —

9 And life-time, and form, and name, and fame, and breath, and e ıom, ration, and sight, and hearing, — and

10. And milk, and sap, and food, and food-eating, and righteousne truth, and sacrifice (*iṣṭá*), and bestowal (*pūrtá*), and progeny, and cat xpi-

11 All these depart from the Kshatriya who tal Brahman-cow, who scathes the Brahman ınd

Lit all these of the K. that belong to him — vs. 9 to *āyuṣ ca śrotram ca*, and vs. 11 to *tāni sa* All our *samhitā*-mss read in vs 10 *ca rtám* The An ıo nimself the *punah punah pādāntarena padābhyāvād ekapadāh* repeatedly or in each case the groups ending with *c* interval, i e (as Dr Ryder suggests) because there is

10, and abbreviates *manu kṣatriyasya* s 7-10, *etāṣ catasrah* hey are *1 p* because ɔe recited with a pāda- erse no main cesura].

[**Paryāya III.** — *ṣoḍaça. 12. virād viṣamā gāyatrī, 13 āsury anuṣṭubh; 14, 26 sāmny usnih, 15 gāyatrī, 16, 17, 19, 20 prājāpatyā 'nuṣṭubh, 18 yājuṣī jagatī, 21, 25 sāmny anuṣṭubh, 22 sāmnī bṛhatī, 23. yājuṣī tristubh, 24 āsurī gāyatrī, 27 ārcy usnih*]

12. This same Brahman-cow [is] fearful, having deadly poison, witchcraft incarnate (*sākṣāt*), *kûlbaja* when covered

Kûlbaja occurs only here and in vs 53 below, in the latter verse, Ppp reads instead *pûlyājām*

13 In her are all terrible things and all deaths.

14. In her are all cruel things, all men-killers (*puruṣavadhá*)

15 This Brahman-cow, when taken to oneself, binds the Brahman-scather, the god-reviler, in the shackle of death

Several of the *saṃhitā*-mss (Bs P M W E) read *-gavy ājāíyá-*, curiously enough All our mss have *pádbh-*, and one or two *-vinç* or *-vinç-* The verse admits of being read as a *gāyatrī*, probably not by accident, and might better have been printed as such.

16 Verily (*hí*) a hundred-killing weapon (*mcní*) 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 (*vi-jñā*)

18 [She is] a thunderbolt when running, Vāiçvānara when driven up (*údvīta*)

19 A missile when extracting (*ut-khid*) her hoofs, the great god when looking away

20 Keen-edged (*kṣurápavi*) when looking, when bellowing, she thunders at one

Bp reads *vấya-* Vss 19 and 20 were perhaps intended as metrical (8 + 8) [As to *meni*, vs 16, cf Geldner, *Festgruss an Bohtlingk*, p 32]

21 Death when uttering *king*, the formidable god when slinging about her tail

All the *saṃhitā*-mss read *-tvâgnó* [K *ág-*] This verse also has 16 syllables, divisible into 8 + 8, but evidently only by accident

22 Total scathing when twisting about her ears, king-*yákṣma* when urinating.

The Anukr does not heed that the verse has one syllable too many for a regular *sāmni bṛhatī*

23 A weapon (*meni*) when being milked, headache when milked.

24 Debility when approaching (*upa-sthā*), mutual strife when felt of.

Párāmṛstā might also come from root *mṛj* and mean 'rubbed off'

25. A shaft when her mouth is being fastened up; mishap (*ṛti*) when being slain.

The *pada*-text has *apiᵒnahyámāne*, and two or three of our *saṃhitā*-mss. (P.M. O p m K.R) retain the *e* before *ṛtir*.

26 Deadly poisonous when falling down; darkness when fallen down.

27 Going after him, the Brahman-cow exhausts the breaths of the Brahman-scather

[Paryāya IV. — *ekādaça 28 āsurī gāyatrī. 29.37 āsury anustubh, 30 sāmny anustubh, 31 vājusī triṣṭubh 32 sāmnī gāyatrī, 33.34 sāmnī bṛhatī, 35 bhurik sāmny anuṣṭubh, 36 sāmny usnih, 38. pratiṣṭhā gāyatri*]

28. [She is] hostility when being cut up, the eating of one's children when being shared out.

Two of the *pada*-texts (D Kp) read *pāútraᵒādyam* It is so difficult in most mss to distinguish *dy* and *gh*, that the reading *pāútrāgham* (cf *pāutram aghám*, 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 *hriyámānā* here are read *hriy-*, *hriy-*, *hry-*, *hiy-*, and Bp has *rtā́* for *hrtā́* It is necessary to make the awkward renderings with 'being,' to distinguish present participle from past The definition of the Anukr implies the resolution *vi-rā-*.

30 Evil when being set on, harshness when being set down.

31 Poison when heating (*pra-yas*), *takmán* when heated.

All the mss read *práyastā*, but Bp has *prayáṃchantī*, Bs *-yachantī*, emended to *-yasy-*, P M W *-yáyaṃchantī* (M emended to *-yasy-* [?])

32. Evil (*aghá*) when being cooked, bad dreaming when cooked.

The description of the Anukr implies the resolution *-pni-am*

33 Uprooting when being turned about (*pari-ā-kṛ*), destruction when turned about.

The participles are rendered according to the Pet Lexx The Anukr expects us to resolve *pari-ā-* once, but not both times Bp reads *-ākriyá-*

34. Discord by smell; pain (*çúc*) when being taken up, a poison-snake when taken up

The *pada*-text leaves both participles undivided, as prescribed by Prāt iv 62 'Taken up,' doubtless in preparation for being served up as food Bp. reads *udhriyá-*.

35 Non-prosperity when being served up, disaster when served up.

The mss again fluctuate between *-hriyá-*, *-hṛiyá-*, *-hiyá-*, and, at the end, between *-hrtā́*, *-hatā́* (P M p m W), and *-hūtā́* (D). The Anukr. notices this time that the verse is *bhurij*

36. Çarva angered when being dressed (*piç*), Çimidā 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.

Bp. appears to read *lokân*, and M R T correspondingly *-ân ch-*, O. [D Kp] have *-ât ch-*, the rest *-â ch-*, which means *-âc ch-*, since *ch* and *cch* are equivalent and exchangeable. The metrical definition of the Anukr. is ambiguous

[Paryâya V. — *asta 39 sâmnî pañkti, 40 yâjusy anuṣṭubh, 41, 46 bhurik sâmny anuṣṭubh, 42 âsurî bṛhatî, 43 sâmnî bṛhatî, 44 pipîlikamadhyâ 'nuṣṭubh, 45 ârcî bṛhatî*]

39. The slaying of her is witchcraft, her cutting up (*âçâsana*) is a weapon (*menî*), the contents of her bowels a secret charm.

All of these, of course, understood as directed against the offender Ppp combines *tasyâ "han-*

40 [She is] homelessness when hidden (*?pari-hnu*)

The Pet Lexx conjecture *pari-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 (*vraśc*)

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 (*?api-kṣâ*), when not given back by a Kshatriya

Some of our mss (O D T R) accent *-diyámânâ*, although part of them (O I R) have accented *-trîvenâ 'pun-* 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 *aparâ-parand* (so the *pada*-text) is according to the conjecture of the Pet Lexx The metrical definition of the Anukr implies reading *kariati ap-*

46 Whatever Kshatriya takes to himself the cow of a Brahman who knoweth thus

[Paryâya VI. — *pañcadaça 47, 49, 51-53, 57-59, 61 (?) prâjâpatyâ 'nuṣṭubh; 48 âsy anuṣṭubh, 50 sâmnî bṛhatî, 54, 55 prâjâpatyo 'snî, 56 âsurî gâyatrî, 60 gâyatrî*]

47 Quickly, indeed, at his killing the vultures make a din (*âlabâ*)

Ppp reads at the end *kurvatâm 'lavam* The text of the Anukr seems defective here All that is said about the nine verses of 16 syllables is as follows *âdyâ skandhagṛvîs tvayâ pramûrnam* [vs 61] *prâjâpatyânuṣṭubhah* All the verses not of this measure are regularly described Ludwig translates this whole section [and the next], p. 529

48. Quickly, indeed, about his place of burning dance the long-haired women, beating on the breast with the hand, making an evil din.

The mss. write no *avasāna*-mark between the two halves of the verse. Ppp. again reads *ātlavam* Prāt III. 92 notes the non-lingualization of *nṛt* after *pari*. [Bloomfield discusses the vs, AJP xi 339 or JAOS. xv., p xlv]

49. Quickly, indeed, in his abodes do the wolves make a din.

Ppp reads, after *vāstuṣu, gaṅgānam kurvate 'pa vṛṣāt*

50. Quickly, indeed, they ask about him: what that was, is this now that?

We should expect rather *kím tád āśīt* [instead of *yát tád* etc], since without a question there is no good reason for the protracted *i* Ludwig translates as if that were the reading O D R accent *āśīd*, as is the rule in the Brāhmaṇas Ppp. reads, after *prchanti, etad āsīd atam nu dā*

51. Cut thou, cut on, cut forth, scorch, burn (*kṣā*).

52. O daughter of ·Aṅgiras, exhaust thou the Brahman-scather, that takes to himself [the cow].

Ppp reads *ādadhānam.*

53 For thou art called belonging to all the gods, witchcraft, *kúlbaja* when covered

Cf vs 12 above. Ppp reads (as there noted) *pūlyājām*

54. Burning (*uṣṇ*), consuming, thunderbolt of the *bráhman*

55 Having become a keen-edged death, run thou out

Ppp reads *vibhāvasuh* instead of *vi dhāva tvam*, the latter reading probably carries on the figure implied in *ksurapavi*, 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

Istám pūrtám ca i e, as later, the fruits of these good works The Anukr would have done much better to accept the resolution *ca ā(-*, 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 Brahman out of imprecation

The translation implies emendation of *abhíçastyā* to *-tyāh* The verse is wanting in Ppp

59 Become thou a weapon (*mení*), a shaft; become thou deadly poisonous from evil (*aghá*)

60 O inviolable one, smite forth the head of the Brahman-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 (*mṛd*) by thee.

Ppp. reads *tayā pravṛkṇo rucitam agnir dahatu duṣkṛtam*

[**Paryāya VII.** — *dvādaçakaḥ 62–64, 66, 68–70 prājāpatyā 'nuṣṭubh, 65 gāyatrī, 67 prājāpatyā gāyatrī, 71 āsurī paṅktiḥ, 72 prājāpatyā triṣṭubh, 73 āsury uṣṇiḥ*]

62. Cut (*vraçc*) 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' Bs.P M read *mūlān* 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 (*lóman*) do thou cut up (*sam-chid*), his skin strip off; —

69 His flesh cut in pieces, his sinews wrench off, —

70 His bones distress (*pīḍ*), his marrow smite out; —

71 All his limbs, [his] joints unloosen

72 Let the flesh-eating Agni thrust him from the earth, burn (*uṣ*) up; let Vāyu [do so] from the atmosphere, the great expanse (*varimán*), —

73 Let the sun thrust him forth from the sky, burn him down

The Anukr accepts the resolution *ní ovatu*

[The quotations from the Old Anukr. for the seven *paryāyas* may here be given together I *vacanāni ca sat*, II *pañca*, III *sodaça*, IV *ekādaça*, V *aṣṭa ca*, VI *brahmagavyām pañcadaça*, VII *tasmād dvādaçakaḥ paraḥ* The sum is 73 — As is readily seen, these quotations together make an *anuṣṭubh çloka*, and they are printed in metrical form by SPP, vol 1, p 21 (Critical Notice) For *vacanāni*, see above, p 472]

[Here ends the fifth *anuvāka*, with 1 hymn (or 7 *paryāyas*) and 73 *vacanas* or *vacana-avasānarcas*]

[By some mss the book is summed up as of 4 *artha-sūktas* [their vss number 231] and 7 *paryāya-sūktas* [73 "verses"], or as of "11 *sūktas* of both kinds," with a total of 304 verses]

[The twenty-seventh *prapāṭhaka* 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 Vrātya; and xviii. consists of hymns for the dead. Accordingly, it is perhaps worthy of note that the Old Anukramanī 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-véda 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-véda*, 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 *bhāsya* is wanting.]

[**Paryāya-hymns**: for details respecting them, see pages 471–2. The fourth or last hymn of this book is a *paryāya-sūkta* with 6 *paryāyas*. 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:

Anuvāk-s	1	2	3	4
Hymns	1	2	3	4
Verses	60	46	26	56¶
Decad-division	6 tens	4 tens + 6	2 tens + 6	5 t

Here ¶ means "paragraph of a *paryāya*" (such as is numbered as a "verse" in the Berlin edition) and P means "*paryāya*" Of the "decads," *anuvākas* 1, 2, and 3 contain respectively 6, 5, and 3 (in all, 14 "decads"); while *anuvāka* 4 has 6 *paryāyas* The sum is 14 "decad"-*sūktas* and 6 *paryāya-sūktas* or 20 *sūktas* (cf p 737)]

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1. To Rohita (the sun, as ruddy one).

[*Brahman — ādhyātmam, rohitādityadevatyam* (*3 mārutī, 28–31 āgneyyah, 31 bahudevatyā*) *tr̥āstubham 3–5, 9, 12, 15 jagatī* (*15 atijāgatagarbhā*). *8 bhurij*. [*16 ′,*] *17 5-p kakummatī jagatī, 13 atiśākvaragarbhā 'tijagatī*, 14 3 p purahparaśākvarā viparutapādalakṣmyā pañkti, 18, 19 5-p kakummaty atijagatī* (*18 paraśākvarā bhurij; 19 parātijāgatā*), *21 āsu nārd gāyatrī. 22, 23, 27 prākrtā, 26 virat paroṣṇih, 28–30* (*28 bhurij*), *32, 39, 40, 45–50 and 51–56* [*and 57 58*] *anuṣṭubh* (*52, 55 pathyāpañkti, 55 kakummatī bṛhatīgarbhā, 57 kakummatī*)†, *31 5 p kakummati śākvaragarbhā jagatī, 35 uparistādbṛhatī, 36 nicṛn mahābṛhatī, 37 paraśākvarā virād atijagatī, 42 virād jagatī, 43 purān mahābṛhatī 44 paroṣṇih, 59, 60 gāyatrī*]

Found also in Pāipp xvm [with vs 30 after 31, vss 56–57, 59–60 are lacking, vs 58 is lacking in Pāipp xvm, but is found in Pāipp xx] A number of the verses are used in various parts of Kāuç, and several (four) in Vāit. *[So the Berlin ms. (against *jagatī* of the London ms) and *atijagatī* more nearly fits the vs] †[Here the Anukr text looks as if in disorder it seems as if *yam vāta* (vs 51) *iti sad anuṣṭubhah* ought to refer to the 6 vss 51, 53–54, 56–58]

Translated. Muir, v 395 (parts), Ludwig, p 536 Scherman, p 73 (parts), Henry, I, 21. Deussen, *Geschichte*, I 1 218 (cf his introduction, p 212 ff), Griffith, II 133; Bloomfield, 207, 661 — Furthermore, Bloomfield, in his review (AJP xii 429–443) 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 (*'vājin*) 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-borne, unto kingdom

(*Rohita* is evidently a name or form of the sun.) and the *vājin* (Henry, 'conqueror of booty') addressed is also the sun) The verse [with faulty accents] is found also in TB (II 5 2[1]), which reads [*asi* after *yó* in **a**]. *á vaça* in **b**, and, for **d** *sá no rāstréṣu súdhitām dadhātu*, which seems better, as removing the difficulty of the sun establishing the sun Ppp reads *vaçvabhrtam* for *vaçvam idam* in **c**, and it has *pipartu* for *bibhartu* at the end. [we had the converse at xi 5 4] The resolution *ud á-ihi* is required to fill out the meter of **a**. All the four hymns of the book (under the name *rohitās*) are prescribed in Kāuç 99 4 (to be used in case of a darkening (eclipse) of the sun) The first half-verse is, according to Kāuç 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 (*'vāja*) that is within the waters; mount (*ā-ruh*) thou the clans (*viç*) that are sprung from thee (*tvādyoni*); assuming (*dhā*) the soma, the waters, the herbs, the kine, 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 compounds and derivatives: this play is suggested by the at least apparent relationship between *ruh* and *rohita*, [and is found with considerable elaboration throughout] these hymns. Here it doubtless signifies 'have supremacy over.' Ppp. combines in b *vṛçā "roha*, in c *dadhānā 'po 'sadh-*, and in d *dvipadā "veç-*: and this last we have to accept in order to make a *tristubh* pāda In a the resolution of *ā agan*, and in b that of *tudā*, make the meter right. The Anukr. 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 (*sudānu*), 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 *trisaptāso* to *trisaptāso* Ppp reads instead *trisaptā* The verse is found also in TB (II 5 2¹), which reads in a *ugrā* (which is better), in b *sayujā prá nítha* (corrupt), in c *açrnod abhidyavah*, and in d (with the desired accent) *trisaptāso*. The verse lacks a syllable (in b) of being a proper *jagatī*.

4. The ruddy one ascended (*ruh*), mounted the ascents (*rúh*); [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, he hath brought (*ā-hṛ*) hither the kingdom

The verse is found also in TB (II 5 2¹), which reads in a (much better) *róham-roham* (for *rúho ruroha*), at the beginning of b *prajābhir vrddhim*, and in c *sámrabdho avidat*. Such variations are of interest especially as showing how little connected sense was recognized in these verses by those who established the texts This verse has no right to the name of *jagatī*, since all its padas have a trochaic close, the two redundant syllables in a and c are removed by the TB. readings [For *āhāh*, see Prāt II 46] [With regard to the transition-sound between *-dan* and *sad*, 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 *revátīs*, yield (*duh*) here thy desire by the *çákvarīs*.

Our mss are divided in d between *duhāthām* and *-tām*. the majority give *-thām* (so Bs s.m Bp O D R T K), while P M W L p m. have *-tām*, [and so has Ppp]. Kp reads *āsthat* in b. the other *pada*-mss *-an* if *-at* is accepted, it will mean 'he has scattered the scorners', the form may best be viewed, probably, as coming from *sthā*, like *ādat* from *dā* and *ādhat* from *dhā* [see *Skt Gram*. § 847], a root *asth* is extremely improbable, [it is discussed at AJP XII 439 and IF. v 388, where references to previous discussions are given. to these add KZ. XXXII 435, cf also note to VII 76 3 above]. The verse occurs also in TB (II 5 2¹), which has very different readings *āhārsīd rāstrám idá róhito mrdho vy àsthad ábhayam no astu. asmábhyam dyāvāprthivī çákvarībhīr rāstrám duhāthām idá revátībhih* The verse is no *jagatī*, by the frequent and permissible contraction to *-prthvī* in c it becomes a fairly good *tristubh* (badly constructed in a) It is reckoned as belonging to the *abhaya gana* see note to Kāuç. 16 8 [Ppp like TB, puts *mrdho* before *vy ā-* in b.] [For vss. 4–5, see AJP XII 432.]

6. (The ruddy one generated heaven-and-earth;) there the most exalted one stretched the line (*tántu*); there was supported (*çri*) the one-footed goat (*?ajá*); by strength he made firm (*dṛh*) heaven-and-earth

Ppp. reads in c *ekapād yo* The verse occurs in TB (II 5 2³), with only slight variants *tásmin* for *tátra* in b and c, and *ékapāt* in c. [Cf AJP XII 443.]

7 The ruddy one made firm heaven-and-earth, by him was established the sky (*svàr*), by him the firmament (*nāka*); by him the atmosphere, the spaces (*rájas*) were measured out; by him the gods discovered immortality (*amṛ́ta*)

The verse is found in TB (ib.), the second half-verse reading quite differently *sá antárikṣe rájaso vimā́nas téna devā́ḥ súvar ánv avindan* Ppp combines and reads in d *devā 'mṛtatvam*.

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-añj*) thy kingdom with milk, with ghee

The TB version (II 5 2³) has, for a, *ví mamarça róhito viçvárūpaḥ*, in b, *samācakrānáḥ*, in c, *gatvā́ya* (for *rudhvā́* [improving the meter]), for d, *vi no rāṣṭrā́m unattu páyasā svéna* Ppp combines in a *-to 'mṛçat*, and reads in b *samākṛṇvānas*

9. What ascents, fore-ascents thou hast, what on-ascents (*āróh*) thou hast, with which thou fillest the sky, the atmosphere, with the *bráhman*, with the milk of them increasing, do thou watch over the people (*víç*) in the kingdom of the ruddy one

Though the first three pādas count 12 syllables each, only a is *jagatī* in structure. With a, b compare XVIII 2 9 a, b [For vss 8–9, see AJP XII 433.]

10 What clans (*víç*) of thine came into being out of ardor (*tápas*), those have come hither after the young (*vatsá*), the *gāyatrí*, let them enter (*ā-viç*) 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 *pada*-text has *thá ā́ agṇiḥ*. In d, *sámmātṛ* 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 2³) reads in a *tápasā* (better). for b, *gāyatrā́m vatsám ánu tā́s ta ā́ 'gṇiḥ*; in c, *máhasā svéna*, in d, *putró* (for *vatsó*) The Anukr. does not heed that the last pāda is *jagatī* Ppp combines in d *vatso 'bhy*

11 The ruddy one hath stood aloft upon the firmament (*nāka*), generating all forms, [he,] young, poet; Agni shineth forth with keen light, in the third space (*rájas*) he hath done dear things

Ppp reads *bhāsi* in c The Anukr again passes without notice the *jagatī* 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

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 Āp [ix. 3. 1]. TB. (with which Āp [substantially] agrees throughout) has, for b, *stómapṛṣṭho ghṛtávāñ suprátīkaḥ*, and, for c, d, *mā́ no hāsīn mettháto nét tvā jáhāma gopóṣám no vīrapóṣám ca yaccha*. Ppp. reads in b *ghṛtāhutis so-* The irregular verse (12 + 11 · 12 + 12, but with *triṣṭubh* cadences throughout) is very ill described by the Anukr as simply a *jagatī*. *[All the translators, with W, seem to overlook the accent of *jáhāmi*. *nét* 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 ruddy one go the gods with favoring mind, let him cause me to ascend with ascensions (*róha*) of meeting (*sāmítyā*)

The *pada*-texts read blunderingly in d *sāmsítyāi* (instead of *-yāḥi*) Henry emends to *samítyāi* 'in order to union with him', but *sámiti* has the well-established sense of 'meeting, gathering, assembly', hence Ludwig (for *rohāih sa-*) 'with abundant success in the *samíti*' [See AJP xii 434] Ppp reads at the end *rohayāti* The verse is kindred with ii 35 5 in general expression Its metrical structure (12 + 15 13 + 11 = 51) is wholly irregular the definition of the Anukr [52 syllables] [nearly] fits it mechanically

14 The ruddy one disposed the sacrifice for Viçvakarman, therefrom have these brilliancies come unto me, may I speak thy navel (*nā́bhi*) upon the range (*majmán*) of existence

The last pāda is repeated below as vs 37 d Ppp reads in a *vi dadhāt* The metrical definition implies the resolution *ví ad-*, and two resolutions in b (*-vi úpa* and *mā́ im-*, doubtless), to make a *paṅkti* (14 + 12 14 = 40)

15 Unto thee ascended *bṛhatī* and *paṅkti*, unto [thee], O Jātavedas, *kakúbh* with honor; unto thee ascended the *uṣṇíhā* syllable, the *vāsaṭ*-utterance; unto thee ascended the ruddy one along with seed

Or *usnihāeakṣasaṁdh* (so p) is, in spite of its accent, an adjective to *vasatkārah* (so Henry) Read in a *bṛhaty ùtā*, though all our mss except [O] K happen to agree here in lengthening the *ù* *Saha* at the end is, of course, a misprint for *sahá* Ppp reads *at* for *uta* in a, and *vaçvavedah* in b [The Anukr appears to count the syllables as 11 + 10 13 + 13 = 47] The metrical irregularities in this book exceed the ordinary measure [For vss 15, 17–20, cf AJP xii 434]

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 (*svàr*), the worlds.

Ppp. reads *vistapas sa-* in c–d, and *sam ānaçe* in d The verse (9 + 9 8 + 8 = 34) seems to be overlooked in the Anukr, or its definition has dropped out of the mss and vss 16–20 are prescribed in Kāuç 54 10 to accompany, in the *godāna*-ceremony, structuring of the child in a new garment They are much better suited to that use [Ppp, their surroundings here.

17. O lord of speech, [be] earth pleasant to us; [be] the lair (*yónı*) 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 *sakhyé* as dat. of *sákhi*, 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 *vācaspatihōmās*, used in Kāuç. 41 15 in a ceremony for good luck. Ppp. reads at the end *-sthi pary aham varcasā dadhāmi*.

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** *yé nāu* (but I R *yó nāu* ⌊*yónāu*⌋), ⌊SPP's text and most of his authorities have *yé nāu* but two have *yonāu*,⌋ the edition makes the apparently necessary correction to *yé no*. ⌊The Anukr. seems to scan as 11 + 12 10 + 14 + 6 = 53.⌋ Ppp. omits *ye nāu* (or *no*) in **a**, and *sam* in **b**, and *ayusā* near the end.

19. O lord of speech, [generate] well-willing and mind; generate kine in our stall (*gosthá*), progeny in our wombs (*yónı*); just here be breath in our companionship, thee here, O most exalted one, I surround with life-time, with honor.

Ppp. reads in **b** *prajām*, and in **d** *avakam* (for *aham*) omitting, as before, *āyusā*, ⌊and having again *dadhātu* at the end, repeated unintelligently from the preceding.⌋

20. May Savitar, god Agni, surround thee [with honor], with honor may Mitra-and-Varuṇa deck (*abhi*[+ *dhā*]) thee, striding down all niggards come thou, thou hast made this kingdom full of pleasantness.

The shift from *pári* in **a** to *abhí* in **b** makes a mixed and difficult construction. Ppp. combines *devo 'gnir* in **a** and *sarvā 'rātīr* in **c**, and reads (better) *krnuhi* in **d**.

21. Thou whom the spotted one (f.), the side-horse, draws (*vah*) in the chariot, O ruddy one, thou goest with brightness (*çúbh*), making flow the waters.

This verse corresponds to RV. viii 7 28, which, however, has considerable variants for **a**, *yád esām príṣatī* (p. *-tih*) *rátheṣ*, in **b**, *rohitah*, in **c**. *vánti çubhrā́* (p. *-rāḥ*). As is usual in such cases, some of our mss. read *príṣtis* in **b**, and *rnāu* in **c**. And most read *rohitah* ⌊unaccented⌋ at end of **b** (only Bs R K *-ta*), as if under influence of the RV. version. ⌊SPP adopts in his text *rohita*, but reports six of his mss. as giving *rohitah*, without accent.⌋ Ppp. adds at the end *tene 'mam brahmanaspate ruhan rohayo 'ttamam*. The verse is quoted in a ceremony for prosperity by Kāuç. (24 43), which volunteers the added explanation *dyāuh prsaty ādityo rohitah*, and it is included among the *puṣṭika mantras*: see note to Kāuç. 19 1. Kauç. 24 43 adds further that a spotted cow is given (as sacrificial fee), and the comm. appears to note, that vss. 21–26 accompany the gift.

22 She that is ruddy (*róhiṇī*) is submissive to the ruddy one, being liberal (*sūnṛ́*), of beautiful color, vast (*bṛhatī́*), very splendid; by her may we conquer booty (*?vā́jān*) of all forms; by her may we overcome all fighters

Róhiṇī, doubtless the dawn. Our *pada*-mss read in c *-rūpām*, by a blundering misapprehension of the assimilated nasal in the combination *-pān ja-* [Prāt. ii. 11] M p m [and SPP's C] read at end *syāma*, the passage is quoted as an instance of *sy-* in the comm to Prāt ii 107 Ppp. reads *sūryas suv-* in b, and combines *pṛtanā '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 *prakṛta*] i.e., as following the established norm of the hymn, which is *tristubh*

23. Here the seat (*sadas*), she that is ruddy, of the ruddy one; yonder the road by which the spotted one (f) goes, her the Gandharvas, the Kaçyapas, lead up; her the poets defend unremittingly

All the mss except O D (and these differ perhaps only by accident) read in c *gandharvāḥ*, as if vocative

24. The sun's yellow (*hárī*) bright (*ketumántī*) horses, immortal, constantly draw the easy-running chariot, the ghee-drinking ruddy one, shining (*bhrāj*), the god, entered the spotted sky

Bs E combine in b *amṛtās su-* The Anukr does not heed the *jagatī* pada b

25 The ruddy one, the sharp-horned bull, who encompassed Agni, the sun, who props asunder (*vi-stabh*) the earth and the heaven — out of him do the gods create creations.

Ppp begins with *ayam roh-* The curious reading of O. in c, *stab-h-nāti* (the *b* and *h* two different letters), was noted above, under xii 4 4 ["Encompassed' Bloomfield, became superior to.' AJP xii 443] Kāuç. 18 25 gives the verse, in company with several others, as to be used in the so-called *citrākarman* (ceremony concerning the asterism *citrā*) to accompany the partaking of a milk rice-dish, and the Paddhati includes both it and the following verse in the *salila gana*

26 The ruddy one mounted the sky, out of the great sea (*arṇavá*); the ruddy one ascended all ascents

That the verse is reckoned as belonging to the *salila gana* was noted under the preceding verse

27. Measure thou out (*vi-mā*) the milk-giving, ghee-dripping (*ghṛtā́ñc*) [cow]; this is the unresisting milch-cow of the gods. Let Indra drink the soma; let there be comfort (*kṣéma*), let Agni commence praising, do thou thrust away the scorners.

Ppp reads *esām* at end of b With the verse is to be compared Āp. xi. 4 14: *vi (vena)e tvā payasvatīm devānām dhenum sudughām anapasphurantīm · indrah somam and)e, kṣemo astu nah*, which accompanies the measuring out of a *vedi* in shape of a structress in Vāit 15 7; 28 23, it is used in a like manner; and so also in Kāuç 137 10, [Ppp. thing for the *ājyatantra*; [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. 1) in Kāuç. 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 *-dho 'gnīḥ* in **a**.

29 Let him slay them, burn [them] away, — the enemy (*árī*) who fights us; by the flesh-eating fire do we burn away our rivals.

Ppp reads in **a** *enām*, we require *enam*, 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 (*téjas*).

Ppp. puts the verse after our 31, and reads at the end *ā dadhe*. [Or *ādist* 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 (*utpípāna*) fellow, O Bṛihaspati, 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 *utapidānam* (for *utpipānam* [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 *avāi 'nām raçmibhir jahi rātrīnām tamasā vadhīs tam hantv adhamam tamaḥ* [We had our **d** at x 3 9 **d**]

33 The young (*vatsa*) of the *virāj*, the bull of prayers (*matí*), mounted, bright-backed, the atmosphere; with ghee they sing (*arc*) the song (*arkā́*) unto the young, him, being *brā́hman*, they increase with *brā́hman*

Ppp combines in **b** *-pṛṣṭho ant-* TB (II 8 8[6]) has a corresponding verse, but with numerous variants *pitā́ virā́jām ṛṣabhó rā́jñām antárikṣam vaçyā́ upa ā́ viveça tám arkā́ir abhy ārcanti vatsám brā́hma sávitam brā́hmaṇā vardháyantaḥ* [Bloomfield, AJP. xii 441, would emend *arkā́m* to *aktā́m;* but the TB variant is very much against it] Our verse is quoted in Kāuç. 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 Vāit. 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 (*abhítas*) the sun — in concord with them let the ruddy one, with favoring mind, assign kingdom to thee

The combination *tā́s te* is quoted as example under Prāt ii. 84 The verse (7 + 8 . 9 + 11 or 8 in **a**, if we resolve *deva-ā́* or *rāstr-a-*) is far too irregular to be defined simply as an *uparistādbṛhatī*

36. Sacrifices purified by *brā́hman* carry thee up, yellow (*hári*) roadsters draw (*váh*) thee; thou shinest over (*ati-ruc*) across the ocean, the sea.

The verse might better be called *virāj* than *nicṛt* (11 + 11 12) Ppp reads in **b** *abhyaktum* (for *adhvagato*); and in **c** *-se arnavam*, as do some of our mss (O R T K) [Pādas **a** and **b** recur below, vs 43]

37 On the ruddy one are set (*çritá*) 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** *vasujíd gojít samdhanājiti*, and in **c** *dravinānī saptatiṃ* The obscure last pāda is identical with vs 14 **c**

38 Glorious thou goest to the directions and quarters, glorious of cattle and of people (*carsaṇí*); glorious in the lap of earth, of Aditi, may I become pleasant (*cárū*) like Savitar

Ppp reads *nu* instead of *ca* in **a**, and *asmi* instead of *bhūyāsam* in **d**, and it combines *pṛthivyā 'di-* in **c** There is a deficiency of a syllable, unnoticed in the Anukr, in **a**, unless we resolve *ya-āsi*

39 Being yonder, thou knowest here, being on this side, thou seest those things, from this side they see the shining space (*rócana*), the inspired sun in the sky

Ppp begins **c** with *yatas paç-*

40 Thou, a god, molestest (*mṛc*) the gods, thou goest about within the sea (*arṇavá*), they kindle the same fire, it the high (*pára*) poets know

'It,' i e 'the fire' (*tám*) Ppp reads *marcayati* and *carati* [Bloomfield, AJP xii 437, emends to *devám arcayasi*, but Ppp., and the antithesis of **a** and **b**, admirably suggested by Deussen's *dennoch*, are in favor of *marc-*]

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 forsooth 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 *avā́ḥ párena*, this one is quoted here in the mss with the unusual expression *avā́ḥ*

pāreṇé 'ti pūrvā [The Anukr. doubtless balances the extra syllable in **a** by counting *kúa* as one syllable in **d**.]

42. 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–e** 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]

43 Mounting the sky, immortal, do thou favor my words; sacrifices purified by *brāhman* carry thee up, yellow roadsters draw thee.

Pādas **b** and **c** are identical with 36 **a**, **b** Instead of *adhvagatas*, Ppp reads *ghṛtam pibantam* Bp accents *prá dva*

44. I know that of thine, O immortal one, namely (*yát*) thy climb (*ākrámaṇa*) in the sky, thy station (*sadhastha*) in the highest firmament

Iyòmani would make a more regular *paroṇih*, but the Anukr takes no notice of the deficiency

45 The sun overlooks (*ati-paç*) 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 Vait 16 11 to accompany the *antaryāmahoma* after sunrise

46. The wide ones (*urvī*) were the enclosures, the earth took shape as sacrificial hearth, there the ruddy one set (*ā-dhā*) these two fires, cold and heat.

47 Having set cold and heat, having made the mountains sacrificial posts (*yūpa*), having rain as sacrificial butter, the two fires of the sky-finding ruddy one performed sacrifice (*yaj*)

The Anukr appears to ratify the resolution *kṛtu-ā* in **b** Ppp, in this verse as later, combines *agnī "jāte* [For 46, Hillebrandt, *Ved Mythol* i 170 cites ÇB i 2 5⁷]

48 The fire of the sky-finding ruddy one is kindled with *brāhman;* therefrom heat, therefrom cold, therefrom the sacrifice was born

The majority of mss read correctly *yajñò 'jāi-* at the end, the rest vary between *-ñó aj-* and *ñò aj-* Ppp reads *-ño aj-* and, in **b** *samāhitaḥ* for *sam idhyate*

49 The two fires [are] increasing by *brahman*, increased with *brāhman*, offered to with *brāhman*· kindled with *brahman*, the two fires of the sky-finding ruddy one performed sacrifice

Ppp reads for **a** *brahmanā 'gnis samvidāno*, and in **b** *-iddho, -hutaḥ*, and again combines in **c** *agnī "jāte* With **b** compare vs 28 **b**

50 The one is all set in truth, the other is kindled in the waters: kindled with etc. etc

Ppp reads in **b** *samāhitas* [again cf 48] for *sam idhyate*, and adds another pāda: *satye adhis samāhitaḥ*

51. What one the wind adorns about, or what one Indra, Brahmaṇaspatì: kindled with etc. etc.

Ppp. omits *vā* in b.

52. Having shaped (*klp*) 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 (*gír*), the fire shaped these mountains aloft.

Ppp reads *'gnir* in a. and some of our mss (P M p m W) give the same P M.W. also have in common the blunder *bhūmipr ak-* in b It is doubtless by a loss of part of its text that the Anukr does not define vss [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 (*bhūtá*) or what is to be.

Ppp 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-ruc*) here, brought (*ā-bhr*) by the ruddy one [as] seer

Ppp ends the hymn with this verse, although vs 58 is found in another place. It combines *jajñe 'dam*, as we are doubtless to read, though not with the sanction of the Anukr., which calls the pāda *bṛhatī* [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 (*vraśc*) 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 Buddhaghosa, in his comment on the description of the Acelakas, 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 (5029), and note to Manu iv 48 in my *Reader*, p 349. and the references there given, especially the reference to Jolly's Viṣnu, SBE. vii 194 f — As for the loss of the shadow, cf the Peter Schlemihl story, also Jātaka, i 102⁹: vi 337¹¹]

The character of this and the following verses shows that Ppp has reason for not making them a part of the hymn This verse makes its appearance in Kauç 49 26. at the conclusion of a series of witchcraft ceremonies. [For the theoretical *k* of *pratyāṅk*, 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 *abhicchāyám* 'so as to cast thy shadow on' (so also Ludwig). It is easy to read b as a regular *anuṣṭubh* pāda, though the Anukr. allows it only six syllables.

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 *tasmin dusvapnyam sarvaṁ.*

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 x. 57 1, and found also in JB iii 168 It is used once in Vāit (18 8), and several times in Kāuç (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 *naçīmahi* It is used by the schol to Kāuç 58 17, with vs 59, in the ceremony of name-giving

[Here ends the first *anuvāka*, 1 hymn and 60 verses The quoted Anukr says *saṣṭiḥ*]

2. To the sun.

[(*Brahman — ādhyātmam, rohitādityadevatyam trāistubham*) *1, 12–15, 39–41 anuṣṭubh, 2, 3, 8, 43 jagatī, 10 āstārapaṅktiḥ, 11 bṛhatīgarbhā 16–24 ārṣī gāyatrī, 25 kakummaty āstārapaṅktiḥ, 26 purodhyatijāgatā bhuriṅ jagatī 27 virāḍ jagatī 29 bārhatagarbhā 'nuṣṭubh, 30 5 p uṣṇihbṛhatīgarbhā 'tijagatī 34 ārṣī paṅktiḥ, 37 5-p virāḍgarbhā jagatī, 44, 45 jagatī (44 4 p purahçākvarā bhurig, 45 atijāgatagarbhā)*]

Found also in Pāipp xviii Only twice (vs 1) quoted in Kāuç, but several times (eight different verses) by Vāit.

Translated Ludwig, p 540, Henry, 8, 36 Griffith, ii 143 — In this hymn, the sun is mentioned by the name *rohita* only in vss 25 and 39–41 Verses 39–41 are translated also by Muir, v 396, Scherman, p 75 (with vss 25–26), Deussen, *Geschichte*, i 1 213 (also vss 25–26 at p. 226) — The verses 16–24, which are RV i 50 1–9, are translated by the RV translators, and are commented and in part translated by me in *Skt Reader*, p 362–3

1 The bright (*çukrá*) shining lights (*ketú*) of him go up in the sky — of the men-watching Āditya, him of great courses (*-vrata*), liberal (*mīdhvâṁs*)

Ppp reads in a *mahiṣa-* Kāuç 58 22 prescribes the use apparently of the whole hymn (with xvi 3 and xvii) in an act of worship to the rising sun, in a ceremony for long life, also (with the same and other hymns, and xiii 1 25) in 18 25, in the *citrā-karman* see the note to 1 25 above Vāit 9 16 uses it in the *cāturmāsya* ceremony when turning toward the sun in the east

2 [Him,] shining (*svar*) with the brightness (*arcís*) of the foreknowing quarters, well-winged, flying swift in the ocean (*arṇavá*) — 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 *prajñānām* to *prajñānam*, with much plausibility, yet it is opposed by x 7 34. *dīço yáç cakré prajñānīḥ* Ppp. reads

prajñānam svadayanto arc-; and it combines in d *diçā "bhāti*. The verse lacks two syllables of being a proper *jagatī*

3. In that thou goest swiftly eastward, westward, at will (*svadhāyā*), makest by magic (*māyā*) the two days of diverse form — that, O Āditya, [is] great, that thy great fame (*çrávas*), that thou alone art born about the whole world (*bhúman*).

'The two days,' i e 'day and night.' The first pāda is *triṣṭubh*

4 The inspired, hasting (*taráṇi*), shining one, whom seven numerous (*bahú*) yellow steeds (*harít*) draw, whom out of the liquid (*?srutá*) Atri conducted up the sky — thee here they see going around upon thy race.

Half of our mss appear plainly to read *stutāt* 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, d, *çrutād divam atri' divam anyanāya tam tvā paçyema paryantim ājim* GB i 2 17 has c (the published text reads *stutād*), with vs 12 a, b, as if a verse [As for the Atri story, cf my essay on RV v 40 in *Festgruss an Roth*, p 187 For the construction of *ājim*, 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 durgam* in b We have to make the, in its situation, awkward resolution *tu-ā* in a in order to fill out the meter; [or *-yāntam* ?]

6. Well-being, O sun, [be] to thy chariot for its moving, wherewith thou goest at once about both borders (*ánta*) — which thy yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous

'At once' (*sadyás*) doubtless 'on one and the same day', 'borders,' i e 'horizons' Half the mss read *bahiṣṭhā*, both in this and in the next verse Ppp has in a *carato rathāt*, and in b *paryāsi*,* and for d, instead of repeating 7 d, it gives *tam a roha sukham āsy açvam* ['Numerous' is fem , and we may think of 'horses' as fem] *[For the relation of *paryāyāt* to *paryāsi*, cf. that of *-āni yasya* to *-āny asya*, above, x 7 20, and see *Gram* § 233 a]

7. Mount (*adhi-sthā*), O sun, thine easy-running chariot, rich in rays, pleasant, well-horsed, powerful (*?vājín*), which thy yellow steeds, of excellent draught, draw: a hundred horses, or else seven, numerous

All our mss accent *sū́rya* in a, our edition emends to *sūrya* Ppp has in b *syonasyaṣ ahnim* 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 (*?rájas*) in the distance; shaking away the darkness, the god hath mounted the sky.

Ppp. reads *çūras* for *sūryas* in **a**, and *çakras* for *çukras* in **c**, and apparently *ayuñkta* in **b**. The verse is very ill defined as simple *jagatī*; the true reading in **b** would seem to be *hiraṇyatvacas*

9. The god hath come up with great show (*ketú*); he hath wasted away the darkness, hath set up (*abhi-çri*) the light; that hero, heavenly eagle, son of Aditi, hath looked abroad unto all beings

Abhi-çri, more literally, 'affix, fasten on' (to the sky) [For the form *açrāit*, see *Gram* § 889 a, and note to VI 32 2 For *avṛk*, *Gram.* § 832 a] Ppp reads in **c** *sthavīras* for *sa vīras*, and has a curious **d** *ādityās putram nāthagām abhayām atitā*

10 Rising, thou extendest thy rays, thou adornest thyself with all forms; thou illuminest (*vi-bhā*) with might (*krátu*) both oceans, encompassing all worlds, shining.

Ppp has an altogether different **b** *prajāṣ sarvā vi paçyasi* [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 pādas are identical with VII 81 1 **a–c** (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 *hāraṇyas* as the stars, by means of which the latter finds his way back to the eastern horizon It would have been better to read *yāto 'navám* here, as in VII 81 1, since the majority of our *saṃhitā*-mss (all save Bs K) 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** *sūryā*, as if we had here the compound *suryāmāsa*, the *pada*-mss have *sūryā māsāya*, the correction to *sūrya* seems unavoidable (GB, which has the first two pādas (see note to vs 4), also gives *suryā*, Ppp also has it, and, for **d**, *svar bhutā viçākaçat* [so Roth perhaps a slip for *vicāk-*]

13 Thou rushest alike (*sam-ṛṣ*) to both borders, as a calf to two joint mothers, surely (*nanú*), that *bráhman* yon gods have long known

A naive extension of the usual naive figure of the calf as if he had two mothers, to each of which he showed equal attachment *Bráhman*, apparently 'sacred mystery' (so Henry) In **d**, lit 'know of old from now'

14 What is set (*çritá*) along the ocean, that the sun desires to gain (*san*), great is stretched out his road, which is both eastern and western.

The *pada*-text has in **b** *usāsati* [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-āp*) with his swiftnesses; that he desires not to neglect (*'apa-cikits*), by that [men] do not appropriate the gods' draught of immortality (*amṛ́ta*)

Apa-cikits, 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 *dva rundhate*, Ludwig renders it as a singular. Ppp reads *jigitsati* in b, and, in c etc., *bhakṣanam devānān nam va ru-*; *bhakṣanam* is an improvement, the meter of c halts badly without it.

16. This heavenly Jātavedas the lights (*ketú*) draw (*vah*) up, for every one to see the sun.

Or *sā́ryam* may be in apposition with *jātávedasam*. '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. (i. 2. 8², 4. 43¹), and MS. (i. 3. 37)—in all, without a variant. The whole hymn [i.e. vss. 16–24] is repeated further in xv. 47. 13–21. This verse is used three times in Vāit.: at 21. 23, at 33. 5 (with the following five verses), and at 39. 16 (with the following two verses). [The *pratīka* is cited at MGS. i. 2. 4. The frequency of the citation or occurrence of the verse may be judged by consulting MGS. Index, p. 148.]

17. Away go, like thieves, these asterisms with their rays (*aktú*), for the all-beholding sun.

Or c may possibly mean 'for all to behold the sun.' The remaining verses (17–24) of the RV. hymn [i.e. i. 50 1–9] are found in SV. only in the Nāigeya appendix to the first book, this one (i. 634) has no variant. Henry renders *aktúbhis* 'with the night.'

18. The lights (*ketú*), the rays of him have been seen abroad among the peoples, like shining fires.

Of the other texts, only VS. (viii. 40) follows RV. in reading at the beginning *ádṛśram*; 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 (*rocaná*).

All our mss. read at the end *rocana*, save Bs., which has *rocanam*, and M., *rocanám*, and the translation follows them, although the word is a senseless variant of *rocanám*, which is given by RV., and by all the other texts: SV. (i. 636), VS. (xxxiii. 36), TS. (i. 4. 31¹), TA. (iii. 16. 1), and MS. (iv. 10. 6). Ppp has *rocanā*.

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 (*svàr*).

RV. reads at end of b *mā́nuṣān*, and SV. (i. 637) has the same.

21. With whom [as] eye thou, O purifying Varuṇa, seest him that busies himself among the people (*jánān*).

SV. (i. 638) reads at the beginning *yéna*; VS. (xxxiii. 32) agrees with RV. and our text.

22. Thou goest through the sky, the broad welkin (*rájas*), fashioning (*mā*) the day with [thy] rays, seeing the generations (*jánman*), O sun

RV. reads *dhā* in **b** SV. (i 639) has the same, and also *úd* for *ví* at the beginning, and *rájah p-*. Henry again renders *aktúbhis* '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 *vicaksana*, and SV. (i 641) and TS. (II 4 14⁴) agree with it. MS (IV 10 6) has instead *puruprīya*, and, in the preceding word, *çocíhk-*

24 The sun hath yoked the seven neat (*çundhyú*) daughters of the chariot, with them, [who are] self-yoked, he goeth

SV (i 640) reads in **b** *naptryàh*, and ΓB (II 4 5⁴), according to its commentary, has ⌊*naptriyah*⌋, although *ná prīyah* is printed instead in the text ⌊of Calcutta, and *naptrīyah* in the Poona text, p. 518⌋ So also in **c**, ⌊in the Calc ed ⌋ the printed text has *yāsi*, but the comm *yāti*. ⌊while in the Poona ed both text and comm give *yāti*⌋

25 The ruddy one hath mounted the sky with penance, [he] rich in penance; he comes to the womb (*yóni*), he is born again, he hath become over-lord of the gods

Ppp reads in **a** *ā 'kramīt* The Anukr regards the verse as one of four pādas (8+6 12+11), but the first two are plainly one *tristubh* pāda, with *tápasā* 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 (*-carsaṇí*) 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 (XVII 19 same text as RV.), TS (IV 6 2⁴), TA (X. I 3), and MS (II 10 2) None of the other texts has *yás* in **b**, and only MS in **a**, they begin *viçvátaçcaksur* (but MS *yó viçvá-caksur*), in **b**. RV VS begin with *viçvátobāhur*, TS TA MS *-hasta*, and all end with *viçvátaspāt*, in **c**, for *bhárati*, RV (and VS.) has *dhámati*. TS TA *námati*, MS *ádhamat* in **d**, RV VS MS give *dyāvābhūmī*. 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 Vāit 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 (*abhi-t*) 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

Sam-āt has no good right to an accusative object, and one of our mss (D.) reads *tanvàm*, 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

in Ppp, probably by accident. The first half-verse nearly agrees with RV. x. 117. 8 **a**, **b**, which (whole) verse corresponds to [the first half of] our 3 25 below: see the note there It is only here and in 3 25 that we find the accentuation *dvípāt* and *trípāt* [The *prátīka* is quoted by GB ii 9, p. 28, l 19] The description of the Anukr. implies an unfounded rejection of one of the resolutions *abhí eti* or *tanú-am*.

28. When, about to go unwearied, he hath approached (*ā-sthā*) his yellow steeds, he, shining (*ruc*), makes for himself two forms; rising rich in lights (*ketú-*), overpowering the dim spaces (*rájas*), thou illuminest (*vi-bhā*), O Āditya, all the advances

Ppp. has for **b** *dvīṇ rūpaṃ* [*kṛnuṣe*; it further combines *ruçvā "dítya* in **d**] [Pāda **b** is identical with 42 **b**] [Pischel translates the vs., *Ved Stud* ii 76]

29 Verily (*báṭ*), 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) 11, and is found also in VS (xxxiii 39) and SV (i 276, ii 1138), while its *prátīka* is given by TB (i 4. 5³ very strange, since the whole verse occurs in no Taittirīya text) RV. and VS. read, for **c**, **d**, *mahás te sató mahimā́ panasyate 'ddhā́ devá mahā́n asi*, [the vs is repeated in RV form at xx. 58 3.] and SV. the same, except *panistama mahnā́* for *panasyate 'ddhā́*

30 Thou shinest (*ruc*) 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-āp*) with thy sheen (*rúci*), a god, O god, art thou, a heaven-conquering bull (*mahiṣá*)

Ppp reads at the end *svarvit* The Anukr understands the structure of the verse as 12 + 9 + 7 . 12 + 11 = 51; but it is plainly a mixed *triṣṭubh-jagatī*, rather, with *patāṅga* intruded at the end of **a**, and possibly one *pádas* in **b** All the mss accent *pátaṅga*, because they reckon it, with the Anukr, as first word in a pada: it should properly be *patāṅga*

31. Hitherward from afar, extended (*pra-yam*) in mid-route, swift, inspired, flying, he the flying one, perceived (*?vícitta*) [as] Vishṇu, surpassing (*adhi-sthā*) with strength — he overpowers with his show (*ketú*) all that stirs.

Ppp reads at the beginning *arvāk* [Perceived as Visnu: cf note to xiii 4 46]

32. Wondrous, understanding (*cikitvā́ṃs*), a bull (*mahiṣá*), an eagle, making to shine the two firmaments (*ródasī*), 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 *suparnā "roc-*, and reads *rodasīm* in **b** The verse is used in Vāit 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**] [Henry discusses the vs in *Mém de la Soc de linguistique*, x 86.]

33. Keen (*tigmá*), shining out (*vi-bhrāj*), sharpening himself, granting the helpful (*?araṁgamá*) advances, a winged one full of light, a vigor-bestowing bull (*mahiṣá*), he hath approached (*ā-sthā*) all the directions, arranging (*klp*).

Ppp reads in **a–b** *tanvaç çiçāno 'raṁgamāsun dhravato rarānāh*, and in **d** combines *viçvā "sthāt* [Pischel translates the vs, *Ved Stud* II. 75–6] [See my discussion of accusatives pl fem in *-āsas* and of this passage in *Noun-Inflection*, p 363]

34 Wondrous front [and] show (*ketú*) of the gods, the sun, full of light, going up the directions (*pradíç*), the day-maker, bright (*çukrá*), hath overpassed with brightnesses (*dyumná*) the glooms (*támas*) [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 *tristubh*, and can easily be read into a respectable one, according to the low standard of AV *tristubhs*, by a few judicious resolutions The harshness and obscurity of the constructions in **a**, **b** are indications of a corrupted text. Henry renders *pradíças* by '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 Vāit 39 16 to be used alternatively in the praise of the sun, in 21 23, the *pratika*, namely *citram devānām* (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 Varuṇa, of Agni, he hath filled heaven-and-earth, the atmosphere; the sun is the soul of the moving creation (*jágat*) and of the stationary (*tasthivāṁs*)

The verse is RV I 115 1 (only variant *ā aprāh* in **c**), and it is found almost everywhere else thus, in SV (I 630 Naigeya appendix), VS (VII 42, VIII 46), TS (I 4 43¹, II 4 14⁴), TB (II 8 7¹), TA (I 7 6, II 13 1), MS (I 3 37), AA (III 2 3), all have the same text as RV, and so, apparently, has Ppp, [combining, however, *āprādyā-*] [Deussen, *Geschichte*, I 1 213, interprets the vs] The quotation in Vāit 33 6 evidently applies to the verse as AV xx. 107 14 [In **d** *jágas tas-* is a misprint for *jágatas tas-* an interesting instance of most modern haplography]

36 Flying on high (*uccá*), the red eagle, in the midst of the sky hasting, shining — may we see thee, whom men call the impeller (*savitŕ*), the unfailing light which Atri found.

Ppp has the better reading *paçyema* in **c** [Restore the lost accent-mark under the *nim* of *tarāṇim*]

37 To the eagle running on the back of the sky, to the son of Aditi, I, frightened, approach (*upa-yā*), 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 *tristubh*, with *nāthákāmas* intruded in **b** its description by the Anukr [gives the verse 48 syllables, but how *pañcapadā virāḍgarbhā* is to be understood is not clear]. [The verse is quoted in Vāit. 18 7, in the *agnistoma*]

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 viçvān 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 (*svàr*)

Ppp reads in a *loko 'bhavat* (our 40 a), and, for d, *rohito jyotir ucyate.*

40 The ruddy one became the world, the ruddy one overheated the sky, the ruddy one with his rays goes about over the earth, the ocean.

Or (b) 'went heating across the sky' (so Henry) Ppp reads in a *bhūto 'bhavat* omits b, and has *bhūmyam* in c [cf its *nāryam* for *nārīm*, xiv 1 59, note]

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.

Ppp has in a (better) *sam caratī*, in b it combines *rohito adh-*, in c it has again *bhūmyam*, in d. *sarvalokān vi*

42 He, mounting, glowing [and] unwearied, the great [spaces], makes for himself, shining (*ruc*), two forms, wondrous, understanding, [bull,] wind-going (??), when he shines out (*vi-bhā*) upon as many worlds [as there are]

That is 'upon all existing worlds' The second pāda is 28 b above, the third, nearly 32 a The rendering of *vātamāyās* (p *vātam¬āyāh*) in c is purely to fill up the text Henry emends to *vātam āpas*. Ludwig renders 'possessing wind-magic' The Anukr passes without notice the redundant syllable in c Ppp has a quite different version of much of the verse *ārohan chakro vrhatīh yumktoṃ amartyās krnuse vīryāṇi divyas suparno muhuvam vātaranhāya sarvāṇi lokān abhi* etc This would suggest *vātaranhās* 'wind-swift' as emendation of *vātamāyās*

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 (*rájas*)

In the very obscure first half-verse, the two *anyat's* may be subjects instead (so Ludwig and Henry), *asyate* being taken as passive — which would seem more natural, save that then the nominative in b is left without construction Ppp reads in a-b *eti sadyo 'yam vasāvam aho-*, and in d *nāthamānāh* The verse (12 + 12 11 + 12 = 47) is a very irregular "*jagatī*"

44 The earth-filling bull (*mahisá*), track of the implorer, of undamaged sight, hath encompassed the all, beholding (*sam-paç*) the all, beneficent, reverend, let him hear this which I say.

'Track' (in b), i e facilitation or facilitator of progress. *Mahisas* is an evident intrusion, and the verse is strictly a *tristubh* with redundant syllables Ppp. reads in a *prthivipro m bādhamānasya*, for b, *adbhutacaksus pari sam babhūva;* and, for d,

çivāyā nas tanvā çarma yacchāt, which is found nowhere in our text. All our mss [except D.] agree in accenting *babhūva*, for no discoverable reason [Five of SPP's authorities (as well as W's D) read *babhūva* without accent]

45. The greatness of him exceeds (*pári*) the earth, the ocean; shining abroad with light, it exceeds (*pári*) the sky, the atmosphere; beholding the all, beneficent, reverend, let him hear this which I say.

Ppp. again objects to our second half-verse, and gives instead *ahorātrābhyām saha samvasānā usā niyus pratarād avistam* The "*jagatī*" is again a very rough one [as the Anukr. in part admits] [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 (*yahva*) [birds?] rising forth to a branch, the lights (*bhānú*) go forth unto the firmament (*náka*)

Ppp reads in **d** *sasrje* The verse is RV v 1 1, and is found also in other texts SV (I 73, II 1096), VS (XV 24), TS (IV 4 4[1]), and MS (II 13 7), everywhere without a variant. [SV (both occurrences) reads *sasrate* in **d**. TS accents *acha* at the end] It is quoted in Vāit. 29. 8, apparently in connection with the verses that follow it in RV (*iti trāistubhīh*)

[Here ends the second *anuvāka*, with 1 hymn and 46 verses The quoted Anukr says *sat catvārinçat*]

3. To the sun (with imprecation on the evil-doer).

[(*Brahman* — *ādhyātmam*, *rohitādityadevatyam* *trāistubham*) *1 4 av 8 p ākrti*, *2-4 3-av 6-p* (*2, 3 akti, 2 bhurij 4 atijākvarasagarbhā dhrti*) *5-7 4-av 7 p* (*5, 6 jākvarātijākvaragarbhā prakrti*, *7 anustubgarbhā tidhrti*), *8 3 av 6 p atyasti*, *9-19 4 av* (*9-12, 15, 17 7 p bhurig atidhrti 13 murt 17 krti 13 14, 16 18, 19 8 p, 13, 14 vikrti, 16, 18, 19 ākrti, 19 bhurij*), *20, 22 3 av 6-p atyasti 21, 23-25 4 av 8-p* (*24 7-p krti*, *21 ākrti*, *23 25 vikrti*)]*

Of this hymn only one verse is found in Pāipp., namely vs 10 in iv Vāit makes use of no part of it, and Kāuç [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 vss 6 and 7 of this hymn] *[The definition of vs 20 (*anustubh*) appears to be omitted — The individual pādas of this hymn are each of genuine *trāistubh* measure and cadence, occasionally *jagatī*, and this is possibly the intention of the "*traistubham*" of the Anukr (for not a single verse foots up as 44 syllables) then, again, if to the verse proper in each case we add the refrain and reckon up the totals we get the *ākrtis* etc of the Anukr]

Translated Ludwig, p 543 Henry, 14, 45 Deussen, *Geschichte* I 1 226 Griffith, II 150

1. He who generated these two, heaven-and-earth, who clothes himself in existences, making them a garment (*drāpi*); in whom abide the six wide directions, toward which he, the flying one, looks all abroad — against that god, angered, [is] this offense (*ágas*), 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.

All the mss agree in the accent of *drāpí* (RV always *drāpí*). As is their habit, they give of the refrain only the single word *tásya* except in vss. 1 and 25; and there they set the *avasāna* not before *tásya*, but after *devásya*: in our edition this perversion of the natural division is corrected The refrain, if we contract *yá evám* to *yāí 'vám*, is a regular *tristubh*; 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 *ákrti* The verse [or the hymn, see introduction] is (though v 12 9 has the same *pratíka*) doubtless the one quoted in Kāuç 49 19, with xiii 1 28 and xvi 6 1, to accompany the laying on of fetters, and Bloomfield suggests that the whole hymn (or *anuvāka*) is intended also in 63 21, one does not see why.

2 From whom the winds in their season go purifying (*pū*), out of whom the oceans flow forth — against that god etc. etc

With **b** compare 1 42 **d** The verse (10 + 11 44 = 65) has one more syllable than a regular *asti*, as the Anukr notices. [The longer grammatical equivalent of *vātās* 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 *asti* (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 *apānena* or *samudrasya* would rectify the meter of **b**

5 In whom is set (*çritá*) Virāj, the most exalted one, Prajāpati, Agni Vāiçvānara with the series (*paṅkti*), 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 *paṅkti* here perhaps corresponds to the 'all the seers' there The verse, of very irregular meter (12 + 12 15 44 = 83), is very nearly a *prakrti* (84 syll)

6 Upon whom are set (*çritá*) the six wide [spaces], the five quarters, the four waters, the three syllables (*'akṣára*) of the sacrifice, who, angered, looked with his eye between the two firmaments (*ródasī*) — against that god etc etc.

All our mss read at end of **b** *akṣárā* (not *-rāḥ*), doubtless under the influence of the ordinary use of *akṣára* as neuter The omission in **c** of *cákṣusā* would better both sense and meter The verse as best read (12 + 12 14 44 = 82) lacks two syllables of a full *prakrti*, but could easily be filled up by resolution [For the transition *-í* after *yásmin*, cf. Prāt ii 9 note] [Caland, p 173, understands this vs and the following to be intended at Kāuç 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 Brahmaṇaspati (lord of worship), who is and shall be lord of existence — against that god etc etc

The translation implies *bhavisyán* instead of *-yát* in c; either this emendation or that of *bhūtás* to *bhūtám* (which Ludwig and Henry assume in their versions) seems unavoidable. Our *samhitā*-mss are divided between *-dó ánnapatir* and *-dó 'nna-* in a. The verse (11 + 8 12 44 = 75) is very near a regular *atidhṛti* (76 syll.) [Cf. note to vs. 6 for use by Kāuç.]

8. He who measures out the thirteenth month, fabricated (*vi-mā*) of days-and-nights, having thirty members — against that god etc. etc.

The verse (6 × 11 = 66) lacks two syllables of a full *atyaṣṭi* (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 × 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 Kaçyapa, is bright (*candrá*), full of shining (*rocanávant*), what that is combined (*samhita*), splendid (*puṣkalá*), of wondrous light, in which seven suns are set (*árpita*) together — against that god etc. etc.

One of our mss. (P [and perhaps also M.]) [and one of SPP's] accent *puṣkalam* (like *púṣkara*) in b. All [of W's and of SPP's] agree in the anomalous and probably incorrect accent *samhitám* [Cf., however, *Gram.* § 1085 b. Perhaps the case of *saṃskṛtám* at xi. 1. 35 is not parallel.] Ppp. has (as noticed above) this verse, reading in a *kaçyapo ro-*, combining in c *suryā "rpitās sapta*, and [without *avasāna* after *sākam*] having, as was to be expected, a wholly different apodosis *tasmin rājānam adhi vi çraye 'mam* (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 *rocanávat* in a.

11. The *bṛhát* dresses itself in him in front, the *rathaṃtará* accepts [him] behind [both] clothing themselves always in light unremittingly — against that god etc. etc.

12. The *bṛhát* was his wing on the one side, *rathaṃtará* on the other, [both] of like strength, of like motion (*'sadhryáñc*), 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 (*tap*) through the midst of the sky — Against that god etc. etc.

Or (a) 'he becomes Varuna at evening [and] Agni' (so Henry; cf. Anukr. says verse is very irregular, but can be made to count a *vikṛti* (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 × 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 *puruçākhas*, '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 *nicṛd atidhṛti*, in accordance with the description of the Anukr

16 Swift-running yellow [horses] draw the bright one (*çukrá*), the god shining with splendor in the sky, whose lofty bodies heat the sky, hitherward with well-colored gleams (*ʾpaṭará*) he shines forth — Against that god etc etc.

Our edition ought to give in c *tanvàs*, since that is the *pada*-reading, and it is only by accident that nearly all the *saṃhitā*-mss (all save R K) unite in protracting the *à* to *à* The verse reads most naturally as a *bhurij ākṛti* (12 + 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

Yajñéna 'sacrifice' in b looks as if it needed emendation, and the irregularity of the pāda suggests corruption Our mss read at the end *vi bhāti* and the *pada*-text has *vibhāti**, our text makes a change of accent to *vibhāti* The verse (11 + 14 11 44 = 80) counts up a precise *kṛti*

*[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 bhāti* is called for All SPP's authorities have *vi bhāti*, except his P², which has *vibhāti* 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 *sarvá* 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, unwasting, 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 (*vahni*), father of gods, generator of prayers (*matí*), measuring with the mind the of worship), ousness, Mātariçvan goes cleansing (*pū*) to all the quarters. etc. etc it god etc. etc

Or perhaps 'he goes as Mātariçvan,' identifying the action of sun and of wind. *Mimānas* in c should be emended to *mimānas*, which is read only by D The Anukr notices this time the redundant syllable in a

20 A united (*samyañc*) line along all the directions, within the *gāyatrí*, 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 *atyasti* (68 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 *tredhā́* in c (not in d) is made, as often elsewhere, trisyllabic.

22 He who in birth (*jáyamāna*) 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 (*krátu*), by lights (*ketú*), didst shine up, a kindled song (*arka*) 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.* 1 26) takes *arká* as 'sun', the connection with *abhy arcan* in c is strongly opposed to this The last pada is the same with 12 c above The verse (12 + 12 + 12 + 11 = 47) counts properly 91 syllables, one short of a full *vikrti*

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) Bp here reads (doubtless by accident) *asya* in c Two more syllables are needed to make a full *krti* (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 (*pañti*), drawing near (*upa-sthā*). — 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. 8 RV reads in a *bhūyo dvipádo*, in b *dvipā́t tripā́dam*, in c *eti* (for *cakre*) *dvipā́dām*, in d *pañktír up-* The accentuation *dvipā́t* and *tripā́t* (only in these verses) was noticed under 2 27 Here we lack two syllables of a full *vikrti*

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 Anukr. says *sadvinçat* (*sadvinça*?)]

4. Extolling the sun.

[(*Brahman —ādhyātmam, rohitādityadevatyam trāiṣṭubham* *) *ṣaṭ paryāyāḥ. mantrokta devatyāḥ*]

[Partly prose, and vss 14–15, 22–26, and 46–56 are so designated in W's Index, p 6] This hymn is not found in Pāipp., nor noticed either in Kāuç or in Vāit. *[Here, indeed (but cf introd to hymn 3), the general definition for the whole *kāṇḍa* as "*trāiṣṭubham*" does not seem to apply.]

Translated Henry, 17, 51; Griffith, ii 154

[**Paryāya I.** — *trayoda,a 1–11 prājāpatyā 'nuṣṭubh, 12 virāḍ gāyatrī, 13 āsury uṣṇih.*]

1 He goes [as] impeller (Savitar) to the heaven (*svàr*), looking down upon the back of the sky.

2. To the cloud-mass (*nábhas*) brought by rays he goes [as] great Indra, covered.

3 He [is] the Creator (*dhātŕ*), he the disposer, he Vāyu, the upraised (*ut-çri*) cloud-mass.

A syllable is lacking, unless we make harsh resolution, in **a**

4. He [is] Aryaman, he Varuṇa, he Rudra, he the great god.

5 He [is] Agni, he also the Sun, he indeed great Yama.

Parts of this verse are quoted as examples under Prāt II 21, 24; III 35, 36, IV 116

6. On him wait (*upa-sthā*) young ones (*vatsá*), ten, united, having one head.

Henry acutely suggests emendation in **b** to *-no 'yútā dáça* 'ten myriads'—i e. of rays, all heading in the sun itself. It seems probable that the original text had *ekaçīrsās*. cf *dáçaçīrsas*, IV 6 1 the verse as it stands is redundant

7 From behind they stretch on forward, when he rises, he shines forth

Vibhāsati 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 gehangt'] 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 (*kóça*), the props set nine-fold

The *pada*-text reads *vistambhāḥ*, undivided

11 He looks abroad for living creatures (*prajā́*), 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 (*ekavŕt*), one only.

The verse lacks four syllables of the *gāyatrī* 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.

[Paryāya II. — *ādāu 14 bhurik sāmnī triṣṭubh, 15 āsurī paṅkti, 16, 19 prājāpatyā 'nuṣṭubh, 17, 18 āsurī gāyatrī*]

14 Both fame and glory and water (*'ámbhas*) and cloud-mass and Brahman-splendor and food and food-eating

The Pet Lex regards *nábhaç ca* as intruded here, and *ámbhas* 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] accent *sarvé* in 21, as if because of *eté* in 13 [Both editions emend to *sárve*]

[Paryāya III. — *āpti 22 bhurik prājāpatyā triṣṭubh 23 ādi gāyatrī, 25 1-f āsurī gāyatrī, 26 ādy anuṣṭubh, 27, 28 prājāpatyā 'nuṣṭubh*]

22 Both worship (*brāhman*) and penance and fame and glory and water and cloud-mass and Brahman-splendor 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 (*svargá*) and *svadhā*

The mss vary between *bhavyàm* (Bp), *bhavyam* (Bs p m D), and *bhavyám* (Bs.s m, and all the rest) [SPP's authorities show a similar disagreement He reads *bhávyam*; 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 (*amṛ́ta*), he the monster (*abhvá*), he the demon.

The verse is probably quoted under Prāt. iii. 65 (see the note there). In order to make out the fifteen syllables of the Anukr., we have to read *só amṛ́taṁ só abhvàm*.

26. He [is] Rudra, winner of good, in the giving of good, in the expression of homage, [he is] the utterance *vāṣaṭ*, 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 ārṣī* (so the Berlin ms , but the London ms has *āsurī*) *gāyatrī*, and then, after the definition of vss 27, 28, the London ms says again *sa rudro vasuvanir ārcy anuṣṭup* The descriptions *ārṣī gāyatrī* and *ārcy anuṣṭubh* (each implying 24 syllables) both apply equally well, if we restore *-kāro 'nu*.

27 All these familiar demons (*yātú*) wait upon his direction (*praçís*).

28. In his control are all yon asterisms, together with the moon

[Paryāya IV. — *saptadaça 29, 33, 39, 40, 45 āsurī gāyatri , 30, 32, 35, 36, 42 prājāpatyā 'nuṣṭubh , 31 virāḍ gāyatrī , 34, 37, 38 sāmny uṣṇih 41 sāmnī bṛhatī , 43 ārṣī gāyatrī , 44 sāmny anuṣṭubh*]

29. He verily was born of the day; of him the day was born

The Anukr unaccountably ratifies the elision *áhno 'j-*, instead of restoring *aj-* and recognizing the pāda 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 *gāyatrī*

32 He verily was born of Vāyu (wind), of him Vāyu 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 *dívó 'j-*

34 He verily was born of the quarters, of him the quarters were born

Here we are to make both elisions, in **a** and **b**

35 He verily was born of the earth; of him the earth was born

Nearly all our mss (all save Bp D R) accent *bhumés* and *bhūmís*

36. He verily was born of fire, of him fire was born

37. He verily was born of the waters; of him the waters were born

The metrical description is the same as that of vs 34, and with the same lack of good reason (the mss read *sa vā adbhya rgbhyaḥ sāmnyuṣṇiganuṣṭubhāu*, which is senseless, and should doubtless be emended to *-uṣṇihāu*)

38 He verily was born of the verses (*ṛ́c*), of him the verses were born.

As to the meter, see the 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 *yajñó 'y-*

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 pāda 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 makest the herbs, or when thou rainest excellently, or when thou hast increased him of the people (*'janyá*)

This appears to be the only example known of the accent *janyá* instead of *jánya*, and how little authoritative it is may be inferred from the fact that all our mss leave *avavrdhas* unaccented after it Our text makes the necessary emendation to *áv-* [All SPP's authorities, however, agree in reading not only *janyám* but also *avavrdhas* The latter he also emends to *áv-*]

44. Such, O bountiful one, is thy greatness, and thine, too (*úpa*), are a hundred bodies

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 *bádhve bádhvāni*, which, on account of the accent, seem probably meant by the mss, which vary between *bádhv-*, *bádhh-*, *báddhv-*, K reads *baddhve vádvāni*, D. *bádhe baddhāni* [SPP'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 *bádhve* as locative, which is perhaps better, and at any rate favored by the fact that the *pada*-text does not read *bádhve íti*

[**Paryāya V.** — *sat 46 āsurī gāyatrī, 47 yaj-amadhyā gāyatrī, 48 sāmny usnih, 49 nivrt sāmnī brhatī, 50 prājāpatyā 'nustubh, 51 varād gāyatrī*]

46. More is Indra than non-dying (?), more art thou, O Indra, than the deaths

'Non-dying' is the conjecture of the Pet Lexx. for *namurá*, 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 Visnu, so prominent in book xvii, below, see page 805. Perhaps we have here a similar identification.]

47. More than the niggard, lord of strength (*çácī*) art thou, O Indra; as called mighty, prevailing, do we worship (*upa-āś*) thee.

Prāt ii 71 expressly forbids the combination *çácyāś p-*, which we should have expected here. The verse (9 + 8 8 = 25) is strangely defined by the Anukr.

48 Homage be to thee, O conspicuous one (*paçyata*), see ⌊*páçya*⌋ me, O conspicuous one.

Paçyata is an anomalous and forced substitute for *daṛçata*, made in this passage only, for assonance with *paçya* The Anukr. ratifies the combination *te astu*

49 With food-eating, with glory, with brilliancy (*téjas*), with Brahman-splendor;

50. As called water (*ámbhas*), force (*áma*), greatness, power, do we worship thee.

The Anukr ratifies the combination *ámbho ámo* By a usage that is rare, all the mss. omit in this verse ⌊what follows⌋ after *íti*, 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 curtailed way until vs 54, which is filled out to the end

51. As called water (*ámbhas*), red, silvery (*rajatá*), welkin (*rájas*), power, do we worship thee

Again ⌊as at vs 31⌋ we have a verse called *virāḍ gāyatrī* which lacks four syllables of being 24.

[**Paryāya VI.**—*pañca 52,53 prājāpatyā 'nustubh, 54 2ṗ ārsī gāyatrī*]

52. As called wide, broad, happy (*subhū́*), earths (*bhúvas*), do we worship thee

Bhúvas is here rendered literally, in the only sense which the word has elsewhere in AV. If it is a first appearance of the *vyāhṛti* common later, its meaning is wholly obscure in this connection ⌊Aufrecht, KZ xxxix 458, makes some observations about the relations of the noun-forms and adjective-forms in vss 52–53⌋

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 *vrdhádvasu* for the wholly senseless *tdádvasu* 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 *tdát* = *tdám* is not less heroic than *tdát* = *vrdhát*, 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 *trayodaça*, II *aṣṭāu ca*, III *tataḥ paraḥ sapta*, IV *saptadaça*, V *sat ca bodhyāḥ*, VI *ṣaṣṭhaḥ pañcaka ucyate* — They are given by SPP in his "Critical Notice," vol. 1, p 21, with the introductory words, *caturthasyā 'vasānāni vakṣyamānāni tāni çrnu*]

[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 *ganāvasānarcaḥ*, and the rest *avasānarcaḥ* (as was already noted above, p. 472). But since none of the former is divided in two by an *avasāna*-mark, the distinction does not affect the sums of the "*rcaḥ* of both kinds," which are (as just stated) 3 + 3 for V and 3 + 2 for VI]

[Here ends the fourth *anuvāka*, 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 *prapāthaka*]

Book XIV.

[**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 *bhāṣya* 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. Haas, in the volume of Weber's *Studien*, just cited, pages 267–412, *Die Hochzeitsgebräuche der alten Inder, nach den Grihyasūtra*; and latterly by Dr. M. Winternitz, in the *Denkschriften* of the Vienna Academy for 1892, vol. xl., *Das altindische Hochzeitsrituell nach dem Āpastambīya-grihyasūtra* 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 *Anecdota Oxoniensia*, Dr. Winternitz published *The Mantra-pāṭha or the Prayer Book of the Āpastambins*, which contains very many of the *mantras* cited in the editor's *Hochzeitsrituell*, 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 Āçvalāyana's Grihyasūtra, 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 *Pañcapaṭalikā* (as quoted at the end of each *anuvāka*), which says *ādyaḥ sāṭyaç catuḥsaṣṭiḥ* and *pañcasaptatir uttaraḥ*. Here *ādyaḥ* and *uttaraḥ* doubtless refer to *anuvākaḥ* understood. It is also confirmed by AV. xix. 23, 24.]

[**The decad-division** is shown in the mss. as usual: thus hymn 1 is divided into 6 "decad"-*sūktas* (5 tens and 1 "decad" of 14 vss.), and hymn 2 is divided into 8 "decad"-*sūktas* (7 tens and 1 "decad" of 5 vss.). The sum is 14 "decad"-*sūktas*.]

[**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 *anuvāka*, 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 mss seem to support the division of the book into two hymns thus, at the end of *anuvāka* 1, several mss say *anuvāke arthasūkta 1, rcā* (') *64*, [supply presumably *daçatayaḥ*] *6* And, at the end of the second, they say *anuvāke arthasūkta 1, rcā 75* Moreover, as noted on page 768, some mss. sum up the book as of two hymns]

[The Major Anukr, 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 *çatatamyā* [*rcā*] '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) unexampled, save by the expression *trayoviṃçatikayā* in the next clause and by the ordinals of Kāuç 49 24, 25 (see note to x 5 6)]

The descriptions of meter etc. are [by the Major Anukr.] 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 Anukr. 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 Major Anukr begins its treatment of the book as follows *satyene 'ti* (XIV 1 1) *sāikonacatvāriṃçachatam dvayānuvākakānudam Sāvitrī Sūryā ātmadātvatam ānustubham prathamābhiḥ pañcabhiḥ* (XIV 1 1–5) *somam astāut. parābhiḥ* (XIV 1 6–?) *vaçyvāham, çatatamyā* [?] (XIV 2 36) *devān, trayoviṃçatikayā* (XIV 1 23) *somārkau, parayā* (XIV 1 24) *candramasam*]

[That is to say 'The double-*anuvāka*-book (the expression *dvaya* is a little strange the phrase would fit also books XV and XVI) that begins with *satyena* has [verses] a-hundred-and-forty-save-one (64 + 75 = 139) [The seer is] Sūryā,[1] daughter of Savitar (cf AV VI 82 2, XIV 2 30, Bergaigne *Rel Véd* II 486 f) The deity is the same The meter, *anuṣṭubh* With the first five verses she praised (or mentioned, *laudavit* see note to I 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 Sūryā-hymn proper, vss 6–16?), her own wedding, with the hundredth verse (100 = 64 [vss of h 1] + 36 [vss of h 2] hence XIV 2 36), the gods[2], with the twenty-third verse (XIV 1 23), moon and sun, with the next (XIV 1 24), the moon']

[1] [The RV Anukr also ascribes the corresponding RV hymn (X 85) to Sūryā Sāvitrī]

[2] [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 Anukr makes *devāḥ* the deity of RV. X 85 17 (which = AV XIV. 2 46) and he accordingly offers the suggestion that *çatatamyā* may be a text-error for *daça-çatatamyā*]

[The Major Anukr continues *parā* [?] (XIV. 1 25–?) *nṛnām vivāhamantrāçcaḥ parā dehy* (XIV 1 25) *açlīlā tanūr* (XIV 1 27) *iti dve vadhūvāsahsamsparçamocanyāu ye vadhva* (XIV 2 10) *iti yakṣmanāçanī. parā* (XIV 2 11) *dampatyoḥ paripanthināçanī*]

[The statements of the RV Anukr. as to "deity" correspond quite closely with those just given, but with some differences. thus it says *-nindā* for *-mocanyāu*, etc In particular, the description *nrnām vivāhamantrā āçīraç ca* 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 33 (cf RV vss 21 and 22), 1 34; 1 19, 18, 20, 21, 26 All this, it seems, fails to square with the *parāh* 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 *pratikas* in 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 *ity ᵖ* or *parāviny ᵖ*) *edhistmahīti vyāghrādisv avagantavyah* Cf the introduction to xi 1 and especially the note to xv 5 7.]

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1. Marriage ceremonies.

[*Sāvitrī Sūrvā — ātmadāivatam (1–5 somam astāut. 6–[1] svavrdham. 23 somārkāu. 24. candramasam, — 25[1]–[1] nrnām vivāhamantrāḥ sah. 25, 27 vadhūvāsahsamsparçamocanyāu*) [As to the foregoing, see above, p 739] *ānustubham 14 virāt prastāra pañkti, 15 āstārapañkti. 19, 20, 23, 24, 31–33, 37, 39, 40, 45, 47, 49, 50, 53, 56, 57, [58, 59, 61] tristubh (23, 31, 45 brhatigarbhā), 21, 46, 54, 64 jagatī (54, 64 bhurik tristubh), 29, 55 purastādbrhatī, 34 prastārapañkti, 38 purobrhatī 3f purosnih, [48 pathyāpañkti,] 60. parānustubh*]

The hymn (except vss 4, 62, which are wanting altogether, and 41, 42, which occur in other books) is found also in Pāipp xviii, with petty differences of order, noted under the verses A large part of the *anuvāka* or hymn corresponds to the wedding hymn (x 85) in the Rig-Veda The Vāit 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 Kāuç which deal with the subject

Translated 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. 195–204 (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 (*çritā*) upon the sky.

The verse is RV x 85 1, without variant The *pada*-text also reads *úttabhitā*, by Prāt iv 62, the *s* being omitted by ii. 18 Kāuç 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 [Ppp. has *satvena* for *satyena* at the beginning] [Cf MP 1. 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 (*ā-dhā*)

Is RV. x. 85 2, without variant. [Cf MP 1 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 (*brahmán*) know, of that no earthly man partakes.

RV (x 85 3) reads at the end *káç caná* for *pārthivas* In b, Bs P M W T read *-piśanti*, D *-pīsanti*, Ppp has *-piçanti* The *pratika* is quoted in GB 1 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 (*ākrti*) of the years (*sámā*)

RV (x 85 5) reads *deva* for *soma* in a The verse (as noted above) is wanting in Ppp

5 Guarded by covering-arrangements, defended by watchmen (*?bárhata*), 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 (*citti*) was the pillow, sight was the ointment, heaven [and] earth were the coffer (*kóça*), when Sūryā went to her husband

Is RV x 85 7, without variant

7 The *rālbhī* was the parting [song] (*?anudéyī*), the *nārāçansī* was the welcoming one (*?nyócanī*), Sūryā's garment verily was excellent, she goes adorned with song (*gáthā*)

Is RV x 85 6, which reads at the end *párishktam* (p *parishktam*) for *párishktā* (which our p and s both have) The translation given ventures new conjectures for *anudéyī* (lit 'to be given after') and *nyócanī* (lit 'making wonted or at home'), the Pet Lexx say 'dowry' [so BR in 569, OB 1 52 but cf BR 1 205 and v 987] and 'ornament', Ludwig 'vom Hause mitgegeben' and '[ins neue Haus] einluhrend', Weber, 'train' and 'hand-maid'

8. The laudations (*stóma*) were the cross-pieces (*?pratidhí*), meter was the *kurīra*, the *opaçá*, of Sūryā the Açvins were the wooers, Agni was the forerunner

Is RV x 85 8, without variant. For *kurīra* and *opaçá*, women's head dresses or parts of such, compare vi 138. In this connection the commentators' explanation of *pratidhí* "cross-pieces on the chariot-pole" is extremely unlikely, it must rather be some article of a woman's dress. Ppp reads and combines *parıdhayas k-*

9. Soma was the bride-seeker, both Açvins were wooers, when Savitar gave to her husband Sūryā, praising (*çans*) with her mind

Is RV x 85. 9, without variant. save that our *pada*-mss falsely leave *adadāt* unaccented. 'Praising,' apparently 'assenting gladly' Ppp reads at end *'dadhāt*

10. Mind was her cart; heaven also was [its] canopy; the two draft-oxen were white (*çukrá*), when Sūryā went to her husband.

RV. (x 85 10) has at end *gṛhám* instead of *pátim*.

11 Haltered with verse (*ṛc*) and chant (*sáman*), thy two oxen went peaceful (*sāmanā́*); ears were thy (two) wheels; in the sky the wandering track.

Abhihita seems to be the correlative to *abhidhānī* Our 'ears' (p *çrótre íti*) is a bad variant to RV (x 85 11) *çrótram*, 'hearing' RV also has in **b** *itas* for *ātām*. We have to gain in **c** a syllable by harsh resolution in order to make a full pāda. Ppp reads in **a** *upahitāu*

12 Clean were the (two) wheels of thee as thou wentest; out-breathing (*vyānā́*) was the inserted axle; a cart made of mind did Sūryā ascend when going forth to her husband

Is RV x 85. 12, without variant The *pada*-reading *manasmayam* in **c** is by Prāt iv 24 [Here Roth's Collation says "*çacī* wie Vulgata" !]

13. The bridal (*vahatú*) of Sūryā, which Savitar sent off (*ava-sṛj*), has gone forth; in the Maghās are slain the kine, in the Phalgunīs is the wedding

RV (x 85 13) reads in **c** *aghā́su* * [Ppp has the same], and *hanyante* without the antithetical accent which all our mss give, and which our text ought to read, and, for **d**, *árjunyoḥ páry úhyate* The Maghā stars are what we call the Sickle, in the neck of Leo, the Phalgunī stars are the rectangle $\beta, \theta, \delta, 93$ Leonis, *arjunī* = *phalgunī*, 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 'Is the wedding' *vy ùhyate* is the verb corresponding to *vivāha* 'wedding,' lit 'driving away', Ppp reads instead *vi hanyate* The second half-verse is quoted in Kāuç 75 5, in the general definition of the time for wedding [With reference to this much-discussed verse, see Weber, in *Abh der Berliner Ak* for 1861 (Nakṣatra-essay), p 364, and in *Sb* for 1894, p 804, Jacobi, *Festgruss an Roth*, p 69 Wint, p. 32]

*[Weber discusses the readings *aghā́su* and *maghā́su*, and deems the RV reading to be in this case the secondary one *Sb* 1894, p 807] †[Concerning these asterisms (nos 10, and 11, 12) see Whitney, JAOS vi 332–4, or *Oriental and Linguistic Studies*, ii 352–3 It is not important to note that the regents of the Phalgunīs are Bhaga and Aryaman, and that those of the Maghās are the Manes For the latter, cf TB. iii 1 4[8] *só 'tra juhoti pitṛ́bhyaḥ svā́hā, maghā́bhyaḥ svā́hā, 'naghā́bhyaḥ svā́hā, gaṇā́bhyaḥ svā́hā, 'rundhatī́bhyaḥ svā́he, 'ti*, but better TS iv 4 10]

14 When, O Açvins, 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 *pitárāu* for *-ram* in **d**, and Ppp *pitarā 'vr-*, which doubtless means the same. Metrically the verse is as much *vurāj* as vs. 14

16. The two wheels of thee, O Sūryā, the priests (*brahmán*) know seasonably; further, the one wheel that is in secret — that, verily, the enlightened (*addhātí*) know

In RV x. 85 16 All our mss accent in **a** *sū́rye* and in **d** [all save D] *viduḥ*, our edition corrects both words to accordance with RV Close correspondence with RV x 85 ceases with vs 16, at the end of the Suryā-hymn proper [SPP reads *sū́rye* with all his authorities, and *viduḥ* with nearly all He adds "the correction to *viduḥ* 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 *tryàmbakam yajāmahe sugándhim puṣṭivárdhanam urvārukám iva bándhanān mṛtyor mukṣīya mā́ 'mṛtāt*, and with this agree TS (i 8 6²) and MS (i 10 4), except that they accent *sugandhím* in **b**, VS (iii 60) has *tryámbakam* in **a**, for **b**, *sugandhím patividánam*, for **d**, *itó mukṣīya mā́ 'mútaḥ* Ppp has at end *muñca mā 'mutaḥ* Vāit 9 10 quotes the RV verse in the *cāturmāsya* ceremony, giving the text in full, Kāuç 75 22 makes our verse accompany an oblation offered when the wooer comes in The Anukr takes no notice of the redundant syllable in **c** (read *-kám 'va*) [For 17, 18, cf MP i 5 7, and Wint, p. 56]

18 I release [her] from here, not from yonder, I make her well-bound yonder, that she, O gracious Indra, may be rich in sons, well-portioned

In RV x 85 25, without variant [save that our text does not give *muñcāmi* the antithetical accent] Prāt ii 65 teaches the combination *-tas karam* Ppp begins *pre 'to muñcata mā 'mutaḥ* The *mantrapāṭha* [MP i 4 5] of the Āpastamba Grhya-Sutra (see Winternitz, *Altind Hochzeitsrituell* etc, p 54) has a varying version, reading in **a** *muñcāti mā́* [Oxford text *má*], and in **b** *karat*

19 I release thee from Varuna's fetter, with which the very propitious Savitar bound thee, in the lair (*yóni*) of righteousness, in the world of the well-done, be it pleasant for thee accompanied by the wooer (*-sambhalá*)

The first three pādas are the same with RV x 85 24 **a**–**c**, the only RV variant being *suçévaḥ* at end of **b**, for **d**, RV has *árvatām tvā sahá pátyā dadhāmi* TS (i 1 10²; iii 5 6¹) has a nearly corresponding verse *imám vi syāmi várunasya pā́çam yám ábadhnīta savitā́ sukétaḥ dhātúç ca yónāu sukṛtásya loké syonám me sahá pátyā karomi* Our first half-verse is repeated below as 58 **a**, **b**, and the *pratīka* quoted in Vāit 4 11 doubtless belongs to the latter, and not to this verse as assigned by the editor. On the other hand, the *pratīka* quoted in Kauç 75 23, used in connection with loosing the scarf (*vesta*) tied about the bride, doubtless belongs here The Āpastamba-text (Winternitz, p. 63) gives two slightly differing versions of the verse [MP i 5 16].

Ppp puts the verse next after our vs 16, [but further it makes our 19 c, d change place with our 58 c, d, reading, however, *'stu sahapatnī vadhū* for our *astu sahásambhalāyāi*.]

20 Let Bhaga lead thee hence, grasping thy hand; let the Açvins 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 *pūsā́* instead of *bhágas*. In Kāuç (76 10) the verse accompanies the leading of the bride out of her house.

21 Let what is dear succeed (*sam-ṛdh*) here for thy progeny, watch thou over this house in order to housewife-ship, mingle thy self (*tanū́*) with this husband; then shalt thou in advanced age speak to the council.

RV (x 85 27) reads in a *prajáyā* (as does also Ppp), and in c-d *srjasvā́ 'dhā́ jívrī vidátham á vadāthah*. Our d is the same with viii 1 6 d above, and our mss here also read *jívrīs* (except Bs 1, *jívus*), which ought to have been adopted in our text. The Āpastamba text (Winternitz, p. 74 [MP. i 9 4]) has *jívrī*. 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 *jagatī*. [Vs. discussed by Bloomfield, JAOS. xix 2 14, cf. Baunack, KZ. xxxv 495, 499.]

22 Be ye (two) just here; be not separated, attain your whole lifetime, sporting with sons [and] grandsons, rejoicing, well-homed.

RV (x 85 42) reads *své gṛhé* instead of *svastakāú*, and Ppp has the same. Ppp also has *dīrgham* for *vṛ́ṣṇam* 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 *pūrvāparáṃ náktoṣāsā* (instead of, as usual, *pūrvāpárám ítī dvé*). 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.) *jāyate punah*, and in 24 (also with RV.) *bhavati, eti*, and *dadhāti* (but apparently *tirase*). In Kāuç. 75 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 *çāmulyà*, share out goods to the priests (*brahmán*); it, becoming a walking (*padvánt*) witchcraft, enters the husband [as] a wife.

RV (x 85 29) differs only by reading *bhūtvī* in c, our *pada*-text has *bhūtvā́ á 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] *Çāmulyà* is defined in the Pet Lexx. as "a woolen shirt," as identical with *çāmūla*, which is so defined by the comm to LÇS ix 4 7. The Āpastamba text (Winternitz, p 100 [MP i 17.7]) reads instead *çābalyà*

26. It becomes blue-red, [as] witchcraft, infection, it is driven away (?); her relations (*jñātí*) thrive, her husband is bound in bonds

Is RV x 85 28, without variant *lí ãyate* is translated as coming from root *aj* instead of *añj*, '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** *nīlalohitī bhavatah*, as if the garments were two RV and AV *pada*-texts have *āsaktīh* 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 *açrīā́*, and at the end *-dhítsate*, Ppp also has *açrīrā*, [and *tanus* for *tanúr*] Most of our mss (all save P M W) give *vā́sasas* in **c**, and this is accordingly more probably to be regarded as the AV reading [So SPP with all his authorities] [The Berlin ed has *vā́savā*, to accord with the RV] *Ā́ñga* might mean 'body' (so the translators) [For vss 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 (*brahmán*) cleans (*çumbh*)

RV (x 85 35) reads at the end *tu çundhati* [cf BR vii 261, top] 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 (*brahmán*) knows Sūryā, he indeed deserves the bride's [garment]

RV (x 85 34) inserts another *etát* after *kátukam*, and reads *vadyā́t* for *véda* in **c** The omission of *kátukam* (with, in RV, *etát*) would rectify the meter of **a**, as it stands, it is an extremely poor "*bhrhatī*" pāda *Áttave* 'to be eaten' is very strange here Sūryā in **c** 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 *prāyaçittim*, undivided, if we had *-ttam*, *yena* would apply to it, instead of to *brahmā́* Ppp reads, for **a**, **b** *sa vāi tam svano haratı brahma vāsas sumañgalan*

31. Do ye (two) bring together a successful (*sámrddha*) portion, speaking right in right-speakings; O Brahmaṇaspati, make the husband shine (*ruc*) for her; let the wooer (*sambhalá*) speak this speech agreeably (*cā́ru*)

According to Kāuç 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 d has a bad cadence] Ppp reads *mṛtyodyena* at end of b, and *sumbhalo* 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 soma-splendor — may all the gods turn (*kṛ*) your minds hither

In Kāuç 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 that cannot have been its original sense The first pāda is identical with III 8 4 a: c has a redundant syllable The *pada*-text writes *çúbham yatīḥ*, but the expression is, so far as accent is concerned, treated as if a compound, compare 2 52 below No reason is discoverable for the accent of *kṛdhi* in d

33. May ye, O kine, enter this man together with progeny; this man minisheth (*mī*) not the share of the gods, for this man shall Pūshan, and all the Maruts, for this man shall Dhātar, Savitar quicken (*sū*) you

Ppp reads *vṛṣadhvam* 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 Dhātar unite [us] with splendor

The first half-verse is RV x. 85 23 a, b, which, however, reads [with MP] *pánthās* for [our metrically bad] *-thānas*, the second half goes on *sám aryamā́ sám bhágo no nināyāt* etc [cf MP 1. 1 2] our text is a foolish and inconsistent substitute Kāuç 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 [Cf Wint., p 40]

35. Both what splendor is placed in dice, and what in strong drink — what splendor, O Açvins, is in kine, with that splendor favor (*av*) ye this woman

All our mss accent *açvínā* in c; our edition makes the necessary correction to *açvínā* [SPP. adopts and defends the reading *açvínā*] Ppp puts the verse after our vs 36 The Anukr does not heed that the first pāda lacks a syllable According to Kāuç 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 gana* (see note to Kāuç. 13 1) [Cf. IX 1. 18, VI 69 1]

36. With what [splendor] the backsides of the courtezan (*mahānagnī*), O Açvins, or with what the strong drink, with what the dice were flooded (*abhi-sic*), 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 *-nagnyàs* [but all authorities, both SPP's and W's, have *-naghnyàs*] The verse has a distant likeness to one in PGS II 6 12 The s of *aucyanta* is by Prāt II 92, where this example is quoted in the commentary The redundant syllable in the first pāda passes unheeded by the Anukr For the use of the verse in Kāuç see the note to the preceding verse. Ppp puts the verse before our 35 as noted above, and the ms. reads for a *yan mā nagnā jaghnam*

37 He who shines (*dī*) without fuel within the waters, whom the devout (*vípra*) praise at the sacrifices (*adhvará*) — 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 *dídayat*, and reads at the end *vīryàya* Ppp combines in a *yo 'nidhmo* Kāuç 75 14 makes the verse accompany the piercing (*pra-vyadh*) of a stick of wood (*loga*) in the water

38 Now do I remove (*apa-ūh*) the glistening seizer (*grābhá*), body-spoiling, what sheen is excellent, that I draw up (*ud-ac*)

Ppp reads in the first half-verse *tanūdūsm athi nudāmi* For its second half it has *yaṣ (ivo bhadro rocanas tena tvām api nudāmi* making a fair half-*anuṣṭubh* According to Kāuç 75 15, 16, the thing (the pierced piece of wood) is removed with the first two pādas, and with the third water is drawn up (*anvīpam* '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 Pūshan, father-in-law and brother-in-law are looking on (*prati-īkṣ*)

The translation implies the obvious emendation of *ajantu* to *acantu* in b [Cf the MP reading *acantu*, and also XI 1 2, where *vā́ram* answers to the RV reading *vā́jam*] There is also something wrong about d, where a plural verb is made to agree with two singular subjects The Āpast *mantra*-text (Winternitz p 43 [MP I 1 7–8]) has in both pādas (as well as in other respects) better readings *ā 'ṣīdāt brāhmaṇāḥ snāpanam harantu dvīraghnīr ūd acantv āpaḥ* aryamṇo agnim pári yantu kṣipráṃ prátī "kṣantām ṣvaçuró devárāç ca* Ppp reads in a b *ā 'ṣīdāt harantu snapanam brahmaṇā 'vi-*; and in c, *'gnim pary eti kṣipram* [The *kṣipram* of Ppp and MP suggests that] our *pūṣan* in c may be a corruption for *oṣám*, [Cf also VII 73 6 a] The use of the verse by Kāuç 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 Āpast 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 *āpaḥ* misprint?]

40 Weal be to thee gold, and weal be waters; weal be the post (*methí*), weal the perforation (*tárdman*) of the yoke, weal be for thee the waters having a hundred cleansers (*-pavítra*); for weal, too, mingle thyself with thy husband.

Ppp. is much corrupted in this verse, but can be seen to read *metis* for *methis* in **b**, in **c** it combines *tā "pah*, and in **d** it omits *u* In Kāuç 76 12, the verse is muttered (according to the *paddhati*, 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] Āpast (Winț, p 44 [MP 1 1. 10]) has this same verse with unimportant variations (*medhi* in **b**, etc). [Cf Winț, p 46] The verse (11 + 12 11 + 11 = 45) is slightly irregular [but has *triṣṭubh*-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 *pūtvī* in **c** Prāt II 64 prescribes the combination *tris p-*, but part of our mss (O R K) read *triḥ*. The Āpast version (Winț, p 43 [MP 1 1 9]) is quite corrupt [Cf MGS 1 8 11 and p 149] In Ppp the verse is not found among the marriage verses, but in book IX, [and without variant] [For a careful treatment of the Apālā story, see H Oertel, in JAOS XVIII 1 26] [The MP version of this verse furnishes Bohtlingk 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 (*ánuvrata*) to thy husband, gird thyself in order to immortality.

This verse also is found in Ppp away from the rest, in book XX, and with much difference of text thus, **b–d**. *praṇo bahuṃ atho balam indrāṇy anuvratā san nahye amṛtāya kam* In Kāuç 76 7 the verse is used, with 2 70, when the bride is girded with a bond, a yoke-rope (*yoktra*) The Āpast version (Winț, p 45 [MP 1 2 7]) has *tanūṃ* for *rayiṃ* in **b**, *agnér* for *pátyur* in **c**, and, for **d** *sám nahye sukṛtāya kám* Vāit 2 6, again, makes it accompany the girding of the sacrificer's wife at the sacrifice [In the Berlin ed, correct *kam* to *kám*]

43. As the [mighty (*'vṛṣā*)] river (*síndhu*) won (*'sū*) the supremacy of the streams (*nadī́*), so be thou supreme (*samrā́jñī*), having gone away to thy husband's home.

Perhaps *síndhu* should be rendered 'Indus' (so Zimmer, p 317 Weber, p 199) *Susuve*, 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 *susuve vṛkāt* By Kāuç 75 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 85 46, which, however, reads for **a**. *s çváçure bhava*, for **b**, *s çvaçrúām bhava*, for **c**, *nánāndari s bhava*, for **d**, *s. ádhi devṛ́ṣu*, and MB (1 2 20) agrees throughout with RV (*çvaçryām* in **b** must be a blunder) [MP 1 6 6 follows RV, but with *çvaçruvā́m* in **b** cf Winț, 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** *yā 'kṛntan* The verse is found also in PGS. (1 4 13), HGS (1 4 2), MB (1 1 5) All end **a** with *yā atanvata*, in **b**, all insert *ca* after *yās*, and PGS reads *tantūn abhito* tatantha*, and MB. *devyo antān abhito tatantha*, for **c**, they have *tās tvā devīr* (MB *devyo*) *jarasā* (PGS -*se*) *saṃvyayantu* (PGS -*yasva*), in **d**, only HGS. has *āyuṣmān*. [Cf MP II 2 5, and Winternitz, p 47, and MGS I 10 8 and p 154] The verse has an extra syllable in **a** which the Anukr does not notice In Kāuç 76 4, this and vs 53 accompany the putting of a hitherto unused garment upon the bride. [The same two vss are referred to by the name *paridhāpanīye* at 79 13 so the schol] *[This sandhi is of course not to be laid at the door of the accurate Stenzler it is doubtless the true reading of PGS, and occurs (not only in MB, but also) in Bhavadeva's Paddhati, as Stenzler observes in his Transl., p 12]

[The corruption of *abhito 'dadanta* (so AV.) to *abhito tatantha* (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 (*abhitas tatantha*) 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 for 'spun,' 'wove,' 'stretched web' (root *tan*) These technical terms of cloth-making lend a semblance of appropriateness to the introduction of *tantūn tan* 'stretch the warp' in pāda **b** — Roth had already booked *tatantha* among the cases of exchange between sonants and surds at ZDMG xlviii 108]

46 They bewail the living one (m), they lead away the sacrifice (*adhvará*), the men sent their thoughts after [root *dhī* *ánu*] a long reach (*práśasti*); what is lovely (*vāmá*) 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 mayante adhvaré*, in **b**, the equivalent *dīdhiyus* [so also Ppp], in **c**, the equivalent *sameriré*, in **d**, *jánayas* (for our *janáye*, which might better have been emended in the edition to *jánaye*), [Ppp reads and combines *janayai*] The Āpast text (Wint, p 42 [MP I 1, 6]) reads at the beginning *jīvām*. The verse is used, with 2 59, in Kāuç. 79 30, simply to accompany a libation, at the very close of the marriage rites In two Sūtras (AGS [1 8 4] and ÇGS [1 15 2]) it is directed to be used when the bride, on the journey to her new home, wails or cries, this is plainly only on account of the word 'bewail' (*rudanti*) at the beginning [Cf Lanman's *Skt Reader*, p 387; Winternitz, p 42, 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 (*dhruvá*) 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 *syonam* after *dhruvam* in **a** reads *pṛthivyām* in **b**, and *tam ā rohā 'numadyā suvitā* for **c**, and *tvā* for *te* in **d** [i e, it has *tvāi us* for *ta āyus*] In Kāuç 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 (Kāuç 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 pāda [*prajayā* etc] is wanting in Ppp, [which puts the vs after 50.] The verse accompanies in Kāuç 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 pāda were omitted, it would fall under the general definition of the hymn, as an *anustubh* [As to vss 48–51, cf Wint, p 48 f. For the *pāṇigrahana*, 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 c

50 I grasp thy hand in order to good-fortune, that with me as husband thou mayest be long-lived; Bhaga, Aryaman, Savitar, Purandhi [*púraṁdhi*] — the gods have given thee to me in order to housewifeship

The verse is RV x 85 36, which varies only by reading at the beginning *gṛbhṇāmi* MB (1 2. 16) has precisely the RV form of the verse, HGS (1 20 1) and Āpast (Wint, p 49 [MP 1 3 3]) read in a *suprajāstvāya*, and HGS has also *gṛhṇāmi* and (at end of b) *asat* [Cf. MGS. i 10. 15 a, and p 150] [As to *puraṁdhi*, 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 (*dhárman*), I thy house-lord

Ppp. reads *dhātā* for *bhagas* in a, inserts *te* before *hastam* in b, and adds after b two pādas *bhagas te h a.* and *aryamā te h a.*, [then finishing with our c, d.] One of the subsidiary treatises (see note to Kāuç. 76 10) substitutes the verse for vs. 20 above (see note there)

52 Be this woman mine, bringing prosperity (*pósya*), Bṛihaspati hath given thee to me; in company with me [as husband] do thou live, rich in offspring, a hundred autumns.

