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ATHARVA-VEDA SAMHITĀ

Translated
With a Critical and Exegetical Commentary
by
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REVISED AND BROUGHT NEARER TO COMPLETION AND EDITED
by
CHARLES ROCKWELL LANMAN

FIRST HALF
Introduction. Books I to VII
Pages i-clxii and 1-470

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PARAGRAPHS IN LIEU OF A PREFACE
BY WHITNEY

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

When, in 1855-6, the text of the Atharva-Veda was published by Professor Roth and myself, it was styled a “first volume,” and a second volume, of notes, indexes, etc., was promised. The promise was made in good faith, and with every intention of prompt fulfilment; but circumstances have deferred the latter, even till now. The bulk of the work was to have fallen to Professor Roth, not only because the bulk of the work on the first volume had fallen to me, but also because his superior learning and ability pointed him out as the one to undertake it. It was his absorption in the great labor of the Petersburg Lexicon that for a long series of years kept his hands from the Atharva-Veda—except so far as his working up of its material, and definition of its vocabulary, was a help of the first order toward the understanding of it, a kind of fragmentary translation. He has also made important contributions of other kinds to its elucidation: most of all, by his incitement to inquiry after an Atharva-Veda in Cashmere, and the resulting discovery of the so-called Pāippalāda text, now well known to all Vedic scholars as one of the most important finds in Sanskrit literature of the last half-century, and of which
Paragraphs in lieu of a Preface by Whitney

the credit belongs in a peculiar manner to him. I have also done something in the same direction, by publishing in the Society's Journal in 1862 (Journal, vol. vii.) the Atharva-Veda Prātiṣākhya, text, translation, notes, etc.; and in 1881 [Journal, vol. xii.] the Index Verborum—which latter afforded me the opportunity to give the pada-readings complete, and to report in a general way the corrections made by us in the text at the time of its first issue. There may be mentioned also the index of pratikas, which was published by Weber in his Indische Studien, vol. iv., in 1857, from the slips written by me, although another (Professor Ludwig) had the tedious labor of preparing them for the press.

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

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

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

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

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

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

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

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

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

**Relation of this work to the "First volume" and to this Series.** — Of the implicit promise of that title-page, the present work is intended to complete the fulfilment. As most of the labor upon the first volume had fallen to Whitney, so most of the labor upon the projected "second" was to have been done by Roth. In fact, however, it turned out that Roth's very great services for the criticism and exegesis of this Veda took a different form, and are embodied on the one hand in his contributions to the St. Petersburg Lexicon, and consist on the other in his brilliant discovery of the Kashmirian recension of this Veda and his collation of the text thereof with that of the Vulgate. Nevertheless, as is clearly apparent (page xvii), Whitney thought and spoke of this work\(^1\) as a "Second volume of the Roth-Whitney edition of the Atharva-Veda," and called it "our volume" in writing to Roth (cf. p. lxxxvi); and letters exchanged between the two friends in 1894 discuss the question whether the "second volume" ought not to be published by the same house (F. Dümmler's) that issued the first in 1856. It would appear from Whitney's last letter to Roth (written April 10, 1894, shortly before his death), that he had determined to have the work published in the Harvard Series, and Roth's last letter to Whitney (dated April 23) expresses his great satisfaction at this arrangement. This plan had the cordial approval of my friend Henry Clarke Warren, and, while still in relatively fair health, he generously gave to the University the money to pay for the printing.

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

\(^{1}\) In a letter to the editor, dated March 28, 1881, speaking of Roth's preoccupation with Avestan studies, Whitney says: "I fear I shall yet be obliged to do AV. ii. alone, and think of setting quietly about it next year." Again, June 17, 1881, he writes: "I have begun work on vol. ii. of the AV., and am resolved to put it straight through."
General Scope of this Work

and eight of the Harvard Oriental Series.\(^1\) The volumes are substantially bound and properly lettered; the leaves are open at the front; and the top is cut without spoiling the margin. The purpose of the inexpensive gilt top is not for ornament, but rather to save the volumes from the injury by dirt and discoloration which is so common with ragged hand-cut tops. The work has been electrotyped, and will thus, it is hoped, be quite free from the blemishes occasioned by the displacement of letters, the breaking off of accents, and the like.

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

1. Excerpts from the Prātiṣṭhākyya;  
2. Excerpts from the Pada-pāṭha;  
3. Concordance of the AV. with other Samhītās;  
4. Excerpts from the ritual (Kāuḍikā);  
5. Excerpts from the Anukramaṇī;  
6. General introduction;  
7. Exegetical notes;  
8. Critical notes.

Of the above-mentioned promise, several items had meantime been more than abundantly fulfilled by Whitney. In 1862 he published the Prātiṣṭhākyya (item 1), text, translation, notes, indexes, etc. Of this treatise only excerpts had been promised. In 1881 followed the (unpromised) Index Verborum,\(^2\) in which was given a full report of the pāḍa-readings (item 2). The Table of Concordances between the several Vedic Saṁhitās (1852) and the Index of pratīkas of the Atharva-Veda (1857),—the first in large measure, the second in largest measure, the work of Whitney,—went far toward the accomplishment of the next item (item 3).

Pupils of the two editors, moreover, had had a share in its fulfilment. In 1878 Garbe gave us the Vātāna-Sūtra in text and translation; and that was followed in 1890 by Bloomfield's text of the Kāuḍikā-Sūtra. The inherent difficulties of the latter text and the excellence of Bloomfield's performance make us regret the more keenly that he did not give us a translation also. The material for report upon the ritual uses of the verses of this Veda (preparative for item 4) was thus at hand.

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

\(^2\) The published Index gives only the words and references. It is made from a much fuller manuscript Index, written by Whitney on 1721 quarto pages, which quotes the context in which the words appear, and which for the present is in my hands.
While making his London collations in 1853 (see below, p. lxxii), Whitney made also a transcript of the Major Anukramaṇī, and subsequently he added a collation of the Berlin ms. thereof (preparative for item 5). — In the course of his long labors upon Atharvan texts, Whitney had naturally made many observations suitable for a general introduction (item 6). Roth had sent him a considerable mass of exegetical notes (item 7). — Furthermore, during the decades in which Whitney had concerned himself with this and the related texts, he had noted in his Collation-Book, opposite each verse of the Atharvan Śāmhitā, the places in the other texts where that verse recurs, in identical or in similar form, in whole or in part; thus making a very extensive collection of concordances, with the Atharvan Śāmhitā as the point of departure, and providing himself with the means for reporting upon the variations of the parallel texts with far greater completeness than was possible by means of the Table and Index mentioned above under item 3.

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

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

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

There will, of course, be differences of opinion as to whether this [course of procedure] was well-advised — whether they [the editors] should not have contented themselves with giving just what the manuscripts gave them, keeping suggested alterations for their notes; and, yet more, as to the acceptableness of part of the alterations made, and the desirableness of others which might with equal reason have been made. . . . It is sought [in the Index] simply to call attention to all cases in which a published reading differs from that of the manuscripts, as well as to those comparatively infrequent ones where the manuscripts are at variance, and to furnish the means . . . for determining in any particular case what the manuscripts actually read.
Thus the eighth item of the promise also (as well as the second) was fulfilled by the Index. — Desirable as such critical notes may be in connection with the Index, a report of the variants of the European mss. of the Vulgate recension in the sequence of the text was none the less called for. The report is accordingly given in this work, and includes not only the mss. of Berlin, Paris, Oxford, and London, collated before publishing, but also those of Munich and Tübingen, collated twenty years after (see below, p. xliv, note 5, p. lxiv).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Added special introductions to the hymns of book xviii. and to some others.
— The relation of the constituent material of the four so-called "hymns"
of book xviii. to the Rig-Veda etc. is such that a clear synoptic statement of
the provenience of the different groups of verses or of single verses is in
the highest degree desirable; and I have therefore endeavored to give such
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a statement for each of them, grouping the verses into "Parts" according to their provenience or their ritual use or both. An analysis of the structure of the single hymn of book xvii. also seemed to me to be worth giving. Moreover, the peculiar contents of the hymn entitled "Homage to parts of the Atharva-Veda" (xix. 23) challenged me to try at least to identify its intended references; and although I have not succeeded entirely, I hope I have stated the questionable matters with clearness. I have ventured to disagree with the author's view of the general significance of hymn iii. 26 as expressed in the caption, and have given my reasons in a couple of paragraphs. The hymn for use with a pearl-shell amulet (iv. 10) and the hymn to the lunar asterisms (xix. 7) also gave occasion for additions which I hope may prove not unacceptable.

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

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

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

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

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

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

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

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

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

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

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

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

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

The biographical and related matter. — The First American Congress of Philologists devoted its session of Dec. 28, 1894 to the memory of Whitney. The Report of that session, entitled “The Whitney Memorial Meeting,” and edited by the editor of this work, was issued as the first half of volume xix. of the Journal of the American Oriental Society. The edition was of fifteen hundred copies, and was distributed to the members of the Oriental Society and of the American Philological Association and of the Modern Language Association of America, to the libraries enrolled on their lists, and to some other recipients. Besides the addresses of the occasion, the Report contains bibliographical notes concerning Whitney’s life and family, and a bibliography of his writings: but since, strictly speaking, it contains no biography of Whitney, I have thought it well to give in this volume (p. xliii) a brief sketch of his life; and in preparing it, I have made use, not only of the substance, but also, with some freedom, of the form of statement of the autobiography which Whitney published in 1885 (see p. lx). Moreover, since the people into whose hands this work will come are for the most part not the same as those who received the Report, it has been thought advisable to reprint therefrom the editor’s Memorial Address (p. xlvii) as a general estimate of Whitney’s character and services, and to give, for its intrinsic usefulness, a select list of his writings (p. lv), which is essentially the list prepared by Whitney for the “Yale Bibliographies” (List, 1893).

at last in time for correction. — At xix. 27. 7, I had added suryam as the Kashmirian reading for the Vulgate sūryam, simply because Roth’s Collation gave suryam; but on looking it up in the facsimile, last line of folio 136 a, I found, after the plates were made, that the birch-bark leaf really has sūryam and that the slip was Roth’s. — In regard to xix. 24. 6 b, the Fates seemed to have decreed that error should prevail. Here the manuscripts read vāśinām. This is reported in the foot-note of the Berlin edition as vāśinām (1st error). The editors intended to emend the ms. reading to vāśānām, which, however, is misprinted in the text as vāśānām (2d error). [The conjecture vāśānām, even if rightly printed, is admitted to be an unsuccessful one.] In the third line of his comment, Whitney wrote, “The vāśānām of our text ” etc. (3d error). This I corrected to vāśānām, and added, in a note near the end of the paragraph, that the conjecture was “Misprinted vāśānām.” My note about the misprint was rightly printed in the second proof; but in the foundry proof, by some mishap, it stood “ Misprinted vāśānām.” (4th error). The fourth error I hope to amend successfully in the plate.
General Significance of Whitney's Work

General significance of Whitney's work. — Its design, says Whitney (above, p. xix, Announcement), is "to put together as much as possible of the material that is to help toward the study and final comprehension of this Veda." Thus expressly did the author disavow any claim to finality for his work. As for the translation, on the one hand, the Announcement shows that he regarded it as wholly subordinate to his commentary; and I can give no better statement of the principles which have guided him in making it, than is found in the extracts from a critical essay by Whitney which I have reprinted (above, p. xix), and from which moreover we may infer that he fully recognized the purely provisional character of his translation. I am sorry that infelicities of expression in the translation, which are part and parcel of the author’s extreme literalness (see p. xciv) and do not really go below the surface of the work, are (as is said below, p. xcviii) the very things that are the most striking for the non-technical reader who examines the book casually.

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

Need of a systematic commentary on the Rig-Veda. — Finally, Whitney seems to me to have made it plain that a similar commentary is the indispensable preliminary for the final comprehension of the Rig-Veda. That commentary should be as much better and as much wider in its scope as it can be made by the next generation of scholars; for it will certainly not be the work of any one man alone. It is a multifarious work for which many elaborate preparations need yet to be made. Thus the parallel passages from the Rig-Veda and the other texts must be noted with completeness on the margin of the Rik Śāṁhitā opposite the pādas concerned; for this task Bloomfield's Vedic Concordance is likely to be the most important single instrument. Thus, again, Brāhmaṇa, Črāuta, Gṛhya, and other texts appurtenant to the Rig-Veda, together with Epic and later texts,
Editor's Preface

should all be systematically read by scholars familiar with Vedic themes and diction, and with an eye open to covert allusion and reference, and should be completely excerpted with the Rik Samhita in hand and with constant references made opposite the Rik verses to the ancillary or illustrative passages which bear upon them. It is idle folly to pretend that this last work would not be immensely facilitated by a large mass of translations of the more difficult texts, accurately made, and provided with all possible ingenious contrivances for finding out quickly the relations between the ancillary texts and the fundamental ones. Thus to have demonstrated the necessity for so far-reaching an undertaking, may prove to be not the least of Whitney's services to Vedic scholarship.

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

Acknowledgments.—I desire in the first place to make public acknowledgment of my gratitude to the late Henry Clarke Warren of Cambridge. He had been my pupil at Baltimore; and, through almost twenty years of intimate acquaintance and friendship, we had been associated in our Indian studies. To his enlightened appreciation of their value and potential usefulness is due the fact that these dignified volumes can now be issued; for during his lifetime he gave to Harvard University in sundry

1 Roth writes to Whitney, July 2, 1893: Ich begreife nicht, wie ein junger Mann, statt nach wertlosen Dingen zu greifen, nicht lieder sich an die Ubersetzung und Erklaring eines Stiickes aus TaittirIya Brhmana oder Maitrayan Samhita wagt; nicht um die minutiae des Rituals zu erforschen, sondern um den Stof, der zwischen diesen Dingen steckt, zugianglich zu machen und zu erluster. Auch in den Medizinhcblichen gab es viele Abschnitte, die verstanden und bekannt zu werden verdienten.
instalments the funds with which to pay for the printing of Whitney's commentary. Whitney was professor at Yale; the editor is an alumnus of Yale and a teacher at Harvard; and Warren was an alumnus of Harvard. That the two Universities should thus join hands is a matter which the friends of both may look upon with pleasure, and it furnishes the motif for the dedication of this work. But I am glad to say that learning, as well as money, was at Mr. Warren's command for the promotion of science. Before his death there was issued his collection of translations from the Pāli which forms the third volume of this Series and is entitled "Buddhism in Translations," a useful and much-used book. Moreover, he has left, in an advanced state of preparation for press, a carefully made edition and a partial translation of the Pāli text of Buddhaghosa's famous encyclopedic treatise of Buddhism entitled "The Way of Purity" or Visuddhi-Magga. It is with gladness and hope that I now address myself to the arduous and happy labor of carrying Mr. Warren's edition through the press.

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

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

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

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

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

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

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

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

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

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

Here stands his book, a mighty instrument,
Which those to come may use for large emprise.
Use it, O scholar, ere thy day be spent.
The learner dieth, Learning never dies.
Cranberry Isles, Maine,
Summer, 1904.
William Dwight Whitney
1827-1894
BRIEF SKETCH OF WHITNEY'S LIFE

BY THE EDITOR

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

Whitney made his preparation for college entirely in the free public schools of his native town, entered the Sophomore class of Williams College in 1842, and was graduated in 1845. He then spent three full years in service in the bank, under his father. Early in 1848 he took up the study of Sanskrit. In the spring of 1849 he left the bank; spent the summer as assistant in the Geological Survey of the Lake Superior region, and in the autumn went for a year to New Haven, to continue his Sanskrit studies under Professor Edward E. Salisbury and in company with James Hadley, and to prepare for a visit to Germany, already planned. On May 22, 1850, he was elected a corporate member of the American Oriental Society. He sailed (for Bremen) September 20, 1850. The next three winters were passed by him in Berlin and the summers of 1851 and 1852 in Tubingen, chiefly under the instruction of Professors xliii
Albrecht Weber\(^1\) and Rudolph Roth respectively, but also of Professor Lepsius and others. Already during his first summer with Roth, the edition of the Atharva-Veda was planned.\(^2\) In October, 1851, he began copying the Berlin manuscripts of the text, and finished that work in March, 1852. Leaving Berlin\(^3\) in March, 1853, he stayed seven weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned to America, arriving in Boston August 5.

Before quitting Germany, he received an invitation to return to Yale College as Professor of Sanskrit, but not until August, 1854, did he go there to remain. His election was dated May 10, 1854, so that his term of service exceeded forty years. The events of such a life as his are, so far as they concern the outside world, little else than the succession of classes instructed and of literary labors brought to a conclusion. It may be noted, however, that very soon after their marriage, Mr. and Mrs. Whitney went, partly for health and partly for study,\(^4\) to spend somewhat less than a year in France and Italy (November, 1856 to July, 1857), passing several months at Rome. In 1873 he took part in the summer campaign of the Hayden exploring expedition in Colorado, passing two full months on horseback and under canvas, coursing over regions which in good part had been till then untrodden by the feet of white men, and seeing Nature in her naked grandeur—mounting some nine times up to or beyond the altitude of 14,000 feet. In the summer of 1875 Mr. Whitney visited England and Germany,\(^5\) mainly for the collection of further

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\(^1\) In a letter to Salisbury from Weber (see JAOS. ili. 215), dated Berlin, March 29, 1851, Weber writes: "I have already had the pleasure of instructing two of your countrymen in Sanskrit, Mr. Wales and Mr. Whitney. Mr. Whitney certainly entitles us to great hopes, as he combines earnestness and diligence with a sound and critical judgment. I hope to induce him to undertake an edition of the Taittirīya-Āranyaka, one of the most interesting Vedic Scriptures." Whitney's fellow-student was Dr. Henry Ware Wales (Harvard, 1838), who had already, nearly two years before, by a will dated April 24, 1849, provided for the endowment of the Wales Professorship of Sanskrit in Harvard University, which was established in due course January 26, 1903, and to which the editor of these volumes was elected March 23, 1903.

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

\(^3\) The date given on p. 1 is not quite correct: see p. cxviii.


\(^5\) In particular, Munich and Tübingen (cf. JAOS. x., p. cxviii, = PAOS. for Nov. 1875). At that time, the editor of these volumes was residing at Tübingen as a pupil of Roth and as one of the little group to which belonged Garbe, Geldner, Kaegi, and Lindner. Whitney's arrival (July 6) was a great event and was hailed with delight. It may be added that it was the privilege of Whitney and myself to take part in the memorable feast given at Jena by Böhtlingk on his sixtieth birthday, June 11, 1875, in celebration of the completion of the great Sanskrit Lexicon.
Brief Sketch of Whitney's Life

material for the Atharva-Veda. In 1878 he went to Europe with his wife and daughters, to write out his Sanskrit Grammar and carry it through the press, and spent there fifteen months, chiefly at Berlin and Gotha.

Of Whitney's scientific writings, the most important ones (since they are scattered among many other bibliographical items: pages lvi to lxi) may here be briefly enumerated in several groups of related works.

— 1. The edition of the Atharva-Veda; the Alphabetisches Verzeichniss der Versanfänge der Atharva-Samhitā; the Atharva-Veda Prātiçākhya; the Index Verborum; to which must now be added the two present volumes of critical commentary and translation. In the same general category belongs his Taîttrīya Prātiçākhya. As a part of the fruit of his Sanskrit studies must be mentioned also the Sūrya-Siddhānta; and, finally, his Sanskrit Grammar, with its Supplement, The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language. — 2. His chief contributions to general linguistics are comprised in his Language and the Study of Language and in the two series of Oriental and Linguistic Studies and in his Life and Growth of Language. Here may be mentioned his article on "Language" in Johnson's Cyclopædia (vol. ii., 1876) and that on "Philology" in the Encyclopædia Britannica (vol. xviii., 1885). — 3. His principal text-books are his German Grammars (a larger and a smaller) and Reader and Dictionary, his Essentials of English Grammar, and his French Grammar. Important as an influence upon the conservation and growth of the English language is his part in the making of The Century Dictionary (see p. xxxviii).

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

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

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

On the 27th of August, 1856, Mr. Whitney married Miss Elizabeth Wooster Baldwin, daughter of Roger Sherman and Emily (Perkins) Baldwin of New Haven. Mr. Baldwin, a lawyer of the highest rank, had been Governor of Connecticut and Senator in Congress, and inherited his name from his grandfather, Roger Sherman, a signer of the Declaration of Independence, and one of the committee charged with drawing it up. Miss Baldwin was a great-great-granddaughter of Thomas Clap, President of Yale from 1740 to 1766. Mr. and Mrs. Whitney had six children, three sons and three daughters. The daughters, Marian Parker and Emily Henrietta and Margaret Dwight, with their mother, survive their father; as does also one son, Edward Baldwin, a lawyer of New York City, Assistant Attorney-General of the United States from 1893 to 1897. He married Josepha, daughter of Simon Newcomb, the astronomer, and one of their children, born August 26, 1899, bears the name of his grandfather, William Dwight Whitney.
MEMORIAL ADDRESS

Delivered by the Editor at the First American Congress of Philologists, Whitney Memorial Meeting, December, 1894

AN. ESTIMATE OF WHITNEY’S CHARACTER AND SERVICES

LADIES AND GENTLEMEN,—There are some among us who can remember the time when “a certain condescension in foreigners” easily gave us pain. There was little achievement behind us as a people to awaken us to national self-consciousness and to a realizing sense of our own great possibilities. Time is changing all that. The men have come, and some, alas! are already gone, of whose achievements we may well be proud wherever we are. In the battles for the conquests of truth there are no distinctions of race. It needs no international congress to tell us that we belong to one great army. But to-night—as the very titles of these gathered societies show—Science has marshalled us, her fifties and her hundreds, as Americans. We look for the centurion, for the captain of the fifties; and he is no more! And we call, as did David, lamenting for Abner, “Know ye not that there is a prince and a great man fallen this day in Israel,” yea, and like Jonathan, “in the midst of the battle?”

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

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

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

1 Most notable among them is the one by Professor Thomas Day Seymour of Yale, in the “American Journal of Philology,” vol. 15.

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

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

Whitney was a mere boy of fifteen when he entered Williams College as a sophomore. Three years later (in 1845) he had easily outstripped all his classmates and graduated with the highest honors; and with all that, he found ample time to range the wooded hills of Berkshire, collecting birds, which he himself set up for the Natural History Society. The next three or four years were spent by him as clerk in the Northampton Bank, with accounts for his work, German and Swedish for his studies, ornithology and botany for his recreations, and music for his delight,— unless one should rather say that all was his delight. These oft-mentioned studies in natural history I should not linger over, save that their deep significance has hardly been adverted upon in public. They mean that, even at this early age, Whitney showed the stuff which distinguishes the genuine man of science from the jobbers and peddlers of learning. They mean that, with him, the gift of independent and accurate observation was inborn, and that the habit of unprejudiced reflection upon what he himself saw was easily acquired.

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

There is in possession of Professor Whitney of Harvard a well-worn volume of his father's called the Family Fact-book. It is, I am sure, no breach of confidence if I say, in passing, that this book, with its varied entries in all varied moods and by divers gifted hands, is the reflex of a most remarkable family life and feeling. In it, among many other things, are brief autobiographic annals of the early life of William Whitney, and in its proper place the following simple entry: "In the winter of 1848-49 commenced the study of Sanskrit, encouraged to it by Rev. George E. Day. In June, 1849, went out with Josiah to Lake Superior as 'assistant sub-agent' on the Geological
An Estimate of Whitney's Character and Services

Survey." To William Whitney were intrusted the botany, the barometrical observations, and the accounts. And although the ornithology was not formally intrusted to him, there is abundant evidence that he was habitually on the look-out for the birds, with keen eye and with attentive ear. He must, already, in the spring, have made substantial progress by himself in Sanskrit; for his article (almost the first that he published) entitled "On the Sanskrit Language," a translation and abridgment of von Bohlen, appeared in the August number of the "Bibliotheca Sacra" for 1849, and must therefore have been finished before he left home. With him, accordingly, he took his brother's copy of Bopp.

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

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

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

We have come to the transition period of Whitney's life. He is still a pupil, but already also an incipient master. "1850, Sept. 20. Sailed for Germany in the steamer
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Washington. Spent three winters in Berlin, studying especially with Dr. Weber, and two summers in Tübingen, Württemberg, with Professor Roth.” Thus runs the entry in the Fact-book. A few lines later we read: “Leaving Berlin in April, 1853, stayed six weeks in Paris, three in Oxford, and seven in London (collating Sanskrit manuscripts), and then returned in the steamer Niagara, arriving in Boston Aug. 5.” Such is the modest record that covers the three momentous years of the beginning of a splendid scientific career. For in this brief space he had not only laid broad and deep foundations, by studies in Persian, Arabic, Egyptian, and Coptic, but had also done a large part of the preliminary work for the edition of the Atharva-Veda, —as witness the volumes on the table before you, which contain his Berlin copy of that Veda and his Paris, Oxford, and London collations.

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

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

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

The first meeting at which Mr. Whitney was present was held October 26, 1853. More than thirty-three years passed, and he wrote from the sick-room: “It is the first time in thirty-two years that I have been absent from a meeting of the American Oriental Society, except when out of the country.” His first communication to the Society was read by Mr. Salisbury, October 13, 1852; and his last, in March, 1894, at the last meeting before his death. Of the seven volumes, vi.–xii., of the Society’s Journal, more than half of the contents are from his pen, to say nothing of his numerous and important papers in the Proceedings. In 1857, the most onerous office of the Society, that of
Corresponding Secretary, which from the beginning carried with it the duty of editing the publications, was devolved upon him; and he bore its burdens for twenty-seven years. Add to this eighteen years as Librarian and six as President, and we have an aggregate of fifty-one years of official service. The American Philological Association, too, is under deep obligation to Whitney. He was one of its founders, and, very fittingly, its first president. For many years he was one of the most constant attendants at its meetings, a valued counsellor, and one of its most faithful helpers and contributors.

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

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

The rehearsal of the titles of Mr. Whitney's books and treatises would give to this address too much the character of a bibliographical essay; and, besides, it would merely tend to impress hearers who are accustomed to count volumes rather than to weigh them. His distinguishing qualities, as reflected in his work, are everywhere so palpable that it is not hard to describe them. Perhaps the most striking and pervading one is that which Professor Lounsbury calls his "thorough intellectual sanity." In reading his arguments, whether constructive or critical, one can hardly help exclaiming, How near to first principles are the criteria of the most advanced theories and high-stepping deliverances! With him, the impulse to prick the bubble of windy hypothesis upon the diamond-needle (as the Hindus call it) of hard common-sense was often irresistible, and sometimes irresistibly funny. Witness this passage from his boyish journal: "On entering the river [the St. Mary's], we found ourselves in an archipelago of small islands, which stretches from the Sault down to the foot of the Georgian Bay. — says [that] — actually visited thirty-six thousand such islands, . . . which in my opinion is a whopper. To have done it, he must have stopped upon ten a day, every day for ten years." This may seem trivial. In fact, it is typical. It is in essence the same kind of treatment that he gave in later life to any loose statement or extravagant theory, although printed in the most dignified journal and propounded by the most redoubtable authority.

Breadth and thoroughness are ever at war with each other in men, for that men are finite. The gift of both in large measure and at once,—this marks the man of genius. That the gift was Whitney's is clear to any one who considers the versatility of his mind, the variousness of his work, and the quality of his results. As professor of Sanskrit, technical work in grammar, lexicography, text-criticism, and the like, lay nearest to him; but with all this, he still found strength to illuminate by his insight many questions of general linguistic theory, the origin of language, phonetics, the difficult subject of Hindu astronomy and the question of its derivation, the method and
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technique of translation, the science of religion, mythology, linguistic ethnology, alphabetics, and paleography, and much else. Astonishing is the combination of technical knowledge in widely diverse fields which appears in his elaborately annotated translation of the famous Sanskrit astronomical treatise called Sūryasiddhānta, and which, again, he brought to bear upon his criticisms of earlier and later attempts to determine the age of the Veda by its references to solar eclipses, and by its alleged implications respecting the place of the equinoctial colures.

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

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

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

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

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

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

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

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

I venture to quote in part the words and in part the substance of a recent letter from one of his old pupils. There is no one, said this pupil, whose privilege it was to know him more intimately, who could not speak of the deep tenderness underlying his ordinary reserve, of his profound sympathy with difficulty and misfortune, and of his ever-steadfast loyalties. Of the last a touching illustration is found in his remembrance of the Schaal family, in whose house auf dem Graben he lodged during his Tübingen summers of 1831 and 1832. Nearly forty years later he wrote to this pupil, then in Tübingen, asking him to seek out the Schaals, and to be the bearer of kindly messages to them. Fräulein Schaal spoke of the delight her mother and herself had felt at the messages sent them by the professor who had become so celebrated, but who had not forgotten them, and showed the visitor Professor Whitney’s room, all unchanged, a typical
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Studentenzimmer; in the middle, a long plain table, and by it an uncushioned arm-chair. That, said she, was Professor Whitney's chair, and in it he used to sit for hours at that table, almost without moving. When he moved the chair more than a little, I knew that it was time for me to take him his mug of beer, and perchance a bit of bread. And, as a very small girl then, I wondered at the table, which was covered with little bits of paper, which he had arranged in a certain order, and was very particular that no one should disturb. The only adornment which he had in the room was an American flag draped over the mirror; and on the Fourth of July he said he would work an hour less than usual, as it was the anniversary of American independence. The flag was the symbol of a true passion; and in his toils for truth he felt that he was working, first for the welfare, and second for the glory of his country. And as for the latter, how many an American student in Germany has been proud of the generous recognition of Whitney's success! Years ago, continues the letter, I was exchanging a few words with a famous Orientalist. The Herr Professor kindly asked me from what part of America I came. New Jersey, I told him, and his face grew very blank. I know Connecticut, he said. And he knew Connecticut, as did his colleagues, largely because he knew Whitney. So much for the letter of a loving and beloved pupil.

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

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

He counted not himself to have attained,
This doughty toiler on the paths of truth;
And scorned not them who lower heights had reached.
An Estimate of Whitney's Character and Services

As was his attitude toward things sacred, so also was it toward those who went before him in science. He did not speak sneeringly of what they, with lesser light, had achieved. And to him Aristotle was none the less a giant because some dwarf on a giant's shoulders can see farther than the giant himself.

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

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

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

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

QVI-AVTEM-DOCTI-VERINT
FVLGEBVNT-QVASI-SPLENDOR-FIRMAMENTI
ET-QVI-AD-IVSTITIAM-ERVDIVNT-MVLTOS
QVASI-STELLAE-IN-PERPETVAS-AETERNITATES

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

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

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

1849 On the grammatical structure of the Sanskrit. (Translated and abridged from von Bohlen.) Bibliotheca Sacra, vi. 471-486.
1853 On the main results of the later Vedic researches in Germany. JAOS. iii. 289-328. Reprinted in Studies, i.
1854 On the history of the Vedic texts. Ibid., iv. 245-261.
1855 Bopp's Comparative accentuation of the Greek and Sanskrit languages. Ibid., v. 195-218.

On the Avesta, or the sacred scriptures of the Zoroastrian religion. Ibid., v. 337-383.
Reprinted in Studies, i.
1856 Contributions from the Atharva-Veda to the theory of Sanskrit verbal accent. Ibid., v. 385-419. Translated into German in Kuhn and Schleicher's Beiträge zur vergl. Sprachforschung, i. 187-222.
1857 Alphabetisches Verzeichniss der Versanfänge der Atharva-Saṁhitā. Ind. Stud., iv. 9-64.
1858 The British in India. New Englander, xvi. 100-141. Reprinted in Studies, ii.
1859 China and the Chinese. Ibid., xvii. 111-143. Reprinted in Studies, ii.

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


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


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


The value of linguistic science to ethnology. *New Englander*, xxv. 30-52.

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


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

1870 A German Reader, in prose and verse, with notes and vocabulary. New York, 12°, x + 522 pp.


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


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

Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.  *Trans. APA.* for 1871, pp. 35-64.  Reprinted in *Studies,* i.

1873  Oriental and Linguistic Studies: the Veda; the Avesta; the Science of Language.

New York, 12°, ix + 417 pp.  [First series.]


Intercollegiate emulation.  *Nation,* No. 399, Feb. 20.


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

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

1875  The Life and Growth of Language: an outline of linguistic science.  (International Scientific Series, vol. 16.)  New York, 12°, ix + 326 pp.  Translated into German by Prof. A. Leskien, 1876, 12°, xv + 350 pp., Leipzig (Brockhaus); — into French, 1876, 8°, vii + 264 pp., Paris (Bailliére); into Italian by Prof. F. d'Ovidio, 1876, 8°, xxi + 389 pp., Milan (Dumolard); — into Netherlandish by G. Velderman, 1879, 8°, vi + 274 pp., Arnhem (Quint); — into Swedish by G. Stjernström, 1880, 12°, viii + 320 pp., Stockholm (Björck).

*Φάνος or θέλει — natural or conventional?*  *Trans. APA.* for 1874, pp. 95-116.


On De Rouge's derivation of the Phenician alphabet from the Egyptian characters.  *Ibid.,* pp. cxxxi-cxxxii (for Nov.).

The system of the Sanskrit verb. *Proc. APA.*, pp. 6–8, in *Trans. for 1876*.

On the current explanation of the middle endings in the Indo-European verb. *JAOS.*
x., pp. cxlii–cxlvi = *Proc. for May*.


1879 A Sanskrit Grammar, including both the classical language and the older dialects, of
Veda and Brāhmaṇa. Leipzig (Breitkopf u. Härtel), 8°, xxiv + 486 pp. Second ed.,
revised and extended, *ibid.*, 1879. Third ed., *ibid.*, 1896. Translated
into German by Prof. H. Zimmer, *ibid.*, 1879, 8°, xxviii + 520 pp.

1880 Collation of a second manuscript of the Atharva-Veda Prātiṣṭākhyā. *JAOS.* x. 156–171.
Logical consistency in views of language. *AJP.* i. 327–343.
Müller’s Sacred Books of the East. *Independent*, Nov. 11.
Sayce on the Science of Language. *Nation*, No. 774, Apr. 29.

What is articulation? *AJP.* ii. 345–350.

Further words as to surds and sonants, and the law of economy as a phonetic force.
*Proc. APA.*, pp. 12–18, in *Trans. for 1882*.


The study of Hindi grammar and the study of Sanskrit. *AJP.* v. 279–297.

1885 On combination and adaptation as illustrated by the exchanges of primary and secondary
The roots, verb-forms, and primary derivatives of the Sanskrit language. A supplement
Translated into German by Prof. H. Zimmer, *ibid.*, 1885, 8°, xx + 252 pp.
The *ātś- and *ātś-aorists (6th and 7th aorist forms) in Sanskrit. *AJP.* vi. 275–284.
Numerical results from indexes of Sanskrit tense- and conjugation-stems. *JAOS.* xiii.,

*For the Years 1871–1885* lix
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1885 On Professor Ludwig’s views respecting total eclipses of the sun as noticed in the Rig-Veda. *Ibid.* xiii., pp. lxi-lxvi (for Oct.).


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


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


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


1890 Böhtlingk’s Upanishads. *AJP.* xi. 401-439.


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


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


On the narrative use of imperfect and perfect in the Bṛāhmaṇas. *Trans. APA.* for 1892, pp. 5-34.


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

The native commentary to the Atharva-Veda. *Festgruss an Roté* (Stuttgart, Kohlhammer), pp. 89-96.


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


[Posthumously published.]

GENERAL INTRODUCTION, PART I.

BY THE EDITOR

General Premises

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


Of these sources, nine concern the Atharva-Veda, and the tenth concerns the parallel texts. Of the nine concerning the Atharva-Veda, eight concern the Vulgate or Çāunakan recension, and the ninth concerns the Kashmirian or Pāippalāda recension. Of the eight concerning the Vulgate, the first four concern both the samhitā- and the pada-pāthas,¹ and the second four concern the ancillary texts.

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

Scope of the reports of variant readings. — By “variant readings” are here meant departures from the printed Berlin text.² Absence of report means

¹ Doubtless the pada-pātha also is an ancillary text, and these headings are therefore not quite logical; but they will serve.
² Here it is to be noted that, by reason of breakage of type, the last part of the “run” (as the printers say) is not always like the first; in other words, that not every copy of the Berlin edition is like every other (cf. note to i. 18, 4).
in general that the mss. present no true variants, albeit Whitney does not rehearse every stupid blunder of every ignorant scribe. There is of course no clear line to be drawn between such blunders and true variants; and in this matter we must to a certain degree trust the discrimination of the learned editors.

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

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

1. Readings of European Mss. of the Vulgate Recension

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

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1 Thus in the note to iii. 7. 2, “a couple of SPP’s mss.” means two men, not books. Cf. notes to xix. 32. 8; 33. 1.

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

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

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

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

3. Readings of Indian Oral Reciters of the Vulgate

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

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

1 At iv. 26.5, SPP. reports 8 out of 13 saṁhitā authorities, Sm. and V. being given on both sides, and of course wrongly on one or the other.
unknown, and, as the ms.-distinction between \( \text{ḥya} \) and \( \text{ḥpa} \) in such a case is worthless, the instance is a typical one to show the value of the reciters' reading: see W's note to vi. 127. 1. The case is somewhat similar at iii. 12. 3, \( \text{āṣyand̄} \), as against \( \text{āṣpand̄} \) (see the note and my addition); so also at viii. 6. 17, \( \text{spand̄and̄} \), as against \( \text{syand̄and̄} \), where, although only V. is cited, his testimony is abundantly confirmed by the sense (see note). At xix. 66. 1 (see note), as between those mss. which give \( \text{pāhi} \) and the Vādikas K. and V., who recited \( \text{yāhi} \), there can be no question that we ought to follow the latter, although SPP. strangely rejects their evidence. Cf. the notes on \( \text{çāyaya} \), at iv. 18. 4, and \( \text{samuspalā} \), at vi. 139. 3. One of the clearest errors of visual or graphical origin is "Sāyaṇa's" \( \text{idam} \), at vi. 37. 2, for \( \text{hrdad} \) or \( \text{hrd̄am} \) of the authorities, including K. and V. (cf. W's and SPP's notes). If this comm. was the real Sāyaṇa, the blunder does him no credit. At viii. 2. 1, \( \text{çuṣṭi} \) is established (as against \( \text{çruṣṭi} \)) by the testimony of all the reciters; although the case is less clear at iii. 17. 2 and 30. 7 (see the notes). Upon their testimony, at x. 7. 16 (see notes), we ought to accept as the true Atharvan reading, \( \text{prāyasds} \), albeit \( \text{āṇa} \), \( \text{λεγόμενον} \) and of questionable meaning.

4. Readings of the Hindu Commentator

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

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

1 Thus at xix. 20. 4 b, \( \text{vārmākhar vārma śūryaḥ} \), the comm. reads \( \text{agnir} \) for \( \text{ahar} \), and is supported therein by AČS. and \( \text{Āp} \).
stuvánnemí (that is stuvám ení: cf. Festgruss, p. 90–91) an untranslatable stuvan nemí: here, it is true, one of the wildest blunders of the pada-kāra was before him; but even a modicum of insight should have kept him out of that pitfall. Again, he seems never to have observed that past passive participles with a preposition accent the preposition (cf. Grammar, § 1085 a), and accordingly takes saúvētas at xviii. 3. 30 as if it were sāuvētas. Despite accent and pada-kāra, he takes rajasā, p. -sāh, at xi. 2. 25, as instr. of rājas! And so on.

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

Was the commentator of the Atharva-Veda identical with the Sāyaṇa of the Rig-Veda?—I suggest that it might prove to be an interesting and by no means fruitless task to institute a systematic and critical comparison of the Mādhaviya-vedārtha-prakāśa (or RV. bhāṣya) with the bhāṣya on the AV., with special reference to the treatment of the accent in the two works, and to the bearings of these comparisons upon the question of the identity of the Sāyaṇa of the RV. with the "Sāyaṇa" of the AV. The latter 1 does indeed sometimes heed his accents; but the occasions on which he takes notice of them expressly are of utmost rarity (see W's note to xix. 13. 9 and mine to verse 4).

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

1 A remark in his comment on ii. 4. 1 (Bombay ed., i. 210\(^{29}\)), to the effect that the jañgida is a kind of tree familiarly known in Benares, suggests the surmise that his bhāṣya may have been written in that city.
5. Readings of the Pada-pātha

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

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

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

¹ The pada-text of book xix., which swarms with blunders (cf. p. 895, end, 896, top), is clearly very different both in character and origin from the pada-text of books i–xviii.
² If Whitney is right in supposing that vi. 1. 3 is a spoiled gāyatrī the first pada of which ends with savitā, then I believe that the accentlessness of dāvapit is to be regarded as pointing to a false resolution and that the pada-text should be amended to boddāvapit; but cf. vii. 73. 7 c and Cākalya’s resolution of its RV. parallel.
³ In some of these cases, the rationale of the error is discernible: cf. the notes, especially the note to xiii. 3. 17.
Various combinations.— The combination of e or o (final or initial) with other vowels gives rise to errors. Thus at viii. 2. 21 ed = i. 35. 4 ed, tēnu (= te ānu) is resolved by the pada-kāra as tē ānu, and the comm. follows him in both instances. In matters concerning the combination of accents he is especially weak, as when he resolves saptāsāyāni into saptā āsyāni at iv. 39. 10 (see note). The errors in question are of considerable range, from the venial one of not recognizing, at xiv. 1. 56, that ānvartīṣye means ānu: vartīṣye, to the quite inexcusable ones of telling us that yā stands for yāḥ in the verse x. 10. 32, yā evāṁ vidūṣe daddā, tē etc., or that māyā stands for māyāḥ as subject of jajñē in viii. 9. 5. Perhaps his tāt: yāṃ: eti (iv. 19. 6) and stūvāṃ: nemi (iv. 28. 3), already noticed (p. lxvii) in another connection, may be deemed to bear the palm. Beside the former we may put his resolution² of sōmātvām (= sōmā tvām), at iv. 10. 6, into sōmā: tvām.

6. The Prātiṣākhya and its Commentary

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

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

¹ Cf. the confusion between pāṭu vyahās and pāṭu vyahās at xix. 27. 1, Bombay ed.
² Cf. note to xix. 50. 1, where nirojyātēna tānu drupādi jahi, doubtless meaning nir jahi and ā stenāṃ drupādi jahi, is resolved as niḥ : jahyāḥ : tēna.
6. The Prātiçākhya and its Commentary

book: see p. 896, line 6. In matters of detail also, the treatise or its comment is sometimes of critical value: thus the non-inclusion of idas pade among the examples of the comment on APr. ii. 72 (see note) arouses the suspicion that vi. 63. 4 (see note) was not contained in the commentator's AV. text.

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

7. The Anukramaṇis: "Old" and "Major"

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

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

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

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

Manuscripts of the Brhatsarvanukramaṇī. — Whitney made his transcript from the Polier ms. in the British Museum which is now numbered 548 by Bendall in his Catalogue of the Sanskrit mss. in the British Museum of 1902. The ms. forms part of Polier’s second volume described below, p. cxiii, under Codex I; and it is the one from which was made the ms. transcribed for Col. Martin and numbered 235 by Eggeling (see again p. cxiii). Whitney afterwards, presumably in 1875, collated his London transcript with the Berlin ms. described by Weber, Verzeichnis, vol. ii., p. 79, No. 1487, and added the Berlin readings in violet ink. The
Berlin ms. bears the copied date samvat 1767 (A.D. 1711); it is characterized by Weber, *Ind. Stud.* xvii. 178, as "pretty incorrect"; but my impression is that it is better than the ms. of the British Museum.

**Text-critical value of the Anukramaṇīs.** — The most important ancillary treatise that an editor needs to use in establishing the text of the *saṁhitā* is the Prātiṣākhya; but the Anukramaṇīs are also of some importance, especially for the settlement of questions concerning the subdivisions of the text (cf., for example, pages 611, 628: or note to iv. 11.7), as has been practically shown by S. P. Pandit in his edition, and in his Critical Notice, pages 16–24. — The pronouncements of the Anukramaṇīs concerning the verse-norms of the earlier books (see p. cxlvii) are also of value in discussing general questions as to the structure of the *saṁhitā*. In particular questions, also, the statements of the Major Anukr. are sometimes of critical weight. Thus iii. 29, as it stands in our text, is a hymn of 8 verses; but our treatise expressly calls it a *sadṛca*, thus supporting most acceptably the critical reduction (already sufficiently certain: see note to vs. 7) of the hymn to one of 6 verses, the norm of the book. — Here and there are indications that suggest the surmise that the order of verses (cf. p. 739) or the extent of a hymn (cf. p. 768), as contemplated by the Anukr., may be different from that of our text. — Its statements as to the "deity" of a given hymn are sometimes worth considering in determining the general drift of that hymn; and its dicta regarding the "seers" of the hymns are of interest in certain aspects which are briefly noticed below, pp. 1038 ff. — Then too, the manuscripts of the Anukr. may sometimes be taken as testimony for the readings of the cited *pratikas* (cf. note to iv. 3. 3). And it happens even that the authority of the Major Anukr. may be pressed into service at x. 5. 49 (see the notes) to determine which pair of verses (whether viii. 3. 12–13 or vii. 61. 1–2) is meant by the *yād agna iti dvē* of the mss. (see below, p. cxx: and cf. the case at xix. 37. 4).

**The author of the Major Anukramaṇī as a critic of meters.** — The author shows no sense for rhythm. His equipment as a critic of meters hardly goes beyond the rudimentary capacity for counting syllables. Thus he calls ii. 12. 2 *jagati*; but although pāda has 12 syllables, its cadence has no *jagati* character whatever. To illustrate the woodenness of his methods, we may take ii. 13. 1: this he evidently scans as 11 + 11: 10 + 12 = 44, and accordingly makes it a simple *triṣṭubh*, as if the "extra" syllable in 4 could offset the deficiency in 4! For the spoiled e of the Vulgate, the Ppp. reading *pibann amṛtam* (which is supported by MS.) suggests the remedy, and if we accept that as the true Atharvan form of the verse, it is then an example of the mingling (common in one and the same verse) of acatalectic *jagati* pādas with catalectic forms thereof. So far, indeed,
is he from discerning matters of this sort, that his terminology is quite lacking in words adequate for their expression.\footnote{For the reader's convenience it may be noted that verses deficient by one or two syllables, respectively, are called by him \textit{nicēt} and \textit{virāj}; and that verses redundant by one or two are called \textit{bhurīj} and \textit{svarāj}.}

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

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

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

\section{8. The Kāuḍīka-Sūtra and the Vāiṭāna-Sūtra}

\textbf{The work of Garbe and Bloomfield and Caland.} — As elsewhere mentioned (p. xxv), the Vāiṭāna has been published in text and translation by Garbe, and the text of the Kāuḍīka (in 1890) by Bloomfield. Since 1890, a good deal of further critical work upon the Kāuḍīka has been done by...
Bloomfield\(^1\) and by Caland.\(^2\) — The value of these Sūtras is primarily as a help to the understanding of the ritual setting and general purpose of a given hymn, and so, mediate, to its exegesis. From that aspect they will be discussed below (p. lxxvi). Meantime a few words may be said about their value for the criticism of the structure of the Saṃhitā.

**Bearing of the ritual Sūtras upon the criticism of the structure and text of the Saṃhitā.** — Bloomfield himself discusses this matter in the introduction to his edition of Kāuḍika, p. xli. He there points out instances in which briefer independent hymns have been fused into one longer composite hymn by the redactors of the Saṃhitā, and shows that the Sūtras recognize the composite character of the whole by prescribing the employment of the component parts separately. Thus (as is pointed out also by Whitney), iv. 38 is made up of two independent parts, a gambling-charm (verses 1–4) and a cattle-charm (verses 5–7). The Sūtra prescribes them separately for these wholly different uses, the former with other gambling-charms; and to the latter it gives a special name. Bloomfield’s next illustrations, which concern vii. 74 and 76, have in the meantime given rise to the critical question whether vii. 74. 1–2 and 76. 1–2 did not form one hymn for Keçava.\(^3\)

The mss. of the Sūtras may sometimes be taken as testimony for the readings of the cited prātikas. The like was said (p. lxxiii) of the mss. of the Anukramaṇīs. The mss. of the Kāuḍika (cf. Bloomfield’s Introduction, p. xxxix) are wont to agree with those of the Vulgate, even in obvious blunders.

**Grouping of mantra-material in Sūtra and in Saṃhitā compared.** — Many instances might be adduced from the Kāuḍika which may well have a direct bearing upon our judgment concerning the unitary character of hymns that appear as units in our text. To cite or discuss them here would take us too far afield, and I must content myself once more with a suggestion, namely, that a systematic study of the grouping of the mantra-material in the ritual, as compared with its grouping in the Saṃhitā, ought to be undertaken. At Kāuḍ. 29. 1–14 the verses of AV. v. 13 are brought in for use, all of them and in their Vulgate order. The like is true of AV. ix. 5. 1–6 at Kāuḍ. 64. 6–16. Whether it would lead to clear-cut

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1 See his seven Contributions to the interpretation of the Veda (below, p. ci), his Hymns of the AV. (SBE. xiii.), and his review of Caland’s Zauberritual (Göttingische gelehrte Anzeigen, 1902, no. 7).

2 See his Altindisches Zauberritual, and his eight papers Zur Exegese und Kritik der rituellen Sūtras (ZDMG. II.–VII.). Of the papers, those most important for the Kāuḍika are the ones contained in vol. liii. See also WZKM. viii. 367.

3 See Bloomfield’s note, SBE. xlii. 558; Whitney’s introduction to vii. 74, and the note added by me at p. 440, top; and Caland’s note 5 to page 105 of his Zauberritual. Hymn 76 of the Berlin ed. is in no wise a unity: see the introduction thereto.
results is doubtful; but the relation of the two groupings is a matter no less important than it is obscure. The obscurity is especially striking in book xviii., where the natural order of the component rites of the long funeral ceremony is wholly disregarded by the diaskeuasts in the actual arrangement of the verses of the Saṃhitā. Thus xviii. 4. 44, which accompanies the taking of the corpse on a cart to the pyre, ought of course to precede xviii. 2. 4, which accompanies the act of setting fire to the pile. See my remark, below, page 870, lines 7-9, and my discussion, pages 870-1, of "Part III." and "Part V." of xviii. 4. As is noted at xviii. 1. 49 and 2. 1, the ritual group of verses that accompany the oblations to Yama in the cremation-ceremony wholly disregards even so important a division as that between two successive anuvāka-hymns. It is pointed out on p. 848 that verse 60 of xviii. 3 is widely separated from what appears (most manifestly and from various criteria) to be its fellow, to wit, verse 6.

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

Value of the ritual Sūtras for the exegesis of the Saṁhitā. — Estimates of the value of these Sūtras as casting light upon the original meaning of the mantras have differed and will perhaps continue to differ. The opinion has even been held by a most eminent scholar that there is, on the whole, very little in the Kauçaṅka which really elucidates the Saṁhitā, and that the Kauçaṅka is in the main a fabrication rather than a collection of genuine popular practices. The principal question here is, not whether this opinion is right or wrong, but rather, to what extent is it right or wrong. It is, for example, hard to suppose that, upon the occasion contemplated in kaṇḍikā 79 of the Kauçaṅka, a young Hindu, still in the heyday of the blood, would, at such an approach of a climax of feeling as is implied in the acts from the talpārohaya to the actual nidhuvana (79. 9) inclusive, tolerate — whether patiently or impatiently — such an accompaniment of mantras as is prescribed in sūtras 4 to 9. Whatever philological pertinence may be made out for them (cf. Whitney’s note to xiv. 2. 64), their natural impertinence to the business in hand seems almost intolerable.

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

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

1 I owe this suggestion to Professor Delbrück of Jena, who was my guest while I had this chapter in hand and was so kind as to criticize it. As a curious parallel to the case above cited, he told me of the verses prescribed for use in the Brüdergemeine of Count Zinzendorf:

Mein mir von Gott verliehnes Weib!
‘Armtt bestei’ ich deinen Leib.
Empfange meinen Samen
In Gottes Namen. Amen.
conserves the individuality of the several localities in respect of the details, for example, of their nuptial and funeral customs; so that the local diversities are sometimes expressly mentioned (uccāvaca janapadadharmā. grīmadharmaḥ ca: AGS. i. 7'). Astonishingly conservative as India is (see my remarks in Karpūramaṇjarī, p. 206, ¶ 2, p. 231, note 2), it can nevertheless not be doubtful that her customs have changed in the time from the date of the hymns to that of the ritual books. Evidently, there are divers general considerations which militate strongly against much dogmatism in the treatment of these matters.¹

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

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

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

9. Readings of the Kashmirian or Pāippalāḍa Recension of the Atharva-Veda Saṁhitā

General relations of this recension to the Vulgate or Çañunakan recension. — Just as, on the one hand, the minute differences between two closely related manuscripts of the same recension (for example, between Whitney's P. and M.) represent upon a very small scale the results of human fallibility, so, upon the other hand, do the multitudinous and pervading differences between the general readings of the manuscripts of the Vulgate and those of the birch-bark manuscript of the Kashmirian recension truly represent in like manner the fallibility of human tradition, but on a very large scale. The Çañunakan or Vulgate recension represents one result of the selective process by which the Indian diaskeuasts took from the great mass of mantra-material belonging to the oral tradition of their school a certain amount, arranging it in a certain order; the Kashmirian recension represents another and very different result of a similar process.

Since the birch-bark manuscript has thus far maintained its character as a unique, we shall perhaps never know how truly it represents the best Kashmirian tradition of this Veda; it is quite possible that that tradition was vastly superior to the written reflex thereof which we possess in the

1 I had hesitatingly advanced this view, below, in my note to xviii. 4. 61; and I am pleased to see now that Bloomfield had unhesitatingly given it as his own opinion long before, at AJP. xi. 341.

2 Further reference is made to these general relations below, at p. 1013.
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birch-bark manuscript, and which, although excellent in many places, is extremely incorrect in very many. Systematic search will doubtless reveal the fact that the Pāippalāda recension, even in the defective form in which it has come down to us, often presents as its variant a reading which is wholly different, but which, as a sense-equivalent, yields nothing to the Vulgate in its claim for genuineness and originality: thus for the Vulgate readings tātas (x. 3. 8), iṇāya (x. 7. 31), yā ca (x. 8. 10), kṣiprām (xii. 1. 35), amā ca (xii. 4. 38), respectively, the Pāipp. presents the sense-equivalents tasmāt, jagāma, yota, eṣam, and grheṣu.

The material selected by the makers of the two recensions is by no means coincident. The Kashmirian text is more rich in Brāhmaṇa passages and in charms and incantations than is the Vulgate.1 The coincident material, moreover, is arranged in a very different order in the two recensions (cf. p. 1015); and it will appear in the sequel that even the coincident material, as between the Kashmirian and the Vulgate forms thereof, exhibits manifold differences of reading, and that the Kashmirian readings are much oftener pejorations than survivals of a more intelligent version.

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

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

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

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

Roth's Collation (ended, June, 1884) of the Paippalāda text. — This is written on four-page sheets of note-paper numbered from 1 to 44 (but sheet 6 has only two pages); the pages measure about 5½ × 8½ inches, and there are some 9 supplementary pages (see p. lxxii, top), sent in answer to specific inquiries of Whitney. As appears from the colophon added by Roth (see below, p. 1009), this Collation was finished June 25, 1884. Since Roth's autograph transcript described in the next paragraph was not made until some months later, I see little chance of error in my assuming that Roth made his Collation for Whitney from his Kashmirian nāgarī transcript, and that he used the birch-bark original to

1 My copy of Roth's essay was given me by my teacher, the author, Feb. 26, 1875.
some extent to control the errors of the copy.\textsuperscript{1} Occasional suspicions of error in the Collation were not unnatural, and they led Whitney to ask Roth to reexamine the manuscript upon certain doubtful points. Whitney's questions extend over books i. to v., and others were noted, but never sent. Roth's answers form a valuable supplement to his Collation, and end in April, 1894.

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

The facsimile of the Tübingen birch-bark manuscript (1901). — A magnificent facsimile of the birch-bark manuscript has now been published by the care and enterprise of Bloomfield and Garbe.\textsuperscript{2} The technical perfection of the work is such as to show with marvellous clearness not only every stroke of the writing and every correction, but even the most delicate veinings of the bark itself, with its injuries and patches. Even if other things were equal, the facsimile is much better than the original, inasmuch as a copy of each one of 544 exquisitely clear and beautiful chromo-photographic plates, all conveniently bound and easy to handle and not easily injured and accessible in many public and private libraries throughout the world, is much more serviceable than the unique original,

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

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

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

Faults of the birch-bark manuscript. — The birch-bark manuscript is indeed what we may call in Hindu phrase a veritable 'mine of the jewels of false readings and blunders,' an apapāṭhaskhalitaratnākara, a book in which the student may find richly-abounding and most instructive illustrations of perhaps every class of error discussed by the formal treatises on text-criticism. Thus it fairly swarms with cases of haplography (the letters assumed, on the evidence of the Vulgate, to be omitted, are given in brackets): tāṁ tvā gāle sarvaśīrās sūvīrā [arīśūrīr] abhi saṁ cāreṇa: ihāiva dhruvā prati [ti]ṣṭha gāle, folio 54 b¹⁴ = iii. 12. 1 c, d, 2 a; vāsaṭkāre yathā yaḍāḥ: [yathā yaḍāḥ] somapitkha, folio 187 a²⁵⁻¹⁶ = x. 3. 22 b, 21 a; ādiyē ca [nṛcā]kṛṣasi, folio 187 a¹⁷ = x. 3. 18 b; apa stedāṁ² vāsama-thañ potam uṭa [ta]śkaram, folio 158 b¹ = xix. 50. 5 a, b. Confusions as between surd and sonant (cf. p. 749, p. 57) and between aspirate and non-aspirate and between long and short vowels are so common as hardly to be worth reporting: cf. uṣase naṣ pari dhehi sarvān rātrī anākasāḥ, which is found at folio 158 b¹ = xix. 50. 7 a, b, and exemplifies all three cases

¹ Such are: "Verse, die nur durch Fehler Eckel erreegen," p. lxxxii; "On y trouve, il est vrai, de trés-bonnes parties, mais d'autres sont tellement désfigurees, qu'on a besoin de conjectures sans nombre pour arriver à un texte lisible," Atti, p. 96; "das Kauderwelsch," "ganze Zeilen so unsicher dass man nicht einmal die Wörter trennen kann," p. lxxvi.

² To judge from stedān for stedan, we might suppose that the ms. at this point was written down by a scribe at the dictation of a reciter with a bad cold in his head.
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(dh for d, i for i, k for g). — Of variety in the character of the Kashmirian variants there is no lack. Thus we see the omission of a needed twin consonant (cf. p. 342) in yad [d]aqdena, folio 91 b 5 = v. 5. 4 a; interesting phonetic spellings in mahīyam of folio 264 b 6 for mahyam of iii. 15. 1 d, and in e te rātriy anadvāhas of folio 158 a 17 for ye te rātry anadvāhas of xix. 50. 2 a; inversion in the order of words in sama kṣatrāni ca rāsthram ca of folio 187 a 4 = x. 3. 12 c. Not one of these examples was reported, though probably all were noticed, by Roth. In his Collation for v. 6, he notes for verses 11–14 "unwesentliche Differenzen," without specifying them. We may regret his failure to report such an interesting reading as yathāhām cātruhāsany, folio 3 b 14, where cātruhā is a correct equivalent of the cātruhās of the Vulgate, i. 29. 5 c; but with such a blunder as asāmi in the very next word, and such grammar as ayaṁ vacah in the preceding pāda, we cannot blame him. In an incomplete collation, there is no hard and fast line to be drawn between what shall be reported and what shall not.

Collation not controlled by constant reference to the birch-bark ms. — Secondly, as for the accuracy of Roth's Collation in the variants which he does give, — I do not suppose that Roth attempted to control his Kashmirian nāgāri transcript (No. 16, Garbe) on which he based his Collation, by constant reference to the original. Thus far, I have hardly come upon inaccuracies myself; but it is not improbable that occasional slips1 on his part may yet come to light. It is proper here, therefore, partly by way of anticipating ill-considered criticism, to explain the situation.

Such reference would have ruined the birch-bark ms. — As any one can see from the table, pages 1018 to 1023, the Kashmirian correspondents of the Vulgate verses are to be found in the birch-bark manuscript in an entirely different order. Thus, if we take for example the six Vulgate verses iii. 12. 1, 6, 8; 13. 1; 14. 1; 15. 1, we shall find their Kashmirian correspondents at the following places (leaf, side, line) respectively: 54 b 2, 276 b 7, 225 a 10, 50 a 1, 32 b 8, 264 b 5. From this it is evident that the mechanical process of referring, as one proceeds verse by verse through the Vulgate, to the parallel verses of the birch-bark original, for the purpose of checking step by step the transcript used for the Collation, would have involved an amount of handling of the fragile birch-bark leaves (nearly 300 in number) which would have ruined them. The leaves are now about 400 years old, and some idea of their fragility may be gained from the remarks in the preface to the facsimile, page II. It was doubtless this difficulty that impressed upon Roth the necessity of making a copy which should be at once accurate, and also strong enough to endure

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

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

The Kashmirian readings have not been verified directly from the facsimile by the editor. — As the facsimile appeared in 1901, it is proper for me to give a reason for my procedure in this matter. In fact, both my editorial work and the printing were very far advanced ² in 1901, so that a change of method would in itself have been questionable; but an entirely sufficient and indeed a compelling reason is to be found in the fact that it would have been and still is a task requiring very much labor and time to find the precise place of the Kashmirian parallel of any given verse of the Vulgate, a task which can no more be done en passant than can the task of editing a Prātičākhyā,—all this apart from the difficulties of the Cāradā alphabet.

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

¹ I am sorry to observe that the third (posthumous) edition of his Grammar (see pages 518–9) misrepresented him upon this point.

² The main part of this book was in type as far as page 614 (xi. 1. 12) in Dec. 1901. The remainder (as far as p. 1009, the end) was in type Dec. 13, 1902.
made his Collation; but as there was no prospect of their being of any use, Whitney has not given them in this work.

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

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

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

¹ Under date of Feb. 14, Whitney suggests to Roth: "Why not give a Pāipp. text, as an appendix to our volume ["our volume" means the present work], noting in their order the parallel passages by reference only, and writing out in full, interspersed with the former, the remainder?" — Roth makes answer, March 14: "Ich will nur wünschen, dass Ihre Gesundheit so lange Stand halte, um das Werk zu Ende zu führen. Weil das aber als ein glücklicher Fall zu betrachten ist, nicht als eine sichere Voraussicht, so wünschte ich alle Erschwerungen, also auch die Frage von einer Publikation der Pāippal. Rec. gänzlich beseitigt zu sehen." — Whitney, June 16, expresses the hope that Roth may reconsider the matter, 1. because "a text of such primary importance will and must be published, in spite of its textual condition," and 2. because "there will, so far as I can see, no other opportunity present itself of producing it so modestly and unpretendingly, or in a method adapted to its imperfect state: the occasion is an ideal one." — Roth answers, July 2: "Mein lieber Freund, das ist kein erfreulicher Bericht, welchen Ihr Brief vom 16. Juni über Ihre Erlebnisse erstattet. Und ich sehe namentlich daraus, dass Sie die Gedulden sich erworben haben, die durch Uebung im Leiden kommt. . . . In einer Ausgabe der Pāipp. müsste das ganze gedruckt werden, von A bis Z. . . . Wie wird sich das Kauderwelsch gedruckt ausnehmen? ganze Zeilen so unsicher, dass man nicht einmal die Wörter trennen kann. . . . Daran bessern, was ja das einzige Verdienst wäre, dürfte man nicht. . . . Für Sie wird die einzige angemessene Sorge in diesem Augenblick sein, wieder gesund zu werden, alsdann die zweite, den Atharvan ans Licht zu bringen." — Whitney writes, Aug. 25: "I give up with reluctance the hope of the further inclusion of Pāipp. in our edition; but I will not bother you further with remonstrances or suggestions."
9. Readings of the Kashmirian or Pāippālāda Recension

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

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

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

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

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

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

For the cases (hinted at in the preceding paragraph) where corrupt Kashmirian readings point simply to readings identical with those of the Vulgate, a simple reference to the latter will sometimes suffice to show the true reading and sense of what the Kashmirian reciters or scribes have corrupted into gibberish. Thus the Kashmirian form of xii. 3. 36, found at folio 226 b1, is pāvantah kāntān samītaḥ purastāt. Apart from the aspiration (overlooked by Roth) of the prior dental of purastat, each of these four words by itself is a good and intelligible Vedic word; but taken together, they yield far less meaning than do the famous Jabberwock verses of Through the Looking-glass.1 Their presence in the Kashmirian text is explained by their superficial phonetic resemblance to the Vulgate pāḍa pāvantah kāmāḥ sāṁ atīr̥tas tān, of which they are a palpable and wholly unintelligent corruption. It is evident that, with the Vulgate before us, conjectural emendation of the Kashmirian text in such cases

1 For the sake of fathers to whom English is not vernacular, it may be added that this classic of English and American nurseries is the work of Charles Lutwidge Dodgson (“Lewis Carroll”) and is a pendant to Alice’s Adventures in Wonderland.
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is an entirely gratuitous procedure. And as for such grammar as kene-
dāṁ bhūmir nihataḥ (a feminine noun, with neuter adjective pronoun and
masculine predicate participle: folio 186a 15 = v. 2. 24†), —to mend that
would be to rob the Kashmirian text of its piquancy; and why should
we stop with the genders, and not emend also the senseless nih- to the
intelligible vihi? Let all this be done, and we have the Vulgate text
pure and simple.

10. Readings of the Parallel Texts

The texts whose readings are reported. — The principal texts included in
these reports are: of the Sanshitās, the Rig-Veda, Tāttirīya, Māitrāyaṇi,
Vājasaneyi, Sāma-Veda, and Atharva-Veda; of the Brāhmaṇas, the
Āitareya, Kāuṣītaki, Tāttirīya, Catapatha, Pañcaviṃśa, and Gopatha; of
the Āranyakas, the Āitareya and Tāttirīya; of the Upanishads, the
Kāuṣītaki, Kaṭha, Bṛhadāraṇyaka, and Chāndogya; of the Čāṛata-Sūtras,
the Āṣṭānga, Cāndakāraṇa, Āpastamba, Kāṭyāyana, and Lāṭyāyana;
of the Gṛhya-Sūtras, the Āṣṭānga, Čāndakāraṇa, Āpastamba, Hīraṇ-
yakeṇi, Pāraskara, and Gobhila. Other texts are occasionally cited:
so the Kāṭhaka and the Kapiṣṭhala Sanshitā, and the Jāminīya Brāhmaṇa;
and the names of some others may be seen from the List of
Abbreviations, pages ci ff. I have added references to some recently
edited parallel texts, without attempting to incorporate their readings
into the digested report of the variants: such are the Mantra-pātha, von
Schroeder’s “Kaṭhahandschriften,” and Knauer’s Māṇava-Gṛhya-Sūtra.
Von Schroeder’s edition of Kāṭhaka i. came too late. The information
accessible to Whitney concerning the then unpublished Black Yajus texts
was very fragmentary and inadequate; this fact must be borne in mind
in connection with implied references to the Kāṭhaka and Kapiṣṭhala (cf.
his notes to iii. 17; 19; 20; 21; v. 27; vii. 89).

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

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

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

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1 In spite of its intrinsic importance, such is the case, I believe, with the ČB., to which Whitney makes, I think, rather meager reference.

2 And it is a large achievement to do it on such a scale as does the Concordance.

3 Whoever doubts it, let him take so very simple a case as AV. ii. 29. 3 or iv. 14. 1, write out the AV. text in full and then the three parallel Yajus-texts beneath it, compare them,
well-digested report of the variants which is easily and quickly usable for the purpose of critical study. I call especial attention to this valuable feature of Whitney's work, partly because of its practical importance, and partly because it shows the author's power of masterly condensation and of self-restraint.

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

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

Criticism of specific readings. — Examples abound showing how the reports may be used for this purpose. They enable us to recognize the corruptness of a reading, which, although corrupt, is nevertheless to be deemed the genuine Atharvan reading, as in the case of yad cārati at underscores in red ink the points of difference, and then state them with brevity and clearness. Then let him examine Whitney's reports, and I think he will freely admit that they are indeed well-digested and are models of masterly condensation. More difficult cases are li. i. 3; 13. 1; iii. 10. 4; 12. 7; 19. 8; vii. 83. 2; 97. 1; xiv. 2. 71. The amount and intricacy of possible variation is well exemplified by vi. 117. 1. Perhaps Whitney has erred in the direction of over-condensation in his note to vii. 29. 2.
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iv. 5. 5 over against the yadga cārati of RV. vii. 55. 6; or, again, to discover with certainty the true intention (cf. TB. ii. 4. 7. 30) of a lot of waver¬ing variants, as in the case of those that disguise the svadraṇa mītyah of xix. 42. i. They show us that the vastly superior tradition of the RV. corrects that of the AV. in many places (cf. the accentless asahanta of xi. 1. 2); but that the AV. occasionally scores a point even against the RV., as in the case of maghdsu at xiv. 1. 13 (RV. aghdsu), or as in the case of nāu . . . nāu at xviii. 1. 4 (RV. no . . . nāu). What a puzzle is the phrase (xiv. 2. 72) janiyānti nāt agraṇah, 'The unmarried [plural] of us two [dual] seek a wife,' by itself, involving, as it does, a breach of the mathematical axiom that the whole is greater than any of its parts! but the comparison of RV. vii. 96. 4, with its nū for nāu, teaches us that the error lies in the nāu, even if it does not show us with certainty how that error is to be emended. Even with all the array of variants, we are (as Whitney notes at iv. 8. 1; vi. 22. 3; 31. 3) at times forced to the conclusion that certain verses were hopelessly spoiled before ever any of the various text-makers took them in hand.

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

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

1 Others, taken from the Kashmirian text, are given above, p. lxxviii.
2 Confusions of surd and sonant are discussed by Roth, ZDMG. xviii. 107: cf. note to ii. 13. 3, below. The Kashmirian text swarms with them.
text gave, with the support of all the mss., then accessible, the reading jīvāṁ rābhīyas: that this is an error for mṛtābhīyas is shown beyond all doubt by the TA. variant mṛtāya jīvāṁ (cf. the note on p. 832).

Visual errors. — Several classes of errors are chargeable to "mistakes of the eye." Confusions such as that between pāhi and yāhi are simple enough, and are sometimes to be controlled by the evidence of oral reciters (cf. p. lxvi); but, considering the fragmentariness of our knowledge of Indic paleography, who may guess all the more remote occasions for error of this kind? — Of errors by haplography, yā āste yāc cārati (just mentioned) is a good type: this is undoubtedly the true Atharvan reading, and it is undoubtedly wrong, as is shown by the meter, and the comparison of RV., which has yāc ca cārati: cf. notes to iv. 5. 5; vi. 71. 1; vii. 81. 1; xix. 42. 3; 55. 3. For a most modern case, see note to xiii. 2. 35.

Metrical faults. Hypermetric glosses and so forth. — Our suspicions of hypermetric words as glosses are often confirmed by the downright absence of those words in the parallel texts. Instances are: ĥāstābhīyām at AV. iv. 13. 7 (cf. RV. x. 137. 7); devō at RV. x. 150. 41 (cf. RV. iii. 2. 8); asmābhīyam at TS. ii. 6. 122 (cf. nah at RV. x. 15. 4); imām at AV. xiv. 2. 40 (cf. RV. x. 85. 43). — On the other hand, the damaged meter of our text often suggests a suspicion that some brief word has fallen out or that some briefer or longer or otherwise unsuitable form has been substituted for an equivalent suitable one; and the suspicion is borne out by the reading of the parallel texts. Thus in divō [vā] viṣṇa utā vā prthivyād, mahō [va] viṣṇa urōr antārikṣāt, the bracketed va’s, missing at AV. vii. 26. 8, are found in their proper places in the TS. and VS. parallels. The pātu and īvōs of AV. xviii. 2. 55 quite spoil the cadences of a and e, which cadences are perfect in their RV. original at x. 17. 4.

Blend-readings. — The blend-readings, as I have called them, stand in yet another group. A good example is found, at AV. xiv. 2. 18 (see note), in praśāvatī viśāsr devākāmā syonā; its genesis is clear, as is also the intrusive character of syonā, when we compare the Kashmirian reading praśavati viśāsr devākāmā with that of the RV., viśāsr devākāmā syonā (11 syllables). The like is true of asyā at VS. xii. 73, āgama tāmasas pāram asyā: cf. the oft-recurring ātārīṣma tāmasas pāram asyā with the agama tāmasas pāram of the Kāthaka, xvi. 12, p. 2351. — The above-given examples suffice to show how rich is the material gathered in this work for an illuminating study of the fallibilities of human tradition in India.

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

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

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

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

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

Each version has its own quality; each method has its justification: to make a complete translation after the second method, one must inevitably waive the consideration of philological difficulties, a thing by no means lict for Whitney in such a work as this. The admirable version of Griffith
12. Whitney's Translation

illustrates the advantages of the second method, and also its inherent limitations.¹

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

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

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

¹ It would be idle presumption in me to praise the work of a man whose knowledge of the literature and customs and spirit of India is so incomparably greater than my own; but I may be allowed to repeat the judgment of my revered and beloved friend, M. Auguste Barth, concerning Griffith's Veda-translations: Elle [the RV. translation] se présente ainsi sans aucun appareil savant, ce qui, du reste, ne veut pas dire qu'elle n'est pas savante. L'auteur, qui a longtemps dirigé le Benares College, a une profonde connaissance des langues, des usages, de l'esprit de l'Inde, et, pour maint passage, on aurait tort de ne pas tenir grandement compte de cette version en apparence sans prétentions (Revue de l'histoire des religions, year 1893, xxvii. 181). Elle [the AV. translation]... mérite les mêmes éloges (Ibidem, year 1899, xxxix. 25).

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

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

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

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

A few examples may be given. Whitney renders tāṁ teva bhaga sārva īj johavīmi (iii. 16. 5) by 'on thee here, Bhaga, do I call entire,' although RV.VS. have johavīti, 'on thee does every one call.' At v. 2. 8, tūraç cid viçvam arṇavat tāpasyān is rendered 'may he, quick, rich in fervor,
12. Whitney's Translation  

send(?), although it is a corruption (and a most interesting one) of the very clear line dūrāc ca viṣṇo avyāc āpa svāh. So purudāmāso (vii. 73. 1), 'of many houses,' although the Čūrāta-Sūtras offer puruta-māsā. At RV. vi. 28. 7 the cows are spoken of as 'drinking clear water and cropping good pasture,' sūydvavāsin riṣāntiḥ: the AV. text-makers, at iv. 21. 7, corrupt the phrase to -se ruṣāntiḥ, but only in half-way fashion, for they leave the RV. accent to betray the character of their work. Even here Whitney renders by 'shining (ruṣāntiḥ) in good pasture.' The AV., at xviii. 4. 40, describes the Fathers as āśīnām āryam āpa ye sācante; Whitney is right in rendering the line by 'they who attach themselves unto a sitting refreshment,' although its original intent is amusingly revealed by HGS., which has (juṣantām) māśi 'mām 1 āryam uta ye bhajante, 'and they who partake of this nourishment every month.' For other instances, see the notes to iv. 21. 2 a; iii. 3. 1; iv. 16. 6 (ruṣāntas for ruṣāntas), 8 (vārṇo); 27. 7 (viditām); vi. 92. 3 (dhātvatu); ii. 35. 4; iii. 18. 3; iv. 2. 6; 15. 5; viii. 21. 1; and so on.

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

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

Whitney's growing skepticism and correspondingly rigid literalness. —

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

1 Perhaps the corruption is yet deeper seated, and covers an original māsi-māsy āryam.
his skepticism grew with the progress of his work is clear from a comparison of the unrevised with the revised forms (cf. p. xxvii) of the early books. Thus at vi. 57. 2., as a rendering of jālāyda, his manuscript at first read ‘healer’; but on the revision he has crossed this out and put the Vedic word untranslated in its stead. With his skepticism, his desire for rigid literalness seems to have increased. At ii. 33. 5, the first draft translates prāpada very suitably by ‘fore parts of the feet’; but the second renders it by ‘fron foot.’ Similarly, at vi. 42. 3, there is no reasonable doubt that pārśuyā prāpadena ca means [I trample] ‘with heel and with toe’ (cf. viii. 6. 15; vi. 24. 2); but again he renders by ‘front foot.’ At iii. 15. 7, his prior draft reads ca prītīn ca dīrgha svarūpam, although ‘full many a morning yielding milk for Indra’ can hardly be called too free. Cf. his apt version of uttarām-uttarām sāmān at xii. 1. 33, ‘from one year to another,’ with that given at iii. 10. 1; 17. 4, ‘each further summer.’ In a charm to rid the grain of danger, vi. 50. 14, ‘make fearlessness for the grain’ is needlessly inept. It is easy for Sanskritists, but not for others, to see that ‘heroism’ (vīryā), as used of an herb at xix. 34. 8, means its ‘virtue’ (and so he renders it at xii. 1. 2); that ‘bodies’ of Agni at xix. 3. 2 are his ‘forms’ (ciśas or ghorās); and so on; but to others, such versions will hardly convey the intended meaning. The fact that svastīkhis, in the familiar refrain of the Vasisṭhas, is a plural, hardly justifies the infelicity of using such a plural as ‘well-beings’ to render it at iii. 16. 7; and some will say the like of ‘wealthfulness’ (iv. 13. 5), ‘wealths,’ and ‘marmors.’

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

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

13. Abbreviations and Signs explained

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

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

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

1 Here let me protest against the much worse than useless custom of giving a new pagination or a double pagination to separate reprints. If an author in citing a reprinted article does
Explanation of arbitrary signs. — The following signs (and letters) are used in the body of this work more or less arbitrarily.

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

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

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

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

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

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

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

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

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


Abh. = Abhandlungen.


In the ed., the 12 adhāyasy of the work are divided into two Hexads (satkas), a Prior and a Latter, and the numbering of those of the Latter begins anew with 1. In Whitney's citations, the numbers run from i. to xii.: thus (in his note to iv. 39-9) AČŚ. ii. 14. 4 is cited as viii. 14. 4.


Ak. = Akademie.

Amer. = American.

Anukr. = Anukramani or, sometimes the author of it.


Aufrecht. Das XV. Buch des AV. Text, translation, and notes. Ind. Stud. i. 121-140. 1849. See below, p. 769.


-av. = -avasāna: see explanation following.

In the excerpts from the Anukr., the Sanskrit ēka-, dvī-, trī-, etc., constantly recurring in composition with avasāna and pada, are abbreviated by the Arabic numerals 1, 2, 3, etc. Thus, at p. 727, the excerpt āy-āv-ṛ p. atyaṣṭi may be read as try-avasāna sat-pada ṭhyaṣṭīḥ.

B. = Brāhmaṇa.


Bergaigne: see Rel. Véd.


Bibl. Ind. = Bibliotheca Indica, as designation of the collection of texts and translations published by the Asiatic Society of Bengal in Calcutta.

BL. = Bloomfield.

Bloomfield (without further designation of title) = Hymns of the AV, together with extracts from the ritual books and the commentaries, translated by Maurice Bloomfield. Oxford. 1897. This book is vol. xlii. of SBE.

In this work Bl. sums up a very large part, if not all, of his former "Contributions" to the exegesis of this Veda, which he had published in AJP. (vii., xi., xii., xvii.), JAOS. (xiii., xv., xvi. — PAOS. included), ZDMG. (xlviii.). The "Contributions" are cited by the abbreviated designations (just given) of the periodicals concerned.

Bloomfield, Atharvaveda = his part, so entitled, of the Grundriss. 1899.

Bo. = Bombay.

BR. = Böhtlingk and Roth's Sanskrit-Wörterbuch. Published by the Imperial Russian Academy of Sciences. St. Petersburg. 1852-1875. Seven vol's. Often called the (Major) (St.) Peters burg Lexicon. Cf. OB.


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

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

Daç. Kar. = Daça Karmāpi, a paddhati to certain parts of the Kāuç. See Bl's introduction, p. xiv.


Denkschr. = Denkschriften.


Dhanvantari = Dhanvantariya - Nighanțu. Some references are to the Poona ed.; Roth's references are, I presume, to his transcript described by Garbe, Verzeichniss der (Tübingen) Indischen Handschriften, No. 230.

du. = dual.
ed. = edition (of) or editor or edited by or in.
et al. = et alibi.
f. or fem. = feminine.


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


Ges. = Gesellschaft.

GGA. = Göttingische Gelehrte Anzeigen.


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

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


Gurupājākaumudī = Festgabe zum fünfzigjährigen Doctorjubiläum, Allrecht
13. Abbreviations and Signs explained

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h. = hymn or hymns.
Hāla's Saptacataka: reference is made to A. Weber's treatise thereon (Leipzig, 1870) and to his edition thereof (Leipzig, 1881).

Hillebrandt, Ritual-litteratur = his part of the Grundriss. 1897.
IF. = Indogermanische Forschungen. Ed. by Brugmann and Streitberg. Strassburg. 1892-.
IFA. = Anzeiger für Indogermanische Sprach- und Altertumskunde. "Beiblatt" to IF.

Index Verborum = Whitney's Index Verborum to the published Text of the AV. Issued as JAOS., vol. xii. New Haven, Conn. 1881.
JAOS. = Journal of the American Oriental Society. New Haven, Conn. 1843-.
JB. = Jāminiyā-Brāhmaṇa. Cited from Whitney's transcript, described by him at JAOS. xi., p. exliv, = PAOS. for May, 1883.
JRAS. = Journal of the Royal Asiatic Society of Great Britain and Ireland. London. 1834-.

K. = Kāṭhaka; or, sometimes the codex K.
K. Von Schroeder's ed. of book i. of the Kāṭhaka appeared in Leipzig, 1900.

Kap. = Kapiṣṭhala-Sādhāritā.

Kāṭhā-hss. = Die Tübinger Kāṭha-Handschriften und ihre Beziehung zum TA.

Kāuḍa. = The Kāuḍika-Sūtra of the AV. With extracts from the commentaries of Dārila and Keçava. Ed. Maurice Bloomfield. Issued as vol. xiv. of JAOS. 1890. For concordance of two methods of citing this text, see p. 1012.


Keç. = Keçava or his scholia on Kāuḍa. See Bl's introd., p. xvi.


General Introduction, Part I.: by the Editor

Ludwig (without further indication of title) = vol. iii. of his Der Rigveda in 6 vol.'s. Prag. 1876–88.
Vol.'s i.–ii. contain the translation of the RV., and iv.–v. contain the comment. Vol. iii. (1878) contains many translations from AV. and is entitled Die Mantra-litteratur und das alte Indien als Einleitung zur Ueb. des RV. — Where reference to the transl. of the RV. equivalent (in vol. i. or ii.) of an AV. passage is intended, that fact is made clear (as at p. 118 top, 113, 248, etc.).
Ludwig, Kritik des RV.-textes: see p. 860.
M. = masculine.
Macdonell, Ved. Mythol. = his Vedic Mythology in the Grundriss. 1897.
M.B. = Mantra-Brāhmaṇa (of the SV.).
Cited from ed. in periodical called Uṣā. Calcutta. 1891.
MBh. = Mahā-Bhārata. Citations refer to Bo. ed. (or ed's), or to both Bo. and Calc. ed's.
MP. = Mantra-Pāṭha: or, the Prayer Book of the Apastambins. Ed. M. Winter- nitz. Oxford. 1897. Part of the material of MP. had already been given in the work cited below under Winter- nitz, Hochzeitsrituell, as explained also below, p. 738.
Muir (without further indication of title) = OST., which see.
Muir, Metrical Translations from Sanskrit Writers. London. 1879.
N. = North.
n. = note; or, sometimes neuter.
Nāggeya-kāṇḍa of SV.: see below, under SV.
Nakṣ, or Nakṣ. K. = Nakṣatra-Kalpa. See Bl's introd. to Kauc. p. xix.
Noun-Inflection: see above, under Laman.
OB. = Otto Böhtlingk's Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879–89. Seven vol's. Often called the Minor (St.) Petersbg Lexicon. Cf. BR.
Omnia und Portenta: see under Weber.
OST. = Original Sanskrit Texts. Translated by John Muir. London. 1868– 73. 5 vol's.
P. = pada-pātha.
- p. (as in 3-p., 4-p.) = pada (in the sense of subdivision of a stanza): see explanation above, under -av.
Pāipp. = Pāippalāda or Kashmirian AV. For details concerning the collation and its sources and the birch-bark original and the facsimile, see above, pages lxxx ff.
Pandit, Shankar Pandurang: see below, under SPP.
They were formerly issued (with pagination in Roman numerals to distinguish them from the Journal proper) as appendixes to be bound up with the volumes of the Journal; but they were also issued in separate pamphlets as Proceedings for such and such a month and year. The citations below are so given that they can readily be found in either issue.
Petersen, Hymns from the RV. Ed. with Sāyana's comm., notes, and a transl. by Peter Peterson. Bombay. 1888.
Pet. Lex. = the Major St. Petersburg Lexicon. See BR.
13. Abbreviations and Signs explained

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

Pischel, Gram. der Prākrit-sprachen = his part, so entitled, of the Grundriss. 1900.
p. m. = prima manu.
Poona ed. = ed. of the Ananda-Āçrama Series.
Ppp. = Pāippalāda AV.: see above, under Pāipp.
Prāt. or Pr. = Prātiçākhya of the AV.: see above, under APr.
R. = Roth; or, sometimes the codex R.
Rājān. = Rājanighaṅtu. Cited no doubt from Roth's own ms., now Tübingen ms. 176. There is a Poona ed.
Rev. = Review.
Roth, Zur Litteratur und Geschichte des Weda. Stuttgart. 1846.
Roth, Ueber den Atharva Veda. Tübingen. 1836.
Roth, Der Atharvaveda in Kaschmir. Tübingen. 1875.
Roxburgh, Flora Indica: the citations by vol. and page refer to Carey's ed. of 1832; but these can easily be found in the margin of the Calc. reprint of 1874.
RPr. or RV. Prāt. = RV. Prātiçākhya. Ed. Max Müller. Leipzig. 1869. Also by A. Regnier in JA.
RV. = Rig-Veda or Rig-Veda-Saṁhitā. Ed. Th. Aufrecht. Also by Max Müller.

RW. = Roth and Whitney.
s. = saṁhitā-pāṭha.
Sb. = Sitzungsberichte. Those of the Berlin Ak. are usually meant.
Seherman, Philosophische Hymnen = Phil. Hymnen aus der RV.- und AV.-Saṁhitā verglichen mit den Philosophem der älteren Upanishad's. Strassburg. 1887.

schol. = scholia of Dārila or of Keçava or of both, on Kāu.: see Bl's introd., p. xi and p. xvi.
n. Schroeder: see above, Kātha-hss., and below, Zwei Hss.

s.m. = secunda manu.

Speyer, Vedische Syntax = his part of the Grundriss, entitled Vedische und Sanskrit Syntax. 1896.
SPP. = Shankar Pandurang Pandit as editor of the Bombay edition of the AV. It is entitled: Atharvavedasamanhitā with the Commentary of Sāyañcārya. 1895-8. 4 vol's.


The verses of the Prior ārćika are cited, by the numbers in natural sequence, as i. 1 to i. 583; similarly, those of the Latter ārćika, as ii. 1 to ii. 1225. — The verses of the Nālgeya supplement to the Prior ārćika.
are cited as S.V. l. 586 to i. 641, and as edited by S. Goldschmidt in the Monatsbericht der k. Ak. der Wiss. zu Berlin, session of Apr. 23, 1868. Cf. note to AV. iv. 26.1 and to xiii. 2. 23.


Trans. = Transactions.


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


14. Tabular View of Translations and Native Comment

Previous translations. — Native commentary. — It may prove useful to have, in convenient tabular form, a list of the most important or comprehensive previous translations, with dates; and also a list of those parts of
the text upon which the native commentary has been published in the Bombay edition. The dates are taken from the title-pages of the volumes concerned; the dates of the prefaces, or of the parts of the volumes concerned, are sometimes considerably earlier. For bibliographical details, see the List, pages ci—cvi. The braces at the right show which of SPP's four volumes contains the text, or the text with comment, of any given book.

I. Translation of the whole text.

Griffith, 1895, 1896: see p. cii.

II. Translations of a mass of selected hymns.


III. a. Translations of single books.

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

GENERAL INTRODUCTION, PART II.

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

General Premises

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

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

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

1. Description of the Manuscripts used by Whitney

[The brief designations of his manuscripts (sigla codicum).—The sigla O. and L. seem to be arbitrary. It is helpful to note that Whitney apparently intended that all the rest should be suggestive. Thus B., P., R., T., and D. are the initials respectively of Berlin, Paris, Roth, Tanjore, and Deccan; small p. of course means pada-text; and small s. means saṁhitā-text; and K. was the first letter of Bikaner not previously employed as cix.
siglum. M. and W., which designate the mss. of the Mill collection and Wilson collection of the Bodleian, were chosen as being initials of Mill and Wilson. The letters E. I. H., as designating the mss. of the Library of the India Office in London, were plainly meant to suggest the name East India House, the designation of the London establishment of the Hon. East India Company previous to 1858. Observe that Whitney's "I." was first used by him to designate E.I.H. ms. No. 2142 (Eggeling's No. 234), but only until he discovered that that ms. was a mere copy of the Polier ms. in the British Museum; after that time Whitney collated the Polier original, retaining for it, however, the designation "I." The sigla of the mss. used by Whitney before publication are essentially the same as those given by him at the end of his Introductory Note to the AV.Pr., p. 338, which see.]

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

<table>
<thead>
<tr>
<th><strong>SAMIHTA-MANUSCRIPTS</strong></th>
<th><strong>PADA-MANUSCRIPTS</strong></th>
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<tbody>
<tr>
<td>Berlin</td>
<td>Paris</td>
</tr>
<tr>
<td>Mill Wilson</td>
<td>Mus.</td>
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</table>

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

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

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

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

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

Bp. This designation also applies to more than one manuscript: the first manuscript, Bp.2a, contains only book i. (Chambers, No. 117; Weber, No. 331: Cat., p. 82), is handsomely and very accurately written, and is quite independent of Bp. It is dated A.D. 1632. Its mode of accentuation changes soon after the beginning (see below, p. cxxi). The second
manuscript, Bp.², contains books v.–ix. This manuscript, though one in paper, size, and hand, has by some means become separated into two parts, the one (Chambers, 109; Weber, 333) containing only book v., and the other (Chambers, 107; Weber, 334: both p. 83 of Cat.) containing books vi.–ix. They are less independent than Bp.³, representing the same proximate original as Bp. (though they are not copied from Bp., nor are they its original); but they are decidedly more accurate than Bp., and also more carefully corrected since copying. There is no colophon to either part, but they are as old, apparently, as Bp.², or as Bp.; their mode of accentuation agrees throughout with that of the latter.

B. or Bs. This is the Berlin manuscript (Chambers, 115; Weber, 338: pp. 84–85 of Cat.) of books xi.–xx. in saṃhitā-text. It is rather incorrect and somewhat worm-eaten. It bears the date a.d. 1611. In the Berlin Library is (Chambers, 120; Weber, 339: p. 85 of Cat.) a modern copy [B.⁴] of it, having value only as having been made before its original was so much worm-eaten as at present.

P. and M. These are virtually one manuscript, being two copies of the same original, by the same hand, and agreeing precisely in form and style. P. is in the Paris Library, and is in two volumes, marked D 204 and D 205. M., also in two volumes, belongs to the Mill collection in the Bodleian Library at Oxford.¹ By some curious and unexplained blunder, the copy of books vii.–x. that belonged to M. was sent by mistake to Paris with P., so that P.'s first volume contains books i.–x., and its second vii.–xx., while of M. the first volume contains i.–vi., and the second xi.–xx. In the references made in the notes below, the copy of vii.–x. included in the first² volume of P. is accounted as M. The differences of the two are not altogether such as are due only to the last copyist; since P. has been collated and corrected (winning thereby some false readings). P. is also more carefully copied than M., but both are rather inaccurate reproductions of a faulty original. A colophon copied in both at the end of book xi. gives saṃvat 1812 (a.d. 1756) as the date, doubtless of the original; the copies are recent, probably since the beginning of the nineteenth century. Their mode of accentuation is by strokes, not dots; that of P. is defective from xiii. 1 to xix. 10.

W. This also, like M., belongs to the Bodleian Library at Oxford,³ and is a saṃhitā-manuscript of the whole Atharvan, excepting only book

¹ [M. is the ms. listed by Aufrecht, in his Catalogue of the Bodleian Sanskrit Manuscripts, p. 392 b, as No. 80 of the Codices Milliani.]
² [The printer's copy of this paragraph in Whitney's handwriting says clearly "second volume:" but the original description of the mss. (made by him probably in 1853) says clearly "first volume": I feel sure that the original is right and have altered the proof to correspond therewith.]
³ [Listed by Aufrecht, p. 385 b, as Nos. 499 and 500 of the Codices Wilsoniani.]
1. Description of the Manuscripts used by Whitney  cxiii

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

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

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

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

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

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

O. In the possession at present of the Munich Library, but formerly of Prof. M. Haug (to whom they belonged at the time of their collation), are a parcel of Atharvan manuscripts containing a complete saṁhitā-text, with a pada-text of six books, variously divided and bound together, and in part mixed with other texts. The saṁhitā-text is designated as above: it is in five parts: 1. books i.–v., on European paper, 8¼ × 3 in., each book separately paged. The date at the end, čake 1737 (= A.D. 1815) may be that of the original from which this copy is made. It is written in a small but neat and clear hand. 2. Books vi.–xvii., 8¾ × 3¾ in., written in a good sizeable hand, by a Māmnaji; dated saṁvat 1690 (A.D. 1634); the paper is in parts badly damaged, so as hardly to hold together, and of two leaves in book xii. only fragments remain. It makes great use of the virāma, and of o as anusvāra-sign. It numbers the verses only in vargas, making no account of the hymns (sūktas); nor does it notice the prapāṭhaka division. 3. Book xviii., 9¾ × 5 in.; in a large regular hand; dated čake 1735 (A.D. 1813). When collated, it was bound in one volume with pada-ms. of i.–iii. before it, and saṁhitā of xx. after it. 4. Book xix., bound up with 1. (saṁhitā i.–v.), and in all respects agreeing with it, save that the (copied?) date is two years later; both are works of the same copyist. 5. Book xx., bound in (as above noted) after 3. The size is 8¾ × 4½ in., and it is dated čake 1735 (A.D. 1813).

Op. This designates the pada-text of the Haug or Munich manuscripts, as above described. They include books i.–iv., xviii., and xx., in three divisions: 1. books i.–iii., bound up (as noted above) with the saṁhitā-text of xviii. and xx. The books are paged separately, but all written by one hand; the date at the end is čake 1733 (A.D. 1811); size 9 × 4¾ in. The hand is large and clear, and the text (corrected by the accentuator) very correct. 2. Book iv.: size 8 × 4 in.; date čake 1736 (A.D. 1814). 3. Books xviii. and xx., bound with the preceding, and of same size;
1. Description of the Manuscripts used by Whitney  cxv

separately paged; date ṛāke 1762 (A.D. 1840). From xx. are omitted the peculiar Atharvan parts, except hymn 2.

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

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

R. [This is a complete saṁhitā-mss., belonging at the time of its collation (1875) to Roth, and now in the Tübingen University Library. It is described by Roth, Der Atharvaveda in Kaschmir, p. 6, and by Garbe, in his Verzeichniss, as No. 12, p. 11. It is bound in two volumes, the one containing books i.-x., and the other, books xi.-xx. In the colophons to a number of the books (so viii., ix., x., xiv., xix.) is the date ṛāke 1746 (A.D. 1824); but at the end of xx. is the date saṁvat 1926 (A.D. 1870). It was bought for Roth from a Brahman in Benares by Dr. Hoernle, and Roth judged from the name of the scribe, Paṭuvardhana Viṭṭha, that it originated in the Deccan. Whitney says (JAOS. x., p. cxviii. = PAOS. Nov. 1875) that it has special kindred with the Haug mss. Roth adds that it is written and corrected throughout with the most extreme carefulness and is far more correct than the AV. mss. are wont to be.]

T. [This also is a complete saṁhitā-mss., a transcript made from the Tanjore-mss. described on p. 12 of A. C. Burnell's Classified index to the Sanskrit mss. in the palace at Tanjore and numbered 2526 and 2527. The transcript was sent to Roth by Dr. Burnell and is described by Roth and by Garbe in the places just cited under codex R. Books i.-iv. of the transcript are unaccented; the rest are accented. According to Burnell, No. 2526 contains books i.-xx., is unaccented, and was written about A.D. 1800; and No. 2527 contains books v.-xx., is accented, and was written A.D. 1827 at Benares. I find no note stating the relation of Roth's transcript to its Tanjore originals: presumably the transcript of the unaccented books, i.-iv., was taken from the unaccented No. 2526; and that of the accented books, v.-xx., from No. 2527.]

D. This is a pada-manuscript belonging to the Deccan College at Poona, collated while in Roth's possession at Tübingen. It is unaccented in book xviii. It is very incorrectly written, and its obvious errors were left unnoted. It gives a pada-text even for book xix., but not for the peculiar parts of xx. [The Index to the Catalogue of 1888 of the Deccan College mss. gives only two complete pada-mss. of the AV., to wit, the ms. listed as III. 5 on p. 13, and the one listed as XII. 82 on p. 174. The Catalogue gives as date of the latter saṁvat 1720; and as date of the former, saṁvat 1741. In the Collation-Book, Whitney gives at the end of book xx. the colophon of his D. with the dates saṁvat 1741, ṇake 1606. This agreement in date seems to identify his D. with the ms. III. 5. That ms. is a part of the collection of 1870–71, made by Bühlcr; it is booked as consisting of 435 pages and as coming from Broach or Bharūch.]

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

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

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

2. The Stanza čāṁ no devīr aḥbhiṣṭaye as Opening Stanza

[It was doubtless the initial stanza of the text in the Kashmirian recension. — This stanza, which appears as i.6.1 of the Vulgate, doubtless stood at the beginning of the Paippalāda text. In 1875, Roth, in his AV. in Kaschmir, p. 16, remarks upon the general agreement in the tradition according to which čāṁ no etc. was the initial stanza of Paipp., and not yē tṛiṣaptāḥ as in the Vulgate; and regrets all the more on that account that the first leaf of the Paipp. ms. is lost.]

[Čāṁ no as initial stanza of the Vulgate text. — Whitney notes that this stanza is also found prefixed to the text of the Vulgate in four of the mss. used by him, to wit, I. and R. and O. and Op. Thus at the beginning of I. we have the stanza čāṁ no devīr aḥbhiṣṭaye entire, and then yē tṛiṣaptāḥ.]
2. The Stanza ādin no devīr as Opening Stanza
cxvii

[In 1871, Haug had noted, p. 45 of his Brahma und die Brahmanen, that the Mahābhāṣya, in rehearsing the beginnings of the four Vedas, gives ādin etc. as the beginning of the AV.,¹ and that both of his mss. (our O. and Op., as just stated) prefix the stanza. In 1873, Ind. St. xiii. 431–3, Weber again called attention to the fact concerning the Mahābhāṣya, and to a similar one concerning the Gopātha Brāhmaṇa. In 1874, Indian Antiquary, iii. 132, Bhandarkar speaks of our stanza as representa-
tive pratika of the AV. in the Brahmayajña or daily devotional recitation of the Hindus. For further discussion of the matter, see Bloomfield, Kāuḍika, Introduction, pages xxxvii and xxxviii, and the references there given, and his note to 9.7, and his §§ 13–14 in the Grundriss, p. 14. We may add that in 1879 Burnell observed, on p. 37 b of his Tanjore Catalogue, that the real South Indian mss. of the Mahābhāṣya ignore the AV. and omit the ādin no devīr.]

3. Whitney’s Collation-Book and his Collations

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

[Whitney’s fundamental transcript of the text. — In copying book x. (the first book copied), Whitney has written the text on both sides of the leaf; but for the books subsequently copied, books xi.–xx. and i.–ix., he has written the text on the verso only and used the recto of the next leaf for various memoranda. For all the first eighteen books except book v., this fundamental copy is a transcript of the pada-text contained in the two Berlin pada-mss. (see the table on page cxi), called Chambers, 8 and 108, and designated above as Bp. For book v., he copied from one of the four mss. to which the designation Bp.² is applied, to wit from Chambers, 109.]

¹ While reading proof, I see that Weber had made the same observation in 1862, Ind. Stud. v. 78. Moreover, the fact that ādin no figures as opening stanza of AV. in the GB. at i. 29 is now used (1904) by Caland, WZKM. xviii. 193, to support his view that the GB. attaches itself to the Pāipp. recension.]
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[The fundamental copy of book xix. was made by Whitney from the saṁhitā-ms. Chambers, 175 = B. He appears to have copied the text first on the recto, without word-division, and using Roman letters, although applying to them the vertical and horizontal accent strokes as if to nāgarī; and afterwards to have written out the text on the opposite page, the verso of the preceding leaf, with word-division, and with accents marked in the usual European way. At xix. 27. 6 Whitney makes the note, “acc. from Paris ms. to the end of the book.” — For book xx., the transcript was made from Chambers, 114 = Bp. 5.]

[Collations made before publication of the text. The Berlin collations (first collations). — In this paragraph, only books i.—xix. are had in view, and codex B." is being a mere copy of B., is disregarded. From the table on p. cx, it appears that for books ii.—iv., x., and xix. there was only one ms. at Berlin, and so none available for collation. The first collation of book v. (since this was copied from Bp. 5 = Chambers, 109) was made of course (see the table) from Bp. = Ch. 8. The first collation of the books copied from Bp. was made (also of course) from Bp. 7: that is, the first collation of book i. was made with Ch. 117, and that of books vi.—ix. with Ch. 107. For books xi.—xviii. the collation was made of course with B. = Ch. 115.]

[The Paris and Oxford and London collations. — These, made in the months of March to July, 1853, were the last collations before the printing of the text. They were made in the order as named, and their sequence appears from the biographical sketch 1 above, p. xliiv.]

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

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

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

[Other contents of the Collation-Book. — The various memoranda (mentioned above, p. cxvii, 4) 3 are usually written on the blank page opposite the hymn or verse concerned. They include the excerpts from the Major Anukramanī, the citations of concordant passages gathered from an exceedingly comprehensive study of the other Vedic texts, very full

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

4. Repeated Verses in the Manuscripts

Abbreviated by pratika with addition of ity ekā etc. — There are 41 cases of a repeated verse or a repeated group of verses occurring a second time in the text and agreeing throughout without variant with the text of the former occurrence. These in the mss. generally, both sanhitā and pada, are given the second time by pratika only, with ity ekā (sc. ik), or iti dve or iti tisrāḥ added and always accented like the quoted text-words themselves. Thus ix. 10.4 (= vii. 73.7) appears in the mss. as utpa hvaya ity ekā. On the other hand, the very next verse, although it differs from vii. 73.8 only by having 'bhyāgāt for nyāgān, is written out in full. So xiii. 2.38 (= x. 8.18) appears as sahasrāhnyām ity ekā; while xiii. 3.14, which is a second repetition of x. 8.18 but contains further the added refrain tāṣya etc., is written out in full as far as tāṣya. The like holds good of xiii. 3.18. See note to xiii. 3.14.

List of repeated verses or verse-groups. — The 41 cases of repetition involve 52 verses. The list of them is given on p. 3 of the Index Verborum (where xix. 23. 20 is a misprint) and is given with the places of first occurrence. The list is repeated here, but without the places of first occurrence, which may always be ascertained from the commentary below. It is: iv. 17.3; v. 6.1 and 2; 23. 10–12; vi. 58.3; 84.4; 94.1–2; 95.1–2; 101.3; vii. 23.1; 75.1; 112.2; viii. 3.18, 22; 9.11; ix. 1.15; 3.23; 10.4, 20, 22; x. 1.4; 3.5; 5.46–47, 48–49; xi. 10.17; xiii. 1.41; 2.38; xiv. 1.23–24; 2.45; xviii. 1.27–28; 3.57; 4.25, 43, 45–47, 69; xix. 13.6; 23.30; 24.4; 27.14–15; 37.4; 58.5.

Further details concerning the pratika and the addition. — The pratika embraces the first word, or the first two, or even the first three, when one or two of them are enclitics: so vi. 94.1; 101.3; viii. 3.22; ix. 1.15]; but at xix. 58.5 the whole first pada is given with ity ekā added. Occasionally, in one or another ms., the repeated verse or group is given in full: thus by O.R. in the cases of repetitions in book xviii. Both editions give all the repeated verses in full.

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

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

5. Refrains and the like in the Manuscripts

Written out in full only in first and last verse of a sequence. — For the relief of the copyists, there is practised on a large scale in both the samhitā- and the pada-mss. the omission of words and pādas repeated in successive verses. In general, if anywhere a few words or a pāda or a line or more are found in more than two successive verses, they are written out in full only in the first and last verses and are understood in the others [cf. p. 793, end]. For example, in vi. 17, a hymn of four verses, the refrain, being c, d of each of the four, is written out only in 1 and 4. Then, for verse 2 is written only māḥ dādhibhā 'mān vānaspātīn, because yāthe 'yām prthivī at the beginning is repeated. [That is, the scribe begins with the last one of the words which the verse has in common with its predecessor.] Then, because dādhibhā also is repeated in 2–4, in verse 3 māḥ also is left out and the verse reads in the mss. simply dādhibhā pārvatān gīrīn — and this without any intimation of omission by the ordinary sign of omission. — Sometimes the case is a little more intricate. Thus, in viii. 10, the initial words sō 'd akrāmat are written only in verses 2 and 29, although they are really wanting in verses 9–17, paryāya II. (verses 8–17) being in this respect treated as if all one verse with subdivisions [cf. p. 512 top].

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

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

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

6. Marks of Accentuation in the Manuscripts

Berlin edition uses the Rig-Veda method of marking accents. — The modes of marking the accent followed in the different mss. and parts of mss. of the AV. are so diverse, that we were fully justified in adopting for our edition the familiar and sufficient method of the RV. That method is followed strictly throughout in books i.–v. and xix. of the Haug ms. material described above at p. cxiv under O. 1 and 4, but only there, and there possibly only by the last and modern copyist. [Whitney notes in the margin that it is followed also in book xviii. of O., and in books i.–iii. and iv. of Op., and in part of Bp.$^a$. In this last ms., which is Chambers, 117, of book i., the J method of accentuation is at the beginning that of the Rik, but soon passes over to another fashion, precisely like that of Bp. [see next ¶] saving that horizontal lines are made use of instead of dots. The method continues so to the end.

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

Marks for the independent svarita. — It was perhaps in connection with the use of the dots that the peculiar ways of marking the independent svarita arose. The simplest way, used only in parts of the mss., is by a line below, somewhat convexed downwards. Or, again, we find just such a line, but run up into and more or less through the aksara, either below or through the middle. [From this method was probably developed the method of J starting with a horizontal bit below and carrying it completely through the aksara upwards and with some slant to the right and ending with a bit of horizontal above. [Cf. SPP's Critical Notice, p. 9.] This fully elaborated form is very unusual, and found only in three or four mss. (in part of Bp.28 = Ch. 117, in D. and L., and occasionally in Kp.); [its shape is approximately that of the "long f" : cf. SPP's text of ii. 14 and my note to iii. 11. 2].

Horizontal stroke for svarita. — A frequent method is the use of the anudāttatara line below, just as in the RV., but coupled with the denotation of the enclitic svarita by a horizontal stroke across the body of the syllable, and of the independent svarita by one of the signs just noted. But even the independent svarita is sometimes denoted by the same sign as the enclitic svarita, to wit, by a dot or a horizontal line in the syllable itself. The last method (independent svarita by horizontal) is seen in the old ms. of book xx., Bp.6, dated A.D. 1477, and in B'.

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

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

Use of a circle as avagraha-sign. — As a matter of kindred character, we may mention that for the sign of avagraha or division of a vocable into its component parts, a small circle is used in all our pada-texts, even
of book xx., excepting in the Munich text of xviii. and xx., as stated on p. 4 of the Index Verborum. [It is used also in SPP's pada-mss.: see his Critical Notice, pages 11–14.] This special AV. sign has been imitated in our transliteration in the Index and in the main body of this work [cf. page c]; but it may be noted that SPP. employs in his pada-text the sign usual in the RV.

7. Orthographic Method pursued in the Berlin Edition

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

That treatise an authority only to a certain point. — The rules of that treatise we have regarded as authority up to a certain point; but only up to a certain point, and for the reason that in the AVPr., as in the other corresponding treatises, no proper distinction is made between those orthographic rules on the one hand which are universally accepted and observed, and those on the other hand which seem to be wholly the outcome of arbitrary and artificial theorizing, in particular, the rules of the varṇa-krama2 or dirgha-pātha. [ Cf. Whitney's notes to AVPr. iii. 26 and 32 and TPr. xiv. 1. ]

Its failure to discriminate between rules of wholly different value. — Thus, on the one hand, we have the rule [AVPr. iii. 27: see W's note] that after a short vowel a final ū or ū or ʊ is doubled before any initial vowel, a rule familiar and obligatory8 not only in the language of the Vedas but in the classical dialect as well; while, on the other hand, we have, put quite upon the same plane and in no way marked as being of a wholly different character and value, such a rule as the following:

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

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

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

2 Cf. p. 832, ¶ 4, below.

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

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

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

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

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

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

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

Abbreviation of consonant-groups: as in pañkti and the like. — By ii. 20
a non-nasal mute coming in the course of word-formation between a
nasal and a non-nasal is dropped: so pañti; chintam and rundhi instead of
chinttam and runddli; etc. The mss. observe this rule quite consist-
ently, although not without exceptions; and it has been uniformly fol-
lowed in the edition. At xii. 1. 40, annaprayûktâm is an accidental
exception; and here, for once, the mss. happen to agree in retaining the
k. [Cf. the Hibernicisms stren’th, len’th, etc.]

Final -m and -n before l-: as in kâl lokam and sarvâni lokân. — Rule
ii. 35 prescribes the conversion of -m and of -n alike into nasalized -l. In
either case, the resultant combination is therefore, according to the pre-
scription of the Pr., nasalized -l + l, or two l’s of which the first is nasal-
ized. Thus kam lokam becomes ka + nasalized l + lokam, a combination
which we may write as kâl lokam or as kâni l lokam or as kânl lokam.

[It is merely the lack of suitable Roman type that makes the discussion
of this matter troublesome. In nāgârî, the nasalized l should properly
be written by a l with a nasal sign over it. In Roman, it might well be
rendered by an l with a dot as nearly over it as may be (thus 0); in prac-
tice, a ṅ is made to take the place of the dot alone or else of the dot + l,
so that for the sound of “nasalized l” we find either ṅl or simply ṅ.]

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

For the resultant from -n l, the mss. follow the Pr., not without excep-
tions, and write doubled l with nasal sign over the preceding vowel, as in
sarvâni lokân, x. 6. 16, etc., asmiû lokc, ix. 5. 7, etc.; this usage also has
been followed in the Berlin text (but not with absolute uniformity). — It
would probably have been better to observe strictly the rule of the Pr.
and to write both results with double l and preceding nasal sign.
Visarga before st- and the like: as in *riṇu stena steyakṛt*, viii. 4. 10 = RV. vii. 104. 10. Our Pr. [see note to ii. 40] contains no rule prescribing the rejection of a final *visarga* before an initial sibilant that is followed by a surd mute. The mss. in general, although with very numerous and irregularly occurring exceptions, practice the rejection of the *h*, and so does the Rik [cf. RPr. iv. 12; TPr. ix. 1; VPr. iii. 12]; and the general usage of the mss. has been followed by us. [For examples, see x. 5. 1–14: cf. also notes to iv. 16. 1 (*ya stāyat*: SPP. *yas tāyat*), i. 8. 3, etc.]

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

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

8. Metrical Form of the Atharvan *Samhitā*

Predominance of anuṣṭubh. — The two striking features of the Atharva-Veda as regards its metrical form are the extreme irregularity and the predominance of anuṣṭubh stanzas. The stanzas in *gāyatrī* and *triṣṭubh* are correspondingly rare, the AV. in this point presenting a sharp contrast with the Rig-Veda. The brief bits of prose interspersed among metrical passages are given below, at p. 1011, as are also the longer passages in Brāhmaṇa-like prose. [In the Kashmirian recension, the latter are even more extensive than in the Vulgate: see p. lxxx.]
Extreme metrical irregularity. — This is more or less a characteristic of all the metrical parts of the Vedic texts outside of the Rig-Veda (and Sāma-Veda). In the samhitās of the Yajur-Veda, in the Brāhmaṇas, and in the Śūtras, the violations of meter are so common and so pervading that one can only say that meter seemed to be of next to no account in the eyes of the text-makers. It is probable that in the Atharvan samhitā the irregular verses outnumber the regular.

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

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

9. The Divisions of the Text

[Summary of the various divisions. — These, in the order of their extent, are: pra-pāthakas or 'Vor-lesungen' or 'lectures,' to which there is no corresponding division in the RV.; kāṇḍas or 'books,' answering to the manḍalas of the RV.; and then, as in the RV., anu-vākas or 're-citations,' and sūktas or 'hymns,' and pācas or 'verses.' The verses of the long hymns are also grouped into 'verse-decads,' corresponding to the vargas of the RV. Besides these divisions, there are recognized also the divisions called artha-sūktas or 'sense-hymns' and paryāya-sūktas or 'period-hymns'; and the subdivisions of the latter are called paryāyas. In the paryāya-hymns, the division into gaṇas (or sometimes danda-kas: p. 628) is recognized, and the verses are distinguished as avasānarcas and gaṇāvasānarcas (see p. 472). A great deal of detail concerning the divisions of the books (the later books especially) may be found in the special introductions to the several books.]

[The first and second and third grand divisions of books i.–xviii. — A critical study of the text reveals the fact that the first eighteen books are divided (see p. xv) into three grand divisions: the first (books i.–vii.) contains the short hymns of miscellaneous subjects; the second (books viii.–xii.) contains the long hymns of miscellaneous subjects; and the]
third consists of the books (xiii.–xvii.) characterized each by unity of subject. These divisions, although not clearly recognized in name (but cf. page clvii, below) by the text-makers, are nevertheless clearly recognized in fact, as is shown by the general arrangement of the text as a whole and as is set forth in detail in the next chapter, pages cxl–clx.i. Concerning their recognition by the Old Anukr., see the paragraphs below, pages cxxxix f. In this chapter will be treated the divisions commonly recognized by the native tradition.

The division into prapāṭhakas. — The literal meaning of pra-pāṭhaka is 'Vor-lesung' or 'lesson' or 'lecture.' This division, though noticed in all the mss., is probably a recent, and certainly a very secondary and unimportant one. It is not recognized by the commentary, and it does not appear in the Bombay edition. No ms. gives more than the simple statement, "such and such a prapāṭhaka finished"; no enumeration of hymns or verses is anywhere added. There are 34 prapāṭhakas, and they are numbered consecutively for the whole text so far as they go, that is, from book i. to book xviii. inclusive. The prapāṭhaka-division is not extended into books xix. and xx.

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

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

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

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

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

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

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

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

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

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

[The division into sūktas or 'hymns.'—The hymn may well be called the first considerable natural unit in the rising scale of divisions. Of the hymn, then, verses and pādas are the natural subdivisions, although single verses or even stock-pādas may also be regarded as natural units. Book and hymn ¹ and verse are all divisions of so obviously and equally fundamental character, that it is quite right that citations should be made by them and not otherwise. However diverse in subject-matter two successive sūktas may be, we rightly expect unity of subject within the limits of what is truly one and the same sūkta. It is this inherent unity of subject which justifies the use of the term artha-sūkta (below, p. cxxxiii) with reference to any true metrical hymn; and our critical suspicions are naturally aroused against a hymn that (like vii. 35) fails to meet this expectation. The hymn, moreover, is the natural nucleus for the secondary accretions which are discussed below, at p. cliii.]

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

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

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

Numeration of successive verses in the mss. — In this matter, the mss. differ very much among themselves, and the same ms. differs in different books, and even in different parts of the same book; so that to give all details would be a long, tedious, and useless operation. A few may be given by way of specimen. In books iii. and v. the enumeration in our mss. is by hymns only. [Sometimes it runs continuously through the anuvāka: above, p. cxxix.] In vi. it is very various: in great part, 2 hymns are counted together; sometimes 4; also 10 verses together, or 9, or 8. In book vii., some mss. (so P. and I.) number by decades within the anuvāka, with total neglect of real sūktas; and the numbering is in all so confused and obscure that our edition was misled in several cases so as to count 5 hymns less in the book than does the Anukr., or than SPP's edition. The discordance is described at p. 389 and the two numberings are given side by side in the translation.

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

Decad-sūktas or 'decad-hymns.' — With the second grand division begins (at book viii.) a new element in the subdividing of the text: the metrical hymns, being much longer than most of those in the first division, are themselves divided into verse-decades or groups of ten verses, five or
9. The Divisions of the Text

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more odd verses at the end of a hymn counting as an added decad. The numbers in the final group thus run from five to fourteen: cf. pages 388, end, and 472, ¶ 5. Book xvii. divides precisely into 3 decads: p. 805. The average length of the decad-sūktas is exactly ten verses in book x. (35 decads and 350 verses: p. 562), and almost exactly ten in book xviii. (28 decads and 283 verses: p. 814). In the summations, these decads are usually called sūktas and never by any other name (as daṇḍayās), while the true hymns are called artha-sūktas.

[Although known to the comm. and to some mss. in book vii. (p. 388), the decad-division really begins with book viii.; and it runs on through book xviii. (not into xix.: p. 898, line 6), and continuously except for the breaks occasioned by the pārvāya-hymns (p. 471, end) and pārvāya-books (xv. and xvi.: pages 770, 793). In book vii., this grouping is carried out so mechanically as to cut in two some nine of the short sense-hymns of the Berlin edition. The nine are enumerated at p. 389, line 8; but in the case of five of them (45, 54, 68, 72, 76), the fault lies with the Berlin edition, which has wrongly combined the parts thus separated.]

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

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

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Suggested method</th>
<th>Berlin method</th>
<th>Bombay method</th>
</tr>
</thead>
<tbody>
<tr>
<td>xi. 3. 1 t-17</td>
<td>xi. 3. 1-31</td>
<td>xi. 3. 1-31</td>
</tr>
<tr>
<td>xi. 3. 2 t-18</td>
<td>xi. 3. 32-49</td>
<td>xi. 4. 1-18</td>
</tr>
<tr>
<td>xi. 3. 3 t-7</td>
<td>xi. 3. 50-56</td>
<td>xi. 5. 1-7</td>
</tr>
</tbody>
</table>

The four sets of numbers in the first column relate to the four text-divisions: the first set (xi.) to the book; the second (3) to the paryāya-sūkta or group of paryāyas; the third (1, 2, 3) to the individual paryāyas of that group; and the fourth (t-17, t-18, t-7) to the verses of the paryāyas.]

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

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

[Books xv. and xvi. consist wholly of paryāyas. Here, therefore, the case is not complicated by the mingling of paryāyas and artha-sūktas, and the Berlin text ignores the grouping1 of the paryāyas, and treats and numbers each paryāya as if coördinate with artha-sūktas, and numbers the verses beginning anew with 1 for each paryāya (cf. p. 770, line 30).] Whitney's criticism of the numbering of the Bombay edition.—[Whitney condemned, at p. 625, the procedure of the Bombay edition. In his material for this Introduction, I now find a few additional words on the matter, which may well be given.]

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

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

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

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

---

1 As to what this grouping should be, see the discussion at p. cxxx, near end.
9. The Divisions of the Text  

The manner 10; avades; 7. In the but 62 xi. 110 maintains and 93 in assimilates is 18 The; 73 141 2. ten book for cxxxvu 632 771 54 printed, J xi. xvi. 220 it not  _!_ 103 II the 17. 56 book the it 793 and 79 23x559 venienced less passages.^ accordant the  ignoring tables.  

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

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

<table>
<thead>
<tr>
<th>Paryāya-hymns</th>
<th>vii. 10</th>
<th>ix. 6</th>
<th>xi. 3</th>
<th>book xv.</th>
<th>book xvi.</th>
</tr>
</thead>
<tbody>
<tr>
<td>[See pages</td>
<td>516</td>
<td>546</td>
<td>632</td>
<td>771</td>
<td>793</td>
</tr>
<tr>
<td>Bombay totals</td>
<td>67</td>
<td>73</td>
<td>110</td>
<td>220</td>
<td>103</td>
</tr>
<tr>
<td>Berlin totals</td>
<td>33</td>
<td>62</td>
<td>56</td>
<td>141</td>
<td>93</td>
</tr>
<tr>
<td>Plus Items</td>
<td>34</td>
<td>11</td>
<td>54</td>
<td>79</td>
<td>10</td>
</tr>
</tbody>
</table>

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

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

[Indication of the extent of the divisions by reference to an assumed norm. — In giving the summations of verses, it is by no means always the case that the Pañcapaṭalikā expresses itself in a direct and simple way. Sometimes indeed it does so where its prevailing method would lead us to expect it to do otherwise: thus in book vi., where the normal number of verses to the anuvāka is 30, it says simply and expressly that anuvākas 3 and 4 have 33 verses each (trayastrīṅgaḥ: p. 311) and that 5 and 6 have 30 each (triṅgaḥ: p. 1045). Very often, however, the extent of a division is intimated by stating its overplus or shortage with reference to an assumed norm. One hardly knows how much critical value to assign to the norms (the last anuvāka of book vi., with 64 verses, exceeds the norm of 30 by more than the norm itself); but the method is a deviation from straightforwardness of expression, and that deviation is increased, as is so often the case, by the gratuitous exigencies of the metrical form into which the Pañcapaṭalikā is cast. Thus for book v. it says (pages 230, 236), ‘the first [anuvāka] falls short of sixty by twice six and the next after the first by eleven.’ So forty-two is in one place (p. 61) ‘half-a-hundred less eight,’ and in another (p. 439) it is ‘twice twenty-one.’ For anuvāka 3 of book vii. the total is 31 (norm 20); but here (p. 413) not even the overplus is stated simply as ‘eleven,’ but rather as ‘eight and three.’ This method of reference to a norm is used even where the departure from it is very large, as in the case of anuvāka 3 of book iv., which is described (p. 176) as having 21 verses over the norm of 30.]
9. The Divisions of the Text

[Tables of verse-norms assumed by the Pañcapatañlikā.—For the first grand division (books i.–vii.), on the one hand, this treatise assumes a norm for the verse-totals of the anuvākas of each book.¹ These may be shown in tabular statement as follows:

<table>
<thead>
<tr>
<th>For book</th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
<th>iv.</th>
<th>v.</th>
<th>vi.</th>
<th>vii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse-totals</td>
<td>153</td>
<td>207</td>
<td>230</td>
<td>324</td>
<td>376</td>
<td>454</td>
<td>286</td>
</tr>
<tr>
<td>Anuvākas</td>
<td>6</td>
<td>6</td>
<td>6</td>
<td>8</td>
<td>6</td>
<td>13</td>
<td>10</td>
</tr>
<tr>
<td>Averages</td>
<td>25</td>
<td>34</td>
<td>38</td>
<td>40</td>
<td>63</td>
<td>35</td>
<td>29</td>
</tr>
<tr>
<td>Anuvāka-Norms</td>
<td>20</td>
<td>20</td>
<td>30</td>
<td>30</td>
<td>60</td>
<td>30</td>
<td>20</td>
</tr>
</tbody>
</table>

The norm is spoken of (p. 92) as a nimmitta, literally, perhaps, ‘fundamental determinant.’ Frequent reference has already been made to these norms in the main body of this work, either expressly (as at pages 220 and 388: cf. also pages 6, 18, 22, 152), or implicitly at the ends of the anuvākas.] [By combining (as in lines 2 and 3 of the table) a part of table 1 of p. cxliv with a part of the table on p. cxxix, the actual average of the verse-totals of the anuvākas may be found for each book (as in line 4). It is perhaps a fact of critical significance that for each book this average is greater than the norm assumed by our treatise.]

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

<table>
<thead>
<tr>
<th>For book</th>
<th>vii.</th>
<th>ix.</th>
<th>x.</th>
<th>xi.</th>
<th>xii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse-totals</td>
<td>259</td>
<td>302</td>
<td>350</td>
<td>313</td>
<td>304</td>
</tr>
<tr>
<td>Hymns</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Averages</td>
<td>26</td>
<td>30</td>
<td>35</td>
<td>31</td>
<td>61</td>
</tr>
<tr>
<td>Hymn-Norms</td>
<td>20</td>
<td>20</td>
<td>30</td>
<td>20</td>
<td>60</td>
</tr>
</tbody>
</table>

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

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

¹ Another and wholly different matter is the norm assumed for the verse-totals of the individual hymns of each book (see p. cxlvii): thus book i. is the book of four-versed hymns.]
them here (with addition of the "obscure" clause of p. 141, § 8) into what appears to be their proper metrical form, with attempted emendation at the points in which the verse was obscure to Whitney:

\begin{quote}
triṣṇānimitṭāḥ śaḍṛceṣu kāryās

tiṣro daṇḍaḥ 'ṣṭāu daṇḍaḥ paṇeṣ ca realḥ:
caturdaṇḍaḥ 'nāyāḥ; anuvākaṣaḥ ca

sāmkhyāṃvidadhyād adhikāṃ nimitṭāt.
\end{quote}

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

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

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

10. Extent and Structure of the Atharva-Veda Saṃhitā

Limits of the original collection. — It is in the first place clearly apparent that of the twenty books composing the present text of the Atharva-Veda, the first eighteen, or not more than that, were originally combined
together to form a collection. There appears to be no definite reason to suppose that the text ever contained less than the books i.–xviii. It is easy to conjecture a collection including books i.–xiv. and book xviii., leaving out the two prose pārṇāya-books xv. and xvi. and the odd little book xvii. with the queer refrain running nearly through it; but there is no sound reason for suspecting the genuineness of these prose books more than of the prose hymns scattered (see below, p. 1011) through nearly all the preceding books; and in the Paippalāda recension it is Vulgate book xviii. that is wanting altogether, books xv.–xvii. [or rather, books xv.–xviii. : cf. p. 1015] being not unrepresented.

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

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

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

¹ [There are five verses which, although occurring in our xix., are yet cited by Kāuṇḍ, in full, as if they did not belong to the Atharvan text recognized by Kāuṇḍ. Moreover, there are cited by Kāuṇḍ, six pratiḥātras which, although answering to six hymns (between 51 and 65) of our xix., may yet for the most part be regarded as kalpaṇā mantrās. For a detailed discussion of the matter, see pages 896–7.]
The two broadest principles of arrangement of books i.–xviii. — Leaving book xx. out of account, and disregarding also for the present book xix. as being a palpable supplement (see pages 895–8), it is not difficult to trace the two principles that underlie the general arrangement of the material of books i.–xviii. These principles are:

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

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

The order of the three grand divisions. — It is clear that the text ought to begin with division I., since that is the most characteristic part of it all, and since books i.–vi. are very likely the original nucleus of the whole collection. Since division I. is made up of hymns of miscellaneous subjects (the short ones), it is natural that the other hymns of miscellaneous subjects (the long ones) should follow next. Thus the last place is naturally left for the books characterized by unity of subject. This order agrees with that of the hymn-totals of the divisions, which form (cf. tables 1, 2, 3) a descending scale of 433 and 45 and 15.

Principles of arrangement of books within the grand division. — If we have rightly determined the first rough grouping of the material of books i.–xviii. into three grand divisions, the question next in logical order is,

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1 This statement is true without modification, if we treat books xv. and xvi. each as two hymns or paryāya-groups in the manner explained and reasoned at p. cxxx, and implied in the second form of table 3, p. cxlv: cf. p. cxxxvii, line 13.
What governs the arrangement of the books within each division? This question will be discussed in detail under each of the three divisions (cf. pages cxlix ff., clvii, clix); here, accordingly, only more general statements are called for. Those statements concern the verse-norms of the hymns for each book, and the amount of text.]

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

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

<table>
<thead>
<tr>
<th>Book</th>
<th>i. has 13 pages</th>
<th>Book viii. has 22 pages</th>
<th>Book xiii. has 13 pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii.</td>
<td>16</td>
<td>ix. 21</td>
<td>xiv. 12</td>
</tr>
<tr>
<td>iii.</td>
<td>20</td>
<td>x. 27</td>
<td>xv. 10</td>
</tr>
<tr>
<td>iv.</td>
<td>27</td>
<td>xi. 25</td>
<td>xvi. 5</td>
</tr>
<tr>
<td>v.</td>
<td>28</td>
<td>xii. 22</td>
<td>xvii. 3</td>
</tr>
<tr>
<td>vi.</td>
<td>40</td>
<td></td>
<td>xviii. 21</td>
</tr>
<tr>
<td>vii.</td>
<td>27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Division I. 171</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Division II. 117</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Division III. 64</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From this it appears that, for division I., the amount of text is a continuously ascending one for each of the books except the last (book viii.); and that, for division III., it is a continuously descending one for each of the books except (in like manner) the last (book xviii.); and that, although the verse-totals of the Bombay edition for the books of division II. form a series (see p. clvii, line 11) which ascends continuously (like that of I.) for all books except (once again) the last, the books of division II. are, on the whole, most remarkable for their approximate equality of length.]

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

<table>
<thead>
<tr>
<th></th>
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**Table 2. Second grand division, books viii.-xii., five books**

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### Table 3. Third grand division, books xiii.-xvii., six books

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<th>Rohita Book</th>
<th>Wedding Book</th>
<th>Vṛāya Book</th>
<th>Parīta Book</th>
<th>Sun Book</th>
<th>Funeral Book</th>
<th>contains</th>
<th>Sum of hymns</th>
<th>Sum of verses</th>
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<td>xv.</td>
<td>xvi.</td>
<td>xvii.</td>
<td>xviii.</td>
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<td></td>
<td></td>
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<td>6 vss.</td>
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<td>h. of</td>
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<td>h. of</td>
<td>27 vss.</td>
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<td>30 vss.</td>
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<td>h. of</td>
<td>46 vss.</td>
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<td></td>
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<td>h. of</td>
<td>60 vss.</td>
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<td>h. of</td>
<td>64 vss.</td>
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<tr>
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<td>h. of</td>
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<td></td>
<td>h. of</td>
<td>92 vss.</td>
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<td></td>
<td>h. of</td>
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<td>h. of</td>
<td>100 vss.</td>
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</table>

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

### Table 3, second form

<table>
<thead>
<tr>
<th>Rohita Book</th>
<th>Wedding Book</th>
<th>Vṛāya Book</th>
<th>Parīta Book</th>
<th>Sun Book</th>
<th>Funeral Book</th>
<th>contains</th>
<th>Sum of hymns</th>
<th>Sum of verses</th>
</tr>
</thead>
<tbody>
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<td>xiv.</td>
<td>xv.</td>
<td>xvi.</td>
<td>xvii.</td>
<td>xviii.</td>
<td>hs. of</td>
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<td>hs. of</td>
<td>30 vss.</td>
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<td></td>
<td></td>
<td></td>
<td>hs. of</td>
<td>32 vss.</td>
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<td>h. of</td>
<td>46 vss.</td>
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<td>64 vss.</td>
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<td>h. of</td>
<td>73 vss.</td>
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<td>h. of</td>
<td>89 vss.</td>
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</tr>
<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>h. of</td>
<td>91 vss.</td>
<td>1</td>
</tr>
</tbody>
</table>

| 1           |              |            |             |         |              | h. of | 92 vss. | 1          | 92         |

hymns 15

verses 874
several hymns within any given book. It is clear that the subject has not been at all considered; nor is it at all probable that any regard has been had to the authorship, real or claimed (we have no tradition of any value whatever respecting the "rishis"). Probably only chance or arbitrary choice of the arranger dictated the internal ordering of each book. [On this subject there is indeed little that is positive to be said; but (in order to avoid repetition) I think it best to say that little for each grand division in its proper place under that division: see pages cliv, clvii, and clx.]

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

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

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

---

1 [And so would hymns 22 and 23, if judged by their actual length.]
IO. Extent and Structure of the Atharva-Veda Samhītā cxlvii

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

<table>
<thead>
<tr>
<th>In book xix. there are</th>
<th>15</th>
<th>4</th>
<th>2</th>
<th>9</th>
<th>6</th>
<th>8</th>
<th>4</th>
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<th>1</th>
<th>12</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Containing respectively</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>In book xix. there are</th>
<th>2</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>1</th>
<th>hymns,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Containing respectively</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>21</td>
<td>30</td>
<td>verses.</td>
</tr>
</tbody>
</table>

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

Table 5. Summary of Atharvan hymns and verses

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

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

[First grand division (books i.–vii.): short hymns of miscellaneous subjects. — While the general considerations of length and subject are indeed sufficient for the separation of books i.–viii. into three grand divisions as defined above, the first division shows yet other signs of being a minor collection apart from the other two. In the first place, the hymns that compose it are mostly genuine charms and imprecations, and wear on the
whole a general aspect decidedly different from that of books viii.—xviii., as is indeed apparent enough from the table of hymn-titles, pages 1024–37; they are, in fact, by all odds the most characteristic part of the Atharva-Veda, and this is tacitly admitted by the translators of selected hymns (see p. cvii), their selections being taken in largest measure (cf. p. 281) from this division. In the second place, the books of this division are sharply distinguished from those of the others by the basis of their internal arrangement, which basis is in part that of a clearly demonstrable verse-norm, a norm, that is to say, which, for each separate book, governs the number of verses in the hymns of that book.1]

[**Evidence of fact as to the existence of the verse-norms.** — A most pervading implicit distinction is made by the Major Anukramaṇi between this division and the next in its actual method of giving or intimating the length of the hymns. In division II., on the one hand, the number of verses is stated expressly and separately for every hymn. In division I., on the other hand, the treatise merely intimates by its silence that the number for any given hymn conforms to the norm assumed for that book, and the number is expressly stated only when it constitutes a departure from that norm. Thus for the 142 hymns of book vi., an express statement as to the length is made only for the 20 hymns (given at p. 281, lines 17–18) which exceed the norm of three.2 — For convenience of reference, the norms may here be tabulated:

<table>
<thead>
<tr>
<th>Books</th>
<th>vii.</th>
<th>vi.</th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
<th>iv.</th>
<th>v.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Norms</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
</tbody>
</table>

[**Express testimony of both Anukramaṇis as to the verse-norms.** — The Major Anukr. (at the beginning of its treatment of book ii.; see p. 142) expressly states that the normal number of verses for a hymn of book i. is four, and that the norm increases by one for each successive book of the first five books: pūrvakāṇḍasya catuṛṣṇaprayuktir ity evam uttarottara-kāṇḍeṣu saṣṭham yāvad čaikādhikā etc. Than this, nothing could be more clear or explicit. Again, at the beginning of its treatment of book iii., it says that in this book it is to be understood that six verses are the norm, and that any other number is a departure therefrom: atra

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

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

Sadcapakrity anya vikriti iti vijanyat. At the beginning of book iv, it has a remark of like purport: brahma jajñanam iti khyde saptaraśākta-
prakṛty (so London ms.: cf. p. 142 below) anya vikriti ity avagachet.
Moreover, it defines book vi. as the tyasaśāktaṇḍam (cf. pages 281, 388),
and adds to the definition the words tatra tyasaśāktaṇḍam itarā vikriti iti.
 Cf. Weber's Verzeichniss der Berliner Sanskrit-hss., vol. ii., p. 79.]

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

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

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

1 [This is the true number. The number 26, given at p. cxliv in table 1, rests on the actual
hymn-divisions of the Berlin text. On account of the discordance, the 30 hymns may here be
named: i, 6, 1-2, 6, 3-4, 13, 18, 22, 25, 29, 40-42, 47-49, 52, 54. 2 with 55, 1, 57-58, 61, 64,
68, 1-2, 72, 1-2, 75, 76, 5-6, 78, 108, 112-114, 116. (They are very conveniently shown in the
table, p. 1021.) Note on the other hand the silence of the Anukr. as to our 45, 54, 1, 68, 3,
and 72. 3. Its silence means that our 45. 1 (neer. Praskaṇya) and 45. 2 (Atharvan) and 54. 1
(Brahman) form three one-versed hymns, a fact which is borne out by the ascriptions of quasi-
authorship; and that 68. 3 and 72. 3 form two more.]
General Introduction, Part II.: in part by Whitney

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

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

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

1 [In the Kuntāpakhila there are two hymns of 20.]
is, why have not the diaskeuasts made eight books of the first division, including not only one for the one-versed hymns, but also another for the two-versed?]

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

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

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

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

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

[If we consult the table on p. cxliii, we see that, in division I., the scale of numbers of printed pages of text in each book (13, 16, 20, 27, 28, 40, 27) is a continuously ascending one for each book except the last (book vii.). The like is true if we base our comparison on the more precise scale of verse-totals for each book (153, 207, 230, 324, 376, 454, 286), as given at the foot of table 1, p. cxliv.]

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

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

\(^1\) If asked to discriminate between the books of that nucleus, I should put books vi. and i. and ii. first (cf. p. clii, \(\text{cf}3\)); at all events, book v. stands in marked contrast with those three.]

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

[Departures from the norms by excess. — The cases of excess are most numerous in book v. (see p. 220), and concern over 1/4 of all the hymns. On the other hand, the cases of conformity to the norm are most numerous in books vi. and i. and concern about 6/ of the hymns in each book. For books ii., iv., vii., and iii. respectively, the approximate vulgar fraction of cases of conformity is 5/8, 1/2, 1/2, and 3/5. For each of the seven books, in the order of closeness of conformity to the verse-norm, the more precise fraction is as follows: for book vi., it is .859; for i., it is .857; for ii., it is .61; for iv., it is .52; for vii., it is .47; for iii., it is .42; and for v., it is .06.]

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

"We are not without important indications² that the hymns may have been more or less tampered with since their collection and arrangement, so as now to show a greater number of verses than originally belonged to them. Thus some hymns have been expanded by formulized variations of some of their verses; and others by the separation of a single verse into more than one, with the addition of a refrain. Yet others have suffered expansion by downright interpolations or by additions at the end; while some of abnormal length may represent the juxtaposition of two unrelated pieces."

Illustrative examples of critical reduction to the norm. — [The instances that follow should be taken merely as illustrations. To discuss the cases systematically and thoroughly would require a careful study of every case of excess with reference to the structure of the hymn concerned and to its form and extent in the parallel texts, — in short, a special investigation.³]

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

² [Cf. p. 281, § 2.]

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

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

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

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

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

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

[Arrangement of the hymns within any given book of this division. — In continuation of what was said in general on this topic at p. cxliii, we may add the following. The "first" hymn (pūrvam), "For the retention of sacred learning," is of so distinctly prefatory character as to stand of

scattered through those notes, they may yet be said to be "assembled" in one work, and more "conveniently" than ever before. The investigation is likely to yield results of interest and value.]
right at the very beginning of the text, or removed therefrom only by the
prefixion of the auspicious "caṁ no devīr abhiśātaye" (p. cxvi). It is note-
worthy that books ii., iv., v., and vii. begin each with a "Mystic" hymn;
that the five kindred hymns "Against enemies" are grouped together at
ii. 19–23, as are the seven Mṛgāra-hymns at iv. 23–29. Hymns iii. 26–27
are grouped in place and by name, as digyukte; and so are the "two
Brahman-cow" hymns, v. 18 and 19, and the vaiśvānariya couple, vi. 35
and 36. The hymns "To fury" make a group in the AV. (iv. 31–32) as
they do in the RV., from which they are taken.]

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

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

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

<table>
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<tr>
<th>Hymn</th>
<th>in viii.</th>
<th>in ix.</th>
<th>in x.</th>
<th>in xi.</th>
<th>in xii.</th>
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</table>

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

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

If we consider, first, the amount of text in pages for each book, namely 22, 21, 27, 25, 22, the series appears to have no connection with the order of the books; on the contrary, the books are, on the whole, remarkable for their approximate equality of length. The case is similar, secondly, with the hymn-totals of the Bombay edition, 15, 15, 10, 12, and 11. Thirdly, the verse-totals for each of the five books, according to the numeration of the Berlin edition, are 259, 302, 350, 313, and 304 (see above, p. cxliv), a sequence in which we can trace no orderly progression. On the other hand, fourthly, if we take the verse-totals of the Bombay edition, to wit, 293, 313, 350, 367, and 304, we see that the first four books, viii.-xii, are indeed arranged, like books i.-vi. (p. cliii), on a continuously ascending arithmetical scale. Furthermore and fifthly, if, for the verse-totals of each of the five books, we make the (very easy) substitution of the average verse-totals of the hymns of each book, we obtain again a series, to wit, 29,3, 31,3, 35,0, 36,7, and 60,8, which progresses constantly in one direction, namely upward, and through all the five books.

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

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

Possible reference to this division in hymn xix. 23. — Such reference, I suspect, must be sought in verse 18, if anywhere, and in the two words mahat-kanddya svabh, 'to the division of great [hymns], hail!' See p. 931, I. 7, and the note to vs. 18.

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

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

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

[2 This series differs from the Berlin sequence by a plus of 34 and 11 and 54 in the first and second and fourth members respectively: see p. cxxxvii, and cf. pages 516, 546, 632.]
the sense-hymns of the kṣudra-kāṇḍas (? or -kāṇḍa?). To the end of the
cleventh kāṇḍa, the sense-hymn is the norm,' etc. aha kṣudra-kāṇḍa-
'rthasūkta-mantrāyām vṛṣ-dāivata-chandāsya ucyante. tato yāvad ekādaśa-
kāṇḍa-ntam arthasūkta-prakritis tāvad vihāya paryāyān virād vā (viii. 10)
prabṛtiṁ iti etc. What pertinence the word kṣudra may have as applied
to books viii.—xi. I cannot divine; but it can hardly be an accident that
the very same word is used in the phrase of homage to parts of the AV.
at xix. 22, 6 and 23, 21, kṣudrēbhyaḥ svadhā, and that this phrase is followed
in h. 22 and in the comm’s text of h. 23, by the words paryāyikebhyaḥ
svēhā, that is, by an allusion to the paryāyas, just as in the text of the
Anukr. Apart from vss. 16–18 of xix. 23, vss. 1–20 refer most clearly to
the first grand division; and vss. 23–28 refer just as clearly to the third.
The allusion to the second ought therefore certainly to come in between
vs. 20 and vs. 23, that is it ought to be found in vss. 21 and 22. We have
just given reason for supposing that vs. 21 contains the expected allusion.
The meaning of ekāṇcēbhyaḥ of vs. 22 is as obscure as is the pertinence
of kṣudrēbhyaḥ; probably ekāṇcēbhyaḥ is a corrupt reading. If I am
right as to vs. 21, the mystery of vs. 18 becomes only deeper.]

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

[Hindu tradition assigns at least four of the books of this division each
to a single seer; the whole matter is more fully set forth at p. 1038.
However much or little value we may attach to these ascriptions of

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

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

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

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

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

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

<table>
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<tr>
<th>Hymn</th>
<th>in xiii.</th>
<th>in xiv.</th>
<th>in xv.</th>
<th>in xvi.</th>
<th>in xvii.</th>
<th>in xviii.</th>
<th>verses</th>
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<tbody>
<tr>
<td>1 has</td>
<td>60</td>
<td>64</td>
<td>50 p</td>
<td>32 p</td>
<td>30</td>
<td>61</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>46</td>
<td>75</td>
<td>91 p</td>
<td>61 p</td>
<td>73</td>
<td>89</td>
<td>10</td>
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</table>

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

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

[The hymn-divisions of books xiii.—xviii. and their value. — In these books the whole matter of hymn-division seems to be secondary and of little critical value or significance (cf. p. cxxxi). — First, as to themetrical books (xiv., xviii., xiii., xvi.: that is, all but the two paryāya-books xv. and xvi.). In them, the hymn-division is, as in book xii. of division II., coincident with the anuvāka-division. Book xiv. is divided into two hymns by both editions, not without the support of the mss.; but the Major Anukr. seems rather to indicate that the book should not be divided (for details, see pages 738—9): the hymn-division is here at any rate questionable. Book xviii., properly speaking, is not a book of hymns at all, but rather a book of verses. The Pañcapaṭalikā says that these verses are 'disposed' (vibhītās) in four anuvākas (see p. 814, ¶ 5, and note the word parah, masculine): from which we may infer that the anuvāka-division is of considerable antiquity; but the significance of the coincident hymn-division is minimized by the facts that a ritual sequence runs over the division-line between hymns 1 and 2 (see p. 814, ¶ 6, and p. 827, ¶ 2) and that the division between hymns 3 and 4 ought to come just before 3. 73 (and not just after: see p. 848, ¶ 8). Even with book xiii. the case is essentially not very different: see the discussions in Deussen's
Geschichte, i. 1. 215-230. Book xvii. consists of a single anuvāka (it is the only book of which this is true: p. 805); and although in the colophons the mss. apply both designations, anuvāka and artha-sūkta, to its 30 verses (which the mss. divide into decades), it is truly only one hymn.

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

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

<table>
<thead>
<tr>
<th>Pages</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>xcix-cvi</td>
<td>For explanation of abbreviations, see</td>
</tr>
<tr>
<td>xcix-cvi</td>
<td>For explanation of abbreviated titles, see</td>
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<tr>
<td>c</td>
<td>For explanation of arbitrary signs, see</td>
</tr>
<tr>
<td>cix-cx</td>
<td>For key to the designations of the manuscripts, see</td>
</tr>
<tr>
<td>cx-cxi</td>
<td>For synoptic tables of the manuscripts, see</td>
</tr>
<tr>
<td>cxi-cxvi</td>
<td>For description of the manuscripts, see</td>
</tr>
<tr>
<td>1024-1037J</td>
<td>For table of titles of hymns, see volume VIII.,</td>
</tr>
</tbody>
</table>
ATHARVA-VEDA-SAMHITĀ.

TRANSLATED INTO ENGLISH

WITH A CRITICAL AND EXEGETICAL COMMENTARY.

Book I.

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

1. For the retention of sacred learning.

[Atharvan. — vācaspatyam. caturcasyam. ānuṣubham: 4. 49. virdō urobhāti.]

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

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

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

Ppp. reads paryanti in a, and tanvam adhyādadhātu me for d. MS. combines trisaptās in a, and tanvī 'dvā in d. The s of our trisaptā is prescribed in Prāt. ii. 98; vācas p. is quoted under Prāt. ii. 71.

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

As an example of the wisdom of the comm., it may be mentioned that he spends a full quarto page and more on the explanation of triśaḍāts. First, he conjectures that it may mean 'three or seven'; as the three worlds, the three guṇas, the three highest gods; or, the seven seers, the seven planets, the seven troops of Maruts, the seven worlds, the seven meters, or the like. Secondly, it may mean 'three sevens,' as seven suns (for which is quoted TA.ī.7.1) and seven priests and seven Adityas (TA.ī.13.3; RV. ix. 114.3), or seven rivers and seven worlds and seven quarters (TB.ii.8.3), or seven planets and seven seers and seven Marut-troops. Thirdly, it may signify simply thrice seven or twenty-one, as twelve months + five seasons + three worlds + one sun (TS. vii. 3. 108), or five mahābhūtas + five breaths + five jānendriyās + five karmendriyās + one antāḥkarāya. At any rate, they are gods, who are to render aid. [Discussed by Whitney, Festgruss an Roth, p. 94.]

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

Two of our mss. (H. O.) have rāmāya in c. Ppp. begins with upha neha, and has asopaṭe in c, which R. prefers. But MS. rather favors our text, reading, for c, d, vāsopaṭe vt rāmāya māyā eva tavaṃ māma; and it begins a with uphaṛti. The comm. explains ċrutam as upādhyāyād vidhito 'dhītam vedāśastrādikam; and adds "because, though well learned, it is often forgotten.'

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

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

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

Ppp. has, for b ff., uphaḥito 'hain vācaṣṭayu svaṣṭyena ṛāḍhaśi śaṃṣṭyena vi ṛāḍhaśi — badly corrupt. For similar antitheses with uphaḥ, see AB. ii. 27; VS. ii. 10 b, 11 a. In AA. (ii. 7.1) is a somewhat analogous formula for the retention of what is heard or studied (adhitā): ċrutam me ma pra hāśir anena 'dhītena 'horātrānt saṁ dadhāmi. The Anukr. notes the metrical irregularity of the second pada.

2. Against injury and disease: with a reed.

[Atharvan.—cāndramasam; pārjñayam. ānuṣṭubham; 3. 3p. virāṇāma gāyatrī.]

The hymn is not found in the Pāipp., ms., but may have been among the contents of the missing first leaf. In the quotations of the Kāuç it is not distinguishable from the following hymn; but the comm. is doubtless right in regarding it as intended at 14. 7,
TRANSLATION AND NOTES. BOOK I.

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

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

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

4. As between both heaven and earth stands the bamboo (?ṭājana), so let the reed-stalk (mūḍija) stand between both the disease and the flux (āśrāvi).

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

3. Against obstruction of urine: with a reed.

Of this hymn, only vss. 7–8 are found in Pāipp. (in xix.), without the refrain. It is doubtless intended at Kāuç. 25. 10, as used in a rite for regulating the flow of urine; vss. 8–9 are specified in 25. 12. The “reed” implies some primitive form of a fistula urinaria, the vastiyānta (one of the nādiyāntāni) of the later physicians — who, however, do not appear to have made frequent use of it.

1. We know the reed’s father, Parjanya of hundredfold virility; with that will I make weal (gām) for thy body; on the earth [be] thine outpouring, out of thee, with a splash!

The last pāda is found also at TS. iii. 3.10; bāl īti, again at xviii. 2. 22.

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

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

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

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

6. What in thine entrails, thy (two) groins (gavīṇī), what in thy bladder has flowed together—so be thy urine released, out of thee, with a splash! all of it.

The comm. reads in b (with two or three of SPP’s mss., which follow him) saṃcir- tam. He explains the gavīṇyāṇa as “two vessels (nāḍī) located—in the two sides, affording access to the receptacles of urine.”

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

The comm. (with the same mss. as above) has in b vartam. Pp. reads vytrāṁ veṣaṇyāḥ: yantaḥ. ‘I pierce or open up thy urethra’—with a metallic catheter, says the comm.

8. Unfastened [be] thy bladder-orifice, like [that] of a water-holding sea—so be thy etc. etc.

Pp. gives, for b, samudrasya tadhīr eva.

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

Instead of parādhopatai in a, we should expect parādhopatai, the equivalent of a present.

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

4. To the waters: for blessings.

[Sindhudvīpa.—aponoapṛitiyāṇi, somābdāvatāni. gāyatrīṇi: 4. purastādṛṣṭāḥ.

The hymn is not found in Pāipp. It and the two that next follow are reckoned by Kāuḍ. (9. 1, 4) to both cānti gānas, major (bhāt) and minor (laghu); also (7. 14) to the apāṁ sūktāni or water-hymns, applied in various ceremonies; and by some (18. 25, note) to the saṅgīla gāṇa, which Kāuḍ. begins with hymns 5 and 6. The same three are joined with others (19. 1) in a healing rite for sick kine, and (41. 14) in a ceremony for good fortune. Again (25. 20), this hymn is used (with vi. 51) in a remedial rite, and (37. 1) in the interpretation of signs. Hymns 4–6 further appear in Vāit. (16. 10) as used in the aponaapṛitiya rite of the aiguśoma sacrifice, and 4. 2 alone with the setting down of the vasatīvāri water in the same sacrifice. The four verses are RV. i. 23.16–19; for other correspondences, see under the verses.

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

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

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

The heavenly waters I call on, where our kine drink; to the rivers (śindhu) is to be made oblation.

[ Cf. note to x. 9. 27, below. ]

Within the waters is ambrosia (amīta), in the waters is remedy; and by the praises (prācaśti) of the waters ye become vigorous (vājīn) horses, ye become vigorous kine.

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

5. To the waters: for blessings.

[Sindhu-dīpa. — (etc., as 4.)]

The first three verses occur, without variants, in Pāipp. xix. The whole hymn, with the first three verses of the one next following, are, also without variants, RV. x. 9. 1-7 (vs. 5 is here put before 4; 6, 7 are also RV. i. 23. 20 a, b, c, 21); and they likewise occur in other texts: thus, 5. 1-3 in SV. (ii. 1187-1189), VS. (xi. 50-52 et al.), TS. (iv. 1. 5 et al.), MS. (ii. 7. 5 et al.), and TA. (iv. 42. 4 et al.), everywhere with the same text [for other references, see MGS., p. 147]; as to 5. 4 and the verses of 6, see under the verses. Hymns 5 and 6 together are called āmbhumayobhū, Kācū, 9. 1; for their uses in connection with the preceding hymn, see under that hymn. Both appear also in the house-building ceremony (43. 12), and this one alone in the darçapūrṇamāsa- or parvan-sacrifices (6. 17); while the schol. add it (42. 13, note) to the ceremony on the home-coming of the Vedic student. For the use in Vāțī. with hymns 4 and 6, see under 4; with 6 (also under the name āmbhumayobhū) it accompanies in the pañcāmbha (10. 19) the washing of articles employed; and with it alone, in the agnīcayana (28. 11), is the lump of earth sprinkled. The comm., finally, quotes the hymn from Naks. Kalpa 17, 18, as used in a mahāśānti called ṛtitaṃ. Translated: Weber, iv. 397; Griffith, i. 7.

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

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

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

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

The verse follows in RV. our 6.1. It is found, without variants, in TB. (i. 5.85) and TA. (iv. 42.4); but MS. (iv. 9.27) has a corrupt third pada, with much discordance among the mss., and adds a fourth.

6. To the waters: for blessings.

[Sindhudvipa (Atharvakṛti).—(etc., as 4). 4. pathyāpañkī.]

The hymn is not found in Pāipp., but perhaps stood at the beginning of its text, on the lost first leaf: see [Bloomfield's introd. to the Kāuç., p. xxxvii and ref's, esp. Weber, v. 78 and xiii. 431]. Verses 1–3 occur in RV., as noted under the preceding hymn, and 1–2 in other texts, as pointed out under the verses. For the use of the hymn, with its predecessor or its two predecessors, in Kāuç. and Vāït., see above, under those hymns. Verse 1 is also (Kāuç. 9.7) directed to be repeated (with the gāyatī or sāvitī-verse) at the beginning and end of gāntī rites, and to be recited part by part six times, with rinsing of the mouth, in the indramahotsava ceremony (140.5).

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

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

The verse occurs further, without variants, in VS. (xxxvi. 12), TB. (1. 2. 1 et al.), TA. (iv. 42.4), and Āp. (v. 4.1); in SV. (i. 33) is repeated çānī nas (instead of āpas) at beginning of b. The comm. explains abhiṣṭi by abhiyajana!

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

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

Found also in TB. (ii. 5.86), without variants, and in MS. (iv. 10.4), with, for c, āpas ca vīcārcambhukaḥ.

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

Only RV. has this verse.

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

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

The mss. sum up this anuvāda [1.] or chapter as of 6 hymns, 29 verses; and their quoted Anukr. says adyapratama pco navu syur vidyār: i.e. the verses exceed by 9 the assumed norm of the chapters, which is 20. [Regarding vidyār, see end of notes to l. 11.]
7. To Agni: for the discovery of sorcerers.

[Câtana. — saptaram. ānuṣṭubham: 5. triśubh.]  

This hymn and the following occur in Pāipp. iv., where the length of this one is more in place than here among the hymns of four verses. Both, with eight other hymns (mostly attributed by the Anukr. to Câtana as author), are called by Kāuç. (8. 25) cātanāṃ ‘expellers,’ and are used in a few places for exorcism and such purposes.

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

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

Stu is shown by its use also in 8. 1, 2 to have here the virtual meaning ‘confess’ [‘naming, i.e. confessing himself’; cf. laundare ‘praise,’ but also ‘name,’ ‘mention’]. The comm. does not see this, but stolidly renders it ‘praise,’ making the first line mean “bring the god who praises my oblation or else who is praised by us, and make the yātudhāna etc. go away”! He is never weary, when kimiddin occurs, of repeating Yāsaka’s (6. 11) silly etymology from kim idānim ‘what now?’ Ppp. reads for a stu-vānaṣṭāṇaya, and, for c, d, tvām hi devāṃ stuto hantā tasya ‘ta bahūvyathā.

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

The translation ‘sesame oil’ follows our text, tālāksya ; but the reading of all the mss., which SPP. follows, is tāhāsya, and Ppp. has tālāsya. The comm. explains the word as meaning ‘situated in the sacrificial ladle,’ from tulā ‘balance,’ used for ‘spoon,’ because by the latter the butter is measured out — or, he adds, it signifies simply avadīyamāna ‘cut off’ (in the technical sense), since the root tul means unmāne ['mete out']. Ppp. further reads in c, d praśānam yātudhānad vilāpayāṇ. The comm. first takes vi lāpaya from root lī, and makes it equal vināpdfa! but he adds further a derivation from vi lap ['make 'em squeal,' as we should say]. At end of a, the sanhīṭā-mss., as usual, are divided between -sthin and -stiḥi; SPP. chooses the former [cf. Prāt. ii. 11]. Ppp. has vaṣṭin in b.

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

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

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

Yātumant ‘having a familiar demon (yātu)’ is the equivalent of yātudhāna ‘sorcerer,’ lit’ly ‘holding a demon.’ Ppp. has for a, b agnīs purastād ā yachatu pratha indro nudadas vāhumā; and for d, ayam asmāi tedyā.

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

Pp. reads in a śīryā; in c, -aptaś; in d, yāntu. The change of meter makes the verse suspicious as original part of the hymn; but the presence of all the verses in Pp., in the same order, puts the intrusion, if it be one, far back.

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

The comm. this time, utterly regardless of the obvious connection with vi lopaṃtu in 2d, and of the general sense of the hymn, glosses vi lopaṃya only with vinācaya. Pp. has a totally different text: ārabbhavā brhmānaḥ jātavedo ēṛdi kāmāya randhaya: dūto na agnir ut tiṣṭha yātudhānān ihā "naya.

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

Apis vrāce (used almost always of the head) is perhaps more nearly 'cut open'; Pp. reads api viṣaḥ vṛcaṇu. In b, ṛpa baddhānu would be a more acceptable reading. The Prāt. (ii. 27) quotes upabaddhānu as the first instance in the text of such treatment of final -ānu. Our text, by an error of the printer, reads bhirṇaḥ for vṛṣi- in c.

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

[Cätana. — ṅuṣṭubham: 4. bārhatagarbhaḥ triṣṭubḥ.]

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


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

Pp. has for c, d nibāmān striḥ pumān kar yaṃ car bhuvaṃān janaḥ. [For stu, see i. 7. 1, note.]

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

Pp. has in a, b stuvāṇā gama tvaṁ smo 'ta prati; in c, d, vrāce kṛtā 'gnisomātu id dhatāṁ. The comm. makes nonsense every time by insisting on rendering stu by "praise"; here it is yuṣmān stuvan.

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

The comm. fills out the ellipsis in b by making it mean "conduct our progeny to obtain desired result"! and stuvāṇasya is bāḥtyā tvadbhājaṁ stutih kuruvaṁ. Pp. reads nāyastuvāṇasya. SPP's text as well as ours gives ni st- (p. niḥ: st-); the samhitā-mss., as everywhere, are divided between that and niḥ st-; the latter is authorized by the silence of the Prātiṣṭākhya [see p. 426] concerning the combination.
4. Wherever, O Agni, thou knowest the births of them, of the devourers that are in secret, O Jātavedas, them do thou, increasing through worship (brāhmaṇa)—slay of them, O Agni, with hundredfold transfixion.

The irregular meter and broken connection of the second half-verse suggest possible corruption of the text: cf. asuraṁāṁ gatahārān, TS. i. 5. 79. The meter (11 + 11: 9 + 9 = 49) is well enough described by the Anukr. if we may take bārhata-garbhā as meaning devatārtham—containing two pādas of nine syllables.’ [For -tārham, cf. Gram. § 995.]

9. For some one’s advancement and success.

[Atharvaveda, v. 8. 10. 12—vairādināmanantadvayam. tṛaiśṭubham.]

Found also in Paipp. i. Reckoned to the varvasya gāya (Kāñ. 13. 1, note), and further used in various ceremonies: by itself, in that of the restoration of a king (16. 27); with i. 35 and v. 28, in two ceremonies for fortune and for power (11. 19; 52. 20); with seven others, employed by a teacher at the reception of a Vedic student (55. 17). In Vāti. (3. 1), vs. 3 accompanies an oblation to Agni in the parvan-sacrifices. And the comm. quotes its use in the Naks. Kalpa 17-19, in two māhācānti ceremonies called ārāvatt and bārhastatt; and in Pariśīṭa 5. 3, in the puspābhiseka rite.

Translated: Weber, iv. 401; Ludwig, p. 456; Zimmer, p. 163; Griffith, i. 12; Bloomfield, 116, 239.

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

Ppp. substitutes tvāṣṭaḥ for pāṣā in b, and uta me devā for uttarasmin in d. The Anukr. appears to sanction the metrical combination aditya ’ta in c.

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

The translation implies in c the obviously-called-for emendation of asmāt to asmāt; the comm. first explains it as asmadāyaḥ purusatā, and then, alternatively, as used for asmāt by Vedic shortening of the vowel. Ppp. begins with asmin devāh pradīc; and its second half-verse is quite different: uttareṇa brahmaṇaḥ vi bhāhi kṛṣṇāvān anyān adharān sapatnān (d = ii. 29. 3 d).

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

Ppp. reads uttareṇa in b, and its d is rāyas poṣaṁ cīraṇīṣṭhyam abhīṣey atmaṃ. The verse is found also in TS. (iii. 5. 42), MS. (i. 4. 3), and K. (v. 6). Both TS. and MS. read havasā for brāhmaṇa in b, and agne tvāṁ utā (for tvāṁ agna utā) in c; and MS. has bharaṇa in a, vardhaya mām in c, and mā for enam at the end; and it inserts mādhye before cīraṇīṣṭhye in d.
4. I take to myself their sacrifice and splendor (वार्तास), their abundance of wealth and their intents (सिद्धत), O Agni; be his rivals inferior to him; to the highest firmament make this man ascend.

The second half-verse is the same with 2 c, d above, and the translation makes the same emendation as there. Doubtless विद्वन्नी ‘acquisitions’ should be read for सिद्धती in b; the comm. glosses with बुद्धिम. The text is defaced in Pp.; but in d can be read uttane devś jyotijis dhatutāma (?) [meaning, presumably, dadhātana].

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

[Atharvan. — åśvram, vāruṇam, trāṣṭubham: 3. 4. anusṭubh (3. kakumati).]

Found in Pāipp. 1. Used in Kāuç. (25. 37) to accompany lavation of the head in a healing ceremony (for dropsy, comm. and schol.).


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

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

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

4. I release thee out of the universal, the great flood (अर्नवं); speak, O formidable one, unto [thy] fellows here, and reverence our incantation (ब्रह्मान).
II. For successful childbirth.

[Atharvan.—sa\'ṣcam. pāṇyam. pāṇktaṃ; 2. anuṣṭubh; 3. 4p. usṣṭgarbhā kakummaty anuṣṭubh; 4-6. pāṭhyāpūkāti.]

Verses 2-4 occur together in Pāipp.i. 5 and 6 in xx., but at different points. In Kāuç. (33.1) it is quoted at the beginning of a long and intricate ceremony (filling the whole section) for safe delivery, the first of the strikārmāṇi or ‘women’s rites’; its details have nothing to do with the text of the hymn, and cast no light upon the latter’s difficulties. The Anukr. add to the author’s name: anena mantroktān aryamādidevan nārisukhāprasavāyā bhistāye śtān ca sarvāḥhir aprārthhayat.


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

The translation of c implies emendation of the text to vi sīsrāṃ. Roth formerly preferred sīsrāṃ nārya rāṇāprajātāḥ ‘let a timely child come forth, O woman’; Weber leaves sīsrāṃ as pl. with indefinite subject, and understands the two following words as a parenthesis: “be the woman properly constructed”; Ludwig renders as if sīsrāṃ; Roth now (as in BR.) would emend only sīsrāṃ, and understand it of the ‘flow’ of water preceding birth; but that would be rather sru, and sr without a prefix in such a sense seems very unlikely [cf., however, sārānu ṣapāḥ, RV. iv. 17.3]. Rāṇāprajātā might also be possessive, ‘rightly engendering.’ The comm. takes śātā as from śhi [not sūt, fem., nor śitu, fem.: note accent and gender!], and meaning the ceremony at birth; vedhās as = Dhātar ‘the creator’; rāṇāprajātā as = jīvad-apatyā; and sīsrāṃ (to the plural form of which he finds no objection) as ‘may she be relieved (viniḥṣrā) of the pangs of birth.’ The metrically irregular verse (9 + 10 : 10 + 11 = 40) is a pañkātī solely in virtue of the [aggregate] number of its syllables.

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

Or ‘unclose it,’ tām, which SPP. reads in text and comm. (the latter omits the word itself in the paraphrase) with the minority of his mss., but against all of ours; Weber and Roth prefer tām. The word and its predecessor are quoted in the Prāt. (ii.30), as the earliest example in the text of a combination of n and t without inserted s; but the form of the quotation (sanāiyānyāntānāni) prevents our seeing whether its authors read tām or tāṁ; the comm. gives tām. In d, the comm. gives the false form urṇavantu. The text in Ppp. is confused, but does not appear to intend any variants from our reading.

3. Let Puṣhan (?) unclose [her or it]; we make the yonī go apart; do thou, sūṣaṇā, loosen; do thou, biṣkaldā, let go.

The translation implies a very venturesome emendation in a, puṣā for suṣā (all the authorities have the latter): Puṣhan, referred to in vs. 1 as principal officiating deity, might well be called on to do in particular what all the gods were begged to do in vs. 2 c, d. [But see Bloomfield’s comment.] The comm. gives three different etymologies for suṣā: root sō + suffix -suṣ; root suṣ + root san; and su-usas. Sūṣaṇā and biṣkaldā are possibly names of organs; for the latter, Ppp. has puṣkale, probably an alteration
to a more familiar word; the comm. understands ṣūṣāṇī and brīkāli (of course, equally possible); the former, from roots ṛā and sa, is name of an accouching goddess; the latter (for which are given three diverse but equally absurd etymologies) is another deity. The Anukr. apparently intends the verse to be read as 6 + 8 : 7 + 8 = 29, instead of admitting the obvious resolution tu-dām in c. The supplying of gār bhām as omitted at the beginning would make a good anuṣṭabh.

4. Not as it were stuck (āhata) in the flesh, not in the fat, not as it were in the marrows, let the spotted slimy (?) afterbirth come down, for the dog to eat; let the afterbirth descend.

SPP. reads in a pīvavī, with the comm. and a small minority of his mss.; three of ours (H. O. Op.) have pībāsi. Ppp. has a very different text (preserved in the nāgart copy, though lost in the original text): nāī "va snāvasu na ṣārvasu na kekhesu (kēhesu) na nakhēsu ca; then our c, d, without variant; then nāī "va pausuma (māūse?) na pīvāsi nāī "va kātyaṣe vāna yutam; then our e; and with this ends the hymn as given in book i. The comm. reads in a māuhāna for māūše nā, and resorts to various devices to get rid of the difficulty thus caused; two of our mss. (O. Op.), and one or two of SPP's, give the same. Some of our mss. are very awkward about combining jārāyū and āttava, in part omitting the v, or (i.) reading yāṭī. PGS. (i. 16.2) has the verse, but in different order: first our c, d, without variant; then our a, b, in the form nāī "va māūhena pīvāri na kasmīṇa ca ninā "yutam; then our e. But for its support of pīvavām, we might be tempted to emend to kēvalam; the comm. has the worthless explanation jataṣya 'paristhitatātāvāvatu nātarāvavāvasambaddham. Further may be compared HGS. ii. 3.1. [MP., at ii. 11. 19, 20, has the verse with variants.]

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

Ppp. (x.) has for a, b vi te cetāmi tagarini v'yoni vi gavavyān; for d, vi garbhān ca jārāyujah; and TS. (iii. 3. 101) presents a version nearly accordant with this, but with takirlīni, gavavyān, and (at the end) jārāyū ca: neither has our refrain.

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

Ppp. has the version yatā vāto yatā dagha yatā saṣadroyajanta: eva te garbha ējatu nir ētilu daṣamāsyo bahir jārāyujā saha. For 'do thou fly' might be given 'do thou fall,' the verb having both meanings. [Ten (lunar) months: cf. Weber's second nakṣatra-essay, p. 313, Abh. der Berliner Akad., 1861.] [Cl. RV. v. 78.8.]

This anuvāka [2.] has 5 hymns, 25 verses; and the old Anukramaṇi, as quoted, says pātca pari tu (apparently the vidyāt quoted at the end of an 1 belongs rather here than there).

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

[Bhūrgvānīrūṣa.-ya kmanāṇasunavedatākam. jāgatam: 4. anuṣṭabh.]

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

Translated: Weber, iv.405; Griffith, i.15; Bloomfield, JAOS. xiii. p. cxiii ff. (= PAOS. May 1886); AJP. vii.469 ff.; SBE. xiii. 7, 246. — Bloomfield regards it as addressed to “lightning, conceived as the cause of fever, headache, and cough.” See his elaborate comment. Weber made it relate to fever, puerperal or infantile (on account of jarāyañā, I a).

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

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

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

Or yās, at beginning of d, is abbreviation for ‘when he’ or ‘with which he.’ [Render, rather, ‘hath seized his (accentless) joints.’ The patient is in plain sight of the exorcist. Emphatic pronoun is therefore needless; so evam vs. 3.] Some of our mss., by a frequent blunder, read in a cīry-. The prolongation of the final of asya in d is noted by the comment to Prāt. iv.79. Pp. has a very different (and corrupt) text: ... cīrīyāno yo gṛhita parasya gṛbhitā: aṅko tam aṅko haviṣā yajāmi hrdi cṛito manasā yo yajāma. The definition of this verse and the next as triṣṭubh seems to have been lost from the Anukr., which reads simply dvitiyā before anyā nṛṣṭubh.

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

Pp. has srjātām for sacatām in d. The comm. takes kāsās in a as nomin., explaining it as hṛtānḥamadhyaavartti prasiddihāḥ śeśmarogaviśeṣaḥ; vātājās to him is
4. Weal [be] to my upper member (gđtva), weal be to my lower, weal to my four limbs; weal be to my body.

Ppp. has a quite different text: in a, b, te both times for me, and parhya for avarśya; for c, caṃ te praśibhyo mañjarbhya ca; in d, tava for nama: the address to a second person is decidedly to be preferred. This is found also in the corresponding verse in VS. (xvii. 44) and TS. (v. 2. 12), with readings in part agreeing further with those of Ppp.: caṃ te pārebhya gātrebhya caṃ astu āvarebhyaḥ: caṃ asthābhyo mañjarbhya caṃ v astu tavrāvī tava: but TS. has for d caṃ u te tanuvē bhuvaḥ.

13. Deterrent homage to lightning.

[Bhūrgaṇgharas—vāḍyutam. ānusṭubham: 3. 49. vīrāh jagati; 4. triṣṭuppard bhāṣṭyarthā pānkti.]

The hymn occurs in Pāipp. xix., and vs. 1 also in xv. It is used by Kāuç. (38. 8, 9) in a charm against lightning, with vii. 11; and it also appears (139. 8), with i. 26 and vii. 11 and several other hymns, in the ceremony of introduction to Vedic study.

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

1. Homage be to thy lightning, homage to thy thunder; homage be to thy bolt (ācman), with which thou hurlest at the impious one (dūḍa). The version of this verse in Ppp. xix. is like ours; in xv., d reads yena dūrāt pradijassasi (pratyasyasi?). The first half-verse is found also in VS. (xxxvi. 21 a, b). The irregular combination duḍa (p. duḥkāgde) is noted by Prāt. ii. 60. The comm. regards Parjanya as addressed, but then proceeds to give another interpretation of the verse, based on the absurd assumption that namas = anam, which appears also in numerous other places. To him, also, aśman is a meghanāman. In our edition, an accent-mark is omitted over the -śma- of aśman.

2. Homage to thee, child of the height (pravat), whence thou gatherest (śam-ūhi) heat (tāpaś); be merciful to ourselves; do kindness (māyas) to our offspring (tokd).

Ppp. has caṃ nas for māyas in d. The first half-verse forms in VS. (xxxvi. 21′c, d) one verse with our 1 a, b; but VS. has [for a nāmas te bhagavann astu; and ] for b yātah svabh samdhate 'from whence thou strivest after the sky,' which indicates that our reading is corrupt. [Pischel discusses pravat (= 'stream') at length, Ved. Stud. ii. 63-76, see 68.]

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

[The te in b is superfluous.] Ppp. rectifies the meter of a by omitting eva; its other pādās are more or less corrupt: nāmas te hetā tāpaśayā in b (which ends there); gandharavo nāma par- in c; nihitāsā nābhibh at the end. The comm. takes tāpaś as adjective. The verse is scanned by the Anukr. as 12 + 12 : 11 + 11 = 46 syllables.
4. Thou whom all the gods did create, the bold one, [[the gods]]
making an arrow for hurling — do thou, besung in the council (vīdāthā),
be merciful to us; to thee as such be homage, O goddess.

_Dheṣṭum_ in b might qualify _tṣum_ directly. The comm. supplies _he açane_ 'O thunder-
dbolt' as addressed. He reads _mṛśa_ in c. Ppp. reads for _a, b_ yan ś vādeva _ajana-
yanta viśvedāni krīvānā açanāya _triśvāl_ ; and for _d_ _mitrasya varunasya _prasṛṭān_. The _Anukr_.
seems to scan as _10 + 11 : 10 + 9 = 40_ syllables. [Read in _c_ _mṛḍaya_ and in _d_ utā āṣāyi? — For _vīdātha_, see discussions of Bloomfield, JAOS. xix. 17, and Geldner, ZDMG. lii. 117; and the literature cited by Foy, KZ. xxxiv. 226.]


_[Bhṛgaṇīgars._ — _vāraṇaś veda yāmyaṇa _āsūṣṭubham: 1. _kakummati; 3. _ph. _vīraṇi._]

Found in Pāipp. 1. Used by Kāuṇ. (36. 15-18) in an incantation against a woman;
the details of it cast no light on those of the hymn; and the comm. defines its purpose
simply as _strīyāh _puruṣasya _vā _dāmrabhāgyakaraṇām_.

Translated: Weber, iv. 408; Ludvig, p. 459; Zimmer, p. 314 (these misapprehend
its character); Griffith, i. 17; Bloomfield, JAOS. xiii. p. cxv = PAOS. May, 1886; or
AJP. vii. 473 ff.; or SBE. xiii. 107, 232.

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

Ppp. has for _a _ahāṇ _t _bhagam _ā _dade ; its _b_ is defaced; in _c_ it gives _mahānulāi_ _'va_. The comm. renders _bhagam _by _bhāgyam, _here and in the other verse, recognizing
no sexual meaning. _Pitṛṣu _he renders _'in the later [2 _c, d_] to be specified houses of
father, mother, etc._, "and all the translators understand it in the same way; but it is
questionable whether the plural of _pitār_ would ever be used in this sense; and the
repeated mention of _Yama_ later indicates that there was at least a double meaning
in the expression. Perhaps a girl remaining unmarried was called "bride of _Yama," _i.e.
as good as dead, and her stay at home compared to that in the other world. [Cf.
Antigone, 816, "I shall be the bride of _Acheron," 'Ακχορυ _νυμφεσσή._] The _Anukr_.
appears to ratify the abbreviated reading _-budhne 'va_ in _c_; it counts six syllables in _d_.

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

Ppp. has _yat _for _esā _at the beginning. The comm. foolishly interprets _rājan _as
indicating _Soma_, because _Soma_ is first husband of a bride (he quotes _RV._ x. 85. 40 :
cf. AV. xiv. 2. 3 ff.), and takes _yama_ as his epithet, as being her conainer (_niyā-
maka_). For _nīdhā _compare iii. 11. 7; at TS. v. 2. 53 it is used with _pitṛṣu_. [Does
not _nīdhā _covertly suggest _nīdhvuna_, which, in its obscene sense, may be as old as
the _Veda_?]

3. She is thy housekeeper, _O king_; we commit her to thee; she
shall sit long with the Fathers, until the covering in of her head.

The translation of _d_ implies the obvious emendation to _samopāt_, which SPP. even
admits into his text, on the authority of the comm., but against every known ms.; Ppp,
however, gives *samopya*. The comm. explains it by *sanvapanāt bhūndā sampatanāt*, and as equivalent to *maranaharyantam ‘till death’*; that this last is the virtual sense is extremely probable. That *vap* has not the sense ‘shave’ in the compound (cf. AÇŚ. vi. 10. 2) is shown by the inappropriateness of the prefixes *sam + a* to that sense, and the frequency of the combination in the other sense. [See Bloomfield, 255, *ā śṛṇadh koṇam ēpāt, ‘till she shed the hair from her head.’] Ppp. has further *imāṃ u pari dadhmasi* in b. The comm. gives *kulāpā* (for -pās: our *pada-text kulāpāh*) in a. The resolution īr-sv-ah in d would make the verse a full anuṣṭubh; the Anukr. counts only 14 syllables in the second half.

4. With the incantation (*brāhmaṇa*) of Asita, of Kaçyapa, and of Gaya, I shut up (apī-nah) thy portion (*vulva?*), as sisters do what is within a box (*koṣa*).

[For the names, see Bloomfield, 255, and AJF. xvii. 403.] Bhaγa perhaps has here a double meaning. Three of our mss. (E.I.H.) with one or two of SPP’s, read in c *antaśkoṇām*, against Prāt. ii. 62, which expressly prescribes h. The comm. treats *antaḥ* and *koṇām* as two independent words; *antaḥ koṣa* would be a not unacceptable emendation. The Anukr. appears to sanction the abbreviation -kośam ‘va.’

15. With an obligation: for confluence of wealth.

[*Atharvan.—sāindhatam. ānuṣṭubham : ॥ bhūrīkṣathayapaṅkti. ॥*]

Found in Pāпп. i. (in the verse-order 1, 4, 3, 2). Used by Kauç. only in a general rite for prosperity (19. 4), to accompany a douche for persons bringing water from two navigable streams and partaking of a dish of mixed grain; it is also reckoned (19. 1, note) to the *pustika* mantras, or hymns bringing prosperity.

Translated: Weber, iv. 409; Ludwig, p. 371; Griffith, i. 19.

1. Together, together let the rivers flow, together the winds, together the birds (*patatrīṇ*); this’my sacrifice let them enjoy of old; I offer with a confluence (*sāṃsravyā*) obligation.

The verse is nearly identical with xix. 1. 1, and in less degree with ii. 26. 3. From xix. 1. 3 e it may be conjectured that we should read *pradīças* in e. [If we do read *pradīças*, why not render it by ‘continually’?] Ppp. has not the second half-verse, but instead of it vs. 3 e, d. For b Ppp. gives *sam ātā dīvā yā uta*. The comm. accents *stīm-sam* in a. There is perhaps some technical meaning in *sāṃsravyā ‘confluent’ or ‘for confluence’ which we do not appreciate, but it is also unknown to the comm., who explains the word only etymologically. The verse is an *āstūrapyākti* (strictly *vīrāj*: 8 + 8:11 + 11 = 38), and its definition as such is perhaps dropped out of the Anukr. text (which reads *dīvā dīvātā bhūrīk* etc.).

2. Come straight hither to my call, hither ye confluent also; increase this man, ye songs; let every beast (*paçù*) there is come hither; let what wealth (*rayī*) there is stay (stīm) with him.

The *pada-mss. all give yāh in e. Ppp. has in a, b īdām haṣyā upetane ’daṁ, and, for c, asya varāhāyato rayīm. The last pāda is nearly RV. x. 19. 3 d. [Render ‘with this man let’ etc.] The omission of *evā* in a would make the verse regular.
3. What fountains of the streams flow together, ever unexhausted, with all those confluences we make riches (dhāna) flow together for me. Ppp. has in a, b ye nadibhyas sanisravyant uccāmas saram akṣikā. The comm. gives the verse twice, each time with a separate explanation.

4. What [fountains] of butter (sarīlas) flow together, and of milk, and of water, with all those confluences we make riches flow together for me. Ppp. reads sanisrāyās for sarīpāyas in a. The comm. supplies first avayavās as omitted subject in the verse, but afterwards utsāsas from vs. 3, which is of course right.


[Cātana. — agnīndram, vārṇum, dadhāyam. ānuṣṭubham: 4. kakummaṭi.]

Found in Pāipp. i. Kāḍ, does not include the hymn among the cātanāni (8. 25), but a Pariğ. (ib., note) reckons it to them (in accordance with the Anukr.). Kāḍ, (47. 23) uses it once in a rite of sorcery (for the death of one's enemies: comm., and its comm. gives three different explanations: fourth after the death of his three brothers and predecessors (quoting for these TS. ii. 6. 6.1); as the house-fire apart from the three sacrificial; or as the āṅgirāsa fire, as distinguished from the sacrificial, the household, and that of battle — thus teaching us nothing but his own ignorance and perplexity. Grill follows Weber in understanding the word to mean “powerful.” For d, Ppp. has san naḥ pātu tebhāya.

1. What devourers, on the night of new moon, have arisen troop-wise (?) — the fourth Agni is the demon-slayer; he shall bless us.

Vṛṣajam in b is obscure; ‘troopwise’ is the conjecture of BR.; the comm. reads instead bhrājam, and absurdly explains it as bhrājanānam or -nam ‘shining,’ and qualifying either the night or the “hearty” man whom the demons have risen to injure! Ppp. has turyas for turyās in c; what is meant by it is not clear; the comm. gives three different explanations: fourth after the death of his three brothers and predecessors (quoting for these TS. ii. 6. 6.1); as the house-fire apart from the three sacrificial; or as the āṅgirāsa fire, as distinguished from the sacrificial, the household, and that of battle — thus teaching us nothing but his own ignorance and perplexity. Grill follows Weber in understanding the word to mean “powerful.” For d, Ppp. has san naḥ pātu tebhāya.

2. The lead Varuṇa blesses; the lead Agni favors; Indra bestowed on me the lead; it, surely, is a dispeller of familiar demons.

Ppp. combines māi ’ndra p- in c, and has for d antidāyas tu cātām (for cātanaṃ). The comm. ascribes the mention of Varuṇa to the fact that river-foam is one of the articles declared (Kāḍ, 8. 18) equivalent to lead, and here intended by that name. [Cf. Bloomfield, JAOS. xv. 158.]

3. This overpowers the viśkandha; this drives off (bāḍli) the devourers; with this I overpower all the races (jātā) that are the piṣācī’ś.

The first half-verse is nearly repeated below, as ii. 4. 3 a, b. The short a in the reduplication of sasahe in c, though against the meter and in part against usage, is read by all the mss., and in the comment to Prāt. iii. 13. Ppp. has in a viśkandam (but compare ii. 4. 3, where -dham). The comm. explains the (more or less fully personified) disorder as a disturbance caused by rakṣas or piṣāca and obstructing motion (gati-pratibandhaka): cf. below ii. 4 and iii. 9.
4. If our cow thou slayest, if [our] horse, if [our] man (pāruṣa), we pierce thee there with lead, that thou be no slayer of our heroes.

Ppp. has for c sīsena vīḍhyāmas tvā.

The 5 hymns of this anuvāka [3.], as of the next, have just the norm, 20 verses, and the quotation from the old Anukr. (given at the end of hymn 21) is vīḍhakāv ato 'nyāu. At the end of the present hymn is read vīḍhātā kuru, which is perhaps the statement as to the assumption of a norm.

The first praṇātha ends here.

17. To stop the vessels of the body.

[Brahman. — yoṣīdevatīyam. Anuvātbham: 1. būri; 4. 3 p. ṛṣī gāyatrī.]

Found in Pāipp. xix. (in the verse-order 3, 4, 1, 2). Used once by Kāuḍ. (26. 10; the quotation appears to belong to what follows it, not to what precedes), in a remedial rite, apparently for stopping the flow of blood (the comm. says, as result of a knife wound and the like, and also of disordered menses).

Translated: Weber, iv. 411; Ludwig, p. 508; Grill, 16, 76; Griffith, i. 21; Bloomfield, 22, 257. — Cf. Hillebrandt, Veda-Chrestomathie, p. 46.

1. Yon women (yoṣīt) that go, veins with red garments, like brotherless sisters (jāmī) — let them stop (stūhā), with their splendor smitten.

Ppp. makes yoṣītas and jāmāyas change places, and has sarvās (better) for hīrās in b. The comm. takes yosttas as gen. sing., and hence naturally understands rajovāhananādyas to be meant in the verse; he renders hīrās by sīrās; and he explains that brotherless sisters pīṭkule saṁtānakarmane piṣṭadānāya ca tiṣṭhanti. The Anukr. refuses to sanction the contraction -tare 'va in c.

2. Stop, lower one! stop, upper one! do thou too stop, midmost one! if the smallest stops, shall stop forsooth the great tube (dhamāni).

The accent of tiṣṭhāti seems to show ca to be the equivalent of cet here.

3. Of the hundred tubes, of the thousand veins, have stopped forsooth these midmost ones; the ends have rested (ram) together.

In d, emendation to anī̀ṣas 'the end ones' would be an improvement; but Ppp. also has antās: sakam antā 'raṁsata; its c is corrupt (asthā nibaddhāmāvā); and it inserts te after çatasya in a.

4. About you hath gone (kram) a great gravelly sandbank (dhanū); stop [and] be quiet, I pray (sū kam).

The comm. sees in dhanū only the meaning "bow," and interprets it "bent like a bow": namely, a vessel containing the urine; in sikatās he sees an allusion to the menses, or to gravel in the bladder. Kāuḍ. (26. 10) speaks of sprinkling on dust and gravel as a means of stanching the flow of blood; more probably, as Weber first suggested, a bag filled with sand was used: in neither case can the menses be had in view. Ppp. reads sikāmāyī būnū sthirāc carasthidam. The third pāda is identical with RV. i. 191. 6d; the comm. (as Sāyaṇa to the latter) fails to recognize the root īr; and he renders it īrāyata, as if root īr were in question.
18. Against unlucky marks.  

[Dravinodas. — vāṇḍyakam: ānuṣṭubham: 1. uparistādvirāṣṭhaṭi; 2. nīrjagati; 3. virāḍāstāvapāṅkṣṭiśrūbhī.]  

Verses i–3 are found in Pāipp. xx. (but vs. 2 not with the others). Used by Kāuç. (42.19) in a charm against unlucky signs in a woman.  

Translated: Weber, iv. 411; Ludwig, p. 498; Geldner, Ved. Stud. l. 314; Griffith, i. 22; Bloomfield, 109, 260. — It may be mentioned that Geldner takes the whole hymn as relating to a domestic cat.  

1. Out we drive (nīr-sū) the pallid sign, out the niggard; then, whatever things are excellent (bhadrā), those we lead together (?) for our progeny.  

The translation implies in d the very venturesome emendation of ērātim to sām; the former appears wholly impracticable, and has perhaps stumbled into d from b; Geldner conjectures instead tvā. Ppp. is defaced, and gives no help. The comm. reads lakṣyam, and explains lalāṃyaṃ as accus. sing. masc.: lalāme bhavāṃ tila-kasthānavatām; to āvē in c he supplies cihnāṇi [making c a separate sentence and supplying bhavantu]. It would also be possible to make the cesura after praṣṭāyāi, and read naçayāmasi (so R.). In our edition, dele the accent-mark under tā- of tāni in c.  

2. Savitar has driven out the trouble (? ērāṇī) in her feet; out have Varuṇa, Mitra, Aryaman [driven] [that] in her hands; out hath Anumati, bestowing (nā) upon us; the gods have driven this woman forward unto good fortune.  

All the mss. give in a sāvīṣak, which SPP. very properly retains, though the comm. and Ppp. have yat (see my Skt. Gr.2, § 151 a); sāvīṣak (p. as-) would be an improvement, and may be understood. For c, d, Ppp. has yad adityāmavatāt rāgaṇa pryasvavā savitā sāubhagāya. The comm. gives two etymological guesses at araṇīm (which is his reading, instead of yim), both worthless, and describes rāgaṇa as accented on the final. The separation of this verse from the others in Ppp. indicates that it probably has nothing to do with “marks.” It is rather unusual for the Anukr. to take notice of the occurrence of a triṣṭubḥ pāda in a jagati verse. [d, no less than c, is triṣṭubḥ, pronounce devaśāvīṣak.]  

3. Whatever in thy self, in thy body, is frightful, or what in hair or in mien — all that do we smite away with [our] words; let god Savitar advance (sūd) thee.  

'God Savitar ' or the heavenly impeller,' everywhere equivalent. Ppp. begins yat tā "tum tanaṃ gharom, and has for c, d tat te vidvān upabādhayeṣām pra tvā svā savitā sāubhagāya. The metrical description of the verse (11 + 10 : 10 + 10 = 42) by the Anukr. is unusual and questionable.  

4. The antelope-footed, the bull-toothed, the kine-repelling, the outlawing, the licked-out, the pallid — these we make disappear from us.  

Designations either of the unlucky signs or of the women marked with them — probably the former. The comm. prefers the latter, except for the two last, which he blunderingly takes from the stems *āhya and *mya, and makes them qualify lakṣma
understood. He explains goseddā (p. goseddām) as "going like a cow," and vīlīḍha as a lock "on the edge of the forehead, licked as it were the wrong way" — or what is called a "cowlick." Both editions give at the beginning ṛgīyaḥ, instead of the true reading ṛgōḍ-, which the comm. (with three of SPP's mss.) has; the mss. bungle all the occurrences of this word. In part of our edition the ṛg is broken off from vṛṣṭadatiḥ.

19. Against enemies.

[Brahman.—āigvaryam. ḍanuṇṭukham : 2. parastādeḥhati; 3. pāthyapañkti.]

The hymn is found also in Pāipp. i. With the two that follow it (and others), it is reckoned by Kāuç. (14.7) among the sāṅgāṇikāṇi or battle-hymns, or likewise (ib., note) to the aparājīta ("unconquered") gaṇa; without them, but with vi. 13, it is used in several of the charms to ward off the effects of portents (104.3; 105.1; 113.3). In Vāit. (9.21), vs. 3 appears alone in the cāturmāṣya or seasonal sacrifice, accompanying the release of the two puroṣṭa baskets.


1. Let not the piercers find us, nor let the penetraters find [us]; far from us make the volleys (ṣaraṣyā) fly, dispersing, O Indra.

Ppp. combines mo 'bhi- in b. The rendering of ṣaraṣyā follows the comm., here and to vs. 3 (ṣarasamhāti).

2. Dispersing from us let the shafts fly, those that are hurled and that are to be hurled; ye divine arrows of men (manusyā), pierce my enemies.

The comm. inserts an "and" in c: "divine and human arrows"; this is possible, but opposed by the accent. Ppp. has for c, d: devā manusyā ṛṣayo 'mītrān no vi viddhatu; the comm. also reads vīḍhyatu.

3. Whether one of our own or whether a stranger, fellow or outsider, whose assails (abhi-dās) us — let Rudra with a volley pierce those my enemies.

Ppp's version is somewhat different: yas samāno yo 'samāno 'mitro no jighānāti: rudrāc ṭavyā tām anitrān vi viddhatu. With a, b compare RV. vi. 75.19 a, b: yo nah svā drango yāc ca niṣṭyō jighānāti (= SV. ii. 1222 a, b, which combines svā 'rañō); the latter half of this verse is our 4 c, d. Two or three of our mss. (P.M.O.p.m.) follow RV. in omitting yo after svā. AP. iv. 16.1 has yo nah sapatno yo 'rañō marto 'bhidāsati devāh, with a wholly different second half. The comm. absurdly explains niṣṭyas as nirgata-rōyo nīkṛṣṭabaḷaḥ caṭrūḥ.

4. Whatever rival (sapātana), whatever non-rival, and whatever hater shall curse us, him let all the gods damage (dhūrv); incantation (brāhmaṇ) is my inner defense.

Ppp. has as first half-verse sabandhau ca 'sabandhau ca yo na ināra 'bhidāsati. The second half-verse is found, without variant, in RV. (and SV.: see under vs. 3). The comm. explains sapatna well as jāṭitrāpah caṭrūḥ. SPP. follows the very bad example of a part of his mss. by reading dvīṣan ah- (instead of -aḥ or -ah) in b [cf. i. 33.2, ii. 4.6, and see Prāt. ii. 10, 17, and especially 11. — The pda-text reads dvīṣan.].
20. Against enemies and their weapons.

[Atharvan.—sāmyam. ānusṭubham : r. triṣṭubh.]

The first three verses are found in Pāipp. xix., and vs. 4 in ii.: see below. For the use of the hymn by Kāuç, with 19 and 21, see under 19. And vs. 1 is used alone (so the comm.) in the ṛavvan-sacrifices (Kāuç. 2. 39), on viewing the cooked oblation.

Translated: Weber, iv. 413; Griffith, i. 24.

1. Let there be the ādārasr, O god Soma; at this sacrifice, O Maruts, be gracious to us; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.

The first pāda is rendered on the assumption that the sāman of this name, as described in PB. xv. 3. 7, is intended; it might be used of the person intended to be benefited: 'let him be one not getting into a split (i.e. hole, or difficulty)'; this is the sense distinctly taught in PB.; the comm. says na kādācid api svastrisāthām prāpanotu (madtyah caṭrāh)! The verse occurs in TB. (iii. 7. 5`: and repeated without change in Ap. ii. 20. 6), with bhavata in a, mrjata (without the anomalous accent) in b, and vrjata in d. Ppp. begins with adārasr bh-, adds ayam after soma in a, and has in d the easier reading āpād duchanā for vidad vrjana. The second half-verse occurs again as v. 3. 6 c, d. Though connected with vss. 2, 3 in Pāipp. also, this verse does not appear to have anything originally to do with them.

2. What missile (sānya) weapon of the malignant (aghāyū) shall go up today, do ye, Mitra-and-Varuṇa, keep that off from us.

The first half-verse in Ppp. is yo 'dya sānya vaśita jīghanaś nam upāyati, which is nearly our vi. 99. 2 a, b. The half-verse occurs also in PB. (i. 3. 3 a, b) and AÇS. (v. 3. 22 a, b), both of which have sāmyas; PB. elides yo 'dya; AÇS. gives at the end -trati. Aghāyūnām would be the proper accent (and this the comm. has), unless the word were understood as feminine.

3. Both what [is] from here and what from yonder — keep off, O Varuṇa, the deadly weapon; extend great protection (cārman); keep very far off the deadly weapon.

The pāda text marks the pāda-division in the first half-verse before instead of after the second yd. Ppp. reads in b yadavah. The second half-verse is found again at the end of the next hymn — which is perhaps an additional indication that this hymn properly ends here. The Anukr. ignores the metrical irregularity of the verse (9 + 8 : 7 + 8 = 32). [Read in a itō yd, and in c yachā nāḥ.]

4. Verily a great ruler (cāśā) art thou, overpowerer of enemies, unsubdued, whose companion (sākhi) is not slain, is not scathed (jyā) at any time.

This verse is the first in RV. x. 132, of which the remaining verses constitute the next hymn here; in Ppp. it occurs with them in ii., far separated from the matter which in our text precedes it. RV. and Ppp. both read for b amitrakālāḥ dhikhutah; and RV. accents in d jyate kādā. The comm. paraphrases cāsā by cāsako niyantā; he takes jyate as from root ji, which is of course equally possible.
21. Against enemies.

[Atharvan. — āindram. ānuṣṭubham.]

As just pointed out (under 20. 4), this hymn and the last verse of the preceding make one hymn in RV. (x.152) and in Pāipp. (ii.); the latter has a different verse-order (3, 2, 1, 4), but no various readings. For other correspondences, see under the several verses. For the ritual use of the hymn with the two preceding, see under 19; it is further reckoned (Kāuĉ. 16. 8, note) to the abhaya (‘free from fear or danger’) gana. It is the first hymn applied (with vii. 55) in the svastiyayana or ‘for well-being’ ceremonies (50. 1), and is, according to the comm., referred to as such in 25. 36. Verse 2 is also used, with others, by Vātī. (29. 5), in the agnicayana or building of the fire-altar.

Translated: Weber, iv. 414; Griffith, i. 25.

1. Giver of well-being, lord of the people (viṣṇu), Vṛtra-slayer, remover of scorners, controlling, let the bull Indra go before us, soma-drinker, producing fearlessness.

The comm. renders vimṛdhās by viñceṣañca mardhayitā ānustubham, although he explains mṛdhas in vss. 2, 3 by saṁgrāmatā; the word is plainly a possessive compound [accent! no genitive], expressing in form of epithet the action of 2 a and 3 a. RV. reads in a viṣṇās pātis. The verse occurs further in TB. (iii. 7. i14) and TA. (x.1.9); both have viñṣa, and, in d, svastidās for somapādās.

2. Smite away, O Indra, our scorners (mṛdhī); put (yam) down them that fight (pyatay) [us]; make go to lowest darkness whose vexes us.

RV. reverses the order of 3 and 4, and reads adhāram; and with it agree precisely SV. (ii. 1218) and VS. (viii. 44 a et al.); while TS. (i. 6. 124) and MS. (iv. 12. 3) have for c adhāpadām tām in mṛdhī. [Cf. MGS. ii. 15. 6 h and p. 155.]

3. Smite away the demon, away the scorners; break apart Vṛtra’s (two) jaws; away, O Indra, Vṛtra-slayer, the fury of the vexing enemy.

RV. and SV. (ii. 1217) have the same text; TS. (i. 6. 123) reads çätrān for räkṣas, nuda for jahi, and bhūmitā for vṛtrahan.

4. Off, O Indra, the mind of the hater, off the deadly weapon of him that would scathe; extend great protection; keep very far off the deadly weapon.

RV. reads manyās for mahāt in c, and yarayā for yāv- in d. TS. (iii. 5. 8, only a, b) supplies in the first half-verse the missing verb, jahi, putting it in place of vadhām. Unless we resolve jārma into three syllables, the anuṣṭubh is defective by a syllable. [Add naḥ after yacha?]

The 5 hymns of this anuvāka [4.] again have 20 verses, the norm: see at the conclusion of the preceding anuvāka (after hymn 16).

22. Against yellowness (jaundice).

[Brahman. — sluryam uta mantroktahairinadevatāyam. ānuṣṭubham.]

