Introduction
Introduction

It has been observed -- and, indeed, very rightly -- that the *Rgveda* (*RV*) and the *Atharvaveda* (*AV*) together present a more or less full picture of the life of the Vedic Man in all its aspects.\(^1\) Broadly speaking the *RV*, which may justifiably be called 'the Veda of the classes' deals with the higher strata of the society consisting of poets, priests and princes; while the *AV* is preeminently 'the Veda of the masses'. Or, in other words, it may be said that the *RV* represents the main hierarchical current of the Vedic culture and the *AV* represents its popular undercurrents. The two Vedas are thus complementary to each other. In a sense, however, the *AV* must be said to possess far greater interest from the socio-historical and cultural points of view than the *RV*, for, by its very nature the *RV* has a restricted choice of subject-matter. The hymns in the *RV* relate to what may be called hierarchical mythology and sacrificial ritual, especially the Soma offering. But as regards the popular way of life and thought -- about magic, medicine, witchcraft, spirits etc. -- we get to know but little from that Veda. These matters hardly fall within the purview of

\(^1\) cf. Macdonell, "Hymns (Vedic)", *BCE VII*, p.57. "These two Vedas furnish a body of material which is of inestimable value, not only for the early history of India in its various aspects, but for the study of the development of human institutions in general."
the sophisticated thinkers of the RV. The RV can by no means be said to touch all the spheres of life, private as well as public.

The AV, on the other hand, exhibits a remarkable freedom in the choice and treatment of its subjects as it is not at all squeamish in respect of them. This Veda, indeed, portrays the life of the common man, with all its light and shade, hopes and fears, and in all its vicissitudes from the womb to the tomb — indeed, from the pre-natal to the post-mortem condition. There is in this Veda hardly any trace of sophistication or high-brow hierarchical attitude. With its essentially heterogeneous material, embodying "hymns and stanzas for the cure of diseases; prayers for health and long life; charms for the prosperity of home and children, cattle and fields; expiatory formulas designed to free from sin and guilt; charms to produce harmony in the life of families and in the deliberations of the village assembly; charms concerned with love and marriage and, indirectly, with the rivalries and jealousies of men and women in love; conjuration against demons, sorcerers and enemies; charms for kings in peace and war; and charms calculated to promote the interests of the Brāhmaṇas" the AV is a veritable mine of information regarding the full life of the common man. In this Veda "the obscurer relations

(2) Bloomfield, Religion of the Veda, p.40.
and emotions of human life are brought to the surface and exploited”. On the popular side of religion, the AV certainly deals with notions of greater antiquity than those of the RV, though it is generally believed that on the higher philosophical side the AV represents a more advanced stage. The AV, accordingly, possesses great value not only as a source of the cultural history of ancient India but also as a highly interesting anthropological document.

The AV is a Veda of practical performance par excellence. It is easily seen that a majority of its mantras are intended to serve some definite and 'drastically practical' purpose. Even the so-called philosophic hymns

(4) cf. Macdonell, VM, p.4.
(5) That the AV mantras contain direct references to the performance of certain rites and actions becomes clear from the fact that, while prescribing their application (viniyoga), the Kausika Sūtra (Kauś) merely says: mantrakṛtam (do as prescribed in the mantra). Cf., for instance, the following passages: 8.14; 19.22,26; 21.11; 23.14; 24.14; 26.14,18,22,35,36,37,43; 27.13; 29.24; 31.18,22,28; 32.5,8; 34.14; 35.8,11,20; 36.26,39; 38.29; 39.5,18; 42.23; 43.9; 46.7, 21, 30, 42, 44, 47.20, 48.3,5,8; 52.15; 55.2; 58.10; 59.16,20; 61.1,14; 62.1,11; 63.4; 64.18,25; 65.3; 66.1,10,23,29; 71.4,18; 77.11,23; 80.4,43; 82.26; 84.6; 86.3,21. Cf. Vaitūna Sūtra (Vait.) 1.14; 5.7; 11.15; 30.27; 31.4 and Sāyana, laiṅgiko viniyogah on AV VII.65.1 etc.
in this Veda aim at some practical end. More important than in the case of any other Veda, therefore, the vinyoga (application) aspect in the case of the AV. An adequate understanding of this Veda, accordingly, depends to a very large extent upon the knowledge of the rites and practices which its mantras are prescribed to accompany. Very often, however, there is hardly any rational connection between the contents of a mantra and its vinyoga. The employment of the hymns often appears secondary and without any bearing on the real nature of the hymns. As is but to be expected in respect of the primitive way of life and thought, this connection is essentially magical rather than logical.

For a proper understanding of this tradition of Atharvanic magical ideology and practices one has necessarily to depend upon the ancillary literature belonging to the AV. For it is in that literature that that tradition is preserved more or less fully. Without a critical and comprehensive study of this ancillary literature, which, incidentally, is quite profuse, one can hardly hope to be able to form an adequate estimate of the AV and its peculiar thought-complex.

