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the same time, the number of employees in the industry is increasing. The number of employees in the industry in 1997 was 10,000, and it is expected to reach 15,000 by 2005.

As a result of the above-mentioned changes, the industry is facing a number of challenges. The most important of these challenges are the increasing competition from other countries, the increasing cost of production, and the increasing demand for quality. In order to survive in this competitive environment, the industry must adopt a number of strategies. One of the most important strategies is to improve the quality of the products. This can be done by investing in research and development, and by implementing a quality management system.

Another important strategy is to reduce the cost of production. This can be done by investing in new technology, and by improving the efficiency of the production process. A third important strategy is to diversify the product line. This can be done by developing new products, and by expanding into new markets.

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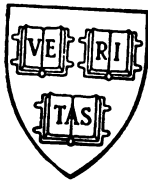
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THE
"ĀRSHEYABRĀHMAṆA,"

(BEING THE FOURTH BRĀHMAṆA)

OF THE

SĀMA VEDA

THE SANSKRIT TEXT

EDITED TOGETHER WITH EXTRACTS FROM THE COMMENTARY
OF SĀYANA ETC.
AN INTRODUCTION, AND INDEX OF WORDS

BY

A. C. BURNELL/Ph. D.



MANGALORE

PRINTED BY STOLZ & HIRNER, BASEL MISSION PRESS

1876

~~IndL 3017.8~~
Reviewed by A. Basile, *Revue Critique*, 1878, p. 129.

1877, II, 22.

4.972 N. 1. 38.465 N. 1.

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TO
H. E. Prof. Dr. von BÖHTLINGK
&c. &c.

AND

H. E. Prof. Dr. von ROTH
&c. &c.

with most respectful congratulations

ON THE

COMPLETION

of their

"*विद्याभ्यास-प्रदीपिका*"

by which

all

Indian learning

is

now become

A POSSESSION OF EUROPE

INTRODUCTION.

IN accordance with a long since expressed design of publishing all the Brāhmanas of the Sāma Veda with translations, if necessary, I now give the text of the fourth or Ārsheya-brāhmaṇa. A translation would be useless, for there is nothing to translate beyond the introductory sentences; all the rest would be a mere repetition of the text with 'and' and 'or' put for 'ca' and 'vā'. But it by no means follows that a text like this is devoid of all interest; here it is philological.

In India¹⁾ in the old days when the Vedas were commonly committed to memory, short *anukramanīs* (*i. e.* indexes of contents in the order of the texts) were composed to assist those who had to fulfil such a laborious task as the preservation in due order, of the fragments of which a Veda is composed. Such indexes exist for all the Vedas, but differ much in character, and only this *anukramanī* to the Sāma Veda has the dignity of a Brāhmaṇa: the others are not regarded in so sacred a light; they are evidently later than the Ārsheyabrāhmaṇa, and are Sūtra treatises—an approach to which style (as I shall show further on) is apparent in some parts of this Brāhmaṇa.

There are several indexes to the Sāma Veda which are later than the Ārsheyabrāhmaṇa, some of which belong to quite recent times. These are:

1) An index of the ṛishis and devatās to the pūrvārcikā (*samhitā*) according to the Naigeya çākhā.

1) And perhaps in other countries also. Holtzmann considered that the Voluspā is merely such an Index to Songs of the Skalds.

It exists in MS. (Bodl. 466) and has been used by Profr. Benfey for his edition¹⁾. The title on the MS. is Naigeyānām rixv ārsham (1st. Section) and Naigeyānām rixu daivatam (2nd. Section)²⁾.

b) A tract called Rāvāza-bhaiṭ or Chalākara³⁾. This contains the initial word of each sāman (of the four gānas and stobhas) with an indicatory letter showing the number of divisions or bars (one might say) in each, including the stobhas. For example:

“agne” $\frac{j}{9} \frac{h}{9} \frac{t}{9} \frac{t}{9}$. “tvam agne” $\frac{j}{9} \frac{h}{9}$. “agnim dū” $\frac{t}{9}$.
 “agnir vṛitra” $\frac{d}{6} \frac{h}{6} \frac{d}{6} \frac{d}{6}$. “preshṭham vo” $\frac{d}{4} \frac{h}{6} \frac{a}{6} \frac{u}{6} \frac{t}{6}$. “tvam
 no” $\frac{j}{9} \frac{h}{9} \frac{g}{9}$. “ehy ū shu” $\frac{n}{5} \frac{a}{5} \frac{i}{5} \frac{n}{5}$ etc.

The method of indicating numbers by letters in the order of the alphabet is not an old practice in India⁴⁾; this tract must, therefore, be modern, and is probably not older than 1400 A. D.

c) The Ārsheyadīpikā (or dīpa) of Kāçyapa Bhaṭṭa Bhāskara. I have only seen one very old and defective MS. of this elaborate treatise which follows closely the Ārsheyabrāhmaṇa and almost serves as a commentary to it. It is in fact more systematic and valuable than Sāyana's treatise, but, unfortunately, it does not assist much in establishing the text of the Ārsheyabrāhmaṇa, though in other respects it has been of great use to me.

It begins (as far as can be seen) as follows:

1) See p. ix.

2) Aufrecht, “Catalogus” p. 383, b.

3) M. Williams (Sanskrit D. s. v. Sāma Veda) gives this as °chalā a feminine noun, but by an error; it is neuter. It is there stated that this tract refers to musical modulations, but I had already explained its object in 1869. (Catalogue, p. 49.)

4) See my “Elements of S. Indian Palæography”, pp. 59-60.

vedasāmnām rishicchandaḥ prakācya * * * devatāḥ |
 ārsheyādyanusāreṇa bhūtyai Bhāskarayajvanā ||
 Kācyaṇpānvayasambhūta Bhāskarābhīdhayaṇvanā |
 aneka rishidriṣṭānām (sic) bha * * * prakīrtyate ||
 pratihārārsheyakalpasūtradrishṭaṣṭrutāv api |
 prākṛitīnām ricām sāmnam rishicchando 'tha devatāḥ ||
 idantāpratyayo nāma iyattā ca vicāryate |
 ārsheyabharata * * * * sāmānusārataḥ ||

As the author states, he gives all details, but in a concise systematic manner, e. g.: i, 64. "citra ic chiṣa" ity ricāḥ varṣṭahavya rishiḥ | jagatī chandaḥ | sāmna ritushāmna ritur rishiḥ ||

—65. "idan ta ekam" ity ricāḥ bṛihaduktha rishiḥ | trishṭup chandaḥ | sāmno yāmasya yama rishiḥ | agnir vā ||

Who the author was or when he lived it is impossible to say, but it is as well to point out that he calls himself Kācyaṇa Bhaṭṭa Bhāskara, and that, therefore he is not the same as Kauṣika Bhaṭṭa Bhāskara Miṣra, the old Commentator on the Black Yajur Veda¹). All these have borrowed from, and are posterior to the Ārsheyabrāhmaṇa.

There are similar treatises for the other Vedas which are called anukramanī or anukramanikā. But they are little like those just mentioned for the Sāma Veda²) and still less like the Ārsheyabrāhmaṇa.

That of the Rīgveda is a sūtra treatise, and has at its beginning a section of elaborate paribhāshās. It is attributed to a Kātyāyana who was not the first to write such a treatise; of Ṣaunaka's work which was, at all events, earlier, some fragments remain. These are both unquestionable sūtra

1) See my "Catalogue", pp. 12-14, and my Catalogue of the Tanjore MSS. (Now in the press).

2) See Max Müller's "Ancient Sanskrit Literature" (2nd ed.) pp. 215 ff.

treatises. There are several *anukramanīs* for the other Vedas—the Yajur and Atharvāna—, but they are still more modern, and these treatises include not only an index of chapters and texts, but of Gods, Seers, and similar details, even including peculiarities of language. Thus they are far more elaborate than our text.

The *Ārsheyabrāhmaṇa* was nothing more, originally, than an *anukramanikā*, a mere list of names of *sāman*. Subsequently a systematizer gave it its present name¹⁾, and perhaps has tried here and there, but with little success, to make it correspond to the title²⁾. But all the other *anukramanīs* manifestly differ from the *Ārsheyabrāhmaṇa* which is far simpler in plan, though, in some respects it resembles a *sūtra* treatise. Thus the studied conciseness, the use of *vā* to indicate an alternative, the use of *ca* to signify that a new sentence is begun, are all peculiarities of the *sūtra* style. But this is mostly the case with the first part only; the second, or index to the *Āraṇyagāna*, is less artificial. It is thus more than probable that our text has undergone a revision similar to that which has happened to the *Sāmavidhānabrāhmaṇa*³⁾; and again, at a still later period, the introductory section has been added⁴⁾, and this is evidently recent: it quotes a *Brāhmaṇa* and calls the *Ārsheyabrāhmaṇa* text—*smārta*—a term that defines its real position in the Vedic Sanskrit literature with perfect exactness. Like all the literature of the *Sāma* Veda it is arid to the last degree, and except for the evidence it furnishes as to the redaction of the *Sāma* Veda,

1) In many MSS. this is "*Rishibrāhmaṇa*" which clearly points to the text being considered as an *anukramanī* or list of *rishis*.

2) That the *Ārsheyabrāhmaṇa* is really an *anukramanī* was first pointed out by Benfey (*Sāma Veda*, Introd. p. vii.), and was allowed by Max Müller.

3) See my edition of the "*Sāmavidhāna*" i., pp. ix-xi.

4) So also with the "*Sāmavidhāna*" do. p. xi.

and the philological interest belonging to a string of old names, it is devoid of value.

As regards the first point, the information it gives is of importance; but, it must here be said, that it is utterly uncertain of what age it is. Kumārila Bhatta (in the 7th century A. D.) mentions eight Brāhmanas of the S. Veda, and we actually possess that number; he states that they were not accented, which is also now the case, and is a probable sign of their relatively recent origin. Again the Bhāshikasūtra (of a Kātyāyana) refers to the S. V. Brāhmanas¹⁾, but explicitly mentions that they were accented like the Çatapatha ("Çaṣṭha-pathavat Tāndi-Bhāllavinām brāhmanasvaraḥ" | 33 |). Again the Pushpasūtra (or Phullasūtra as it is called in the S. Indian recension) which is attributed to a Vararuci, mentions the accents of the Brāhmanas of the Kālabavins and Çātyāyanins²⁾. If this accentuation, with only udātta and anudātta, really means more than a systematic sing-song recitation, these passages may refer to an older form of these Brāhmanas. At any rate, the first authentic evidence as to the existence of these Brāhmanas is the Commentary of Sāyana which belongs to the last half of the 14th century A. D. Like most Vedic works, our text claims to be supernatural and of fabulous age, but in reality, there is less evidence to fix the date of the Ārsheyabrāhmaṇa than there is in respect of well known works by historical personages, and this evidence goes back really to only modern times. The evidence of Çankara's Commentary on the Bhagavadgītā is really far older and better than the evidence regarding many Vedic treatises like this.

1) I owe this reference to M. A. Barth ("Revue Critique", 1st Nov. 1873, p. 288). The Bhāshikasūtra is to be found in I. S. x. pp. 397-423, and is edited by Profr. Kielhorn.

2) "Sāmavidhānabr." p. vii.

Yet though the *Ārsheyabrāhmaṇa* has been at least twice subjected to alterations and additions, and though it now appears under a deceptive name, it may be safely reckoned among the secondary or exegetical Vedic literature. But though compared with other *anukramānis* it is relatively old, there is nothing whatever to indicate its absolute age¹⁾, and, as it is, there is not a trace in it of the *Brāhmaṇa* style.

If the object of this work shows its comparatively late date, which is also suggested by the *sūtra* precision of style, there is little in the language to prompt any other conclusion. Archaisms are few if any.

In the introductory section we find *āpadyati* (as in the *Aitareyabrāhmaṇa*) where the correct form (according to the grammarians) would be *āpadyate*. The rules of sandhi are neglected in *ca rishabhaç ca* (i., 467), and this can hardly be an error as all the MSS. have it. All the MSS. have the strange form *prahitoḥ* (i., 382), but it is hardly possible to understand this as anything else than a mistake for *prahite*. Again we find *°ccyut* which is, probably, archaic; but, in the whole text, there is no peculiarity of language which would warrant this *Brāhmaṇa* being considered, so far as form goes, earlier than the *sūtra* period.

1) I must give up all attempts to fix a date by reference to the *Phullasūtras*, for it is impossible to say who the author of that work really was. It is sufficient to point out that the brief mentions that we find here and in similar works, all point to revision of the S. V. *Brāhmaṇas* and thus corroborate the internal evidence afforded by those texts.

§ 2.

Before pointing out the practical value of this text in the two ways already mentioned, it is necessary to show clearly what the Sāma Veda was, and what the real meaning of 'sāman' is.

By Sāma Veda is now understood a number of unconnected verses or phrases nearly all of which occur in the *Rigveda* and which, modified in various ways, are chanted, mostly, at the Soma sacrifices. The words are now supposed to constitute together with the chant a sāman, and practically the words occupy the chief place in all Indian and European studies in respect of this Veda; when the Sāma Veda is referred to, as a rule, only the so-called *samhitās* or collections of *words* are intended, and it has often been supposed that these *samhitās* have something primitive and distinct about them¹⁾. This is simply an error which has arisen from the technical literature of the Sāma Veda and *Mīmāṃsā* speculations; by a sāman was intended a melody or chant, independent of the words. In all probability the music arose, at the beginning, out of the recitation of the words, but the earliest records that we have, make a distinction between the chant and the words, and treat the first as the more important.

A few examples of the use of the word will show this clearly:

a) Sāman and *ṛic* are distinguished:

"Sāma *sammitam ṛicā*, 'syater va 'rcā *saman mena iti naidānāḥ*" (Yāska, Nir. vii., 12). This shows clearly that by

1) The N. Indian accentuation of the *Ārcikā* (as in Profr. Benfey's edition) was shown by Profr. Haug to be simply another way of writing the *Rigveda* accents. ("Ueber das Wesen und den Werth des wedischen Accents" pp. 36 ff.) In S. India there is no such system, and the Sāma Veda *ārcikā* is accented just like MSS. of the *Rigveda*. The question of *vv. ll.* in the Sāma Veda *ārcikā* I shall consider further on.

sāman and *ric* Yāska understood two different things and not the same. Bhatta Bhāskara and Sāyana assign different *rishis*¹⁾ to the *ric* and to the sāman sung to it.

b) A sāman is sung (gai) on (or, as we should say, to) a *ric* (*rici*). This idiom is an old one, for it occurs in the Brāhmaṇas repeatedly; if the *ric* (or words) really formed part of the sāman, this idiom would be impossible.

c) And we meet with sāman which are occasionally sung to special *ric*, not to those to which they are usually sung; so the same *ric* often forms the words to different sāman. Thus the vāravantīya sāman is sung to i., 17 or to i., 233²⁾, and other examples could be given, especially, from the Ūha gāna.

It thus follows that there was never imagined any inseparable connection between the sāman and *ric*, and that the last was not always the same for any sāman. The sāman was therefore a melody or tune sung to words (the Sanskrit is the reverse of the English idiom), and the Sāma Veda was a collection of *tunes* not of *words*. But with advance of time and the great progress that systematizers made in India, this view without being forgotten—for the curious idiom, just quoted, has continued till recent times³⁾—gave place to a method of constructing sāman from the usual words or *ric*. The *ric* was then considered as the yoni of the sāman from which it sprung⁴⁾,

1) So late as about 1800 A. D., Bharatasvāmin in his commentary on the *ārcikā* expressly states that he explains 'sāmnām *ricāḥ*'; so the distinction was clear to him.

2) Sāmavidhānabr. i., p. 7 (i., 1, 13). The C. gives several instances. See also Mahābr. xii., 13, 17 and 19 which prescribe words for the vāravantīya.

3) Sāyana *e. g.* constantly uses it.

4) *e. g.* Sāyana (in his C. on the Mahābr. xii., 6, 5) says: 'pramamhisthāya gāyata' iti yonāv utpannam sāma 'pramamhistha'-ṣabdāyogāt pramamhisthīyam; tad atra trice kartavyam | In his C. on the Sāmaveda (preface) he says: 'sāma'-ṣabdavācāyasya gānasya svarūpam ṛigaxareshu kṛushādibhiḥ saptabhiḥ svarair azaravikārādibhiḥ ca nishpādyate |

and an enormous literature arose with the object of showing how this could be effected. The treatises which belong to this branch of Sanskrit literature fall into two classes—on the modification of the *words*; and on the application of the *chant*; and another idiom, the reverse of the one already mentioned, came into use which describes *sāman* as having their origin (*utpanna*) in *ric*, and thus (so far as our facts go) inverts the nature of the case.

Among these subsidiary books which attach themselves to the *Sāma Veda*, the *Samhitās* or collections of words hold the first place.

The first of these is the *Pūrva-Ārcikā* (*i. e. samhitā*) which is so well known by Profr. Benfey's admirable edition. This contains the *ric* texts which form the words to the *Grāmageya-gāna*. Sometimes only one, sometimes several *sāman* are sung to the same words; but in the *gāna* and in the *samhitā* these *ric* are arranged in the same highly artificial manner. Like most Sanskrit texts of any age we find this distributed into sections on very different principles according as the MS. comes from the North or South of India. In the North, the purely artificial arrangement in *prapāśhakas* is common. In the South this is rare, and instead of it we find the older arrangement of the sections.

By this the whole is divided into three parts—the first of texts addressed to *Agni*¹⁾; the second contains those to *Indra*²⁾, and the third contains the *pāvamānya ricak*³⁾. These again are mostly sub-divided according to the metre of the texts included. In the *Āgneya* or first *khanda* (or *parvan*) the 114 texts are roughly arranged according to the metres, but the more numerous verses in the second (or *Aindra*) *khanda* are distributed as follows: firstly the *gāyatrī* texts⁴⁾ which are

1) 1—114. 2) 115—466. 3) 467 to end. 4) i., 115—232.

again divided into two sections—*bahusāmi*¹⁾ and *ekasāmi*²⁾. These two terms have not been explained, but the text shows clearly what they were intended to express. The *bahusāmi* section consists of *ric* to which two or more *sāman* are sung. There are sixteen exceptions, but preciseness of classification in Sanskrit books is rather apparent than real. Again, the *ekasāmi* section includes, with six exceptions, only *ric* to which a single *sāman* is sung. After these come the *bṛihatī*³⁾ *tri-śtubh*⁴⁾ and *anushṭubh*⁵⁾ verses, and after these come the *uśṛiḥ* and irregular metres⁶⁾ which form a section called *Indrapuccha*. The last texts addressed to Indra are jocularly so called, it would seem, from their position⁷⁾. Last of all come the *pāvamānya ricāḥ* (in one *khaṇḍa* or *parvan*) which are also arranged according to the metres.

The arrangement according to *daṣṭis* and *prapāḥakas*⁸⁾ is embarrassed by this artificial arrangement, and as each of the divisions must end with a concluding *ric* of a *daṣṭi* these sub-divisions are very irregular, and often contain more or less than the name implies. But a division into *daṣṭis* must also be of some antiquity, for it is mentioned in *Brāhmaṇas* though of the more recent class⁹⁾.

There is also a system of sub-division into *adhyāyas* which appears to be peculiar to the MSS. of the *Kaṭhomas*.

This first great division of the *sāman* catalogued in the *Ārsheyabrāhmaṇa* includes the *sāman* in use at the sacrifices and for other general purposes, but the highly artificial arrangement, just described, is very unusual in a *Veda* intended

1) i., 115—174.

2) i., 175—232.

3) i., 233—312.

4) i., 313—341.

5) i., 342—380.

6) i., 381—466.

7) *Cfr.* ii., 22, 10 (p. 74) where *kaṣṭyapapuccha* occurs.

8) This is the arrangement followed by *Sāyana* in his *C. Bharatasvāmin* and *Bhatta Bhāskara* prefer the old system.

9) *Çatapathabr.* xiii., 3, 1, 1; *Sāmavidhānabr.* i., 4. 2. 3 *etc.*

for strictly practical purposes as is the Sāma Veda. The natural arrangement would be that according to the order of the sacrifices etc., as we find in the Yajurveda, and which order also obtains in the Brāhmanas. There is considerable evidence to show that this must have been the case with the Sāma Veda in an earlier form than what we now have. Thus the natural order is followed in the Mahābrāhmaṇa, and this also is the case with the important Nidānasūtra which is an index to the metres of the *ṛic* to which sāmān are sung. But there cannot be the least hope that any traces of this oldest form of the Sāma Veda will ever be found. Though the artificial arrangement of the Sāma Veda had been partly effected before the end of the early exegetical or Brāhmaṇa period of the Vedic literature, it was never finally completed. The Āraṇyagāna almost certainly remains in its primitive state such as the Sāmavidhāna mentions¹⁾, nor was it ever provided with a complete *samhitā*, for the so-called Āraṇyaka *samhitā* merely gives most of the *ṛic* used in it which are not to be found in the Pūrva-Ārcikā, and it omits several texts.

Thus the Grāmageyagāna and Āraṇyagāna are the oldest parts of the Sāma Veda that we have, and the last is, I shall show, older than the former. But after the Brāhmaṇa period, and probably when the Pūrvamīmāṃsā system was most in vogue, a new *Samhitā* (the Uttarārcikā) and two new gānas were added. In the sacrifices the simple elementary sāmān were combined in triplets, and, thus used, were called stoma. As Sāyana states, at the beginning of his Commentary on the Uttarārcikā *Samhitā*, the *ṛic* are there arranged for the formation of stomas. Corresponding with this are the two new gānas the Ūha and Uhya or Rahasya.

1) ii., 6, 2. A text of the Ār. G. is here mentioned as being in the dvandva-parvan.

There is nothing whatever in the *ṛic* used in the Sāma Veda to justify any conclusion as regards the relative ages of the *Rig* and Sāma Vedas. Were only *ṛic* which are supposed to be the oldest, used in it, the fact would prove nothing, but we meet with *ṛic* commonly supposed to be late (*e. g.* from the *purushasūkta*) even in the *Āraṇyagāna*. The chants of the Sāma Veda may well go back as far as the hymns of the *Rigveda*; songs are everywhere among the earliest literary productions, and *sāman* are, in fact, often mentioned in the *Rigveda*.

As is well known, the text of the *Rik* and *Āraṇyaka saṃhitās* present many *vv. ll.* compared with the corresponding passages of the *Rigveda*. It has been suggested that these are old *vv. ll.*; in some instances this may be the case, but there is also reason to believe that in the greater majority of cases these *vv. ll.* have arisen out of the modifications of the text of the *gānas*. I have already shown reasons for believing that the *ṛik saṃhitā* or *ārcikā* is comparatively recent, and many facts show that the *ṛic* in it are derived from the *gānas* and not from the *Rigveda* directly, and it would be most hazardous to use these *vv. ll.* for the reconstitution of the *Rigveda* text or, indeed, for any critical purpose, till we know more about them than is likely to be the case for the next century at least: for nearly thirty years, Profr. Benfey's marvellous studies (1848) of the Sāma Veda have not been continued, except by Goldschmidt's *Āraṇyakasaṃhitā* (1868), but with even such excellent work as this, it will be very long before all the questions which arise from the condition of this Veda can, approximately even, find a solution. I shall now show how a few of these *vv. ll.* can have arisen out of the *gānas*. The first few at the beginning of the *Pūrva ārcikā* will show their nature.

S. V. i., 5. agne. *R. V.* agnim. Gr. g. g. agnā-i agne
and agnā-e.

—8. tvām kāmāye. *R. V.* tvām kamayā. Gr. g. g.
tvām kāmāyo vā, and tvām kāmāya aiyāho iyā.

—19. indhe. *R. V.* idhe. Gr. g. g. ā indhā°.

—20. jyotiḥ paçyanti and divā. *R. V.* °tish pa° and
divi. Gr. g. g. jyotiḥ paçyanti and divi ho i.

—22. yam sad viçvam nyā 'trinam vamsate.
R. V. yāsad viçvam nya l trinam vanate. Gr. g. g. yām
sā o vā | vā içvā ni yā | trā inā o vā | vamsate | and
yam sād vā i çvām | ni ya trā i nām vām sā tā au ho vā |

—23. asy aya ā. *R. V.* asi ya imā. Gr. g. g. āsī |
a ya ā dā i | and asi | o hā o hā | a ya ā.

It is obvious that what with the lengthening of short vowels, the conversion of long into diphthongs, the resolution of diphthongs into several syllables, and the constant irregularities even in these details, it is practically impossible to be certain as regards the original *simple* form of the words of any sāman. Nor is there more certainty with the consonants; they are inserted or omitted in places¹⁾, and syllables and words are inserted which render everything uncertain. Hence the modern forms substituted for the old in the *R. V.* The Pushpa or Phulla sūtra gives the rules by which the ārcikā is modified in the gānas, but it is evidently based on the Ārcikā samhitā as we have it, and as to how that was formed, there is no information. From the literary point of view it is merely (as Profr. Max Müller aptly terms²⁾ it) a *libretto*.

Except the imperfect Āranyaka-samhitā, which I have already mentioned³⁾, there is nothing in the samhitāpāṭha of

1) As is stated in the Phullasūtra. See below, p. xxiii.

2) Ancient S. Lit. (2nd ed.) p. 473.

3) Above, p. xv.

the Sāma Veda which will assist critics. There is even a rough collection of stobhas, but I have never seen a tolerable MS. of this book, and from what I have seen, I conclude that it is comparatively recent.

I shall now notice the chief treatises which analyse the words of the sāman. First comes:

a) The *Padapāṭha*. This extends not only to the *ārcika samhitās* (pūrvā and uttarā) but there is a similar text for the stobhas¹⁾. As regards the *ārcikā*, at least, this text is attributed to a Gārgya²⁾.

The system of this pada text differs in many respects from that of the *Rigveda*, as has been proved with great detail by Profr. Benfey³⁾. The object of its author must have been to assimilate the Sāma Veda to the *Rig* and other Vedas; and, so far, it may be taken as a forerunner of the Commentaries; but it has no practical use so far as the sāman are concerned, for these mostly preserve the *samhitā* form of the text where the words can be said to preserve their original form at all. Its importance consists in this—that it evidently was the first step in the elaborate analysis of the sāman by which, eventually, rules were framed that render it possible to reconstruct a sāman from the simple libretto.

b) *Riktantra*. This is a *ḡixā* treatise as it terms itself⁴⁾. There is a MS. in the Bodleian (375) in five *prapāṣhaka*s⁵⁾, but what I have is only a fragment consisting apparently of the first *prapāṣhaka* and the second or perhaps part of it. Profr. Max Müller says of the Oxford MS: "This MS. contains

1) "Catalogue", p. 60. This is probably very recent, like the *samhitā*.

2) Böhlingk's "Pānini" ii., p. vii. Roth's "Nirukta", p. lxxviii. The authority is Durga on Nir. iv., 4.

3) See pp. lviii., ff. of his edition.

4) ii., 2 (?) *ḡixā* ce 'yam.

5) Aufrecht, "Catalogue", p. 378. a. Here the title is *Riktantravyākaraṇa*.

several small treatises on Çixā matters connected with the Sāma Veda, but more in the form of Pariçishṭas¹⁾". The MS. accessible to me contains a text which scarcely answers to this description; it consists of sūtras which are accompanied by a diffuse commentary (*vivṛiti*). The name of the author of the last is not given, but it is a recent work as it quotes a commentator on the Brāhmaṇas, and by this only Sāyana can be intended. It begins:

Atha gāyatragānaprakaro nirūpyate "yathāsāvitrī geyam yatrā 'gītam" iti | devatādhyāyabrāhmaṇena²⁾ yatra gāyātran na gītam yatra yatra vā gāyātram geyam tatra tatra yathāsāvitrī 'tatsavitur vareṇyam' ity asyām yena prakāreṇa gīyate gāyātram tat sāvitrīgānaprakāram anatikramya geyam |

The next sūtras are: "prathamasvarair vā"; "caturaxaravṛiddhāntaiḥ"; "ādyavākprastāva omkāraṇaiḥ"; "hum mā vā". After this, the more interesting part begins which treats of the ordinary accents: "udāttam ut"; "vānt sandhiḥ"; "udāttavān iti"; "ādyardhamātrā svaritam"; "unnice me"; "nīcam uccāt"; "samyogāt". The second *prapāśhaka* begins: atha svaritāt parānām pracayānām samānaçrutitvam āha: "tasmād uccaçrutinī" 'ti. At the end of this section the commentary has: *riktrantram samāptam* | but this can hardly be correct.

