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(i) yāsām devā [divī kṛṇvānti bhakṣām, yā antārikṣe bahudhā bhāvanti, yāḥ pṛthivīm pāyaso 'ndānti śukrāḥ, tā na āpaḥ śām syonā bhavantu].

(j) śivēna mā cākṣuṣā paśyatā ["paḥ, śivāyā tanúvo 'pa spr̥sata tvúcam me, sārvaṁ agnīṁr apsuśado huve vaḥ, máyi várco bálam ójo ní-dhatta].

(k) āpo bhadrá [ghṛtām íd āpa āsuh, agnī-śómau bibhraty āpa ít táḥ, tivró ráso madhupf-cām araṁgamá á mā prānéna sahá varcasá gan].

(l) ád ít paśyāmi [utá vā śṛṇomi, á mā ghóṣo gacchati vāṅ na āsām, mánye bhejāno amftasya tárhi, híraṇyavarṇā átrpam yád vaḥ].

(m) ná 'sad āsīn nó sád āsīt tadānim, ná 'sīd rájo nó vyōmā 'paró yát, kím ávarivaḥ kúha kásya śarman [3], ámbaḥ kím āsīd gáhanam gabhírám.

(n) ná mṛtyúr amftam tárhi ná, rátriyā (corr.: ná mṛtyúr āsīd amftam ná tárhi, ná rátriyā) áhna āsīt praketaḥ, ánid avātāṁ svadháyā tát ékam, tásmād dhā 'nyām ná parāḥ kím caná 'sa.

(o) táma āsīt támasā gūḍhām ágre praketaḥ, (corr.: ágre, apraketaṁ) salilāṁ sárvam ā idám; tucchéna bhv (corr.: tuchyéna bhv) áphitiām yád āsīt, támasas (corr.: tápasas) tán mahiná 'jāyatái 'kam.

(p) kámas tát ágre sám avartatá 'dhi, mánaso rétaḥ prathamám yád āsīt. sató bándhum ásati nír avindan, hṛdí pratíśyā kaváyo manīṣá.

(q) tiraścino vítato raśmír eṣām, adásvid (corr.: adáḥ svid) āsī3d, upári svid āsī3t, reto-dhá āsan mahimána āsan, svadhá avástāt práyatiḥ parástāt.

(r) kó addhá veda, ká ihá právocat, kúta ájātā, kúta iyám vírṣṭiḥ, arvág devá asyá visár-janāya (corr.: visárjanena) [5], áthā kó veda yáta ābabhúva.

(s) iyám vírṣṭir yáta ābabhúva, yádi vā dadhé yádi vā ná, yó asyá 'dhyakṣaḥ paramé vyōman, só aṅgá veda, yádi vā ná veda.

(t) kím svid vánaḥ ká u sá vṛkṣá āsīt, yáto dyāvāpṛthivī niṣtataksúḥ, mánīṣiṇo mánasā pṛccháté 'd u tát, yád adhyátiṣṭhad bhúvanāni dhārāyan.

(u) bráhma vánaḥ bráhma sá vṛkṣá āsīt [6], yáto dyāvāpṛthivī niṣtataksúḥ, mánīṣiṇo manasā víbravimi vaḥ, bráhmā 'dhyátiṣṭhad bhúvanāni dhārāyan.

(v) prátár agnīm prátár índraṁ havāmahe, prátár mitrávaruṇā prátár asvínā, prátár bhá-gaṁ pūṣāṇam bráhmaṇaspátim, prátáḥ sómam utá rudráṁ huvema.

(w) prátár jítam bhágam ugrāṁ huvema, vayám putrám áditer yó vidhartá, ádhṛás cid yám mányamānas turás cit [7], rájā cid yám bhágam bhakṣī 'ty áha.

(x) bhága prāṇetar bhága sátyarādhaḥ, bháge 'mám dhíyam údava dádān naḥ, bhága prá ṇo janaya góbhir ásvaiḥ, bhága prá nṛbhír nṛvantaḥ syāma.

(y) uté dánim bhágavantaḥ syāma, utá prapitvá utá mádhye áhnām, utó 'ditā maghavan súrasya, vayám devánāṁ sumatáu syāma.

(z) bhága evá bhágavāṁ astu devāḥ [8], téna vayám bhágavantaḥ syāma, tám tvā bhaga sárva íj johavīmi (corr.: johavīti), sá no bhága pura etá bhave 'há.

(aa) sám adhvaráyo 'śaso namanta, dadhi-kráve 'va súcaye padáya, arvácínām vasuvídaḥ bhágam naḥ, rátham ivá 'śvā vājina ávahantu.