The AV has come down to us in two recensions -- the

(6) Cf. Franklin Edgerton, "The philosophic materials of the AV", Studies in honour of Maurice Bloomfield (1920), p.120.

Saunakīya and the Paippalāda though it is traditionally believed to have had nine sākhas. And even out of these two recensions, the Saunakīya recension is more popularly known. The ancillary literature belonging to the AV comprises, as stated by the Caranaṇavyūha, of the following works:

I  Brāhmaṇa : Gopatha Brāhmaṇa (GB)
II  Upaniṣada : A large number of Upaniṣades are traditionally connected with the AV.
III  Sūtras : Kausika Sūtra (Kau.) and the Vaitāna Sūtra (Vait.) including the Atharva Prāyaścitta (APrāy).
IV  Kalpas : Nāgastra-kalpa (NK), Śanti-kalpa (SK), Āṅgirasa-kalpa, Vaitāna-kalpa and Samhitā-kalpa.
V  Lākṣanagranaṅhas : Caturādhyāyikā (CA), Prātiśākhya (APrāt.), Dantyoṣṭhavidihi, Paṇca-paṭalikā and Brḥatsarvāṇukramaṇī.
VI  Parisīstas : They are seventy-two in number.

(8) These were: Paippalāda, Stauḍa, Mauda, Saunakīya, Jājala, Jalada, Brahmavada, Devadarśa and Caranaṇavidya.
(9) According to Lamman, (The Atharvaveda Samhitā, English translation, Vol.II, pp.1013-1021) the difference between the two recensions is mainly that of arrangement. Sūrya Kānta (The Atharva Prātiśākhya, intro. p. 47), on the other hand, states that there are some important variants in the Paippalāda recension. In this connection the work of Renu (Vāk 5) and Subhadra Jha (JBR 37, 38, 40) is quite significant.
(10) The Atharvaveda Parisīstas (AVP), 49.
Generally speaking each Veda (or Vedic school) has its *samhitā*, *Brāhmaṇa*, *Āranyaka* and *Upaniṣads*. Similarly from among the six *vedāṅgas* each Veda has its own *śīkṣā*, *kalpa*, *chandāśī* and *jyotiṣa* -- the same *vyākaraṇa* and *nirukta* being regarded as common to all the Vedas for all practical purposes. The enumeration of the ancillary texts made above will show some peculiar points about the *AV* in this respect. There is no *Āranyaka* belonging to the *AV*¹¹ but there is a very large number of texts calling themselves *Upaniṣads*.

The *Śīkṣā* of the *AV* will be found in its *Prātiṣṭākhyas*, *Caraṇavyūha*, as also in one of its *Pariśiṣṭas* (*Vargapāṭala, AVP 47*) and in one of its *Lakṣaṇagranthas* (*Dantyoṣṭhavidhi*).¹² As regards *Kalpa*-literature, the *AV* is well-known for its five *Kalpas*. The *Nakṣatra*-*kalpa*, which is counted as the first among the *Pariśiṣṭas*, deals with the rites to be performed under various constellations. The *Sānti*-*kalpa* is one of the important texts dealing with the pacificatory ceremonies which are often met with in the *Atharvānic* literature.

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¹¹ The *Caraṇavyūha* (*AVP 49.4.3*) mentions, however, that there are six thousand *grāmyāraṇyakas*. (*etad grāmyā-raṇyakāṃ gaṭ sahasrāṇi bhavanti.*)

¹² There are also other late texts called *Atharvavediyā Māṇḍūki Śīkṣā* and *Saptālakṣaṇa* which are noted below. The *Atharvavediyā Māṇḍūki Śīkṣā* gives a general theory of *tone* and more particularly the musical tone of the *Śāman*. 
The Vaitāna-kalpa is the same as the Vait. which is a Śrānta Sūtra while the Samhitā-kalpa is identical with the Kauś. which is partly a Grhya Sūtra. There is no extant Dharma Sūtra belonging to the AV, although Pāṭhīnasi is mentioned as the author of a mārti and is referred to, as such, by Dārila, the commentator of the Kauś., by the Āthrvaṇīya Paddhati and is often mentioned in the Parisiṣṭas.

The Āthrvaṇīya Vyākaraṇa is treated in the two texts, GA and APRāt. which are included among the Lakaṣapagrāṇthas. No Āthrvaṇīya text dealing with chandas has come down.

Some indications regarding AV-jyotiṣa can be traced in the NK (AVP 1) and in the Āthrvaṇīya Jyotiṣa. One Āthrvaṇīya nighantu is included among the Parisiṣṭas (Kautsavyānirukta-nighantu AVP 43).

(13) In this connection, one agrees with Bloomfield, who says: "It would be interesting to find the Sūtra literature of the AV completed by a Dharma Sūtra or some mārti going back to Dharma Sūtra". ("The position of the Vait. in the literature of the AV", JAOS XI, p.376). Cf. also The Atharvaveda (Grundriss), pp.17f; and Śāyana, intro. to the comm. on the AV, SPP's ed. p.25.

