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## **Paippalāda-Saṃhitā 4.15. To heal an open fracture: with a plant**

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## Paippalāda Saṃhitā 4.15

### To heal an open fracture: with a plant

To the well-known hymn Śaunaka Saṃhitā (ŚS) 4.12, the parallel of the Paippalāda Saṃhitā (PS) hymn 4.15 treated here, Whitney (1905: 166) gives the title 'To heal severe wounds: with a herb', but it appears that the charm was meant to be used specifically to heal open fractures. The Kauśika Sūtra (KauśS) (28.5–6, cf. the translations of Caland 1900 and Bahulkar 1994: 156f.) does not specify the nature of the ailment which the acts it enjoins to the accompaniment of ŚS 4.12 were meant to cure. Cf. further Bloomfield's comments on ŚS 4.12 (1897: 384ff.), where the later texts that explain the terse injunctions of the KauśS are also discussed.<sup>1</sup>

#### 4.15.1 ŚS 4.12.3

|                           |     |
|---------------------------|-----|
| saṃ majjā *majjñā bhavatu | (8) |
| sam u te paruṣā paruḥ     | (8) |
| saṃ te māṃsasya visrastam | (8) |
| saṃ snāva sam u parva te  | (8) |

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<sup>1</sup> Our present edition makes use of two new Orissa (Or.) mss., V/123 and Ku1, collated through autopsy: for a diplomatic transcription of Ku1, see the appendix below; the relevant folio-sides have been reproduced as figures I & II. We employ the usual abbreviations for texts and reference-works in our commentary. Our constituted text (with metrical indications according to the systems of Zehnder 1999/Lubotsky 2002) contains the two emendation markers \* (for emendations attributed to the archetype ms. underlying the Kashmir and Orissa transmissions of the PS) and \* (for conjectured readings that were already corrupted in that archetype). The following editorial symbols and brackets are found in our critical apparatus and in the appendix: a sign √ to mark explicit virāma; a dot · for illegible akṣaras or parts thereof; {...} around akṣaras or vowel elements thereof deleted by the scribe; (...) around material appearing interlinearly or *in margine*, where plain + marks additions and → corrections; CAPITALS for uncertain readings; [...] around editorial observations on the preceding reading(s). Bhattacharya's critical apparatus (1997) is not a so-called positive apparatus (West 1973: 87 n. 14): manuscripts whose readings are to be inferred from his negative apparatus appear between [...] in our positive apparatus; readings that are explicitly reported by Bhattacharya are treated here as those from our own mss. For our sigla of Or. mss., cf. Griffiths 2003; K is our siglum for the Kashmir ms.

Let marrow come together with marrow, and your joint together with joint, together what of your flesh has fallen apart, together sinew and together your bone.

majjā +majjñā] majjā majñā V/123 Ja Vā Ma1 Ma2, ma{-}jjā majñā Ku1, majā majjā K bhavatu] V/123 [Ja Vā Ma1 Ma2] K, bhavantu Ku1 paruṣā paruh] K, paṛṣa paṛḥ Or || Or, om. K saṃ te] [Ja Ma1 Ma2] K, sante Ku1 V/123 Vā māṃsasya] K, rāṣṭrasya Or snāva sam u] Or, strāvamasu K

### ŚS 4.12.3

sam te majjā majjñā bhavatu sām u te paruṣā paruh |  
sam te māṃsāsya vīrastam sām āsthy āpi rohatu ||

Barret, Raghu Vira, and Bhattacharya all read *majā majjñā* in K. Bhattacharya edits *rāṣṭrasya*.

a. Cf. Roth 1894: 102 = 1994: 630, where this specific example is quoted, on the ‘Rechtschreibung’ *jñ* for *jjñ* in Vedic mss.

c. The Or. reading *rāṣṭrasya* is impossible. We follow K *māṃsasya*, which is also the reading of the ŚS. The reason for the corruption in the Or. mss. is unclear to us: influence of 18.15.8d *saṃ te rāṣṭram anaktu payasā ghr̥tena*?

d. Although *pārvan-* and *pārus-* originally formed one paradigm (cf. Hoffmann 1974: 19ff. = 1975: 331ff.), they have become two different words already in the oldest Vedic. It is then only to be expected that they are also semantically distinct: *pārus-* usually refers to the joint proper, whereas *pārvan-* denotes a piece between the joints, and is thus often synonymous with ‘bone’. This may explain why it is here used instead of ŚS *āsthi*. On the connection between *majjān-* ‘marrow’ and *pārvan-*, see RV 10.68.9cd *bṛhaspátir góvapuṣo valásya nír majjānam ná pārvaṇo jabhāra* ‘Bṛhaspati took [the cows] of the cow-boasting Vala, as the marrow from a bone’ (cf. Rau 1976: 356).