Bp and Bs p.m. give in c (as does Ppp) *prajāvatī*, and I.K *prajāvatī*, *prajāvatī* is evidently the preferable reading, [and is implied in the translation] [Of SPP's authorities, 4 have *prajāvatī* against 6 with *prajāvatī* (which latter he adopts) but not less than 7 have (like W's I K) the impossible *prajāvatī*, which supports both readings or neither!] The verse is found also in PGS 1 8 19, and in a *khila* to RV x 85 (Aufrecht[2], p 682); both have *prajāvatī*, in a, both have *dhruvāṁ 'dhi posye* (RV. *-syā*) *may* [See also MP i. 8 9. that also has *prajāvatī*.]

53. Tvashṭar disposed (*vi-dhā*) the garment for beauty, by direction of Brihaspati, of the poets, therewith let Savitar and Bhaga envelop this woman, like Sūryā, with progeny.

In Kāuç 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 Kāuç 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 c *nāryam* [cf note to vs 59], and at the end the decidedly better reading *prajāyāi*

54. Let Indra-and-Agni, heaven-and-earth, Mātariçvan, Mitra-and-Varuṇa, Bhaga, both Açvins, Brihaspati, the Maruts, the *brâhman*, Soma, increase this woman with progeny

Ppp has again *nāryaṁ* in d Only a is a real *jagatī* pāda, even by number of syllables (and doubtless we are to read *-pṛthvī́*), the second definition of it in the Anukr notices this

55 Brihaspati first prepared (*klp*) the hairs on the head of Sūryā, with this, O Açvins, do we thoroughly adorn (*çubh*) this woman for her husband

It looks as if *prathamás* were an intrusion in a [In c, Ppp has for a third time *nāryam*] In Kāuç 79 14 the verse is made to accompany the parting of the bride's hair with a blade of *darbha*-grass, according to the *paddhati*, this verse and the next are used together for the purpose

56 This [is] that form in which the young woman (*yóṣā*) dressed herself, I desire to know with [my] mind the wife (*jāyā́*) moving about, I will go after her with nine-fold (*'navagva*) comrades who, knowing, unloosened (*vi-crt*) these fetters'

This obscure verse gets no light from Ppp, the other texts, or the *sutras* The *pada*-text reads in c *ánu artisye*, doubtless it is only a contraction for *ánu vartisye*

57 I loosen (*vi-sā*) in me the form of her, he verily shall know, seeing the nest of mind, I eat not stolenly, I was freed (*ud-muc*) by mind, myself untying (*çruth*) the fetters of Varuṇa

Ppp reads at the end *pāçam* This verse and doubtless the next (its *pratika*, which is *pra tvā muñcāmi*, would also designate vs 19 above) are used, with vii 78 1, by Vāit 4 11, to accompany the ungirding of the sacrificer's wife Both are used also by Kāuç 76 28 with the ungirding of the bride

58 I release thee from Varuna's fetter, with which the very propitious Savitar bound thee, wide space (*loka*), an easy road here, do I make for thee, O bride (*vadhū́*), 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 *suçevāḥ*) Ppp reads for a–b *imām vi syāmi varunasya pāçam tena 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, *sūgam itra* for our *sugám átra* and *sahapatnī vadhūḥ* for our *sahápatnyāi vadhu*] 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 *tristubh*, [the longer form *pánthānam* 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 Dhātar found for her a husband; let king Bhaga go in front, foreknowing

[Ppp combines **a–b** thus *hanāthe imām*, and that is followed by] *nāryam* [for *nārīm*, as in 53, 54, 55*] in **b** Kāuç 76. 32 uses vss 59, 60, 62 at the setting out of the bride for her new home This verse also is an irregular *tristubh* (11 + 10 12 + 11 = 44) *[Cf. the Ppp. variant *bhūmyam* for *bhūmim*, XIII 2 40, 41]

60 Bhaga fashioned the four feet; Bhaga fashioned the four frame-pieces (*ʾúṣyala*); Tvashṭar adorned (*piç*) the straps (*ʾvárdhra*) along in the middle, let her be to us of excellent omen.

Kāuç 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 (*talpa*) Ppp reads in **a** *padas*, in **b**, *catvāry aspadāni*, in **c**, *madhyato vai adhrām* [For *úsyala*, cf. note to VI 139 3] [For the addition to the Anukr at this point, see above, p 740, ¶ 2, and especially the note to XV 5 7]

61 The well-flowered (*sukiṃçuká*), all-formed bridal-car (*vahatú*), golden-colored, well-rolling, well-wheeled, do thou mount, O Sūryā, to the world of the immortal, make thou a bridal-car pleasant to husbands

The verse is RV X 85 20, which reads *çalmalím* in **a** for *vahatúm*, and in **d** *pátye* for *pátibhyas*, and *kṛnuṣva* for *kṛnu tvám* MB (1 3 11) also has *çalmalim*, *patye*, and *kṛnuṣva*, but further in **b** *suvarṇavarṇam sukṛtam*, and in **c** *nābhim* for *lokam* [Cf MP 1 6 4, MGS 1 13 6 and p 157] Kāuç 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** *sukṛtasya loke* The verse is a good *tristubh*

62 Her, not brother-slaying, O Varuṇa, not cattle-slaying, O Bṛihaspati; not husband-slaying, possessing sons, O Indra — bring [her] for us, O Savitar.

The Āpast text (Wint., p 41 [MP 1 1 3]) has a corresponding but quite different verse reading *ápatighnīm* in **b**, and, for **c**, **d**, *índrā ʾputraghnīm lakṣmyàm tấm asyāi savitaḥ suva* The Anukr. does not heed the deficiency of a syllable in **a** For the use of the verse in Kāuç (76 32), see the note to vs 59 It is wanting (as above noticed) in Ppp

63 Injure ye not the maiden (*kumārī*), ye (two) pillars, on the god-made road, the door of the divine house we make pleasant, a road for the bride

Or, 'we make a pleasant road' etc. In Kāuç. 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. [Cf. Wint., p 72, top]

64. Let the *brâhman* be yoked after, the *brâhman* before, the *brâhman* at the end, in the middle, the *brâhman* 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 Kāuç. 77 20, as noticed just above, it is quoted, with 2 8, in 77 2, when the bride sets out, with a Brahman in front In 79 28, it is allowed to be substituted for vs. 23, and in that case (79 32) the ceremony is called *brâhmya* instead of *sâurya*

[Here ends the first *anuvâka*, with 1 hymn (but see page 739, top) and 64 verses The quoted Anukr. says *âdyaḥ sâuryaç catuhsastiḥ* (see p. 738)]

2. Marriage ceremonies (continued).

[*Sâvitrî Sûryâ — âtmadâtvam* (*10 yakṣmanâçanî, 11 dampatyoḥ paripanthinâçanî, 36* [*1*] *devân astâut*) [As to the foregoing statements, see above, page 739, ¶'s 8, 4, 5.] *ânuṣṭubham 5, 6, 12, 31, 37, 39, 40 jagatî* (*37, 39 bhurik tristubh*), *9 3-av 6p virâd atyasti, 13, 14, 17–19,* [*34, 36, 38,*] *41, 42, 49, 61, 70, 74, 75 tristubh, 15, 51 bhurij, 20 purastâdbrhatî, 23* [*1*], *24, 25, 32, 33* [*1*] *purobrhatî,* [*26 3p virâḍ nâma gâyatrî,*] *33 virâḍ âstârapañkti, 35 purobrhatî tristubh, 43 tristubgarbhâ pañkti, 44 prastârapañkti,* [*47 pathyâbrhatî,*] *48 satahapañkti* [see under the verse]. [*50 uparistâdbrhatî nicṛt,*] *52 virât parosṇih, 59, 60, 62 pathyâpañkti,* [*68 pura-usṇih,*] *69 3 av 6p atiçakvarî, 71 brhatî*]

The Anukramaṇī, 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 *anuvâka* or hymn are found also in Pāipp xviii (for slight differences of order, see under the verses) [About a dozen verses of this *anuvâka* or hymn also occur in the RV wedding-hymn, x 85] Only one verse (47) is used by Vāit, but nearly all by Kāuç

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 vi 336–341, or JAOS xv, p xliv, = PAOS. for Oct 1890

1. For thee in the beginning they carried about Sūryā, 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 *púnaḥ* for *sá naḥ* in c All our mss accent in d *ágne*, but it has been emended to *agne* in our edition. Ppp agrees with RV in having in c *punaṣ pat-*. [Cf. PGS i. 7, 3, MP i 5 3, MGS i 11 12 b, and p 150] Kāuç 78 10 quotes this verse with 45 below, both preceded by vi 78. 1, and followed by a long prose-passage, 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

Is RV. x. 85. 39, without variant [Cf. MP i 5. 4; MGS i 11 12 c, and p. 152.] The combination *yáḥ páti*ḥ 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** *sómaḥ prathamó vivide gandharvó vivida úttaraḥ* It is found also in PG.S. (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 *turīyo 'ham man-* Ppp combines in **b** *aparas p-*. [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

In RV x 85. 41, without variant Found also in MB (i. 1. 7) and HGS (i 20 2); in the latter, with very different readings *somo 'dadād gandharvāya gandharvo 'gnaye 'dadāt paçūnç ca mahyam putrānç cā 'gnir dadāty atho tvām* [Cf. MP. i 3. 2, MGS i 10 10 a, and p 157, also Wint, p 48]

5 Your favor hath come, O ye (two) of abundant good things (*'vājinīvasu*), [our] desires have rested in [your] hearts, O Açvins; ye have been twin keepers, O lords of beauty; may we, being dear, attain favorers (*aryamán*) of our homes (*'dúrya*).

The verse is RV x 40 12, RV., however, reading *ayansata* at end of **b** [MP i 7 11 follows the RV. text, but with *kāmān* for *kāmās* 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 (*tīrthá*), well provided with drink, O 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** *tā́ mandasānā́ manuso duroṇé ā́ dhattam rayím sahávīram vacasyáve*, thus making the verse concern the Açvins throughout, who is our 'thou' (*vā́*) does not appear. In **c** the sense is destroyed by altering the RV verb *kṛtám* (as if it were misunderstood for a participle) to *sugám*, and in **d** *patheṣṭhā́m* (p *patheṣṭhā́m*) is turned to *páthiṣṭhām* (p *páthiṣṭhām*) and accented as if it were a superlative, [cf the confusion at vi. 28 1] The verse is used also in the Āpast. sūtra (Wint, p. 68 [MP i 6. 12]), with *daçavīram* in **b** as its only variant from RV. Ppp appears to read with our text The verse lacks two syllables of being a real *jagatī* In Kāuç 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 Āpast text (Wint, p. 70 [MP i. 7 9]) has the same verse, but with different readings for **b**, *yā́ni dhánvāni yé vánāḥ* [Oxford text *vánā*]; in **c**, *té* for *tā́s*, for **d**, *prá tvé muñcantv ánhasaḥ* Kāuç 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.

The Āpast text (Wint, p. 67 [MP i 6 11]) has the same verse, but with *sugám pánthānam ā́ 'ruksam áriṣṭam svas-* in **a, b**. Kāuç. uses it in 77. 2, with I 64 see the note to I. 64. [For *yásmin* in **c** Ppp has the sense-equivalent *yatra* · cf. its *osam* for our *kṣiprám* at XII. I 35, etc]

9 Pray hear ye now of me, O men, by what blessing (*āçís*) the two spouses attain what is agreeable (*vāmá*): what Gandharvas [there are] and heavenly Apsarases, who stand upon these forest trees (*vānaspatyá*), let them be pleasant unto this bride, let them not injure the bridal-car as it is driven.

The last four pādas form a verse also in the Āpast text (Wint, p. 70 [MP. i 7. 8]), where for our **d** is read *esú vrkséṣu vānaspatyéṣv āsate*, further *çivā́s* (for *syonā́s*) and *vadhvā̀* in **e**, and *ūhyámānām* in **f** In TS III 2 84 is found the phrase *yám āçírā dámpatī vāmám açnutáh*, and *āçīrdāyā́ dámpatī vāmám açnutām*. The verse is to be used, according to Kāuç 77. 9, when the bridal train passes great trees The Anukr [appears to scan as 9 + 12 . 11 + 12 11 + 11 = 66, but pāda **a** is essentially defective] All our mss [and SPP's authorities] read in **e** *te*, which our edition emends to *té*, [but SPP reads *te*, construing **a–d** together, and **e–f** separately 'unto thee, the bride here', which seems hard] Ppp. combines in **c** *gandharvā 'ps-*

10 What *yákṣmas* go to the bride's brilliant (*candrá*) 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** *jánād ánu* The Āpast text (Wint, p 67 [MP i 6 9]) has the same verse [The Anukr calls the vs *yakṣmanāçanī*]

11 Let not the waylayers who pursue (*ā-sad*) [them] find the two spouses, let them go over what is difficult by an easy [road]; let the niggards run away

Is RV X 85 32, whose only variant is *sugébhis* in **c** We had **a** as XII I 32 **d**, and **d** as VI 129 1–3 **d** MB (I 3 12) and Āpast (Wint, p 67 [MP I 6 10]) have the RV reading The verse is used (Kāuç 77 3), with I 34 when the bridal train starts [The Anukr calls the vs *dampatyoh paripanthināçanī*]

12 I cause the bridal-car to be viewed by the houses with worship (*brāhman*), 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 *krnotu tat* According to Kāuç 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 *māitrena* in **b**, *asyā́m* for *ástu* in **c**, and (like Ppp) *krnotu tát* at the end The comm to Āpast understands **c** of the ornaments worn by the bride, as indicated by the reading *asyā́m* The verse (13 + 11 11 + 12 = 47) is but a poor *jagatī*.

13. Propitious hath this woman come to the home, Dhātar appointed this world (sphere) to her; her let Aryaman, Bhaga, both Açvins, Prajāpati, 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 *purobrhatī* (cf VI 126 3). Pādas **b** and **d** are good *triṣṭubh* pādas, and **a** and **c** will pass if we resolve *naārī iyam* and *taām*.]

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 (*vakṣáṇās*), bearing the exuded (*dugdhá*) sperm of the male (*ṛṣabhá*).

A couple of our mss. ([E]D) read *asyā́m* in c. The first pāda is capable of being compressed into 11 syllables, but with violence Ppp has for b *yaṣyān naro vapanta bījam asyāḥ*, and in c *janayāt*.

[The likening of the woman to the field is very familiar later cf Manu ix 33 f. Cf also the *ματρὸς ἄρουραν* of Aeschylus (Septem, 753), Sophocles' *ἀρώσιμοι γὰρ χἀτέρων εἰσὶν γύαι* (Ant, 569), 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, *harth*. — Griffith's (not very close) version suggests a different interpretation: he takes *dugdhā́m* as 'milk' of the maternal breast Perhaps after all we should (with W) join it with *rétas*, and in the sense of 'milked', but with this difference, that it refers to the *rétas* which is "milked" as a result of the action implied in *páśo ní galgalīti dhā́rakā* at VS xxiii. 22 Mahīdhara says *vīryam kṣarati* (cf *kṣīram*) — This interpretation is fortified by the use of *dhayati* at RV i. 179 4, *Lópāmudrā vīrsanam* (*naddm*) *dhayati ṣvasántam*]

15 Stand firm; *vīrā́j* art thou, as it were, Vishṇu here, O Sarasvatī; O Sinīvālī, let her have progeny, may she be in the favor of Bhaga.

Kāuç 76 33 uses the verse to accompany the act of making the bride stand firm after rising from the couch The Anukr forbids us to abbreviate to *'va* 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 (*yóktra*), let not the two inviolable [kine], not evil-doing, free from guilt, come upon what is unpropitious (*áçuna*)

The verse is RV iii 33 13, which, however, reads *çā́nam* for *áçunam* in d, and *vyènasā* for *-sāu* in d, and Ppp agrees with RV [W's "[kine]" seems to overlook the gender of *aghnyāú* see Griffith's note, p 174] Kāuç 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 (*çagmá*), very propitious, of easy control (*suyáma*) 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 *-mānāḥ*, 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 pāda of that verse, which, however, reads *edhí* for our *syonā́* Ppp makes our 17 c, d and 18 c, d change places, reading for the former *virasūr devakāmā syonām tvedhiṣīmahi sumanasyamānāḥ* Our mss are divided in c between *devṛ́kāmā* and *devák-*, the majority (not Bp Bs.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 *syonā* after it [a "blend-reading" such as the Vulgate shows at vs 18?], and, in b, *sūyamā gṛhesu*. [Cf. MP. i. 1 4; MGS. i. 10. 6, and

p. 146.] The verse accompanies in Kāuç 77. 22 the leading of the bride thrice about the fire. PGS i. 4. 16 and HGS. i 20. 2 have it in its RV. form, with slight variants in HGS Our verse (11 + 11 7 + 13 = 42) is metrically much too irregular to be set down as simply a *tristubh*

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 (*sapary*) this householder's fire

Our mss differ, as in the preceding verse, between *devṝkāmā* and *devāk-* in **c** The first three pādas agree nearly with RV x 85 44 **a–c**, but the latter begins **a** with *ághoracaksus* (like our 17 **a**) [and omits *ihá*], reads *sumánās* instead of *suyámā* in **b**, and in **c** omits *prajā́vatī* and gives *devákāmā*, its fourth pāda is the commonplace phrase *çám no bhava dvipáde çám catuspade* Ppp reads for **a**, **b** *adevaraghni patiraghny edhi syonas paçubhyas sumanas suvīrah*, and, for **c**, **d** (given, as noted above, as second half of the preceding verse) *prajāvatī vīrasur devṛkāme 'mam agn-* etc.; it thus gets rid of the *syonā* whose apparent intrusion spoils the *tristubh* character of our **c**, **d**. [The ms reckons *syoné* to **d** (by placing the mark of pāda-division before it), but the integrity of *imám* etc as a pāda (without *syoné*) is palpable Likely our text represents a blend of two readings *vīrasū́r devákāmā sioné* (RV), and *prajā́vatī vīrasū́r devṝkāmā* (Ppp) cf under vs 17 — Perhaps the corruption at xviii. 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, O Idā, out of [my] own house, thou that hast come hither, O perdition, seeking the empty — stand up, O niggard, fly forth, rest not here

This exorcism accompanies, according to Kāuç 77 16, a complete sprinkling of her new home by the bride All our mss [and all SPP's authorities] have at end of **c** *ājagándha*, our edition [not SPP's] makes the, as it seems, necessary emendation to *ntha*, which Ppp also appears to have [See Roth, ZDMG xlviii 108] Ppp further reads in **a** *-thā 'das kim*, combines *ā 'gā 'ham*, and begins **c** with *açūnyesī* In **b** the translation assumes the *pada*-reading *ide* — not *īde*, 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 *tristubh* [It may be counted as 44 syllables Pādas **a**, **b**, **c** scan easily as 11 + 12 11, but the good *tristubh* cadence of **d** casts suspicion on the integrity of its prior part]

20 When this bride hath worshiped the householder's, the former (*pū́rva*) fire, then, O woman, do thou pay homage to Sarasvatī and to the Fathers.

Ppp (which not rarely substitutes *āi* for *ī*) seems to agree with all our mss in reading *asaparyāit* [see the note to vi 32. 2] Prāt ii 65 prescribes the combination *nāmas k-* in **d** The first pāda (10 syll) is both irregular and defective By Kāuç 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 Sinīvālī, let her have progeny; may she be in the favor of Bhaga.

The second half-verse is the same with 15 c, d above. The rendering implies [after *nâryāi* in b] an emendation to *upastîre* (infinitive), which is the reading of Ppp. The Āpast. text (Wint., p. 71 [MP. 1. 8. 1]) also has it; further, in a it has *tâám â bhara*, and, in d, *iyám* inserted before *bhágasya*. In Kāuç. 78. 1, the verse is directed to be uttered while he (the bridegroom?) brings the hide of a red ox.

22. What rushes (*bálbaja*) ye cast down, and [what] hide ye spread under, that let the girl (*kanyâ*) of good progeny mount, who finds a husband.

Balbaja 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 Kāuç. 78, the second pāda 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 obtainment of male progeny. It may be that Ppp. follows with its changed order the succession of the acts as given in Kāuç.

23. Spread under the rushes upon the red hide; sitting down upon it, of good progeny, let her worship this fire.

Bp. E [and SPP's C] read at the end *saparyata*. For the use in Kāuç., see the preceding note. The second half-verse is used again in 79. 5, 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 pāda is used by Kāuç. 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 *triṣṭubh*) and vs. 32 (see below).

25. Let there come forth (*sa-sthā*) from the lap of this mother animals (*paçú*) of various forms, being born; as one of excellent omen, sit thou by this fire; with thy husband (*sámpatnī*), be thou serviceable to the gods here.

In Kāuç. 78. 9 this verse accompanies the removal of the boy again from the bride's lap. The verse is a pure *triṣṭubh*. [W. pencils the note "cf. K. xxxix. 10."]

26. Of excellent omen, extender (*pratáraṇa*) 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 *çvaçrvâḥ*. The verse seems to be overlooked altogether in the Anukr.; as we have it, it should be called a *ȝ-p varān nāma gāyatrī* (11 + 11 + 11 = 33). It is used in Kāuç. 77. 20 as the bride enters her new abode.

27. Be thou pleasant to fathers-in-law, pleasant to husband, to houses, pleasant to all this clan; pleasant unto their prosperity (*puṣṭá*) 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: *asyāi dattvāya 'thā 'stam ví pára 'tana*, and this is read also by PGS (1 8 9) and MB (1. 2 14) [Cf. MP. 1 9 5, Wint, p 74, MGS 1 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. P'pp reads in d *dāurbhāgyena par-* Our edition should read *dattvā́*

29. What evil-hearted young women, and likewise what old ones, [are] here — do ye all [*sám*] now give splendor to her; then go asunder and away home.

The last pāda is nearly identical with RV. x 85 33 d see the preceding note All our mss [and SPP's] read in b *jaratis*, as if vocative, our edition [not SPP's] emends to *jár-*, as seems unavoidable

30. The gold-cushioned (*?-prastaraṇa*) vehicle, bearing all forms, did Sūryā, Savitar's daughter, mount, in order to great good-fortune

[Nearly] all our mss [and four of SPP's] accent *rukmáprást-* (p *rukmáprást*) in a, our edition emends to *rukmápra-* [SPP, with 13 of his authorities, reads *rukmaprá-*] The verse is used with 1 61 (Kauç 77 1), when the bride mounts the car [Note *bíbhratam* joined with *vahyám*, neuter! is the case like those of *cakrám āçum*, *vátnam brhántam*, *gotrám harivlyam* of RV.? cf my *Noun-inflection*, p 600, *s v Genders*]

31 Mount the couch with favoring mind, here give birth to progeny for this husband; like Indrānī, waking with good awakening, mayest thou watch to meet dawns tipped with light

P'pp reads in c *suptā* for *subudhā*, of which the stem and sense are questionable (it occurs elsewhere only in vs 75 below), at the end it has *cākaṣah* (for *jāgarah*) [Cf Wint, p 92] The excess of syllables in d is a very poor reason for calling the verse (11 + 11 11 + 13 = 46) a *jagatī* 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 (*ni-pad*) their spouses, they embraced (*sam-spṛç*) bodies with bodies; like Sūryā, O woman, all-formed, with greatness, having progeny, unite (*sam-bhū*) here with thy husband

P'pp combines at the beginning *dívā 'gre* The verse (11 + 11 12 + 11 = 45) is almost a good *tristubh*, in spite of the Anuṣṭ [It would be a perfect *tristubh* in cadence and otherwise if we had the right to excise *nāri* 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, vss 32–36 are strangely made to accompany the strewing of grasses by the wooers who have gone out to arrange for the bridal

33 Stand up from here, O Viçvāvasu, with homage do we praise thee; seek thou a sister (*jāmí*) sitting among the Fathers, inserted (*?nyàktām*); 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 *úd īrṣvā 'to viç-*, and in **c** *anyā́m* for *jāmím*, and *nyàktām* for *nyàktām*, which seems a mere ignorant substitution for it. Our mss are divided between *nyàktam* and *-tām;* I E p m O s.m.R T.D K give *-tām*, which ending is doubtless to be accepted as the true reading. Ppp reads with RV at the beginning, but goes on independently. *ud īrṣvā 'tas patí hy esām viçvāvasum namasā gīrbhír īḍe*. The Āpast text (Wint, p 89 [MP i 10 1–2]) reads *vittām* for *nyaktām*. Compare Hillebrandt also in ZDMG xl 711, he renders *nyàktām* simply by 'bride,' one does not see why. [Cf. also *Ved. Mythol.* i 435.] [For the metrical definitions of the Anukr, 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 viii 109, 3 **a**, **b**. The verse, a fairly good *tristubh*, appears, with vss 36 and 38, to be passed over by the [London] Anukr. [The Berlin ms gives the three *pratīkas*, followed, without *iti*, by *agastatakṣe* (?).] Ppp begins the verse with *yā 'psarasas s* (for *yā́ aps-*), and in **b** puts *antara* (for *-tā*) before *hasrdhānam*.

35 Homage to the Gandharva's mind (?), and homage to his terrible (*bhāma*) eye we pay, O Viçvāvasu, homage [be] to thee with worship (*brāhman*), go away unto thy wives, the Apsarases.

The translation implies the naturally suggested emendation in **a** of *námase* to *mānase*, which Ppp supports reading *manaso*. Ppp has further *bhāvāya* for *bhāmāya* in **b**, and, for **c** *viçvāvaso namo brahmanā te krnomi*, and, in **d**, combines *jayā 'ps-*. The addition of *'stu* at the end of our **c** would rectify the meter of the pāda and make the definition of the Anukr exact.

36 With wealth may we be well-willing, we have made the Gandharva go (*iṛt*) up from here, that god hath gone to the highest station (*sadhástha*), we have gone where they lengthen out [their] life-time.

The prefix *á* 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 Anukr. For the application made in Kāuç of this and the preceding verses, see under vs 32, it does not seem at all suitable. Ppp has in **d** for *yatra* the variant *varam* [implying, perhaps, that the Kashmir Vāidikas understood *pratiránta* (p *prastiránte*) as *pratiránta*s.] [With regard to an Anukr statement that seems to concern this verse, see above p 739, ¶'s 4, 5, 7.] [Cf. xviii 2 29 n.]

37 Unite (*sam-sṛj*), O ye (two) parents (*pitṛ́*), the (two) things that are seasonable; ye shall be mother and father of seed, as a male (*manya*) a female (*yóṣā*), do thou mount her; make ye (two) progeny; here enjoy (*puṣ*) wealth.

[For "mount her," W suggests in pencil "make her mount", but I suspect that the full expression would be *ádhi rohaya çépa enam*.] In **a**, *ítaye* is regarded by the *pada*-text as dual, and is translated accordingly, it probably means the respective contributions of the two to the embryo. Ppp reads instead (*-rā*) *vrddhaye*, a welcome emendation. Further, in **b**, it puts *pitā* before *mātā* and has *ja* for *ca* and ends **b**

with *bhavātha*, [and it makes our 37 **d** and 39 **c** change place, but with *puṣyatu no* for our *puṣyatam*]. [Pronounce *máryeva* in **c** the verse then scans easily as 11 + 11 11 + 12, if we accept the resolution *ṛtuiye* in **a**.] According to Kāuç 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 Pūshan, her, most propitious, in whom men scatter seed (*bīja*), 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) *-çrayāte* ['who, eager, shall part her thighs for us'], and of **d** *-hāsāma çepam* All our mss accent *pūṣan* in **a**, Bp. begins **c** with *yāh naḥ* The same verse is found in HGS i 20 2, with *nas* after *tām* in **a**, *visrayātāi* in **c**, and *-hasema çepam* in **d** PGS (1 4 16) has a corresponding, but quite different, text *sā naḥ pusā çivatamām e"raya sā na ūrū uçatī vi hara yasyām uçantaḥ praharāma çepam yasyām u kāmā bahavo nivishṭyāi* The Āpast text (Winter, p 90 [MP i 11 6]) has the RV version, except *çrāyātāi* at end of **c** [Barring the bad cesura in **a**, the verse is a good *triṣṭubh*, but the definition (*as noted under vs 34*) *is omitted by the Anukr*.]

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 Āpast text (Winter, p 90 [MP i 11 7]), with the variant (after *urúm*) *úpa harhasva bāhúm* [Ppp, as just noted, makes our 37 **b** change place with our 39 **c** reading, however, *rodamānāu* for *mod-* and in its **d** it has *tu* for *vām*, combining *tv āyus savi-*]. The verse is ill defined as a *jagati* or *bhurij triṣṭubh*; it is properly a *svarāṭ triṣṭubh*.

40 Let Prajāpati generate progeny for you (two), let Aryaman unite (*sam-añj*) [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 *á naḥ pra-* **b** with *ājarasāya*, and **c** with *ádurmaṅgalīḥ p-* Ppp also reads the latter (*-līr p*) and in **d** *astu* for *bhava* RV further omits *imám* in **c** [MB at i 2 18 follows RV.] The Āpast text (Winter, p 90 [MP i 11 5]) has precisely the RV version MS (ii 13 23) has pāda **a** only The verse is almost a good *jagatī*, only a little damaged by the intrusion of *imam* in **c** [and a perfect *jagatī*, if (with RV MB MP) we omit *imam*]

41 This bridal garment and bride's dress, given by the gods together with Manu, whoso gives to a knowing (*cikitvāns*) priest (*brahman*), he verily slays the demons of the couch (?)

The translation implies at the end the emendation (suggested also by Weber, p 211) of *tálpāni* to *tálpyāni*, as required by both sense and meter, and supported by the Ppp. reading *tṛpyāni* For **b**, Ppp gives *vādhūyam baddho* (*vadhvo*?) *vāso 'syāḥ* which, though metrically awkward, is not redundant in expression In Kāuç 79 21, the verse accompanies the priest's acceptance of the bridal garment, given him with i 25 The verse is a good *triṣṭubh*, if emended as proposed in **d**. [Cf vii 37 1 n]

42. What priest's portion they (dual) give to me the bride-seeker (*vadhūyú*), the bridal garment and bride's dress, do ye, O Bṛihaspati and Indra, assenting, together give it to the priest (*bráhmaṇ*)

The anomalous accent *dattám* at the end is read by all our [and SPP's] authorities. Ppp varies considerably. *yan no 'dāti brahmabhāgam vadhūyor vāso vadhvaç ca vastram*, and *dhattām* at the end

43. Awaking out of a pleasant lair (*yóni*), mightily enjoying yourselves, merry, having good kine, good sons, good houses, may ye, living, pass the outshining dawns.

Ppp reads in **c, d** *subhāu suputrāu sukṛtāu carātāu jīvā us-*, our P M.W have *carāthe*. To accent *tárāthas*, 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.

Ppp combines **a–b** *suvāso 'dā-*. 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. Ppp reads in **b** *yantusumne*, and, for **c**, *āpas sapta sravantīr (īā* 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**, *iddám tébhyo 'karam namaḥ*, by which is avoided the redundancy of a syllable — which the Anukr. passes unheeded. [Ppp avoids it in yet another way by reading *tebhyo 'ham akaram 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, ¶'s 4, 5, 7.]

47. He who, without a clamp (*'abhiçríṣ*), before the piercing of the neck-ropes (*'jatrú*), combines (*sam-dhā*) a combination — he the bountiful, the one of much good — removes again what is spoiled (*vihruta*).

[Or 'joins a joining' and 'mends again what is damaged,' as W. suggests in pencil.] This obscure verse is RV. VIII 1 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), KÇS. XXV 5 30. The RV. text differs from ours only by having in **d** *iṣkartā* for *niṣk-*. KÇS. alone agrees with RV. in this. SV. is throughout as AV.; PB. begins *yaksate cid*, and has *vihṛtam* in **d**, TA.

begins *yád rté*, has *jarthbhyas* in **b**, *purovásus* in **c**, [and *vihrtam* in **d** in the Calcutta ed., the Poona ed., p 327, prints it *vihrutam*, with a *virāma* after the *h*!]. MS has a very corrupt text for **a**, **b** (*jári cétid* etc), and *samdhís* and *puruv-* in **c**, and the Āpast. text (Wint., p. 69 [MP 1 7 1]) agrees throughout with TA Ppp writes *ārdah* for *ātrdah* The needed description of the verse as a *pathyābrhatī* is omitted by our Anukr Vāit 12 7 has the verse used as expiation when anything is broken during the sacrifice, Kāuç 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 (*vas*), that is deep blue, brown (*piçáṅga*), also red, she who is consuming, spotted, her I fasten (*ā-saj*) on this pillar.

The latter half-verse is corrupt in Ppp beyond intelligibility [The definition *satahpañkti* (cf my note to vi 20 3 and *Ind Stud* viii 45) presumably means 9 + 11 9 + 11 If we could dispense with the *yá* in **c**, the verse would be excellent so far as rhythm and cadence go (8 + 11 8 + 11)] It is used in Kāuç 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 (*upavāsana*), how many fetters of king Varuṇa, what failures, what non-successes — them I cause to sit upon this pillar.

Ppp has *paçcācāne* in **a** for *upavāsane*, and, for **d**, *asmin tā sthāno muñcāmi sarvām* Our P M W read in **d** *tắm sth-*, the rest, *tắh sth* In Kāuç 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 (*tanū*), that of me is afraid of the garment, of it do thou, O forest-lord, make first (*ágre*) for thyself an inner wrap (*nīvī*), let us not suffer harm

This verse is used in Kāuç 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 (*sīr*), what webs, and what lines, what garment woven by the spouses — may that touch us pleasantly

More lit, '[as] a pleasant one' With this verse, according to Kāuç 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 *yāú 'tavo*) Ppp reads, for **c**, **d**, *vāso yat patnibhrtam tanvā svoṇam upa sprçah*

52 Eager, these young girls, going to a husband from the father's world, have let go the consecration. hail!

All our mss [and SPP's authorities] leave *yatīh* in **b** unaccented, as in 1. 32 **c**. as if *pátim yatīh* were a sort of compound word, [although the *pada*-text treats them as separate words!] [Cf MP 1 4. 4, and Wint., p 54, vs 4, p 55 n 1] The Anukr. counts in *svāhā* at the end as a metrical part of the verse. According to Kāuç 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 Bṛihaspati, all the gods maintained; what splendor is entered into the kine, with that do we unite this woman.

[Cf Bohtlingk, ZDMG liv 614] Besides the use of vss. 53–58 made by Kāuç 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 *áṿasṛstām* with *áṿā 'ṣṛkṣata* in vs 52 c, suggests *dikṣām* 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 (*téjas*) is entered etc etc.

55 Her, let go etc etc; what fortune (*bhága*) is entered etc etc.

56 Her, let go etc etc; what glory is entered etc. etc

57 Her, let go etc etc, what milk (*páyas*) 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 xliv = 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* [Cf the following verses] Kāuç 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 ami* for *yadī 'me* and in c *krṇvatis* The false accent *krṇvantás* (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 [*krṇvantó*] 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 surmise 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 *avagraha* of *sáṃjñapayāmi* at vi 74 2 (and my note), the impossible *ṛ́ṣbhāti* at xiii 3 17, and note, etc]

*[Cf 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 MBh xi 1 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 lviii 507]

60 If this daughter of thine has wailed with loosened hair (*vikeçá*) in thy house, doing evil with wailing — from that sin etc etc

Ppp has a very different text *yad āsāu* [' *yadā 'sāu ?*] *duhitā tava vikresv arujat bahu rodhena krṇvaty agham*

61. If (*yát*) sisters (*jāmí*), 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 *yád*, 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 (*pū́lya*) appeals. be my husband long-lived, may he live a hundred autumns

Ppp. reads in **b** *pūlpāni* [instead of our *pū́lyāni*. For the distinction between *lpa* and *lya* (note to VI 127 1), *nāgarī* mss are of course not to be trusted All but one of SPP's read *pū́lpāni* and his two then living *śrotriyas* recited *pū́lpāni* But in view of the Prākrit *pulla* etc he reads *pū́lyāni*] Instead of our **d**, Ppp reads *edhantām pitaro 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 (Wint, p 56 [MP I 5 2]), but with sundry various readings in **b** and **d** for *pūlyāni*, the Āpast text has *gūlpāni* [Oxford ed *kulpāni*] and PGS *lājān*, while HGS and MB give for the whole pāda *'gnāu lājān ādhapantī*, in **d** the Āpast. text reads *jīvātu*, and the other three (nearly agreeing with Ppp) for the whole pāda *edhantām jñātayo mama*, MB, moreover, inserts between **c** and **d** *śatam varsāni jīvatu* [PGS has in **c** *āyusmān* for *dīrghā́yus*] [Cf 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 *āvapantikā́*, 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 *cakravākas*, let them, with [their] progeny, well-homed, live out all their life-time

Ppp has in **c** the better reading *prajāvantāu sa-* and in **d**, *dīrgham* for *śaśvam* Some of our mss (Bp L T K) [and three of SPP's] read at the end *-nutam* The Kāuç (79 9), on account of the verb *sam-nud*, has the verse used to accompany the act of coition

65 What is done on the chair (*āsandī́*), on the cushion (*upadhāna*), or what on the covering (*upavāsana*); what witchcraft they have made at the wedding (*vivāhá*) — that do we deposit in the bath

Ppp reads in **a** *āsandhyā up-* By Kāuç 75 26, the verse is used at the bride's bath, next after vss 52–58, and before I. 35, 43 [Griffith would seem to take *yád* as virtually equivalent to *yā́m kṛtyā́m*]

[The *āsandī* appears to be now a throne (cf AB 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 bier carried by four bearers appears from Dīgha Nikāya, II 23, and Buddhaghosa's scholion Compare also the description below, AV XV 3 3 ff — In Hāla's Saptaçātaka, *āsandiā* is glossed by *khatvā* (no 112, ed 1870) or *paryaṅkikā* (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 dress (*kambala*) of the wooer.

Ppp. reads in c *sambharasya*. Kāuç. 76. 1 makes the verse accompany the rubbing of the bride dry after the bath with a garment, which is then carried to the woods and fastened to a tree.

67. Having settled the defilement on the wooer, the difficulty on the dress, we have become worshipful, cleansed (*çudh*); may he extend our life-times.

Ppp. also has this time *sambhale* in **a**, in **d**, it combines *nā "yūnsi* and reads *tārisam*. [Here, as at IV. 10 6 and II 4 6 see notes,] part of our mss. (Bs E.O D) read *tārsat* With the verse compare XII 2. 20 above The Anukr passes without notice the extra syllable in **a**.

68 The artificial hundred-toothed comb (?) that is here shall scratch away the defilement of the hair of her, away that of her head

The majority of our mss (all but Bs s.m P R) read *kāntakas* 'thorn' in **a** Ppp has *kañkadas* The Kāuç text, 76 5, with the subsidiary texts (see note to that rule), gives *kañkata*, with our edition There is little to choose between the two readings Ppp reads in **b** *apā 'syāt k-* The verse, which is a *purausnih*, is not defined by the Anukr Kāuç 76 5 makes it accompany the combing of the bride's hair after she has been bathed and (with I 45, 53) clothed in a new garment

69. Away from every limb of her do we deposit the *yákṣma*, 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.

Ppp reads in **a**, **b** *yo 'yam asyām upa vakṣmam ni dhatta nah* Kāuç 76 14 uses the verse to accompany the purifying of the bride The metrical structure (8 + 8 11 + 11 11 + 11 = 60) is described as well as the Anukr knows how

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 (*ā-san*) this strength (?*vāja*)

TS (III 5 6[1]) has a corresponding verse, of which this seems an artificial variation *sám tvā nahyāmi páyasā ghṛténa s t n apá óadhībhih s t n prajáyā 'hám adyá sā́ dīkṣitā́ sanavo vā́jam asmé* [Cf MGS I 11 6 (with *adbhis* for *apás*) and p 156.] Kāuç 76 7 uses the verse (with I 42) at the girding of the bride

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 + 8 7 + 8 = 39) is strangely called a *bṛhatī* by the Anukr It is found, with more or less variation, in a host of other texts AB (VIII 27 4), TB (III 7 1[1]), K (XXXV 18), ĢB (XIV 9 4[19]), AGS (I 7 6), PGS (I 6 3), HGS (I 20 2), Āp (IX 2 3) In the first pāda, TB (with which HGS and Āp agree throughout) has the unintelligent reading *dmūhám;* AB has *sa* for *sā*, which seems also a mere blunder. After this, AB ĢB AGS PGS add the same, inverted *sā́* (AB. *sa* again) *tvám asy ámo 'hám* (ĢB PGS *ahám*) As regards our third pāda, there is no variant in reading, but AB. TB AGS HGS Āp put it before our second In our second pāda, the same texts omit the *asmé*, the whole pāda is wanting in Ppp For our **d**, AB has *tā́v eha vam vahāvahāi*, and ends there, TB etc give as ending to the verse *tā́v é 'ha sám bhavāva*

sahá réto dadhāvahāi pumsé putráya vittavāi, ÇB nearly the same, but with *samrabhāvahāi, dadhāvahāi*, and *vittaye*; AGS instead *tāv e 'hi vi vahāvahāi prajām pra janayāvahāi*, PGS spins out the longest ending *tāv e 'hi vi vahāvahāi saha reto dadhāvahāi prajām pra janayāvahāi putrān vindāvahāi bahūn te santu jaradastayah* [Cf MP. i. 3 14, and Wint., p 52, also MGS i 10 15 d, and p. 146, and i. 10. 15 e, and p. 150, s.v *tā*, also GB ii. 3. 20, JUB i 54] Kāuç 79 10 uses the verse, with i 34 1, after 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 (*vāja-*)

'Of us' in **a** is dual (*nāu*) in the text, but requires, doubtless, emendation to *nas* or to *nú* The corresponding half verse in RV (vii 96 4 **a**, b) has *nú*, it reads *janīyánto nv ágravah putrīyántah s-*. 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 *brhatyāi*, or translate as is done above, may be made a question; it seems most likely to be a mixed construction, meaning virtually 'in order to the gaining of great *vāja*' *Vājasātaye* 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 *á agaman*, instead of *ādágaman* Part of our mss (Bp P M W O) read in **c** *sámpatyāi*, but doubtless only by the scribes' oversight According to Kāuç 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 road of what is not gone; this one, a *vīrāj*, having good progeny, hath conquered.

This obscure verse is not made clear by Kāuç 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 *ra̱ṇāyámānā* Perhaps, too, we ought to resolve *púrvāgan* into *púrvā ādgan*, instead of *púrvā ágan*, as the p does The third pāda is perhaps a mere ill-wish with contempt 'she may go to grass' Ppp reads in **b** *dhattām*, in **c** *abhi* for *anu*, and combines in **d** *suprajā 'tv-* [For consistency, the Berlin text should have *dattvā*]

75 Continue thou awake, waking with good awakening, unto length of life of a hundred autumns; go to the houses that thou mayest be house-mistress, let Savitar make for thee a long life-time

Ppp. reads for **c** *grhān pre 'hi sumanasyamānā*, and combines in **d** *tā "yus sarv-*. We had [part of **a**, above, in 31 **c**], **c** above as i. 20 **c**, and **d** as i 47 **d** [nearly =] 2 39 **d** According to Kāuç 77 13, the verse is to be used if the bride falls asleep on the road.

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 Sūryā". *sahṛdayam* (iii. 30. 1) *ity atharvā sāumyam* ⌊*sāmmanasyam ?*⌋ *ānustubham ā no agna* (ii 36 1) *iti patiṿedanah sāumyam trāiṣṭubham ṿi hi* (xx. 126 1) *'ti tryadhikāi "ndro* ⌊*tryadhikam āindro ?*⌋ *ṿrsākapir indrāṇi 'ndraç ca* (mss. *-drasya*) *samūdire pāṅktam ity esa sāuryavivāha iti*

⌊Here ends the second *anuṿāka*, with 1 hymn (but see pages 738–9) and 75 verses The quoted Anukr says *pañcasaptatir uttarah* (see p 738) ⌋

⌊Some mss sum up the book as of 2 hymns and 139 verses (see p 739).⌋

⌊Here ends the twenty-ninth *prapāthaka.*⌋

Book XV.

[The Vrâtya.]

[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 *paryâya-sûktas*, 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 *bhâṣya* is again lacking.]

[The word *vrâtya* is defined by BR as 'belonging to a roving band (*vrâta*), vagrant, member of a fellowship that stood without the Brahmanical pale' It is further applied to the son of an unmitiated man (Bâudhâyana, i [8] 16[9] 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 MBh at v 35 46 = 1227, classes the *vrâtya* 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 *vrâtya* 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 Buhler-Kielhorn's *Grundriss*, entitled *The Atharvaveda* p 94]

[The Anukr., in its statements as to the "deity" of the book, says *adhyâtmakam* (see p. 7731; and the Cûlikâ Upanishad (see Deussen's *Upanishads*, pages 637, 640) reckons the *vrâtya* as one among the many forms in which Brâhman is celebrated in the AV, mentioning in the same verse with *vrâtya* (celebrated in AV. xv.) also the *brahmacârin* and the *skambha* and the *palita* (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 *prapâṭhaka*

of the Chāndogya 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-obscurity, 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 *vrātya-stomas* (ceremonies by which *vrātyas* gain admission to the Brahmanical order), namely the seventeenth *adhyāya* of the PB. (parts 1–4) and the eighth *prapāthaka* of LÇS (part 6). — Excerpts from these passages were given by Weber (1840). *Ind. Stud.* 1. 33, 52, and, more recently, the main points were reported by Hillebrandt, *Ritual-Litteratur*, p. 139. And the whole matter has been made the subject of an article by Rājārām Rāmkrishna Bhāgavat, in the *Journal of the Bombay Branch of the R.A.S.*, vol. xix, pages 357–364. He regards the *vrātyas* as non-Aryans. It is noteworthy that a number of the articles of the outfit of a *vrātya* as rehearsed by these two texts are found also in our AV. text: so, for example, the turban, the goad, the *upānat*.]

[**The divisions of the book.** — To begin with, the division into two *anuvākas* or 'lessons,' the first of 7 and the second of 11 *paryāyas*, is clearly avouched by the Old Anukr. (see next ¶, but one), and it is also proved by AV. xix. 23. 25, where the *vrātya*-book is mentioned as a dual, the text reading *vrātyābhyām* [accent! sc. *anuvākābhyām*?] *svāhā*, 'to the *anuvākas* about the *vrātya* hail!' — The decad-division is wanting.]

[In the foregoing books, the Berlin edition has grouped together for the purposes of numeration the combinable *paryāyas* (see pages 471–2) so as to form the groups which it numbers as viii. 10 (with 6 *paryāyas*), ix. 6 (with 6), [ix. 7 has but 1.] 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 had to cite, for example, xv. 1. 18[1] instead of xv. 18. 1, or xvi. 1. 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 SPP'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 Anukr. in full and that of the Major Anukr. 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 Anukr. are given piecemeal at the end of the *anuvāka* or *paryāya* or group of *paryāyas* to which they severally refer. They may here be given in metrical form. Of the first line the prior half refers to the first *anuvāka* as a whole, and the latter half to the second. Lines 2–4 refer to the *paryāyas* of the first *anuvāka*, and lines 5–10 refer to those of the second. The numbers in parentheses refer to the *paryāyas* as counted from the beginning of the *anuvāka*; and those in brackets refer to the *paryāyas* as counted from the beginning of the book.

vrātyādyāḥ sapta paryāyā ekādaça paro bhavet

aṣṭāu (1. 1) *dvyūnā tatas triṅçad* (1. 2) *ekādaça paro bhavet* (1. 3)

dvyūnā tu viṅçatis turyaḥ (1. 4) *pañcamaḥ ṣoḍaça smṛtaḥ* (1. 5)

viṅçatiḥ ṣaṭ ca sasthaç ca (1. 6) *saptamaḥ pañcaka ucyate* (1. 7)

ekādaçakās trayo 'tra bodhyā (II 3, 4, 5) [10, 11, 12]
dvāv ādyāv atha niçcitāu trikāu tāu (II 1, 2): [8, 9]
saṣṭham [*tu*] *caturdaçā 'tra vidyād* (II 6) [13]
daça daçamam (II 10) *navamas tu saptakah syāt* (II 9) [17, 16]
catvāri vinçatiç cāi 'va saptamo vacanāni tu (II 7) [14]
aṣṭamam navakam vidyāt (II 8) *pañcako daçamāt parah* (II 11) [15, 18]]

[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 (*ganas* 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 *ganas* (the third line in each table), which statements are taken from the summations noted by some mss at the end of the *gana-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).

Pary -no in anuv	I 1	I 2	I 3	I 4	I 5	I 6	I 7						Sums
" " book	1	2	3	4	5	6	7						
Ganas		4		6	7	9							
Ganāvasānarcas		28		18	16	26							88
Paryāyāvasānarcas	8		11				5						24
													112
Pary -no in anuv	II 1	II 2	II 3	II 4	II 5	II 6	II 7	II 8	II 9	II 10	II 11		
" " book	8	9	10	11	12	13	14	15	16	17	18		
Ganas				3		5	12						
Ganāvasānarcas				6		10							16
Vacanāni							24						24
Paryāyāvasānarcas	3	3	11	5	11	4		9	7	10	5		68
													108

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 *ganas*, 20 *gana-avasānarcas*, 16, *vacana-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, cxxxx end, cxxxvii top, clx]

[**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 *gana-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 SPP prefixes to the *yā 'sya* of each of the *avasānarcas* of Berlin ed. from 15 3 to 17 7, and also to the 3 remaining

avasānarcas of 17, the words *tásya vrâtyasya* with an *avasāna*-mark, but nevertheless makes his numbering as does the Berlin ed]

[The differences accordingly are confined to the remaining seven *paryāyas* (those which have subdivided divisions), that is, to the *gana-paryāyas* 2, 4, 5, 6, 11, 13, 14 — In *paryāya* 14, each of the 12 numbered divisions of the Berlin ed is really a *gana* and is subdivided (alike in both editions, by a mark just after *krtvâ*) into 2 *vacanas* but the *vacanas* are numbered as 24 only by SPP — A similar statement applies to *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 *paryāya* 6 to be just like that of 4 namely that the 9 *ganas* of the Berlin ed would become (9 × 3 =) 27 *gana-avasānarcas* in the Bombay ed , but in fact the mss divide one *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 Anukr and that the two editions do not differ in the marking of the subdivisions, but only in the numbering]

[With *paryāyas* 5 and 2, the case is as explained on pages 628-629 in a sequence of refrains or *anusaṅgas*, the refrain is given in full and counted as a separate *avasāna* only for its first and last occurrence in that sequence — In *paryāya* 5 (see note), there are 7 *ganas*, each with 3 subdivisions (the first ending with *akurvan* and the second with *íçānah*) therefore we have 2 *ganas* (the first and last), each with 3 subdivisions, making 6, and the remaining 5, each with 2 (**a** and **b**-**c**), making 10, and so, in all, 16 — In *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 *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 *gana* with 2 subdivisions (the prior one ending with *vásati*), and each of the remaining 4 is undivided SPP therefore numbers them as (5 × 2 =) 10 *gana-avasānarcas* and 4 *paryāya-avasānarcas*, thus making "14 *avasānarcas* of both kinds," as required by the Old Anukr — In the case of *paryāya* 11, the Old Anukr requires the division into 11 *avasānarcas*, and this is the division of both editions The requirement of the non-coordinate subdivisions, namely into 5 + (3 × 2 =) 6 = 11, is made only by the summations of the mss, and only by some of them, not all This division, if made at all, is doubtless to be made by taking the first 5 as *paryāya-avasānarcas* and the last 6 as *gana-avasānarcas* (3 *ganas* of 2 each)]

[Of this book we find in Pāipp. (in xviii.) only the first *paryāya* and a phrase from the second.* Moreover, neither Kāuç. nor Vāit. make any citations from the book; but it may be noted that xv. 5. 1 is reckoned to the *rāudra gana* by the schol. to Kāuç. 50. 13. In respect of contents and style, the book is quite like the Brāhmanas, 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]

[Whitney's ms appears to indicate that he intended to give to each *paryāya-sukta* a heading (in **Clarendon type**, as before), and I have thought it well, for the sake of convenience and typographical clearness, to carry out his apparent intent — Moreover,

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 Anukr. which concern the *kānda* as a whole may first be given]

[*astādaça paryāyāḥ. adhyātmakam, mantroktadevatyā uta vrātyadaivatam.*]

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1. Paryāya the first.

[*astāu 1 sāmnī paṅktiḥ, 2 2-p sāmnī bṛhatī, 3 1 p yajurbrāhmy anuṣṭubh, 4 1 p virād gāyatrī, 5 sāmny anuṣṭubh, 6 3 p prājāpatyā bṛhatī 7 āsurī paṅktiḥ, 8 3 p anuṣṭubh*]

Translated: Aufrecht, *Ind Stud* 1 130, Griffith, II 185

1. A Vrātya there was, just going about, he stirred up Prajāpati

Ppp reads *vrātyo vā ida agra āsīt* The verse lacks one syllable of a full *sāmnī paṅktiḥ* (20 syll)

2 He, Prajāpati, saw in himself gold (*suvárṇa*), he generated that

For *suvarnam ātmann*, Ppp reads *ātmanaṃ suparnam*

3 That became one, that became star-marked (*lalāma*), that became great; that became chief, that became *brāhman*, 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 *a* in *tapo abhavat*

4 He increased, he became great, he became the great god (*mahādevá*)

In this verse both elided initial *a*'s have to be restored, making 19 syllables

5 He compassed the lordship of the gods, he became the Lord (*íçāna*)

We need to read *pári āit* and *-no abhavat* to make 16 syllables [Of this verse, Ppp has only the last three words]

6 He became the sole Vrātya, he took to himself a bow, that was Indra's bow

Ppp inserts *devānām* before *ekavr-*, and reads *tad indradhanur abhavat* To read *abhavat*, again, fills out the 20 syllables

7 Blue its belly, red [its] back

That is, apparently, of the bow (the rainbow), though 'its' (*asya*) might equally well be 'his'

8 With the blue he envelops (*pra-vr*) a hostile cousin, with the red he pierces one hating him [— he who knows thus]: so say the theologians (*brahmavādín*)

If we read *-ti tti*, the syllables are 32 but to call the passage an *anuṣṭubh* is absurd It can hardly be questioned that the addition in brackets is called for by the sense

2. Paryāya the second.

[*dvyūnā triṇçat* **a** *of 1–4. 1 f. 4 f sāmny anuṣṭubh*, **b** *of 1, 3, 4. sāmnī tristubh*; **1 c** *2-p ārṣī paṅktī*, **d** *of 1, 3, 4 2 p brāhmī gāyatrī*, **e** *of 1–4 2-p ārcī jagatī*, **2 f** *sāmnī paṅktī*; **3 f** *āsurī gāyatrī*, **g** *of 1–4 padapaṅktī*, **h** *of 1–4 3-p prājāpatyā tristubh*, **2 b** *1-p usnih* **2 c** *2 p ārṣī bhurik tristubh*, **2 d** *ārcī parānustubh*; **3 c.** *2-p virād ārṣī paṅktī*; **4 c** *nārd ārṣī paṅktī*]

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* 1. 130, Griffith, II 186

1 **a** [1] He arose, he moved out (*ví-cal*) toward the eastern quarter; **b** [2] after him moved out both the *bṛhat* and the *rathamtará* and the Ādityas and all the gods, **c** [3] against both the *bṛhát* and the *rathamtará* and the Ādityas and all the gods doth he offend (*ā-vraç*) who revileth a thus-knowing Vrātya, **d** [4] of both the *bṛhát* and the *rathamtará* and of the Ādityas and of all the gods doth he become the dear abode (*dhāman*) [who knoweth thus] Of him in the eastern quarter **e** [5.] faith is the harlot, Mitrá the *māgadha* (bard?), discernment the garment, day the turban, night the hair, yellow the two *pravartás*, *kalmalí* the jewel (*maṇí*), **f** [6] both what is and what is to be the two footmen (*pariṣkandá*), mind the rough vehicle (*ṛipatha*), **g** [7] Mātariçvan and Pavamāna (the 'cleansing' wind) the two drawers (*-vāha*) of the rough vehicle, the wind the charioteer, the whirlwind the goad, **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 *yá evám vidúṣ*, 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**, or the second half of the verse i e, they set no *avasāna* before *tasya*, but have one after *diçí*, 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 *purahsarāḥ*, very strangely, however, the mss and Anukr set no *avasāna* here, but one, altogether out of place, after *pratodáḥ*, and two that are uncalled for after *manís* and *ṛipathám* respectively, of these two we have retained only that after *manís* (as it denoted a certain change of subject), while we have shifted forward to its proper place the one after *pratodás* 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** *mitró* (but all save Bs s.m D.R. accent *mítro*) *māgadhó* [Correct the Berlin ed from *mántro* to *mitró*.] The Pet

Lex. conjectures *pravarta* to signify a rounded ornament [As for turban, goad, etc, see p. 770, ¶ 2.] [Ppp. has *sa prāctm dṛṣam anuvyacalat*, the remainder of the book is wanting]

2. a. [9] He arose, he moved out toward the southern quarter; b [10.] after him moved out both the *yajñāyajñíya* and the *vāmadevyá* and the sacrifice and the sacrificer and the cattle, c [11.] against both the *yajñāyajñíya* and the *vāmadevyá* and the sacrifice and the sacrificer and the cattle doth he offend who revileth a thus-knowing Vrātya, d [12] of both the *yajñāyajñíya* and the *vāmadevyá* 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 *mántra* the *māgadhá*, discernment the garment, day the turban, night the hair, yellow the two *pravartás*, *kalmalí* the jewel, f [14.] both new moon and full moon the two footmen, mind the etc. etc

All the mss have in e *mántro*. [so also SPP correct the Berlin ed], in our text it and the *mitró* of 1 e have been made to change places, for the sake of better adaptation to the surroundings Why 2 d (44 syllables) should be called by the Anukr an *ārsí parānustubh* is obscure: perhaps *tristubh* is to be added (or implied from the next preceding definition) [For *paṣavas*, perhaps 'victims' would suit the connection better than 'cattle,' here and below]

3 a [15] He arose, he moved out toward the western quarter, b [16] after him moved out both the *vāirūpa* and the *vāirājá* and the waters and king Varuṇa, c [17] against both the *vāirūpa* and the *vāirājá* and the waters and king Varuṇa doth he offend who revileth a thus-knowing Vrātya, d [18] of both the *vāirūpá* and the *vāirājá* and the waters and king Varuṇa doth he become the dear abode [who knoweth thus] Of him in the western quarter e [19] cheer is the harlot, laughter the *māgadhá*, discernment the garment, day the turban, night the hair, yellow the two *pravartas*, *kalmalí* the jewel, f [20] both day and night the two footmen, mind the etc etc

All our earlier mss accent *tā́* in e, and our edition followed them, but some of the later ones (O D R s m K) have correctly *trā*, and the text should be emended accordingly [SPP., p 322, maintains that the mss showing *trā* are influenced by the RV accentuation of the word, and holds that *tā́* is the true AV reading] Some mss (Bs R s m D) accent *hasás*.

4. a [21.] He arose, he moved out toward the northern quarter, b. [22.] after him moved out both the *çyāitá* and the *nāudhasá* and the seven seers and king Soma, c [23.] against both the *çyāitá* and the *nāudhasá* and the seven seers and king Soma doth he offend who revileth a thus-knowing Vrātya; d [24] of both the *çyāitá* and the *nāudhasá* and the seven seers and king Soma doth he become the dear abode [who knoweth thus] Of him in the northern quarter e [25] lightning is the

harlot, thunder the *māgadhá*, discernment the garment, day the turban, night the hair, yellow the two *pravartás*, *kalmalí* 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 *çāitá* in b, c, d, *çyāitá* is given by I O D R.K. In b, I O K have *saptaṛs-*, in c, d they agree with the rest in *saptars-* [The *çyāita* and *nāudhasa* are mentioned together at KBU i 5.]

3. Paryāya the third.

[*ekādaça 1 pipīlikamadhyā gāyatrī, 2 sāmny usnih, 3. yājusī jagatī, 4 ārcy usnih; 5 ārcī brhatī 6 āsurv anustubh, 7 sāmni gāyatrī, 8 āsurī paṅktı, 9 āsurī jagatī, 10 prājāpatyā tristubh, 11 svādā gāyatrī*]

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: Vrātya, why now standest thou?

One ms (O.) accents *ūrdhvó 't-* The Anukr apparently reads *-vó at-* and scans as 10 + 6 + 8 = 24

2. He said. Let them bring together a settle [*āsandí*] for me.

The Anukr implies *só ab-* and *-tu íti*

3 For that Vrātya they brought together a settle.

The Anukr implies *-yāya ās-* 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 *brhát* and *rathamtara* were the two length-wise [pieces], both *yajñāyajñíya* and *vāmadevyá* the two cross[-pieces]

Nearly all our mss (not Bp, which has *-cye íti*) give *anūcyè*, [and SPP so reads without note of variant] At the end, the majority have *tiraçcé* or else *-çcì* (L O K. have *-çcè* but Bp has *-çce íti*), and this accent [the *svarita*] points distinctly toward *tiraçcyè*, which is doubtless the true reading, it is given by R T, and I has *-çyé*, with wrong accent, our text is to be emended accordingly to *tiraçcyè* (cf. *adhurācyà*, *anucyà*, *apicyà*, *udicyà*, *pratīcyà*, *prācyà*) [SPP reads *tiraçcyè* with no less than six of his authorities, and these are supported, *pro tanto*, by nine others that read *çcì*]

6 The verses (*ŕc*) the forward cords (*tántu*), the sacrificial formulas (*yájus*) the cross ones

The descriptions in KBU and JB. have *ātāna* instead of *tantu*

7. The Veda the cushion (*āstárana*), the *bráhman* the pillow (*upabárhaṇa*).

8. The chant (*sáman*) the seat, the *udgīthá* the support (?)

The translation implies that *udgīthó 'paçrayáh* at the end (p *-thám apaoçrayáh*) is a corruption for *-thá upaçrayáh*, this being favored by *udgítha upaçrīh* [so the Poona ed, p "114-13," top] in KBU.; the Pet Lexx conjecture 'cushion' (*Polster*) for *apaçrayá*, but one does not see how the word should get any such sense, Aufrecht conjectures 'coverlet,' as does M Muller [SBE 1 278] for *upaçrī* 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 (*samkalpá*) the messengers (*prahāyyà*), all beings the waiters (*upasád*).

The mss. vary considerably in their readings of *prahāyyàs*, Bp O [and five of SPP's authorities] have *-āryy-*, R p m *-āry-*, K s m *-āy-*, E *-āyyà v-*, P M W *-āyyàn* [SPP reads *prahāyyàh* 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.

[*dvyūnā vinçatí* a *of 1, 5, 6 dāivī jagatī*, a *of 2 3, 4 prājāpatyā gāyatrī*, *1* b, *3* b *ārcy anustubh*, *1* c, *4* c *2 p prājāpatyā jagatī*, *2* b *prajāpatyā paṅktí* *2* c *ārcī jagatī*, *3* c *bhāumārci* [*?*] *tristubh*, *4* b *sāmnī tristubh*, *5* b *prājāpatyā brhatī*, *5* c, *6* c *2-p ārcī paṅktí*; *6* b *ārcy uṣṇih*]

Translated: Aufrecht, *Ind Stud* 1 131, Griffith, II 188 — For a table of the seasons and months, see the Introduction to my translation of the *Kaiçika-mañjarī* (ed Konow), p 214.

1 [1] For him, from the eastern quarter, [2] they made the two spring months guardians, and *brhát* and *rathamtará* attendants [3.] The two spring months guard from the eastern quarter, and *brhát* and *rathamtará* attend (*anu-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. 1 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 *ákurvan*, with the mss The Pet. Lexx render *anuṣṭhātṛ* by 'accomplisher,' which does not suit well with *anu-sthā* in c. *[That is, no express name *gāyatrī nisṛt* 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 *yajñāyajñíya* and *vāmadevyá* attendants. [6] The two summer months guard from the southern quarter, and *yajñāyajñíya* and *vāmadevyá* attend, him who knoweth thus.

3. [7.] For him, from the western quarter, [8] they made the two rainy months guardians, and *vāirūpa* and *vāirājá* attendants [9] The

two rainy months guard from the western quarter, and *vāirūpá* and *vāirājá* attend, him who knoweth thus.

The Anukr implies in **a** *pratīca-ās* For **c**, the definition *bhāumārcī* [so the Berlin ms. and SPP's excerpts in his Critical Notice, p 224] is elsewhere unknown, and appears to be equivalent to simple *ārcī*

4. [10] For him, from the northern quarter, [11.] they made the two autumn months guardians, and *çyāitá* and *nāudhasá* attendants. [12] The two autumn months guard from the northern quarter, and *çyāitá* and *nāudhasá* attend, him who knoweth thus

Here again (as in 2 4), the mss vary between *çyāitá* and *çāitá* in **b** and **c**, but Bp. this time has *çyāi-*.

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 Āditya attendants. [18] The two cool months guard from the upward quarter, and heaven and Āditya attend, him who knoweth thus.

5. Paryāya the fifth.

[*sodaça mantroktarudradevatyāh 1* **a** *3-p samavasamā gāyatrī, 1* **b** *3-p bhurig ārcī tristubh,* **c** *of 1–7 2-p prājāpatyā 'nustubh, 2* **a** *3 p svarāt prājāpatyā pañkti,* **b** *of 2–4, 6 3 p brāhmī gāyatrī,* **a** *of 3, 4, 6 3-p kakubh,* **a** *of 5, 7 bhurig asamā gāyatrī, 5* **b** *nicrd brāhmi gāyatrī, 7* **b** *virāj*]

In this hymn, again, the division made by the mss. and the Anukr is very strange and obviously opposed to the sense. Sixteen subdivisions [the reckoning is explained above at p 772, ¶ 3] are made by reckoning the last 16 syllables [following *içānah* and] (beginning with *nā 'sya*) as belonging only to verses 1 and 7, and the mss. set no *avasāna*-mark after *tisthati*, where alone it has reason, but, in vss 1, 7, introduce it after *içānah*, 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 *tisthatiº nā 'sya paçūn nā sa-*, showing that it understands vss 2–6 to be carried out in full, like 1 and 7, the other mss stop at *diçāh*. [but at *anusthātā* in vs 6]

Translated: Aufrecht, *Ind Stud* 1 132. Muir. iv.² 338. Griffith, II 189

1. [1] For him, from the intermediate direction of the eastern quarter, they made the archer (*iṣvāsá*) Bhava attendant [2.] The archer Bhava attends him [as] attendant from the intermediate direction of the eastern quarter; not Çarva, not Bhava, not Içāna ('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 *bhurij* [This paragraph is reckoned to the *rāudra gana*, see note to Kāuç. 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.

At the beginning, read in our text *tásmā* for *tásmāt*

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 Mahādeva ('great god') attendant [13] The archer Mahādeva 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 Içāna attendant. [15] The archer Içāna as attendant attends him from all the intermediate directions, not Çarva, [not Bhava, not Içāna, 16 injures him nor his cattle nor his fellows who knoweth thus]

The mss vary in **a** and **b** between *sárvebhyo ant-* and *-bhyo 'nt-*, in **a**, only P M W L have *-bhyo 'nt-*, in **b** [at least two, L and] Bs Probably our text ought to give in both places *-bhyo ant-*, [so SPP with all but two of his authorities]

After the definition of the **c** of 1 7 the Anukr adds *hinasti vyāghrādibhyo 'ntaryah*, which apparently means that in 2-6 is to be understood the verb *hinasti*, which is expressed only in 1 **c** and 7 **c**. *vyaghrādibhi* is probably a corruption

[After its metrical definition of xi 1 36, the Anukr inserts the words *vyāghrādibhyo 'ntaryā*, and after that of xiv 1 60 occur the words (see p 740) *iti* or *parāsya*, *edhiṣmahiti vyaghrādibhyo 'ntaryah* — One ritual use of xiv 1 60 is as a prayer for the safety of the bride as she sets out for her new home In that connection, a specification of the safety as "in respect of tigers and so forth" would be entirely appropriate And it is also appropriate here at xv 5 — The verse xi 1 36 is used in the ritual (Kāuç 63 9) with iv 14 5 in the *tava* offering the former as a prayer for safety on the road to heaven (*agne pathāṁ kalpaya devayānān*), the latter, somewhat similarly (*svàr yantu yájamānāḥ svastí*) Although tigers more frequently accelerate than retard a Hindu's transit to heaven the verses may nevertheless be conceived as used secondarily for safety on terrestrial paths — Accordingly the remark of the Anukr

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.

[*sadvinçatiḥ 1* a, *2* a *āsurī paṅktiḥ*, a *of 3–6, 9 āsurī bṛhatī*, *8* a *paroṣṇiḥ*, *1* b, *6* b. *ārcī paṅktiḥ*, *7* a *ārcy uṣṇiḥ*. *2* b. *4* b *sāmnī triṣṭubh*. *3* b *sāmnī paṅktiḥ*, *5* b. *8* b *ārcī triṣṭubh*. *7* b *sāmny anuṣṭubh*, *9* b *ārcy anuṣṭubh*, *1* c *ārṣi paṅktiḥ*, *2* c, *4* c *nārd bṛhatī*, *3* c *prājāpatyā triṣṭubh* *5* c, *6* c *virāḍ jagatī*, *7* c *āṛcī bṛhatī*, *9* c *virāḍ bṛhatī*]

In this *paryāya*, the division of the Anukr and of the mss suits (except in vs. 8, which see) the sense, and has therefore been retained unchanged in our text

Translated Aufrecht, *Ind Stud* 1 132, 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. [3] Verily both of earth and of fire and of herbs and of forest trees and of them 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 *vi-ucal-* in a and b, and *só 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 *ṛtáṣya*.

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 *bráhman* [9] Verily both of the verses and of the chants and of the sacrificial formulas and of the *brahman* 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 *itihāsa* ('narrative') and the *purāṇá* ('story of old') and the *gāthās* ('songs') and the *nārāçansís* ('eulogies') [12] Verily both of the *itihāsa* and of the *purāṇá* and of the *gāthās* and of the *nārāçansís* 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; [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 *lóka* in both **b** and **c** (R s m K D have *lokắs*; only R s m has *lokắnām*); our text makes the needed correction [With the almost unanimous support of his authorities, SPP prints *lókās*, *lókānām*, 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 Idā and Indrānī [21] Verily both of Diti and of Aditi and of Idā and of Indrāṇī doth he become the dear abode who knoweth thus.

Ánāvrtta in **a** is obscure the Pet Lexx render 'untrodden,' and Aufrecht, 'unvisited', but both against the analogy of *nắ "vartyám* (also of *ánāvrt* and *anāvartin*, perhaps the true reading is *anāvrtyắm* 'not to be returned from' Bp reads *avartsyán*, the other *pada*-mss. *āvartsyán* I. accents *indrāṇyắḥ*

8 [22] He moved out toward the quarters, [no *avasāna*'] after him moved out the *virắj* and all the gods and all the deities [23] Verily both of *virắj* 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 *ny ànalat* [compare above, p 772, ¶ 2] The mss all agree in accenting the second *ánu*

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.

[*pañcaka 1 3 p nicrd gāyatrī, 2 1 p virād brhatī, 3 virād usnih, 4 1 p gāyatrī, 5 pañkti*]

Translated Aufrecht, *Ind Stud* 1 133, Griffith. II 191.

1. That greatness, becoming sessile (*sídru*), went to the end of the earth; it became ocean.

[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 *sádhu* and *samudrá*, but the likeness is too slight to make the matter certain Aufrecht renders *sádhur bhūtvā* by "setting itself in motion," as if *sa + dhu*, 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 pāda *sa samudhyo*, I have noted *sá* only as inserted *sec manu* in one ms (O), if read, it would make the verse answer better the metrical description. [SPP does in fact read *sá samudró*, 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 *gachati* after *ā́pas*, [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 (*bhūtvā́*)

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 *anuvāka* with 7 *paryāyas* see above, p 770, end For the summation of *avasānarcas* (112), see p 771, near end]

8. Paryāya the eighth.

[*triṣṭa 1 sāmny uṣṇiḥ, 2 prājāpatyā 'nuṣṭubh, 3 ārcī paṅktiḥ*]

Translated Aufrecht, *Ind Stud* 1 134, Griffith, II 192

1 He became impassioned (*rāj*), thence was born the noble (*rājanyà*)

Both chided initial *a*'s need to be restored in order to fill out the metrical description of the Anukr

2. He arose toward (*abhí*) the tribes (*víś*), the kinsmen, food, food-eating

Half the mss (Bp Bs p m E O.D K) omit *ánnam*, 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

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*[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 *sa samudhyo* 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 (*ny kṛta*) by the edition of that admirable Hindu scholar, S P. Pandit, and he too, alas, is no more here!

prastaṇyāḥ prastukāmaç ca te sarve svargam āsthitāḥ|
āthikānityatām paçya na vyākartā 'pi jīvati ||]

9. Paryāya the ninth.

[*triṣka. 1 āsurī jagatī, 2 ārcī gāyatrī, 3 ārcī paṅktis.*]

Translated Aufrecht, *Ind Stud.* 1 134, Griffith, II. 192. — Cf. Zimmer, p. 194.

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.

[*ekādaçaka 1 2p sāmnī bṛhatī, 2 3p ārcī paṅktī 3 2p prājāpatyā paṅktī, 4 3-p vardhamānā gāyatrī, 5 3p sāmnī bṛhatī, 6, 8, 10 2p āsurī gāyatrī, 7, 9 sāmny uṣṇih, 11 āsurī bṛhatī*]

Translated Aufrecht, *Ind Stud* 1 134, Griffith, II 192

1 So then, to the houses of whatever king a thus-knowing Vrātya may come as guest, —

2 He should esteem him better than himself, so does he not offend (*ā-vraçc*) against dominion, so does he not offend against royalty

[That is, 'he [the king] should esteem him [the Vrātya] better,' etc] The Berlin mss read, as the sense requires, *mānayet tāthā*, nor was any deviation from this noted in the mss collated before publication, those compared later, however, all give *mānaye tāthā*, [and so do all of SPP's authorities including his then living reciters, but excepting his ms C, which has *mānayet tātha*, secunda manu, and *mānaye t-* prima manu — Compare the case of *yame dṛgham, yamed dṛgham*, at xvm 2 3]

3 Thence verily arose both sanctity (*brāhman*) and dominion, they said Whom shall we enter?

'Thence' (*atas*) Aufrecht understands to mean 'out of him (the Vrātya)' — which is possible, but doubtful compare *atas* in vs 5.

4 Let sanctity enter Bṛihaspati [and] dominion Indra, thus verily it was said (*iti*)

Or the *iti* means 'he (the Vrātya) said' Aufrecht so understands it The mss make very bad work over the verb in this verse Bp reads *pra vṛcatu*, Bs P M O T K *prāvṛṇatu*, all without accent, E has *prā́ vṛṇatu* R *prāvṛçetu* D *pra vṛṇātu* The true reading is doubtless *pravṛṇātu*, 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 *pra-ā*, and the prolongation of simple *pra* to *prā* is wholly unsuited to this book [SPP's authorities show a fairly bewildering variety of differences, in respect to *brāhma pravṛṇātu* see his note p 334] The metrical definition of the Anukr [6+7+8 *Ind Stud* VIII 129] does not fit at all

5 Thence (*átas*) verily sanctity entered Bṛihaspati [and] dominion Indra

For *prā́vṛṇat* the *pada*-text has *prá avṛṇat*, doubtless it should be *prāvṛṇat*.

6 This earth verily is Prajápati, the sky is Indra

7. This fire verily is sanctity, yonder Áditya is dominion.

8. To him comes sanctity, he becomes possessed of the splendor of sanctity (*brahmavarcasín*), —

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 Áditya as dominion, the sky as Indra.

11. Paryáya the eleventh.

[*ekádaçaka 1 dáivî páṅkti, 2 2-f pûrv-áṣṭistuc atí,akvarî, 3-6, 8, 10 3 f áṣṭî bṛhatî (10 bhury), 7, 9 2 f prájápatyá bṛhatî 11 2 f áṣṭy anuṣṭubh*]

[As for the minor divisions of this *paryáya*, see page 772, ¶ 4, above.]

Translated. Aufrecht, *Ind Stud* 1 134. Griffith, II 103 — Griffith here cites most appositely the parallel passages of the Ápastambîya Dharma-sutra, and I have thought it good to give them in the sequel

[For convenience of comparison, the passage from Áp Dharma-sutra, II 3 7, parallel to our vss 1–2, may here be given *áhitágnim ced atithir abhyágacchet, ṣ ávam enam abhyudétya brúyát vrátya kvá 'vátsîs íti ṣ rátya udakam íti vrátya tarpayanstv (') íti* 13 *purá 'gnihotrasya homád upáṅçu japet ṣ rátya yathá te manas tathá 'stv íti ṣ rátya yathá te vaças tathá 'stv íti ṣ rátya yathá te priyam tathá 'stv íti ṣ rátya yathá te nikámas tathá 'stv íti* 14]

1 So then, to whosesoever houses a thus-knowing Vrátya may come as guest, —

All that the mss give for this verse is the two words *vrátyó '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 *rájñas* between *vrátyas* and *átithis*. The abbreviation is continued in 12 1 and in 13 1–4, and then 13 5 reads in full *tád ṣ ásyai 'vám ṣ ridvân vrátyah* 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 Anukr commits the blunder of regarding *vrátyó '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 Himself coming up toward him, he should say Vrátya, where hast thou abode (*vas*)? Vrátya, [here is] water, Vrátya, let them gratify [thee], Vrátya, be it so as is dear to thee, Vrátya, be it so as is thy will (*váça*), Vrátya, be it so as is thy desire (*nikámá*)

3 In that he says to him: Vrátya, where hast thou abode? he thereby gains possession of the roads that the gods travel.

4 In that he says to him: Vrátya, [here is] water, he thereby gains possession of the waters.

R. is the only ms that writes out at the beginning of this verse and the next *yád enam âha* It seems a blunder of the Anukr. to include this verse with 3, 5, 6, 8, 10 in one definition, as it is shorter than they by some six syllables, one of the mss. does in fact omit it here, but gives no definition of it elsewhere [At AB VIII 24 is a passage bearing some similarity to this]

5 In that he says to him: Vrātya, let them gratify [thee], he thereby makes his breath (*prāṇá*) longer

[We had the last clause above at IX 6. 19]

6. In that he says to him: Vrātya, 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 · Vrātya, 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 *vaçám*, though all have *váças* [Light or nine of SPP's have *vaçám*]

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 *vaçás*, [and so twelve of SPP's, but not his *gotriyas*], O has *vaçínām* Read at the beginning in our text *āt 'nam* (an accent-sign slipped out of place)

10 In that he says to him · Vrātya, 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 *nikāmi* to *-mí*

12. Paryāya the twelfth.

[*ekādaçaka 1 3 f gāyatri, 2 prājāpatyā bṛhati, 3, 4 bhurik prājāpatyā 'nustubh (4 sāmnī), 5, 6, 9, 10 āsuri gāyatri, 8 virāḍ gāyatri, 7, 11 3 f prājāpatyā triṣṭubh*]

Translated Aufrecht, *Ind Stud* I 135, Griffith, II 104

[The passage from Āp Dharma sūtra, II 3 7 (see introd to *paryāya* II), parallel to our vss 1–3, may here be given *yasyo 'ddhṛtesv ahuteṣv agniṣv atithir abhyāgacchet svayam enam abhyudetya brūyāt vrātya atisṛja hosyāmi ity atisṛstena hotavyam anatisṛstaç ced juhuyād dosam brāhmanam āha* I 5]

1. Now then, to whosesoever houses [illegible]s-knowing Vrātya may come as guest when the fires are taken up and [illegible] fire-offering (*agnihotrá*) set on, —

Not one of the mss writes the first four words of this verse, they being viewed as repeated from 10. 1; and here also (compare note to 11 1) the Anukr reckons them as

not belonging to the verse Bp.O Kp. write *ádhṛtesu* (the compound being inseparable by Prāt. IV. 62). Bp. further has *ádhiçṛte*.

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,—

Prājāpatyā and *sāmny anuṣṭubh* are each of sixteen syllables, what the Anukr. 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 *iti dve prājāpatyānuṣṭubhāu, dvitīyā sāmnī, tatho 'bhe bhuriyāu* 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 *sāmnī* or has only 16 He might have expressed himself much less awkwardly by writing (instead of the last two clauses) *pūrvā bhurik*]

5 He foreknows the road that the Fathers go, the road that the gods go.

A couple of the mss (D R) accent *jānâti*, 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 (*āyatana*) 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 *jānâti* here as in vs 5

10 He offends against the gods, his oblation is not [duly] made.

The majority of mss (except Bs E) read *vṛçcate aḥ-*, which is therefore probably the true text, [and so SPP reads with all but two of his authorities] The accent *ahutám* (for *áhutam*) 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. Paryāya the thirteenth.

[*caturdaça 1 a sāmny uṣṇiḥ; 1 b, 3 b prājāpatyā 'nuṣṭubh, 2 a of 2–4 āsurī gāyatrī, 2 b, 4 b. sāmnī bṛhatī, 5 a 3 p. nicṛd gāyatrī, 5 b 2 p. virāḍ gāyatrī, 6 prājāpatyā paṅktiḥ 7 āsurī jagatī, 8 saṭahpaṅktiḥ, 9 akṣarapaṅktiḥ*]

[As to the minor divisions of this *paryāya*, see page 772, ¶ 4, above]

Translated Aufrecht, *Ind Stud* I 135; Griffith, II. 195.

[The passage from Āp Dharma-sūtra, ii 3 7 (see introd to *paryāya* 11), parallel to our vss 1–5, may here be given *ekarātram ced atithiṃ vāsayet pārthivāṃl lokān abhijayati, dvitīyayā 'ntarikṣyāṃs, tṛtīyayā divyāṃç, caturthyā pāvamāno lokān, aparimitābhir aparimitāṃl lokān abhijayatī 'ti vijñāyate* 16]

1. [1.] Now in whosesoever house a thus-knowing Vrātya abides one night as guest, [2] he thereby gains possession of those pure (*púṇya*) 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, *tád yásyāi 'vám vidvā́n*, omitted by the mss. on account of repetition (see note to 11. 1), they are restored in our text.

2. [3] Now in whosesoever 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 *yé ant-* at beginning of **b**.

3 [5] Now in whosesoever 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 whosesoever 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 *vidvā́n* (an accent-mark slipped out of place)

5 [9] Now in whosesoever 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 *vidvā́n* (same error) [Instead of the *tripadā* of our mss of the Anukr in the description of 5 **a** SPP prints *dvipadā*, Critical Notice p 221?]

6 [11] Now to whosesoever houses may come as guest a non-Vrātya, calling himself a Vrātya, bearing the name [only], —

Nāmaobhibhrati (so mg p) is so anomalous a formation that we can hardly regard it as otherwise than corrupt, perhaps for *nā́ma bíbhrat* or *nāmabíbhrat*

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 Aufrecht leaves the verse untranslated There is [with this interpretation] no perceptible reason why the second *kárṣet* should be accented Another interpretation, however, may be suggested as possible that *kárṣed enam* is apodosis to the preceding verse 'he may tousle (maltreat) him', and the rest, protasis to vs 8 'if he do not tousle 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 *pada* 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 Vrātya represents, and not for this particular individual [See above, p 770, top.] The repetition *imā́m imā́m* is very strange, and seems unmotived. The *pada*-text sets its *avasāna*-mark, as if denoting a *pāda*-division, both times between *imā́m* and *devátām*, 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.

[*catvāri viṃçatiç ca* [sc *vacanāni*] *1 a 3-p anuṣṭubh*, b *of 1–12 2-p āsurī gāyatrī* (b *of 6–9 bhurik prājāpatyā 'nuṣṭubh*), *2 a, 5 a purauṣṇih*, *3 a. anuṣṭubh*, *4 a prāstārapaṅkti*, *6 a śarād gāyatrī*, *7 a, 8 a ārcī paṅkti*, *10 a bhuriñ nāgī gāyatrī*, *11 a prājāpatyā triṣṭubh*]

[Respecting the subdivisions of the *paryāya*, see page 772, top.]
Translated Aufrecht, *Ind. Stud.* 1 136, Griffith, ii. 195

1 [1.] As he moved out toward the eastern quarter, the troop (*çárdhas*) of Maruts, coming into being (*bhūtvā́*), 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 *apó 'nādīḥ* (but Bs has *-ò*) One or two (I K) combine *-dīs kṛtvā́*

4 [7] As he moved out toward the northern quarter, king Soma, coming into being, moved out after, making the offering (*dhuti*) 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 *vīrā́j* [his] food-eater, [10] with *vīrā́j* 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.

7. ⌊13.⌋ As he moved out toward the Fathers, king Yama, coming into being, moved out after, making the call *svadhā* [his] food-eater; ⌊14⌋ with the call *svadhā* as food-eater doth he eat food who knoweth thus

8 ⌊15⌋ As he moved out toward men (*mānuṣyā*), Agni, coming into being, moved out after, making the cry *svāhā* ('hail') [his] food-eater, ⌊16⌋ with the cry *svāhā* 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 *vāṣaṭ* [his] food-eater; ⌊18.⌋ with the cry *vāṣaṭ* as food-eater doth he eat food who knoweth thus.

The first pāda is not metrically defined by the Anukr

10. ⌊19⌋ As he moved out toward the gods, Īçāna ('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 *nāgī gāyatrī* means 9 + 9 + 6 (Colebrooke, *Miscellaneous Essays*, II 136, as cited by BR), the first subdivision here comes so near it as to be capable of being read as 9 + 9 + 7 (being *bhurij*)

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 *brāhman* [his] food-eater, ⌊24⌋ with the *brāhman* as food-eater doth he eat food who knoweth thus

The metrical definition of the first subdivision is wanting in the Anukr

15. Paryāya the fifteenth.

[*navaka 1 dāivī paṅkti, 2 āsurī bṛhatī, 3, 4, 7, 8 prājāpatyā 'nuṣṭubh (4, 7, 8 bhurij)*, 5, 6 2-p sāmnī bṛhatī 9 virāḍ gāyatrī*]

*⌊The Anukr counts *°tya* as *asya* in vss 3, 4, 7, and 8, and thus makes them count as 16, 17, 17, and 17 syllables respectively The text says simply *tisro bhurijas*, but vss 4, 7, and 8 must be meant⌋

Translated Aufrecht, *Ind. Stud* 1 137, Griffith, II 197

1. Of that Vrātya —

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 *tásya vrātyasya* ⌊followed by an *avasāna*-mark, as, in fact, SPP prints them see my statement at page 771, end⌋: this, which is opposed to the Anukr, 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⌋

2. [There are] seven breaths, seven expirations (*apānā*), seven out-breathings (*vyānā*).

3 His breath that is first, upward by name, that is this fire.

4. His breath that is second, preferred (*ʾprāúḍha*) by name, that is yon sun (*ādityá*)

The *pada*-mss accent, doubtless falsely, *praoúdhah* (instead of *práoūdhah*); Bs. and O p m read *pródh-* see Prāt. III. 45, note

5. His breath that is third, inferred (*ʾabhyūḍha*) by name, that is yon moon.

Some mss [of W's and of SPP's also] accent *ʾbhyúḍho*, and Bp has accordingly *abhiṣúḍhah* (but D *abhiṣū-*), our text makes the necessary correction to *abhyū-*; [and so SPP]

6 His breath that is fourth, mighty (*vibhú*) by name, that is this cleansing one (*pávamāna*)

That is, doubtless, the wind, and not soma

7. His breath that is fifth, womb (*ʾyóni*) 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 (*prajā*).

16. Paryāya the sixteenth.

[*saptaka 1, 3 sāmny usnih, 2, 4, 5 prājāpatyo ʾsnih, 6 yājusī triṣṭubh, 7 āsurī gāyatrī*]

[The metrical definitions of the Anukr imply in every verse the inclusion of the words *yo ʾsya* (pronounced as *yo asya*), and the reading of *apānah* as 3 syllables — As noted at p 771, end, SPP. puts each time before *yo ʾsya* the words *tásya vrātyasya* with an *avasāna*-mark]

In this hymn, the mss in general omit at the beginning both *yó* and *asya*, while in 15 and 17 they omit only *yó*. Some, however, have *asya* here also (so K, R *yó 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 (*áṣṭakā*)

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 *śraddhā*, vs 4]

17. Paryāya the seventeenth.

[*daça 1,5 prājāpatyo 'smiḥ ; 2,7 āsury anuṣṭubh , 3 yājusī pañkti , 4 sāmny uṣṇiḥ , 6 yājusī triṣṭubh , 8 3-p. prathā "rcī pañkti , 9 2-p sāmnī triṣṭubh , 10 sāmny anuṣṭubh*]

Translated Aufrecht, *Ind Stud* i 137, Griffith, ii 198

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 (*árthaṃ*), thus (*etát*) verily the seasons go about after the year and the Vrātya

One ms (R) prefixes *tásya vrātyasya* also to this and the two following verses [In the Bombay ed, each verse begins with *tásya vrātyasya* and an *avasāna*-mark see p. 771, end.] The sense of the three is obscure, Aufrecht leaves them untranslated

9. As they enter together into the sun (*ādityáṃ*), just so [do they] also into new-moon day and full-moon day.

The great majority of the mss (all save Bs D K) accent *amāvāsyāṃ*

10 One [is] that immortality of theirs to this effect (*íti*) [is] the offering

Except two (D R), all the mss accent *éṣām*

18. Paryāya the eighteenth.

[*pañcaka 1 dāivī pañkti , 2,3 āsī bṛhatī , 4 āsv anuṣṭubh , 5 sāmny uṣṇiḥ*]

Translated Aufrecht, *Ind Stud* i 138, Griffith ii 199

1 Of that Vrātya —

2 As for (*yát*) his right eye, that is yonder sun (*ādityáṃ*); 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 Vrātya westward, with the night eastward: homage to the Vrātya

[Here ends the second *anuvāka*, with 11 *paryāyas* see above, p 770 For the summations of *avasānacas* (questionable), see p 771]

[Here ends the thirtieth *prapāthaka*]

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 Buhler-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 those *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 *bhāṣya* is lacking.] [☞ For "Paritta" as title of book, see p 1045.]

The [Major] Anukr calls the whole book *prājāpatya prājāpatyasya nava paryāyāh*, and both of its two *anuvākas* are evidently called by the same name [*prājāpatyābhyām*] in xix 23 20 whether this means to ascribe the authorship of the book to Prajāpati is not certain.—[On the other hand, the Old Anukr seems rather to imply by its

prājāpatyo ha catuṣkah, pañcaparyāya uttarah

that the name *prājāpatya* pertains only to the first *anuvāka*, 'the one of four *paryāyas*.' It may, however, be added that the *prājāpatyasya* 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 'prājāpatyan' book: unless indeed the relation of the first two words is

appositive ('of the prior, the prājāpatyan' [*anuvāka*] see the preceding paragraph) — At the end of the first *anuvāka*, 8 of W's mss. say *prājāpatyo ha catuskah ;* and at the end of the second is read *pañcaparyāya uttarah* · the two quotations make a half-çloka 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 *paryāyas* of the first *anuvāka*, and lines 3–6 refer to those of the second — The numbers in parentheses refer to the *paryāyas* as counted from the beginning of the *anuvāka;* and those in brackets refer to the *paryāyas* as counted from the beginning of the book

prājāpatyasya pūrvasya paramasya punah çrnu ·
trayodaçā "dyam (1. 1) *vijānīyād, dvāu* (1 2, 3) *satkāu, saptakah parah* (1. 4)

ādyam (II. 1) *daçakam, hy* (?) *ekādaçakam* (II 2)	[5, 6]
tasmāc ca param (II 3) *dvyadhikam vihitam*	[7]
ekādaça vāi trigunāny aparaç (II 4)	[8]
catvāri vāi vacanāni parah (II 5).	[9]

The quoted bit of the Old Anukr. at the end of *paryāya* 6 (or II 2) is *hyekādaçakam* (or *hyāu-*) the fact that the verse is so divided by piecemeal quotation as to bring *hi* at the beginning of its fragment seems to oppugn the correctness of the reading *hi*, 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 *tasmāc ca param* and *aparah* and the questionable *hi*]

[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

Pary -no in anuv	I 1	I 2	I 3	I 4	II 1	II 2	II 3	II 4	II 5	Sums
" " book	1	2	3	4	5	6	7	8	9	
Ganas					2			2		
Ganāvasānarcas					6			8		14
Vacanāni									4	4
Paryāyāvasānarcas	13	6	6	7	4	11	13	25		53

Note that the "ten" (6 + 4) and the "thrice eleven (8 + 25) assigned by the Old Anukr to *paryayas* 5 (or II 1) and 8 (or II 4) represent non-coordinate divisions, as noticed and explained above, p 771, and p 772, ¶ 4 — Some mss sum up the *avasānarcas* of the first *anuvāka* as 32 (correctly) Those of the second are summed up as follows *paryāya-avasānarcas*, 53 (correctly), *gana-avasānarcas*, 14 (correctly) *avasānarcas* "of both kinds," 68 (' but by D correctly as 67) The 67 with the 4 *vacanas* make 71 (so Bs correctly) And 71 + 32 make 103 for the whole book, and so one ms at least sums them up]

[Since the book consists wholly of *paryāya-sūktas*, there is no difference between the two editions in respect to the hymn-numbers compare pages 611 and 770. — The division into decads is wanting] [See pp clxi, cxxx end, cxxxvii top, clx]

[**Differences between the two editions in the division of the paryāyas.** The differences occur (as above, p 771) only in the *gana-paryāyas* 5 (or II 1) and 8 (or II 4) In these, SPP has, as the Old Anukr requires, 10 and 33 divisions respectively (as against 6 and 27 of the Berlin edition) The explanation is as on pages 628–629 and on page 772 namely, that, in a sequence of refrains, the refrain is given in full and counted as a separate *avasāna* only for its first and last occurrence in that sequence — In *paryāya* 5 there are properly 6 *ganas*, each with 3 subdivisions therefore we have 2 *ganas* (the

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 *ganas*, 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. 1.] [☞ See pages 1015–6]

[In the Vāit., the book is noticed only twice: see under 2. 6 and 9. 3. And in the Kāuç., 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.]

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1. Paryāya the first.

[*Prajāpatis* (?) — *trayodaça* 1, 3 2-p *sāmnī bṛhatī*, 2, 10 *yājusī tristubh*, 4 *āsurī gāyatrī*, 5, 8 *sāmnī pañkti* (5 2-p), 6. *sāmny anustubh*, 7 *nicṛd virāḍgāyatrī*, 9 *āsurī pañkti*, 11 *sāmny usnih*, 12, 13 *āicy anustubh*]

Translated Griffith, II 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 Kāuç 9 9, in the process of preparing holy water (*çāntyudaka*), with it one "lets go the waters," and then follow question and answer respecting the preparation In Ppp the initial *a* of *atisṛṣṭās* is not elided

2 Breaking, breaking about, killing, slaughtering, —

3 Dimming [*mrokā*], mind-slaying, digging, out-burning, self-spoiling, body-spoiling.

All these epithets are nom sing masc., as *mrokā* and *nirdāhā* 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, Ppp combines *-dāhā "tma-* [Weber (*Ind Stud.* xiii 185), discussing *mrokā* as it occurs above at II 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 vss 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 Kāuç. suggests such connection only for xvi. 2. 1.

6. Thou art tip (*ágra*) 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 (*indriyá*)

10. Free from defilement (*-riprá*) [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.

[*satka vāgdevatya 1 āsury anustubh, 2 āsury usnih, 3 sāmny usnih, 4 3p sāmnī bṛhatī, 5. ārcy anustubh, 6 nicrd vayādgāyatrī*]

Translated Griffith, ii 202.

1. Out of evil-eating (?) with refreshment [comes] speech rich in honey.

The translation implies the change of *durarmanyàs* to *duradmanyàs*, as proposed by the Pet Lexx (add TB iii 3. 9? as a reference for *duradmanī*) The reading of the mss is, however, assured by its quotation in the Prāt (4. 11. 16 [i e Add'l Note, p 592]), and three times in the Kāuç. namely, in 49 27, at the very end of the chapter of witch-craft ceremonies, after use of x 5 6, 7 and xiii 1 56, with the direction *iti samādhāyā 'bhimṛçati*, and again, twice (58 6, 12) in the ceremony for long life after initiation to Vedic study, once with the direction *iti samādhāya*, and once with a smearing with fragrant powders. The word *ūrjā́* in our text might also be nominative, and 'comes' is of course doubtful. The metrical definition implies the resolution *-ṇi-a*.

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 (*gopá*), 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 (*çlóka*)

'Ears' is both times dual, we might fill out to 'well-hearing are my ears' etc.

5 Let both well-hearing and listening (*úpaçrutī*) not desert me — eagle-like sight, unfailing light.

[For the *mā*. *mā́*, cf. below, 3 2, etc.]

6 Spread (*prastará*) of the seers art thou, homage be to the spread of the divine ones (*dā́iva*)

The verse is used twice in Kāuç (2 18. 137 33), and once in Vāit (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 *ājyatantra* 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 — satka ādityadevatya 1 āsurī gāyatrī, 2, 3 ārcy anustubh, 4 prājāpatyā tristubh, 5 sāmny usnih, 6 2 p sāmnī tristubh*]

Translated Griffith, II 202

1 May I be the head (*mūrdhán*) 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 *paryāya*) is quoted twice in Kāuç, once (18 25) in the *citrā* ceremony, together with a whole series of other hymns or verses, in partaking of a milk-rice-dish, and once (58 22), in the ceremony of giving food to a young child (*annaprāçana*), with a part of the same hymns

2. Let both breaking (*?rujá*) and longing (*vená*) not desert me; let both the head (*mūrdhán*) and the distributer (*?vídharman*) 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 (*camasá*) not desert me; let both the maintainer (*dhartŕ*) and the supporter (*dharúṇa*) not desert me

The translation follows the suggestion of the Pet Lexx., to emend *urvá* at the beginning to *ukhá*.

4 Let both the releaser (*vimoká*) and the wet-rimmed one not desert me; let both him of wet drops (*-dânu*) and Mātariçvan not desert me.

5 Bṛihaspati my soul, manly-minded by name, hearty (*hṛdya*)

6. Free from torment my heart, a wide pasture, an ocean am I by extent (*vídharman*).

4. Paryāya the fourth.

[*Brahman — saptaka ādityadevatya r, 3 sāmny anuṣṭubh, 2 sāmny uṣṇih, 4 3-p anuṣṭubh, 5 āsurī gāyatrī, 6 ārcy uṣṇih, 7 3 p virāḍgarbhā 'nuṣṭubh*]

Translated. Griffith, II 203.

1. May I be the navel of riches, the navel of my equals.

The scholiast (*pariçiṣṭa*) adds this verse (or *paryāya*) to 3 1 under Kāuç 18 25. [Cf note to 3 1.]

2 Of good seat (*ˀsvāsát*) art thou, of good dawns, an immortal among mortals

The adjectives are sing masculine The *pada*-text reads *su-āsát* and *su-uṣáḥ*

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 *pára gā*, cf TS v 7 9¹.] Most of our mss (all except D R) leave *mắm* unaccented, [the curious blunder is made also by nine of SPP's mss, as against five mss and two reciters that gave *mắm*.] All our mss save one (R) combine *apāno 'va-* [instead of *-nò*.] The verse is [almost] identical with VII 53 4 **a**, **b** [which has *me 'mám* for *má mắm*.]

4 Let the sun protect me from the sky, Agni from the earth, Vāyu from the atmosphere, Yama from men (*mānuṣyà*), Sarasvatī from them of the earth

The verse can be read into 32 syllables, but the metrical definition of the Anukr is altogether absurd [Griffith gives *ahnás* 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 (*pra-mī*) among the people (*jana*)

6 With well-being today, O waters, may I, whole [and] with my whole train (*-gaṇa*), attain dawns and evenings

The verse is really composed of two *triṣṭubh* pādas

7 Puissant (*çáçvarī*) 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 *sthesu* instead of *sthesus*, [and so do three of SPP's.] [For the form, see *Gram* § 804 c.]

[Here ends the first *anuvāka*, with 4 *paryāyas* and 34 *avasānarcas*: see the summations at page 793, above. The piece here quoted from the Old Anukr is *prājāpatyo ha catuskaḥ* see p. 792.]

5. Paryāya the fifth.

[*Yama — daçaka duhsvapnanāçanadevatya* a *of 1–6 virād gāyatrī* (*5* a *bhurij*; *6* a. *svarāj*), *1* b, *6* b *prājāpatyā gāyatrī*, *1* c, *6* c *2 p sāmni bṛhatī*]

⌊Both the Anukramaṇīs reckon the *paryāya* as of 10 *avasānas* that is, they count the *anusaṅgas* (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 *ganas*, rather⌋ as of equal length ⌊It is true that the summations (see p 793 and table) number the *ganas* as 2 and call the *avasānarcas* of the remaining 4 by the name of *paryāya-avasānarcas*, but it is not apparent why the *ganas* 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 (*janítra*), O sleep, thou art son of seizure (*grāhi*), agent of Yama; ⌊2⌋ ender art thou, death art thou; ⌊3⌋ so, 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 Kāuç 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 (*ábhūti*), agent etc. etc.