(14) The Āthrvaṇīya Paddhati also refers to Ācārya Upavarṣa as an author of Mīmāṃsā.

(15) AVP 4.4.12; 18b.16.1; 43.4.37, 54.

(16) The Brhatśarvānukramaṇī (1.4) has defined a few metres.

(17) This text called also by the name Vedāṅga-jyotiṣa of the AV. was edited by Bhagawaddatta at Lahore in 1924. This work has not been taken into account in this Thesis, as it is a very recent work. It claims to be Saunakin and belongs to the tradition of Kāśyapa.
Apart from their specific purpose the three texts, Dantyoṣṭhavidhi, Pañcaśaṭalikā and Brhatsarvānukramanī, which are included among the Laksanagrathas, are important also from the point of view of the text-criticism of the AV. The Parisiṣṭas of the AV, which form quite a voluminous literature, throw light on the Atharvanic traditions, beliefs and practices perhaps more fully than any other ancillary work. They may, accordingly, be regarded as constituting the most significant aid for the study of the AV.

A brief survey of the more important work already done in the field of the study of the AV and its ancillary literature may be usefully attempted here. It is hardly necessary to emphasize that a really fruitful study of the AV can proceed only on the basis of carefully prepared critical editions of the Samhitas and other ancillary texts pertaining to that Veda. It was as early as in 1856 that the AV-samhitā in the Śaunakīya recension, critically edited by the veteran Vedists Roth and Whitney, was published in Berlin. It contained only the text without any commentary, as no commentary was then known to have existed. In 1880, S.P. Pandit announced the discovery of a commentary on the AV-samhitā, which was ascribed to Sāyana. Pandit worked on that commentary assiduously for fifteen years and finally brought out (1895-98) in four volumes the Śaunakīya recension of the AV-samhitā together with the pada-text and the
It is doubtful whether this commentary is from the pen of Sāyaṇa, the celebrated commentator on the RV-samhitā. Of course it is stated in the introduction to the commentary on the AV:

\[ ये पूर्वांतमीतमसे दे व्याख्याततिलिङ्गः \]
\[ कृपादृ: साधनाधारी वेदार्थं कालः कल्पत : ]
\[ व्याख्याय वेदस्तिमात्मानमुखिक्षमंद ददुः \]
\[ बैनिकानुमिष्कार्धं च च सुभं व्याधिकिर्ति ]

It may be pointed out that the hymns in the AV which are identical with those in the RV have been differently explained in the two commentaries. On the basis of a comparative study of the commentaries on such identical sūktas, Sūrya Kānta has come to the conclusion that the commentator on the AV-samhitā cannot be the same as the Commentator on the RV-samhitā (Śāratiya Vidyā 11, pp. 75-84). Elsewhere (The Atharva Prātiṣṭākhyā, intro. p. 56) he says: The Commentator has failed not only in the correct or even serviceable interpretation of the AV but also in correctly analysing the samhitā into the pada. Whitney (Festgriuss an Roth, p. 90) has shown that Sāyaṇa's version differs at least in three hundred passages in the first four Kāṇḍas of the Saunākīya recension to which it professedly belongs. Incidentally, Sāyaṇa's Commentaries on the Pūrva Mīmāṃsā and the Uttara Mīmāṃsā are not known. The question of the authenticity of Sāyaṇa's Commentary on the AV-samhitā does not fall within the purview of this Thesis. It may, however, be pointed out that for the sake of convenience the commentator on the AV has been referred to as Sāyaṇa in this Thesis.
In the meantime Roth had discovered in 1875 the Paippalāda recension of the AV in a single birch-bark Ms. deposited at the University Library of Tübingen. He called it The Atharvaveda in Kashmir. Later Bloomfield and Garbe published in 1901 the complete text of the Paippalāda recension in three volumes in the form of chromophotographic reproductions from the Tübingen MS. Another edition of the Paippalāda recension with text in Roman script and translation with critical notes in English was undertaken by L.C. Barret in 1906 and completed in 1940. In India, Bachuvira published, in three volumes, the Paippalāda recension from a single birch-bark Kashmirian codex between 1936 and 1941.

Several editions of the Saunakīya recension of the AV have been published in India. One of these was published by Sevaklal at Bombay in 1884. This was just a copy of the text edited by Roth and Whitney. Another edition was printed in 1900 by the Vaidika Yantrālaya, Ajmer. Still another, with Hindi interpretation by Kshemakarandas Trivedi was published at Allahabad between 1912–21. The Saunakiya Samhitā with Sāyana's Commentary was published by A. Shastri at Calcutta in 1913. In 1919, Lahiri published at Howrah the text, the commentary and the Bengali translation of the AV. Satavalekar published his edition of the Saunakiya Samhitā at Aundh in 1939. It does not contain the commentary.