(bb) ásvāvatír gómatír na usásah, víravatiḥ sádā ucchantu bhadráḥ, ghṛtām dúhānā vis-vataḥ prápīnāḥ, yüyám pāta svastíbhīḥ sádā naḥ [9].

2.8.9

(a) "The Sun and the Moon, who support the universe, reign as a great, rich splendor in the sky. Having the same nature, proceeding in the same way, they move, those two whose dominion one cannot measure."¹

(b) "Both (the Sun and the Moon) go around the two ends (of the earth), with a wave (*úrmyá*) (?). Like the rays of the sky, they spread out (their rays) in an ocean of air. Both, having the insight of sages, enlivening the beings, bright like two suns, destroying poverty, wander (in the sky)."²

(c) "Both, the Sun and the Moon, brightly (shining), knowing everything, are the two lords of the sky. Both, the Sun and the Moon, are radiant. Bestowing goods, shining in the space, they are desirable. As such let them both help

¹ According to S., who quotes Āp. 19.16.21, this stanza should be recited as invitation-verse for the oblation of the omenta of two twins, a white he-goat and a black he-goat, tied to a single sacrificial post, at the animal sacrifice offered to the Sun and the Moon. According to the commentary of Sat. Śr. S., the purpose of this animal sacrifice is the attainment of heaven.

² According to S., this stanza should be recited as offering-verse for the oblation of the omenta of the same two victims, at the same animal sacrifice.—It seems impossible to maintain the reading *armyá*. The reading *úrmyá* (with a wave) seems to be an acceptable conjecture if we consider the fact that the sky, where the sun and the moon are wandering, is called *arṇava*, "an ocean of air."

us, they who are wise, they who have a great dominion."³

(d) "Spreading (their rays) in the whole world(?), furthering, going across (the ocean of the air), bestowing light for seeing, having many rays, the Sun and the Moon, (who are) wealth, beautiful with brilliancy, the two wise ones, move across the sky."⁴

(e) "The seven rivers support his glory. The sky and the earth, the broad one, (support) his beautiful body. For us, for seeing (i.e., in order that we may see), the Sun and the Moon, for faith indeed (i.e., in order that we may have faith in thee), O Indra, wander alternately."⁵

(f) "These two (the Sun and the Moon) go in the east and in the west by their wonderful divine power. (Like) playing children, they go around the sacrifice. One of them (i.e., the Sun) beholds the beings; the other one (i.e., the Moon), establishing the (different) periods of time, is born again (and again)."⁶

(g) "Of golden color, pure and purifying, those ones in which Kaśyapa was born, in which Indra (was born), have conceived, being of various forms, Agni (the fire god) as a germ. May those Waters be propitious and kindly to us."⁷

(h) "Those ones in the midst of which Varuṇa goes gazing on the truth and falsehood of men, those ones which are dripping honey, which are pure and purifying, may those Waters be propitious and kindly to us."⁸

(i) "Those ones of which, in the sky, the gods make their food, those ones that are in many

places in the atmosphere, those ones that wet the earth with their sap, the pure ones, may those Waters be propitious and kindly to us."⁹

(j) "With auspicious eyes do ye gaze on me, O Waters; with auspicious body do ye touch my skin; I invoke you all, (you) the fires that sit in the Waters. Do ye put in me vital power, force, and might."¹⁰

(k) "The Waters are kindly, the Waters are clarified butter. The Waters bear Agni and Soma. May the pungent sap of the ones which are dripping sweetness, come to me with life breath and vital power, ready to help."¹¹

(l) "Then I see or I hear. A noise comes to me; the voice of those ones (comes) to us. I think that I have enjoyed the beverage of immortality then when I delighted you, O ye of golden color."¹²

(m) "There was not the not-being nor the being then; there was not the atmosphere nor the sky which is beyond. What was violently moving? Where? In whose protection? Was there water, deep, unfathomable?"¹³

(n) "There was not death nor immortality then. There was no apparition of night, nor of the day. Windless, by its own power, breathed the only one. Other than that there was not anything beyond."

(o) "There was darkness hidden by darkness in the beginning; indistinguishable, this all was water. That which, coming into being, was covered with the void, that one arose through the power of heat."

(p) "Desire, that was the first seed of the mind, came upon that in the beginning. Seeking in their hearts with wisdom, sages found out the bond of being in not-being."

³ According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

⁴ According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

⁵ = RV. 1.102.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the bodies of the two victims, at the same animal sacrifice.