It will be seen from the above that this little work has highly artificial technical terms (*ut* = *udātta*; *vān* = *sandhi*; *me* = *virāme etc.*) and which are formed like those used in the *Phullasūtra* and *Sāmatantra*.

Naigin and *Audavṛiji*³⁾ are quoted: "Naigino 'bhayathā". C. ubhayathā Naiginā proktam. udāttam svaritam vā iti | "oto 'ruṇa" (i., 219); "vṛidhe 'smān" (i., 239); "te

1) *Anc. S. Lit.* (2nd ed.) p. 144 *note*.

2) See my edition, p. 13.

3) According to Pānini—*Audavraji*.

'manvate" (?) 'ty eteshu udāttam vā bhavati svaritam ve 'ty ubhayathā Naiginā 'cāryeṇa proktam ity arthaḥ | "nyāyenau 'davrijiḥ" | vyācashṭe | nyāyenau 'davrijir ācāryo manyate | uccānuccasandhir ucca eva kāryā iti nyāyaḥ | "vānt sandhir" iti pratipādanāc ca | "to ruṇe" 'tyādāv udātta eve 'ty audavrijir ācāryo manyata ity arthaḥ | These names, in the character of grammarians, are new. Tradition assigns the text to a Çākaśāyana.

An interesting question to be decided is whether this tract is the Sāma Veda Prātiçākhyā mentioned by Kaiyata. Unfortunately the reference is not explicit enough to justify an identification, though it appears to me very probable that it may be eventually made out.

c) Avagrahaçaka occurs in the Bodleian (No. 375) among other tracts belonging to the Sāma Veda, as also an

d) Anavagraha. This is a mere fragment, according to Aufrecht who puts a ? after the name.

e) Çixā. Some of the tracts that go by this name refer to the Sāma Veda. Such are the Nāradaçixā, which has been described by myself¹⁾ and Profr. Haug²⁾ and also the Lomaçanyaçixā described by the last and Rājendralāla Mitra³⁾. The Gautamī and Māndūki çixās also refer to this Veda; they have been described by Profr. Haug and others. The age and value of these tracts is as yet undecided. Profr. Haug considered that they are primitive⁴⁾; I have given reasons for believing that they belong to a school of grammar that preceded Pāṇini, though comparatively recent as regards their present form⁵⁾. Profr. Kielhorn, on the other hand, considers

1) "Catalogue", pp. 42-3.

2) "Ueber d. Wesen" u. s. w. p. 55, n. 1. "Notices", i., p. 78.

3) Do. p. 61. "Notices" i., p. 71.

4) Do. pp. 53. 63-4.

5) "On the Aindra School", pp. 45-8.

that they are modern¹). They often confound accentuation with the musical notes of the sāmān chant, and have at least one sign of antiquity—that they are very naïve in language. The Lomaçanyaçixā is ascribed to a Gārgya, and this name often appears in the Sāma Veda literature².

f) Svaramātrāḥaṇa. This has been described by me³, and it appears to exist also in the Bodleian (No. 375) with the title “Stobhānusamhāra”⁴, and elsewhere⁵).

There are at least three treatises on the metres of the sāmān words, and one, at least, of these is old—

g) Nidānasūtra. The first sections (on vedic prosody in general) have been edited and translated by Profr. Weber⁶. The last contains, (according to Profr. Weber and Profr. Max Müller⁷), a “kind of index (anukramāṇī) to the metres as they occur in the hymns employed at the Ekāha, Ahīna, and Sattra sacrifices”. The whole is in ten prapāṭhakas (each in three paṭālas), but I have not been able to find a MS. of more than the beginning as edited by Profr. Weber.

h) “Naigeyasūtra. Of this I only know the name. It is mentioned in the Oudh Catalogue iii., (p. 4)—“Naigeyasūtra—a description of the metres of the Sāma Veda, by Gobhila Ācārya, pp. 32. (written) 1743 A. D. ṣlokas (extent) 370.” Gobhila is a name that occurs in the Sāma Veda literature.

i) Sāmagānāṃ chandas by Gārgya. This is a pariçishṭa treatise; it exists in the Bodleian, and has been used by Profr. Weber⁸).

1) “*Indian Antiquary*” vol. v., pp. 141 ff.

2) See above (p. xviii.) as regards the padapāṭha, and j.

3) “*Catalogue*”, p. 43.

4) Max Müller’s *Anc. S. Lit.* (2nd ed.) p. 144 note.

5) *Oudh Cat. fasc. iii.*, p. 6. (No. 21) but this is a book of considerable size!

6) *I. S. viii.*, pp. 83 ff.

7) *Do. i.*, pp. 44-5. *Anc. S. Lit.* 2nd ed. p. 147.

8) *I. S. viii.*

It is not improbable that other works on the phonetics and prosody of the Sāma Veda are in existence, but the above are what I have myself seen, or found mentioned in trustworthy lists.

The phonetic analysis of the libretto of the S. V. thus goes, in fact, nearly as far as is the case with the other Vedas. But from the nature of the case it is impossible to regard this part of the Sāma Veda literature otherwise than as mostly a modern excrescence. If the Nidānasūtra and Naigeyasūtra(?) be of practical use in enabling the reciters of sāmān to modify the metres, as is often done at the sacrifices, and to convert two *ṛic* into three, or to divide the sāmān into parts as is also necessary on the same occasions¹⁾, the discussion of the pada text, and the accentuation of, and peculiarities in the orthography of words in the libretto is mostly useless and fanciful. The earliest works of the kind may have derived their origin from the mania for grammatical subtleties which prevailed about the beginning of our era in N. India.

The books I shall now mention are of directly practical value to the Sāma priests. First comes:

k) The Pushpa or Phullasūtra. The difference in name marks the Northern and Southern recensions, a difference that also extends to the Commentary (*vivarana*) by Ajātaçatru. The existence of these two recensions was first pointed out by me in 1869²⁾, but the difference is not very great. In both recensions there is a short chapter in verse which gives the contents of the whole, and this shows that the Southern recension is the original form, as it agrees with the arrangement we find there³⁾.

1) For an explanation of this see Haug's *Ait. Brāhmana* vol., ii., p. 198 note. "In. Studien" viii.

2) "Catalogue", p. 46.

3) Do.

The first account of this treatise was given by Profr. Weber¹⁾, who gave an analysis of the contents. The object of the whole is to give rules for modifying the *ric* words as they are found in the Sāman. These rules all have numerous exceptions, but in their effect, they result in a number of changes which the verses above mentioned thus sum up:

atha bhāvān pravaxyāmaḥ pragānam yair vidhīyate |
 ārcikam staubhikam cai 'va padam vikriyate tu yaiḥ ||
 āyitvam, prakritim cai 'va vṛiddham cā 'vṛiddham eva ca |
 gatāgatam ca stobhānām, uccanicam tathai 'va ca ||
 sandhivatpadavadgānam atvam ārbhāvam eva ca |
 praçleshāç cā 'tha viçleshā ūhe tv eva nibodhata ||
 sankriṣhtam ca vikriṣhtam ca vyanjanam luptam atihritam |
 ābhāvāmç ca vikārāmç ca bhāvān ūhe 'bhilaxayet ||

The text has been ascribed to Gobhila²⁾, but the S. Indian MSS. distinctly ascribe it to a Vararuci; it must belong to a relatively modern period in the Sāma Veda literature, for it distinctly refers to the Ūha, a secondary and modern gāna. A peculiarity of the style is the use of abbreviations of technical words formed by taking only the last or two last syllables of a word. In other respects, the grammatical terms of this and the other sāma treatises are generally the older, or what I have termed, Aindra technical terms.

The commentary (to both recensions) is by Upādhyāya Ajātaçatru. In one treatise at least—the Ūhadipikā—this sūtra has formed the basis of a very curious commentary, which simply and without considering the meaning of the text, shows how the words of the sāman in the Ūhagāna and Rahasyagāna are formed from the *ric*³⁾. The name of the author

1) I. S. i., pp. 46-8. On the recensions, see his remarks in his "Saptaçatakam", pp. 258-9.

2) "Anc. S. Lit." 2nd ed. p. 210.

3) See my "Catalogue", pp. 49-50.

is not known, but the only MS. I have seen was of some age. It is probably a S. Indian work.

l) *Sāmatantra*. This work in a measure completes the Phulla-(Pushpa)-sūtra. It treats mostly of the chant, and is extensive. Thirteen prapāśhakas are commonly known; one MS. has two additional chapters called *saṃjñāprakaraṇa*, and I am told that two more called *parvaprakaraṇa* are known in Gujarat. The text is hopelessly unintelligible without a commentary, and even with that aid, it is not likely that many students will ever commence the study of it. It is in an advanced sūtra style which is remarkable for using abbreviations such as occur in the Phulla-sūtra, only to a far greater extent. The following are some that occur in the first six chapters: ud = udāṭṭa; ek = ekāxara; ga = varga; gha = dīrgha; ca = nīca; *ṇasya* = aruṇasya; trāt = citrāt; dāt = padāt; de = pade; bha = stobha; bhika = staubhika; yuk = yukta; ra = svara; re = pare; ro = svaro; lup = lopa; vyam = tālavyam; śhṭa = kṛushṭa; śhshine = ośhshine; sye = rahasye.

This work is also recent, for it mentions the Ūha and Raḥasya-(or Uhya-)gānas. I have gone through the whole of this most dreary text, but have found nothing to repay the labour.

There are two commentaries on this text, one anonymous which has been often described; the other is a śikā by Dayāgaṅkara which is described as "a large commentary"¹⁾. This is, beyond doubt, a modern compilation, the other is probably of some age. It is sometimes attributed to Sāyana, and sometimes to a Skanda.

m) *Pañcavidhasūtra*. This is attributed to a Kātyāyana, and is in two prapāśhakas²⁾. I have not seen this

1) N. W. Provinces Cat. i., pp. 8-9.

2) Anc. S. Lit. (2nd ed.) p. 210 note. Aufrecht, "Catalogus" p. 377. It is on six leaves.

sūtra, and MSS. seem rare¹⁾. It begins: *prastāvodgīthapratihāropadravanidhanāni bhaktayaḥ tatpāncavidhyam smṛitam vyākhyāsyāmaḥ |*

This and the following three constitute a class of works which treat of a new subject—the division of a sāman into parts. As I shall show further on, the chants of sāman are in a mode or modes, and, therefore, could only be sung in unison. But at the sacrifices the Sāma Veda priests whose business it is to perform the musical part, do not sing in unison except the nidhana or finale which consists usually of one, seldom of two syllables. The rest of the chant is divided into sections of which the first is the *prastāva*, this is preceded by 'hum' and is sung by the *Prastotri*; then comes the *udgītha* which is sung by the *Udgātri*, and is preceded by 'om'; next comes the *pratihāra* which is sung by the *Pratihartri*, and is preceded by 'hum'; in some cases this section is divided in two, and the *upadrava* (sung by the *Udgātri*) is formed out of the last few syllables. Lastly comes the *nidhana* or finale sung by all the priests²⁾.

There are also separate treatises on some, at least, of these bhaktis:

n) *Prastāvasūtra*. Begins: *Atho 'hagītinām prastāvodeḥastobhaḥ purastād antar vā prastotur ante cā 'bhidhādyaḥ |* It is very brief³⁾, and contains only about a dozen granthas.

o) *Pratihārasūtra*, in 15 short sections. It begins: *athā 'taḥ pratihārasya nyāyasamuddeḥcam vyākhyāsyāmaḥ |*

1) I can only find (besides the Bodl. MS.) one mentioned in Bühler's Gujarat Catalogue (i. p. 178) and another is mentioned in the old Catalogue of the Calcutta As. Soc. MSS. (p. 77).

2) The bhaktis were first explained by Prof. Haug (Ait. Brāhmana, ii. pp. 120-1 note, and 198 note).

3) See my "Catalogue," p. 48. It is also at Tanjore (No. 9,101, b.).

uttamam pādām pratihāsthānam tatra padasankhyānādeṣe caturaxaram ādyam nyāyam pratiyāt *etc.*

There is a commentary on this sūtra which is by a Varadarāja probably a native of S. India. He attributes the text to a Kātyāyana¹⁾.

I find also a commentary on this sūtra mentioned which is of considerable size (53 pp.) and is called pratihārabhāshya²⁾.

p) Nidhanasūtra. I have not yet met with the text alone of this sūtra. A commentary on it (by the same Varadarāja) is in existence³⁾; it begins:

pratihāropadeṣānantaram adhaṣṭhinnanidhanāni 'ty anena khandena nidhanā uvikārā ucyante | tatra tāvan nidhanāni dvidvidhāni sāmāntikāny antassāmikāni ca *etc.*

Enquiry is necessary as regards the relation of these three tracts to the Paṅcavidhasūtra; the first seems a distinct work, but this may not be the case with the other two. Next come some tracts on the marks of the notes:

q) Svaraparibhāshā. The chant of the sāmān is noted in the primitive S. Indian MSS. of the gānas in the following manner. After the first syllable of a division (or bar) of a sāmān and rarely in the middle, a consonant with a vowel is inserted, and each such consonant with a vowel marks a note or group of notes. Thus in S. Indian MSS. the beginning of the first sāmān is: o ta gnā i | ā cho ya hīzavī ito yā ī | *etc.*

Here ta = 4; cho = 2, 3, 1 and na = 1, 2 and preṅkha. So ka represents a single, ke not less than seven notes⁴⁾.

It is very remarkable that a notation of this kind appears to have been used for the music of the ancient Greeks. It is

1) It exists in the Bodleian (No. 394) and at Tanjore (No. 9,113 a.).

2) Oudh Cat. fasc. iii., p. 4 (No. 9).

3) Tanjore, No. 9,113, b. But this MS. is much injured.

4) I first explained this system in my "Catalogue" (1869).

very difficult, for there are about 300 such indicatory letters, all of which are given in the paribhāshā. There is a method of notation by letters used by the followers of the Jaiminiya Ṣākḥā, I have not met, as yet, with any explanation of it¹⁾. Each letter appears to represent a separate note, but as the tune is different, comparison would be useless.

The notation of the N. Indian (or Nāgarī) MSS. is by numbers, and has only lately become known in S. India. There is every reason to suppose that it is not of any age, for old and recent MSS. differ greatly in details of the systems they use. Thus a recent MS.²⁾ gives ii., 5, 1, as follows: $\overset{1}{a}bh\overset{2}{ā}yibh\overset{2}{ā}yim\overset{2}{ā}hē\overset{2}{|}3\overset{1}{|}c\overset{1}{ā}rsh\overset{1}{ā}n\overset{1}{ī} dh\overset{1}{r}itam m\overset{1}{r}igha v\overset{1}{ā} n\overset{1}{ā} 3 m\overset{1}{ū}cch\overset{1}{ā}$ $\overset{1}{|}1\overset{1}{|}y\overset{1}{ā} 2\overset{1}{|}m\overset{1}{ū}\overset{1}{|}i\overset{1}{d}āngir\overset{1}{ō} v\overset{1}{r}ihat\overset{1}{ī}rabhy\overset{1}{ā} 3 tesh\overset{1}{ā} 1\overset{1}{|}bh\overset{1}{ā}\overset{1}{|}1\overset{1}{||}$ etc.

In an older MS.³⁾ there are no numerals above the line, but, here and there, there is a horizontal red line (here black) below the line, and the same passage runs:

Abhāyimahe 2 | 3 | ca 2 a ra śha 2 $\overline{nī}$ 2 dhri 2 ta 2 mma 1 gha 1 $\overline{vā}$ 2 nā 2 3 mūkthā 1 s yā 4 etc. These passages may not be here given quite exactly, for, I am obliged to use rough notes made six years ago, and cannot refer to the original MSS., but they will, at all events, show how utterly inconsistent and incomplete the notation is in the older MSS. even if one make a large allowance for ṣākḥā differences. As a rule the more recent the MS., the more complete is the notation.

It must also be remarked that Sāyana apparently did not use (even if he knew) any such system of notation; for, where

1) "Catalogue" p. 49.

2) I. O. (London) Colebr. no. 1295. Much in the Ār. G. is not understood at present.

3) Do. no. 68 (d. samv. 1587).

4) See below pp. 7, 8.

he quotes the beginning of *sāman*⁴⁾, he always *names* the notes in words.

When a *Sāma Veda* priest recites a *ṛic* or chants a *sāman*, he marks each accent or note by movements of the hand and fingers, and there are some treatises on this subject, *e. g.*

1) *Dhāranalaksana* by *Sabhāpati*. This is evidently a recent compilation by a S. Indian Brahman, and is based on the *Çixās*. For the *ṛic*, the *Sāmavedis* that I have seen recite, mark *udātta*, *anudātta*, *svarita* and *pracaya* by movements of the thumb and first three fingers; the movements of the fingers to mark the chant was first mentioned by *Dr. Haug*¹⁾, and has been already fully described by *me*²⁾. The use of such movements is philosophically known to be a powerful aid to the memory, and as the profession of priest is hereditary, it may thus be possible to account for what seems an insuperable difficulty—the preservation at all of the *sāman* chants. The *Sāma Veda* priests have also an ingenious mechanical way of regulating the complicated recitations of the *stomas* at the sacrifices. They take a number (15) of sticks of *udumbara* wood (about a span long) which they term 'kuça'. These are placed in three rows of five each for a *pañcadaça* *stoma* and each row is called a *paryāya*. Each row is arranged differently in a peculiar way which has been described by *Profr. Haug*³⁾. Without some such aid, it is difficult to see how the complicated series of parts of the *stomas* could be sung by the proper chanters in due order.

The practices above mentioned are interesting rather as illustrations of a mental law, than as connected with the chants, to the understanding of which they do not give any help.

1) Report of a tour in Gujarat *etc.*

2) "Catalogue", p. 45.

3) *Ait. Br.* ii, pp. 185 *note*, and 238 *note*.

I have already referred to the close connection between *Mīmāṃsā* speculations and the technical literature of the *Sāma Veda*, in the former the modifications of the *sāman* serve in various ways as types.

Sāyana has given a concise but interesting summary of these views in his preface to his commentary on the *Samhitā* of the *Sāma Veda*.

The great commentaries on the *Sāma Veda Ārcikā* (apart from compilations of the present day) are two:

a. *Sāmavedavivarana*¹⁾ by *Bharatasvāmin* (as his name shows) a *sannyāsin* of the order established by *Çaṅkarācārya*, and an inhabitant of the *Mysore Seringapatam* about the end of the 13th century A. D.

b. *Vedārthaprakāṣa*²⁾ by *Sāyanācārya* who belonged to the same order as *Bharatasvāmin*, but lived half a century later (1295 (?) to 1386 A. D.) There is not a trace of older commentaries.

These are both essentially vedantic works, and really contribute little or nothing to a right understanding of the *Sāma Veda* in its primitive (though not original) form. They form a third stage in the Indian study of the *Sāma Veda* which may, as compared with the former two, be called theological.

There is also (apparently) a C. on the *Āraṇyaka*:

c. *Sāmavedāraṇyaka vivarana* by *Çobhākara bhāṭṭa*³⁾. This is put among the *Brāhmaṇas* in the Catalogue

1) See my "Catalogue" pp. 39-40, and "Tanjore Cat."

2) Now in course of publication in the B. I. How far *Sāyana* commented the S. V. is a question that has not been determined. In S. India his C. on the two *Ārcikās* only is known, but a C. on the *Āraṇyakasamhitā* in his name has been printed at Calcutta without any indication of the MS. or MSS. used, and which appears of doubtful authenticity. In the Oudh Catalogue (iii., p. 6) is a "*Stobhabhāshya*" (46 pp. 506 cl.) also attributed to him. He himself says that he had explained the (or a?) *samhitā*.

3) See Catalogue of the S. MSS. in the Southern division of the Bombay Pres. fasc. 1., pp. 4-5. (No. 12) it contains 21 ll.

where it occurs, but it cannot well be anything but a C. on the Ār. Samhitā.

In these commentaries, so far as I have seen them, the object is purely theological and the meaning is discussed with reference to the vedānta stand-point as settled by Çankarācārya. The muddled mysticism¹⁾ and sentimentality of which we find the sāman to be the object in the Upanishads, is here almost ignored. But if these commentaries mark a stage in intellectual progress in India so far as the Sāma Veda is concerned, they are, critically, of no importance now.

If, in this brief summary of the secondary Sāma Veda literature, I have little that is new²⁾ to bring forward, I must urge as an excuse the necessity of pointing out what is really important and what is not, in such a mass of technical treatises.

The above brief enquiry will justify provisionally the following chronology of the Sāma Veda literature:

Primitive collection of sāman, arranged according to their use for sacrifices etc., of this we have no traces.

A. Period of arrangement in gānas. To this only the Āraṇyagāna can be said to belong³⁾.

B. Period of artificial synthesis.—B. C. ? 200.

1. Pūrva ārcikā.

2. Grāmageyagāna in its present form.

3. Ārsheyabrāhmaṇa.

Here the history of variations of the text ends.

C. Period of analysis and technical literature.

1. Padapāṣha.

2. Collection of uttarārcikā samhitā; Āraṇyakasamhitā, stobhas etc.

1) See especially the Kaushītiki-Up., edited and tr. by Profr. Cowell.

2) It is hardly necessary to point out that Profr. Weber (I. S. I. and "Indische Literaturgeschichte") has left but little to be done.

3) Cfr. ii., 13, 19-20 (p. 75) where a difference of opinion is given.

3. Technical literature.

D. Theological period.

Commentaries. 1300 A. D. to present time.

It thus follows that the *Ārsheyabrāhmaṇa* is the oldest and best evidence that we have respecting the *Sāma Veda*; without it, this *Veda*, as we have it, might reasonably be assumed to belong wholly to quite recent times. But there are several safe inferences to be drawn from it which I shall here mention.

The first is, that, the really important parts of the *Sāma Veda* literature consist in the *Grāmageya* and *Āraṇyakagānas* and the *Brāhmaṇas*¹⁾. The subsequent (analytic) literature is so far of value that it has assisted to preserve the *gānas* in a certainly ancient form, though the date is uncertain. In other respects this very considerable class of treatises is worthless²⁾. To criticize the *gānas* as we have them on this base would be a waste of time, for the MSS. we have are founded on the *Phullasūtra* and similar treatises, and the errors in the text of the *Sāma Veda gānas* can never be of importance. This analytic literature has, like many an eastern jungle, long served to avert the decay of ruins partly concealed by it; it can now be safely cleared away, and such a clearance is positive gain. The repulsive *sūtra* treatises have deterred many students; the sooner that the really important ones are sifted from the useless, the greater the chance of students being drawn to the unattractive but important field of enquiry which Indian literature presents.

1) I had arrived at this conclusion already (from other evidence) some years ago.—*Sāmavidhānabr.* i., pp. xxxii. ff.

2) Indianists should recollect Wassiljew's words: "doch liess ich nicht ausser Augen, dass weder alles, was den Anhänger dieses Glaubens interessirt, überhaupt Ueberlieferung verdient, noch so überliefert werden muss, wie die . . . es auffassen."

Priestly systematizers early reduced Indian literature to a dreary residuum of what their narrow views could alone value, and pedants have obscured what little was left; the only real value of their weary labours consists in that they helped to save the earlier remains. It is to be hoped that their services in this way having been duly acknowledged, their books may soon be put aside for good. In no case can this probably be sooner done than with the huge literature which has grown on to the Sāma Veda.

It would, now, be mischievous to pretend to attach any great merit to these works in themselves. If they evince traces of stupendous labour, they started (scientifically speaking) upon a wrong method, and contributed rather to multiply words than correct notions. The imposing appearance of extraordinary accuracy which is at first sight so striking, turns out to be illusory, and, in consequence of the Indian mania for a fancied completeness, it is very difficult (owing to the sūtra style) to ascertain the value of the discordant facts recorded pellmell. To take a well known example, Pāṇini's sūtras should give the whole of Sanskrit grammar; in fact, he discusses elaborately one form, treats most superficially the vedic peculiarities, and throws in a few local variations. The author of the Phullasūtra had as great powers of analysis as Pāṇini, but to what an object did he apply them! Nothing was or ever will be again seen like it, except Quintus Fixlein's Dictionary of Errata become a reality.

The *Ārsheyabrāhmaṇa* secondly affords some information as to successive redactions of the Sāma Veda.

It will be at once seen that in the first division which refers to the *Grāmageyagāna* the names are grouped together according to the *ric*, and it will thus appear that analysis had already proceeded so far at the time this *Brāhmaṇa* was

composed, as to have produced the Pūrva ārcikā. But this is not the case with the second part which relates to the *Āraṇyakagāna*; here the names of *sāman* are collected without any reference to the texts, and the system of arrangement evident in the *Grāmageyagāna* is, here, wholly absent. It is, therefore, safe to assume that this *gāna* represents an older and less artificial period than the *Grāmageyagāna*, and that in all probability the last is much the latest. But if the uses of these two *gānas* be considered, it will not be difficult to find the reason of this. The *Grāmageyagāna* represents, mostly, the elements of the chants employed at the sacrifices, while the *Āraṇyagāna* contains *sāman* intended for private use. Thus the *Grāmageyagāna* has been shaped as it is under the same priestly influences that are so visible in the two recensions of the Yajur Veda, and especially in the more recent White Yajur Veda. Traces of such redactions have been found even in the *Rigveda*¹⁾. But an important question here arises: if the *samhitās* as we possess them have been thus reduced to their present forms more or less to suit the predominant interests of the sacrificial priests, and if, here, in the *Sāma* Veda, the *Āraṇyaka* part has been comparatively neglected, and is in reality in an older condition than the rest, should not a scientific study of the Vedic literature devote more attention to the, now comparatively neglected, parts which are usually treated as mere accretions? The researches of Profr. Kuenen and others have demonstrated that, in a primitive sacred literature, the parts most liable to revision are codes of ceremonial law and rituals, and similar practically useful parts; there is a strong probability that this is also the case in India, and the *Āraṇyagāna* makes this almost a certainty. That these parts of the Vedas have, perhaps, suffered in modifi-

1) Müller, *Anc. S. Lit.* (2nd ed.) p. 484.

cation of language is a natural result of the superstitions regarding them which condemn them to comparative neglect¹⁾, but the influences which have ground down the once undoubtedly various vedic literature to what was strictly necessary to the priests, are, necessarily, of little importance here. Just as in the Çrauta sūtras and Saṃhitās of the Yajur Veda, we find the most uncouth and obscene rites at the end which is a proof that they were almost disused, while those which are suited to an advanced stage in civilization (*e. g.* the Darçapūṛnamāsa rites) are in the beginning, so, here, we find much that evidently belongs to a very early stage of civilization (*e. g.* the mahāvratā in the Ait. Āraṇyaka). So also in the philosophical systems, it may be that the monstrous Yoga is, like European Spiritualism²⁾, a relic of an earlier stage than the, perhaps, too logical Vedānta. Nor must it be forgotten that Indian theories, practically, would have us believe—in scientific, as in other matters—in a golden age, just as is the case in the extreme East and West of the Old World, so far as the multitude is concerned; but modern science will not allow this: in India, as elsewhere, sciences and rituals must have grown gradually to their actual forms, and if a contrary belief be acted on without any reason in fact (as is often the case) the scientific results will be nothing or will impede rather than advance progress. No one ever asserted that (*e. g.*) the Roman Missal, as we have it, is of the earliest years of Christianity, why should we suppose that the Vedic Saṃhitās are a standard?

In India, as in other countries, what is unusual and of little practical use may turn out of the greatest historical value; but such texts must be used with discretion.

1) See Rājendralāl Mitra's remarks. Ait. Āraṇyaka pref. pp. 19—20.

2) See an admirable article in the "Rivista Europea", 1876. (1st March).

Meanwhile, it is probable that the Sāma Veda (in the Grāmageyagāna, at least) is the latest of the Vedas, for it has got beyond the principles which arranged the Yajur Veda.

§ 3.

The second reason why the Ārsheyabrāhmaṇa is of importance is that it contains a very large number of primitive Sanskrit proper-names. This part of the Sanskrit vocabulary has been always well treated in the European Dictionaries, and is certainly, from many points of view, of the greatest interest. Names of this kind soon cease to be understood and are liable to alteration more than any class of words in a language; it is, therefore, of the greatest importance that as many independent lists as possible should be available, and that, not only to illustrate the past of India, but also for philological purposes. The standard Sanskrit Grammarian—Pāṇini—gives some important information on the names of Sāman. According to him such names are, as peculiar cases, derived:

4. From words in the (Sāman) text—

By the suffix—īya:

“matau chaḥ sūktasāmnoḥ” (v., 2, 59).

By viii., 1, 2 —īya is put for cha. As example is (according to Patanjali): kayāḥubhīya.