4.15.2 a: ŚS 4.12.4a, b: cf. ŚS 4.12.3d, c: only PS, d: ŚS 4.12.4b

|                             |     |
|-----------------------------|-----|
| majjā +majjñā saṃ dhīyatām  | (8) |
| *asthnāsth,y api rohatu     | (8) |
| snāva te saṃ dadhmaḥ snāvnā | (8) |
| carmaṇā carma rohatu        | (8) |

Let marrow be put together with marrow, let bone grow over [together] with bone. We put together your sinew with sinew, let skin grow with skin.

majjā \*majjñā] majjā majñā Or, majjā majjā K saṃ dhīyatām] K, sandhīyatām Or \*asthnāsthy api] athnāsthyapi Ja Vā Ma1 Ma2, atthyāsthyapi Ku1, athnāsthapi V/123, adhnāsthavi K snāva] Or, srāva K dadhmaḥ snāvnā] Or, dadhma snārdhna K [misprint Barret: dadhmā] carmaṇā] V/123 [Ja Vā Ma1 Ma2] K, carmaṇā Ku1 rohatu || Or, rohatū [om. || K

ŚS 4.12.4ab

majjā majjñā saṃ dhīyatām cármaṇā cárma rohatu |

Barret, Raghu Vira, and Bhattacharya all read *majjñā majjñā* in K.

b. The emendation *\*asthnāsthy api* is Bhattacharya's, after Barret's suggestion *asthnāsthi vi* (1915: 65). For ŚS 4.12.3d, see under the preceding stanza.

4.15.3 ab: ŚS 4.12.5ab, cd: ŚS 4.12.4cd

loma lomnā saṃ dhīyatām (8)

tvacā saṃ \*kalpayāt tvacam | (8)

asṛk te asnā rohatu (8)

māṃsaṃ māṃsena rohatu || (8)

Let hair be put together with hair. [The *rohini*-plant] shall fit together skin with skin. Let your blood grow with blood; let flesh grow with flesh.

loma] Ku1 V/123 [Ja Ma1 Ma2] K, loma(→ mā) Vā saṃ dhīyatām] K, sandhīyatām Or tvacā] Or, tvacam K saṃ \*kalpayāt] saṃkalpayā V/123 [Vā Ma1 Ma2], saṃkalMayā Ku1, saṃkalpayā Ja, saṃkalpayā K tvacam |] tvacam | Or K asnā] Or, snā K

ŚS 4.12.5ab + 4.12.4cd

lóma lómna sām kalpayā tvacā sām kalpayā tvacam |

ásṛk te ásthi rohatu māṃsám māṃsena rohatu ||

Bhattacharya edits *kalpayā*.

b. Since metrical lengthening does not come into question before a consonant cluster, we should — rather than Bhattacharya and ŚS *kalpayā* — read *kalpayāt* (as in stanza 5), with common simplification of the cluster *ttv* to *tv* (Roth 1894: 102 = 1994: 630). Neither Sāyaṇa and the padapāṭha, nor modern editors of the ŚS have recognized this reading; all have assumed a 2sg. impv. (with abnormal lengthening) instead. Cf. Whitney’s comments ad ŚS 4.12.5: “The prolongation of the final vowel of a pāda is so anomalous that we can hardly help regarding *kalpayā* in a as wrong, perhaps imitated from b”. What is the difference in meaning between the words *cārma-* (2d) and *tvác-* here?

c. The PS version is clearly better than that of the ŚS.