⁶ = RV. 10.85.18.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the bodies of the two victims, at the same animal sacrifice.

⁷ = TS. 5.6.1.1.a; cf. Āp. 10.6.1.1.—According to S., who quotes Āp. 19.16.22, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow, at the animal sacrifice offered to the Waters. According to the commentary of Sat. Śr. S., the purpose of this animal sacrifice is the attainment of heaven.

⁸ = TS. 5.6.1.1.b = RV. 7.49.3.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

⁹ = TS. 5.6.1.1.c.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

¹⁰ = TS. 5.6.1.2.d.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

¹¹ = TS. 5.6.1.3-4.i.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

¹² = TS. 5.6.1.4.k.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

¹³ = RV. 10.129.1.—According to S., who quotes Āp. 19.16.23, this stanza and the eight following ones should be recited for the nine *upahomas*, i.e., additional oblations, at the same animal sacrifice. The nine stanzas (RV. 10.129.1-7 + Tait.-Br. 2.8.9.t-u) constitute, according to Āpastamba the *śalīla-sūkta*.

(q) "Their cord was extended across. Was there (something) below? Was there (something) above?—There were impregnators; there were powers; there was self-power below; there was impulse above."

(r) "Who truly knows? Who shall here declare? Whence was it produced? Whence (came) this creation? The gods (came) after this creation. Who then knows whence it has arisen?"

(s) "Whence this creation has arisen, whether he founded it or not, he who, in the highest heaven, is its surveyor, he only knows, or he knows not."

(t) What was the wood, and what was the tree, whence they fashioned out the sky and the earth? O ye wise ones, do you inquire with your minds on what he stood as he supported the worlds."¹⁴

(u) "The Brāhman (the holy power of the sacred word) was the wood, the Brāhman was the tree whence they fashioned out the sky and the earth. O wise ones, I declare it to you with intention: it was on the Brāhman that he stood as he supported the worlds."

(v) "At dawn, we invoke Agni; at dawn, Indra; at dawn, Mitra and Varuṇa; at dawn, the two Aśvins; at dawn, Bhaga, Pūṣan and Brahmaṇaspati; at dawn, we would invoke Soma and Rudra."¹⁵

(w) "At dawn we would invoke the victorious Bhaga, the mighty one, the son of Aditi who is the distributor (of goods), thinking of whom the weak, and even the mighty, and even the king says: 'May I obtain Bhaga (i.e., good luck) as my share.'"¹⁶

¹⁴ = TS. 4.6.2.5.m = RV. 10.31.7 = VS. 17.20.

¹⁵ = RV. 7.41.1 = VS. 34.34.—According to S., who quotes Āp. 19.16.24, this stanza should be recited as invitation-verse for the oblation of the omentum of a cow who desires the bull, at the animal sacrifice offered to Bhaga. According to the commentary of Sat. Śr. S. 22.1. the purpose of this animal sacrifice is the attainment of heaven.

¹⁶ = RV. 7.41.1 = VS. 34.35.—According to S., this stanza should be recited as offering-verse for the oblation

(x) "O Bhaga, the leader, O Bhaga, thou the bestower of real blessings, O Bhaga, do thou favor this prayer, and give us (wealth). O Bhaga, increase our cattle and our horses. O Bhaga, may we be rich in men, with manly sons."¹⁷

(y) "May we be happy now, and in the evening, and in the middle of the days. And also when the sun rises, O bounteous one, may we be in the benevolence of the gods."¹⁸

(z) "Let Bhaga alone be our bliss-bestower, O gods. Through him may we be happy. As such, O Bhaga, every man invokes thee. As such, O Bhaga, be here our leader."¹⁹

(aa) "Let the Dawns bow to the sacrifice, (coming) to the pure place (of the sacrifice) like Dadhikrāvan. Let them bring us hitherward Bhaga, the discoverer of treasures, just as strong horses draw a chariot."²⁰

(bb) "Rich in horses, rich in cattle, rich in manly sons, let the friendly Dawns always shine upon us, yielding clarified butter as milk, swollen up (with that) everywhere. Do you protect us always with your blessings (O Dawns)."²¹

of the omentum of the same victim, at the same animal sacrifice.

¹⁷ = RV. 7.41.3 = VS. 34.36.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

¹⁸ = RV. 7.41.4 = VS. 34.37.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

¹⁹ = RV. 7.41.5 = VS. 34.38.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

²⁰ = RV. 7.41.6 = VS. 34.39.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

²¹ = RV. 7.41.7 = VS. 34.40.—According to S., this stanza may be recited instead of aa for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.