This sūtra also occurs in the so-called Ḍākaḥāyanavyākaraṇa¹⁾ in the form: “sūktasāmni chaḥ” (iii., 3, 173) and the examples given by the Commentator are: ahāvākiya; mai-

1) I have already repeatedly expressed the conclusion at which I have arrived that the Ḍākaḥāyanavyākaraṇa is, in its present form, a modern work; I give these sūtras therefore merely to illustrate the grammarians' views of these words.

trāvaruṇīya (of sūktas); yajnāyajñīya; aṣṇāvīvāsīya; vāra-
tantaviya (of sāman)¹⁾.

Here we find: ayāsomīya; ishāhotriya; udvamṣīya; go-
aṣvīya; pramamhishḥīya; yajnāyajñīya; yanmamhishḥīya;
vāravantiya; viṣoviṣīya; çuddhāçuddhīya; çrāyantiya; çrud-
dhīya; satrāsāhīya; sadoviṣīya; saveṣīya; sahasrabahaviya;
sahorayishḥīya; sidantiya; sutamrayishḥīya.

B. Sāman names are also formed from the names of the
rishis supposed to have first 'seen' them:

1) By *vṛiddhi* of the first syllable and the suffix -a.

"*drishṭam* sāma" (iv., 2, 7).

Examples are: auṣanasa; auṣana.

In the *Çākaśāyanavyākaraṇa* we find (ii., 4, 229): "*drishṭe*
sāmni", and the examples given by the Commentator are:
krauñca; *taittira*; *vāsishṭha*; *vaiçvāmītra*; *kāleya*; *āgneya*.

Here we find a large number which it is unnecessary to
give, as they are all marked in the index, by spaced type.
They include the examples to Pāṇini, and most of those to
Çākaśāyana.

2) "*kaler dhak*" (iv., 2, 28) *e. g.* *kāleya*;

3) *vāmadevāt tyad-dyau* (iv., 2, 9).

The example is here *vāmadevya*.

This sūtra appears in the *Çākaśāyanavyākaraṇa* (ii., 4, 231)
as "*vāmadevyam*". The example given by the Commentator
is also "*vāmadevya*".

But Pāṇini's special rules have by no means exhausted the
different names of sāman. Thus as regards those which are
attached to proper names we find, besides the adjectival forms
(as above), sāman which are called after rishis whose names
are put in the genitive, and this seems to indicate (in reality)

1) Some of these must be erroneous.

that the sāman in question is the invention of some particular individual. We have *kāṇva*-(sāman) (i., 53) which may be taken as a traditional chant of the *kāṇvas* as a tribe; whereas *Kāṇva Vatsa's* sāman (i., 8) may be the invention of an historical person; so also where the names are both adjectives (i., 165). On the other hand, where an epithet is qualified by a name of a *rishi* in the genitive (*e. g.* *Bharadvājasya udārasrit*) this is probably a traditional chant of the tribe of which the *rishi* is supposed to be the founder. Several sāman appear to be called after historical personages, and there is no reason to suppose that the chants were not invented by them; the names of the composers of the oldest sāman might well be forgotten, while those of the latest would be remembered.

Another large class of names is formed according to the Deity to which a sāman is supposed to belong, or to whom it is supposed to be pleasing (*e. g.* *Indrasya priyam*), or the sāman is supposed to form, allegorically, some part of a God (*e. g.* *Prajāpates trīzi caxūmshi*; *Rudrasya 'rshabhāh*).

Another class of names is formed by words which indicate the object of the sāman (*e. g.* *adārasrit*; *avabhṛitasāman*; *aidhmavāha*; *aidhmahāra*; *goshśhapumstin*; *janitra*; *nāvika*; *mauxa*; *yugya*; *rocana*; *valabhid*; *vājakarmīya*; *vājajit*; *vājadāvāri*; *vājabhṛit*; *vārtraghna*; *vārshandhara*; *vārshāhara*; *çakuna*, and others).

Lastly a considerable number of names are derived from peculiarities of the sāman, or from the peculiarities of the *nidhanas* (*e. g.* *āshkāranidhana*; *ghṛitaçyunnidhana*; *daxanidhana*; *dvihiṅkāra*; *nidhanakāma*; *madhuçyunnidhana*; *vashaḥkāranidhana*; *svarjyotirnidhana*; *hariçrinidhana*), or (as has been already mentioned) from words in the text. As regards these last, *Pāṇini* is no more complete than as regards the names formed from the names of *rishis*, for we find several

unchanged words used as names which according to the Grammarians should be modified: *e. g.* çundhyu; iṣh; viçvajyotis.

Other names of this class (*e. g.* apāmiva; ābhara; ārūdhatvat; ihavat; dādhikra; vṛishā) do not come under any of these rules.

Though names of sāman often occur in the older Brāhmaṇas (Aitareya *etc.*) it would not be possible to compare the highly developed system of the Ārsheya with such names as there occur; for such casual mention depends solely on discussion of points of the ritual, and does not necessarily preclude a more complete system of names¹).

Several of these names of sāman are also qualified by epithets—āçu, bṛihat, xullaka, xipra *etc.*

Most persons at all acquainted with the Vedic literature are aware of the exceeding *naïveté* and childishness of parts, but it would be difficult to find out anything more characteristic in this way than some of these names—Devil-killer, Firm-ground, Cow's milk, Rudra's bulls, which are not the most extraordinary; some of them are most comical as applied to sacred chants.

It is curious to find that in Ancient India names were given to tunes, just as was done in other countries, and as is still the practice with Europeans. Yet the modern names are, if not so *naïve*, quite as fanciful and absurd as the old ones, but they discover different associations of ideas. The ancient Sanskrit names betray the preoccupations of a pastoral people and the reveries of priests; modern European names are apparently derived from the romanticism of the last and present centuries; the earlier names being all, apparently, taken from the words to which the tune was originally sung.

The subject of Indian proper names has, as yet, been little,

1) See, however, p. iv. of my edition of the *Devatādhyāyabrāhmaṇa*.

if at all, studied from the historical point of view, but it is possible to derive valuable information from this source. There is, however, a risk that a great many of the apparently older names have been invented in relatively modern times to suit the crazes of systematizers. Profr. Haug¹⁾ took *Dirghatamas* to be a name of this kind, and considered that it arose from the nature of the verses (now attributed to an author of this name) which are a kind of riddle. This is very likely.

In some other cases the names are also clearly fictitious, *e. g.* *ākūpāra* (as formed from *Akūpāra*); *ānūpa* (as from *Anūpa*); *brīhat* (as a proper name); to say nothing of the attribution of many *sāman* to Divine Beings (so early as *Pāṇini*), a fact which shows that historical considerations were not allowed to interfere with the fancies of the systematizers. But the really old names, which remain, show that the persons so called must have been in a most primitive state of civilization, and such as is rare now-a-days except among the Indians of America. Such are: *Uxrorandhra*; *Çunaçepa*; *Çaça Karshūçaya*. The names to be found in *Pāṇini* indicate another stage which lasted till the rise of the modern sects in the 8th and following centuries. In modern times the names used by Hindus differ not only for the sects, but also for different parts of India, and thus afford a valuable clue to the origin of literary works.

As yet, Sanskrit proper names have not been made the subject of research, except so far as their formation goes, and on this there is a valuable essay by Profr. Fick²⁾; but he has not treated them historically, and has almost omitted the older names. He has also included a large number taken from the Sanskrit tales, which are probably not names ever in use.

1) "Vedische Räthselfragen und Räthselprüche" (1875) pp. 10—11.

2) "Die Griechischen Personennamen" (Göttingen, 1875), pp. cxxxix—cxci.

This subject is one of importance, but needs far too much room to allow of its being even entered on here. The materials are ready¹⁾, but to make a practical application of them, some acquaintance with modern India is necessary, and especially with modern sectarian mythology²⁾. If the names which occur in the text, and those in use in modern India be compared, it will, at once, appear that the ancient and modern Hindus have hardly an idea in common.

1) In the "Sanskrit-Wörterbuch".

2) e. g. Āṛṇivāsa is a common Vaiṣṇava name, (Āṛṇi here = Laxmī), but several Indianists have taken Āṛṇi to be unessential, and have given the name as Nivāsa which never occurs as a P. N. by itself.

To a resident in S. India (at least) nothing is more easy to detect than that the author of a book referring to that part of India, is writing from books, and not from actual knowledge. The "*couleur locale*" is (as Mérimée himself, in his maturity, allowed—"*Lettres à une Inconnue*" i., p. xxi.) a matter of little difficulty, but it is perhaps not so easy to supply it as some would suppose. A remarkable instance occurs in the late Dr. Williams' "Christianity and Hinduism", the scene of which very able dialogues is put at Conjeveram, a place I knew well, as it was, some ten years ago. All the names and personages there mentioned are impossible for that town! If this be so in fiction, still more is it in scientific works. Dr. Haas ("Catalogue of Sanskrit and Pali Books in the British Museum") is the first in Europe to give S. Indian names correctly.

§ 4.

The music of the sāmā chants has been so often mentioned by me, that I shall try to give an idea of it, as it is now sung by the Sāma Veda priests. Here, as in other respects, there are numerous Ṣākḥā differences, and I shall, therefore, follow the practice of the Kauthumī Ṣākḥā, the only one of which I have been able to obtain sufficient information. The art is very nearly extinct, and this is a good reason for describing it, especially as the only European who studied it in India—Dr. Haug—is now no more.

The foundation of these chants being unquestionably very old, they are, as might be expected, on an imperfect scale of notes, but modes do not appear to be used, except one. The sāmā chants resemble in some respects the Gregorian or Plain Chant, and the two kinds of music approach one another in many points; the sāmā, however, being the older and less cultivated, one occasionally meets with passages which are forbidden by the rules of the Plain Chant, and are, to a foreigner's ear, by no means pleasing¹⁾.

The notation, as has been already remarked²⁾, varies exceedingly, accordingly as the MSS. come from different parts of India, and it is not too much to say that it would be almost impossible to find two MSS. which precisely agree. MSS. of the gānas are only copied by professional Sāma Veda priests for their own use, and present no kind of interest to the public; every copyist, therefore, follows a different plan in details, for almost every one adds marks and signs of his own to assist him in chanting the notes.

It would be useless to give the complicated notation as used in the S. Indian MSS. and which I have already men-

1) Cfr. p. 370 of Helmholtz, "Die Lehre von den Tonempfindungen", (3rd ed.) as to the development of taste as regards Music.

2) Above pp. xxvi. and xxvii.

tioned, for these letters amount to several hundreds. The principle of the modern notation by numbers is far more simple. The seven notes are marked by the numerals 1, 2, 3, 4, 5, 6 and the last (really never used) by 7 or ∞ . Of these the first = F and the rest E, D, C, B, A, G¹⁾.

It is necessary to point out (as there has been much confusion on this point) that the *gānas* are not *accented* in the ordinary sense of the word, or like the other Vedas; but that the marks which form such a prominent feature in the text are actually *musical notes*²⁾.

The difficulty in understanding their true nature has arisen out of the attempts to classify the notes, and also to connect them, phonetically, with the accents. It is not difficult to understand this by comparison with similar attempts of the mediæval students of music. Thus Hugbaud (840-930 A. D.) classified the notes of the Plain Chant in the following way:

Sol, La, Si, Ut	Re, Mi, Fa, Sol	la, si, ut, re	mi, fa, sol, la	³⁾
graves	finales	superiores	excellentes	

In the Indian books on music there is a somewhat similar classification of the notes:

Udātta	Anudātta	Svarita
Nishāda, Gāndhara	Rishabha, Dhaivata	Shadja, Madhyama, Pancama.

The three sthānas represent three octaves.

1) I have ascertained this by means of a standard pitch-pipe. It is also the doctrine of the Nāradaçixā (adhy. ii.) according to oral information:

yaḥ sāmāgānām prathamāḥ sa venor madhyamasvaraḥ |
yo dvitīyāḥ sa gāndhāras, tritīyas tv rishabhaḥ smṛitaḥ ||

The common Hindu scale corresponds with the European key of C, but Sir W. Jones has (as evidently might be done) put it in the key of A, for which I can find no sufficient reason; and, in fact, he is thus led into inconsistency (As. Res. iii.).

2) These notes should be as just mentioned; but I have seen MSS. in which the accent marks were used, and this misled me (Cat. p. 45), and the practice is, admittedly, wrong.

3) De la Fage, "Cours Complet de Plain Chant," p. 691.

The names of the seven notes differ, and some have several names. The oldest list that I know of is probably that in the *Sāmavidhāna Brāhmaṇa*¹⁾—*krushṭa*, *prathama*, *dvitiya*, *tritīya*, *caturtha*, *pañcama* and *shashṭha* or *antya*. In the later works (*e. g.* *Sāyana's C.* on the *Ārsheyabrāhmaṇa*) the numbers *prathama* etc. are used²⁾; these again partly correspond to the *shadja*, *rishabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *nishāda* of usual music, but in reverse order, *i. e.* the first note of the Hindu ordinary music is the fourth of the *Sāma* priests, and the scale *ascends*, the reverse of the scale of the last. In S. India the names are usually given as *prathama* etc. *mandra* (5th) *anusvārya* (6th) and *atisvārya* (7th)³⁾.

Besides the seven simple notes (*prakṛiti*), there are seven others (*vikṛiti*)⁴⁾ which express constantly recurring groups of notes or modifications, and the necessity for which has evidently arisen from the system of notation by numbers. These are: 'preṅkha' which adds two *mātrā* to the preceding syllable and ends with the second *svara*, it is marked 2̄, or in S. Indian MSS. 'pre' sometimes occurs. 'Namana' which consists of the first three notes (one, two, and three); 'karshana' is either up the scale (marked ^) or down (marked v) and includes all the notes between these marked. 'Vinata' is marked by 'vi' or S and consists of 1 and 2; where 'vinata' occurs in the *Grāmageyagāna*, *preṅkha* is put in the *Ūha*. The two remaining *vikṛitis* are embellishments: *Atyutkrāma* = 4565, and *Samprasāraṇa* = 2345. There are many other terms of

1) See i., 1, 8 of my edition (p. 5).

2) So in the *Svaraparibhāshā*. *Mandra* is, however, the most usual name for the fifth *svara*. In the *Sāmataṇtra* (by i., 11, 3—"ucco gan") *gi*, *ji*, *di*, *di*, *bi* stand for the first five *svaras*. The *antya* is not mentioned (S. T. i., 1, 1).

3) That the *krushṭa* is the first note, and that it is generally called *prathama* there can be no doubt. *Sāyana* (in his *C.* on the *Ārsheya br.*) mentions *krushṭa* repeatedly (*e. g.* in I., 16 and 17) where the *sāman* has the first note marked.

4) These are purely modern.

the art, but only 'abhigata' requires to be noticed. This consists in a repetition of the note with a short a; it appears to be marked in the Bibliotheca Indica edition of the Sāma Veda by 7. As is everywhere the case in Sanskrit literature, the Sāma Veda priests have a long vocabulary of technical terms, but I shall not attempt to explain them, as most have arisen out of the peculiar notation, and it would not be possible to make them intelligible in a short space.

With these explanations it is now possible to give a specimen of the Sāma Veda chants noted according to the Plain Chant system which will best suit the purpose. It must be remarked, however, that the chant is continuous, and not staccato, and that, in one respect, there is a total want of resemblance to the Plain Chant—the value of the notes or time depends chiefly on the words; in the adaptations of a sāman to different words, the length of the notes is made up by the modifications of the words and insertion or omission of letters. Notes are, sometimes, dirgha or vṛiddha, and the former are alone marked—in N. Indian MSS. usually by the letter r, in S. Indian MSS. by o. Vṛiddha notes are emphasized; dirgha notes are prolonged beyond the usual length. Where there is a group of notes, and a number over each one, these upper numbers give the length in mātrā¹. The bar or division (parvan) marks the notes to be sung with one breath. The length of the note depends on the vowel, and not on the length of the syllable according to prosody; thus in 'citra' the first note is short, the last note in each parvan is always vṛiddha.

1) The above explanation will enable any one to note the Sāma Veda chants (as e.g. printed in the B. I. Edition) in the European way. In some cases notes seem to be made sharp or flat, but I have not been able to learn any rule as regards these.

Gautamasya parkaś (ī, 1, 1).

Prastāva Udgītha

o - gnā - i ā - yā - hī - vo - i - to - yā - i to - yā - i

gri - nā - no - ha - vya - dā - to - yā - i to - yā - i

Nidhana

Upadrava

nā - i - ho - tā - sā - tsā - i vā - au - ho - vā rhī - shī

Expl. 7 indicates that the note before is prolonged one mātrā.

Kaṣyapasya barhishyam (i., 1, 2).

Prastāva Udgītha

a-gna- ā - yā - hī - vī ta - yā - i gri - nā - no ha - vya - dā - tā -

Prathāra

- - yā - i ni - ho - tā - sat - si - var - hā - - i - shi var - hā -

Nidhana

i - shā - - au - ho - vā var - hi - shi - - -

If I be right in assuming that the S. Indian letter-notation is the oldest—and there are many reasons in favour of this, and none (so far as I can see) against it—it is obvious that such chants can never have been thus preserved exactly without alteration, for the letters do not show the place of the notes on the text, and there are other indications of this. For instance, the syllable ‘hum’ which so often occurs in the Sāman was called originally (as the Brāhmanas prove) *hinkāra*, and ‘him’ must, therefore, have been the original sound. Again the Phulasūtra shows that some *çākhās* sang certain sāmān to more notes than others. Again, it is difficult to trace much in common between what are nominally the same chants as sung by members of different *çākhās*. This consideration affords a probable explanation of the assertion (in the Purānas) that there were formerly countless (‘a thousand’) *çākhās* of the Sāma Veda; it was inevitable that endless differences should arise in course of time, as the Sāmavedins gradually arrived at a better appreciation of melody. I am not sure that the chants are not modified even at the present day; some priests, at all events, use embellishments which others reject.

Thus the Sāma Veda contains the ‘incantamenta’ of Ancient India as Profr. v. Roth appropriately has termed them¹); and it is, therefore, of great interest as the best preserved record of a phase of belief of which we find traces in the histories of the civilization of all nations. The ascription of a magical effect to music is remarkable, and our word ‘incantation’ is still a witness to it among the Latins; the Germans held the same belief²).

1) “Der Atharvaveda in Kaschmir,” p. 9.

2) J. Grimm, “Deutsche Mythologie” pp. 987 ff. The myths which have obvious reference to music are numerous and interesting, but little has, as yet, been done to illustrate them.

Brief and imperfect as this outline necessarily is, I think it will be found sufficient to show what the oldest Indian music was. The ancient music of nations even nearer than India has not as yet attracted any interest¹⁾, and the best historians of this art have not always had access to unquestionable information. When more important work that I have in hand is done, if ever it be done, I hope to return to this subject, and to elucidate it so far as my imperfect acquaintance with the theory of music will permit.

§ 5.

Lastly it remains for me to give some account of the materials I have used for this edition. MSS. of the Sāma Brāhmanas are not common and are generally very incorrect; I have been able to use the following²⁾:

- A. A recent transcript of a MS. at Combaconum. This text is incorrectly copied, but represents a very good original.
- B. Tanjore, No. 9,098 *d*; *u.* 44-57 *b*. This is a palm-leaf (Grantha) MS. of the earlier part of the last century; it is tolerably correct.
- C. A recent transcript of the text with Sāyana's C. This is defective in many parts and is very incorrect.
- D. A recent transcript of Bhatta Bhāskara's Ārsheyadīpikā, also defective in parts and incorrect.
- E. Benfey's edition of the Sāma Veda, (1848); in the "Harmonien und Discrepanzen" the names are given (for the Grāmageyagāna) from a Nāgarī MS. For the Ārazyagāna this affords hardly any help.

1) *e. g.* Greek music has been but little studied.

2) As the last pages of this Preface are being printed, I learn from Dr. Haas's Catalogue (p. 20) that the Ārsheyabrāhmana was printed in Calcutta in 1874, but I have not seen it.

- F. A Nāgarī transcript (recent) of the *Āraṇyagāna*.
 G. Tanjore, No. 9,090. A palm-leaf MS. (in the Grantha character) containing the two first gānas, and written about 1700 A. D.

Sāyana's Commentary is one of his latest, and certainly one of his most incomplete works. It is of considerable apparent bulk, but this is not real, and is caused chiefly by his always giving the beginning of each *ṛic* and *sāman* with details of the notes. The explanatory matter is but small, and to account for the names he rarely quotes Pāzini, more frequently the *Mahābrāhmaṇa*. But he is by no means consistent in his explanations, and where the same name is applied to different *sāman*, he simply considers the ritual, takes them as different words, and gives different explanations (*e. g.* *kāva*). I have given his quotations in full at first, and afterwards merely references, to which I have added others that may be known by *Cfr.* or *See* preceding them. The *Mahābrāhmaṇa* is now easily accessible, and it is (like the other *Sāmabrāhmaṇas*) so jejune that it is hardly worth while to swell the notes by quotations. It is remarkable that Sāyana has not made use of other *Brāhmaṇas*, *e. g.* the *Aitareya*, in order to illustrate the text. That *Brāhmaṇa* (*e. g.*) gives another explanation of *Sākamaçva*¹⁾ which is here taken to be the name of a *rishi*. Compared with *Shadguruçishya's* Commentary (12th century A. D.) on the *Riganukramanī*, Sāyana's work is very poor.

The *Dipikā* I have already described. F. and G. give the name of each *sāman*, but where there are several names in the *Ārshheyabrāhmaṇa*, here only one is given, and that is usually not the first, but one of the alternative names.

1) *Alt. Br.* iii., 49.

But even with such a considerable amount of materials, an edition of the text is not easy. A number of *vv. ll.* seem to have been received into the text at a very early period, anyhow prior to Sāyana's Commentary; such are *e. g.* "gūrdaḥ kūrdo vā" (i., 448); "çyaitam çayanam vā çāyanam vā" (i., 73); agner. . . . atrer vā" (i., 80); "indrasye 'ndriyam; indrasya vā priyam" (i. 90); "çrudhīye dve, çruddhye vā, çraddhe vā" (i., 99); "aidhmavāhāni trīny, aidhmahārāṇi vā" (i., 133); "rainzave dve vainzave vā" (i., 160). It is useless to multiply examples, for there is a scarcely a page which does not give several alternative names which much resemble one another, and which are, therefore, most probably, old *vv. ll.* early received into the text. This being the original state of the text, the MSS. present many other *vv. ll.*, some of which can be accounted for by palæography, others, probably, are errors. As examples of the first class I may mention āxāranidhana (i., 261) which is found in all the MSS. I have. The sāman shows that this should be āshkāranidhana, but only the S. Indian Grantha alphabet explains the mistake, which has arisen from the transposal of the letters sh k श क into the more usual k sh (x) क श , but this cannot be a recent error. Again in E. (i., 516) vishzor apamarze is put for vishzo rayamazī, and this is clearly a copyist's error in N. India which has arisen out of the close resemblance between p and y in the modern Nāgarī. Where not manifestly clerical errors, I have always given the *vv. ll.* The names which are here found should all be readily capable of explanation, but such is not the case, and what I have just said about old *vv. ll.*, will show that this alteration must have begun early in the history of the text. I have, therefore, carefully avoided the plausible emendations which suggest themselves from the Brāhmanas, or conjectural emendations. Such corrections

would be not only hazardous but probably wrong; for the Brāhmaṇa etymologies are nearly always impossible and fanciful, and the language of these texts has not, as yet, been analysed so far as would justify conjectural emendations.

The original text continues the sandhi all through each section; I have left this; but to mark more clearly the sentences I have used the mark | and stops (; ,) to mark the alternative names. The first part follows the P. ārcikā as edited by Benfey; I have here numbered the sentences consecutively as they answer to the *ṛic*. In the second part, it is impossible to follow this plan as a complete *samhitā* is wanting; I have, therefore, added consecutive numbers to the sections (1-26) in addition to the numbers of sections given in the text (Prap. iii., 8-31). I have also noticed briefly (for the convenience of those who may wish to refer to MSS.) the different systems of division which are used for the *gānas* etc.

To the text of the *Āranyagāna*, I have added references to the *ṛic*, where possible; but there are many instances where the words do not (so far as I know) occur elsewhere, and where any attempt to restore the original form would not be of use, for in many cases (as the *Mīmāmsists* state) they are mere ejaculations or nonsense.

With these explanations, I offer this contribution to the study of the *Ārsheyabrāhmaṇa*—I cannot claim more for it—to the few who are students of Indian antiquities; that I can do so at all, is owing to the unwearied painstaking of the Basel Press.

Tanjore, 1876.

A. B.



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ABBREVIATIONS.

Ār. S. = Prapāthaka vii. of the S. V. as edited by Dr. S. Goldschmidt.

M. B. and Mahābr. = Mahābrāhmana or Tāndyabrāhmana (Bibliotheca Indica).

P = Pāṇinī.

R. V. = Rīgveda.

N. B. The system of transcribing Sanskrit words is the one I have hitherto used, except in a few unimportant details.

|| ATHĀ

'RSHEYABRĀHMANABHĀSHYAM ||



Yasya niçvasitam¹⁾ vedā yo vedebhyo 'khilam jagat |
nirmame tam aham vande vidyātirthamaheçvaram || 1 ||

tatkaṭāxena tadrūpam dadhad Bukkamahīpatiḥ |
ādiçat Sāyanācāryam vedārthasya prakāçane || 2 ||

ye pūrvottaramimāmse te vyākhyāyā 'tisangrahāt |
kripāluḥ Sāyanācāryo vedārtham vaktum udyataḥ || 3 ||

vyākhyātāv Rīgyajurvedau Sāmavede 'pi samhītā |
vyākhyātā, brāhmanasyā 'tha vyākhyānam sampravartate || 4 ||

ashṭau hi brāhmanagranthāḥ Praudham brāhmanam ādimam |
Shadvimçākhyam dvitīyam syāt tataḥ Sāmavidhir bhavet || 5 ||

Ārsheyam Devatādhyāyo bhaved Upanishat tataḥ |
Samhitopanishad Vamço granthā ashṭāv iti 'ritāḥ || 6 ||

Tatra 'atha khalv ayam ārshaḥ pradeçāḥ' ityādi-
kam ārsheyabrāhmanam kramaprāptam vyākhyāyate | tatrā
'dau brāhmanārtham sangrihya pradārçayati |
'atha khalv ayam ārshaḥ pradeço bhavati" ||

1) It is hardly necessary to notice that the MSS. of Sāyana's Commentaries have both niçva° and niçva°.

(Introductory)

|| Om | Namaḥ Sāmavedāya ||

atha khalv ayam ārshapradeṣo bhavaty | rishinām nāma-
dheyagotropadhāranam svargyam yaçasyam dhanyam
punyam putryam paçavyam brahmavaroasyam smārtam
āyushyam prakṛātarāçikam ity ācaxate | tad apy evam
āhur: “ya idam upadhārayata ekaikasya 'rsher¹⁾ divyam
varshasahasram atithir bhavaty abhinanditaḥ pratinandito

‘Atha’ ity ānantarye, ‘khalu’ iti prasiddhau, ‘ayam’
anena brāhmanena pratipādyo ‘rthaḥ’, ‘ārshaḥ’ rishisam-
bandhī, ‘pradeṣaḥ’ upadeṣo bhavati | kaḥ punar asau? tam
āha — ‘rishinām nāmadheyagotropadhāranam’ iti | rishinām
nāmadheyagotraic ca upalaxanam etad, rishinām nāmadheya-
gotracchandodevatādivācakena ca çabdena sāmnam²⁾ vācya-
tvajnānam avadhāranam | yādriço ‘rtho’ nena brāhmanena
pratipādyata ity arthaḥ | nanv evam astu brāhmanapratipādi-
tatvāt, tadadhyayanārthajñānayoḥ³⁾ puruṣena prāpyam pha-
lam kim? phalābhāve pravrittyanupapatter ity āçankyā ‘ha—
‘svargyam āyushyam’ iti | etadbrāhma-
nādhyayanam arthajñānam vā ‘svargyam’ svargāya hitam |
‘yaçasyam’ yaçase hitam | ‘dhanyam’ dhanāya hitam | ‘punyam’
adrishakaram | ‘putryam’ putrāya hitam | ‘paçavyam’ paçu-
bhyo hitam | ‘brahmavaroasyam smārtam’ smṛitayaḥ adhitānam
vādānam smaranāni taddhetubhūtam | ‘āyushyam’ ayushkaram
mānyam asya brāhmanādhyayanasyā ‘nushṭhānupādhikasya
svātantryena svargādiphalānām prāptisādhanatvāt puruṣa-

1) A. C. ekaikasya risher.