#### 4.15.4 ab: ŚS 4.12.1ab, cd: only PS

|                          |     |
|--------------------------|-----|
| rohiṇī saṃrohiṇy         | (7) |
| *asthnaḥ śīrṇasya rohiṇī | (8) |
| rohiṇyām ahni jātāsi     | (8) |
| rohiṇy asy oṣadhe        | (8) |

Grower [are you], healer, grower of the broken bone. You are born on the Rohiṇī day, you are grower, o plant.

rohiṇī] Or, rohiṇis K saṃrohiṇy \*asthnaḥ] saṃrohiṇyaḥsnaḥ Or, saṃrohiṇyā-thnaś K śīrṇasya] K, śīrṇasya Ku1 V/123 [Ja Ma1 Ma2] K, śīrṇaḥsya Vā rohiṇī | rohiṇyām] Ku1 V/123 [Vā Ma1 Ma2], rohiṇī | rohiṇyāma(→ va)hni Ja [?], rohiṇī rohiṇī rohiṇyām K [note omitted |] ahni jātāsi] Or, aNHa<sup>2</sup> atāsi K rohiṇy asy oṣadhe] Ku1 V/123 [Ja Ma1 Ma2] K, rohiṇyaḥsyoṣadhe Vā ||] Or, om. K

#### ŚS 4.12.1

rōhaṇy asi rōhaṇy asthnaś chinnāsya rōhaṇī |  
rōhāyēdām arundhati ||

a. Cf. the application of this mantra at KauśS 28.5–6: *rohaṇity*<sup>3</sup> *avana-*

<sup>2</sup> Barret, Raghu Vira: *arha*; Bhattacharya: *rrha*.

<sup>3</sup> The mss. of the KauśS (Bloomfield 1890: 78 n. 15) give *rohiṇī* in the pratika, as does Dārila ad 28.14 (Diwekar e.a. 1972: 94).

*kṣatre vasiñcati* |5| *pr̥ṣātakam pāyayaty abhyanakti* ‘With (the hymn) *rohañī* (IV.12), (he) sprinkles the patient, when the stars fade away.’<sup>4</sup> (With the same hymn), (he) makes (the patient) drink a mixture of clarified butter and milk and then anoints (him with it)’ (transl. Bahulkar 1994: 156f.). Note the double entendre, playing on *rohita-* (f. *rohiñī-*) ‘red’. Do we have a reference to cicatrization: a fresh ‘red’ scar?

b. The emendation *asthnaḥ* was suggested already by Barret, and followed by Bhattacharya.

#### 4.15.5 ŚS 4.12.2

|                           |     |
|---------------------------|-----|
| yadi śirṇaṃ yadi dyuttam  | (8) |
| asthi peṣṭraṃ ta ātmanaḥ  | (8) |
| dhātā tat sarvaṃ kalpayāt | (8) |
| saṃ dadhat paruṣā paruḥ   | (8) |

If broken, if inflamed is your own bone, (your) flesh, Dhātār shall fix it whole, he shall put together joint with joint.

Ma2 omits from *paruṣā* up to 7c *supavi* • yadi śirṇaṃ yadi] yadi śirṇaṃ yadi Or, yada śirṇe yada K dyuttam asthi] K, hyuptama{ }sti Ku1, hyaptam asti V/123 [Ja Vā Ma1 Ma2] peṣṭraṃ ta ātmanaḥ] Ku1 [Vā Ma1], peṣṭranta ātmanaḥ V/123 Ja, yeṣṭranta ātmanaḥ Ma2, peṣṭaṃ tātpunaḥ K kalpayāt saṃ dadhat paruṣā] kalpayātsaṃ dadhatpaṣā paṛḥ [Ja Vā Ma2], kalpayātsaṃ dadh(i)atpaṣā paṛḥ Ku1, kalpayātsandadhatpaṣā paṛḥ V/123, kalpayāt-sandadhatapaṣā paṛḥ Ma1, kalpayā[*line*]yāmaṃ dadhatapaṣā K

#### ŚS 4.12.2

yāt te riṣṭāṃ yāt te dyuttām āsti peṣṭraṃ ta ātmāni |  
dhātā tād bhadráyā pūnaḥ saṃ dadhat páruṣā páruḥ ||

a. On *dyuttam*, cf. PS 8.8.11cd *yathaiva tṛṣyate mayas tās ta \*ādyutta-bheṣajīḥ*<sup>5</sup> ‘just as a refreshment to one who thirsts, they (the waters) are healers of what of yours is inflamed’. Incidentally, this last PS passage

<sup>4</sup> Is *avanakṣatre* not rather to be connected with the Nakṣatra *rohiñī*?