Found in Pāipp. i. Used by Kāuĉ. (26. 14) in a remedial rite (against heart disease and jaundice [kāvina, Koc; kāvina, the comm.]).
23. Against leprosy: with a healing herb.

[Avatam (svetaksambanandaya 'nend 'svikin cagdimma astatu).—vadanaptam. 
Samkramam.]

Found in Pāipp. i., but defaced, so that for the most part comparison is impossible. Also, with vs. 3 of the next hymn, in TB. (i. 4.4*2). Used by Kāuç. (26. 22–24), in company with the next following hymn, in a remedial rite (against white leprosy, svetakushta, schol. and comm.).

Translated: Weber, iv. 416; Ludwig, p. 506; Grill, 19, 77; Griffith, i. 27; Bloomfield, 16, 266; furthermore, vs. 1, 2 by Bloomfield, AJP. xi. 325. — Cf. Bergaigne-Henry, Manuel, p. 135.
1. Night-born art thou, O herb, O dark, black, [and] dusky one; O colorer (rajani), do thou color this leprous spot and what is pale (paldi).

According to the comm., the herb addressed is the haridra (Curcuma longa). R. writes: "The rajani is known to the lexicographers, and has later as principal name haridra [an Oldenlandia dyeing red, OB.]. Madana 46. 47, Dhanvantari (ms.) i. 27. In Bhāvapr. i. 194 (where, according to my old and good ms., rahjani is to be read instead of -nā), it is noted that this remedy is fragrant, and comes out of the north. It has a dark aspect. The species not to be determined, because the later identifications are entirely untrustworthy." [See Dhanvantari, Ānanda-āgrama ed., p. 17.] The causative stem rajaya (the meter calls for rāj-) is found only here.

2. The leprous spot, what is pale, do thou cause to disappear from hence, the speckled; let thine own color enter thee; make white things (çuklā) fly away.

TB. has na (nā ?) for tvā and açyutām for viçatām in e, and in d çvetāni for çuklāni. The comm. gives prthak for pṛṣat in b, and has the usual support of a small minority of SPP's mss.

3. Dusky is thy hiding-place, dusky thy station (āsthana); dusky art thou, O herb; make the speckled disappear from hence.

TB. has the easier reading nilīyam in a. The comm. again gives prthak in d; he holds that the plant here addressed is the indigo (nilī).

4. Of the bone-born leprous spot, and of the body-born that is in the skin, of that made by the spoiler (dūṣi) — by incantation have I made the white (çvetā) mark disappear.

Ppp. has in c dhūṣyā; TB. reads instead kṛtyāyā; the comm. explains dūṣi as çatutpāditā kṛtyā. Ppp. has at the end anenaçam.


[Brahman. — āsrivonasaṭpatidevāyam. ānupāhham : 2. nīrtaphagāalkti.]

Found in Pāipp. i., but not in connection with the preceding hymn. For the use of 23 and 24 together by Kauç., see under hymn 23.

Translated: Weber, iv. 417; Ludwig, p. 509; Grill, 19, 77; Griffith, i. 28; Bloomfield, 16, 268.

1. The eagle (suparyd) was born first; of it thou wast the gall; then the Asura-woman, conquered by fight (yūdh), took shape as forest-trees.

Ppp. reads at the end vanaspatiḥ, which is more in accordance with the usual construction of rāpan kr (mid.) and the like. Ppp. has also jighānśita for yuddhā jītā in c. R. suggests the emendation: tad āsur (instr.) jighānśitam rū-. 'that, attempted to be eaten by the Āsuri, took on vegetable form': i.e. became a healing plant. The comm. still regards the indigo as addressed. He coolly explains jītā by its opposite, jītavati. All our mss. have in d the absurd accent cakre (emended in the edition to cakre); SPP. reports the same only of two pada-mss.

2. The Asura-woman first made this remedy for leprous spot, this
effacer of leprous spot; it has made the leprous spot disappear, has made the skin uniform (sārīrpa).

Ppp. has again (as in 23.4) anenaçat in c; in d it reads surūpam.

3. Uniform by name is thy mother; uniform by name is thy father; uniform-making art thou, O herb; [so] do thou make this uniform.

Found also, as noted above, in TB. (ii. 4.42), which has for c sarīrpa "sy oṣadhī. Ppp. reads throughout surūp.-. It inserts between this verse and the next: yath tanājaṁ yad agnijaṁ citra kilāsa jajīše: tad astu suktas tawvo yatas tvā 'pi nayāmasi.

4. The swarthy, uniform-making one [is] brought up off the earth; do thou accomplish this, we pray; make the forms right again.

All our mss. have at the beginning cāmā, and also very nearly all SPP's; but the latter very properly admits āyu- into his text, it being read by the comm. with a couple of mss. that follow him, and is found in Ppp. also. Ppp. once more has surūp-; it corrupts b into prātiyāyabhyarhavan, and gives sādaya at end of c. The phrase itdām āṣū is quoted in Prāt. iii. 4 and iv. 98, which prescribe the protraction and linguistic, and words of the verse are repeatedly cited in the commentary to other rules.

25. Against fever (takmān).

[ Bhṛguvaṅgiras. — yakṣmanāganāgnidāvatam. trāṣṭubham: 3. 3. virāgyarbhā; 4. puro'nuṣṭubh.]

Found in Pāipp. 1. Used by Kāuç, in a remedial rite (26. 25) against fever, in connection with heating an ax and dipping it in hot water to make a lotion; and reckoned (26. 1, note) to the takmanāgana gaya.


1. As Agni, entering, burned the waters, where the maintainers of duty (dāharma-) paid acts of homage, there they declare to be thy highest birth-place; then do thou, O fever (takmān), complaisant, avoid us.

The comm. explains pāda a in accordance with the ceremonial act founded on its mechanical interpretation; c [cf. RV. i. 163. 4 d] shows that it is part of the heavenly waters that is intended. Saṅvīdān (occurring nowhere else) he renders "fully knowing thy cause, the fire (or Agni)": the translation takes it as equivalent to the not uncommon saṅvīdāna. Adahat he quietly turns into a future: "shall burn thee, O fever!" Ppp. reads aduhat instead, and in c combines to tāḥ "kuṭ. [Cf. Grohmann's interpretation, Lc, 403, 404.]

2. If thou art flame (arciś) or if heat (gociś), or if thy birth-place seeks the shavings (?), hrūḍu by name art thou, O god of the yellow one; then do thou, O fever, complaisant, avoid us.

The pada-reading cakalyaceti in b is assured by Prāt. iii. 52, but the meaning is extremely obscure. Ppp. has the better reading cākalyasam 'among the shavings'; janītram rather requires a locative. The comm. guesses it as loc. of cākalyes, from cakalya explained as a "heap of shavings," and root iṣ 'seek,' and so an epithet of fire;
3. If heating (çokā) or if scorching (abhiçokā), or if thou art son of king Varuṇa, hrūdu by name etc. etc.

4. Homage to the cold fever, homage I pay to the fierce (rūrā) heat (çocīs); to the one that befalls on every other day, on both days, to the third-day fever be homage.

26. For protection from the wrath of the gods.

[ Brahman.— indradībahudvayayam. gṛyatram: 2, 3p. sāmnī triṣṭubh; 4. pādaniṃrti (2, 4. ekāvasāyana)].

Found in Pāipp. xix., but vss. 3-4 elsewhere than 1-2. The hymn appears to be called (so schol. and the comm.) apano darāṇi ‘thrusters away’ in Kāuç. (14. 14), and quoted and used as such in 25. 22 and (with iv. 33) in 42. 22; it is further applied (with 27 and vii. 3, 76) at the beginning of the svastyayana rites, on going to bed and getting up again (50. 4), and (with i. 13 and other hymns) in the rite of entrance on Vedic study (139. 8).

Translated: Weber, iv. 420; Griffith, i. 31.

1. Far be that from us — may [your] missile (hetti) be, O gods; far the bolt (āçnau) which ye hurl.

The last pāda is identical with RV. i. 172. 2 c; the other two pādas (for which Ppp. has no variants) sound in part like a misunderstood echo of the RV. text: ārī sā vah sudānavo māruter ṗṛjati ārun. For c e Ppp. has āre mantam (or maritām; or marutām?) aṣastiḥ. The comm. foolishly supplies an “O our enemies” in c; aṣnā he explains as yantrādivinirmanakhaḥ pārdaḥ. The Anukr. ignores the defectiveness of b.

2. Be yon Rāti (‘liberality’) a companion (sākhi) for us; a companion [bc] Indra, Bhaga, Savitar of wondrous favors.
Rāttī seems to be made a personification here, as in iii. 8.2 and vii. 17.4 below; the comm. makes it equal to Mitra or Sūrya. Pp. has a very different text: sakhe'eva no rātir astu sakhe'nāras sakhe saviita: sakha bhagas savyadharmā no'stu; which is better as regards both sense and meter. The tripādā of the Anukr. is probably a mis-reading for dvipādā; the mss. agree with it in using no avastāna-sign in the verse, and SPP. very properly follows them; the pādu-mss. mark a cesura after rāṭṭh. The comm. makes citrarādhās = bahtrviddham dhananī yasya.

3. May ye, issue (nāpāt) of the height, sun-skinned Maruts, yield us breadthful protection.

The mss. all read at the end saprāthās, and SPP. retains it in his text; the comm. has saprathas, in accordance with our emendation. [Cf. Lanman, Noun-Inflection, p. 560.] The comm. further has yacchāta in c.

4. Do ye advance [us], be gracious; be thou gracious to our selves (taniś), show kindness (māyas) to our offspring (tokā).

Pp. fills up the deficiency of a, reading su mrdatā suśūdatā mṛḍā no aghābhyaḥ stobāya tane dā (perhaps defective at the end). The mss., supported by the Anukr., make no division of the verse before māyas, and SPP. follows them; the meter, however, is plainly gāyatī. The name given by the Anukr. is not used by it elsewhere; it doubtless signifies, as in the VS. Anukr., 7 + 7 + 7 = 21 syllables, the resolution -bhi-as being refused in b and c.

27. Against various evils.

[Atharvān (svastiyayanaśānaḥ). — candraraman utre'udrānādāvatam. ānuṣṭubham : r. pathyāpāṅkī.]

Found in I'pp. xix. For the use of the hymn with its predecessor by Kāuṇḍ, see under 26; it is also reckoned to the svastiyayana gaṇa (25. 36, note); and vs. 4 appears by itself near the beginning of the svastiyayana ceremonies, in the same rite as hymns 26 and 27.

Translated: Weber, iv. 421; Ludwig, p. 517; Griffith, i. 32. — Griffith says the sloughs are to make the travellers invisible to highway robbers, and cites an old English analogue.

1. Yonder on the further shore are she-adders, thrice seven, out of their sloughs (jardyū); with the sloughs of them do we wrap up (āpi cya) the (two) eyes of the malignant waylayer.

Jardyū in the sense 'cast-off skin of a snake' appears to be quotable only here; the comm. regards the word as so applied by a figure: jardyuvat ċarīrasya veṣṭakās tvacāḥ. Pp. reads imās pāre in a, and jarjarīyuvah in b; the comm. hasinstead nirjarā i eva, explaining as jararāhita devā iva.

2. Let the cutting one (kṛt) go asunder, she who bears as it were a club (pīṇāka); asunder [go] the mind of her that returns to life (punarbhāh); unsuccessful [are] the malignant ones.

Pp. has no variants to cast light on this very obscure verse; it adds at the end ape 'tas pariṣṭhino 'po'ghāyr arṣatu. The comm. reads punarbhavā in c; he
supplies "the army (seu) of our enemies" as the missing noun in the verse, and 
explains the epithet as "reassembling after dispersal." He paraphrases kṛntāt with 
chiṇḍati. [SPP's pada-reading is pūnasahāvāh, against Index Verborum, p. 184 
corrected p. 383), and against Skt. Gr. § 352 a, which should be corrected by p. 411 
of Lanman's Noun-Inflection.]

3. The many have not been able together; the few have not ventured 
on [it]; like the sprouts (? adga) of a bamboo (veṇu) round about, unsuc-
cessful [are] the malignant ones.

The first half-verse in Pp. is defaced, but apparently its text agreed with ours,
except that at the end stands abhi dhṛṣṭuvaṇam. As the second half is wanting, these 
two pādas probably form one verse with the two reported above, under vs. 2. The 
comm. reads dāḍṛṣus at end of b, and has udga iva paritas in c, explaining udga ety-
molologically as = cākhā. The comment to Prāt. iii. 13 quotes dāḍṛṣus, and that to 
i. 38 gives adgās among its examples; neither adga nor udga appears to be quotable 
from elsewhere.

4. Go forward, ye (two) feet; kick (sphur) forward; carry to the 
houses of the bestower (pr); let Indrāṇi go first, unscathed, unrobbed, 
in front.

Pp. has gṛham and vahantu (yet pāḍau) in b, and, for d, jihitvā muktvā pathā. 
The comm. reads ajīta in d; he ingeniously quotes from TS. (ii. 2. 8') "Indrāṇi is 
deity of the army" in explanation of her introduction here. [Cf. Bergaigne, Religion 
Védique, iii. 155 n.]

28. Against sorcerers and witches.

[Cūtana. — svastyayanam. ṣnataubham: 3. virātpathyābhpati; 4. pathyapākāt.]

The hymn is not found in Pāip. Though not mentioned as one of the cātanāni 
by the text of Kāuç, it is added to them by the schol. (§ 25, note). It is once used 
by itself in a witchcraft ceremony (ābhicārika) for the relief of one frightened, accom-
panying the tying on of an amulet (26. 26).

Translated: Weber, iv. 423; Griffith, i. 33.

1. Hither hath come forth god Agni, demon-slayer, disease-expeller, 
burning away deceivers, sorcerers, kimidins.

In our text, upā is a misprint for ṛpa (an accent-sign slipped out of place to the 
left). The comment on Prāt. iv. 3 quotes the first three words as exemplifying the dis-
connection of prefixes from a verb.

2. Burn against the sorcerers, against the kimidins, O god; burn up 
the sorceresses that meet thee, O black-tracked one.

In c the comm., with two or three of SPP's authorities that follow him, reads 
krṣumartmane (treating it as a vocative).

3. She that hath cursed with cursing, that hath taken malignity as 
her root (? māra), that hath seized on [our] young to take its sap—let 
her eat [her own] offspring.
The verse is repeated below as iv. 17. 3, and has there a parallel in Ppp. The comm. first takes mhram as for mhalam (as rendered above), but adds an alternative explanation as mårchākaram, adjective to aham; he has adde in place of -dhe. fādam is metrically an intrusion, but completes the sense.

4. Let the sorceress eat [her own] son, sister, and daughter (? naṭṭī); then let the horrid-haired sorceresses mutually destroy (vi-hau) one another; let the hags (arāṭī) be shattered asunder.

The comm. explains naṭṭī as naṭṭri or pāṭrasya (putrasya?) apatyarēpā sam-tatti. He reads yatudhāni (for -nis) in a, and atha in c.

The 7 hymns of this anusvāka [5] have 28 verses, as determined by the quoted Anukr.: pāncame 'ṣṭān.

29. For a chief's success: with an amulet.

[Vasiṣṭha.—pāḍrayam. abhiḥvartamaṇisāktam. ānuṣṭubham.]

Found (except vs. 4) in Pāipp. i, and (with the same exception, in RV., chiefly x. 174 [1]: namely, AV. verses 1, 2, 3, 6 correspond respectively with RV. verses 1, 2, 3, 5. See Oldenberg, Die Hymnen des RV., i. 243.] Kauṭ. uses the hymn in the ceremony of restoration of a king, with preparing and binding on an amulet made of the rim of a chariot-wheel (16. 29: the comm. says, vss. 1-4); the last two verses are specifically prescribed for the binding on. The comm. quotes the hymn as employed by the Nākṣatra Kalpa (19) in a māhāśānti called māhendri.

Translated: Weber, iv. 423; Griffith, i. 33.

1. With an over-rolling amulet (maṅḍl), therewith Indra increased— therewith, O Brahmapāspati, make us increase unto royalty (rīṭra).

Abhi, literally 'on to,' so as to overwhelm. Our version spoils the consistency of the verse by reading -vāṛdhē and vardhaya in b and d for RV. (x. 174.1) -vāṛte and vartaya, which Ppp. also gives (Ppp. vartayāḥ). Ppp. further has invam for aṣmā in c. RV. reads āvadha for maṅṭnā in a. The long ē of abhiṭvarta (p. abhiḥv-) is noted by Prā. iii. 12.

2. Rolling over our rivals, over them that are niggards to us, do thou trample on him who fights — on whoever abuses (durasya-) us.

RV. (x. 174.2) has in d irasayāti; Ppp., by a not infrequent blunder, reads du rasayat. Pāḍa a lacks a syllable, unless we resolve -patnā into three syllables.

3. Thee hath god Savitar, hath Soma made to increase, thee have all existences (bhuṭā) [made to increase], that thou mayest be over-rolling.

The connection is again spoiled in our text by the substitution of avivṛđhat in b for avivṛṭat (which is read by RV. x. 174.3); with the former it is impossible to render the prefix abhi. This time Ppp. gives abhibhṛṣṭ instead, doubtless a mere corruption.

4. The over-rolling, overcoming, rival-destroying amulet be bound upon me unto royalty, unto the perishing (pārābhā) of rivals.

The verse is wanting in both RV. and Ppp. Its excision, with the following verse
(which, however, Ppp. has), would leave the hymn of normal length, and composed of four out of the five verses of RV. x. 174 [ ], of the fourth of which the excision is called for].

5. Up hath gone yon sun, up this spell (vācas) of mine, that I may be slayer of foes, without rivals, rival-slayer.

RV. x. 159: a, b is to be compared (b reading ād ayām māmakō bhāgakā); Ppp. appears to mix the versions of b, giving, ungrammatically, ayam with vacas. [Cf. also MP. i. 16. 1.]

6. A rival-destroying bull, conquering royalty, overpowering — that I may bear rule over these heroes and the people (jāna).

RV. (i. 174. 5) has instead of a our 3 d (found also as x. 6. 30 e, and xix. 46. 7 b); in e it reads bhātanām. [Cf. MP. i. 16. 5.]

30. For protection: to all the gods.

[Atharvan (ādyābāmaka). — vālīvadevam. trāśīṣṭubham: 3. śākevaragarbha virāḍjugati]

Found in Pāipp. i., but damaged and only in part legible. The hymn belongs, according to the comm., to the āhyāya (‘for length of life’) gana, although not found among those mentioned (Kauç. 54. 11, note) as composing that gana; it is used in ceremonies for long life by 52. 18 and 59. 1; also, with i. 9 and other hymns, in the reception of a Vedic student (55. 17), and in dismissal from Vedic study (139. 15). And vss. 3, 4 appear in Vāit. (4. 4. 13) in connection with different parts of the parvan-sacrifices. The comm. further quotes it from Nakṣ. Kalpa 17 and 18 in two mahācānti rites, styled ārāvatt and vālīvadevi, and from Pariṣṭha 5. 4, in the puspābhiseka ceremony.

Translated: Weber, iv. 424; Ludwig, p. 430; Griffith, i. 34.

1. O all ye gods, ye Vasus, protect this man; likewise ye Ādityas, watch ye over him; him let not one related (sānāḥ) nor one unrelated — him let not any deadly weapon of men (pārśuṣaya) reach.

Ppp. has in b the false form pāgrata. The comm. paraphrases -nāḥ in e by garchāṣaya. [For the syntax, cf. Caland, KZ. xxxiv. 456.]

2. Whoso of you, O gods, are fathers and who sons, do ye, accordant (sāctas), hear this utterance of mine; to you all I commit this man; happily unto old age shall ye carry him.

Ppp. has at the end nayātha. The comm. reads in b ulītham.

3. Ye, O gods, that are in the heaven, that are on earth, that are in the atmosphere, in the herbs, in the cattle, within the waters — do ye make old age the length of life for this man; let him avoid the hundred other deaths.

The intrusion of pācīṣu and apiṣu in b spoils the meter [or we may read yē 'nāḍriksa ēṣadhiṣu apīṣu antāḥ ]; Ppp., omitting pācīṣu and antā, makes it good. The Anukr. requires us to scan the pādā as of 14 syllables. Prāt. ii. 101 notes the lingualization in forms of as after divi, and the comment cites this passage (a) as example. The comm. has in d uṇṣakta, and renders it as causative. [As to 101 deaths, see Zimmer, p. 400.]
4. Whose are the fore-offerings and whose the after-offerings; the gods that share the oblation and that eat what is not made oblation of; you among whom the five directions are shared out — you do I make sitters at the session (sattrā-) of this man.

Pp. reads in d tān no 'smāi satrasadhaḥ k-. The comm. explains ahuta-das as bālīharaṇādidevās; in sattrā he sees nothing more than simple sadana. Both editions read satra-, in accordance with universal manuscript usage.

31. To the divine guardians of the quarters.

[Brahman. — ṛṣabhāṣyam, vāstospayam. ānuṣṭubham: 3. vairūtritubh; 4. parānuguptritubh.]

Found in Pāipp. i. The hymn is called in Kāuç. (38. 11) ṛṣabhāṣyam, and is also reckoned by the schol. (8. 23, note) to the vāstospayīṇi or vāstū gaṇa. It is used with xii. 1 in the ceremony (38. 16) for establishing a house, and again, except vs. 3, as drhyāpayīṇi 'establishers' in a like rite (38. 11); it appears in one of the sava-sacrifices (64. 1) with an offering of four dishes (catuḥcarāvra), and in the portent ceremony (127. 6) against obscuration of the "Seven Sages" (the Dipper, or Charles's Wain) by a comet. Verse 2 (32. 27, note; but the comm. says instead vs. 1, quoting its pratīka) is reckoned among the anhaliṅgās, and applied in rites for healing, security, long life, etc.; and vs. 4 (50. 11) in one for good fortune in the night. In Vāik. (36. 20) the hymn (as ṛṣabhāṣya) accompanies in the acvamedha the turning loose of the sacrificial horse. And the comm. quotes it as used in Nakṣ. Kalpa 14 in the adbhuta mahācānti.

Transcribed: Weber, iv. 425; Ludwig, p. 372; Griffith, i. 35.

1. To the four immortal region-guardians of the regions (dā), to the overseers of existence (bhūta), would we now pay worship (vidhi) with oblation.

The verse occurs also in TB. (ii. 5. 31) and AÇS. (ii. 10. 18): in the latter, without variants; TB. inserts tvā after ṛṣaṇām in a. The comm. paraphrases ṛṣaḥ by pracy-ādītivas, which is plainly its meaning here.

2. Ye, O gods, who are the four region-guardians of the regions — do ye release us from the fetters (paṣa) of perdition (nīrṛti), from every distress (āhhas).

The comm. reads stana for sthāna in b. The Anukr. does not note b as metrically deficient, doubtless making the harsh resolution ca-tu-ā-oro.

3. Unlamed I sacrifice to thee with oblation; unaimed I make oblation to thee with ghee; the god that is fourth region-guardian of the regions, he shall bring hither to us welfare (subhūta).

At the beginning, ṛṣamās is read by half the mss. (including our E. I. O. Op. K. Kp.) and by the comm.; SPP. gives ṛṣr- in his text, as we in ours. ṛṣamās in b in our edition is an erratum for ṛṣamās. Pp. has for a, b agraṇas te haviṣā vidhema maṇḍrāmas te gṛt-; the comm. also reads agraṇas. Pp. gives ituryas in c: the word perhaps means simply 'any' one of the four.' The Anukr. appears not to sanction the resolutions to tu-ā which would fill out a and b. The pada-mss. mark the division between c and d after devas, as the sense, but not the meter, demands.
4. Well-being (svasti) be to our mother and father, well-being to kine, to creatures (jāgat), to men (puruṣa); all welfare [and] beneficence (?) suvidātra be ours; long may we see the sun.

For jāgata in b Ppp. has uta, with manifest advantage to both meter and sense; and it reads pāruṣebhyas (with our H.s.m.), and in d ḍrceya. Many of the saṃhitā- mss. (including our H. K.) give no after pitrē in a. The comm. gives three different interpretations (taking it always, however, from vid and not from dā) for the ambiguous suvidātra. The Anukr. appears to read no 'stu in c, and jīd-g and śāri-am in d [rather, jīd-g and śāryam, so as to make 11 + 11 + 8?]. [As to jagat, see Zimmer, p. 150.]

32. Cosmogonic.

[Brahman.—دبادرپثيچيتم. Anugubham: 2. kakummaṭi.]

Found in Pāipp. i., next after our hymn 31. Used by Kāuç. in a women’s rite (34.1), against barrenness, and again (59.3) in a ceremony for prosperity, to heaven and earth; and the first verse (so the comm.) further (6.17), as alternate to x.5.23, with conducting water into the joined hands of the sacrificer’s wife, in the parvāsan-sacrifices.

Translated : Weber, iv.426; Ludwig, p. 533; Griffith, i.36.

1. Now, ye people, take knowledge; he will speak a great mystery (?) brahmān; that is not on earth nor in the sky whereby the plants breathe.

With a, b is to be compared the very similar line xx.127.1 a, b: idām janā úpa śruta nāraṇaśā stavisyate; which makes it probable that the ungrammatical vidātha means vidata or vedatha (accent is unmotivated), and suggests also vadiṣyate, passive; the former seems confounded with the noun vidātha, of which vidāthe, or, as Ppp. reads, vidātham, would make fairly good sense: ‘will now be spoken at (or to) the council.’ Ppp. reads yatās for yena in d. [For prājānti, see Prāt. iv. 57.]

2. In the atmosphere is the station of them, as of those sitting wearied; the station of this that exists (bhūtā): that the pious know—or they do not.

‘Of them’ (āsām, fem.) in a the comm. explains to mean “of the plants,” and then, alternatively, “of the waters”; doubtless the latter is correct, the waters being that “whereby the plants live” (1 d). Ppp. reads in a antariṣyam, which means virtually the same as our text: the reservoir of the waters is the atmosphere or is in it (not in heaven nor earth, 1 c). The analogy of vii.95.2 suggests gāvām as wanting at the beginning of b: the waters are ordinarily as quiet as cows that lie resting: a comparison from the usual Vedic source. Weber suggested that sthāma be read twice; and this R. favors. The Anukr. ignores the deficiency in the pāda. For d, Ppp. has vidūṣ kṛd bheṣatodanaḥ.

3. What the (two) quaking firmaments (rōdasi)—and the earth—fashioned out, that at present is always wet, like the streams of the ocean.

In b the translation implies emendation to ātakṣatām, as favored by the Ppp. reading nara-cakṣatām; there remains the anomaly of letting the verb agree with rōdasi
TRANSLATION AND NOTES. BOOK I.

(Pp. has rodhast); perhaps we ought to read bhūmes 'out of the earth.' The comm., with a disregard of the accent which is habitual with him, takes rōdast and its epithet as vocatives, and then supplies dyus, vocative [JAOS, xi. 66], in b to help make a dual subject for the verb! For d Pp. has vidurassevavartast. [For c, cf. CB, vi. 6. 31.]

4. The one hath covered all; this rests upon the other; both to the heaven and to the all-possessing earth have I paid homage.

The first pāda is translated according to the Pp. version: viṣvam anyā 'bhī vavāra; which is quite satisfactory; Weber had suggested abhī 'vā 'ra. The pada-reading is abhīvāra, and the word is quoted under Prāt. iii. 12 as an example of a compound showing protraction of the final vowel of the first member. TB. (iii. 7. 101) and Āp. (ix. 14. 2) have the verse, and both have anyā 'bhīvārydhi. The comm. gives abhīvāras, and explains it in three ways, as abhitō varaṇam chādunam, as abhīvarṇam, and as abhitāḥ samhājanayuktam. For b, Pp. has viṣvam anyasyām adhi śratam. For viṣāvavedase in c (Pp. viṣavadvadse; TB. Āp. viṣavakarmaye) the comm. also gives two interpretations, from vid 'acquire' and from vid 'know.'

33. To the waters: for blessings.

[Čaitātī.—cāndrāsasam ādyaṃ uṣ. traśṭuṣkham.]

Found in Pāpp. i., and also in TS. (v. 6. 1), MS. (ii. 13. 1), and the Mantrapāthā [i. 2. 2-5] (Winternitz in Denkschr. d. Wiener Akad. xl. 44). [See also MGS. i. 2. 11 and p. 158.] Reckoned by Kāuç. to the apānā sākbāni 'hymns of the waters' (121. 1, and 7. 14, note), also to both the cānti gaṇas (9. 1. 4); appears further, with several other hymns, in a rite for good-fortune (41. 14); and in the godāna ceremony to accompany bathing after the shaving (54. 5); also in the feet-washing of a guest (90. 9), against the portent of the appearance of water in a waterless place (121. 1), and against that of the causeless breaking of water-jars etc. (136. 8). And the comm. quotes it as employed by Pariçīṭa v. 2 in the puspābhiseka rite.

Translated: Weber, iv. 428; Winternitz, Hochzeitsrituell, Wiener Denkschr. xl. 44; Griffith, i. 37.

1. Of golden color, clean (citī), purifying, in whom [was] born Savitar, in whom Agni; who, of beauteous color, assumed Agni as embryo — let those waters be weal, pleasant to us.

[In c, for dadhirē, better, 'conceived?'] TS. and MS. read in b jātāh kacāpo yās indraḥ; and Pp. agrees with them; MP. has aguḥ instead of indraḥ. In c TS. MS. give viṣāpās for suvāpās; and TS. omits yās, and hence has dadhirē (un-accented); MS. puts yās after aguṁ. MP. offers te for nas in d. [As to savitṛ = kacāpa, cf. Bloomfield, AJP. xvii. 403.]

2. In the midst of whom goes king Varuṇa, looking down at the truth-and-falseshood of men; who, of beauteous color, etc. etc.

The first half-verse is found also in RV. (vii. 49. 3 a, b), without difference of reading; MP. agrees through the whole verse [except in d, te for nas]; TS. MS. have a wholly different c. The comment to Prāt. ii. 11 gives avāpaṣyaṇ āpanām as example of the general requirement that final n be assimilated to a following initial palatal, and half or more of our mss. so read; but SPP., as elsewhere, gives -an j. [cf. note to i. 19. 4.]

—i. 33
3. They of whom the gods in heaven make [their] draught (bhakṣā); they that come to be abundantly in the, atmosphere; who, of beauteous color, etc. etc.

Again TS. MS. have a different c (yāḥ pṛthivīm pāyasa 'ndanti ākṛtāḥ). Our O. has at end of c vitāpāḥ (as TS. MS. in 1 c). MP. substitutes utviṣṭās for bhavanti in b. The comm. renders bhakṣāṃ by upabhogyam.

4. With propitious eye behold me, O waters; with propitious body touch my skin; they that are ghee-dripping, clean, purifying — let those waters be weal, pleasant to us.

The first half-verse appears again below as xvi. 1, 12. It alone is found in TS. and MS.; but our c is RV. vii. 49. 3 c, and the two other texts have it after our 2 a, b [all reading madhu- for gṛīta-]. MP. reads cīvēna tvā cākṣusā paśantu Ṿpāḥ, and in b śṛṇcantu and te. AB. (viii. 6. 10) quotes the whole verse in its TS. and MS. version. Our Bp. K. read ṭc̐aturas in c; Pp. has ṭc̐aturas. The Anukr. ignores the redundancy of one syllable (or more) in b.

34. A love-spell: with a sweet herb.

[Atharvan.—pañcarcam. maduḥghamaniśktam. vānaspatyam. ānuṣṭubham.]

Verses 1, 2, 5 are found in Paipp. ii., vs. 3 in vi., and vs. 4 in part in vii. It is used by Kāuç. in a ceremony for superiority in disputation (38. 17): the ambitious disputant is to come into the assembly from the north-east, chewing the sweet plant; again, twice in the nuptial ceremonies, once with tying a maduḥga amulet on the finger (76. 8), and once (79. 10) on crushing the amulet at the consummation of the marriage. The comm. further declares it used at the disputation in the aṅvamedha sacrifice; but he quotes no authority for it. All these applications are evidently imposed upon the hymn, not contained in it.


1. This plant is honey-(madhu)-born; with honey we dig thee; forth from honey art thou engendered; [so] do thou make us possessed of honey.

The comm. calls the plant madhu-kā, and uses that form of the name also in the quotations from Kāuç. (instead of maduḥga, madhuḥga, etc.; the mss. vary greatly in their readings).

2. At the tip of my tongue honey, at the root of my tongue honeyed-ness; mayest thou be altogether in my power (krīḍa), mayest thou come unto my intent (cītā).

The second half-verse agrees nearly with that of iii. 25. 5 and vi. 9. 2, in both of which the yathā, here unexpressed, helps the construction (though the accent of ātās does not absolutely need it, being capable of being viewed as antithetical). Pp. has for a jīkaṛyā 'gre me madhu, and for c, d yathā māṁ kāṁyam aso (our 5 c) yaṁ vācā māṁ anvāyasti. The comm. explains madhuḷakām by madhurārasabahulām jala-madhuḷakavṛṣṇapāṁ yathā; he understands the plant to be addressed in c, d — which is plainly wrong.
3. Honeyed (mādhuhmaṣṭ) [is] my in-stepping, honeyed my forth-going; with my voice I speak what is honeyed; may I be of honey-aspect.

Vadāni might be a better reading in c. The first half-verse resembles RV. x.24.6 a, b (m. m. parīyaṇam mādhuhmaṣṭ pānar ḍyanaṁ). Ppp has for second half-verse vacā madhumad ubhyāṁ aksor me madhusaṁdṛṣṭ. The comm. takes madhu and saṁdṛṣṭas in d as two independent words.

4. Than honey am I sweeter (mādhu), than the honey-plant more honeyed; of me verily shalt thou be fond (? van), as of a honeyed branch.

The majority of our mss. (not Bp. l. E. D.) read here madhuγhaṭ in b, as do also the Prāt. mss. in both places (ii. 5 c ; iv. 16 c) where the verse is quoted; but at vi.102. 3 all read -du- ; SPP. reads -du- (as does our text), and makes no report of discordance among his authorities ; the comm. has -du-, and derives the word from madhuγhaṭ. All the mss., and both texts, give the unmotived accent vādus in c ; the comm. explains the word by saṁbhajes. He again regards the plant as addressed in the second half-verse. Ppp. (in viii.) has a and b, with [aham for asmi and ] madhumāṇi for madhuγhaṭ.

5. About thee with an encompassing (paṁitaṁ) sugar-cane have I gone, in order to absence of mutual hatred ; that thou mayest be one loving me, that thou mayest be one not going away from me.

The second half-verse is found repeatedly later, as ii. 30. 1 d, e and vi. 8. 1-3 d, e. The pada-reading in d is apasgā, and the word is quoted under Prāt. iii. 34 as one of the cases of irregular hiatus to which the rule refers. Disregarding this, SPP. alters the pada-text to apasgah, against all our pada-mss. and most of his, for no better reason than that the comm. seems to read so. Our Bp. (both copies) acccents here apasgā, as also at vi. 8. 1, 3, but not at ii. 30. 1. The comm. allows this time that the address is to a woman. [Ppp. has for b-d yakṣayākām avidvīṣe yathā na vīdvaṇḍeṇi na vībhāva kadā caṇa. As for the rite, cf. Pāraskara's Gṛhya-sūtra, iii. 7, and Stenzler's note.]

35. For long life etc.: with a gold amulet.

[Atharvan. — hāiraṇyam; dīndrāgnum uta vāiçvadevaṁ. jāgatam; 4. anuṣṭubgarbham 4p. triṣṭubh.]

Not found in Pāipp. [Of vss. 1 and 2, Schroeder gives the Kāṭha version, with variants, Tübingen Kāṭha-hss., p. 36.] Used by Kāṇḍ., with i. 9 and v. 28, in two ceremonies for fortune and for power (11. 19 ; 52. 20); and the comm. considers it involved also at 57. 31, in the ṣpanayana. The comm. further quotes it from the adityā maha-śanti in Nakṣ. Kalpa 19; also from Pariṣṭa 4. 1 and 13. 1. Translated: Weber, iv. 430 ; Ludwig, p. 457 ; Griffith, i. 39.

1. What gold the descendants of Dakṣa, well-willing, bound on for Cātāṅka, that I bind for thee, in order to life (āyuṣ), splendor, strength, to length of life for a hundred autumns.

It would rectify the meter and improve the sense (considering that dirghāyuṁtvā follows) to omit āyuṣe in c; the Anukr. notes the redundancy of the pada (14 syllables). VS. (xxxiv. 52) has the first half-verse, with a different second half; and so has a RV.
khila to RV. x. 128 (9, Aufrecht, p. 683). The Kāuḍa speaks of yugmakṛṣṇala as the amulet: probably a pair of beads of gold like kṛṣṇala berries. The comm. quotes AB. viii. 21. 5 for Čatānīka.

2. Not demons, not piśācās overcome him, for this is the first-born force of the gods; whoso bears the gold of the descendants of Dakṣa, he makes for himself long life among the living.

VS. (xxxiv. 51) has the verse, reading tād for enam and taranti for sahante in a, accenting bhārti in c, and giving devoṣu for jīveṣu in d; and it repeats d with manuṣyāṣu instead; and the RV. khila (8, as above) follows it very nearly (but caranti in a, and dākṣayanaḥ hir- in c). The Anukr. ignores the metrical irregularities of a and b.

3. The waters' brilliancy, light, force, and strength, also the heroic powers (vīryā) of the forest trees, do we maintain in him, as in Indra Indra's powers (indriyā); this gold shall he, being capable, bear.

The comm. explains dākṣayanaḥ in d by vardhamāna. Omission of the superfluous indriyani in c would rectify the meter; the pada-text marks the division wrongly before asmīn instead of after it; [the Anukr. likewise reckons asmīn to d and describes the pāda as one of 14 syllables].

4. With seasons of summers (? sāmā), of months, we [fill] thee, with the milk of the year I fill [thee]; let Indra-and-Agni, let all the gods, approve thee, not bearing enmity.

Emendation to tvā 'ham at the end of a would rectify both meter and construction. Between c and d the pada-text wrongly resolves te'nu into te: dnu (as again at vii. 2. 21), and the pada-mss. put the sign of pāda division before instead of after te; apparently the Anukr. makes the true division [after te, accentless]. The comm., too, understands te. The combination -bhīṣ tvā is quoted as an example under Prāt. ii. 84.

The concluding anuvāka [6.] has again 7 hymns, with 31 verses; and the quoted Anukr. of the mss. says ekāduça co 'ttare parā syuḥ. Some of the mss. sum the whole book up correctly as 35 hymns, 153 verses. Here ends also the second prapāṭhaka.
Book II.

[The second book is made up mostly of hymns of 5 verses each. It contains 22 such hymns, but also five hymns (namely, 3, 4, 14, 15, and 32) of 6 verses each, five hymns (namely, 5, 17, 27, 29, and 33) of 7 verses each, and four hymns (namely, 10, 12, 24, and 36) of 8 verses each. Compare page 1. The possibilities of critical reduction to the norm are well illustrated by hymns 10, 12, 14, 27; see, for example, the critical notes to ii. 10. 2.

The whole book has been translated by Weber in the Monatsberichte der Kön. Akad. der Wiss. zu Berlin, June, 1870, pages 462-524. This translation was reprinted, with only slight changes, in Indische Studien, vol. xiii. (1873), pages 129-216. The following references to Weber have to do with the reprint.]

1. Mystic.

[Vena. — brahmātmadāvatam. trāṣṭubham: 3. jagati.]

Found in Paipp. ii., and parts of it in other texts, as pointed out under the several verses. [Von Schroeder gives what may be called a Katha-recension of nearly all of it in his Tubinger Katha-hss., pp. 88, 89.] Used by Kâûç. (37. 3) in addressing various articles out of whose behavior afterward signs of success or the contrary, and the like oracular responses, are to be drawn (the comm. gives them in a more expanded detail). And Vâit. (29. 14) applies vs. 3 in the upavasatha rite of the agnicayana.

Translated: Weber, xiii. 129; Ludwig, p. 393; Scherman, Philosophische Hymnen, p. 82; Deussen, Geschichte, i. 253; Griffith, i. 41.

1. Vena (the longing one?) saw that which is highest in secret, where everything becomes of one form; this the spotted one (prāgni) milked [when] born; the heaven-(svār)-knowing troops (svā) have shouted at it.

A bit of labored obscurity, like the verses that follow; books iv. and v. begin similarly; no attempt will be made here to solve the riddles. The comm. explains at great length (nine 410 pages), but evidently without any traditional or other understanding; he guesses and etymologizes this way and that, giving in part wholly discordant alternative interpretations. In this verse he first takes vena as Āditya; and then, after a complete exposition on this basis, he says: yadvā: venāḥ parjanyātmā madhyama-sthāno devah, and gives another; prāgni to him is "the common name of sky and sun."

The translation given implies emendation in c of jīyamānas to-nā; but the epithet might belong to vrās (so Ludwig and the comm.), or be the second object of aduhat (so Weber). The variants of the parallel versions of other texts make the impression (as often in other cases) of rather aimless stumbling over matters not understood.

37
2. May the Gandharva, knowing of the immortal, proclaim that highest abode that is in secret; three quarters (paddä) of it [are] deposited in secret; whose knoweth them, he shall be the father's father.

Ppp. begins with prithag (for pra tad), and for amṛtasya has -tam na, probably intending the amṛta-nā of VS. (xxxii. 9) and TA. (x. 1. 3–4: TA. reads also voce). In b, TA. gives nāma (for dhāma); and for paramām TA. has nihitam, and VS. viḥkṛtam, while VS. ends with gūḥā sāt and TA. with gūhās. In c, Ppp. and TA. give padā, and Ppp. nihatā; and TA., this time with the concurrence of Ppp., ends the pāda again with gūhās. In d, TA. has tad for tāṇī, and savitās for sā pītās, while Ppp. gives vas for yas at the beginning. Prat. ii. 73 prescribes the combination pitūs p. (in d), and both editions read it, though nearly all our sāṁhitā-mss., and some of SPP's, read -tāh p. instead. To make a good tṛṣṭubh pāda, we must resolve pr-ā at the beginning. [Hillebrandt, Ved. Mythol. i. 433, discusses the verse.]

3. He, of us the father, the generator, and he the connection (bändhu), knoweth the abodes, the beings all; who of the gods is the sole nomenclator, of him all beings come to inquire.

Here, as usual elsewhere [cf. BR. iv. 1088, citations from TB., TS., AB.], prakrāma is of infinitival value. Ppp. begins quite differently: sa na bandhur janīta sa viḥkṛta dhārmanī veda etc.; its c, d are our 5 c, d, with variants for which see under vs. 5. VS. (xxxii. 10) and TA. (x. 1. 4) have a verse made up like that of Ppp., differing from the latter in the first half only by having viḥkṛta and dhārmanī. A corresponding verse in RV. (x. 82. 3) reads in a yās for sā and again for sā utā, accents of course vīda in b, and has nāmaḥdās in c and anyā for sarvā in d; and with it agrees in all points VS. xvii. 27; while VS. (iv. 6. 2) and MS. (i. 10. 3) also follow it closely in a, c, d (MS. viḥkṛta in a) but have a different b: yo naḥ satō abhy d sāj jājanā. Our O. has the RV. readings, vīda in b and nāmaḥdās in c; and the latter is given by the comm. and by nearly half of SPP's authorities; the latter's text, however, agrees with ours. The verse is no jagati at all, but, if we make the frequent (RV.) combination sō 'tā in c, a perfectly regular tṛṣṭubh.

4. About heaven-and-earth at once I went; I approached (upa-sthā) the first-born of righteousness (ṛtā), abiding in beings as speech in the speaker; eager (?) is he; is he not Agni (fire)?

Of this verse, only the first pāda is found in VS. (xxxii. 12 a) and TA. (x. 1. 4), VS. reading itvā for āyam, and TA. having at the end yanti sadyah. Ppp. has for first half pari vītā bhuvanān āyam upačaste prathamajā ṛṣaya, and for d dhāsām nagna teṣa agnī. The accus. vītam in c suggests emendation to -ṣṭham, in apposition with prathamajām; but then the comm. agrees with Ppp. in reading instead -jus,
and emendation without any traceable sense to guide us is of no avail. The combination bhuvaneṣṭha (p. =neṣṭha) is noted under Prāt. ii. 94. In the pāda-text of b is noted from our mss. no other reading than āpa: ātiṣṭhe; but SPP. gives āpa: viṣṭhe, and reports no various readings; as viṣṭhe (without any accent) is an impossible form [Skt. Gr. § 1083 a] this is perhaps simply a blunder in his text; the comm., with a minority of SPP.’s mss., has viṣṭhet.

5. Around all beings I went, the web (tāṇu) of righteousness stretched out for beholding, where the gods, having attained immortality (amīta) bestirred themselves (? iavya-) upon the same place of union (youni).

The proper rendering of d is especially doubtful, but adhi, by its independent accent (which is established by Prāt. iv. 5), is clearly only a strengthener of the locative sense of yonā. In b, perhaps better ‘to behold the web’ etc. (the comm. absurdly explains the particle kām as sukhātmakam brāhma). The second half-verse is, as noted above, found in VS., TA., and Ppp., combined into one verse with our 3 a, b; Ppp. has in it anācānā samāne dhāmanu addhit “rayanta; VS. reads tṛtye dhāman for our samānev yonā; TA., tṛtye dhāmam ahū dvrayanta. Ppp. has as vs. 5 something quite different: for a, pari dvāvtrthtvit sadā “yam (exchanging 4 a and 5 a: see under 4); for b, our own b; for c, d devo devatvam abhirakṣamānas samānah bandhuṣ vipāricchad ekah. The first pāda requires the harsh resolution vi-çu- to make it full [viç-vāni would be easier].

2. To Gandharvas and Apsarases.

[Mātrnāman.—gandharvāparadesvatvam. trāistubham: 1. virājagati; 4-3p.virāynāma-
gāyatri; 5. bhurigunnaṣṭubha.]

Found in Pāipp. i. (only in the nāgarī copy). Called by Kāuç. (8. 24), with vi. 111 and viii. 6 (and the schol. add iv. 20: see ib., note), mātrnāmāni ‘mother-names’ (perhaps from the alleged author); they are employed in a remedial rite (26. 29: “against seizure by Gandharvas, Apsarases, demons etc.” comm.), and several times (94. 15; 95. 4; 96. 4; 101. 3; 114. 3; 132. 9) in charms against various portents (adbhutan). And verse 1 is allowed by Vāit. (36. 28) to be used in the açvamedha sacrifice as alternative for one given in its text (27). Further, the comm. quotes the mātrnāman hymns from the Čanti Kalpa (16) as accompanying an offering in the sacrifice to the planets (grāhayañja); and from the Nakṣ. Kalpa (23) in the tantrabhūta mahāçanti.


1. The heavenly Gandharva, who is lord of being (bhūvana), the only one to receive homage, to be praised (iḍ) among the clans (viç)—thi being such I ban (yuv) with incantation, O heavenly god; homage be to thee; in the heaven is thy station.

Ppp. reads in e deva dīvyav. The comm. understands yāumi in e as “join” (sañ-
yojayāmi) [IBR. vi. 138, ‘festhalten’ ]; RV. i. 24. 11 a, tāt tvā yām brāhmañā, sug-
gests emendation. The combination yās ph- in a is by Prāt. ii. 70.

2. Touching the sky, worshipful, sun-skinned, deprecator of the seizure (hātras) of the gods—gracious shall be the Gandharva, who is lord of being, the only one to receive homage, very propitious.
Ppp. begins with diva spṛṣṭa, and inverts the order of c and d. The comm. explains sāryatiḥs v by sāryaśaṁnānavarṇa, and haraḥ by krodha. The Anukr. does not heed that c is a jagati pāda.

3. He hath united himself (sam-gam) with those irreproachable ones (ī.) in (āpi) among the Apsarases was the Gandharva; in the ocean is, they tell me, their seat, whence at once they both come and go.

Ppp. combines jagmā "bhīḥ in a, and has in b apsarāḥbis tor-ṛasu; its second half-verse reads thus: samudrā san sadanaṁ āhus tatas sadyā upācarantan. Weber takes sam jagme in a as ist sing. The comm. gives two diverse explanations of the verse, the first taking the Gandharva as the sun and the Apsarases as his rays.

4. O cloudy one, gleamer (didyūṭ), starry one—ye that accompany (sac) the Gandharva Viśvāvasu, to you there, O divine ones, homage do I pay.

All those addressed are in the feminine gender, i.e. Apsarases. Ppp. has namātī for namaṁ ī in c. The Anukr. [if we assume that its name for the meter (as at i. 2.3; iv. 16.9) means 11 + 11 + 11] passes without notice the deficiency of two syllables in a.

5. They that are noisy, dusky, dice-loving, mind-confusing—to those Apsarases, that have the Gandharvas for spouses, have I paid homage.

Ppp. reads in a tāmiś-, and two of our mss. (P.M.) give the same. Ppp. has also aksikāmās in b. Our W.1. combine bhīyo akaram in d. The verse is not bhūrij (as the Anukr. calls it), but a regular annuṭubh. On account of the epithet "dice-loving" in b, Weber calls the whole hymn "Würfelsegen" ('a blessing for dice'.)

3. For relief from flux: with a certain remedy.

[Āṅgirasm. — saṃām. bhuḍipjāyurduḥsantātriṣāvatam. ānuṣṭubham: 6.38. svorāgneri- tāmārāhbyati.]

This hymn in Pāipp. also follows the one that precedes it here; but in Pāipp. vss. 3 and 6 are wanting, and 4 and 5 are made to change places; and vs. 1 is defaced. Kauṭ. employs it only once (25.6), in a healing rite for various disorders and wounds (jva-rāṭisdrārātīminādīvaroṣa, comm.), with i. 2.

Translated: Weber, xiii. 138; Ludwig, p. 507; Grill, 17, 79; Griffith, i. 43; Bloomfield, 9, 277.

1. What runs down yonder, aiding (?), off the mountain, that do I make for thee a remedy, that thou mayest be a good remedy.

At the end, ānati would be a very acceptable emendation: 'that there may be.' Avatākā (p. avatokām: quoted in the comment to Prāt. i. 103; ii. 38; iv. 25) is obscure, but is here translated as from the present participle of root av (like ejatā, v. 23.7 [cf. abhimādyatākā, CB., viṣṇyutākā, VS.]) this the comm. favors (vyādi- parikhārāya rakṣakām); Ppp. has in another passage twice avatākām (but evidently meant for avatākām: avatakaṁ mama bheṣajam avatākāṁ parivācanam). In a, our P.M. read -dhāvāsi.
2. Now then, forsooth! how then, forsooth? what hundred remedies are thine, of them art thou the chief (uttamā), free from flux, free from disease (ārogāṇa).

In b, me 'are mine 'is an almost necessary emendation. Yet Ppp. also has te: ādaṅgāç čataṁ yad bhavañān te sahasraṁ vā ca yāni te; and, in d, arohaṇam; cf. also vi. 44. 2. The obscure first pāda is here translated as if uttered exclamatorily, perhaps accompanying some act or manipulation. Āsrava is rendered by the indefinite term 'flux,' its specific meaning being uncertain; it is associated with roga also in i. 2. 4; the comm. explains it as aṣṭārātīmātraṇādīvratā. [Cf. Zimmer, p. 392.]

3. The Asuras dig low down this great wound-healer; that is the remedy of flux; that has made the disease (rōga) disappear.

The pada-text in b is aruḥsraṇam, and the word is quoted under Prāt. ii. 40 as an example of the assimilation of a final ḥ to an initial sibilant; there can be no question, therefore, that the proper reading is aruṣraṇa or aruṣhraṇa; yet the abbreviated equivalent (see my Skt. Gram. § 232 a) aruṣraṇa is found in nearly all the mss., both here and in vs. 5, and SPP. adopts it in his text. The comm. gives two discordant explanations of the word: sraṇasya pākasthānaṁ svaṇamukham ['place where it gets ripe or comes to a head '], and aruḥ śrāyaṭi pakvam bhavaty anena. At the end, the comm. has aṣṭamāt (as our text in 4 d).

4. The ants (upajkā) bring up the remedy from out the ocean; that is the remedy of flux; that has quieted (cām) the disease.

The comm. explains upajkā as valmīkaniṣṭādikā vamryāḥ; Ppp. has instead upacikā; elsewhere is found upadākā (see Bloomfield in AJP. vii. 482 ff., where the word is ably discussed); [cf. also Pāli upacikā]. The Ppp. form, upacikā, indicates a possible etymology, from upa + cī; Ppp. says in book vi.: yasyā bhāṇyā upacikā (ms. kā) grham kṛṣṇatā tmane: tasyāṁ te viśuddhāyasa viśadāyasa ud bhare. The earth which ants make their high nests of, and which contains their moisture, has always been used as having remedial properties. The "ocean" here (cf. udakā in vi. 100. 2), if not merely a big name for the reservoir of water beneath the surface, is a tank or pool. Ppp. has an independent second half-verse: aruspaṇam asy āṭharvayo rogasthānam asy āṭharvāyam.

5. This is a great wound-healer, brought up from out the earth; that is the remedy of flux; that has made the disease disappear.

Ppp. reads arusṣpaṇam (or -syā) in a, and in b pṛṭhīvyaḥ bhy.

6. Weal be to us the waters, propitious the herbs; let Indra's thunderbolt smite away the demonsics (rakṣās); far away let the discharged arrows of the demonsics fly.

In a all the mss. read apās, which SPP. rightly retains in his text; other examples of the use of this accusative form as nominative occur in the text (see the Index Verborum); the comm. has āpas, as our edition by emendation. We may safely regard this unmetrical "verse" as a later addition to the hymn; so far as regards the number of syllables (12 : 12 + 14 = 38), it is correctly described by the Anukr., as the name mahā-brheṛi is elsewhere used in the latter, but apparently by no other similar treatise.
4. Against various evils: with a jaṅgīḍā amulet.

[Ātharvāna.—jaṅgīḍām. cāndramasam Ṉa jaṅgīḍādevatākām. ānusṭubham: 1. virāṭ prastārapakti.]

Found also (except vs. 6 and parts of 1 and 2) in Pāpp. ii. Accompanies in Kāuḍ. (42. 23) the binding on of an amulet "as described in the text" (iti nāntroktam), against various evils (the comm. says, "for thwarting witchcraft, for protecting one's self, for putting down hindrances").

Translated: Weber, xiii. 140; Griffith, i. 45; Bloomfield, 37, 280; in part also by Grohmann, Ind. Stud. ix. 417–418.—As to the jaṅgīḍā, see Zimmer, p. 65; also Weber and Grohmann, ll. cc.

1. In order to length of life, to great joy, we, taking no harm, all the time capable (dakṣa), bear the jaṅgīḍā, the viṣkandha-spoiling amulet.

Ppp. has i a, b with 2 c, d as its first verse; very possibly the two half-verses between have fallen out in the ms.; it has in b pśyambho rksamāṇā (for raksi-) s. The comm. has raksiṃanityas also; it is the better reading. The comm. gives no further identification of jaṅgīḍā than that it is "a kind of tree" (adding vഗrñaṣyaṃ prasid- dhaḥ, 'familiarly known at Benares')! he defines viṣkandha in the same manner as above, to i. 16. 3.

2. From jambhā, from viṣārā, from viṣkandha, from scorching (abhigocana), let the jaṅgīḍā, the amulet of thousand-fold valiance (-vīryā), protect us about on every side.

Jambhā is perhaps 'convulsion,' or lockjaw; at Ppp. xi. 2. 10 it is mentioned with hanugraha: below, at viii. 1. 16, it is called saṃkhanu 'jaw-closing'; the comm. gives two discordant and hopelessly indefinite explanations. Viṣārā should signify something crushing or tearing to pieces; Ppp. xi. 2. 3 names it with viṣyāmbha; the comm. says caṇiravcaṇaranāt. Ppp. has of this verse (see under vs. 1) only the second half, and combines manis sahasravīryaṃ pari naś b.

3. This one overpowers the viṣkandha; this drives off the devourers; let this jaṅgīḍā, possessing all remedies, protect us from distress.

The first half-verse we had above as i. 16. 3 a, b, with idām for ayām. Ppp. begins this time also with idam, has sāte (māte?) for sakate, and for b reads ayām rakṣo 'pa bādhate; it gives viṣkandham with our text.

4. With the amulet given by the gods, the kindly jaṅgīḍā, we overpower in the struggle (vṛṣyāmd) the viṣkandha [and] all demons.

Ppp. reads for d dhvāyaṣe sāmahe. The comm. explains vṛṣyāme first by saṁcarane, and then by saṁcaranapradeṣe.

5. Let both the hemp and the jaṅgīḍā defend me from the viṣkandha: the one brought from the forest, the other from the juices (vāsa) of ploughing.

That is, from cultivated ground. The "hemp" is doubtless, as the comm. defines it, that of the string by which the amulet is bound on. Ppp. has at the beginning kha-naṣ ca eva ja:- and its second half-verse is corrupted into aranyād abhy abhirāṣ kṛṣya 'nyo raseḥyaḥ.
6. Witchcraft-spoiling is this amulet, likewise niggard-spoiling; likewise shall the powerful jañgitā prolong our life-times.

The absence of this verse in Ppp. indicates that the hymn originally consisted of five verses, in accordance with the norm of the book. The verse is very nearly xix. 34-4. Emendation to arātīdāśyas (as in xix.) in b would rectify the meter; the Anukr. takes no notice of its irregularity. At the end, two of our mss. (E.I.) and three of SPP's read tārṣat. [For his sāhasrāṇa, see note to i. 19. 4.]

5. Praise and prayer to Indra.

[ Bhṛgu Ṝthavāna.—saptaram. āṇḍram. trātiṣṭubham: 1.2. upariṣṭāṁ bṛhati (t. niért; x. viṁij); 3. viṁīpatthām bṛhati; 4. jagati puṁvīrj.]

Verses 1, 3, and 4 are found in Pāipp. ii., and 5-7 elsewhere in its text (xiii.). Verses 1–3 occur also in SV. (ii. 302–4) and ČČS. (ix. 5. 2); and the first four verses form part of a longer hymn in ĀCS. (vi. 3.1). KB. (xvii. 1) quotes by way of pratika vs. a, b (in their SV. and ČČS. form), and speaks of the peculiar structure of the verses, as composed of twenty-five syllables, with nine syllables interpolated (three at the end of each of the first three five-syllabled pādas): cf. Roth, Ueb. d. A. V., 1856, p. 11 ff., and Weber, notes to his translation. At TB. ii. 4. 3⁰ may be found RV. x. 96. 1 treated in a somewhat similar way (four syllables prefixed to each jagati-pāda); the first five verses of RV. x. 77 itself are another example; [yet others are AV. vii. 14 (15). 1, 2; v. 6. 4 a, c; RV. i. 70. 11 as it appears at ĀCS. vi. 3. 1; cf. further RV. x. 21, 24, 25]. [I suspect that these interpolations were used as antiphonal.]

The hymn is used once in Kāu. (39. 5), among the kāmya rites, or those intended to secure the attainment of various desires; it is addressed to Indra, by one desiring strength (balakāṇa). In Vāt. (16. 11), it (not vs. 1 only, according to the comm.) accompanies an oblation to Soma in the agniṣṭoma sacrifice, and again (25. 14) a ṣoḍa-çigraka. And the comm. quotes it from Nak. Kalpa 17 and 18, in a maḥāçānti to Indra. None of these uses has about it anything special or characteristic.

Translated: Weber, xiii. 143; Griffith, i. 46. — Verses 5–7 discussed, Lanman's Reader, p. 360–1.

1. O Indra, enjoy thou — drive on; — come, O hero — with thy two bays; — drink of the pressed [soma] — intoxicated here — loving the sweet [draught], fair one, unto intoxication.

Ppp. omits the three interpolations (as Weber reports certain Sūtra-works to assert of the Atharvan texts in general), and reads indra juśāsya yāhī çūra pibā sutas ca madhoç cakāna cārun madatkāha. The second interpolation in ĀCS. is harti hā, apparently to be read as harti 'ha, for which then SV. and ČČS. give the senseless hārika. The third, in all the three other texts, is matir nā ('like a wise one?'); the translation above implies the heroic (or desperate) emendation of matir ihā to mattā ihā (to be read mattē 'hā); Weber conjectures māder ha. ĀCS. and ČČS. have the older madhvas for madhōs. The comm. has no notion of the peculiar structure of these verses; as, indeed, he has no phrasology in his vocabulary to suit such a case; he explains maties first as manātyasya, then as medhāvinas; and cakānas as either tarpaya or stāyaṁnānas. The Anukr. implies that the second half-verse scans as 8 + 11 syllables, instead of 9 + 10.
2. O Indra, [thy] belly — like one to be praised — fill thou with the sweet [draught] — like the heavens — with this soma — like the sky (svār) —; unto thee have gone the well-voiced intoxications.

The omission of this verse in Pp. is perhaps only an accidental one, due to the scribe. The first interpolation in the other texts is nādayaṁ nā; to get a sense, Weber boldly emends to nādayaṁ na ‘like [the hold] of a vessel’; the comm. explains by nūtanas (amanā "darātiṣya uktah!"); taking no heed of the accent — which, however, requires to be changed to nāyas, whichever sense be given it; perhaps nadyaṁ nā ‘like streams,’ would be most acceptable. In the third interpolation, SV. combines svār nā and AÇŚ. ÇŚŚ. svār nā; and the mss. vary between the two; our edition reads the former, with the majority of our mss.; SPP. has the latter, with the majority of his; one or two of ours corrupt to svār mō ‘pa. The three other texts have at the end asthus. The comm. takes dvāśas as gen., supplying amṛtena to govern it; and he takes svār as of locative value. The Anukṛt. scans the verse as 8 + 8 : 8 + 10 = 34 syllables.


The translation follows closely our text, though this, as the other versions show, is badly corrupted in a, b, even to the partial effacement of the first interpolation. The others read accordingly: Īndras turāṣād jahāna varāha yaśīr nā; our yaśīr may possibly be meant for yaśīr ‘as he did the Yatis.’ The comm. explains yaśīr first as asuryaḥ prajāḥ, then as pariṇājakaḥ. Pp. agrees with the other texts, only omitting the interpolations: Īndras turāṣād jahāna varāmaṁ; it then omits the third pāda, and goes on thus: saśāḥ ca maṁca mānuṣ ca vajrī māde somaṁya. All the AV. mss. read saśāḥ, unaccented, and SPP. admits this into his text; our edition makes the necessary emendation to saśāḥ [in some copies (and so the Index Verborum); in others the accent-mark has slipped to the right]; the other texts rectify the meter by reading saśāḥ (our O. agrees with them as regards the 4). Words of verses 2 and 3 are quoted in the Prāt. comment, but not in a way to cast any light upon the readings. [SPP., with most of his authorities and our Op., reads valām.] The metrical definition of the Anukṛt. is of course senseless; it apparently implies the division 9 + 7 : 8 + 10 = 34 syllables.

4. Let the pressed [somas] enter thee, O Indra; fill thy (two) paunches; help, O mighty one! for our prayer (dhi) come to us; hear [my] call, enjoy my songs; hither, O Indra, with self-harnessed [steeds]; revel here unto great joy.

This verse is really, as AÇŚ. plainly shows, made up of two like the preceding three, of five five-syllabled pādas each, but without interpolations. The first half-verse is vs. 5 in AÇŚ., where it reads thus: ad tvā viṣāntu kavīr na suṣṭha īndra tvāṣṭā na: prūvasa kuṣṭī soma na viḍhīṣṭī ātra dhīyaḥ hiyānaḥ. Of the two versions of the last pāda, that of AÇŚ. is doubtless the original, though ours (the pāda has dhīyaḥ d hiḥ d naḥ) is ingenious enough to give a fair sense; the reading dhīyaḥ is authenticated by the Prāt. comment, which quotes it more than once (to ii. 38; iv. 113–115). The translation implies the restoration of avīḍhī, as the only true reading [namely, an aorist imperative from av — see Skt. Gram. 3 § 908]; the mss. all read viḍhīṣṭi, which SPP's
editions as well as ours properly emends to viḍṭhili. [My copy of the printed text reads viḍṭhili; but Whitney's Index Verborum and his Roots, Verb-forms, etc. have viḍṭhili, under viṣ.] The comm. reads vyḍṭhili, explaining it by varāḥāya! The second half-verse is rather more altered in its AV. version; in ACŚ. (as vs. 4), with the interpolations, it runs thus: ārudhi havān na indra na girō jūsasya vajrī na: indra sayug-bhir didyun na matsvā madāya mahē raṇāya. Ppp. has only this half-verse (without the interpolations), reading thus: ārudhi hava me kiro jūsasya indrasya gubhir matsa madāya mahē raṇāya. The Anukr. would doubtless have us divide 10 + 13 : 10 + 13 = 46 syllables. [As to viḍṭhili, see notes to Prāt. i.94. Accent of matsvā, Gram. § 628.]

We may conjecture that the hymn originally ended here, as one of five verses; the appended three verses that follow are of a wholly other character. ACŚ. adds one more verse, which is RV. i.70.11, with similar interpolations after each of its four five-syllabled pādās.

5. Now will I proclaim the heroisms of Indra, which first he of the thunderbolt (vajrī) did; he slew the dragon (āhi); he penetrated to the waters; he split [forth] the bellies (vakṣāṇā) of the mountains.

Verses 5-7 are RV. i.32.1-3; and found also in TB. (ii. 5.4-5); vss. 5 and 6 further in MS. iv.14.13, and vs. 5 in SV. (i.613); in these texts without any variant from the RV. reading; they all have in 5 a prā, and put vīryāṇi before it. Ppp. also offers no variants from our text. SPP. reads prā in a, with all the mss. [except our O.], and our text should have done the same. The comm. renders ānu in c by tadanantarām, and tatarda by jihīsa! also vakṣāṇās in d by nayás.

6. He slew the dragon that had resorted (gri) to the mountain; Tvashṛ-tar fashioned for him the whizzing (?) thunderbolt; like lowing kine, flowing (syand), at once the waters went down to the ocean.

The text is precisely the same as in the other passages. The comm. explains svaryā as susṭhu prerāntyā (from su + root ṛ), and tātaka as tāṣṭvam cakāra!

7. Acting like a bull, he chose the soma; he drank of the pressed [draught] in the trikadrūkas; the bounteous one (maṅghdvan) took his missile thunderbolt; he slew that first-born of dragons.

RV. (and TB.) combines in a -no 'vṛṣṭa, and some of the mss. (including our O.) do the same. The comm. understands the trikadrūkas as the three abhiplava days. [For d, rather, 'smote him, the first-born of dragons.' The difference is, to be sure, only a rhetorical one.]

In the first anuvāka, ending here, are included 5 hymns, of 29 verses; the old Anukr. says: paḥcarcādye (i.e. 'in the first division of the 5-verse book') viucaṭek syur nava 'rdkvam.

6. Praise and prayer to Agni.

[Čūnaka (samāpākām).] - āgneyam. trāśūmbham: 4-4p. ārī paṅkṭi; 5. viśītāgrastrāpaṅkṭi.

Found in Pāipp. iii.; also in VS. (xxvii. 1, 2, 3, 5, 6), TS. (iv. 1, 7), and MS.(ii. 12. 5). Used by Kāṭc., with vii. 82, in a kāmya rite for success (sampād, 59. 15); and also, in
the chapter of portents, alone, in one against bad years (sāmās). Vāït. has it in the
agnitayana ceremony (28.4), at the beginning, and a little later (28.10) vs. 3 alone, on
depositing the lump of earth on a lotus-leaf. The comm. quotes it from the Nakṣ. K.
(17 and 18), in a mañcaṅtī called agneyi; and, from Pariṣṭa 7.2, vs. 5 (with vii. 35),
in a nightly rite. [Observe (note to vs. 3) that Ppp. agrees with the Yajus-texts and
Kāuč, in associating our vii. 82 with this hymn.]
Translated: Weber, xiii. 146; Griffith, i. 48.

1. Let the summers (sāmā), O Agni, the seasons, increase thee, the
years, the scers, what things are true; shine thou with the heavenly
bright space (rocand); illuminate (ā-bhā) all the four directions.

TS. reads at the end prthiyās (for cātasras). Ppp. has for b sauvatsara ṛayo
yā nu sakhyā, and in c gives dyumena for divyēna. The comm. glosses sāmās by
sauvatarkā. [If the translation implies that rocēnē is an instr. of accompaniment,
it is less apposite than Mr. Whitney's earlier version, 'shine together with heavenly
brightness'—which I take to be Agni's own (cf. RV. x. 4. 2). His brightness is nil
by day-time. The "together" were better left out.]

2. Both do thou become kindled, Agni, and do thou increase this
man, and arise unto great good fortune; let not thine attendants (upasattār)
be harmed, O Agni; be thy worshipers (brahmān) glorious, not
others.

The other texts are in accordance in reading bodhaya (for vardhaya) in a, and Ppp.
nearly agrees with them, having prati bodhaye 'nam; for c the others give mā ca riṣad
upasattā te agne.

3. Thee, O Agni, do these Brahmans choose; be propitious to us, O
Agni, in the [sacrificial] enclosure (r sauvāraṇa); rival-slayer, Agni,
conqueror of hostile plotters, be thou; watch unremitting over thine own
household.

MS. has the same text; the two others give a slightly different c: sapatnādā no
abhinaṭīja ca. Ppp. has for b civo 'gne prabhaya nedihī, and for d sve kṣa dtikhī
aprayuchan; it then inserts, before vs. 4, our vii. 82. 3; and it is very noteworthy that
the three Yajus-texts do the same. The comm. renders sauvāraṇa bhava by vidyama-
nasyā 'pi ṭramādasya samchādane vartasva 'hide any oversight of ours.' The
Anukr. passes without notice the two jagati-pādas in the verse.

4. Take hold of thine own dominion (kṣatrā), Agni; with [thy] friend,
Agni, strive (yat) in friendly wise; [as one] of midmost station among
[his] fellows (sajāti), [as one] to be severally invoked of kings, Agni,
shine thou here.

VS. TS. read svāyus for svēna in a, and all the three parallel texts have mitraśēkhye
(for -dāh) in b, while Ppp. gives mitraśēkym, and the comm. -dās. In c, VS. TS.
fill out the meter by adding edhi after -ṣṭhā; MS. has instead -ṣṭhēyāya, Ppp. -ṣṭha
masyā. Ppp. also has vacasva at end of b. The three other texts accent vihāyād in d.
The comm. joins rājām to what precedes, and sagely points out that Brāhmans are
Agni's 'fellows' because, like him, born from the mouth of Brahma, and hence that sajāta here means Brahmans. The metrical definition of the verse (11 + 11 : 8 + 11 = 41) is wholly artificial and bad.

5. Over enviers, over delinquents, over the thoughtless, over haters,—verily all difficult things, O Agni, do thou cross; then mayest thou give us wealth accompanied with heroes.

The translation implies emendation of the impossible nihas to nīdās; the comm. shows his usual perverse ingenuity by giving two different etymologies of nihas, from ni + han and from ni + hā; neither of them is worse than the other. The three parallel texts all have nihas, Ppp. nīhas. Both editions read śḍhas, but it is only a common error of the mss., putting ṛ for ṛi; nearly half of SPP's mss. (though none of ours) have the true reading sṛdhas, which is that also of VS. and TS. (MS. śḍhas).

In c, all the pada-mss. present the absurd reading uṣāvāḥ; and nearly all the mss. leave tara unaccented, in spite of hi, and both printed texts leave it so, although three of SPP's mss. have correctly tāra, as also MS.; VS. and TS. give sāhasva for tara tvam, and Ppp. has cara tvam. For a, b, Ppp. has ahi nuho 'ti niṣṭīḥ aṭī arāṭī aṭī dvājaḥ; for b, VS. TS. 'ty acītīm āty aṭātīm agne, and MS. 'ty acītīm āty niṣṭīm adya. The comm. explains sṛdhasa by dehaṇaṣaktan rogān. In the metrical definition of the verse, prastāra- must be a bad reading for āstāra-.

7. Against curses and cursers: with a plant.

[Atharvan.—bhāṣajyāyuṇavasapatīdāvatayam. ānuṣṭubham: 1. bhurij; 4. virāg- uparīṣṭārghati.]

Not found in Pāipp. Used with other hymns (ii. 25; vi. 85, etc.) in a healing rite (Kāu. 26. 33–35) for various evils, and accompanying especially (ib. 35) the binding on of an amulet. And the comm. reports the hymn as employed by Nakṣ. Kalpa (17, 19) in a mahāṣaṃti called bhārgava.

Translated: Weber, xiii. 148; Ludwig, p. 508; Grill, 24, 81; Griffith, i. 49; Bloomfield, 91, 285.

1. Hated by mischief, god-born, the curse-effacing plant hath washed away from me all curses, as waters do filth.

Āp. (vi. 20. 2) has a verse much like this: aṭharyuyāṣṭā devastā ṛīḍu ṛapatījavaṃ- bhāntiḥ: āpo malam āva praḥ 'nijān asmat su ṛapatīḥ adhi. The comm. explains yopant in c [discussed by Bloomfield, AJP. xii. 421] as vimohant niṃvṛayiṣṭi. The comm. states dūrvā (pāṇicam dactylon) to be the plant intended, and the Anukr. also says dūrvām astāt. In our edition read in d māchāpā (an accent-sign slipped out of place). The Anukr. refuses this time to sanction the not infrequent contraction mālam 'vā in c.

2. Both the curse that is a rival's, and the curse that is a sister's, what a priest (? brahmāṇ) from fury may curse—all that [be] underneath our feet.

Sāpatnā perhaps here 'of a fellow wife,' and jāmyāṇs perhaps 'of a near female relative'; the comm. explains jāmi as 'sister, but connoting one's fellows (sahajāta)."
3. From the sky [is] the root stretched down, from off the earth stretched up; with this, thousand-jointed (-kṣaṭ), do thou protect us about on all sides.

Compare xix. 32. 3, where darbha-grass is the plant similarly described and used.

4. Protect me about, my progeny, [and] what riches are ours; let not the niggard get the better (ty) of us; let not hostile plotters get the better of us.

Our text reads at the beginning pāri mām, with the majority of our mss. (only P.p.m. W.K.Kp. are noted as not doing so); but pāri mām, which SPP. gives, and which all his authorities, as reported by him, support, is doubtless better, and the translation follows it. Two of our mss. (H.K.), with one of SPP's, give arātīr yo m-in c. The irregular meter of the verse (8 + 8: 7 + 10 = 33) is very ill described by the Anukr. ['The avasāna of c is put after tārīt; but the accent of tārītis marks that as the initial of d. RV. ix. 114. 4 suggests that our c is in disorder.]

5. Let the curse go to the curser; our [part] is along with him that is friendly (suhārd); of the eye-conjuror (-māutra), the unfriendly, we crush in the ribs (prṣṭi).

Nearly all our mss. (except P.M.K.), and part of SPP's, read in b suhāt; many also have in d prṣṭhīs, but the distinction of sī and sīh is not clearly made in any of the mss. The comm. takes cākṣus and mantrasya in c as two independent words. [See Griffith's note, and mine to xix. 45. 2.]

8. Against the disease kṣetriyā: with a plant.

[Bṛgavaṁśiras.—vānaapatyam; yakṣaprayitandāvatam. ānustubham; 3. pathyāpañkī; 4. viryō; 5. nicṣṭṛpathyāpañkī.]

Verse 1 occurs in Pāipp. i. It is reckoned (Kāuç. 26. 1, note) to the takmanāgana gāṇa, and is used in a healing ceremony (against kulatatakṣṭhakṣayagrahanyādīrogaḥ, comm.), accompanying various practices upon the diseased person, which are evidently rather adapted to the words of the text than represented by them (26. 41–27. 4), and, according to the comm., are rather alternative than to be performed successively.

Translated: Weber, xiii. 149; Ludwig, p. 513; Griffith, i. 50; Bloomfield, 13, 286.

1. Arisen are the (two) blessed stars called the Unfasteners (vīcṛtā); let them unfasten (vi-muc) of the kṣetriyā the lowest, the highest fetter.

The disease kṣetriyā (litly, 'of the field') is treated elsewhere, especially in iii. 7 (mentioned also in ii. 10; 14. 5; iv. 18. 7). The comm. defines it here as kṣetre para-kṣetre putrapāturādiṣṭartre cikṣyataḥ (quoting for this interpretation Pāñ. v. 2. 92) kṣayakṣṭhādiṣṭataipitmaṭrādiṣṭartre vasyavebhya agataḥ kṣayakṣṭhāpasmārādirogaḥ—apparently an infectious disorder, of various forms, appearing in a whole family, or perhaps endemic. The name vīcṛtā 'the two unfasteners' is given later to the two stars in the sting of the Scorpion (λ and v Scorpiones: see Sūrya-Siddhānta, note to viii. 9), and there seems no good reason to doubt that they are the ones here intended; the selection of two so inconspicuous is not any more strange than the appeal to stars at all; the comm. identifies them with Mūla, which is the asterism composed of the Scorpion's tail. The verse is nearly identical with iii. 7. 4, and its first half is vi.
1. Let this night fade away (apa-vas); let the bewitchers (f., abhikṣṭ-van) fade away; let the kṣetriyā-effacing (-ndīcana) plant fade the kṣetriyā away.

The night at time of dawn is meant, says the comm. (doubtless correctly). He gives two renderings of abhikṣṭvarīs: one, from root kr, abhito rogāṣṭitiṃ kuruṇāḥ, the other from kṛt 'cut,' kartanačāḥ pīṣcyāḥ. According to Kāuḍ, the hymn accompanies a dousing with prepared water outside the house (bhā还以为); with this verse it is to be done at the end of the night.

3. With the straw of the brown, whitish-jointed barley for thee, with the sesame-stalk (śvetiśī) of sesame, let the kṣetriyā-effacing etc. etc.

The comm. understands arjuna- in a as a tree so named: "with a splinter of it"; tilapiśi is to him tilasahitamaṇḍari. With this verse "what is mentioned in the text" is directed by Kāuḍ. (26.43) to be bound on, and also (so the comm. understands the connection) a cloud of earth and stuff from an ant-hill etc.

4. Homage to thy ploughs (lāṅgala), homage to thy poles-and-yokes: let the kṣetriyā-effacing etc. etc.

Comm. makes lāṅgala = vṛṣabhayuktastra: "homage to the specified parts of the plough or to the divinities of them." With this verse, he says, the sick person is put underneath an ox-harnessed plough for his dosing (Kāuḍ. "with his head under a plough-yoke"). Some allusion to the name of the disease as coming from "field" is perhaps intended. The Anukr. strangely forbids the resolution -bhi-as in a and b.

5. Homage to them of constantly falling eyes, homage to them of the same region (śamdecyā), homage to the lord of the field: let the kṣetriyā-effacing etc. etc.

With this verse, according to Kāuḍ. (27.2–4) the patient is put in an empty house (śūnyaśāla), and further in an old hole (jaratkhatu) that has housegrass (śālārya) in it, and is there doused and mouth-rinsed. In accordance with this, the comm. declares sanisrasākṣāḍ to signify "empty houses," as having their round windows (gavākṣa) and other openings in a state of dilapidation. He reads in b sanideṣebhyas, making it mean "old holes" (jaratkharā), because sanideṣyante tvaṣṭya taṇgatamṛdādānena — which is hardly intelligible; and both words are of obscure meaning. In a charm against all sorts of hurtful beings, fpp. (vi.3.4) reads as follows: abhihasam sarṣrpant bhrastākṣam mrdayāngulim, and dāsagranthyan sanisrasam ud ranye dāṅce-rusyāṁ tāṁ. In this verse again, -bhyas in b is read as one syllable by the Anukr. [SPP. divides the verse after sanideṣebhyāh with most of his mss.; but three of them make avasāna after pātye. Comm. and all five translators take sanī- as a possessive compound (sanisrasa + ākṣan): accent, Gram. § 1298. b, end.]
9. Against possession by demons: with an amulet.

[BrHEETiangiras. — vānasītayam; yadmanāpandhīvatam. ānuṣṭubham: 1. virāṭprā-
śāranāpaki.]

Found in Pāipp. ii. (in the verse-order i, 5, 4, 2, 3). Reckoned, like the next pre-
ceding and the next following hymn, to the takmanāṣaṇa gaṇa (Kāuṇ. 26.1, note),
and made (27.5, 6) to accompany the binding on of an amulet composed of splinters
(from ten different trees: the comm.), being muttered by ten friends who lay hands on
the patient.

Translated: Weber, xiii. 153; Ludwig, p. 506; Grill, 8, 82; Griffith, 1.51; Bloom-

1. O thou of ten trees, release this man from the demon, from the
seizure (grāḥi) that hath seized him in the joints; then, O forest tree, con-
duct him up to the world of the living.

The first half-verse is quite different in Ppp.: dacavṝkṣo saṁ ce "nam ahiṁśro grā-
hyāc ca. The comm. takes pārvam in br as either the joints of the body or those
of the month, new and full moon. The Anukr. scans the verse as 10 + 12: 8 + 8 = 38,
making the first pada-division after rakṣasas (and the pada-mass. so mark it); but it is
rather a regular pāṅkti, with the easy resolution munca inam in a.

2. This man hath come, hath arisen, hath gone unto the troop (pṝḍa)
of the living; he hath become of sons the father and of men (nṛ) the
most fortunate.

Ppp. has in c abhāta (for abhād u), and in d niṇām. [Pronounce ā agād.]

3. He hath attained (adhi-gā) attainments; he hath attained (adhi-
gam) the strongholds (pūrā) of the living; for a hundred healers are his,
also a thousand plants.

The 'attainments' (adhiṭṭi), according to the comm., are the Vedas and objects
formerly learned (adhitta), and now, by restored health, recovered to memory. Ppp.
reads instead adhitam in a, and pūrā 'gāt in b; and its c, d are cātām to 'syā virudha
sahasram uta bheṣajāḥ. Emendation to bheṣajā in our c would improve both sense and
meter. The comm. here, as in sundry other places, derives virudh from vi + rudh, on
the ground that they virundhantī vināṣayantī rogān.

4. The gods have found thy gathering (? cīt), the priests (brahmāṇi)
and the plants; all the gods have found thy gathering upon the earth.

In a, our Bp. has cītim, and Op. cīśam (both cītim in c); Ppp. reads cātām in both
a and c; either word is elsewhere unknown. The comm. derives cīt either from
the false root cīv 'take, cover,' or from cīt 'observe,' and fabricates his alternative explanations
accordingly. If it comes from cī, there is hardly another example of a like forma-
tion. Ppp. has for a cātāṁ te deva 'vidāṁ; and, in c, d, cātāṁ tebhya tu mām avidāṁ
bhūt.

5. Whoso made, he shall unmake; he verily is best of healers; he
himself, clean, shall make for thee remedies, with the healer.

The application of the pronouns here is more or less questionable. Ppp. reads su
for \(sa\) in \(a\), and has a more intelligible second half-verse: \(sa\) eva tubhyāni bheṣajaṁ ca kākāṁ bhīṣajātī ca; our bhīṣjaṁ in \(d\) is probably to be emended to \(jām\) ["the clean one of the healers?"] The comm. understands \(sa\) at the beginning either as "the great sage Atharvan" or as the creator of the universe; and \(niṣkarat\) as grahaṇikārasya ċamanām or niṣkṛtiṁ karotu. Weber renders the latter "shall put it to rights."

10. For release from evils, and for welfare.

[\(Bhriguvāgīras.\ — as\ dorsam. nirṛtyāyavṛtyayāyāyāyāyāyāyāvṛtyāyāyāyāyāyāvṛtyāyāyāvṛtyāyāyāyāvṛtyāyāyāyāvṛtyāyāyāyāvṛtyāyāyāvṛtyāyāyāyāvṛtyāyāyāyāvṛtyāyāyāyāyāyāyāvṛtyāyāyāyāyāyāyāyāvṛtyāyāyāyāyāyāyāvṛtyāyāyāyāyāyāyāyāyāyāyāyāyāvṛtyāyāyāyāyāyāyāyāyā]

Found in Pāipp. ii. (with vs. 8 preceding 6 and 7, and the refrain added only to vs. 8). The hymn occurs further in TB. (ii. 5.6-11), and parts of it in HGS. (ii. 3.10; 4.1). [And its original structure is doubtless clearly reflected by the MP. at ii. 12.6, 7, 8, 9, 10. Cf. note to our verse 2.] It is, like the two next preceding, reckoned (Kāu. 26.1, note) to the takmaṇaṇaṇa gana, and it is employed (27.7) in a healing ceremony, performed at a cross-roads, while chips of kāmpīla are bound on the joints of the patient, and they or he are wetted with bunches of grass. According to the comm., the rite is intended against kṣetriya simply.

Translated: Weber, xiii. 156; Ludwig, p. 513; Griffith, i. 52; Bloomfield, 14, 292.

1. From kṣetriyā, from perdition, from imprecation of sisters (jāmī), from hatred (drūh) do I release thee, from Varuṇa's fetter; free from guilt (dagas) I make thee by [my] incantation; be heaven-and-earth both propitious to thee.

TB. HGS. have for \(a\) only kṣetriyāṁ tvā nirṛtyāṁ tvā, in c bṛhmane and karomi, and in \(d\) inē instead of stām. Ppp. has at the end -thīvī 'ha bhūtām.

2. Weal to thee be Agni, together with the waters; weal [be] Soma, together with the herbs: so from kṣetriyā, from perdition, etc. etc.

The repetition (with eva 'ham prefixed) of the whole first verse as refrain for the following verses is not made by TB. and HGS. except after our vs. 8, and there only to pācāt; and in Ppp. it forms (complete) a part only of the same verse 8 (though this stands before our vs. 6). Its omission from vs. 2-7, and their combination into three whole 4-pāḍa verses [and the omission of pāḍas \(e\) and \(f\) from vs. 8], would reduce the hymn to the norm of the second book, and is recommended not only by that circumstance, but by the [wording in vs. 2-3, the construction in vs. 4-5, the concurrent testimony of TB. and MP., and also of HGS. so far as it goes, and by the] plain requirements of the sense also. [Cf. the analogous state of things in ili. 31 and the note to ili. 31.11.] For \(a, b\) TB. HGS. substitute cādm te agnīṁ sahaś 'dākhr asū caṁ dāvāヴァ Laurent sahād 'adhas 'adhas; and Ppp. differs from them by having dhākhiṁ instead of adhākhiṁ, and gagas for dy . . . y (also sahō 'sa'). The comm. reads tvā for tvām in vs. 2-7 at the beginning of the refrain. This refrain is scanned by the Anukr. as 7 + 7 + 11:11 + 11 = 47; and the addition in vs. 2 of 9 + 8 makes 64 syllables, a true asī; but the other verses it is not possible to make agree precisely, in any natural way, with the metrical definitions given; 3-7 are of 69 syllables, 8 of 71. [By beginning pāḍas \(a\) and \(b\) with cādm 'ham, and pronouncing both sahā's with hiatus, and combining 2 \(ab\) with 3 \(ab\), we get a perfectly regular trisūbh.]
3. Weal to thee may the wind in the atmosphere bestow (dhā) vigor; weal to thee be the four directions: so from kṣetriyā, etc. etc.

TB. HGS. have for a čām antārikṣatōn sahā vātama te; Ppp. differs by reading sahavātan astu te; the two former, in b, put bhavantu last. The comm. has in a [for vo-vā dhāt] the better reading vayodhā, but he makes it mean "sustainer of birds"! ["Weal to thee [be] the wind in the atmosphere, the vigor-bestower,""]

4. These four heavenly (deva) directions, having the wind as lord, upon which the sun looks out — so from kṣetriyā, etc. etc.

TB. HGS. (4.1) have for a ya dātvā cātaraḥ praddiṣṭāḥ; Ppp. also omits imās, and combines deva pra-, combining the pāda immediately with our 3 b. HGS. makes one verse of our 4 a, b and 3 a, b, and puts it in 4, after all the rest.

5. Within them I set thee in old age; let the yāksma, let perdition go forth far away: so from kṣetriyā, etc. etc.

Ppp. has at the beginning tāṣau veda jārasya ā; TB. HGS. give tāṣām eva jārasya ā: both the latter read in b nīrṇītim.

6. Thou hast been released from yāksma, from difficulty (duritī), from reproach (avadyā); from the fetter of hatred and from seizure hast thou been released: so from kṣetriyā, etc. etc.

Ppp. has both times amoci for amukthās. TB. likewise, and also, in a, b avartyai dhruvāḥ pācāmī nīrtyāi co 'd am-. HGS. has neither this verse nor the next; that Ppp. puts our vs. 8 before it was noticed above. The comm. explains avadyā by jāmyādyābhicārasanaritāpan nīndanaḥ. [TB., in comm. to Calc. ed., and in Poona ed., has avartyāi.]

7. Thou hast left niggardily, hast found what is pleasant; thou hast come to be in the excellent world of what is well done: so from kṣetriyā, etc. etc.

Nearly all the sāmhitā-mss. omit the final visarga of devādh before syodām. The comm. reads abhāt in b; TB. does the same, and, correspondingly, devād in a, with avartīm (better [cf. iv. 34.3; x. 2. 10]) for drātīm. The comment to Prāt. ii. 46 quotes ahaḥ in this verse as not ahaḥ, i.e. as from ha, not hr.

8. The gods, releasing from the seizure of darkness the sun whom it had befallen, let him loose from sin ('nas): so from kṣetriyā, etc. etc.

It was noticed above that the other texts add the refrain (TB. HGS. [MP.] only to pācāt) only to this verse, where alone it is in place. Ppp. has yathā for adhi at end of a, and the other texts yid; b in Ppp. is devā muñcantu arṣjan paretasah; in the other texts devā āmuṁcann arṣjan yudvivasah.

[For rādām, cf. rēdā, iv. 40.1. Most of SPP's mss. and our M.I.H.O.K. read nīr 'nasah. For ēnas, W's first draft has 'evil', which is better. See Lanman, Festgruss an Roth, pp. 187-190. — If, with the other texts, we drop e, f and omit nīrtyās from c, we get a perfect meter, 12 + 12: 11 + 11. The other texts spoil the refrain by beginning evām aham imām.]

The annuśāka [2.] has again 5 hymns, with 28 verses; the quotation is aṣṭa kuryād dvittye.
II. To counteract witchcraft: with an amulet.

[Çukra.—kṛtyāpratihāraṃsūktām; kṛtyādāpadevatyām. 1. 4p. virāgpāyatī; 2-5. 3p. pairoṣṭhā (4. ptiṣṭikamādhyā nīcīṭḥ).]

The hymn is not metrical. Not found in Paipp., nor elsewhere. Reckoned as first of the kṛtyāpratihāraṇa ('counteraction of witchcraft') gaṇa (Kau. 39.7 and note); used in a charm for protection against witchcraft (39.1), with binding-on of a sraktya amulet; and again later (39.13; the comm. says, only vs. 1), in a similar rite. The comm. quotes it further from Naks. K. (17, 19), in a mahaçanti called bārhaspatt. Translated: Weber, xiii. 163; Griffith, i. 54.—Discussed by Bloomfield, AJP. vii. 477 ff., or JAOS. xiii., p. cxxxii (= PAOS. Oct. 1886).

1. Spoiler's spoiler (dāṣi) art thou; missile's missile (heti) art thou; weapon's weapon (ment) art thou: attain (āḥ) the better one, step beyond the equal (samā).

The body of the verse is addressed to the amulet; the refrain more probably to its wearer (so, too, Weber); but the comm. assigns the latter also to the amulet, and quotes to show it TS. ii. 4.1⁴, which rather supports the contrary opinion. He calls ment a vajranāman, deriving it from root mt 'damage.' [See Geldner's discussion of ment ('hurt done to another in vengeful anger'), Festgruss an Böhltingk, p. 31, 32.]

2. Sraktyā art thou; re-entrant (pratisarā) art thou; counter-conjuring art thou: attain the etc. etc.

The comm. says that srakti is the tilaka-tree, and sraktya means made from it; pratisara is something by which sorceries are turned back (upon their performer); it seems to mean virtually a circular amulet—[such as a bracelet? For re-entrant, Whitney has interlined revertent (sic), better, perhaps, reverting, trans. or intrans.]

3. Conjure (abhi-car) against him who hates us, whom we hate: attain the etc. etc.

4. Patron (sūrī) art thou; splendor-bestowing art thou; body-protecting art thou: attain the etc. etc.

The comm., without explaining why, glosses sūrī with abhijña 'knowing.'

5. Bright (çukrā) art thou; shining (bhrājā) art thou; heaven (svār) art thou; light art thou: attain the etc. etc.

The comm. thinks svār to be jvarādirogotpādanena tāpakaḥ, or else "the common name of sky and sun."
The Anukr. scans vs. 1 as 6 + 6 + 6; 12 = 30, and the other verses as 8 + 8; 12 = 28, excepting vs. 4, which is 9 + 6; 12 = 27 (restoring the a of asī in b).

12. [Against such as would thwart my incantations.]

[Bharadvāja.—aṣṭarcaṃ. nārādevatyaṃ. trāṭīṣṭubham : 2. jagati ; 7, 8. aṇuṣṭubh.]

Found in Paipp. ii., but in the verse-order 1, 3, 2, 4-6, 8, 7. The hymn is called by Kau. (47. 12) bharadvājaprācēraskan 'Bharadvāja's hewer-off' [ or 'cleaver' ] (from expressions in the verses), and is to accompany the cutting of a staff for use in rites of
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witchcraft (as at 47.14, 16, 18; 48.22); and its several verses are applied through an extended incantation (47.25–57) against an enemy; the details of it throw no light upon their interpretation.

Translated: E. Schlagintweit, die Gottesurtheile der Indier (München, 1866, Abb. der bayer. Akad. der Wiss.), p. 13 ff.; Weber, xiii. 164; Ludwing, p. 445; Zimmer, p. 183; Grill, 47, 85; Griffith, i. 55; Bloomfield, JAOS. xiii., p. cxxxi f. (= PAOS. Oct. 1887) or AJP. xi. 334–5; SBE. xlii. 89, 294.—The first four interpreted it as accompanying a fire- ordeal; but Grill and Bloomfield have, with good reason, taken a different view. The native interpreters know nothing of any connection with an ordeal, nor is this to be read into the text without considerable violence.

1. Heaven-and-earth, the wide atmosphere, the mistress of the field, the wonderful wide-going one, and the wide wind-guarded atmosphere—let these be inflamed (tapya-) here while I am inflamed.

All the pada-mss. read at the end tapyāmnē tīt, as if the word were a dual fem. or neut.: a most gratuitous blunder; SPP’s pada-text emends to -ne. Pp. reads in ā tēṣu lor tā ithā (which is, as in not infrequent other cases, to be contracted to tē ’hā; the Anukr. at least takes no notice of the irregularity here; but it also ignores the jagati value of b). The comm. naturally explains the “wide-goer” as Vīshṇu; he does not attempt to account for the mention of “the wide atmosphere” twice in the verse, though sometimes giving himself much trouble to excuse such a repetition. The last páda he paraphrases by “just as I am endeavoring to destroy the hateful one, so may they also be injurers of [my] enemy, by not giving him place and the like”: which is doubtless the general meaning.

2. Hear this, O ye gods that are worshipful (yajñīya); Bharadvāja sings (cāns) hymns (uktha) for me; let him, bound in a fetter, be plunged (ni-yuj) in difficulty who injures this our mind.

That is, probably, our design or intent; the comm. says (inappropriately) idam pūrṇam sanāmāgyaparāram mūnasam: i.e. seduces us to evil courses. All the mss. chance to agree this time in omitting the visarga of yajñīyaḥ before sthā in a. But Pp. reads tu instead of stha, and in b ukthyāṇī caṇastra, as it often changes -ti to -tu; but here the imperative (or Weber’s suggested caṇisatu) would improve the sense. [Prognome devañāḥ and reject sthā: the meter is then in order.—12 + 12: 12 + 11.]

3. Hear this, O Indra, soma-drinker, as I call loudly to thee with a burning (ṣuc) heart; I hew (vraca) him [down], as a tree with an ax, who injures this our mind.

Or (in b) ‘call repeatedly’; the comm. says punah punah. Pp. has in c vṛccāti. The comm. paraphrases kuliṣena with vajrasadṛṣṭena paraṇu. [An orderly triṣṭubh is got by adding tvām after somapa.]

4. With thrice eighty ṛṣi-singers, with the Ādityas, the Vasus, the Angirases—let what is sacrificed-and-bestowed of the Fathers aid us—I take you man with seizure (hāras) of the gods.

Iṣṭāpratām in c has probably already the later meaning of merit obtained by such sacred acts; the comm. says tadubhayājanitam sukṛtam. Haras he calls a krodha-nāman. He understands the ‘three eighties’ of a to be the triplets (trcc) in gayatri,
5. O heaven-and-earth, attend (ā-didhi) ye after me; O all ye gods, take ye hold (ā-rabh) after me; O Angirases, Fathers, soma-feasting (somyā), let the doer of abhorrence (apakāmd) meet with (ā-r) evil.

Pp. reads in a didhyātām [cf. Bloomfield, AJP. xvii. 417]; and in d pāpasāricchetv ap. The comm. does not recognize didhi as different from didī, rendering ādīpte bhavatam. [In a, the accent-mark under -vi is missing.]

6. Whoso, O Maruts, thinks himself above us, or whoso shall revile our incantation (brāhman) that is being performed—for him let his wrong-doings be burnings (tāpus); the sky shall concentrate its heat (sam-tap) upon the brāhman-hater.

The verse is RV. vi. 52.2, with sundry variants. At the beginning, RV. has the better reading āti vā; in b, kriyāmanāṁ ninśtāt; for d, brahmadvītam abhi tāṁ gocatu dyādāk. Pp. follows RV. in d (but with goca for gocatu); in c it reads vrjaṇāṇi. The comm. renders vrjindāni falsely by varjakānī bādhakānī.

7. Seven breaths, eight marrows: them I hew [off] for thee with [my] incantation; thou shalt go to Yama's seat, messengered by Agni, made satisfactory.

The last pāda is xviii. 2.1 (RV. x. 14. 15) d. All our mss. and about half of SPP's have in a majhās (for majjhās); yet SPP. adopts in his text the reading manyās, because given by the comm., which explains it artificially as for dhāmanyās, and signifying a sort of vessels situated in the throat; no such word appears to be known elsewhere in the language, and some of the mss. have in other passages of the text manyas for majjhās. Our Bp. gives dyā at beginning of c; the word is translated above as [dyās], subjunctive of i with doubled subjunctive-sign (see my Skt. Gram. § 560 c), or of its secondary root-form ay; the comm. takes it from yā, which makes him no difficulty, since in his view imperfect and imperative are equivalent, and he declares it used for yākī. Pp. reads for c yamasya gacha sādanam. [In many parts of India today jā and ny are phonetically equivalent. Cf. SPP's mss. for ix. 5. 23.]

8. I set thy track in kindled Jātavedas; let Agni dispose of (? viṣ) the body; let speech go unto breath (? dsu).

The verse is in part obscure; the comm. sets it in connection with one of the details of the Kāuç ceremony: “I set or throw in the fire the dust from thy track combined with chopped leaves: i.e. I roast it in the roaster; let Agni, through this dust entering thy foot, pervade or burn thy whole body”; he takes dsu as simply equivalent to prayā, and explains sarveṇḍriyaṇyavahāraṇaṃ bhavatu, become incapable of acting for the senses: i.e. become mere undifferentiated breath—which is perhaps the true meaning. [Quite otherwise A. Kaegi—citation in Bloomfield, p. 204.] The Anukr. apparently expects us to resolve d at the beginning into a-d. Pp. has in a ā dādāmi, and for ā imañ gachatu te vasu.

The last two verses are so discordant in style and content, as well as in meter, with
the rest of the hymn that we can hardly consider them as properly belonging to it. Their omission, with that of the borrowed RV. verse (our 6), would reduce the hymn to the norm of this book.

13. For welfare and long life of an infant.

[Atharvan.—bahuvedavyam uta "gneyam, trishtubham: 4. anushtubh; 5. virājagati.

Verses 1, 4, 5 are found in Pāipp. xv. Though (as Weber points out) plainly having nothing to do with the godāna or tonsure ceremony, its verses are applied by Kāuç. to parts of that rite. Thus, it accompanies the preparations for it (53.1) and the wetting of the youth’s head (53.13); vss. 2 and 3, the putting of a new garment on him (54.7); vs. 4, making him stand on a stone (54.8); vs. 5, taking away his old garment (54.9). And the comm. quotes vss. 2 and from Pariçiṣṭa 4.1 as uttered by a purohit on handing to a king in the morning the garment he is to put on, and vs. 4 from ibid. 4, as the same throws four pebbles toward the four directions, and makes the king step upon a fifth.

Translated: Weber, xiii. 171; Zimmer, p. 322; Griffith, i. 57.

1. Giving life-time, O Agni, choosing old age; ghee-fronted, ghee-backed, O Agni — having drunk the sweet pleasant (cāru) ghee of the cow, do thou afterward defend (rakṣa) this [boy] as a father his sons.

The verse occurs also in various Yajur-Veda texts, as VS. (xxxv. 17), TS. (i. 3. 14, et al.), TB. (i. 2. 11), TA. (ii. 5. 1), MS. (iv. 12. 4) [MP. ii. 2. 1], and in several Sūtras, as AÇS. (ii. 10. 4), ÇGS. (i. 23), and HGS. (i. 3. 5), with considerable variations. TS. (with which the texts of TB., TA., and AÇS. agree throughout) has in a havīḍa juṣāṇās, which is decidedly preferable to jāraṣam viḍāṇās [which is apparently a misplaced reminiscence of RV. x. 18. 6 or AV. xii. 2. 24]; at end of b, ghrātyonir edhi; and, in d, putrāṁ for putrāmn. VS. has for a āyusmān agne havīṣa viḍāṇās, and agrees with TS. etc. in b, and also in d, save that it further substitutes ānān for āndān. MS. reads deva for agne in a, and ṭham anīṣtām for ṭīvdā madhū of c [thus making a good tristubh pāda], and ends d with putrāṁ jāraṣe ma e ṃdā. Pp. agrees throughout with MS., except as it emends the latter’s corrupt reading at the end to jāraṣe naye ‘mam; and HGS. corresponds with Pp. save by having gṛṇānas in a. [MP. follows HGS.] ÇGS. gives in a havīṣa viḍāṇās, in b agrees with TS. etc., and has in d pite ‘va putrām iha r. The last pāda is jagati.

[The Anukr. counts 11 + 11:10 + 12 = 44: as if 10 + 12 were metrically the same as 11 + 11 or as if the “extra” syllable in d could offset the deficiency in c! The impossible cadence of c is curable by no less radical means than the adoption of the Pp. reading. All this illustrates so well the woodenness of the methods of the Anukr. and its utter lack of sense of rhythm, that attention may well be called to it.]

2. Envelop, put ye him for us with splendor; make ye him one to die of old age; [make] long life; Brihaspati furnished (pra-yami) this garment unto king Soma for enveloping [himself].

The verse is repeated below, as xix. 24. 4. It is found also in HGS. (i. 4. 2) [MP. ii. 2. 6], and a, b in MB. (i. 1. 6). HGS. in a omits nas, and reads vāsaśat ‘nam for varcase ‘nam, and in b it has ‘ṣṭāyusam for jāraṇītryum; MB. agrees with this, only making the verse apply to a girl by giving enām and ‘ṣṭāyusm. There appears to be a mixture of constructions in a: ṭaṁ ḍhata vārcaśi is right, but ḍhata requires rather vārca. Emending to kṛṇutā would enable jāraṇītryum to be construed with imam
in a [; but cf. ii. 28. 2]. Verses 2 and 3 are apparently lost out of Ppp., not originally wanting.

3. Thou hast put about thee this garment in order to well-being; thou hast become protector of the people (?) against imprecation; both do thou live a hundred numerous autumns, and do thou gather about thee abundance of wealth.

The translation implies emendation of grśtinām in b to krśtinām, as given by Ppp. and by PGS. (i. 4. 12) and HGS. (i. 4. 2) in a corresponding expression to xix. 24. 5 below. [MP., ii. 2. 8, reads āpitām.] Such blundering exchanges of surd and sonant are found here and there; another is found below, in 14. 6 b [so our ii. 5. 4, Ppp.]. All the mss., and both editions, read here grś-, and the comm. explains it by gavām, and, with absurd ingenuity, makes it apply to the asserted fear of kine, on seeing a naked man, that he is going to take from them the skin which formerly belonged to him, but was given to them instead by the gods; the legend is first given in the words of the comm. himself, and then quoted from CB. iii. 1. 2. 13-17. For comparison of the Sūtra-texts in detail, see under xix. 24. 5. 6. In c, our O. Op. read ḫivas. [ Cf. MGS. i. 9. 27 a and p. 152, s.v. paridhāsyē. With c, d cf. PGS. ii. 6. 20.] The first pada is properly jagatī (su-asītye).

4. Come, stand on the stone; let thy body become a stone; let all the gods make thy life-time a hundred autumns.

The second pada is nearly identical with RV. vi. 75. 12 b; with a, b compare also AGS. i. 7. 7 and MB. i. 2. 1, similar lines used in the nuptial ceremonies. [With a, c, d compare MGS. i. 22. 12 and p. 149.] Ppp. has for a, b imam açrānanām d tiṣṭhā 'cye eva tvam śhīro bhava; pra mṛṣṭhi durasyataḥ sahasa pṛtanāyataḥ; which differs but little from the AGS. verse. The Anukr. apparently expects us to resolve viṣ-ve in c.

5. Thee here, of whom we take the garment to be first worn, let all the gods favor thee here, growing with good growth, let many brothers be born after, [[after thee,] as one well born.

This verse makes it pretty evident that in vs. 3 also the garment is the first that is put on the child after birth. But the comm., ignoring the gerundive -vāsyam, thinks it a “formerly worn” garment that is “taken away”; and Kaṇḍa. misuses it correspondingly. HGS. (i. 7. 17) has a corresponding verse, omitting vāsas in a, combining viṣve av- in b, and reading suhrδas for suvṛdhā in c. [Nearly so, MP. ii. 6. 15.] In Ppp. the text is defective; but savāta is read instead of suvṛdhā. Some of our saṁhitā-mss. (P.M.W.I.H.) lengthen to -vasyām before hrāmam in a. The verse is very irregular in the first three pādas, though it can by violence be brought into trisūbdh dimensions; it has no jagatī quality whatever.


[Śatān. — pāḍram. tālāgnidevatāyam uta mantrākṣadovākam. ānvitabham: 2. bhūrij; 4. uparāṣṭādāvēbhṛtābh.]

All the verses are found in Pāipp., vs. 4 in v., the rest (in the verse-order 1, 5, 6, 2, 3) in ii. It is reckoned by Kaṇḍa. to the cātānāti (8. 25), and also among the hymns of the brkāhānti gaya (9. 1); it is used in the women’s rites (strīkarmāṇi) to prevent
abortion (34.3); also in the rite for expiation of barrenness in cattle \(\text{vacaçamana;}\) 44.11); and in the establishment of the house-fire (72.4), with sprinkling of the entrance, and finally in the funeral ceremonies (82.14), with the same action. The comm. further refers to the use of the \textit{citäna} and \textit{náth razóna} hymns in Nakô. K. 23 and Çânti K. 15. All these uses imply simply the value of the hymn as exorcising evil influences or the beings that represent them, and do not help us to see against what it was originally directed: Weber suggests rats and worms and such like pests; perhaps, rather, troublesome insects: as usual, the indications are so indefinite that wide room for conjecture is left open.

Translated: Weber, xiii. 175; Ludwig, p. 522; Grill, i, 89; Griffith, i, 58; Bloomfield, 66, 298. [See p. 1045.]

1. The expeller, the bold, the container, the one-toned, the voracious — all the daughters \(\text{napṭī}\) of the wrathful one, the \textit{saddwās}, we make to disappear.

By the connection, the obscure words in the first half-verse should be names of individual \textit{saddwās}, but \textit{dhīṣṇaṃ} (the translation implies emendation to \textit{-nām}) is masculine (or neuter), and \textit{dhṛṣṭvām} (for which Pp. reads \textit{dhṛṣṭvāma}) not distictively feminine. \textit{Nīśādīd} (SPP's text reads, with the sahhtī-mss. generally, \textit{nīhsā-}, p. \textit{nīh-osātām}) is taken by the letter of the text, as if from \textit{nīḥ-sāyā} = \textit{nīḥ-sāray}; the comm. gives first this derivation, but spoils it by adding as alternative "originating from the sāla, a kind of tree." R. suggests \textit{nīḥ-sālam} "out of the house," adverb. The comm. shamelessly derives \textit{dhīṣaṇam} from \textit{dhṛṣṭ}, and explains it as "a seizer with evil, so named"; he also takes \textit{-vādya} as = \textit{vacana}. All our \textit{pada}-mss. commit the gross blunder of dividing \textit{jighatavām}, as if the word were a compound; SPP. lets the division stand in his \textit{pada}-text. Pp. reads in \textit{c napatiyas}.

2. Out of the cow-stall we drive you, out of the axle, out of the wagon-body (?); out of the houses we expel you, ye daughters \(\text{duhitf}\) of \textit{magundī}.

The comm. understands \textit{upānasāt} (for which two of our mss., P.M., read \textit{upamāna-sāt}) to mean "a granary" — or else "a wagon full of grain"; and \textit{dāya} "a gambling house." He does not venture to etymologize \textit{magundī}, but calls it simply the name of a certain \textit{piṭātī}. The \textit{pada}-mss. read \textit{magundyā}, which SPP. properly emends to \textit{-tyāḥ}. Pp. has for \textit{b} the corrupt \textit{nir yoninṛpānaca}, [in \textit{c magundyā},] and at end of \textit{d cātayāmapi}. The Anukr. takes notice of the metrical irregularity of \textit{c}.

3. You house that is below — there let the hags be; there let debility \(\text{sedī}\) make its home \(\text{ni-uc}\), and all the sorceresses.

Pp. has a different version of the first three pādas: \textit{anuṣminn adhare grhe sarvā svāhita rāyaḥ: tatra pāṃna ni yavachatu}. The comm. renders \textit{sedī} by \textit{nirṛti}.

\[\text{Our accent-notation does not here distinguish a } \text{ksāfra circumflex (ny-ucyantu)} \text{ from an enclitic circumflex (sedīr nyucyantu) — as if it were the impossible ni-ucyantu, accentless); \text{ nor do the mss. of SPP.: but in his text, he here employs the stroke, like "long } \text{f} \text{" or the sign of integration, which does distinguish them.}\]

4. Let the lord of beings drive out, also Indra, from here the \textit{sadēn- vās}, sitting on the bottom of the house; let Indra subdue them with the thunderbolt.
The omission of this verse, as being not found with the rest in Ppp. ii., would reduce the hymn to the norm of the second book. Ppp. (in v.) rectifies the meter of ṛ by omitting indras. The metrical definition of the Anukr. is mechanically correct. The comm. understands bhūta-pātī to designate Rudra.

5. If ye are of the endemic (?) kṣetriyā) ones, or if sent by men; if ye are born from the barbarians (ddṣyūi)—disappear from here, O sadānsā. All the mss., both here and in the next verse, accent at the end sadānsā, though the word is plainly a vocative, and is so understood by the comm. (who says nothing of the accent, and indeed in general pays no heed to it); SPP. retains the manuscript reading. Ppp. has for aya devā gha kṣetriyād, and for cyad astu daḍvibho jātā.

6. I have gone around the abodes (dhi'ama) of them as a swift [steed about] a race-course; I have won (jī) all your races (ājī); disappear from here, О sadānsā. The translation implies the evidently necessary emendation asaram at end of b; Ppp. has it, and also the comm.; both editions give asaran, with all the mss. But Ppp. agrees with the mss. in giving just before it the false reading gāṣṭhām for kā- (our text emends, but, by an oversight, gives -cūr instead of -cūh before it); and SPP. retains ēdh. The comm. has instead gāṣṭhām, and explains it as "the further goal, where one stops (āhā) wearied (glāna)."

15. Against fear.

[Brahman.—ṣaḍcām. prāṇapāṇāyurdecayam. tripaḍyayatram.]

Found also in Pāipp. vi., but in a much fuller form, with thirteen verses, of which our six are, in their order, vss. 1, 4, 3, 7, 12, 13; the others deal with wind and atmosphere, cow and ox, Mitra and Varuṇa, Indra and Indra's might (indriya), hero and heroism, breath and expiration, and death and immortality (amṛtan); after bibher is added in vs. 1 evā me 'pāna mā riṣaya, and, at the end of the hymn, the same, but with riṣa for riṣaya. In Kāuç. (34. 11), the hymn is used, with vi. 41, at the end of the godāna ceremony, on giving food to the boy. It is also counted by the schol. (ib., note) to the āyuṣya gaṇa. The comm. makes no reference to the godāna rite, but declares the use to be simply by one desiring long life (āyuṣkāma).

Translated: Weber, xiii. 179; Griffith, i. 59.

1. As both the heaven and the earth do not fear, are not harmed, so, my breath, fear not.

[MGS., at i. 2. 13, has evam me praṇa mā bibha evam me praṇa mā riṣah.]

2. As both the day and the night do not fear etc. etc.

The comm. here applies for the first time the term paryāya to these sentences, corresponding but with elements in part different.

3. As both the sun and the moon do not fear etc. etc.

4. As both sacrament (bṛhaman) and dominion (kṣatriā) do not fear etc. etc.

That is, the Brāhman and Kṣatriya castes (bṛhamanajīti and kṣatriyajīti, comm.), as the words might properly enough be translated.
5. As both truth and untruth do not fear etc. etc.

6. As both what is (bhūtā) and what is to be (bhāvyā) do not fear etc. etc.

The comm. paraprases bhūtām by sattām prāptaṁ vastujątam; the past would seem to be a better example of fixity than the future; but neither is "untruth" (vs. 5) to be commended as an example. [Weber would read ca rtām.]

16. For protection.


[Not metrical.] Found (except vs. 5) in Pāipp. ii. (in the verse-order 2, 1, 3, 4). The hymn, with the one next following, is used by Kāuṣ. (54.12) immediately after hymn 15; and the comm. adds, quoting for it the authority of Pāṭhināsi, to accompany the offering of thirteen different substances, which he details. Both appear also in Vāit. (4.20), in the parvan sacrifices, on approaching the dhavanīya fire; and vs. 2 and 4 further (8.7, 9) in the āgrayaṇa and cāturmyaya sacrifices.

Translated: Weber, xii. 179; Griffith, i. 60.

1. O breath-and-expiration, protect me from death: hail! (svāhā)!

The first extension of the notion of prāṇa 'breath,' lit. 'forth-breathing,' is by addition of apāna, which also is lit. 'breathing away,' and so, when distinguished from the generalized prāṇa, seems to mean 'expiration.' The comm. here defines the two thus: prāṇārthaṁ avahāraṁ cēṣṭata iti aprāṇaḥ; aprāṇītī samāsā rūpaṁ cēṣṭata ity aprāṇaḥ. For svāhā he gives alternative explanations, following Yāsaka. The verse (without svāhā) is found also in Āp. xiv. 19, 3. "Trīṣṭubh" in the Anukr. is doubtless a misreading for pākṣi, as the verse has 11 syllables, and 1 and 3 would have been defined together if viewed as of the same meter.

2. O heaven-and-earth, protect me by listening (uṣpruṭi): hail!

The pada-mss. read uṣpruṭyā (not vāh), and, in the obscurity of the prayer, it is perhaps best to follow them [by overhearing] the plans of my enemies?]; otherwise, 'from being overheard' [by my enemies?] would seem as suitable; and this is rather suggested by the Ppp. reading, uṣprute (for -teh?).

Ppp. has after this another verse: dhauṣṭyā "yuṣte praṣṭyāt mā pātaṁ svāhā.

3. O sun, protect me by sight: hail!

Ppp. has caukaṣṣi (protect my) two eyes.' Our O.Op., with some of SPP's mss., read sāryas for -ya.

4. O Agni Vāicvānara, protect me with all the gods: hail!

Ppp. makes, as it were, one verse out of our 4 and 5, by reading agne vićvāhara vićvato mā pāti svāhā. The comm. gives several different explanations of vāicvānara 'belonging to all men,' one of them as vićvā-ara = jantūn praviṣṭah !

5. O all-bearing one, protect me with all bearing (bhāras): hail!

The sense is obscure; at xii. 1.6 the epithet 'all-bearing' is, very properly, applied to the earth; but here the word is masculine. The comm. understands Agni to be meant (and this the Ppp. reading favors); but he relies for this solely on BAU. i. 4. 7
TRANSLATION AND NOTES. BOOK II. -ii. 18

(whole he quotes); and that is certainly not its meaning there. Weber conjectures Prajâpati. [The BAU. passage is i. 4. 16 in Böhlingk's ed. See Whitney's criticism upon it at AJP. xi. 432. I think nevertheless that fire may be meant—see Deussen's Sechzig Upanishad's, p. 394.] It does not appear why the last two verses should be called of two pādas.

17. For various gifts.


[Not metrical.] Pāpp. has a similar set of phrases in ii. For the use of the hymn by Kāuḍ. and Vālt., see under hymn 16. It is also, with 15 and others, reckoned by the schol. to Kāuḍ. (54. 11, note) to the āyuṣya gana.

Translated: Weber, xiii. 180; Griffith, i. 61.

1. Force art thou; force mayest thou give me: hail!

The Ppp. has no phrase corresponding to this. Some of our mss., as of SPP's, read dā instead of dāḥ before svāhā, in this hymn and the next, where they do not abbreviate the repetition by omitting both words. The comm. regards them both as addressed to Agni, or else to the article offered (hūyamānadrazyaṃ). [Cf. MGS. i. 2. 3, and p. 149 and citations.]

2. Power art thou; power mayest thou give me: hail!

Ppp. has sahodā agnes saho me dāḥ svāhā.

3. Strength art thou; strength mayest thou give me: hail!

Ppp. gives balaḍa agnir balaṃ me svāhā.

4. Life-time art thou; life-time mayest thou give me: hail!

The corresponding phrase in Ppp. is: āyur asyā āyur me dāḥ svāhā.

5. Hearing art thou; hearing mayest thou give me: hail!

There are no phrases in Ppp. answering to this and the two following verses; but others with varcas and tejās as the gifts sought.

6. Sight art thou; sight mayest thou give me: hail!

7. Protection (paripāṇa) art thou; protection mayest thou give me: hail!

The anuvāka [3.] has 7 hymns, with 42 verses; the Anukr. says: aspitam tasmāc chatārdham trīṭye.

Here ends also the third āyuṣṭhāna.

18. For relief from demons and foes.

[Catana (sapatnakayo-kāmaññā). — agneyam. dvāipadam; sānnibhārhatam.]

[Not metrical.] Ppp. has some similar phrases in ii. The hymn belongs to the cātanām (Kāuḍ. 8. 25; the comm. regards only the last three verses as catana, because vs. 3 is the one whose pratika is cited in the Kāuḍ. text; but it is perhaps more likely that arīya-kayapam is an oversight for dhṛtṛvyayā); it is used by itself also in one of the witchcraft rites (ābicārikāpī), while adding fuel of reeds to the fire (48. 1).

Translated: Weber, xiii. 180; Griffith, i. 61.
1. Adversary-destroying art thou; adversary-expulsion mayest thou give me: hail!

   'Adversary' is lit. 'nephew' or 'brother's son' (bhṛatrīya). The Pp. phrases are after this model: bhṛatrīyakṣitām asi bhṛatrīyajambhanam asi svāhā, and concern successively the piṣācas, sadānvās, and bhṛatrīyas. The Anukr. supports the comm. in regarding the hymn as addressed to Agni, and agrees with Kauc. in regard to the accompanying action, saying: sapatnaksayanāḥ samidhatā dhāyā 'guṇim prārthantīyam aprārthiyat. [Instead of "destroying" W. has interlined "destruction."]

2. Rival-destroying art thou; rival-expulsion mayest thou give me: hail!

3. Wizard-(ardya-) destroying art thou; wizard-expulsion mayest thou give me: hail!

4. Piṣācā-destroying art thou; piṣācā-expulsion mayest thou give me: hail!

5. Saddānvā-destroying art thou; saddānvā-expulsion mayest thou give me: hail!

   Read in our edition sadānvācāt-

19. Against enemies: to Agni (fire).

[Atharvan.—āgnyam. 1-4. niśdviṣamāṣṭiyati; 5. bhurīṣvamā.]

[Not metrical.] This hymn (but not its four successors and counterparts) is found in Pāipp. ii.; also in MS. (i. 5. 2: in verse-order 1, 4, 3, 2, 5) and Āp. (vi. 21. 1: in verse-order 3, 4, 1, 2, 5): further, in K. Its first pratiṣṭha (but regarded by the schol. and by the comm. as including all the five hymns) is used by Kauc. (47. 8) to accompany the purastād homas in the witchcraft rites. The Anukr. has a common description of the five hymns, 19-23, as paṅca sūkṣmāni paṅcarāmāni paṅcāpaṭyānī (or -caṭapāṭy-) tripaṭāyaatraṇy ekāvasvānāni. [The mss. blunder; but paṅcāpaṭyānī is probably right; see note to Kauc. 47. 8.]

   Translated: Weber, xiii. 181; Griffith, i. 62.

1. O Agni! with the heat that is thine, be hot against him who hates us, whom we hate.

   MS. leaves (in all the verses) the a of asmān unelided, and both MS. and Āp. insert ca before vayām.

2. O Agni! with the rage (hāras) that is thine, rage against him who hates us, whom we hate.

   Prāti kara has to be strained in rendering, to preserve the parallelism of the expression. [Or, 'with the seizing-force that is thine, force back him' etc. ?]

3. O Agni! with the gleam (arcīs) that is thine, gleam against him who hates us, whom we hate.

4. O Agni! with the burning (gośis) that is thine, burn against him who hates us, whom we hate.
5. O Agni! with the brilliancy (tējas) that is thine, make him unbrilliant who hates us, whom we hate.

Ppp. has jyotis for tējas, and pratī dāha for atejasam kṛyu; for the latter, MS. and Āp. read pratī titigdhi (also K., tityagdhi).

The meter is alike in the four hymns 19–22; the Anukr. restores the a of asmān, and in vss. 1–4 scans 6 + 7 + 10 = 23, and, in vs. 5, 6 + 9 + 10 = 25.

20. The same: to Vāyu (wind).

This and the three following hymns are mechanical variations of the one next preceding, differing from it only by the name of the deity addressed, and in hymn 23 by the pronouns and verbs being adapted to the plural deity. They are wanting in the other texts. The comm. does not deign to explain them in detail, but prefixes a few introductory words to the text of this one. For the Anukr. descriptions of the meter, and for the use by Kāuç., see under hymn 19. It would be space wasted to write out the translation in full. [They should all be regarded as non-metrical.] They are briefly treated (not translated) by Weber, xiii. 182, and Griffith, i. 62.

1. O Vāyu! with the heat that is thine etc. etc.
2–5. O Vāyu! with etc. etc.

21. The same: to Sūrya (sun).

1. O Sūrya! with the heat that is thine etc. etc.
2–5. O Sūrya! with etc. etc.

22. The same: to the moon.

1. O moon! with the heat that is thine etc. etc.
2–5. O moon! with etc. etc.

23. The same: to water.

1. O waters! with the heat that is yours etc. etc.
2–5. O waters! with etc. etc.

Here the meter, owing to the plural verbs, is different; the Anukr. calls that of vss. 1–4 (6 + 8 + 10 = 24) samaviṣamā, a gīyatī of uneven members, and vs. 5 (6 + 10 + 10 = 26) the same, with two syllables in excess [svarād-viṣamā].


[Brāhmaṇa.—astarcam. āyuyam. pāuktam ...]

[Not metrical.] Part of the hymn is found in Pāipp. ii., but in a very corrupt condition: see under the verses below. Kāuç. makes no use of it that is characteristic, or that casts any light upon its difficulties, but prescribes it simply as to be employed in a certain ceremony (19. 9–13) for prosperity (according to the comm., for removal of a bad sign), called "of the sea" (sāmudrā: the comm. says, offering in a čāpeśṭatha fire, in the midst of the sea); it is also reckoned (19. 1, note) to the mantras called puṣṭika 'for prosperity.' The words that precede the refrain in each verse are apparently
the names of *kimídins*. The Anukr. says that Brahman in each verse praised with verses the deity mentioned in it; and gives a long description of the meters that is too confused and corrupt to be worth quoting in full.

Translated: Weber, xiii. 182; Griffith, i. 62.

1. O čerabhaka, čerabh! back again let your familiar demons go; back again your missile, ye *kimídins!* whose ye are, him eat ye; who hath sent you forth, him eat ye; eat your own flesh.

Pp. reads: *carabhaka saraśabha punar bho yānti yādavaś punar hatiś kimídinaḥ yasya śīha dam atta yo na prāhī tam uttam māsāṁś kanyātā.* The comm. in the last phrase gives sā instead of svā, and has much trouble to fabricate an explanation for it (as = tasya, or else for sā hetih). Čerabhaka he takes as either sukhasya prāhaka or carabhavat sarveṣāṁ kiiśaka, but is confident that it designates a "chief of yātu-
dhānas." Of the refrain, the first part seems metrical, and the second prose, in three phrases; and it may be counted as 8 + 8 : 6 + 7 + 5 (or 7) = 34 (or 36): the prefixed names add 7 syllables (vss. 1, 2), or 5 (vss. 3, 4), or 3 (vss. 6–8), or 2 (vss. 5). [Bloomefield comments on dhārit and the like, ZDMG. xlviii. 577–]

2. O čeradhaka, čeradh! back again let your familiar etc. etc.
3. O mroka, anumroka! back again let your familiar etc. etc.
4. O sarpa, anusarpaya! back again let your familiar etc. etc.
5. O jūrū! back again let your familiar demons go; back again your missile, ye she- *kimídins!* whose ye are etc. etc.
6. O upabdi! back again let your familiar etc. etc.
7. O árjuna! back again let your familiar etc. etc.
8. O bharūjī! back again, let your familiar etc. etc.

To represent all these verses, we find in Ppp. *çeṛka čeṛdha sarpa sarpa mrokaṁ mro jvarṇyaatro jārjūnvaṇaprado punar yo yami yādavaḥ: punar jātiś kimídinaḥ yasya śīha dam atta yo na prāhī tam uṭvas sā māśāṁś atāt.* It has not seemed worth while to try to translate the names, though most of them contain intelligible elements [see Weber, p. 184, 186], and the comm. forces through worthless explanations for them all. In vs. 8 he reads *bharūci,* and makes an absurd derivation from roots *bhr* and *aṅc* ("going to take away the body"). [In the first draft, W. notes that the four feminine names of vss. 5–8 might be combined to one *triṣṭubh* pāda, which with the common refrain would give us the normal five "verses." ]

25. Against kāṇvas: with a plant.

[Cātana. — vānaspatyam. ānuṣṭhitam. 4. bharūjī.]

Found in Pāpp. iv. Both Weber and Grill regard the hymn as directed against abortion; but no sufficient indications of such value are found in its language, though some of the native authorities intimate their discovery of such. Kāuç. (8. 25) reckons it to the cātana hymns; and it is employed, with ii. 7 and other hymns, in a remedial ceremony (26. 33–36) against various evils, specially accompanying the smearing of the designated plant with sacrificial dregs (*sampāda*) upon the patient.

Translated: Weber, xiii. 187; Grill, 20, 92; Griffith, i. 64; Bloomfield, 36, 302.

1. Weal for us, woe (*ācami*) for Nirṛti (‘perdition’) hath the divine
spotted-leaf made; since it is a formidable grinder-up (*jāmbhana) of kāḷvas, it, the powerful, have I used (*bhaj).

The comm. makes no attempt to identify the *pratiṇarpī as any particular plant, but simply paraphrases it with *citraparṇī *osadhīk. R. discusses the word as follows: "the *pratiṇarpī is 1. according to the commentary to KÇS. xxv. 7, 17, the same with mājapani, i.e. Glycine debilis; 2. according to another schol., the same with lakṣmaṇa, a plant having upon its leaves red spots, in which the form of a child is claimed to be seen. Bhāvapr., i. 208, calls it also *putrājanī, and Rājanigh., vii. 114, *putrakanda, or *putrada, or *punkanda, indicating a bulbous plant; it is credited with the power to cure barrenness of women; 3. according to Am. Koç. and the other Nighaṇṭus, it is a leguminous plant, identified by Chund Dutt (Mat. medica) with Uvaria lagophodioides Dec., having hairy leaves without colored spots. The second of these identifications would suit the hymn." *Abhaksi might mean 'I have partaken of or drunk'; but neither Kāuç nor the comm. know of such a use of the plant. The strange appearance in this hymn (only) of kāḷva as name of evil beings is passed by the comm. without a word of notice; he simply paraphrases the word with *pāpa. [But see Bergaigne, Rel. vèd. ii. 465, and Hillebrandt, Ved. Mythol. i. 207.] Pp. reads in b nīrṭaya *karaṭ, and in d tvā'hārṣam for *abhaksi.

2. This spotted-leaf was first born overpowering; with it do I hew [off] the head of the ill-named ones, as of a bird (*gakūni).

[ *Çakū- is misprinted *çak-.] The reading *vṛcāmī, without accent (which is given in both editions, on the authority of all the mss.) implies that the fourth pāda begins with *ciras, the preceding three words being (as is easy) resolved into eight syllables; and the pada-mss. also mark the pāda-division before *ciras. The Anukr., however, regards the verse as a simple anuṣṭūhik, which it plainly is, *ciras belonging to c; the accent should therefore be emended to *vṛcāmī. Pp. reads *sadaṇvāghni pr- for a, and, in c, d. tavyā *kāpōṣṭāh *ciras *echinadmi *çak-. The comm. explains the "ill-named" as *dadruvisarpakaṣvitrādikugtharagaviçēyas, or varieties of leprosy.

3. The blood-drinking wizard, and whose wants to take away fatness, the embryo-eating kāṇva do thou make disappear, O spotted-leaf, and overpower.

One or two of our mss. (W.I.), and several of SPP's, read in b jīhtrīsati [I. has -trī-.] Pp. has at the end sāhavatī.

4. Make them enter the mountain, the life-obstructing (*yopana) kāṇvas; do thou, O divine spotted-leaf, go*burning after them like fire.

[As to kāṇvāh, cf. i. 19. 4 n. As to *yopana, see Bloomfield, AJP. xii. 423.] This verse and the next are too much defaced in Pp. to admit comparison in detail; but its text differs somewhat from ours. The Anukr. refuses to sanction the common abbreviation to *agnī *va in d.

5. Thrust them forth to a distance, the life-obstructing kāṇvas; where the darknesses go, there have I made the flesh-eaters go.
26. For safety and increase of kine.

[Savitar. —  façaçaam.  traṣṭubham.  3. upariṣṭādvireṇaḥ; 4. anuṣṭubh (ṣ. bhūri).]

Found in Pāipp. ii. Used by Kāuṇ. (19. 14), with iii. 14, iv. 21, and ix. 7 [not vi. 11. 3 — see comm. to ix. 7 = 12], in a ceremony for the prosperity of cattle.

Translated: Weber, xii. 138; Ludwig, p. 371; Griffith, i. 65; Bloomfield, 142, 303; vss. 1 and 2, also by Grill, 64, 92. — Cf. Bergaigne-Henry, Manuel, p. 138.

1. Hither let the cattle come that went away, whose companionship (sahacārā) Vāyu (the wind) enjoyed, whose form-givings Tvashṭar knows; in this cow-stall let Savitar make them fast (ni-yam).

Or, 'whose forms,' rūpadheya being virtually equivalent to simple rūpa. Ppp. reads in b sahataram. The "cow-stall" does not probably imply anything more than an enclosure. The Anukr. passes without notice the jagati pāda d.

2. To this cow-stall let cattle flow-together (stream together) (sams- sru); let Brihaspati, foreknowing, lead them hither; let Sinvālī lead hither the van (āgra) of them; make them fast when they have come, O Anumati.

[In the prior draft of 3, Mr. Whitney has 'stream.'] Ppp. has at the end yacchat; one of SPP's mss., yacchat. The comm. gives anugate (= he anugamanakārīṇi) in d. The value of pra in the common epithet prajāṇantu (rendered 'foreknowing') is obscure and probably minimal. [As to the deities here named, see Zimmer, p. 352, and Hillebrandt, Ved. Mythol. i. 422.]

3. Together, together let cattle flow (stream), together horses, and together men, together the fatness that is of grain; I offer with an obligation of confluence.

For the obligation called 'of confluence,' to effect the streaming together of good things, compare i. 15 and xii. 1. The change of meter in this hymn need not damage its unity, in view of its occurrence as one hymn in Ppp. Ppp. reads in b pāuruṣās, and in c sphātihis (for yā sph-). The metrical definition of the Anukr. seems to reject the obvious resolution -vi-e-ṇa in d.

4. I pour together the milk (kṣīrā) of kine, together strength, sap, with sacrificial butter; poured together are our heroes; fixed are the kine in me [rather, with me] [as] kine-lord.

Ppp. reads valam in b, combines -kiā 'smakam in c, and has for d mayī gavāca ca gopātu. The redundant syllable in d (noticed by the Anukr.) would be got rid of by changing mayī to the old locative māī; but with better metrical result, by adopting the Ppp. reading.] With the second half-verse is to be compared AÇS. iii. 11. 6: ariṣṭā asmakam virā mayī gavah santu gopātu. The comm. says that gavām in a means grātīnām 'of heifers (having their first calf).'

5. I bring (ā-hṛ) the milk of kine; I have brought the sap of grain; brought are our heroes, our wives, to this home (dstaka).
Ppp. has akharaṃ in b, in c āharīṣam (for ṛdhṛṣas) and virān, and in d ā pataṁ e 'dam. Our Bp. gives akhāriṣam (and H. akharīṣam) in b, and dhūtās in c.

The anuvāka [4.] has this time 9 hymns, with 48 verses; the old Anukr. says dīy-ūnāin [satārdhanu] turīyāḥ.

27. For victory in disputation: with a plant.

[Kaṣṇḍa.—saṭṭarcaṃ. vaṇaspātyaṃ. ṭhunṭubham.]

Found in Pāipp. ii. Kauṣ. uses the hymn in the rite or charm for overcoming an adversary in public dispute: one is to come to the assembly from the north-eastern direction (because of its name aparājīta 'unconquered'), chewing the root of the plant, and to have it in his mouth while speaking; also to bind on an amulet of it, and to wear a wreath of seven of its leaves (38. 18–21). Verse 6, again, is reckoned (50. 13, note) to the rāundra gaṇa. The comm. further quotes from the Naks. [error for Čāntī] K. (17, 19) a prescription of the use of the hymn in a mahācānduṃ called aparājīta.

Translated: Weber, xiii. 190; Ludwig, p. 461; Grill, 1st edition, 18, 51; Bloomfield, JAOS. xiii., p. xlii (FAOS. May, 1885), or AJP. vii. 479; Grill, 2d edition, 23, 93; Griffith, i. 66; Bloomfield, SBE. xli. 137, 304. — Bloomfield was the first to point out (on the authority of Kauṣ.) the connection of praṣ with root prac, and to give the true interpretation of the hymn. Grill follows him in the second edition.

1. May [my] foe by no means win (ji) the dispute; overpowering, overcoming art thou; smite the dispute of [my] counter-disputant; make them sapless, O herb.

"Dispute" (praṣ) is literally 'questioning.' The comm. renders the word in a by praṣṭar 'questioner,' but in c gives us our choice between that and praṣṭa 'question,' and in 7 a acknowledges only the latter meaning. Pratiprāṣas is translated here as genitive; the comm. takes it secondly as such, but first as accus. pl.; the Ppp. reading favors the latter: sa 'mūn pratiprāṣo jaya rasa kr-. With either understanding, the accent is anomalous; we ought to have pratiprāṣas. Araśān also is in favor of the plural. If we could emend praṣam in c to praṣr 'in the disputation,' it would make things much easier. For a Ppp. has yaṣ catrān sanjaya. Nīd in a is simply the emphasized negative.

2. The eagle discovered (anu-vid) thee; the swine dug thee with his snout: smite the dispute etc. etc.

Pāda b shows that the root is the part of the plant employed. If we struck off the impertinent refrain from vss. 2–5, and combined the lines into two verses, the hymn would conform to the norm of the second book (as in more than one case above [p. 37]).

3. Indra put (kt) thee on his arm, in order to lay low (str) the Asuras: smite the dispute etc. etc.

The comm., both here and in the next verse, understands bhya(k) stārttave as bhyas tārk, though he then explains tarītave by stārttave. Pāda a is rendered in accordance with the comm. and with Weber; Grill, 'took thee into his arm.'

4. Indra consumed (vi-n) the pāṭā, in order to lay low the Asuras: smite the dispute etc. etc.
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The comm. reads in a paṭham, and uses that form in all his explanations; paṭham seems to be given in all the mss., and in Ppp., and both editions adopt it; but the mss. are very little to be trusted for the distinction of ḷ and ṣb. "The plant is the Clupea herrandifolium, whose bitter root is much used. It grows all over India, and is said to be applied to ulcers in the Penjab and in Sindh (W. Dymock, Vegetable mat. med.)" (R.). [In his note, Roth gives paṭham as Ppp. form; but in his collation, he gives as Ppp. reading in a, b paṭam indro] vṛṣṇān hantaye as. The Anukr. apparently expects us to resolve vi-ṇu-ṇ in a.

5. With it will I overpower the foes, as Indra did the sālavrkaś: smite the dispute etc. etc.

The translation implies emendation of the inadmissible sāke to sākṣye, than which nothing is easier (considering the frequent loss of ṛ after a lingual or palatal sibilant) or more satisfactory, for both sense and meter; it is favored, too, by the Ppp. reading, sākṣye. No other example of long a in a future form of this verb appears to be quotable; but the exchange of a and ḷ in its inflection and derivation is so common that this makes no appreciable difficulty. The comm. accepts sākṣe, rendering it by abhi bhavaṃ. The Anukr. notes no metrical irregularity in the verse. In our text, accent sālavrkaṇ (an accent-mark out of place). [To Weber's note on sālavrkaṃ, add Oertel, JAOS. xix. 2 123 f. This allusion adds to the plausibility of W's suggestion about the Yatis, note to ii. 5. 3.]

6. O Rudra, thou of healing (?) remedies, of dark (nila) crests, deed-doer! smite the dispute etc. etc.

Ppp. has for c, d prṣṭam durasyato jahi yo smān abhidāsati, which is plainly much better than the repetition of the refrain, and for which the latter has perhaps been substituted in our text. The comm. draws out to great length a series of derivations for rudra, and gives two for jāṭāsa, and three different explanations of karmakṛt. [Bloomfield discusses jāṭ- etc. at length, AJP. xii. 425 ff.]

7. Do thou smite the dispute of him, O Indra, who vexes us; bless us with abilities (pākṣti); make me superior in the dispute.

Ppp. reads prṣṭam for prāṣam tvam in a, and ends b with -dāsate. The comm. has prāṣam instead of prāci in d and is supported in it by two of SPP's authorities. The prāṣam in a he explains by vākyam, and that in his d by prāṣṭāram.

28. For long life for a certain person (child?).

[Çambhā. — janimayurdākatam. trāṣṭubham: t. jagat; 5. bhurij.]

Found in Pāipp. (vss. 1–4 in i.; vs. 5 in xv.). Used by Kāṇḍa. in the godāna ceremony (54. 13), as the parents pass the boy three times back and forth between them and make him eat balls of ghee; and the same is done in the cudā or cūlā (hair-cutting) ceremony (54. 16, note); the schol. also reckon it to the āyuyya gana (54. 11, note).

Translated: Weber, xiii. 192; Grill, 48, 94; Griffith, i. 67; Bloomfield, 50, 306.

1. For just thee, O old age, let this one grow; let not the other deaths, that are a hundred, harm him; as a forethoughtful mother in her lap a son, let Mitra protect him from distress that comes from a friend (mitriya).
Ppp. has in b tvat for catam "ye, and combines in d mitre'nam. The omission of either imān or anyē would rectify the meter of b. The comm. most foolishly takes jarinān first from jr 'sīng;' and explains it as he stūyamāna agne! then adding the true etymology and sense. The "jāgatī" is quite irregular: 12 + 13: 11 + 12 = 48. [Bloomfield cites an admirable parallel from RV. iv. 55. 5; but in his version he has quite overlooked the verb-accent.]

2. Let Mitra or helpful (? rīḍādās) Varuṇa in concord make him one that dies of old age; so Agni the offerer (hōtār), knowing the ways (vayūna), bespeaks all the births of the gods.

All our pada-mss. read in a rīḍādā instead of -dāh; SPP. properly emends to -dāh. This wholly obscure word is found independently only here in AV.; its rendering above is intended only to avoid leaving a blank; the comm. gives the ordinary etymology, as hūsakānām attā; Grill, emending to arīḍādās, brings out an ingenious but unconvincing parallelism with Gr. ḍwāhāb; and, as noticed by him, Aufrecht also would understand arīḍādās 'very prominent.' Ppp. reads for a mitra ca tvā varuṇaṣ ca rīḍādāu, and has at the end of d-manī vakti.

3. Thou art master (īc) of earthly cattle, that are born, or also that are to be born; let not breath leave this one, nor expiration; let not friends slay (vadh) this one, nor enemies.

All the mss., and the comm., read at end of b jaultras, which SPP. accordingly retains, while our text makes the necessary emendation to jāniTRANS. , which Ppp. also has. Ppp. [omits vā in b;] elides the initial a of apāna and amirāh after mo; and it puts the verse after our vs. 4. Pāda b lacks a syllable, unnoticed by the Anukṛ. [read jātāsas? .]

4. Let father heaven, let mother earth, in concord, make thee one that dies of old age; that thou mayest live in the lap of Aditi, guarded by breath and expiration, a hundred winters.

Ppp. reads fe for tvā in a, and dirgham āyuh for saṁvidāne in b; also rīyā for adītes in c. The Anukṛ. takes no notice of the irregularity of the meter (9 + 11 : 10 + 12 = 42: a poor trīṣṭubh? ); the insertion of ca after prāhād in a, and emendation to jīvās in c, would be easy rectifications. [In order to bring the cesura of a in the right place, read dyās and tvā each as one syllable and insert a ca also after pītā. Thus all is orderly, 11 + 11 : 11 + 12. The accent-mark over pr. is gone.]

5. This one, O Agni, do thou lead for life-time, for splendor, to dear seed, O Varuṇa, Mitrā, king! like a mother, O Aditi, yield (yam) him refuge; O all ye gods, that he be one reaching old age.

All the pada-mss. read at end of b mitra-rōjan, as a compound; and SPP. so gives it; the comm. understands rōjan correctly as an independent word, but perhaps only as he in general is superior to the restraints of the pada-readings. Ppp. (in xv.) has priya for yam in b. The verse is found also in TS. (ii. 3. 101), TB. (ii. 7. 75). TA. (ii. 5. 1), and MS. (ii. 3. 4). All these give kyūhi for naya at end of a; TA. MS. have tigam ojas instead of prīdih rētas in b; TS. TB. MS. read soma rōjan at end of b, while TA. offers instead adhi čiḍādi; all accent jāraḍasīs in d, and MS. leaves asat at the end unaccented. In ČGS. (l. 27), again, is a version of the verse, omitting naya in a, reading (with MS.) tigam ojas and soma in b, and having adīthī carma yānisat in c.

[Von Schroeder gives the Kātha version, Tübingen Kātha-hss., p. 72-3.]
29. For some one's long life and other blessings.

[Atharvan.—saptarciam. bahudevatayam. traiituhham: i. anasrthah; 4. parafti
niruptarastpaftukkt.]

Found in Piiipp., but in two widely separated parts: vss. 1-3 in xii., and vss. 4-7 in i. (next following our hymn 28). Used in Kauê. (27.9 fl.) in a curious healing rite for one afflicted with thirst: the patient and a well person are set back to back, wrapped in one garment together, and the latter is made to drink a certain potion apparently prepared for the other; thus the disease will be transferred to the well person: a total perversion of the proper meaning of the hymn. Again, it is used (54.18) in the godâna
and cûdâ ceremonies, and, according to the schol. (58.17, note), in that of name-giving; and the schol. (42.15) further add it in the rite on the return home of a Vedic student. And vs. 3 accompanies in Vâlt. (22.16) the pouring of the áçîr milk into the clarified soma in the pataâkt in the agništoma sacrifice [cf. comm. and Hillebrandt, Ritual-
litteratur, p. 129].

Translated: Weber, xiii. 194; Ludwig, p. 493; Griffith, i. 68; Bloomfield, 47, 308.

1. In the sap of what is earthly, O gods, in the strength of Bhaga's
self (tanû) — length of life to this man may Agni, Sûrya — splendor may
Brihaspati impart.

Or it might be 'in the sap of earthly portion, in strength of body' (a, b); 'what is earthly' would refer to some characteristic product of earth applied in the rite; the comm. understands the god Bhaga, but his opinion is of no authority. As Weber suggests, the exchange of áyusyâm here in c and áyus in 2 a would rectify the meter of both verses: in neither case does the Anukr. note an irregularity. Ppp. has here ãyur
asmâi, but follows it with some varca dhâtâ bhêt-. Some of our mss., with two or three of SPP's, accent áyusyâm. The comm. takes devâs in a for a nominative.

2. Length of life to him assign thou, O Jâtavedas; progeny, O Trasìtar,
do thou bestow on him; abundance of wealth, O Savitar ('impeller'),
do thou impel to him; may he live a hundred autumns of thee.

The construction of a dative with adhî-ni-dhâ in b seems hardly admissible; BR.
[iii. 917], in quoting the passage, reads asmôt, apparently by an intended emendation,
which, however, does not suit the connection; asmôt is the only real help.

3. Our blessing [assign him] refreshment, possession of excellent
progeny; do ye (two), accordant, assign [him] dexterity, property (dra-
viqâ); [let] this man [be] conquering fields with power, O Indra, putting
(kr) other rivals beneath him.

The verse is difficult, and, as the parallel texts show, badly corrupted. Áçîr nas
(for which Weber ingeniously suggested áçîrje) is supported by áçîr nas in MS.
(iv. 12.3) and áçîr me in TS. (iii. 2.81) and KÇS. (x. 5.3); and all these versions give
it a verb in b, dadâtu, instead of the impracticable dual dhattam, with which our Sa-
tasân in the same combination. The alteration of this to the svarcasam of TS.
MS., or the suvarcasam of KÇS. and Ppp., would indicate that of dhattam to-tâm (as
middle), and allow sense to be made of the pâda. All the other texts, including Ppp.,
give in a suprajastvam instead of the anomalous and bad sâçpr. TS. MS. KÇS.
have lâm for dakkâm in b. The translation implies emendation of jîyam in c to jîyan
in accordance with the sanjâyana of the other texts; but Pp. has saṁjāyat, which would be even more acceptable — only not with ahām, as all the four read for ayām. 

4. Given by Indra, instructed by Varuṇa, sent forth by the Maruts, hath the formidable one come to us; let this man, in your lap, O heaven-and-earth, not hunger, not thirst.

The “thirst” of the patient in Kāuç. has no more substantial foundation than the last two words of this verse. The text in Pp. is defaced, but shows rṣṭas for čiṣṭas in a, and in c, d, after -thīvī, pari dadāmi sa mā. The Anukr. would have us scan 11 + 11 : 8 + 9 = 39, dividing before upañāhe; but the pado-mss. mark the division correctly, after that word.

5. Assign refreshment to him, ye (two) that are rich in refreshment; assign milk to him, ye rich in milk; refreshment have heaven-and-earth assigned to him, [have] all the gods, the Maruts, refreshment [have] the waters.

6. With propitious things (f.) I gratify thy heart; mayest thou enjoy thyself (munḍ) free from disease, very splendid; let the two that dwell together (?) savāsīn drink this stir-about (maunthā), putting on [as] magic the form of the (two) Açvinś.

The second half-verse is said apparently of a married pair, who are by supernatural means to become as beautiful as the Açvinś. Of course, the comm. follows Kāuç. in understanding it of the sick and well man, and taking savāsīn as “dressed in one garment.” The comm. supplies adbhis in a, which is plausible (so Weber). Pp. reads in a tarpayantu, in b modamānucaḥ ‘ha, and in d açvināu. Several of SPP’s mss. give mathām in c.

7. Indra in the beginning, being pierced, created this refreshment, [this] unaging svadhā; it is thine here; by it live thou for autumns, very splendid; be there no flux of thee; the healers have made [it] for thee.

In d, ã susrot is here rendered as if it involved the idea of āsrava ‘flux’; the ã seems to forbid its being taken to mean “let it not be spilled”; the comm., however, so understands it: pracyunto mā bhūt. Some of our mss. (M.P.W.) read tavyā at beginning of c. The comm. has ārjan in b. Pp. gives, in a, b, vidyā agram ārjan svadhām ajatām etam eṣā.
30. To secure a woman’s love.

[Prapātī (kāminānād bhīmukhārāṣṭrapām). — āpyātām. ānūṣṭhāham:
1. pathyāpānkti; 3. bhūrīj.]

Found in Pāipp. ii. (in the verse-order 1, 5, 2, 4, 3). Used by Kāuç, (35. 21 ff.), with vi. 8 and other hymns, in a rite concerning women, to gain control over a certain person: a mess of various substances is prepared, and her body smeared with it — which is much like the proverbial catching of a bird by putting salt on its tail.

Translated: Weber, v. 218 and xiii. 197; Ludwig, p. 517; Grill, 52, 97; Griffith, i. 70; Bloomfield, 100, 311.

1. As the wind here shakes the grass off the earth, so do I shake thy mind, that thou mayest be one loving me, that thou mayest be one not going away from me.

The last half-verse is the same with the concluding pādas of i. 34. 5 and vi. 8. 1–3; SPP. again alters the pāda-text to dhagāh (see under i. 34. 5); Ppp. has here for e evā mama tvāyast. Ppp. reads in a, b bhāmyā ‘dhi vatas (!) tr-. We should expect in a rather bāmyāṃ, and this the comm. reads, both in his exposition and in his quotation of the pratiṣṭha from Kāuç; but Bloomfield gives no such variant in his edition.

2. May ye, O Ācvinī, both lead together and bring [her] together with him who loves her. The fortunes (bhāga) of you (two) have come together, together [your] intents, together [your] courses (vratā).

Notwithstanding the accent of vākṣāthas, it does not seem possible to understand cld in a as ‘if’ (Grill, however, so takes it; Weber as above), since the second half-verse has no application to the Ācvinīs (we should like to alter vām in cto nāu). [But see Bloomfield.] The translators take kāminā in a as for kāminā ‘the (two) lovers,’ which it might also well be; the comm. says kāminā mayā. He also calls vratā simply a karmanāman, which is very near the truth, as the word certainly comes from root vṛt (see JAOS. xi., p. ccxxix = PAOS. Oct. 1884). Ppp. reads neṣītās in b for vākṣāthas; and, in c, d, sarvā ‘ṅanāsāy agmata saṃ caṅkṣūṣi sam etc. Both here and in vs. 5 bhāga might possibly have its other sense of genitalia, or imply that by double meaning; but the comm., who would be likely to spy out any such hidden sense, says simply bhāgyāi. [In a, ācvinā is misprinted.—W’s implications are that if vākṣāthas were toneless it might be taken as a case of antithetical construction and that there would be no need to join it with cld.]

3. What the eagles [are] wanting to say, the free from disease [are] wanting to say — there let her come to my call, as the tip to the neck of the arrow (kūṁalā).

The first half-verse is very obscure, and very differently understood by the translators; the rendering above is strictly literal, avoiding the violations which they allow themselves; the comm. gives no aid; he supplies streṣṭāyaṁ vākyam to yat, and explains anāmivās by arigino ‘drptā ( ? SPP. understands drptāḥ) kamitānāḥ. Ppp. has an independent text: ‘yaś suśraya vākṣāna va na vākṣāna va tātāpilāt manāḥ: śalve ’va guılmālām yathā — too corrupt to make much of. The Anukr. declines to sanction the contraction śalye ’va in d.
4. What [was] within, [be] that without; what [was] without, [be] that within; of the maidens of many forms seize thou the mind, O herb.

In the obscure formalism of a, b the comm. thinks mind and speech to be intended. [Why not rētas and ċetas?] 'Of all forms,' i.e., as often elsewhere, 'of every sort and kind.' [Pp. reads abākyaṁ for bākyaṁ yad bākyaṁ.]

5. Hither hath this woman come, desiring a husband; desiring a wife have I come; like a loud-neighing (krand) horse, together with fortune have I come.

That is, perhaps, 'I have enjoyed her favors.' None of the mss. fail to accent yāthā in c.

31. Against worms.

[Kāuḥva.—mahādevatyām nā caṇḍram. ounīṭumh : 2. upariṭādvariḍēḥṛati ; 3. ārṣi triṣṭuḥ ; 4. prāṅkikā byḥati ; 5. prāṅkikā triṣṭuḥ.]

Found also in Pāipp. ii. Used by Kāuḥ (27.14 ff.) in an extended healing rite against worms; the detail of the ceremonial has nothing to do with that of the hymn, and does not illustrate the latter.


1. The great mill-stone that is Indra's, bruiser (tārḥama) of every worm — with that I mash (piṣ) together the worms, as khāḷva-grains with a mill-stone.

Our mss. and those of SPP., as well as Pp., vary, in this hymn and elsewhere, quite indiscriminately between kṛmi and kūmi, so that it is not at all worth while to report the details; SPP. agrees with us in printing everywhere kṛmi. Two of our mss. (O. Op.), with one of SPP's, read dhrṣṭi in a. Pp. gives at the end khalvāṅ iva. The comm. explains kṛmin by caṁrvatargatān sarvān kṣudrajatān.

2. The seen, the unseen one have I bruised, also the kūṟau have I bruised; all the algāṇḍus, the caḷūnas, the worms we grind up with our spell (vācas).

The distinction of -lga- and -lā- in the manuscripts is very imperfect; I had noted only one of our mss. as apparently having algaṇḍaun, here and in the next verse; but SPP. gives this as found in all his authorities, including oral ones; and the comm. presents it, and even also Ppp.: so that it is beyond all question the true reading. The comm. explains it here as etannānaḥ krimivicēyaun, but in vs. 3 as guritamanḥsadāskāb jantun — which last is plainly nothing more than a guess. Instead of kūṟauun in b, he reads kurram, with three of SPP's mss., and Ppp.: other mss. differ as to their distribution of u and ē in the syllables of the word, and two of ours (Op. Kp.) give kurvān. Two of SPP's authorities give vācaśā in d. Pp. further has adraham for attham both times, and caḷūṇ in c. The omission of kṛmin in d would ease both sense and meter.

[As to sarvān eḥ, cf. iii. 11. 5, iv. 8. 3, and Prāt. ii. 17, note.]
3. I smite the algândus with a great deadly weapon; burnt [or] unburnt, they have become sapless; those left [or] not left I draw down by my spell (vâc), that no one of the worms be left.

It seems hardly possible to avoid amending at the end to uchisyaṭāi, passive. Pp. reads in b duṇāḍḍinā, and its last half-verse is defaced.

4. The one along the entrails, the one in the head, likewise the worm in the ribs, the avaskavā, the vyadhvarā — the worms we grind up with our spell (vâcas).

The comm., and two of SPP's mss., read in b pârśeyam 'in the heel'; and SPP. admits into his text after it krîṭin, against the great majority of his mss. and against the comm.; none of ours have it, but three (O. Op. Kp.) give krî́ṣṭin, which looks like an abortive attempt at it. For vyadhvarām in c, Pp. has yaram; all the mss. have vyadhvarām; unless it is to be emended to vyadhvarām (cf. vi. 50, 3, note), it must probably be derived from vyâdhī 'pierce'; but the pada-reading visadhvarām points rather to vi-adhvar; the comm. takes it from the latter, and also, alternatively, from vi and a-dhvara; avaskavā is, according to him, avâggamanasvabhâva; it seems rather to come from vâsku 'tear.' The expression āhrâṇa has been employed for vâparâṣṭhâdvîrād (vs. 2); but why the two verses were not defined together, to make repetition needless, does not appear.

[In d, again, krî́ṣṭin is a palpable intrusion.]

5. The worms that are in the mountains, in the woods, in the herbs, in the cattle, within the waters, that have entered our selves (tanā) — that whole generation (jâdināman) of worms I smite.

Two of SPP's mss. agree with the comm. in reading tē for ye at beginning of c; and the comm. has further tanvas for tanvam. Pp. inserts ye before vâneṣu, and ye (with an avasāna before it) also before sâdhiṣu; for second half-verse it gives ye 'smâkâm tanno (i.e. tanvo) stâma cakrīṁ (i.e. cakrīr or cakrīre) indras tān hantu mahâtā vadhaṇa. Prāṅgikā in the Anukr. apparently repeats this time the superfluous ârî of vs. 3.

The anuvâka [5.] has 5 hymns and 29 verses, and the extract from the old Anukr. says tato 'parâṭāi or 'parânte.

32. Against worms.

[Kârma.—pâṣcam. âdityavedayam. ânusūjyabham: i. 3p. bhurigbijātri; 6. 4p. nisādūṣiḥ.]

This hymn occurs in Pâipp. ii. (with vs. 3 put last), next before the one that here precedes it. Kâu. applies it (27. 21 ff.) in a healing ceremony against worms in cattle.

[The material appears in Pp. in the order 1, 2 ab, 4 cdab, 5 ab, 6, 3 abc 5 d. The expression of Kâu. 27. 22, "with the words te hataḥ (vs. 5 d) at the end of the hymn," suggests the reduction of the hymn to the norm of the book, 5 vss. (see p. 37). This is borne out by Pp., where the material amounts to 5 vss. and ends with our 5 d. But what the intruded portions are it is not easy to say. The parts missing in Pp. are our 2 cd, 3 d, 5 c.]

Translated: Kuhn, KZ. xiii. 138; Weber, xiii. 201; Ludwig, p. 500; Grill, 7, 100; Griffith, i. 72; Bloomfield, 23, 317. — Cf. Hillebrandt, Veda-chrestomathie, p. 47.

1. Let the sun (âdityā), rising, smite the worms; setting, let him smite [them] with his rays — the worms that are within the cow.
The change of adityas to sāryas in a would rectify the meter. But Ppp. has adityas; its b reads sāryo nimrocan raçmihir hantu; and for c it has ye 'ntas krimitayo gavī nāh.

2. The worm of all forms, the four-eyed, the variegated, the whitish
I crush (ga) the ribs of it; I hew at (apdraça) what is its head.

The mss., as usual, vary between prṣīls and prṣīliśin c. Ppp. has a different version of the first half-verse: yo dvicīrā caturakṣās krimitī sārgo arjunaḥ, with our 4 c, d as second half. The Anukr. expects us to make the unusual resolution a-si-a in c.

3. Like Atri I slay you, O worms, like Kaṇva, like Jamadagni; with the incantation of Agastya I mash together the worms.

Ppp. rectifies the meter of a by reading tvā krime; it has agastyaṁ in c, and, for d, our 5 d. The Anukr. ignores the redundant syllable in our a. Compare TA. iv. 36 (which the comm. quotes, though the editor does not tell from whence): dārīṇā tvā krime hannya kāvnya jamadagninā: viṣeṣvasor brāhmaṇaḥ; also MB. ii. 7. 1 a, b: hatas te atriṣbh krimiṁ hatas te jamadagninā. SPP. writes in a attrīvāda. Vss. 3–5 are repeated below as v. 23. 10–12.

4. Slain is the king of the worms, also the chief (sthapatī) of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

Ppp. has in b sthapocis, and in c, d (its 2 c, d) -strād īor -māta, and -mahatā īor bhratā. TA. (iv. 36) has again a parallel verse: katāḥ krimitāṁ rājā āpy eṣāṁ stha- pātir hatatā: ātma mātā 'tho pitaḥ; cf. also MB. ii. 7. 3 a, b: khatāḥ krimitāṁ kṣudraṁ katā mātā khatā pitaḥ. The comm. explains sthapati by sacra.

5. Slain are its neighbors (? veqās), slain its further neighbors (? pári-veqās), also those that are petty (kṣullakā), as it were — all those worms are slain.

The translation of d implies the emendation of te to tē; all the mss. have the former, but SPP. receives the latter into his text on the authority of the comm., who so understands the word. Ppp. reads in a, b 'ya veqāso hatatās p-; our c is wanting in its text; our d it puts in place of our 3 d. Our kṣullaka is a kind of Prākritization of kṣudraka, quoted from MB. under vs. 4; TA. (lb.) also has ātho sthārā ātho kṣudrāḥ. The comm. explains veqāsas as “principal houses,” and páriveqāsas as “neighboring houses.” We might suspect -ves-, from root viṣ, and so ‘attendants, servants.’

6. I crush up (pra-ga) thy (two) horns, with which thou thrustest; I split thy receptacle (?), which is thy poison-holder.

The decided majority, both of our mss. and of SPP’s, give in c kṣūmbham, which is accordingly accepted in both editions; other sporadic readings are kumṣāmbham, kṣūmbham, kṣūmbham, kṣūmbham, kṣūmbham; and two of SPP’s mss. give kṣum- bham, nearly agreeing with the kṣumhamb of the comm. Our P.M.E. have viṇud in b. Ppp.’s version is as follows: pa te āryāṁi ērgā yedbhāyañcāṁ vitadāyasi: ato bhinadmi taṁ kumbhāṁ yasmin te nikataṁ viṣaṁ, which in c is better than our text, and is supported by the MB. (ii. 7. 3) form of c, d: athāiḥ 'yāṁ bhinnakāṁ kumbho ya esāṁ viṣadānakaḥ. The metrical definition of the verse (7+7: 7+6=27) given by the Anukr. is only mechanically correct.
33. For expulsion of yākṣma from all parts of the body.

[Brahman.— saṣṭarcaṃ, yaktamadhirhanām; cāndramasam; āyusyam. āntātubham.
3. kakummati; 4.49. bhūrīg utṣiḥ; 5. utarīśtvādvirā́dyatati; 6. uṣṇiggarbāhā
nīrdaṇātubham; 7. pathyāpākti.]

Found in Pāipp. iv. Corresponds, with important variations, to most of RV. x.163 (found also in MP., the mantra-text to ṚgGS.: see Winternitz, l.c., p.99). [Namely, our vss. 1, 2, 4 ab with 3 cd, and 5 correspond to MP. i.17, 1, 2, 3, and 4: the MP. version follows most nearly that of RV.] The hymn is called by Kāu.č (27.27) viśārha (from vs. 7 d), and is prescribed in a healing ceremony; it is also reckoned (54.11, note) to the āyusya gana; but the comm. makes up an anholīga gana of it and iii.11; iv.13; v.30; ix.8, which is quite different from the one reported from Bloomfield from the gana-
mālā in note to Kāu.č. 32.27 (on page 89, but agrees with the one reported in B’s supplement, page 334, except that for i.10.4 should be put iii.11.1). It (or vs. 1) is also employed by Vāit. (38.1) in the puruṣamedhā.

Translated: by the RV. translators; and Kuhn, KZ. xiii.66ff.; Weber, xiii.205; Griffith, i.74; Bloomfield, 44.321.—Oldenberg compares critically the RV. and AV. versions, die Hymnen des RV., i. p.243.

1. Fromth thy (two) eyes, (two) nostrils, (two) ears, chin, brain, tongue, I eject (vi-vṛh) for thee the yākṣma of the head.

The verse is RV. x.163.1, without variant. Two or three of SPP’s mss., with the comm., read in b cībukāt; MP. has cībukāt [in the Whish ms.]; Ppp. substitutes for it nāsyāt (i.e. āśyāt), has utsa for ādāi, and has for ā lālātād vi vayemasi.

2. From thy neck (grīvās), nape (uṣṇīhās), vertebrae (kikasa), backbone, (two) shoulders, (two) fore-arms, I eject for thee the yākṣma of the arms.

This, again, is precisely RV. x.163.2. Ppp. reads in b anākyās, and in d urastas (for bāhūbhīyām) and vṛhāmasi. The pl. grīvās for ‘neck’ designates, according to the comm., the 14 small bones found there; and he quotes CB. xii. 2.4.10 for authority. The uṣṇīhās he declares to be certain vessels (nādi); the kikasās, to be jatruvakrta
gatiśthāni, which is quite indefinite.

3. Fromth thy heart, lung (klomān), hālikṣṇa, (two) sides, (two) mātasnās, spleen, liver, we eject for thee the yākṣma.

Weber conjectures “gall” for hālikṣṇa (Ppp. hālikṣṇa), and “kidney” for mātasna. The comm. defines klomān as “a kind of flesh-mass in the neighborhood of the heart,” hālikṣṇa as etatsamjñakāt tataṃbhandhān mānsapiśadvīcesāt, and mātasnābhāyān as ubhayaparārvasambandhābhāyān vṛkābhāyān tataṁbhandhābhāyān vā. For a, Ppp. has klomānas te hrdayabhīyo. Of this verse, only the latter half has a parallel in RV., namely x.163.3.e,d, where d is varied to yaknāḥ plāciḥbhīyo vi vṛhāmi te. The Anukr. foolishly rejects all resolution in b.

4. Fromth thine entrails, guts, rectum, belly, (two) paunches, plāci, navel, I eject for thee the yākṣma.

The comm. explains gudābhhyas by antrasaṃpasthebhīyo malamudrāparvahān-
mārgebhīyaḥ, and plācis by bāhucchidrān malapātrāḥ; and he quotes CB. xii.9.1.3, where many of the names in the verse occur. RV. (also MP.) has the first half-verse,
as 163. 3 a, b, reading hṛdayāt for udārāt. For b, c [d.] Ppp. substitutes our 6 b, c [d, but with pānγor in c and vr̥hānas in the end]. The Anukr. again rejects all resolutions, which would make the verse a fair anuṣṭubh, and counts 7 + 8 : 7 + 7 = 29.

5. From thy (two) thighs, knees, heels, front feet, hips, fundament (?) bhāṇas, I eject for thee the yakṣma of the rump.

In the translation here is omitted bhāsadam, the pure equivalent of bhasadyām, and hence as superfluous in sense as redundant in meter. [Is not praṇada 'toe'?] The verse is nearly RV. x. 163. 4, which, however, omits bhasadyām, and reads, after grōṇibhyām, bhāsādāt, indicating the whole region of anus and pudeula. Ppp. ends the verse (like 2 and 4) with vr̥hānas. Several of our mss., with two or three of SPP's, carelessly begin with urā. MP. has in b jaṅghābhyyām for pārṣṇibhyām, and in d dhvāṇasas. The verse seems to be scanned by the Anukr. as 8 + 7 : 8 + 11 = 34.

6. From thy bones, marrows, sinews, vessels, (two) hands, fingers, nails, I eject for thee the yakṣma.

Pāṇi is distinctively 'palm,' and might properly be so rendered here. Nearly all our sanhitā-mss., with most of SPP's, omit the visarga before svabhāvo. Ppp. has a different a, c, d: hastēbhya ye mānēbhya ...: yakṣmaṁ prṣṭibhyo mājjabhya nādyām virvahānasi. The Anukr. scans as 7 + 7 : 9 + 8 = 31.

7. What [yakṣma is] in thine every limb, every hair, every joint — the yakṣma of thy skin do we, with Kācyapa's ejector (vibarhā) eject away (vīṣvānc).

The first half-verse corresponds to RV. x. 163. 6 a, b, which (as also MP.) reads thus: dāṅgā-dāṅgā lāmno-lāmno jātām pārvanī-parvaṇi; and Ppp. agrees with it, except in having buddham for jātam; Ppp. also omits d. In d our P. M., with some of SPP's mss., read vibar, as does also the comm. [vīvarham]. In our edition, an accent-mark has fallen out under -ncam in e.

34. Accompanying the sacrifice of an animal.

[Atharva—pānupatīyaḥ pāṣubhāga-karṇaḥ trāṇopāham.]

Found in Pāipp. iii.; and also in the Black-Yajus texts, TS. (iii. 1. 41-2), and K. (xxx. 8, in part). Used by Kauç. (44. 7) in the vaṣaṭkāma ceremony, accompanying the anointing of the vaṣaṭ; in the same, vs. 5 accompanies (44. 15) the stoppage of the victim's breath; and the same verse appears in the funeral rites (81. 33), with verses from xvii. 2 and 3, in connection with the lighting of the pile. This hymn and the one next following are further employed among the kānyāṇi, with invocation of Indra and Agni, by one who "desires the world" (59. 21: "desires over-lordship of all the world," comm.). In Vāt. (10. 16), the hymn (so the comm.) is said on the release of the victim from the sacrificial post in the paṣuḥanidaḥ.

Translated: Weber, xiii. 207; Ludwig, p. 433; Griffith, i. 75.—See also Roth, Ueber den AV. p. 14.

1. The lord of cattle, who rules over (i) the cattle, the four-footed, and who also over the two-footed — let him, bought off, go to [his] sacrificial portion; let abundances of wealth attach themselves to (sac) the sacrificer.
In the TS. version, this verse comes second (the verse-order being 5, 1, 3, 4, 2). Both
TS. and K. have at the beginning yeṣām, which Ppp. supports by reading esām, and
which rectifies the meter of a: this gives quite a different application to c, and a different
ent to the meaning of the verse. TS. has also ca for yās in b, ayām (yām) for sā
in c, and it ends (better) with yeṣāmānasya santu. K. (Weber) has for b catuspadā
uta ye dvipadah, and for c niṣkṛitās te yajñīyam bhāgam yantu; and Ppp. differs from
it only slightly, adding va after uta in b, and ending c with yajñīyā yānti lokam.
Apparently it is the lord of cattle who is to be bribed to content himself with his sacri-
ficial share, in lieu of taking the whole. The Anukr. does not heed the irregularities of
meter in a, b. [The Ppp. form of b seems to be catuspadām uta va ye dvipadaḥ!]

2. Do ye, releasing (prau-muc) the seed of being, assign progress
(gātin) to the sacrificer, O gods; what hath stood brought hither (updś-
kṛta), strenuous (caṣānādā), let it go upon the dear path of the gods.

TS. (and K.) rectifies the meter of a (whose irregularity the Anukr. ignores) by reading
prauucaṃānās; it also has śivam for priyām in d. Ppp. gives gopā for retas in a,
and in b makes dhatta and devās change places; in d it reads eti. Priyām may qualify
the subject in d: 'let it, dear [to the gods], go' etc. Updśkṛta and caṣānādā have their
usual technical senses, 'brought to the sacrifice' and 'efficient in the performance
of religious duty'; the latter is explained by the comm. alternatively, as "being put to
death" or "leaping up" (root caça)! Devās is, according to him, first "the breaths, sight
e tc., then "the gods, Agni etc." [E. Sieg discusses pāthas, Gurupājakaumudi, p. 98.]

3. They who, giving attention to (anu-ḍhī) the one being bound,
looked after [him] with mind and with eye — let the divine Agni at first
(āgre) release them, he the all-working, in unison with (sāni-nī) progeny.

TS. and MS. (i.2. 15) have badhyāmānās for ṛddhyānās, and TS. follows it with
abhyālākṣ; and in c combines agnis tāh; MS. also has tāh. Both read in d pra-jāpatīs
for viśvākarma; and TS. ends with sānvidānās. Ppp. has in c mumukta devās, and,
for d, prajāpatīs prajabhis sānvidānām; it then adds another verse: yeṣām praṇa
na baddhaṃ baddhāṃ gauṁ paṇḍūnam uta phāruṇyānam: indras tām (i.e. tān āgre
pra etc.). The comm. reads in a vadhyanānam, which is better; he explains saṁra-
rāpas by saka saḥdvāyānam, as if from the root rā 'bark'! Comparison with the
next verse seems to show the other animals, comrades of the victim, to be aimed at in
the verse. [Cf. Weber's notes, p. 209, and esp. his reference to ÇB. iii. 7. 45. — MS.
has ṭāh, p. tān: see above, page xc.]

4. The cattle that are of the village, all-formed, being of various
forms, manifoldly of one form — let the divine Vāyu at first release
them, Prajāpatī, in unison with progeny.

TS. and K. have āraṇyās 'of the forest' in a, for grāmāyās, and TS. combines vāyās
tāh in c, and ends again with -vidānāh. TA. (iii. 11) has two versions (vss. 29, 32),
of which the second precisely agrees with TS., while the first has grāmāyās, like our
text (and agnis tāh in c). Ppp. is quite different: ya āraṇyās pācau vīçārāpaḥ uta
ye kāriṇāḥ: ... mumukta devah praṣāpatis praṣābhīs sānvidānām.

5. Foreknowing, let them first (pūrva) receive the breath (prāna)
coming to [them] forth from the limbs. Go to heaven; stand firm with
thy bodies; go to paradise (svargā) by god-traveled roads.
Ppp. has devās for pārve in a, tābhyaṃ for divam in c, and at the end bhūṣa śivebhūṣa. TS. reads gṛṇaṇī in a; and TS. K. MS. (ii. 5. 10 c, d) invert the order of c and d, and give the better reading ḍāḍhāśa for divam gacha [cf. RV. x.16.3]; MS. also has hūtāś for svargam. The comm. makes pārve mean "the gods previously stationed in the atmosphere"; perhaps it is 'before the demons get hold of it.'

35. To expiate errors in the sacrifice: to Viśvakarman.

[Aṅgiras.—vaiśvakarmanam. trāṣṭubham: t. _TOOL; 4.5. bhuṣu.]

Found (except vs. 5, and in the verse-order 2, 3, 1, 4) in Pāipp. i. The same four verses are found in TS. (iii. 2. 8.1; in the order 2, 4, 3, 1), and the first three in MS. (ii. 3. 8: in the order 1, 3, 2). The hymn is used by Kāuç. (38. 22) in a rite intended, according to the comm., to prevent faults of vision (āḍāśaṇaṁvāraṇaṇyā; Keçaya says "to prevent rain," vṛṣṭiṇivāraṇaṇyā; perhaps his text is corrupt), accompanying the eating of something in an assembly. Its employment (59. 21) with the hymn next preceding was noticed under the latter. The comm. (differing in his reading and division of the rules from the edited text of Kāuç,) declares it to be used in all the sava sacrifices, to accompany the purastād homas (59. 23-4; uttarena savaḥpurastād̐hamayā); and vs. 5 is used (3. 16) with a purastād homa in the parvan sacrifices. In Vāit. the hymn appears (9. 7) in the cātmāyā sacrifice, with two oblations to Mahendra and Viśvakarman respectively; and again (29. 22) in the agnicayana. In all these applications there is nothing that suits the real character of the hymn.

Translated: Weber, xiii. 211; Ludwig, p. 302 (vs. 1-4); Griffith, i. 76.

1. They who, partaking [of soma] (bhakṣaḥ), did not prosper (yḍi) in good things, whom the fires of the sacrificial hearth were distressed about (anu-tapya)—what was the expiation (avayaḥ) of their ill-sacrifice, may Viśvakarman ('the all-worker') make that for us a good sacrifice.

The translation implies emendation of dārı́ṭis in c to -tes, and of tām in d to tām; tām is read by the comm., as well as by TS. and MS., and SPP. even admits it into his text, though nearly all his mss., as well as ours, read tām. Our P. and M. read āryḍhās at end of a; TS. has āryḥaḥ, MS. ānaçaḥ. TS. elides the a of anu in b; it begins c with iyām for yā, and ends it with dārı́ṭyā, thus supporting our emendation. Both TS. and MS. give kṛṇu in d, and MS. puts it after viśvakarmā. The pada-mss. read in c avayaḥ, but SPP. alters his pada-text to avayaḥ, on the authority of the comm.; it is a matter of indifference, as the concluding element, in spite of the native grammarians, is doubtless the root yā. Ppp. gives dārı́ṭa śviṣṭām in c, d. The various readings, here and in the following verses, are in good part of the kind which show that the text-makers were fumbling over matter which they did not understand. The comm. is no better off. Here, in a, he is uncertain whether to take nā as 'as if' or 'not,' and to make vāsāni object of bhakṣyantasya or of āryḍhaḥ (=vārdhitavantasya, which is not bad). [The fires, pāda b, are personified in like fashion at AGS. iv. 1. 2, 3.] The verse (12+12:9+11=44) is much more irregular than the definition of the Anukr. admits.

2. The seers declare the master (ypatī) of the sacrifice by reason of sin disportioned, distressed about [his] offspring. What honeyed drops he offended in (? apa-nādh), with them let Viśvakarman unite (saṁ-strij) us.
MS. has in a the equivalent yājamānam; its b reads vihāya praṭjām anutāpyamānāḥ; while TS. has praṭjāt(h) nirbhaktā(h) anutāpyamānāḥ, and Pp. nirbhāgataḥ bhāgād anutāpyamānāḥ. TS. and MS. make the lost drops only two: madhavyādi stokāḥ . . . tābhyaṁ, with tāu instead of yān, and hence rāradha. The translation implies correction to madhavy-, as read by both the parallel texts and the comm.; SPP’s text agrees with ours in reading the madhavy- of all the mss. (except three of SPP’s, which follow the comm.). All the samhitā-mss. make the absurd combination naṣ tōhīḥ in d, seeming to have in mind the participle naṣṭaḥ; SPP. retains naṣṭābhis in his text, while ours emends to naṣ tōhīs, as given in the comment to Prāti.ii.31. Pp. has our second half-verse as its 3 c, d; it reads madhavyādh stokān uṣa ya rāradha sam mā tarāis srjād viṣvākarmā. The comm. takes anu and tapya-in b as two independent words; he explains uṣa rāradha in c by antaritān kṛiṇān, which is doubtless its virtual meaning. [W’s prior draft reads: “what honeyed drops he failed of” — that is, ‘missed.’]

3. Thinking the soma-drinkers to be unworthy of gifts (? adāṇyā), [though] knowing of the sacrifice, [he is] not wise (dīrha) in the conjunction (samayā); in that this man is bound having committed a sin, do thou, O Viṣvākarmā, release him for his well-beeing.

The offense here had in view is far from clear. Instead of adāṇyā (which occurs only here), TS. has the apparently unintelligible ananyān; MS. reads ayajītyān yajītyān māny- ‘thinking the united offering to be fit for offering’ (or vice versa); both have in b praṇāsya for yajītyāya, and samarē for -yē. Pp. gives the second half-verse as 2 c, d, and ends it with pra mumudḥy etan. TS. MS. have no yāt at beginning of c; TS. gives naṣ cakṛvān māhi, and MS. eto mahic cakṛvān b, and TS. esām for esā. The comm. explains adāṇyān as ajñātavāropetā daṇḍakāraḥ, takes na in b as particle of comparison, and makes samaya equal saṅgrāma: “as if one by confidence in the strength of his own arm should think the opposing soldiers despicable”! The verse (11+11:10+12=44) has marked irregularities which the Anukṛ. ignores.

4. Terrible [are] the seers; homage be to them! what sight [is] theirs, and the actuality (satya) of their mind. For Brihaspati, O bull (mahiśa), [be] bright (dyumānt) homage; O Viṣvākarmā, homage to thee! protect thou us.

The translation follows our text, though this is plainly corrupted. TS. makes b less unintelligible by reading cākṣugas for cākṣur yē, and saṁdhiḥ for satyaḥ; Pp. has in the half-verse only minor variants: bhūma for ghorās, ‘stu for asu, saṁdeka for satyam. In c, TS. has mahi yēt for the senseless mahiśa, and the comm. presents the same; Pp. reads bhṛhaspate mahiśaṁ dīve: naṇo viṣv. TS. gives for d nāmo viṣvākarmane sā u pātvo aśmāṇ. In d all the pada-mss. have the strange blunder pāhī, for pāhī as required by the sense and by the samhitā-text; and SPP. adopts the blunder, thus giving a pada-reading that is inconvertible into his own samhitā. The comm. takes rṣayas in a as ‘the breaths, sight etc.,’ and satyam in b as yathāarthadārī; and he founds on this interpretation the use in Kāuç. 38.22, “against faults of vision.”

5. The sacrifice’s eye, commencement, and face: with voice, hearing, mind I make oblation. To this sacrifice, extended by Viṣvākarmā, let the gods come, well-willing.
The verse is found in no other text, and is perhaps not a proper part of the hymn; it is repeated below as xix. 58. 5. A few of the sanhitā-mss. (including our O.) ignore the ā at beginning of ā. The comm. is not certain whether the three nominatives in a designate Agni or sacrificial butter; but he has no scruple about making them objects to juhomi.

36. To get a husband for a woman.

[Pativedana. — aśārcaṃ. āgnīṣṭomiyām. trāṣṭubham: r. bhurij ; a. 5-7. anusṭubh ; 8. viṣṭpurṣuvit.]

Found (except vss. 6, 8) in Pāipp. ii. (in the verse-order 1, 3, 2, 4, 5, 7). Used by Kāṇḍ. (34.13 ff.) among the women's rites, in a ceremony for obtaining a husband; vss. 5 and 7 are specially referred to or quoted, with rites adapted to the text. It is further regarded by the schol. and the comm. as signified by pativedana (75. 7), at the beginning of the chapters on nuptial rites, accompanying the sending out of a woover or paranymp.

Translated: Weber, v. 219; xiil. 214; Ludwig, p. 476; Grill, 55, 102; Griffith, i. 78; Bloomfield, 94, 322.—Cf. Zimmer, p. 306.

1. Unto our favor, O Agni, may a wooer come, to this girl, along with our fortune (bhaga). Enjoyable (juṣṭā) [is she] to suitors (varā), agreeable at festivals (sāmana); be there quickly good-fortune for her with a husband.

The text is not improbably corrupt. Ppp. reads in a. b sumatiḥ skandałoka idam āni kumāryāmāno bhagena; but it combines c and d much better into one sentence by reading for ā oṣāni patiā bhavati (ānu?) subhage 'yam. The comm. explains sambhalaś as sambhāṣakah samādātā vā; or else, he says, it means hiśakah pūram abhilāṣavighāt kanyāmin anicchan puruṣāḥ. He quotes ApgS. i. 4 to show that varā also means paranymph. Juṣṭā he quotes Pāṇini to prove accented juṣṭā. In ād he reads āṣam, and declares it to signify sukhakaram. [Bergaigne, Rel. véd. i. 59, takes sāmana as = 'marriage. ']

2. Fortune enjoyed by Soma, enjoyed by Brahman, brought together by Aryaman; with the truth of divine Dhātar, the husband-finder I perform (kr̥). Ppp. has a mutilated first half-verse: somajysto aryamāṇa sambhṛto bhaga; and at the end pativedanam. The comm. understands in a brahma- to mean the Gandharva, who and Soma are the first husbands of a bride (xiv. 2. 3. 4). He does not see in bhaga anything but kanyārūpam bhāgadheyaṃ; but the meaning "favors" is not impossible.

[Both bhagam ("fortune" or "favors") and pativedanam (the ceremony called "husband-finder") are objects of kṛṣṇomi; which, accordingly, needs to be rendered by 'make' or 'procure' for the one combination and by 'perform' for the other. It is hardly a case of zeumga.—Bloomfield notes that sambhṛta contains a conscious allusion to sambhala, vs. 1.]

3. May this woman, O Agni, find a husband; for king Soma maketh her of good-fortune; giving birth to sons, she shall become chief consort (mdhiṣi); having gone to a husband, let her, having good-fortune, bear rule (vi-rāj).
Three mss. (including our P.O.) read nāri in a. [For videśa in a (Grammar § 859 a),] Ppp. has videśa; at end of b it reads -gañ kṛuto; and it changes the second half-verse into an address by reading bhavati, and subhage vi rījā. The comm. explains mahiṣi as mahānīyā gṛṇṭhā bharīyā. The fourth pāda is best scanned as jagatti, with resolution ga-tu-ā [or insert sā before subhāgā].

4. As, O bounteous one (mahāvānu), this pleasant covert hath been dear to the well-settled (suṣād) wild beasts, so let this woman be enjoyed of Bhaga, mutually dear, not disagreeing with her husband.

The translation here involves emendation of the unmanageable suṣād in b to suṣād-dām, as suggested by iil. 22. 6. SPP. has in his pada-text suvādāh (as if nom. of suṣāda), and makes no note upon the word — probably by an oversight, as of our pada-mss. only Op. has such a reading; the comm. understands suṣādās, and explains it by sukheśa sthātuṁ yagnaḥ ‘comfortable to dwell in’; which is not unacceptable. The comm. also has in a mahāvānu, and in d akhirādhyayati (= abhivardhyayeti, or else putraṇa-vādibhiḥ samyddha bhavatiḥ). Ppp. has at the beginning yathā khamrāṇi mahāvānu cārur eṣu, and, in c, d, yam vayana jūṣṭa bhagasya ‘stu sanāpr-. All our samhitā-mss. save one (H), and half of SPP’s, give esāḥ pr- in a-b; but the comment to Prāt. ii. 57 quotes this passage as illustration of the loss of its final visarga by esās. Kāṭ. (34. 14) evidently intends an allusion to this verse in one of its directions: mrgā-kharād vedyām mantroktāni ‘the articles mentioned in the text on the sacrificial hearth from a wild beast’s covert,’ but the comm. does not explain the meaning. The Anukr. ignores the redundancy of a syllable in c. [Pronounce jūṣṭa iyam and reject nāri? — The use of samprīṣa in dual and plural is natural: its extension to the singular is rather illogical (cf. TS. iv. 2. 4), unless we assign intensive value to sam ('very dear').]

5. Ascend thou the boat of Bhaga, full, unfailing; with that cause to cross over hither a suitor who is according to thy wish.

Or pratikāmyā may perhaps mean ‘responsive to thy love.’ Ppp. has in a ā ruha, in b anuparasa, and for c, d, trayo pūṣaḥ hitam yaś pātiṣ pratikāmyaḥ. The comm. understands uṣa in c as an independent word. With this verse, according to the comm., the girl is made to ascend a properly prepared boat.

6. Shout to [him], O lord of riches; make a suitor hither-minded; turn the right side to every one who is a suitor according to thy wish.

Circumambulation with the right side toward one is a sign of reverence. A kravandaya in a is perhaps a real causative, ‘make him call out to us’; the comm. takes it so. His explanation [page 332] of the accompanying rite is: “offering rice in the night, one should make the girl step forward to the right.”

7. Here [is] gold, bdellium; here [is] āukṣā, likewise fortune; these have given thee unto husbands, in order to find one according to thy wish.

Āukṣā (cf. āukṣyagandhi, iv. 37. 3) seems to be some fragrant product of the ox; or it may perhaps come from ukṣ ‘sprinkle,’ but not through ukṣam. The mss. vary here, as everywhere else, in an indiscriminate manner between gṛgulu and gālguṇa; here the majority of ours have -lg-, and the great majority of SPP’s have -gg-; but -gg- is.
accepted (as elsewhere) in our edition, and -lg- in the other; Ppp. reads -lg-, the comm. -gg-. Ppp. has further vayam ukṣo athos bhaga; and, in c-d, adhuh patik-. The comm. defines guggulu as “a well-known kind of article for incense,” and for āukṣa he quotes from Keśava (kauḍikasūtraḥṣāyaṇārāṣ) the couplet given in Bloomfield’s Kauḍika on p. 335 (but reading surabhīn gandhān kṣitraṁ). The comm., p. 332, explains that with this verse is to be performed a binding on and fumigation and anointing of the girl with ornaments, bdellium, and āukṣa respectively. [BR., iv. 947, suggest pratiṅkānyāya.]

8. Hither let Savitar conduct for thee, conduct a husband that is according to thy wish; do thou assign [him] to her, O herb.

The second nayatuk is a detriment equally to sense and to meter; the Anukr. counts it to a, and the pada-mss. mark the division accordingly. Emendation of tvām in c to tām is strongly suggested. The verse hardly belongs to the hymn as originally made up; there has been no reference elsewhere to an “herb”; nor does Kauḍ. introduce such an element.

In the concluding anuvāka [6.] are 5 hymns, 31 verses: the Anukr. says accordingly triṇaṃśadekādhiko ‘ntyah.

This is the end also of the fourth prāṇāthaka.

[One or two mss. sum up the book as 36 hymns and 207 verses.]
Book III.

The third book is made up largely of hymns of 6 verses each. It contains 13 such hymns, but also six hymns (namely 4, 7, 13, 16, 24, 30) of 7 verses each, six hymns (namely 5, 6, 11, 15, 19, 29) of 8 verses each, two hymns (namely 12, 17) of 9 verses each, two hymns (namely 20, 21) of 10 verses each, one hymn (namely 31) of 11 verses, and one hymn (namely 10) of 13 verses. See Weber's introduction to his translation, p. 178. The possibility of critical reduction to the norm is well illustrated by hymn 31—compare pages 1 and 37. The whole book has been translated by Weber, *Indische Studien*, vol. xvii. (1885), pages 177-314.

1. Against enemies.

[Atharvan.—*sevamohananam. bahudevatyan. tralitubham: 2. vir伽garbha bhuri; 3. 6. anusubh; 5. vir伽rpurausnih.*]

Found in Pâipp. iii., next after the one which here follows it. In Kâu. (14. 17), this hymn and the next are called *mohanâni* 'confounders,' and are used in a rite (14. 17-21) for confounding an enemy's army; its details have nothing to do with those of the hymns.

Translated: Ludwig, p. 518; Weber, xvii. 180; Griffith, i. 81; Bloomfield, 121, 325.

1. Let Agni, knowing, go against our foes, burning against the impregator, the niggard; let him confound (*mohaya*) the army of our adversaries (*pura*); and may Jâtavedas make them handless.

Ppp. makes *câtrân* and *vidvân* in a change places. SPP. reports that the text used by the comm. reads *yâh* after *agnir* both here and in 2. 1 a. The comm. signalsize the beginning of the book by giving absurd etymologies of *agni* at the length of nearly a page. Pâda c lacks a syllable, unless we allow ourselves to resolve *ub-ubhuma*.

2. Ye, O Maruts, are formidable for such a plight; go forward upon [them], kill, overcome! The Vasus have killed [them]; suppliant [are] these; for let Agni, their messenger, go against [their foes], knowing.

The second half-verse is rendered literally as it stands, but is certainly badly corrupt. Ppp. has *amîrdaññ vasavo nâthihbhyo agnir hy esaññ vidvân pratyêtu câttrân*, which is much more acceptable: *nâthi*—would be 'for [us] who supplicate.' Dütas seems to have blundered in here out of 2. 1 a. Ludwig emends *nâthitâs* to *âtân*, which would improve c, but leave it unconnected with d. In our edition *prâty etu* is an erratum for *pratyêtu*, which all the mss. read. The comm., with his customary neglect of accent,
Weber 1 + The also 19.4, smite completed manomahan scatter dmimrdan contrariwise,' Impelled, called The let this, Let: satyam. Amimran his which, but laksane takes resolutions. mrintas, with fitted is mss. us gible the thunderbolt pratyM every text), "also of vistam krnva their tayor well C Indra, make eva hke Maruts, against their Indra, instead of our enemies, of Sanskrit," Lucretius, against the testimony of the other passages where the word occurs, and supplies matsakahās. In b, he reads (with a couple of SPP's mss. that follow him) mṛṇḍata, and takes it (again against the accent) as accus. pl. Āmimṛṇan in c he renders as an imperative. The meter of the verse (11 + 11:12 + 13 = 47) is capable of being fitted to the description of the Anukr. [11+10:12+12=45] by duly managing the resolutions. [Auchricht, KZ. xxvii. 219 (1885), reconstructs the vs., putting mṛṇḍata for mṛṇḍata in b and reading c, d thus: āmimṛṇan vāsavo nāthikāso aṃgir ḫt čātrān pratyāṃ vīdhyan. Cf. Bloomfield, 326.—Roth gives (in his notes) mṛṇḍata for mṛṇḍata and (in his collation) yeṣāṁ for hy ēṣāṁ, as Ppp. readings.]

3. The army of enemies, O bounteous one, playing the foe against us—do ye (two), O Viṭṭra-slaying Indra, Agni also, burn against them.

The verse is found also as SV. ii. 1215, which reads chatrvaśādīm in b, and begins c with ubhaḥā śām (śām is read by the comm., and is called for as an emendation in our verse); it also has the correct accent amitraśadām, which is found in only two of our mss. (O.Op.) and three of SPP's; both editions read sāṇām. In our text, āṇgīlē in d is a misprint for āṇgilē. [SPP. combines asūnān cha—badly; cf. i. 19.4, note.]

4. Impelled, O Indra, forwards (? pravātā) by thy (two) bays—let thy thunderbolt go forth, slaughering (pra-mṛ) the foes; smite the on-coming, the following, the fleeing (pārāṇa); scatter their actual intent.

The verse is RV. iii. 30.6; which, however, reads at the beginning prā śā te (as does also the comm.), accents in c pratīcā anūcaḥ (and the comm. claims the same for our text), and has for d viśvamān satyāṁ kṛṣṇīḥ viśṭām astu, which is even more unintelligible than our text. Weber proposes viṣvaksatydām as a compound, "turning itself in every direction"; this, however, makes nothing out of -satyām. Ludwig translates "fulfil their design in all [both] directions," which is not very clear. Ppp. reads viśvamān viśṭām kṛṣṇīḥ satyāṁ ēṣām; also quite obscure. The comm. takes satyām as "established, settled," and viśvak kṛṣṇīḥ as "scatter, unsettle, make uncertain." One would like to take viṣvāk- as something like 'contrariwise,' with the general sense "turn their plans against themselves." Ppp. has further ṇāḥ for anūcas in c.

5. O Indra, confound the army of our enemies; with the blast of fire, of wind, make them disappear, scattering.

The defective first half-verse is completed by Ppp. in this form: manomohanaṁ kṛṣṇa (i.e. kṛṣṇas?) indra 'mitrebhyas evam. The second half-verse is also 2. 3 c. d. The comm. explains dhrājyā by dhanaviṣaye yā vigētā gatis tathāvidhayā veggagatyā tavor eva vā gatyā.

6. Let Indra confound the army; let the Maruts slay with force; let Agni take away its eyes; let it go back conquerled.

All the mss. read Indra, vocative, at the beginning of the verse; but SPP's text, as well as ours, emends to Indraḥ s-; and this the comm. also has. The comm. further in c dhatām instead of dattām.
2. Against enemies.

[Atharvan. — senāmohanam. bahudevatyam. trāṣṭubham: 2-4. anuṣṭubh.]

Found in Pāipp. iii., next before the hymn here preceding. Used in Kāuç, only with the latter, as there explained.

Translated: Weber, xvii. 183; Griffith, i. 82; Bloomfield, 121, 327.— Cf. Bergaigne-Henry, Manuel, p. 139.

1. Let Agni our messenger, knowing, go against [them], burning against the imprecator, the niggard; let him confound the intents of our adversaries; and may Jātavedas make them handless.

All the mss. have in a the false accent praty ētu (seemingly imitated from 1. 2 d, where ēt requires it); and SPP. retains it; our edition makes the necessary emendation to praty ētu. Ppp. appears to have caṭrāṇ instead of viḍvāṇ at end of a.

2. Agni here hath confounded the intents that are in your heart; let him blow (dhamā) you away from [our] home; let him blow you forth in every direction.

Ppp. has dhamātū for -matu both times. The comm. renders amāmuhat by moha-yatu, in accordance with his doctrine that one verbal form is equivalent to another.

3. O Indra! confounding [their] intents, move hitherward with [their] design (ākūti); with the blast of fire, of wind, make them disappear, scattering.

The second half-verse is identical with 1. 5 b, c. Pāda b apparently means 'take away their design, make them purposeless'; the comm., distorting the sense of arvāṇ, makes it signify "go against [their army], with the design [of overwhelming it]." Ppp. reads ākūtya 'dhi (i.e. -yas adhī?)'. In our edition, restore the lost accent-mark over the -dra of indra in a.

4. Go asunder, ye designs of them; also, ye intents, be confounded; also what is today in their heart, that smite thou out from them.

All the mss. have in b cittāni, as if not vocative, and SPP. retains the accent, while our text emends to cittāni; the comm. understands a vocative. The comm. further takes viyākūtyas as one word, explaining it as either viyavāhāḥ samkalpāḥ or else (qualifying devās understood) as caṭrāṇām vividhākūtyayupādakāḥ. [For d, rather, 'that of them smite thou out from [them].'

5. Confounding the intents of those yonder, seizing their limbs, O Apvā, go away; go forth against [them]; consume [them] in their hearts with pangs (gōka); pierce the enemies with seizure (grāhi), the foes with darkness.

The verse is RV. x. 103. 12, which reads in a cittām pratilabhāyyanti, and, for d, andhēnā "nītrās tāmasā satyanām; and SV. (ii. 1211) and VS. (xvii. 44) agree with RV. Both pada-texts give in b grāha, as impv.; but the word is translated above (in accordance with Grassmann's suggestion) as aor. pple. fem. grāha, because this combines so much better with the following pāre 'hi. A number of the samhitā-mss.
TRANSLATION AND NOTES. BOOK III.

3. For the restoration of a king.

[Atharvan.—nānādevatayam uta"gneyam. tristubham: 3. 4p. bhūrik pañkīti; 5. 6. anuṣṭubh.]

Found in Pāipp. ii. (our vs. 5 coming last). Used by Kauś. (16. 30), with the hymn next following, in a ceremony for the restoration of a king to his former kingdom. In Vāṭ. (p. 2), vs. 1 accompanies a morning oblation to Agni antkavant in the sākamedha rite of the cāturmāṣya sacrifice; and again (30. 27), vs. 2 is used at the end of the sātvarmāṇi ceremony.

Translated: Ludwig, p. 441; Weber, xvii. 185; Griffith, i. 83; Bloomfield, 112, 327.

1. He hath shouted (krand); may he be protector of his own here; O Agni, bend apart the two widened firmaments (ṛōdasi); let the all-possessing Maruts harness (yun) thee; lead thou hither with homage yon man of bestowed oblation.

This is a very literal translation of the obscure verse, which is plainly an adaptation or corruption, or both, of a RV. verse in a hymn to Agni (vi. 11. 4: it is repeated, without variant, in MS. iv. 14. 15): adityutat sv ḍāko viśhāva "gney yājasva rōdasi uruc; āyām na yām nāmasā rātahavyā aḥjantu suprayāsam pāca jānāh; and, what is very noteworthy, the latter half-verse of RV. is decidedly more closely reflected in the Ppp. version: amuṣu nāya nāmasā rātahavyo yujanto suprajāsam pāca jānāh; Ppp. has also bhavat at end of a. It could not be expected to find concinnity and sense in a verse so originated; the address seems to be changed from Agni to Indra, and some sort of comparison aimed at between the latter and the reinstated king. The pada-text divides in a svapāḥ, and, as the word may be a part of the adaptation [of the original to the purpose of this hymn], the translation so treats it, instead of substituting, as Weber and Ludwig do, svapāḥ; the comm. explains it both ways: svaktyānam prajānam pālakah sukarmā vā. The comm. makes the king subject of aśkrudat in a, apparently takes vācasva in b as one word (= vāapyānuḥ), tvā in c as designating Agni (yuḥjantu = prāṇuvantu, tvatsahāya bhavantu), and amuṃ in d as the king.
iii. 3— BOOK III. THE ATHARVA-VEDA—SAMHITĀ. 88

The Anukṛ. ignores the jagati pāda (c) [or lets it offset a counted as 10]. [The usual compound is svāpiṣ; but sv-āpiṣ, though not quotable, is quite possible.]