(19) The second edition was published by Vaidika Yantrālaya in 1925.
The credit of producing the first English translation of the entire AV belongs to R.T.H. Griffith. In two volumes, published at Banaras, in 1895-96, Griffith gives a free rhythmic rendering of the Saunakiya Samhitā. But it was Whitney who did the Herculean task of preparing a truly critical English translation of the Saunakiya recension. This translation, ably edited by Lanman, was published posthumously in 1905.\(^{20}\) It contains a fairly comprehensive introduction and copious exegetical notes. In his Indische Studien (IS) Weber has published a German translation of the first five Kāṇḍas of the AV with introductions, critical comments and indices.\(^{21}\)

The most outstanding name in the field of AV-scholarship may, however, be said to be that of Maurice Bloomfield. It was, indeed, he by whom "the AV was brought down from clouds and given a resting place on terra firma".\(^{22}\) In 1897 Bloomfield published his Hymns of the Atharvaveda.\(^{23}\) In this work he gives a detailed introduction dealing with various problems relating to the AV, English translation of selected hymns arranged subject-wise, critical comments and

\(^{20}\) Harvard Oriental Series (HOS), Vols.VII and VIII.

\(^{21}\) The first kāṇḍa is translated in IS IV, pp.393-430; the second in XIII, pp.129-216; the third in XVII, pp.177-314; the fourth and the fifth in XVIII, pp.1-153 and 154-283 resp.

\(^{22}\) F. Edgerton, op.cit. p.135.

\(^{23}\) Sacred Books of the East (SBE), Vol.42
indices. A German rendering in verse of selected hymns of the AV was made by Friedrich Rücker and a hundred selected hymns were translated in German by Julius Grill and published under the title *Hundert Lieder des Atharvaveda* in 1879 at Tübingen. A reference may be made in this connection to the Hindi translation with commentary of the first eighteen Kāṇḍas by Sātavalekar which was published in three volumes in 1929. Besides the works mentioned above, many individual hymns from the AV are translated and critically treated by several scholars.24

A complete alphabetical index of the words in the AV was compiled by Vishveshvaranand and Vidyanand and was published at Bombay in 1907. Whitney also had prepared *Index Verborum* to the AV which later formed the basis of his contributions to the Sanskrit-German lexicon published by the Imperial Academy of Russia.

As regards the ancillary literature of the AV, not much critical editorial work can be said to have been done in respect of it. Critical editions of the various texts coming under this head are still a desideratum. As it is, some of these texts have not, as yet, seen the light of the day, while others have been published only in periodicals, some

(24) For some such translations of the AV hymns published in Oriental and Philological Journals see: *Bloomfield, The Atharvaveda (Grundriss)*, pp. 57-8.

For the translation of the first fifteen Kāṇḍas of the Paippalāda recension see: *JAC* 26, 30, 32, 35, 37, 34, 40, 41, 42, 43, 44, 46, 48, 47 and 50 resp.
of them in Roman script. A few texts like the Āngirasa-kalpa, mentioned in the Caranavyuha (AVP 49), are known only by their names.

The GB was first edited by Rajendralal Mitra and Harachandra Vidyabhusana.\(^\text{25}\) This edition contains, besides the text of the Brāhmaṇa, an introduction, which deals with such questions as the place of the AV among the Vedas, its recensions and the Upaniṣads ascribed to it. It also gives the contents of the GB and a note on MS. material used by the Editors. A more critical edition of the GB was prepared by Diederik Gaastra and published at Leiden in 1919. This edition also contains a critical introduction in German regarding the MSS, the contents of the GB, the place of the GB in the AV literature, and its similarities with other Brāhmaṇas. At the end of the text, Gaastra has given an index of the mantras referred to in the GB.

As the so-called Atharvapic Upaniṣads have been excluded from the survey of the ancillary literature of the AV in this Thesis,\(^\text{26}\) details regarding the editions etc. of these Upaniṣads have not been given here.

The Kaush. was first edited by M. Bloomfield.\(^\text{27}\) In the long and critical introduction to this work, Bloomfield


\(^{26}\) See the sequel.

\(^{27}\) JAOS XIV, 1890.
discusses the nature of the Kauś., its commentators, its
Atharvānic character and its relation to the Vait. and other
literature. At the end of the text are given extracts from
the Paddhati of Keśava and the extracts from the commentary
of Dārila are given in the foot-notes to the text. A number
of useful indices are also appended. Another edition of
the Kauś. by Udaya Narayana Simha was published at Madhurpur
(Bihar) in 1942. It consists of an introduction about the
contents of the Kauś., text with Hindi translation\(^\text{23}\) and
extracts from the Paddhati of Keśava.

The Vait. is edited by Richard Garbe.\(^\text{29}\) Garbe's
edition contains a short preface, the text, text-critical
notes, index of quotations, index of words, an introduction
and translation in German. Another German translation of
the Vait. by W. Caland has been published at Amsterdam in
1910.