<sup>5</sup> Ed. Bhattacharya *ādyuttabheṣajī*, with all mss.

provides the solution for the problematic hemistich ŚS 19.2.5cd *yáthaivá tṛpyate máyas tás ta ā datta bhesajīḥ*, which had been emended by Roth & Whitney to *yáthaivá tṛṣyate máyas tás ta āhrutabhesajīḥ*; cf. Whitney's comments on the passage.

On *dyuttá-*, cf. further ŚS 12.3.22 *pṛthivīm tvā pṛthivyām ā veśayāmi tanūḥ samānī víkṛtā ta eṣā | yadyad dyuttám likhitám árpaṇena téna mā susror bráhmaṇāpi tad vapāmi* 'Thee that art earth I make enter into earth; this like body of thee [is] separated; whatever of thee is burnt (? *dyuttá*), [or] scratched by driving (*árpaṇa*); with that do not leak; I cover that over by a spell (*bráhmaṇa*)' (Whitney). This corresponds to PS 17.52.3 [PSK 17.38.3], which we tentatively edit: *bhūmyām tvā bhūmim adhi dhārayāmi tanūḥ samānī víkṛtā ta eṣā | \*yadyad \*dyuttam<sup>6</sup> likhitam arpaṇam ca tena mā susror api tad \*vapāmī*.

b. We read *asthi* with K, against Or and ŚS *ásti*. As indicated by Bloomfield (1897: 387), the copula here is superfluous, and we get the parallel constructions *śīrṇam asthi* (cf. the previous stanza) and *dyuttam peṣtram*.

The word *peṣtra-* only occurs here, at PS 17.21.1 *aṣṛṇ māmsam tvacaṃ peṣtram mastrhaṇam \*majjīṇaḥ śarīram | agniḥ kravvyād \*attv \*amuṣyāmuṣyāyāṇasyāmuṣyāḥ putrasya*, and at ŚS 6.37.3cd (PS 20.18.5cd, ṚVKh 4.5.18cd) *súne peṣtram ivāvaksāmaṃ tām práty asyāmi mṛtyáve*. PW, pw assume that *peṣtra-* means 'Knochen', which Whitney (1905: 167) rightly rejected as "altogether unsatisfactory", and tentatively replaced by 'crushed' ("as if from *piś*") in his translation. Hillebrandt (1885: 102) had connected the word with the same root, but arrived from there at the meaning: 'losgeschlagenes Stück Fleisch, Fleischfetzen'. We adopt Hillebrandt's translation which allows to connect the word rather with *piśítá-* n. and *peśí-* f. '(cut up) meat' (cf. Bloomfield 1897: 387f.; AiGr. II/2, 702f.; EWAia II, 168 and 170). The ŚS 6.37.3cd passage can then be rendered 'I throw him (who curses us) to Mṛtyu, like a piece of burnt meat to a dog' (assuming with Sāyaṇa that *āvaksāma-* means '*avadagdha*', which is the most probable analysis of this word anyhow: cf. AiGr. II/1, 196; II/2, 750f.). We translate PS 17.12.1: 'Let Agni, the eater of bloody flesh, eat the blood, the flesh, the skin, the meat, the brain, the marrows, the body of N.N.,

<sup>6</sup> *yadyakṣiptam Ji4, yadyaVIptam V/122, yadyadyuktam K.*

<sup>7</sup> *tenamāyasúrorapi taHVAyāmi Ji4, tenamāsuśropitaHVImi V/122, tena mā suśror apa tad vipāsi K.*

descendant of N.N., son of N.N.’<sup>8</sup>

d. While such an analysis is not possible in the ŚS version of this pāda, it might here be considered whether *saṃ dadhat* is not to be unverbated as a participle.