2. Indra, the inspired one, however far away, let the ruddy ones set in motion hither (ā-cyāvaya)- in order to friendship, when the gods venture (?) for him a gāyatrī, a bhakti, a song (arkā), with the śāatrāmaṇī (ceremony).

This verse is nearly as obscure as the preceding, and probably as hopelessly corrupt. The "ruddy ones" in a are, according to the comm., priests (ṛtri); Weber understands "horses," Ludwig "somas." The comm. takes dādhṛṣṭanta in d first from root dhr (1 = adhārayan), then apparently from dhṛṣ (pūrvaṃ visrāstāvyavayam ēndram punah sarvāvayaavopetam akuryan, citing TS. v. 6. 31); Ppp. has dārdṛṣṭanta; perhaps dārdṛṣṭa might be made to yield the best sense; restoration of the augment would fill out the deficient meter, which the Anukṛ. fails to remark. R. conjectures "made firm for him the mighty gāyatrī as bolt." About half the ms. (including our Bp.E.I.H.K.) accent in b sakhīyā; the same uncertainty as to this word appears elsewhere.

3. For the waters let king Varuṇa call thee; let Soma call thee for the mountains; let Indra call thee for these subjects (vīc); becoming a falcon, fly unto these subjects.

"For" may of course be "from" in a and b, as preferred by [the four] translators and comm. Ppp. reads, in a, b varuṛyo jahāva somas teva 'yam hvayāti; and again in c, ēndras teva 'yam hvayāti. With the proper resolutions, this verse is a decent triṣṭubh; the Anukṛ. scans it as 11 + 10: 10 + 10 = 41. The verses in our text are wrongly numbered from this one on.

4. Let the falcon lead hither from far (pāra) the one to be called, living exiled in others' territory (kṣītra); let the (two) Ačvinis make the road for thee easy to go; settle together about this man, ye his fellows.

The translation follows both previous translators, and the comm. (= kvaṭāvyam), in implying hāvyam in a instead of hāvyam 'oblation'; yet Ppp. reads hāvyas, which supports hāvyam. The comm., with several of SPP's ms., has avaruddham in b; for [the technical] ajaruddha ca ranu (and avargam, 0 d) compare especially PB. xii. 12. 6.

5. Let thine opponents call thee; thy friends have chosen [thee] against [them] (? prāti); Indra-and-Agni, all the gods, have maintained for thee security (kṣema) in the people (vīc).

The comm., and a few of SPP's ms. that follow it, have at the beginning vāyanu (= sāṁtaitena sevanām). Several sāṁhitā-mss. (including our P.M.O.Op.) read pratiñāhā; Ppp. has the easier reading pāca janaḥ, with hvayanti for -nta, and, in b, varṣata for avṛṣata; also it ends with adidharas. As in more than one other case, all the ms. accent te in the second half-verse, and the pada-text puts its double stroke of pāda-division before the word; and both editions read te; but it should plainly be te, as our translation renders, and as the comm. also explains it. The comm. combines in b pratīmitrās, making it mean "opposing friends"; the combination of vṛ 'choose' with pratī is strange and obscure.

6. Whatever fellow disputes thy call, and whatever outsider — making
him go away (dānē), O Indra, then do thou reinstate (ava-gamaya) this man here.

The comm. explains sajātā and niśya as samabala and nikṛṣṭabala (!) [as at i. 19. 3], and ava gamaya as bodhaya. The Anukr. takes no notice of the metrical deficiency in a; emendation to -vādati would fairly rectify it. [For ava-gam, see note to vs. 4.]

4. To establish a king.

[Atharvan.—saśtakam. āindram. trāṣṭubham: i. jagati; 4, 5. bhurij.]

Found in Pāipp. iii. Used in Kāuç. only with the next preceding hymn (as there explained), although the two are of essentially different application, this one referring to a king who has been called or chosen, and has to be inaugurated as such. In Vāit. (13. 2), in the agnīṣṭoma sacrifice, vs. 7 accompanies, with vii. 28, oblations to pātyāl svastī and other divinities.


1. Unto thee hath come the kingdom; with splendor rise forward; [as] lord of the people (vṛças), sole king, bear thou rule (vṛ-rāj); let all the directions call thee, O king; become thou here one for waiting on, for homage.

The translation implies in a agan, which is very probably the true reading, though the pada-mss. divide tvā:gan. The metrical redundancy in a, b is best removed by omitting prāḥ (for which Ppp. and the comm. read prāḥ), which seems (as meaning also ‘in the east’) to have been added in order to make yet more distinct the comparison with the sun implied in īd ihi; the pada-text reckons the word wrongly to b, and the comm. renders it pāvam ‘formerly’; he takes vi rājā as “be resplendent,” which is of course possible. The verse has but one real jagati pāda (a). [With d (= vi. 98. 1 d), cf. nāmasopāsādyas, used twice in RV.]

2. Thee let the people (vṛças) choose unto kingship (rājya), thee these five divine directions; rest (ṛti) at the summit of royalty, at the pinnacle (kakūd); from thence, formidable, share out good things to us.

The verse is found also in TS. (iii. 3. 92) and MS. (ii. 5. 10), with nearly accordant differences of reading: gāvō 'vṛṇata rājyāya in a; tvāṁ havanta (MS. vardhanti) marūtaḥ svarkāh for b; kṣatrāsya kakūbhī (MS. kakūbhīḥ) ċīriyāṇās in c. TB., moreover, has the second half-verse (in ii. 4. 77; the first half is our iv. 22. 2 a, b), agreeing with AV. except by giving kṣatrāsya kakūbhis. Ppp. further varies the word by reading kākudhi; it also has in a vṛṇutām, and for d ata vasūni vi bhājāsy ugrāḥ. A number of the mss. (including our O. Op.) read in a rājyāya, as, indeed, they generally disagree [in threefold wise] as to the accent of this word. P.M.W. have in a vṛṇtām. The comm. renders vārṣmān by garīre, ċrayasva by ñsava.

3. Unto thee let thy fellows come, calling [thee]; Agni shall go along as speedy messenger; let the wives, the sons, be well-willing; thou, formidable, shalt see arrive (prati-paç) much tribute.

Ppp. has in a, b yantu bhuvanasya ṇālā 'gnir dāto 'va jarase dadhāti, and combines in c jāyāḥ p. The comm. finds in b an incomplete simile: ‘thy messenger, unassailable like fire, shall” etc.
4. Let the (two) Ačvins thee first, — let Mitra-and-Varuṇa both, let all the gods, the Maruts, call thee; then put (kṛ) thy mind unto the giving of good things; from thence, formidable, share out good things to us.

With c compare RV. i. 54.9 d, which rectifies the meter by reading krṣva. The second half-verse is quite different in Ppp.: sajātaṁhān madhyameśthe ‘hā masyā (cf. ii. 6.4 c; iii. 8.2 d) sve kṣetre savite vi rāja. The third pāda is made bhurij by the change of krṣva to krṣva.

5. Run forth hither from the furthest distance: propitious to thee be heaven-and-earth both; king Varuṇa here saith this thus; he here, hath called thee; [therefore (sd)] do thou come to this place.

Ppp. has bahītām for ubhe stām at end of b, and ahvat svenam eki at end of d. SPP. reports all his pāda-mss. as reading aha instead of āha in c; no such blunder has been noted in ours. His ms. of the comm. also appears to have ahvat in d, but doubtless only by an oversight of the copyist (under the next verse it gives ahvat in an identical phrase of exposition). MS. (i. 2.11; p. 24.3) gives a pratika reading ḍrehi paramādyah parāvādah, while no corresponding verse is found in its text — or elsewhere, so far as is known, unless here.

6. Like a human Indra, go thou away; for thou hast concurred (samjñā) in concord with the castes (?) he here hath called thee in his own station; he shall sacrifice to the gods, and he shall arrange the people (vīcās).

The translation of this obscure and difficult verse implies much and venturesome emendation in the first half: namely, in a, indrā īva manusyaḥ, and in b vārṇās. Weber also takes manusyās as meant for a nom. sing., and renders it “menschenge-staltet”; the other translators understand manusyā vīcās, as does the Pet. Lex. The Ppp. version, indro idam manusya ṭre ‘hi, suggests -syāḥ, and is decidedly better in -rehi (to be resolved into -ṛ-e-hi, whence perhaps the corruption to -parēhi); the repeated vocative tudrasindra (so the pāda-text) is not to be tolerated. For b, Ppp. has saṁ hi yajñiyās īvā varuṇena sāhädvānāḥ, which is too corrupt to give us aid; the emendation to vārṇās is a desperate and purely tentative one, as there is no evidence that vārṇa had assumed so early the sense of ‘caste.’ Weber suggests that varuṇa here is equal to varaṇa ‘elector’; Zimmer takes it as virtually for devās: both entirely unsatisfactory. Ppp. ends the verse with so kalpayād dīcāḥ. To the comm. there is no difficulty; the repeated vocative is out of reverence (ādarārtham); manuṣyās is a Vedic irregularity for -syāṁ, or else qualifies prajās understood; the plural varuṇās is plur. majesticus for varuṇena; kalpayāt, finally, is svasvavyāpāreṣu niyuktām. The Anukr. passes without notice the jagatt pāda d, it being easy to read the verse into 44 syllables.

7. The wealthy roads, of manifoldly various form, all, assembling, have made wide room for thee; let them all in concord call thee; to the tenth [decade of life] abide here formidable, well-willing.

Pathyā revattis, divinities of good roads and welfare, are explained by the comm. as patho ‘napetā mārgahitakāriṇya etasamjñā devatāḥ; or else pathyās is pathi śāṅkhaṃ, and revattis is āpas. Both editions read in d vace ’hā, but the comm., with SPP’s crotrīyas V. and K., read vace ’hā, and the translation implies this. Ppp. offers
no variants for the verse. Many of our sanhitâ-mss. (P.M.W.E.I.H.) retain the final visarga of sanvidāṇāh before kva in c; SPP. does not report any of his as guilty of such a blunder. [V. and K. recognize vaçēôa as a variant.]

Ppp. appends another verse: yadi jareṇa haviṣā datva gamayāmasi: atri ta indraṣ kevalir viço bali̔kṣatas karat (cf. RV. x. 173. 6 d, d).

5. For prosperity: with a pârṇā-amulet.

[Atharvan.—aṭākam. śāmyam. ānustubham: s. purānuṣṭup triṣṭubh; 8. vīrādureśakati.]

Found (except vs. 8) in Pâipp. iii. Used by Kāuç. (19. 22), with viii. 5 and x. 3, 6, to accompany the binding on of an amulet for general prosperity (tejolāyurdhanādi-puṣṭaye, comm.). And the comm. quotes it from Nakš. K. [comm. should say Çânti K. — Bloomfield] as employed in a mahâçânti named dāṅgirast. [In the prior draft, W. writes “For success of a king: with” etc. as title of this hymn. Its place in the collection, next after iii. 3 and 4, and its second vs., seem to justify that title.]

Translated: Weber, xvii. 194; Griffith, i. 86; Bloomfield, 114. 331. — Vss. 6 and 7, Zimmer, p. 184, with comment.

1. Hither hath come this pârṇā-amulet, strong, by strength slaughtering our rivals; force of the gods, milk of the herbs, let it quicken me with splendor unremittingly.

Ppp. has for d mayi râstram jinavatv aprayucchan. Āprayāvan in d, which is read by all the mss. (hence by both editions) and the comm., is unquestionably to be emended (as suggested by BR., v. 101 5) to yāvam [Skt. Gram.: § 995 b, root yu; cf. yuch]; the word is quoted in the Prât. text (iv. 56), but not in a way to determine its form (aprayâvâ). As the later verses show, pârṇa is to be understood here as the tree of that name (Butea frondosa: comm. pâlāçāvyâ). The comm. raises no objection to aprayâvan, and explains it as either mân vihāyâ nupâyantâ sau (with irregular exchange of case-forms), or else aprayâtar, i.e. sarvadâ dhâryamâna.

2. In me [maintain] dominion, O pârṇā-amulet, in me maintain wealth; may I in the sphere of royalty be familiar (? nijâ), supreme.

Compare the nearly corresponding vi. 54. 2, which suggests emendation of nijâs to yujâs [‘may I be supreme above [any] ally or fellow-king’ (yujâs as abl.)]. Ppp. has râstram for kṣatrâm in a, and its d reads yajâ bhâyâsam uttarâ, supporting the emendation. Our Bp. reads in c -sargrâ, as some of the mss. do in the other occurrences of this obscure word: the comm. explains it by āvarjane svâdhin-karaṇe ‘appropriation,’ and nijâ by ananyasahāya. [BIR. give ‘beständig’ for nijâ.]

3. The dear amulet which the gods deposited hidden in the forest-tree — that let the gods give to us to wear, together with length of life (āyus).

Ppp. has for b vâjin devâh priyam nidhîn, and its second half-verse is tâni ma indras sahâ ”yuṣâ maṇiṇî dadatâ bhartavo."

4. The pârṇa, Soma’s formidable power, hath come, given by Indra, governed (gâs) by Varuṇa; may I, shining greatly, wear it in order to length of life for a hundred autumns.

The translation implies emendation in c of the unmanageable priyâsam to bhkryâsam, an obvious improvement, adopted also by Weber, and supported by the reading of Ppp.,
tam aham bibharmi; the comm., too, though reading priya, glosses it with bhriyasam dhārayeyst. In b, Ppp. has sakhyas for cīṭas. The comm. finds in sūmasya paraṇā in a allusion to the origin of the paraṇa-tree from a leaf (paraṇa) of soma, and quotes for it TS. iii. 5. 7'. Rōcānās in c he uses as -nam, qualifying tām. The metrical definition of the verse is wanting in the Anukr. mss.; we may call it a niért tristubh. [See Weber's note on paraṇā.]

5. The paraṇā-amulet hath ascended me, in order to great unharmedness, so that I may be superior to patron (aryamāṇa) and to ally (śauvid).

Šauvid is here taken as corresponding noun to the common adjective śauvidān (the Pet. Lex., "possession"); Weber, "favor"); the comm. makes it sāmānajhāntat or samabālāt; and aryaman, according to him, comes from arīm yamayati, and means adhikabālaḥ puruṇraidāt ca. Ppp. combines mahyā 'ṛṣiṣ- in b, and has for d manuyā adhi saaviṣataḥ (or sāhīnataḥ). All the mss., and SPP's text, read attardās in c; our ūtāras is a necessary emendation. [As to aryamāṇa, cf. Weber's note.]

6. They that are clever chariot-makers, that are skilful smiths — subjects to me do thou, O paraṇā, make all people (jāna) round about.

Ppp. begins yat takṣāno rath-, and its second half-verse is sarvānt tvā 'ṛṣya randhayo 'pastiṁ kṛṣṇa medīnām. The comm. renders dhīvanas by dhīvarā mātiśikāḥ 'fishermen,' and gives the technical definition of the caste of rathakārās. Weber (p. 196 ff.) treats with much fulness of these and other caste matters. Utpātīt the comm. explains, nearly enough correctly, by sevārtham samīte vidyāmanān upāśīnān vā.

7. They that are kings, king-makers, that are charioteers and troop-leaders — subjects to me do thou, O paraṇā, make all people round about.

Our Bp. reads in b grāmaṇyāḥ, emended to ṛṇyāḥ; Kp. has grāmanīyāḥ; Op. and D. (and, so far as appears, all SPP's pada-mss.) grāmanīyāḥ; the word is divided by the RV. pada-text (grāmaṇīḥ), as in all reason it should be; and its division seems favored, if not required, by our Prāt. iii. 76. Ppp. has a quite different text: upastir astu vākṣya uta cedra uta "ṛṇyā for a, b, with c, d as in its version of vs. 6 (but with tvā 'ṛṇa [intending tvā paraṇā] instead of tvā 'ṛṇa). Weber, on authority of CB. iii. 4. 1. 7, proposes to emend a to yē 'ṛjāno; the comm. explains the rājānas by anyadeśādhipāḥ; and rājakīyas by rājye 'bhistihant iti saviṣāḥ. [In SPP's Corrections (to p. 363), his J.P. are reported as dividing grāmanīyāḥ.]

8. Paraṇā art thou, body-protecting; a hero, from the same womb (yōti) with me a hero; with the year's brilliancy — therewith I bind thee on, O amulet.

Wanting in Ppp. The second pada is damaged, in meter and in sense, by the apparently intruded vīrās.

The anuvāka [x.] ends here, having 5 hymns and 33 verses; the old Anukr. says: triṇcannimittāḥ saśoceṣu (mss. -darc) kāryās tīrāḥ.

6. Against enemies: with açvatthā.

[Jayadātāmçuthaṇa. — afforc. vānapatcdbhavatthadevattvam. ånuśubham.]

Found (except vs. 6) in Pāipp. iii. Used by Kāuç. (48. 3 ff.) in a rite of sorcery against enemies; vss. 7, 8 are specially quoted (48. 6, 5), with actions adapted to the
1. The male (pūmāṇa) [is] born out of the male— the aśvatthā forth from the khadīrā; let it smite my foes, whom I hate and who [hate] me.

A very acceptable emendation would be pāri jātās, since pāri is plainly accessory to the ablative punāks, as adhi to khadīrāt in b (cf. sātatas pāri jaññirē, x. 7. 25). Ppp. retains the initial a of aśvatthās, and begins d with yāṇi ca 'hami. The aśvatthā begins as a parasite, usually on the āmī (fem.), this time from the hard khadīra (masc.).

2. Crush them out, O aśvatthā, our violent foes, O expelling one, allied with Vytra-slaying Indra, with Mitra, and with Varuṇa.

With the Vytra-slaying Indra, the Vṛtra-slaying Indra of our mss, (including P.P.M.W.E.) read in a ni c; one of SPP's has śṛṇthi. The comm. explains dūdhatas as bhṛṣṇi kampayitṛn; but see Ved. Stud. ii. 10.

Ppp. adds a verse of its own: yathā 'cvalthā niśūmi pūrvaḥ jātān uta 'parān (cf. x. 3. 13-15): eva pṛdanyatas tvam abhi tiṣṭha sahasvataḥ.

3. As thou, O aśvatthā, didst break out [the khadīrā] within the great sea, so do thou break out all these, whom I hate and who [hate] me.

"The sea," doubtless the atmosphere, as explained by the comm. (and Weber). The comm. reads dōbhinas in a, and two or three of SPP's mss. so far agree with him as to give the (blundering) nīrābhinnas; this reading exhibits a much less startling and anomalous crowding-out of the root-final by the personal ending than does -abhanas (see my Skt. Gr. §555), and so is more acceptable. Some of SPP's mss. similarly mix up bhindhi and bhaṇḍhi in c; the comm., of course, has the former. A part of the mss. (including our Bp.P.M.E.H.) leave mahati in b unabounced (as again at xi. 8. 2, 6).

Ppp. yathā 'cvalthā vibhinacakham tathay arthaṃ evade ātetro cintāmi visvag bhidhi sahasvatā (cf. our vs. 6 c, d).

4. Thou that goest about overpowering, like a bull that has overpowered—with thee here, O aśvatthā, may we overpower our rivals.

Ppp. reads in a carati, as does also the comm., followed by two or three of SPP's mss. Ppp. further combines in b sāthāhānāi 'eva rṣ-, and ends d with saṁvisvahī. [The saṁhitā-mss. all combine īva rṣ- in b; see note to Prāt. iii. 46.]

5. Let perdition bind them, with unreleasable fetters of death—my foes, O aśvatthā, whom I hate and who [hate] me.

Ppp. has avimokṣatās in b, and (as in vs. 1) begins d with yāṇi ca 'hami. Several of our mss. (P.M.W.E.) have at the beginning the senseless reading simātu.

6. As, O aśvatthā, ascending them of the forest-trees, thou dost put them beneath thee (ādharma), so the head of my foe do thou split apart and overcome.
7. Against the disease kṣetriyā.

[ Bhṛgvaṅgirat. — sañtarcam. yakṣmanā yanadīvatam uta bahudevatyam. ānuśūtram: 6. bhūrij. ]

Found in Paipp. iii., with few variants, but with vs. 5 at the end. Used by Kāu. (27. 29) in a healing ceremony (its text does not specify the disease); and reckoned (26. 1, note) to the lakmanācana gaṇa. And the comm. quotes it as employed by the Nakṣ. [ Çānti? ] K. (17, 19) in the mahāçānti called kāmārtī. 

Translated: Weber, xvii. 208; Grill, 8, 105; Griffith, i. 89; Bloomfield, 15, 336.

1. On the head of the swift-running gazelle (hariṇā) is a remedy; he by his horn hath made the kṣetriyā disappear, dispersing.

Vigānā is divided (vigānā) in the pada-text, as if from vi + sā 'unfasten' — which is, indeed, in all probability its true derivation, as designating primarily a deciduous horn, one that is dropped off or shed; and in this peculiarity, as distinguished from the permanent horns of the domestic animals, perhaps lies the reason of its application to magical remedial uses. The verse occurs also in ṚpCS. xiii. 7. 16 [where most mss. have raṅkṣuyato]. For the kṣetriya, see above, ii. 8. 

2. After thee hath the bull-gazelle stridden with his four feet; O horn, do thou unfasten (vi-sā) the kṣetriyā that is compacted (?) in his heart.

Paipp. has a different d: yadi kimcit kṣetriyāṁ hṛdi. The word-play in c, between vigāṇā and vi-sā, is obvious; that any was intended with vigāṇā in r d is very questionable. This verse, again, is found in ṚpCS. ib., but with considerable variants: anu
3. What shines down yonder, like a four-sided roof (chadīs), therewith we make all the kṣetriyā disappear from thy limbs.

In our edition, tēna in c should be tēnā, as read by nearly all the saṁhitā-mss. (all save our P.M.), and by SPP. The sense of a, b is obscure to the comm., as to us; he guesses first that it is "the deer-shaped thing extended in the moon's disk," or else "a deer's skin stretched on the ground"; chadīs is "the mat of grass with which a house is covered." Weber takes it as a constellation; Grill (mistranslating pakṣa by "post"), as the gazelle himself set up on his four legs, with his horns for roof! If a constellation, it might be the Arab "manzil" ȝ, ṣ, ṣ, ṣ Aquari, which its shape and name connect with a tent; see Sūrya-Siddhānta, note to viii. 9 (under 25th asterism); this is not very far from the stars mentioned in the next verse [λ and ν Scorpiōnis].

4. The two blessed stars named Unfasteners (vicēs), that are yonder in the sky—let them unfasten the kṣetriyā the lowest, the highest fetter.

The verse is nearly identical with ii. 8. 1 above, which see [b recurs at vi. 121. 3 b; v. Schroeder gives the Kātha version of a, b, Zwei hss., p. 15, and Tübingen Kātha-hss., p. 75]. Ppp. makes it in part yet more nearly so, by beginning with ud aghātām bhaga-vati, but reads in c vi kṣetriyām tvā 'bhy ānaçe [cf. our 6 b]; and its end and part of vs. 6 (which next follows) are defaced.

5. The waters verily [are] remedial, the waters disease-expelling, the waters remedial of everything; let them release thee from kṣetriyā.

The first three pādās are RV. x. 137. 6 a, b, c, save that RV. has sārvasya in c; but vi. 91. 3 below represents the same verse yet more closely.

6. If from the drink (?) āsūti) that was being made the kṣetriyā hath come upon (vi-aç) thee, I know the remedy of it; I make the kṣetriyā disappear from thee.

The word āsūti is of doubtful and disputed sense; Weber says "infusio seminis" [as immediate cause of the "Erb-übel," which is Weber's version of kṣetriyā]; Grill, "gekochter Zaubertrank"; the comm., draviḥbhaṁ annam 'liquidized food.'

7. In the fading-out of the asterisms, in the fading-out of the dawns also, from us [fade] out all that is of evil nature, fade out (apa-vas) the kṣetriyā.

Ppp. has tato 'satām at end of b, and in c āmayat for durbhātam. Emendation of asmāt in c to asmāt (as suggested by Weber) would notably improve the sense. The second pāda has a syllable too many, unless we make the double combination vāsō 'satām.
8. For authority.

[Arthuran. — mātram uṣāyadēvam. trāṣṭūthāmam: 2. 6. jagattī; 4. 44. virāṭdhyathigārthā; 5. anusūṭubbū.]

Verses 1-4 found in Pāipp. i., but defaced. The hymn is used by Kāuḍ. (55. 17-18; also 55. 1, note), with i. 9, 30, etc., in the ceremony of reception of a Vedic student, and, according to the schol. (10. 19, note), in that for the generation of wisdom (the comm. says, as belonging to the aṇῡṣya gana). Verses 5 and 6 are the same with vi. 94. 1, 2, and it is vi. 94, rather than these verses here, that is used in Kāuḍ. 12. 5 (the comm. blunderingly prescribes the use under both passages). Verse 4 has the same pratika as xiv. 1. 32 and one or the other of the two verses is taught in Vāilt. (22. 1) as used “by Kāuḍika” in the agnīṣṭoma; but our Kāuḍ. has no such use, and it is doubtless xiv. 1. 32, 33 that he prescribes (79. 17 ff.) in the nuptial ceremonies; but the comm. reports the use here, as if it referred to vss. 4 and 5. The comm. further regards the hymn as employed by the Naks. K. (18), in the āirāvatī rite, and by Parāśita 5. 3; in both cases as an aṇῡṣya hymn.

Translated: Weber, xvii. 212; Griffith, i. 90.

1. Let Mitra come, arranging with the seasons, uniting (=? sam-vecyay-) the earth with the ruddy ones (usriyā); then to us let Varuṇa, Vāyu, Agni, assign great royalty of union (=? samvecyay).

The verse is very obscure, and probably corrupt, though found almost without variant (only tat for atha in c) in Pāipp. also. The epithet samvecyā (found only here) seems fashioned to correspond to the participle samvecyayan in b; but Weber renders the ppl. by “umlagernd” and the epithet by “ruhsam”; the comm., by “pervading” (vyāpinvan) and “suitable for abiding in” (samvecyarham avasthānayogyam). The comm. takes usriyās as gāvas, i.e. kiranās ‘rays.’ R. ventures heroic emendations: “Let Mitra come after ordering of the time, enlivening (saṁhāpayan or something equivalent, since ‘putting to rest’ is no result of the action of Mitra’s rays) the earth with his rays; but let Varuṇa make wind and fire (vāyum agnim), make our great realm go to rest.” The first pāda is redundant, unless we make the double combination mitrā višvābhītha.

[BR. take kalp- as ‘sich richtend nach.’]

2. Let Dātar, Rāti, Savitar enjoy here (idām); let Indra, Tvāṣṭar, welcome my words (vedas); I call the divine Aditi, mother of heroes (chīra)-, that I may be midmost man of my fellows.

The first pāda is also vii. 17. 4 a, and VS. viii. 17 a. The plural verb in b seems to imply that all the deities mentioned in the line are to be regarded as its subjects. Madhyameṣṭhā (like madhyamaṣṭ, iv. 9. 4), probably the one whom the others gather about as chief; the comm. has nothing valuable (sampraddhakāmāḥ san svasmānāḥ sesyāḥ). The comm. takes ṛāṭī in a as = Aryanā. Pāipp. has grhyantu for haryaṇantu in b. The meter of d would be rectified by reading syāmi (or dsam, as is perhaps assumable in this stage of the language) for āsāni. The verse as it stands (11 + 12: 11 + 12 = 46) is ill described as a jagatt.

3. I call, with acts of homage, Soma, Savitar, all the Ādityas, in the contest for preeminence; may this fire shine for very long, kindled by [my] fellows who gainsay not.
The translation implies in b emendation [cf. iii. 18. 4] to ahamuttaratvŚḥ (against all the mss. and both editions), as proposed by BR., i. 891; the comm. also takes it as two words, and renders uuttaratvŚḥ by yajamanasya āśāḥṣṭye. Ppp. reads devān for ādityān in b. The comm. has didayāt in saṁhitā; our pada-text has it, and Prāt. iii. 22 and iv. 89 deal with its conversion to didāyat in saṁhitā.

4. May ye be just here; may ye not go away (parāś); may an active herdsman (gopā), lord of prosperity, drive you hither; do ye, with [your] desires, [attend] upon (?) his desire; let all the gods conduct you together hither.

The translation implies emendation in d of -yanṭu to -nayantu, as called for by both meter and sense, and also the addition of a verb, stā, at end of c, for a like reason. If, as seems very probable, the verse is originally addressed to kine, kāmintI in c is quite natural; if not, we may regard viṣas as understood: the sense is ‘be your desires subject to him.’ Ppp. has a different reading: asmaī vas kāma na kāminīr viṣe devā upasatyām ike. The comm. regards kāminīr as addressed throughout, and explains it finally as meaning striyāḥ gīvāḥ (perhaps the text is defective or incorrect; the general explanation of the verse implies striyāḥ). The comm. reads puras for paras in a, and in b divides tryas, deriving it from root tr, and rendering it mārgaprakas [pada has tryas]. The Anukr. calls for 11 + 11 : 9 + 11 = 42 syllables, and strictly requires at the end -anta; but no inference as to a difference of reading is to be drawn from this. [Ppp. combines in b vyājat.—Weber says: ‘asmaī thisem, dem Haushern, kāmāya zu Liebe; oder gehört asmaī zu kāmāya selbst?’]

5. We bend together your minds, together your courses (vratā), together your designs; ye yonder who are of discordant courses, we make you bend [them] together here. 

This and the following verse, not found with the others in Ppp., occur again below as vi. 94. 1, 2 [cf. also ii. 30. 2], and vs. 1 occurs in Ppp. xix., with the other material of our sixth book; they are so far discordant in subject with the preceding verses that we may fairly call them out of place here. This one exists in MS. (ii. 2. 6), with ananiṣata for namāmā, and sthā for sthāna. A RV. kīlā to x. 191 has jānatām in a for saṁ vratā, akiṇī in b, and, for c, d, asaṁ yo vimānā janas taṁ samāvartayāmasi. The first half-verse, further, nearly accords with VS. xii. 58 a, b, TS. iv. 2. 51 a, b, MS. ii. 7. 11 a, b (they have vām for vas, and, for b, sāṁ u eitāny d ‘karam). Nearly all our saṁhitā-mss. read -tāḥ before sthāna, nor is there anything in the Prāt. to prescribe the omission of the visarga in such a situation, while the comment to ii. 40 expressly quotes the passage as an example of the assimilation of it to a following initial sibilant. The comm. reads stana instead of sthāna. Three of our mss. (P.M.E.) read at the end -nayāmāsti.


The comm. reads gṛhāmī in a, and three or four of SPP’s mss. follow him; he also makes in b a compound of anucittebhis. Quite a number of mss. (including our P.M.W.H.s.m.I.) very strangely combine at the end -mānār ētu. MB. has a somewhat similar verse at i. 2. 21. How heedless the Anukr. is of metrical irregularity is well
illuminated by ċ, where the desirable alteration of \textit{vedēsu} to \textit{vedē}, and the abbreviation of \textit{ṛddayāni} to the equivalent \textit{ṛā} (both suggested by Weber) would leave a good \textit{trīṣṭubh} pāda; there is no \textit{jagat} character to any part of the verse. [The combination -\textit{mānareta} looks as if it had blundered in from the end of b.]

9. Against \textit{viśkandha} and other evils.

\begin{center}
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Found in Pāipp. iii. (with vs. 6 at the beginning). Used by Kāuḍa. (43.1) in a charm against demons and the hindrances caused by them.

Translated: Weber, xvii. 215; Griffith, i. 91; Bloomfield, 67, 339.

1. Of the \textit{kargāpa}, of the \textit{viṣapā}, heaven [is] father, earth mother: as, O gods, ye have inflicted (\textit{abhi-ṛṛ}), so do ye remove (\textit{apa-ṛṛ}) again.

The whole hymn contains much that is obscure and difficult, and the comm. gives no real help anywhere, being as much reduced to guessing as we are. Ppp. begins with \textit{karaśahasya viṣahakyasya}, which rather favors Weber's opinion, that the \textit{aṭha} of the two names is a suffix, related with \textit{abha}; probably two varieties of \textit{viśkandha} are intended, though none such are mentioned in the later medicine. The comm. finds \textit{aṭha} 'hoof' in both: one = \textit{kṛṣaṇaphāsya (vyāghrādeś)}, the other either \textit{vīgata-ṇaḍhāsya} or \textit{vīpāṭaṇaḍhāsya}. SPP. reads in \textit{b} \textit{dyaḥ} \textit{ḥ}, which is doubtless preferable to our \textit{dyaḥ} \textit{ḥ}; it is read by the majority of his mss. and by part of ours (H.I.K.); Ppp. also has it. Ppp. further omits \textit{abhi} in ċ, and reads \textit{āpi} for \textit{apa} in ċ.d.

2. Without clappers they held fast (\textit{dhaṛaya}); that was so done by Manu; I make the \textit{viśkandha} impotent, like a castrator of bulls.

Ppp. begins with \textit{aḍṛṣṭamāṇo 'ṛṛ}; some of the mss. (including our O.) also give \textit{aḍṛṣṭamāṇas}, and it is the reading of the comm.; he gives two different and equally artificial explanations; and, what is surprising even in him, three diverse ones of \textit{vāḍhri}, without the least regard to the connection; one of the three is the right one. Ppp. adds \textit{ca after vadhri} in ċ. Weber plausibly conjectures a method of tight tying to be the subject of the verse; castration is sometimes effected in that way.

3. On a reddish string a \textit{kṛgala} — that the pious (\textit{vedhās}) bind on; let the binders (?) make impotent the flowing (?), puffing (?) \textit{kābāva}.

All obscure and questionable. Ppp's version is: for a, \textit{sūtre pīṣuṅkhe khugilam}; in b, \textit{yad for tad}; for ċ, \textit{craṣasyām kuṣma kābham} (the nāgari copyist writes kāvādhām). The comm. also has in č \textit{craṣasyām}, and three or four of SPP's mss. follow him; the translation assumes it to be for \textit{srav}. The comm. explains \textit{kṛgalam} by \textit{tantrāṭam 'armor,'} quoting RV. ii. 39.4 as authority; \textit{craṣasyām} by \textit{bālarāṣṭam annam arhati} (since \textit{craṣas} is an \textit{annanāmanā}!); \textit{kuṣmān} by \textit{koṣakam} [see Bloomfield, ZDMG. xlviii. 574]; \textit{kābaha} as a hindrance related with a \textit{kābh}, which is a speckled (\textit{kārbara-ṇaṛnā} cruel animal; and \textit{buddhāras} is either the amulet bound upon us, or it is for -\textit{rās}, "the amulet, staff, etc., held by us."

4. Wherewith, O flowing ones, ye go about (\textit{car}), like gods with Asura-magic (\textit{-māyā}), like the ape, spoiler of dogs, and with the binder (?) of the \textit{kābāva}. 
Or grāvasyā is ‘quick, lively’ (Pet. Lexx.); the comm., “seeking either food or glory.” Pp. reads in c, d dāṣaṇāṃ vandharā kābhavasyaṇā ca. The comm. explains bandhurā by sanbbaddhā dhrīḥ khadyādirāpā hetyā. The verse is scanned by the Anukr. as 9 + 9 + 8 = 35; the usual abbreviation of eva to ‘eva would make b and c good anuṣṭubh pādas. [Read grāvasyāṃ, voc., in a?]

5. Since I shall bind thee [on] for spoiling, I shall spoil the kābhavā; ye shall go up with curses, like swift chariots.

The translation implies emendation of bhartsyāmi (our edition) or bhatsyāmi (SPP’s and the comm.) to bhantsyāmi, from root bandh, which seems plainly indicated as called for; the comm. explains bhats- first as badhṇāmi, and then as dipayāmi; the great majority of mss. give bharts-. Pp. is quite corrupt here: jujī tva kāhīcchā ‘bhi jōṣayītvā bhavaṇā. The comm. has at the end carisyatha (two or three of SPP’s mss. agreeing with him), and he combines in c adāṭavaś into one word, “harnessed with speedy horses that have their mouths raised for going.”

6. A hundred and one viṣkandhas [are] distributed over the earth; thee have they first taken up, of them the viṣkandha-spoiling amulet.

That is, ‘an amulet that spoils those viṣkandhas’ (Weber otherwise). In c, for the jahurus of all the mss. and of both editions, we ought of course to have jahurus; this the comm. reads: such expansions of r with preceding or following consonant to a syllable are not rare in the manuscripts. Pp. has a different second half-verse: teṣāṁ ca sarveśām idam asti viṣkandhadūṣaṇam. The second pāda is found, in a different connection, as MB. ii. 8.4.b. The comment on Prāt. ii. 104, in quoting this verse, appears to derive viṣkandha from root skand. The verse is made bhurij only by the false form jahurus. [For “101,” see note to iii. 11. 5.]

10. To the ekāṣṭakā (day of moon’s last quarter).

[Atharvan.—trayodāscarcam. āṣṭakaṃ. anuṣṭubham : 4, 5, 6, 12. triṣṭubh ; 7. 3-av. b-p. virāḍgarbhāñjagati.]

Found, except vss. 9 and 13, in Pāipp. i., but with a very different order of verses (1-6, 11, 10, 8, 5, 12-7). Used by Kāuḍ. in connection with the asṭakā ceremony, or celebration of the festival of the moon’s last quarter (19. 28, and again, with more fullness, 138.1-16), or of a particular last quarter, regarded as of special importance.

The details of the Kauḍ. are expanded and explained by the comm.; they are not of a nature to cast light upon the interpretation of the verses. Weber (pp. 219 ff.) discusses at considerable length the questions connected with the festival. Vāit., which does not concern itself with the asṭakā, yet employs vs. 6 (13.6) at the agniṣṭoma sacrifice, in connection with the somakrayāṇī cow; and also vs. 7 c-f (9.4) in the sākamedhika rite of the cāturmāṣya sacrifice. The comm. quotes vss. 2, 3, 7 as employed by Pariṣṭā 6. 1.

Translated: Ludwig, p. 189; Weber, xvii. 218; Griffith, i. 93.

1. She first shone out; she became a milch-cow at Yama’s; let her, rich in milk, yield (dul) to us each further summer (sāmā).

The verse occurs also in several other texts: in TS. (iv. 3, 11); MS. (ii. 13, 10); K. (xxxix. 10), PGS. (iii. 3), and MB. (ii. 2. 1; 8.1); and its second half is RV. iv. 57. 7 c, d, and MB. i. 8. 8 c, d; ii. 2. 17 c, d, and also found below as 17. 4 c, d. The version of K. agrees (Weber) throughout with ours; TS. has, for a, yd prathamā
2. The night which the gods rejoice to meet, [as] a milch-cow coming unto [them], which is the spouse (pātnī) of the year — let her be very auspicious to us.

The verse is found also in PGS. (iii. 2.2), HGS. (ii. 17.2) [MP. (ii. 20.27) and MGS. (ii. 8.49)], and its second half in MB. (ii. 2.16 c, d); the first four have the better readings janās in a and iva "yaitm in b [and MGS. has rātrī]." Ppp. has in b dhenu rātrī upa, and at the end -galā. For sanvatsardya pātnī (cf. vs. 8 a, b) the comm. quotes TS. vii. 4.8.

3. Thou, O night, whom we worship (upā-ās) as model (pratimā) of the year — do thou unite our long-lived progeny with abundance of wealth.

Or, perhaps better (so the comm. and Weber), 'do thou [give] us long-lived progeny; unite [us] with abundance of wealth.' Ppp. has for b ye tva rātrīm upāsate, and in c teṣām for sā nas. [MGS. has the vs. at ii. 8.48 (cf. p. 156), agreeing nearly with Ppp.] The first half-verse is read also in TS. (v. 7. 21), K. (xi. 2), PGS. (iii. 2.2), and MB. (ii. 2.18): TS. gives at end of b upāsate, MB. yajāmahe; PGS. has pratimā yā tām rātrīm upāsmahe. In our edition, restore a lost accent-mark over the sr of srja in d.

4. This same is she that first shone out; among these other ones (f.) she goes about (car), having entered; great greatnesses [are] within her; the bride (vadhu), the new-going generatrix, hath conquered.

This verse is repeated below as vii. 9.11. It occurs, with considerable variants, in a whole series of other texts: TS. (iv. 3.111), MS. (ii. 13.10), K. (xxxix. 10), ČGS. (iii. 12.3), and MB. (ii. 2.15). For āsv itarāsū, TS. and ČGS. have antār asyām; MS., also Ppp., sā 'psv āntās; MB., se 'yam apsv āntas. All of them, with Ppp., invert the order of c and d; and they have a different version of our c: trāya (but Ppp. trīta) enām mahimānāh sacante (ČGS.-ntām), but MB. viśve hy asyām mahimāṇo anitaḥ; while, for jīgāya in d, TS. and ČGS. give jajāna, and MS. and Ppp. mimāṇa, ČGS. following it with navukṛj; and MB. reads pratimā for ċ us. Therefore, has in a svuchat. These variants speak ill for the tradition. The comm. gives four diverse explanations of navadg: going in company with each new or daily rising sun; pervading the new originating kind of living creatures; going to a daily originating new form; or, finally, going to the nine-fold divisions of the day; and the comment to TS. [reported by Weber] adds a fifth, "newly married"; if the last is the meaning, jajāna is better with it than jīgāya: "as soon as wedded to the new year, she bears the days that follow." The meter is really redundant by a syllable in a [jyāvai]. [Further, MB. has in a esāi'va sā yā pūrva vy.; and Ppp. ends d with jantītam. — BR., v. 1538, give 'erst-gebarend ' for navadg.]

5. The forest-tree pressing-stones have made their sound, making the oblation of the complete year (parivatsārtya); O sole dījakā, may we, having good progeny and good heroes, be lords of wealths.
6. The track (padā) of Iḍā [iṣ] full of ghee, greatly trickling; O Jātavedas, accept thou the oblations. The cattle of the village that are of all forms — of those seven let the willing stay (rañūti) be with me.

Verses are found in AČS. (ii. 2.17), ĀpQS. (vi. 5.7), HGS. (ii. 17.2), and MB. (ii. 2.14), and of the latter half in TA. (iii. 11.12, vs. 31 a, c). MB. agrees with our text throughout; the three others have carācaram at end of a, and all three havir idaṇu jūsasva (for prati etc.) in b; HGS. begins with idāyā rṣptam, and ĀpQS. combines idāyā p; then, in d, ĀpQS., HGS., and TA. read idh instead of idyā; and AČS. puṣītīs for rañūtīs; HGS. ends with rañīrī astu puṣītī. The comm. reads idāyā in a; he renders sarpīrīpam by atyarthaś sarpat, rañītīs by prītīs, and specifies the seven village (i.e. domestic) animals as cow, horse, goat, sheep, man, ass, camel; but the number seven is doubtless used only as an indefinite sacred one. 'Pāda a is again jagatt, as in vs. 5. [Pāda c is our ii. 34.4 a; between viçvarūpās and teṣām ĀpQS. inserts virūpās (a fragment of our ii. 34.4 b)]. — Prāt. ii. 72 requires idāyās p-

7. [Set] thou me in both prosperity and abundance; O night, may we be in the favor of the gods.

O spoon, fly away full; fly back hither well-filled; jointly enjoying all sacrifices, we want in Ppp. What follows them is a complete anuṣṭuḥk, and quoted by its prātika in Vāit. (see above); its first half is found in several other texts: VS. (iii. 49), TS. (i. 8.4'), MS. (i. 10.2), K. (ix. 5), AČS. (ii. 18.13); of these, VS. TS. AČS. read darvi for darve, as does also the comm., with a few of SP's mss. Ppp. has samaprācatt iṣam in the last half-verse. The comm. understands a śīhāpaya in a, as in the translation; bhaja would answer an equally good purpose. He explains that the spoon is to go forth with oblation and to return with the answering blessings. Sambhauñjatt he renders by havirā samyak pālayant primayant. Finally, he points out that, as c is quoted as a prātika, a and b have a right to the character of a separate verse; but that in the pañcaḥaṭalikā the whole is made a verse, with three avasānas; the statement, but not the title, appears to fit our Anukr.; this scans as 8 + 10: 8 + 8: 8 + 8 = 50, needlessly counting only 10 syllables in b. In our ed., read md for me. [Cf. iv. 15.12 n.]

8. Hither hath come the year, thy spouse, O sole āśṭakā; do thou unite our long-lived progeny with abundance of wealth.

Instead of repeating the second half-verse of vs. 3, Ppp. gives for c, d tasmāi juhomi: haviṣā ghrīṇa śāu naś ṣarma yacchatu. Against his usual habit, the comm. explains c, d anew, but quite in accordance with his former explanation.
9. I sacrifice to the seasons, the lords of the seasons, them of the seasons (āravād), and the winters (hayand), to the summers (śamd), the years, the months; for the lord of existence I sacrifice. The change of case, from accusative to dative, in ḍ, doubtless intends no change of construction. The verse, as noted above, is wanting in Ppp.; it is in part repeated below, as xi. 6. 17. According to the comm., the "lords of the seasons" are the gods, Agni etc.; the āravās [cf. iii. 6. 6 note] are "parts of seasons; other unspecified divisions of time, sixteenths, kāsthās, etc."; and although samā, sanvatsara, and hayana are synonymous, yet hayana here signifies "days and nights," and samā "half-months."

10. To thee for the seasons, them of the seasons, the months, the years, the Creator (dhātar), the Disposer (vidhātār), the Prosperer (?samēdh), the lord of existence, do I sacrifice. All the samhitā-mss. combine in a -bhīmas teā, and SPP. accepts the reading in his text; ours emends to -bhīmas teā; such treatment of final as is common in Ppp., and sporadic examples of it are found among the AV. mss., but it is hardly to be tolerated in a text like ours; and the comment to Prāt. iv. 107 quotes the passage as -bhīyas teā. The comm. [at xix. 37. 4] deems this verse [and not v. 28. 13] to be the one repeated as xix. 37. 4; see under that verse. Ppp. has, for a, b, yajur āvīghya āravēhyo mahīyas sanvatsara ca, which at any rate rids the text of the embarrassing teā. Here the comm. declares the āravās to be "days and nights, etc."; samēdh he explains as samardhayitre etasnāmme devāyas.

11. We, making obligation with idā — I sacrifice to the gods with what is rich in ghee; unto houses not disorderly (ādubhyant), rich in kine, may we enter together.

Or, it might be, 'may we lie down, go to rest'; the translation would imply more naturally sam ũ̲̃̃̃pa viṣema [the Index Verborum takes ũ̲̃̃̃pa as an independent "case-governing" preposition]; the comm. says ũ̲̃̃̃pe 'iya sam viṣema sukhe na vasena; he comfortably removes the anacolouthon in a, b by declaring yaje = yajāmahe, and takes alubhyatas as either nom. (gārdhyam akuruṇās) or accus. (gārdhyaraktān). Ppp. reads for ḍ dryadesvagamata.

12. The sole ṣṭakā, paining herself (tapyā-) with penance, generated an embryo, a greatness, Indra; by him the gods overcame their foes; slayer of the barbarians became the lord of might (gac̼i). The verse is found also in TS. (iv. 3. 111), K. (xxxix. 10), PGS. (iii. 3. 5), and MB. (ii. 3. 21); and a is identical with HGS. ii. 15.9 a [and MP. ii. 20. 35 a]: TS. accents tāhya- in a (the comm. does the same), and its c, d read: tāna ḍasyūṇ vy asahauta devā hantā suryāyam abhavaḥ chedēbhīḥ, and K. PGS. have the same version; Ppp. agrees with them in reading asurāyam for ḍasyūnām, and MB. has their ā, but our c, except asahauta for vy asah. The ɜ of vy as- is distinctly required by Prāt. ii. 92; but SPP. gives in his text vy ās-, against a majority of the mss. reported by him. Our P.M.W. are corrupt at the end, but P.M. show distinctly -ibhiḥ, indicating the reading of TS. etc. The comm. gives three different explanations of gārgham in b, adding garanyam or sūtyam (from gr 'sing'), and then garbhasthavad adryam (from gr 'swallow'), to the true meaning. The ekṣṭakā he defines to be "eighth day of the dark half of Māgha." The concluding pāda is jagatī.
13. Thou whose son is Indra, whose son is Soma, daughter art thou of Prajāpati; fulfil thou our desires; accept our oblation.

Wanting in Ppp., as above noted.

The second anusūkā contains 5 hymns, 40 verses; and the quotation from the old Anukṛ. is simply daça.

11. For relief from disease, and for long life.

[Brāhman and Bhṛgvaṅgirās.—āśārcaṃ. āindrāṇīdyuṣyam, yakṣmanāgana-devatāyam.
itrāśubham: 4. ṣakvarīgarbhā jagati; 5. anusūkā. 7. uṣṇīṣḥkṛtārygarbhā
patākāni; 8. pāṇi. kṛtārygarbhā jagati.]

The first four verses are found in Pāipp. i., with the bulk of the 4-verse hymns; they are also RV. x. 161. i–4 (RV. adds a fifth verse, which occurs below as viii. 1. 20).

The hymn is used by Kāuḍ. (27. 32, 33) in a general healing ceremony (without specification of person or occasion; the schol. and comm. assume to add such), and, in company with many others (iv. 13. i etc. etc.), in a rite for length of life (58. 11); and it is reckoned to the yakṣmanāgana gāṇa (26. 1, note) and to the āyuṣya gāṇa (54. 11, note; but the comm., ignoring these, counts it as one of the akholīṅga gāṇa). In Vāīt. (36. 19), vs. 8 accompanies the setting free of the horse at the acyamedha sacrifice; and the hymn (the edition says, i. 10. 4; the pratikas are the same) is employed, with ii. 33 etc., in the purusāmedha (38. 1).—[See also W’s introduction to ii. 33.]

Transl. Weber, xviii. 231; Griffith, i. 95; Bloomfield, 49, 341.—In part also by Roth, Zur Litteratur und Geschichte des Weda, p. 42.

1. I release thee by oblation, in order to living from unknown yākṣma and from royal yākṣma; if now seizure (grāhd) hath seized him, from it, O Indra-and-Agni, do ye release him.

RV. inserts vā after yādi in c. Ppp. has, in the second half-verse, grāhyā grhitto yady eṣa yatās tata ind-. The comm. explains rājāyakṣma as either “king of yakṣma” or else “the y. that seized king Soma first,” quoting for the latter TS. ii. 5. 65 [see references in Bloomfield’s comment]. The first pāda is jagati.

2. If of exhausted life-time, or if deceased, if gone down even to the presence (antiśā) of death, him I take from the lap of perdition; I have won (spr) him for [life] of a hundred autumns.

The translation implies in d despāram, which is the reading of our edition, supported by RV., and also by the comm. (= prabālam karomi’), and two of SPP’s ms. that follow the latter; the despāram of nearly all the ms. (hence read by SPP.,) and of Ppp., can be nothing but a long-established blunder. Ppp. has at the beginning yad ukharāyur y-. [At ii. 14. 3 SPP. used the “long f” to denote the kṣātra circumflex; with equal reason he might use it here for the praṣṭṣṭa of nīta = niita.]

3. With an oblation having a thousand eyes, a hundred heroisms, a hundred life-times, have I taken him, in order that Indra may lead him unto autumns, across to the further shore of all difficulty (durlātā).

RV. has in a cāṭākāradena for cāṭūtṛyena, and makes much better sense of c, d by reading cāṭām for Indras, and Indras for ati (it also has imām for enam).

4. Live thou increasing a hundred autumns, a hundred winters, and a
hundred springs; a hundred to thee [may] Indra, Agni, Savitar, Brihaspati [give]; with an oblation of a hundred life-times have I taken him.

Our text, in the second half-verse, ingeniously defaces the better meter and sense given by RV., which reads indrāṇīḥ for ta indro agnīḥ in c, and ends with havīṣe 'mān pānār duḥ. The verse is fairly correctly defined by the Anukr., its c having 14 syllables (caṅkṣā), and making the whole number 47 syllables (jagatt less 1).

5. Enter in, O breath-and-expiration, as two draft-oxen a pen (vrajā); let the other deaths go away (vī), which they call the remaining hundred.

In this verse, as in the preceding and in vs. 7 and elsewhere, SPP. makes the indefensible combination u ch, instead of ṣ ch, as the result of mutual assimilation of u and ṣ [cf. note to i. 19.4].

[As to the "one hundred and one deaths," cf. viii. 2.27; xi. 6.16; i. 30.3; ekāṣṭata in Index; and the numbers in the notable passage, xix. 47.3 ff.; Kuhn's most interesting Germanic parallels, KZ. xiii. 128 ff.; Wutke, Deutscher Volksaberglaube, 301, 335; Hopkins, Oriental Studies . . . papers read before the Oriental Club of Philadelphia, 1888-1894, p. 152; Zimmer, p. 400. Cf. also the words of the statute, 18 Edward 1, §4, concerning the "Fine of Lands," "unless they put in their claim within a year and a day."]

6. Be ye just here, O breath-and-expiration; go ye not away from here; carry his body, his limbs, unto old age again.

At the end of b, the comm. reads javam (=ṣghram, abyāle) instead of yuvām, and two or three of SPP's mss., as often, follow him.

7. Unto old age do I commit thee; unto old age do I shake thee down (ni-dhā); may old age, excellent, conduct thee; let the other deaths go away, which they call the remaining hundred.

The Anukr. scans the verse as 9 + 8 : 7 + 8 + 8 = 40, not admitting any resolution in c.

8. Old age hath curbed (abhi-dhā) thee, as it were a cow, an ox, with a rope; the death that curbed thee, when born, with easy fetter — that Brihaspati released for thee, with the (two) hands of truth.

The verb-forms represent the noun abhīdhānti halter, or bridle, or rope for confining and guiding. [A case of "reflected meaning": discussed, Lanman, Transactions of the Am. Philol. Association, vol. xxvi, p. xiii (1894). Cf. note to iv. 18.1.] As in many other cases, the comm. renders the aorist akhita (for adhīta) as an imperative, baddhaṁ karetu. On account of jāyamānam in d (virtually 'at thy birth') Weber entitles the hymn "on occasion of difficult parturition," which is plainly wrong. Perhaps it is for the same reason that the comm. regards it as relating to a child, or to a person diseased from improper copulation. In our text, at the beginning, read abhī (an accent-sign lost under a'). There is no bhātt element in the verse.

12. Accompanying the building of a house.

[Brahman.—navacakam. cañāuktam. vāstagatādāvatom. trāṇīṣubham: 2. virāṅgagati; 3. bhātt; 6. cañāvarigarbhad jagatī; 7. ātray anasaṅkā; 8. bhūrīy; 9. anasaṅkā.] The first eight verses are found in Pāipp., but only 1-5, 7 together, in iii., vs. 6 being in xx., and vs. 8 in xvii. [More or less correspondent vss. recur at MP. i. 15.3 ff. and
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at MGS. ii. 11.12 ff. (cf. p. 148 "

The hymn is reckoned by Kāuḍ, (8.23) to the vāstospatīya hymns, and is used with them in a house-building ceremony (43.4 ff.; the "two dhruvas," mentioned in 43.11 are doubtless the same as the "two dhruvas" mentioned in I. 136.7 ; and the latter) are, according to the comm. to vi. 87, not vss. 1 and 2, but hymns vi. 87 and 88); vss. 6 and 8 are specially quoted (43.9, 10). Vāi, (16.1, in the agniṣṭoma sacrifice) gives a pratika which is nearly that of vs. 8, but with adhvaryo for nārī. [Vs. 9, q. v., occurs in Ppp. with others of our ix. 3.]

Translated: Ludwig, p. 463; Zimmer, p. 150; Weber, xvii. 234; Grill, 59, 108; Griffith, i. 97; Bloomfield, 140, 343.— Cf. Hillebrandt, Vedachrestomathie, p. 44; and Bloomfield's references; also M. Winternitz, Mittheilungen der Anthropologischen Gesellschaft in Wien, vol. xvii, p. [38].

1. Just here I fix (ni-mi) [my] dwelling (gālā) firm; may it stand in security, sprinkling ghee; unto thee here, O dwelling, may we resort (sam-car) with all our heroes, with good heroes, with unharmed heroes.

Ppp. reads abhi instead of upa in d. Pādas a, b are found in PGS. iii. 4, 4, with tiṣṭhatu for -āti; and b in ČGS. iii. 3, with tiṣṭha for the same; HGS. (i. 27.2) has the whole verse, with tiṣṭhati in a, anu (for upa) in d, and svarūdas before saravav- in c.

2. Just here stand thou firm, O dwelling, rich in horses, in kine, in pleasantness, in refreshment, in ghee, in milk; erect thyself (ut-cṛṇī) in order to great good-fortune.

Ppp. leaves the a of acāvāvati in b unelided. PGS. (ibid.) has pādas b and d, making one verse of them with c, d; pādas a, b are also found in ČGS. (ibid.), with considerable variants: sthāne for dhruva, dhruva for çāte, and stlamāvati for sānīr-. and HGS. (ibid.) has again the whole verse, with uryasvatt payasa pāvamānā for c. The comm., with the usual queer persion of the sense of sānīta, renders sānīvatt by bahubhiḥ priyasatuvadhībhi bālādīnām vāñthihir yukta. Pādas b and c are jagati.

3. A garner (? dharaṇī) art thou, O dwelling, of great roof, of cleansed grain; to thee may the calf come, may the boy, may the kine, streaming in at evening.

This translation of the difficult and doubtful corrupt first half-verse implies emendation of -chandast to -chadis, and of ṣṭi- to puṭṭi — which latter is, in fact, the Ppp. reading. In d, SPP. adopts the bad reading aspādamānās, claiming to find it in the majority of his mss.; but the scribes are so wholly untrustworthy in their distinction of sy and sp that the requirement of the sense is sufficient to show that they intend sy here; the comm. reads -syand-, and so does ČGS. (iii. 2) in the parallel passage: evāmi ćiṣṭu krandaty ā kunāra ā syandantam dhenaço uṭiyavatāḥ; PGS. (ibid.) has ā tov ċiṣṭu krantav ā gāvo dhenaço vāyamanāḥ. [MGS. ii. 11.12b reflects our vs. 7.] The comm. lets us understand by dharaṇī either bhogajātasya dhārayīrti or praçaṣṭām stambhār upeṭā; and by bhachandast either prabhūtikādāna or mahadhiṅgh Chandobhir vedīr upeṭā; pūtidhānya is "having corn malodorous from age" — a sign of stores unexhausted. The Anukr. apparently scans as 7 + 8: 10 + 11 = 36: a very poor sort of bhṛtt. [Note that of SPl's authorities for asyand-, K and V were men, not mss.; none of his living authorities gave asyand-. The blunder is easy for the eye, not for the ear.]

4. This dwelling let Savitar, Vāyu, Indra, Brihastapi fix, foreknowing;
let the Maruts sprinkle it with water, with ghee; let king Bhaga deepen (ni-tan) our ploughing.

Pp. reads in a, b vāyur agnis tvāstā hotā ni, and has sonas (which suits rājā better) for bhagas in d. In c it begins with the true reading ukṣāntu; this is so naturally suggested as emendation of the uchāntu of the mss. that all the translators assume it (Weber, strangely mistaking the plain statement of the Index Verborum, accuses us of having wrongly altered ukṣāntu in our edition to uchāntu!); ukṣāntu is also read by the comm., and by two or three of SPP’s mss. that follow him; and SPP. very properly admits it into his text. SPP. also reads after it uṇṇā, with the comm., but against all his mss. [except the ṛṣtriya K]; there is no instance where uṇṇā and uṇṇās are correctly read in any of them (here, our Bp.O. Op. have uṇṇā, P.M. uṇva, the rest* uṇṇā: our edition gives uṇṇā, and Weber has failed to see that it was corrected in the Index Verborum [under uṇṇā]). The comm. makes d refer to the ploughing of the site of the house: cañābhumek karaṇam nitarām karotu. [*E.H.D.K.Kp. and Pp. have uṇṇā; 1. has utā; W. has -tu tvā.] [For uchāntu, see x. 9. 23 n.]

5. O mistress of the building (? māna), as sheltering, pleasant, hasting thou, a goddess, been fixed by the gods in the beginning; clothing thyself in grass, mayest thou be well-willing; then mayest thou give us wealth together with heroes.

Pp. has, for c, d, tūnān vasaṇā sūmanā yaṣas tvām rayinā no dhi subhage suvīram. “Grass” in c refers probably to a thatched roof. Māna the comm. gives two explanations for: either “of the reverence (māṇanīya) lord of the site (vāṣṭupati),” or else “of the spoiling (? miyamāna) grain etc.” (patni in this case signifying pālayitī). In b the comm. reads nīrmitā. HGS. (i. 27.8) has a, b, c (with a wholly different d) in a corrupt form: mā nāh sapatnāḥ caraṇāḥ svaṇā devo devehīr viṁita ‘asya agrē tvām vasaṇāḥ sūmanā ādi tvām; but our d (with -virām r) occurred just before (i. 27.7).

6. With due order, O beam (vaścā), ascend the post; formidable, bearing rule, force away (apa-vṛj) the foes; let not the attendants (upasattār) of thy houses be harmed, O dwelling; may we live a hundred autumns with all our heroes.

Pp. reads sthūnā ‘dhi’ in a, and in c, d has śārāgra ‘tra virāyam śivām caraṇā caṭatā. Both meter and sense indicate that grāhānam is an intrusion in c; and suvāras at the end would rectify the meter of d. The first pāda is the beginning of a verse in AGS. ii. 9; and HGS. (i. 27.7) has the first half-verse, with sthūnā in a, and śravānas and apa sedha in b [cf. MP. ii. 15. 6; MGS. ii. 11. 14 is corrupt]. The comm. reads arṣaṇ for riṣaṇ in c; he explains riśaṇa by abādhyaṇa rūpeṇa saka, and upasattāras by upasadananakartāras. The verse (11 + 11 : 14 + 12 = 48) is defined by the Anukr. with mechanical correctness.

7. To it the tender boy, to it the calf, with moving creatures (jāgat), to it the jar of parisrūṭ, with mugs of curd, have come.

Pp. has tvā for imām in a and c, and in c parīṣṭa; and it ends d with kalaṇaḥ ca yā. The mss. vary between parisrūtas and -cṛt (our Bp.H.O. Op. Kp. have ṣ); the comm. has s, and renders the word by parisravasyāsāya madhunāḥ ‘foaming over sweet.’ The word is quoted in the comment to Prāt. ii. 106 as an example of s after ṣ protected from lingualization by a following r. The comm. reads in c kumbhās, and
in d kalaṣṭ; half the mss. (including our Bp.E.I.H.K.) accent kalaṣṭas. The comm. explains jāgaṭā as gamaṇacīttena gavādina, which is doubtless its true sense. The verse is found also in AGS. (ii. 8.16), PGS. (iii.4.4), ÇGS. (iii. 2.9), and HGS. (i. 27.4): the first two and the last have (like Ppp.) tvā, and ÇGS. reads enam (for e’imānum); for jāgaṭā, PGS. has jāgaḍās and AGS. jāyaṭām; ÇGS. gives bhavanas, with pari for sahā; all differ again as to the last word, presenting upa (PGS.), ayan (AGS.), ayanā iwa (HGS.) or gaman (ÇGS.); and ÇGS. has further kumbhayās in e, while for pari-srūtas AGS. has pariḍritas an! HGS. hiranyayas [see also MP. ii. 15.4 and MGS. ii. 11.12b]. The epithet ārṣi, added by the Anukr. to the metrical definition of the verse, is without meaning as distinguishing it from vs. 9 [cf. iii. 14.6, note.]

8. Bring forward, O woman, this full jar, a stream of ghee combined (sam-bhṛ) with ambrosia (anīta); anoint these drinkers (?) with ambrosia; let what is offered-and-bestowed defend it (f.: the dwelling?)

The well-nigh universal reading of the mss. in e is indām pāṭrān, which SPP. accordingly presents in his text, in spite of its grammatical impossibility (of our mss., E. gives pāṭrān, -tren being a misreading of -tren found also more than once elsewhere; P. has pādān, and W. pāṭran); we emended indām to indān; but perhaps indām pāṭrān ‘this drinking-vessel,’ which the comm. has, would be preferable, as better suited to sām aṇḍhi; and enam at the end would then refer to it. The comm. has sam inđhi instead of sām aṇḍhi; he makes enam imply pāṭīṃ. The corresponding verse in Ppp. (xviii.) is quite different, and corrupt: pāṛṭaṇi nāḥiri pra harā ‘bhi kumbham aṉān ramaṇ āṣadhinān ghrṭasya: imām pāṭrer amṛtār ā sam aṇḍhi shirā virās sumanaso bhavantu: this suggests indām pāṭrār amṛṭasya in e ‘anoint this [dwelling] with vessels of ambrosia;’ but also its separation from the preceding verses makes uncertain its belonging to the same ceremony with them. In the ceremonial use, it accompanies the entrance into the new dwelling, the wife first, carrying a water-jar.

9. These waters I bring forward, free from yākṣma, yākṣma-effacing; I set forth (? prə-sād) unto (upā) the houses, along with immortal (anīta) fire.

The verse, as already noted, is wanting [in this connection] in Ppp., and neither Kau, nor the comm. specify anything as to its use. It appears again below as ix. 3.23 [with Ppp. version]. The comm. gives no explanation nor paraphrase of prə sīdāmi. [“Prepositions” discussed, Prāt. iv. 3, note.]

13. To the waters.

[Bṛdg. — saṭpāre. vāṛuṇam uta sīndhuḍāvatam. ānuṣṭubham: 1. niért; 5. virāḍaṅgati; 6. niért triṣṭubh.]

The first six verses occur in Pāpp. iiii, and also in TS. (v. 6.1), MS. (ii. 13.1), and K. (xxxii.2). The hymn is used by Kau, in a ceremony for directing water into a certain course (40. 1 ff.); the pādas of vs. 7 are severally employed in it (see under that verse); it also appears, with other hymns (i.4-6, 33, etc. etc.), in a rite for good-fortune (41.14). And the comm. describes it as used by one who desires rain. Verse 7 is further employed, with a number of other verses, by Vāt. (29.13), in the aṣvātayaana, accompanying the conducting of water, reeds, and a frog over the altar-site. — [Berlin ms. of Anukr. reads sīndhuḍāvatam.]

1. Since formerly (?) adās), going forth together, ye resounded (nad) when the dragon was slain, thenceforth ye are streams (nadī) by name: these are your names, O rivers.

The pada-mss. all commit the very gratuitous blunder of writing ādh instead of ād at the beginning of ād, as if it belonged to sindhavas instead of to nāmāni; SPP. emends to ād, and the comm. so understands the word. The comm. takes adās as Vedic substitute for anuṣmin, qualifying ādhānum. None of the other texts gives any various reading for this verse. Pāda ād sets forth, as it were, the office of the first four verses, in finding punning etymologies for sundry of the names of water.

2. When, sent forth by Varuṇa, ye thereupon (āt) quickly skipped (vāla) together, then Indra obtained (āp) you as ye went; therefore are ye waters (āpī) afterward.

TS. and MS. have in āpas (nomin.), and this is obviously the true reading, and assumed in the translation; both editions follow the mss. (except our Op.) in giving āpas. MS. begins the verse with saṃprācyatā, for āt in b MS. has yāt and TS. ātās. In ā, Ppp. elides the a of amu; TS. leaves stana unlingualized. The comm. reads instead stana.

3. As ye were flowing perversely (apakāmām), since Indra verily hindered (var) you by his powers, you, ye divine ones, therefore the name water (vād) is assigned you.

Ppp. has for c indro vas saktañhir devāīs. TS. combines in vār pāma. The comm. apparently takes hikam as a single word (the TS. pada-text so regards it), quoting as his authority Nāgīrājātaka iii. 12; and again in ā, if the manuscript does not do him injustice, he reads hikam for hitan.

4. The one god stood up to you, flowing at [your] will; "the great ones have breathed up (ud-an)," said he; therefore water (udākā) is [so] called.

The name here really had in mind must be, it would seem, udan, but udakām has to be substituted for it in the nominative; none of the other texts offer a different form. TS. improves the meter of ā by omitting vas, and TS. and MS. leave the a of āpī unelided. Ppp. differs more seriously: eko na deva upātīṣhat syandamāna uṇpetaḥ. Yathāvaṣāṃ in b might be 'at his will,' opposed to apakāmām in vs. 3. The sense of c is rather obscure; the comm. understands: "saying 'by this respect on the part of Indra we have become great,' they breathed freely (or heaved a sigh of relief: uchva-sīlāvatyas)"—which is senseless. R. suggests "Indra put himself in their way with the polite address and inquiry: 'their worships have given themselves an airing'; and conducted them on their way again"; Weber understands them to sigh under the burden of the god standing "upon" (āpī) them. The comm. declares āpī to have the sense of adhi.

5. The waters [are] excellent; the waters verily were ghee; these waters verily bear Agni-and-Soma; may the strong (tīvra) satisfying savor (ṛasa) of the honey-mixed (pṛve) come to me along with breath, with splendor.
TS. reads *āsus* for *āsan* at end of a, and both TS. and MS., as also the comm., have *gan* at the end (MS.p. *agam*). MS. combines differently the material of our vss. 5 and 6: first our 6 a, b with 5 c, d, then our 5 a, b with 6 c, d; and for our 5 a it reads *āpo devō ghrāmavā u āpas*. This last seems also to be intended by Ppp., with its *āpo devō ghrām iñāpañhus*; and it has *iyā* instead of *itās* at end of b, and combines *gāmā mā* in c-d. The comm. renders *madhuprācām* by *madhanā rasena samprkā-nām*; the description in pāda c almost makes us fancy some kind of mineral water to be had in view.

6. Then indeed I see, or also unto me comes the noise, to me the voice of them; I think myself then to have partaken ambrosia (*anēta*) when, ye gold-colored ones, I have enjoyed (*tṛp*) you.

TS. has the inferior readings *nas* for mā at end of b and *yād* for *yaddā* in d. MS. is corrupt in b; its *pāda-text* reads *vātā: nu: āsām*, but the editor gives in *saṁkritātext vār nr vāsām*. The comm. combines *vāg mā*. Ppp. has at the beginning *yād* for *ad*. The comm. takes the opportunity of the occurrence of *hiranya*- in d to bring forward an etymology of it which he here and there repeats; it is *hita-ranamāya!* The verse is improperly reckoned as *nirūt*. [In the edition *anētasathā* is a misprint for -*syā.]*

7. This, O waters, [is] your heart, this your young (*vatśd*), ye righteous ones; come thus hither, ye mighty ones, where I now make you enter.

The preceding verses have been simple laudation of the waters; this appended one (which is found neither in Ppp. nor in the other texts) adds a practical application, and is the sole foundation of the employment of the hymn by Kāuç. With the first pāda a piece of gold is buried in the desired channel; with b a prepared frog is fastened there; with c the frog is covered with a water-plant; with d water is conducted in.


[Brahman.—mānādevatāya uta goṣṭhadevatākam. ānuṣṭubham: 6. ēṛṣi triṣṭubh.]

The hymn (except vs. 3) is found in Pāipp. ii. (in the verse-order 2, 4, 6, 1, 3). It is used by Kāuç., with other hymns (ii. 26 etc.), in a ceremony for the prosperity of cattle (19. 14). In Vāit. (21. 25), vs. 2 accompanies the driving of kine in the agniṣṭoma. The Vāit. use does not appear to be mentioned by the comm., and his report of the Kāuç. use is mostly lost from the manuscript (but filled in by the editor).

Translated: Ludwig, p. 469; Weber, xvii. 244; Grill, 64, 112; Griffith, i. 101; Bloomfield, 143, 351.

1. With a comfortable (*susdd*) stall, with wealth, with well-being, with that which is the name of the day-born one, do we unite you.

Ppp. reads in b *sapustvā tās ubhātā*. The obscure third pāda is found again below as v. 28. 12 c; it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favorable birth"); Ludwig, "with [all] that which one calls day-born"; Grill, "with whatever a day of luck brings forth"); R. suggests "with all (of good things) that the day brings, or that is under the heaven": none of these suits the other occurrence.

2. Let Aryaman unite you, let Pūshan, let Brihaspati, let Indra, who is conqueror of riches; in my possession gain ye what is good.
In my possession, 'lit. 'with me' (bei mir, chez moi). The comm. takes puṣyata as = puṣaya; and so do the translators, unnecessarily and therefore inadmissibly; or, we may emend to puṣyatatu, with vāsū as subject. "Unite" calls for the expression of with what; this is not given, but the verse may be regarded as (except d) a continuation of vs. 1. The three pādas a–c are found as a gāyatī-verse in MS. (iv. 2.10: with pośd for pūṣād in b). Ppp. has iha puṣyatī at beginning of d.

3. Having come together, unaffrighted, rich in manure, in this stall, bearing the sweet of soma, come ye hither, free from disease.

Three of the pādas (a, b, d) again form, with considerable variants, a gāyatī in MS. (ibid.) immediately following the one noted above: MS. has āvihṛutās for ābijhyūṣās, purīṣūts for kar-, and, in place of our d, śvavecā na ā gata. Ppp. gives, as not seldom, in part the MS. readings, corrupted: it begins samijjanānāṁ viḥṛtām, has havis for madhū in e, and, for d, śvavecās ētana. The combination of p. upadvata into s. upēlana is one of those aimed at by Prāt. iii. 52, according to the comment on that rule; but it would equally well fall under the general rule (iii. 38) as to the order of combination when ā comes between two vowels (upā-a-itana like indra-a-īki etc.). [Cf. also Lanman, JAOS. x. 425.]

4. Come ye just here, O kine, and flourish here like čākā; also multiply (prajā) just here; let your complaisance be toward me.

Čāke 'iva (p. čākāvīva) in b is very obscure: Weber renders "like dung" (as if čākā = čākṛ); Ludwig, "with the dung" (as if čākā = čāknā); Grill, "like planta" (implying čākam iva or čākā iva); the comm. says "multiply innumerable, like flies" (čākā = maśikā); this last is, so far as can be seen, the purest guesswork, nor is anything brought up in its support; and the "dung" comparisons are as unsuitable as they are unsavory. The explanation of the comm. accords with one among those offered by the commentators on VS. xxiv. 32 (= MS. iii. 14. 13) and TS. v. 5. 18, where čākā also occurs. Ppp. reads čakā iva. SPP. reports his cada-mss. as accenting gāvah in a, but emends in his pada-text to gāvah; the latter is read by all ours, so far as noted.

5. Let your stall be propitious; flourish ye like gāričačā; also multiply just here; with me we unite you.

There is no Ppp. text of this verse to help cast light on the obscure and difficult gāričačā (p. gāričačevīva). The comm. (implying -kar) explains the word as meaning "kinds of creatures that increase by thousands in a moment," but offers no etymology or other support; the translators supply a variety of ingenious and unsatisfactory conjectures (Weber, "like gāri-dung," gāri perhaps a kind of bird; Grill "[fatten yourselves] like the gārika" or hooded crow; Ludwig simply puts a question-mark in place of a translation). R. offers the conjecture gārī (= gāliḥ) čaka iva 'like rice in manure.' Our P.M.E.I. accent gāričāče 'va.

[Blomfield emends to gārič-ačekva (= -kās iva), 'thrive ye like starlings and parrots.' True, these birds are habitual companions in literature as in life (see my translation of Karpaṇa-maṇjarī, p. 229, note), loquacity being their salient characteristic; but what is the tertium comparationis between the thriving of cows and of starlings?]

6. Attach yourselves, O kine, to me as lord of kine; this your stall here [be] flourishing; to you, becoming numerous with abundance of wealth, to you living, may we living be near (upa-sad).
15. For success in trade.

[\textit{Athravan (panyakāmaḥ).}—\textit{aśṭāraṁ. vāiśvudevam utāś undrāgam. trāṣṭubham:} i. dhūri; 4. 3-av. 6-p. bṛhatigarbhā virāṭatyaśi; 5. virāṭavigatī; 7. anusṭubh; 8. ničit.]

Four of the verses are found in Pāipp. xix. (1, 4, 6, 2, in this order). The hymn is used by Kāuḍī, in a rite for good-fortune in trading (50. 12), and again (39. 6) for a similar purpose; also (or vs. 1) in the \textit{indramahotsava} ceremony (140. 16); also vss. 7 and 8 in the appeasing of the flesh-eating fire (70. 13, 14). In Vāiṭ. (6. 9), vs. 7 is employed in the ceremony of establishing the sacrificial fire. The usual statement of these various uses appears to be lacking in the manuscript of the comm., and is supplied, only in part, by its editor.

Translated: Ludwig, p. 215; Zimmer, p. 238 (except vss. 7, 8); Weber, xvii. 247; Grill (vss. 1-6), 69, 113; Griffith, i. 102; Bloomfield, 148, 352.—Cf. Hillebrandt, Veda-chrestomathie, p. 38.

1. I stir up (\textit{cud}) the trader Indra; let him come to us, be our fore-runner; thrusting [away] the niggard, the waylaying wild animal, let him have, the power of \textit{(ṛt)}, be giver of riches to me.

Or \textit{paripatkhinnam} and \textit{mrgānum} in \textit{c} may be independent of one another (so comm., and translators except Weber and Zimmer). Ppp. has, for \textit{a, b}, \textit{indrāṁ vayāṁ vāyijaṁ, havāmahe sa nas trāṭā pūra etu praṭānān}. The Anukr. notices \textit{c} as \textit{jagati} pāda. [“Indra, the trader”: cf. Bergaigne, \textit{Rel. véd.}, ii. 480.—Many Jātaka tales (e.g. no’s i, 2) give vivid pictures of the life of the trading caravans.]

2. The many roads, travelled by the gods, that go about (\textit{sam-car}) between heaven-and-earth—let them enjoy me with milk, with ghee, that dealing (\textit{krī}) I may get (\textit{ā-hṛ}) riches.

Ppp.’s version is very different: \textit{ihāi vav pahanāh bahavo devayānām anu dyāvā-
prthīvat supraṇaśī: teṣām ahānāh varcasyā ā dadhāmā yathā kītvā dhanam āvahānī.} The comm. allows us alternatively to understand \textit{deva-} in \textit{a} as “by traders”; he renders \textit{jusantām} in \textit{c} by \textit{sevantām}, as if it were causative. His text has at the beginning \textit{ye te panth}. The emendation, suggested by Weber, of \textit{nā} in \textit{c} to \textit{me} would help the sense. The first half-verse is found again below as vi. 55. i \textit{a, b}. To make a regular \textit{trisūḥb}, we must contract to \textit{-prthvā} in \textit{b}, and expand to \textit{krī-tu-ā} in \textit{d}; the Anukr. perhaps regards the two irregularities as balancing one another.

3. With fuel, O Agni, with ghee, I, desiring, offer the oblation, in order to energy (\textit{tāras}), to strength;—revering with worship (\textit{brāhmaṇa}), so far as I am able—this divine prayer (\textit{dḥī}), in order to hundred-fold winning.

The verse is RV. iii. 18. 3, without variant—save that RV. accents of course \textit{juhōmi}, as does our edition by necessary emendation, while SPP. follows all the mss. in giving
juhomi (the pada-text puts a sign of pada-division after the word, but also before it). The verse is not at all likely to have been an original part of our hymn; the word catasēḍaya in d has caused its addition. The comm. renders tārase by veḍgaya ṣṭhakragamanīya, and applies yāvad īce in two ways, to the winning or to the worshipping.

4. This offense (? śardini) of ours mayest thou, O Agni, bear with (mṛṣ), what distant road we have gone. Successful (śund) for us be bargain and sale; let return-dealing make me fruitful; do ye two enjoy this oblation in concord; successful for us be our going about and rising.

The first two pādas are wanting in the Pāipp. version of the hymn (though they occur, in another connection, in Ppp. i.), and they are plainly an intrusion here, due to the mention of distant travel in b; they form the first half of RV. i. 31. 16 (but RV. reads for b imām ādhvānām yām āgāma dārīh; L.Ç., in its repetition of the RV. verse at iii. 2. 7, agrees with AV. in preferring dārīm). The insertion displaces the comm.’s division of the hymn; he reckons only the first 4 pādas as vs. 4, then the last two with the first two of our 5 as vs. 5, and the latter half of our 5 with the former half of our 6 as vs. 6, making a vs. 7 of only the two concluding pādas of our 6, and numbering the two remaining verses as 8 and 9. Some of our mss. (P. M. W. E. I.) divide and number in the same way to the middle of our vs. 6, then making vs. 7 consist of 6 pādas and end where our vs. 7 ends. Ppp. has for its verse a different version of our c-f: pāṇo for cūnam at the beginning (with 'stu after no), godhāni nāṣ for phalinnam mā, and, for our e, saṅkarāṇā havir idaṁ juśantām. The Anukr. seems to scan the verse as 11 + 9: 12 + 11: 11 + 12 = 66, though c and f are properly to be made regularly tṛṣṭabh by elision to 'stu. The comm. renders śardini in a by “injury” (kīṣā), and explains it as either that arising (to Agni) from the intermission of sacred rites in consequence of the householder’s absence from home, or else that to the absentee from his long journey as expressed in b—mitṛṣaṣa being in the first case = kṣanavāṇa, and in the second = marṣaya or titikṣaya ‘cause us to endure ’: perhaps the second is, after all, the better. [For d, rather, ‘may barter make me abounding in fruit,’ i.e. ‘may barter bring me its reward.’]

5. With what riches I practise (ca) bargaining, seeking riches with riches, ye gods — let that become more for me, not less; O Agni, put down (ni-stid) with the oblation the gain-slaying gods.

Or, possibly, ‘the gods of the gain-slayer’ (sātaghnaś as gen. sing.; the comm. takes it as accus. pl., and Zimmer and Ludwig so translate). The omission of devān would rectify the meter and better the sense, and Weber and Grill [and Hillebrandt] leave it out. The Anukr. gives a mechanically correct definition of the verse as it stands.

6. With what riches I practise bargaining, seeking riches with riches, ye gods — therein let Indra assign me pleasure (? ruci), let Prajāpati, Savitar, Soma, Agni.

Ppp. has a better version of a: yat pāṇena prātipanah śardini; and it arranges c differently: inādō me tasmin vocam a; and reads bhāsapati for prajāp. in d. HGS. (i. 15. 1) has a kindred verse, with second pāda nearly identical with ours, and rueca in c. [See also MP. ii. 22. 4.] Ruci, lit. ‘brightness,’ is variously understood by the translators: Zimmer, “attractive power”; Ludwig, “pleasure”; Weber, “understanding”; Grill, “consideration”; the comm. explains it by sarvajanaśrtiṁ dhanapradāneḥ ’dāneccām. [Ppp. seems to omit dhanena in b.]
7. Unto thee with homage do we, O priest Vāiśākha (‘for all men’),
give praise; do thou watch over our progeny, our selves, our kine, our
breaths.

Two of our pada-mss. (Bp.Kp.; also D.p.m.? ) divide vāiśākha : tumah in b;
P.M.W. give sām for sā at beginning of c. This verse and the next seem to be additions
to the original hymn. [Under stu, BR. and Index Verborum join āpa with stu;
correct Index under āpa accordingly.]

8. Every day may we bring constantly for thee as for a standing
horse, O Jātavedas; rejoicing together with abundance of wealth, with
food, may we thy neighbors, O Agni, take no harm.

The verse nearly accords with xix. 55.1, below; the second half is the same as
there; the first half here is more unlike the parallel verse in other texts (VS. xi. 75;
ČB. vi. 6.4.1; TS. iv. 1. ro3; K. xvi. 7; MS. ii. 7.7) than is xix. 55.1 ab—see under
xix. 55.1; in the second half they vary only by putting āgna at the beginning of d;
they make a more manageable sentence by furnishing an object, ghāsām ‘fodder,’ for
bharema. The comm. renders tiṣṭhate by svagre vartamanāya.

Here, at the end of the third anuvāka, of 5 hymns and 38 verses, the old Anukr.
says simply āṣṭānu (but O.R. give āṣṭatrit̄cāt).

The fifth āpraśthaka also ends with this hymn.

16. Morning invocation to various gods, especially Bhaga.

[Atharvan.—saptarca, prātaḥśīkam, bharhaspatyam uṣa bahudevatyam. trāṣṭubham :
1. āṛṣi jagati; 4. bhurikṣākī.]

Found in Pāipp. iv., with very few variants. It is a RV. hymn (vii. 41), repeated
also in VS. (xxxiv. 34–40) and Tb. (ii. 8.979) [and MP. i. 14.1–7, in the same order
as here]. It is used by Kāuç, [with hymns vi. 69 and ix. 1 ], in the rite for generation
of wisdom (10. 24), to accompany washing the face on arising from sleep; also in certain
ceremonies for “splendor” (varcas: 12.15; 13.6), with hymns vi. 69 and ix. 1; and it
is reckoned to the varcasya gānas (12.10, note; 13.1, note). In Vāit. (5.17), vs. 6
accompanies, in the agnayādheya, the horse’s setting his foot on the boundary; and its
latter half, an oblation in the cāturmāsya sacrifice [Vāit. 8.14].

Translated: as RV. hymn, by Grassmann, l. 336, and by Ludwig, no. 92; as AV.
hymn, by Weber, xvii. 251; Griffith, i. 104.— Cf. Winternitz, Hochzeitsrituell, p. 97,
and notes.

1. Early (prātār) do we call Agni, early Indra, early Mitra-and-Varuṇa,
early the (two) Aĉvins, early Bhaga, Pūshan, Brahmaṇaspati, early Soma
and Rudra do we call.

The other texts, and Ppp. with them, read at the end of d huvema.

2. The early-conquering formidable Bhaga do we call, the son of Aditi
who is disposer (vidhakartār), to whom every one that thinks himself weak
[or] strong, [to whom even the king] says: “apportion [me] a portion.”

Bhaga in d might also be 1st sing. mid. of the s-aorist, ‘may I obtain’ (so Weber,
etc.); the comm. explains it both ways. Again all the other texts, including l’pp.,
have huvema for havāmahe in a; the Anukr. ignores the metrical irregularity caused
by our reading. [Note the play on the god’s name: ‘portion’ is bhāga.]
3. O Bhaga, conductor, Bhaga, thou of true bestowal, Bhaga, help upward this prayer (dhât), giving to us; O Bhaga, cause us to multiply with kine, with horses, O Bhaga, with men,—rich in men may we be.

In this verse AV. and RV. agree throughout; TB. reads ava with unlengthened final in b, and VS. no with unlingualized nasal in c.

4. Both now may we be fortunate (bhâgavant), and in the advance (? prapitvâ) and in the middle of the days; and, O bounteous one, at the up-going of the sun, may we be in the favor of the gods.

As to the difficult word prapitvâ, see Bloomfield, JAOS. xvi. 24 ff.; "up-going" is probably here 'out-going, disappearance'; the comm. renders prapitvâ by sâyâhne; his understanding of āditā is lost out of the manuscript. The other texts read āditā.

[For this vs., see especially p. 35 end, 36 top, of Bl's paper.]

5. Let the god Bhaga himself be fortunate; through him may we be fortunate; on thee here, Bhaga, do I call entire; do thou, O Bhaga, be our forerunner here.

RV. (with VS. and TB.) leaves the final of têna unlengthened at beginning of b; and RV. and VS. make the sense of c better by reading johaviti; all the three have at the end of a the voc. devâs. [Comm. to TB. makes johaviti=ākhavati!]

6. The dawns submit themselves (? sam-nam) to the sacrifice (adhvârd), as Dadhikrâvan to the bright place; hitherward let them convey for me Bhaga, acquirer of good things, as vigorous (vâjîn) horses a chariot.

All the other texts, including Pp., read nas instead of me at end of c. The comm. renders sâm namanta by sâm gacchantâm, calls dadhikrâvan a horse's name, and explains the action of the obscure pâda b by sa yathâ çuddhâya gamanâya samâddho bhavatî. The Anukr. appears to sanction the abbreviation râtham 'vs in d.

7. Let excellent dawns, rich in horses, rich in kine, rich in heroes, always shine for us, yielding (dîh) ghee, on all sides drunk of: do ye protect us with well-beings.

TB. read prâpitâs at end of c; Pp. has instead pravînas; the comm. explains by âpyâritis 'filled up, made teeming,' which is very possibly to be preferred. [Delete the accent-mark under gómâtrî.]

17. For successful agriculture.

[Vigvâmitra.—navarcam. rîtravatyam. ânuṣṭubham: 1. ârî gayatrî; 2, 5, 9. triśûbâ; 3. pathyâpârî; 7. vîrâjprâvâtih; 8. niêè.]

Four verses of this hymn are found together in Pâipp. ii., in the order 2, 1, 5, 4; vs. 3 occurs in Pâipp. xix., and there are verses in Pâipp. xii. and xix. resembling our vs. 6. Much of its material appears also in RV. x. 101, iv. 57, and parts in VS., TS., TA., and MS.: see under the several verses. The hymn is used by Kâuç. (20. 1 ff.) in an extended ceremony for success in plowing, the details of which, however, do not help the interpretation of the verses; vs. 8 (lb. 10) is specially quoted as accompanying an oblation to Indra at the further end of a furrow, or of each one of three furrows; the comm. also regards it as intended by çunâstrâni at 106. 8, in the book of portents, in a charm against.
the portent of mixed-up plows (whatever that may be *) ; vs. 4. again, accompanies the marking out of the sacrificial hearth at 137. 19. In Vātī. (28. 30–32), vss. 1, 3, and 2 b appear in the agnicayana, in the ceremony of plowing the sacrificial hearth, and vs. 7 (9. 27) at the end of the cātmārṣya sacrifice, with an oblation to the ānāśīrā.

* ["Wenn zwei Pfüge sich verstricken beim Ackern," says Weber, Omnina, p. 368.]

Translated: Weber, xvii. 255; Griffith, i. 106. — Vs. 3 is elaborately discussed by Roth, Festgräns an Böhlingk, p. 95 ff. See also Weber, Omnina und Portenta, p. 371.

1. The poets (kavi) harness the plows (śīra), they extend severally the yokes — they the wise ones (dhāra), with desire of favor (?) toward the gods.

The verse seems to imply a hidden comparison of the poet's work with the plowman's. The other texts (RV. x. 101. 4; VS. xii. 67; TS. iv. 2. 55; MS. ii. 7. 12; K. xvi. 11; Kap. xxv. 3) read sumnayā (but K. has yuḥ: Kap. not noted), which the translation adopts, yāti seeming an unintelligent corruption of it; but the comm. gives a double explanation of yis̄ti, one as "desiring a happy-making sacrifice" and qualifying yajamāne understood, the other as from sumnay- (ya for root yā) and qualifying balivarḍāyu understood! He makes śīra equivalent with lāṅgala, and takes vī tanvata as = "put on the oxen's shoulders"; vī-tān as here applied seems imitated from its use of stringing a bow; in TB. ii. 5. 812 we have even vī tanoti śīram.

2. Harness ye the plows, extend the yokes; scatter (vap) the seed here in the prepared womb; may the bunch (?) of virāj be burdened for us; may the sickles draw in (āyā) the ripe [grain] yet closer.

In the first half-verse, RV. (ib. 3) and VS. (ib. 68) have tanuḥkāyam for tanata, the rest (ibid.) agreeing with our text (but K. has kṛto yonir); Ppp. reads kṣeṭra instead of yonā; yonā, of course, involves a hidden comparison of sowing with impregnation. In the difficult and obscure second half, the other texts (not Ppp.) give girā ca for the unintelligible virāja(s), and āsat (with accent apparently meant as antithetic) for asat, which is read in all the mss., but in our edition (not in SPP's) emended to āsāt; the same texts accent ānuśīstis (and our edition was emended to agree with them; SPP. accents the first syllable, with all the mss.). SPP. reads ānuśīstis, with the majority of his authorities (including oral reciters), and with the comm.; among his mss. are found also ānuśīstis, śta, srā, snā, and ānuśīstis. Part of our mss. also (E.I.H.Op.) are noted as seeming to intend ānu-, and, as Ppp. supports it by reading sūnuśīstis sabb-, the reading ānuśīstih is adopted in the translation [as also at viii. 2. 1]. The manuscripts are not at all to be relied on for distinguishing ānu and cru [cf. iii. 30. 7 and note]. The comm. explains it by ācātṛpa kaḥ stambhaḥ, and sābhārorsasahhitās 'heavy with fruit'; of virāj he makes easy work by identifying it with anna, on the authority of TB. iii. 8. 104: ānnam vāl virāj! In d, finally, the chief discordance of the versions is at the end, where, for ə yava (Ppp. āyuva), RV.VS.Kap. read ̌yāt, and TS.MS.K. ə yat. But TS. has ārya (instead of -yās), and some of our mss. (P.M.W.), with the majority of SPP's, combine iḥmrṛgās or iḥmrṛgās, implying āryās. The Anukr. does not heed that pāda d is, as it stands, jagatt. [W., in his own copy and in Index, seems to approve the accentless asat. — Comm. has ə yava in d.]

3. Let the plow (lāṅgala), lance-pointed, well-lying, with well-smoothed handle, turn up (ud-vap) cow, sheep, an on-going chariot-frame, and a plump wench.
That is, apparently, let all these good things come as the reward of successful agriculture. The verse, not found in RV., but occurring in VS. (ib. 71; and thence quoted in the Vasiṣṭha Dharmasūtra ii. 34 and explained in ii. 35), as well as in TS.MS.K. (as above), has many difficult and questionable points. For pāvitravat (Ppp. puts it before lāṅgalam) VS. accents pāvitravat, and TS.MS.K. substitute pāvitravam; for sūcīnam all have sūcevan ‘very propitious’; the Pet. Lex. suggests sūsimam ‘having a good parting’ i.e. of furrows, or ‘even-furrowed’; and R. refers to MB. i. 5. 2, simānaṁ nayāṁ. Ppp. reads sūcevan, which probably means sūcevan. The impracticable somasatsaru (so in pada-text) is somapītsaru in VS., MS., K., and Vasiṣṭha, and somapitsalāṁ in Ppp.; Vas. renders it “provided with a handle for the drinker of soma,” implying the division somapītsaru; Weber conjectures a noun unan ‘strap,’ and emends to soma (ṇa sa-un) satsaru, “with strap and handle.” But TS. reads sumatetsaru, and this is adopted in the translation, mati being taken not as from man but as the word found in matiky and its derivatives, and related with maiva etc. (Webber also refers to this meaning and connection.) The comm. explains sūcīnam by karṣa-kasya sukkakaram, without telling how he arrives at such a sense; and somasatsaru (disregarding the pada-division) as from tsaru, either “a concealed going in the ground” (root tsar, explained by chadmagātāḥ), or else “a kind of part to be held by the plowman’s hand”; in either case “a producer of the soma-sacrifice” (i.e. soma-sa). For rathavāhana ‘the frame that carries a chariot when not in use,’ and prasthāvat, here virtually ‘with the chariot on it,’ see R. in the Festgruss an Böhtlingk, p. 95 ff.; the comm. interprets as aṣvabalaśvarādikānāḥ rathavāhanasamarthām. VS. reads at the beginning of c tād udi vatati, and TS. udi lt kṛṣati; Ppp. has dada ṭīṛṣṭa; VS.TS.MS.Ppp. give for e pṝhaṇyarāṇ (Ppp. -yāṇ) ca pṝvaṁ [and VS.TS. invert the order of d and e); the comm. also has pṝvaṁ (= sīhālām); pṝhaṇyarāṇ he explains as prathamavāyaḥ kanyāḥ. The first pāda is defective unless we resolve la-dūṇ. [Zimmer, p. 236, refers to Sir H. M. Elliot’s Memoirs, ii. 341, for a description of the Fenjab plow.]

4. Let Indra hold down the furrow; let Pūshan defend it; let it, rich in milk, yield to us each further summer.

This verse is found only in RV. (iv. 57. 7), which reads ānu yachatu for abhī rākṣatu; Ppp. has mahyaṁ instead of abhī. We had the second half-verse as iii. 10. 1 c, d.

5. Successfully (cunāṁ) let the good plowshares thrust apart the earth; successfully let the plowmen follow the beasts of draft; O Čunāśrā, do ye (two), dripping (?) with oblation, make the herbs rich in berries for this man.

VS. (xii. 69) and MS. (ii. 7. 12) have the whole of this verse; RV. (iv. 57. 8) and TS. (iv. 2. 5), only the first two pādas. For suphālāḥ in a, VS. (also our I.) has sīk phālāḥ, and RV.TS. naḥ phālāḥ, both preferable readings; RV.VS. have kṛṣaṇu for tudantu. In b, TS. gives abhī for ānu (our P.M. have ḍhvān); MS. has kīna(abhy ētvā vahāḥ; RV.VS., -q ābhī yatuva vahāḥ. In c, the comm. gives tosaṁdūs, explaining it by tasyanām. In d, the mss. vary (as everywhere where the word occurs) between ṭippalāḥ and ṭippalāḥ; about half are for each; VS.MS. end the pāda with kartanā ‘smē. Ppp. has a peculiar version: cunāṁ kenaḥ āru ētvā vahāṁ cunāṁ phālo vinādānu ayatu bhūmīṁ; cunāśrā haviṣya yo jāyārāt supippalā oṣadhayas santu tasmāt. The comm. [quoting Yāṣkā] declares Čunāśrāṁ to be Vāyu and Aditya (wind and sun); or else, he says, Čuna is god of happiness and Sītra of the plow.
6. Successfully let the draft-animals, successfully the men, successfully let the plow (lāṅgala) plow; successfully let the straps be bound; successfully do thou brandish the goad.

This is RV. iv. 57.4, without variation; it is also found, with the two following verses, in TA. (vi. 6.2, vss. 6–8), which reads nārās instead of nāras at end of a. Part of our mss. (P.M.W.E.) have uṣṭrām in d. The comm. declares Čuna to be addressed in the last pāda. Pp. has in xii. čunāṁ uṣṭrām āyaccha čunam aṣṭrām ud iṅgayaḥ čunam tu tātyalāṁ phālač čunāṁ vakatu lāṅgalam; and in xix. the same a, b [ending -ya], but for c, d, čunāṁ vahasya čuklasya 'ṣṭrayā jahi dakṣiṇam.

7. O Čunāśrā, do ye (two) enjoy me here; what milk ye have made in heaven, therewith pour ye upon this [furrow].

'Milk,' i.e. nourishing fluid. Weber implies at the end "earth" (instead of "furrow"), which is perhaps to be preferred. RV. (iv. 57.5) reads for a ċunāśrāvī indāṁ vacāṁ ju; TA. (as above) the same, except that it strangely omits the verb, and thus reduces the triṣṭubh pāda to a gāyatrī; both texts mark the principal pāda-division after b. The comm. changes all the three verbs to 3d dual. The Anukr. forbids in a the resolution -siṛā tḥā. In our edition the verse is numbered 6, instead of 7.

8. O furrow, we reverence thee; be [turned] hitherward, O fortunate one, that thou mayest be well-willing to us, that thou mayest become of good fruit for us.

RV. (iv. 57.6) inverts the order of a and b, and both it and TA. (as above) end c and d respectively with subhāgā 'sasi and suphālā 'sasi. All the pāda-mss. have the blundering reading suphālāḥ in d. The Anukr. perversely refuses to make the resolution tu-ā in a.

9. With ghee, with honey (mādhū) [is] the furrow all anointed, approved (auṣ-mau) by all the gods, by the Maruts; do thou, O furrow, turn hither unto us with milk, in refreshment, swelling with fulness of ghee.

The verse is found also in VS. (xii. 70), TS. (iv. 2.5'), and MS. (i. 7.12). VS.MS. read -aṣṭādam for -aṅkā in a; all make c and d exchange places, and at the beginning of c read asmān for sā nas; and VS.TS. put pāyasā in place of gṛṭāvat in d, while MS. gives urjō bhāgām mādhumat piṁv.

18. Against a rival wife: with a plant.

[Ātharvan.—vānaspātyam. ānuṣṭubham 4, 4p. anuṣṭubbharḥ āuṣik; 6 uṣṭubbharḥ paṭhāydaṁkī]

This peculiarly Ātharvan hymn has found its way also into the tenth book of the Rig-Veda (as x. 1.45, with exchange of place between vss. 3 and 4; it is repeated in RV. order at MP. i. 1.5. 1–6). Only three verses (our 4, 2, 1, in this order) are found in Pāipp. (viil). Kāuṭ. uses it, among the women's rites, in a charm (36. 19–21) for getting the better of a rival; vs. 6 a and b accompany the putting of leaves under and upon the (rival's) bed. And the comm. (doubtless wrongly) regards vss. 5 and 6 to be intended by the prātika quoted in 38. 30, instead of xii. 1. 54, which has the same beginning.
iii. 18—BOOK III. THE ATHARVA-VEDA-SAMHITĀ.


1. I dig this herb, of plants the strongest, with which one drives off (bādhi) her rival; with which one wins completely (sam-vid) her husband.

RV. reads in b the accus. *virudham*. For d, Ppp. gives *kyunte kevalam ṁatim*. The comm. (with our Op.) has *ōṣadhim* in a; he understands throughout the herb in question to be the pāṭhā (cf. ii. 27, 4), though Kāuç. and the Anukṛ. speak only of bāṃgā- *parṇī* ‘arrow leaf’ (not identified).

2. O thou of outstretched leaves, fortunate, god-quickened, powerful, do thou thrust away my rival, make my husband wholly mine. ‘Outstretched,’ lit. supine; horizontal, with the face of the leaf upward. RV. has *dharma for nuda* in c, and the modern *kuru* for *krādi* at the end. Ppp. offers only the first half-verse, in this form: *uṭṭāṇaparnāṁ subhagāṁ sahamāṇāṁ sahasvatim*; MP. also has *sahamāṇe* instead of *devajāte*.

3. Since he has not named (grah) thy name, thou also stayest (ram) not with him as husband; unto distant distance make we my rival go.

This translation of the first half-verse follows closely our text. RV. has a very different version: *nāhy āṣyā nāma grībhyāni no asmin ramate jāne* ‘since I name not her (its?) name, she (it?) also does not stay with (find pleasure in) this person (people?)’. Winternitz applauds and accepts his commentator’s explanation of b: “nor finds she pleasure in me” (taking *ayam janas* in the much later sense of “I”), but it seems wholly unsatisfactory. The meter calls for emendation in a to *jagrāha* ‘I have named,’ equivalent to the RV. reading; and R. makes the emendation, and retains the *jāne* of RV., rendering (as addressed by the woman using the charm to the plant) “I have not named [to her] thy name; and thou stayest (stayedst) not with the person (beī der Person).” The comm. regards the rival as addressed, and conveniently makes *ramase = ramaseva* : “stay thou not with this my husband.” Weber renders *ramase* by “kosest,” thou dallest not. No satisfactory solution of the difficulty is yet found.

4. Superior [am] I, O superior one; superior, indeed, to them (f.) that are superior; below [is] she that is my rival; lower [is] she than they (f.) that are lower.

RV. has the better reading *dṭhā* for *adhās* in c, allowing c and d to be combined into one sentence; and the comm. gives correspondingly *adhā*. Ppp. is more discordant and corrupt: *uttara ’ham uttarabhya uttaro ed ādharabhyaḥ : adhaḥ saṇatī śāmartī adhāred adidṛabhyaḥ*. R. conjectures in a *uttarāḥḥamamuttare, for uttarā ’ham aham- uttarē* [cf. iii. 8. 3]. The verse, even if scanned as 7+7: 8+7=29, ought to be called *bhurij*.

5. I am overpowering; likewise art thou very powerful; we both, becoming full of power, will overpower my rival.

The verse xix. 32. 5 is a variation on this. RV. reads *dṭhā for ḍṭho* in b, and the older *bāṭhā* for *bhūṭvā* in c.

6. I have put on (abḥī) for thee the overpowering one (f.); I have put
to (āpā) for thee the very powerful one; after me let thy mind run forth as a cow after her calf, run as water on its track.

RV. reads āpā for abhīt in a, and has for b abhī tvā 'dhānī śāhīyasā. The application of a and b as made by Kāuč. (see above) would suit the prepositions as found in RV. decidedly better than as in our text; but much more appropriate is the use made by MP., elements of the root being secretly bound on the arms of the wife, with which she embraces the husband below and above [so that one arm is under him and the other over him]; then in abhī adhām is further implied (as elsewhere [e.g. iii.11.8]) the value of abhidhānī, the halter or bridle with which a horse is controlled. The Anukr. does not sanction the resolution ma-dm in c.

19. To help friends against enemies.

[Vasiṣṭha. — aṣṭa-carṇam vāṣya-devam uta cīndramāsām u-tā "nidram. ānauṭuḥham:
1. paṭhāyaḥkāti; 2. bhurigāhāti; 6. 3. av. 6-p. triṇyākam-kaummatigārāhā
"tijagasti; 7. virājā-taṅkāntāki; 8. paṭhāyāṅkāki.

The verses are found in Pāipp. iii. (in the verse-order 1, 2, 4, 3, 5, 7, 6, 8). The hymn is applied by Kāuč. (14.22-24) in a rite for gaining victory over a hostile army, and reckoned (14.7, note) to the aparājīta āpa. The Vāit. uses vs. 1 in the agni-
cayaṇa (28.15) in connection with lifting the ukhya fire, and vs. 6-8 in a sattra
sacrifice (34.16, 17), with mounting a chariot and discharging an arrow.

Translated: John Muir, Original Sanskrit Texts, i.2 283; Ludwig, p. 234; Weber,
vii. 269; Griffith, l. 109.

1. Sharpened up is this incantation (? brāhmaṇ) of mine; sharpened up
[my] heroism, strength; sharpened up victorious, be the unwasting
authority (kṣatrā) [of them] of whom I am the household priest (purōhīta).

Or brāhmaṇ and kṣatram may signify respectively the Brāhmaṇ and Kṣatriya quality
or dignity of the purōhīta and his constituency. The verse is found also in VS. (xi.81),
TS. (iv.1.103), TA. (ii. 5.2, vs. 15), MS. (ii.7.7), and K. (xvi.7, Weber). The first
two of these agree in all their readings, omitting idām in a and ajāram asta in c, and
reading in c, d jīṣṇa ājāya 'hām āsni; and TA.MS. differ from them only by adding
me before jīṣṇa; Ppp. has kṣatramu me jīṣṇu, but agrees with our text in d. The
comm. moreover has jīṣṇu, and the translation implies it; jīṣṇus can only be regarded
as a blunder. Ppp. further gives mayi 'idam for ma idam in a, and mama for balm in
b. Our original c has apparently got itself mixed up with vs. 5 c.

2. Up I sharpen the royalty of them, up their force, heroism, strength;
I hew [off] the arms of the foes with this oblation.

The translation implies emendation of the syāmi of all the mss. and of both editions
to śyāmi; it is obviously called for (suggested first by the Pet. Lex.), and the comm.
reads śyāmi; Ppp. probably intends it by paśyāmi. The latter half-verse is found
again below as vi.65. 2 c, d; its text is confused here in Ppp. (vyagāmi caṭārangām bāhā
sam acūvām acūvāh ahām). The Anukr. ignores the redundant syllable in a.

3. Downward let them fall, let them become inferior, who shall fight
against (pṛtaṇy-) our bounteous patron (sūrī); I destroy the enemies by
my incantation; I lead up our own men.

Ppp. reads adhas pad- at the beginning, and indram for sūrim in b. The second
4. Sharper than an ax, also sharper than fire, sharper than Indra's thunderbolt — [they] of whom I am the household priest.

Emendation to indravajrāt would rectify the meter of c; but the Anukr. apparently accepts the redundancy there as balancing the deficiency in a.

5. The weapons of them I sharpen up; their royalty having good heroes, I increase; be their authority unwasting, victorious; their intent let all the gods aid.

The translation again (as in vs. 2) implies emendation of svāmī in a to śvāmī, which is read by Ppp. and by the comm. Most of our mss. (all save O.Op.), as of SPP's, accent in b śvāram, and both editions have adopted the reading; but it ought, of course, to be svēram, as always elsewhere (and as the comm. here describes the word). Ppp. has vardhayasva at end of b, and its d is agram eṣāṁ cittān bahudhā viçvarūpā. The definition of the verse as tristubh is wanting in the Anukr. [London ms.], doubtless by an error of the manuscripts, which are confused at this point. [The Berlin ms. does give it.]

6. Let their energies (vājīna) be excited, O bounteous one (maghāvan); let the noise of the conquering heroes arise; let the noises, the clear (ketumānt) halloos, go up severally; let the divine Maruts, with Indra as their chief, go with the army.

With the first two pādās compare RV. x.103.10a, d: úd dārṣaya maghāvam āyudhāni...ūd rāthānāṁ jāyatāṁ yantu ghosāh. Some of our mss. (P.M.W.O.Op.Kp.), as of SPP’s, read in e ulāliyas, but both editions give -ulu-; the comm. has uullayās, and declares it an imitative word. The omission either of ulāliyas or of ketumānīs would make a jagati pāda of ē, and that of devās would do the same for d; as the verse stands, the Anukr. scans it 11+1 : 8+8 = 32. Part of our mss. (I.O.Op.) agree with the comm. in ending this verse with ēd iratām, and throwing the two remaining pādās into vs. 7, to the great detriment of the sense, as well as against the probable earlier form of the verse. Ppp. reads: uddhārṣayan vājīnāṁ vājīnāḥy ad vārānāṁ jāyatām etu ghosāḥ: pritkag ghosā ululayās ketumantu udratām; with e and f as in our text.

7. Go forth, conquer, O men; formidable be your arms (bāhū); having sharp arrows, slay them of weak bows; having formidable weapons, having formidable arms (bāhū), [slay] the weak ones.

The first half-verse is RV. x.103.13a, c (found also in SV. ii.1212; VS. xvii.46), without variation; T.S. (iv.6.44) has the same two pādās together, but reads śpa prā 'ta jāyatā nara sthirā vaḥ etc. Ppp. has the first half-verse (with śra yatā and vaḥ), adding as second half indra vaḥ caṁma yacchaya anākhṛṣyā yathā 'satā. The verse is not vīrāy [7+8 : 11+12], if the obviously proper resolutions are made.

8. Being let loose, fly thou away, O volley, thou that art sharpened up
by incantation; conquer the enemies; go forth; slay of them each best one; let no one sover of them yonder be released.

Pādas a-c and e are RV. vi. 75. 16, a verse found also in a number of other texts: SV. ii. 1213; VS. xvii. 45; TS. iv. 6. 4; TB. iii. 7. 6; ApQlS. iii. 14. 3. RV.SV.VS. agree throughout, having gārha for jāyā at beginning of e, and, for d, mā 'maśām kāṁ ca nd 'c chiṣāh; the others have this d, except that they put esām in place of amīsām; they also give viṣa for padyasa in end of c, and, TS. has the nom. -citā, which is better, at end of b, while TB. and ApQlS. alter to āvasyatiḥ pārā pata ca ṛ (for cāro?) brāhkmanācitāh. Our d is found again as xi. 10. 21 b; our e, as viii. 8. 10 d; xi. 9. 20 d; 10.19 d. The presence of -rācitē in this verse gives it a kind of right to stand as part of the hymn, of which sam-ca is the unifying word; vss. 6 and 7 are probably later additions.

In Ppp., vss. 6–8, with RV. x. 103. 10, form a piece by themselves; vs. 8 ends with pra padyasa sa maśām kaṁ ca mo 'c chiṣāh (nearly as RV.). Correct the accent-mark in d so as to read vāram-varam.

20. To Agni and other gods: for various blessings.

[Viṣṇiṣṭha.—dayarācam. āgneyam uta mantoiktadevatyam. ānuśubham: 6. pathyāpaṇkī; 8. vireṇḍagati.]

Excepting the last verse, the hymn is found in Pāipp. iii. (in the verse-order 1–3, 7, 4, 6, 5, 8, 9). It includes (vss. 2–7) a whole RV. hymn (x. 141), with a single RV. verse (iii. 29. 10) prefixed, and only the last two verses occur nowhere else. It is used in Kāuç. (18. 13) in the nīrītikārman, with an offering of rice mixed with pebbles; again (40. 11), in the rite of the removal of the sacrificial fire, with transfer of it to the fire-sticks or to one's self; again (41. 8), with v. 7 and vii. 1, in a rite for success in winning wealth; and the comm. directs vs. 4 to be used in the sava sacrifices (išy anayā bhrgvaśāgirodiḥ caturā ārāyenā āhvatet). In Vālt., vs. 1 appears in the agnīśṭoma sacrifice (24. 14), and again in the sarvamedha (38. 14) with the same use as in Kāuç. 40. 11; and also in the agnīcayana (28. 25), with the laying of the gārha-patya bricks; further, verses 2–4 and 7 and 8 in the agniciayana (29. 19); vs. 4 a, b in the agnīśṭoma (15. 16), as the adhvartu follows the fire and soma; vs. 5 in the same (23. 20), with certain offerings; and vs. 6 in the same (19. 2), with a graha to Indra and Vāyu.

Translated: Weber, xvii. 272; Griffith, i. 111.—See Weber, Berliner Sb., 1892, p. 797.

1. This is thy seasonable womb (yoni), whence born thou didst shine; knowing it, O Agni, ascend thou; then increase our wealth.

The verse is found in numerous other texts: besides RV. (iii. 29. 10), in VS. (iii. 14 et al.), TS. (i. 5. 5 et al.), TB. (i. 2. 16 et al.), MS. (i. 5. 1 et al.), K. (vi. 9 et al.), Kap. (i. 16 et al.), JB. (i. 61); in nearly all occurring repeatedly. VS.TS.TB.JB. differ from our version only by reading diḥā for diḥā at beginning of d; Ppp. and the comm. have aṭha; MS.K. substitute tātas; but RV. gives further sīda for roha in c, and gṛhas for rayam in d. The comm., in accordance with the ritual uses of the verse, declares ayām at the beginning to signify either the fire-stick or the sacrificer himself.

2. O Agni, speak unto us here; be turned toward us with good-will; bestow upon us, O lord of the people (viṣṭ); giver of riches art thou to us.

RV. x. 141 begins with this verse, and it is found also in VS. (ix. 28), TS. (i. 7. 10).
MS. (i. 11. 4), and K. (xiv. 2). RV.VS.MS.K. have प्राण no y- in c, and, for viṣṇu pate, RV.MS.K. read viṣṇo pate, TS. bhuvās p-, and VS. sahasraśū; VS. goes on with वृद्ध hi dhanadaśi for d; VS.TS. further have प्रातिः for प्रायद्विः in b. Pp.p. combines in d dhanadaśi 'si.

3. Let Aryaman bestow upon us, let Bhaga, let Brihaspati, let the goddesses; let the divine Sūnṭī also assign wealth to me.

Found also in the other texts (RV. x. 141. 2; VS. ix. 29; the rest as above; and Kap. 29. 2). All of these, excepting TS., leave no in a again unlingualized; VS.K. substitute पशा for bhūgas in b, and omit c; the others have devās instead of devās; for d, RV. gives रायो devō dadātū nāh, while the others vary from this only by प्राण vāk for rāyās. By Sūnṭī (lit. 'pleasantness, jollity') the comm. understands Sarasvatī to be intended.

4. King Soma [and] Agni we call to aid with [our] songs (gīr); [also] Aditya, Vīshṇu, Śūrya, and the priest (brahmātm) Brihaspati.

Found in RV. (x. 141. 3), SV. (i. 91), VS. (ix. 26), and TS.MS.K. (as above). The only variant in RV. is the preferable adityōn in c; it is read also by the other texts except SV.K.; but SV.TS.MS.K. give vārṇaṇam for devaśe in a; and they and VS. have anv ā rābhaṃaḥ for gīrbhir hāvamaḥ in b. The comm. takes brahmāṇam in d as "Prajāpati, creator of the gods."

5. Do thou, O Agni, with the fires (agnī), increase our worship (brahmman) and sacrifice; do thou, O god, stir us up to give, unto giving wealth.

The second half-verse is of doubtful meaning—perhaps 'impel to us wealth for giving' etc.—being evidently corrupted from the better text of RV. (x. 141. 6; also SV. ii. 855), which reads in c devātātaye for deva dātave, and in d rāyās for rāyim; even Pp.p. has devatātaye. The comm. has dānave (rendering it "to the sacrificer who has given oblations") for dātave, also nodaya for codaya.

6. Indra-and-Vāyu, both of them here, we call here with good call, that to us even every man may be well-willing in intercourse, and may become desirous of giving to us.

Found also (except the last pāda, which even Pp.p. repudiates) in RV. (x. 141. 4), VS. (xxxiii. 86), and MS.K. (as above). For udbhāv ihā in a, RV. reads bhīṣpātīm, and the other texts susaṇdyā. For d, VS. has anumāṇaḥ saṇgāme for saṇgatāyām, and MS. the same without anumāṇ; TS. has (in iv. 5. 1) a nearly corresponding half-verse: yathā naḥ sārvam īj jāgad ayakṣmāṁ sumāṇā dsat. Pp.p. omits a, perhaps by an oversight. The comm. takes suhāvā in b as for suhāvā, which is perhaps better. In our edition, the word is missprinted susaṇāv.

7. Do thou stir up Aryaman, Brihaspati, Indra, unto giving; [also] Vāta (wind), Vīshṇu, Sarasvatī, and the vigorous (वाजिन) Savitar.

Found also in RV. (x. 141. 5), VS. (ix. 27), and TS.MS.K. (as above). All save RV. read viścam instead of viśam in c, and so does the comm.; K. puts viśam after viṣṇum [and for a it has our vs. 4 a].

8. In the impulse (prasadā) of vigor (? vāja) now have we come into being, and all these beings within. Both let him, foreknowing, cause him
to give who is unwilling to give, and do thou confirm to us wealth having all heroes.

The verse seems to have no real connection with what precedes and follows, nor do its two halves belong together. They are in other texts, VS. (ix. 25 and 24) and TS. (in i. 7. 10), parts of two different verses, in a group of three, all beginning with vājasya followed by prasavā, and all alike of obscure and questionable interpretation, and belonging to the so-called vājasprasaśaviyāṇi, which form a principal element in the vājapeya sacrifice (see Weber's note on this verse [also his essay Ueber den Vājapeya, Berliner Sc., 1892, p. 797]). Instead of nā in a, TS. and MS.K. (as above), as also Ppp., have the nearly equivalent idām; and all (save Ppp.) read ā babhāya instead of sām babhūvīma at end of a, and sarvātas instead of antār at end of b, omitting the meter-disturbing utā at beginning of c; VS.K. read in c dāpayati (b) -tu; and all save K. give the preferable yachatu at the end (the comm. has yaccāt); then VS. gives sā no rayām in d, and K. has a peculiar d: somo rayām sahastvam ni yasant. Ppp. is defective in parts of this verse and the next; it reads at the end of c praṇānāṁ. Pāda a is the only one that has a jagati character. [TS. has śārvavātṛm.]

9. Let the five directions yield (dīk) to me, let the wide ones yield according to their strength; may I obtain all my designs, with mind and heart.

All the pada-mss. divide and accent pra: āpeyam, but S.PP. emends to pra: āpeyam [see Sānśk. Gram. § 850]; the comm. reads āpeyam. The comm. declares urvās to designate heaven and earth, day and night, and waters and herbs.

10. A kine-winning voice may I speak; with splendor do thou arise upon me; let Vāyu (wind) enclose (ā-rudh) on all sides; let Tvashṭar assign to me abundance.

Several of our mss. (P.M.W.O.Kp.) read ruddhām in c. The comm. explains ā ruddhām by prāṇātmanā 'ernotu.

This fourth āuvākā contains 5 hymns, with 40 verses, and the quotation from the old Anukr. is simply dāca.

21. With oblation to the various forms of fire or Agni.

[Vaṣiṣṭha.—daśaracm. ādyeyam. trāṣṭubham: 1. puro 'nuṣṭubh; 2, 3, 8, bhurij; 5. jagati; 6. upariśṭādevirādārakhati; 7. virādgarbhā; 9, 10. annuṣṭubh (q. nieśť).]

The whole of the hymn is found in Pāipp., vss. 1–9 in iii., vs. 10 in vii. The material is used by Kāuś. in a number of rites: it is reckoned (9.1; the comm. says, only vss. 1–7) to the brhāchānti gāya; it appears in the charm against the evil influence of the flesh-eating fire (43.16–21; according to the comm., vss. 1–7 are quoted in 16, and the whole hymn in 20); again, in the establishment of the house-fire (72.13; vss. 1–7, comm.); again, in the funeral rites (52.25), on the third day after cremation, with oblation to the relics; once more, in the expiatory ceremony (123.1), when birds or other creatures have meddled with sacrificial objects. Moreover, vs. 8 (the comm. says, vss. 8–10), with other passages from xii. 2, in a rite of appeasement in the house-fire ceremony (71.8). In Vālt., vss. 1–7 are used in the agniṣṭoma (16.16) on occasion of the soma becoming spilt; and vs. 7 in the sūkmañdhā part of the cāturśaya sacrifice [9.17].

Translated: Weber, xvii. 277; Griffith, i. 113; vss. 1–7 also by Ludwig, p. 325.
1. The fires that are within the waters, that are in Vṛtra, that are in man, that are in stones, the one that hath entered the herbs, the forest-trees — to those fires be this oblation made.

Verses 1-4 are found also in MS. (ii. 13. 13) and in K. (xl. 3); both texts read यद्स for येद through the first half-verse, and द्वामनि for द्वामस्य; MS. begins यो अप्रः अन्तः अग्नि, and K. यो अप्रः अग्नि अन्तः. K. further has भुवनानि विश्वः for द्वाधि यो वानस्पतिः. Pp. reads यो अप्रः अन्तः यो विन्त्रे अन्तः यो हः पुरसै यो 'ष्मनि: यो विवेचा 'ष्मि, and combines in d tebhya 'गुनि-. Part of the mss. (including our P.M.W.I.) combine विवेचा 'गुष्ठ- in c, and both editions have adopted that reading — doubtless wrongly, since the Prät. prescribes no such irregularity, nor is it elsewhere found to occur with अग्नि. The comm. explains what different "fires" are intended: the वादवा etc. in the waters; that in the cloud (by Nir. ii. 16) or else in the body of the Asura Vṛtra; in man, those of digestion; in stones, those in the शुर्कांता etc. (sparkling jewels); those that make herbs etc. ripen their fruits. Weber regards the stones that strike fire as intended, which seems more probable. The division of the verse by the Anukṛ, 8+11:11+1, is not to be approved. [Pādas a and b rather as 11+8; pādas c and d are in order, 12+11. — In c, correct to अविवेचा अग्नि.]

2. [The fire] that is within soma, that is within the kine, that is entered into the birds, into the wild beasts (मूर्जित), that entered into bipeds, into quadrupeds — to those fires be this oblation made.

MS. and K. begin b with वद्यन्ति यो विवेचा; Ppp. with यो विष्ट्व वयसीति. The comm. takes the kine in a as representing the domestic animals in general, the fire being that which makes their milk cooked instead of raw, as often alluded to. SPP. follows the mss. in reading in b वद्यन्त्वस्य; our alteration to the equivalent वद्यस्य was needless. The verse (10+11:13+11=45) is bhūryi, but also irregular enough. [Pādas b and d are in order, each a त्रिसूख; and c, if we throw out the second यद्स, is a good judge; a is bad.]

3. He who, a god, goes in the same chariot with Indra, he that belongs to all men (वाहिनान्ति) and to all gods (?), whom, very powerful in fights, I call loudly on — to those fires be this oblation made.

MS. and K. have for a येने 'नद्रया रथानि सांभाभूवा, and Ppp. partly agrees with them, reading येने 'नद्रया सराथानि सांभाभूवा. In b, the translation ventures to follow Ppp's reading विश्ववेचा वयसीत् instead of -दयस्य, because of its so obvious preference in the connection; -दयस्य is quite in place in vs. 9, and may perhaps have blundered from there into this verse; but MS. and K. have -दयस्य; they further exchange the places of our 3c and 4c. Pāda b is a very poor त्रिसूख, though capable of being read into 11 syllables [read uta va?].

4. He who is the all-eating god, and whom they call Desire (कोऽमा), whom they call giver, receiving one, who is wise, mighty, encompassing, unharmable — to those fires be this oblation made.

MS. begins the verse with विश्वादम अग्निम् ; K., with हउँदम अग्निम; of b, both spoil the meter by reading प्रतिग्रहात्तरम्; MS. begins c with द्विरो यद्स; K's c is corrupt. Pp. reads यहतो अहुस in a (not in b also). The comm. simply paraphrases प्रतिग्रहांति यो प्रतिग्रहात्तरम्; the reference is probably to the offerings which
Agni receives in order to give them to the various gods. In our edition, an accent-mark belonging under ṛ of this in a has slipped aside to the left.

5. Thou on whom as priest (ḥōtar) agreed with their mind the thirteen kinds of beings (bhāuvanā), the five races of men (mānavaṇa) to the splendor-bestowing, glorious one, rich in pleasantness — to those fires be this oblation made.

The unusual and obscure number “thirteen” here seduces the comm. into declaring first that bhāuvanā signifies “month,” coming from bhūvana “year”; and then the mānavaṇaś are the seasons! But he further makes the latter to be the four castes, with the niṣādas as fifth, and the former the thirteen sons, Viṣvakarman etc., of a great sage named bhūvana (because of viṣva karman bhūvana in AB. viii. 21.8–11). Pp. reads bhūvana for bhāuvanā. The Anukr. does not heed that the last pāda is triṣṭubh.

6. To him whose food is oxen, whose food is cows, to the soma-backed, the pious: to those of whom the one for all men (vaiśvānarā) is chief — to those fires be this oblation made.

The first half-verse is RV. viii. 43. 11 a, b (also found, without variant, in TS. i. 3. 14b). MS. (i.13.13) has the whole verse as pādas a, b, d, e, interposing as c the pāda (stōmair vidhimā 'gndye) which ends the gāyatrī in RV.TS. The meter (8+8:8+11) is, as bhṛtt, rather niért than virāj.

7. They who move on along the sky, the earth, the atmosphere, along the lightning; who are within the quarters, who within the wind — to those fires be this oblation made.

Our P.M.W. read in b viḍyutam, and P.M.W.I. end the pāda with -carati. SPP. regards the exposition of the comm. as implying that the latter takes anu in b as an independent word: ṣanu saṁce. In the definition of the Anukr., virāj appears to be used as meaning ‘a pāda of 10 syllables’ (11+10:10+11 = 42). [Read ye ca vāte?]

The three remaining verses of the hymn are plainly independent of what precedes, concerning themselves directly with the appeasement of an ill-omened fire; but the combination of the two parts is an old one, being found also in Pp. The ejection of the evidently patched-together vs. 6 would reduce the first part [vss. 1–7] to the norm of this book.

8. Gold-handed Savitar, Indra, Brihaspati, Varuṇa, Mitra, Agni, all the gods, the Angirases, do we call; let them appease (gam) this flesh-eating fire.

Pp. inverts the order of a and b. [MGS. has the vs. at ii. 1.6.] The comm. gives a double explanation of “gold-handed”: either “having gold in his hand to give to his praisers,” or “having a hand of gold”; he also allows us to take dūgirases either as accusative or as nominative, “we the Angirases.” The Anukr. notes that c is jagatt.

9. Appeased is the flesh-eating, appeased the men-injuring fire; so also the one that is of all conflagrations, him, the flesh-eating, have I appeased.

Pp. has atho puruçareśiṇaḥ for b, and this time viṣvadaevyas in c. The anustubh is rather virāj than niért.

10. The mountains that are soma-backed, the waters that lie supine,
the wind, Parjanya, then also Agni—these have appeased the flesh-eating one.

All our mss. save one (O.), and all SPP's save two or three that follow the comm., read aztamam (apparently by infection from the end of vs. 9) at the end; both editions emend to man, which is the reading of the comm. [Ppp. has the vs. in vii. (as noted above), and combines prštā "PA in a and Parjanya "d in c.—For "soma-backed," see Hillebrandt, Ved. Mythol. i. 60 f.]

22. To the gods: for splendor (várcas).

[Vasi^tha.—VARCASEAM. bhraspatyam uta vāigvedavam. amstuham: i. virâtriṣṭubh; 3. 5-p. parânuṣṭubh vîrâdattajagati; 4. 3-av. 6-p. jagati.]

Found also (except vs. 6) in Pāipp. iii. Is reckoned to the varcasea gana (Kāuç. 12.10, note), and used in a charm for splendor (13.1), with binding on an amulet of ivory. The comm. quotes the hymn also as employed by the Nakš. K. in a mahâsânti called bhâhû, for attainment of brahman-splendor; and by Pâriç. iv. 1, in the daily morning consecration of an elephant for a king.

Translated: Ludwig, p. 461; Weber, xvii. 282; Griffith, i. 115.

1. Let elephant-splendor, great glory, spread itself, which came into being from Aditi's body; that same have all together given to me—all the gods, Aditi, in unison. [Cf. vii. 17. 3 n.]

A number of the mss. (including our Bp.Op.) read adityâs [accent!] in b, and several of ours follow it with yâm instead of yat. Ppp. rectifies the meter of d by reading devâsas. Emendation in a to bhâtûcás would be acceptable. Çb. (iii. i. 3.4; perhaps on the basis of b?) has a legend of the production of the elephant from something born of Aditi (see R. in Ind. Stud. xiv. 392). The comm. explains prathatâm in a by asmäs prathitam prakhyâtâm bharavat: be proclaimed as belonging to us.' In our edition, an accent-mark has dropped out from under the ba of 'bhâhûva.' An irregular verse, scanned by the Anukr. as 12+10:10+10=42, but convertible into 45 syllables by resolving tanūas, sâru, e, viçe (of which only the first is unobjectionable). [If we read devâsas in d, the vs. is in order (12+11: ?+11), except in c (did it sâro?)].

2. Let both Mitra and Varuṇa, Indra and Rudra, [each] take notice; the all-nourishing gods — let them anoint me with splendor.

All the mss.* read cetatâs at end of b, and so does Ppp., and our edition has it; but SPP. follows the comm. and substitutes cetatu; SV. i. 154 has somaḥ pûṣā ca cetatuh; the translation implies cetatu, the other being probably a false form, generated under stress of the difficult construction of a singular verb with the preceding subjects. Weber takes it as cetas, 3d dual perf. of root cat "frighten into submission." The Anukr. takes no notice of the deficiency of a syllable in a. * [So W's two drafts; but his collations note P.M.W. as reading cetatâ (!) and Op. as reading cetatâ.]

3. With what splendor the elephant came into being, with what the king among men (manusya), among waters, with what the gods in the beginning went to godhood — with that splendor do thou, O Agni, now make me splendid.

Apsû, in b, is an impertinent intrusion as regards both sense and meter; it is wanting in Ppp. In c all the mss. give ḛyan (saṁh., ḛayû); our edition makes the necessary
emendation to āy-an, and so does SPP. in his pada-text; but in sam-hiti (perhaps by an oversight) he reads āy-an, unaccented; the comm. has āy-an (accent doubtful): cf. iv. 14.1 c, where the mss. again read āy-an for āy-an in the same phrase. Ppp. has a very different second half-verse: yena devā jyotiṣā dyām udāyān tena mā 'gne varcaśa sam srje 'ha. The comm. makes āpsu in b mean either "[creatures] in the waters," or else "[Yakshas, Gandharvas, etc.] in the atmosphere." The metrical definition of the Anukr. is mechanically correct [32-2=50] if we count 13 syllables in b [and combine varcasāgane]!

4. What great splendor becomes thine, O Ṛgveda, from the offering; how great splendor there is of the sun, and of the āsura-like elephant—so great splendor let the (two) Ācvas, lotus-wreathed, assign unto me.

All the mss. read in b bhāvatā, and SPP. accordingly adopts it in his edition; ours makes the necessary correction to bhāvati. The comm. reads āhute, vocative, at end of b; Ppp. has instead āhutam; and then adds to it, as second half-verse, our 3 d, e (with abhya for adyd, and kṛdhi for kṛyu), putting also the whole [i.e. our 4 a, b + 3 d, e] before our vs. 3; and then it gives the remainder (c-f) of our vs. 4 here, with kṛyuṛām for ā dhatām, and in c yavaḥ varcaḥ sūr.

5. As far as the four directions, as far as the eye reaches (sam-ač), let so great force (indriyā) come together, that elephant-splendor, in me.

The comm. reads sam etu in e.

6. Since the elephant has become the superior (atiṣṭhāvant) of the comfortable (? suṣāḍ) wild beasts, with his fortune [and] splendor do I pour (sic) upon myself.

That is, 'I shed it upon me, cover myself with it.' The comm. understands the somewhat questionable suṣāḍ nearly as here translated, "living at their pleasure in the forest"; and atiṣṭhāvant as possessing superiority either of strength or of position.

Weber entitles the hymn, without good reason, "taming of a wild elephant."

23. For fecundity.

[Brahman.—cāndramasam uta yonivedatitam. anuśubham: 5. upariṣṭādbhurīghati; 6. skandhagricīghati:]

Found in Pāipp. iii. Used by Kāuç, in the chapters of women's rites, in a charm (35.3) to procure the conception of male offspring, with breaking an arrow over the mother's head etc.


1. By what thou hast become barren (vēhāt), that we make disappear from thee; that now we set down elsewhere, far away from (÷pa) thee.

Vēhāt is perhaps more strictly 'liable to abort'; the comm. gives the word here either sense. Ppp. is defective, giving only the initial words of vss. 1 and 2.

2. Unto thy womb let a foetus come, a male one, as an arrow to a quiver; let a hero be born unto thee here, a ten-months' son.

This verse and the two following occur in ÇGS. (i. 19.6), and this one without
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variant. Also this one in MP. [i. 12. 9] (Winternitz, p. 94), and in an appendix to AGS. i. 13. 6 (Stenzler, p. 48), with yonim after garbhás in a (and AGS. reads āitu), and omitting atra in c; and further in HGS. (i. 25. 1), like MP. in a, but retaining atra.

3. Give birth to a male, a son; after him let a male be born; mayest thou be mother of sons, of those born and whom thou shalt bear.

All the mss. save one or two (including our E.) read at the end yām; both editions make the necessary emendation to yān, which the comm. also gives. At beginning of b, Ppp. reads tvam, as do also the comm. and a couple of SPP's mss.; and Ppp. ends with janayāmi ca. MB. (i. 4. 9 c, d) has the first half-verse, reading vindasva for janaya; and MP. (as above) [i. 13. 2] also, with pūṁāṣ te ṁtrō nārī for a. And ČGS. (as above) has our a, b, with, for c, d, teṣām mātā bhavīṣyasi jātānāṁ janayānāṁ ca [the end corrupt, as in Ppp.].

4. And what excellent seeds the bulls generate, with them do thou acquire (vid) a son; become thou a productive milch-cow.

ČGS. (as above) has for b puruṣa janayantī nāḥ; it rectifies the meter of c by reading tebhās t for tālās t- (and it has janaya for vindasva); in d, it gives suprasās, which is better than our sā prs-. MP. (as above) [i. 13. 3] repeats our verse very closely, only with nas for ca in b, and putrāṁ in c; and it has, just before, the line ānā bhadrāṇi bijāṇi rṣabha janayantu nāḥ. A verse in HGS. (as above) is quite similar: yānī pra-bhūṇi vṛtyāṇi rṣabha janayantu nāḥ: tāṁ tvāṁ garbhiṁ bhava sa jāyatāṁ viratamaṁ svānām; and it offers a little later sā praṣūr dhenuga bhava. Our reading tālās tvāṁ in c is assured by Prāt. ii. 84; the resolution tū-āṁ makes the meter correct.

5. I perform for thee the [ceremony] of Prajāpati; let a foetus come to thy womb; acquire thou a son, O woman, who shall be for thee; weal also for him do thou become.

The accent of bhava at the end is anomalous. HGS. (as above) has the first half-verse [and MP., at i. 13. i, concordantly]; it reads karoni at the beginning, and in b puts yonim after garbhās; this latter Ppp. does also. The comm. understands prajā-patīyaṁ as above translated; other renderings are possible ("das Zeugungswerk," Weber; "Zeugungsfähigkeit," Zimmer). The metrical definition of the verse (8+8:8+5+8=37) is not good save mechanically.

6. The plants of which heaven has been the father, earth the mother, ocean the root—let those herbs of the gods (dātva) favor thee, in order to acquisition of a son.

The first half-verse is found again later, as vii. 7. 2 c, d; in both places, part of the mss. read dyāṇāḥ p- (here only our O., with half of SPP's); and that appears to be required by Prāt. ii. 74, although the looser relation of the two words favors in a case like this the reading dyāḥ, which both editions present. Ppp. has an independent version: yānaṁ pitaḥ parjanyo bhūṁir mātā bhābhāva: with devōs in c (this the comm. also reads) and oṣadhīs in d. The verse is irregular, and capable of being variously read; and what the Anukr. means by its definition is obscure.
24. For abundance of grain.

[Brhgu. — saptarim. vānasāyam uta prajāpāyam. ānuṣṭubham : 2. niṣṭapathāpañkī.]

Found (except vs. 7) in Pāipp. v. Used by Kāuḍī (21.1 ff.) in rites for the prosperity of grain-crops, and reckoned (19.1, note) to the pñjīka mantras. The comm. declares it employed also in the pītṛmedha ceremony (82.9), but doubtless by an error, the verse there quoted being xviii. 3. 56 (which has the same pratika).

Translated: Ludwig, p. 268; Weber, xvii. 286; Griffith, i. 117.

1. Rich in milk [are] the herbs, rich in milk my utterance (vedas); accordingly, of them that are rich in milk I bring by thousands.

The first half-verse occurs again, a little changed, as xviii. 3. 56 a, b; it is also RV. x. 17. 14 a, b, etc.: see under xviii. 3. 56. The comm. reads in a bhareyam for bhare 'ham; he understands "be" instead of "are" in a, b. For second half-verse Ppp. has atho payasvatām paya ā karāmi sahasraṣāṇāḥ.

2. I know him that is rich in milk; he hath made the grain much; the god that is "collector" by name, him we do call, whichever is in the house of one who sacrifices not.

That is, away from the service of the impious to that of us, the pious. A god "collector" (saṁbhṛtvan) is not known elsewhere. Ppp. reads for a ahaun veda yathā payaṣ, and, in c-e, yo vedas tavani yajāmahe sarvasyā yaṣ ca no gṛhe. In our edition, an accent-mark has slipped from under -da- to under ve- at the beginning. It is the fourth pāda that is niṣṭ [read tāvi-tam ?].

3. These five directions that there are, the five races (kṛṣṭi) descended from Manu (mānavi)—may they bring fatness (sphāti) together here, as streams [bring] drift when it has rained.

Or nadiś might be nom. sing.; the comm. of course takes it as plural; cāpam he understands as "a kind of animals" (prāṇijātam). Our O.Op. have at the end -vahāni. Ppp. reads for b māṇavaḥ pācca grṣṭayaḥ (cf. grṣṭi for kṛṣṭi in ii. 13.3); and, for c, d, sarvac caṁbhiḥ mayohōvvo vṛse cāpam na dir iva.

4. As a fountain of a hundred streams, of a thousand streams, unexhausted, so this grain of ours, in a thousand streams, unexhausted.

The metrical deficiency in a calls for a change of reading, and the usual correlation of eva in d suggests yathā; and, as Ppp. reads yathā, the translation ventures to adopt it, as ut instead is hardly better than unmanageable. Weber supplies aca; Ludwig, "I open, as it were"; the comm. says that ut means udbhavati, and does not trouble himself about its construction with an accusative; we may take the verse as a virtual continuation of vs. 3, and the nouns as governed by samavahān. Ppp. makes the verse easy by reading yathā rāpaḥ cātadhāras sahasradhāro aksaṭaḥ: eva me astu dhānyaḥ sahasradhāram aksatam.

5. O hundred-handed one, bring together; O thousand-handed one, pile together; of what is made and of what is to be made do thou convey together the fatness here.

Ppp. has for b sahasrāt 'va saṁgirāh, for c yathe 'ya sphātir āyasi, and for d our c.
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The comm. reads samāvaham at the end, rendering it samprayūto 'smi; to the adjectives in c he supplies dhanadānayeṣaḥ. [Sūm kīra, 'overwhelm,' i.e. 'bestow abundantly.]

6. Three measures of the Gandharvas, four of the house-mistress; of them whichever is richest in fatness, with that one we touch thee.

Ppp. reads at the end marṣamasi; the comm. regards the grain as the object of address in d, and the intent to be "increase thou by the act of touching"; Weber understands rather the master of the house, or perhaps the harvest-wagon. The "measures" are doubtless those of grain set apart; the comm. calls them samārdāhiheta vah kalāḥ; and he gives as alternative explanation of "house-mistress" the Apsarases, spouses of the Gandharvas!

7. Bringer (upohā) and gatherer (samāhā) [are] thy (two) distributors, O Prajāpati; let them convey hither fatness, much unexhausted plenty.

Two or three of our mss. (P.s.m.M.W.) read in c vaahatam, as does the comm., with one of SPP's mss. The comm. explains kṣattūrāya by sārthēi abhimatakāryasampadādakāu.

25. To command a woman's love.

[Bṛghu (jāyākāmaḥ).—maitrātevaruṇam kāmējudevatākām ca. śnuṣṭubham.]

Not found in Pāipp. Used by Kāuç. (35.22) in the chapters of women's rites, in a charm for bringing a woman under one's control, by pushing her with a finger, piercing the heart of an image of her, etc.


1. Let the up-thruster thrust (tud) thee up; do not abide (dhr) in thine own lair; the arrow of love (kāma) that is terrible, therewith I pierce thee in the heart.

Pāda a evidently suggests the finger-thrust of Kāuç.; what uttudā really designates is matter for guessing, and the translators guess differently; the comm. says "a god so named." The comm. has the bad reading dṛsthās in b.

2. The arrow feathered with longing (ādhī), tipped with love, necked with resolve (? saṁkalpā)—having made that well-straightened, let love pierce thee in the heart.

According to the comm., ādhī means mānasi pitā; čalyam is bāṅgre protam āya- sam; kulimalam is dāruçalyayoh sarčesādharayam [thing (like a ferrule?) to fasten the tip to the shaft]. Our P.M.W. read tā for tām at beginning of c. Pāda c requires the harsh resolution ta-ām.

3. The well-straightened arrow of love which dries the spleen, forward-winged, consuming (vṛṣya) — therewith I pierce thee in the heart.

The accent of vṛṣya is anomalous [Skt. Gram. § 1148 n], being rather that of a possessive compound [§ 1305 a]; [cf. vs. 4]. The comm. appears to take pītah as signifying 'lung'; the obscure prācinapakṣa he makes equivalent to rjavaḥ pakṣā yasyāḥ.
4. Pierced with consuming pain (cuć), dry-mouthed, do thou come creeping to me, gentle, with fury allayed, entirely [mine], pleasant-spoken, submissive.

The great majority of mss. (including our Bp.P.M.W.E.I.) accent vyōśa in this verse, which is preferable; but both editions give vyōśa, because the mss. are unanimously for it in vs. 3 c. The comm. renders it by viṭṭhakayukta. [I cannot make out from W's collations that M.W. read vyōśa.]

5. I goad thee hither with a goad (dājani), away from mother, likewise from father, that thou mayest be in my power (krātu), mayest come unto my intent.

The second half-verse is identical with vi. 9. 2 c, d, and nearly so with i. 34. 2 c, d.

6. Do ye, O Mitra-and-Varuṇa, cast out the intents from her heart; then, making her powerless, make her [to be] in my own control.

P.M.W. begin c with yāthā. Aṣyaī in a is doublets to be understood as a genitive (cf. iv. 5. 6), though the comm. says "a dative in genitive sense." [Cf. Lanman, JAOS. x. 359, end.]

The fifth anuvāka has 5 hymns and 35 verses. The quoted Anukr. says pahe ca reaḥ.

26. Homage to the gods of the quarters etc. [snake charms?].

[Atharvan.—rāudram; pratyṛgam agnyādibahudevatyam. [tṛiṣṭubham:] 1-6. 5.6. vi-
pariṭapāḍalakṣmyd (?) 1. tṛiṣṭubh; 2. 5. 6. jagati; 3. 4. bhūry.

A prose hymn, found also in Pāipp. iii. (except vs. 2, perhaps accidentally omitted, and vs. 6). A similar invocation occurs further in TS. v. 5. 103-s, not so closely related that the readings need to be compared in detail. Hymns 26 and 27 are called in Kauč. digyūkte 'connected with the quarters,' and are used (14. 25), with vi. 13, in a battle-rite, for victory over a hostile army; and also (50. 13), with vi. 1 etc., in a ceremony for good-fortune (and the comm. regards them as signified by yuktayos in 50. 17, in a charm against serpents, scorpions, etc.; but this is probably a mistake [?]); yet again, the comm. adds them in a ceremony (51. 3-5) of tribute to the quarters.

"Serpent-incantation" (Schlangenzauber) is the title given to this hymn and the next by Weber. Roth (in his notes) rejects Weber's view; but Griffith accepts it. I think the two hymns are snake charms for the following reasons. They are employed by Kauć. (50. 17) in connection with vi. 56 and xii. 1. 46, which latter are clearly directed against snakes etc. See also Keçava on Kauć. 50. 17, 18, 19, Bloomfield, p. 354 f. Keçava shows, I think, that the comm. is not mistaken about yuktayos. Weber, in his valuable notes, observes, p. 292, that the schol. to TS. v. 5. 10 reckons that passage as belonging to a sarpaḥuti. It is likely that the bali-haraṇa (of Kauć. 51. 3, 4), with which this hymn is employed (see Keçava), is a sarpaḥali.—This hymn and the next are reckoned to the rāudragaṇa (note to Kauć. 50. 13); cf. Anukr. Weber's note, p. 297, that these hymns are not used by Kauć., should be deleted. Whitney in his note to vi. 56 duly reports the connection of iii. 26 and 27 with that snake charm. That he does not do so here and at xii. 1. 46 is, I think, an oversight.]

[With all this accords Ppp's colophon, rakṣāmantram. The hymn is virtually a paritta —cf. Jātaka, ii. p. 34 16. What seems to be a very old snake paritta is found in Cullavagga, v. 6, and Jātaka, ii. p. 145, no. 203, and in the Bower Manuscript, ed. Hoernle,
part vi, p. 234. — Note that the sequence of the quarters in this hymn and the next, as also in the parallels thereto cited from AV.TS.TB.MS., is in pradaksina-order.]

Translated: Weber, xvii. 291; Griffith, i. 120.

1. Ye gods that are in this eastern quarter, missiles by name — of you there the arrows are fire: do ye be gracious to us, do ye bless (adhi-brū) us; to you there be homage, to you there hail!

The corresponding utterance in TS. reads: “missiles by name are ye; your houses there are in front (in the east); fire is your arrows, ocean (tālītā)”—and similarly in what follows. Ppp. prefixes rakṣa (once rakṣaḥ) at the beginning of each verse. The comm. appears to take devās throughout as a vocative (he devaḥ); he defines it as meaning “Gandharvas”; the arrows are either fire or else Agni. The Anukr. apparently restores yē asyaṁ, and also makes the refrain to be of 11 + 10 = 21 syllables; then the initial “pādās” of 1, of 3 and 4, of 5, of 2, and of 6 count respectively as 23, 24, 25, 26, and 27 syllables, and the complete numbers vary from 44 to 48 syllables. []The Anukr. ought to call vs. 2 nīcī and vs. 5 vīrāj.— For “gods” as an address to the serpents, cf. vi. 56.1, where they are called “god-people.”]

2. Ye gods that are in this southern quarter, impetuous (?avisyūy) by name — of you there the arrows are love (kāma): do ye be etc. etc.

The comm. reads avasyavas instead of avisyavas. In TS., the name in this quarter is “smearers” (nilimpha), and the arrows are “the Fathers, sea (sāgara).”

3. Ye gods that are in this western quarter, vāirājds by name—of you there the arrows are the waters: do ye be etc. etc.

The name in Ppp. is vīrājas. In TS., the name is “thunderbolt-wielders” (vajrtu), and the arrows are “sleep, thicket (gākhara).”

4. Ye gods that are in this northern quarter, piercing by name — of you there the arrows are wind: do ye be etc. etc.

In the north, according to TS., the name is “down-standers (avasthāvan),” and the arrows “the waters, ocean (samudrā).”

5. Ye gods that are in this fixed quarter, smearers (nilimphā) by name — of you there the arrows are the herbs: do ye be etc. etc.

Ppp. reads vilimpās for nil-, and makes the arrows to be food (ānā). TS. calls the quarter “here (ihā),” and puts it after the one “above” (our vs. 6); the name is “fleshy, earthly,” and the arrows (as in Ppp.) “food.” The comm. explains nilimphās as nitarāṁ līptāḥ.

6. Ye gods that are in this upward quarter, helpful (āvasvanta) by name — of you there the arrows are Brihaspati: do ye be etc. etc.

In this quarter (uḍāri) according to TS., the name is “overlords,” and the arrows “rain, the helpful one.” Ppp. adds at the end iti raksāmantram, and our verse viii. 3. 1 follows. TS. adds an imprecation, nearly like that in our hymn 27: tēbyo vo nāmas tē no mṛdayata tē yām dvīsmo yāṣ ca no dvēṣṭi tāṁ vo jāmbhe dadhāmi.
27. The same: with imprecation on enemies.

[Atharvan.—rāudram; agnyādihakudevatayam. āstikam: 1-6. 59. kakumatigarbhā yāti; 2 śatyaśī; 5. bhūryā.]

[A prose hymn.] Found (except vs. 3, apparently omitted by accident) in Pāipp. iii., after h. 26, but at some distance from it. Compare xii. 3. 55-60, where the quarters are rehearsed with the same adjuncts. Compare further TS. v. 5. 10^1, 2 (a passage immediately preceding that parallel with our h. 26; a bit of brāhmaṇa between the two explains that these divinities are to protect the fire-altar when constructed); and MS. ii. 13. 21: both these omit all mention of arrows. A yet fainter parallelism is to be noted with TB. iii. 11. 5. For the concluding imprecation, compare also VS. x.v. 15. For the use in Kāuḍī, with h. 26, see under that hymn. [For the general significance of the hymn, see my addition to the introduction to h. 26.]

Translated: Weber, xvii. 295; Griffith, i. 121.

1. Eastern quarter; Agni overlord; black serpent defender; the Ādityas arrows: homage to those overlords; homage to the defenders; homage to the arrows; homage be to them; who hates us, whom we hate, him we put in your jaws (jāmbha).

Ppp. has ṛṣīdhyas instead of ṛṣubhyas, and vas instead of ebhyas; and it adds further to the imprecation tam u ṛṣāṇo jahātu, which our text has in a similar connection at vii. 31. 1; x. 5. 25-35; xvi. 7. 13. The “defender” is in each case a kind of serpent; and this, which is but an insignificant item in our two hymns, has a more important bearing on the application of the corresponding TS. and MS. passages. The TS. passage runs thus: “thou art the eastern quarter, convergent by name; of thee there Agni is overlord, the black serpent defender; both he who is overlord and he who is guardian, to them (two) be homage; let them be gracious to us; whom we hate and who hates us, him I put in the jaws of you (two)”; and the MS. version differs only in one or two slight points. The comm. supplies each time to the name of the quarter asmadanugrahārthām vartatām or something equivalent. There seems to be no natural way of dividing these verses into 5 pādas; the refrain is probably counted by the Anukrti as 42 syllables, and the addition of the other part brings the number in each verse up to from 62 to 66 syllables (aṣṭi is properly 64).

2. Southern quarter; Indra overlord; cross-lined [serpent] defender; the Fathers arrows: homage to those etc. etc.

Ppp. makes the Vasus arrows. MS. calls the serpent tiracēnarājī; TS. makes the adder (pīdāku) defender here.

3. Western quarter; Varuṇa overlord; the adder (pīdāku) defender; food the arrows: homage to those etc. etc.

The comm. explains pīdākus as kutsitaçabdakārī: an absurd fancy. TS. and MS. give here Soma as overlord, and the constrictor as defender.

4. Northern quarter; Soma overlord; the constrictor (svajā) defender; the thunderbolt (açānti) arrows: homage to those etc. etc.

The comm. gives for svajā a ‘double explanation, either “self-born” (svajā) or else “inclined to embrace” (root svaj). Both the other texts assign Varuṇa as overlord;
for defender, TS. designates the cross-lined serpent, MS. the ṁṛḍāku (in the corrupt form ṣṝḍāku or ṣṝgu: the editor adopts the latter). Ppp. makes wind (vāṭa) the arrows.

5. Fixed quarter; Vishṇu overlord; the serpent with black-spotted (kalmaṣa-) neck defender; the plants arrows: homage to those etc. etc.

Ppp. reads kuṁmaṣa; the comm. explains the word by kṛṣṇavargya. TS. calls the quarter ēyām ‘this’; in MS. it is dvāct ‘downward’; TS. treats of it after the upward one, and makes Yama the overlord. In our edition, an accent-mark under the -kṣi- of rakṣitā has slipped to the right, under-tā.

6. Upward quarter; Brihaspati overlord; the white (cīvitrā) [serpent] defender; rain the arrows: homage to those etc. etc.

Ppp. has here the thunderbolt (aḍanī) for arrows. Part of the mss. (including our E.O.K.Kp.) give cītrā instead of cīvitrā as name of the serpent; TS. reads cīvitrā, but MS. (probably by a misreading) cītrā. TS. calls the quarter bhṛhat ‘great.’ TS. (after the manner of the AV. mss.) leaves out the repeated part of the imprecation in the intermediate verses (2–3); MS. gives it in full every time. [Reference to this vs. as made by Bergaigne, Rel. ved. iii. 12 (cf. Baunack, KZ. xxxv. 527), is hardly apt.]

28. To avert the ill omen of a twinning animal.

[Brahman (ṭacum̐aṭṛgya)—yāminyam. anuvibham: 1. ativiśvarīgarbha g-p. atiṣṭhakaṭ; 4. yavanadha virāṭkakubh; 5. triṣṭubh; 6. virāḍgarbha prastārapākti.]

Not found in Pāipp. Used by Kāuḍṇ., in the chapter of portents, especially the ceremonies of expiation for the birth of twins from kine, mares or asses, and human beings (109.5; 110.4; 111.5).

Translated: Weber, xvii. 297; Griffith, i. 122; Bloomfield, 145, 359.

1. She herself came into being by a one-by-one creation, where the being-makers created the kine of all forms; where the twinning [cow] gives birth, out of season, she destroys the cattle, snarling, angry.

The translation implies emendation of ṛucatt at the end to ṛuṣyatt or ṛuṣad [rather ṛuṣyat, so as to give a ṛagyatta cadence] — which, considering the not infrequent confusion of the sibilants, especially the palatal and lingual, in our text and its mss., and the loss of y after a sibilant, is naturally suggested [cf. iv. 16.6b]. The comm. makes a yet easier thing of taking ṛuṣatt from a root ṛuc ‘injure,’ but we have no such root. Some of our mss. (P.M.W.E.) read epam in a, and two (P.O.) have srṣṭvā. The comm. understands srṣṭis with eṣā in a, and explains ekākṣyatiyā yam ekākṣavyuktyā. Perhaps we should emend to ekāl ‘kayati one [creature] by one [act of] creation’ [and reject eṣā, as the meter demands]. See Weber’s notes for the comparison of popular views as to the birth of twins, more generally regarded as of good omen. The Anuḫ. apparently counts 11[13?]+15:12+12=50? syllables; either bhutaṅkṛtaḥ or viṣvdrūpāḥ could well enough be spared out of b [better the former; but it is bad meter at best].

* [Shown by accent to be a blunder for srṣṭyā, not srṣṭvā.]

2. She quite destroys the cattle, propitious, becoming a flesh-eater, devourer (? viy-advart); also one should give her to a priest (brahmāṇ); so would she be pleasant, propitious.
The *pada*-text divides *vyādhvarī*, evidently taking the word from root *ad* 'eat'; the Pet. Lex. suggests emendation to *vyādhvarī*, from *vyadh* 'pierce.' The comm. reads *vyādhvarī*, but he defines it first as coming from *adhvam*, and meaning 'possessed of bad roads, that cause unhappiness,' or, second, as from *adhvara*, and signifying "having magical sacrifices, that give obstructed fruit!" [See note to vi. 50.3, where W. corrects the text to *vyādhvarā*: accent of masc. and fem., Gram. §1171 a, b.]

3. Be thou propitious to men (*pāruṣa*), propitious to kine, to horses, propitious to all this field (*kṣetra*); be propitious to us here.

4. Field *seems* taken here in a general sense, and might be rendered 'farm.' The Anukr. takes no notice of the irregularities in *c* and *d*, probably because they balance each other.

5. Where the good-hearted [and] well-doing revel, quitting disease of their own body—into that world hath the twinning one come into being; let her not injure our men and cattle.

6. Where is the world of the good-hearted, of the well-doing, where of them that offer the fire-offering (*agnihotri*)—into that world hath the twinning one come into being; let her not injure our men and cattle.

7. The omission of the superficial *yātra* in *b* would rectify the meter. The Anukr. should say *āstārapāṅkti* instead of *prastāra*; its *vīraj* means here a *pāda* of 10 syllables.

29. With the offering of a white-footed sheep.

[Uṭḍālaka.—*aśāvaṃ. cītiḍāḍa'videvatyāṃ; 7. kāmadevataḥ; 8. bhūtī. ānuṣṭubham:* 1, 3. *pāthyāpāṅkikī; 7, 3-av. 6-p. upariṣṭāddālīvārdhati kumum̐̃śīgarbhā vīradhagati; 8. upariṣṭādṛṣṭatā.]

Like the preceding hymn, not found in Pāipp. Used (according to the comm., vss. 1-5) by Kāuḍ. (64.2) in the *sava* sacrifices, in the four-plate (*catuḥṣaṭeva*) *sava*, with setting a cake on each quarter of the animal offered, and one on its navel; and vs. 8 in the *vaṣṭa* *sava* [66. 21], on acceptance of the cow. Further, vs. 7 (according to schol. and comm., vss. 7 and 8) appears at the end of the *vaṣṭa* *sava*, replacing any expiation in acceptance of gifts. In Vālt. (3. 21), vs. 7 is also used to accompany the acceptance of a sacrificial gift in the *parvan* sacrifices.

[The Anukr. says Uṭḍālako' *nena* *sadrccena cītiḍādam avīm astāuḥ, thus supporting the reduction of the hymn to the norm of six vss.; see note to vs. 7. From that phrase, perhaps, comes the blundering reading of the London ms. *cītiḍādam avidevatyāṃ*:}
emend to śṛiṣṭa-devatayam or else as above? — Weber entitles the hymn “Abfindung mit dem Zoll im Jenseits.”

Translated: Ludwig, p. 375; Weber, xvii, 302; Griffith, i. 124.

1. What the kings share among themselves — the sixteenth of what is offered-and-bestowed — yon assessors (sabhāsdd) of Yama: from that the white-footed sheep, given [as] ancestral offering (svadkhā), releases.

By this offering, one is released from the payment otherwise due to Yama’s councilors on admission into the other world: the ideas are not familiar from other parts of the mythology and ritual. [But cf. Hillebrandt, Ved. Mythol. i. 511; Weber, Berliner Sb., 1895, p. 845.] The comm. explains thus: ubhayavidhaya karanāḥ śodācaśasam khyā- pūrakaṁ yat pāpaṁ puryaṅcer viṃhaktam kuryanti, as if the sixteenth were the share of demerit to be subtracted from the merit, and cleansed away (pari-śodhay-) by Yama’s assistants, etc. In c he reads mūcacau for -ti; śṛiṣṭād in d he renders śvetapād. The last pāda lacks a syllable, unless we make a harsh resolution. Our text reads in b pārtaśa; [for consistency, delete one ‘t’].

2. All desires (kāma) it fulfils, arising (ā-bhū), coming forth (pra-bhū), becoming (bhū); [as] fulfiller of designs, the white-footed sheep, being given, is not exhausted (upa-das).

The precise sense of the three related participles in b is very questionable (Weber renders “da selend, tüchtig, und kräftig”; Ludwig, “kommend, entstehend, lebend”); the comm. says “permeating, capable [of rewarding], increasing.”

3. He who gives a white-footed sheep commensurate (śāmmita) with [his] world, he ascends unto the firmament, where a tax is not paid (kṛ) by a weak man for a stronger.

“Commensurate”: i.e., apparently, “proportioned in value to the place in the heavenly world sought by the giver” (so Weber also); R. suggests “analogous (as regards the white feet) with the world of light that is aspired to”; the comm. on his part, gives two other and discordant explanations: first, lokyamānena phalenā samyak- paricchinam, anoghāphalam; second, anena bhūlokena sādṛṣam, bhūlokatvar sarva- phalaśradam: both very bad. For nāka he gives the derivation na-ā-kam ‘non-un-happiness, which it repeats here and there in his expositions. The translation implies in c the reading csulkās, which (long ago conjectured by Muir, OST. v. 310) is given by SPP. on the authority of all his mss., and also by the comm., and is undoubtedly the true text. Only one of our mss. (Kp.) has been noted as plainly reading it; but the mss. are so careless as to the distinction of kā and kl that it may well be the intent of them all. The comm. paraphrases it as “a kind of tax (kara-) that must be given to a king of superior power by another king of deficient power situated on his frontier.” As pointed out by Weber, the item of description is very little in place here, where the sacrifice is made precisely in satisfaction of such a tax. [W’s prior draft reads “to a stronger.” — Note that SPP’s oral reciters gave csulkās.]

4. The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the world of the Fathers.

That is [the giver lives upon the sheep,] as an inexhaustible supply for his needs. The comm. explains d by vasvādirīpam prāptānām somalokākkye sthāne.
5. The white-footed sheep, accompanied with five cakes, commensurate with [his] world, the giver lives upon, [as] unexhausted in the sun and moon. The five cakes are those laid on the victim as prescribed in Kāuḍ. (see above). In our edition, sūryamādyor is a misprint for sūryām-. 

6. Like refreshing drink (īrā), it is not exhausted; like the ocean, a great draught (pāyas); like the two jointly-dwelling gods, the white-footed one is not exhausted. The comparison in c is so little apt that what it refers to is hard to see: the comm. regards the āvins as intended, and Weber does the same, understanding savāsīn as "dressed alike" (the comm. says samānam nīvasaṇtāt); Ludwig thinks of "heaven and earth"; one might also guess sun and moon. R. suggests the sense to be "he has gods for neighbors, right and left." The Anukr. appears to sanction the contraction samudrā 'va in b.

7. Who hath given this to whom? Love hath given unto love; love [is] giver, love acceptor; love entered into the ocean; with love I accept thee; love, that for thee!

[Not metrical.] This "verse" and the following appear to have nothing to do with the preceding part of the hymn, which has 6 vss.* (according to the norm of this book). This "verse" is found in a whole series of texts, as a formula for expiating or avoiding what may be improper in connection with the acceptance of sacrificial gifts. The version of TA. (iii. 10. 1–2, 4: also found, with interspersed explanation, in TB. ii. 2. 55, and repeated in Āp. xiv. 11. 2) is nearly like ours, but omits the second adāt, and reads kāmaṁ samuḍrām ā viṣaḥ; that of ĀCS. (v. 13. 15) has the latter reading but retains the adāt. That of PB. (i. 8. 17) and K. (ix. 9) differs from ours only by having ā 'viṣat instead of ā viṣa. MS. (i. 9. 4) omits the phrase kāmaḥ samuḍrām ā viṣaḥ, and reads kāmāya for the following kāmāna. And VS. (vii. 48; with it agree ĆB. iv. 3. 418 and ĆCS. iv. 7. 15) has as follows: kō 'dāt kāsmā adāt: kāmo 'dāt kāmāya 'dāt: kāmō dātē kāmaḥ prati-grahhitē kāmāī 'tāte. [See also MGS.1.8.9, and p. 149.] Of course, the comm. cannot refrain from the silliness of taking kōs and kāsmāi as signifying "Prajāpati," and he is able to fortify himself by quoting TB. ii. 2. 53, as he also quotes 5* for the general value of the formula; and even 5* for the identity of kāma with the ocean, although our text, different from that of TB., does not imply any such relation between them. The Anukr. scans thus: 7+6: 11+9: 9+4=46. *[Cf. introduction to this hymn.]

8. Let earth accept thee, this great atmosphere; let me not, having accepted, be parted with breath, nor with self, nor with progeny. Addressed to the thing accepted (he deya drastya, comm.). The Anukr. regards pāda c as ending with ātmānā, and the pāda-text divides at the same place.

30. For concord.

[Ātharvam.—saṭpāram. cāndrāmasam, sāmmanasyam. ānughūbam: 5. virājagati; 6. prastārapaṅkāti; 7. trīṣṭubḥ.]

Found in Pāipp. v. Reckoned in Kāuḍ. (12. 5), with various other passages, to the sāmmanasyāṁ, and used in a rite for concord; and the comm. regards it as included under the designation gaṇakarmāṇi in the upākarman (139. 7).
Translated: Muir, OST. v. 439 (vss. 1–4); Ludwlg, p. 256, and again p. 516; Zimmer, p. 316 (vss. 1-4); Weber, xvn. 306; Grill, 30, 116; Griffith, i. 125; Bloomfield, 134, 361.—Cf. Hillebrandt, Veda-chrestomathie, p. 45; Muir, Metrical Translations from Sanskrit Writers, p. 139.

1. Like-heartedness, like-mindedness, non-hostility do I make for you; do ye show affection (hary) the one toward the other, as the inviolable [cow] toward her calf when born.

Ppp. has sāmmanaṣam in a, and in c anyo ’nyām, as demanded by the meter. The comm. also reads the latter, and for the former sāmmanusyaṃ; and he ends the verse with agānyās.

2. Be the son submissive to the father, like-minded with the mother; let the wife to the husband speak words (vede) full of honey, wealiful.

The translation implies at the end cāntivām [BR. vii. 60], which SPP. admits as emendation into his text, it being plainly called for by the sense, and read by the comm. (and by SPP’s oral reciter K, who follows the comm.); this [not cāntivām] is given also by Ppp. (cf. xii. 1. 59, where the word occurs again). The comm. further has in b mātā (two of SPP’s reciters agreeing with him).

3. Let not brother hate brother, nor sister sister; becoming accordant (sanyāhe), of like courses, speak ye words auspiciously (bhadrāyā).

The comm. reads dvivāṣ in a. The majority of SPP’s pada-mss. give sāvurata (instead of -rāh) in c. The comm. further reads vadatu in d, explaining it to mean vadantu.

4. That incantation in virtue of which the gods do not go apart, nor hate one another mutually, we perform in your house, concord for [your] men (pūrṇa).

Weber suggests that “gods” here perhaps means “Brāhmans,” but there is no authority nor occasion for such an understanding; the comm. also says “Indra etc.”

5. Having superiors (jyāyasvant), intentful, be ye not divided, accomplishing together, moving on with joint labor (sādhura); come hither speaking what is agreeable one to another; I make you united (sadhri-śīna), like-minded.

Ppp. reads sudhirās in b, combines anyo ’nyāsmāi (as does the comm., and as the meter requires) in c, and inserts samagrāsthā before sadhirśina in d; the comm. further has āśa for eta in c (as have our P.E.). Jyāyasvant was acutely conjectured by the Pet. Lex. to signify virtually “duly subordinate,” and this is supported by the comm.: jyeṣṭhakamisthabhāvāṇa parasparam annasarantaḥ; Ludwig renders “überlegen.” Sādhura, lit. ‘having the same wagon-pole,’ would be well represented by our colloquial “pulling together.” Cittinhas in a is perhaps rather an adjunct of vṛyaṃṭa = ‘with, i.e. in your intents or plans.’ The verse (11+11: 12+12=46) is ill defined by the Anukr., as even the redundant syllable in d gives no proper jagatt character to the pāda. [Reject vāḥ or else read sadhirśa?] thus we get an orderly tristubh.

6. Your drinking (prapā) [be] the same, in common your share of
food; in the same harness (yöktra) do I join [yuj] you together; worship ye Agni united, like spokes about a nave.

The comm. explains praṇa as "drinking saloon" (pāṇīyaśāla). Two of our mss. (P.M.) read at the beginning samāñāṁ. [To reproduce (as W. usually does) the radical connection (here between yöktra and yuj), we may render 'do I harness you.' The Anukṛ. seems to scan 12+11 : 9+8=40; the vs. is of course 11+11 : 8+8.]

7. United, like-minded I make you, of one bunch, all of you, by [my] conciliation; [be] like the gods defending immortality (aṁṛta); late and early be well-willing yours.

We had the first pāda above as vs. 5 d; emendation to saṁdṛkta would rectify the meter; the Anukṛ. takes no note of the metrical irregularity; it is only by bad scanning that he makes out any difference between vss. 5 and 7. The translation implies in b -caṇuṣṭim, which is read by SPP., with the majority of his mss., and supported by the comm's ekaṇuṣṭim (explained by him as ekavidiḥa vṛyyaṇam ekavidhavyā'nasya bhuktiṁ vā); part of our mss. also (Bp.E.H.Öp.) read clearly -qu-, while others are corrupt, and some have plainly -qr-: cf. the note to 17.2 above. Ppp. has at the end susamitir vo'stu.

31. For welfare and long life.

[Brahman.—ekādaśaśāstram. pāṁmahādevaṁ. 6nuṣṭubham: 4. bherij; 5. virāτpratirātapakṣī.]

Not found in Pāipp. Reckoned, with iv. 33 and v1. 26, to the pāṇa (pāṃmahā?) gana (Kāuç. 30. 17, note), and used by Kāuç. (58. 3), with several others, in a ceremony for long life following initiation as a Vedic scholar; and vs. 10 (vss. 10 and 11, comm.) also in the āgrahāyant sacrifice (24. 31). In Vālt. (13. 10), vs. 10 is uttered in the agnīṣṭoma sacrifice by the sacrificer (the comm. says, by the brahman-priest) as he rises to mutter the apratiratha hymn. And the comm. (without quoting any authority) declares the hymn to be repeated by the brahman-priest near water in the pittmedha rite, after the cremation.

Translated: Weber, xvii. 310; Griffith, i. 127; Bloomfield, 51, 364.

1. The gods have turned away from old age; thou, O Agni, away from the niggard; I away from all evil [have turned], away from yāṣṭma, to union (sāmī) with life-time.

The acṛtan of our text is an error for avṛtan, which all the mss. (and, of course, SPP.) read; vi-vṛt is common in the sense 'part from.' The comm. gives instead avṛtan, which he takes as 2d dual, rendering it by viyojayatam, and understanding devā (p. devāḥ) as devāu, vocative, namely the two Aśvins! and he supplies a yojayāmi also in the second half-verse, with an iṁmam [referring to the Vedic scholar] for it to govern.

2. The cleansing one [has turned] away from mishap (ārī), the mighty one (pākrī) away from evil-doing; I away from etc. etc.

Pāvamāna in a might signify either soma or the wind; the comm. understands here the latter.

3. The animals (pācū) of the village [have turned] away from those
of the forest; the waters have gone \( (sṛ) \) away from thirst; I away from etc. etc.

All the mss. leave \( āpās \) in \( b \) unaccented, as if vocative; our text makes the necessary correction to \( āpās \), and so does SPP. in his \( pādā-\text{text} \), while in \( saṁhitā \) he strangely (perhaps by an oversight?) retains \( āpās \). The comm. paraphrases \( \ldots \) asarṇa with \( viqāta bhavanti \), not venturing to turn it into a causative as he did \( vy \) \( avṛtān \). The Anukr. takes no notice of the redundant syllable in \( a \).

4. Apart [from one another] go heaven-and-earth here \( (imē) \), away the roads, to one and another quarter; I away from etc. etc.

\( \text{Itīs} \) in \( a \) is here understood as 3\( d \) dual of \( i \), with Weber and with the comm. (\( = \text{vigaechatas} \)), since the meaning is thus decidedly more acceptable; its accent is easily enough explained as that of the verb in the former of two successive clauses involving it (though \( avṛtān \) was not accented in vs. 1 \( a \)). The redundancy in \( a \) is easily corrected by contracting to \( śr̥thī\); the Anukr., however, does not sanction this.

5. Tvasṛṭar harnesses \( (yuṣj) \) for his daughter a wedding-car \( (vahatī) \); at the news, all this creation \( (bhūvāna) \) goes away; I away from etc. etc.

[Discussed at length by Bloomfield, JAOS. xv. 181 ff.] An odd alteration of RV. x. 17. 1 \( a, b \) (our xviii. 1. 53, which see), which reads \( kṛṇoṣ \) for \( yunakti, \) and \( sām eti for \) \( vṛ yāti; \) and it is very oddly thrust in here, where it seems wholly out of place; \( vṛ yāti \) must be rendered as above (differently from its RV. value), to make any connection with the refrain and with the preceding verses. Weber’s suggestion that it is Tvasṛṭar’s intent to marry his own daughter that makes such a stir is refuted by the circumstance that the verb used is active. According to the comm., \( vahatī \) is the wedding outfit \( (dūhitṛā saha priyā prasthāpanīyam vastrālaṃkārādi dravyam), \) and \( yunakti \) is simply \( prasītāpayati. \) The \( pāda-mss., \) in accordance with the later use of \( itī, \) reckon it here to \( pāda \) \( a \).

6. Agni puts together the breaths; the moon is put together with breath: I away from etc. etc.

In this verse and those that follow, the refrain has hardly an imaginable relation with what precedes it; though here one may conjecture that analogies are sought for its last item, \( sām \) \( āyuṣā \). According to the comm., Agni in \( a \) is the fire of digestion, and the breaths are the senses, which he fits for their work by supplying them nourishment; and the moon is soma [considered as food; for which he quotes a passage quite like to CĪ. xi. 1. 619].

7. By breath did the gods set in motion \( (saṁ-\text{īray}) \) the sun, of universal heroism: I away from etc. etc.

The comm. treats \( viqvas \) and \( viṣyam \) in \( a \) as independent words, and renders \( saṁaitrayan \) in \( b \) by \( sarvautra prāvartaya. \)

8. By the breath of the long-lived, of the life-makers \( (āyuṣkṛt), \) do thou live; do not die: I away from etc. etc.

In this and the following verse, the comm. regards the young Vedic scholar \( (māpa\text{-vaka}) \) as addressed.
9. With the breath of the breathing do thou breathe; be just here; do not die: I away from etc. etc.

Our Bp., with two of SP's pada-mss. [s.m.], accents āna at end of a. The comm. allows the first part of b to be addressed alternatively to breath.

10. Up with life-time; together with life-time; up with the sap of the herbs: I away from etc. etc.

The first half-verse, with the first half of our vs. 11, makes a verse occurring in several texts: TS. (i.2.8'), TA. (iv.42, vs. 31: agrees precisely with TS.), VS. (Kāṇ. ii.VII.5), AÇS. (i.3.23), PGS. (iii.2.14). All these read svāyāśa instead of sām āyusā in a; and VS. and PGS. lack the second pāda. The comm. points out that asthāma is to be understood from vs. 11.

11. Hither with Parjanya's rain have we stood up immortal: I away from etc. etc.

The other texts (see under the preceding verse) all begin with ut instead of ā; for vṛṣṭyā, TS.TA. have cāṣmeṇa, VS.AÇS. dhamabhīṣ, PGS. dṛṣṭyā; for b, PGS. gives pṛthivyaḥ saptadhāmabhik, all the others ād asthām anvātām ānu. [Here the comm., in citing the refrain, reads vyāhaṁ, which, as implying vy-ā-vṛt, is equally good.]

As in several cases above, it is obvious that this hymn has been expanded to a length considerably greater than properly belongs to it by breaking up its verses into two each, pieced out with a refrain. It would be easy to reduce the whole material to six verses, the norm of this book, by adding the refrain in vs. 1 only (or possibly also in vs. 4, with ejection of the senseless and apparently intruded vs. 5), and then combining the lines by pairs—as the parallel texts prove that vss. 10 and 11 are rightly to be combined. [The critical status of ii. 10 is analogous; see the note to ii.10.2.]

The sixth and last anuvāka has 6 hymns, with 44 verses; and the old Anukr. reads: caturdaśa 'ntyah (but further -ntyānuvākasāc [?] ca saṁkhyaḥ vidadhyaḥ adhihāni-mittāt, which is obscure).

Here ends also the sixth prapāṭhaka.

Not one of our mss. adds a summary of hymns and verses for the whole book.
Book IV.

[The fourth book is made up of forty hymns, divided into eight anuvāka-groups of five hymns each. The normal length of each hymn, as assumed by the Anukramaṇi, is 7 verses; but this is in only partial accord with the actual facts. There are twenty-one hymns of 7 verses each, as against nineteen of more than 7 verses each. Of these nineteen, ten are of 8 verses each; three are of 9 and three are of 10; two are of 12; and one is of 16 verses. The seven hymns which make the Mṛgāra group (hymns 23–29) have 7 verses each. And they are followed by a group of four Rigveda hymns (30–33). The last two hymns of the book (39–40) have a decided Brāhma-tinge. The entire book has been translated by Weber, Indische Studien, vol. xviii. (1898), pages 1–153.]

[Weber's statement, that there are twenty-two hymns of 7 verses each and two of 9, rests on the misprinted number (7, for 9) at the end of hymn 20.]

[The Anukr. states (at the beginning of its treatment of book ii.) that the normal number of verses is 4 for a hymn of book i., and increases by one for each successive book of the first five books. That gives us, for

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In accord therewith is the statement of the Anukr. (prefixed to its treatment of book iv.) that the seven-versed hymn is the norm for this book: brahma jajñānam iti kāṇḍam, saṃtarcam sāktam prakṛtīr, anyā viśeṣīt ity avagacḥ.]

1. Mystic.

[Fena.—bārhaspatyam utā "dityadāvatam. trāṣṭuḥkham: 2, 5. bhurij.”]

Found in Paipp. v. (in the verse-order 2, 1, 3, 4 cd 5 ab, 6, 4 ab 5 cd, 7). Reckoned by Kāuç. (9. 1) as one of the hymns of the brhachānti gāṇa, and used in various ceremonies: with i. 4–6 and other hymns, for the health and welfare of kine (19. 1); for success in study and victory over opponents in disputation (38. 23 f.); at the consummation of marriage (79. 11; the comm. says, only vs. 1); and vs. 1 on entering upon Vedic study (139. 10). These are all the applications in Kāuç. that our comm. recognizes; in other cases where the pratīka of vs. 1 is quoted, the vs. v. 6. 1, which is a repetition of it, is apparently intended; see under hymn v. 6. The editor of Kāuç. regards the rest of the anuvāka, from vs. 2 to the end of h. 5, to be prescribed for recitation in 139. 11; but this seems in itself highly improbable, and the comm. does not sanction it. In Vāit. (14. 1), vss. 1 and 2 are added to the gharma-hymn given for
the *pravargya* rite of the *agniṣṭoma*; and vs. 1 appears again in the *agnicayana* (28. 33) accompanying the deposition of a plate of gold. And the comm. further quotes the hymn as employed by the Nāks. K. (18) in the *brāhmaṇa mārakāṇti*, and by Parāś. 11. 1 in the *tulāpurūṣa* ceremony. There is nothing at all characteristic or explanatory in any of these uses. The hymn is quite out of the usual Atharvan style, and is, as it was doubtless intended to be, very enigmatical; the comm. does not really understand it or illuminate its obscurities, but is obliged at numerous points to give alternative guesses at its meaning; and the translation offered makes no pretense of putting sense and connection into its dark sayings.

Translated: Ludwig, p. 393; Deussen, *Geschichte*, i. 1. 255; Griffith, i. 129; Weber, xviii. 2. 1. The *brāhmaṇ* that was first born of old (*purāstāt; in the east?*) Vena hath unclosed from the well-shining edge (*simatās; horizon?*); he unclosed the fundamental nearest shapes (*viṣṭhād*) of it, the womb (*yūnī*) of the existent and of the non-existent.

The verse occurs in a large number of other texts: SV. (i. 321), VS. (xiii. 3), TS. (iv. 2. 81), TB. (ii. 8. 81), TA. (x. 1, vs. 42), MS. (ii. 7. 15), K. (xvi. 13 et al.), Kap. (25. 3 et al.), ČČS. (v. 9. 5), AČS. (iv. 6. 3); and its prātiṣṭha in AB. (i. 19), GB. (ii. 2. 6)—and, what is very remarkable, everywhere without a variant; it is also repeated below as v. 6. 1. Vena is, even in the exposition of the verse given by CB. (vii. 4. 1. 14), explained as the sun, and so the comm. regards it, but very implausibly; the moon would better suit the occurrences of the word. The comm. gives both renderings to *purāstāt* in a, and three different explanations of the pāda. In b, the translation takes *surūcas* as qualifying the virtual ablative *simatās* [which Weber takes as *sim dītas*! see also Whitney's note to Prāś. iii. 43 J]; the comm. views it as accus. pl., and so does CB.; the latter makes it mean “these worlds,” the former either that or “its own shining brightnesses.” Pāda c is the most obscure of all; CB. simply declares it to designate the quarters (*dīcas*); the comm. gives alternative interpretations, of no value; *upamāṇas* (p. *upamāṇah*; as if from root *mā* with *upa*) he paraphrases with *upamāṇamāṇaḥ* *pari-chidyāmāṇaḥ*.

2. Let this queen of the Fathers (? *pitryā*) go in the beginning (āgre) for the first birth (*jānūs; race?*), standing in the creation; for it (him?) have I sent (*hi*) this well-shining sinuous one (? *huvāri*); let them mix (*cṛī; boil?*) the hot drink for the first thirsty one (? *dhūsyā*)

The connection of the pādas is here yet more obscure than their separate interpretation; the third pāda may perhaps signify the lightning. The verse, with variants, is found in ČČS. (v. 9. 6) and AČS. (iv. 6. 3), and its prātiṣṭha in AB. (i. 19) and GB. (ii. 2. 6); the first three read in a *pitre* for *pitryā* and eti for etu, and AB. inserts *vai* after iyam; and Ppp. also has *pitre*. In b the two Sūtra-texts give *bhūmaṇeṣṭhāḥ*, which is perhaps intended by the *bhūmaṇeṣṭhā* of Ppp.; in d, the same two have *cṛīṇanti prathamaṇya dhāṣēḥ*, and Ppp. *nīt prathamas svadhāṣyāḥ*. The comm. takes *pitryā* to mean “come from *prajāpati*”; “the queen” is the divinity of speech—or else “this earth,” *pitryā* relating to its father Kaçaṣya; *dhāṣyā* is the god desiring food in the form of oblation, and *suracan huvāram* is *svaṭh rocamāṇaḥ kujñam vartamāṇam, qualifying pharmaṇaḥ; ahyaṃ is an adjective, either *gantavyam*, from the root *ah* ‘go,’ or “daily,” from *ahan* ‘day’! and *cṛī* is either “mix” or “boil.”
3. He who was born forth the knowing relative of it speaks all the births (jánimau) of the gods; he bore up the brahman from the midst of the brahman; downward, upward, he set forth unto the svadhás.

This is found elsewhere only in TS. (ii. 3.14⁴), which, in a, b, has the less manageable asya bándhæm víçvámì devó ján-; and, in d, nicaḍ uccà svadháyā ³bh. Ppp. seems to aim at nearly the same readings with its bándhæm víçvámì devó ján-; and nicaḍ uccà svadháyā ³ti. Most of the mss. (including our P.M.W.E.I.K.Kp.) read yajñé for jajñé in a; our O. omits the h of uccàbh, and O. omits that of svadháh. The comm. gives alternative explanations of various of the parts of the verse, trying prá jajñé both from jan and from jñā (the translation takes it from jan, as no middle form from pra-jñā occurs elsewhere in the text); and svadhás as either object or subject of pra-tasthā (in the latter case tasthān being for tashihre by the usual equivalence of all verbal forms), and at any rate signifying some kind of sacrificial food.

4. For he of the heaven, he of the earth the right-stander, fixed (skabh) [as his] abode (kṣéma) the (two) great firmaments (ródasi); the great one, when born, fixed apart the (two) great ones, the heaven [as] seat (sádmæan) and the earthly space (réjas).

Ppp., after our vs. 3, makes a verse out of our 4 c, d and 5 a, b; and then, after our vs. 6, another verse out of our 4 a, b and 5 c, d; and TS. (ii. 3.14⁶) and AÇS. (iv. 6. 3) combine our 4 c, d and 5 a, b in the same way (omitting the rest), while AB. (i. 19. 3) virtually supports them, by giving our c as a pratika. All the three read in c āstabhâyát (TS. without accent), and AÇS. intrudes píthâ after dyám in d. In our text we ought to have not only (with TS.) āstabhâyát in c, but also áśk- in b; the accents seem to have been exchanged by a blunder. The comm. makes the sun the “he” of a; he renders kṣéma in b by avināgo yathā bhavati; and vīl in c apparently by vājyā pra-vartamānāḥ. The Anukr. passes unnoticed the deficiency of a syllable (unless we resolve pa-árdh-) in d. [In a supplementary note, R. reports Ppp. as reading in a, b sa hi vrthâ- (?) yeśtâ mayi kṣémaṁ bhrajasi viśkabhâyati, and as giving jítâ for sádman in d.]

5. He from the fundamental birth (janús) hath attained (aç) unto (abhī) the summit; Brihaspati, the universal ruler, [is] the divinity of him; since the bright (cukrā) day was born of light, then let the shining (dyumant) seers (vīśra) fade out (? vi-vas) [shine out ?].

[Whitney's prior draft reads “dwell apart.” This he has changed (by a slip? cf. ii. 8. 2) to “fade out,” from vas ‘shine.’ In this case vi vasantu would be irregular, for vi uchantu; see Weber's note, p. 7.] The other two texts (see preceding note) read our a thus: sa būdhād āśra janúśa ³bhy āγram, and TS. has yásya instead of tóṣya in the next páda; no variants are reported from Ppp. Some of the AV. mss. also (including our P.M.W.I.K.Kp.) give būdhād; but all have after it the impossible form áśra, which SPP. accordingly retains in his text, though the comm. too gives áśra; this is read by emendation in our text. Vasantu, of course, might come from vas ‘dwell’ or vas ‘clothe’ [for vas-atām?]; the comm. apparently takes it from the former, paraphrasing the páda by déśāmanta pṣvājā śvasavāyāparesu śvividhān vartantām, or, alternatively, hāvirbhir devān parivarantau. There is no reason for calling the verse bhurif. [AÇS. reads ugnam (misprint?) for āgrām.]
6. Verily doth the kāvyā further (hī) that of him — the abode (? dhāman) of the great god of old (pūrvyād); he was born together with many thus, sleeping now in the loosened (vi-s) eastern half.

No other text has this verse — save Pp., which has for d pūrvādarād aviduraç ca sahruḥ. The comm. reads in b pūrvasya, and two or three mss. (including our P.) agree with him. Some mss. (including our O.Op.) have at the end sāsān nū; and the comm. also so reads, explaining sasa as an annanāman; the true reading is possibly sāsam n (but the pada-text divides sāsān: nū). The comm. explains kāvyā as yajña (from kavi = rtvij), dhāman as tejorāpan mandalīltmaṁ aḥtānam, eṣa in c as the sun, and the “many” his thousand rays, and viṣīta as viṣesena sambaddha. The last pāda lacks a syllable, unless we resolve pā-ru-e.

7. Whoso shall approach (? ava-gami) with homage father Atharvan, relative of the gods, Brihaspati — in order that thou mayest be generator of all, poet, god, not to be harmed, self-ruling (? svadhāvant). The translation implies in d emodation of dābhāyat to dābhāya; both editions have the former, with all the mss. and the comm. (who comfortably explains it by dabhnoti or hinaist). The comm. also reads in b bhṛhaspatis; and this is supported by the Pp. version: yathā va 'ḥarvā pitāram viṣuvadavām bhṛhaspatir manasa vo datvā: and so on (c, d defaced). The comm. takes ava gachāt as = jāntyāt, and svadhāvān as ‘joined with food in the form of oblation.”

2. To the unknown god.

[Vena. — aṣṭaracam. ātmaddāvatam. trāśūthaham: b. puro 'nuṣṭubh; 8. upariṇājyotis.]

Found in Pāpp. iv. (in the verse-order 1, 2, 4, 3, 5, 6, 8, 7). The hymn is mostly a version, with considerable variants, of the noted RV. x. 121; found also in other texts, as TS. (iv. 1. 8), MS. (ii. 13, 23), and VS. (in sundry places), and K. xl. 1. It is used by Kāuç. in the vaçācamana ceremony (44. 1 ff.), at the beginning, with the preparation of consecrated water for it, and (45. 1) with the sacrifice of the foetus of the vaçā-cow, if she be found to be pregnant. In Vāït. (8. 22), vs. 1 (or the hymn?) accompanies an offering to Prajāpati in the cāturmāṣya sacrifice; vs. 7 (28. 34), the setting of a gold man on the plate of gold deposited with accompaniment of vs. 1 of the preceding hymn (in the agnicayana); and the whole hymn goes with the avadāna offerings in the same ceremony (28. 5).

Translated: as a RV. hymn, by Max Müller, Ancient Sanskrit Literature (1859), p. 569 (cf. p. 433); Muir, OST. iv. 5. 16; Ludwig, no. 948; Grassmann, ii. 398; Max Müller, Hibbert Lectures (1882), p. 301; Henry W. Wallis, Cosmology of the RV., p. 50; Peter Peterson, Hymns from the RV., no. 32, p. 291, notes, p. 244; Max Müller, Vedic Hymns, SBE. xxxii. 1, with elaborate notes; Deussen, Geschichte, i. 1. 132; as an AV. hymn, by Griffith, i. 131; Weber, xviii. 8.— See Deussen’s elaborate discussion, l.c. p. 128 ff.; von Schroeder, Der Rigveda bei den Kathas, WZKM. xii. 285; Oldenberg, Die Hymnen des RV., i. 314 f.; Lanman, Sanskrit Reader, p. 391–3; and Bloomfield, JAOS. xv. 184.

1. He who is soul-giving, strength-giving; of whom all, of whom [even] the gods, wait upon the instruction; who is lord (lī) of these bipeds, who of quadrupeds — to what god may we pay worship (vidh) with oblation?
In the parallel texts, our vs. 7 stands at the beginning of the hymn. They also combine differently the material of our vss. 1 and 2, making one verse of our \(a, b\) and \(c, d\), and another of our \(2a, b\) and \(1c, d\); and in this Ppp. agrees with them. RV. and VS. (xxiii. 3) read in \(c\) ṭेṣ ṣayā. The comm. renders atmadās "who gives their soul (or self) to all animals"; of course, with the native authorities everywhere, he explains kāṃśā in \(d\) as "to Prajāpati." The Anukr. ignores the jāgat-character of \(c\).

[RV.TS.MS.VS. omit the second yās of our \(c\). MS. has ṭeṣ yó ṣayā; TS. has ṭeṣ ṭeṣ asya at iv. 1. 8, but asya at vii. 5. 16. Pādas a-c recur at xiii. 3. 24.—In view of the history of this hymn in Hindu ritual and speculation (cf. SBE. xxiii. 12; AB. iii. 21), it might be better to phrase the refrain thus: 'Who is the god that we are to worship with oblation?']

2. He who by his greatness became sole king of the breathing, winking animal creation (jāgat); of whom immortality (amṛtam), of whom death [is] the shadow—to what god may we pay worship with oblation?

RV.VS. (xxiii. 3) TS. rectify the meter of \(b\) by adding ṭa after ekas; VS. has the bad reading nimeṇatās. MS. gives a different version: nimiṣatās ca rāja pārī vishvasya jāgata b—; and Ppp. agrees with it, except as substituting yidhātā for ca rājā. "His shadow" (in \(c\), the comm. says, as being dependent upon him, or under his control. The Anukr. passes without notice the deficiency in \(b\).

3. He whom the (two) spheres (krūṇāsati) favor when fixed; whom the terrific firmaments (rōdastī) called upon; whose is your road, traverser of the welkin (rājas) — to what god may we pay worship with oblation?

The translation implies in \(b\) ḍhvavīyatām, as read by the comm., and by one of SPP's mss. that follows him; all the other mss., and both editions, have -eṭhām. The first half verse is a damaged reflex of RV. 6 a, b, with which VS. (xxiii. 7 a, b) and TS. agree: yābhu krūṇāsati āvasā tattabhānā abhyālīketām mānaśa rējanāme; MS. and Ppp. have yet another version: yā ime dyāvāghiṭhī tattabhānā (Ppp. -nā) ādhārayat (Ppp. dhāredd) rōdastī (Ppp. avasā) rējanāne. For \(c\), Ppp. gives yatanmā adhi viśṭata eti sāraḥ, and MS. the same (save sāra ēti); our \(c\) agrees most nearly with RV. 5 c (TS. and VS. xxiii. 6 the same): yā antarkīti rājaso vīmānaḥ. The comm. apparently takes āvatas as ava-āgas = avanā "by his assistance fixed"; he offers no conjecture as to what "road" may be meant in \(c\), but calls it simply dyulokasthāḥ.

4. [By the greatness] of whom the wide heaven and the great earth, [by the greatness] of whom you wide atmosphere, by the greatness of whom you sun [is] extended—to what god may we pay worship with oblation?

The translation follows the construction as understood by the comm.; it might be also "whose [is] the wide heaven etc. etc., extended by his greatness." "Extended" applies better to earth etc. (a and \(b\)) than to sun; comm. says viṣṭārō jātā etc. The verse resembles only distantly RV. 5, with which, on the other hand, Ppp. nearly agrees, reading yena dyādūr ugrā prīthīva ca dṛṣṭa (RV.VS.MS. drśṭhā, TS. drśṭhā) yena sva stōḥitān yena ṣākaḥ (the rest -kaḥ): yoantarikṣaṃ vimāne varīyaḥ (so MS.; the others as reported above, under vs. 3). Our third pāda most resembles RV. 6 c: yatra dhi śāra uḍīto vībhāti (so also VS. xxiii. 7; TS. uḍītāu vyēti). [Cf. MGS. i. 11. 14 and p. 154, yena dyādūr ugrā.] The Anukr. ignores the marked irregularity of \(b\).
5. Whose [are] all the snowy mountains by [his] greatness; whose, 
verily, they call Rasā in the ocean; and of whom these directions are 
the (two) arms — to what god may we pay worship with oblation?

The comm. extends his construction of vs. 4 through a, b here, and is perhaps right 
in so doing; the translation assimilates them to c. The verse corresponds to RV. 4 
(with which VS. xxv. 12 precisely agrees); in a, RV.VS.TS. have *imē for *vīkṣe, and 
MS. *imē *vīkṣe gārdya m.; for b, all of them read yāṣya sauṇḍrāṁ rasāyā sahā “hūs 
(save that MS. puts yāṣya after sauṇḍrāṁ; and Ppp. has the same b as MS.).” in c, 
RV.VS.TS. begin yāṣya ’māh ।-, while MS., with Ppp., reads dīḍo yāṣya pradhān 
(Ppp. -ca) pāṇca devāḥ. The “ocean” is of course the atmospheric one; and Rasā, 
the heavenly river, can hardly help having been originally the Milky Way; but the 
comm. takes it here as simply a river, representative of rivers in general. Pādas b and 
c are irregular, being defective unless we make harsh and difficult resolutions.

6. The waters in the beginning favored (av) the all, assuming an 
embryo, they the immortal, order-knowing ones, over whom, divine ones, 
the god was — to what god may we pay worship with oblation?

Here a, b correspond to RV. 7 a, b, and c to RV. 8 c, all with important variants, 
which are in part unintelligible corruptions: RV. reads āḍo ha yād bhṛhitr vīcvaṃ 
āyān g- d. jānayantīr agnīm; and yō devēśv ādhi devā ēka āśīt; VS. (xxvii. 25 a, b, 26 c) 
agrees throughout; TS. has mahāttīr in a, and dākṣam (for gārbbham) in b; MS. also 
has maḥāttīr, and it lacks c. Ppp. has a text all its own: āḍo ha yāṣya vīcvaṃ āyūr 
dadhānā garbhāṁ janayanta mātārā: tatra devānām ādhi devā ēśa kākamē vīmāte dṛṇē ugre. And TA. (i. 23, 8), with an entirely different second half, nearly 
agrees in a, b with RV., but has gārbbham for vīcvaṃ,* and svayambham for agnīm. 
All the mss. (except, doubtless by accident, our I.) give in c āśīt, which SPP. accord-
ingly adopts in his text; ours makes the necessary emendation to āśīt. The comm. 
reads in c deveśu, as a Vedic irregularity for -vīṣu; he renders āvau in a by arakṣau 
or upacitam akurvau; perhaps we should emend to ā vīna ‘covered.’ *[Further, 
TA. has dākṣam for gārbbham of RV.]

7. The golden embryo was evolved (sam-vrt) in the beginning; it 
was, when born, the sole lord of existence (bhūtē); it maintained earth 
and heaven — to what god may we pay worship with oblation?

As noted above, this is the first verse in the other continuous versions of the hymn 
(it is VS. xi. 4). The others agree in reading at the end of c pṛthivām dyām utē 
*mām; and, in addition, PB. (ix. 9, 12) gives bhūtēnām in b; some of the texts contain 
the verse more than once. But Ppp. is more original, reading hiranyā ulevā "ṣīd yo 
gre vato ajāyata: tvaṅ yo dyorubhva (?) vaṅtyoṣpa vy āpācayad ūdūr mahīṭh. 
The comm. understands hiranyagarbha as “the embryo of the golden egg.” [MGS., 
i. 10, 10, cites the hymn as one of 8 vss. and as beginning with hiranyagarbha; see 
p. 138, s.v. — Kirste, WZKM. ix. 164, reviewing Deussen, suggests that the golden 
embryo is the yolk of the mundane egg.] The Anukr. makes no account of the 
deficiency of a syllable in c.

8. The waters, generating a young (vatsā), set in motion (sam-īray 
in the beginning an embryo; and of that, when born, the foetal envelop 
(ūḷha) was of gold — to what god may we pay worship with oblation?
Ppp. makes vatsam and garbham change places, and reads trayan; it also omits the refrain, as it has done in vss. 6 and 7. GB. (i. t. 39) appears to quote the pratika with garbham, or in its Ppp. form [as conjectured by Bloomfield, JAOS. xii. 11]. The comm. paraphrases garbham sam trayan by igvareṇa vīṣṭam vīryam garbhācaiyam prāpayayam. The verse (8+8: 8+8+11=43) is ill defined by the Anukrt.