2) C¹ sāmnaḥ!

3) ?; the last word is unintelligible in the MS.

mānitaḥ pūjitas tataḥ svādhyāyaphalam upajīvati" 'ty |
athā 'pi brāhmanam bhavati: "yo ha vā aviditārsheya-
cochandodaivatabrāhmanena mantreṇa yājayati vā 'dhyāpa-
yati vā sthānum vā 'rchatī garttam vā 'padyati pra vā
miyate vā pāpīyān bhavati, yātayāmāny asya cohandāmsi
bhavanty| atha yo mantre mantre veda sarvam āyur eti cṛeyān
bhavaty ayātayāmāny asya cohandāmsi bhavanti tasmād
etāni mantre mantre vidyād | rishīnām svasthāno¹⁾ bhavati
sasthāno bhavati brahmanaḥ svarge loke mahīyate smarann
pravritteḥ siddhyati 'ty arthād iti bhāvaḥ | asya brāhma-
nasyā 'dhyayane kamcid dharmam āha: "prākprātarāçikam
ācaxate" iti | 'prātarāçak' prātarbhojanam, tataḥ 'prāg' evā
'dhyayanam yasya tat prātarāçikam | tathāvidham etad brāh-
manam ity 'ācaxate' kathayanti brahmavādinaḥ | uktam sva-
tantryaphalatvam samvādena dīdḥayati | "tad apy evam āhur
'ya idam upadhārayata ekaikasya 'rsheḥ divyam varshasahas-
ram atithir bhavaty abhinanditaḥ pratinandito mānitaḥ pūjitas
tatsvādhyāyaphalam upajīvati" iti | tatra pūrvoktavishaye
brahmavādinō 'py evam āhuḥ | kim iti tad ucyate | 'yo' 'dhyetā
'idam' rishīnām nāmadheyagoṭrādikam 'upadhārayati' sa 'div-
yam varshasahasram' dyusambandham devānām varshasaha-
sram | atyantasamyoge dvitīyā (P.ii. 1, 29) | tatkalaparyantam
"ekaikasya 'rsher atithir bhavati" | rishibhir 'abhinanditaḥ' upa-
lālitaḥ pratixanam 'nanditaḥ' arghyādibhiḥ satkṛitaḥ | 'pūjitaḥ'
namaskārādinā arcitaḥ sau tata eva rishyādijnānapūrvasvādhyā-
yaphalam niyamapūrvam adhitasvādhyāyabhāvaphalam 'upa-
jīvati' labhate | 'iti'—çabdaḥ samvādasamāptyarthaḥ | rishyā-
dijnānam avaçyam kartavyam ity atra brāhmanāntaram sam-
pādayati | "athā 'pi brāhmanam bhavati yo ha vā

1) B. sasthāno.

mantra mantra vidyāt” iti | ‘yo ha vai’ yo khalu ‘aviditārshēyacchandodaivatabrāhmanena’ | ‘ārsheyam’ rishisambandhaparijñānam | ‘chandaḥ’ gāyatrīyādi | ‘daivatam’ agnyādikam | ‘brāhmanam’ viniyajakavākyāni | etāny ārsheyādīny ‘aviditāni’ ajñātāni yasya | tādrīḥena mantrena yājayati vā ‘dhyāpayati vā sa yājako ‘dhyāpayitā vā ‘sthānum’ sthāvaratām vā ‘ricchati’ prāpnoti ‘gartam vā’ ṣvabhram vā ‘āpadyati’ gacchati | sthānutvam gartapāto vā tasya | prāpnoti ‘ty arthaḥ | atha vā ‘pramīyate’ mriyate | “mriṅ himsāyām” (Dh. p. xxviii., 41) iti dhātuh | evam ārsheyādikam jñāno yājako ‘dhyāpako vā ‘pāpiyān’ nīkṛishṭataro bhavati | api cā ‘sya “chandāmsi” chandahsamjñāyuktāny adhītāni vedavākyāni ‘yātayāmāni’ gatasārāni nirvīryāni bhavanti ‘ti:

“aviditvā rishim chando daivatam yogam eva vā |

yo ‘dhyāpayej japed vā ‘pi pāpiyān sa tu jāyate” || iti | ittham vipaxe bādhakam upanyasyā ‘tha tatparijñānaphalāny āha: ‘atha yo mantra’ ityādinā ‘chandāmsi bhavanti’ ‘ty antena | ‘atha’-ṣabdaḥ pūrvoktaphalavilāxanāyadyotanārthaḥ | yo yājako vā ‘mantra mantra’ pratimantram ārsheyacchandodaivatabrāhmanāni ‘veda’ jñāti sarvam punyam varshaṣatam jīvanalaxanam ‘eti’ prāpnoti ‘ṣreyān’ praṣasyatamaḥ ca ‘bhavati’ ‘asya’ vedituḥ ‘chandāmsi’ ‘yātayāmāni’ agatasārāni ‘bhavanti’ yasmād evam tasmād etāni ārsheyachandodaivatabrāhmanāni ‘mantra mantra’ pratimantram ‘vidyāt’ jāniyāt | ittham brāhmanārthāparijñāne doṣham tatparijñāne ca phalam uktvā ‘tha¹⁾ rishibrahmādisālokyam punarjanmani jātīsmaratvam āha | “rishīnam svasthāno bhavati sasthāno bhavati brahmanaḥ svarge loke” bhavati | “smarann ājāyate punar ya evam veda” iti sāmnam ārsheyam nāma evam vaxyamānaprakāreṇa yo ‘veda’ jñāti sa rishīnam soṃā dinām ‘sasthānaḥ’ samānasthāno bhavati | te yeshu lokeshu

1) The original MS. appears to have had—atha tad dvaidhā.

ājāyate¹⁾ punar ya evam veda | tāny etāny ārsheyāni yo
 'dhīte brāhmaṇaḥ paṅktipāvano bhavaty arghyo | ya evam
 vidvān syān na mṛinmaye bhujjīta | tathā hā 'syā 'yur
 na rishyeta tejaḥ cā || 'thā 'ta upadeḥa: om ity etat para-
 meshhinaḥ prājāpatyasya sāma | parameshhino vā brāhma-
 nasya brahmaṇo vā brahmavāco vā | satyam sāma²⁾ svarga-
 sya vā lokasya dvāravivaraṇam devānām vau 'kas trayasya
 vā vedasyā 'py āyanam ayātayāmāxarastham sāma |
 vāsishtho hinkāraḥ prājāpatyo gavām vā³⁾ | gāyatram paush-
 kalam āgneyam | prathamāyām vā yathādishitam geyam
 prathamavarair vā caturaxaravṛiddhāntair | ādyavākprastā-
 va omkāraṅto | him mā⁴⁾ ve 'ty antastobhovṛiddho vā || 1 ||

nivasanti ayam api veditā teshu nivased ity arthaḥ | tathā brā-
 hmaṇam: “prājāpateḥ samsthānaḥ” samānasthāno bhavati |
 “svargaloke ca mahiyate” pūjyate | pūrvajanmāni hi “smaran
 punar ājāyate” smarann eva sann utpadyate ity arthaḥ | athā
 'sya brāhmaṇasyā 'dhyetuḥ phalam āha | “tāny etāny ārshe-
 yāni yo 'dhīte brāhmaṇaḥ paṅktipāvano bhavaty arghyaḥ”
 iti | 'tāni' pūrvam sāmānyenā 'tivistarato 'gre pṛithak pṛi-
 thak vaxyamānāni rishisambandhini sāmnam nāmadheyāni
 'yo 'dhīte' pāḥhati 'brāhmaṇaḥ paṅktipāvanaḥ' | 'paṅktiḥ' ekatra
 janānām brāhmaṇānām samashṭiḥ | punāti ḥuddhyati yena ta-
 thāvidho bhavati | 'arghyaḥ' arghyārhaḥ pūjārhaḥ ca bhavati |
 etad brāhmaṇam adhiyānasya kimcid vratam upadiḥanti: “ya
 evamvit syān na mṛinmaye hi bhujjīta tathā hā 'syā 'yur na
 rishyeta tejaḥ ca” iti | ya 'evamvit' vaxyamānaprakāreṇā 'rshe-
 yabrāhmaṇasyā 'rtham veda labdhavān 'syāt' bhavet sa 'mṛin-

1) B. smaran na jāyate (!).

2) A. satyasāma.

3) A. om.

4) B. him mā.

maye' mṛidvikāre pātre na bhujjita | 'tathā ha' tathā sati 'asya'
 adhīyānasya 'āyur' na 'rishyeta' na vinaçyet | pravardhete 'ty
 arthaḥ | 'tejaç ca' brāhman çariram vā 'na rishyeta' ity etad-
 artham etad brāhmanādhyayanam veditavyam | phalam co 'pan-
 yasya yat pratipādyam atha tat pratijānīte: "athā 'taḥ upa-
 deça om" iti | 'atha'-çabdaḥ prākṛitabrāhmanānantaryārthaḥ |
 'ataḥ'-çabdo hetvarthaḥ | yata etadbrāhmanādhyayanam anta-
 rena sāmnam ārsheyānāmāni na jñāyante 'ataḥ' hetos teshām
 'upadeçaḥ' kriyate iti çeshaḥ | 1)

|| Iti prathamā dhyāyasya prathamah khandah ||

Atha vedasāmacchanda/sāmnam yā gatih | rigāçṛitatvena
 nānā sāmāni gītāni teshām rishisambandham darçayati "gau-
 tamasya parkāv madhyamam" iti²⁾.

1) A vedāntic discussion follows which is apparently not of the least interest, and is so incorrect in C¹ (the only MS. known to me) that it is useless to attempt to print it.

2) The first division is the Āgneyaparvan: "āgneyasāmnam agnir devatā" (Ārsheyadīpikā).

(First Section; Vedasāma Verses.)

i., 1, 1, 1, 1 = 1. Gautamasya parkāv¹⁾ abhitaḥ kaçyapasya bārhi-
shyam madhyamam |

2. sauparnam ca |

3. vaiçvamanasam ca, bṛihad vā bhāradvājam, bṛihad
vā 'gneyam, bṛihad vā sauram |

C. 1. "Gautamasya madhyamam" tatra "agna ā yāhi" ity asyām ādyāyām ṛici²⁾ sāmatrayam utpannam || tatra prathamam: a) 'ognā i'-ityādikacaturthasvarādikam sāma 'gautamaparka'-nāmadheyam | 'parkaḥ' "pṛicī samparke"³⁾ ity asmād dhātor ghañ | darçane sambandhaḥ | tena dṛishṭam ity arthaḥ ||

dvitiyam: b) "agna ā yāhi vī" ityādicatorthamandrasvarādikām 'kaçyapasya bārhihya'-nāmakam | bārhihi yajñe sādhyam bārhihyam tena dṛishṭam ||

tritīyam: c) "agna ā yāhi | vā itā yā i"-ityādikam caturthamandrasvarādikam 'gautamasya parkaḥ' ||

2. "tvam agne yajñānām" ity asyām ekam sāmo 'tpannam || "tvam agne yajñānām" iti caturthamandrādikam tat 'sauparnam' yajñasuparnarūpam tatsambandhi | "tasye 'dam⁴⁾" ity an | "yajño vai devebhyo 'pākrāmat sa suparnarūpam kṛitvā 'carat" iti (M. B. xiv, 3, 10) brāhmaṇam | yad vā suparno nāma rishiḥ | tena dṛishṭam | suparnaçabdād 'dṛishṭam sāma⁵⁾ ity anpratyayaḥ | 'ca'-kāro vākyabhedadyotanārthaḥ |

3. vaiçvamanasam ca' iti | "agnim dūtam" ity as-

1) E. has arkaḥ, but all S. Indian MSS. both of the text and gānas show conclusively that parka is correct.

2) C¹ has asyām ādyāyā ṛicī which I would correct as above.

3) Dhātupāṭha xxix, 25.

4) Pāṇini, iv., 3, 130.

5) P. iv, 2, 7.

4. *çrautarshāni trīny* |

5. *auçane ca çairīsham cau 'çane vā' bhitaḥ çairīsham madhyamam çairīshe vo' ttare sarvāni vau 'çanāni sarvāni vā çairīshānī* |

6. *'ndrasya sāmvargavārtraghne dve* |

7. *sākamaçvasya çaunaḥçepēḥ sāmānī¹⁾ dve* |

yām ekam sāmo 'tpannam | tad "agnim dūtām" iti mandrasvarādikam | 'vaiçvamanasam' viçvamanasaḥ sambandhi vaiçvamanasam bhavati | "viçvamanasam vā 'rīshim raxo 'grihāt" iti (M. B. xv 5, 20) hi brāhmaṇam | etannāmakarshisambandhi sāma | atha 'rshidevatābhedena vikalpatrayam darçayati—'brihad vā 'bhāradvājam brihad vā 'gneyam brihad vā sauram' iti | 'vā'çabdaḥ paxāntarābhidhāyakaḥ | bhāradvājasambandhi brihannāmakam vā sūryadevatākam brihannāmakam sāma vā agnisūryayor bhedābhāvād iti tritīyāḥ paxa āçritaḥ |

4. *"çrautarshāni trīni" iti | "agnir vritrāni" ity asyām rici sāmātrayam utpannam | tatra: a) "agni" ityādikām mandrasvarādikam | dvitīyam b) "agni" iti tritīyasvarādikam | tritīyam c) 'ognīḥ' iti caturthasvarādikam tāni 'çrautarshāni' |*

5. *ādyadvitīye sāmāni 'auçane' uçanasā dṛiṣṭe vā paxāntaradyotanārthaḥ |*

6. *"tvam no agne mahobhiḥ pāhi" ity asyām sāmadvayam utpannam | tatra: a) "tvam no yā"-ityādikām prathamamandra(m) sāmvarganāmakam | b) "tvā tvam no agne mā | ho" ityādi caturthamandrasvarādikadvitīyam indravārtraghnanāmadheyam |*

7. *"ehy ū shu bravāni te" ity asyām sāmadvayam utpannam | a) "ehy ū shū bravānā-i tā-i" ityādi mandradvayam ādikām prathamam | b) "ehy u shu bruvau honāyitā-i" ityādi mandracatu-*

1) C. ? çaunaḥçephasāmānī. G. has: sākamaçve dve.

8. vatsasya kāṅvasya sāmānī dve |

9. agneṣ cā 'rsheyam |

10. sumitrasya ca vādhryaṣve¹⁾ sāma, vādhryaṣvasya²⁾

vā 'nūpasya || 2 ||

i.,1,1,2,1=11. agneḥ samvargo |

12. vaiṣvamanasam ca |

13. ṣṇābhāṣṇaushṭīye dve³⁾ |

rthasvarādīkam dvitīyam | ete dve ṣṇābhāṣṇaputrasya sākama-
ṣvasya sambandhisāmānī | “sākamaṣvenā 'bhyakrāman yat
sākamaṣvenā 'bhyakrāmams tasmāt sākamaṣvam” ity atra brā-
hmaṇam (M. B. viii, 8, 4) |

8. “ā te vatsa mano” ity atra sāmadvayam utpannam |

9. “tvām agne pushkārād adhi”-ādi mandramandrādi-
kam sāma agnerārsheyānāmamakam | asya sāmno 'gnir drashṭe
'ty arthaḥ |

10. “agne vivasvad ā bhara” ity atrai 'kam sāmō 'tpan-
nam tac ca—“agne vivasvad ā bharo | vā hā” ityādi caturtha-
mandrasvarādīkam ekam sāma vādhryaṣvanāmakasya 'rsheḥ
putrasya 'sumitrasya' svabhūtam sāma tena drishṭam | atra
'rshivikalpan darṣayati “vādhryaṣvasya vā 'nūpasya” iti |
'vā'-ṣabdō vikalpārthaḥ | 'anūpa'-ṣabdād apatyē ṇaḥ | anūpa-
nāmakasya 'rsheḥ putrasya vādhryaṣvasya 'sāma' |

|| Ity ārsheyabrāhmaṇe prathamādhyāye dvitīyāḥ khandāḥ ||

11. “namas te agna ojase” ity asyām rici ekam sāmō
'tpannam |

12. “vaiṣvamanasam” viṣvamanasaḥ sambandhi |

13. “upa tvā jāmayo giraḥ” ity asyām sāmadvayam

1) B. vādhryaṣveḥ.

2) B. vādhryaṣvasya. Both these readings are obviously Tamiḷ modifi-
cations.

3) E. has ṣṇābhāṣṇaushṭīye, but the MSS. have as above, and more than
once in the Commentary.

14. vaiṣvāmitram ca |

15. agner jarābodhīye dve, rudrasya vā |

16. mārutam ca |

17. bhārgave dve, ṣaunaḥṣepe ve, 'ndrasya vāra-
vantiyam tritīyam¹⁾; sarvāni vā bhārgavāni, ṣarvāni vā ṣa-
naḥṣepāni, sarvāni vā vāravantiyāny |

18. aurvasya vaidhārayasya sāmanī dve, agner vā
sāmudre, samudrasya vā vāsasī |

19. atreṣ cā 'sangaḥ²⁾ |

20. prajāpateṣ ca nidhanakāmam || 3 ||

i,1,1,3,1=21. saindhuxitāni³⁾ trīny |

utpannam—'upā tvā' ityādi mandrasvarādikam prathamam
“upa tvā jāmayo girā” ityādikadvitīyam—ete dve kramena
ṣnābhāṣṇaushṭīyanāmake bhavataḥ |

14. “vaiṣvāmitram” viṣvāmitrena dṛiṣṭam |

15. “agneḥ” sambandhinī “jarābodhīya”-nāmake | “ja-
rābodha”-ṣabdasya tayoh sāmnor astī 'ty arthe “matau chaḥ sū-
ktasāmnoḥ” (P. v., 2, 59) iti matvarthīyacchapratyayaḥ | tatra
vaikalpena devatāsambandham darṣayati “rudrasya vā” iti |

16. “mārutam” marutām sambandhi (sāma) |

17. “aṣvam na tvā vāravantam” ity asyām rici sāmātra-
yam utpannam tatra prathamam dvitīyam
te ubhe “bhārgave” bhṛigunāmnā rishinā dṛiṣṭe vā, yad vā
“ṣaunaḥṣepe” ṣunaḥṣepena dṛiṣṭe | tritīyam tu
“indrasya” vratam “vāravantiya”-nāmakam sāma vāravanta-
ṣabdopetam ity arthaḥ |

18-24. The C. on these names is wanting in my MS.

21. D (The Dīpikā) says: saindhuxid rishis trayānām |

1) A. alone omits tritīyam.

2) G. atrisangaḥ.

3) A. sainduxitāni; E. saindhuxitāni; B. D. G. saindhēxitāni.

22. agner harasī dve, ihavad vāmadevyam tritīyam |
 23. yāme dve |
 24. 25. agnerāxoghne dve |
 26. vaiçvamanasam cā |
 27. 'gneç cā 'rsheyam |
 28. somasāma ca |
 29. gopavanam¹⁾ca |
 30. 31. sūryasāmanī ca |
 32. kāvam ca |
 33. vasurocishaḥ sūryavarcasaḥ sāmanī dve, vasuro-
 cisho vā pārāvateḥ, kāçite vā, kāpote vā vāsumande²⁾ vā |
 34. gor āngīrasasya sāmanī dve, gautamasya vā
 manādye³⁾ || 4 ||

24. ubhe ubhayāçrite sāmanī 'agnerāxoghne' etan-
 nāmake |

26. 'vaiçvamanasam' viçvamanasā drishṭam | 'ca'-
 kāro vākyāntaradyotanārthaḥ |

29. C¹ has kaupotakasanzjakam |

30. 31. te ubhe riçdvayāçrite sūryasāmanī bhavataḥ |

32. 'kāvam' kaviçabdopetam |

33. ubhe sūryavarcasaḥ svabhūte sāmanī | ata rishir vi-
 kalpena 'vasurocisho vā pārāvateḥ
 'vāsumande vā' | 'vā'-çabdaḥ paxāntaravācī | ('pārāvateḥ')
 pārāvataputrasya vasurocīrnāmakasya risheḥ samban-
 dhinī

34. atrai 'va' rshisanzjāsanzkalpam āha |

1) B. G. gopavanam.

2) E. vasu°

3) Only E. has manājye here and elsewhere (45 etc.); except in 251.

i.,1,1,4,1=35. bharadvājasyo 'pahavau dvau, çnaushṭīgavam¹⁾
trītiyam, agner vaiçvānarasya yajnāyajniyam, bharadvājasya
vā |

36. kārttayaçam ca, kārttaveçam vā nārmedham ca,
kārttaveçam cai 'va |

37. bharadvājasya priçṇinī dve |

38. uror āngirasasya²⁾ sāma |

39. gautamasya paurumadge dve, purumadgasya vā
'ngirasasya |

40. mandor jāmadagnyasya sāmāni dve, māndave vā |

41. bhāradvājasya gādham |

42. gautame dve |

43. agner āyur |

35. "yajnāyajnā vo agnaye" ity asyām catvāri sāmāny
utpannāni | tatra prathamam dviitiyam: te dve
sāmāni bharadvājasya sambandhinī 'upahavau'
upahūyante devatā ābhyām | "çnaushṭīgavam"—çnushṭi-
gur nāma rishiḥ; tena drishṭam | 'yajnāya' iti caturthatriti-
yādikam caturtham sāma vaiçvānarākhyasyā 'gneḥ svabhūtam |

36. 'nārmedham'—nrīmedho nāma rishiḥ tatsambandhi-
tayā brāhmanam: "nrīmedhasam āngirasam sattram āsinam
çvabhir abhyāvayan so 'gnim upādḥavat: "pāhi no agna" iti"
(M. B. viii, 8. 22) |

37. 'priçṇinī'—etannāmake; tathā brāhmanam (M. B. xii,
10, 23-4) |

39. 'paurumadge'—atra brāhmanam: 'devāç ca vā asurāç
cā 'spardhanta te devā asurānām paurumadgena puro 'majja-
yan' iti (M. B. xii, 3, 14) |

42. 'gautame'—gautamena drishṭe |

43. 'āyur'—etannāmakam |

1) E. çnaushṭīgavam. The R. V. has çnushṭigu as a proper name.

2) B. āngirasasya.

44. agner harasī dve | dairghaṣṭravase dve || 5 ||
i.,1,1,5,1=45. agner āgneye dve gantamasya¹⁾ manādye²⁾ dve |
46. daivarājam³⁾ ca |
47. gāthinaṣ ca kauçikasya sāma |
48. bārhadukthe dve |
49. paurumīdham ca |
50. kārṇaṣṭravasam ca⁴⁾, prāskanvam vā |
51. daivodāsam ca |
52. saukratavam ca |
44. 'harasī'—etannāmake | 'dairghaṣṭravase'—dirghaṣṭra-
vasā drishṭe tathā ca brāhmaṇam: "dairghaṣṭravasam bhavati:
"caran sa vai dairghaṣṭravasam apaṣyad" iti (M. B. xv, 3,
24-5) |
45. ubhe 'agneḥ' svabhūte, 'āgneye' agnidevatāke bha-
vataḥ 'manādye' etannāmadheye |
46. devarājo nāma rishis; tena drishṭam |
47. 'kauçikasya' kuçikaputrasya | 'gāthinaḥ' etannāma-
karshe(ḥ) svabhūtam 'sāma' |
48. "agnir ukthe purohito" ity atra sāmadvayot-
pattiḥ; 'bārhadukthe' bārhadukthanāmakena
drishṭe |
49. 'paurumīdham' purumīdhena drishṭam |
50. 'kārṇaṣṭravasam' kārṇaṣṭravā nāma rishiḥ, tena dri-
shṭam | atra rishivikalpaḥ, atha vā 'prāskanvam' prāskanvena
drishṭam |
51. 'daivodāsam' divodāsena drishṭam |
52. 'saukratavam' sukratuṣabdayuktam |

1) A. E. gotamasya.

2) E. manājye.

3) A. vairājam.

4) E. karna.

53. *kāṇve dve* |
54. *mānave dve* || 6 ||
- i.,1,2,1,1=55. *agneṣ ca dravinam* |
56. *bārhaspatyam ca* |
57. *vāsishṭhasya*¹⁾ *ca vīṅkam* |
58. *vispardhasaṣ*²⁾ *cā 'ṅgirasasya sāmāi* |
59. *'tavādhryam*³⁾ *ca* |
60. *manasaṣ ca doha*⁴⁾ |
61. *samantāni trīny, agner ekam, vāsishṭhasya vā, vārunasya dve* |
62. *vāmrasya ca vaikhānasasya sāmā 'ṅjigasya vā dānavasya* || 7 ||
- i.,1,2,2,1=63. *çyāvāçvam ca* |
53. *'kāṇve' kaṇvasya svabhūte* |
54. *ubhe 'mānave' manunā rishinā drishṭe* | *'drishṭam sāmā'* (P. iv., 2, 7.) *ity aṅpratyayaḥ* |
57. *vasishṭhasya bhūtam 'vīṅkam' etannāmadheyam* |
58. *'āṅgirasasya' āṅgirasa(ḥ) putrasya; etannāmakasya risheḥ sambandhi* |
59. *'aitavādhryam'—(eta)vādhryo nāma rishiḥ; tena drishṭam* |
61. *atrai 'va rishir devatā* | *bhedena vivicya nāmatrayam darçayati: "agner dve" iti* |
62. *vāmro nāma rishiḥ* |
63. *'çyāvāçvam'—çyāvāçvena drishṭam* |

1) B. C. E. vasi°

2) E. vishyardhasaṣ.

3) B. C. °vāddhriy° C. eta°

4) except B. the MSS. read doham.

64. 'rtushāmanī ca |

65. yāmaṃ cā |

66. 'gneṣ cā 'rsheyam, kautsam vā, yajnasārathi vā |

67. 'gner vaiṣvānarasya sāmānī dve |

68. āṣve dve ai/ate¹⁾ vā |

69. vāmadevyam ca raudram vā |

70. vaiṣvajyotishe dve |

71. yāme dve |

72. indrasya vairāje dve, vasishthasya vā, prajāpater

vā, rāṣimarāye marāyarāṣine vā, sphātinakarane vā, oṣāvane

vā, ṣaikhandine vai 'nvake vā || 8 ||

64. *C and D make ritu the name of a rishi.*

66. agner ārsheyasya sāmno 'gnir drishṭe 'ty arthaḥ |
atra rishināmabhedena vikalpaṃ darṣayati: "kautsam vā
yajnasārathi vā" | vāṣabdash paxāntaradyotanārthaḥ | etat
sāma 'kautsam' kutsanāmnā rishinā drishṭam | yad vā yājna-
sārathināmadheyam bhavati | yajnasya jyotishṭomādeḥ sārathir
iva tishṭhati; tadvat prajāyakam bhavati 'ti | ata eva tasya
nāma yuktaṃ |

67. te dve (sāmānī) vaiṣvānarākhyasyā 'gneḥ svabhūte
sāmānī |

68. 'āṣve' aṣvaṣabdopete | ai/ata is after the seer's name.

69. 'vāmadevyam' vāmadevanāmakena rishinā drishṭam |
. . . atra devatābhedena mantraṣabdena vā vikalpaḥ . . .
'raudram' rudradevatākam rudraṣabdopetaṃ vā sāma |

70. viṣvajyotir ity agner vācaka risher vā |

72. ubhe indrasya sambandhinī 'vairāje' virājacchanda-
upete atrai 'va' rshināmādibhedena bahūn (vi)kalpān
darṣayati sarvatra vāṣabdo vikalpārthavācī | atha vā

1) E. efate.

i.,1,2,3,1=73. *çyenaçvaçyenam*¹⁾ vā *çyaitam*²⁾ vā *çayanam* vā
*çāyanam*³⁾ vā, *prajāpater* vā *dīrghāyushyam* vā |

74. *çukram* ca |

75. *pausham* ca |

76. *kautsam* ca |

77. *kāçyape* dve |

78. *ghritācer āngirasasya sāma* |

79. *bharadvājasya prāsāham* |

80. *agner vaiçvānarasya rāxoghnam, atrer vā* || 9 ||

i.,1,2,4,1=81. *pāthe* ca |

82. *brihao cā 'gneyam* |

83. *yāmam*⁴⁾ ca |

ete *sāmanī* 'vasishthasya' *rishēḥ svabhūte* | *atha vā prajā-*
pateḥ svīye | 'rāçimarāye' *etatsanjñake bhavataḥ* | *The three*
last names are from names of rishis.