\(^{23}\) This translation cannot be said to have been done
correctly. A considerable amount of matter from the
Paddhati has been incorporated in the body of the
translation without mentioning it or showing it
separately in brackets. At a number of places the
mantras have been wrongly understood. Thus, for
instance, at 45.1 an expiation is mentioned for the
killing of a (barren) cow which is later found to be
pregnant. Here yady astāpadī svāt is wrongly understood
as a mantra. The same is the case with 122.3, where
the formula is wrongly mentioned as sa yam dyīsvāt
instead of lohitam te prasiṃcāmi. The translation does
not throw light on obscure points like 47.28; 48.6,42
etc. Incidentally it may be said that the number of
the Kandikā and the sūtras should have been mentioned
at the top of every page for an easy reference.

\(^{29}\) Text: Sanskrit Text Series, London, 1878; Translation:
Strassburg, 1878.
There is a fairly long ritual text, called the Atharva Prāyaścitta (APrāy.), which, however, is not mentioned in the Caranāvyūha (AVP 49). Perhaps it was considered to be a part of the Vait. making up its last six adhyāyas. The APrāy was edited in Roman script by Julius von Negelein in JAOS XXXIII (pp.71-144). Negelein has also given copious foot-notes in German and an index of the mantras and of words (pp.217-50). The German introduction to this work is published in JAOS XXXIV (pp.229-77).

The Śānti-kalpa (SK) consists of two adhyāyas. The first adhyāya was edited in Roman script by G.M. Bolling. It contains a short introduction regarding the MS. material and Śāyaṇa's references to the SK. The second adhyāya was edited with translation and commentary by the same scholar and was published in Roman script in the Transactions of the American Philological Association (TAPA), XXXV, in 1904. Here, Bolling has given a detailed introduction in which he discusses the contents of the SK and its position in the Atharvanic literature. When this second adhyāya was first published, it was thought that it represented the full text of the SK. The abrupt way in which it began was regarded as not unusual with the Atharvanic literature. Śāyaṇa too seems to have known only the second adhyāya and he wrongly calls it Nakṣatra-kalpa as it begins with nakṣatrapām upācāraḥ.

The first adhyāya was discovered and published later and

(30) JAOS XXXIII (1913), pp.265-78.
(31) JAOS VII, 1862.
thus we now have the full text of the ŚK.

As regards the Lakṣaṇa-granthas, the Caturādhyāyikā (GA) was edited by Whitney under the caption The Atharvaveda Prātiṣākhya or Saunakīya Caturādhyāyikā. In this monograph, Whitney has given the text of the GA, its English translation, exhaustive notes incorporating the traditional commentaries and useful indices.

The Atharva Prātiṣākhya (APrät.) was first edited by Viśvabandhu Shastri. This edition consists of a short introduction and the text. The same Prātiṣākhya was taken up by Surya Kanta for his thesis for Ph.D. and was printed at Lahore in 1939. Surya Kanta's voluminous edition contains a detailed introduction regarding the two grammar texts, the GA and the APrät., the text of the APrät., comparison of the

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(31) JAOS VII, 1862.
(32) Whitney states in the introductory note, p.iii: "That it has any coherent right to be called the Prātiṣākhya to the Atharvaveda is not, of course, claimed for it; but considering the extreme improbability that any other phonetic treatise, belonging to any other schools of that Veda, will ever be brought to light, the title of Atharvaveda Prātiṣākhya finds a sufficient justification in its convenience, and its analogy with the names given to the other kindred treatises by their respective editors, Regner, Weber and Müller." But later it was due to the 'honest and laborious interest' of Bühler, Kielhorn and Bhandarkar that a number of MSS. of the Atharva Prātiṣākhya were discovered.

(33) This edition was published at Lahore in 1923.
(34) The work was submitted to and accepted by the University of Oxford for the degree in the year 1937.
APrāt. with similar texts, exhaustive notes indices etc.
Here a reference may be made, in passing, to a work by name Atharvavediyā Māṇḍūkī Śikṣā. This work is edited by Bhagawaddatta and is published at Lahore in 1921. It is comparatively very late and has not been recorded by the Garanaṇyūha (AVP 49). There is also another phonetic treatise by name Saptalakṣāṇa of Śrīvatsānka which is commented upon by Vaidyanath Shastri and is edited and published by T.M.Narayana Shastri at Kumbakonam in 1918.

The Dantyoṣṭhavidhi has been edited by Rama Gopal Shastri at Lahore in 1921. This edition consists of a short introduction in Hindi, the text with Hindi translation and an index of the Atharvānic words mentioned in the text.

The Pañcapaṭalikā has been edited by Bhagawaddatta. In his edition Bhagawaddatta gives a short introduction in Hindi about the nature of the work, the text with Hindi translation and an index of the mantras referred to in the book.

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(35) This and the following works have not been separately taken into account in this Thesis.
(36) This edition was published at Lahore in 1920.
(37) The text is, however, not properly printed. The verses in the Khandas of each pātala should have been numbered for facility of accurate reference. Khandas 14 and 15 of the fourth pātala are in verse and so they should have been printed accordingly. Samādhi rule have not been properly observed and the Hindi translation, being too literal, is not clear.
The Brāhatsarvāṅukramaṇī was nicely edited by Rama Gopal Shastri at Lahore in 1922. It contains a detailed introduction about the date of the Vedas, the place of the AV in Vedic literature, the ancillary texts of the AV, the MS. material used for the book and there is the text with indices.