3. Against wild beasts and thieves.

[Atharvan.—rāudram uta vyāghradesvatyam. anusṭubham: 1. pathyāpañkții; 3. gāyatři; 7. kakummatigarbho [pariṣṭādhoḥ]]

Found in Pāipp. ii. (except vs. 5, and in the verse-order 1–3, 7, 6, 4). Used by Kāuç. (51.1) in a rite for the prosperity of kine and their safety from tigers, robbers, and the like; also reckoned (50.13, note) to the rāudra gāya.

Translated: Ludwig, p. 499; Grill, 33, 118; Griffith, i. 133; Bloomfield, 147, 366; Weber, xviii. 13.

1. Up from here have stridden three—tiger, man (pūrusa), wolf; since hey! go the rivers, hey! the divine forest-tree, hey! let the foes bow.

Ppp. reads for a ud ity akramaṁs trayo; in c–d it gives hṛk each time for hiruk, and for c has hṛ ḍeva sīryas. The comm. understands hiruk to mean "in secret, out of sight," and hirū ṇ namantu as antarkītah sathā̃h prakāv bhavantu or antaritān kurvantu. The forest-tree is doubtless some implement of wood used in the rite, perhaps thrown in to float away with the river-current; it can hardly be the "stake of khadira" which Kāuç. (51.1) mentions, which is to be taken up and buried as one follows the kine.

2. By a distant (pāra) road let the wolf go, by a most distant also the thief; by a distant one the toothed rope, by a distant one let the malignant hasten (ṛṭy).

The latter half-verse is found again as xix. 47.8 a, b. Ppp's version is paramēṇa pathā vyākhā pareṇa steno rarsatu: tato vyāghraś paramā. The comm. naturally explains the "toothed rope" as a serpent; arṣatū he simply glosses with gacchatu.

3. Both thy (two) eyes and thy mouth, O tiger, we grind up; then all thy twenty claws (nabha).

The majority of mss. (including our Bp.I.O. Op.K.D.) read at the beginning akṣaṇ, as do also Ppp. and the comm., but only (as the accent alone suffices to show) by the ordinary omission of ū after ū or ǫ; both editions give akṣyāṃ. All the mss. leave vyāghra unaccented at the beginning of b, and SPP. retains this inadmissible reading; our text emends to vyāghra, but should have given instead vyāghra (that is, vi-āghra: see Whitney's Skt. Gr. § 314 b). Ppp. reads hanū instead of mukham in a. [Anukrt., London ms., has akṣyāṇa.]

4. The tiger first of [creatures] with teeth do we grind up, upon that also the thief, then the snake, the sorcerer, then the wolf.

The conversion of stenām to śteḥ after ū is an isolated case. The verse in Ppp. is defaced, but apparently has no variants.

5. What thief shall come today, he shall go away smashed; let him
go by the falling-off (apadhvănśa) of roads; let Indra smite him with the thunderbolt.

The first half-verse is identical with xix. 49. 9 a, 10 d. The comm. separates apa from dhvansena, and construes it with etu; dhvansa he renders “bad road” (kaśțena mārgaṇa).

6. Ruined (mûrṇā) [are] the teeth of the beast (mṛgā); crushed in also [are its] ribs; disappearing be for thee the godhā; downward go (ayat) the lurking (? caçaṇyū) beast.

The comm. takes mûrṇas from mûṛch, and renders it mûḍhās; in b he reads api çûr̥ṇas, the latter being horns and the like, that grow “on the head.” The second half-verse is extremely obscure and doubtful: Ludwig translates “into the depth shall the crocodile, the game go springing deep down”; Grill, “with lame sinew go to ruin the hare-hunting animal.” Nî-mruc is used elsewhere only of the ‘setting’ of the sun etc.; the comm. renders it here “disappearing from sight” and he takes caçaṇyū from āśī ‘lie’; godhā is, without further explanation, “the animal of that name.” The translation given follows the comm.; it does not seem that a “hare-hunting” animal would be worth guarding against. R. conjectures a figure of a bird of prey, struck in flight: “the sinew be thy destruction; down fall the hare-hunting bird.” Pāda a lacks a syllable. [W. takes mûrṇā from mṛ ‘crush’; cf. xii. 5.61 and Index.—In a and b, supply “be” rather than “are” ?]

7. What thou contractest (san-yaṁ) mayest thou not protract (vi-yaṁ); mayest thou protract what thou dost not contract; Indra-born, soma-born art thou, an Atharvan tiger-crusher (-jâmbhâna).

The sense of a, b is obscure; the comm. takes viyamas and saṁyamas as two nouns. Pp. makes one verse of our 7 a, b and 6 a, b (omitting the other half-verses), and puts it next after our vs. 3; its version of 7 a, b is yat sanî nasa vi yan nasa na saṁ nasa. The verse is scanned by the Anukr. as 8+8: 6+12 = 34 syllables. [Read indraṣāda asī? — For a, b, see Griffith.]

4. For recovery of virility: with a plant.

[Atharvan.—aṣṭarac. vâna-patyaṁ. ânuṣṭubham: 4, pûraûṇik; 6, 7, bhurî.]

Found in Pāipp. iv. (except vs. 7, and in the verse-order 1–3, 5, 8, 4, 6). Used by Kâuč. (40. 14) in a rite for sexual vigor.

Translated: Griffith, i. 134 and 473; Bloomfield, 31, 369; Weber, xviii. 16.

1. Thee that the Gandharva dug for Varuṇa whose virility (?-bhrâ) was dead, thee here do we dig, a penis-erecting herb.

The meaning of bhrâ [cf. vii. 90. 2] has to be inferred from the connection; the comm. paraphrases by naśṭâvâtra. The plant intended he declares to be “that called kapitihaka” (Feronia elephantum). The pada-reading of the last word is çepohâkârt̥ayaṁ, and Prât. li. 56 prescribes the loss of the visarga of çepâ in saṁhitā; the comment to Prât. iv. 75 gives the reading thus: çepohâsyaṁ iti çepohâkârt̥yaṁ; and one of our pada-mss. presents it in the same form, adding kramâkâlê ‘this is the krama-reading’; and the comm. has çepohā; but Pp., çepahârsînt. As çepa is as genuine and old a form as çepas, there seems to be no good reason for the peculiar treatment of the compound.
2. Up, the dawn; up, too, the sun; up, these words (vācas) of mine; up be Prajāpāti stirring, the bull, with vigorous (vājī) energy (cūṣma).

Ppp. has a different b, uc chūṣma ṣadāhīnān (compare our vs. 4 a); and it has at the end of d vājīnām; it also inserts between our 1 and 2 this verse: vṛṇas te khanī-tāro vṛṣā tvā páty oṣadhe vṛṣā ’si vṛṣyāvati vṛṣane tvā khanāmasi; and this is a verse given in full by Kāuç. (40.14) after the prātika of vs. 1 of our hymn (with the corrections vṛṣānas and khanī in a and vṛṣā tvam asy in b, and the vocative -vati in c).

The editor of Kāuç. fails to understand and divide rightly the material, and so does not recognize the quotation of this hymn. The first two pādās of the added verse are as it were the reverse of our iv. 6. 8 a, b, which see.

3. As forsooth of thee growing up (? vi-rūh) it breathes as if heated (?) abhi-tap) — more full of energy than that let this herb make for thee.

Altogether obscure, and probably corrupt. No variant is reported from Ppp., which, however, inserts śrādhasvāram idām kṛdhī at the beginning, before yathā. The comm. is unusually curt, attempting no real explanation of the verse: he reads virohitas instead of -hat-; and paraphrases by putra-prātādirīpene vīrohaṇasya nimittam puṁśyaṁjanam; abhitaptam he glosses by phanyāgam, and anati by ceṣṭate; he makes tatras mean "so," as correlative to yathā; supplies puṁśyaṁjana as object of kṛṣuat, and regards the vīryabhāna person as addressed throughout. [Bloomfield discusses cūṣma, ZDMG. xlvi. 573, and cites it from TB. i. 6. 21 as referring to Prajāpāti's sexual force.—For virohatas, see BR. vi. 418, and Bloomfield's note.—With ānati, cf. ēvāsihl, vi. 101. 1.]

4. Up, the energies (cūṣma) of herbs, the essences (ṣāra) of bulls; the virility (vīṣya) of men (puṁs) do thou put together in him, O Indra, self-controller.

The corruption of a, b is evidenced by both meter and sense; probably we should read uc chūṣma (i.e. -mās; Ppp. has this reading in 2 b) ṣadāhīnām út sārā ṣaḥkhānām (read -na-dān) ; both editions follow the mss. (p. cūṣma and sārā). The Prāt. takes no notice of the passage. The comm. has at beginning of c the unmanageable reading samṣātān (deriving it from root pūs "pūṣṭān"), and at the end tānuvāgam; and in each case he is supported by one or more of SPP's mss. He takes cūṣma and sārā as adjectives fem., qualifying yām ṣadāhīn of 3 d. In our text, the accent-mark under the -sa- in b has slipped out of place to the left. The Anukr. scans 12: 8+8=28 syllables.

5. Of the waters the first-born sap, likewise of the forest-trees; also Soma's brother art thou; also virility art thou of the stag.

Ppp. has in a rasānu ṣadāhīnām, and in d aśīyam for aṛṣām: which should have been emended in both editions to the evidently true reading aṛṣyām; it is another case (as in 7 c) of the loss of y after ē. The comm. evidently reads aṛṣām (the word itself is lost out of the text of his exposition), and he explains it as "belonging to the seers, Angiras etc."!

6. Now, Agni! now, Savitar! now, goddess Sarasvatī! now, Brahma-

Ppp. reads me instead of asya in c. The verse is bhurij only if we do not abbreviate ievi to 'eva in d. [Our c, d is nearly vi. 101. 2 c, d.]
7. I make thy member taut, like a bowstring on a bow; mount (kram), as it were a stag a doe, unrelaxingly always (?).

The verse is repeated below as vi.101.3. It is wanting (as noted above) in Ppp. All our pada-mss. make in c the absurd division krama: svārṣaḥ-viva, instead of krama-stava: ṣvayaḥ-viva; but SPP. strangely reports no such blunder from his mss. All the mss. agree in rṣa instead of rṣya [both editions should read rṣya]; the comm. has again rṣa (cf. 5 d), and declares it equivalent to rṣaḥabha ! The Pet. Lex. takes sādā at the end as instr. of sāt “position in coitus,” and the connection strongly favors this; but the accent and the gender oppose it so decidedly that the translation does not venture to adopt it. The comm. takes sādā as “always,” and reads before it anu vālgeyata (for anvaglayata), supplying manasā for it to agree with. The verse is bhurīj only if we refuse to make the common contraction -ṛṣye ‘va in c.

8. Of the horse, of the mule, of the he-goat and of the ram, also of the bull what vigors there are — them do thou put in him, O self-controller.

The omission of tān would rectify the meter of d, and also make more suitable the accentuation asmiṁ. The great majority of mss. favor in c the reading dṭha rṣ, which SPP. has accordingly adopted (our edition has dṭha rṣ). The comm. again (as in 4 d) has at the end tanuvañcam, understanding it adverbially (puratraṣya vaṣo yathā bhavati tathā).

5. An incantation to put to sleep.

[Brahman.—ṣvāpanam, vṛṣaḥbham. ānuṣṭubham: 2. bhurīj; 7. purastājyotis tṛṣṭubhā.]

Found in Pāipp. iv., next after our hymn 4. Part of the verses are RV. vii. 55.5–8. Used by Kāuḍa, among the women’s rites, in a rite (36. 1 ff.) for putting to sleep a woman and her attendants, in order to approach her safely.

Translated: Aufrecht, Ind. Stud. iv. 340; Grill, 51, 119; Griffith, i. 133; Bloomfield, 105, 371; Weber, xviii. 20. — Discussed by Pischel, Ved. Stud. ii. 35 f.; see also Lanman, Reader, p. 370, and references; further, the RV. translators; and Zimmer, p. 308.

1. The thousand-horned bull that came up from the ocean — with him, the powerful one, do we put the people to sleep.

The verse is RV. vii. 55.7, without variant. Ppp. reads at the beginning hiraṇya-grīgas. The comm. takes the “bull” to be the sun with his thousand rays — but that is nothing to make people sleep; the moon is more likely, but even that only as typifying the night.

2. The wind bloweth not over the earth; no one soever seeth over [it]; both all the women and the dogs do thou make to sleep, going with Indra as companion.

Ppp. has in b the preferable reading stūyas for kāc cand. Part of our mss. (P.M.W.E.I.H.K.), with apparently all of SPP’s, read svāpdyas at end of c, but both editions accept svāpda, which the comm. also has. The comm. understands the wind to be meant as Indra’s companion in d. The verse is not bhurīj, if we read vātō’ti in a. * [And so Op.]

3. The women that are lying on a bench, lying on a couch, lying in a litter; the women that are of pure odor — all of them we make to sleep.
For talpecauyās in a, Ppp. has puṣṭīc-, and RV. (vii. 55.8) vaḥyec; both give talpa-čvartā (Ppp. -rt) at end of b. RV. further mars the meter of c by giving gandhas.

4. Whatever stirs have I seized; eye, breath have I seized; all the limbs have I seized, in the depth (atiçarvarā) of the nights.

Ppp. reads in d uτa çarvare; the comm. explains atiç by tamohhiyīṣṭhe madhyavṛatrakāle.

5. Whoso sits, whoso goes about, and whoso standing looks out — of them we put together the eyes, just like this habitation (haryd).

RV. (vii. 55.6) rectifies the meter of a by adding ca before cārati (the Anukr. takes no notice of the deficiency of a syllable in our version); its b is yd ca paçyati no jānāḥ; and in c it has hanmas for dadhmas, and (as also Ppp.) aksāṇi. The comm. gives no explanation of the obscure comparison in d, nor of the word haryā, but simply says "as this harinya that we see is deprived of the faculty of sight." [Is not the tertium comparationis simply the closing? We close their eyes as we close this house. The comm. renders sāḥ dadhmas by nimitāṇi kurmas.—For the loss of ca before cārati, cf. iv. 18.6 a = v. 31.11 a (sā before ṣaçāka?), and vi. 91.2 a ('va before vāti'). Other cases (vii. 81.1 c, etc.) cited by Bloomfield, AJP. xvii. 418.]

6. Let the mother sleep, the father sleep, the dog sleep, the house-master (viçāti) sleep; let the relatives (jñāti) of her sleep; let this folk round about sleep.

For svāpitu (5 times) and svāpantu, RV. (vii. 55.5) gives sāstu and sasāntu; also, in c, sārve 'all' for asyāi 'of her' — which latter is to us a welcome indication of the reason for all this putting to sleep, and marks the Atharvan application of the hymn, whether that were or were not its original intent. In b, all the mss. have svā instead of çvā; both editions emend to the latter, which is read also by the comm. [For asyāi, cf. iii. 25.6.]

7. O sleep, with the imposition (abhikaraṇa) of sleep do thou put to sleep all the folk; till sun-up make the others sleep, till dawning let me be awake, like Indra, unjourned, unexhausted.

Several of SPP's mss. have at the beginning svāpnas. Ppp. reads svapnādhi-, and so does the comm. (explaining adhi- as adhiṣṭhānam çayyādi); the latter has in d ṣvayṣam; and Ppp. gives caratāt for jāgratāt. A khaṇa to RV. vii. 55 has a corresponding verse, reading for a svapnāḥ svapnādhiśrīrāṇe (thus rectifying the meter), in c ṣāryām, and for d ṣvayṣam jāgritād aham. The Anukr. uses the name jyotis so loosely that it is difficult to say precisely how it would have the verse scanned; it is really a bhūrij pañktī.

The 5 hymns of the first anuvāka contain 37 verses; and the old Anukr., taking 30 as norm, says simply sapta.

6. Against the poison of a poisoned arrow.

[Garutman.—aṣṭarcan. takṣḍhadvajayam. ṣaṭṣṛnbham.]

Found (except vs. 1) in Pāipp. v. Used by Kauç. (with, as the schol. and the comm. say, the next following hymn also) in a rite (28.1 ff.) of healing for poison, with homage to Takṣaka, chief of the serpent gods; and the schol. (but not the comm.)
declare it to be employed elsewhere (29.1; 32.20) in similar rites involving Taksaka. There is no specific reference in the hymn to serpent poison, but distinctly to vegetable poison; and the comm. regards kanda or kanda-mula (‘tuber’ and ‘tuber-root’) as the plant intended.

Transl. Ludwig, p. 512; Griffith, i. 136; Bloomfield, 25, 373; Weber, xviii. 23.

1. The Brahman was born first, with ten heads, with ten mouths; he first drank the soma; he made the poison sapless.

The absence of this verse in Ppp., and the normal length of the hymn without it, together with its own senselessness, suggest strongly the suspicion of its unoriginality. To put meaning into it, the comm. maintains that the serpents have castes, as men have; and that their primal Brahman was Taksaka.

2. As great as [are] heaven-and-earth by their width, as much as the seven rivers spread out (vi-sthā), [so far] have I spoken out from here these words (vāc), spoilers of poison.

Tāvatim in d for tām itās would be a welcome emendation. The first half-verse occurs in VS. (xxxviii. 26 a, b; not quoted in CB.) and TS. (in iii. 2.6): VS. omits varimā; TS. has instead mahītvā; both rectify the meter of b by adding ca after yāvat (Ppp. adds instead vā); and for our rather fantastic vitaśthīrē (p. vi-taśthi-re) VS. has -taśthīrē and TS. -taśthīs. The comm. also reads -sthi-re; the lingualization is one of the cases falling under Prāt. ii. 93. The comm. glosses in b sindhavas by samudrās, and vitaśthīre by vyāvartante. This irregular prastāra-paṅkti is overlooked by the Anukr. in its treatment of the meter.

3. The winged (garūtmant) eagle consumed (av) thee first, O poison; thou hast not intoxicated (mad), thou hast not racked (rup) [him]; and thou becamest drink for him.

At beginning of b, viṣa is read only [by Ppp. and] by the comm. and by one of SPP’s ms. that follows him; all the rest have the gross blunder viṣaḥ (both editions emend to viṣa). Ppp. gives adāyat in b, and its second half-verse reads nā ‘ropayo nā mādaya tasmā bhavan pītuh, thus removing the objectionable confusion of tenses made by our text. Our arūrapas is quoted as counter-example by the comm. to Prāt. iv. 86. The first pāda might be rendered also ‘the well-winged Garumant,’ and the comm. so understands it, adding the epithet vāinātasya to show that garumant =Garūḍa. He also takes the two aorists and the imperfect in c-d alike as imperatives (nā ‘rūrapas = viṁśudham nā kāṛth). The Anukr. does not note a as irregular.

4. He of five fingers that hurled at thee from some crooked bow—from the tip (çalyā) of the apaskambhā have I exorcised (nīr-vac) the poison.

Apaskambhā is very obscure; the Pet. Lex. suggests “perhaps the fastening of the arrow-head to the shaft”; Ludwig guesses “barb,” but that we have in vs. 5—as we also have çalya, which seems therefore premature here; and, in fact, Ppp. reads instead of it bāk vos; and, as it has elsewhere apaskantasya bāk vos, we might conjecture apa skandaśtasya etc., ‘from shoulder and arms’: i.e. from wounds in them. Or, for apas kambha as a part of the body might be compared Śucrūta i. 349. 20—unless apastambhe
(which at least one good manuscript reads) is the true text there [Calcutta ed. reads apastambhā]. The comm. has no idea what apaskambha means, but makes a couple

of wild guesses: it is the betel-nut (kramuka)-tree, or it is an arrow (both based on senseless etymologies). In a, Ppp. reads -gulis.

5. From the tip have I exorcised the poison, from the anointing and from the feather-socket; from the Barb (apāśṭhā), the horn, the neck have I exorcised the poison.

Ppp. reads vocam instead of avocam in a and d, and its b is dājanat paryadhner uta. Prāt. ii. 95 regards apāśṭhā as from apa-sthā, doubtless correctly; between the "barb" and the "horn" there is probably no important difference. To the comm., the apāśṭhā is a poison-receptacle (apakṛṣṭavasthād etatsaṁjñād viṣopāddhāt).

6. Sapless, O arrow, is thy tip; likewise thy poison is sapless; also thy bow, of a sapless tree, O sapless one, is sapless.

The comm. strangely takes arasarasam at the end (p. arasa: arasāṃ) as a reduplicated word, "excessively sapless."

7. They who mached, who smeared, who hurled, who let loose—they [are] all made impotent; impotent is made the poison-mountain.

That is, as the comm. is wise enough to see, the mountain from which the poisonous plant is brought. "Let loose" (ava-st) probably applies to arrows as distinguished from spears; though "hurl" might be used equally of both. Ppp. has in c santu instead of kṛtās. According to SPP., the text used by the comm. combines ye ṣīṣan; apīṣan is an anomalous form for apiṣan, with which the comm. glosses it.

8. Impotent [are] thy diggers; impotent art thou, O herb; impotent [is] that rugged (pārvata) mountain whence was born this poison.

As was pointed out above (under iv. 4. 2), the first half-verse is a sort of opposite of one found in Ppp., and quoted by Kāuḍ. (at 40. 14). [With pārvata girl cf. mrgā hastin, xii. 1. 25.]

7. Against poison.

[Garutman. — vānaspatyām. ānuṣṭubham: g. svarājī.]

Found in Pāipp., but not all together; vs. 1 occurs in v., vss. 2-6 in ii., and vs. 7 in vi. Not used by Kāuḍ. unless it is properly regarded by the school and the comm. (see under h. 6) as included with h. 6 by the citation (28. 1) of the latter's prātiṣka (the comm. puts it on the ground of the paribhāṣā rule grahaṇam ā grahaṇaṁ, Kāuḍ. 8. 21).

Translated: Ludwig, p. 201; Grill, 28, 121; Griffith, i. 138; Bloomfield, 26, 376; Weber, xviii. 26.

1. This water (vār) shall ward off (vāray-) upon the Varāṇāvat; an on-pouring of ambrosia (anīṭa) is there; with it I ward off thy poison.

The significance of the verse lies in its punning upon vār and var; the name vara-nāvat is not found elsewhere, but has sufficient analogies elsewhere; it is formed, as the comm. points out, from the tree-name varaya (Crataeva Roxburghii). Ppp. has in b a different pun: varayuṇād abhiratam; and for d it reads tuc cakāra 'rasam viṣam. The first pāda lacks a syllable, unless we resolve va-ār. [Cf. x. 3. 1 n.]
2. Sapless is the poison of the east, sapless what is of the north; also this that is of the south is exchangeable with gruel (karambhā).

That is, is no stronger or more harmful than gruel. Except our Bp., which has adhārdēyām, all the mss. accent -rācyam, and SPP. follows them; our edition emends to -rācyam, to accord with the two adjectives of like formation in a, b. Ppp. puts arasam after viṣam in a.

3. Having made gruel of sesame (?), teeming with fat, steaming (?), thou dost not rack, O ill-bodied one, him that has eaten thee merely from hunger.

The verse is full of difficulties and doubtful points. The translation implies in d emendation of jāktēvānt sā to jāktēvānasam, as suggested by BR., s.v. rūp (Grill rejects it, but unwisely); Ppp. reads jāktēvyasya. The construction of the augmentless aorist-form rūrupas with nā instead of mā is against all rule and usage; the easiest emendation would be to nā 'rūrupas; Ppp. gives nu rūrupah. SPP. unaccountably reads rūrupah in pada-text, both here and in 5 d and 6 d, against all but one of his pada-mss. in this verse, and also against Prāt. iv. 86, which distinctly requires rūrupah; and (in all the three cases alike) the pada-mss. add after the word the sign which they are accustomed to use when a pada-reading is to be changed to something else in sanhitā. In c, the pada-reading is dustano iti duḥṣtano; the case is noted under Prāt. ii. 85. Tīryām in a is rendered as if tīlyām, from tīla (so the Pet. Lex.); the comm. derives it from tīras, and renders it tīrkhāvan 'vanishing,' which is as senseless as it is etymologically absurd; Ppp. reads instead turtīya. According to Rājān. xvi. 23, a sort of rice (as ripening in three months) is called tīrīya (tirima ?), but the word appears to be only a modern one, and is hardly to be looked for here. [1 cannot find it in the Poona ed.*] Grill makes the very unsatisfactory conjecture atirīyam "running over." In b, all our mss. (as also the comment on Prāt. ii. 62) read pītasphākām (p. pībahōphākām, which the comment just quoted ratifies), as our edition reads; SPP., on the other hand, prints pītasphākām (comm. pīvaspākām, explained as "fat-cooking") and declares this to be the unanimous reading of his authorities: this discordance of testimony is quite unexplainable. The translation implies emendation of the pada-reading to pītasphākām. Ppp. reads udāktam for the problematic udārathīm; but the latter is supported by RV. i. 187, 10 (of whose first two pādas, indeed, our a, b seem to be a reminiscence): karambhā oṣadhe bhava pīva vṛkktah udārathīh. The comm. explains the word as uḍrikārtijanakam (Śāyaṇa to RV. entirely differently). [1 In a supplementary note, Roth reports: Ppp. has pīvaspākām; R. has, p.m., pīhaspā, corrected to pīhasphā; T. has pīvaspā. ] [Correct the verse-number: for 6 read 3.] [1 Or is mira, at p. 220,14, a variant of tīrīya? The two are easily confused in nāgari.]

4. Away we make thine intoxication fly, like an arrow (caṇē), O intoxicating one (f.); we make thee with our spell (vūcas) to stand forth, like a boiling pot.

The comm. (with a pair of SPP's mss.) reads caṇum in b*; it also (alone) has jēṣantam (=prayatamānam) in c; one of our mss. (Op.), with two or three of SPP's, give instead pṛṣantam. Ppp. has a peculiar c: pārt tvā varmi voṣantam. The verse is regular if we make the ordinary abbreviation of iva to 'va in b and c. * The reciters K and V gave caṇum: comm. renders as if ẓārum 'arrow.' BR. render the
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verb in d by 'wegstellen.' When you set the pot aside (take it off the fire), it stops boiling; and so the poison is to stop working. But see also Weber's note."

5. With a spell we cause to stand about [thee] as if we were a collected troop (grāma); stand thou, like a tree in [its] station; spade-dug one (f.), thou rackest not.

The comm., here and in 6 d, reads abhṛṣāte (sāte = labāde), which looks like a result of the common confusion of kh and s. SPP. reads in pada-text rūrpaḥ, and this time without any report as to the readings of his pada-mss.—doubtless by an oversight, as all but one of them give rura in both 3 d and 6 d. The true scanning of c is probably vrkṣē 'va sthā-mn.-ī.'

6. For covers (?) pavāsta) they bought thee, also for garments (?) dūṛcā), for goat-skins; purchasable (?) prakṛṭ) art thou, O herb; spade-dug one, thou rackest not.

The comm. knows nothing of what pavāsta and dūṛcā mean, but etymologizes the former out of pavana and asta (pavanyā̀ sātīḥ sammārtjantrapā́tih), and the other out of dus and pṣya (duṣṭācalyanbandhikhi)hi! Prakṛṣś he renders by prakarṣṇa kṛtā.

7. Who of you did what first unattained deeds—let them not harm our heroes here; for that purpose I put you forward.

This verse occurs again later, as v. 6. 2, and in Ppp. makes a part of that hymn alone. Its sense is very questionable, and its connection casts no light upon it, either here or there; and Grill is justified in omitting it as having apparently nothing to do with the rest of this hymn. All the pada-mss. save one of SPP's read ānāptā (not tāh); and all save our Bp. read prathamāḥ (Bp.-māḥ); SPP. gives in his pada-text-tāḥ and -māḥ; the translation here given implies -tā and -mā, without intending to imply that the other readings may not be equally good; the comm. takes ānāptāḥ (= anauktulāḥ ['unkindly'] as qualifying satavas understood, and prathamā as qualifying kārmāṇi.

8. Accompanying the consecration of a king.

[Atharva-śīrās. — rājyābhiṣeyam, cāndramasam, āpyam. ānugustham: 1, 7. bhurikṛṣṭubh; 3. triṣṭubh; 5. vairāprastārapākūt.]

Found in Paipp. iv. (in the verse-order 1-3, 7, 4-6). For occurrences in other texts, see under the verses. Used by Kauç. (17. 1 ff.), and also in Vāit. (36. 7) in connection with the rājābhiṣekā or rājasūya ceremony; and Vāit. (29. 12) further employs vs. 5 in the agnicayana, with pouring of water around the erected altar.

Translated: Ludwig, p. 458; Zimmer, p. 213; Weber, Ueber den Rājasūya, Berliner Abk., 1893, p. 139 (with full discussion); Griffith, i. 139; Bloomfield, i, 111, 378; Weber, xvii. 30.

1. The being (bhūtā) sets milk in beings; he has become the overlord of beings; Death attends (car) the royal consecration (rājasūya) of him; let him, as king, approve this royalty.

The meaning is obscure. Very possibly bhūtā is taken here in more than one of its senses, by a kind of play upon the word. Weber renders it the first time by "powerful" (kräftig), nearly as the comm., whose gloss is samṛddhaḥ; the latter gives it the same
sense the second time, but the third time simply prājnām. The introduction of "death" in the second half-verse suggests the interpretation (R.) that the deceased predecessor of the prince now to be consecrated is besought to give his sanction to the ceremony from the world of the departed (bhūta). The comm. regards death as brought in in the character of dharmarāja, as he who requires good and evil deeds. TB. (in ii. 7. 15) is the only other text that has this verse, reading in a carati prāviṣṭah (for pāya ā dadhāti) and in c mṛtyūḥ; the variants are of a character to make us distrust the value of the matter as admitting any consistent interpretation. Ppp. reads in c sa te for tāṣya.

2. Go forward unto [it]; do not long (? ven) away, a stern (ugrā) corrector (cettār), rival-slayer; approach (ā-sthā), O increaser of friends; may the gods bless (adhi-brā) thee.

Found, with vs. 3, in TB. (in ii. 7. 8), and also, with the remainder of the hymn, in K. (xxxvii. 9). [It seems to be a reminiscence of the Indra-verse, RV. v. 31. 2, applied, like vs. 3 of this hymn, to the king.] TB. reads in a (for mā 'pa venas) vṛīḍyāsva, and Ppp. has vṛīḍyāsva; TB. gives, as also the comm., the nom. mitravārdhanas (a later repetition of the verse, in ii. 7. 16, presents vṛīḍhāntamas instead); and it ends with bravan,* which is better, and might have been read in our text, as near half the mss. give it; but SPP. also accepts bravan, with the comm. The comm. takes the "throne" as object of the first verb, and renders mā 'pa venas by apakāmam anicchāṃ mā kārtiḥ [cf. vi-ven in BR.]. (Weber renders ven by "see.") *[But the Poona ed., p. 716, has bruvan.]

3. Him approaching all awaited upon (pari-bhūṣ); clothing himself in fortune, he goes about (car), having own brightness; great is that name of the virile (vṛṣan) Asura; having all forms, he approached immortal things.

This is a RV. verse (iii. 38. 4: repeated without variant as VS.xxxiii. 22), transferred from Indra to the king; RV. reads, as does Ppp., (ṛīyas in b. TB. (as above) has svīraeṣ at end of b, and asyā for vṛṣnas in c. At the beginning of c, the comm. has mahas (but explains it as = mahat) ṛad vṛṣṇo, and a couple of SPP's mss. support him. He renders pari abhūṣan either alamkuraṃvantu or sevāntām: that the form is imperative is the point he is sure of; and as alternative value of asurasya he gives caturāṇāh nirāsūtāḥ! [Is not asurasya nāma a simple periphrasis of asuryām, 'the divinity' that "doth hedge a king," in which gods are said to clothe themselves at RV. iiii. 38. 7? Nāma might then be construed with vāsānas, or else as above.]

4. A tiger, upon the tiger's [skin], do thou stride out unto the great quarters; let all the people (vīcās) want thee, the waters of heaven, rich in milk.

That is, the rains not desert thee (so the comm. also). This verse and the two following are found, in the same order, in TB. ii. 7. 15:1; it puts ādhi after vāyūyāghrā (sic) in a, reads ṛāyasva in b, and has for d mā vād vāṣṭrām ādhi bhrācāt (found below as vi. 87. 1 d, and in other texts: see under that verse). Ppp. gives yanti [or pānti?] instead of vāṅchantu in c.

5. The waters of heaven that revel with milk, in the atmosphere or also on the earth — with the splendor of all those waters do I pour upon (abhi-sic) thee.
The version of the first half-verse given by TB. is quite different: 

\[ \text{yā dīyāḥ āpah pāyasā sambhādātvaḥ;} \]

\[ \text{yā antārikṣe utā pārthivir yāḥ; and Ppp. so far agrees as to} \]

\[ \text{have uta pārthivā yāḥ; TB. also reads rucā for āpam in c. The comm.} \]

renders madanti as if causative: pṛāyanas tarpayanti. The abhkṣepa process, instead of an anointing with oil, is a pouring of water upon the person to be consecrated. The verse (11+10: 8+8=37) lacks three syllables of being complete, rather than two. [Put another yās at the beginning of b and the verse is orderly, 11+11: 8+8.]

[Perhaps mad here approaches its physical meaning, ‘boil (cf. ČB. iii. 4. 3 end, and my Reader, p. 211), bubble over, overflow’; used of the rains that ‘drip abundantly with pāyas or life-giving moisture. W’s prior draft rendered mad by ‘intoxicate’; over this he interlined “revel.”—This, says Weber, is the verse of the act of consecration proper. The celebrant transfers to the king the vāreas or glory-giving vigor of the waters of all three worlds.]

6. The heavenly waters, rich in milk, have poured upon thee with splendor; that thou be an increaser of friends, so shall Savitar make thee.

Instead of our asīdcan, SPP. gives, as the reading of all his authorities, asīcan, which is decidedly preferable, and implied in the translation (our Bp. is doubtful; other mss. possibly overlooked at this point); TB. has instead asīcam; Ppp. and the comm. asrjan. Then, for b, TB. and Ppp. give dīyakā pāyasā (Ppp. pāy-) sāhā; and in c TB. has rāsravatrvbh-, which is better, and before it yāthāsā (regarded by its commentary as yāthā: āsa).

7. Thus, embracing the tiger, they incite (hi) the lion unto great good-fortune; as the well-being ones (subhiḥ) the ocean that stands, which they rub thoroughly down the leopard amid the waters.

Found also in TB. (ii. 7. 164) and MS. (ii. 1. 9: besides K.). In b, MS. has mrjanti for hiuvanti, and dhānāya (which rectifies the meter) for sāūbhagāya. For c, MS. has a much less unmanageable version, mahiṣāṁ nāḥ subdued, and Ppp. supports it by giving mahiṣāṁ nas subhavas: thus, in each pada the king is compared to a different powerful animal—which is the leading motive of the verse. But TB. differs from our text only by giving subhāvam* for subhāvas. Subhāvam, with a further slight emendation of samudrān to-ārē, would give a greatly improved sense: “him who stands comfortable in the ocean, as it were,” or bears himself well under the water poured upon him. The phrase samudrān nāḥ subhāvāḥ occurs also at RV. i. 52. 4 b (and its occurrence here in such form may be a reminiscence of that); Śāyaṇa there understands subhāvās of the “streams” that fill the ocean; and our comm. gives a corresponding interpretation here (nadīrāpā āpah); samudrān he allows us alternatively to take as = varuṇam. He also, most ungrammatically, takes enā at the beginning as enās “those [waters].” Ppp. further has pari mrjyante for warm- in d. *[Foona ed., p. 750, reads suḥāvam.]

9. For protection etc.: with a certain ointment.

[Bhr̥gu.—daśaracma. trākobudājanadāvatam. ānusūbhakam: 2. kakummati; 3. pāthāyāpatāktī.]

Found mostly in Pāipp. viii. (in the verse-order 9, 3, 2, 5, 6, 8, 10, 4, 7). Used by Kāuç. (58.8) with the binding on of an ointment-amulet, in a ceremony for long life of the Vedic pupil after his initiation. And the comm. quotes it from the Nakṣ. K. (19) [error for Čanti, says Bl.], as employed in the mahācānti called ārāvati.
1. Come thou, rescuing the living one; of the mountain art thou for the eyes (?), given by all the gods, an enclosure (paridhí) in order to living.

jīvātm in a might also be coördinate with tvāyamāyam; the comm. understands it as translated. The meter indicates that the true reading at the end of b is āksyam, and this is read by SPP., with the alleged support of all his authorities save one, which follows the comm. in giving āksam; our Bp. has āksam, and our edition accepted that (our Op. has akṣyām, our l. āksyām); but akṣya is unknown elsewhere, and its meaning in this connection is quite obscure; perhaps allusion is intended to a legend reported in MS. iii.6.3 (p. 62.8; cf. also TS. vi.1-15 and CB. iii.1.3.12): "Indra verily slew Vṛtra; his eye-ball flew away; it went to Trikakubh; that ointment of Trikakubh he spreads on." The ointment of this mountain is most efficacious for the eyes, and hence also for the other purposes here had in view. The comm. gives caķsas as the value of his akṣam. Grill suggests emendation to akṣyayam or akṣaram. We have to make the harsh resolution ṣṭ-ṛ-ve- in c or leave the pāda defective.

2. Protection (paripāṇa) of men (pūrṇa), protection of kine art thou; in order to the protection of coursing (ārva-yant) horses hast thou stood.

The comm. says in c “of horses and of mares (vadavanām).” The resolution ārva-to-dām fills up c quite unsatisfactorily; the Anukr. refuses all resolution, and counts the pāda as of 6 syllables.

3. Both art thou a protection, grinder-up of familiar demons (yāthi), O ointment, and of what is immortal thou knowest; likewise art thou gratification (-bhōjana) of the living, likewise remedy of jaundice (hārita-).

Contrary to rule, the a of asi in d has to be elided after ātho in d; probably emendation to dhā ·si is called for; one of our mss. (O.) reads ātho ·si. Ppp. rectifies the meter of a by giving uta ·va ·si; for c, d it has utā ‘mytattvesye ’ija utā ‘sas pitrohojanam. The comm. takes amṛtasya as the drink of immortality, and bhōjana as either aniṣṭanirvartanena pālaka or bhogasādhanam. The last pāda hardly belongs with the rest.

4. Of whomsoever, O ointment, thou creepest over limb after limb, joint after joint, from thence thou drivest away the yāksma, like a formidable mid-lier (madhyamaçf).

Found also as RV. x. 97.12 (repeated, without variant, as VS. xii.86), which version, however, begins with yāksu ‘ṣadrith prasaśpatha, and has in c correspondingly bādhādve. The comm. has in c bādhate, but regards it as for bādhase. Ppp. reads tasmat for tatās. Madhyamaçf is of obscure meaning; “arbiter,” as conjectured by BR., seems very implausible [BR. express their conjectural meaning by the Latin word intercessor; by which, I suspect, they intend, not ‘mediator,’ but rather ‘adversary’ or ‘preventer’ of the disease, which would be plausible enough]; more probably “mid-
most man," like madhyameṣṭhā or chief (see under iii. 8.2), and madhyamaṣṭ used especially of the leader about whom his men encamp, for his greater safety, in the night. J.B. has madhyamaṣṭvan at ii. 408, but the passage is too corrupt to cast valuable light upon the word. To the comm., it is either Vāyu, the wind in mid-air, or else the king, viewed as surrounded first by foes, and further by their foes, his friends (on the principle of arīr mitram arer; mitram) [mitra-mitram ataḥ āranyam etc. I find the verse at Kāmandakīya Nitiśāra, viii. 10. To judge from the Later Syriac Version (Kalilah and Dimnah, Keith-Falconer, p. 114), one would expect to find it in Pañcatantra ii., colloquy of mouse and crow, in Kosegarten's ed., p. 110 or thereabouts. Cf. Manu vii. 158 and the comm.]

5. Curse attains him not, nor witchcraft, nor scorching; viśkandha reaches him not who bear eth thee, O ointment.

Pp. reads taṃ for enaṃ in a, and niśkandham in c. [It inserts just before our vs. 7 the vs. given under vi. 76. 4 and ending with yasya tvāṃ bibharty āhjana.]

6. From wrong spell, from evil dreaming, from evil deed, from pollution also, from the terrible eye of an enemy — therefrom protect us, O ointment.

Pp. has, for b, kṣetryāc chapathād uṭa. The Pet. Lexx. understand asaṃmantrā as simply "untrue speech" (so Grill, "Lügenrede"); the comm. reads instead -niṃtyāt, as adjective qualifying duṣṭaṃpyāt, and signifying "produced by base bewitching spells." Durārdas in c might well be adj., 'hostile' (so comm.).

7. Knowing this, O ointment, I shall speak truth, not falsehood; may I win (san) a horse, a cow, thy soul, O man (pūrṣa).

The latter half-verse is RV. x. 97. 4 c, d (which is also, without variant, VS. xii. 78 c, d), where we read vāsas instead of ahām; Pp., too, gives vāsas. All the ms. and the comm. have at the end the absurd form pūrṣas (nom., but without accent); the comm. (whose text, as SPP. points out in more than one place, is unaccentuated) understands "I, thy man (retainer)." Both editions make the necessary emendation to pūrṣa [s. pūrṣā]. Pp. gives pāruṣa. SPP. makes a note that saṃyām is so accented by all his authorities — as if anything else were possible [does he have in mind śāṇyām?] see Whitney, Roots, p. 183]. The first pāḍa is defective unless we resolve vi-duḥān [or d-ājhanā]. — [R's supplementary report of Pp. readings ends a with āḥjana and has for d āḥjana lāṁva pāruṣaḥ. As noted above, this vs. stands at the end in Pp. and before it is inserted the vs. given under vi. 76. 4.]

8. Three are the slaves (dāśā) of the ointment — fever (takmān), baldsa, then snake: the highest of mountains, three-peaked (trikakūḍ) by name, [is] thy father.

For the obscure baldsā, the comm. gives the worthless etymology balam asyaṭi, and adds sāmrīpaṭṭādiḥ 'collision [of humors] or the like'; "snake" he explains as for snake-poisoning; perhaps, if the reading is genuine, it is rather the name of some (constricting?) disease.

9. The ointment that is of the three-peaked [mountain], born from the snowy one (himāvant) — may it grind up all the familiar demons and all the sorceresses.
Pāda b is repeated below as v. 4. 2 b. The first half-verse is, without variant, TA. vi. 10. 2, vs. 9 a, b; and it occurs also in HGS. (i. 11. 5), which reads ṛpārī at the end for pārī [and so at MP. ii. 8. 11 a, b]. The second half is VS. xvi. 5 c, d, and also found in TS. iv. 5. 12 and MS. ii. 9. 2; all these have dāhī instead of yādūn, and read jambhayān (pres. pple.); and our jambhāyat may, of course, be pres. pple. neut.; some of the mss. (including our Bp. M.I.) indeed read -yan here, though no masc. subject is implied; the comm. paraphrases with nāyakṣad vartate. SPP., with his customary defiance of grammar upon this point, reads sārvān instead of -aṇ or -āṇ [cf. i. 19. 4, note].

10. If thou art of the three-peaked [mountain], or if thou art called of the Yamunā—both thy names are excellent; by them protect us, O ointment.

Ṭe in c might perhaps be emended with advantage to ṭē. The Yamunā is not elsewhere mentioned in AV. Nāmni is to be read, of course, as of three syllables, and there is no reason why the text should not give us nāmani.

10. Against evils: with a pearl-shell amulet.


Found (except vs. 5) in Pāl. iv. Used by Kāuṇ. (38. 9) in the same ceremony with the preceding hymn, but with an amulet of mother-of-pearl; the schol. (not the comm.) also add it in an earlier part of the ceremony (36. 17). The comm. quotes it further from Nakṣ. K. (19), as employed in a mahaṅṭanti named vārunt.

Translated: Ludwig, p. 462; Grill, 36, 124; Griffith, I. 142; Bloomfield, 62, 383; Weber, xviii. 36. —Bloomfield cites an article in ZDMG. (xxxvi. 135) by Pischel, who, in turn, cites a lot of interesting literature about pearl.

[Although rain-drops are not expressly mentioned in this hymn nor in xix. 30. 5 (which see), I think it safe to say that the bit of Hindu folklore about the origin of pearls by transformation of rain-drops falling into the sea (Indische Sprüche, 344) is as old as this Vedic text and the one in xix. The references here to sky and sea and lightning, and in xix. to Parjanya and thunder and sea, all harmonize perfectly with that belief, which is at least ten centuries old (it occurs in Rājaçeṛkha, 900 A.D.) and has lasted till today (Manwaring’s Marāṭhi Proverbs, no. 1291). See my translation of Karpāra-mahājarti, p. 264 f., and note 5. Pischel, l.c., reports as follows: “According to Aelian (repl. 360, x. 13), a pearl forms when the lightning flashes into an open sea-shell; according to an Arabic writer, when rain-drops fall into it, or, according to Pliny (ix. 107), dew.” —The persistency of popular beliefs in India is well illustrated by the curious one concerning female snakes: see my note to Karpāra-mahājarti, p. 231.]

1. Born from the wind out of the atmosphere, out from the light of lightning, let this gold-born shell, of pearl, protect us from distress.

Of course, all the four nouns in the first half-verse may be coordinate ablatives. The beauty and sheen of the material connect it traceably with gold and lightning, but how even a Hindu ṭē can bring it into relation with wind from (or and) the atmosphere is not easy to see. Kṛṣṇa ought to mean the pearl itself; and is perhaps used in the hymn appositively as “which is itself virtually pearl”; the comm. explains it in this verse as karaṃgitaḥ atānyāṃ tanākārtā. Ppp. has in c hiranyadās.

2. Thou that wast born from the top of the shining spaces (rocanā),
out of the ocean — by the shell having slain the demons, we overpower the devourers.

Ppp. combines in a yo 'grato r. Grill takes agratas as "first"; and the comm. as = agre, and not qualifying jañiše: "at the top or front of shining things, such as stars."

3. By the shell [we overpower] disease, misery; by the shell also the saddrvas; let the all-healing shell, of pearl, protect us from distress.

Ppp. has in a avadyam instead of ámatim. The comm. takes ámatim from root man [see BR's note, s.v. 3 ámati]: "ignorance, the root of all mishap (anartha)"; and, forgetting his explanation of only two verses ago, he this time declares kṛṣana a "name of gold."

4. Born in the sky, ocean-born, brought hither out of the river, this gold-born shell [is] for us a life-prolonging amulet.

Ppp. has samudrātas at end of a, and in c again (as in 1 c) kiranyadās. Nearly all our mss. (except O.K.), and some of SPP's, with the comm., read in d āyukpr. [cf. Prāt. ii. 62 n.]; but the point is one in regard to which each ms. is wont to follow its own course, regardless of rule, and both editions very properly give āyukpr, as required by the Prāt.

5. The amulet born from the ocean, born from Vṛtra, making day — let it protect us on all sides from the missile of gods and Asuras.

The comm. makes Vṛtra here signify either the demon Vṛtra or the cloud; doubtless the latter is intended; then he explains dīvākara as the sun, and jātta as "released," and renders "as brilliant as the sun freed from the clouds," which is extremely artificial; dīvākara need mean no more than 'flashing with light.' The comm. also foolishly understands in d hetāy instead of -as (p. hetābh). [Dev., ablative by attraction, from gen. — cf. Skt. Gram. §982 a.] The first pāda is deficient by a syllable, unless we resolve samudrāt into four syllables.

6. One of the golds art thou; out of soma wast thou born; thou art conspicuous on the chariot, lustrous (rocanda) on the quiver thou. May it prolong our lives!

The last pāda, which occurs in other places (ii.4.6 etc.), looks like a late addition here; as elsewhere, some of the mss. (five of SPP's) read tāṟpat. Except our Op., all the pāda-mss. blunderingly resolve sōmātvdām (as it would be permissibly and customarily read by abbreviation: see Whitney, Skt. Gr. §232) into sōmā: tvām instead of sōmāt: tvām; the comm. understands sōmāt, and both editions give the full reading. Here one is strongly tempted to translate soma by "moon," and the comm. takes it so (amrtamayāt somamanjñalāt); but I'pp. discourages it by reading sa hoṣād (for -mād?) adhi. The comm. glosses rocana by rocamāna dīpyamāna. For c, I'pp. has ratheṣu darṣatau.

7. The gods' bone became pearl; that goes about within the waters, possessing soul; that do I bind thee in order to life-time, splendor, strength, to length of life for a hundred autumns: "let [the amulet] of pearl defend thee.

Kṛṣanās in c, though read by all our mss. and nearly all of SPP's, is hardly to be tolerated; we should have either kṛṣanās, as above, or kāṛṣanās, which the comm.
offers, with two or three mss. that follow him, and which SPP. accordingly adopts 
[ṛcīndas]; our edition gives kārič.; Ppp. has kārśinas. Ppp. also has simply ca for 
our whole d (after bālīya). The comm. reads asti instead of āsthi in a. The verse 
(11+11: 14+11+8=55) lacks a syllable of being a full aksarv. [Reject either āyusa 
or vārcase and the meter is good. — In c, te 'for thee' (comm., as gen.), is, I suppose, 
virtually = 'on thee.']

The second anuvāka, ending with this hymn, contains 5 hymns and 39 verses; the 
Anukr. quotation is nava ca.

II. In praise of the draft-ox.

[Bhūrgvaṅgīrasa.  dvādaśacarīm.  ānāduham.  trāśṭubham:  1.4. jagati;  2. bhurij;  7.3-av. 
6-p. anuśṭubharhī 'pārīṣṭjāgata śieṣecakavārī;  8-12. anuśṭubh.]

Found in Pāipp. iii. (in the verse-order 1, 4, 2, 5, 3, 6, 11, 12, 9, 8, 10, 7). Used by 
Kāuç. (66.12) in a sava sacrifice, with the draft-ox as sava. The hymn offers an 
element of that characteristic Hindu exaltation, without any measure or limit, of 
the immediate object of reverence, which, when applied to a divinity, has led to the setting 
up of the baseless doctrine of "henotheism."

Translated: Muir, OST. v. 399, 361 (about half); Ludwig, pp. 534 and 190; Deussen, 
Geschichte, i. i. 232; Griffith, i. 144; Weber, xviii. 39. — Cf. Deussen, l.c., p. 230 f. 
Weber entitles the hymn "Verschenkung eines Pflugstieres zur Feier der Zwölften (i.e. 
nights of the winter solstice — see vs. 11)."

1. The draft-ox sustains earth and sky; the draft-ox sustains the 
wide atmosphere; the draft-ox sustains the six wide directions; the 
draft-ox hath entered into all existence.

That is, the ox in his capacity of draft-animal: the comm. says, cakṣatavaahanasa-
martko vṛṣabhaḥ; later in the hymn he is treated as female, without change of the name 
to a feminine form (the fem. duḥt or dvūḥt does not occur before the Brāhma-
period of the language). But the comm. also allows us the alternative of regarding 
dharma, in ox-form, as subject of the hymn. The "directions" (pradīp) are, according 
to him, "east etc.;" and the "six wide" are "heaven, earth, day, night, waters, and 
plants," for which AÇŚ. i. 2.1 is quoted as authority. With the verse compare x.7.35, 
where nearly the same things are said of skambha. Ppp. reads in a viśūthi dūjām utā 
śūṁ. In the second half-verse, two accent-marks have slipped out of place in our 
edition: in c, that under ga should stand under āru; and, in d, that under mā should 
stand under na. The verse is jagati by count, but not by rhythm. [If, with Weber, 
we pronounce naṭāvān, it becomes a regular trīṣṭubh.]

2. The draft-ox [is] Indra; he looks out from (for?) the cattle; triple 
ways the mighty one (cakrā) measures out (traverses?); yielding (duḥ) 
the past (?bhūta), the future, existing things (bhūvana), he goes upon 
(car) all the courses (vratā) of the gods.

Ppp. reads in a indrayāsa for indrā sa, and in c it adds sam before bhūta, and 
has bhūvanaṁ instead of -nā. The comm. has in b the curious reading stīyān for 
trasyān, and hence we lose his guess as to what may be meant by the "triple ways."
He takes paṣuṣabhyas in a first as dative, and then as ablative. He understands bhūvanaṁ 
as virtually "present"; more probably it has its usual sense of 'existences,' and the two 
preceding adjectives qualify it distributively, or are in apposition with it: "all existing
things, both what is and what is to be.” [If we pronounce again naśvedu, the vs. loses its bhurij quality. The cadence of b is bad.]

3. Born an Indra among human beings (manuṣyā), he goes about (car) shining brightly, a heated hot-drink (gharma); he, being one of good offspring, shall not go in mist (udārā) who, understanding [it], shall not partake of (ac) the draft-ox.

The verse is obscure, and the translation in various points very doubtful. The second pāda is apparently a beginning of the identification of the ox with the gharma, a sacrificial draught of heated milk, which we find further in vss. 5, 6; he is, since his kind yield warm milk, as it were an incorporation of that sacrifice. And the second half-verse is then a promise to whoever shall abstain from using the ox as food. Ppp. read esa instead of jātas in a, and saṃcitānas at end of b. In c, d the comm. reads sam for san, ud āre as two words, and no 'cuṇyāt, and of course makes very bad work of its explanation, finding metempsychosis in sam... sarṣat (na saṃsarati punah saṃsāradharmān na prāptatii). Gharma he takes first as “blazing sun,” and then, alternatively, in its true sense. There is no other occurrence of an s-aorist from sr; and it is altogether against rule and usage to employ a subjunctive and an optative (cuṇyāt) in two coordinate clauses [this seems to me to be a slip — see Śkt. Gram. § 575 b; and the clauses are hardly coordinate]; so that the reading is very suspicious. A few of our mss. (P.M.W.E.) read ud after udārē. [Ludwig conjectures suprayās for jās.]

4. The draft-ox yields milk (dūk) in the world of the well-done; the purifying one fills him up from in front; Parjanya [is] his streams, the Maruts his udder, the sacrifice his milk, the sacrificial gift the milking of him.

Ppp. appears to have read in b ṣyāyet, which would rectify the meter; in c it combines maruto "dho. Pāvamāna in b might signify the wind (then purastāt 'from the east?') or soma; the comm. takes it as the latter (paritvamāṇo nṛtamayāṁ somaḥ); and "the sacrifice" in d as "the soma sacrifice now performed." The verse is rhythmically a triṣṭubh with redundant syllables (11+13: 12+11=47). [On daksinā, see Bloomfield, AJP. avii. 408 f.]

5. Of whom the lord of the sacrifice is not master (īc), nor the sacrifice; not the giver is master of him, nor the acceptor; who is all-conquering, all-bearing, all-working — tell ye us the hot-drink which [is] four-footed.

"Which "In d is yatam, lit. 'which among the many.' The intended answer, of course, is that this wondrous sacrificial drink is the ox. Ppp. begins c with ye viṣvadṛg viṣvāyrd vo. The comm. declares the first half-verse to convey the universal master-hood and not-to-be-mastered-hood of the ox; in d gharma is, according to him, "the blazing sun, which the four-footed one tells us" (brāta is read, but declared equivalent to brūte!).

6. By whom the gods ascended to heaven (svār), quitting the body, to the navel of the immortal, by him may we go to the world of the well-done, desiring glory, by the vow (vratā) of the hot-drink, by penance.
TRANSLATION AND NOTES. BOOK IV. -iv. 11

Ppp. appears to have read in a svā ruhanta; in b it has dhāma instead of nābhim; and it ends d with yaçasā tapasvīya. The comm. has jēma (= jayema) in c [instead of geṣa (Skt. Gram. § 894 c)]; gharna is to him once more "the blazing sun." [As to the stock-phrase in c, cf. Bloomfield, AJP. xvii. 419.] The verse (10+11: 10+13=44) is a very poor tristubh.

7. Indra by form, Agni by carrying (vāha), Prajāpati, Paramesṭhin, Virāj; in Viśvānāra he strode, in Viśvānāra he strode, in the draft-ox he strode; he made firm, he sustained.

This is the obscurest verse of this obscure hymn, and no attempt will be made to solve its riddles. Ppp. has a quite different text: indro balenā 'sya parameṣṭhi vra-tenā 'na gāus tena vāiṇivedvōḥ: yo 'smān dveṣṭi yaś ca vayaṁ dviṣmas tasya ṭrāṇān asavahes tasya ṭrāṇān vi varah. The two concluding clauses of our text most obviously belong with vs. 7 rather than vs. 8, and both editions so class them; but SPP. states that all his authorities reckon them to vs. 8, ending vs. 7 with the third akramata (which some of the mss., including our P.M.W.E.O.Op., mutilate to akramata). He adds that the Anukr. does the same; but this is evidently an oversight, our mss. of the Anukr. calling vs. 8 a simple anuṣṭubh (madhyam etad anuṣṭhāna iti paṇcāḥ 'nuṣṭubhah) and giving of vs. 7 a lengthy definition (see above), implying the division 9+10: 8+8+8: 12=55 (restoring both times the elided initial a in f); perhaps, then, SPP. is also mistaken in regard to the unanimity of his "mss. and Vādikas"; at any rate, part of our mss. (Bp.I.H.Op.K.) divide with the editions. The comm., however, does not; as, indeed, he is repeatedly at discordance with the Anukr. on such points. He explains vāha in a as "the part that carries (vahati) the yoke; the shoulder," and has nothing of any value to say as to the general sense of the verse. [The identification of the draft-ox with Agni seems to rest on Agni's chief function of "carrying"; cf. RV. x. 51. 5 d; 52. 1 d, 3 d, 4 a.]

8. That is the middle of the draft-ox, where this carrying (vāha) is set; so much of him is in front (prāctna) as he is put all together on the opposite side.

The virtual meaning of the second half-verse appears plainly to be that the two parts of the ox, before and behind the point where the pull comes (i.e. where the yoke rests) are equal; but it is strangely expressed, and the reason why the point is insisted on does not appear. The comm. so understands it: evam prākratyaṇgabhāgāv ubhāv api samānaḥ; he renders vāha this time by bhāra; Ludwig takes it as "the lump." [In this verse, b can hardly mean "where the pull comes," but rather 'where the burden is put,' i.e. the back; cf. Deussen, l.c., p. 231. Nevertheless, see BR. under vāha, 2 a and 2 b.]

9. Whoso knows the milkings of the draft-ox, seven, unlaviling, both progeny and world he obtains: so the seven seers know.

Ppp. reads anapadasyaatas both here (b) and at 12 d; it also combines septary in d, as does the comm., and a couple of SPP.'s authorities. For consistency, our text ought to combine in a-b dōhant t-; SPP. also leaves out here the connecting t. The comm. explains the seven milkings or yields of milk alternatively as "the seven cultivated plants, rice etc." or "the seven worlds and oceans"—not happening, apparently, to think of any other heptad at the moment. He quotes the names of the seven seers from Ācvalayana. [The number of this vs. is misprinted.]
10. With his feet treading down debility (ṣedī), with his thighs (jāṅghā) extracting (ut-khid) refreshing drink — with weariness go the draft-ox and the plowman unto sweet drink (kitāla).

The verse seems rather out of place here. As both n and m final are assimilated to an initial palatal, the pada-text commits the blunder in b of understanding frāṇ to be for frāṇ; and, as is usual in such cases, a part of our ms. read frāṇ j- (so P.M.W.E.I.); SPP. very properly emends his pada-text to frāṇ. The comm. reads in d khināsya for-qaṣ ca (one of SPP's authorities following him: "with the old accent," SPP. remarks, as if the change of reading involved a change of accent), and makes gachatas a genitive agreeing with it — against the accent; but this he regularly ignores. Irāṇ, it may be added, he glosses with bhūmin.

11. Twelve, indeed, they declare those nights of the vow (vrātya) of Prajāpati; whose knows the brāhmanān within them (tātrā 'pa) — that verily is the vow of the draft-ox.

Or, "those twelve nights they declare to be for the vow" etc.: it is uncertain what is object and what objective predicate in the sentence. Pp. reads and combines vrātyā "hus pr- in b; for the unusual phrase tatro 'pa in c it gives tad va 'pi; and in d it has balam instead of vrātam. For Weber's conjectures as to the twelve nights and the draft-ox of this hymn, see his Omina und Portenta, p. 388; compare also [Weber's other references, Ind. Stud. xviii. 45; and] Zimmer, p. 366. The comm. glosses vrātya by vrātārtha, and quotes TS. v. 6. 7' as to the twelve nights of consecration.

12. He milks (duhi) at evening, he milks in the morning, he milks about midday; the milking of him that come together, those unfailing ones we know.

Pp. has for a, b duhe va 'naḍvān sūyān duhe prātar duhe dīvā, and at the end (as above noted) anapadasayas. The comm. supplies to duhe either naḍvāham as object (with the worshiper as subject), or naḍvān as subject (with the performer of the sava sacrifice as beneficiary); sāṁ yanti he explains by phalena saṅgacchante.

12. To heal serious wounds: with an herb.

[ṛbh.-vānasapatyam. ānuṣṭubham: 1. 3. ph. gāyatri; 6. 3. p. yavamadhyā bhurigrāyatī; 7. bhṛhatti.]

Found in Pāipp. iv. (in the verse-order 3–5, 1, 2, 7, 6). Used by Kāuś. (28. 5) in a healing rite: Keça and the comm. agree in saying, for the prevention of flow of blood caused by a blow from a sword or the like; boiled lakṣā-water is to be poured on the wound etc. The schol. to Kāuś. 28. 14 also regard the hymn as included among the lakṣāṅgās prescribed to be used in that rule.

Translated: Kuhn, KZ. xiii. 58, with Germanic parallels; Ludwig, p. 508; Grill, 18, 125; Griffith, i. 146; Bloomfield, 19, 384; Weber, xviii. 46. — Cf. Hillebrandt, Vedas. chrestomathie, p. 48.

1. Grower art thou, grower; grower of severed bone; make this grow, O arundhatīl.

Arundhatīl, lit. 'non-obstructing,' appears to be the name of a climbing plant having healing properties; it is mentioned more than once elsewhere, and in v. 5 (vss. 5 and 9) along with lakṣā (vs. 7) 'lac'; and the comm. to the present hymn repeatedly declares
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lākṣā to be the healing substance referred to in it; probably it is a product of the
arundhatti. Pp.p has every time rohini instead of rohati, and so the comm. also reads;
the manuscripts of Kāuç, too, give rohini in the prātiṣka, as does the schol. under 28. 14.
There is evident punning upon the name and the causative rohaya- 'make grow'; perhaps
the true reading of a is rōhany asī rohini 'thou art a grower, O red one,' bringing in the
color of the lac as part of the word-play; the comm. assumes rohini, voc., at end of a
(he lohitavargī lākṣe). Pp.p further reads čṚnasya instead of chināsya; and has,
in place of our c, rohisyāṃ arha ātā 'si rohinyā 'sy asadhā, making the verse an
anuṣṭubh. The comm. gives asnas for āsthas in b.

2. What of thee is torn (riṣ), what of thee is inflamed (?dyut), is
crushed (?peṣṭra) in thyself—may Dhātar excellently put that together
again, joint with joint.

Pp.p. reads in a čṚnani for riṣṭam; it reads tā 'tmanaḥ in b; and in c, d it has tat
saraṃ kālpayāt saṃ dayat. The comm. (with one of SPP's mss.) reads peṣṭham
(= priyatamam) for the obscure peṣṭram in b (found elsewhere only in vi. 37. 3 below,
where the comm. has peṣṭam); the conjecture "bone" of the Pet. Lex. seems alto-
tgether unsatisfactory; it is rendered above as if from piṣ. The comm. paraphrases
dyuttām by dyotitām, vedanayā pratyaśā itvā, which seems acceptable.

3. Let thy marrow come together with marrow, and thy joint together
with joint; together let what of thy flesh has fallen apart, together let
thy bone grow over.

Pp.p. rectifies the meter of a by omitting te, and has for d [? b?] saṃstrāvam asa
parva te. A few of the mss. (including our H.O.Op.) give viṃstrām in c. The comm.
reads cama instead of cama in every pāda. A couple of SPP's mss., by a substitution
found also elsewhere [see ii. 12. 7, note], have manyā for majjñā in a. The Anukr.
ignores the redundant syllable in the first pāda.

4. Let marrow be put together with marrow; let skin (cārm gestures) grow
(ruh) with skin; let thy blood, bone grow; let flesh grow with flesh.

The third pāda is translated as it stands [cf. vs. 5 c], but we can hardly avoid
emending dyrk to asthā, or else asthi to asṇā, to agree with the others; the comm.
as an alternative] fills it out to two parallel expressions, for both blood and bone. Pp.p.
has, for b-d: asthā 'sthi vi rohatu snāva te saṃ dadhmas snāvā cārmagā
carmā rohatu.

5. Fit thou together hair with hair; fit together skin (tvdc) with skin;
let thy blood, bone grow; put together what is severed, O herb.

The prolongation of the final vowel of a pāda is so anomalous that we can hardly
help regarding kalpayā in a as wrong, perhaps imitated from b; Pp.p. avoids the diffi-
culty by reading in a saṃ dhiyatām. [For c, compare vs. 4.] Pp.p. also has for d
our 4 d.

6. Do thou here stand up, go forth, run forth, a chariot well-wheeled,
well-tired, well-naved; stand firm upright.

Pp.p. is very different: utīṣṭha pre 'hi samudhā hi te paruh; saṃ ti dhātā dadhātum
tan no viriṣṭam rathasya caakra py upāvaryaṭāhār yatātah 'ti sukhasya māhiṣ prati
tīṣṭha evāḥ. The Anukr. scans the verse as 9+11:5=25 syllables.
7. If, falling into a pit, he hath been crushed (sāṁ-çṛ), or if a stone hurled (pṛa-hṛ) hath smitten [him] — as a Ṛbhu the parts of a chariot, may it put together joint with joint.

A number of the mss. (including our P.M.O.Op.) read kārtum for kartām in a; the comm. explains kartām as meaning kartakaṁ chedakam āyudham, and makes it subject of sāṁçaṁre=samkhānastī; he takes Ṛbhūs as one of the three Ṛbhūs (quoting RV. i. 111.1), not giving the word any general sense. Ppp. again has an independent text: yadi vajro vīrṣṭā sthārakā jātu pāṭitrā yadi vā ca riṣṭam: vyikṣāda vā yadi vā vibhyayi cīrṣa ṛbhūr iti sa evam sam dhāmi te paruḥ. The verse is a bhātī only by number of syllables (10+10:8+8=36). [The comm. makes the "Atharvanic spell" the subject in d.]

13. For healing.

[Cāntīti.—cāndravānasam uta vaiṣṇavedam. ānugūbhām.]

Found in Pāpp. v. (in the verse-order 1, 5, 2–4, 6, 7). Vss. 1–5, 7 are in RV. x. 137, and vs. 6 occurs elsewhere in RV.x. Only vss. 1–3 have representatives in Yajur-Veda texts. The hymn is called cāntītivya in Kāu. (9. 4), in the list of the laghuśānti gāya hymns; and our comm. to i. 4 counts it also to the bhāchānti gō̄a (reading in Kāu. g. 1 uta devōs for the tad eva of the edited text), but he makes no mention of it here; he further declares it to belong among the aniholiṅgaś (for which see Kāu. 32. 27, note); the schol., on the other hand, put it in the āyusyagāna (34. 11, note). It is used (38. 3, 11) in the ceremonies for long life that follow the initiation of a Vedic student. In Vālt. (38. 1) it appears, with ii. 33 and iii. 11 etc., in a healing ceremony for a sacrificer [see comm.] who falls ill.

Translated: by the RV. translators; and Aufrecht, ZDMG. xxiv. 203; Griffith, i. 147; Weber, xviii. 48.—See Lanman's Reader, p. 390.

1. Both, O ye gods, him that is put down, O ye gods, ye lead up again, and him that hath done evil (āgas), O ye gods, O ye gods, ye make to live again.

Found without variant as RV. x. 137, 1, and also in MS. (iv. 14. 2.) But Ppp. reads uddhataḥ for ūn nayathā in b, and its second half-verse is tato manusyaṁ tath devā devās kṛṣṭa jīvase. The comm. explains avaḥtam as āharmaviṣaye sāvadhānām, apramattam, or alternatively, avaśṭāptam; supplying to it kṛṣta, and making of b an independent sentence, with double interpretation; and he says something in excuse of the four-fold repetition of the vocative.

2. These two winds blow from the river as far as the distance; let the one blow hither dexterity for thee; let the other blow away what complaint (rāpas) [thou hast].

Besides RV. (vs. 2), TB. (ii. 4. 17) and TA. (iv. 42. 1, vs. 6) have this verse. Both accent in c śāṭbh, as does SPP's text, and as ours ought to do, since all the mss. so read, and the accent is fully justified as an antithetical one; our text was altered to agree with the d vātu of RV., which is less observant of the antithetical accent than AV., as both alike are far less observant of it than the Brāhmaṇas. All the three other texts have pāṭa for vi at beginning of d; and TB.TA. give me instead of te in c. The second pāḍa is translated in attempted adaptation to the third and fourth; of course,
the two ablatives with a might properly be rendered coördinately, and either 'hither from' or 'hence as far as'; the comm. takes both in the latter sense.

3. Hither, O wind, blow healing; away, O wind, blow what complaint [there is]; for thou, all-healing one, goest [as] messenger of the gods.

TB.TA. (as above) put this verse before the one that precedes it here and in RV. All the three read in viçvābhējas, and Ppp. intends to agree with them (-bhēja do-). The comm. offers an alternative explanation of devānām in which it is understood as = indriyānil 'the senses.' [Von Schroeder gives a, b, Tübingen Katha-kss., p. 115.]

4. Let the gods rescue this man, let the troops of Maruts rescue, let all beings rescue, that this man may be free from complaints.

In RV., this verse and the following one change places. In a, RV. reads īhā for inām, and in b the sing. trāyatām;... gaṇāḥ. Ppp. ends b with maruto gaṇāḥ, and d with agado 'satī. The first pāda is defective unless we make a harsh resolution of a long ā. We had d above as I. 22. 2 e.

5. I have come unto thee with wealfulnesses, likewise with uninjurednesses; I have brought for thee formidable dexterity; I drive (ṣū) away for thee the yāksma.

The RV. text has in c te bhadrām ā 'bhārṣam; both editions give the false form ā 'bhārṣam, because this time all the mss. (except our E.p.m.) chance to read it; in such cases they are usually divided between the two forms, and we need not have scrupled to emend here; the comm. has -ṛṣam. Ppp. reads in c te bhadrām āṛṣam, and, for d, parā svāmy āṇuyat.

6. This is my fortunate hand, this my more fortunate one, this my all-healing one; this is of propitious touch.

This is, without variant, RV. x. 60. 12; it takes in our hymn the place of RV. x. 137. 6.

7. With (two) ten-branched hands — the tongue [is] forerunner of voice — with (two) disease-removing hands: with them do we touch thee.

RV. (vs. 7) has for e, d anāmāyatnābhīyāṃ tvā tābhyām tvā ṣpa sṛṣāmasya. The Anukr. takes no notice of the redundancy in our e.

14. With the sacrifice of a goat.

[Bhrigu. — navaracām. ājyam, āgneyam. trāṣṭubham; 2, 4. anuṣṭubḥ; 3. prastāraṇākātī; 7–9. jagati; 8. 5-p. atiṣakvari.]

Verses 1–6 are found also in Pāipp. ili. (in the verse-order 1, 2, 5, 4, 6, 3), and in various Yajur-Veda texts (vss. 1 and 6 not in company with the rest); vss. 7–9, in Pāipp. xvi. The hymn is used in Kāuq. (64. 23 ff.) in the sava sacrifices, with goat or goat-rice-mess (ajāudana) as sava: vss. 2–4, at 68. 24–27 (and also, the comm. says, in recitation in all sava sacrifices); vs. 5, at 63. 9 (the comm. says, with obliteration in all); vs. 6, at 64. 17; vs. 7 (vss. 7 and 8, according to the comm.), at 64. 18–20 (with setting up the goat); vs. 9, at 64. 22 (with offering the skin having head and feet left attached to it). In Vāt., vs. 1 is used (29. 3) in the ægucayana, with building in a goat's head; vss. 2–5 (29. 17), in the same ceremony as the priests mount the altar;
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vs. 5 (8.17), in the párvan sacrifices, with transfer of the fires, and again, in the agniṣṭoma (15.9), when the fire is brought to the uttaravedi; and the comm. regards vs. 3 as quoted at 27.6, in the vājapeya rite.

Translated: Griffith, i. 149; Weber, xlviii. 51 (elaborate comment).

1. Since the goat has been born from the heat of Agni (the fire), it saw [its] generator in the beginning; by it the gods in the beginning attained (t) [their] godhead; by (with?) it the sacrificial ones (médhya) ascended the ascents (rōha).

Found also in VS. (xiii. 51), MS. (ii. 7.17; like VS. throughout), and TS. (iv. 2.104). VS. and MS. have in c, d devatām ágram áyaṁ tēna rōhaṁ áyaṁ āpa médh-. TS. has at the beginning ajā, and, correspondingly, s̄ (with vāt added) in b, and tāyā in c and d; it also reverses the order of c and d, agreeing otherwise with VS. MS. in d, but having áyare, like AV., in c; it also replaces čōhāt by gárhāt in a. We have a again below as ix. 5.13 a; and c is nearly equivalent to ii. 22.3 c: moreover the pada-mss., here as there, misinterpret áyaḥ before tēna as áyaṁ, which SPP. properly corrects to áyaṁ in his pada-text; all our sanhita-mss. read áyaḥ. The comm. declares ht in a to be intended to intimate that the same statement was made in another text also; and he quotes TS. ii. 1.14; rōha he explains by svargādiloka; tēna he takes both times as designating the means. The Anukr. takes no notice of the deficiency of a syllable in b. [As to ajā, see Weber, Berliner Sh., 1895, p. 847 n.]

2. Stride ye with the fire to the firmament (udka), bearing in your hands vessel-[fires] (ūkhya); having gone to the back of the sky, to the heaven (svār), sit ye mingled with the gods.

The other texts (VS. xvii. 65; TS. iv. 6.51; MS. ii. 10.6) differ but slightly from ours: all have the sing. ūkhyam at beginning of b, and TS. MS. combine dvāh p- in c. Ppp. reads agniḥbis in a, and ekṣāṁ for ākhyam in b; for the latter, the comm. (with one of SPP's mss.) gives akṣān, which he defines as akṣavat prakāṣṭakān anusṭhitān yajñān. As usual, the mss. vary at the end between the equivalent ādhvam and ādhvam; our text reads the latter, SPP's the former.

3. From the back of earth I have ascended to the atmosphere; from the atmosphere I have ascended to the sky; from the back of the sky, of the firmament (udka), I have gone to heaven (svār), to light.

The other three texts (VS. xvii. 67; TS. and MS. as above) agree in omitting prajñāt in a and adding ād after ahām before arūdrikām. In this verse, the comm. takes svār as the sun (in vs. 2, as the svarga loka). It is too irregular (14+9; 7+8=38) to be so simply defined as it is by the Anukr. [If we omit the first ahām, and combine dvāruham in b and resolve vāt siar in cd, we get an orderly purastādṛṣṭaḥ.]

4. Going to heaven (svār) they look not away; they ascend to the sky, the two firmaments (rōdasī) — they who, well-knowing, have extended the everywhere-streaming sacrifice.

The other texts (VS. xvii. 68; TS. and MS. as above) have no variants; but Ppp. ends b with rohaṁ rādhasah. The comm. again takes svār as svarga; and vīqvato-dhāram as either sarvato dhārakam or else sarvato 'vichināphalapṛṣṭyupāyā yasmin.
5. O Agni, go forth first of the divinities, eye of gods and of human beings (māndūsa) — pressing on (? iyakṣa-) in unison with the Bṛgus, let the sacrificers go to heaven (svār), to well-being.

The other texts (VS.xvii. 69; TS. and MS. as above) all read mārtyāṇāṁ at end of b; and for devdātanām in a VS.TS. have devayatām, MS. devōyatām; and Ppp. also reads mārtyāṇām and devayatām; in c, MS. has sakā for sajāsā. The comm. paraphrases caṇkus by caṇṣurindriyavat priyak, and iyakṣamāṇas by yaṣṭum iechantak.

6. With milk, with ghee, I anoint the goat, the heavenly eagle, milky, great; by it may we go to the world of the well-done, ascending the heaven (svār), unto the highest firmament (nāka).

TS. (iv.7.13) and MS. (ii.12.3) have a parallel verse, with which Ppp. also corresponds in the first half; agniḥ (Ppp.-nīṁ) yunajmi sāvasā gṛhītāṁ dīvyaṁ svaparṇān (Ppp. samudrān) vāyasā (MS. vayasyām; but Ppp. payasāṁ) bhāhantām (Ppp. rukantām); as second half, they read: tīnā vayāṁ pateṇa bradhūsya viśṭaṅgānā svāvo (MS. svē) rūḥāṅa ādhi nāka uttamē, while Ppp. differs from our text only by having at beginning of ṣ saruhāṅa adhi. The second half-verse is repeated below as xi.1.37 c. d. The comm. reads in b payasam, but regards it as vayasyām with Vedic substitution of ṣ for v; svār this time is either svarga or sūryatmakam paramānī jyoṭiḥ. The tristubh is irregular in its last two pādas. [Pronounce gā-īṣa in c (?) in spite of Gram. § 804 c, end]. Pāda d is simply catalectic. Ought we perhaps to read sūrōḥ- i.e. sār rōḥ- (root ruk without ṣ, as at x. 2.8; xii. 3.42; xiv. 6.2)?]

7. Accompanied by five rice-messes (οδανάτ), by the five fingers, with the spoon, take thou up five-fold that rice-mess. In the eastern quarter set thou the head of the goat; in the southern (dākṣiṇa) quarter set his right (dākṣiṇa) side.

Verses 7-9 are not found in other texts, not even in Ppp.* The comm. (against the accent) explains pācātadānam as pācādāḥ vibhaktam odanam; udāhara as “take out of the kettle (sthāt) and set on the karhi”; and, both here and in the following verse, he substitutes for the actual part of the animal the cooked meat taken from such part, with the share of rice-mess that goes with it. The verse is a jagati only by number of syllables (11+13: 11+13=48; each pāda [save b] has trochaic close). [Reject diś in d and scan as 11+12: 11+11.] *[In a supplementary note, Roth says that they do occur (as noted above) in Ppp. xvi.]  

8. In the western quarter set his hump (bhasād); in the northern (ūttara) quarter set his other (ūttara) side; in the upward quarter set the goat’s back-bone; in the fixed quarter set his belly (? pājasyā); midway in the atmosphere his middle.

The comm. explains pājasyām thus: pāja iti balanāma: tatra hitam udaragatiṃ svadhyam; and dhēhi in connection with it as meaning ni khana— which looks quite improbable. It is only by violence that this verse can be extended to 60 syllables, as the Anukr. requires. [Reject diś in b and c, as in vs. 7, and combine bhasādāsya, and we get five good tristubh pādas.] Our edition inserts after pājasyām an avasānamark which is wanting in the mss. and in SPP’s text.

9. Do thou envelop with cooked skin the cooked goat, brought
together with all his limbs, all-formed. Do thou rise up from here unto
the highest firmament (nābha); with thy four feet stand firm in the
quarters.

One would expect in a rather ācāryā, as the hide can hardly have been cooked;
the comm. reads instead grathayā, explaining it as viṣayanena viḍhaktaṁ; but no
such word as gratha appears to be found elsewhere, and both it and its interpretation
are very implausible. To tvācā he adds “having the feet, tail, and head on.” The
verses read as if the goat himself, after cooking whole, were set up in position, the head
to the east. The Anukr. does not heed that the second and fourth pādas are tristubh.
[Ppp. has ārtaṁ ekāṁ ārtaṁāṁ]

15. For abundant rain.

[Ātharva.—śaḍaśarcm. marutparjanyadvayam. trāśṭubham: i, 2, 5. virāḍajagati;
12. 5p. anuṣṭubgarbha bhūrij; 15. saṅkumathy anuṣṭubh.]

Found (except vss. 2 and 15) in Pāipp. v. (in the verse-order 1, 3, 6, 5, 4, 7, 9, 10, 8, 11–14, 16). This hymn and vii. 18 appear to be called mār̥utāṇi in Kāṇ. (20.24: see
note to this rule); they are specified as used together in a rite for procuring rain (41.1 ff.);
also in expiation of the portent of upatārakās ‘inundations’ (103.3); further, vss. 10
and 11, with oblations respectively to Agni and Prajāpati, in expiation of the portent
of obscuration of the seven seers (127.8, 9). In Vālt. (8.9) vs. 6 appears in the preparations
of the cāturāṇīya sacrifice. And the comm. quotes vs. 11 as employed by the
Naks. K. (18) in a mahāgānti called praṇāpatt.

Translated: Bühler, Orient und Occident, i.219; Griffith, i.150; Weber, xvii. 58.
—See also Weber’s references to Ludwig and Zimmer. Cf. introduction to iii.13.

1. Let the directions, full of mist (nābhavant), fly up together;
let clouds, wind-hurried, come together; let the lowering [cows] of the
resounding misty great bull, the waters, gratify the earth.

Ppp. combines in d vācā “paḥ; the comm. in c, mahāry- [as the meter requires];
this happens to be a case where all the mss. agree in mahāry. The meaning in a
probably is the confusion of the directions by reason of the mists; the comm. renders
nābhavatī in a by nabhasvata vāyuṁ yuktāḥ, and nabhasvata in c by vāyuṁyān
marutāṇi. The second half-verse recurs at 5, below; see note.]

2. Let the mighty (taviṣā), liberal (sudānu) ones cause to behold
together; let the juices (rāṣa) of the waters attach themselves (sač) to
the herbs; let gushes (sārga) of rain gladden (mahay- the earth; let
herbs of all forms be born here and there (pṛthak).

The “mighty ones” in a are doubtless the Maruts; iksay- is perhaps an error which
has blundered in from the next verse, for ukṣay- (though no causative of ukṣ occurs else-
where in AV.); the comm. supplies for it vṛṣṭim as object; the translation implies
something like “attract every one’s attention.” It would be easy to rectify the meter
of d by reading āṣṭadhir vīrāṇah; a is the only real jagati pāda; and even by count the
verse is only nict (12+11:11+13=47).

3. Do thou make the singers (gāyant) to behold together the mists;
let rushes (végā) of waters rush (viţ) up here and there; let gushes of rain gladden the earth; let plants of all forms be born here and there.

Ppp. has for a samikṣad viţvāg vāto napānsy; at end of b, patantu for viţantām; in d, ṣopādhyas (as in 2 d [of the editions]). The comm. regards a as addressed to the Maruts (he marudagaṇa), and “the singing ones” as “us who are praising”; and vega as “swift stream.” The Anukr. ignores the extra syllable in d [rectify as in 2 d, virūpās ?].

4. Let the troops of Maruts sing unto thee, O Parjanya, noisy here and there; let gushes of raining rain run along the earth.

Pṛthak, lit. ‘severally, separately,’ is used in these verses rather in the sense of ‘all about, everywhere.’ Ppp. has in d śṛjantu for varjantu. The Anukr. makes the pāda-division after mārutās, and the pada-mss. mark it accordingly, thus leaving parjanya without excuse for its accentlessness; but all the mss. read so, and both editions follow them. Doubtless either mārutās or parjanya is an intrusion; so the meter indicates. The comm. gives in e varjantas.

5. Send up, O Maruts, from the ocean; brilliant [is] the song; ye make the mist fly up; let the lowing [cows] of the resounding misty great bull, the waters, gratify the earth.

We had the second half-verse as r e, d; but Ppp. gives an original half-verse instead: pra varṣayantī tamāṣa sudānavo ‘pam rastir ṣopādhi saasantām. The first half is translated literally as it stands; but it is pretty certainly corrupt. Ppp. reads irayanta, tveṣā ‘ṛkā, ṣopāyantu*; and the true reading is perhaps tveṣā ṛkā nābha ut ṣopāyantu ‘let our brilliant songs make ’etc. The comm. finds no difficulty, since his ideas of grammar allow him to make tveṣā and ṛkās qualify nābhās (tveṣo dīptimad arko’rvasasādha- nam udakam tadyuktam nabhāh). TS. (in ii. 4.8) and MS. (in ii. 4.7) have a first pāda nearly agreeing with our a (TS. irayathā, MS. yatā), the rest of the verse being wholly different. A couple of our mss. (O.Op.), with two or three of SPP’s, read samudraṣās at end of a. * [Roth, in his collation, gives ṣopāyanta; in his notes,-tu.]

6. Roar on, thunder, excite (ard) the water-holder; anoint the earth, O Parjanya, with milk; by thee poured out, let abundant rain come; let him of lean kine, seeking refuge, go home.

That is, let the herdsman whose animals have been thinned by the drought, now be even driven to shelter by the abundance of rain. Ppp. makes śṛṣṭam and varṣāṃ change places, and is defaced at the end. The first three words are those of RV. v. 83. 7. The comm. (with two or three of SPP’s mss. that follow him) reads in d āmrāṭṣi, and renders it “seeking concurrence of streams”; our O.Op. have -rāṭṣi. The comm. makes krṣṭagus signify “the sun, with his rays made slender”! and, of course, he is to “set” (astam i), or be made invisible by the clouds. The Anukr. makes no account of the fact that a is jagati. [For āṣra, see Lanman, Trans. American Philological Association, xv. (1884), p. vii.]

7. Let the liberal ones favor (sam-a) you, also the fountains, great serpents (ajagard); let the clouds, started forward by the Maruts, rain along the earth.

Ppp. omits vas in a, and combines sudānavo ’tsā ’jagard; and its second half-verse
is vātā varṣasya varṣatun pravahantu prthivīm anu. The comm. renders avantu by tarṣayantu; ajagarās here by ajagarāșmanā vilarkyamānāḥ, and under vs. 9 by ajagarasamanākārāḥ; i.e. "that look like great serpents as they wind sinuously along"; he takes sudānasas in a alternatively as vocative, notwithstanding its accent.

8. Let it lighten to every region (dṛṣṭ); let the winds blow to (from?) every quarter; let the clouds, started forward by the Maruts, come together along the earth.

Ppp. has in d varṣantu, as our text in the preceding verse. The comm. also points out the possibility of taking dṛṣṭas as either accus. pl. or abl. sing. The Anukr. somehow omits to define the metrical character of this verse and of vs. 14.

9. Waters, lightning, cloud, rain—let the liberal ones favor you, also the fountains, great serpents; let the clouds, started forward by the Maruts, show favor (pра-av) along the earth.

Ppp. begins with vātās instead of āpās, and omits (as in 7 a) van in b; and, for the last two pādas, it reads pra āyasya pra pītasya saṁ bhāmin āyasaḥ srjā. The comm. again takes sudānasas as vocative, and makes the elements mentioned in a subjects of sam avantu; in d he reads pāvantu but regards it as for pra ’vantu [parallel with pālāyate etc. (W’s Gram. § 1087 c), for which he cites Pāpini viii. 2. 19].

10. Agni, who, in unison with the waters’ selves (tanāḥ), hath become overlord of the herbs—let him, Jātavedas, win (vaṇ) for us rain, breath for [our] progeny, amṛta out of the sky.

The comm. paraphrases amṛtam with amṛtatvapraṇapākam. The Anukr. duly notes the redundant syllable in d.

11. May Prajāpati from the sea, the ocean, sending waters, excite the water-holder; let the seed of the stallion (vīṣau dēva) be filled up; come hitherward with that thunder,—

To this verse really belongs the first pāda of our vs. 12, as the sense plainly shows, as well as its association in RV. (v. 83. 6 b, c, d) with the two closing pādas here. [Cf. Lanman, Reader, p. 370; misdivision as between hymns.] But the ms., the Anukr., the comm., and both editions, end vs. 11 with ē ’hī. RV. reads in our c pīnvata for pāyatām, and dhārās for rētas. Ppp. combines in b āp’ irayanu, and begins c with prā py-. The comm. gives viṣnos instead of vīṣas in c, and explains both it and sālīḍa in a by vyāpānacīlā, which is one of his standing glosses for obscure words; ardayātt he paraphrases with raṇmihir ādānena pīdayatu, and udādham simply by jaladhim. This verse is as much bhūrij as vs. 10, unless we combine āp’ “rēyan in b. [For -nūnēti, see Prat. iii. 38, note.]

12. Pouring down waters, our Asura father.

Let the gurgles of the waters puff, O Varuṇa; let the descending waters; let the speckled-armled frogs croak (vad) along the water-courses (iṇaṇa).

What is left of the verse after transferring its first triṣṭubh pāda to vs. 11, where it belongs, is (but for the intruded word varuṇa, which is wanting in Ppp.) a regular anusṭubh, having its avasāna division after srjā; and this is the division actually made
in all the mss., and in SPP's text. Pp. combines gargara 'pām. The comm. declares gargara an imitative word (tadgadhvaniyuktiḥ pravahkṣaḥ), and the translation so renders it; as second pāda of the anuvṛttaḥ he reads avantir (avanim aṣcai, i.e. bhūmin gacchanti?) apā srjā; his first account of asura is as from as 'throw' (meghdanam kṣeptā). [Discussed and translated, apropos ofIrīna, by Pischel, Ved. Stud. ii. 223.]

13. Having lain for a year, [like] Brahmans performing a vow, the frogs have spoken forth a voice quickened by Parjanya.

The mss. (except one of SPP’s, which follows the comm.) absurdly read vātam at beginning of e; both editions emend to vācam, which the comm. gives, and which is also read in the corresponding RV. verse, vii. 103.1. Pp. has māṇḍakā in d. In our edition, correct two printer’s errors, reading sanvatsarām and brāhmaṇād. [Bloomfield discusses this vs. and the following, JAOSS. xvi. 174, 179.]

14. Speak forth unto [it], O she-frog; speak to the rain, O tādurī; swim in the midst of the pool, spreading thy four feet.

Many of our mss. (P.M.E.I.H.K.) accent ṭpē [cf. Prāt. iv. 3] at the beginning. Pp. reads māṇḍaki in a, and tānḍurī in b. The comm. defines tādurī as “she-offspring of the tadura,” but gives no explanation of tadura. The verse is also found in a khila to RV. vii. 103, reading in a upāplāvada, and in e plavāṣvā. [For 14, 15, see Weber, Berliner SB., 1896, p. 257. As to metrical definition of 14, see vs. 8 n.]

15. O khavvakhā! O khāimakhā! in the middle, O tadurī! win ye rain, O Fathers; seek the favor (mānas) of the Maruts.

The verse (as already noted) is unfortunately wanting in Pp. The first pāda is misprinted as regards accentuation in our edition, being marked as if the final syllables were kampa, instead of mere protractions. [That is, the horizontal under the first syllable kha- should be deleted; and the signs above and below the two y’s should also be deleted. They are printed aright, khavvakāḍi khāimakhāḍi, in nāgart, by Whitney, Prāt. p. 392, footnote, and on p. 400, and by SPP.] Prāt. i. 105 quotes the words (with the two that follow) in its list of words showing protraction; and i. 96 points out that the final i in each is grave. The comm. says that the three vocatives (he quotes the stems as khavvakāḥ stāmakāḥ tadurī) are special names for kinds of she-frogs—which seems likely enough; the two former appear to involve imitations of croaking (but in LCS. iv. 3-18 the householder’s female slaves are to call out hāimahāṣ, as they circumambulate the mārjāliya, filling new water-holders). SPP. (p. 598, note) asks why, if the words are vocatives, they are not accented simply khavvakāḍi khāt makhāḍi—being apparently ignorant of the fact that a protracted final syllable is regularly and usually accented, without regard to any other accent the word may have (see Whitney, Stk. Gr. § 78 a). Several of our mss. (E.I.H.O.Op.), and a couple of SPP’s, leave the first syllable of each word unaccented. It would much help both meter and sense to supply hraddaya (or else plavasva) after madhye in b; the comm. either supplies hraddaya or reads it in his text. All our mss., and our printed text, have at the end ichataḥ; SPP. follows the comm. and about a third of his manuscript authorities in reading ichata, which is doubtless the true text, and implied as such in the translation above. The comm. explains pitaras as pālayītār mānṭikāḥ! SPP. regards him as reading mārutam in d, but this appears doubtful. [The Anukṛ. scans 8+5:8+8.]

16. The great vessel (kōca) do thou draw up (ud-ac); pour on; let
there be lightnings; let the wind blow; let them extend the sacrifice, being manifoldly let loose; let the herbs become full of delight.

Ppp. reads mahatam at beginning of a, and viṣṭatam at end of c. The first pāda is nearly RV. v. 83. 8 a, which, however, reads ud acā ni śīca. Our P.M.W. read tanvādūtam in c. The comm., doubtless correctly, understands the waters as the "them" of c; ud acā he explains as samudrād udakaparṇam uddhara; he supplies antarikṣam to savīdyutam; the expression is better understood as an impersonal one.

[With b, d, cf. RV. v. 83. 4 a, b.]

Here ends the third anuvāka, having 5 hymns and 51 verses; the quoted Anukr. says ekaviśatūth.

16. The power of the gods.

[Brahman.—navaram. satyāṇāṁvatiṁśakasūktam. vārṇyam. trāśṭubham; 1. amūṭubh; 5. bhūrij; 7. jagati; 8. 33. mahāyāttā; 9. virāyūnātmatrādgāyatri.]

Five verses of this hymn (in the verse-order 3, 2, 5, 8, 7) are found together in Pāпп. v., and parts of vss. 4 and 6 elsewhere in the same book. It is used by Kāuṇ. (48. 7) in a rite of sorcery against an enemy who "comes cursing"; and vs. 3 also in the portent-ceremony of the seven seers (127. 3), with praise to Varuna.

By reason of the exceptional character of this hymn as expression of the unrestricted presence and influence of superhuman powers, it has been a favorite subject of translation and discussion. Translated: Roth, Ueber den AV, p. 29; Max Müller, Chips from a German Workshop, i. 41 (1867); Muir, OST. v. 63; Ludwig, p. 388; Muir, Metrical Translations, p. 163; Kaegi, Der Rigveda, p. 89 f. (or p. 65 f. of R. Arrow-smith’s translation of Kaegi), with abundant parallels from the Old Testament; Grill, 32, 126; Griffith, i. 153; Bloomfield, 88, 389; Weber, xviii. 66. Some of the above do not cover the entire hymn. — See also Hillebrandt, Veda-chrestomathie, p. 38; Bergaigne-Henry, Manuel, p. 146; further, Grohmann, Ind. Stud. ix. 406; Hermann Brunhofer, Iran und Turan (1889), p. 188-196; Weber, Berliner Stud., 1894, p. 782 f.

[Weber entitles the hymn "Betheuerung der Unschuld, Eidesleistung"; see his instructive note, Ind. Stud. xviii. 66, note 2. "Comes cursing" hardly takes account of the voice of āpyamāṇaṁ as used by Kāuṇ. 48. 7.]

1. The great superintendent of them sees, as it were, from close by; whoever thinks to be going on in secret, all this the gods know.

The verse is altogether wanting in Ppp. All the mss. read in a-b ād ant. (p. ād: ant-), with irregular absence of combination across the cesura; the case might be one of those contemplated by Prät. iii. 34, although not quoted in the comment on that rule; SPP. reads with the mss., and our edition might perhaps better have done the same (it is emended to ād 'ant-'). But SPP. also reads in c yūs lāyat, instead of yūs (i.e. yūḥ) stūyat*, while nearly all his pada-mss. (with all of ours) require the latter; his wholly insufficient reason seems to be that the comm. adopts lāyat; the comm. also has, as part of the same version, carat, and views the two words as contrasted, "stāble" (sāvitttena vartamānān sthiravastu) and "transient" (carapāśalām na varcaram ca vastu), which is absurd: "he is great, because he knows (manyate=janāṭi!) all varieties of being." The comm. understands ēṣam as meaning "of our evil-minded enemies," and keeps up the implication throughout, showing no manner of comprehension of the meaning of the hymn. *[See Prät. li. 40, note, p. 426 near end.]
2. Whoso stands, goes about, and whoso goes crookedly (vāñc), whoso goes about hiddenly, who defiantly (?) pratañkam) — what two, sitting down together, talk, king Varuṇa, as third, knows that.

Ppp. reads in a manasa instead of carati, and in b pratāyam instead of pratañkam; and for c it has dvāu yad avadatas saminiṣadya. The pada-mss. give in b niñḍyaṃ, as if the assimilated final nasal before c were n instead of m; and SPP. unwisely leaves this uncorrected in his pada-text, although the comm. correctly understands yam. The comm. regards a and b as specifying the “enemies” of vs. 1 a; vāñcati he paraphrases by kauñṣilyena pratārayati, and pratañkam by prakaraṇa kṛechrams jivanam prāpya; niñḍyaṃ* he derives either from niñ + i or from ni+i. The true sense of pratañkam is very obscure; the translation seeks in it a contrast to niñḍyaṃ; the translators mostly prefer a parallel “gliding, creeping,” or the like. The Anukr. apparently balances the redundant a with the deficient c. [*Note that W’s version connects it with niñḍyaṃ of vs. 3; cf. Gram. § 995 a, and my Reader, p. 394.]

3. Both this earth is king Varuṇa’s, and yonder great sky with distant margins (ānta); also the two oceans are Varuṇa’s paunches; also in this petty water he is hidden.

Ppp. has, for a, b, uṣṭhe ’yam aṣya prthivī samīcī dyāur bhṛhatīantarikṣam; and, at end of d, udakena maktāḥ. The comm. declares that the epithets in b belong to “earth” as well as to “sky”; kuskī he paraphrases by dakṣiṇottarapārṣvabhedenā ’vasthitae dve udare.

4. Also whoso should creep far off beyond the sky, he should not be released from king Varuṇa; from the sky his spies go forth hither; thousand-eyed, they look over the earth.

Only the second and third pādas are found in Ppp. (and, as noted above, not in company with the main part of the hymn), which gives iha for divas and ine ’ṣya for idam aṣya (both in c). The saṁhitā-mss., as usual, vary between divāḥ and divā before sp. The comm. has puṣrastat in a.

5. All this king Varuṇa beholds (vi-caks) — what is between the two firmaments (vōdas), what beyond; numbered of him are the winkings of people; as a gambler the dice, [so] does he fix (?ni-ṛni) these things.

Ppp. reads for d aksāṇ na ṣvaghuḥ bhuvanā mantaḥ, which gives a rather more manageable sense; our text is probably corrupt (vil cinati?); the comm. explains ni mīniḥ by ni kṣiṇati; and to the obscure tāṇi (not relating to anything specified in the verse) he supplies pāpinām cikṣākarmāṇi. He has again (as in 4 a) pūrasastat in b; and in c he understands samkhyaṭā (not-tāḥ), as “enumerator,” and nimiṇyas as gen. with aṣya. He also reads in d svaghuḥ, and quotes and expands Yāska’s derivation of the word from sva + han. The verse is bhūrij if we insist on reading eva instead of ’eva in d. [Read ’eva, or aksāṇ ṣvaghuḥ, or with Ppp.?]

6. What fetteors (pāca) of thine, O Varuṇa, seven by seven, stand triply relaxed (vi-si), shining — let them all bind him that speaks untruth; whoso is truth-speaking, let them let him go.

Our śaṁdentu, at beginning of c, is our emendation, obviously necessary; a few mss. (including our Bp.E.H.) have śaṁdentu, and the rest chin- (our P.M. dhin-, doubtless
meant for chin-), which SPP. accordingly retains; the comm. has chinattu, explaining it as for chinantu. Ppp’s version of the verse is found with that of the half of vs. 4; it reads chinadaya; it also has saptasaptatis in a, and ruṣati ruṣantāḥ at end of b; and its d is yas sabhyavāg ati taīn śījāmi. The comm. also reads in b ruṣantas, which is, as at ili. 28. 1, an acceptable substitute for the inept ruṣ; in b he apparently has visītās, and takes it as tatra tatra baddhās, while the true sense obviously is “laid open ready for use”; the “triply” he regards as alluding to the three kinds of fetter specified in vii. 83. 3 a, b.

7. With a hundred fetters, O Varuṇa, do thou bridde (abhi-dhā) him; let not the speaker of untruth escape thee, O men-watcher; let the villain sit letting his belly fall [apart], like a hoopless vessel, being cut round about.

The two editions read in c traiçayitvā, with the majority of the mss.; but nearly half (including our P.M.W.H.Op.) have traśay-, and two of ours (K.Kp.) sraśay— all of them misreadings for straśay, which the comm. gives (= jaladararogeṇa sraśtaṁ kṛtvā). [The disease called “water-belly,” to which c and d refer, is dropsy, Varuṇa’s punishment for sin.] In d, SPP. reads abandhās with the comm., but against all his mss. and the majority of ours (P.p.m.W.O.Op. have -dhas), which have -dhrs; bandhra (i.e. bandhāra, from bandh + tra) is so regular a formation that we have no right to reject it, even if it does not occur elsewhere. Ppp. puts varuṇa in a before abhi, omitting enam, thus rectifying the meter (which might also be done by omitting the superfluous varuṇa); and it omits the n of -vān in b. There is not a jayaṭā pāda in the verse, and d becomes regularly triṣṭubh by combining keśe’vā.

8. The Varuṇa that is lengthwise (saṁāmyā), that is crosswise (vy-āmyā); the Varuṇa that is of the same region (saṁdegyā), that is of a different region (videgyā); the Varuṇa that is of the gods, and that is of men—

If the word vāruṇas, thrice repeated, were left out, there would remain a regular gāyatrī; and the meaning would be greatly improved also; if we retain it, we must either emend to varuṇa, vocative, or to vārūnas ‘of Vārūna,’ i.e. ‘his fetter,’ or else we must understand vāruṇas as here strangely used in the sense of vārūnas: the comm. makes no difficulty of doing the last. [Ppp. reads in a, yas sāmānyo; in b, yaś ca śaṁ-deyo (or ca-); in c, yo dāyayo vārūna yaś ca mānasassā; and adds tvāṁ tvaṁ etāṁ prati muṇḍāṁ atra.] For the first two epithets compare xviii. 4. 70; the next two are variously understood by the translators; they are rendered here in accordance with the comm. Though so differently defined by the Anukr. [cf. ii. 3. 6 n.], the verse as it stands is the same with vs. 9, namely 11 × 3 = 33 syllables.

9. With all those fetters I fasten (abhi-sā) thee, O so-and-so, of such-and-such a family, son of such-and-such a mother; and all of them I successively appoint for thee.

If the verse is regarded as metrical, with three pādas (and it scans very fairly as such), we ought to accent āśāḥ [ voc. of āśā] at beginning of b. The comm. perhaps understands anu in c as independent, anu (SPP. so holds). The last two verses are, as it were, the practical application of vs. 6 and 7, and probably added later. [As to the naming of the names, see Weber’s note, p. 73.]
17. Against various evils: with a plant.

[Çukra.—caturvinaçcain trayan siñkânam. apâmarcavanapadidvayam. änuçtubham.]

Verses 1-6 are found as a hymn in Pāipp. v., and hymns 18 and 19 follow it there, with some mixture of the verses. Vs. 8 is found separately in ii. Hymns 17-19 are called by the comm. āvapaniya 'of strewing.' They are used together by Kāuç. (39.7), with ii.11 and iv.40, and others, in the preparation of consecrated water to counteract hostile sorcery; and vs. 17.5 is reckoned by the schol. (46.9, note) to the duñsapañdanañcana gaua.

Translated: Zimmer, p. 66; Grill, 37, 130; Griffith, i. 155; Bloomfield, 69, 393; Weber, xvi. 73.

1. Thee, the mistress of remedies, O conquering one (uñjeçā), we take hold of; I have made thee a thing of thousand-fold energy (-viryā) for every one, O herb.

Ppp. reads for b uñjeçā "gruñmahe. We should expect in c -vyām, and three of SPP's mas. (none of ours) so read; but he has not ventured to admit it into his text; the comm. gives -yam, but explains as if yām (apurûmañcāmarthyayuktañm). The comm. regards the plant sahadevi (name of various plants, including Sida cordifolia and rhombifolia, OB.) as addressed. He takes uñje in b as dative, = uñjetum.

2. The truly-conquering, the curse-repelling, the overcoming, the reverted one (punahsarā)—all the herbs have I called together, saying "may they (?) save us from this."

The last pāda is translated in accordance with the better reading of Ppp.: ato mā pârayañ iti. In b, Ppp. gives punacarā; SPP. presents punaś, in closer accordance with the mss. than our punaś. The comm. does not recognize the meaning 'reverted' (i.e. having reverted leaves or fruit') as belonging to punahsarā, but renders it as "repeatedly applied" (bhikṣâyena bhutaravayadhinivyottaye sarati). He reads in a capatayopanini, and in c abhi (for akhi): and one or two of SPP's mas. support him each time; our O.Op. give adhī, by a recent copyist's blunder; the comm. supplies gacchanti for his sam-abhi to belong to. The Anukr. takes no notice of the excess of two syllables in a.

3. She that hath cursed with cursing, that hath taken malignity as her root, that hath seized on [our] young to take [its] sap — let her eat [her own] offspring.

The verse is a repetition of i. 28.3, and the comm. again, as there, reads ādade at end of b. He notes that a full explanation has been already given, but yet allows himself to repeat it in brief; this time he gives only mûrçhapradam as the sense of mûram. Ppp. (which has no version of i. 28) gives here, for c, d, yā vâ rathasya prâsaré by ato 'gham u tvasañ. As i. 28, 3, the verse was properly called virâtâpathyâhâtì. [Correct the verse-number from 6 to 3 in the edition.]

4. What [witchcraft] they have made for thee in the raw vessel (pûrâ), what they have made in the blue-red one, in raw flesh what witchcraft they have made — with that do thou smite the witchcraft-makers.
The verse is nearly accordant with v. 31. 1 below. Pp. reads in b ye sūtre nil. A raw vessel is one of unburnt clay (apakve mṛṣṭātre, comm.). The comm. defines "the blue-red one" as fire, blue with smoke, red with flame*; and the "raw flesh" as that of a cock or other animal used for the purposes of the charm. The kṛtyā appears to be a concrete object into which an evil influence is conveyed by sorcery, and which then, by depositing or burying, becomes a source of harm to those against whom the sorcery is directed (mantrāṇādādibhiḥ satroh pīṭākārīm, comm. to iv. 18. 2). The comm. reads tvayā in d, and first pronounces it used by substitution for evam, then retains it in its proper sense and makes jahi mean hantavyā: both are examples of his ordinary grammatical principles. The Anukr. ignores the metrical irregularity of c [reject yāh?]. *[Bloomfield, on the basis of Kauç., interprets it as a thread of blue, and red; and this is confirmed by the Pp. sūtre.]

5. Evil-dreaming, evil-living, demon, monster (abhvā), hags, all the ill-named (f.), ill-voiced — they make disappear from us.

Pp. has in a dussvāpnaḥ durjivatāni, and, for c, d, duryācas sarvaḥ durbhūtāni tam ito nīś-. A couple of our mss. (1.H.p.m.) read abhām in b. The comm. gives jīvatam in a (with two of SP's mss.), and (with our P.M.W.E.) asmnī instead of asmaṁ in d. He first defines abhivām simply as "great," and then as a special kind of demon or demoniac (quoting RV. i. 185. 2); and the durvānmas as pīḍātīs having various bad appellations, such as chedikā and bhedikā. The verse is repeated as vii. 23. 1.

6. Death by hunger, death by thirst, kindlessness, childlessness — through thee, O off-wiper (apāṁārga), we wipe off all that.

The translation implies the obvious emendation of anapadyātām (p. anapadyātām) in b to apatyā-, which is read by the comm. and by three of SPP's mss. which follow him; SPP. very properly admits apatyā- into his text (but forgets to emend his pada-text thoroughly, and leaves in it the absurd division anapadyātām.) [Weber, however, discussing avadya, Berliner Sh., 1896, p. 272, defends the reading apadya-.] The comm. says nothing of the sudden change here from sahadevī to apāṁārga, which ought to be another plant (Achyranthes aspera: a weed found all over India, having very long spikes of retroflected flowers), but may possibly be used here as a synonym or appellation of the other. In his introduction, he speaks of darbha, apāṁārga, and sahadevī as infused in the consecrated water.

7. Death by thirst, death by hunger, likewise defeat at dice — through thee, O off-wiper, we wipe off all that.

Pp. omits this variation on vs. 6.

8. The off-wiper is indeed of all herbs the sole controller (vaśītu); with it we wipe [off] what has befallen (dṣṭhita) thee; then do thou go about free from disease.

Pp. (in book ii.) has for b viśvāsām eka it patiḥ, combines in c mṛjma "sthitam, and reads at the end carāḥ. Āsthitam (also vi. 14. 1 and VS. vi. 15) has perhaps a more special sense than we are able to assign to it; the comm. paraphrases by kṛtyādi- bhīr āpātītan rogādikām.
18. Against witchcraft: with a plant.

[Çukra. — (etc.: see under hymn 17). 6. brhdtgarbhā.]

Found in Pāipp. v. (vs. 6 before 5). Used by Kāuç. only in company with h. 17, as there explained.

Translated: Grill, 25, 131; Griffith, i. 156; Bloomfield, 70, 396; Weber, xviii. 77.

1. The same light with the sun — night possesses the same with the day; I make what is effective (satyā) for aid; sapless be the makers (f.) [of witchcraft].

Kròvarī at the end borrows a special sense from its relationship with kṛtyā [a case of "reflected meaning" — see note to iii. 11. 8]. The construction in the first half-verse (if here rightly understood) is peculiarly intricate: samām jyōtis is, as it were, coördinate with the samā of samāvatī, as if it were samajyotismatī: i.e. "night has its light as good as the sun's or the day's." Or else jyōtis (R.) is to be taken outright as "moonlight" (= later jyotisām). Pp. begins with samā bhūmis sat-, and has in c sabhya for satyam. One of our pada-mss. (Op.), like one of SPP's, divides in b sanāvatī; the comm. defines the word by "of equal length" (samānāyāmā); and kṛtvārī by kārtvānāśīlas (taking it from kṛt 'cut'). In our text, the r-sign has dropped out from under the k-sign in this word.

2. Whoso, O gods, having made witchcraft, shall take it to the house of one unknowing — let it, like a sucking (dhrārū) calf to its mother, go back unto him.

The comm., with one or two of SPP's mss., reads ārāt instead of hārāt in b; dhrārū he defines by stana-pānāh kurvan. There is a redundant syllable in c unless we abbreviate iva to 'va.

3. Whoso, having made evil at home, desires to slay another with it — numerous stones make a loud crash when it (f.) is burned.

Pp. is partly defaced in this verse; and it gives us no aid in solving the difficulties of the second half. The discordance between the masculines yās and pāpmānam in a, b and the feminine tāsām is perhaps best removed by supposing kṛtyā to have been mentally substituted for pāpman (the comm. supplies kṛtyām to tasaṃ); Grill violently emends amā in a to ōmāyām (sc. pātyām *), and thinks that this raw vessel bursts noisily in pieces when burnt; R. conjectures that thick stones crack when the kṛtyā is burnt, perhaps so as to wake the intended victim. The comm. paraphrases amā by anukālā iva saha sthitā, i.e. an assistant or confederate, and reads in c dugdhaṣām "drained" or made ineffective; the stones are produced by the counter-magic, and are called on to do (karikratī = pumah-pumah kurvanatu: a convenient substitution of the imperative !) damage (phaṭ = hiśanam) to the kṛtyā-kṛt. The translation given above implies a threat of the destruction of the kṛtyā by burning and by stones tumbling crash! (phaṭ forphaṭ?) upon it. The harsh resolution kṛtvā makes the verse a full anuṣṭubh. [Bp. also has dugdhāyām.] * [Oxytone, not perispome.]

4. O thou of a thousand abodes (?-dhaman), do thou make them lie (?) crestless, neckless; take back the witchcraft to him that made it, like a sweet-heart (priyā) to a lover (priydvant).

For viṣākhān in a, Pp. reads viṣākhān (our P.M.W.E. have viṣṭān, our Bp.I.H.
5. I, with this herb, have spoiled all witchcrafts — what one they have made in the field, what in the kite, or what in thy men (pūrṣa).

Ppp. reads in c and d the datives gobhayas and pūrusebhyas; the comm. explains pūrusenu as "in a place frequented by them"; for vā le he reads vāte 'in the wind.' A few of our mss. (P.M.W.) have adūduṣan in b. The Anukr. takes no notice of the deficiency of a syllable in d.

6. He who hath made hath not been able to make; he hath crushed (ṛ) a foot, a finger; he hath made what is excellent for us, but for himself a burning (tāpana).

The verse is repeated below as v. 31.11, but with a different last pada, which reads: abhagō bhāgaṇadāhyā. Ppp's version of a-b is yāṁ caṅkara na ṣaṭākha ṣaṭiḥ pādam aṅgulim (omitting kartum); yāṁ [sc. kṛtyām?] is a preferable reading. The comm. also has aṅgulim; our -rīm is authenticated by the comment to Prāt. i. 66. Ppp's d reads as does our v. 31.11 d, but with abhagā for -gō. The verse is metrically defined in the same way as here at v. 31.11 [the Anukr. seems to scan it as 8+9; 8+8 (cf., for example, iii. 8.4)]; but kartum is evidently [as the accent of ṣaṭe shows] to be reckoned to a, and the pada-mss. so divide. [The suspicion is natural that a sā has been lost between nā and ṣaṭākha. So ca has been lost at iv. 5.5 a (cf. RV. vii. 55.6 a). If we are right in restoring sā, and if we pronounce ṣaṭe (as the Ppp. reading suggests), we should then scan 11+8; 8+8.—The accent of ṣaṭākha can hardly be more than a blunder.—The comment to this verse seems to have failed of thorough revision at W's hands.]

7. Let the off-wiper wipe off the kséttyād and whatever curse [there is]; [wipe] off, forsooth, the sorceresses, off all the hags.

Ppp. reads in c -dānyas, rectifying the meter. The comm. here defines kséttyā as hereditary disease (kséttram māṭhitṛṣṭarām tatsakāḍāt).

8. Having wiped off the sorcerers, off all the hags, O off-wiper, with thee do we wipe off all that.

Ppp. is defaced in this verse. The comm. first explains apamṛddhi in a into an imperative, apamṛddhi; but then, as an alternative, he allows it its own proper sense.

19. Against enemies: with a plant.

[Cbhr. — (etc.: see hymn 17). 2. pathyāpaṅkṣi.]
1. Both art thou not relative-making, and now art thou kin-making; also do thou cut off (?)-chíd) the progeny of the witchcraft-maker, like a reed of the rainy season (várisika).  

Or, perhaps, 'a last year's reed' (but comm., varśásu bhavan). The first half-verse is very obscure, and the translation follows the text as closely as possible (Ppp. differs only by beginning uṭe 'va 'sy), understanding a-bandhu-krt, and not abandhu-krt (which would be accentuated on -kṛt); possibly the sense is 'thou makest common cause with some and not with others.' The comm. takes -kṛt both times from kṛt 'cut' (which is not impossible) = kartaka or chedaka; and he cites RV. iv. 4. 5 "slaughter thou our foes, the related and the unrelated." Naḥām he explains as etatsamjñham sucedam śraviṣeṣan. The Anukr. seems to sanction abbreviation to 'va in d.  

2. Thou art bespoken (?) by a Brāhman, by Kaṇva son of Nyśad; thou goest like a brilliant army (?); there is no fear (bhāyā) there where thou arrivest (prā-ap), O herb.  

Ppp. has in a pariyukto 'si, and this is very probably the true form of the word here used; the difficulty is that neither yuṣ nor vac is anywhere else found used with pari; prayukta ['employed'] is what we should expect. We have "Kaṇva's plant" mentioned at vi. 52. 3. The imperfect meter of b (which the Anukr. fails to notice, as it does also the like deficiency in d) gives a degree of plausibility to Grill's suggestion that the pāda is intruded on an original anusṭubh. The pada-mss. waver between nārasadēna and nāṛṣ- (our Bp. emends ṣ to s; Op. is altered obscurely; D.K. have s), but s is certainly the true reading, as required by Prāt. iv. 83; SPP. has wrongly chosen ṣ for his pada-text. The comm., with a couple of SPP's authorities that follow him, reads tvistimate in c (our P.M.W.E. have tvistimatt.) The mss., without any statable reason, accent āsti in d, and our edition follows them; SPP. strangely gives āsti in saṁhitā, but āsti in pada-text. [Are not paryuktā and pariyuktā alike awkward phonetic renderings of prā-yuktā? Cf. Ppp. caṭire (= caṭ-ṛ), iv. 18. 6; and dadhira (= dadhre, Roth, ZDMG. xlviii. 116).]  

3. Thou goest to the head (āgra) of the herbs, causing to shine (āṛ) upon [us] as it were with light; also rescuer art thou of the simple (pāka), likewise slayer art thou of the demoniac.  

Ppp. puts pākasya before trātā in c; the comm. paraphrases it with pākasya-prajñasya ['one whose wisdom (prajñā) is yet to be matured'] durbalasya.  

4. When yonder, in the beginning, the gods by thee removed (uṣ-kṛ) the Asuras, from thence, O herb, wast thou born, an off-wiper.  

Ppp. has in b the older form akṛtyvata, and for c reads tasmād dhi tvam osadhe ap-. The comm. takes adhi in c as meaning upari vartamānaḥ or ċreṣṭhaḥ san.  

5. Splitting apart (vi-bhid), hundred-branched — "splitting apart" by name is thy father; in return (pratyēk), do thou split apart him who assails us.  

Ppp. has sundry corruptions: vivindati in a, vibinda in b, tam tvā at-end of c. The comm. omits vi in c. Pāda c needs some such emendation as to tāh tām.  

6. The non-existent came into being (sam-bhū) from the earth; that
goes to the sky, the great expanse (vyācas); let that, verily, fuming abroad, come back thence on the maker.

The translation implies the obvious emendation, made in our text, of tād dyām for tād yām, which is read by all the mss. and by the comm., and retained in SPP's text, though in a note he approves our alteration; it is only another example of mistaking an abbreviated for a full reading (dy for its grammatical equivalent dely: compare [i. 22. 1, and Roth, ZDMG. xlivii. 104]). Pp. reads in b ḍhat vacas; and it has for e ud it vaco vyadhāmayat. The comm. gives bhūmyām for -yās in a, and teat for tat at beginning of b. He renders asat by asatkalpaṁ kṛtyārūpam, or, alternatively, by aṣobha- nam kṛtyārūpam. The accent -dhūpāyat is contrary to all rule, and doubtless false; 'MS. (i. 10. 20; p. 160. 1) has -pāyāt, which is correct. The general sense of the verse is obscure; but it appears to parallel the return of the charm upon its producer with the action of water in exhaling from the earth and coming back as rain.

7. Since thou hast come into being reverted (pratyāṅc), having reverted fruit, do thou repel (yu) from me all curses, [repel] very far the deadly weapon.

The verse is nearly repeated as vii. 65. 1. Pp. has for e, d pratiṣṭhāya amuin kṛtyā- kṛtyam jahi. The comm. reads in b -phala, vocative; regarding, of course, the apāmārga plant as addressed.

8. Protect me around with a hundred; defend me with a thousand; may the forceful (ugrā) Indra, O lord of the plants, assign force (ojmān) unto thee.

Pp. has for d bhadro 'jmānam ā dadāhū. It can hardly be that the writer does not use here ugrā and ojmān as words felt to be related; but the comm. gives for the former his standing and always repeated uḍgūṛpaḥala, and paraphrases the other with ejasvītva.

20. To discover sorcerers: with an herb.

[Mātrnāman. — navarcaṃ. mātrnāmadāśvatam. ānuśubham: 1. svarāj; 9. bhurij]

Found in Pāipp. viii. (in the verse-order 1-4, 7, 6, 8, 9, 5). Reckoned by Kāuç. (8. 25) to the cātanāni; and by the schol. (8. 24, note) added to the mātrnāni: with good reason, if we may trust the Anukr. (which adds to what is given above: avesna mātrnānim 'padhim eva 'stānt'); but the comm. says nothing about it. The hymn is used by itself (28. 7) to accompany the binding on of an amulet of sadampūṣpā ‘ever-flowering’ (or, as the comm. and schol. say, trisamāhyā) in a healing ceremony (the comm. says, against brahmagraha and the like).

Translated: Ludwig, p. 325; Grill, 2, 133; Griffith, i. 159; Bloomfield, 68, 398; Weber, xviii. 84. — See also Hillebrandt, Veda-chrestomathie, p. 48.

1. He (?) looks on, he looks toward, he looks away, he looks: the sky, the atmosphere, then the earth — all that, O divine one (f.), he looks at.

Pp. has the 2d sing. paṣyasti all the five times, and it is an easier reading (adopted by Grill in his translation), especially in d, unless we may emend devi to dev; according to the comm., the subject throughout is the wearer of the amulet, and the divine one, as is also indicated by Kāuç., is the sadampūṣpā plant, a plant evidently having something about it that resembles or suggests eyes. Pp. reads ā for āt in c. [Read prā for prāṭi in a? Pronounce devāntar- in c.]
TRANSLATION AND NOTES. BOOK IV.

—iv. 20

3. Of that heavenly eagle art thou the eye-pupil; thou here hast ascended the earth as a weared bride (vadhāh) a litter.

Pp., puts divyasya after suparnasya. The ground of the comparisons made in the verse is altogether obscure, and the comm. casts no light upon them. [Bloomfield discusses this vs., AJP. xvii.402.]

4. May the thousand-eyed god set it in my right hand; with it do I see every one, both who is Čudra and [who] Āryan.

Pp., has hasta ādadat at end of b, and, for second half-verse, tato 'ham sarvāṇi pacyāṇī adhātān (sic) yac ca bhāvam. Paçyāṇi would be an acceptable emendation in c. The comm. (with one of SPP's mss.) reads tvayā in c; he regards the "god" in a as Indra.

5. Make manifest [thy] forms; do not hide thyself away; then mayest thou, O thousand-eyed one, look upon the kimīdīns.

Literally (in d) 'meet with thy look.' Pp., begins c with eva instead of atha, and ends d with pacyāṇy ayata. The abbreviation in c of the stem -caksu to -cakṣu is one of those noted in the Prāt. rules ii. 59 and iv. 100.

6. Show me the sorcerers; show the sorceresses; show all the pieçăcas: with this intent I take hold of (ā-rabh) thee, O herb.

For second half-verse, Pp. has ṣapasṛg eva tiṣṭhatam darçaya mām kimīdīnam.

7. The eye of Kaçyapa art thou, and of the four-eyed bitch; conceal thou not the piećad, like the sun gliding (ṣrp) in the clear sky (vidhāni).

That is, allow him to be no more concealed than the sun etc. Both editions read -akṣyās at end of b, but it is against the authority of the mss., all of which (save two of SPP's which follow the comm. in giving the true reading) omit, as in numerous other cases, the ř after the sibilant. The comm. regards Saramā as referred to; and, in futile attempt at explaining her possession of four eyes, says eten 'pradhāṣyātvam uktam. [Cf. Weber, Berl. Sb., 1895, p. 849, n. 3.] He explains the reference to eyes by the resemblance of the flowers of the plant in question; but this looks rather like a plausible guess than like a statement on any authority. Pp., has for first half-verse kaçyapasya caturakkās suadye caturakkā. The comm. derives vidhāra from vi-idh, and glosses it with antarikṣa. The Anukr. appears to approve the abbreviation to sūryam 'va in c. [Bloomfield thinks that kaçyapa punningly suggests paçyaka 'seer,' and cites TA. i. 8.8, kaçyapal paçyako bhavati yat sarvam pariçayati.]

8. I have seized (ud-grabh) out of his shelter (paripāna) the sorcerer, the kimīdīn; with it do I see every one, both Čudra and Āryan.

Pp., has in a, b- padaḥ yātudhānāt kimīdināḥ. The comm. makes tena refer here to yātudhānam, and supplies graham to sarvam — evidently without reason.
9. Whatever flies through the atmosphere, and whichever creeps across the sky; whichever thinks the earth a refuge (nāthā)—that piśācād do thou show forth.

Ppp. has for b bhūnīc co 'pasarpātī, and in c divam for bhūmim; and its d is trāṇa piśācān dṛṣṇa kuru. The comm. (with a couple of SPP's mss.) has adhi- instead of atī-
in b; he glosses nātham with svāminam. The verse is not bhūrīj if we combine \( \text{y} \text{d} ' \text{n} \text{t} ' \text{ā} - \text{r} - \text{i} - \text{m} \text{a} \). [Correct the misprinted verse-number.]

Here, at the end of the fourth anuvāka, with 5 hymns and 42 verses, the old Anukr. says atha kuryād dvādaça.

Here ends also the seventh prapāθaka.


[Brahman. — gāyam. trāṣṭubham. 2-4. jagati.]

This hymn is not found in Pāipp., but it occurs in the Rig-Veda (vi. 28. 1-7; vs. 8, in a different meter, is perhaps a later addition), and also in TB. (ii. 8. 51-11.) It is used by Kāuç. (19. 1), with i. 4-6 and others in a rite for ailing kine, and also (21. 8 ff.) in one for the prosperity of kine, vs. 7 being specifically mentioned as repeated when they go forth to pasture; vs. 7 appears further to be quoted at 19. 14, in a rite for the cow-stall; but the comm. declares two verses to be intended, and, if so, they must be vii. 75. 1, 2, since there is here no following verse. In Vāit. (21. 24), in the agniṣṭoma, the cows intended as sacrificial gifts are greeted with this hymn. The schol. (Kāuç. 16. 8) reckons vs. 4 to the aḥhaya gāya. The comm. [and Keçava's scholion to Kāuç. 27. 34.] declare hymns 21-30 to be mrgāra-hymns (Kāuç. 27. 34; 9. 1), but the name would seem properly to belong only to hymns 23-29, which form a related group, and are by the Anukr. ascribed to Mrgāra as author.

Translated: by RV. translators; and Griffith, i. 161; Weber, xviii. 87.

1. The kine have come, and have done what is excellent; let them stay (sad) in the stall (gōsthā); let them take pleasure with us; may they be rich in progeny here, many-formed, milking for Indra many dawns.

The other texts have no variants for this verse. The comm., after his wont, turns the two aorists in a into imperatives; he renders rāṇayantu alternatively by ramanvant and ramantāṃ; and he takes “dawns” as equivalent to “days” (divasān). [‘Full many a morning yielding milk for Indra,‘]

2. To the sacrificer and singer, to the helpful one (?), Indra verily gives further, steals not what is his; increasing more and more the wealth of him, he sets the godly man (devayī) in an undivided domain (?khiyā).

The other texts have in a the decidedly better reading śṛṇatē ca śikṣati of which ours is simply a corruption; the comm., heedless of the accent, takes out śikṣate as a verb (=gāh śṛṇayachati). In d they have the better accent abhinne; and TB. reads khillē; most of our mss. could be better understood as khilpē than as khilyē; the comm. defines kila as aprakataṁ sthānam, and khilya as tatrabhava; R. conjectures “stone-wall” for khilya. All our mss., and part of SPP's, read mukhāyati in b.

3. They shall not be lost; no thief shall harm [them]; no hostile
[person] shall dare attack their track (?); with whom he both sacrifices to the gods and gives, long verily with them does the kine-lord go in company.

Both the other texts* accent vyāthīs in b, as does one of our mss. (O.), and one of SPP's. Before this word TB. has nāt 'nā amītrā. The comm. explains vyathīs as vyathājanakanām āyudham. The pāda is very obscure as it stands. [An earlier draft of the translator's ms. reads: "Naṣantī, by its association, and its difference from naṣyantī, must be meant as subjunctive (aor.), notwithstanding its ending." I am tempted to suggest nā īd naṣan; īd (acc. pl. fem.) nā dabhāti tāskaras. — BR., vi. 1438, takes vyāthīs as 'unbemerkt von,' with genitive, āsām. But see Geldner's discussion of the combinations of vyāthiś with ā-dhṛṣ, Ved. Stud. ii. 29. — Note that TB's amītrā (both ed's read so in the text and both have ā- in the comm.) is neither amītrō nor āmītrō.] *[In TB., the pratikas of vss. 3 and 4 stand in RV. order at ii. 8. 81; but the vss. are given in full at ii. 4. 60.]

4. No dust-raising horseman (?) reaches them; not unto the slaughter-house (?) do they go; those kine of that sacrificing mortal roam over wide-going fearlessness.

RV. differs only by retaining the a of açunte in a, as do one or two of our mss. (O.K.) and half of SPP's; and its pada-text divides sanskritatra in b, while the AV. pada-mss. (except our Op.) leave the word undivided (by an oversight, the AV. Index Verborum gives the RV. form). The comm. explains arvā by hinsako vyāghradīṭh, and -kāṭa by udāhedaka; also sanskritatā by māsāpācaka (because viṣaśain trāyate pālayati), quoting from an unknown source the line sanskritatāḥ svād viṣaśitaḥ sanskritatāḥ ca pācakāḥ. The comment to Prāt. [iv. 58] makes the word come from the root kr. TB. also retains the a of açunte and it] has in d mārtyasya. In our printed text, the upper accent-mark in reṇukakāto is over the wrong k.

5. The kine [are] Bhaga; Indra has seemed to me the kine; the kine [are] the draught of first soma; these kine — that, O people, [is] Indra; with whatever heart [and] mind I seek Indra.

The translation implies in a the RV. reading acchān, of which our ichāt seems merely an unintelligent and unintelligible corruption; TB. has instead acchāt, and our O.K. give the same. Both the other texts add īd after ichāmi in d. The comm. translates in a "may Indra desire that there be kine for me." [The latter part of ε is of course the well-known refrain of RV. ii. 12.]

6. Ye, O kine, fatten whoever is lean; the unlovely (açrīrā) one ye make of good aspect; ye make the house excellent, O ye of excellent voice; great is your vigor (vīyas) called in the assemblies (sabhd).

The RV. version agrees at all points with ours; TB. accents kṛṣam in a and has açhitām in b (its kṛṣuṭhāt is a misprint, as its commentary shows). The comm. reads kṛṣuṭa in ε; sabhdasa in d he paraphrases with janasaṃkāsas.

7. Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place—let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.
The translation of a follows our text, though the false accent *ruṣāntis* (TB. has the same reading) shows that the word is only a corruption of the RV. reading *riṣāntis* 'cropping, grazing.' The comm., though reading *ruṣāntis*, renders it *tvam bhakṣa-
yantis*.

[The TB. comm. in both ed.'s reads *riṣāntis*.] Both the other texts have in *a sūryvasam,* and at the end *hetṝ rudrasya vṛjyāḥ* (TB. *vṛjyār̥*). With our c, d compare also TS.i.1.1 (differing only in the order of words in d [rudrasya hetṝ pāri vo vṛṇktu, which is metrically much better than our AV. order, albeit the RV. order is as good as that of TS. if we pronounce *rudr-asya*].) The comm. supplies to agra-
čāṇasas in *c vṛṇgṛādīr duṣṭamṛgāh.* [For *ṛṣata,* see *Skt. Gram.* § 615.]

22. For the success and prosperity of a king.

[Vasiṣṭha (? Atharvan?).—*āndram. trāṣṭubham.*]

Found in Paipp. iii. (with vs. 3 before vs. 2), and most of it also in TB. (ii. 4. 77-8). Used by Kāuṅc. (14. 24) in a rite for victory in battle (the editor of Kāuṅc. regards the next hymn also as included, but evidently by an error), and also in the ceremony of consecration of a king (17. 28) [Weber, *Rājasūya,* p. 142;] and the comm. mistakenly regards it as quoted at 72-7, giving the pratika as *imam indra,* instead of *imam indram,* as Kāuṅc. really reads (xii. 2.47, evidently the verse intended). The Anukr. spreads itself at very unusual length over the character of the hymn: *imam indra* vardhaye 'tiviṣṭha *āndraḥ* trāṣṭubham so 'tharvā ksatriyāya rājye candramase prathamābhīḥ pāṇcathir nirāmīrakavāramukhyeyu 'nāmam aprāthhyad grāma-gavāvādi sarvāṇi rājyopakaraṇān ca tataḥ parābhyaṁ antyabbhām indrāraṇeṇa svayam eva ksatriyaṁ rājānam candramasaṁ aṣīa prāṇuṇād itī. Probably Vasiṣṭha is the intended *pśi-name,* and so 'tharvā (one ms. *āndh*) a mistranslation for something else.


1. Increase, O Indra, this Kshatriya for me; make thou this man sole chief of the clans (*vīc;*) unman (*nis-aks*) all his enemies; make them subject to him in the contests for preeminence.

The comm. (with one of SPP's mss.) has in b the strange reading *vṛṣām for viṣām;* and it treats *aham* and *uttaretuṁ* in d as two separate words. He takes *aṅkṣuṁ as* from *aks 'attāṁ' (aksā ṣvāptān), and so explains it (nirgatasyāptikān kurvā). [See Delbrück's discussion, *Guruṣajākāumudi,* p. 48-9.] TB. combines a of this verse (reading *ksatryāṇāṁ for *yam me*) with b, c, d of our vs. 3. In 'our edition, an anuvāra is substituted for an accent-mark over the syllable -nra- in d.

2. Portion thou this man in village, in horses, in kine; unportion that man who is his enemy; let this king be the summit of authorities (*ksattrā;* O Indra, make every foe subject to him: Ppp. elides the a of *anitrās* in b, and in c has the better reading *vāryān* 'at the summit,' which is also offered by the comm., and by three of SPP's mss. TB. has *vāryān,* but as first word of a very different half-verse, our iii. 4. 2 c, d, which it adds to our first half-verse here to make a complete verse; in a it has *imām d instead of* e *māṁ, and in b *ntrzymać instead of nīcān, thus rectifying the meter (the Anukr. takes no notice of the metrical irregularity of our b); and it leaves *asya* without accent at the end. Nearly half the mss. (including our P.M.W.I.K.) have in d *pātrūn,* and the comm. seems to understand *cātrūn.* [TB. combines *yā *nītra, against the meter.]
3. Let this man be riches-lord of riches; let this king be people-lord of people; in him, O Indra, put great splendors; destitute of splendor make thou his foe.

As noted above, TB. combines the last three pādas of this verse with our 1a; it reads asmāt instead of asmin at beginning of e. The comm. foolishly gives himself much vain trouble to prove that the epithets in a and b are not repetitious.

4. For him, O heaven-and-earth, milk ye much that is pleasant (vāmā), like two milch kine that yield the hot-draught (gharmā); may this king be dear to Indra, dear to kine, herbs, cattle.

Pp. combines dūge 'va in b, and has bhūyas in c; and at the end it agrees with TB. in reading utā 'pām for paṣāṇām. TB. further has asme in a, and -dūge 'va dhenūk in b [but see Prāti. i.82 n.]; and it prefixes sām to duhāthām. Probably it is the loss of that prefix or of some other that causes duhāthām to stand in all the mss. without accent at the beginning of the pāda: an inadmissible anomaly, though read in both texts; we ought to have emended to duhāthām. The comm. explains that gharna- in b signifies the praverghya. [The meter requires the prefix.]

5. I join to the Indra who gives superiority (?uttārvant), by whom men conquer, are not conquered; who shall make thee sole chief of people (jāna), also uppermost of kings descended from Manu.

Pp. reads in a tam uttarāvantam indra. TB. has in b jāyasi and parājayāsī, and in the second half-verse sā tvā 'kar ekāvṛṣabhām svānām ātho rājann utt. The comm. explains uttarāvantam by atīciyato as rṣavantam.

6. Superior [art] thou, inferior thy rivals, whosoever, O king, are thine opposing foes; sole chief, having Indra as companion, having conquered, bring thou in the enjoyments (bhōjana) of them that play the foe.

Pp. has in a adhare santv anye. TB. puts together a and c as first half of a verse to the other half of which our text has nothing corresponding; and it reads ekāvṛṣa for ekāvṛṣas. The comm. takes prati and cātravas in b as two independent words; he paraphrases bhōjanānī by bhogasādhanānī dhanānī.

7. Of lion-aspect, do thou devour (ad) all the clans (vīc); of tiger-aspect, do thou beat down the foes; sole chief, having Indra as companion, having conquered, seize thou on (ā-khīd) the enjoyments of them that play the foe.

Pp. has only the second half-verse, and reads for d cātrāyatām abhi tiṣṭhā mahānāśi (our vii.73.10 etc.: see under that verse). The whole verse is wanting in TB. The comm., with one of SPP's mss., reads dha for āva in b. He paraphrases adīhi (which is a frequent expression for the action of a ruler upon his subjects) very properly by bhūṅkeva; and ā khīda, less acceptably, by ācchindhi.
23. Praise and prayer to Agni.

[Mrgâra.—saîta mrgârasanâjñakâni sükâni nânâdevatyâni. trâîṣṭubhâni:
3. purâstâjyotimât; 4. anuṣṭubh; 6. praṣṭâraṣṭuṅkâti.]

Found,* with the six hymns that follow, all together (but in the order 23, 25, 27, 26, 28, 29, 24), in Pâipp. iv. The seven are known by Kâuç. (9.1) as the mrgâra hymns (also by the schol., as by the Anukr.; that the comm. to h. 21 gives the name to 21-30 was there remarked; here he speaks of "a heptad of hymns" as intended in 9.1); they are reckoned (9.1) to the bhâchânīgâya, and also (32.27, note) to the anâholîgâ gaya; and they are employed in a healing rite (27.34). In Vâit. the hymn accompanies the kindling of the fire in the parvan sacrifices (2.11), and vs. 4 is similarly used (5.15) in the agnyâdhya. It was noted under the preceding hymn that the editor of Kâuç. mistakenly regards this one as included in Kâuç. 14.24. The first and last verses [of each] of the mrgâra hymns are given also by TS. (iv. 7.15), MS. (iii.16.5), and K. (xxii.15); only the hymn to Bhava and Çarva (our 28) is omitted, and, on the other hand, those texts have similar invocations to the AÇvins and to all the gods. And the comm. to our h. 24 quotes also TS. vii. 5.22, where a mrgâreśti with ten oblations, to the divinities worshiped with the verses in question, is prescribed. [See further, as to this litany, Weber's note, p. 95 f. — The mrgâra-verses occur in TS. and MS. at the very end of the kâpîlas (iv. and iii.) concerned.] * [In the verse-order 1, 4, 2, 3, 5, 6, 7.]

Translated: Griffith, i.163; Weber, xviii.94.

1. I reverence (mau-n) first the forethoughtful (prâcetas) Agni, him of the five peoples, whom men kindle in many places; we pray to him who hath entered (pra-viç) into clans after clans (viç): let him free us from distress.

Ppp. has in b pâñcaj; the comm., pâñcajayâsya, for which he gives three different interpretations, the last one making -yâsya equivalent to -yâsya. Manve he paraphrases by jânâmi. In a, MS. has anuṭihānâm for prâcetasas; for b, TS.MS. give ydm pâñcajanayam bahâvah samindhâh; and, for c, viçayân yâî viç pravîçvîçvâsam imahe. [The "absence of reduplication" (Skt. Gram. § 803a) is doubtless due to the oft-repeated syllable vi or viç. The pratikâ is cited, MGS. i. 5.5 — cf. p. 145.] The Anukr., at the end of the descriptions of the seven hymns, says that all the verses contain — i.e. end with — an anuṣṭubh pâda. Its definitions of the meters in detail are too inaccurate to be worthy of attention throughout.

2. As thou carriest the oblation, O Játavedas; as, foreknowing, thou adaptest the sacrifice — so do thou convey to us favor from the gods: let him free us from distress.

Ppp. offers no variants in vs. 2-4, but puts 4 next after 1. The comm. takes deve-bhyas in c first as dative and then as ablative.

3. Put to service at every course (ydmân), best carrier, sharer (âbhaga) at every rite, Agni I praise, demon-slayer, sacrifice-increaser, offered to with ghee: let him free us from distress.

All the mss. (and SPP. with them) make the division of the verse, with obvious impropriety, before instead of after agnîm tîle, being apparently led into the blunder by
remembering the two words as beginning the Rig-Veda. The comm. gives the right division, as does also our edition by emendation. Nearly all the mss. (not our I.K.) read bâhishtham at end of a; both editions give vâh-, with the comm. The comm. paraphrases ābhagam by ābhaktavāyam āsavyam evaṁgūna viṣṭām. [The vs. scans as 11+11:12+8=42. Even with the misdivision (11+7:8+8+8), it is no purastajjyotismati (44).]

4. The well-born Jātavedas, the mighty (vibhû) Agni belonging to all men (vāicvānarā), the carrier of oblations, we call on: let him free us from distress.

The verse, as already noticed, comes second in the Ppp. version of the hymn. The comm. explains vibhu as “pervading” (vyāpaka).

5. With whom as ally the seers made [their] strength shine out; with whom they repelled the wiles of the Asuras; with whom, Agni, Indra conquered the Pāpis—let him free us from distress.

Ppp. makes in a the combination yena r-, and reads in b idyotayan; for the latter, the comm. (with two or three of SPP’s mss.) gives uddyotayan; a few of the mss. (including our Bp.K.) have -tayam.

6. By whom the gods discovered the immortal; by whom they made the herbs rich in honey; by whom the gods brought the heaven (svār)—let him free us from distress.

The comm. takes amṛta in a as meaning the drink of immortality; more probably it signifies immortality itself.

7. In whose direction [is] whatever shines forth (vi-ruc) here, what is born and to be born, all of it—I praise Agni, [as a] suppliant I call loudly on [him]—let him free us from distress.

TS. and MS. have a quite different first half-verse: yādy e‘dām prāṇān nimiśd yad ejati yāṣya jātām jānamānaḥ ca kēvalam. The comm. renders nāthitās first by nāthamānaḥ, phalain kāmayamānaḥ, and then by nāthāḥ svāmi saujāto’sya.

24. Praise and prayer to Indra.

[Mrgāra.—(see h. 23). 1. caṅkvarīgarhē puraḥčakvartih]

Found in Pāipp. iv., with the other mrgāra hymns, and used by Kāuś. only as one of the group (see under h. 23); its first and last verses occur in the same Black Yajur-Veda texts (do.).

Translated: Griffith, i. 165; Weber, xviii. 100.

1. We reverence Indra; constantly do we reverence him; these praise-hymns (stoma) of the Vṛtra-slayer have come unto me; he who goes to the call of the worshiper (daśvāins), of the well-doer—let him free us from distress.

Ppp. has in a indrasya manve caṇvad yasya manvire, which is better, in both sense and meter. TS. and MS. (agreeing throughout) read indrasya manve prathamādyā pṛcetasah in a; in b, ūpa mām ūpā 'guh; and, in c, āvam ūpa gāntā. The verse
is properly enough पुराणकारत्, but there is no reason why it should be called in addition चक्वार्गर्भाः.

2. He who, having formidable arms, is repeller (ययू) of the formidable ones (ि); who battered the strength of the दनवास; by whom are conquered the rivers, by whom the kine—let him free us from distress.

Pp. has यो ग्रहणम and omits ययू; and at end of च it reads दसादा. The first पाद is full of questionable points, and probably corrupt; the comm. explains ययू (though SPP. says in a note that his text reads ययू), and by ययूयित पथक- kartā; to ugrīṇām he supplies सत्रुषेनāनम.

3. He who is filler of people (कर्षणि-), bull, heaven-finder (स्वर्विद); for whom the pressing-stones proclaim [his] manliness; whose is the sacrifice with seven priests, most intoxicating—let him free us from distress.

Pp. has कर्षणि instead of व्रजभाष in अ, and, for य, ययू ‘दययुस सप्ताहता मुदिवृयं. The comm. renders कर्षणि by मन्यया.-

4. Whose are cows (वाचा), bulls, oxen; for whom, the heaven-finder, sacrificial posts (सवर्दु) are set up; for whom the bright (चुक्राद) [soma] purifies itself, adorned with sacred words (ब्रह्मना)—let him free us from distress.

Pp. has in च यस्मिन चुक्रस प्रवर्तते. The comm. explains वाचा in अ as “barren cow” (वन्देयागाह), and सवर्दु as यथाववाताक्षायकला, used for युष्मा. [Cf. RV. vi. 16. 47.]

5. He whose enjoyment (जीष्टि) the offerers of soma desire; whom, possessed of arrows, men call on in the cattle-raid (गवीष्टि); on whom depends song (अर्का), on whom force—let him free us from distress.

Pp. reads in च इववान्तम. Prāt. ii. 23 takes the form of गवीष्टि. The comm. explains अर्क as अर्कवादादनाब्धुतो वन्त्रान सतुष्ट्रादिलाक्षाम.

6. He who was born first for the doing of deeds; of whom first the heroism was noted; by whom brandished (उद-यम) the thunderbolt went at (अभी-ि) the dragon—let him free us from distress.

As in one or two other cases,* the mas. have in अ यज्ञे instead of जज्ञे; but one or two of SPP’s follow the comm., who reads जज्ञे, as does also Pp.; and both of the editions give this. In च the comm., with three of SPP’s authorities, gives अनुबद्धाम; in अ he derives अयता from root यम, and renders it by अहीस्ति; we might emend to अहियक्यते ‘him and get a form from that root, which would yield a preferable sense. [For the use of अही-ि with वाज्रा as subject and with acc., Whitney has noted the excellent parallel, RV. i. 80. 12. ] *[So x. 10. 18.]

7. He who, controlling, leads together hosts (साय्यर्मद) for fighting; who mingles (सम-स्त्त) the possessions (पुष्ट) of the two parties—I
praise Indra, [as a] suppliant I call loudly on [him]: let him free us from distress.

Ppp. has in b puṣṭya nas. TS. and MS. read in a (as does also the comm.) the sing. saṁgrāmāṁ, and they put yuddha after vāc; at end of b they give trayaṇī instead of dvayaṇī. The comm. thinks dvayaṇī to be striḥnarṣamakāni mithunāni.

25. Praise and prayer to Vāyu and Savitar.

[Msgrāma. — (see h. 23). 3. atiśakvarīgarbhā jagati; 7. pathyādhāvanī.]

Found in Psipp. iv. (in the verse-order 1–3, 6, 5, 4, 7, and after our hymn 23). The Black Yajur-Veda texts (see under hymn 23) put their passages corresponding to our hymn 25 (to Mitra and Varuṇa) between those corresponding to our 24 and 25. For the use of the hymn as one of the mṛgāra hymns in Kāuṭ., see under hymn 23; the comm. further quotes it as employed by Nakṣ. K. 18, in a ṭaṇi ceremony named vāyucaya. The metrical irregularities are not worth the trouble of detailing.

Translated: Griffith, i. 166; Weber, xviii. 102.

1. Of Vāyu, of Savitar we reverence the counsels (vidātha): ye who enter and who defend what has life (ātmanvant); ye who have become encomasters of the all — do ye free us from distress.

TS. and MS. read bībhṛtās (for viṣāthas) and rākṣatas in b, and TS. habhāvanūsus in c; and both have ṣagasas in the refrain. MS. further combines yā āt in b, and has tā no m in the refrain. The comm. is uncertain as to the sense of vidātha. [Geldner renders, "Wir gedenken des Bundes zwischen V. und S.," ZDMG. lli. 346: cf. Foy, KZ. xxxiv. 226.] Doubtless it is a metrical consideration that causes the change from 3d to 2d person in the refrain of hymns 25, 26, and 28. [Grammar and meter favor restoration of the older and longer form parībhūvā in c — see Lanman, JAOS. x. 413.]

2. Of whom are numbered the widths of the earth; by whom the welkin (rājas) is made fast (yup) in the atmosphere; whose progress no one seer has reached (anu-aś) — do ye free us from distress.

Ppp. has in a varīmāṇi pārthivā, which improves the meter; also gudhitām for yupitām in b, and prayām forprayām in c. Yupitām (perhaps smoothed out, spread uniformly [cf. Bloomfield AJP. xiii. 418, 419]) the comm. explains by mātīkīs sad dhāryate. The pada-text divides in c prayāyam, for which SPP., on the authority of only one of his mss., unaccountably substitutes prayāyam (a number of our mss. give instead -ydn) [cf. BR. v. 1635].

3. In [conformity with] thy course (vratā) people (jāna) go to rest; when thou art risen, they go forth, O thou of beauteous luster; ye, O Vāyu and Savitar, defend beings — do ye free us from distress.

Ppp. has yacatas for rākṣatas at end of c; the comm., with a couple of SPP's mss., reads rākṣatas; and he paraphrases it, without a word of remark, with pālayathas.

4. Away from here, O Vāyu and Savitar, drive (śidh) ye what is ill-done, away the demons and Čīmida; for ye unite (sam-sy) [men] with refreshment (ūrya), with strength — do ye free us from distress.

Nearly all the mss. read in c sṛjātha (instead of -thas). The comm., with two
or three of SPI’s mss., reads *samidham* (for *çmidham*) in his text in b, but explains *samidham* (by *sahidhiham* kṛtyān ca); *its in a* he takes from root ści, and paraphrases by *gamayathas*! Emendation in a to *duskiṣṭaṁ*, ‘evil-doer,’ would be acceptable; the* comm. takes it as accented (= *asmatiyan pāpam*).

5. Let Savitar and Vāyu engender (*ā-sū*) in my body (tanū-) wealth, prosperity, very propitious dexterity; do ye put here freedom from *yākṣma*, greatness; do ye free us from distress.

*Tanū* in b is translated as a locative because so regarded by the *Prāt.* (under i. 74), as it is also by the *comm.* (= *tawām, asmatiye vārtre*); it might be nom. dual; or, yet better, it might be emended to *tanūdakṣām*. Pp. reads *ayeyakṣmatāṁ suhasmān dhattām* for c. The *comm.* paraphrases *ā suvatām with praśayatām praśacchatām.*

6. O Savitar, Vāyu, [give] forth favor in order to aid; ye cause to revel in the intoxicating jovial [soma]; hitherward from the height (prāvāt) confirm ye of what is pleasant (*vāmd*); do ye free us from distress.

The strong ellipses in the first half-verse are filled by the *comm.* in accordance with the translation. Pp. reads in b *mādayeṭām*, and in c *pravatā ni yachatas*. The *comm.* makes *pravālas (= prakṛṣṣavatara) coordinate with *vāṁsya*, qualifying *dhana-sya* understood. [*Pischel, Ved. Stud. ii. 74,* takes it as acc. pl. with *vāṁsya, streams of vāma,* and compares *rāyo dhārā, vārvo aravāvā, etc.* — Render the subjunctive in b by ‘cause ye’ etc.?]

7. The best blessings (*āçīs*) have come unto us in the domain (dhāman) of the two gods; I praise god Savitar and Vāyu: do ye free us from distress.

Pp. combines to na "*çiśa in a. MS. reads *aśtras for *aśtas; tor dhāman in b it has *dhdmanās, and TS. *dhdme; for c, both give *stāmā vāyām savidhām nāhitō johawini; and, as in vs. 1, MS. begins d with *td, and both end it with *āgasas.*

The fifth *anuvāka* ends here in the middle of the *mṛgāra group; it has 5 hymns and 35 verses; and the old Anukr. says *aparāh pāṣa.*

26. Praise and prayer to heaven and earth.

[Mṛgāra.—(see h. 23). 1. *puro žir jagati; 7. çātvoragarbhāvimadhyojyotis.*]

Found in Pāipp. iv. (in a somewhat different verse-order *), after our hymn 27. The other texts (see under hymn 23) have but one verse that represents the hymn, made up of parts of our vs. 1 and 7. As to the use of the *mṛgāra* hymns by Kāuç, see under h. 23. In Vāit. (15. 13), this hymn (or vs. 1) accompanies the offering to the *udumbara* twig in the *agnistoma.* [*Order, 1, 2, 4, 6, 3, 5, 7.*]

Translated: Griffith, i. 167; Weber, xviii. 106.

1. I reverence you, O heaven-and-earth, ye well-nourishing ones (su-bhōjas), who, like-minded (sācetas) did spread out unmeasured intervals (yojana); since ye became foundations (pratiṣṭhād) of good things, do ye free us from distress.

Pp. omits the intrusive and meter-disturbing *sācetasātu* (which, on account of its
accent, is reckoned to b in the translation, as it is also by the pada-text); and, against rule, it combines in b ye `prath-. The comm., with one of SPP’s mss., reads aprotatam; and TS.MS. have the same, followed by amitebhir ojobhir ye pratiśthē abhavatam vāsūnām: they have of the verse only these two pādas, used as part of a closing verse. The first half-verse is found also in the Nāgīgaya-kānda of SV. (i. 623 a, b): this reads mānaye for manwē, accents subhōjasān, omits (like Ppp.) sākeṣāsān, and ends with ēṃilam abha yojanam; its second half-verse is our 2 ĉ, d.

2. Since ye became foundations of good things, ye much increased, divine, fortunate, wide-extended ones, O heaven-and-earth, be pleasant to me: do ye free us from distress.

Ppp. has in a babhavathus (for ēbhavatam). The comm., with a couple of SPP’s mss., reads praviddhe (= sūtravat sarvajagadanupraviddhe) in b. As noted under vs. 1, SV. has (omitting me in c) the second half-verse, here carried on as refrain through vss. 3–6. [In c, scan ēprthvī... sionē.]

3. I call upon the not-distressing, of excellent penance, wide, profound, to be reverenced by poets: O heaven- etc. etc. Possibly an antithesis is intended between the first two (doubtfully translated) epithets, both founded on tap `heat.’ Ppp. has the better reading vām for akam at end of a.

4. Ye who bear the immortal (amītā), who the oblations; who bear the streams (srotyā), who human beings (manusya): O heaven- etc. etc.

Ppp. puts b before a.

5. Ye who bear the ruddy [kine], who the forest-trees; ye within whom [are] all beings: O heaven- etc. etc.

One or two of our mss. (H.I.), as the majority of SFP’s, make at the beginning the false combination yd usr-. The comm. declares uṣriya a gonaṃan.

6. Ye who gratify with sweet drink (kīḍāla), who with ghee; without whom [men] can [do] nothing whatever: O heaven- etc. etc.

All the pada-mss. make in b the absurd division caṇuvanta, as if the word were a neut. pl. from the stem caṇuvanta. Ppp. has in a kīḍālais. The comm. interprets kīḍaśa simply as anna.

7. This that scorches (abhi-çuc) me, or by whomsoever done, from what is human, not divine— I praise heaven-and-earth, [as] a suppliant I call loudly on [them]: do ye free us from distress.

The verse looks as if broken off in the middle, to allow addition of the regular close. Ppp. has at end of b the more manageable reading pāruseyam na dāivyam. TS.MS. have the second half-verse added to our 1 b, c; but they have also our 7 a, b (in the form yd idām mā `bhiçocati pāruseyena dāivyena) as first half of a similar verse to “all the gods.” The comm. understands pāpāt as to be supplied in b, and takes na as the particle of comparison.
27. Praise and prayer to the Maruts.

[Mrgha. — (see h. 23.)]

Found, with very slight variations, in Paipp. iv. and its first and last verses are represented in TS., MS., and K. (see under h. 23); they follow a similar passage to the Açvins, which follows our h. 25. The use by Kāuç. is the same with that of the other mrgha hymns (see under h. 23). The first pāda of vs. 4 nearly agrees with the second pāda of a verse (the last) given in Kāuç. 3.3; and vs. 4 is directed by Vāït. (12.12) to be used in the agnisoma when one is rained on; further, vs. 7 (9:2), in the cāturmāsa sacrifice, with an evening libation to the Maruts. And the comm. quotes the hymn as used by Nakṣ. K. (18) in a छांटi-rite named mārudpāni.

Translated: Griffith, i. 168; Weber, xviii. 109.

1. The Maruts I reverence; let them bless me; let them favor this steecl (व्यास) in the race (विजयसता); I have called on them for aid, like easily-controlled swift [horses]: let them free us from distress.

Pp. combines सता व तान्तू at end of b. Some of our mss. (P.M.W.E.O.) read सृयमान in c. The comm. has अच्छn instead of अच्छ in c, and explains it as either "reins" or "horses." व्यास and विजयसता he makes either "food" and the "winning of food," or "strength" and "combat." The version of the other texts is quite different; they have नस for me in a; for b, प्रेच्च म वचाह व्यूम अवांटू विवे; for c, अच्छ व व वृयमान अट्टै; and at the end भ्रसर.

2. Who always open (तिज-अच) an unexhausted fountain; who pour in sap into the herds — I put forward the Maruts, sons of the spotted one: let them free us from distress.

With a compare xviii. 4. 36. Some of our mss. (P.M.W.I.O.) read in c मात्स. The comm. explains अतिम by megham, स्ताती by अन्तरिक्षे विस्ताराय, and प्रेच्च as the मध्यमिकाव्रक.

3. Ye, O poets, that send the milk of the kine, the sap of the herbs, the speed of the coursers — let the helpful (िगम्द) Maruts be pleasant to us; let them free us from distress.

Pp. reads इवान at end of b; the comm. renders इवान by विवांटां; he also takes कववान as nominative, and (with one of SPI's mss.) reads at beginning of c जक्मास, explaining it as सर्वकार्यासमार्थाः. All our सातियाम-मss. save one (E.) [R. not noted] combine न स्योन in c.

4. Waters from the ocean to the sky they carry up, they who pour [them] from the sky upon the earth — the Maruts who go about lording it with the waters: let them free us from distress.

The absence of accent of व्याणि forbids us to make the better construction of it with य्दि — which, however, the comm. does not scruple to adopt.

5. They who gratify with sweet drink, who with ghee; or who combine (सम-सज) vigor (वश्यस्य) with fatness; the Maruts who, lording it with the waters, cause to rain: let them free us from distress.

Pp. reads in a (as in 26.6 a) कितालाई; and it rectifies the meter of c by omitting
adhis. The comm. takes rāyas first as "bird" (पक्षिजातम), then as सरिपारिणामविषयas.

6. If now indeed, O Maruts, by what relates to the Maruts — if, O gods, by what relates to the gods, I have fallen into such a plight: ye, O Vasus, are masters (iṣ) of the removal of that: let them free us from distress.

That is (a, b), apparently, "by reason of what offense" (पराधिन, comm.); perhaps "if such a [mishap] hath befallen [us]" (so the comm.); but MS. iii. 8. 4. īdīg u sā ārisyati, supports the translation as given, and also indicates that āra is here ā-āra; but the pada-text gives āra simply. [See also Weber's citation from PB. xiii. 3. 12.] Several mss. (including our Op.) have ṭadāhe in ĉ, as the comm. reads. Mānuseṇa for mārūtena in a would be an acceptable emendation. [See p. 1045.]

7. A sharp front, known [as] powerful, [is] the troop (गार्धस or) of Maruts, formidable in fights; I praise the Maruts, [as] a suppliant I call loudly on [them]: let them free us from distress.

The other texts have in a viditāma, for which our viditāma is a pretty evident corruption; they also have ḍyuḥāma for amāka, in b dīvāma for mārūtaṁ and jīṣṇu for ugrāṁ; and in c they insert devāṅ before marūtaṁ, also ending the verse (as well as vs. 1) with ēnasas.

28. Praise and prayer to Bhava and Carva.

[Mṛgāra.—(see h. 25).  ṛ. devatijāgatasagardhā bhurijā]

Found in Pāipp. iv. (next after our h. 26), but having nothing correspondent to it in the Vajur-Veda texts. Having the same beginning (bhavacārvāṇ) as xi. 2. 1, one cannot tell in many cases which of the two hymns is intended by a quotation in Kaṭaṇ; but according to the comm. (also to Keśava; Dārilla appears to think otherwise) this one is employed in a healing ceremony at 28. 8; it is also reckoned (26. 1, note) to the takmanācana gāya.

Translated: Muir, OST.iv.332; Griffith, i.169; Bloomfield, 158,406; Weber, xviii.111.

1. O Bhava-and-Carva, I reverence you, know ye that; ye in whose direction is all that shines out (vi-ruc) here, who lord over these bipeds [and] quadrupeds: do ye free us from distress.

Ppp. has, for b, yayor vāṁ yad īdāṁ vitiṣṭhate; our vāṁ makes this pāda redundant. In c, some of the pada-mss. (including our Bp.) have aya (but aye, correctly, in 6 ĉ). The expression in b corresponds with that in 23. 7 and vii. 25. 2. According to the comm., the name Bhava signifies bhavatī asmāt sarvaṁ jagad; and Carva, ēṛnatī hinaṁ sarvaṁ antakāle.

2. Ye whose is whatever is on the way and afar; who are known as best shooters among arrow-bearers; who lord it etc. etc.

Ppp. has visattu for vidiṭāmu (perhaps vidiṭāmu?) in b, and its c reads bhavacārtvaṁ bhavatam me syonu, which then continues to be (as in 26. 2-6) part of the refrain through vs. 6, taking the place of our c. The comm., with a couple of SPP's mss., has tattvaṁ for -tāma in b. He explains abhyadhāve by samtpade date. Perhaps a means rather 'on whose way [is] even whatever is afar.'
3. I call on the (two) thousand-eyed Vṛtra-slayers; I go praising the (two) formidable ones, having pastures afar: who lord it etc. etc.

One of the oddest pada-text blunders of the whole work is made in b: stuvānānemī is resolved into stuvān: nemī instead of stuvān: emī; and then one or two of the mss. (including our Op.) corrupt further to stuvāt, and the comm. to nemī (manufacturing for it two different, but equally absurd, explanations after his manner [cf. Festgruss an Roth, p. 91]). Ppp. has in a, b have vā dāreṇēt sunemī ugrāṇ. [Add avasāna-mark after ugrāṇ.]

4. Ye who have taken hold (ā-rabh) of much together in the beginning, if ye have let loose (pra-sṛj) the portent (abhībhā) among the people (jāna): who lord it etc. etc.

The sense of the verse is very obscure. All the mss. without exception have in b the absurd reading āsraṭṭram, which our edition emends to -tam, but which SPP. retains, though the comm. gives -tam. Ppp. has the better reading ugrāṇ for agrā in a. The comm. treats bahu sākām, in spite of accents, as one word, = janasanāghanam.

5. From whose deadly weapon no one soever escapes (apa-pad), among gods and among men (māṇuṣa); who lord it etc. etc.

Ppp. reads in a, b kīṁ canā 'ntar deveṇu uta.

6. Whoso is witchcraft-maker, root-cutter (?), sorcerer, down on him put [your] thunderbolt, O formidable ones; who lord it etc. etc.

Ppp. is defaced in this verse, and omits mālaṅkt. The comm. takes kṛt in a both times as from kṛt 'cut,' and māla- as "offspring, the root of increase of a family"; the Pet. Lex. conjectures "preparing roots for purposes of witchcraft" [see Bloomfield's note, p. 407]; one might also guess māraṅkt [see Weber's comment, p. 114]. Most of our mss. (all save H.p.m.K.D.), and the majority of SPP's, have the false reading dhattām in b; both editions give -tam.

7. Bless us in fights, O formidable ones; visit (saṃ-sṛj) with [your] thunderbolt whoever is a kimidīn: I praise Bhava-and-Carva; [as] a suppliant I call loudly on [them]; do ye free us from distress.

Ppp. reads me for nas in a, and leaves -su ugrāṇ uncombined. [Its closing half-verse is as in the Vulgate (as may be inferred from the note to vs. 2).]

29. Praise and prayer to Mitra and Varuṇa.

[Msṛa.— (see h. 23). 7. caśvarīgarbha jagatā]

Found in Pāipp. iv. (with vs. 5 put before vs. 4). The first and last verses also in the Yajus texts (see under h. 23), between those of our hymns 24 and 25. For the use by Kāuç. as msṛa hymn, see under h. 23.

Translated: Roth, Zur Litteratur und Geschichte des Weda, 1846, p. 43; Ludwig, p. 137, with an elaborate discussion of the proper names; Griffith, i.170; Weber, xviii. 114.

1. I reverence you, O Mitra-and-Varuṇa, increasers of right; who, accordant, thrust [away] the malicious (dṛśhvani); [who] favor the truthful one in conflicts (bhāra): do ye free us from distress.
Pp. has for b satyajasātu ṅṛhyānti yo nirce (cf. its version of 2 a); in c, yāyu for pri, and haveṣu (better) for bhareṣu (= satygrameṣu, comm.). TS.MS. read in a -ruṇā taṣya viśītam (as in our 28. r a; and MS. accents -tām); then, in b, satyajasā (MS. satyād) ṅṛhāṇaḥ (MS. ṅṛhṛṇṇa) yāyu nyūdhē; their c is wholly different: yā rājanaṁ (MS. -nā) saradham yāthā (MS. -tā) ugrā; and they end the refrain with āgāsas.* MS. further accents mitrāvṛṇyā in a; the comm. reads -ruṇā tītyṛṣḍhā. Satyāvan in c is perhaps rather a proper name (so the Pet. Lex.); the comm. takes it as appellative (= satyayuktam puruṣam). In our edition, the e of manvē at the beginning is broken off. * [Both reading tā for tād.]}

2. Ye who, accordant, thrust [away] the malicious; [who] favor the truthful one in conflicts; who, men-watching, go unto the brown soma — do ye free us from distress.

The translation implies emendation in c of babhrūnā (our P.M. have babhrāṇa*) to babhrām ā; the comm. understands "with your brown chariot"; Ludwig takes the word as proper name: "pressed by Babhru." Pp. has for a satyajasā ṅṛhāṇi yo nirdehe [cf. its version of 1 b], and again haveṣu for bhareṣu. The comm. (with one or two mss., including our Op.) reads gacchatas in c. * [And W. has babhrūnā.]


The comm. reads in a agastyanam. He amuses himself with worthless etymologies of the various names through the hymn.


Pp. substitutes gavīṣṭhiram for vadhrayačva in a.

5. Ye who favor Bharadvāja, who Gavishṭhira, Vićvāmitra, Kutsa, O Varuṇa [and] Mitra; who favor Kakshivant, also Kaṇva — do ye free us from distress.

This time, Pp. puts vadhrayačva in place of gavīṣṭhiram in a.


Pp. reads uçanam in b, and its c is yāyu mudgalaṁ avatho gātāmāṁ ca (our O.Op. also have gātāmāṁ [comm. to Prāt. iv. 16 cites it as gōtama]).

7. Whose chariot, of true track, of straight reins, goes spoiling against him who behaves (car) falsely — I praise Mitra-and-Varuṇa; [as] a suppliant I call loudly on [them]: do ye free us from distress.

TS.MS. have yo vāṁ rētha rjūraṇcit satyādharmaṁ mitihū carantam (MS. mituhūr) upayāti dūṣyaṇ; then TS. reads -ruṇā in c, and MS. tā at beginning of d; and both end (as in vs. 1) with āgāsas.

[Here end the Mṛgāra hymns.]
30. Self-laudation of Speech (?).

Not found in Pāipp., but is, with a few insignificant variants, RV. x. 125 (but in the verse-order 1, 3, 5, 4, 6, 2, 7, 8), a hymn ascribed by the tradition to Vāc Āmbhrṇa, or "Speech, daughter of Āmbhraṇa"; but there is an utter absence in the details of anything distinctly pointing to speech, and we can only believe that the attribution is an old conjecture, a suggested solution of a riddle, which "space," or "faith," or "right" (ṛtī) would have equally satisfied. But the explanation is universally accepted among Hindu authorities, old and new, and hardly questioned by European scholars. The hymn is used by Kāuḍa in the ceremony (10. 16–9) for generation of wisdom (medhājanaṇa), being said over a child before taking of the breast, and also at its first use of speech; also in the same ceremony as forming part of the upanayana (57. 31) [so the comm. and Keçava; but the hymn is not included in the dyuṣya gaṇa]; and again in the dismissal [utṣarjana, says the comm.] from Vedic study (139. 15). [With regard to the intention of Kāuḍa. 139. 15 the reader may consult Whitney's notes to the passages there cited by pratika.]

Translated: by Colebrooke, Asiatick Researches, vol. viii, Calcutta, 1805, or Miscellaneous Essays, i. p. 28 (Whitney, in his notes to this essay, i.e., p. 113, gives a "closer version," "in the original metre," and with an introduction); translated, further, by the RV. translators; and also by Weber, in his article, Vāc und ṛṣya, Ind. Stud. ix. (1865) 473; Deussen, Geschichte, i. 1. 146 f.; Griffith, i. 171; Weber, xviii. 117. Here Weber gives references to discussions by himself, by Garbe, and by Max Müller, of the possible connection of the Neo-Platonic ṛṣya-idea with Indic thought.

1. I go about with the Rudras, the Vasus, I with the Ādityas and the All-gods; I bear Mitra-and-Varuṇa both, I Indra-and-Agni, I both Aṛvins.

There is in this verse no variant from the RV. text. The comm. says that "I " is the daughter, Speech by name, of the great sage Āmbhraṇa, and that she by her own nature knew the supreme brahman.

2. I am queen, gatherer of good things, the first that has understood the matters of sacrifice; me here the gods distributed manifoldly, making me of many stations enter into many.

RV. (vs. 3) differs only by reading at the end āvecīyatītam. The comm. makes yajñyānām in b depend upon prathamā, citīṣṭi being a separate epithet: this is, of course, equally possible.

3. I my own self say this, [which is] enjoyable of gods and of men; whomsoever I desire, him I make formidable, him priest (brahmān), him seer, him very wise.

RV. (vs. 5) has in b the equivalent devāthīs and māṇuṣeṇbhis. The comm. absurdly explains brahmāṇam by sṛṣṭīram, or the god Brahman.

4. By me doth he eat food who looks abroad, who breathes, who indeed hears what is spoken; unknowing (a amauti) they dwell upon me; hear thou, heard-of one; I say to thee what is to be credited.
RV. leaves the a of ānam in a unelided (making the pāda a regular jagatī: our Anukr. takes no notice of it as such, but it would be an extremely bad triştubh), has (as also the comm.) the regular prāniti in b, and reads śraddhivām for śraddhāyam in d. One of our mss. (Op.) accents śrutī. The comm. understands a, b to mean “it is by me that any one eats, sees,” etc., and takes im as = idam; amantavas as ajānāna madviṣayanāhārakāh; and upa kṣiyanti as saṁsāreṇa niktā bhavanti — as if kṣiyanti came from kṣi ‘destroy!’

5. I stretch the bow for Rudra, for his shaft to slay the brāhman-hater; I make strife (samād) for the people (jāna); into heaven-and-earth have I entered.

RV. (vs. 6) has no variant. The comm. foolishly regards Rudra’s affair with Tripura as the subject of the first half-verse.

6. I bear the heady (?) āhanās soma, I Tvasṭār, also Pīshan, Bhaga; I assign property to the giver of oblations, to the very zealous (?), the sacrificer, the presser of soma.

RV. (vs. 2) has in c the sing. drāvinam, and in d the dative suprāvyd (which is implied in the translation given); in both points the comm. agrees with RV., and one of SPP’s authorities supports him. But the Prāt. (iv. 11) establishes suprāvyd as the true Atharvan reading. The comm. gives a double explanation of āhanasam in a: as abhijotavyam and as satṛṣyām āhanātaram. The Anukr. does not heed that the first pāda is triştubh.

7. I quicken (give birth to?) the father in its (his?) head; my womb (yóni) is within the waters, the ocean; thence I extend myself (vi-sthā) to all beings; even yon sky I touch with my summit.

RV. reads in c bhūvanā ‘nu for -nāni. The comm., followed by one of SPP’s authorities, has the odd blunder caste for tiṣṭhe in c. He further takes asya in a as meaning dṛṣyamānasya prāpācasaya, and pītaram as prāpācasaya jānakam.

8. I myself blow forth like the wind, taking hold upon all beings; beyond the sky, beyond the earth here — such have I become by greatness.

RV. has mahanā instead of mahinnā in d [cf. Bloomfield, JAOS. xvi. p. clvi = PAOS. Dec. 1894]. In our edition, dīvā in c is a misprint for dīvā. [Enā is hardly for ēnayā (Weber): cf. JAOS. x. 333.]

With this hymn ends the sixth anuvāka, of 5 hymns and 36 verses; the Anukr. extract, sat, is given by only one ms. (D.).

Here, too, by a rather strange division, ends the eighth prapāthaka.

31. Praise and prayer to fury (manyū).

[Brahmāśakṁa.—manyuddhivatam. trāstubham: 2, 4. bhurij; 5-7. jagatī]

This hymn and the one following are RV. hymns (x. 84 and 83), with few variants, and no change in the order of verses. Both are found also in Pāipp. iv., but not together. Very few of the verses occur in any other Vedic text. The two are used together in Kāuç. (14. 26 ff.), in the ceremonies for success in battle and for determining which of the two opposing armies will conquer; they are also (14. 7, note) reckoned
to the aparājita gāña. And the comm. quotes them as employed by the Čanti K. (15) in the grahayajñā.

Translated: by the RV. translators; and Griffith, i. 173; Weber, xviii. 125.

1. In alliance (sārdītham) with thee, O fury, battering, feeling excitement, excited, O companion of the Maruts, having keen arrows, sharpening up their weapons, let [our] men go forward unto [the foe], having forms of fire.

This verse is found further in TB. (in ii.4.110). RV. and TB. read for b hārṣamā-vāso dhrṣiṭaḥ * marutveḥ; at beginning of d, RV. has the decidedly preferable akhi for śpa; TB. gives in d yanti, and this is also the reading of Ppp.—which moreover separates liṅgāḥ īṣ- in c, and combines śāno 'pa in c-d. Three of our mss. (O.Op.K.) so far agree with RV. as to read dhrṣiṭāsas in b; the comm. has instead rūṣītās. The comm. explains manyās as krodhāḥhimānti devaḥ 'wrath personified as a god.' *

In both ed's, TB. has the adverb dhrṣaṭā.[

2. Like fire, O fury, do thou, made brilliant, overpower; invoked, O powerful one, do thou be our army-leader; having slain the foes, share out their possession (vedas); making (mā) force, thrust away the scorners (mītāḥ).

Many of our mss. (P.M.W.E.I-H.p.m.K.), with some of SPP's, accent sādasva in a; and in b some mss. (including our P.M.W.) read -nir ṣvaḥ. Ppp. has jītvāya for ka-
vāya in c. The abbreviation of iva to 'va in a would remove the bhurīj character of the verse. The comm. explains tvīṣita in a by pradipta.

3. Overpower for us (?), O fury, the hostile plotter; go forward breaking, killing, slaughtering the foes; thy formidable rush (?) pājas surely they have not impeded; thou, controlling, shalt bring them under control, O sole-born one.

The translation given follows in a the RV. reading asmē, which was also received by emendation into our text; all the mss. and the comm. have instead asmāḥ, which SPP. retains. [Ppp. has abhinātaṁ asmaḥa; our mss. R.T., asmaṁ.] Our P.M.W. give in c raredūre (or the equivalent -ddhre, which is assumed under Prāt. i. 94); and SPP. asserts that all his authorities have it, and therefore receives it into his text, in spite of its evidently blundering character; the comm. reads rur-. Several of our mss. (P.M.W.E.H.) read in d vaśāṁ; for nayāsāi, after it, RV. has nayase. The comm. explains pājas in c by balam.

4. Thou art the one praised (?) of many, O fury; sharpen up clan on clan (vič) unto fighting; with thee as ally (yuḥj), O thou of undivided brightness (?), we make a clear noise unto victory.

RV. has at the end kṛṣṇaḥ, as has also Ppp. The translation follows in a the RV. reading śītās, given also by the comm., and by one of SPP's authorities that follows him; śītaḥ would have to be something like 'inciter, persuader to the conflict.' RV. further reads yudhāya for yuddhāya in b, and in a combines manyāv tī; our manya tī- is quoted in the comment to Prāt. i. 81 as the AV. reading. The obscure akṛṣtaruk in c is explained by the comm. as acchinnaṭāti. Besides being bhurīj, the verse (12+11 : 10+12 = 45) is quite irregular.
5. Victory-making, like Indra, not to be talked down, do thou, O fury, be our over-lord here; thy dear name we sing, O powerful one; we know that fount whence thou camest (ā-bhū). The comm. explains anavabradā as "speaking things—i.e. means of victory—that are not new (a-nava)." The verses 5–7 are not full jagatās.

6. Born together with efficacy (? abhiṭi), O missile (sāyaka) thunderbolt, thou bearest superior power, O associate; be thou allied (medin) with our energy (krātu), O fury, much-invoked one, in the mingling (sāmsīj) of great riches.

RV. has in b abhiḥūte instead of the difficult sahaḥūte; and Ppp. (ebhiḥūta utt) supports RV. The comm. explains kṛatlā in c by karnaṇā. One is tempted to emend in a (also in 32. 1 a) to vajrasāyaka 'whose missile is the thunderbolt.'

7. 'The mingled riches of both sides, put together, let Varuṇa and fury assign to us; conceiving fears in their hearts, let the foes, conquered, vanish away.

Instead of dhattām, RV. and the comm. have in b dattām; Ppp. reads dattām varauṣa ca manyo; RV. gives bhīyam in c; Ppp. has a peculiar d: pārajītā yantu paramām pārāvatam. Certain of our mss. (Bp.E.I.) accent at the end (i)hyantām.

32. Praise and prayer to fury (manyū).

[Brahmāskanda.— manyudāvatam. trāṭuḥbham: r. jagatā]

This hymn [which is RV. x. 83] goes in all respects with hymn 31, which see. Translated: by the RV. translators; and Griffith, i. 174; Weber, xviii. 129.

1. He who hath worshiped thee, O fury, missile thunderbolt, gains (pūṣ) power, force, everything, in succession; may we, with thee as ally, that art made of power, overpower the barbarian, the Āryan, with powerful power.

Ppp. has saḍyo for manyo in a, and sahīyasā at the end. All the mss. accent pūṣyati in b, and SPP. very properly so reads; our text was altered to conform with RV., which in general is distinctly less apt to give accent to a verb in such a position [Skt. Gram. § 597 a]. RV. also omits the redundant and meter-disturbing (the Anukr. takes no notice of this) vayām in c. Several of our mss. (P.M.W.E.) give vidadhat instead of 'vidhat in a. Sākhyāma (p. sahīyāma) is expressly prescribed by Prāt. iii. 15, iv. 88; the comm. appears to read sahī. The comm. renders anuṣak by anuṣaktan saṁtatam. [For vajra saṇaka, see note to iv. 31. 6; and for pūṣyati, note to iv. 13. 2.]

2. Fury [was] Indra, fury indeed was a god; fury [was] priest (ḥölta), Varuṇa, Jātavedas; the clans (viṭ) which are descended from Manu (mānuṣa) praise fury; protect us, O fury, in accord with fervor (tāpas).

The translation assumes in c the reading manyām (instead of -yās), which is given by RV., the comm. (with one of SPP's mss.), and TB. (ii. 4. 11) and MS. (iv. 12. 3); the nomin. here appears to be a plain corruption, though Ppp. also has it. TB. gives in a bhūgas for indras, and devayāntus for mānuṣīr yāḥ in c, and ērānya for sajōsās at
the end; MS. has dhā for pāḥi at beginning of d; both have viṣvavedās at end of b. Ppp. reads yas for yāḥ before pāḥi.

3. Attack, O fury, being mightier than a mighty one; with fervor as ally smite apart the foes; slayer of enemies, slayer of Vṛṭra, and slayer of barbarians, do thou bring to us all [their] good things.

Ppp. rectifies the meter of b (the Anukr. does not notice its deficiency) by inserting ihe before cātrān. [See above, p. lxxiv.]

4. Since thou, O fury, art of overcoming force, self-existent, terrible, overpowering hostile plotters, belonging to all men (-carṣaṇi), powerful, very powerful — do thou put in us force in fights.

RV. has sāhavān for sāhīyān in c. MS. (iv.12.3) gives svayamījas in b, and sāhavān in c; and for d it has sā hayaśāma amśāya gachat.

5. Being portionless, I am gone far away, by the action (? krātu) of thee that art mighty, O forethoughtful one; so at thee, O fury, I, actionless, was wrathful; come to us, thine own self (tanā), giving strength.

RV. has at the end baladeyaya me 'hi (p. mā: ā: ihi). In c it reads jihātā 'hām, and both the editions follow it (Ppp. and the comm. have the same), although the AV. samhitā reading is unquestionably jihāt; the samhitā mss. have this almost without exception (all ours save O.), the pada-mss. put after the word their sign which shows a difference between pada and samhitā reading, and jih- is twice distinctly prescribed by the Prāt. (iii.14; iv.87). The comm. understands the obscure first pada of going away from battle; akratu he paraphrases by tvatōsakarakarmavarjita.

6. Here I am for thee; come hitherward unto us, meeting (pratīcinā) [us], O powerful, all-giving one; O thunderbolt-bearing fury, turn hither to us; let us (two) slay the barbarians; and do thou know thy partner (āpi).

RV. keeps better consistency by reading mā for nas in a, and mām for nas in c; at the end of b it has viṣvadañyas. In a Ppp. has mā, like RV.; in c it reads upa nas, combining to nas "vān. The comm. supplies cātrān as object of pratīcinās, and paraphrases the end of the verse with āpi ca bandhūkātām mām bhudhāsva.

7. Go thou forth against [them]; be on our right hand; then will we (two) smite and slay many Vṛtras; I offer to thee the sustaining top of the sweet (māḍhau); let us both drink first the initial draught (? upāṇcū).

Ppp. has at the end pibeva. RV. has me instead of nas at end of a, and combines ubhā up- in d. The comm. begins b with atha. Compare also RV. viii.100 (89), 2, of which the present verse seems a variation; its a, dādhāmi te mādhuṇa bhaksām ogre, is much more intelligible than our corresponding c. [In b, is not vṛtrāni (neuter !) rather 'adversaries,' as in v.6.4? — In his prior draft, W. renders, "let us both drink first in silence (?)." "Initial draught" seems to overlook the gender of upāṇcū.]
33. To Agni: for release from evil.

[Brāhmaṇa.—aṣṭacarac. pāṃyaḥ; āṣyaṃ. gṛyatam.]

Found in Paipp. iv. Is RV. i. 97, without a variant except in the last verse; occurs also in TA. (vi. 11. 1). Reckoned by Kāuḍ; (9. 2) to the brhachānti gāṇa, and also (30. 17, note) to the pāṃya gāṇa; used, under the name of apāgha, in a ceremony of expiation for seeing ill-omened sights (42. 22), in a women’s ceremony for preventing undesirable love and the like (36. 22), and in the after funeral ceremonies (82. 4).

Translated: by the RV. translators; and Griffith, i. 175; Weber, xviix. 134.— Cf. also Lanman, Skt. Reader, p. 363.

1. Gleaming (cuc) away our evil (aghā), O Agni, gleam thou wealth unto [us]: gleaming away our evil.

This first verse is found a second time in TA. (vi. 10. 1). The refrain is a mechanical repetition of 1 a, having no connection of meaning with any of the verses. The comm. explains dha śucacat by naṇyantu, and ā ṭuṣugditī by saunrdhaín kuru. [TA. reads śucudhyā in both places in both editions.]

2. With desire of pleasant fields, of welfare, of good things, we sacrifice— gleaming away our evil—

3. In order that the most excellent of them, and in order that our patrons (sūri)— gleaming away our evil—

4. In order that thy patrons, O Agni; in order [namely] that we may be propagated for thee with progeny— gleaming away our evil—

5. As of the powerful Agni the lusters (bhānu) go forth in every direction— gleaming away our evil.

These four verses are (rejecting the intrusive refrain) one connected sentence: the prā’s in vss. 3 and 4 repeat by anticipation the jāyemahi prā of vs. 4 b; “we” are, in fact, Agni’s sūri’s, since we depute him to sacrifice for us, just as our sūri’s procure us, the priests; and our progeny is to increase and spread like the brightness of the fire. TA. spoils the connection by putting vs. 5 before vs. 4; and the sense, by reading sūrdyas for bhāndavas in 5 b. Pp. has jāyemahi in 4 b. One of our pada-mss. (Op.) agrees with the RV. pada-text in dividing sugātuyā in 2 a (the rest read sugātuyā).

6. For, O thou that facet in every direction, thou art [our] encompasser on all sides: gleaming away our evil.

7. Our haters, O thou that facet in every direction, do thou make us pass over as with a boat: gleaming away our evil.

8. Do thou pass us over unto well-being, as [over] a river with a boat: gleaming away our evil.

Pp. agrees with RV. [and TA.] in reading nāvīyā (which implies stūdham ‘vo) instead of nāvā at end of a; and our O. has the same.
34. Extolling a certain rice-mess offering.

[Atharvan.—ṣṭarcam. brahmāsyaudanam. trāṣṭubham : 4. bhurij ; 5.3av. 7p. krti ; 6.5p. aṭiçakvari ; 7. bhurikakvari ; 8. Jaguar.]

Found in Paipp. vi. Used in Kāuç. (66.6), in the sava sacrifices, with the brahmāsyaudana sava, to accompany the making of pools and channels in the rice-mess, filling them with juices (rasa), and setting on the ground, with surā and water, knob-bearing plants as specified in the text. Doubtless it is on account of this treatment that the rice-mess in question is called viṣṭārīn 'out-strewn, expanded.'

Translated: Muir, OST. v. 307 (vss. 2-4); Ludwig, p. 437; Griffith, i. 176; Weber, xvii. 136.

1. The brahman [is] its head, the bhūtā its back, the vāmadevyād the belly of the rice-mess; the meters [are] the (two) sides (wings ?), truth its mouth; the viṣṭārīn [is] a sacrifice born out of fervor (tāpas).

Ppp. reads cīras in a, and its d is viṣṭā yajñas tapaso 'dhi ṣātā. The comm. explains brahman as signifying here the rathantara śāman, and also satyam in c as "the śāman so called; or else the highest brahman"; viṣṭārīn he makes to mean vistāryamānāvayava.

2. Boneless, purified, cleansed with the purifier, bright (çūci), they go to a bright world; Jātavedas burns not away their virile member; in the heavenly (svargd) world much women-folk is theirs.

Ppp. makes pātās and çuddhās exchange places in a; and there is confusion in its text. The comm. explains anasthās by na vidyate asthyyalakśātaṁ jāṭkāucikān çartram ċām, and strāinam by strīānām samūhā bhogārtham; the "they" are the performers of the sava sacrifice. The Anukr. does not notice the redundancy of a syllable in c. [There should be a space between pār and dhātā.—Regarding sensual pleasures in heaven, see Muir's note, l.c.; Zimmer, p. 413; Lanman, Ski. Reader, p. 379 end, 380; and Weber's note; cf. also AB. i. 221.]

3. Whoso cook the viṣṭārīn rice-mess, ruin (āvartī) fastens not on them at any time; [such a one] stays (ās) with Yama, goes to the gods, revels with the soma-drinking (somyd) Gandharvas.

Ppp. has kutas for kāda in b, and sāmyād in d. The pada-text writes āvartik without division, yet the comment to Prāt.iii.46 quotes the word as exemplifying the combination of final a and initial r; the comm. understands and explains it as a-vartī l somyā he paraphrases with somārha. The metrical irregularities (11+12: 10+11 =44) are ignored by the Anukr.

4. Whoso cook the viṣṭārīn rice-mess, them Yama robs not of their seed; becoming chariot-owner, [such a one] goes about upon a chariot-road; becoming winged, he goes all across the skies.

Ppp. has in c rathāyān tyate. [In the metrical definition, the Anukr. seems confused here; but vs. 4 appears to be intended.]

5. This, extended, is of sacrifices the best carrier; having cooked the viṣṭārīn, one has entered the sky; the bulb-bearing lotus spreads (sam-tan), the bisa, cālika, çāphaka, mulāṭt; let all these streams (dhārā)
come unto thee, swelling honeyedly in the heavenly (svarga) world; let complete (śaṁanta) lotus-ponds approach thee.

The mss. (with the exception, doubtless accidental, of our P.K.) all read bāhiśṭhas at end of a, and this SPP. retails, while our text makes the obviously called-for emendation to vāh; the comm. has vah-. The things mentioned in c, d appear to be edible parts of water-lilies: the bulbous roots, leaf-stems, and radical fibres, which in some species, as the Nymphaea esculenta, are savory, and which are eaten somewhat like asparagus. That they should be viewed as special gifts to the pious indicates quite primitive conditions, and suggests a astounding in standing waters. Either the pools and channels of Kauṇa, are founded on these specifications, or they are original and intended to be emblematic of such products. The ḷumulu is the N. esculenta (kārava, comm.); and the comm. explains bīsa (he reads visa) as the root-bulb of the padma (Nelumbo speciosum) [cf. Lanman, JAOS. xix. 2d half, p. 151 f.,] cāḷūka as that of utpala (a Nymphaea), cāphaka as a hook(cāpha)-shaped water-plant, and mulāli as = mṛgāli. Cāphaka occurs also at Āpīṣ. ix. 14, 14, where it seems to signify an edible plant or fruit, perhaps a water-nut. Ppp. differs widely from our text: it begins eṣa yatho vilata bāhiśṭho viṣṭāra pakko dīv; it omits c and d; for e and f it has our 7 a, b [with variants: see under 7]; then follow our e and f (g, uṣa . . . samantāh, is wanting), with variants: etās tvā kalyā uṣa yanti viṣṭāra, and svadhiṣṭā for madhumat. But our c and d are found further on as parts of vs. 7, with puṇḍarikam for aṇḍikam, and cāḷākham and cāphakas. It is doubtless by an oversight that SPP. has in b, in both sanhitā and pāda, the false accent dīvam (but our O. also gives it). The verse lacks one syllable of being a full ṛtī (80 syllables). The comm. ends vs. 5 with mulāli, and begins vs. 6 with the following refrain.

6. Having pools of ghee, having slopes of honey, having strong drink (sūrā) for water, filled with milk (kṣirā), with water, with curds — let all these etc. etc.

Ppp. agrees in a, b with our text (we should expect rather madhukalyās); but for the refrain it has etās tvāṁ talpā uṣa yanti viṣṭāras svarga loka svadhiṣṭā mādamaṁ (the remaining pāda again wanting, as in vs. 5). The refrain appears much more in place with this verse than in vs. 5. The comm., as already indicated, makes its vs. 6 of our 6 a, b, preceded by the refrain of vs. 5; the refrain of our vs. 6 it omits altogether. The sūrā seems most probably to have been a kind of beer or ale [so Roth: not distilled liquor, as Zimmer, p. 280, suggests]. A full aṭīcakviṁ (60) calls for two more syllables.

7. Four vessels (kumbhā), four-fold, I give, filled with milk, with water, with curds — let all these etc. etc.

Ppp. had the first two pādas, as noted above, in its vs. 5, reading for a catuskumbhyāṃ caturdhā daṇḍāḥ; its vs. 7 is our 5 c, d (with the variants already given) together with the last two pādas of the refrain, reading svadhiṣṭa for madhumat in the former pāda, and mā for tvā in the latter. The comm. (with one or two of SPP’s mss. that follow him) has daṇḍāṁī in a.

8. This rice-mess I deposit in the Brāhmans, the viṣṭārīn, world-conquering, heaven-going (svarga); let it not be destroyed (kṣi) for me, swelling with svadhiṣṭa; be it a cow of all forms, milking my desire.
35. Extolling a rice-mess offering.

[Prâjâpati.—âtimâryam. * târtiśubham: 3. bhûrij; 4. jagatt.]

Not found in Pâipp. Used by Kâúç. (66. 11) in the săva sacrifices, with a sâva for escaping death (atimâryus); and, according to the comm., also in the ceremony of expiation for the birth of twin calves (109. 1; he reads yam odamâ iti, instead of yamâdu janayati, which the edition has). * [The Berlin Anukr. reads âtimâryam.] Translated: Ludwig, p. 438; Griffith, i. 177; Weber, xviii. 139.

1. The rice-mess which Prajâpati, first-born of righteousness, cooked with fervor (tâdpa) for Brahân; which, separator of the worlds, shall not harm (?) — by that rice-mess let me overpass death.

For the obscure and questionable nà 'thîrîsât in c (no tense-stem rîṣa occurs elsewhere in AV.) the comm. reads nabhîr ekâ; Ludwig, ignoring accent and pada-text (nâ: abhirîsât), understands nabhîrîsât “breach of the navel”; two of our mss. (O.Op.) read nabhîrîsâm [and Weber conjectured nabhîr esâm]. The refrain is found also as concluding pada of a verse in Āp.ČS. iv. 11. 3. The Anukr. does not note that b is jagatt.

2. That by which the being-makers overpassed death; which they discovered by fervor, by toil (prâma); which the brâhman of old cooked for Brahân — by that rice-mess let me overpass death.

The comm. explains bhûtâkâtas as prâjinâm kartâro devâh, but râyangas is always the noun used with it.

3. That which sustained the all-nourishing earth; which filled the atmosphere with sap; which, uplifted, established the sky with might — by that rice-mess let me overpass death.

The comm. explains viçcâbhojasam by kâtsâsya prâjîjâtasya bhogyabhûtâm.

4. That out of which were fashioned the thirty-spoked months; out of which was fashioned the twelve-spoked year; that which circling days-and-nights did not attain — by that rice-mess let me overpass death.

SPP. gives in c the pada-reading ahorâtrâh, as required by the participle paryântas; all the pada-mss. have -trâ; the comm. has paryantas, but explains it as paryâvartamânâs, and says nothing about the abnormal form. The verse (11 + 13: 11 + 11 = 46) is in no respect a jagatt; the ejection of yâyam in b would make it regular.

5. That which became breath-giving, possessing breath-giving ones (?) — for which worlds rich in ghee flow; whose are all the light-filled directions — by that rice-mess let me overpass death.

The pada-text does not divide prâjaddhâ, and it makes the division prâjaddhvân, which the translation follows; our text (either by a misprint or by an unsuccessful
attempt at emendation) reads -dāva; -dāvā, as nom. of -dāvan, might be an improvement; the comm. reads -dāvām, viewing it as gen. pl. of prāṇa-dā, from dā 'burn,' and he explains it as "moribund" (mumūryu: prāṇaīr jīgamisūbhīḥ paritāpyante!)

6. From which, when cooked, the immortal (amīta) came into being; which was the over-lord of the gāyatrī; in which are deposited the Vedas of all forms — by that rice-mess let me overpass death.

Or amīta is to be taken as the drink of immortality; the comm. (who simply adds dyulokastham) apparently so understands it.

7. I beat down the hater, the god-insulter; what rivals are mine, let them be [driven] away; I cook the all-conquering brāhmaṇa—rice-mess; let the gods hear me who am full of faith.

The comm. reads in a devaḍiyun; brakmāudanām he explains as brāhmaṇeśhāya deyam odanam.

The seventh akvādka, of 5 hymns and 37 verses, ends here; the old Anukr. says sapta cā 'pi bodhyāḥ.

36. Against demons and other enemies.

[Catana.—sатьāyajasam.* āgyeyam. ānuṣṭubham: 9. bhurīj.]

Not found in Prāpp. Not used individually by Kāṇḍa, but only as one of the cāta-nām (8. 25). Our ms. of the Anukr. do not contain the expected definition of the hymn as one of ten stanzas (daśacarca). *[The Berlin Anukr. reads sātyāyjamasam.]

Translated: Ludwig, p. 526; Grill, 3, 136; Griffith, i. 179; Bloomfield, 35, 407; Weber, xviii. 141.

1. Them let him of real force burn forth — Agni Vācvaṇara, the bull; whoso shall abuse and seek to harm us, likewise whoso shall play the niggard toward us.

The comm. paraphrases durasyāt with duṣṭān iva "caret: asmāsv avidyāmānāṃ doṣam udbhāvayet. The Prātt. (iii. 18) allows both i and ī in denominatives like arātiy—, and its comment quotes this word as example of the former.

2. Whoso shall seek to harm us not seeking to harm, and whoso seeks to harm us seeking to harm—in the two tusks of Agni Vācvaṇara do I set him.

All the ms. read in a dīpsat, which is accordingly retained by SPP.; our edition emends to dīpsat to agree with vs. 1 e; the comm. also has dīpsat; and it is favored by the dāpt of the parallel expression in vi. 37. 3. With the second half-verse compare xvi. 7. 3.

3. They who hunt in assent (? āgarā), in counter-clamor (? pratikroṣa), on new-moon [day], the flesh-eating ones, seeking to harm others—all those I overpower with power.

The obscure words āgarā and pratikroṣa are here translated mechanically, according to their surface etymology. The comm. gets the former from gr or gir 'swallow;' and defines it as yuddharāṇa, because samantād bhajyate māhāsāṣūnātādikam atra; the latter is pratikālaṭā čatrubhīḥ kṛtā ākroṣe; while migayante means "desire to
injure us," and *amāvāsyे* "at midnight of a day of new moon"; he has no suspicion of any connection with the doings at an eclipse, as half suggested by Grill. The line is quite unintelligible, and very probably of corrupt text. Most of the *pada*-mss. have the false accent *pratīkramvacṛi. The comm. reads in *c* *dipsanti* for *tas.*

4. I overpower the *piṣacēs* with power; I take to myself their property; I slay all the abusers; let my design be successful.

All the mss. read in *a-b* *sahasāśīṛaṃ, p. sahasāśa: ēśaṃ, instead of the obviously correct *sahasāśīṛaṃ, p. sahasāśa: ēśaṃ* [cf. note to iii. 14. 3]: it is one of the most striking blunders of the traditional text. The comm. understands the true reading, and it is restored by emendation in our edition; SPP. abides by the mss. In *d*, the comm. has *caru nas for sam me.* The Anukr., by noting no irregularity of meter, seems to imply *ā ēśaṃ* in *b*, but his descriptions are so little exact that the evidence is really of no value.

5. The gods that hasten (*hās*) with him—they measure speed with the sun—with those cattle (*pacaḥ*) that are in the streams, in the mountains, I am in concord.

Doubtless corrupt in text, and incapable of yielding sense. Grill regards the verse as interpolated. [As for *hās*, see Bergaigne, *Rel. Véd. i.* *200 n.]* The comm. guesses two wholly discordant and equally worthless explanations; in the first he takes *devās* as *(from *dev* 'play') 'piṣacas and the like,' and *hāsaṃ* as for *hāsaṃ* 'cause to laugh'; in the second, he understands *devās* as vocative, and *hāsaṃ* as for *jihāsaṃ* [printed *jihāsaṃ*] 'seek to leave.' One is tempted to find *stenās* instead of *tena* in *a.* The deficiency (unnoticed by the Anukr.) of a syllable in *d* is an indication of a corrupt text.

6. I am a vexer (*tāpana*) of the *piṣacēs*, as a tiger of them that have kine; like dogs on seeing a lion, they do not find a hiding-place (*nyūṅcana*).

The comm. reads *anuv* instead of *na* in *d.* The meter requires *smi* in *a.*

7. I cannot [bear with *piṣacēs*, nor with thieves, nor with savages *(vanargū*); the *piṣacēs* disappear from that village which I enter.