4 ⌊6.⌋ We know thy place of birth, O sleep, thou art son of extermination (*nírbhūti*), agent etc. etc.

5 ⌊7⌋ We know thy place of birth, O sleep, thou art son of calamity (*parābhūti*), agent etc etc

6 ⌊8⌋ We know thy place of birth, O sleep; thou art son of the wives (*-jāmí*) of the gods, agent of Yama; ⌊9⌋ ender art thou, death art thou; ⌊10⌋ so, 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 *dévānām patnīnām garbha yámasya kara* (the readings are not quite certain)⌋ appear in XIX. 57 3, the other verses are therefore most probably varied repetitions of this one.

6. Paryāya the sixth.

[*Yama — ekādaça duhsvapnanāçanadevatya, usodevatya 1–4 prājāpatyā 'nustubh, 5 sāmnī paṅktī, 6 nicṛd ārcī bṛhatī, 7 2 p sāmnī bṛhatī, 8 āsurī jagatī, 9 āsurī bṛhatī, 10. ārcy usnih, 11 3-p yavamadhyā gāyatrī vā "rcy anustubh* (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 *adyá* It and its two successors (or also vs 4) are really metrical, half *anuṣṭubhs* The verse, or the *paryāya*, is used in Kāuç 49 19, nearly at the end of the *abhicāra* or witchcraft chapter, with xiii 1 28 and 3 1, to accompany the putting on of *adhispāças* (conjectured 'gag' in the minor Pet Lex).

2. O dawn, of what evil-dreaming we have been afraid, let that fade away (*apa-vas*).

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 *yás* (in *yáç ca no*) is an emendation for *yát*, which all the mss read [SPP reads *yát* 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 ùsásā*

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 *ārsī* instead of *ārṣī* in their definition of the meter of this verse.

7 Let them carry away for yon man the niggards (*aráya*), the ill-named ones, the *sadánvās*, —

8 The *kumbhīkās*, the spoilers (*dūṣīkā*), the revilers (*pīyaka*), —

9. Waking evil-dreaming, sleeping evil-dreaming

Literally 'of one waking' and 'in sleep' The *pada*-text reads *oduṣvapnyám* both times The Anukr twice resolves *-ni-am*

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 *drúh* here and at ii 10 as a female fiend]

11 That, O Agni, let the gods carry away for yon man, that he may be impotent (*vádhrī*), faltering, not good (*sādhú*).

'For him,' here and in vs 7, is plainly equivalent to 'to him,' or that they may be his. All the mss. accent *vīthuras*, [so SPP reads with all his authorities] As *gāyatrī* and *ārcy anuṣṭubh* both imply 24 syllables, and the Anukr seems willing to give us our choice between them.

[Perhaps we should understand the definition *3-p yavamadhyā gāyatrīvārcy anuṣṭup* as an '*anuṣṭubh* of 24 syllables, like (*iva*. not *vā*) a *3-p yavamadhyā gāyatrī*'

(7 + 10 + 7 *Ind. Stud* viii. 129). only this one divides rather as 8 + 10 + 6. — One is tempted to deem *agne* an intrusion and to regard the verse as a couple of simple *triṣṭubh* pādas: and the temptation is strengthened by the fact that the sole mark of pāda-division in W's Collation Book comes after *vahantu*]

7. Paryāya the seventh.

[*Yama — dvyadhikam vihitam. duḥsvapnanāśanadevatya 1 paṅkti, 2 sāmny anuṣṭubh; 3 āsury uṣṇih, 4 prājāpatyā gāyatrī, 5 dvir uṣṇih, 6, 9, 11 sāmnī bṛhatī, 7 yājuṣī gāyatrī, 8 prājāpatyā bṛhati, 10 sāmnī gāyatri, 12 bhuriṅ prājāpatyā 'nuṣṭubh, 13 āsurī triṣṭubh*]

The definition of number of verses in the *paryāya* is taken by the Anukr. verbatim from the Old Anukr (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 6 11

2. I demand against him with the terrible, cruel demands (*prāiṣá*) of the gods.

The word *prāiṣá* 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 Vāiçvānara

[This seems to be an unmetrical version of iv 36 2 c, d.]

4 So, not so, may she swallow down

The *pada*-text reads *evá áneva áva*, and the translation follows it The text is probably corrupt, the 'she' (*sá*) seems unmotived Neither Pet. Lex contains *áneva* [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 (*ātmán*) 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 *bhajāmas* here as there

7 O thou of good ways (*suyāman*), of sight (*cākṣuṣá*)

Both the words may be proper names Our P M. read *cāksuṣah*, accentless.

8 Now (*idám*) 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, *abhyágacham*, all the mss read *-chan* (one or two in *pada* perhaps *-chat*), 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.

[*ekādaça vāi triçunāni* a *of* 1-27 1 *p yajur brāhmy anuṣṭubh*, b *of* 1 27 3-*p nicṛd gāyatrī*, 1 c *prājāpatyā gāyatrī*, d *of* 1-27 3-*p prājāpatyā triṣṭubh*, c *of* 2-4, 9, 17, 19, 24 *āsurī jagatī*, c *of* 5, 7, 8, 10, 11, 13, 18 *asurī triṣṭubh*, c *of* 6, 12, 14-16, 20-23 27 *āsurī paṅkti*, c *of* 25, 26 *āsurī bṛhatī*]

[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 *avasānas* 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 (*ṛtá*), ours brilliancy, ours *brāhman*, ours heaven (*svàr*), 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 [4] Of him now (*idám*) 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 *brāhmy anuṣṭubh* (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]

2 [5] Ours is etc etc, let him not be released from the fetter of perdition. Of him now etc etc

3. [6] Ours is etc etc, let him not be released from the fetter of ill-success. Of him now etc etc

4 [7] Ours is etc etc; let him not be released from the fetter of extermination Of him now etc etc

5. [8.] Ours is etc. etc, let him not be released from the fetter of calamity. Of him now etc. etc

6. [9] 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 Prajāpati. 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.

All our mss except one (D.) accent *ṛsīnā́m;* our text emends to *ṛ́sīnām* [In like manner, SPP reads *ṛ́sīnām* with four or three of his authorities, against twelve or thirteen that have *ṛsīnā́m*]

10 [13] Ours is etc etc , let him not be released from the fetter of them of the seers Of him now etc etc

11. [14] Ours is etc etc., let him not be released from the fetter of the Angirases Of him now etc etc

12 [15] Ours is etc. etc ; let him not be released from the fetter 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 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 fetter 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 fetter 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-yánt*) 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 *samyánt* (with *rtú* and *çrí*) 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 king Varuṇa Of him now etc etc

27. [30.] Ours [is] what is conquered, ours what has shot up, ours right, ours brilliancy, ours *brâhman*, 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 *pâdvinçât* or *pâdvîṃçât* [There should be an *avasâna*-mark in vs 26 of the Berlin ed. after the second circle indicating omission]

9. Paryâya the ninth.

[*catvâri vâi vacanâni 1 prâjâpatyâ, 2 mantroktabahudaivatyâ, 3, 4 sâurye 1 âcy anustubh, 2 aicy uṣṇih, 3 sâmni paṅkti, 4 parovariḥ*]

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 asthâm*)

2 That Agni says, that, too, Soma says · may Pûshan set me in the world of the well-done

The two pâdas are second and fourth pâdas of a verse in MS I 5 3 (which rectifies the meter by reading *na â dhât* in place of *mâ dhât* our own text probably ought to read *mâ*, i e *mâ â*) With either of these readings, we have two faultless *tristubh* pâdas, but the Anukr sanctions only 21 syllables The first pâda is also found as VIII 5 5 a and XIX 24 8 c

3 We have gone to heaven (*svâr*), 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 Kâuç 6 16, the verse is used in the *parvan* ceremonies, while one looks at the sun, but according to Dârila, this verse with the next is to be so used [and his view is accepted by SPP (III 350[1]) and is supported by the suspension of the sense (see note to vs 4)] In Vâit 24 5, it is used, together with a RV verse, to accompany the coming up from the bath in the *agnistoma* ceremony [For the general import of this vs see p 792, ¶ 2]

4 In order to becoming better (*vâsyas-*) Rich in good (*vâsu-*) [is] the sacrifice; good may I win (*van*); 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 *vançisīya*, and the edition follows them, but we ought unquestionably to have emended to *vansisīya* There is even probably a play on words intended between *vásu* and *vaṅs-* [Yet SPP. reads *vançisīya* without note of variant: as to the form, see *Gram.* § 914 b] [For use by Kāuç, see under vs 3.]

[Here ends the second *anuvāka*, with 5 *paryāyas* and 71 *avasānarɨas*. but see the summatıons at p 793 and cf. p. 798 and p 801 The piece here quoted from the Old Anukr ıs *pañcaparyāya uttarah* see p. 792.]

[Here ends the thirty-first *prapāthaka*]

Book XVII.

[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 Viṣāsahi (*viṣāsahyaí 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 Atharvanīya-paddhati, in a chapter on *veda-vrata*s (note to Kāuç 57 32), nominates a *viṣāsahi-vrata*, and the same *vrata* is mentioned by Keçava, in his note to Kāuç 42 12, p 344[24], together with the *śira-vrata* 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 *viṣāsahi vrata*], says Bloomfield, in his part of the *Grundriss*, p 95.]

[The hymn consists of just 30 verses and so again we find the decad-division, — here into three precise decads. 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 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 (*bhuvāsam*), with an *uha* 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 'I implore, O Vishnu' (*tāyaí tvena*). It is a curious fact that the mss do not separate this refrain from the stock of the verse by an *avasāna*-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 *try-avasāna*. In all the *tāyaí tvena* verses (6–19, and 24), the Bombay ed follows the mss the Berlin ed, on the other hand, inserts an *avasāna*-mark before the *tāyaí*, 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.]

[**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 *namas*)]

[**Part IV., verses 24–26.** — These are 3 perfectly regular *anuṣṭubh* verses, to the first of which is added the *anuṣāṅga* that is characteristic of Part II The 3 verses are closely related and are addressed to the Sun as Āditya or Sūrya, 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 *paritta* verses (Jātaka, II p 33–35) cited in the introduction to III 26, one set is used at sunrise and the other at sundown]

[**Part V., verses 27–30.** — These (if we disregard the palpably intrusive *brāhmaṇā* of 27 a) are 4 perfectly regular stanzas, of which all the pādas are *triṣṭubh* except 30 a and 30 c, which are *jagatī* in count and cadence We might call them *paritta*-verses, charms for defense and protection, they show various derivatives of the roots *vṛ* and *gup*, and references to Kaçyapa (see note to IV 20 7)]

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1. Prayer and praise to Indra and the Sun.

[*Brahman — vas trinçat*[1] *ādityaḥ atyāç* *1 jagatī* *1–8 tryavasāna*,[4] *1–4* [*intending 2–5*'] *atijagatī*,[2] *6, 7, 19 atyaṣṭi* [3] *8, 11, 16 atidhṛti, 9 5 p śakvarī, 10 13, 16, 18–19, 24 tryavasāna*[4] *10 8 p dhṛti, 12 kṛti, 13 prakṛti, 14–15 5 p śakvarī, 17 5 p virāḍ aṣṭipadā śakvarī* *18 bhurig aṣṭi* *24 virāḍ atyaṣṭi* *1 8* [*intending 1–5*'] *6 p* [*6–8*] *11–13 16, 18–19, 21* *7 p*[5] *20 kakubh 21 4 p upariṣṭād-bṛhatī 22 anuṣṭubh, 23 purō bṛhatī* (*22–23 yajus dic*,[6] *2 p*), *25, 26 anuṣṭubh, 27, 30 jagatī, 28, 29 triṣṭubh*]

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 misapprehended and these I have added or tried to set right without marking them with the usual ell-brackets]

[**Notes to the Anukramaṇī-excerpts**] [1] [The text begins, *vasāsaḥ vas trinçat*, which is taken from the Old Anukr see p 812] [2] [As to the structure and count of vss 1–5, see page 805 ¶ 4] [3] [Text reads simply *adhiṣṭh dve asaṭī sad atyaṣṭayaḥ* read *ity aṣṭayaḥ*? or perhaps, *ity atyaṣṭay h*? but see note to verse 7] [4] [The statements concerning the *try-avasāna* verses are given in two instalments and are entirely correct, although the Berlin edition makes them seem partially incorrect vss 1–5 are 3-*av* in both eds, 6–8 and 10–13 16 18–19, 24 are 3 *av* in the mss and the Bombay ed and are 4-*av* in the Berlin ed see page 805 ¶ 5, above] [5] [The text says *aṣṭāu* [should be *pañca*] *saṭpadāḥ çeṣāḥ saptapadāḥ* the rest' (*çeṣāḥ*) are those that remain after taking out from the verses thus far discussed those verses (1–8[5], 9–10, 14–15, 17) the number of whose pādas has been already stated and the Anukr therefore means (after emending *aṣṭāu* to *pañca*), 'verses 1–5 are of 6 pādas, while the rest, — namely verses [6–8] 11–13, 16, 18–19 24 — are of 7 pādas' and this is quite correct] [6] [See note to vs 22 and cf note to XVI 8 1]

[Partly prose — verses 20–23 see ¶ 1, on this page]

The hymn, or *anuvāka*, or book, occurs (except vss 13, 14, 24) also in Paipp. XVIII, following immediately upon what represents our XVI

A few of the later verses (18, 21–23) are used in Vāit The hymn (or the first verses of it) is reckoned to the *sahla gana*, according to Kāuç (*18. 25*), and the Pariçista [given under Kāuç 54 11] reckons it also to an *āyusya gana* It is used (with 1 30, iii. 8; etc.) in the ceremony of reception of a Vedic student (Kāuç 55 17), and (with iii 31; iv 13; etc) in the following ceremony for long life (58 3, 11), and in the *anna-prāçana* rite (58 22); further, in a solar eclipse (the whole hymn or *sūkta* 99 3, and Keçava, in his note to 100 3, p 3725, adds it also for use in a lunar eclipse) [Vss 1–5 are quoted by the schol. to Kāuç 7. 21 As to the use of the hymn in the *vrāsahu-vrata*, see above, p. 805, ¶ 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 Vishnu

1. Indra of mighty power, overpowering, having overpowered, very powerful, overpowering, power-winning (*saho-jít*), 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 do I call: may I be dear to living beings (*prajá*).

4 Indra of mighty power etc etc do I call: may I be dear to cattle

5 Indra of mighty power etc. etc do I call may I be dear to my equals (*samāná*)

Ppp reads [in the above 5 verses] every time *vrsāsahyam*, and for c–f, *s s vrçva-jitam svarjitam abhijitam vasujitam gojitam samjitam samdhanājitam idyam nāma bhūyā indram āyusmān priyā bhuyāsam*, in the repetitions, *hūya* (in place of its previous *bhuyā*), and *indra devānām priyo bhuyāsam* 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 1 7 6¹ *asāu vā ādityá indrah* [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 Vishṇu, are heroisms manifold, do thou fill us with cattle of all forms, set me in comfort in the highest firmament (*svòman*)

Ppp reads in the concluding pāda of the refrain *svadhāyām no dhā-*, the comm also has *svadhāyām* The mss commit the absurdity throughout of setting no *avagāna* 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 in vss 7–18 only by the word *tásya* 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 7 6²³, *úd agād ayám ādityó vicvéna sáhasā sahá dvisántam máma randhayan mó ahám dvisató 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 (*vicvárūpāih, svòman*) 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 *pṛnīhi* as an ill-considered modernization of *pūrdhi*; and to wish that *mā* (before *dhehi*) 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 Vishṇu etc etc

We should expect *me* for *mā* in **d**, and the comm., on account of *mā*, takes *sumatim* as an adjective (= *śobhanabuddhiyuktam*) — 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 *atyaṣṭi* (68), ⌊but also, on the other hand, two more than a true *aṣṭi* (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 Vishṇu etc etc.

Ppp reads in **b** *pāśinam*, and in **c** *ā ruha etān* The verse counts most naturally 78 syllables (11 × 4 34), a proper *atidhṛti* has 76 Bp reads in **d** *ā rukṣaḥ*, D Kp and all SPP's authorities have *ā ar-*, which is doubtless the true *pada*-text

9 Do thou, O Indra, in order to great good-fortune, protect us about with unharmed rays. — Thine, O Vishṇu etc etc

The comm takes *aktúbhis* in its sense of 'night' Ppp reads *adabdhāis pari* in **b**

10. Do thou, O Indra, with propitious aids, be most wealful to us — ascending to the triple heaven of the heaven (*dív*), besung unto soma-drinking, having a dear abode (*-dhāman*) unto well-being — Thine, O Vishṇu etc etc

Ppp reads in **a** *indro adbhiṣ* (ç-) The comm gives us our choice between *sthāna* and *-tejas* as meanings of *-dhāman* in **c** The verse has two syllables too many for a regular *dhṛti* (72), ⌊it reads properly as 5 × 8 and 34, but pāda **a** may be read as 6⌋

11. Thou, O Indra, art all-conquering, all-gaining (*sarva-vít*), 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 Vishṇu etc etc

Ppp reads in **a** *viśvavit*, and instead of our **d** (= 8 **d**) it has *śivābhis tanubhir abhi nas sajasva* The verse is a true *atidhṛti* by number of syllables, but very irregular in structure (8 + 10 13 + 11 34 = 76)

12 Unharmed in the heaven (*dív*), also on earth, art thou; they have not attained thy greatness in the atmosphere; increasing with unharmed

worship (*bráhman*), do thou there, O Indra, being in the heaven (*dív*), bestow protection (*çárman*) on us. — Thine, O Vishṇu etc. etc.

Ppp reads *divas p-* in **a** [In d, all of SPP's authorities give *sán* or *sán* 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 = 80) 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 (*svarvíd*) purifying one (*pávamāna*), with what body, O Indra, thou didst permeate (*vi-āp*) the atmosphere — with that body, O Indra, bestow thou protection upon us. — Thine, O Vishṇu etc etc

In nearly all our mss (all save D. and R p m) *vyāpitha* (p *viśāpitha*) is most strangely left unaccented, and the reading was in our text emended to *vyā́pitha*, 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 *vyāpithá*, and he accordingly prints *vyāpithá* 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 *prakrti*

14. Increasing thee, O Indra, with worship (*bráhman*), the imploring seers have sat down [for] the session (*sattrá*) — Thine, O Vishṇu etc etc.

The verse (11 + 12 34 = 57) has one more syllable than a regular *çakvarī* [Verses 13 and 14, as was noted above, are wanting in Ppp]

15. Thou goest about Tṛita (?), thou about the fountain of a thousand streams, the heaven-gaining council. — Thine, O Vishṇu etc etc

All the mss, and hence both editions, read *trtám* 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 *tritam* mysteriously, as either *visṭīrnam antarikṣam* or *meghāir āvṛtam udakam* 'Udatha, he says, = *yajña* The verse is capable of being read as 56 syllables Ppp puts it after our verse 17

16. Thou defendest the four directions, thou shinest abroad with brightness (*çocís*) unto the two firmaments (*nábhas*), thou pursuest (*anu-sthā*) all these beings, thou, knowing, followest (*anu-i*) the way of righteousness. — Thine, O Vishṇu etc etc

The *samhitā*-mss. read *vidvā́ṅs tā́ṅ* 'd between verse and refrain The whole (11 + 11 12 + 11 34 = 79) reads naturally as three more syllables than belong to an *atidhṛti*.

17. With five thou heatest upward (*parīñ*), with one hitherward, thou goest driving off the imprecation in good weather (*sudína*). — Thine, O Vishṇu etc etc.

The comm supplies, as is natural, *dīdhiti* or *marīci* '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 *saptabhis p-* 'with seven' [With reference to the rays, Griffith (note to xi 1.36) cites Mahīdhara as quoted by Eggeling on ÇB i 9 3[16]] The comm has the bad reading *nādhamānas* for *bādh-* We have to resolve a *samdhi* 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 Vishṇu etc etc

Ppp reads *visnus* for *lokas* in **b**, and, in **c**, *yajāyate* for *vi tāyate* Our Bp P M W. T R p m. also have *jāyate* for *tāyate*. To make the verse only *bhuriṅ asi* (65 syll.), we have to read the first pada as seven syllables, though it easily makes eight In Vāit 3.3 the verse, with vi 5 2, is made to accompany a *sāmnāyya* offering to Indra, in the *darçapūrnamāsa* ceremony In our edition, the *m* of *tvám* before *lokás* is lost in printing

19 In the non-existent is the existent made firm, in the existent is being (*bhūtá*) made firm, being is set in what is to be, what is to be is made firm in being Thine, O Vishṇu etc etc.

Ppp combines *bhavyā "hitam* [double sandhi after -*e* as at ix 1 14] in **c**, and has *samāhitam* for *pratisthitam* in **d** The verse, like 6 and 7, lacks two syllables of a full *atyasti*, [but see note to vs 7 and p 806, ¶ 6, note 3 above]

20 Brilliant (*çukrá*) art thou, shiny art thou, as thou art shiny by the shining one (*bhrājant*), so may I by the shining one shine

The Ppp text of this verse is in confusion Our P M J T combine (second time) *bhrājó 'si*, as if we had here as the first time, *asi* (instead of *ási*) The first pāda 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 *kakubh* [the *kakubh* 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 (*ruc*)

Our P M T have again (second time) *rocó 'si*, [and one of SPP's *pada*-mss has correspondingly *asi* without accent] The MS version is in some respects better *rucír asi rucó* (or *rocyò*) *'si sá yáthā tvám rucyā́ rócasa evám ahám rucyā́ rocistya* Ppp also gives *rocistya* [For *rucistya* 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 36 syllables by reading *roco asi* either in **a** or in **b** It is used in Vāit 14 2, in the *agnistoma* 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 (*virāj*) be obeisance, to the self-ruler (*svarāj*) be obeisance, to the universal ruler (*samrāj*) be obeisance

We should expect, by the analogy of the next verse, *udeyaté* for *udāyaté* The comm explains the latter by *ūrdhvam tsad gacchate.* In Vāit 11 16, the verse accompanies worship of the rising sun in the *agnistoma* ceremony It is so far an *anustubh* 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 xvi. 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 Vāit 11.13, the verse accompanies worship of the setting sun in the *agnistoma* ceremony The Anukr restores both the elided initial *a*'s in the first half-verse, thus counting 35 syllables

24. This Āditya hath arisen, together with all ardor (*tápas*), 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 Ppp Pādas **c**, **d** are nearly identical with our 6 **c**, **d** above. [The main stock of the vs., without the refrain, corresponds to] RV 1 50 13, which reads *sáhasā* in **b**, and *dvíṣántam* (for *sapátnān*) in **c**, also *mé* for *mắ ca* in **d**, [and it is also TB in 7 6²³, quoted above in full under vs 6, which reads like RV, save that it has *máma* for *máhyam* in **c**, and *dvíṣaté* for *dvíṣate* in **d** — In the Calcutta ed of TB, *sáhasā* is misprinted *máhasā* in the text, but is given aright in the comm (p 504), and aright in the Poona ed., p. 1105]

25 O Āditya, 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 (*satrắ*) to pass over the night

The comm explains *satrắ* by *sahāi 'va, ahnā saha*, 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' Ppp reads, in fact, *ā 'ruham*, and, in **c**, *ahaí nó 'ty*.

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 Ppp reads in **a** *ā 'ruksam*, and, in **c**, *ratrí nó 'ty*

27 With Prajāpati's worship (*brahman*) [as] defense am I covered, with Kaçyapa's light and splendor, long-lived, of finished heroism, vigorous (*'vīthāyas*), having a thousand life-times, well-made, may I go about.

[Or, to bring out the connection between *varman* and *ārṣṭa* one may render, 'with P's defense am I defended,' 'with P's covering am I covered] It is plain that *brahmanā*, which is metrically redundant has slipped in here out of 28 **a**, but it appears to be found also in Ppp, as in the text of the comm The latter explains *vīthāyas* by *vṛiddhagamanah, sarvatrā 'pratibaddhagatih*, [cf Bergaigne, *Rel Ved* III 287] The verse (14 + 11 11 + 10[or 11?] = 46) has nothing of a *jagatī* character, [but, if we excise *brāhmanā*, it is a perfectly good *tristúbh*]

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, let loose in order to slay (*vadhāya*)

SPP reports his *pada*-mss. as reading *yā́* instead of *yā́ḥ* at end of **c**; I have not observed the blunder in ours All, both his and ours, give *dvaoṣrstā* instead of *-tāḥ* 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** *gopas pari*, transposes pādas **b** and **c** (corrupting to *vi chantīr*, and combining *usasas p-*), and ends **d** with *mayu te ramantām*, and it then adds our xviii 4 49 The connection of our **c** is obscure the comm understands *mṛtyupāśān nudantām* or else *mām anugṛhnantu* 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 'nuvākaḥ* are not printed here in either edition, but are found in several of W's mss The quotation from the Old Anukr is *itv etat samanukrāntam rcas trimśad "vasāsahiḥ "*]

[Here ends also the thirty-second *prapāṭhaka*]

Book XVIII.

[Funeral verses.]

[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 Tāittirīya Āraṇyaka, 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 *Pañcapaṭalikā* 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. 467–475, by Max Muller, ZDMG. ix., appendix, pages i–lxxxii, by Monier-Williams in his *Religious Thought and Life in India*, chapter xi., 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 *prapāṭhaka* of the Taittirīya Āraṇyaka is devoted to the funeral rites, and contains much of the material of this book of the AV. Rājendralāla Mitra's analysis of the *prapāṭhaka* (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 Bestattungsgebräuche mit Benutzung handschriftlicher Quellen dargestellt*, Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam, Afdeeling Letterkunde, Deel I. No 6, Amsterdam, 1896, pages xiv + 193.] xve

[Hymns (or *anuvākas*) 1 and 2 are treated by Weber (as above) in the *Sitzungsberichte* for 1895, pages 815–866; and hymns (or *anuvākas*) 3 and 4, in the *Sitzungsberichte* for 1896, pages 253–294. — Weber's essays give first a general introduc

the whole book (*Sb*, 1895, pages 815–819), and then, for each *anuvāka*, a special introduction followed by a translation with running comment Each special introduction treats of the ritual uses of the *anuvāka* 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 *anuvāka*.]

[**Divisions of the book.** — The material of this book is divided by our text into 4 *anuvākas* and this division coincides with the division into 4 hymns (Compare the *anuvāka*-division of books XII and XIII. and XIV) A conspectus for book XVIII. follows.

Anuvākas	1	2	3	4
Hymns	1	2	3	4
Verses	61	60	73	89
Decad-division	5 tens + 11	6 tens	6 tens + 13	8 tens + 9

Of the "decads," *anuvākas* 1, 2, 3, and 4 contain respectively 6, 6, 7, and 9 The sum is 28 "decad"-*sūktas* These 4 *anuvākas* and 28 *sūktas* 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 ṁ sakhāyam* (XVIII 1 1) *iti caturanuvākam aṣṭāviṁçatisūktakam tryaçītidviçatanavatyarcam* (? read *-dviçatarcam*) *yamadevatyam traiṣṭubham kāṇḍam atharvā mantroktabahudevatyam ca*]

[That is to say 'The book that begins with *o ṁ sakhāyam* has four *anuvākas* and twenty-eight *sūktas* and two-hundred-and-eighty-three verses and is in *triṣṭubh* meter, the seer is Atharvan, and the deities are Yama and many others mentioned in its *mantras*']

[**The Pañcapaṭalikā** — The excerpts from the Old Anukr are given piecemeal at the end of each *anuvāka* and may here be reconstructed into a metrical couplet

ekasaṣṭiṁ ca saptatis tryadhikā paṁcāh
ekonanavatiṁ caiva yameṣu nihitā ṛcah

That is to say 'Sixty-one, and sixty, the next [*anuvāka*] three-over-seventy, and ninety-less-one are the verses disposed among the Yama-hymns' These excerpts are quoted in part and verbatim by the Major Anukr]

[It would thus appear from the Old Anukr that the division into *anuvākas* 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 score of verses] are used; but in the Kāuç., most of the verses om 1.40 on to the end of the book are quoted, solely in the pter (*adhyāya* XI.: sections or *kaṇḍikās* 80–89) which deals of the funeral rites and rites to the Fathers or Manes. [See p. 1016]

1. [Funeral verses.]

[*Atharvan.—ekasaṣṭi. yamadevatyam mantroktabahudevatyam ca (41–43 sarasvatīdevatyās; 40 rāudrī, 44–46 mantroktapitrdevatyās, 51, 52 pitrye) trāistubham 8, 15 ārsi pañkti, 14, 49, 59 bhurij, 18–20, 21–23 jagatī, 37, 38 parosnih, 56, 57, 61 anustubh, 59. purābrhatī*]

[Only one verse (46) is found in Pāipp., and that in book II. Only four *sūtras* of the Vāit. cite verses from this hymn, and those verses are 44–46, 51, and 55. In the Kāuç., 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 book and therefore without ritual application, is a fact on which Weber, *Sb* 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 Yamī, 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, *Sb* 1895, p. 819.

Part II., verses 17–26. — This is the Agni-hymn, RV. x. 11, 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, *Sb* 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 pādas begin with *prāti*) is put here as a parallel to our 29 (on account of its *pratyāñ*), in that case, vs. 4 (our 27) might be regarded as a mere variation of vs. 5, with *ánu* four times for *prāti*, etc. — See Weber, *Sb* 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 X, verse 48. — To Soma, RV. vi. 47. 1.

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. — *Tvastā duhitre* etc., RV. x. 17. 1.

Part XIV a, verse 54. — To the dead man, RV. x. 14. 7.

Part XIV. b, verse 55. — Verruncatio, 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.]

Translated: as AV. hymn, by Weber, as already noted, *Sb.* 1895, pages 825–842; Griffith, ii 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 47 to 60 are from RV. x 14, which has been translated by Geldner, *Siebenzig Lieder des Rigveda*, p 146 In particular, Part I (RV x 10), "Yama and Yamī," has been rendered by Muir, v 288–291, Geldner, l c, p 142; Ludwig, in his *Rigveda*, vol. ii, no. 989, with comment in vol v., p. 510 With reference to this same Part I, J Ehni, *Die ursprungliche Gottheit des vedischen Yama*, Leipzig, 1896, pages 139–141, may be consulted Most important is Geldner's article in the *Gurupūjākaumudī*, pages 19–22, in which he subjects his older views concerning RV x 10 to a critical revision in the light of Sāyaṇa'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 (*kṣám*)

That is, 'making thoughtful provision for the future' The verse is, without variant, RV. x 10 1. Our Bs E have *purá* in *samhitā* The verse is also SV. i 340, which has a considerably different text: for a, *ā́ tvā sákhāyah sakhyā́ vavṛtyus*, in b, *arnavā́n jagamyāḥ*, for d, *asmín kṣáye pratarā́m dīdyānah*. The comm takes *vavṛtvām* as of causative value, = *vartayāmi dīdhyānas* he explains first (as if it were *dīdyānas*) by *dīpyamānas*, 'becoming illustrious over the whole earth': but also, alternatively, by "thinking [upon a means of impregnating me]" — The word *sakhyā́* he takes as instr. of *sakhyá* 'friendship' [so Lanman, *Noun-Inflection*, JAOS x 336], and renders by *sakhitvena*, but also alternatively as instr of *sakhī*, 'by means of a female friend,' a go-between'

[An oxytone feminine stem *sakhī́* corresponding (cf JAOS x 368) to a barytone masculine *sákhi* should accent its instr *sakhyā́* (JAOS x 368, top, 381), not *sakhyā́*.] [Aufrecht, *Festgruss an Böhtlingk*, 1888, page 1, took *sakhyā́* as a dative of *sakhyá*; 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 *Gurupūjākaumudī*, p 19–20]

2 Thy friend wants (*vaç*) 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 (*dívi*), look widely about.

That is, Varuṇa's spies are on the watch against such unpermitted acts Our Bp Bs read in b *sálaksmyā* The comm understands *salaksmā* as *sadṛśatvalakṣaṇam yasyāḥ* 'marked as from the same womb,' and *nirṛ́pā* as "changing from sister to wife" The same expression occurs below in i 34, and variations of it in TS i 3 10[1] (quoted further at vi 3 11[2]) and MS i 2 17 (a passage corresponding to, but different from, that in TS), also VS vi 20 b (do). It seems to have a kind of proverbial currency, as applied to things that change from one character to another The comm renders *pari khyan* by *pari vadanti* or *nirākarisyanti*. The verse is RV x 10 2

3 Truly those immortals want that — posterity (*tyajás*) 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. Bs.E read in d *tanvàm* The comm. explains *tyajásam* by *tyágam*, *garbhán nirgamanam*, *utpattim* [Cf Weber, *Sb.*, 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 (*yóṣā*) — that is our (du.) union (*nábhi*), that our [du.] highest relation (*jāmí*)

RV x 10 4 reads *rtá* in b, and *sá no n-* in d, but *nāu* at the end. [The inconcinnity of number as between *no* and *nāu* tempts one to think that here at least the text of the AV has scored a point against that of the RV] *Ánrta* seems to be used here, as hardly elsewhere, in the directly opposed sense to *rtá* The comm. explains *rapema* by *spaṣṭam brūmah* [Cf Weber, *Sb*, p 825]

5 Verily, the generator made us (du.) in the womb man and spouse — god Tvashṭar, Savitar of all forms, none overthrow (*pra-mī*) his ordinances (*vratá*), earth knows us [two] as such, also heaven

RV x 10 5 has no variants. The treatment of *pṛthiví* in d as *pragṛhya* 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 (?*durhṛṇāyú*), 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, *Sb* 1895, p 819 n] is RV i 84 16 (also found in TS iv 2 11³, MS iii 16 4), without variant [save that TS. accents *durhṛnāyun*] SV. has it at i 341 (next after our verse 1), with the bad variants *āvánn esām apsuvāhah* in c [Cf Aufrecht's *Rigveda*², vol 1, preface, p xliv] The comm understands *bhṛtyắm ruádhat* in d as here translated, also *durhṛnāyắn* [alternatively] in b.

7 Who knows of that first day? who saw it? who shall proclaim it here? Great is the ordinance (*dhắman*) of Mitra, of Varuna, why, O lustful one, wilt thou speak to men with deceit (?*rídi*)?

RV x 10 6 has no variants The comm blunderingly attributes the verse to Yamī, he also takes *rāyā* [p *rāyā*] as for *rāyās*, an adj meaning *vardham añcanto gachantah samcarantah*, and qualifying *nṛn* which is used as nominative, = *narāh* [See Geldner, *Gurupujākaumudi*, p 21–22]

8 Desire of Yama hath come unto me Yamī, in order to lying together in the same lair (*yóni*), I would fain yield (*ric*) 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 *ví vo heva* mean *samçlesam karavāva*, adding *itaretarayoh samçleso vivarhā*, and his first explanation of *rathyā* is as = *rathyayā* 'on the carriage road'! Our P M I accent *vrhéva* The metrical

definition of the Anukr. as *paṅkti* 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 *eke* at end of **a**; he explains *tūyam* in **c** by *tūrṇam*, and supplies *ramasva* 'hasten to enjoy thyself'

10 By nights, by days one may pay reverence (*daçasy*) to him; the sun's eye may open (*'ún mimīyāt*) for a moment; with heaven, with earth paired, of near connection, — Yamī must bear the unbrotherly (*ájāmi*) [conduct] of Yama.

RV x 10 9 differs from our text only by reading in **d** *bibhryāt*, and this reading the translation implies, *mimīhāt* seeming unexplainable save as a corruption, suggested by the forms of *mi-mīh* in the two preceding verses The connection of the verse is very loose, and the sense of **b** especially doubtful One is tempted to emend to *mimīl-yāt*, but *á mimīyāt* is found in TB iii 6 13 [2d *prāiṣa*], explained by its commentary as meaning *āgatya praviçeyuh* Our comm explains *un m-* as *ūrdhvam gacchet* (the RV comm as *ud etu*) Our comm further reads at the end *ajāmiṣ*, and understands it of Yamī The adjectives in **c** are dual, the comm supplies "earth with heaven and heaven with earth." [Cf Weber, *Sb*, p 823]

11 Verily there shall come those later ages (*yugá*) in which next of kin (*jāmí*) shall do what is unkinly [*ájāmi*] Put thine arm underneath a hero (*vṛṣabha*), seek, O fortunate one, another husband than me

The verse is, without variant, RV x 10 10 *Úpa barbṛhi* in **c** means 'make an *upabárhana* (cushion, pillow) of' Our comm regards the anomalous *barbṛhi* [*cf* Whitney § 1011 a] as *barbṛ* + *hi*, *-br-* being for *-brh-* by Vedic license

12 What should brother be when there is no protector? or what sister, when destruction impends (*ni-gam*)? 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 kindred 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 *-mūtā* in **c** by *mūrchitā*

13 I am not thy protector here, O Yamī, 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 *yámi* 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 *nūnam* for *tanūm* in **b**, he explains *nāthám* in **a** by *abhimatārthasampādakas*

14. Verily, I may not mingle my body with thy body; they call him wicked (*pāpá*) who should approach his sister. That is not consonant

(*?asaṁyát*) with my mind [and] heart, that I, a brother, should lie in a sister's bed (*çáyana*).

The first half-verse [cf. vs. 13] is RV x 10. 12 **a**, **b**, which latter, however, reads in **a** *te tanvà tanvàṁ sám* All the mss leave *çayíya* at the end unaccented, and both editions read accordingly; we ought in ours to have made the necessary emendation to *çáyíya*. The mss. vary in **c** between *ásamyat*, *asamyát*, *ásamyát*, and *asamyat*; SPP gives in his text *ásamyat*, which is better than our *asamyát*, the *pada*-text divides *asamoyat* The comm reads instead *asum yat*, and supplies a verb, *apaharet*, to govern *asum*

15. A weakling (*?batá*), 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 (*líbujā*) a tree.

RV x 10 13 varies from this only by reading (as also our Bp) in **d** *svajāte* The translation given of *kakṣyè 'va yuktám* agrees with the comm (also the comm. to RV), which renders *yuktam* by *svasambaddham açvam* Pāda **b** evidently alludes to 14 **c**, where Yama talks of his mind and heart If *batás* is a genuine word (the metrical disarray intimates corruption), it looks like being the noun of which the common exclamation *bata* is by origin the vocative The RV Anukr takes no notice of the defective meter, ours requires the verse to be read as only 40 syllables, which is possible (10 + 9 10 + 11 = 40) [**c** and **d** are good *triṣṭubh* pādas and **b** has a *triṣṭubh* cadence]

16 Another man, truly, O Yamī, 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 (*samvíd*)

RV x 10 14 has for **a** the much better version *anyám ū ṣú tvám yamy anyá u tvā́m*, and in **b** again *svajāte* Our D., and a single ms of SPP's (with the comm) also have *anyam* [at the beginning], and SPP accordingly admits *anyám* into his text, in spite of the absence of *tvā́m* But the comment on the Prāt three times (under II 97, III 4, IV 98) reads *anya ū ṣu*, and it cannot well be questioned that this is the true text of our AV. Our P M L. accent again *yámi* The Anukr takes no notice of the lacking syllable in **a**. [perhaps it balances **c** against **a**]

17 Three meters the poets extended (*?vi-yat*) — the many-formed one, the admirable, the all-beholding, waters, winds, herbs — these are set (*árpita*) in one being (*bhúvana*)

The verse is extremely obscure, in meaning and in connection The mss vary much as regards the accent of *puruṛūpam*; two of ours (O D) and several of SPP's accent *-rūp-*, which, as it is found in other texts, the latter has very properly admitted in his edition The comm renders *vi yetire* by *yatnam kṛtavantaḥ* The Anukr takes no notice of the irregularity of the meter [Concerning this *praksipta*-verse, "glossenartige Parallelstelle," see Weber, *Sb.* 1895, p 819 note and p. 828]

18 The bull yieldeth (*duh*) milks for the bull with the milking of the sky (*dívi*), he the unharmable son (*?yahví*) of Aditi, everything knoweth he, like Varuṇa, by thought (*dhī́*), he, sharing the sacrifice (*yajñíya*), sacrificeth to the seasons that share the sacrifice.

The verse is RV x. 11. 1, whose only variant is *yajatu* for *-ti* in **d**. The comm. explains *vṛ́ṣā* as Agni, and *vṛ́ṣne* as the sacrificer, *dóhasā* as = *dohanasādhanena yajñā-dinā*, *yahvás* as *mahān* and qualifying *vṛ́ṣā* together with *ádābhyas*, while *ádites* means "indivisible" and qualifies *divás*, which is ablative the general sense being that the god procures rain for his worshiper. His understanding of **c** agrees with the translation given above Compare Pischel's version of the verse and general explanation of the RV hymn in *Ved. Stud* 1. 183 ff , his exposition is excessively ingenious and extremely unsatisfactory

19 Prateth the Gandharvī and watery woman, in the noise of the noisy one (*nadá*) let [her] protect our mind, let Aditi set us in the midst of what is desired (*?iṣṭá*), 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 Bhāratī and Sarasvatī to be intended in **a**, *istasya* is either *phalasya* or *yāgasya*, the "brother" is Agni. [Pischel discusses the RV verse at *Ved Stud* 1 183]

20 She now, the excellent, rich in food, full of glory — the dawn hath shone for man (*mánu*), full of light (*svàr-*), since they have generated for the council [as] *hótr* Agni, the eager one, after the will (*krátu*) of the eager ones.

This is RV x 11 3. without variant The comm renders *kṣumatī* in **a** by *mantra-rūpaçabdavatī*, and *vidathāya* (of course) by *yajñāya*, and understands *dhu kratum* as "for each several ceremony"

21. Then that mighty (*vibhṛ́*) conspicuous drop did the bird, the lively falcon, bring at the sacrifice; if the Aryan tribes (*víç*) choose the wondrous one, Agni, [as] *hótr*, then prayer (*dhí*) was born.

RV x 11 4 differs only by reading *iṣṭáis* in **b** The comm makes a couple of references, to TB III 2 1⁴ and 1S VI 1 6⁴, where the legends of the bringing of soma from heaven by the falcon are given Prāt III 25 notes the short final of *ádha* in **a** and **d**

22. Ever art thou pleasant (*raṇvá*), as pastures to him that enjoys (*puṣ*) them, being, O Agni, well sacrificed to with the offerings of man (*manus*); or when, active, praiseworthy, having won the strength (*vā́ja*) of the inspired one (*vípra*), thou approachest with very many

RV x 11 5 differs only by reading *ukthyàm* at end of **c** The construction and meaning of the second half verse are difficult and obscure The comm explains *çaçamānas* by *çaṃsan yajamānam praçansan* (similarly the comm to RV), and *bhūribhis* 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 (*bhágа*) The welcome one (*haryatá*) desires to sacrifice, he sends from the heart; the bearer (*váhni*) speaks out; the merry one (*?makhá*) does a good work, the Asura shows might (*taviṣy*); he trembles with purpose (*?matí*).

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] The 'two fathers' (parents) are declared by the comm, probably rightly, to be heaven and earth *jāras* is explained as *ādityas*, and *ā* as = *iva* Or, alternatively, *jāras* is "praiser," coming from *jarā* "praise," and to *ā* is to be supplied *hvayati* The *iyayati* is made = *icchati*, *vahni* is Agni, *makhas* is *makhasādhano manuhanīyo vā*, *tavasyate* is *vardhisyate* All this is of interest only as showing that no help is to be obtained from the native exegetes

24 Whatever mortal hath seen thy favor, O Agni, son of power, he is renowned exceedingly; acquiring (*dhā*) food (*íṣ*), borne by horses, he, lightful, vigorous, passes (*ā-bhūṣ*) the days (*dív*)

RV. x 11. 7 reads in **a** *áksat*, of which our *ákhyat* is doubtless only a corruption Our Bp and one of SPP's authorities have *akṣat* The comm. renders *ā bhūsati* by *ābhavati*, [he adds alternatively *bhūsati* = *bubhūsati*, *dyumān bhavitum icchati*] In **b** he reads *abhi* instead of *ati*

25 Hear us, O Agni, in thy seat, thy station, harness the speedy chariot of the immortal (*amṛta*), bring to us the two firmaments (*ródasī*), parents of the gods; be thou of the gods never (*mákis*) away, mayest thou be here.

The verse is RV x 11 9 (and 12 9), without variant The comm comfortably supplies *samghe* in **d** to govern the genitive *devānām* Then, as alternative explanation, he understands *bhūs* and *syās* as third persons, and *mákis* as "no one"

26 That, O Agni, this meeting may take place (*bhū*), 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, Jātavedas, 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, Jātavedas, 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 vii 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 *hóti*, going to meet his own being (*ásu*)

The verse is RV x. 12 1, without variant Some of our mss (Bp Bs Op) read *abhisrāvé* in **b** The comm explains the word by *stotuh çravanayogye*

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 *hótr*, 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 *bhárcīko* in c Neither our Anukr. nor that of the RV. notes the deficiency of a syllable in a

31. I praise (*arc*) your (du) work unto increase, ye ghee-surfaced ones, O heaven-and-earth, hear me, ye two firmaments (*ródasī*); when days, O gods, went to the other life (*ásunīti*), let the two parents (*pitárā*) sharpen us here with honey.

The rendering is only mechanical, the obscurity of the verse being unresolved. It is RV x 12. 4, which, however, reads for c *áhā yád dyāvó 'sunītim áyan* Our mss and the authorities of SPP vary in c between *devā́s*, *dévā*r, and *devā́s*; SPP reads *devā́s*, with [at least] two of his, our *dévās* is not defensible, the translation implies *devā́s*. The comm makes the word the subject of *áyan*, taking *áhā* (p *áhā*) as for *ahahsu*, he explains *devā́s* by *stotā́ras* or *rtvíjas* Our Bp is the only *pada* ms that reads (with the RV. *pada*) *ápah* in a, the others have *ā́pah*; but, as the comm gives the former, SPP adopts it in his text A majority of SPP's mss accent *ghrtásnū*, but only one of ours (*O*) does so

32. If the god's immortality (*amṛ́ta*) 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 (*duh*) the ghee, heavenly liquor (*vā́r*)

The verse is RV x 12 3, without variant. It is all extremely obscure, especially the first pāda, which admits of being rendered in half-a-dozen different ways, the translation given is purely tentative The comm. gives little help The *pada*-text does not divide or otherwise change *svā́vrk*, which indicates that its makers did not see in the word the formation *su-ā-vrj*, which is plausibly seen in it by western scholars and by our comm. The latter takes *urví* (p *urví íti*) as dual, but in the Prāt it is quoted by the comment (to 1 74) as example of a locative in *ī*, which it doubtless is. Our comm. derives *yájus* first from root *yuj* and makes it = *karman*, *devā́s* is again, as above (vs 31), *stotā́ras*, *rtvíjas*. [With the expression *dívyám vā́h*, applied to ghee, compare the expression at x 4 3, *vā́r ugrám*, 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 (*grah*) us? what have we done in transgression of (*áti*) his ordinance (*vrata*)? who discerns [it]? for even Mitra, swerving the gods, like a song of praise (*çlóka*), 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 *ásti*, as well as the absence of other construction for *mitrás*, strongly indicates that the whole of the second half-verse forms one sentence, in which case *vā́jas* is perhaps most probably a corruption The comm understands *rā́jā* in a as Yama, and *jagrhe* as signifying his "acceptance" of offerings— which is very ill guessed, doubtless it is Varuna (so Ludwig, the RV. comm makes it

Agni). He then renders *juhurānás* most absurdly by *āhvayan*, [saying that "the root *hvṛ* 'crook' is here used in the sense of root *hū* 'call'"]. He reads in **d** (as do some of the mss, including our O Op R.) *yātān*, as accus. of the pple *yāta*, qualifying *devān* understood, rendering *devān abhigacchato no 'smān rakṣitum!* and so on. The version of the line given above is of course mechanical only

34 Hard to reverence (*?durmántu*) here is the name of the immortal, that she of like sign should become of diverse form; whoso shall reverence Yama with proper reverence (*?sumántu*), 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 pāda as quoted from the other verse, but goes on to add other interpretations He defines *durmántu* by *durmananam durvacam.*

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 (*dyotaní*)

The verse is x. 12. 7, without variant The comm separates *yásmin* from *vidáthe*, supplying *agnāu* for the former to qualify (the RV comm does the same), perhaps rather *manmani* 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**, *dyotanīm* by *dyotamānam agnim*, and it reads *ajasram*, understanding it adverbially, *aktūn* in **c** is either *rajmīn* or *rātrīs* [This vs and the next are discussed by Foy, KZ xxxiv 228]

36 In what secret (*apiçvà*) devotion (*mánman*) the gods go about (*sam-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 *mánmani* by *ma*of *tavye sthāne vartmanākhye.* *jam*

Th

37 O companions, we would supplicate (*ā-çās*) worship (*bráhman* Indra, possessor of the thunderbolt, to praise, indeed, the most manly, the daring

The verse is RV viii 24 1 (also SV i 390), which reads in **a** *çrāmahi* (SV *-he*), and inserts in **c** *vas* after *ū śú*, as required by the meter The comm's text (but not his exposition) also has the *vas* Our Anukr takes no notice of the lack of a syllable in the pāda The comm explains *ā çrāmahi* by *āçāsmahi* and supplies *kartum*, he renders *stuse* by either *stāumi* or *stotum* The particles *ū śú* are included in the prescriptions of Prāt II. 97 III. 4, IV 98 [Weber, *Sb* 1895, p 819 n, can assign no reason why vss 37–38 should appear here]

38. For thou art famed for might (*çávas*), 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 *çrutás* at end of **a** Our text has *çrutás*, with a part of the mss, they vary between *çrutás* (our

O Op.D R., and half of SPP's; also the comm.), *çrtás* (our P M.T., and two of SPP's), and *çrtás* (our Bp Bs E I.K Kp., and three or four of SPP's authorities) — which last is doubtless only a careless variant of *çrtás*. The translation given above implies *çrtás*. The comm perhaps reads in b *vrtrahatye 'va*.

39 Thou goest over the earth as a *stegá* over the ground; let winds blow here on the great earth (*bhúmi*) for us, Mitra for us there (*átra*), Varuṇa, being joined, hath let loose heat (*çóka*), as fire does in the forest.

RV. x. 31. 9 corresponds, but has very considerable differences of reading: in a, *eti pṛthivím*, for b, *mitham ná vāto vi ha vāti bhúma*, in c, *yátra* (for *no átra*) and *ajyámānas* (for *yuj-*), in d, *'gnír v-*. Part of the AV. mss. also have *'gnír v-* (our O.R., and nearly half of SPP's), which accordingly might well be adopted in the text, but SPP., like our edition, reads *agnír v-*. One or two of our mss. (Op R s m.) read in d *asrsta* (*vrdh-*), and so do a minority of SPP's, and the latter gives in his *saṃhitā*-text *vyasrsta*, but (apparently by an oversight) in his *pada*-text *vi asrsta*, one sees no reason at all for the accentuation of the verb [in the AV. text, with its *átra*].* Our text is plainly an unintelligent corruption of an unintelligible verse. The RV. comm. guesses *raçmisaṃghāty ādityaḥ* to be the meaning of the [very rare] *stegá*, 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 suggested by the passage at TS. v. 7. 11 (which is parallel to VS. xxv. 1)]. Ludwig conjectures "a plowshare" [and Weber follows him]. Our *pada*-text reads in b *mahí ít*, and the case is quoted under Prāt. i. 74 as that of a locative in *i*, our comm. renders it [alternatively] by *mahatīm*; he also renders *vyásrsta* by *nāçayatu*. The *u* of *pṛthivím* is [almost or quite illegible] in our text. The Anukr. takes no notice of the metrical irregularities of the verse (10 + 11 + 12 + 11 = 44).

*[The RV. reads *vy ásrsta*, and has the difficult *pada* reading *vi ásrsta*: here the RV's accentuation of *ásrsta* is accounted for by the RV.'s *yátra*, and the accent of *vi* is to be put with the remarkable cases (some thirty) mentioned by W., *Gram.* § 1084 a, b, whether we regard it as a blunder helped by the wavering tradition as to *átra*, *yátra*, or *dhruva*, 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 ásrsta* and his Bs. has comm. *ásrsta*: cf. the *vi adadhus* of xix. 6. 5 a.]

comme

derives: Praise thou the famed sitter on the hollow of men (*jána*), the terrible king, formidable assailant (*'upahatnú*), being praised, O Rudra, be gracious to the singer, let thine army (*'sénya*) lay low (*ni-vap*) another than us.

The verse corresponds to RV. ii. 33. 11 (also found in TS. iv. 5. 10), without variant from RV.), which reads in a-b *-sádam yuvānam mṛgáṃ ná bhīmám*, and, for d, *'nyám te asmán ní vapantu sénāḥ*. The substitution in our text of *senyam* for *senās* at the end throws into confusion sense and construction. The comm. first takes it as = *senās*, and then as accus. qualifying *anyám* and signifying *tava senārham*, in the latter case supplying *senās* as subject of the verb. *Gartasádam* he takes first in the Nirukta sense of *çmaçānasamcaya*, and then in its "ordinary" (*prasiddha*) meaning, adding *tasyā 'ranye samcārād gartasadanam yujyate*. The Kāuç. (85. 19) uses the verse in connection with the digging of a hollow (*garta*) in the middle of the measured space at the *pindapitryajña*, and the scattering into it of a number of heterogeneous substances.

Our comm, by some rare and strange oversight, makes no mention of this *viniyoga*, and so does not take it into account in the explanation of the verse Apparently it is only the occurrence of *gartasad* in the verse that suggests the use, of real applicability to the situation there is none

41. On Sarasvatī do the pious call, on Sarasvatī, while the sacrifice is being extended, on Sarasvatī do the well-doers call: may Sarasvatī give what is desirable to the worshiper (*dāçvāṁs*).

RV. x 17 7 is the same verse, but makes better meter by having *ahvayanta* for *havante* in c, and the comm agrees with it Verses 41–43, with others to Sarasvatī (vii 68 1–2; also xviii 3. 25), are used by Kāuç (81 39) in the *pitrmedha* ceremony, accompanying offerings to Sarasvatī [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 Sarasvatī do the Fathers call, arriving at the sacrifice on the south, sitting on this *barhis* do ye revel, assign thou to us food (*iṣas*) free from disease

Here again the RV version (x 17 9 a, b, 8 c, d) makes the meter good by inserting [or rather (cf vs 59), by not omitting] *yā́m* in a before *pitáras* (and hence accenting *hávante* *), it also accents *dakṣiṇā́* 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 *dakṣiṇā́* in his edition, it is undoubtedly the correct reading [as is explicitly stated also by the comm. to xix 13 9, page 325²¹] RV also avoids the change of subject in the second line by reading *mādayasva* in c *[It is interesting to note that SPP's CP accents *hávante*, as if the missing *yā́m* were not missing cf my note about "blend-readings" under xiv 2 18, and the end of my note under xviii 1 39; also note to 4 57]

43 O Sarasvatī, that wentest in company (*sarátham*) with the songs (*ukthá*), with the *svadhás*, O goddess, reveling with the Fathers, assign thou to the sacrificer here a portion of refreshment (*iḍ*) of thousandfold value, abundance of wealth

Here, once more, the AV. disturbs the meter by the intrusion into a of *ukthāis*, which is wanting in the RV version (x 17 8 a, b o c, d) [RV. reads *yájamānesu* in d] The three Sarasvatī verses are repeated below as xviii 4 45–47 The comm. gives *annasya* as equivalent of *iḍás*

44 Let the lower, let the higher, let the midmost Fathers, the soma-drinking (*?somyá*), go up, they who went to life (*áva*), unharmed (*avṛká*), right-knowing — let those Fathers aid us at our calls

The verse is found, without variant, as **RV.** x 15 1, VS xix 49, and in TS ii 6 12¹, MS iv 10 6 It is used twice by Kauç in the funeral book once (80 43) at the piling of the funeral pile, and once (87 14), in the *pindapitryajña*, 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 Vāit. (30. 14), vss 44 and 45, with 51, and 3 44. 45, are prescribed to be repeated after the pouring of *surā* into a perforated vessel, in the *sautrāmaṇī* ceremony, and again, vss 44–46 accompany (37 23) the binding of a victim to the sacrificial post in the *purusamedha*.

45. I have won hither (*á-vid*) the beneficent Fathers, both the grandson and the wide-striding of Vishṇu; they who, sitting on the *barhís*, partake of the pressed drink with *svadhá* — they come especially hither.

The verse is, without variant, RV x 15 3, VS. xix. 56, and found in TS ii. 6 12³ and MS. iv. 10. 6 (MS puts *yé* after *svadháyā* in c). Our comm is uncertain from which root *vid* to make *avitsi*, and casts no light on the obscure second pāda, he renders *āgamiṣṭhās* either by *āgamaya* or *āgacchantu*. The abbreviated form *barhisádas* (p. *barhiṣádaḥ*) is one of those quoted by the Prāt comment as aimed at by rules ii 59, iv. 100 For the use of the verse by Kāuç. and Vāit., see under vs 44.

46. Be this homage today to the Fathers, who went first, who went after, who are seated in the space (*rájas*) of earth, or who are now in regions (*díç*) having good abodes (*suvrjana*)

The verse is RV. x. 15 2, which, however, reads in b *upa-rāsas*, and in d *viksú*, and with it in both respects read the corresponding verses in TS. ii 6 12⁴ and MS iv. 10 6; also VS xix 68 (but this, with our E, has *námo 'tu* in a) Ppp. also gives the verse in book ii, reading in b *ye parāsas pareyuh*, and in d *suvrjināsu viksu* Some of our mss. (P.M.I R T), and one of SPP's, agree with RV in reading *úpa-rāsas*, the comm divides *u parāsas;* and our E has *viksú*, while P M give *dvikṣú*, and I *prikṣú* For the use of the verse in Kāuç and Vāit with vss 44–45, see under 44, it also (or else, more probably, 4. 51 see under that verse) is prescribed alone (80 51) to accompany the scattering of *darbha*-grass in preparing the funeral pile

47. Mātalī with the *kavyás*, Yama with the Aṅgirases, Bṛihaspati increasing with the *ṛkvans* ('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 pādas, but, instead of repeating our 44 d, reads for the fourth *svádhā 'nyé svadhávā 'nyé madanti*, and TS (ii 6 12⁵) and MS (iv 14 16) agree with it in so doing.

48 Sweet verily is this [*sóma*], and full of honey is this, strong (*tīvrá*) verily is this, and full of sap is this, and no one soever overpowers in conflicts (*āhavá*) 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 Kāuç nor Vāit uses it Part of our mss (O R K), with nearly all SPP's, combine at the beginning *svādúṣ k-*, 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 (*saparyá*) ye with oblation

The verse is RV x. 14 1, which, however, reads *ánu* for *ít* at end of a, and *duvasya* for *saparyata* in d A verse in MS iv 14 16 has the RV version throughout TA (in vi 1 1) gives at the end the genuine variant *duvasyata*, but also in a and b the incredible blunders *pare yuvānsam* and *anapaçpaçānām*, [so even the Poona ed, p 405] With the first half-verse is to be compared our vi 28 3 a, b The *ít* of our version, at

end of **a**, seems a worthless corruption (SPP thinks it certainly "a mistake for *áti*", but that is not very plausible, though our I, doubtless by an accidental slip, has *áti*, and P.M have *ata*); the comm reads *anu*, 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 Kāuç (81. 34), recital of the verse accompanies offerings to Yama at the lighting of the funeral pile Metrically, it is *svarāj* (12 + 11 11 + 12 = 46) rather than *bhurij*

[Caland, *Todtengebrauche*, p. 65, observes that "Kāuç 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 (*yāmān homān*), offered in the *pitrmedha*, after the lighting of the fire The vss 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 ekādaça* Whereupon follow the oblations to Sarasvatī — It should be noted that the group 1. 58 to 2 3 (Kāuç *iti samhitāh sapta*) disregards the existing division of the book into *anuvāka*-hymns]

50 Yama first found for us a track (*gātú*), that is not a pasture to be borne away, where our former Fathers went forth, there (*enā*) [go] those born [of them], along their own roads

The corresponding RV verse (x 14 2) reads *pareyús* at end of **c**, and MS (in iv 14 16) agrees with it The comm has *yena* instead of *enā* in **d** The verse (with vs 51?) is used by Kāuç (81 35) next after the preceding one, in the same ceremony.

51 Ye *barhís*-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 *áthā* at beginning of **d** VS (xix 55) agrees throughout with RV, TS (in ii 6 12²) spoils the meter of **d** by changing *nas* to *asmábhyam*, MS (in iv 10 6) has at the end *dadhātana*, [so has W's Op] The comm. also reads *atha* The verse is used by Kauç (87 27), along with 3 44–46 and 4 68, to accompany the untying and strewing of the *barhis* in the *pindapitryajña* In Vāit 30 14, it appears with 1 44, 45 etc (see under 1 44), and again (9 8), in the *cāturmāsya* 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 (*ágas*) which we may do to you through humanity

That is, through human frailty. The corresponding RV verse (x 15 6) reads for **b** *imám yajñám abhí gṛṇīta viçve*, and VS (xix 62) agrees with RV, the comm, too, so far as to have *gṛnīta* In Kāuç (83. 28), the verse accompanies the arranging of the bone relics of the deceased at their place of burial (repeated, with two other verses, in the *pindapitryajña*, 87 28). The Anukr. takes no notice of the redundant syllable in **b**.

53 Tvashṭar makes a wedding-car for his daughter, by reason of this, all this creation comes together; the mother of Yama, wife of great Vivasvant, being drawn about, disappeared.

The corresponding RV verse (x 17. 1) has *itī* for *téna* at beginning of **b**, and the comm also reads *itī* With the first half-verse compare III 31 5 **a**, **b**, which is a sort of travesty of it The second verse of the curious and obscure and much discussed (see Bloomfield in JAOS. xv 172 ff) bit of legend is found below, as 2 33, as much out of all connection with its surroundings as this one here Neither of the two is used by Kāuç or Vāit. The comm quotes a passage of eight verses from the Bṛhaddevatā in explanation of the legend

54 Go thou forth, go forth by roads that go to the stronghold (*pūryáṇa*), as (*yénā*) thy Fathers of old went forth, both kings, reveling with *svadhā́*, shalt thou see, Yama and god Varuṇa

Or *svadhāyā* may be 'at their pleasure' or 'according to their wont' The corresponding RV verse (x 14 7) has in **a–b** *pathíbhih pūrvyébhir yátrā nah pū́rve pitáraḥ pareyúḥ*, and, in **c**, *rā́jānā* and *mádantā*, and MS (in IV 14 16) agrees with it except in reading, with our text, *páretās* [in **b**, and in having *purvébhis* in **a**] Our comm reads *rājānā* in **c** Prāt III 83 prescribes the *n* in *pūryā́nāis* (p *pūhoyā́nāih*), the comm absurdly explains the word as = *pumānso yena yānti* ' for the *pūr*, compare 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 *pūrvébhis* by *pūrvā́nāis* the secondary character of the latter (occurring elsewhere only at 4 63 below) is palpable in more ways than one] Kāuç does not quote the verse, but our comm declares it to accompany the laying of the dead body on the cart (for transportation to the funeral pile)

55 Go ye away, go asunder, and creep apart from here, for this man the Fathers have made this world; adorned with days, with waters, with rays (*aktú*), a rest (*avasā́na*) 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 pādas, while VS (XII 45) and TS (in IV 2 4[1]), TB (I 2 1[6]), and MS (II 7 11), have only the first (agreeing with TA in the second) TA, however, reads *dadātv asmai* in **d**, and that is found also in our P M I The comm has for **b** the pāda of the other texts *yé 'tra stha purāṇā yé ca nutanāḥ* [My discussion of the verse in *Skt Reader*, p 378, may be consulted] The verse, with 2 37, accompanies in Kāuç (80 42) the sprinkling of the place of cremation with holy water, in Vāit (28 24), the sweeping of the site for the householder's fire, in the *agnicayana* ceremony [Weber, *Sb* 1895, p 830, 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 (averruncatio)]

[Bohtlingk, in his paper *Ueber esha lokah*, discusses this verse at *Ber der sachsischen Gesell* for 1893, XLV 131 — He would read *vītā*, not *vā́ta*, referring to Whitney's *Grammar*[2] § 128, and suggesting that *dhūmra* is perhaps the only example for the circumflex, but I have noted *vī́ndra*, RV x 32 2, *vī́ra*, VII 55 2, *nī́ta*, AV III 11 2, and *bhindhī́dām*, VII 18 1, and suspect that Whitney has collected all the *prāçlista svaritas* from AV (nearly a score) in his note to the Prāt III 56]

56 Eager (*uçánt*) 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 *ní dhīmahi* for *idh-* in **a**, TS (in II 6. 12[1]) and MS. (in I 10 18) read instead *havāmahe*, and with these

our comm agrees. Used in Kāuç (87. 19 · the comm says, with vs 57 also) to accompany, in the *pindapitryajña*, the lighting of two pieces of wood [The next vs is a variation of this.]

57. Lightful (*dyumánt*) 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 *dyumatá*, p *dyuomatáh*]) read *dyumantás* in c, which we accordingly adopted in our text, though the form is of course ungrammatical, SPP reads correctly *dyumatás*. [Cf my *Noun-Inflection*, p 521.] [This vs is a mere variation of the preceding, with *dyumánt*-forms in place of *uçánt*-forms Perhaps in this connection the fact is noteworthy that W's codex I. does not accent the v. Here again the comm reads *havāmahe* for *idhīmahi*.]

58 The Añgirases, our *návagva* Fathers, the Atharvans, the Bhṛigus, soma-drinkers (*somyá*) — may we be in the favor of those worshipful ones, likewise in their excellent well-willing

The verse is RV. x 14 6, also VS xix 50, and in TS ii 6 12[6], all without variant, the second half is met with further at AV vi 55 3 [reading as here], and in other verses of RV and AV [namely, RV iii 1 21, vi 47 13, x 131 7, AV vii 92 1 · but with *tásya yajñíyasya* instead of our plural] It is used by Kāuç (81 36) in the cremation service [with vss 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 Vāirūpas — I call Vivasvant, who is thy father — sitting down upon this *barhís*

The verse is found as RV x 14 5, and in TS ii 6 12[6] and MS iv 14 16 All these rectify the meter by inserting [or rather (cf vs 42), by not omitting] *yajñé* after *asmín* in d, and they have in a the equivalent reading *dūgrobhir á gahi yajñíyebhih* The AV version is *bṛhati* [possibly because one can count its d as 9 syllables *purā-bṛhati* does not seem to occur elsewhere and perhaps it is wrong]

60 Ascend thou, O Yama, this cushion (*prastará*), in concord with the Añgiras Fathers, let the sacred utterances (*mántra*) made in praise by the poets bring thee, then (*u*), O king, revel thou in the oblation

This verse also is found as RV x 14 4, and in TS ii 6 12[6] and MS iv 14 16 all of which have *sída* for *róha* in a, and *havísā* for *-sas* in d. The comm., too, reads *sída* The only one of our mss that accents *róha* 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 *hí* an expletive] Kāuç 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 *vaiçāçamana* rite

61 These ascended up from here; they ascended the backs of the sky (*dívi*); the Añgirases have gone forth to heaven (*dívi*), like *bhūryás*, by the road.

The verse is found in SV (1 92), which combines in b *diváh pr-*, accents *bhūryáyas* in c, and inserts *úd* before *dyā́m* and leaves *yayus* unaccented in d. It also accents

udā́ruhan in **a**, as does our edition; but the mss. decidedly favor *úd ā́ 'ruhan* (p. *út : ā́ : aruhan*), and SPP. rightly adopts this reading. The comm reads *etad* instead of *ete* in **a**, it makes *bhūrjáyas* (p. *bhūḥ-jáyaḥ*, SV p *bhūḥ . jáyaḥ*, this *pada*-text dividing compound words without any hyphen or its equivalent between the parts) an epithet of the Aṅgirases, rendering it by *bharanavanto bhuvaṁ jitavanto vā*, and justifies the accent of *yayúṣ* by treating *yáthā* as = *yādṛçena* "by what road the *bhūrjis* went" etc. SPP accents *bhūrjáyas* on the authority of a single one of his mss; all ours leave it without accent (in our text the accent-mark under its final syllable has become lost in printing); both Pet. Lexx. 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 Kāuç (80 35), with 2 48, 53, 3 8, 9; 4 44, in preparing for taking the body of the deceased person to the funeral pile; the six verses are called *harinīs*, and are repeatedly employed in other parts of the funeral and ancestral rites (82 31; 83 20, 23, 84 13), also by Vāit (37 24), in a like connection

[Here ends the first *anuvāka*, with 1 hymn and 61 verses The quoted Anukr says *ekasastiç ca.*]

2. [Funeral verses.]

[*Atharvan —sasti yamadevatyam mantroktabahudevatyam ca* (*4, 34 āgneyyāu; 5 jātavedasī, 29 pitryā*) *trāistubhum 1–3, 6, 14–18, 20, 22, 23, 25, 30, 34, 36, 46, 48, 50–52, 56 anustubh*, [*4*] *7, 9, 13 jagatī, 5, 26, 49, 57 bhurij, 19 3 p ārsī gāyatrī, 24 3 p samavasamā "rsī gāyatrī, 37 purād jagatī, 38–44 ārsī gāyatrī* (*40, 42–44 bhurij*), *45 kakummaty anustubh*]

[Of the eight "measuring-verses," 38–45, the first (vs 38) is a true *gāyatrī*, the next six (39–44) are mere repetitions of vs 38, with an *ūha* 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 Pāipp, in books xix. and xx respectively The ritual uses by Vāit are naturally very meagre namely, we find vss 19–20 used once, and that in the *purusamedha* On the contrary, all but about 18 of the 60 vss. are cited by Kāuç (see under the verses) Bloomfield's Index may be corrected on page 410 by the insertion of vss 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 *anusthān* s, 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 ṚV of this hymn, on the other hand, but little more than a third part (hardly 25 vss out of 60) is RV material. As elsewhere noted, the hymn begins with 3 vss which form part of a ritual sequence (of 11 vss) 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 vss 1–3, which sub-group we may call **I a**, and which equals RV x. 14 13, 15 14, and our vss. 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 vss of RV. x. 16, our vss. 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 vss 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 vss. 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 xiii. 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 *Todtengebrauche*, p. 145

For the rest, RV. verses occur only sporadically

our 19	= RV i 22 15	our 54	= RV x 17 3
our 33	= RV x 17 2	our 55	= RV x 17 4
our 35 **ab**	= RV x 15 14 **ab**	our 58	= RV x 16 7
our 35 **cd**	= RV x 15 13 **cd**	our 59 **cd**	= RV x 18 9 **cd**
our 50 **cd**	= RV. x 18 11 **cd**	our 60 **ab**	= RV x 18 9 **ab**

It may be added that a considerable part of the material of the hymn is naturally found in the *pitrmedhaprapāthaka* (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 vss 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 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, *Sb* 1895, pages 842–866, Griffith, ii 227, — verses 9 and 20–59, by Ludwig, pages 482–484 (for vss 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, messengered by Agni, made satisfactory

The verse corresponds to RV x 14 13, which, however, in **a** reads *sómam sunuta*, and in **b** *juhutā* (for *kriyate*). TA (vi 5 1) agrees with RV in both points, but has *gachatu* in **c** The comm reads at the end *alamkṛtaḥ*

[Verses 1, 2 and 3 of this hymn are used (Kāuç 81 36) in one continuous sequence with the last four of the preceding hymn (*iti samhitāḥ saptā'*), to accompany the oblations to Yama in the cremation ceremony for details, see my note to xviii 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, *juhóta* for our *juhótā*.

*[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

RV x. 14 14 **ab**	AV xviii 2 3 **ab**
yamā́ya ghṛtávad dhavír	*yamā́ya ghṛtávat páyo*
juhóta prá ca tiṣṭhata	*rā́je havír juhotana.*
RV x 14 15 **ab**	AV xviii 2 2 **ab**
yamā́ya mádhumattamam	*yamā́ya mádhumattamam*
rā́je havyám juhotana.	*juhótā prá ca tiṣṭhata*

Roth has beautifully illustrated the matter by shuffling together verses from Schiller's Riddles ("Von Perlen baut sich eine Brucke" and "Es steht ein gross geraumig 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 (*ā-yam*) 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⌋ For *páyas* in **a**, RV reads *havís*, for *havís* in **b**, *havyám*, and in **c**, **d**, it has *devéṣv ā́ yamad dīr-* SPP reads in **c–d** *yamed dīr-* ⌊so also Caland, *Todtengebrauche*, note 243⌋, which is certainly better than *yame dīr-* half his authorities give the former, but of our mss only Op. has *yamet*, while D. has *yamat*, like RV ⌊TA. and the comm⌋ ⌊The case is strikingly like that of *mānaye tathā*, *mānayet tathā*, at xv 10 2⌋ — The Prāt (ii 76) distinctly requires *ā́yus prá* to be read in **d**, but of our mss only O s m (in margin) gives it, nearly half of SPP's *saṃhitā*-mss, however, have it, and it ought to be received as the true AV text, though both editions read *ā́yuḥ* These three verses make no appearance in Kāuç. ⌊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 Prāt., p 584–90), and in particular their doctrine of the *varṇa-krama* ("At the end of a word, a consonant is pronounced double," *padānte vyañjanam dvih*, Prāt 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 ore* — I have thought it worth while to assemble a few notable cases where the one of two needed double letters is omitted Thus besides *yame*[*d*] *dirghám* and *mānaye*[*t*] *táthā*, just mentioned, we have at xviii 3 3, *jīvā́m* [*m*]*rtíbhyas* (a most striking example there is abundant ms authority for the false *rtíbhyas*, which is yet shown beyond all peradventure to be a blunder by the *mrtā́ya jīvā́m* of TA), at xviii 4 40, *jusantām* | *āśīnām ū́rjam úpa yé sádante*, shown to be a gross corruption by HGS, which reads *jusantām* | *māsī 'mām ū́rjam* etc, at xix 31 2, *sá*[*m*] *mā srjatu puṣṭyā́*, where Ppp. has in fact *sam mā*, and where *sám* is supported by the parallelism of our vi 5 2, and, at xix 7 3, *áristā*[*m*] *mā́lam*, where all authorities agree in omitting the *-m* — On the other hand, a superfluous double is sometimes written Thus we find at xix 42 3, *sumatím* [*m*]*āvṛnānáh*, where the *pada*-text reveals its modernity and lack of insight by reading unaccented *mā* and *vṛnānáh* instead of *āvṛnānáh*, and at xix 58 4, *púrah krnudhvam* [*m*]*ā́yasīh* At xix 46 6, the *ghṛtā́d dúrluptas* or *úrluptas* of some authorities, instead of *-ā́d úllup-*, is a blunder of similar origin Cf *sā́danā*[*t*] *te*, xviii 3 52, note The well-known *sám* [*m*]*ahema* of RV i 94 1, as taken by BR at vii 1609, i 567, would belong in this category, but Grassmann manages to refer it to root *mah*⌋

4 Do not, O Agni, burn him up, do not be hot upon (*abhi-çuc*) him; do not warp (*kṣip*) his skin, nor his body; when thou shalt make him done, O Jātavedas, 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 *çocas* for *çūçucas* in **a**, and at the

end *pitṛbhyas* [as in our 5 **b**] for *pitṝnr úpa*. In **d**, SPP reads, with RV, *áthe "m enam*, alleging for his reading three out of eight authorities, as against two or three that have *imám* The comm. appears to read *īm* Of our mss., all save O Op R give *áthe 'mám 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 *kardvas* in its **c** [our 5 **a**]. The text of the comm agrees with RV and TA in having *pitṛbhyas* for *pitṝnr upa*, while the comm quotes *pitṛbhyas* and then adds and explains *upa* [constructively a blend-reading] Our Bp appears to give in **a** *çuçucah*, as it [apparently] ought to do according to Prāt iv 86, though the example is not quoted in the comment on that rule, but the other *pada*-mss [and SPP] have *çūçucah* The Anukr is questionable in its reading as to the verse, whether *triṣṭubh* or *jagatī* the RV. version is pure *triṣṭubh*, the AV. one is mixed (12 + 11 11 + 12). Kāuç (81 33) prescribes this verse to be used, with 2 36; 3 71, and 11 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 86²⁰], then, in 81 44, vss 4–9 and 11–18 are called *anuṣṭhānis*, and are to be repeated by the *anuṣṭhātṛ* during the cremation [Root *kṛp* 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 'platzen machen' Different is the sense of *ava-kṛp* 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 (*ásunīti*), then shall he become a controller (*vaçaní*) 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 *yadā́* [for our *yadó = yadā́ u*] at beginning of **c**, and *áthā* at beginning of **d**. TA (in vi 1.4) agrees throughout with RV save in accenting *kardsi* in **a** Both of course, read *áthe "m enam* in **b**, but this time the AV mss are as good as unanimous in the corruption of *īm* to *imám*, and both the published texts are compelled to read it, the Anukr, too, seems to ratify it, by calling the verse *bhurij*, the comm. has instead *idam* and one or two of SPP's authorities follow it The comm explains *asunīti* by *asūn prāṇān nayati lokāntaram*, and hence *prāṇāpaharttṛi devatā*, and *devānām* by *svakīyānām indriyānām*, while *vaçanís* is (*cakṣurādīndriyānām*)*suryādidevatāprapakah*' [Weber deems the idea of getting the gods under your control to be an indication of lateness or possibly of Buddhistic influence *So* 1895, p 845, and 1897, p 597]

6 With the *trikadrukas* it purifies itself, six wide ones, verily one great one, *triṣṭúbh, gāyatrí́*, the meters: all those [are] set in Yama

RV x 14 16, the corresponding verse, has in **a** *patati*, and at the end *ádhitā*, TA (in vi 5 3) agrees with it, but transposes *triṣṭubh* and *gāyatrí́* in **c** The sense of the verse is wholly obscure. According to our comm, the *trikadrukas* are the *jyotistoma*, *gostoma*, and *āyustoma*, 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): *mahāntam yamam uddiçyāi 'va pravarttante*' 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* 1 500]

7. Go thou to the sun with thine eye, to the wind with thy soul (*ātmán*); go both to heaven and to earth with [their] due shares (*?dhárman*); or go to the waters, if there it is acceptable (*hitá*) to thee; in the herbs stand firm with thy bodies

In the corresponding RV. verse (x 16. 3) is read in **a** *cáksur gachatu* and *ātmā́*, in **b**, *dyā́m* and *dhármanā*. TA (vi. 1 4 cf 9 2) has the same, but also inserts *te* in **a** after *sū́ryam*, and accents *gácha*, Brāhmaṇa-wise, 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 *gácha* in **a** also, but none in **c**, where, nevertheless, our Op and R s m have *gácha* The verse lacks a syllable of being a full *jagatī* [Cf the note to this vs in my *Reader*, p 379]

8. The goat is the share of the heat (*tápas*), heat thou that; that let thine ardor (*çocís*) heat, that thy flame (*arcís*); what propitious bodies (*tanū́*) are thine, O Jātavedas, with them carry him to the world of the well-doing

The RV. version of this verse has (x 16 4) *tápasā* in **a** in this case, as seldom, the AV. reading is better TA (in vi 1 4) also gives *tápasā*, and it ends differently *vahe 'mám sukŕtām yátra lokā́ḥ*, [and it reads *ajó 'bhāgás*, which is explained by its comm as *bhāgarahitaḥ*] The comm also has *tapasā* Kāuç. (81. 29) directs the verse, with 2 22 (some mss. say, with 2 57), to be repeated while "binding a goat on the south," the *anustaraṇī* (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, *Sb.* 1895, p 847]

9 What ardors (*çocí*), swiftnesses (*rā́nhi*) are thine, O Jātavedas, with which thou fillest the sky, the atmosphere, let them collect (*sam-r*) 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** *çrtám* for *çivám*, with the decided majority of his authorities of our mss, only O Op R.K. have *çrtám*. The comm has *çrtam*, and further, in **b**, *prīnāsi*, rendering it by either *pūrayasi* or *tarpayasi* He takes *ranháyas* as an adj, = *vegavatyas*, which is not unacceptable The verse is no proper *jagatī*, either in movement or in number of syllables (12 + 12 11 + 14 = 49). [The comm has *çivatarābhiḥ* in **d**.]

10. Release again, O Agni, to the Fathers him who goes (*car*) offered to thee, with *svadhā́*, clothing himself in life (*áyus*), let him go unto [his] posterity (*?çéṣas*); let him be united with a body, very splendid.

The corresponding verse in RV (x 16 5) reads at end of **b** *svadhā́bhis*, in **c** *yetu* for *yā́tu*, and at end *jātavedaḥ* (for *suvárcāḥ*), TA (in vi 4 2) also has *svadhā́bhis* and *jātavedas*, but in **c** gives *úpa yātu çésam* [The last pāda, **d**, recurs below at 3 58] The third pāda is of doubtful meaning, but perhaps relates to the return of the deceased, after due installation among the Manes, to receive the ancestral offerings. The comm explains *çésas* [which he takes as *çeṣa-s*, masc] simply as *apatyanāman*. [Kāuç 81 44 excepts this verse from the sequence of 14 *anusthānī* 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 *çasas*, 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 (*sādhú*) 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 *sārameyāú* before *çvānāu* [and with this order (but not with that of AV), the resolution to *çuānāu* is effective in giving a normal rhythm] RV reads in **c** *áthā* for *ádhā*, and *úpa* for *ápi*; TA (in vi 3 1) has *ápi 'hi*, but agrees otherwise with RV The comm gives instead *ape 'hi*, and it explains this difficult reading by either taking *apa* as used in the sense of *upa*, 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, vss 11-13) is used (Kāuç 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 (Kāuç 80 35) mentioned and used with the *harinīs* (see under 1 61), and by the schol [see note to Kāuç 82 31] and the comm they are reckoned themselves as *harinīs* 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 **b** reads *pathirákṣī nṛcákṣasāu*, and for **c** *tábhyām enam pári dehi rājan* (our *dhehi* is a corruption), and in **d** inserts *ca* after *svastí* TA (in vi. 3 1) agrees with RV except in having *-cákṣasā*, and in placing *rājan* and *enam* in **c** as does AV The comm makes a compound of *yamarakṣitārāu* in **a**, and it declares *pari dheht* in **c** to = *paridehi*

13. Broad-nosed, feeding on lives (*'asutíp*), copper-colored, Yama's two messengers go about after men (*jana*), let them give us back here today excellent life (*ásu*), to see the sun

The corresponding verse in RV (x 14 12) differs only by combining in **a** *-tírpā ud-* (p *-tírpāu ud-*) TA has the verse in vi 3 2 it reads in **a** *-pāv ulumbalāú* [which seems to answer phonetically to a form beginning *udum-* and is glossed by *prabhuta-balayuktāu*, as if *ulum-** were = *udum-*?], in **b**, instead of *jánān*, it reads *'rdçān* [i e *avdçān* glossed by *asvādhīnān prāninaḥ*], and in **d** for *dātām*, it has *dattāv* [accentless, and glossed by *prayacchatām '*] Ppp has the first half-verse, in book xix, reading *udumbarāu* and *caratāu* *[For the confusion between the sounds of *d* and *ḷ* and *d* and *l*, see Kuhn's *Pāli gram*, p 37, and cf below, at 3 15 *-pāḷāyanti*, *-pāḍ-*]

14 Soma purifies itself for some; some wait upon (*upa-ās*) ghee, for whom honey runs forward (?), unto them do thou go

The 'go' in these verses is *gachatāt*, imperative of remoter or after action The translation implies restoration in **c** of the RV. (x 154 1) reading *pradhāvati*, of which

our *pradhā́v* (p *pra-odhāḥ*) *ádhi* seems only a blundering and unintelligible corruption. Some of our mss (and one of SPP's) accent *pradhā́vadhi*. The comm. agrees with RV, and SPP is not to be blamed for adopting, though against all the authorities save the comm, *pradhā́vata* 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 (*tápas-*), born of fervor, O Yama, do thou go.

The corresponding RV. verse (x. 154 4) reads in **a**, **b** *pū́rva ṛtásāpa ṛtā́vānaḥ*, in **c** *pitṝ́n*, in **d** *tā́ṃç cid evá* (as in our vss. 14, 16, 17). The comm explains *yama* here to mean *yamavan niyata*, or *yamena niyamāna 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 (*svàr*), 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 *gatā́ḥ* for *yayúś* in **b**, and *mahát* for *máhas* in **c** this latter reading the comm appears to have in mind when he explains *mahas* as signifying *mahat*

17. They who fight in the contests (*pradhāna*), who are self-sacrificing (*tanūtyáj*) 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 *tanuty-* in **b** Ppp has the verse, in book xx, and reads for **c**, *tā́s tvam sahasradakṣināḥ*, and in **d** *gachatām*

18. Poets (*kaví*) of a thousand lays (*-nīthá*), 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 çakate baddha vā*

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** *syoná pṛthivi bhava*, and in **c** it reads *nas* for *asmāi*, and *saprā́thas* for *-thāḥ* [see my *Noun-Inflection*, p 560], VS (xxxv 21) has nearly the same, but inserts *nas* after *pṛthivi*, and ends with *-thāḥ*, like our text, MB (ii 2 7) agrees with VS except in having *-thas*, like RV, it also adds a fourth pāda [MP ii 15 2 agrees with RV save that it combines *naç çárma* and ends with *-thāḥ* Cf the *pratīka* in MGS i 10 5, and the Index, p 158] The comm explains *anṛkṣárā* by *anādhṛkā* In Kāuç (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 *darbha*-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 Vāit 37 25, vss 19 and 20 accompany the knocking-down of the animal-victim in the *purusamedha* sacrifice

20. In the unoppressive wide space (*lokā́*) of earth be thou deposited; what *svadhā́s* 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 *svadhā́* instead of *svadhā́ḥ* in c ⌊SPP. gives as *pada*-reading *svadhā́ḥ*, and so the comm interprets⌋ At end of c, the authorities are bothered by a confusion of *jívan* and *jívā́m* The *pada*-mss read *jívā́n* (two of SPP's ⌊P and P ², which are unaccented in this book⌋ have *jívan*) the *saṃhitā*-mss have either *jívā́n t-* (most of our mss), or else *jívā́m t-* (our O and most of SPP's authorities), or else *jívā́n t-* (one or two of SPP's). SPP reads in his text *jívan t-*, 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 *jívan* The comm , with four or two of SPP's mss, makes the common blunder of reading at the end *-çyutaḥ* In Kāuç (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 *jívans t-*, and most of the rest *jívam t-*)

21. I call thy mind hither with mind, come unto these houses, enjoying [them]; unite thyself with the Fathers, with Yama, let pleasant, helpful (*³çagmá*) winds blow thee unto [them]

Excepting K , all our mss. read *imā́m* (or *imā́m*) in b , SPP records the reading as given only by two of his *pada*-mss ⌊Pāda c is RV x 14 8 a ⌋ The comm glosses *çagmās* with *sukhakarās* The Anukr 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 *udaplutas* For the use of the verse by Kāuç , see under vs 8 above ⌊Cf the use of *bā́l* in 1 3 1 ⌋

23 I have called up life-time unto life-time, unto ability (*kratú*), 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 Op K ⌊which have *sváḥ* ⌋, T has *svā́mn*), and two of SPP's, read *svā́m* at beginning of c, as does also the comm , which supplies *tanum* for it to qualify SPP gives in c d *máno dádhā*, and claims that all his authorities without exception read thus , our Bs has *'dhā*, and if any of the other *saṃhitā*-mss. ⌊except O , which has *máno dádhā*⌋ do not agree with this I have failed to note it

24. Let nothing whatever of thy mind, nor of thy life (*ásu*), nor of thy members, nor of thy sap, nor of thy body, be left here

The translation implies emendation of *mánas* to *mánasas*, as called for by the connection and by the meter The Anukr scans the verse as 6 + 8 10 = 24 Bs E have *tanvàḥ* in c. This verse, with 26 below, is used by Kāuç (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 (*loka*) among the Fathers, thrive (*edh*) thou among those whose king is Yama.

Only about half the mss. have at the end the true reading *yamárājasu* (which both editions give, as was proper), some of our *saṃhitā*-mss. (P.M T) accent *yama-rā́jasu*, and most of the *pada*-mss have correspondingly, as two independent words, *yama rā́jasu* (namely Bp D Kp, and two of SPP's), one (I) has *yamárā́j-* One or two (including our O) give *bādhiṣṭhe* in a TA (in vi 7 2) has two corresponding verses *mā́ tvā vṛkṣā́ú sám bādhiṣṭām mā́ mātā́ pṛthivī́ tvám pitṝ́n hy átra gácchāsy edhāsam yamarā́jye*, and *mā́ tvā vṛkṣā́ú sam bādhethām mā́ mātā́ pṛthivī́ mahī́. vāivasvatā́m hí gácchāsi yamarā́jye ví rājasi* both are partly corrupt According to Kāuç (82 32), the verse accompanies the deposit of the collected bone-relics "at the root of a tree" [Baunack, ZDMG l 281, 284, understands *vánaspáti* at RV v 78 5 and AV xviii 3 70, as meaning, like *vṛkṣá* here, a tree used after the manner of a coffin Curiously enough, *peṭikā* (Sāyaṇa's gloss for *vanaspati*) usually means κώφινος] [For consistency, the Berlin ed. should read *vuttvāt-*]

26. What limb of thine is put over at a distance, and what expiration [or] breath has gone forth upon the wind (?), let the associated (*sanīda*) Fathers, assembling, make that enter thee again, bit (*ghāsá*) from bit

With the first half-verse is to be compared vii 53 3 **a**, **b** All the *saṃhitā*-mss in **b** accent *vā́te*, save one of SPP's, *sec manu*, and all our *pada*-mss divide *vā́ te*, as if, after all, they thought *vā te* intended SPP's *pada*-mss also divide *vā́ te* (only one of them is accented), he adopts *vā te*, on the authority of the one altered ms [and the comm.] To me *vā́te* seems rather the preferable reading, though there is not much to choose between the two Our O and two or three of SPP's authorities give *páretāh* [plural but no *pada*-ms has *yé* to correspond] Several of our mss, and the decided majority of SPP's authorities (except the *pada* authorities which, as he fails to report them, presumably have *-dāh*) read *sánīdād gh-*, but of our *pada*-mss, all but one [Op s m.] give *sáṃnīdāh*, and this SPP adopts in his text, as do we The comm has *sanīlāḥ*, in **b**, he reads *ye pareṭāh* 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 (*ásu*) go to the Fathers

The verse is used in Kāuç (80 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 Aṅguttara Nikāya, iii 4 (35 p 138), Devadūta Vagga, Jātaka, i, p 138[24], and scholion, Journal of the Pāli Text Society, 1885, p 62]

28 What barbarians (*dásyu*), having entered among the Fathers, having faces of acquaintances, go about, eating what is not sacrificed, who bear *parāpúr* [and] *nipúr*— Agni shall blast (*dham*) them forth from this sacrifice.

Similar verses are found in VS. (II 30), ÇÇS (IV. 4 2), AÇS (II. 6 2), MB (II 3. 4), and Āp. (three varying versions at I 8 7) Āp has in its first version for **a**, **b** *apa yantv asurāh pitrrūpā ye rūpāni pratimucyā "carantı*, a close analogue to our first half-verse; the rest [including of Āp only the second version] have, without variant, *yé rūpāni pratimuñcámānā ásurāh sántah svadhāyā cárantı*, which is not quite so near [The third version in Āp is *ye jñātīnām pratirūpāh pitīn māyayā 'surāh prāvıstāh*] In **c**, all the texts [including the three versions in Āp] agree with ours For **d**, all the texts [including the first two versions in Āp] have *agnís tán lokāt prá nudāty* (AÇS *-dātv*, MB. *-datv*) *asmāt*, [while the third version in Āp reads *agne tān asmāt pra-nudasva lokāt*]. The comm to VS. explains *parāpuras* as *sthūladehān* and *nipúras* as *sūksmadehān*, which is, of course, the purest nonsense, that to MB divides *parā puro ní puro ye bharantı*, and connects the prepositions with the verb, rendering the first *puras* by "our enemies' houses" and the second by "our kindred's houses"—quite as bad. Our comm, finally, explains *parāpūras* (through *parā prnanti*) as *pindadātārah putrāh*, and *nipuras* (through *nipūrnanti* [cf his remark about *ni-pr* reported at the end of note to vs 30]) as *pāutrāh*—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, all our mss. have the false accent *dasyávas* in **a**, of SPP's, only two do so Of the mss in our hands at the time of printing of the text, only I accented *jñātimukhās* at all (two of SPP's also leave it accentless), and we accordingly emended to *jñātīmukhās*, according to the usual rule for such a compound, but I O Op R K, with the majority of SPP's authorities, read *jñātimukhās*, which SPP has therefore properly adopted in his edition By Kāuç (87 30) 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-viç*) here our own Fathers, doing what is pleasant, lengthening [our] life-time, may we be able to reach them with oblation, living long for numerous autumns

The translation implies in **a** the *pada*-reading *svāh nah*, which SPP gives by emendation, all the *pada*-mss save Bp (which has *svā nah*) having *svānah*, again, it implies in **b** *prāsūtrāntah*, while all read *prāsūtrānte* [or *-ate*], here also SPP emends to *-ntah*. The comm reads *-nte*, and glosses it by *prāvardhayantu*' [A similar uncertainty (as between the Vulgate and Ppp) concerning the understanding of the combination *pratiranta āyuh* was noted by me under VII 2 36] The verse is used, according to Kāuç. (83 29), next after the use of I 52, in arranging the bones for burial, and it is repeated, like the latter, in the *pindapitryajña* (87. 28), *sam-viç*, as here applied, perhaps has its secondary sense of 'turn in, lie down' The comm reads *daksamānās* in **c**, explaining it by *vardhamānās* The Anukr does not notice the redundant syllable in **c** [or perhaps assumes a deficiency in **d** to balance it The word *nah-* demands an accusative so that both meter and syntax combine to cast suspicion on *tebhyas*]

30 What milch-cow I set down (*ni-pr*) for thee, and what rice-dish for thee in milk (*krsārá*)—with that mayest thou be the supporter of the person (*jána*) who is there (*átra*) without a living

That is, 'without the means of sustaining life' Our Bp E. read *ajīvanas*, unaccented, the normal accent would be *ajīvanás* The comm remarks that *ni-pr* is used distinctively of a gift for the Fathers (*pitrya dāne vartate*)

31. Pass forward [over a stream] rich in horses, which is very propitious, or, further on, an *ṛkṣáka*, more new, 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 *-vā ṛkṣ-* (so all the *pada*-texts read) into *-vā rkṣ-* is contrary to grammatical rule, unauthorized by the Prāt, and unsupported, so far as I know, by any second case Part of our *saṃhitā*-mss (P M E I) have *-vā rkṣ-*, but that is equally abnormal, SPP makes no mention of any such reading among his authorities. "Stream" is supplied to *açvāvatīm* because Kāuç. (82 10) prescribes the verse to be used, in the ceremonies of the first day after cremation, on crossing a stream, and *prá tara* naturally suggests it *Áçvāvatīm* is unquestionably the AV text, it is quoted as an example of long *ā* in such a position under Prāt III 17 One may conjecture as a plausible emendation *áçmanvatīm prá tarayā suçévām* (cf for *áçmanvatī* XII 2 26, 27 and our comm reads here *taraya* for *tara yā́*) Then *ṛkṣáka* might possibly be a region or road [beyond the river] 'infested by bears' (*ṛkṣa* so the comm), the word *ṛkṣáka* is ignored by both Pet Lexx [save in so far as this vs is cited by the Major Lex under *ṛkṣíkā*] [Weber takes it as 'the milky way' *Festgruss an Roth*, p 138] But it is of little use to speculate in such a case SPP reads in c *vadhyas*, with (as he reports) all his authorities save two, we also have both *va-* and *ba-* among our mss, but I cannot specify all that favor the one reading or the other The lacking syllable in b, not noticed by the Anukr, helps in its degree to indicate corruption of text

32 Yama beyond, below Vivasvant — beyond that do I see nothing whatever, into Yama has entered my sacrifice, Vivasvant stretched after the worlds (*bhū́*)

SPP accents *páras* in a, and *vívasvān* in a and d, though the majority of his authorities have *parás*, and, in a, *vívāsvān*, of our mss, only Op has *páras* and in a *vívasvān*, but O Op R Γ K have *vívasvān* in d The Anukr takes no notice of the metrical irregularities (10 + 12 11 + 11 = 44)

33 They hid away the immortal one (f) from mortals; having made one of like color, they gave her to Vivasvant, what that was carried also the two Açvins, and Saraṇyū deserted two twins

Whether 'two pairs of twins' is meant is not altogether certain, but that would be strictly *dvé mithuné*, [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 *samabharat* or *udapādayat* The third pāda means 'that substitute, whatever it really was,' though the usual version "when that was" (for *yát tád ā́sīt*) is not altogether impossible The verse is RV x 17 2, which differs only by reading in b *kṛtvī́* and *adadus* (for which our *-dhus* is a common corruption) It is properly inseparable from I 53 above, [for bibliographical references, see under that vs] Kāuç and Vāit pass it unused, as they did I 53. [The comm, with one or two of SPP's mss, reads *amṛtān* in a]

34 They that are buried, and they that are scattered (*vap*) away, they that are burned and they that are set up (*úddhita*) — all those Fathers, O Agni, bring thou to eat the oblation.

Āp (in i. 8 7) has a verse analogous with this, the divisions there are ⌊ *ye garbhe mamrus,* ⌋ *parāvṛtās, uddhatās,* and *nikhātās* The comm. explains *paroptās* by *dūradeçe kāsthavat parityaktāḥ,* but *uddhṛtās* by *saṃskāryottarakālam ūrdhvadeçe pitṛloke sthitāḥ* / it evidently refers to exposure on something elevated, such as is practised by many peoples The *pada*-text reads *úddhṛtāḥ*, undivided, by Prāt iv 63 The verse (according to Kāuç 87 22) is used, with 3 47, 48 and 4 41, in the *piṇḍapitṛyajña* ceremony, to accompany the setting up of one of two lighted sticks (cf under i 56) and piling fuel around it

35. They who, burned with fire, [and] who, not burned with fire, revel on *svadhá* in the midst of heaven — them thou knowest, if thine, O Jātavedas, let them enjoy with *svadhá* the sacrifice, the *svádhiti*

The verse corresponds to RV x 15 14 **a**, **b** and 13 **c**, **d** (and to VS xix 60 **a**, **b** and 67 **c**, **d**) In the first half, AV and RV agree (two of our mss, O R, combine *yé 'nag-*), VS has *-svāttās* both times for *-dagdhās* For **c**, RV and VS read *tvám vettha yáti té jāt-* 'thou knowest how many they are,' and of this our text is doubtless a corruption Nearly half the mss have *te* (both editions, with the remaining mss, including our O R T K, *té*), the translation implies *te* HGS (ii 11 1) has *agne tān vettha yadi te jātavedaḥ* For **d**, RV and VS have *svadhābhir yajñám sukṛtam jusasva,* and here again our text seems only a corruption, *svadhitim* (p *svádhitim*) must be meant as *nomen actionis* to *svadhā* I think, = 'the giving of *svadhā*' — a false formation The comm reads *svadhāyās* and *svadhitam*, explaining the latter as *svadhā samjātā yasya* According to the comm, this verse and the preceding are used in the *piṇḍapitṛyajña* "on laying two pieces of fuel"

36 Burn (*taṣ*) thou propitiously (*çám*), do not burn overmuch, O Agni, do not burn the body; be thy vehemence (*çúṣma*) in the woods; on the earth be what is thy violence (*háras*)

Two of our mss (R s m Op), and one of SPP's recitors, leave *tapas* at end of **b** unaccented, and this is, of course, more correct For the application of the verse according to Kāuç, see under 2 4, with which it is closely akin in sense ⌊ The comm reads *tanvas* 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 (*upa-sthā*) my wealth here

The translation implies that *rāyá* before *úpa* in **d** means *rāyás* (accus pl), and not *rāyé* as understood by the *pada*-text, the comm understands *rāyas* Also, that *céd* in **b** admits of being taken as *ca íd* ⌊ the *pada*-text always reads *ca ít*, 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 *etat* but the commentator's text of the AV ⌋ reads *yát* for *yás* at beginning of **b** For the Kāuç use of the verse with i 55, see under the latter This verse also accompanies (with 3 73 Kāuç 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 *yáthā ná māsātāi* ⌊ *Gram* § 893 a ⌋ as *yathā mā*

[= *mām*] *nā "sātāi, nā "sīta, na prāpnuyāt* ' Kāuç uses the verse twice (85. 3, 12 — unless in the *ce 'mām* of sūtra three is disguised the beginning of vs 39 or 41) in connection with the elaborate measuring out of the place of interment of the bone-relics. [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 measure 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 *pary-āva*-variations of vs 38 as to be used with it where it is prescribed, the Kāuç 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, ¶ 4).]

45 I have measured the measure, I have gone to heaven (*svàr*); may I be long-lived; so that etc etc

[The prior half of the verse appears to be prose.] The Anukr scans 8 + 6 8 + 8 = 30 syllables This verse (according to the comm, vss 45–47) follows the process of measurement (Kāuç 85 17)

46 Breath, expiration, through-breathing (*vyānà*), life-time, an eye to see the sun: by a road not beset with enemies (*-pára*) go thou to the Fathers whose king is Yama.

The comm explains *mukhanāsikābhyām bahir nihsaran vāyuh prānah · antargacchann apānah . madhyasthah sann açitapītādikam vividham ānīti krtsnadeham vyāpayatī 'ti vyānah* It foolishly understands *yamárājñas* in **d** as gen sing (the road) "of king Yama" The Pet Lexx render *apaṛ́para* 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 *vyānáh* in *pada*-text, while *prāná* and *apāná* are always undivided

47. They that departed unmarried [but] assiduous, abandoning hatreds, having no progeny — they, going up to heaven (*dív*), have found a place (*lokà*), [they,] shining (*'dīdhyāna*) upon the back of the firmament

The comm commits the absurdity of glossing *agru* by *agragāmin*, and *çaçamāná* ('assiduous' i e having faithfully performed their religious duties) by *çanıamāna* or else (from root *çaç* 'leap') *plutagamanaçīla* ' It seems hardly possible to avoid taking *dīdhyāna* in **d** as meant for *dīdyāna*, the comm renders by *dīpyamāna* The mss vary between *agrávas* and *agravas*, 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 (*dív*), full of stars (*'pīlu-*) is called the midmost; the third is called the fore-heaven (*pradív*), in which the Fathers sit

Rather than leave *pīlu-* in b untranslated, we set in our version the comm's worthless etymological guess (*pālayantī 'ti pīlavah grahanaksatrādayah*). SPP has at the beginning the better accent *udanvátī*, as read by half his authorities (and by our O Op.R. among those collated after publication). Our Bp D. accent also *pīlumatī*, O. reads *pītúmatī*, doubtless an accidental blunder, yet suggesting the emendation *pītumátī* 'rich in nourishment' For the use of the verse prescribed by Kāuç, see under 1. 61; the comm says simply that with this verse and another one (*iti dvābhyām*) the body is raised in order to being laid on the cart or litter (for transportation to the funeral pile), a schol (note to Kāuç 82 31) uses it also in connection with the interment of the bone-relics

49. They that are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere, they that dwell upon earth and heaven (*dív*) — 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 (Kāuç 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[17] he says *iti dvābhyām*) in the cremation ceremony after the fire is lighted]

50 This time, verily, not further (*áparam*), seest thou the sun in the heaven (*dív*), as a mother her son with her hem (*sic*), do thou cover him, O earth.

