

ART. II.—*Two Legends from the Brhaddevatā in an old MS. of Sadguruṣiṣya.* By A. A. MACDONELL, M.A.

THE following two passages of the Brhaddevatā occur in a fourteenth century Poona MS. of Sadguruṣiṣya, which I collated for my edition of the Sarvānukramanī and its commentary. The MS. is described in pages xii. and xiii. of the introduction to that edition. It is there termed P 1, but below referred to simply as P. These two extracts were not printed in my edition, because they occurred in none of the other MSS. of Sadguruṣiṣya, and were at the same time too long to incorporate in the notes. I now edit these old Vedic myths both as containing matter of some interest and as likely to be of use to a future editor of the Brhaddevatā.

I follow the readings of the Poona MS. as far as is possible with due regard to mistakes and occasional omissions of syllables or words. I have collated with it several MSS. of the Brhaddevatā. Those designated M 1, M 2, M 3 are recent copies, their respective dates being 1861, 1845 and 1864 A.D. They are closely related, M 2 and M 3 being almost identical in their readings. They belong to Prof. Max Müller, and were lent to me by him several years ago for collation with MSS. of Sadguruṣiṣya. I have also collated a MS. (B.) of the Brhaddevatā, presented to the Bodleian Library by Dr. Fitzedward Hall. It is an incorrect MS. bearing no date, but, apparently, about two centuries old. Lastly, I have used the late Rājendralāla Mitra's edition of the Brhaddevatā in the *Bibliotheca Indica*, completed in 1891. This edition, judged by the comparatively few critical notes, seems to be based on six MSS., designated क ख ग घ ङ च. But as absolutely no information is supplied as to the age, quality, and mutual relations of

these MSS., the critical value of the edition cannot be regarded as much greater than that of a single MS. I refer to it as R. By the occasional various readings of R 1 etc. are meant those of the MSS. referred to in Rājendralāla Mitra's critical notes as क etc.

There is no statement in P. that these stories are derived from the Brhaddevatā. The first is introduced with the words: 'In another commentary an ancient teacher also says' (भाष्यान्तरेऽपि वृद्धाचार्योऽप्याह), and the second with 'In this connection there is a story' (अत्रेतिहासः).

I. THE STORY OF AGNI AND HIS THREE BROTHERS.

(Rigveda, X. 51-53.)

वैश्वानरे गृहपती यविष्ठेऽग्नौ च पावके ।

वषट्कारेण वृकणेषु अग्नौ च सहसः सुते¹ ॥ १ ॥

अपाक्रमत² सौचीको भयादग्निर्ऋतिं श्रुतिः ।

स प्राविशिदपक्रम्य ऋतूनपो वनस्पतीन् ॥ २ ॥

ततोऽसुराः प्रादुरासन्नष्टे⁴ऽग्नौ हव्यवाहने ।

अग्निमेवान्ववेक्षन्त⁵ देवा हत्वासुरान्युधि⁶ ॥ ३ ॥

¹ अग्नौ व स सुते -- P; अग्नौ च सहसः सुतौ R; आतृवर्गी सह सुतौ M₁₋₃, R₂₋₃ (सुते R₅), °वर्गी सह सुते B.

² अपाक्रामत P; अपचक्राम B, R; अभिचक्राम M₁₋₃, R₁, 3, 4, 6.

³ P, M, R₁, 3, 4, 6; देवेभ्यः सौचीकोऽग्निर् B, R.

⁴ नयो P.

⁵ R; अग्निमेवान्ववेक्षन्त P; तेऽग्निमेवान्ववेक्षन्त M₁₋₃; तेऽग्निमेवान्ववेक्षन्त B.

⁶ मृधे B.

तं तु दूराद्यमथैव वरुणस्यान्वपश्यताम्¹ ।
 उभावेनं² समादाय देवानेवाभिजग्मतुः ॥ ४ ॥
 दृष्ट्वा देवास्त्वेनमूचुरग्ने हव्यानि नो वह ।
 वराङ्गृहाण चास्मर्त्तश्चित्रभानो भजस्व⁵ नः⁶ ॥ ५ ॥
 प्रत्युवाच तदामिस्तान्विश्वे⁷ - ब्रूत⁸ यथात्र माम्⁹ ।
 तत्करिष्ये जुषन्तां तु होत्रं¹⁰ पञ्च जना मम ॥ ६ ॥
 शालामुख्यः¹¹ प्रणीतश्च पुत्रो गृहपतेश्च यः ।
 उत्तरो दक्षिणश्चाग्निरेते पञ्च जनाः स्मृताः ॥ ७ ॥
 मनुष्याः पितरो¹² देवा असुरा राक्षसास्तथा¹³ ।
 यास्त्रीपमन्यवावेतानाहतुः पञ्च वै जनान् ॥ ८ ॥

¹ चाभ्यपश्यताम् B.

² उभौ चैनं B.

³ P; वन् B; वरं M, R.

⁴ चात्मानः B; मत्तश्च R.

⁵ वरुणस्व (?) P.

⁶ B and M_I add the line देवयानान्सुगान्पथः कुरुष्व सुमनाः स्वयम्.

⁷ P; प्रत्युवाचाय तानमिर्विश्वे the rest.

⁸ M₃, R₃; ब्रूत P; भुत M₂; देवा M_I, B, R.

⁹ यथात्त माम् P; यथाक्रमात् M₂₋₃, R₃; यदाय माम् M_I;

यदाय माम् R; यदह मा B.

¹⁰ होत्रं R_I, 4.

¹¹ शालामुख्यः R; शाखामुख्यः B.