Our P.M.W. read *-vīcāḍ* for *-vīcē* at the end. The comm. has *naṇyanta* in *c.* He paraphrases *sam caṇnomi* by *sāncakto 'nupraviṣto bhavāmi,* or by *samgato bhavāmi;* and *vanargū* by *vanagāmin.*

8. Whatever village this formidable power of mine enters, from that the *piṣacēs* disappear; [there] they devise not evil.

The first *pāda* lacks a syllable, unless we resolve *grā*- into two syllables [or read *yān-yan).*

9. They who anger me, making a noise, as flies an elephant—then I think ill off, like mites (!) on a man (*jāna*).

The comm. (followed by a couple of SPP’s authorities) has *līpītās (= upadīgḍhām sanśrāntāh)* at end of *a;* the *pada*-mss. read *lapītāḥ,* which SPP. in his *pada*-text emends to *-tāḥ*; but, as the participle in *ta* from such a root can hardly have an active sense, *lapītāvā* would doubtless be a better alteration; the redundancy of a syllable, to be sure, would suggest deeper changes. *Alpaṇyin* in *d,* literally ‘petty liers,’ is conjecturally rendered, in accordance with the comm. *(parimāṇata 'piṇkāyāḥ (gāyanasva-bhāvah samcārāksamāh kīṭāḥ). SPP. reads *dūrkītan j* (instead of *-tāh* or *-tāḥ* [see
note to i. 19. 4), against the great majority of his mss. as well as all of ours; instead of it the comm. has d miał an.

10. Let perdiction halter him, as a horse with a horse-halter (abhi-dählt); the fool (mal-vā) that is angry at me, he is not loosed from the fetter.

The comm. (with one of SPP's mss.) has at the end m ucīs , but explains it as a 3d sing. impv.: mukto na bhavatu; an imperative would be welcome, if honestly come by. Malva he glosses with çatrū. [As to abhi-dält, cf. iii. 11. 8 and note.]

37. Against various superhuman foes: with an herb.

[Bādārāyāni.—dvādaśacaracrm. ajaçcīgāyaparodavatvaram. ñnUtubham: 3. 3av. 6.p. tişţubh; 5. prātrantarā; 7. pārīshih; 11. 6.p. jagnih; 12. niyit.]

Found (except vs. 9) in Pāipp. xiii. (in the verse-order 1–4, 7, 6, 5, 12, 8, 10, 11), but in a much defaced condition. Used by Kauç, with the preceding hymn, as one of the cātanāmī (8. 25); but also independently (28. 9) in a remedial rite against possession by evil spirits. And the comm. quotes it from Nakş. K. 21 [error for Çantī K., says Bloomfield], as employed in a mahācānī called gāndharvī. [As to Bādārāyāni, see introduction to hymn 40.]

Translated: Kuhn, KZ. xiii. 118 (interesting Germanic parallels); Ludwig, p. 352; Griffith, i. 180; Bloomfield, 33, 408; Weber, xviii. 144.

1. By thee of old the Atharvans slew the demons, O herb; by thee did Kaçyapa slay; by thee Kanva, Agastya.

The comm. explains that one or other of the specified plants, the sahamānā etc., is here addressed.

2. By thee do we expel (cat) the Apsarases, the Gandharvas; O goat-horned one, drive the demon; make all disappear by [thy] smell.

' Drive' (aja) in e is a play upon the name goat (ajā-) in 'goat-horned.' The comm. declares the epithet to be equivalent to visāñīn (Odina pīnnta), and to be given on account of the shape of the fruit. [Dhanvantari, p. 23, Poona ed., gives metaçrñi and visāūikā as synonyms of ajaçcīgī.] Ppp. has in b cātayāmī instead of 'mahe.'

3. Let the Apsarases go to the stream, to the loud (?) down-blowing of the waters: Gugdulī, Pilā, Nañālī, Æukṣagandhi, Pramandañī: so go away, ye Apsarases; ye have been recognized.

[See Weber's note and reference to Rumpelstilzchen.] Tārd in b is rendered 'crossing'; but as this sense is found nowhere else, it seems safer to take the word as the adjective, common later; the comm. glosses it with tārytāram, a worthless etymological guess. After it, instead of avaçvaram, the comm. reads īva svagam (= suṣthu nāñp̣raṇaṣuṣugalaṁ yathā), and, strangely enough, Ppp. has the same. As everywhere else where the word occurs, the mss. vary between gulgulī and gugdulī, and SPP. reads the former and our edition the latter; here the decided majority, with Ppp. and the comm., give gugd. (our Bp.H.K. have gug-). Pādas c and d appear to be made up of names of Apsarases, all formed upon odor-names: gugdulī is fem. to gulgulī 'bdellium,' and Nañāli to nālada 'lard'; pramandañī is related with pramandā 'a certain fragrant plant'; and Æukṣagandhi means something like 'ox-smell'; but the
comm. declares them to be पोष्ट्या homadrayāṇi ‘five articles of oblation’; Ppp. reads प्रबंधिन्ह in d. Most of our mss. accent अपसरसास in e, but SPP. reports only one of his as doing so; both editions read अपसरसास. The comm. makes a different division of the material, reckoning the refrain (our e, f) as a verse with our 4. a, b, and omitting the refrain in 4 (much as it treated 34. 5–7 above); SPP. follows the Anukr. throughout (see under the next verse). The comm. reads in f pratibaddhas; pratibuddhā abhūtana is found also as RV. i. 191. 5 d. Ppp. adds between our d and e yatṛa maṛṭy āpsa antāḥ: samadre turūṇyart turvaṭ pūṇḍarikā (not followed by an avasāna-sign). The Anukr. definition of the verse ought to read jagati instead of triṣṭubh. [In the prior draft, W. notes the suggestions concerning avaṭaṭasād given by BR. i. 490 and OB. i. 126 and implying ava = ‘away’; but rejects them.]

4. Where [are] the aṣvattithās, the nyagṛōdhas, great trees, with crests: thither go away, ye Apsarases; ye have been recognized.

The division and numbering in our edition of this verse and the two next following is faulty, owing to the unearliness of the mss. first used; the correct division, agreeing with the Anukr., is given by SPP., and our translation follows it [and makes clear what it is]; vss. 3–5 all end with the refrain tāt pāre 'tā- etc., and this, with the number 4, needs to be added in our text after chīkhaṇḍināḥ. In Ppp., the place of this verse is taken by the addition reported above, under vs. 3. The comm. takes chīkhaṇḍin as meaning “peacocks”; he quotes TS. iii. 4. 8 to the effect that certain trees, including aṣvattitha and nyagṛōdha, are the houses of Gandharvas and Apsarases.

5. Where [are] your swings, green and whitish; where cymbals [and] lutes sound together — thither go away, ye Apsarases; ye have been recognized.

[Change the number 4 to 5 at the end of the first line of p. 74 of the edition.] The accent karkaryās as nom. plur. is false, and must be emended to -ryās, as read by SPP. with half of his mss., and a part (O. Op. D.) of ours (our P. M. W. give karkayās). Again nearly all our mss., with some of SPP.’s, accent aṣpasrāsas in the refrain. Ppp. is quite corrupt: yatṛa vokhsā haritāṛjunaṁ ghatās karkaṁ asaṁvadanti. The first half-verse (13 + 11 : 8 + 8) is irregular.

6. Hither hath come this mighty one (vīryāvānt) of the herbs, of the plants; let the goat-horned arāṭakī, the sharp-horned, push out.

[Put a simple avasāna-mark in place of the number 5.] Arāṭaki seems to be used here as specific name of the herb in question; but the comm. takes it as epithet, deriving it from a-rā ‘non-giving’ with a derivative from at ‘go,’ and meaning hiṃsakān uceṣṭāyatī! Ppp. adds two more pādas: aṣp’le’toḥpsarasa gandharvā yatṛa vey grhaḥ.

7. Of the hither-dancing, crested Gandharva, Apsarases-lord, I split the testicles, I bind fast (?) the member.

All the mss. read in c ṃṭi yāmi, which SPP. accordingly retains; our emendation to dyāmi is unsatisfactory, both as regards the sense and because ṃṭi is not elsewhere used with ṃṭi (neither is yā); one might also guess abhi yāmi ‘attack ’; the comm. explains it by aṭigatain niruddhakān karomi, which is worthless. The comm. gives ‘peacock ’ as an alternative equivalent of chīkhaṇḍin with an implied comparison: ‘dancing like a peacock.’ Ppp. begins with iyāṁ vīṁc cikkha. [If the definition of the Anukr. (6 + 8 : 12) is right, päda c lacks a syllable.]
8. Terrible are Indra’s missiles (ḥeti), a hundred spears of iron; with
them let him push out the oblation-eating, dvakā-eating Gandharvas.

Half our mss., and the large majority of SPP's, read at the end of this verse ṣaṭa; both editions give ṣatu, as in the next verse. ḍvaka is defined as a certain grass-like
marsh-plant, Blyxa octandra, the same with āviva or āvivā; the comm. defines it
as jaloparisthāḥ āvivaḷaviṣṭāḥ, but attempts no explanation of why the Gandharvas
should be supposed to eat it. He reads in b catapṛṣṭīs (one feels tempted to emend
rather to catābhṛṣṭīs), and in c abhiṣradān (for haviṣradān). The Anukr. takes no
notice of the redundant syllable in c (also in 9 c).

9. Terrible are Indra’s missiles, a hundred spears of gold; with them
let him push out the oblation-eating, dvakā-eating Gandharvas.

This very slightly varied repetition of vs. 8 is wanting in Ppp. All the mss. have
ṣatu at the end here.

10. The dvakā-eating ones, scorching, making light (?) in the waters
—all the piṣācās, O herb, do thou slaughter and overpower.

All our pada-mss. read in b jyotayamānakān as a compound, and it seems very
strange that SPP. gives in both forms of text jyotay mānakān, as two independent
words, and reports nothing different as found in any of his authorities; it is perhaps an
oversight on his part. Either reading being plainly untranslatable, the rendering given
implies emendation to jyotayamānakān, as the simplest and most probable alteration;
several cases of such expansions of a participle in māna by an added -ka occur [Skt.
Gram. §1222 f; cf. Bloomfield’s note], one of them (pravartamānakā) even in RV.
Ppp. reads as follows: avakāṣam abhiṣāco bicchi dyotayamānakān: gandharvān
darvān eṣadhe kṛṣṇa tasvaḥarāyaḥ; this supports the proposed reading in its most
essential feature, -māna for -māna-, and further favors the version of the comm., dyot-
for jyot. R., in the Festgruss an Böhtlingk (p. 97), had ingeniously conjectured the
word as a name for the will-o’-the-wisp, deriving it from jyotaya māṇa ‘give me light,’
by an added suffix -aka. The comm. paraphrases by matsambandhino gandharvān
udakeṣa prakāśaya. [Cf. Whitney, Festgruss an Roth, p. 91; also note to II. 3. 1.]

11. One as it were a dog, one as it were an ape, a boy all hairy—having
become as it were dear to see, the Gandharva fastens upon (sac) women;
him we make disappear from here by [our] mighty (vīryāvant) incantation
(brāhmaṇ).

In our edition, strīyam at the end of d is a misprint for strīyas, which all the mss.
have, with no avasāna-mark following, though distinctly called for by the sense, and
therefore supplied by us; Ppp., however, reads strīyam, with sajate before it; and it
omits the last pāḍa, f: which omission would furnish an excuse for the absence of inter-
punctuation after strīyas.

12. Your wives, verily, are the Apsarases; O Gandharvas, ye are
[their] husbands; run away, O immortal ones; fasten not on mortals.

All the pada-mss. commit in c the palpable error of dividing dhāvatāmartyāḥ into
dhāvata: martyāḥ, as if the ā which follows dhāvat- were one of the common pro-
longations of a final vowel in sāmhitā; the comm., however, understands amartyāḥ,
and SPP. admits this by emendation into his pada-text. Ppp. has for c apakrāmat
pruṣād āmartyā, which supports amartyāṣ in our text.
38. For luck in gambling: by aid of an Apsaras.

[Śabarāyaṇi.—śadivetayam. āṇuṭubham : 3. ć-ć-av. jagati; 5. bhūrigatyaṣṭi ; 6. triśubh ; 7. ć-ć-av. āṇuṭubgarhā pūrasparīṣṭajyotiṣmati jagati.]

This and the two following hymns are not found in Pāipp. Kāuça, uses it (doubtless only the first four verses) in a ceremony (41.13) for success in gambling. Verses 5-7 are called karktāprāvādās and used (21.11) in a rite for the prosperity of kine, and also (66.13) in the sava sacrifices, with a karktā as sava; and they are reckoned (19.1, note) to the puṣṭika mantras. The comm. attempts no explanation of the mutual relation of the two apparently unconnected parts of the hymn; [but Weber, in his note to verse 7, suggests a connection.] [As to Śabarāyaṇi, see intro. to h. 40.]

Translated: Muir, OST. v. 430 (vss. 1–4); Ludwig, p. 454; Grill, 71 (vss. 1–4), 140; Grillth., i. 183; Bloomfield, 149, 412; Weber, xvii. 147.

1. The up-shooting, all-conquering, successfully-playing Apsaras, that wins (kṛ) the winnings in the pool (?glāha)—that Apsaras I call on here.

The form apsarā, instead of apsārā, is used throughout this hymn; the comm. regards it as a specialized name for the Apsaras in this character or office: dyūtakriyā-dhīdevatām apsarojaḥtyān. Udīhindattam is paraphrased by paṇabandhena dhanayo 'dḥedanaḥ kṛvaḥ, as if it were the causative participle. The technical terms of the game are only doubtfully translated, our knowledge of its method being insufficient; glāha is taken as the receptacle, of whatever kind, in which the stakes are deposited; the comm. explains it thus: gṛhyate paṇabandhena kalpyata iti dyūtakriyājevo (mss. jayo) 'ṛtho glāhaḥ.

2. The distributing (vi-ci), on-strewing (ā-kīr), successfully-playing Apsaras, that seizes (graḥ) the winnings in the pool—that Apsaras I call on here.

The comm. explains the first two epithets respectively by “collecting” (taking vi as intensive) and “scattering.”

3. She who dances about with the dice (?dyā), taking to herself the winning from the pool—let her, trying to gain (?) for us the winnings, obtain the stake (?praḥā) by magic (māyā); let her come to us rich in milk; let them not conquer from us this riches.

The wholly anomalous siṣṭā in c is here translated, in accordance with the current understanding of it, as somehow coming from the root saṃ or sa [i.e., as if it were for the normal sāṣ-s-aṭṭi; as if it were for the root sāḥ] which is characteristic of the desiderative, we might be tempted to put siṣṭānt: sā : sāksant : saḥ (Skh. Gram. §1030 a), but for the accent; the comm. reads instead ēṣantti (= avaçeṣantti). The comm. further has in b ādadhānas (explained as ādadhāna: so SPP’s K. reads), and in d prahān (= prahantavyān aṣṭān: a false etymology and worthless interpretation). He explains ayaḥ as ekādayaḥ paśca-saṃhāryāntā aksaviṣṭaḥ. He divides our vss. 3–5 into four verses of four pādās each, without any regard to the connection of sense, thus giving the hymn eight verses; among our mss. also (SPP. reports nothing of the kind from his) there is more or less discordance in regard to the verse-division, and some of them agree with the comm. [Our siṣṭā appears in W’s Index Verborum, p. 382, at the very end of the “unclassified residuum” of AV. material.]
4. She who delights (pra-mud) in the dice (akṣā), bringing (bhr) pain and anger — the rejoicing, the delighting one: that Apsaras I call on here.

The translation implies retention of bhratt at end of b, read by all the mss. and by the comm., and retained by SPP., and the emendation instead in a to yā kaṣaṇa pramādate, which is metrically better, makes better connection, and has the support of the comm., with one [or two] of SPP's authorities. SPP's note to bhratt, “so read except by K, who follows Śāyana,” is unintelligible, since the latter has also bhratt. [Delete the accent-mark under hvee.]

5. They who (f) go about (sam-car) after the rays of the sun, or who go about after [its] beams (mdrici); of whom the mighty (? vajinvant) bull from afar moves around (pari-i) at once all the worlds, defending — let him come unto us, enjoying this libation, together with the atmosphere, he the mighty one.

According to the comm., the “they who” and “of whom” in a and c are the Apsaras, this being apparently to him the tie of connection between the two divisions of the hymn; and vajint is the dawn, and vajinvant the sun: all of which is very questionable, at least. SPP. reads in d paryātī, with, as he states, the majority of his mss., but with only two of ours; the comm. has paryeti, and it is also thus quoted by the comment to Prāt. iv. 81. SPP. further leaves the final n of sārān unassimilated before lokān, for the wholly insufficient reason that nearly all his mss. so read; the point is one that requires to be regulated by the prescriptions of general grammar and of the Prāt., without heed to the carelessness of scribes. The passage is even one of those quoted under Prāt. ii. 35 as an example of assimilation. The metrical definition of the Anukr. is inaccurate, and perhaps corrupt; the verse (12+11: 12+11: 11+11=68) should be specified as of 6 pādas and 3 avasānas, like vs. 3; it is not bhurij; and for atyasti the [London, not the Berlin ms.] reads jagatyasti. [One is tempted to suspect the syllable sām- in a. Pronounce yāsarṣabh in c.]

6. Together with the atmosphere, O mighty one; defend thou here the karkāl calf, O vigorous one (vājin); here are abundant drops (stokā) for thee; come hitherward; this is thy karkā; here be thy mind.

The comm. reads in a vajinvan, as in 5 f; in b he has karkin vatsan (and one of SPP's mss. gives karkin); and, in d, nāmas instead of manas, and SPP. reports three of his four pāda-mss. as also having nāmas. The comm. explains karka as karkavarna or ĥubhra. The minor Pet. Lex. suggests the emendation of vatsām to vačām in this verse and the next. Three of SPP's mss. and one of ours (O) separate karkā iha in samhitā in d. The Anukr. ignores the deficiency of a syllable in b.

7. Together with the atmosphere, O mighty one; defend thou here the karkāl calf, O vigorous one; this is fodder; this is the pen; here we bind (ni-bandhi) the calf; according to name we master you: hail!

The comm., with one of SPP's oral authorities, has again vatsan in b, and also vatsan in d (this time, with our P.M.W.E.). Kauč. (21.11) quotes c and d, with the direction to do as directed in the text; the comm. [Kēcava] explains that a rope is to be prepared with twelve ties (dāman); and that with c fodder is to be offered to the kine, and with d the calves are to be tied to the rope. If this is correct, the reading would seem to be properly vatsan in all cases, and perhaps karkyāḥ(v) vatsan in 6 b and 7 b
(thus filling out the meter). The mss. add (as directed by the Anukr.) a second avasaña-sign after badhunāha, and SPP. retains it. The verse \((11+10: 8+8: 10=47)\) falls short of a full jagati by the amount of the deficiency in b. \[I \text{think karkyās, as a genitive sing. fem., ought to be oxtoyne (JAOS. x. 385); but karkyās, pronounced karklo, might be better.}\]

39. For various blessings.

\[\text{[Aṅgiras.—daśacarmac. sānnatayam. nānadevatayam. pāñkam: 1, 3, 5, 7. 34. mahābhārati; 2, 4, 6, 8. saṁstārapāñkī; 9, 10. trīṭubh.]}\]

This prose-hymn (the two concluding verses metrical) is, as already noted, wanting in Pāipp. A similar passage is found in TS. (vii. 5.23). The hymn is used by Kāc. in the parvah sacrifices (5.8) with the saṁnati offerings, and vss. 9 and 10 earlier in the same ceremonies with two so-called purastādhamomas (3.16); also the hymn again in the rites (39.16) for satisfaction of desires. Verse 9 appears in Vāit. (8.11) in the cāturmāsya rites, with an offering by the adhvarya. *\[The Anukr. gives Brahman as the rṣi of 9 and 10.\]

Translated: Griffith, i. 184; Weber, xviii. 150.

1. On the earth they paid reverence (saṁ-nam) to Agni; he throve (rdh); as on earth they paid reverence to Agni, so let the reverencers pay reverence to me.

The TS. version reads thus: aṅgye săm anamat prthivyād săm anamad yādā 'gniḥ prthivyād (?) saṁanamad evam māhyam bhadṛḥ sāñnatayah săm namantu. The comm. explains săm anaman by sarvāni bhiṁāni saṁnātāni upasannāni bhavanti, and saṁnāmās by abhiśatapahalasya saṁnātayaḥ saṁprāptayaḥ. The metrical definitions of the Anukr. for vss. 1–8 are of no value; the odd verses vary from 34 to 37 syllables, and the even from 38 to 40. \[We might have expected the epithet tryavusāna (3-av.) to be applied to the even.\]

2. Earth [is] milch-cow; of her Agni [is] calf; let her, with Agni as calf, milk for me food (iṣ), refreshment, [my] desire, life-time first, progeny, prosperity, wealth: hail!

There is in TS. nothing to correspond to our vss. 2, 4, 6, 8. Our edition combines ātus pr, because required by Prāt. ii. 75; but the mss., except one of SPP's, have ātus pr, which SPP. retains.

3. In the atmosphere they paid reverence to Vāyu; he throve; as in the atmosphere they paid reverence to Vāyu, so let the reverencers pay reverence to me.

TS. has a corresponding passage, in the form as given above.

4. The atmosphere is milch-cow; of her Vāyu is calf; let her, with Vāyu as calf, milk for me etc. etc.

The comm. has tasya 'of it (i.e. the atmosphere),' instead of tasya.

5. In the sky they paid reverence to Āditya; he throve; as in the sky they paid reverence to Āditya, so let the reverencers pay reverence to me.

The corresponding TS. passage has śūrya instead of Āditya.
6. The sky is milch-cow; of her Aditya is calf; let her, with Aditya as calf, milk for me etc. etc.  
[In the edition, sá is misprinted for sá.]  

7. In the quarters they paid reverence to the moon (candrá); it throve; as in the quarters they paid reverence to the moon, so let the reverencers pay reverence to me.  
In TS., the asterisms (udåsátra) are here connected with the moon; and there follow similar passages respecting Varuṇa with the waters, and several other divinities.  

8. The quarters are milch-cows; of them the moon is calf; let them, with the moon as calf, milk for me etc. etc.
Both editions read duháṃ in this verse, as in vs. 2, 4, 6, following the authority of nearly all the mss.; only our H.D. have the true reading, duhráṃ, which ought to have been adopted in our text.

9. Agni moves (car), entered into the fire, son of the seers, protector against imprecation; with homage-paying, with homage, I make offering to thee; let us not make falsely the share of the gods.
That is (a), "Agni is continually to be found in the fire." Three of SPP's authorities read mánasā in c, thus ridding the verse of an objectionable repetition; but both editions give námasā, which the comm. also has. In d our edition has karmabhágām, following our pāda-mass. (which read kármana-bhágām); but SPP. has correctly, with his mss. and the comm. (=mā karṣma), karna bhágām. More or less of the verse is found in several other texts: thus, in VS. (v. 4) only a, b, ending b with abhiçastiśāvā; in MS. (i. 2. 7), with adhiraji esaḥ at end of b, a wholly different c, and, for d, mā devánmâyá yuyupána bhágadáhyam; in MB. (ii. 2. 12), only a, b, with b ending as in MS.; in TS. (i. 3. 71), the whole verse, b ending like MS., c beginning with svabhākaṇṭa brāhmaṇā, and d ending with mitrayā kar bhágadáhyam; in TB. (ii. 7. 15), the whole, beginning with vyághrāḥ yáṃ agnānā car-, and ending b with pādy adyam, its c and d agreeing throughout with ours; in AÇS. (viii. 14. 4), the whole, but ending b* like MS. and TS., and having for c, d tasmāt juhomi haviśa ghṛtena mā devānām momuhad bhágadáhyam; in Pp., the whole verse, just as in AÇS., except that a ends with pravisīya and that d has yuyávad for momuhad and (unless mām is a slip of Roth's pen) mām for mā. [See Bloomfield's discussion of mitrayā kr, ZDMG. xlvi. 536.] The meter (10+11:12+11=44) is irregular, but the Anukr. takes no notice of it. *[The Calcutta ed. has avirajā esaḥ, misprint for adhi-]  

10. Purified with the heart, with the mind, O Jātavedas — knowing all the ways (vayūna), O god; seven mouths are thine, O Jātavedas; to them I make offering — do thou enjoy the oblation.

Pātām in a can only qualify kavyām in d: compare RV. iv. 58. 6 b, antar hṛtā mánasaḥ puyāmanāḥ. The pāda-text makes one of its frequent blunders by resolving in c saptásāti into saptā: āsyāni instead of into saptā: āsyāni, the designation of the accent in sanktitā being the same in both cases, according to its usual method. SPP accepts the blunder, reading āsyāni.
It is impossible to see why these two concluding verses should have been added to the hymn.
40. Against enemies from the different quarters.

Çakra.—* kṛtyāpratikaraṇaṃ. bahu-devatayaṃ: 2,8. jagati (8. puruṣākāvari pādayuj).]

Not found in Pāipp. Somewhat similar formulas are met with in TB. (iii. 11. 5) and Ṛg- Ṛg. (vi. 18. 3). Used in Kāuṣ, with ii. 11 etc., in the preparation of holy water for the counteraction of witchcraft (39. 7), and reckoned to the kṛtyāpratikaraṇa gana (ib., note). * [The Berlin ms. of the Anukr. adds the expected āśtakam.—Weber, in a footnote, p. 152, says that the remarks of the Anukr. on vs. 8 suggest that the author of the Anukr. was a Vedantist. Hence his attribution of hymns 37 and 38 to Bādarāyani.]

Translated: Griffith, i. 185; Weber, xviii. 152.

1. They who make offering from in front, O Jātavedas, [who] from the eastern quarter vex us—having come upon (?) Agni, let them stagger (vyatkh) away; I smite them back with the reverser (pratisarā).

Pratisara, the comm. says, means pratimukham nivartita abhicaritam karmā 'nena; and jhūvatī means homenā 'smān abhicaranti. The analogous formula in the other texts reads thus: prācī dig agnir devātā: agninā sā dīcaṁ devāṁ devatānāṁ recahū tāyai dīgā bhīdāsatī (so TB.; Ṛg. omits dīcānān devānānām). The verses have slight metrical irregularities which are ignored by the Anukr.

2. They who make offering from the right, O Jātavedas, [who] from the southern quarter vex us—having come upon Yama, let them etc. etc. The other texts make Indra the god of the southern quarter. [See Weber's note, p. 153.]

3. They who make offering from behind, O Jātavedas, [who] from the western quarter vex us—having come upon Varuṇa, let them etc. etc.

The other texts say Soma instead of Varuṇa.

4. They who make offering from above, O Jātavedas, [who] from the northern quarter vex us—having come upon Soma, let them etc. etc. Nearly all the mss. (all ours save O.Op.; all but three of SPP's) strangely accent somaṁ in this verse; both editions emend to somaṁ. In the other texts, Mitra and Varuṇa are the divinities invoked for the northern quarter.

5. They who make offering from below, O Jātavedas, [who] from the fixed quarter vex us—having come upon Earth, let them etc. etc.

Here, again, part of our mss. (E.I.H.), and nearly all SPP's, give the false accent bhāmīṁ; both editions read bhāmīṁ. The other texts associate Aditi with “this quarter,” or “the quarter here,” as they style it.

6. They who make offering from the atmosphere, O Jātavedas, [who] from the midway (vyadhvā) quarter vex us—having come upon Vāyu, let them etc. etc.

The comm. understands vyadhvā as “trackless” (vigatā adhvāno yasyām). The other texts take no notice of such a quarter.
7. They who make offering from aloft, O Jātavedas, [who] from the upward quarter vex us—having come upon Sūrya, let them etc. etc.

The other texts associate Brahma with this quarter.

8. They who make offering from the intermediate directions of the quarters, O Jātavedas, [who] from all the quarters vex us—having come upon the brahman, let them etc. etc.

Several of our mss. accent digbhīdāś. The other texts have nothing that corresponds to this verse.

This, the eighth and concluding anuvāka of the book, has 5 hymns and 47 verses; the quotation from the old Anukr. is saptadaṅtyah, to which is added sadarcavac ca.

Here ends also the ninth prapāthaka.

One of our mss. (I.) sums up the content of the book as 323 verses; the true number is 324. [Observe that the last vs. of hymn 20 is numbered 7 when it should be 9.]
Book V.

[The fifth book is made up of thirty-one hymns, divided into six anuvāka-groups, with five hymns in each group save the fourth, which has six hymns. The Old Anukramaṇi appears to take 60 verses as the norm of an anuvāka. The number of verses in each hymn ranges from 8 to 18. The Major Anukramaṇi assumes 8 verses as the normal length of a hymn of this book (see p. 142); but there are only two such hymns ("hymns" 9 and 10, both prose!). In fact,

There are in this book, 2 4 2 6 5 3 3 2 1 hymns,

Containing respectively 8 9 10 11 12 13 14 15 17 18 verses.

The entire book has been translated by Weber, Indische Studien, vol. xviii. (1898), pages 154–288. This is the first book to which the native commentary is missing.]

\[\text{I. Mystic.}\]

[Bṛhadāraṇyaka Upaniṣad.—In the opening hymn, vṛṣṭubham: 5. (7) parābhṣiṣṭi triṣṭubh; 7. virdi; 9. jāv. 67. atyaṣṭi.]

Found also in Pāipp. vi. Much and variously used by Kauṇḍinya, but in situations that have nothing to do with the meaning of the hymn, and cast no light upon its difficulties: thus, it is employed with the following hymn in a battle-rite (15.1), for victory; and the two hymns together again in a ceremony (22.1) for welfare, while hymns 1 to 3 (and v. 1.3 separately) are reckoned [19.1, note] to the puṣṭikā mantras; vs. 1 alone (with vi. 17 and another) appears in a ceremony (35.12) against abortion; vs. 2–9, in one (35.13 ff.) for the benefit of a person seized by jāmbha; vs. 3 is further applied in a charm (21.12) for good-fortune in regard to clothing; vs. 4, in a women's rite (34.20) for winning a husband; vs. 5 (with iii. 30, vi. 64, etc.) in a rite (12.5) for harmony; vs. 6, in the nuptial ceremonies (76.21), on marking seven lines to the north of the fire, and again (79.1), with an offering at the beginning of the fourth-day observations; vs. 7, in a remedial rite (28.12) for one in misery (ānasti), giving him a portion, and again, in the ceremony against false accusation (46.1), with vii. 43; vs. 8 in a rite for prosperity (21.15), on occasion of the division of an inheritance; and vs. 9, later (21.17) in the last-mentioned ceremony.

The hymn is intentionally and most successfully obscure, and the translation given is in great part mechanical, not professing any real understanding of the sense. It is very probable that the text is considerably corrupted; and one cannot avoid the impression also that the lines are more or less disconnected, and artificially combined.

Translated: Ludwig, p. 394; Griffith, i. 187; Weber, xviii. 157.

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TRANSLATION AND NOTES. BOOK V.

1. He who came to (ā-bhā) the womb (yōni) with a special sacred text (? ṛdhaṁmantra), of immortal spirit (āśu), increasing, of good birth, of unharmed spirit, shining like the days—Trita the maintainer maintained three (tri, neuter).

The Pet. Lexx. render ṛdhaṁmantra by “lacking speech”; Ludwig, by “of distinguished meditation.” Ahe 'eva (p. dhāvīva) is perhaps rather to be understood as dhāvīva. Ppp. puts sujanmā in b before vardhamānas. As elsewhere, part of our mss. (Bp.p.m.P.M.W.) read trtās in d. The last pāda is two syllables short, the Anukr. taking no notice of the deficiency.

2. He who first attained to (ā-sad) the ordinances (dhārman) makes thence many wondrous forms; eager (? dhāṣyā) he first entered the womb (yōni), he who understood (ā-cit) speech unspoken.

In b the translation follows Ppp., which reads krṣute tor-aśe; Ppp. also has a different c, yaç ca yonim prathama “viveṣa; and it ends d with anucitām jīgāya.

3. He who left (vīc) [his] body to thy heat (gōka), flows the gold; his [men] are bright (vīcēi) after; there they (two) assume (dhā) immortal names; let the clans (vīc) send garments for us.

The first pāda might equally mean “he who left thy body (self) to the heat.” In b, kṣarāt might equally be pres. pple. qualifying hārayam. In d the translation assumes the reading asmē instead of asmāl; nearly all the mss. have the former (p. asmē ti; P.M.W. have asmāl, but doubtless only by the not infrequent error of substituting āt for e), and our understanding of the sense is too defective to justify emendations; Ppp., however, has asmē. In c, Ppp. reads atra dadhṛṣe ‘mṛt-. The Kāuḍ. use of the verse appears to be derived only from the occurrence of vāstrāṇi in d.

4. When these formerly went further forth, approaching each unfading seat—the poet of the dry (? āuṣā), the two licking mothers—do ye (two) send for the sister (jāmē) a capable (dhūrya) spouse.

The translation is, of course, simple nonsense. None of [our] mss. accent gus in a; P.M. accent pūrayām before it; one (T.) combines -nto ‘jayyām in b.

5. This great homage, verily, to thee, O broad-going one, do I a poet make with poesy (kāvya); when the two (m.), going united (samādhi) against the earth (kṣā), [then] increase here the (two) great bank-wheeled (? rōdhacakra) ones (ī).

“Bank-wheeled,” i.e. rolling on between their banks. Ṭāṭ in our text (beginning of c) is a misprint for yāt. Prāt. iii. 4 determines ṭ; ii. 97 determines ṭ; vāvydhēte (p. vav-) is by ili. 13. The Kāuḍ. use of the verse seems suggested simply by samyādaci. The irregular verse (9+1: 11+12:43) is very imperfectly defined by the Anukr. [The London ms. of the Anukr. is here in disorder; and perhaps we ought to read pūro-brhatti for pārā.]

6. Seven bourns (maryādā) did the poets fashion; unto one of these verily went one distressed; in the nest of the nearest (upamā) community (? āyū) stood the pillar (skambhā), at the release (visargā) of the roads, in the supports (dhārāṇa).
The verse is a RV. one, from a mystic and obscure hymn (x. 5.6); RV. puts īd after ēkāṁ in b, and in c accents upamasya niḍē, which alone is acceptable; all our mss. give upamasya, which our edition follows; and all save one (D.) read niḍē without accent, which we emended to niḍē. Ppp. gives in b tāsāṁ aneṣkāṁ, and omits, probably by an oversight, the second half-verse. "The life of mankind is compared to a race-track, on which the gods have marked many (seven) stations; each generation (yuga) reaches only one such goal, getting as far as the place where the next begins; there its road terminates." R.

7. Also, of immortal spirit, vowed (? vrīṭa), I go performing; spirit, soul, of the body then (? tād) with kine (? svamābgu); and either the mighty one (gaṅv) assigns treasure, or as the oblation-giver pursues (? sac) with refreshment.

This verse and vs. 5 [4?] are the most utterly hopeless of the hymn; even the conjectures of the comm. respecting them would be welcome. Ludwig renders svamāb by "erfreut gegangen." For b, Ppp. reads asuras pūtas svadhayā samadgu; in c, vā jyeṣṭha ratna. Īd in c in our text is a misprint for vā. The verse lacks only one syllable of being a full triṣṭubh, and that deficiency might be made up by reading either gaṅv or ratnam as trisyllabic. [A barytone vrīṭa is unknown elsewhere.]

8. Also son prays (? tād) father for dominion; they called for well-being him of the chief bourn (?); may they see now, O Varuṇa, those that are thy shapes (viṣṭhā); mayest thou make wondrous forms of the one much rolling hither.

The translation implies emendation in b to the compound jyeṣṭhāmāryādam,* i.e. 'him who has received the best domain.' In d ādvīrtata is for the -vrat- of all the mss.; it can hardly be that the text of this pāda is not further corrupt. The verbs in c, d are augmentless forms, and may, of course, be rendered indicatively. Ppp. begins the verse with puto vā yat pīt, and ends b with svast. The Kāuḍ. use of this verse and the next is apparently founded on the occurrence in them of "son" and "father" and "half." The second pāda is properly jagati. *[No ms. has -dām.]

9. Half with half milk thou mixest (? pṛc); with half, O Asura (?), thou increasest [thy] vehemence (?). We have increased the helpful (cagmiṭa) companion, Varuṇa, lively (iṣṭā) son of Aditi; poet-praised wondrous forms have we spoken for him—the (two) firmaments (rādasi) of true speech.

This translation implies several emendations (or, at least, alterations): in b, čūsmam, which Ppp. has, instead of the vocative čūsa, and asura, again with Ppp. (perhaps better amāra * not foolish! cf. ii. 5, below); in c, āviṇrdhāma, which also Ppp. gives, while one or two of our mss. offer ātiṇrdhāma (D.) and āviṇrdhāma (Kp.). In f ought to be accented āvocāma; the pāda-mss., as elsewhere in such cases, mark the pāda-division after the word, thus reckoning it to e, which is obviously wrong. Some of our mss. (O.D.K.) accent in a pṛṇksī, which is the better reading; the case being one of antithetical accent. Ppp. further has čavasār for payasā in a, vardhayase 'sura in b, adīr in d, and -nācā in the end. The verse (10 11 11 11 11 10 (9?) 11 = 65 [64?]) is more nearly an astī than an atyastī. *[This is given by some of SPP's authorities.]
2. Mystic.

[Parthava Atharvan. — navakam. vāruṇam. tṛāṭubham: q. bhūrik parātijāgatā.]

Found also in Pāipp. v. It is a RV. hymn (x.120); and the first three verses occur in other texts. For the use of the hymn with its predecessor in Kāuç. 15.1 and 22.1 and 19.1, note, see above, under h. 1; it is further applied, with vii.1, in a kāmya rite (59.17), with worship of Indra and Agni. The various verses appear also as follows: vs. 3, in a rite for prosperity (21.21); vs. 4, with vi.13 in a battle-rite (15.6); vs. 5 in a similar rite (15.8); vs. 6, in another (15.9), and yet again, with vi.125, and vii.3 etc., as the king and his charioteer mount a new chariot (15.11); vs. 7, next after vs. 3 (21.23), with the holding of a light on the summit of an ant-hill; and vs. 8 in a women's rite [34.21], next after v.1.4 — all artificial uses, having no relation to the texts quoted in them.

Translated: by the RV. translators; and Griffith, i.189; Weber, xviii.164.

1. That verily was the chief among beings whence was born the formidable one, of bright manliness; as soon as born, he dissolves [his] foes, when all [his] aids (īma) revel after him.

RV. reads in d ānu yām viṣve mādyanty āmnāḥ, and all the other texts (SV. ii.833; VS.xxxii.80; AA. i.3.4) agree with it. The Anukr. ignores the considerable metrical irregularities.

2. Increasing with might (jāvās), he of much force, a foe, assigns (dēha) fear to the barbarian, winning (n.) both what breathes not out and what breathes out; brought forward (n.), they resound together for thee in the revelings.

Sense and connection are extremely obscure; but all the texts (SV.ii.834; AA. as above) agree throughout. Prābhṛta, of course, might be loc. sing. of -ti. Śāsni in c is (with Grassmann) rendered as if it were śāsna.

3. In thee they mingle skill abundantly, when they twice, thrice become [thine] aids; unite thou with sweet (svādū) what is sweeter than sweet; mayest thou fight against yonder honey with honey (mādhu).

RV. differs only by reading vyapānti viṣve at end of a; and SV. (ii.835) and AA. (as above) agree with it throughout; as does also Ppp.; TS. (iii.5.101) begins d with dta ā śī, and ends it with yodhi, which looks like a more original reading. Cf. Geldner, Ved. Stud. ii.10.]

4. If now after thee that conquerest riches in contest after contest (råṇa) the devout ones (vipra) reveal, more forcible, O vehement one, extend thou what is stanch; let not the ill-conditioned Kaçokas damage thee.

RV. begins a with tī cīd dhi tvā, and b with māma-māde; in c it reads (with Ppp.) dhrṣylo for caśumīn, and at the end of the verse yātudhānā durevāḥ; Ppp. has instead durevā yātudhānāh.

5. By thee do we prevail in the contests, looking forward to many
things to be fought [for]; I stir up thy weapons with spells (vācas); I sharpen up thy powers (vāyas) with incantation (brāhmaṇa).

RV. and PpP. have no variants.

6. Thou didst set that down in the lower and the higher, in what abode (dīrṇa) thou didst aid with aid; cause ye to stand there the moving mother; from it send ye many exploits.

RV. and PpP. put the verse after our 7. Ppp. has no variants; RV. reads in a dvaram pāram ca, and, for c, d, ā mātrā śhāpayaśe jīgatnā dta inośi kārvā purāṇī; a quite different, but little less obscure version of the text: "Indra checks the revolution of the sky, in order to gain time for his deeds." R.

7. Praise thou fully, O summit, the many-tracked, skillful (?) ṛbhvan), most active (inā) Āptya of the Āptyas; may he look on with might, he of much force; may he overpower the counterpart of the earth.

The RV. version is different throughout; sthāśayam puruṣārpaṃ ṛbhvan inātaman āptyam āptyānāṁ; ā daryage ca śvāśa saṁyā ṛṣiṁ pṛt śākṣe pṛtātmāhāṁ bhūrī; and with this Ppp. agrees. The translation follows our text servilely, as it may be called, save in the obviously unavoidable emendation of āptāṁ to āptam in b; O. is our only ms. that reads āptam. The verse is far too irregular to be let pass as merely a triṣṭuḥb.

8. These incantations (brāhmaṇa) may Brihaddiva, foremost heaven-winner, make, a strain (gītā) for Indra; he rules, an autocrat, over the great stall (gotrā); may he, quick (?) tūrā, rich in fervor, send (?) all.

The fourth pāda is attempted to be rendered literally from our text, although this is plainly a gross corruption of the RV. text: duraç ca vīkṣa avrṇod āpa svāh. RV. has also before it svarājas, and in a vivakṣī for kṛṇavat. Ppp. agrees with RV. throughout. Svarās (p. svahosāḥ) is prescribed by Prāt. ii. 49.

9. So hath the great Brihaddiva Atharvan spoken of his own self (taṇā) [as of] Indra; the two blameless, mother-growing sisters — [men] both impel them with might (gīvas) and increase them.

The second half-verse seems again a corruption of the RV. version, which has plurals instead of duals in c, and omits the meter-disturbing eṇe (p. eṇe ṭī) in d. Ppp. again agrees with RV.; but in b it has taṇum for taṇvam. Our text should give, with the others, mātarbhūvar- in c; all the mss. have it. [The vs. is svarāj rather than bhurij.]

3. To various gods: for protection and blessings.

[Brahaddiva Atharvan.—chādācaθkam. āgyaṃ: 1.2. agniṃ astānt; 3,4. devān; 5. drauiṇo
dādibrāthanam; 6, 9, 10. vāśvadēś; 7. śāmī; 8, 11. āindrī. triṣṭuḥbham: 2. bhurįj; 10. vīrađjagati.]

Found also in Påpp. v. (in the verse-order 1–6, 8, 9, 11, 7, 10). It is a RV. hymn, x.128 (which has the verse-order 1, 3, 5, 4, 6, 2, 9, 8, 10), with its nine verses changed to eleven by the expansion of vs. 5 into two, and by the addition at the end of a verse which is found also in the RV. mss., but not as an acknowledged part of the text. The RV. verses, including this last, are found in their RV. order, and with unimportant variants, in TS. iv. 7, 14+4.
The hymn is variously employed by Kāuç.: in the parvan sacrifices (1.33), at entering on the vow; in rites (12.10) for glory; in one for prosperity (22.14; and it is reckoned to the pustika mantras, 19.1, note); in one for avoidance of quarrels (38.26: so Keç.), with tying on an amulet of a kind of rope; and in a witchcraft process (49.15) against an enemy; further, vs. 11, with vii.86 and 91, in the indramahotsava (140.6). In Vāi, in the parvan sacrifices, it (or vs. 1) accompanies the addition of fuel to the three sacrificial fires (1.12); and vss. 1-4 the propitiation of the gods on commencing sacrifice (1.14).

Translated: by the RV. translators; and Griffith, i. 192; Weber, xviii. 172.

1. Be splendor mine, O Agni, in rival invocations (vihavā); may we, kindling thee, adorn ourselves; let the four directions bow to me; with thee as overseer may we conquer the fighters.

The other texts (with MS. l. 4. i) have no variants in this verse. Pp. appears to read prathema for pusema in b.

2. O Agni, pushing back the fury of our adversaries, do thou, our keeper (gopāḥ), protect us about on all sides; let our abusers (durasyu) go away downwards; among themselves (amād) let the intent of them awaking be lost.

RV’s version of b, c reads thus: adabhdho gopāḥ pāri pāhi nas tvām: pratydüco yantu nigistah pūnas te; and TS. has the same. But TS. also reads aguis at the beginning, purdstat for pāresām in a, and prabudhā in d. Pp. has prabudhā for nivdita in c, and, for d, mamiśāṁ cittam bahudhā vi nacayatu. The verse is properly svarāj, b as well as c being jagati. [Correct gopāḥ to gopāḥ.]

3. Let all the gods be at my separate call—the Maruts with Indra, Vishnu, Agni; let the broad-spaced atmosphere be mine; let the wind blow (pū) for unto this desire.

RV. reads at the end kāme asmīn, and Pp. agrees with it, also TS. TS. has further indrāvantas in b, and in c, strangely enough, urū gopām, as two separate words.

4. Let all sacrifices I make make sacrifice for me; let my mind’s design be realized (satiyā); let me not fall into (ni-gā) any sin soever; let all the gods defend me here.

RV. and TS. read yajantu and havyā (for īṣṭā) in a, and, for d, wīwe devāso ādhi vocatā nah (but TS. me). Pp. agrees with our text except for ending with mānu iha.

5. On me let the gods bestow (ā-yāj) property; with me be blessing (ācīṣ), with me divine invocation; may the divine invokers (hdtar) win that for us; may we be unharmed with our self (tanā), rich in heroes.

RV. has for c dāisyāḥ hōtāro vanuṣanta pārve; and TS. the same, except hōtārā and vaninṣanta. One or two of our mss. (Bp.H.) read sanīsam in c. Pp. begins a with mahyam, and has mama for mayī both times in b.

6. Ye six divine wide ones, make wide [space] for us; all ye gods, reveal here; let not a portent find us, nor an imprecation; let not the wrong that is hateful find us.
Only the first half-verse is RV. material, forming its vs. 5 with our 7 c, d; the latter half-verse we have had already as i. 20. 1 c, d. RV. and TS. begin with devs, and end b with virayadhravam; and TS. oddly combines sadurvis as a compound word; RV. reads nāḥ after it, and TS. nāḥ; our mss. are divided between the two, but with a great preponderance for nāḥ (only E.I.H. have nāḥ), so that it is more probably to be regarded as the AV. reading. Pp. gives uru nas karāthā; it has the second half-verse of the other texts. Some of our mss. accent urvās in a (Bp.P.M.K.), and some accent devāsas in b (P.M.).

7. Ye three goddesses, grant (yam) us great protection, what is prosperous (puṣṭā) for our progeny and for ourselves (tanū); let us not be deserted (hā) by progeny nor selves; let us not be made subject to the hater, O king Soma.

All the mss. accent at the beginning tirās; our text emends to tīras. The second half-verse, as above noted, goes with our 6 a, b to make one verse in RV. and TS.; and also in Pp., which has the variant dhanena for tanūḥkis in c. For the present verse, Pp. agrees in the first half with our text, only reading me for nas; for second half it has: māṁ vīśas saṁkramaṇa puṣantāḥ piṭṛyāṁ kṣatram pṛta jāntu asmāt. The Anukr. ignores the extra syllable in a.

8. Let the bull (mahīśā) of wide expanse grant us protection, having much food (-kṣūḥ), [hec] the much-invoked in this invocation; do thou be gracious unto our progeny, O thou of the bay horses; O Indra, harm us not, do not abandon us.

RV. and TS. read yaṁsaadh at end of a, and mṛḍaya at end of c (also our O.); at end of b, RV. and Pp. have -kṣūḥ, while TS. agrees with our text. In d the pada-text has rirīṣaḥ, by Prāt. iv. 86. The Anukr. takes no notice of the two redundant syllables in a.

9. The Creator (dhāṭār), the dispenser (vidhāṭār), he who is lord of being, god Savitar, overpowerer of hostile plotters, the Ādityas, the Rudras, both the Ācvinś — let the gods protect the sacrificer from perdition (nirṛthā).

RV. and TS. read dhāṭrām for vidhāṭā in a, and nyarthāt at the end, and have for c imāṁ yajāṁ aśvinī 'bhad bṛhaspātīr; in b, RV. has devāṁ trāṭram, and TS. d. savīrām, followed by abhināṭiśāham [RV.-hām]. Pp. has vidhārta in a, savītā devo 'bhim- in b, and bṛhaspāṭin indragni aśvinībhāḥ for c. The combination yās pātīr in a is by Prāt. ii. 70. The pada-text reads abhināṭi-sahāḥ in b. The verse (12+11 : 9+11 = 43) is much too irregular to be passed simply as a triśuḥkh.

10. They that are our rivals — away be they; with Indra and Agni do we beat (bādh) them down; the Ādityas, the Rudras, sky-reaching (? uparispṛṣṭa), have made our over-king a stern corrector.

The other texts have lāṁ for enān at end of b, and abram at end of d, and, for c, vāsavo rudrā ādityā uparispṛṣṭaṁ mā, which makes better sense; they also accent cāttāraṁ in d. And VS., which also has the verse (xxxiv.46), agrees with them throughout. Pp. presents instead a verse which is mostly found at TB. ii. 4.32, next before the verse corresponding to our 11: itāḥ ruṣhcam ati kavya indraṁ jāṭrāya jete vā: asmākām astu varṇāṁ yataḥ kṛṣṇoḥ vīryam (instead of c, d, TB. has one
pāda: asmākam astu kēvalaḥ. [Our 10 occurs at the end of the hymn in Ppp., which reads in a ye nac cāpanty uṇa te, in b aṇa bādhāma yonim, in c mām for nāḥ, and ends with akrān.]

11. Hitherward do we call Indra from yonder, who is kine-conquering, riches-conquering, who is horse-conquering; let him hear this sacrifice of ours at our separate call; of us, O thou of the bay horses, hast thou been the ally (medīn).

The verse is found in TS., and in TB. (as above), and is the first of a long addition to RV. x. 128. All these read alike in c, d: vīhāvē jūṣasvā 'syā kurmo (RV. kulmo) harivo medinaṁ tvā; Ppp. nearly agrees, reading instead v. j, 'smākam kyvo h. m. tvā. The Anukr. apparently balances the redundancy of a against the deficiency of b.

4. To the plant kūṣṭha: against takmāṇ [fever].

[Brghvaṅgiras.— daṇḍakam. yakmanācaṇukuṣṭhadvotyom. anuṣṭubham: 5. bhurij; 6. gāyatrici; 10. usppigoryād nirāt.]

All the verses except 4 are found also in Pāipp., but in two books: vss. 1–3, 5–7 in xix. (and not all together); vss. 8–10 in ii. It is not expressly quoted by Kāuḍ., but the schol. (26. 1, note) regard it as included in the takmanācaṇa gaya, and (28. 13, note) also in the kūṣṭhaṁgaś, and so employed in a healing rite against rāja-yakṣas; vs. 10 is separately added (26. 1, note) at the end of the gaya.

Translated: Grohmann, Indische Studien, ix. 421 (vss. 1, 3–6); Zimmer, p. 64 (parts); Grill, 9, 141; Griffith, i. 193; Bloomfield, 4, 414; Weber, xviii. 178.

1. Thou that wast born on the mountains, strongest of plants, come, O kūṣṭha, effacer (-nācaṇa) of takmāṇ, effacing the fever (takmāṇ) from here.

The kūṣṭha is identified as Costus speciosus or arabicus. The pāda-text reads in c kūṣṭha: ā: iḥ; and the passage is quoted as an example under Prat. iii. 38, which teaches the combination.

2. On an eagle-bearing (-śūvana) mountain, born from the snowy one (himādvant); they go to [it] with riches, having heard [of it], for they know the effacer of fever.

'From the snowy one,' i.e. 'from the Himalaya'; we had the pāda above as iv. 9. 9 b. Ppp. begins with svarnasavane, and has for c, d dhanair abhiṣrūtanā hakti kuṣṭhād u takmanācaṇaḥ.

3. The aqvatthā, seat of the gods, in the third heaven from here; there the gods won the kūṣṭha, the sight (cākṣaṇa) of immortality (amīṭa).

Or, perhaps, an image or likeness of the amīṭa (drink). This verse and the next are repeated below as vi. 95. 1, 2, and again, with slight variations, as xix. 39. 6, 7. The second pāda occurs elsewhere in sundry places, as ChU. viii. 5. 3, HGS. ii. 7. 2. With c compare RV. i. 13. 5; 170. 4.

4. A golden ship, of golden tackle (-bāṇḍhaua), moved about in the sky; there the gods won the kūṣṭha, the flower of immortality.
Most of the mss. appear to read _avarat_ in a, but doubtless only owing to the imperfect distinction of _ca_ and _va_ in most Sanskrit writing. So also, for the same reason, in c, they could be read for the most part as either _pāyam_ or _pūpam_ (M. has _pəsəm_); the former was adopted in our edition as being favored by the meter.

5. Golden were the roads, the oars golden, the ships golden by which they brought out the _kūṣṭha._

Ppp. reads _hiraṇmay-, and omits c (doubtless by an oversight). All the mss. agree in accenting _āritāni_; but this should doubtless be emended to _ārit_. In a we may emend to _pānthās_ or combine _pānthāna_ "san."

6. This man of mine, O _kūṣṭha_ — him bring, him relieve (_nis-h_), him also make free from disease for me.

With c compare the nearly identical vi.95.3 d. E.H. read _ntḥ kuru._

7. From the gods art thou born; of Soma art thou set as companion; do thou be gracious to my breath, out-breathing, sight here.

E.H. accent _jātō_ _si_ in a (p. _jātak : asī_). Ppp. reads _apānaya_ for _vyān-_ in c, and at the end _ṣya _ṇṛṇa, which is easier. [Cf. Hillebrandt, _Mythologie_, i. 65.]

8. Born in the north from the snowy [mountain], thou art conducted to people (_jāna_) in the eastern [quarter]; there have they shared out the highest names of the _kūṣṭha._

"The highest names": i.e. the chief sorts or kinds [brands, as we moderns say]. The reading _udātu_ in a is assured by quotation under Prāt. iii. 27. Ppp. reads _prācyam_ in b.

9. Highest by name, O _kūṣṭha_, art thou; highest by name thy father; both do thou efface all _jākṣma_, and do thou make the fever sapless.

Ppp. has a wholly different second half: _yataṣ_ _kūṣṭha_ _prajyase_ _tad ehy_ _ariṣṭatātaye._

10. Head-disease, attack (_uṭahatūd_), evil of the eyes, of the body — all that may _kūṣṭha_ relieve, verily a divine virility (_vṛṣṣya_).

The reading _nis_ _karat_ in c falls under Prāt. ii. 63. All the mss. give _akṣos_, but the proper reading is plainly _akṣos_, as the meter shows; the same error is found also in other passages. The Anukr. implies _akṣos_, as _akṣos_ (_si-ds_) would make the verse a regular _anuṣṭubh_. The Pet. Lexx. take _uṭahatūm_ as governing _akṣos_, and so render it "blinding."

[Ppp. has for _a_ _cirṣahatūm_ _uṭahatū_, and for _e_ _kūṣṭho_ _no_ _vṛṣvatas_ _pād._]

5. To a healing plant, _lākṣā._

[Atharvan. — navakam. _lākṣikam. _anuṣṭubham._]

Found also in Pāipp. vi. (in the verse-order 1, 2, 4, 5, 3, 7, 6, 8, 9). Not textually quoted by Kāu., but doubtless intended, as pointed out by the schol., in the _lākṣālīṅgaś_ of 28. 14, as employed in a healing rite for flesh-wounds.

Translated: Zimmer, p. 67; Grill, 10, 142; Griffith, i. 195; Bloomfield, 20, 419; Weber, xviii. 181.

1. Night [is thy] mother, cloud (_nābhās_) [thy] father, Aryaman thy grandfather; _sīlāṭi_, verily, by name art thou; thou art sister of the gods.
Ppp. has for e śīlātī nāma va 'si. The last pāda is found also below, as vi. 100. 3 b; and cf. vii. 46. 1 b.

2. He who drinketh thee liveth; thou rescuest a man (pārṇa); for thou art a sustainer (bhartri) of all, and a hiding-place (? nyāṇeṇa) of people.

'Of all,' caṇvatām, lit. 'of constant ones,' i.e. of as many as constantly come to thee. Ppp. reads dhartrī ca for bhartrī hi in c, and, for d, caṇvatām bhayaṇeṇaṃ.

3. Tree after tree thou climbest, like a lustful girl; conquering, standing by (? pratyā-sthā), winner (spāraṇī) verily by name art thou.

Ppp. reads, for d, saṁjayā nāma va 'si.

4. If (yad) by a staff, if by an arrow, or if by flame (? hāras) a sore is made, of that thou art relief; relieve thou this man.

The two examples of niṣ before k are quoted under Prāt. ii. 65. Ppp. reads in c, d: asi bhaiṣajī niśkṛtir nāma va 'si: cf. 6 d below.

5. Out of the excellent plaksā thou arisest, out of the caṇvattha, the khadira, the dhava, the excellent banyan (nyagrōḍha), the parṇa; do thou come to us, O arundhatī.

These are names of various trees. Ppp. combines ne 'hi in d.

6. Thou gold-colored, fortunate, sun-colored one, of most wondrous forms; mayest thou go to the hurt (? rūtā), O relief; relief, verily, by name art thou.

Vapuṣṭame (p. vapuṣṭ-ame) is quoted as an example under Prāt. ii. 83. In c, P. reads rutām, and H. (and Bp.) rtām; it might be from root ru 'cry out': 'come to our call.' Ppp. reads at the beginning hiṁyaṇabāhū, and, for d, se 'māṁ niśkṛḍhi pā-uruṣam (thus exchanging 4 d and 6 d).

7. Thou gold-colored, fortunate, vehement (? cūsmaḥ), hairy-bellied one — sister of the waters art thou, O lāksā; the wind was thy soul.

Lāksā is not elsewhere met with as name or epithet of a plant: the Anukr. takes it as the principal name: pārveṇa [sūktena] lāksāṃ astāt. Ppp. reads yuvate for subhage in a. [Cf. Pischel, Ved. Stud. i. 178; Bloomfield, ZDMG. xlvi. 574.]

8. Silācī by name — thy father, O goat-brown one, is a maid's son; Yama's horse that is dark brown (gyāva) — with its mouth (? blood?) art thou sprinkled.

The first line is translated in accordance with the text as it stands; Grill emends to kānīṇa 'jābabhrū [accent, Gram. § 1268: ḍjababhrū could only be vocative]. The pada-text reads ąsn ā in d [SPP. asnaḥ, but asdna] in 9 a; the translation implies ār- in both; Grill understands as- both times. Ppp. has for a, b ghrācī nāma kānīno 'ta babhrū pitā tava.

9. Fallen from the horse's mouth, she invaded the trees, having become a winged brook (? sarā), do thou come to us, O arundhatī.
The verse occurred above, as iv. 11 [where viṣṭhās is rendered 'shapes'].

2. Who of you did what first unattained deeds — let them not harm our heroes here; for that purpose I put you forward.

This verse too has occurred already, as iv. 7. 7. Pp. combines ve ’tat in d.

3. In the thousand-streamed one they resounded (stvar) together, in the firmament (ndka) of the sky, they the honey-tongued, unhindered. His zealous (bhūruti) spies wink not; in every place are they with fetters for tying.

The verse is RV. ix. 73. 4, and is of mystic and obscure meaning. RV. reads -dhārā ‘va [p. re āva?] (for -dhārā āva?) in a, āśya at beginning of c, and šīlavyas at end of d. Pp. begins with sahasram abhi te sam.

4. Round about do thou run forward in order to the winning of booty, round about overpowering adversaries (vytrā, n.); then thou goest over haters by the sea (arṇava). Weakling (saṇīrasat) by name art thou, the thirteenth month, Indra's house.

6. 2 [Disconnected verses.]

[Verses 9-14 are prose; and so is verse 4, in part.]

Found also (except vs. 6, 7) in Pāipp. vi. The first four verses and the eleventh occur together in K. xxxviii. 14. As this hymn has the same first verse with iv. 1, the quotation of the prātikā in Kāuç does not at all show which of the two hymns is intended; but the schol. determine the question by adding the prātikā of vs. 2 also, and even, in a case or two, that of vs. 3; and the comm. to iv. 1 agrees with them. On this evidence, v. 6 appears in a battle-rīte (15. 12) to show whether one is going to come out alive; in the cīrākarmāna (18. 25), with i. 5 and 6 etc.; on occasion of going away on a journey (18. 27); in a healing rīte (28. 15) for the benefit of a child-bearing woman or of an epileptic [see p. xlv. of Bloomfield's Introduction]; and in a ceremony for welfare (51. 7), with xi. 2; it is also reckoned (50. 13, note) to the rāudra gāna.

Translated: Griffith, i. 196; Weber, xviii. 185. — The "hymn" is entitled by Weber "Averruncatio beim Eintritt in den Schaltmonat."

1. The brāhmaṇa that was first born of old, Vena hath unclosed from the well-shining edge; he unclosed the fundamental nearest positions of it, the womb of the existent and of the non-existent.

The verse occurred above, as iv. 1.1 [where viṣṭhās is rendered 'shapes'].

2. Who of you did what first unattained deeds — let them not harm our heroes here; for that purpose I put you forward.

This verse too has occurred already, as iv. 7. 7. Pp. combines ve ’tat in d.
The first three pādas of the verse are RV. i.110.1 (repeated, with frase for iyase at the end, as SV. i.42; ii.714), which reads in a dhanva (without lengthening of the final), and has for c devīṣa tardāhkyā rṣayā na iyase; of this our text appears to be a simple corruption. [In the RV. version, prā dhanva (cf. ix.109.1 a) and rṣayā naḥ seem to be insertions like those in AV. ii.5.] Ppp. reads sahasraṣas instead of sanī- srasas in d, and in c divas tad, which comes nearer to making sense. The verse, with its prose ending, is most naturally divided as 12+8: 12+7+1r'=50; but the pada-mss. put the pada division strangely after trayodaṣas.

5. Now (not ?) hast thou succeeded (rādh) by that, thou yonder (asāū): hail! having sharp weapons, having sharp missiles, very propitious, O Soma and Rudra, do ye be very gracious to us here.

For asāū 'thou yonder' is doubtless to be used the name of the person addressed in practice: = O so-and-so. Ppp. reads for the first division of the verse vi-teṇāvā-tēnānātēna rāṭṣṭhirār asāū vothā, which seems intended virtually to contain vss. 5-7; it has in b, c tigmi- and sucevā 'g_latomāv iha'; and it puts the verse after our vs. 8. The Pet. Lex. makes the pertinent suggestion [s.v. anu + rādh] that nā at the beginning is for dnu; nā is nowhere in AV. found at the beginning of a pada or clause — nor in RV. except as prolonged to nā. Unhappily we get no help on the subject from the sense.

[Whitney's "(not?)" is not clear to me, unless it is meant to suggest emendation to nātēna = nā etēna. If we read dnu, we must render, 'Thou hast succeeded by that.' But does not the Ppp. reading suggest rather vi etēna arātsis ?]

6. Thou hast failed (ava-rāḍhi) by that, thou yonder: hail! having sharp etc. etc.

7. Thou hast offended (apa-rāḍhi) by that, thou yonder: hail! having sharp etc. etc.

These two variations on vs. 5 are not given by Ppp. save so far as they may be intimated in its beginning of 5.

8. Do ye (two) release us from difficulty, from reproach (avadyā); enjoy ye the offering; put us immortality (amṛṭa).

Some of the mss. (Bp.2 O.) read asmāt instead of asmān. Ppp. has asmāt, and after it grbhitāt.

9. O missile (hekī) of sight, missile of mind, missile of incantation (brāhmaṇ), and missile of penance! weapon's weapon (ment) art thou; weaponless be they who show malice against us.

With this verse and the next is to be compared TB. ii.4.21: c. h. m. h. vāco kete brāhmaṇa ḍheti: yā mā 'ghāyur abhidāsati tāṃ agne menyā 'mentā kṛṣṇa, etc. [Cf. Geldner, Festgruss an Bohtlingk, p. 32.] The Anukr. omits any metrical definition of the verse. [It seems rather to regard it as included under the general definition "trāṣṭubham." ]

10. Whoever with sight, with mind, with intention, and whoever with design, malicious, shall attack us—do thou, O Agni, with weapon make them weaponless: hail!
TB. (as above) reads: y o mā cākṣuṣā y o mānasā y o vācā brāhmaṇā 'gḥāyur
abhidāsati: idā y 'gne tvām menyā 'maṁ amenśtin kṛyu. Pp. has in the last clause
tvām 'gne tvām menyā 'menśtin k-. The metrical definition of this prose "verse" is
unaccountably wrong.

11. Indra's house art thou; to thee there I go forth; thee there I
enter, with all my kine, with all my men, with all my soul, with all my
body, with that which is mine.

Pp. reads sarvapāūrṣaḥ.

12. Indra's refuge art thou; to thee etc. etc.

13. Indra's defense art thou; to thee etc. etc.

14. Indra's guard (vārītha) art thou; to thee etc. etc.

The accent-mark which belongs under tvā in 12 and 13 is omitted in our text, and in
14 it has slipped out of place and stands under tām. The metrical definition is worth-
less, though each of the four verses contains not far from 40 syllables.

7. Against niggardliness and its effects.

[Atharvan (?).—daśakam. bahudevatyam (1-3, 6-10. arātiyās ; 4, 5. sāravatyān). .aṇuṣṭu-
bham : 1. virādgarbhā prastārapāṇikti ; 2. pathyābhikati ; 3. prastārapāṇikti.]

Not found in Pāipp. Used by Kāuca, in the nirṛtikarman (18. 14), with an offering
of rice-grains; and, with iii. 20 and vii. 1, in a rite for good-fortune (41. 8); while the
schol. also adds it to vi. 7 (46. 4, note), in removing obstacles to sacrifice; of separ-
ate verses, vs. 5 (schol., vss. 5-10) appears, with vii. 57, in a ceremony (46. 6) for
the success of requests. Vāi. has the hymn (or vs. 1) in the agnīcaiyana (28. 19), with
the vanivāhana rite; further, vs. 6 in the parvan sacrifices (3. 2), with an oblation to
Indra and Agni; and vs. 7 at the agnīstoma (12. 10) in expiation of a forbidden utter-
ance. The hymn in general seems to be a euphemistic offering of reverence to the
spirit of avarice or stinginess.

Translated: Ludwig, p. 305; Grill, 39, 145; Griffith, i. 198; Bloomfield, 172, 423;
Weber, xviii. 190.

1. Bring to us, stand not about, O niggard; do not prevent (? rākṣ) our
sacrificial gift as led [away]; homage be to baffling (viṛṭtā), to ill-success;
homage be to the niggard.

P.M.W. omit mā in a. One sees, without approving, the ground of the metrical defi-
nition of the Anukr.

2. What wheedling (? parirūpā) man thou puttest forward, O niggard,
to him of thine we pay homage: do not thou disturb my winning (vaṇī).

The third pāda can be read as full only by violence. [See Gram. § 1048.]

3. Let our god-made winning progress (pra-klīp) by day and by night;
we go forth after the niggard; homage be to the niggard.

Bp.² reads Vas for nas in a; in c Bp.².P.M.K. read ārātim, and H.E.I. drātim; our
text should doubtless have adopted ārātim. The third pāda is redundant by a syllable.
4. Sarasvati, Anumati, Bhaga, we going call on; pleasant (*justā*) honeyed speech have I spoken in the god-invocations of the gods.

5. Whomever I solicit (*yāc*) with speech, with Sarasvati, mind-yoked, him may faith find today, given by the brown soma.

'Faith given,' i.e. 'confidence awakened.' With b compare 10.8, below. [See Bloomfield, AJP. xvii. 412; Oldenberg, ZDMG. i. 448.]

6. Do not thou baffle our winning nor speech. Let Indra and Agni both bring good things to us. Do ye all, willing today to give to us, welcome the niggard.

That is, probably (if the reading is correct), give a pleasant reception that may win favor. The mss. vary between *vṛṣṭis* and *vṛ*-; theoretically, the former is decidedly to be preferred, for, if *l+i* make *i*, then *a fortiori* *l+i*: see note to Prāt. iii. 56. In e, H.E.O.K. read *no* after *sārve*. The first half-verse is very irregular.

7. Go thou far away, O ill-success; we conduct away thy missile; I know thee, O niggard, as one putting (*?mīv*) down, thrusting down.

The fourth pāda lacks a syllable.

8. Likewise, greatly making thyself naked, thou fastenest on (sac) a person in dreams, O niggard, baffling the plan and design of a man (*pūrṇa*).

It seems as if *magnā bobbhavatī* were the equivalent of *mahānagnī bhavanti* 'becoming a wanton,' the intensive element being shifted from the adjective to the verb. The pāda-text reads *svapna-pā*, by Prāt. iv. 30.

9. She that, being great, of great height (*-unmāna*), permeated all regions — to her, the golden-haired, to perdition have I paid homage.

10. Gold-colored, fortunate, gold-cushioned, great — to her, the golden-mantled, to the niggard have I paid homage.

The tenth *prāpṭhaka*, the first of the three very unequal ones into which this book is divided, ends here.

8. Against enemies: to Indra and other gods.

[Atharvan (?) — navakam. nānādevatyam: 1. 2. āgniye; 3. vājyadve; 4-9. āndrayas. ānuṣṭubham: 2. 3-av. 6-p. jagati; 3. 4. kharikpāthyāpānti; 6. prastārāpānti; 7. dhvaniṣṭiggarbhadhā pākyāpānti; 9. 3-av. 6-p. dhvaniṣṭiggarbhadhā jagati.]

Found also (except vs. 7) in Pāipp. vii. Not quoted in Vālt., and in Kāuç. only once, in a witchcraft ceremony (48.8), after iv. 16, with the direction "do as specified in the text."

Translated: Ludwig, p. 439; Griffith, i. 200; Weber, xvii. 194.

1. With fuel of *vikāṅkata* do thou carry the sacrificial butter to the gods; O Agni, make them revel here; let all come to my call.

The *vikāṅkata* is identified as *Flacourtia sapida*, a thorny plant. Ppp. reads *sādavya*, which is better, in e, and combines *sarvā "yantu in d.*
2. O Indra, come to my call; this will I do; that hear thou; let these over-runners (atisarâ) of Indra's bring to pass (sam-nam) my design; by them may we be equal to (çak) heroism, O Jâtavedas, self-controller.

The obscure atisarâ is rendered etymologically, being found nowhere else; the Pet. Lex. conjectures "start, effort." For idâm karisyâni in b is probably substituted in practical use a statement of the act performed. The Anukr. takes no notice of the redundant syllable in the pâda.

3. What he there yonder, O gods, being godless, desires to do — let not Agni carry his oblation; let not the gods go to his call; come ye only (evâ) unto my call.

Some of the mss. (Bp².p.m.Bp.I.D.) read ektiristi in b. We may make the contraction devâ 'sva in d, though the Anukr. does not sanction it.

4. Overrun (ati-dhâs), ye over-runners; slay by Indra's spell (vdcas); shake (math) ye as a wolf [shakes] a sheep; let him not be released from you alive; shut up his breath.

The end of the verse is different, but without sense, in Pp. An accent-mark has dropped out under the ta of mathâta in our text [and under hata there is one which should be deleted]. The Anukr. apparently forbids us to make the familiar contraction vrke 'va in c, and then overlooks the deficiency of a syllable in d. [Cf. Bergaigne, Rel. ved. iii. 7-8.]

5. What brahmân they yonder have put forward for failure (ápabhûti), [be] he beneath thy feet, O Indra ; him I cast unto death.


6. If they have gone forward to the gods' strongholds (purâ), have made incantation (brâhman) their defenses — if (yâd) making a body-protection, a complete protection, they have encouraged themselves (upa-vac) : all that do thou make sapless.

The verse is found again below, as xi. 10. 17,* but without commentary. Brâhman may have here one of its higher senses; possibly upa-vac is to be understood as = upa-vad ' reproach, impute.' For krvândâ yâd upocirâ, Pp. reads simply ca kirîre, with paripââyâni before it. The verse is plainly a pathyâpâkti, but the pada-mss. support the misconception of the Anukr. by putting the pada-division after krvândâ. The Anukr. ought to say ûtârâpâkti, but it not very rarely makes this confusion. *[Vol. iii. p. 195, of SPP's ed.]

7. What over-runners he yonder has made, and what he shall make, do thou, O Indra, Vytra-slayer, turn (â-kr) them back again, that they may shatter (trîl) yon person (jâna).

Wanting (as noted above) in Pp. [For trûhân, see Gram. § 687.]

8. As Indra, taking Udvãcana, put [him] underneath his feet, so do I put down them yonder, through everlasting (çdvat) years (sâmâ).
TRANSLATION AND NOTES. BOOK V. —v. 9

Udvasana is heard of nowhere else, and the name looks so improbable that the Pet. Lexx. conjecture udvahcana; Ppps. has instead udvata; it puts this verse at the end of the hymn. The redundancy of d is passed without notice by the Anukr.

9. Here, O Indra, Vṛtra-slayer, do thou, formidable, pierce them in the vitals; just here do thou trample upon them; O Indra, thine ally am I; we take hold on thee, O Indra; may we be in thy favor.

Some of the mss. (H.I.O.K.) read atrāi 'nān in a; and some (P.M.W.O.) reckon the last two pādas as a tenth [or separate] verse. Mārmāni in b in our text is a misprint for mārmāni. The Anukr. appears to count, without good reason, only 7 syllables in d as well as in b.

9. For protection: to various gods.

[Brakhman.—aṭakam. vānestobayam. 1. g. dāvi bhaktiḥ; 2. g. dāvi triṣṭubhḥ; 3. g. dāvi jagaṭi; 4. virāduṣupīṣaparāhatigārbdhā 5. g. jagaṭi; 6. puraskṛtiitraṣṭubhḥhatigarbdhā 4. p. 3. av. jagaṭi.]

This piece is prose. Neither this piece nor the next is found in Paipp. This one is quoted in Kāuç. (28.17) in a remedial ceremony, together with vi.91; and it is reckoned (8.23, note) to the vāstu gaṇa and (26.1, note) the takmanācana gaṇa.

Translated: Griffith, i. 201; Weber, xviii. 197.

1. To heaven hail!
2. To atmosphere hail!
3. To atmosphere hail!
4. To atmosphere hail!
5. To heaven hail!
6. To earth hail!

The invocations of vss. 4–6 are those of 1–3 with changed order.

7. The sun my eye, wind my breath, atmosphere my soul (ātmān), earth my body; unquelled (astṛtā) by name am I here; [as] such I deposit myself for heaven and earth to guard (gopīthā).

8. Up life-time, up strength, up act (kr̥t̥ā), up action (kr̥tyā), up skill (mauniṣṭ), up sense (indriyā); O life- (āyus-) maker, O ye (two) mistresses of life, rich in svadhā[m.], be ye my guardians, guard me; be my soul-sitters; do not harm me.

The nouns with ‘up’ are accusatives, but what verb should be supplied for the construction it is not easy to see. Perhaps āyuṣkr̥ta (p. āyuḥ-kr̥ta) should be kr̥tā, as dual; at any rate, all that follows it is dual. Apparently the Anukr. would divide vs. 7 as 9 + 12: 10 + 7 + 10 = 48; and vs. 8 as 9 + 11: 20: 11 = 51; but the descriptions are blind and inaccurate. [Weber discusses the peculiarities of gender.]

A passage corresponding to this hymn is found in K. xxxvii. 15.
10. For defense from all quarters.

[Brahman.—aṭṭabam. vistapatyam. 1-6. yavamadhyā 3-p. gāyatrī; 7. yavamadhyā kakubh; 
8. parvātideçanuṣṭubhgarbha parāśi 3-av. 4-p. atiṣṭhāti.]

[This piece is prose.] This piece, like the preceding, is wanting in Pāipp. Parts of vss. 1-7 are apparently used by Kāuḍī. in a magic rite (49. 7-9); and certainly those verses are quoted in a ceremony (51. 14) for the welfare of the house with burying [five] stones in its corners [and middle and putting a sixth above it]; and the hymn is reckoned (8. 23, note) to the vāstu gaṇa; while vs. 8 appears, with vi. 53 and vii. 67, in the savayajñas (66. 2). In Vāit. (29. 11) the verses are addressed to the stones of enclosure in the aṇīcayana.

Translated: Griffith, i. 202; Weber, xviii. 200.

1. My stone-defense art thou; whoever from the eastern quarter, malicious, shall assail me, this may he come upon (ṛghi).

2. My stone-defense art thou; whoever from the southern quarter etc. etc.

3. My stone-defense art thou; whoever from the western quarter etc. etc.

4. My stone-defense art thou; whoever from the northern quarter etc. etc.

5. My stone-defense art thou; whoever from the fixed quarter etc. etc.

6. My stone-defense art thou; whoever from the upward quarter etc. etc.

It is possible to read these verses as 7+12 (or 13 [or 14]): 5 = 24 (or 25 [or 26, vs. 2]).

7. My stone-defense art thou; whoever from the intermediate quarters of the quarters etc. etc.

O. is the only ms. that fills out the paragraphs between 1 and 7; and it leaves aghāyīr unelided in all the verses. In paragraph 7 of our edition the accent-mark has dropped out under the va of aṇavavarṇa. The Anukr. reads 7+16: 5 = 28 syllables.

8. By the great one (bhūdā) I call unto mind; by Mātariṇī, unto breath and expiration; from the sun [I call] sight, from the atmosphere hearing, from the earth body; by Sarasvatī, mind-yoked, we call unto speech.

The verse divides most naturally as 9+9: 16: 16 = 50; the metrical definition of the Anukr. fits it very ill. [For c. cf. v. 7. 5.]

The second anuvāka ends here, and contains 5 hymns and 49 verses; the old Anukr. says adyāt para ekādaśaḥkānasastih.


[Atharvan.—ekādaśakam. vārunam. trāśītubham: 1. bhaurī; 3. paṅkti; 6. 5-p. atiṣṭhāhi; 
11. 3-av. 6-p. atiṣṭhī.]

Found also in Pāipp. viii. It is used by Kāuḍī, only once, and in a connection which casts no light upon it, namely at 12, 1, in a rite for general welfare (one eats a dish of milk-rice cooked on a fire of madānakam-sticks). It is not quoted at all by Vāit. The interpretation in detail is difficult and far from certain.
Translated: Muir, OST, i. 396; Griffith, i. 203; Weber, xviii. 201. — Treated by Roth, Ueber den AV, p. 9; also by R. Garbe, Wissenschaftliche Monatsblätter, Königsberg, 1879, no. 1. — A note in lead-pencil shows that Whitney meant to rewrite his ms. of this hymn. * But the reader may consult the recent detailed comment of Weber. — Weber assigns vss. 1–3, 6, 8, and 10 b, c, d to Varuṇa; and 4, 5, 7, 9, and 10 a to Atharvan. Varuṇa has a mind to take back the cow which he gave to Atharvan, but gives up his intention at the request of Atharvan. Further reference to this legend seems to be made at vii. 104.1. * [Possibly the copy from which this is set is a second draft.]

1. How unto the great Asura didst thou speak here? how, with shining manliness, unto the yellow (hārī) father? having given, O Varuṇa, a spotted [cow] as sacrificial fee, thou hast with the mind intended (? cikīts) re-bestowal (?).

The second half-verse is probably meant as what was “spoken.” The translation of d implies Aufrecht’s acute emendation (in Muir) of the reading to punarmaghatvāṃ. The sense of punarmagha is very doubtful: Roth “greedy”; Muir (Aufrecht) “to take her back,” and “revoking”; neither seems to belong properly to the word, which ought to mean something like ‘bountiful in return’; i.e. Varuṇa is expected to give back to Atharvan the cow the latter has presented to him (or another and better one). One might conjecture in c vārūṇa ‘to Varuṇa,’ and understand cikīts as ‘impute’ or ‘expect.’ Roth regards the verse as spoken by Varuṇa; Muir, by Atharvan; the former is more acceptable. Pp. begins kathā diva asurāya bravāmaḥ kathā, and reads prāṇih in c. [R. takes hārī as ‘wrathful.’]

2. Not at pleasure am I a re-bestower; for examination (?) do I drive home this spotted [cow]; by what poesy (kāvyā) now, O Atharvan, [art] thou [poet]? by what that is produced (jātā) art thou jātāvedas?

The rendering of b implies the necessary and obvious emendation of saṁi cakṣe (P.M.W. ‘kṣye) to saṁcakṣe, infinitive. Kāmena seems taken adverbially, = kāmāya, kāmam, kāmāt; the god is not to be moved to counter-liberality by the mere desire of his worshiper, but challenges the latter’s claim on him. Jātāvedas, lit. ‘having for possession whatever is produced (or born),’ i.e. all-possessor. B.P.M. accent ṛtharvan in c; one might emend to ṛtharvā: ‘in virtue of what poetic merit art thou Atharvan?’ The verse belongs of course to Varuṇa. Pp. reads in b saṁprāchā and upājēt.

3. I verily am profound by poesy; verily by what is produced I am jātāvedas; not barbarian (dāsā), not Aryan, by his might, damageth (mi) the course which I shall maintain.

Muir ascribes the verse to Atharvan; Roth, better, to Varuṇa; the god asserts that it is he himself to whom wisdom and possession belong; his worshiper is comparatively nothing. Pp. begins with satvasam and reads māhitvāmi in c, and hanisyā at the end. The Prāt. (iv. 96) establishes the long i of māndya as a pada-reading. The Anukṛt. absurdly calls the verse a paṅkti, although it is an evident triṣṭubh, not less regular than a great proportion of the verses so called. [The me in c is easier rendered in German than in English.]

4. None else than thou is more poet, nor by wisdom (medhā) more
wise (dhíra), O Varuṇa, self-ruling one (svadhávant); thou knowest all these beings; even that wily man (jána) now is afraid of thee.

Ppp. reads in a vedhā anu (for medhāyā), and has at end of b the more antique form svadhávas; as second half-verse it gives: tvam aṅga viṣvā janmāṇi vedhā mataṁ na tu jana mām bibhāyat.

5. Since thou verily, O self-ruling Varuṇa, knowest all births, O well-conducting one— is there anything else beyond the welkin (rājas)? is there anything below what is beyond, O unerring one (?amura)?

The version given implies that ktm is interrog. particle in c, d, as best suits the answer in the next verse: else, ‘what other is beyond ’ etc. Amura in b is understood as amūra, as required by the meter; cf. v. 1.9. Ppp. again reads svadhāyas in a; and, in b and further, ānunt vratādhanā te ktm menā rājasas paro’sti ktm avarāṇa avaram asūrā. The majority of mss. (B.P.M.H.s.m.O. etc.; only E.I.H.p.m.K. have asti) accent āsti at end of c. [For the combination enā pariś = ‘beyond,’ in 3d pāda, see BR. iv. 494. I suggest for d, ‘is there (ktm) (anything behind, avaram, i.e.) anything beyond that (enā, substantive pronoun) which is beyond (pāreṇa)?’]

6. There is one other thing beyond the welkin; there is something, hard to attain, hitherward from what is beyond: this I Varuṇa, knowing it, proclaim to thee. Be the paṇi’s of degraded speech; let the barbarians creep (stā) downward to the earth.

The translation implies emendation of vāruṇa to vārūṇah in c, which seems necessary, as the verse evidently belongs in Varuṇa’s mouth; both Roth and Muir so understand it. In d is implied adhōvacatas, which all the mss. read; alteration to vārācetas might be welcome, but is hardly called for. Ppp. is considerably different; it reads: ya ekaṁ enā rājasas paroṣṭi paroṣ’tena dūdāḥyaṁ tyaṇan yataḥ; tat tve avācetas dāśa yā uṣa sarpaṇaṁ ṛjṝ. The meter of a would be rectified by omitting the superfluous enā; that of b, by a like omission (which the Pāipp. text also favors), or, so far as the meaning is concerned, better by reading enā pāreṇa dur-. etc. The description of the verse by the Anukr. as an atīṣṭākṣari (though it still lacks one syllable of sixty) helps to authenticate the text as the mss. present it.

[Whitney, on the revision, would doubtless have made clear his views as to b. Both sense and meter indicate that the enā in a and the enā in b are intrusions; they have blundered in from 5 c. Omitting them, I render: ‘There is one other thing beyond the welkin; [and.] beyond [that] one thing, [is] something hard to get at (dūḍāḥyāṁ cit) [if you start] from this side [of them].’] [I understand tat tve avācetas to mean merely that Ppp. reads tve for te and avācetas for adhōvacatas — not that it omits the rest from te to nīcār.]

7. Since thou verily, O Varuṇa, speakest many reproachful things among (as to?) re-bestowers, do not thou, I pray, belong to (abhi-bhū) such paṇiḥ; let not people call thee ungenerous (arāḍhās).

The rendering implies emendation of bhūt to bhūś at end of c, which is made also by Roth and Muir. The pāda is corrupt in Pāipp.

8. Let not people call me ungenerous; I give thee back the spotted
[cow], O singer; come thou mightily (çadébhis) to every song of praise (stotrá) of mine, among all human regions (ḍikṣ).  

Roth's suggested emendation of ḍikṣá at the end to vikṣá 'settlers, tribes,' accepted by Muir, is unquestionably an improvement of the text; Ppp. has unfortunately a different reading: a yáhi jánēṣu antar deveṣu mānuṣēṣu rīpā.  Dikṣá is read in Prāt. iv. 34 c.  

9. Let uplifted (ud-yam) songs of praise of thee come, among all human regions. Give now to me what thou hast not given me; thou art my suitable comrade of seven steps;—  

That is, apparently, ready to go seven steps (or any indefinite distance) with me. Roth suggests as an improved reading adattas 'has taken from me' in c, and Muir so renders. Both words are alike, and equally, wrong grammatically, using the passive pple in the sense of an active; adattam āsti would be correct, and at this Ppp, perhaps points: dehi tam mahyaṁ yadi tātvam āsti yadyo nas saptapadaḥ sakha 'ṣaḥ.  Ppp. also begins with yā te stotrāṇi bandhanāṁ yāṁ, and apparently has dikṣā in b.  

10. Of us two, O Varuṇa, [there is] the same connection, the same birth (jāt).  

I know that which is of us two this same birth; I give that which I have not given thee; I am thy suitable comrade of seven steps;—  

It seems necessary to divide this verse between the two speakers, and doubtless Roth's assignment of only the first pāda to Atharvan is better than Muir's of the first half-verse. With Roth's division the nāu is called for in a as in b, and Roth's emendation to samānd bāndhus, though it is read by Ppp. (whose testimony on such a point is of little value), is hardly acceptable; better samō nāu.  Ppp. reads also, for b, vādā vātad vadaṁ samā jāh; and, for c, dadāṁ tuḥyaṁ yadi tātvam āsti; and it omits d. [The translation implies adattam āsti as in 9.]  

11. A god, bestower of vigor on a singing god; a sage (vīpṛa), of good wisdom for a praising sage.  

Since thou, O self-ruling Varuṇa, hast generated father Atharvan, connection of the gods, for him do thou make well-extolled generosity; our comrade art thou, and highest connection.  

The first line is here (with Muir, and Zimmer, p. 205) taken as belonging to Varuṇa's reply given in the preceding verse. We must emend at the end either to paramā ca or to bāndhu.  All the ms. leave stuvate in b unaccented, as if it were a verb-form. Ppp. reads svadhāvam in c, viçvadevam at end of d, urvāyuṣ kṛṣṇaḥ praç in e, and, for f, sakha no 'stī varuṇā ca bāndhu.  The Anukr, makes no account of the extra syllable in e. In b, the vertical over su- is gone. [Pādas c-f are not part of the dialogue.]  

12. Āpṛ-hymn: to various divinities.  

[Aṅgiras.—ekādaśarām.  trāşıstabham.  jātavedasam.  3. paṅkti.]  

This is a RV. hymn (x. 110), and found also in VS. (xxix. 25–6, 28–36), MS. (iv. 13. 3), and TB. (iii. 6. 3), with almost no variants from the RV. text. Pāipp. does not contain it. Kāuç, applies it (45. 8: but the pratika, simply samiddhas, might
designate any one of several other verses in the text) in the \vada\cchana ceremony, to accompany the offering of the omentum; and in the \parvan sacrifices (2. 36) occurs a \pada resembling 2 b. In Vait. (10. 11: the pratika is unambiguous) it goes with the \praya\fJa offerings in the \pa\cchanda.

Translated: by the RV. translators; and Griffith, i. 205; Weber, xviii. 207.—See Weber's general remarks; and compare hymn 27, below.

1. Kindled this day in the home of man (\mna\naus), thou, a god, O J\at\a-vedas, dost sacrifice to the gods; and do thou bring [them], understanding it, O thou of friendly might; thou art a forethoughtful messenger, poet.

The only variant in this verse is that MS. omits the peculiar and problematic accent of \v\oka in c.

2. O Tan\u{n\u{n\pa\n\a (son of thyself?), do thou, anointing with honey (\ma\ddh\ha) the roads that go to righteousness (\r\da\), sweeten them, O well-tongued one; prospering (\r\dh\h) with prayers (\d\hf) the devotions (\m\nd\ma\n) and the sacrifice, put (\k\r\) thou also among the gods our service (adh\var\a).

The mss. accent, without assignable reason, sv\add\ya in b, but the edition emends to sv\add\ya\a, in agreement with the other texts.

The three Yajus-texts insert between this verse and the next an alternative invocation to Nar\a\ccha\a (RV. vii. 2. 2).

3. Making oblation do thou, O Agni, to be praised and to be greeted, come in accord with the Vasus. Thou art invoker (\h\o\r\) of the gods, O youthful one (? \yah\va\a); do thou, sent forth, skilled sacrificer (\yd\ji\ya\\ns), sacrifice to them.

\A\j\u\h\\a\na in a is perhaps to be understood as passive (= \dh\u\ta), 'receiving oblation.' There are no variants. The Anukr. absurdly calls this verse a p\a\n\k\ti, because, by omitting resolutions of semivowels etc., it is capable of being read as 40 syllables. The Anukr's of RV. and VS. both reckon it as tri\=\stu\b.

4. The forward b\arh\\\hs, through the fore-region of the earth, is wreathed on this dawn (\v\a\i\s\tu\a), at the beginning (\d\gra\a) of the days; it spreads out abroad more widely, pleasant to the gods, to Aditi.

'Forward' and 'fore-region,' i.e. 'eastward' and 'east.' All our mss. read \v\i\j\ya\se in b, but the edition makes the necessary emendation to -te, in accordance with the four other texts, and the translation given implies -te.

5. Expansive let them open (\vi-\c\ri) widely, like wives adorned for their husbands; ye great, divine, all-furthering doors, be ye favorable to the advance of the gods.

Our \pa\da-text divides the last word as su\pr\\ya\n\a\h, while the RV. \pa\da has su\pr\\ya\n\a\h; the meter appears to indicate that su\pr\\ya\n\a\h is the true original reading.

6. Let Dawn and Night, dripping (? \sus\va\y\-, worshipful, close, sit
down here in the lair (yóni)—the two heavenly, great, well-shining women, putting on beauty (prī) with bright adornment.

The other texts differ from ours only by accenting úpāke. [The comment to Prāt. ii. 91 cites susvay as a case of reduplication; and BR. vii. 1142 connect it with su 'impel.' But see Weber.—He renders d by 'Heran.'][

7. The (two) invokers of the gods, first, well-voiced, shaping (mā) the sacrifice for man (mánus) to sacrifice, urging forward at the councils (vidātha) the (two) singers (kārī), pointing out forward light through the fore-region.

There are no variants. [Griffith, after Mahīdhara, takes the "light" as the ākāvanta fire.]

8. Unto our sacrifice let Bhāratī come quickly, let Iḍā, taking note here in human fashion; let the three goddesses, well-working, sit upon this pleasant bahrīs—[also] Sarasvatī.

The translation implies in d the reading sārasvatī, given by RV.VS.MS.; TB. [both ed's, Bibl. Ind. and Poona] supports AV. in reading -īth, which, however, can hardly be anything but a blunder.—The four other texts have at the end sadantu. All our mss. have manusvāt in b [and so have all SPP's authorities], and this form is authenticated by Prāt. iv. 65, the comment explaining how it is derived from manusvāt. As being, therefore, the indubitable AV. reading, it should not have been altered in our edition to -svāt, to conform with the four other texts, even though doubtless a corruption of -svāt. [SPP. also alters it.] [In c, correct davāt to devār.]

9. To him, god Tvashṭar, who adorned (piṣ) with forms these two generatresses, heaven-and-earth, [and] all existences, do thou today, O invoker, sent forth, skilled sacrificer, sacrifice here, understanding it.

There are no variants.

10. In thy way (?tmānyā) anointing them, pour thou down upon (upāvāsaṣṭī) the track of the gods the oblations in due season; let the forest-tree, the queller (camitār), god Agni, relish (svād) the oblation with honey, with ghee.

'Forest-tree,' doubtless a big name for the sacrificial post. That the 'queller' is a separate personage is shown by the plural number of the following verb. [E. Sieg discusses pāthis, Gurupājākaumudī, 97 ff.; later, Oldenberg, ZDMG. liv. 602.]

11. At once, when born, he determined (vi-mā) the sacrifice; Agni became foremost of the gods; at the direction of this invoker, at the voice of righteousness (ṛtā), let the gods eat the oblation made with "hail!"

The other texts read in c the nearly equivalent pradīṣṭī.
13. Against snakes' poison.

[Garutman. — 1. ekkadayant. takṣaka-devatāyaṃ. jīṣaṃ: 2. āstārpanākṣi; 4, 7. anuṣṭubh; 5. triṣṭubh; 6. pathyāpanākṣi; 9. bhūri; 10, 11. niemā āṣaṃ.]

Found (except v. 1) also in Pāipp. viii. (in the verse-order 3, 2, 4, 6, 5, 7-11). It is not quoted in Vātī; but in Kāuṣ. 29, 1-14 all the verses are brought in in their order, in connection with a ceremony for healing poison-wounds; verse 1 (or the hymn) is also used at 48.9, in a witchcraft rite. [The London Anukr., in 6 places and for 7 poison-hymns, gives Garutmā (not -māṇ) as ṣi.]

Translated: Griffith, i. 208; Bloomfield, 27, 425; Weber, xviii. 211.

1. Since Varuṇa, poet of heaven, hath given [them] to me, with formidable spells (vācas) do I dissolve thy poison; what is dug, undug, and attached (saktā) have I seized; like drink (ūṇa) on a waste hath thy poison been wasted (ni-jas).

The epithets in c are of obscure application: probably buried in the flesh by the bite, or unburied but clinging.

2. What waterless poison is thine, that of thine have I seized in these; I seize thy midst, thine upmost juice (rūṣa); also may thine lowest then disappear for fright.

'These' in b is fem. (etūṣu); doubtless 'waters' is to be supplied. Pp. reads in a padakam (for apod), and in b tat tābhīr. Yāt ta in a in our edition is a misprint for yāt te. Kāuṣ. (29. 2) calls the verse grahaṇī. [For neṣat, see Skt. Gram. § 847 end, and § 854 b.]

3. A bull [is] my cry, like thunder through the cloud (nābhās); with thy formidable spell do I then drive it off (bādh) for thee; I have seized that juice of his with men?; like light out of darkness let the sun arise.

One is tempted to emend naḥbasā in a to-saras or -sām, 'the thunder of the clouds.' Pp. reads tam (which is better) vacasā bādhāitū te in b, grābhis for the strange urbhīs [Weber, 'kräftig'] in c, and jyatiṣe 'vā tamase 'dayatā sāprayāḥ in d. The i of īva is uncounted in the meter of d. Kāuṣ. calls the verse prasarjani.

4. With sight I smite thy sight; with poison I smite thy poison; die, O snake, do not live; let thy poison go back against thee.

All the MSS. [including SPP's] read āhes at beginning of c, but our edition makes the necessary emendation to āhe. Pp. has for a bālana te balān hanmi; its b is wholly corrupt; for c etc. it reads ṛṣaṇa hanmi te vidam ahe marisṭā mā jih praty anveta vā viṣaṃ. [As for d — the later Hindus thought that snake poison did not hurt a snake; cf. Indische Sprüche, 3001. But see the interesting experiments of Sir Joseph Fayrer, in his Thanatophidia of India, London, 1874, p. 74-5. My colleague, Dr. Theobald Smith, Professor of Comparative Pathology, has most kindly examined for me the recent literature concerning the auto-toxic action of snake-venoms. The evidence is not conclusive as yet, but points to the immunity of snakes to snake-poison. — Cf. vii. 88, below.]
5. O Kirātan, O spotted one, O grass-haunter (?), O brown one! listen ye to me, O black serpents, offensive ones! stand ye not upon the track (?) stāmān) of my comrade; calling out (ā-çrāvay), rest quiet in poison.

It is hardly possible to avoid emending stāmānam in c to stāhmānam ['station'] or srīmānam ['course', from srī 'run'—but not quotable]; Ppp. is very corrupt in c, d, but seems to intend no variants. It reads upatārṇī babhras in a; our babhra is by Prāt. i. 81, and this passage is quoted in the comment on that rule. It further mutilates to asālīkā in b. The accents in our text [and SPP's] on āsītās and ālīkās are against all rule, and doubtless to be regarded as misreadings; the translation implies their absence. In c correct to sākhyūḥ (accent-sign lost over u). A number of [our] mss. (P.M.H.I.O.) [and five of SPP's] read miṣē for viṣē in d (and niṃihī 'at a wink' would be an acceptable emendation); M.W. end with rabhadhīvan. Griffith identifies kārītā with karait, the Hindustānī name (now well known in the Occident) of an awfully venomous little serpent. This would be most interesting, if certain; but friend Grierson writes me that it is improbable on phonetic grounds. We should expect in Hind. kērīkā.

6. Of the Timātān (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow-string of a bow; I release as it were chariots.

The translation is as if the reading at end of c were maniyum.* The pada-reading in c is sātrā-sāhāsya, according to Prāt. iii. 23. Ppp. has tāyimātasya in a, and in c upodakasya 'water-haunting,' which is better. 'Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the cars of the wrath of' etc.—Griffith. 'I release (thee) from the fury of' etc.—Bloomfield. 'Des Asita . . des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc.—Weber. For d, 'as the string from off (dev) the bow.' [*Ppp. reads manyum.]

7. Both dīligī and vīligī, both father and mother — we know your connection (bāndhu) completely; sapless ones, what will ye do?

The wholly obscure words in a (p., dīligī, vīligī) might also be nom. m. of stems in-in; but their accent is against it. Ppp. reads, for a, b, ālakā ca vyaca upātāvas yas te mātā. The Anukr. makes no account in b of the two syllables that are lacking to make an anuṣṭhūk pāda.

8. Daughter of the broad-knobbed one (?), born of the black barbarian (f.) — of all them (f.) that have pierced defiantly (?) the poison [is] sapless.

The translation conjectures in a a relationship of-gūla to guda and gola, and implies for b emendation to dāysā ḍisknyāḥ—since something had to be done to make the line translatable. [One of SPP's authorities has ḍisknyāḥ.] Ppp. begins with uddikā-śāyaḥ 'of the water-bank'; the rest of its version is 'without meaning.' The first word is quoted by the commentary to Prāt. iii. 72 in the form uṛa-gūlayāḥ (so the ms.) [uṛa-?]. [W's version 'pierced' implies reference to root dr (not dṛa 'run,' as in Index). For prādānka, both here and at iv. 16. 2, he first wrote 'rapidly,' and then interlined 'defiantly.' Why? BR. take it as gerund, 'of all that have run gliding': i.e., I suppose, 'that dart along on their bellies'?]
9. The eared hedgehog said this, coming down from the mountain: whichsoever of these (f.) are produced by digging, of them the poison is most sapless.

This verse, which is rather out of place here, seems like a variation of RV. i. 191. 16; कुषुम्भकाः तद अब्रासिद गिरिः प्रवर्तमानाकाः: विष्कीकायं रसानं विषां. Ppp. begins with कूषुम्भकः. [For the diminutive, cf. iv. 37. 10 and xiv. 2. 63.]

10. ताबुवा, not ताबुवा; verily thou art not ताबुवा; by ताबुवा [is] the poison sapless.

Ppp. has instead ताबुवाः ना ताबुवाः अहर असिक्ताः ताबुवाः रसानं विषां. With this verse, according to Kāuḍa. (29. 13), one sips water from a gourd.

11. तास्तुवा, not तास्तुवा; verily thou art not तास्तुवा; by तास्तुवा [is] the poison sapless.

Ppp. has for अ, ब, तास्तुवाः ना हरिसिक्ताः तास्तुवाः. But for the [unilingualized] न of तास्तुवाः, the word in our mss. might be equally read तास्रुवाः [SPP. reports this reading]. With this verse, according to Kāuḍa. (29. 14), one "binds the navel." [Weber, Sb. 1896, p. 681 (see also p. 873), gives an elaborate discussion of these two verses. He deems तास्तुवा a misread ताधुवा (root स्त्रु = स्तहा), 'stopping, banneth.' But see Barth, Revue de l'histoire des religions, xxxix. 26.]


[Chakra.—trayodaśakaṁ. vānaspatyaṁ. kṛtyāpratikaraṇaṁ. ānusṭubham : 3, 5, 12. bhūriṇī ; 8, 3-p. vīraṇī ; 10. nicṛd bhāṭī ; 11, 3-p. sāmni tṛṣṭubhā ; 13. svaṛṇi.]

[Part of verse 8 is prose.] Found also (except vss. 3, 5, which are wanting, and 9, 13, which occur in ii.) in Pāipp. vii. (in the order 1, 2, 8, 12, 4, 10, 11, 7, 6). Quoted in Kāuḍa. (39. 7) with ii. 11 and several other hymns, in a ceremony against witchcraft; vs. 9 also separately in 39. 11. Not noticed in Vāit. Translated: Zimmer, p. 396; Grill, 26, 147; Griffith, i. 210; Bloomfield, 77, 429; Weber, xviii. 216.

1. An eagle (सुपार्य) discovered thee; a hog dug thee with his snout; seek thou to injure, O herb, him that seeks to injure; smite down the witchcraft-maker.

We have had the first half-verse already, as ii. 27. 2 a, b. Ppp. has, for d, प्रति kṛtyākṛtyo dāha.

2. Smite down the sorcerers, smite down the witchcraft-maker; then, whoever seeks to injure us, him do thou smite, O herb.

Ppp. omits, probably by oversight, the first half-verse.

3. Having cut around out of [his] skin a strip (परिवासि), as it were of a stag, fasten, O gods, upon the witchcraft-maker the witchcraft, like a necklace.

That is, apparently, with a thong cut out of his own skin, like a buck-skin thong. As usual, the mss. vary in a between rīy- and rīy-, E. even reading rīy-, but the
majority have Ṇy-, which is undoubtedly the true text, and should be restored in our edition. Three times, in this hymn (vss. 3, 5, 12), the Anukr. insists on regarding īva as dissyllabic, and therefore reckons the verses as bhurij.

4. Lead thou away the witchcraft back to the witchcraft-maker, grasping its hand; set it straight before (samakṣām) him, that it may smite the witchcraft-maker.

Pp. has, for b, pratiḥaraṇam na harāmasti (our 8 c); but in book ii. it has the whole half-verse just as it stands here.

5. Be the witchcrafts for the witchcraft-maker, the curse for him that curses; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

6. If woman, or if man, hath made witchcraft in order to evil, it we conduct unto him, like a horse by a horse-halter.

The Anukr. doubtless scans d as dēvam īva 'cavāhādānyā, instead of dēvam 'vā 'cāvāhādāniā, as it should be.

7. If either thou art god-made, or if made by man, thee, being such, do we lead back, with Indra as ally.

Pp. has a very different version of this verse: ya kṛtye devakṛtya yā va manasyajā 'si: tāṁ īva pratyāḥ prakṛyāmasi pratit nayana brahmaṇā. The n in pūnar ṇayā-masi is prescribed by Prāt. iii. 81. Tāṁ at beginning of c is a misprint for tāṁ.

8. O Agni, overpowerer of fighters, overpower the fighters; we take the witchcraft back to the witchcraft-maker by a returner.

Pp. reads in b prati instead of pūnar, thus making a better correspondence with pratiḥaraṇa in c. The Anukr.'s definition of the "verse" is purely artificial; the first pāda is distinctly unmetrical, and the third hardly metrical.

9. O practiced piercer (?), pierce him; whoever made [it], him do thou smite; we do not sharpen thee up to slay (vadhā) him who has not made [it].

This verse is found in Pp. in book ii., much corrupted, with, for d, vadhāya caṁsa-mahā. Kṛtavajadhānī may possibly be the proper name of the herb addressed: cf. kṛtavedhana or -dhaka, "name of a sort of fennel or anise" (Pet. Lex.).

10. Go as a son to a father; like a constrictor trampled on, bite; go, O witchcraft, back to the witchcraft-maker, as it were treading down [thy] bond.

That is, apparently, escaping and treading on what has restrained thee. Pp. combines in b sujātava, and reads for c, d, tantur ivāvayayathnide kṛtye kṛvyākṛtah kṛtāḥ. Though the verse is a perfectly good anuṣṭubh, the Anukr., reading īva three times as dissyllabic, turns it into a defective brhati.

11. Up, like a she-antelope (enī), a she-elephant (?vāraṇī), with leaping on, like a hind, let the witchcraft go to its maker.
A verse of doubtful interpretation; but it is altogether probable that the animal-names are coördinate in construction with kṛtyā in e; and they are feminine doubtless because this is feminine; the kṛtyā is to overtake its perpetrator with their swiftness and force. But the Pet. Lex. takes vāraṇāśi as 'shy, wild,' qualifying enī. Ppp. combines enā ‘va and mṛgāi ‘va, and reads vāruṇi, and -krandām for -skandām; -krandām seems rather preferable. The unaltered s of abhīsk- in b falls under Prāt. i. 104, and the example is quoted there. Though the verse is a fairly regular gāyatrī, the Anukṛ. stupidly accounts it a sāmīti trishtubb, as if it were prose, and contained only 22 syllables.

12. Straighter than an arrow let it fly, O heaven-and-earth, to meet him; let it, the witchcraft, seize again him, the witchcraft-maker, like a deer.

Ppp. reads, for e, d, sā tam mṛgām īva vidat kṛtyā kṛtyākṛtam kṛtā.’

13. Let it go like fire up-stream, like water down-stream; like an easy chariot let the witchcraft roll back to the witchcraft-maker.

‘Up-stream,' i.e. contrary to the natural direction (pratikulam), or upward. Ppp. has the verse in book ii., and reads at the end of d (cf. its version of 12 d) tāh (for kṛtā). The meter is svarāj only by twice refusing to abbreviate īva to ‘va.

15. For exorcism: to a plant.

[Vivāmitra.—ekādacakam. vaśapatyam. ānūśthubham: 4. purastādhārikāt; 5, 7, 8, 9. bhurij]

Found also in Pāipp. viii. Used by Kāuç. (19.1), with several other hymns, for the healing of distempered cattle; and its verses and those of hymn 16 are referred to as madhulāyajaliṇāh again in 29.15, following the use of hymn 13.

Translated: Griffith, i. 211; Weber, xviii. 220.

1. Both one of me and ten of me [are] the exorcisers (apavaktār), O herb; thou born of right (ṛtā), thou rich in right, mayest thou, honeyed (madhulā), make honey for me.

Ppp. omits throughout the second me in a, and reads for d madhu tvā madhulā karat. The Anukṛ. says madhulām upadhām aṣṭānt.

2. Both two of me and twenty of me [are] etc. etc.

3. Both three of me and thirty of me [are] etc. etc.

4. Both four of me and forty of me [are] etc. etc.

5. Both five of me and fifty of me [are] etc. etc.

O.D. accent paṇca; the rest, against the usual way, paṇḍa, and our edition follows the latter.

6. Both six of me and sixty of me [are] etc. etc.

This verse ought to be reckoned by the Anukṛ. as nićṛ, not less than 5 etc. as bhurij.

7. Both seven of me and seventy of me [are] etc. etc.

8. Both eight of me and eighty of me [are] etc. etc.

The reckoning of this verse as bhurij implies the (improper) restoration of the elided a of aśṭā. 
9. Both nine of me and ninety of me [are] etc. etc.
10. Both ten of me and a hundred of me [are] etc. etc.
11. Both a hundred of me and a thousand [are] the exorcisers, O herb; etc. etc.

Without any regard to the connection between this hymn and the next, the third anuvāka is made to end here, containing 5 hymns and 57 verses; the quoted Anukr. says accordingly tizrhbi tirtyāh.

Here ends also the eleventh prapāṭhaka.


[Vṛtāmitra.—ekādaśakam. ekavṛsadevacyam. [ekāviśam.] dvātipadam: 1, 4, 5, 7-10. sāmyu uṣṇih; 2,3, 6. āṣury anuṭṭubh; 11. āṣuri gīyātī.]

[Not metrical.] Found also in Pāipp. viii. Referred to only in Kāu. 29.15, in company with the preceding hymn, as above reported.

Translated: Griffith, i. 212; Weber, xviii. 222.

1. If thou art sole chief, let go; sapless art thou.

We have ekavṛṣa, lit. 'one bull,' in other passages (iv. 22; vi.86), but dvivṛṣā etc. only here, and they are plainly nothing but schematic variations of it, not admitting of real translation. Perhaps the hymn is directed against insect pests, through their leaders, whether few or many. The definition of the Anukr. implies fourteen syllables: perhaps as yādi ekavṛṣo ādi srjā arasō 'st (or srjā 'rasō āsi). Ppp. has yas for yadi in all the verses. [See Weber's note.]

2. If thou art twice chief etc. etc.

Or perhaps rather 'double chief,' 'triple chief,' etc., or 'one of two,' 'one of three,' etc.

3. If thou art thrice chief etc. etc.
4. If thou art four times chief etc. etc.
5. If thou art five times chief etc. etc.
6. If thou art six times chief etc. etc.
7. If thou art seven times chief etc. etc.
8. If thou art eight times chief etc. etc.
9. If thou art nine times chief etc. etc.
10. If thou art ten times chief etc. etc.
11. If thou art eleven-fold, then thou art waterless.

All the elided a's must be restored in this verse to make out the fifteen syllables called for by the Anukr. Ppp. has yūpodako 'si srjā 'raso 'si.

17. The Brahman's wife.

[Mayobkā.—aṣṭādaṣṭakam. brahmajyādevatvam. ānuṣṭubham: 1-6. triṣṭubh.]

Found in part (vss. 1-7, 9-11 in ix., also 18, in another part of ix.) in Pāipp. The hymn contains (in vss. 1-3, 6, 5, 10, 11) the seven verses of RV. x.109, none of which occur elsewhere than in these two texts. Vāit. takes no notice of it, but it is used in Kāu. (48.11), next after hymn 13, in a witchcraft ceremony; while vs. 4 is quoted also in 126.9, on occasion of the fall of a meteor.
17- 

BOOK V. THE ATHARVA-VEDA-SAMHITĀ. 248

Translated: Muir, i. ² 280; Ludwig, p. 446 (part); Zimmer, p. 197; Griffith, i. 212; Weber, xviii. 222; also, in part, as RV. hymn, by Muir, i. ² 256; Ludwig, no. 1020; Grassmann, ii. 495. — Cf. also Oldenberg, Die Hymnen des RV., i. 244.

1. These spoke first at the offense against the Brahman (brāhman-): the boundless sea, Mātariṇīvan, he of stout rage (ḥātras), formidable fervor, the kindly one, the heavenly waters, first-born of right (ṛtā).

RV. reads ugrās in c, and riēna at the end. Ppp. reads -hāras and -bhuvās in c, and apās in d. The first pāda is properly jagatt, though the Anukr. takes no notice of the fact.

2. King Soma first gave (prā-yam) back the Brahman's wife, not bearing enmity; he who went after [her] was Varuṇa, Mitra; Agni, invoker, conducted [her] hither, seizing her hand.

Ppp. reads mitra ə in c. Anuvartitā [Gram. § 233 a] is doubtful; perhaps 'one who disputes possession'; cf. MS. iii. 7. 3 (p. 78. 1).

3. To be seized by the hand indeed is the pledge (?āḍhi) of her, if one has said "[she is] the Brahman's wife"; she stood not to be sent forth for a messenger: so is made safe (guptā) the kingdom of the Kshatriya.

The sense of a and c is obscure; perhaps we ought to read hāste (or -tēna) nāt 'vā in a, 'nothing of hers is to be meddled with, when once she is declared the Brahman's.' The mss. vary between grāhyās (B.), grāhyas (E.), and grāhyās (the rest). RV. reads āvocan in b, and adds iyām before iti, by omitting which our text damages the meter (but the Anukr. does not notice it). RV. also has in c prahyā for prahyā; the two readings are of virtually identical meaning; emendation to dūtyāya is desirable. Ppp. reads ādir in a.

4. The misfortune, descending (ava-pād) upon the village, of which they say "this is a star with disheveled hair"—as such, the Brahman's wife burns up the kingdom, where hath gone forth a hare (?aṭā) accompanied with meteors (ulkuṣṭ-).

That is, such apparent portents are really the woman, that has been misused. A very awkwardly constructed verse. Ppp. reads in a tārakām viś-, and, in c, tinotu for dinotī. It is, of course, the reference to meteoric portents that causes the verse to be quoted in Kāṇḍ. 126.

5. The Vedic student (brahmaćārin) goes about serving (viṣ) much service; he becomes one limb of the gods; by him Brihaspati discovered the wife, conducted by Soma, like the sacrificial spoon, O gods.

In d RV. has the doubtless better reading devās, 'as the gods [discovered] the sacrificial spoon.' For nīṭām Ppp. reads nihatām. Though called a triṣṭubh, the verse has two jagatī pādas.

6. The gods of old verily spoke about her, the seven seers who sat down with penance (tāpas); fearful [is] the wife of the Brahman when led away; she makes (dhā) discomfort (durēdh) in the highest firmament (vyēman).
TRANSLATION AND NOTES. BOOK V. —V. 17

Our mss. (except P.M.W., which often agree in a misreading) give śpautitā (instead of āp-) in c, and this is to be regarded as the proper AV. text, and is implied in the translation; our edition reads śpan-, with RV. RV. differs also in having tāpase, an easier reading, in b; and it has no vāt in a, the intrusion of which defaces the meter, though unnoticed by the Anukr. Ppp. has ajayanta (for avad) in a, combines saptaraś- in b, and gives brāhmaṇasya 'piṇikītā in c.

7. What embryos are aborted (ava-pa), what living creatures (jāgat) are torn away (apa-lup), what heroes are mutually shattered — them the Brahman's wife injures.

B. reads nṛtyānte in c, P.M. śṛhyāte, D. nāhyante. That is, all this mischief is the consequence of her ill-treatment. Ppp. combines garbha 'vap- in a, and reads abhītu-ipyate in b, and hanyante in c.

8. And if [there were] ten former husbands of a woman, not Brahmans — provided a Brahman has seized her hand, he is alone her husband.

This verse is wanting in Ppp.

9. A Brahman [is] indeed her husband, not a noble (raśjanyā), not a Vāicya: this the sun goes proclaiming to the five races of men (mānavā).

The Anukr. does not notice the deficient syllable in a (unless we are to syllabize br-āh-, which is very harsh). Ppp. combines brāhmaṇe 'vā in a, and puts the verse at the end of the hymn.

10. The gods verily gave back; men (manasyā) gave back; kings, apprehending (graḥ) truth, gave back the Brahman's wife.

RV. has utā instead of the repeated adadas in b; and it gives the better reading kṛṣvāndas in c. And in both points Ppp. agrees with it [but with -no for -nās].

11. Having given back the Brahman's wife, having brought about (kṛ) freedom of offense with the gods, sharing (bhaj) the refreshment (kṛj) of the earth, they occupy (upā-āś) broad space (urūgāyā).

RV. has the more antique forms kṛṣā and bhaktāya in b and c. P.M.W. read nakīth in b.

12. Not on his couch lies a beautiful hundred-bringing (vāhit) wife, in whose kingdom the Brahman's wife is obstructed through ignorance.

Literally, 'in what kingdom'; 'obstructed,' i.e. 'kept from him.' 'Hundred,' i.e., probably, 'a rich dowry' (so the Pet. Lex.). The mss. have, as is usual in such cases, dcītyā.

13. A wide-eared, broad-headed [ox?] is not born in that dwelling, in whose etc. etc.

Muir understands a "son" of such description.

14. A distributer (kṣattār) with necklaced neck goes not at the head of his crates (?sūnd) [of food], in whose etc. etc.

The meaning is not undisputed: Muir renders "charioteer" and "hosts" (emending to sūnā); Ludwig, "kṣattār" and "slaughter-bench."
15. A white, black-eared [horse] does not make a show (mahiy), harnessed to his [chariot-] pole, in whose etc. etc.

16. Not in his field [is] a lotus-pond, the bulb (?bisa) of the bulb-bearing lotus is not produced (jan), in whose etc. etc.

Compare iv. 34. 5, and note; āṇḍika and bisa are perhaps rather to be rendered independently.

17. Not for him do they who attend to (upa-ās) her milking milk out the spotted [cow], in whose etc. etc.

In b, P. begins yād 'syā, I.H. yē 'syā.

18. Not his [is] a beautiful milch-cow, [his] draft-ox endures not the pole, where a Brahman stays a night miserably (pāpāyā) without a wife (-fānī).

Ppp. reads for a na tatra dhenur dohena. [See BR. vi. 1023.]

18. The Brahman’s cow.

[Mayohū.—pācadaṭgham. brahmagavidevatyan. āṇḍītubham: 4, 5, 8, 9, 13. trīṭubh (4. bhūrij).]

Found also in Pāipp.ix. (except vs. 7; in the order 1, 2, 4, 13, 5, 6, 14, 3, 15, 9, 8, 10-12). Not noticed in Vāit., but quoted in Kāuṣ. 48. 13 with the next hymn (as the “two Brahman-cow” hymns), just after hymn 17, in a witchcraft rite.

Translated: Muir, p. 284; Ludwig, p. 447; Zimmer, p. 199; Grill, 41, 148; Griffith, i. 215; Bloomfield, 169, 430; Weber, xviii. 229.

1. Her the gods did not give thee for thee to eat, O lord of men (urpātī); do not thou, O noble, desire to devour (ghas) the cow of the Brahman, that is not to be eaten.

An accent-mark under the nya of rājanya in c has been lost.

2. A noble hated of the dice, evil, self-ruined (-pāragita)—he may eat the cow of the Brahman: “let me live today, not tomorrow.”

I.e., if such is his wish. Ppp. reads, for b, pāpātman aparājitaḥ. [Cf. Isaiah xxii. 13; I Cor. xv. 32.]

3. Like an ill-poisonous adder enveloped with [cow-] hide, this cow of the Brahman, O noble, is harsh, not to be eaten.

That is (a, b) a poisonous serpent in disguise. At beginning of c, mā in our text is an error for sā.

4. Verily it conducts away his authority, smites his splendor; like fire taken hold of it burns up all; he who thinks the Brahman to be food, he drinks of Timātān poison.

Or 'she' (the cow), or 'he' (the Brahman), instead of 'it,' in a, b. Ppp. reads in b alabādhaḥ prātannota rāṣṭaḥ, and has a wholly different second half-verse, nearly agreeing with our 13 c, d: yo brāhmaṇāṁ deva-bandhuṁ hinasti tasya pīṭṭhāṁ apy etu
5. Whatever insulter of the gods, desirous of riches, not from knowledge, slays him, thinking him gentle, in his heart Indra kindles a fire; both the firmaments (udbhata's) hate him as he goes about.

Pp. has in a enam, which is better. The pada-text absurdly reads ye instead of yah at the beginning. The Anukr. seems to combine ubhā+nam in d, as the meter demands, although ubhā is even a pragṛhya; part of the mss. (M.W.I.H.O.) read ubhā e.

6. The Brahman is not to be injured, like fire, by one who holds himself dear; for Soma is his heir, Indra his protector against imprecation.

The Pet. Lex. suggests the (acceptable, but unnecessary) emendation of b to agneḥ priyā tanr ivu; this, however, is favored by the reading of Pp., agneḥ priyatamā tanuḥ. The expression seems to be incomplete: "as fire [is not to be touched] by one" etc. Pp. also combines indro sya in d. It is strange that the pada-text does not divide dāyādāṭḥ [BR. dāyā+āda] as a compound word.

7. He swallows down what (f.) has a hundred barbs; he is not able to tear it out — the fool who thinks of the food of Brahmans "I am eating what is sweet."

The verse is wanting in Pp. (as noticed above). The mss. read nikhldan at end of b; our edition has made the necessary emendation to -dam. The cow, of course, is meant in a, b. Many mss. (B.M.E.I.H.D.K.) accent matvāḥ in c.

8. His tongue becomes a bow-string, his voice an [arrow-] neck, his teeth [become] shafts (nāḍika) smeared with penance; with these the Brahman (brahmaṇ) pierces the insulter of the gods, with bows having force from the heart [and] speeded by the gods.

Pāda d lacks a syllable, though the Anukr. takes no notice of it. Hṛdbalāts is a questionable formation; Pp. has instead nirjaldāṣ, which may contain hidden a better reading [R. nirjyāṭīs 'without bow-string?'].

9. The Brahmans have sharp arrows, have missiles; what volley (paravāḥ) they hurl, it is not in vain; pursuing (anu-hā) with fervor and with fury, they split him down even from afar.

Pp. has te layā at the end, instead of enam. [Pāda b is of course jagati.]

10. They that ruled, a thousand, and were ten hundreds, those Vāita-havys, having devoured the cow of the Brahman, perished (para-bhū).

Sahsram is taken as in apposition with ye, since rāj properly governs a genitive. Pp. has a different c, tebhyaḥ prabravami tvā. A syllable is lacking in a, unnoted by the Anukr.

11. The cow herself, being slain, pulled down those Vāitahavys, who cooked the last she-goat of Kesaraprābandha (†).

The second half-verse is totally defaced in Pp. The pada-text reads in d caramanā djām; the accent is anomalous, and the sense unacceptable; Ludwig's translation,
12. Those hundred and one fellows (?) whose the earth shook off, having injured the progeny of the Brahmans, perished irretrievably.

Bp. accents properly vsādhināta in b, but all the sāhkītā mss. give vyādik— and D. has correspondingly vṛadhi—cf. 19.11. Ppp. reads vati for tās in a, and bhūmir yā in b.

13. The insulter of the gods goes about among mortals; he becomes one who has swallowed poison, [becomes] mainly composed of bones; he who injures the Brahman, the connection of the gods, he goes not to the world to which the Fathers go.

Garagirnā is an anomalous compound, but its meaning is hardly doubtful; it is so interpreted by the comm. to AÇS. ix. 5.1; dsthīkāyān, virtually 'reduced to a skeleton.' Ppp. exchanges our 4 c, d and 13 c, d, giving the former here without a variant.

14. Agni verily our guide, Soma is called [our] heir, Indra slayer of imprecation (?): so know the devout that.

Ppp. reads, for second half-verse, jayatā 'bhīqastā indras tat satyaṁ devasaṁhitam. Pāda c plainly calls for correction (pāda has abhīqastā); Zimmer proposes abhīqastam, the Pet. Lex. vii. 1515 abhīqastim; abhīqastīṣā, gen., or even abhīqastifās (cf. vs. 6), might be suggested as yet more probable.

15. Like an arrow smeared [with poison], O lord of men, like an adder, O lord of cattle—that arrow of the Brahman is terrible; with it he pierces the insulting.

Ppp. reads digdhā instead of ghorā in c. The Anukr. does not call the verse bhūrij, although the full pronunciation of the īva in a would make it so. In the first half-verse doubtless the two lower castes are addressed.

19. The Brahman's cow.

[Mayobhā.—pañcadaṣṭakam. brahmāgoḍevatayam. ān⚖ṣṭubham: 2. virāṭpuratādhyati; 7. vijārītādhyati.]

A part of the verses of this hymn are found also in Pāipp. ix. (namely, and in the order, 1, 2, 3, 7, 4, 10, 8, 12; also 15 in another place). Vālt. does not refer to it, but it is noted at Kau. 48. 13 with the preceding hymn (as there mentioned).

Translated: Muir, i. 286; Ludwig, p. 451; Zimmer, p. 201; Grill, 43, 150; Griffith, i. 218; Bloomfield, 171, 433; Weber, xviii, 237. — Cf. Hillebrandt, Veda-chrestomathie, p. 42.

1. They grew excessively; they did not quite (īva) touch up to the sky; having injured Bhrigu, the Sṛṇjayas, Vaithayahvas, perished.

Ppp. reads, in c, d, mṛga bhūṣitvā brahmīṇa asamābhavyam par-.—cf. 18.12 c, d. The verse is found also in JB. i. 152, with vad for ud in b, and māhenā asamāhyam (for svṛ- vāt) in c, d: a much corrupted text. The pāda-text strangely divides śrīnayāḥ (the word is left undivided in the TS. pāda, vi. 6.2). [Griffith cites MBh. xiii. 30.1 (= 1940) ff. for the story of the Vaithayahvas. See Weber's notes.]
2. The people who delivered up (?arpay-) the Brahman Brihatsāman, descendant of Aṅgiras—a he-goat with two rows of teeth, a sheep, consumed (av) their offspring (tokā).

The translation implies emendation in c to ubhayādann (nom. of -dent) as suggested in the Index Verborum, and, indeed, assumed also by Zimmer and Muir. Ppp. is so mutilated that nothing is to be learned from it. The definition of the verse given by the Anukṛ. corresponds with its present form; but a invites emendation.

3. They who spat upon a Brahman, or who sent [their] mucus at him—they sit in the midst of a stream of blood, devouring hair.

Pp. reads asmāi in b, and combines -nita "sate in d. Read in our text tṣiṛ at the end (an accent-sign, lost under śi).

4. The Brahman’s cow, being cooked, as far as she penetrates (?), smites out the brightness (tējas) of a kingdom; no virile (vīśan) hero is born [there].

Jāṅgāhe is doubtful in meaning, although it cannot well be referred to any root but ghā; derivation from a root jāṅh, proposed in the major Pet. Lex., is apparently withdrawn in the minor. Pp. reads ṁūmān in d. The separate accent of abhi in b is a case falling under Prāt. iv. 4, and the passage is quoted in the commentary to that rule.

5. Cruel is the cutting up of her; harsh to eat (?) is her prepared flesh (piṣitām); in that the milk (kṣīrā) of her is drunk, that verily is an offense against the Fathers.

The translation implies emendation of asyate in b to açyate, as suggested by Zimmer; Pp. unfortunately lacks the verse.

6. A king who thinks himself formidable, [and] who desires to devour a Brahman—that kingdom is poured away, where a Brahman is scathed (jyā).

Yāj jihatsati in b is an error for yā j-. ‘Pour away,’ doubtless a figure from the pouring off onto the ground of worthless liquid. With a, b compare RV. ii. 23. 12.

7. Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she shakes down the kingdom of the Brahman-scather.

Pp. reads, in e, dvijēva dvijprāṇā bhūtvā, and omits brahmaṇjyāsya at the end.

8. It leaks verily into that kingdom, as water into a split boat (nādū); where they injure a Brahman, that kingdom misfortune smites.

Pp. puts bhīnnām before nāvam in b, and has for c brahmaṇo yatṛa jīyate (like our 6 d). Zimmer and Muir prefer to understand in a a subject, coordinate with udakām in b: “ruin flows into that kingdom.” [W. doubtless means to imply that it is not competent to base upon the phrase in b an argument about shipwreck and ocean commerce. But cf. Hopkins, AJP. xix. 139.]

9. Him the trees drive away, saying “do not come unto our shadow,” who, O Nārada, plots against that which is the riches of the Brahman.

Or, ‘against the real (sāt) riches’ etc.; emendation of sāt to tāt (BR. v. 515) seems uncalled for. The verse reads as if taken from a collection of adages.
10. King Varuṇa called that a god-made poison; no one soever, having devoured the cow of the Brahman, keeps watch in the kingdom.

That is, guards successfully his realm: jāgāra, as such passages as xiii. i. 9, xix. 24. 2; 45. 5 plainly show, belongs to ṛ (jāgṛ) 'wake,' and not to ṝ (jāye) 'waste away, grow old,' as claimed in the minor Pet. Lex. Pp. has jāgara, and dugdhva in c.

11. Those same nine nineties whom the earth shook off, having injured the progeny of the Brahman, perished irretrievably.

This verse is nearly the same with 18. 12 above; and the various accentuations of vyādhauṇita are precisely the same here as there.

12. The kūḍī which they tie on after a dead man, as effacer (?) of the track, that verily, O Brahman-scather, did the gods call thy couch (upastāraṇa).

Kūḍī, which occurs several times in the Kāuḍa. (see Bloomfield's edition, p. xlv [where read Kāuḍa. 21. 2. 13], and AJP. xi. 355), is identified by the scholiasts with badart 'jujube.' For the habit of tying a bunch of twigs to a corpse, see Roth in the Festgruss an Böntlingk, p. 98 [and Bloomfield, AJP. xii. 416].

13. The tears of one weeping (kṛp), which rolled [down] when he was scathed, these verily, O Brahman-scather, did the gods maintain as thy portion of water.

Vārṭās (p. vārṭāḥ) is quoted as example under Prāt. iii. 13; iv. 84. P.M.W. read ājātasya in b.

14. With what they bathe a dead man, with what they wet (ud) beards, that verily, O Brahman-scather, did the gods maintain as thy portion of water.

15. The rain of Mitra-and-Varuṇa does not rain upon the Brahman-scather; the assembly (sāmiti) does not suit (kṛp) him; he wins (mṛ) no friend to his control.

Pp. reads in b ājām. With c compare vi. 88. 3 d.

20. To the war-drum.

[Brahman. — dvādaśakam. vānaspatyam dundubhidevatām (20, 21. sopatnāsenāparājñayā devasaṇātvajñayā ca dundubhim astān).] traidubham : r: j̥gatā]

Found also in Pāipp. ix. (in the verse-order 1, 2, 4, 3, 5, 8, 6, 7, 9–12). This hymn and vi. 126 are quoted together by Kāuḍa. 16. 1 and Vāi. 34. 11: by the former, in a battle-rite, for infusing terror into a hostile army; by the latter, with beating of a drum in a sattā sacrifice.

Translated: Ludwig, p. 460; Grill, 68, 153; Griffith, i. 220; Bloomfield, 130, 436; Weber, xviii. 244.

1. The loud-noised drum, warrior-like, of forest-tree, brought together (sāṃbhṛta) with the ruddy [kine], whetting the voice, dominating our rivals; thunder thou loudly against [them] like a lion, about to conquer.
That is (b), made of wood and bound and headed with cowhide. The mss. make awkward work of writing kṣṇuvāṇas; nearly all have kṣṇu, only Bp.² kṣṇu, and E. kṣnu; but there cannot well be any question as to the true reading. In d, also, most of the mss. have the obviously wrong jyeṣṭh, only H.E. jef. The Anukr. strangely reckons the verse (though it is a perfectly regular triśṭubha) as a jagati, apparently only on account of the unnecessary full reading īva (for 'va') in d; or can it perhaps count also kṣṇuvāṇa as four syllables? Pp. has khaṇvāno; in d it reads sīṭha īva dvēśāmn (= kṛśāmn?) abhi taṁstānayati.

2. Like a lion hath thundered the wooden one, stretched (vi-bandha), like a bull roaring at a longing cow; virile (vīṣaṇ) [art] thou, impotent thy rivals; Indra-like [is] thy vehemence (gūṣma), overpowering hostile plotters.

The translation implies emendation to vāṣītaṁ in b, as made in our edition; the mss. vāṣītām. All the sanhitā-mss. (after their usual custom: see my Skt. Gr. § 232) abbreviate in a to -nīdvu-, and many of them (P.M.W.E.H.O.) have the misreading -nīdhv-. The pada-text does not divide druviyāth, but the case is quoted in the comment to Prāt. iv. 18 as an exceptional one, vaya being regarded as a suffix added to dru. Pp. reads at the beginning sinhāvattānindravyayo, and combines gūṣmo 'bhi-in d. The Anukr. notes no irregularity in the verse — as if it abbreviated īva to 'va in both a and b.

3. Found (vidānd) suddenly (sāhasā) like a bull in a herd, do thou, seeking kine, bellow (rū) at [them], winning booty; pierce thou with pain the heart of our adversaries; let our foes, leaving their villages, go urged forth (pra-cyu).

Pp. reads in a yāthāṁ saha sa-, and in c vididhi. The Anukr. notes no irregularity in the verse, although d is clearly a jagati-pāda, and to resolve vidhīsa in c is contrary to all analogy.

4. Wholly conquering the fighters, shrill-crying, do thou, seizing those that are to be seized, look abroad on many sides; respond (?ā-gur), O drum, devout, to the voice of the gods; bring the possession of our foes.

Vedīs is as superfluous to the sense in c as it is redundant in meter. The Anukr. takes no notice of the irregularity, nor of the deficiency in a (ārdhava- being very harsh, and not found in RV.). The pada-text reads gṛhyāh in b; drūnaṁ is apparently to be understood with it. The voice of the gods (or of heaven, dāte) is apparently the thunder.

5. Hearing the uttered (pra-yam) voice of the drum speaking, let the woman, suppliant, noise-wakened, run to her son, seizing his hand — our enemy, frightened in the conflict of deadly weapons.

One might conjecture in a pravatām 'of [us] advancing.' This verse and 6 and 9 are really the only regular triśṭubhas of the hymn.

6. Mayest thou first (pārva), O drum, speak forth thy voice; on the back of earth speak thou, shining (ruc); opening wide the jaws (jābb) on the army of our enemies, speak thou clearly, O drum, pleasantly (sūṁtāvat).
That is, "what is pleasant to us," apparently. Pārva in a might also mean "in front, in our van." Pp. reads in a, b viṣahhasa gātṝṇ: vada bahu recamāṇāḥ; and it makes the second half-verse exchange places with 8 c, d.

7. Let there be noise between these two firmaments (nābhas); severally let thy sounds (ākṣita) go swiftly; roar at [them], thunder, truculent (?), resounding (slokakṛt) unto the victory of our friends, a good partizan.

Mitra in mitrārthaṣa has to be taken as subjective instead of objective genitive. It is only with difficulty (jantaḥ?) that b can be made metrically complete [unless we read tāva for te]. Pp. reads at the end ěradāti. [Bloomfield discusses utṣṭhāṇa, AJP. xii. 441.]

8. Made by devices (dīt), may it speak forth its voice; excite thou the weapons of the warriors; allied with Indra, call in the warriors; by friends smite mightily down the enemies.

By devices' i.e., apparently, with art. Emendation of vadāti to vadāṣi in a is very desirable; Pp. has the 2d pers. bharasva instead; and, as noted above, it substitutes our 6 c, d for the second half-verse. There is a syllable lacking in a.

9. A vociferating herald (?pravaddh), with bold army, making proclaim in many places, sounding through the villages, winning advantage, knowing the ways, do thou distribute (vi-hṛ) fame to many in the [battle] of two kings.

The verse seems to relate to the proclamation of victory and of the desert of those to whom it is due: see Roth, Festgruss an Böhtlingk, p. 99. Pp. reads prasravene for pravaddh in a, and bhaju for hara in d. [For vayūna, Pischel, Ved. Stud. i. 297.]

10. Aiming at advantage, conquering good things, very powerful, conquering a host, thou art sharpened by brāhmaṇ; as the pressing-stone on the [soma-] stalks in the press, do thou, O drum, dance on [their] possession, seeking booty (gavyāṇ). The translation implies emendation of gavyāṇ (read by all our mss.) in d to gavyāṇ, as made in our edited text; but gavyāṇ viḍās might perhaps mean 'their possession in kine.' Prāt. ii. 62 prescribes śrayaṅketas (not -yask). Bp. alone reads dhrīṅ in c, which Pet. Lexx. prefer; adris is, to be sure, superfluous beside grāvā, and can hardly be translated. Pp. has, for b, mitraṃ dadhānas tvīṣito vipācetis; and it reads adhi (not 'dhi) in d. The first pāda is defective, unless we make the violent resolution gṛ- at the beginning; in the third we have to read 'va [or 'driṅ].

11. Overpowering foes, overpowering and putting down, overpowering hostile plotters, seeking kine, overpowering, up-shooting, bring forth thy voice as a speaker (vāgrṭṇ) his discourse (mānir); speak up force (?ḥ) here in order to the conquering of the host.

Śāṅgram- in our text is a misprint for Śāṅgram-. Pp. offers no variants. The words gātṝṇi and niṣṭ about unchanged in pāda-text) fall under Prāt. ii. 82; iii. 1; iv. 70. Gavaṣṭaya (p. goṣṭayaḥ) is by Prāt. ii. 23. The second pāda is defective by one syllable.
12. Stirring (cyu) the unstirred, going oftenest into contests, conquering scorners, going in front, unsubduable, made safe by Indra, noting counsels (viddatha), burning the hearts of our adversaries, go thou quickly.

The abbreviated combination kṛḍyo- for kṛḍḍyo- has led here, as at i. 22.1, to the pada-reading kṛḍḍyotanah in d. The defective meter of a (which is not to be honestly removed by resolving cy into ci) makes the reading suspicious (perhaps samāḍane?). Pp. has pṛṭanāṣat for puraṣṭa in b, and kṛptas for guptas in c. Viddatha in c, perhaps 'the gatherings of our enemies'; [see Geldner, ZDMG. lli. 746].

21. To the war-drum.

[Brahman.—dvādaśakam. vānasapatyām dundubhidevayām (10-12. dūdyādin devān aprārtha-yat).* ānusūkham: 1, 4, 5, pāthāyāpākiṭi; 6, jagāṭi; 11, bhātāgarbhā triṣṭubh; 12. 3-9. yavamadhāyā gṛyāṭrī]

[Pādas 11 c, d and 12 a, b appear to be prose.] Not found in Pāipp. Not noticed in Vāit.; quoted by Kāuç. (16.2), in a battle-rite (next after the preceding hymn).

* [ Cf. extracts from Anukr. under h. 20.]

Translated: Ludwig, p. 374; Griffith, i. 222; Bloomfield, 131, 439; Weber, xviii. 249.

1. Division of hearts, division of minds speak thou among our enemies, O drum; mutual hate, confusion, fear, we put into our enemies: smite them down, O drum.

Pāda a might also be understood as 'heartlessness, mindlessness.' Kṣṣaṇa (in c) occurs here only, and is very possibly only a misreading for kaṇmala, as equivalent to which it is here translated.

2. Quaking with mind, with sight, and with heart, let our enemies run fearing with alarm (pratṛṣadā) when the sacrificial butter is offered.

The pada-mss. unaccountably read mṛṇvapānā (instead of -nāh) in a.

3. Made of forest-tree, brought together with the ruddy [kine], belonging to all the families (-goṭrā), speak thou alarm for our enemies, being smeared with sacrificial butter.

The metrical structure is very irregular, though the right number of syllables can be forced out, if the divisions of pādas be overriden; the Anukr. takes no heed. The first three words constituted 20. 1 b. [The usual sign of pada-division to be expected after sākṛṣṭa is lacking in Bp. In c, we may pronounce pratṛṣāṁhit-.]

4. As the wild beasts of the forest are all in a tremble at man, so do thou, O drum, roar at [and] alarm our enemies, then confound their intents.

Read in c 'mliṛṭan in our text (an accent-sign lost over tr̥a).

5. As the goats-and-sheep run greatly fearing the wolf, so do thou, O drum etc. etc.

Or 'run from the wolf, greatly fearing.' A sign of punctuation is omitted in our text after bhũyatṛ. 257
6. As the birds (patatrin) are all in a tremble at the falcon, day by day; as at the thundering of the lion, so do thou, O drum etc. etc.

Pāda c [as the sense shows] seems to have dropped in here by accident out of vs. 5 (or possibly 4), where alone it fits the connection. Ahardivi occurs again in Paipp. v. 3.1,3: indragñi tasmāt tvāi 'nasah pari pātām ahardivi. The Anukr. calls the verse simply jagatī (on account of its 48 syllables), but probably by an accidental omission of the epithet satpadi, 'of six pādas,' which it usually adds in such a case.

7. Away have all the gods alarmed our enemies by the drum and the skin of the gazelle — [the gods] who are masters of the host.

8. With what foot-noises Indra plays together with shadow, by those let our enemies be alarmed who go yonder in troops (anikaçās).

The playful tactics of Indra here are not very clear.

9. Let the drums, with bow-string noises, yell toward all (yās) the quarters — the armies of our enemies going conquered in troops.

Or jyāghoçās (as indicated by its accent) is independent noun, 'the noises of the bow-strings.' The verse seems rather out of order.

10. O Āditya, take [away their] sight; ye beams, run after; let them that have foot-fastenings fasten on, the arm-power (-vīryā) being gone away.

We should expect a passive verb in c, if patsaṅgāntis, as seems necessary, refers back to senās in 9 c. It is apparently the enemy who are to be hampered in going, after losing their power of arm.

11. Do ye [who are] formidable, O Maruts, sons of the spotted mother, with Indra as ally, slaughter our foes.

King Soma, king Varuṇa, the great god, also Death, Indra—

The first half-verse is repeated below as xiii. 13 a, b. The verse is translated by Muir (iv. 333). The Anukr. correctly reckons c as a bhatañ-pāda, but takes no notice of the redundant syllable in a, or of the deficient one in d, perhaps reckoning them as balancing one another. The second half-verse would be better treated as constituting one paragraph (unmetrical) with our vs. 12.

12. Let these armies of the gods, sun-banneled, accordant, conquer our enemies: hail!

This bit of prose, since it counts 24 syllables (6+9: 9), is called by the Anukr. a gāyatīrt, and ill described as yavamadhyā, although its pādas b and c are equal. It is enumerated in the ganañamañā (see Bloomfield's note to Kauç. 14.7) as belonging to the aparājīta gana.

This fourth anuvāka has 6 hymns, with 83 verses, and the quotation (found only in Bp. and D.) is ekatriṣatīs tryacitī, of which the first part is obscure.
22. Against fever (takmān).

[Bṛghuṛgirās.—caturdāpaḥ, takmanādaṇadvatyaḥ (takmānāpāhāhīyā 'nena devān aprā-thayat takmanācanam astau). Ānusūṭṭham: 1, 2. triśūṭha (1. bhurī); 5. vīrāt pathyāhākati.]

Found also (except vss. 2, 11) in Pāipp. Most of it is in xiii., in the order 1, 3, 4, 8, 5, 6, 7 cd, 10; then (beginning a new hymn), 12, 14, 8 cd, 9; but vs. 13 is in i. Used by Kāuç. (29.18) among various other hymns, in a healing ceremony; reckoned in the gaṇamātā as belonging in the takmanācana gaṇa (26.1, note).

Translated: Roth, Zur Litteratur und Geschichte des Veda, 1846, p. 37 (about half); Grohmann, Ind. Stud. ix. 381-423, especially 411 ff., as text of an elaborate medical disquisition on takmān (nearly all); Muir, ii. 351 (part); Ludwig, p. 510; Grill, 12, 154; Grifith, i. 224; Bloomfield, 1, 441 (elaborate comment of almost 12 pages); Weber, xviii. 252. — See also Hillebrandt, Veda-chrestomathie, p. 49; E. W. Fay, Trans. American Philological Ass'n, xxv. (1894), p. viii, who compares it with the Song of the Arval Brothers. — As to Bālhika and Mājavantu, see Weber, Berliner Sh. 1892, p. 985-993; and as to Mājavantu, also Hillebrandt, Ved. Mythol., i. 62 ff.

1. Let Agni drive (bādh) the fever away from here; [let] Soma, the pressing-stone, Varuṇa of purified dexterity, the sacrificial hearth, the barhis, the brightly gleaming (cuc) fuel; be hatreds away yonder.

Aṃuyā 'yonder' has always an implication of disgust or contempt. In our text apan and bādhathām should have been separated in a. Pp.p. reads in b marutās pātadaksāt, in c saṁcitvā, and in d rakṣānī. Çcucānās may mean 'causing great pain,' and it may qualify all the persons and things mentioned.

2. Thou here that makest all [men] yellow, heating (cuc) up like fire, consuming; now then, O fever — for mayest thou become sapless — now go away inward or downward.

Or nyād 'inward' is another 'downward.' The mss. mostly omit to double the न of nyād, and several (P.M.W.H.) read nyād; P.M.W. have adharāg. Pp.p. has our vi. 20. 3 instead of this verse.

3. The fever that is spotted, speckled, ruddy like a sprinkling, do thou, O thou of power (-vīrāy) in every direction, impel away downward.

The last half-verse occurs again as xix. 39.10 c, d. 'Rough, rugged' would be more etymological renderings of parāy and pārasyāy: cf. vājī vājineyās, RV. vi. 26. 2. Pāda b, virtually 'as if sprinkled with red.' The address is probably to some remedy. Suvā at the end is a misprint for suva. In place of this verse, Pp.p. has takmanā sākti-nam ichāsya vaśī san mṛdayāsī nāh (our 9 b): yathā 'hy atra te gṛhān yat pūrteśu damyatu. [Then, as its vs. 4, Pp.p. has our vs. 3.]

4. I send [him] forth downward, having paid homage to the fever; let the fist-slayer of the dung-bearer (?) go back to the Mahāvṛṣas.

Ludwig (and Grill after him) takes the obscure cakambhārd in c as a proper name. We may conjecture that the Mahāvṛṣas are a neighboring tribe, looked down upon as gatherers of dung for fuel, on account of the lack of wood in their territory. Pp.p. makes the meter of b easier by reading kṛtvāya.
5. Its home (ōkas) is the Mūjavants, its home is the Mahāvrishhas; as long as born, O fever, so long art thou at home among the Balhikas.

The Prāt. rule i. 46 applies, if we may trust the comment, to the name in d, and proves it to be bhāhika, and not bhāhika [cf. Weber, as cited above]; the ms. vary between the two, the majority giving -hl; but the testimony of no ms. is of any authority on this particular point; Ppp. appears to have -hl. Some of our ms. (I.H.O.D.) accent ṭākman in c*; its omission would rectify the meter of c; the Anukr. gives a correct (mechanical) definition of the verse as it stands. We should expect either ṣaṃ or tāvat. *[So do 11 of SPP's.]*

6. O fever, trickish one, speak out (?); O limbless one, keep much away (?); seek the fugitive (?) barbarian woman; make her meet a thunderbolt.

Various points in this verse are very doubtful; in a, a vocative ṭaṇḍa seems much more probable, if only a suitable meaning could be found for it; and, if so, one may suspect the same character in bhūrīvṛṣavya (perhaps bhūrīvṛṣaya 'painful,' connected with āṛt); the translation is mechanical, and follows the traditional text, since emendation yields so little satisfaction. Ppp. reads vakada for vi gada. In nīśākvartram is doubtless to be seen a word-play on ṭākman, but the sense is only conjectural; the word is quoted as an example under Prāt. ii. 85.

7. O fever, go to the Mūjavants, or to the Balhikas, further off; seek the wanton Čudra woman; her, O fever, do thou shake up a bit (tva).

Some of our ms. (O.R.K.) read ṭāns in d, as if the word were ṭān instead of ṭām. Ppp. has girīṛac girīrā 'si rāuṭena māyaṃo gṛhāḥ; dāsim ṝyuccha prāphṛtvyaṁ ṭāns takman niṃvā dhūṇuki.

8. Going away, eat thou thy connection (bdndhi), the Mahāvrishhas [and] Mūjavants; those [fields] we announce to the fever; others' fields verily [are] these.

'Thy connection,' i.e. 'those with whom thou hast a right to meddle'; 'fields,' i.e. 'territories': d, "these territories here belong to some one else." Pāda b is corrupt in Ppp.; for d, it reads 'nyākṣetrāṇi vāyasām, and it has further on this verse: nārka-viindāṃ nārvidālaṁ nādyāṁ vratakāvatsin: pra jā ni takmane bruīmo 'nyākṣetrāṇi vā yumām. At Ppp. v. 5, 12 we find: takmann imām te kṣetrabhāgam apābhajam pra-thīvyāḥ pūrve ardhe.

9. In another's field thou restest (vam) not; being in control, mayest thou be gracious to us; the fever hath become ready (?); it will go to the Balhikas.

The pada-reading in c is prakṛṭihāḥ; prakṛ- would better suit the meaning given, 'ready to set out,' lit. 'having an object in front' (comm. to PB. xi. 1.6, prakṛṣyati iyartī gacchati 'ti prārtho nādvān /'). Pāda b is identical with vi. 26. 1 b; Ppp. has instead sahasrākṣo 'martyaḥ; in d it reads bahlīkaṃ.

10. In that thou, being cold, then hot (ṛūrd), didst cause trembling, together with cough—fearful are thy missiles, O fever; with them do thou avoid us.
TRANSLATION AND NOTES. BOOK V.

Pp... begins with yas for yat, and leaves atho unelided in a. Most of our mss. have tābhi śma in d.

11. Do not thou make' them thy companions — the balāśa, the cough, the udvugd (?) ; come not back hitherward from there: for that, O fever, I appeal to thee.

Zimmer (who translates vss. 10-12, at pp. 381-3) understands udvugd in b as 'sich anschliessend'; Ludwig as 'angestrengt,' qualifying kāśīm as adjective; perhaps it means 'hiccough'; balāśa may be 'expectoration.' In c the pada-text has ā: āth (Bp. ā: ēth), accent on the verb-form being false. [SPP's mss. have ā with āth, āth, ēth, and eh.]

12. O fever, together with thy brother the balāśa [and] thy sister the cough, together with thy cousin the scab (pāṇmā), go to yon foreign people.

Pp... begins with this verse a new hymn, and has, for c, d, apām bhratrātryena nacye 'to marayam ah. Read in our text at end of b sahā (an accent-sign slipped out of place). [Without note of variants, SPP, gives ṁānā in both texts instead of our pāṃmā, and our H. reads pāṃmā. In spite of the possibility of taking pāṃmā as instrumental (cf. drāghmā, rāqmā, ]AOS. s. 533), we must deem pāṃmā the true reading and pāṃmā a blunder, due perhaps to the frequent collocation pāṃmā bhratrīya, AB, etc.]

13. The fever of the third day, of two days out of three, the constant, and the autumnal, the cold, the hot, that of the hot season, that of the rainy season, do thou cause to disappear.

In a the inter mittent phases of the disease, of course, are referred to. The pada-text divides sadāvātām in b, perhaps lit. 'ever-binding.' Pāda c lacks a syllable; the Anukr. takes no notice of it; we might add ca at the end. Pp... has in b hāyanam instead of cāradam; and in c vīca cāradam instead of śitaṁ rāram.

14. To the Gandhāris, the Mūjavants, the Āṅgas, the Magadhas, like one sending a person a treasure, do we commit the fever.

The translation implies in c the easy emendation to prīyan (pra-iyam); the accent and pada-reading (prāvasyān) view the word as future from pra-i; the translators assume sāyān, and reach no acceptable sense. The comm. to Prāt. ii. 11 correctly quotes the case as one of the assimilation of final n to initial j. The Anukr. this time takes no notice of the extra syllable in c if we should read īva instead of 'iva.' Pp... reads gāndhāribhyo mānjamadbhyas kācībhya mayebhyāḥ: jāne priyam īva śev.

[As to the proper names, cf. JRAS. 1890, p. 477.]

23. Against worms.

[Kvya.—trayodaṣakam. āndram (krīmijambhandya devān aprāthāyat). ānugūṭhakam: 13. virodī.]

Found, except vss. 10-12, in Pāipp. vii. (vs. 9 coming before vs. 6). Used by Kauś. (29.20) in a healing ceremony against worms; part of the last verse (13 c) is specially quoted (29.24) with the direction "do as prescribed in the text." [Cf. hymns 31 and 32 of book ii.]

Translated: Kuhn, KZ. xiii. 140; Ludwig, p. 501; Griffith, i. 226; Bloemfield, 23, 452; Weber, xviii. 257. — See Bergaigne-Henry, Manuel, p. 148.
1. Worked in (ōta) for me [are] heaven-and-earth; worked in [is] divine Sarasvatī; worked in for me [are] both Indra and Agni: to the effect “let them (dual) grind up the worm.”

Here, as everywhere else, the mss. vary with the utmost diversity between krīmi and krmi; no attempt will be made to report their variations. The first three pādas of the verse are repeated below as vi. 94. 3 a, b, c. The pple. ōta (p. āvata) [‘woven on, worked in’ (d + vā)] seems to mean ‘brought in for my aid’; a root Ū is insufficiently supported [see Whitney, Roots etc.]. For its forms Ppp. reads in a oṣate, in b okatā, in c okato; Ppp. also has at the end īmam for ītī.

2. O Indra, lord of riches, smite thou the worms of this boy; smitten are all the niggards by my formidable spell (vdeas).

Ppp. reads in b krnim, and in c, d viṣvā ‘rātayo’greṇa vacasā mimā. 

3. What one creeps about his eyes, what one creeps about his nostrils, what one goes to the midst of his teeth — that worm do we grind up.

Read in c, d in our text gāchati tām (an accent-sign slipped out of place). Ppp. has in a, b ‘kṣānu and nāśan [and in c apparently gachasi].

4. Of like form two, of various form two, black two, red two; both the brown and the brown-cared, the vulture and the cuckoo (kōka) — they are slain.

In d, the mss. are divided between te (B.I.H.s.m.T.?K.) and tē (P.M.W.H.p.m.O.R.), and either reading is acceptable enough. Our text gives te; the translation above implies tē. Ppp. makes sarūpāu and virūpāu exchange places, and has in d kokās.

5. The worms that are white-sided, that are black with white arms, and whatever ones are of all forms — those worms we grind up.

The Anukr. does not notice the deficient syllable of c. Ppp. reads in a sitavakśas, and in b sitabāhāvas.

6. Up in the east goes the sun, seen of all, slayer of the unseen, slaying both those seen and those unseen, and slaughtering all worms.

The first half-verse is Rv. i. 191. 8 a, b, without variant. Ppp. reads for a ud asāu sūryo agād, and in b adṛṣṭā [the Ū is written with the anunāsika-sign or candrabindu inverted].

7. The yēvāhas, the kāshkhasas, the stirrers, the čipavītukās — both let the seen worm be slain, and let the unseen be slain.

The pade-text divides ejat-kā, but not čipavītukā, both according to Prāt. iv. 25. [For ejat-kā, cf. avat-kā, ii. 3.1 and note; also bhinnaka, note to ii. 32.6, and the frequent Pāli forms like ni-panna-ka, Jātaka, ii. p. 720.] Ppp. has, for a, b, yavāyavā khāsa-kāṣṭi cyāmo dhūkṣāmaṣ ca parivṛtakavah v; and, for d, adṛṣṭa co‘ta hanyatām.

8. Slain is the yēvāsha of the worms, slain also the nadanāmān; I have put them all down, smash (?masmaṣā) like khālva-grains with a millstone.
TRANSLATION AND NOTES. BOOK V. —V. 24

Nadānimān might possibly mean something like 'a buzzing,' coming from a nadāna, root nad. The last pāda is identical with ii. 31. 1 d. Ppp. has instead: hato javākho hataq ca pavir hato sam gāṇavān uta: hata viṇū ṛātaya anena vacasā mama (cf. 2 c, d).

9. The three-headed, the three-humped (-kaśuḍ), the variegated, the whitish worm — I crush the ribs of it; I hew at what is its head.

The last three pādas are identical with ii. 32. 2 b-d, above. Some of the mss. (P.M.W.H.p.m.) read in trākāk-. Ppp. has for a, b y o deśitāṣā caturākṣāṃ krimiṣ cāraṇgo arjunaḥ (cf. the Ppp. version of ii. 32. 2), and in d āpa for api. The deficiency of a syllable (unless we read asi) in c is noticed by the Anukr. neither there nor here. The three following verses are the same with ii. 32. 3-5.

10. Like Atri I slay you, O worms, like Kanya, like Jamadagni; with the incantation of Agastya I mash together the worms.

11. Slain is the king of the worms, also the chief of them is slain; slain is the worm, having its mother slain, its brother slain, its sister slain.

12. Slain are its neighbors, slain its further neighbors, also those that are petty, as it were — all those worms are slain.

13. Both of all worms and of all she-worms I split the head with a stone, I burn the mouth with fire.

Ppp. reads achinda in c.

24. To various gods as overlords.

[Atharvan.—saśʔataqakam. brahmakarmāṇuṇayatayam. atiḥātāram: 1-17. 4.p. atiṣakvari; 11. 4akvari; 15-17. 3.p. (15. bhūrīg atiṣakvari; 17. viṃū 4akvari).]

[Not metrical.] In Pāpp. xv. is found a corresponding piece, but one differing considerably in detail; it contains counterparts to our vss. 1, 2, 4, 7-12, 14, 15, 17, but not at all in the same order, and interspersed with nine other verses of similar tenor (1. mitrāḥ pṛthivayāḥ; 6. vasu saṁvatsarasasya; 7. saṁvatsara yānām; 11. viṣṇuḥ parvatāḥ; 12. tvāṣṭa rāṇāḥ; 15. samudro nadinām; 16. parjanya osadhiḥ; 17. bhṛṣtapatiḥ devānām; 18. prajāpatiḥ prajānām). Similar passages occur also in other texts: thus, in TS. i i. 4. 5 (and the part corresponding to our 15-17 is repeated again, with slight variations, at iv. 3. 32; and the same part, with variations, is found five times as a refrain in MS. ii. 7. 20), in PGS. i. 5. 10 (which closely follows TS. iii. 4. 5), and in CÇS. iv. 10. 1, 3 (with nothing corresponding to vss. 15-17). The hymn is used by Kāuṣ. in a royal coronation (17. 39), in the nuptial ceremonies (78. 11), and in the ājyātantra (137. 42). And many of the verses appear also in Vātī, with oblattions to the various divinities mentioned, in different ceremonies: thus, in the āgrayaṇa, vs. 7 (8. 7); in the cāturmāsyāni, vss. 1-3, 6, 7 (8. 13), 4 (8. 22), 9 (9. 27); in the āgniṣṭoma, vss. 8 (19. 2), 5 (19. 3), 11 (19. 11).


1. Savitar ('the impeller') is overlord of impulses; let him favor (av) me, in this worship (brahmaṇa), in this rite (kārman), in this representation
(purodhā), in this firm-standing, in this intent, in this design, in this benediction (āḍīs), in this invocation of the gods: hail!

This is the tenth item in Ppp.; TS. (with PGS.) and ČČS. have the same. The Ppp. order of actions is different, and includes fewer members: brähman, kārman, purodhā, devahūti, ákāśi, āṭīs (āṭīṣas [so: twice] svāhā); TS. and PGS. give brähman, kṣatra, āṭīs, purodhā, kārman, devahūti; MS., brähman, purodhā, kārman, āṭīs, devahūti; ČČS., brähman, kṣatra, kārman, āṭīs, ṭrāṭiśthā, devahūti. The Anukr. text is in part confused and doubtful, and the inaccuracies of its metrical definitions of the parts of the hymn are not worth tracing out and noting. In our edition, the accent mark under the first syllable of ākātyām is a misprint, and to be removed.

2. Agni is overlord of forest-trees; let him favor etc. etc.

This is the eighth item in Ppp. In TS. and PGS., Agni is made lord of beings (bhūtāḥ); in ČČS., of the earth.

3. Heaven-and-earth are overlords of givers; let them favor etc. etc.

Literally, 'are overladies' (āḍīpatnī). Neither Ppp. nor the other texts have anything corresponding to this verse. As in a number of other similar cases, the mss. make very awkward work of writing the tf of dāṭyām, the majority (Bp.P.M.W.H.E.T.) giving instead trē, one (I.) tṛ, one (K.) tṛ, and a few (O.D.R.) correctly tf; the edited text has wrongly trā.

4. Varuṇa is overlord of the waters; let him favor etc. etc.

This item stands second in Ppp.; TS. has it also; but in ČČS., Varuṇa is addressed as overlord of ordinances (dharma).

5. Mitra-and-Varuṇa are overlords of rain; let them favor etc. etc.

This item is wanting in all the other texts. The mss. all read vṛṣṭyā ṣdhīp-(p. vṛṣṭyā: ṣdhīp-), the error doubtless originating in a double samādhī, such as is extremely frequent in Ppp.

6. The Maruts are overlords of the mountains; let them favor etc. etc.

According to Ppp. (11) and TS., Viṣṇu is overlord of the mountains; TS. sets the Maruts over the troops (gāna), and ČČS. gives them no place.

7. Soma is overlord of plants; let him favor etc. etc.

In Ppp. (14) Soma is overlord of milks (paśām); in TS. and ČČS., of herbs.

8. Vāyu is overlord of the atmosphere; let him favor etc. etc.

Here Ppp. (3) and the other texts give the same overlordship.

9. The sun (sīrṇa) is overlord of sights (or eyes: cākṣus); let him favor etc. etc.

In Ppp. (4), the sun is called overlord of heaven (div); and so also in TS.; but ČČS. sets him over the asterisms.

10. The moon is overlord of asterisms; let him favor etc. etc.

This item comes fifth in Ppp.; TS. has it also; in ČČS. the moon is not mentioned, while the asterisms, as noted above, are put under the sun.
11. Indra is overlord of heaven; let him favor etc. etc.

In Ppp. (9) Indra is overlord of acts or rites (karma); in TS. and ÇÇŚ., of chiefs (jyeṣṭḥa).

12. The father of the Maruts is overlord of cattle; let him favor etc. etc.

In Ppp. (13) and in TS., this overlordship is ascribed, equivalently, to Rudra; it is wanting in ÇÇŚ.

13. Death is overlord of creatures (prajā); let him favor etc. etc.

In Ppp. (18) it is Prajāpati instead of death; and so also in ÇÇŚ.; TS. has nothing corresponding.

14. Yama is overlord of the Fathers; let him etc. etc.

This item is number 19 in Ppp.; but in ÇÇŚ. it is wanting; and in TS. Yama is set over the earth. Here, again, the reading pitrenām is found in one ms. (Bp.). Additional items in TS. are bhāṣādītīr brāhmaṇaḥ, mātrāḥ satyānam (ÇÇŚ. the same), samudrāḥ srotāyānam, annāṁ sāmrājyānam, ivaśīśa rājānam (ÇÇŚ. ev. samidhāṁ rājānam); ÇÇŚ. has only those already given.

15. The upper (pāra) Fathers — let them favor etc. etc.

16. The lower (āvara) Fathers (tatā) — let them favor etc. etc.

17. The Fathers (tatā), the grandfathers (tatāmāhā) — let them favor etc. etc.

The translation implies emendation to tatās at the beginning of vs. 17, as the sense seems to require, and as the other texts suggest. Ppp. combines vs. 15–17, reading pitaras pare 'varas tatās tatāmāhās te ṁa etc.; TS. (iii. 4. 5; and PGS.), pitarah pitāmāhah pare 'vare tātās tatāmāhā ihā mā etc.; TS. iv. 3. 3, pitāraḥ pitāmāhah pārē 'vare te ṃaḥ etc., with which MS. agrees. Two of our mss. (O.D.) begin vs. 17 with tatās tat-; the rest have tātās, and our printed text follows them.

25. For successful conception.

[Brahman.—trayaḍaḥkacam. yonigarbhdevatyam. ānuṣṭubham: 13. virāṭpurastādyāḥpayati.]

Found (except vs. 2, and some end-repetitions) also in Pāipp. xiii. (in the verse-order 1, 5, 3, 4, 7, 10, 8, 6, 9). The hymn is quoted in Kāuḍ. (35. 5) in the ceremony for male conception (punisavana); and vs. 7 (unless it be rather vi. 95. 3, which the comm. to vi. 95 holds) in Vāist. 28. 20.


1. Brought together from the cloud (?pārvata), from the womb (yōṇi) of the sky, from every member, let the virile organ, seed-placer of the embryo, set (ā-dhā) [it] like the feather on the shaft.

Or 'from the sky [as] womb.' That which is 'brought together' is the thing (seed) to be 'deposited.' The translation of d implies emendation to śirās; Weber conjectures tsarā. The insertion of the feather in the arrow-shaft is elsewhere also the subject of comparison as a work of effective skill; cf. RV. x. 18. 14 b. The verse is
cited in Ppp. with its pratika and ity ekā added, as if it had occurred earlier in the text; but it has not been discovered anywhere. The resolution of -rāt to -tāt in a is necessary to fill out the meter.

2. As this great earth receives the embryo of existences, so do I set thine embryo; I call thee to its aid.

The first half-verse occurs again below as vi. 17. 1 a, b, and also in the second verse of the addition to RV. x. 184, but with the reading utānā for bhūdānām (the RV. verse is also found in an addition to AGS. i. 14.3: see Stenzler’s translation, p. 36), and in MP. ([i. 12. 4] Winternitz, p. 93) with itiṣṭhanti for the same. [Cf. also MGS. ii. 18. 4 b and p. 154.]

3. Place the embryo, O Sinivāli; place the embryo, O Sarasvatī; let both the Āṇyins, garlanded with blue lotus, set thine embryo.

The verse is RV. x. 184. 2 and MB. i. 4. 7 and MP. [i. 12. 2], where however is read in e acvīnāv devāv. Ppp. reads both times (in a and b) dehi. ÇB. (xiv. 9. 420) follows RV. (but with pyuṣṭukā at end of b, and paṃkarasarājānu in d). HGS. (i. 25. 1) differs from our text only by having acvīnāv ubhāv ā. Cf. also HGS. i. 6. 4; MB. i. 5. 9. [Cf. MGS. ii. 18. 2 k and p. 150.]

4. Thine embryo let Mitra-and-Varuṇa, [thine] embryo let god Brihaspati, thine embryo let both Indra and Agni, thine embryo let Dhātar place.

Ppp. reads rājā varuṇo for mitrāvaruṇa in a.

5. Let Vishṇu prepare the womb (yoni); let Tvashtar adorn the forms; let Prajāpati pour on; let Dhātar place thine embryo.

The verse is also found, without variant, as RV. x. 184. 1 and in ÇB. xiv. 9. 420, HGS. i. 25. 1, MB. i. 4. 6, and MP. [i. 12. 1]. [Cf. MGS. ii. 18. 2 i and p. 156.]


One or two of our mss. (P.W.) read bhaukār- in d. Ppp. has for b veda devo bhṛhaspatiḥ, and in c puts yad after indraś. [See von Schroeder, Tübinger Katha-hss., p. 36.]

7. Embryo art thou of herbs, embryo of forest-trees, embryo of every existence; mayest thou, O Agni, set an embryo here.

Compare vi. 95. 3, with which the verse is in considerable part identical. It is found also as VS. xii. 37, and in TS. iv. 2. 31, MS. ii. 7. 10, in all with a different d: agne gārbo atāṃ asi; MS. further combines in a gārbo ’sy; and in this last point Ppp. agrees with it.

8. Mount thou; play the hero; set an embryo in the womb; virile (vṛṣan) art thou, that hast virility; for progeny do we conduct thee hither.

Ppp. has kranda (for skanda) in a, and, for c, vṛṣānāṁ vṛṣyāvantaṁ. The verse occurs also in CGS. (i. 19. 6), which reads kranda vīlayasa in a, sādhaya (for yonyām) in b, vṛṣānāṁ vṛṣann ā dhihi for c, and havāmahe at the end. Our O. has skandha veḍa-y in a. The retention of the dental s of skanda is by Prāti. ii. 104.
9. Go apart, O Bṛhatsāmā; let an embryo lie unto thy womb (yóni); the gods, soma-drinkers, have given thee a son partaking of both.

Ludwig understands the last epithet as meaning 'belonging to us both,' which is not impossible; Weber, 'der doppelt schafft'; it is literally 'possessing what is of both.' Pp.p. has for c dadan te prutram deve. Bṛhatsāme (p.-hatsā-) is an anomalous formation: a stem-mā is against all analogy as fem. of a vṛddhi-derivative, while -mi (which Ludwig assumes) is equally wrong as a feminine; Pp.p. has the same form; it doubtless means 'daughter of Bṛhatsāman.' To make c of full derivative is impossible without harshness.

10. O Dhātar, with best form, in the two groins of this woman do thou set a male (pumāns) son, to be born in the tenth month.

This verse also (like 2, above) occurs in the additions to RV. x.184 and to AGS. i.14.3 [p. 37, transl.] and in MP. [i.12.6], with the variants: viṣṇoḥ * for dhātaḥ in a, and asyām nāryān gāvinyām (MP.-nyām [in mss. E. and W., -nyām in the Oxford text]) for b; AGS. has putrān and MP. gārbham in c. Pp.p. begins here a new hymn reading savītṛṣ capṛṣṭhaṇa 1; capṛṣṭhaṇa 2; viṣṇoḥ capṛṣṭhaṇa: tvastuḥ capṛṣṭhaṇa 3. The other texts omit any such variants of vs. 10. [Cf. also MGS. ii.18.4 c and p. 156, s.v. viṣṇoḥ.] *[Oxford text, viṣṇoḥ.] †[Or else bhaga or bhagāḥ. Roth sent W. three notes on this vs. and they do not seem to agree. In b Pp.p. has nabhā for nāryā.]

11. O Tvashtar, with best etc. etc.
12. O Savitar ('impeller'), with best etc. etc.
13. O Prajāpati, with best etc. etc.

The Anukṛ., though taking no notice of the extra syllable in 12 a, feels that it cannot pass over the two in 13 a, and defines accordingly, with mechanical correctness.

26. Accompanying a sacrifice.
[Brahman.—dvādaśaḥ. vāsteropyatam uta mantrekoṭahudevatam. 1,5, 2-p. ārcy uṣṇih; 2, 4, 6, 7, 8, 10, 11, 2-p. prājñapatyaḥ bhṛhati; 3, 3-p. vīrad gāyatṛi; 9, 3-p. pīpitakamadyā purojuṣṣāḥ. 1-11. ekaśvasāna; 12. pārāṣṭakvīri 4-p. jagati.]

[Partly unmetrical.] Found also in Pāipp. ix. (in verse-order 1-3; 5, 4, 6-8, 11, 10, 9, 12). Quoted in Kāuḍ. 23.1, in a ceremony of consecration of a new house, and given in the paddhati (see note to Kāuḍ. 19.1) among the puṣṭika mantras. Used in Vāit. 16.6 in counteracting an enemy’s soma-offering (agniṣṭoma); and vs. 12 a, b in 19.4, also in the agniṣṭoma, with a cup for the Aśvins. Neither treatise teaches us anything whatever as to the real meaning of the hymn. The matter is in considerable part metrical, though in part also too irregular to be so called.

Translated: Ludwig, p. 27; Griffith, i.231; Weber, xvii. 267.

1. The sacrificial formulas (yāṇus) at the sacrifice, the fuel, hail! let Agni, foreknowing, here join for you.

Or 'join (yuj) you.' 'Join' is probably used in the sense of 'duly use or apply' (Ludwig, "anwenden"). The verse is plainly composed of two śristubh pādas, but the Anukṛ. refuses to resolve suhā, and so reckons only 21 syllables.
2. Let the heavenly impeller (savitār), the bull (mahisā), foreknowing, join [them] at this sacrifice: hail!

Ppp. reads, after praśāsanam, yajre sayujas svākha. The Anukr., in this and many of the following verses, simply counts 20 syllables (prāj. brhatti), without heeding the fact that each contains a triśūbh pāda.

3. Let Indra, foreknowing, at this sacrifice join songs and revels (ukthāmadā), the well-joined ones (?): hail!

Ppp. reads and combines sayujas sv. The mechanical definition of the Anukr. implies a division into 7+7+8 syllables. There is some blundering of the mss. over ukthāmadāni, B. appearing to read ukya-m., and P.W. uktaṃ. Sayujas, here and in vss. 7-11, may be genitive 'of the well-joined one'; it does not agree in gender with the nouns that precede [aside from ācīso].

4. The directions (prāśā) at the sacrifice, the notices (nividā) : hail! taught by the wives, carry ye here, joined.

Ppp. reads prāśā nivida priyo yajunsi çitāh etc.

5. The meters (chândas) at the sacrifice, O Maruts: hail! as a mother her son, fill ye here, joined.

The meter and its treatment by the Anukr. are the same as in the case of vs. 1.

6. Here hath come Aditi, with barhis, with sprinkling [waters], extending the sacrifice: hail!

A perfectly good pair of triśūbh pādas.

7. Let Vishṇu join variously the fervors (tāpas) at this sacrifice, the well-joined ones: hail!

Ppp. again gives sayujas sv.

8. Let Tvashṭar now join variously the forms at this sacrifice, the well-joined ones: hail!

All the satkhītā mss. read rāpā asmin, as in our text, the pada-text having rāpā! Ppp., on the other hand, gives bahudhā virūpā 'smin. Probably it is a case of anomalous samādi (with hiatus), which should have been included in Prāt. iii. 34 (see the note to that rule); but one may also conjecture that the true reading is bahudhā 'nurūpāh.

9. Let Bhaga join now for him the blessings (ācīs); at this sacrifice let him, foreknowing, join the well-joined ones: hail!

Ppp. combines asmā 'smin, and reads sayujas, as above. The Anukr. evidently reckons three pādas, of 11+7+8 syllables.

10. Let Soma join variously the milks (pāyas), at this sacrifice, the well-joined ones: hail!

11. Let Indra join variously the heroisms, at this sacrifice, the well-joined ones: hail!
12. O Açıns, come ye hitherward with worship (brähman), with 
vásat-utterance increasing the sacrifice. O Brihaspati, come hitherward 
with worship; this sacrifice [is] heaven (svár) here for the sacrificer: 
hail!

Ppp. has instead, for d, yajña vayam svaritaḥ yajamāṇīya dēkhi svāhā. The 
Anukr. would have us read the last pada as 15 syllables, and calls the verse a 
jagatt because amounting to 48 syllables, though the first three pādas are regularly 
tristubh.

With this hymn ends the fifth anuvāka, of 5 hymns and 69 verses; the Anukr. 
citation is navā 'parah; and Bp.D. add further aparā saśte navā 'parah (Bp.-rau ca ca 
'nuvākah).

27. Āpti-hymn: to various divinities.

[Brahman.—dvedaçakam. āgneyam. 1. bhurīgarbhā tristubh ; 2. 2p. sāmnām bhurīga-
raha; 3. 2p. ārci bhāti; 4. 2p. sāmnī bhurīghāti; 5. 2p. sāmnī tristubh; 6. 2p. 
vīrāy nāma gāyatri; 7. 2p. sāmnī bhāti (imā [27] ekdvānāḥ); 8. sanśā-

This peculiar and half-metrical āpti-hymn occurs also in several Yajur-Veda texts: 
namely, in VS. (xxvii.11-22), in TS. (iv.1.8), and in MS. (ii.12.6); further, in K. 
(xviii.17), and (acc. to Schroeder's note) in Kap.S. The versions in VS. and TS. agree 
very closely throughout, in readings and in division; there is in all the verses a more or 
less imperfect metrical structure, of three tristubh-like pādas to a verse. MS. also in 
the general agrees with these, but has an inserted passage in its vs. 5 which dislocates 
the division of vss. 2-4. Ppp. has the same hymn in ix., and follows pretty closely the 
Yajus-version. In our text the proper division is thrown into great confusion, and there 
are many readings which are obviously mere corruptions. The Anukr. supports our 
mss. at all points. The division of VS. and TS., as being necessary to any understand-
ing of the hymn, is noted in brackets in the translation below.

The hymn is not used as an āpti-hymn in the liturgical literature, but is quoted in 
Kāc. (23.7) in the ceremony of consecration of a new house, and again (45.8), in the 
vacīśamanā rite, to accompany (with the kindred hymn v.12) an offering of the omen-
tum of a cow; while (19.1, note) the padhāti reckons it among the puṣṭika mantras. 
Vss. 1 and 2 (with the division as in our text) are used by Vāitt. (10.13, 12) in the 
puṣtabandha ceremony.

Translated: Ludwig, p. 434; Griffith, i. 232.—Weber, xviii.269, gives a general 
introductory comment to the hymn, but leaves it, on account of "the numerous mis-
divisions and corruptions of this, its Atharvan version," untranslated. Cf. hymn 12 of 
this book.

1. Uplifted becomes his fuel, uplifted the bright burnings of Agni, 
most brilliant; of beautiful aspect, with his son,—[2.] son of himself 
(tānūnapāti), āsura, many-handed,—

All the Yajur-Veda texts agree in ending the verse with the third pada, and in reading 
at the end supradhikāya sāndh; of this our text is a palpable corruption, and appar-
ently made after the addition to this verse of the following pada, in order to help their 
connection. Ppp. also has -kasya sānos, and at the end of a bhavantu; it and the 
Yajus-texts read vīgavēdās instead of bhāripānis. The description of the verse by 
the Anukr. [if we pronounce ārthuḍa in a] is correct, counting the second pada as of 9 
syllables.
2 [2 b]. A god among gods, the god anoints the roads with honey (madhu), with ghee.

The end of this verse is the proper end of vs. 2; MS., however, adds to it the first pada of our 3; and it reads for a devō devēbhya devayānān. In b, VS.MS. have anaktu; TS., a'nakti; and VS.TS. set the avasāna-mark next before pathā.

3. With honey he attains the sacrifice, pleased, the praised of men (nārāḍāsa), Agni the well-doing, the heavenly impeller (savitār), having all choice things.

All the other texts, including Ppp., read in a prīṇānā, of which our prāny- is doubtless to be regarded as a blundering corruption. VS.TS. have before it nakṣase; and, in b, agne, with interpunction after it; Ppp. omits agne (or agniḥ); MS. adds as third pada the first pada of our and the other texts' vs. 4. Our pada-text rightly divides the verse into three padas [10:8:9], though the Anukr. acknowledges only two.

4. Here he cometh with might (pāvas) unto the various ghees, praising, he the carrier, with homa,—

It needs the first part of the next verse to end off this, and the other texts so divide. They have also the much easier reading ghṛtena for ghṛtā cīt; Ppp. gives ghṛtena śet vakhniṁ namaś gaṇiṁ srucō etc. (adding 5 a). VS.TS. have a single interpunction after nāmasā; MS. makes its verse out of our 4 b and 5 a, b, with interpunction after 5 a. [VS.TS.MS. accent īdānō.]

5 [4 c]. Agni, unto the spoons, at the sacrifices (adhvārād), the profferings (prayāṣ). [5] May he sacrifice his greatness, Agni's,—

The Yajus-texts have at the beginning agnīn (also Ppp.: see under vs. 4), and later prayāṣu (which the TS. pada-text divides prayāṣu; ours gives prayāṣu). MS's verse is made of ours with our 4 b prefixed.

6 [5 b]. [He] crossing (?) among pleasant profferings; both the Vasus stood and the greater bestower of good (vāsu).

This whole verse in our text is corrupt, and the translation, of course, only a mechanical one. The Yajus-texts have sō im (TS. i) mandrā suprayāṣaḥ (TS. mandrāsu prayāṣaḥ: this variation shows how uncertain the tradition was as to the sense of the passage); and MS. makes here the insertion spoken of above, reading suprayāṣa stāriman: bariṣo mitrāmahāḥ; all then finish the verse with vāsuḥ etiṣṭha vasudhātamaḥ ca. Ppp. is spoiled, but appears to read at the beginning svenamindraś. The makers of our texts perhaps understood -dhātaras as plural of -dhātr; the pada-division vasudhātaraś is specially prescribed by Prā. iv. 45. The metrical definition concerns only the number of syllables: 8+12=20. [Ppp. ends with dhātamaḥ ca.]

7 [6]. The heavenly doors all defend always after his course (vratā) —

This verse is doubtless corrupt in its second half; the Yajus-texts, and also Ppp., read instead vratā dadaute agnīḥ (Ppp. 'gnek'; and MS. has before it vīcō, and Ppp. vīcved). The Anukr. ignores the evident triṣṭubh character of a.

8 [6 c]. Lording it with Agni's domain of wide expansion, [7.] dripping, worshipful, close, let dawn and night favor this our inviolable (? adhvard) sacrifice.
The other texts (including Ppp.) read -vyacanas, omit agnés and read pátyamānas in a; and they have an entirely different b, namely télasya śrṣate dīvṣe nā yonā; what our text substitutes was found as v. 12. 6 a above. The Anukr. name for the meter, sanastārāpaṅkṭi, is wholly misapplied, since it has to be read as 12 + 11 : 8 + 7.

9 [8]. O heavenly invokers, sing ye unto our uplifted sacrifice (adhevarā) with Agni’s tongue; sing in order to our successful offering. [9.] Let the three goddesses sit upon this barhīs, Iḍā, Sarasvatī, Bhrātī, the great, besung.

We have here two complete verses combined into one; but the division goes on after this correspondingly in all the texts. The three Yajus-texts, and Ppp., begin with dātvā hotārā (the accent hotāras in our version is against all rule), and MS. inserts ádām after ṛdrhaṁ in a; for b, c they read 'gner jḥáṁ abhi (but MS. jḥvā 'bhi) grtyatam; kṛṇutām naḥ svaśṭīṁ (MS. -tam); further on they have sadantu for -tām (but MS. instead svādānām). near the end, VS.TS. put mahāl after bhārati; MS. has a sign ofinterpunction after mahāl; Ppp. reads mahabhārati. The pāda tisrō devār etc. is the same with RV. iii. 4. 8 d (which reads sadantu). The definition of the Anukr. fits the meter very badly; the pada-text notes only 5 pādas, nor is a division into 6 well possible; they would count 11 + 9 + 8 : 11 + 14 = 53, mechanically a bhurīg atijagatī.

10. That wonderful seminal fluid (turlpan) of ours, abounding in food, O god Trasṭar, abundance of wealth, release thou the navel of it.

The other texts (including Ppp.) omit deva and read tvāṣṭā (but MS. tvāṣṭar), adding after it svṛṣyam *, all also have at the end asmē instead of the senseless asyd, and all but MS. have gyatu for gya; their mark of interpunction is set after svṛṣyam (or before rás). Compare also RV. ii. 40. 4; iii. 4. 9. Our Bp.3 reads in a, by an oversight, ādhāhum (emended in Bp. to ādhāhūtam); but D.K. have ādhāhutam as pada-text. This and the two following verses have small right to be called purauṣṇih; this one counts 11 : 8 + 7 = 26 syllables. Read at the end in our text asyd (an accent-sign slipped out of place). *[But TS. svṛṣyam.]

11. O forest-tree, let thou loose, bestowing; let Agni [as] queller willingly sweeten the oblation for the gods.

Ppp. reads sumanā for tmanā; also, at the end, sūdayāti, with the Yajus-texts. The latter also have (except MS.) devēṣu for devēḥhyas, and after it they all put their mark of interpunction. The Yajus and Ppp. version of the last pāda is identical with RV. iii. 4. 10 b [save that RV. has havis]. This "purauṣṇih" counts 11 : 9 + 7 = 27 syllables.

12. O Agni, hail! make thou, O Jātavedas, the sacrifice for Indra; let all the gods enjoy this oblation.

The Yajus-texts put the pause in its proper place before rāṣye. For yajhāṁ, TS.VS. read háṣyām, and MS. has devēḥhyas; Ppp. has bhāgam. This "purauṣṇih" counts (if we divide the last two pādas as indicated in the pada-text) 11 : 9 + 7 = 27 syllables.
28. With an amulet of three metals: for safety etc.


[The second half of 1 is prose.] Found also (except vs. 2 and vss. 12-14) in Páîpp. ii. Used by Káûç. twice, in company with i.9 and i.35, in a ceremony (11. 19) for obtaining one's desires and in one (32. 20) for winning splendor; and vss. 1, 12-14 in one (58. 10, 11) for gaining length of life.

Translated: Ludwig, p. 387; Griffith, l. 234; Weber, xviii. 271.

1. Nine breaths with nine he combines (? sam-mā), in order to length of life for a hundred autumns; in the yellow (hárīta), three; in silver, three; in iron (?âyas), three—enveloped with fervor.

'Yellow,' doubtless 'gold.' Ppp. reads rajâsâ for tāpasâ in d. The second half-verse can hardly be called anything but prose, though the Anukr. takes it as good tráśůbh meter. It appears doubtful whether this verse belongs with the rest, and whether the nine prânapraghâs, or the nine verses of the trîvyott stoma, are not rather intended in it.

2. Fire, sun, moon, earth, waters, sky, atmosphere, directions, and quarters, they of the seasons in concord with the seasons—let them rescue (páray) me by this triple one.

The verse, as was noted above, is wanting in Páîpp. One and another ms., here as later, reads troyât. To fill out the meter of c we have to make the harsh and unusual resolution of the first ā of ārâvâs.

3. Let three abundances (pâsa) resort to the triple one; let Pûṣan anoint it with milk, with ghee; affluence of food, affluence of man (pûrûṣa), affluence of cattle—let these resort hither.

Ppp. reads in a trîvyotâs; in canasya, and bhâumâ both times (bhâ- in d). We need in a to resolve tr-ayâh.

4. O Ádityas, sprinkle this man well with good (vâsu); O Agní, do thou, thyself increasing, increase him; unite him, O Indra, with heroism; let the prospering triple one resort to him.

Ppp. has, for c, d, yasmin trîvyec chetâm pâsaîṣyaûr imam etc. (our c). Our mss. vary at the end between pâsaîṣya and -ûk, the majority having -ûk (only B.O.I. -û); our text should be emended to -ûk. [But SFP. reads -û and notes no variants.] The Anukr., as usual, does not note that a is a jagattâ pâda.

5. Let earth, the all-bearing, protect thee with the yellow one; let Agní rescue [thee] in accord with the iron; let the silver one (ârjuna), in accord with the plants, bestow (dâh) on thee dexterity, with favoring mind.

Ppp. reads in c vitrâbhîs te arjuno savî. The meter is like that of verse 4.

6. Triply born by birth [is] this gold: one was Agní's dearest; one fell away of Soma when injured; one they call the seed of devout waters; let that triple gold be thine in order to life-time.
Instead of *vedāhasāṃ* in d, a much easier reading would be *vedahsas* nom. (as tacitly emended by Ludwig); and this is favored by Pp., which has *vedaso reta* "hus; it further gives in c *trivṛśastu te*. With bod compare TB. i. 1. 38. The name *atiṣṭakvarś* given to the verse by the Anukr. demands 60 syllables, but only 57 (11 + 11 + 12:11 + 12) can be fairly counted.

7. Triple life-time of Jamadagni, Kaśyapa's triple life-time, sight of the immortal (*āṃśita*) triply, three life-times have I made for thee.

Pp. *triyāyuṣam*; and, at the end, *nas kṛdhī for te kāram*. JUB. iv. 3. 1 has this version: *triyāyuṣam kaśyapasya jamadagnes triyāyuṣam: triyu amṛtasya pūṣāṇi trīṇ āyāṇi me kṛṇoh*; and several of the Grhya-Sūtras (CGS. i. 28; HGS. i. 9. 6; MP. ii. 7. 2; MGS. i. 1. 24 (cf. p. 150)); MB. i. 6. 8) give the first half-verse, with a different ending; [also VS. iii. 62. GGS. ii. 9. 21 *gives the prakīṭa.*] There is no reason for calling the meter *kakummati*.

8. When the three eagles (*ṣuparṇa*) went with the triple one, becoming, mighty ones (*ṣakra*) a single syllable, they bore back death along with (*sākām*) the immortal, warding off (*antar-dhā*) all difficulties.

'Warding off,' literally 'interposing [something between] themselves [and]'; 'along with,' doubtless = 'by means of' (cf. vii. 53. 1: xii. 2. 29). 'Single syllable,' or 'the one indissoluble': probably the syllable om is intended.

9. From the sky let the yellow one protect thee; from the midst let the silver one protect thee; from the earth let that made of iron protect thee; this [man] hath gone forward to strongholds of the gods.

Pp. combines at the end *apurā 'yam*. This verse also is called *kakummati* by the Anukr. without any reason.

10. These [are] three strongholds of the gods; let them defend thee on all sides; bearing these, do thou, possessing splendor, become superior to them that hate thee.

It needs only the usual resolution *tu-ām* in c to make this verse a regular *anuṣṭubh*.

11. The stronghold of the gods, deathless (*āṃśita*) gold, what god first bound on in the beginning, to him I pay homage, [my] ten extended [fingers]; let him approve my binding-on the triple one.

Pp. has at the end *trivṛśa vadhena*. The translation implies in d the reading *manyatām*, which is given in our edition, though against part of the mss., that read *manyantām*. ['Let him (or it) assent to my binding-on,' dative infinitive.]

12. Let Aryaman fasten (ṣṛṇ) thee on, let Pūshan, let Brihaspati; what is the name of the day-born one, therewith we fasten thee over.

For the obscure third pāda compare iii. 14. 1. The verse is a regular *anuṣṭubh*, if b is properly read, as *ā pāṣā d brihaspātih* (so the pāda-text). This and the two following verses, which are not found in Pp., seem to be independent of what precedes.

13. 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] of closed jaw (*ṭ sāṇhanu*).
The verse is repeated as xix. 37. 4 [in our ed.; but SPP's repeats iii. 10. 10 instead.]. It is found also in HGS. i. 11. 2, with rd omitted at the end of b, and, for c, d, saṅva-tsarasya dhāyasā tena sann anu gṛhyast! this gives us no help toward understanding the obscure last pāda; the translation implies emendation to sāṁhaṇum, and understands the verse as directed against involuntary opening of the jaws (divaricatio maxillae inferioris): cf. viii. 1. 16. The Anukr. foolishly calls the verse a purauṣṭikā.

14. Snatched (līp) out of ghee, anointed with honey, fixing the earth, unmoved, rescuing, splitting [our] rivals, and putting them down, do thou ascend me in order to great good-fortune.

The verse agrees nearly with xix. 33. 2. The mss. read bhīndānt (p. bhīndān) for bhīndāt in c. A corresponding verse is found in a RV. khila to x. 128: gṛṭād uḷulkat madhumat swaraṇām dhanānjarayām dharaṇām dhārayiṣṇu: pṛṇa satapān adhārātīc ca kṛnadā roha mān mahate sāubhāgaya. [Given also by von Schroeder, Tübingen Katha-hss., p. 36.]

29. To Agni: against demons.

[Jātavedasam uta maṇtreśkavedātakam. trāṣṭukham: 3. 3-4. virān
dāma gṛhyatī; 5. puruṣṭigalī virādiṣṭati; 11-12. anuṭṭihk (12. bhurī; 14. 49. parāḥhardt kākumāt).]

Found also (except vss. 10, 11) in Pāpp. xiii. No notice is taken in Vāt. of any part of the hymn; but in Kāuç. 8. 25 it is reckoned among the cātana hymns, or as belonging in the cātana gana, and two or three of its verses (2-4) are separately quoted, as will be pointed out below.

Translated: Ludwig, p. 526; Griffith, i. 236; Weber, xviii. 277.

1. Joined in front, carry thou, O Jātavedas; know this, O Agni, as [it is] being done; thou art a physician (bhiṣajā), a maker of remedy (bheṣajā); by thee may we gain cow, horse, man (puruṣa).

That is (b), take notice of this rite performed in thine honor. The verse is found also in HGS. i. 2. 18, which in a puts (as does Ppp.) purasāttā at the end, inserts in bh. karma after vidhī, and reads in d gā açvān puruṣān. Kāuç. (3. 16) quotes the verse, in company with several others, at a certain libation in the parvan ceremonies.

2. So, O Agni, Jātavedas, do thou do this, in concert with all the gods: he who hath played [against] us, whosoever hath devoured (ghas) us, that this enclosure of his may fall.

The sense of c appears to be 'whoever hath pillaged us in or by play.' The sense of the imprecation in d is obscure. Ppp. reads as follows: tvam for tat in a; for b, c 'nena vidyān haviṣā yaviṣṭhaḥ: piścāc 'syatamo * dideva: 'syā in d; and, as e (or as 3 a), yo 'syā tad eva yatano jaghaśi. Kāuç. 47. 9 quotes the verse (the scholiast says, vss. 2, 3) as accompanying the offering of portions of sacrificial butter in witchcraft ceremonies. The Prāt., in ii. 77, prescribes the combination -dhis pāt in d. * [Haplography for 'syā yatamo: cf. 4 c.]

3. That this enclosure of his may fall, so, O Agni, Jātavedas, do thou do that, in concert with all the gods.

Ppp. reads yathā somasya paridhīs patātiṣ tathā tvam agne.
4. Pierce thou into his eyes, pierce into his heart, bore into his tongue, destroy (pра-мя) his teeth; whatsoever пицад has devoured of him, that one, O Agni, youngest [god], do thou crush back.

Pp. reads for a мокząu na vиddhi kрдdayain na vиddhi and пицадо syatamo in e, and yавишhas in d. Kāuṣ. (25.24) quotes the verse in a remedial ceremony.

5. What of him is taken [or] taken apart, what is borne away, whatsoever of himself is devoured by the пицадs, that, O Agni, do thou, knowing, bring again; into his body we send flesh [and] spirit (ашу).

Pp. reads for d царire праnам asum еrayā sam срjema. The Anukr. defines the meter correctly, according to its methods.

6. In raw, in well-cooked, in mixed (?цаблa), in ripe, what пицад hath injured (дамбhi) me in the partaking—that let the пицадs atone for (в-йатй) with self [and] progeny; be this man free from disease.

Pp. has for a our 8 a (reading тва for мa), and for 8 a yаме саp. сaвale вір.; further, for b oдане манthe dива ота lehe; and here and in the verses that follow, it varies between dadamбha and didamбha.

7. In milk (кширй), in stirabout whoever hath injured me, who in grain growing uncultivated—in the partaking [thereof]—that let the пицадs etc. etc.

Pp. reads in a кшtre тва мaнше, and in b -пяще.

8. In the drinking of waters whatever flesh-eater hath injured me lying (ц) in the lair (цаyана) of the familiar demons (yатй)—that let the пицадs etc. etc.

We are tempted to emend (with Ludwig) цаyанam to цаyанас at end of b. Pp. reads here, in а, b, nearly our 6 a, b, a with the three variants given above, and b with имaм for yo мa, and with цane; and it adds our 10 с, d instead of the refrain.

9. By day, by night, whatever flesh-eater hath injured me lying in the lair of the familiar demons—that let the пицадs etc. etc.

Pp. reads тва for мa in a, and in b сkravyаd yатй цaяte пицдах: уд агне дван pтhах: цrythy ahу еnаn dehi niryter nпasthe. In c of the refrain of all these verses is a syllable lacking, unless we make a harsh and unusual resolution.

10. The flesh-eating, bloody (рудхирй), mind-slaying пицад do thou slay, O Agni, Jātavedas; let the vigorous Indra slay him with the thunderbolt; let bold Soma cut [off] his head.

The Anukr. takes no notice of the lacking syllables in b and c, the latter of which, indeed, is easily made up for by resolving вдйrё-рa.

11. From of old, O Agni, thou killest the sorcerers; the demons have not conquered thee in fights; burn up the flesh-eaters together with their dupes (?); let them not be freed from thy heavenly missile.

This verse is repeated below as viii. 3.18, in the midst of the RV. hymn of which it forms a part: see the note upon it there.
12. Bring together, O Jātavedas, what is taken, what borne away; let his members (gātra) increase; let this man fill up like a soma-stalk.

Pp. begins with samābhara, and has jagdham for hrtam in b. The Anukr. refuses to sanction the abbreviation 'va in d.

13. Like a stalk of soma, O Jātavedas, let this man fill up; make him, O Agni, exuberant, sacrificial (mādhyā), free from yakṣa; let him live.

Pp. is illegible in the last half of the preceding verse and the first of this; it reads at the end jīvase. Our mss. are uncertain about virapśnam, B.E.H. having -jst, I.-ptrā, O.-cpt.

14. These, O Agni, are thy pīcādū-grinding pieces of fuel; them do thou enjoy, and accept them, O Jātavedas.

The irregular and defective meter of this verse is very inaccurately described by the Anukr.; 't counts as 8+6: 5+11 syllables, having thus a kakuh element (b), but no byhati.

15. The pieces of fuel of tārṣāghā, O Agni, do thou accept with flame (arctis); let the flesh-eater who wants to take this man's flesh (mānsa) quit his form.

Or 'of tārṣāgha' (a); this name, however, seems not to be met with anywhere; the pada-text reads tārṣaṇgādh.

30. To lengthen out one's life.

[Unmocana (dyusyakāmā).] — sabāndrācaham. muceṇubham. 1. pathyāpāuktī; 9. bhurī; 12. 44. virāg jāgati; 14. virāk prastārapāuktī; 17. 3-av. 6-p. jāgati.]

Found also in Pāipp. ix. Used twice by Kātyā (58. 3, 11), with a number of other hymns, in a ceremony for length of life; and reckoned (54. 11, note) as belonging to an dyusya gāna.

Translated: Muir, v. 441; Ludwig, p. 494; Griffith, i. 438; Bloomfield, 59, 455; Weber, xviii. 281; in part also by Grohmann, Ind. Stud. (1865) ix. 390, 410-411.

1. Thy nearnesses [are] nearnesses, thy distances nearnesses; be just here; go not now; go not after the former Fathers; thy life (āst) I bind fast.

The first two pādas are obscure; the two nouns in each can also be both or either ablatives (so Muir) or genitives sing. Pp. reads parāvatās instead of the second āvatās, thus rectifying the meter of a; as it stands, we need to resolve a-āvatās [or read tāva for te]. Pp. also has gatān for pitṛṇ in d.

2. In that men have bewitched thee, one of thine own people [or] a strange person—deliverance and release, both I speak for thee with my voice.

The translation implies emendation to pūrusās in a; all the mss. have -fas. [SPP's texts have -fas without note of variant. We may construe it with the second yat: 'If they (subject indef.) have bewitched thee, if a man of thine own' et c. — supply abhicaētra.]
3. In that thou hast shown malice (*drulk*), hast cursed at woman [or] at man through thoughtlessness, deliverance and etc. etc.

4. In that thou art prostrate (*ṣī*) from sin that is mother-committed and that is father-committed, deliverance and etc. etc.

Grohmann and Zimmer (p. 395) understand here ‘sin committed against mother or father’: doubtless wrong.

5. What thy mother, what thy father, sister (*jāmī*), and brother shall infuse (*sārjatas*) — heed (*sev*) thou the opposing remedy; I make thee one who reaches old age.