The last half-verse is RV x 18 11 **c**, **d**, without variant (TA, in vi 7 1, has at the end *bhūmi ūrnu*), and is also found below as 3 50 **c**, **d** Kāuç (86 10) 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 (*çalākā*) or bricks, and vss 50–52 are to be used [Over "hem" W interlines "skirt" 'Border of the garment" says our comm, *celāñcalena*] [As to this beautiful verse, see Weber, *Sb* 1895, p. 861, and cf the epilogue to the Içā 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 (*bhūmi*).

The first half-verse is very obscure, and the second pāda perhaps corrupt The comm takes *jarāsi* with the first pāda, 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, *svadhā* among the Fathers, that with thee.

The comm does not scruple to take *bhadrayā* as used for *bhadrāyās*, and qualifying *pṛthivyās* [He treats *tān mayi* etc as at xi 7 5. 12 14 cf note to xi 7 12. Weber thinks this vs 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] Pūshan, who shall carry by goat-traveled roads him that goes thither.

The translation implies emendation at the end of *gachatam* to *gáchantam*, 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 *préṣyatam*, which is given in the Berlin text and is supported by⌋ our Op (*prá ṛṣyatam*), by SPP's ⌊Cr (*prá ṛṣyatam*) and by his⌋ Dc. secunda manu all the rest read *préṣyantam* (p *prá ṛṣ-* or *prá ṭṣ-*), which SPP accordingly adopts in his *saṃhitā*-text, ⌊but in his *pada*-text he prints *prá. ṛṣyantam*, and he mentions the accent in his note⌋ The comm glosses *preṣyantam* with *pragacchantam* in his usual loose and easy way — Nearly all our mss also have *ajoyắnāis* (p *ajahy-*) in **d**, we followed Bs in giving *ajay-* (which the translation implies) ⌊Weber also accepts the reading *ajay-* and interprets it as 'traveled by man's unborn (*a-ja*) or immortal part, i e his spirit'. *Festgruss an Roth*, p 138 and note 5⌋ On the authority of a single ms, SPP accepts as his reading *añjoyắnāis*, ⌊as to this matter, see my note marked with a * in the next paragraph⌋ The reading *añjoyắnāis* had already been conjectured by the Pet Lexx, ⌊so BR v 959, with the meaning 'leading straight to the goal' cf OB i 18 b⌋ The reading *añjay-* is given by two or three of SPP's mss; among them is that of the comm, who explains by *añjasā, ārjavena yānti ebhiḥ* The "goat-traveled" roads, of course, are those to which Pūsan's team of goats are wonted — Two of SPP's authorities give *dadhatus* in **b**; the comm reads *dadhatus* in one of two alternative explanations, and *-thus* in the other — Possibly *vi* before *lokắm* 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 Kāuç etc, see under i 61 and 2 48, the comm includes with it vss 54 and 55 It exceeds a proper *triṣṭubh* by two syllables

* ⌊In reading *añjoyắnāis*, SPP is supported in fact by three or four of his mss (B C R Dc p 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 *añjāy-* of two of his authorities (Dc sec manu, and the reciter V), which reading, as he says, may represent an ill-corrected reading *añjoy-*, and perhaps the *ajāuy-* of the reciter K points in the same direction, to *añjoy-* As between the readings *añjoy-* and *ajay-*, even Whitney's mss point decidedly to *añjoy-* — Leaving the mss of this passage out of account, however, the word *añjoyắna* is well supported by its exact synonym *añjasāyana*, p *añjasāyana*, used four times of the paths (*sruti*) by which one goes to the heavenly world (TS vii 2 1², 3 5¹, 4 1¹ also AB iv 17, here as the exact opposite of a 'roundabout road' *mahāpathah paryāyāṇah*), and also by the doubtless precisely equivalent *añjasīnām* (*srutīm*) of the Rigveda (x 32 7) — This last phrase Sāyana explains alternatively by *rjum akuṭilam mārgam*, cf his similar explanation of *pathó dvavatrắ ṛñjase 'va yắnān* at x 73 7, cf also *añjasāyana*, used in the Dīgha Nikāya, xiii 4 ft, as a synonym of *uju-maggo* all of which is in most perfect accord with the above-mentioned *ārjavena* etc of our comm, whose testimony therefore is decidedly in favor of the reading *añjoyắnāis* —If *añjoy-* is the true reading and *ajay-* the corrupt one, the corruption is a very natural one, considering that Pūsan's team (see RV. vi 55. 6, 4, 57. 3, x 26. 8, and the occurrences of *ajā(vi)*) consists of goats⌋

54. Let Pūshan, knowing, urge thee forth from here — he, the shepherd of creation (*bhúvana*) 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 1) has in c *dadāt* (as has our comm.), and at the end *suvidátrebhyaḥ* The mss are somewhat equally divided in c–d between *-bhyo 'gnír* and *-bhyo agníḥ*, 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.

RV., in the corresponding verse (x 17 4), reads *pāsati* in a, and *té yayus* at end of c, [thus rectifying the meter in both places]; and TA (in vi 1. 2) agrees with it both times, the comm also has *pāsati* 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 [*váhnī*], to convey (*vah*) thee to the other life; with them to Yama's seat and to the assemblies go thou down (*áva*).

Áva, in d, is so strange that we can only regard it as a corruption for *ápi*, which TA. reads in the corresponding verse (in vi 1 1) TA also has the better reading *-nīthāya* in b [so both editions], as has also the comm., though its explanation seems rather to imply *-nītāya* TA. further has the bad accent *vahnī* in a, and gives in c *yábhyām*, and in d (for *sámitīḥ*) *sukŕtām* The comm has *sam iti*, taking *sam* as joint prefix with *áva* and *iti* as *anena prakārena*, our Bp E. read *sámitī 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-ūh*) 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 (*?vibandhu*)

TA (in vi 1 1) has a corresponding verse, but with sundry variants at the beginning, *tdám* (which is better) *tvā vastram*, in c, d, *ánu sam paçya dakṣināṁ yáthā te Te dattám* is perhaps better 'given by thee' — thy former deeds of religion and charity, now to be enjoyed in their fruit; and *vibandhu* 'to those not thine own connections.' The Pet Lexx explain *vibandhuṣu* as 'destitute of connections or relatives' The comm., with its customary regardlessness of accent, understands the word as two words, *vi bandhuṣu*, and connects *vi* (= *viçeṣena*) with *dattam* 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 *tristubh*, is rather *svarāj* than *bhuraj* (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 (*háras*), shake thee strongly (*dadṛ́h*) about, intending to consume thee

The corresponding RV. verse is x 16 7, in **b** it transposes *médasā* and *pívasā*, and in **d** it has *vidhaksyán paryañkhāyāte*, which is decidedly better. TA (in vi. 1. 4) reads *dádhad vidhaksyán paryañkhāyātāi* Our *vidhaksán*, though read by both editions, is only another example of the not infrequent careless omission of *y* after a *ṣ* or *ç*, only one of our mss. (Op.) reads *-ksyán*, but five of SPP's authorities give *-ksyan* (as against six with *-ksan*), and it is much to be wondered at that he has not adopted it in his text, the comm. seems to read *-ksan*, but explains as if *-kyan* (*viçesena dagdhum icchan*) At the end we ought to read *parīṅkhāyātāi*, and SPP gives that, with the majority of his mss, the rest having, with our text, *pāriṅkhay-*, of our mss., only two of the later collated ones (O.Op) have the proper accent; Bp. has *pāriṅkhayātāi*, which is absurd *, the comm. treats *pari* as an independent word (as if the reading were *pārī "ṅkhāyātāi*). The comm. glosses *dadhṛk* by *pragalbhas*, [cf my *Noun-Inflection*, JAOS x 498]. By Kāuç (81 25) the verse is taught to be used when the dead man's face is covered with the omentum of the *anustaraṇī* cow (hence 'of kine') on the pile, the omentum is to be pierced with seven holes. *[Cf the impossible *pada*-reading *vibhāti* 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 (*gatásu*), together with hearing, splendor, strength — thou 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 (*kṣatrá*), splendor, 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** *asmé kṣatrāya várcase bálāya*, and in its **d** *spṛdhas* for *mṛdhas* TA (in vi 1 3) has three verses, with **a**–**b** respectively as follows *suvárnam hastād ādádānā mṛtásya çriyāi brāhmane téyase bálāya, dhánur hástād ādádānā mṛtásya çriyāi kṣatrāyāú 'jase bálāya*, and *mánim hástād ādádānā mṛtásya çriyāi viçé pústyāi bálāya*, their common second half agrees with RV except in having *suçévās* for *suvírās*, they are addressed to Brahman, Kshatriya and Vāiçya respectively, as our two are addressed to Brahman and Kshatriya, and that of RV to Kshatriya only 'Hearing' in our 59 **b** has a special meaning, the hearing or inspired reception of the sacred word [cf 1 1 2, and note] Kāuç 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 Vāiçya, on taking from him a goad (*astrām*). Our 60 **c**, **d** is evidently addressed to the person (the son) who removes the article The comm reads in 59 **c** (with TA) *suçevās*

[Here ends the second *anuvāka*, with 1 hymn and 60 verses. The quoted Anukr says *saptiç ca* cf page 814. ¶ 5]

[Here ends also the thirty-third *prapāthaka*.]

3. [Funeral verses.]

[*Atharvan — saptatis tryadhikā yamadevatyam mantroktabahudevatyaṁ ca (5, 6 āgneyyāu, 44, 46 mantroktadevatye, 50 bhāumī, 54 āindavī, 56 āpyā). trāistubham 4. 8, 11, 23 satahpañkti, 5 3 p nicrd gāyatrī, 6, 56, 68, 70, 72, anustubh, 18, 25–29, 44, 46 jagatī (18 bhury; 29 virāj)*, 30 5 p atyagatī, 31 virāt pakvarī, 32–35, 47, 49, 52 bhury, 36 1-av āsury anustubh 37 1-av āsurī gāyatrī, 39 pañcātristup pañkti, 50 prastārapañkti, 54 puro'nustubh, 58 virāj, 60 3 av 6 p jagatī, 64 bhurik pathyāpañkty ārsī, 67 pathyā brhatī, 69, 71 uparistādbrhatī*]

*[The Anukr (the text of which is perhaps in disorder at this point) reads *añjate vyañjata* (vs. 18) *indro mā marutvān iti pañca* (vss 25–29) *jagatyas: tatrāi 'kādhikā* (?) *bhurig antyā* (vs 29) *virāṭ*. See under vss 18 and 29.]

[The prose parts are the first pādas (the *ūha*-pādas) of vss. 25–28 and 30–35, and the *yajurmantras*, vss 36–37 see Part III, below]

[In Pāipp. (in xx) is found of this hymn only verse 56]

[Ritual uses — Only eight verses (2, 5, 18, 25, 38, 39, 44, 45 the last two together twice, and both times in the order 45, 44) are used in Vāit, and, of course, in rites other than funeral rites see under the verses In Kāuç, about three quarters of the hymn (all but 21 vss) 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 vss of this part, only vss 17 and 18 find use in the Kāuçikan ritual

Part II., verses 21–24 — 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 Grtsamada 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 *yajurmantras* (vss 36–37 comm, p. 1584) — All the 11 verses of sequences **a** and **b** have the refrain *lokakṛtas* etc (a *jagatī tristubh* half-verse) in common Moreover, all those 11 verses (except one, namely vs 29) have as their second pāda the obscure *jagatī*-pāda, *bāhucyutā pṛthivī dyām ive 'pari*, and for their first pāda an *ūha*-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 pada **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 pada *bāhucyutā* etc — Thus the refrains of this part are all metrical (smooth *jagatī* or *tristubh* pādas), as is also the first half of vs. 29, while the *ūha*-pādas are prose, as are also the *yajurmantras* — 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 *mā* —*[After writing the above, I find that Weber, *Sb* p 265, had expressed a similar view as to the responsive structure, and had proposed to emend *tvā* to *mā*]

Part IV., verses 38–41. — 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, Vāit. uses two of them in the *agnistoma*). For the curious dislocation and misdivision of the material by AV, see p. 858, ¶ 10, and cf ¶ 8 of this page

Part V., verses 42–48. — Verses from the principal RV hymn to the Fathers, x 15, namely its vss 12, 7, 11, 5, 8, 9, and 10, with much derangement of the RV. order

Part VI., verses 49–52. — Burial-verses from RV. x. 18, to wit, vss 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 fellow, our vs 6, as is noted under the verses

Part VIII, verses 61–64. — Verses not elsewhere found, save, in part, in AV.ÇÇS 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 32. 26

Part X, verses 68–72. — This is an *anuṣṭubh* sequence, peculiar to our AV. text, and with only a couple of longer pādas (namely 69 **d**, *jagatī*, 71 **d**, *triṣṭubh*)

Part XI, verse 73 — This is a *triṣṭubh* 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 *anuvāka*-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 Roth, in *Siebenzig Lieder des 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 (*dhárma*), to her assign thou here progeny and property

Verses 1–4 are translated and interpreted (I think, incorrectly) by Hillebrandt in ZDMG xl 708 ff Kāuç (80 44) and the comm declare that with this verse the wife is made to lie down beside her dead husband on the funeral pile The comm glosses *dharmam* with *sukṛtam*, 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** *viçvam purāṇám ánu pālāyantī* — a very inferior text. Some of our mss (O Op D R K), and even the majority of SPP's, have in **c** *-pāḍāyanti*, but SPP. rightly accepts *-pālā-*, ⌊cf the phonetic relation of *udumbara* and *ulumbala*, above, 2 13⌋

2 Go up, O woman, to the world of the living; thou liest by (*upa-çī*) this one who is deceased: come! to him who grasps thy hand, thy second spouse (*didhiṣú*), thou hast now entered into the relation of wife to husband.

The verse is RV. x. 18 8, whose text differs only by reading in c *dídhiṣós*, and this is given also by two of our mss. (R.D) and the majority of SPP's, so that it certainly ought to be accepted as the true reading, *dadh-* being only a corruption TA (in vi. 1. 3) has *didhiṣós*, but after it *tvám etát*, and in b *tásum*, in neither case making any important change in the sense. [TA , both text and comm in both ed's, reads *abhí sámbabhūva* . the comm. renders by *ābhimukhyena samyak prāpnuhi* ' which procedure gives a shock even to one who is wonted to the Hindu laxity of ideas about *vāiyadhikaranya.*] The meaning given to *abhí sám-bhū* in the translation is decidedly the only admissible one; nor need one hesitate to render *didhiṣú* 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 Kāuç (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, Āçvalāyana 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 *levir* and the "representative" are the same person or two different ones does not appear from the translation nor from the original of AGS] Vāit (38 3) uses the verse in the *purusamedha*

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 (*ápācī*) from in front (*prāktás*)

The translation of b implies, [not the *jīvā́m rtébhyas* of the Berlin text, but rather] the reading *jīvā́m mrtébhyas* 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 mss collated later (O Op R T), [and especially by the variant of IA , below] [Compare the cases of *yame dīrgham*, etc , discussed in the note to xviii 2 3.] The version in TA (vi 12. 1) is better than ours in a, b *ápaçyāma yuvatím ā́rantīm mrtā́ya jīvā́m parinīyámānām* , but not so good in c, d *andhéna yā́ támasā prā́vrtā 'si prā́cīm ávācīm áva yáun áristyāi* According to Kāuç (81 20), vss 3 and 4 are used as the cow (to serve as *anustaranī*) is led, at the funeral pile, around (the fires) leftwise, the comm gives a corresponding explanation, and the comment to TA also understands it of such a cow (*rājagavī*), [cf Caland, *Todtengebräuche*, 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 *enām gām pūrvadeçāt çavasamīpād apānmukhīm çavat parāṅmukhīm avamadabhimukhīm prāpayāmi* this is of no authority Pāda a can be made full only by the unacceptable resolution *ápaçiam* . 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 (*gópati*); enjoy him; make him ascend to the heavenly (*svargá*) world

There is no difficulty in understanding this of the *anustaranī* cow, with the *sūtras* and commentaries, although we should expect rather *pitrlokám* in a, and *josaya* in c [By "*sūtras*" I suppose W means *sūtra* 20 of Kāuç 81 (cited under vs 3) and *sūtra* 37 of Kāuç 80 (cited under this vs), and by "commentaries," the AV comm to vss 3–4 (vol. iv, p 1313) and the comm to the TA correspondent in vi 12 1 (Poona ed , p. 449)

of our vs. 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 *tristubh* (11 + 11 10 + 11 = 43).

5. Unto sky (*dív*), 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 (xvii. 6 **a–c**) reads *úpa jmánn úpa vetasé 'vatara nadíṣv á;* MS (m ii 10 1, but p. *dvataram*) the same (and the editor reports K and Kap S. as agreeing), TS (m iv 6 1[2]) the same except *dvattaram;* 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 *agnicayana* ceremony, and so also in Vāit. (29 13), where the verses accompany the drawing of a frog, of the water-plant *avakā*, 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 *iti mantroktāny avadāya* [The authorities differ as to the day Caland, *Todtengebrauche*, p 99] The comm. explains [vol iv, p. 132[15], p 169[20]] that vss 5 and 6 [(cf. Ath. Paddhati 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 *dyām* mean *avakām*, because this rises above the water without touching earth! The verse does not need to be scanned as *nicṛt*

6. Whom thou, O Agni, didst consume, him do thou extinguish again; let there grow here the *kyâmbū*, the *çāṇḍadūrvâ*, the *vyàlkaçā*.

RV (x 16 13) has the same verse, but calls two of the plants *kiyâmbu* and *pākadūrvâ*. *Vyàlkaçā* (p. *vi°alkaçā*) might well be an adjective, 'free from *alkaça*' or the like, if we only knew what *alkaça* meant [W's Op R accent *vyalkaçâ* and so five of SPP's authorities, against four with *vyàl-*] TA disagrees with both AV. and RV in reading at vi 4 1 *kyāmbâs* [both ed's], but agrees with RV. in having *pākadūrvâ*, [and with both ed's of AV in accenting *vyàlkaçā*], it reads *jāyatām* for *rohatu* in **c**, and *tvám* for *tám* in **b** — The comm explains *çāndadūrvā* as *durvā* ('millet') that springs up near water, having egg-shaped roots, or that has long joints, and adds that it is called "big millet" (*brhaddūrvā*), but this is probably without authority With as little reason he glosses *alka* by *çākhā* 'branch,' and declares *vyalkaça* to mean "furnished with various (*vividha*) 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 Paddhati] 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 antithesis, 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 = 819 *Pāṇḍyah . . svadhām* (= *pretaçarīrarūpam havih*) *ivā "pya jvalanaḥ pitṛpriyas* (= *çmaçānāgnih*)

tatah prāçāntah sahlapravāhatah, and a note to the P. C Roy version of this passage, p 65, says that it persists even to this day in India]

7 Here is one for thee, beyond is one for thee, enter thou into union with the third light; at entrance be thou fair (*cāru*) with [thy] body, loved of the gods in the highest station

The verse is RV x. 56 1, which reads in c *tanvàs*, and in d *janítre* (for *sadhásthe*) It is also found in SV (i. 65), TB (in iii 7. 11), TA (vi 3 1, 4 2), and Āp (ix. 1 17), in a, TB Āp have *u* (for *ū* before *te*), in c, all have *samvéçanas*, while SV gives *tanvè* and the others *tanúvāi*, in d, TB.Āp. read *priyé*, and SV TB Āp agree with RV in *janítre*. According to Kāuç (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 (*ókas*) in the sea [as] station, there do thou, in concord with the Fathers, revel with soma, with the *svadhás*

The first half-verse is found also in TA (in vi 4 2) which has the easier ending *paramé vyòman*, the second half of the TA verse is our vi 63 3 c, d The majority of our *saṁhitā*-mss combine *dravó 'kah* in a–b, but SPP reports nothing of the kind from his authorities The verse can be forced down to forty syllables (as a *paṅkti*) by violence in c, [its natural scansion is as 8 + 11 11 + 11] It is one of the *utthāpanī* or 'uplifting' verses, which, with the *harinīs* or 'taking' verses, are used more than once in Kāuç, and are cited in Vāit (37 23–24) and elsewhere, in connection with lifting and moving the corpse etc This one accompanies (Kāuç 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 (*gátra*) nor thy frame (*çárīra*) be left out, enter together after thy mind that has entered; wherever in the world thou enjoyest, thither go

The first half-verse and the last pāda are found also, as parts of different verses, in TA vi 4 2, which, however, reads *út tiṣṭhā 'tas tanúvam sám bharasva mé 'há gátram áva hā mā́ çárīram*, and *yátra bhúmyāḥ vrnáse tátra gaccha* Some of our mss (P M O R T K) accent *ánu* in c, and some (all except O Op R K, also two of SPP's) have *bhúme* in d, the comm reads *bhúmāu*. According to Kāuç (80 32), the dead body, after being raised (*utthāpay-*) with the preceding verse, is made three times to set forth (? *samhāpay-*, *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 (*somyá*) 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 *áyantu* in b; possibly it is their way of emending the false accent of *áñjantu*; doubtless we ought to change this to *aṅjántu* rather than to admit the modulated stem *áñja*. The *pratīka* (*varcasā 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 Kāuç. (81 47; 87.4), in connection with rinsing the mouth at the end of the cremation ceremony and at the beginning of the *piṇḍapitṛyajña*, and also (86 17), with 3.61–67, in the ceremony of interring the bones, in connection with supporting the *dhruvanas** 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 *dhuvanāny upayachante* at 86 16. I suppose he would render, 'they offer fannings [to the relics].' But are we sure that 86 17 goes with 86 16 and forms a part of the *dhuvana* ceremony? — Cf my note to vs. 17 below. — The non-lingualization of the first *n* gives the strongest possible support for *dhuvanāni* 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 *mā-am*, a regular *triṣṭubh*, and no *pāṅkti*. 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-dhā*) 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 *mitrā-varunā* (Bp *-nāu*), vocative, which might stand if we altered *adhātām* to *-thām*, both editions give *mitrā́varunā*, ours by emendation. A variant for *svádravas* in b would be very welcome, the comm. gets rid of the difficulty in its characteristic way, by making the word an adjective to *ādityās*, and signifying either "making a pleasant sound" or "making a distress directed at our enemies"! The third pāda, if properly read, has a redundant syllable, but the Anukr. would apparently have us read *nyanaktu* in three syllables, as written. The Kāuç uses the verse with washing the hands, at the end of the cremation ceremony (81 46), and at the beginning of the *piṇḍapitṛyajña* (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 1 49). The verse is redundant by a syllable in ⌊the perfectly good *jagatī* pada⌋ d. For its use by Kāuç, with 2 49, see under the latter, ⌊and especially my note to 1 49⌋. ⌊The verse is discussed by Hillebrandt, *Ved Mythol* 1 491.⌋

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 AÇS. (II 7.9) and MB (II 3.5), both read *sa* the end *ni yacchata*, and at the beginning MB has *dattā 'sm-*, and AÇS strangely

dattāyā 'sm-. [Our *pada*-texts read *datto* (= *dattá u*) *íti* see Prāt 1 80] The translation implies that *drávine 'há* is for *drávinam ihá* (p *drávinā ihá*); the comm. glosses *drávinā* by *dravinam*, [cf my *Noun-Inflection*, p 331, ¶ 4] The comm. also understands the first pāda to signify that the Fathers are to go to their own world, and then to return when invoked to their own sacrifice, and this is probably the sense

15 Let Kaṇva, Kakshīvant, Purumīdha, Agastyá, Çyāvāçva, Sobharī, Archanānas, Viçvāmitra, Jamadagni here, Atri, Kaçyapa, Vāmadeva, aid us

The comm amuses himself with giving etymologies for all these names, only passing over Agastya and Sobharī as "evident" (*prasiddha*)

16. O Viçvāmitra, Jamadagni, Vasishṭha, Bharadvāja, Gotama, Vāmadeva — Atri hath taken (*grabh*) our *çardis* with obeisances; ye Fathers of good report, be gracious to us

The translation implies in d emendation of *sú-samçāsas* to *suçansasa* [so W's ms ! it must certainly be a double slip for *súçansāsas*], for which it seems most probably a corruption, and which is read by the comm [he reads in fact *suçansāsa*, and understands it as W. does]; the only variants in the mss are *súçançāsas* [with palatal ç twice] in some of ours (P.M I) and one (C) of SPP's, and the accentuation on the second syllable, *-sámç-*, in a few (including our O R I)* *Pitaras* in b ought properly to be without accent. [As to what precedes, see the next ¶] Some of the mss read *çárdir* or *çárdir* The comm first identifies the word with *chardis*, and pronounces it a name for 'house'; then, as alternative, he gets it from root *çard* and makes *çardayati* signify *balayati*, [and, as a final alternative, he regards the word as the name of a Rishi] Neither Kāuç nor Vāit makes any use of these two verses [Weber, *Lpisches im vedischen Ritual*, *Sb* 1891, p 787, suggests a special connection of this book xviii. with the Kauçikan Viçvamitras]

*[The decision here lies between the well-authenticated *su-çánsa* ('of good wishes, kindly' root *çans*) and the doubtful *su samçās* ('kindly admonishing,' presumably oxytone root *çās* 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 apposite in meaning yet the authority of the mss and of the *çaunaka* V is decidedly in favor of it No ms. soever actually gives *suçansāsas*, but the mss that have the impossible *súçançāsas* may well be regarded as intending *súçansāsas* — Moreover, if the two vocatives stood in the order *pítaraḥ su-*, I should leave the second one unaccented (*Gram.* § 314 d), as W suggests, but with the order *sú- pit-*, the second seems distinctly more independent of the first (*Gram* § 314 c) and may properly be accented I would therefore read *súçansāsah pítarah*, and render 'O ye kindly ones, ye Fathers!' As for the meaning of *suçánsa* note that *çánsa* 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. 25 2, 3, and that, in its good sense, it is pertinent to the Fathers, as at RV x 78 3, *pitīnām ná çánsāh suvātāyah*. Note further that 'kindly' accords well with the character of the Fathers as described in RV. x 15 they bless and help (vss 5 d, 4 c), and are harmless (1 c, 6 c) and gracious (3 a, 9 c) — That, in such a "pestilent congregation of" sibilants as *súçansāsa*, a blunder of the tradition is rather to be expected than not, is my opinion whoso doubts it, let him attempt "with moderate haste" to repeat aloud three times the simple English sentence "she sells sea-shells"]

17. They overpass defilement (*ripráṁ*), wiping [it] off in the metal bowl (*ʾkasyá*), assuming further on newer life-time, filling themselves up with progeny and riches; then may we be of good odor in the houses

⌊Pāda c = RV. x 18 2 c⌋ The translation boldly assumes that *kasyá* is a corruption of, or equivalent to, *kansá*, the Pet Lexx pass the word without notice, the comm. says that *kasa* means *kikasa* 'vertebra,' the *ki* being dropped by Vedic license (!), and that *kasya*, as an adjective derived from it, means "the place of cremation"! All authorities read *kasyé* without variation, ⌊save that SPP's *çrotriya* K, whose memory of this book was not perfect, recited *kásye*⌋ ⌊See note *, below⌋ The authorities are divided, however, between *mṛjānās* and *mṛjānās* (among those having the latter are our O R); both editions give the former, though it is an isolated accentuation, *mṛjānā́* is regular (and occurs in RV.), while *mṛjāna* is supported (*Gram* § 619 d) by the analogy of several other such participles: ⌊cf. note to vs 73⌋ Two of our three *pada*-mss (Bp Kp) have *āyuḥ ádádhānās* in b as compound, and most of our *saṁhitā*-mss (all save O R) accent accordingly *āyur á-*, but SPP acknowledges the reading in only a single ms (*pada*), and of course gives in his text (as we in ours by emendation) *ā́yur á-* The comm regards *surabháyas* in d as figurative, for *çlāghyaguṇayuktās*. In Kāuç (84 10) the verse is directed to be used as the women go three times round (the relics of the funeral pile) leftwise, with dishevelled hair and beating the right thigh

*⌊According to Caland, WZKM viii 369, the passage in Kāuç 84, 8–11 describes the curious rite named *dhuvana* or 'fanning' of the bone-relics see his *Todtengebräuche*, pages 138–9, and cf my note to vs 10, above The *dhuvana* is part of the procedure called *nidhāna* or 'laying to rest (ibidem, p 129) According to the *sūtra* next preceding 84 10, an empty pot, *rikta-kumbha*, is set down and beaten with an old shoe According to our AV comm (p 1437 but see SPP's note 5), our verse is repeated by the one who breaks the empty jar, *rikta-kalaça*, on the night of the day of cremation, that is, at a time a good deal earlier than the *nidhāna*'—However that may be, it does seem as if our *kasyé* might well mean the same thing as the *kumbha* or *kalaça* of the ritual authorities⌋

18 They anoint, they anoint out (*ví*), they anoint together (*sám*), they lick the rite (*ʾkrátu*), they smear (*abhí-añj*) with honey; the bull (*uksán*) flying in the upheaving of the river, the victim (*paçú*) do the gold-purifiers seize (*grh*) in them ⌊f⌋

The verse is RV ix 86 43, the only variant in which is *gṛbhnate* at the end (and our I also has this, also the comm) SV (i 564, ii 964) has it also and agrees with RV in this word, but also has before it *apsu* instead of *ā́su*, and in b *mádhvā*. The comm understands *sthālīsu* to be intended by the pronoun *ā́su* 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 Kāuç (88 16), it accompanies an anointing in the *piṇḍapitṛyajña*, and in Vāit (10 4), a smearing of the sacrificial post with butter in the *paçubandha* ⌊Pādas b, c, d are good *jagatī* but a has no *jagatī* character whatever, and by count it is *virāj* rather than *bhurij*, but perhaps the Anukr (see note to the excerpts from Anukr) does not mean to call it *bhurij*⌋

19 What of you is joyous, O Fathers, and delectable (*somyá*), therewith be at hand (*sac*), for ye are of own splendor; do ye, rapid (*ʾárvan*) poets, listen, beneficent, invoked at the council.

Nearly all our mss. (save Op R s m) accent *pitáras* in **a**; SPP. reports only a single *pada*-ms. as doing so, and of course reads *pitaras*, as does our text by emendation Nearly all the authorities, again, give *bhūtám* at end of **b**, [but Whitney's Op. has *bhūtắ*, and his] K. has *bhūtá*, as have three of SPP's, who reads *bhūtá* [The word itself is lost from the comm, but glossed by *bhavatha*] We ought to have emended to *bhūtá*. Once more, all the authorities without exception accent *suvidatrắs*, which SPP accordingly retains, while we have made the necessary emendation to *-dātrās* One is tempted to change *arvānas* in **c** to *arvāñcas* The extra syllable in **b** suggests corruption; [and so, perhaps, does the fact that in O R the *avasāna* is before *bhūtám*, not after it]

20. Ye who are Atris, Aṅgirases, Navagvas, having sacrificed, attached to giving (*rātiṣắc*), bestowers (*dádhāna*), and who are rich in sacrificial fees, well-doing — do ye revel, sitting on this *barhís*

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 corruptions, the others have at end of **b** *āçusānắs* [p *āçuṣānắh*], and in **c** *dídhitim* The translation follows our text * The comm takes *āçaçānắs* (p *āoçaç-*) from root *aç*, and glosses it with *vyāpnuvantas* ' The "ruddy ones" are in its opinion the dawns [or else the stolen cows which the Aṅgirases got back from the Panis]. — * [Whitney's ms reads "they shone" this is probably an oversight and should be "shining", his Bp, to be sure, but Bp alone, has *dídhyata* not *-tah*]

22. Of good actions, well-shining, pious, heavenly ones (*devá*), forging the generations as [smiths forge] metal, brightening Agni, increasing Indra, they have made for us a wide conclave (*parisad*), rich in kine.

The corresponding verse in RV (iv 2 17) combines in **a**-**b** *devayánto 'yo*, has in **c** *vavrdh-*, and for **d** *ūrvam gávyam pariṣádanto agman*. its *pada*-text in **b** reads [*jánima* like ours] [Weber, *Sb* 1896, p 263-64, takes *devắ* (*jánimā*) as = *devắnām* and the whole verse as a parallel to vs 23, where the phrase *devắnām jánimā* occurs in full]

23 As herds at food (*kṣám*), the formidable one hath looked over [*iti*] the cattle, the births of the gods, near by, mortals have lamented the *urvāçīs*, 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** *ksumáti* as one word (p. *ksuomáti*, our p *ksum áti*), makes good meter in **b** by inserting *yát* after *devắnām*, and reads in **c** *mártānām* SPP reads, with RV. and with the comm, *ksumáti*, this is against nearly all his and our authorities, [they have *ksúm áti*]; but our O R. have *ksumáti* and Op has [the impossible] *ksum áti* [with accentless *ksum*] The translation implies at the end of **b** *ugrás*, which SPP reads, with about half his authorities and the comm, of ours most of the later ones have it also

(Op.D. *ugráḥ*, O R K. *ugraḥ* [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 (*kṣumati* = *çabdavati*) herd (*yūthā* being = *yūthe*) of kine a master sees his own cattle (*paçvas*)" 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 (*paçvas*), 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 *Urváçīr* is to him the Apsarases, Urvaçī etc.; and *akṛpran* = *akalpayan*, which means *upabhoktum samarthā bhavanti* . *Iryás* = *svāmī*. The verse can be forced into the compass of forty syllables (11 + 8 10 + 11 = 40), as the Anukr estimates it.

*[The RV verse has been discussed by Bloomfield, JAOS xx¹, p. 183 He renders **c**, **d** thus "Even for mortal men Urvaçīs were fashioned for the production of the noble lower Āyu" He takes *akṛpran* as 'there were formed,' aor pass of *kṛp* = *klp*. cf the *akalpayan* of our comm and the *klptās* of Sāyana on RV. He explains Just as Urvaçī, the goddess Cloud, produces the celestial fire, so the fire-drills (called *urváçīs*) produce for mortals the terrestrial sacrificial fire (*úpara āyú*)]

24. We have made [sacrifices] for thee, we have been very active; the illuminating (*vi-bhā*) dawns have shone upon [our] rite (*ṛtá*); 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 XXIV 58 **c**, **d**) Many of the mss, however, (including our Bs O K) combine in **a**-**b** to *abhūma ṛtám* The comm. has in **b** the strange reading *avasyan* (voc. = *avanavan* or *pālaka*)

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, vss 25–37 see my introductory notes, p 847, ¶ 8, and Caland's orientation of it in his *Todtengebrauche*, p 154] This is a very curious and obscure refrain (its last two pādas occur again as refrain of 4 16–24). In **b**, *bāhucyútā* (which ought to mean 'by a mover, or a moving, of arms') is rendered as if it were *bāhúcyutā*, [Weber proposes to emend to *-tām*,] the comm also takes *cyutā* as past pass pple, glossing it by *vinirgatā*, or, in an alternative explanation, by *prāptā* 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 (*upári*) the heavenly world which is to be enjoyed by both parties"! The use by the *sūtras* casts no light upon the meaning Vāit. (22 3) prescribes the verse for use with an offering to the Maruts in the *agniṣṭoma* ceremony [doubtless on account of the word *marutvān*] In Kāuç (81. 39), this verse alone, so far as appears [but the comm, p 1525, says vss. 25–29], is combined with I 41–43 etc to accompany the offerings to Sarasvatī at the funeral pile, again (85 26), vss 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 *sūtra*, 85 25, with Caland's emendation (*l.c*, p 154), reads· *edam barhir* [XVIII 4 52] *ity*

asthitas tanuṁ yathāparu samcinoti I think his emendation receives support from the AV comm., who says, at vol. iv, p. 224⁶, *edam barhir ity rcā kule jyestho 'sthīni yathāparu samcinuyāt.* 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 *sutra* 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 *sūtra*, 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 (*purusākrti*) with the bones, cf. further Baudhāyana's *Pitrmedhasūtra*, i 10, especially lines 5, 7, 10, 13 of p. 15, ed. Caland.]

26 Let Dhātar protect me from perdition from the southern quarter, arm-moved etc. etc.

27 Let Aditi with the Ādityas 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 Dhartar the maintainer shall maintain thee aloft, as Savitar the light (*bhānúṁ*) to the sky above, to the world-makers etc. etc.

The translation follows the comm. in connecting *urdhvám* 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) [Cf. note to excerpts from Anukr., above, p. 847, top.]

*[There is a clear play of words in *dhartā dharuno dhārayātāi*, not without conscious reminiscence, perhaps, of the familiar plays in *varano vārayātāi* at x 3 5 and vi 85 1, and in *vār idam vārayātāi varanāvatyām adhi* at iv 7 1 † Moreover, I think that these derivatives of root *dhr* make clear reference to *dhruvā dic*, the 'fixed direction' or 'steadfast region,' and that *ūrdhvam* makes similar reference to the 'upward region' Render perhaps 'Let the Steadier, steadying, steady thee [in the steadfast region], as aloft [that is, in the upward region] Savitar [steadieth or maintaineth] the light, the sky above' Cf. my note, p. 847, ¶ 8. — † Cf. xiv 36 6 d.]

30 In the eastern quarter, away from approach (?), do I set thee in *sadhá*, arm-moved etc. etc.

The phrase *purā samvṛtah* is very doubtful, perhaps it means rather, with the more literal sense of *purā* and taking *-vrt* as from root *vr*, 'before covering up' [so Caland takes it: *Todtengebräuche*, p. 154–5], the comm., with his ordinary heedlessness of accent, makes it a pple. (as if *sámvṛtas*), rendering it "formerly covered up" (*pūrvam samchāditah*), or else, he says, *purā* is instr. of *pur* = *carīra* 'body,' and it means "along with thy body" (*saçarīra eva san*) Kāuç. (80 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 Uparibabhrava 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 (*vánsaga*) art thou.

37 Water-purifying art thou; honey-purifying art thou, wind-purifying art thou.

The comm regards both these prose verses (*yajurmantra*) 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 *sūtras* make no use of them save by their inclusion in the series 25–37 in Kāuç 85 26· see above, under vs 25 The Anukr, in counting the syllables of 36, restores both the elided initial *a*'s

[**Verses 38 and 39** are addressed to the oblation-carts The rearrangement of the RV. pādas in the AV text is of such critical interest that it is worth a little space to exhibit the method to the eye — The *yuje vām* etc. of the RV seems to be clearly prefatory, and probably few will deny that the RV order is the more nearly original, and that the AV order and readings are secondary

RV x 13. 1 and 2.	AV xviii 3 38 and 39
yujé vām brāhma pūrvyám námobhir *ví ślóka etu pathyèva sūríh* *śṛṇvántu viśve amṛ́tasya putrā́* *ā́ yé dhā́māni divyā́ni tasthúh* ‖[1]	*útā śa mā amúta śāvatām* [*mā* ²] *yamé́ rva yátamāne yád ā́ttám* *prá vām bharan mā́nuṣā devayántah* *ā́ sīdatam svám u lokám vídāne* ‖[38] *svā́sasthe bhavatam índave no*
yamé́ rva yátamāne yád ā́ttám *prá vām bharan mā́nuṣā devayántah* *ā́ sīdatam svám u lokám vídāne* *svā́sasthe bhavatam índave nah* ‖[2]	*yujé vām brāhma pūrvyám námobhir* *ví ślóka eti pathyèva sūríh* *śṛṇvántu viśve amṛ́tasa etát* ‖[39]]

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 (*mánuṣa*) 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 vs 1 d [See introduction, page 848, top] This verse is its 2 **a**, **b**, **c** [its **d** follows at the beginning of our next verse], with a pāda 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 158, and Sāyaṇa 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 Kāuç has no use for it In a, our mss, so far as noted, accent *mā́*, but SPP. mentions [only one] among his [as reading *mā́*], and both editions give *mā*, as is undoubtedly correct RV, in b, accents *áttam*, which, of course, is alone grammatically possible, but both AV editions have *āttám*, with all the mss TA (in vi 5 1) also has the verse, and differs from RV only in having *étam* [so, indeed, the Calc ed, text and comm! *étam* (not *etam*, pron) can only be an imperative but the Poona ed, text and comm, has *āttam*, like RV] Our text has *sīdatam* in d, with RV and a part of our mss (not O.Op R D K [which read badly *-tām*]), but SPP admits *-tām*, in spite of its inappropriateness, because [*-tam* is supported by] only one of his authorities and the comm [Is the consentaneousness of the mss in the blundering *-tām* possibly due to a reminiscence of the correct *ā́sīdatām* of the immediately preceding context in TA ? cf the case at x 6 17, and note] *Vídāne* might be from *vid* 'find', the comm glosses it with *janatī* One might conjecture that *āttam* in b is for *āvāttam* 'came,' but neither *pada*-text views it in that way The verse cannot be made a full *tristubh* without violent resolutions in the first pāda—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 *mā* has been lost *ítā́ ca mā amṛ́tāç cā́ gatām mā* would be a perfect *tristubh* pāda] Vait (15 11) makes vss 38 and 39 accompany in the *agniṣṭoma* ceremony the driving up of the two *havirdhānas*

39 Be ye comfortable (?) *svāsastha*) for our soma

I yoke for you ancient worship (*brā́hmaṇa*) with obeisances, the song (*çlóka*) goes forth like a patron (*sūrí*) on his road, let all the immortals hear that

[See my added note just preceding the translation of verse 38]

The verse is pāda d of the RV vs x 13 2 [of which pādas a, b, c immediately precede in our AV text], followed by pādas a, b, c of the RV vs 1 RV accents in a *svāsasthé*, [the AV accent seems wrong] both *pada*-texts divide *svas-* RV further reads in [its b, our] c, *etu* and *sūríes*, and at the end *amṛ́tasya putrā́ḥ* The RV verse is found also in VS (xi 5) and MS (iii 7 1) with the same readings throughout as in RV, and in TS (iv 1, 1²), which reads for our c *ví çlókā yantu pathyè 'va sū́rāḥ*, and in d varies from RV etc only by having *çṛ́ṇvantu* The comm glosses *svāsastha* with *sukhāsanasthe*, he takes *vaje* as 1st sing, as it is translated above, the form might, of course, be 3d sing, like *duhe*, *çáye*, etc [In d, *çṛṇvāttu* is a misprint for *çṛṇvántu*]

40 Three steps the form (?) ascended, it went (?) after the four-footed one (f) with its course (*vratá*), it matches the song (*arká*) with the syllable, in the navel of right it purifies

The translation is purely mechanical, the verse being highly obscure, and its AV version evidently corrupt RV (x 13 3) reads in a *pā́ñca* (for *tríṇi*) and *ayoham*, in b *emi* for the absurd *āitat* (apparently a blundering extension * of *āit*), at end of c *mima etā́m*, and in d *ádhi* (our *abhí* has to be omitted in translation) *sám punāmi* It also has in a *rupā́s*, 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 *rup*, and makes it mean *mṛtaḥ*

purusaḥ); some of our later mss (O.Op R D) also give it, and it is to be regarded as the preferable reading, if there is such a thing in this case. In **b**, SPP. strangely reads in his *saṃhitā*-text *ātad vr-* and in his *pada*-text *etat*, his *pada*-mss. having *etat* or *āt* — both, doubtless, by accidental misreadings*, the comm, however, gives *etat*, and makes it qualify *vratena*, being itself = *etena*! For *nābhāu* in **d** the comm has *yonāu*.

*[If *ātat* is a "blundering extension of *āt*," one does not see why W calls the *pada*-reading *āt* "an accidental misreading" — Meantime, in Oertel's edition of JUB, published in JAOS xvi, we find (i 48, p 125-6) *sa hāi 'vam sodaçadhā "tmānam vikṛtya, sārdham samāit tad yat sārdham samāitat, tat sāmnas sāmatvam*, and (iii 38, p. 197) *tā rcaç çarīrena mṛtyur anvāitat. tad yat* etc On p 234, Oertel suggests that we might regard *samāitat* and *anvāitat* as due to dittography of the following *tat*, "were it not for AV xviii 3. 40, *anvāitat*, which is protected by the meter" Cf also Henry, *Revue Critique*, 1894, no's 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 *-padīmámnvāitád*, and his Op *ánu. āitát*]

41. For the gods he chose death; for his progeny did he not choose immortality (*amṛta*)? Bṛihaspati [as] seer extended the sacrifice; Yama left (*ā-ric*)* his dear self (?)

Or, 'the dear body (*tanū́*)' Here too the variations from the RV version (x 13 4) seem to be corruptions only. RV has *kám* in **b**, correlative to that in **a**, for **c** it gives *bṛhaspátim yajñám akṛṇvata ṛ́ṣim*, and at the end *prā́ 'ricyata* The comm explains *ā ricyeca* by *samantād riktam nihsāram mṛtam kṛtavān* [See Ludwig's discussion of the verse, *Ueber die Kritik des RV-textes*, Abh 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 (? *svadhāyā*), eat thou, O god, the presented oblations

The verse corresponds to RV x 15 12, found also in VS (xix 66) and TS (iii 11 6 12⁵) [Disregarding *tlitó*,] RV differs only by reading *kṛtá́* at end of **b**, and VS agrees with it in this, but has *Kavyavāhana* for *jātavedas* in **a**; [TS agrees with AV throughout] Āp. (in i 10 14) and MB (ii 3 17) have a verse that agrees with this in **b** and **c**, save that MB has *prā 'dāt* for *prā 'dās* in **c** but their **a** is *abhūn no dūto haviṣo jātavedāḥ*, and for **d**, Āp has *prajānann agne punar apy ehi devā́n*, while MB reads *p a p ehi yonim* The second half-verse occurs again below as 4 65 **c**, **d** Kāuç (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 *piṇḍapitṛ yajña* [The forms *ávāt* and *aksan* are treated, *Gram.* § 890 a and § 833 a As for the sandhi *dhdh* of the mss, see note to Prāt i 94]

43 Sitting in the lap of the ruddy ones (f), assign ye wealth to your mortal worshiper (*dāçvā́ns*); of that good, O Fathers, present ye to your sons, do ye bestow (*dhā*) refreshment here

The verse is found, without variant, as RV. x 15 7 and VS xix 63 The comm glosses *aruṇīnām* in **a** as *aruṇavarṇānām mātṝnām*, without further explanation Kāuç does not quote the verse.

44 Ye fire-sweetened Fathers, come hither, sit on each seat, well-conducting ones; eat on the *barhís* the presented oblations, and assign to us wealth having all heroes.

The verse is RV. x 15 11 through three pādas, RV having for d *áthā rayím sárvavīram dadhātana*, it also reads *attā́* [p *attú*] in c, and three other texts (VS xix 59; TS in ii 6 12²; MS in iv 10 6) agree throughout with it The comm, too, gives *atta* and *dadhātana* The Anukr does not heed that we need at the end *dadhātana* to make a full *jagatī* For the use of the verse by Kāuç, with 45 and 46 and other verses, see under i 51, for its use by Vait, with 45 and other verses, see under i. 44 and 51

45. Called unto [are] our delectable (*somyá*) Fathers, to dear deposits on the *barhís*, 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 *nas* in a Other texts (VS xix 57, TS ii 6 12³, MS iv 10 6) agree with RV, but TS. combines *té avantu* in d [Our d recurs at TB ii 6 16²] The use of the verse in Kauç and Vāit is the same as that of vs 41 The comm glosses *nidhíṣu* by *nidhīyamāneṣu haviḥṣu*

46. They who, our father's fathers, who [his] grandfathers, followed after (*anu-hā*) 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 *yé nah pū́rve pitáraḥ somyā́saḥ* In b our text gives, with RV VS *anūhire* (RV p *anuohire*), but it is by emendation, for all our mss have *anujahire* or *anūjahiré*, p *anuojahire*. [the actual details seem to be as follows *anujahiré* is given by Bp P D, while O Op R have *anujahire*, and *anujahiré* is given by Bs M T, while K has *anūjahire*] [SPP's authorities show the same four varying forms of the word] he reads *anūjahire*, p *anuojahire*, although the majority [five] of his *saṃhitā*-authorities and the comm have the preferable *anujah-* [as against three with *anūjah-*] Our translation implies the manuscript reading, though it is plainly a corruption of what RV gives [Whether we read *anujahiré* (from *anu-hā*) or *anūhiré* (from *anu vah* Sāyana, *ānupūrvyeṇa dattavantaḥ*, Mahidhara, *anuvahanti*, Weber, 'welche nachgezogen sind'), in either case the sense is about the same] The comm treats the word as if it came from root *hṛ anukramena haranty ātmasāt kurvanti* It looks a little as if the text-makers had in mind the root *jeh* 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 *jagatī*, having only one real *jagatī* pāda, [it scans perfectly as 12 + 11 11 + 11, the corruption *anujahire* gives b 12 syllables, but no true *jagatī* character] [W's version of c accords with Geldner's at *Ved Stud* i 170 note]

47 They who thirsted panting among the gods, knowers of offering, praise-fashioned, with songs (*arka*) — come, O Agni, with the thousand god-revering true poets, seers sitting at the *gharmá*

[This verse and the next correspond to RV x 15 9 and 10, but AV makes the third pāda of 9 change place with the third pāda of 10 (f the shuffling at xviii 2 2 and note.] The RV verse occurs also in TB. ii 6 16² and MS iv 10 6 All these read in d

kavyāḥ pitṛbhis after *satyāḥ;* and TB has in **a** *tātṛpús*, and in **b** *hotrāvṛ́dhas*. Nearly all our mss, but, according to his account, only one of SPP's, accent *ṛsíbhis* in **d*** The comm. glosses *jéhamānās* with *prayatamānās*, his explanation of the strange compound *stómatasta* is in part lost; he understands by *gharma* the *pravargya* soma-offering, and he paraphrases *sahasram* by *aparimitam dhanam yathā bhavati*. This verse and the next are used by Kāuç (87 22) as explained under 2. 34. *⌊SPP. plausibly suggests that the *madhyodātta* of *ṛsíbhis* in this vs and the next is to be accounted for by the *madhyodātta* of the corresponding word in RV, to wit, *pitṛ́bhis*. If he is right, the case is very probably similar to that of *ṛsíbhyas* at XIX 22 14 (cf. the *çisíbhyas* 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 (*sarátham*) with the gods, with strong (*turá*) Indra — come hitherward, O Agni, with the beneficent, exalted (*pára*), ancient seers, sitting at the *gharmá*.

The RV, in the corresponding verse (X. 15 10 **a**, **b**, **d**, 9 **c**) ⌊see under our vs 47⌋, reads *dádhānās* in **b** for *turena*, and *pitṛ́bhis* in **d** for *ṛsíbhis* — which again all our mss save one (Op), but of SPP's only one, accent *ṛsíbhis* (as in 47 **d**) ⌊see my note marked with a * under 47⌋ In **c** (see under vs 47), MS reads *arvā́k* (but its *pada*-ms *arvā́ñ*), ⌊while TB (II 6 16²) reads as AV RV⌋ The verse is used in Kāuç only with its predecessor, which see.

49 Approach (*upa-srp*) thou this mother earth (*bhūmi*), the wide-expanded earth (*prthivī́*), the very propitious; the earth (*prthivī́*) [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 *yuvatis* for the repetitious *prthivī́* in **c**, and, at the end of **d**, *nirṛter upásthāt*, and TA (in VI 7 1) agrees in general with RV, but substitutes the ⌊modernized⌋ equivalent form *nirṛtyās*, it also has the real variants *dákṣināvatī* in **c** ⌊and *upásthe* in **d**⌋ SPP makes no remark on *ū́rnamradāḥ*, but three of our *pada* mss ⌊Bp D Kp⌋ have the blundering division *ū́rnam omradāḥ*, and nearly all our *saṃhitā*-mss (not R) correspondingly *ū́rnamṃradāḥ* the blunder grows, of course, out of the equivalence in grammatical theory of *m* and *ṃ*. The verse (according to the comm, vss 49–51) is used ⌊Kāuç 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 (*sic*), do thou, O earth (*bhūmi*), cover him.

The corresponding verse in RV. (X 18 11) has at end of **b** *sūpavañcanā́* TĀ (in VI 7 1) has in **a** *úchmañcasva* and *ví bādhithās*, in **b** *-vañcanā́*, and at end of **d** *bhūmi vṛnu* We had the latter half-verse above, as 2 50 **c**, **d** The comm. paraphrases *uchvañcasva* with *ucchūnāvayavā pulakitā bhava* ⌊W appears to follow the comm in rendering *úc chvañcasva* by 'swell thou up.' I do not see why he quit his old version, 'open thyself' In my *Reader*, p 385, I said "Note the meaning of *çvañc* ['open itself, receive in open arms (as a maid her lover)'] and its concinnity with the metaphor of *yuvatī*" [of the vs which precedes alike in RV and AV]. At RV X 142 6,

Ludwig renders *úc chv-* by 'gane empor' cf Eggeling's version of *ucchvañka* and the context at ÇB. v. 4 19. In neither RV passage does Sāyana seem convincing]

51. Let the earth kindly remain swelling up, for let a thousand props support (*upa-çri*) it, let these houses, dripping with ghee, pleasant, be forever a refuge for him there (*átra*)

[As to *uchváñc-*, see note to vs 50] The verse is RV x 18 12, which in c reads *bhavantu* for *syonás*. TA (in vi 7 1) has in a *úchmáñc-* [so Calc ed Poona has *ucchmáñc-*] and *hí* [*tisthasi*] for *sá* [*tisthatu*], in b it leaves *çrayantám* unaccented (if it be not a misprint), [so Calc Poona has it rightly *çráy-*,] in c it [has *madhuçcúto* for *ghrtaçcúto*, and] omits *syonás* (or *bhavantu*), [and begins d with *viçvāhā* so accented in both ed's, as if it were two words, as in RV i 52 11, 130 2 (*áhā viçvā*), in 54 22] The comm reads in b *mithas*, but explains it as if *mitas* (*mīyamānā osadhayaḥ*) The Anukr takes no notice of the extra syllable in a

52 I brace up (*ut-stabh*) the earth from about thee, setting down this clod (? *logá*), let me 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 *dhārayantu té 'trā* [p *te átra*], and ends with *minotu* The TA (in vi 7 1) reads *tabhnomi* in a [despite the interposition of *te* an interesting variant; cf Gram § 185 c, *aty asthat* etc], in b it substitutes, as do two or three mss. (including our O) and the comm, *lokám* [surd] for *logám* [sonant cf note to ii 13 3], at the juncture of c and d it agrees with RV. [*-yantu té 'trā*], and ends with *sádanāt te minotu* [As to *sádanāt te*, cf the contrary blunders at xv 10 2; xviii 2. 3, note] Nearly all the mss (all save our R and one of SPP's) have *rṇan* at end of b, but both editions emend to *rṇam* [as RV reads] Our mss vary in accent between *sthuṇắm* and *sthắṇām*, in explanation of *etam sthūnām*, the comm says *etām prasiddhām sthunām tava grhantīmānāya* As a *tristubh*, the verse has really three syllables in excess instead of one Kauç quotes it (86 8) in the ceremony of interment of the bones, with the direction *logān yathāparu*, doubtless '[laying] clods for each several joint', the comm does not notice this

53 This bowl, O Agni, do not warp (*vi-hvr*), [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) *eṣá* for *ayám* in c, and at the end *mādayante*, TA (in vi 1. 4) reads in a *pitryas*, and, like RV, *eṣá* in c The Kāuç (81 9) makes it accompany the laying of the *idā*-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 (*índu*) ever purifies itself

The comm supplies *yajñasya* to *sukrtasya*, and, as subject of *krnoti*, *rtvijām ganah*. [The verse scans as 8 + 12 11 + 11]—[See my note on Part VII, above, p 848]

55. What of thee the black bird (*çakuná*) thrust at, the ant, the serpent, or also the beast of prey (*çvápada*), let the all-eating [*viçva-ád*] Agni make that free from disease, and the soma that hath entered the Brahmans.

The verse is RV x 16 6 without variant. TA. has it also, in vi. 4. 2 TA. reads in c [for *viçvád* ('all-consuming') *agadám*, the curiously perverted] *vícvād* ('from every') *anrnám* [which is glossed by *sarvasmād upadravād rnarahitam upadravarahitam*] In d it has *brāhmanám* (also, in the printed [Calc.] text, *āvrñcesa*, but its comm [Calc.] explains *brāhmane* and *āvrñeça*); [in the Poona ed. the comm seems to show an alternative reading, either *brāhmane* or *brāhmanam*, glossed by *etadīye brāhmanaçarīre*; and it reads of course *āvrñeça*] [Our *pratika* is cited by Keçava, p 368[10], as *yat te krsnah çakunīty rcā* is *çakunī* a blunder? cf *idám yát krsnáh çakunis*, vii 64 1, 2]

In Kāuç the verse is used (80 5) in the very introduction of the *adhyāya*, before the handling of the corpse begins, and Keçava 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 Kāuçika's direction *ity avadīpayati* 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 (*çubh*) me.

[The translation implies (instead of the *çumbhantu* of the Berlin text) the reading *çumbhatu*, 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 *çumbhata* (a blend of AV *çumbhatu* and RV *çundhata*[2]) For the misuse of *çumbh* for *çundh*, see note to vi 115 3] The corresponding verse in RV is x 17 14, which has *vacas* instead of *payas* at end of b, for c, the less repetitious *apám pāyasvad it pāyah*, and at the end *çundhata* TS (in i 5 10[2]) and TB (in iii 7 47) have again a quite different version namely, for b, *pāvasvad vīrúdham pāyah*, for c, our c, for d, *tena mắm indra sám srja* Ppp also has the verse [in xx] with *vacas* in b Its former half appeared above as in 24 1 a, b, likewise with *vácas* In Kāuç (82 9), it is used in the ceremonies of the first day after cremation, with strewing tufts of *kuça*-grass, the comm, however, says instead that it accompanies a bath taken immediately after the cremation of the dead body. The comm supplies Varuna, 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 Kāuç in the book of funeral and ancestral ceremonies.

58 Unite thyself (*sam-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 *hitvā́ya*, and in d *gachasva*, continuing the general construction of the verse The first half is found also in TA (in vi 4 2), which has *svadhā́bhis* for *yaména*, and adds after it another *sám* We had the last pāda above, as 2 10 d The mss. are divided between *áva*ḍ*yam* and *avadyám* in c, both editions give *avadyám* [with RV]

59. They that are our father's fathers, that are [his] grandfathers, that entered the wide atmosphere — for them may the autocratic (*svarā́j*) 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 14 (and VS xix 60), but is much corrupted, even to unintelligibility, so that the translation is only mechanical RV reads *tébhiḥ svarā́d ásunītim etā́m yathāvaçā́m tanvàm kalpayasva*, VS. has *tebhyas* and *kalpayāti*, but the rest like RV The last pāda is identical with vii 104 1 d above.

60 Let the mist 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 weal a she-frog 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, dipped in water and milk. Kāuç (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 (padas c f) is RV x 16 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 1[2] 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 Bp P M I also the comm.) read *hlā́duke hlā́dak-*, TA has *hlā́duke hlā́duk-* For e, RV has *mandūkyà sú sám gamah* (of which our version, p *mandukí apsú çám bhuvah*, is no better than a corruption), and TA, again differently, *mandūkyasu* (as an adjective, supplying *apsu*) *saṃgamáya*, and the comm, finally, *mandūkyā 'sya çam bhava* moreover, for the *çam* of both eds, some of our mss (O Op R) and one of SPP's have *sám* In e, at the end, RV has *harayya* and TA *çamáya* our *çamaya* is better than either. — To the main stock of the AV verse are prefixed two pādas which agree nearly with the second half of the next verse but one in TA (vs 5 interposed as vs 4 is matter that corresponds to our 1 6 4 and xix 2 1, 2) but for our *bhavatu* the TA has *vasatu*, and for our *çam u pṛ́thivī*, it has *çám u pṛ́sthā* (so Calc. the Poona ed accepts *pṛ́śnī* but gives *pṛ́sthā* as variant) the comm glosses *pṛ́śnī* with *jalabinduh* — For Bloomfield's discussion, see under vs. 6 Bergaigne comments on the verse, *Rel. Véd* i 84, note, ii 472

61. Let Vivasvant make for us freedom from fear, he who is well-preserving, quick-giving (*?-dānu*), well-giving, let these heroes be many here; let there be in me prosperity (*puṣṭá*) rich in kine, rich in horses

About half of SPP's mss, and one of ours (Op), accent at the beginning *vívasvān* The comm explains *jīrádānus* alternatively by *jīvanasya kartā* and *vayohāner* (as if from *jṛ* 'waste away') *dātā* ⌊Pāda **a** is found (with metrical rectification) as noted 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 again (82 36), vss 61 and 62 accompany each ⌊separately see the comm, p 176[13]⌋ a *sthālīpāka* offering to Vivasvant at the gathering of the bone-relics, while a third offering is made with them both together ⌊82 37⌋ And further (86 17), vss. 61–67 are used with 3 10 in the interment of the bones (see under the latter verse), the comm describes it 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" The comm adds one or two more minor applications. ⌊Verses 61 and 62 are translated by Hillebrandt, *Ved Mythol.* 1 489⌋

62 Let Vivasvant set us in immortality, let death go away; let what is immortal come to us, let [him] defend these men until old age, let not their life-breaths (*ásu*) go to Yama.

In ÇÇS iv 16 5, and MB 1 1. 15 are found as the first two pādas of a verse our 62 **b** and 61 **a** ⌊For the *na ātīṭu* of our 62 **b**, both texts have *ma ā gāt* (the *me* is incongruent with the following *nas*), and for the *vívasvān* of our 61 **a**, both have *vāivasvato*,⌋ thus rectifying the meter The mss accent *vívasvān* as in 61 **a** We need to resolve *mó* to *mā́ u* in **d** to make a good *tristubh* pāda, but the Anukr would apparently read *mo* and balance the lack of a syllable by the redundancy of one in **c** Possibly *á́* 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 (? *prámati*) of prayers (*matí*) — him praise ye, all-befriended, with oblations; may that Yama give (*dhā*) us to live further on

The reading in the first pāda is doubtful, our text has *antárikṣena*, but the other edition *-kṣe ná* Bp and Op. read *antárikṣe na*, and so, apparently, SPP's *pada*-mss, but our D K have *-kṣena*, and with it agree our P M L, 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 *antarikṣena*, but his text (according to SPP) reads *-kṣe na* Only the sense can decide, and that is quite doubtful, the translation ventured above implies *-kṣe ná* The second half-verse occurs again below as 4 54 **c**, **d** One is tempted to understand *viçvámitrās* ⌊so accented in both ed's with all the authorities⌋ in **c** as 'O Viçvāmitras', but this is so decidedly opposed by the accent and by the short vowel of the second syllable (which is authenticated by the *pada* reading *viçvámitrāḥ* while *viçvāmitra* is never divided see Prāt 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 *pramati* with *prakṛṣṭabuddhi*, and *mati* with *mantr* or *stotr*, in apposition with *pitṝnām*, and he makes *antarikṣena dadhire* mean (*pitṝn*) *antarā kṣāntena 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 (*anyān apı yajamānān somam pāyayanti*), the translation mends the repetition in c by violently taking *-pāyın* as causative to *-pā*

65. Agni shines forth with great show (*ketú*); the bull roars loudly unto the two firmaments (*ródasī*), [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 1 71 and in TA vi 3 1. RV and SV. read in a *yāti*, in b [which occurs again as RV vi 73 1 d also], TA. has *āvír víçvāni* (for *á ródasī*), in c, RV has the far more acceptable reading *ántān upamān*, while SV gives *ántād upamám* and I A *ántād úpa mám*. [moreover, TA. accents *udānad*]. The AV mss are at variance in c, all read *ántāt* save our K, which gives *ántām*, the *samhitā*-mss generally have *upamám* (K *-mān*), and Bp *upamám*, but some (Op D, also T) and two of SPP's *pada*-mss have *úpa mám*, with TA, and with the comm; and this last is implied by the translation, though both editions adopt *upamám*, with SV [Pischel, *Gottingische 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 (*náka*), golden-winged messenger of Varuṇa, busy (*bhuraṇyú*) bird (*çakuná*) in the lair of Yama

The RV has the verse (x 123 6) and it is found also in SV (1 320 and II 1196), TB. (in II 5 8⁵), and TA (vi 3 1), all read alike throughout, save that the RV. (not the SV) *pada*-text has the bad division and accent *abhí ákaksata* Our P M O have at the end *bhuranyám* It is noteworthy that vss 65 and 66, which have no apparent connection with funeral rites, and are not used by Kauç 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 *upa* may be an oversight render perhaps 'they looked upon thee, flying onward (*úpa*) [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 — Sāyana, commenting on the RV vs says *he vena*, but in his comm on TB he says *he pravargyasvāmin* an interesting diversity of opinion! Perhaps RV IX 85. 11 may throw light on our verse]

67. O Indra, bring us ability (*kratu*), as a father to his sons, help (*çikṣ*) us in this course (*yámani*), O much-invoked one, may we, living, attain to light

The verse is RV VII 32 26, found also as SV 1 259, II 806, and TS VII 5 74, the only variant anywhere is that TS has *no as*, unlingualized, in c The comm glosses *yámani* with *samsārāgamane*, and *çikṣa* by *anucadhi*

68. What vessels covered (*api-dhā*) with cakes the gods maintained for thee, be they for thee rich in *svadhá*, 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 *ádhārayan*, [but one of SPP's at 4 25 also accents *ádhā-*]

69. What grains I scatter along for thee, mixed with sesame, rich in *svadhá*, be they for thee abundant (*vibhú*), prevailing, them let king Yama approve for thee.

According to the comm, the grains are roasted barley; and *anu manyatām* means 'assent to thine enjoying', [at 4 26 he says *tā dhānās tava bhogāya . . . anujānātu*. It depends on Yama's favor, says Weber, *Sb*, 1896, p 276, whether the dead man may have the benefit of his viaticum, or not] The verse is nearly identical with 4 26, and is precisely identical with 4 43 Its meter is (9 + 8 8 + 10 = 35) rather irregular, and lacks a syllable of being full measure. [With an easy double sandhi in **a** (*dhānānu-*) and the resolutions *taās* and *rājā anu* in **d**, it scans very well as 8 + 8 8 + 12] Kāuç. (85. 27) directs that grains be scattered 'with verses that have the sign (*saliṅga*)', and Keçava states these verses to be the two that begin *yās te dhānāḥ* (doubtless 3 69 [= 4 43] and 4 26, since 3 70 is evidently not *saliṅga*), also 4 32 and 33, and another not found in the text, the comm says that such grains are to be put upon the bones with the two vss that begin with *yās te dhānās*, [by which he seems to mean 3. 69 (= 4 43) and 4 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 (*kṛṣṇatila*) is meant here, and that it is used, like the black rice and black victim, on account of its color Pischel, GGA, 1897, p 813 Pischel's view is confirmed by the fact that, if an offering to the Manes is performed apropos of some joyful occurrence in the family, barley is substituted for sesame so Çrāddhakalpa, iv 5, as cited by Caland, *Totenverehrung*, p 37]

70 Give back, O forest tree, him who is deposited here with thee, that in Yama's seat he may sit speaking counsels

Two of our *pada*-mss (Bp Kp) read *vidatha* in **d** The verse is repeated, according to Kāuç (83 19), when the bone-relics are removed from the root of a tree, at which they had been for some time deposited the comm adds "provided they have been previously so deposited" It reads more as if it were originally addressed to the (hollowed) tree in which a corpse is buried (in which case, *tvāyi* ought to be rendered 'in thee') [With regard to *vanaspate*, see my note to 2 25, above and as to *vidáthā*, see Geldner, ZDMG. lii. 735]

71 Take hold, O Jātavedas; let thy seizure (*háras*) be with sharpness (*tíjas-*); his body do thou consume, then set him in the world of the well-doing

Or (in **b**) 'let thy flame be brilliant' The verse is used [Kāuç 81 33] with 2 4 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 them 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 are not agreed about *kulyāḥ 'tu* [so both ed's] some (including our R and [one or] two of SPP's) read *kulyā 'tu* Our Bp has *kulyà . etu*, but Op accents *-yā́*, and Kp has *kulyaoetu* The noun is elsewhere accented *kulyā́*, and hence our text ought doubtless to be *kulyāḥ 'tu* [so SPP's B] The verse is twice used with 4 57 in Kāuç once (86 2) in the ceremony of interment of the bones, on filling a dish (*caru*) with butter and honey and depositing it by the head [see note to 4 16], and again (88 17), in the *piṇḍapitṛyajña*, on smearing the *piṇḍas* with sacrificial butter.

73 Ascend thou this, gaining (*ud-nṛ*) vigor (*váyas*), thine own [people] shine here greatly, go forth, unto [them],—be not left behind midway—unto the world of the Fathers that is first there.

Nearly all the mss. (all save our I O R., and one or two of SPP's) accent in a *unmṛjānas*, which our edition accordingly reads, SPP makes the proper emendation to *-jānās* (cf *mṛjānās*, vs 17, note) The comm glosses *vāyas* with *antarikṣam*, because *viyanti gacchanty asmin* ' and then of course makes it the object of *ā roha*, explaining *unmṛjānas* as *çarīrād utkramanena svātmānam çodhayan* For the use of the verse in Kāuç 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 *saptatis tryadhikā parah*. cf page 814]

4. [Funeral verses.]

[*Athqrvan.*—*ekonanavati*[1] *yamadevatyam mantroktabahudevatyam ca* (*81 pitrdevatyam*,[2] *88 āgneyī*, *89 cāndramasī*) *tṛāistubham 1, 4, 7, 14, 36, 60 bhurij*, *2, 5, 11, 29, 50, 51, 58. jagatī*; *3 5 p bhurig atijagatī*. *6, 9, 13 5 p çakvarī* (*9 bhurij*, *13 3-av*), *8 5 p atiçakvarī*; *12 mahābrhatī*, *16–24 3-p bhurijo mahābrhatī*, *26, 33*, [*43*] *uparistādbrhatī*[3] (*26 virāj*), *27 yājusī gāyatrī*, [*25*], *31, 32, 38, 41, 42, 55–57, 59, 61 anuştubh*[3] (*56 kakummatī*), *39, 62, 63 āstārapañkti* (*39 purovirāj*, *62 bhurij*, *63 svarāj*), *49 anustubhgarbhā tristubh*, *53 purovirāt satahpañkti*, *66 3 p svarād çāyatrī*, *67 2 p ārcy anustubh*, *68, 71 āsurv anustubh*, *72–74, 79 āsurī pañkti*, *75 āsurī gāyatrī*, *76 āsurj usnih*, *77 dāivī jagatī*, *78 āsurī tristubh*, *80 āsurī jagatī 81 prājāpatyā 'nustubh*, *82 sāmnī brhatī*, *83, 84 sāmnī tristubh*, *85 āsuri brhatī* (*67 68, 71–86 1-av*)[4], *86 87 4 p usnih* (*86 kakummatī*, *87 çañkumatī*), *88 3 av pathyāpañkti*, *89 5 p pathyāpañkti*]

[**Notes to the Anukramaṇī-excerpts.**] [1][In giving this item, the Anukr repeats the half-çloka from the Old Anukr., given at p 814] [2][The mss read *namo vah pitara iti pitrdevatyam ādyā* (vs. 81) *prājāpatyānustuph* etc By using the neuter *-devatyam*, perhaps the Anukr means the whole decad *sūkta* (the 28th), except vss 88 and 89] [3][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 vss 71–86 are *1-av*, the Anukr uses the *iti pr abhrti ityātas* that appears at Kāuç 81 44 cf 85 26 and 86 17, where also we have the strange *ityātas*]

[Parts of the hymn are **prose**. vss 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, ¶ 5), or it may be that the *mantra*, as the first of the sequence to which it belongs, is intentionally metrical, while the *ūhas* of vss 76 and 77 destroy the rhythm of those vss The comm, p 240[20], lumps the whole decad-*sūkta*, vss 71–80, together, and says *etat sūktam sarvam yajurmantrātmakam*]

[Only one verse (49) is found in Pāipp As to the significance of the occurrence, see under vs 49]

[**Ritual uses** — The Vāitāna naturally makes few citations from this hymn vs 59 is used in the *agnyādheya*, and vss 28 and 75–77 in the *agnistoma* But in the *śākamedha*, particularly in the offering to the manes (Vāit 9 8) in one of the seasonal sacrifices, vs 71 finds application, as also, I suspect, vss 72 and 73, though the latter are not so recognized by Garbe Something like two thirds of the verses find use in Kāuç, and those uses are all in the eleventh *adhyāya*, the *pitrmedha* and *pindapitryajña*, 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, in 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 made of after-gleanings from the stock material of tradition (cf. Weber, *Sb.* 1896, p. 278); although indeed some parts of it appear to be the reflex of what we may well regard as 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 obscure 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 vss. are set together in the text because of several notable surface-resemblances between them. — The RV. verses are as follows:

our 28 = RV. x. 17. 11	our 59 = RV. vi. 2. 6
our 29 = RV. x. 107. 4	our 60 = RV. ix. 86. 16
our 45 = RV. x. 17. 7	our 61 = RV. x. 82. 2
our 46 = RV. x. 17. 9 **ab** 8 **cd**	our 69 = RV. i. 24. 15
our 47 = RV. x. 17. 8 **ab** 9 **cd**	our 88 = RV. v. 6. 4
our 58 = RV. ix. 86. 19	our 89 = RV. i. 105. 1

The verses that recur in the sixth *prapāṭhaka* of the TA. (if we count those in TA. 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 *ignis regalis* and its belongings and is treated as a ritual unit by Kāuç. 81. 45.

Part II., verses 16–27, and 28. — Offering of the viaticum for the dead: cakes, with milk, etc. 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. TA. comm., *vāksarantam abhimantrayate* 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 bones (29–30, but also 36), the garment (31), the black sesame (32–34, but also 43), and the *vāṇyā* cow's milk (35) may well be taken as parts of the dead man's viaticum. If vs. 42 be part of the *dhāvana* (Caland), it is not far in time from the viaticum ceremony, I suppose. But the ritual use of 44 (corpse on cart) certainly precedes the cremation, while that of vss. 38–41, if rightly reckoned to the *piṇḍa* 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 as Part VII. of hymn 1. The *triṇa* 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 Kāuç. The comm. assigns a use to 48, but only by a blunder, and the group he perhaps considers as a part of the *pitṛmedha* ritual, and in reporting the use of 66, he groups with it 67. — Vss. 49 and 50 stand side by side in Kāuç. with 49 the liturge takes the two bullocks that drew the hearse, and with 50 he accepts his fee. Vs. 51 goes with the strewing 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 (Kāuç 85 25). If the latter use be the correct one, then the acts that go with vss 53 and 54 (covering bones with *palāça* 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 Kāuç If I am right in understanding vs 55 to accompany the patting of the grave-mound (see under 55), then the piling thereof (with vss 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 *piṇḍa* 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 *barhis* to receive the cakes, 62, strewing of sesame on that *barhis*, 63, dismissal of the Fathers, 64, offering of grains with the pot-offering noticed below under Part VI, 65, the "withdrawal of the fires," apparently the ultimate act in this connection) Vss 66 and 67 (mound-piling) were mentioned above, and so was 68, which clearly suits the action immediately preceding that of 62 Vs 69 accompanies a much earlier act, the expiatory bath taken just after the cremation Vs 70, which has no use in Kāuç, seems to me to be put here because, like 69, it contains a prayer for release from the bonds of Varuṇa

Part VI, verses 71–87 — All this passage of unbroken prose (but see p 860, ¶ 5) belongs to the *piṇḍapitṛyajña* The comm, p 2419, aptly notes that offerings to the gods are announced with *svāhā* and *vaṣaṭ* and those to the Fathers with *svadhā* and *námas* 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? *trin adhomuṣṭin*, Keç], and they dovetail each into the other in such wise that they are used (Kāuç 87 8) thus 71, with 78, 72, with 73 or 79 74, with 80 Thus the second handful is strewn while the liturge repeats *idam ' somāya pitṛmate svadhā*" (72) either with *pitṛbhyaḥ somavadbhyaḥ* (73) or else with *pitṛbhyo antarikṣasadbhyaḥ* (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 (Kāuç 88 1-4) — Then comes (88 11) the offering of the cakes with subdivision 2 (*piṇḍapradānamantrā evam āmnāyante* 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 *námas* and *svadhā*. — 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 Tritaverse, 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.

1 Ascend to [your] generatrix, ye Jātavedases; by [roads] that the Fathers travel I make you ascend together; the offering-carrier, sent out, hath carried the offerings; united (*yukta*), set ye him who hath sacrificed in the world of the well-doing

The translation implies emendation in **a** to *jātavedasas*, though all the mss, and hence both editions, read *jātavs*, all, also, accent in **c** *havyavāhas*, and SPP has that in his text, our edition makes the obviously necessary emendation to *-vāhás* [cf the opposite error in vs 10]. All our *saṃhitā*-mss [see Prāt 1 94, note] make in **c** the false combination *ávādh dh-*, SPP says nothing of his, and both editions have correctly *ávād dh-* Our O Op R, and one of SPP's mss, read in **c** *sutā́*, the comm also has it, explaining it with *sutāny utpannāni*. The comm also understands *jātavedasas* as vocative (probably, after his manner, simply disregarding the accent), he explains *janitṝn* as *svotpādikām avasthām*, and the Kāuç (80 23) takes the same view *iti pṛthag avasthāsv agnīn samāropayanti*, but its correctness as original sense of the verse may be strongly questioned The comm. explains *ā rohata* by *çaktyātmanā pravi̱çata*, and describes the *samāropaṇa* 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's *viniyoga* he says simply *aranidvayam agnāu pratāpayet* All this is in the case of a person who has died away from home But vss 1–15 are also used nearly at the end of the cremation ceremony (Kāuç 81 45), with the direction *ity āhitāgnim* (Keç adds *upatiṣṭhate*), [and the comm fills out the direction thus *citiṣṭham āhitāgnim pretam upatiṣṭheta*] The verse, as a *triṣṭubh*, is redundant by a syllable [in **a**, which is thus a good *jagatī*-pāda and also by one in **d**, which, however, by reason of its *triṣṭubh* cadence, is neither one thing nor the other]

2 The gods, the seasons, arrange the sacrifice, the oblation, the sacrificial cake, the ladles (*sruc*), the implements (*-āyudha*) of sacrifice; with them go thou by roads that the gods travel, by which they that have sacrificed go to the heavenly (*svargá*) world.

The word *srucáḥ* in **b** is shown by the meter to be probably an intrusion, and it is superfluous as regards the sense. [The excision of *havíṣ* would give a better cesura] The verse is, of course, in no way a real *jagatī* Kāuç (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 (*sādhú*) along the road of righteousness, by which go the Aṅgirases, well-doers, by those roads go thou to heaven (*svargá*), where the Ādityas feed on honey, spread thou out upon the third firmament

The last pāda we had above as IX 5 8 **d** Our O Op R., and one or two of SPP's mss, read *tébhyas* at beginning of **c** The comm explains *viçrayasva* in **e** by *viçrito pratiṣṭhito bhava* The metrical description of the Anukr fits the verse if we [decline to make two of the three easy resolutions (in **c** and **d**) by which the verse reads as five good *triṣṭubh* pādas]

4 Three eagles (*suparṇá*) . . upon the back of the firmament (*nā́ka*), at the summit (? *viṣṭáp*) are set (*çritá*), let the heavenly (*svargá*) worlds, filled (?) with *amṛ́ta*, yield (*duh*) food, refreshment to the sacrificer

The *pada*-text reads in **a** *māyū ít*, which is, I presume, intended to mark the word as a locative. see Prāt 1 74 and note upon it The comm., however, understands it as dual, and explains it as meaning *māyumantāu çabdakārināu vāyuparjanyāu*, because Vāyu and Parjanya are noisy in connection with clouds, for *upara*, by Nirukta 2 21, means 'a cloud', and the three eagles are Agni, Sūrya, and Soma! the general sense being that Vāyu and Parjanya are set over the world of the atmosphere, and the other three over the heavenly world! In **c**, the translation follows the comm [and Whitney's P M I and one of SPP's mss.] in reading *vistā́r* instead of *visthā́s* (p *viosthā́ḥ*), it is glossed with *vyāptāḥ puruṣāḥ*. Neither this verse nor the preceding is quoted by Kāuç., nor has either a *viniyoga* indicated in the comm

5. The sacrificial spoon (*juhū́*) sustains the sky, the offering spoon (*upabhṛ́t*) the atmosphere, the ladle (*dhruvā́*) sustains [*dhṛ*] the earth, the support (*pratiṣṭhā́*); unto me (?) let the worlds, ghee-backed, heavenly (*svargā́*), yield every desire for the sacrificer

The reading and sense at the beginning of **c** are very doubtful; the *pada*-mss. all give *pratiomā́m*, as if it were accusative of *pratimā́*, most of the *saṃhitā* mss. have *pratimā́m* (our Bs has *pratīmā́m* [!], and P M *pratimā́m*, T has *pratīmā́m*), and it is quoted in the comment to the Prāt (II 35 so the ms.) as the same [that is, I presume, in the form *pratimā́m*] SPP emends to *práti 'mā́m*, since, with his usual disregard of the accent, the comm. so reads, explaining *imā́m* as referring to *pṛthivīm*, our edition has *pratimā́m*, with the majority of our earlier mss. The translation implies *práti mā́m*, simply on account of superior intelligibility, doubtless the true AV reading is *pratimā́m* Simply *práti* would rectify the meter, and give a yet better sense The verse (13 + 11 12 (11²) + 11 = 37) is, of course, no proper *jagatī* 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 (*dívi*) in company with the sacrificer, with the little spoon (*sruvā́*) [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 Op.s.m.), and all but one or two of SPP's, have *dhruvá* (*-vā́* in *saṃhitā*), all ours (save Op.), and nearly all SPP's, have *upabhṛt*, all ours [save Bs.] and most of SPP's, however, accent *juhu* correctly in **c** (but P I have *jū́hū*, and M. has *júhū*), both editions make the necessary corrections At the end, SPP. gives in his text *dhṛṇiyamānaḥ*, with the great majority of his authorities, and with the comm.* Of our mss., only O s.m Op D R p.m. give *-naḥ* 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* time of sacrifice, holds the *upabhṛt* in his left hand, and makes oblation with the *sruc* in his right The verse (13 + 11 12 + 11 + 9 = 56) counts as the Anukr. desc Its ritual use was given under the preceding verse. *[The comm. assumes a change to the direct address and applies *ahṛṇ-* to the sacrificer *atha pra uktiḥ evaṃ saṃbhṛtā lokatrayaṃ prāpito yajamānas tvaṃ ahṛṇiyamāna*

7 By fords they cross the advances (*pravat*) called the gr what [road] the sacrifice-makers, the well-doers, go, there

world for the sacrificer, when they arranged the quarters, the creatures (*bhūtá*).

⌊Or, 'By crossings (*tīrthá*) they cross (*tr*)'⌋ The comm. explains *pravátо mahír itі* by *prakṛstā mahatīr āpadah . evam*, it also makes *dīças* and *bhūtáni* in d the joint subject of *ákalpayanta*, having before taken *adadhus* as an imperative (*vidadhatu*)! Though the verse is obscure, the probabilities are doubtless in favor of the translation as given ⌊Pāda a seems to be a reminiscence of I 49, above, or RV x. 14. 1 Pischel renders the vs., *Ved Stud* II 74⌋

8. The track (*áyana*) of the Aṅgirases is the eastern fire; the Ādityas' track is the householder's fire; the track of the sacrificial gifts is the southern fire, do thou, with thy limbs, whole (*sárva*), powerful (*çagmá*), go unto the greatness of Agni [as] disposed by *bráhman*.

Both in this verse and in the next, most of our mss accent falsely *dákṣināgnis*, SPP reports it of only one of his, and only in vs 9 The comm glosses *çagma* with *sukhíta* The verse (11 + 11 + 11 13 + 11 = 57) counts short of what the Anukr. describes it (*atiçakvarī* = 60 syll.)

9 Let the eastern fire burn (*tap*) thee happily (*çám*) in front, let the householder's fire burn happily behind, let the southern fire burn refuge, 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 *dakṣināgnis* in c, see under vs 8 The funeral pile is separately, but simultaneously, kindled from each of the sacrificial fires To make the verse *bhurij*, we have to commit the violence of scanning *agne* instead of *'gne* in the last pāda (so 12 + 10 12 + 11 + 12 = 57) ⌊The *a* of *agnís* in a and that of *agne* in e are of course to be elided The insertion of another *tvā* in b after *çám paçcāt* rectifies the meter In c we have perhaps to tolerate 5 pre-cesural syllables, but with this reservation and the rectification in b, all 5 pādas are faultless *tristubhs*⌋

10 Ye, O Agni, having become back-carrying (*prṣṭivāh*) horses, shall with most healthful forms (*tanū́*) carry him that has sacrificed unto the heavenly (*svargá*) world, where they revel in common revelry with the gods

The doubtful word in this verse is *prstivāhas* (as both editions read) All our mss save one (Op), and the majority of SPP's, accent *prstivāhás*, as if nom sing of *-vāhá*, apparently by an error the opposite of that committed in vs 1. Two of our later collated mss (Op R), and one of SPP's by correction ⌊as if to correspond with *-vāhás*⌋, ve *áçvas* before it, and the comm also reads *açvas*, with *prastivāhas*, explaining *prasti* is a chariot of the gods, harnessed with three horses, of which one is in and two behind, and a *prastivāha* horse is, of course, one that draws such a ' ⌊Cf vi 102 2 and note⌋ ⌊Four⌋ of our mss ⌊Bs M I T⌋, but only one of leave *madanti* unaccented at the end, ⌊Whitney's Bp O.Op R K accent it, as ' be⌋, the comm reads instead *madema* The Anukr passes without notice ncy of a syllable in b

n (*tap*), O Agni, happily behind, happily in front, burn him 'e, happily below, being one, O Jātavedas, triply disposed, tedly (*samyák*) in the world of the well-doers

[Cf vs 9.] The adverbs translated 'behind' etc. might with at least equal propriety be rendered 'on the west,' 'on the east,' 'on the north,' and 'on the south.' Nearly all our mss. (not Bs I), and half of SPP's [have the impossible] accent *jātávedas* in c, and a few (including our O R) have at the end *lokám* [Although *samyáṅ enam* must pass for the true AV. reading, one cannot forbear to query whether it has not displaced an original *samyák tám*.]

12. Let the fires, kindled, take hold happily; let the Jātavedases, making done (*çrtá*) 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 *brhatī* Two of our mss (O R) read in b *jātavedah* (without accent) The comm reads *sam* instead of *çam* at the beginning [Cf vs 13.]

[The verse reminds us strongly of 2 4 (which see), where *cikṣipas* without *ava* has quite a different meaning Here, *cikṣipan* with *ava* means 'let them [the fires, not] throw [any part of the dead man] down', that is, Agni (in his kindly forms, *çivās tanvàs*) 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, *yathā niravaçeṣam dahyate tathā*. 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 xviii 3 9 **ab**, 2 24 **c** 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 by the Chāndogya Upanishad at vii 15 3 *atha yady apy enān utkrāntaprāṇāñ chūlena* [cf the bamboo, above] *samāsam vyatiṣamdahet nāi 'vāi 'nam hinasti pitrhā 'si 'ti* etc]

13 The sacrifice goes, extended, adapting itself (*klp*), [taking] him who hath sacrificed, unto the heavenly (*svargá*) world, let the fires enjoy it, made a whole oblation, let the Jātavedases, making done here him that is Prajāpati's [and] sacrificial, not throw him down

[Cf vs 12] 'Sacrifice' and 'whole oblation' [and 'it,' that is *tám* in c.] 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 Bāudhāyana, *jātasamskāreṇe 'mam lokam abhijayati, mrtasamskāreṇā 'mum lokam*, in his *Todtengebräuche*, pages 174, 178] The defective meter and incomplete construction of b make it altogether probable that the text is corrupt *ajānānām* would help both The comm makes no difficulty of taking *abhi eti* causatively, = *abhiçamayati* He paraphrases *kalpamānas* by *iṣṭam pradeçam prāpayitum samarthah* The mss vary between *kalpámānas*, *kálpamānas*, and *kalpamānas*, all of ours that were collated before printing had *kalpá-*, which we accordingly admitted in our text, but we ought to have emended to *kálpa-*, which SPP reads. Two of our mss (O R), and one of SPP's, also have *jātavedasah* at end of d The verse counts just a full *atiçakvarī* (11 + 10 11 + 12 12 = 56)

14. He that hath sacrificed hath ascended the piled fire, about to fly up to heaven (*dívi*) from the back of the firmament (*nákṣa*), for him, the well-doer, shines forth from the welkin (*nábhas*), full of light, the heavenly road, traveled by the gods.

The mss vary in **a** between *citáṁ* and *cittáṁ*, our text reads the latter, SPP's the former, which is doubtless correct, and which is implied by the translation The comm notes that *agnir* is used to mean *iṣṭakacitaḥ pradeçaḥ*, quoting Āpast 25 4 as authority. According to Kāuç. (80 52), the verse (the comm says, vss 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 on the right thy supervising priest (*brahmán*); this offered sacrifice, being completed (*sámsthita*), 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 of SPP's), *hutó 'yám*, but both are wrong the emendation to *hutò 'yám* being a matter of simple necessity (see note to Prat III 55) The verse is the last of the long passage that is used (by Kāuç 81 45) at the end of the cremation ceremony (see under vs 1) It is far from being a regular *triṣṭubh*, [after resolving *hotā adh-* in **a** and restoring in **c** the elided vowel, pādas **a** and **b** and **c** scan with smooth cadences as 12 + 11 11, there remains pāda **d**, with one syllable missing before the cesura it would be a faultless *triṣṭubh* if we dared to insert *ásti* (*vátrāsti*) the comm understands the equivalent *vidyate*]

16 Rich in cakes, rich in milk (*kṣīrá-*) let the dish (*carú*) take seat here, to the world-makers, the road-makers, do we sacrifice, whoever of 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, but the metrical character of what precedes the first *avasāna* is wholly misprized by the Anukr *carur á ihá sīdatu* is doubtless an *anuṣṭubh* pāda, and I am strongly tempted to suspect the loss (by haplography again cf IV 5 5, note) of a *ca* before *carú*, poor 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 Kāuç (80 3), the verses beginning with *apūpavān* (16-24) are used as, in each case, what is specified in the verse (*mantroktam*) is deposited in the quarters and intermediate quarters (*dikṣv aṣṭamadiçam*) this is in the ceremony of 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 out the depositions in the intermediate directions, SE etc, and so has only 5 deposition-*mantras* instead of 9 The matter is treated more fully just below] According to the comm, *carú* means specifically the contents of the dish here *kumbhyām pakvam odanaḥ*, and *ihá* signifies *asmin samcayanakarmany asthnām samīpe paçcimadigbhāge*, the others are set in the remaining half-directions, and one in the middle [Observe that the AV begins the depositions with the west (so the comm, at p 197[8], and at 201[16] just cited), while the TA begins, as noted below, with the east]

[As part of the requisites for performing the *pitṛmedhāna*, Kāuç (83 2) prescribes eleven dishes (*carūn*) According to Kāuç 86 2, two dishes (*carū **) 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 (Kāuç 86. 3) in the eight directions, with 8 vss of our present sequence, that is, 4 16–23; and then the eleventh and last dish in the center with our 4 24, according to Kāuç 86 4, where we are to read (see under vs. 24) *madhye 'pavantam* (for *pacantam*), 'in the center [a dish] with water'] *[So we must read, with three of Bloomfield's mss, as Caland suggests, *Todiengebrauche*, p 152, and as the AV comm makes plain at 224[19] (*carudvayam*), though not at 176[23]]

[TA vi 8 reads thus *apūpávān ghṛtávāṃç carúr é 'há sīdatū 'ttabhnuván pṛthivīm dyắm utó 'pári yonikṛ́tah pathikṛ́tah saparyata yé devắnām ghṛtábhāgā iha sthá tā́ te yamasā́dane svadhā́ ní dhīyate gṛhé 'sāu dáçāksarā* [ ] *tắm sakhāsva* etc etc — This set of *mantras* is metrical as far as *gṛhé* inclusive, 7(8′) + 8 + 12 12 + 11 8 + 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 Sāyana, be reconstructed as *śāhas* of this set The order of deposition is (strangely) *pradakṣina*, 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 *ghṛtávān, ghṛtábhāgās*, and *dáçāksarā*, and they are replaced in the second set (south) by *çṛtávān, çṛtábhāgās*, and *çatắksarā* respectively, in the third set (west), by *kṣīrávān, kṣīrábhāgās*, and *sahásrāksarā*, in the fourth set (north), by *dádhivān, dádhibhāgās*, and *ayútāksarā*, and in the fifth set (center), by *mádhumān, madhubhāgās*, and *áyutāksarā* Thus the *mantra* of the last set would begin *apūpávān mádhumān* etc, for the deposition of cakes is common to that of all the dishes (so AV comm, p 2025, *apupasāhityam sarvesām carūnām sādhāranam*)]

17. Rich in cakes, rich in curds (*dadhi-*), let the dish etc etc

18 Rich in cakes, rich in drops (*drapsá-*), let the dish etc etc

Our O reads *drápsa-*, [and so does one of SPP's mss] According to the comm, *drapsa* signifies "particles of curds" (*dadhikanās*)

19 Rich in cakes, rich in ghee, let the dish etc etc

20 Rich in cakes, rich in flesh (*mānsá-*), 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 (*apa-*), let the dish etc etc

Instead of *apavant* in this verse, the comm has a second time *apūpavant*, 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 (*çrtá*), milk, curds, and honey [Caland's suggestion of *'pavantam* for *pacantam* at Kāuç 86 4 (see WZKM viii 369) brings the text of Kāuç into harmony with *ápavāns* 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 *svadhā*, 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 ékā* 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 Kāuç. makes no mention of it

26. What grains I scatter along for thee, mixed with sesame, rich in *svadhá*, be they for thee uprising (*udbhú*), prevailing; them let king Yama approve for thee.

This verse, differing from 3. 69 and 4 43 by a single word (*udbhvís* instead of *vibhvís*), is written out in full by all the mss The comm has, instead of *udbhvīs*, *abhvīs*, glossing it with *mahatyas*. [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 the mss reckon it as an independent verse

28 The drop leaped (*skand*) toward the earth, the sky (*díṿ*), toward both this lair (*yónī*) and the one that was of old; of the drop that goes about toward the same lair do I make oblation, after seven invocations (*hótrā*)

The verse is RV x. 17 11, and found also in several other texts VS (xiii 5), TS. (iv 2 8², 9⁵), TA (vi 6 1), MS (ii 5 10), ÇB (vii 4 1²⁰) RV differs from our text by reading in **a** *prathamắn ánu dyắn*, all the rest agree throughout with AV, save that TS TA have *tṛtíyam* for *samānám* in **c**. [In MS this verse stands between our ix 4 5 and 4 4, as already noted under ix 4 5.] Kāuç 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 dish of curds and honey The comm explains *drapsa* by *somarasasthitodakakaṇa*, 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 ÇB (vii 4 1²⁰) this drop is praised as the sun (*āditya*) In Vait (16 17) the verse (with RV x 17 12, 13 and one or two others) is used in the *agnistoma* ceremony, with offerings to the soma-drops (*vāíprusa*), on occasion of the overflow of soma

29 A hundred-streamed Vāyu, a heaven-finding sun (*³aṣkā́*), wealth, do those men-beholders look upon, whoso bestow (*pṛ*) and present (*prayam*) always, they milk a sacrificial gift having seven mothers.

The verse corresponds to RV x 107 4, which differs by reading *havís* at end of **b**, [and *samgamé* at end of **c**]; it also reads *dukate* in **d** and puts the word after *dákṣiṇām*, the RV hymn is one in praise of generous givers *Nṛ́ákṣasas* in **b** might of course be gen sing (so Grassmann), both translators [Grassmann and Ludwig] take *saptámātaram* 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 *té* in **b** as 'for thy sake,' against the accent Kāuç does not quote the verse, the comm says that it and the next are used together on watering the bone-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 (*kóça*), a jar with four orifices, *íḍā* [as] milch-cow rich in honey, in order to well-being, reveling refreshment, Aditi among the people, injure thou not, O Agni, in the highest firmament (*ṿyòman*).

The first half-verse is found also in TB iii 7 4[16] and Āp i 13 1, both of which read *útsam* for *kóçam*, *devím* for *dhenúm*, and *suvarvídam* for *svastáye* The second half occurs in VS. (xii 49 **c**, **d**), TS (iii iv 2 10[2]), ⌊MS, iii 7 17, page 102[15]⌋, and TA (iii vi. 6 1); they all agree in reading for **c** *ghrtám dúhānām ádititi jánāya*, 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, *tilā* is either the earth or the name of a certain cow In the funeral ceremony of TA (as above), our **c**, **d**, with ⌊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 heed that the first two pādas are *jagatī*.

31. This garment god Savitar gives thee to wear (*bhr*), putting on that, which is *tārpyà*, do thou go about in Yama's realm

Some of the mss (including our O Op R) read *dadātu* in **b** Our Op accents *tárpyam*, and the word is variously accented by half of SPP's authorities The comm first explains the word as *tarpanārham pittikaram*, and then adds 'or, made of a kind of grass called *trpā*, [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 *tilo 'bhavat* but the majority give *tilò*, which is accepted in both editions The comm reads at the end *jīvāti* The ritual application of this verse and its successor was given with that of 3 69 above, 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 (*upa-sthā*) thee there

One of our mss (Op), and three or four of SPP's authorities, accent *tílavatsās* in **d** The comm has *bhavanti* in **b** The verse (8 + 7 11 + 11 = 37) is not at all an *upariṣṭādbṛhatī*, but rather an irregular *āstārapaṅkti*

34 Grains variegated, yellow, white, grains black, red, [be] thy milch-kine here; with sesame as calf, yielding (*duh*) him refreshment, be they ever unresisting

The verse is found also in TA (iii vi 7 1), with its first half abbreviated to *énīr dhānā́ hárimīr áruṇīḥ santu dhenávaḥ*, and it accents *tila-* in **c** (with our Op and one or two of SPP's mss) Our O ⌊and apparently also PI⌋, with ⌊one or⌋ two of SPP's mss, also accent *-nī́ḥ* Only a minority of the mss (including our Bs p m and Op) have at the end *-ntīḥ*, the rest *-ntī* Here and in vs 36, most of the mss accent *anapaphur-*, and accordingly both edited texts accept it but the readings ought unquestionably to be emended to *ánapasphur-* (which is given here by ⌊TA, Poona 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 *apasphurana = nāça*, and the participle therefore = ⌊*avinaçvarvah* or⌋ *akṣīṇāḥ* ⌊As alternative rendering, W suggests 'not refractory'⌋ ⌊W's 'here' seems to be meant as (the hardly licit) version

of the accentless *asya* · Weber notices the wild incongruity (absent in the TA. version) between *asya* in **a**, *te* in **b**, and *asmāt* in **c**]

35 In Vāiçvānara I offer this oblation, a thousand-fold, hundred-streamed fountain (*útsa*); it supports (*bhr*) [our] father, grandfathers, [our] great-grandfathers it supports, swelling

That is, with fatness or abundance (*pinv*) The verse is found also at the beginning of TA vi 6; but this rectifies the meter of **b** by reading *sāhasrám útsam çatádhāram etám* and its **c**, **d** are not less different: *tásminn eṣá pitáram pitāmahám práptā-maham bibharat pinvamāne* One of our mss (Op) also accents *práptāmahān* In TA (as noticed above) the verse is next followed by our 4 28, in the relic-interment ceremony, according to Kāuç (82 22), it is used on the second day after cremation, with an oblation on the back of a *vāṇyavatsā** cow, after causing her to be milked on the site of the funeral pile The comm [p 209[18]] calls the cow *anvavatsā* (only by an error of the editor?) [If error, it is an easy one, for the comm's words as combined are *dahanasthānasamnidhāv anyavatsāyāh* but *anvavatsā* occurs in the comm to AB vii 2, mentioned below] The verse (11 + 9 11 + 12 = 43) is hardly fit to be reckoned a *tristubh*

*[Primarily, *vāṇyā*, *abhivāṇyā*, *apivāṇyā*, *nivāṇyā*, as gerundives of *van* mean 'to be won over to *or* wonted to' *abhivāṇyavatsá* is 'a calf that has to be wonted to' its new or adoptive mother Such a word as the last, with *bahuvrīhi* accent, means '(a cow) possessing such a calf,' and by inference, 'a cow that has lost her own calf' so *abhi vāṇyāvatsā*, AB vii 2, and Hiranyakeçi sūtra, in Caland's Pitrmedha-sūtras, p 588, *apivāṇyāvatsā*, Kāuç, twice?, see below, *nivāṇyāvatsā*, ÇB xii 5 1[4] — These possessives are then abbreviated, and we find *abhivāṇyā* at ĀB i 6 8[4] and four times in the Pitrmedhasūtras (see Caland's Index), and *nivāṇyā* at ÇB ii 6 1[6], both words with the same meaning as *abhivāṇyāvatsā*, but coming to it secondarily, and also *vāṇyā* at TB ii 6 16[2], p 676 Poona, glossed by *mṛtavatsā dhenuḥ*, and ĀpÇS viii 15 17, as equivalent of the not quotable *vāṇyāvatsā* – After putting to proper the explanations just given I find them confirmed by Nārāyana to whom I was brought by Aufrecht's valuable note upon his excerpt from Sāyana's comment on AB vii 2 (p 377) Nārā-yana in his comm on AÇS iii 10 17 says *abhivāṇyavatsā nāmā 'nyavatsena dohanīyā abhivāṇyo vatso yasyāḥ sā 'bhivāṇyavatsā abhivāṇyo 'bhivananīya ity arthaḥ* — In Kāuç 82 22 there can be little doubt (cf BR i 347) that we have to read *apivāṇya-vatsām* after *ādahane ca*, and in like manner, at 80 25, *apivanyavatsāyāṃ* with the latter passage is to be compared ÇB ii 6 1[6], which describes the same ceremony, see also Caland, *Todtengebrauche*, 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. ÇB xii 5 1[4] (dead man's *agnihotra*) and Caland, l c p 173, p 20]

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 (*svadhābhis*).