4.15.6 only PS ◇ b+d: cf. ŚS 4.12.7a+cd

|  |       |
|--|-------|
| yadi vajro viṣṣṭas t <sub>u</sub> vā <sub>a</sub> ra | (11’) |
| *kāṭaṃ patitvā yadi vā viriṣṭam                      | (11)  |
| vṛkṣād vā yad avasad daśaśirṣa                       | (11)  |
| *ṛbhū rathasyeva saṃ dadhāmi te paruḥ                | (13)  |

If a vajra that has been hurled has hit you, or if there is an injury due to falling into a well (?), or one that is there [due to falling] from a tree: the ten-headed one shall remove [it]. I put together your joint as Ṛbhu [the parts] of a chariot.

omitted in Ma2 • viṣṣṭas tvāra \*kāṭaṃ viṣṣṭaḥ tvāra kṣāṭ Ku1, viṣṣṭas tvāra kṣāṭ [Ja Vā], viṣṣṭaḥ tvāra kṣāṭ V/123 Ma1, viṣṣṭāsthāarakājātu K patitvā V/123 [Ja Vā Ma1] K, patatvā Ku1 viriṣṭam |] viriṣṭam | Or, variṣṭam | K [Barret falsely: viri<sup>o</sup>] yad] K, jad Ku1 V/123 [Ja Vā Ma1], ja(→ya)d Vā avasad daśaśirṣa \*ṛbhū] avasaddaśaśirṣaribhū Or, ivāvibhyasiśirṣaribhūr K rathasyeva saṃ dadhāmi V/123 [Vā Ma1], rathasyeva sandadhāmi Ku1 Ja, ritisa evaṃ sandhāmi K paruḥ ||] paṛḥ || Or, paruḥ [om. ||] K

ŚS 4.12.7

yādi kartāṃ patitvā saṃśaśré yādi vāsmā prāhṛto jaghāna |  
ṛbhū rāthasyevāṅgāni sām dadhat páruṣā páruḥ ||

Bhattacharya edits *tvāra kṣāṭ* and divides pādas **ab** *kṣāṭ/patitvā*, but notes in his critical apparatus that the pāda division is dubious (*‘sandigdhaḥ’*).

**ab.** We assume that a 3sg. pf. ind. *āra* from *ar* ‘to hit on’ is found here. Cf. ŚS 5.22.6d (PS 12.1.8d) *tām vājreṇa sām arpaya* ‘cause her to clash with a vajra’. The construction thus is parallel to *yādi vāsmā prāhṛto jaghāna* of the ŚS. The meter remains somewhat unsatisfactory.

<sup>8</sup> On *‘majjñah* ‘marrows’, cf. Zehnder 1999: 34. On *mastṛhan-* ‘brain’, of which this mantra provides the precious first attestation in Vedic before KauśS 11.16, cf. Eichner-Kühn 1976: 23–25.

The meaning of *kāṭa-* (for which ŚS *kartá-* might be a hypersanskritism) is uncertain. Cf. ŚS 12.4.3 / PS 17.16.3 *kūṭáyāsyā sám śīryante ślonāyā kāṭám ardati | baṇḍáyā dahyante gṛhāḥ kāṇāyā dīyate svám* ‘By a hornless one they are crushed for him; by a lame one he falls (? *ard*) into a pit; by a crippled one his houses are burned; by a one-eyed one his possessions are taken away (PS *jīyate*: are lost)’ (Whitney). MS 3.12.12:164.1–4 mentions this word among terms for large bodies of water: *dharnāsāya svāhā draviṇāya svāha prasavāya svāhopayāmāya svāhā sindhave svāhā samudrāya svāhā kāṭāya svāhārṇavāya svāhā sárasvatyai svāhā viśvávyacase svāhā subhūtāya svāhántárikṣāya svāhā*. Similarly at ĀpŚS 17.2.6 *prasavāya tvopayāmāya tvā kāṭāya tvārṇavāya tvā dharnāsāya tvā draviṇāya tvā sindhave tvā samudrāya tvā sarasvate tvā viśvavyacase tvā subhūtāya tvántárikṣāya tveti dvādaśa bhūteṣṭakāḥ* ‘Mit den Formeln: “Dem Geheiss dich. Der Unterlage dich. Der Tiefe dich. Der Meeresflut dich. Der Rüstigkeit dich. Dem Besitze dich. Dem Flusse dich. Dem Ozean dich. Dem Sarasvat dich. Dem Allumfassenden dich. Dem Wohlstand dich. Dem Luftraum dich” die zwölf Ziegel der Wesenheiten’ (Caland 1928: 69). Comparable lists are also found at KS 40.4:137.20–138.2 *prasavāya tvopayāmāya tvā kāṭāksāya tvārṇavāya tvā sindhave tvā samudrāya tvā sarase tvā viśvavyacase tvā dharnāsāya tvā draviṇāya tvā subhūtāya tvántárikṣāya tvā*; VSM 16.37 *námaḥ srútyāya ca páthyāya ca námaḥ kátyāya ca nápyāya ca námaḥ kúlyāya ca sarasyāya ca námo nádeyāya ca vaiśántāya ca* and 16.44 *námo vrājyāya ca góṣṭhyāya ca námas tálpyāya ca géhyāya ca námo hṛdayyāya ca nivesyāya ca námaḥ kátyāya ca gahvareṣṭhāya ca*.