*Sārjatas* is a puzzle, as regards both form and sense; ‘give’ (Ludwig) and ‘offer’ (Muir) are wholly unsatisfactory; ‘weave witchcraft’ (Pet. Lex.) is quite too pregnant. Pp. gives no help; it reads in c *chevasya after pratyak*. The translation takes the word as a root-aorist subj. from *sṛj*.

6. Be thou here, O man, together with thy whole mind; go not after Yama’s (two) messengers; go unto the strongholds of the living.

The Anukr. takes no notice of the defective first pāda; the addition of *evo* (cf. i c) after *ihā* would be an easy and natural filling-out. Pp. has *tor a ehi ehi punar ehi*, and reads *hi tor ihi in d*.

7. Being called after, come thou again, knowing the up-going of the road, the ascent, the climb (*ākrāmaṇa*), the course (*āyana*) of every living man.

8. Be not afraid; thou shalt not die; I make thee one who reaches old age; I have exorcised (*nir-vac*) the *yākṣma*, the waster of limbs, from thy limbs.

Pp. reads for *b jaradaśtr bhaviṣyasi*.

9. The splitter of limbs, the waster of limbs, and the heart-ache that is thine, the *yākṣma* hath flown forth like a falcon, forced (*sah*) very far away by [my] voice.

The form *sādāḥ* is noted in Prāt. iii. 7. Pp. has for a *caṣṭarogam aṅgarogam*, combines *gṛṇāi 'va in c*, and reads *nuttas for sādhas in d* [and *vāśo?*]. The Anukr. ignores the abbreviation of *iva to 'va in c*.

10. The two seers, Wakeful-and-Vigilant, sleepless and he that is watchful — let them, the guardians of thy breath, watch by day and by night.

Pp. reads, for c, d, *te te prānasya goṭṭaro divā svāpṇau ca jāgratu*. Pada-text *bodha-pratibodha*, by Prāt. iv. 96. [Cf. viii. 1. 13; MGS. ii. 15. 1 and p. 153, s.v. bodha-]

11. This Agni [is] to be waited on; here let the sun arise for thee; come up out of death’s profound black darkness.

In c, *ūdehi* is a mis-reading for *udēhi*, which is found in all the mss. except Bp.²

12. Homage to Yama, homage be to Death; homage to the Fathers, and [to them] who conduct [away]; that Agni who understands (*vid*)
deliverance (utpāraṇa) do I put forward (puro-dhā), in order to this man’s being unharmed.

With b compare viii. 1. 8 b, which appears to give the clue to the meaning; utpāraṇa is the action-noun to ut-pāray (viii. 1.17–19; 2.9). The verse, though by number of syllables a virād jagati (46 syll.), has plainly five pādas [12+11: 8+7+8; in d, read tām-tam for tām as at iv. 30.3?]. Ppp. omits the last pāda.

13. Let breath come, let mind come, let sight come, then strength; let his body assemble (? sam-vid); let that stand firm with its (two) feet.

[In a, b, the order of the items of the return to life is (if inverted) noteworthy accord with that of the items of the process of death, both in fact and also as set forth in the Upanishads — e.g. ChU. vi. 15.]

14. With breath, O Agni, with sight unite him; associate (sam-ṝay) him with body, with strength; thou understandest immortality (amṛta): let him not now go; let him not now become one housing in the earth.

Most of our mss. (not B.I.T.K.) appear to read tu instead of nū in d. Instead of nu gāt in c, Ppp. gives mṛta, and it has mo su for mā nu in d: both are better readings.

15. Let not thy breath give out, nor let thine expiration be shut up; let the sun, the over-lord, hold thee up out of death by his rays.

Ppp. reads mā 'pāno in b, and -yachati in d.

16. This much-quivering tongue, bound, speaks within; by it I have exorcised the yākṣma and the hundred pangs of the fever.

Ppp. reads for b, c ugrajihvā paniśpadā tāyā romanī nir ayāsah.: Our edition reads todyā, with all the mss., at the beginning of c, but it must of course be emended to todyā, as translated. The Anukr. takes no notice of the lacking syllable in a, which no resolution can supply. Panispadā in b is prescribed by Prāt. iv. 96.

17. This [is] the dearest world of the gods, unconquered. Unto what death appointed, O man, thou wast born here, we and it call after thee: do not die before old age.

By one of the most absurd of the many blunders of the pada-text, we find puruṣao jajāśe in d treated by it as a compound. Ppp. reads, for c-e, tasmāi tvam iha jajāśe adṛśaḥ puruṣa mṛtyaye: tasmāi tvā ni ṭrayāmasi.

31. Against witchcraft.

[Cukra, — dvādaśaram. kṛtyādājanadvaratam. ānusūbhham: 11. kṛhatīgarbhā; 12. ptabhābyhati.]

Not found (except vs. 12) in Pāipp. Not noticed in Vāit. The hymn is reckoned as belonging in the kṛtyā gana or kṛtyāpratiharanā gana (see note to Kāuç. 39.7), and it is quoted with several other hymns in Kāuç. 39. 7, in a ceremony for counteracting magic.

Translated: Griffith, i. 241; Bloomfield, 76, 456; Weber, xviii. 284.
1. What [witchcraft] they have made for thee in a raw vessel, what they have made in one of mixed grains; in raw flesh what witchcraft they have made — I take that back again.

That is, doubtless, ‘back to its maker’: cf. iv. 18. 4; and, for the whole verse, iv. 17. 4. The Anukr. makes no account of the redundant syllable in e.

2. What [witchcraft] they have made for thee in a cock, or what in a kurtra-wearing goat; in a ewe what witchcraft they have made — I take that back again.

Geldner discusses kurtra ‘horn,’ Ved. Stud. i. 130.

3. What [witchcraft] they have made for thee in the one-hoofed, in the one with teeth in both jaws, among cattle; in a donkey what witchcraft they have made — I take that back again.

4. What [witchcraft] they have made for thee in a rootless [plant], or [what] secret spell (?) valagā) in a narāct; in thy field what witchcraft they have made — I take that back again.

The pada-text does not divide valagām.

5. What [witchcraft] they have made for thee in the householder’s fire, also, malevolent (duṣcit), in the eastern fire; in the dwelling what witchcraft they have made — I take that back again.

6. What [witchcraft] they have made for thee in the assembly (sabhā), what they have made at the gambling-board; in the dice what witchcraft they have made — I take that back again.

7. What [witchcraft] they have made for thee in the army (śtuna), what they have made in arrow-and-weapon; in the drum what witchcraft they have made — I take that back again.

To make the meter complete in the two preceding verses, we need to make the unusual resolution -ya-am at end of a.

8. What witchcraft they have put down for thee in the well, or have dug in at the cemetery; in the seat (siddman) what witchcraft they have made — I take that back again.

The indefinite ‘seat’ may be used for ‘dwelling,’ or for ‘place of sacrifice.’ The Anukr. takes no notice of the metrical irregularities in a, b.

9. What [witchcraft] they have made for thee in the human-bone, and what in the destroying (śāmkasuka) fire, [what] dimming, out-burning, flesh-eating one — I take that back again.

‘Human-bone’ (if not a corrupt reading) is perhaps an epithet of the funeral fire = ‘the fire which leaves of the human body nothing but fragments of bone.’
10. He hath brought it by what was not the road; we send it forth from here by the road; he unwise, O men, hath brought [it] together, out of thoughtlessness, for the wise (dhāra).

The translation implies the reading maryah: dhīrebhyah: in c, instead of maryād dhīrebhyah, as given by the pada-mss.; the emendation is suggested by BR. v. 1668; but cf. maryādhāitya (maryā[ḥ] dhāitya?) in MS. i. 4. 8 (p. 56, l. 18). The lingual ṹ in evām at end of a is given by all the sanhitā-mss., though the Prāt. does not prescribe it. Even the pada-text has hiṃmasy (as hiṃmasyḥ) after pra, here as elsewhere.

11. He who hath made hath not been able to make; he hath crushed a foot, a finger; he, fortuneless, hath made what is excellent for us [who are] fortunate ones.

The first three pādas are identical with iv. 18. 6 a-c, and our d here is read by Ppp. in that hymn [but with abhaga for ṣṭot]. The Anukr. gives the same false definition of meter in both places. [See notes to iv. 18. 6.]

12. The witchcraft-maker, spell-hider, root-possessor, worthy of cursing—let Indra smite him with his great deadly weapon; let Agni pierce him with a hurled [arrow].

This verse is found in Ppp. i., where, for c, d, is read: indras tu sarvāṅs tāṁ hantu sattvaghnena bhavām īva.

The last or sixth anuvāka contains 5 hymns and 70 verses; the old Anukr. says: saṭṭhe tu navāś 'kā ca parā tu saṣṭhe. One or two of the mss. sum up the Book correctly as 31 hymns, and 376 verses.

With the Book ends also the twelfth prapāṭhaka.
Book VI.

[The sixth book consists mainly of hymns of 3 verses. It is divided into thirteen anuvāka-groups, which have ten hymns each, except the third, seventh, eleventh, and twelfth groups, which have eleven hymns each, and the thirteenth, which has eighteen. It thus contains one hundred and forty-two hymns: and of these, one hundred and twenty-two have 3 verses each; twelve have 4 verses each; and eight have 5 verses each. On account of the intrinsic interest, the variety, and the convenient length of the hymns of this book, they have been favorite subjects of translation and comment. Over half of them (79) have been translated by Ludwig in his Der Rigveda, vol. iii. (Die Mantra-litteratur); over half of them (74) also by Bloomfield in Sacred Books of the East, vol. xlii.; over a third (1–50) by Dr. Carl A. Florenz in Bezzenberger's Beiträge zur Kunde der Indogermanischen Sprachen, vol. xii. 249–314; and nearly a quarter (34) by Grill in his Hundert Lieder.]

[The hymns of 4 verses are hymns 16, 17, 38, 63, 76, 83, 84, 107, 111, 121, 128, and 130. The hymns of 5 verses are hymns 34, 108, 122, 123, 132, 133, 138, and 139. At the beginning of its treatment of this book, the Anukramaṇi calls it the "book of hymns of 3 verses" or tṛṇasūk-takaṇḍa, and adds that "that number is the norm": tatra tṛṇapraκṭīr itarā viṅgīr itī. The possibilities of critical reduction to this "norm" are frequently illustrated among the twenty hymns just cited. Thus the reduction may be effected by omission of some of the refrains and combination of the remainders, as in hymns 38, 107, 130 (this the commentator actually so reduces). Again, the intrusions are sometimes indicated by the meter, as in hymns 111, 123. Or, again, they are indicated by their absence in other versions: thus hymns 16, 17, 34, 63, 83, 108, and 128 consist in fact of only 3 verses in the Pāippalāda text.—For the sequence of the books with reference to the normal lengths of their hymns, see the table on p. cxlviii. See p. cliii, end.]

1. Praise to Savitar.

[Ātharvan.—sāvitr. daṇḍihom: 1.3. pāprilākamadhyā sāmnī jagati; 2.3. pāprilākamadhyā puraṇīṣih.]

Found also in Pāipp. xix. and in ĀCS. viii. 1.18; the first verse, too, is SV. i. 177. Used by Kāuṭ. first (23. 2) in a rite for good fortune on building a house, with offering a second oblation; then (50. 13) for success in traffic, with vi. 3–7, 59, 93, 107, 128, and
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[i. 2—so comm. and Keçava] with offering thirteen different articles; and again (59. 25), in a rite for universal dominion (comm.), worshiping Atharvan; further (note to 42. 11), a schol. adds it to vii. 20. 6, to win wealth by Vedic knowledge. Vāt. has it in the agnisatoma (17. 2), repeated by the adhvaryu, as he looks at the udgātā. None of the Kāuç. uses seems at all characteristic.

Translated: Florenz, 249 or 1; Griffith, i. 245.

1. Sing at evening; sing greatly; put clearly, O son of Atharvan; praise god Savitar.

All the mss. — and SPP., following them — put the avasāna-mark after dhei, thus falsely dividing the irregular gāyatri into two pādas [12:12]; hence, of course, they accent ātharvana; and most of the pāda-mss. (all save our Bp.) read -uah (as if the combination -na st- were made by the common and allowable loss of the final b before st: but many of our samhitā-mss. also have -uah st-; SPP. makes no such report as to his). Both the other texts make the proper division, after atharvana; and so does Ppp., reading also gāya for the obscure dhei. Both SV. and AÇS. have ā’gād (which is better) for the first gāya; and SV. gives dyumadgāman for dyund dhei. The comm. explains dosa [i.e. dosā (instr.) u] by rātrāv api, understands bhrat as the sāman of that name, and supplies dhanam to dyumat in b. In our edition, the accent-mark over the sa of savitarām in e is lost.

2. Praise thou him who is within the river, son of truth (satyā), [him] the young, of unhateful speech, very propitious.

Again all the mss. spoil the structure of the verse by putting the division-mark after sūnuḥ. In both verses, SPP’s text follows the mss., while ours emends in accordance with the true sense — which is now further supported by the other text, and by Ppp. An easier reading is offered by AÇS., namely tam u śhky antahśindhuḥ sūnuḥ satyasya yuvānam: adro. Indra is called “son of truth” in RV. viii. 58 (69). 4; the descriptions of the verse suit Savitar ill. The comm. understands the river (śindhu) as “the ocean (samudra), in the midst of which the sun is seen rising,” and foolishly gives as alternative sense of yuvan “repeller (yu) of darkness.” The Anukr. apparently scans 11: 6+8=25.

3. May he, indeed, god Savitar, impel (sū) for us many amītas, both the good praises, unto welfare.

The division of the mss. is this time that also of our text; but the meter is pretty hopeless (bhūri amītā would rectify b), and e apparently corrupt. Ppp. has, for b, sāvījād vasupātir vasūni (making a, b nearly equal RV. vii. 45. 3 a, b), and AÇS. the same with omission of vasūni. In e, Ppp. ends with sūgātum (perhaps ‘to sing well both good praises’); AÇS. reads ubhe suksīt sudhātuh. The Pet. Lex. [viii. 1045] suggests, for e, ubhe sudhi su gātave: cf. RV. ix. 78. 2; the varieties of reading show that the pāda was virtually unintelligible to the text-makers. The comm. takes suṣṭtā first as the bhrat and rathantara sāmans, and then, alternatively, as the stīla and gātra. Of course, if the verse is to be taken (as seems necessary) as a spoiled gāyatri, we ought to read sāvījāt, with accent. The Anukr. seems to scan 11+6: 9=26. [See p. lxix, note 2.]
2. Praise and prayer to Indra.

[Atharvan.—vänaśpatyam śāmyam. āṇuṣṭhām: r-3. parṇuṭhā.]

Found also in Pāipp. xix. (in the order 1, 3, 2). The second verse is used by Kāuḍ. (29.27) in a remedial rite against demons, while partaking of a rice-mess boiled over birds' nests. Vāit. (16.13) has the hymn in the agnisōma, when the soma is turned into the large wooden vessel.

Translated: Florenz, 251 or 3; Griffith, i. 245; Bloomfield, 66, 458.

1. For Indra, O priests, press the soma, and add the water; [Indra] who shall hear the praiser's words and my call.

Or, 'the words and call of me the praiser.' With b compare RV. vii. 32. 6 d. Ppp. has, for b, c, āṇuṣṭoṇā tu dhāvata: stotriyam haveṁi āṇuṣavat dhavam tu naḥ. The comm. regards ∆ dhāvata as referring to the process called adhāvana, performed for the adāḥhya graha, and refers to Āpā. xii. 8. 2: or, alternatively, to the general purification of the soma. The concluding four syllables of each verse seem like secondary appendages.

2. Unto whom enter the drops of soma-plant (āṇḍha) as birds a tree; thou exuberant one, drive away the demon-possessed scorners.

Ppp. reads tvā lor yam in a. The comm. takes anāmhasas as nom. pl., explaining it by annabhūtas.

3. Press ye the soma for the soma-drinker, for the thunderbolt-bearing Indra; young, conqueror, lord [is] he, greatly praised.

The first two pādas are RV. vii. 32. 8 a, b; SV. i. 285 a, b. Ppp. reads in a-pāvane, humoring the meter.

3. To various divinities: for protection.

[Atharvan (svastyayānasāmaḥ).—nānādīvataṃ: jāgataṃ: r. pathyābhātā.]

Found also in Pāipp. xix. In Kāuḍ. (50.13) hymns 3-7 (pāṭam na iti pāca; the comm. says it means 'with five verses') are directed to be used with vi. 1 etc. for success in traffic (see under h. 1). Hymn 3 is connected with i. 26, 27 and vii. 76 at the beginning of the welfare-rites (50. 4), and it is reckoned (note to 25. 36) to the svastyaya-na gana. By Vāit. (16.9), hymns 3-6 are muttered in the agnisōma by the hotar after the prātaranuvāka.

Translated: Florenz, 251 or 3; Griffith, i. 246.

1. Protect us, O Indra-and-Pūshan; let Aditi, let the Maruts protect; O child of the waters, ye seven rivers, protect; let Vishṇu protect us, also the heaven.

The accent of c is in part against all rule and analogy, and doubtless corrupt; we ought to read stūḍhavaḥ sāpta pāṭdna.

2. Let heaven-and-earth protect us in order to assistance (abhīṣṭi); let the pressing-stone protect, let Soma protect us from distress; let the fortunate goddess Sarasvatī protect us; let Agni protect us—the propitious protections that are his.
4. To various deities: for protection.

[Atharvan.—nāṇādīvatam. 1. pathyāyhati; 2. sanistārpaṇīkī; 3. 3-p. virāḍ gāyatrī]

Found also in Pāipp. xix. Used by Kāuç. (23. g) in a rite for prosperity in connection with the division of inherited property; and twice (124. 6; 135. 10) in the chapter of portents, when two crowns appear on some one’s head and when the house-beam breaks; and it is reckoned to the puṣṭika mantras (note to 19. m) and to the svastyayana gāṇa [note to 25. 36]. For its employment with vi. 1, 3 etc., see under vi. 1; and in Vāit. with vi. 3 etc., see under vi. 3.

Translated: Florenz, 252 or 4; Griffith, i. 246.

1. Tvashṭar [protect] my address (vācas) to the gods, [also] Parjanya, Brahmanaśpati; with sons, with brothers, let Aditi now protect our hard to surpass [and] saving power.

The verse is found also in SV. (i. 299), which has no for me in a, and, at the end, trāmaṇya vācaḥ, thus rectifying the meter of the last pāda. Ppp. ends with trāmaṇya gāṇa. The form trāmaṇam seems to be a bastard neut., corresponding to the masc. trāmaṇam [cf. JAGS. x. 522, 530: there seem to be no man-stems used as adjectives in the neut.], and to have been avoided in AV. by the substitution of trāyamāṇam; of the resulting metrical disturbance the Anukr. takes no notice.

2. Let Ańca, Bhaga, Varuṇa, Mitra, Aryaman, Aditi — let the Maruts protect [us]; may the hatred of that injurer pass away; repel the foe from near by.

The accent of pāntu (if correct) shows that only marūtas is felt to be its subject; but Ppp. reads instead aditiḥ pāntv aṁhasaḥ. In c, the comm. has abhiḥvṛtasya. The last pāda is obscure, and at least in part corrupt. The want of accent of yāvayat is wrong, and its form is unmotivated; emendation to yāvyaḥ or -yan can hardly be avoided. Aṅtitam (for which Ppp. gives antitam) is read by all the mss., and occurs again at vii. 5. 11, so that it must be regarded as the real AV. reading. It is emended in our edition to ānti tām; and the comm. also so understands it (tam eva catrum anikītī). It is translated as if emended to āntitas; or āntitam might be an anomalous equivalent of antikam. The verse (12+8: 12+8=40) is not properly a sanistārpaṇīkī.
3. Unto knowledge (? dhi), O Ačvins, do ye aid us; make wide for us, O wide-goer, unremitting; O heaven, father, repel whatever misfortune.

The beginning of the verse is probably corrupt, but Ppp. gives no various reading, merely prefixing deva tvaṣṭar (apparently out of 3.3): compare RV. i. 117. 23 b, vīcā ḍhīyo ačvinā pṛ̌vatam me. In c, the great majority of mss., which SPP. follows, have the true accent ṛdiś (i.e. ṛdi-ś, the word requiring to be pronounced as two syllables: see my Skt. Gram. 314 b); exceptions among our mss. are only Bp. and I. Several of our sanhita-mss. have ḷ before pūlar (viz. P.M.E.H.). The meter lacks a syllable in a. [Correct the ed. to ṛdiś.]

5. For some one's exaltation.

[Atharvan,—āindrāyam.  anusūkham; a. bhūri.]

Found also in Pāipp. xix., and in VS. (xvii. 50-52) TS. (iv. 6.31), MS. (ii. 10.4). Used in Kāuç. (4.9) in the parvan sacrifice, with an oblation to Agni; and again (59.7), with vi. 6 and vii. 91, by one desiring a village; and for success in traffic, see under vi. 1. In Vālt. (29.15) the hymn accompanies the laying on of fuel in the agnityayana, and vs. 2, in the parvan sacrifice (2.14; 3.3), two offerings to Indra; for the use in Vālt. 16.9, see under vi. 3. The comm. further points out vs. 2 as addressed to Indra in the Nakṣ. K. 14.

Translated: Ludwig, p. 431; Florenz, 254 or 6; Griffith, i. 247.

1. Lead him up higher, O Agni, [thou] to whom oblations of ghee are made; unite him with splendor, and make him abundant with progeny.

VS.TS. have in a the later form uttarām. In b, gṛhtena presents the rare case of an instrumental dependent on a vocative, and ought, like a genitive in the like construction, to be unaccented; it is so in all the three Yajus texts. Ppp. reads gṛṭebhir āhutaḥ. VS.TS. exchange 1 c and 2 c; and TS. has dhūnena ca for bahûnī kṛdhi at the end. Ppp. has, for d, devāmān bhāgadā ṣat (cf. TS. 2 d). This first verse occurs also in Āp. vi. 24.8, which has, for a, ud asmān uttarān naya, agrees with VS. and TS. In c, and reads bahûn in d.

2. O Indra, put this man far forward; may he be controller of his fellows; unite him with abundance of wealth; conduct him unto life (jīvatu), unto old age.

In a, VS.TS. have again pratarām; VS.MS. have nava for kyrdhi; for c (as already noted), VS.TS. have our 1 c; for d, MS. has devēbhyo bhāgadd aṣat, VS. and TS. nearly the same, VS. substituting devāmān, and TS. -dhā; Ppp. has, for d, our 1 d. The meter of d might be rectified by abbreviating jīvatave to -tvā (a form found in MS.ÇB. and Āp.), or by emending it to jīvatum.

3. In whose house we make oblation, him, O Agni, do thou increase; him may Soma bless, and this Brahmanaspati.

The three Yajus texts have, in a, kuriṇās for kruṇās, and VS.MS. (with Ppp.) put kātwls after gṛhē. In c, all three have devā ṛdiḥ bruvan (but MS. bruvan). The last half-verse occurs below, as 87.3 c, d (corresponding to RV. x. 173.3 etc.).
6. Against enemies.

[Atharvan.—brāhmaṇaśpatyam; sāmyam. ānusubham.]

Found also in Pāipp. xix. For the use of the hymn by Kāuç. 59.7, see under the preceding hymn; by Kāuç. 50.13, see under vi. 1; by Vāit. 16.9, see under vi. 3.

Translated: Ludwig, p. 430; Florenz, 255 or 7; Griffith, i. 247.

1. Whatever godless one, O Brahmaṇaśpati, plots against us—every such one mayest thou make subject to me the sacrificer, the soma-presser.

Ppp. has abhidāsati at end of b.

2. Whatever ill-famed one, O Soma, shall aim at us of good fame, smite upon his face with the thunderbolt; may he go away crushed (sam-piṣ).

Notwithstanding the direct antithesis with duṣṭāsya, all the miss. in a read sasanīk-纳斯; both editions emend to suṣaṇīk纳斯, which is also read by Ppp., and by the commentary. [Unless I misunderstand R's note, Ppp. again reads abhidāsati at end of b. In d, SPP's ayati is a misprint for ayati.]

3. Whoever, O Soma, shall assail us, of the same kindred and also a stranger—draw (tr) away his strength, like the great sky, even now (?)

Ppp. reads, in a, ye na somā 'bhidāsatah. The verse is RV. x. 133.5, which reads indra for soma in a, ḍva for ḍpa in c, and ḍha tmaṇā at the end. For this last, the vadhatmāna (not divided in the pada-text) of all the AV. mss. seems merely an unintelligent corruption (altered in our text to vadha tmaṇā). The comm., however, naturally makes no difficulty of understanding it as = vadha tmaṇā (explaining it by açaurūpeṇa) and as qualifying āyudhena understood. The emendation mahim 'va would give a better sense: 'as the sky [subjects] the earth.' [To my thinking, it is licit, without emendation, to interpret mahīva as a correct graphic representation of mahīm iva with "elision and crasis" (see references under this head in my Noun-Inflection, JAOS. x. 599, and p. 331 top), as in RV. iv. 1. 3, rāthyeva = rāthiham iva.]

7. For blessings.

[Atharvan.—sāmyam; 3. vaivodevi. gāyatrī; 1. niśct.]

Found also in Pāipp. xix. The hymn appears in Kāuç. (46.4) as a help in removing obstacles to sacrifice, or an expiation for sacrificing for an improper person; and it is reckoned (note to 25.36) to the svastyayana gaṇa; for its use by 50.13, see under vi. 1.

Translated: Florenz, 256 or 8; Griffith, i. 248.

1. By what road, O Soma, Aditi or friends go, not hostile, by that do thou come to us with aid.

The comm. understands mitrās 'friends' to mean "Aditi's twelve sons, Mitra etc."; i.e. as the equivalent of ādityās, which is not impossible. [The description as niśct belongs rather to 8. 1.]

2. By what, O Soma, overpowering one, thou shalt make the Asuras subject to us, by that do ye bless us.
Ppp. has, for a, yeśhis soma sahantya, and, for c, tenā no 'vītā [that is, avītā] bhuvah, thus relieving the embarrassing change of number [in the verb] from a, b to c; emendation to vocatā in our c would accomplish the same result.

3. By what, O gods, ye did repel (vr) the mights of the Asuras, by that do ye yield refuge unto us.

Ppp. begins with yānī, and has correspondingly tebhīs for tena in c. This facilitates the rendering of avṛṣṭidhavam by its natural meaning ‘did choose’; there is no other known example of a nā-form from vr ‘repel.’ The comm. renders it tataḥ pṛthakṛtya yāpana sambhaktavantaḥ. [Ppp. has for c tebhīr na adhī vocata.]

8. To win a woman’s love.

[Jamadagni.—kāmātmadāvatam. pathyāpākṣī.] Not found in Pāipp. Used by Kāu. (35. 21), in the rites concerning women, with vi. 9 and 102 and ii. 30, for bringing a woman under one’s control.

Translated: Weber, Ind. Stud. (1862) v. 261; Florenz, 257 or 9; Grill, 54, 158; Griffith, i. 248; Bloomfield, 100, 459.

1. As the creeper (libujā) has completely embraced the tree, so do thou embrace me—that thou mayest be one loving me, that thou mayest be one not going away from me.

The refrain of the hymn is found twice above, at the end of i. 34. 5; ii. 30. 1. SPP. here again, in opposition to his mss., gives the pada-reading ḍaparagā in e. The Anukr. takes no notice of the metrical deficiency of a [but see note to 7. 1].

2. As the eagle, flying forth, beats down his wings upon the earth, so do I beat down thy mind—that thou etc. etc.

The comparison here is a strikingly ineffective one, and the attempts of the translators to give it aptness are to no purpose.

3. As the sun goeth at once about heaven-and-earth here, so do I go about thy mind—that thou etc. etc.

Part of SPP’s mss. read paryāditi in b. The comm. gives čīgaram ‘swiftly’ as the meaning of sadyas.

9. To win a woman’s love.

[Jamadagni.—kāmātmadāvatam. ānuṣṭubham.] Found also in Pāipp., but in ii. (not in xix., like the hymns that precede and follow). Used by Kāu. (35. 21) with the preceding hymn, for the same purpose.

Translated: Weber, Ind. Stud. v. 264; Florenz, 258 or 10; Grill, i. 249; Bloomfield, 101, 459.

1. Want (vāñch) thou the body of me, the feet; want the eyes; want the thighs; let the eyes, the hair of thee, lusting after me, dry up with love.

Ppp. puts tanvām (not -am) after pālāv in a, reads vāceha in b, begins c with akṣo, adds oṣṭhau after keçās, and ends with āṣyaṭām. Read aksyādā in c in our text (an accent-sign omitted over the ā). [Delbrück, Vergleichende Syntax, i. 386, joins mām with kāmena: so Grégoire, KZ. xxxv. 83.]
2. I make thee cling to my arm, cling to my heart; that thou mayest be in my power, mayest come unto my intent.

The second half-verse is the same with iii. 25. 5 c, d, and nearly so with i. 34. 2 c, d [cf. vi. 42. 3, note]. Ppp. reads, for a, b, माइ तवा दुषानिमगम क्रयोंि ह्रदयास्प्रगम; and begins c with माइ 'd अपा kr.

3. They whose navel is a licking, in [whose] heart is made conciliation — let the kine, mothers of ghee, conciliate her yonder to me.

The comm. reads amūs in d, and so is able to understand यासम at the beginning as relating to "women" understood, and not to गावas; and he explains अर्थापम by आवदानियम 'something to be enjoyed by tasting.' The obscure and difficult first pāda is perhaps corrupt.

10. Greeting to divinities etc. of the three spheres.

[Çàñàti.-नृनादेवतायम : 1. ाघोऽि, 2. वत्याय, 3. सुर्या. 1. सम्नि त्रिषुहि, 2. प्राजपतिि य ब्यहति, 3. सम्नि ब्यहति.]

This prose hymn is not found in Pàipp. In Kāuç. (9. 3. 5), it is quoted after each çānti gana, to accompany a pouring out of water three times (iti trik प्रत्याशिनकि; the comm. does not notice this use); and again (12. 3), it is prescribed in all rites for success; being further (note to 8. 23) reckoned to the vāstu gana.

Translated: Florenz, 258 or 10; Griffith, i. 249.

1. To earth, to hearing, to the forest-trees — to Agni [their] overlord, hail!

It is not easy to read 22 syllables in the verse.

2. To breath, to the atmosphere, to the birds — to Vāyu [their] overlord, hail!

It is strange that in this verse the sphere is placed after the human faculty.

3. To the sky, to sight, to the asterisms — to Sūrya [their] overlord, hail!

The first anuvāka, of 10 hymns and 30 verses, ends here. The quotation is simply prathama (or -mā); see under the next anuvāka.

II. For birth of sons.

[Prajāpatih. — रोतेिवायम उति मान्त्रुक्तदेवतायम। अनुगल्भम.]

The hymn is found also in Pàipp. xix. Accompanies in Kāuç. (35. 8) a rite for conception of a male child (पुमसवाना); fire is generated between गमि and अक्वाथ्था, and is variously applied to the woman.

Translated: Weber, v. 264; Ludwig, p. 477; Zimmer, p. 319; Florenz, 260 or 12; Griffith, i. 250; Bloomfield, 97, 460.

1. The अक्वाथ्था [has] mounted upon the गमि; there is made the generation of a male; that verily is the obtainment of a son; that we bring into women.
Some of SPP’s mss. read, with the comm., prevåvanam in b. Ppp. combines açvatthā "rūḥ- in a, and for c, d has tad eva tasya bheṣajāya yat stṛṣy ākāranti tam, ‘that is the remedy of this — namely, that they put this into women.’

2. In the male, indeed, grows (bhu) the seed; that is poured along into the woman; that verily is the obtainment of a son; that Prajāpati said.

Several of our mss. (Bp.P.M.W.E.H.) read pûñsi at the beginning. ÇGS. has (i. 19) a nearly corresponding verse: pûnsi vai puṣuṣe retas tat stṛṣyām anu śuṣcatu: tathā tad abravid dhātā tat praṣjāpitar abravi.

3. Prajāpati, Anumati, Sinivāli hath shaped; may he put elsewhere woman-birth; but may he put here a male.

Ppp. has in c stṛṣyām ‘triple birth’ (or for stṛṣyām?). Two of the Prāt. rules (ii. 88, iv. 83) mention stṛṣāṣyām (p. stṛṣāṣyām). ÇGS. has for this verse also a correspondent (i. 19): praṣjāpitar vy adadät savitā vy akalpayat: stṛṣyām anyānt sv (anyānt?) ā dadhat pumānsan ā dadhad iha.

12. Against the poison of snakes.

[Garutman.—taksakādāvatam. ānuṣṭubham.]

Found also in Pāipp. xix. Used by Kāuç. (20. 28) in a remedial rite against the poison of serpents.

Translated: Ludwig, p. 501; Florenz, 262 or 14; Griffith, i. 250; Bloomfield, 28, 401.—See Bergaigne-Henry, Manu, p. 149.

1. I have gone about the race of snakes, as the sun about the sky, as night about living creatures other than the swan (haṁsa); whereby do I ward off thy poison.

It would appear from this that the haṁsa is regarded as exempt from the dominion of night, doubtless as remaining awake: cf. Pliny, Nat. Hist. x. 23. But Ppp. reads, in c, d, rātrāu jaga đvān ni dhanvāṇād avādir imān viṣam. The comm. reads and explains janim āgamam in b; and in c derives haṁsa from root han, and makes it mean the soul (ātmam), to which alone poison does not penetrate! The Anukr. does not heed the redundant syllable in c. [Ppp. combines aṁtüm, without elision.]

2. What was known of old by priests (brahmān), what by seers, what by gods; what is (bhuṭā), is to be, that has a mouth — therewith do I ward off thy poison.

Ppp. has viditaṁ for viditam in b, and āsvavat at end of c. The comm. explains āsvavat to mean āśayuktaṁ: teno ’ccaryamāṇamantrasaktaṁ.

3. With honey I mix (pṛc) the streams; the rugged (? pārvata) mountains [are] honey; honey is the Pāruṣṣṭi, the Cīpalā; weal be to thy mouth, weal to thy heart.

The comm. reads at the beginning madhuv a pṛc; he takes the streams for the Ganges etc., the mountains (pārvata) for the Himalaya etc., and the hills (gir) for their foot-hills; the pāruṣṭi for the great river of that name, and Cīpalā as adj., ‘rich in
water-grass (cātrāla): all these are to pour out (a śiśantu) poison-removing honey. The Ppp. text is quite different: abhi nā ṣṛṣṇa nadyāṣ parvatāt'va girayo madhu: madhu ṣṛṣṇi ṣṛṣṇā samāste ṣtu caṇi kṛdaya. Perhaps ṣṛṣṇu signifies here an ‘eddying’ brook, and ṣṛṣṇā a pool ‘rich in water-plants.’ [Considering that the effect of snake-bite upon heart and blood must have been well known to even the most unlettered Hindu, I am tempted to suggest emendation of āśne to āśne.] [In R. and W's ed., correct nadydʒ to nadyāṭḥ.]

13. To the instruments and ministers of death.

[Atharvan (svastyayanakāma). — mārya[va]m. ānuṣṭubham.]

Found also in Pāipp. xix. The hymn is variously employed by Kāuṇ.: in a rite for victory (14.25), with iii. 26, 27; and again (15.6), similarly, in favor of a Vaiṣṇava; in the preparation of the house-fire (72.13), with an offering; four times in the chapter of portents: once (104.3) when Brahmans quarrel; again (105.1) when images play pranks; yet again (113.3) when a cow suckles an ox (these three in company with i. 19); once more (123.1), when animals touch sacred things; and it is further reckoned (note to 25.36) to the svastyayana gāṇa.

Translated: Florenz, 264 or 16; Griffith, i. 251.

1. Homage to the weapons (vadhā) of the gods; homage to the weapons of kings; likewise the weapons that are of the Vaiṣṇavas—to them of thine, O death, be homage.

Ppp. has viśvānām in c.

2. Homage to thy benediction; homage to thy malediction; homage to thy favor, O death; this homage to thy disfavor.

Ppp. omits the first half-verse, doubtless by accident. The comm. takes the datives in a and b as nomina agentis.

3. Homage to thy sorcerers; homage to thy remedies; homage to thy roots, O death; this homage to the Brāhmans.

14. Against the balāsa.

[Bahṛupīṅgala (?).—balāsadevaṭyām. ānuṣṭubham.]

Occurs also in Pāipp. xix. Used by Kāuṇ. (29.30) in a remedial rite against catarrh (ḍeleśman), with variously administering prepared water to the patient.

Translated: Florenz, 265 or 17; Griffith, i. 252; Bloomfield, 8, 463; vs. 1 also by Grohmann, Ind. Stud. ix. 397, with an excursus on the balāsa.

1. The bone-dissolving, joint-dissolving, settled (āsthita) heart disease, all the balāsa, cause thou to disappear, that is seated in the limbs and in the joints.

SPP. adopts in a the śaṁhitā-reading parusransām (p. paruḍősraṃśām), with nearly all his mss., and with the comm. The majority also of our mss. [not E.O.J. omit the k] but the Prātt. authorizes no such abbreviation, and the point is one in regard to which the usage of the mss., however seemingly accordant, is not to be trusted. Ppp. reads,
in c, niṣ ḍṛdhī for nāḍāya. The comm. takes the two words in a as names of disorders, which is perhaps preferable, and regards them as occasioned by phlegm (ḍṛṣṇā); balāsā he defines as kāśācāyasātmaka ṛṣṇāmaroga. [For āsthiita, see note to iv. 17.8.] [Delete the accent-sign over -sam in c.]

2. The balāsā of him that has balāsā I destroy like a muṣkara; I cut its bond like the root of a gourd.

The accent urvāravās is noted in the commentary to Prāt. iii. 60; Ppp. reads uḷavālo yathā. The comm. defines urvāravās as 'the fruit of the karaṅśi' (Cucumis utilismissus) and explains the comparison to be with the stem of this fruit, which becomes loosened of itself when ripe: cf. xiv. i. 17. Ppp. and the comm. read pukṣaram in b. Ppp. also has kṣīnomi instead of kṣīnomi, a preferable reading (BR. pronounce kṣīnomi "false"); but nu-forms of this root occur in Brāhmaṇa and Sūtra; akṣīnomi, however, would be better in place. [See BR. v. 1348 and 838.]

3. Fly out forth from here, O balāsā, like a young ṛṣṇugā; then, like the [last] year's bulrush, scud away, innocuous to heroes.

Ppp. has, for b, su[paraṇo vasater iva [cf. RV. i. 25.4] 'like a bird from its nest': a much easier reading. The comm. explains ṛṣṇugā as an ordinary adjective, 'swift-going,' and, instead of cīṣukā, reads ṣīṣukā "a wild animal so called." For c, d, the comm. reads itaś [that is itāś], pple. of root i, for ṣaṣ in c. The Anukṛ. appears to sanction the contraction ite 'iva in c.

15. For superiority.
[Uddālaka.—vānaspatīyaṃ.  ānuṣṭubham.]

Found also in Pāipp. xix. Kāuḍ. applies (19.26) in a rite for prosperity, with vi. 142. 3, using an amulet of barley, instead of a barley. It is also reckoned (note to 19. 1) to the puṣṭika mantras.

Translated: Florenz, 267 or 19; Griffith, i. 252.

1. Thou art the highest of herbs; of thee the trees are subjects (upastī); let him be our subject who assails us.

The verse is RV. x. 97. 23 (with which VS. xii. 101 precisely agrees), which has, for a, tvām uttamā 'sy oṣade, and accents upastīyas upastīs. Ppp. elides the a of asi in a, and in c, d has upastir asmākaṃ bhīyād yo 'smān. The comm. regards the pālaṇa tree as addressed.

2. Whoever, both kindred and not of kin, assails us, of them may I be highest, as this one of trees.

The Ppp. version of i. 19. 4 a, b is (pointed out at that place) nearly our a, b here. In this verse Ppp. reads samp- and asamp-, and its c is sambhandhān sarvāṇāṃ tītvā.

3. As of herbs soma is made highest of oblations, as the tālaṇā of trees, [so] may I be highest.

Ppp. reads, for b, c, uttamān havir ucya (which is better): yava tvam āṁva vrksā-ṇām. The comm. has pālaṇa in c. If tālaṇā is a good reading, it may mean the same as tālaṇā (Flacourtia cataphracta).
16. To various plants (?).

[Çūnakā (anena kinañidecam astāt)—mantrātacratyam uta candramasam. anvātubhum. caturcām. 1. nīçtī³³; gāyatri; 3. bhuhāgarbhā kakumati anvātubha; 4. 3²². pratiñthā.]

Found also in Pāipp. xix. Appears in Kauś, (30.1), in a healing rite, explained as intended for disease of the eyes, with various use of mustard plant. Verse 4 is quoted alone later (51.15), in a rite explained by Köç, simply as one for welfare, by the comm. as for welfare in connection with food (annasvātyayāna); and the comm. reads in Kauś. anna- (not ālu-) bheṣajam; the three čālānjālāgrāṇi of 51.16 the comm. explains as sasyavallis.

The whole hymn is totally obscure; that it relates to a disease of the eyes, as assumed by the native comment, there appears no good reason to believe.

Translated: Florenz, 268 or 20; Griffith, i. 253 (see his notes); Bloomfield, 30, 464.

1. O ābayu, non-ābayu! thy juice is sharp (ugrā), O ābayu! unto thy broth do we eat.

The hymn is unintelligible, and the translation only mechanical. Ppp. and the comm. read tvām, anādi- in a, b (Ppp. combining ugrā "v"); and the comm. derives the words from the verbal stem avaya, with suffix a, and renders "being eaten" (ādyāmāna), "not being eaten" (abhackyamāna), understanding "mustard" (sargaṇa) to be addressed. Ppp. has, for c, yā te karmam ācīmahi [and, in a, elides 'nāvayo']

2. Vihālha by name is thy father, maddvati ('intoxicated') by name is thy mother; for thou art he, not thyself, thou that didst consume thyself.

SPP. reads in a vihālhas. The translation of the second half-verse implies the altered division and accentuation of c that is made in our edition; the mss. read sā hina (not divided in pada-text) tvām asi; and SPP. follows them. Ppp. has for c ēvas tvam asi (its d is like ours), but it omits a, b, and, on the other hand, adds at the end babhruc ca babhrukarṇan ca niñākalañātavas pañca. The comm. reads vihālha for vihalha (which is supported by the commentary to Frāt. i. 46) in a, and regards hi na as two words in c. The verse as it stands (8+9: 6+8=11) is very improperly passed as a simple anuvātubha. [An ēsi between hi and na would mender the meter of c if such stuff were worth mending.]

3. O tāuvilīkā, quiet down; this racket hath quieted down; both the brown and the brown-eared one: go away, O nirālā!

It is perhaps by a misprint that SPP. reads āva: ityā (for il) in the pada-text of a (though our D. has also il). To the comm., tāuvilīkā is the name of a piṇācī that produces disease; ālaha, a kind of disease of the eyes; babhru and babhrukarna, causes of disease; and nirālā, also a disease. The translation implies the emendation of nir ālu to nirālā.* Ppp. has a peculiar text: tālikke 've layā 'vā imāļa-valālāi: ihā tvām ādhitum jūsūna manasa svāhā; but part of this belongs perhaps to the following piece. [The Anukr. scans as 8+9: 8+6.] *[Comm. reads nirāla; R. has nir ācāla, and T. has nīlācāla. Comm. has further āpāhi?]}

4. Alasālā art thou first; silānjālā art thou after; nīlāgalasālā.

This verse is wanting in Pāipp. (save so far as its last word is found in that version of vs. 2). The comm. understands the three obscure words it contains to be names of
grain-creepers (sasyavallt); he gives the second the slightly different form ṣatānījālā. The comment to Prāt. iv. 107 quotes alasālā 'si as instancing the indispensableness of the pada-text to a student; but what good it does him in this instance is quite unclear. Our Bp. gives the third pada thus: nitāgalasālā 'ti nitāgalasālā. The verse is capable of being read as 8+7: 6.

17. Against premature birth.

[Atharvan. — caturīcam. garbhadṛńhahādevatayam. ānuṣṭubham.]

Found, except vs. 1 (in the order 4, 2, 3), in Pāipp. xix. Used by Kāuḍ. (35.12) in the rite for securing the fetus against abortion.

Translated: Ludwig, p. 477; Florenz, 269 or 21; Griffith, i. 254; Bloomfield, 98, 467.

1. As this great earth receives the embryo of existences, so let thine embryo be maintained, in order to birth after pregnancy.

The comm. reads anusūtrām for dnu sātum. The first half-verse has already occurred, as v. 25.2 a, b [where the note gives the parallel passages]. The comment to Prāt. ii. 103 notes the non-lingualization of the s of sātum after dnu — which is wholly superfluous unless it read ānuṣṭum.

2. As this great earth maintains these forest-trees, so let thine etc. etc.

Pp. begins yathe 'yam urvi ṭṛthīvī, and reads, in c, d, garbhā anu and svavitve.

3. As this great earth maintains the rugged (pārvata) mountains, so let thine etc. etc.

4. As this great earth maintains the various (vīśṭhīta) living beings, so let thine etc. etc.

18. Against jealousy.

[Atharvan (?). — irṣyādvindhanadevatayam. ānuṣṭubham.]

Found also in Pāipp. xix. Used by Kāuḍ. (36.25), with vii. 45 and 74. 3, in a rite against jealousy.

Translated: Weber, Ind. Stud. v. 235; Ludwig, p. 514; Florenz, 270 or 22; Grill, 28, 159; Griffith, i. 254; Bloomfield, 166, 467.

1. The first blast of jealousy, and the one after the first, the fire, the heat of the heart — this we extinguish for thee.

Pp. has readings in part better: for b, madhyamād adhamām uta; for agnim in c, satyaḥ; at end, nir mantrayāmahe. The comm. explains dhṛājīn by vegayuktāṁ gatīm.

2. As the earth [is] dead-minded, more dead-minded than a dead man, and as [is] the mind of one who has died, so of the jealous man the mind [be] dead.

"Feeling" would be in this verse an acceptable equivalent for manas 'mind.'
3. That fluttering mind (manaskā) that has found place in (śrītā) thy heart—from it I set free thy jealousy, like the hot vapor from a bag of skin.

The translation implies at the end the emendation (first proposed in BR.) of the apparently senseless nṛtes into if|etes, which the comm. reads, and which SPP. has accordingly admitted into his text; the result of fermentation, escaping when the vessel is opened, is apparently intended. Ppp., however, has nṛtes, although it gives sundry various readings (in part mere corruptions): for a, yad yan me krīdī srukan; in b, prathayīṣukam; in c, tam te rīṣādī mu-. The comm. divides b into manas kam patayīṣu kam.

19. For ceremonial purification.

[Caṇḍāli.—nānādevayam uta cāndramāsām. gāyatrīm: 1. anusūdabah.]

Found also in Pāipp. xix. Translated by Ludwig (p. 431). Quite various use is made of this hymn in the sūtras. In Kāṣ. it is included (9.2) in the brāhchāṇī gāpa; it is associated (as are vi. 23, 24, 51, 57, 59, 61, 62) with i.4–6 etc. in a rite for good fortune (41.14); it appears in the savayajīśā (66.16), with the paviitra savā; and the comm. declares it and vi. 51, 62 to be intended by paviitraś at 61.5, also in the savayajīśā chapter. In Vālt. it accompanies a purifying rite (11.10) in the agni-śloma, and (with vi.69 etc.) the pouring out of the surā in the sāutrāmaṇī ceremony [30.13]; and vs. 2 in the agnyādhyā (6.11), with an offering to Agni pāvamāṇa.

Translated: Ludwig, p. 431; Florenz, 272 or 24; Griffith, i. 255.

1. Let the god-folk purify me; let men (mānu) purify me with prayer (dhi); let all beings purify me; let the purifying one purify me.

Ppp. reads at the end mām. The verse is found in sundry other texts, with considerable varieties of reading: the first pada is the same in all (only RV. has mām); in the second, RV. (ix.67.27) has vāsa va for mānavas, while VS. (xix.39) reads mānavā dhiyas, and TB. (i.4.8) and MS. (iii.11.10) agree with AV.; in the third, VS. agrees with AV., and MS. differs only by giving bhātī mā, while TB. has viṣṇu āyotah, and RV. viṣṇu devāḥ pūnantā mā; the fourth is omitted in TB., and RV.VS. have jātavedāḥ pūnīthī mā, while MS. differs only by punāth. The readings of K. (xxxviii.2) I have not. The comm. explains dhiyā in a by buddhyā karmanā va, and pāvamānas in d as either wind or soma.

2. Let the purifying one purify me, in order to activity, dexterity, life, likewise unharmessed.

Ppp. arranges a as punāthī mā pāvamānah. It gives, for c, jyok ca sūryam deṣe (cf. our i.6.3 and xii.2.18), and this is also the reading of MS. (ib.), which alone of all the other texts has a correspondent to this verse.

3. With both, O divine impeller (savitār), with purifier and with impulse, do thou purify us in order to seeing.

This verse is found in all the texts that have vs.1. RV. (ix.67.25) VS. (xix.43) have, for c, mām punāthī viṣṇotah, and MS. (as above) the same save punāthī; TB. (i.4.8) gives instead idām brāhma purīṣmahe.
20. Against fever (takmán).

[Brghvañgiras.—yakṣamanāpanadīvatam. 1. atijagati; 2. kakummati prasārapiṅkīṭ; 3. satapiṅkīṭ.]

Only the last verse is found in Paipp., in book xiii. Appears in Kāuç. (30.7) in a remedial rite for bilious fever, and is reckoned (note to 26.1) to the takmanāgana gāya.

Translated : Grohmann, Ind. Stud. ix. 384, 393 ; Ludwig, p. 511 ; Zimmer, p. 380 ; Florenz, 273 or 25 ; Griffith, l. 255 ; Bloomfield, 3, 468.

1. Of him as of burning fire goeth the vehemence (?) ; likewise, as it were, shall he crying out go away from me ; some other one than us let the ill-behaved one seek ; homage be to the heat-weaponed fever.

The translation given implies the easy emendation of çuṣmīnas to çuṣmas, which eases the meter,* and helps the sense out of a notable difficulty. The comm. and the translators understand (perhaps preferably) mattās in b as pple of mad, instead of quasi- ablative of the pronoun ma, as here rendered ("he flees, crying like a madman," R.). The comm. takes avratas as intended for an accusative, tām. The verse is really a jagati with one redundant syllable in a. *[The metrical difficulty is in the prior part of a; the cadence of a is equally good with çuṣmīnas or with çuṣmas.]

2. Homage to Rudra, homage be to the fever, homage to king Varuṇa, the brilliant (tvūṣimant), homage to the sky, homage to the earth, homage to the herbs.

The Anukr. scans the verse as 12+12 : 9+6 = 39 syllables.

3. Thou here who, scorching greatly, dost make all forms yellow — to thee here, the ruddy, the brown, the woody takmān, do I pay homage.

Ppp. reads, in a, ruras for yas; its c, d are aruṇāya babhrave tapurnaghavāya namo 'stu takmāne. The comm. understands vāṅyāya in d as gerundive of root van = sāṃsevyāya: perhaps 'of the forest,' i.e., having no business in the village. The verse (9+11 : 9+12) is too irregular for the metrical definition given [cf. viii. 2. 21].

The second anuvāka ends here, having 10 hymns and 32 verses, and the quotation from the old Anukr. is simply dvityān, which ought to combine with the prathama of the first anuvāka — only one does not see how, as the two are not equal in number of verses.

21. To healing plants.

[Çanītāti.—cāndramasm. anuṭubham.]

Found also in Paipp. 1. Used by Kāuç. (30.8) in a remedial rite for growth of hair. Translated: Florenz, 275 or 27 ; Grill, 50, 160 ; Griffith, l. 256 ; Bloomfield, 30, 470. — See also Bergaigne-Henry, Manuel, p. 150.

1. These three earths (prithivi) that there are — of them earth (bhūmi) is the highest ; from off their skin have I seized a remedy.

Ppp. elides the initial a of aham in c, and its d is sam u jagrabha bheṣaṇam. [See Griffith’s note.]
2. Thou art the most excellent of remedies, the best of plants; as Soma, lord (bhāga) in the night-watches (ydma), like Varuṇa among the gods.

The comm. takes ydma in the sense here given (ahorārabhaṅgeṣu sādhyeṣu), and Soma as 'moon,' which is doubtless true; but he renders bhagas by 'and the sun.' Ppp. exchanges the place of 'remedies' and 'plants,' and reads yajnas for somas in c. The Anukr. appears to authorize bhage 'va in c.

3. O ye wealthy (revānt) ones, doing no violence, desirous to bestow ye desire to bestow; both are ye hair-fasteners, and also hair-increasers.

Ppp. exchanges the place of -drūhants and -vardhants, and reads the equivalent sīsāantas for sīsāsavas. Anādhṛṣṭās in a would seem a better reading. The Anukr. overlooks the deficiency in a; insertion of sthā after revattis would rectify it.

22. To the Maruts.

[Caṇṭāti.—ādityaracmidevatya[m]. mārutam. trāśṭūbhham; a. 4p. bhrigjagati.]

Found also in Pāpp. xix. Used by Kāuç. (30. 11) in a remedial rite against protumant belly etc. Kēç, and the comm. read further in the rule the pratikha sastṭaṭṣ of hymn 23, and detail a second lengthy process in the same rite as performed with the two. Hymns 22–24 are also explained as among the aṅḍāṁ saktīni (7. 14 and note). In Vāit. (9. 5) this hymn appears in the cāṭurmaṣya sacrifice as addressed to the playing (kṛūpin) Maruts.

Translated : Ludwig, p. 463 [vss. 1–2]; Florenz, 276 or 28; Griffith, i. 256.

1. Black the down-track, the yellow eagles, clothing themselves in waters, fly up to the sky; they have come hither from the seat of righteousness (ṛtā); then, forsooth, with ghee they deluged the earth.

The verse comes from the mystic and obscure hymn RV. i. 164 (vs. 47), and is found again twice below (ix. 10. 22, which see; xiii. 3. 9). It is also found in several of the Black Vajus texts : TS. (iii. 1. 111), MS. (iv. 12. 5), K. (xi. 9, 13). RV.MS. end with prthivā vy uḍayate; TS. has dasṭavārṇaś (for kṛṣṇaṁ niyānam) in a, mithaś (for aṣṭāś) in b, sādaṇāṁ kṛtvā in c, and, for d, ād it prthivā gṛtāṁ vy uḍayate. Ppp. agrees with RV.MS. at the end of the verse, and it combines, in its frequent way, supārṇa 'po.

2. Ye make the waters rich in milk, the herbs propitious, when ye bestir yourselves, O golden-backed Maruts; do ye lavish (pinv) both sustenance and good-will there, where, O manly Maruts, ye pour honey.

The first, third, and fourth pādas are found as b, c, d of a verse in TS. iii. i. 118; TS. reads kṛṣṇaṭa (as does also Ppp.), and it omits āvās; it also has, with the comm., piṇavatka in c (which is better). Ppp. further reads yamās for āvās, and ejati for -sthā; [and sīcata for -sthā].

3. Water-swimming [are] the Maruts; send ye that rain which shall fill all the hollows; the gālāṁ shall bestir itself, like a girl that is thrust, thrusting the ēru, like wife with husband.

The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in Ved. Stud. i. 81 ff.) forced and unsuccessful. [Baumack, K. Z. xxxv. 532, may also be consulted.] The version of
it presented in TS. (iii. 1. 118) rather sets off its difficulties than gives any help in solving them. It makes marutas vocative in a, and the comm. also understands the word as vocative, not heeding its accent; the preferable reading would be udapruto marutas, both vocative. The comm. then takes tān together with udaprūtas as qualifying meghān 'clouds' understood. Ppp., with the majority of SPP's authorities and some of ours (P.M.), reads udaprūtas. Then tān (pada-text tān) is read by all the authorities in both texts, although the sense necessarily requires (as in our translation is assumed) tām, as antecedent to ya. But here, again, all the pada-texts have yāḥ, which completes their confusion. TS. has, for b, the wholly different and doubtless secondary phrase viṣṭihī yē viṣve marutō jānānti, making of the line 'O Maruts, send those water-swimming ones who, [namely] all the Maruts, hasten the rain.' The comm. understands yāḥ, but then also viṣvā, as neut. pl. (viṣṭiyāvādātisāyānī), while all our pada-texts have correctly viṣvāḥ; the comm. then is obliged to supply a ca 'and' after nīvātās. In c, d, TS. reads krōṣāti for ejāti, gārdā for glāhā, pērum for ērum, and tuñjāntā for tuṇḍāndā (some of the mss., including our O. D. R., have tuṇḍānd); the comm. also has tuñjāntā, but gālāḥ (so printed; but it should doubtless be gālāḥ, since he derives it from root garh 'chide': one of our mss. (W.) and three of SPP's have gālāḥ) instead of glāhā or gārdā; he translates it 'thunder.' These changes on glāhā and ērum, at least, are plainly no real variations of reading, but blind blunders over an unintelligible text. Ppp. is corrupt and hardly legible: perhaps ye jahāti ktahnā kanye 'va dumbnānā dumbnāmā patye 'va Jayām. R. suggests that the line c-d belongs to a gambling hymn, and that we are to read glahās and ērum, a comparison being made between the shaking of the dice-holder and the agitatio of a female at the covītas.

23. To the waters: for blessings.

[Caṇiṇāti (?)—ābdevatāyam. ānutubham ; 2. 3p. āyatri ; 3. pāreṇiḥ.]

Found also in Pāipp. xix. Reckoned by Kauç. (9. 2) to the brhāchānti gaṇa, and also (note to 7. 14) to the apām sāktāni; and again (41. 14), with vi. 19 etc., used in a rite for good fortune: as its combination (30. 11) with the preceding hymn, see in that hymn. In Vālt. (4. 14) it accompanies in the parvan sacrifices the pouring out of water.

Translated: Ludwig, p. 431; Florenz, 278 or 30; Griffith, i. 257.

1. Flowing on, devoted to it; by day and by night flowing on; I, of desirable activity, call upon the heavenly waters.

The verse is found as a khila or appendix to RV. x. 9, as vs. 10 of that hymn. It reads there, in a, tādāpasas, which is an obvious and called-for emendation of our text, and assumed in our translation; in c, krattās, which is also an improvement (our P. has it, but apparently only by an accident); and, for d, ā devār avaše hūve. Ppp. has, for d, ahūpo devār upa bruve. The first pāda lacks a syllable, unless we resolve sa-sū-w.

2. Let them release here the worked-in waters of the ceremony for conducting forward; let them at once make [them] to go.

The translation implies emendation of āpas in a to apās, or else the use of the former as accusative, as in more than one other passage. O'tās, lit. 'woven in'; i.e. brought in as part of the ceremony. But the comm. reads utās, and explains it as = saṁiṇiṭās or avichchedena pravahantyaḥ. [In a, b, the reading of Ppp. appears to be like ours; but in c it has bhavantu etave.] [Cf. v. 23. 1 for oṭās.]
3. In the impulse (savo) of the divine impeller (savitār) let men do their [sacred] work; weal to us be the waters, the herbs propitious.

Ppp. reads kṛtvantī in b. Here, to preserve the balance of forms, apās has to be understood as nominative.

24. To the waters: for blessings.

[Gaṇati (7). — abhavatīyam. ānūṣṭubham.]

Found also in Pāipp. xix. Reckoned in Kāuç. (9.2) to the brhachānti gāṇa, and (note to 7.14) to the apām tīktāni; used in a rite for good-fortune (41.14) with vi.19 etc.: see under 19; and also (30.13) in a healing ceremony for heart-burn, dropsy, etc.

Translated: Florenz, 279 or 31; Grill, 13, 161; Griffith, i. 258; Bloomfield, 12, 471.

1. They flow forth from the snowy (mountain); in the Indus somewhere [is their] gathering; may the heavenly waters give to me that remedy for heart-burn.

Ppp. reads, for a, b, kimavataḥ prasravataḥ tās sindhūm upagachhaḥ. In d, the true reading is of course hrdayo, and SPP. so reads, though doubtless against his mss., as certainly against all ours; it is a very rare thing to find the full form written in such a case (and hence the pada-text blunder hr-dyota in i.22.1).

2. Whatever hath burnt (ā-dyupt) in my eyes, and what in my heels, my front feet; may the waters remove all that — they of physicians the most excellent physicians.

The collocation of suffering parts in a, b is very odd; Ppp. seems to read for a, yad akṣibhyām ad, and, for b, pārṣiḥbhyyām hrdayena ca; for d, tvastā riṣṭam iśā 'nasaḥ. One or two of our mss. (P.H.) agree with some of SPP's in reading karat at end of c; and two of his have nīḥ before it. The pada-division subhiṣakotama is taught in Prāt. iv.46.

3. Ye whose spouse is the Indus, whose king is the Indus, all ye streams that are — give us the remedy for this; for that would we enjoy you.

Ppp. exchanges the place of the two epithets in a. The comm. reads stana at end of b. Before sthāna most of our mss. retain the final k, as usual; SPP. does not note anything as to his authorities.

25. For relief from pains (?) in neck and shoulders.

[Çunohṣeṇa. — mantoṛkatamaṇyā[di]vināhānadevatom. ānūṣṭubham.]

Found also in Pāipp. xix. Used in Kāuç. (30.14) in a healing rite against gaṇḍa-mālār, with kindling fifty-five paraçu (comm., -cā) leaves by chips.

Translated: Kuhn, K.Z. xiii.130 (with Germanic parallels); Florenz, 280 or 32; Griffith, i. 258; Bloomfield, 19, 472 (cf. AJP. xi. 323).

1. Both the five and the fifty that gather against those of the nape — let them all disappear from here, like the noises (? vākd) of the apacīts.
Mānyāś etc. may of course as well be nom., and the comm. so understands them, supplying gandamālās 'pimples, swellings' for them to agree with; abhi would then be left without object, or with indefinite object, 'one,' understood. The comm. renders vākāś by vacanyā daśāh, and takes apaclām as accus. fem. pple: "as blameworthy faults leave an honored woman"! Under VS. xvii. 57, the comm. renders vākāś by vākyāṇī.

2. Both the seven and the seventy that gather against those of the neck — let them all etc. etc.

Part of the mss. (including our D.R.) accent saśṭā at the beginning, and SPP. with good reason adopts that in his text.

3. Both the nine and the ninety that gather against those of the shoulders — let them all etc. etc.

Ppp., in these verses, exchanges the numbers of 1 and 3, omits yās every time in a, and combines manyā 'bhi, grāvityā 'bhi, skandā 'bhi.

26. Against evil.

[Brahman.—pāpmadevatākam. ānuṣṭubham.]

Found also in Pāipp. xix. Used in Kāuç. (30. 17) in a healing rite against all diseases; and reckoned (note to 26. 1) to the takmanāçana guṇa. The comm. finds it quoted also in the Nakṣ. K. (15), in a ceremony against nirṛti.

Translated: Florenz, 282 or 34; Griffith, l. 259; Bloomfield, 163, 473.

1. Let me go, O evil (pāpmāt); being in control, mayest thou be gracious to us; set me uninjured in the world of the excellent, O evil.

All the mss. leave pāpmāt unaccented at beginning of d, and SPP. follows them. The second pāda occurred above as v. 22. 9 b. Ppp. rectifies the defective meter of c, by reading ā mā bhadresū dhāmasv atve dh-. The comm. gives sam instead of san in b. The Anukr. overlooks the deficiency of two syllables.

2. Thou who, O evil, dost not leave us, thee here do we leave; along at the turning apart of the ways, let evil go after another.

The comm. understands anuvyāwartane as one word in c. Ppp. exchanges the place of 2 c, d and 3 a, b, reading, for the former, patho vya vyāwartane nis pāpmā tvām suvāmasti; [and it has mā for nab in a.]

3. Elsewhere than [with] us let the thousand-eyed immortal one make its home; whomsoever we may hate, him let it come upon (reli); and whom we hate, just him do thou smite.

Ppp., as above noted, has the first half of this verse as its 2 c, d, reading corruptly nyucya for nyucyatu; its version of c, d is yo no dvesti tāṁ gacha yāṁ dvīsmas tāṁ jahi. The comm. renders nyucyatu by nitarāṁ gacchatu.

27. Against birds of ill omen.

[Bhrgu. — yāmyam uṣa nāyṛtam. jāṣatam: 2. triṣṭubh.]

Found also in Pāipp. xix. With 28. 1 and 29. 1, it constitutes RV. x. 165. [MGS. ii. 17. 1 a–e is made up of our vi. 27, parts of 29. 1 and 28. 3, and 28. 1 : see also the
28. Against birds of ill omen etc.

[bhrgu.—yānyam uta nāirtam. trāṣṭubham : 2. auṣṭubh; 3. jagati.]

All the verses found also in Pāipp., but not together; 1. occurs after the preceding hymn in xix.; 3. at a later point in xix.; 2. in x.; and there is no internal connection perceptible among them. Used by Kāuq., with the preceding and the following hymn, against birds of ill omen (46.7); and vs. 2 is especially quoted as accompanying the leading of a cow [and] fire three times around the house. [Vss. 1 and 3 occur at MGS. ii. 17. 1 — see under h. 27.]

Translated: Florenz, 285 or 37; Griffith, i. 260.

1. With the praise-verse (fc) drive ye the dove forth (prayodam); reveling in food (is) we lead a cow about, breaking up tracks hard to go in; leaving us (our?) sustenance shall it fly forth, swift-flying.

Prayodam, lit. 'with forth-driving,' a quasi gerundial cognate accusative. RV. (x. 165.5) has nayadhvam at end of b, a better reading. In Pāipp., b, c are omitted. For c, RV. has satiyopdyanto duritāni viśvā. In d, both RV. and Pāipp. (also the comm.) end with prāvat pātisthān, of which our reading can only be a corruption; pātisthāh (pātisthīhah) indicates a confusion with pātisthā (the non-division and accent also point to pātisthā as true reading). [Pāipp. has hitvām lor hitvā na.]
2. These have taken fire about; these have led the cow about; they have gained themselves fame (grāvas) among the gods—who shall venture to attack them?

The RV. has the same verse at x.155.5 (also VS., xxxv.18, precisely the same text with RV.), reading, for a, b, pārt ‘mē gām aṃśa-pāta pāry agnim aḥṛṣāta. Ppp. transposes a and b and reads pāry aṃśa pāta (a false form). The aṛṣāta of our text is plainly nothing but a corruption; and part of the mss. (including our P.M.W.I.) have instead aṛṣa-ta [or aṛṣa-ta; K. riṣatu].

3. He who first attained (a-sad) the slope [of heaven], spying out the road for many, who is master of these bipeds, who of the quadrupeds—to that Yama, to death, be homage.

With the former half-verse is to be compared RV. x.14.1 a, b: pāryeivāñsam prāvāte māhār dvu b. p. anupaspaśāntām (which is AV. xviii. 1. 49 a, b); d is the last pāda also of RV. x.165.4 (of which a, b are found here in 29.1); c is nearly equal to RV. x.121.3 c (our iv.2.1 c; xiii.3.24 c). Ppp. follows RV. in c in putting ics before asiya (reading ics asiya). Our pāda-text accents asiya: ics; in RV. also asiya is accented. The verse lacks two syllables of being a full jagatt. [Pischel discusses the verse, Ved. Stud. ii. 73: cf. 66.] [Ppp. has pravatāsāda.]

29. Against birds of ill omen.

[Bhāgya.—yāmyam uta nāyṛṣṭam. bāṛḥatam: 1.2. virāṇamādāyatā; 3.3 av. 7 p. virāḍati.] Not found in Paipp. Used by Kāuç. (46.7) with the two preceding hymns.

Translated: Florenz, 287 or 39; Griffith, i. 260; Bloomfield, 166, 475.

1. Them yonder let the winged missile come upon; the owl utters, [be] that to no purpose, or that the dove makes its track (pādā) at the fire.

The second and third pādas are RV. x.165.4 a, b (we had d in the last verse of the preceding hymn); RV. omits vā in c; its addition damages the meter of the pāḍa, but the Anukr. overlooks this. [Pādās b, c also occur at MGS. ii. 17.1 d — cf. under h. 27.]

2. Thy two messengers, O perdiction, that come hither, not sent forth or sent forth, to our house—for the dove and owl be this no place.

The comm. reads etāu for etās in a; he renders āpādam by anāṭravyabhūtām.

3. May it fly hither in order to non-destruction of heroes; may it settle (ā-sad) here in order to abundance of heroes; turned away, do thou speak away, toward a distant stretch (? sainivā); so that in Yama’s house they may look upon thee [as] sapless, may look upon [thee as] empty (ābhiṅka).

The sense would favor the accent dvātrirahatya in a; and avirahatyaśā, which the comm. reads, would be a further improvement. The comm. also has paṇḍyāt at end of a, and, for c, paraṁ eva paraśvatam. He explains ābhiṅkam by āgatalvantam. At the end of e, gṛhē ought, of course, to be gṛhē; but most of the mss. (all of ours that are noted) have gṛhē, and SPP. also has admitted it into his text. [As to Yama’s house, cf. Hillebrandt, Ved. Mythol., i. 512. For cākaṣṭān, see Gram. § 1008 b.]
30. To the camī plant: for benefit to the hair.

[Uparibhramna.—cāmyam. jāgatam: 2. triṣṭubh; 3. 4-p. kākummaty anuṣṭubh.]

Found also in Pāipp. xix. Verse 1 is wholly unconnected in meaning with the others, nor do these clearly belong together. Used by Kāuṇḍ, (66.15) in the savayajñas, at a sava called pāunaḫčila (pāunasira, comm.); and vs. 2 (2 and 3, comm.) in a remedial rite (31.1).

Translated: Ludwig, p. 512; Florenz, 288 or 40; Griffith, i. 261. — See also Bergaigne-Henry, Manuel, p. 151.

1. This barley, combined with honey, the gods plowed much on the Sarasvati, in behalf of Manu (?); Indra, of a hundred abilities, was furrow-master; the liberal (?) sūdānu) Maruts were the plowmen.

Ppp. has this verse only by citation of its pratika, as if it had occurred earlier; but it has not been found elsewhere in the text. It occurs also in TB. (ii. 4. 87; exactly repeated in ṚPČS. vi. 30. 20; PGS. iii. 1. 6), MB. ii. 1. 16, and K. (xiii. 15). The TB. version begins with etāṁ u tyāṁ mādha- (so MB. also), and it gives in b sārasvatyās and manāv: cf. manāv ādhi, RV. viii. 61. 2; ix. 63. 8; 65. 16; and the translation follows this reading; MB. has vānāva carkṛdhi. The comm., too, though he reads maṇḍā, explains it by manuṣyajātau. In a, he has saṃjītām (for sanvyutam). He explains acarkṛṭus by kṛtavantas, as if it came from root kr! [SPP. reads maṇḍā, without note of variant.]

2. The intoxication that is thine, with loosened hair, with disheveled hair, wherewith thou makest a man to be laughed at — far from thee do I wrench [out] other woods; do thou, O camī, grow up with a hundred twigs.

Even the lines of this verse seem unrelated. Ppp. has, in a, mado vikeṣo yo vikeṣyo; and its c, d are entirely different: brūṇaghno varivānā janitvān tasya te prajayas suvāmī kecām. SPP. reads cātavālī in d, with a part of the mss. (including our P.M.K.Kp.). The comm. explains vṛksi by vṛcāmi; but its connection and form, in the obscurity of the verse, are doubtful. [W. Foy discusses root vṛṣī, KZ. xxxiv. 241 ff., and this vs. at p. 244.] K. writes: "The fruit of the camī, the pod or kernels, is regarded (Caraka, p. 182, l. 6) as injurious to the hair; and from the designation kecāmāntra in Rājan. 8. 33 is to be inferred that it makes the hair fall out. But nothing is said of an intoxicating effect. To the two trees usually identified with camī, Prospis spicigera and Mimosa sumā, belongs neither the one nor the other effect. Nor is there 'of great leaves.'" [The Dhvanvantariya Nighaṇṭu, p. 188 of the Poona ed., also speaks of camī as kecāhantrī and of its fruit as kecānḍana.]

3. O thou of great leaves, blessed one, rain-increased, righteous! as a mother to her sons, be thou gracious to the hair, O camī.

It is possible to read sixteen syllables out of the second half-verse (accenting then mṛḍā), but the description of the Anukr. implies 8+8: 8+6=30 syllables [as does also the position of the avasānā-mark, which is put after mṛḍa]. Ppp. eases the situation by inserting nas before camī in d; it also reads ṛdhvaśavapne (for varṣavṛddhe) in b.
31. At rising of the sun (or moon).

[Uparibhrahva.—gavyam. gidyastram.]

Found also in Pāipp. xix., as in RV. (x. 189. 1–3), SV. (ii. 726–8),* VS. (iii. 6–8), TS. (i. 5.3) K. (vii. 13), MS. (i. 6.1). Used by Kaúṣ. (66.14) in the savayajnas, with a spotted cow as savā. And by Vāit. in the agnyādheya ceremony (6.3), as the sacrificer approaches the āhavanīya fire; and again in the sattrā (33. 28), spoken by the Brahman-priest to the ṛotar, after the mānasastotra. *[Also in i. 631–3 = Nāigeya-cākhā v. 46–8.]

Translated: as RV. hymn, by Max Müller, ZDMG. ix. (1855), p. XI; Geldner, Siebenzig Lieder des RV., 1875, p. 57; Ludwig, number 160; Grassmann, ii. 433; and as AV. hymn, by Florenz, 289 or 41; Griffith, i. 262.

1. Hither hath stridden this spotted steer, hath sat upon his mother in the east, and going forward to his father, the heaven (svār).

All the texts agree in this verse, except that TS. has āsanat and pānaḥ in b, while Pp. hasprayat in c. It seems to be a description of the rising of a heavenly body,—the comm. and the translators say, the sun; but the epithet “spotted,” and the number thirty in the third verse point rather to the moon. The “mother” is of course the earth, upon which it seems to rest a moment.

2. He moves between the shining spaces, from the breath of this outbreathing [universe]; the bull (mahīṣa) hath looked forth unto the heaven (svār).

RV. (with which, through the whole hymn, SV. and VS. entirely agree) reads (as does TS.) apānati (p. apa-annat) at end of b; in c, it reads dvām for svāh. TS. inverts the order of a and b, and has the same c as our text; on the other hand, MS. has our b, but arya-v (for rocanaḥ) in a, and a wholly peculiar c: prayā vitam śhro dhabhīh. Pp. has (nearly as TS.), for a, b, yasa prayād apānati antaḥ carati rocanaḥ; and dvām (with RV.) at the end. The sense of the verse is very obscure, made so by the unintelligible second pāda; Roth suggests apānati [as 3d singular], with rocana “stars” as subject: “They die at his breath”: but this teems with difficulties. [In Geldner’s note, anatī is taken as 3d plural.] Our P.M.I.R.T.K., and all SPP’s authorities, separate rocanaḥ asyā in sanhitā (the pada-text reading -nā), and SPP. has accordingly, properly enough, adopted it in his text: see the note to Prāt. iii. 34. [Pp. also has vyākhyan.]

3. Thirty domains (dhāman) he rules over; voice, the bird, hath set up, to meet the day with the lights of morning.

This translation is one of despair, and of no value, like the others that are given of the verse. Taken by itself, the first pāda is well enough, and seems most naturally (as noted above) to refer to the thirty days of the moon’s synodical revolution, or spaces of the sky traversed by it in them; to understand it of the thirty divisions of the day (mahūrta) looks like an anachronism; and thirty gods (Ludwig) is wholly senseless. [Roth observes: Ushas, in returning to her point of departure, traverses thirty yojanas (RV. i. 123. 8): the path of the light around the world thus appears to be divided into thirty stages.] The variety of reading of the texts indicates, as in many other like cases, the perplexity of the text-makers. RV. (with SV.VS.) has, for b, vak pataṅgāya dhyate; TS. and MS. have pataṅgāya, but TS. follows it with ātriye, and MS. with
hāyate. Ppp. reads सङ्गः सु चित्यात. In c, RV. (etc.) reads अहा, particle, for अहम, and the comm. does the same; TS. gives, for the whole पाद, प्रत्यय asya vaha dyāḥkhi; while MS. substitutes our 2 c, in its RV. version, having given its wholly independent version of this as 2 c (see above); Ppp. has at end देवी. In a, MS. reads त्रिन्दाद्धाम, as compound; the other texts (and three of SPP's authorities) have त्रिन्द्रद द्धाम (the pada-reading is द्धामा). Both TS. and MS., it may be added, put vs. 3 before 2.

With this hymn ends the third anuvāka, of 11 hymns and 33 verses; the extracted item of Anukr. is simply त्रियाय (see end of the next anuvāka).

32. Against demons.

[1, 2. Cātana; 3. Atharvan.—agnidāvatām. trāṣṭubham : 2. prastorapati].

The first two verses found also in Pāipp. xix.* Kāuç. has the hymn (or vss. 1, 2) in a remedial rite against demons (31.3); the fire is circumambulated three times, and a cake is offered; and it is reckoned (note to 8.25) to the cātana gāṇa. Verse 3 is by itself reckoned (note to 16.8) to the abhaya gāṇa, and also (note to 25.36) to the svastyayana gāṇa. *[Ppp. then has a third verse, whose a = vi. 40. 1 a, and whose b is corrupt. Roth's note seems incomplete.]

Translated: Florenz, 291 or 43; Griffith, i. 262; Bloomfield, 36, 475.

1. Within the flame, pray, make ye this sorcerer-destroying libation with ghee; from afar, O Agni, do thou burn against the demons; mayest thou not be hot toward our houses.

Our mss. (so far as noted) and nearly all SPP's, accent jukutā in a; but his text, as well as ours, emends to jukutā. The comm. understands at the beginning antar dāve as two separate words; and that is a preferable, and probably the true, reading. 'The gen. in d is peculiar; we should expect with it titaṭāti, in impers. sense; 'may there be no sickness befalling our houses.' Ppp. reads gṝ̣htam nah at end of b; and, for d, mā 'smākam vasi' pa titiṣṭhatā. The verse (10+10: 12+11 = 43) is ill-defined as a mere titiṣṭubh.

2. Rudra hath crushed (चित्य) your necks, O pīc içās; let him crush in (अपिचित्य) your ribs, O sorcerers; the plant of universal power hath made you go to Yama.

A few of SPP's authorities (also the Anukr., in citing the verse) read acaṛīt in a. Some of our mss. accent pīcācāḥ at end of a (P.M.I.p.m.), and yātudhānāḥ (P.M.I.); all the pada-mss. absurdly have viśvātakāvayāḥ at end of c. Ppp. has, for a, b, ça ravo vo gṝ̣ihāya acaṛī pīcācā vo 'pa śṝ̣vati agniḥ; and in d it gives mṛtyunā for yamunā. [The "verbal forms with suspicious ni" in the AV. (caṛītis etc., asaparyāt: cf. Gram. §§ 555 c, 904 b, 1068 a) have been treated by Bloomfield, ZDMG. xlviii. 574 ff., and BöhlIngk, ibidem, liv. 510 ff. Cf. also note to xviii. 3. 40.]

3. Fearlessness, O Mitra-and-Varuṇa, be ours here; drive ye backward the devourers with your gleam; let them not find a knower, nor a foundation (pratiṣṭhā); mutually destroying one another let them go unto death.

The verse occurs also in AGS. (iii. 10. 11), which has, in a, b, -mā mahayam astu avicīga jatīn mañhatām pratiṣṭhā; in c, vinantu; in d, bhunānās. The latter half-verse is found again as viii. 8. 21 c, d. Pāda a has a redundant syllable unheeded by the Anukr.
33. Praise to Indra.

[Fāṭikūya.- indrādīvam. ghyatram: 2. anuṣṭubh.]

Found also in Pāipp. xix., and in AA. (v. 2. 1) and ČČS. (xviii. 3. 2); and the first verse, in the Nāgeya supplement to SV. i. (i. 3; or SV. i. 588). Kāu. quotes, in the section relating to house-building, marking cattle, etc., with the simple direction ity dūjānañām ahyayaḥ (23. 17); the schol. and the comm. declare it to relate to the rite for success in plowing (kṛṣikarman); the details of the process described by them have nothing to do with the expressions of the Atharvan text. Again, it appears in a kānyā ceremony (39. 18), with vii. 2, 6, etc. (by a sarvaphalakāma, comm.); and the comm. holds it to be intended (106. 1, 8) in the portent-rite for the collision of plows. It is further reckoned (note to 19. 1) to the puṣṭika mantras.

Translated: Florenz, 293 or 45; Griffith, i. 263.

1. Of whom the welkin (rājas) here [is] the allies, [who] thrusts (?) people, the wood, the heaven — great [is] Indra's gladness.

This is a mechanical version, not pretending to sense; the verse appears to be too corrupt for anything else. The other texts bring plenty of variants, but no real improvements of reading. All agree in c; also in yāsya’dām at the beginning of a; between, SV. has ardāyo rājas tujé jāne vānām svāh; AA. has ardājas tujo yājo vānān svāh; ČČS. has oja ardājas tujo yājo balān svāh. Pp. reads tute jānaṁ svāh, and, for the rest of 1 and 2, indrasya nāgni-kēcavaṁ vṛṣānāṁ dhrṣatas ca ṣavas purā yathā dhiṣṭināḥ indraḥ ca ranṭyaṁ mahat. The comm. explains tujé by tojanāya caṭṝyaṁ hīṃsanāya, takes d yājas as a verb = saṁnaddhiṁ karo, vānām as vanantyām, svār as suṣṭhu praḥātyayā, etc.: all the purest nonsense.

2. [He is] not to be dared against; [his] might, dared, dares daring against [others]; as, of old, his fame [was] unwavering, Indra's might [is] not to be dared against.

The (provisional) translation given implies emendation of text, in a, d, to ādhēṣe, in b, to dhrṣāṇāṁ dhrṣītāṁ, and, in c, to ‘vyāthi. AA.'s version of the whole is nā”dhrṣa ā dādharṣa dādhrṣāṇāṁ dhrṣītāṁ ca ṣavah; purā yād tm ātyākyātim indrasya dhrṣītāṁ svāh. [Cf. iv. 21. 3 and note, and Geldner, Ved. Stud. i. 29.] ČČS. has nothing corresponding to the second half-line; for the first, it reads anādhrṣītāṁ viṃpasyāyā nā”dhrṣa ādādharṣāya: dhrṣāṇāṁ dhrṣītāṁ ca ṣavah. The reading of Pp. was given under vs. 1. The comm. has vyāthi in c.

3. Let him give us that wide wealth, of reddish (pićāṅga) aspect; Indra [is] most powerful lord among the people.

Pp., also the comm., and one of our MSS. (H.) read daśādūm in a, and AA. and ČČS. and the comm. have tām for tām; Pp. gives no instead; instead of urām in b, ČČS. has puru, and AA. repeats rayin. In c, both AA. and ČČS. read tavastamas; the comm., tuvīṭayā. Our tuvīṭayās is vouched for by two rules of the Prāti-çākhyā, iii. 96 and iv. 59. Further, the comm. in b reads -sadrṣam. That the verse is uṣṇih and not ghyatrī appears not to be noted in the Anukṛ. [ČČS. omits ā at the end.]
34. Praise and prayer to Agni.

[Cātana.—[pancarcam.] agnidīvatam. gāyatram.]

Only vss. 1, 3, 4 found in Pāipp. xix. It is also a RV. hymn, x.187 (with exchange of place between vss. 2 and 3); in other texts is found only the last verse. As in the case of certain previous hymns with a refrain, one may conjecture that, with omission of the refrain, and combination of the remaining parts of verses, it was made into or viewed as three verses; but the case is a much less probable one than those we have had above. [Cf. Oldenberg, Die Hymnen des RV., i.245.] The hymn is employed by Kāuç. (31.4), with vii.114.2, in a remedial rite against demons; and it is added (note to 8.25) to the cātana gaṅa.

Translated: by the RV. translators; and Florenz, 294 or 46; Griffith, i.263.

1. Send thou forth the voice for Agni, bull of people (kṣīṭi): may he pass us over our haters.

2. He who burns down the demons, Agni, with sharp heat (cokaś): may he etc. etc.

RV. has viṣaṇa śukrēṇa at beginning of b.

3. He who from distant distance shines over across the wastes: may he etc. etc.

Pp. reads, for c, tiro viṣṇā 'dhirocate.

4. Who looks forth upon and beholds together all beings: may he etc. etc.


5. Who, the bright Agni, was born on the further shore of this firmament (rōjas): may he etc. etc.

Nearly all our mss. (all save O.D.K.), and the great majority of SPP's, read ajāyata, without accent, at end of b; both editions give ḍj. RV. has asya, unaccented, in a. The verse is also found in TS. (iv.2.5*), TB. (iii.7.8*), and MS. (ii.7.12*), all beginning a with yāt and c with tāt, and having, instead of śukrō agnir, śukrāṁ jyōtir (but MS. māhācitīram jyōtir); all accent ajāyata, and TB.MS. accent asyā with our text.

*[Also at iii.2.4, with the same reading, save pariṣad.]

35. Prayer to Agni Vāicyanara.

[Kāuçiba.—viṣṇānaradāvatam. gāyatram.]

Found also in Pāipp. xix., and in the Črāta-Sūtras of Ācyvalayana (vi.11.4) and Čāṅkhāyana (x.9.17); the first verse, further, in VS. and MS. This hymn and the one following are called by Kāuç. (31.5) viṣṇānarthya, and used in a general remedial rite; and verse 35.2 is reckoned (note to 32.27) to the aukoliṅga gaṅa. In Vāit., hymn 35 appears alone in the agnicayana (29.5), with i.21 and vii.84, accompanying the covering of the first courses of bricks.

Translated: Florenz, 295 or 47; Griffith, i.264.
1. Let Vāiśāṅvāra, for our aid, come forth hither from the distance—Agni, unto our good praises.

AÇŚ. has this verse precisely as in our text, and so has VS. at xviii. 72 (and ÇÇŚ. has the pratika, a], but VS. xxvi. 8 has again the first two pādās, with agnir ukthēna vāhasat (see under the next verse) for third; and MS. iii. 16. 4 has the latter version, with the further variant of utyā pra (i.e., doubtless, utyā d pra) at the end of a. Ppp. has the bad reading utyā pra; it further exchanges the third pādās of 1 and 2, and reads as 2 c upe 'mām susūtūrii māma.

2. Vāiśāṅvāra, our ally (sañjās), hath come unto this our offering—Agni, at our songs, in our distresses.

The two Sūtras have for c agnir ukthēna vāhasat (found in VS.MS. in combination with 1 a, b); Ppp., as also noticed above, has for c our 1 c. The translation given implies that aḥhasu (which is read by all the mss. without exception, and is quoted so in the commentary to Prāt. iv. 32) is the same with the usual dāhāksu; no stem dāhan is found anywhere else; the comm. foolishly explains it by abhīgantavyeṣu, adj. to ukthesu. The translation, moreover, represents the ādā-pāda text reading of āgamat in a as d: agamat; but it seems altogether likely that the true meaning is d: agamat 'may he come.'

3. May Vāiśāṅvāra shape the praise and song of the Aṅgirās; may he extend to them brightness (dyumunā) [and] heaven (svār).

Of the two Sūtras, ÇÇŚ. supports our cakhpat (comm. cakṛpat) in sense by reading jījanat; AÇŚ. has the better reading cākanat 'take pleasure in.' AÇŚ. also has aṅgirohhyas in a (both preserve the a of aṅg-); Ppp. has no aṅgirohhyas. In b, Ppp. and ÇÇŚ. have yajham for uktham; AÇŚ. has stoma for -mam, and in c omits a (if it is not a misprint); Ppp. has pra instead of ātiṇu.

36. In praise of Agni.

[Atharvān (svastiyamanahāma)—āgneyam. gṛyaṭram.]

Found also, imperfect, in Pāipp. xix., and in other texts, as SV. (ii. 1058–60), etc., mentioned under the several verses. For the use of the hymn with its predecessor by Kāu. (31. 5), see under the latter.

Translated: Florence, 296 or 48; Griffith, i. 264.

1. To Vāiśāṅvāra, the righteous, lord of right, of light, we pray for unfailing vigor (gharmā).

The Sāman version, as also that in VS. (xxvi. 6), in MS. (iv. 11. 1), and AÇŚ. (viii. 10. 3), is precisely accordant with ours; that in ÇÇŚ. (iii. 3. 5) has bhanum instead of ghanam in c.

2. He shaped himself unto all things; he, the controlling one, sends out the seasons, drawing out the vigor (vāyas) of the sacrifice.

The verse is corrupt in Ppp., but the second and third pādās in it exchange places, as they do in the SV. version. SV. also reads, for a, ya idām pratiṣṭapathē, and has svār for vāyas in c; it and all the other versions read rāśi; our rāśi is quoted in Prāt. ii. 29, and in the comment to i. 68. The comm. reads in a vīcāh and cakṛpe, and some of our authorities (P.ī.K.), with the great majority of SPP's, also have vīcāh;
but SPP. gives viḍa in his text, as we have done. AÇS. (viii. 9. 7) and ÇÇS. (x. 11. 9) read instead viṣṇavam, and caṅkṣapati. TB. (ii. 4. 19-10) makes an anuṣṭubh verse of our 3 b, c and 2 a, b; it reads, for our 2 a, b ādukṣa paṭrī paṇḍratha.

3. Agni, in distant domains, the desire of what is and is to be, bears rule as the one universal ruler.

Or, it may be (so Florenz), ‘Agni, as Kāma, rules over what has been and is to be,’ etc.; the comm. explains kāmās as kāmāyitā kāmāprado vā. SV. (also VS. xii. 117) reads pṛṣṭaṣu tor pārśevu in a; AÇS. (viii. 10. 3) has instead prāṇeṣu. ÇÇS. (iii. 5. 8) has our text without variant; also TB. (see above), in b, c. [Çf. iii. 21. 4 and Muir, v. 403.]

37. Against curses.

[Atharvan (svaṣṭayana-kāmāḥ).—cāndramasaṃ. anuṣṭubham.]

Found also in Pāipp. xx. Quoted by Kāuç. (48. 23) in a witchcraft ceremony (against the effect of an opponent’s sorcery, comm.), with giving a pale lump (piṣdam pāṇḍuṃ: the comm. explains it as a lump of white dirt) to a dog; and vs. 3 is, doubtless correctly, regarded by the comm. as intended at 48. 37 (the prāṇikta would equally designate vii. 59), with the laying on of fuel from a tree struck by lightning. The hymn is further reckoned (note to 25, 36) to the svaṣṭayana gāya.

Translated: Florenz, 297 or 49; Grill, 23, 161; Griffith, i. 264; Bloomfield, 93, 475.

1. Hither hath come forth, having harnessed his chariot, the thousand-eyed curse, seeking after my curser, as a wolf the house of a sheep-owner.

Ppp. has, in a, abhi (which is better) for upa; in c, yātī for mama; and, in d, it combines vṛkāi ‘va — which contraction the Anukṛ. appears to ratify. Yuktvyā would fill out b more acceptably.

2. Avoid us, O curse, as a burning fire a pond; smite our curser here, as the bolt from heaven a tree.

The distinction of hr and ara in manuscripts is so slight that some of our mss. might be viewed as reading hrādām in b, and SPP. estimates most of his authorities as giving it (and the comm. idām), though he also accepts hrādām in his text. Ppp. reads īva in b, and tvām for uṣas in c, and dvēyā for dvīdā in d.

3. Whoever shall curse us not cursing, and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (?) for a dog.

The first half-verse is repeated below, as vii. 59. 1 a, b, with a different second half; it is also found, with still another ending, in TB. (iii. 7. 62), TA. (ii. 5. 21), and Āp. (iv. 15. 1): these three put cāpaṭās in b next before cēbhāt. The meaning of both pēṣram (for which cf. iv. 12. 2) and dvākṣāmām in c is extremely doubtful, and the translation of the line must be regarded as only tentative. [Bloomfield takes dvā-kṣāmām as ‘down upon the ground’; on the score of form and accent (Gram. § 1313 b, 1310), this is admissible; but I can hardly cite an example of dvā thus used, except Pāṇini’s ava-lomam.] The comm. reads pēṣram, explaining it by piṣtamayaṁ kāḍāyaṁ; dvākṣāmām is glossed with avaḍadhām. Ppp. gives the verse the same second half as our vii. 59. 1. The Anukṛ. appears to ratify the contraction -tram ‘va in c. [Pāda d = v. 8. 5 d. Compare also iv. 36. 2 a, b.]
38. For brilliance.

[Atharvan (varkashama).] — caturyaṃ. byhaspatidevatyaṃ uta tviṣidevatyaṃ. trāṣṭukham.]

Found also in Pāipp. ii. (in the order 1, 2, 4, 3); and in TB. ii. 7.7-12 (in the order 1, 4, 2, 3) and K. xxxvi. 15 (in the order 3, 2, 1, 4). This hymn and its successor are employed together by Kāṭu. (13.3-6) in a rite for glory, with the navel-hairs of sundry creatures [cf. Weber, Rājasūya, p. 99, n. 3], and splinters of ten kinds of trees; and they are reckoned to both varcasya gajas (notes to 12.10 and 13.1). They are further included [139.15] with several others (i. 30; iv. 30, etc.) in a rite (called utsarjana, comm.) in the ceremony of entering on Vedic study.

Translated: Ludwig, p. 240; Florenz, 297 or 49; Griffith, i. 265; Bloomfield, 116, 477.

1. What brilliance (tvīṣi) is in lion, in tiger, and what in adder, in fire, in the Brāhmaṇa, what in the sun: the fortunate goddess that gave birth to Indra — let her come to us, in union with splendor.

Pp. reads vavardha for jañāna in e, and sa a nāi' tu in d. TB. has in the refrain d'gan (or d' gan) for at'tu.

2. What brilliance is in elephant, in leopard, what in gold, in waters, in kite, what in men (pūruṣa): the fortunate goddess etc. etc.

Pp. and TB. agree in reading ḍeṣeyu pūrueṣu gān in b.

3. In chariot, in dice, in the bull’s strength (vīṣa), in wind, in rain-god, in Varuṇa’s vehemence (cūṣma): the fortunate goddess etc. etc.

Pp. inverts the order of vīṣa and parjanye in b; TB. [and comm.] read vṛṣabhāya in a.

4. In a noble (rājanyā), in the drum, in the drawn [arrow], in the horse’s vigor, in man’s roar (?): the fortunate goddess etc. etc.

Pp. and TB. agree in prefixing yā at the beginning of the verse, and TB. has kraṇdyā for vīṣā in b, while Pp. has, for b, tvīṣir aṣe māyān stanaṅtina gauṣ ya. Māyā is not properly used of pūruṣa ‘man,’ and the expression is obscure and doubtful. The comm. takes āyatāyān as = ātāmayānāyān and qualifying dvandvāhā! [For the meaning here assigned to it, see note to vi. 65. 1.] In this hymn, again, it appears as if the equivalence to three verses were recognized, the refrain of vss. 2, 3 being left out of account. But the Anukr. acknowledges four verses, and each of the four has its refrain in TB.

39. For glory.

[Atharvan (varkashama).] — byhaspatidevatyaṃ. 1. jagat; 2. tvīṣubh; 3. anuṣṭubh.

Found also in Pāipp. xix. Used by Kāṭu. always in connection with hymn 38: see under that hymn.

Translated: Ludwig, p. 240; Florenz, 299 or 51; Griffith, i. 265; Bloomfield, 117, 478.

1. [As] glory (ydeṣas) let [my] oblation increase, quickened by Indra, of thousand-fold might, well-brought, made with power; me, proceeding mightily onward unto long sight, [me] with my oblation, do thou increase unto chieftain.
BOOK VI. THE ATHARVA-VEDA-SAMHITĀ.

Ppp. has, for b, sahasratśtis sukṛtam sahasvat; in c, jivase (which is better) for cakvase; in d, it omits ma, which improves the meter. The comm. has sukṛtam in b. The "jagatt" (11+12 : 12+13 = 48) is an irregular one. [Cf. RV. v. 44. 3, where we have the intensive of "pr" with anu-pra.]

2. Unto our glorious Indra, rich in glory, would we, rendering homage, with glories pay worship; do thou bestow on us royalty quickened by Indra; in thy bestowal here may we be glorious.

This verse is found in Ppp. in a different connection, further on in the same book, and with quite different readings: vayām for nas in a; for b, yaçavino haviṣṭi ‘nam vidhema; in c, dadhad for rāsva; for d, tasya rātre adhīvāke sūyā.

3. Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

Ppp. combines yaṣṭa guir in a. This verse is repeated below, as 58. 3.

40. For freedom from fear.

[Atharvan (? : 1-2. abhayakāmaḥ; 3. svastiyayanaḥ).—1-2. mantrakṣetdevatye. jagatyādu. 3. ānādir. anuṣṭubh.]

The first two verses are found also in Pāipp. i., much altered. Used, according to Kāuç. (59. 26), by one who desires absence of courage in an army; with vi. 48, with worship or offering to the seven seers in as many directions; and Keça and the comm. regard it as further intended by 16. 8, in a rite for courage in an army; vs. 1, 2 are reckoned (note to 16. 8) to the abhaya gāya, and vs. 3 (note to 25. 36) to the svastiyayana gāya; the comm. notes its application according to 139. 7 in the rite for one beginning Vedic study.

Translated: Ludwig, p. 373, also 242; Florence, 300 or 52; Griffith, i. 266.

1. Let fearlessness, O heaven-and-earth, be here for us; let Soma, Savitar, make us fearlessness; be the wide atmosphere fearlessness for us; and by the oblation of the seven seers be there fearlessness for us.

In d, saaptarśtām is read by one or two mss. Ppp. has only the first pāda of this verse. Neither vs. 1 nor vs. 2 is a good jagatt; easy emendations would make both good triṣṭubh.

2. For this village [let] the four directions — let Savitar make for us sustenance, well-being, welfare; let Indra make for us freedom from foes, fearlessness; let the fury of kings fall on (abhī-yā) elsewhere.

Ppp. rectifies the redundancy of b by reading subhūtam savitā dadhātu; in c, it reads açatrum and omits nas; for d, it has madhye ca visām sukṛte sūyā. The comm. reads açatrum in c.

3. Freedom from enemies for us below, freedom from enemies for us above; O Indra, make freedom from enemies for us behind, freedom from enemies in front.

Or, these four directions admit of being understood (so the comm.) as from the south, from the north, from the west, in the east. The verse is found also in the Kānçva version of the Vājasaneyi-Samhitā (iii. 11. 6), with me adhard in a, udāk kṛḍhi in b, and paçān me in c; further, in K. (xxxvii. 10).
41. To various divinities.

[Brahman.—bahudātvatam uṣṇārāmasam. ānusūṭhabham: 1. bhūry; 3. trīṣūṭhā.]

Not found in Pāipp., nor, so far as observed, in any other text. Used by Kāuç. (54.11), with ii.15, in the godāṇa ceremony, as the youth is made to eat a properly cooked dish of big rice (mahāvṛthi).

Translated: Florenz, 301 or 53; Griffith, i. 266.

1. To mind, to thought, to device (dīṭ), to design, and to intention, to opinion (maṭṭ), to instruction (grutā), to sight, would we pay worship with oblation.

The meter in b would be rectified by reading ākūtyā. [In his note to i. 1. 1, W. took gruta here as 'sense of hearing'.]

2. To expiration, to perspiration (vyānā), to breath the much nourishing, to Sarasvatī the wide extending, would we pay worship with oblation.

3. Let not the seers who are of the gods leave us, who are self (tanī)-protecting, self-born of our self; O immortal ones, attach yourselves to us mortals; grant life-time (āyus) in order to our further living.

With the first line is to be compared AB, ii.27.7: tāṣayo dāityāṃs tanūpāvānas tanvas tapojāḥ (Florenz). Tanū (lit. 'body') 'self' apparently refers throughout to ourselves. This verse is translated by Muir, OST. v. 296. [Mā hāsiṣur tāṣayo dāityānah would make good meter.]

The fourth anuvaṅka ends here, having 10 hymns and 33 verses; and the old Anukr. says of it and its predecessor together tṛīya-caturthāu traya-striniṅgakāu (tṛīya-given above, not here).

42. To remove wrath.

[Bhṛgaṅgirās (parasparamcitālākāravyāh).—manya-devatām. ānusūṭhabham: 1, 2. bhūry.]

Found also, with considerable variation, in Pāipp. xix. Used by Kāuç. (36.28–30), in the section of rites concerning women, for the appeasement of anger: with vs. 1, one takes a stone on seeing the angry person; with vs. 2 one sets it down toward the same; with vs. 3 one spits upon it (abhiniśṭhīvati: the text would suggest rather abhitiśṭhāti). The hymn is reckoned also (note to 26.1) to the takmanācana gāṇa. In Vāit. (12.13) it is employed in the agniṣṭoma in case of an outbreak of anger.

Translated: Ludwig, p. 515; Florenz, 302 or 54; Grill, 29, 162; Griffith, i. 267; Bloomfield, 136, 479.

1. As the string from the bow, do I relax (ava-tan) fury from thy heart, that, becoming like-minded, we (two) may hold together (sa) like friends.

The Ppp. version is in many points different: ava jyām iva dhanvinā (sēman) tanomiti te ṛdhā: adhā sammanasāḥ bhūtvā sakhike iva sacāvake. The first half-verse occurs [at MP. ii. 22.3, with ṛhdas transferred to the beginning of b;] also in HGS. (i. 13.3), with dhanvinās (like Ppp), and with ṛhdas transferred [as in MP.], and with ṛdāṃ for ṛjām. In this verse and the next, the Anukr. does not allow the abbreviation iva after sākhāvaye.
2. We (two) will hold together like friends; I relax thy fury; we cast in thy fury under a stone that is heavy.

Perhaps better 'thy fury that is heavy'; but the version of Ppp. [with the comm.] decidedly supports the translation as given: aṣṭau manuṣyam guruvā 'pi ni dādhamasi. Ppp's version of a, b is this: vi te manyuṁ nayāmasya [cf. MP. lii. 22. 2] sakhike 'va sadavahāt.

3. I trample upon (abhi-sthā) thy fury, with heel and with front foot, that thou mayest speak not uncontrolled, mayest come unto my intent.

[I do not see why prāpada may not here be rendered by 'toe.' ] Ppp. reads, for b, pāṛṣuḥbhām praḥadābhṛtyāṁ; and, for c, d, pāṛā te dastyāṁ vadhaṁ parā manyuṁ suvāmī tē. [The second half-verse recurs at the end of the next hymn. Pāda d is a stock-phrase: see i. 34. 2; iii. 25. 5; vi. 9. 2; 43. 3.]

43. To assuage wrath.

[(As 42.)—manyuṣ-caman-devatākam. ānuṣṭubham.]

Found also in Pāipp. xix. In Kāuḍ. (36. 32), the hymn appears, next after hymn 42, in a rite for appeasement of anger, darbha being treated as an amulet (poṣadāhāvī). Translated: Florenz, 303 or 55; Grill, 30, 162; Griffith, i. 267; Bloomfield, 137, 480.

1. This darbhā [is] fury-removing, both for one's own man and for a stranger; and this is called a fury-removing fury-appeaser of fury.

The translation implies the emendation of vimanyakasya in c to-ka ça (as proposed by Grill, and virtually by Florenz). Ppp. supports the change, reading vimanyako manyuṣ-camano 'stu me; it has vimanyakas also in a.

2. This that is many-rooted, [that] reaches down (ava-sthā) to the sea, the darbha, arisen out of the earth, is called a fury-appeaser.

Ppp. reads, in b, pṛthivyāṁ 'in the earth,' instead of samudrām 'to the sea;' end of c, and d, niṣṭhitas sa ca 'stu vimanyakak. The Anukr. takes no notice of the deficiency of a syllable in a.

3. We conduct away the offense (?̣ carinī) of thy jaws, away that of thy mouth, that thou mayest not speak uncontrolled, mayest come unto my intent.

The last half-verse is a repetition of vi. 42. 3 c, d [which see]; it is wanting in Ppp., perhaps as result of a lacuna. Most of the mss. have the false reading mūkhyān in b, but SPP. also emends to ōm, being supported by the comm. The latter explains carinī by kīṁsāketubkūtāṁ krodhābhīṣyaṇijākāṁ dhamaniṁ.

44. For cessation of a disease.

[Viṣvāmitra.—mantrōkti-devatāyam uṣṇa-vānapatayam. ānuṣṭubham : 3, 3p. mahābhūṣati.]

[Partly prose—vs. 3.] The verses i, 2, are found also in Pāipp., i a, b in iii.; i c, d and 2 in xix. Used in Kāuḍ. (31. 6) in a remedial rite against slander (apavāda; but the text [cf. Bloomfield, p. xlv.] reads apavātā), with help of a self-shed cow-horn properly prepared.
I. The heaven hath stood; the earth hath stood; all this living world hath stood; the trees have stood, sleeping erect; may this disease of thine stand.

The peculiar epithet ār̥dhvasvāpna was applied by Ppp. to a tree also in its version of 30.3, above. ["Stand," i.e. 'come to a standstill."]

2. What hundred remedies are thine, and [what] thousand, assembled —[with them thou art] the most excellent remedy for flux, the best effacer of disease.

Ppp. has yat for yā in a, and sambhṛtāni (for -gatāni) in b; instead of c, it reads teṣām asi tvam uttamam anāsrāva sarogaṇāna* (= ii. 3.2 c, d); in d, -ṛtha. The Ppp. reading, and ii. 3.2, suggest supplying rather 'of them' than 'with them' between the half-verses. The comm. understands a, b as addressed to the patient (vyādhīta). [*Intending, presumably, anāsrāvaṁ arogaṇam.]

3. Rudra's urine art thou, the navel of the immortal (amṛta); viśāyakā ('horny') by name art thou, arisen from the root of the Fathers, an effacer of the vāṭikṛta.

This prose-stanza is reckoned by the Anukr. as if metrical. Vāṭikṛta, like vāṭikārā, is too doubtful to render; its derivation from vāṭa 'wind' is extremely unsatisfactory, and Zimmer's connection of vāṭa with our "wound" etc. is also questionable; the comm. understands vāṭa kṛtanāgant (vāṭa = ār̥dhvasya rogasya goṣayītī). The name viśāyakā points to some use of a horn, such as is indicated in the Kāuçika (svayamśrasta goṛīga 'a self-shed cow-horn'). [Note that the epithet "deciduous" (svayamśrasta) corroborates the etymology of viśāya as set forth by W. at iii. 7. 1, note.] The verse (7+6: 8+8+7) does not at all agree with the description of the Anukr.

45. In atonement of offenses.

[Añçiras (pracetā) Yamaḥ ca.—duḥṣvapnaṁ añandanadvatyaṁ. 1. pathyāpāñkāti; 2. bhurik triśṭubh; 3. anuṣṭubh.]

Found also in Pāipp. xix. This hymn and the one next following are used together by Kāuç. (46. 9) in a rite against bad dreams; and they are both reckoned (note, ib.) to the duḥṣvapnaṁañdanaṁ gaṇa.

Translated : Ludwig, p. 443; Florenz, 305 or 57; Griffith, i. 269; Bloomfield, 163, 483.


The combination manasapāpa is expressly prescribed by Prāt. ii. 79, and the anomalous conversion of the final of vr̥kṣāṁ to anusvāra by Prāt. ii. 28. Ppp. has, for a, aśe 'hi manasaṁ pate (which RV. has at the beginning of x.164. 1), and omits e. The comm. regards manas and pāpa as two independent words in a, and reads cāḥsati in b, and vr̥kṣavanāṁ in d.
2. If (yát) by down-utterance, out-utterance, forth-utterance we have offended (upa-r), waking or (yát) sleeping, let Agni put far away from us all disagreeable ill-deeds.

The verse corresponds to RV. x. 164, 3, which reads in a yad aśās niḥāsā 'bhīṣāsā; of these words the first and third have usage elsewhere, and a determinable meaning, 'wish' or 'expectation' and 'imprecation.' The Atharvan substitutes occur only here, and the root āhās is not met with combined with either āva, nis (except in the doubtful dniḥcasta, RV. once), or parās; so that it has necessarily to render the words mechanically above. TB. (iii. 7. 124) has a only, with niḥāsā (instead of niḥāsā), which is equally unsupported.* The comm. regards all the words as containing the root ās 'cut,' paraphrasing it by hiis 'injure'; upārīmā he renders by upārīh pīdītā bhavena, turning the active into a passive. [Pāda b recurs at vi. 96. 3.] *[TB. has yad aśās niḥāsā yāt parāṣā, blending RV. and AV. readings.]

3. If (yát), O Indra, O Brahmaṇaspati, we also proceed falsely, let the Āṅgirasa, forethoughtful, protect us from difficulty, from distress.

The verse is RV. x. 164, 4, which, however, has the better readings abhidroham for āpi niṣā in b, and dvīṣatam for durtātā in d. Ppp. reads, for d, dvīṣatas pātu tebhyaḥ.

It is probably only on account of the occurrence in it of the word svapantas (2 b) that this hymn is in our text put in connection with the one that follows.

46. Against evil dreams.

[Aṅgiras.—pūrvoktadaveyam utsa svāpnam. 1. kakumati vistārapaṅkhitā; 2. 3avo. ćavārī- garbhd 5-p. jāgati; 3. anuṣṭabhā.]

The first and third verses are found also in Pāipp. xix.,* but not in connection with the hymn which here precedes. The first two "verses" are pure prose, and their description as metrical gives the Anukr. much trouble, with unsatisfactory result. The hymn is used by Kāuç. (46. 9) with the preceding: see under the latter; further, in the same ceremonies against bad dreams appears (46. 13) a pratikā which might signify either vs. 2 or xvi. 5. 1: the comm. holds that the former is intended (as including vss. 2 and 3). *[Roth reports xix. 57. 1 (= vs. 3 here) as occurring in Pāipp. ii.]

Translated: Ludwig, p. 498; Florenz, 306 or 58; Griffith, i. 269; Bloomfield, 167, 485.

1. Thou who art not alive, not dead, immortal-embryo of the gods art thou, O sleep; Varuṇāṇī is thy mother, Yama thy father; Arāru by name art thou.

Ppp. reads yamas pītā. The mss. are much at variance as to two points in this verse: whether asi or asi after ćarbhās, and whether drarās or arārus. As regards the former, they are nearly equally divided; both printed texts give asi, which is doubtless preferable. In the other case, the great majority of authorities have drarās, which is accordingly adopted in both texts (our Bp.E.T.K. read arārus); but TB. (iii. 2. 94) and MS. (iv. i. 10), which have a legend about an Asura of this name, accent arāru, and this was probably to have been preferred.

2. We know thy place of birth (janītra), O sleep; thou art son of the gods' sisters (jāmi), agent of Yama; end-maker art thou; death art
thou; so, O sleep, do we comprehend thee here; do thou, O sleep, protect us from evil-dreaming.

This verse is repeated below as xvi. 5. 6. The comm. renders jāmi by -strī.

3. As a sixteenth, as an eighth, as a [whole] debt they bring together, so do we bring together all evil-dreaming for him who hates us.

'Bring together,' i.e. 'pay off, discharge.' This verse is RV. viii. 47. 17 a-d, where, however, is read sam-nāyāṇasi also at end of b (instead of -yanti), and āpyē for āviṣṭatē in d; it is also found again below, with slight differences, as xix. 57. 1. 'Eighth' is literally 'hoof' (cāpā), from the eight hoofs of cattle etc. The sixteenth or eighth is possibly the interest. All the authorities, for once, agree in reading yātha ryām (instead of yātha ṛyām), and it is accordingly received in both published texts.

47. For blessings: at the three daily libations.

[Aṅgiras (?).—āgneyam; 2. vāiṣṇavē; 3. sāudhanavanā. trāīṣṭubham.]

Found also in Pāipp. xix. and in TS. (iii. i. 91-2), and KQS. Not used by Kāuç.; appears in Vāit. (21. 7) in the agniṣṭoma, with vi. 48 and ix. i. 11-13, at the savanas.

Translated: Ludwig, p. 429; Florenz, 308 or 60; Griffith, i. 270.

1. Let Agni at the morning libration (sāvāna) protect us, he that belongs to all men (vāiṣṇavānā), all-maker, all-wealful; let him, the purifier, set us in property (drāvinā); may we be long-lived, provided with draughts.

Ppp. ends b with pathikṛd viṣvakṛṣiḥ, and TS. has mahinā, KQS. (ix. 3. 21) mahi-nām, and MS. (i. 3. 36) viṣvakaṛṣī; for viṣvakṛṣī; all have drāvinām (for -ne) in c; and MS. reads prātāḥ sāvanā in a. [As to the morning invocation of Agni, see Bloomfield, JAOS. xvi. 10.] The comm. explains sahābhakṣās by sampānasamāpānāḥ putraputrā-dibhiḥ sahaḥbhajanāḥ vai.

2. May all the gods, the Maruts, Indra, not leave us at this second libation; long-lived, speaking what is dear to them, may we be in the favor of the gods.

Neither Ppp. nor TS. nor KQS. (ix. 14. 17) have any variant in this verse.

3. This third libation [is] of the poets (kavl), who rightfully (ṛtēṇa) sent out the bowl; let those Sāudhanvanas, who have attained heaven, conduct our happy-offering unto what is better.

That is (a), of the Ribhus, one of whose merits, leading to the conferral of immortality upon them, was their service to the ceremonial in connection with the libational bowl, which they made four. [For this the comm. gives ample citations, e.g. RV. i. 161. 2.] Ppp. combines, in c, sāudhanavanā nṛṣṭā "naṣṭānā, and ends the verse with nayāthā. TS. has the insignificant variants of sīvar in c, and vāsiyas in d; KQS. (x. 3. 21) reads trīṣyasavanas in a, and no 'bhi vāsīyo n-in d.
48. To the deities of the three daily libations.

[1?]—mantraksarṣidevatayam. āṇvikham.

[Not metrical.] Not found in Pāipp., but occurs in ṬB. (xii. 3, 4-5), TS. iii. 2.11, PB. i. 3.8 and 5.12, 15, GB. (i. 5.12-14), ČČS. (vi. 8.10-12), and KČS. (xiii. 1.11). Used by Kau. (56.4), in the uṣayanana ceremony, as the teacher gives and the pupil accepts a staff; and again (59.26) in the kāmya rites, with vi. 40: see the latter; and again (59.27), alone, with delivering a staff to one consecrated or to a Vedic student; and Keq. [schol. to 16.8] regards the hymn as going with hymn 40 in the battle incantations. In Vāit. it is employed with the preceding hymn (see the latter), and also (17.10) at an earlier part of the agnisjoma, with the savanas [in the verse-order 1, 3, 2].

Translated: Florenz, 309 or 61; Griffith, i. 271.—Treated at length by Bloomfeld, JAOS. xvi. 3 ff.; or Festgruss an Roth, p. 149 ff. Cf. also JAOS. xix., 2d half, p. 11.

1. A falcon art thou, with gāyatrī for meter; I take hold after thee; carry me along to welfare at the close (udṛc) of this offering: hail!

All the other texts read sāṁ pāraya for sāṁ vaha, and ČB.TS.PB.GB.KČS. end there; ČČS. adds our further refrain, but with udṛcayam (for -ci), and omitting svāhā; ČČS. also adds pārta after asi at the beginning, in all three the verses. The comm. regards the sacrifice itself as addressed in each verse. He says of udṛcī: uttamā "vastinavartinyīī ṛg udṛk. The metrical definitions of the Anukr. are so far correct that the verses can be read as 28 syllables.

2. A Ribhu art thou, with jāgat for meter; I take hold etc. etc.

All the other texts put this verse last, as it properly belongs. ČB.TS.GB. end all three verses in the same way; ČČS. omits the refrain after the first verse, but states that it is the same in the others; KČS. ends also with -chandās in the second and third verses. Instead of rōhūr asi, TS. has śākha 'si (and jāgatichandās), GB. and PB. have svaro 'si gayo 'si, and ČČS. has sakhā 'si pārta.

3. A bull art thou, with trīṣṭūbh for meter; I take hold etc. etc.

At the beginning of this verse the authorities vary greatly: ČB.TS.KČS. have suparnā 'si; ČČS. the same, with pārta added (as in the other verses); PB. νṛṣako 'si; GB. samrāj asi. The comm. identifies the "bull" with Indra.

49. To Agni etc.

[Gārgya.—āgneyam. 1. anuṣṭūbham; 2-3. jagati (3. virāy).]

Found also in Pāipp. xix. Further, in K. (xxxv. 14-15), and the first two verses in ĀpČS. xiv. 29, 3, the first in TA. (vi. 10.1) and JB. (ii. 218), the last in RV. (x. 94.5); they seem to be three unconnected verses. Their very obscure and questionable content is explained by the comm. as accompanying and referring to the fire that consumes a deceased teacher; the hymn is to be spoken by a pupil: this the Kauṣika prescribes (46.14). In ĀpČS., the two verses are two out of six with which a consecrated person is to accompany six oblations offered in case he spills his seed. Parts of the hymn relate to the action of the pressing stones in crushing the stalks of the soma-plant.

Translated: Ludwig, p. 432; Florenz, 310 or 62; Griffith, i. 272.
1. Surely no mortal, O Agni, hath attained the cruelty of thy self (tanah). The ape gnaws (bhās) the shaft (tējana), as a cow her own after-birth.

That is, perhaps (a) hath succeeded in inflicting a wound on thee. Pp. differs only in reading martyam at end of a. For tānus in a, T.A.Āp. have the equivalent tanu-vatī; for ananda in b, T.A. ca-kāra, Āp. anāda; for svām in c, T.A. pūnār. The comm. has bhībāsti in e (also 2 d [which see]).

2. Like a ram, thou art bent both together and wide apart, when in the upper wood [the upper] and the lower stone devour; exciting (ard) head with head, breast (āpsas) with breast, he gnaws the soma-stalks (aṅcū) with green mouths.

In a, 'ram' (meṣd) perhaps means something made of ram's wool or skin; or the action of the stones is compared to that of a ram, butting and drawing back. K. (of which I happen to have the readings in this verse) gives meṣa ṯa vad upa ca vi ca carvati, and Āp. the same, except the blundering carvati for carvati. The comm. has ucyase for acyaste. Pp's a is tusegā 'va śīcā itaror variyate. In b, which is the most hopeless part of the verse, K. reads yad aṣparādārūr uparasya khādati, and Āp. doubtless intends the same, but is corrupted in part to aṣparāsârasya. The comm. has aṣparas for uparas. In c, K. has vakṣāsā vākṣa ejayann, Āp. the same, and also, blunderingly, girān for śiro. Pp. has aṣparā 'psa. In d, K. begins with aṅçum; Āp. has the same and also gabhasti; the comm. again bhībāsti. The comm. has two different conjectures, both worthless, for uttaradāru. [Pischel discusses āpsas, Ved. Stud. i. 308 ff., and this vs. at p. 312. Aufrecht discusses the roots bhas, KZ. xxxiv. 458. Hillebrandt discusses this vs., Ved. Mythol. i. 154.]

3. The eagles have uttered (kr) their voice close in the sky; in the lair (ākhāri) the black lively ones have danced; when they come down to the removal of the lower [stone], they have assumed much seed, they that resort to the sun.

In c, RV. has nyādi (p. nyāk) n/i yanti, for which our reading is evidently a corruption — as is probably also niṣkrītam for RV. niṣkrītam, and sāryagritas for RV. śvītās at the end. The comm. has divi instead of śvāvi in a. Pp. has a very original d: puro vāco dadhīre sāryasya. There is no reason for reckoning this jagatī as virāj.

50. Against petty destroyers of grain.

[Atharvan (abhayakāmoḥ). — āśvinam. 1. virāj jagatī; 2, 3. pathyāpañāśti.] Only the second verse is found in Pāipp., in book xix.; and no occurrence of any part of the hymn has been noted elsewhere. Its intent is obvious. In Kāu. (51. 17) the hymn is applied in a rite for ridding the fields of danger from mice and other pests; one goes about the field scratching lead with iron (? the comm. reads ayaśīsam gharṣan); and it is reckoned (note to 16. 8) to the abhaya gāna.

Translated: Ludwig, p. 499; Florenz, 312 or 64; Griffith, i. 272; Bloomfield, 142, 485.

1. Smite, O Āśvins, the borer, the samaṅkā, the rat; split their head; crush in their ribs; lest they eat the barley, shut up their mouth; then make fearlessness for the grain.
All the mss. accent ḍvyānā, as if the word began the second pāda instead of ending the first, and SPP. follows them; our text emends to aṣv-. In b, SPP. reads, with most of the mss., chintin, which is better, being prescribed by Prāt. ii. 20. The comm. reads at the beginning of eyuvāṁ ned adat. Tarda perhaps denotes a special kind of ḍkhu or rat. The comm. regards samaṅka as adj. to ḍkhum and = samaṅkanam bilam sampraviyya gacchantam.

2. Hey, borber! hey, locust! hey, grinder, upakvasaḥ as a priest (brahmān) an unfinished oblation, not eating this barley, go up away, doing no harm.

Ppp's version is quite corrupt: tarda hem pataṅga hem jābyā upakvasaḥ anandanta idāṃ dhānya hiṁsanto ṭoḍita. The comm. reads upakvasas in b (explaining it by adakāḥ sataḥ, and brahma (instead of brahma) in c, and anundata at beginning of d. The first two pādas are deficient by a syllable each. [I think Roth intended hi twice, not heṁ.]

3. O lord of borers, lord of vāghā ś! with arid jaws do ye (pl.) listen to me: what devourers (vyadvard) there are of the forest, and whatever devourers ye are, all them do we grind up.

In vyadvard, some of our mss. blunder the dv into ddh or dhv, even ddhv; but most of them, with all SPP's authorities save one, have vyadvardā, which is accordingly, doubtless with reason, admitted by SPP. into his text as the true reading, and our vyadhv- is to be corrected accordingly. [For vy-advārd, vy-advāri, see note to iii. 28. 2. But at HGS. ii. 16. 5 we have vyadhravara with maṇaka; cf. note to ii. 31. 4.] Some mss. appear to read vatvāpate in a, but SPP., gives vaghā- as supported by all his authorities, and the comm. also has it, giving it a fictitious etymology from ava-han; he explains it by pataṅgātī. Pāda b is redundant, unless we contract -bhā "ṣṛṇa.

51. For various blessings.

[Çaṁśāti.—āṣyam; 3. varunastuti. trāṣṭubham: 1. gāyatrī; 3. jāgati.]

Found also in Pāipp. xix., in the verse-order 1, 3, 2. The hymn is reckoned by Kāuç. (9. 2) to the ḍyāhchānti gāṇa; it is used (25. 20) in healing rites against various diseases, and (25. 21) especially against disorders arising from soma drinking; and (41. 14), with hymn 19 and others, in a ceremony for good fortune; it is further (note to 7. 14) one of the apāṁ sāktāni. Vāit. (30. 7) has it in the śāntīmaṇi ceremony with the preparation of surā for one disordered by soma. [Keçava (to 61. 5) counts this hymn (not 57) to a paviṭra gāṇa.] Translated: Griffith, i. 273.

1. Purified with Vāyu's purifier, Soma [hath] run over opposite (pratyān), Indra's suitable companion.

The translation implies, at the end of b, ātī druṛtas (or atidruṛtas, as the comm. appears to read), which SPP. has rightly in his text. In most mss. dru and hru are hardly distinguishable (and not easily distinguishable from du and hū), and hru was unfortunately adopted in our text, because the first mss. consulted favored that reading. Ppp. has instead adhitṛutāḥ. The verse is found twice *in VS. (x. 31 d; xix. 3 a), twice in TB. (ii. 6. 12-13; two immediately successive versions), and thrice in MS. (ii. 3. 8;
2. Let the mother waters further (sūd) us; let the ghee-purifying ones purify us with ghee; since the heavenly ones carry forth all evil (riprā), forth from them, indeed, I come clean, purified.

The verse is found also as RV. x. 17. 10, with the single variant śundhayantu at end of a; the comm. gives to sūd- the same meaning (śundhayantu pāparahitaḥ sūdhān kurvantu). VS. (iv. 2) also has it, precisely in the RV. version; and MS. (i. 2. 1), with mā tor asmān and nas in a and b, and with -vahantu in c. Ppp. has -vahantu likewise, and at the end it reads pūtay emi, which, curiously enough, Schröder notes as read by two of his mss. and by the Kapiṣṭhala text. Ppp. has further the phonetic [?graphic] variant ěkṛtapūvas in b.

3. Whatever, O Varuṇa, that is hateful to the people of the gods human beings practise here, if without intention we have obstructed thine ordinances (dhārman), do not, O god, harm us for that sin.

The verse is RV. vii. 89. 5; which, however, reads at end of b cāramasi, and at beginning of c dicitā yātā tāva etc. TS. (iii. 4. 116) and MS. (iv. 12. 6) agree precisely with RV. The fifth anuvāka, 10 hymns with 30 verses, ends here; the Anukr. quotation, paṁcama, has to be combined with that to the next anuvāka.

Here ends also the thirteenth prapāṭhaka.

52. For deliverance from unseen pests.

[Bhāgati. — mantraktaḥ kahudvayam. ānuṣṭubham.]
2. The kine have sat down in the stall; the wild beasts have gone to rest (uī-viś); the waves of the streams, the unseen ones, have disappeared (uī-līf).

For c, RV. has ut ketāvo jānānām, and again Ppp. agrees with it. The comm. takes alīpaṭa as impf. of the desiderative of root labh (nitarām labdhum āicchan!)

3. The life(āyus)-giving, inspired (vipācetā), famous plant of Kanva, the all-healing one, have I brought; may it quench this man's unseen ones.

Ppp. begins a with āyurvidam, and c with aharṣam. SPP. has, in c, ā 'bhairiṣam, although it is both ungrammatical and unmetrical, because nearly all his authorities read so (the comm. gives -rṣam), as do part of ours (H.D.R.). [As to Kanva's plant, cf. iv. 19. 2.]

53. For protection: to various gods.

[Bṛhachukra.—nādātivatam. trāṭṣṭubham: i. jagati.]

Found also in Pāipp. xix., and in other texts as noted under the several verses. Kauḍ. uses the hymn (31. 9) in a remedial rite against boils etc.; also, in the kāmya rites (59. 28), with worship of heaven and earth, when valorables are lost; and in the savayaṣṭhas (66. 2), with v. 10, vii. 67, in a response; and, according to the comm. (the pratiṣṭhā might also designate xii. 1. 53), in the medhājānanaa (10. 20), with vi. 108, to accompany the partaking of some dish (milk-rice, comm.) and worshiping the sun.

And vs. 2 occurs in the godāna ceremony (54. 2), with vii. 67, with wiping (the razor, comm.) thrice; and vs. 3 in the ṇpavayana (55. 20), with vii. 97. 2, on releasing a cow. In Vāït., vs. 2 is employed in the agnīṣṭoma (11. 15), near the beginning of the ceremony; and vs. 3 twice in the parvan sacrifice (4. 8, 17), once with the pātisatyaśa offerings, and once as the sacrificer strokes his face with his wetted hands.

Translated: Ludwig, p. 506; Griffith, i. 274.

1. Let both the sky now and the earth, forethoughtfully—let the bright (gukṛd) great one, by the sacrificial gift, rescue (ṛṛ) me; let the svadāh favor (anu-ci) [me, let] Soma, Agni; let Vāyu protect us, [let] Savitar and Bhaga.

For the embarrassing ma idām in a, Ppp. reads simply mā, which is better. TB., in its version of the verse (namely of a, b, c, ii. 7. 81, 164: each has a different d) has tvā instead, and inserts it again before pāpātu; it also reads prācetasā at end of a, and ṣrītam dākṣiṇā in b. "The bright one" is doubtless soma; the comm. explains it as sūrya, and to dākṣiṇāya supplies diṣṭā. [Cf. Bloomfield’s remark on b at AJP. xvii. 409.] The combination anu-ci, elsewhere unknown, must be the equivalent of anu-jhā or anu-man (the comm., anujīnātu). Three of the pādas are triṣṭubh, but a has 13 syllables unless we contract me 'dām.

2. Again let breath, again let soul (ātmān) come unto us; again let sight, again let spirit (āśi) come unto us; let Vāïcvānara, our unharmed body-protector, stand between [us and] all difficulties.

Compare TA. ii. 517, MS. i. 2. 3, Ap. x. 18. 3, all of which have a different (and TA. a much longer) enumeration in a, b, with the verb ā 'gātareth come.' In c, MS. and
3. We have become united with splendor, with fatness (pāyas), with bodies (tanūḥ), with propitious mind; let Tvashṭar make for us here wider room; let him smooth down what of our body is torn apart.

This verse is found also in many other texts, its first half generally without variation; only PB. (i.3.9; this half-verse alone) has tapobhis for tanabhikṣ at end of a. VS. (ii.24 et al.) has for c, d: tvāstā sudátra vi dadhātu ráyō 'nu māṛṣṭu tānē yād viśīṣṭam, and the rest follow this rather than our text; only TA. (ii.4.1) has na dtra in c, and TS. (i.4.44) no dtra vāriṇā kṛṣṇotu; MS. (i.3.38 et al.) and CÇS. (iv.11.6) add nas (like AV.) after ānu in d, and MS. ends with vīrīṣṭam (TS., of course, has tānāvāṣ). Ppp. has, in c, sudātra vāriṇā kṛṣ, differing from all. The comm. renders anu māṛṣṭu by hastena āṇḍhayatu. [Cf. von Schroeder’s Tübingen Kuṭaka-kss., p. 72.]

54. To secure and increase some one’s superiority.

[Brahman. — āgniṇīṣṭhitam. ānuṣṭubham.]

Found also in Pāipp. xix. Used by Kāuç. (48.27), in a sorcery, with vii.70, with the direction ity āhitāgniṃ pratīṇirvāpati; vs.2 appears also in the parvā sacrifice (4.19), with an offering to Agni and Soma. And vs. 2 appears in Vāît. (3.4), in the parvan sacrifice, with a silent offering to the same gods.

Translated: Griffith, i.275. — He entitles it “Benediction on a newly elected King.”

1. Now do I adorn this man as superior to his fellow, for attainment of Indra; do thou increase his authority, his great fortune, as the rain the grass.

The first half-verse is very obscure, and the rendering given only tentative; it implies the emendation of tāt in a to tām, or else of idīṃ to imīṃ (as antecedent to aṣyad in c), and the understanding of yujā as for yujē, instead of yujī, which the pada-text gives for it both here and in 2 d; to read further indra (voc.) in b would much lighten the difficulty here, and also furnish a subject for the appeal in the next line. A dative with uttara is a construction perhaps unknown elsewhere. The comm. comfortably explains yujē as a verb “= yojayaṃ.” Ppp. reads yujān (probably a mere error of the transcriber); and, for b, the corrupt yene ṣdhrain çumbhā ne iṣṭaye; in c it has yasya for asya. The Anukr. seems to allow the contraction vṛṣīr 'va in d. [Roth’s collation gives yugān in a, and yuga in 2 d; but it may be a mere omission of the accent by which he distinguishes the palatal sonant (g’= our j) from the guttural sonant (g).]

2. For him, O Agni-and-Soma, maintain ye dominion, for him wealth; in the sphere of royalty make ye him superior to his fellow.

Two or three of our mss. have in b the bad reading dhrayatām; and, in c, even the majority of them give -aurgre (as Bp. at iii.5.2, and B. Kp. at xi.2.4: but SPP. reports nothing of the sort in his authorities). Ppp. has yasya for the first asmaī, and asya for the second, and vardhayatas for dhārayatām in b; also aho for imīṃ in c.
3. Whoever, both related and unrelated, assails us—every such one mayest thou make subject to me, the sacrificer, the soma-presser.

The first half-verse is also 15.2 a, b, above; the last half-verse is also 6.1 c, d. Ppp. has, for b, yo jāto yaça ca niṣṭyāḥ; it further puts d before c, in the form sarvaṁ tvāṁ rātradhāṁ nāḥ.

55. For various blessings.

[Brahman (f).] — 1. vāyuvadeti, jagati; 2.3. rāudrydu: 2. triṣṭubh; 3. jagati.

Not found in Pāipp., but in TS. (v. 7, 21-*) etc. as noted below. Used by Kāuṣṭa, (52.1) in a rite for welfare, on going away; and vs. 2 is reckoned (note to 50.13) to the rāudra gana. With vs. 2, according to Vālī. 2.16, are offered the prāyājas in the parvan sacrifice; and with vs. 3 (8.5), the initial and final homas in the āgrayaṇa.

Translated: Ludwig, p. 218; Griffith, i. 275. — As to cycles of lunar years, see Zimmer, p. 370.

1. The many paths, traveled by the gods, that go between heaven-and-earth—whichever of them shall carry [one] to unscathedness, to that one, O gods, do ye all here give me over.

The first half-verse is also iii. 15.2 a, b. TS. begins ye catvāraḥ pathāye, and ends b with viyānti (metrically better); its c is tēṣāṁ yo dhīyāṁ ajītīṁ abhadhā; and in d it has nas for mā, and datta for dhatā. PGS. (iii.1.2) agrees with TS. except in this last point, and in combining yo 'dhīyāṁ in c; MB. (ii.1.10) [also agrees with TS. save that it] has ajījīm for ajītīm. The comm. has datta, like TS., and it is the better reading. Both this verse and vs. 3 are incomplete as jagati.

2. Hot season, winter, cool season, spring, autumn, rains—do ye set us in welfare (svitā); portion ye us in kine, in progeny; may we verily be in your windless shelter.

TS. and MB. (ii.1.11) read utā nas for čhiras in a, end b with svitāṁ no astu, and have, for c, d, tēṣāṁ rūjakā chaikaradānāṁ nivātā ājam abhayē syāma. [See also MGS.ii.8.6 a, and p. 158, s.v. hemantō. PGS. (iii.2.2) follows TS. except that it ends with vasēna and has for b čivā varṣā abhayē śaran naḥ.]

3. Unto the idā-year, the pari-year, the sam-year, pay ye great homage; may we be in the favor of these worshipful ones, likewise in their auspicious well-willing.

TS. begins with the idevatās or id-year (in the form idevat), and has, for d, jyogajītā ākāhaḥ syāma; MB. (ii.1.12) differs from it only in the form idevāt; PGS. (iii.2.2) also agrees except in giving in a the whole series of five year-names of the cycle: smav-, pari-, idāv-, idevatārāya, and vatsarāya. Our latter half-verse occurs repeatedly in RV. (e.g. iii. 1.21 c, d*), and once more in AV. (xviii.1.58 c, d). Ppp. xvii. 6.15 enumerates in succession rtavas, ortavās, and idā-, anu-, pari-, and samvatāras. The comm. quotes from an unknown source the following verse: candrānāṁ prabhavādṛṇāṁ pārcake-pārcake yuge: sam-pari-idāv-id-īlyetacchādapatāyūṣ tu vatsarsā. *[With slight changes; and verbatim at x.14.6.]
56. For protection from serpents.

[Çaṁśāti. — 1. vā ṣāvadevō, uṣṇiggarbhdhaḥ pathyāparākṣitāḥ; 2, 3. rāndrayān: a. anusṭubhaḥ; 3. [.] nīcṛt.]

Found also in Paipp. xix. (in the verse-order 1, 3, 2.) Used by Kauṭ. (30. 17), in a rite for welfare, with iii. 26, 27 and xii. i. 46, against serpents, scorpions, etc.; and again (130. 8), with various other verses and hymns, in the ceremony for commencing Vedic study. In Vālt. (29. 10), in the āgniçayana, it and other passages accompany oblations to Rudra.

Translated: Aufrecht, ZDMG. xxv. 235 (1871); Ludwig, p. 502; Grill, 5, 162; Bloomfield, 151, 487.—See also the introduction to iii. 26.

1. Let not the snake, O gods, slay us with our offspring, with our men (pūrīṣa); what is shut together may it not unclose; what is open may it not shut together: homage to the god-people.

Pādas c and d are found again below as x. 4, 8 a, b. [Read sānīyataṁ yān nā vī śpurad, viśīttan yān nā etc.!] Pp. reads in b sahāpārvarūṣan, and omits the concluding pāda. The comm. has vi śphurat in c; he understands the ‘open’ and ‘shut’ of the snake’s mouth, doubtless correctly. MB. (ii. i. 5) has a parallel phrase: saṁkhataṁ mā vivadhit vihatam mā ’bhisanivadhīth.

2. Homage be to the black [snake], homage to the cross-lined, homage to the brown constrictor; homage to the god-people.

Pp. reads haye for asta in a. The comm. explains svaja ‘constrictor’ as “self-born” [and Aufrecht as the “natural” color, that is, “green”].

3. I smite thy teeth together with tooth, thy (two) jaws together with jaw, thy tongue together with tongue, thy mouth, O snake, together with mouth.

Pp. reads at the beginning saṁ te dadāṁi dadbhir datas, omits u in b, and ends with āsnāhasyam. The comm. understands “thy lower teeth with thine upper tooth,” and so in the other cases: but this is very unacceptable; and more probably the tooth, jaw, etc. are said of some object or instrument used in the incantation.

57. With a certain remedy against disease.

[Çaṁśāti. — 1, 2. rāndrayān: anusṭubhāḥ; 3. [.] pathyādhvāti.]

Found also in Paipp. xix. Used by Kauṭ. (31. 11) in a healing rite, while treating a bruise [? akṣata; cf. Bloomfield, Introd. p. xliii] with foam of urine; and vs. 3 is reckoned (9. 2) to the bhṛchánti gaṇa, and employed, with vi. 19 etc. (41. 14), in a rite for welfare.

Translated: Griffith, i. 276; Bloomfield, 19, 488.

1. This verily is a remedy; this is Rudra’s remedy; wherewith one may spell away (āpa-brū) the one-shafted (-teʃana), hundred-tipped arrow.

The comm. has at the end upābruvaṭ. He regards the remedy as used against the vṛṇarogā, and the arrow of c, d as that of Mahādeva, used tripturasanāḥṣītisaṁaye.
2. Pour ye on with the jālāsā; pour in with the jālāsā; the jālāsā is a formidable remedy; with it do thou be gracious to us, unto life (jīvās).

Ppp. has, for second half-verse, jālāṣe bhadrāṁ bheṣajam tasyo no dehi jīvase, which is better. The comm. reads jāl- in all three cases; and it has the RV. form mṛṭa in d; it understands the foam of cows' urine to be intended by jālāṣa [see Bloomfield, AJP. xii. 425.]

3. [Be there] both weal for us and kindness (māyas for us, and let nothing whatever ail (am) us; down with [our] complaint (rāpas)! be every remedy ours; be all remedy ours.

Pāda b and the first two words of our c occur at RV. x. 59.8 e, d, 9 f, e, io f, e, where, however, we have mó su te instead of mó ca nas, and dyāuk pṛthīvī before ksamā rāpas, making a complete pāda. [Cf. also RV. viii. 20. 26.] The comm. explains ksamā by ksāntir upaśanā bhaveitu. Our b occurs also elsewhere (as AV. x. 5. 23 c, and RV. ix. 114. 4 d [this time with mó ca nas]). The first pāda lacks a syllable [unheeded by the Anukr.: read sāmī āsūtmo no?]. [The Anukr. scans as 7 + 8 : 12 + 8: but perhaps the "12-syllabled pāda" contains, as the RV. hints, the damaged remnants of two (8 + 8).] [Ppp. omits our last pāda, sārvam etc.]

58. For glory.

[Atharvau (yaṇaskāmaḥ).—mantoḥtendevatyaṃ. bārhaspatyaṃ. 1. jagati; 2. prastārapākāti; 3. anuṣṭhāb.]

Found also, except vs. 3, in Pāipp. xix. The hymn is reckoned (note to Kāu. 13. 1) to the varcasya gāpa, and is employed (59. 9) among the kāmya ceremonies by one desiring glory; also (139. 15), in the introduction to Vedic study (utsarjananakarmāṇi, comm.), it appears with various other hymns (vi. 38, 39, etc.), with an oblation to Agni.

Translated: Ludwig, p. 240; Griffith, i. 277.

1. Glorious let the bounteous Indra make me; glorious both heaven-and-earth here; glorious let god Savitar make me; may I be dear here to the giver of the sacrificial gift.

Ppp. reads me indro mahāvā in a; for b, yaṇasaṁ somo varuṇo vāyur aguṇā; and ends with -yāvā yāṇā aham. The comm. has dhātur instead of dā- in d. As jagati, the verse is both irregular and deficient.

2. As Indra is possessed of glory in heaven-and-earth, as the waters are possessed of glory in the herbs, so among all the gods may we, among all, be glorious.

Ppp. omits yaṇavatta in b, and has, for c, d, yathā viçeṣu deveṣu eva deveṣu yaṇasaṁ yāṇā. The verse (11 + 12: 8 + 11) is very ill defined by the Anukr.

3. Glorious was Indra, glorious was Agni, glorious was Soma born; glorious, of all existence am I most glorious.

This verse is a repetition of 39. 3 above.
50. For protection to cattle.

[\textit{Atharvan} \textsuperscript{[?]} — \textsuperscript{raudram uta mantronkia devatvam. \textit{anuṣṭubham}.}]

Found also in \textit{Pāipp.} xix. Reckoned by Kāuç. (9.2) to the \textit{bhakchānti gāna}, and used (41.14), with vi. 19, 23, 24, etc., for good fortune; and also (50.13), with vi. 1, 3, etc., in a similar rite.

Translated: Grill, 65, 163; Griffith, i. 277; Bloomfield, 144, 490.

1. To the draft-oxen \{\textit{do thou}\} first, to the milch kine \{\textit{do thou}\}, \textit{O arundhatī}, to the non-milch cow, in order to vigor (\textit{vāyas}), to four-footed creatures \textit{do thou yield protection}.

For the \textit{arundhatī} cf. iv.12 and v.5; the comm. identifies it with the \textit{sahādevī}. Instead of \textit{tvam} in \textit{a}, Ppp. reads \textit{nas}, which is better. The sense of \textit{c} is very doubtful; Grill conjectures \textit{avayase}, to fill out the meter as well as ease the translation; the comm. explains \textit{vayase} as a cow or horse or the like under five years old; perhaps the corruption of the reading is a deeper one. \textit{A'dhenu} may signify young kine, not yet yielding milk. Both this verse and vs. 3 are defective by a syllable.

2. Let the herb, the \textit{arundhatī}, allied with the gods (?), yield protection; may it make the cow-stall rich in milk, and the men (\textit{pāruṣa}) free from disease (\textit{yāksma}).

The translation implies the emendation of \textit{sahā devīs} in \textit{b} to \textit{sahādevī}; this the comm. gives (it is conjectured also by Grill); it may be here simply the name of the plant, but yet probably with pregnant implication of its etymological sense. Ppp., in \textit{d}, reads -\textit{mām} and \textit{pāruṣām}.

3. I appeal to the all-formed, well-portioned, vivifying one; let it conduct the hurled missile of Rudra far away from our kine.

The comm. understands, in \textit{b}, \textit{achā vadāni}, and explains \textit{jīvalām as jīvānam lāti dadāti}.

60. For winning a spouse.

[\textit{Atharvan} \textsuperscript{[?]} — \textit{aryamanām. \textit{anuṣṭubham}.}]

Found also in \textit{Pāipp.} xix. Used by Kāuç. (34.22), in a women’s rite, for obtaining a husband, with an oblation to Aryaman (it is added, \textit{purā kākasampātatī}, which the comm. explains by \textit{kākasamcaratī pūram}).

Translated: Weber, \textit{Ind. Stud.} v.236; Zimmer, p. 306; Grill, 56, 164; Griffith, i.278; Bloomfield, 95, 491.

1. Here cometh Aryaman, with locks [-\textit{stupd}] loosened in front, seeking a husband for this spinster, and a wife for a wifeless one.

Ppp. reads in \textit{b} \textit{viṣatastugah} (i.e. \textit{viṣitastukah}). Our edition has -\textit{srupah}, the manuscript distinction of \textit{sr}u and \textit{stu} being always doubtful, and the majority of the authorities here giving as plainly \textit{sr}u as it is possible to give it. The comm. explains \textit{viṣita-} as \textit{viṣeṣa} \textit{śito} \textit{baddhah}, and as used of the “rays” (\textit{stupa-}) of the sun (\textit{aryaman}) in the east (\textit{purastatī}). \textit{Aryaman} is perhaps properly rendered here by ‘suior, match-maker’ (‘Brautwerber,’ Weber, Grill); but doubtless at any rate the address implies an identification of such a functionary with the god Aryaman. The \textit{pada-}
reading in b, visita-stupāḥ, is quoted under Prät. iv. 77. In c, asya' ichān is the chosen example in the Prät. commentary (under ii. 21 et al.) of the samādhī it illustrates, although the meter shows that the irregular combination asye'chan requires to be made, and the Anukr. apparently winks at it. Ppp. has the corrupt reading sa vai chāyad ag-[intending sa vai 'ched ?] [Correct the ed. to -stupāḥ.]

2. This woman, O Aryaman, hath toiled, going to other women's assembly; now, O Aryaman, shall another woman come to her assembly.

Ppp. reads in c nu asya 'ryaman. The comm. has čamanam in b and d, and anu for nu in c. He makes no difficulty in taking āyati (p. ṣāyati) as a 3d pl., which it is not: we ought to have either āyan (Āṣāyan), or anyā instead of anyāḥ: the translation implies the latter. The proper pada reading would be ā: ayati. [For sāmanam 'wedding-assembly,' see Bergaigne, Rel. Vid. i. 159, n. 3. Comm. renders aṅgā by he; Bloomfield, "without fail."]

3. The creator (dhātār) sustains the earth; the creator [sustains] the sky and the sun; let the creator assign (dhā) to this spinster a husband that is according to her wish.

Ppp. combines asya 'gruvāi in c, and reads dadātu in d.

61. Prayer and boasnts.

[Atharvan (?).—rāndram. trāṭubham : 2,3. bhurij.]

Found also in Pāpp. xix., and in K. xi. 9. Reckoned by Kāuç. (9. 2) to the brha-chānti gaṇa, and used (41. 14), with vi. 19, 23, 24, etc., in a rite for good fortune; in the kāmya ceremonies (59. 16), for splendor*; also, in the chapter of portents (133. 2), on occasion of one's house burning down; it is further (note to 50. 13) included in the rāndra gaṇa. In Vāit. (2. 17) vs. 3 accompanies, in the parvan sacrifice, two offerings of butter to Agni and Soma. * [Varcas: so the comm.; but Bloomfield reads vyacas, which accords better with 1 d of the text.]

Translated: Griffith, i. 278.

1. To me let the waters send what has sweetness; to me the sun brought [it] in order to light; to me the gods, and all those born of penance—to me let god Savitar assign expansion [śyacas].

Ppp. has, for b, mahyam sūryo bharaj yottīṣa gam, and, in c, samotā for taipojā. K. has, in c, mām for mahyam, and anu for uta, and ends with bhāt (?). Ahharat in b cannot well be correct; we might conjecture instead bhavatu. The Anukr. disregards the deficiency of a syllable in d.

2. I expanded (?) earth and heaven, I generated the seasons, seven together; I speak true what is untrue; I encompass (pārī) divine speech and people (vīgas).

For the doubtful viveca in a, Ppp. has dābhāra, and K. astabhām. Some of the mass. read ajanayān in b (also in 3 b); K. has ajanam (if the reading is correct); Ppp. substitutes sindhyān saṣe (for rūdr aj). The second half-verse in K. is quite different: ahaun vacam pari sarvām bahihva ya indrāgni asanah sakhāya (the last pada is parallel with our 3 d). The sense of c is obscure, and the rendering given only tentative; it implies vadāmi instead of viddāmi: perhaps, ' I declare what [is] true [and
what] untrue.  The comm. reads vijąam for vi-Ta at the end.  He understands viveka
in a as 'winnow, separate' (parasparavivikte asan=kirparâpe krtavân asmî).

3. I generated earth and heaven; I generated the seasons, the seven
rivers; I speak true what is untrue (?): [I] who enjoyed Agni-and-Soma as
companions.

Pp. reads, from b on,* as follows: aham vâcaspathas sarvâ'bhî śîka: aham vinejmi
prthivîm uta dyâm aham rûn sre saïta sâkam: aham vâcam pâri sarvam bahhâva
yo'gniśmâ viduse sakâhûh.  K. has, for jaïâna ... ajayâyam (a, b), dyâvâpythîvat
â bahhûva aham viçvâ ajadîs; and, for c, d, mahyam viças sam anamanta dâivir
aham ugras smatâhavyo bahhûva.  *[Perhaps this is an error of Roth for 2 d.  If so,
3 a would begin with aham vinejmi.]

56. To Vaïçvânara etc.: for purification.

[Atharvan (?) — râudrâm uta mantrokatdevayam.  trâishubham.]

Found also in Pâipp. xix. (but the first verse is given only by its prattka, and has
not been found elsewhere), and its first two verses in other texts, as noted below.  Agrees
in use with the preceding hymn as regards the ganaus to which it is reckoned (Kâuç. 9, 2,
and note to 50. 13; Kc. [to 61,5] and the comm. page 37 end] further have it, with
vi.19 and 51, in a paviitâ gañâ), and (41. 14) in the rite for good fortune; and it appears
(41. 15) in another similar rite, with worship of the rising sun; and is added
(note to 41. 13) in one for luck in gambling.

Translated: Griffith, i. 279.

1. Let Vaïçvânara (Agni) by his rays purify us, the wind, lively
with mists (?nâbbhas), by his breath; let heaven-and-earth, rich in milk,
righteous, worshipful, purify us by milk.

The verse is found also in TB. (i. 4. 81) and M.S. (ili. 11. 10).  They read mā for nas
in a and d, mayabhâs (which is decidedly better) for nâbhobhâs at end of b, and phyo-
bhîs for phyoavatt in c.  Pāda c is jagatt.

2. Take ye hold upon the pleasantness of Vaïçvânara, of which the
regions are the smooth-backed bodic; with that, singing in joint
revelings, may we be lords of wealth (pl.).

The sense, especially of b, is obscure, and the version mechanical; b is perhaps a
reminiscence of RV. i. 162. 7 b.  Found, considerably altered in a, b, in VS. (xix. 44),
and TB.MS. (as above).  They read for a, b vaïçvâdevâ punât devy â'gad yâsyaîn
(TB. yăsyâî, MS. yâsyâî) imâ (TB.MS. omit) bahryâs (TB. bahlyâs) tânvâ (TB.
tănvo) vîtkrîthât: all have mādantas for grûntâs in c, and TB.MS.-mâdyesu —
this last an alteration plainly called for by the meter; and the Anukr. does not describe
the verse as nicet.  Pph. has at the beginning vaïçvâdevyâm, for b a wholly different
text, shuddhâ havaanta suçayas râvâkâh (our 3 b), and in c, corruptly, -nta sasada
âdayena.  The variants indicate, as often elsewhere, the hopelessness of a rendering.

3. Take ye hold upon that (f.) of Vaïçvânara in order to splendor,
becoming cleansed, clear, purifying; here, reveling in joint reveling with
Iśâ, may we long see the sun going up.
63. For some one's release from perdition (nirṛti).

[Dr) ṁvaka (i.) — caturṛcam. nirṛtam: 4. agneyi. jīgam: 1. atijagatigarbha; 4. anusūbh.

Found also (excepting vs. 3) in Pāipp. xix., the fourth verse not in combination with the others. For other correspondences, see under the verses. Used by Kāṇ. (46.19) in an expiatory rite for incontinence, fastening on a rope of darbhā; and in rites for welfare (52.3), with vi. 84 and 121, to accompany acts of release; vs. 4, further (46.22), in an expiatory rite for a spontaneously kindled fire. Vāit. has the vs. 1, 2, and 4 singly in the agnicayana (28.27, 26; 29.8), with the laying of bricks consecrated to nirṛti etc.

Trans. : Ludwig, p. 433; Griffith, i. 279.

1. The tie that the divine Nirṛti (perdition) bound upon thy neck, [and] that was unreleasable, that do I untie for thee, in order to long life (āyus), splendor, strength; do thou, quickened (pra-sū), eat uninjurious (?) food.

Ppp. reads in b avicarṣyam, omits vārcaśa, which is metrically redundant and probably intruded, in c, and has, for d, anamadham pitum addhi prasūtāḥ, thus getting rid of the extremely obscure adomadham (made more obscure by the occurrence of adomadhā in viii. 2.19). The comm. takes adomadham as two independent words, and renders it 'producing pleasure for a prolonged time.' The translation given is that of the Petersburg Lexicons. A corresponding verse is found in VS. (xii. 65), TS. (iv. 2.51), and MS. ii. 7.12. VS. and MS. have, in a, b, ydm ... pācam; VS. ends b with avicarṣyam, TS.MS. with avicaryām (all omitting yāt). In c, for tā́t te, VS.MS. have tā́m te, and TS. idāṁ te tā́t; VS.TS. end it with āyuso nā madhyāt, MS. with -so nā madhyāte. For d, TS.MS. have dhāṁ jīvāḥ pitum addhi ātmuktaḥ, VS. dhāṁ tāṁ pitum addhi ātmuktaḥ. The verse has no jāgati character.

2. Homage be to thee, O Nirṛti, thou of keen keeness; unfasten the bond-fetters of iron. Yama verily giveth thee back to me; to that Yama, to death, be homage.

The "thee" of the second half-verse is doubtless the person on whose behalf the spell is uttered. The first half-verse is found combined with our 3 c, d into one verse in VS. (xii. 63) and TS.MS. (as above). They all read sū for astu in a, and for tigmatejas TS. has viṣvarūpe (Ppp. has viṣvarūṛe); their b is ayasmyām viṛtā bandham etām. Ppp. has yān pra mumūgḍha pāśān for b, and, for c, d, our 3 c, d. The whole verse is nearly repeated below, as 84.3. Only the last pāda is jāgati.

3. Thou wast bound here to an iron post (druṇadā), bridled with deaths that are a thousand. Do thou, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

We have the same change of address here as in the preceding verse, and it proves that the make-up of the material as given by the Yajus texts is more original and correct.
4. Thou collectest together for thyself, O Agni, bull, all things from the foe (?) ; thou art kindled in the track of sacrifice (iṣṭa) ; do thou bring to us good things.

This is a RV. verse, found at x. 191.1 (vss. 2-4 are our next hymn), and is also to be met with at VS. xv. 30, TS. ii. 6.114, and MS. ii. 13. 7 — in all its occurrences offering precisely the same text. It was noticed above that it occurs in Ppp., but not in connection with the three preceding verses of this hymn — with which, indeed, it has nothing to do as regards sense. It was pointed out in the note to Prāt. ii. 72 that the prescription in that rule of s as the final of only idāyās before pada seems a strong indication that this verse was not a part of the AV. text as recognized by the Prāt. The comm. explains idas by idāyā bhūmyāh. [For consistency, sāṁ sāṁ ought to be printed sāṁ-sāṁ.]

64. For concord.

[Atharvan. — sāmmanasayam. vāci-vadēvam. ānuṭubham: [2. trīṣṭubh].]

The first two verses are found in Pāipp. xix. The whole hymn is RV. x. 191. 2, 3, 4, and is also read in TB. ii. 4.4+5, and (with the order of the verses inverted) in MS. ii. 2. 6. In neither of these texts does the first verse of the RV. hymn (our 63. 4) stand in connection with the other verses; and as the situation of the RV. hymn is one that calls for three verses only, it is pretty evident that the first verse (which also has nothing to do with the others in point of sense) is a later addition, and has also, by an extremely curious process, not paralleled elsewhere in our text, been added at the end of our 63, in order to stand in its RV. relation to the other verses. See Oldenberg, Die Hymnen des RV., i. 244. The hymn is used by Kāuç. (12. 5) in a rite for harmony, with iii. 30, v. 1, etc.

Translated: by the RV. translators; and, as an AV. hymn, by Ludwig, p. 372; Grill, 31, 164; Griffith, l. 280; Bloomfield, 136, 492.

1. Do ye concur; be ye closely combined; let your minds be concurrent, as the gods of old sat concurrent about their portion.

The other texts begin sāṁ gachadhvaṁ sāṁ vadadhvaṁ (but MS. jānadhvaṁ); at the end, TB. reads (if it be not a misprint) upāsata; the pārve gives, at any rate, a past meaning to -te.

[Poona ed. has -ata.]

2. [Be] their counsel (māṇtra) the same, their gathering the same, their course (vratā) the same, their intent alike (sakah); I offer for you with the same oblation; do ye enter together into the same thought (cītas).

The other texts differ from ours in the first half-verse only in this, that RV.TB. read māṇas instead of vratām in b; but our c is their d (TB.* having sanijñāṇena for sanānena), and their c agrees nearest with our d. TB. reading s. kēlo abhī sāṁ rābhadhvaṁ, RV. s. māṇtram abhī mantraye vāḥ, and MS. s. kṛtām abhī mantrayadhvaṁ. Ppp. has, for b, samānāṁ cittaṁ sāha vo manāḥsi, and omits d. The Anukr. omits to describe the verse as a trīṣṭubh. * [TB. has also yajānas for yuhomi.]
3. Be your design the same, your hearts the same, your mind the same, that it may be well for you together.

MS. has, for a, samānā vā (i.e. vās) ākāśāni. The comm. appears to understand su sāha as two independent words in d. [See MGS. i. 8. 10 and p. 156, s.v. samānā.] [Pāda a lacks a syllable, easily supplied.]

65. For success against enemies.

[Ātharvān (f.).—cāndram utāi "ndram: pārāśaryam. ānuṣṭubham: 1. pathyāpāṅkī.]

Found also (vss. 1, 2) in Pāipp. xix. Used by Kāu.ç. (14. 7), with i. 2, 19-21, vi. 66, 67, 97-99, in a rite for victory over enemies; belongs (note to 14. 7) to the aparājīta gaṇa.

Translated: Ludwig, p. 372; Griffith, i. 281.

1. Down (āva) [be] the fury, down the drawn [arrow], down the two mind-yoked arms. O demolisher (pārāçarā), do thou vex (ard) away the vehemence (cīṣma) of them; then get us wealth.

One can hardly help emending manyās in a to dhānus 'bow.' For dyati used pregnantly of an arrow ready to be launched, cf. vi. 38. 4 and xi. 2. 1 and vi. 66. 2. The combined idea of crushing and removing in pārāçara cannot be briefly rendered; the comm. regards it as an epithet of Indra. For adhā nas in e, Ppp. reads better arvāñcam, as antithesis to parāñcam; the comm. has adha instead of adha.

2. The handless shaft, O gods, which ye cast at the handless ones —

I hew [off] the arms of the foes with this oblation.

Apparently the oblation itself is the "shaft," called 'handless' (nārkhastā) because it makes 'handless' (ulrāstha): so the comm. Ppp. has for second half-verse our 3 c, d. Our second half-verse is identical with iii. 19, 2 c, d, above.

3. Indra made the handless one first for the Asuras. Let my war-riors conquer by means of stanch Indra as ally (medin).

The last half-verse, as noted above, is found in Ppp. as 2 c, d.

66. For success against enemies.

[Ātharvān (f.).—cāndram utāi "ndram. ānuṣṭubham : 1. triṣṭub].

Found also in Ppp. xix. [but confused with h. 65.]. Used by Kāu.ç. (14. 7) in a battle rite with the preceding hymn, which see; and reckoned to the aparājīta gaṇa.

Translated: Ludwig, p. 372; Griffith, i. 281.

1. Handless be the assailing foe — they who come with armies to fight us; make them, O Indra, collide with their great weapon; let their evil-doer (? aghalāvā) run (drā), pierced through.

The comm. to SV. explains aghahāra by atipratyavara; ours, by maraññalakṣa-ṣaya duśkhasya pṛapayitā.

2. Ye who run (dārō) stringing [the bow], drawing [the arrow] (ā-yam), hurling — handless are ye, O foes; Indra hath now demolished you.
3. Handless be the foes; their limbs we make to relax (mīṭā); then will we, O Indra, share among us their possessions hundred-fold.

All our mss. but one (D.), and nearly all SPP’s, read catravas, vocative, in a; both texts emend to cbt.

67. For success against enemies.

[Atharvan (?).—cāndram utāndram. dhūtḥabham.]

Not found in Pāipp. Used by Kāuç. (14.7) in a battle rite with the two preceding hymns (and reckoned with them to the aparājīta gaṇa): see under 65; also (16.4) in another rite of the same class, for terrifying enemies, with vi.98, with the direction “the king goes thrice about the army.”

Translated: Ludwig, p. 518; Griffith, i. 282.

1. Everywhere about the routes Indra and Pūshan have gone; let yonder armies of our enemies today be confounded further away.

That is (a), to prevent access to our villages. The comm. takes parastarām as simply = aticayena.

2. Go about confounded, ye enemies, like headless snakes; of you there, confounded by Agni, let Indra slay each best man (vāra).

This verse is SV. ii. 1221, and one of the supplementary verses to a RV. hymn (RV. x. 103.15). SV. has, for a, b, audhā amitrā āhatā ‘cīρṣāνो kaya iva, and, in c, agnirmūlānām. The RV. version (see Aufrecht’s 2d edition, ii. 682) accents amitrā, reads sāndā dh- in b, and, in c, agnīdāgdhānām agnīmūlānām. The translation implies the emendation amitrās instead of amitrās, which latter is given by all the authorities, and hence accepted in SPP’s text. The comm. understands amitrās, voc.; and he explains b to mean as snakes with their heads cut off can merely move about, but not do anything in particular.

3. Fasten thou, as bull, the skin upon them; make the fear of the fallow-deer; let the enemy hasten (cīr) away; let the cow hasten hither to us.

The sense of a is very obscure. One is tempted to combine vṛṣājinaṃ into one word. The comm. makes harinasaya (= kṛṣṇamṛgasya) depend on ajinaṃ, which cannot well be right, though it may be questioned whether, as dependent on bhiyam, it is subjective or objective genitive.* He explains the “skin” as used for somamanīvēṣṭana; and the “cow” (d) as the enemy’s wealth, in cows and the like. The combination of ṭaṣṭa ṭaṣṭu into ṭaṣṭau falls under Prāt. iii. 52, and the case is quoted in the commentary to that rule. [Correct nahyā to nahya (accent-mark slipped out of place).] *[In a marginal note, W. compares mitra-tārya, v. 20.7.]
68. To accompany the act of shaving.

[Adharvan (?).—manraktdadevatam. 1. purovivrid atiisakvaipurdh bdp. jagat; 2. anusuhb; 3. atisagatigurdu trisubh.]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2), and in part in various Gṛhya-Sūtras, as noted under the several verses. [Further, in MP. ii. 1-3; and MGS. i. 21.2, 3, 14, 6 (cf. also Knauer’s Index, p. 148, s.v. nṛṣṭena, p. 146, and p. 154).] The hymn is used by Kāṇḍa, as was to be expected, in the godāna ceremony (53.17-20), vs. 1 being addressed to the vessel of water used, vs. 2 accompanying the wetting of the youth, and vs. 3 the parting and cutting of the hair. Further, in the upanayana, at the beginning of the whole ceremony (55.2), with the directions “do as directed in the text” etc.

Translated: Ludwig, p. 430; Griffith, i. 282.

1. Savitar here hath come with razor; come, O Vāyu, with hot water; let the Ādityas, the Rudras, the Vasus, wet [him] in accordance; do ye, forethoughtful, shave [the head] of king Soma.

‘Wet,’ corresponding to our ‘lather.’ Dignity is sought to be given to the operation by identifying the participants in it with various divinities. The second pāda is given, without variation, in AGS. i. 17.6 and PGS. ii. 1.6; the first and second are found in GGS. ii. 9.10, 11, MB. i. 6.1, 2, with agāt in a, and -ken: ’hti in b. Ppp. has, in b, vāyur udakena cīt, and omits undantu in c. The combination vāya ud- is quoted under Prāt. ii. 21, 24; iii. 35; -ken: ’hti, under iii. 38, 66. [Hillebrandt, Ved. Mythol., i. 472, may be consulted.]

2. Let Aditi shave the beard; let the waters wet [it] with splendor; let Prajāpati nurse (cikits) [it], in order to length of life, to sight.

Ppp’s version of c, d is dhiṣayatu prajāpatiḥ punah-punah svapate. AGS. (i. 17.7) has a, b, reading keṣaṇ for śmaṣaṇ, and varcase for -sā; PGS. (ii. 1.6) has adite keṣaṇ vapa, parallel to our a.

3. With what razor the knowing Savitar shaved [the head] of king Soma, of Varuṇa, therewith, ye priests (brahmān), shave [it] now of this man; be he rich in kine, in horses, in progeny.

Ppp. reads, for d, acyāmodiyyur ayam astu vrtrah. AGS. (i. 17.10) and PGS. (ii. 1.11) have our a, b, c without variant, but add as d, ayuṣmān jaradāṣṭī yathā ’sat. TB. (i. 7.17?) also has the verse, differing only in d: urjē ’madī-ravyād vārcasā śām asāṭaḥ; and with this HGS. (ii. 6.10) agrees throughout. The ČS. version [i. 28] differs throughout: yena ’vapate savitā śmaṣaṇa agre kṣureṇa rājō varuṇasya vidvān: yena dhātā bhṛhaspatir indrasya cā ’vapate cīrāḥ; tena brahmāno vapat deṣa ayād yuṣmān dirghāyur ayam astu vrtrah (agreeing at the end with Ppp.). MB. (i. 6.7) has a still other text: yena pūṣaḥ bhṛhaspatēr vāyor indrasya cā ’vapate: tena te vāpaṁ brahmaṇāḥ jīvātave jīvanīya dirghāyūṣvāya varcase. The verse (10 + 11: 11 + 12 = 44) contains no atisagatl element. [Ppp. combines asya ’cyāmodiyur; and R. notes that c, d appears in Ppp. ii.]

69. For glory etc.

[Adharvan (t varcasāνo yacaskāma ca)—bhṛhaspatyam utā ’śvinam. ānuṣṭubham.]

Verses like the first two are found in Pāipp., in two different books (1 in ii., 2 in xix.), but perhaps correspond rather to the nearly equivalent verses ix. 11.18, 19. It is
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employed by Kāuḍ. (10.24) at the end of the medhājanana ceremony, with iii. 16 and ix. 1, on rising and wiping the face; also twice (12.15 and 13.6) in varcasya rāgas: notes to 12.10 and 13.1); further, in the ceremony on beginning Vedic study, with vi. 38, 39, 58 and others (139.15); and vs. 3 in the savajñānas (68.7), as expiation for an error in the ceremonial. In Vāilt, in the sūtrāmaṇḍī (30.13), the hymn accompanies, with vi. 19 and ix. 1.18, the pouring out of the ārāḍā.

Translated: Ludwig, p. 240; Griffith, i. 283.

1. What glory [is] in the mountain, in the aragārāṭas, in gold, in kine, in strong-drink when poured out, [what] honey in sweet-drink, [be] that in me.

The verse corresponds nearly to ix. 1.18, below; but the latter has a quite different first half, and with it Ppp. precisely agrees. What our aragarāṭa's are is wholly obscure, and the word is most probably a corruption. The comm. explains it in two alternative ways: as kings that 'go' (āḍa) in 'spoke-(ara)-swallowers(gara),' i.e. chariots; or, as 'shouts' (rāḍa) of soldiers that 'go' (ga) at the 'enemy' (ara = ari).

2. O ye Āḍavins, lords of beauty! anoint me with the honey of bees, that I may speak brilliant words among the people.

The verse is found below as ix. 1.19, with the difference of a single word (vārcaśva-tim lor bhrāgasa-). The comm. reads āvadāmi in d. [SPP. gives the fuller spelling aṅktam; cf. Gram. § 231 a.]

3. In me [be] splendor, also glory, also the fatness (pāyas) that belongs to the offering; let Prajāpati fix (dṛḻā) that in me, as the heaven in the sky.

The verse corresponds to iii. 1 in the Nāigeya supplement to the Sāma-Veda (or SV. i. 603), which, however, rectifies the meter of c by reading paramēsthī lor tām myā. "Heaven" and "sky" in d are the same word; the comm. renders the latter by "atmosphere." The Anukr. does not note the deficiency in c.

70. To attach a cow to her calf.

[Aśkāyanā.—ākṣayam. jāgatam.]

Not found in Pāipp. Used by Kāuḍ. (41.18) in a rite for producing mutual attachment between cow and calf.

Translated: Grill, 65, 165; Griffith, i. 283; Bloomfield, 144, 493.

1. As flesh, as strong-drink, as dice on the gambling-board; as of a lustful man the mind is fastened (ni-han) on a woman — so let thy mind, O inviolable one (āghnyā), be fastened on thy calf.

The verses are six-pāda jagatt (6 × 8 = 48). [The stanza is wrongly numbered.]

2. As the elephant strains foot with foot of the she-elephant; as of a lustful man etc. etc.

The obscure first line is with intention rendered obscurely; the Petersburg Lexicon conjectures 'bends after, step with step,' which then Grill follows. The comm. takes udnyujī as = unnamayati, 'bends up, for love (premā), her foot with his foot.'
3. As the belly (pradhī), as the rim (upadhī), as the nave upon the belly; as of a lustful man etc. etc. [See p. xcii.]

The first line is again obscure, both in its internal relations and in its relation to the refrain (in this resembling a, b). BR. define upadhī as 'the part of the wheel between the belly and nave,' but this ought to be arās 'the spokes': the comm. explains it as 'the circle, bound together by the belly, that is the binder together of the spokes' (nemisambaddhāḥ arāśān sambhandhako valayaḥ) — i.e. a sort of rim inside the belly. Probably a solid wheel, without spokes, is had in view. We should expect some other preposition than adhi 'on' to express the relation of the nave to the belly.

71. Against harm from improper food.

[Brahman. — ṛgneyam: 3. vāśvavedī. jātayam: 3. trīṭubh.]

Found also in Pāпп. ii. (in the verse-order 1, 3, 2), and vs. 1 a second time in xx. [For Yajus versions of vss. 1 and 3, see v. Schroeder's Zweif Hss., p. 16, and Tübingen Katha-hss., p. 77.] Used by Kāṇḍa. (45. 17), with iii. 29, vii. 67, etc., in a rite (following the vaṭaṭāmanā), explained as for obviating ill effects from acceptance of gifts and the like; also (57. 29), in the upanayana, accompanying an offering by the pupil from the food obtained by begging. And Vāt. (4. 16) has it in the parvan sacrifice, as the priest eats his portion.

Translated: Ludwig, p. 433; Grill, 66, 165; Griffith, i. 284; Bloomfield, 196, 494. — See also Bergaigne-Henry, Manuel, p. 152.

1. What food of various form I eat oftentimes (bahuḥdā) — gold, horse, also cow, she-goat, sheep, just whatsoever I have accepted — let Agni the offerer (hōtar) make that well-offered.

Pāпп. has, in c, kīṁ cit, and for d, a. t. viṣyaḍ adagān k. TA. (ii. 6. 213) has pādas a, b, c as a, b, d of a verse of five pādas: in b it inserts vāsas (Pāпп. vāsanu) before hirap-yaṁ and omits (not Pāпп.) dṛṣṭam after it; after b it inserts yād devānāṁ caksusy āgo āsti; in c it contracts jagrākā ḫām into -jagrākhām; and it ends with agnir mā tāṃśad anyānāt kṣetru. The comm. (unless it is a misprint) reads jagrākā in c. The last pāda is x. 9. 26 d. The first two vs. are mixed jagatī and trīṭubh.

2. Whatever, offered [or] unoffered, hath come to me, given by the Fathers, assented to by human beings (manuṣyād), what my mind is as it were excited at — let Agni the offerer make that well-offered.

The comm. reads rārājīnu in c, but explains it as an indicative. The mss. are divided between manuṣyāḍih (which both editions give) and yālīḥ at the end of b (our Bp.P.M. H.T.K. have the latter). Pāпп. inserts yat after kutam in a. [W. has here overlooked a part of R's note, which (if I understand him) means that our vs. 2 continues in Pāпп. thus: (b) yasamāna manasa 'dṝrājīmi, (c, a corruption of TA's c given under vs. 1 above) yād devānāṁ caksusākaṣcānā, (d) 'gniś etc.]

3. What food I eat unrighteously, O gods, and promise, intending to give [or] not intending to give — by the greatness of the great Vāśvānara let [it] be propitious honeyed food for me.

TA. (ii.6. 213) has the first half-verse, adding the same three pādas as above (see under vs. 1). For the doubtful saṅgrāmī it reads vā karīṣyān, and Pāпп. has the
same, also omitting (perhaps by accident) ādāsyan. The second pāda is nearly repeated as 119.1 b, below. The comm. renders saṃgrāmāṃ by pratiṣṭānāṃ. The Daṇḍa, Kāra. cites (to Kāṇḍa, 57.29: see the note to that rule) the three verses in full, but substitutes for 1 c, d our 53.2 c, d, vālīvānaro no ad-, etc.

72. For virile power.

[Ātharvāṅgira. — cēte ‘rka-devatayam. ānuṣṭubham: 1. jagati; 3. bhurij.]

Found also in Paipp. xx. Used by Kāṇḍa (40.16, 17) in a rite for sexual vigor, with an amulet. The arka-thread spoken of in 16 may find its explanation in the peculiarity reported by Roxburgh (Flora Indica, ii.31): ‘A fine sort of silky flax is in some parts prepared from the bark of the young shoots.”

Translated: Griffith, i.474. — Cf. iv.4; vi.101.

1. As the black snake spreads himself at pleasure, making wondrous forms (vāpus), by the Asura’s magic (māya), so let this arka suddenly make thy member altogether correspondent (?sāṁsamaka), limb with limb.

The comm. reads sitas instead of asītās in a, and explains it as ‘a man that is bound.’ He takes arka as ‘an amulet of arka-tree’ (Calotropis gigantea, of which various medicinal use is made). In d he reads saṁ samagam and paraphrases the latter with ‘of like going’ (samānagamana). The Petersburg Lexicon conjectures for sāṁsamaka ‘joined to one another.’ The verse is mixed triśūbh and jagati.

2. As the member of the tayādara is made big by the wind — as great as is the member of the pārasvānt, so great let thy member grow.

What creature the pārasvānt is is unknown (Pet. Lex. “perhaps the wild ass”); the tayādara is yet more obscure, being mentioned only here. The comm. reads tayodaram, and defines the tayodara as ‘a kind of animal’; the bha of sthūlabha he takes as representing a verbal root: sthāulyena bhāsamanam.

3. As much of a limb as is that of the pārasvānt, that of the elephant, and that of the ass — as great as of the vigorous (vājina) horse, so great let thy member grow.

The comm. reads and explains yāvad aṅgaṃ at the beginning as two independent words; the metrical irregularity, as well as the anomalousness of the word as a derivative and compound, suggest emendation to yāvad aṅgam (aṅgam = pāsas). [Cf. Pischel, Ved. Stud., i. 83, with reference to the ass.]

The seventh anuṣvāka, having 11 hymns and 34 verses, ends here; and the mss. quote the old Anukṛ. to this effect: catasṛbhīr adhikas tu saṃtanāḥ syāt.

73. To assure supremacy.

[Ātharvā. — sāmmanasyam. mantraṭkānāndevatayam. triśūtbham: 1, 3. bhurij.]

Found also in Paipp. xix. (with the verse-order 1, 3, 2). This hymn with iii.12, vi.93, xii.1, is reckoned by Kāṇḍa, to the vištospatīyi (8.23) or the viṣṭu gaṇa; and it and the following hymn, with others (12.5), to the sāmmanasyāni; also, by the schol. (note to 19.1), to the pustīka mantras; and vs. 3 [so comm.: not vii.60.7] by itself (23.6) in the ceremony of entering a new house.

Translated: Griffith, i.284; Bloomfield, 135, 494.
i. Let Varuṇa come here, Soma, Agni; let Brihaspati with the Vasus come here; come ye together, [his] fellows, all of you, like-minded, unto the fortune of this stern corrector (ṣgraṇ cettṛ).

Pp. reads abhi- instead of upa- in c, and has at the end sujātās. The comm. explains cettṛ as “one who properly understands the distinction of what is to be done and what is not to be done”; in this word cilt seems to take the value of ci or cāy: ‘one who notes and visits or requites.’

2. The vehemence (gūṣma) that is within your hearts, the design that has entered into your mind — that I frustrate with the oblation, the ghee; in me, O [my] fellows, be your satisfaction (ramāti).

Intended to restrain intending emigrants, apparently; as also vs. 3. All the mss., and both editions with them, read tāṁ at the beginning of c, although it is unquestionably an error for tāṁ, referring to ākūtiṁ, as the comm. correctly reads and understands. Only one ms. (our Bp.) has svravāyini, all the rest svṛvo, or its phonetic product, chrōvo; but SPP. quite unaccountably (against the sense, and against the use of āsṛs, which has no causative conjugation quoted before the Lalita-Vistara) adopts svravāyini from the comm. (= parasparasambaddhāu karomi): Ppp. has cṛvacati; and in d (as in 1 d) sujātās. The Anukr. should have noted the verse as nīeti. [Read yō vo 'sti in a?]

3. Be ye just here; go not away from us; let Pūshan make [it] pathless for you in the distance; let the lord of the dwelling (vāstū) call aloud after you; in me, O [my] fellows, be your satisfaction.

Pp. has, in a, e 'ha yāta mā 'pa, at the beginning; it rectifies the meter of b by omitting vas; in c, it reads 'yam ākvan for johavittu; in d, it again has sujātās.

74. For harmony.

[Atharva.- (as above) ānuṣṭubham : 3. tirṣṭubh, tirṣāmadhyasyd.]

Found also in Pāipp. xix. (in the verse-order 2, 1, 3). Reckoned by Kāuṣ. (12. 5), with the preceding hymn and others, to the sāmmanasyāni.

Translated: Griffith, i, 285; Bloomfield, 135, 495.

1. Together let your bodies be mixed (pṛc), together your minds, together your courses; together hath this Brahmanaspati, together hath Bhaga made you come.

Pp. has, for d, somaḥ saṁ sparśayātu mām. The comm. renders sampreyantām by parasparānurāgaṇa samisrṣyantām.

2. Concurrence of the mind for you, also concurrence of the heart, also what of Bhaga is wearied (gṛntā) — therewith I make you concur.

Pp. has, in d, saṁ jñapayātī mām. It is one of the most peculiar and unaccountable of the occasional peculiarities of the pada-text that in d it reads sāmṣpraṇaḥpāyāyāni, combining the preposition with the verb, though the former has the accent. Of all the mss. noted, only one of SPP’s has the usual reading. * Gṛntām in c seems an impossible reading, but even Pp. gives nothing else. The comm. explains it as ‘toll-born
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penance' (yramajanitam tapah). Emendation to çántam 'tranquilized,' i.e. tranquility, would be very easy, and tolerably satisfactory. * [Whitney's collation certain notes also D.Kp. as reading sám: ādpañami; probably his eye rested on the samsjñ̄pañam of b (which in his collation-book stands just above the samsjñ̄pañami of d), when he wrote the above statement. I suspect that the avagraha of samsjñ̄pañami has blundered in from the samsjñ̄pañam of a and b by a similar mistake of the scribes.] [Cf. the pada reading āpañekima at vi. 114. 2.]

3. As the Ádivyas, severe (ugrā), not bearing enmity, united with the Vasus, with the Maruts, so, O three-named one, not bearing enmity, do thou make these people here like-minded.

Ppp. reads, in a, vasavas instead of vasaubhis, and, in c, d, jamānam imam janā saṁmanasah kṛyu tvam, which is better in so far as it makes ahry- adjunct of the object rather than of the subject in the sentence; our text desidertes dhṛityamanān. The verse is found also in TS. (ii. 1. 111), which has, in b, marāḍhi rudrāḥ (our reading seems a corruption of this) samdānata 'bhi; and, in c, d, jamānā vīcē devāh sāmanassā bhavantu. A god śrīnāman appears to be met with only in this verse; the one meant is probably Agni, as conjectured by BR., and also explained by the comm.

75. To eject a rival.

[Kabundha (yaññākṣayakāmā).—mantrakādevatyaṃ; āṇidrāṃ. āṇubhabham: 3.6.p. jagati.]

Found also in Pāipp. xix. (with the verse-order 1, 3, 2); and in TB. (iii. 3. 113-4) and Āp. (iii. 14. 2). [TB. and Āp. agree with Pāipp. in the verse-order and several other points.] Used by Kāuç. (47. 10) in a rite of sorcery; and again similarly (48. 29-31), with strewing of darbha grass.

Translated: Ludwig. p. 373; Grill, 22, 165; Griffith, i. 285; Bloomfield, 92, 495.

1. I thrust you man out of home, the rival who fights [us], with the obligation of ejectment; Indra hath demolished him.

One of our mss. (O.) reads at the end also here (cf. 66. 2, above [and note to 32. 2]) gārtī. Ppp., also TB.Āp., have nirā- at the beginning of c; and TB.Āp. have evam in d (the two agree in every point through the hymn). [Ppp. pāṛagari, as at 66. 2.]

2. Let Indra, Vritra-slayer, thrust him to the most distant distance, whence he shall not come back, through constant years (sāmā).

Ppp. TB.Āp. read tvā for tām in a, and TB.Āp. nayatu for nudatu in b, while Ppp. has, for b, indro devo acīktat; all three have -yasi at end of c.

3. Let him go [beyond] three distances; let him go beyond the five peoples; let him go beyond the three shining spaces, whence he shall not come back, through constant years, so long as the sun shall be in the sky.

Instead of ētu, TB.Āp. have three times ikt, and they omit pādas d, e; RV. (viii. 32. 22 a, b) agrees with them in pādas a, b. Ppp. reads anu for atī at end of b, and has, for c, the corrupt iha ca tvā tu rōcanā; it omits d, e, like the other texts. The pada-text reads rōcanā (not-nāḥ), maintaining the usual and proper gender of the word, although, being qualified by tisrādi, it is apparently taken here as feminine, and should be rōcanāḥ.
The mark of punctuation added after d in our edition is not in the mss.; it was heedlessly introduced in going through the press; and the accent of ṇaṭvāṭbhyaśas is misprinted.

76. For a ksatriya's security from death.

[Kabandha.—caturcaṃ. sāṁtapanaṇāgayam. ānuṣṭubham: 3. kakumnaṭi]

Found also in Paipp. xix. Used by Kāuṣ. (50. 4), with i. 26, 27 and vi. 3, by one desirous of success in conquest, and for other like purposes.

Translated : Ludwig, p. 459; Griffith, i. 286.

1. They who sit about him, who pile on [fuel] in order to beholding [him]—let Agni, fully kindled, with his tongues arise out of [their] heart.

The sense is somewhat obscure. In b, caḥṣate probably "that he may become conspicuous"; the comm. very strangely renders it "for injury" (kiṁśyādi) and regards the "they" as demons and the like. Ppp. begins yene' dam paṛ-, and elides the a of agnir in c.

2. Of the heating (? sāṁtapanda) Agni I take hold of the track (? paddā), in order to length of life (āyuḥ)—out of whose mouth the soothsayer (addhāti) sees the smoke arising.

Ppp. reads, for c, d, dhāt turned yasya paścata mama dyanta (ṛitaḥ), corrupt. The comm. explains padda as either 'place' (sthāna) or 'sound' (sabda).

3. He who knoweth the fuel of him, piled on by the ksatriya—he setteth not the foot (padā) in detriment unto death.

Ppp. elides the initial a of asya in a, and begins c mā vihvare. To the comm., abhihvāra is 'a roundabout crooked cause of meeting death.'

4. They that go about (paryāyin) do not slay him, he goes not down to the dead (? saṁna)—the ksatriya who, knowing, takes the name of Agni unto length of life.

Ppp. has, in b, evam for asya; and, in c, viĉvā for vidvān. The comm. understands saṁna as 'the enemies' even when in his neighborhood'; Ludwig, 'die [im Hinterhalt?] gelagerten'; cf. TB. ii. 4. 71 saṁna mā 'va gāta.

[A supplementary note from Roth says that Ppp. has, inserted just before iv. 9. 7 of the Vulgate, the following: nāi 'naṁ ghanantu paryāyaṇo na manvāṁ īva gacchati: jane mana pramīyate yas tvāṁ bibharti āṅjana (cf. iv. 9. 5 d).]

77. For recovery and retention of what is lost.

[Kabandha.—jātavedasam. ānuṣṭubham.]

Found also in Paipp. xix. The comm. regards this hymn, and not vi. 44 (which has the same prattika), as intended in Kāuṣ. 36. 5, in a rite concerning women (the prevention of a woman's escape, etc., comm.).

Translated : Ludwig, p. 468; Griffith, i. 286; Bloomfield, 106, 496.
1. The heaven hath stood; the earth hath stood; all this living world hath stood; on their base (āsthāna) the mountains have stood; I have made the horses stand in their station.

The first half-verse is 44.1 a, b, above; the second is nearly vii.96.1 c, d, below. But Pp. is different in c, d, and partly illegible; tīṭha . . . ime sthāmanā acvā 'rahasata can be read. The comm. inserts 'thee, O woman' in d, and regards acvā as an incomplete comparison: 'as they bind vicious horses with ropes'! Prāt. iv.96 prescribes the unchanged pada-reading atiṣṭhipam. [Most of SPP’s authorities have asthuh in saṁhitā.]

2. He who hath attained the going away, he who hath attained the coming in, the turning hither, the turning in — he who is herdsman, on him I call.

The first half-verse is nearly RV. x.19.5 a, b, and the second exactly ib. 4 c, d. RV. reads vyāyanam for pārdyānam in a, and pārdyānam for nyāyanam in b. The comm. appears to read nyāyanam.

3. O Jātavedas, cause to turn in; be thy turners hither a hundred, thy turners this way a thousand; with them get for us again.

Pp. has, for d, tābhir enam ni vartaya, thus defining the object of all this recovering action to be some male person or thing. The comm. interprets it all through as a woman who has escaped or wants to escape. RV. x.19 is aimed at kine. Pādas b and c are found in VS. xii.8, which also ends with pūnar no nāṣṭiṁ ā kṛḍhi pūnar no rāyīṁ ā kṛḍhi. Santi would be a better reading in b.

78. For matrimonial happiness.

[Atharvan. — 1. 2. cāndramasyāu; 3. tvāṭrī. 1-3. anukūlā.]

Found also in Paipp. xix. [and at MP. i.8.6, 7, 10]. Employed by Kāu. twice (78. 10, 14) in the marriage ceremonies, with other passages, with anointing the heads of the married pair, making them eat together, etc.

Translated: Weber, Ind. Stud. v. 238; Ludwig, p. 371; Grill, 57, 166; Griffith, i. 287; Bloomfield, 96, 498; also, as part of the MP. hymn, by Winternitz, Hochzeitsrituell, p. 73.

1. By this actual (?) bhūtā oblation let this man be filled up again; the wife that they have brought to him, let him grow superior (abhi-vṛdh) to her by essence (ṛasa).

Pp. has bhūtāya for bhūtēna in a, and inverts the order of words in b. Grill acutely suggests bhūtyena in a, 'for prosperity (bhūti),' and the comm. paraphrases it with samyuddikarēna 'prosperity-making.' Abhi in d, and in 2 a, b, seems to have a meaning like that which it has in abhi-bhū. The comm. makes no difficulty of rendering the neuter vardhatām as if it were causative. Pp. takes away the difficulty of the expression in this verse by the very different reading jāyāṁ yām asmā 'vidam sa rāṣienā bhī vardhatām.

2. Let him grow superior to [her] by fatness (pāyas), let him grow superior to [her] by royalty; by wealth of thousand-fold splendor let these two be unexhausted.
Ppp. has, in a, pra[j]āyā instead of payasa. The accent stām is read by all but one (O.) of our mss. and by all but one [or two] of SPP's.

3. Tvashṭar generated the wife, Tvashṭar [generated] thee as husband for her; let Tvashṭar make for you two a thousand life-times (dyus), a long life-time.

[Ppp. adds dadhāu after patim in b, which is better; has, in c, sahasra āy-; and, in d, mām for vām.]

79. For abundance at home.

[Atharvan.—samaphānadvanyam. gāyatrīm: 3.3. prājāpatyā jagadī]

["Verse" 3 is prose.] Found also in Pāipp. xii.; and in TS. iii. 3.8-3. Kāuç, uses the hymn in a rite [21.7] for prosperity (for fatness in grain, comm.), and it is reckoned (note to 19.1) to the puṣṭika mantras. Vāīt. (31.4) has it in the sattra, on the ekāṣṭāhā day, with offerings to the two deities mentioned.

Translated: Gribbth, i. 288; Bloomfield, 141, 499.

1. Let the lord of the cloud (nābhas) here, the fattener, protect us, [grant] unequalledness (?) in our houses.

For the obscure dsamāti in c, the minor Pet. Lex. conjectures dsamarti 'unharmedness,' which TS. has in the corresponding pāda, making an anuṣṭubh in the verse, with grhāyām dsamartyai bahāvo no grhā asan for second half; the comm. explains it as absence of division (pariccheda) of the grain lying in our storehouses'; Ppp. is defaced, but appears to have read something different. TS. further has nābhasā purās for -saspatis in a. Most of our sāṃhitā mss. (except E.H.s.m.O.) read ṇāh after grhēsu; SPP. reports nothing of the kind from his authorities. The comm. regards Agni as intended by the "fattener." * [I think the comm. intends rather 'absence of determination or measure': i.e. "may the grain be abundant beyond measure."]

2. Do thou, O lord of the cloud, maintain for us sustenance (ārj) in our houses; let prosperity, let good (vāstu) come.

TS. prefixes ā at the beginning, and has, for b, āṛjāḥ no ṭheki bhadṛdyā, then running off into an entirely different close. The comm. regards Vāyu as addressed.

3. O divine fattener, thou art master of thousand-fold prosperity; bestow upon us of that; assign to us of that; of that from thee may we be sharers.

In the first clause, Ppp. corrupts to sahasrapoṣīse; it omits tasya no rāśva, and has bhakṣyāmi for bhaktivānāḥ syāma. TS. has sahasrap-, and, after the division-mark, sa no rāśva 'jyātin etc. (an entirely different close). The last part of the verse is found in K. v. 4, which reads at the end bhaktivāno bhāyāsma; and TB. iiii. 7.57 has the last phrase with [tasya te] bhaktivānāḥ syāma : a curious set of variants, all irregular or anomalous. The verse, according to the comm., is addressed to the sun.

80. The heavenly dog and the kālakāñjās.

[Atharvan.—cindramasam. anuṣṭubham: i. bhuриj; 3. prastārapaṇkti.]

Found also in Pāipp. xii. (with the verse-order 1, 3, 2). The use of the hymn in Kāuç and Vāīt. is obscure and indefinite: the former applies it only (31.18) in a healing rite for one who is pākṣahata ('wounded in the side'? [Bl. suggests hemiplagia
or paralysis.] The comm. reads in the Kāuç. text aṅgam mantraktaṁritikāyā (or mantraktaṁ caṅkramayā of Bl's ed.); the latter has vs. 3 in the agniṣṭoma sacrifice, accompanying (23. 20) the avabhrthā īṣṭi etc. Translated: Ludwig, p. 373; Bloomfield, JAOS. xv. 163, with detailed discussion and comment; Griffith, l. 288; Bloomfield, again, SBE. xlii. 13, 500. — Bloomfield identifies the two "heavenly dogs" spoken of in various places with the dogs of Saramā and of Yama, and ultimately with the sun and moon.

1. He flies through the atmosphere, looking down upon all existences; what the greatness is of the heavenly dog, with that oblation would we pay worship to thee.

The first half-verse is RV. x. 136. 4 a, b, which differs only by reading rūpā instead of bhūtā in b; it is part of the hymn that extols the powers of the muni. Ppp. has a very different version of b, c, d: svar bhūtā vyacācalat: sa no divyasyāi ’dāmī mahās tasmā etena haviśā juhoni.

2. The three kālakānjās that are set (grītā) in the sky like gods—all them I called on for aid, for this man's unharmedness.

In explaining this verse, the comm. quotes from TB. (i. 1. 24-5) the legend of the Asuras named kālakānjā, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs; a corresponding legend is found in MS. l. 6. 9 (p. 101, l. 1 ff.). The different numbers in our hymn, as regards both dog and kālakānjās, are important, and suggest naturally the dog of our sky (Canis major or Sirius: so Zimmer, p. 353) and the three stars of Orion's belt, pointing directly toward it. The Anukr. does not notice the deficiency of a syllable in a.

3. In the waters [is] thy birth, in heaven thy station, within the ocean thy greatness, on the earth; what the greatness is of the heavenly dog, with that oblation would we pay worship to thee.

Ppp. substitutes [for c, d] again its own refrain, sa no divy- etc., as in vs. 1. The comm. regards the verse as addressed to Agni.

81. For successful pregnancy: with an amulet.

[Tvaṣṭar.—mantrakta-devatāyam utā "dīyam. ānuṣṭubham."]

Found also in Pāipp. xix. Applied by Kāuç. (35. 11) in a rite for conception of a male, with the direction itī mantraktaṁ badhṇāti; and the schol. (note to 35. 26) quotes it also in a woman's rite. Translated: Weber, Ind. Stud. v. 239; Ludwig, p. 477; Griffith, i. 289; Bloomfield, 96, 501. — Cf. Bergaigne-Henry, Manuel, p. 153.

1. Thou art a holder, thou holdest (yamī) the two hands, thou drivest away the demons. Seizing (grah) progeny and riches, this hath become a hand-clasp (parihastā).

In Ppp., the a of abhūt in d is elided. The comm. reads kṛgvānas in c; he understands Agni to be addressed in a, b.
2. O hand-clasp, hold apart the womb, in order to placing of the embryo; O thou sign (maryadā), put in a son; him do thou make to come, thou comer (āgamā).

The obscure words maryadā and āgamā are apparently epithets of the pārīhastā; the comm. understands the [first] of the woman: maryadā = marya + ā-dā ‘taken possession of by men’; [and he takes āgane as āgamane sati ‘when sexual approach takes place,’ which would be acceptable if it did not wholly disregard the accent]. One might conjecture maryadās ‘giver of a male.’ Ppp. has at end -gamah.

3. The hand-clasp that Aditi wore [when] desiring a son — may Tvāṣṭar bind that on for her, saying “that she may give birth to a son.”

Pp. reads suvāt in d. For Aditi desiring a son, compare xi. 1. 1.

82. To obtain a wife.

[Bhaga (jayākamaḥ). — āndram. ānuṣṭubham.]

Found also in Pāipp. xix. Used by Kāuḍ. (59. 11), in a kāmya rite, by one desiring a wife; and again, in the nuptial ceremonies (78. 10), with vi. 78 etc.

Translated: Weber, Ind. Stud. v. 239; Ludwig, p. 470; Grill, 57, 167; Griffith, i. 289; Bloomfield, 95, 502.

1. I take the name of the arriving, the arrived, the coming one; Indra the Vritra-slayer I win (van), him of the Vasus, of a hundred-fold power.

The construction of van with a genitive is apparently elsewhere unknown, and is of doubtful sense. Ppp. has instead rājha ‘of the king,’ which makes the correctness of vanve very doubtful. Ppp. also combines āgachata “gatasya in a. The comm. reads at the end caṭakrato, vocative; he apparently takes āyatās in b as āyatas, from yam (niyato ’ham) [or, alternatively, with indrasya].

2. By what road the Aṅvins carried Sūryā, daughter of Savitar, by that, Bhaga said to me, do thou bring a wife.

In b, aṅvino “hātus is perhaps better to be taken apart to aṅvinaḥ: ā-ūhātus, but the padatext has no a. [Cf. Bergaigne, Rel. Vind., ii. 486–7.]

3. The good-giving, great, golden hook that is thine, O Indra — with that, O lord of might (cātē), assign thou a wife to me who seek a wife.

Pp. retains the a of aṅkuṇas, and has; for d, tvāṁ dhēhi caṭakrato. The comm. reads, in a, vasudhānas.

The eighth anuvāka, containing 10 hymns and 31 verses, ends with this hymn; the old Anukr. says: ekatriṇākam aṅtamanī vadanī.

83. To remove apacits.

[Aṅgiras. — caturṇeṇam. mantoṅkatadvatym. ānuṣṭubham: 4. 1.a. z-p. niṣed ārey anuṣṭubh.] [Part (vs. 4) prose.] Found also in Pāipp. i. (but without the added vs. 4). Kāuḍ. (31. 16) employs it in a healing rite, with vii. 76 (against gaṅdamanāḥ, schol., comm.); vss. 3 c, d and 4 are specified in the sequel of the rite (31. 20, 21); the comm. treats vs. 4 as beginning of hymn 84; it is applied by Kāuḍ. in the treatment of a sore of unknown origin (ajñātārūṣ: caturaspa gaṅḍa, comm.).
Translated: Ludwig, p. 500; Bloomfield, JAOS. xiii., p. ccxviii (= PAOS., Oct. 1887), or AJP. xi. 324; Griffith, i. 290; Bloomfield, again, SBE. xlii. 17, 503.

1. O *apacits*, fly forth, like a bird (*suparyuḥ*) from its nest; let the sun make remedy; let the moon shine you away.

It was Bloomfield (in the article referred to above) who first maintained that the *apacit* is a pustule or sore. The comm. directly identifies the *apacitis* with the *gaṇḍamātās*, "scrofulous swellings of the glands of the neck" (BR.), and explains all the processes implied in the hymn as referring to such. His etymology of the word under this verse is 'gathered onward by reason of defect' (*doṣavaççaḍ apāk etyamānāḥ*), and he describes them as 'beginning from the throat [and] proceeding downward' (*gaḷād āraḥhyā adhastāt prasrītāḥ*). The accent of *kṛṣṇaū ṭ* in c is the usual antithetical one; SPP. makes a wholly unnecessary and very venturesome suggestion to explain it.

2. One [is] spotted, one whitish (*gyeni*), one black, two red; of all have I taken the name; go ye away, not slaying [our] men.

The comm. explains ent as *ṭṣadraktamīṛaṭveta*.

3. Barren shall the *apacit*, daughter of the black one, fly forth; the boil (*glād*) shall fly forth from here; it shall disappear from the neck (*galantuḥ*).

The translation here given of *galantuḥ* is the purest conjecture, as if the word were a corruption of some form of *gala* (our W.O.D. read *galantuḥ*), with ablative-suffix *tas*. It might contain *gaḍu* 'excrecence on the throat'; indeed, the comm. etymologizes it as *gaḍūn + ṭas*! He understands *na ṭīyati* as two independent words. Pp. has *sakalam tena ṭudhyati* (or *ṭusyati*), perhaps 'thereby it dries wholly up.' For *rāmāyaṭi*, compare vii. 74. 1.