The first half-verse stands in VS [xiii 49] TS [iv 2 10[2]] TA [vi 6, 1] MS [ii 7 17, p 102[14]] as the first two pādas of a verse of which our 30 **c**, **d** above is second half, in all, the first word is *imām* followed in VS MS by *sāhasrām*, in TS TA by *samudrām*, before *çatádh-*, all of course omit the evidently intruded *ákṣitam**, and end **b** with *mádhye*, VS having before it *sarīrásya*, and TS TA *bhúvanasya* Some of

the mss. (including our O [?]Op.R K) have in **d** the false accent *upâsate* The verse exceeds the proper measure of a *triṣṭubh* by the amount of *ákṣitam* in **a** By Kāuç. (86 5), 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 (*sahasracchidra-pātra*) cf Caland, l.c., p 173 The sprinkling is part of the *dhuvana* ceremony, l.c., p 137.] *[The rationale of the intrusion becomes clear, I think, if we compare with our **a**, **b** the first pāda of iv 27 2, *útsam ákṣitam víśvanti yé sádā*]

37. This funeral pile (?*kásāmbu*) [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 P M I) read in **a** *cittám*, as in 14 **a** above The *pada*-text at end of **b** is *paçyata â ita* Some of the mss make a blundering insertion of signs of *kampa* in *mártyo 'yám* in **c** O has at the end *-sámbudham* The comm shows its usual skill in explaining *kasāmbu*, it means *kasāç cā 'mbūni ca, kasa* being by abbreviation from *kikasa*, and = *asthi* ' Kāuç (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 pāda is redundant, and suggests émendation of the closing word [The vs., with its *cayanena citam* and *gṛhān* (cf ÇB as cited below under vs 55), seems clearly to refer to a grave-mound, but the ritual use, with its trench, is in flat contradiction with such reference]

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 *iha citta iha kratuh* as four independent words According to Kāuç (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 (*abhi-trp*) son [and] grandson, yielding to the Fathers *svadhá* [and] *amíta*—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) accent *abhí* in **a** The *abhi* could extremely well be spared, and its omission would make the verse a good *āvṛtāpañkti* [with *triṣṭubh* close in **c** and **d**] According to Kāuç, the next verse is used in the *pindapitṛyajña* while pouring water on the fire (88 23), after the presentation of the *pindas*, and this one while then rinsing the mouth (88 24)

[As to vs 40 see p xcvii, note]

40 O waters, send forth (*pra-hi*) 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 *āpo devīḥ pra hinutā 'gnim etam yajñam pitaro no juṣantām māsī 'mām ūrjam uta ye bhajante te*

no rayim sarvavīram ni yacchantu, and the comparison appears to convict our unintelligible third pāda of being a very gross corruption ⌊Observe that the word preceding *āsnām* ends in *m*, and cf the cases assembled under xviii 2 3.⌋ The comm has no difficulty in explaining 'a sitting refreshment' as "a *piṇḍa* set upon the *barhis*" Both editions read at the end *yachān*, but all the mss save one of SPP's read *yachāt*, the comm has *-ān* The Anukr does not heed that the first pāda is *jagatī* For the ritual application, see under the preceding verse ⌊With **a**, cf 2 4 **d**, above⌋

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 *ghṛtaprīyam* as from *ghṛtá* + *prīyá* ⌊*prītikaram ājyam yasya*⌋ For the ritual use as prescribed by Kāuç 87 22, see under 2 34, one of the verses that accompanies it But the verse is used also, by Kāuç 86 18, at the end of the ceremony of interment on "making the devouring (*saṃkavaka*) fire blaze up" this the comm does not report in his statement of *vaiṣṇava* ⌊Caland appears to be right in thinking that the *prātika saṃindhate* means *saṃindhate saṃkavakam*, 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 *sūtras* immediately following 86 18⌋

42 What stirabout for thee, what rice-dish, what flesh I offer (*ni-pṛ*) to thee, be they for thee rich in *svadhā*, 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 *mánthaṃ* in **a**, both editions read *manthám* The comm again ⌊see under 2 30⌋ notes the technical sense of *ni pṛ* *niparaṇaṃ nāma pitṛyopavītinā parāṅmukhapāṇinā pitṛarthaṃ coddiśadravyasya prakṣepaḥ* By Kāuç 84 6, the verse accompanies an offering of the articles mentioned in the hut (*vimita*) in the preparation for interment of the relics, the comm overlooks this ⌊For the ceremony, cf. Caland, *Todtengebräuche* p 137⌋

43 What grains I scatter along for thee, mixed with sesame, rich in *svadhā*, 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 *iti pūrvā*, instead of *ity ekā*, after the *pratīka* in most of the mss Nevertheless, the two *saṃhitā*-mss of ours (O R) which give it in full, read *udbhṛís* in **c**, the word in 4 26, instead of *ubhṛís*, 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 (?*abhiṣác*) of it, they carry thee to the world of the well-doing

Our reading *abhiṣácas* is an emendation, almost every ms giving *abhiçáčas* (our Op has *abhiṣáčaḥ*, and also one ⌊or two⌋ of SPP's authorities), *-sác-* is of course intended, and the comm gives it SPP's text follows the mss The comm explains *niyāna* as the wagon (*çakaṭa*) on which the corpse is carried to the funeral pile, and the 'forerunners' 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 *vahantu* in **d** The verse is one of the *harinīs* [Kāuç. 80. 35, 82. 31 note] see under I 61 It lacks (in **a**) a syllable of being a full *tristubh* Its second pāda is identical with I 54 **b**

45. On Sarasvatī do the pious call; on Sarasvatī, while the sacrifice is being extended; on Sarasvatī do the well-doers call, may Sarasvatī give what is desirable to the worshiper

46 On Sarasvatī do the Fathers call, arriving at the sacrifice on the south; sitting on this *barhis*, do ye revel, assign thou to us food free from disease.

47. O Sarasvatī, that wentest in company with the songs, with the *svadhās*, 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 I 41–43 [see notes thereon], quoted by *itī tisṛbh* in most mss, but written out by our O R (both accenting *dakṣinā́* in 46 **b**)

48 Thee, being earth, I make enter into earth, may god Dhātar 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 (*sam-bhū*) among the Fathers.

The first pāda is identical with that of XII 3 22, and hence the comm here makes the blunder of reporting this verse as quoted by Kāuç 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 *párāparātā* [p *parāḥparātā*] in **c** is rendered strictly according to its form, as if composed of *párā-para + etr*, 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 *paraḥparatās* (our O gives *-rtas*), and explains it as *duradeçam parāṅmukham ito gatāḥ* The comm also, against *pada*-text and accent, understands *adhā 'mṛtās* in **d** *[Cf p 869, ¶ 7]

49 Start ye (du) forward hither, wipe off that which the portents (*'abhibhā́*) 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 *vásīyas* where nearly all the mss have *vāçīyas* or *vaçīyas* (our M I D, and one of SPP's, *vaçā́yas*, which our text quite unsuccessfully, emends to *vaçā́ya*), SPP admits *vāçīyas* in his text the comm has *vásīyas* According to Kāuç (82 40), the verse is addressed to the two kine (the comm says, the two that have drawn the hearse) the direction is *itī gāvāv upayachati*, it is perhaps intended as a purification of them after the ill omened service which they have performed. In **c** the vocative, *aghnyāu* is an emendation. SPP reading with the mss *aghnyāú*, 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 *ūcus* in **b** without accent. The comm is not ashamed to derive *abhibhās* formally from *abhi-bhū*, and to explain it by *abhibhāvakās* or *dūṣakās* his general explication of the pāda, 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 *bhojanāu* in d as two independent words, and renders *bhojanāu* by *bhojayitārāu* or *pālayitārāu* 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 possibly 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 (*ʾupa-prc*) them living in youth, shall lead these away together unto the Fathers.

According to Kāuç (S2 41, the next rule to that which quotes the preceding verse), the verse accompanies the giving [or receiving comm] of a *dakṣinā* or sacrificial gift of at least ten kine [the comm says one], at the close of the after-cremation ceremonies But this gives no clew 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 *upaprṅ.ati* is obviously an inadmissible accentuation, requiring emendation to *upa-prṅati*, and it is against all rule to accent any but the last of two or more prefixes to the same verb hence *upasampárānayāt*— which accent is given by [two or] 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 Collation Book, O R accent *upasám párā*] Three of our *pada*-mss (Bp Kp D, but D not accented) make the anomalous division *upaçám parānayāt*, the other (Op) has *upaçampárānayāt*, 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 strange reading *yāú váne*, and Op *yāúvaneṣu*, while Bs [O K] also accent *vāú váne*, as do two of SPP's mss (three others *yāuváne*, and only two, with our M I K s m, *yāuvane*)

51 This *barhís* I bring forward for the Fathers, a living, higher one I strew for the gods; that do thou ascend, O 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 *devebhyo jívanta uttaram bharema*, for c d *táttvam árohāso médhyo bhávā* [Poona ed *bhávam**] *yamena tvám yamyà samvidānáh* 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 *bhava*, imperative The comm reads in b *jívan* Neither this verse nor its predecessor is to be called with any reason a *jagatī*, [but 50 c, d and 51 c have *jagatī* cadences] This has the same *pratika*, 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 Kāuç, but the comm. declares the first half of this one to be used as *darbha*-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 Kāuç 80 51, [so also Caland, WZKM viii 368] *[The mss vary between *bhavam* and *bhava* and the I A comm understands *bhava*]

52 Thou hast sat upon this *barhís*, thou hast become sacrificial, let the Fathers acknowledge thee who art departed; collect thy body according to its joints; I arrange thy members with *bráhman*

The reading *yathāparú* in c is an emendation, made alike by both editions,* the comm. has it, but all the mss give *yathāpurú* — which is perhaps not altogether untranslatable: 'according to its muchness' We should expect in b rather *jānan* than another *jānantu* (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 Kāuç 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 25–37 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 *yathāparú* and *paruçás*. I think that *yathāparú* (as against *yathāpurú*) is strongly supported by the sense (much less so by the mss.) of the two Kāuçikan 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 *yathāparuḥ samānoti* (one *-puru*), and Keçava says *yathāparu*, and Bloomfield emends to *yathāparu*, but I am not quite sure that it is necessary, for *yathāparus* 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 *pada*-text and the metrical requirement, the later abbreviated *pṛdhānam* It understands by *parṇa* ('leaf') the tree so called, or the *palāça*-tree, and this may be correct, this tree, it says, owing to its sacrificial quality, is the overlord of trees [Cf the synonyms *brahmapādapa* (in Hemacandra) and *yājñika*, *vipraprīyā* (in Rājanighantu) cf also *brahma vāi palāṭah*, ÇB XII 8 4] It takes *urjás* as a nominative which makes a decidedly easier reading, but is unsupported by Vedic usage elsewhere. Only two or three mss (including our Op) read in c *vidādhat*, the rest *vidadhat* (and the *pada*-mss *vi-dadhat*, which is absurd [cf note to XIII 3 17], but rather indicates that the word was correctly viewed as a participle), and SPP. accepts *vidadhat*, p *vi-dadhat*, because the comm supports the majority of the mss. by understanding *vi dadhat* The true reading is, beyond all reasonable question, *vididhat*, as our text gives it The meter seems to be viewed by the Anukr as 10 + 11 8 + 11 = 40, it is rather too irregular to merit a name Its use* in Kauç (86 6) follows that of vs 36 above, it accompanies the laying of middle-foliage (*madhyamapalāçās*) down upon the offering dishes the comm says, more explicitly, upon the nine dishes spoken of in vss 16 24, and also upon the perforated plates (*madhyapalāçapatrāṇi ācchādayet*). Keçava's explanation corresponds closely with this

*[The *palāça* has ternate leaves, from 8 to 10 inches long Roxburgh *Flora Indica*, p 540, Calc ed 1874 By *madhyama parṇa* or *palāça* 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 10[1], *madhyamena parṇena juhoti sruṅ ghy eva* cf also Sāyaṇa on TS I. 8 6, p 1167, Poona I am indebted to Caland's excellent paragraphs on this subject, ZDMG lii 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 (*gam*) the overlordship of the foods, — him praise ye, all-befriended, with oblations, may that Yama make (*dhā*) 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 *bhāgás* by *sambhaktā*, and *ūrjás* by *annasyā 'sthisaṃtpasthāpitacarulaksanasya, yamas* being the implied subject, then the 'stone' is the one used to cover the same *annāni* or *caravas*. A couple of our mss (O R) and one of SPP's read in b *áçvā 'nnām*; several (including our O.Op.R) have *ádhipatyam*. Some of ours (O.R K) and three of SPP's leave *jagāma* without an accent, which seems better, and is implied in the translation. One of SPP's gives *bhāgám* in a. In Kāuç (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 *viçvamitrās* in this verse without accent, on the authority of two of our mss. (Bp.M); all SPP's give *viçvámitrās*, p. *viçvāmitrāḥ*, 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 Viçvāmitras 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 (*mānava*) scattered (*vap*) a dwelling (*harmyá*) 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 *hārmyám* in a and c, and *evám* in c; and for d *yáthā 'sāma jīvaloké bhūtayas*, 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 *ásatas*, save one of SPP's, which follows the comm in giving *ásata*, as is read in both editions — in ours, purely as an emendation The comm makes no difficulty of taking *ásata* as = *vyāpta*, and explaining "that ye my relatives may be numerous", but that would be *ásatha*, and *ásata* has no grammatical standing of any kind, and hence is to be rejected. The comparison with TA at least shows that the pāda is corrupt The comm foolishly divides *evāvapāmi* in c into *eva āvapāmi* Three of our *pada*-mss (not Op) most absurdly divide *áva-pan* in b, it is strange that SPP reports nothing of the kind from his authorities By Kāuç (86. 11) the verse is used next after 2. 50 etc, with the direction *iti samçrítya* ('on finishing the pile'?); the comm says that with it they are to divide (*kuttay*) 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 *sarvāusadhi*" (hence, perhaps, the use of *vap* in the verse, as they are strewn in). [but cf Caland, *Todtengebrauche*, p 149]

[On *samçrítya* (?) and *kuttayeyus* — Kāuç 86 10 reads *idam id vā u na* (xviii. 2 50) *upa sarpa* (3 49) *asāu hā* (4 66) *iti cinvanti* Sūtra 11 continues *yathā yamāya* (4 55) *iti samçrítya* Upon 10, Keç says *çilābhir* ('çalākābhir?) *vasamābhir istakābhir vā prasavyam cinvanti çmaçānam* And the AV comm, in giving the ritual for 2 50 (p 115) and 3 49 (p 161) and 4 66 (p 233), says *çmaçānadeçam vasamasamkhyākābhih çalākābhir istakābhir vā prasavyam cinuyāt*, 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 *çalākābhir istakābhir vā prasavyam citam çmaçānapradeçam kuttayeyuh* — In all these passages, *çmaçāna* or *çmaçāna-deça* or *-pradeça* must mean the mound which they heap (*ci*) over the buried bones: cf. ÇB xiii 8 1' *athā 'smāi çmaçānam kurvanti, grhān vā prajñānam vā* ('or as a monument'), and Harisvāmin's comment, p 1017[15], *çmaçānam prasiddham asthi-samraksa-vāstu*, the mound is, as with us, not quite knee-high, ÇB. xiii. 8 3[12], *adhojānu* — The meaning of our comm on 4 55, accordingly, seems to be 'after the mound has been heaped up

(*citam*), they should pat (*kuttay*) it with splints of wood or with bricks, [going around it, as they pat it,] to the left' — If this be right and if *kuttay* is the comm's version of the word after *iti* in *sūtra* 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 *samsthāpya*, but *saṃçnathya* is much nearer to the meaning of *kuttay* and also to the probable intention of Bl's mss, and I would accordingly read *samçnathya* in place of the printed *samçrityа* Root *çnath* means 'thrust, push,' in their ordinary and in their obscene senses, and here, with *sam*, 'to make [the mound] compact or firm by striking or beating or patting,' as a modern gravemaker pats the mound with his spade to give it shape and firmness]

56 Wear (*bhīr*) thou this gold, which thy father wore before, of thy father, going to heaven (*svargá*), do thou wipe off the right hand

The majority of mss read *pitus* in c, some *pītus*, and hardly any (of ours, only Op) *pitúr* Many of ours have *mrdhīhi* in d see Prāt 1 94 and note The comm. strangely gives *piprhi* [cf xiii 1 1, note] in a (though *abibhar* in b[1]) According to Kauç 80 46, 47, the first half-verse is used as the manager takes with the right hand some gold worn by the deceased, smears it with ghee, and passes it to the eldest son, the second half-verse, as he makes him wipe off his (of course, the father's) right hand, the comm states it thus "with the first half he makes the oldest son heat (*ādīpayet* as if the comm. read in Kāuç *ādīpayati* instead of *ādāp-*) in the fire gold found in the hand of the deceased; with the other half the son should wipe the deceased's hand."

57 Both those who are living and those who are dead, those who are born and those who are worshipful — for them let there go a brook of ghee, honey-streamed, overflowing

We had the second half verse above as 3 72 c, d, only with *çatádhārā* instead of *mádhudhārā* The mss are again at variance as to the accent of *kulyā*, and the majority also accent *madhudhārā*, as if they had *çatadh-* in mind [cf end of note to 1 42 above] *Yajñiya* is a queer antithesis to *jātā*, and the comm reads instead *jajñiyā*, explaining it as *jajñiṃ utpattiṃ yānti gacchanti* that is, *jajñi* + root *yā* ' The comm also understands in d *madhudhārās* as object of *syandatī* 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 *jantyāḥ* (it ought to be *jantvas*), offers in c the curious corruption *dhārayitum* for *kulyāt 'tu*, [and accents *mádhudhārā* in d] The schol. add the verse to 56, as used by Kāuç 80 46 the Kāuç uses it twice with 3 72 see 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

58. There purifies itself the conspicuous bull of the prayers, the sun of days, lengthener out of dawns, of the sky (*dívi*), the breath of the rivers hath made the jars to resound loudly, entering Indra's heart with skill

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 *sómo áhnah pratarītó 'sáso dravāh*, in c, *krāná* and *arusáyat*, in d, *hárī* and *manīṣíbhis*, with this SV in general agrees, but has, with AV, *áhnām* and *usásām* in b, and *acikradat* in c; it is peculiar in reading *prāṇā* (p *pra vāṇā*) at beginning of c, a corruption, doubtless, which is carried out to greater intelligibility in our *prāṇās*. The

AV. corruption, of both sense and meter, in b, *pratārtīd us-*, supported by the *pada*-reading *prastārītāḥ*, is very strange, of our mss., only three (O R., supported by Op *-tā · ut-*) have the correct *-te 's* , of SPP's, according to his account, about half support *-te 's-*, and he accordingly admits that reading into his text, we ought to have done the same by emendation. ⌊For *hārdim āvṛṇān* (p *āvṛṇān*) *man-*, the comm reads *hārdima . . avṛṇat . 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 *vasatīvarī* waters ⌊He says, p. 224[21], *uktā mattināṃ ityādīnāṃ tisṛṇām* (vss 58, 59, 60) *pitṛmedha eva kāṇḍokto viniyogo 'nusaṃdhevaḥ*, which is not clear to me should it be *pitṛmedhakāṇḍa evokto?* ⌋

59. Let thy sparkling (*tveṣá*) smoke cover, being in the sky, extended bright; for thou, O purifier, shinest like the sun with luster, with beauty (*kṛpā́*)

The verse is RV vi 2 6 and SV i 83, both read *rnvati* in a. ⌊In b, SV combines *dívi sán ch-* cf. *dívi sádn ch-* at xviii 1 12⌋ The comm explains *kṛpā* as = *kṛpayā* or *stutyā* Vāit (6 11) uses the verse, with others, in the ceremony of establishing the fires

60 Soma (*índu*) verily goes forward to Indra's rendezvous, the comrade does not violate (*pra-mī*) 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 ayāsīd índur* and *nṛ́kṛtām*, in b, *saṃgíram*, in c *yuvatíbhis* and *arṣati*, in d, *śatávāmnā*, SV. (i 557, ii 502) agrees with RV except in the last item, having, like our text, *-yāmanā* ⌊The meter shows that it is to be pronounced *yāmanā*, whichever way it is written cf JAOS x 532⌋ Our *nṛkṛtim* is hardly better than a corruption of the RV reading, but the comm understands it as Indra's "belly" (*jaṭharalakṣaṇam sthānam*), and supports his opinion by quoting RV iii 35 6 *Saṃgirās*, in b, is understood in the translation as *saṃgíras* (which is read by two or three mss, including our O), the former being unintelligible, the comm gives two explanations, both implying the accent *-gi-*, one from *saṃ gṝ* 'agree,' the other from *saṃ gṝ* or *-gil* 'swallow down,' thus finding in the verse another "belly" (*saṃgiras = saṃgiram = udaram*) Our text of c spoils both the meter and the connection, making the line render very lamely the comm reads *yóṣā*, and takes it as an instrumental (like *yuvatíbhis*) in d he has the RV SV reading The metrical definition of the Anukr is worthless ⌊The RV verse is a good *jagatī*, 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 (*áva*) those that are dear; having own brightness (*svábhānu*), they have praised, inspired, youngest, we implore

The verse corresponds to RV. i 82 2 a–d, and is found also in other texts SV i 415; VS iii 51 TS. in i 8. 5[2], MS in i 10. 3 All these agree in reading in c *priyā́s* for *priyā́n*, and, for d. *vípra nāvasthayā matí*, and they add a fifth pāda, a refrain, having nothing to do with the meaning of the verse. A majority of the AV

mss. (including our M.O Op R.K D) read *áva 'prıyā́n* (p *áva : aprıyā́n*), and this is perhaps the true Atharvan text (though the accent, in that case, should be *áva 'prıyān*), and defensible on the ground of sense, our last pāda is nothing but a senseless corruption In Kāuç (88. 27) the verse is used, next after vss 81 ff,* in the *pindapitryajña*, with the direction *ity uttarasicam avadhāya*, the comm paraphrases this to mean that one is to perform an additional sprinkling (? *uttarapariseka*) next after the worship (*upasthāna*) of the *pindas* For the application of the verse to the Fathers, compare TB II 6. 3², *áksan pitárah. amīmadanta pitáyah*, etc , [also Sāyana's comm on TS I. 8. 5², Poona ed , p 1159] *[It is to be noted that in the *pindapitryajña* of the VS. (II 31), *amīmadanta pitarah* etc comes just before the verses corresponding to our vss. 81–85] [ÇGS , I 15, prescribes the RV verse for use when the bride greases the axle of the wedding-car is this because of the resemblance of *aksam* ('axle') to *aksan* (root *ghas*) ?'] [See p lxxix]

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 pāda 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 pitarah somyāso gambhīrebhih pathibhih purvyebhih*, and as second half-verse it has our 3 14 **c, d** HGS has *ā yāta pitarah somyā gambhīrah* (misprint for *-rāih* ?) *pathibhih pūrvyaih* with an altogether different **c, d** We should prefer *somyāsas* unaccented, both in this verse and in the next, but no ms so reads The comm. has in **c** *dadhata*, which he pronounces the same as *dhatta* In Kāuç , in the *pitrmidhāna* ceremony, the verse accompanies (83 27) the bringing of the bone-relics, before sunset [into the hut Keç] and it is followed (83 28, 29) by I 52 and 2 29 then, in the *pindapitryajña* (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 *barhis* spread for the purpose of giving the *pindas* In number of syllables, the verse answers to the description of the Anukr (9 + 10 11 + 11 = 41) [The MB reading makes a rectification of the meter at the beginning of **b**]

63 Go away, O Fathers, delectable, by profound roads that go to the stronghold (*pūryāṇa*), 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 *ā́yāta* in **c** into *ā́ ayāta*, both editions make the necessary correction the comm also understands *ayāta* In **d**, some of the mss make great difficulty over *átīrṇa*, reading also [*anuna*,] *atnuna*, *antuna*, *atnun*, and the comm gives as a compound *havir atnun* , but our O R D , and the majority of SPP's authorities, have the correct reading , as does also HGS in its corresponding verse [II 13 2] HGS [spoils the meter of **a** by modernizing *somyāsas* to] *somyāc*, reads in **b** *pūryāyāh* , [and begins **c** with *atha*] The first half-verse occurs also in MS I. 10 3 and AÇS II 7 9 MS makes nearly good meter of it, reading *pāre 'tana pitarah somyāso gambhīrébhih pathibhih pūrvébhih* (which should evidently be emended to *pūrvyébhih*) . AÇS differs from this only by having at the end *purvyebhis* (with K and Kap S , as pointed out by Schroder) Prāt III 83 quotes the word *pūryāna* Kāuç uses the verse in the *pindapitryajña* (88 28), next after vs 61, in dismissing the Fathers after their feast of *pindas* 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 (*svargá*) with [all] your limbs

HGS. has (III ii 11 1) an analogous but quite different verse: *yad vah kravyād añgam adahat lokān ayam pranayañ jātavedāh tad va 'ham punar ā veçayāmy aristāh sarvāh añgaih sam bhavata pitarah* Most of our mss (all except O Op.R), but, by his account, only one of SPP's, leave *ayahāt* in **a** unaccented, on the other hand, all without exception accent in **d** *pitáras*, which SPP accordingly admits into his text, but our emendation to *pitaras* 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. Kāuç. uses the verse (88 5) in the *pindapitryajña*, next after vss. 74, 78, to accompany an offering of rice-grains with the stirring-stick (*sāyavana* [that is, *sāyavana* SPP's *sāmyavana*, p 2334, does not seem right]) [As 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.*, I 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 **b** *upavándyas*, and the latter accordingly adopts it in his text. the root *vand* does not appear to be anywhere else combined with *upa* The line reads like a kind of echo of RV. iv. 54 1 [TB III. 7 134] The verse is the last one quoted in the *pindapitryajña* by Kāuç (89. 14), to accompany the withdrawal of the "extended" fires [By "extended" I suppose W means the technical *pranīta* (cf comm, p. 2336) The words of Kāuç are *agnim pratyānayati* the ceremony seems to be the same as that prescribed by ÇB at II 4 2[24], *punar ulmukam api srjati*, and by ÇÇS. at IV 5 9, *ulmukam agnāu krtvā*]

66 Thou yonder, ho! hither thy mind! as sisters (*jāmí*) a *kákutsala*, do thou cover him, O earth.

The translation implies the evidently necessary emendation to *ásāu* in **a**, both editions give *asāú*, because this is read by all the mss, the comm understands the word as a vocative, it also reads the interjection as *hā*, while the *pada*-text gives *hāí* It further glosses *jāmayas* [alternatively] with *bhaginyas*, and reads *kakutsthalam*, explaining it as *pradhānāvayavapradeçam*, and paraphrasing with *putrādīnām çirahprabhrtīny añgāni çītātapavātanir āranāya*. The Pet Lexx conjecture *kakutsala* to be a pet word for a little child We had the third pāda above as 2 50 **d**, 51 **d**, and 3 50 **d** Kāuç 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 (*çumbh*), I make thee to sit in the world where the Fathers sit.

The first phrase is VS v 26 f, which, however, reads *çúndhantām*, Āp VII 9 10 has *çundhatām lokah pitrsadanah* [For variants as between *çundh* and *çumbh*, cf. notes to VI 115 3, XII 2 40, 3. 13, 21, 26, XVIII 3 56]

68. Thou art the *barhís* of them that are our Fathers.

The metrical description of the Anukr. implies the reading *yé asm-* In Kāuç. (87. 27) the verse is used with I. 51 etc (see under I 51) in connection with the strewing of *barhis*

69 Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we in thy sphere, O Āditya, 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 Kāuç (82 8), it is used in the ceremony of the first day after cremation (next before 3 56), with the direction *iti jyesthah*, 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 (*snānam kuryuh*)

70 Release from us all fetters, O Varuṇa, with which one is bound crosswise, with which lengthwise, so may we live hundreds of autumns, by thee, O king, guarded, defended

The rendering of *ramāmé* and *vyāmé* in b is far from certain cf IV 16 8 The comm explains *samāmo nāma vyāmasamjñitaprade(āt samkucitaḥ yamānako deçah samnihite pradeçe dure pradeçe ce 'ti yāvat* Two of our mss (O R) and one of SPP's read *samāne*, and two or three of the latter have *badhyate*, without accent Nearly all, again, read *çatádam* in c (our O R p m [and one of SPP's] *-das*), and SPP admits *çatádam* into his text, our *-dām* is an emendation, and a necessary one, unless we take instead *-das*, as in apposition with *çatā́ni* The comm makes no difficulty of reading *-dam*, 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 *rā́jan* The comm points out that *rā́ksamānās* is for *rā́kṣya-*, which is altogether probable, considering how easily a *y* is lost after *s* or *ç*. The first pāda is identical with VII 83 4 a All the *pada*-mss except one of SPP's read *gupitā́* instead of *-tā́h* The comm directs the verse to be recited for good fortune evening and morning at the end of the *daçarātra* in the *pitrmedha*

71. To Agni, carrier of the *kavyás*, [be] *svadhā* [and] homage

72 To Soma with the Fathers [be] *svadhā* [and] homage

[Verses 71–87 are prose, except vs 75, with regard to which see p 869, ¶ 5] These verses [71, 72] are found, in reversed order, in AÇS II. 6 12 In VS II 29 a, b, are found both, but with *svā́hā* in place of *svadhā́ námah*, and the same in ÇÇS IV 4 1 and GGS. IV. 2 39, except that in the latter *svāhā* precedes the datives VS accents *pitrmáte*. [See also under vs 74] In Kāuç 87 8, vss 71–74 are combined in alternation with vss 78–80 to accompany in the *pindapitryajña* 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 Vāit (9 8) in the *sākamedha*, and I suspect (see p. 869, ¶ 7) that the *sūtra* intends vss 72 and 73 also to be thus used cf also ĀpÇS. VIII 13. 15, 16.]

73 To the Fathers with Soma, *svadhā́* [and] homage

74. To Yama with the Fathers, *svadhā́* [and] homage.

For the ritual use of these verses see the preceding note [Parallels of our vss 72 and 74 and 71, and in that order, recur at MGS ii 9 13 cf the *prattikas* in Knauer's Index, and also under *pitṛbhyas*, p 152.]

75 Here is *svadhā* for thee, O great-grandfather, and for them that are after (*ánu*) thee.

76 Here is *svadhā* for thee, O grandfather, and for them that are after thee.

77. Here is *svadhā* for thee, O father

Passages analogous with these three verses are found in a number of other texts TS i 8 5¹, AÇS ii 6 15 Āp i 9 1 (cf. also viii. 16 6, xiii 12 9), ÇÇS iv. 4 2, GGS iv 2 35, ÇB ii. 4 2¹⁹ forbids the use of *yé ca tvā́m ánu*, and KÇS 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 *tátas* instead of *tata*, half of SPP's do the same In Kāuç 88. 11 the three verses (doubtless only the *prattika* of 75 is quoted, the comm says the three) are used on setting down three combined (*saṁhata*) *piṇḍas* on the *barhis*, and Vāit (22 22) employs them similarly in the *agnistoma* Though 75 is easily read as two *anuṣṭubh* pādas, the Anukr allows it only 15 syllables, refusing to resolve *tu-ā́m* here, as it also refuses in 76 [Vs to vs 75, see p. 869. ¶ 5.] [Apropos of *tata* and *tāta*, the comm cites ĀÇ i 3 3, and Sāyana, in his comment on that passage gives two little tales about Prajāpati's early linguistic ventures which remind us somewhat of the beautiful βεκός story as told by Herodotus in the beginning of Euterpe.]

78 *Svadhā* to the Fathers that sit upon the earth

79. *Svadhā* to the Fathers that sit in the atmosphere.

80. *Svadhā* to the Fathers that sit in the sky (*dívi*)

These verses are found also in Āp i 9 6, and in GÇS iv 3. 10 GGS has *pṛthivīsadbhyas* [and *antarīkṣasadbhyas*], both combine *pitṛbhyo 'ntar-*, and our O R K, with half of SPP's authorities, do the same, the Anukr implies *-bhyo antar-*, but that proves nothing For the ritual use, see under vss 71, 72 above Both Āp 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 (*ūrj*); homage, O Fathers, to your sap

82 Homage, O Fathers, to your terror* (*bhā́ma*), 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, *svadhā* 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. 3 10⁸, MS i 10 3, K ix 6, ÇÇS iv 5 1, AÇS ii 7 7, Āp 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. 20)

they accompany in the *pindapitryajña* the reverence (*upasthāna*) paid to the Fathers, being then followed by vss. 61 and 63. *[That is, 'to your terror-inspiring fury']

86. They who are there, O Fathers — Fathers there are ye — [be] 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 *pitaras* [accentless] in 87 and the first time in 86, and the omission of *yé* after the second *pitáras* in 86: the latter is made also in our text, while SPP reads, with the mss, *yé 'tra pitárah pitáro yé 'tra yūyám sthá* As to the accent of the *pitarah pitaro* in 86, the mss. 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 *yé* is much more serious, but seems demanded by the sense, and by the analogy of 87 Similar passages are found in [TS III 2 5⁶,] TB I 3 10⁸⁻⁹ [like TS], and ĀĀS IV 5 1 (the latter nearest like our text *ye 'tra pitarah pitarah stha yūyam tesām ā-sthā bhuyāstha ya iha pitaro manusyā vayam tesām ā-sthā bhuyāsma*), compare also MS I 10 3 and ĀĀS II 7 7* All our mss save one (Op), and most of SPP's, leave *stha* in 86 unaccented: this non-accentuation so far as it goes, favors the omission of *yé*. *Bhūyāstha* is a grammatically impossible form, and should be emended to *-sta*, which is read by [TS and] TB in the corresponding passage, ĀĀS, as has been seen, gives *-stha* One of SPP's mss has *bhuyāsta* In 87, most of the mss. insert an *avasāna* after *smah*, and SPP follows them, it is of course senseless, unless we use one also after *stha* 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 *smo asmán* or *smo 'smán* since it has omitted the *avasāna*-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 ĀĀS The TS passage agrees with the TB passage, save that TS has *yé 'smin loké* for the very bad *yé 'smin loke* of TB]

†[We ought, I think, in fact to read with SPP an *avasāna* mark after *smah* in vs 87, not only as being abundantly supported by the mss 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 *avasāna*-mark after *stha* in vs 86, it is printed in neither edition, but appears to be well warranted by the authorities of both]

[The TB passage, at I 3 10⁸, with the *avasānas* as printed in the Poona ed is: *ya etásmin loké sthá* (8) *yuvmáms té 'nu | té 'smin loké | mám té 'nu | ya etásmin loké sthá | yūyám tésām ā-sthā bhūyāsta | yé 'smin loke | aham tesam ā-sthā bhuyāsam* — This passage and its analogues have been discussed in two papers by Hohtlingk, *Berichte der sachsischen Gesell*, sessions of July 8, 1893, and May 2, 1896 In the first, having the TB passage before him, he proposed to read, in place of the first *sthá* the word *syúh*, and to begin the first apodosis with it, and to delete the second *sthá* In the second, having our AV. verses before him, he ascribes the false ending of *bhūyāstha* of 86 to the correct preceding *stha;* and, on the other hand, the false *sma* of 87 to the correct ending of *bhūyāsma*. The false *sma*, however, is — as we have seen — to be

printed *smo* or *smah* (cf. *Index*, p 41 b). Moreover, he suspects that the second *pitaras* of 86 may be a corruption of *páretās* ('mortuistic vos estis') this would be an easy corruption in *nāgarī*, but I do not feel that *páretās* offers a better antithesis to the *jīvās* of 87 (ÇÇS *manuṣyās*) 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 *bhūyāstha*. reading Dīgha Nikāya on the day of writing the above note, I observed at ix. 7, line 5. the phrase *saññā uppajjanti* etc., 'ideas arise,' and then in the very next sentence, *ekā saññā uppajjanti*, 'a single idea arise,' with plural verb-ending, albeit the *ekā* makes the breach of common concord most manifest and some mss indeed read *uppajjati*. For the like error, see xv 7. 3 cf. also notes xiv 2 59, xviii 3 47 ⌋

⌊ The MS passage, p 143⁶, is *esā́ yusmā́kam pitarah · imā́ asmā́kam · jīvā́ vo jīvanta[h] ihá sántah syāma* — The AÇS, p 125 end, reads · *etā yusmākam pitarah imā asmākam jīvā vo jīvanta iha santah syāma*. To this, Gārgya, in his *vṛtti*, adds *itikāvādhyāhāreṇa sūtracchedah santah syāmeti mantrah pathitavyo vaikāsam varjayitvā* — The *etās* and *imās* seem to refer to *svadhās* (cf ÇÇS as above. *yā atra pitarah svadhā, yusmākam sā ya iha pitara edhatur, asmākam sah*); and the *esā́* of MS appears to require correction to *etā́* p *etā́ḥ* ⌋

88 Thee, O Agni, would we kindle, full of light (*dyumánt*), O god, unwasting; as that very wondrous fuel of thine shall shine in the sky (*dívi*), bring thou food for thy praisers.

The verse is RV v 6 4, and occurs also as SV 1 419 and II 372, and in TS iv 4 4⁵ and MS II 13 7 All these agree together throughout, reading in **a** *te agna idh-* for *tvā 'gna idh-*, and in **c** *syā́* for *sā́* SPP reads in **c**, with the comm., *yád gha*, and makes no note upon it, implying that his mss. have the same, ours, however, give *yád dha* (p *yát ha*), in accordance with the other texts All the mss put an *avasāna* between **d** and **e** ⌊i e after *dyávi*⌋, and the Anukr supports it, whence SPP has it in his edition; we left it out as being uncalled for, and wanting in the parallel texts. For the use of the verse in Kāuç 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 (*dívi*), they find not your track, O golden-rimmed lightnings know me as such, O firmaments (*ródasī*).

The verse is RV 1 105 1 and also SV 1 417 ⌊Trāita Sāman⌋, and its first two pādas are VS xxviii 9o **a**, **b** it is quoted by *prattka* in GB 1 2 9, ⌊pāda **e** is refrain all through the RV hymn, save in the last, the 19th, verse⌋ Both RV and SV read in **d** *vidyutas*, as vocative, and the AV mss. are divided between that and *vidyútas*, SPP has the former, which is to be preferred The comm repeats the story of Trita and his two brothers, as "told by the Çatyāyanins," in almost precisely the same words as those in which it is given in the commentator's introduction to RV 1 105. ⌊Oertel gives a summary thereof, and also the corresponding passage, JB 1 184, text and version, JAOS. xviii p 18–20 ⌋ ⌊The comm quotes the verse as applied in a *mahāçānti* called *vārunī* in the Nakṣatra 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 *ekonanavatiç cāi 'va yamesu vihitā rcah* cf. pages 814 and 869, ¶ 4, note 1 ⌋

⌊Here also ends the thirty-fourth *prapāthaka* ⌋

Book XIX.

[Supplementary hymns.]

[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 Pañcapatalikā and the Prāti-çākhya, and to the Kāuçika and Vāitāna 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-gleanings cf hymn 1 with i 15; h 18 with iv 40, h. 34 with ii 4, and especially 34 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 *trín nákans* 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 *yásmāi . . yacchati* at 32 2, where not a single one has the absolutely necessary *yáchati* 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 ¶ 2]

[**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

see SPP's notes on pages 410 and 460 and especially 543, and W's note on hymn 68, and observe, for example, the wild resolution of *vármā sīvyadhvám* as *várma : asi sīvadhvám* at 58 4 The corruptness of the text made Whitney doubt (in 1862 · see his Prāt, p 581) the existence of a *pada-pāṭha* — **Second,** book xix is entirely ignored by the Pañcapaṭalikā or Old Anukr , as is stated also by SPP in his Critical Notice, vol 1, p 24. — **Third,** "to the apprehension of the Prātiçākhya the Atharva-Veda comprehended only the first eighteen books of the present collection" so Whitney, Prāt., p 581, cf his Index of passages referred to by the AV Prāt, p 600 c, and especially his notes to Prāt II 67 c and II 22 ⌋

⌊**Relation of book xix to Kāuçika.** — The sūtra-citations do not imply recognition of the text of book xix. as an integral part of the *saṃhitā*. — Bloomfield has made a critical separation of the more original *vidhāna*-matter from the *grhya*-matter in the text of Kāuçika, and styles the former "Atharva-sūtra" or "Vidhāna-sūtra" see his Introd. to Kāuç., p xxvIII, and his essay in *Gottingische gelehrte Anzeigen*, 1902, p. 489 His Vidhāna-sūtra comprehends the text of Kāuç 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 *vaçāçamana*, and excepting the *vaçāçamana* itself (43 21 to 45 19) that is, his Vidhāna-sūtra 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 "Vidhāna-sūtra" (whether by *pratika* or by technical designation or in *sakalapātha*) which is also to be found in book xIx, with the single exception of *práṇa prāṇám* † In the second place, disregarding the verses cited by technical designation (the "*jīvās*-verses", see below) and those which are cited in full and by *pratika* besides (33 3, 52. 5; 72. 1 see below), it appears that there are in the entire text of Kāuçika only six *pratikas* which might seem at first blush to imply the recognition of book xIx as part of the Atharvan text by Kāuçika. The six *pratikas* cover some eleven verses Including with them a seventh *pratika*, *devásya tvā*, I give them in tabular form

6 37	*tvám agne vratapā́ asi* (xIx 59 1–3)	[Dārila, in full, RV MS TS VS]
45 17	*kā́mas tád ágre* (xIx 52 1 ‡)	[RV TB TA]
68 29	*kā́mas tád*	
57. 26	*ágne samídham ā́hārsam* (xIx 64 1–4)	[Daç Kar, in full, AGS PGS ÇGS HGS GGS MB]
66 1	*tā́n ma āsán* (xIx 60 1)	[TS TA PGS]
91 3	*dyutó 'hám* (xIx 51 1)	[?]
	devásya tvā savitús (xIx 51 2)	[Passim]
139 10	*átyacasaç ca* (xIx 68 1)	[Daç Kar, Ath Paddh, Keçavī]

The place of citation in Kāuçika 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 delimitation of the Vidhāna-sūtra differs slightly from Bloomfield's as given in the places just cited · it has been revised with the help of a friendly note from him.⌋ †⌊The verse *práṇa prāṇám* (xIx. 44. 4) is cited at 47. 16, which is a part of Bloomfield's "Vidhāna-sūtra," and seems to have been overlooked by him at p xxxI ⌋ ‡⌊Keçava (on 6 37) and Dārila (on 45 17) understand the whole AV hymn of five verses as intended by *kā́mas tád* ⌋

⌊**Citations by pratika** — The three phrases, (1) *devásya tvā savitúḥ prasavé* and (2) *açvínor bāhúbhyām* and (3) *pūṣṇó hástābhyām*, are unvaried as between the AV text and the citations by Kāuç (in full at 2 1 and 2 21 and 137 18 the citation at 91 3 is

by *pratīka* with *dyuto 'ham*) and by Vāit. (in full at 3. 9) what follows *hástābhyām* is, at Kāuç. 2 1, *agnáye jústam nír vapāmi* (as at TS 1 1 4²), at 2 21 and in Vāit., it is *prasūtah praçīsā parístrnāmi* (Vāit *pratigrhnāmi*), and at 137 18 it is *á dade* (as at TS. 1 3 1¹ and very often), while AV XIX differs from all these in adding *prásūta á rabhe*. The phrases are of such extremely frequent occurrence (see introd. to h. 51) that they may be called a commonplace of the *sūtra*-literature, and, as W. intimates, the *pratīka*-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 Vāit. The case is a typical and striking one. Of the same type are the hymns *tvám agne vratapá asi* and *ágne samídham áhārsam*, both of which, besides, are given by the scholia in *sakalapātha*. For the rest, so far as any necessary connection with book XIX is concerned, *vā́ñ ma āsán* and *kā́mas tád* and *dáyacasaç ca* may fairly be regarded as *kalpajā mantras*. Only for *dyuto 'ham* am I unable to point out occurrences elsewhere than in book XIX, but it may be noted that the comm., at p. 499⁴, takes *dyuto 'ham* and the immediately following *devásya tvā* as one *sukta* of sacrificial formulas, *yajur mantrātmakam suktam*.]

[**Citations by technical designation.** — Thrice in the text of Kāuç. (at 3 4, 58 7, 90 22), as also once in Vāit. (at 1 19), we meet the prescription *jīvābhir ācamya*. The "*jīvā́s*-verses," says Dārila (on 3 4), mean "four verses beginning with *jīvā́ stha*." They are associated, both at Kāuç. 3 4 and at Vait. 1 18 19 as well, with other *sūtra*-material, and in particular also with the five *prapads* (which are called in Vāit. *prapadānas* and which Dārila characterizes as *kalpaja*) 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 *sakalapātha* both in text and in scholia, if taken in connection with the mode of citation (by a technical name and so without *iti*), does not appear to be inconsistent with this view.]

[**Citations in sakalapātha.** — 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 (*sakalapātha*): these are 59 3 = 33 3 and 44 4, and 52 5 and 72 1. As to the first of the five, *á devā́nām áp panthām aganma*, cited at 5 12, Bloomfield has already remarked in his note that the *sakalapātha* shows that it is regarded as coming from some other source than our book XIX., and it is in fact not infrequent elsewhere (RV. MS. TS. ÇB.), moreover, it is a part of the same group as *tvám agne vratapā́ asi*, of which group, as already noted, Dārila (on 6 37) gives the *sakalapātha*. The verses *tvam bhūmim* (cited in full at 2 1 a later citation, at 137 32, is naturally by *pratīka*) and *prā́ṇa prāṇā́m* (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 *kalpaja*. Finally, there remain the cases of *yát kā́ma* and *yátas kóçāt*. These are peculiar in that they are cited at 92 30 and 139 25 by *pratīka*, and immediately thereafter (at 92 31 and 139 26) in *sakalapātha*. cf. Bloomfield's Introduction, p. XXIX. The verse *yát kā́ma* is found at XIX 52 5, and *yatás kóçāt* at the end of the book, and neither elsewhere.]

[**Relation of book XIX to Vāitāna.** — Still less than Kāuçika, does Vāitāna imply by its citations a recognition of the text of book XIX as an integral part of the *samhitā*. — In all Vāitāna there are only seven sūtras (Garbe gives five) that cite passages occurring in book XIX: they are Vāit. 1 18 and 19, citing the *apratiratha* hymn and the "*jīvā́s*-verses"; 3 5 and 19 12, citing *á devā́nām*, 3. 9, citing *devásya tvā*, 28 14, citing *yád agne yā́ni kā́ni cit*, and 37 19, citing *sahásrabāhus*. Of these, the *devásya tvā*, the "*jīvā́s*-verses," and the *á devā́nām* are cited also by Kāuç. and have already been sufficiently discussed. Of the remaining three, the *purusa* hymn (*sahásrabāhus* · XIX 6)

appears also in RV.VS.TA.SV.; and the verse *yád agne yáni káni cit* (xix. 64. 3) is common to RV., and to the Yajus texts, MS.K.Kap.TS.VS.; while the *apratiratha* hymn (*āçúḥ çiçānaḥ* xix 13 2 ff.) is found in RV. and the Yajus texts just named and in SV. also.]

[**Divisions of the book** — The *prapāthaka*-division is not found in this book, having ended with book xviii., nor does any decad-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 *anuvākas*. If the verses numbered 455, a precisely even division would give 65 to each *anuvāka*, and it appears that the division aims in general to make each *anuvāka* as nearly of that length as may be without breaking hymns; but hymn 20 is put into *anuvāka* 2 rather than 3, because it forms a subject-group with hymns 17–19, for a like reason the limit of *anuvāka* 4 is set after hymn 33 and not before it, and that of *anuvāka* 5, after hymn 45 and not before it. A tabular conspectus follows:

Anuvākas	1	2	3	4	5	6	7
Hymns	9	11	6	7	12	9	18
Verses	59	72	65	68	74	63	55

Sum, 456 verses. Several mss. 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 mss. insert RV. i. 99 between our 65 and 66.]

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1. With an oblation for confluence.

[*Brahman* — [*tri-am*] *yājñikam*, *caturamasam* *ānustubham* 1, 2 *pathyāpurhatyādu*, 3 *pāṅkta*.]

The hymn is found also in Pāipp. xix. (the order of vss. 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 (Kauç. 19. 4, and Naks. k. 20). [Cf. also note to Kāuç. 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 (*gír*), I make offering with an oblation of confluence.

The first half-verse is nearly identical with i. 15. 1 **a**, **b**, the third pāda, nearly with i. 15. 2 **c**, the last pada, with i. 15. 1 **d**, ii. 26. 3 **d**. The translation implies *gíras*, voc. in this verse and the next, it is read by the mss. almost without exception, and so by SPP.'s text, also in i. 15. 2. Ppp. reads in **a** *sravanti sindhavaḥ*.

2. This sacrifice do ye aid, O offerings (*hóma*), 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** *hómāḥ*, with all the mss., but our emendation to *homās* is evidently demanded by the sense, the comm. also understands the word as vocative. Ppp. reads *homā yajña pacate idam*, and uses the last half of vs. 3 as refrain, instead of that of vs. 1.

3. Form by form, vigor (*vâyas*) 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 *enam* in **b** [In **c**, *cátasrah* 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.

[*Sindhudvipa —pañcarcam âpyam ânustubham*]

Found also in Pâipp. viii. The comm finds it used in Naks 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 (*hâimavatâ*), 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 *sanisyadîr* in **c** is an emendation, and called for [see *Skt Gram* § 1148. 4 k, near the end], all the mss, and SPP., accent *sanisyádas* Many of the mss accent *te* in **d** The comm omits *u* in **b** The *pada*-mss make the absurd division *sanisyádâh* Ppp makes the combinations *çam tâ "po* and *-syadâ "pa ç-*

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 (*khanitrimâ*), weal those brought with vessels

Ppp has again *çam tâ "po dh-*, [also *-trimâ "pa ç-*] TA (iv 1 4 1) has a verse and a half similar to these two, and in part accordant with them (reading corruptly *anâdyâs*) [Poona ed., p 420, rightly *anâkyâs*] Our i 6 4 above is still more closely analogous

3. Digging for themselves without shovels, keen (*çîpra*), working in the deep (*gambhîrâ*), more healing than the healers (*bhisaj*), the waters we address

The mss and SPP with them, read in **b** *gambhîré apâsah*, which is good enough to be exempt from emendation, the comm seems to make a compound. *gambhîrâpasah* The mss and SPP also have in **d** *âchâvad-* (p *âcha vad*), it was altered in our text to *achâvad-* (= *achâvadd-*) because the Atharvan everywhere else [except in 20 2] reads the latter and not the former Ppp reads and combines *gambhîrâpsâ bhisagbhyo bhisaktarâ "po a-*

4. Of the waters indeed from the sky, of the waters from the streams (*srotasyâ*) — in the forth-washing indeed of the waters, ye become vigorous (*vâjin*) horses

The last pâda is very literally rendered, anything else would require some alteration of the text, it is identical with i. 4. 4 **c** SPP. reads in **a** *divyânâm*, with very nearly all the mss; the emendation of accent [*divyâ-*, as in the Berlin text] is unquestionably to be made [Error due to *srotasyânâm °*]

5. Weal [be] to thee the waters, propitious the waters, effecting freedom from *yákṣma* 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 *tás* for *çám t* (*çantás* might be better), the latter was intended to fill up both sense and meter (the Anukr says nothing of a defective *pāda*, but this is of very little account). Then they have thrice *apás* in **a**, **b**, instead of *ā́pas*, but the comm has *āpas* both times in **a** In **c** they all give *tṛpyate*, Ppp has *athāi 'vṇa dṛ(yate mayas* For **d**, SPP reads *tás ta ā́ datta bhesajîh*, with the comm [who understands the second word as *té* or also as *te*], the mss mostly have *ād uta* (p *āt uta*), but they vary to *ādutta*, *ādata*, [*ādatta*, *ādruta*,] *āhuta*, with various accentuation. The verse is so corrupt throughout that it offers a free field for conjectural emendation SPP combines in **b** *apó 'yaksmamkār-*, which is inadmissible, though found in the mss, we must change to *apò 'y-*, if not to *ā́po 'y* Ppp makes in **a** its usual combinations, *tā "paç çivā "po 'y-*, and reads for **d** *tvābhyaḥva bhisajîh*

3. Praise to Agni.

[*Atharvāṅgiras — caturṛcam āgneyam tṛāiṣṭubham 2 bhuri*]

The hymn occurs also in Pāipp xx, but only in fragments, not intelligible beyond the first half-verse The comm notices that the hymn has the same *pratīka* 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 *pratīka* this is, of course, a worthless bit of special pleading Vāit (16 12), wishing to quote IX 1 only, adds the specification *madhusuktena*

Translated Griffith, II 260.

1 Forth 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 **c** SPP reads in **d** *tāta stutó y-*, with nearly all the mss, one or two read *tátas-tato y-*, [this report coincides virtually with the *Index*, p 124 b but, if I understand the Collation Book, P and M, which Whitney here intends, read *tátas tató y-*, which is neither one thing nor the other, but a confusion between the *āmredita* and *tátas + stutó*,] and the comm has *tatas-tatah* The mss also, almost without exception, give *bíbhṛtas* or *bíbhratas* in **c** here SPP's text agrees with ours, and with the comm Ppp has for **b** *vātā paçubhyo av osadhībhyah*, evidently intending the text which TB has in a corresponding verse (III 2 I[21]), *vātāt paçubhyo ádhy óṣadhībhyah* For **c**, **d** TB has *yátra-yatra jātavedah sambabhū́tva* [so Calc ed, text, p 32, comm, p. 91, but Poona ed. has aright *sambabhū́tha*, text and comm, p 83] *táto no agne jusámāna é 'hi*, Āp. (in V 13 4) agrees with TB [precisely. reading *sambabhū́tha*]

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 (*tanū́*), O Agni, grasp together, with them come to us, a giver of property, unfailing

Two or three of our mss., [and (six) half] of SPP's, read *tanvàḥ* in c, and some of ours have *bharasva* instead of *rabhasva*, probably as an only accidental variation, though *bharasva* would be a very good reading A little emendation would rid us of the otiose repetition of *apsú* in the first line [In d we have to pronounce *nāí 'hi*, with double sandhi (as often in Ppp).]

3. What thy heavenly (*svargá*) greatness is, among the gods, what body of thine entered into the Fathers, what prosperity of thine was spread among men (*manuṣyà*) — therewith, O Agni, assign wealth to us

The translation implies at end of a *svargás* [so SPP], our text has *-gé* on the authority of only a single ms, and against the comm [*svargaḥ*] and the parallel texts [*suvargáḥ*] as found in TB (in 1 2 1^{21-2}) and Āp (in v 13 4) Both these read further, for b, *yás ta ātmā paçuṣu prāviṣṭaḥ*, and, for d, *táyā no agne jusámāna é'hi*; while TB has in c *prathé* for *paprathé* [so Calc ed, text and comm but Poona aright, *paprathé*] 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 (*rātí*) with words, with speeches; whence [there is] fear, be there no fear for us, pacify (*ava-yaj*), O Agni, the wrath (*héḍas*) of the gods

The verse is found also in Āp xiv 17 1, but with very different b *namobhir nākam upa yāmi çansan*, with *tat kṛdhī nah* at end of c, and, for d *'gne devānām ava heḍa iyakṣva* cf also Āp v 5 8, which is far more different [In c, *asty* is a misprint for *astv*]

4. To various divinities.

[*Atharvāṅgiras — caturṛcam āgneyam* [2 *mantroktadevatyā*] *trāiṣṭubham* 1 5-p *viṣād atijagatī*, 2 *jagatī*]

The second, third, and fourth verses are found in Pāipp xix
Translated Griffith, II 261

1 What oblation (*áhuti*) 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 *áthar vā yā jātā́ yā́ h-*, and at beginning of d *tā́bhi stupté v-* (p *tā́bhiḥ stuptáḥ*, so all the *pada*-mss [but Op and L have *sruptáḥ*]; what *stuptáḥ* [or *sruptáḥ*, for that matter] should be supposed to be is a complete mystery) The comm reads in a–b *atharvā yā jātāya havyām* and in d *tābhiḥ stutaḥ*, he explains that Atharvan means the *paramātman*, who at the beginning of creation made an oblation to please the gods whom he had created, pāda b signifies this "what (*yā* 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 *paramātman*?] that is, for the crowd of gods made manifest by him." Our *āyejé* in a is indefensible, but the translation implies *ejé* (*ā-ije*) or something equivalent, in d it implies *táyā tṛptó v-*, all the mss have *-pto*, except one of ours s m, which favors the comm *Johavīmi* possibly comes from root *hu* (so BR) instead of *hū* We ought to have in a *ā́kūtim*, as in the following verses, but it is not easy to reconstruct the verse so as to match that emendation

2. Heavenly fortunate design (*ākūtí*) do I put forward (*puro-dhā*); let the mother of intent (*cittá*) 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 *cittasya*, in c and d, all have *emi* and [nearly all] *vídeyam*, which SPP accordingly admits into his text; our *émi* and *vidéyam* 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 3^2), which reads in a *mánasas* for *subhágām*, in b [*yajñásya* for *cittásya* and] *me* for *nas*, and for c, d *yád icchâmi mánasā sákāmo vidéyam enad dhrdaye nivistam* Ppp. reads *devyām* in a, and *me 'stu* in b [? or c?] The first pāda is the only *jagatī* element in the verse

3 With design to us, O Brihaspati, with design come thou unto us; then assign to us of fortune (*bhága*); then be easy of invocation for us.

The comm. has in c *dehi* The definition of the verse as an *anustubh* has apparently dropped out of the Anukr Ppp. reads in d *subhagas*

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 (*káma*), well-conducting, go after us

Kâmas in d is shown both by meter and by sense to be intrusive; also the omission of *vā́cam* in b would improve the verse in both respects, making it easier to understand *āṅgirasás* as simply epithet of Brhaspati The mss differ in their accent of *sambabhūvus*, [of SPP's authorities, about seven accent *sám-*, and four accent *-vúh*] All read in d *suprānītās*, which SPP accepts in his text Ppp gives *tasya devā devatā saṁbabhūva çiçupranīha*, which is too corrupt to give any help Ppp also combines in a *mā "kūtim* The comm has *abhy etu* in d The omission of metrical definition by the Anukr seems due to a lacuna [If the suspicions resting on *vā́cam* and *kāmas* are justified, the vs would scan smoothly as 8 + 11 11 + 11]

5. Praise and prayer to Indra.

[*Atharvāṅgiras* (?) — *ekarcam āindram tr̥āistubham*]

The verse is RV. vii 27 3, without variation, and is found also, with the same text, in Pāipp xx The comm gives as its *viniyoga* 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 (*jágat*), of human beings (*carṣaṇí*), whatever of various form is upon the earth (*kṣáṁ*); thence he gives good things to his worshiper (*dāçúṣe*); may he, whenever praised, urge (*cud*) hitherward bestowal (*rā́dhas*)

6. Purusha and his sacrifice.

[*Nārāyana — sodaçarcam purusadevatyam ānustubham*]

This is the familiar *purusa*-hymn of the Rig-Veda [x. 90] 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 Nāigeya chapter of SV. [Nāigeya 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 Vāit (37. 19), the hymn is cited, with x 2, in the *purusamedha*, accompanying the release of the human victim, and the comm finds it used in the Çāntikalpa xv., and in Pariçiṣṭa x. 1.—[The Bombay ed makes two hymns of this hymn see note at end of the *anuvāka*, p. 915]

[In the WZKM, xii 277–280, von Schroeder reports the existence of the Purusha hymn in two recensions in the *rcaka* of the Kathas, and observes that the passage may come from a Kaṭha Brāhmana or Āranyaka The first recension accords 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 KathaB]

Translated Griffith, ii 262–265, and, as RV hymn, very often so by Colebrooke (1798), in *Misc Essays*², i. 183, by Burnouf (1840), in the Preface to his great folio ed of the Bhāgavata Purāna (see pages cxiv to cxxiv), by Muir, v 367, Ludwig, *Der Rigveda*, ii, p 574, 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 Yajurveda*, p 260 — It may be added that the text of the hymn with Sāyana's comment was published as a separate work as no 3 of the Ānanda Āçrama Series — Burnouf cited and translated the hymn for the purpose of comparison with the corresponding passage in the Purāna, ii 5 35–6 29, pages 235–241 Note the multum-in-parvo half of vs 35, *sahasro-"ru-aūghri-bāhv-aksah sahasrā-"nana-çīrsavān* — 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 Purusha, 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 *sahásraçīrsā* (SV *-rsāh*), SV VS. [KathaB] have in c *sarvátas*, and VS after it *sprtvā́*, [von Schroeder reports the KathaB reading as *smrtvā́* but perhaps the intention of his mss is rather *sprtvā́*]. The comm gives very long expositions of most of the verses, but casts no light upon them [Deussen, p 150, calls the substitution of *-bāhuh* for *-çirsā* a "rationalizing variant because, if Purusha has 1000 eyes, he ought to have only 500 heads"! But even the AV comm glosses *sahasrākṣah* by *bahubhir aksibhir upetah*]

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 *tripā́d ūrdhvá úd ait púrusah pā́do 'sye 'hā́ 'bhavat púnah táto vísvañ vy*

ākrāmat sāçanānaçané abhí, VS. agrees with this throughout; [and so does KaṭhaB., except that it has *bhūmim* for *víśvañ*]; TA differs only by reading in b *'hā "bhavāt* [i.e. *'há . á . bhavāt?*] (doubtless, however, a misprint), [but *ābhavāt* is read by both Calc. and Poona ed's in the text, while both ed's have *ābhavat* in the comm.], SV. differs (and agrees with AV.) by *táthā* in c and *açan-* in d. The comm has in a *ā 'rohat*, and in b (with RV. etc.) *pā́do 'sya*, two or three of SPP's authorities agree with the comm. in both points. The *pada*-mss give in b *pā́dasya*; [but SPP accepts *pā́t asya* in his *pada*-text.] No *saṃhitā*-ms has *víśvañ a-*, and accordingly SPP, against all rule and usage, admits *víśvañ a-* in his text; but he accents *açanānaçané* with us, though almost all the mss have *açanā́naçané*. The comm gives an absurd array of discordant explanations of this compound *açanā* is "men, animals, etc," and *anaçanā* "gods, trees, etc.", then (*adhyātmapakṣe*), the two are "the immovable and movable creation," or else "the intelligent (*cetana*) and unintelligent creation."

3 So many are his greatnesses; and Puruṣa is superior (*jyā́yān*) to that; a foot of him is all beings (*bhūtá*); 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 *etā́vān asya mahimā́ 'to jyā-*, VS TA agree with RV (but TA [in the Calc. ed. only] shortens the *ā* of *púruṣaḥ* in b). [SV makes up its vss. 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 c, d), that is, between the two halves of our vs 4, it interjects the two halves of our vs 3 in inverted order.] SV has for our a, b, *tā́vān asya mahimā́ táto jyā-* etc.; and, for the *víśvā* of our c, it has *sárvā*, [and so has KaṭhaB.] Ppp omits *asya* in a and has *pā́d asya* 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. Bohtlingk, *Berichte der sachs. Gesell.*, July 10, 1897, p. 82; in his edition, he emends the vs. to conformity with the RV. readings.]

4. Puruṣa is just this all, what is and what is to be; also [is he] lord (*īçvará*) 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 *yád ánnenā 'tiróhati* (which is itself obscure enough). In c, all of them give *íçānas*, and in b, RV TA [and Ppp and KaṭhaB.] have *bhávyam*, SV *bhā́vyam*, VS *bhāvyàm*, this last should be the reading of our text also, as all the mss. have it, [rather all of W's and seven of SPP's ten authorities.] SPP accepts it, the comm has *bhavyam*, and, in d, *annena*. Some of the mss accent *ányena*, [that is, they have the spelling of *anyéna* and the accent of *ánnena*.] [Pāda b is nearly = xiii 1 54 d.]

5 When they separated (*vi-dhā*) Puruṣa, in how many parts did they distribute (*vi-klp*) 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 mss vary between *vyádadhus* and *vy àdadhus*, the *pada*-mss, between *vi . ad-* and *vi 'ad-* the latter is (without any good reason cf. my *Skt. Gr.*² § 1084 a) [and note to xviii 1 39] the reading of the RV *pada*-text. [In b, KaṭhaB. has *enam* for our *vi*.] In c, d, VS. agrees with our text, save that it wantonly defaces the meter by intruding an unnecessary *āsīt* after *asya*;

RV.TA. have for *kím* (except the first time) *kắú*, and RV. combines *kắ ú-* and *pắdā uc-* [AV. and RV *pada*-texts, *pắdāu*], while TA has *kắv* and *pắdāv*, Ppp has *pādāv ucyate:* cf Prāt II 22 and note, [also my *Noun-Inflection*, p 341]. [KaṭhaB. agrees with VS. in showing the intrusive *āsīt*, and with Ppp in reading the ungrammatical *ucyate*]

6 The Brahman was his face, the Kshatriya (*rājanyà*) became his (two) arms; the Vāiçya [was] his middle, from his (two) feet was born the Çūdra

[RV x 90 12, VS. xxxi 11, TA III. 12 5] The other three texts read in b *rājanyàḥ kṛtáḥ*, and in c *ūrú* (for *mádhyam*)

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 *çrótrād vāyuç ca prāṇáç ca múkhād agnír ajāyata.* [KathaB has for b the much better *cákṣuṣor ádhi sū́ryaḥ* (avoiding the undesirable *cákṣoḥ* see *Noun-Inflection*, p 569 top, p 410 top), and in c, d it agrees with VS, except that it substitutes *náṣor* for *çrótrād*]

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 (*çrótra*): 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 622, TA III 12 2] RV TA read, for a, *tásmād virắḍ ajāyata*, SV.VS [and KathaB read] the same, save *tátas* for *tásmat* Ppp reads in b *pāuruṣāt*, and in d *purā* [For *purah* in the Berlin ed, read *puráḥ*]

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, *devắs* follows *yajñám*.] Of the other three texts, the only variant is *vasantó 'sy-* in VS

11 They sprinkled with the early rain (*prāvṛ́ṣ*) that sacrifice, Purusha, born in the beginning, therewith the gods sacrificed, the Perfectibles (*sādhyā́ḥ*) 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 *barhíṣi* (for *prāvṛ́ṣā*), in b *agratás*, in d *ṛ́ṣayas* (for *vásavas*) Ppp has in d *sādhyā́ ca*. One or two of our mss give *agratas* (like RV etc), about half SPP's authorities accent *áyajanta* [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

⌊RV. x 90. 10; VS. xxxi 8; TA. iii 12 5.⌋ The other three texts ⌊but not KaṭhaB.⌋ omit *ca* after *yé* in b

13. From that all-sacrificing sacrifice were born the verses (*ṛc*), the chants (*sáman*), 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 *chándāṅsi*, and our edition gives the same, but the mss, except one of ours p. m and two of SPP's, read instead *chándo 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 (*pṛṣadājyá*), 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 *paṣ́ūn tā́-*, in d, RV. and TA read *āraṇyā́n*. SPP. unaccountably accents at end of b *pṛsadājyàm*, against the majority of his mss, all of ours, and the usage everywhere else The mss vary between *vāyavyā́n* and *vāyavyàn*. Ppp has in c *cakrire;* ⌊and so has KaṭhaB⌋

15. Seven were made its enclosing sticks (*paridhí*), 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 thinks 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 (*aṅçú*) 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 1, besides occurring in a number of other texts — in VS ⌊xxxi 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.

[*Gārgya — pañca mantroktanakṣatradevatyam tr̥ āiṣṭubhaṃ 4 bhuraṇ*]

The hymn is wanting in Pāipp The comm. finds it used three times (in 1, 6, and 12) in the Nakṣatra Kalpa

⌊Regarding the asterisms in general, the reader may consult Whitney's *Oriental and Linguistic Studies*, ii, pages 351–356, 377, and 421 and the chart following it, or else Whitney in JAOS, vi 414, 468, and chart, further, Weber's essays, *Die vedischen Nachrichten von den naxatra, Abh der Berliner Ak*, 1860 and 1861 * A list of the asterisms is given in my translation of the Karpūra-mañjarī, appended to Konow's ed.,

p. 214. Especially important are the *nakṣatra*-passages, TS. IV 4 10 and TB I 5 2 and III 1. 1–2. cf. references to asterisms in AV. VI. 110 and notes, II 8, XIV. I. 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 Kṛttikās or Pleiades, and not (as later. see Whitney, *O. and L. S.*, II. 421), two asterisms further to the west, in Aries, with *açvayujāu* or *açvinī* (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, l c, 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 *tiṣyà* for the 6th (or 8th) asterism, our *puṣyá*; and TS. has *çroṇā́* for the 21st (or 23d), our *çrávana* — Bloomfield, in his part of the *Grundriss*, 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 Naksatra Kalpa, because, in the contrary case, they would have been quoted by their *prattikas*] *[See especially the second essay, pages 300, 303, 315 at p 300, Weber gives the deities of the several asterisms]

Translated Griffith, II 265

1 Seeking favor of the twenty-eight-fold (?) wondrous ones, shining in the sky together, ever-moving, hasting in the creation (*bhúvana*), I worship (*sapary*) with songs the days, the firmament (*nā́ka*)

The translation implies our conjectural emendation of *turmiçam* [two of W's mss, *mich-*] in c to *astāvinçáṁ* (or *-çā́*) [This is supported by the textually unimpeachable *astāvinçā́ni* 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 *turmiçām*, and gives for it a double etymology and explanation either it is *turmi* + *çā* or it is *tur* + *miçā*, in the former case, *turmi* is from root *turv*, and means "injuring" (*hiṃsaka*), and *çā* is the root *çā* 'sharpen,' hence "make thin", in the latter case, *tur* is [a root-stem from] root *turv*, and *miçā* is by Vedic license for *miçā*, from root *mṛs* "contend" (*spardhāyām*), in either case, the compound means "putting down oppressors," and is adjective qualifying *sumatim* ' All the mss accent *saparyā́mi*, and SPP admits it in his text; the accent is defensible, and would be required by Brahmana usage Our emendation in c helps the meter as well as the sense, but no stress can be laid upon the circumstance that the Anukr appears to regard the verse as a full *tristubh*

2 Easy of invocation for me [be] the Kṛttikās and Rohiṇī, be Mṛigaçiras excellent, [and] Ārdrā healthful (*çam*), be the two Punarvasus pleasantness, Pushya what is agreeable, the Āçleshās light (*bhānú*), the Maghās progress (*áyana*) [for me]

The translation again implies in a the emendation *me* for *agne*, made in our text, for the improvement both of sense and of meter, SPP. reads *agne*, and the comm points out that Agni is invoked here because he is the deity of Kṛttikās, and that the deities also of the other asterisms are to be regarded as included in their invocations — which is quite ingenious The mss in b are divided between *çám* and *śám*; in c, between *púsyas* and *puṣyàs*; SPP gives *púsyas*, with, as he reports, nearly all his authorities, and this is doubtless the better supported reading There seems to be no good reason

for imagining that *áyana* in d contains any hidden reference to the solstice (in later astronomical language, *ayana*, by abbreviation for *ayanānta* 'end of a [northern or southern] progress of the sun') as occurring in Maghās

3. Be the former Phalgunīs and Hasta here auspicious (*púṇyam*); be Chitrā propitious, and Svāti easy (*sukhá*) for me; be the two Viçākhās bestowal (*rádhas*), Anurādhā easy of invocation, Jyeshṭhā 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 Phalgunīs distinctly mentioned, and the latter (*uttará*) as distinctly left out; it would be easy to put the *dvayā́* of 5 b in place of *pū́rvā* here,* or one wonders whether *uttara* is not somehow hidden in the awkwardly redundant *átra* All the mss (both *samh* and *pada*) agree in the ungrammatical [ending *-tī* of] *svātī*, and SPP. accordingly admits *svātī* into his text ours emends to *svātīs svātī* would have been equally acceptable, and is supported by two of SPP's çrotriyas [V and K] and by the comm The masc *sukhás* (p *suokháh*) can hardly be tolerated, we ought to have *sukhám*, or else, with the comm, *sukhā́* All the mss read in c *rā́dhe*, as if there were an adjective *rā́dha*; SPP and the comm read *rā́dhe*, the latter explaining it as another name for *viçākhe* (not a word defining the expected blessing') this involves an anachronism,† and would be in the highest degree improbable even if it did not *rā́dho* is a very easy and plausible improvement Finally, all the mss have in d *áriṣṭa mū́lam* [cf note to xviii 2 3], which SPP adopts, in spite of its utter ungrammaticalness the comm, with his usual disregard of *pada*-text and accent, appears to understand *ariṣṭamūlam*, a compound

*[Or rather to put *dvayé?* The comm renders *pū́rvā* by *pūrve*, for which *pū́rvā* is a bad reading or a worse solecism But the position of *ca*, too, is very suspicious]

†[I suppose Whitney's implication is that *rādhā*, as a name for the 14th (or 16th) asterism *viçākhā*, is a later one, based on a misunderstanding of the name of the 15th (or 17th) asterism, *anurādhā*, which word simply means 'success' (cf *ánv eṣām ayātyam 'iti tád anūrādhāḥ*, TB i 5 2⁸), but was thought of as meaning the one 'after (*anu*) or following *rādhā*']

4. Let the former Ashādhās give me food; let the latter ones bring refreshment, let Abhijit give me what is auspicious, let Çravaṇa [and] the Çravishṭhās make good prosperity

Here are more bad readings in a, the mss give *pū́rvā 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 *-ntām* is unavoidable* In b, the mss. vary between *dehy útt-* [all of Whitney's and most of SPP's] and *devy útt-*, and SPP adopts the latter, because the comm has it, but then the comm makes no difficulty of understanding it as = *devyas*, 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 *yé hy úttare*,† considering that all our mss (and all but two of SPP's thorities) have *úttare* (p *útoare*), was a naturally suggested and easy one, but we need ins-ad *yā́ hy úttarā ā́*, feminine words, like the *pū́rvās* [the *pada*-mss and the Anukr read *árvā*] in a; SPP reads *úttarās*, with the comm. and two of his reciters The meter os would be better if we had *çróṇas* for *çrávanas*; but the Anukr acknowledges the redundancy of the verse

*⌊SPP seems rather to view *rāsatām* in **a** as of the plural number, 3d person imperative middle, = *dadatu* (the ms of the comm has in fact *dadātu*, singular): and plural 3d it might be (from the *s*-aorist tense-stem *rās*, used as a secondary root *Gram* § 896), thus conforming in number with *vahantu* On the other hand, we cannot take *rāsatām* in **c** otherwise than as of the singular number, 3d person imperative middle of the *a*-conjugation, present-stem *rāsa* and the identical form in **a** ought, one would think, to be of the same value. If we take it as singular, and read *asādhā́* as fem and sing so as to conform with *pū́rvā* (p. *pū́rvā*), then pāda **b** is intolerably out of congruity with **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) *pada*-reading *útatare*, I would take the *úttarā ā́* of the living reciters K V as representing a correct metrical utterance of *úttarā́* (= *útatarā ā́*) Secondly, for *vahantu* I would read *vahātu* (cf *svadātu*, *nudātu*, *muñcatu*) this seems to me better than a possible *vahātt*, and does as little violence to the tradition as the *rāsantām* and *yé hy uttare* suggested above If our *vahantu* is a corruption, it may well be a faulty assimilation (cf end of ¶ 4 of note on xviii 4 87) of *vahātu* to the ending of vs 5 **d** — My text then would be as follows *ánnam pū́rvā* (p -*vā*) *rāsatām* (as 3d sing) *me asādhoṛjam* (p -*dhā ū́r-*) *devy uttarā́ vahātu* (p *devī́ úttarā ā́ vahātu*) 'may the Former Ashādha give me food, may the Latter, the divine one, bring refreshment'⌋ †⌊It appears from the Collation Book that RW. meant in fact to print *yé hy útta-* but the Berlin ed has actually *yé hy ṳ̀tta-*, an accent-mark having perhaps slipped to the left, over *hyu* from over *tta* ⌋

5 Let Çatabhishaj [bring] to me what is great widely; let the double Proshṭhapadās [bring] to me good protection (*suçárman*), let Revatī and the two Açvayuj [bring] fortune to me, let the Bharaṇīs bring to me wealth.

There are no difficulties or variants in this verse

8. For well-being: to the asterisms etc.

[*Gārgya — saptá mantroktanakṣatradevatyam* (6 *bṛ́hmaṇaspatyā*) *tr̥ā́stubham* 1 *virā́d jagatī*, 6 3 *arc* 6 *atijagatī*]

Verses 4-6 are found in Pāipp xx The same *viniyoga* 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 Nakṣatra 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 (*pra-klp*), let all those be propitious to me

The mss, and so SPP, have the incorrect accent *prákalpayan* in **c**, it is emended in our text. 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 (*yóga*), I go forward to acquisition and possession (*kṣéma*), I go forward to possession and acquisition, homage be to day-and-night.

In b, the comm reads *sahá yógam* as a compound, *sahayogam* He explains, after the usual fashion, *yoga* as *alabdhavastuprāpti* (his ms, *alabhya-*), and *ksema* as *labdhavastuparipālana*, and the translation follows him. The verse (11 + 8·8 + 8 + 8 = 43) is quite improperly let pass as simply a *tristubh*. [As for the twenty-eight, 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 *svástitam* (or *svastí tám*, or *svastítam*, as some of the mss variously read, the *pada*-texts have *svastí* ° *tám* or *svástitam*. [one ms and two çrotriyas of SPP and] the comm give *svastí tát*) to *svastamitám*, which is bold, but not implausible For *sudinám* the comm has the better supported *sudinam* The mss [except D and I, which read *suçakunám*] and SPP accent *suçakúnam*, 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 *svastyā́ mártyam gatvā́*; SPP reads, with nearly all the mss, *svasty àmártyam gatvā́*, against the proper accent *ámartyam* SPP's *pada*-mss read at the end *ā́ya abhinándan* (one has *ā́yā*), both our mss are imperfect, one reading simply *ā́*, the other perhaps *ā́yā* with the *y* erased; if the word is to be accepted at all, it should apparently be *ā́ aya* The repetition of *martya* 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 (*suva*) away for me empty-handed (?), with all.

The translation implies the text of the mss, which is also read by SPP, in the second half-verse *sárvāir me riktakumbhā́n párā* [most mss *parā* or *yarā*] *tā́nt savitah suva*, we might alter *sárvāis* to *sarvā́las*, 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"; *riktakumbha* he simply glosses with *çūnyakalaça*, adding no further explanation, the Pet Lexx 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 *anuhavá* as a calling out [inauspiciously] to a person from behind, and *parihavá* as the same from both sides, *parivadá* is "harsh talk" (*parusabhāsana*) *parikṣavá* is [alternatively] *sarvatah ksutam* Some of the mss read *parihavám* in b [cf note * and vs 5] Ppp has for b *parīvādam parikṣayam*, and for c, d, *savyāmavṛiktakumbhyām parā tām savitus savah* The comm. appears to read *suvah* at the end, but glosses it with *parākuru*, as if *suva*

[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, Jātaka, ii 153[22], 154[3])—It almost seems as if our comm. were acquainted with ĀpGS 9 2, which prescribes an expiation in case some one sneezes or coughs near one who is setting out on business *athaprādhvasya parikṣave parikāsane cāpa upaspṛçyo 'ttare yathālingam japet* (cf ed of Winternitz, p 12 and p. 61) Winternitz, *Hoch-*

zeitschrift, p. 95 (cf p. 26), gives the verses that are to be repeated: I give them as he has printed them at MP i 13. 5–6 *anuhavám parihavám parivādám parikṣapám. dúsvapnam* (should be *niam*) *dúruditam tád dviṣádbhyo diçámy ahám dnuhūtam párihūtam çakúnāir yád açāk unám mrgásya srtám akṣnáyā tád* 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 *parikṣavam* and *kṣavam* (4 b, 5 a, b), the former are avouched by a large minority of SPP's authorities and they prevail also in the mss first collated by Whitney and so Ppp has *paricchava* for *parikṣava* of our x 3 6 The forms with *ch* appear to be allowable Prākritisms, like *uchantu* = *ukṣantu* at iii 12 4 cf *rchara* = *rkṣara* at x 9 23 and my note, and *uccase* = *ucyase* at xii 4 4 — For sneezing as an omen, see Henry C Warren, On superstitious customs connected with sneezing, JAOS xiii = PAOS May, 1885, p xvii–xx He quotes Jātaka, ii, p 15 ff etc, and Whitney adds JB ii 155 ⌋

5 [Drive] away evil sneezing about, may we enjoy (*bhaj*) propitious (*púṇya*) sneezing; let the evil-nosed jackal and the *púṇyaga* urinate upon [it] for thee

Part of the mss read in a, b *parichavam* and *chavam* ⌊see note * to vs 4⌋ All the mss, and so SPP, have at the beginning *apapāpám*, the comm, with us, *dpa pāpám* Again, all the mss and SPP accent *bhakṣimáhi* Ppp reads *āpa māpa parikṣapam punyam bhakṣimahi kṣapam*, which gives no help For c, d, SPP reads *çivā́ te pāpa nā́śikām punyagaç cā 'bhí mehatam* (the *pada* being *punyagah ca abhí me hatām*), the comm, *çivā te pāpanāçtikā pandakaç ca 'bhi medhatām* The comm explains *çivā* as a name for jackal (so adopted in the translation above) *pāpanāçikā* is, of course destroying evil, *abhi medhatām* = *protsāhayatu* 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 *çivā te pāpanāçakā* (in this word favoring the comm) *saunagayā 'bhimehatah*, which does not seem to help us The reading of the line in our edition is not to be praised

6 These (fem), O Brahmanaspati, 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 *vā́tah* instead of *vā́te*, which latter is evidently the true reading The comm also understands *vātas* which compels him to take *irate* as = *irte*, and to translate it as if causative The comm understands the quarters (*diças*) 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 *anuṣṭubh* verses*, and, what is much more strange, although it describes the hymn as of seven verses, and the mss and the comm so number, it combines 6 and 7 together into one verse as 8 + 8 8 + 8 11 + 9 = 52 ⌊Ppp has, for b, *vivīcer vāca tyate*, and at end of d *-tamas krdhi*⌋ *⌊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

9. For appeasement and weal: to various divinities.

[*Brahman* (*çāntikāmaḥ*) — *caturdaça. sāumyam. trāistubham 1 virād urobṛhatī; 5. 5-9 pathyāpaṅktī, 9 5-8 kakummatī, 12 3 av 7-9 aṣṭī, 14 4-9 saṃkṛtī*] [The Anukr adds *çeṣāḥ* (that is vss 2–4, 6–8, 10–11, 13) *kāṇḍapratīkatvenā* 'nuṣṭubhaḥ* There thus remains not a single vs that is not excepted from the definition *trāiṣṭubham*! — The Berlin ms., in its treatment of hymns 9–12, after *ekarcam* (h 12), adds *vāsiṣṭham vāiçvadevam çantātīyam trāiṣṭubham* (these four words apply well to hymns 10–11) *ādyam* (hymn 9) *mantroktabahudevatyam* W follows the London ms] *[At the beginning of its treatment of the *kāṇḍa*, the Anukr says *brahmakāṇḍam ānuṣṭubham*]

The hymn is not found in Pāipp. The comm finds it used in Pariçiṣṭa 4. 5 ("muttering this, one should conduct a king to his dwelling-house") and 6. 5 (in the *pṛiṣṭasātṛikalpa*), and in Naks K 18, as a hymn belonging to the *çānti gaṇa* (cf. note to Kāuç. 9. 7)

Translated Griffith, ii 268

1 Appeased (*çāntā*) be heaven (*dyú*), appeased be earth, appeased be this wide atmosphere, appeased the waters rich in moisture (*udanvánt*), 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 *pūrvarūpāṇi* first as *kāryāpekṣayā kāraṇāvasthāpannāni vastūni*, and again as "former births, the fruit of evil deeds" Instead of *nas* in b it reads *me*, 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 *bráhman*, by which is produced (*sṛj*) what is terrible — by that be there appeasement for us

4 Or (?) this mind that is most exalted, sharpened by *bráhman*, by which is produced what is terrible — by that be there appeasement for us

All the mss read in **b** *vām* 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 *bráhman*, by which is produced what is terrible — by them be there appeasement for us

The mss read *mánaḥ vasthāni* (p *mánaḥ sasthāni*), but SPP, as well as our text, emends to *-sthāni*, and this the comm. also understands. In all the verses 3–5, some of the mss leave *sasṛje* unaccented. This verse (10 + 8 + 7 8 + 8 = 41) is ill defined by the Anukr.

6. Weal for us be Mitra, weal Varuṇa, weal Vishṇu, weal Prajāpati, weal for us Indra, Bṛihaspati, weal for us be Aryaman.

This verse corresponds nearly to RV 1 90. 9 and VS xxxvi 9; both these, however, put the pādas in the order **a**, **d**, **c**, **b**, and they read for our **b** *çám no víṣnur urukramáḥ.*

7. Weal for us be Mitra, weal Varuṇa, weal Vivasvant, weal the destroyer (*ántaka*), [weal] the portents from earth and from atmosphere, weal for us the planets (?) moving in the sky

The mss. vary between *utpātās* and *utpātās*, the great majority favoring the former SPP. reads *pārthivā "ntārikṣās*, giving in *pada*-text *-vā ānt-*, while the *pada*-mss. read *-vā ant-*, but his reading is palpably wrong and impossible, while a very slight emendation would have given *pārthivāntarikṣās* (implying the *pada*-text *pārthivāॅantarikṣāḥ*), which is implied in the translation above. The comm. explains as if he had *pārthivās* and *āntarikṣās* as two separate words; but, according to SPP, his text reads *pārthivāntarikṣāḥ*. Half the *saṁhitā*-mss. or more combine *-ikṣāchám no*, as if the word had ended in *-kṣāt*, and, as these included all known to us down to the time of printing, our text reflects them The comm of course makes no question of explaining *grahās* at the end as "Mars and the rest", and perhaps there is no sufficient reason for questioning that interpretation The Anukr does not remark the redundancy of a syllable in 7 **c**

8. Weal for us be the quaking (*ṛṇ*) earth, and weal what is meteor-smitten; weal be the red-milked kine, weal the earth when cleaving down

All the mss. accent *vepyamānā* in **a**, and nearly all (including the *pada*-mss) end it as a nom pl *-mānāḥ*, SPP emends by dropping the blundering *visarga*, but does not venture to alter the equally blundering accent, of course, it must be made *vepyámānā*, as pres pass pple of the causative, unless we emend further to *vépamānā*, as our text reads, and as is decidedly better The comm reads *vepyamānā*, and explains it once by *kampamānā* and once by *kampyamānā* [Most] mss, and SPP, read in **b** *ulkā́ nírṛ-*, [but Whitney's I and three of SPP's authorities give *ni-* for *nir-*], the comm [reads *-ni-* and] understands the two words to form a compound, as it is made to be in our text by simply removing the accent of *-nir*, one does not see the applicability of the prefix *nis-* In **c**, some of the mss read *lohitaḥ*, and some accent *kṣīráṁ*, 'red-milked' would be with equal propriety rendered 'bloody-milked', and the two things are of course equivalent In **d**, the comm has *avadīyatī*, glossing it with *avadīyamānā*, and this reading has been gratefully adopted in the translation All the mss give *dvatīryatīs*, and all the *pada*-mss divide it *dvatīḥ yatíḥ*, SPP emends to *dva tīryatíḥ*, by which nothing at all is gained, we emended to *avatīryati*, which is at least grammatical, though hardly intelligible, *avadīyatī* is both, [one of SPP's reciters gives *dva dīryatí*]

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 (*valagá*), weal the meteors; and weal be for us the land-plagues

Literally, 'the afflictions (*upasarga*) of a region' All the mss read in **a** *ulkā́bhíḥ-* (p *ulkā́ abhíḥ-*), 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 **c**, SPP. has the better accent *nikhātās*, with a large minority of his mss; none of ours give it, and we accepted *nikhātās*, since it is not without support elsewhere Our *valagā́s* was an emendation for *valgā́s*, but our two *pada*-mss [D s m L] compared later, have *valagā́ḥ*,

as does one of SPP's; the latter, however, adopts *valgâs*, against meter and sense, and against the comm. The *pada*-mss. all have *ulkâ* in c, an evident blunder for *-kâḥ*, 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 (*ādityá*) with Rāhu; weal for us smoke-bannered death, weal the Rudras of keen brightness.

The translation follows in b the text of the comm. *ādityaç ca rāhunā*, as is read also by SPP, who follows the comm. and three or four authorities. Most of the mss have *-tyah çarāhunā* (p also *çarāhunā*), but two or three *çam rāhunā*. Those that accent *-rāhunā* or *rāhunā* at all accent it on the final, *-hunâ*, and this accent SPP has not dared to change, although it is against all rule and practice. In connection with *dhūmaketu* the comm quotes Kāuç 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 Bṛihaspati.

In c, SPP reads *maharsáyas*, against most of his authorities (although he gives *saptarsáyas* in the two following verses). Some of the mss leave *devâs* in c unaccented, and two of SPP's treat the word in the same manner in d Our emendation in d to *devâs* 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 *brâhman*, Prajāpati, Dhātar, the worlds, the Vedas, the seven seers, the fires — by them happy progress (*svastyáyana*) is made for me let Indra grant (*yam*) me refuge, let Brahmán 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 + 8 10 + 10 = 62, two syllables short of a full *asti*), SPP makes the same division Some of SPP's mss read in b *devâs* instead of *vedâs*. the accent *vedâs* seems to be modeled on *devâs* for 'the Vedas' should be *védās*, and the word ought doubtless to be so emended, [O D actually have *védās*, and the comm says the four Vedas are intended] We should expect at the beginning *brahmâ* [With c, cf. 16. 1 b.]

13 Whatsoever 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 *lóke* and *saptárṣayo* [In d *asty* is a misprint for *astv.*]

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 weal for us

With a large minority of his authorities, and with the comm, SPP adds one more *çântiḥ* before *çântibhis* at the end of the first division, in the second division, he follows the mss slavishly in reading *sárva çântibhiḥ*, the comm apparently (it is defective here) agrees with our emendation to *sarvaçāntíbhis* After this word, the mss. all have *çamayāmoham*, accenting either *çámayāmohám* or *çámayāmohám*, the *pada*-mss. divide it absurdly *çámaya mohám*, the comm understands it as *çamayāmo 'ham*, with substitution of *aham* for *vayam* by Vedic license (a mere exchange of plural and singular), SPP. unaccountably gives *çámayāmohám* with the *pada*-text *çám ayāmaḥ ahám;* our emendation to *çamayāmy ahám* is evidently necessary Similar passages occur in VS xxxvi. 17, TA. iv 42 (28); MS iv. 9 27 [p 138[12]], but it is not worth while to quote them in detail, TA. (29) contains the compound *sarvaçāntí* and MS. has *sárvaçāntu*. The "verse" is the only one in the whole work that is called a *samíkṛti* (96 syllables), it counts naturally 94 syllables

[Here ends the first *anuvāka*, with 9 hymns and 59 verses The comm (not SPP) divides the Purusha-*sukta* (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 *Pañcapatalikā*: cf p 896, line 4]

10. For well-being.

[*Brahman* (*çāntikāmaḥ*) —*daça sāumyam trāiṣṭubham*]

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 Pāipp xiii [For the quotation of the hymn in the *çānti gana*, see note to Kāuç 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-Varuṇa, on whom offerings are bestowed, weal Indra-and-Soma, for welfare, weal [and] profit (*yós*), weal for us Indra-and-Pūshan in booty-winning

This verse is found also in VS xxxvi 11, which inverts the order of pādas **c** and **d** The comm takes *indrāgnī* 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 *bhavatām*

2 Weal for us be Bhaga, and weal for us Çansa, weal for us Purandhi, and weal be wealths, weal for us the tribute (*çánsa*) of well-ordered (*suyáma*) truth; weal for us be the much-born Aryaman.

About half the mss read in **c** *suyámas tu* (p *suyámastu*) Pādas **b** and **c** have dropped out of Ppp The comm takes *çansas* in **a** to be by abbreviation for *narāçansas*

3. Weal for us be Dhātar, and weal for us Dhartar; weal for us be the wide-spreading one (*urūcí*) with her powers (*svadhā́*); weal the two

great firmaments (*ródasī*), weal for us the rock (*ádri*); weal for us be the successful invocations of the gods.

The mss write in b *urūcí*, *urucí*, and *ūrūcí*, the comm. explains it as the earth, *dhartr* as Varuna, separator (*vidhārayitr*) of the good and bad, and *svadhā* as *anna*, *adri* he simply glosses by *parvata*

4 Weal for us be Agni with front of light, weal for us Mitra-and-Varuṇa, weal the two Açvins, weal for us be the things well done of the well-doers; weal let the lively (*iṣirá*) wind blow upon us.

Ppp has in b *-nā açvinā*

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 (*vaníṇ*), weal for us be the conquering lord of the welkin (*rájas*).

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 [*su-çáṃsa*] with the Ādityas, weal for us healing (*jálāsa*) Rudra with the Rudras, unto weal for us let Tvashṭar listen here with his spouses (*gná*)

The comm declares *jalāsa* a *sukhanāman* All the *pada*-mss have in d *tvástā agnā́bhiḥ*' SPP emends to *gnā́bhiḥ*, the comm of course has *gnābhis* and glosses it with *devapatnibhis*. [As to *suçáṃsa*, cf note to xviii 3 16]

7 Weal for us be soma, weal for us the *bráhman;* 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 (*prasū́*), and weal be the sacrificial hearth (*vedí*)

The sprouts, namely, of sacrificial grass The comm declares *svaru* used in the sense of *yūpa* 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 the rivers, and weal be the waters

The RV order of words in b [cf introd] is this *çám naç catasraḥ pradíço bhavantu*. [The first pāda has dropped out of Ppp]

9. Weal for us be Aditi with her courses (*vratá*), weal for us be the tuneful (*svarká*) Maruts; weal for us Vishṇu, and weal be for us Pūshan, weal for us the place of being (*bhavítra*), and weal be Vāyu.

The comm glosses *vratebhis* with *karmabhiḥ sārdham*, and *bhavitram* by *bhuvanam udakam antarikṣam vā* [Ppp. also reads *bhavitram*]

10 Weal for us be the rescuing god Savitar, weal for us be the outshining dawns; weal for us be Parjanya for our progeny; weal for us be the wealful lord of the field (*kṣétra*).

The comm. quotes a verse to the effect that some regard Rudra, and some Agni, as 'lord of the field'

11. For well-being.

[*Brahman* (*çāntikāmah*) — *sat sāumyam trāistubham*]

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 10, 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 Ribhus, 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 Ribhus, and is uncertain whether *hávya* 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 (*dhíṭ*), weal the followers (*ʾabhiṣác*) and weal the gift-following (*ʾrātiṣác*), 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[1] and MS iv 14 11. The comm declares *devā́ viçvádevās* to mean *bahustotrakā indrādayah, abhiṣácas, yajñam abhitah samavayanto devāh*, and *rātiṣácas, dānārtham samgacchamānā devāh*—these two epithets belonging to the *viçve devāh* Ppp reads at the end *āpyāh*

3 Weal for us be the divine (*devá*) one-footed goat (*ajá ékapad*), weal the bottom snake (*áhi budhnyà*), weal the ocean, weal for us be Peru, grandson of the waters (*apám nápāt*), weal for us be the spotted one (*pŕçni*), guarded by the gods

The RV version reads in b *çám nó 'hir b-*, and at the end *-gopāh* [Muller's 2d quarto ed and Aufrecht's 2d ed have *-gopā* as for the form see my *Noun-Inflection*, p 445]. Ppp agrees with RV in b, and has *-gopāh* at the end The comm explains *perús* as *pārayitā duhkhebhyah*, and *pŕçni* 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 Ādityas, the Rudras, the Vasus enjoy this very new worship (*bráhman*) 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 [vs 14] reads at end of a *jusanta* The comm explains *gojātās* as the Maruts, born of Pṛçni

5 They who are the worshipful priests (*ṛtvíj*) of the gods, to be worshiped of man (*mánu*), immortal, right-knowing — let them bestow us today wide passage (*urugāyá*) do ye protect us ever with blessing

RV reads in a *devā́nām yajñíyā yajñíyānām* The comm apparently takes as from *gā* 'sing,' as he glosses *urugāyám* with *prabhūtām kīrtim*, and does so as is his wont in such cases, gives 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 (*çastá*); may we reach sounding (*gādhá*) and firm standing; homage to the great sky, [our] seat

The verse is found, without variant, as RV v. 47 7 The comm. takes *çastam* in b as adjective to *çam yos*, which is perhaps better; also it connects *brhate* with *sādanāya*, and understands by this the earth Ppp reads in c *gātum* for *gādham*, and in d *sādhanāya*.

12. For success and long life.

[*Brahman* (*çāntikāmah*) — *ekarcam sāumyam* • *trāistubham*]

The hymn, or verse, is wanting in Pāipp. 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 *çānti*-hymn, and used as such in company with the hymns that precede it [see note to Kāuç 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 (*vája*) 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. *Ápa* in a is really an emendation [following RV], all our mss [save B, which has *áśah*], and very nearly all SPP's (only one has *ápa* [and one. *apá*]) reading instead *ápah*, the comm. has *apa* Half [of SPP's authorities, and one or two of W's] give in b *suyātātā*. The comm amuses himself with etymologizing *svasṛ* as *svayam eva sārinī*

13. For success in war: [Apratiratha hymn].

[*Apratiratha* — *ekādaça aindram trāistubham* 3–6, 11 *bhurij*]

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 xvii 33 ff., SV ii 1199 ff., TS iv 6 4, MS ii. 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 Pāipp vii In Vāit i. 18, the selected brahman-priest is directed to recite the Apratiratha hymn, this probably means our hymn, GB (ii 1 18) quotes the *pratika* of our vs 1 as the *apratiratha* [Varāhamihira's Yogayātrā (8 6) prescribes the hymn for use by a king just about to march forth to war. *Ind. Stud* xv 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 (*vṛ́ṣan*), these two wondrous successful bulls; them will I first yoke when the conjuncture (*yóga*) arrives – they by which was conquered the heaven (*svàr*) that is the Asuras'.

The SV text (ii. 1219) is considerably different in a, b, *yúvānāv anādhṛsyāú supra-* · *asahyāú*, in c, *tāú yuñjīta prathamāú*, at the end, *sáho mahát*. *Vṛ́sānāu* d of the regular *vṛ́sanāu*) is read also by Ppp, and the meter demands it [cf *flection*, p 537, 523] The combination *citrā́ imā́ vṛs-*, if representing, as the rly requires, *citrāú imāú vṛs-*, is anomalous in AV, though regular for some

of the other Vedic texts (cf. Prāt II 22 note); and the *pada*-text shows a sense of this, by reading *citráh · imá vrs*. SPP. gives as his *pada*-text *citrá imá*, which leaves the *samhitā* reading unaccounted for; the comm assumes *citrāu* and *imā* In c, all the mss (whence also SPP) read *yokse*, for which our *yoksye* is an emendation, plainly demanded by both sense and meter, it is one of the common cases of a *y* lost after *s*, Ppp, too, has *yoksye* (before it, *ta* for *tāu*), the comm has the senseless *yakse* All the mss, again, read *prathamás* (*-mó yó-*), and the comm likewise, with, of course, SPP, our emendation to *-māú* (with SV) is an improvement, but not a necessity The comm. foolishly declares *āgate* = *kseme*, in order to bring about the ordinary combination of *yoga* and *ksema*, here quite out of place He also takes *svàr yát*, against accent and *pada*-text, as one word [cf 15 4, note], and explains *-yat* as a participle, = *gacchat*! Ppp. reads and combines in c *prathamayogā "gate*

2. Swift, sharp, terrible like a bull, greatly smiting, disturber of men (*carsaṇí*), 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 *yudhmás* for *bhīmás*, and MS. has also *ksóbhanas* The mss also vary in this last word between *-nas* and *-nas*, SPP adopts *-nas*, 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 (*vīrán*)

RV [vs 2] begins b with *yutkārēna* and all the other texts agree with it The comm carelessly reads *yodhyena* instead of *av-*, explaining it by *yuddhasamsaktena*, he takes *yudhas* in d as vocative = *yoddharas*, with *tát* (twice) in c he supplies *jetavyam* [and *abhibhavanīyam*]

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 *nidhīvadhanvā*, and MS has a very different b, *sámsrstāsu yutsv indro ganésu* Many of the mss (as often in such words) read in b *sámsrstā*, some (as also elsewhere) lengthen the *u* in *kampa* at beginning of d, all have at the end *dstāt* — which, however, even SPP emends to *dstā*, with the comm The *pada*-mss give in c *somapā* (RV *-pāh*) [The comm notes as an alternative that *yudhas* in b (both ed's. *yudhas*) may be taken as *yudhás*, oxytone and abl sing (he cites Pāṇini, vi 1 168) — which is a regard for the accent (cf note to vs 9) that is unusual with him] [For *prstthitā* used pregnantly of an arrow, cf the citations under vi 65 1]

5 To be known by his strength, stout, foremost hero, powerful, vigorous (*vājín*), overpowering, formidable, excelling heroes, excelling warriors, conquering with power — mount, O Indra, the victorious kine-winning chariot.

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 *govít;* and all except MS have in c *sahojás* SPP retains in a the *visarga* before *sthāv-*, with the majority of the mss . he also accepts in c *abhísatvā*, with half the mss., but against all the parallel texts, apparently because the comm. has *s*. Ppp. reads for d *jātrāyāt ā ratham ā tistha kovidam* [The *govídam* 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 *govídan*, but one or two have *govít*, 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. 97 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 *bhuri*, although 3 is redundant by two syllables [Ppp reads *satvānas* for *sakhāyas* 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 *saṃhitā*-mss read *'dāyá ugráh* at beginning of b, but all the *pada*-mss (except one of SPP's) give *adāyah*, and one of ours puts after it the sign that is wont to be used when a word shows an anomalous change in *saṃhitā* RV [vs 7] SV VS (also K Kap . see Schroder's note to MS) read *adayás*. and our text follows their authority , but TS has *adāyás* (of which the Pet Lexx take no notice), and MS has *ādāyas* , the comm reads *adāyas*, but explains it by *nirdayas*, as if it were *adayás* *Adāyás* is doubtless the established AV reading All the other texts have after it *vīrás* instead of *ugrás* In c, all the others except MS have *ayudhyás* Most of the *pada*-mss accent *ayodhyàh*, [and so the *pada*-reading of MS] The first pāda is *bhuri* [read *gotrā* ?]