74. *çukro nāma rishiḥ, tena drishṭam* |

75. 'pausham' *pūshadevatākam* |

76. 'kautsam' *kutsena rishinā drishṭam* |

77. *ubhe kāçyapasya svabhūte sāmanī* |

78. 'āngirasasya' *āngirahputrasya ghritācināmadheyasya*
rishēḥ sāma |

79. 'prāsāham' *çaktyabhibhavanasamartham* |

80. 'rāxoghnam' *raxohananasādhanam* |

81. "pāthe" *pathiçabdayukte sāmni; "ratsi vājāya*
panthām" *iti sāmni vidyamānatvāt* | *sarvatra cakāro vākya-*
bhedārthaḥ |

83. *yamaḥ pārthivo 'gniḥ* | *taddevatākam* |

1) B. *çyainam*.

2) B. *çyetam*.

3) C. *çāyanam*.

4) A. *ghāmam*; B. C. G. *yāmam*. D. "sāmnor yāmayer yama rishiḥ."

E. *gāram*; thus there can be no doubt that *yāmam* is the true reading.

84. brihaḥ caī 'vā 'gneyam |
 85. brihataḥ ca kaumudasya sāmā |
 86. 'gner yadvāhish/hīye dve, yanmāhish/hīye vā |
 87. 'gner viṣoṇīyam, aīdam vā ṣāṅgam |
 88. prajāpateḥ ca kanīnike¹⁾ dve, atrer vā |
 89. ṣrutarvanam ca |
 90. kaṣyapasya ca svayonī, 'ndrasya ve 'ndriyam,
 indrasya vā priyam || 10 ||
- i.,1,2,5,1=91. bārhaspatyam cā |
 92. 'rūḍhavaḥ²⁾ cā 'ngirasam, yāmam vā |
 93. 'site dve |
 94. tvāshtrīsāma cā |
 95. 'gastyasya ca rāxoghnam |
 96. mānavam ca || 11 ||
- i.,2,1,1,1=97. taude dve, dairghatamasāni trīni; sarvāni vā tau-
 dāni, sarvāni vā dairghatamasāni |
 85. 'kaumudasya' kumudo nāma rishiḥ; tadapatyasya
 'brihataḥ' etannāmakasya rishiḥ |
 87. agninā dṛishṭam |
 88. ('kanīnike') kanīnikanāmadheyasāmanī |
 89. 'ṣrutarvanam' 'ṣrutarvan'-ṣabdopetam |
 90. kaṣyapasya 'svayonī'-nāmakam sāmā | ('indriyam')
 indriyanāmakam |
 92. 'ārūḍhavat' 'ārūḍha'-ṣabdayuktam | 'yāmam' yamena
 dṛishṭam |
 93. 'āsīte' prakāṣamāne; etannāmake sāmāni bhavataḥ |
 94. tvāshtrī nāma kācid devatā | cfr. M. B. xii., 5, 12 and
 the C. on it.
 96. 'mānavam' manunāmnā rishirvā dṛishṭam |

1) B. kananike against the others.

2) A. ārūḍhavam ca.

98. *ṣyāvāṣvasya prahitan dvau* |
99. *prajāpateḥ ṣrudhīye¹⁾ dve, ṣruddhye²⁾ vā, ṣradddhe vā, satye vā, sāmānī vā* |
100. *prajāpateḥ sadohavirdhānāni trīni; sadaḥ pūrvam, havirdhāne uttare* |
101. *tvashṭur ātithyam* |
102. *aditeḥ sāmā* |
103. *vārkajambham cā* |
104. *'gastyasya rāxoghnā* |
105. *saumakratavam ca, brihad āgneyam vā* |
106. *'gastyasya cai 'va rāxoghnā || 12 ||*
- i., 2, 1, 2, 1=107. *indrasya pramāṁhishṭhīyāni catvāri, vasishṭhasya vā 'sitam vai 'shām tritīyam* |
108. *bharadvājasya vājabhrid,³⁾ vājakarmīyam vā* |
99. *tathā ca brāhmaṇam: "prajāpatiḥ paṣūn asrijata te 'smāt sriṣṭā apākramāms, tān etena sāmānā ṣrudhīyā ehiye⁴⁾ anvahvayat ta enam upāvartan" iti (M. B. xv., 5, 35.)* |
107. *eshām sāmānām indrasambandhitvam brāhmaṇe ṣrūyate: "pramāṁhishṭhīyam bhavati | pramāṁhishṭhīyena vā indro vṛitrāya vajram prāvarttayāt" iti (M. B. xii., 6, 6.) | atha vā 'vasishṭhasya pramāṁhishṭhīyāni' sāmāni | eshām madhye tritīyasya nāmāntaram darṣayati: 'vā 'sitam vā' | 'āsitam' asito nāma rishiḥ, tatsambandhi | tathā brāhmaṇam bhavati: "asito vā etena daivalas trayānām lokānām dṛishṭim apaṣyat" iti (M. B. xiv, 11, 19) |*
108. *'vājabhrit' janasya balasya poshakam* |

1) B. *ṣrū*°2) B. *ṣra*° G. *has only ṣruddhīyam*.3) B. *vājabhrid, vājabhrid vā, vājabha*4) *The words ṣrudhīyā ehiyā form the stobha.*

109. saubharāṇi trīni |
 110. pakthasya saubharasya sāmanī dve, patho vā,
 pakthasya vā |
 111. daivāṇīkam¹⁾ ca |
 112. gautamam ca sādhyam vā |
 113. jamadagneṣ ca samvargo |
 114. 'gastyasya ca rāroghnam || 13 ||
 || Ity āgneyam²⁾ ||

109. saubharāṇi is taken to be from subhara the name of a rishi |

110. 'patho vā pakthasya vā' iti | atha vā 'pathaḥ' pathi-sambandhinī vā, 'pakthasya' anyagotrasya 'rsheḥ svabhūte sāmanī |

111. So named (the C. says) after the seer d(e)vanīka.

113. 'samvarga'-nāmadheyam; suvargaḥ samvargaḥ; sto-trāṇām phalapradam ity arthaḥ |

|| Prathamādhyāyaḥ samāptaḥ ||

1) G. devāṇīkam.

2) G. adds a note that there are 114 ric in the Āgneyaparvan and 180 sāman.

(A. ii. *Aindra Section.*)

- i., 2, 1, 3, 1 = 115. Raudre dve, mārḡīyave dve, api vā mārḡavīyam
ca raudre ca mārḡavīyam cai 'va; sarvāni vā raudrāni, sar-
vāni mārḡavīyāny |
116. āçvam |
117. aitate dve |
118. çrutakaxe |
119. tanvasya pārthasya sāmāni dve, dāvasor vā
'ngirasasyo 'ttaram; vasishthasya niveshtau dvāv, idānām
vā samxāra uttaram¹⁾ |

115. "mārḡaviye" mṛigayur nāma devaḥ; tatsambandhi-
nī | tathā ca brāhmanam: "mārḡīyavam bhavati devam vā
etam mṛigayur iti vadanti 'ti" (M. B. xiv., 9, 11—12.) | "or
gunaḥ" (Pāṇini, vi. 4, 146) iti gunaḥ |

116. "āçvam": açvarūpaḥ prajāpatiḥ | atra tatsambandhi
brāhmanam: "āçvam bhavaty açvo vai bhūtvā prajāpatiḥ pra-
jān asrijata" ity ādikam (M. B. xi, 3, 4) anusandheyam |

117. 'aitate': see 68 and cfr. M. B. xiv. 9, 15—6.

118. 'çrutakaxe': çrutakaxasya 'rsheḥ svabhūte |

119. a., b. called after tanva son of prithu | ('dāvasor')
atra brāhmanam: "dāvasunidhanam bhavati" ty ādi "dāvasur
vā etad āngirasaḥ paçukāmaḥ sāmā 'paçyat" iti (M. B. xv., 5.
12 and 14).

'niveshtau' etannāmadheya bhavataḥ |

'idānām samxāra' etannamakam | (On this last name Sāyana
might have quoted M. B. xv., 3, 14, and 15).

1) C. has: tānvam; pārtham; vasishthasya niveshtau; idānām samxāraḥ—

120. çāryātāni trīni |
 121. indrānyāḥ sāma |
 122. gaushūktam oā 'çvasūktam ca |
 123. gaurīvitam |
 124. gārāni trīni | || 14 ||
- 1.2.1.4.1,=125. sauparnāni trīni, çārūpravetasāmanī vā, vilamba-
 sauparnam vai 'shām tritīyam |
126. çākalam |
 127. ābharadvasave dve |
 128. tānve dve |
 129. indrasya rohitakūliye dve, viçvāmitrasya ve |
 130. 'ndrānyāḥ sāmāni dve |
 131. indrasya ca sahasrabāhaviyam¹⁾ |
 132. dhriṣhato mārutasya sāma, bharadvājasyā 'dāra-
120. etāni trīni 'çāryātāni' çaryātasya svabhūtāni; tena
 dṛishṭāni |
122. 'gaushūktāçvasūkte': gaushūktāçvasūktanāmānau
 dvāv rishī; tābhyām dṛishṭe |
124. garanāma rishiḥ | tasya svabhūtāni | atra brāhma-
 ṇam "etena vai gara indram aprizād" iti (M. B. ix., 2, 16.) |
125. 'sauparnāni:' suparno nāma rishiḥ |
 126. çakalanāmnā rishinā dṛishṭam |
 127. 'ābharadvasave': ābharadvasusambandhinī |
 128. tanvo nāma rishiḥ; tena dṛishṭe |
 129. 'rohitakūliye': etannāmadheye |
 131. 'sahasrabāhaviyam': sahasrabāhuçabdopetam |
 132. 'mārutasya': maruṭputrasya | 'dhriṣhataḥ': etannā-
 makasya risheḥ sāmā | 'adārasrit': in explanation of this term
 M. B. xv., 3, 7. is cited.

1) A. C. sahasrabāhaviyam.

srīd¹⁾, dhṛishataç cai 'va mārutasya sāmā, bharadvājasya
cai 'va 'dārasritau |

133. aidhmavāhāni trīny, aidhmahārāni vā |

134. 'hoḥ paidvāsya sāmā, 'hedhmo vā paidvāsya,
pailāsya²⁾, vā || 15 ||

1,2,1,5,1,=135. aisham ca |

136. pausham ca |

137. marutām ca saveçiyam sindhushāma |

138. hāvishmate dve, hāvishkrite dve |

139. kāxīvatam cau |

140. 'shasam ca |

141. bharadvājasya mauxe dve, daxanidhanam³⁾ vai
'nayoh pūrvam |

142. bhāradvājāni trīny, ārshabhāni vai saindhū-
xitāni⁴⁾ vā |

133. *So called from their use.*

135. *So called from the word eshām in it.*

137. 'saveçiyam': saveçaçabdayuktam(!?) | 'sindhushāma':
sindhur nāma rishiḥ |

138. 'hāvishmate': havishmān nāma 'ngirā rishiḥ | tena
driṣṭe | 'hāvishkrite': havishkrīd angirā rishiḥ | tena driṣṭe |

139. 'kāxīvatam': kaxīvān nāma rishiḥ | tena driṣṭam |

140. 'aushasam': ushasaḥ sambandhi |

142. 'ārshabhāni': rishabho nāma rishiḥ | tatsvabhū-
tāni |

1) B. ādārasrīd; *the rest incorrectly*—*tau or—*ti. *But as the C. and gāna texts show, there are 5 sāmā formed out of this ric, and this word must, therefore, be in the singular.*

2) B. pailāsya | C. pailyāsya |

3) B. daxanidhanam | *so the M. B. also.*

4) B. saindhāxitāni |

143. çaktyasāmanī dve |
144. vārshandhare dve, kutsasya prastokau dvau || 16 ||
- i.,2,2,1,1=145. aupagave dve, sauçravase vā, 'tha made vā,
māthāthe vā,¹⁾ saumitre vā, çaikhandine vā |
146. tvāshtrisāma²⁾ |
147. tvashçur ātithye dve |
148. paushe dve |
149. çyāvāçve dve |
150. prajāpateç sutamrayishçhiye dve sahorayishçhiye ve |
151. 'shçāhotriyam cā 'psarasam vā 'pām nidhiç |
152. prajāpateç ca nidhanakāmam sindhushāma vā |
153. revatyaç ca vājadāvaryo vā |
154. saumāpaushnam³⁾ ca go-açviyam vā || 17 ||
- i.,2,2,2,1=155. vaitahavyāni trīny, okonidhanam vai 'shām tri-
tīyam |
156. çaktyasāmanī dve, gaurivite dve çaktyasāma
cai 'va gaurivitam cai 'va, sarvāni vā çaktyasāmāni, sar-
vāni vā gaurivītāni |
157. kānve dve |
143. 'çaktyasāmanī': çaktir nāma vasishçhāpatya rishiç |
tena drishçte |
144. 'vārshandhare': varshandharasamjño nāma rishiç |
tena drishçte |
145. *Only the first part of the C. on this sentence is in C. the rest
and the C. on 146—156 is wanting.*

1) B. made vā mathāthe vā | E. mamathe vā māthāthe vā |

2) G. tvāshtrisāma |

3) B. G. somāposham. A. s(au)māpausham. E. saumapausham. D. saumā-
pūshasya somah pūshā ca devatāç | *cfr.* somāpaushna and saumāpaushna in
the Wörterb.

158. gaurīvite dve, c̣rautakaxam tritīyam |
 159. saumitre dve, ihavad daivodāsam tritīyam |
 160. rainave dve, vainave vā, c̣akvaravarnam vai
 'nayoḥ pūrvam, audale dve, vīṅkam vai 'nayoḥ pūrvam |
 161. ārshabhāni trīni, saindhuxitāni vā, vādhyā-
 qvāni vā |
 162. kautse dve pāncavāje vā dācavāje¹⁾ vā |
 163. saumedhāni trīni, pūrvātithāni vā, paurvātithāni
 vā |
 164. daivātitham ca maidhātitham²⁾ vā || 18 ||
 i., 2, 2, 3, 1, =165. āngirasāni trīny api ca³⁾ mādhuochandasam
 krauncam ghritaṣunnidhanam, prājāpatyam mādhyu-
 ochandasam⁴⁾ |
 166. vāmrāni trīni praiyamedhāni⁵⁾ vā vaiyaqvāni vā
 'qvāni vo 'dgātridamanāni vā |
 167. gaurīvite dve, āpālavainave dve, vaināvāpāle vā,
 'kūpāre vā, parābave⁶⁾ vā |
 159. 'ihavad daivodāsam': divodāsenā drishṭam | atra 'ihā'
 iti hi nidhanam |
 160. 'rainave': etannāmadheye bhavataḥ | yad vā 'vaina-
 va'-nāmadheye |
 162. *The C. does not give an explanation of the two last names.*
 163. 'pūrvātithāni': pūrvātithisambandhīni |
 164. 'maidhātitham': medhātithinā drishṭam |

1) B. dācavājo |

2) E. maidhyātitham |

3) B. vā |

4) B. adds vai.

5) B. praiyya° and vaiyya° |

6) E. parābabe |

168. dhuroḥ sāmanī dve, mahāgaurīvitam tritīyam,
gaurīvitam vā¹⁾ |

169. vācaḥ sāmanī dve, mahāvāmadevyam tritīyam
vāmadevyam vā |

170. 'ndrasya satrāsāhīye²⁾ dve, ajītasya vā jīti |

171. vāmadevyam oā |

172. 'ṣvinoṣ ca sāma |

173. gotamasya³⁾ ca bhadram |

174. aṣvinoḥ⁴⁾ sāma, somasāma vā || 19 ||

|| Iti bahusāmi samāptam ||

170. 'satrāsāhīye': 'satrāsāha'—ṣabdayuktam |

171. 'vāmadevyam—somasāma': 'sadasas patim 'ity atra
ekam sāma . . . vāmadevyam | 'ca'-kāro bhinnavākyadyota-
nārthaḥ |

|| Dvitiye shash/haḥ ||

1) B. vai |

2) F. satrāsāhīye |

3) B. gautamasya |

4) C. B. aṣvinoṣ cai 'va |

- i., 2, 2, 4, 1 = 175. *tvāsh/rīsāma ca* |
 176. *godhāsāma¹⁾ ca* |
 177. *savituṣ ca sāmo*
 178. *'shasaṣ ca sāma²⁾* |
 179. *tvashṭur ātithye dve* |
 180. *pausham ce* |
 181. *'ndrasya ca māye³⁾* |
 182. *'ndrasya sāmvarṭte dve, samvarttasya vā 'ngi-
 rasasya* |
 183. *ṣauna/ṣepam ca oyāvanam vā* |
 184. *praticīnedam ca kāçītam || 20 ||*
- i., 2, 2, 5, 1 = 185. *saumitram ca* |
 186. *oyāvāṣve ca* |
 178. *'ca'-kāro bhinnavākyadyotanārthaḥ* |
 181. *'indrasya māyā': etannāmakam* |
 182. *'sāmvarṭte': raxa/samvarttatahetubhūte | tathā ca
 brāhmaṇam: "devānām vai yajnam raxāmsy ajighāmsams
 tāny etena indraḥ samvartam upāvapad yat samartham upā-
 vapat tasmāt sāmvarṭam"* (M. B. xiv., 12, 7.) *iti* |
 184. *'praticīnedam': etannāmadheyam | idē 'ty asya vā
 nidhanam | "praticīnedam kāçītam bhavati | parācibhir vā
 anyābhir idābhi reto dadhad ety athai 'tat praticīnedam kā-
 çītam"* *iti brāhmaṇam* (M. B. xv., 5, 15—6.) |
 185. *'saumitram': sumitraḥ kutsaḥ; tena drishṭam |
 "sumitraḥ kutsaḥ kalyāna āsa tam abravīd . . . sa tapo
 'tapyata sa etat saumitram apaçyat"* (M. B. xiii., 6, 9—10.) *iti hi
 brāhmaṇam* |

1) E. godha²

2) E. om.

3) B. mai āye.

187. *ṣaikhandīnam* ca |
 188. *vaitahavyam* ca |
 189. *bhāradvājam* cā |
 190. 'runasya ca *vaitahavyasya sāma saubharam* vā |
 191. *saubharam* cai 'va |
 192. *pāshṭhauhe* dve |
 193. *sākamaṣvam* ca, *dhurām* vā *sāma* || 21 ||
 i.,3,1,1,1=194. *yāmam* cā |
 195. 'ngīrasam ca *hariṣṛīnidhanam* |
 196. *vairūpam* cā |
 197. 'sitam ca *sindhushāma* vā |
 198. *yamasyā 'rka, indrasya* vā |
 199. *saumitre* dve |
 200. *indrasya* cā 'bhayanakaram |
 201. *tvāshṛīsāma* ca |
 202. *pausham* ce |
 203. 'ndrānyāḥ *sāma* || 22 ||
 i.,3,1,2,1=204. *ṣyāvāṣvam* ca *tāranam*⁶⁾ vā |
 205. *vairūpam* ca |
 206. *saumitram* ca *kautsam* vā |
 187. 'ṣaikhandīna' is not explained.
 188. 'vaitahavyam': vitahavyo nāma *rishiḥ* |
 192. 'pāshṭhauhe': pashṭhavād vā 'ngīrasaḥ | tena dri-
 shṭe | cfr. M. B. xii., 5, 11.
 194. 'ca'-ṣabdo bhinnavākyadyotanārthaḥ |
 195. 'hariṣṛīnidhanam': hari°-nāmakam | atra 'hariṣṛīr'
 iti nidhanam gitam |

1) E. tārinam.

207. taubham¹⁾ ca |
 208. çrautam oā |
 209. 'bhīçavam ca |
 210. pausham ce |
 211. 'ndrasya ca xurapavi |
 212-3. saumitre dve || 23 ||
 i.,3,1,3,1=214-5. kautse cau |
 216. 'shasam ca |
 217. bhāradvājam ca |
 218. kautsam cai 'vau |
 219. 'shasam cai 'va²⁾ |
 220. mitrāvaruṇayoç ca samyojanam |
 221. ritushāma ca |
 222. vishnoç ca sāma || 24 ||
 i.,3,1,4,1=223. kautsam ca |
 224. kāçyapam oā 'psarasām vā |

207. *Not explained.*

208. 'çrautam': çrutaçabdopetam.

209. *The C. quotes M. B. xi., 3, 27—8.*

214. 'kautse': te ubhe sāmāni kutsena drishṭe | cakāro
 vākyabhedārthaḥ |

220. 'samyojanam': etannāmadheyam |

221. 'ud u tye sūnavo girāḥ' ity atrai 'kam sāma . . .
 ritushāmanāmadheyam |

222. *This name obviously arises from the verse (idam vishzur
 vi cakrame etc.) out of which the sāma is formed.*

1) E. taibham.

2) B. ca altered to cai 'va.

- 225-6. bārhadukthe dve |
 227-8. kantsāni cai 'va trīṇy |
 229-230. aurdhvasadmane dve |
 231. abhīpādasya¹⁾ cau 'dalasya sāmā |
 232. 'mahīyavam ca || 25 ||

|| Ekasāmi samāptam ||

- 225-6, 'bārhadukthe': bṛihadukthena drishṭe |
 229-230. ūrdhvasadman *is the* rishi (D.).
 232. 'āmahīyavam': "āmahīyavam bhavati" ity ādi brā-
 hmaṇam (M. B. xi., 11, 7—8) anusandheyam |
 || Ity ārsheyabrāhmaṇe dvitīyo 'dhyāyaḥ ||

1) E. abhīpādasya.

- i., 3, 1, 5, 1=233. bharadvājasya 'rkau dvāv, indrasya vā |
 234. bharadvāje dve |
 235. sānnate dve, ṣaitam tritīyam |
 236. nāvikaṃ ca, prajāpateṣu cā 'bhīvarto, 'bhīvartasya
 cā 'ngīrasasya¹⁾, bhāgam ca, 'ndrasya cā 'bhīvarto, naudha-
 sam pañcamam |
 237. lauṣe dve, dhānāke dve, kāleyāni trīni; xullaka-
 kāleyam vai 'shām caturtham, māhākāleyam uttamam; sar-
 vāni vai 'va²⁾ kāleyāny |
 238. aishire dve, gauṣṛinge dve |
 239. prishtham ekam, ṣaulkam ekam, jamadagner
 abhīvarta ekaḥ |
 240. kaulmalabarhishe dve |
 241. vasishṭhasya janitre dve |
 242. maidhātitham ca, daivātitham vā || 26 ||
233. viṣeshyasya 'arka'-ṣabdasya puṃlingatvād 'bharadvā-
 ja'-padam puṃlingam iti na virodhaḥ | athavā 'indrasya' arkau |
 235. 'sānnate': etannāmadheye | D. says: tayoh sannatir
 rishiḥ |
 236. On abhīvarta see M. B. as above. 'bhāgam': 'bha-
 gāya iti nidhanāt | 'naudhasam': naudhā nāma rishiḥ, tena
 drishṭam | D. makes nāvika and bhaga to be the rishis of a and c.
 237. 'lauṣe' etatsanjne | D. says: ādyayoh . . . luṣa
 rishiḥ |
 241. 'janitre' prajotpādanahetubhūte |

1) B. 'vartasyā 'ngira°

2) B. cai 'va.

- i,3,2,1,1=243. vaikhānasa_m ca pauraṇmanam ca, prākaraṣam
vā |
244. sātyam |
245. catvāri bhāradvājāni, kaṇvabrihad vai 'shā_m
dvitīyam |
246. vāmrāni trīny |
247. agner gaṅgavam, guṅgor ve |
248. 'ndrasya yaçasī dve, sādhrām vai 'nayoṛ uttara_m,
sādhrām cai 'va, virūpasya samīoīnaprāoīne dve, indrasya
vā yaçasī |
249. yauktasruca¹⁾ ca, yātasruca²⁾ vā |
250. 'trāni³⁾ trīni vāsish/hāni vā |
251. vāsish/hāni trīny atrāni vā |
252. gor āngirasasya sāmāni dve, gotamasya vā
manādye⁴⁾ || 27 ||
- i,3,2,2,1=253. indrasya hārāyanāni trīni, hārāyanāni vā |
254. vāmrāni trīni |
255. varuṇasāmāni trīni |
256. prajāpateç ca vasha/kāranidhanam |
243. On vaikhānasa see M. B. xiv., 4, 6; and on pauraṇ-
mana see do: xiv., 9, 28. atha vikalpo vā | atha vā 'prākara-
sham' etad dvitīyam prākaraṣam vā |
244. D. sāmnaḥ sātyasya satya rishiḥ |
247. On gaṅgava see M. B. xiv., 3, 18—9.
248. 'uttaram' dvitīyam |

1) G. yauktasrucaṃ.

2) A. °grucaṃ.

3) C. çātrāni.

4) A. E. manājye.

257. dhrishato mārutasya sāma |

258. samçravaso viçravasaḥ satyaçravasaḥ çravasa iti
vāryānām¹⁾ catvāri sāmāni, 'ndrasya vā samçānāni²⁾ |

259. vāmre pūrve, vāsishṭham tritīyam; vāsishṭhe vā
pūrve, vāmram tritīyam |

260. svapasa āṇjigasya sāmāni dve, āṇjigasya vā
dānavasyā |

261. 'xārānidhanam³⁾ kāṇvam, mahāvaishṭambham,
abhinidhanam ca kāṇvam, mahāvaishṭambham cai 'va |

262. çnausṭigavam ca || 28 ||

|| Ity ārsheyasya prathamahaḥ prapāṭhakaḥ ||

258. samçravaso viçravasaḥ satyaçravasaḥ çravasa iti
nāmadheyānām vāryānām rishinām kramena catvāri sāmāni |

261. D. mahāvaishṭambam dvitīyam viṣṭambha rishiḥ |

|| Iti tritīyā 'dhyāye tritīyahaḥ khandahaḥ ||

1) A. E. vāyyānām. B. vāryānām.

2) B. has this word added by a corrector.

3) G. āxārānidhanam.

- i., 3, 2, 3, 1=263. indrasya ca¹⁾ vṛishakam |
 264. dyante dve, dvaigate vā |
 265. kārtayaṣam ca, kārtaveṣam ve |
 266. 'ndrasya ca ṣaranam |
 267. ṣrāyantīyam ca |
 268. vāmram cā, 'xīlam. vā |
 269. ṣātrāni²⁾ trīni, vāsishthāni vā, vaiyaṣvāni vā³⁾
 ṣaulkāni vā, sumnāni vā, dyumnāni vā⁴⁾, pṛishthāni vā,
 yauktāṣvāni⁵⁾ vā, somasāmāni⁶⁾ vā |
 270. prajāpateṣ ca nidhanakāmam |
 271. indrasya priyāni trīni, vasishthasya ve |
 272. 'ndrasya vairūpāni trīni, vasishthasya vā || 1 ||

264. *The Dīpikā says: sāmnor dvaigatayor dvigadbhārgava rishih | Sāyana might have quoted M. B. xiv., 9, 32.*

267. 'ṣrāyantīyam': 'ṣrāyanto'-ṣabdāt tannāmadheyam |

269. 'ā no viṣvāsu havyam' ity atra sāmātrayam utpannam etāni trīni 'ṣātrāni' | atrai 'va rishyādibhedena bahuvikalpān darṣayati 'vāsishthāni': vasishthena dṛishthāni | 'vā'-ṣabdāḥ paxāntaradyotakarāḥ | 'vaiyaṣvāni': vyaṣvo nāma rishih | 'āṣvāni': aṣvabhūtaprajāpatisambandhīni | 'ṣaulkāni sumnāni': sukhasādhanāni | 'dyumnāni': balasādhanāni | 'pṛishthāni': pṛishthasamjnakāni vā | uta 'yauktāṣvāni': yuktāṣvo nāmā'ngirasaḥ | *cfr.* M. B. xi. 8, 8.

1) A. om. ca.

2) E. ṣāktāni.

3) A. adds āṣvāni vā.

4) A. om. dyumnāni vā.

5) A. yauktāni vā.

6) C. saumasā°

- i.,3,2,4,1=273. pauruhanmanam ca prakarsham ce |
 274. 'ndrasya cā 'bhayamkaram |
 275. kāvashe ca |
 276. sūryasāma¹⁾ ca |
 277. vaiṣvadeve dve, anūpe vā²⁾, vādhryaṣve³⁾ vā |
 278. vairūpam ca |
 279. naipātithē dve |
 280. brihataṣ ca kaumudasya sāmānī dve; svarjyotir-
 nidhanam⁴⁾ uttaram |
 281. vācaṣ ca sāma |
 282. vāmre dve āxīle vā || 2 ||

i.,3,2,5,1=283. gaurīviteḥ prahitau dvāv, āsuke⁵⁾ vā |

273. atra sāmadvayam utpannam | 'pauruhanmanam':
 "puruhanmā vā etena vaikhānaso 'njasā svargam lokam apaṣ-
 yat" iti hi brāhmanam (M. B. xiv., 9, 29). *The Dipikā says*
that the second is so named after a rishi prakarsha.