The voluminous Atharvaveda Parisiṣṭas were edited in Roman script by Bolling and Ngelein. This work consists of three parts. The first part contains a short introduction regarding the eleven MSS. which were collated, and the first thirty-six Parisiṣṭas. The second part contains the remaining thirty-six Parisiṣṭas. The contents of each Parisista are mentioned at the beginning of the text of the Parisista and the variae lectiones at the end. In the third part are given appendices containing an alphabetical list of the Parisiṣṭas, concordance to the mantras of the Parisiṣṭas, word-index and quotations from the AVP found in Sāyoṇa's commentary to the AV and in Hemādri's Caturvarga Cintāmaṇi.

There are a few more ancillary texts belonging to the AV. One Pāippalāda Brāhmaṇa is cited in the commentary of Venkaṭamādhava on AV VIII.1. A Pāpinian Sūtra belonging to the AV is mentioned by R.G.Bhandarkar Report (1883, p.30) and Āgastya Sūtra, an Atharvan Sūtra of magical character is

(38) The first part was published at Leipzig in 1909 and the second and the third parts in 1910.

(39) Sacred Books of the Vaikhānasas, p.10.
recorded in the Catalogue of Sanskrit MSS., India Office (nr. 435). *Ananda Samhita* is mentioned by Galand, and an *Ātharvāṇa Vidyāna* has been mentioned by Weber (Verz. p.332).

(39) *Sacred Books of the Vaikhanasas*, p.10.

(40) Bloomfield has given the following list of Atharvanic texts which are known to exist in the form of MSS. ("On a proposed edition of the Kauś. of the AV", JAOS XI, p.cxxx) These MSS. were sent to Bloomfield on request by K.M. Chatfield, the Director of Public Instruction, in 1882. Though these works are minor, they may throw some light upon certain dubious passages in the Kauś. and other Atharvanic texts.

1. आर्थर्यथ्य अन्वेषितकम्र (धपिदीकणान्तस्माधीद्य)
2. आत्मरतमः
3. समान्याभाद्विधि:
4. आर्थर्यथः
5. आर्थर्यथ्यमथितवरा of वाषुदेव
6. ह्रम्मथ्यदति:
7. ब्राह्मणापत्रसुना ब्रम्हमेद्य
8. अनुवादान्यथति: कृतिवासानाम कर्माभ

There are two more MSS. which are *rāhasya*-texts. The contents of some of these texts may be found already incorporated in the Pariśiṣṭas. The Āsturt-kalpa and the Sraddhavidhi are AVP 35 and 44 respectively. Tarpana is found in AVP 33. The texts mentioned in the list may have elaborated these themes. It appears that in later times it was found necessary by the adherents of the AV to base their *samskaras* and observances mainly on the Atharvanic *mantras* and hence such texts were compiled.
There have been published but a few general works and articles relating to the **AV** and its ancillary literature. Most of these have, of course, been studied and referred to at various places in this Thesis. However, at this stage, attention may be drawn to the more important ones among them. Out of these, mention must, first of all, be made of Bloomfield's *The Atharvaveda*.\(^{41}\) This monograph consists of four parts. In the first part Bloomfield deals with the nature and chronology of the **AV**, the historical character of Atharvan and its relation to the **Gṛhya Sūtras**, the names of the **AV** and their meanings, and the schools of the **AV**. He also gives a brief sketch of Atharvanic literature and discusses the position of the **AV** in Hindu literature and the importance of that Veda according to its ritualistic texts. The second part is devoted to the consideration of such topics as the redaction and external form of the śaunakīya recension of the **AV**, the metres of the Atharvan and their relation to the critical restoration of the text, and the relation of the **AV** to the remaining Vedic literature. The third part gives the contents of the **AV** in the śaunakīya school and the fourth part deals with the **GB**. Bloomfield's *The Atharvaveda* thus constitutes a highly useful introduction to the study of the **AV** and allied subjects. Mention may here be made of Renou's *Les écoles védiques et la formation du Veda*\(^{42}\) wherein he has discussed the various schools of the

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(41) *Grundriss der indo-ärischen Philologie und Altertumskunde*, II.1 B, Stassburg 1899.

(42) Published at Paris, 1947.
four Vedas (pp. 65-72).

N.J. Shende has made a comprehensive study of the AV-samhitā particularly from the point of view of the religion and philosophy embodied in it. In The Foundations of the Atharvanic Religion⁴³ he has dealt with the Mythology of the AV with reference to the major and minor deities and also the demons and evil spirits. Incidentally, a mention may be made, in this connection, of Renou's study of the Indra-mythology in the AV.⁴⁴ In his second book, The Religion and Philosophy of the Atharvaveda,⁴⁵ Shende has discussed various topics relating to the AV such as Medicine, Erotic, State-craft, Grhya rites, Social and Domestic practices, Witchcraft, Sacrifice etc. It may be pointed out that Shende has limited the scope of both his books to the consideration of the AV-samhitā only.