It follows from these lists that *kāṭa-* refers to some deep water (a well?) and that the PS construction with an ablative (*kāṭāt patitvā*) is hardly acceptable. We therefore emend to *\*kāṭam patitvā* in accordance with ŚS. The corruption is possibly due to the influence of the ablative *vṛkṣād* in the next *pāda*.

c. The epithet *dásaśīrṣa-* ‘ten-headed’ applies in the AV to a mythical Brahmin, who was a healer. Cf. PS 3.17.2ab *tasyām vedādhi bheṣajam daśaśīrṣo daśajihvaḥ | yas te prathama ādade \*saṃsrāvaṃ te<sup>9</sup> oṣadhe yam adād vīrayug bhiṣak* ‘Upon it (the earth), the ten-headed one, the ten-tongued one knows a medicine, he who first has taken of you, [who has first taken] your mixture, o herb, which the healer, treating (?) heroes, has given’; 9.3.2ab *daśaśīrṣo daśajihva ā rabhe vīrako bhiṣak* ‘[Like] the ten-headed one, [like] the ten-tongued one, I, a little man, a healer, take

<sup>9</sup> We tentatively accept this emendation proposed by Bhattacharya. The Or. mss. read *śaṃśvāvante*, K *saṃśrāvanty*.

[you]'; ŚS 4.6.1 *brāhmaṇo jajñe prathamó dáśasīrṣo dáśāsyaḥ | sá sómaṃ prathamáḥ papau sá cakārārasám viṣám* 'The Brahman was born first, with ten heads, with ten mouths; he first drank of the soma; he made the poison sapless' (Whitney).

*avasat* is a root aor. subj. of *ava-sā* 'to unharness, to remove': cf. ṚV 6.74.3 *sómārudrā yuvám etāny asmé vísvā tanūṣu bheṣajāni dhattam | áva syatam muñcátam yán no ásti tanūṣu baddhám kṛtám éno asmát* 'O Soma and Rudra, bestow on us all these cures for our bodies: remove, release the committed transgression that is tied to our bodies'. Since the verb lacks an explicit object, emendation of *yad* to *tad* (cf. 5c) may be considered, but *yad* in the Or. mss. can only be interpreted as confirming K *yad*. As the text stands, *yad* must be a rel. pronoun with *virīṣtam*.

d. Note the absence of a caesura and the 'jagati' cadence.

4.15.7 cf. ŚS 4.12.6

|   |                    |
|---|--------------------|
| ut tiṣṭha prehi sam *adhāyi te paruḥ                        | (12)               |
| saṃ te dhātā dadhātu tanvo virīṣtam                         | (12 <sup>T</sup> ) |
| rathaḥ sucakraḥ supavir yathaiti                            | (11)               |
| sukhaḥ sunābhiḥ prati tiṣṭha evam    15    <i>anuvāka</i> 3 | (11)               |

Stand up, go forth, your joint has been put together. Let Dhātar put together the injury of your body. Be steady in this way, as a chariot goes with good wheels, with good felloes, with good axle-holes, with good naves.