4. Partake (*ṭṛi*) of [thine] own oblation, enjoying with the mind; hail!
as now I make oblation with the mind.

This verse, which breaks the uniformity of the book, is evidently an intrusion, and has no apparent connection with the rest of the hymn, although it is acknowledged by both Anukrt. and comm. The latter curiously mixes it up with vs. 1 of the next hymn, reckoning it with 84. 1 a, b as one verse, and reckoning 84. 1 c, d and 2 as the following verse, thus [making 83 a *teca* and 84 a *caturca*]. [An *ārcy anuṣṭubh* would seem to be 24 syllables.]

84. For release from perdition.

*[Āṅgiras,— caturcaṃ. nāyṛtam. 1. bhurig jagati; 2. 3, p. ārce bhahati; 3, 4. jagati; 4. bhurik trīṣubh.]*

This hymn is not found in Pāipp. Kauḍ. applies it (52. 3), with vi. 63 and 121, in a rite for welfare. The comm. takes no notice of this, but regards the hymn as implied in 31. 21: see under the preceding hymn. In Vālt. (38. 1) it is found used in a healing rite in the *puruṣamedha*; this also the comm. overlooks.

Translated: Ludwig, p. 444; Griffith, i. 291.

1. Thou in whose terrible mouth I make oblation, in order to the release of these bound ones; people think of thee as "earth"; I know thee completely as "perdition" (*nirṛti*).
The verse is found also in VS. (xii. 64), TS. (iv. 2. 51), and MS. (ii. 2. 1). In a, for एनुनि ग्होरि, VS.MS. have ग्होरि एनुनि, and TS. क्रृति एनुनि; before it, TS. inserts अय्यस, while MS. begins यदि अय्यस ते; in b, all (also our comm.) read बन्धुक्तान, which is better; MS. has after it प्रमोदानत्या, and all omit कृमि; for c, d, VS.MS. have यदि त्वा जीवो भूमिर दृष्ट्य प्रामाण्डते नियत्ति त्वा 'कृमि पह्रिवेदा विवक्तात, while TS. agrees nearly with our text, though having simply जीवो विद्युर for अहिप्रामाण्वते जीवां, and at the end विवक्तात. The chief result for our text is the demonstration of mandate. It was noted at the end of the preceding hymn that the comm. mixes up the end and beginning of the two hymns. The metrical definition of the Anukr. is very poor.

2. O earth (?), be thou rich in oblations; this is thy share which is in us; free these [and] those from sin: hail!

The translation follows Ludwig’s suggested emendation of भुट्वे at the beginning to भूमे.

3. So, O perdition, do thou, free from envy, kindly unfasten from us the bond-fetters of iron. Yama verily giveth thee back to me; to that Yama, to death, be homage.

All of this verse except the first पाद is a repetition of 63. 2 b, c, d, above. The comm. explains अनेहा by अनेहान्त्रि. The fourth is the only जागति पाद.

4. Thou wast bound here to an iron post, bridled with deaths that are a thousand; do thou, in concord with Yama, with the Fathers, make this man ascend to the highest firmament.

This verse is a repetition of 63. 3, above.

85. For relief from याक्ष्मा.

[Atharvan (याक्ष्माक्तयाबाय)।—वासनपत्याम। अनुपश्चाति।]

Found also in Paipp. xix. Used by Kāu. (26. 33–37) in a healing rite, with vi. 109, 127 and others; in 37 with the direction मान्त्रोक्तम बध्यति; and reckoned (note to 26. 1) to the तक्षमात्साना गाया. And the first half of vs. 2 is part of a verse given entire in 6. 17.

Translated: Griffith, i. 291; Bloomfield, 39. 505.

1. The varāṇa, this divine forest-tree, shall ward off (वरयो); the याक्ष्मा that has entered into this man — that have the gods warded off.

The verse is repeated as x. 3. 5. An amulet made of varāṇa is used, as the comm. points out. [Similar word-play at iv. 7. 1 — see note.] The deficiency of a syllable in a is not noticed by the Anukr.

2. With the word (वचस) of Indra, of Mitra, and of Varuṇa, with the voice (वच) of all the gods, do we ward off thy याक्ष्मा.

3. As Vritra stopped (स्तम्भि) these waters [when] going in all directions, so, by means of Agni Vaicvānara, do I ward off thy याक्ष्मा.

For विचवियहः यातस्, in b, the comm. reads vičvadhaṁyants. Pp. combines, in a, vrtraḥ 'mā 'pah.
86. For supremacy.

[Atharvan ( vrṣakāmaḥ).—ekātṛaṇa-devatāyam. ānuṣṭubham.]

Found also in Pāipp. xix. Employed by Kāuṭ. (59.12), in a kāmya rite, by one who is vrṣakāma (prāśṭhyakāma, comm.) and the schol. (note to 140.6) adds it to v.3.11 and vii.86, 91 as used in the indramahotsava.

Translated: Ludwig, p. 241; Griffith, i. 292.

1. Chief (vrṣan) of Indra, chief of heaven, chief of earth is this man, chief of all existence; do thou be sole chief.

"Chief," lit’ly 'bull': foremost, as the bull is of the herd. Indrasya in a can hardly stand; rather āindrasya, or, we may conjecture, ṛndrasya (cf. ṛ driya, vīdra).

2. The ocean is master of the streams; Agni is controller of the earth; the moon is master of the asterisms; do thou be sole chief.

Pp. has, in c, sūryas instead of candramās; the latter makes a redundant pāda, unnoticed by the Anukr.

3. Universal ruler art thou of Asuras, summit of human beings; part-sharer of the gods art thou; do thou be sole chief.

The comm. understands 'part-sharer' to mean "having a share equal to that of all the other gods together," and applies it to Indra.

87. To establish some one in sovereignty.

[Atharvan.—dhrāvyam. ānuṣṭubham.]

Found also in Pāipp. xix. [This hymn and verses 1 and 2 of the next, form one continuous passage in the RV. (x.173.1-5): see Oldenberg, Die Hymnen des RV., i.248-9; and cf. introduction to our iii.12.] It is further found in TB. (ii.4.28-9) and K. (xxv.7). This hymn and the one next following are used together by Kāuṭ.: in a kāmya rite (59.13), by one desiring fixity (dhrāvyam or sthāryam); in a rite of expiation for earthquakes (98.3), with xii.1; and the comm. regards them (and not iii.12.1, 2) as intended by dhrvaṇa at 136.7 (and the same should doubtless be said of 43.11), in the rite against the portent of broken sacred vessels; further, they appear in the indramahotsava (140.8), 87.1 c being curiously specified in addition. In Vālt. (28.16), this hymn alone (or vs. 1) appears in the agnicayana, at the raising of the ukhyaṇī.

Translated: by the RV. translators, and Zimmer, p. 163; and, as AV. hymn, by Ludwig, p. 373; Griffith, i. 292.

1. I have taken thee; thou hast become within; stand thou fixed, not unsteady; let all the people (viṇḍas) want thee; let not the kingdom fall away from thee.

The RV. version has, in a, ṇdhi for abhūṣ; and RV.TB. (also VS.xii.11) have -cācalis at end of b; and so has TS. (iv.2.14), though it reads [in d asmatu for mā tvāt and ārya for bhṛguṛat]; while MS. (ii.7.8) agrees with our text in a, b, c, but gives for d asmat rāṣṭrāṇi dhrārya. The comm. explains antar abhūṣ by asmitakam madhye 'dhiptit abhavaḥ, which reminds us of madhyamēṣṭha and madhyamaṇi [see note to iv.9.4]. [Our c is the c of iv.8.4 (see the note thereon), of which the TB. version has our d here as its d.]
2. Be thou just here; be not moved away; like a mountain, not unsteady; O Indra, stand thou fixed just here; here do thou maintain royalty.

RV.TB. have again -cācātis at end of b, and TB. has syathiṣṭhās for śpa cyaṣṭhās in a. The metrical contraction parvate 'va is not opposed by the Anukṛ. At beginning of c, RV.TB.Āp. have the better reading indra iṣe 'hā (to be read indre 've 'hā: whence, doubtless, the AV. version); and, as the comm. gives the same, SPP. has adopted it in his text, against all his authorities as well as ours. The AV. version (found also in Ppp.) is not to be rejected as impossible; the person is himself addressed in it as Indra: i.e., as chief. Ppp. has ni for n in d. ĀpČS. (xiv. 27. 7) has the RV. version, except yajñam for rāṣṭram in d. In our text an accent-sign has dropped out under the sthe of -sthe 'hā in c-d.

3. Indra hath maintained this man fixed by a fixed oblation; him may Soma bless, and Brahmaṇapati here.

RV. begins indo anād, and has, in d, tāṃśa u for ayaṁ ca. TB. (also ĀpČS. xiv. 27. 7, which agrees with it throughout [except bruvan for bravaṇ]) has evam for etām in a, and tāṃśa deve ṛdhī bravaṇ for c. [Our c, d occurred above, 5. 3 c, d.]

88. To establish a sovereign.

[Atharvān.— dhruvayam. ānuṣṭubham: 3. triṣṭubh.]

The hymn does not occur in Paipp., but its first two verses are RV. x. 173. 4, 5 (continuation of those corresponding to our 87). For its use by Kāuç. with the preceding hymn, see under the latter.

Translated: by the RV. translators and by Zimmer (p. 163), in part; and Ludwig, p. 255; Griffith, i. 293.

1. Fixed [is] the sky, fixed the earth, fixed all this world of living beings (jāgat), fixed these mountains; fixed [is] this king of the people (vīcām).

RV. varies from this only in the order of pādas, which is a, c, b, d. TB. (ii. 4. 28) and ĀpČS. (xiv. 27. 7) follow our order, but have dhruvā ha for dhruvāsas in c; MB. (i. 3. 7) has our a, b, c.

2. Fixed for thee let king Varuṇa, fixed let divine Brihaspati, fixed for thee let both Indra and Agni maintain royalty fixed.

The RV. verse differs in no respect from this.

3. Fixed, unmoved, do thou slaughter the foes; make them that play the foe fall below [thee]; [be] all the quarters (dīc) like-minded, concordant (sadhiryāṇe); let the gathering (sāmiti) here suit (kīp) thee [who art] fixed.

With d compare v. 19. 15 c. The comm. reads pātayastva at end of b. The last pāda is jagati. The comm. renders kalpatām by samarthā bhavatu.
89. To win affection.

[**Atharvan. — maniroktadīvatam.** *ānuṣṭubham.*]

This hymn also, like the preceding, is wanting in Pāipp. Kāuṣ. (36. 10-11) applies it in a women's rite, for winning affection, addressing the head and ear, or wearing the hair, of the person to be affected. * [The Anukr. text is confused here; but the Berlin ms. seems to add manyuvindāṇam.]


1. This head that is love's (?preṇṭ), virility given by Soma — by what is engendered out of that, do we pain (cōcaya) thy heart.

*Preṇṭ is as obscure to the comm. as to us; he paraphrases it by *premaprāpaka* ‘that obtains (or causes to obtain) affection.’ He takes *vṛṣya* as adj., treats *pāri prañātena* in c as one word, and supplies to it *sneha-viśeṣena.* [Whitney’s O. combines *tātas pāri.*]

2. We pain thy heart; we pain thy mind; as smoke the wind, close upon it (sadhryāṇe), so let thy mind go after me.

The sign in our text denoting *kampā* in *sadhryāṇi* should have been, for consistency’s sake, i (as in SPP’s text) and not 3; the mss., as usual, vary between 1 and 3 and nothing. The comm. reads *sadhrīṃ.*

3. Unto me let Mitra-and-Varuṇa, unto me divine Sarasvatī, unto me let the middle of the earth, let both [its] ends fling (sam-as) thee.

The comm. renders *samaṣyatām* by *samyojayatām.*

90. For safety from Rudra's arrow.

[**Atharvan. — rūdrān. 1, 2. anuṣṭubḥ; 3. āriḥ bhūriḥ uppiḥ.**]

Found also in Pāipp. xix. (in the verse-order 2, 1, 3). Used by Kāuṣ. (31. 7) in a healing rite against sharp pain (cūla); also reckoned (note to 50. 13) to the *rūdra gana.*

Translated: Grill, 14, 168; Griffith, i. 294; Bloomfield, 11, 506.

1. The arrow that Rudra hurled at thee, at thy limbs and heart, that do we now thus eject asunder from thee.

Pp. has, for c, *imāṁ tvāṁ adhye te vayam.* The comm. understands the infliction to be the *cālaroga* (colic?). [In c, *idām,* ‘thus’ or ‘herewith’ i.e. ‘with this spell’?]

2. The hundred tubes that are thine, distributed along thy limbs, of all these of thine do we call out the poisons.

Pp. reads *hirās* for *citam* in a, and *sākam* for *vayam* in c. The comm. takes *nirvijāṇi* as a single word in d (= vijāraḥitāni). [Cf. i. 17. 3.]

3. Homage to thee, O Rudra, when hurling; homage to [thine arrow] when aimed (*pratihitā); homage to it when let fly; homage to it when having hit.

Pp. has, in b, *pratihītābhyaḥ; in c, d, *visṛgyamanābhyo namas trayatābhyaḥ* (but in i., where the verse is also found, *nipaṭiṭābhyaḥ.* The verse is ṣṭriḥ only by number of syllables.
91. For remedy from disease.

[Bṛgyavaṃga. — mantriḥkāyakmanṭapadacatyam. ṛṇaṭubham.]

Found also in Pāipp. xix. Used by Kauç. (28.17–20) in a healing rite against all diseases (in 17 with v. 9; in 20 alone), with binding on of a barley amulet; also reckoned to the takaṁanṭana gaṇa (note to 26.1).

Translated: Grill, 14, 168; Griffith, i. 295; Bloomfeld, 40, 507.

1. This barley they plowed mightily with yokes of eight, with yokes of six; therewith I unwrap away the complaint (rāpas) of thy body.

The last half-verse is defaced in Ppp.; it appears to end pratīcina apanvayatu.

2. Downward blows the wind; downward burns the sun; downward the inviolable [cow] milks; downward be thy complaint.

This verse is RV. x. 60.11; the latter rectifies the meter of a by introducing dvā (‘two’) before vāti [or rather, by not being guilty of the haplography which spoils our AV. text: cf. note to iv. 5. 5]. The Anukr. ignores the deficiency of our text.

3. The waters verily are remedial; the waters are disease-expelling; the waters are remedial of everything; let them make remedy for thee.

The first three-pādas are the same with those of iii. 7. 5, above; and the whole verse corresponds with RV. x. 137.6, which differs only by reading sārvasya for viśvasya in c. Ppp. has a wholly original second half-verse: āpah samudrārthāyatīḥ parā vakantu te rāpah.

92. For success of a horse.

[Atharvan. — vājinam. trīṣṭubham. i. ṛgaṭā.]

Found also in Pāipp. xix. Applied by Kauç. (41.21) in a rite for the success of a horse; and by Vāit. (36.18) in the积极作用, as the sacrificial horse is tied.

Translated: Ludwig, p. 459; Griffith, i. 295; Bloomfeld, 145, 507.

1. Be thou, O steed (vājin), of wind-swiftness, being harnessed (yuj); go in Indra’s impulse, with mind-quickness; let the all-possessing Maruts harness thee; let Tvashtar put quickness in thy feet.

The verse is also VS. ix. 8, where, for b, is read indraṣye ‘va dākṣiṇaḥ gṛīyāḥ’ dhi. Ppp. puts bhāva after vājin in a, and reads dārvaṣya for viśvavedas in c. The comm. gives an alternative explanation of viśvavedas, as often of its near equivalent jātavedas: viśvadhanah sarvavedaṇāh vā. The Anukr., as often, takes no note of the trīṣṭubha pāda d.

2. The quickness, O courser, that is put in thee in secret, also that went about committed to the hawk, to the wind — with that strength do thou, O steed, being strong, win the race, rescuing in the conflict.

This verse also is found in VS. (ix. 9 a), with considerable variants: at the beginning, jātv yās te vājin; for b, āyenē pārīta dhāraya ca vāte; in c, nas for tvām; for d, vājajīca ca bhūva sāmane ca pār. Ppp. resembles this in b: āyenē carata yās ca vāte. Half SPP’s authorities end with -teṣṭa; I have noted no such reading among our mss.
The Anukr. ignores the irregularity of this verse and of vs. 3. [The vs. is discussed by Bloomfield, JAOS. xvi. 17, or Festgruss an Roth, p. 154. For d, see Pischel, Ved. Stud., ii. 314, and Baunack, KZ. xxxv. 516.]

3. Let thy body, O steed, conducting a body, run pleasance (vāmā) for us, protection for thyself; uninjured, great, a god for maintaining, may he set up his own light in the sky, as it were.

This is translated literally according to the AV. text, although comparison with the corresponding RV. verse (x. 56. 2) shows that its readings are in part pure corruptions. So, in b, RV. makes [the meter good and] the sense easy by giving dhātu for dhāvatu; in c it has devān for devās (the comm. gives instead divas); and, in d, mimyās (ā mimyāt = āgacchatu, comm.). Ppp. has, for a, aste vājīśa tānavām vahantu; in c, avīḥartas; in d, svarānāstvām. The verse is probably originally addressed to Agni, and added here only because of the occurrence of vājīna at its beginning. The comm. understands tānavām in a of a rider: ārādhasya sādinaḥ ca rīvram.

The ninth anuvāka, of 10 hymns and 32 verses, ends here; the old Anukr. is thus quoted: devadhisthān apacit.

93. For protection: to many gods.

[Cañcatāti.—rādram: 3. bahudevātya. trāṣṭubham.]

Found also in Pāipp. xix. Reckoned by Kāuç. (8. 23) to the vāstospatyāni, and also (9. 2) to the brhachānti gaṇa; used (50. 13), with vi. i. 3, 59, and others, in a rite for welfare; further added (note to 25. 36) to the svastiyayana gaṇa.

Translated: Muir, iv. 333; Ludwig, p. 322; Griffith, i. 296.

1. Yama, death, the evil-killer, the destroyer, the brown Ċarva, the blue-locked archer, the god-folk that have arisen with their army—let them avoid our heroes.

All the authorities read āstrā in b: both editions make the necessary emendation to āstā, which is also read by the comm. and by Ppp. Ppp. further, in b, has bhava instead of babhrus, and ends with -khaṇḍi; in c it has vṛṣjantī (its exchange of -tī and -tu is common).

2. With mind, with libations, with flame (? hāras), with ghee, unto the archer Ċarva and unto king Bhava—to them (pl.), who are deserving of homage, I pay homage; let them conduct those of evil poison away from us.

The pada-text, in d, reads aghā-viṣāṭ, doubtless accus. pl. fem., and belonging to tūṣa ‘arrows’ understood; but the comm. supplies instead kṛtyās. [For c, ‘to the homage-deserving ones,—homage to th’m I pay.’]

3. Save ye us from them of evil poison, from the deadly weapon, O all ye gods, ye all-possessing Maruts; Agni-and-Soma, Varuṇa of purified skill; may we be in the favor of Vāta-and-Parjanya.

The third pada in our text is made up of nominatives, coordinated neither with the vocatives of b nor with the genitive of d. Ppp. has, for b, c, agnisomā marutāḥ pāta
dakṣāḥ: viṣe devā maruto vājivadevās, which may all be vocatives. The Anukr. takes no notice of the metrical irregularities of the verse.
94. For harmony.

[Atharuṇḍīgiras.—sārasvatyam. śānuṣṭubham. 2. virād ājagati.]

The first verse (= iii. 8. 5; the four preceding verses of iii. 8 occurred elsewhere) is found in Pāipp. xix. The comm. regards it as intended by Kāuṇ. 12. 5, in a rite for harmony, as, in almost identical terms, he had above (under iii. 8) declared iii. 8. 5, 6 to be intended.

Translated: Ludwig, p. 514; Griffith, i. 296; Bloomfield, 138, 508.

1. We bend together your minds, together your courses, together your designs; ye yonder who are of discordant courses, we make you bend [them] together here.

Ppp. in d apparently sāni jñāpayāmasya.

2. I seize [your] minds with [my] mind; come after my intent with [your] intents; I put your hearts in my control; come with [your] tracks following my motion.

These two verses are a repetition of iii. 8. 5, 6. In our text, -rete at the end of b is a misprint for rete. [As to the meter, see note to iii. 8. 6.]

3. Worked in for me [are] heaven-and-earth; worked in [is] divine Sarasvati; worked in for me [are] both Indra and Agni; may we be successful here, O Sarasvati.

Save the last pāda, this verse is a repetition of v. 23. 1. The comm. paraphrases ota by ābhimukhyena samitata or parasparam sambaddha.

95. For relief from disease: with kūṣṭha.

[Bhrīgaṇḍīgiras.—vānapat�yaṃ; mantroktadevatyaṃ. śānuṣṭubham.]

The hymn is not found in Pāipp. As in the case of the preceding hymn, the first two verses have already occurred in the AV. text: namely, as v. 4. 3, 4. The comm. regards this hymn as included in the kūṣṭhalīṅgās of Kāuṇ. 28. 13; and vs. 3 (instead of v. 25. 7) as intended in Vāit. 28. 20, in the agnicayana.

Translated: Griffith, i. 297.

1. The acīvatthā, seat of the gods, in the third heaven from here; there the gods won the kūṣṭha, the sight of immortality.

2. A golden ship, of golden tackle, moved about in the sky; there the gods won the kūṣṭha, the flower of immortality.

SPP. reads in c pūṣpam, with, as he claims, all his authorities save one; as the verse is repeated from a book to which the comm. has not been found, we do not know how he read. [See W's note to v. 4. 4. But a note in his copy of the printed text here seems to prefer pūṣpam.]

3. Thou art the young (gārbha) of herbs; the young also of the snowy [mountains], the young of all existence; make thou this man free from disease for me.
The comm. understands the third verse as addressed to Agni; but much more probably the kuṭṭha is intended. From garbhō in c the superfluous accent-mark above the line is to be deleted. [Our a, b, c are nearly v. 25.7 a, b, c; and d is nearly v. 4.6 c.]

96. For relief from sin and distress.

[Byrgosāgīyas. — vānaspatyam: 3. sāmyād. ānuṭṭūḥam: 3. 3-ṛ. vīrāy nāma gāyatri.]

Found also in Pāipp. xix. (for other correspondences, see under the verses). Employed by Kāuṣ. (31.22) in a remedial rite against reviling by a Brahman, against dropsy, etc. (the direction in the text is simply iti manirotkāyaśadhibhir dhāpayati), making incense with herbs; and it is regarded (note to 32.27) as included among the ankholiṇgās.

Translated: Ludwig, p. 506; Grill, 38, 168; Griffith, i. 297; Bloomfield, 44, 509.

1. The herbs whose king is Soma, numerous, of hundred-fold aspect (? vīcakaṣaṇa), impelled by Brahaspati—let them free us from distress.

The first half-verse is RV. x. 97. 18 a, b (with ṣpadhā [which makes better meter] for -dhayas) and VS. xii. 92 a, b (like RV.); TS. iv. 2. 64 agrees only in a (with -dhayas). The second half-verse is RV. x. 97. 15 c, d and VS. xii. 89 c, d, and TS. in iv. 2. 64 c, d, and MS. in ii. 7. 13 (p. 94. 12) c, d—all without variation. The comm. explains gate-vīcakaṣaṇās by gatevidhādārCANaḥ, nānāvidhāhānōpetaḥ. [MB. ii. 8. 3 a, b follows the RV. version of our a, b.]

2. Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama’s fetter, from all offense against the gods.

The verse is repeated below, as vii. 112. 2. It is RV. x. 97. 16, VS. xii. 90, which have sārvasmāt in d; and Pp. reads the same; and LÇS. ii. 2. 11, ĀpÇS. vii. 21. 6 are to be compared. Whether ṣpadbhicat or ṣpadbicat should be read is here, as elsewhere, a matter of question; our edited text gives -b, but most of our ms. read -v, as also the great majority of SPP’s authorities, and he prints (rightly enough) -v; VS. has -v, RV. -v; the comm. has -b.

3. If (ydt) with eye, with mind, and if with speech we have offended (upaj-) waking, if sleeping, let Soma purify those things for us with svadhā.

Compare vi. 45. 2, of which the second pāda agrees with ours. Pp. inserts another yat before manasa in a, and has, for c, d, somo mā tasmād enasaḥ svadhayā punāti vidvān.

97. For victory.

[Atharvan. — māitrāvaruṇyaṃ. trāiṣṭubham: 2. jāgati; 3. bhūri.]

Found also in Pāipp. xix. The three hymns 97–99 are used together in a battle rite, for victory, with vi. 65–67 and others, by Kāuṣ. (14.7); and they are reckoned to the aparājitā gāya (note to 14.7), and noted by the comm. as therefore intended at 139.7; they are again specifically prescribed in the indramahotsava (140.10): a full homa is offered, with the king joining in the act.

Translated: Ludwig, p. 460; Griffith, i. 298; Bloomfield, 122, 510.
1. An overcomer (abhībhū) [is] the sacrifice, an overcomer Agni; an overcomer Soma, an overcomer Indra; that I may overcome (abhī-ας) all fighters, so would we, Agni-offerers, pay worship with this oblation.

The comm. paraphrases agnihoṭrās by agnāu jukvataḥ. [The Anukr. balances the deficiencies of a, b by the redundancies of c, d.]

2. Be there svadhā, O Mitra-and-Varuṇa, inspired ones; fatten (pīnu) ye here with honey our dominion, rich in progeny; drive off perdition far away; put away from us any committed sin.

Pp. has, in a, b, prajāpatiś for viṃ. praj.; in c, dveṣas for dūrāṃ; and, for d, asmāi kṣatrām vacā dhattam ojaḥ. The second half-verse is RV. i. 24.9 c, d, also found in TS. (i. 4.45) and MS. (i. 3.35); all have bādhvasva and mumugūhi, 2d sing.; for dūrāṃ in c, RV. has dūrē, TS. (like Pp.) dveṣas, and MS. omits it, prefixing instead dūrē to bādhvasva. The comm. takes svadhā in a as hāvirlaṅkaṇaṁ annam. Only the first half-verse is jagatt.

3. Be ye excited after this formidable hero; take hold, O companions, after Indra, the troop-conqueror, kine-conqueror, thunderbolt-armed, conquering in the course (ājman), slaughtering with force.

This verse appears again as xix. 13.6, in the midst of the hymn to which it belongs, and which is found also in various other texts. The verse corresponds to RV. x. 193.6, SV. ii. 1204, VS. xvii. 38, and one in TS. iv. 6.41, MS. ii. 10.4. They all reverse the order of the two half-verses, begin our e with gotrabhaidam gośidam, and have, instead of our a, imām sajāta ānu vyāvadhvam; TS. differs from the rest by reading "nu for ānu in our b. The comm. explains ājna by ajanaśīlam kṣepaṇāśīlam çatrubalam. [The word "in" were better omitted from the translation of d.]

98. To Indra: for victory.

[Atharvan.—āindram. trāṣṭubham : 2. byhasīgarbhā "stārāpāṁkīth.

Found also in Pāipp. xix. Besides the uses in Kauc. of hymns 97–99, as stated under 97, hymn 98 is further applied, with vi. 67, in another battle rite (16.4); and the schol. add it to vii. 86, 91, etc., in the indramahotsava (note to 140.6). Vāit. also (34.13) has it in the sattra, when the king is armed.

Translated: Griffith, i. 299.

1. May Indra conquer, may he not be conquered; may he king it as over-king among kings; be thou here one to be famed, to be praised, to be greeted, to be waited on, and to be reverenced.

The verse is found also in TS. (ii. 4.14') and MS. (iv. 12.3), but with a very different second half: e, TS. viṣvā hi bhūyāḥ pītanā abhiśīṭr, MS. viṣvā abhiśīṭhī pītanā jayati; d, both upasādyo namasyo yathā 'sat. In the first half, at end of a, MS. jayate; at end of b, TS. rājyātī, MS. yate. The last pada occurs again as iii. 4.1 d. The comm. regards the king as identified with Indra through the hymn. [MS. has jayati for jayatī.]

2. Thou, O Indra, art over-king, ambitious (çravasyāñ), thou art the overcomer of people; do thou rule over these folk (viṃṣṭ) of the gods; long-lived, unfading (ajdrā) dominion be thine.
The verse is mutilated in Ppp. MS. (in iv. 12. 2) has a corresponding verse: _tvām indrā 'sy ādhīrājas tvām bhavā 'dhīpatīr jānānām: dātār viṣṇas tvām utā vi rājāi jasvat keśatrām ajāram te astu._ The metrical definition of the Anukr. is not very successful.

3. Of the eastern quarter thou, O Indra, art king; also of the northern quarter art thou, O Vrita-slayer, slayer of foes; where the streams go, that is thy conquest; in the south, as bull, thou goest worthy of invocation.

The verse is found in TS. (ii. 4. 14') and MS. (iv. 12. 2). Both begin with _prācyām dīcit_ and have _ūḍīcyām_ (without the meter-disturbing _diṣṭhi_) in b, ending with _vṛtrahā' si_; in d, TS. has (better) _edhi_ for _esi_, and MS. the same, with _hāyas_ before it. Ppp. is mutilated, but has evidently _prācyām dīcit_. The third _pāda_ evidently describes the west; that does not suit the basin of central India.

99. For safety: to Indra.

[Atharvan.—_dindram: 3. sāmyyā sāvitrī ca. ānuṣṭubham: 3. bhurīg bhūtati._]

[Partly prose, "vs." 3.] Found also in Pāipp. xix. No use of the hymn is made by Kāṇḍ. except in connection with its two predecessors, as explained under hymn 97. But Vāīt. has it in the _agniṣṭoma_, as whispered _stotra_ (18. 16).

Translated: Grill, 18, 168; Griffith, i. 299; Bloomfield, 123, 510.

1. Unto thee, O Indra, on account of width, thee against (purī) distress I call; I call on the stern corrector, the many-named, sole-born.

In spite of its wrong accent (cf. _anumātās, sthāvīmatās* _vārīmatās) is probably an adverb in _tas_. The comm. interprets it, doubtless correctly, "for the sake of width" (_urutvād dhetoḥ_): i.e., of free space, opposed to distress or narrowness. [The derivatives of _āṅk_ and _uru_ are in frequent antithesis, as, e.g., at RV. v. 24. 4.] "Sole-born," i.e. "unique." Ppp. ends _b_ with _āṅkhāraṇebhyah_. *[MS.iii.10.4. p. 135, l. 4.]

2. The hostile (? _śūnya_) weapon that goes up today, desiring to slay us—in that case we put completely about us Indra's two arms.

Ppp. reads at the beginning _yo 'dya_, and at the end _pārī dadmahe_, which rectifies the meter of _d_. The _pāda_ mss. strangely read _jīghāṁsan_ in _b_; both editions make the necessary emendation to _-san_, which the comm. also has. The comm. further has the better reading _dadhamas_, as have three of our mss. (Bp.M.T.); and this (which, in connection with the Ppp. reading, suggests the emendation _dadmahe_) is adopted in our text, though not in SPP's. The metrical irregularity of the verse should not have been overlooked by the Anukr. [Cf. i. 20. 2 a, b.]

3. We put completely about the two arms of Indra the savior; let him save us. God Savitar! king Soma! make thou me well-willing, in order to well-being.

In this verse, only our Bp.M. read _dadhamas_, but it is adopted in our text. The comm. again gives it. Ppp. has _daduit_; and in _d_ it reads, _for _kṛṇu, kṛṇutam_, which is preferable for sense, though it makes the verse still less metrical. The verse is _bṛhatt_ only by count.
100. Against poison.

[Garuta-man. — vânaspatayám. ánuṣṭubham.]

Found also in Pâipp. xix. Used by Kâuç. (31. 26) in a remedial rite against various poisons, with aid of earth from an ant-hill etc.; and the comm. [considers this (and not xviii. 4. 2) to be intended at 81. 10] when the sacrificial cake is laid on the breast of a deceased sacrificer on the funeral-pile.

Translated: Ludwig, p. 511; Griffith, i. 300; Bloomfield, 27, 511.—See also Bergaigne-Henry, Manuel, p. 153; Bloomfield, AJP. vii. 482. Griffith quotes an interesting paragraph about the moisture of the white-ants.

1. The gods have given, the sun has given, the earth has given, the three Sarasvatîs have given, accordant, the poison-spoiler.

Pp. combines devâ 'duḥ in a, and has sarvâs instead of tîras in c. The comm. renders the first verb correctly, by dattavantas, but the others as imperatives.

2. The water which the gods poured for you, O upajîkâs, on the waste, with that, which is impelled by the gods, spoil ye this poison.

All the authorities* read upajîkâs, vocative, which was, without good reason, altered to upajîkas in our edition. The comm., however, with his ordinary disregard of accent, understands devâs as vocative, and upajîkâs as nominative. He quotes from TA. v. i. 4 the passage which describes the upadikäs (so called there) as 'penetrating to water, wherever they dig'; they are a kind of ant: cf. note to ii. 3. 4. Pp. reads upajikâ, and combines -kâ "siheau; also, in b, dhanvaun. *[But SPP’s Bh. has upajîks!]

3. Thou art daughter of the Asuras; thou, the same, art sister of the gods; arisen from the sky, from the earth, thou hast made the poison sapless.

Pp. omits sâ in b, and reads jâjniśe instead of sambhâtâ in c. The second pada is found also as v. 5. 1 d. The comm. has, in d, caKarârga instead of cakarika; he regards earth from the ant-hill (valmikamârttikâ) as addressed in the verse.

101. For virile power.

[Atharvângiräs (tepañ̄prathânsakâmaḥ). — brâhmaṇaspatayám. ánuṣṭubham.]

Not found in Pâipp. Used by Kâuç. (40. 12) in a rite for sexual vigor, after vi. 72.

Translated: Griffith, i. 474. — Cf. iv. 4; vi. 72.

1. Play thou the bull, blow, increase and spread; let thy member increase limb by limb; with it smite the woman.

The comm. takes yathä and aṅgām in c as two separate words, and many of SPP’s san-hitâ mss. accent yathâ 'āṅgâm. According to the comm., the amulet of arka-wood is the remedy here used. [Cf. also the Bower Manuscript, ed. Hoernle, Part I., p. 5, cîkā 60, and p. 17, where pomegranate rind and mustard oil take the place of arka.]

2. Wherewith they invigorate one who is lean, wherewith they incite (li) one who is ill — with that, O Brahmaṇaspati, make thou his member taut like a bow.
Our Bp. reads vājayānti in a. The second half-verse is nearly a repetition of iv. 4. 6 c, d. The comm. reads vaṣam for kṛṣam in a.

3. I make thy member taut, like a bowstring on a bow; mount, as it were a stag a doe, unrelaxingly always.

This verse is a repetition of iv. 4. 7. The Anukr. passes unnoticed the abbreviated īva both here and in vs. 2.

102. To win a woman.

[Jamadagni (abhisaṃmantaḥkāmāḥ).—āśvinm. ānuṣṭubham.]

Found also in Pāipp. xix. Used by Kāuṇ. (35. 21) in a rite concerning women, with vi. 8, 9, etc., for reducing to one’s will. Verse 3 is also reckoned (19. 1, note) to the puṣṭika mantras.

Translated: Weber, Ind. Stud. v. 243; Grill, 54, 169; Griffith, i. 301; Bloomfield, 101, 512.

1. As this draft-horse (vāhā), O Ācvin, comes together and moves together [with his mate], so unto me let thy mind come together and move together.

The comm. paraphrases vāhas with suṣikṣeto ‘ṣvah, ‘a well-trained horse,’ but regards the driver (sāhaka) as the unexpressed object [for adjunct] of the verbs—which is also possible.

2. I drag along (ā-khid) thy mind, as a king-horse a side-mare (?); like grass cut by a whirlwind, let thy mind twine itself to me.

Some of SPP’s authorities give prāthāyām in b; but in general the mss. cannot be relied on to distinguish sty and ṣṭhā. The Pet. Lex. understands the word with ṣṭhā, but the minor Pet. Lex. with ṣṭhā, in the sense here given, which Grill (following Roth) accepts. [Cf. W’s note to xviii. 4. 10.] The comm. explains the word as caṇkubaddhām ‘[a mare] tied to a stake [to the pole of the chariot?], rājāvāya as aṇvacrestha, and ā-khidām as madabhimukham uktkhāṇāṁ unnālyāṁ āvarjāyāṁ. The reading tṛṇam in c, which our edition wrongly accepts, is that of only two of our mss. (Bp.Bp.2). [Read therefore tṛṇam.] The comm. explains reṣman as reṣako vātyātmako vāyuḥ. Pp. ends b with prāthāyāmayaḥ.

3. Of ointment, of madūgha, of kūṣṭha, and of nard, by the hands of Bhaga, I bring up quick a means of subjection.

The construction of the genitives in the first half-verse is obscure. The comm. makes them depend on anurodhana, and so also Grill. They are perhaps rather the means by which the anurodhana (= anuṣṭupa, comm.) or gaining to one’s purposes of the desired person is to be brought about, and so are coordinate with Bhagasya, the latter’s ‘hands’ taking the place of the ‘means’ or ‘aid’ which would have better suited them. Turās in c is possibly genitive, ‘of quick’ (or powerful) Bhaga (so the comm. = tvramāṇaṣaya). Pp. reads (as in other places) madhyagasya in a; the comm. madhyagasya. Pp. has also ṣṭhā for ud in d. Several of our mss. (P.M.I.O.T.) accent ānu ṛdha, [and so do six of.] SPP’s authorities.

The tenth anuvāka, of 10 hymns and 30 verses, ends here; the quoted Anukr. says simply daṇḍama.

Here ends also the fourteenth prapāṭhaka.
103. To tie up enemies.

[Vi. 103—BOOK VI. THE ATHARVA-VEDA-SAMHITĀ. 356]

Found also in Pāipp. xix., in reversed order of verses. Used by Kāu.ç. (16.6) in connection with the following hymn, in a battle rite for victory over enemies: fetters, as the comm. explains, are thrown down in places where the hostile army will pass.

Translated: Ludwig, p. 518; Griffith, i. 301.

1. Tying-together may Brihaspati, tying-together may Savitar make for you; tying-together may Mitra, Aryaman, tying-together may Bhaga, the Aśvins [make].

Instead of mitra aryamā, Ppp. has, in e, īndraṇ ca 'gniṣ ca.

2. I tie together the highest, together the lowest, also together the middle ones; Indra hath encompassed them with a tie; do thou, Agni, tie them together.

The comm. reads paramā, avamā, and madhyāmām in a, b, supplying caṭraṣenām in each case. [The r of abhā is prescribed by Prāt. ii. 46.]

3. They yonder who come to fight, having made their ensigns, in troops—Indra hath encompassed them with a tie; do thou, Agni, tie them together.

The comm. glosses antkaṇas with sanghaṇas.

104. Against enemies.

[Vi. 104—BOOK VI. THE ATHARVA-VEDA-SAMHITĀ. 357]

Found also in Pāipp. xix., in reversed order of verses. Used by Kāu.ç. (16.6) in connection with the preceding hymn, which see.

Translated: Ludwig, p. 518; Griffith, i. 302.

1. With tying-up, with tying-together, we tie up the enemies; the expirations and breaths of them, lives with life (āsu) have I cut off.

The translation implies acchidam at the end, instead of -dan, which all the authorities (and hence both editions) read, save the comm., which has -dam. Ppp. has in e, d, tēsāṁ pṛāvaṁ samāśaṁ amamasutam (corrupt). One might conjecture asinā for asunā in d.

2. This tying-up have I made, sharpened up with fervor by Indra; our enemies that are here—them, O Agni, do thou tie up.

Ppp. reads indriyena caṇsitam in b, and, for d, metān ādān dviṣato mama.

3. Let Indra-and-Agni tie them up, and king Soma, allied; let Indra with the Maruts make tying-up for our enemies.

Ppp. has for b the better version rājāt somaṇa medinā (the construction of our medināu being anomalous); also me for nas at the end. Some of the padā texts (including our D.Kp.) read evān in a, and the sāhītā mss. generally evān instead of evān; the comm. gives evān. The comm. explains medināu badly by medasvināv asmābhikāri dattena haviṣā mādyantāv vā.
105. To get rid of cough.

[Unmocana.—kāśādevatyaṃ. āmuṣṭubham.]

Not found in Pāipp. except a, b in xix. Employed by Kāuṇ. (31. 27) in a remedial rite against cough and catarrh.

Translated: Ludwig, p. 510; Zimmer, p. 385; Griffith, i. 302; Bloomfield, 8, 513.— Cf. Hillebrandt, Veda-chrestomathie, p. 50.

1. As the mind with mind-aims flies away swiftly, so do thou, O cough, fly forth, after the forth-driving (?) of the mind.

The comm. paraphrases manasketās with manasā buddhivṛttyā ketyamānāir ūnāyamānāir dārasthāir viṣayāḥ; and the obscure pravāyam with pragantavyam avadhim.

2. As the well-sharpened arrow flies away swiftly, so do thou, O cough, fly forth, after the stretch (?) of the earth.

The comm. explains saṁvat by saṁhata-pradeṣa, which at least shows his perplexity.

3. As the sun’s rays fly away swiftly, so do thou, O cough, fly forth, after the outflow of the ocean.

In all these verses, all the authorities anomalously accent the vocative, kāse; our edition makes the called-for emendation to kāse; SPP. reads kāse.

106. Against fire in the house.

[Pramocana.—dārvāsādādevatyaṃ. āmuṣṭubham.]

Found also in Pāipp. xix. (with the verse-order 2, 1, 3). Kāuṇ. employs the hymn (52. 5) in a rite for welfare, to prevent conflagration of the house: a hole is made inside, and water conducted into it, etc. And vss. 3, 2 appear in Vāit. (29. 13), with others, in the agnicayana, in the rite of drawing a frog, water-plant, and reed over the site of the fire-altar.

Translated: Ludwig, Der Rigveda, iv. 422; Grill, 63, 170; Bloomfield, AJP. xi. 347, or JAOS. xv. p. xlii (= PAOS., Oct. 1890); Griffith, i. 303; and again, Bloomfield, SBE. xiili. 147, 514.

1. In thy course hither, [thy] course away, let the flowery dhrvā grow; either let a fountain spring up there, or a pond rich in lotuses.

The verse corresponds to RV. x. 142. 8; where, however, the words in b are all plural, and c, d read thus: hrādvā ca puṣṭārikāni samudrāsya grhā ime. SPP., against the majority of his authorities, strangely adopts in his text the RV. version of b; it is read also by the comm., and apparently by Ppp.; we have noted only one of our mss. as having puṣṭāniḥ (O.s.m.). The comm. says: anena 'gnikṛtabādyasya 'tyantabhāvaḥ prāarthitaḥ.

2. This is the down-course of the waters, the abode (nīvēcana) of the ocean; in the midst of a pool are our houses: turn thy faces away.

The first half-verse is RV. x. 142. 7 a, b (also VS. xv. 7 a, b; TS. iv. 6. 13; MS. ii. 10. 1), without variation. The last pāda is by the comm. regarded as addressed to
the fire (one of whose common epithets is viṣṇaṃukha 'having faces in every direction'); perhaps rather 'the points of thine arrows': cf. VS. xvi. 53.

3. With a fetal envelop of snow, O house, do we envelop thee; for mayest thou be for us having a cool pond; let Agni make a remedy.

The first two pādās correspond to VS. xvii. 5 a, b (also in TS. iv. 6. 11', MS. ii. 10. 1), which, however, has ṣ Greene instead of çalle; a RV. khila to x. 142 differs only by dadatu for kṣetu in d. Ppp. has, in c, hradya for hrādh hi, and, in d, also dadatu for kṣetu. None of our mss., and very few of SPP's authorities, read agnis k- in d, though it appears to be called for by Prât. ii. 65, and both editions accept it. The comm. explains the envelop to be avakārūpeṇa śāivālena. [Ppp. combines bhūvo 'gnir.]

107. For protection: to various divinities.

[Çānti.—caturçayam. viṣṇaujīdevatāyam. ānuṣṭubham.]

Found also in Pāipp. xix. Reckoned by Kāuç. (9. 2) to the bhachānti gana; and used (50. 13), with vi. 1, 3-7, etc., in a rite for welfare. The metrical definition of the Anukr. is forced and bad; although the number of syllables is each time not far from 32 (29-33).

Translated: Griffith, i. 303.

1. O all-conqueror (viṣṇujit), commit me to rescuer; O rescuer, protect both all our bipeds, and whatever quadrupeds are ours.

Ppp. begins trayamāṇe sarvavide mān; it omits nas before rakṣa in the refrain. All the beings addressed are doubtless female; the comm. has nothing to say in explanation of them otherwise than that they are divinities so named.

2. O rescuer, commit me to all-conqueror; O all-conqueror, protect both all etc. etc.

Ppp. has sarvavide instead of viṣṇujite. The comm. prefixes viṣṇujit at the beginning.

3. O all-conqueror, commit me to beauty; O beauty, protect both all etc. etc.

Ppp. has sarvavid viṣṇavid instead of viṣṇujit at the beginning.

4. O beauty, commit me to all-possessor; O all-possessor, protect both all etc. etc.

Ppp. reads trayamāṇyāti instead of sarvavide, and rakṣata instead of no rakṣa. Sarvavid might, of course, mean 'all-knower.'

108. For wisdom.

[Çānaka.—pañcavacam. medhādevatāyam: 4. ānugyāti. ānuṣṭubham; 2. urobhāti; 3. padhyābhāti.]

Pāipp. xix. has vss. 1, 2, 5, thus reducing the hymn to the norm of this book. Found used in Kāuç. (10. 20), with vi. 53 so the comm.: but Dārila understands xii. 1. 53 as intended], in the medhājanana ceremony; and also (57. 28) in the upanayana, with worship of Agni.

Translated: Muir, ii. 255; Griffith, i. 304.
1. Do thou, O wisdom (medhā), come first to us, with kine, with horses, thou with the sun's rays; thou art worshipful to us.

The comm. explains medhā as crūdadhāraṇasāmarthyaśāṛīti devī, and finds in c an elliptical comparison (upotpāna): "as the rays of the sun quickly pervade the whole world, so come to us with own capacities able to pervade all subjects."

2. I call first, unto the aid of the gods, wisdom filled with bhūkman, quickened by bhūkman, praised by seers, drunk of (?) by Vedic students.

Pp. omits brahmajītām in b, without rectifying the meter, which can only be saved by leaving out the superfluous prathamāṃ in a. It avoids, in c, the doubtful prāptām by reading instead pravikhitām; and it has avasa (for avase d?) vṛye in d. Prāptām should perhaps be understood as coming from pra-pī or pra-pīyā; the comm. takes it alternatively* both ways, paraphrasing it with either sevitām or pravardhitām. The Anukr. reckons brahmaṇyaśāṛīm to b (so do the pada-mss.), and passes without notice the deficiency of a syllable in a; in fact, prathamāṃ is intruded, and the verse otherwise a good anuṣṭubh. *[That is, he refers it to pibati by sevitām and to pī or pīyā by pravardhitām.]

3. The wisdom that the Ribhus know, the wisdom that the Asuras know, the excellent wisdom that the seers know — that do we cause to enter into me.

It is the intrusion of bhadrām in c that spoils the anuṣṭubh, but does not make a regular bhatti.

4. The wisdom that the being-making seers, possessed of wisdom, know — with that wisdom do thou make me today, O Agni, possessed of wisdom.

Many of the mss. (including our P.M.H.I.K.O.) leave vidus unaccented at the end of b. The second half-verse is VS. xxxii. 14 c, d (which has kuru for kṛṣu); [so also RV. khila to x. 151].

5. Wisdom at evening, wisdom in the morning, wisdom about noon, wisdom by the sun's rays, by the spell (vdcas), do we make enter into us.

Pp. is corrupt in c, d: medhāṃ sūryeno 'dyato dhīrāṇā uta stvama.

109. For healing: with pippalī.

[Atharvan.—mantrokapippalādevatīyam; bhājīṣyam. anuṣṭubham.]

Found also in Pāipp. xix. Employed in Kauḍ, once (26.33) with vi. 85, 127, and other hymns, and once (26.38) alone, in a remedial rite against various wounds.


1. The berry (pippalī), remedy for what is bruised (?) kṣiptā), and remedy for what is pierced — that did the gods prepare (sam-kalpay-); that is sufficient for life.

As elsewhere, the mss. waver between pippalī and pippāli (our Bp.E.O.R.p.m. read the latter). All the pada-mss. stupidly give jEvīlā: vāl as two independent words,
Ppp. has, in a, kṣuṣṭa- for kṣipta-; and, for b, uta ca viṣvabh-; further, for d, alaṁ jñātāva yiṣṭi.* In the kampā between a and b, SPP. unaccountably reads uṣṭa instead of uta; the fact that his ms. happen in this case all to agree in giving uṣṭa is of no account whatever, since they are wildly inconsistent in this whole class of cases; among our mss. are found uṣ, u, and u. The comm. gives two alternatives both for kṣipta- and for ativiḍḍha-: for the former tiraskṛta (of other remedies) and vātaramaviṣāya, and so on. *[Intending -jvarāi iti?]

2. The berries talked together, coming from their birth: whomever we shall reach living, that man shall not be harmed.

The second half-verse is the same, without variant, as RV. x. 97. 17 c, d (found also as VS. xii. 91 c, d, and in TS. iv. 2. 65 and MS. ii. 7. 13: the latter reading -mahe in c); while the first half is a sort of parody of the corresponding part of the same verse: asapātanīr avadan dīva śaprāyasya pārī; our radvataḥ "yātis is probably a corruption of -radvānu dī-. There is again, in a, a disagreement among the mss. as to pippalyah, our Bp.E.I.O., with a number of SPP.'s authorities, giving pipp. The comm. explains the word by hastipippalyādiṣṭītiḥ edahinīḥ sarvāḥ pippalyah; and their "birth" to have been contemporaneous with the churning of the amṛta. [Ppp. ends with pāurusah.]

3. The Asuras dug thee in; the gods cast thee up again, a remedy for the vātikṛta, likewise a remedy for what is bruised.

The comm. understands vātikṛta as vātarogaviṣṭačartra. [Cf. vi. 44. 3.] [In Ppp., d is wanting, perhaps by accident.]

110. For a child born at an unlucky time.

[Atharvan.—āgneyam. traīṣṭubham: i. paṅkti.]

This hymn is not found in Pāipp. Kaúç. (46. 25) applies it for the benefit of a child born under an inauspicious asterism.

Translated: Ludwig, p. 431; Zimmer, p. 321; Griffith, i. 305; Bloomfield, 109, 517.—With reference to the asterisms, see note to ii. 8. 1; Zimmer, p. 336; Jacobi in Festgruss an Roth, p. 70.

1. Since, an ancient one, to be praised at the sacrifices, thou sittest as hōtar both of old and recent—do thou, O Agni, both gratify thine own self, and bestow (āyaj) good fortune on us.

The verse is RV. viii. 11. 10 (also TA. x. 180). Our text has several bad readings, which are corrected in the other version: kām in a should be kām, satśi should be sātśi, and pippāyasva should be -prī- (TA. has, in a, pratnūṣi, which its comm. explains by vistāroṣya i?): this last the comm. also reads, but renders it dīyādīhaviṣā pūraya. The verse is not at all a paṅkti; although capable of being read as 40 syllables.

2. Born in jyeṣṭha-līlā, in Yama's two Unfasteners (vīcēt)—do thou protect him from the Uproeter (mūlabārhaṇa); may he conduct him across all difficulties unto long life, of a hundred autumns.

The consecutiveness of the verse is very defective, inasmuch as 'born' (jātās, nom.) in a can hardly be understood otherwise than of the child, while Agni is addressed in b,
and spoken of in third person in e, d. Three asterisms are here [and in 112] referred to, all in our constellation Scorpio: Antares or Cor Scorpionis (either alone or with σ, τ) is usually called jyeṣṭhā ‘oldest,’ but also (more anciently?), as an asterism of ill omen, jyeṣṭhagānī ‘she that slays the oldest’*; māla ‘root,’ also in the same manner mālabharhāṇī [or -na], lit. ‘root-wrencher,’* is the tail, or in the tail, of which the terminal star-pair, or the sting (λ, ν), has the specific name viṣeṭṭau. [See note to ii.8.1.] The comm. takes yamasya as belonging to mālabharhāṇī. By a misprint, our text begins with jañi- (read jye-). * [See TB. i. 5. 28.]

3. On the tiger day hath been born the hero, asterism-born, being born rich in heroes; let him not, increasing, slay his father; let him not harm his mother that gave him birth.

We should expect at the beginning vyāghryā or vāyāghre; the comm. paraphrases the word with vyāghrvat krūre. [In d, read sa mā máāram? — As to minēt, see Gram. § 726.]

III. For relief from insanity.

[Atharvan.—caturmatsam. āgnēyam. ānutubham: i. parānutuṣṭ tristubh.]

This hymn, like the preceding, is wanting in Pāipp. Kaūṇ. (8. 24) reckons it as one of the māṭruṇāmāni (with ii. 2 and viii. 6); and the comm. quotes a remedial rite against demons (26. 29-32) as an example of their use.

Translated: Ludwig, p. 512; Zimmer, p. 393; Grill, 21, 170; Griffith, i. 306; Bloomfield, 32, 518. — Cf. Hillebrandt, Veda-chrestomathie, p. 50.

1. Free thou this man for me, O Agni, who here bound, well-restrained, cries loudly; thenceforth shall he make for thee a portion, when he shall be uncrazed.

Nearly all our mss., and the great majority of SPP’s, have the false accent atēs at beginning of e; both editions give ātās. The comm. reads jāthā for jādā in d. The comm. paraphrases suyatas by suṣṭhū niyamito niruddhaprāsaraḥ san. Pāda b has a redundant syllable.

2. Let Agni quiet [it] down for thee, if thy mind is excited (ud-yu); I, knowing, make a remedy, that thou mayest be uncrazed.

The comm. reads udyatam (= grahavikāreṇa ‘dhṛrāntam) instead of udyutam in b.

3. Crazed from sin against the gods, crazed from a demon — I, knowing, make a remedy, when he shall be uncrazed.

A few of the authorities (including our O.) accent yēdā in d; yēthā would be a preferable reading. [Bloomfield, “sin of the gods,” AJP. xvii. 433, JAO., etc.]

4. May the Apsarases give thee again, may Indra again, may Bhaga again; may all the gods give thee again, that thou mayest be uncrazed.

The sanhitā reading in a and c would, of course, equally admit of tvā : aduh ‘have given thee,’ and this would be an equally acceptable meaning; the comm. so understands and interprets. In our text, read pīnas at beginning of e (the sign for u dropped out).

The difference of meter tends to point out vs. i as an alien addition by which this hymn has been increased beyond the norm of the book.
112. For expiation of overslaughing.

[Atharvan,—āgneyam. trāṣṭubham.]

Found also in Pāipp. xix. (vs. 3 in i.). Used by Kāuç. (46.26), with vi. 113, in a spell to expiate the offense of parivittā 'overslaughing,' or the marriage of a younger before an elder brother [see Zimmer, p. 315].

Translated: Ludwig, p. 460; Grill, 15, 171; Griffith, i.306; Bloomfield, AJP. xvi. 437 (elaborate discussion, p. 430 ff.), or JAOS. xvi. p. cxxii (= PAOS., March, 1894); SBE. xlii. 164, 521.

1. Let not this one, O Agni, slay the oldest of them; protect him from uprooting; do thou, foreknowing, unfasten the bonds of the seizure (grāhī); let all the gods assent to thee.

The allusions in this verse to the same trio of asterisms that were mentioned in 110. 2 are very evident. According to the comm., "this one" in a is the parivitta [which he takes quite wrongly as the overslaugher — see comm. to vs. 3 a]. Ppp. reads praṭānas at end of c, and has, for d, pitāpuṭrāvān mātaraṁ mūcā sarvān (our 2 d).

2. Do thou, O Agni, loosen up the bonds of them, the three with which they three were tied up; do thou, foreknowing, unfasten the bonds of the seizure; free all — father, son, mother.

The comm. reads uṭhitās for uṭsitās in b; the word is, strangely, not divided into uṭsitāḥ in the pada-text, which [non-division] would be proper treatment for uṭhitās, and part of the mss. (including our H.I.O.) read uṭhitās. The second half-verse is wanting in Ppp. (save as d is found in it as 1 d: see above).

3. With what bonds the overslaughed one is bound apart, applied and tied up on each limb — let them be released, for they are releasers; wipe off difficulties, O Pūshan, on the embryo-slayer.

The comm. again commits the violence of understanding parivittās in a as if it were parivittā 'the overslaugher.' The participles in b are nom. sing. masc., applying to the bound person. The comm. again reads uṭhitās, again supported by a few mss. (including our H.I.), and the pada-text again has uṭsitāḥ, undivided. All our mss. save one (K.), and all but one of SPP's, read te (without accent) in c; the translation given implies the emendation to tē, which is made in SPP's text, also on the authority of the comm. After it, SPP. reads muciṭām, with, as he claims, all but one of his authorities; of ours, only D.Kp.T. have it, and K. muciṭām, all the rest muncantām, as in our text. In Ppp., this verse is found in i., in this form: ebhiṣ pācāir mūcāṣau patir nibaddhakā pāroparārpitā aṅge-aṅge vi te cṛtyantām viciṣṭām hi santi etc. (d as in our text).

113. For release from seizure (grāhī).

[Atharvan,—pāṣṇyam. trāṣṭubham: 3. paṅkti.]

In Pāipp. [i.] is found only the first half-verse, much corrupted. It is employed by Kāuç. (46.26) in company with the preceding hymn, which see. Verse 2 c, d is specified in the course of the rite, as accompanying the depositing of the "upper fetters" in river-foam.
1. On Trita the gods wiped off that sin; Trita wiped it off on human beings; if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation (brähmana).

SPP. properly emends the name, here and in vs. 3, to triśā, though all his authorities, like ours, read triśā; he also, with equal reason, emends enam to enat (enaw) in b. TB. has (in iii. 7. 125) what corresponds to the first three pādās, reading both triśā and enam*; for c it has tāto mā yādī kim cīd ānacak. The comm. reads triśā and enat. He also quotes from TB. iii. 2. 89-12, some passages from the story, as there told, of Ekata, Dwita, and Trita, and of the transference of guilt by the gods to them and by them to other beings. A similar story is found in MS. iv. 1. 9 (where read krūrdi mārk-, twice). The TB. verse relating to this is in our text adapted to another purpose. The comm. holds the "sin" to be still that of overslaughting, as in the preceding hymn. The Anukr. disregards the irregularities of meter. *[And manirje.]*

2. Enter thou after the beams, the smokers, O evil; go unto the mists or also the fogs; disappear along those foams of the rivers: wipe off difficulties, O Pūshān, on the embryo-slayer.

The last pāda is a repetition of 112. 3 d, and discordant with the rest of the verse. Some of SPP's authorities read nāyan at end of c. The comm. has instead vikṣva.

The comm. explains markār by agnisāryādiprabhāviṣeṣan, udārān by ārdhavān gatān meghātmanā pariñatāḥ tān (dhāmān), and nihārān by tajjanyān avayāyan.

3. Twelvefold is deposited what was wiped off by Trita—sins of human beings; if from that the seizure hath reached thee, let the gods make it disappear for thee by the incantation.

'Twelvefold ': i.e., apparently, in twelve different places, or classes, or individuals. TB. (l.c.) specifies eight offenders to whom the transference was successively made; and the "twelve" is made up, according to the commentator, of the gods, Trita and his two brothers, and these eight. [The vs. is no pañikit.]

This hymn is the last of the 11, with 37 verses, that constitute the eleventh anuvāka; the Anukr. says: prāk tasmāt saptattriṣaḥ.

114. Against disability in sacrifice.

[Brahman.—vāicvadevam. ānustubham.]
ceremony (23.12) in an expiatory rite; also 114 alone (30.22), in the sāutrāmaṇī sacrifice, with washing of the māsura vessel.

Translated: Ludwig, p. 443; Grill, 45, 172; Griffith, i. 308; Bloomfield, 164, 528.

1. O gods! whatever cause of the wrath of the gods we, O gods, have committed—from that do ye, O Ādityas, release us by right of right (ṛtā).

The whole hymn is found in TB. (in ii. 4.48–49), with mā for nas in c as the only variant in this verse. Then this verse occurs again with a somewhat different version of c, d in TB. ii. 6.6, with which a version in MS. iii. 11.10 precisely agrees; and yet again, more slightly different, in TB. iii. 7.12, with which nearly agree versions in TA. ii. 3.1 and MS. iv. 14.17. In TB. ii. 6.6 (and MS.), the second half-verse reads thus: āgnir mā tāsmād īnas viṣvān mūcato dūhasaḥ; in TB. iii. 7.12, it is ādityas tāsmān mā mūcata rtāsya rtāna māna utā (TA. ītā for utā [cf. v. Schroeder, Tübinger Katha-hss., p. 68]; MS. omits mā in c, and has, for d, rtāsya tv īnam ā 'mūtah, with variants for the last two words). VS. xx. 14 has our a, b, without variant [and adds the c, d of TB. ii. 6.6]. [In b, MS. iv. 14.17 has yād vācā 'nr̥tam ēdina (accent! Katha śādima).]

2. By right of right, O Ādityas, worshipful ones, release ye us here, in that, O ye carriers of the sacrifice, we, desirous of accomplishing (caṅ) the sacrifice, have not accomplished it.

Both editions read at the end, as is necessary, cekina, although only two* of our mss. (I.D.), and a small minority of SPP's authorities, accent the a (the pada mss. absurdly reading ṣaṅ-cekina). Ppp. has instead, for d, siksantu upārīma. TB. has mā for nas at end of b, yajñāvār vas for yajñāvār yāt in c, and, for d, aṭkṣanto nā cekima, which is better. Yajñavāhas would be better as nominative. The comm. explains cikṣantas by nisphādayātan itcchantaś. [For the pada blunder, cf. vi. 74.2.] *[Whitney's collations seem clearly to give Bp. p.m.I.H.D. as reading cekimā.]

3. Sacrificing with what is rich in fat, making oblations of sacrificial butter (dvīya) with the spoon, without desire, to you, O all gods, desirous of accomplishing we have not been able to accomplish.

Part of the mss. (including our P.M.I.) accent viṣvē in c, and the decided majority (not our Bp.M.W.R.s.m.T.) accent cekimā at the end (by a contrary blunder to that in 2 d), which SPP, accordingly, wrongly admits into his text. TB. has (also Ppp.) ājyena in b; also it reads vo viṣvē devāḥ in c, and, of course, cekimā at the end; Ppp. cēsima.

115. For relief from sin.

[Brahman. — udvādaṇeva, ānūṣṭhānam.]

Found also in PāIPP. xvi. For the use of this hymn by Kauṭ., and in part by Vāït., with the preceding, see under that hymn; Vāït. has this one also alone in the āgrayaṇa īṣṭi (8. 7), with ii. 16.2 and v. 24.7; and vs. 3 appears (30.23) in the sāutrāmaṇī, next after hymn 114.

Translated: Ludwig, p. 443; Zimmer, p. 182 (vss. 2, 3); Grill, 46, 172; Griffith, i. 308; Bloomfield, 164, 529.
1. If knowing, if unknowing, we have committed sins, do ye free us from that, O all gods, accordant.

The reading sājañāsas at the end in our text is, though evidently preferable, hardly more than an emendation, since it is read only by our P.M.T.; SPP. gives sajañāsas; the comm. takes the word as a nominative. With the verse may be compared VS. viii. 13 (prose). The redundant syllable in a is ignored by the Anukr.

2. If waking, if sleeping, I sinful have committed sin, let what is and what to be free me from that, as from a post (drupadā).

The verse nearly corresponds with one in TB.ii. 4. 49, which reads in a y. divā y. nāktam, akarat at end of b, and mūñcaatuḥ (ṣu?) at end of d. With a, b is to be compared VS. xx. 16 a, b, which has svāpne for svāpan, and, for b, ēnānsi cakrṇā vayām. Our svāpan in a is an emendation for svāpan, which all the authorities read, and which SPP. accepts in his text. The pada mss. mostly accent enasyadh in c (our D. has -āh, the true reading), and SPP. wrongly admits it in his pada text. The comm. explains drupada, doubtless correctly, by pādābandhanārtθa dromab.

3. Being freed as if from a post, as one that has sweated from filth on bathing, like sacrificial butter purified by a purifier—let all cleanse (cumbh) me of sin.

This verse is found in several Yajus texts: in VS. (xx. 20), TB. (ii. 4. 49), K. (xxxviii. 5), and MS. (ili. 11. 10). TB.MS. add īd after ĭva in a; in b, for snātvā, VS. gives snātās, and MS. snātā; in d, TB.MS. read mūñcaantu for çumbhantu, while VS. reads (better) çundhantu and before it āpas instead of viqve; Ppp. reads viqvān mūñcaantu; and it further has sindhu for svinnas in b. This time the comm. gives kāśṭhamayat pāda-bandhanāt as equivalent of drupadāt. The Anukr. passes without notice the excess of syllables in a. [The vs. occurs also TB. ii. 6. 61, with īd again, and with d as in VS. And the Calc. ed. of TB. prints both times svinnda snātvā.] [As to cumbh, see BR. vii. 261 top.]

116. For relief from guilt.

[jāṭikāyana.—vāivavatadvantam. jāgatam : a. tṛṣṭubh.]

Found also in Paipp. xvi. The hymn is used by Kāuq, in the chapter of portents (132. 1), in a rite for expiation of the spilling of sacrificial liquids. As to the whole annvāka, see under hymn 114.

Translated: Ludwig, p. 443; Griffith, i. 309.

1. What that was Yama’s the Kārshivaṇas made, digging down in the beginning, food-acquiring, not with knowledge, that I make an obligation unto the king, Vivasvant’s son; so let our food be sacrificial (yajñīya), rich in sweet.

Perhaps better emend at beginning to yādy ānām [Bloomfield makes the same suggestion, AJP. xviii. 428, SBE. xlii. 457]; the comm. explains by yamasambandhi kṛvām. The kṛṣṭoṇas are doubtless the plowmen, they of the kindred of kṛṣṭvan (= kṛṣṭvala) ‘the plower’; whatever offense, leading to death or to Yama’s realm, they committed in wounding the earth. The comm. calls the kṛṣṭoṇas Čudras, and their workmen the kṛṣṭoṇas; in b, he reads na vidas for annavidas. The metrical irregularities are ignored by the Anukr.
2. Vivavant's son shall make [us] an apportionment; having a portion of sweet, he shall unite [us] with sweet — whatever sin of [our] mother's, sent forth, hath come to us, or what [our] father, wronged,* hath done in wrath.

For bhagadheyam in a, Ppp. reads bheṣajāni. The two half-verses hardly belong together. The comm. explains aparādīhas by aśmāt̄kṛpārādhena vimukkhaḥ san. */ In his ms. Whitney wrote "guilty" (which seems much better) and then changed it to "wronged."/

3. If from [our] mother or if from our father, forth from brother, from son, from thought (celtas), this sin hath come to [us]—as many Fathers as have fastened on (sac) us, of them all be the fury propitious [to us].

In most of the pada-mss. ḍagān at end of b is wrongly resolved into āgān, instead of ṍgān (our Kp. has ṍgān). Cētasas the comm. understands to mean "our own mind"; we should be glad to get rid of the word; its reduction to ca, or the omission of bhāṭur or ṛṭṝṭāt, would rectify the redundant meter, which the Anukr. passes unnoticed. The comm. paraphrases parī in b apparently by anyasmād api ṁparījanāt!

117. For relief from guilt or debt.

[Kāuçikā (anṛpakāmā).—āgyeyam. śrāṣṭrubham.]

Found also in Pāipp. xvi. The hymn [not 1 cd, 2 cd] occurs in TB. (iii. 7.9b–9), and parts of it elsewhere, see under the verses. [For 1 and 3, see also v. Schroeder, Tūhīner Katha-kṣ., p. 70 and 61.] Hymns 117–119 are used in Kāuç. (133.1) in the rite in expiation of the portent of the burning of one's house; and Keç. (to Kāuç. 46. 36) quotes them as accompanying the satisfaction of a debt after the death of a creditor, by payment to his son or otherwise; the comm. gives (as part of the Kāuç. text) the pratiṣṭha of 117. [For the whole anuvāka, see under h. 114.] In Vālt. (24. 15), in the agni-śoma, h. 117 goes with the burning of the vedi.

Translated: Ludwig, p. 444; Griffith, i. 309.

1. What I eat (?) that is borrowed, that is not given back; with what tribute of Yama I go about—now, O Agni, I become guiltless (anṛṣitā) as to that; thou knowest how to unfasten all fetters.

The translation implies emendation of ṅsmi to ṅdmi in a; this is suggested by jaghasta in vs. 2, and is adopted by Ludwig also; but possibly aṇṛpatitam asmi might be borne as a sort of careless vulgar expression for "I am guilty of non-payment." More or less of the verse is found in several other texts, with considerable variations of reading: thus TS. (iii. 3. 8–2), TA. (ii. 3. 18), and MS. (iv. 14. 17) have pādas a, b, c (as a, b, d in TS.); in a, all with ydī kūṣidam for aṇḍāmīyam and without asmi, and TA.MS. with aṇṛpatitam, and TS. ending with māyī (for ydt), and TA.MS. with māye 'yaḥ in b, all put yēna before yāmasya, and TA.MS. have niḥdūna for balīna, while MS. ends with cāṛṭvas; in c (d in TS.), all read etdī for iḍām, and MS. accents nāṛpas (c in TS. is ihat eva său niravadaye tāt: cf. our 2 a); d in TA. is jīvann eva pṛāti tāt te dādiḥāmi, with which MS. nearly agrees, but is corrupt at the end: j.e.p. hastāṁyāni.

TB. (iii. 7.9) corresponds only in the first half-verse (with it precisely agrees ṚpCS. in xiii. 22. 5): thus, yānā ṛāmīḥyānā yāṛatītīḥ yāṃśa yāṃśya balīna cāṛāmi; its
other half-verse corresponds with our 2 a, b. MB. (ii. 3. 20) has yat kusidam apraditalam maye'ha yena yamasya nidhinā carāti: idām tad agne anvayo bhavāmi jīvamena pratidattadādāni. [This suggests bhavāni as an improvement in our c.] Finally GB. (ii. 4. 8) quotes the pratika in this form: yat kusidam apamilyam apratitam. Ppp. reads for a, b apamilyam apratitam yad asmiinayaena, etc., and, for d, jīvanna eva prati dādām sarvam (nearly as TA. d, above). The comm. takes baliṇa as = balavatā.

2. Being just here we give it back; living, we pay it in (ni-kṛ) for the living; what grain I have devoured having borrowed [it], now, O Agni, I become guiltless as to that.

With the first half-verse nearly agrees TB. (as above; also ĀpŚś, as above), which reads, however, tād yātayānas for dādām enat. The comm. has dādhas for dādānas in a; he explains ni karanām by nitarām niyamaṇa va 'pākūmaḥ. Ppp. has etat at end of a; in c, apamilyu again, also (c, d) jaghāsā agnir mātasād anvayān kṛtyotu. Apamilyum in this verse also would be a more manageable form, as meaning 'what is to be measured (or exchanged) off,' i.e. in repayment. Jaghāsā in our text is a misprint for -ghās-

3. Guiltless in this [world], guiltless in the higher, guiltless in the third world may we be; the worlds traversed by the gods and traversed by the Fathers—all the roads may we abide in guiltless.

The verse is found in TB. (iii. 7. 95), TA. (ii. 15), and ĀpŚś. (xiii. 22. 5), with -miśṭṝ- at junction of a and b (except in TB. as printed), with utā inserted before piteyānās and ca lokās omitted after it (thus rectifying the meter, of which the Anukr. ignores the irregularity), and with kṣiyema (bad) at the end. Anṛṇā means also 'free from debt or obligation'; there is no English word which (like German schuldlos) covers its whole sense. The comm. points out that it has here both a sacred and a profane meaning, applying to what one owes to his fellow-men, and what duties to the gods. Ppp. combines anvayā 'smīn in a, and has the readings of TB. etc. in c, and adima for a kṣiyema at the end.

118. For relief from guilt.

[Kauśika (anṛṇākāmaḥ).—agnyayam. trāṇitubham.]

Found also in Pāipp. xvi. [The Kaṭha-version of vss. 1 and 2 is given by v. Schroeder, Tübingen Kaṭha-hss., p. 70 f.] Is not used by Vāñj, nor by Kauṣ. otherwise than with [the whole anusvāka and] hymn 117: [see under hymns 114 and 117.

Translated: Ludwig, p. 455; Griffith, i. 310.

1. If (yāt) with our hands we have done offenses, desiring to take up the course (?) of the dice, let the two Apsarases, fierce-(ugrā)-seeing, fierce-conquering, forgive today that guilt (vidā) of ours.

Our mss., like SPP's, waver in b between gatūm and gattām or gantām, but it is a mere indistinctness of writing, and gantūm (which not even Böhtlingk's last supplement gives) is doubtless the genuine reading, as given by SPP.; our gantām is an unsuccessful conjecture. The comm. paraphrases the word with gantavyām çaḍasāparśadivīpayam, and upalīśa with anubhavitum icchantaḥ: 'desiring to sense the sound, feeling, etc.'

Translation and Notes. Book VI. —vi. 118
vi. 118—

BOOK VI. THE ATHARVA-VEDA-SAMHITA.

our knowledge of the ancient Hindu game of dice is not sufficient to enable us to translate the pāda intelligently. The verse is found also in several Yajus texts, TB. (iii. 7. 121), TA. (ii. 4. 1), and MS. (iv. 14. 17); all read cakrā in a, and vaganum (MS. vag-
mānu) for gatānum in b, and TB.TA. end b with upajīghnamāna (while MS. has the corrupt reading avajīghram āpaḥ); in c, d, TB.TA. have the version ṛṣeṣpacēḍ (TA. ugraṃpacēḍ) ca ṛṣṭrabhíc ca tāṁ ṛṣpardsāṁ ānu dattām ṛpāni, and MS., very cor-
ruptly, ugrām paṣyāc ca ṛṣṭrabhrī ca tāṁ ṛṣpardsāṁ ānu dattā ṛṇāni. The comm., 
heedless of the accent, takes the first two words in c as vocatives. Pp. reads, in c, b, 
kileṣiṣam akṣam akṣam avilipitamānaḥ.

2. O fierce-seeing one! realm-bearing one! [our] offenses, what hap-
pened at the dice—forgive ye that to us; may there not come in 
Yama's world one having a rope on, desiring to win from us debt (ṛṇḍ) 
from debt.

Two of the other texts (TA.MS., as above) have this verse also, and with unimpor-
tant variations in the first half: TA. simply omits nas in b, thus rectifying the meter; 
MS. does the same, but it is also corrupt at the beginning, reading ugrām paṣyāḍ 
ṛṣṭrabhrī k. Pp. reads a. ṛṣṭrabhrīs keleṣiṣam y. a. a. dattan vas tat. But in 
the difficult and doubtful second half, the readings are so diverse as to show themselves 
mere corrupt guesses: thus, TA. nūn na ṛṇān ṛṇāva it samāno y. l. a. āya; MS. nēmna 
(p. nē : nas) ṛṇān ṛṇāva ḥpsamāno y. l. nīdhīr ḍjarāya; Pp. (e) Ṛṇāvāno Ṛṇāva 
yad ayacchamāno. The comm. explains ṛṇān (naḥ) as either for ṛṇān or for ṛṇāt; 
the pada-text gives the latter, of course. The pada-text does not divide āṛṣt, as it 
doubtless should, into ā-āṛṣt, in c; the comm. reads instead ecchamānas (= ṛṇāṃ gra-
hitum abhita icchān) and explains adhirajjas by asmadgraḥaṇya pācaḥastāḥ. 
The other texts, it will have been noticed, mentioned ṛṣṭrabhrī instead of ugrājī as second 
Apsaras in the first verse. The irregularities of meter are passed unnoticed by the 
Anukr. [Böhtlingk, ZDMG. lii. 250, discusses the vs. at length. He suggests for c, 
ṛṇāvāno na nā ṛṇām āṛṣtamāno, or perhaps nā ṛṇām.]

3. To whom [I owe] debt, whose wife I approach, to whom I go begg-
ing (yāc), O gods — let them not speak words superfluous to me; ye (two) 
Apsarases, wives of gods, take notice!

Pp. has a different version (mostly corrupt) of b, c, d: yām yājamanānāh 
abhyemāhe: vāte vājīn vājīkhir mo naṭṭām naś davapatmi așpasapadatām. The comm. reads 
abhyemī in b. By analogy with abhyāmi, the pada-text understands upāti as upa-
āmi in a. Our pada-mss. also leave ni unaccented in c. The comm. paraphrases 
adhit 'tam with madvijñāparānām cīte 'vadhārāyataṁ.

119. For relief from guilt or obligation.

[Kāṭucita (āpiṣākāmaḥ). — Ṛgneyam. trāṣṭotthām.]

Found also in Pāipp. xvi. (in the verse-order 1, 3, 2). All the verses occur, but not 
together, in TA. [See also v. Schroeder, Zwei Hss., p. 15, for vss. 2 and 3; and 
Tübinger Katha-hss., pp. 70, 75, for 1, 2, and 3.] Is not used by Vāt., nor by Kāṭu. 
otherwise than with [the whole anuvāka and with] hymns 117 and 118; see under 
[hymns 114 and 117].

Translated: Ludwig, p. 442; Griffith, i. 310.
1. If (ydt), not playing, I make debt, also, O Agni, promise (sam-gr) not intending to give, may Vaiśāṇara, our best over-ruler, verily lead us up to the world of the well-done.

Ppp. puts aham before āham in a, and reads urum for ud it in d. The first half-verse has correspondents in TB. (iii. 7. 121) and TA. (ii. 4. 11). In a, TB. reads cakāra and TA. bahāva for kṛṣṇi and TB. puts yāt after āham; for b, TB. reads yād vā 'dāsyant samjagārā jāneyḥyaḥ, and TA. ādīsau vā samjagāra j. [For b, cf. vi. 71. 3 b.]

2. I make it known to Vaiśāṇara, if [there is on my part] promise of debt to the deities; he knows how to unfasten all these bonds; so may we be united with what is cooked (pakvā).

The first three pādas have correspondents in TA. (ii. 6. 11), which reads, in a, b, veda-yāmo yātī nṛptā, and, in c, pāṭān pramācān (i.e. āham) prā veda; Ppp. also has āham instead of veda sārvān. Our d, which seems quite out of place here, occurs again at the end of xii. 3. 55-60, which see (TA. has instead sa no mukcātu duritād avadyāt). The comm. explains pakvāna here as paripakvāna svargādīpahalena, or the ripened fruit of our good works. The Anukr. seems to allow the contraction sāi’tān in e.

3. Let Vaiśāṇara the purifier purify me, if (ydt) I run against a promise, an expectation (açād), not acknowledging, begging with my mind; what sin is therein, that I impel away.

The whole verse, this time, has its correspondent in TA. (ii. 6. 11), which, however, reads for a v. pāvayān nāh paṇitarāir (Ppp. means the same, but substitutes pāvayā naṣ); and has, in d, ātra for tatra and āva for āpa. Ppp. has saṅgalam near beginning of b. The comm. reads -dhāvāni in b, and explains by abhimukhyena prāṇavāni; the minor Pet. Lex. suggests emendation to atidhāv- 'transgress.' Ludwig emends aśām to āśām (referring to devatāsu in 2 b); the reading and pāda division aśām are vouched for by Prät. iv. 72, to which rule the word is the counter-example; the comm. explains it by devādūnam abhilāṣam. [Bergaigne comments on root sā, Rel. Vid. iii. 44.]

120. To reach heaven.

[Kauṭiyasa.—mantrōkādevatāyam. 1. jagati; 2. pañkти; 3. triṣṭubh.]

Found also in Pāipp. xvi. [Von Schroeder's Zwei Hss., p. 16, and Tübingen Katha-hss., p. 76, may also be consulted for all three vss.] Not used by Kāuṣ. otherwise than with the whole anuvāka: see under hymn 114.

Translated: Ludwig, p. 442; Grill, 72, 173; Griffith, i. 311; Bloomfield, 165, 529.

1. If (yāt) atmosphere, earth, and sky, if father or mother we have injured (hiṇs), may this householder's-fire lead us up from that to the world of the well-done.

The first half-verse is found, without variation, in a number of other texts: in TS. (i. 8. 51.), TB. (iii. 7. 121), TA. (ii. 6. 28), MS. (i. 10. 3). AČS. (ii. 7. 11); they do not agree entirely in the second half which they put in place of ours. Ppp. agrees with some of them, reading agnir mā tasmād enaso gārhaḥpataḥ āpanuḥcatu. Only b is really jagati.
2. May mother earth, Aditi our birthplace, brother atmosphere, [save] us from imprecation; may our father heaven be weal to us from paternal [guilt]; having gone to my relatives (jämf), let me not fall down from [their?] world.

The verse is found also in TA. (ii. 6. 29), which reads at end of a abhîcâsta enah; and, in c, d, bhavasí jâmi mîtvâ (jâmim ítva?) mà vivîtsi lokân: the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding it extremely obscure. Ppp. brings no help. * Our translation implies in b abhîcâstâs, but the pada reading is abhîcâstâd, as if instr.; the comm. understands -ytas. Our pada mss. also leave mā unaccented in d. Ludwig and Grill supply lokât to pîtṛyât: “from the paternal world.” The comm. divides alternatively jâmi mîtvâ and jâmim ítva. The verse is a good tristubh, though capable of being contracted to 40 syllables. *Grill reports a Ppp. reading trâtā for bhrâtā, although I do not find it in Roth’s collations. Might it represent a trâvâ antârikṣam?

3. Where the well-hearted, the well-doing revel, having abandoned disease of their own selves, not lame with their limbs, undamaged in heaven (svargd)—there may we see [our] parents and sons.

[The first half we had at iii. 28. 5.] The verse corresponds to TA. ii. 6. 210, which reads uddānte at end of a, tânvān svāyām at end of b, agotāyâr (so Ppp. also) in c (also dhrâs, but this is doubtless a misprint [the Poona ed. reads in fact dhrâtas]), and pîtṛan ca purâd at the end. The comm. reads tânvās in b, with part of the mss. (including our P.M.I.O.), and acroûas in c. [For the substance of the vs., cf. Weber, Sb. 1894, p. 775.]

121. For release from evil.

[Kâuçika.—[caturçam.] mantraktadevatyam. 1,2. tristubh ; 3,4. anustubh.]

Found also in Pâipp. xvi. [For vss. 3, 4, cf. v. Schroeder, Zwei Hss., p. 15, Tübingen Kâlha-hss., p. 75.] Used by Kâuç. (52. 3) with vi. 63 and 84, in a rite for release from various bonds; [and with the whole anuvâka — see under h. 114.]

Translated: Ludwig, p. 442; Zimmer, p. 182 (3 vss.); Griffith, i. 311.

1. An untier, do thou Untie off us the fetters that are highest, lowest, that are Varuṇa’s; remove (nis-si) from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.

Viṣāṇā (p. viosāṇā) is doubtless ‘antler’ here, as at iii. 7. 1, 2 [which see] (though neither Kâuç. nor the schol. nor our comm. make mention of such an article as used here); but it was necessary to render it etymologically, to bring out the word-play between it and vi śvā; the comm. treats it as a participle (= viûµkâta), disregarding, as usual, the accent (really vi-sā + ana [Skt. Gram. §1150 e]). The second pāda is the same with vii. 83. 4 b. The proper readings in c are (see note to Prât. ii. 86) dusvâd-pyāna and nîśvâva, which the mss. almost without exception * abbreviate to dusvâp- and nîśvâ, just as they abbreviate datvā to datvā, or, in vs. 2 a, rājyâm to rājyâ (see my Skt. Gr. §232). SPP. here gives in his sanhitâ-text nî śvâ, with all his authorities; our text has nît śvâ, with only one of ours (O.): doubtless the true metrical form is nîś śvâva ‘smud. [Cf. Roth, ZDMG. xlvi. 119, note.] Ppp. lacks our second half-verse, having instead 2 a, b. *That is, if we take the occurrences of the words as a whole in AV.]
2. If (yāt) thou art bound in wood, and if in a rope; if thou art bound in the earth, and if by a spell (vāc) — may this householder’s-fire lead us up from that to the world of the well-done.

The second half-verse here is the same with 120.1 c, d, and seems unconnected with the first half. Pp. reads, in a, dāruṇā and rajas, and omits the second half-verse, thus reducing the hymn to three verses, the norm of the book.

3. Arisen are the two blessed stars named the Unfasteners; let them bestow here of immortality (amṛta); let the releaser of the bound advance.

The first half-verse is the same with ii.8.1 a, b; compare also iii.7.4 a, b. The verse corresponds to TA. ii.6.13, which has, for a, amṛ [AV. iii. 7.4, amṛ] yē subhāge dīv̄, and, in d, etād for ṁr̄t̄u.

4. Go thou apart; make room; mayest thou free the bound one from the bond; like a young fallen out of the womb, do thou dwell along all roads.

A corresponding verse is found in TA. (ii.6.14), which has, for a, vi jihṛṣya lokān kṛdhī.* and, at the end, dnu ṣe[va] (also pathās after sāvān). Pp. reads at the end anu gacha, and this is what the comm. gives as paraphrase of dnu kṣīya. The Anukr. seems to authorize the contraction yone 'va in c. *[In c, yōnes for yonyās.]

122. With an offering for offspring.

[Bṛgur. pañcarcam. vāṣṭvaka-rāman. trāṣṭubham : 4.5. jagati.]

Verses 2, 3 are found in Pāpps. xvi. [For vss. i–3, cf. v. Schroeder, Zwei Hss., p. 15. Tūbinger Katha-hss., pp. 75–76.] It appears in Kāṣṇ., with the hymn next following,* in the savayajhas (63.29), accompanying the offering of saṁsthilakonas; and the comm. regards vs. 5 (instead of xi.27, which has the same pratika) as intended at 63.4, in the same ceremonies, with distribution of water for washing the priests’ hands. Vālt. (22.23) has both hymns in the agniṣoma, with vii.41.2, as recited by the sacrificer. [For the whole anuvāka, see under h. 114.] *[And with x.9.26.]

Translated: Ludwig, p. 452; Griffith, i. 312.

1. This portion I, knowing, make over [to thee], O ViṣṇuKarman, first-born of right; by us [is it] given, beyond old age; along an unbroken line may we pass (tī) together.

The connection in this verse is obscure; prathamaṁs ‘first-born’ in b can only qualify “I” grammatically; doubtless it should be vocative, belonging to ViṣṇuKarman. The comm. connects datām directly with bhāgam, which he explains by pakvam annaṁ havirbhāgan viā. The second half-verse corresponds to TA. ii.6.15 c, d (in immediate connection with the two preceding verses of our text also), which differs only by reading at the end caremā; and this the comm. also reads. The first half-verse in TA. is as follows: sā prajātanā prājātykhita videvān prajāpatiḥ prathamaṁs rāṣṭya; and Pp. apparently intends a similar reading; it has tām prajātan ity ekā, as if the verse had occurred earlier in the text; but it has not been found.

2. Some pass along the extended line, of whom what is the Fathers’ [was] given in course (?āyana); some, without relatives, giving, bestowing — if they be able to give, that is very heaven.
The TA. (ii. 6. 26) has this verse also, with variants: ānu sānkaranti for taranti (besides the preceding ānu) in a, āyanavat at end of b, yādchāt at end of c (Pp. has -yachāt), caṅkuvādhas* for cikṣān and cān for eva in d. Both comm's understand rūdā 'debt' with pūryan, and abandhu (which appears to be used adverbially) as equivalent to abandhavas: though without descendants, they too reach heaven as reward of their gifts. Pp. has also te for cet in d. *The Calc. ed. seems to have caṅkuvādhas, etc. Does it intend caṅkuvān (or caṅkuvān—see Grām. §701) or sv-?

3. Take ye (both) hold after, take hold together after; to this world they that have faith attach themselves (sae); what cooked [offering] of yours is served up in the fire, combine ye, O husband and wife, in order to the guarding of it.

The verse is found in TA. (ii. 6. 27), with great differences of text: ānu- is omitted at the beginning; ānu, second time in a, is accented, ānu; b is samāndha pānthām avathā gṛttvā; pārthām for pākvaṇā is read (also by Lpp.), and ydā inserted before agnāū, in c*; d is tāsmāi gṛttvā 'hā jāyapati sām rabhethām. The reading pārthām is against our understanding pākvaṇā of the body prepared by fire for the other world. The comm. explains pārvīṣṭām by praksiptām, the TA. comm. by pariprāptām, both apparently taking it from root vī. The verse is found repeated, with a different beginning, as xii. 3. 7. It is too irregular to be called a simple trīṣūbh. *Thus rectifying its meter.

4. The great sacrifice, as it goes, with mind, I ascend after, with fervor (?tāpas), of like origin; being called upon, O Agni, may we, beyond old age, revel in joint reveling in the third firmament.

The connection of mánasā, in a, is probably with anvādāhāmi; that of tāpasā is possibly with sāyonis; but the comm. understands "connected with the sacrifice in virtue of penance"; he guesses two different interpretations of the half-verse. Some of our mss. (P.M.H.p.m.O.) make in c the combination upākātā 'gne which the meter demands. Neither this verse nor the next [save its a] has anything of a jagatt character.

5. These cleansed, purified, worshipful maidens I seat in separate succession in the hands of the priests (brahmān) ; with what desire I now pour you on, let Indra here with the Maruts grant me that.

The verse occurs again, with a slight variation at the end, as xi. 1. 27, and, with much more important differences, as x. 9. 27. In the latter verse, instead of the figurative appellation "maidens," we have "the divine waters (fem.)" themselves addressed.

123. For the success of an offering.

[Parthām, pāñcarcakam. vājīvadavam. trāṣṭubham: 3. 2-p. sāmy naunīṣṭubh; 4. s. av. 2-p. prā- jāpatyā bhūrīg naunīṣṭubh.]

[Partly prose, 3 and 4.] This hymn and the one following are not found in Pāipp. Its uses by Kāuç. and Vāït. with hymn 122 are explained under that hymn. And vss. 3-5 appear also in Vāït. (2. 15), at the pārvan sacrifice, in the ceremony of pravarana.

[For the whole anuvāka, see under b. 114.]

Translated: Muir, v. 293 (vss. 2, 4, 5); Ludwig, p. 302; Griffith, i. 313.
1. This one, O ye associates (?sadhastrha), I deliver to you, whom Jñâvédasah shall carry [as] a treasure; the sacrificer follows after well-being; him do ye recognize in the highest firmament.

The verse is found also in VS. (xvii. 59) and K. (xl. 13). VS. reads, in a, sadhasatra and in b, it puts çevadhânam after âvyâhitâ; in c, it reads a, yajñadhâpatir vo âtra. The comm. explains sadhasâta as meaning ‘the gods’ (saha tiśhanty ekatra svarge loke sthâne yajamânena saha nivasanti).

2. Recognize ye him in the highest firmament; ye divine associates, ye know [his] world there; the sacrificer follows after well-being; make ye what he has offered and bestowed plain for him.

This verse is found with the preceding in VS. (xvii. 60) and K. (xl. 13), and also in TB. (iii. 7. 13a-4), but with considerable variants: at the beginning, etân jñânâtha (TB. jñânti) par; in b, TB. ofkâs for dêvâs, both VS. and TB. sadh- unaccented, which is better, but VS. vîda, which is bad, and both râpàm asya (for lokâm âtra), which gives a better sense; for c, both yânâ yâgâchât pathâbhîhir devayânâs; in d, both istâpârthâ, and VS. krânavâtha, but TB. krtudât, both without sma.

3. O gods! O Fathers! O Fathers! O gods! who I am, he am I.

The comm., with his usual carelessness of accent, takes the vocatives here for nominatives. Some of SPP’s authorities (also our O.s.m.) omit the accent of the first asmi.

4. He do I cook, he do I give, he do I offer; [as] he, let me not be parted from what is given.

That is, from my gifts, or their reward. The comm. counts and explains these two quasi-verses, 3 and 4, as one. But the Anukr. reckons this hymn (as it reckoned the preceding one) as one of five verses (pâdharca), and SPP’s edition as well as ours so divides. [‘As that one, I cook’ etc. would be an equally accurate translation, and the English of it is not so harsh.]

5. In the firmament, O king, stand firm; there let this stand firm; know of what we have bestowed, O king; do thou, O god, be well-willing.

The comm. understands the addresses of this verse as made to Soma, which is very questionable; and the “this” of b to be the istâpârthâm, which (or dattâm, vs. 4) is right. It must be by a corruption of the text that the Anukr. does not define the verse as an anuśṭubh.

124. Against evil influence of a sky-drop.

[Aśharvan (nirīyaparasaraṇakâma). — mantraktadėvatyam uta dēvyâpyam. trāiśubham.]

This hymn, like the preceding, is not found in Paipp. It is employed by Kâuç. (46. 41) in an explanatory rite for the portent of drops of rain from a clear sky. In Vâit. (12. 7) it is used in the agnîṣṭoma when one has spoken in sleep; and vs. 3 separately (11. 9), in the same ceremony, when the man who is being consecrated is anointed. [For the whole anuvâka, see under h. 114.]

Translated: Ludwig, p. 498; Griffith, i. 314.

1. From the sky now, from the great atmosphere, a drop of water hath fallen upon me with essence (râsâ); with Indra’s power, with milk,
O Agni, [may] I [be joined], with the meters, with offerings, with the deed of the well-doing.

The verse is found also in HGS. i. 16. 6, with sundry variants: na for mam in a; apatac chitvya at end of β; in c, d, manusā 'hau a 'gau brahmaṇa guptaḥ sukṛta kṛteva; these are in some respects improvements, especially in relieving the embarrassing lack of a verb in our second half-verse. The comm. paraphrases antārikṣat by akāraṇ nirmeghāt, and supplies saṅgaccheyā (as in the translation). It is a little strange that the fall of water out of the air upon one is so uncanny and must be atoned for (ākāçodakāplāvanadosaçānti).

2. If from a tree it hath fallen upon [me], that is fruit; if from the atmosphere, that is merely Vāyu; on whatever part of my body, and what part of my garment, it hath touched, let the waters thrust perdition away.

This verse also is found with the preceding in HGS.; which in α reads vyākṣāgraḥ abhyapataḥ and omits tat; and in β reads yad vā for yadi and tat for sa; for c, it has yatā vyākas tanuvā jatra vāsah, and in d bādhantām instead of nudantu. The comm. paraphrases the end of β thus: vāyuvatmakā eva na 'smākam deśāya. The third pāda is really jagati.

3. A fragrant ointment, a success is that; gold, splendor, just purifying is that. All purifiers [are] stretched out from us; let not perdition pass that, nor the niggard.

That is, the uncanny drop is all these fine things. The comm. renders pātrīman in β by cçuddhikaram; and adhi in c by "above." The second pāda is redundant by a syllable.

With this ends the twelfth anuvāka, of 11 hymns and 38 verses; the old Anukr. says asatritano dvādaçaḥ.

125. To the war-chariot: for its success.

[Atharvan.—vānaspatyam. triśṭubham: 2. jagati]

Found also in Pāipp. xv. (in the verse-order 2, 3, 1). This hymn and the next are six successive verses of RV. (vi. 47. 26–31), and also of VS. (xxix. 52–57), TS. (iv. 6. 65–7), and MS. (iii. 16. 3). In Kācu. (15. 11) it [and not xii. 3. 33] is used in a battle-rite, with vii. 3. 110, and other passages, as the king mounts a new chariot (at Kācu. 10. 24 and 13. 6 it is ix. 1. 1 that is intended [so SPP's ed. of the comm. to iii. 16], not vs. 2 of this hymn). In Vāit. (6. 8), vss. 3 and 1 are quoted in the agnyādheya, accompanying the sacrificial gift of a chariot; and the hymn (or vs. 1), in the sattra (34. 15), as the king mounts a chariot.

Translated: by the RV. translators; and, as AV. hymn, by Ludwig again, p. 459; Griffith, i. 314. — See also Bergaigne-Henry, Manuel, p. 155.

1. O forest-tree! stout-limbed verily mayest thou become, our companion, furtherer, rich in heroes; thou art fastened together with kine; be thou stout; let him who mounts thee conquer things conquerable.

There is no difference of reading among all the versions of this verse. GB. (i. 2. 21) quotes its pratika [and so does MGS. at i. 13. 5; cf. p. 155]; MB. (i. 7. 16) has the whole verse. "King," as often elsewhere, means the products of cattle, here the strips of cow-hide; and "-tree" the thing made of its wood [cf. i. 2. 3, note.]
2. Forth from heaven, from earth [is its] force brought up; forth from forest-trees [is its] power brought hither; to the force of the waters, brought forth hither by the kite, to Indra’s thunderbolt, the chariot, do thou sacrifice with oblation.

Or all the nouns ("force" and "power" in a, b as well) are to be taken as accusatives with yajña 'sacrifice to.' Ppp. reads ābhṛtaṁ at end of a, and parisambhṛtaṁ in b. All the other versions have the better reading āvṛtam at end of c; and so has the comm., followed by three of SPP’s mas.; and it is accordingly adopted in SPP’s text. MS. reads āvṛtam also in b, and antārīkṣāt instead of ēja ābhṛtaṁ in a. TS.VS. have dīvāḥ p- at the beginning. The comm. refers to TS. vi. 1. 34 as authority for identifying the chariot with Indra’s thunderbolt.

3. Indra’s force, the Maruts’ front (ānīka), Mitra’s embryo, Varuṇa’s navel — do thou, enjoying this oblation-giving of ours, O divine chariot, accept the oblations.

All the other versions have vājras for ējas in a, and Ppp. agrees with them. All, too (not Ppp.), combine st ’nām at beginning of c, against the requirement of the meter. The GB. quotes (i. 2. 21) the pratīka of this verse in its form as given by our text. [Ppp. has dharaṇasya for vār- in b.]

126. To the drum: for success against the foe.

[Ātharvan.—vānaspatayadundhīdevatayam. bhuriktraistubham: 3. puroṛṣhati virādgārbaḥ triśubh.]

Found also in Pāipp. xv. * (but 1 c, d and 2 a, b are wanting, probably by an error of the copyist), and in the same other texts as the preceding hymn (RV.VS.TS.MS.: in MS. the three verses are not in consecution with those of 125). Applied by Kāuḍ. (16.1) in a battle rite, with v. 20, as the drums and other musical instruments of war, duly prepared, are sounded thrice and handed to those who are to play them. Vāt. (34. 11) has it (also with v. 20) in the same ceremony as the preceding hymn, as the drum-heads are drawn on. * [Seems to be an error for Pāipp. vii.]

Translated: by the RV. translators; and Griffith, i. 315. — See also Bergaigne-Henry, Manuel, p. 156.

1. Blast thou unto heaven and earth; in many places let them win for thee the scattered living creatures (jāgat); do thou, O drum, allied with Indra [and] the gods, drive away our foes further than far.

The second pāda is translated according to the reading of our text, whose vanvatāṁ, however, can hardly be otherwise than a corruption of the manutām of the other texts; Ppp. has instead sunutāṁ, which is yet worse; the comm. has vanutāṁ. MS. has, in d, ārти for dārāti.

2. Resound thou at [them]; mayest thou assign strength [and] force to us; thunder against [them], forcing off difficulties; drive, O drum, misfortune away from here; Indra’s fist art thou; be stout.

The other texts have, in b, nīḥ śānici lor abhī śāna, and, in c, pratha for sedha, and the plural duḥkānās (save TS., which gives -nāḥ, in pada-text -nān).
3. Conquer thou those yonder; let these here conquer; let the drum
speak loud [vārad-] [and] clear; let our horse-winged heroes fly together;
let our chariot-men, O Indra, conquer.

All the other texts have, for a, à 'mår oja pratāvartaye 'madh, and vāvadditi at end
of b; in c, for patantu, cāvantī (but MS. cārantu); while Pp. reads patayanti. Ambān
before jaya doubtless means ambān, and is so translated above; but the pada-text
understands it as amām, and the comm. supplies caturśeṇām. The Anukr. contracts the first
pada into 9 syllables.

127. Against various diseases: with a wooden amulet.

[Brhgaṅgrati.—vānusatyam uto yakṣāmadhanadacayam. ānvātham : 3. 3-0. 6. jāgati.]

This hymn is not found in Pāipp. Kāuça. applies it (26. 33-39), with ii. 7, 25; vi. 85,
109; viii. 7, in a healing rite against various diseases (with this hymn specially the
person treated is to be smeared by means of a splinter of pālāṣa, ib. 34; and the head
of one seized by Varuṇa is to be anointed, ib. 39); and it is reckoned (note to 26. 1) to
the takmanāgana gāya.

Translated: Zimmer, p. 386 (with comment on the diseases); Griffith, i. 315; Bloomfield,
40, 530.—See also Grohmann, Ind. Stud. ix. 396 ff.

1. Of the vidradhā, of the red baldsa, O forest-tree, of the visālpaka,
O herb, do thou not leave even a bit (? piṣītā).

Or lōhitasya may be a separate disease (so rendered by Zimmer: the comm. takes it
as either "red" or "[a disease of] the blood"). The form visālpaka is given here on the
strength of SPP's authorities (among which living repeaters of the text are included),
and of the comm., which derives it from root svp (vividhaṁ sarpati), with substitution
of l for r; no manuscript is to be trusted to distinguish lpa and lya, and, as the word is
unknown save in this hymn and in ix. 8 and xix. 44, there was nothing to show which was
the true reading. The comm. takes caturāṅgulapaldavrksa to be the tree addressed,
and vidradha as vidaranaçīlo vṛavaviçeṣaḥ; also piṣīta as nidānabhātān duṣṭam mān-
sam; and baldsa as kāsaçvāsādī. [Our P.M.E.I.O.R.K. combine visālpakasyoṣadha
in samhitā in c; and this SPP. adopts in his text, and reports nothing to the contrary
from his authorities.]

2. The two testicles that are thine, O baldsa, laid away in thine armpit (? kākṣa)—I know the remedy for that, the cīpādru, a looking-upon.

By a blundering confusion of c and ṝ in transcription, in our text and in the Index
Verorum founded upon it, the form cīpādru instead of cṛ has been adopted for this
verse. The comm. reads cīpadru, and calls it "a kind of tree having this name"; per-
haps cīpādru is the true form. We should have expected rather ṭpa- or ṭpi- than ṭpa-
critān in b (= āpakṛtyuṃ aṣṭitaḥ; and kākṣe=bāhumūle, comm.). ["Testicles":
perhaps swellings of the axillary "glands."]

3. The visālpaka that is of the limbs, that is of the ears, that is in the eyes—we eject the visālpaka, the vidradhā, the heart-disease; we impel
away downward that unknown ydksma.
128. For auspicious time: with dung-smoke.

[Atharvāṅgiras (nāṣṭātraśāman candraśasan astūt.) — catuṣṭram. dāmyam; śakadāhāmadevatāyam. ānuṣṭubham.]

Except the third verse, this hymn occurs also in Pāipp. xix. Besides the ceremony reported under vs. 1, Kāuś. has the hymn (50. 13) in a general rite for good fortune, with vi. 1, 3–7, 59, etc. etc.; and also, in the chapter of portents (100. 3), in an expiatory ceremony on occasion of an eclipse of the moon (somagrahaṇa, comm.); vs. 3, too, is specially quoted in the astakā ceremony (138. 8), as accompanying a nineteenth [oblation?].

Translated: Weber, Omina und Portenta (1858), p. 365; Zimmer, p. 353; Griffith, i. 316; Bloomfield, 160, 532. — Bloomfield had already treated it at length, AJP. vii. 484 ff., and JAOS. xiii. p. cxxxii (= PAOS., Oct. 1886). A pencilled note on Whitney's ms. shows that he considered the propriety of rewriting the translation and comment for vi. 128.

1. When the asterisms made the śakadāhāma their king, they bestowed on him auspicious (bhadra-) day, saying “This shall be [his] royalty.”

Śakadāhāma (with irregular but not unparalleled accent: see my Skt. Gr. § 1267 b) means primarily ‘dung-smoke,’ i.e. smoke arising from burning dung (or else the vapor from fresh dung). According to the comm., it signifies here the fire from which such smoke arises, and then, “on account of inseparability from that, a Brahman”; and he quotes TS. v. 2. 8-10: “a Brahman is indeed this Agni Viśvānapura.” The Kāuḍīka-Sūtra, in a passage (50. 15, 16) also quoted by the comm., says that, with this hymn, having laid balls of dung on the joints of a Brahman friend, one asks dung-smoke, “what sort of day today?” He (of course, the Brahman*) answers “propitious, very favorable.” Prof. Bloomfield takes śakadāhāma to be out-and-out the title of a Brahman, “weather-prophet”; but this seems not to follow from the Sūtra, also not from the Anukṛ., and least of all from the hymn. The Pāipp. version differs considerably from ours (but nearly agrees with one in an appendix to the Nakṣatra-kalpa: see Bloomfield, AJP. vii. 485): it reads yad rājñāman śakadāhūman nakṣatrapa akṛṣuta: bhadrāham asmaḥ prā ’yachan tato rāṣṭram ajāyata. The accent of āsāt in d is not explained by any known rule. * [So Keçaya to Kāuś. 50. 16.]

2. Auspicious day ours at noon, auspicious day be ours at evening, auspicious day ours in the morning of the days; be night auspicious day for us.

That is, may each of these times be free from omens and influences of ill-luck. The Ppp. version runs thus: bh. astu nas sāyam bh. prātār astu naḥ: bh. asambhyam tvam śakadāhāma sadā kṛṣu (as in the appendix to the Nakṣatra-kalpa just cited).

3. From day-and-night, from the asterisms, from sun-and-moon, do thou, O king śakadāhāma, make auspicious day for us.

This verse, as already noted, is wanting in Ppp., but its second nearly agrees with that of the Ppp. version of vs. 2. The accent in b should be emended to sūryaṇcandrāśmanābhīyam, as is read below [see W's note] in xi. 3. 34. The first half-verse is metrically irregular.
4. Thou who hast made auspicious day for us at evening, by night, also by day — to thee as such, O ṣakadhāma, king of the asterisms, [be] always homage.

Ppp. reads akarat at end of a, and pṛār for nakāṃ in b. All the mss. leave akaras unaccented, and SPP. accordingly gives akaras in his text; ours emends to ḍkaras.

One may conjecture that it is the Milky Way, which is not unlike a thin line of smoke drawn across the sky, that is the real king of the asterisms, and that its imitation by a column of the heavy smoke of burning dung is what was relied on to counteract any evil influences from the asterisms; or the behavior of such smoke, as rising upward or hanging low, may have been really a weather-sign.

129. For good-fortune: with a čiṅcāpā amulet.

[Atharvaṅgīras.—bhagadewatam. ānumūlam.]

Found also in Pāipp. xix. (in the verse-order i, 3, 2). Used by Kāuç. (36.12), with vi. 139 and vii. 38, in a rite relating to women, for good-fortune: one binds sīturareala on the head after the fashion of an herb (-amulet? Keç, and the comm. explain as the root or flower of the (aṅkhaṇapūrṇikā) and enters the village.

Translated: Griffith, i. 317.—The association of this hymn with 139 seems to imply something more specific than “good-fortune,” namely, luck in love for a man, as Keçava’s yasya (not yasyā) sāubhāgyam ichati indicates.

1. Me with a portion (bhāga) of čiṅcāpā, together with Indra [as] ally, I make myself portioned; let the niggards run away.

The mss. blunder over the word čāṅcāphēna. SPP. reports only čāṅcāphēna as variant (read by two of his); ours have that, and also čāṅcāphēna and sāṅcāphēna; our text reads wrongly čāṅcayēna [correct to čāṅcāphēna]. The comm. gives sāṅcāphēna, and etymologizes it accordingly as sam + ṣapha? Ppp. has sāṅcāphēna. The čiṅcāpā is the Dalbergia sīṣu, a tree distinguished for height and beauty. The comm. understands bhāga throughout the hymn as the god Bhaga. [The refrain recurs at xiv.2.11.] The Anukr. overlooks the lack of a syllable in c.

2. With what portion thou didst overcome the trees, together with splendor, therewith make me portioned; let the niggards run away.

Ppp. reads quite differently: athā vṛksāṁ adyabhavat sākam indreṇa medinā: eva mā etc.

3. The portion that is blind, that is reverted (punahsārd), set in the trees — therewith make me portioned; let the niggards run away.

Extremely obscure. There must be some special connection, unclear to us, between bhāga and čiṅcāpā. The comm. understands the god Bhaga, and explains the epithet ‘blind’ in this verse by referring to Nirukta xii. i. 4, and ‘reverted’ as relating to his consequent inability to go forward; he reads āhataś in b for āhitas, and pictures the blind Bhaga as running against the trees along his way! The sense is, perhaps, the fortune or beauty that lies invisible and withdrawn in the trees. Ppp. ends b with vṛksē sāṛpitāḥ, and has, for c, bhage ni ṛāme ’stu čāṅcāpo.
130. To win a man’s love.

[Atharvāṅgirās.—catuvrācam. smaradevatākam. ānustubham: 1. vināṭpurastādhēhati.]

Hymns 130–132 are not found in Pāipp. Hymn 130 and the next two are used by Kāuḍ, (36.13–14) in a women’s rite (duṣṭāstrīvaṁkaparāvala, comm. and Keç.), with strewing of beans (comm. and Keç. read māṣāṇ, not māṣasmarāṇ), burning of arrow-tips, and [comm. and Keç.] piercing of an effigy.

Translated: Weber, Ind. Stud. v. 244; Ludwig, p. 515; Grill, 58, 174; Griffith, i. 317; Bloomfield, 104, 534.

1. Of the Apsarases, chariot-conquering, belonging to the chariot-conquering, [is] this the love (smard): ye gods, send forth love; let yon [man] burn for (anu-çtu) me.

Our pada-mss. (and three of SPP’s) make in a the absurd division rāthaçjite: yīnām, for which the comm. reads rathajite dhīnām (= rathena jetoṣe māṣākhye oṣadhi; and dhyānajanānanām). The two terms (of which one is an evident derivative of the other) have so little applicability to the Apsarases that Grill resorts to the violent and unacceptable measure of substituting arthaçjītam arthaçjītanām. Perhaps nothing more is meant than to mark strongly the all-conquering power postulated for the Apsarases in this spell. Ludwig renders smara by “love-charm.” The comm., in spite of priyas in 2 b and amusya in 3 b, thinks it a woman whose love is sought.

2. Let yon [man] love (smṛ) me; being dear, let him love me: ye gods, send etc. etc.

At the end of pādas a and b is added iti, not translated; it appears to indicate an expression of the purpose for which the gods are to despatch love. The comm. combines vss. 2 and 3 into one verse, thus restoring the norm of the book; but the Anukr. calls the hymn one of four verses, and that is plainly its value in the present state of the text. [Here the comm., alternatively, allows that it may be a man whose love is sought.]

3. That yon [man] may love me, not I him at any time, ye gods, send etc. etc.

SPP’s pada-text, probably by an oversight, leaves amusya unaccented; the comm. undeniably explains it by amām striyam.

4. Craze (un-māday-) [him], O Maruts; O atmosphere, craze [him]; O Agni, do thou craze [him]; let yon [man] burn for me.

131. To win a man’s love.

[Atharvāṅgirās.—smaradevatākam. ānustubham.]

Not found in Pāipp. (like the preceding and the following hymn). Used by Kāuḍ, only with the preceding and the following hymn (see under the former).

Translated: Weber, Ind. Stud. v. 244; Grill, 58, 175; Griffith, i. 318; Bloomfield, 104, 535.

1. Down from the head, down from the feet, thy longings (ādhī) I draw down. Ye gods, send forth love; let yon [man] burn for me.

Again the comm. stupidly (see vs. 3) understands a woman to be addressed.
2. O Anumati, assent to (anu-man) this; O design (ākūti), mayest thou constrain (sam-nam) this. Ye gods, send etc. etc.

' Design ' (ākūti) is evidently here a personification (saṃkālpaḥbhāmānīnt devatā, comm.), as is often ānumati: 'assent.' No ms. reads namas, without accent, and SPP. accordingly prints nāmas in his text; ours emends to nāmas; the comm. takes the word as a noun; idam in a he explains by nādabhātaśitaṃ. The Anukr. heeds not that the first pāda is triṣṭubh.

3. If (ydt) thou runnest three leagues, five leagues, a horseman's day's journey, thence shalt thou come back; thou shalt be father of our sons.

The proper division of āyasi in c is doubtless ā : āyasi, which is, however, read only by one of SPP's pada-mss.; the others give ṅāyasi (cf. ṅāyati at vi. 60.2) or ṅāyasi, and this last is adopted by SPP.—quite unaccountably, since such accent and such division do not properly go together in any pada-text.

132. To compel a man's love.

[Atharvāṅgiras.—pāncarcam. smaradevatākām. ānuṣṭubham: 1. 3p. anuṣṭubh; 3. bhurīj; 2. 4. 5. 3p. mahābhūtai; 2. 4. virāj.]

Like the two preceding hymns, not found in Pāipp. Used by Kāuç. only with its two predecessors (see under 130). The metrical definitions of the Anukr. are artificial and worthless.

Translated: Weber, Ind. Stud. v. 245; Griffith, i. 319; Bloomfield, 104, 535.

1. The love that the gods poured within the waters, greatly burning, together with longing — that I heat for thee by Varuṇa's ordinance (dhārman).
2. The love that all the gods poured etc. etc.
3. The love that Indrāṇī poured etc. etc.
4. The love that Indra-and-Agni poured etc. etc.
5. The love that Mitra-and-Varuṇa poured etc. etc.

133. To a girdle: for long life etc.

[Agastya.—pāncarcam. maṅkaladevatākām. triṣṭubham: 1. bhurīj; 2. 5. anuṣṭubh; 4. jogati.]

Found also in Pāipp. v. Used by Kāuç. (47. 14-15) in a rite of sorcery, with the following hymn, for due preparation of girdle and staff; vs. 3 also alone in the same rite (47. 13), with laying fuel of bādhaka on the fire; and vss. 4 and 5 twice in the upaṇayana ceremony (56. 1; 57. 1), with tying on a girdle.

Translated: Ludwig, p. 432; Griffith, i. 319.

1. The god that bound on this girdle, that fastened [it] together (sam-nah), and that joined (yuj) [it] for us, the god by whose instruction we move — may he seek the further shore, and may he release us.

Ppp. has in c the singular carāmi. 'Further shore' is a familiar expression for the end of a difficult or dangerous act or process (prāripsitasya karmāṇah samāptim,
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2. Offered to art thou, offered unto; thou art the weapon of the seers (ṛṣi); partaking (pra-aç) first of the vow (vṛata), be thou a hero-slayer, O girdle.

For the first pāda Ppp. has only the single word āhuta (perhaps by accidental omission); in d it reads aviragḥnt. The comm. explains vṛata as either 'vow' or, by the usual secondary application, 'milk etc.' (kṣīrādikam); to abhūhutā in a it prefixes an explanatory sampāta.-

3. Since I am death's student (brahmacārin), soliciting from existence (?bhūtā) a man (pūruṣa) for Yama, him do I, by incantation (brāhmaṇ), by fervor, by toil, tie with this girdle.

It is the duty of a Vedic student to beg provision for his teacher. Ppp. begins b with bhūtāu nīryācam. The comm. reads nīryācanam, explaining it as first person sing. (= yike)! The result he takes to be "by this binding on of a girdle I impede the progress of my enemy." Pāda c has a redundant syllable.

4. Daughter of faith, born out of fervor, sister of the being-making seers was she; do thou, O girdle, assign to us thought (matī), wisdom; also assign to us fervor and Indra's power.

All the mss. (and both editions) accent bahhāva at end of b, as if a relative were expressed or implied in the line somewhere. The verse is really mixed tristubh and jagati; [a is jagati only by count; no in c looks like an intrusion]. [As to the combination -sa ṛ-, see note to Prāt. iii. 46.]

5. Thou whom the ancient being-making seers bound about, do thou embrace me, in order to length of life, O girdle.

134. To crush an enemy with a thunderbolt.

[Çukra.—mantrōkṣatavajrādevatayam. ānuṣṭubham: 1. parānuṣṭup tristubh; [x] bhurik 3-p. gāyatri.]

Found also in Pāipp. v. Used by Kāuç. (47.14) in a rite of sorcery with the preceding hymn (which see); and also later in the same rite (47.18), with smiting down the staff three times. [*The Anukr. text is here confused and defective. Its reading (with the probable omission supplied in brackets) is, antyā bhurik [ānuṣṭub, dvittyā bhurik] tripadā gāyātri.]

Translated: Ludwig, p. 448; Griffith, i. 320.

1. Let this thunderbolt gratify itself with right (?ṛtasya), let it smite down his kingdom, away his life; let it crush [his] neck, crush up his nape, as Çachīpati of Vritra.

Ppp. reads vratena instead of ṛtasya in a, meaning perhaps mṛtena, which would be a welcome improvement, suggesting emendation of our text to -tām mṛtāṣya 'on the dead man,' anticipating the result of the action imprecated in the next pāda. Ludwig translates as if it were amṛtasya, which is to be rejected. The comm. renders it simply
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truth, or sacrifice,' and regards a staff (dhāryamāna daṇḍaḥ) as intended by vajra; in b he apparently overlooks and omits ava. The pada-reading at end of c is uṣṇhā, as if for -hāu, dual; the comm. reads -hāḥ, which is doubtless the right form. Ppp. leaves off the last pada, but whether it ends c with uṣṇihā I am not informed. Ppp. also has jivam for jivitam in b, and skandhā for grīvās in c. [The Anukr. ignores the jagatt rhythm of a and c.]

2. Beneath, beneath them that are above, hidden, may he not creep out of the earth; let him lie smitten down by the thunderbolt.

[The mark which should divide a from b is not noted in W's collation-book.]

3. Whoever scathes, him seek thou after; whoever scathes, him smite; the crown of the scather, O thunderbolt, do thou cause to fall following after.

The last pada is very obscure; it is rendered as if it meant an involving of the offender's crown (simanta = āraśad madhyadeśa, comm.) in the fall of the thunderbolt (but the comm. explains anavādhandam by anudomam). Ppp. reads śiyakas for tvam in e. The Prāt, gives an obiter dictum (iii. 43) on the derivation of simānta (or simānt). The metrical definition [bhurig anuvāt] seems to be omitted in the Anukr.

135. To crush an enemy.

[Cakra.—mantratvavijrdevatyam. anuvāttham.]

Found also in Pāipp. v. Used by Kāuç. (47. 20) in the same rite of sorcery as the two preceding hymns, with the direction "do as stated in the text."

Translated: Griffith, i. 321.

1. When (yāt) I eat, I make strength; thus do I take the thunderbolt, cutting to pieces (cat) the shoulders of him yonder, as Cachipati of Vritra.

Skandhā 'shoulder' is always plural [in AV.], and so is not precisely equivalent to the word used to render it. Ppp. has for b, vajram anuvātayati. Pāda b is deficient unless we read va-jr-am.

2. When I drink, I drink up, an up-drinker like the ocean; drinking up the breath of him yonder, we drink him up.

Ppp. combines samudrāt 'va in b, and reads, in c, d, sanāpivām sanāpivāmy aham piva.

3. When I swallow, I swallow up, a swaller-up like the ocean; swallowing up the breath of him yonder, we swallow him up.

Ppp. reads, for c, d, prâyam anuvāya sanāgiran sanāgirāny aham girān. The accent girānti in our text is doubtless wrong (read girānt), but it is read by all the authorities, and accordingly is adopted in both editions.
136. To fasten and increase the hair.

[Artarahvam (keśavardhanakāmāḥ) īśīhaḥyāḥ].—vānaspātyam. ānushtubham: 2. i-av. 2 of.
sāmānī bykhati.]

Not found in Påipp. Used by Kāuç. (31. 28), with the following hymn, in a remedial rite for the growth of the hair.

Translated: Zimmer, p. 68; Grill, 50, 176; Griffith, i. 321; Bloomfield, 31, 536.

1. Thou art born divine on the divine one, [namely] the earth, O herb; thee here, O down-stretcher, we dig in order to fix the hair.

The comm. explains the plant addressed to be the kācanāci etc.; nītati is apparently not the name, but an epithet, "sending its roots far down" (nyakpratarasaçitāḥ, comm.).

2. Fix thou the old ones, generate those unborn, and make longer those born.

The comm. strangely divides vss. 2 and 3 differently, adding 3 a, b to 2, and leaving 3 c, d to form by themselves a verse. [The Anukr. scans as 9+9. The "verse" seems to be prose.]

3. What hair of thine falls down, and what one is hewn off with its root, upon it I now pour with the all-healing plant.

The comm., as well as all the mss. (and both editions), has the false form vyçcāte (for vyçcyāte).

137. To fasten and increase the hair.

[Artarahvam (keśavardhanakāmāḥ) īśīhaḥyāḥ].—vānaspātyam. ānushtubham.]

Of this hymn only the second verse is found in Påipp. (i.). It is used by Kāuç. only with the preceding hymn, as there explained.

Translated: Ludwig, p. 512; Zimmer, p. 68; Grill, 50, 176; Griffith, i. 321; Bloomfield, 31, 537.

1. [The herb] which Jamadagni dug for his daughter, [as] hair-increaser, that one Vīthavya brought from Asita's houses.

Or vīthavya may be understood (with the Anukr.) as an epithet, 'after the gods had enjoyed his oblations.' The comm. takes it as a proper name, as also āsitāṣya (=kṛṣṇa-keçasyā i'tatamjñāṣya mune).

2. To be measured with a rein were they, to be after-measured with a fathom: let the black hairs grow out of thy head like reeds.

The Ppp. version, though corrupt, suggests no different reading. The comm., startled at the exaggeration implied in abhistu, declares it to mean "finger." In d, āsitāṣ is read by all the mss., and consequently by both editions; it apparently calls for emendation to āsitaṣ, and is so translated (kṛṣṇavarnāḥ, comm.). The Anukr. seems to admit the contraction nade 'va in 2 c, 3 c.

3. Fix thou the root, stretch the end, make the middle stretch out, O herb; let the black hairs grow out of thy head like reeds.

Yāmaya, in b, is yamaya in pada-text, by Prāt. iv. 93.
138. To make a certain man impotent.

[Atharvan (klibakartukāmāh).—pañcarcam. vānaspatyam. ānustubham: 3. pathyāpāñkiti.]

Found (except vs. 5) also in Pāipp. Used by Kāuç. (48. 32) in a rite of sorcery, with wrapping, crushing, and burying urine and feces.

Translated: Weber, Ind. Stud. v. 246; Ludwig, p. 470; Geldner, Ved. Stud. i. 131 (in part and with comment); Griffith, i. 322, 474; Bloomfield, 108, 537.

1. Thou art listened to, O herb, as the most best of plants; make thou now this man for me impotent (klibā), opaçā-wearing.

The opaçā is some head-ornament worn distinctively by women (comm. strivyañjana-nam). Geldner holds that opaçā, kurira (vs. 2), and kumbha (vs. 3) all mean alike 'horn.' Ppp. reads pāuruṣam in c. The comm. does not attempt to identify the plant addressed.

2. Do thou make him impotent, opaçā-wearing, likewise make him kurira-wearing; then let Indra with the (two) pressing-stones split both his testicles.

Ppp. gives kṛtyā for kṛdhi in a (combining kṛtya 'he'), and reads throughout kliṅva and opraśa; in c, ā it has abhāhhyām asya gr. indro bhjnattvā. The comm. explains kurira as = keça, and quotes from TS. iv. τ. 5.1 the phrase sinivāl sukarpardā sukṛtāvā śvanopaça; and also, from an unknown source, stana keṣavati strī sād lomaṣaḥ puruṣaḥ smṛtaḥ.

3. Impotent one, I have made thee impotent; eunuch (vāḍhri), I have made thee eunuch; sapless one, I have made thee sapless; the kurira and the kumbha we set down upon his head.

The comm. explains kurira here as 'a net of hair' (keça-jala) and kumbha as 'its ornament' (tadābharata), and he quotes from ĀpÇ.x. 9. 5 the sentence atra patnīcīrasi kumbakurtram adhy āhate. Both words plainly signify some distinctively womanish head-dress or ornament. Ppp. reads (as also our P.s.m.) kumbham in e; and, for e, arasāti tvā 'karam arasa 'rasosv.'

4. The two god-made tubes that [are] thine, in which stands thy virility, those I split for thee with a peg, on yon woman's loins (muṣkā).

Ppp. combines amuṣya 'dhi in d (but perhaps the true saṁhitā-reading?). [Ppp. has a gap in the place where our saṁyayā stands.]

5. As women split reeds with a stone for a cushion, so do I split thy member, on yon woman's loins.

In this and the preceding verse, the comm. strangely connects muṣkāyos with the preceding noun (nādyāh, śopas) and supplies ṣilāyās with amuṣyās.

139. To compel a woman's love.

[Atharvan.—pañcarcam. vānaspatyam. ānustubham: i. 3-av. 6-p. virādjayat.] The hymn is wanting in Pāipp. Kāuç. (36. 12) uses it in a women's rite, with vi. 129 and vii. 38: see under the former.
Translated: Weber, *Ind. Stud.* v. 247; Ludwig, p. 515; Griffith, i. 323; Bloomfield, 102, 539.

1. *Nyastikā* hast thou grown up, my good-fortune maker; a hundred [are] thy forth-stretchers, three and thirty thy down-stretchers. With this thousand-leaved [herb] I make dry thy heart.

The great majority of mss. (including of ours all but Bp.D.R.Kp.) read *subhāgamek*- in b, and this appears to be probably the true *samhītā*-reading, with *bhag-* for *pada*-reading, although neither the Prāt. nor its commentary notes the case; SPP’s edition, like ours, reads *bhag*. The comm. explains *nyastikā* as *nitarām asyānti* ‘casting downward’ (namely, any omen of ill-fortune). OB. takes it as a fem. of *nyastika* ‘stuck in’; perhaps rather diminutive of *nyasta*, as if ‘something thrown down, cast away, insignificant.’ The comm. understands the plant intended to be the *caukha- puspikā* (*Andropogon aciculatus*; “creeping; grows on barren moist pasture-ground. Of very coarse nature. I never found it touched by cattle.” Roxburgh). The comm. ends vs. 1 with the fourth *pāda*, adding the other two to vs. 2.

2. Let thy heart dry up on me, then let [thy] mouth dry up; then dry thou up by loving me; then go thou about dry-mouthed.

Read perhaps rather *mām-kāmeṇa*. Two *pādas* count an extra syllable each.

3. A conciliator, a love-awakener (?), do thou, O brown, beauteous one, push together; push together both yon woman and me; make [our] heart the same.

The mss. hardly distinguish *ṣy* and *ṣp*, but ours, in general, seem, as distinctly as the case admits, to read *samuṣyatlā* in a; yet SPP. has *uspa-* (noting one ms. as reading *-usya-), and, as he has living scholars among his authorities, the probability is that he is right. Save here and at xiv. 1. 60 (*uṣyalāni* or *uṣpa*), the word appears to be unknown. The comm. gives a worthless mechanical etymology, *sanyak upaṭhala satti*. [Is *samuṣjātā* (root *ubh*) intended, as a marginal note of Mr. Whitney’s suggests?] Our P.M.I. read *amūn* at beginning of c.

4. As the mouth of one who has not drunk water dries away, so dry thou up by loving me, then go thou about dry-mouthed.

The third *pāda* has a redundant syllable.

5. As a mongoose, having cut apart, puts together again a snake, so, O powerful [herb], put together the divided of love.

This capacity of the mongoose is unknown to naturalists, nor have any references to it been noted elsewhere.

140. With the first two upper teeth of a child.

[Atharvan.—*brāhmaṇapatyaṃ uta mantoḥdantadevatyaṃ. ānuṣṭubham: 1. urenvyati; 2. upariṣṭāyādyāyaṃ triṣṭubh; 3. ṛṣṭārṇaḥkāti.*]

Found also in *Paipp.* xix. Used by Kāuç. (46. 43–46) in an expiatory rite when the two upper teeth of a child appear first; it “is made to bite the things mentioned in the text; and both it and its parents are made to eat of the grain so mentioned after it has been boiled in consecrated water.”

Translated: Zimmer, p. 321; Grill, 49, 176; Griffith, i. 323; Bloomfield, 110, 540.
1. The (two) tigers that, having grown down, desire to devour father and mother — those (two) teeth, O Brahmāṇaspati, make thou propitious, O Jātavedas.

Our P.M.W. read kṛṇuhi in d. Ppp., instead of d, gives the refrain of 2, 3: mā hiṁs, etc.

2. Eat ye (two) rice; eat ye barley; then beans, then sesame; this is your deposited (nīḥita) portion for treasuring, ye (two) teeth; do not injure father and mother.

Instead of atka māṣam in b, Ppp. has māṣam attam; it begins c with sa for eṣa, and reads dheyaṃ in d. The comm. paraphrases ratnadheyāya by ramaṇīyaphalāya. The verse (8+8:8+7+11=42) is but ill-defined by the Anukr. [It is really an anuṣṭubh with d catalytic, and with a tristubh refrain.]

3. Invoked [are] the two conjoint, pleasant, very propitious teeth; let what is terrible of your selves (tanū) go away elsewhere, ye teeth; do not injure father and mother.

Ppp. reads aghorāu sayūjā satva-viḍāṇāu, and adds at the end anyatra vāṁ tanvo gharam āstu. The comm. reads tnvās in c. The definition of the Anukr. fits the verse (7+8:13+11) very ill. [Whitney’s notes show that he had suspected sayūjāu to be a misreading for sayyūjāu, and the latter is the form actually given by the Index Verborum; but further notes show that Bp. and the Anukr. read so. With them agree SPP. and the comm. and Ppp. Correct the Index accordingly.]

141. With marking of cattle’s ears.

[Vṛṣṇḍītra.—ācvinam. ānuṣṭubham.]

Found also in Pāipp. xix. (in the verse-order 1, 3, 2). Used by Kauç. (23.12-16) in a ceremony for welfare called citrākarman: after due preparation and ceremony, the ears are cut with vs. 2, and the blood is wiped off and eaten (by the creature, comm.) with vs. 3. The hymn is reckoned (note to 19.1) to the puṣṭika mantras. The schol. also uses vs. 2 in the ceremony of letting loose a bull (note to 24.19).

Translated: Ludwig, p. 469; Zimmer, p. 234; Griffith, i. 324.

1. May Vāyu collect them; let Tvashṭār stay fast in order to [their] prosperity; may Indra bless them; let Rudra take care for [their] numbers.

Samākara (p. samākara) might, of course, also be indicative (samā-akaraṭ). Ppp., in c, combines śiro “bhyo, and reads bruvat; in d, it has “va gachatu for ekiṁ- satu. The comm. renders dhṛiyatām by dhārayatu, and d by pādasyādirogaparīhāreṇa balaviḥ karotu.

2. With the red knife (svādhṛtī), make thou a pair (mithunā) on [their] two ears; the Ācvin have made the mark; be that numerous by progeny.

The comm. explains mithunam as stripiṣaṁnakaṁ ciṁnam, and regards it as applied to the calf’s ears. [If the comm. is correct on this point, as is altogether likely,
this marking the cattle's ears with marks resembling the genitals is a bit of symbolism most interesting to the student of folk-lore.] The 'red' knife is doubtless of copper [so also the comm.]. Pp. reads lakṣmī in c (but lakṣma in vs. 3). MB. (l. 8.7) has the first half-verse, with kṛtum for kṛdi.

3. As the gods and Asuras made [it], as human beings also, so, O Açvins, make ye the mark, in order to thousand-fold prosperity.

142. For increase of barley.

[Vṛṣṇāditya.—vāyasyam. ṣanuṣṭubham.]

Not found in Paipp. Used by Kauç. (24.1) in a rite of preparation for sowing seed, and reckoned (19.1, note) among the puṣṭika mantras; vs. 3 also appears (19.27) in a rite for prosperity, with binding on an amulet of barley.

Translated: Ludwig, p. 463; Zimmer, p. 237; Grill, 66, 177; Griffith, i. 324; Bloomfield, 141, 541. — See also Bergaigne-Henry, Manuel, p. 156.

1. Rise up (ut-çri), become abundant (bahū) with thine own greatness, O barley; ruin (mṛ) all receptacles; let not the bolt from heaven smite thee.

Instead of mṛṣthi in c, the comm. reads vṛṣthi, which he says is, 'by letter-substitution,' for prṇthi 'fill.' Prṇthi would be an easier reading, and was conjectured by Ludwig, and before him by Aufrecht (KZ. xxvii. 218). [Griffith and Bl., 'fill them till they burst.]

2. Where we appeal unto thee, the divine barley that listens, there (tāt) rise up, like the sky; be unexhausted, like the ocean.

The comm., in b, reads tatra and acharavat.

3. Unexhausted be thine attendants (?upasadd), unexhausted thy heaps; thy bestowers be unexhausted; thy eaters be unexhausted.

The comm. explains upasadas as here rendered (=upagantārāh karmakarāh); the translators conjecture 'piles,' a meaning which cannot properly be found in the word.

By a strangely unequal division, the thirteenth and last anuvāka is made to consist of 18 hymns and 64 verses; the quoted Anukr. says yah parah sa catuhṣaṭṭih.

The fifteenth prapāṭhaka ends with the book.

Some of the mss. sum up the book correctly as containing 142 hymns and 454 verses.
Book VII.

The seventh book is made up mostly of hymns of one verse or of two verses. No other one of the books i.–xviii. contains such hymns. Book vii. is thus distinguished from all the others of the three grand divisions (to wit, books i.–vii., books viii.–xii., and books xiii.–xviii.) of the Atharvan collection, and constitutes the close of the first of those divisions. If we consider the facts set forth in the paragraphs introductory to the foregoing books (see pages 1, 37, 84, 142, 220, 281, and especially 142), it appears that this division is made up of those seven books in which the number—normal or prevalent—of verses to a hymn runs from one to eight. Or, in tabular form, division one consists of

<table>
<thead>
<tr>
<th>Books</th>
<th>vii.</th>
<th>vi.</th>
<th>i.</th>
<th>ii.</th>
<th>iii.</th>
<th>iv.</th>
<th>v.</th>
<th>having for</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse-norm:</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>1 or 2</td>
<td>respectively.</td>
</tr>
</tbody>
</table>

In the Berlin edition, the book contains one hundred and eighteen hymns: of these, fifty-six are of 1 verse each, and twenty-six are of 2 verses each; while of the remaining thirty-six

There are in this book 10 11 3 4 3 3 1 1 hymns, Containing respectively 3 4 5 6 7 8 9 11 verses.

The 11-versed hymn is 73; the 9-versed is 50; the 8-versed are 26, 56, 97; the 7-versed are 53, 60, 109; the 6-versed are 20, 76, 81, 82. The whole book has been translated by Victor Henry, *Le livre VII de l'Atharva-Véda traduit et commenté*, Paris, 1892.

As the Major Anukramani speaks of book vi. as the *tyca-súkta-kánda*, *tyca-prákṛti*, so it speaks of book vii. as the *eka-rca-súkta-kánda*. Presumably, therefore, we are to regard the 1-versed hymn as the "norm" of the book, although the 2-versed hymn is undeniably "prevalent."

[See p. cxlix.]

The book is divided into ten *anuvāka*-groups. These, with the number of hymns in each group and the number of verses in each group, are here given:

<table>
<thead>
<tr>
<th>Anuvāka:</th>
<th>1 2 3 4 5 6 7 8 9 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns:</td>
<td>13 9 16 13 8 14 8 9 12 16</td>
</tr>
<tr>
<td>Verses:</td>
<td>28 22 31 30 25 42 31 24 21 32</td>
</tr>
</tbody>
</table>

Total, 286 verses. The Old Anukramani seems to take 20 verses as the norm of the *anuvāka*. The Paris codex, P., in this book numbers the verses through each *anuvāka* without separating the hymns. The commentator divides the *anuvākas* into hymns (from two to four in each *anuvāka*), which "hymns," however, are nothing more than mechanical decades of verses with an overplus or shortage in the last "decad" when the
total is not a multiple of ten: thus, anuvāka 1 has three hymns, of \(10+10+8 = 28\) verses; 2 has two hymns, of \(10+13 = 23\) verses; 3 has three hymns, of \(9+10+11 = 30\) verses; 4 has three hymns, of \(10+10+10 = 30\) verses; and so on. His anuvāka endings coincide throughout with those of the Berlin edition, save that vii. 23 is reckoned by him (and P.) to anuvāka 2 instead of 3, thus making for 2 and 3 his verse-totals 23 and 30 instead of 22 and 31 (as the Old Anukramanī gives them) and spoiling the count of his first "decad" in 3. (Note that vii. 23 is a galita-verse.) His "decad"-divisions cut in two our hymns 26, 45, 54, 68, 72, 76, 79, 97, and 109.] [It should here be mentioned that the Bombay edition, following the Major Anukramanī, counts hymns 6, 45, 68, 72, and 76 each as two hymns. From vii. 6.3 to the end of the book, accordingly, Whitney gives a double numeration of the hymns: first the numeration of the Berlin edition, and then, in parenthesis, the numeration of the Bombay edition. As against the former, the latter involves a plus of one from vii. 6. 3 to vii. 45. 1; a plus of two from vii. 45. 2 to vii. 68. 2; a plus of three from viii. 68. 3 to vii. 72. 2; a plus of four from vii. 72. 3 to vii. 76. 4; and a plus of five from vii. 76. 5 to the end. Finally it may be noted that vii. 54. 2 is reckoned (forwards) to vii. 55, but that this does not affect the hymn-numbers save for the verse concerned.] [Respecting book vii. in general, see pages cli, clii.]

1. Mystic.

[Anukramanī brahmanasakāmaḥ. — dvyom. ātmadevatym. tādīfubham: 2. virdajagatī]

Found also in Pāipp. xx. Used by Kāuṇ. (41.8), with ili. 20 and v. 7, in a rite for success in gaining wealth; and again (59.17), with v. 2, in one of the ceremonies for obtaining various objects of desire (kānyāṇī), with worship of Indra and Agni.

Translated: Henry, i. 47; Griffith, i. 327.

1. They either who by meditation led the beginning (āgṛta) of speech, or who by mind spoke righteous things (ṛtā) — they, increasing with the third incantation (brāhmāṇi), perceived (manī) with the fourth the name of the milch cow.

The book, like some of those preceding, begins with mystic, obscure, and un-Atharvane material. The comm. has no idea what it means, and sets forth his ignorance at immense length, giving about five quarto pages of exposition to this first hymn, with wholly discordant alternative explanations. The verse occurs also in ČS. (xv.3.7), with saṁvidānās for tāvṛdhānās in c, and maṇvata in d. For vādann in b Ppps. has vadyann, and turyeṇa at beginning of d. For pāda a cf. RV. x. 71. 1; for d, RV. iv. 1.16 and v. 40. 6. The commentary to Prāt. i. 74 quotes dītā as an t-form with non-pragṛhyā final, because not locative; and the pada-text does not treat it as pragṛhyā.

2. He, [as a] son, knows his father, he his mother; he is (bhucat) a son (śūnā), he is one of generous returns (?pūnarmaghā); he enveloped the sky, the atmosphere, he became the heaven (svār); he came to be here (a-bhā).

This verse is found also in TS. (ii. 2. 121) and TB. (iii. 5. 72), with difference of reading only in the second half, where they have aṁryod antārikṣaṁ sā śivaḥ sā vilvā bhūvā abh-. Ppps. so far agrees with them as to have, for d, vilvām bhūvā 'bhucat svābhucat. The comm., in b, takes punarmaghas first as two separate words (maha = dhana) and
vii. 1— BOOK VII. THE ATHARVA-VEDA-SAMHITA.

then as a compound, "with wealth repeatedly increased in spite of giving of much wealth to his praisers." The comment to TS. says punah-punar yajamānāya dātavyah dhanaṁ yasya. The verse lacks two syllables of being a full jagati.

2. Of Atharvan.

[Atharvan (as above).—ātmadāvatyaḥ. trāṣṭubham.]

Found also in Pāipp. xx. Used by Kāuç. (59. 18: the comm. says, hymns 2-5) in a kāmya rite, like the preceding hymn, with vi. 33, and vii. 6, 7, 16; and, according to the schol. (note to 30. 11), with hymn 3, in a healing ceremony.

Translated: Henry, 1, 48; Griffith, i. 328.

1. Father Atharvan, god-relative, mother’s foetus, father’s spirit (dsu), young, who understands (cit) with the mind this sacrifice—him mayest thou proclaim to us here, here mayest thou speak.

Ppp. has a quite different version, reading viṣvadevavam instead of devabandhum in a, and, for c, d, ayaṁ eketā mṛtasya dhāma nityasya rājas paridhīr apayat. The second half-verse is the same with 5, 6 c, d below. The accent of the second iha seems to require that the sentence be divided between the two. [The comm., to be sure, reads the second iha as accentless. Cf. Gram. § 1260 c.]

3. Mystic.

[Atharvan (as above).—ātmadāvatyaḥ. trāṣṭubham.]

Found also in Pāipp. xx, and in a whole series of other texts: TS. (i. 7. 123), MS. (i. 10. 3), ACŚ. (ii. 19. 32), KCS. (xxv. 6. 10), CČś. (iii. 17. 1). Kāuç. (15. 11) prescribes the use, with vi. 125 and vii. 110 and a couple of single verses from elsewhere (the comm. includes also vii. 4), in the battle incantations, while the king and his charioteer mount a new chariot; as to its medical employment with vii. 2, see under the latter. Vāit. (9. 15) uses the verse in the sākamedha ceremony, on leaving the sacrificial hut.

Translated: Henry, 2, 48; Griffith, i. 328.

1. By this shape (viṣṭhā) generating exploits (kārvam), he verily, fiery, a wide way for space (?vāra); he went up to meet the sustaining top (āgra) of the sweet; with his own self (tanā) he sent forth (iraya-) a self.

The translation given is purely mechanical. With c compare iv. 32. 7 c. The comm., after a mystic explanation, gives as alternative another, accordant with the use in Kāuç., making the verse relate to a king who desires victory and mounts a new chariot. He understands viṣṭhā as -as; our pada-text reads viṣṭhā [as does SPP’s]. The other texts all agree with ours in a, b (but TS. understands viṣṭhās, MS. viṣṭhā); in c (cf. iv. 32. 7 c), all* have dharūnas, TS. accents prati, and MS. reads prāyān (!) ait; for d, TS.KCS. have svadhāṁ yat tanvāṁ tanāṁ arāyata, and MS.ACŚ.ČČś. svaṁ yat tanāṁ tanvāṁ arāyata. Doubtless arāyata is the reading to be given at the end of the verse in our text; it is accepted by SPP., being favored by the considerable majority of his authorities, as it is of ours (Bp.W.T.R.p.m. -at; K. has -yanta). Ppp. has dharuṇe in c. *[ACŚ.ČČś. in fact have -am.] [KCS. has tanvām.]
4. To the wind-god with his steeds.

[Atkarvan (as above).—vāyavyam. trāṣṭubham.]  

Found also in Pāipp. xx., and in a series of other texts: VS. (xxvii. 33), CB. (iv. 4.113), MS. (iv. 6.2), TA. (i. 11.8;), AÇS. (v. 18.5), ÇÇS. (viii. 3.10). Kāuç. (41.26) teaches the repetition of the verse three times at the end of a rite for the benefit of a horse; and Vāït. (9.27: misunderstood by the editor) applies it with an oblation to Vāyu at the cāturmāṣya sacrifice.  

Translated: Henry, 2, 49; Griffith, i. 328.

1. Both with one and with ten, O easily-invoked one (masc.); with two and with twenty, for [our] wish; with both with three and with thirty separately yoked ones drivest thou, O Vāyu—those do thou here release.

All the other texts read svabhūte at end of a, and niyādōhis at beginning of d (the Pet. Lex. proposes the latter by emendation here); VS.CB.CÇS. have vihitātī for vih-. (atyād in b, and (as also AÇS.) combine vāyav. itha in d. SPP. strangely reads suhute in a, against the meter, and against the great majority of his authorities, but with the comm. (who, however, explains it as if it were suhute). The comm. explains iṣṭāye by yādāya, then again by iṣṭāyat; Henry translates "for conquest." Ppp. has, corruptly, cāhūte (probably intending the reading of the other texts); in d it gives vāyudḥir vāyuva itha ta vi m-. The second pada is only by violence trāṣṭubh. ["One," "three," and "those" are fem.: the comm. supplies "mares." ] [Perhaps the force of the accent of vāhase is, "If thou drivest with 11 or 22 or 33 (no matter how many),—here release thou them." See Gram. § 595 d.]

5. Mystic: on the offering or sacrifice.

[Atkarvan (as above).—pañcarcam. ātmadevātākam: trāṣṭubham: 3. paṅkti; 4. anuṣṭubh.]  

Found (the first two verses only) also in Pāipp. xx., and (the same verses) also in other texts, as noted below. Kāuç. takes no notice of the hymn; but it is prescribed by Vāït. (13.13), in the agnisēma ceremony, in connection with the entertainment (Atithyā) of Soma.  

Translated: Henry, 2, 49; Griffith, i. 329.

1. By the sacrifice the gods sacrificed to the sacrifice; those were the first ordinances (dhārman); those greatnesses attach themselves to (sac) the firmament, where are the ancient (pṛva) perfectible (śādhyā) gods.  

The verse is RV. i. 164. 50,* found also in VS. (xxxi. 16), TS. (iii. 5.113), TA. (iii. 12.7), MS. (iv. 70.3), CB. (x. 2.22, with comment); [Kathā-hss., p. 83;] the only variant is sacante for sacanta in TS.TA. "This passage and vii. 79. 2 cast light upon the idea of śādhyā: there are two kinds of gods: those with Indra at their head and the idea of śādhyā 'they who are to be won' (śādhyā 'what is to be brought into order, under control, or into comprehension'). They are thus the unknown, conceived as preceding the known. Later they are worked into the ordinary classification of Vasus, Rudras, etc.; and what was formerly a serious religious problem, a hierarchy conceived as possible before the now-accepted gods (something like the pre-Olympians with the Greeks), has become an empty name." R. *[Also RV. x. 90. 16.]
2. The sacrifice came to be; it came to be here; it was propagated; it increased again; it became over-lord of the gods; let it assign wealth to us.

This verse is found also in TS. (i. 6. 63 et al.) and ÇÇS. (iv. 12. 15); TS. omits u and punañ in b, and both have, for d, so asmñh adhipatîr karotu (ÇÇS. kapatu), TS. adding further vaiydm syama pátayo rayitán. Pp. combines sà 'bahhûva in a, and inserts after it sas práthiyd adhipatîr bahhûva: omitting later the pâda sa devânâm a. b.; it omits u before vârydhe, and combines so 'smásu in the last pâda. The Anukr. overlooks the metrical deficiency of a.

3. As the gods sacrificed to the gods with oblation, to immortals, with immortal mind—may we revel there in the highest firmament; may we see that at the rising of the sun.

The verse is no pañktï, but a good triśtubh.

4. When, with man (phrusa) for oblation, the gods extended the sacrifice—even than that is it of more force that they sacrificed with the vihâvya.

Nearly all the mss. read atanvata, without accent, in b (our Bp. and O. have d., and both editions give it); in c they have dsthî instead of dsti, which latter is read in both editions, SPP. having the comm. and one of his many authorities in its favor. The first half-verse is RV. x. 90. 6 a, b (also VS. xxi. 14; TA. iii. 12. 3, and our xix. 6. 10). The comm. explains vihâvya as meaning an offering without oblation, an offering of knowledge (jñânavajña); and this is perhaps acceptable; or the half-verse is perhaps to be understood as a question.

5. The gods, confounded, both sacrificed with a dog and sacrificed variously with limbs of a cow; he who knoweth with the mind this sacrifice—him mayest thou proclaim to us here, here mayest thou speak.

The second half-verse is the same with 2. i c, d above. Tam (rendered 'him') in d might refer grammatically to the offering itself, instead of to him who knows it. All the pada-mss. read at the beginning mugdâh instead oi -dhâh, as which word the latter must be understood, and is translated. SPP. admits -dhâh in his pada-text. Henry emends to mûrdhnâ [cf. also Mem. Soc. Ling. ix. 248].

6 (6, 7). Praise of Aditi.

[Atharvan (as above).—deyrcam [lathâ param]. aditidevatâym : trâśīṭubhakm : 2. bhurîj ;
3. 4. virâdjagatî.]

Found (together with 7. 1) also in Paîpp. xx. (in the verse-order 6. 1; 7. 1; 6. 4, 2, 3); for other correspondences, see under the several verses. The numbering of the mss. on which our edition is founded is confused and unclear in these verses; but the Anukr. distinctly divides our hymn 6 into two, of two verses each, and this division, doubtless the correct one, is followed by SPP. Both numberings will accordingly be given here, from our 6. 3 on. The sixth hymn (that is, our 6. 1, 2: or merely its first verse) is prescribed by Kâuç. (59. 18) only in connection with hymn 2 etc.; see above, under 2. But its second verse is quoted at 52. 10, in a rite for welfare (svastîyâvana: in crossing
TRANSLATION AND NOTES. BOOK VII. —vii. 6

water, comm.) with the direction iti tarayāṇy ālambhāyatī; and again, at 79. 3, in the marriage ceremonies of the fourth day, with the direction iti tulpam ālambhāyatī. Further, the second verse is associated with the third and fourth (properly a separate hymn, 7) at 71. 23, in the rites for preparing the house-fire, and at 86. 26, in the pīṭrineśhāna ceremony, in each case in connection with embarking on a boat (and both times our second verse is quoted after the others). In Vālī. (6. 11), the first verse (or first and second?) is quoted as used, with other verses, at the end of the agṇyādheya ceremony, and verse 3 (11. 11), or properly hymn 7, in the agnīṣṭoma, when the sacrificer is made to sit down on the black-antelope skin; and further (29. 20), verse 4 in the agni¬
cayana, with the offering of oblations called, from the first words of the verse, the vāja-prasaviyāhomās.

Translated: Ludwig, p. 333; Henry, 3, 51; Griffith, i. 330.— Cf. also Bloomfield, ZDMG. xlviii. 552.

1. Aditi [is] heaven, Aditi atmosphere, Aditi mother, she father, she son; all the gods [are] Aditi, the five races (jāna); Aditi [is] what is born, Aditi what is to be born.

This verse is, without variation, RV. i. 89. 10 (also VS. xxv. 23; TA. i. 13. 2; MS. iv. 14. 4); only RV. (in F. M. Müller's editions: but probably by an error) divides the last word jāni-tvam in the pada-text, while AV., more correctly, leaves it undivided.

2. We call for aid verily on the great mother of them of good courses, the spouse of righteousness (ṛta), on her of mighty authority, not growing old, wide-spread, on the well-sheltering, well-conducting Aditi.

The verse is also VS. xxi. 5, and is found further in TS. (i. 5. 113), MS. (iv. 10. 1), K. (xxx. 4, 5), ČČS. (ii. 2. 14), their only variant being (in all) huvema for havāmahe at end of b; and Ppp. has the same.

3 (7.1). The well-preserving earth, the unenvious sky, the well-sheltering, well-conducting Aditi, the well-oared ship of the gods, unleaking, may we, guiltless, embark on in order to well-being.

This verse is also RV. x. 63. 10 (and VS. xxi. 6; TS. i. 5. 115; MS. iv. 10. 1; K. ii. 3 [cf. MGS. i. 13. 16, and p. 157]), which (as also the others) reads anāgasam at end of c. It and the preceding verse are associated in VS.TS.MS., and are so closely kindred in application and expression that, numbered as they are as successive verses in Bp., and lacking the usual sign of the end of a hymn after vs. 2, we naturally enough regarded them as belonging to one continuous hymn. The verse lacks but one syllable of a full jagati. [In c, Ppp. has suvidatrām (a faulty reminiscence of sv-aritrāṁ) anāgasam.]

4 (7.2). Now, in the impulse of might (vāja), will we commemorate (? karāmahe) with utterance (vācas) the great mother, Aditi by name, whose lap is the broad atmosphere; may she confirm to us thrice¬defending protection.

The first half-verse is found also in VS. (ix. 5 b), TS. (i. 7. 71), MS. (i. 11. 1), without variant; the second half-verse, common to them all, is totally different from ours. A whole series of VS. verses begin with vājasya prasava- (ix. 23—25 etc.): Weber (Vājapeya, p. 796 ff.) renders "Zeuger der Kraft." All the pada-mss. read in c upās
7 (8). Praise of the Ādityas.

[Ātharvan (as above).—aditidvyatam. ārī jagati.*]

Found also in Pāipp. xx. Used by Kāu.ç. (59. 18) with 2, as explained under that hymn. *[The Anukr., defining as trāṭubhāni the “first eight hymns,” included this among them: by inadvertence, it would seem, since he here calls it ārī jagati.]

Translated: Henry, 3, 52; Griffith, i. 331.

1. Of Diti’s sons, of Aditi’s, I have commemorated the aid, of the great inviolable gods; for their domain (dhaulman) is deep in the sea; no one sover is beyond them by homage.

This translation is in part mechanical, understanding also ávas at beginning of b (which = RV. x. 36. 11 b: cf. also 65. 3 a), regarding anarmdnäm as = anarvānam (so RV.), and giving gabhisād (p. gabhisād) the sense conjectured for it by BR., which is also that of the comm. (gaœbhtram). The variants of Ppp. and of MS. (i. 3. 9) indicate that our text is without much authority: MS. has d. p. a. akāriṣam urñarmaṇām bṛhatām varūṭhiṇām: yēṣāṁ nāmāṇi vihiṇāni dhāmaṇād cātārā yañantī bhūvaṇāyā jīvāte; Ppp. (after a), mahācarmaṇāni mahātām anyāmān: tveṣāy dhāmi gabhisāt samudrān na hi sāṁ ye aťasaḥ para ‘sti kim cara. Nāmasā is perhaps corrupted from mānasā [cf. iv. 39. 9 n.] and enām from endā. The great majority of our mss. (all save D.R.) read akārīṣam at end of a; SPP. reports the great majority of his as giving akāriṣam, which he accordingly adopts in his text. Ppp. has akārīṣam, MS. akāriṣam. Our Bp. has enām in d. The testimony of the Anukr. as to akārīṣam or -riṣam is of no value.

8 (9). For some one’s success.

[Uparihaḥbhrava.—bhraspatyam. trāṭubhām.]

Found also in Pāipp. xx. Kāu.ç. (42. 1) prescribes its use when setting out upon a business journey; and the comm. quotes it from Čanti Kalpa 15, as accompanying various ceremonies for Bhraspati.

Translated: Ludwig, p. 431; Henry, 4, 52; Griffith, i. 331.

1. Go thou forth from what is excellent to what is better; be Bhraspati thy forerunner. Then do thou make this man, on the width of this earth, remote from foes, with all his heroes.

Literally (d) ‘having his foes at a distance, having his heroes whole.’ The verse occurs also in TS. (i. 2. 31), ČČS. (v. 6. 2), and AČS. (iv. 4. 2), with abhi for aṭhī in a, and, as e, d, dhē ’mi aśa svaवra a śṛhṣyā śr̥ē caṭṛaṁ kṛṇahi śr̥aviyāḥ; and its pratika (with abhi) in KB. (vii. 10), and Āp. (xiv. 19. 8); and compare MB. ii. 1. 13. The comm. takes śre and caṭram as two independent words. Ppp. shows no variants. The first pāda lacks three syllables of being trāṭubh.
9 (10).  Praise and prayer to Pūshan.

[Uparabdhrava. — caturcam. pāṇḍyam. trāśṭubham: 3. 24. ārṣi gāyatri; 4. anusṭubbh.]

Of this hymn only vs. 4 is found in Pāipp. (xx.). For other correspondences see under the several verses. Kāuḍ. (52. 12), among the rites for welfare (svastayayana), uses the hymn in one for the recovery of lost articles of property; and verse 2 is reckoned (on account of abhayatamena in b) to the abhaya gana (note to 16. 8). Vāit. (8. 13) makes it accompany a libation to Pūshan in the cāturāśya ceremony.

Translated: Henry, 4, 52; Griffith, i. 332; Bloomfield, 159, 542.

1. On the forward road of the roads hath Pūshan been born, on the forward road of heaven, on the forward road of the earth; unto both the dearest stations, both hither and yon, goeth he, foreknowing.

The verse is, without variation, RV. x. 17. 6 (also TB. ii. 8. 53, and MS. iv. 14. 16, the latter with ājānīṣṭa accented).

2. Pūshan knows throughout all these places; he shall conduct us by that which is most free from fear; giving well-being, glowing, preserving heroes, let him go before unremitting, foreknowing.

This verse is again, without variation, RV. x. 17. 5 (also MS. iv. 14. 16, with meṣat for meṣat; TB. ii. 4. 15 and TA. vi. 1. 16, with āghṛṣṭ in c; but TA. has further pravi- deśān at end).

3. O Pūshan, in thy sphere (vṛāṭā) may we at no time soever be harmed; thy praisers are we here.

RV. vi. 54. 9 differs from this verse only by the accent kāḍā in b; VS. (xxxiv. 41) is the same with RV.; TB. (ii. 5. 51) has kāḍā, and combines at the beginning pūṣāṁ tāvā. SPP. reports three of his authorities as reading nā at beginning of b.

4. Let Pūshan place about his right hand in front; let him drive back to us what is lost; may we be united with what is lost.

The first three pādas of the verse are RV. vi. 54. 10, which differs only by reading parāsthāt instead of pur-. SPP., having the comm. and three of his (thirteen) authorities to support it, wrongly receives parāsthāt into his text. [Pāda a is catalectic.] [Ppp’s c is unintelligible; its d is punar no naśam ā kṛdhī.]

10 (11). To Sarasvati.

[Ṣūnaka. — sārasvatam. trāśṭubham.]

This hymn and the one next following are not found in Pāipp. This verse is RV. i. 164. 49 (which has the pāda-order a, c, b, d), also occurring in VS. (xxxviii. 5), TA. (iv. 8. 2), MS. (iv. 14. 3), and ČB. (xvi. 9. 4. 28). [See also Kaṭha-kss., p. 104.] Kāuḍ. (32. 1), in the chapter of remedies, has it accompany the sucking of a child seized by the denton jambha (suffering from dentition?).

Translated: Henry, 4, 53; Griffith, i. 332.

1. The breast of thine that is unfailing(?), that is kindly, that is favorable, easy of invocation, that is very liberal, with which thou gainest
(ʔpus) all desirable things — O Sarasvatī, mayest thou cause [us] to succumb there.

RV. reads in a ṣaśayās; and in b (its c) ratnadāḥ vaṃsvīd (for summayāḥ suhāvā). T.A.M.S. agree in all respects with RV.,* save that TA. has absurdly viṣṭāh in c (its b). VS. and CB. have the RV. readings,* but only our order of the pådās. The comm. reads ṣaśayās in a, explaining it as either 'causing the prosperity of [its] young (ṣīṣu)' or 'hidden (nīgūḍhā).'

* In d, Henry understands the "child" rather than "as."

VS.CB.TA. have akar, combined (dhātāve) 'kaḥ; but the comm. to each of these texts renders it by kuru.

II (12). Against injury to the grain by lightning.

[Çūnaka.—sārasvatam. trāṣṭubham.]

Like the preceding hymn, not found in Pāipp.; also not in any other known text. Kāuç. uses it (38. 8), with i. 13, in a ceremony against the effect of lightning; and also (139. 8), with the same and other hymns, in the rites of entrance upon Vedic study (upākarman, comm.). And the comm. quotes it as applied in Çānti-Kalpa 15 with observances to ketu.

Translated: Ludwig, p. 463; Grill, 66, 178; Henry, 5, 54; Griffith, i. 333; Bloomfield, 142, 543.

1. Thy broad thundering, which, exalted, a sign of the gods, spreads over (ʔobhūṣ) this all — do not, O god, smite our grain with the lightning, and do not smite [it] with the sun's rays.

Sundry of the mss. (including our Bp.²P.M.E.O.) read ṛdvaṭās in a (P.M. yā before it); the comm. has ṛdvaśas. The latter explains ś obhūṣati as = vyādnoti. Some mss., as usual, retain the ś of prthuḥ before stān.

12 (13). For success in the assembly.

[Çūnaka.—catuṛṣcom. sakhyaḥ: 1. [devidevātya] uṣa pītrāy; 2. āindrī; 4. mantre-kāladevītyā. ānusṭubhān: 1. bhurik triṣṭubhā.]

The first two verses are found in Pāipp. xx. Kāuç. (38. 27) uses it, with v. 3 and other hymns, in a ceremony for gaining the victory in debate, or in the deliberations of an assembly (the comm. describes it repeatedly as "of five verses," apparently including in its uses 13, 1). *

* [The London ms. reads devidevātya uṣa pītrāyā; the Berlin ms., evāntāt pītrāyā.]

Translated: Muir, v. 439; vss. 1, 3, 4, Ludwig, p. 233; vss. 2–4, Zimmer, p. 173; Grill, 70, 178; Henry, 5, 55; Griffith, i. 333; Bloomfield, 138, 543.— Cf. Hillebrandt, Veda-chrestomathie, p. 44.

1. Let both assembly (sahā) and gathering (sāmīti), the two daughters of Prajāpati, accordant, favor me; with whom I shall come together, may he desire to aid (ʔupa-čikṣ) me; may I speak what is pleasant among those who have come together, O Fathers.

Ppp.'s version of c, d is very different: yena vadoṣ apā ma ta tiṣṭhā 'ntar vadaṁi hydaye janānām. The verse is also found in PGS. (iii. 13. 3), with much variation: ubhe for avatām in a, saucetasān for sanvidāne in b; and, for c, d, yo ma na viyadā
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upa mā sa tiṣṭhit sacetana bhavatī caṇṣathe janaḥ. The comm. explains upa cikṣāt as either upetya cikṣayatu: samitīnaṁ vādayatu or māṁ vaktum gaṅgāṁ samartham icchantu. He reads vadāmi in d. Henry renders upa-čiks by "pay homage," and emends paltaras to yajya. The meter is irregular.

2. We know thy name, O assembly; verily sport (nariṣṭā) by name art thou; whoever are thine assembly-sitters, let them be of like speech with me.

Ppp. reads very differently: veda vai sabhe te nāma subhadre 'si sarasvatī: atho ye te sabhāsadaṁ suvācasāṝ. Our Bp. also reads sūvācasas. The comm. takes nariṣṭā as na-riṣṭā 'not injured.' The Anukr. ignores the deficiency of a, as the redundancy of 3 a.

3. Of these that sit together I take to myself the splendor, the discernment (viṣṇāṇa); of this whole gathering (saṁsadd) make me, O Indra, possessor of the fortune (bhagin).

4. Your mind that is gone away, that is bound either here or here—that of you we cause to turn hither; in me let your mind rest.

This verse does not appear to have anything to do with the rest of the hymn.

13 (14). Against one's foes.

[Atharvan (dvipa varohartukdmanāḥ).—dvipaṃ. sāuryam. ānuśubham.]

Verse I found also in Pāipp. xix.* In Kāuṭ. (48. 35, 36) the hymn is used in a rite of sorcery, against enemies; with the second verse the user goes and looks at them. The mention of the pratikā in the edition of Kāuṭ. as contained in 58. 11 appears to be an error. On the other hand, the comm. regards this hymn as intended in Kāuṭ. 39. 26 (not x. 1. 32, as in the edition), in a rite against sorcery. The comm. further quotes the pratikā from the Nāṅṣatra [error for Cānti, Bl.] Kalpa 15, in a rite against nīrti. *

*[If I understand Roth's note, Ppp. has vs. 1 without variant, and for vs. 2 what is reported below.]

Translated: Ludwig, p. 241; Grill, 23, 179; Henry, 5, 56; Griffith, i. 334; Bloomfield, 93, 544.

1. As the sun rising takes to itself the brilliances (tījaś) of the asterisms, so of both women and men that hate me I take to myself the splendor.

2. Ye, as many of my rivals as look upon me coming—as the rising sun that of sleepers, do I take to myself the splendor of them that hate me.

[Ppp. reads varākṣi yawater iva : eva sapatnāṁ añāṁ varca indriyam ā dorāhe.] Pratipaṇḍayaḥ, literally 'that meet me with your looks' as I come. The comm. reads -paṇḍaya. The Anukr. appears to allow the contraction sūrye 'oru in c.

The first anuvāka ends with this hymn; it contains 13 (14) hymns and 28 verses; the quoted Anukr. says asātō ādye; and another quotation, given in many mss. (Bp.P.M.W.D.T.), says prathame trayodaça sūktāḥ, thus approving the division made in our edition.
14 (15). Prayer and praise to Savitar.

[Atharvan.—catuvrīgam. sahitram. anustubham : 3. triśubh : 4. jagati.]

The third and fourth verses are found in Pāipp. xx. The first and second form together one long verse in SV. (i. 464), VS. (iv. 25), MS. (ii. 5), and AÇS. (iv. 6.3), and two, as in our text, in ÇÇS. (v. 9. 11). In Kāuç. (24. 3) the hymn appears only in a general rite for prosperity; in accordance with which, it is included (note to 19. 1) among the puṣṭika mantras. Vāit. (13. 7) uses it in a more specific office, to accompany the winnowing of the soma, in the aṅgīṣṭoma ceremony.

Translated: Henry, 6, 56; Griffith, i. 334.

1. Unto this god Savitar, of poets' skill (-kṛ̂tī), of true impulse, treasure-bestowing, unto the dear one, I, in the two ou̍t's, sing (arc) [my] prayer.

VS.ÇÇS.AÇS. add at the end kāvīm, and MS. has satyaśasvasam (for -savam). Two or three of the mss. (including our O.) read satyāsvām, as if agreeing with māttim. The comm. explains anyās as 'heaven and earth, the two favorers (avirī) of everything,' and makes mātt at the end mātt = sarvārī mantavyam. The construction of the verse is intricate and doubtful. The metrical definition by the Anukr. of the first two verses as anustubh is bad; they are really four jagati pādas, to each of which are added four syllables that encumber the sense. [From a critical point of view, these additions seem to me comparable with those in ii. 5; see introduction to ii. 5.]

2. He whose lofty light (aṃdī), gleam, shone brightly in his impelling—he, gold-handed, of good insight, fashioned the heaven with beauty.

The translation assumes at the end the emended reading kṛ̂pā, which is that of all the other texts and of the comm., and is also given by one or two of the AV. mss. (including our O.*); SPP. adopts kṛ̂pā. ÇÇS.AÇS. curiously read at the end kṛ̂pā svās trpa śvar iti vā, taking as it were a variant into the text. All the pada-mss. have udvahā at the beginning, instead of -ad, as the sense demands; SPP. emends to -vā in his pada-text. The comm. paraphrases amatis by amaṇaḍīḥ vyāpanaḍīṭāḥ. * [Mistake for P.M.? — Note to Prāt. i. 65 may be compared.]

3. For thou didst impel, O god, for the first father—height for him, width for him; then unto us, O Savitar (impeller), do thou day by day impel desirable things, abundance of cattle.

The verse is found also in TB. (ii. 7. 15''), AÇS. (iv. 10. 1), and ÇÇS. (v. 14. 8); all read, in e, d, savitāḥ sarvādātā dīvē-dīvā d; and in a TB has praśavādyā instead of prathānādyā. With d compare also RV. iii. 56. 6 (quoted here by the comm.). Ppp. shows no variants.

4. May the household god, the desirable Savitar, assign to the Fathers treasure, dexterity, life-times; may he drink the soma; may [it] exhilarate him at the sacrifice; any wanderer walks (kram) in his ordinance.

Ppp. differs only by combining pīṭhbahya 'yāhī in b; but AÇS. (v. 18. 2) and ÇÇS. (viii. 3. 4: AB. iii. 29. 4 quotes the pratika only) have important and in part preferable
variants, especially in the second line, where they read amadann enam iṣṭayāḥ, and ramate for kramate. In b, both give dakṣa and ṣyuṇi, and ACŚ. ratnā. [The verse has one triṣṭubh pāda (6); and b is a very poor jagatt.]


[Brhad.—savitram. trāṣṭubham.]

Found also in Paipp. xx.; and in VS. (xvii. 74), TS. (iv. 6. 54), MS. (ii. 10. 6), and ČB. (ix. 2. 3. 38). This hymn, like the preceding, is used by Kāuḍ. (24. 7) in a general rite for prosperity, with the binding on of a heifer-rope as amulet. In Vait. (29. 18), it accompanies the laying on of fuel in the agnicayana ceremony.

Translated: Henry, 6. 58; Griffith, i. 335.

1. This favor, O Savitar, of true impulse, very wondrous, having all choice things, do I choose for myself; which of him, full-fed, thousand-streamed, Kanyā the bull (mahiṣī) milked for Bhaga.

Or (at the end) 'for a portion,' as the comm. understands it (bhūgyāya). The reading (alike in all) of the other texts is very different: for a, tāṁ savitār vāreṇyaśya cīrām; in b, vī✈vijāyām at end; in d (for mah-etc.) pāyasā mahiṁ gām. This gives a decidedly more intelligible meaning. Pp. is still different: in a, satyasavasya cīrām; for b, vayām devasya praśave manāmahe; and, in c, prājñātāni.

16 (17). Prayer to Savitar (or Brihaspati).

[Brhad.—savitram. trāṣṭubham.]

Not found in Paipp., but occurs as VS. xxvii. 8, and in TS. (iv. 1. 72) and MS. (ii. 12. 5). Used by Kāuḍ. (59. 18) in a kāmya rite with hymn 2 etc.: see hymn 2; but to it alone seems to belong (so also comm.) the added direction "wakens a Vedic student [found asleep after sunrise (abhyyudita)""] since in Vait. (8. 9), in the agnyādheya ceremony, one awakens with it priests who may have fallen asleep. Both applications seem to imply (as Henry suggests) the reading bodhaya in a.

Translated: Henry, 7. 58; Griffith, i. 335.

1. O Brihaspati, Savitar, increase thou him; enlighten him unto great good-fortune; however sharpened, sharpen him further; let all the gods revel after him.

The other texts make b and c exchange places; in a, they read savitar without accent (as does also the comm.; it suits better with the singular verbs that follow), and bodhaya for vardhāya; in (our) b, they give vardhāya for jyotāya (the comm. dyotaya); in (our) c, VS.TS. read saṁtārām; in d, MS. inserts ca after viṣve.

17 (18). Prayer to Dātar for blessings.

[Brhad.—caturcaṃ. savitram uta bahudevatyāṃ. anuṣṭubham: 1. 3. p. āṛṣī gāyatri; 3. 4. triṣṭubh.]

The first verse is found in Paipp. i., the other verses in Paipp. xx. For further correspondences, see under the several verses. In Kauḍ. (59. 19), in the kāmya section, hymns 17, 19, 20, 24–26, 29, 42, 46, 51, 79, 80, 82, and 103 of this book are addressed to
Prajapati by one desiring all kinds of benefits (sarvakāma). Further, apparently (so Keśava and the comm.; the text of Kāuç. is not wholly clear), in a women's rite (35. 16), to procure the birth of a male child: the hymn offers little to suggest this save the recurrence of the phrase dhātā dadhātu; the verse v. 25. 10 would be much more to the point.

Translated: Henry, 7, 59; Griffith, i. 335.

1. Let Dhātār assign (dhāt) to us wealth, [he] being master (īś), lord of the moving creation; let him yield to us with fulness.

Literally (at the end) ‘with full,’ to which the comm. supplies dhanena. Pp. shows no variants. TS. (ii. 4. 5' et al.) has dadātu in a, and vāsanat for yachatu at the end. MS. [iv. 12. 6] has only a (with dadhātu), combining it with our 2 b-d.

2. Let Dhātār assign to his worshiper an unexhausted further life; may we obtain the favor of the all-bestowing god.

TS. (iii. 3. 111), MS. (iv. 12. 6), AÇS. (vi. 14. 16)*, ÇÇS. (ix. 28. 3), and ÇGS. (i. 22), have the same verse, with sundry differences: all read dadātu in a, and TS. MS. have no raymu for daçuse (thus substituting our 1 a); in b, ÇÇS. and ÇGS. have aksitum at end; in d, for vieqvarādhasas, TS. has satyārdhasas, MS. ÇÇS. ÇGS. satyārdharmanas, and AÇS. vājinīvatas. Pp. is defective in this verse, but presents no variants. The comm. explains dhīmaini once by dīharyema and once by dhyāyema. * [So also AGS. (transl.), p. 36, note, as in AÇS.] ↑[Save MS.]

3. Let Dhātār assign all desirable things unto the progeny-wishing worshiper in his home; for him let the gods wrap up immortality (amīta) — all the gods, Aditi, in unison.

This verse occurs only in TS. (iii. 3. 111) and MS. (iv. 12. 6), both reading alike: for a, dhātā dadātu daçuse vāsuni; midhuse (for daçuse) in b; amītāh saṁ vyayantām in c; and devāsas in d. Pp. gives, for a, dhātā vīqviṇā [which rectifies the meter] daçuse dadātu; for c, tasya prajām amītras samvyayantu; and, in d, devāsas (rectifying the meter) [and confirming my conjecture made at the former occurrence of this pāda at iii. 22. 1 d].

4. Let Dhātār, Rāti, Savitar enjoy this, let Prajāpati, Agni our treasure-lord; let Tvashṭar, Vishnu, sharing (nā) together with progeny, assign wealth to the sacrificer.

The beginning of this corresponds with that of iii. 8. 2, above. The verse is found without variant* in TS. (i. 4. 44' ); VS. (viii. 17) and MS. (i. 3. 38) have different readings: in b, after prajāpatir, VS. nidhipā devō agutī, MS. vāruṇo mitrō agutī; in c, MS. begins vīṣṇu tvāṣṭā, VS. ends -raṇaḥs; in d, VS. ends dadhāta. Pp., in d, has pāṣā instead of vīṣṇus. [MP. has c at i. 7. 12.] * [Save nidhipātis for nidhipātis: cf. Gram. § 1267 a.]

18 (19). For rain, etc.

[Atharvan.—decyrca. pājanyam uta pārthivam. 1. 44. bhūrig uṣṇih; 2. triṣṭubh.] Found also in Pāipp. xx. For the use of this hymn by Kāuç. (41. 1; 103. 3; 26. 24, note) in various rites, in conjunction with iv. 15, see under the latter. Verse 2 appears
1. Burst forth, O earth; split this cloud of heaven; untie for us, O Dhātar, that art master, the skin-bag of the water of heaven.

Ppp. reads, for a, un nambhaya prthivim, which is better; it reads bilam for dṛtim at the end; also uḍhno at beginning of c; not a single ms. has the right reading of this word, either here or in the other places [cf. iii. 12. 4. n.] where it occurs; here they vary between uṭnô (the great majority, including all SPP’s pāda-mss.), unnô, untô, utvô; the comm. reads correctly uḍnas, and SPP. receives it into his text; our uḍhno was a mistaken emendation. Our Bp. leaves bhīndhi unaccented, putting after it the mark of pāda division, and several of the mss. (including our P.s.m.E.p.m.l.) accent in saṁhitā accordingly. The verse is found also in TS. (ii. 4. 8) and MS. (i. 3. 26); both have a like Ppp.; MS. has adds for idām in b; both read uḍno in c, and TS. has dehi for dhātar; and, in d, TS. has sṛjā for sṝā. The comm. gives three independent explanations of pra nabhasva: either prakarṣeṇa saṁgata uḍvavasiṣṭha bhava, or śṛṣṭyā (? ms. kṛṣṭyā, śṛṣṭyā) prakarṣeṇa bādhitā mṛditā bhava, or [nabhasva = nasyasva] saṁnaddhā bhava. For dhātar, in c, he reads dhāta “= dhehi.” The verse is really anuṣṭubh (resolving at the beginning pr.ā). [Play of words between nabhasva and nabhas: iJv. 7. 1.] [Correct uḍhno to uḍno.]

2. Not heat burned, not cold smote; let the earth, of quick drops, burst forth; waters verily flow ghee for him; where Soma is, there is it ever excellent.

In b, Ppp. reads sadasate for nabhātām; in c, sadam for ghṛtam. With c compare RV. i. 125. 5 c.

19 (20). For progeny, etc.

[Brahman.—mantrōkaṭdeityam. jāgatam.]

Found also in Pāipp. xix. Kauṭ. (35. 17) uses it in a women’s rite, with an oblation in the lap of a woman desirous of offspring; and further (59. 19), with hymn 17 etc.: see under the latter.

Translated: Henry, 8. 60; Griffith, i. 337.

1. Prajāpati generates these offspring (prajās); let Dhātar, with favoring mind, bestow (dhā) [them]; harmonious, like-minded, of like origin; let the lord of prosperity put (dhā) prosperity in me.

The verse is to be compared with one in MS. (ii. 13. 23) and ĀpCS. (xiv. 28. 4), of which the second pāda precisely agrees * with ours, and the fourth nearly (but reading pūṣṭim pūṣṭipatir); while for a both have ā naḥ praṣṭān janayatu praṣṭāpatiḥ, and, for c, saṅväta-rā ṛṭūḥiḥ saṅväṭiṇāḥ (ĀpCS. ṛṭūḥiḥ cākupanāḥ†); and d is MB. ii. 4. 7 c. ‡ Our c, nom. plur. words, is left without any construction (but emendation to sayants would make them accus., helping both the construction and the meter); Ppp. has the same c as MS., and also gives janayatu (for -ti) in a, as does the comm.; it is doubtless the better reading. Two of the pādas are triṣṭubh. *[But Ṛp. has dudatu.]

† [Intending ca a-kupanāḥ, as an isolated root-aorist pple? see Gram. § 840 b.] ‡ [But with pūṣṭim pūṣṭipatir, like MS.Āp.]
20 (21). Praise and prayer to Anumati.


Found also in Pāipp. xx. (in the verse-order 1, 2, 3, 5, 6, 4). Used by Kāuç. (59.19) with hymn 17 etc.: see under 17; and vs. 1 a appears also (45.16) as first pāda of a gāyatrī verse accompanying an oblation at the end of the vaçaçaçana ceremony. Verse 6 is also understood by the schol. as intended by ānumati, occurring in the rule ānumatiṁ caturthīm in three different rites, house-building (23.4), acquisition of Vedic knowledge (42.11), and vaçaçaçana (45.16). In Vālt. (1.15), the hymn is quoted in the parvan ceremonies on the day of full moon.

Translated: Henry, 8, 60; Griffith, l. 337.

1. Let Anumati ('approval') approve [anu-man] today our sacrifice among the gods; and let Agni be oblation-carrier of me worshiping.

Ppp's only variant is yachatām for manyatām at end of b. The verse is found in various other texts: VS. (xxxiv. 9), TS. (iii. 3. 113), MS. (iii. 16. 4), AÇS. (iv. 12. 2), and ÇÇS. (ix. 27. 2). In a, MS.ÇÇS. preserve the a after no; the others put no before adya (cīdyā). In d, all save TS. change bhāvatām to -tam, and all have mdyāḥ for māma. MB. (ii. 2. 19) also has mayas, but in a ēyam for adya, and in d sa no 'dāda dāp. The translation given implies emendation in d to dāpras; the comm. regards it as a case of substitution of dative for genitive. The comm. takes bhāvatām as 3d sing. middle; but it may perhaps better be viewed (like the -tam of the other texts) as dual active, with ānumati and agni together as subject; the corruption of mdyāḥ to māma has rather spoiled the whole construction. The comm. explains Anumati as intending here also, as elsewhere, the goddess of the day of full moon; there is nothing in the hymn that demands or implies that character.

2. Mayest thou, indeed, O Anumati, approve, and do thou make wealth for us; enjoy thou the offered oblation; grant us progeny, O goddess.

The first half-verse, with a wholly different second half, is found in the same texts that have vs. 1 (VS. xxxiv. 8; the others as quoted above: also K. xiii. 16): all read mdyāsādi instead of māštase, and TS. combines naḥ krddhi. Ppp. has, for c, d, ēyas tokāya no dadhat pra na āyāṣi tārīṣat, of which the last pāda agrees* with the other texts (they have, for c, krāve ddāṣṭya no hinu). The comm. reads māṃṣe for -sase, both here and in 6 d. Our last half-verse is also 68. 1 c, d, and nearly 46. 1 c, d. *[But VS.TS.ÇÇS. have tārīṣas.]

3. Let him, approving, approve wealth rich in progeny, not being exhausted; let us not come to be within his wrath; may we be in his very gracious favor.

The first three pādās correspond to that part of a verse in TS. iii. 3. 114 (to which the comm. by an almost isolated proceeding, refers, with notice of the differences of reading) which preserves the consistency of the hymn by reading the feminines, -māṅa at end of a, and tāṣyā in c; Ppp. apparently intends the same with -māṅas and tasyā, and it further agrees with TS. In giving, for d, să no devi suhāvā ċarma yachatu. The change of our text to masculines seems a mere corruption. Our d is nearly RV. viii. 48. 12 d.
4. The easily-invoked, approved, generous (sudānu) name that is thine, O well-conducting Anumati—therewith fill our sacrifice, O thou of all choice things; assign us, O fortunate one, wealth rich in heroes.

Ppp. reads sudāvās at end of b, and has a wholly different second half-verse: tena tvam sumatiṁ deva asma iṣṭan pīvana viṣṇavādām svitram. The last half-verse is repeated below as 79. i c, d. [In c, no is superfluous.]

5. Anumati hath come unto this well-born offering, in order to [our] abounding in fields and in heroes; for her forethought (prāmati) hath been excellent; let her, god-shepherded, aid this offering.

Ppp. has a different first half: ā no devy anumatir jagamyāt suṣṭprā viṇrā yā sūjataḥ; [its d appears to be sa imain yajñah bhavatu nevajñatā, intending perhaps avatu devajñatam : Roth's collation is not quite consistent with his note.] Neither this verse nor the next has any jagati character. [For b, the Ppp. version suggests that the original reading may have been suṣṭprā swiṇrāyāḥ sūjataḥ : cf. Roth, Ueber gewisse Kürzungen im Wortende im Veda, page 6.]

6. Anumati hath become all this—what stands, moves, and all that stirs; may we be in the favor [sumati] of thee as such, O goddess; O Anumati, for mayest thou approve us.

Ppp. has, for a, anumatir viṣṇam idam jajāna; [in b (omitting u and viṣṇam), it reads yad ejati carati yac ca tiṣṭhati, thus rectifying the meter.]

21 (22). In praise of the sun.

[Brahman.—mantrakāṭṭāmadvatayam. caśvarvāvādgarbhā jagati.]

Found also in Paipp. xx., and in SV. (i. 372). According to Kāuç. (86. 16), the verse is used in the pitrvidhāna division of the funeral ceremony accompanying the application of the dhruvanas (sic); [see xviii. 3. 10, 17.]

Translated: Henry, 9, 61; Griffith, i. 338.

1. Come ye together all with address (vācas) to the lord of the sky; [he is] the one mighty (vibhā) guest of people; may he, ancient, conciliate the present one; him, being one, the track hath much turned after.

The verse is here literally rendered according to the AV. version, but comparison with SV. and Ppp. shows plainly that its readings are very corrupt. SV. reads, in a, s. viṣṇā ojasā; it has at beginning of b yā eka td bhūr; in c, ajñātām; in d, varīitr, and eka tt at the end (omitting purā). Ppp's version is this: a, b, sam aitu viṣṇā oham ā pati divo eṣa ita bhūr aditur janānām; in d, vivyate 'kam it purāḥ. [Henry suggests some emendations.] The meter (12 + 10 : 11 + 14 = 47) is not accurately defined by the Anukr.

22 (23). To the sun (?).

[Brahman.—dṛṛccham. luṅgoktadvatayam. 1. 2-ṛ. 1-av. viṛdghityaṭi; 2. 3-ṛ. anuṭṭūbh.]

Found also in Paipp. xx. Both verses form a single long verse in SV. (i. 458). Appears in Kāuç. (66. 14), in the savayajñas, with vi. 31, on giving a spotted cow. In Vāit. (13. 8) it follows, in the agniṣṭoma, next after hymn 14.

Translated: Henry, 9, 61; Griffith, i. 338.
1. This one [is] a thousand for our seeing, thought of the poets, light in extent.

The translation is only mechanical, the real sense being wholly obscure. SV. reads ānavo drśāh (for ā no drē) ; Ppp. ā na rśis ; and adītir for mātrī. SV. ends with vidharum. The comm. divides the verses differently, ending the first with sam āirayan, against the ms., the Anukr., the SV., and the evident connection [but apparently with Ppp.]. The metrical definitions of the Anukr. are bad; each verse is 12 + 8, the second having an added pada of 11 syllables.

2. The ruddy one sent together the collected dawns, faultless, like-minded, most-furious, in the gathered stall of the cow.

Even to make a mechanical version it has been necessary to read āirayat, with SV., which has further, at the end, manyumāntas citā gōth ; Ppp. gives traya, and citayo goth.

The second anuvāka, ending here, has 9 hymns and 22 verses; the Anukr. quotation says deve dvitīye tu vidyāt.

[In the head-line of p. 150 of the Berlin edition, correct the misprinted kanda-number 6 to 7.]

23 (24). Against ill conditions and beings.

[Yama.—mantrakrīdāvajñanāpanadvayāṃ: ānusūṭham.]

The hymn is merely a repetition of iv. 17. 3 above, and is not found in Pāipp. otherwise than as part of the latter hymn. It is used neither by Kāuṣ. nor by Vāit. [As to its insertion in the second anuvāka, see p. 389, near top.]

Translated: Henry, 9, 62; Griffith, i. 338.

1. Evil-dreaming, evil-living, demon, monster, hags, all the ill-named (f.), ill-voiced — they make disappear from us.

24 (25). To various gods.

[Brahman.—sāvitrāṃ: trājīṭubham.]

Not found in Pāipp. Used by Kāuṣ. (59. 19) only with 17 etc. : see under hymn 17.

Translated: Henry, 10, 62; Griffith, i. 339.

1. What Indra dug for us, what Agni, all the gods, what the well-singing Maruts — that may Savitar of true ordinances, may Prajāpati, may Anumati confirm to us.

The comm. reads asanat (= adadāt) in a, and so do our Bp.I. (E. aṣanat p.m.), although SPP. reports no such variant among his authorities.

25 (26). Praise to Vishṇu and Varuṇa.

[Medhātithi.—dvayam. vāyuyam. trājīṭubham.]

The hymn is found also in Pāipp. xx. Used by Kāuṣ. (59. 19) only with hymn 17 etc. (which see).

Translated: Ludwig, p. 429; Henry, 10, 63; Griffith, i. 339.
1. By whose [dhu] force were established the spaces (rājas), who by heroisms are most heroic, most mighty, who by their powers lord it unopposed — to Vishnu, to Varuṇa hath gone the first invocation.

The verse is found also in a number of other texts: VS. (viii. 59), TB. (ii. 8. 45), MS. (iv. 14. 6), SB. (i. 5), AÇS. (v. 20. 6), ČÇS. (iii. 20. 4); all of them agree nearly in their variations from our text: thus, viryēbhir (but MS. vīryēbir) for our yād vīryāir in b; yā and ṅpratāta (but TB. -tāta) in c; and vīṣṇu, vāruṇa, and pārvāhātāu (but MS. -tīm) in d; TB. further ċāciṣṭhā in a. Ppp. has stābhitā in a, and ċacībhīḥ (for ċavīṣṭhā) in b.

2. In whose (sing.) direction is whatever shines out here, [whatever] both breathes forth and looks abroad mightily (gāciḥhis), of old, by the god's ordinance, with powers (sāha) — to Vishnu, to Varuṇa hath gone the first invocation.

The first pāda is found above as iv. 23. 7 a, and nearly as iv. 28. 1 b; also in TS. iii. 3. 114. Ppp. reads, for c, maha * rōṣya dharmān̄ āyuvān̄, and begins with yāyas. The comm., in b, seems to give ṁrā nīti ca. The first pāda is rather jagati. *[So Roth's collation: his notes give māhā.]*

26 (27). Praise and prayer to Vishnu.

[Medhātithi.—aṣṭarcam. vāṣṇavam. trāṣṭubham: 2. 37. vīrāgyātī; 3. 3 av. 67. vīrāgyaṃvṛtī; 4-7. gāyatri; 8. trīṣṭubh.]

Only vss. 1-3, and those not complete, are found in Ppp. (xx.). Most of the material of the hymn is found in RV. [i. 154 and 22] and elsewhere: see under the different verses. The hymn is found in Kāuçe. (59. 19) only in connection with hymn 17 etc. (see 17). But in Vāt. the different verses appear many times. Verse 1 is used (13. 14) in the entertainment of Vishnu, in the agniṣṭoma (next after hymn 5, above), and later in the same ceremony (15. 12), with setting up the support of the hāvīrdhānas. Verse 3, in the purva ceremonies, accompanies. (4. 20) the sacrificer's approach to the ḍaṇvanīya fire; and again, in the agniṣṭoma (13. 5), his exit from the sacrificial hut; while its second part (c-f) goes with the offering of an oblation to Vishnu at the beginning of the pāṇcubandha (10. 1). Verses 4 and 5 accompany (15. 10) offerings to the two wheels of the hāvīrdhāna-carts in the agniṣṭoma. With verse 6, in the agnicayana (29. 2), mortar and pestle are set down; and with 6 and 7, in the pāṇcubandha (10. 10), the sacrificial post is set upright; and the comm. regards vs. 4 as intended by the "verse to Vishnu" in 2. 23 and 23. 14. The comm., moreover, quotes the hymn as used by the Nakṣatra Kalpa (18) in a mahāgaṇṭi ceremony named vāṣṇavī; and vs. 3 c-f by the same (14) with an offering to Vishnu in the adbhuta-gaṇṭi; and vs. 4 by the same (19), in the rite called tvāṣṭṛ, with tying on of a triple amulet.

Translated: Muir, iv. 68, 63 (nearly all); Henry, 10, 63; Griffith, i. 339.

1. Of Vishnu now I would speak forth the heroisms, who traversed (vi-nda) the spaces of the earth, who established the upper station, striding out triply, he the wide-going one.

The verse is RV. i. 154. 1 (also VS. v. 18; TS. i. 2. 13; MS. i. 2. 9, all precisely like RV.), which reads at end of a, in different order, vīrāhyān̄ prā vocam. Prā in our text
is a misprint for *prā*, which all our *sanhitā*-mss. give. [The vs. seems to be suggested by RV. i. 32. 1.]

2. So Vishnu praises forth his heroisms, like a fearful wild beast, wandering, mountain-staying,—

From distant distance may he come hither. —

The first two pādas of this verse, with the first two of our vs. 3, form one verse in the other texts: RV. i. 154. 2; TB. ii. 4. 31; MS. i. 2. 9; Āp. xi. 9. 1; and also in Ppp., which has it alone, besides our vs. 1. RV.MS. read *vīryena*, which is better, in a; TB. Āp. *vīryāya* instead. Our second pāda forms, together with our (intruded) third pāda, a first half-verse in several other texts: RV. x. 180. 2; SV. ii. 1223; VS. xviii. 71; TS. i. 6. 124; MS. iv. 12. 3; instead of *jagamāt* is read *jagāntha* by all except TS., which has *jagāmā;* the whole (RV. etc.) verse is our vii. 84. 3 below. The comm. unites to this verse the first two pādas of the one following, which certainly belong much more properly with it; but the mss. and the Anukr. require the division as made in our text; and SPP. also follows them.

3. Upon whose three wide out-stridings dwell all beings.

Widely, O Vishnu, stride out; widely make us to dwell; drink the ghee, O thou ghee-wombed one; prolong the master of the sacrifice on and on.

Made up of the second half of a RV. etc. *trīṣṭubh* verse (see above: no text shows in this half any various readings) and a whole *anuvṛtta* verse, which also is found in a number of other texts (VS. v. 38; TS. i. 3. 41; MS. i. 2. 13; AÇ. v. 19. 3; ČÇS. vii. 4. 3), and almost without variants (only TS. combines *nah krṣiḥ* in b, and MS. reads *ghṛtavane* in c). [Ppp. ends with b (vīcyā).]

4. Here Vishnu strode out; thrice he set down his steps; [it is] collected in his dust.

This and the three following verses form one connected passage also in RV. (i. 22. 17–20) and SV. (i. 1019–22), but not in the other texts in which they are, in part or all, found. In this verse, RV.SV. read *pādām* at end of b* and SV. has *pān-sulē* at end of c. Of the other texts, VS. (v. 15) and TS. (i. 2. 13†) agree with RV.; MS. (i. 2. 9 et al.) has *pādā*, like our text. The meaning of c is obscure and disputed: the comm. here explains thus: *vīnāh ... pānsumati pāde lokatrayam ... samavasthāpitām samāyasyām va*. Henry renders *"for him it is reduced to a dust-heap."* [SV. also at i. 222.]

5. Three steps Vishnu strode out, the unhararmful shepherd, ordaining (*dhīr*) here (*itās*) [his] ordinances.

RV.SV. read *dātas* at beginning of c, and VS. (xxxiv. 43) agrees with them; TB. (ii. 4. 6†) has instead *dātas*. It seems hardly possible to give *itās* its distinctive meaning *‘from here’;* but Henry combines it with *vīl cakramā: "from here."* The comm. has *dātas*.

6. Behold ye the deeds of Vishnu, from where he beholds [your] courses (*vratā*), [he] Indra’s suitable companion.

Or *yōtas* in b may mean simply *‘as.’* Not only RV.SV., but also the other texts containing this verse (VS. vi. 4 et al.; TS. i. 3. 6; MS. i. 2. 14), have the same readings with ours. The comm. explains *paspāçe as śr̥ṣati badhāṇī vā!*
TRANSLATION AND NOTES. BOOK VII.  

The comm. strangely * closes the hymn here, and treats its last two verses as [belonging to the next: see p. 189. * [Because he has got to the end of his "spoiled decad"?]

7. That highest step of Vīṣṇu the patrons (stūrī) ever behold, like an eye stretched on the sky.

In all the texts, this verse is given in connection with the preceding one. RV.SV., and also VS. (vi. 3), have precisely our text; TS. (i. 3. 6° et al.) differs only by accenting, according to its usage, dīvā-va *; MS. (i. 2. 14) reads śdcyā for sddā in b. * [Gram. § 128; Prät. iii. 56.]

8. From the sky, O Vishṇu, or also from the earth; from the great wide atmosphere, O Vīṣṇu, fill thy hands abundantly with good things; reach forth hither, hither also from the left.

The verse is found also in VS. (v. 19), TS. (i. 2. 13), and MS. (i. 2. 9). VS.TS. insert vā after dīvās in a and mahās in b, and TS. reads utā vā for urās in b, while MS. has, for b, urā vā visṇo brhatā antārdikṣat; TS. combines both times visṇav u-. VS. has, for c, udbh hi hāstā vīśvunā prapāsā; TS.MS. accent vasaṇaḥ, which is decidedly more regular (but SV. i. 298 has vasaṇye); and all three accent á prá y-, which is also more in accordance with usage (our pāda-text āprāyaḥ). The first two pādas are of 10 syllables each; but the va's of VS.TS. make them good triṣṭubh.

27 (28). Prayer and praise to Īḍā.

[Medhātithi (l).—mantrateṣṭādaṁvam. triṣṭubham.]

Not found in Apiṣṭ. but occurs in ĀpCŚ. iv. 13. 4. Kāuṇḍ. makes no use of the verse; but in Vāṭ. (3. 15) it accompanies a libation to Īḍā in the pārsvan ceremonies.

Translated: Ludwig, p. 433; Henry, 11, 64; Griffith, i. 341.

1. Let Īḍā herself dress us with the vow (vratā), [she] in whose place (padd) the pious purify themselves; ghee-footed, able, soma-backed, she, belonging to all the gods, hath approached the offering.

Or vratā in a may mean the vrata-milk (comm. simply karmā). ĀpCŚ. omits eva and reads ghytyena for vratena in a, and has for c, vāiṣvānarti ākvarī vaiydhānā. The comm. reads upā 'stya in d.

28 (29). Of the instruments of offering.

[Medhātithi (l).—vedadevatākam. triṣṭubham.]

Found also in Apiṣṭ. xx. To this hymn, as to the preceding, Kāuṇḍ. pays no attention; but it is used twice by Vāṭ.: once in the pārsvan ceremony (4. 12), as the hotar unites the veda-bunch; and once in the aṅgiṣṭoma (13. 2), in connection with the prāyaṇya ṭiṣṭ.

Translated: Ludwig, p. 19; Henry, 11, 65; Griffith, i. 341.

1. The veda [is] well-being, the tree-smiter well-being; the rib [is] sacrificial hearth (vedī), the ax our well-being; oblation-making, worshipful, lovers of the offering, let those gods enjoy this offering.

The first half-verse corresponds to the initial clauses of TS. iii. 2. 4: sphyāḥ svastṛ vighandḥ svastṛḥ pārṣur vediḥ paraçār nāḥ svastith. By the vedi is doubtless here
meant the bunch of sacred grass so called, used in the ceremonies of offering (darbhā-
muṭṭi, comm.). The 7 of drughanas (p. drughanaḥ) is prescribed by Prāt. iii. 76. The
comm. explains it by āvatrādiḥ, because drur drumo hanyate 'nena. Half of
SPP's authorities accent pāraṇas the first time, and of ours all but one (D.), and we
accordingly adopted that reading in our text, as it seemed very unlikely that it would be
so distinguished from pāraṇas in the same pādā without reason—and the reason in fact
seems to be that it stands for pāraṇas (TS.) [which pronunciation the meter decidedly
favors—for the svasti at the end of b must scan as 3 syllables]. SPP. accents pāraṇas
both times. The comm. apparently understands pāraṇas, as he explains it as pāraṇas
pārvavānkrīs [trūḍādēchēdēdān], but the second pāraṇas by vrksacchedanasādhanā.
He takes away the strange inconsistency in the use of svasti by reading (like TS.)
svastī at end of b. [Discussions of drughaya: Geldner, Veda. Stud. ii. 3; von Brakke,
ZDMG. xlvi. 462; Bloomfield, ib. xvili. 546; Franke, WZKM. viii. 342.] [In b, Ppp.
reads pāraṇa vediḥ pāraṇa nas svasti, and, in d, havir idam for yajñam idam.]

29(30). To Agni and Vishnu.
[Medhātiṣṭhī (?)].—dvṛgcam. mantarāttidāivatam. trāṭishubham.]