8 O Bṛihaspati, 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 (*tanū́*)' This verse corresponds to vs 4 of all the other texts and they read in concert for c *prabhañjánt sénāh pramṛnó yudhā́ jáyann*, and at the end *rátthānām* The *pada*-mss commit the blunder of reading *mitrān* [or *mitrā́n*] in b, SPP emends to *amítrān*, which the comm also gives A number of SPP's *saṃhitā*-mss have (after the fashion of MS) *-mitrán* or *-mítran* , [cf note to 27 4, below]

9 Indra [be] their leader; let Bṛihaspati, 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 *āsām* in a, and *ágram* (for *mádhye*) in d [but TS *ágre*] The comm does here a thing which is hardly paralleled elsewhere in his work he points out that some explain *dakṣinā* in b as meaning "on the south," but that, as the word would in that case have to be accented

dakṣiṇā, as shown by xviii. 1. 42, it must signify here rather 'sacrificial gift' (*yajñe dīyamānā gorūpā dakṣiṇā*). 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 (*vṛṣan*), of king Varuṇa, of the Ādityas, of the Maruts, the spirit (*çárdhas*) [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 d *asmān u devāḥ*, and MS has the peculiar ending *bhāresv ā*. 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 — ekaṛcam dyāvāpṛthivīyam trāiṣṭubham*]

This hymn is not found in Pāipp It and the one following are included in the *abhaya gana* (note to Kāuç 16 8)

Translated Griffith, II 274 Griffith calls it a "hymn after victory" and refers *tvā* 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 mss read in a *uchréyas* (p *utoçréyaḥ*), very possibly the true reading would be *u çréyas* The *pada*-mss fail to divide *avasānam* (it should be *avaḥsānam*, and this SPP reads by emendation) Some mss read *te* for *me* in b Some of ours combine at the end *no 'stu* Āp VI. 29 1 has a corresponding passage *idam çreyo 'vasānam yad āgām syone me dyāvāpṛthivī abhūtām anamīvāḥ pradiçaḥ santu mahyam · gomad svāhe 'ty avasṛte juhoti* cf also Āp XIII 25 3

15. For safety and success.

[*Atharvan — sadṛcam 1–4 āindram 5, 6 mantroktabahudevatyam 1 pathyābṛhatī, 2, 5 4 p jagatī, 3 triṣṭ pathyāpaṅkti, 4, 6 triṣṭubh*]

The hymn is found also in Pāipp III As noted under the preceding, it belongs to the *abhaya gana*, and the comm points out sundry uses of the *gana* (Çānti K 16, Nakṣ K. 18, Pariçiṣṭa 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 (*çak*) 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 *ūtáye* in c. Most of the mss. give *tvám* instead of *tát* in c, but two of ours (P M.) have *tán na ū-*, and on the authority of these and of RV.SV. our text gives the same; SPP. reads *tvám*, 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 (*drúh*) 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 *anurādham* by *anukramena pūjanīyam*, 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 in d, with all the mss, *druhás*, there was no good reason for its alteration in our text to *drúhas*.

3 Indra [is] rescuer and Vṛitra-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 *paraspā* (*-pāh*) *no v-*, all the mss (save one or two s m) * have *parasphāno v-* (p *parasphānah*, without division), and this is doubtless the true Atharvan text, though an unintelligible corruption, of which our *gayasphāna* is an only partially successful emendation *[In fact, W's O. and three of SPP's mss have *-sphā-*, p m, and *-spā-*, s m, and SPP's reciter K gave *-sphā-*, while his reciter V gave *-spā-*] Ppp reads *parampāno* (*paraspā no ?*) The *pada*-mss unintelligently divide *ca ramatah* in c, some of our mss have *-mata sá* The verse (8 + 8 12 + 10 = 38) is poorly described by the Anukr

4 Do thou, knowing, lead us toward broad space (*loká*), light that is heavenly (*svar*), fearlessness, well-being; may we dwell under the formidable arms of thee the stout one, O Indra, [those two] great refuges

The verse is RV vi 47. 8, found also in TB (iii 7. 13³); both these texts read in b *svàrvaj jy-*, at beginning of c *svàḥ*, and in d *stheyāma* The comm gives *svaryat*, but explains the *-yat* as *-gacchat* (as above, 13 1), Ppp agrees with RV TB [in reading *svàrvaj*]. [Ppp. abbreviates the consonant group *-j jy-* to *-jy-*, and so does TB, ed Calc, reading *súrvarva jy-*] In d, the comm has the better reading *kṣiyema*

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 *adhara* gets the value 'south' by antithesis to *uttara* 'north' The verse (11 + 12 11 + 11 [?] = 45) is no sort of a *jagatī*

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 *ábhaye*, but even SPP emends to *-yam*, having the comm with him. At the end of the same pāda, all [so also Ppp] give *puró yáh* (p. *purâh . yáh*), which SPP retains, the comm. reads *paro yah*, but understands it as if *páro yáh*, explaining as *jñātād anyah* or *aparijñātah*. Our emendation to *paróksāt* is defensible, but the translation implies *paró yáh*, as a less alteration [In **d**, Ppp combines *sarvā "çā* and omits *máma*] ["Save me from my friends" cf II 28. 1 **d** and note; also RV IV 55. 5, where the antithesis between *jányam ánhas* and *mitríyam áṅhas* is most instructive]

16. For safety and protection.

[*Atharvan.—trcam* mantroktabahudevatyam 1 anuştubh, 2 3 av 7-p bhratīgarbhā 'tıçakvarī*] *[So the London ms, the Berlin ms says in fact *dvyrcam* 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 *purohita*, on the entrance of a king into his sleeping-house (according to Pariçista 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 Çachī me on the north.

The comm takes *krtâm* in **b** as 2d du impv, = *kurutam*, 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 *krtam*, although twelve of his thirteen authorities (with all of ours) have *krtâm*, 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 *dakşinatás* and *uttarât* *[For the use of *krtâm* (the participle), cf *tātr me krtâm svastyáyanam*, above, 9 12 **c** — In his Collation Book, W refers to RV *khila*, 3 4, which reads *asapatnâm purástān nah çivâm dakşinatah krdhi abhâyam sátatam paçcâd bhadrâm uttarató grhe*]

2 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 Açvins yield (*yam*) refuge round about; crosswise let the inviolable [cow], let Jātavedas, defend [me]; let the being-makers be my defense (*várman*) on all sides.

In **e** the mss all read *tiraçcínaghnyâ*, which the *pada* text resolves into *tiraçcín aghnyâ*, and this SPP retains, though *tiraçcín* is not a possible word Our emendation to *-cínā 'ghnyâ* is a very simple one (implying *-cínā aghnyâ*), the translation is founded on it, but a more radical alteration of the pāda would be acceptable something like, for instance, *tiryák cā 'gnî rakşatu jātávedāh*, the *jātávedās* leads naturally to the suspicion that *agnís* is somehow hidden in the *'ghnyâ*, the comm indeed reads *tiraçcín agnī r-*, but he is able to regard *tiraçcín* as a masc accus, implying *asmān*, or else as by Vedic license for *-cīs*, and this for *-cibhyas*, implying *dıgbhyas* (!), and such assumptions are forbidden us The *pada*-mss all read *rakşantu* in **e**

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 *anuvāka* (see p 928); but the comm. and one of our mss. make what follows the second *avasāna* into a separate or

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 vss. or of 3.] The addition of *bṛhatīgarbhā* to the metrical definition is quite uncalled-for; [doubtless because pāda b scans better as 8 syllables than as 9. no less uncalled-for is the addition of *saptapadā*, unless, dividing what follows the second *avasāna* into 3 pādas, we begin the seventh with an enclitic].

[I suspect that our text consists of 6 pādas (8 + 8 11 + 11 11 + 11 = 60, "*aṭiçakvarī*"), call them 1 vs or 2, as you will. Pādas c and e and f have good *triṣṭubh* cadences. c is good *triṣṭubh* if we resolve *indraagnī*: so is e, with W's *tiryák cā 'gnî r-*, the presence of *me* in f is all that spoils f, and the absence of *me* after *yachatām* is all that spoils the cadence of d, if, substituting the grammatical equivalent, we pronounce *açvínā 'bhítaḥ* at the beginning.]

17. For protection: to various gods.

[*Atharvan — daçakam pratyṛcam mantroktadevatyam jāgatam: 5, 7, 10 atyaṣṭi; 6 bhurij, 9 5 f aṭiçakvarī*]

[Prose] [Not found in Pāipp.] This hymn and the next are used, the comm. points out, in the same ceremony as 16, with other hymns, as detailed in Pariçiṣṭa 4 4, both are also prescribed in Par. 19 1 (see note to Kāuç. 140 9), in a ceremony against danger from the various quarters. [See introd. to next hymn.] [Note that the vss. of this hymn group themselves in 5 dyads (comm. *paryāya-dvayas*), 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 (*çṛi*), 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 *çraye* as nouns in the locative, qualified by *tasmin*: then he again makes them verbs, quoting from vs. 6 *tāsu krame tāsu çraye*, 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 (*-mant*) the herbs protect me from that quarter: in them I . . .; let them defend . . ; to them I etc. etc.

7. Let Viçvakarman 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 Viçvakarman 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 (*prajánanavant*), together with firm support (*pratiṣṭhā́*), protect me from the fixed quarter: in him I etc etc.

Many of the mss give various other accents to *prajánanavān*, all read *pratiṣṭhā́yā* (p °*sthā́yāḥ*), 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 *prajananena* for *sahá* to govern, and making *pratiṣṭhā́yās* an adjective qualifying *diçás*

*⌊W's B. and all of SPP's authorities appear to accent *pratíṣṭhāyā*, p *pratíṣṭhāyāḥ*, 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 Bṛihaspati 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 *paryāyas*, 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.

[*Atharvan — daçakam pratyṛcam mantroktadevatyam dvipādam 1, 8 sāmnī tristubh, 2-6 ārcy anustubh (5 samrāj* ⌊intending *svarāj* '⌋), *7, 9, 10. prājapatyā tristubh*]

⌊Prose ⌋ ⌊Not found in Paipp ⌋ 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 1 5 4, p 71[10-15], as W notes in the Collation Book he also says "cf K VII 2" AV V 10 presents some analogies with our hymn, and in 40 still more ⌋

Translated Griffith, II. 277.

1 Let those malignants (*aghāyú*) who shall attack (*abhi-dās*) me from the eastern quarter come upon (*ṛch*) Agni with (*-vant*) the Vasus.

The comm has the more regular *vasumantam* All the mss, and the comm, have at the end of all the verses *'bhidā́sāt*, which SPP accordingly retains. our edition makes the absolutely necessary emendation to *sān* ⌊Is *-dā́sāt* a faulty reminiscence of AV. V 10?⌋ Most of the *saṃhitā*-mss also accent *diçó 'bhi-* Some of the mss. leave *té* unaccented 'With' is represented throughout the hymn by *-vant* or *-mant*, not by the instrumental case As usual, *ṛch* 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 *bhurij*.

5. Let those malignants who shall attack me from the western quarter come upon the sun with heaven-and-earth

[The accent of *dyā́vā-* 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 Viçvakarman with the seven seers

In our text there has dropped out an accent-sign under *va* before *údīcyā*

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 Bṛihaspati with all the gods

Verse 8 is properly *bhurij* (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 — ekādaçakam cāndramasam uta mantroktadevatyam pāñktam 1, 3, 9 bhurig bṛhatī, 10 svarāj, 2, 4–8, 11 anustubgarbhā*]

[Prose] [Not found in Pāipp] 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, II 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 *brâhman* ascended with the Vedic students: to that stronghold etc. etc.

The comm. says that *brâhman* here means the Veda with the *aṅgas.*

9. Indra ascended with heroism · to that stronghold etc. etc

10. The gods ascended with the immortal (*amṛ́ta*): to that stronghold etc. etc

11. Prajāpati ascended with progeny to that stronghold etc etc

The comm explains *ud akrāmat* by *yām puram rakṣitum utkrāntavān*, as antecedent of *tām puram* etc The metrical definitions of the Anukr are not worth comparing in detail

20. For protection by various gods.

[*Atharvan — bahudevatyam trāiṣṭubham 2 jagatī, 3 purastādbṛhatī, 4 anuṣṭubh*]

[Not found in Pāipp] 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 viii 5]

Translated Griffith, II. 279. [In Anukr. we miss *caturṛcam*]

1. Have set down apart the human deadly weapon Indra-and-Agni, Dhātar, Savitar, Bṛihaspati, king Soma, Varuṇa, the Açvins, 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 *yám* in **a**, it seems probable that **a** is deeply corrupt. [Caland, KZ xxxiv 456, citing Avestan usage, takes *pāúruṣeyam vadhám yám* as accusative of the crystallized combination *pāúruṣeyo vadhó yáh* which we had at i 30 1 see note to xii 2 19 But W's suspicion is weighty] All the mss. accent *nyádhus* (the *pada*-mss. having, against all rule and practice, *nyádhuh*, instead of *nyàdhuh* or *ní adhuh*), and SPP. follows them (in p also), our *nyàdhus* 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 Mṛityu — death caused by men, which Indra etc appointed'] The verse is far too irregular (11 + 12 12 + 9 = 44) to be called simply a *triṣṭubh.*

2. What [defenses] he who is lord of creation, Prajāpati, Mātariçvan, made for his creatures (*prajā́*), what ones the directions and the quarters put on (*vas*) — let those defenses (*várman*) be abundant (*bahulá*) for me

The mss accent *vasaté* [except several that have *vasate*], our emendation to *vasáte* is unquestionably called for, even though there are a few cases in RV of such accent as *vasaté* [*Gram.* § 613]. The comm etymologizes *mātariçvan* as *antarikṣe çvasitī*

'ti [The verse is properly 12 + 11 11 + 11 for **d** has *tristubh* 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 *ādhirājyāya yodhi-nah*, which differs a little from the emendation in our text, but which the Pet Lex. assumes under *ādhirājya*. The mss give (*devā*) *'dhirājayōdhehinah*, which the *pada*-text analyzes into (*deva*) *ādhirāja 'yāh dhehi nah* (SPP. reports his *pada*-mss as giving at the beginning *devā*, apparently by an oversight, as *devā* is no form*). The comm has (*devāh*) *dyurājayo* (implying p *dyuor-*) *dehinah*, and this SPP accepts, despite its unsatisfactory character, the comm explains *dyurājayas* as *divi dyuloke rāja-mānās*, which is absurd, and adds that, since the wearing of armor implies a body (*deha*), the gods were embodied (*dehinas*), which is silly. The *pada*-mss (and one of SPP's *saṃhitā*-mss) strangely read *sarvātas* at the end instead of *viçvātas*, the comm and both editions accept the latter, [and since W notes nothing to the contrary, his D presumably has *viçvātah*] The text, with **b** as translated, and with *ca-kr-e* 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-ress (*'pratīcikā*) reach me

Some of the mss leave *praticikā* accentless, and nearly all accent *krán*, both editions have *kran* and *-kā*. The comm seems to read *agnis* instead of *áhas* in **b**, and *mo* for *mā* in **d**. The comm paraphrases *praticikā* as *çatrusenā 'jñātapratikūlāñcanā* (*ka* being added to *pratici* "*ajñātārthe*"), the [minor] Pet Lex conjectures 'discomfort' (*Ungemach*); the translation above is of course only tentative. To be compared with the verse in VIII 5 18 above, found also in AÇS I 2. 1, which has our **a**, **b** (but reading *agnis* with our comm), and, for third pāda, *varma me santu trāçikāh*, and in Āp XIV 26 1, with *agnis* in **b**, and, for **c**, **d**, *varma me brahmanaspatir mā mā prāpad 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 mss sum up the verses as 72, and thus support the numeration of hymn 16 as given by both editions (see p 923)]

21. The meters.

[*Brahman — ekarcam chāndasam 1 av 2-p sāmnī bṛhatī*]

[Prose] [Not found in Pāipp] The comm finds the verse quoted by the appellation *chandogana* in Naksatra Kalpa 18 —[The Anukr. says *idam Brahmā chando-nukrāntivijñānāyā 'paçyat* —The meters are arranged, according to the number of their syllables, in an arithmetical progression ascending by a difference of 4. In VS XVIII 33, all these and *kakúbh* are mentioned]

Translated Griffith, II 279

1 Gāyatrī, uṣṇih, anuṣṭubh, bṛhatī, pāṅkti, triṣṭubh-and-jagatī.

The mss. 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 us-*]

SPP's authorities appear all (except one *pada*-ms., *-tī*) to read at the end *jágatyāi*; ours vary between *-tī*, *-tye*, *-tyāi*, and *-tyāu* The text of the comm. reads *pañktı* (instead of *-tis*), 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 *gāyatryāi svāhā*, *usnihe svāhā*, 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 *pañktis*, and the division by the Anukr into two pādas (in the *pada*-mss, after *anuṣṭúp*) all speak against it. The mss accent *tristúb jágatyāi*

22. Homage to parts of the Atharva-Veda.

[*Āṅgiras — ekaviṅçatı mantroktadevatyam. 1 sāmny usnih, 3, 19 prājāpatyā gāyatrī, 4, 7, 11, 17 dāivī jagatī, 5, 12, 13 dāivī tristubh, 2, 6, 14–16, 20 dāivī pañktı, 8–10 āsurī jagatī, 18 āsury anustubh (1–20 1-av), 21 4-p. tristubh*]

[Verses 1–20, prose.] [Not found in Pāipp] The comm quotes from Naksatra Kalpa, 17, 18, to the effect that this hymn and the following (together called *samāsa*) are to be used in the great appeasement-ceremony called *āṅgirasī*, 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 *anuvākás* of the Āṅgirasas, 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 *mādbhyás*, 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 *hárıtebhyas*, SPP. reads *haritébhyas*, with (apparently) all his authorities and nearly all of ours

6 To the petty ones, hail!

7. To them of the *paryāyas*, 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 mss, *dvitīyébhyas* and *trtīyébhyas*, we have not hesitated to make the necessary emendations to *-tíye-* [The false accent is perhaps a blundering assimilation to that of *prathamébhyas* cf notes to vss 13 and 14, and especially to xviii 3 47. — Two of W's later collated mss, D L, have rightly *-tíye-*]

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 mss in accenting *uttarébhyas;* [again a blundering assimilation to the accent of *uttamébhyas*, vs 12]

14. To the seers, hail!

Here also we emended the accent [to *ṛṣibhyas*, which W's D L. indeed give]; but SPP. has, with the mss., *ṛṣībhyas*. [For the rationale of the blunder (due to *çiṣṭibhyas*, vs. 15), cf. notes to vss. 10 and 13 and note to xviii. 3. 47]

15. To the peaked ones (?*çikhín*), hail!

Here the mss. vary between *çikhíbhyas* and *çiṣṭibhyas*.

16. To the *gaṇás*, hail!

17. To the great *gaṇás*, hail!

18. To all the *gaṇá*-knowing (??) Aṅgirases, hail!

It is altogether likely that *vidaçaná* 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 *bráhman* (?), hail!

SPP reads *brahmáne*, and mentions no disagreement among his authorities, all but one or two of ours have the same, and our text might probably have 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 *brahmáne*. [I think *bráhmane* 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 *mantras* to be meant as the recipients of the homage His whole comment follows *atra vinçatikāndātmikāyām asyām çākhāyām vidyamānānuvākasūktaganaviçeṣādisamjñārūpāṇi çabdāir anuvākādidrastāra etannāmāna ṛṣayaḥ pratipādyante. nīlanakhādisūktaviçeṣānām prasiddhatvāt tāni viçeṣato na pradarçitāni* ***brahmane svāhe*** *'ti brahmaçabdena vinçatikāndātmakavedavācakena tasya drastā brahmākhya ṛṣiḥ pratipādyate. anyat sarvam nigadavyākhyātam.* It sounds like a bad joke that he calls *nīlanakha* 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 *bráhman* as chief, the *bráhman* as chief in the beginning stretched the sky; the Brahmán was born as first of creatures, therefore (*téna*) who is fit to contend with the Brahmán?

Or (in d) 'with that (*téna*) Brahmán' SPP's text of the verse agrees with ours save that he accents in d *bráhmaṇā* with the mss, and has in c *prathamó 'tá* (p *-máh utá*, though the *pada*-mss read *-mā́ utá*), the text of the comm has *-mo 'ta* here, but *-mo 'tha* in the verse repeated as 23 30, the emendation in our text to *-mó ha* is plainly the easiest way out of the difficulty The *pada*-mss. divide at the beginning, with remarkable absence of intelligence, *bráhma . jyeṣṭhā*, or *jyeṣṭhā́*, half the *saṃhitā*-mss also accent *jyeṣṭhā́*; finally, the *pada*-mss, with incredible folly, divide at the end *spárddhi tumkáh'* SPP. holds that the verse must have originally had *brahmán* throughout (four times), and gives in his note a text of it in that form (but with *prathamó 'tha* in c), but it is far from improbable that *bráhman* was used in the first half-

verse and *brahmán* in the second, as in our text. Indeed, in a corresponding verse in TB. (ii. 4. 7[10]), *bráhman* [more appropriately, it would seem, if I am right in supposing that vss. 29 and 30 of hymn 23 refer to the Brahmaveda · cf p. 932, l 3] is used every time. *bráhmajyesthā* (its commentary takes this as vocative) *víryà sámbhṛtāni bráhmā 'gre jyéstham divam á tatāna · rtásya bráhma prathamó 'tá* (its comment paraphrases by simply *prathamám*) *jajñe téná 'rhati bráhmanā spárdhitum káh* Our comm. gives a second explanation of *brahmajyesthā* as = *brahmanā 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 Atharva-Veda.

[*Atharvan — trinçat. mantroktadevatyam uta cāndramasam 1 āsurī brhatī, 2–7, 20, 23, 27 dāivī tristubh, 8, 10–12, 14–16 prājāpatyā gāyatrī, 17, 19, 21, 24, 25, 29 dāivī pañkti, 9, 13, 18, 22, 26, 28 dāivī jagatī, (1–29 1-av)*]

[Verses 1–29, prose] [Not found in Pāipp] The application of the hymn, as defined by the comm., was given with the one preceding

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 *ekarca* to *daçarca* are designated the *rsis* named Atharvan, and by those from *ekādaçarca* to *vinçati* are designated the *ārseyas* named Atharvana, and it quotes as authority the beginning of i 1 5 of the Gopatha Brāhmana

[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 *dvyrcebhyah* 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 cxliv, 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 18, which may accordingly mean 'To the division (*kānda*) of great (*mahant*) [hymns], hail,' and refer to books viii–xii. It is not impossible that a Hindu might use *kānda* to signify a 'division' 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 *dīrgha* would be a more appropriate adjective than *mahant* for the 'long' individual hymns of which the division consists; but, per contra, if the difference between *mahadguna* and *mahāgur-* be a valid parallel, the text ought, if it means 'great book,' to read *mahākāndāya. taye*

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 Brahma-veda, or to the incantations (*brāhman*) 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, *brāhman* is to be preferred to *brahmán* in these two verses, as also in vss. 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 Anukr, at the beginning of its treatment of book xix, seems to call book xix the *brahmakānda*]

[**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 Ātharvaṇas, hail!
2 To them of five verses, hail!
3 To them of six verses, hail!

All the *saṁhitā*-mss read *sadarc-*, and two of SPP's *pada*-mss *sadarc-*; both editions *ṣadrc-*, with the comm. and three *pada*-mss The Gop Br. has *ṣadarc-* in i 1 5

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!

In these two verses, some of the mss read *-çatī sv-*; the text of the comm has *-çatyāi*, which would be an improvement, and two of SPP's reciters give the same [But cf p 931, ¶ 6, end.]

18 To the great book (*mahat-kāṇḍā*), hail!

[All of W's and of SPP's mss, and the reciters as well, give *mahat-*, not *mahā-*; but the comm appears to read *mahā-*, and to say that it means the 'entire Veda of twenty books'. *mahākāndāye 'ti çabdena vinçatikāndātmakakṛtsnaveḍāvācinā*, and this seems to support my suggestion that a Hindu might use *kāṇḍa* of a group of *kāṇḍas*. cf ¶ 5 of introduction, above Weber suggested at [illegible] *Stud.* iv 433 that *mahatkānda* might mean book xx, but in a later volume (xviii. 154), that book v might be *thanded*] [See pages clvii–viii]

19. To them of three verses, hail!

Between this verse and the next, the commentator's text inserts *dvyrcebhyah svāhā*

20. To them of one verse, hail!

21. To the petty ones, hail! [See page clvm 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 mss., and the comm , have here *ekānrcébhyas* (p *ekaanrc-*), and SPP follows them. Our *ekadvyrcébhyas* (misprinted *ekadvrc-*) was meant as an emendation, but is hardly successful What *ekānrc-* should mean does not appear, the translation simply follows the comm , for lack of anything better

23 To the ruddy ones (*rohita*), hail!

The mss [except W's O D , which have *róh-*], and hence also SPP , accent here *rohitébhyas* The comm remarks that in this and the following verses the books intended are clear. This, of course, means book xm [which is designated by *rohitāis* at Kāuç 99 4]

24 To the two Sūryās, hail!

That is, to the two parts (*anuvākas*) of the book beginning with the Sūryā-hymn (xiv)

25. To the two Vrātyas, hail!

Again the two *anuvākas* of the Vratya-book (xv). [Both ed's read *vrātyābhyām*, with all the authorities, save W's D L , which have *vrātyā-* The minor Pet Lex , vi. 189, notes *vrātyá* as an adj to *vrātya* hence, rather, 'To the two [*anuvākas*] about the *vrātya*, hail!' See my note, p 770, ¶ 3]

26 To the two of Prajāpatī, hail!

The two *anuvākas* of book xvi are evidently intended, though why they are called *prājāpatya* is difficult to say [The Major Anukr calls the whole book *prājāpatya*, as noted p 792, ¶ 4] The Old Anukr quoted in the endings says at the end of xvi 4 *prājāpatyo ha catuṣkah*, [··] *saptakah parah* i e 'the [first] Prajāpati-*anuvāka* has four hymns [or *paryayas*], the [*paryaya*] next after [2 and 3 i e *paryāya* 4] is one of seven verses' [For the probable relative position and the significance of these extracts, see p 792 (¶ 5)–793]

27 To the *viṣāsahí*, hail!

The seventeenth book begins with the word *viṣāsahim* , 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 (*māṅgalikā*), hail!

This, from its position, ought to signify book xvm the comm says nothing about it, his text reads *māṅg-* [That the funeral book is held to be most inauspicious appears from SPP's preface to his ed , vol 1 , 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 Çiva]

One of our mss (I.) inserts after this verse five others which do not appear to occur elsewhere, as, SPP does not mention them *nákṣatrakalpāya svāhā* 29 *kṣattānakalpāya svāhā*. 30 *çāntikalpāya svāhā* 31 *aṅgirasakalpāya svāhā* 32 *sāṁhitāvidhaye*

svâhâṁ. 33. Our 29 then follows, in the form *tulâbrahmâne svâhâ*, and our 30 as given in all the mss. . *brâhmayesthé 'ty ékâ*. [The foregoing are the readings of the Collation Book: apart from the accents, they require correction, I suppose, to *âṅgirasa-* and *saṁhitâ-*.]

29 To the *brâhman*, hail!

See above, 22. 20, with which this is identical. This time, two of our mss [and three of SPP's] have *brâhmane*, the others, and SPP's text, read *brahmâne*. [As to the meaning, see introduction, p. 932, ¶ 2.]

30. Heroisms were gathered with the *brâhman* as chief, the *brâhman* as chief in the beginning stretched the sky; the Brahmán was born as first of creatures; therefore who is fit to contend with the Brahmán?

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 *prathamo 'tha*.

24. For prosperity: with a certain garment.

[*Atharvan — astâu mantroktabahudevatyam uta brâhmanaspatyam ânustubham 4–6, 8. tristubh. 7 3 p âsu gâyatrî*.]

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 *mahâçântis* ceremony called *tvâṣṭrî*, on occasion of the loss (*kṣaya*) of a garment.

Translated. Ludwig, p. 458. Griffith, ii 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 *ádhârayan* to *ádhâpayan*, this, obviously suggested by the whole sense of the hymn (and proposed in the Pet Lex.), is supported by the Ppp text, which reads *devâ 'dîyâpayan*. The comm. reads *-dhâr-*, but explains it as if it were *-dhâp- pariitah sarvata âcchâdayan*. Many of the mss have *adhârayan*, unaccented. The comm quotes TS. vi 1 10, 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 *nayâm*, which SPP therefore accepts, although both form and accent are indefensible, the comm has both times *naya*; the translation implies our emendation to *nâyât*, 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 *parî 'mam indra brahmane mahe çrotrâya* (or *râstrâya*, or *poṣâya*) *dadhmasi: athâi 'nam jarimâ ṇayej jyok çrotre* (or *râstre*, or *poṣe*) *adhi jâgarat*. of these three forms, the first is intended for a Brahman, the second for a Kṣatriya, the third for a Vâiçya. compare our next verse. The comm., [in 2 a at 3 a, appears to have had before him *indramâyuse* and *somamâyuse*, whatever his accentuation and *pada*-text may have been. this he understands as *indra mâ*

"*yuse* and *soma mā* "*yuse*, his vocative *indra*] agreeing with HGS and giving an easier and better text, [his *mā* goes easily as an appositive with *imám*, but the following *enam* is quite out of joint with it].

3 Wrap ye this man [as] Soma in order to life-time, to great instruction (*çrótra*), 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 *somam*, not *soma*, in **a**;* and *naya*, with the comm, in **c**, further, in **a** it gives *pare 'mam* *[Strictly speaking, it has *somamāyuse*, with a possibility for the same objectionable division as appears under vs. 2, which see]

4 Wrap, set ye him for us with splendor; make him one to die of old age; [make] long life-time; Bṛihaspati 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 (*sú*) 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-vyā*) 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 *sú*, while HGS MP have *jarām gacchāsi*, in **b**, all three texts read *krstīnām* and *abhiçastipāvā*, all three end **c** with *suvaracās*, and PGS has for **d** *rayim ca putrān anu samvyayasva*, adding *āyusmatī 'dam paridhatsva vāsah*] In **b**, the translation follows Ppp [and the three texts just cited] in reading *krstīnām* 'people' instead of the absurd *grstīnām* '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] The comm is driven by the reading *grs-* into taking *abhiçasti-* from *ças* 'cut' *abhito vinçasanam himsā* [Our *abhiçastipā u*, at the end of **b** in vss 5 and 6, would seem, in view of the *-pāvā* of the other texts, to be a faulty assimilation to the end of **d** in vs 4, *pāridhātavā 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 (*cāru*), thou shalt share out good things.

The translation implies in **b** *ábhūr āptnām* [see below], or else an analysis reading *vāptnām* [misprinted *vap-* in foot-note of Berlin ed] into *u* a (the *pada*-mss. have *ábhuh. vāptnām*). The *vaçānām* of our text* is a co voked by the *grstīnām* of vs. 5, as that is got rid of, this naturally f The comm has again *grstīnām*, and this time interprets *abhiçasti-* as of the 'heifers' of losing their skins (*tvagādānabhīti* [cf note to II

text appears to give us no variants. The HGS. has a corresponding verse (in i 4 3), reading in **a**, **b** *adhi dhāḥ* [one ms. correctly *'dhuthāḥ*] *svastaye 'bhūr āpīnāṃ*† *abhiçastipāvā*. and, for **d**, *vasūni cāyyo vi bhajā sa jīvan;* the variant to *cārus*, taken in connection with the small appropriateness of *cārus*, makes its genuineness suspicious [MP, at ii 2 8, also has *āpīnāṃ*, and it agrees otherwise with HGS, save that it has *dhā* for *dhāḥ*, *cāryó* for *cāyyo*, and *ví bhajāsi* (agreeing with AV.) Kirste, in his note to HGS, p 8, mentions as further variants *cāyo* and *cārye* MB, at i. 1 6, has **c**, ending with *suvarcās*, and **d**, reading *cāryе*] *[Misprinted *vaçānāṃ*] †[One ms correctly *āpīnām*] [See page xxxvi, note]

7 We, companions, call to aid Indra the very mighty at every conjuncture, in every contest (*vāja*).

This verse is, without variant, RV i 30 7, also found in SV (i 163; ii. 93), VS (xi 14), TS (in ii 1 2'), MS (in ii 7 2). [MP. i 6 3] *Śākhāyas*, in **c**, which might be either nominative or vocative, the comm prefers to take as nominative

8 Of golden color, unaging, of excellent heroes, having old age as death, do thou enter into union (*sam-viç*) with progeny: this Agni says, and this Soma says, this Bṛihaspati, Savitar, Indra.

The second half-verse we had above as viii 5 5 **a**, **b** [which see, and pāda **c** occurred at xvi 9 2], the comm does not notice the repetition He explains *sam viça* as used in the sense of *nirviça* 'enjoy', or else, he says, of *praviça = svagṛham adhitiṣṭha* Ppp reads in **a** *ajayas suv-*

25. To a horse.

[*Gopatha — ekarcam vājidevatyam ānustubham*]

The verse is not found in Pāipp The comm finds it quoted in Naks K 17–18, in a *mahāçānti* ceremony called *gāndharvī*, on occasion of the loss (*kṣaya*) 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 *utkūlamudvaho* as one word,] the comm reads *bhavas* for *bhava* and he explains the phrase simply by *atidṛpto bhava* Instead of *uduhva*, the comm has *duhiva* (= *çatrujayalakṣaṇāni phalāni labheya*) SPP accents *útkūlam*, with all the mss, our alteration to *utkūlam* is not sufficiently motived, the minor Pet Lex has *utkūlám*, which is more in accordance with general analogies Fully half the mss. accent *úduhya* In our text, *bhāva* (in **c**) is a misprint for *bhava* (an accent-mark fallen out)

26. For long life etc.: with something golden.

[1 — caturṛcam āgneyam, hāraṇyam trāiṣṭubham 3 anuṣṭubh, 4 pathyāpaṅktī]

hymn only vs 4 is found in Pāipp (in xv) The comm finds it used in 19, in a *mahāçānti* ceremony called *āgneyī*, on occasion of danger from insertion of a golden earring, further, in Pariç. ii. 1, in a *tulāpuruṣa*

[1, 49, 192, Griffith, ii 283, Bloomfield, 63, 668

1 The gold that, born out of the fire, immortal, maintains itself over mortals — whoso knows it, he verily merits (*arh*) it; one that dies of old age becomes he who wears (*bhr*) it

SPP. accents at the end *bibhárti*, with the great majority of the mss (the same also in 2 **d**), our preference for *bibharti* was because only this accent is found elsewhere in AV. Most of the mss. accent *énad* 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 *anvādistam hiranyarūpam padārtham* In a corresponding verse (6) found in a *khila* of the RV (to x 128) is read instead *enad* (one ms *vedam*), which is more likely to be the true text The same has in **b** *jajñe* for *dadhre*. The Anukr. takes no notice of the redundant syllable in **c**

2. The gold, of beauteous color by the sun, that men (*mánu*) of old with their progeny sought — that, shining (*candrá*), shall unite thee with splendor, of long life becomes he who wears it

Very nearly all the mss read *sūrá* at end of **b**, but both editions, and the comm, give *sūré* The majority of mss. also accent *pūrvé* SPP reads at end of **c** *srjati*, with all the authorities (save his P., which has *srjāti*)*, both sense and meter so plainly call for *srjāti* that we adopted it as an emendation in our text, the comm reads *srjatu* As to *bibharti* at the end, see note to vs 1 *[W s P M have *srjasvā "yu-*]

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** *hiranyam tej-* The comm supplies in **a**, **b** *sam srjatu* 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 *hiranyam tejasā*, but all the other authorities are agreed as to the accentuation *hiranyatejasā*, 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 *hiranya tejasā*, as two words, of which the first is vocative, and, but for our blundering *pada-kāra*, this is just what our *samhitā*-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 *badhnāmi* (as at i 35 1 **c**, iv 10 7 **c**; xix 46 1 **c**, **d**), and take the second half also as addressed to the amulet]

4 What king Varuṇa knows, [what] divine Bṛihaspati knows, what Indra the Vṛitra-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 **b** *yad u devī sarasvatī*, and for **d** *tan me varcasa āyuṣe*, and lacking a fifth pāda. Ppp has in **b** *yad u divo brh-*, puts *yad* before *indras* in **c**, and has for **d**, and for end of the verse, *tac cittam cittam arhanam*.

[Here ends the third *anuvāka*, with 6 hymns and 65 verses.]

27. For protection etc.: with a triple amulet.

[*Bhṛgvaṅgiras —pañcadaçakam trivṛddevatyam uta cāndramasam ānuṣṭubham · 3, 9 triṣṭubh, 10 jagatī* [? see under the verse], *11 ārcy uṣṇih, 12 ārcy anuṣṭubh, 13 sāmnī triṣṭubh (11–13 r-av).*]

Found (except verses 12 and 13) also in Pāipp. x. The comm. quotes from the Nakṣ K (17, 19) its use, in a *mahāçānti* called *prājāpatyā*, 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 (*ṛṣabhá*) protect thee with the kine; let the virile one (*vīṣan*) protect thee with the vigorous ones (*vājín*), let Vāyu protect thee with *bráhman*; let Indra protect thee with Indra's powers (? *indriyá*).

The comm. reads in **a** *vrsabhas* * In **b**, he naturally understands horses as intended, and connects *vājin* with the root *vij* (*vājibhir vejanavadbhih çighragatibhir açvāih*) Of *bráhman* he gives three different and equally worthless explanations. To *indriya* he says *indriyāny atre 'ndrasṛṣṭāni 'ndrajustāni vā*, which gives us no help *[But the text of the comm has *pātr rsabhas*]

2 Let Soma protect thee with the herbs; let the sun protect with the asterisms; [let] the moon, Vritra-slayer, [protect] [thee] from the months; let the wind defend with breath.

All the mss. without exception read in **c** *mādbhyás*, instead of the *mādbhís* 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 *naksatra* here refer to the planets, most unnecessarily, he reads in **d** *raksati*, but glosses it with *raksatu*

3 They call the heavens (*dívi*) three, the earths three, the atmospheres three, the oceans four, the song of praise (*stómia*) triple, the waters triple: let these triple ones defend thee with the triple ones

In Ppp, **b** and **c** have apparently dropped out, and **d** is made to end with *trivṛtās trivṛttibhiḥ* The mss vary between *trivṛtā* (which both editions read), *trivṛtās*, and *trivṛtāt*, the translation implies *trivṛtas*, 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 *trṛ-* instead of *triv-*, as in other like cases In **a** in our text, emend to *tisráh* We need to combine *trivṛtā "pa ā-* in **c** to make a good *tristubh* [I doubt if it is a *tristubh* To reckon *trīni* to pāda **a** is very harsh I suspect we have to pronounce *pṛthvīs* in **a**, and to read and pronounce *trīny antáriksā* in **b**. Thus the verse scans as 8 + 11 11 + 11]

4. The three firmaments (*nāka*), the three oceans, the three bright ones (*bradhná*), the three at the summit (*'vāiṣṭapá*), the three Mātariçvans, the three suns, do I arrange (*klp*) as thy guardians.

Nearly all the mss read in **a** *nākans*, and a part also *bradhnáns* * The comm. has *badhnān*, and [some of] our mss. also *badh-*, although SPP. strangely appears to find no *badh-* among his authorities. The *pada*-mss give *nākam* and [some of them] *bradhnán*

Some mss. accent *mātáriç-* in c, and read *goptrín* 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 *badhnān* thus *trīn badhnān badhnah sarvasya bandha ādhāra-bhūta ādityah*, in which he shows himself equal to the occasion after precisely his own fashion. The Anukr. takes no notice of the metrical irregularity (7 + 7 9 + 7 = 30). ⌊Roth notes expressly that Ppp reads *vāistapān.*⌋ *⌊Cf note to 13. 8 above, and to 28 2; also Muller's 1st quarto ed of RV, vol i., preface, p xii, and Pischel, *Gram 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 *ukhyāmi* and *uksyāmi*

6 Let not the wily ones damage your breath, nor your expiration nor flame (*? háras*); shining, all-possessing, run ye, O gods, with what is of the gods.

The translation implies emendation of *devâs* in d to *devās;* the comm understands *dévās*, but doubtless only by his customary disregard of the accent He understands *vas* in a ⌊alternatively⌋ as *plur majest* of the king on whom the amulet is bound, and *haras* in b as *çatrubalāpahārakam tejas* To *dāvyena* in d he supplies *rathādinā sādhanena vegena vā* We are tempted to emend at the end to *dātíyenâ "dhāvata;* 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 *-jāti*) read *srjati* in a, and, as the meter favors it, it might better stand (our text emended to *-anti*) Ppp gives for a *prānenā 'gnim sam dadhata*, and ⌊reads and⌋ combines at the end ⌊*suryam*⌋ *dívā 'janayan*

8 Live thou with the life-time of the life-time-makers, live as one long-lived, do not die, live with the breath of the soulful (*ātmanvánt*), do not come under the control of death

Nearly all the mss read in a *āyuhkrtām*, and SPP follows them, although the comm. gives *-usk-* In c, both the editions emend to *ātmanvatām*, all the mss having *ātmat-vattām* (p *ātmastvattām*'), the comm appears to imply *-nvatam* in his explanation, though (according to SPP.) his text also has *-tvatām* Nearly all ⌊SPP's authorities⌋ accent after it *jīvá* both editions read *jīva*, ⌊SPP⌋ on very slender authority Our *úpa gāi* in d is an emendation, for the *úd agāi* 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 gā v-*

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 *índro 'nv-* in a, b the mss. give *índrā 'nv-* (p. *índra · anu-*), but this time SPP. also, as well as we, emends to the former reading, which is that of the comm. [*Nidhím devānām níhitam yám índrah* would be good rhythm.] *[Or nearly so, but *trivṛ́tā* of 3 is here *trivátā*.]

10. Thirty-three deities and three heroisms guarded [it] within the waters, holding [it] dear; what gold there is upon this shining one (*'candrá*), therewith shall this man do heroisms.

All the mss read in b *priyāyamāṇā* (p *priyāya māṇā '*), but here again SPP has the courage to follow us in emending to *priyāyámānās* (p *priyaᵓyámānāh*), since the comm. so understands it, it is only a question whether in *pada*-text *-mānā* should not rather be read, as agreeing with the nearer of the two nouns; the comm takes it as fem (*priyam tvā "carantyah*) The Anukr is curiously confused here; after correctly defining the verse *devānām nihitam nidhim* as a *tristubh*, it proceeds to define *āpo hiranyam jugupuh* as a *jagatī* and takes no note of *trayastrinçad devatāh* as a *prátika* 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 *jagatī* [With a, cf 37 1 c, below] *[Possibly we have to substitute the older grammatical equivalent in a, *trí ca trīṇí* (cf 3 b), a *'ni* before *ádhi* 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 1 139 11 *yé devāso divy ékādaça sthá prthivyām ádhy ékādaça sthá apsuksíto mahinā 'kādaça sthá te devāso yajñám imam jusadhvam*, VS VII 19 precisely agrees with this, MS (III 3 13) reads *devas* in a, TS (III 4 10) reads *devās* in both a and d [and *apsusádo* in c] The comm's text inserts in vs 11 *divyās* after *devās*

14 Freedom from rivals in front, behind us [is] fearlessness made, Savitar [protect] me on the south, the lord of Çachī 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 Açvins 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 *asapatnám purástād iti dvé* 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 vss. 11–13

as one vs., his 11; our 14 as his 12; our 15 ab as his 13; and our 15 c–f as his 14. Or, he says, we may take our 14 with 15 ab as one *mantra*. He reads *agnis* again in our e as in 16 2 e.]

28. For various blessings: with an amulet of darbhá.

[*Brahman* (*sapatnakṣayakāmaḥ*) — *daçakam mantroktadarbhamanidevatyam ānustubham*]

The hymn is found also in Pāipp 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 *mahāçānti* ceremony called *āindrī*, with binding on of a *darbha* amulet, by one desiring victory and the like

Translated Griffith, II. 285

1. I bind for thee this amulet, in order to long life, to brilliancy — the *darbhá*, damager of rivals, burner (*tápana*) of the heart of the hater

Nearly all the mss accent *dárbham* Ppp reads in b *varcase*, and in c *-jambhanā*.

2. Burner of the heart of the hater, causing to burn the mind of foes, do thou, O *darbhá*, burn together like heat (*gharmá*) against all the evil-hearted.

The mss, and hence SPP., read for a *dvisatás tāpáyan hrdáh*, as if *hrdás* could be an accus. sing, and the comm has the same, and glosses *hrdas* with *hrdayam* [By some oversight, SPP. says on p 384, note 3, that the text of the comm reads *sarvans tvam*, and on p 385, note 1, "Sāyaṇa's text too has *sarvam*"] The comm explains as if the [questionable] word were simply *sarvam*, 'the evil-hearted one's everything' In d, the mss. and SPP read *tvā 'bhínt samtāpáyan* (one of ours *abhít*, another *abhāut* · mere accidental variations), the *pada*-text presenting *abhín samo*, the comm has the same, and explains thus *abhín abhayān samtāpayan bhinddhi* [*iti sambandhaḥ* connecting the phrase with the *bhinddhi* of vss 3, 4, 5] Our *abhisámtāpaya* is heroic surgery, but very plausible, *abhí't s-* (i.e. *abhí ít s-*) would save a little more of the original, and *ít* is elsewhere added to reinforce *abhí* cf VIII. 4 21 XI 1 6, Ppp has very nearly this reading, namely, *gharme 'vā 'bhī 't samtāpayam*. The comm glosses *gharmas* first with *ādityas*, then (on authority of TA v 1 5) with *pravargyas* The Anukr takes no notice of the redundancies caused in 2 d and 3 a and d and 4 c if *tva* is not abbreviated to *'va*, in at least two of the cases, 2 d and 3 d, Ppp combines to suit the meter, *gharme 'va, indrāi 'va* [The first pāda is wanting in Ppp]

3 Burning against [them] like heat, O *darbhá*, 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 *valám*, as made in our edition, SPP follows the mss and comm in accepting *balám*, in spite of its false accent Nearly all the mss read *virujám* (p *viorujám*), but the comm *-jan*, which, of course, is alone admissible, SPP. very strangely compromises by reading *vírujáṁ* in *samhitā*, but *viorujáṁ* in *pada*' In c, SPP. gives, with [five of his authorities], *-dáh sapátnānām bhinddhi;* even the *pada*-mss vary between *saopátnān á bh-* and *saopátnānām bh-*; the comm. has *-nānām*, and so has Ppp, the translation above implies *-nān á*,* in spite of the separation of *á* from *hrdás* [Ppp gives *indrāi 'va* in d, as noted under vs. 2.]

* [This reading is given by eight of SPP's mss. and one of W's. In *sapátnānām* we may have a case of faulty assimilation from 4 a: SPP's Dc., which is usually carefully corrected, here carries the blunder half way prima manu, giving *sapátnānắm* (accents ! so perhaps also W's O D.L.), and completes it secunda manu, giving *sapátnānām*]

4. Split, O *darbhá*, 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 *ni pātaya* in d (though the ms. gives *vi p-*). The obscure and perhaps corrupt third pāda is thus explained: *udyann ūrdhvaṁ gacchan bhujādipradeçam adhitiṣthan tvam bhūmyās tvacam [iva] tṛnagulmāuṣadhyādy-adhiṣṭhānabhūtāṁ yathā taksaṇena nipātayati gṛhādinirmānārtham loke.*

5. Split, O *darbhá*, my rivals, split those that fight against me; split all my enemies (*durhárd*); split my haters, O amulet.

In the following fourteen verses, of this hymn and the one that follows it, only the verb in each pāda is changed In c, Ppp. blunderingly reads *chindhi*, anticipating the next verse.

6. Sever, O *darbhá*, my rivals; sever those etc. etc

7. Hew down (*vraçc*), O *darbhá*, my rivals; hew down those etc. etc.

8 Cut, O *darbhá*, my rivals, cut those etc etc.

In verses 6, 8, 9, 10 of this hymn, also in 29 2 below, a part of the mss read *durhárdān* instead of *-das* in c; and SPP. strangely follows them in 28 6, 8

9 Carve (?), O *darbhá*, my rivals; carve those etc. etc

The Pet Lex. (under root *pis*) proposes to emend in this verse *pinçá* to *pinsá*. As, however, we have root *pis* below in 29 6, there seems to be no sufficient reason for substituting it here. One of SPP's mss. reads here *pinsá* p m [*pinçá* s m]

10 Pierce, O *darbhá*, my rivals, pierce those etc etc.

The mss vary here between *vidhya* and *vidhyá* [Ppp. reads *viddhi*.]

29. Continuation of the foregoing.

[*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 [Ritual use under 28]

Translated Griffith, ii 286

1 Gore, O *darbhá*, my rivals; gore those that fight against me; gore all my enemies; gore my haters, O amulet

Half the mss accent in this verse *niksá* The comm follows the *dhātupātha* in interpreting it to mean *cumba* 'kiss'! [He intends rather the root *cumb* 'harm,' *himsāyām*, not *cumb*, *vaktrasamyoge*]

2. Bore, O *darbhá*, my rivals; bore those etc etc.

The comm. glosses the verb with *nāçaya*.

3. Obstruct, O *darbhá*, my rivals; obstruct those etc. etc.

The comm. glosses the verb (after the *dhātupāṭha*) with *āvṛṇu nirodham kuru*. The Pet. Lex. [s.v. 3 *ru* 'zerschlagen'] suggests reading instead *rudhi* "according to mss."; but *rudhi* is found in only one ms, in **a**, while the same ms has *rundhi* in **b**, **c**, **d**; *rudhi* is accordingly only a careless misreading Ppp has *bhankti*.

4. Kill, O *darbhá*, my rivals, kill those etc etc.

5 Grind, O *darbhá*, my rivals; grind those etc. etc.

About half the mss. accent *mantha* The comm gives, as if from the *dhātupāṭha*, *mantha loḍane* (Westergaard and Böhtlingk *vilodane*).

6 Crush (*piṣ*), O *darbhá*, my rivals, crush those etc. etc.

Ppp. reads *pindi*

7. Scorch (*uṣ*), O *darbhá*, my rivals; scorch those etc etc.

The majority of mss. combine in **a**–**b** *me ôia*, and SPP follows them.

8. Burn, O *darbhá*, my rivals; burn those etc etc

The decided majority of mss accent *dahá*

9 Slay, O *darbhá*, my rivals; slay those etc etc

30. For protection etc.: with an amulet of darbhá.

[*As 28 pañcakam*]

Found also in Pāipp. xiii, with the two preceding, and, according to the comm, associated with them in use

Translated Griffith, ii 287 [☞ See p 1045]

1. What thou hast that brings death in old age, O *darbhá*, that has hundred-fold defense, good defense, therewith having made this man defended (*varmín*), smite thou my rivals by thy heroisms

The translation implies *jarāmṛtyu çatávarma suvárma te*, which is the text of neither edition, nor of the mss, nor of the comm, but simply what makes best sense with least departure from the mss The mss all give *-tyuḥ çatám várma su* [W's B *varmasu*] (p *vármaꣳsu*) *várma te*, the comm has *jarāmṛtyuçatam varmasu* (explaining *jarasām mṛtyūnām ca çatam granthisu*') The *te* in **b** had to be omitted in translating

2. A hundred are thy defenses, O *darbhá*, 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 *dadur* The comm (with two of SPP's mss) again reads in **a** *marmāṇi*. The decided majority of mss have *tvám* at beginning of **c**, none of ours collated before publication had *tám*, which is doubtless the true text, and is read [by W's O and] by SPP and by the comm

3. Thee they call the gods' defense, thee, O *darbhá*, Brahmaṇaspati; thee they call Indra's defense, thou defendest kingdoms

The majority of mss. leave *devavarma* unaccented We are tempted to emend to *-páteḥ* in **b**. Ppp reads [presumably in **c**] *tvām indrād devavarmā "hus*

4. A destroyer of our rivals, O *darbhá*, burner of the heart of our hater — an amulet, increaser of dominion, protector of thy body, I make for thee.

Emendation to *darbhám* in a would relieve the anacoluthon of the verse. The comm, to get rid of it, first explains *te* as = *tvā*, 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: *atha vā rakṣākāmaḥ puruṣaḥ sambodhyate. he rājan darbhamanim sapatnakṣayaṇādisāmarthyopetaṁ te tubhyam kṣatrasya vardhanam tanūpānam ca kṛṇomī 'ti sambandhanīyam.*]

5. What the ocean roared (*kranḍ*) against, [and] Parjanya with the lightning, therefrom was born the golden drop (*bindú*), therefrom the *darbhá*.

Our edition emends in d to *samudré*, which is doubtless an improvement, but not necessary. [The translation follows the mss., SPP., and comm, which have *samudró* Ppp. *samudro 'bhya-*] The comm. derives the word (as many times elsewhere) from *sam-ud-dravanti*, and makes it an epithet of *parjanyas*, which he explains as meaning *meghas* Most of the mss accent *bíndus* The comm makes the second *tatas* 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 udumbára.

[*Savitr* (*pustikāmaḥ*) — *caturdaça mantroktāudumbaramanidevatyam ānustubham 5, 12 triṣṭubh, 6 virāṭ prastārapaṅkti, 11, 13 5-p çakvarī, 14 virād āstārapaṅkti*]

[Partly prose, vs 12 (?)] Found also in Pāipp x The comm finds it used in Nakṣ K 17, 19, by one desiring wealth, or in the case of loss of wealth, in a *mahā-çānti* ceremony called *kāuberī*, with binding on of an amulet of *udumbara*

Translated. Griffith, ii 287.

1 With an amulet of *udumbára*, for the pious one desiring prosperity may Savitar make in my cow-stall fatness (*sphāti*) of all cattle

The translation implies in b emendation to *vedháse*, which seems hardly avoidable The comm gives two explanations of *vedhasā vidhātrā purā prayogaḥ kṛtaḥ*, and *pustyādividhātrā kartrā manunā* Nearly all the mss accent *paçúnām* (one of ours has *-çūnắm*), and SPP passes the anomaly without remark

2. Whatever householder's fire of ours may be overlord of cattle· let the virile (*vṛṣan*) amulet of *udumbára* unite me with prosperity.

The connection of the parts of the verse is obscure. The comm. makes b apodosis to a, supplying *astu* in a, and taking *ásat* optatively — which is extremely implausible In d the mss read *sá mā* (p *sáh mā*); the comm divides *sam ā*, with his usual disregard of accent (*ā* = *sarvataḥ*), our *sám mā* is an obvious and unquestionable emendation, and is also read by Ppp [See my note to xviii 2. 3, where this case and similar ones are put together, and cf. vi. 5 2] The mss further vary between *púṣtyā* and *pustyắ*, the decided majority having the latter

3. Rich in manure, rich in fruit, *svadhā́* and cheer (*irā*) in our house — prosperity let Dhātar assign to me through the keenness (*téjas*) of the [amulet] of *udumbára*.

A few of the mss again accent *púṣṭim* Ppp reads in a *karīṣinam phalāvatīm*. The comm. explains *irā* first as = *bhūmi*, and then as = *ilā gāuḥ* = *gāvaḥ*

4. Both what [is] two-footed and what four-footed, what foods [there are], what savors (*rása*) — I seize (*grah*) the abundance of them, wearing the amulet of *udumbára*

Some of the mss read *rásā* at end of b In c, our *téṣām* is an obviously called-for emendation, most mss read *tvéṣām* or *tveṣām* (p *tú éṣām* or *tú eṣām*), SPP. strangely gives *tvéṣām* in *samhitā* and *tú eṣām* in *pada*, the two not agreeing together, the comm either reads *esām* simply or overlooks the *tu* in his exposition Ppp gives *grhnīyām tesām bhāumānam*

5 I have seized all (*pári-*) the prosperity of cattle, of quadrupeds, of bipeds, and what grain [there is], the milk of cattle, the sap (*rása*) of herbs, may Bṛihaspati, may Savitar confirm to me

Nearly all the mss. accent this time *puṣṭím*

6. Let me be the over-ruler of cattle, let the lord of prosperity (*puṣṭá-*) assign to me prosperity; let the amulet of *udumbára* confirm to me possessions (*drávi*ṇ*a*).

SPP leaves *asāni* 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 *udumbára*, with both progeny and riches: the amulet quickened by Indra hath come to me together with splendor.

Either Ppp. lacks 6 d and 7 a-c, or so much of its text is lost in the manuscript Our *jinvitás* in c was an emendation, all the mss (SPP's as well as ours) giving *jinvátas*, and Ppp likewise, but the comm has *jinvitas*, and SPP accordingly adopts it also in his text Some of the mss 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 mss read in d *sphā́tir ní*. [disregarding the accent, five of SPP's authorities show *sphātim*] SPP's text agrees with ours [*sphātím*], the comm having the same Ppp again has *bhāumānam* in c

9 As in the beginning thou, O forest tree, wast born together with prosperity, so let Sarasvatī assign to me fatness of riches

Some of the mss accent *pústyā*, and all [but four] leave *jajñiṣe* unaccented The majority accent *sphā́tim* in c Ppp reads in d *ā dadāti* [*sarasvatīm* (or *-tī*?)]

10. Riches, fatness of milk, and grain shall Sarasvatī, shall Sinīvālī, and this amulet of *udumbára* bring to me.

Both our *pada*-mss. divide in **b** *páyahoṣṭhātim*, but SPP. reports no such reading among his three, and gives correctly *páyahoṣph-* (the accent is probably false). Our text emends, perhaps unnecessarily, to *gáy-*. In **c**, the *pada*-mss make the blundering analysis of *úpāvahāt* into *úpa . avahāt*, SPP. gives, by emendation, *úpa : vahāt;* our text emends further to *upā́vahāt* (i e *upaoā́vahāt*); it is uncertain which the comm favors, but probably the latter: the sole ms. has ⌊twice *upāvahāt* and once⌋ *upa vahāt* (probably misreading for *upāvahāt*) *upāvahatu* Ppp. has *upāvahat;* in **b**, it agrees with the mss in reading *payasph-*.

11. Thou art the virile (*vṛ́ṣan*) over-ruler of amulets; in thee the lord of prosperity generated prosperity, in thee [are] these powers (*vā́ja*), [are] all possessions; do thou here, O [amulet] of *udumbára*, force (*sah*) far away from us the niggard, misery, and hunger.

In **a** the comm reads *adhipas* In **b** Ppp gives *pustipatis* At beginning of **c**, the comm has *tvayā me*, which is not bad In **c**, the *pada*-mss. have *vājā* At beginning of **d**, all the mss present *āúdumbaras*, 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 mss. read *amṛ́tam*, he ventures to follow the comm in substituting *ámatim*, which is better than our conjecture *ávartim* (misprinted *avártim*). ⌊Ppp. has, for **e**, *ārād arātim abhitikṣayam ca*⌋ The verse scans naturally as 5 × 11 = 55 it is easy, but needless, to make up the full count of a *çakvarī*, 56, by resolution

12. Troop-leader art thou, arising a troop-leader, being anointed (*abhiṣúc*), 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 *utthā́ya*, which both editions give (with two or three mss), the mss in general have *ukthyāya* or *utthyāya* or *ucchyāya*, with *à* or *ā́* According to SPP, the comm's text has *grāmaṇī chāyā*, and Ppp strangely gives the same, what he attempts to explain is very doubtful *ato 'smākam api grāmaṇīr bhava atha vā mām api çreṣṭham kuru* SPP divides *grāmaṇī́ḥ* in his *pada*-text, but without authority from the mss, and against his practice in iii 5 7 In **b**, some of the mss read *siñca* On the ground of meter, SPP suggests that *rayís* in **d** may be for *ádhirayis*, one of the two successive *adhi*'s being lost, this would be more acceptable if the word *adhirayi* or anything closely analogous with it, anywhere occurred The comm makes an *adhirayis* (explaining it as *adhigatarayis* or *prāptadhanas*) by stealing for it the *ádhi* 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 *ádhi* at the end of **c** and *ádhirayis* in **d** it might scan as 11 + 12 11 + 11⌋

13 Prosperity art thou, with prosperity anoint (*añj*) thou me completely; being house-sacrificer, make thou me householder; O [amulet] of *udumbára*, 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 **e** to verse 14. Part of the mss. again accent *púsṭi* in **a** Some, including all the *pada*-mss., have *indhi* for *añdhi;* Ppp *agdhi*. SPP again fails to follow us, the comm., Ppp, and one of our mss, in reading *āúdumbara* (instead of *-ras*) in **c**, some of his mss. leave *tvam* without

accent. [The non-elision of *a* in *ahám* justifies the count as *çakvarī*, but hurts the meter, which is none too good if we scan the vs. as 5 × 11.]

14. This amulet of *udumbára* is bound, a hero, to a hero; let it make for us a winning rich in honey, and may it confirm to us wealth having all heroes.

Some of the mss accent *sánim* in **c**. Ppp. reads *ucyate* for *badhyate* in **b**.

32. For long life etc.: with an amulet of darbhá.

[*Bhṛgu* (*sarvakāmah āyuse*) — *daçakam mantroktadevatyam ānustubham 8 purastād-bṛhatī, 9 tristubh, 10 jagatī*]

Found also in Pāipp xii. The comm finds the hymn quoted in Naks K 19, as used in a *mahāçānti* ceremony called *yāmī*, with the binding on of an amulet of *darbha*, in case of fear of Yama (*yamabhaye*).

Translated Griffith, ii 289, vs 8 also by Zimmer, p 205, with comment

1. Hundred-jointed, hard to be stirred, thousand-leaved, uplifting (?) — the *darbhá* that is a formidable herb, that I bind on thee in order to [prolonged] life-time.

Some of the mss, as usual, read *duçcav-* in **a**. Very nearly all read *uttirás* in **b** (p *utstirāh*), and SPP. follows them, and this the translation implies, since it is acceptable enough [cf, for the formation, *uttudás*, iii 25 1, and, for the meaning, *uttirán*, vi 36 2], and appears in Ppp (with *-rnam* before it), but the comm has *úttaras*, as our text by conjectural emendation. Some mss have *tat* for *tám* in **d**. the comm, *tena* for *tam te*. [Ppp combines *yogravadhis* in **c**, which is susceptible of more than one interpretation.] [The gender of *ugrás* 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 *darbhá* of uncut leaves.

The expression in **a** is a good example for the real identity of roots *vap* 'strew' and *vap* 'shear'. Many of the mss accent *urás* in **b**. All the mss leave *yachati* in **d** unaccented, and both editions commit the error of refraining from emendation to *yáchati*, which is of course necessary. Ppp has at end of **b** *ghnati*, and combines in **c** *yasmā 'cch-*. Bloomfield translates and comments on the verse in AJP xi 339 [or JAOS xv, p xlv]. The comm. supplies in the first line as subject *mṛtyudūtā rakṣahpiçācādyā vā*, renders *pra vapanti* by *ākarsanti*, and combines *urastādam* 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 *tūlam* in **a**. [Cf ii 7. 3, which perhaps suggested the wrong emendation of the Berlin text.] In **b**, the comm has *vistitas* [and Ppp *nisthitā*]

4. Thou didst bore through the three skies, also these three earths; by thee do I bore into my enemy's (*durhārd*) tongue [and] utterances (*vácas*).

In **a**, SPP. reads more correctly *divás*, with nearly all the mss. The comm. reads *atrnas*, he explains *aty atṛṇas* by *atikramya gatavān asi* or *vestitavān asi*, and *ni tṛṇadmi* by *veṣṭayāmi*, 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 **b** *tisro dyām pṛth-*

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 **a** *sahamānā*, Ppp in **a–b**, *-no aham* To be compared is iii. 18 5 (RV x 145 5), which ends grammatically with a dual, *sahāvahāi*. Our *sahiṣīvahi* [*Skt Gram* § 907] was an emendation, but is given also by Ppp, the mss, SPP, and the comm, have *-mahi*

6. Do thou overpower our hostile plotter, overpower those that fight us; overpower all enemies (*durhárd*), make for me many friends (*suhárd*)

Most of the mss read in **d** *bahúm* Ppp and the comm and two of SPP's authorities and one of ours have *bahūn*. Ppp combines and reads in **a**, **b** *no 'bhimātiham sahasvā pr-*

7 With the *darbhá*, god-born, constantly sky-propping — with it I have constantly won and shall win men (*jána*).

In **a** most of the mss read *devajātena*, SPP with us In **b**, SPP follows the mss in giving *divé stambhéna* (p *divé stambhena*), our emendation to *divistambhena* is obviously required, and is assumed by the comm In **c**, our *jánān* was an emendation for the *jánās* of the mss; but two of SPP's mss read *jánān*, 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 *janān*, as noted below] In **d**, nearly all the authorities read *ásanām* (three of them have *áranānt s-*), but SPP finds among his, two that agree with the [text of the] comm in presenting *ásanam*, 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 *janān asanām*, [and, in **b**, *divastambhena*]

✓8 Make me, O *darbhá*, dear to Brahman-and-Kshatriya, both to Çūdra 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 *-nyā́bhyām*, but VS xxvi. 2 (which has this and the following four words together) likewise accents *-nyà-*, as does SPP. Our *çūdrā́ya* was an emendation, all our mss [collated at time of publication] having *sūryā́ya*, as do nearly all SPP's, but one of our later ones, with two or three of SPP's, the comm., and Ppp, give *çūdráya*. All the mss. mis-accent *vipáçyate*, most having *vipaçyaté*, others *vípaçyate* or *vipaçyate*, SPP this time ventures to follow us in emending to [*vipáçyate*] the true reading. The Anukr regards *brahmarājanyā́bhyām* as belonging to the first pāda, and does not heed that the pāda has 13 syllables, one too many for a *purastādbṛhatī*.

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 *darbhá* here [is] our supporter [and] blessing.

Or, 'be our supporter.' Here at the end, the translation follows the very acceptable reading of Ppp., *dharuno 'dhivākah* All the mss give *váruno* ⌊one, *várunó '⌋ divā́ kah* (the comm *divā 'kaḥ*), 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 *várano 'dhivākáh* hit very near the mark All the mss (except, doubtless by accident, one of ours) have in c *vivéda*, without accent, and this SPP admits in his text, though emendation (to *vivéda*, as made in our edition) is as obviously necessary as in vs. 8. All the mss ⌊but O. *tanú* ⌋, and Ppp, read in c *nanú*, ⌊and so does SPP.,⌋ our emendation to *nā́ 'nu* 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 'varuna (as coming from *vr*) means a keeper off (*nivāraka*) of darkness, and *divā 'kah* signifies *prakāçam karotu* ⌊Ppp begins b with *so 'stabh-* ⌋

10 Rival-slaying, hundred-jointed, powerful, came into being the first of plants; let that *darbhá* here protect us all about; by it may I overpower fighters, them that fight [against me]

In a–b the mss read *sáhasvanāṅ 'sadh-* (p *-svanā ós-*), but SPP emends, as we had done, to *-vān ósadh-*, as is read ⌊by one of his *pada*-mss, p m,⌋ by the comm, and also by Ppp It is a naturally suggested conjecture that at some time *-āno-* as written in the Bengālī fashion may have been misread into *-anāu-*, 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 *prtanyátas* The verse is *jagatī* only in its second half ⌊Pāda c is identical with 33 1 c ⌋

33. For various blessings: with an amulet of darbhá.

[*As 32 — pañcakam 1 jagatī, 2, 5 tristubh, 3 ārsī paṅktı, 4 āstārapaṅktı*]

Found in Pāipp xii, following our hymn 32 Used with the latter in the same ceremony, according to the comm ⌊For citations by Kāuç, see under vs 3 ⌋

Translated Griffith, II 290

1 Of thousand-fold worth, hundred-jointed, rich in milk, fire of the waters, consecration (*rāyasūya*) of plants — let this *darbhá* here protect us all about; may the divine amulet unite us with [prolonged] life-time.

SPP accents in a *sahasrāṅghas*, with the minority of mss, Ppp has *-ghyas* The comm reads *sahasvān* (for *pay-*), and renders *sahasrāṅghas* by *bahvamūlyas* Ppp reads in d *dārvas* and *srjātu* * The verse is a *jagatī* only in the second half ⌊Pāda c is identical with 32 10 c ⌋ *⌊Other forms like *srjātu* 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 *darbhá*, with the energy (*indriyá*) 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 *mahatā mahendriyena*. The verse is a sort of variation of v. 28. 14, above; [and **a** recurs below, 46 6 **a**]

3. Thou goest across the earth with force; thou sittest beauteous (*cāru*) 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 **c**, the translation follows the text of SPP., who emends *bhārantas* of all the mss [save one] and of our edition to *abharanta* on the authority of the comm. alone Ppp reads *bhūmiṃ ady esy oj-* The comm quotes TB i 3 7[1] to prove that *darbha* is properly called a 'purifier' or 'strainer.' There is not a bit of *paṅkti*-character in the verse, [with the ordinary resolutions, and that of *bhuvanīm* 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 Kāuç in full at 2 1 and by *prātika* at 137 32 cf p 897, ¶ 3, and see Bloomfield's notes to the passages of Kāuç]

4. A keen (*tīkṣṇá*) king, of mighty power, demon-slaying, belonging to all men (*-carṣaṇí*), 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** *tat* for *tam*

5 With the *darbhá* thou shalt do heroic deeds; wearing the *darbhá*, do thou not stagger by thyself, excelling (*atí-sthā*) over others with splendor, shine thou like the sun unto the four quarters.

Our *krṇávas* is an emendation. all the mss, and SPP, give *krṇávat* or *krṇavat*, which the comm. also reads [and renders by *kuryās*] (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 *krṇu*. In **c** SPP reads, with the comm [but the ms. *atha*], *ádha* instead of our *ádhi* (*váṛcasā́ 'dhā 'nyā́nt s-*). the mss have *váṛcasādhyányām* (also *-sāṃndhyá-*, *-sāidhá-*, *-sāṃndhá-*, *-sīdha-*; and the comm's text *-sāudha-*), in *pada*-text *várcasā · ādhi* (or *ediḍhi*) *ányām* (or *anyā́m*), or (in our *pada*-mss., and one of SPP's s.m.) *várcasā edhányām* Our emendation affords better sense, and accounts for the *y** that appears in the majority of mss after *dh* Ppp. also supports it, reading *atisthāpo varcase 'dhy anyā sūryāi 'vā bhāhi* [In **b**, Ppp. reads *bibhratā "tmānā*] [The comm has *adhisthāya* in **c**] *[But SPP points out that *dhya* and *dhā* look very much alike in most old mss]

[Here ends the fourth *anuvāka*, with 7 hymns and 68 verses If you reckoned 27. 14–15 as 3 verses, the sum would be 69]

34. With a jaṅgiḍá-amulet: for protection etc.

[*Aṅgiras — daçakam mantroktadevatyam uta vānaspatyam ánustubham*]

Found also in Pāipp. xi. The comm quotes it as used by Naks K 19, in a *mahāçānti* ceremony called *vāyavyā*, with the binding on of an amulet from the *jaṅgiḍa* tree Hymn 35 is used in company with it

Translated · Bloomfield, 38, 669, Griffith, II 291, verses 1 and 7 **ab** also by Grohmann, *Ind Stud.* ix 417–18.

1. *Jaṅgiḍá* art thou, *jaṅgiḍá*, defender art thou, *jaṅgidá;* what of ours is two-footed, four-footed — let *jaṅgiḍá* defend it all.

Our emendation at the beginning to *dáṅgirā asi* [suggested by vs. 6?] is to be disapproved and withdrawn; it is not even necessary to change to vocative the *jaṅgiḍás* at the end of **a** and **b** (though in the translation they may be understood as either nom. or voc); but the comm. reads *jaṅgiḍa* at end of **b**, [the text of the comm. has *jaṅgiḍo 'si jaṅgiḍo rakṣitā 'si jaṅgiḍa*] 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, *jaṅgiḍás* three times Ppp has at the beginning the corrupt *jaṅguḍisi*, but in both other instances [in **a** and **b**] *-ḍas*. Compare the hymn II 4, where alone this plant appears further The comm amuses himself (and us) with a number of his ludicrous derivations for *jaṅgiḍa* — from roots *jā* or *jan* or *ji* with *gir* 'swallow'; or from *jaṅgam*, intensive

2. The witchcrafts that are thrice fifty, and the witchcraft-makers that are a hundred — may the *jaṅgiḍá* make them all of vanished brilliancy (*-téjas*) [and] sapless.

The first pāda is corrupt in the mss, and very doubtful, the translation implies *yắḥ kṛtyắḥ*, which is most naturally suggested by the connection, and takes *tripañcāçís* as an indefinite large number (like *tisráḥ pañcāçátaḥ*, RV I 133 4), and as formed like *trisaptá*, *trinavá*, etc, in spite of the important objection that none of these make a fem in *í*, and that the word most naturally means 'fifty-three, composed of fifty-three,' or the like [W's conjecture, *yắḥ kṛtyắḥ*, nearly coincides with that of Geldner (*KZ* XXVII. 218), *yắç ca kṛtyắḥ* Geldner's is metrically better, and he takes *tríp-* as an indefinitely large number (cardinal), as does W] It was this word *tripañcāçá*, 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 *akṣa-kṛtyắs* The mss read mostly *jāgṛtsyas tr-* (with various accent, most often on *-syás* P *jāgṛtsyắḥ tripañcaç açíḥ*'), also *jyā-*, *jyā-*, and (two of SPP's) *yāgṛtsyás*, this last the comm also has, and understands it as *yā(ḥ) gṛtsyas*, explaining the latter as = *gardhanaçīlāḥ* [SPP's *pada*-text accordingly, *yắḥ gṛtsyaḥ*], and *tripañcāçis* as *tryadhikapañcāçatsamkhyākās*, both as epithets of *kṛtyās* (understood). [With this reading, we can take *gṛtsyas* as nom pl fem to *gṛtsa* and render 'what fifty-three clever or sly [witchcrafts there are]', but *gṛtsa*, in such an application and with such sinister meaning, has rather slender support, to wit, VS XVI 25, as cited by BR II 778] Ppp gives *yā krcchrā tripañcāçíç ch-*, which, while it is itself (emended to *yắḥ kṛcchrās*) not wholly unacceptable also favors our *yắḥ kṛtyắs*, there is insufficient reason for the feminine words if *kṛtyās* be not expressed [I cannot here attach much value to the evidence of Ppp on the one hand, it confuses surd and sonant very often (*kuvudam* for *guvudam*, XIX 13 5 cf XI 5 4, note), and, on the other, the relation of its *ch* to *ts* may be somewhat like that discussed under X 9 23 (*rchára*, *rtsára*, etc) The mss are decidedly in favor of *gṛtsyas* as against *kṛtyās*, but Whitney's objection as to the omission of *kṛtyās* seems to me a weighty argument in favor of his conjecture] Our *vínastatejasas* in **c** was an emendation, which, now that the comm also reads it, may be regarded as sufficiently established; the mss. mostly *vinaktatéjasas* (also *vinaktu t-*, *vinstat-*, *bhanakti t-*, *minaktu t-* [etc]· *pada*-readings, *vinaktu* [as independent word or as compounded with *téjasaḥ*] or also *vinakta°t-*) SPP strangely contents himself with *vinaktu téjasas*, which certainly he would be unable to translate into anything even simulating sense

Ppp. is corrupt, and brings no help; it has *sarva vyunaktu tej-*. [Did not SPP. understand his reading thus 'Let the amulet separate them all from their *téjas* (ablative)'? The instrum *téjasā*, which good authorities give, would also be a proper construction with root *vic* 'Let the amulet part them all with their efficiency (*téjas*),' i.e. rob the wizards of their power to make their witchcrafts efficacious against us. Whitney's reading and rendering are wholly satisfactory in themselves: but *vinaktu téjasas* or *-sā* seems to me no less so, and it has much stronger support (directly or indirectly) from the mss, and even from Ppp, than has RW's *vinaṣṭatejasas* — After writing the above, I notice that Bloomfield, p. 672, interprets SPP's reading quite differently. the way in which he construes *vic* does not seem to me admissible]

3 Sapless the artificial noise, sapless the seven that fall apart; away from here, O *jāṅgiḍá*, make fall (*ṣat*) misery, as an archer (*ástṛ*) an arrow

The first half-verse is perhaps corrupt, as it is certainly unintelligible The *pada*-text makes in **a** the astonishing division *kṛtrím · annaṣadam*, many of the *samhitā*-mss read *kṛtrím-*. All the mss accent *vísrasas*, and SPP with them, our text emends to *visrásas* The minor Pet. Lex suggests that the *saptá visráhas* 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 *mūrdhanisthesu saptasu chidresv abhicarato 'tpāditāḥ sapta nisyandāḥ*. In **a**, **b**, the reading of Ppp is *ṣavam kṛtrimam nādam arasas-* In **c** the mss have much unimportant variation of accent At the end, Ppp gives *sādhayā* The translation gives to *ṣātaya* the meaning ascribed to it by the Hindu grammarians, since it suits the connection, the comm renders the word by *tanūkuru*, 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 *jāṅgiḍá* lengthen out our life-times

The majority of mss leave *ayám* in **a** unaccented, and they divide pretty evenly between *tārisat* and *tāris at* at the end. [cf under iv 10 6] Ppp reads *krtyādusana vāyam atho 'yāt-* With the verse compare ii 4 6, which is nearly the same

5 Let that greatness of the *jāṅgiḍá* protect us all about, wherewith [it] overpowered the *víṣkandha* with force, [being] a counteracting force (?)

Sámskandha occurs nowhere else, and is in the translation assumed to be a word made as the opposite and contrary of *vískandha*, 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 rogena skandhah samnatah samlagno bhavati sa rogah samskandhah*). The majority of the mss read in **c** *sāsáha* (p *sasaha* [with various accent]); but *sāsahé* (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 *sāsahā*, and combines in **d** *ojo 'jasā*. The comm reads and explains in **c** *viskandham ojasā saha* (favoring *sāsaha*)

6 Thrice the gods generated thee that art settled (*ni-sthā*) upon the earth; and Brahmans of old know thee thus as Aṅgiras by name.

All the mss read at the beginning *trstvā* (p the same), but even SPP emends to *tris tvā*, as we had done, the comm has the latter Ppp gives *nis tvā* The comm reads *tisthantam* in **b** instead of *nisthitam* Some of the mss. are discordant as to the accent of *aṅgirās* in **c**.

7. Not the former herbs surpass thee, not thee the recent, a formidable dispeller [is] the *jāṅgiḍá*, a protector round about, of good omen.

Some of SPP's mss. read *návā* at end of **b** The comm. has *jaṅgiḍa* in **c**, [in both text and comment of the comm., the *da*-sound is, naturally enough, spelled with a *la*]. Our *pada*-mss read in **d** *paripā́nah*, without division

8. So then when thou didst come into being, O *jāṅgiḍá*, [O thou] of unmeasured heroism, Indra of old, O formidable one, [in the beginning (*agratás*)], 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 *saṁhitā*-mss give *átho padā́nábhagavo* [one, *bhá-*], which the *pada*-mss. divide thus *átho íti padā́ ná bhagavah* [one, *-váh*], but the comm understands it as *átho 'padāna bh-*, and SPP follows him (p *átha upadāna bh-*), the comm explains *upadāna* by *upādīyati svīkriyate krtyānirharanādivyāpāresu* — which is utterly implausible Ppp. gives no help, giving *açrayopadānī bh-* For **c**, the mss read *purā́ ta ugrā́ grasata* (*úp-*), p *purā́ te ugrā́ grasate úpa* etc., and SPP emends only by changing *ugrā́* to *ugrā́h* [in p], as the comm understands The latter explains it to mean "Indra, perceiving that formidable creatures will devour (*purā grasate = bhakṣayiṣyanti*') thee, O *jāṅgiḍa*, gave" etc Ppp has a text for **c–d** that would make good sense· *purā ta ugrāya sato 'pindro* (i e, by the usual double combination, *sate upa*) '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 (*amīvā*), 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** *vanaspataya indro 'ja-*, and, for **c**, *amīvas sarvā rakṣāṅsi*

10 The crusher, the burster, the *bálāsa*, the side-ache, the *takmán* of every autumn, may the *jāṅgiḍá* 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 *ṛ* has not been found with *ā* as prefix [except, as noted by OB vi 209, at GB i 2, 18] The words might of course also be epithets The only variants concern the accent of *prstyāmayam*, the majority of mss agree with the editions, some have *prstyàmayam* Ppp reads at the beginning *ācarṇam* and in **d** *arasam*

35. The same.

[*As 34 — pañcakam 3 pathyāpaṅkti, 4 nicṛt tristubh*]

This hymn is found with the preceding in Pāipp (in vi), and it has the same *viniyoga*.

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 *jāṅgiḍá*, which the gods in the beginning made a remedy, spoiler of the *víṣkandha*.

The comm. (apparently by an oversight) explains at the end *viṣkandhabheṣajam*, while his text, according to SPP, agrees with ours.

2. Let that *jaṅgiḍá* defend us, as a protector of riches his riches; which [*jaṅgiḍá*] the gods, the Brahmans, made a protector round about, slayer of niggards

The *pada*-mss read at end of b *dhánaᵒiva;* [SPP. emends to *dhánāᵒiva*, which the translation implies,] Ppp. gives *dhanāi 'va*

3. The enemy of terrible aspect (*-cákṣus*), the evil-doer that has come — them do thou, O thousand-eyed one, make to vanish by thy watchfulness (*ᵓpratībodhá*), thou art *jaṅgiḍá* that protects round about.

The translation implies in a emendation to *durhárdam ghorácaksusam*, which is venturesome, but something has to be done to make sense SPP. reads, with [most of] the mss. and the comm., *durhárdah sámghoram* (= *atyantakrūram*, comm.) *cáksus*, the comm [joins *caksus* with] *nāçaya* Ppp gives no help, its text (*dūhārda samghora caksum*) apparently is meant for the same with ours In b is implied, instead of the *á 'gamam* of the mss. and both editions, *ágatam*, which may be confidently accepted on the authority of both Ppp and the comm [But *ádabhan* 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 *jaṅgida*, as all the authorities, including Ppp, give *-dah*, this is retained in the translation In d the comm appears to have *pratiḥ-*, but it is very probably an oversight of the ms The Anukr takes no notice of the deficiency of a syllable in c *[The carefully corrected Dc]

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 *jaṅgiḍá* protect us about

The majority of mss accent in c *mó 'tá bhavyắt* One of the mss of the Anukr calls the verse a *jagatī*, for this there is no ground, but also as little for calling it *nicṛt* as a *triṣṭubh*

5. What [witchcraft-]workers are made by the gods, and also what from mortals — all those may the all-healing *jaṅgiḍá* make sapless

The translation follows our text, which deviates widely from that of the mss in a, b All these have, without exception, *yáh krsnávo*, all further *devakrtā* (p *devaᵒkrtāh*), but with differences of accent, [of SPP's authorities, 6 give correctly *-vá-*, and 8 give *-tắh*,] then they vary in b between *yá* and *ya* (all the *pada*-mss *yáh*), all have *utó* (p *utó útī*), [but W's B seems to read *yátó*,] finally, they vary between *vabhr tenyàh* (the majority), *-tenyáh*, *-thenyàh*, *-tyenyàh* (the *pada*-mss, *vabhrtenyàh*, or *-tényah*) SPP's text has *yé* (p *yé*) *rsnávo devákrtā* (p *-tāh*) *yá* (p *yáh*) *utó vavrté 'nyáh* (p *vavrté anyáh* but this would give for *samhitā*-text *vavrtè 'nyáh*), 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 *yáh . . anyáh*, and declares *vavrte = vavrtire* Ppp, finally, gives *ye rsnavo devakrtā yo co bibhrthebhyā* The case is evidently a rather desperate one. The word *rsnavas*, found in both Ppp and comm., occurs nowhere else, the comm. gives for it one of his usual artificial and wholly worthless explanations, *gantāro hiṃsakāh purusāḥ;* b he makes to mean "also what other oppressors (*bādhakās*) go about"

36. With a çatávāra-amulet: for protection etc.

[*Brahman — sadṛcam çatavāradāivatam. ānustubham.*]

Found also [except 4 c, d, 5 a, b] in Pāipp ii. The comm quotes its use from Nakṣ.K. 19, in the *mahāçānti* ceremony called *samtati*, performed for a failure of family, with the *çatavāra* amulet.

Translated Griffith, II 294.

1. The *çatávāra* hath by its keenness (*téjas*) made to vanish the *yákṣmas*, the demons, mounting together with splendor, an amulet that expels the ill-named.

Our *manís* in d was an emendation, all the mss. having *manim*, SPP also has *-is*, on the authority of the comm., Ppp reads *-nim* and *-çātanam*. What *çatávāra* 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 *vāraya-* 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 *viçvávāra*). 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 (*bādh*) the *yákṣma*, no evil overpasses it.

All the mss, the comm, and Ppp, read at the end *tatrati*, which we emended to *tarati*, as the other seems an inconceivable 3d sing, the comm glosses it with *atikrāmati*, and explains the form by *çluh çaç ce 'ti vikaranadvayam*. 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 *yákṣmas* that are petty, and they that are great, noisy — all of them the *çatávāra* amulet, slayer of the ill-named, hath made vanish.

Ppp reads in b *çapathinas*. The Anukr takes no notice of the deficiency of a syllable in a.

4. A hundred heroes it generated, a hundred *yákṣmas* 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 *vīrás* and *vīrān*, the decided majority of SPP's giving the latter, of ours, none save one or two of those collated since publication, SPP. reads *vīrān aj-*. Ppp. has *çatam vīrāni janayaç ch-*, which, with emendation to *vīryāni janayañ*, is perhaps the true reading. About half, indeed, of the mss. read *-nayan*, which also makes a possible text (*çatám vīrá ajanayan*).

5. A golden-horned bull [is] this amulet of *çatávāra*, having shattered (*tṛh*) all the ill-named ones, it hath trodden down the demons.

A few of the authorities [some confusing the primary with the *vṛddhi*-derivative] read in b *çatávāras* or *çatavārás* or *çātávāras*. In c, all the mss [save perhaps W's B] read *trdhvá*, which SPP. mistakenly emends to *trddhvá* (as if one were to emend

the *dhvā* of *rūdhvā* and *liḍhvā* to *-ḍdhvā*). Ppp is corrupt, giving *durnās tris, sarvās tridhvā apa rakṣānsy apa kramīm* The second half of vs 4 and the first half of vs. 5 are wanting in Ppp.

6. With the *çatávāra* I ward off (*vāraya-*) 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 *gandharvāpsarāsām*. All [save W's B] have in c *çatáṁ çaçvanvátīnām* (varying to *çaçcatv-* · p *çaçvanovátīnām*), our *çatáṁ ca çvánva-* is an emendation, and, as it seems, an easy and necessary one, supported by Ppp, which reads *çatam ca çunvatīnām* [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 *çaçvat* 'constantly,' with *n* substituted for *d* in the combination, and means *muhurmuhuḥ pīḍārtham āgantṛyo grahāpasmārādyā vyādhayaḥ*' He declares the fem *durnāmnī* to be used in a [with reference to] *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.

[*Atharvan — caturṛcam āgneyam tṛiṣṭubham 2 āstārapaṅktī, 3 3-p mahābṛhatī, 4 purausnih*]

Not found in Pāipp The comm neither quotes nor devises a *viniyoga*, but SPP finds it used in Nakṣ K 19, in the *mahāçāntī* ceremony called *tvāstrī*, with a threefold amulet, on occasion of the loss of a garment

Translated Griffith, ii 295

1. This splendor hath come, given by Agni, brightness (*bhárga*), glory, power, force, vigor (*váyas*), strength; and the heroisms that are thirty-three — those let Agni give forth to me.

Most of the mss accent *balám* at end of b The first half-verse corresponds to a first half-verse in TB (ii 5. 7[1]), MS (ii 3 4), and AÇS (vi 12 2), all these read at end of a *á 'gāt*, and AÇS has *rādhas* instead of *várcas*. then, in b, TB and AÇS give *yáço bhárgaḥ sáha ójo bálam ca*, MS *máhi rā́dhaḥ sáha ójo bálam yát*, all making a good *tristubh* pāda, the verse is too irregular to be called simply a *tristubh*. [With c, cf 27 10 a, above]

2. Splendor set thou in my body (*tanū́*), 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 *balám* In a, SPP has the better reading *tanvàm*, with the comm and a single ms. (accidental?). [The transition-form ought probably to be oxytone, *tanvā́m* see my *Noun-Inflection*, p 412, near top.] [With our second half-verse cf the second half of the verse just cited from TB.MS.AÇS · apart from two or three misprints, it reads *dīrghāyutvā́ya çatáçāradāya prāti gṛhṇāmi* (MS. *gṛbhṇāmi* · AÇS *gṛbhṇāmi*, cf *Grammar* § 195 a) *mahaté vīryā́ya* (MS *-tā indriyā́ya*) — a confused blending of tags. cf xi. 1 3, 7, and so on.] [The comm takes a, b as

addressed to Agni.] Under 2 c, d and vss 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 *rāstrábhṛt-*, which SPP retains, our text makes the necessary emendation to *-ṭrabhṛt-* [cf. *Gram.* § 1213 c] [Even though *3-p mahābṛhatī* be taken (*Ind Stud* viii 243) as 12 12 12,] the definition of the Anukr. is bad the verse is just as much an *āstārapaṅkti* as vs 2. [both are doubtless to be scanned as 8+8 11+11]

4. Thee with the seasons, with them of the seasons; thee unto lifetime, unto splendor; with the brilliancy of the year — with that we make [thee] cheek by jowl

[All the mss give here *rtubhis tvé 'ty ékā* (= v 28 13), except W's O and SPP's careful Dc, which have, disregarding the accents, *rtubhyas ṭve 'ty ekā* (= iii 10. 10). The metrical definition of the Anukr as *purausnih*, coinciding with its definition of v 28 13 (not with that of iii 10 10), supports the mss in the implication that a repetition of v 28 13 is here intended, and so does the *pratīka* given by the Anukr, which is *rtubhas tvā "rtavāih* (not the *"rtavebhyah* of iii 10 10) The Berlin ed, accordingly, here repeats v 28 13 SPP, on the other hand, repeats iii 10 10,] in this he follows the comm, who gives at this point, curiously, iii 10. 10 in full, and makes an entirely new commentary upon it, taking no notice of its having occurred before The mss appear to have confounded the two *pratīkas* in a measure [and this probably accounts for the false lingualization of *-bhyas ṭvā* — see note to iii 10 10, and observe that both mss of the Anukr here have *rtubhas tv-*, which is neither one thing nor the other!] [For *vámhanu*, W's 'cheek by jowl' is perhaps a better version than the one which he gave at v 28 13, 'of closed jaw, free from involuntary opening of the jaws' A third version is given by Griffith 'we fasten thee [the amulet] about the neck' Dīgha Nikāya, ii 61, suggests still a fourth interpretation, 'affected with lock-jaw,' not applicable here cf viii 1. 16]

38. With gúggulu: against disease.

[*Atharvan — trcam mantroktagulguludevatākam ānustubham 2 a-d. 4-p usnih, 2 e-f 1 av prājāpatyā 'nustubh*]

Found also in Pāipp xix Used, according to the comm. (together with hymn 39), by Pariç 4. 4, in the ceremony of a king's entrance into his sleeping-house, to the accompaniment of incense of *kustha* and *guggulu*

[With regard to the name of the latter substance, there is a question as to its spelling, whether with *-lg-* or with *-gg-*, and a second as to its accent, whether on the syllable or on the last As to the first question, the mss. are here, as elsewhere at variance: see below As to the second, the proper accent seems to be proparoxytone so TS. at vi. 2 8⁶, *gúlgulu*, nominative, and above, at ii 36 7, where the words both W's and SPP's authorities agree in accenting the first syllable. In however, all of W's and of SPP's authorities agree in vs 1 in accenting the

-gulôs, and so both editions print: in vs. 2, again, all (save W's P.M.W., *-lô*) agree in having *-lú*, and the Bombay ed. has *-lú* (as nom.), while the Berlin ed. and the *Index* have *guggulu* (as voc.); whether the comm intends *guggulo* (voc.) or *guggulus* (nom., with the later gender), I am not sure. If we read *guggulu* (as voc.), it may be noted that no other voc. sing. neuter from stems in *u* or *i* is registered in my *Noun-Inflection* (see p. 413, 390).]

Translated: Grill, 39, 193; Bloomfield, 40, 675; Griffith, ii. 295.

1. *Yákṣmas* obstruct him not, a curse attains him not, whom the agreeable odor of the healing *gúggulu* attains.

All the mss., and SPP., read in **a** *drundhate*, which our text emends to *ar-*; but the form is obviously false, *â rundhate* would be the simplest and easiest change. Ppp. has *yaksmā ru-* [i.e. *yaksmāru-*; which may of course mean *yaksmās ā ru-* as well]; and, at end of **b**, *-tho 'çnute*. As everywhere, the mss. vary between *gugg-* and *gulg-* in **c**, SPP. adopts the latter, the comm. agrees with our text in giving the former, Ppp. has always *gulg-*. At the end of **d**, all the mss. have *açnute*, but this time SPP. follows us in making the necessary emendation to *açnuté* [Again, as often (cf. note to xviii. 3. 47), the accent-blunder is due to a faulty assimilation,—in this case, with the accent of *açnute* at the end of the preceding half-verse.]

2. From him the *yákṣmas* scatter away, like antelopes from a wild beast.* If, O *gúggulu*, thou art from the river, or if also from the ocean, the name of both have I taken (*grah*), that this man may be uninjured.

There is discordance among the authorities as to the division and numbering of the verses of this hymn. The Anukr. makes three verses, reckoning the last two pādas as third verse, and SPP. follows it, although this division is wholly opposed to the sense, as breaking a sentence in two. The comm. reckons only the first of the three lines as vs. 2, noting that it may also be explained as belonging to vs. 1, being connected in sense with that, the other two lines he makes vs. 3. Our division followed the majority of our mss., with which agree the minority of SPP's. The choice between the three modes of division is difficult, and fortunately the matter is of no importance. [Grill, p. 193, suggests that 1 **a**, **b** is the foreign element, a prefixed fragment about *yaksma*. That leaves 1 **c**, **d** and 2 **a**, **b** for our first vs., and 2 **c–f** for our second.] The mss. all read in **b** *mrgā́ áçvā iva*,* which is obviously wrong and unintelligible, though the comm., after his fashion, gives two equally worthless interpretations, once taking *áçvās* as an adjective (= *āçugāminas*) to *mrgā́s*, and once supplying a second *iva* "like deer [or] like horses." The translation follows our emendation, which is certainly plausible to an acceptable degree. Ppp. is corrupt *yaksmād mrgāyasāya vedhase*. The *pada*-mss. blunderingly read *irate* at end of **a**, even SPP. allows himself to emend to *írate*. In **c** he again gives *gulgulú* [not *gugg-*], with the majority of his mss.; our *guggulu* is in respect to accent [as voc.] an emendation (our mss. read *-lú* or *-lô*), but one called for by the following *ási*, [this reason does not seem to me cogent; reading the nom. *-lú* (SPP. see introd.), we may render, 'whether thou art *guggulú* from the river or *lú*] from the ocean.'] In **d**, the mss. give either *yádvāpyā́si* or *yádvā́pyāsi vā ápi 'ā́si*), SPP. accepts in his *saṃhitā*-text *vā́ 'py ási*, but in his *pada*-text *ā́si* to *ási*, thus making the two texts discordant; if he had courage for iteration, he should also have had it for emending *ási* in *saṃhitā* to *ási*, as and as is plainly required. [The text of the comm. has *'py asi*.] *[But *mrgā́m*.]

39. With kúṣṭha: against diseases.

[Bhṛgvaṅgiras. — daçakam mantroktakuṣṭhadevatyam ānuṣṭubham · 2, 3. pathyāpaṅktī; 4. 6-p jagatī (2-4 3-av), 5 7-p çakvarī, 6-8 aṣṭi (5-8 4-av)]

Found also in Pāipp. vii The *viniyoga* 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, ¶ 1]

Translated. Grohmann, *Ind. Stud.* ix 392, 420–422 (parts), Ludwig, p. 198, Bloomfield, 5, 676; Griffith, ii 295 — Hillebrandt, *Ved Mythol.*, i 65–66, discussing the connection of *kuṣṭha* and *soma*, cites part of the hymn. Cf. v. 4 and vi 95

1. Let the heavenly rescuing *kúṣṭha* come hither from off the snowy [mountain]; do thou make vanish all *takmán* and all the sorceresses

Of course, *himávant* may also be rendered 'Himālaya' [For *-tas pari*, cf note to Prāt ii. 67] Emendation in c to *nāçáyan* is suggested as acceptable, [and *nāçayam* is the reading of Ppp, both here and in 5 f] Some of the mss read at the beginning *étu*, the *pada*-mss have blunderingly *āítu* instead of *á etu*, SPP emends to the latter

2. Three names are thine, O *kúṣṭha* by-no-means-killing, by-no-means-harming: — by no means may this man take harm, for whom I bespeak (*pari-brū*) thee, at evening and in the morning, likewise by day.

In a, part of the mss accent *kúṣṭha* In b, c, SPP reads *nadyamāró nadyȧ́rṣah nádyā 'yám* etc. There is hardly any ms that distinguishes *dya* and *gha* in such a manner that confidence can be placed in its testimony as between the two, so that, although SPP reports *nadya-* from all his mss, it is really of no account But the comm shows that he reads *nadya-* by his explanation *nadya*, he says, means "being in a stream (*nadī*)," and by "stream" is meant the waters (*udakāni*) in a stream, and the virtual sense is "diseases that originate in faults of water" or else, he sagely adds (betraying that his expositions are, as usual, the merest guesses of a skilless etymologist), *nadya* means *nadanīya* or *çabdanīya* i e, *atyantaduṣparihāratvena çabdyamāna*, and the two epithets mean "killing" or "harming" such *nadyas*, while the third name is *nadya* simply, since a killer (*māraka*) of *nadyas* is himself called *nadya* 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 *nagha-* It seems hardly doubtful that our readings [with *gh*, not *dy*] and the translation founded on them are the true ones here, though that implies that the comm worked from mss only, and not from oral representatives of the text. [Weber, *Sb* 1896, p 681, discusses *na gha*] Ppp agrees precisely with our text in b and c (in d it has *asmāi* and in e *divah*) In b, all the mss read (assuming, here and later, that the character is *dya*, and not *gha*) *nadyá mā́ro* (p. *nadyá mā́rah*), nearly all follow it with *nadyȧ́yuso* or *-sah* (p *nadyá ȧ́yusah*), but two of SPP's, and two others p m., give *nadyȧ́rṣo* [the comm *nadyarṣo*] In c the general reading is *nadyȧ́yámpúruṣorisat*, but one or two fail to accent *'yam*, and a few have *-so rsat* (all the *pada*-mss *rsat*). The comm treats *nadya* in c as a vocative, and SPP. accordingly changes the accent to *nádyā 'yám;* in b he alters the *pada*-text to *nadyaȯmārāḥ: nadyȯrṣaḥ*. The Anukr. pronounces this verse, as well as the two following, *tryavasāna*, but nearly all the mss omit here the sign of interpunction before *na ghā 'yam puruṣo rṣat*, although they introduce it both times later, in this verse, our edition

follows the mss., but SPP's the Anukr. In **d**, all the mss. give *pári bra-*; SPP. follows us in emending the accent to *paribrávīmi*. The comm. repeats *nadyā 'yam puruso riṣat* a second time.

3. "Lively" by name is thy mother; "living" by name is thy father: — by no means may etc. etc.

All the mss, the comm, and Ppp., read in **b** *jīvantás*, and so of course SPP.; there was doubtless no sufficient reason for altering to *jīvalás* in our text Ppp. adds further, after *pitā, mārṣa nāma te svasā*. With **a**, **b** compare 1 24 3 **a**, **b**.

4 Thou art the highest (*uttamá*) of herbs, as the draft-ox of moving creatures (*jágat*), as the tiger of beasts of prey: — by no means may etc etc.

[Pādas **a**–**c** are repeated from viii 5. 11 see note.] Ppp. combines *uttamo 'sy os-* It repeats in the refrain its readings *asmāt* and *divaḥ* (see note to vs 2)

5. Thrice from the Çāmbus, from the Aṅgirases, thrice from the Ādityas, thrice from the All-Gods art thou born; this all-healing *kúṣṭha* stands along with soma; do thou make vanish all the *takmán* and all the sorceresses

All the authorities [save Ppp] agree in *çāṃbubhyas*, and our alteration to *bhṛgubhyas* is not to be approved All our *saṃhitā*-mss, and the majority of SPP's *saṃhitā*-authorities, with the text of the comm, read after it *āṅgireyebhyas* (one or two *-raye-*), and the comm. takes the word as adjective (= *aṅgirasām apatyabhūtebhyaḥ*) qualifying *çāṃbubhyaḥ* SPP adopts *āṅgirebhyas*, with the rest of the mss; our emendation to *-robhyaḥ* is a very simple and plausible one, when dealing with a text in the condition of this Ppp is very corrupt *tisyāmitrādyogirayebhyas*, in **d**, further, it has *-bhesaja*, in **e** *tisthasi*, in **f** *nāçayam* (as in 1 **c**). SPP, probably by an oversight, inserts a stroke of interpunction between **d** and **e**, it is against the Anukr, and our mss. do not have it

6. The *açvatthá*, seat of the gods, in the third heaven from here there [is] the sight (*cákṣaṇa*) of immortality, thence was born the *kúṣṭha*.

This verse and the next correspond nearly with v 4 3, 4 (repeated as vi 95 1, 2) Most of the mss accent in **d** *kusthás* 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 mss also intimate it, he does not state, not one of our mss gives any sign of it [Ppp has *jayatāt sah* 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 *hiraṇyena nāur* [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 *kúṣṭha*. — this all-healing *kúṣṭha* etc etc (as vs 5).

The mss. all [save SPP's D., which has *nā́vaḥ*: cf. the *navas* of Ppp.] read in a *nā́ 'va prabhrānçanam* (p. *nā́ 'va praᵒbhr-*), and the comm so understands it (*yatra dyuloke tatrasthānāṁ sukṛtināṁ avāṅmukhaprabhrançe nā 'sti*); 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 *nāu*, and that *pra-bhranç* is not used of the sliding down of a boat or ship on a mountain, and appears wholly unadapted to that use, it must be pronounced an excessively daring and not less questionable proceeding to emend to *nāvaprabhrānçanam*, translate it by the "descent of the ship," and connect it with the more modern Brāhmaṇa-legend of Manu's flood — as is done in our text, by Weber in his notes to *Die Fluthsage* (*Ind Streifen* i. 11), and by others elsewhere [cf Griffith's note] Ppp. reads [*sa*] *yatra navas paribhraçanam*

9. Thou whom Ikshvāku of old knew, or thou whom Kushṭhakāmya [knew], whom Vāyasa, whom Mātsya — thereby art thou all-healing

There is almost nothing here that is not very questionable Only the comm has *ikṣvākus* in **a**, the majority of mss give *iṣvākas*, but some (which SPP follows) *ikṣvākas*. In **b** the *pada*-mss divide *kuṣṭha kāmyàḥ*, and the comm so understands it (*kāmya* = *kāmaputra*), SPP follows them, though here our emendation to *kuṣṭhakāmyàs* seems plainly called for. In **c**, the mss. have *yám vā váso* (or *vā́so* SPP. *váso*) *yám ā́tsyas t-*, the text of the comm, *yam vā vaso yamāsyas* (explained as "having a mouth like Yama's"!); here emendation is a rather desperate undertaking, the translation follows the conjectures of our text [but with *ikṣvākur* in **a**] Ppp reads, in **a-c**, *pūrvaksvāko yam vā tvā kuṣṭikāç ca ahiçyāvaso anusāricchas tenā-* etc — too corrupt to give any help.

