

to have gained exclusive predominance, and the extant recension of the RV. Sāmhita bears their name. The Çākḥā of the Bāṣkalas is also mentioned.

§ 82. The manuscripts of the RV. Sāmhita exhibit almost no diversities of reading; so that, in the absence of çākḥā-differences, the criticism of the text has to rest on intrinsic evidence, and on a comparison of the other Sāmhitas, and on a study of the RV. citations in the RV. Brāhmaṇas and Sūtras. Other criteria have been brought to light by the study of the arrangement of the collection. Thus, within each of the books ii.-vii., the hymns addressed to the same deity are grouped together and arranged according to the decreasing number of stanzas of each hymn. The same simple principle goes farther, governing, for example, the order of the groups within a book.¹ Violations of the principle may arouse suspicion as to the originality or genuineness of the passages concerned.

§ 83. The first written form of the text would seem to have been the *sāmhita-pāṭha* or 'combined reading,' wherein the words are combined according to the more or less artificial rules of grammar.² These combinations often admit of several different resolutions. To obviate the resulting uncertainties, there was constructed the *pada-pāṭha* or 'word-reading,' which aims to give each word in its true independent form without reference to any rules of combination. The Pada-text of the published RV. is attributed to Çakalya,³ and is the oldest conscious exegetical work upon the Veda now known. It is far from infallible.⁴ For its secondary use, see § 98x.

§ 84. The Sāmaveda is a Veda of *sāmans*. A *sāman* is properly a 'tune' — not a text; but in this connection the word means an *rc* so modified⁵ as to be better adapted for chanting, especially during the ceremonies of the Soma-sacrifice. Of the 1549 stanzas of the Sāmaveda, 1474 occur also in the Rigveda.⁶ The SV. exhibits many variations from the readings of the RV. Sāmhita, some of which are of value for the criticism of the latter text.⁷ In general, the relations of the SV. to the RV. still present many difficult problems.⁸

§ 85. The Sāmhita of the Atharvaveda, as compared with that of the RV., represents a lower plane of life and thought, as it is also later in respect of form and language. It contains magic incantations for the warding off of the most diverse malign influences, and prayers and charms for success in the various affairs of life, as love, gaming, quarrels, journeys, and the like. It has a high degree of interest for the student of popular superstitions. The Sāmhita has come down to us in at least two recensions. The one is called the *Paippalāda Çākḥā*.⁹ The other was published in 1856 by Roth and Whitney.¹⁰ About a sixteenth part of the RV. stanzas occur also — with more or less interesting variants — in books i. to xix. of this text. Shankar P. Pandit of Bombay is now editing the AV. with Sayana's comment.

§ 86. The Yajurveda belongs to the period¹¹ of the highly developed ritual, and originated in the sacred and famous Madhyadeça.¹² The Sāmhitas contain the

¹ For details see A. Bergaigne, *Recherches sur l'histoire de la saṃhitā du RV.*, JA. 8.viii.193f (esp. p. 199), and 8.ix.191f. Cf. also Oldenberg, ZDMG. xli.508f; and Bergaigne, JA. 8.x.488f.

² This is the text given in the Reader.

³ See Weber, HIL. p. 32f.

⁴ A critical estimate of its exegetical value is given by Roth in the afore-mentioned essay, KZ. xxvi.45-52.

⁵ By protraction of vowels, insertion of sundry sounds, repetitions, etc. — Whitney, OLS. i.13-15.

⁶ See Whitney, IST. ii.347-63.

⁷ Whitney, JAOS. xi. p. clxxxiv=PAOS. Oct. 1883.

⁸ See Oldenberg's interesting discussion, ZDMG. xxxviii.439-80, and esp. 464-65.

⁹ Described by Roth, *Der Atharvaveda in Kaschmir*, Tübingen, 1875.

¹⁰ See *Brief List*, p. xix, no. 18. For bibliography of translations, see Kaegi, note 13.

¹¹ The civilization of this period is treated with especial fulness in Schröder's *Indiens Literatur und Cultur* — see below, § 100.

¹² Cf. p. 297, § 2; also Schröder, ILuC. p. 163.