279. *The Dipikā says:* sāmnor naipātithayor nipātithir
 rishiḥ |

280. anayor 'uttaram' dvitīyam sāma 'svarjyotirnidhanam'
 etatsamjnam |

282. ete dve 'vāmre' athavā 'āxīle' etannāmadheye bha-
 vataḥ |

283. 'prahitau': etannāmake | prahitaṣabdasya pumlinga-
 tvāt tadviṣeṣeṇa 'dvāu' iti padam pumlingam iti na virodhaḥ |
 athavā 'āsuke' asuko nāma rishiḥ |

1) C. om. ca.

2) B. ? ākūpe.

3) B. vādhryiaṣve.

4) C. E. svarjyo°; the rest svajyo°

5) B. āṣuke.

284. 'tre dve |
 285. gaurivite dve |
 286. vāmadevyam cā |
 287. 'çvinoç ca sāma |
 288. vasishṭhasya pajrāni trīni, pajrasya vā vāsi-
 shṭhasya, saphasya vā pājryasya vā¹⁾ |
 289. saubhare dve |
 290. vaiyaçvam ce |
 291. 'ndrasya ca sahasrāyutiye dve, prajāpater vā
 mahoviçiye |
 292. indrānyāḥ sāma || 3 ||
 i., 4, 1, 1=293. saubharam ca |
 294. gārtsamadam ca |
 295. vāçaç ca sāma |
 296. bārhaduktham ca |
 297. vāçam ca; naipātitham vā |
 288. "yadā kadā ca mīdhushe" ity atra sāmattrayam
 utpannam | *cf.* M. B. xi., 5, 6 and xv., 11, 5.
 291. "sahasrāyutiye" "sahasrāyuta"-çabdayukte | 'maho-
 viçiye' etannāmadheye sāmānī |
 292. *The Dīpikā says:* indrānyāḥ sāmnaḥ indrānī rishikā |
 293. sarvatra cakāro vākyabhedadyotanārthaḥ |
 294. 'gārtsamadam': grītsamadena drishṭam |
 296. *The Dīpikā says:* sāmno bārhadukthasya bṛihaduktho
 vā 'gneya rishiḥ |
 297. 'vāçam': etannāmadheyam | athavā 'naipātitha'-sam-
 jnam | *The Dīpikā has:* sāmno vāçasya vāça rishiḥ |

1) A. B. pājriya° etc.

298. tauraçravasam ca |
 299. tvāshtryāç ca sāmā¹⁾ |
 300. 'diteç²⁾ ca sāmā |
 301. 'jīgartam ca |
 302. mādhuçchandāsam ca || 4 ||
 i.,4,1,2,1=303. ushasaç ca sāmā |
 304. 'çvinoç ca sāmā |
 305. 'çvinoç ca samyojanam³⁾ |
 306. açvinoç cai 'va sāmā |
 307. somasāma cā⁴⁾ |
 308. 'jamāyavam ca |
 309. samudrasya ca praiyamedhasya sāme |
298. *The same*: sāmnaḥ tauraçravasasya turaçravā rishiḥ |
cfr. M. B. xiv., 4, 10.
301. “yunxvā hi vritrahantama” ity atrai 'kam sāmā .
 ajīgartanāmakam |
302. 'mādhuçchandāsam': madhuçchando nāma rishiḥ |
 tena dṛishṭam |
308. 'ājamāyavam': etannāmadheyam sāmā | *The D. has*:
 sāmna ājamāyavasya ajamāyur rishiḥ |
309. *The D. has*: sāmnaḥ praiyamedhasya priyamedha
 rishiḥ |

1) B. tvāshtrīsāma.

2) B. 'jiteç.

3) C. çyojanaḥ.

4) A, vā.

310. 'ndrasya vairūpe dve; vasishṭhasya vā¹⁾ |

311. vaiṣṇvadevam ca |

312. purīṣam cā 'tharvaṇam || 5 ||

|| Iti bārhatam samāptam ||

310. ete dve indrasya vairūpe vasishṭhasya vā vairūpe |
According to D. either virūpa or vasishṭha is the rishi.

312. 'pra yo ririxa ojasā' ity atrai 'kam sāmā
'ātharvaṇam' 'purīṣa'-nāmakam |

|| Iti tṛtīyasyā 'shṭamah khandah ||

1) A. om. vā.

- i.,4,1,3,1=313. prakarsham¹⁾ ca vasishthasya ca nihavo |
 314. gritsamadasya yoninī dve |
 315. auruxaye dve |
 316. pārthe dve |
 317. sauparne dve, vātsaprāni trīni; xullakavātsa-
 pram vai 'sham tritīyam, mahāvātsapram uttamam; sarvāni
 vā²⁾ vātsaprāni |
 318. gaurīvitam ca |
 319. vaidanvatam ca yāmam vā |
 320. mahāyāmam ca |
 321. 'rtasāmanī dve, jajnānasya vā brāhmasye |
 322. 'ndrasya vāravantīyam || 6 ||
- i.,4,1,4,1=323. 'indrasya xurapavinī³⁾ dve, syaumaracme dve |
 324. dhṛishato mārutasya sāmāni dve, dyutānasya⁴⁾
 vā mārutasya |
 325. somasāmāni dve |
 326. indravajre dve |
 327. bhrishṭimataḥ sūryavarcaśah sāmāni dve |
314. 'yoninī': yoni-ṣabddayukte |
 315. 'auruxaye': etannāmadheye |
 317. 'vātsaprāni': vatsapro nāma rishiḥ |
 319. 'vaidanvatam': vidanvān rishir bhārgavaḥ | cfr. M. B.
 xiii., 11, 10.
 323. 'xurapavinī': etannāmadheye |
 324. The D. has: sāmno dyutānasya mārutasya dyutāna
 rishiḥ |
 327. 'bhrishṭimataḥ': bhrishṭiṣabddayuktasya 'sūryavarca-
 śah' sāmāni | The D. has: sāmnoḥ bhrishṭimān sūrya-
 varcā rishiḥ |

1) C. prakarsham.

2) C. vai. B. vai 'va.

3) B. indrasya ca. E. xurapavinī.

4) B. dyautānasya.

328. *vasishṭhasyā 'nkuṣau dvau; kaṣyapasya vā pratodau |*
 329. *bhāradvājam ca |*
 330. *vaiṣṇadevam ca |*
 331. *purīṣam cā 'tharvaṇam || 7 ||*
 i.,4,1,5,1=332. *adityāḥ sāmānī dve; tārxyasāmānī ve |*
 333. *'ndrasya ca trātram¹⁾ |*
 334. *yājñaturam ca; vārtraturam vā |*
 335. *dhṛishato mārutasya sāmānī dve |*
 336. *ātram |*
 337. *grītsamadasya madau dvau; gautamasya vā*
'nutodau²⁾ dvau³⁾ |
 338. *vaiṣṇvāmitram |*
 339. *sāvitrāni śhaṭ |*
 340. *kūtipādasya ca vairūpasya sāmā |*
 341. *'mahīyavam ca || 8 ||*

|| Iti traishṭubham samāptam ||

329. 'bhāradvājam': *bharadvājena dṛishṭam |*
 333. 'trātram': 'trātri'-*ṣabdayuktam |*
 334. *The D. says: sāmno vārtraturasya vṛitratura rishiḥ |*
yajñaturo vā |
 336. 'ātram': *etatsamjnam |*
 338. 'vaiṣṇvāmitram': *viṣṇvāmitrena dṛishṭam |*
 340. *The D. says: sāmno kūtipādasya vairūpasya virūpa*
rishiḥ |
 341. *Do: sāmna āmahīyavasya amahīyava rishiḥ |*

|| Iti trītiyasyai 'kādaṣaḥ khandah ||

1) B. trātam.

2) E. todau.

3) B. om. dvau.

i.,4,2,1,1=342. *ṣaikhandaṇe dve, viṣveshām devānām udvamçīyam tritīyam |*

343. *ṣaikhandaṇāni cai 'va trīny, āshṭādamshṭre¹) dve, mahāvaiçvāmitre dve |*

344. *indrasya priyāni catvāri, vasishṭhasya vā; gautamam vai 'shām dvitīyam |*

345. *grītsamadasya vīṅkāni catvāri, vasishṭhasya vā; 'kūpāram vai 'shām tritīyam |*

346. *tiraçyāngirasasya sāmāni dve, tairaçye vā |*

347. *vaiçvāmitram ca |*

348. *kāṇve ca |*

349. *vaiçvāmitram cai 've²) |*

350. *'ndrasya çuddhāçuddhiye; vasishṭhasya vā |*

351. *gautamasya³) rayishṭhe dve || 9 ||*

342. 'udvamçīyam': 'udvamçā'-çabdavat sāmā | tathā ca brāhmaṇam: "prishṭhāni vā asriyanta teshām yat tejo raso 'tyaricyata tad devāḥ samabharams tad udvamçīyam abhavat" (M. B. viii., 9, 6) iti | *The Dipikā simply says: tritīyam udvamçīyam |*

343. 'āshṭādamshṭre': etatsamjñe | tathā cā brāhmaṇam: 'āshṭādamshṭre bhavataḥ' (M. B. viii., 9, 22) iti | *The Dipikā says: tayor āshṭādamshṭrayor ashṭādamshṭra rishih |*

345. 'ākūpāram': akūpāro nāma kaçyapaḥ | *The Dipikā says: tritīyam 'ākūpāram vā' | tasya akūpārāngirā rishih |*

346. M. B. xii., 6, 11-2 is here quoted by Sāyana.

350. Sāyana quotes M. B. xiv., 11, 28. pratyekam vivaxayai 'va vacanam |

351. 'rayishṭhe': etannāmake |

1) All but D. read ashṭādamshṭre.

2) B. cai 'ndrasya corrected to cai 've 'ndrasya.

3) A. E. gotamasya.

i.,4,2,2,1=352. kaulmalabarhishe dve, indrasya nānadam tritī-
yam; nadato vā 'ngirasasya |

353. çākapūtam ca |

354. kaulmalabarhishe cai 'va |

355. prajāpateç ca madhuçyunnidhanam |

356. ushasaç ca sāma |

357. bhāradvājam cā |

358. 'gneç ca dādihikram¹⁾ |

359. mārutam ca, mādhucohandasam vā || 10 ||

i.,4,2,3,1=360. vāmadevyam ca |

361. kāçyapam cā, 'psarasam vā |

362. praiyamedham ca |

363. bārhaduktham cā |

353. 'çākapūtam': çākapūto nāma rishiḥ | *The Dipikā*
says: sāmnaḥ çākapūtasya çaka rishiḥ |

355. 'madhuçyunnidhanam': asya sāmnaḥ 'madhuç-
yutā' iti nidhanam |

358. *Sāyana does not attempt an explanation of this word, and*
there is nothing in the Dipikā.

359. *Sāyana quotes M. B. xiv., 12. 9 in explanation of the*
name māruta.

360. 'vāmadevyam': vāmadevena dṛishṭam |

361. 'kāçyapam': 'kāçyapa'-çabdayuktam | athavā 'āpsa-
rasam' etannāmadheyam |

362. 'praiyamedham': priyamedho nāma rishiḥ |

1) A. C. dadhikam. E. dādihikam. B. G. dadhikram. C. has also dādihikam.
The ric begins with the word dadhikrāvno; hence I conclude that the name
should be as above.

364. 'gner vaiṣvānarasya sāmānī dve¹⁾ |
 365. ṣākapūte dve |
 366. varuṇānyāḥ sāmāu |
 367. 'shasam oa |
 368. devānām oa; ruciruce²⁾ vā rocanam |
 369. riksāmnoḥ sāmānī dve³⁾; ricāḥ pūrvam sāmna
 uttaram || 11 ||

|| Ity ānushṭubham samāptam ||

365. *Not explained by Sāyana. The Dīpikā says: sāmnoḥ ṣākapūtayoḥ ṣākapūta rishiḥ |*

368. 'ruciruceḥ' etatsamjñakasya 'rocanam' sāmā |

369. 'riksāmnoḥ' ity atra pratyayasya vikalpatvāt tadabhāvaḥ | *The Dīpikā says that ric and sāmā are the rishis!*

|| Caturthe dvitīyāḥ ||

1) B. *inserts before this: citrāsadasya saubhāre dve somasāmā vai 'nayoḥ pūrva(m) |*

2) E. ruciruce.

3) C. oa.

i,4,2,4,1=370. traiṣokam¹⁾ |

371. ṣaikhandine dve; atrer vivartau dvau; mahā-
sāvetase dve; mahāṣairiṣhe dve |

372. indrasya priyāni trīni, vasishṭhasya ve |

373. 'ndrasya vairūpāni trīni; vasishṭhasya vā |

374. bārhaduktham ca |

375. trāsadasyave ca²⁾ |

376-7. saubhare dve; somasāma vai 'nayoḥ pūrvam |

378. dyāvāprithivyoḥ sāmāni dve; varunasāmāni ve |

379. 'ndrasya ca³⁾ ṣyeno |

380. vairūpam ca⁴⁾; cyāvanam vā || 12 ||

|| Iti jagatyaḥ ||

*The Dīpikā says: atha jagatya ekādaṣa 'rcaḥ | ādyā 'tijagati
'ti kecit |*

370. 'traiṣokam': trailokyasya ṣokāpaharanakāraṇām |
tathā ca brāhmaṇam | *Sāyana quotes M. B. viii., 1, 9. in justifica-
tion of the etymology he gives as above.*

D. sāmnaṣ traiṣokasya triṣoka rishiḥ |

371. atra aṣṭau sāmāny utpannāni |

375. *The Dīpikā says that trasadasyu is the rishi.*

|| Iti caturthasya tritīyaḥ khandah ||

1) A. traikoṣam.

2) B. om. ca.

3) B. has ca which is omitted in the other MSS.

4) Do. do.

- i., 4, 2, 5, 1=381. indrasya kroçānukroçe dve; kautsam tritīyam;
vasishṭhasya vā kroçāni |
382. daivodāse dve, prahitoḥ samyojane dve; eko-
nidhanam vai 'nayoḥ pūrvam |
383. hārivarnāni catvāri |
384. traitāni catvāri |
- 385-6. surādhasasaç ca purādhasaç cā 'ngirasayos trīni
sāmāni; mārutam vai 'shām tritīyam |
387. vaiçvamanasaḥ |
388. saumitrāni trīni |
389. traikakubhāni trīny |
390. auxnonuyānāni¹⁾ trīny, auxnorandhrāni vā || 13 ||

Of the beginning of this next division which bears the extra-ordinary name—indrapuccha—the Dīpikā says: athe 'ndrapuccham |

ashtāvimçatir 'indre'-timukhyāḥ; saptadaço 'shṛiḥaḥ |
daçā 'nyāḥ kakubho, madhye 'pibe' 'ti tripadā virāt ||

381. "kroçānukroçe": ādyam 'kroça'-nāmakam | tathā
ca brāhmaṇam: "kroçam bhavati | etena vā indra indrakroçe
viçvāmitrajāmādagñi 'imā gāva' ity akroçat" iti (M. B. xiii.,
5, 14—5.) |

382. *Here there are four sāmāni.*

383. "hārivarnāni": harivarnena dṛishṭāni | "harivarnno
vā etat paçukāmaḥ sāmā 'paçyat" ity ādi brāhmaṇam (M. B.
viii., 9, 4) anusandheyam |

384. 'traitāni': trito nāma rishiḥ |

385-6. *The first two belong to 385; the last one to 386. "āngi-
rasayoḥ": sahāpexayā divacanam |*

390. uxnorandhro nāma rishiḥ | *This occurs in the M. B.
but not apparently the first name; so in G.*

1) E. auxnoniyānāni. A. auxnonayānāni. C. auxnorandhrāni trīny aux-
nonuyānāni (vā).

- i.,5,1,1,1=391. prayasvac ca prājāpatyam, axaram cā; 'xāram vā;
 prayasvac cai 'va |
 392. daivodāsāni oṭvārī |
 393. 'ndrasya samvarte dve; samvartasya vā 'ngi-
 rasasyā |
 394. 'xāram cai 'va; yāmam vā |
 395. prajāpateṣ ca dīrghāyushyam |
 396. bharadvājasya çundhyur |
 397. ādityasyā 'pāmīvam¹⁾ |
 398. indrasya vairāje dve; vasishthasya vā; prajāpa-
 ter vā; sahodairghatamase vā || 14 ||
 i.,5,1,2,1=399. indrasya bhrātrivyaṃ²⁾ |
 400. çārkare dve |

391. *Here there are three sāmān.*
 393. "samvarte": raxa/samvartanahetubhūte |
 394. "āxāram": axaranasādhanam sāmā | tathā ca brāh-
 maṇam: "ebhyo vai lokebhyo so 'pākramat tam prajāpatir
 āxāreṇā 'xārayad yad axārayat tad āxārasya āxāratvam"
 iti |
 396. "çundhyur": etatçabdayuktam sāmā |
 397. "apāmīvam": etatçabdayuktam | D. sāmna apāmī-
 vasya āditya eva rishiḥ |
 398. "vairāje": virātchanda/sāmānī | "sahodairghata-
 mase": etatsamjñakasya risher vā vairāje vā |
 399. "bhrātrivyaṃ": 'bhrātri'-çabdayuktam |
 400. "çārkare": çarkaro nāma rishiḥ | tena drishṭau |
 Sāyana quotes M. B. xiv., 5, 14—5. in explanation.

1) A. B. 'pāmīve | 'ndrasya. G. apāmīvam.

2) G. abhrātrivyaṃ.

401. *brihatkam* |
 402. *sauyavasāni trīni* |
 403. *marutām dhenu* |
 404. *marutām ca saveṇīyam; sindhushāma ve* |
 405. 'ndrasya bhare¹) dve; *vasishthasya vā* |
 406. *vāyor aishirāni trīny; aishirasya vā praiyamedhasya* |
 407. *prajāpateḥ sīdantiye dve* |
 408. *pakthasya saubharasya sāmāni dve; patho vā; pakthasya vā; saubhare vā; saubhrave vā* || 15 ||
 i, 5, 1, 3, 1=409. *yāmam* |
 410. *grītsamadasya madau dvāv* |
 411. *ābhīke dve, ābhīṇave dve, bārhadgirāni trīni* |
 412. 'ndrasya ca *svarājyam* |
401. "brihatkam": *etannāmadheyam sāmā* | "brihatkam bhavati | *sāmā 'rsheyena*" iti (M. B. xii., 11, 13—4.) |
 402. *D. sāmnam sauyavasānam suyavasur rishiḥ* |
 405. "bhare": 'bhara'-ṇabdayukte |
 406. "aishirasya praiyamedhasya": *ishiro nāma rishiḥ, tadapatyasya praiyamedhasya sāmāni* |
 407. "sīdantiye": 'sīdantaḥ'-ṇabdayukte *sāmāni* |
 408. "saubhare": *saubharinā dṛishṭe* | . . . "saubhrave": *subhrur nāma rishiḥ* |
 409. *D. atha paṅktyaḥ saptadaṇa 'raḥ* |
 411. "indro madāya vāvridhe" ity atra *sapta sāmāny utpannāni* | *D. sāmnam saptānām ādyayor ābhīkayor abhīka rishiḥ* | *trītiyacaturthayor abhīṇur rishiḥ* | *pareshām trayānām bṛihadgirā rishiḥ* |
 412. "svarājyam": 'svarājya'-ṇabdayuktam |

1) G. *indrasyā 'bhare dve.*

413. kaçyapasya ca dhrishnu; yāmam vā |
 414. marutām saveçiyam¹⁾; sindhushāma vā |
 415-6. yāme cai 'va |
 417. traitāni trīni, sauparne dve |
 418. lauçam || 16 ||
 i,5,1,4,1=419. indrasya samjaye dve; çraute vā; çraugmate²⁾
 vā: dvihimkāram vāmadevyam dvitīyam |
 420. angirasām³⁾ co 'tsedhanishedau |
 421. satyaçravasaç ca vāryasya sāma |
 422. pausham cau |
 423. 'ahasam ca |
 424. lauçam ca; yāmam vā |
 425. 'ngirasām cai 'va nishedho⁴⁾ |
 426. gor āngirasasya sāmā; 'mhomuco vā || 17 ||

413. "kaçyapasya dhrishnu": 'dhrishnu'-padayuktam |
 415-6. ete dve rigdvayāçrite sāmāni yāme dve ce 'ti |
 417. "traitāni": trito nāma rishih | tena drishfāni | "sau-
 parne" 'suparna'-padayukte | antime dve |
 418. "lauçam": etannāmadheyam sāma |
 419. "indrasya samjaye": asurābhīhananahetubhūte |
 tathā ca brāhmaṇam: "devāç ca vā asurāç ca samadadhata:
 yatare nah sanjayāms teshām nah paçuvo 'sān iti | te devā
 asurān sanjayena samajayan | yat samajayams tasmāt sanjayam"
 iti (M. B. xiii., 6, 7.) | athavā ete sāmāni 'çraute vā, çraugmate
 vā' | athavā dvitīyam sāmā 'dvihimkāram' himkāradvayayuk-
 tam . . . 'hum ā hum ā' iti sāmni dvipaçhitatvāt | çfr. M. B.
 xiv., 9, 22.

426. "amhomucah": etatsamjnakasya sāmā |

1) D. samve°.

2) A. çraunmate ? for çraunmate.

3) D. angirasasç.

4) A. nishedhau. But this is obviously a mistake for °dho.

- i., 5, 1, 5, 1=427. indrasya saṅkrame dve; vasishṭhasya vā; sauhavishāni trīni; sarvāni vā sauhavishāni |
 428. vākāni trīni |
 429-30. prajāpater dharmavidharmāni catvāri |
 431. bhāgam ca |
 432. vājīnām ca sāmā |
 433. prajāpater hikavikanikāni¹⁾ trīni; vikanikahikāni vā; nikavikahikāni vā |
 434. 'ṣve dve; aitate vā |
 435. vājīnām cai 'va²⁾ sāmā |
 436. 'dityānām ca pavitram || 18 ||
- i., 5, 2, 1, 1=437. indrasyā 'bhare dve, vasishṭhasya vā |
 438. vāsumande dve, kāvashāni trīni |
 427. "sauhavishāni": suhavir vā 'ngirasa rishiḥ | tena drishṭāni | *D.* atha dvipadā ricas trimṣat | *There are five sāmā altogether.*
 428. *According to D.* vaka is the rishi.
 429-30. etāni 'dharmavidharma'-nidhanayuktāny rigdvayā-ṣṭitāni catvāri sāmāni 'ty arthaḥ |
 431. *D.* sāmno bhāgasya bhaga rishiḥ |
 432. "vājā abhi pavamāna pra gāhase" iti 'vāji'-ṣabḍa utpatyate | tadyuktānām sāmnam ity arthaḥ | *D.* sāmnam vājīnām vājina rishayaḥ |
 433. etāni trīni prajāpateḥ hikavikanikasamjñāni | atra varnaviparyāse uktam vikalpadvayam |
 434. "āṣve": 'aṣva'-ṣabdayukte | *D.* sāmnor aṣvayor aṣva-rūpaprajāpatir rishiḥ |
 437. "ābhare": 'ābhara'-ṣabdayukte sāmāni |

1) All the MSS. vary here. The above reading rests on C. and G.; according to G. the first sāmā is called hika, the second vika, the third nika.

2) C. ca.

- 439-41. prajāpateḥ ṣlokānuṣṭhānāni catvāri |
 442-43. vācaḥ sāmānī dve |
 444. mārutam ca; mādhuochandasam vā |
 445. mārutam cai 'vo |
 446. 'dvamṣaputraḥ ca || 19 ||
 i.,5,2,2,1=447. dhuroḥ ṣamyē dve |
 448. prajāpateḥ ca gūrdaḥ; kūrdo vā; viṣvāmitrasya
 cā 'tyardaḥ, prajāpateḥ cai 'va gūrdo, viṣvāmitrasya cai
 'vā 'tyardaḥ |
 449. prajāpateḥ santānikē dve |
 450. prajāpater dhanadharmānī dve |
 451. uśhasaḥ ca sāmā |
 452. bhāradvājam ce |
 453. 'ndrasya rāti¹⁾ |
 454. bhāradvājam cai 'vai |
 455. 'śam ce |
 456. 'ndrasya vairāje dve; vaśiṣṭhasya vā; prajāpater
 vā; viṣvā vā sāmānī || 20 ||
 439-41. "brāhmaṇa indram mahayanto" ity atra sāmā-
 dvayam etayoḥ 'ṣlokānuṣṭhānāni' iti krameṇa nidhane |
 etāni riktrayāṣṭritānī catvāri sāmānī 'prajāpateḥ ṣlo-
 kānuṣṭhānāni'-samjñakānī |
 442-43. *To each ric one sāmānī is sung.*
 446. *Cfr. M. B. xiii., 12, 9.*
 448. *To this ric five sāmānī are sung. The C. does not attempt to
 explain the names, but quotes: "gūrdo bhavati" etc. (M.B. xiii., 12, 4-5).*
 450. *So called (says the C.) from the nidhanas.*
 451. 'ca'-kāro vākya-bhedadyotanārthaḥ |
 456. *The C. is here very defective and corrupt, but it apparently
 explains the name by the word ish which occurs in the ric. D. says:
 sāmānī aishasya it rishīḥ |*

1) G. rātiḥ.

- i., 5, 2, 3, 1 = 457. prajāpateḥ ca vājajid¹⁾ |
 458. goḥ cā 'n'girasasya sāmāni dve |
 459. prayasvac ca prajāpatyam |
 460. axaryam²⁾ ca revad |
 461. yājñaturam ca |
 462. 'vayāmarutasya³⁾ sāmā |
 463. bharadvājasya vishamāni trīni; nakāni vā; sain-
 dhuxitāni vā |
 464. savituḥ ca sāmā |
 465. bhāradvāje dve; pārucchepe vā: 'gner vaiḥvāna-
 rasya rāxoghne dve; bārhaspatye vā; 'vabhṛithasāmā vai
 'nayoḥ pūrvam; pravargyam sāmō 'ttaram |
 466. aisham ca || 21 ||

|| Itī 'ndrapuccha⁴⁾ samāptah ||

|| Aindram samāptam ||

457. D. athā 'ticchandāmsi daḥa 'rcaḥ |
 459. prajāpatisambandhi 'prayasvac'-chabdayuktam |
 460. 'revac'-chabdayuktam |
 461. D. sāmno yājñaturasya yajñatura rishiḥ |
 462. "evayāmarutasya": tatsamjñakasya risheḥ svatan-
 tram sāmā | *Probably the correct reading of the text is 'taḥ ca.*
 463. "vishamāni": prathamadvitīyayoḥ ardharca eva sāmā;
 tritīyasya sarvasyām rici 'ti vaishamyam |
 465. In all there are four sāmāni. "pārucchepe": parucchepe
 nāma rishiḥ |
 466. "aisham": 'ish'-ḥabdayuktam | In D. this is wanting.

|| Caturthādhyāyaḥ samāptah ||

1) A. C. G. vājajid.

2) D. axayam.

3) A. E. evayāmarutasya. B. evayāmmārutaḥ ca. G. evayāmarutam.

4) The MSS. have indrapuccha both masc. and neuter.

(Pāvamānya *ricāḥ*)

i., 5, 2, 4, 1 = 467. ājigam cā, 'bhikam ca, rishabhaç¹⁾ ca pāvamāna²⁾;
auxnorandhrau vā: 'bhikam cai 'va bābhrave dve, indrānyāḥ
sāma, çaiçave dve, prajāpater dohādohīye dve; indrānyāç
cai va sāmā 'mahīyavam cā |

468. 'jigam, surūpe³⁾ dve, jamadagneḥ çilpe dve,
samhitam ca, vasishṭhasya çakuno⁴⁾, jamadagneç ca gam-
bhīram, samhitam cai 'va |

469. somasāmanī cai 'vā⁵⁾, 'çubhārgavam⁶⁾, vaiçvadeve
dve, indrānisāmanī dve⁷⁾, yauktāçve dve |

470. bhāsam ca, somasāma ca⁸⁾, prajāpatyam ca⁹⁾,
somasāma cai 'va, bhāsam cai 'va, prajāpatyam cai 'vā;
'dhyardhedam vā somasāma |

467. 'ājigam': ājir yuddhaḥ | M. B. xiv., 3, 14 *cfr. also*
xv., 9, 6—7.

'ābhikam': abhikramanasādhanam | M. B. xv., 9, 8—9.