10 The head-paining, the tertian, [and] that which is constant, is hibernal — the *takmán*, O thou of power in every direction, do thou impel (*sū*) away downward

The last half-verse is identical with v 22 3 **c**, **d**, above The mss read in **a** *çīrsalokám* (p *-saᵒlo*), and the comm understands it as two words, *çīrsa lokam* translating "they call thy head the third world (i e. the sky, which is third world in respect to earth)"! Ppp. has *çirsālākam* The comm reads in **c** *-vīryam*, with his customary disregard of accent, [some mss. accent *vīçvádhā*, thus suggesting *vīçvādhāvīryam* (epithet of *takmā́nam*) as a possible, if inferior, variant] Only two or three of the mss give the accent *tṛ́tīyakam*, found elsewhere in the text (i 25 4 v 22 13), and SPP. follows the majority and adopts *tṛtî-* SPP is also inconsistent in writing in *pada*-text *sadamᵒdlh* but in *saṁhitā*-text *sadandlr*, Ppp has instead *sadantl*.

40. To various divinities: for various blessings.

[*Brahman — caturrcam bārhaspatyam uta vāiçvadevam ānustubham 1 parāṅnustup tristubh, 2 purahkakummaty uparistādbrhatī, 3 brhatīgarbhā, 4 3-p ārsī gāyatrī*]

Of this hymn only the first verse occurs in Pāipp (in xix) The comm reports no *viniyoga*, but SPP supplies one, finding it quoted in Pariç 37 4, in a ceremony of expiation for the loss (*nāça*) 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 (*chidrá*) of my mind, and what of my voice hath found (*?jagáma*) Sarasvatī enraged, let Bṛihaspati, in concord with all the gods, mend (*sam-dhā*) that.

The meaning of **b** is extremely doubtful SPP reads *sárasvatī* against the large majority of his authorities and all of ours, which have *-tīm* Our *hárasvantam* was a conjecture, and perhaps not a particularly successful one The translation given (tentatively) above implies *-tīm manyumatīm*, while all the mss, the comm., and SPP, have *-mántam* Ppp reads *sarasvatī manvavittam jagāma* Hardly a ms. gives an accent to *jagāma* (one of SPP's, probably by accident, and another, p m). Ppp reads in **d** *sandadātu*. There are corresponding verses in VS. (xxxvi. 2) and Āp (xiv 16. 1), but they cast no light on **b** VS reads *yán me chidrám cákṣuso hṛdayasya mánaso vá 'tṛṇnam bṛhaspátir me tád dadhātu*, and Āp., *yan me manasaç chidram yad vāco yac ca me hṛdaḥ ayam devo bṛhaspatiḥ sam tat siñcatu rādhasā*

2. Do not ye, O waters, devastate (*pra-math*) our wisdom nor our *bráhman;* come ye flowing with easy flow, being invoked; [be] I of good wisdom, having splendor.

All the mss accent *ā́pas* in **a**, and SPP. refuses to follow us in the obvious emendation to *āpas*, although the comm also takes the word as vocative At the end of **b**, the comm, followed by three of SPP's authorities, has *mathista nah*. In **c**, the mss read *çusyadā́* (p. the same), and the comm understands it as *çuṣyat ā*, SPP. emends by conjecture to *suṣyadā́ṣ* (p *suṣyadā́ḥ*), which is decidedly more successful than our *çusmadā́s* The translation, however, ventures to emend yet further, to *susyádā* (p *suṣyádā á*) Most of the mss give *syannadhvam*, [W's O and SPP's carefully corrected Dc., s m.] join with the comm. in *syanda-*, which stands in both printed texts The translation, finally, implies our reading *úpahūtās*, against the mss, SPP., and the comm, which give *-tas* (*-to 'ham*), against, also, the Anukr,* but making much better meter than if **c** is ended with *syandadhvam* The mss and SPP have *sumédhās* (the *p*-mss wrongly *suṃédhā*), [in the edition] we [should have] rectified the accent [so as to read] *sumedhā́s* *[The Anukr would scan as 6+8 8+12, the Berlin text as 6+8 12+8]

3 Do not ye injure our wisdom, nor our consecration, nor what ardor (*tápas*) is ours, be they propitious to us in order to [prolonged] life-time, let them become [our] propitious mothers

The mss have in **b** *hiṃsiṣṭam*, and SPP. does not follow our obviously acceptable emendation to *-ṣṭa* The comm, too, has *-ṣṭam*, and explains it by calling [into service] that everlasting pair *dyāvāpṛthivī*, but, as alternative, he apparently goes on to anticipate the pair of Açvins 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 *sáṃsvanta ā́y-* (p *sáṃ°vantaḥ '*), but the comm *çaṃsantu*, explaining it as = *stuvantu*, [SPP reports that the text of the comm is *çaṃsantu* and that the sole ms. of the commentary has actually *santu*,] SPP. takes this, and alters it to *çáṁ santu*, our emendation to simple *santu*, suiting both sense and meter, is obviously to be accepted. The *pada*-mss in general give *çivā́* in **c**, [but one of W's and one of SPP's, each s.m, have *çivā́ḥ*;] they all [except perhaps W's L] have *çivā́ḥ* in **d** There is no good reason why the Anukr. should call the verse *bṛhatigarbhā*, since **c** can be read as eight syllables in either form.

4. That food (*?íṣ*), O Açvins, which, full of light, shall make us pass through the darkness, may ye give (*rā*) 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 *mā̊ nah píparıd açvınā jyótısmatī támas tırâh tā̊m asmāí rāsatām íṣum* Our text differs from that of RV. only by reading *píparıd* (which is an oversight for the *píparad* [*Grammar* § 869 c] of the RV) and *rāsathām* (which is bad); [RV has *rāsāthām*, to be taken as augmentless *s*-aorist, 2d person dual middle] The comm. differs from RV by giving *mā̊* at the beginning; [his text, furthermore, has *rāsātām*, but his comment has *rāsāthām*, like RV], he understands *açvınā* correctly as vocative SPP clings to *rāsatām*, and thinks to make it answer by accenting *açvínā* (on the authority, [probably] accidental, of a single ms) [I suppose Whitney means to imply that, if SPP. intends to make *rāsatām* a 3d person dual imperative middle of the *s*-aorist, but from an *a*-stem, as explained at *Grammar* § 896, the form ought to be *rāsetām*, corresponding to the 3d singular *rāsatām* there noticed.] There is really no way but to adopt the RV text throughout, any attempt at compromise simply spoils the verse The comm takes *mā píparat* as *pāram mā̊ gamayatu*, and b as its antithesis, supplying *karotu* to *tıras*, and he refers at the end to *yā* as read *çākhāntare* (i.e., in RV.).

41. For some one's welfare.

[*Brahman — ekarcam mantroktatapodevatyam trāıstubham*]

Not found in Pāipp No *vınıyoga*.
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.

Asmé 'to us' would be an acceptable emendation in d, [but TS has *asmāí*] The comm. glosses *upanísedus* simply by *prāptās*, in his explanation of c, d there is a considerable lacuna A corresponding verse is found in TS (in v 7 43, repeated without variation in TA. iii 11 9) *bhadrám pāçyanta úpa sedur ágre tápo dīkṣā̊m ṛsayah suvarvídah tátah kṣatrám bálam ójaç ca jātám tád asmāí devā̊ abhí sám namantu*

42. Extolling the bráhman etc.

[*Brahman — catasras mantroktabrahmadevatyam 1 anustubh 2 3 av kakummatī pathyāpañkti, 3 tristubh, 4 jagatı*]

Only fragments of this hymn are found in Pāipp., [Roth's Collation says that the hymn probably stood somewhere near the beginning] No *vınıyoga* is given
Translated: Griffith, ii 298.

1. The *bráhman* is invoker (*hótr*), the *bráhman* is the sacrifice; by the *bráhman* the sacrificial posts are set up; the officiating priest (*adhvaryú*) is born from the *bráhman*, within the *bráhman* is put the oblation.

In **a** all the authorities [and so SPP.] read *yajñás*, which might better have been left unchanged. In **b** the authorities have mostly *svàravāmitā* (also *svàravāmitā*, and *sár-* or *sàravāmitā*), *pada*-text *svàh . avāmitā*, the comm., *svaragāmitā*, for which he gives a labored and worthless explanation, *svàravo mitāh* was our emendation, which is made certain by its occurrence in TB ii. 4 7^{10} (in a verse otherwise corresponding with our vs 2), and even SPP follows it In **d** the comm. has *brahmani*, which suits better with *antar*, but the same sense is perhaps possible with *-nas*,* which is the universal reading Then the mss give *antárhite* (p *antáhohite*), our edition emends to *antár hitám*, SPP. agrees so far as to give *antárhitam*, the comm. has either the one or the other (the absence of accent makes it impossible to say which); if *bráhmanas* is not altered to *-ni*, *antárhitam* is as good as necessary, otherwise, each is about equally acceptable *[W seems to have in mind such a construction as *tád antár asya sárvasya*, at Içā Upanishad, vs 5. If so, I do not see why he says that, if we read *bráhmanas*, we must also read *antárhitam*]

2 The *bráhman* is the sacrificial spoons filled with ghee, by the *bráhman* is the sacrificial hearth set up (*ud-dhā*); and the *bráhman* is the essence (*tattvá*) of the sacrifice — the priests that are oblation-makers: [to the slaughtered [victim] hail!]

To the verse corresponds one in TB ii 4 7^{10}, which, however, has for **b** our i **b** (as noted above), and in **c** *yajñásya tántavah*; and lacks the addition after **d** In our text is left in **a** inadvertently *srucás*, which most of the mss give, SPP has the correct *srúcas* (so TB) In **b**, our *pada*-mss have *útahitā*, [a word-division] which is contrary to Prāt. iv 63 and to the usage of the AV hitherto, SPP reads in his *pada*-text *úddhitā*, and makes no note upon the matter, [he had in fact a note stating that his P P [2]J. also read *útahitā* but, as appears from his "Corrections" to vol iv, p. 446, his note was disordered in printing.] the comm has instead *uddhrtā* In **c** all the authorities give *yajñásya táttvam ca* [but W s P *tánvam*], and SPP retains *táttvam*, without even making the necessary emendation of accent to *tattvám*, the comm also supports it, and it is implied in the translation given above, our alteration to *yajñáç ca tattvám ca* is probably more venturesome than is called for. [The place of the accent in the misreading *táttvam ca*, the Paris reading *tán-*, the un-Vedic look of *tattvam*, the *ṛcah prāñcas tántavas* of AV xv. 3 6, and the TB parallel, all join in suggesting that the true reading is *yajñásya tántavas*] In the appendix to the verse, the comm reads *sammitāya*

3 To him who frees from distress I bring forward my devotion (*manīṣá*), unto him who rescues well, choosing to myself his favor, accept, O Indra, this oblation; let the desires of the sacrificer be realized

Or (at the end) 'come true' A corresponding verse is found in TS (in i 6 12^{1}) and in MS (in iv 12 3) In **a** both read *bharemā* [p *-ma*] *manīsām*, thus rectifying the meter; and Ppp does the same; for **b**, TS gives *ostisthadāvne sumatim grnānāh* [good grammar (plural *-nās*) and good meter], MS *bhūyisthadāvne sumatim āvrnānāh* [bad in both respects]. Very nearly all the AV authorities give in **b** *-tim mā vrnānāh*. [per contra, cf note to xviii 2 3] One would like to get rid of the superfluous *á* at the beginning of **b** by emending to *āçutrāvne* [*āçu-* would accord closely in sense with the *ostistha-* of TS]. [Our *bhare* is evidently a corruption due to haplography, which has brought in its train the further corruption of *āvrnānāh* to *-nāh*.] In **c**, **d**, TS.MS

agree throughout* with AV. [save that MS has *jusasva* for *grbhāya*] In c, Ppp. has *havyā*; only parts of the verse are left in its text; [Roth says the first word is lost]. The comm. reads *sutrāmne* in a, *-tim grnānah* (like TS.) in b, and *havyā* (like Ppp) in c. *[In c, the *tdâm* of the Berlin text is an emendation, since all the mss collated by W. before publication have *imâm*, and it is confirmed by TS MS., which give *tdâm*, and by W's subsequently collated O, and apparently also by his L. But SPP prints *imâm* without note of variant, and the comm has *imam*, which he makes = *idam* in the sense of *idānīm*']

4. Him who frees from distress, the bull of the worshipful, him that shines forth (*vi-rāj*), the first of the sacrifices (*adhvará*), the child of the waters, O Açvins, I call with prayer (*dhī*); do ye with Indra give me Indra-like force.

A corresponding verse in TS (in i 6 12³) reads thus. *prá samrâjam prathamâm adhvarânām anhomúcam vrsabhâm yajñíyānām: apâm nápātam açvinā hávyantam asmín nara indriyâm dhattam ojah* It helps us least in the critical part of our verse, where the mss all read *açvinā huvé* [*huve, havé*] *dhíya* (p *dhiyah*) *indriyéna ta* (p *te*) *indr-* The translation follows our emendation (*açvinā*, with TS., *dhiyé 'ndrena ma indr-*) SPP. follows the mss Ppp nearly agrees with them. *açvinâu huve dhiya indriyena na indriyam dhattam ojah* The comm has *dhiyam* and *dhattâm* (but his text, according to SPP, reads *dhattam*)

43. To various gods: for attaining heaven.

[*Brahman — astâu bahudevatyam uta brahmadevatyam 1–8 3 ar cañkumatī pathyāpañkti*]

Not found in Pāipp No *viniyoga*
Translated Griffith, II 299

1. Whither the *brahman*-knowers go, along with consecration, with ardor — thither let Agni conduct me, let Agni impart (*dhā*) to me wisdom: to Agni hail!

SPP strangely prefers to read *medhâ da-* in d, with a mere majority of his authorities, but with the comm [who gives *medhās*], our mss also are divided between *-dhâ* and *-dhâm* In the *pada*-text, SPP. emends to *-dhâh*, the *pada*-mss have *-dhâ* or *-dhâm*

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 (*candrá*) 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 (*amṛ́ta*) approach (*upa-sthā*) me: to the waters hail!

Our *nayantu* in c is the obviously necessary emendation of *nayatu* of all the mss, 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 *gachati* (so all authorities) after *ā́pas* at xv 7. 3.]

8. Whither the etc. etc. — thither let Brahmán conduct me; let Brahmán impart to me *bráhman:* to Brahmán hail!

The comm explains *brahmán* by *jagatsrastā hiraṇyagarbhaḥ*, and *bráhman* by *svasvarūpabhūtam çrutādhyayanajanyaṁ tejo vā*.

44. With an ointment: against diseases etc.

[*Bhṛgu.* — *daça mantroktāñjanadevatyam* (*S. 9 vāruṇe*) *ānuṣṭubham 4 4th çaṅkumaty uṣṇiḥ, 5 3p nicṛd viṣamā gāyatrī*.]

[Partly prose: verses 4 and 5.] Found also in Pāipp. xv. Used, according to the comm., with an ointment amulet, by Naks. K. 19, in a *mahāçānti* ceremony called *nāirṛti*, when one is seized by *nirṛti* (destruction). [Verse 4 is quoted in *sakalapātha* by Kāuç. 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 mss. and comm. and SPP. read *vípram bheṣajám*, the comm. explains *vipram* as *prīṇayitṛ* (as if it were somehow *prīṇyam*) *vipravac chuddham vā*. Ppp. gives *vipre*. In c, all have *çamtāte*, glossed by the comm. with *çamrūpa* [the ms. of the comm. actually has *-pam*]. In d, all accent *ā́pas*, and also (with one accidental exception) *kṛtám*, but one of our mss. (probably also by accident) gives *kṛtá*, which we adopted, with emendation to *kṛta*, [if I understand W's Collation Book, his B has *kṛta*, without accent.] SPP. is satisfied with emending to *kṛtam*, as if *āñjana* and *āpas* could somehow be construed together as a dual subject. Part of the mss. have *ucyate* at end of b. The *pada*-mss. read *çamtāte* without division. Ppp. has for second half-verse *yad āñjanī dram çamtāte açnāyo bhavam kṛtam*, which is too corrupt to be of any assistance.

2. What the jaundice is, the *jāyā́nya*, the limb-splitter, the *viṣā́lpaka* — all *yákṣma* from thy limbs let the ointment expel (*nir-han*) out.

The mss. make very bad work with the last pāda, nearly all (the variations are of no account) giving *barhír nirahantv* (p. *barhíḥ niḥ ahantu*); 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 reciters, gave *bahís*.]

In **a**, the comm. strangely reads and explains *jyāyān yah;* Ppp presents *jāyāmyo.* For *visalpakas* (which SPP reads here also, as in vi 127 and ix. 8), the comm gives *visarpakas*, explaining it as *vividham saranaçilo vranaviçesaḥ;* Ppp. has *viçalyakas.*

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 **d** *rathajūtam* The comm thinks the word may mean either *rathavadvegagāminam* or *rathavantam*

4. O breath, rescue thou breath; O life-breath (*ásu*), 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 pādas, with five syllables (*çañku-*) in the closing one [It counts 7 + 7 7 + 5] Ppp reads *trāyasva aso 'save* The comm. has *mām* instead of *nas* About half the authorities give at the beginning *prānas* [For the citation of the vs by Kāuç, see introd to this hymn, and cf. especially p 897, ¶ 3] *[Our 4,5**ab** = his 4, our 5**cd**,6**ab** = his 5, our 6**cd**,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 *púspam*, and all the mss probably are to be regarded as having it, *spa* and *sya* are practically indistinguishable in the mss Ppp also gives *puspam.* At the beginning all the mss have *síndho* (p *síndho íti*), even SPP. emends to *síndhos*, the comm giving it. The comm curiously explains *vidyutām puspam* by *vrstyudakam* · one can hardly help suspecting a misreading The Anukr. scans the "verse" (restoring the *a* of *asi*) 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 (*ti*) thee — those from abroad and those from the mountains

All the mss [save one of SPP's] read *dévāñjanam* (p *dévaoāñj-*) *trālkakudam;* SPP emends the former to *-na*, 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 *trāikakudam* as vocative (*he trāik*) Ppp reads *devāñjani trāikakuda.* [As to the rarity of neuter vocatives, see my *Noun-Inflection*, p 339] The great majority of mss accent *bāhyâs*. SPP reads *bâhyās* The comm understands the word as meaning "from other localities than the mountains" Our emendation to *bātyâs*, supported by an article [2 *vātyá* 'cultivated'] in the major Pet Lex [vi 903] is withdrawn by the omission of that article in the minor Lex Ppp. reads corruptly *bāhyam parvatyā.*

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 *-cātanam* is desirable, it would allow *idám* to be understood as 'this [ointment],' which

is easier and more natural. Ppp, too, has *-cātanam*, which gives the emendation sufficient support.* Ppp. has for a *vīram madhyam avāsṛjat* The *pada*-mss. commit the egregious inconsistency of reading *cātāyan · nāçayat* in c, d; SPP. emends in *pada*-text to *cātāyat* * Ppp has in d *nāçayatam ivāhitā*. [In c of the Berlin ed., correct *sárvaç* to *sárvāç*]

*[Both editions print *raksohāmīvacātanaḥ*, and the *pada*-reading is *raksaḥohā. amīvaxcātanah* Whitney, doubtless by oversight, neglects to say how he would emend *raksohā* 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 *-hā'*, but none such is quotable, so far as I know, unless here May it be that we have here that very form, *-hā'* (neuter), concealed in the combination *-hāmīva-*, and that the misunderstanding of it as *-hā* (masculine) *amīva-* led to a corruption of an original *-cātanam* into *-cātanah* and also of an original *pada*-reading *cātāyat* into *cātāyan?* If so, all would be in harmony]

8 Much untruth, O king Varuna, doth man (*pū́ruṣa*) say here; from that sin (*áṅhas*) do thou free us, O thou of thousand-fold heroism

The mss. vary between *rā́jan* and *rājan*, and between *ánṛtam*, *anṛ́tam*, and *ánṛ́tam* The great majority accent at the end *pā́ryaṅhasah*, and all the *pada*-mss. have *pā́ri aṅhasah* SPP. reads at the beginning *bahv ìdā́m*, after the manner of the Sāma-Veda. we emended to *ìdā́m*, because that is the Atharvan practice (cf note to Prāt in 65, p 499), against which the concurrence even of all the mss [save W's I.], as here, ought not to count. Ppp reads in b *purusah*

9. In that we have said O waters, O inviolable [kine], O Varuṇa, from that sin do thou free us, O 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 *ághnyās, váruna*, which can be only vocative, proves each of its predecessors such, the comm. understands all the three as vocative, and paraphrases [*he*] *āpo yūyam jānīdhve, he aghnyā yūyam mama cittam jānīdhve*, etc. Ppp reads in b *varunena yad* Our mss read again *pā́ryaṅh-* (p *pā́rixaṅhasah*), 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, O ointment; they, having gone far after thee, brought thee back for enjoyment (*bhogā́*).

All the authorities [save W's E and one of SPP's reciters], and Ppp also, give at the end *púnar ohatu*, but the *pada*-mss. give *púnah. rohatu*, which is a blunder, since the corresponding *samhitā* would be *púnā rohatu* [which W's E in fact has]. SPP emends to *púnar ó "hatuh* (p *púnah á ūhatuh*), and the translation follows this, rather than our own nearly equivalent and equally acceptable emendation to *púnar o "hatām* [Whitney here overlooks the lack of accent on the *oh-* the Berlin text, the text of W's Collation Book, and his *Index*, under 1 *ūh*, all give *ohatām* without accent Root 1 *ūh* does not appear to be quotable with *á*, and it would seem that SPP's emendation (root *vah* with *á*) must of need be preferred] The comm., [with his text, and with SPP's reciter V, who accented *púnar āhatuh*,] gives *punar āhatuh* (= *punar āgantavyam ity ūcatuh!*) [We might better render *bhogā́ya* by 'for our use.'] Half the mss accent with us *ánu práy-* in b, SPP. gives *anu*, with the *pada*-text (*anuxpráyatuh*)

45. With an ointment etc.: for various objects.

[Bhrgu. — daça. 1–5 dāñjanadevatyam; 6–10 mantroktadevatyam 1, 2 anustubh; 3–5 tristubh; 6–10 1-av mahābṛhatī (6 virāj, 7–10 nicṛt)]

[Prose in part, vss. 6–10.] Found (except vs 9) also in Pāipp xv., next after our 44 The practical use is, according to the comm, the same with that of 44

Translated Griffith, II 301.

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 eye-conjurer.

With the second half-verse compare II 7. 5 c, d The first half seems to mean "paying back or returning . as debt upon debt, or repeated debt", this is, except for the sense given to the ablative *ṛṇāt* (which he explains by *ṛṇāt bhītaḥ*, or, alternatively, *ṛnadātur uttamarṇāt* both wrongly), the understanding of the comm [Griffith says "*As debt from debt* as a man returns to his creditor a part of what he owes him"] Many of the authorities give *ṛṇād ṛṇám* (Ppp has *ṛn-*) and some accent the first syllable, *ṛṇ-* or *ṛ-* At the end of a, nearly all have *saṃnayám* (p *samonayám*), but the comm *saṃnayan*, which SPP adopts (*saṃnáyan*) and which is followed in the translation above, as being a smaller alteration of the original than our emendation *sám naya*, and at least equally acceptable in point of sense In c the comm has the bad reading *cakṣur mitrasya* Ppp ends d with *āñjanam*

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 *priyás* to *dṛṃhyas*, and the comm has the latter, but all the authorities,* and Ppp (*durhārdas priya pra-*), and SPP give the former In c, the general reading of the mss is *ánāmagas tvám* (p *ánāmagaḥ tvám*), for *tvám ca* is found *tvắm ca tắm ca, tắmta*, [*tvắ ca tắ ca, tac ca*] SPP accepts *ánāmagas tắm*, but what sense he can possibly attach to the words does not appear Ppp. gives *māmagatavya dur-*. The comm reads *anāmakas tac ca*, which is equally impossible, and he makes a senseless explanation of *anāmakas īdṛśānāmā tādṛśānāme 'ty evam nāmarahitaḥ*, and he falsely regards *durhārdas* as a nom sing qualified by *anāmakas* Our conjecture, *anāmayatvám ca d-*, is very unsatisfactory, in regard both to meter and to sense, *anāgastvám* 'guiltlessness' would make a good *anuṣṭubh* pāda,* and be very near to the reading of the mss , but it would be, equally with *anāmayatvam*, discordant with *duṣṭāpnyam*, and would require *priyás* in d [Ppp. reads *muñcatā* at the end]

*[The reciter V, curiously, has as an alternative, *durhắrdo 'priyás*, which (the accent being wrong) is neither one thing nor the other, but may well be taken as supporting the comm's reading *dṛṃhyas*, as against *priyás*, the true *saṃhitā*-reading would then be *durhắrdó 'priyaḥ*.]

[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 *anāsmākás tád* and ends (nearly like v 14 3 d) with *niṣkám iva* (pronounce *niṣkéva*) *práti muñcatām* In our c, d I would read *anāsmakás tád durhắrdó 'priyaḥ práti muñcatām* (*pada*-reading *dukohārdaḥ dṛṃhyaḥ*), and render 'that let him who is not

of us, the evil-hearted, the unfriendly, put upon himself.' The *tád* is supported by the comm., and in a measure by SPP's D.V. and C[a]; the *dṗriyas*, by the comm. and V (as above) and the meter; and *anāsmākás* comes near to the ms-readings, and, indeed, considering the *dnāmakas* of the living reciter 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 *durhárda-s* · 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 *hŕdayam* rather than *hŕd* (cf. my *Noun-Inflection*, p 471) The comm is accordingly right in saying here *durhārdo duṣṭacittah*, as he was also in glossing the *suhárt* of II. 7. 5 by *ṣobhanahārdah sumanaskah*. The nom. *durhárda-s* is a form of transition to the *a*-declension, with *durhárd-am* (so VIII 3 25) as its point of departure (cf *durhárdān* of the mss at XIX 28 8), just so the later *pádа-s* (from *pád-am*) replaces the older *pát* (*Noun-Inflection*, p 471)]

[Of the older nom. sing masc. or fem, however, the true form is *suhár*, p *suhắh*, of which traces, albeit scanty, are found in the Veda one is at MS iv. 2 5, p. 26[19], *priyá nah suhár nah*, and another is at AV II 7 5, where both ed's read *yáh suhárt téna nah sahá*. Here the *saṃhitā*-authorities taken together are divided between *suhárt téna* (so 11) and *suhắt téna* (so 6), but the *pada*-authorities (7 out of 8) give *suhắt*, the notable exception being the *ṣ́otriya* K, who recited the true form *suhắh* The *saṃhitā* form for this ought to be *suhắr* (*téna*), and possibly this form is concealed in the reading *suhắtténa* of S[m]. etc. If not, then (since *rtt* = *rt Gram* § 232) we may regard the combination *suhárt t-* as representing *suhár t-*, nom *suhár*, with breach of the rule of sandhi requiring the change of *suhár* to *suhás* before *t-*. The motive for this breach was perhaps to avoid disguising still further the form *suhắr*, 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 ajāit*, etc, cited by W, *Gram* § 555 a — The nom. *suhárt* seems to be grammatical and not intolerable in the texts, and to be unparalleled (cf *Noun-Inflection*, p 472).] [☞ See p 1046]

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**, *ūrjás* might, of course, be ablative, coordinate with *ójasaḥ*, the whole expression is too obscure to help the construction by the sense The comm reads *ūrjam*, Ppp combines *ūrjo 'jaso*, and has in **c** *parvatam* 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 (*víṣas*) render thee tribute.

In **a**, **b** Ppp combines *badhyatā "ñj-*, *diṣo 'bhayās* In **c**, the mss[a] [with one or two exceptions] read *cārya t-* (p *ca āryàh*); SPP alters the accent to *cárya* (p *ca. áryah*), our emendation to *vāryas* [W's B has *vāryà t-*] is not absolutely necessary, yet certainly a plausible improvement, and it is in a certain measure supported by Ppp, which gives *vāri tmā;* the translation above implies it The comm. understands *arya*, vocative, rendering it by *svāmin*. In **d** all the mss have *víṣas* [but W's E. seems to have *díṣas*], and our substitution of *díṣas* was hardly called for, but Ppp. favors it, reading

diço bhriyante. The comm. gives two explanations for the strange epithet *caturvīra*, showing that he is merely guessing what its sense might possibly be. We have in d again an extra syllable of which the Anukr takes no notice

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 (*grâhi*)

All the mss.* have at the beginning *âksva*, which the *pada*-text leaves undivided; SPP. goes so far as to emend the latter to *â aksva*, but is unwilling to follow us in reading *â 'ñksva*, although *aksva* is no possible form, and the comm agrees with our emendation Ppp reads *âksakam man-*. In b the mss give *ékenâpīvâlkam*, and the *pada*-mss resolve it into *ékena ápi vā ékam* Our emendation to *ékena pîbāl 'kam* is evidently just what is required, but SPP. chooses to retain *ékenâ*, and so reads [in *pada*-text] *ékena · â piba*, remarking that "if RW had discerned the *â* after *ékena*, their very correct emendation would have been free from the defect of unnecessarily changing the ancient accent of the *saṁhitā*-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" *cāryà* was changed by him to *cârya* [Apart from this passage,] the compound *ā* + *pā* does not occur in the Atharvan, and, although it is not unknown, it would be distinctly out of place here The version of the pāda in Ppp is totally corrupt *çvāçîkenapavîkam esām* The comm reads *ekenā 'nivekam esām*, and labors, with his usual ill-success, to devise an explanation of *avivekam* To *ekam* etc he supplies *āñjanam*, as his reading gets rid of the fourth, he connects the first three with the "three-peaked mountain" from which the ointment is derived. *trisu parvatakakutsū 'tpannāni'* Apparently the fourfold-ness is related in some way or other to the "four-heroed"-ness In d, the comm commits the extraordinary blunder of taking *grâhyāṣ* as gerundive *grahîtavyā āñjanamayā osadhayah!* and this compels him to change *pâtu* to *pântu* The *pada*-mss (except one of SPP's, p m) have *grâhyā*, they also failing to recognize the not uncommon noun *grâhi*, SPP. makes the necessary emendation to *-hyāh* *[But SPP's ^{5m}, *âksvâikam*]

6. Let Agni favor (*av*) me with fire (? *agnî*), 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* (*agninā*) is meant *agnitvadharmena*, or *pāvakādiguṇakena svamūrtyantarenā 'gninā sahitah* All the mss accent *subhûtâye* here, [but *súbhûtyā* at iii 14 1 (cf *Gramm.* § 1288 e) SPP accents here *-tâye*, with the mss, but the Berlin text *sú-* here, in conformity with both editions and the mss. at iii 14. 1] Ppp. reads *mā agnina*

7. Let Indra favor me with what is Indra's (*indriyá*), in order to breath etc etc.

The comm gives a double interpretation of *indriya* Ppp again has *mā indriy-*.

8. Let Soma favor me with what is Soma's (*sâúmya*), in order to breath etc. etc

The comm. explains *sâúmyena* as *somatvasampādakena dharmena jagadāpyāyanakāritvādidharmena*.

9. Let Bhaga favor me with fortune (*bhāga*), in order to breath etc. etc.

The comm. has here a lacuna, embracing the commentary to this verse and the text of the next [The verse is wanting in Ppp., as noted above.]

10. Let the Maruts favor me with troops, in order to breath etc. etc

Ppp. 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 *nicrt* belongs only to vss. 7–9 (the manuscripts are discordant and unclear)

[Here ends the fifth *anuvāka*, with 12 hymns and 74 verses]

46. With and to an amulet called ástṛta 'unsubdued.'

[*Prajāpatí — saptakam astṛtamaṇidāivatam tṛāiṣṭubham 1 5-p madhyejyotismatī triṣṭubh, 2 6 p bhurik çakvarī, 3, 7 5-p pathyāpaṅkti, 4 4-p*, 5 5 p atijagatī, 6 5 p uṣṇiggarbhā 1 ṛṣād jagatī*] *[The Anukr says: *indrāva tvā* (vs 4) *catuṣpadā asmin maṇāv* (vs 5) *iti pañcapadā jagatī* (Berlin ms, *atijagatī*) most unsatisfactory, and why should vs 4 be defined as *4-p* ?]

Found also in Pāipp IX (in the verse-order 1, 2, 6, 5, 3, 4, 7) Used, according to the comm., by one desiring strength, in a *mahāçānti* ceremony called *mārudgani*, with a threefold amulet named *astṛta*, being so prescribed by Naks K 19

Translated. Ludwig, p 462, Griffith, II. 302 — See also Bergaigne-Henry, *Manuel*, p. 165

1. Prajāpati bound thee first [as] unsubdued (*ástṛta*), in order to heroism, 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

Astṛta is literally 'not laid low' In the two occurrences above (I 20 4 V 9 7) it is accented on the final but, as *ástṛta* 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 *abadhnāt*, and our text (not SPP's) so prints it Our text further emends at the beginning of **c** the *tát* of the mss to *tam*, as required by the gender of *astṛtas* The omission of *badhnāt* in **a**, and of *vāvṛdhase* in the second half-verse, would make an *anuṣṭubh* (apart from the refrain), but the meter throughout the hymn is unusually careless of regularity, and Ppp has both words, reading in **a**, **b** *badhnātu prathama sambhṛtam*, and in **d** **e** combining *varcaso 'jase* and *ca astṛtas* [With **c**, **d**, cf IV. 10 7 **c**, **d**]

2 Standing upright, defend thou this man unremittingly, O unsubdued one; let not the Paṇis, the sorcerers, damage thee, as Indra the barbarians, [so] do thou shake down them that fight [us], overpower and scatter (*ví*) all our rivals: let the unsubdued one defend thee

All the mss. [with unimportant variants] read in **a** *tiṣthanta*, SPP emends to *tiṣthatu*, because the comm reads the latter; our *tiṣthan* suits the connection decidedly better [The vocative *astṛta* and the *tvā* are] perhaps sufficient reasons for our altering the *rákṣann* of the mss (also of the comm. and Ppp) into *rakṣa*, and the translation follows [the printed text of Berlin] To humor his *tiṣthatu*, SPP changes the

following *ástṛta* (mss. *ástrte 'mám ;* p. *ástrta imám*) to *ástrtas* [but only in the *pada*-text, so that his *samhitā* does not agree therewith], our text simply emends to *astrta* [accentless]; the comm also regards the word as vocative. Ppp has instead *sambhrta*, [and, if I understand Roth's Collation, combines it with a following corrupt *imanu*, so as to read *sambhrte 'manu*], and, in **c**, Ppp has *indrī 'va* The majority of mss accent *prtanyátas*. The Anukr. apparently means us to scan thus 11 + 4 + 11 . 15 + 8 + 8 = 57.

3. Whom even a hundred, hurling (*pra-hṛ*), smiting down, have not subdued (*str*), to him Indra committed sight, breath, also strength: let the unsubdued one defend thee.

In **a**, the *pada*-mss wrongly divide *ca ná*, and SPP. follows them In **b**, about a third of SPP's authorities read *vighnántas*, Ppp has *bhṛjanto* The *yám* 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 mss. in lacking it. At the end of **b** our *tastṛtré* is an emendation (now supported by Ppp, which has the same reading) for the *tastré* of the mss (one or two have *tasthiré*), the comm [but the ms has *ntrastire*], and SPP, the comm explains it as = *tastarire*, with Vedic omission of part of the ending this is of his usual degree of insight, what SPP would do with his *tastré* is hard to see, the emendation to *tastṛtré* is obvious and unquestionable For *tásmin* in **c** Ppp. gives *yasmin* The mss in general read *páryadanta* (p *pári adanta*), but two or three of ours, with the comm's text (SPP), *-ntah cá-*, our emendation to *páry adatta*, now ratified by Ppp, is accepted by SPP The comm's explanation implies *pari yad antaç ca-*, and he takes the *yat* as a form of root *i* (*pari yat paryagamayat paripūritavān*)! With the insertion of *yám* in **b**, the verse is a good *pāṅkti*, as defined by the Anukr

4 With Indra's defense (*várman*) 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 *dhāmāi* for *dhāpayāmo*] The meter is insufficiently defined by the Anukr (13 + 11 11 + 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 (*abhi-sthā*) all [our] rivals; whoso shall fight against thee, be he inferior (*ádhara*) let the unsubdued one defend thee

SPP reads in **b** *asmin*, our *asmín* is given by a small minority of the mss., the majority have *ásmin*, some *asmin*, one *asmìn* [The vs (11 + 10 11 + 11 + 8 = 51) is a *tristubh* (defective in **b**), with the refrain added see introd]

6. Snatched out of ghee, rich in honey, rich in milk, thousand-breathed, hundred-wombed (?-*yóni*), vigor-imparting, both wealful and delightful, both 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 *ullabdhas*, one or two of SPP's mss. have *dúrluptas* [cf note to xviii 2. 3], *úrluptas*. In **b**, all the authorities (save one or two) give *sahásram prāṇás* or *sahásra prāṇáḥ*

(p. *sahásram · prāṇáḥ*);* but the comm. implies (perhaps only by his usual neglect of accent) *sahásraprāṇas*, and SPP. reports one of his mss. as giving the same; and he accordingly follows us in adopting it; Ppp reads with the mss. [*sahasram prānaḥ*]. The comm. gives an extraordinary explanation of *-yoni* in b: *yoniçabdena çatrusamgamananimittaṁ çatruviyojanasādhanam vā balam vivakṣyate* 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). *[These corruptions of the true *sahásraprānas* are noteworthy as examples of faulty half-way assimilation of a reading to something similar in the immediate context. here the cause of the confusion is plainly the *sahásram prāṇáḥ* of vs 5 b.]

7. That thou mayest be superior, free from rivals, rival-slaying—mayest be controler of thy fellows — so may Savitar make thee: let the unsubdued one defend thee.

The mss., and SPP, read in a *uttarás* (p *utotaráḥ*), our text makes the necessary emendation to *úttaras* In c, the same read *asat*. we emended to *asas*, and ought to have gone a step further and accented *ásas*, since the following *tátha* shows that the three preceding pādas are all alike under the government of *yáthā*, Ppp. has in c, with us, *asas*. Ppp further combines *'so 'sapatnah* in a–b, and reads *tvā abhi* in e

47. To night: for protection.

[*Gopatha. — navakam mantroktarātridevatyam. ānustubham 1 pathyābṛhatī, 2 5-p anustubgarbhā parātijagatī, 6 purastādbṛhatī, 7 3 avi 6 p jagatī*]

Found also in Pāipp vi. According to the comm, hymns 47 and 48 form a single "sense-hymn" (*arthasūkta*), and 49 and 50 another, and their use is prescribed in Pariç 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 (*rájas*) hath been filled with the father's orderings (*dhāman*); great, thou spreadest thyself (*vi-sthā*) to the seats of the sky; bright darkness comes on (*ā-vṛt*)

The verse is VS. xxxiv 32, and is also found as first verse of a *khila* (Aufr., p 682) to RV. x. 127, in both places without variant [It is quoted in Nirukta, Daivatakānda iii. 29] Ppp reads in b *pitaras prāyu dh-*, and in c *sudhānsi*. The comm holds 'the father' in b to designate the "skyey world" (*dyuloka*), quoting the commonplace *dyāuḥ pitā pṛthivī mātā* in support of it, *dhāmabhis* he glosses with *sthānāiḥ saha*, and *tvesam* with *dīpyamānam* [For *dhāmabhis* we might 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 (*ni-viç*); uninjured may we, O wide darksome night, attain thy further limit — may we, O excellent one, attain thy further limit.

In a, SPP. accents *dádṛçe*, without adding any note as to ms.-readings; it is perhaps merely an oversight, as all our mss. save one have plainly *dadṛçé*, and this is the Atharvan accent (cf. x. 8. 8), against RV. *dádṛçe*, which is wholly anomalous. Ppp. reads

yoyavad, and, in **b**, *ni misate rejati*, its **c** is wholly corrupt The comm. connects *na yoyuvat* with what follows, and explains it thus *na vibhajamānam vibhaktam nā "sīt kiṁ tu viçvam ekākāram evā 'bhūt* The RV. *khila*, in vs. 4, has pāda **e**, twice repeated

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*-mss have *navatīḥ* In **c**, the decided majority accent *açītis*, and all *santi*, which SPP. emends to *sánti*, thus changing "the ancient accent," and without sufficient reason, since *santi* is defensible, 3 **c** to 5 **b** inclusive being of the nature of a parenthesis, extending the *navatīr nāva* of 3 **b** The *khila* [vs. 2] to RV x. 127 has a corresponding verse [as also has ÇÇS. at ix 28 10], with *yuktāsaḥ* for *drastāras*, with *santu* in **c**, and [so the *khila*, at least] the accent *saptá* in **d** The Atharvan mss. vary between *sápta* and *saptá*, 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 *drastāras* as "troop-gods" (*ganadevās*), 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 *astāú* 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; four and forty, three and thirty, O mighty (*vājin*) one,—

Ppp has in **b** *naçamnihi*, in **d** *vādini*

5. And two of thine and twenty of thine, O night; eleven the least (*avamā*) — 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 *nā*, which seems impossible We emended it to *nī* (cf *nī pāti* in ix 10. 23), SPP., following that blind guide the comm., reads *nu*, this is entirely unacceptable, both on account of the sense, and because *nu* cannot stand at the beginning of a pāda cf note to v 6 5 The authorities are much at odds as to the accent of *duhitar divas*, the majority having *duhitār divās*. Ppp. reads in **b** *rātrī 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 *rákṣā* (p *rákṣa*), as 2d sing imperative, and pāda **d** of RV vi 71 3 (the verse is found also in VS [xxxiii 69] TS [i 4 24¹] TB [ii 4 4⁷] MS [i 3. 27]) gives the same, [as does RV vi. 75 10 **d**] The translation follows our conjectured emendation, which, in view of the implausibility of the impv *rákṣa* standing so alone, has a right to consideration. Ppp reads *mākiṁ no 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 pādas only, while yet counting ten verses in the hymn SPP., on the other hand [see his Critical Notice in vol 1, 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 pādas, 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 vss.], and is a decidedly preferable division to that in our text, which was founded on the numbering of our first mss., 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 parenthesis, SPP's numeration.]

7, 8 a, b. (7.) Nor a robber our horses, O excellent one; nor the sorceresses 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 hasten (*tṛ*)

As to the division, see under the preceding verse. In the fourth pāda, part of the mss accent *taskarás* In the first, there is discordance among them as to the accent of *bhadre* The 'rope with teeth' is of course the snake, as the comm also has sense to see (*rajjuvad āyataḥ sarpādiḥ*) Our 8 a, b is identical with iv 3 2 c, d, and our 7 c, d resembles a, b of the same verse [For *yātudhānyàs* 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 (*ā-han*) the thief into the snare.

[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 *ándha*, SPP reads *ádha*, with one ms and the comm; but *ádha* is plainly out of place, and *andham*, as emended in our text (it should have been accented *andhám*, [correct the misprint]), a very plausible correction. Our rendering of *tṛṣṭadhūma* is mechanically accurate; probably the word is corrupt. Ppp reads the pāda *andho rātri tiṣṭadhūmam* The comm. explains as *ārtikārī dhūmo viṣayvālādhūmo ni-* (ms. *vi-*) *çvāsadhūmo vā yasya*, the translators understand *-dhūma* as "breath" or "odor", [Griffith renders 'with pungent breath'] In c d the mss have *jambhāyāsténa tám drupadé jahi* (but many of them have *-bhā-*) SPP follows them and prints *jambhāyās téna tám dr-* from this our text makes a bold departure* [implying as its *pada*-reading *jambhaya ā́ : stenám drupade jahi*], 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 *hano vṛkasya jambhayādvāinam nṛpate jahi* [cf end of note to 50 1]

*[The assumption of an *ā́* (*ā́ jahi*) after *jambhaya* is supported by *nṛrjahyāsténa* . . *jahi* at 50 1 c, d, below, where the collocation is almost unequivocal (see the note), for although *jahyās* (as given by the *pada*-mss) is a good optative of *hā*, the combination of *hā* with *nis* is hardly Vedic, and we must there assume the division *nir jahy ā ste-*, the locative *drupadé* fitting well with *ā jahi* (cf. i 11 4; x 8 4 c) The rationale of the corruption here is not hard to see. the hiatus between c and d being once covered by the fusion of the final of *jambhaya* with the *ā́* of *ā́ stenám*, nothing was easier than to see a form *jambhayās* in the first part of the combination, and then to substitute *téna* for the vastly less common *stenám* or for the meaningless *tenám* (which might be read out of the combination: see Prāt ii 40 note), the exigency of the meter occasioned by the blunder with *jambhayās* then made the insertion of *tám* easy With the Berlin solution of the corruption, the meter is in perfect order The interesting parallel from the Avesta, *hām zanva zembayadhwem*, Yasht i. 27, adduced by Geldner, KZ. xxx. 514, may here be noted.]

9 c, d, 10. (9.) With thee, O night, we stay; we shall sleep, do thou watch; yield refuge to our kine, horses, men (*púruṣa*)

'Stay' (*vas*) means specifically 'spend the night' In b the *pada*-mss commit the incredible blunder of dividing *svapiṣyâm ási* (or *asi*); some of the *saṁhitâ*-mss accent *svápiṣyâ-*; and all either *jâgṛhi* or *jâgṛhi*, SPP follows us in violating the "ancient accent" and emending to *jâgṛhi* In c, Ppp. has *yachâd aç-*

48. To night: for protection.

[*As 47 — śat. ānustubham* ∾ *1 3-p ârsī gâyatrī, 2 3-p virâḍ anuṣṭubh, 3 bṛhatîgarbhâ, 5 pathyâpaṅkti*]

Found also in Pāipp vi, in connection with hymn 47, with which it also shares its liturgical application.

Translated Griffith, ii 305.

1. Now then what things we note, or what things are within the box, those things we commit to thee

The first pāda here differs widely from the traditional text, which instead of *cáyâmahe* has *ca yásmâ* (p *yásmâi*) *âha*, or (a minority) *yásmâha*, the comm's text (according to SPP) gives *ca yasmâ ha*, but his explanation implies instead *yasmâi* (explained as = *yasya*); and SPP accordingly reads in *saṁhitâ*-text *ca yásmâ ha*, and in *pada*-text *ca yásmâi ha*, which is altogether to be condemned, since the two texts must correspond, and *yásmâ* is also no word SPP in a note proposes further emendation of our *cáyâmahe* to *ca yâmahe* (= *imahe* or *yâcâmahe*), 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 *atho yâni tamasvahe yâni câ 'ntas parenihi* The *yâni-vantáḥ* of b is by the *pada*-mss strangely resolved into *yâṁ°iva antáḥ* (but one of SPP's has p m *yâni vâ antáḥ*) It is also strange that SPP emends to *câ 'ntáḥ*, on the sole authority of the comm, though as regards the sense there is nothing to choose between *ca* and *vâ* All the mss accent *párīnahi* (except our *pada*-mss, which have *parínâhi*, and one of SPP's has s m *pári nahi*) but SPP follows our emendation *parîṇâhi* Nearly half the mss have at the end *dadhmasi*, 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 (*bahiṣthâni gṛhavartîni . vastûni*), and in two classes those out in open sight (*anâvṛtadeçe*), and those inside an enclosed house or the like (*parito naddhe parivṛte gṛhâdâu*)

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 (*vibhâvarî*)

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 *vibhâvari* undivided (RV *vibhâvari*) *[Also vi 107 1–4]

3. Whatsoever flies here, whatsoever that is crawling (*sarîsṛpá*) is here, whatsoever creature is on the mountain — from that do thou, O night, protect us.

The third pāda is wholly corrupt. All the mss. read *parvatāyāsatvam* (p. *párvatāya . sáh · tvám*), with some differences of accent (*-yāsátvam*, or *-yāsátvám*, or *-yā́sátvám*), and the comm. and SPP. (in *saṁhitā*) follow them (SPP. *-yāsátvam*, but in p, by emendation, *-tāya : asátvam*, since the comm. so understands). Our text emends to *párvany āsaktam* '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. —*párvata* (i e. *-te*, hence *-tay*) *ā́ sattvám*, 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 āsunvan*, which gives no help. Ppp. also reads *yadi kim* three times.

4. Do thou protect behind, thou in front, thou from above and from below; do thou guard us, O shining one; here we are, thy praisers

5 They who follow (*anu-sthā*) the night, and who watch over beings, who defend all cattle — they watch over our selves (*ātmán*), they watch over our cattle.

The mss accent *jā́grati** in **d** and **e**, and in **d** the accent might well enough be retained, on the principle of antithesis, SPP. gives *jāgrati*, like us. Emendation to *jāgratu* would be decidedly welcome in both pādas Ppp has considerable variations for **b**, *yesu bhūtesu jāgrabhi*,† and, for **d**, **e**, *tenā tvam asi jāgratu te nas paçubhir jāgratu* corrupt but supporting our proposed *jāgratu*. *[It is very reasonable to suppose that in *jā́grati* at end of **d** and **e** we have two cases of assimilation of an original *jāgratu* to the *jā́grati* 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 *jāgrati* for *rákṣanti* at end of **c**, but I am not at all sure]

6 Verily I know thy name, O night; thou art "ghee-dripping" (*ghṛtā́cī*) by name; as such Bharadvāja knows thee, do thou watch over our property

In **b**, Ppp combines *vā 'si ;* in **c** and **d** it reads, with our edition, *tvā* and *jāgṛhi*, while SPP gives *tvā́m* and *jāgrati*, the latter for *jā́grati*, as all the mss [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 = *jāgartu* — which SPP. has too much knowledge and conscience to do The *pada*-mss have *tvā́m tvām*, and *tvā́m*, our *tvā* was an emendation, called for after *tā́m* More than half of the mss accent *bharadvājás*. In our text, the accent-sign printed over *jā* in **d** should be shifted to over *dhi* · it is a misprint.

49. Praise and prayer to night.

[*As 47* *— *daçakam ānustubham 1–5, 8 tristubh, 6 āstārapaṅkti ; 7. pathyāpaṅkti, 10 3 av 6-p jagatī*] *[The Anukr. adds *bharadvājaç ca* (or *bhārad*), 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 *viniyoga* 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 (?-*çrí*), hath filled heaven-and-earth with greatness.

In **a**, the *pada*-mss. read *dámūnā;* SPP. emends to *-nāḥ* In **c**, all the mss., with the comm. and SPP., read *açvaksabhā́* (p. *açvao-kṣabhā́*), which, as being unintelligible, our edition emends at a venture to *viçvāyuāsas*, and the translation follows the latter, for lack of anything better. The comm gives two explanations *açu* (= *āçu*) + *aksa* + *bhā* (= *abhibhavati* or *tiraskaroti*), meaning *çighrapravṛttiçaksurādinirodhikā*, or, alternatively, by analogy with vs 4 **c**, *açvaksā* (= *açvān ksāyati* or *ksapayati*) *bhā* (= *dīptih*) *yasyāh sā:* both as absurd as possible Ppp. reads *açvaksarā* Many of the mss. read *sámbhrtahçrīr*, and the *pada*-mss. divide falsely *sámobhrtaçrih* instead of *sámbhṛtaoçrīh*, SPP. follows them. Ppp. reads *sambhrtahçīr ā*

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 *svadhās*

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 *áva* (one *avam*, and one authority [SPP's reciter V, with impossible accent] *abhi*), while Ppp has *abhi*, which is also, except for the accent, an easier emendation for *áva* The comm has *ati* Nearly all authorities, again, have for verb in **a** *áruhat* (the accent is perfectly defensible as an antithetical one, and might well have been left in our text), but the reciter V gives (*ábhi*) *árhat*, thus agreeing in part with the (*ati*) *arhat* of the text of the comm.; [and one of W's mss has *ásahat*] The explanation of the comm reads *atyarhati*, which he glosses by *atikramya vyāpya vartate*, which is wholly without authority, since even the Dhātupātha gives only *pujāyām* as the sense of *arh* Ppp has *aruhat* SPP goes half way with the comm., adopting *áti aruhat* (unnecessarily abandoning the "ancient accent" of the verb) All authorities have *viçvāni* (but Ppp only *viçvā ar-*), and all [save Ppp again] have *gambhīró*, p *-rāh*, [but one of W's *pada*-mss gives *-rā*, p m], although the comm against his own text (according to SPP), explains *gambhīrā* Here perhaps Ppp brings help, reading *gabhīro 'dā varṣ-*, this is better than our *-rā́ = rā́ dā* [The *gabhīrā́* of the Berlin ed seems to be a misprint for *gambhīrā́*, 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 *gambhīró vā-*, although *gambhīrás* is simply unusable, and the change to *-rā́* as easy as possible Nearly all, including Ppp, read *vāsvastham*, [save three of SPP's authorities and one of W's, which have *-rastam*] Then follows in nearly all *aruhántas*, p *aruhántah*, but *-hāta* is found in one, *-hanta* in two, and *arhāti* is given by a reciter, with the comm: the comm has *arhati*, and explains it precisely as he did his *ati . . . arhati* above, SPP emends to *aruhanta*, our [*ā . .*] *dyā́m aruhat* is very bold, but the case was a desperate one Ppp reads *aruhad açravasthā*, and this, with emendation to *áçramisthā* (cf. RV iv 4 12), makes acceptable sense One of SPP's mss has *çramisthā́*, but doubtless only by accident, all the other authorities, including the comm, have [apart from some unimportant details] *çravisthā́*, which SPP. emends to *çrávisthāh* There was probably no sufficient reason for our changing *çrav-* to *çáv-* in our text The fairly acceptable and least altered version of the line would be this: *abhí víçvāny áruhad gambhīró 'dā́ vāsvastham aruhad áçramisthā* The third pāda is in equally bad condition All the authorities [with unimportant variants], including

Ppp., have at the beginning *uçatī rātry* (*a*-), but the *pada*-mss. give *rātrī* instead of *rātrī*, as they should give, and as SPP's *pada*-text reads by emendation. What follows it the *pada*-mss. offer as *ánuosāma . drāhım* (or *drāhím*); in the *saṁhitā*-mss. the first word appears as *ánusāma* (once *ánusama*) or (accentless, and so making one word with *-drāhım* or *-drāhı*) *anusāma-* or *amnusāma-*; and the second appears as *-drāhım, -drāhı, drāhım, drāhím, drāhí, drāvı, prāhım* The rest of the half-verse, *tıṣṭhate mıtrá ıva svadhābhıḥ*, is the same in all, including the comm and Ppp. SPP. emends to *ánu sā bhadrā 'bhí tı-*, which appears to be modeled on our *ánu mā bhadrābhır vı tı-*, but is defective both in sense and in meter. The comm gives *anukṣanam vı tı-*, cutting loose entirely from the ms.-reading, his own text, according to SPP, has *anusāmadrā vı tı-* Ppp, finally, has *avasāna bhadrād vı tı-*, which suggests the emendation *uçatī rātry ávasā no bhadrā́ ví tiṣṭhate* etc. Our *ví tisthate*, 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 *atı vıçvāny arhad gambhīro varsıstham arhatı çravıstha uçatī rātry anusāmadrā vı tıṣṭhate mıtra ıva svadhābhıḥ*, second, the text which the comm actually explains *atı vıçvāny arhatı gambhīrā varsıstham arhatı çravıstha uçatī rātry anukṣanam vı tıṣṭhate mıtra ıva svadhābhıḥ*, third, SPP's reading *átı víçvāny arıhad gambhīró vári sıstham aruhanta çrávıstha uçatī rātry* (p *rātrī*) *ánu sā bhadrā 'bhí tıṣṭhate mıtrá ıva svadhābhıḥ.*]

3 O desirable, welcome, well-portioned, well-born one! thou didst come, O night; mayest thou be well-willing here, save thou for us the things that are produced (*jātá*) for men, likewise what [are] for cattle, by prosperity [*puṣṭyā*].

[Or, '[and] prosperous,' if we read *puṣṭā*] The mss all read in a *várye*, which we need not have altered to *vā́rye*, as *várya* is found elsewhere as early as TB, Ppp has *nıryāt*. Three of SPP's authorities and one of ours have *vándye*, [one has *vídde*], the rest with Ppp, *vánde*, the comm *vade* (= *sarvātır abhıstūyamāne*) Ppp has *svajātā* In b, most of the mss begin with *ájāgan* (one *ájāgan*. p. *ā jā agan*), and the true reading is in all probability *ā 'jāgan*, impf intensive of *gam*, or, if left as "pluperfect,' as in our edition, it should at any rate be *ā 'jagan*, as SPP, with the comm, reads. *Rātrı* is our (evidently called-for) emendation for *rātrı* of the mss, which SPP. follows *Syās*, at the end of b, is also for *syām* of the mss, 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 *ā* (if *svajātā*, as quoted above, is for *svajāta ā*) *cāgnı rātrı sumanā hy atyām* In c, the translation implies emendation of *asmā́ns* to *asmé*, against all the authorities, including Ppp and the comm The *pada*-mss read *jātā́ḥ*, their natural inference from the rare and anomalous combination *jātā́ átho*, SPP emends to *jātā́* In d, Ppp reads *çrıyā* instead of *atho*, and at the end *puṣṭyā*, with all the mss (they vary only as to its accent), and with SPP., our conjectural emendation *puṣṭā́* 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 (*púruṣa*) roar (*'māyú*); many forms thou makest for thyself, shining out

The *saṁhitā*-mss accent *rātry uçatī* (p *rātrı uçatī*), SPP emends, with us, to *rātry uçatī*, the comm. also understands *rātrī* The mss. all [with trifling variations]

read *pṭṣásya* or *pīnṣásya* (or *ṣṭsásya*), SPP. accepts *pīnsásya*, the comm gives *pisasya*, which is doubtless only a bad spelling of our *pṭçásya*, [lion and stag are mentioned by these names together at RV. i 64 8;] Ppp has *nipasya*, and, at end of **b**, *varcādhe*. In **c**, all the authorities, including Ppp [but not the comm], offer *bradhnám;* the translation implies correction to *budhnám*,* which is the reading of the commentator (he explains it as = *mūlam*) [and adds, *açvavīryasya vego hi mūlam*], in vi. 38. 4 we had the horse's *vā́ja* and man's *māyú* combined, and TB (II 7 7[1]) in the corresponding passage reads *krándye* for *vā́je* The comm explains *māyúm* as *çabdam āhvānādilaksaṇam*. Ppp has *krnuṣi* for *-se* [The majority of the authorities read *vibhātíh* at the end] *[Cf *áçvabudhna*, RV. x. 8. 3, and Aufrecht on *áçvabudhya*, ZDMG. xxiv. 206.]

5. Propitious to me [be] night and [the time] after sunrise, be the mother of cold (*himá*) 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. *çivā́ me rā́try anūtsūryám ca*, an accusative is opposed by the connection, and the meter needs another syllable *Anūtsūryá* is venturesome, but we had *otsūryám*, p. *āoutsūryám*, above, at IV. 5. 7 At any rate, neither our text nor that of SPP (*çivā́m rā́trim anusū́ryam ca*) seems to give any sense Ppp supports the mss *çivām rātrim ahni sūryam ca;* the majority of the *samhitā*-mss have *çivā́m rā́trim ahi sū-*, others *anu* for *ahi* (p *çivā́m rā́trim anuºsū́ryam . ca*), the comm has *rātrimahi*, and understands it as *rātri* (voc) *mahi* (= *mahāntam*, and qualifying *sūryam*[1]) [SPP suggests *çivā́ rā́trī mahí sū́ryaç ca*] In **b**, Ppp. has *yamasya*. In **c**, nearly all the mss read *açvá* (or *áçva*) for *asyá*, and the *pada*-mss treat it as an independent word, SPP. has *asyá*, with us In **d**, a few mss have *vándye* or *vádye* Ppp. reads at the end *viksu*

6 Our song of praise, O shining (*vibhāvan*) night, like a king thou enjoyest; may we be having all heroes, may we become having all possessions, through (*ánu*) the out-shining dawns

The mss read at the end *anūsásah* (p *anuºusasah*), SPP emends as we had done. Ppp, in **b**, **c**, **d**, has *josasi yathā nas sarvavīrā bh-* The verse is very ill described by the Anukr, it is a good *paṅkti* with one syllable wanting in **c**

7. Pleasant names thou assumest — whoso 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 mss All of them, with the comm and SPP, have at the beginning *çámyā*, for which our *rāmyā* is, so far as the written form is concerned, a very easy emendation. The comm. explains: "thou wearest the name *çamyā* = *çatruçamanasamarthā*" one of his usual absurdities. Ppp. reads for **a**, **b** *çramyā ha nāma tanuse yam cchanti yo janān* There seems to be no good reason why *dudhitá* should be accented Nearly all the mss give *dhanāḥ* at end of **b**, the comm understands *dhanā*, and SPP reads it For **c** the *pada*-text is *rā́trī . hitā́* [or *hi tā́*]: *nah suta-pā́[1]* The comm understands instead *rā́trī 'hi tā́n asutapā́*, and SPP follows him, making a new *pada*-text to correspond (*rā́tri . hi : tā́n asutapā́*) The comm explains *asutapā* as either "burning their life-breaths" (*asu-tapa*) or "badly burning" (*a-su-tapa*) Ppp. gives no help, reading [for our **c**,

d, e. it is not clear just how much of the reading is to be assigned to **e**] *rātrī hīrcāna sadamātasteno anvavidyate.* Our emendation is fairly acceptable; but the *ht* [which, with the imperative, hardly needs a separate word in translation] requires that we accent *anutápa.* For our *yáthā*, in **d** and **e**, the mss and SPP. give the first time *yás* and the second time *yát*, the comm. both times *yas*, the meter and sense alike call for our emendation. Ppp. has for both pādas only *ta steno anv avidyate*, [which might (see above) be understood as *atas steno* etc].

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 (*divyá*).

Of this verse also the translation is a make-shift, following in part the mss and in part our conjectural emendations. In **a** the only point of question is the last word, which the mss. read as *sistás* (so the majority) or *çistás* or *vistás* [etc], the comm has *vistas* (= *bhojanārtham parivrstas*) Ppp gives the whole pāda as *bhadrā 'si rātrī tapaso nu visto.* In **b**, nearly all the mss give *viçvam górūpam yuvatír* [several have *-tím*] *bibharsi* (one has *bibh-*), and this the translation follows, alterations not seeming to supply a better sense SPP, however, follows the comm in offering *vísvaī* for *viçvam* (in *samhitā* he prints it incorrectly *vísvam gó-*, 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, = *vasūcī* (one gender for another), but how he would render it, it is hard to see Ppp reads *viçvam gorupam yuvatid vi bharsi*, but another hand has written above *-tir bibha-* In **c**, nearly all the mss (including the comm's text, as stated by SPP) leave *me* unchanged before *uçatī*, and SPP accepts it in his text, though against all rule and practice, two of our mss have *ma* [All the authorities give *cáksusmatī*, 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 *caksusmatī ve yuvatī 'va rūpah* The translation supplies a verb, as seems necessary unless the text be still further altered For **d** the general ms-reading is *práti tyắm divyắ tákmā amukthāh* (also *tvám* and *tvā* for *tyắm*, and *takmắ* · p *takmāh* or *-mắh*), but the comm offers *práti tvám divyắ ná ksắm amukthāh*, and this SPP accepts [accenting thus] and prints Ppp has *pratyām dityām divyām aruksam amugdhah* The comm's version of the text is senseless, and his attempt to put meaning into it very absurd, it might suggest *práti tvám divyắ náksatrāny amukthāh* Our text ought to accent *tārakā 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 [10 **a**, **b**] evidently belong to this verse rather than to verse 10, but our division is that of the mss. and the Anukr, and so is adopted also by SPP The comm inserts another line after our 9 **a**, **b** *yo mama rātrī surūpa āyati sa sampisto apāyati;* 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 mss. accent *martyás* in **b** The comm. reads *harat* for *hanat* at the end. Ppp has *yu dya stenā yuiv aghāyu martyo ripuh*, and, in **d**, *pra gīyasva 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 *yáthāçiṣaḥ*, which all the *pada*-mss. resolve into *yáthā : áçiṣaḥ ;* [most of] the rest, and SPP, give *yáthā 'çiṣat*, the comm. *yathā "çiṣat* (= *saṁçlesayet*) Ppp. offers *pra pādāu na yat āhatas pra hastāu na yanāçiṣat*. In **e**, the *pada*-mss. compound *suvápāyati*, doubtless wrongly, [read as *pada*-text *sú : ápa · ayati*] All the mss, the comm, and SPP, give in **f** *sthānāú*, and the comm explains it as = *çākhopaçākhārahitavṛksamūla āçraye* After it, the mss have *apāyataḥ* (p. *apaváyatah*), but the comm agrees with us in *ápā 'yati*, and SPP accordingly also adopts it The translation follows throughout the emendations of our text, perhaps, in **f**, *sthāne* would be better than *sthalé*, as more closely resembling the ms.-reading We are deprived of the help of Ppp. upon the point, as it skips from *apāyati* in **e** to *tṛstadhūmam* in 50. 1 **a**, for **c**, **d**, it had *yo mulalam sulapāyati sa sampistyo upāyati* We had **d** above as IV. 3 5 **b**, [cf the end of the note to vs 9]

50. To night: for protection.

[*As 47 — saptakam*]

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 *ándha*, which SPP., with the comm., changes to *ádha*, and all, in **c**, **d**, have *nír jahyās téna* tám* [or *tvám*] *dṛṣṭádṛṣṭam jahi* in a manner analogous with the reading there. [The translation implies the division *nír jahy á jahi* cf my note to 47 8] [Apart from some less important variants,] the mss are divided, as often in such cases, between *akṣāú* and *akṣyāú*, and SPP chooses the worse, *akṣāú*, our *akṣyāù* is alone defensible Ppp omits (see note to 49 10) the first two words, and reads, as at 47 8, *tṛstadhumam*, [it begins the second line with *hano vṛkasya* and ends it (as above) with *nṛpate jahi*, what the intervening words are is not clear from Roth's Collation] [Meantime Bloomfield kindly informs me that Ppp reads the line thus *hano vṛkasya nír jahy ā tvāīnam nṛpate jahi* this gives no support for a *jahyas* (see note to 47 8), but the *tvāīnam* obviously stands in some relation to the *dvāīnam* of the Ppp reading at 47 8, which is *jambhayādvāīnam*] *[The *pada* reading is *nír jahyāh tena*]

2 What draft-oxen thou hast, O night, sharp-horned, very swift, with them do thou today pass us always (*viçváhā*) over difficulties

SPP. follows the mss in the false accent *tíkṣna-* in **b** In **c**, **d**, he reads *párayā 'ti* with us and with the comm. (also with Ppp), [but against the mss., most of which] have *párayaty áti* In **b**, Ppp gives *-çṛṅgyāçvāsavah*

3. May we pass (*tṛ*) night after night receiving no harm with ourselves (*tanvà*); may the niggards fail to pass [it], as men without boats a deep [water].

Or *tanvā* belongs to *tarema*. The comm., against the accent and the sense, takes *drisyantas* as a future participle (=*gamisyantas*)! Ppp. reads in c, d *apravāyusaṁ na tarekur ar-*

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 *çāmyākas* (so the comm and SPP.), also *çyāmyākas* and *çyāmākas*, and have *prapātan* or *prāpatan*, with other chance variations; and in b, *apavān* (p *apavān*) or *-vāṁ*; in respect to this word, the translation [taking it as present participle of *apa-vā*] follows them rather than our emendation *apavām*. 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 *etāv ā* [several *ā*] (p *etāú ā*); the comm and SPP. (also Ppp.) agree with our *evā* The majority of mss have at the end *-yānti* Ppp has in a, b *sānyākas prapatante divām nā 'nu-*; in d it combines *yo 'smān*.

5 Thou didst make the thief stay away, and the kine-driving robber, also him who, haltering the courser's head, tries to lead it [away]

The *pada*-mss. strangely read at the beginning *apāḥ*, the rest [save one of SPP's, p m., which has *ápa*] accent *apá*, SPP., as well as our text, emends to *ápa*, which the comm. also understands All the mss have *vāsas*, and the comm., and SPP; our *avāsayas* is a bold emendation, but makes both good meter and good sense Ppp gives no help: *apa stedam vāsamatham* In b, SPP follows the comm in reading *goajám*, most of the mss give *gór ajam*, but a part *górájas* (p *górájah '* but one ms *gó 'jah* [or *gó-jah* that is *gó* and *jah* with *avagraha*-sign between], corrected to *gójah*). [Ppp reads *gotham*] The comm absurdly takes *goajám* as a copulative compound, =*gā ajāṅç ca*, and makes it and *vāsas* objects of *ninīsati* The translation implies rather SPP's text than ours [that is *goajám* rather than *gór ajam*, I suppose] [At the end, the *ninesati* of the Berlin text is doubtless to be corrected to *ninīsati* (cf the stems in W's *Roots, Verb-forms*, etc., p 233–4) *ninīsati* 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 *ninesati* 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 *átho* in c to *ápa*

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 *adyā́* in a implies *adyá ā* (*ā ávas*), which all the *pada*-mss have, while SPP., with the comm., treats it as only *adyá* with the final lengthened by the usual Vedic license In b all the mss accent *ví bhajanti* [p. *ví bhajanti*], SPP emends to *vi-bhájanti*, while our text means *vibhájanti!* The comm understands *-nti* [supplying *çatravas* as subject], and takes *áyas* after it as the noun, 'metal' (*ayomayam vastu*), to us *áyas* is verb [Ppp. has *vasuh* at end of b] In c the mss., the comm., and SPP., begin with *yád;* we have emended it to *tád* For d, most mss. have *yáthe 'dáṁ nā́ 'nupāyāsi* (p. *anupāyāsi*), but one *-yáti*, one *-dánvánu-*, SPP follows the comm and prints *yáthé 'd anyán upáyasi* (p. *upaóyasi*), but in a note conjectures *yáthé 'd anyán nó 'páyati* 'that it go not unto others,' which is very acceptable, as giving a good sense

with less alteration of the original text than our version requires Ppp is wholly corrupt: *yathed yasmā nitāyaya yathed anyān upāyatt*, but the last pāda favors SPP's conjecture.

7. Unto the dawn, O night, do thou commit us all, free from guilt; may the dawn bestow (*ā-bhaj*) us on the day, the day on thee, O shining one.

The comm., two of SPP's reciters, and Ppp, read in c *bhajat* Compare the verse 48. 2, above [and MB. 1 5. 15, there cited]

51. Accompanying acceptance (?).

[*Brahman — dve 1 ātmadevatyā, 2 sāvitrī 1 1-p brāhmy anustubh, 2 3-p yavamadhyo 'snuh (1, 2 1-av)*]

[Prose.] Both the "verses" of this hymn are quoted in Kāuç 91 3, in the *madhuparka* ceremony, accompanying acceptance (*prati grah*) of the offering. The second verse contains a formula very often used in the liturgical literature,* and this formula, as far as *hastābhyām*, occurs several times in Kāuç, 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 *[An idea of its frequency may be gained from the array of citations (fourscore or more) given by Knauer in his Index to MGS, p 151 a. See the table on p 896, and cf. p 896, end]

Translated Griffith, II 308

1. Unrepelled (*'dyuta*) am I, unrepelled my soul, unrepelled my sight, 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 *dyuta*, there being a lacuna in the ms. at this point, SPP supplies *sampūrna*, it does not appear on what authority, but certainly without the least particle of plausibility [The count of the Anukr (48 syllables) implies restoration of all the elided *a*'s]

2. In the impulse of the heavenly impeller (*savitṛ*), with the arms of the Açvins, with the hands of Pūshan, I, impelled, take hold of thee

To render (in the first clause) 'of god Savitar' would hide the word-play between *prasava* and *savitṛ* The syllables (if the *a* of *açvinos* is restored) count 10 + 11 + 6 = 27 a pretty poor *usṇih*.

52. Of and to desire (kāma).

[*Brahman — pañcakam mantroktakāmadāv-atam tv āstubham 3 4-p usnih, 5 uparistāddhruati*]

Found also in Pāipp. 1 Used* in Kāuç 6. 37, with XIX 59, at the very end of the sections on the *parvan*-ceremony (hence perhaps a later addition?), to appease the fuel, in case there has been an omission of the due ceremony, again, in 45 17 (with III 29 7; VI. 71; VII 67), after the end of the *vaçāçamana* ceremony (also here a later addition?), to accompany the acceptance of something; once more, in 68 29, in the *savayajñas*, with the acceptance of the sacrificial gifts (*'sadaksinam*), and the Paddhati (note to

Kāuç. 79. 28) adds it at the end of the chapter of marriage ceremonies. The comm notes the Kāuç. uses, but not the Paddh one; and he adds one application, from Pariç 10. 1, of this hymn with the two following and xix 6 (the *puruṣasūkta*), in the rite of presenting a golden image of the earth. *⌊See table on p. 896.⌋

Translated: Griffith, ii 309. — Cf. ix. 2, above

1 Desire here came into being (*sam-vṛt*) 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 129. 4 **a**, **b** ⌊TB ii 4. 1[10]; 8. 9[4]; TA. i 23 1⌋, which differ only by adding *ádhi* 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 *sá* (*sá kāma*) that is in both these respects superfluous, it is found, however, also in Ppp The comm. explains *kā́mena bṛhatā́* to mean *mahatā deçakālavastupariccheda rahitena kāmayitrā parameçvareṇa* The last pāda is xviii 1 43 **d** *⌊And so accents *kā́ma*⌋

2. Thou, O desire, art set firm with power, mighty, shining (*vibhā́van*), companion for him who seeks a companion; do thou, formidable, overpowering in fights, impart power [and] force to the sacrificer.

The second pāda nearly corresponds with RV x 91 1 **d**, which, however, reads *susákhā sakhīyaté* The authorities give *sakha ā́ sakhīyaté* (or *-te*), and the *pada*-mss. make the very blundering division *vibhā́u āsakhe ā́ sakh-*. ⌊The comm understands *sakhīyate* (not as dative pple, but) as finite verb-form (3d sing, which would have to be accentless he says *bhavacchabdādhyāhāreṇa prathamapurusah* ⌋ SPP follows the comm. in reading *vibhā́vā sakha ā́* ⌊SPP's *pada*-text is *vibhā́vāsakhe ā́*⌋, but he disagrees with the comm by ⌊making a participle of⌋ *sakhīyaté*, which he accents The translation implies *sákhā́*, i e *sákhā ā́* ⌊We have *ā́* with the denominative *çravasyā́t* at RV v 37 3; but with the pple, *ā́* seems very strange; nor do I see how W meant to take it One is tempted to fall back on the RV reading *susákhā*: the more so, inasmuch as⌋ Ppp. presents the RV reading *susakhā* In **d**, Ppp has *'jo yaj-*.

3 To him that desired from afar, that trembled on at the inexhaustible — the places (*áçā*) 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 iii 15 1[1] *sadyáç cakamānā́ya pravepanā́ya* ⌊Poona ed., *-vepān-*⌋ *mṛtyáve prá 'smā́ áçā açṛṇvan kā́mena 'janayan púnaḥ*, neither version is translatable. The majority of authorities read in **b** *pravipānā́yākṣaye* ⌊or *-ā́kṣaye*⌋ (the *pada*-readings are, for the first part, *pravipānā́ya*, and, for the second, *ā́kṣayé* or *ā́kṣaye* or *ākṣaye*); but some have *pratipānā́ya* ⌊the lingual *ṇ* of which seems to betray the *ti* as a corruption for *ṭi*⌋ and *praripānā́ya* The comm understands *pratipānāya* and *akṣaye*, and SPP. follows him, accenting *pratipānā́ya* and *áksaye*, and reading in *pada*-text *pratipānā́ya* (as if that would or could become in *saṃhitā*-text *-pān-*[1]); with his usual carelessness, the comm. takes *-pānāya*, in spite of its *n*, from root *pā* (= *sarvatoraksanāyā 'bhimataphalaprāpanāya*: the latter equivalent looks as if he also saw something of *pra-āp* in it!) Ppp. has in **b** *pratipānāyākse*, in **c** *āsmā 'çṛnvann*, and in **d** *-janayat saha*. The translation implies in **b** *pravipānā́yā 'kṣaye*. The Anukr apparently scans the verse as 7 + 7 7 + 7 = 28

4. 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. (iii. 15. 2) a corresponding verse follows the one quoted under vs. 3. *kāmena me kāma ā 'gād dhṛdayād dhṛdayam mṛtyóḥ. yád amīṣām adáḥ priyám tád ā 'tū 'pa mām abhi.* SPP. has the same text as we, both deviating in d from the mss, which leave *upa* unaccented (p. *upaomām*); ⌊but SPP's R has *úpa mām* and the comm also takes *upa mām* as two words⌋. Ppp combines *kāmā "gan* in a

5. Desiring what, O desire, we make to thee this oblation, let that all succeed with us; then eat (*vī*) thou of this oblation · hail!

The verse is found, ⌊cited by *pratīka* at Kāuç 92 30, and⌋ written in full ⌊*sakala-pātha*⌋ at 92 31, prescribed for use at the end of the *madhuparka* ceremony * SPP gives the same text as we, the mss leave *krnmási* unaccented in b, and most of them accent *té* after it At the beginning, all the *pada*-mss ⌊except possibly L, of which no note is made⌋ very strangely read *yáto-kāmaḥ*, though no *saṃhitā*-mss have *kāmaḥ*, ⌊with the support of the latter, as also of the comm. and of Ppp, both ed's read *yát kāma*⌋ *⌊See p 897, ¶ 3⌋

53. Praise of time (kālá).

[*Bhṛgu — daçakam mantroktasarvātmakakāladevatyam ānuṣṭubham 1–4 tristubh, 5 nicṛt purastādbṛhatī*]

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 *kālasūkta*, they are used by Paric 10 1 in connection with the preceding hymn (*kāmasukta*) see under that hymn

Translated Muir, v 407, Ludwig, p 191, Scherman, *Philosophische Hymnen*, p 78, Grill, 73, 193, Deussen, *Geschichte*, 1 1. 210, Griffith, ii 309, Bloomfield, 224, 681 — Cf also Monier-Williams, *Indian Wisdom*³, p 25, Hillebrandt, *Veda-Chrestomathie*, p 41 — The epic *kāla*-verses are in rather a different vein cf Bohtlingk, *Ind Sprüche*, 1688-1709, 3193–6, Hopkins, in AJP xx 25, etc

1. Time (*kālá*) drives (*vah*) [as] a horse with seven reins, thousand-eyed, unaging, possessing much seed, him the inspired poets mount; his wheels are all beings (*bhúvana*)

The 'wheels' in d 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 *kālo 'çvo v-*, and reads in b *akṣaras*, and in c *vipaçyatas* There is nothing at all noteworthy in the exposition of the comm ⌊In d, read *cakrāṇi*?⌋

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 pāda, where our *arvāñ* (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 mss (with the comm. ⌊the ms. has *añjan**⌋ and SPP.) giving instead *añjat*, a few *añját*, and some of ours

anyat or *ayat* (evidently accidental and unimportant variations); Ppp. has *añjaṅ* [i.e. *bhuvanānyañjan*], *arvâñ* is not to be accepted as at all satisfactory, much less authoritative, it is no proper antithesis to *pratyáñ* † in 3 c, nor construable with the accusative. The translation, for a venture, implies *bhúvanā nyañjáṅ*, evolving a sense for *nyañjáṅ* out of *nyàkta* 'inherent', it may pass for what it is worth. All the mss, and SPP., read in a *cakrâṅ* [and so does Ppp.]; the comm. has *cakrā 'nu vahati* The redundancy of syllables in d could be easily remedied either by omitting the superfluous *sá* (left out in the translation) or by reading *iṣṭe* for *iyate* [or by reading *sé "yate* with double *samdhi* as Ppp suggests] Ppp. reads *kāle sāyyate* The comm has in b *amṛtam tanv aksaḥ* [For the *nú* of d, the ms of the comm has in fact *u*.] *[The comm. has in one place *añjat*, explained as *añjan*, and, in another, the ms. of the comm has (as noted) *añjan*, which SPP. prints as *añjat = prerayan'*]

†[It is a curious fact that Whitney here anticipates and parries the very argument in favor of the Roth-Whitney emendation *arvâñ* which Bloomfield later adduces, SBE. xlii 684. W. may have written this in 1893 or thereabouts. Bl's translation appeared in 1897.]

3. A full vessel is set upon time, we indeed see it, being now manifoldly, it [is] in front of all these beings, it call they time in the highest firmament (*vyòman*)

[For '[is] in front of' W interlines the alternative 'faces toward'] All the mss [save W's P *santúḥ*] read at end of b *santás*, and SPP retains it, without even changing its false accent, the comm glosses it with *satpurusās*, or, in an alternative explanation, with *sadrūpabrahmopāsakās* Our emendation to *sántam* is supported by Ppp, which gives *ni santam* We also emend the *páçyāmas* of the mss (and SPP) to *paçy-*. Ppp. combines in a to *adhi kālā "hitas*, and reads in c *pratyam* The highly obscure 'full vessel' is thus illuminated (?) by the comm *pūrnah sarvatra vyāptah kumbhah kumbhavat kumbho 'horātramāsartusamvatsarādirūpo 'vacchinno janyah kālah*

4. He indeed together brought beings; he indeed together went about (*pari-i*) beings; being father, he became son of them; than him verily there is no other brilliancy that is higher (*pára*)

The position of *sám* in a and in b is so strange that we are tempted to emend both times to *sán* 'being',* one *pada*-ms reads *sán* in a, but this can count for nothing. The comm's exposition omits *sám* in a [there seems to be a gap in the ms], but duly treats it (*samyak parigacchati*) in b Ppp reads in b *sa yava sam parīyāiḥ* [With c (*pitâ . putrás*), cf the note to 54 3 a] The Anukr. takes no notice of the metrical irregularities *[In that case, perhaps we might render *sá evá* by 'the same']

5. Time generated yonder sky, time also these earths; what is and what is to be stands out sent forth by time

SPP reads in a *amûm* with a small minority of the authorities, and with the comm, Ppp also has it, [combining *'mûm*] For b, Ppp. gives *kālāi 'mām pṛthivīm uta* In c, our *kāléna* was an emendation, for the *kālé ha** of the mss. (which SPP. follows); we find the former now supported by Ppp In d, the mss have *havis* (p *havih*) for *ha vi*, the text of SPP. follows us in emending to the latter, which the comm. also gives, Ppp. reads (*ca*) *esatam ha vi ti-* The metrical definition of the Anukr. is not to be approved *[Probably a faulty assimilation to the reading of vs. 6 c.]

6. Time created the earth, in time burns (*tap*) the sun; in time [are] all existences; in time the eye looks abroad.

Our *bhûmim* in **a** is an emendation for the *bhûtim* of the mss: SPP. accepts *bhûtim*, the comm. explains it as = *bhavanavaj jagat* Ppp reads *bhûtam asrjat*, it also omits *ha* in **c**.

7. In time is mind, in time is breath, in time is name collected (*sam-ādhā*); by time, when arrived, all these creatures (*prajā*) are glad (*nand*).

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 *brâhman* collected; time is the lord (*îçvará*) of all, who was father of Prajāpati.

All the *pada*-mss except one, resolve *pitâsît* in **d** into *pitâ âsît;* SPP reads *âsît* In spite of the repetition of *kâlé* between, *jyéstham* and *brâhma* may be conjectured to belong together cf. x 7 24, 32–34, xi 5 5, 23 [Note that the usual RV accent is *jyéstha*, and that the usual AV accent is *jyesthá*, and that AV has the RV accent only in books xix. and xx. and in a RV. passage, at v 2. 1]

9. Sent by it, born by it, in it is this (*tát*) set firm, time, becoming the *brâhman*, bears the most exalted one

We should expect *janitam* 'generated' in **a** The comm. understands *isitam* as *iṣṭam* or *kāmitam*

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 1 7 1 [Cf Bloomfield's remarks, at AJP xvii 403, on the *kaçyapaḥ paçyako bhavati* of TA 1 8 8] Ppp. combines in **b** *kālo 'gre*

54. Praise of time.

[*Bhṛgu etc* (*as 53*) —*pañcakam* 2 3 *p ārṣī gāyatrī* 5 [*5 and 6 of the Berlin ed*] 3-*av* 6 *p tv ād anuṣ*]

Properly a part of the same hymn with the preceding, and found with vss 7–10 of the latter in Paipp xii See under hymn 53

Translated Muir, v 409, Ludwig p 191, Scherman, *Philosophische Hymnen*, p 80; Deussen, *Geschichte*, 1 1 212, Griffith, ii 311 Bloomfield, 225, 687 —As to the verse-division, see under vss 2 and 5, and SPP's Critical Notice, vol 1, p 24

1. From time came into being the waters, from time [came] the *brâhman*, fervor, the quarters; by time the sun rises, in time he goes to rest (*ni-viç*) again

All the mss. save two [of SPP's] read *abharat* 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 *vrata-tapas* for *brâhma tápas*.

2. [Comm's 2 **a**, **b**, **c**.] By time the wind cleanses (*pavate*); 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 pādas of our vs. 3 to this one, and makes then the three remaining verses of four pādas each. This makes a decidedly better division, so far as the sense is concerned; but the mss., 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 d, 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 (*yájus*) was born from time;—

In the first half-verse, the translation follows the mss [they read *kāló* and *putró*], rather than our emendations [*kālé** and *mántro*], which seem more venturesome than there is reason for; and departs from them only in assuming at the end *purā́*, instead of *púras*, as the mss. in general read (*purā́* is accepted by both editions, and is supported apparently by Ppp, and to a certain degree by one of SPP's mss which has *púrā*). Perhaps *púnaḥ* [which Whitney's I actually has] is a yet more plausible substitute for *púrak* Ppp has *kālena bhūtam janayat*. [so Roth's Collation I take it to mean "*kālena bhūtam* in a and *janayat* in b"], and the comm. also has at the beginning *kālena* [which he glosses with *pitrā prerakena* cf his *putras* in b, and cf 53 4 c], and at the end of b he seems to have read *puras* [the word does not actually appear], since he gives *purastāt* for explanation In c, part of the mss have *abhavat* *[As *kāló* is given by all the mss collated by W before publication, *kālé* was indeed an emendation, but some of SPP's authorities do have *kālé*]

4 [Comm's 3 c, d] Time set in motion (*sam-īr*) 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 *kālás*, with all the authorities, but *ātirayat*, against nearly all of them. the comm gives *ātirayat* and SPP accepts it, [and it is supported by his ms P (which has *ātirayan*, p m, corrected to *ātirayat*) and by Ppp's *tṛayat*] Ppp. reads *kālo yajño sam tṛayat*, and has at the end *samāhitāḥ*.

[5 and 6 of Berlin ed = 5 of Bombay ed] [Comm's 4 c, d] Upon time stand this heavenly Aṅgiras and Atharvan. [Comm's 5 a, b] Both this world and the highest world, and the pure (*púṇya*) worlds and the pure separations —[6 of Berlin ed.: Comm's 5 c, d] all worlds by the *brā́hman* 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 Anukr and part of the mss, and in accordance with SPP. Of the mss. compared by us before printing, all made a sixth verse of the last two pādas In a, the mss read *kāléyám* [W's O has *kāleyám*] (p *kāleyám* or *kāléyam*) [SPP's *pada*-ms Cp, here unaccented, has *kāleyam*], SPP emends the *pada*-text to *kālé. aydm*, but strangely presents a *samhitā*-text inconsistent with this, namely *kālé 'yám*, instead of *kālé 'yám*, as our edition reads. All the mss. read *divó 'th-* in a–b (p. *diváḥ*), but SPP, on authority of the comm, emends to *devó 'th-*, and the translation follows this; Ppp also reads *devo 'th-* [At the end of b, the comm reads *tiṣṭhati*] In d a number of the mss give *vidhṛtīṇç ca;* the obscure word is passed over lightly by the comm, who simply glosses it with *lokadhārakān*. The last pāda is identical with 53 2 d, [save that it has *paramó* where 53. 2 d has *prathamó*], and Ppp. combines, as there, *sāṭyyate* The most

eaten,' *paçcād bhakṣottarakālam dīptirahitāya, bhaksitaṁ jarayitum asamarthāya* He seems to connect *a- . . . -daghvan* (= *dīptirahita*) with *dah*; but BR. and W, with Sāyaṇa on RV., derive it from *dagh*: cf RV 1 123. 5 c; VII. 56 21 b.] †[Cf. SPP's notes to xviii 4. 48; xix. 32 10; 48. 1; 56 3]

6. O thou of the assembly, protect my assembly (*sabhā*), and [them] who are of the assembly, sitters 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 *sabhyā*], SPP., and the comm., read *sabhyās*, which might well enough have been left by us unchanged, save for accent (VIII 10 5 *sābhyas*) But the mss. read *sabhyās* again later [save two of W's, which have *sabhyās*], this time SPP emends to *sabhyāṁs* (should be *sābhyās*, with us?), since the comm has this In c, the mss. in general give *tvám indrā* (or *índrā*) *puruhūtya* (p. *puruhūtya*), the comm's text offers *tvām* [his exposition *tvam*] *indra puruhūta*; and SPP adopts *tvám indrā* (p *índra*) *puruhūta*, our conjecture, *tvāyé 'd gāh puruhūta*, seems too violent, and the translation implies *tvām indra puruhūya*, with *açnavan* at the end, while the mss, and SPP, have *açnavat* (the comm has the same, unblushingly explaining it as = *prāpaya*, a mere substitution of one person for another!), and our text emended to *-vam*, an ungrammatical but not wholly unprecedented form [The London ms of the Anukr adds as the *pratīka* of its vs. 6 *tvam indrā puruhūtye 'ti* (our 6 c note the reading), but gives no metrical definition the Berlin ms does not even give the *pratīka*]

7 Day after day taking tribute to thee, O Agni, as fodder to a horse that stands [, let not us, O Agni, thy neighbors, receive harm, reveling with abundance of wealth, with food (*íṣ*)]

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 vs 5 A majority of the mss accent *bálim* in a (including all those used by us before publication), and so the error has got into our text, SPP has correctly *balim*, some leave *hárantas* without accent, the comm and a ms or two have *ítye* for *ít te* (= *prāptavye gṛhe vartamānāyā 'gnaye*, comm) All the mss have in b *jātám* instead of *ghāsám*, 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).

[*Yama — satkam dāusvapnyam trāistubham*]

Found also in Pāipp iii. The comm quotes no authority as to the *viniyoga*, but points out that the hymn is shown by its content to belong to the ceremony for getting rid of *duhsvapna* 'evil-dreaming' He holds, namely, throughout the hymn, that *svápna* means *duhsvapna* (in the Atharvan always *dusvápnya*), 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 *svapna* is contrasted with *dusvapnya* [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

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 Lûdwig.]

Translated: Ludwig, p. 467; Griffith, ii. 313.

1. Out of Yama's world hast thou come hither (*ā-bhū*); with mirth (?) dost thou, wise, make use of (*pra-yuj*) mortals; knowing, thou goest in alliance (*sarátham*) with the solitary one, fashioning (*mā*) sleep in the lair (*yóni*) of the Asura.

If *prámadā* (p. *pramadā*) is to be rendered as above, it must have its accent changed to *pramádā*, the comm, against the *pada*-text, understands it as *pramadās = striyas*, joint object with *mártyān* of *prá yunakṣi* One or two mss read *mártān* in b. The comm. renders *dhīras* by *dhṛstas* [Apart from W's P M.W, which have *svápnam*,] all the mss, the comm, and SPP., read *svápnam* in d, and the translation follows this rather than our *svápna*, willing, in so obscure a matter, to stick as closely to the authorities as possible. Ppp., to be sure, gives *svapna mi-*, but this counts for very little The comm understands the verse to be addressed to the demon of ill-dreaming (*he duḥsvapnābhimānin krūra piśāca*); 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 *asura* is *prāṇavant ātman*, the 'lonely one' is the man who is dying of the effect of evil-dreaming, having abandoned son, wife, relatives, etc; *yāsi* means *yamalokam prāpayasi*; 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," Il. 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-bhū*) hither, hiding thy form from the physicians

In this verse also, for the reason given above, the translation follows the mss. more closely than does our text. Nearly all authorities have at the beginning *bandhás*, a couple [the reciters, K and V], with the comm, *bandhús* (wrong accent [as in vs. 5]), Ppp reads *bambhas*. All have *viśvávacayās* (p *viśvadacayāḥ*), though in some of them the *c* could be read as *t*, the comm is able to make a sense for it *sarvasya cetā*, *samcetā*, *srastā*, the translation implies *viśvávayās*, as the smallest possible intelligible change; Ppp presents *viśvavathāv* [and *apaçyan*] The *pada*-mss divide in b *rātryā jánitah réke*, the comm understands, with us, *rātryāḥ jánitoḥ éke*, and SPP substitutes this in his *pada*-text *Éke ahni* [which Ppp combines to *éke 'hni*] might of course, also be understood as locative absolute Our *tátas* at beginning of c was an emendation for *táva* of the mss, the comm has it (also Ppp), and SPP accordingly also adopts it in his text. The whole pāda reads in Ppp *tatas svapnena madhyā ca bhāyatha* In d all the mss. have *bhiṣágbhya r*, and the *pada*-mss *bhiṣágbhyo rūpam* (!), only one or two give an accent to *rūpám*, the comm understands *bhiṣágbhyo rūpám* and SPP. reads this, the translation follows it There is much discordance as to the accent of *apagūhamānas* Ppp. reads *bhiṣajña rūpam apigūh-* The comm. is a grammarian of such sort that he does not accept *éke* as used here for the more regular *ékasmin*; but he does accept *ahni* as used, by the ordinary license to put one case in place of another, for *ahnas*, coordinate in construction with *rātryās*, and *eke* means *mānasaprajāpatyādayas*, and is subject of *apaçyan* 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 *saṁhitā*-mss in general read *bṛhád gávā* (p. *bṛhát · gávā* or *grávā*); Ppp. has *vṛhaṁgrāvā* [combining *-vāsurebhyo*], the comm gives *bṛhadgāvā*, as nom. of *-gāvan*, deriving it from *gā* 'go', and SPP accepts this (*bṛhadgávā*, p. *bṛhatogávā*), while at the same time suggesting that *-gavó* 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 *'bhi* instead of *'dhi* There is discordance among the mss. as to the accent of *upā 'vartata* Ppp reads at end of b *ṛcchan*. The majority of mss have in d *trāyastriṁçāsá sv-*; and part of the *pada*-mss divide *trāyahotriṁçāh . sáh · sv-*, SPP gives *trayastriṁçâsah sv-*, as do we.

4. Not the Fathers, and not the gods, know it, whose (pl.) murmur goes about within here; in Trita Āptya did the men (*nṛ́*), the Ādityas, taught by Varuṇa, set sleep.

The mss read at the beginning *nā́t 'tắm* [and so SPP], the *etắm* 'it' apparently being viewed as relating to *jálpis*, the comm makes the relation plainer by giving in b *yā́s 'sām*, but this latter SPP. rejects. At end of b, the mss vary between *antarétām* and *antaré 'dām* (p *antarā́ idám*), the comm gives the latter, and SPP accepts it; Ppp. also has it; [and it is implied in the translation] The mss, as always, vary between *tŕté* and *tŕté*; the great majority here give the former. *Vā́runena* in d was our emendation for *ár-*, 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 *ā́dityāsas*, and SPP does not emend, as we do, to *ādityā́sas* Ppp reads in b *jalpyaç c-*, and has for c *tŕte svapnam arididrhā prate narā* (*ādit-*) With c, compare RV viii 47 13–17 and especially 15 c, d The comm tells a tale of how *duḥsvapna*, having received overlordship from the gods, waxed topping, and seized on the Ādityas, the latter applied for relief to Varuṇa, and, duly instructed by him, put off the *duḥsvapna* upon the great seer (*maharsi*) 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 (*púṇya*) life-time — thou revelest in the sky (*svàr*) 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, *ábhajanta* (the other readings are *apacanta*, *abhacanta*, *asacanta*, and there are varieties of accent), in b, all the *saṁhitā*-mss combine *duskŕto sv-*, implying *asvápnena*, but [SPP's] *pada*-mss [and W's *pada*-ms. D, p m] read *svápnena*, [W's D seems to be corrected to *asváp-* and his L. also seems to have *asváp-*.] SPP accepts *asváp-*, with the comm Ppp. gives no help; its text is *ny asya krūram abhıjanta duskrne sv-*; and *āpuh* for *āyuh* at the end of b In c, *bandhúnā* (read by both editions, with the mss) ought to have been emended [cf. vs. 2 a] to *bándhunā*, as both texts emend to *tapyá-* from *tápya-*, which appears in most of the mss At the end, SPP has the correct *jajñise*, with about [half of his authorities, including the carefully corrected Dc] (and with one of our later ones); our *jajñiṣé* represents the rest, but has no reason. Ppp. has in c *svarasajase*

The comm. renders *abhajanta* by *prāpnuvanti*, and *asvapnena* by *duḥsvapnadarçanābhāvena*; he regards *duḥsvapna* as addressed in the second half-verse, and explains *svàr* as equivalent to a locative (as rendered above) [cf. *Noun-Inflection*, p. 488], and *bandhunā* (cf. 2 a) as *sṛṣṭeḥ prākkāle tvām dṛṣṭavatā vidhātrā saha*.

6. We know all thine attendants (?) in front; we know, O 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 *svapnaoyáḥ*. Ppp. reads *yo 'dhipā ḥyo te*. Of course, *yaçasvinas* 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 *yaçaso hi* for *yáçase 'há*.] In d, the *saṃhitā*-mss. (also Ppp.) give *ārāddviṣ-*, which is equivalent to *ārāddvis-*; and the *pada*-mss assume the latter, dividing *ārāt dvisébhiḥ*, since a derivative *dvisá* is as good as unknown, and of a very unusual formation, we preferred to read *visébhis*; [the comm., text and exposition, has *dvisobhis*;] SPP has *dvisébhis*. In a the translation of *parijáḥ* is that of the comm. (= *parijanān*), which seems more probable than the conjecture of the Pet. Lexx., "perhaps places of origin."

57. Against evil-dreaming.

[*Yama — pañcakam. dāusvapnyam trāistubham 1 anuṣṭubh, 3* [of Anukr = *3 and 4* a (to *mukham*) of Berlin ed'n] *3 av 4 p triṣṭubh, 4* [of Anukr := *4* b *to 5* b of Berlin ed'n, that is *tam tvā svapna* to *gṛhe*] *6-p uṣṇiçbṛhatīgarbhā virāḷçakvarī, 5* [of Anukr = *5* c *to 6* of Berlin ed'n, that is *anāsmākas tad* to end of hymn] *3 av 5 p paraçākvarā 'tyagaṭī*]

[Partly prose — verses 2, 3, 4, and 6] Pāipp has only the first verse (in ii.) The comm. quotes from a Pariçiṣṭa (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 (*ápriya*).

The verse is nearly identical with vi. 46 3, differing only by substituting *ápriye* in d for *dvisaté*. *Apriye* comes near to the *āptyé* of RV viii. 47 17, with which both verses correspond: see note to vi 46 3. The comm., in fact, reads *āptye*.

2. Kings have gathered (*sam-gā*), debts have gathered, *kuṣṭhás* have gathered, sixteenths have gathered, all evil-dreaming that is in us — let us impel away evil-dreaming to him that hates us.

The *pada*-mss read *sáḥ. mṛṇáni* for *sám ṛṇáni*, and *sáḥ kalấḥ* (the *saṃhitā*-mss. also *sá kalấ ag-*) for *sám kalấḥ*; SPP follows us in emending in both places to *sám*, which the comm. also has. At the beginning of the second division, we have emended *sám* of the mss and comm (which SPP. follows) to *sárvam*. For *yát* (after *asmấsu*) the *saṃhitā*-mss read *yáta*, and the *pada*-mss *yátaḥ*, our *yát* is supported by the comm., and SPP. adopts it. The comm. says that *kustha* is a skin-disease, symptomatic

of various maladies; and, when one of these remains unhealed, boils and sores etc. (*?piṭakavranādīni*) show themselves Also, that *kalās* are *anupādeyāvayavopalakṣaṇa*, and worthless 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 *triṣṭubh*; but may be stretched so as to count as 43 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 to him that hates us.

The mss. all read *devānām pátnīnām gárbha* (one *pada*-ms *-bham*) *yamásya kárayo bhadrásvapnah*, the translation implies no further emendation than to *gárbho* and *kárano*; [the minor Pet Lex, iv 249, accepts *bhadrásvapna* as a descriptive compound, although the accent (*Gram* § 1280 c) is very exceptional,] SPP, following the comm, changes to *dévānām patnīnām garbha yámasya kara yó ḷhadráh svapna* Our *devápatnīnām* and *káranas* were suggested especially by the *devajāmīnām* and *káranas* of vi. 46. 2 and xvi 5 6, of which neither the comm nor SPP take any notice In the second division of the verse the two editions agree, save that ours emends *tát* of the mss. (which SPP follows) to *tám*, and the latter is supported by our P M, and by the comm But the mss. have at the beginning *samámayah*, and the *pada* mss resolve it into *samám . ayah* 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 (*-çakúni*) — 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 venturesome emendations of the text, it follows our text except at the end, where, instead of *badhāna*, it implies the (unsatisfactory) *vapa* of the comm. and SPP all the mss read *vápus* [or *vápu*] At the beginning, the *pada* mss. give *mā́tṛstā nāma asi kṛsnaçakune múkham*, and the *saṃhitā*-mss agree with them, with worthless variations of accent [and some slight differences besides], and with *kuner* in one or two SPP reads, however, *mā́ trstānām asi kṛsnaçakunér múkham* won, as he claims, by adding accents to the comm's text, but this differs from the mss only by [the word-division and] by *-nāmasi* and *-ner*, how the comm divides and understands *mātṛstānāmasi* is unknown, as his explanation of the words is wanting (though SPP notes no lacuna) So much (to *mukham*) is, as was noted above, added to vs 3 by Anukr, comm, and SPP In the next division of the verse, for *kakṣyām*, the mss, the comm, and SPP, give *kāyám*, which might mean 'body', the comm is apparently imperfect here, reading *açvo yathā svakṣyam rajodhūsaram* [*kāyam*] *dhunoti yathā cā 'çvo nināham palvānakavacādikam avakiratı* with *kāyam* is perhaps omitted also *çarīram*, its gloss Our mss end vs 4 with *nīnāhám*, and it was our emendation to add the next clause, but this the comm does also, ending with *vapa*, while SPP goes on to *grhe* 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 *avā 'smākam*, finding thus an *ava . vapa*, which he

explains by *tiraskuru*. All the mss. give *pípārum* [P.M.: *píy-*] *vápur* [or *vápu*] *yád* etc., with not even a pāda-division after *vápus*, such a division was due in our text, however, after *nīnāhám*. [The Anukr. seems to intend to count the verse (*tam tvā* to *grhé*) as 9 + 9 + 7 + 13 (reading *vapa*): 8 + 8 = 54.]