Found also in Pipp. xx. (in inverse order of verses); and, as connected passage,
further in TS. (i. 8. 22) and ČCŚ. (ii. 4. 3). Used by Kāuč. (32. 3), with hymns 42, 46,
78, 112, in a remedial rite for various diseases, with binding of grass on the joints; and
also (59. 19) with 17 etc.: see 17. In Vālt. (8. 1), it accompanies an offering to Agni and
Vishnu at the beginning of the pārvan ceremony. [Whitney seems to doubt whether
the Anukr. does not mean to ascribe this hymn (and 27, 28) to Bṛgvaṇīgīras.]
Translated: Ludwig, p. 374; Henry, 12, 65; Griffith, i. 341.

1. O Agni-and-Vishnu, great [is] that greatness of yours; ye drink
of the ghee that is called secret, assuming seven treasures in each house;
may your tongue move on to meet the ghee.

TS. has, in b, the imperative vīṭhū, and ČCŚ. pātam, and both gūhyāṇi, which makes
of nāma an accus. pl.; at the end, TS. has caranyat, and ČCŚ. -nyat; and both dādhanā
at end of c: ČCŚ. further exchanges i c and 2 c, and has upa for prati at beginning
of d. MS. mixes up the material of the two verses still more, putting our 1 b, c after our
2 a in iv. 10. 1, and our 2 b, c after our 1 a in iv. 11. 2 (in iv. 10. 1 it reads gūhyāṇi and
dādhanā, like the other two texts, but pāthās, like ours); in d (iv. 11. 2), it has ānu (the
text wrongly nū) instead of prati, and at the end -nyat. KB. (vii. 2) has two pādās
resembling d (one with upa and one with prati at the beginning, and both ending with
caranyat). With b compare further RV. iv. 58. 1 c, and with c RV. v. 1. 5 [c and vi.
74. 1 c]. Ppp. exchanges the place of 1 b and 2 b, and reads in the former (like ČCŚ.)
pātam and gūhyāṇi [see my addition to note to vs. 2].

2. O Agni-and-Vishnu, great [is] your dear domain (dāhāman); ye par-
take of (vi) the ghee, enjoying secret things, increasing by good praise in
each house; may your tongue move up to meet the ghee.

For the exchanges of pādās in the other texts, see under the preceding verse; for this
verse we have here further ČCŚ. (ii. 8. 3), without such exchange. In the material cor-
responding to our 2, all the other texts read jujūḥ at end of b; at end of d, TS. has
again -nyet, and all the others -nyat; TS.MS. have vāvṛdhanā at end of c, and TS.
TRANSLATION AND NOTES. BOOK VII. -vii. 32

suṣṭutir, MS. suṣṭut, before it; while AÇŚ.ÇŚŚ. read instead suṣṭutir vām īyāṇā, evidently corrupt. Pp. has, for b (putting it in the other verse), pātām ghṛtaṣya guhyā jisānāḥ. VS. (vii. 24) and MS. (in i. 3, 39), finally, have a second half-verse nearly like our c, d, but addressed to Agni, with a wholly different first half: it reads dāme-dame samādhān yakṣy (MS. yakṣy) āγnaye āprati te jihvā ghorām uta ca ranautat. [The “inversion” of the verses in Pp., taken with the “exchange of pādas 1 b and 2 b,” seems to mean that the Pp. reading is as follows: āγnaye mahi dhāma āγnyāṃ vām pātām ghṛtaṣya guhyāni nāma: dame-dame etc.; and then, āγnaye mahi tad vām mahīvami pātām ghṛtaṣya guhyā jisānāḥ: dame-dame etc.]

30 (31). For successful anointing.

[Bṛghuvaṅgirasa—āyavāṭhiśāyam uta pratipādokadhvacatdham. bārlatam.]

Not found in Pāipp. Used by Kāuṣ. (54. 6) in the godāna ceremony, to accompany the anointing of the youth’s eyes. Vaiś. (10. 5) makes it accompany, in the pācubandha, the anointing of the sacrificial post.

Translated: Henry, 12, 65; Griffith, i. 342.

1. Well anointed for me have heaven-and-earth, well anointed hath Mitra here made [it]; well anointed for me may Brahmanaspati, well anointed may Savitar make [it].

The comm. supplies āksīyagam yūpani vā for svāktam to agree with. The meter is plainly anuṣṭubh.

31 (32). To Indra: for aid.

[Bṛghuvaṅgirasa—āndram. bhūriktrīṣṭubh.]

Like the preceding, not found in Pāipp. Used by Kāuṣ. (48. 37), with hymns 34 and 108, and with vii. 59 [or vi. 37. 3 (but see note to vii. 59)], in a witchcraft ceremony against enemies, while laying on the fire fuel from a tree struck by lightning.

Translated: Henry, 12, 66; Griffith, i. 342.

1. O Indra, with abundant best possible aids, O generous hero, quicken us today; whoever hates us, may he fall downward; and whom we hate, him let breath quit.

The verse is RV. iii. 53. 21, which has for sole variant yāçchreṣṭḥābhis [which the meter alone would suggest as an emendation] (p. āyatçre-) in b. The combination sās pādisṭa is prescribed by Prāti. ii. 58. The comm. treats yāvat and çreṣṭḥābhis as independent words.

32 (33). Homage to Soma (?).

[Brahma.—āṇuṣṭubh.]

Found also (except d) in Pāipp. xx. It is, without variant, RV. ix. 67. 29 (which also lacks d). Used by Kāuṣ. twice (58. 3, 11) in rites for length of life (on account of the concluding pāda), with iii. 31, iv. 13, and other passages, in the ceremony of initiation of a Vedic student. It is reckoned (54. 11, note) to the āṇuṣṭa gāya.

Translated: by RV. translators; and Henry, 12, 66; Griffith, i. 342.
1. Unto the dear, wonder-working, young, oblation-increasing one have we gone, bearing homage; long life-time let him make for me.

The verse is in RV. addressed to Soma. The comm. understands it here of Agni. He explains pânipñataṃ as sâbdâyamânam stâyamânam vâ.

33 (34). For blessings: to various gods.

[Brahman. — maunotkrtaddevayam. pathyâpaûkti]

Found, without variant, in Pâipp. vi.; also in a number of other texts: see below. The verse has various uses in Kâuç.: next after hymn 15, in a rite for prosperity (24.8), with offering a dish of mixed grain; in the ceremony of reception of a Vedic student, twice (57. 22, 25), in the [agnikârya], with sprinkling thrice repeated; and (note to 53.4) the schol. add it in other rites, the godâna etc. In Vâït. (29.21), the brahman priest makes the sacrificer repeat it on being anointed, in the agnicayana ceremony.

Translated: Henry, 13, 66; Griffith, i. 342.

1. Let the Maruts pour me together, together Pûshan, together Brihaspati, together let Agni here pour me with both progeny and wealth; long life-time let him make for me.

'Pour together' (sam-sic), i.e. mingle, combine, unite; the expression probably chosen as accompanying an action of mixing things together by pouring. In their corresponding verses, TA. (ii. 181), JB. (i. 362), ApÇS. (xiv. 18.1), and PGS. (iii. 12.10) have îndras instead of pûshâ in b; ApÇS. has vas instead of mā in a and e; in d, TA.JB. ApÇS. have dûnâ for prajâyà, and TA.JB. bâlêna for dhânêna; e is wanting in PGS.; ApÇS. has sarvam and dadhâtû, TA. dûnûmañcãi karota mā. The variants of K. (xxxv. 2) are not accessible.

34 (35). To Agni: against enemies.

[Atharvam. — jâtavedasam. jîgañgam.]

Found also in Pâipp. xx. (but only the first half-verse). Used by Kâuç. (36.33), in a rite concerning women, to prevent generation of a male child; also (48.37), with hymn 31 etc., against enemies: see under 31. Vâït. (29.6) applies the verse, with the next, 35.1, in the agnicayana, while the bricks called asapatna are laid on the fifth course of the fire-altar.

Translated: Henry, 13, 66; Griffith, i. 343.

I. O Agni, thrust forth my rivals that are born; thrust back, O Jâtavedas, those unborn; put underfoot those that want to fight [me]; may we be guiltless for thee unto Aditi.

The first half-verse (with a totally different second half) occurs also in VS. (xv. 1), TS. (iv. 3.12'), TA. (ii. 5.2), and MS. (ii. 8.7). [Cf. Katha-hs., p. 73.] They all read nas instead of me in a; and VS. has nûda (not nûdâ) before it, and nûda jâtavedah at end of b. The comm. (backed up by two or three of SPP's authorities) understands te instead of te in d, and SPP. (unwisely) adopts that reading in his text. The meter is too irregular to be properly called simple jagati. [The excision from d of vasyân and the worse than superfluous te would make all regular, 11+11:12+11.] [Ppp. in a exchanges the place of jâtân and asapatna and omits me; has sruthi for nûdava in b; and omits e, d.]
35 (36). Against a rival (woman).

[Atharvan.—tram. Jātavedasam. ānuṣṭubham: 1, 3. triṣṭubh.]

The first two verses are found also in Pāipp. xx., but not together. Kāuç. employs the hymn in the same rule (36. 33) as hymn 34, to prevent an enemy’s wife from bearing children; only vss. 2 and 3 are suited to such use. For the use of vs. 1 by Vāi.č. (29. 6), see under the preceding hymn.

Translated: Ludwig, p. 477 (vss. 2, 3); Henry, 13, 67; Griffith, i. 343, and 475; Bloomfield, 98, 545.

1. Overpower away with power [our] other rivals; thrust back, O Jātavedas, those unborn; fill this royalty unto good fortune; let all the gods revel after him.

Of this verse also the first half, with a wholly different second half, is found in VS. (xiv. 2), TS. (iv. 3. 12), and MS. (ii. 8. 7); all read, for a, sāhasā jātān āṇa ṇudā naḥ sapāṭnān. Our second half, especially the last pāda, is rather wanting in connection with what precedes; Ppp. improves d by reading anu tovā devās sarve jāṣantām. The comm. explains rāṣṭram by asmadiyam janaḥpadam, and enam by ćatruhananakarmanāḥ prayoktāram.

2. These hundred veins that are thine, and the thousand tubes — of them all of thine I have covered the opening with a stone.

Ppp. reads sākam for aham in c. The comm. regards the verse as addressed to a vidvēṣīṣtā strī. To him the hirās are the minute, and the dhamanīs the large vessels.

3. The upper part of thy womb I make the lower; let there not be progeny to thee, nor birth; I make thee barren (asīḥ), without progeny; I make a stone thy cover.

The mss. are divided between sātuḥ and sānuḥ at end of b (our Bp.D. read sānuḥ), and SPP. adopts sānuḥ (following half his authorities and the comm.), but wrongly, as the accent plainly shows.* The comm. reads aṣvām at beginning of c, and supports it by a ridiculous explanation: it stands for aṣvatārim ‘a she-mule,’ and she-mules are not fruitful! [In the Berlin ed., the r of kṛṣnomi in c is wanting.] *[Cf. the note to i. 11. 1.]

The discordance between vs. 1 and vss. 2 and 3 is so complete that it is difficult to believe them all to form one hymn together; and vs. 1 evidently belongs with hymn 34; vss. 2 and 3, moreover, are probably combined on account of their resemblance in the closing pādās. But there is no disagreement among the authorities with regard to the division.

36 (37). Husband and wife to one another.

[Atharvan.—maṇtroktāḥṣidevatyaṃ. ānuṣṭubham.]

Of this verse are found in Pāipp. only the first words, a lacuna following. Kāuç. (79. 2) prescribes its use in the marriage ceremonies of the fourth day, as the two spouses anoint one another’s eyes.

Translated: Weber, Ind. Stud. v. 248; Grill, 55, 179; Henry, 13, 67; Griffith, i. 343; Bloomfield, 96, 546. — Cf. also Bergaigne, J.A. 8. iii. 200, note (1884).
1. The eyes of us two [be] of honey-aspect; our face [be] ointment; put (kṣṛ) thou me within thy heart; may our mind verily be together.

The comm. begins with aksam, and Ppp. also reads the same. The pada-text divides sahā 'sati into sahā : dsati, which is plainly wrong (should be asati).

37 (38). The wife to the husband.

[Atharvan.—liṅgoktadevatyam. śnūṭubham.]

Wanting in Pāipp., but perhaps by reason of the lacuna noted under the preceding verse. Employed by Kāuḍu (79.7) in the same ceremony as the preceding hymn, with the direction ity abhichādayati, which may well enough mean, as plainly required by the sense of the verse, 'she envelops him,' but is explained by the school, as 'one envelops the two spouses.'

Translated: Weber, Ind. Stud. v. 248; Grill, 55, 179; Henry, 14, 67; Griffith, i. 343; Bloomfield, 96, 546.

1. I bridle (abhi-dhā) thee with my Manu-born garment, that thou mayest be wholly mine, mayest not make mention of other women.

The comm. explains manu- alternatively by mantreṇa, and takes kirtayās as = uccares; and he supplies nāmadheyam as the latter's direct object, governing anyāsām. "Manu-born" is a strange epithet for a garment; perhaps the woman's embrace is intended, or her hair — if this be not too poetic. The second half-verse is nearly identical with 38. 4 c, d.

38 (39). To win and fix a man's love: with a plant.

[Atharvan.—pañcarcam. vānapatyaṃ. śnūṭubham: 3. 49. 21.]

The first two verses of this hymn are found in Pāipp. xx., but in a fragmentary and corrupt condition; the remaining three, in iii. Used, according to Kāuḍu. (36.12), with vi. 129, 139, in a rite concerning women; the plant is fastened to the head (of the woman [so the comm.],) and she enters the village. (Keçava explains differently.) [He regards a man as object of the rite (tasya citraśi baddhava), as indeed the text of vs. 2 d requires.]

Translated: Weber, Ind. Stud. v. 249; Ludwig, p. 515; Grill, 59, 179; Henry, 14, 68; Griffith, i. 344; Bloomfield, 103, 546.

1. I dig this remedy, me-regarding, greatly wailing, the returner of one going away, greeter of one coming.

Only the first half-verse is found in Ppp. The comm., after Kāuḍu, understands the remedy to be that named sāvarcāla,* "Sochal salt." Māmopaçaṃ he explains as either māṃ eva nārin paçata or māṃ eva asādhrānyena paçye pradārṣayat; there can properly be no causative force in -paçya. [Weber suggests that māmopaçaṃ may be a misprint for sā; but the ms. of SPP. and W. all appear to have mā-, except W's Bp., which has sā-.] The other difficult epithet, abhirorudam, he makes no difficulty of explaining as if it contained the root rudh instead of rud : paçyuh anyānārṣṣāṃsargam abhito niṇṇudhat! That might be convenient, if admissible; the abhi with roruda is obscure: perhaps 'wailing at or after [me].'
2. Wherewith the Āsurī put down Indra from among the gods, there- 
with put I thee down, that I may be very dear [fem.!] to thee.

The comm. explains āsurī alternatively as asurasya māyā, and renders ni cakre by yuddhe svādhīnāṃ kṛta vattī. [Weber, Henry, and Bloomfield understand this vs. as relating to Indra's seduction by an āsurī: cf. Oertel, JAOS. xix 2. 120. ] [Pp. corrupt, as noted above.]

3. Correspondent (pratīcī) to Soma art thou, correspondent also to the 

sun, correspondent to all the gods; as such we address [acha-ā-vad] thee.

Correspondent,' perhaps 'a match for, as effective as'; Henry translates: "looking in the face." The comm. declares the plant caṅkhāpuṣṭi to be addressed in the verse, and paraphrases pratīcī by vaṣṭharaṇārtham pratīyam-ahecau. Pp. inserts oṣadhe at end of a, and reads anu for uta in b. The verse admits of being read, artificially, as 7 × 4 = 28.

4. I am speaking; not thou; in the assembly verily do thou speak; 

mayest thou be mine wholly; mayest thou not make mention of other 

women.

Pp. has, in a, vadāni mahātāvam, and vadāni would be a preferable reading, but it is given by only one of our mss. ( D.) and three of SPP's, and is not admitted in either printed text. All the mss. (except our I.) accent vāda at end of b, which accent SPP. accordingly properly enough accepts; the accent is no more anomalous than that of kṛtāyās in d: which, however, we might regard as imitated after 37. 1 d above, where the same half-verse is found nearly unchanged.

5. If thou art either beyond people, or if beyond streams, may this 

herb, having as it were bound [thee], conduct thee in hither to me.

With tirojandam compare the oftener used atijandam *; the virtual meaning is 'in unin- 
habited regions.' Pp. makes better meter in c by reading iyaṁ tvā mahāyam oṣadhiḥ. 
The comm. curiously reads tirocanam, "with concealed going" [Tiras and acanam]. The meter of the second half-verse is too irregular to be passed unnoticed. *[See OB.

vii. 385 and BR. i. 94.]

[Henry, in his note, conjectures that a plant was fastened to the man before his 
derelopment in order to ensure his return to the woman. Later, 1897, JA. 9. ix. 328, he 
cites a symbolic practice, reported by Prince Henri d'Orléans from the Upper Irawadi: a young woman fastens a hempen cord on the arm of her husband, who is about to be 
separated from her for a time, and he does the like. This seems to him (and to me) to 
confirm his view.—OB., under suvarcāla, reports that some assign to the word the 
meaning 'hemp.' Cf. my addition to note to vs. i. ]

With this hymn ends the third anuvāka, containing 16 hymns and 31 verses; the 

Anukr. quotations are, for the hymns, tṛtīyāntīda [cf. anuvāka-note following h. 118] śoḍaça, and for the verses aṣṭāu tisraç ca 'vabodhyās tṛtye.
39 (40). In praise of Sarasvant (?).

[Praskaṇya. — mantrakta-devatyaṁ. traśīṭubham.]

Found also in Pāipp. xx. Kauṭ. (24.9) employs it in a rite for prosperity, with offering to Indra of the omentum of a best bull; the verse is reckoned (note to 19.1) to the puṣṭika mantras.

Translated: Henry, 14, 69; Griffith, i. 344.

1. [Him], the heavenly eagle, milky, great, embryo of the waters, bull of the herbs, gratifying with rain from close by (?), in our cow-stall standing in wealth may [one] establish.

The first three pādas are, with variants, RV. i. 164. 52 a, b, c (also TS. iii. 1. 113). Our very senseless pāyasāṁ in a is RV. vāyasāṁ (TS. vay-); our vṛṣabhaṁ (so TS.) in b is RV. dārcatām; and RV. (not TS.) has vṛṣṭibhis in c. Then, for d, RV. has sārasvantaṁ dvāse johavini (TS. nearly the same), which makes the whole verse one consistent construction; our d fits very badly. Ppp. reads sanudrām for suṣparṇam in a, and has, for c, d, abhiṣataṁ rāyo āhaviṁ sarasvantaṁ rahiṣṭāyā (i.e. raiṣṭhaṁ) sādaya 'ha. The comm. understands Sarasvant to be intended throughout the verse, and supplies indras as subject for the concluding verb; abhiṣata he explains variously: sarvataḥ saṅgatā āpo 'śin or abhiṣatanačidān vṛṣṭikāmān sarvaprāṇināḥ. Henry renders "those who invoke him."

40 (41). Prayer and praise to Sarasvant.

[Praskaṇya. — dvaye. sārasvataṁ. traśīṭubham: 1. bhurij.]

Found also in Pāipp. xx. Kauṭ. makes no use of the hymn; but it is quoted by Vāṭ. (8.2), with hymn 68, as accompanying offerings to Sarasvati and Sarasvanta at the full-moon sacrifice.

Translated: Henry, 14, 70; Griffith, i. 345.

1. [He] whose [established] course all the cattle go, in whose course stand the waters, in whose course the lord of prosperity is entered — him, Sarasvanta, we call to aid.

The verse is found in several other texts: TS. (iii. 1. 113), MS. (iv. 10. 1), AŚ. (iii. 8. 1), ČČS. (vi. 11. 8); and it is a supplement (Aufrecht, p. 678) to RV. vii. 96. All these agree in reading vratām in b, puṣṭīḍitis (the comm. also has this) in c, and kuvema at the end. Ppp. has vrate in a and vratam in b, and juhuwema at the end.

2. We, putting on abundance of wealth [and] ambition (?), would [here] call hither to [us] Sarasvanta, a bestower coming to meet his bestower (dāṣṭāṇaṁ), lord of prosperity, standing in wealth, seat of wealths.

The translation implies substitution of the Ppp. reading, āraṇavāṃ, for -ṣyām in c; the construction is hard enough, even with that change. Ppp. also has raiṣṭhām for raiṣṭhāna in b, and vasānaṁ (which seems better) at end of c. SPP. reads in a the impossible form dāṣṭāṇaṁ (the comm. has -cāṇe), alleging for it the support of most of his authorities; if any of ours have it, the fact was overlooked. [Bp. has dāṣṭāṇaṁ; Bp.2 dāṣṭāṇaṁ /]
41 (42). To the heavenly falcon (the sun).

[Prasakßva. — dytrcam. gyanadäivatam. 1. jagat! 2. triṣṭubh.]

Found also in Pàipp.xx. (in inverted verse-order). Used by Kàuç. (43.3) in the house-building ceremony (to purify the site, Keç., comm.): compare Bloomfield in JAOS. xvi. 12; further added by the schol. (note to 8.23) to the víśtu gana; moreover, the verses are called (49.9) saṃprokṣanyān, and are variously made to accompany rites involving sprinkling (Bloomfield, ib. p. 13). Verse 2 appears in Vāit. (22.23) in the anugñītoma, with vi. 122 and 123.


1. Across wastes, across waters penetrated the men-beholding falcon, seeing a resting-place; passing all the lower spaces, may he come hither, propitious, with Indra as companion.

Ppp. combines (as often) -kṣa ‘vasāna- in b, and çiva “jagama in d. Avasāna,-, either ‘his goal’ (so Henry) or ‘the settlements of men.’ The meter is pure triṣṭubh.

2. The men-beholding falcon, heavenly eagle, thousand-footed, hundred-wombed, vigor-giving — may he confirm to us the good that was borne away; let ours be what is rich in svadhd among the Fathers.

That is, probably, ‘a pleasant life.’ Ppp. makes nṛcaśa and suparṇas exchange places in a, and reads vayo dhât at end of b. Pāda c is jagati.

42 (43). To Soma and Rudra.

[Prasakṣva. — dytrcam. maṇtroktadevayam. traṇiṣṭubham.]

Found also in Pàipp. i. Used in Kàuç. (32.3) with hymn 29 etc.: see that hymn.

Translated: Henry, 15, 71; Griffith, i. 346.

1. O Soma-and-Rudra, eject asunder the disease that has entered our household; drive far to a distance perdition; any committed sin put away from us.

The first three pādas occur in RV. vi. 74.2 (a, b, c) and MS. iv. 11.2, and the last two (repeating e) in RV. i. 24.9 and MS. i. 3.39; TS. i. 8.225 has the whole verse. At beginning of c, all (RV.MS. in the former occurrence) have ārē bādhethām, omitting dūrān (in the latter occurrence, RV. bādhasva dūrē, MS. ārē bādhasva; both mumudhi in d). Ppp. reads, in c, dveṣo niśrīti ca, and in d asmi. The comm. explains gāyam as grhaṁ çariraṁ vā. [We had c, d also above at vi. 97.2; see also TS. i. 4.451, which has dveṣo like Ppp.]

2. O Soma-and-Rudra, do ye put all these remedies in our bodies; untie, loosen from us what committed sin may be bound in our bodies.

Found also in RV. (vi. 74.3), TS.MS. (as above) [TS. yuvaṁ, by misprint]; all read asmi for the ungrammatical asmat in a, and the translation follows them; and they have dsti for dsat in c.
43 (44). Of speech (?).

[Praskānya. — vāddevatayam. trāṣṭubham.]

Not found in Pāipp., nor elsewhere. Used in Kāuç. (46.1), with v.1.7, in a rite against false accusation; the details cast no light on the meaning of the verse.

Translated: Henry, 15, 72; Griffith, i.346.

1. Propitious to thee [are] some; unpropitious to thee [are] some; all thou bearest, with well-willing mind. Three voices (vāc) [are] deposited within him (it?); of these, one flew away after sound (ghōṣa).

A mystical saying, of very doubtful interpretation; the comm. gives a long and worthless exposition. The ‘some’ and ‘all’ in a, b are feminine, like vāc; the ‘thou’ is masculine; the comm. (after Kāuç.) understands it of a ‘man causelessly reproached.’ Henry imagines the thunder to be intended, asmin signifying Parjanya, and renders d “one of them has gone to pieces with no other result than sound: i.e., without rain.”

44 (45). Extolling Indra and Vishṇu.

[Praskānya.—mantrakta-devatayam. bhūrik trīṣṭubh.]

Found also in Pāipp. xx. Further, in RV. (vi. 69.8), TS. (iii. 2. 112 et al.), MS. (ii. 4.4), and PB. (xx. 15.7); AB. (vi. 15) gives a sort of comment on the verse, and a story fabricated to explain its meaning. Used in Kāuç. (42.6) in a rite for establishing harmony (on the arrival of a distinguished visitor, Keç.). In Vālt. (25.2), joined with hymns 58 and 51 in recitation in the atyagnishta ceremony.

Translated: Henry, 16, 72; Griffith, i.347. — Discussed, as RV. verse, by Muir, iv*.84. — It seems that W. intended to rewrite this.

1. Ye have both conquered; ye are not conquered; neither one of them hath been conquered; O Vishṇu, Indra also, what ye fought, a thousand — that did ye triply disperse.

The other texts have but a single* variant, enos for enayos at end of b; but Ppp. has instead of this eva vāṃ, and further, in d, sahasram yad adhirathām. Some of the pada-mss. (including our D.) divide apa-sprdhthām in c. Henry renders d “ye made then three thousand (treasures?) to appear.” The comm. renders yat in c by yad vastu prati, and makes tredhā refer to the three things (loka, veda, vāc) stated to be conquered in the AB. legend. TS. vii. 1.67 views the act as a division of a thousand by three. * [The accent viṣṇo, we must suppose, is a misprint (delete the sign under ca): for the other texts have viṣṇo, accentless, as does the Index Verborum; and so has SPP. Of his fourteen authorities, seven indeed give viṣṇo, and so does our I. — doubtless wrongly: cf. Haskell, JAOS. xi. 66.]

45 (46, 47). To cure jealousy.


These two verses, notwithstanding their close accordance in meter and subject, are treated by the Anukr. and by part of the mss., hence also by the comm.* and in SPP’s text, as two separate hymns; and the double reckoning from this point on involves a
plus of two. Both are found together in Paipp. xx.; and the quoted Anukr. (see after hymn 51) counts thirteen and not fourteen hymns in the anuvāka. The first verse (hymn 46) is used by Kāuç. (36.25), in a women's rite, with vi.18 and vii.74.3, for removal of jealousy; the second (hymn 47), later in the same rite (36.27), with parasyā-pāñça: that is, apparently, giving to drink water into which a heated ax has been dipped (taptapaựgyaṇa kvāthitam udakam, comm.). * Cf. p. 389.)

Translated: Weber, Ind. Stud. v. 250; Ludwig, p. 514; Grill, 29, 180; Henry, 16, 72; Griffith, i.347; Bloomfield, 107, 547.

1. From a people belonging to all peoples, away from the river (sinadh) brought hither, from afar I think they brought up, a remedy, namely, of jealousy.

Very probably (b) rather 'from the Indus' (sinadh). Ppp. reads janināḥ viṇāṃ aruṣatītām (= uruṣiś?) ; its second half-verse is corrupt. The comm. explains janāt by janapadat and its epithet by viṣvajanahitāt.

2 (47.1). Of him as of a burning fire, of a conflagration burning separately, this jealousy of this man do thou appease, as fire with water.

Aṣya in a is here regarded as anticipatory of the cēṣya of c; it cannot be taken as adjective unless by emendation we give it an accent. Again (cf. 18.1 above) all the mss. read, in d, unāḥ, unāḥ, unāḥ, or utāḥ instead of the correct utāḥ, which the comm. has, and which is given, by emendation, in both printed texts. Ppp. has a very different text: taut sanvegaṅa bheṣajām tad asunāmam gṛbhākītām ; and then, as second half-verse, our a, b, with yathā instead of pṛthak ; in an added verse occurs the phrase udhānā 'gnim ṛva vāraye. ["Do I appease," čamaye, would be more natural; cf. Ppp's vāraye.]

46 (48). To Sinivāli (goddess of the new moon).

[Atharvan.—tṛcam. mantrakosadevatyam. ānuṣṭubham: 3. triṣṭubh.]

Found also in Paipp. xx. (in the verse-order 2, 1, 3). Used by Kāuç. (32.3), with hymn 29 etc., and again (59.19) with hymn 17 etc.: see under hymns 29 and 17. In Vālt. (1.14), in the parvan sacrifice, it conciliates Sinivāli.

Translated: Henry, 16, 73; Griffith, i.347.

1. O Sinivāli, of the broad braids, that art sister of the gods! enjoy thou the offered oblation; appoint us progeny, O goddess.

Some of the mss. (including our Bp.P.) wrongly leave asi unaccented in b. Most of our mss. read didīṭhāḥi in d, but SPP. reports nothing of the kind from his authorities; Ppp. gives didiṛhi. The verse is RV. ii. 32.6 (also VS. xxxiv. 10; TS. iii. 1.112; MS. iv. 12.6), without variant.* The second half is nearly the same with 20.2 c, d; 68.1 c, d. The comm. gives several discordant interpretations of pṛthukṣate, and is uncertain whether to take didīṭhī from dīṣ [Gram. § 218] or from dīk. *[And b is nearly v. 5. 1 d and vi. 100. 3 b.]

2. She that is of good arms, of good fingers, bearing well, giving birth to many— to that Sinivāli, mistress of the people, offer ye oblation.

The verse is RV. ii. 32.7, without variant (also TS.MS., as above, both with supāṇaś for subāhûs). Ppp. reads in a, b sumaṅgalisa susumā.
3. Who, mistress of the people, art a match for (śruti) Indra, the thousand-braided goddess coming on, to thee, O spouse of Vishnu, are the oblations given; stir up thy husband, O goddess, unto bestowal.

Pp. reads viṣvatās (for viṣpatī) in a, saharasastūṭi in b, and rādhasā in d. Henry acutely points out that this verse probably belongs to Anumati, who is else left unaddressed in this group of hymns to the lunar deities, and that its description applies best to her.

47 (49). To Kuhū (goddess of the new moon).

[Atharvan. — dvyram. manrokhdevatvam. 1. jagat; 2. trīṭubh.]

Found also in Pāipp. xx. Further, in TS. iii. 3.115, MS. iv. 12.6, K. xiii. 16, AÇS. i. 10.8, ČÇS. ix. 28.3. This hymn, with the preceding (or also 48 and 49?) and hymn 6, makes up (Kauq. 59.18, note), according to the schol., a patutavantaka (not acknowledged nor used in the Kauq. text). In Vait. (i.16), it and hymn 48, paired respectively with 79 and 80, are used on the days of new and full moon at the parvan sacrifices.

Translated: Henry, 17, 74; Griffith, i. 348.

1. The goddess Kuhū, well-doing, working with knowledge, in this sacrifice I call upon with good call; may she confirm to us wealth having all choice things; let her give a hero of hundred-fold value, worthy of praise.

All the other texts read ahām for deväm in a, and for sukhām AÇS.ČÇS. give suvyattu and TS. subhoṅgam (Ppp. has amṛtam); all, in b, have suhāvām, which is better (so also the comm.). Their second half-verse is different from ours: sā no dadātu (or-vanam pīṇam tāyāi* te devi haviṣā vidhema; and Pp. gives the same, but with a (for sā), ṣravaṇam, and ta (for te). Our Bp. divides viṁandadāpasam; two of SPP's ms. give -uḍvāp-. For śatadāya, see Roth, in ZDMG. xli. 672; the comm. says bahudhanam balupradam va. The meter is not full jagati. *[TS. pīṇam tāyās.]

2. May Kuhū, spouse of the gods, [mistress] of the immortal, invocable, enjoy this our libation; let her listen eager to our sacrifice today; let her, knowing (cikittāṣi), assign abundance of wealth.

Āṣya, in b, ought of course to be asya (so TS.MS.), but this, so far as noted, is read by only a single ms. (our D.), and both printed texts give asya. At end of a, ČÇS. has patinir (b); at end of b, TS. has ciketa, MS.AÇS. cṛṇu, and ČÇS. krṣṇu. Instead of our c, all give sāṁ (MS. sā; misprint?) dāṣṣe kīrata bhāri vāmān; and Ppp. has the same, save kīrate, and puṣṭā (for vāmanu). At the end, ČÇS. has dadātu; just before, TS.MS.ČÇS. read cikitaṣe and AÇS. yajamāṇe. The comm. gives several diverse explanations of amṛtasya patīn.

48 (50). To Rākā (goddess of the full moon).

[Atharvan. — dvyram. manrokhdevatvam. jāgatam.]

Found also in Pāipp. xx. Further, as RV. ii. 32.4, 5 and in TS. (iii. 3.115), MS. (iv. 12.6), and MB. (i. 5.3, 4). As to use in Kauq. and Vait., see under hymn 47. The second half of verse 2 is further found in the abhuta chapter of Kauq. (106.7) as part of a series of verses there given in full.

Translated: Henry, 17, 74; Griffith, i. 348.
1. Rākā I call with good call, with good praise; let the fortunate one hear us; let her willingly note; let her sew the work with a needle that does not come apart; let her give a hero of hundred-fold value, worthy of praise.

The other texts agree throughout,* and differ from ours only by reading in a suhāvām, which Ppp. also has, and the comm. The latter explains Rākā as sampūrṇacandrā pāurnamāti. [Our d repeats 47. i d.] *[But MB. has śatādyu-mukhyam.]

2. The well-adorned favors that are thine, O Rākā, wherewith thou givest good things to thy worshiper,—with them do thou come to us today favoring, granting, O fortunate one, thousand-fold prosperity.

The other texts agree throughout and differ from ours only by reading in d sahasra-śoṣām, which is given also by the comm., and by three of SPP's (ten) authorities. The meter is mixed triṣṭubh and jagati.

49 (51). To the spouses of the gods.

[Atharvan. — doyrcam. maṇḍrotkādevatīdevatākam. i. dāry jagaṇī; 2. 4p. poṅkī.]

Not found in Pāipp. The verses are RV. v. 46. 7, 8, also in TB. iii. 5. 12; and MS. iv. 13. 10. Not used in Kāuç. (unless included in paintvanta gaya: see under hymn 47). Vālt. has it (4. 8: not ix. 7. 6, comm.) in the parvan sacrifice, with one of the patnitsanyāya offerings.

Translated: Henry, 17, 75; Griffith, i. 349.

1. Let the spouses of the gods, eager, help us; let them help us forward unto offspring (ṛtuṭi), unto winning of booty (vṛja); they that are of earth, they that are in the sphere (vratā) of the waters—let those well-invoked goddesses bestow on us protection.

The translation implies the accent devīs in d. The other texts read accordantly devī suhavāh and yachata; ours substitutes yachantu and adapts suhāvās to it, but absurdly leaves devīs vocative. The comm. reads yachatu at the end; he explains tujaye by tokāyā "patyāya.

2. And let the women (gnā) partake (vi), whose husbands are gods—Indrāṇī, Aṅgāyī, Aśvinī the queen; let Rōdāsī, let Varuṇāṇī listen; let the goddesses partake, [at] the season that is the wives'.

The other texts offer no variants, save that the RV. pada-text unaccountably reads in c rōdasī lītī, as if the word were the common dual, instead of a proper name. The verse can be read as of 40 syllables.

50 (52). For success with dice.

[Aṅgīras (kilaśabādhanakāmas*). — navarcan. āindram. ānusṭubham : 3, 7. triṣṭubh; 4. jagati; 6. bhurik triṣṭubh.]

Most of the verses (viz. excepting 4 and 6) are found in Pāipp., but not together: 5, 1, 2 in xx.; 3 also in xx., but in another part; 7 in xvii.; 8, 9 in i. The hymn is plainly made up of heterogeneous parts, pieced together with a little adaptation. Used
vii. 50—BOOK VII. THE ATHARVA-VEDA-SAMHITA.

in Kāuç. (41. 13) with iv. 38 and vii. 109, in a rite for good luck in gambling; the dice, steeped (rāṣita) in a liquid [dādhi-madhav], are cast on a place that has been smoothened for the purpose. * [The mss. seem to have kitava-dvānidhava-kāmas. Bloomfield suggests -dvādhava; Dr. Ryder, -dvāṅdava-dhava; but, considering the relation of bādh with bādh, W's -bādhava- seems best in accord with badhyāsam of d.]

Translated : Ludwig, p. 455; Zimmer, p. 285 (5 verses); Grill, 71, 180; Henry, 18, 75; Griffith, i. 349; Bloomfield, 150, 548. — Muir, v. 429, may be consulted. — Whitney seems to have intended to rewrite the matter concerning this hymn.

1. As the thunderbolt always strikes the tree irresistibly, so may I today smite [bādh, vadh] the gamblers irresistibly with the dice.

Ppp. reads, in b, vićāhan, and, for c, eva 'ham amuṁ kitavam. The comm. has vadhyāsam in d. Compare vii. 109. 4, below. The Anukr. overlooks the deficiency in a.

2. Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand.

That is, apparently, so as to be won by me. The meaning of dvārjavṛṣṇām in b is extremely problematical; the translators: "wehrlos" etc. Comparison with viṣām vavārjavṛṣṇām, RV. i. 134. 6, and the irregularity of the unrepeated form, make the reading very suspicious; Ppp. gives instead devayātim; the comm. explains it [alternatively] as dyātukṛṣṇām aparivalyājantāṁ, sticking to the game in spite of ill luck. For d, Ppp. has antarhastyan kṛtāṁ manaḥ.

3. I praise Agni, who owns good things, with acts of homage; here, attached, may he divide (vi-ci) our winnings; I am borne forward as it were by booty-winning chariots; forward to the right may I further the praise of the Maruts.

The verse is RV. v. 60. 1, found also in TB. (ii. 7. 124) and MS. (iv. 14. 11). All these texts give sv-dvāsām in a, of which our reading seems an awkward corruption; in b they have prasattās (but TB. prasaṃptās); in c they accent vāṣāyādbhās; in d they (also Ppp.) read pradaṅkṣiptā; at the end MS. has açyām. Some of our mss. (Bp.R.T.) give rhāhyām. The comm. explains viṣayat as simply = karotu [karotu itself may be used technically; cf. Ved. Stud. i. 119]. Kṛtāṁ he understands throughout as the winning die (kṛtačabdāyacayān lābhahetumaya). The verse is brought in here only on account of the comparison in b.

4. May we, with thee as ally, conquer the troop (?vṛt); do thou help upward our side in every conflict; for us, O Indra, make thou wide space, easy-going; do thou break up the virilities of our foes, O bounteous one.

The verse is RV. i. 102. 4, where vārivas is read in c instead of vārīyas. The comm. explains vṛt as antagonist at play, anṣa as victory (jayalakṣaṇā), and bhara as the contest with dice.

5. I have won of thee what is scored together (?); I have won also the check (?); as a wolf might shake a sheep, so I shake thy winnings.
TRANSLATION

Samlikhitam and samrudh are technical terms, obscure to us. The comm. ingeniously states that players sometimes stop or check (samrudhi) an antagonist by marks (aśka) which they make with slivers of dice and the like, and that such marks and the one who checks by means of them are intended—a pretty evident fabrication. Ppp. reads samārvatam instead of samrudham; the comm. explains the latter word simply by saṁroddhāram.

6. Also, a superior player, he wins the advance (?); he divides in time the winnings like a gambler; he who, a god lover, obstructs not riches—him verily he unites with wealth at pleasure (?).

The verse is full of technical gambling expressions, not understood by us. It is RV. x.42.9, with variants: RV. reads atidhyā jayati in a; in b, yat for īva, and hence vicinti; in c, dhānā ruṇḍaddhi; in d, rāyā (which the translation given above follows; the comm. reads it) and svāddhāvān. The comm. also has jayati, as demanded by the meter, in a. He explains prākām by aṣṭāḥ prahantāram pratikītavam, and vi cinti this time by mṛgayaте. With nā dhānām ruṇḍaddhi compare the gambler’s vow, nā dhānā ruṇḍaddhi, in RV. x.34.12; the comm. says dyutalabdham dhanam na vyartham sthāpayati kim tu devatāartham vininuṅkte. The Anukr. distinctly refuses the contraction to kṛtam ‘va in b.

7. By kine may we pass over ill-conditioned misery, or by barley over hunger, O much-invoked one, all of us; may we first among kings, unharmed, win riches with [our] stratagems.

Or perhaps unharmed by [others’] stratagems.’ The verse has no reason here; it is RV. x.42.10, with variants: RV. omits the meter-disturbing vā in b (the Anukr. ignores the irregularity), and reads viśvām at the end of the pada; also rājabhīs in c, and, in d, asmākena vyānena. Ppp. has, for e, vayaṁ rājānas prathamā dhanānām. The comm., against the pada-text (māh; RV. pada the same), understands prathamā as neut. pl., qualifying dhanān. [Cf. Geldner, Ved. Stud. 1.150; Foy, KZ. xxxiv. 251.]

8. My winnings in my right hand, victory in my left is placed; kine-winner may I be, horse-winner, riches-winning; gold-winner.

Ppp. reads, for b, satya me jaya ’hitah, and, in d, kṛtaṁcayas for dhanāṁjayas.

9. O ye dice, give [me] fruitful play, like a milking cow; fasten me together with a stream (?) of winnings, as a bow with sinew.

Ppp. reads dīvam for dyuvam in a, and dhāraya in c. Dhārā, in whatever sense taken, makes a very unacceptable comparison; the comm. paraphrases it with saṁśitaṁ uparyuparilaḥhahecakṛtāyaprayākṣena. [His interpretation seems to mean ‘Unite me with a succession (saṁśita or pravāha) of fours’ (kṛta-aya), or, as we should say, ‘Give me a run (dhārā or pravāha) of double sixes,’ ‘Give me a run of luck.’]

51 (53). For protection by Brihaspati and Indra.

[Aṅgiras.- birhaspatyam. trāṣṭubham.]

Found also in Pāipp. xv. The verse is RV. x.42.11 (also in TS. iii. 3.111). In Kāu., (59.19) it is used with hymn 17 etc. (see under that hymn); and it is reckoned (note to 25.36) to the svastyayana gana. In Vāt. (25.2) it goes with hymns 44 and-
58; see under 44. The comm. quotes it also from Cānti K. (15) in a sacrifice to the planets (grahayajña), and from Nakṣ. K.[should be Cānti] (18), in a mahācānti called bārhaspatyā.  
Translated: Henry, 19, 78; Griffith, i. 351.

1. Let Brihaspati protect us round about from behind, also from above, from below, against the malignant one; let Indra from in front and from midway make wide space for us, a companion for companions.

The directions admit also of being understood as from west, north, south, and east. RV. (and TS.) reads vārīvas in d, and so does Ppp. (varīvas ṛṣṭud).

The fourth anuvāka ends here; it has, according to our division, 13 hymns and 30 verses; the other division counts 14 hymns; the quoted Anukr. is to this effect: ādivu pañcaratā saṁnivisṛtā caturthe; and, for the hymns: caturthe trayodaṣa sūktāḥ — thus sanctioning our division.

52 (54). For harmony.

[Atharvan.—dvycam. āsamasyayam; āśvinam. i. kakummaty anuṣṭubh; 2. jagati.]  
Not found in Pāipp. Kāuḍ, reckons it (9, 2) to the bhachānti gaṇa, and also (12, 5), with iii. 30 etc., to the āsamasyayinī or harmony-hymns.  
Translated: Ludwig, p. 428; Grill, 31, 181; Henry, 19, 79; Griffith, i. 351; Bloomfield, 136, 350.

1. Harmony for us with our own men, harmony with strangers — harmony, O Ācūins, do ye here confirm in us.

The verse is found in TB. ii. 4, 46 and MS. ii. 2, 6, and in a khila to RV. x. 191; TB. reads svālas and draṇās in a, b; MS. and the khila have svākhyas and draṇebhyas, and MS. also asmābhyam in d. The verse is also uspīggarbhā.

2. May we be harmonious with mind, with knowledge (cikīti); may we not fight(?) with the mind of the gods; let not noises arise in case of much destruction(?) ; let not Indra’s arrow fall, the day being come.

Or (as the other translators), ‘let not the arrow fly, Indra’s day being come’; the comm. understands ‘Indra’s arrow,’ i.e. the thunderbolt.* The comm., in c, reads vinīhrute (= kauṭilaye nimitte or stāṁyādikāuṭīyani Rita). Yutsmaḥi in b is doubtful; SPP. reads yutsmaḥi, with the comm. (= viyukta bhūna) and the minority of his mss. (also our K.Kp.); the rest have either yutsmaḥi or yuchnaḥi (the latter also our O.s.m.D.R.s.m., which seems to be only an awkwardness of the scribes for yutsmaḥi); on the whole, yutsmaḥi is better supported, and either gives an acceptable sense. SPP. strangely reads, with the comm. and the majority of his authorities, and with part of ours (P.?O.R.),  śī ṣ ur in c, against both general grammar and the Prātiṣhākyas (ii. 18; its commentary quotes this passage as an illustration of the rule). With a Grill compares RV. x. 30, 6 c, sī ṣ h jānate mānasā sāvā ciṅitī. Pāda b is triṣṭubh, if not a also: [is the second sūm an intrusion?]. * Alternatively, and as açanirūpā parakīya vāk.]
53 (55). For some one's health and long life.

[Brahman. — sañítaram. aṣñyaṁ uta bṛhaspatyaṁ; aṣñinaṁ. trāṭṣubham: 3. bhurij; 4. uṣṇigārākha "ṛṣi pāktaṁ; 5-7. aṇuṭubh.]

Verses 1-4 and 7 are found also in Pāipp.: 1 in xx.; 2-4 also in xx., but not with 1; 7 in v. In Kāuḍ. (besides the separate use of vs. 7, which see), addressed* with i. 9, 30; ili. 8, etc. by the teacher to the pupil in the ceremony of initiation (55. 17). And the comm. quotes it from Nakṣ. K. [should be Čanti] (18) with hymn 51 (which see).

* [According to the comm., p. 462 note, only vss. 1-6.]

Translated: Muir, v. 443; Grill, 15, 182; Henry, 20, 80; Griffith, i. 351; Bloomfield, 52, 551.

1. When thou, O Brihaspati, didst release [us] from Yama's other-world existence, from malediction, the Aĉvins bore back death from us, O Agni, physicians of the gods, mightily.

'Other-world existence,' lit. 'the being yonder.' The verse is VS. xxvii. 9, and is found also in TS. iv. 1. 74, TA. x. 48 (Appendix), and MS. ii. 12. 5, the four texts nearly agreeing; they read ādha ior ādhi in a (PpP. appears to do the same); for b, bṛhaspate abhikaster āmucācaḥ; in c, asmāl ior asmāl (and MS. ahaṭām). SPP. reads, for b, bṛhaspater abhiṣṭaster āmucācaḥ; the mss. are greatly at variance; half SPP's authorities read bṛhaspate, which he ought accordingly to have adopted, since bṛhaspates is ungrammatical, being neither one thing nor another; the comm., to be sure, has no scruple about taking it as a vocative: he bṛhaspateḥ! Our Bp. reads bṛhaspateḥ; P. has -pute 'bhī, which we followed in our text, but wrongly, as it is found in no other authority. For āmucācas SPP. finds no authority; but it is given by our P.R.T., and, considering the necessity of the case, and the support of the other texts, that is enough. The pāda, then, should be made to agree with that of the parallel texts (changing our 'bhī- to abhi-). PpP. has a different text, bṛhaspatir abhiṣṭasyā 'muñ-cat; its c, also, is peculiar: prāti mṛtyum ahaṭām aĉvinā te. [W. usually renders abhiṣṭati by 'imprecation.]

2. Walk (kram) ye (two) together; leave not the body; let thy breath and expiration be here allies; live thou increasing a hundred autumns; [be] Agni thy best over-ruling shepherd.

PpP. makes the second halves of this verse and of 4 exchange places, and in place of c, d reads saunrabhya jīva cañadas suvarcā ēgniś etc. The change from 2d pers. in a to third in b is sudden beyond the usual liberal measure. [In the Berlin ed., an accent is missing under the 4a of caṭām.]

3. Thy life-time that is set over at a distance — [thy] expiration, breath, let them come again — Agni hath taken that from the lap of perdition; that I cause to enter again in thy self.

With a, b compare the similar half-verse xvii. 2. 26 a, b. The comm. explains atākitam as from either of the roots hi or dhā. PpP. begins differently: yat ta 'yur; in b it reads pṛṇa yūva te pārcakah; and it leaves off te at the end. Prāt. ii. 46 notes a 'hār in c [render it rather 'brought hither or back']?

4. Let not breath leave this man; let not expiration, leaving him low, go away; I commit him to the seven sages (īṣī); let them carry him happily (sva-stī) unto old age.
5. Enter ye in, O breath and expiration, as (two) draft-oxen a stall; let this treasure of old age increase here unharmed.

The first half-verse is also ii. 11. 5 a, b. In c, perhaps rather ‘let this man, a treasury of old age’ (so Henry).

6. We impel hither thy breath; I impel away thy yākaśa, let Agni here, desirable one, assign us life-time from all sides.

A corresponding verse is found in TS. i. 3. 144 and AQS. ii. 10. 4, but with great difference of text: thus, āyus te viśvadato dadad ayām agnir vāreṇyaḥ: pānas te pṛānā ā 'yati (AQS. ā yātu) pārā yākṣmaṁ svāmīṁ te.

7. Up out of darkness have we, ascending the highest firmament, gone to the sun, god among the gods, highest light.

This verse (with a different second pāda, jyotis pācyanta uttaram, which Ppp. also gives) is RV. i. 50. 10, and found also in a whole series of other texts: VS. xx. 21 et al. (with svāh for jyotis in b), TS. iv. 1. 7+ (with pācyanta jyotir in b), TB. ii. 4. 49* (as TS.), TA. vi. 3. 2 (as TS.), MS. ii. 12. 5 et al. (with jyotih p. in b), LČS. ii. 12. 10 (with jyotih p. u. svāh p. u. for b), ChU. iii. 17. 7 (as MS., but jyotis p.).† It is used by Kāuḍ. (24. 32) in the āgrahāyana ceremony, with the direction ity utkṛṣamati ‘with this he steps upward’; and the schol. adds it (note to 55. 15) in the ceremony of initiation of a Vedic scholar, as one looks at the sun and asks his protection for the boy; and further (note to 58. 18), in the nirṇayana, or infant’s first carrying out of doors. In Viāt. (24. 4) it accompanies the coming out of the bath in the agnisṭoma. * [And ii. 6. 6+; the d of ii. 4. 49 has uttaram.] † [Also K. xxxviii. 5.]

54 (56, 57. 1). Extolling verse and chant.

[vs. 1. Brahma.—]ṛkṣamedayatam, ānūṣṭubham.— [vs. 2, and 55. 1. Bhṛgu.—] devyam. ānūṣṭubham.]

Notwithstanding the close relationship of the two verses reckoned in our edition as constituting this hymn, and their discordance with the following verse (our 55), the Anukr. and some of the mss. (and hence the comm. and SPP’s text) take our vs. 1 as a whole hymn, and our vs. 2 and hymn 55 as together one hymn; and this is probably to be accepted as the true traditional division.* Pāipp. has our two verses in xx, but in different places. Kāuḍ. (42. 9-10), in a rite for the gaining of wealth by teachers (adhyātyaktam arthārjanavighnaṃcaśamanārtham, comm., p. 402, end), gives as pratika simply caṁi sāna, which would imply either or both verses; Dārila explains dēvābhyām ‘with two,’ which might mean either hymns or verses. The comm. [p. 410†] appears to regard vs. 2 (57. 1) as intended in rule 9, and both vs. 1 and vs. 2 (56 and 57) in rule 10. * [The decad-division comes between vss. 1 and 2: cf. p. 389.]

Translated: Muir, iiiii. 4; Henry, 21, 81; Griffith, i. 332.
1. To verse (ṛc), to chant (sāman) we sacrifice, by (both) which men perform rites (kārmaṇi); these bear rule at the seat (sādas); they hand (yam) the offering to the gods.

The verse is SV. i. 369, which, however, reads yacāmahe in a, kṛvyāte in b, vī ṭe for ete in c, and vakṣataḥ in d; GGS. iii. 2.48, giving the pratikā, has yajāmahe.

Pp. also has kṛvyate and vī ṭe, but yachatām at the end. The comm. explains sadasi by etannāmake manḍape.

2 (57. 1). When (yād) I have asked verse [and] chant [respectively] for oblation [and] force, [and] sacrificial formula (yūjus) for strength, let not therefore this Veda, asked, injure me, O lord of might (gdevī).

The construction of the six bare accusatives in the first line is made in accordance with the comm., and appears perhaps the most probable, though not beyond question. [In c, Pp. has bhūtir; but whether for esa or for tasmād is not clear from R's note.]

55 (57. 2). To Indra (?).

[Bhrgu.—āindiram. vīrī ṭaropīkī.]

For the true position of this verse, see the introduction to the preceding hymn. It is not found in Pāipp. This verse (separate from its predecessor) is used in Kāuç. (50. 1–3) for welfare on setting out upon a road, etc. (so at least the comm. determines: the pratikā is doubtful, being identical with that of xii. 1. 47).

Translated: Henry, 21, 82; Griffith, i. 553.

1 (57. 2). The paths which are thine, downward from the sky, by which thou didst send the all — by those, O Vasu, do thou set us in what is pleasant.

The first two pādas nearly correspond to SV. i. 172 a, b: yē te pānthā adho dīvō ydhir vṛgyam āraṇayaḥ ~ with the wholly different close utk ḍrōṣantu no bhūvah.

The comm. (as also the Anukr.) regards the verse as addressed to Indra; 'O Vasu' may be 'O good one.' The construction seems so decidedly to call for a locative in c that sumnayā (p. sumnayā, by Prāt. iv. 50) is rendered as if it were for -yād, from -yū; the comm. glosses it with sumne sukhe. The irregular verse (8 + 7 : 10 = 25) is but ill defined by the Anukr.

56 (58). Against poison of snakes and insects.

[Atharvan.—aṣṭarcaṃ. māntreṇāvṛścitācaṇḍaṃ: 2. vānaspatyaḥ; 4. brāhmaṇaspatyaḥ.∗
 dnuṣṭaḥkham: 4. vīrī ṭaropīkārāpaṃki.]

The first four verses are found in Pāipp. xx.† It is used in Kāuç. (32. 5) in a remedial rite against venomous bites, with the direction "do as stated in the text"; and vs. 5 accompanies, with vi. 36 etc., an offering in the ceremony of entering on Vedic study (139. 8). *The mss. have -patyaṃ ute 'dam: but the statement should refer rather to the verse than to the hymn. ] †Also vs. 8: see below.

Translated: Ludwig, p. 502; Grill, 5, 183; Henry, 21, 82; Griffith, i. 553; Bloomfield, 29, 552.
1. From the cross-lined [snake], from the black snake, from the adder (pāḍāku) [what is] gathered — that poison of the heron-jointed (?) one hath this plant made to disappear.

Pp. reads aṅgaṇaparvanas in c; the comm. says simply etannāmakād daṅkaṅkaviṣeṣāt. According to the comm., the plant intended is the madhuka (or -kā), which is the name of various trees and herbs.

2. This plant [is] sweet-(mādhū-)born, sweet-dripping, sweetish, sweet; it is the remedy of what is dissevered (vi-hru), also grinder-up of stinging insects.

The comm. reads in b madhucyut. [Henry renders vṛhuta by 'la morsure.']

3. Whence bitten, whence sucked — thence do we call [it] out for thee; of the petty, hastily-biting (?) stinging insect the poison [is] sapless.

The great majority of SPP's authorities, with some of ours (Bp.O.) read in c triprad, and so also the comm., who explains it as 'stinging with three organs, namely, mouth, tail, and feet'; the pada-division triprad- is against this (it would be triprad-), and SPP, also accepts in its text triprad-. The comm. further reads nir vayāmasi in b. He explains yātas in a as for yātra, 'in whatever part thou art bitten' etc.; and dhitāṁ by pītāṁ sarpādinā. Pp. reads yātas prataṁ at end of a, nayāmasi at end of b, and tripradaṁmaṇo in c.


Sam-nam, lit. 'bend together,' virtually 'straighten out': i.e., apparently, 'reduce the distortion' (ṛjukuru, comm.). Half SPP's authorities read nama. Pp. has a different text in part: ayāṁ yo viśiṣṭo viṣayā aha mukhāny esāṁ vṛj-; and, in c, deva savitar (for brahmāṇaspati).

5. Of the sapless čarakoṭa, crawling on, on the ground (nīcṇa) — its poison, verily, I have taken away, likewise I have ground it up.

The comm. reads in c adīṣi (taking it from dā 'cut') instead of adīṣi (p. asya: adadīṣi). He understands the čarakoṭa to be a kind of snake; Henry renders it "scorpion" [after Grill].

6. Not in thy (two) arms is there strength, not in thy head, nor in thy middle; then what petty thing bearest thou in that evil way in thy tail?

Or kim may be 'why?' (so the comm.) instead of 'what?' In this verse the comm. regards a [pucchena] daśī vṛcikāh as the thing addressed. Amṛybā is an adverb of disgust or contempt; pāpāya here apparently intensifies it.

7. Ants eat thee; pea-bens pick thee to pieces; verily may ye all say "the poison of the čarakoṭa is sapless."

All SPP's pada-mss. read pīplikā (not -kāḥ) in a. SPP. understands (one does not see why) the comm. to take bhalaḥravāthā as one word; he (the comm.) glosses it with sādhu kṛṣṭa; in a, b he makes the addressee a snake. [Pischel, Ved. Stud. i. 62, discusses bhala.]
8. Thou that strikest (prā-hṛ) with both, with both tail and mouth—in thy mouth is no poison; how then may there be in thy tail-receptacle?

Or, again, 'what may there be etc. The last two verses lack each a syllable, unheeded by the Anukṛ. The comm. this time once more declares a scorpion (vṛțčča) intended; pucchadhi, according to him, designates a rvamvaṁ avayaavāḥ. [Pp. has for č āye caṇa te viśaṁ.]

57 (59). Prayer to Sarasvati etc.

[Vāmadiva.—dxγεραm. sāraśvatam. jāgatam.]

The two verses are both found in Pāipp. xx., but in different places. In Kāuč. (46. 6) it is joined with v. 7. 5 in a rite for success when asking for something (the schol. and comm. specify both verses as employed).

Translated: Ludwig., p. 446.; Henry, 22, 84; Griffith, i. 354.

1. What has gone wrong (vi-ḳṣubh) on the part of me speaking with expectation, what of [me] going about among people begging, what in myself of my body is torn apart—that may Sarasvatī fill up with ghee.

Pp. arranges differently the matter in a, b: yaḥ dṛśāḥ me carato janaḥ anu yaḥ yaśacamānasya vadato vicuṣubhe; and it has a different c: yan me taiyo rajasi praviṣṭam; further, it reads pṛṇād in d. The authorities are divided between ādd and ydd at beginning of c; our Bp. W. I. O. s. m. T. K. and the comm. have ādd; both editions give ydd. Some of our mss. (Bp. E. D. O. p. m.) have sārvasvati in d, and one (E.) has correspondingly pṛṇa. Both verses are irregular as jāgati.

2. Seven flow for the Marut-accompanied young one (ṛcīti); for the father the sons have made to understand righteous things; both indeed bear rule over this of both kinds; both strive, both prosper (pṛṣṣ) of it.

The verse is RV. x. 13. 5; but RV. reads ṛṭām at end of b, and twice (in c, d) ubhāyasya for ubhā asya. The translation follows the RV. reading in c. “Both,” it is to be noticed (in c, d), is neuter (or fem.), not masculine. The sense is intended to be mystic, and is very obscure. SPP. reads in b, with all his authorities (at least, he reports nothing to the contrary), and with the comm., avayavah (the comm. glosses it with vartayanti anutīṣṭhati); the same is given by our M. W. I. Pp. has a text that is partly different and partly corrupt: sāptā srawanti čīçavo marutvate pītā pitarbhya ahy aśvīvat ādvātāḥ: ubhaye pīṣrati ubhaye’sya rājaḥi ubhe ubhe ubhaye’sya pīṣyakah.

58 (60). Invitation to Indra and Varuṇa.

[Kīrurapatī.—dxγεραm. māntroktadevatyam. jāgatam: 2. triṣṭubh.]

Found also in Pāipp. xx. The two verses are part of a RV. hymn (vi. 68. 10, 11). They are not used in Kāuč.; but Vāṅ. (25. 2) introduces them with hymns 51 and 44: see under the latter.

Translated: Henry, 23, 85; Griffith, i. 355.

1. O Indra-and-Varuṇa, soma-drinkers, this pressed soma, intoxicating, drink ye, O ye of firm courses; let your chariot, the sacrifice (?adhvarī), for the god-feast, approach toward the stall (svasara), to drink.
BOOK VII. THE ATHARVA-VEDA-SAMHITA.

RV. reads vrata at end of b, adhvaram (which is much better) in c, and yati in d. Ppp. has 'adhvaram in c, with yua for yuva [p. yuva], and yadi in d. The comm. explains adhvaras as hiinsarasitas, qualifying ratha, and svastaram as =yajamanasya grham.

2. O Indra-and-Varuna, of the bull soma, most rich in sweet, pour in, ye bulls; here is your beverage (dudhias), poured about; sitting on this barhls, do ye revel.

RV. fills out the meter and sense of c by adding at the end asme (the Anukr. ignores the deficiency), and Ppp. seems to read idam vam asme pariishtam andhau "sad... etc.; it also has vresita at end of b. The comm. explains a vresitham by a^niltam, quoting CB. ii. 4. 2. 20 as authority.

59 (61). Against cursers.

[Badarayani. — arindamanamantokadawadham. anuvshabham.]

Found also in Pâipp. xx. (as part of our hymn vi. 37). This verse has the same pratika as vi. 37.3; but the comm. [on vi. 37, page 70, line 2], doubtless with reason, regards vi. 37.3 as intended at Kâuç. 48.37 [Bloomfield there gives both;] this hymn, then, is left without ritual use. [In fact, the comm. on this hymn, at p. 418, line 4, does cite yo na® gatit for use in the same rite for which he cited it in his comment on vi. 37.] Translated: Henry, 23, 86; Griffith, i. 355.

1. Whoever shall curse us not cursing, and whoever shall curse us cursing, like a tree smitten by a thunderbolt, let him dry up from the root.

The first half verse is vi. 37.3 a, b, and is found in other texts* as there referred to. Ppp. has the whole verse as our vi. 37.3, and it combines in c, as often, vresit'va. The Anukr. seems to ratify the contraction vresi'va. *[See also Katha-ss. p. 74.]

The fifth anuvasha ends here; it has 8 hymns and 23 verses; the Anukr. quotation for the verses is pañca'yo "rdhavan vihcat£ pañcamay yuy, and, for the hymns, pañ- camano'etāu.

Here ends also the sixteenth prapāthaka.

60 (62). To the home: on returning or leaving.

[Brahman (ramydn gryan vastosatam aprthayat). — saaptaram. vastosatyam. anuvshabham: i. puranuvsh tripubh.]

Found also in Pâipp. iii. (in the verse-order 1, 2, 6, 3, 4, 5). Used by Kâuç, several times: first, it* is muttered (24.11) in front of the house by one who has been absent for some time, he taking fuel in his hands; second, it again accompanies the action of taking fuel, in a rite for the harmony of all inmates of the house (42.8); third, in the ceremony of preparing duly the house-fire (72.5), with the direction iti prapādayati, for making the persons concerned enter the house; fourth, in the pithmedha (82.15), with the same direction; fifth, in the pindaapitrayaha (89.11), at the end, on entering the house; further, the schol. add it (note to 8.23) to the vāstugana, and (note to 19.1)
reckon it among the puṣṭika mantras. As to the separate uses of vs. 7, see under that verse. * [For the first, fourth, and fifth uses, the comm., p. 422, lines 5, 18, prescribes only vss. 1-6.]  
Translated: Ludwig, p. 434; Henry, 23, 86; Griffith, i. 336.

1. Bearing sustenance (ātur), good-winning, very wise, with mild friendly eye, I come to the house, well-willing, greeting; be quiet, be not afraid of me.

The first and third pādas are found in VS. iii. 41, as a second half-verse, and also in LQS. iii. 3, 1, ĀpCS. vi. 27, 5, CGS. iii. 7. For vasuṇāṇīs in a, all read vaḥ sundraḥ; in c, their reading is grhān ut 'mi (LQS. emi, ĀpCS. a 'gau) māṇasa mūrdayā (LQS. daivas). Ppp. has a very different text: grhān emi manasa mūrdayā "ātmanibhṛat vasumārit vamahad agnaya ca kṣāṣa mitriyena grhānām pacyay paya ut ṭartāmi. [HGS. (i. 29, 1 a) and Āp. (vi. 27, 3) have a verse whose c is our a (but Āp. has vaḥ suvanī)l, and whose d is Ppp's a (but Āp. has ut 'mi).]

2. These houses [are] kindly, rich in sustenance (āturās), rich in milk, standing filled with what is pleasant; let them recognize us coming.

Ppp. reads in c vāmasya, and at the end jānasātas.

3. On whom the absent one thinks (adhi-i), in whom is abundant well-willing — the houses we call on; let them recognize us coming.

The verse is VS. iii. 42, and also found in ĀpCS. vi. 27, 3, CGS. iii. 7 (both these agreeing in text with VS.), LQS. iii. 3, 1, HGS. i. 29, 1. VS. reads at the end jānasātas for āyātās (like Ppp. in 2 d; but Ppp. in this verse has āyatas); LQS. has ēṣu for yeṣu in b, ṣāyānahe in c, and jāna (misprint?) at the end; HGS. has eti for yeṣu, babhuḥ for baḥus in b, and jānasā in the end. [Cf. also MGS. i. 14, 5 and p. 155, under yeṣu a-.] The comm. glosses adhyeti with smarati.

4. Called on [are] they of much riches, companions, enjoying sweets together; be ye hungerless, thirstless; ye houses, be not afraid of us.

Ppp. has svādasaṃhariṣas at end of b, and its second half-verse is arīśas sarvaṃpapyrus grhā na santu sarvadā. Āp. and HGS. (as above) have our a, b, and a cād like that of Ppp., save sarvaṃpuruṣas for paurṇas (HGS. also bhūrisakkhas in a).

5. Called on here [are] the kine, called on the goats and sheep; likewise [is] the sweet drink of food called on in our houses.

The majority of authorities read naḥ at the end (our E.O.R. have n); both editions give naḥ with the minority, and with the other texts (VS. iii. 43; Āp. vi. 27, 3; LQS. iii. 3, 1; CGS. iii. 3, 7; HGS. i. 29, 1); the only variant is in LQS., yo rassas for kilālas in c.

6. Full of pleasantness, well-portioned, full of refreshing drink (īrā), merry (hasāmudd), thirstless, hungerless be ye; O houses, be not afraid of us.

HGS. makes up a verse thus: a = our 2 b; b = our 6 b; c, anaṣya atreyā; d = our 6 d. Ppp. reads (in b, c) hasāmuda akṣudhyā 'īrīyā sta.
7. Be ye just here; go not after; adorn yourselves with all forms; I shall come along with what is excellent; become ye more abundant through me.

'Go not after': that is, 'do not follow me as I go away' (so the comm.). The verse is used in Kāuṇḍ. (23.6) in the ceremony of house-building, on the breaking of previous silence; and again (24.16), in a rite for prosperity, by one setting out on a journey, contemplating the house and its occupants.

61 (63). For success of penance.

[Atharvan. — dvycam. ágneyam. ánusubham.]

In Pāipp. (xx,) is found only the second half* of vs. i. The hymn is, according to Kāuṇḍ. (10.22), to be pronounced at ágra háyana full-moon, in a médhājānana rite (for acquisition of sacred knowledge); also (57.23), in the ceremony of reception of a Vedic student, in the [agnikārāya], next after hymn 33 (both verses are quoted, each by its prātikā); and the schol. (note to 53.4) introduce both verses in the godāna ceremony.

* [But R's notes give a variant for i b, as below !]

Translated: Henry, 24, 87; Griffith, i. 357.

1. In that, O Agni, penance with penance, we perform additional (?) penance, may we be dear to what is heard, long-lived, very wise.

'What is heard' (crutā), the inspired or revealed word. Nearly all the mss. (all ours save Bp.' M.) read priyā instead of priyāh at beginning of c. Ppp. has for b uṣa preśāmahe * vayam. The comm. gives several diverse guesses at the sense of the obscure first half-verse. [The vs. recurs with variants at MGS. i. 1. 18.] * [R. suggests that preśāmahe (root pṛc) may be intended.]

2. O Agni, we perform penance, we perform additional penance — wc, hearing things heard, long-lived, very wise.

It is questionable whether uṣa-tapyā in both these verses has not a more pregnant meaning [as above: BR, simply, 'Kasteiung leiden']: Henry takes it as equivalent to simple tapyā.

62 (64). To Agni: against enemies.

[Kāuyapa Mārīca. — ágneyam. jagati.]

Found also, almost without variant, in Pāipp. xx. Kāuṇḍ (69.7) uses it, with xii. 2, in the preparation of the house-fire, with scattering of holy water. In Vāit. (29.9) it appears in the agnicayana.

Translated: Henry, 24, 88; Griffith, i. 357.

1. This Agni, lord of the good, household priest, conquered them of increased virility (?), as a chariot-warrior [conquers] footmen; set down on earth in the navel, brightly shining, let him put under foot them who desire to fight [us].

Our pādas a, c, d are h, c, d of a verse that is found in VS. xv. 51, TS. iv. 7.131, MS. ii. 12. 4 with the following first pāda: ā vācō mādhyam aruhaḥ bhuranyās; they also read cekitānas for cekdhivyānas, and, at beginning of c, prsthē prthivyās, and TS.
has krāute in d. Pp. has in e pṛthiṣyād(e), which is better. The new version of our text so decidedly calls for an accus. in a that the translation implies yuddhāvṛṣṭyān, or else the understanding of -vṛṣṭyas as accus. pl. of -syān, which is perhaps not impossible, though against usage in composition. The comm. reads -vṛṣyas, also patnim in b (having to labor hard to make out a sense for the latter). The mss. vary between patnim and pattin (our Bp.P.M.W.E.I. have the former). The first pāda is triṣṭubh.

63 (65). To Agni: for aid.

[KAṭapa Mārīca.—jātavedasam. jagati.]

Found also in Pālpp. xx. Kauq. (69. 22) uses it in the preparation of the house-fire, with invocation.

Translated: Henry, 25, 88; Griffith, i. 357.

1. The fight-conquering, overpowering Agni do we call with songs from the highest station; may he pass us across all difficult things; may divine Agni stride (?) across arduous things.

The translation implies emendation of kṣāmat to krāmat in d, as suggested by BR. (and adopted also by Henry), since the former seems to give no good sense, and both form and composition with ati are elsewhere unknown for root kṣām: cf. also xii. 2. 28 c. But the parallel verse TA. x. 1. (68) has kṣāmat [so both ed’s, text and comm.] and Pp. reads kṣāmād devo ‘dhi. Our comm. explains ati kṣāmat as = atyarthāṁ kṣāmāṁ dagdhāṁ karotu! TA. further gives ugrām agnim for agnim ukthāis, rectifies the meter of b by reading huvema, leaves the combination devo ‘dhi in d, and has duritā ‘ty for -tāni. Our c is the same with RV. i. 99. 1 c. The verse has no jagati character at all.

64 (66). Against evil influence of a black bird.

[Yama.—devṛcam. mantrōttadavatvaṁ uta nāirṛtam. 1. bhurig anuṣṭubh; 2. nyaṁ- kusārini ṭhāt.]

Found also, with very different text, in Pālpp. xx. Used by Kauq. (46. 47), in a rite to avert the evil influence of a bird of ill omen.

Translated: Grill, 41, 186; Henry, 25, 88; Griffith, i. 357; Bloomfield, 167, 555.

1. What here the black bird, flying out upon [it], has made fall — let the waters protect me from all that difficulty, from distress.

Pp. reads thus: yad asmān kṛṣṇaḍakunir nispatann ānače: a. m. t. enaso d. p. viṣvataḥ. The second half occurs also in LÇS. ii. 2. 11, which (like Pp.) has viṣvataḥ at the end.* Prāt. iv. 77 appears to require as pada-reading in b abhi-nilpātan; but all the pada-mss. give -niṣp-, and SPP. also adopts that in his pada-text: abhinipatān would be a decidedly preferable reading. The second half-verse is found again as x. 5. 22 c, d. The comm. says that the bird is a crow. *[And enaso in c.]

2. What here the black bird hath stroked down with thy mouth, O perditation — let the householder’s fire release me from that sin.

Pp. has instead: yadi vā 'mṛkṣata kṛṣṇaḍakunir nukhena nirte tavā: agniś tat sarvaṁ cundhatu havayādī gṛtstādunah, which is the same with ṆpÇS. ix. 17. 4 (only this begins yad apā 'mṛkṣac chakunir, rectifying the meter, and has -vād in d).
The second half-verse is found without variant in AÇS. ii. 7, 11. The comm. takes amṛktat from root mrÇ, as the translation does; cf. TS. iii. 2, 64, yad kṛṣṇakuntāh ...

... avamṛkt... yīc chov 'vamṛkt. [See the note of Henry or Griffith.] Such a verse (8 + 11: 8 + 8) is elsewhere called by the Anukr. an urobḥati.

65 (67). To the plant apāmārgā: for cleansing.

[Çukra.—freq. apāmārgaviruddhāvatam. amṛṭubham.]

Not found in Pāipp. Used by Kāuç. (46, 49) in a ceremony of expiation, with a fire of apāmārgā; and vss. 1, 2 are reckoned (note to 39, 7) to the kṛṣṇa gana. And the comm. regards vss. 2 and 3 as intended at 76, 1 in the nuptial ceremonies, instead of xiv. 2, 66 (both verses having the same pratika); in this he is evidently wrong.

Translated: Grill, 38, 186; Henry, 25, 89; Griffith, i, 358; Bloomfield, 72, 556.

1. Since thou, O off-wiper (apāmārgā), hast grown with reverted fruit, mayest thou repel (yu) from me all curses very far from here.

2. What [is] ill-done, what pollution, or what we have practised evilly — by thee, O all-ways-facing off-wiper, we wipe that off (apa-mṛt).

Or (b) 'if we have gone about evilly.' All the authorities have tavyā instead of tvayā at beginning of c, but both texts make the obviously necessary correction. The comm. reads tvayā.

3. If we have been together with one dark-toothed, ill-nailed, mutilated, by thee, O off-wiper, we wipe off all that.

The comm. reads vauḍena in b; and he has also ãcima for āsima, which is not a bad emendation.

66 (68). For recovery of sacred knowledge (brāhmaṇa).

[Brahman.—brāhmaṇam. triṣṭubh.]

Found also in Pāipp. xx. Reckoned in Kāuç. (9, 2) to brhahāntigana, with some of the hymns next following.

Translated: Henry, 25, 89; Griffith, i, 359.

1. If it was in the atmosphere, if in the wind, if in the trees, or if in the bushes — what the cattle heard uttered — let that brāhmaṇa come again to us.

Pp. reads: yady uñtarikyaṁ yadi vā rajānāsi tata vṛkṣesu bhayanalaśeṣu: ajas-ravan pāc... etc. Nearly all the authorities give dṛravan in c; our D. has dṛ-, and, according to SPP., three of his pada-mss.; he therefore gives in his text dṛravan, which is also the comm's reading; and that is implied in the translation. The comm. connects the hymn with the prescriptions as to the time of study or refraining from study.
of the sacred texts (referring to ĀpŚŚ. xv. 21. 8), and regards it as a spell for recovering what has been lost by being learned under wrong circumstances—in cloudy weather, in sight of green barley, within hearing of cattle, etc.

67 (69). For recovery of sense, etc.

[Brahman.—ātmādevatīyam. pūrāḥparasyaḥ kṛhaṭi.]

Not found in Pāipp. Employed by Kāu. for several purposes: first (45. 17, 18), after the end of the vaṣaṣṭamāna, in a rite of due acceptance of sacrificial gifts, after any ceremony performed; second, in the godāna ceremony (34. 2), with vi. 53. 2; third, in the Vedic student ceremonies (57. 8), when supplying the place of a staff lost or destroyed; fourth, in the savayajñas (66. 2), with v. 10. 8 and vi. 53, with the direction iti pratiṣṭāṇtaryate; it is also reckoned (9. 2), with 66 etc., to the bhāchānti gaṇa; and the schol. add it (note to 6. 2) to hymn 106 in a rite of expiation for anything spilt or forgotten in the pārṣvan sacrifices, and further, in the uḍānaṇa, in the reception of girdle and staff (notes to 56. 1 and 3). In Vāit. (18. 4) it appears in the agnīṣṭoma, following the distribution of the fires.

Translated: Henry, 26, 90; Griffith, i. 359.

1. Again let sense (indriyā) come to me, again soul, property, and brahmaṇa (sacred knowledge); let the fires of the sacred hearth again officiate just here in their respective stations.

The verse occurs in ČŚŚ. viii. 10. 2, with mām for mā in a, and, in c, d, dhīṣyāso yathāsthānām dhārayatiṁ ihai'va; and the pratīkā pūnar mām ātīv indriyāṁ is found in TA. i. 32. 1, but might rather be intended to quote the parallel but quite different verse found at AGS. iii. 6. 8: pūnar mām ātīv indriyāṁ pūnar āyunḥ pūnar bhagah: pūnar draśīṇam ātū mām pūnar brāham ātīvād mām; which MB. (i. 6. 33) also has, with mā in c and d. [Cf. TA. i. 30. 1; also MGS. i. 3. 1, and p. 152.] AGS. adds a second verse, of which the first half corresponds with our c, d: ime ye dhīṣyāso agnayo yathāsthānaṁ iha kṛpaṁ [cf. MGS. i. 3. 1]. The Anukṛ. seems to scan a and c as 7 syllables each.

68 (70, 71). Praise and prayer to Sarasvati.

[t.2. Čāntāti. — doṣvakām. sāravatam. 1. anuṇṭubh; 2. trīṇṭubh. — 3. Čāntāti. — sāravatam. gāyatri.]

None of the verses are found in Pāipp. Here again the Anukṛ., the comm., and some mss. differ in division from our first mss., and make our third verse a separate hymn.* In Kāu. (81. 39) the first two verses (= hymn 70) come in with other Sarasvati verses in the pīṭṭhaṇa; the third verse (= hymn 71) not with them, in spite of its kindred character, but in both the brāhat and laghuṣṭānti gaṇas (9. 2, 4). Vāit. introduces the hymn (doubtless the two verses) twice (8. 2, 13), once with hymn 40, once with hymn 9 and other verses, in praise of Sarasvati. * [So also SPP's text. The decad-division cuts the hymn between vss. 2 and 3: cf. p. 389.]

Translated: Henry, 26, 90; Griffith, i. 359.

1. O Sarasvati, in thy courses, in thy heavenly domains, O goddess, enjoy thou the offered oblation; grant us progeny, O goddess.

The second half-verse is the same with 20. 2 c, d, and nearly so with 46. 1 c, d.
2. This [is] thine oblation, rich in ghee, O Sarasvatī; this the oblation of the Fathers that is to be consumed (?); these thy most wealful utterances; by them may we be rich in sweet.

The translation implies the emendation of ṛṣyām in c to ṛṣyām; the comm. makes it from the root as 'throw,' and = kṣepanīyam. Perhaps (Roth) ṛṣyām is the true reading; Henry understands yāt as pple: "going to the mouth of the Fathers." The first pāda is jagatt.

3 (71. 1). Be thou propitious, most wealful to us, very gracious, O Sarasvatī; let us not be separated from sight of thee.

The verse occurs in TA. iv. 42. 1 and AA. i. 1. 1, with the variant, for c, mā te vyōmā sanidēṣī; and LÇ. v. 3. 2 has the same, but with sanidaqas (misprint for -drīq-) at the end. In i. 1. 3, TA. has another version, with the same ending, but with bhavta in a expanded to bhavastu dīvyā ṣaḍadhayāḥ. [Cf. also Katha-hss., p. 115; MGS. i. 11. 18 and p. 156 under sakha.]

69 (72). Prayer for good fortune.

[Çanitāti.—sukhadevatākam. pathyāpathitī.]

Found also in Paipp. xx. Included, like the preceding hymn, in the two çanti gaṇas (Kāuç. 9. 2, 4), and by the schol. (note to 9. 7) in yet a third.

Translated: Henry, 26, 91; Griffith, i. 360.

1. Weal for us let the wind blow; weal for us let the sun burn; be the days weal for us; [as] weal let the night be applied; weal for us let the dawn shine forth.

The whole verse occurs in TA. iv. 42. 1, with pavatām mātarikvā for vātu in a, and rātrīḥ in d. MS., in iv. 9. 27, has only four pādas, with 'bhi added before vātu in a. VS. has the same amount, our a, b being xxxvi. 10 a, b (with pavatām for vātu in a), and our c, d being xxxvi. 11 a (with rātrī instead of our rātrī). All have alike in d the strange expression prāti dhiyātām. The Anukr. ignores the deficiency of two syllables in a. [Ppp. has me for nas all four times; also bhivāte for vātu, and tapati for -tu.]

70 (73). Against an enemy's sacrifice.

[Atharvan.—pañcarcam. mantroktadevatyam uta ceyadevatākam. trāśṭubhām : 2. atijagā- tigarbhā jagati; 3–5. anuṣṭubh (3. puraḥkakummati).]

The first two verses are found in Paipp. xix. Used by Kāuç. (48. 27), with vi. 54, in a charm to spoil an enemy's sacred rites.

Translated: Ludwig, p. 374; Grill, 46, 187; Henry, 26, 91; Griffith, i. 360; Bloomfield, 90, 557.

1. Whatsoever he yonder offers with mind, and what with voice, with sacrifices, with oblation, with sacred formula (yājus), that let perdition, in concord with death, smite, his offering, before it comes true.

That is, before its objects are realized (comm. satyabhūtat karmaḥthalat pūrvam). This verse and the next are found also in TB. ii. 4. 21–2, which reads here, at end of b,
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yójya havirbhiiḥ (Ppp. has the same); in c, mṛtyu rṝṛtya saṁvidānāh, and, for d, purā deśṭā ṣhuttir asya hantu; Ppp. has, for d, purā deśṭā rāṣyō hantu asya [intending deśṭā ayam?].

2. The sorcerers, perdition, also the demon — let them smite his truth with untruth; let the gods, sent by Indra, disturb (math) his sacrificial butter; let not that with success which he yonder offers.

TB. (as above) omits the meter-disturbing devās in c, and reads, in d, sāṃryādhim (error for sām ardhī?), and, at the end, karīti. The comm. understands at the beginning yātudhāna (as fem. sing.). The verse (11:11:13:11) is in no proper sense jagati.

3. Let the two speedy over-kings, like two falcons flying together, smite the sacrificial butter of the foe-man, whosoever shows malice against us.

The comm. understands in a, ‘two messengers of death, thus styled’; the meaning is obscure. Almost all the authorities (save our R.?T., and this doubtless by accident) have at the end -aghāyanti; the comm., however, reads yādi, as do, by emendation, both the edited texts.

4. Turned away [are] both thine arms; I fasten up thy mouth; with the fury of divine Agni — therewith have I smitten thine oblation.

The comm. understands bāhū in a also as object of nakhāmi, and understands the arms as fastened behind (prśṭābhāgasaṁbaddhān). [TB. (ii. 4. 22) has our a, b (with āpa for the ēpi of our b) as the c, d of a vs. which is immediately followed by our next vs.]

5. I fasten back thine arms; I fasten up thy mouth; with the fury of terrible Agni — therewith have I smitten thine oblation.

SPP. has at the beginning ēpi, his authorities being equally divided between ēpi and āpa. The majority of ours (only D. noted to the contrary) have āpa, which is decidedly to be preferred, as corresponding also to 4 a, and as less repetitious. [TB. (ii. 4. 21) has our vs., with āpa again (see vs. 4) in b, devōṣya brāhmīṇā for ghorāṣya manyānā in c, and sārvam for ēna and kṛtām for havīs in d.]

71 (74). To Agni: for protection.
[Atharvan.—agnayam, ēnuṣṭubham.]

Found also in Pāipp. xix. Used in Kāuḍ. (2. 10), in the ārvaṇ sacrifices, to accompany the carrying of fire thrice about the offering. In Vāitt., it occurs in the agnistoma (21. 15), and also in the agnicayana (28. 8), in the same circling with fire.

Translated: Henry, 27, 92; Griffith, i. 361.

1. Thee, the devout [vipra], O Agni, powerful one, would we fain put about us [as] a stronghold, [thee] of daring color, day by day, slayer of the destructive one.

The verse is RV. x. 87. 22, which has at the end the plural (-vattām); further found in VS. (xi. 26) and MS. (ii. 7. 2), both of which agree with RV., and in TS. (i. 5. 61 et al.),
which has for d bhettāram bhaṅgurāvataḥ. Emendation in b to vāpram 'rampart' seems called for; moreover, dvṛtā in c would be acceptable [see Roth, ZDMG. xlviii. 108]. Ppp. has at the end -vataḥ, and sahasva in b.† The verse is also found in our text as viii. 3. 22. [Winternitz, Hochzeitsrituell, p. 57, cites it from Baudh. i. 6.] [W. interlines a mark of doubt as to his version of bhaṅg- and gives Henry's trompeur in the margin.] * [Roth's Collation says simply "71 ced. citiert." That means 'Found in Pāipp. xix., cited' [from its previous occurrence in xvi., where, according to R's Collation for viii. 3. 22, the variants are sahasva and bhaṅgurāvataṁ]. R. in his Notes says expressly that Ppp. too "has vāpram for the correct vāpram."

72 (75, 76). With an oblation to Indra.

[t, 2. Atharvan.—dvīyaṃ. āndram. 1. anuṣṭubh; 2. trīṣṭubh.— 3. Atharvan.—āndram. trāṣṭubham.]

Here again, following our leading ms. and the sense, we combined into one what the Anukr. etc. treat as two hymns, our vs. 3, which begins a new decad,* being reckoned as a separate hymn. No one of the three verses is found in Pāipp.; but they are a RV. hymn (x. 179). Kāuç. (2.40) uses the hymn in the parvau sacrifices, for Indra (the schol. adds iti tīras, as if the three verses were to be regarded as one hymn; there is no quotation of vs. 3 as a separate hymn). In Vāït., vs. 1 (or vss. 1, 2?) is repeated (14.3) by the hatar in summoning the adhvaryu to milk the cow in the agnisoma ceremony; and again in the same (21.18), vs. 3 (= hymn 76) accompanies the offering of the dadhikarmahoma. * [Cf. p. 389.]

Translated: Henry, 27, 92; Griffith, i. 361.

1. Stand ye up; look down at Indra's seasonable portion; if cooked, do ye offer [it]: if uncooked, do ye wait (mad).

RV. makes the construction in the second half-verse more distinct by reading śrātās and dvṛtās, nominatives; the comm. regards our śrātām (= pakvam) and dvṛtām as made neuter to qualify a āhasis understood; he explains manātāna [cf. BR. v. 471] as = pacata or taptaḥ kuruta (referring to the expression madantis applied to water), or, alternatively, as āndram stutibhir madayata; those addressed are the priests (he rtvijāḥ).

2. The oblation [is] cooked; hither, O Indra, please come forward; the sun hath gone to the mid-point of his way; [thy] companions wait upon (pāri-āś) thee with treasures (nīdhit), as heads of families on a chieftain (vṛjapati) as he goes about.

RV. reads in b vīmadhyam, for which our text is only a corruption, and accents [cf. Gram. § 1267 a] vṛjāpatim in d. The comm. explains vīmadhyam as vikalam madhyam, īṣadānam madhyabhāgām; he calls the offering referred to the dadhi-gharma (as Vāït.).

3 (76. 1). Cooked I think [it] in the udder, cooked in the fire; well cooked I think [it], that newer rite (?ṛtā); of the curds of the midday libation drink thou, O thunderbolt-bearing Indra, much-doing, enjoying [it].

RV. reads suśrātām in b, and purukṛt (vocative) in d. [For a, cf. Aufrecht's Rigveda i. p. xvii, preface.]

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73 (77). With a heated offering to the ĀČvins.

[Arāvan. — ekādaśāram. gharmasūktam. āčvinām uta pratīrammanto kṛtadāvatam.
trāṇīṣuḥkham: 1, 4, 6, jaçati; 2, pāthyaśrkhiti.]

Found also, except vss. 7–9, in Pāipp. xx. (the first six verses in the order 2, 1, 4, 5, 6, 3); the first six verses, further, in AČŚ. iv. 7 and ČČŚ. v. 10 (in both, in the order 2, 1, 6, 5, 4, 3); the last five are RV. verses etc.; see under the several verses. The hymn in general does not appear in Kāuç, (the sacrifice which it accompanies not falling within its sphere); but the last verse (so the comm.: it might be ix. 10. 20) is applied (24. 17) in settling the kine in their pasture by one who is going away from home; and again (92. 15), in the madkuparka ceremony, when the presented cow is released instead of being sacrificed. Vāt. uses several of the verses, all in the agniśōma ceremony: vss. 3 and 4 (14. 5) with the offering of the gharma; vs. 7 (14. 4) in summoning the gharma cow; vs. 11 (14. 9) before the concluding homa.

Translated: Ludwig, p. 429 (vss. 1–6); Henry, 28, 93; Griffith, i. 361.

1. Kindled, O ye two bulls, is Agni, the charioteer of heaven; heated is the gharma; honey is milked for your food (ṛṣ); for we singers (kārñ), of many houses, call on you, O ĀČvins, in joint revelings.

The translation implies in b the accent duhydte, which is found in no ms.; the comm. makes the same construction. Ppp. reads āčvinā for ṛṣyapa in a; and also, with both AČŚ. and ČČŚ., purutamāsas in c; doubtless our word is a corruption of this [Roth, ZDMG. xlviii. 107]. But for ratiḥ, in a, AČŚ. has ratīs and ČČŚ. rayīs, plain corruptions. The gharma is either the hot drink into which fresh milk is poured, or the heated vessel containing it. The comm. interprets the verses according to their order and application in AČŚ. He explains the gharma as the heated sacrificial butter in the mahāśvīra dish.

2. Kindled is Agni, O ye ĀČvins; heated is your gharma; come! now, ye bulls, the milch-kine are milked here, ye wondrous ones (dasrī); the pious ones are reveling.

AČŚ. and ČČŚ. both read gāvas for nūnam in c, and (with Ppp.) kārvas for vedhāsas at the end. The first half-verse occurs also in VS. (as xx. 55 a, b), which omits vāṃ in b, and reads virāt satāḥ for ā gatam.

3. The bright (śūci) sacrifice to the gods accompanied with “hail,” the ĀČvins’ bowl that is for the gods to drink of—this all the immortals, enjoying, lick respectively by the Gandharva’s mouth.

The two Śūtras and Ppp. agree in reading ghar mas for yaññas in a; the former have also tīm for u in c. The comm. declares this verse to be used after the gharma offering; the “bowl” is the one called upayamana; the “Gandharva” is either the sun or the fire.

4. The offered ghee, the milk, which is in the ruddy [kine], that is your portion here, ye ĀČvins; come; ye sweet ones, maintainers of the council (vīdātha), lords of the good, drink ye the heated gharma in the shining space of the sky.
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In b, ČČS. has su for sa; at the end, AČS. has sonyam madhu (for rocane divah). There ought to be more than one accent on the series of vocatives in c, to guide us to their right combination, which is doubtful. The comm. takes mādhavi as madhuvidyā-veditārān.

5. Let the heated gharma, its own invoker (hōtar), attain to you; let your offerer (adhevaryū) move forward, rich in milk; of the milked sweet, O AČvins, of the offspring (?), eat (vi) ye, drink ye, of the milk of the ruddy [cow].

The two Sūtras read nakṣati in a, and carati prayasvān at end of b; the comm. also has pray-, and explains it as pritannakāripayoyuktah; pray- is doubtless the more genuine reading. The obscure tanāyās in c (omitted in Ludwig's translation) * is made by the comm. an adjective qualifying usriyās, and signifying payodadyāyaraṇa-vihpradānena yajñāh vistārayantah. Ppp. has in a sama koṭā; the comm. renders svākoṭā as possessive, which suits the accent better. Verses 4 and 5 the comm. declares to have the value of yāyā verses in the ceremony. * [In fact Ludwig does render tanāyās (accent) by “this,” and tānā and tānāya correspondingly. Tanāya is the Ppp. reading here for tanāyās.]

6. Run up with milk, O cow-milker, quickly; pour in the milk of the ruddy [cow] in the gharma; the desirable Savitar hath irradiated (vi-khyā) the firmament; after the forerunning of the dawn he shines forth (vi-rāj).

SPP's text has godhuk (voc.) in a, but nearly half his authorities have godhuk, and so also nearly all ours (all those noted save Bp.), for which reason our text gives it; godhuk is doubtless the true reading, and it is followed in the translation. ČČS. reads after it (perhaps by a misprint?) oṣum; AČS. (also probably by a misprint?) gives payasā goṣum (omitting dhu g). ČČS. has damānas for vareṇyās in c, and its d is anu dyāvācārīvīr suṣraṇīte, while AČS. and Ppp. have nearly the same: 'nu dyāvācārīvīr suṣraṇīth. This seems most likely to be the true ending of the verse; in our text has been somehow substituted a half-verse which is RV. v. 81. 2 c, d, and found also in several other texts: VS. xii. 3, TS. iv. 1. 104, MS. ii. 7. 8; all of them accent ānu as an independent word, as our text doubtless ought to do (p. anu-prayānam); one of SPP's authorities, and the comm., do so. The comm. does not recognize the adverb oṣum, but renders it by taptam [gharmam, 'the heated gharma-vessel']; he explains vi akhyāt by prakācyayāti. Two, if not three, of the pādas are ārīṣṭubh.

7. I call upon that easy-milking milch-cow; a skilful-handed milker also shall milk her; may the impeller (savitār) impel us the best impulse; the hot drink is kindled upon — that may he kindly proclaim.

This and the following verse are also two successive verses in RV. (i. 164.26, 27; they are repeated below as ix. 10. 4, 5, where the whole RV. hymn is given). RV. has at the end the better reading vocam. The comm. declares the verse to be used in the calling up of the cow that furnishes the gharma drink, that she may be milked.

8. Lowing (hiṅ-kr), mistress of good things, seeking her calf with her mind, hath she come in; let this inviolable one (agkhyād) yield (duh) milk for the AČvins; let her increase unto great good-fortune.

RV. (as above) reads abhyāgāt (p. abh :ā : agāt) at end of b. The RV. pada-text divides hiṅkṛṣṇavati at the beginning, and SPP. gives the same reading; but our
pada-mss. (with the doubtful exception of D.) read here hīkṛ-, without division; at ix. 10.5 they agree with RV. The verse accompanies, says the comm., the coming up of the cow for milking.

9. As enjoyable (jūṣṭa) household guest in our home (duroṇḍ), do thou come, knowing, unto this our sacrifice; smiting away, O Agni, all assaulters (abhīyúj), do thou bring in the enjoyments of them that play the foe.

This verse and the following one are found in RV. (v. 4.5; 28.3), and also occur together in TB. ii. 4.11 and MS. iv. 11.1. RV.MS. read at end of e viṁḍtyā, p. viṁḍtya; there is no other variant. The comm. paraphrases abhīyujas in c by abhīyoktrīḥ parasenāḥ. [For d, cf. iv. 22.7 d.]

10. O Agni, be bold unto great good-fortune; let thy brightnesses (dyumūḍ) be highest; put thou a well-ordered house-headship; trample on the greatnesses of them that play the foe.

The verse is (as noted above) RV. v. 28.3, and found also in TB. and MS., and further in VS. xxxiii. 12 and Ap-Cs. iii. 15.5 — everywhere without variant. Our comm. explains čardha = ārdhraḍaya bhava. The Prāt. iv. 64, 83 prescribes jāḥpatyām as pada-reading in c, but all the pada-mss. read jāḥpatyām, divided, and SPP, accordingly gives that form in his pada-text. The RV. pada reads jāḥpadām and jāḥpadāḥ, but, strangely, jāḥ-patim (the two latter occurring only once each). [Winternitz, Hochzeitsrituell, p. 57, cites the verse.]

11. Mayest thou [verily] be well-portioned, feeding in excellent meadows; so also may we be well-portioned; eat thou grass, O inviolable one, at all times; drink clear water, moving hither.

The verse is RV. i. 164.40 (hence repeated below, as ix. 10.20), found also in Ap-Cs. ix. 5.4, and K-CS. xxv. 1.19; all these read āḥo for ādhā in b, and K-CS. has bhagavati in a (if it be not a misprint).

The sixth anvāka, with 14 (or 16) hymns and 42 verses, finishes here. The quoted Anukr. says of the verses dvir ekaviničaṭiḥ paṣṭhaḥ, and, of the hymns, paṣṭhaṣ caturdaṇḍa.

74 (78). Against apacitas : against jealousy : to Agni.

[Atharvāṇīgirās. — caturṣcam. mantraksaddevatyaṁ uta jātavedasam. ṛṇeṣubham.]

This hymn and the one following are not found in Pāipp. There is apparently no real connection between the three parts of the hymn. Used by Kāuç. (32.8: according to Keč. and the comm., vss. 1 and 2, which alone are applicable) in a healing ceremony, with the aid of various appliances, "used as directed in the text." It is added: "with the fourth verse one puts down upon and pierces [them]" (32.9), but the fourth verse of this hymn suggests no such use, and Keč. declares 76.2 to be intended.* Verse 3 appears (36.25), with hymn 45 etc., in a rite against jealousy; and vs. 4 is made (1.34) an alternate to v. 3 when entering on a vow; in Vāt. (1.13) it follows v. 3 in a like use. The comm. here [p. 457!1] quotes apacitām [vii. 74] as read at Kāuç. 31.16, and understands this hymn instead of vi. 83 [apacitás] to be there meant; but under vi. 83 he quotes apacitas, and understands accordingly!
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*If we may trust Keśava (p. 33327-18), the verses are indeed four in number, and are vii. 74. 1 and 2, vii. 76. 1, and then vii. 76. 2. With each of the first three the performer pricks the boil with a colored arrow; and with the fourth verse (catuṁthīyā: namely vii. 76. 2) he pricks it with a fourth arrow. — But why should Kāuç. in 32. 9 say catuṁthīyā? are we to assume a gap in the text of Kāuç.? — Cf. Bloomfield's hypothesis, SBE. xlii. 558, n. 2, that vii. 74. 1-2 and 76. 1-2 together formed a single hymn for Keśava. They are so associated by the comm. at p. 457, as Whitney observes in the preceding paragraph.]

Translated: Bloomfield, JAOS. xiii. p. cxxvii = PAOS. Oct. 1887, and AJP. xi. 324 (vss. 1 and 2); Henry, 29, 95; Griffith, i. 363; Bloomfield, SBE. xlii. 18, 557.

1. Of the red apacit's black is the mother, so have we heard; by the root of the divine anchoret I pierce them all.

The comm. makes at great length several discordant attempts to explain who the divine anchoret (mūni) is. His explanation of apacit, fuller than elsewhere given, may be reported: doṣavaśaḥ apāk ciyamānā galād āraḥkya adhāsita kathaśiṣṭaṁ dhāhān eva prasyā tanavandāḥ : yadvā pacinvantā purusasya vīryam ity apacitāḥ. [At vi. 83. 3, the apacit is "daughter of the black one.”]

2. I pierce the first of them; I pierce also the midmost, but the hinder one of them I cut into like a tuft (stūkā).

The comm. says, at the end, yatoh "ṛṇaṭukā "nāyāṣena chidyate tathā.

It is strange that the two following verses, which concern different matters, are combined with the above and with one another. But the hymn is not divided by any one of the authorities.

3. With the spell (vācas) of Tvāśṭar have I confounded thy jealousy; also the fury that is thine, O master (pāti), that do we appease for thee.

Some of the mss. (including our W.) combine manyās te in c.

4. Do thou, O lord of vows, adorned by the vow, shine here always, well-willing; thee being so kindled, O Jātavedas, may we all, rich in progeny, wait upon (tipa-sad).

Nearly all the mss. (our Ip.E.p.m. are exceptions, with four of SPP's authorities) read tvām in a, and so do the mss. of the Kāuçika [save Ch. Bū.] and Vāitāna Sūtras in the pratika; both printed texts give tvām [with the comm.]. His full exposition of his uncertainty as to the meaning of jātavedas may be quoted: jātāṇām bhutānām veditar jatāṁ śīyamāṇa jāyamāṇa vā jātaprajñā jātadhana vā. The definition of the verse as triśṭubh is lacking in the Anukr.

75 (79). Praise and prayer to the kine.

[Upariḥabhrava. — dṛtyam. ṛddnyaṁ. trāśṛstubham : 2. 3-av. bhūrik paṭhāpaṅki.]

Like the preceding hymn, not found in Pāipp. Not used in Kāuç. (if iv. 21. 7 is intended in 19. 14). But the comm. says here that the ritual application in the rite for prosperity of kine has already been stated, referring, probably, to his exposition under iv. 21. 7, where he spoke of two verses, although the hymn had none after 7; possibly the two verses of this hymn are what he had in mind.

Translated: Ludwig, p. 469; Henry, 30, 96; Griffith, i. 364.
1. Rich in progeny, shining in good pasture, drinking clear waters at a good watering-place—let not the thief master you, nor the evil-plotter; let Rudra's weapon avoid you.

Repeated here from iv.21.7; for the parallel passages with their variants etc., see the note to that verse.

2. Track-knowing are ye, staying (rāmati), united, all-named; come unto me, ye divine ones, with the gods; to this stall, this seat; sprinkle us over with ghee.

Rāmati is called by the comm. a gonāman; to "united" he adds "with their calves, or with other kine." [The Anukr. seems to scan 8 + 7:10:8 + 8.]

**76 (80, 81). Against apacits and jāyanya: etc.**

[1—4. Atharvan.—caturyeam. apacicbhdipijyadevatayam. ānūṣṭubham: 1. virāj; 2. pāreṣīh. 5. & Atharvan.—doyeam. jāyanyindradīvānam. trāṣṭubham: 5. bhūrīg ānūṣṭubh.]

Once more (and for the last time) we followed our first ms. and the anuvāka-endings in reckoning as one hymn what other mss., the Anukr., the comm., etc., and hence SPP., regard as two. The verses (except 2) are found scattered in different parts of Pāipp.: 1 in i.; 3–5 (as two verses) in xix.; 6 in xx. This, and not either our division or SPP's, is in accordance with the sense of the verses: 1–2 concern the apacits, 3–5 the jāyanya; and 6 is wholly independent. The hymn (that is, doubtless, the first two verses [cf. the comm., p. 456*]) is used [with vi.83 (apacitas) or else vii.74 (apacitām)—see introd. to hymn 74] by Kāuç. (31.16) in a remedial ceremony against apacits; and Kēç adds vs. 1 also to [the citation apacitām (which he takes to mean vii.74.1 and 2) made in Kāuç.] 32.8; for the use, according to Kēç., of vs. 2, see under hymn 74. The third verse (the comm. says, vss. 3–5) appears also by itself in 32.11, in a rite against rājayakṣma, with a lute-string amulet. Of vss. 5–6 (= hymn 81) there is no appearance in Kāuç.; but verse 6 is used by Vāït. (16.14) at the noon pressure of Soma.

Translated: Ludwig, p. 500; Zimmer, p. 377 (vss. 3–5); Bloomfield, JAOS. xiii. p. ccxvii (vss. 1–2); p. ccxxv (vss. 3–5) = PAOS. Oct. 1887, or AJP. xi.324, 320; Henry, 30, 97; Griffith, i.364; Bloomfield, SDE. xiii. 17, 559.

1. More deciduous (pl.) than the deciduous one, more non-existent than the non-existent ones, more sapless than the sīlhu, more dissolving than salt.

Said, of course, of the apacits, which are distinctly mentioned in the next verse. The translation implies the emendation of the second susrāsas to susrāstarās, suggested by Bloomfield, as helping both sense and meter; Henry alters instead to asiraras. The ā at the beginning seems merely to strengthen the ablative force of the first susrāsas; or we might conjecture it to be an interjection of contempt or disgust. The comm. understands āsrarasas as one word, the ā having an intensive force; he paraphrases by pūyā- disravaṇatīlas, as if srva were the root of the word. He reads sēhos in c, and explains it as vīprakīrtīvāyavo 'tyantāh niṣārasas tālādirāphaḥ padārīthaḥ, which seems a mere guess; Henry substitutes arnasā. The prefixion of ā to sēhos would rectify the meter. Pp. gives no help in explaining the verse; it reads, for a, b, nāmann asah svayam etrasātu asatībhya vasattām.
2. The *apacits* that are on the neck, likewise those that are along the sides, the *apacits* that are on the perineum (*vijâman*), self-deciduous.

In translating the obscure *vijâman*, the comm. is followed; he says *vijâmanta jāyate* ‘patyam atre ’ti vijâmā guhyapradanaj; Ludwig renders it “knöchel.” *Uphâpakṣyaś* he paraphrases with *uphaltâke paśyasampita uphaltâke bhavanah.*

3. He that crushes up the breast-bone (*kkasās*), [that] descends to the sole (?)—the whole *jāyānya* have I cast out, also whatever one is set in the top.

That is, apparently, has become seated in the head (or the prominence at the base of the neck behind?); Ppp. reads *kaścit kānadhi.* The obscure *talâdyâm* is here translated according to Bloomfield’s suggestion in AJP. xi. 329 or JAOS. xv. p. xlvii. The comm. explains the word as follows: *talâdyâm* antikânam: antike bhavathan talâdyam: ... *asthisamīgataam maṁsā.* a worthless guess; Ppp. reads *talâbhīyam,* which might mean ‘palma’ or ‘soles.’ For *nir āstham* in c was conjectured *nir-astham* in the AV. *Index*—not successfully, on account of the gender of *jāyānya* (m.). Ludwig proposes *nir āstham,* and Bloomfield [l.c.] does the same; this seems acceptable (whatever the real origin of *āstham*), and the translation follows it. [For the “root asth,” see note to xii. 1. 5 below.]

The comm., however, reads *nir āsā āsā* (āsā, from the root ās: = nir harattu) tām, which SFP. accepts, thinking that the comm. “has doubtless preserved the genuine reading” (*!), and he even admits it into his text. The comm. further reads *prasrūtī* in a, and *cit* for *ca* in d. He calls the *jāyānyā a vājāyakṣaṇa,* and also regards it as identical with the *jāyānya* of TS., and quotes the TS. passage (ii. 3. 52) that explains the origin of the latter: *yāj jāyākṣaṇa evindat,* he states it thus: *sa ca jāyāsamabandhena prāṇaḥ,* or nirantarājāyāsambhōgaṇa jāyamāṇam; this might be understood as pointing to a venereal disease; R. conjectures gut. [*In fact, R’s Collation gives talabhīyam; W. seems to take it as a slip for -bhīyam. — Further, this is followed by upa, not avas.-]"

4. Having wings, the *jāyānya* flies; it enters into a man; this is the remedy of both, of the *ākṣiṭa* and of the *sikṣāta.*

Ppp. has in b *ya vijātī* (i.e. *ya d-va*) pān, and lacks c, d. The meaning of the words *ākṣiṭa* and *sikṣāta* is very doubtful and much disputed. They seem most likely to be two kinds of *jāyānya,* as the intrusion of any other [malady] here would be very harsh. Yet it is also much to be questioned whether the two half-verses belong together. Their discordance of form is strange: one would expect an antithesis of *ākṣiṭa* and *sukṣiṭa,* or else of *ākṣata* and *sukṣata.* In fact, the comm. reads *sukṣiṭa,* and explains the two as meaning respectively *caṅare cirakālāvasthānaṇakāśasya* and *cirakālam avasthātyas,* or, alternatively, as *ahūṣnasasya karṇam nāpavatāḥ* and *cirapatrasarvadhatūn suṣṭhu niḥṣeṣāṁ caṣayaḥ.* Ludwig’s translation accords with the former of these two explanations. Zimmerman and Bloomfield, on the other hand, would emend to *akṣata* from both the Kāṇḍika and its commentary and from the later Hindu medicine; his rendering, however, ‘not caused by cutting’ and ‘sharply cut,’ is unacceptable, since *kṣan* does not mean distinctively *cut,* but more nearly ‘bruise.’ There is no variation of reading in the ms. as regards the two words; and it seems extremely unlikely that, if they once agreed, they should have become thus dissimilated.

5 (St. i). We know, indeed, O *jāyānya,* thine origin (*jāna*), whence, O *jāyānya,* thou art born [*jāyasca*]; how shouldst thou smite there, in whose house we perform obliteration?
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Ppp. has only c, d, as second half-verse to our 4 a, b, and reads tvam hanyād yatra kuryān mahānā haviḥ. [We had our d at vi. 5 a. — The new decad begins here: cf. p. 389.]

6 (81. 2). Daringly drink the soma in the mug, O Indra, being a Vritra-slayer, O hero, in the contest for good things; at themidday libation pour [it] down; a dēpōt of wealth, assign wealth to us.

The verse is RV. vi. 47. 6; RV. has rayisthānas in d. Ppp. offers no variant.

77 (82). To the Maruts.

[Aṅ-gitā. — tr. H. P. S. Sanskrit, 1, 3, pūṣṭkāta; 2, triśūṭhā; 3, jagati.]

The second and third verses are found also in Pāipp. xx. Used by Kauṣ. (48, 38), next after hymn 31 etc., with laying on of fuel from an upright dry tree, in a witchcraft rite. In Vālt. (9, 2) it appears in the cāturmāṣya sacrifice, with noon offering to the Maruts.

Translated: Ludwig, p. 373; Henry, 31, 99; Griffith, i. 366.

1. Ye much-heating (sāṁtapanā) ones, here [is] oblation; enjoy that, ye Maruts; with favor to us, O foe-destroyers (tiṣṭhādas).

This verse and the next following are two successive RV. verses (in inverted order, vii. 59, 9, 8), and are also found together (in the AV. order) in MS. (iv. 10. 5), and, with our verse 3 added, in TS. (iv. 3. 131-4). The other texts all have yugmāka for avsmāka in c. The warming winds after the cold season are probably intended by the sāṁtapanā Maruts.

2. Whatever very inimical mortal, O Maruts, desires to smite us, O good ones, across [our] intents, let that man put on the fetters of hate; smite ye him with the hottest heat.

Tirdcitāni, in b, is an obscure and doubtful expression; Henry renders "without our suspecting it." The RV. text (with which MS. agrees throughout) omits mārtaś in a, inserting abhi after marutus; in c, it has sā mauciśta for muḥcaṭānī sā, and, in d, hānmanā for tāpasā. TS. makes marutas and vasavas exchange places in a and b, reads in b satyāni (for citāni?) and jīghānātā, and has in c pāčam prāti sā mauciśta. Ppp. has, for c, d, asmin tān pāčan prati muḥcaṭa yāyam tapiśṭhena tāpasām acvinā cāman. SPP. reads, in c, d, sās tāp., with half his authorities; we have noted no such reading in ours, and it appears to be unparalleled elsewhere. The verse (11 + 12: 10 + 11 = 44) is irregular, but sums up as triśūṭhā.

3. The Maruts, of the year, well-singing, wide-dwelling, troop-attended, humane (mānuṣa) — let them release from us the fetters of sin, they the much-heating, jovial, reveling.

TS., in b, accents urukṣayās and reads mānuṣesu (which is better); in c it combines tē' smdt and reads dānasas (for ūnasas); in d it has madiṅras (for matsarās). Ppp. gives, in c, pāčan prati muḥcaṭu sarvān. The comm. explains saukvastarinas by varsevarše prādurbhaviṣyantaḥ. This "jagati" is half triśūṭhā.
78 (83). To Agni: in favor of some one.

[Atharvan.—āvyacam. āgneyam. 1. parañih; 2. triṣṭubh.]

Found also in Pāipp. xx. Used in Kāuḍ. (32. 3) with 29 and other hymns of this book, in a remedial rite: see under 29. Also vs. 2 by itself (2. 41), with x. 6. 35, as substitute for xii. 1. 19-21, with laying on of fuel, in the parvan sacrifices; and in the āyatantara (137. 30), with other verses, with strewing (of barkis); its second pāda is further found as first part of a verse given in full in 3. 1. In Vāiṭ. (4. 11) it accompanies, with other verses, the untying of the sacrificer's wife in the parvan sacrifice.

Translated: Henry, 31, 99; Griffith, i. 366.

1. I loosen off thy strap, off thy harness, off thy halter; be thou just here, unfailing, O Agni.

TS. (i. 6. 43) and MS. (i. 4. 1) have a verse corresponding to the first part of this and the second half of the next following verse: the first half reads thus: vi te mañcāmi račanā (MS. -nā) vi račanā vi jōktra yāni paṇcārtanāni (MS. yōktraṇi par). [Cf. MGS. i. 11. 23, and p. 155.] Ppp. combines ajasre "dtai in c. The comm. gives a double explanation, regarding the verse as addressed either to Agni or to one vexed with disease; and he adds at the end that the sacrificer's wife may also be regarded as addressed. The commentary to TS. views the sticks of paridhī as intended by the harness etc.

2. Thee, O Agni, maintaining dominions for this man, I harness (yuj) with the incantation of the gods; shine thou unto us here excellent property; mayest thou proclaim this man as oblation-giver among the deities.

The second half-verse is given quite differently by TS. and MS. (as above): thus, dhataśa āmnāyaḥ (MS. āmnāhyayam) dravīyaḥ yāc ca (MS. dravīye 'hā) bhadrām prā yo (MS. mā) brataḥ bhūgadhan (MS. -dāni) devatāsū. Ppp. makes a and b change places. The pada-text analyzes in c dravīyaḥ: itaḥ, but probably the original value was -viyaḥ, and this the translation assumes.

79 (84). To Amāväṣyā (night or goddess of new moon).

[Atharvan.—catuṛṣcam. amāväṣyādevatākam. trāṣṭubham : 1. jagati.]

The first verse is found in Pāipp. xx., the second and third in Pāipp. i. Used by Kāuḍ. (5. 6) in the parvan sacrifice on the day of new moon; also (59. 19) with hymns 17 etc. (see under 17), for various benefits. It has in Vāiṭ. (1. 16) an office similar to that prescribed by Kāuḍ. 5. 6.

Translated: Henry, 32, 100; Griffith, i. 367.

1. What portion (bhāgaḍhēya) the gods made for thee, O Amāväṣyā, dwelling together with might, therewith fill our offering, O thou of all choice things; assign to us, O fortunate one, wealth rich in heroes.

The verse occurs in TS. (iii. 5. 11), with ādādhus for ākravyan in a, and [rectifying the meter] ā for tēnā in c. Ppp. combines deva' kṛvyan in a, and has saṁvadatānas in b, and sa imah v- at beginning of c. Saṁ-vas plays upon the equivalent amā-vas, which gives name to the day and its goddess. The verse has no jagati character. [We had the second half-verse above at 20. 4 c. d.]
2. I myself am Amāvāsyā; on me, in me dwell these well-doers; in me came together all, of both classes, the gods and the sādhyās, with Indra as chief (jyeṣṭha).

The Petersburg Lexicon* suggests the plausible emendation of mām ā to amā at beginning of b: if it is not rather ā mā vasanti intended as a play on amāvāsyā. For the sādhyās, see note to vii. 5.1. The Anukr. overlooks the irregularity of a. *[vi. 832.]

3. The night hath come, assembler of good things, causing sustenance, prosperity, [and] good to enter in; we would worship Amāvāsyā with oblation; yielding (duḥ) sustenance with milk is she come to us.

TS. has (iii. 5.11) a verse quite accordant with this in general meaning, but too different in detail to be called the same; it reads nīvañān saṅgāmānī vāśīnānī vīśvā vāpāṃ vāśīn āveṣhyante: sahasraḥsaṅghaḥ subhīgā rārānā su na d’ gan vārascā saṅvidānā. Ppp. reads, in b, vīśanī for āṛjanam; and, in d, vāśiṇā (for duḥkāṇā) and na ’ganī.

The comm., and some of the mss., end the hymn here, carrying over our vs. 4 to the following hymn; our division agrees with the sense, the Anukr., and other of the mss.; and SPP. accepts the same. [The decem ends here: cf. p. 389.]

4. O Amāvāsyā, no other than thou, encompassing, gave birth to all these forms; what desiring we make libation to thee, be that ours; may we be lords of wealth.

This is, with alteration of the first word only, a repetition in advance of 80.3. For the parallels etc., see under that verse.

80 (85). To the night or goddess of full moon (paurṇamāṣī).

[Atharvam.—catuṛṛcam. paurṇamāṣam: 3. prājāpatyā. trāṣṭubham: 2. anuṣṭubh.]

The first and fourth verses are found also in Pāipp. i. The hymn is used in the same manner as the preceding one (Kāuç. 5.5; Vāit. i. 10), but on full-moon day; it also appears (Kāuç. 59.19) with hymn 17 etc. For the separate use of vs. 3, see under that verse.

Translated: Henry, 32, 101; Griffith, i. 367. See also Zimmer, p. 365 (vss. 1-2).

1. Full behind, also full in front, up from the middle hath she of the full moon been victorious; in her, dwelling together with the gods, with greatness, may we revel together with food (īś) on the back of the firmament.

The first half-verse is met with in TS. (iii. 5.11) and TB. (iii. 1.112), without variant; the second half-verse reads thus: tāśyāṁ devā ādhi saṅvāsanta uttamā nākā ihā māda- yantām. Ppp., in b, puts paurṇamāṣī before madhyutas [and ends b with =require]

2. We sacrifice to the vigorous bull of the full moon; let him give us unexhausted unfailing wealth.

The first half-verse occurs in TB. (iii. 7.511) and ĀpÇS. (ii. 20.5), both of which read rṣabhām and paurṇamāṣam; their second half-verse reads thus: sā no dohātaṁ suvṛyanī rāyaśṭeṣāṁ sahasrīṇam. The comm. reads dadhātu in e.
3. O Prajāpati, no other than thou, encompassing, gave birth to all these forms; what desiring we make libation to thee, be that ours; may we be lords of wealth.

[ Cf. vii. 79. 4. ] This verse is RV. x. 121. 10, and is repeated in various other collections: VS. (x. 20 et al.), TS. (i. 8. 14* et al.), TB. (ii. 8. 1* et al.), MS. (ii. 6. 12; iv. 14. 1), MB. (ii. 5. 9). [ Cf. MP. ii. 22. 19. ] RV. reads, for b, utcva jātāni pari tā babhūva; and TS.TB.MB. agree with it throughout; VS. differs by giving, with our text, rāpāti; MS. is more independent, having in the second occurrence nāhī tvāt lāni (for nā tvad etāni) in a, and in both occurrences ydsmai kām (for yādikāmās te) in c. The verse is variously employed by the sūtras: in Kāuč, in the parvan sacrifice (5. 9), by addition to iv. 39; and by special mention, beside vs. 1, with h. 17 etc. (59. 19; see under 17); while it is added by a schol. to the ceremony of acceptance (56. 2, note) of a staff by the Vedic student; — in Vāït. (1. 3) as an introductory formula prescribed by Yuvan Kāučika [cf. note to Kāuč. 1. 6]; also (2. 12), in the parvan sacrifice, with an offering of fat to Prajāpati; and it is to be had in mind (7. 12) as accompanying an offering in the agnihotra. The comm. quotes it further from the Nakṣatra Kalpa (18), as used in a makhātāni called mārudagat.

4. She of the full moon was the first worshipful one in the depths (?) of days, of nights. They who, O worshipful one, gratify (ardhāya-) thee with offerings, those well-doers are entered into thy firmament.

The translation implies in d the reading te, given in our edition on the authority of part of our mss. (Bp.P.M.T.K.*) and as decidedly better suiting the requirements of the sense [than te] (a combination of anūdh te is hardly possible); SPP. reads te, with the great majority of his authorities. Pp. has uta karvareṣu for aṭṭic in b, and, in d, nākāmī sakṣaṭas paretāḥ. The comm. gives atīdayanti in c. He explains atīcvaravāṇi to mean either rātrim atīya vartamānenāḥ somādiḥaviṣu or else tṛtivasavanaṇavyāpiṣu havīṣu: thus akin in meaning with atīrātra; and this is perhaps right. *[I find no note of P.M.]

81 (86). To the sun and moon.

[Atharvan.— saṣcram. sāvitrīṣāryacāndramānasam. trāiṣṭukhām: 3. anuṣṭubh; 4.5. atārā- pañkhi (5. samrddh).]

[Partly prose — 4 and 5. ] Wanting in Pāipp. The verses of this hymn are by Bloomfield regarded as intended by the name dārśikha, and so directed by Kāuč. (24. 18) to be used [to accompany the worship of the dārśa (see vs. 3 and note)]; Kṛc. also says that some mutter the hymn at new moon on first sight of the moon, for the sake of prosperity: and this seems to be the true value of the hymn; but the comm. does not acknowledge it. The comm. regards vss. 1 and 2 as intended to be quoted at Kāuč. 75. 6, in the nuptial ceremonies, with xiv. 1. 1, but the verse intended must be rather xiv. 1. 23, as marked in the edition. The comm. further quotes a use of vss. 3-6 from the Nakṣatra Kalpa (15), in a planet-sacrifice, with an offering to Mercury (buddha).


1. These two move on one after the other by magic (māyā); two playing young ones (cīcch), they go about the sea; the one looks abroad upon all beings; thou, the other, disposing the seasons art born new.
Said of the sun and moon. This and the next following verse are RV. x.83.18,19, and are also found in MS. iv.12.2; this one, further, in TB. ii.7.12* (repeated in ii.8.91): all read advard dum (for 'rauśām) at end of b; they have, for c, vilvāṇya anyā bhūvanā 'bhi- (but MS. vī-) cāṣṭe, and, at end of d, jāyate (the comm. also has jāyate) pāṇah; and TB. combines rtān an-. Repeated below as xiv. i.23 and (a, b, c) xiii.2.11
[on the latter verse Henry has an elaborate comment, Les Hymnes Rohitas, p. 38-40].
[As for the thrice occurring haplography, vilvāṇya for vilvāṇyanyō, cf. iv. 5.5, note.] Too irregular (11 + 12:9 + 12 = 44) to be passed simply as triśūbhi. [The other texts suggest the true rectification of the meter of c.]

2. Ever new art thou, being born; sign (kctū) of the days, thou goest to the apex (āgra) of the dawns; thou disposest their share to the gods as thou comest; thou stretchest out, O moon, a long life-time.

In RV. and MS. (as above), and TS. ii.4.14*, the four verbs are in the third person, and we have candrmās nom. in d. Further, TS. reads āgre at end of b, and tirati in d. The application of b to the moon is obscure. The absence of any allusion to the asterisms is not without significance. [Over "stretchest"] W. interlines "extendest."] [Vss. 1-2 are repeated below as xiv. i.23-24.]

3. O stem of soma, lord of fighters! not-deficient verily art thou by name; make me, O first-sight (darçā), not-deficient, both by progeny and by riches.

The darçā is the slender crescent of the new moon when first visible, and here compared with one of the stems or sprouts from which the soma is pressed, and which swell up when wetted, as the crescent grows. The identification of the moon and soma underlies the comparison. The comm. first understands the planet Mercury (called, among other names, somaputra 'son of the moon') to be addressed, and explains the verse on that basis, and then gives a second full explanation on the supposition that the address is to the moon itself.

4. First sight art thou, worth seeing art thou; complete at point art thou, complete at end; complete at point, complete at end may I be, by kine, by horses, by progeny, by cattle, by houses, by riches.

[Prose.] Some mss. (including our O.) combine darçatō 'si. The pada-division sāmoantaṁ is prescribed by Prāt. iv.38.

5. He who hateth us, whom we hate—with his breath do thou fill thyself up; may we fill ourselves up with kine, with horses, with progeny, with cattle, with houses, with riches.

[Prose.] The mss. read in c pyāśimaḥi, which SPP. accordingly adopts in his text, although it is an obvious and palpable misreading for pyāśimaḥi (which the comm. gives); pyāśimaḥi is found in many texts (VS.TA.,CCS.,CGS.HGS.), but also pyāśaṁ (as ip-aorist from the secondary root-form pyāy) in ApÇS. (iii.4.6). It is by an error that our printed text has pyāy-t [instead of pyāśi: see Gram. § 914 b]. These two prose "verses" are very ill described by the Anukr.

6. The stem which the gods fill up, which, unexhausted, they feed upon unexhausted— therewith let Indra, Varuṇa, Brihaspati, shepherds of existence, fill us up.
The verse is found also in TS. (ii. 4. 14), MS. (iv. 9. 27; 12. 2), ČĆS. (v. 8. 4): in a, all read adityās, thus rectifying the meter, and MS. has yathā before it, and also at beginning of b, with a correlative end at beginning of c; in b, and all end with ākṣitaṁ, and MS.ČĆS. are found. In another MS., ČĆS. give no rājā for asmān tuvāh. The late idea of the subsistence of the gods upon the moon is to be seen in the verse. The Anukr. seems to balance deficient a with redundant c.

With this hymn ends the seventh anuvāka, of 8 (or 9) hymns and 31 verses; the quoted Anukr. says of the verses triṁśad ekā ca saptaṁah; and, of the hymns, saptaṁav [is this to be joined with the colophon of the fifth anuvāka, p. 428? thus, pāne amasaptamāv] aṣṭāvū.

82 (87). Praise and prayer to Agni.

[Çaunaka (sampatkāmaḥ).—ṣaṣācam. āgneyam. traṁśuḥkham : 2. kakummati bṛhati; 3. jagaṭi.]

Of this hymn, verses 2 and 6 are found in Pāipp. xx., and verse 3 in iii. It is used in Kāuç. (39. 15), with ii. 6, in a rite for success; and also (59. 19), with hymn 17 etc.: see under 17; further, vss. 2–6, in the upanayana ceremony (57. 21), accompany the laying of five pieces of fuel in renewing a lost fire; and the comm. quotes it from the Naksatra Kalpa (17–19) in various mahāgaṇīti ceremonies. Vāt. (29. 19) employs it (or vs. 17) in the aṣṇicayana, after laying on fuel with vii. 15; further (5. 16) vs. 2, in the aṣṇicayana ceremony, while blowing the fire with one's breath; and yet again (2. 7) vs. 6, in the parvan sacrifice, while ladling out the sacrificial butter. * [Keç., p. 359; comm., p. 484 end.]

Translated: Ludwig, p. 428; Henry, 34, 102; Griffith, i. 369.

1. Sing (arc) ye good praise unto the contest for kine; put ye in us excellent possessions; lead ye this sacrifice of ours unto the gods; let streams of ghee purify themselves sweetly.

The verse is found also as RV. iv. 58. 10 and VS. xvii. 98. Both read in a arṣata (which is better), and at the end pavante. The comm. understands devatās in c. He regards the waters or the kine as addressed, and explains a in several different ways.

2. I seize in me Agni at first, together with dominion, splendor, strength; in me I put progeny, in me lifetime,— hail!— in me Agni.

The first and third pādas are read in TS. v. 7. 9, and the first three in MS. i. 6. 1, with sundry variants: both put grhṇāmi in a before āgāre, and MS. rectifies the meter by inserting ahām between the two; for b, MS. has sāhā prajāya vārcasā dhānena (TS. entirely different, rāyās pōṣāya etc.) in c, MS. puts ksatrāṁ in place of prajām, and, for āyus, MS. gives rāyas and TS. vārcas (d is different in each text). Ppp. reads at the end agniḥ.

The meter (8 + 11; 11 + 6 = 36) is imperfectly described by the Anukr.

3. Just here, O Agni, do thou maintain wealth; let not the downputters, with previous intents, put thee down; by dominion, O Agni, be it of easy control for thee; let thine attendant increase, not laid low.

The verse occurs also in VS. (xxvii. 4), TS. (iv. 1. 7), MS. (ii. 12. 5); all have the better reading ksatrām at beginning of c; and, for the difficult and probably erroneous pārvacittās of b, VS. TS. read pārvacitas, and MS. pārvacittā (the editor noting
that K. and Kap. S. read with VS.). The word, in whatever form, probably refers to other worshipers who get the start of us and outdo our Agni by their own; the comm. says: asmattah pūrvaṁ tvadēśayamanaskōḥ or tvadēśayayāgakaraṇamanasaḥ. All the pada-mss. read at the end dūṣṭaśreiḥ, and this is required by Prat. ii. 86; but SPP. alters to dūṣṭaśreiḥ—which, to be sure, better suits the sense. The RV. pada-text also has (viii. 33. 9) dūṣṭaśreiḥ; TS. (and by inference MS., as the editor reports nothing), dūṣṭaśreiḥ, unchanged. The verse in Ppp. stands in the middle of our hymn ii. 6 (between vss. 3 and 4); [and it is important to remember that its position in the Yajus texts, VS.TS.MS., is similar: see note to ii. 6. 3]. Ppp. reads dabhan for ni kran in b, and kṣatram [and sāyamam] in c. This jagatt has one triṣṭubh pāda.

4. Agni hath looked after the apex of the dawns, after the days, [he] first, Jātavedas, a sun, after the dawns, after the rays, after heaven-and-earth he entered.

Aun ‘after’ seems here to have a distributive force: Agni is ever present to meet the first dawn etc. with his brightness; or it is the opposite of prati in vs. 5: aun ‘from behind,’ as prati ‘from in front.’ The verse is found as VS. xi. 17, and in TS. iv.i. 21, TB. i. 2. 1 3, and MS. i. 8. 9. All these have in c dūnu sūryasya purutrā ca raṣṭu[m (an easier and better reading), and, at the end, VS.MS. give & hatānta, and TS.TB. & tatāna. This verse and the next are repeated as xviii. i. 27, 28.

5. Agni hath looked forth to meet the apex of the dawns, to meet the days, [he] first, Jātavedas, and to meet the rays of the sun in many places; to meet heaven-and-earth he stretched out.

A variation of the preceding verse, perhaps suggested by RV. iv.13. 1 a, which is identical with its first pāda; its second half agrees much more closely with the version of the other texts than does 4 c, d. The comm. is still more faithful to that version, by giving the (preferable) reading purutrā in c.

6. Ghee for thee, Agni, in the heavenly station; with ghee Manu kindleth thee today; let the goddesses thy kin (napāṭi) bring thee ghee; ghee to thee let the kine milk, O Agni.

Ppp. reads dukrāte in d. The comm. gives napāṭya in c, and declares it to mean the waters; it is more probably the daughters of the sky in general.

83 (88). For release from Varuṇa’s fetters.

[Cuṇāṇaḥpapa.—caturgām. varuṇam. anuṣṭubham: 2. pūthyaśaṅkītī; 3. 4. triṣṭubh (x. brhatiśaṅkītī).]

The first two verses are found in Pāipp. xx. The hymn (the whole, says the comm.) is, according to Kāuç. (32. 14), to be repeated in a remedial rite for dropsy, in a hut amid flowing waters; also iv. 16. 3, in case of the portent of obscuration of the seven āsī. Vāit. (10. 22) has vs. 1 * at the end of the pāṣuḥbandha, when the victim’s heart has been set upon a spīt; and vs. 3 in the aṅgicayana (28. 17), on loosening the cords by which the fire-dish has been carried. The comm. quotes the hymn from Nakṣatra Kalpa (14), with an offering to Varuṇa in a mahaḥcānti for portents. * [According to Garbe, the whole hymn.]

Translated: Henry, 35, 104; Griffith, i. 370; Bloomfield, 12, 562.
1. In the waters, O king Varuṇa, is built for thee a golden house; thence let the king of firm courses release all bonds (dāman).

All the authorities have mithās at end of b, and SPP. admits this in his text, although it is a palpable misreading for mitās [cf. Roth, ZDMG. xlvi. 107], which is given by Ppp. and by AÇS. in the corresponding verse (iii. 6. 24); our text has by emendation mitās; the comm. makes for mithās the forced interpretation ananyasādhāranaḥ parśān anabhigamy a. Our text also makes the clearly called-for emendation of dhāmanī to dāmanī [Roth, l.c., p. 108] in d (the translation is made accordingly), and of dhāmano-dhāmanas in 2 a to dā; yet not only all AV. authorities, but also Ppp. and AÇS., are opposed to it in both verses and a whole series of texts in vs. 2; it is not without sufficient reason, then, that SPP. retains dhā-, although we can only wonder at the wide-spread corruption of the text. The comm. explains dāmanī munatu by sthānāy asanāyāni tvajatu. The AÇS. version of the verse reads: duo pāja varunaya gṛho mito hiranyayaḥ: sa no dhāravatā rājā dhāmano-dhāman iha munatu. Ppp. has its b like AÇS.; in d it reads dāmanī vi no suc.

2. From every bond, O king, here, O Varuṇa, release us; if “O waters, inviolable ones!” if “O Varuṇa!” we have said, from that, O Varuṇa, release us.

The whole verse is found in many other texts: VS. vi. 22 b, c; TS. i. 3. 11; MS. i. 2. 18; AÇS. iii. 6. 24; ČÇS. vii. 12. 11; LÇS. v. 4. 6: TB. ii. 6. 64 and VS. xx. 18 have pādas c-e; [and MGS., ii. 1. 11, has the pratika: cf. p. 151, under dhāmano]. All, including also Ppp., as noted above, begin with dhāmano-dhāmanah (so SPP.): the comm. explains by sarvasmād rogasthānāt; our text emends to dā:- [see note to vs. 1]; VS.ČÇS.LÇS. have (in a-b) rājanān tātā; all, as also Ppp., have no muṇca in both b and e; VS. unaccountably gives ḍhūs instead of ḍhās in e (but it has ḍhās in xx. 18); TS.MS.TB. accent ṣghyās and, with LÇS., omit the iti after it; for yād úcīmā in d, VS.TS.TB.AÇS.ČÇS.LÇS. read ṣghēmakhe (printed sayā, LÇS.), while MS. has ṭpāmahāī. The accent ṣghyās (as nom.) and the reading vāruna (voc.) are inconsistent, and ṣghyās of TS. etc. seems to be preferable; but all the AV. pada-mss. (except a single one of SPP’s) read vārunah, though all the samhitā-mss. without exception combine vārunāti. Our translation implies ṣghyās (or aghyās); the comm. says he aghyāt. Pādas c, d are repeated below as xix. 44. 9 a, b; they relate doubtless to adjurations made in support of what is false. [The Anukr. seems to sanction our pronunciation the āmṛḍita as six syllables.]

3. Loosen up the uppermost fetter from us, O Varuṇa, [loosen] down the lowest, off the midmost; then may we, O Aditya, in thy sphere (vratā), be guiltless unto Aditi.

The verse is RV. i. 24. 15, and found also as VS. xii. 12, and in TS. (i. 5. 113 et al.), MS. (i. 2. 18 et al.), SV. i. 589 (Nāgēya appendix i. 4), and MB. (i. 7. 10). All agree in reading atha at beginning of c instead of our athā (the comm. has atha), and SV. and MB. further put vavām after vratā in c, while SV. accents anāgāsār in d. [Knauer, Index to MGS., p. 148, cites many occurrences of the verse.] [Repeated below as xviii. 4. 69.]

4. Release from us, O Varuṇa, all fetters, that are uppermost, lowest, that are Varuṇa’s; remove from us evil-dreaming [and] difficulty; then may we go to the world of the well-done.
The last three pādas are identical with those of vi. 121. 1, above. Our text ought to read in c, as there, niḥ śv. [Pronounce, as there, niḥ śuvāsaṁhit.] There is no bhātī element in the verse.

84 (89). To Agni: and to Indra.

[Brāhma.—trīṣam. āinīndram: 1. agnyeyī. trāśiśubham: 1. jagati.]

Only the first verse is found in Pāipp., in iii. For the use by Kāuḍ. and Vālt. (not of vs. 1), see under vss. 2, 3.

Transcribed: Henry, 35, 105; Griffith, i. 371.

1. O Agni, shine thou here unassailable, Jātavedas, immortal, wide-ruling (vīrḍy), bearing domination; releasing all diseases by humane, propitious [aids], do thou protect round about today our household.

The comm. supplies atihās in c, d, and the translation given follows his lead. The verse is found also as VS. xxvii. 7, and in TS. iv. 1. 73 and MS. ii. 12. 5; MS. makes c easy by reading māhuśuṇām (it also has vi for viḥvāt), and VS.TS. by reading māihuṣṭī bhāyāḥ. MS.VS. give after this āvibhātī; and VS.TS. have āṭās for āmivāt in c. All read āniṣṭīras (Ppp. aniṣṭatas) for āmartyas in a, and vydhē for gīyam at the end (Ppp. gāyāḥ). Ppp. has, in c, d, manuṣyebyāḥ āvibhīr. All the texts thus relieve in various ways the difficulties and awkwardnesses of the second half-verse.

We should expect here a separation of the hymn into two, as the remaining verses are addressed to Indra; but no ms. or other authority so divides.

2. O Indra, unto dominion, [unto] pleasant force, wast thou born, thou bull of men (cargaṇī); thou didst push away the inimical people; thou didst make wide room for the gods.

This verse and the next are two verses, connected (but in inverted order), in RV. (x. 180. 3, 2), found also in TS.i.6.124. Both these read in c anītrayāntam, their only variant in this verse. In d cargaṇīndūm is most naturally made dependent on vipāhka, although, as such, it ought to be without accent; Henry takes it as governed by the nouns in a. The verse (doubtless with vs. 3) is used by Kāuḍ. (17, 31) in the consecration of a king [Weber, Rājasāya, p. 142], and (140. 17) in the indramahotsava, with libation to Indra, and service of Brahmans. [RV.TS. accent cargaṇīndūm and all of W's and SPP's mss. seem to do so. Perhaps, in spite of W's version, we have no right to correct our text by deleting the accent; but the accent can hardly be aught else than an old blunder.]

3. Like a fearful wild beast, wandering, mountain-staying, from distant distance may he come hither; sharpening, O Indra, [thy] missile (ṛṣkā), [thy] keen rim, smite away the foes, push away the scorners.

The first half-verse was read above as 26. 2 b, c. The verse is RV. x.180. 2, TS. i. 6. 124 (as noted under the preceding verse), and also SV. ii. 1223, MS. iv. 12. 3, VS. xviii. 71; their only variant is at jaganyāṭ in b, for which TS. has jagāṇaū, and all the rest jagāṇāṭā. The comm. takes ṛṣka as an adj., = saraṇaṭhī. [Cf. Knauer's Index to MGS., p. 153.] [For use by Kāuḍ., see under vs. 2.] Vālt. (29. 5) uses the verse in the agnicâyana, in the covering of the first layers.
85 (90). Invocation of Tārkhsha.

[Atharvan (svastyayanakāmaḥ).—tārkhya-devatāyam. trāṣṭubham.]

Not found in Pāipp. Used in Kāuç. (59.14), with 86 and 117, in a rite for general welfare, and by the schol. (note to 137.4) in making a sacrificial hearth for the ājya-tantra; it is also reckoned (note to 25.36) to the svastyaya-gāya.

Translated: Henry, 36, 105; Griffith, i.372.—See also Foy, KZ. xxxiv.268.

1. We would fain call hither for [our] welfare Tārkhsha, this vigorous, god-quickened, powerful overcomer of chariots, [Tārkhsha,] having uninjured tires, fight-conquering, swift.

The verse is RV. x.178.1 and SV.i.332. For our sākovānam, in b, RV. reads sahāvānam and SV. sakhvānam; both have prtanājan (undivided in RV. pada-text) in c instead of ājīm (p. ājīm); and, in d, the RV. pada-text understands īkā as simply īkī, ours as īkā: ā. The comm. also reads prtanājam, but explains it as containing either the root aj or ji.

86 (91). Invocation of Indra.

[Atharvan (svastyayanakāmaḥ).—āṇḍram. trāṣṭubham.]

Wanting in Pāipp. Follows in its applications closely those of 85 (Kāuç. 59.14, and notes to 137.4 and 25.36); but appears further (140.6) in the indramahotsava, with hymn 91 and v.3.11, accompanying an offering of butter.

Translated: Henry, 36, 106; Griffith, i.372.

1. The savior Indra, the helper Indra, the hero Indra, of easy call at every call — I call now on the mighty (gātrā), much-called Indra; let the bounteous (māghāvā) Indra make well-being for us.

The verse is RV. vi.47.11, also SV.i.333, VS. xx. 50, TS. i.6.125, MS. iv.9.27 et al. In a, TS. accents āvitrāram; in c, RV.VS. begin khyāyini (for kuev ni); for d, they all read svastī no (but SV. iddīn āvdr) māghāvā dhātv (SV. vētv) āndrāḥ. [Cf. also MGS. i.11.16, and p. 150.]

87 (92). Homage to Rudra.

[Atharvan.—rāudram. jāgatām.]

Found also in Pāipp.xx. Found in Kāuç. (59.29) in a rite for welfare, with worship of the Rudras; and reckoned (note to 50.13) to the rāudrā gāya. Used repeatedly by Vāit.: in the pārvam sacrifice (4.10), when the cleansing tuft is thrown in the fire, and again, in the cāturāmaya sacrifice (9.18), with a cake to Tryambaka; also (24.17) at the end of the agniṣṭoma, when the priests quit the place of sacrifice.

Translated: Muir, iv.333; Henry, 36, 106; Griffith, i.372.

1. The Rudra that is in the fire (agni), that is within the waters, that entered the herbs, the plants, that shaped (kṛp) all these beings — to that Rudra, to Agni, be homage.

TS., at v. 5.91, has a nearly corresponding address, but making no pretense to a metrical character: it reads yō rudrō agnāū (so far, Pp. agrees) yō aṣṭū yā ēṣadhitṣu
yó rudrō viśvā bhūvanā "viśvā tāsmāi rudrāya námo asit; thus omitting the perplexing agnaye at the end, for which Ppp. also has the better reading adya. The comm. explains cākēŋe by (straśąm) samartha bhavati. Pāda b is triśūbaḥ [but a is not to be made good by pronouncing rudrō as a trisyllable].

88 (93). Against poison.

[Garutman.—takṣakadevatam. 3-av. bhātī.]

[Prose.] Found in Pāipp. xx., but so defaced as not to be comparable in detail. Used by Kauś. (29.6) in a healing rite against snake-poison, rubbing the bite with grass and flinging this out in the direction of the snake.

Translated: Ludwig, p. 511; Henry, 36, 106; Griffith, i. 373.

1. Go away! enemy (dri) art thou; enemy verily art thou; in poison hast thou mixed poison; poison verily hast thou mixed; go away straight to the snake; smite that!

It can be seen in Ppp. that the combination arir vā ’si is made. Addressed to the poison (comm.), or to the wisp of grass that wipes it off (Henry)—or otherwise. The "verse" (12: 14: 10 = 36) is bhātī only in number of syllables. [The comm. reads abhyupēhi. He takes the "that" to mean the snake. With regard to the auto-toxic action of snake-venoms, see note to v. 13. 4.]

89 (94). To Agni and the waters.

[Sindhudviṣa.—caiturṛcam. ṛgneyam. ānucdībham: 4.3p. niśṭyarjūnīk.]

[Partly prose—"verse" 4.] The first three verses are found also in Pāipp. i. Various use is made of the hymn and of its several verses in the śūtras. In Kauś. it is addressed to the holy water (42.13) on occasion of the Vedic student's return home, and (42.14) vss. 1, 2, 4 accompany his laying of fuel on the fire after sunset; with vs. 3 (57. 24) his hands are washed in the upanayana ceremony, and with vs. 4 (57. 27) he partakes of hot food; two phrases occurring in the latter (cidho 'si, tējo 'si) appear (6. 12, 13) in the parvan sacrifice, but are hardly to be regarded as quotations from it (the comm., however, considers them such); and the schol. (note to 46. 17) and comm. reckon the hymn as intended by the svānyās, or verses to be recited at the bath taken after the death of one's teacher. In Vāit. (3.18), vss. 1–3 accompany in the parvan sacrifice the priests' cleansing; vs. 1 (or more?) in the agnīṣṭoma (24. 6) is repeated on approach to the ṛhavanīya fire; with vs. 3, the sacrificer's wife is decked in the cāturmāṣya sacrifice (8. 20); with vs. 4, fuel is laid on the fire in the parvan sacrifice (4. 1).

Translated: Henry, 36, 106; Griffith, i. 373.

1. The heavenly waters have I honored (cāy); with sap have we been mingled; with milk, O Agni, have I come; me here unite with splendor.

The verse is, with differences, RV. i. 23. 23, and is found also in VS. (xx. 22), TS. (i. 4. 451), MS. (i. 3. 39), JI. (ii. 68), LCS. (ii. 12. 13). RV. has, for a, āpo adyā ’nv acārisam; the others nearly the same [see also note to vs. 4, below.] only give the more regular grammatical form apās, and TS. omits adyā, while JB. reads acārisam; in b, RV. has at end agasmahi, LCS. agamahi, VS. TS. MS. asykmahi; in c, TS. combines pāyavān ag, and RV. reads gahi for agamam; VS. adds a fifth pāda. The
verse is repeated as x. 5. 46, and its second half is the last part of ix. 1. 14. Pp. agrees in a with RV., and has agnamahi in b. The comm. glosses acatyaśam with pujayāmi.

2. Unite me, O Agni, with splendor, with progeny, with life-time; may the gods know me as such; may Indra know, together with the seers (śi). The verse is repeated below as ix. 1. 15 and x. 5. 47. It is RV. i. 23. 24; RV. reads, in c, asya unaccented, as the comm. also defines our word to be; and one or two of our mss. (Bp. K.R. sm.) so give it. The comm. explains me asya by enam mām (supplying pūtam), or, alternatively, etādṛgaśya me (supplying abhimataphalaiḥ sādhayitum). Pp. reads, for b, prajayā ca bahuṁ kṛdhi, and combines in d sahas-. [Perhaps the Anukr. scans c, d as 7 + 9.]

3. O waters, do ye carry forth both this reproach and what is foul (māla), and what untruth I have uttered in hate, and what I have sworn fearlessly (?).

The majority of our mss. (all but R.T.) accent āpas in a, and SPP. reports that three of his mss. also do the same; both texts emend to āpas. Pp. omits abhi in c, and combines in d ेpe 'bht. The verse is found, with varying differences of reading, as RV. i. 23. 22, and also less discordant, in VS. vi. 17, ApCS. vii. 21. 6, LQS. ii. 2. 11. VS. differs from our text only by accenting abhiruṇam; Ap. has va for ca in c and d; LQS. agrees throughout. The RV. text is this: idām āpaḥ prā vahata yād kum ca dūritām māyī: yād va 'hām abhidudrōha yād va 'cepā utā 'nrūm. The sense of our abhiruṇam at the end is extremely questionable; very possibly it may contain abhi and have nothing to do with the root bht; it occurs only in this verse. The comm. explains it as abhi and runa for rna 'debt.'

4. Fire-wood (edhas) art thou, may I be prosperous (edhi); fuel (samidhi) art thou, may I altogether prosper (sam-edhi); brightness art thou, put thou brightness in me.

[Prose.] This address to the pieces of kindling-wood or fuel piled on the sacred fire, punning on the similarity of the roots idh 'burn' and edh 'prosper,' is found also in VS. xxxviii. 25, K. ix. 7, xxxvii. 5, ACs. iii. 6. 26, LQS. li. 12. 12, CS. li. 10. VS. and CS. have all three parts, only omitting sdm edhiṣiya in the second*; LQS. has only the first two addresses, and reads in each edhiṣimahi; ACs. reads as LQS., but has also our third address prefixed as its first, with the variant me dehi. The Anukr. scans 8 + 9: 10 = 27. [MGS. has the first two addresses at i. 1. 16 (cf. p. 149, 156); then follows apo aṣṭi va acārisam; and tejo 'si is at ii. 2. 11 (cf. p. 150).] * [And reading edhiṣimahi in the first.]

90 (95). To destroy some one's virile power.

[Aṅgiras.—τρεμ. muntrokadavatym. 1. gāyatri; 2. virāṭ purastādhyati.; 3. 3-av. 6p. bhūrig jagati.]

Found also in PPp. xx. Used by Kauç. (36. 35) in a women's rite, being directed against the lover of one's wife.

Translated: Henry, 37, 107; Griffith, i. 374 and 475.

1. Hew on, after ancient fashion, as it were the knot of a creeper; harm the force of the barbarian (dāsā).
This verse and the first half of the next are the first five pādas (a refrain being added as sixth) of RV. viii. 40. 6, with no variant in this verse. The two parts of the hymn, as divided after 2 b, do not appear to belong together. The tradition makes the hymn directed against one's wife's paramour; and the comm. regards this first verse as an appeal to Agni. Ppp. reads at end janabhaya.

2. We, by Indra's aid, will share among us this collected good of his; I relax the vigor (? cibhrām) of thy member (?) by Varuṇa's vow (vrata).

In the first half-verse (see above), RV. reads bhajenahi. The translation of c is tentative only; cibhrām (our W. cibhrāmi) is possibly a corruption of cibham; for bhrajās (understood here as gen. of bhrāj) compare iv. 4. 1. The comm. reads cibhram, and (doubtless merely on account of its apparent connection with root bhrāj) explains bhrajās by dīptam (supplying retas). Ppp. reads (corruptly) mlāpayāti bhrati cūkra. The intrusion of vayām or of vāsū in a turns the anuṣṭubh into a bad bṛhati; but RV. has both.

3. That the member may go off, and may be impotent (? anāvayās) toward women, of the depending, inciting (?), peg-like, in-thrusting one, what is stretched, that do thou unstretch; what is stretched up, that do thou stretch down.

The epithets in this verse are very obscure, and are rendered for the most part only at a venture. The comm. explains anāvayās as either 'not arriving' (from root vī = gam) or 'not enjoying' (from ā-vī = ad, i.e. bhākṣ 'enjoy'); knādvant (our text reads incorrectly klād, with only one ms., Bp., and the Petersburg Lexicon conjectures 'perhaps wet,' " from a reminiscence of klād) he regards as from root krad, with substitution of n for r, and renders 'inviting' (āhvānvant); cānkuru he derives from cānkū; avastha is to him simply = (stīrṣantye) avasthitāmāna, or (as for aṭā-v-stha) stīryā adhākpradeṣe sambhogāya tiṣṭhataḥ. [In a, b, Ppp. is quite defaced.]

Here ends the eighth anuvāha, of 9 hymns and 24 verses. The quoted Anukr. says aśtāṁśa nava, and caturvṛtiṁça.

91 (96). To Indra: for aid.

[Atharvam.—cāndramasam (!). trāṣṭubham.]

This and the two following hymns are wanting in Pāipp. This one (the comm. says, with 92 and 93 also) is used by Kāuç. (59. 7), with vi. 5 and 6, by one desiring a village; also (140. 6), with v. 3. 11 and vii. 86, to accompany an offering of butter in the indramahotsava; and it is reckoned to the abhaya gaṇa (note to 16. 8), and to the svastyayana gaṇa (note to 25. 36).

Translated: Henry, 37, 108; Griffith, i. 374.

1. Let Indra be well-saving, well-aiding with aids, very gracious, all-possessing; let him put down (bādha) hatred, let him make for us fearlessness; may we be lords of wealth in heroes.

This hymn and the following are two successive verses in RV. (x. 131. 6, 7, or vi. 47. 12, 13), and are also found together in VS. (xx. 51, 52), TS. (i. 7. 13+4), and MS. (iv. 12. 5). All these agree in leaving out the nas which disturbs the meter of c. Our pada-text agrees with that of RV. in both verses in falsely dividing svatvān, and the comm. explains the word correspondingly with dhanavan hiḻatmā vā.
92 (97). To Indra: for aid.

[Aitārva (etc. as hymn 91.)]

Wanting in Pāipp. Reckoned to the svastavyāvāna gaṇa (note to Kāuḍa. 25. 36), and by the comm. joined with 91: see under 91.

Translated: Henry, 38, 108; Griffith, i. 374.

1. Let this Indra, well-saving, well-aiding, keep far away apart from us any hatred; may we be in the favor of him the worshipful, also in his excellent well-willing.

The other texts (see under the preceding hymn) invert the order of the two half-verses, and all but MS. read asmē at end of (our) a. The saṁhitā-reading sanuṭār is prescribed by Prāt. ii. 48. The comm. explains the word as tirohiṭān or gūḍhān.

93 (98). For Indra's aid.

[Bṛgvaṁgiras. — āindram. gāyatram.]

Wanting in Pāipp. Not employed by Kāuḍa, except as by the comm. declared to be joined with 91 and 92 in 59. 7 (see under 91).

Translated: Henry, 38, 108; Griffith, i. 374.

1. With Indra, with fury may we overcome them that play the foe, smiting Vritras irresistibly.

The verse is found also in TS. iii. 5. 32 and MS. i. 3. 12. TS. reads sayūjas for manyūnā, and sāsalyāna for abhi syāma; MS., yujā for vayām, āva bādhe for abhi syāma, and ghnatā for ghnāntas. Most of the saṁhitā-mss. give syāma (our W.O., and two fifths of SPP's authorities, s.), and both printed texts read it; but the Prāt. (ii. 107) expressly requires syāma, and that accordingly should be the accepted text. [In c. rather, 'smiting adversaries'?]

94 (99). For Indra's help to unanimity.

[Aitārva. — ṣūmyam. anuṣṭubham.]

Found also in Pāipp. xix. Not used by Kāuḍa. In Vāî. (13. 12) it accompanies, in the agnisoma, the conducting of king Soma to his throne; and again, later (23. 7), the bringing of the dhrvaṃgraḥa of soma into the cup.

Translated: Henry, 38, 109; Griffith, i. 375.— Cf. Oldenberg, Rigveda i. p. 249.

1. Fixed (dhrutat), with a fixed oblation, do we lead down Soma, that Indra may make the clans (vīc) like-minded; wholly ours.

The verse is RV. x. 173. 6 and VS. vii. 25 c, and the first half is found in MS. i. 3. 15; also in TS. iii. 2. 8', followed at the interval of two pādas by the second half. RV. has, for dva . . . nayāmasi, abhi . . . mṛṣāmasi (Ppp. abhi soma bhṛṣānahi); for yāthā nas in c it reads Ṥtho te (Ppp. atrā te)*; and in d balikṣṭas (also Ppp.) for sāmanānasas. TS. has, for c, d, yāthā na indra id vīcāḥ kṛtvāḥ sārvāḥ sāmanānasāh kārat. MS. reads vāth (!) for 'ca in b; VS. is quite different: dh. dh. mānasā vācā sōman āva nayāmas: aṭhā na indra id vīcā saṁpatāḥ sāmanānasāh kārat. *[And hence kārat for kārat in d.— The vs. is also noted as occurring at K. xxxv. 7.]
95 (100). A spell against some one.

[Kapiñjala.—tsram. mantrkētyagdhradēvatyam. ānuśṭubham: 2, 3. bhūrij.]

Not found in Pāipp. Used by Kāuça. (48.40) in a witchcraft rite against enemies, with tying up a striped frog with two blue and red strings under the forelegs, putting it in hot water, and poking and squeezing it at each offering (pratyāhāti).

Translated: Ludwig, p. 517; Henry, 38, 109; Griffith, i. 375.

1. Up have flown his two dark-brown (gyāvā) quiverers (?vithurā), as two vultures to the sky—up-heater-and-forth-heater, up-heaters of his heart.

The comm. renders vithurā by saṁtataṁ caivaṇcatālū (also vyathanaśatālū bhaya-vanatāu), and understands by them (through the hymn) either the two lips or the breath and expiration of the enemy who is represented by the frog (manḍākātmanā bhaṇi-tasya) — which is very unsatisfactory. To the vultures he applies the epithet tārkṣyāu. Roth suggests, as intended in the second half-verse, the heat and passion of love, which are to be expelled from some woman's heart.

2. I have made them (dual) rise up, like (two) weary-sitting kine, like (two) growling dogs, like (two) lurking (?ud-av) wolves.

The comm. explains udavatānū by goyūthamadhye vatsān udārāya gacchantāu; Henry renders "that watch one another." [He would reject ud in a.]

3. The (two) on-thrusters, down-thrusters, also together-thrusters: I shut up his urinator who bore [away] from heré — [whether] woman [or] man.

Strēm in d would be a welcome emendation: "of the man who bore away the woman from here"; but the analogy of i.8.1c favors the text as given by the mss. The comm. supplies āsmākinaṁ dhanam as object of jahārah; or, alternatively, he takes the latter as = prahṛṣavān asūn bādhilavān; medhara (mih + tra) he paraphrases with marmasthānopalaksyañam. His ignorance of the sense of the hymn is as great as that of Kāuça.—or as ours. SPP. retains the h of itāh before strēm in d, against his usual practice elsewhere, and with only a small minority of his mss.

96 (101). For quiet kidneys (?).

[Kapiñjala.—prākṛtam [?]; vāyasam. ānuśṭubham.]

Found in Pāipp. xx. Occurs in Kāuça. (48.41) just after the preceding hymn, but in a different rite against an approaching enemy, who is made to drink a preparation.

*[Berlin ms. prāg uktam.]

Translated: Henry, 39, 111; Griffith, i. 376.

1. The kine have sat in their scat; the bird has flown to its nest; the mountains have stood in their site; I have made the (two) kidneys stand in their station.

Instead of the unsatisfactory and questionable * vṛkkāu, the comm. reads vṛkāu, and understands it to mean "the he-wolf and the she-wolf"; they are to be made to stay in an enemy's house. He also reads in c ā sthāne, regarding ā as prefix to astulīh.

SPP. combines again (cf. 95.3 d) in his text, with the minority of his authorities,
asthuh sth. Alisithipana at the end in our text is a misprint for *pam.* Ppp. appears to read avivamam instead. The second half-verse is nearly identical with vi. 77. 1 c, d. [Bp. has *vykva*; O., *yvka*; E. and SPP's D., *vyka* v.: this last is, to be sure, not *vyka* 'wolves.' But has not the phraseology of vs. 2 of the preceding hymn (alisaṭh- 

pau *vyka*) something to do with the placing of this one here?]

97 (102). Accompanying an offering.


[Partly prose, 5—8.] Found also in Pāipp. xx. Accompaniments in Kāuç. (6.3), in the parvan sacrifice, the offering of the so-called samātithasomas; vs. 8 is then (6.4) specified, with the direction īty uttaman ca taurgrhitena. Verse 2 is further found in the upanayana ceremony (55.20), with vi. 53.3, accompanying the release of a cow (the comm. says, with different reading and division, accompanying a contemplation of the water-pot). In Vālt. (4.13), vss. 3—8 go with final offerings in the parvan sacrifice. [The decade division cuts the hymn between vss. 2 and 3: cf. p. 389.] * [The text reads anena yajhasampūrakhamo yajne patim īstvam prarthayat!']

Translated: Ludwig, p. 429; Henry, 39, 111; Griffith, i. 376.

1. Since today, as this sacrifice goes forward, we chose thee here, O knowing hōtar, mayest thou go fixedly, and, O mightiest one, do, thou, foreknowing, go unto the fixed sacrifice, the soma.

The translation follows our text, but this is, as the parallel texts plainly show, much corrupted in c. The verse is RV. iii. 29. 16, found also in VS. (viii. 20), TS. (i. 4. 44*), MS. (i. 3. 38). In a, VS. begins yajay āh āvā; in b, RV. reads cikītva 'āvyā, while the other texts have āgne hōtāram āvyā. In c, RV. reads ayās and utā 'camishās; VS. has the same, and also ēdhak both times for dhruvām; TS.MS. have ēdhak, but ayāt between, and MS. -miṣṭa, while TS. has -miṣṭhas. In d, RV. begins praṇānān vidvān āp, VS.TS. begin praṇānān yaj, and have vidvān (for sōman) at the end; and MS. reads, for d, vidvān praṇānān āpā yāhī yajām. The comm. apparently has ayas in c, but he explains it as = ayākṣī = yajā (quoting the TS. version of the pāda), as if it were ayās; certainly, when it is reduced to ayas, all recognition of its connection with yaj must be lost. The comm. also reads utā 'camishās, with the other texts. Ppp. has ayas in c, but otherwise agrees with RV.

2. Lead us together, O Indra, with mind, with kinc, together with patrons, thou of the bay horses, together, with well-being, together with what of the prayers (brāhmaṇ) is pleasing (-hitā) to the gods, together with the favor of the worshipful gods.

The verse is RV. v. 42. 4, and also occurs in VS. (viii. 15), TS. (i. 4. 44*), TB. (ii. 8. 26), and MS. (i. 3. 38). All save MS. read no after indra in a (also the comm., and one of SPP's mss.), and all (also Ppp.) neṣi for neṣa; in b, RV. MS. (also the comm.) have harivas, the others maṇhavan instead, and RV. at end svast; in c, all (with Ppp.) brāhmaṇa, and all save RV. devakṛtam (so Ppp. also) after it; in d, RV.TS.TB. (also Ppp.) have the more proper sumatā (dād involves an anacoluthon which is disregarded in the translation). SPP. follows the comm. and a single one of his mss. in reading (with the other texts) brāhmaṇa in c.
3. The eager gods, O god, that thou didst bring — them, O Agni, send forward in [thine] own station (sadhāstha); having eaten, having drunk sweet things, assign to this man good things, ye good ones (vāsū).

This and the following verse are given together in VS. (viii. 18, 19), TS. (i. 4. 44 \*\*\*), MS. (i. 3. 38), but in different order and combination: namely, in VS., our 4 before 3, and in the others our 4 as one verse, and our 3 a, b and 4. d as a following one. In our 3 a, VS. begins with yān āv-, and TS. ends with devān (t); in e, all end with -ṣaça ca viṣe, and after it VS. has asme, and TS.MS. 'sume. Ppp. reads, in b, preraya punar agne sve sadhāsthe. The fourth pāda is deficient. * [More precisely, our 4 a-c with 3 d before our 3 a-c with 4 d.]

4. We have made for you easily accessible seats, O gods, ye that have come enjoying me at the libation; carrying, bearing [your] own good things, ascend ye to heaven after the good hot drink (?).

TS. (as above) reads at the beginning svagā, and later in a sādanām, MS. sādanā kṛṇomi; in b, VS.MS. have -gaṇē dēhā sāvānam jīva, TS. sāvāna 'dēhi j- ; Ppp. also has kṛṇomi, followed by the unintelligible yā cafe 'dāni savane jāṣajāh; the AV. text (p. sāvāna : mā) is apparently a corruption of sāvane 'mā, which the comm. reads. In c, VS. inverts the order of the two participles, and all read havāyā for svād vāsūnī; in d, VS.MS. have āsum for vāsum, and VS. svār for divam, and all tiṣṭhata for rohata. Ppp. gives, for c, d, v. bh. dudhās tvaṁ gharmaṁ tam u tiṣṭhatā 'nu. All the AV. pada-mss. (except a single one of SPP's) read viḥamānā: bhāramānā, without final visarga, and all the sāmkītā-mss. (except our P.p.m.) have -nā svā; both printed texts make the necessary emendation in sāmikītā to -nāḥ svā (which the comm. also reads), and SPP. adds the visarga to both p'ples in his pada-text. The pada reading in a is sādanā : akarma (our Bp. nāḥ s. m.), and the irregular hiatus must be regarded as falling under Prāt. iii. 34, although the passage is not quoted by the commentary to that rule; SPP. takes no notice of the anomaly. The comm. explains gharmaṁ in d by adīyaṁ. The Anukr. passes without notice the redundancy of c, due to the apparently intruded svā.

5. O sacrifice, go to the sacrifice; go to the lord of sacrifice; go to [thine] own source (yōni) : hail! [Prose.] The same formula is found, without variant, as VS. viii. 22 a, and in TS. i. 4. 44 \* and MS. i. 3. 38. The sāmikītā-mss. add a stroke of punctuation before svām which is wanting in the other texts, and which our edition also omits; SPP. retains it. The comm. explains Viṣṇu as intended by yatjam. * [Also vi. 6. 2\*\*.

6. This [is] thy sacrifice, O lord of sacrifice, accompanied with song-utterance, of excellent heroism: hail! [Prose.] Again the AV. mss. add a punctuation-mark before svāṭraḥ, * omitted in our text, but given by SPP.; the other texts (VS. viii. 22 b; TS.MS. as above) do not have it. TS. differs only by reading svāṭraḥ; MS. does the same and omits svāḥā (adding instead tēna sām bhava hṛdayam gaccha); VS. ends with sāravīras tāj jauṣava svāhā. Ppp. has a yet more different version: csa te yajña yajamānas svāhā sāktanamavakas svārīvas svāhā. * [To avoid taking the word as an adjective, BR., s.v., would read with TS. svāṭraḥ.]
7. Vásáta to those offered to; vásáta to those not offered to; ye way-(gātā-)finding gods, having found the way, go ye on the way.

[Prose.] The second part of the formula is found without a variant in VS. viii. 21 et al., TS. i. 4. 447 et al., MS. i. 3. 38. Ppp. reads svāhātebhya vasadātebhyaḥ.

8. O lord of mind! [put] this offering of ours in heaven among the gods; hail! in heaven — hail! on earth — hail! in atmosphere — hail! in wind may I put [it]; hail!

[Prose.] In VS. TS. MS. (as above) a corresponding formula immediately follows our 7 b; but it is briefer: thus, VS. mānasas pata imān deva yajñām svāhā vāte dhāḥ; TS. m. p. i. no deva deveṣu yajñām svāhā vāci svāhā vāte dhāḥ; MS. m. p. sudhātv imān yajñām dice deveṣu vāte dhāḥ svāhā. Ppp., again, m. p. imān deva yajñām svāhā: vāce svāhā vācaye dhās svāhā. The Anukṛ. apparently scans this bit of prose as 8 + 7:9 + 12 = 36.

98 (103). With an oblation to Indra.

[Atharvan. — mantroktadāivatam. trāṅgubhām: i. vīrāj.] Found also in Pāipp. xx. In Kāu. (6. 7), the verse accompanies, at the parvān sacrifice, the distribution of barhīs to each divinity; and again (88. 6), in the piṇḍa-pitṛyajña, the sprinkling of rice-grains joined with darbha. In Vāit. (4. 6), it goes with the casting of the prastāra into the fire in the parvān sacrifice.

Translated: Henry, 40, 112; Griffith, l. 377.

1. The barhīs is all (sāṁ) anointed with oblation, with ghee, all by the good Indra, all by the Maruts; [it is] all anointed by the gods, by the all-gods; let the oblation go to Indra: hail!

A corresponding but quite different verse is found as VS. ii. 22 (immediately following a repetition of the VS. version of our 97. 7, 8): it reads aṅktām instead of āktām in a and c, has avīśyāt vāśuktās for indreṇa vāsunā in b, indras for devāṁs in c, and, for d, divyāṁ nābhā gachatu yat svāhā. Ppp. also has (better) vāsuktās for vāsunā in b, and devēbhīs in c, rectifying its meter. The comm. reads barhīs for havis in d. The verse lacks three syllables in its second half.

99 (104). When bestrewing the vēdi.

[Atharvan. — mantroktadāivatam. trāṅgubhām: i. bhūri.] Wanting in Pāipp. Is in Kāu. (2. 20) the priest’s direction for strewing the barhīs; and the same in Vāit. (2. 7): both in the parvān sacrifice.


1. Strew thou around, enclose the sacrificial hearth (vēdi); do not rob the sister lying down yonder; the hūtar’s seat [is] yellow, golden; those [arc] jewels (niśkā) in the sacrificer’s world.

The comm. regards the bunch of darbha grass as addressed. Ludwig conjectures the ‘sister’ to be the uttaravedi; and Henry also understands the same; it is perhaps
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rather the grass that lies about; the comm. gives several diverse guesses. A corresponding verse is found in TB. iii. 7.5.13 and Ṛp. iii. 13. 5: they read abhī for pārī at beginning of a; ānūm mā hūṣir anvayā dāyānā for b; -dānā hāritāḥ svārūḥāḥ in c, and, in d, īmē for ītē and bradhīn for lokē.

100 (105). Against bad dreams.

[Yaśa.—duḥsvapnanācanadevatīyam. ānuṣṭubham.]

Found also in Pāipp. xx. Used by Kāuṭ. (46.11) in a rite against bad dreaming, and reckoned (note to 46.9) to the duḥsvapnanācaṇa gāya.

Translated : Ludwig, p. 498; Henry, 40, 115; Griffith, i. 378.

1. I turn away from evil-dreaming, from bad dreaming, from ill-success (abhūti); I make brāhmaṇ my inner [defense]; [I put] away the pains having the aspect of dreams.

The comm. (also Ppp.) reads svapnāt in b. A corresponding verse is found in KČS. xxv. 11. 20: for b it has pādāḥ svapnād abhūtyāḥ; it reads karave for kṛuye in c, and, for d, pārāḥ svapnāmukhā kṛdhī. Ppp. ends with -mukhā svua. Near half of SPP’s authorities have pārāḥ in d. The comm. explains svapnāmukhā by svapnādevārikāḥ. [Griffith says: “I turn away: and lie on my other side” — to prevent the recurrence of nightmare. As to c, cf. i. 19. 4 and v. 8. 6.]

101 (106). As to food enjoyed in a dream.

[Yaśa.—duḥsvapnanācanadevatīyam. ānuṣṭubham.]

Found also in Pāipp. xx. Used by Kāuṭ. (46.12) in a rite against ill effect from food eaten in dreams, and reckoned (note to 46.9) to the duḥsvapnanācaṇa gāya.

Translated : Ludwig, p. 444; Henry, 40, 115; Griffith, i. 378. —Given by Bergaigne-Henry, Manuel, p. 157, without other comment than is implied in the title.

1. What food I eat in dream, [and that] is not found in the morning — be all that propitious to me, for that is not seen by day.

The comm. appears to regard nahī in c as two independent words. A corresponding verse is found in Ṛp.Ś. x. 13.11 and HGS. i. 17.4; reading thus: yad annam adyate naktam (H. sāyam) na tat prātaḥ kṛudha ‘vati (H. av. kṛ.); sarvaṁ tad asmān mā hūṣir (H. -sin) nahī tad dadvṛce divī (H. divā dadvṛce divāḥ). Ppp. has nas instead of me in c.


[Frājāpati.—maṅtroktaṇānādevatīyam. virāt purastābhakti.]

Wanting in Pāipp. Kāuṭ. (52. 13) prescribes it in a rite for welfare, “with action as given in the verse” (iti maṅtroktam).

Translated : Henry, 41, 115; Griffith, i. 378.

1. Having paid homage to heaven and earth, to the atmosphere, to Death, I will urinate standing erect; let not the lords (īcvarā) harm me.

All the authorities read melaśāmi in c, and SPP. retains it in his text, although it is a wholly impossible form, and the misreading of s for sy is an easy and familiar one; even
the meter demands mekṣi [rather ārdhuds?] . The comm. has instead māi 'ṣyāmi, explaining it as mā gamiṣyāmi! Virtually all the authorities, too, leave tiṣṭhan unaccented (two out of fourteen of SPP's and our R.s.m. tiṣṭhan); this both editions emend. [The Anukr. seems to scan as 11 + 8 : 7 + 8 = 34.] [The squatting posture in making water is, I believe, general with the natives of India to this day. So Hesiod, Works and Days, 727; μοῦν ἄρτ' ἡλίου τετραμύνος ὀρθὸς διμυξίν... ζώμενος κρῆ. Cf. xiii. 1. 56 and my note.] Here ends the ninth anuvāka, of 12 hymns and 21 verses: the old Anukr. says navamo dvādaśa and ekavīṣṭa.

103 (108). For betterment.

[Brahman. — ātmaddāvataṃ. traṣṭubham.]

Found also in Pāipp. xx. Used by Kāuç. (59.19) with hymn 17 etc. (see under 17).

1. What Kshatriya, seeking betterment, shall lead us up out of this reproachful hate — who that desires sacrifice, or who that desires bestowal? who wins long life-time among the gods?

This is apparently the appeal of a Brahman seeking employment (so Ludwig also). The comm. (also Ppp.) reads vanate in d; he gives alternative conjectural explanations, and tries, of course, on account of the repeated ka, to bring the verse into connection with Prajāpati (Ka). Ppp. further has no 'syād in a, and kaś pār. ko yaj. in c.


[Brahman. — ātmaddāvataṃ. traṣṭubham.]

Found also in Pāipp. xx. Used by Kāuç. (66.17) in a savayajña, having as savā a cultivated field (urvarakkhyē savayajña, comm.).
Translated: Henry, 41, 116; Griffith, i. 379. — Cf. above, v. 11, introduction.

1. Who, enjoying companionship with Brihaspati, shall shape [its] body at his will — the spotted milch-cow, well-milking, with constant calf, given by Varuṇa to Atharvan?

The translation implies in d tānuvād as read by Ppp.; compare RV. x. 15. 14 d (AV. xviii. 3. 59 reads tānuvā, but with much better reason than here), also iii. 48. 4 b and vii. 101. 3 b. The comm. refers to v. 11 as explaining the cow referred to. Some of the mss. (including our Bp. E. O. K.) accept sakhyām in c, and SPP. adopts it in his text; ours has the correct sakhyām. Ppp. begins with kaṁ, and has in b, for niyavatsām, dhavan etām, and in c tāṁ bhṛhaspatyā sakhyā.

105 (110). An exhortation to holy life.

[Atharvan. — mantraṃtdaṃ. anuṣṭubham.]

Found also in Pāipp. xx. Quoted by Kāuç. (55.16) in the āpanayana ceremony, as the teacher takes the pupil by the arm and sets him facing eastward; and the second half-verse later in the same (56.16), as he makes the pupil turn so as to face him.
Translated: Henry, 41, 117; Griffith, i. 379.
1. Striding away from what is of men, choosing the words (vācas) of the gods, turn thou unto guidances, together with all [thy] companions.

Ppp. reads sāka for vācas in b, and, for d, devo devānāṁ sakhyā jñānaḥ. The comm. paraphrases fraṇīttas by prakṛtiṇāyanaṁdvēdabrahmacaryaniyatiṁ.

106 (111). Deprecation for offenses.

[Atharvan.—mantoṛktaśāvatam uta jātavedasam (c, d, vṛ̤r̥vakām). bhūtigārhhā trīṭukhā.]

Found also in Pāipp. xx. Applied by Kāuṇḍ. (6.2), in the parvan sacrifice, with offerings in expiation of any thing spilt or overlooked in the ceremony; and later (46. 24), when a direction at the sacrifice has not been fully executed. Used also for a similar purpose in Vāit. in the agnistoma (12.5), and again later (16.8).

Translated: Henry, 41, 117; Griffith, i. 379.

1. If (ydt) in forgetfulness we have done aught, O Agni, have offended, O Jātavedas, in our behavior (cṛḍaṇa), from that do thou protect us, O forethoughtful one; unto beauty be there immortality for us [thy] companions.

The sense of the last pāda is obscure and doubtful. The comm. takes cūkhe as loc., = sōbhane sāṅge karmāṇi. Ppp. reads tasmat for tatās in c, and cūkhe in d. The second half-verse is more irregular than the Anukrt. admits.

107 (112). To relieve a stinging pain.

[Bhṛgu.—śāuryam uta 'ūḍāvatam. ānuṣṭubham.]

Wanting in Pāipp. Used by Kāuṇḍ. (31.27) with vi. 105, in a remedial rite against cold and catarrh.

Translated: Henry, 42, 117; Griffith, i. 379.

1. Down from the sky the seven rays of the sun make pass the waters, streams of ocean; these have made fall thy sting (cālyd).

The comm. regards cālya as used figuratively of a stinging disease: cālyavat pīḍā-kāriṇiṁ kāsaślesmādīrogam. The seven rays are to him the seven forms of the sun, as given in TA. i. 7.1.

108 (113). Against enemies: to Agni.

[Bhṛgu.—dvy̤y̤am. āgyam. trāṭiṣṭubham: i. bhūtīgarbhā.]

Wanting in Pāipp. Used by Kāuṇḍ. (48. 37) in a witchcraft rite with hymns 31, 34, and 59 (see under 31); and both verses separately are reckoned to the duḥśvapnanā-çana gaṇa (note to 46.9).

Translated: Ludwig, p. 517; Henry, 42, 118; Griffith, i. 380.

1. Whoever seeks to harm us in secret, whoever us openly — us, O Agni, one of our people, knowingly, or a stranger — to meet them let the toothed draṇī go; let there be of them no abode (vāstu), O Agni, nor offspring.
The comm. explains *araṇī* as *ārtikārīṇi* ṛākṣaśi ‘a pain-causing she-demon’; by its form it should be a fem. to *drāṣṭhā* ‘strange.’ Again (as at iv. 16. 1) SPP. unaccountably reads (with the comm., who explains it as an *antarhītanāman*) in a *nas tāyāt* (instead of *na stāyāt*), and in *pada-text tāyāt*, although every known *pada-ms.* begins the word with *s- and *tāyāt* alone has etymological justification. Some of the *saṃhitā-*mss. (including our W. I.) read *sūt sv- in a-b. The mss. also vary between *tām* and *tām* (our Bp. and all our *saṃhitā-*mss. have the latter; both editions give the former). [One does not easily see how the Anukr. justifies its definition.]

2. Whoever shall assail us asleep or waking, standing or moving, O Jātavedas, in accord with Vaiśṇava as ally, do thou meet and burn them out, O Jātavedas.

All SPP’s *pada-*mss., and one of ours (D.), read *suptām* in a, by a frequent error. Ludwig suggests *vāivasvatena* for *vaiśṇava-nareya* in c; it would certainly be an improvement to the sense.

109 (114). [For success with the dice.]

[Bādarāyani.—saptarcam. āgyeyam uta mantrakaḥdidintam. ānąśtubham: 1. virdi
purāsādhyavat; 2. 3. 5. 6. triśūbhā.]

Found also in Pāipp. iv. (in the verse-order 6, 1, 2, 5, 3, 7, 4). Used by Kauç. (41. 13), with hymn 50 etc., in a rite for success in gambling: see under 50; and by Vālī. (6. 10), in the *agnyādhyeya* ceremony, when the sacrificer hands the *adhvaryu* the anointed dice, for winning at play the *somakrayant* cow. [The decade division cuts the hymn between vss. 3 and 4; cf. p. 389.] *Note that iv. 38 is for luck in gambling and is ascribed to the same rishi. Cf. introd. to iv. 38 and 40.]


1. This homage to the formidable brown one, who among the dice is self-controller; with ghee do I aid (?) Kali; may he be gracious to us in such plights.

[In a, Henry would suppress either *idām* or else *nāmo. ] Ppp. combines yo *sūt* in b, and reads *kalyam* in c. The comm. explains *bāhrēvē* as *bābhurvarṇāyāti* *tattvamāṇakāya* *dātājaya-kārīne* *devōṣya*; of Kali he says *pārājayatiḥ pārīsāmān-khyāyuktō* *kṣāvīṣayō* *yāḥ* *kalir* *ity* *ucyate*, and quotes TB. i. 5. 111; *śaṅkārī* is either *tājāyati* or *samartham* *kartum* *iḍchāmi*.

2. Do thou, O Agni, carry ghee for the Apsaras, dust for the dice, gravel and waters; enjoying in their respective shares the oblation-giving, the gods revel in both kinds of oblations.

Ppp. puts *agne* after *ghṛtām* in a [a great improvement of the meter], reads *nakhebhyaśas* in b, makes *c* refer to Agni by giving *yathābhāgas* and *juṣṭas*, and has *madantu* in d. Some of the mss. (including our D.K.) also read *madantu*, and it gives the preferable sense; but both editions have -tt, as being better supported. Half SPP’s mss., and at least one (D.) of ours, give *pāṇḍūn* in b. The comm. boldly declares *aṣeṭṭhyas* in b to mean *pratikittavabhyaśas*: they are to have dust etc. flung at them, that they may be beaten.
3. The Apsarases reveal a joint reveling, between the oblation-holder (havirdhāna) and the sun; let them unite my hands with ghee; let them make the rival gambler subject to me.

Pp. begins yā 'pr, puts antarā first in b, reads in d aś no [intending no?] hastam kṛtena (this is a great improvement) sanī sp., and has naḥ kit- in d. The comm. understands havirdhāna in b to signify the earth. The first half-verse is identical with xiv. 2. 34 a, b.

4. Ill luck (?) to the opposing player; do thou shed upon us with ghee; smite thou him who plays against us as a tree with a thunderbolt.

Compare above, 50. 1. The obscure word at the beginning is divided adinavādm by the pada-mss.; SPP., however, alters his pada-text to adinavām, simply to agree with the comm's grammatical explanation! as if that were of the smallest authority or value; and here it is even worse than usual; the comm. makes the word a verb-form from root dvī + ā, and glosses it with adīyāmy akṣār ādīvanāṁ | karoni! Pp. treats the verse as a cited one; but it has not been found elsewhere in its text. *[In the Corrections to vol. ii., p. 5335, SPP. suggests ādīvanāṁ.]

5. He who made this riches for our playing, who the taking (?) and leaving of the dice — that god, enjoying this libation of ours — may we reveal a joint reveling with the Gandharvas.

The Pp. version is quite different: yo no devo dhanam idaṁ dicea yo 'kṣaṇam grahaṇaṁ caṇaṁ ca: sa na 'vatu havir etc.; also gandharvaṁ sadā in d. The comm. explains gṝhṇam and ċaṇaṁ respectively by grahaṇaṁ svakṣār akṣār jītvā svikaraṇaṁ, and svityānd akṣaṇaṁ jayāhvardhāne (one ms. -yāṅka) 'vicaṇaṇaṁ.

6. Having good things in common (?)sānvasu) — that is your appellation; for stern-looking, realm-bearing [arc] the dice; you as such, O drops, would we worship with oblation; may we be lords of wealth.

Pp. begins c with tasmanā ta indro hav-. Emendation in b to akṣaḥ (voc.) would be a welcome improvement; Henry so translates. The minor Pet. Lex. conjectures that inda-vas in c means ' the marks or pips on the dice ': perhaps rather applied figuratively to the dice themselves*; the comm. renders by somavantaḥ somopalaśīlavarvāntkāḥ, as adj. qualifying varyaṁ. The comm. is uncertain whether the Gandharvas or the dice are addressed in a; in b he understands the two epithets to be gen. sing., ugrampacyā being for -cyāAs! and he refers to and quotes TA. ii. 4. 1, where they are found as singular, instead of our own text vi. 118. 2. The third pāda is jagati [only by count]. *[The major Lex. takes it as 'dice'.—W. put a sign opposite indavā as if he meant to make a text-critical remark about it. His Collation-book notes no variant ms. reading; but SPP. reports iddīm vah and indavāḥ; none give indavāḥ.] ↑[As if it were Indavāḥ = Indavantaḥ.]

7. If (yāt) a suppliant I call on the gods, if we have dwelt in Vedic studentship, if I take up the brown dice — let them be gracious to us in such plight.

Pp. begins with yad devān, and reads uvima in b. One would like to emend to aliche in c.
110 (115). To Indra and Agni: for help.

[Brham. —tram. áindrāgam. 1, ghyatri; 2, triṣṭubh; 3, anuṣṭubh.]

Found also in Paipp. xx., vs. 3 not with vss. 1, 2. Kāuḍa, (15. 11) employs the hymn (the comm. says, vss. 1 and 2), with vii. 3 etc., in battle incantations: see under 3; further (39. 20), for the satisfaction of various desires, with worship of the deities mentioned in the verses. Vākit. (8. 6) has it (vss. 1, 27) with an oblation to Indra and Agni, in the ágrayaṇa īṣṭi; and vs. 3 (3. 17), in the parvau sacrifice, as the priests receive and partake of their īḍā-portion. 

Translated: Henry, 43, 121; Griffith, i. 381.

1. O Agni, together with Indra, ye slay the Vritras irresistibly for your worshiper (dāṣvāis); for ye are both best Vritra-slayers.

The translation implies emendation of khatās in b to khatās, which the construction clearly demands, and which is read by the comm., also, in a corresponding verse, by TB. (ii. 4. 57: this has also medini for dāṣvās in a, and yuvām for ubhā in c). Both editions give khatās, with all the mas. Pp. is defaced, but seems to read atho for hatā, and for c ugrāya vṛtrahantām. [Render rather, 'ye slay the adversaries... adversary-slayers...' cf. iv. 32.7, note.] [MS. has ágna Indrā ca dāṣvās just after its version of our vs. 2.]

2. By whom in the very beginning they won the heaven (śvār), who stood unto all existences, the two men-helpers (?), bulls, thunderbolt-armed — Agni, Indra, Vritra-slayers, do I invoke.

Found also in TB. (ii. 4. 57) and MS. (iv. 12. 6); TB. puts in a sāvar before ájayan, much improving the meter; MS. does the same, but corrupts to ájyan; in b, TB. has bhūvanasya madhye; in c, both accent prā carṣaṇī, and TB. vṛṣaṇī (as voc.)*; in d, MS. ends with -hāyan huvena, while TB. has agra Indrā vṛtrahantā hue vām. Pp. has at the beginning yābhyaṁ svār itaṁ vṛṣāgra (eva wanting), and āyuhvāma at the end. The 'they' of a, according to the comm., are the gods. For prācarṣaṇī is given a conjectural rendering, though the word is doubtless a corruption; the Pet. Lex. had conjectured an emendation to prā carṣaṇī [comparing RV. i. 109. 5]; the comm. gives it an alternative explanation: either prakarṣeyā dāṣārṣā, or prakṣeyā manushyā yāyor yāṣhīvema saṁti. [As to vṛtra-, see note to vs. 1.] *[And MS. reads vājrabāhum.]

3. Divine Brihaspati hath served (?uṣa-grāh) thee with a bowl; O Indra, enter into us with songs — for the sacrificer, the soma-presser.

In a, uṣa-grāh is rendered as if equivalent to uṣa-hṛ; the comm. takes it thus: anya-trā yathā na gachchasi tathā svādhinaṁ kṛtaṁ. The comm. regards Indra as addressed in a, b, but it is rather the drink itself, as received in the bowl: so in Vākit. iii. 17. One might conjecture indo for indra in c (our P.O. indram), but indra is cited in Vākit. (ib.); [Garbe overlooked the fact that the second half of this vs. was intended]. Pp. adds to the somewhat meaningless d a fifth pāda: sarvāṁ iñūṁ viradhitā naḥ; compare the Pp. version of vi. 54. 3. [Pp. reads in a uṣa 'nam devās.]
III (116). To a soma-vessel.

[Brahman.—vāraḥham. pārabhṛati trīṣṭubh.]

Found also in Paipp. xx. For uses, see below.
Translated: Henry, 44, 122; Griffith, i. 382.

1. Indra's paunch art thou, soma-holding, soul of gods and of human beings; here do thou generate offspring that [are] thine in them (f.); let those that [are] elsewhere rest here for thee.

Pp. combines -dhānā "tmā, and reads in b (after devānām) asya vīcvarāpah, and at the end tās te svadhito grīantu. The comm. regards the verse as addressed either to a bull let loose (as quoted in Kāuç. 24.19) or to the pūtabhyt soma-vessel (as quoted in Vāt. 17.9). In c, āsū is obscure, and is perhaps to be emended to āsūs; the comm. explains it as either = purovarintṣu gosu or yajamanādirāpāsu vikṣu. The verse is further reckoned [note to Kāuç. 19.1] to the puṣṭika maṇtras. It is a pure trīṣṭubh, without bhṛatī element; but the pada-mss. make the third pada end with yā. [With a, cf. RV. iii. 36.8 a.]

112 (117). For release from guilt and distress.

[Varuṇa.—devṛcam. maṇtoṣṭābdāivotam. ānuṣṭubham: i. bhūrij.]

Wanting in Paipp. Used in Kāuç. (32.3) in a remedial rite, with vii. 29 etc.: see under 29; it is also reckoned to the anūhilaṅga gauṣa (note to 32.27). The comm. regards it as quoted by Kāuç. (78.10); but doubtless the verse there intended is the equivalent xiv. 2.45.
Translated: Henry, 44, 122; Griffith, i. 382.

1. Beautiful (cūmbhant) [are] heaven and earth, pleasant near by, of great vows; seven divine waters have flowed; let them free us from distress.

The epithets in the first half-verse are found only here,* and are obscure; for anti-sumne the comm. substitutes antahsvapne; cūmbhant † he renders by ṣobhākārīṇyāu, and mahivrate by mahat karma yāyōḥ. Henry would rectify the meter of c by reading ē for ḍpas. The verse is repeated below as xiv. 2.45. *[Mahīvṛata occurs elsewhere.] †[BR. conjecture cūndhant: cf. note to vi. 115.3.]

2. Let them free me from that which comes from a curse, then also from that which is of Varuṇa, then from Yama's fetter, from all offense against the gods.

This verse is a repetition of vi. 96. 2.

113 (118). Against a (woman) rival: with a plant.

[Bhārgava.—devṛcam. teṣṭikādevatām. 1. virāḥ anuṣṭubh; 2. caṅkumati 4p. bhūris uṣṇik.]

Found also in Paipp. xx. Used by Kāuç. (36.38), in one of the rites concerning women, against a wife's lover, with a plant called bāṇāpārṇī 'arrow-feather' (Dārila, [ṣirapatkā: for which ll. conjectures] cāraptukā, which is Thephrosia purpurea [Roth], though T. spinosa is the spinous species).
1. O rough one! thou of rough creepers! cut up yon woman, O rough one!—that thou mayest be hateful (?) to yon man of virile power.

Pp. reads *tristī* everywhere, and *tristinādāṇā*; and its second half-verse is: *adhi-gṛḍṛsthayayam tam asmāi chepyavataḥ.* The comm. gives, as one of his suggested synonyms for *tristikā,* dāhapanikā or būnaparyākyayusadhi; *vandana* [cf. below, 115.2] are, according to him, latāṇāyī virkṣāṇāi co *'pari prarādhāś tadyaśākhām āvesṭamāṁ viḥhinnaparyāyatāviṣesāḥ.* *Kṛtādvīṣṭā* in c is literally 'having done what is hated' (*dveṣakāriṇī,* comm.). The second half-verse is plainly addressed to the rival. There is considerable discordance among the mss. in regard to the concluding word, *çeyā-, çeyā-, caçyā-* being the variants, but evidently only inaccuracies of copyists; the comm. explains the word as = *prajñanasāmathyavate.* The verse is a good *anuṣṭubh*, not *vīrāj.*

2. Rough art thou, a rough one; poisonous, a poisonous one art thou;—that thou mayest be avoided, as a barren cow (?) *vaçā* of a bull.

The first part in Pp. reads: *tristā 'si tristākā 'si vaçā vaṣṭaky asi.* The comm. tries to find root *lahe + ā in viṣātākā (= viṣam ataṅkayati); vaçā* he paraphrases with *vandhyā gāyuh.* The verse is rather *kakumnati* than * чаṅkumnati.* [It becomes a perfectly regular *anuṣṭubh* if we add at the end of a (with Pp.) an *asi.*]

#### 114 (119). Against enemies.

[Bhārgava.—dvṛcām. agnīṣoṣiṣyam. ānuṣṭubham.]

The first verse is found also in Pāipp. xx. Used by Kāuç. (36.39: doubtless only vs. 1) in connection with the preceding hymn, at the end of the women's rites, vs. 2, on the other hand, appears in a healing rite (31.4) against demons, with vi. 34. Translated: Weber, *Ind. Stud. v.* 265; Henry, 45, 123; Griffith, i. 383.

1. I take from thy entrails *(vaksḍaṇḍa)*, I take from thy heart, from the aspect of thy face, I take all thy splendor.

Pp. has, for *h, ā dade kṛdyād adhi,* and, for the second half-verse, *ā te mukhasya yad varca acahī mā abhyātapsā.* The comm. says *uvuraśndhir vaśkaśa ṣa ṣya ity ucye;* or, alternatively, the *vaksḍaṇḍa* are *kaṭiṇikaṭaṭyurupādāḥ.* This verse appears to belong properly with hymn 113, as vs. 2 with 115.

2. Forth from here let anxieties go, forth regrets *(tanudhyād)* and forth imprecations; let Agni smite the she-demoniacs; let Soma smite the abusers (f.).

[In the edition, the final *r*-sign of *raksasathir* has slipped to the left from its place over the syllable *ha.-* The vs. seems to belong to h. 115: see note to the preceding vs.]

#### 115 (120). Against ill luck.

[Atharvaṅgirasa.—caturcām. savitraṃ; jātavedasaṃ. ānuṣṭubham: 2, 3. tristubh.]

The first two verses are found also in Pāipp. xx. It is used by Kāuç. (18.16–18) in rites against *nirṛṭī* ('perdition'), with the driving off of a crow to whose leg certain things have been fastened, and with casting into the water certain wraps or garments. The comm. quotes it also from the Çāntikalpa (6.16) in expiatory rites.
Translated: Muir, v. 348; Ludwig, p. 499; Grill, 41, 187; Henry, 45, 124; Griffith, i. 383; Bloomfield, 168, 564.

1. Fly forth from here, O evil sign (lakṣmī); disappear from here; fly forth from yonder; with a hook of metal (ayusnāya) we attach thee to him that hates [us].

Ppp. reads in a pāpa- for pāpi, and, for d, ya divinatas tasmin tva sajāmar. The comm. has at the end sacāmasi. He paraphrases pāpi lakṣmī by pāparāpīny alakṣmī; it might be rendered also by ‘luck’ or ‘fortune’; the expression is found also in MB. i.4.1, 5.

2. The unenjoyable flying sign that hath mounted me, as a creeper a tree—that, O Savitar, mayest thou put hence elsewhere than on us, being golden-handed, granting good to us.

Ppp. offers no variants. SPP. reports his pada-mss. as reading in a pataya : lā or pataya : lāh, which is very strange, as ours have the true reading, patayālāh. All the pada-mss. give in b vāndanaḥsva, and Prāt. ii. 56 expressly recognizes this and prescribes the irregular combination to vāndane ’va; but SPP., on the sole authority of the commentator, alters his pada-text to vāndanaḥsva! The comm. explains vāndana simply as latāviçeśa, and refers back to 113.1 as another instance of the use of the word; patayālāh he paraphrases with pātayitrī dāurgatayakārīti.

3. A hundred and one [are] the signs of a mortal, born from his birth together with his body; the worst of these we send forth out from here; to us, O Jātavedas, confirm propitious ones.

The Anukr. appears to allow the contraction cīvā ’sm. in d. [As to “101,” see iii. 11. 5 note.]

4. These same have I separated, like kine scattered on a barren (khilā); let the good (pūnya) signs stay; those that are evil have I made disappear.

The pada-mss. read in a enāḥ; probably it is rather enā ’thus.’ The comm. reads blunderingly at the end anīcaṇaḥ, and understands tās as its subject, as if the form were not causative.* He glosses khila by vṛaja. The pada-reading visthitāhōva in b is according to Prāt.iv.77. [In a good pasture, the cows would keep close together; on a barren, they would naturally scatter. Quite otherwise Pischel, Ved. Stud. ii. 205.] [ApCS. iv. 15.4 may be compared.] [The Anukr. does not note that c is catalectic.]* [Alternatively, however, he does take it as a causative.]

116 (121). Against intermittent fever.
[Atharvāṅgiras.— dvṛṣam. cāndramasam. 1. puroṣṭuḥ; 2. i-av. x-p. ārey anuṣṭubh.]

This and the two following hymns are not found in Pāipp. This appears in Kāuç. (32.17: Keç. adds, with hymn 117) in a remedial rite against fever, with aid of a frog as in hymn 95; and it is reckoned (note to 26.1) to the ākamanḍana gaṇa.

Translated: Grohmann, Ind. Stud. ix. 386, 414; Zimmer, p. 381; Henry, 45, 124; Griffith, i. 384; Bloomfield, 4, 565. — Cf. also Bloomfield, JAOS. xvii. 173.

1. Homage to the hot, stirring, pushing, bold one; homage to the cold, former-desire-performing one.
117 (122). Invitation to Indra.

[Atharvaṅgīras. — āndram. pathyāhṛati.]

Wanting in Pāipp. Used by Kāuç (59, 14), with hymns 85 and 86, in a rite for welfare; and it is, with 118, reckoned (note to 25, 36) to the svastyayana gāpa; while a schol. (note to 137. 4) adds it and 118 in the introduction to the ājyaṭantra; that another uses it with 116 was noted under that hymn. And Vāit. (23. 9) repeats it in the agniṣṭoma with the offering of the hārīyaṇanagroha.

Translated: Henry, 46, 125; Griffith, i 384.

1. Come, O Indra, with pleasant peacock-haired bays; let not any hold thee away, as snarers a bird; go over them as [over] a waste.

The verse is RV. iii. 45, 1, found also as SV. i. 246 et al., VS. xx. 53, TA. i. 12. 2. Our (and SPP’s) reading yāḥḥ in b agrees with all these, but is against our mss. and all but two of SPP’s; they leave the word unaccented. RV.VS. in c have ni, which is plainly the better reading, instead of vi; SV. has the corruption ni yemur in nā, and TA., yet worse, nyēmūr in nā. [TA. has at the end, corruptly, nidhanavēva tāh imi.]

118 (123). When arming a warrior.

[Atharvaṅgīras. — bahudevatyam uta cāndramasam. trāṣṭukkam.]

Wanting in Pāipp. Used in Kāuç. (16. 7) in one of the battle rites, for terrifying a hostile army, with arming a king or kṣatriya; for its connection with hymn 117, see under that hymn; and some mss. read it in 39. 28, in a rite against witchcraft (probably wrongly, as the comm. knows no such use). Vāit. has it (34. 12) in the sattra sacrifice, with arming a king.

Translated: Henry, 46, 125; Griffith, i 384.

1. I cover thy vitals with armor; let king Soma dress thee over with the immortal (āmiṭa); let Varuṇa make for thee [room] wider than wide; after thee conquering let the gods revel.

The verse is also RV. vi. 72. 18, found further as SV. ii. 1220, VS. xvii. 49, all these without variation from our text; but TS. (in iv. 6. 43) has vārmadhikis in a, abhi (for dnu) in b, vārvivas te astu lor vāruṇas te kṛṣotu [improving the meter] in c, and, for d, j, tām dnu madantu devāḥ. The third pāda has a redundant syllable.

The last or tenth anusvāka, of 16 hymns and 32 verses, ends here; and the quoted Anukr. says (trītyā) niyāṇu sodoṇa [cf. p. 413 end], and paro dvāṭhriṇāca macyate.

Two of our mss. sum up the book as of 118 hymns, others note only the number of vargas or decades; none say 123.

Here ends also the seventeenth praṇāthaka.
Vedas. Atharvaveda. English
Atharva-Veda samhita