Ma2 resumes after *supavi* • sam \*adhāyi] samidhāyi Ku1, samidhāya [Ja Vā Ma1], samidhāmi V/123, samudhāhi K paruḥ saṃ te]K, paṇḥ sante Or tanvo] Or, tanno K virīṣtam ||] virīṣtam | Ku1 [Ja Ma1], variṣtam | Vā, virīṣtam [om. ||] K rathaḥ sucakraḥ supavir] V/123 [Ja Vā Ma1 (Ma2)], rathaḥ sucakra supavir Ku1, rathasya cakraprapavir K yathaiti] Or, yathairiyathaiti K sukhaḥ sunābhiḥ] Ku1 V/123 [Ma1 Ma2], sukha(+ ḥ)syunābhiḥ Ja, sukha(+ ḥ)sya(→ su)nābhiḥ Vā, sukhasyanābhiḥ K evam] evam Or K || 15 || *anuvāka* 3 ||] || 7 || 15 || a 3 || Ku1, || 7 || 15 || a 3 || Ja, || 15 || 7 || a 3 || V/123 Vā, Z 5 Z anu 3 ZZ K

ŚS 4.12.6

sá út tiṣṭha préhi prá drava ráthaḥ sucakráḥ |  
supavīḥ sunābhiḥ práti tiṣṭhordhvāḥ ||

Bhattacharya edits *samidhāya*.

a. As noted by Griffiths 2003, n. 52, Bhattacharya's *samidhāya* (thus, apparently, his Or. mss. — contrast our **Ku1** and **V/123**) cannot be correct. **K** *samudhāhi* shows the very frequent confusion *h* :: *y*. The emendation to *sam* \**adhāyi* is the more obvious in view of the persistent theme *saṃdhā* throughout the hymn.

b. Alternatively, this pāda could be analysed (with *tan<sub>u</sub>vo*) as a thirteen-syllable line, having a 'triṣṭubh' cadence.

d. 2sg. *tiṣṭhas* inj. pro impv. is not very probable (cf. *ut tiṣṭha* in a). 1sg. *tiṣṭhe* is also unattractive. Therefore we have to assume that the sandhi was not applied for metrical reasons. A similar case is found at PS 1.64.2cd *padena maryā mat t<sub>u</sub>vam na eṣo no aham t<sub>u</sub>vat* 'You, o lover, shall not hasten by a step away from me, nor I from you', where *na eṣo* is not contracted; further examples, but with intervening pāda boundary: 1.65.4cd *bhūtvā asyā<sub>a</sub> vata* (with uncontracted *bhūtvā asya*); 2.27.4cd *hatvā<sub>a</sub> +apa* (Bhattacharya: *hatvā apa*, Zehnder *hatvā- +va*); 3.18.3cd *tena mām adya varcasā agne varcasvinaṃ kṛdhi* 'O Agni, with that splendor make me today full of splendor' with uncontracted *varcasā agne*.

#### Appendix: diplomatic transcription of PS 4.15 in **Ku1**

It has become common for Vedic scholars to work on texts without any knowledge of the (manu)scripts on which our editions are based, of the types of normalizations — departures from the manuscript evidence — that editors usually feel obliged to introduce into their editions, and of the dividing into words of rows of akṣaras that their work requires.

Especially little is known about manuscripts hailing from Orissa: despite the fact that all four Vedas have a (living) tradition in Orissa, manuscripts in Oriya script have hardly ever been used in the history of our discipline. It is therefore all the more felicitous that the editors of *Die Sprache* have agreed to illustrate our contribution with a photographic reproduction of the folio from the Orissa ms. **Ku1** which contains PS 4.15, and have agreed to accept a diplomatic transcription of its text in an appendix. On the peculiarities, orthographical and otherwise, of Orissa mss. (*in casu* those of the Paippalāda Saṃhitā), and for sources on the script itself, cf. Griffiths 2003.<sup>10</sup>

<sup>10</sup> The distinction in Oriya script between *y* ([j]) and *ý* ([y]) was unfortunately