Among the few recent works dealing with specific problems arising out of the AV-samhitā, reference deserves to be made to Sampurnananda's The Vrātyakānda of the Atharvaveda⁴⁶ This book contains the text of the fifteenth Kānda of the AV, with Sampurnananda's own Sanskrit Commentary and Hindi exegesis. While on the subject of Vātayas, one might recall

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(44) "Indra dans l'Atharvaveda", NIA VIII, pp. 123-129.
(45) Bhandarkar Oriental Series No. 8, Poona, 1952.
(46) Published at Banaras, 1955.
that, already in 1927, Hauer had published his remarkable work *Der Vṛātya*. A reference may here be made also to Hauer's later article "Vṛātyasamasyā" in which he has pointed out that the Vṛātyas were Aryans who had settled in India earlier and who were the worshippers of Rudra. He has further pointed out that the origin of Sāmkhya and Yoga can be traced to the fifteenth Kānda of the AV. Among other writers, who have written on the problem of the Vṛātyas, may be mentioned Charpentier, Keith, Winternitz, Bhagavat, Haraprasad Shastri, Karimkar and Dandekar.

Like the Vṛātya-hymns several other groups of hymns in the AV have been subjected to a critical study by scholars.

The medicine in the AV has proved quite an engrossing subject,

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(49) "Bemerkungen über die Vṛātyas" *WZKM* XXV, pp.351ff.

(50) "The Vṛātyas", *JRAS* 1913, pp.155 ff.

(51) *Die Vṛātyas*, published at München, 1925.

(52) "A chapter from the Tāṇḍya Brāhmaṇa of the Sāmaveda and the Lātyāna Sūtra on the admission of the non-Aryans into Aryan Society in the Vedic age." *JBEIAS* XIX, pp.357 ff.

(53) *Absorption of the Vṛātyas*. Dacca Publication No.6, 1926.

(54) *The Religions of India*, Vol.1. (The Vṛātya or Dravidian system comprising Saivism, Śaktism etc.) Lonavla, 1950.


and several contributions -- small and big -- have been devoted to its study. A small treatise on Atharvan medicine called *Atharvaveda-Cikitsāgāstra* is written by Priyaratna Arsha. In this book the author has put forth the view that the mantras of the AV are not mere incantations but that they refer to various aspects of Ayurveda. Incidentally, the same author has written another book called *Atharvavedīya Mantrasāstra*.\(^{57}\) However, a more comprehensive and scientific work in this field is *La Doctrine classique de la Médecine Indienne*\(^{58}\) by Jean Filliozat. In this book (chap. 3-5), Filliozat has discussed Vedic Medicine with respect to pathology, anatomy as well as physiology and has tried to identify the Vedic names of diseases. In the index at the end of the book, he has given a list of Vedic passages relating to medicine.\(^{59}\) Reference may also be made in this context to Reinhold F.C. Müller's *Grundsätze altindischer Medizin*.\(^{60}\) Among other things, Müller has dealt in this book with the relation between the priestly and the professional medicinemen of the Vedic period. W. Kirfel also has had occasion to refer to the AV in his various writings on Indian medicine.\(^{61}\)

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\(^{(57)}\) Published at Haradwar, 1949.

\(^{(58)}\) Published at Paris, 1949.

\(^{(59)}\) Filliozat has in one of his articles also dealt with the relation of magic to medicine.

\(^{(60)}\) Published at Kopenhagen, 1951.

\(^{(61)}\) "Die fünf Elemente", *BSKO* 4; "Ist die indische Medizin arischer Ursprungs?" *ACMN* 39.
Tarapad Chowdhury's *On the Interpretation of some Doubtful Words in the Atharvaveda* 62 may be characterised as a significant aid to the proper understanding of the AV-samhitā. In this monograph the author has made an attempt to find the value of a certain number of obscure words in the AV. Far more significant, however, is J. Gonda's Dutch work *Stilistische studie over Atharvaveda I-VII.* 63 On the basis of a careful study of parallelisms, repetitions, rhyme, anaphores etc. in AV, Gonda has shown that they do not constitute mere poetical devices but possess some magical significance. Gonda's observations on the style of the AV, indeed, have a relevance in respect of the entire Vedic literature. The striking approach of that scholar to the study of the Veda becomes evident also in one of his recent papers, which is specially interesting from our point of view. He has there discussed the original sense of the title "Purohit" and the function of its bearer. 64 Renou's two contributions, 65 one dealing with the passages which are common in the AV and the AV and the other with the AV and the Vedic ritual, are very valuable for a critical study of the text and the contents of the AV.

