

(certain) branch' (*pratiṣākhā*), are called *Prātiṣākhya*.¹ These give with the utmost minuteness of detail the rules for the retroversion of the *pada* to the *samhitā* readings, and thus enable us to establish with great accuracy the text as it was in their day.²

§ 99. To preserve the knowledge of the sense of obsolescent words, there were made collections of synonyms and of hard words (*γλῶσσαι*), called the *Nighaṇṭavas*, the oldest Vedic Glossary. Upon the Glossary there was written, by the ancient sage Yaska, a comment called *Nirukta*, which is the oldest extant work of formal Vedic exegesis, but which itself acknowledges a number of predecessors. Among its successors, the most famous is the great commentary of Śāyana³ Ācārya, ca. 1350 A.D. The *Anukramaṇīs* are little works which give the divinity, the "seer," and the metre of each hymn of a *Samhitā*.

¹ See Whitney, JAOS. vii.339-40; iv.259-60.

² The word-texts were thus converted "from instruments more especially of exegesis, into a com-

plete and efficient apparatus for securing the preservation of textual purity." — L.c. iv.260.

³ Weber, HIL. p. 41-42.

§ 100. It remains to give a brief bibliography of the literature of the *Rigveda Samhitā* with mention of the principal ancillary works appertaining to it. For the bibliography of the other *Samhitās*, reference may be made to Kaegi, notes 8-26, or to Weber's *History of Indian Literature*.

1. Rigveda. Samhitā. a. Text-editions. The first complete edition was issued by Aufrecht, 1861-63, as vol's vi. and vii. of the *IST*. Müller's great six-volumed quarto, with the full *Samhitā* and *Pada* texts, Śāyana's commentary, an index, etc., was begun in 1849 and completed in 1874. Then came the editions mentioned at the beginning of this Reader, in the *Brief List*, no's 11 and 12.

b. Exegesis. The greatest achievements in Vedic exegesis must be ascribed to Roth. They are contained principally in the *St. Petersburg Lexicon*, *Brief List*, no. 5. Grassmann's Dictionary and his Translation are described in the *List*, no's 13 and 14. Professor Alfred Ludwig of Prague has published a large work in five volumes (Prag, Tempsky, 1876-83), entitled *Der Rigveda*. Vol's i. and ii. contain a translation of the hymns arranged according to deities and subjects. Vol. iii. contains an introduction to the translation, entitled *Die Mantra-litteratur und das alte Indien*. Vol's iv. and v. contain a commentary on the translation.

c. General Works. Abel Bergaigne's work entitled *La religion védique* (Paris, Vieweg, 1878-83. 3 vol's) is a systematic and encyclopedic exposition of the religious and mythological conceptions of the RV. The work of Geldner and Kaegi (*List*, no. 15), and those of Weber, Zimmer, and the rest (no's 21-26), all bear more or less directly on the study of the Veda. Whitney's *Oriental and Linguistic Studies* (New York, Scribner, Armstrong, & Co. 1st series, 1873) contain among other things valuable essays on the history, interpretation, and contents of the RV. Very recently has appeared a book by L. von Schröder, *Indiens Literatur und Cultur in historischer Entwicklung* (Leipzig, 1887), the first third of which is devoted to the Veda, and especially to the period of the Yajurveda.

2. Rigveda. Brāhmaṇas etc. The *Āitareya Brāhmaṇa* was edited by Aufrecht — see *List*, no. 16.

Haug had already published the text with a translation (Bombay, 1863), criticised and corrected by Weber, *IST*, ix.177-380.

The *Āitareya Aranyaka* is associated with the *Brāhmaṇa* of the same name. It has five books and was edited with Śāyana's comment by R. Mitra in the *Bibliotheca Indica*, 1876. See SBE, i. p. xcif.

Āitareya Upaniṣad is the name borne by certain parts of the *Aranyaka*, viz. book ii., chap's 4, 5, 6 — see SBE, i. p. xcvi. The text was edited and translated by Röer, *BL*, 1849-53. Müller gives another translation, SBE, i.200f.

The *Čāṅkhāyana* or *Kāuṣītaki Brāhmaṇa* was edited by Bruno Lindner (Jena, Costenoble, 1887). A translation is soon to follow.

The *Kāuṣītaki Brāhmaṇa Upaniṣad* was edited (with Čāṅkara's comment) and translated by Cowell, *BL*, 1861. Another translation, by Müller, SBE, i.271f; introduction, *ibidem*, p. xeviii.

3. Rigveda. Sūtras etc. *Açvalāyana's Çrāuta-sūtra* was edited by R. Vidyāratna, *BL*, 1874.

Açvalāyana's Gṛhya-sūtra was edited (with translation) by Stenzler — see *List*, no. 17. English version by Oldenberg, SBE, xxix.

Čāṅkhāyana's Çrāuta-sūtra was edited by Alfred Hillebrandt, *BL*, 1886.

Čāṅkhāyana's Gṛhya-sūtra was edited in 1878 by Oldenberg, *IST*, xv.1-166, with translation. English version by Oldenberg, SBE, xxix.

No *Dharma-sūtra* is certainly known to be attached especially to the RV. *Samhitā*.

The RV. *Prātiṣākhya* was edited by Regnier (JA., 1856-58), and by Müller (Leipzig, 1856-69). Each editor gives a translation.

The *Nirukta*, with the *Nighaṇṭavas*, was edited and elucidated by Roth (Göttingen, 1848-52).

The *Anukramapī* of *Kātyāyana* was edited with valuable accessories by Arthur A. Macdonell in the *Anecdota Oxoniensis*, Oxford, 1886.