'rishabhaḥ': M. B. xv., 3, 16—17 |

'çaiçave': *cfr.* M. B. xiii., 3, 23—4 |

'dohādohīye': 'dohādoha'-çabdayukte |

The first 44 pāvamānya ricāḥ are in gāyatrī metre.

468. 'samhitam': suyojakaranam |

469. 'āçubhārgavam': M. B. xiv., 9, 9—10.

'yauktāçve': yuktāçvo nāmā 'ngirasasḥ | tena drishṭe |

M. B. xi., 8, 8.

470. 'bhāsam': bhāsakam prakāçakam | M. B. xiv., 11, 14.

1) *Sic the MSS.*

2) B. pāvamāna.

3) C. svarūpe.

4) A. çakul(am). A. C. çakunam.

5) A. om: eva.

6) A. āçu ca bhārgavam.

7) A. indrasāmanī.

8) A. cai 'va.

9) A. bhāsam cai 'va prajāpatyam cai 'va.

471. vaishṭambhe dve, pāshṭhauhē¹⁾ dve, vaishṭam-
bham cai 'va; xullukavaishṭambham vā: pāshṭhauham cai²⁾

472. 'shovridhīyam ce, 'ndrasāma ca, vaiçvadeve dve,
āgneye dve, vaiçvadevam cai 'vā, 'gneyam cai 'va |

473. çaiçavāni catvāri, cyāvanāni catvāri |

474. prājāpatye dve |

475. vaidanvatāni catvāri, rajer āngirasasya prasto-
bhau³⁾ dvāv |

476. aurnāyave dve || 10 ||

i., 5, 2, 5, 1=477-8. saubhare dve; saubhrave ve |

479-80. 'ndrasya vṛishakāni trīni; devānām va 'rshī-
nām⁴⁾ va 'rsheyam prathamam |

481. babhroḥ kaumbhyasya⁵⁾ sāmāni trīni |

482. babhroḥ kārtaveçasya trīni |

483. çāmmade dve; aitate vā |

472. 'ishovridhīyam': 'ishovridha'-çabdayuktam | asya
sāmna 'ishovridhe' iti nidhanam | *cf.* M. B. xiii., 9, 8—9.

473. 'çaiçavāni': çicur vā 'ngirasas tena dṛishṭāni |

475. 'prastobhau': pratipādam stobhayuktau |

476. 'aurṇāyave': urnāyur vā gandharvas tatsambandhini |
M. B. xii., 11, 10.

479-80. *The first two are based on 479; the last on 480.*
etāni rigdvayāçritāni trīni sāmāni 'indrasya vṛishakāni' 'vṛishā'-
çabdayuktāni etannāmadheyāni | athavā eshām madhye 'pra-
thamam' . . . 'ārsheyam' etatsamjnam.

483. 'çāmmade': çāmmad vā 'ngirasaḥ | tena dṛishṭe |
M. B. xv., 5, 10—11.

1) B. paushṭhauhe.

2) A. cai 've. B. paushṭhauham.

3) A. padau stobhau. B. G. padastobhau.

4) vārshānām.

5) *The MSS. all read kaumbhyasya, but this is plainly incorrect.*

484. *vasishṭhasya janitre dve* |
485. *marutām prakrīdā vā; samkrīdā vā; nikrīdā vā traya* |
486. *auçanam || 11 ||*
- i., 6, 1, 1, 1 = 487. *yāmāni trīni; devānām rishīnām¹⁾ vā 'rsheyam uttamam* |
488. *ankateç ca vairūpasya sāmāu* |
489. *'çane dve; devānām va 'rshīnām vā 'rsheyam pūrvam* |
490. *somasāma ca* |
491. *kārshne dve* |
- 492-3. *vaiçvadeve dve; somasāma vai 'nayoḥ pūrvam, sūryasāmo 'ttaram* |
494. *indrasya ca vārtraghnam* |
495. *somasāmāni cai 'va trīni²⁾* |
496. *bhāradvājam ca || 12 ||*
- i., 6, 1, 2, 1 = 497. *vārshāharam* |
498. *vāçāni³⁾ trīni* |
499. *'ndrasya vairūpe dve* |
484. *'janitre': putrahatasya vasishṭhasya putrotpattisādhane* |
486. *'auçanam': uçanā nāma kāvyaḥ | tena dṛishṭam* |
491. *'kārshne': 'krishna'-çabdayukte* |
- 492-3. *ete rigdvayāçrite dve 'vaiçvadeve' | There is one sāman to each ric.*
494. *'vārtraghnam': vṛitrahānanasādhanam* |
496. *'bhāradvājam': bhāradvājena dṛishṭam* |

1) A. *devānām vā 'rshīnām.*

2) C. *somasāmāni trīni.*

3) A. C. E. *vārshāni.*

500. tarantasya¹⁾ ca vaidadaṣveḷ²⁾ sāma³⁾ |
 501. somasāma ca |
 502. sūryasāma ca |
 503. dārdhaocyutāni trīnī |
 504. 'ndrasya ca vṛishakam |
 505. aisham ca |
 506. ṣyāvāṣvam cā |
 507. 'yāsyam oā; 'yāsomīyam vā: somasāma vā |
 508. 'gneyam cā |
 509. 'yāsyē cai 'va |
 510. bhāradvājam ca || 13 ||

|| Ity ārsheyabrāhmaṇe dvitīyaprapāḷhakaḷ ||

504. 'vṛishakam': 'vṛisha'(ṣabda)samyuktam etannāmadheyam |
 505. 'aisham': 'ish'-ṣabdayuktam |
 507. 'ayāsomīyam': 'ayā-soma'-ṣabdayuktam | *Here end the gāyatrī ric.*

|| Iti paṇcame caturthaḷ ||

1) A. tarantarasya.

2) *All the MSS. except A. have vaitad°*

3) B. om sāma.

i., 6, 1, 3, 1 = 511. āyāsyam, māṇḍavam ca, vasishṭhasya padāse dve; somasāma vai 'nayoṛ uttaram: āyāsyam cai 'va, māṇḍavam cai 'vo, 'dvatprajāpatyam, āyāsyam cai 'va, kanvarathantarām, āyāsyam cai 'va tiraṇṇinidhanam, prajāpateḥ sadoviṇṇiyam, jamadagneḥ svavāsiniṇṇ dve, vasishṭhasya plavo, 'gne rauravam, indrasya yaudhājayam; yudhājer vā 'ngirasasya, yudhājīvasya vā viṇṇvāmitrasye |

512. 'ndrasyā 'ochidrarayishṭhe dve; vasishṭhasya vā: bhāradvāje dve, ābhīṇṇave dve, māṇḍave dve, āngirasām abhivāsapariṇṇāsāṇṇ dve, vainasomakrataviye¹⁾ dve; māṇḍavam vai 'nayoṛ uttaram: prajāpater gūrdau dvau; kaṇṇyapasya vā pratodāv: āngirasām goḥṭhapumstinīṇṇ dve, mahārauravam ca, mahāyaudhājayam cā |

511. 'āyāsyam': ayāsyo nāmā 'ngirasah | tena drishṭam | M. B. xiv., 3, 21—2. *The 12 ric in this section are all brihatī.*
'māṇḍavam': *The D. says: tasya māṇḍur rishih* |
'sadoviṇṇiyam': 'sado viṇṇā' iti nidhanam asya sāmnaḥ |
'plavaḥ', duritataranasādhanam | M. B. xiv., 5, 16—7.
'agne rauravam': M. B. vii., 5, 10—11. *The D. says: tasya rurur rishih* |

'yudhājayam': yudhājayasādhanam | M. B. vii., 5, 14—5.
There are 15 sāman sung to this ric.

The D. says: iti catuṇṇcatvāriṇṇṇcat pāvamānyo gāyatryah | atha brihatyo dvādaṇṇa 'rcaḥ | tāsām ricām. . . . sapta 'rshaya rishayah | brihatī chandaḥ | pāvamānasomo devatā |

512. 'acchidram': M. B. xiv., 9, 35—6.

'vainasomakrataviye': ādyasya 'vainam' iti nāma | anantarasya 'somakrataviyam' iti | *The Dīpika has: tayor vai somakratuṛ rishih* |

1) A. °saumakrataviye.

513. 'ḡvāni oṡvāri, somasāmāni vā |
514. 'gneyam cā; 'gner vā trīnidhanam; kautsam vā; yajnasārathi vā; 'gner vaiḡvānarasya sāmāni dve; dvihiṡkāram vāmādevyam tritīyam¹⁾; āngirasām co 'tsedhanishedhau |
515. somasāmāni śhad; āḡvāni vā |
516. vishno rayamanī²⁾ dve; vaishnave vā; 'ngirasāni trīny |
517. auxnonuyānāni trīny; auxnorandhrāni vā; 'gneyāni trīni, vādhryaḡvam ca, saushāma vasishḡhasya vā pippaly; auxnonuyānam vau; 'xnorandhrām vā; prajāpateḡ ca vājajid |
518. vaiḡvadeve dve, indrasāmāni dve, svaḡprishtham cā 'ngirasam, indrasāmāni trīni |
519. somasāmāni ca |
520. svaḡprishtham cai 'vā 'ngirasam |
521. somasāmāni cai 'va |
522. devānām ca pavitram; ādityānām vā || 1 ||
- i.,6,1,4,1=523. auḡanam, vrishasya ca jānasyā³⁾ 'bhīvartau dvāv, auḡane cai 'va⁴⁾; sarvāni vau 'ḡanāni |
514. 'utsedhanishedhau': M. B. xv., 9, 10—11.
517. 'saushāma': sushāmo nāma rājarshiḡ | etatsambandhino vasishḡhasya yad vā pippali |
522. 'pavitram': "pavitram ati dhāraya" iti sāmni 'pavitra'-ḡabdo vidyate |
523. *Here follow 22 trishḡubh ric.*

1) A. dvitīyam.

2) E. apamarne.

3) E. jnānasya.

4) B. auḡane dve.

524. vājasanī¹⁾ dve, vājajitī²⁾ dve; vārahāṃ vo
'ttāram; sarvāni vai 'va vārāhāni |

525. āngirasām saṅkroçās³⁾ trayaḥ; sāmāsarasī⁴⁾ dve;
sāmāsarasē vā; venor viçāle dve, gotamasya tantrātantre
dve, agastyasya yamike⁵⁾ dve, indrasya vāravantiye dve;
marutām vā kālekākrandau; jyāhroçau vā |

526. vāsishtham |

527. vāsishthāny aṣṭau, vasishthasya janitre dve |

528. āngirasām vratopoho; vasishthasya vā sampā |

529. vaiyaçvam ca |

530. somasāmanī cai |

531. 'sham |

532. mādhuoçhandasam ca || 2 ||

i., 6, 1, 5, 1=533. kutsasyā 'dhirathiyāni trīny; āçurathiyāni vā |

534-6. vaiçvajyotishāni trīni |

527-8. *The Commentary and the Dīpikā are here, unfortunately, very defective and corrupt, and are of no use in establishing the proper attribution of the names; I have, therefore, followed G. See Profr. Benfey's remarks.—Sāmaveda, p. 199. note. I cannot explain aṣṭau.*

533. 'ādhirathiyāni': 'ratha'-çabdayuktāni | etannāmadhe-
yāni |

534-6. etāni riktrayāçritāni trīni sāmāni 'vaiçvajyotishāni'
viçvajyotiḥsambandhīni | sūryacandramaso hi viçvajyotiḥ | 'ja-
nayant sūryam' ity ādyāyām rici sūryaçabdo vidyate | utta-
ratra 'soma'-çabdaḥ | *The D. says that they are so called after a*
rishi.

1) C¹. vajasaniye.

2) As before the MSS. all read vājijiti. cfr. 554.

3) All the MSS. except A. G. read saṅkoçās.

4) E. sāmāsarasē. These names do not occur in G.

5) B. agastyayamike.

537. vācaḥ sāmānī dve |
 538. dāṣaspatye dve |
 539. kaṣyapasya ca ṣobhanam |
 540. dāṣaspatyāni cai 'va catvāri |
 541. ṣnaushtāni¹⁾ trīni; ṣnushter vā 'ngirasasyā: 'gner
 vaiṣvānarasya sāmāny |
 542. ātram ca |
 543. vāsishtham oā |
 544. 'pām ca sāma || 3 ||
- i., 6, 2, 1, 1=545. nakulasya vāmadevasya preṅkhau dvau, mahā-
 kārtayaṣam ca; kārtaveṣam vau: 'rdhvasadmanam ca, ṣyā-
 vāṣvam oā, 'ndhigavam ca |
 546. krauncāni trīni; somasāmāni vā |
 547. tvāshtrīsāmāni ca vāsishtham ca, tvāshtrīsāma
 ca, vāsishtham ca, tvāshtrīsāmāni cai 'va²⁾ vāsishtham cai 'va |
537. atra 'vāk'-ṣabdō hi vidyate |
 538. *D.* tayor daṣaspatir rishiḥ |
 539. 'ṣobhanam': 'ṣubha'-ṣabdasya vidyamānatvāt |
 541. *M. B.* xiii., 11, 22—23.
 542. 'ātram': atrinā drishṭam | *D.* sāmna ātrasya atrir
 rishiḥ |
 544. *D.* tasya āpa rishiḥ | . . . agnir vaiṣvānaro vā rishiḥ |
 545. *The ric (except 551 which is bṛihatī) are all anushṭubh
 in this section. 'aurdhvasadmana' has occurred already (229-230),
 but the C. did not say anything about this name; here we have 'aur-
 dhva'-ṣabdena deṣāntarāny abhidhiyante; itas tataḥ sarvatra
 samagamanam; tatsādhanam ity arthaḥ | M. B. ix., 2, 10—11
 is quoted.*
 'ṣyāvāṣvam': *M. B.* viii., 5; 9—11.

1) *E.* (as before) has ṣru°.2) *B.* ca.

548. krauṇoc dve |
 549. somasāmāni trīni, krauṇcam cai 'va, somasāma
 cai 'vā |
 550. 'ngirasāni trīni; praiyamedhāni vā |
 551. grītsamadasya sūktāni catvāri; vasishṭhasya¹⁾ vā |
 552. 'kūpāram ca |
 553. vairūpam ca; nrīgasya²⁾ vā sāma || 4 ||
 i., 6, 2, 2, 1=554. kāvam, vājasanī dve; kāvam vai 'nayoḥ pūrvam:
 vājijitī³⁾ dve, kāvam cai 'vā |
 555. 'ngirasāni trīny; udvad vai 'shām bhārgavam
 prathamam, sāmārājam uttamam: sāmārājāni cai 'va trīni;
 sīmānām⁴⁾ vai 'shām nishedha uttamam |
 556. vāsishṭham |
 557. lauṇce dve, pravac ca bhārgavam, virūpasya⁵⁾
 tantram, yāmam pañcamam |
 558. dāsaṇḍirāsī dve; dāsaṇḍirāse⁶⁾ vā |
 559. yāmāni trīni |
 560. marutām dhenu |
 551. 'sūktāni': ekaikam sāma sūktanāmadheyam |
 554. *In this section the ric are jagatī.* 'kāvam': prajāpati-
 devatākam | M. B. viii., 5, 14. *cfr.* 32. *D. says that kavi is the rishi.*
 'vājijitī': çūrajayakārane | atrā 'pi "vāji jigivā viçvā dha-
 nāni" iti hi nidhanam | atra 'vāja'-çabdayukte ity arthaḥ |
 555. 'sāmārājam': M. B. xv., 3, 35.
 557. 'pravac bhārgavam': M. B. xiv., 3, 23—4; xvii., 12, 4.
 560. 'marutām dhenu': 'dhenu'-çabdayuktam | etatsamjña-
 kam |

1) A. vāsishṭhasya.

2) B. nrīgasya.

3) MSS. vājijitī.

4) D. samānām.

5) B. virūpasya ca.

6) C. dāsaṇḍirāse.

561. indrasyā 'pāmīve¹) dve; vāyor vā 'bhikranda
uttaram |
562. yāmāni cai 'va trīni |
563. marutām cai 'va dhenu |
564. anjato vyanjataḥ samanjata iti kaxīvatāni trīni
sāmāni; çārngāni vā |
565. 'dityasyā 'rkapushpe dve || 5 ||
- i., 6, 2, 3, 1=566. vasishṭhasya pade dve, vasishṭhasyā 'nupade dve;
api vā padam oā, 'nupadam oa, padam cai 'vā 'nupadam
cai 'va; paushkalam pañcamam |
567. aishirāni pañca |
568. çauktāni pañca |
569. kārṇaçravasāni²) trīni |
570. vācaḥ sāmāni dve, indrasāmāni dve, marutām
preṅkho; vasishṭhasya³) vā |
571. prajāpatye dve; vaiçvadeve ve |
572. 'ndrasya sujñāne⁴) dve, dyaute dve; jyantishe
vā: prajāpater ātishādiye dve |
561. 'apāmīve': 'apām-iva'-çabdayukte |
- 562-67. *The Commentary on these is wanting in C'.*
566. *Here follow ushniḥ ric.*
567. *D. tatra pañca sāmāni 'aishirāni' | teshām ishira
rishiḥ |*
568. 'çauktāni': çuktir nāma rishiḥ | M. B. xii., 5, 15—16.
569. 'kārṇaçravasāni': Sāyana quotes here M. B. xiii., 11,
13—14.
572. 'ātishādiye': āyurvṛiddhikare | M. B. xii., 11, 15—16.

1) A. apāmīvanī. G. °vam.

2) A. kārṇaçravasaḥ.

3) B. vasishṭhasya.

4) D. samjñāne.

- 573-5. somasāmāni catvāri |
 576. somasya yaçāmsi trīni |
 577. bhāradvājam ca || 6 ||
 i., 6, 2, 4, 1 = 578. vāsishṭham ca, saphe ca, vāsishṭham cai 'va,
 sapham cai 'vai |
 579. 'shirāni catvāri |
 580. kārṇaçravasāni trīni, vācaḥ sāmāni trīni |
 581. kaulmalabarhishe dve, çanku tritīyam; sīdanti-
 yam vā: kaulmalabarhisṭhāni cai 'va trīni |
 582. bhāradvājasya lomani¹⁾ dve; prajāpater vā dīr-
 ghe: somasāmāni trīni |
 583. çaitoshmāni catvāri; çītoahmāni vā |
 584. gāyatrapārçvam ca, santani ca, somasāmāni cai
 'va trīni || 7 ||

|| Iti pāvamānya ricāḥ ||

573-75. *Two sāmāni are sung to the first ric; one each to the two last.*

576. 'yaçāmsi': 'yaçāḥ'-padayuktāni |
 580. *Here follow kakubh ric.*
 'kārṇaçravasāni': kārṇaçravā nāmā 'ngirasāḥ | tena drish-
 tāni | *see above 50 and 569.*
 581. 'çanku': çāṅkunāmakaṁ sāmā | athavā etat sāmā
 'sīdantiya'-nāmakaṁ | M. B. xi., 10, 11—12.
 583. 'dyumattamaḥ' iti vacane ushṇo hi vidyate | 'amrita-
 tvāya' ity antena çītam | tatpadasadbhāvād eteshāṁ çītoahma-
 nāma sampannam |
 584. 'gāyatrapārçvam': M. B. xiv., 9, 25—6.
 'santani': yajñasya samyojakam | etannāmakaṁ sāmā |
 M. B. xiv., 3, 7—8.

|| Iti pañcamo 'dhyāyāḥ ||

1) C. romani.

(Second part; Chandahsāman verses
or Āraṇyakagāna.)

[Arkaparvan.]

i., 1, ashtau vairūpāny:

1. anjaç ca vairūpam¹⁾ |
2. hrasvā ca brihadopaçā²⁾ |
3. pancanidhanam ca |
4. shannidhanam³⁾ ca |
5. saptanidhanam ca |
6. ashṭānidhanam ca |
7. dvādaçanidhanam ca |
8. pushyam oā |

- C. vedasāmagatānām hi sāmnam nāmāni pañcabhiḥ |
adhyāyair uditāny, atra shashthe parvacatushṭaye ||
adhyāyenā 'bhidhāsyante chandasām anuyāyinām |
sāmnam nāmāni vispashṭam kramaçaḥ sukhavriddhaye ||

The Dīpikā (D.) says: iha trividhā ricāḥ: grāme geyārtham evā 'dhītāḥ, aranyake geyārtham eva kāçcana; ubhayārtham anyāḥ | yāç ca ubhayārthāḥ, yāç ca kevalāranye geyārthāḥ, tāsū 'bhayavidhāsu yāni sāmāni, teshām ubhayeshām sāmnam ricām ca vispashṭārtham rishicchandodevatā abhidhiyante ||

All the first eight sāmāni are based on i., 278 and all are vairūpa | tatra pañcanidhanāni bhedataḥ sarveshām nāma-
viçesham āha | 'anjovairūpam': samīcīnam ity arthaḥ |
'hrasvā ca brihadopaçā' etannāmadheyam vairūpam | 'panca-
nidhanam' pañcabhiḥ nidhanair upetam |
ashṭamam sāmāni 'pushya'-nāmadheyam vairūpam |

1) F. G. anjovairūpam.

2) F. hrasvāvairūpam. C. G. °çam.

3) B. shanni°

- 9-10. 'ntarīxe dve |
 11-12. arishṭe dve |
 13-14. aharīte dve || 1 = 8 ||
 ii., 1. varuṇasya devasthānam |
 2. bṛihaddevasthānam |
 3-4. airayairine¹⁾ dve |
 5-6. āṅgirase dve |
 7. bārhaspatyam ca |
 8. bhāradvājam oḥ |
 9. 'tharvanam ca |
 10. nāradvāsavam ca |
 11-12. bṛihatī vāmadeveye dve |
 13. bhāradvājasya bṛihat || 2 = 9 ||

9-10 are based on i., 239. 11-12 = i., 565. 13-14 = i., 256.
 Prapāśhaka 1 begins with i., 1.

'arishṭe': avināçakare | maṅgalakarane ity arthaḥ |

ii., 1 = i., 239. 2 = i., 258. 3 = i., 511. 4 = i., 161. 5 =
 i., 511. 6 = i., 270. 7 = i., 270. 8 = i., 245. 9 = i., 33.
 10 = Ār. S. i., 1. 11-12 = i., 169. 13 = i., 234.

'bṛihaddevasthānam': "bṛihad indrāya gāyata" ity atrai
 'kam sāma 'bṛihac'-chabdayuktam | 'devasthānam':
 etatsamjnam |

'airayairine': anustobhaviçishṭatvāt punar api gānam |

'āṅgirase': ete riçdvayāçrite 'āṅgirase' |

'bārhaspatyam': stobhāntaraviçishṭatvāt punar api gītam |

'bṛihatī vāmadeveye': ete dve 'bṛihac'-chabdayukte |

'vāmadeveye': vāmadevena dṛishṭe |

1) A. airayairinī. B. airayairine. F. airayat, airinam. G. airayam,
 airinam. C. aireyairine.

- iii., 1-2. vasish/hajamadagnyor arkau dvāv; agastyajama-
dagnyor vā |
3. svāçirām arko |
4. dīrghatamaso 'rko |
5-6. marutām arkau dvau; samstobho vo 'ttaro |
7. 'gner arkaḥ |
8. prajāpateç cā 'rka |
9-10. indrasya 'rkau dvau; trishubhām vā |
11. 'rkaçiraç cā |
12. 'rkagrīvaç ca |
13. varunagotamayor arko |
14-15. 'rkapushpe dve || 3 = 10 ||
- iv., 1-3. agner vaiçvānarasya trīny; ājyādhāny ācidohāny
ājyādhāni vā¹⁾; prajāpater vā; vishnor vā; viçvā-
mitrasya vā |
4-6. rudrasya traya rishabhā — raivato vairājaḥ çak-
vara iti |

iii., 1-2 = i., 318. 3 = i., 468. 4 = i., 558. 5-6 = i., 257.
7 = i., 27. 8 = i., 546. 9-10 = Ār. S. i., 2. 11 = Ār. S. i., 3.
12 = patir divaḥ patir antarixasya patiḥ pārthivasya patir
apām oshadhīnām patir viçvasya bhūtasya | svar jyotiḥ | *The C.*
remarks that this is a stobha. 13 = Ār. S. i., 4. 14-15 = i., 318.

'svāçiraḥ' prānāḥ | M. B. xiv., 11, 8—9.

'uttaraḥ' dvitīyam; stobhasamyuktaḥ |

'arkaçiraḥ': 'arka'-çabdena jyotir abhidhīyate | "e svar
jyotiḥ" iti nidhanam |

iv., 1-3 = i., 67. 4 = i., 160. 5 = i., 398. 6 = i., 409.

1) A. B. ācyādhāni.

7-9. 'ndrasya trayo 'tīshangā¹); athā 'param raudro
vāsavaḥ; pārjanyo vā; vaiṣvadevo vā |

10-13. prajāpatyāḥ catvāraḥ padastobhā gautamā vā; vaiṣ-
vāmitrā vai; 'ndrāgnā vā || 4 = 11 ||

v., 1-10. daṣa samsarpāni; mahāsarpāni; serpasāmāni²); vā:
'thā 'param: agneḥ ca; prithivyāḥ ca; vāyoḥ cā;
'ntarīxasya cā; 'dityasya ca; divaḥ cā; 'pām ca; samudrasya
ca; māndave dve:

athā 'param: bābhavāni catvāri; pāvamānāni catvāri;
diṣāṃ samsarpe dve || 5 = 12 ||

7 = i., 545 and 467. 8 = i., 543 and 473. 9 = i., 550 and
500. 10-13 = i., 558.

'ājyadohāni': 'ājyadoha'-padayuktāni |

'atīshangāḥ': samudayāpexayā 'atīshanga'-ḥabdasya bahu-
tvam |

'atha': ity ānantarye | 'raudro. . . . vā': iti tritīyasya
vikalpāḥ na tu sarveṣhām |

'prajāpatyāḥ': prajāpatidevatākāḥ |

'padastobhāḥ': pratipadam stobhasamyuktāḥ |

'gautamāḥ': atha rīshyādibhedena vikalpam darṣayati 'gau-
tamā vā' iti | athavā ete 'gautamāḥ' gotamena dṛishṭāḥ |
athavā vaiṣvāmitrāḥ | athavā indrāgnidevatākāḥ |

v., 1-3 = i., 374. 4-5 = i., 270. 6 = i., 554. 7-8 = Ār. S.
i., 5. 9-10 = i., 409.

Prap. ii. begins with 1.

'samsarpāni': 'sarpa'-padayuktāni | *The nidhanas are "sarpa
suvā"; "prasarpa suvā", and "utsarpa suvā" respectively of the*

1) C. reads: 4-6. rudrasya traya rīshabhā |

7-9. raivato vairājaḥ ḥakvara itī 'ndrasya etc. but the texts of F. G. show
that the division should be as above.

2) om A.

- vi., 1. trishandhi¹⁾ ca |
2. yajnasārathi ca |
3. vṛishā²⁾ cai |
4. 'kavrisham ca |
5. cidratha³⁾ cā |
6. 'bhrātrivya ca |
- 7-8. raivate dve; revatyō vā |
9. çākvaravarnam ca |
10. nityavatsā ca |
11. vasish/hasya ca rathantaram |
12. jamadagneç ca saptaham || 6=13 ||

*first three; Sāyana extends the name to the rest—*daça sāmāni 'samsarpa'-nāmadheyāni | samsarpaçabdābhāve 'pi tadyukta-sāmasanniyogāt prānabhṛinnyāyavat samsarpasāmo 'papanam | *The Dipikā says:* sarpā rishayaḥ |

“athā 'param”: atra 'aparam' nāmāntaram astī 'ty arthaḥ |
...atra devatābhedenā vikalpam darçayitum pratijānīte |

vi., 1=i., 311. 2=i., 276. 3=Ār. S. i., 6. 4=i., 389.
5=i., 400. 6=i., 399. 7-8=i., 153. 9=i., 467. 10=i.,
463. 11=i., 233. 12=i., 234.

“trishandhi”: sandhitrayopetam |

“yajnasārathi”: yajnasya pranayanena 'sārathi'-bhūtam |
etannāmadheyam |

“vṛishā”: 'vṛisha'-yuktam | 'vṛishā o vā' iti sāmni
vidyate |

“ekavrisham”: 'ekavrisha'-çabdopetam | 'eko vṛishā virājati'
iti hi sāmni vidyate |

“abhrātrivya”: 'abhrātrivya'-çabdayuktam |

“raivate”: 'revatī'-çabdayukte | athavā “revatyāḥ” | 'idi'-
nāmai 'tad (sic) ata eva bahutvam |

1) C. trisandhi.

2) G. vṛishni.