Coming to the general critical writings on the ancillary literature of the AV, it may be pointed out that they have

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(63) Published by Veenan und Zonen, Wageningen, 1938.
(65) "Études védiques", *JA* 243 (1955), pp.405-38.
been adequately used in Parts 1 and 2 of this Thesis. For instance, the work on the AVP by Weber, Negelein, Bolling, Fay, Hatfield, Goodwin and others has, indeed, served as the starting point for the present study. A special reference, however, deserves to be made to Dina J. Kohlbrugge's Atharvaveda-Parāśīśṭa über Omina. Kohlbrugge has mainly dealt with the Parāśīśṭas relating to omens, taking into account the work already done on this subject by scholars like Weber, Hatfield and others. The author has also taken note of later Sanskrit texts dealing with this subject, like Brāhmaṇī and Adbhutasāgara, and has made references to MBh. Purāṇas and classical literature like that of Kālidāsa and Bāṇa. In the main part of the Thesis, the author has dealt with (1) earthquake: AVP 57,62; (2) burning of quarters (dīgāṇa): AVP 58; (3) Meteors: AVP 58b; (4) lightning: AVP 59; (5) whirlwind: AVP 60; 

(66) "Ein Atharvaparāśīśṭa über grahāyuddha" IS XI, pp. 371 ff. Incidentally, mention may be made of A. Weber's Zwei vedische Texte über Omina und Portenta which was published in 1858. In this work Weber has given the translation of and critical comments on the Adbhuta Brāhmaṇa (which is a part of the Sadvimśa Brāhmaṇa) and also of the thirteenth adhyāya of the Kaṇḍa which deals with omens and portents.


(69) "The Parāśīṭas of the Atharvaveda", JAOS XVI, p.xxx.

(70) "The Ausānasādhbūtāni" JAOS XIV, p.xii.

(71) "The Skandayāga", JAOS XV, pp.v-vii.

(72) Published by Veenman und Zonen, Wageningen, 1938.
(6) halo: AVP 63; (7) wonderful phenomena (utpāta) AVP 70\(^b\), 70\(^c\); (8) the ketuś of the seasons: AVP 64; and (9) ausanāsādbhutāni: AVP 71. The translation of the respective Parisīṣṭas is also given. In a sense, the work is a comparative study of Indian literature dealing with omens.

It will be seen from the foregoing survey that comparatively very little work has been done relating to the AV in general and its ancillary literature in particular. Naturally one begins to wonder whether the importance of the AV is not underestimated — whether it has not been fully realised that the AV "opens wide the door which the RV puts ajar, and shows a world of religious and mystical ideas which, without it, could scarcely have been suspected."

The work already done in this field of the Atharvanic studies is by no means commensurate with the importance of those studies from the point of view of the cultural history of ancient India and of the evolution of human thought in general.

To begin with, therefore, the present Thesis seeks to focus attention on the richness and variety of the Atharvanic literature. It undertakes to give at one place a comprehensive and connected account of the profuse ancillary literature belonging to the AV. This literature, which preserves the peculiar Atharvanic ideology and practices more fully than the AV-Samhita itself, has so far remained

scattered and neglected. An attempt is, therefore, made to bring all the ancillary texts together and to subject each one of them (with the exception of the so-called Atharvaṇic Upaniṣads) to a systematic analysis and examination. Consequently this Thesis claims to have added, in a sense, a chapter or two to the history of Vedic literature in general and of the AV in particular.

This Thesis also aims at bringing to the foreground the vast and important but mostly neglected literature in the Vedic field, namely, the Atharvaveda Parisiṣṭas. The Atharvaveda Parisiṣṭas deal with a number of subjects like the lore of the constellations, royal ceremonies, ritual, religious observances, magic, philology, omens and portents etc. and an analytical and critical study of these will be most helpful in the proper understanding of the Man representing the Atharvaṇic tradition. It will provide an important link in the history of the development of Indian thought by documenting the beliefs and practices belonging to a distinct way of life and thought.

The present Thesis is divided into three parts. The first part describes in brief the nature and contents of the AV-Samhitā and then takes up the ancillary texts, other than the Parisiṣṭas, for a more or less detailed consideration of their nature and contents, their Atharvaṇic character, their similarities with other texts, their chronology, and their linguistic and stylistic peculiarities etc. As a matter of
fact, each of these ancillary texts needs to be studied more thoroughly and critically. However, in this first part of the Thesis a background has been generally prepared for such an exhaustive study of the individual texts.

The second part deals exclusively and exhaustively with the AVP and the various problems arising out of their analytical examination. All the Parisiṣṭas have been studied in detail and their contents have been critically and systematically restated. Some general questions such as those relating to the date, the style etc. of the Parisiṣṭas have also been discussed.

In the third part is presented for the first time the full text of the Atharvaveda Parisiṣṭas in the Devanāgarī script. That part also contains the texts of the Atharva-Prāyāscittā and the Śānti-kalpa which too have not been so far available in Devanāgarī. The Thesis concludes with an index of the AV mantras referred to in the Gṛ, the Kaunā, the Vait., the Parisiṣṭas and other Vedic texts.