[fol. 78<sup>r</sup> ln. 1 (PS 4.14.3b)] rya ābhrajaṃ tanbā dṛṣe kaḥ |{}| aślo  
gandhātpubasaḥ pra cyabasba bi mucyasya yonbā yā te atra || pra  
cyabasbāto madhyahyarbāñ a{-}ndhāste bidma bahudhā bahirye |  
imāsbasāro āyāmitpitā ta {ya} Iyante mātemamehi bandhuṃ || amitrairastā  
yadi bāsi mi{tr}tre

[ln. 2] rdebairbā deba prahitobīśiṣṭā | bidbāñ śṛṅga pu ṛṣe jahātha bāṇaḥ  
śṛṅgaḥ śikharaḥ saṃ satāmitaḥ || śikhāsu saktō yadi bāsyagre yadi bāsi  
saktaḥ pu ṛṣasya māṃse | dadhirṇṇa pāsāñ apabṛhya muktbākṣiśalyaḥ  
kṛṇutāmāyanāya || hastāddha

[ln. 3] staṃ samayo bhriyamāno bahi{-}śbā pāśyāṃ bi ṛdhāṃ balena |  
aDBHi prāniktaḥ śayāsā abhyaktaḥ kośe jāmināṃ nihito a{-}himsaḥ ||  
śaṣṭhirātre śaṣṭhikasya śalyasya paridhiṣkṛtaḥ | tatastamadba te bayāṃ  
māsthānā cyābayāmasi ||

[ln. 4] ṛ 8 || 14 || saṃ ma{-}jjā majñā bhabantu samu te pa ṛṣā pa ṛḥ | sante  
rāṣṭrasya bisrastaṃ saṃ snāba samu parba te || majjā majñā  
sandhīyatāmatthyāsthyapi rohatu | snāba te saṃ dadhmaḥ snābnā  
carmānā carma rohatu || loma lo

[fol. 78<sup>v</sup> ln. 1] mnā sandhīyatāṃ tbcā saṃ kalMayā tbaçaṃ | aṣṅkte asnā  
rohatu māṃsaṃ māṃsena rohatu || rohiṇi saṃrohiṇyaḥsnaḥ śirṇṇasya  
rohiṇi | rohiṇyāmahni jātāsi rohiṇyasyośadhe || yadi śirṇṇaṃ yadi  
hyuptama{-}sti peṣṭraṃ ta ātmanaḥ | dhātā tatsarbaṃ kalpayātsaṃ

[ln. 2] dadh{i}atpa ṛṣā pa ṛḥ || yadi bajro bisṛṣṭaḥ tbāra kāṣṭātpatātibā yadi  
bā biriṣṭaṃ | bṛkṣādājadabasaddaśaśirṣa ribhū rathasyeba sandadhāmi  
te pa ṛḥ || uttiṣṭha prehi samidhāyi te pa ṛḥ sante dhātā dadhātu tanbo  
biriṣṭaṃ | rathaḥ sucakra supabirya

[ln. 3] thaiti sukhaḥ sunābhiḥ prati tiṣṭha ebaṃ || ṛ 7 || 15 || ā 3 ||  
udyannādityo ghṛṇāñ hantu sūryo nimrocandrasmibhirhantu | tābano  
adhi saṃhitāṃ || apsarā mūlamakhanadgandharbaḥ paryabrabit | tena  
bo bṛtrahā sūryo nijambhyāṃ amṛtadghṛ

[ln. 4] ṇāḥ || ghūṇānaḥ tbyāti ghūṇānahantu parāyati | ghū-  
ṇānabaghna{-}ti hantu ghūṇānapinaṣṭa piṃśati || ghūṇāna kiṃ caneha ba  
pratibuddhā abhūtana | pradoṣaṃ taskarā iba || ghūṇānāmadhyato  
jyeṣṭhaḥ kaniṣṭha uta madhyamaḥ | hatā

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left unmentioned in that article, and was neglected in the diplomatic transcriptions contained in it. We do not feel it is necessary to distinguish the two in our critical apparatus. For the sake of legibility and intelligibility, our apparatus does distinguish *v* and *b*, a distinction that Oriya script does not in fact make and which we therefore eschew in the following strict transliteration.

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Figure II: Ku1 fol. 78<sup>v</sup>