3) B. F. cidratham. C. vidratham.

- vii., 1-5. pañca pavimanti mahāsāmāni — çarvasya prathamottame, rudrasya trīṇy: athā 'param: agner harasī dve, xurasya harasī dve, mrityor haraḥ pañcamam: sāmāni vā trikādye lokānāṃ sāmāni¹⁾, çāntir uttamam²⁾ |
6. pañcanidhanam vāmadevyam |
7. indrasya mahāvairājam; vasishṭhasya vā |
8. 'gneç³⁾ ca priyam sāmā⁴⁾ |
9. sarpasāma; kalmāsham vā |
10. svargyam setushāma; purushagatir vā; viçokam vā || 7 = 14 ||

|| Ity arkaparva samāptam ||

vii., 1-5 = (a) ā krandaya kuru ghosham mahāntam hari indrasya 'bhi yojayā 'çu | marmāvidham dadatām anyo anyam çalyātmā patatu çlokaṃ acha ||

(b) pra yac cakram arāvṇe sanatā abhyavartayat |

iyog iti tisra ohātai çayātai keçavac chirak || and (c) Ār. S. i., 9. Cfr. Goldschmidt's remarks (p. 238). In my MSS., also, this text is given in the samhitā, pada and sāmān forms. D. calls it two ric— atirahasye dve | F. and G. count the two first forms as 1 and 2.

6 = i., 169. 7 = i., 398. 8 = i., 1. 9 = i., 169. 10 = setūms tara dustarān dānenā 'dānam | etc., and Ār. S. i., 9.

"çarvasya trīṇi": ādyāntime 'çarvasya' sāmāni | madhyamāni trīṇi 'rudrasya' sāmāni |

"priyam": 'priya ho' iti 'priya'-çabdo vidyate | tadyuktam sāmā |

"sarpasāma": nidhanena 'sarpa'-çabdasya vidyamānatvāt |

"svargyam": svargāya hitam | "setushāma": 'setu'-çabdasya yuktam etat | "purushagatiḥ": 'gati'-çabdayuktam | "viçokam": çokarahitam |

1) om. B. C.

2) B. C. uttaram.

3) B. agneḥ pri°

4) om. A. B.

[*Second (or Dvandva-) parvan*]

- i., 1-2. vasishṭhasya prānāpānau dvāv |
 3-4. indrasyai 'nyau dvau |
 5-6. prajāpater vratapaxau dvāv; ahorātrayor ve |
 7-8. 'ndrānyā ulbajarāyunī dve |
 9-10. brihaspater valabhidī dve; indrasya vo; 'dbhid-
 vai 'nayoḥ pūrvam || 8 = 15 ||
- ii., 1-2. bhargayaçasī dve |
 3-4. yāme dve |
 5-6. gharmatanū dve |
 7-9. prajāpates trīni caxūmshi |
 10-12. trīni vārshāharāni || 9 = 16 ||

Sāyana does not explain the name of this p; The Dīpikā has:
 atha dvandvasamjnam parva | tatra dvandve sāmanī ekārshye |

i., 1-8 = i., 318. 9-10 = i., 13.

'prānāpānau': vasishṭhasya prānāpānarūpasāmanī |

'ainyau': 'enya'-padayukte |

'ulbajarāyunī': ādyasya 'ulbam' samjnam, dvitīyasya 'jarā-
 yur' nāma |

ii., 1 = i., 258. 2 = i., 270. 3-4 = i., 53. 5-6 = i., 514.
 7-9 = i., 546. 10-12 = Ār. S. ii., 1.

ete dve rigdvayāçrite sāmanī 'bhargayaçasī' | pūrvasya
 'bharga' iti nāma, 'e bhargā' iti hi tasya nidhanam | dvitīyasya
 'yaçah' iti nāma | 'yaço hā u' iti yaçah-çabdasya vidyamānatvāt |

'gharmatanū': 'gharmatanū'-çabdayukte sāmanī |

'caxūmshi': 'caxuh'-çabdayuktāni |

'vārshāharāni': etanuāmadheyāni | *The D. says: trayānām*
 vṛishāharir rishih |

iii., 1-2. *dyante dve; dvaigate vā* |

3-4. *tāspandre dve; tāspindre vā¹⁾* |

5-6. *tauraçravase dve* |

7-8. *dhenupayasī dve* |

9-10. *svarjyotishī dve* || 10 = 17 ||

iv., 1-2. *yanvāpatye dve* |

3-4. *āyurnavastobhe dve* |

5-6. *rāyovājīyabārhadgire²⁾ dve* |

iii., 1-2 = i., 264. 3-4 = i., 550. 5-6 = i., 298. 7 = i., 468.
8 = i., 25. 9-10 = Ār. S. ii., 2.

Prap. iii. *begins with* iii., 1.

‘*dyante dve; dvaigate vā*’: *ete* | *dvigannāmako bhārgava rishiḥ* | *tatsambandhinī* | M. B. xiv., 9, 32.

‘*tāspandre*’: *this is from the name of a rishi tāspandra.*

‘*tauraçravase*’: *turaçravā nāma rishiḥ* | *tena drishṭe* | M. B. ix., 4, 9-10.

‘*dhenupayasī*’: *krameṇa ‘dhenupayaḥ’-çabdayukte* |
‘*e dhenu*’ *iti hi pūrvasya nidhanam* | ‘*e payā*’ *ity uttarasya nidhanam* |

‘*svarjyotishī*’: ‘*svaḥ*’-*çabdayuktam pūrvam sāma* | ‘*jyotiḥ*’-*çabdopetam uttaram* |

iv., 1 = i., 198. 2 = i., 467. 3-4 = i., 437. 5 = i., 409.
6 = i., 411. 7-8 = i., 409. 9 = i., 379. 10 = i., 409.

‘*yanvāpatye*’: *ādyasya ‘yanva’ iti nāma* | *uttarasya ‘āpatyam’ iti* |

‘*āyurnavastobhe*’: *pūrvasya ‘āyuḥ*’ | ‘*o vā hā*’ *ityādayo navastobhāḥ* |

M. B. xiii., 4, 17. ‘*rāyovājīyam*’: *rāyovājī nāma kaçcit, tatsambandhi* |

1) F. has only the first name. E. tāsyandra and tāsvindra. B. tāsp° and tāsv°

2) B. rāyovājīye bārhadgire |

- 7-8. saṅkritipārthuraçme dve |
 9-10. çyena^vrishake dve || 11 = 18 ||
 v., 1-2. bhadrāçreyasī dve |
 3-4. tantvotunī dve |
 5-6. sahomahasī dve |
 7-8. vārka^jambhe dve |
 9-10. ishviçvajyotishī¹⁾ dve || 12 = 19 ||
 vi., 1-2. dravinavishpardhasī dve |
 3-4. yāmamādhucchandase dve |
 5-6. vasish^thaçaphau²⁾ dvau |
 7-8. çukraçandre dve || 13 = 20 ||

ādya^{sya} 'saṅkriti'-nāma saṃskāratvāt | M. B. xv., 3, 28—9.

M. B. viii., 10, 12-14 uttarasya 'vri^vshakam' iti nāma 'vri-
 shaka'-çabdopeta^m sāma |

v., 1-2 = i., 452. 3-4 = i., 497. 5-6 = i., 398. 7-8 = i.,
 257. 9-10 = i., 313.

'bhadrāçreyasī': pūrvasya 'bhadram' iti nidhanam |
 dvitīyasya 'çreyā' iti |

'tantvotunī': 'tantuçabdotu'-çabdayukte | etannāmadheya-
 sāmanī |

'sahomahasī': 'sahomaha^h'-çabdayukte | etatsa^mjñe | pūrv-
 vasya "e sa^h" iti nidhanam | dvitīyasya "ma^h" iti |

'ishviçvajyotishī': 'i^h'-pada-'jyotih'-padayukte sāmanī | pūrv-
 vasya 'i^h' iti nidhanam | uttarasya 'svarjyoti^h' iti |

vi., 1-2 = i., 192. 3 = i., 320. 4 = i., 160. 5-6 = Ār. S. ii., 5:
 7 = Ār. S. ii., 6. 8 (also = Ār. S. ii., 6 according to C.) = stobha.

ete dve ri^gdvayāçrite sāmanī 'yāmamādhucchandase | pūrv-
 va^m 'yāmam' aparam 'mādhucchandasa^m' |

1) B. ishviçvajyotishī | F. has isha^h and viçvajyotih. D. ishviçvajyotishī,
 or (?) ishivī°.

2) B. vasish^thasya çaphau.

vii., 1-6. vāyoḥ shat svarāni; parāni vā svarāni vā; pāraṇāni
vā; 'nantyāni vā; 'dityāni vā; svargyāni vā; svargasya
lokasya gamanāni vā |
vishnos trīni svariyāmai¹⁾ —

7-11. pañcānugānam |

12-13. dvīranugānam²⁾ |

14-17. asturanugānam || 14 = 21 ||

|| Iti dvandvaparva samāptam ||

vii., 1-5 = Ār. S. ii., 7. 6 = i., 351. 7-10 = stobha. 11 =
Ār. S. ii., 7. 12 = stobha. 13 = Ār. S. ii., 7. 14-16 = stobha.
17 = Ār. S. ii. 7.

rigdvayāçritāni shat sāmāni | M. B. iv., 5, 2.

“ānantyāni”: bahuphalapradāni |

‘gamanāni’: prāpakāni |

|| Iti shashshasyā 'dhyāyasya dvitīyaparvāni saptamaḥ khandah ||

1) B. svaryāmai.

2) A. om.

[*Vrata-(or third) parvan*].

- i., 1-2. vāco vrata dve |
 3. ṣaṣasya karshūṣasya¹⁾ vratam |
 4. satrasya²⁾ 'rddhih |
 5. prajāpateh pratishhā |
 6. vyāhritiḥ ca |
 7. parameshhinah prajāpatyasya vratam |
 8. krishnasya cā 'ngirasasya vratam |
 9-10. somavrate dve || 15 = 22 ||
- ii., 1. bharadvājasya vratam |
 2. bharadvājīnām vratam |
 3-4. yamavrate dve; angirasām vo 'ttaram |
 5-6. aṣvinor vrata dve |
 7-8. gavām vrata |
 9-10. kaṣyapavrate dve || 16 = 23 ||

i., 1-2 = stobha³⁾—huve vācam | vāk ṣrinotu | vāk sametu | vāk ramatu *etc.*, | 3 = i., 181. 4 = stobha—aganma jyotiḥ | amritā *etc.*, 5 = i., 28. 6 = stobha—hā ū hā ū hā ū | evā hi evā | 2 3 4 | au ho vā e | 3 | bhūtā yā | *etc.* 7 = Ār. S. iii., 1. 8 = stobha. 9 = Ār. S. iii., 2. 10 = Ār. S. iii., 4.

Prapāshaka iv. *begins with i., 1.*

ii., 1 = Ār. S. i., 2. 2 = i., 550. 3 = Ār. S. iii., 4. 4 = i., 318. 5-6 = i., 304. 7 = Ār. S. iii., 5. 8 = Ār. S. iii., 4. 9-10 = i., 361.

1) F. G. karshūsāma. E. kārshū.

2) C. sarvasya.

3) *Here and in the following sections this information (that these sāmā are stobhika) is from D.*

- iii., 1-2. *angirasām vrata dve* |
 3-4. *apām vrata dve* |
 5-8. *ahorātrayor vrata dve; abnaḥ pūrvam rātror uttaram* |
 7. *vishnor vratam* |
 8. *viṣveshām devānān vratam* |
 9-10. *vasishṭhasya vrata dve || 17 = 24 ||*
 iv., 1. *indrasya saṃjyam* |
 2. *agastyasya yaçāḥ* |
 3-4. *prajāpates trayastriṃṣatsammitacatustriṃṣatsam-
 mite dve* |
 5. *jamadagner vratam* |
 6. *yugyam¹⁾ ca daçastobham* |
 7. *indrasya ca vātraghnam* |
 8. *prajāpateç cā 'shānidhanam* |
 9-10. *indrasya rājanarauhinake dve; rauhine vai; 'karsher
 vā rājanam, dhātu rauhīnam || 18 = 25 ||*
 v., 1-5. *agner ilādam pañcānugānam; irādam vā* |
 6-8. *trīni devānām vratāni; devasya vā; raudre pūrve,
 vaiçvadevam tritīyam; vaiçvadeve vā pūrve, rau-
 dram tritīyam* |

iii., 1 = i., 318. 2 = i., 233. 3-4 = Ar. S. iii., 6. 5 = i., 31.
 6 = Ār. S. iii., 7. 7 = Ār. S. iii., 8. 8 = Ār. S. iii., 9.
 9-10 = i., 330.

iv., 1 = i., 318. 2 = Ār. S. iii., 10. 3 = i., 328. 4 = i., 318.
 5 = i., 233. 6 = i., 318. 7 = Ār. S. iii., 11. 8 = i., 263.
 9-10 = i., 318.

“rājanam”: pūrvam ‘ekarsheḥ’ sambandhi |

“dhātu”: uttaram ‘dhātu’-svabhūtam ‘rauhīnam’ |

v., 1 = stobha. 2 = Ār. S. iii., 12. 3 = Ār. S. iii., 13.
 4 = stobha. 5 = Ār. S. iv., 1. 6-8 = stobha.

1) C. pushyam. (?) yujyam.

9. ritushhāyajnāyajnīyam |
 10. ajītasya¹⁾ jītiḥ |
 11. somavratam |
 12. dīrghatamasāṣ ca vratam || 19 = 26 ||
 vi., 1-6. dve purushavrate — pañcānugānam ca 'kānugānam ca |
 7-9. trīni lokānām vratāni — divo 'ntarīxasya prithivyā
 ity; athā 'param — dvyāvāprithivyor viparīte |
 10. riṣyasya sāma; vratam vā || 20 = 27 ||
 vii., 1. diṣām vratam daṣānugānam || 21 = 28 ||
 viii., 1-10. kaṣyapavratam daṣānugānam |
 2. kaṣyapagrīvam dvitīyam |
 5. prajāpater hridayam pañcamam |
 6. idānām samxārah shashḥah |
 8-9. prāg daṣamād gavām vrate dve |
 10. kaṣyapapucoham daṣamam |
 11-12. nihnavābhinihnavau dvāv; anaḍudvrate vā || 22 = 29 ||

|| Iti vrataparva samāptam ||

9 = Ār. S. iv., 2. 10 = i., 233. 11 = Ār. S. iii., 2. 12 = i., 529.

The 5th prapāḥhaka begins with v. 1.

“pañcānugānam”: pañcabhir anugānair upetam |

vi., 1-5 = Ār. S. iv., 3—7. 6 = i., 169. 7 = Ār. S. iv., 8.
 8 = i., 169. 9 = Ār. S. iv., 8. 10 = Ār. S. iv., 9.

vii., 1-10 = Ār. S. iv., 10.

“dve purushavrate”: samudāyasamjñāpexayā dvivacanam |

viii., 1 = Ār. S. i., 3. 2 = stobha. 3 = i., 318. 4 = stobha.
 5 = stobha. 6 = stobha. 7 = Ār. S. iv., 11. 8 = Ār. S. iii., 5.
 9 = Ār. S. iv., 12. 10 = Ār. S. iii., 12. 11 = stobha. 12 = stobha.

“prāg daṣamāt”: ete ‘daṣamād’ daṣasāḥkhyāpurogād anu-
 gānāt ‘prāk’ pūrvam |

“gavām vrate”: etannāmadheye dvivacanasāmartyāt |

Here the Ār. Gāna ends according to G.

1) C. jītasya.

(APPENDIX.)

- i., 1. agner vratam |
 2. vāyoḥ ca vratam |
 3-4. mahāvaiṣṇavaravrate dve |
 5-6. sūryasya bhrājābhṛāje dve |
 7-8. vāyor vikarabhāse¹⁾ dve; mṛityor vai |
 9-18. 'ndram mahādivākīrtiyam sauryam vā daṣṇanugānam: tasya (9) ciraḥ ca (10) grīvaḥ ca (11-12) skandha-kīkasau ca, (13) purīshāni ca, (14) paxau oā, (15) 'tmā co (16-17) 'rū ca (18) pūocham cai: 'tat sāma suparna ity ācaxate || 30 ||
 19-20. ādityavratam – ekavimṣatyanugānam cāndilyaputro, dvāvimṣatir iti vārshāyanīputro (19): vaiṣṇadevāḥ samairayāḥ samṇānāni bhūtavad ity ekam |
 (20) oitram devānām antar iti dvayor aparam || 23 = kh. 1 ||

1 = i., 27. 2 = i., 463. 3 = Ār. S. iii., 8. 4 = i., 53.
 5 = Ār. S. v., 1. 6 = i., 27. 7 = Ār., S. v., 2. 8 = Ār. S. iii., 8.
 9-14 = stobhas. 15 = Ār. S. v., 2. 16-19 = stobhas. 20 = Ar. S. v., 5.

“mahāvaiṣṇavaravrate”: pūrvatra ‘vaiṣṇavarāya mateḥ’ iti ‘vaiṣṇavara’-ṣabdo vidyate | iha ‘svar vaiṣṇavā’ iti vidyate | tatpadayuktatvād ete ‘vaiṣṇavara’-vrate |

“mṛityor vā”: athavā dve sāmānī mṛityor ‘vikarabhāsa’-nāmake |

1) A. dvikarabhāse. F. G. vikarna and bhāsa.

- ii., 1-2. gandharvāpsarasāv ānandapratinandau paxau |
 3. sauryo 'tishanga |
 4. indrasya sadhastham |
 5. marutām bhūtiḥ |
 6-8. prajāpates tistraḥ sārparājāḥ; sarpānām vā; 'rbu-
 dasya vā |
 9. sarpasya gharmarocanam¹⁾; indrasya vā |
 10 |iii.,| 1-5. shaḍ aindrāḥ paridhaya || 24 = kh. 2. ||

“aindrām”: indradaivatyam | “sauryam”: sūryadaivatyam |
 “ekaviṃṣatyānugānam”: ‘çāṇḍilyaputraḥ’ rishiḥ ‘āditya-
 vratam’ ‘ekaviṃṣatyānugānam’ iti manyate; ‘vārshyāyanī-
 putraḥ’ tu dvāviṃṣakam anugānam iti manyate | teshām anu-
 gānānām kramena svarūpam darṣayati “vaiçvadevāḥ
 ekam” ity etat sarvam militvā prathamasyā ’nugā-
 nasya nāma |

‘aparam’: dviṭiyam | *The anugānas follow to the end of kh. 3.
 9-18 are considered to form one sāman.*

*The 6th prapāṭhaka begins with 1, 1; what its proper name is,
 is by no means certain; most MSS. have çukriya, F. has vāco vrata-
 parvan. The divisions in the text do not here correspond with the
 divisions of the Ār. gāna which has 3 khandas (a viṃṣati and two
 daçatis) and the mahānāmnyāḥ as an appendix.*

1-2 = Ār. S. v., 4. 3 = stobha. 4 = Ār. S. v., 5. 5 = stobha.
 6 = Ār. S. v., 4. 7 = Ār. S. v., 5. 8 = Ār. S. v., 6. 9 = stobha.
 10 = stobha.

*The third khandā of this section of the Ār. G. begins with the
 second paridhisāman = 1 = Ār. S. v., 9. 2 = stobha. 3 = do.
 4 = do. 5 = do.*

1) F. dharmarocanam.

6. ritūnām vāgādipitryam |
 7. antyam vaikalpikam; tan mitrāvarunayoḥ caur ity
ācaxate; protram ca tad evai 'ke |
 8. dvitīyo 'tīshangas; tan mitrāvarunayoḥ protram
ity ācaxate; cauru ca tad evai 'ke |
 9. tritīyo 'tīshangas; tad indrasya çira ity ācaxate |
 10. ādityasyo 'nnayanam; tad ādityātme 'ty ācaxate || 26 = kh. 3 ||
- iv. aindryo mahānāmnyaḥ; prajāpater vā; vishnor vā;
viçvāmित्रasya vā; simā vā; mahnyā vā; 'dhvaramā
vā; çakvāryō vā, çakvāryō vā || 26 = 31 ||

|| Ity ārsheyabrāhmaṇe tritīyaḥ prapāśhakaḥ ||

|| Ity ārsheyabrāhmaṇam samāptam ||

6 = stobha. 7 = Ār. S. v., 5. 8 = i., 31. 9 = stobha.
10 = stobha.

'antyam vaikalpikam': "antar deveshu rocyat" ity atro
'tpannam anyat tad 'vaikalpikam' ekavimçatyanugānapaxe na
geyam | dvāvimçatyanugānapaxe giyata ity arthaḥ |

'ādityasyo 'nnayanam': "unnayāmi ho" ity ādikam stobha-
tulyam rigaxararahitam dvāvimçānugānam 'ādityasya unna-
yana'-nāmakam | tatrā 'dityonnayanapadayor vidyamānatvād
etan nāma | tad evā 'nugānam 'ādityātmake'-samjnakam ity
ācaxate ity ācāryāḥ |

atha mahānāmninām rishisambandhena yogarūdhyā ca
samjñācatuḥṣṭayam (sic) darçayati:

"aindryo vā" |

For the eleven texts called by the above names see Goldschmidt
"Der vii. Prapāśhaka des Sāmaveda-Ārcika", pp. 244—5. In
the sāman form, they are all given in the last section of the
Āranyagāna.

Sāyana explains 'aindryaḥ by indradriṣṭāḥ; the other names he explains by the story in M. B. xiii., 4, 1; where fanciful etymologies are given. In his Commentary on this (M. B. com. xiii., 4, 1) he quotes the above passage but not quite correctly, as he omits adhva-ramāḥ. The M. B. text has also 'mahnyāḥ', but the MSS. read 'mahnyāḥ'. He also says:

vishṇuviṣvāmitrayoḥ sambandhaḥ çākḥāntarābhīprāyeṇa pradarçitaḥ | This remark is obviously founded on the omission of the M. B. to mention these names.

'çakvāryo vā çakvāryo vā' ity abhyāso brāhmaṇasamāpti-dyotanārthaḥ | G. has çakvārī samāptā. According to D. these are vāla.

|| Iti shashṭho 'dhyāyaḥ ||

—  END  —

INDEX OF WORDS IN THE TEXT.

Explanation:—

I = Introductory section.

i., 1, etc. = Grāmageyagāna.

ii., I, 1 etc. = Āranyagāna; the sections are here as numbered consecutively;
not as in the text.

* = a name derived from a word in the text.

Agastya etc. (capital letters) = proper name.

Spaced type = adjective derived from P. N.

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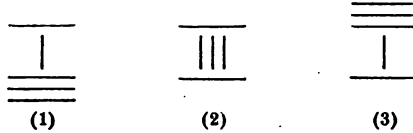
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Errata and Additions.

(Readers are requested to make the corrections marked below, before they read the book.)

- Page vi. note 1. Another MS. is described in the Bengal "Notices". There is also a similar tract based on this index, in the Bodleian. It is by Ananta son of Bhīma (Aufrecht, "Catalogus" p. 378 a.), and is in 3 prapāṭhakas. The author says that he is a native of Surat.
- vii. line 3. For °bhūta Bhāskara° read °bhūta-Bhā°
- viii. note 2. This fact was also noticed by Colebrooke "Essays", i. p. 81.
- ix. line 11. For Ṣatha- read Ṣata-
- xv. line 26. For "were called stoma" read "were called stotra".
- xxiv. — 22.3. It is clear that the correct reading is: "Atho 'hagītinām prastāvoddeṣaṅ stobhapurastād etc.
- 1. The note marked 4) is on the preceding page.
- xxviii. — 20. The arrangement of the sticks which form a paryāya is thus (according to oral information):



The bottom stick is placed first. If it be a saptadaṣa stoma, then two more are placed above the three last in 3.

- xxx. line 15. It has been already stated that the object of the greater part of the secondary Sāmaveda literature is to teach how sāman can be made from simple ric, by (p. xiii.) *modification of the words and application of the tune*. The first of these will be evident enough from the extract of the Phulla-sūtra (which chiefly refers to this topic) on p. xxiii.; the construction and application (or rather development) of the tune is more difficult to understand, but it is exactly parallel to the modification of the words, for it is effected by modification of the accents of the ric. As this extraordinary system may appear impossible, I shall give the chief sūtra on the subject from the Sāmatantra and C. (i., 11, 1): "riksavaravat" | C. riksva-

vad vartate sāmikasvaraḥ | uccam uccena nīcam nīcena svaritam svaritene 'ti | yad idānim uccam vā nīci bhavishyati nīcam vo 'cci bhavishyati tad vidheyam yathā gāyatrāsāmi 'dhi-kāraḥ (i. e. in 'dhiyaḥ') | prakṛityā udātasya 'dhi-kārasya sāmi uccapṛāptasya nīcatvam | dvitīyam svaram āpadyate | prakṛitau vikṛitau ca | udāharanam: yibhyāsa iti acchidre (S. V. i., 512) abhyāse vishaye 'yi'-ṣabdo nīci bhavati ||

My oral information fully bears out what is here stated. I shall not give any further illustrations of this curious system, for the fact of its existence is of more importance than the method. But it is necessary to ask if the original Sāman chants may not have been perverted by so strange an idea, which is nevertheless early, for even the Prātiśākhya cannot distinguish between accents and musical notes. The accents (as now pronounced) are, in all the Vedas that I have heard, (i. e. all except the Atharvaveda), distinctly musical notes.

- p. xxxvi. line 20. For iv., 2, 28 read iv., 2, 8.
 — 21. — tyad-dyau — dyad-dyau
- xxxviii. line 21. For °pumatin read punsti.
- pp. xlv. & xlvi. I have not been able to mark the emphasis or minute distinctions of time, but the last are imperceptible to ordinary ears.
- p. 5 line 3. na mriṇmaye bhunjīta cfr. M. B. xvi., 6, 14.
 „ — 12. For antastobhovridho read antastobho vridho.
 7 — 2 & 15. For bārhiṣyam — barhiṣyam.
 8 — 9. — vā 'rishim — va 'rshim.
 „ — 24-5. There is something wrong here. Probably the C. should run: prathamam mandrādi sāmvarganāmakam |
- 20 — 5. For ṣarvāni read sarvāni.
 11 — 12. — āngīrasasya — āngirasasya.
 12 — 11. — bhāradvājasya — bharadvājasya.
 14 — 10. — vārunasya — varunasya.
 15 — 10. — marāyaraṣiṇe — marāyaraṣiṇi.
- (All the MSS. have °ne, but this must be an error for °ni as suggested by Benfey).
- 16 — 1. — ṣyenaṣvaṣyenam read ṣyenaṣvaṣyenam.
 „ — 24. — sāmi — sāmi.
 19 — 14. — devanika — devānika.
 21 — 6. — ṣarū° — ṣaru°.
 24 — 12. — ghṛitaṣun° — ghṛitaṣyun°.
 27 — 9. — āngirasam — āngirasam.
 30 — 5. — āngira° — āngira°.
 31 — 3. — satyam — satyam.

| | |
|---|------------------------|
| p. 81 line 13. For atrāni | read ātrāni. |
| 82 — 8. — 'xārani° | — 'shkārani° |
| „ — 10. — gnaushṅgavam | — gnaushṅgavam. |
| „ — 15. — tritīyā 'dhyāye | — tritīyādhyāye. |
| 84 — 5. — anūpe | — ānūpe. |
| 88 — 6. — 'sham | — 'shām. |
| 89 — 23. — kūtīpā° | — kutīpā° |
| 92 — 20. — tatsambandhini | — tatsambandhinī. |
| 98 — 3. — gobhanam | — gobhanam. |
| 63 — 17. — 4 = i., 161. | — 4 = i., 561. |
| 65 — 24. — i., 5. | — i., 6. |
| 79 — 22. — Anjiga | — Anjiga. |
| „ — 30. — aṣṭa | add: 20, 1. |
| 85 — 24. — kāpota | read: k ā p o t a. |
| 86 — 36. — goshhapumstīn | — °pumstī |
| 92 after b. 20. insert °pumstī i., 512. | |
| 95 line 13. For mahāvaiṣvānara | read mahā-°vaiṣvānara. |
| 96 — 18. — yonin | — yonL |
| 99 — 16. Add: mahā-°vaiṣvānara ii., 23, 3. 4. | |
| 101 — 10. For shasṭha | read shashṭha |
| 104 — 13. — hariṣṇī° | — hariṣṇī° |

(BY THE AUTHOR)

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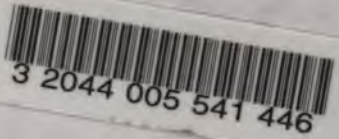
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