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 (*niṣkā́*).

[Pādas a and b are identical with 45 2 a, b, above; and the rest of the verse seems to throw much light on 45 2 c, d: see my note to that verse. In his Collation-Book, Whitney here made a note of this important parallel, but seems to have overlooked his note when working out his commentary.] The mss again all read *pípārus* [P.M.: *píy-*], and the comm again *avā 'smākam*, supplying a *gamaya* to the *ava* in his explanation. The omission of *devapīyúṣ* would make a fair *anustubh* of this verse [and a faultless one, if we pronounce *niṣkéva*], it is evidently metrical, and a verse by itself [cf 45 2] as it stands in our text, the Anukr. and SPP, with part of the mss, end vs 4 with *grhé*, and throw all the rest of the hymn together as vs. 5; the comm. agrees with us as to vss 5 and 6 [The Anukr seems to intend to count its verse 5 (*anāsmākās tād* to end of hymn) as 12 + 9 9 + 7 [ ] 14 = 51, and to put its second *avasāna*, with some of the mss, after *pāri*, as does SPP.]

6 Having measured off nine cubits, forth from that do we divide off to him who hates us all our evil-dreaming

[Prose.] Instead of our *apamā́ya*, the mss., the comm, and SPP read *dpamayā* (p *dpaomayāh*), how the comm (or SPP) would explain it does not appear, as he gives only the general sense of the expression *asmākam sambandhi dusvapnyam navāratnıparyantam apasāraya* He reads at the end *aprıye sam nayāmasi* (= 1 d)

58. For various blessings.

[*Brahman — sadrcam mantroktabahudevatyam uta yājñikam. trāistubham 2 puro-'nustubh, 3 4 p atiṭakvari, 5 bhurıg*]

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 Kāuç 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 sūkte manasā nirvartyo yajñah stūyate*

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 *samanā́ sadā́t 'vā*. [This last may be a slip for *sádāıvā*, p. *sádā 'evā*, the Berlin text and the *Index* imply *sádeva*, p *sádāorva*.] Five authorities give *samanā́* (so in p); five or six, *samanā́h*, the rest *samanāh* or *sámanāh*, or else *samanā́h* or *samanā́* or finally *sámanā*. SPP accepts the last, from only two mss, the comm reads *samanāh*, and explains it as *samānamanaskā*. After it the mss read *sádevāḥ* (p. *sdodevāh*), but the comm. and his text *sadevā*, and SPP. follows these, accenting *sádevā*. Ppp. has *yūtis sumanās sudevās* (*s-*). The comm says that, since

all words signifying 'motion' also signify 'knowledge,' *jūti* here means *sarvatra prasṛtaṁ jñānam* / Ppp. combines in c *prāna ach-*. In d, the *pada*-mss read *áchinnā* instead of *-nāḥ*. 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 (*grah*) splendor, splendor [also] Soma, Bṛihaspati, the maintainer.

Some mss (including most of the *pada*-mss) begin b with *úpa hvayāma* In c, one of SPP's mss and Ppp combine *prthivy ānt-* At the end, the *pada*-mss have correctly *dhartā́*; the *samhitā*-mss vary between this and *dhattā́*, *dhattā́m*, and *dhattā́t*; and the reciter K. gave *vidhartā́* The comm's text (SPP) has *vidhattām*, but his explanation reads *vidhattā* (misreading for *-attā́*) *viçesena dhartā 'gnih sūryo vā*, and SPP. most strangely adopts the senseless *vidhattā́* (it is read also by one ms.) Ppp gives instead *bibhartu*, which is not bad Furthermore, Ppp begins a with *apa*, but b with *upa*. 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 *upahū́* occurred at 1 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 (*upa-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 *anustubh*, to each half of which is added in prose an *ūha*-refrain (*varco* etc., *yaço* etc) of 14 syllables] The mss read in b *babhūváthus*, accenting also *dyā́vāprthivī́*. the translation implies the simpler and more probable emendation to *-vatus*, [and of course the retention of the ms-accentuation of *dyā́vāprthivī́* correct the Berlin ed. accordingly,] SPP leaves both words unchanged, without heeding their irreconcilable character, that the comm takes *dyā́vāprthivī́* as vocative is simply in accord with his usual disregard of the accent In c and f, the mss. vary between *ánu-sam* [so most], *anu-sám*, and *ánu sám* (the *pada*-mss. have *anuosámcarema* but one has *ánuosamcarema'*) SPP adopts *ánu sám* [cf. note to Prāt. iv. 3], against our *anu-sám*, there is little choice between the two In d, the mss in general begin with *yaçásām* [some with *yáçasām*] two or three having *yáçasam* or *yaçásam*; SPP. adopts the last, we *yáçasā*, here, again, there is little to choose, the comm. explains *yaçasā*, though his text (SPP) gives *yaçasām* The comm foolishly takes *dyatís* in e as, jointly with *yáças*, object of *grhītvā́* in f, supplying *dhenūs* for it to qualify. The verse counts (16 + 14 16 + 14 = 60) as a full *atiçakvarī*, [but see beginning of this paragraph].

4. Make ye a pen (*vrajá*), for that is men-protecting for you; sew ye coats-of-mail (*várman*), abundant, broad; make ye strongholds of metal, unattackable (*ádhṛṣṭā*); let not your bowl leak (*sru*); make it strong.

The verse is RV. x. 101 8, with slight variation RV. has *várma* in *samhitā* as well as in *pada* in b; the mss, too, leave *dṛ́nhatā* in d without accent, and SPP. does not correct their error. [Roth notes that Ppp reads *varmā*. cf *Noun-Inflection*, p. 540 top,

539 end.] But the *pada*-text exhibits its skill in blundering. in b it reads *várma : asi. vi-adhvám* (and nearly all the *samhitā*-mss. accent *stṛyadhvám*), and in c *kṛṇudhvam mā́ : ayasíḥ* (or *ayasīḥ*) *ádhṛṣṭā* (and the *samhitā*-mss. accordingly read *-dhvammāy-*) The comm. gives three distinct interpretations of the verse: as concerned respectively with the senses, with officiating priests, and with soldiers (*indriyaparatvena ṛtvik-paratvena yoddhṛparatvena*). [As to *-dhvam mā-*, 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 [*ā-i*], with favoring minds.

We had this verse above, as II 35 5 [see note thereon]. Our mss. cite it by the whole first pāda · *yajñásya cákṣuḥ prábhṛtir múkham cé 'ty ékā.* [The Anukr. does not ignore the *á* at the beginning of d.]

6. They that are priests (*ṛtvíj*) of the gods, and that are worshipful, for whom the oblation (*havyá*) is made the portion — coming to this sacrifice together with their spouses, let the gods, as many as they are (*yávant*), revel on the oblation

In b, the mss have also *kṛtyate, kryate,* [*kryáte,*] and *krnute* In c, the *pada*-mss read *sahá-patnibhiḥ*, and nearly all the *samhitā*-mss agree with them, SPP also emends to *pát-*. In d, all the mss have *tavíṣā* or *tāviṣā* (p. *-ṣā*); SPP. reads, with the comm, *taviṣás* (= *mahāntaḥ*, comm.), the translation implies *haviṣā*, instead of our emendation *sám iṣá* The verse [12 + 11 11 + 12] has two more syllables than a regular *triṣṭubh*, [the cadences of a, b, c accord with the number of syllables but d, with 12, has a *triṣṭubh* cadence, this casts still further suspicion on *taviṣā*, in place of which we should expect only two syllables].

59. For successful sacrifice.

[*Brahman —tṛcam āgneyam tridaiṣṭubham 1 gāyatrī*]

Hymns 59–64 are not found in Pāipp For the practical use o 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, vss 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. 3¹, and MS I 2 3, everywhere without variant, except as the AV. mss. in general read in b *devā́ á m-* [three have *devā́ ām-*]. [Whitney's P and M and SPP's Sᵐ. and his Dᶜ, p.m., have *devá á m-*,] the *pada*-mss. give *devā́ḥ* (two of SPP's, after it, *ā-mártyesu*) The RV. *pada*-text has *devā́ḥ*, [so also TS *pada*-text: see Weber's note in his ed, p 13₁] the translation implies *devé*, in the sense of *devéṣu*. The comm. understands *devás*, and SPP also reads it by emendation.

[Roth, *Ueber gewisse Kurzungen des Wortendes im Veda*, p. 3, treats the RV verse, with report of the comm on RV.VS.TS. he assumes *devé : á* as *pada*-reading and understands *devé* as = *devéṣu* Cf. *daça* (= *daçabhis*) *dvādaçabhir vā 'pi*,

MBh. xii 307 (or 306). 10 = xii. 11377, as cited by Hopkins, JAOS. xxiii. 111; cf. also English *inside and out* (*out* = *outside*), Goethe's *Jeden Nachklang fuhlt mein Herz froh* (= *froher*) *und truber Zeit;* etc.]

2. If we, O gods, detract from (*pra-mī*) 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 c *viçvam ā́ prnāti*, our *viçvā́d* (p *viçvaā́t*) 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 *viçvam* The comm. agrees with RV etc. further in giving *prnāti* 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 *hótar;* he shall arrange the sacrifices (*adhvará*), he the seasons.

The verse is RV x 2 3, and found also in TS i 1 14³, MS iv 10 2, and ÇB xii 4. 4¹ These texts read in c, d *sé 'd u hótā so adhva-*, and all save ÇB accent *ánu* in b The comm's text also has the RV reading *se 'd u hotā* The verse, with the Atharvan readings in c, d, is found in full in Kāuç 5 12, in the *parvan*-ceremonies In the same ceremonies it accompanies in Vāit 3 5 an offering to Agni *svistakrt*, and again, in Vāit. 19. 12, an after-offering to various gods [As for the critical significance of the citation of the vs. in *sakalapātha*, see p 897, ¶ 3.]

60. For physical abilities.

[*Brahman — dvyrcam mantroktavāgādidāivatam 1 pathyāvārhatī, 2 kakummatī purausnih*]

[Prose.] As was noticed above, the hymn is wanting in Paipp Hymns 60–63, both text and explication, are lacking in the comm The comm., at p. 517⁵, assigns only fourteen hymns to this the final *anuvāka*, [but at p 552⁹ he numbers the last hymn as the thirteenth, having combined hymns 69 and 70 of the Berlin ed into one of 5 vss (*pañcamantrātmakam sūktam*, p 548¹) both numbers are at variance with the] eighteen of the mss [in general but see under h 65] and of the Anukr The hymn is quoted in Kāuç 66. 1 in the *savayajña* chapter [see table on p 896], the mss of Kāuç. read *āsyan* [like the AV mss.]

Translated. Griffith, ii 317

1. Speech 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 0²). TA (x 72, in supplement. [p 887 of Poona ed.]), and PGS (in i 3 25) *vā́n ma āsán* (PGS *āsye*) *nasóḥ prāṇó 'kṣyóç cákṣuḥ kárnayoḥ çrótram bāhvór bálam ūrvór ójo 'ristā́ viçvā́ny áṅgāni* (PGS. *'ristāni me 'ṅgāni*) *tanū́s tanúvā me sahá*, it covers both verses of our hymn

and the beginning of the next. [MGS. i. 4 4 may be compared.] Nearly all the *saṁhitā*-mss. read *āsyán* [like those of Kāuç.] *násoḥ*, [and the *pada*-reading is *āsyám · násoḥ*]. Further on, the mss. read *aksóḥ* or *aksyóḥ* (one of ours and one of SPP's give *akṣnóḥ*, our text gives *akṣnóh*, but it should be *akṣyóḥ*, as everywhere else in the Atharvan, and as in the parallel texts); yet further, *ápalitā kéçā* [or *keçắ*] *çónadita báha* (or *váha*) *bắhvor bálam*. SPP. follows our emendations (even *aksnós*) throughout, except that he very properly corrects our *bāhvòs* to *bāhvós*. Instead of *áçonā dántāḥ* the minor Pet. Lex. suggests *áçirnā 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 *ója* instead of *ójas* [but *ójaḥ* is found in two or three *pada*-mss.], [about ten authorities] leave *jaṅghayos* unaccented, they accent *jávas* or *javás*, and *pắdayos* or *pādáyos*, some insert a blundering *avasāna* between *pắdayoḥ* and *pratiṣthắ*, [all accent *aristắni* instead of *ár-*,] and end with *sárvāṇ mắ 'tiṣṛsthāḥ* or *-ṣthā* (p. *átiṣṛsthā* or *-āḥ*). SPP. follows our emendations quite closely but he corrects to *jáṅghayoḥ*, accents *javás* (which is rather to be preferred*), [accents correctly *pắdayos* the accent of the Berlin ed should be amended accordingly,] leaves the *avasāna* after *pắdayoḥ*, and forgets in *saṁhitā*-text to combine *pratiṣthắ* and *áriṣṭāni* into *pratiṣthắ 'riṣ-*, the mss, however, commit the same oversight, although the *pada*-text reads *pratiṣthắ* (not *-ắḥ*) The blunder arises possibly from the transference of the *avasāna*-sign from its proper place after *pratiṣthắ* (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 *javá* is oxytone, and the neuter *jávas* is paroxytone, but at III. 50 2 and IV 27. 1 we have the adjective stem *javás* cf *Gram.* § 1151 2 e.]

61. For length of life etc.

[*Brahman —ekarcam brāhmaṇaspatyam virāt pathyābṛhatī.*]

Wanting, as already pointed out, in the comm. and in Pāipp.
Translated. Griffith, II 317.

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 (*svargá*).

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 60. 1), what is inserted between it and the following clause is omitted as unintelligible The mss. read *sahe* (with varying accent), and *dántāḥ* (so all the *pada*-mss. and some others) or *datắḥ*, or *rádātāḥ* [or *radántāḥ*]; SPP. adopts *sahe datắḥ*, to which he might be puzzled to give any meaning. In the second division, SPP. reads with the mss. *syonắṁ me s-*, and *purúḥ pṛ-*.

62. For popularity.

[*Brahman* (*etc*, *as* 61) — *anuṣṭubh*.]

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 Çūdra and to Āryan

A nearly corresponding verse is found in the supplement to RV. x 128 (Aufr.², p 685), and in HGS 1 10. 6, [and in *Katha-hss*, p 36] In the first half-verse, RV differs only by reading both times *kuru*, its c is *priyam viçvesu gotresu*, and its d entirely different from ours. HGS. also has *kuru*, with *mā brahmani* for *rājasu mā* in b, and the second half-verse reads *priyaṁ viçyesu çūdresu* [cf *rúcam viçyesu çudrésu*, VS. xviii 48] *priyam mā kuru rājasu* The mss read in c–d [with varying accent] *paçyato 'ta* (p *paçyata · uta*); [but one of SPP's *pada*-mss has *paçyatáḥ*, p m], and a part of the mss. (including [so far as noted] all the *pada*-mss) have *çūdrám* 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 Brahmans, and aptly cites ÇB. ii. 2. 2⁶, with 32 8 etc. as just mentioned]

63. To Brihaspati: for sundry blessings.

[*Brahman* (*etc*, *as* 61) — *virād uparistādbṛhatī*]

Wanting in Pāipp and in the comm.
Translated. Griffith, ii 318

1. Arise, O Brahmaṇaspati, awaken the gods with the sacrifice; increase [his] life-time, breath, progeny, cattle, fame, and the sacrificer [himself].

The mss. vary between *paçúm* and *paçū́n* in the second half-verse *Kīrtím* is pretty evidently intruded, spoiling the [otherwise good *anuṣṭubh*] meter, the Anukr reckons it to the fourth pāda The *paddhati* uses the verse (see note to Kāuç 6 21) in the course of the *darçapūrnamāsa* ceremony

64. To Agni: with fuel.

[*Brahman* — *caturṛcam* *āgnevam* *ānuṣṭubham*]

Not found in Pāipp Used in Kāuç (57 26) in the ceremony of initiation of a Vedic student, to accompany the laying of four sticks of fuel on the fire — the schol says, 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 ÇGS. ii 10, the only variant being *agnaye* at the beginning; [Oldenberg's text (cf. his note, p 139) should read *āhārsam*, with his codex F]; the first half-verse occurs in several other Sūtras (AGS. i 21. 1. PGS. ii 4. 3; HGS.

i. 7. 2; MB. i. 6. 32), with a very different latter half, but all reading *agnaye;* [and we find *agnáye* at MP. ii. 6. 2; and again at GGS. ii. 10. 46, where the *prattka* is cited]. The comm. also has *agnaye*, with one of SPP's reciters. The Atharvan reading is plainly *ágne*, apparently a metrical emendation, and the translation follows it, rather than our unnecessary conjecture, *ágre*. [In this case, as the meter clearly shows, we must allow that the AV. has the better reading *ágne* as against the *agnaye* of a whole series of Sūtra-texts. Their inferior reading is of course not to be changed; but still less should the AV. be changed to *agnáye*, as Oldenberg, note to ÇGS., p. 139, overlooking the meter, suggests.]

2. With firing, O Jātavedas, 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 Daça Karmāṇi: see Kāuç 57. 26 note] the further pāda *dīrgham āyuḥ kṛnotu 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 pādas and the fourth are RV viii 91 (or 102). 20, which reads *kắni kắni cid* in **a** [and *tắ́d* for the *tád* of our **d**]. The Yajus-texts, VS. xi 73, MS (in ii. 7. 7), TS. (in iv 1 10[1]), all have the inserted pāda **c** VS MS end it with *te ghṛtám* instead of our *me çṛtám*, while TS makes it read *tád astu túbhyam íd ghṛtám*. VS reads **a** as does RV, but TS MS have *yắni kắni ca*. Nearly all the authorities have *dā́rum* [only W's P M have *dā́rūṃ*], and all have *dadhmasi*, without accent. SPP. emends both words to accordance with RV, as we had done. Part of the mss. [and the comm.] have in **d** *yaviṣṭha*. The verse is used by Vāit (28 14) in the *agnicayana* 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 Āryan.

The second and fourth pādas are wholly corrupt, the translation follows in part our emended text. [For **b**, the translation implies *tắbhir dhakṣo* (cf RV. x 115 4, ii. 4 4, where the *saṃhitā* has *dákṣoh*, RV Prāt iv 41 end) *vắm íd bhava*,] and for **d**, it implies *amṛtatvắm cắ "ṛye*. For **b**, the general reading of the authorities is *tvắm íd dhaṃsó* (p. *haṃsáḥ*) *samíd* (p *saṃ-it*) *bhava*, one or two have *dhaso* or *vāṃso*, one *tvắṃ íd dhaṃsó*, three *bhavaḥ*. SPP conjectures that the original reading may have been *tắbhir vaso samíd bhava*, he adopts as his text, from the comm, *tvám iddhíḥ samíd bhava*. In **c**, the *á* before *dheḥi* is not found in the mss.; a less correction, with better meter, would have been *dhehy á*. For **d**, the mss., the comm., and SPP, give *amṛtatvám ācāryāya* (p *amṛtatvám ā-cāryāya*).

[The Daç Kar, as reported by Bloomfield on Kāuç 57. 26, also gives *ācāryāya*, 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. *jīvaputro mamā "cāryo medhāvy aham asāni* etc, and the AV comm. explains *ācāryāya* accordingly by *upanayanakartre gāyatrīṃ dātre* etc. This all makes against W's *cắ "ṛye* and in favor of the ms.-reading *ācāryāya*: this dative, no less than the locative *asmā́su*, goes easily with *dhehy á*].

65. Praise of the sun.

[*Brahman — ekarcam. jātavedasam, sūryam. jāgatam.*]

Found also in Pāipp. xvi. The comm says that hymns 65–67 are shown by their contents to belong to the worship of Sūrya.

Translated: Griffith, ii. 319.

1. A yellow eagle, thou hast ascended unto heaven (*dív*) with radiance (*arcís*); whoso (pl.) would injure thee flying up to heaven, them smite thou down with flame (*háras*), 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 Anukr.], besides being at least superfluous in sense. The mss read *bíbhyad ugro 'rc-* (p. *bíbhyat · ugraḥ*), but SPP. emends to *ábibhyat : ugráḥ*, as we had done [but neglects the necessary *abhiniḥita svarita*], the comm so understands the words Ppp. reads *ugro arcisā* in d.

After this hymn, three of our mss (P M W) insert as next hymn, numbering it 66, the one-versed RV. i. 99, without variant.

66. To Agni: for aid.

[*Brahman. — ekarcam jātavedasam, sāuryam; vajradevatyam atyāgatam.*]

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 *-jālā 'surā*, and reads in b *ayasmāi p-*, in c it seems to give *harase*, which would be an acceptable emendation Our *sahásrabhṛṣṭis* in d is for the *-hṛṣṭis* (the majority) or *-dṛṣṭis* [two] or *-hrastis* [two or three] or [*-hastis* or *-hraṣṭi* or] *-hruṣṭis* or *-ṛṣṭis* or *-bhṛṣṭis* (all these, one each) of the authorities, SPP reads, with the comm, *-ṛṣṭis* SPP also follows the comm in adopting *pāhi*, against the majority of his authorities (though in such a case their reading, whether *pā-* or *yā-*, is extremely doubtful), [here the testimony of his oral reciters is of especial weight, and they (his K and V.) gave *yāhi*]

67. For long life and prosperity.

[*Brahman — astāu sāuryam prājāpatyā gāyatrī*]

Not found in Pāipp According to the comm, it is used in the same manner as the two preceding hymns [Cf *khila* 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.

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. 8 5; a third verse, with *çrnuyāma*, is added in PGS. i. 6. 3; [MS, at iv. 9. 20, has four pādas, with *çṛnuyāma* pushed to the fourth place by the insertion of *prábravāma* (ed. *prábruv-*) in the third;] and the series is carried further in VS. xxxvi. 24, which, beginning as does PGS., has five pādas, [with *prábravāma* in the fourth, and *ádīnāḥ syāma* in the fifth, and] with the added ending *bhūyaç ca çaráḍah çatáṁ*, which needs emendation. [MGS, at i 22. 11, agrees with VS] In TA. iv 42 5 and in HGS i. 7 10 [the series is carried to eight pādas] these agree from 1 to 7 [with *páçyema*, *jívema*, *nándāma*, *módāma*, *bhávāma*, *çrnávāma*, *prábravāma*], and differ only in the eighth, where TA has *ájītāḥ syāma* against *ajítāḥ syāma* of HGS., and both have the added ending *jyók ca sū́ryam dṛçé*. 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 *búddhema* (some *búdhema*); our emendation *búdhyema* 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 *pū́sema* (=*pustim labhemahi*, comm); SPP ought to have emended to *púsyema*, as we had done *Bhū́yema* (= *bhūyāsma*, comm) in vs 7 is another impossibility retained by SPP. In vs 8 all the mss. have *bhū́yasī* [or *-āsī*]; but the comm. has *-sīs*, and so SPP. has the courage to adopt and read it, as we had done before. *[At p. 543°.]

68. With ceremonial performance.

[*Brahman — ekarcam. mantroktakarmamātradevatyam ānuṣṭubham*]

Found in Pāipp. xix. Quoted once in the text of Kāuç (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 1 1 and i. 1. 1 (or 1–4). But the various schol. (the Paddhati, Daç Kar., Keçavī) make frequent mention and use of it thus (see note to Kāuç. 25. 36), it is reckoned to a *svastivācana*, it is used in the *simantonnayana* (to 35 20) and *godāna* (to 53 2) ceremonies; it is added (note to 57. 22) to vii 33 1 in the ceremony of restoring lost fire, in the initiation of a Vedic student, it is used in the *vedavratāni* (to 57. 32), in the *annaprāçana* (to 58 19), and the preparation for the marriage ceremonies (to 75 1), and for the *ājyatantra* (to 137. 4), and in the introduction to the *rājakarmāni* of § 14 (p. 315, l. 2) In all this is very probably to be seen only the influence of the occurrence of *védam* and of *kármāṇi kṛnmahe* 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, 'conduct sacred ceremonies' All the mss * have at the beginning *avyasas* (p. *avi◦asaḥ*), and so have Ppp, the Anukr., Kāuç. 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 *avyacasas*, 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 pāda *avya[ca]saç ca vyacasaç ca* 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. xvii. 418); but one would expect *avyacaso vyacasaç ca.*⌋ The *pada*-mss. ⌊save SPP's J.⌋ have *vitsyāmi* in b as an integral word; but the comm understands *vit · syāmi*, and SPP, as well as our text, so reads, many of the mss. have *bit* instead of *vit*. One accents in c *vedám*, ⌊and one has *vedam*, without accent; Griffith's 'bunch of grass' implies the reading *vedám* here and at 72. 1⌋; we might conjecture *védim* as a better reading, *véda* is not to be expected in the Atharvan. ⌊The *Index* gives for books i–xviii three occurrences of *véda*, namely at iv 35. 6, x 8. 17, xv. 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 mss. accent *krnmáhe* There was no sufficient reason for altering the accent of *vyácasas* in our text to *vyacásas*, SPP. reads *vyác-* with the majority of his authorities The comm. has no notion of what the verse really means · he gives two different expositions — one explaining *avyacas* and *vyácas* to mean the two varieties of breathing, *prāna* and *vyāna*, the *bila* to be the *mūlādhāra*, and *veda* 'the Veda' (*aksarātmakamantrasamgha*), the other taking the first two to be the *paramātman* and *jīvātman*, the *bila* the heart, and *veda* 'knowledge' (*cikīrsitakarmavisayam jñānam*). *⌊If I understand the Collation Book, W's P actually begins with *avyacásaç cá vyácasáç 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.

[*Brahman — catasraḥ mantroktābdevatyāḥ 1 āsury anustubh, 2 sāmny anustubh; 3 āsurī gāyatri, 4 sāmny usnih (1-4 1 av)*]

⌊Prose.⌋ Found also in Pāipp. xix The four verses of this hymn are called in Kāuç. and Vāit. *jīvās*, and are prescribed to accompany the rinsing of the mouth with water in the *parvan* ceremony (Kāuç. 3 4. Vāit 1 19, misunderstood by the editor), in a rite for long life at the reception of a Vedic student (Kauç 58 7), and in the *madhuparka* ceremony (Kāuç 90 22), of these the comm takes notice only of Kāuç 58 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, ¶ 2⌋

Translated Griffith, ii 320

1. Living are ye; may I live, may I live my whole life-time.

2. Living on are ye; may I live on, may I live my whole life-time.

3. Living together are ye, may I live together; may I live my whole life-time.

4. Lively are ye; may I live; may I live my whole life-time.

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 *úpa jīvā́ stha* (p. *úpa : jīvā́ḥ : stha*); ⌊both editions give *upa-jīvā́s*⌋. In vs. 3 they have *samjīvā́s* (though with considerable variety of accent); most, too, accent *samjīvyā́sam*. The comm. reads *upajīvyās* and *samjīvyās*, 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 *stu* instead of *stha*.

70. For long life.

[*Brahman — ekarcam. sāuryam 3-p gāyatrī*]

⌊Prose⌋ Not found in Pāipp. ⌊See note to 69. 4.⌋
Translated. Griffith, ii. 320.

1. Live, O Indra; live, O Sūrya; live ye, O gods; may I live; may I live my whole life-time.

The mss read *jīvās* after *dévās*, and SPP. retains it, false accent and all. The comm. explains it by adding a *bhavata*.

71. For various blessings.

[*Brahman. — ekarcam. gāyatrīdāivatam. 3-av 5-p. atijagatī*]

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 855 of the Poona ed⌋ to TA x. 36, reading thus *stuto mayā́ varadā́ vedamā́tā́ pracodayanti pavane dvijā́tā́ āyuḥ pṛthivyā́m dravinam brahmavarcasam mahyam datvā́ pra-jā́tum brahmalokam* (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 **a** it implies *stutā́ máyā varadā́ vedamā́tā́*, which agrees throughout with the mss, save that they accent *vedamātā* in several different ways, the *pada*-mss give *varadā* without division. For **b** is implied *prá codayantām pāvamānī́m dvijā́nām* (with our edition), the mss accent *pracodā́-yantām;* and ⌊excepting W's P.M W., which give *pāvamānī́m*⌋ they read *pāvamānī́*, which SPP. adopts. In the second division, SPP reads *paçúm*, with ⌊about⌋ half the authorities, and with the comm.; the remaining authorities favor our *paçún*, giving that or *paçū́m* The comm explains *varadā* by *iṣṭakāmapradātrī*, and *vedamātā* by *vedasya ṛgādirūpasya mātā*, signifying the *sāvitrī*, and standing as subject to *pra codayantām*, which is *pluralis majestaticus*, as is also *vrajata*. ⌊Weber discusses *varadā* and the TA passage at *Ind. Stud* ii. 194 (as Whitney notes in the margin), and resolves *stuto* into *stutā u*.⌋

72. For the favor of the gods.

[*Bhṛgvaṅgiras Brahman — ekarcam paramātmadāivatam trāistubham.*]

Follows in Pāipp. directly after hymn 68. It is given in full* in the Kāuç. text (139. 26), at the end of the ceremony of commencement of Vedic study, [and the *pratīka* is cited at 139. 25,] and the scholiasts add its use at the end of the *parvan* ceremonies (Keç to section 6; p. 310, l 5), and of the *piṇḍapitṛyajña* (Keç. to 89 17, p 371, l. 12), and to the *snānavrata* (note to 42. 18) *[As to the citation in *śakalapātha*, cf. p. 897, ¶ 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 *brâhman*, with that fervor, O gods, favor ye me here

Some of the mss accent variously *abharāma* and *vedam*, [Griffith renders by 'bunch of grass,' again (as at 68 1) implying the accent *vedám* but this accent is given only by SPP's S^m,] two or three of SPP's have *ṛtâm* instead of *kṛtâm* in **c**, the version in Kāuç 139 26 gives in place of either *adhitam* P'pp reads in **a**, **b** *udbharāmi veda tasminn antaṛ va dudhmay enam*

[Here ends the seventh and last *anuvāka*, 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 mss — No mention of the ending of a *prapāthaka* is made in the colophon]

[Pāippalāda 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 *sá janāsa índrah* hymn, RV II 12]

[Verse 12 In **a**, Ppp has *paryacarakṣa* instead of *paribhávam*, its **b** is *yo vāṛgakasya vāpitat sutam;* its **c** reads *yajamānam bahum janam*, and in **d**, it has *āmoṛucaksat* for *dmūṛchat.*]

[Verse 16 In **a**, Ppp has *vyaksat putṛor up-* for *vyàktah pitṛór up-*, its **b** is simply *bhuvana veda janitah*, its **c** is *parasyā bhavisyamāno hṛojoksad*]

[Verse 17. In **a**, P'pp has *haryasvaçur* for *haryaçva āsutéṛ*]

[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 Saṁhitā

[Whitney gives a compact list of the prose passages in his *Index Verborum*, 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 1–8
v. 6 4a, 9–14, 9; 10, 14 8a; 16, 21 11cd, 12, 24; 26 (parts), 27 (do), 28 1cd
vi 10, 16. 4, 44 3, 46 1–2, 48, 79 3, 83 4, 99. 3, 123. 3–4
vii. 81 4–5, 88, 89. 4, 97 5–8
viii 1 14, 8 22–24, 10
ix. 1. 14a, 21–24, 2 13, 3 25–31, 5 16, 20–22, 23–30 (parts), 31–36, 6 (except verses 1–2), 7, 10 24
x 5 (except verses 22–24, 42–43, 45–50, and parts of 7–14, 36–41)
xi 1 35, 3 (except verses 19–22)
xii 2 42, 44, 3 55–60 (parts), 5 (except verses 15–17, 47–53, 55–70)
xiii. 4 14–15, 22–26, 46–56
xiv none
xv all
xvi all (except 1. 10, 12, 13, 4 2, 6, 6 1–4, 11, 9 1–2)
xvii 1 20–23
xviii 2 45 ab; 3 25–28 (parts), 30–35 (do), 36–37, 4 27, 67–68, 71–74, 76–87
xix 9 14, 17–19, 21; 22 (all but last verse), 23 (do), 31 12?, 44 4–5, 45. 6–10, 51, 57 2–4, 6, 60; 61, 69; 70

2. List of Hymns ignored by the Kāuçika-Sūtra

[In his copy of the Kāuçika, 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 *gaṇas* or meant by certain terms (like *brahmagavyāu* at 48 13 or *vṛṣalīngāḥ* at 29 15) or *pratīkas*, all the hymns under book v and some others (like vi 95) may be struck from the list. At 36 13, *rathajitām* should mean vi 130, but Dārila and Keçava 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 40. 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 *digyukte* at 14. 25; iv. 23–29, as the *mṛgāra*-hymns, at 27 34; and vi. 35–36 as the *vāiçvānarīye* at 31 5 Hymn vii 81 is cited as the *dārçī*-verses at 24. 18. Certain pairs have the same *pratīka* and so give rise to questions: thus vii. 59 1 and vi. 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. 896. The table follows according to the three grand divisions.]

i	none	viii	4, 9, 10	xiii.	4
ii	none	ix	6, 10	xiv	none
iii.	none	x	2, 7, 8	xv.	all
iv	none	xi	3, 5, 7, 8	xvi	P's 4, 5, 7, 8
v.	4, 5, 16, 18, 19	xii	5	xvii.	none
vi	47, 95, 120, 131, 132			xviii	none
vii	5 23, 27, 28, 40, 47–49, 58, 59, 94			xix	all but 51, 52, 59, 60, 64, 68
				xx.	all

3. Concordance of two Methods of citing the Kāuçika-Sūtra

[The references to this treatise in the commentary as printed in the Bombay edition are made by *adhyāya*, and by *kaṇḍikā* as numbered from the beginning of each *adhyāya*, but without giving the individual *sūtra* Bloomfield and Whitney cite by *kaṇḍikā* 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 *kaṇḍikā* as numbered from the beginning of the *adhyāya*, and by *sūtra* For the convenience of those who wish to study the Kāuçika 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 *kaṇḍikās* 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 *kaṇḍikā* as numbered from the beginning of the *adhyāya* with an Arabic numeral

i	1	1	iii	4	21	v	5	41	viii	2	61	xi	2	81	xiii	9	101	xiii	29	121
	2	2		5	22		6	42		3	62		3	82		10	102		30	122
	3	3		6	23		7	43		4	63		4	83		11	103		31	123
	4	4		7	24		8	44		5	64		5	84		12	104		32	124
	5	5	iv	1	25		9	45		6	65		6	85		13	105		33	125
	6	6		2	26		10	46		7	66		7	86		14	106		34	126
	7	7		3	27	vi	1	47		8	67		8	87		15	107		35	127
	8	8		4	28		2	48		9	68		9	88		16	108		36	128
	9	9		5	29		3	49	ix	1	69		10	89		17	109		37	129
ii	1	10		6	30	vii	1	50		2	70	xii	1	90		18	110		38	130
	2	11		7	31		2	51		3	71		2	91		19	111		39	131
	3	12		8	32		3	52		4	72		3	92		20	112		40	132
	4	13		9	33		4	53		5	73	xiii	1	93		21	113		41	133
	5	14		10	34		5	54		6	74		2	94		22	114		42	134
	6	15		11	35		6	55	x	1	75		3	95		23	115		43	135
	7	16		12	36		7	56		2	76		4	96		24	116		44	136
	8	17	v	1	37		8	57		3	77		5	97		25	117	xiv	1	137
iii.	1	18		2	38		9	58		4	78		6	98		26	118		2	138
	2	19		3	39		10	59		5	79		7	99		27	119		3	139
	3	20		4	40	viii	1	60	xii.	1	80		8	100		28	120		4–5	140–1

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

Hymns of the Bombay ed.	The underwritten hymns or parts of hymns of the Berlin edition correspond to the hymns of the Bombay edition as numbered in either margin					Hymns of the Bombay ed
	Book VIII	Book IX	Book XI	Book XII	Book XIII	
1	1	1	1	1	1	1
2	2	2	2	2	2	2
3	3	3	3 1–31	3	3	3
4	4	4	3 32–49	4	4 1–13	4
5	5	5	3 50–56	5 1–6	4 14–21	5
6	6	6 1–17	4	5 7–11	4 22–28	6
7	7	6 18–30	5	5 12 27	4 29–45	7
8	8	6 31–39	6	5 28–38	4 46–51	8
9	9	6 40–44	7	5 39–49	4 52 56	9
10	10 1–7	6 45 48	8	5 47–61		10
11	10 8–17	6 49 52	9	5 62–73		11
12	10 18–21	7 1–26	10			12
13	10 22–25	8				13
14	10 26–29	9				14
15	10 30–33	10				15]

5. Pāippalāda 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 Pāippalāda 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 saṁhitā. Even yet 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. clix) 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 *paryāya* 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, *oin vittam me asya rodasī*. 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. (Vishṇu sun-hymn), and the first half of xiii. (Rohita sun-hymns) are given substantially in full in Pāipp ; and that, on the other, the *paryāya*-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 *paryāya*-hymn xiii 4 and the hymn xiii. 3

Conspectus of the Contents of Pāippalāda book xviii.

Vulgate			Birch-bark leaf side	line
xiv. 1.	1a	*satyenottabhitā bhūmis* (then substantially the whole hymn: 5 pages)	227b	20
	64d	*çivā syonās patiloke vi rāja* (end of hymn)	230a	12
		Colophon of anuvāka 1		13
2.	1a	*tubhyam agre pary avahan* (then substantially the whole hymn · 6 pp.)		13
	75d	*dīrghan tāyus savitā krnotu* (end of hymn and book)	233a	11
		Colophon of anuvāka 2		15
xiii 1.	1a	*udīhi vājin yo 'psv antar* (then substantially the whole hymn 4 pp.)		15
		Colophon of anuvāka 3 (to be expected 6 lines later)	235a	14
	55e	*rohitena rasanābhrtam* (end of hymn vss. 56–60 wanting)		20
2.	1a	*ud asya ketavo divi* (then substantially the whole hymn 4 pp.)		20
	46d	*pra bhānavas sasrje nā[kam a]cha* (end of hymn not of book)	237b	1
		Colophon of anuvāka 4		16
		Vulgate xiii 3 and paryāya-hymn xiii 4 are wanting		
xv. 1.	1	*vrādyāu vā ida agra āsīt* (with most of paryāya 1 7 lines)		16
	8	to *iti brahmavādino vadanti* (end of paryāya 1)	238a	1
2.	1	then *sa prācīn diçam anu vy acalat* (and no more of xv)		2
xvi. 1.	1	*atisrsto apām vrsabho* (then 3 or 4 verses of paryāya 1. 3 lines)		2
4.	7	*agnir me daksam dadhātu* (end of Vulgate anuvāka 1)		6
5.	1	*vidma te svapna janitram* (beginning of Vulgate anuvāka 2)		6
9	1	*jitam asmākam udbhin[n]am asmākam* (beginning of last paryāya, namely 9 [not 8], of Vulgate anuvāka 2) then 4 lines		6
	4	ending with *vasumān bhūyāsam* (end of Vulgate anuvāka 2)		11
		Colophon of anuvāka 5		12
xvii. 1.	1a	*visāsahyam sahamānam* (then substantially the whole hymn, namely 2 or 3 pages, ending)		12
	30d	*sahasram prānā mayu te ramantām* (end of hymn and book)	239b	6
		Then follows, without a syllable intervening,		
xviii. 4.	89	*candramā apsv antar ā* (the entire last verse of hymn and book)		6
		Colophon of Pāippalāda book xviii		9
vi 1	1	*doso gāya brhad gāya* (as beginning of Pāipp. xix)		11

are ignored entirely. — It appears, secondly, that the order of Vulgate xiii. and xiv. is inverted in Pāipp ; but that the order of the remaining four books is the same for both recensions — It appears, thirdly, that Pāipp. xviii. consists of 6 anuvākas, and that these anuvākas correspond in the main to certain Vulgate anuvākas : anuvākas 1 and 2 of Pāipp. to the two long anuvāka-hymns which make up Vulgate xiv. ; 3 and 4 of Pāipp. to the first two anuvāka-hymns of Vulgate xiii ; and anuvāka 6 of

Pāipp.[1] 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 pratīka 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 nāgarī 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]

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 nāgarī 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 nāgarī 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.

(Norm · 4 verses)

Hymn	
1 has 4 :	at 3 a in i.
2 has 4 ·	at 1 ?
3 has 9 .	7, 8 at 346 b in xix
4 has 4	
5 has 4	1–3 at 368 a in xix
6 has 4	at 1 ?
7 has 7	at 67 a in iv
8 has 4	1–3 at 67 a in iv
9 has 4	at 6 b in i
10 has 4	at 3 b in i
11 has 6	2–4 at 2 b in i 5 at ? in xx 6 at ? in xx.
12 has 4 ·	at 6 a in i.
13 has 4	2–4 at 332 b in xix 1 at ? in xix 1 at 205 b in xv
14 has 4	at 5 b in i
15 has 4	at 8 a in i ? at 367 a in xix
16 has 4	at 4 a in i
17 has 4	at 333 b in xix
18 has 4	1, 3 at 387 a in xx 2 at ? in xx
19 has 4	at 7 a in i
20 has 4	1–3 at 342 b in xix 4 at 48 a in ii.
21 has 4	at 48 a in ii.
22 has 4	at 9 a in i
23 has 4	at 6 a in i
24 has 4	at 8 b in i
25 has 4	at 10 a in i
26 has 4 :	1, 2 at 332 b in xix 3, 4 at ? in xix
27 has 4 ·	at 356 a in xix
28 has 4	
29 has 6 .	1–3, 5, 6 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	1, 2, 5 at 27 a in ii 3 at ? in vi 4 at 139 a in viii
35 has 4	

Vulgate, Book II.

(Norm 5 verses)

Hymn	
1 has 5 .	at 26 a in ii.
2 has 5 :	at 3 a in i.
3 has 6 .	1, 2, 4, 5 at 3 b in i.
4 has 6	1–5 at 27 b in ii
5 has 7 .	1, 3, 4 at 26 b in ii 5–7 at ? in xiii
6 has 5	at 61 b in iii
7 has 5	
8 has 5	1 at 21 a in i
9 has 5	at 27 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	1, 4, 5 at 199 b in xv.
14 has 6	1, 5, 6, 2, 3 at 25 b in ii 4 at ? in v
15 has 6.	at 107 b in vi
16 has 5	1–4 at 38 b in ii
17 has 7 ·	at ? in ii
18 has 5	at ? in ii
19 has 5	at ? in ii
20 has 5	
21 has 5	
22 has 5	
23 has 5	
24 has 8	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	1–4 at 4 b in i 5 at ? in xv
29 has 7	1–3 at 344 a in xix 4–7 at 5 a in i
30 has 5	at 29 b in ii
31 has 5	at 28 b 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	1–4 at 18 a in i
36 has 8	1–5, 7 at 31 b in ii

Vulgate, Book III.

(Norm 6 verses)

Hymn	
1 has 6 ·	at 51 a in iii
2 has 6 :	at 50 b in iii.
3 has 6	at 45 a in ii
4 has 7	at 49 a in iii.
5 has 8	1–7 at 54 a in iii.
6 has 8 .	1–5, 7, 8 at 50 a in iii
7 has 7	at 49 b in iii.
8 has 6 .	1–4 at 6 b in i 5 = vi 94.1 in xix
9 has 6 .	at 51 b in iii
10 has 13 ·	1–8, 10–12 at 22 a in i
11 has 8	1–4 at 14 a in i
12 has 9 .	1–5, 7 at 56 a in iii. 6 at 389 b in xx 8 at 308 a in xvii.
13 has 7	1–6 at 50 b in iii.
14 has 6 .	1–4, 6 at 28 b in ii
15 has 8	1, 2, 4, 6 at 370 b in xix 4 at 12 b in i
16 has 7	at 78 a in iv
17 has 9	2, 1, 5, 4 at 32 a in ii 3 at ? in xix 6 at ? in xix 6 at ? in xii
18 has 6	1, 2, 4, at 124 a in vii
19 has 8	at 55 b in iii.
20 has 10	1–9 at 62 a in iii
21 has 10 .	1–9 at 53 a in iii 10 at 123 b in vii
22 has 6	1–5 at 55 a in iii
23 has 6	at 54 a in iii
24 has 7	1–6 at 97 a in v.
25 has 6	
26 has 6	1,[2]3–5 at 53 a in iii
27 has 6	1, 2, 4–6 at 57 a in iii
28 has 6	
29 has 8	
30 has 7	at 93 a in v
31 has 11	

Vulgate, Book IV

(Norm: 7 verses)

Hymn		
1 has	7 ·	at 83 b in v.
2 has	8 ·	at 83 b ? in iv.
3 has	7 ·	1–4, 6, 7, at 27 a in ii
4 has	8.	1–6, 8, at 67 b in iv
		? at 340 a in xix
5 has	7	at 68 a in iv.
6 has	8 :	2–8 at 87 a in v.
7 has	7 :	1 at 87 b in v.
		2–6 at 24 b in ii.
		7 at 110 b in vi
8 has	7 :	at 65 a in iv
9 has	10	2–10 at 129 a in viii
10 has	7	1–4, 6, 7 at 75 b in iv
11 has	12 .	at 58 a in iii.
12 has	7 ·	at 71 b in iv
13 has	7	at 92 b in v
14 has	9 ·	1–6 at 64 a in iii
		7–9 at ? in xvi
15 has	16 .	1, 3–14, 16 at 86 a in v
16 has	9	2, 3, 5, 7, 8 at 100 a in v
		4, 6 at 98 a in v
17 has	8	1–6 at 95 a in v
		8 at 33 b in ii
18 has	8 ·	at 95 a in v
19 has	8 ·	at 96 a in v
20 has	9 .	at 130 a in viii
21 has	7	
22 has	7	at 56 b in iii.
23 has	7	at 79 a in iv
24 has	7 ·	at 82 a in iv
25 has	7	at 79 b in iv
26 has	7 .	at 80 b in iv
27 has	7	at 80 a in iv
28 has	7 :	at 81 a in iv.
29 has	7	at 81 b in iv
30 has	8	
31 has	7 :	at 70 a in iv
32 has	7 ·	at 78 b in iv
33 has	8 :	at 77 b in iv
34 has	8.	at 115 b in vi
35 has	7	
36 has	10	
37 has	12 :	1–8, 10–12 at 178 a in xiii
38 has	7	
39 has	10 :	9 at 185 a in xvii.
40 has	8	

Vulgate, Book V.

(Norm: 8 verses)

Hymn		
1 has	9 :	at 105 b in vi
2 has	9	at 105 a in v
3 has	11	at 84 b in v
4 has	10	1–3 at 336 b in xix
		5–7 at 338 b in xix
		8–10 at 30 a in ii
5 has	9	at 107 a in vi
6 has	14	1–5, 8–14 at 110 b in vi
7 has	10	
8 has	9	1–6, 8, 9 at 126 b in vii
9 has	8	
10 has	8	
11 has	11	at 128 a in viii
12 has	11	
13 has	11	2–11 at 128 b in viii
		? at 11 b in i
14 has	13	1, 2, 4, 6–8, 10–12 at 117 a in vii
		9, 13 at 37 a in ii
15 has	11	at ? in viii
16 has	11	at 130 a in viii
17 has	18	1–7, 9–11 at 148 a in ix
		18 at ? in ix
18 has	15	1–6, 8–15 at 149 b in ix
19 has	15	1–4, 7, 8, 10, 12 at 150 b in ix
		15 at ? in ix
20 has	12	at 156 a in ix
21 has	12	
22 has	14	1, 3–10, 12, 14, at 176 a in xiii
		? at 94 a in v
		13 at 10 a in i
23 has	13	1–9, 13 at 117 b in vii
24 has	17	1, 2, 4, 7–12, 14, 15, 17 at 200 b in xv
25 has	13 .	1, 3–13 at 176 b in xiii
26 has	12	at 140 b in ix
27 has	12	at 140 a in ix
28 has	14	1, 3–11 at 42 a in ii
29 has	15	1–9, 12–15 at 185 a in xiii.
30 has	17	at 147 a in ix
31 has	12	12 at 11 a in i

Vulgate, Book VI.

(Norm: 3 verses)

Hymn		
1 has	3 :	at 330 b in xix.
2 has	3	at 331 a in xix
3 has	3	at 331 a in xix
4 has	3	at 331 b in xix
5 has	3 ·	at 332 b in xix
6 has	3	at 332 b in xix.
7 has	3	at ? in xix
8 has	3	
9 has	3	at ? in ii
10 has	3	
11 has	3	at 339 a in xix
12 has	3	at 333 a in xix
13 has	3 .	at 333 b in xix.
14 has	3	at 340 a in xix
15 has	3	at 334 a in xix.
16 has	4	1–3 at 334 a in xix
17 has	4	2 4 at 333 a in xix.
18 has	3	at 335 b in xix
19 has	3	at 335 b in xix
20 has	3	3 at ? in xiii
21 has	3	at 10 a in i
22 has	3	at 348 b in xix
23 has	3	at 333 b in xix
24 has	3	at 335 b in xix
		? at 55 b in iii
25 has	3	at 334 a in xix
26 has	3	at 345 a in xix
27 has	3	at 340 a in xix
28 has	3	1 at 340 b in xix
		2 at 158 b in x
		3 at 353 a in xix
29 has	3	
30 has	3	at 350 a in xix.
31 has	3	at 368 a in xix.
32 has	3	1, 2 at 338 b in xix
33 has	3	at 353 a in xix.
34 has	5	1, 3, 4 at 368 a in xix
35 has	3	at 337 a in xix
36 has	3 ·	at 333 a in xix.
37 has	3	at 385 b in xx
38 has	4	at 29 b in ii
39 has	3	? at 336 a in xix
		? at 338 a in xix
40 has	3	1, 2, at plate 14 in i
41 has	3	
42 has	3 ·	at 336 b in xix
43 has	3	at 358 a in xix
44 has	3	1 ab at 65 a in iii.
		1 cd, 2 at 395 a in xix

FIRST GRAND DIVISION: BOOKS I.–VII. (*Continued*)

Vulgate, Book VI. (*Continued*)

(Norm 3 verses)

Hymn	
45 has 3	at ᵖ in xix
46 has 3	1, 3 at ᵖ in xix.
	3 at 36 b in ii
47 has 3	at 366 b in xix
48 has 3	
49 has 3	at 356 b in xix
50 has 3	2 at 346 a in xix
51 has 3	at 366 b in xix
	ᵖ at 106 a in vi
52 has 3	at 335 b in xix
	ᵖ at 24 a in i
53 has 3	at 336 a in xix
	ᵖ at 66 b in iv
54 has 3	at 336 a in xix
55 has 3	
56 has 3	at 337 b in xix
57 has 3	at 337 b in xix
58 has 3	1. 2 at 337 b in xix
59 has 3	at 341 a in xix
60 has 3	at 341 a in xix
61 has 3	at 341 a in xix
62 has 3	at 355 a in xix
63 has 4	1, 2 at 338 b in xix
	4 at 335 a in xix
64 has 3	1, 2 at 379 a in xix
65 has 3	1, 2 ab, 3 cd at 339 a in xix
66 has 3	at 339 a in xix
67 has 3	
68 has 3	at 344 a in xix
69 has 3	1 at 36 a in ii
	2 at 357 b in xix
70 has 3	
71 has 3	at 34 a in ii
	1 at 384 a in xx
72 has 3	at 384 a in xx
73 has 3	at 338 a in xix.
74 has 3	at 342 a in xix
75 has 3	at 342 a in xix
76 has 4	at 342 a in xix
77 has 3	at 342 b in xix
78 has 3	at 343 a in xix
79 has 3	at 343 b in xix
80 has 3	at 343 a in xix
81 has 3	at 343 b in xix
82 has 3	at 343 b in xix
83 has 4	1–3 at 7 b in i
84 has 4	

Vulgate, Book VI. (*Continued*)

(Norm 3 verses)

Hymn	
85 has 3	at 334 b in xix.
86 has 3	at 335 a in xix
87 has 3	at 334 b in xix
88 has 3	
89 has 3	
90 has 3	at 344 b in xix
91 has 3	at 344 b in xix
92 has 3	at 359 a in xix
93 has 3	at 341 b in xix
94 has 3	1 at 341 b in xix
95 has 3	
96 has 3	at 339 a in xix
97 has 3	at 339 b in xix
98 has 3	at 339 b in xix
99 has 3	at 340 a in xix
100 has 3	at 340 a in xix
101 has 3	
102 has 3	at 341 a in xix
103 has 3	at 345 a in xix
104 has 3	at 371 b in xix
105 has 3	2 ab at 349 b in xix
106 has 3	at 358 a in xix
107 has 4	at 367 a in xix
108 has 5	1, 2, 5 at 344 a in xix
109 has 3	at 352 b in xix
110 has 3	
111 has 4	
112 has 3	1, 2 at 347 b in xix
	3 at ᵖ in i
113 has 3	1 ab at ᵖ in i
114 has 3	at 233 b in xvi
115 has 3	at 234 a in xvi
116 has 3	at 234 a in xvi
117 has 3	at 234 a in xvi
118 has 3	at 234 b in xvi
119 has 3	at 234 b in xvi
120 has 3	at 235 a in xvi
121 has 4	1 ab, 2 ab, 3, 4 at 235 a in xvi
122 has 5	2, 3 at 235 b in xvi
123 has 5	
124 has 3	
125 has 3	at 252 b in xv
126 has 3	at 122 b in vii
127 has 3	
128 has 4	1, 2, 4 at 350 b in xix

Vulgate, Book VI. (*Concluded*)

(Norm 3 verses)

Hymn	
129 has 3	at 356 b in xix
130 has 4	
131 has 3	
132 has 5	
133 has 5	at 100 b in v
134 has 3	at 100 b in v.
135 has 3	at 100 b in v
136 has 3	
137 has 3	2 at 16 a in i
138 has 5	1–4 at ᵖ in i
139 has 5	
140 has 3	at ᵖ in xix
141 has 3	at 348 a in xix
142 has 3	

Vulgate, Book VII.

(Norm 1 verse)
(*According to Berlin numbering*)

Hymn	
1 has 2	at 376 a in xx
2 has 1	at 376 b in xx
3 has 1	at 377 a in xx.
4 has 1	at 377 a in xx.
5 has 5	1, 2 at 377 a in xx
6 has 2	at 376 b in xx.
and 2	at 376 b in xx
7 has 1	at 376 b in xx
8 has 1	at 377 b in xx
9 has 4	4 at ᵖ in xx
10 has 1	
11 has 1	
12 has 4	1, 2 at 388 b in xx
13 has 2	at 347 a in xix
14 has 4	3, 4 at 377 b in xx
15 has 1	at 377 b in xx
16 has 1	
17 has 4	1 at 11 a in 1
	2–4 at 377 a in xx
18 has 2	at ᵖ in xx
19 has 1	at 348 b in xix
20 has 6	at 378 a in xx
21 has 1	at 378 b in xx
22 has 2	at 378 b in xx
23 has 1	(cf iv. 17. 5)
24 has 1	
25 has 2	at 384 b in xx
26 has 8	1–3 at 379 b in xx
27 has 1	
28 has 1	at ᵖ in xx
29 has 2	at 379 b in xx
30 has 1	
31 has 1	
32 has 1	at ᵖ in xx
33 has 1	at 114 a in vi
34 has 1	at ᵖ in xx
35 has 3	1 at ᵖ in xx
	2 at 393 b in xx
36 has 1	at ᵖ in xx
37 has 1	
38 has 5	1, 2 at ᵖ in xx
	3–5 at 60 a in iii
39 has 1 :	at 381 b in xx
40 has 2	at 381 b in xx
41 has 2	at 381 b in xx
42 has 2 .	at 23 b in 1.
43 has 1	
44 has 1	at 384 b in xx
45 has 1	at 383 b in xx
and 1	at 383 b in xx.

Vulgate, Book VII. (*Continued*)

(Norm 1 verse)

Hymn	
46 has 3	at 383 b, 382 b in xx
47 has 2 .	at 379 a in xx
48 has 2	at 382 a in xx
49 has 2	
50 has 9	1, 2, 5 at 337 a in xx
	3 at ᵖ in xx
	7 at 308 a in xvii
	8, 9 at 12 a in 1
51 has 1	at ᵖ in xv
52 has 2	
53 has 7	1 at 379 a in xx
	2–4 at 382 a in xx
	7 at 86 a in v
54 1 is 1	at 390 b in xx
54 2	at 405 b in xx
55 1	
(54 2 and 55 1 make 1 hymn)	
56 has 8	1–4 at 384 a in xx
	8 at ᵖ in ᵖ
57 has 2	1 at ᵖ in xx
	2 at ᵖ in xx
58 has 2	at 379 b in xx
59 has 1	(cf vi 37 3)
60 has 7	1–6 at 59 a in iii
61 has 2	1 cd at 353 b in xx
62 has 1	at ᵖ in xx
63 has 1	at 304 b in xx
64 has 2	at ᵖ in xx
65 has 3	
66 has 1	at 394 b in xx
67 has 1	
68 1–2 are 2	
3 is 1	
69 has 1	at ᵖ in xx
70 has 5	1, 2 at 352 a in xix
71 has 1	at 352 b in xix
72 1–2 are 2	
3 is 1	
73 has 11	1–6 at 382 b in xx
	10, 11 at 381 a in xx
74 has 4	
75 has 2	
76 1–4 are 4	1 at 7 b in 1
	3, 4 ab at 363 b in xix [xix
5–6 are 2	5 cd at 363 b in 6 at ᵖ in xx
77 has 3	2, 3 at 394 a in xx
78 has 2	at 321 a in xx
79 has 4	1 at ᵖ in xx
	2, 3 at 22 a in 1.

Vulgate, Book VII. (*Concluded*)

(Norm 1 verse)

Hymn	
80 has 4 :	1, 4 at 21 b in 1.
81 has 6	
82 has 6	2, 6 at 394 a in xx.
	3 at 61 b in iii
83 has 4	1, 2 at 394 b in xx.
84 has 3	1 at 62 a in iii.
85 has 1	
86 has 1	
87 has 1	at ᵖ in xx
88 has 1	at ᵖ in xx
89 has 4	1–3 at 10 b in 1
90 has 3	at 393 a in xx
91 has 1	
92 has 1	
93 has 1	
94 has 1	at 334 b in xix
95 has 3	
96 has 1	at ᵖ in xx
97 has 8	at 395 a in xx
	ᵖ at 383 a in xx
98 has 1	at 395 b in xx
99 has 1	
100 has 1	at 396 a in xx
101 has 1	at 396 a in xx.
102 has 1	
103 has 1	at ᵖ in xx
104 has 1	at 378 a in xx
105 has 1	at 380 a in xx
106 has 1	at 386 a in xx.
107 has 1	
108 has 2	
109 has 7	at 69 a in iv
110 has 3	1, 2 at ᵖ in xx
	3 at ᵖ in xx
111 has 1	at 381 b in xx
112 has 2	
113 has 2	at 385 a in xx.
114 has 2	1 at 385 a in xx
115 has 4	1, 2 at 385 b in xx
116 has 2	
117 has 1 ,	
118 has 1	

SECOND GRAND DIVISION: BOOKS VIII.–XII.

Vulgate, Book VIII.

(Paryāya-hymn: 10)

Hymn

1 has 21: at 207 b in xvi.
2 has 28: 27 vss at 209 a in xvi.
3 has 26: at 211 a in xvi.
4 has 25: at 213 a in xvi.
5 has 22 21 vss. at 223 a in xvi
6 has 26 at 250 b in xvi
7 has 28: at 215 a in xvi
8 has 24 at 224 b in xvi
9 has 26 24 vss. at 218 b in xvi
P 10 has 33: 30 vss. at 274 b in xvi.

Vulgate, Book IX.

(Paryāya-hymns 6 and 7)

1 has 24 at 226 a in xvi
? at 108 a
? at 69 b
(see p 517, last ¶)
2 has 25 24 vss at 248 b in xvi
3 has 31 at 229 a in xvi.
4 has 24 at 221 b in xvi
5 has 38 20 vss at 259 a in xvi.
9 vss at ? in xvi
3 vss at 64 b in iii
2 vss at 139 a in viii
(see p. 533, ¶ 2)
P 6 has 62. 59 vss. at ? in xvi
P 7 has 26 24 vss. at ? in xvi
8 has 22 21 vss. at 247 b in xvi.
9 has 22: at 242 a in xvi.
10 has 28 23 vss. at 242 a in xvi.

Vulgate, Book X.

(Partly prose hymn 5)

Hymn

1 has 32: at 227 a in xvi.
2 has 33: 29 vss at 238 b in xvi.
3 has 25: 23 vss at 240 b in xvi.
4 has 26 at 217 a in xvi
5 has 50: 41 vss. at 272 b in xvi
4 vss at 15 a in i
6 has 35 25 vss at 231 a in xvi.
7 has 44 40 vss at 290 b in xvii
8 has 44 25 vss at 262 b, at 261 b, and at 263 in xvi
9 has 27 at 275 b in xvi
10 has 34 33 vss. at 265 a in xvi

Vulgate, Book XI.

(Paryāya-hymn 3)

1 has 37 at 255 b in xvi
2 has 31 at 263 b in xvi
P 3 has 56 ? vss at 236 a in xvi
(see p 625, ¶ 7)
4 has 26 at 220 a in xvi
5 has 26 at 283 b in xvi
6 has 23 20 vss. at ? in xv
7 has 27 26 vss at 252 a in xvi
8 has 34 32 vss at 253 b in xvi
9 has 26 bits of 15–17 at ? in xvii
10 has 27

Vulgate, Book XII.

(Paryāya-hymn. 5)

Hymn

1 has 63: 61 vss. at 285 b in xvii
? at 373 b in xix. ?
2 has 55: 53 vss. at 304 b in xvii
? at 395 a in xx ?
3 has 60. 59 vss. at 308 a in xvii
4 has 53 at 295 b in xvii
P 5 has 73 61 vss at 278 b in xvi.

THIRD GRAND DIVISION: BOOKS XIII.–XVIII.: SEE P. 1014

Vulgate, Book XIII.

(*Rohita sun-hymns*)

(Paryāya-hymn. 4)

Hymn [xviii.

1 has 60. 55 vss. at 321 b in 1 vs at ? in xx.
2 has 46: at 324 b in xviii
3 has 26 1 vs. at 66 a in iv.
P 4 has 56

Vulgate, Book XV.

(*Vrātya-book*)

(Consists of 7 + 11 paryāyas)

Hymn

P 1 has 8. at 328 a in xviii.
P 2 has 4 1 phrase at 328 a in xviii.
The rest (P 3–P 18) is lacking

Vulgate, Book XVII.

(*Vishnu sun-hymn*)

Hymn

1 has 30· 27 vss at 328 b in xviii.

Vulgate, Book XIV.

(*Wedding verses*)

1 has 64: 60 vss at 313 a in xviii
1 vs at 76 a in iv
1 vs. at 395 b in xx
2 has 75 73 vss at 316 b in xviii

Vulgate, Book XVI.

(*Paritta*)

(Consists of 4 + 5 paryāyas)

The beginning and the end of each of its two anuvākas are given at 328 ab in xviii. See p. 1016

Vulgate, Book XVIII.

(*Funeral verses*)

1 has 61 1 vs at 34 a in ii.
2 has 60 1 vs at 373 b in xix
1 vs at 398 a in xx.
3 has 73 1 vs at 383 b in xx.
4 has 89 1 vs at 330 b in xviii.

See pp 814, 1016.

SUPPLEMENT: BOOK XIX.

Vulgate, Book XIX.

(*After-gleanings*)

1 has 3 at 367 a in xix
2 has 5 at 131 b in viii
3 has 4 at 388 a in xx
4 has 4 2–4 at 350 a in xix
5 has 1 at 386 a in xx
6 has 16 1–6, 9–16 at 142 a in ix
7 has 5
8 has 7 4–6 at 400 a in xx
9 has 14
10 has 10 at 183 a in xiii
11 has 6 at 183 b in xiii.
12 has 1
13 has 11 at 118 b in vii.
14 has 1
15 has 6. at 62 b in iii
16 has 2
17 has 10
18 has 10
19 has 11
20 has 4
21 has 1
22 has 21
23 has 30
24 has 8. 1, 3–8 at 200 b in xv
25 has 1

Vulgate, Book XIX.

(*Continued*)

26 has 4 4 at 403 a in xx
27 has 15 1–11, 14, 15 at 162 a in x
28 has 10 at 187 a in xiii
29 has 9 at 187 b in xiii
30 has 5 at 187 b in xiii
31 has 14 at 160 b in x
32 has 10 at 172 b in xii
? at 65 a
33 has 5 at 173 a in xii
34 has 10 at 168 b in xi
35 has 5 at 168 b in xi
36 has 6 at 33 b in ii
37 has 4
38 has 2 at 349 b in xix
39 has 10 at 122 b in vii
40 has 4 1 at 362 a in xix
41 has 1
42 has 4· bits at ? in ?
43 has 8
44 has 10 at 198 b in xv [xv
45 has 10 1–8, 10 at 199 a in ? at 60 b in iii
46 has 7 at 74 b in iv
47 has 10. at 114 b in vi
48 has 6 at 115 a in vi

Vulgate, Book XIX.

(*Concluded*)

49 has 10 at 196 a in xiv
50 has 7 at 196 b in xiv.
51 has 2
52 has 5 at 9 b in i
53 has 10 1–6 at 189 a in xiv. 7–10 at 171 a in xii.
54 has 6· at 171 a in xii.
55 has 7 1 at 401 a in xx
56 has 6 at 52 a in iii
57 has 6(5): 1 at 36 b in ii.
58 has 6 1–4 at 24 a in i.
59 has 3
60 has 2
61 has 1
62 has 1
63 has 1
64 has 4
65 has 1 at 281 b in xvi
66 has 1. at 281 b in xvi.
67 has 8
68 has 1 at 359 b in xix.
69 has 4 at ? in xix ?
70 has 1
71 has 1
72 has 1. at 359 b in xix.

6. 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 *paryāyas* 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.]

First Grand Division. — Books I.–VII.

Seven books of short hymns (433) of miscellaneous subjects

I. Book the first

Hymn-number		Page
1	For the retention of sacred learning	1
2	Against injury and disease. with a reed	2
3	Against obstruction of urine with a reed	3
4	To the waters for blessings	4
5	To the waters for blessings	5
6	To the waters for blessings	6
7	To Agni for the discovery of sorcerers	7
8	To Agni and other gods for the discovery of sorcerers	8
9	For some one's advancement and success	9
10	For some one's release from Varuna's wrath	10
11	For successful childbirth	11
12	Against various ailments (as results of lightning?)	12
13	Deterrent homage to lightning	14
14	Imprecation of spinsterhood on a woman	15
15	With an oblation for confluence of wealth	16
16	Against demons with an amulet of lead	17
17	To stop the vessels of the body	18
18	Against unlucky marks	19
19	Against enemies	20
20	Against enemies and their weapons	21

21	Against enemies	22
22	Against yellowness (jaundice)	22
23	Against leprosy: with a healing herb	23
24	Against leprosy	24
25	Against fever (*takmán*)	25
26	For protection from the wrath of the gods	26
27	Against various evils	27
28	Against sorcerers and witches	28
29	For a chief's success: with an amulet	29
30	For protection to all the gods	30
31	To the divine guardians of the quarters	31
32	Cosmogonic	32
33	To the waters for blessings	33
34	A love-spell: with a sweet herb	34
35	For long life etc., with a gold amulet	35

II. Book the second

1	Mystic	37
2	To Gandharvas and Apsarases	39
3	For relief from flux, with a certain remedy	40
4	Against various evils with a *jāṅgiḍá* amulet	42
5	Praise and prayer to Indra	43
6	Praise and prayer to Agni	45
7	Against curses and cursers with a plant	47
8	Against the disease *kṣetriyá* with a plant	48
9	Against possession by demons with an amulet	50
10	For release from evils, and for welfare	51
11	To counteract witchcraft with an amulet	53
12	[Against such as would thwart my incantations]	53
13	For welfare and long life of an infant	56
14	Against *sadānvās*	57
15	Against fear	59
16	For protection	60
17	For various gifts	61
18	For release from demons and foes	61
19	Against enemies to Agni (fire)	62
20	The same to Vāyu (wind)	63
21	The same to Sūrya (sun)	63
22	The same, to the moon	63
23	The same, to water	63
24	Against *kṛmidāṃs*, male and female	63
25	Against *kánvas* with a plant	64
26	For safety and increase of kine	66
27	For victory in disputation with a plant	67
28	For long life for a certain person (child?)	68
29	For some one's long life and other blessings	70
30	To secure a woman's love	72
31	Against worms	73
32	Against worms	74
33	For expulsion of *yákṣma* from all parts of the body	76
34	Accompanying the sacrifice of an animal	77
35	To expiate errors in the sacrifice to Viçvakarman	79
36	To get a husband for a woman	81

III. Book the third

1	Against enemies	84
2	Against enemies	86
3	For the restoration of a king	87
4	To establish a king	89
5	For prosperity with a *paruṇ*-amulet	91
6	Against enemies: with *aśvatthá*	92
7	Against the disease *kṣetriyá*	94
8	For authority	96
9	Against *viṣkandha* and other evils	98
10	To the *ekāṣṭakā* (day of moon's last quarter)	99
11	For relief from disease, and for long life	103
12	Accompanying the building of a house	104
13	To the waters	107
14	A blessing on the kine	109
15	For success in trade	111
16	Morning invocation to various gods, especially Bhaga	113
17	For successful agriculture	114
18	Against a rival wife with a plant	117
19	To help friends against enemies	119
20	To Agni and other gods for various blessings	121
21	With oblation to the various forms of fire or Agni	123
22	To the gods, for splendor (*várcas*)	126
23	For fecundity	127
24	For abundance of grain	129
25	To command a woman's love	130
26	Homage to the gods of the quarters etc [snake charms]	131
27	The same with imprecation on enemies	133
28	To avert the ill omen of a twinning animal	134
29	With the offering of a white-footed sheep	135
30	For concord	137
31	For welfare and long life	139

IV. Book the fourth

1	Mystic	142
2	To the unknown god	145
3	Against wild beasts and thieves	148
4	For recovery of virility: with a plant	149
5	An incantation to put to sleep	151
6	Against the poison of a poisoned arrow	152
7	Against poison	154
8	Accompanying the consecration of a king	156
9	For protection etc., with a certain ointment	158
10	Against evils, with a pearl-shell amulet	161
11	In praise of the draft-ox	163
12	To heal serious wounds, with an herb	166
13	For healing	168
14	With the sacrifice of a goat	169
15	For abundant rain	172
16	The power of the gods	176
17	Against various evils: with a plant	179
18	Against witchcraft with a plant	181
19	Against enemies: with a plant	182
20	To discover sorcerers: with an herb	184

21 Praise of the kine 186
22 For the success and prosperity of a king 188
23 Praise and prayer to Agni 190
24 Praise and prayer to Indra 191
25 Praise and prayer to Vāyu and Savitar 193
26 Praise and prayer to heaven and earth 194
27 Praise and prayer to the Maruts 196
28 Praise and prayer to Bhava and Çarva 197
29 Praise and prayer to Mitra and Varuna 198
30 Self-laudation of Speech (?) 200
31 Praise and prayer to fury (*manyú*) 201
32 Praise and prayer to fury (*manyú*) 203
33 To Agni for release from evil 205
34 Extolling a certain rice-mess offering 206
35 Extolling a rice-mess offering 208
36 Against demons and other enemies 209
37 Against various superhuman foes with an herb 211
38 For luck in gambling by aid of an Apsaras 214
39 For various blessings 216
40 Against enemies from the different quarters 218

V. Book the fifth

1 Mystic 220
2 Mystic 223
3 To various gods for protection and blessings 224
4 To the plant *kúṣṭha*· against *takmán* [fever] 227
5 To a healing plant, *lākṣā* 228
6 ? [Disconnected verses] 230
7 Against niggardliness and its effects 232
8 Against enemies to Indra and other gods 233
9 For protection to various gods 235
10 For defense from all quarters 236
11 [Dialogue between] Varuna and Atharvan 236
12 Āprī-hymn to various divinities 239
13 Against snakes' poison 242
14 Against witchcraft with a plant 244
15 For exorcism· to a plant 246
16 Exorcism 247
17 The Brahman's wife 247
18 The Brahman's cow 250
19 The Brahman's cow 252
20 To the war-drum 254
21 To the war-drum 257
22 Against fever (*takmán*) 259
23 Against worms 261
24 To various gods as overlords 263
25 For successful conception 265
26 Accompanying a sacrifice 267
27 Āprī-hymn: to various divinities 269
28 With an amulet of three metals: for safety etc 272
29 To Agni· against demons 274
30 To lengthen out some one's life 276
31 Against witchcraft 278

VI. Book the sixth

1	Praise to Savitar	281
2	Praise and prayer to Indra	283
3	To various divinities: for protection	283
4	To various divinities for protection	284
5	For some one's exaltation	285
6	Against enemies	286
7	For blessings	286
8	To win a woman's love	287
9	To win a woman's love	287
10	Greeting to divinities etc of the three spheres	288
11	For birth of sons	288
12	Against the poison of snakes	289
13	To the instruments and ministers of death	290
14	Against the *bal*ḍ*sa*	290
15	For superiority	291
16	To various plants (?)	292
17	Against premature birth	293
18	Against jealousy	293
19	For ceremonial purification	294
20	Against fever (*takmán*)	295
21	To healing plants	295
22	To the Maruts	296
23	To the waters for blessings	297
24	To the waters for blessings	298
25	For relief from pains (?) in neck and shoulders	298
26	Against evil	299
27	Against birds of ill omen	299
28	Against birds of ill omen etc.	300
29	Against birds of ill omen	301
30	To the *çamí* plant for benefit to the hair	302
31	At rising of the sun (or moon)	303
32	Against demons	304
33	Praise to Indra	305
34	Praise and prayer to Agni	306
35	Prayer to Agni Vāiçvānara	306
36	In praise of Agni	307
37	Against curses	308
38	For brilliance	309
39	For glory	309
40	For freedom from fear	310
41	To various divinities	311
42	To remove wrath	311
43	To assuage wrath	312
44	For cessation of a disease	312
45	In atonement of offenses	313
46	Against evil dreams	314
47	For blessings at the three daily libations	315
48	To the deities of the three daily libations	316
49	To Agni etc	316
50	Against petty destroyers of grain	317
51	For various blessings	318
52	For deliverance from unseen pests	319
53	For protection, to various gods	320

54	To secure and increase some one's superiority	321
55	For various blessings	322
56	For protection from serpents	323
57	With a certain remedy against disease	323
58	For glory	324
59	For protection to cattle	325
60	For winning a spouse	325
61	Prayer and boasts	326
62	Vāiçvānara etc.: for purification	327
63	For some one's release from perdition (*nirṛti*)	328
64	For concord	329
65	For success against enemies	330
66	For success against enemies	330
67	For success against enemies	331
68	To accompany the act of shaving	332
69	For glory etc	332
70	To attach a cow to her calf	333
71	Against harm from improper food	334
72	For virile power	335
73	To assure supremacy	335
74	For harmony	336
75	To eject a rival	337
76	For a *kṣatriya's* security from death	338
77	For recovery and retention of what is lost	338
78	For matrimonial happiness	339
79	For abundance at home	340
80	The heavenly dog and the *kālakāñjas*	340
81	For successful pregnancy with an amulet	341
82	To obtain a wife	342
83	To remove *apacits*	342
84	For release from perdition	343
85	For relief from *yakṣma*	344
86	For supremacy	345
87	To establish some one in sovereignty	345
88	To establish a sovereign	346
89	To win affection	347
90	For safety from Rudra's arrow	347
91	For remedy from disease	348
92	For success of a horse	348
93	For protection: to many gods	349
94	For harmony	350
95	For relief from disease with *kṛṣṭra*	350
96	For relief from sin and distress	351
97	For victory	351
98	To Indra: for victory	352
99	For safety: to Indra	353
100	Against poison	354
101	For virile power	354
102	To win a woman	355
103	To tie up enemies	356
104	Against enemies	356
105	To get rid of cough	357
106	Against fire in the house	357
107	For protection: to various divinities	358

108	For wisdom	358
109	For healing: with *pippalī*	359
110	For a child born at an unlucky time	360
111	For relief from insanity	361
112	For expiation of overlaughing	362
113	For release from seizure (*grāhi*)	362
114	Against disability in sacrifice	363
115	For relief from sin	364
116	For relief from guilt	365
117	For relief from guilt or debt	366
118	For relief from guilt	367
119	For relief from guilt or obligation	368
120	To reach heaven	369
121	For release from evil	370
122	With an offering for offspring	371
123	For the success of an offering	372
124	Against evil influence of a sky-drop	373
125	To the war-chariot for its success	374
126	To the drum: for success against the foe	375
127	Against various diseases with a wooden amulet	376
128	For auspicious time: with dung-smoke	377
129	For good-fortune with a *çaṇçapā* amulet	378
130	To win a man's love	379
131	To win a man's love	379
132	To compel a man's love	380
133	To a girdle: for long life etc	380
134	To crush an enemy with a thunderbolt	381
135	To crush an enemy	382
136	To fasten and increase the hair	383
137	To fasten and increase the hair	383
138	To make a certain man impotent	384
139	To compel a woman's love	384
140	With the first two upper teeth of a child	385
141	With marking of cattle's ears	386
142	For increase of barley	387

VII. Book the seventh

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2	Of Atharvan	390
3	Mystic	390
4	To the wind-god with his steeds	391
5	Mystic: on the offering or sacrifice	391
6	Praise of Aditi	392
7	Praise of the Ādityas	394
8	For some one's success	394
9	Praise and prayer to Pūshan	395
10	To Sarasvatī	395
11	Against injury to the grain by lightning	396
12	For success in the assembly	396
13	Against one's foes	397
14	Prayer and praise to Savitar	398
15	Prayer to Savitar	399
16	Prayer to Savitar (or Brihaspati)	399
17	Prayer to Dhātar for blessings	399

18	For rain, etc.	400
19	For progeny, etc.	401
20	Praise and prayer to Anumati	402
21	In praise of the sun	403
22	To the sun (?)	403
23	Against ill conditions and beings	404
24	To various gods	404
25	Praise to Vishnu and Varuna	404
26	Praise and prayer to Vishnu	405
27	Prayer and praise to Idā	407
28	Of the instruments of offering	407
29	To Agni and Vishṇu	408
30	For successful anointing	409
31	To Indra for aid	409
32	Homage to Soma (?)	409
33	For blessings. to various gods	410
34	To Agni: against enemies	410
35	Against a rival (woman)	411
36	Husband and wife to one another	411
37	The wife to the husband	412
38	To win and fix a man's love with a plant	412
39	In praise of Sarasvant (?)	414
40	Prayer and praise to Sarasvant	414
41	To the heavenly falcon (the sun)	415
42	To Soma and Rudra	415
43	Of speech (?)	416
44	Extolling Indra and Vishnu	416
45	To cure jealousy	416
46	To Sinīvālī (goddess of the new moon)	417
47	To Kuhū (goddess of the new moon)	418
48	To Rākā (goddess of the full moon)	418
49	To the spouses of the gods	419
50	For success with dice	419
51	For protection by Bṛihaspati and Indra	421
52	For harmony	422
53	For some one's health and long life	423
54	Extolling verse and chant	424
55	To Indra (?)	425
56	Against poison of snakes and insects	425
57	Prayer to Sarasvatī etc	427
58	Invitation to Indra and Varuṇa	427
59	Against cursers	428
60	To the home on returning or leaving	428
61	For success of penance	430
62	To Agni: against enemies	430
63	To Agni for aid	431
64	Against evil influence of a black bird	431
65	To the plant *apāmārgá* · for cleansing	432
66	For recovery of sacred knowledge (*brāhmaṇa*)	432
67	For recovery of sense, etc	433
68	Praise and prayer to Sarasvatī	433
69	Prayer for good fortune	434
70	Against an enemy's sacrifice	434
71	To Agni: for protection	435

VII. Book the seventh: continued

72 With an oblation to Indra 436
73 With a heated offering to the Açvins 437
74 Against *apacits*: against jealousy: to Agni 439
75 Praise and prayer to the kine 440
76 Against *apacits* and *jāyānya*: etc 441
77 To the Maruts 443
78 To Agni in favor of some one 444
79 To Amāvāsyā (night or goddess of new moon) 444
80 To the night or goddess of full moon (*pūrṇamāsi*) 445
81 To the sun and moon 446
82 Praise and prayer to Agni 448
83 For release from Varuna's fetters 449
84 To Agni: and to Indra 451
85 Invocation of Tārkshya 452
86 Invocation of Indra 452
87 Homage to Rudra 452
88 Against poison 453
89 To Agni and the waters 453
90 To destroy some one's virile power 454
91 To Indra: for aid 455
92 To Indra for aid 456
93 For Indra's aid 456
94 For Indra's help to unanimity 456
95 A spell against some one 457
96 For quiet kidneys (?) 457
97 Accompanying an offering 458
98 With an oblation to Indra 460
99 When bestrewing the *vēdi* 460
100 Against bad dreams 461
101 As to food enjoyed in a dream 461
102 Accompanying self-relief 461
103 For betterment 462
104 Concerning Atharvan's cow 462
105 An exhortation to holy life 462
106 Deprecation for offenses 463
107 To relieve a stinging pain 463
108 Against enemies: to Agni 463
109 [For success with the dice] 464
110 To Indra and Agni: for help 466
111 To a soma-vessel 467
112 For release from guilt and distress 467
113 Against a (woman) rival: with a plant 467
114 Against enemies 468
115 Against ill luck 468
116 Against intermittent fever 469
117 Invitation to Indra 470
118 When arming a warrior 470

[**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 1034–5), 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.

Five books of long hymns (45) of miscellaneous subjects

VIII. Book the eighth

1 For some one's continued life 472
2 To prolong some one's life 476
3 To Agni: against sorcerers and demons 481
4 Against sorcerers and demons: to Indra and Soma 486
5 Against witchcraft etc . with an amulet 490
6 To guard a pregnant woman from demons 493
7 To the plants: for some one's restoration to health 498
8 To conquer enemies 502
9 Mystic. extolling the *vírâj* 507
10 Extolling the *vírâj* (first *paryâya*-hymn, with 6 *paryâyas*) 511

IX. Book the ninth

1 To the honey-whip etc 517
2 To Kâma · for various blessings 521
3 To accompany the releasing of a house 525
4 Accompanying the gift of a bull 529
5 With the offering of a goat and five rice-dishes 533
6 Exalting the entertainment of guests (second *paryâya*-hymn, with 6 *paryâyas*) . 539
7 Extolling the ox (third *paryâya*-hymn, with 1 *paryâya*) 547
8 Against various diseases 549
9 Mystic 552
10 Mystic 556

X. Book the tenth

1 Against witchcraft and its practisers 562
2 The wonderful structure of man 567
3 With an amulet of *varaná* 572
4 Against snakes and their poison 575
5 Preparation and use of water-thunderbolts (largely prose) 579
6 With an amulet 585
7 Mystic: on the *skambhá* or frame of creation 589
8 Mystic 595
9 With the offering of a cow and a hundred rice-dishes 602
10 Extolling the cow (*vaçá*) 605

XI. Book the eleventh

1 Accompanying a rice-dish offering 612
2 To Rudra, especially as Bhava and Çarva 620
3 Extolling the rice-dish (*odaná*) (fourth *paryâya*-hymn, with 3 *paryâyas*) . . . 625
4 Extolling the breath (*prâná*) 632
5 Extolling the Vedic student (*brahmacârín*) 636
6 To many different gods for relief 640
7 Extolling the remnant (*sicchista*) of the offering 643
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2 The flesh-eating and the householder's fires 672
3 Cremation as a sacrifice 682
4 The cow (*vaçá*) as belonging exclusively to the Brahmans 693
5 The Brahman's cow (fifth *paryâya*-hymn, with 7 *paryâyas*) 701

Third Grand Division. — Books XIII.–XVIII.

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1	To Rohita (the sun, as ruddy one)	709
2	To the sun	719
3	To the sun (with imprecation on the evil-doer)	727
4	Extolling the sun (*paryāya*-hymn, with 6 *paryāyas*)	732

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1	Marriage ceremonies	740
2	Marriage ceremonies (continued)	753

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	Paryāya the second	or xv 1 2	774
	Paryāya the third	or xv 1 3	776
	Paryāya the fourth	or xv 1 4	777
	Paryāya the fifth	or xv 1 5	778
	Paryāya the sixth	or xv 1 6	780
	Paryāya the seventh	or xv 1 7	781
2	Paryāya the eighth	or xv 2 1	782
	Paryāya the ninth	or xv 2 2	783
	Paryāya the tenth	or xv 2 3	783
	Paryāya the eleventh	or xv 2 4	784
	Paryāya the twelfth	or xv 2 5	785
	Paryāya the thirteenth	or xv 2 6	786
	Paryāya the fourteenth	or xv 2 7	788
	Paryāya the fifteenth	or xv 2 8	789
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	Paryāya the seventeenth	or xv 2 10	791
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3	Praise to Agni	900
4	To various divinities	901
5	Praise and prayer to Indra	902
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8	For well-being: to the asterisms etc	909
9	For appeasement and weal: to various divinities	912
10	For well-being	915
11	For well-being	917
12	For success and long life	918
13	For success in war [Apratiratha hymn]	918
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15	For safety and success	921
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17	For protection: to various gods	924
18	For protection to various gods	925
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23	Homage to parts of the Atharva-Veda	931
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7. The Names of the Seers of the Hymns, as given by the Anukramaṇī

[**Whitney's exploitation of the Major Anukramaṇī.** — In his Excerpts from the Anukramaṇī, 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 Pracetas, with Yama": cf. the Excerpts. Again, *mantroktarṣi* of the Excerpt for vi. 48 may perhaps mean "Agni and Ṛbhu 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 Bhṛgvaṅgiras than to Medhātithi; and as to vii. 31, whether it should not be ascribed rather to Brahman than to Bhṛgvaṅgiras; 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 Anukramaṇī each to a single seer: books xiii. and xvii., each addressed to the Sun, are ascribed to Brahman as seer; the wedding verses, book xiv., most appropriately to Sāvitrī Sūryā; 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 Vrātya 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 Prajāpati (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 saṁhitās. The Puruṣa-hymn (xix. 6 = RV. x. 90) is ascribed by both treatises alike to Nārāyaṇa; and the Apratiratha-hymn (xix. 13 = RV. x. 103) similarly to Apratiratha. 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 Atharvāṅgiras 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" (*brahman* suggests both Brahmán = 'God Brahm' and *bráhman* = 'incantation': cf. p. 931, top). It is perhaps matter for surprise that more hymns are not ascribed to the "dreadful Aṅgirases" (RV. x. 108. 10: cf. x. 14. 3 a).]

[**Question of contrast between hymns of Atharvan and hymns of Aṅgiras.** — Bloomfield, discussing at SBE. xlii, p. xviii, the name Atharvāṅgiras as name of this Veda, opines that atharvan refers to the auspicious practices and aṅgiras to the practices of hostile sorcery (*yātú, abhicārá*) 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 Mṛgāra 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 *duḥsvapna* 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 Bādarāyaṇi,* two (iv. 38; vii. 109) are for success in gambling.]

* [Weber suspected that the author of the Anukr. may have been a Vedantist, and that it was thus not unnatural that the name of Bādarāyani 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., *Brahmāṇaṁ sarvatra Jātavedābhimukhyenāstāut.* If the author bases his remark upon the letter of our text (which has *brâhma*, neuter), let us hope that his philosophical 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 are Up-heater and Forth-heater (Ucchocana and Praçocana) as seers of vi. 103 and 104, and Deliverance and Release (Unmocana and Pramocana) 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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8. Brief Index of Names and Things and Words and Places

[**An 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 (☞) 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 nāgarī transcript directly from the birch-bark original. Garbe writes me, April 27, 1905, that Roth's autograph nāgarī transcript consists of two quarto volumes, that it was made from Roth's Kashmirian nāgarī 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 (*sarvebhyo*); 7. 43; xi. 1. 2, 5 1, xii 2. 23; 3. 2, 55; 4. 29; xiii. 1. 1; 2. 15, 43, xiv. 2 31, 37 (*vṛddhaye*), 68; xviii 1 30; 2. 14, 35, 47; 3. 52; 4. 63, xix 9. 8, 11. 6, 13. 5, 24 6 (*adhi dhās*), 33 3; 34. 2, 3; 36. 3; 38. 1 (*gantho*), 39. 10, 56. 4, 5. Roth discusses these matters, ZDMG. xlviii. 106–111. Cf above, p. 1043, Index, s.v *Surd;* also J. Hertel, Tantrākhyāyika, 1904, p xvi, and Bloomfield's Vedic Concordance, passim (e.g, under *atha* and *adha*).

58 (ii. 14, introd): See Ludwig, Sb der Bohmischen Ges. der Wiss, 1898, no 10, p. 11.

94 (iii. 7. 1): As to *viṣāṇā*, see references in Index, s v., p. 1044.

197 (iv. 27. 6). Neither von Schröder nor I can find the MS. citation.

266 (v 25. 8): ÇGS. reads *abhi kranda vilayasva*.

327 (vi. 61 3). Add: [Here ends the sixth *anuvāka*, 10 hymns with 30 verses, the Anukr quotation is [*pañcama-*]*sasthāu trinçatkāu* (read *trinçakāu*?)]

455 (vii. 90. 3). The Old Anukr. says [*dvitīya-*]*astamāu nava*. The *dvitīya-* was not given at p. 404, but refers to *anuvāka* 2, with its 9 hymns.

461 (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 Sāmkhya-tattva-kāumudī. Abh der Bayerischen Ak. der Wiss., xix., p. 529, reports previous views as to this verse, renders *b* by "mit drei Schnuren (d. i. dreifach) umhullt," and takes "triply covered" as referring to skin and nails and hair.

792 (book xvi., introd): It occurred to me as an afterthought (p. clviii, note) that the Pāli term Paritta, 'protection, defense' (cf. Sanskrit *parītrāṇa*), 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. 34^{16}, 35^{22}, and especially at 148^{9}. The Mora-jātaka contains a Paritta to be used at sunrise (ii. 33^{19}; iv 334^{1}) and one to be used at sunset (ii 35^{11}; iv. 334^{7}).

943 (xix. 30): 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 Asiatick Researches, Calcutta, 1795, vol. iv., p. 257. In the London reprint of 1798, it may be found at

iv. 253; and in that of 1801, at iv. 243. I do not remember meeting any earlier translation into English of a part of this Veda.

970 (xix. 45. 2): Whitney cites doubtfully, at Grammar, § 194, the MS. combination *suhârṇ ṇaḥ*. At § 150 b he records instances of retention of radical non-nasal mute after *r*: thus, *ûrk*, *várk*, *avart*, *ámārṭ*, *suhârt*; compare Kielhorn's Grammar, § 14 of either edition, German or English.]

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This work includes, in the first place, critical notes upon the text, giving the various readings of the manuscripts, and not alone of those collated by Whitney in Europe, but also of those of the apparatus used by S P. Pandit in the great Bombay edition. Second, the readings of the Paippalāda or Cashmere version, furnished by the late Professor Roth. Further, notice of the corresponding passages in all the other Vedic texts, with report of the various readings. Further, the data of the Hindu scholiast respecting authorship, divinity, and meter of each verse. Also, references to the ancillary literature, especially to the well-edited Kauçika and Vaitāna Sūtras, with account of the ritualistic use therein made of the hymns or parts of hymns, so far as this appears to cast any light upon their meaning. Also, extracts from the printed commentary. And, finally, a simple literal translation, with introduction and indices. Prefixed to the work proper is an elaborate critical and historical introduction.

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The work, with which Bloomfield has been busy for over a dozen years, will form a royal quarto of about 1100 pages. Of these, fully 800 are already printed (June, 1905); the completely revised manuscript of the remainder is at the press; and it is hoped that the printing will be finished soon after Jan. 1, 1906. For an account of the work, see the last page of vol. IV. of this Series. The Concordance will serve as a register of the *varietas lectionis* for the texts of the Vedic literature, and thus prove to be an auxiliary of the very first importance in the work of making new editions of the Vedic texts; and many subsidiary uses of Bloomfield's collections will suggest themselves to scholars.

IN PREPARATION

No promise of a definite time for the completion and appearance of any of the following works will under any circumstances be given; they are nevertheless in such a state of advancement that some public announcement concerning them may properly be made.

Buddha-ghosa's Way of Purity (*Visuddhi-magga*), a systematic treatise of Buddhist doctrine by Buddha-ghosa (about 400 A. D.): critically edited in the original Pāli by the late HENRY CLARKE WARREN, of Cambridge, Massachusetts.

The "Way of Purity," which has been for fifteen centuries one of the "books of power" in the East, is, as Childers says, "a truly great work, written in terse and lucid language, and showing a marvelous grasp of the subject." Mr Warren published an elaborate analysis of the entire treatise in the *Journal of the Pāli Text Society for 1891-93*, pages 76-164. His plan was to issue a scholarly edition of the Pāli text of the work, with full but well-sifted critical apparatus, a complete English translation, an index of names, and other useful appendices, and to trace back to their sources all the quotations which Buddha-ghosa constantly makes from the writings of his predecessors The text, it is hoped, may be published without too much further labor on the part of the editor of the Series

Mr. Warren died in January, 1899, in the forty-fifth year of his age. Accounts of his life and work may be found in the (New York) *Nation* for Jan. 12, 1899; in the *Harvard Graduates' Magazine* for March, 1899; in the *Journal of the Royal Asiatic Society* for April, 1899 (with a list of his writings); in the (Chicago) *Open Court* for June, 1899; or in the *Journal of the American Oriental Society*, vol. XX., second half

Buddha-ghosa's Way of Purity, a systematic treatise of Buddhist doctrine, translated into English from the original Pāli of H. C. Warren's edition, by the late HENRY CLARKE WARREN and CHARLES ROCKWELL LANMAN.

Mr. Warren had made a large part (about one third) of the translation. With this part as a

help and guide, the editor of the Series hopes to complete the version and to publish it as soon as is feasible. The text and translation will perhaps take three or four volumes.

The Pancha-tantra, according to the recension of the Jaina monk Pūrṇa-bhadra (about 1200 A. D.), critically edited in the original Sanskrit by Dr. Johannes Hertel, of the Royal Gymnasium of Doebeln in Saxony, and Dr. Richard Schmidt, of the University of Halle.

The basis of Doctor Schmidt's excellent version of the Pancha-tantra was a text prepared by him from several European manuscripts. In the meantime, Doctor Hertel has procured a very large amount of manuscript material from India, chiefly from Poona, has subjected the same to searching critical study, and is embodying his results, so far as they concern the actual readings, in a thorough revision of the printer's copy of the text. The other results of his labors have been published in several periodicals, especially the *Berichte der Kön. Sächsischen Gesellschaft der Wissenschaften* for April, 1902, and in recent volumes of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (lvi., lvii., lviii., lix.). The Çāradā-MS., numbered viii. 145 in the Catalogue of the Deccan College MSS. and containing the Tantra-ākhyāyika or Kashmirian recension of the Pancha-tantra, has proved to be of such great importance for the history of this branch of Sanskrit literature that Doctor Hertel has published it (*Abhandlungen* of the Saxon Society, vol. xxii., 1904), not as a definitive text-edition, but as part of a literary-historical investigation and as one of the essential preliminaries for the edition of Pūrṇa-bhadra's recension to be issued in the Harvard Series. It appears that the last-named recension is a fusion of the Tantra-ākhyāyika and the so-called Textus Simplicior of the Pancha-tantra.

The Pancha-tantra, translated into English from the original Sanskrit of the recension of Pūrṇa-bhadra, by Paul Elmer More, sometime Assistant in Sanskrit in Harvard University, now of the Editorial Staff of the *New York Evening Post*.

This version, prepared several years ago from Doctor Schmidt's manuscript copy by Mr. More, has yet to be so revised as to bring it into conformity with the meantime thoroughly revised text of Pūrṇa-bhadra's recension. Apart from the intrinsic interest and merit of the stories of which the Pancha-tantra consists, this translation makes an especial appeal to students of Indian antiquities, of folk-lore, and of the history of popular tales.

History of the Beast-fable of India, with especial reference to the Pancha-tantra and to the related literature of Southwestern Asia and of Medieval Europe, by Dr. Johannes Hertel of the Royal Gymnasium of Doebeln in Saxony.

Although this volume is primarily designed to be an introduction to Pūrṇa-bhadra's Pancha-tantra, its scope is nevertheless such that it may with propriety be entitled a History of the Beast-fable of India. The definitive arrangement of the material is not yet settled, but the general plan may be given under six headings:

I. Brief outline of the incidents of each story, together with a reference for each story to its precise place in the original Sanskrit text, the method of citation to be such that the same reference will apply with equal facility to either the text or the translation or the apparatus criticus or the commentary.

II. Tabular conspectus of strophes and stories contained in forms of the Pancha-tantra anterior to Pūrṇa-bhadra.

III. Apparatus criticus. 1. Account of the MSS. collated. 2. A piece of the text printed in several parallel forms side by side (Tantra-ākhyāyika, Simplicior, Ornatior) as a specimen, to illustrate the relative value of the several MSS. and Pūrṇa-bhadra's way of constructing his recension. 3. Readings of the MSS. Bh, bh, A, P, p, etc.

IV. Introduction to the text of Pūrṇa-bhadra. A. First part, extending to the death, in 1881, of Benfey. 1. Editions: Kosegarten's; Kielhorn-Bühler's; other Indian editions. 2. Translations: of Benfey, Lancereau, Pavolini, Fritze, Galanos. 3. Semitic recensions and their effluxes. 4. Benfey's results as contained in his *Pantschatantra* of 1859 and his Introduction to Bickell's Old Syriac *Kalilag und Damnag* of 1876. B. Second part, from the death of Benfey. 5. Bibliography of the various treatises. 6. History of the Sanskrit Pancha-tantra. Form, age, and name of the original Pancha-tantra. 7 The Brahmanical recensions of the work: Gunâdhya, Nepalese fragment, etc.; Tantra-âkhyâyika; Southern Pancha-tantra. 8. Jaina recensions: so-called Simplicior, its age, etc.; so-called Ornatior, author, age, etc.; Megha-vijaya; later recensions; mixed recensions. 9. Buddhist recension, Tantra-âkhyâna.

V. Notes to the several stories of Pūrṇa-bhadra's text. Parallels in the Jâtaka, etc. References to Benfey.

VI. Indices 1. Of names. 2. Of things. 3. Of verses. 4. Of meters.

The Çakuntalâ, a Hindu drama by Kâlidâsa: the Bengâlî recension critically edited in the original Sanskrit and Prâkriṭs by Richard Pischel, Professor of Sanskrit in the University of Berlin.

Thirty years ago Pischel made his first edition of this master-piece of the Hindu drama. Meantime he has published, as a very important part of the Bühler-Kielhorn *Grundriss der Indo-Arischen Philologie*, his elaborate *Grammatik der Prâkrit Sprachen*. In the way of experience and study, therefore, his equipment as an editor of this play is peculiarly complete. As for the externals of paper and print and binding, it is intended that this edition shall be got up in a manner to correspond with its scholarly character and with the intrinsic merit of the play; and it is to be sold at a very moderate price.

The Çakuntalâ, translated into English from the edition of Professor Pischel, with an exegetical and illustrative commentary, by Arthur William Ryder.

Whereas Dr Ryder's version of The Little Clay Cart (*vol ix. of this Series*) was primarily a literary one and aimed to avoid technicalities, his work upon the Çakuntalâ is primarily philological, and of it the technical commentary is an essential part. In this comment he hopes to include the most or all that is of substantive importance in the observations of his predecessors whether Occidental or Hindu; to treat the relation of the subject-matter of the play to the older forms thereof as seen in the Epos and the Jâtaka; to bring out the double meanings and the various other Hindu "embellishments" of the play; to note the parallelisms in poetic thought or diction or technique between the Çakuntalâ and the other works of Kâlidâsa and of the Indian literature; to illustrate the allusions to the mythology and antiquities of India by citations translated from the best native authorities; to show, throughout, the relation of this play as a work of art to the Hindu canons of dramaturgy, and at least to assemble the data for the solution of the important critical question whether the Çakuntalâ may not have served as the model play upon which the earlier of those canons were based.

The Commentary (Yoga-bhâshya) on Patañjali's aphorisms of the Yoga philosophy, translated from the original Sanskrit into English, with indices of quotations and of philosophical terms, by Dr. James Haughton Woods, Instructor in Philosophy in Harvard University.

Of the six great philosophical systems of India, we can hardly say that more than two, the Sânkhya and the Vedânta, have been made accessible to Occidental students by translations of authoritative Sanskrit works For Shankara's Comment on the aphorisms of the Vedânta system, we have Deussen's translation into German and Thibaut's into English. For the Sânkhya, we are indebted to the labors of Wilson and Garbe and Gangânâth Jhâ for versions of the Kârikâ and of the Tattva-kâumudî The Yoga system is confessedly next in importance; and the Yoga-bhâshya, ascribed to Vyâsa, is the best and most thorough exposition of its fun-

damental doctrines. It is also the oldest; Garbe refers it to the seventh century of our era, and the evidence adduced by Takakusu of Tokyo may prove it to be considerably earlier.

In the preparation of his translation, Dr. Woods has had the benefit of Deussen's criticism; and he has revised his work under the oversight of Gangādhara Shāstrin and of his pupils in Benares; and he has constantly consulted Vāchaspatimiçra's sub-comment on the Yoga-bhāshya, and, as occasion required, the Yoga-vārttika of Vijñāna-bhikshu and other works of more modern scholiasts. It is hoped that this work will throw light upon the early history of the Mahā-yāna school of Buddhism.

The Talavakāra or Jāiminīya Brāhmaṇa of the Sāma Veda: critically edited in the original Sanskrit, with a translation into English, by Hanns Oertel, Professor of Linguistics and Comparative Philology in Yale University.

In 1877, A. C. Burnell brought this Brāhmaṇa to the notice of European scholars. Soon after, he procured manuscripts, and turned them over to Professor Whitney. With the aid of pupils, Whitney made a transliterated copy of one, and himself collated the copy with the others. Since 1891, off and on, Oertel has been at work upon the restoration of the corrupt text of this Brāhmaṇa, and has published considerable parts of it in the *Journal of the American Oriental Society* (vol's xv., xvi., xviii., xix., xxiii., and xxvi.) and elsewhere. It is his intention to add to his translation systematic references to the parallel passages from the other Brāhmaṇas.

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This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. Extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures.

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