¹² पशवो B.

¹³ P; देवा गन्धर्वोरगराक्षसाः B, R, M_{I-3}; B and M_I add the line गन्धर्वाः पितरो देवा असुरा यक्षराक्षसाः, which is evidently based on the explanation in Nirukta III. 8: गन्धर्वाः पितरो देवा असुरा रक्षांसि. All but P enumerate six classes instead of five.

निषादपञ्चमान्वर्णान्मन्यते शाकटायनः ।

ऋत्विजो यजमानश्च शाकपूणिस्तु मन्यते ॥ ९ ॥

[¹होताध्वर्युस्तथोद्गाता² ब्रह्मा चेति³ वदन्ति तान्⁴ ।

चक्षुः श्रोत्रं मनो वाक् च प्राणश्चेत्यात्मवादिनः ॥ १० ॥

गन्धर्वाप्सरसो देवा मनुष्याः पितरस्तथा ।

सर्पाश्च ब्राह्मणे चैव⁵ श्रूयन्ते ह्यितरेयके ॥

ये चान्ये पृथिवीजाता देवाश्चान्ये-थ यज्ञियाः]⁶ ॥ ११ ॥

आयुरस्तु च मे दीर्घं हवींषि विविधानि च ।

अरिष्टिः पूर्वजानां च भ्रातृणामध्वरे-ध्वरे ॥ १२ ॥

प्रयाजाश्चानुयाजाश्च⁷ घृतं सोमे पयः⁸ पशुः⁹ ।

महैवत्यानि¹⁰ वै सन्तु यज्ञो महैवतो-स्तु च¹¹ ॥ १३ ॥

तस्य¹² त्रीणि सहस्राणि नव त्रीणि शतानि च ।

त्रिंशत्तिथैव¹³ देवानां सर्वानेतान्वरान्ददुः ॥ १४ ॥

¹ The following five lines occur in B, M₁ and R₂ only.

² M₁ ; च उद्गाता B, R₂.

³ M₁ ; ब्राह्मणे तान् B, R₂.

⁴ वदति तान् M₁ ; वदाति तान् B, R₂.

⁵ M₁, B, and R₂ all read ब्राह्मणाश्चैव.

⁶ प्ययज्ञिकाः M₁, थ यज्ञियो B, R₂.

⁷ P omits अनुयाजाश्च.

⁸ R ; but R₂-3, as well as M₁-3 and B read च यः.

⁹ सोम वयः पशून् P.

¹⁰ P, R₁, 4, 6 ; महैवत्यानि M₁, 3, R₂ ; महैवत्या नु M₂, R₃.

¹¹ महैवतस्तुचः M₂-3. M₂-3, B, and R₂, 5 add the line तवामे

यज्ञ इत्येतत्प्रत्यर्धिं स्विष्टकृच्च सः.

¹² यस्य M₁-3, R₁, 3-6.

¹³ P ; त्रिंशच्चैव तु R, M, त्रिंशच्चैवास्त्य B.

¹⁴ P B ; सर्वानेव M₁-3, R.

ततोऽपिः सुमनाः प्रीतो विश्वेर्देवैः पुरस्कृतः ।
 विधूयाङ्गानि¹ यज्ञेषु चक्रे होत्रमतन्द्रितः² ॥ १५ ॥
 भ्रातृभिः सहितः प्रीतो दिव्यात्मा³ हव्यवाहनः ।
 तस्यास्थि देवदार्वासोन्मोदो⁴ मांसं च गुग्गुलुः ॥ १६ ॥
 सुगन्धितेजनं स्नायु⁵ शुक्रं रजतकाञ्चने ।
 रोमाणि काशाः केशास्तु⁶ कुशाः कूर्मा⁷ नखास्तथा⁸ ॥ १७ ॥
 अन्त्राणि चैवाप्यवका⁹ मज्जा सिकतशर्कराः¹⁰ ।
 असृक्¹¹ पित्तं च विविधा¹² धातवो गैरिकादयः ॥ १८ ॥
 एवमपिश्च देवाश्च सूक्तैर्महदिति त्रिभिः ।
 समूदिरे¹³ परे त्वस्मादेन्द्रसूक्ते¹⁴ तु तां सु ते¹⁵ ॥ १९ ॥

¹ P, R; विधूयाङ्गानि M₂₋₃; विधूमाङ्गानि M₁; विधूमानि B.

² होत्रम् R, B.

³ विश्वात्मा B.

⁴ M, R; मदो P, B.

⁵ P, M; स्नायुः B, R.

⁶ च B.

⁷ कूर्म P.

⁸ P; नखानि च the rest.

⁹ P, B; शैवलास्त्वेव M₁₋₂, R; शैवलास्तु M₃.

¹⁰ P, M; मज्जा सिकतशर्कराः B; मज्जा सिकतकर्कराः R (but R₂ has शर्कराः and R₃ शर्कराः).

¹¹ असत् P.

¹² M; विवि P, विविध B, ०धं R.

¹³ P omits the first Pāda of this line.

¹⁴ P, B; ०न्द्रे M, R.

¹⁵ B, R, M₁; ता स्तुते P; स्तुतां ते M₂; सुतां सु ते M₃.

Translation.

Vaiṣvānara, the lord of the house, and Pāvaka, the youngest Agni, and Agni, the son of strength, having been struck down by the Vasat-call, Agni Saucika departed in fear, so the Veda states. Having departed, he entered into the seasons, the waters, the trees. Then, when Agni, the oblation-bearer, had been lost, the Asuras appeared. The gods having slain the Asuras in fight, looked about for Agni. Him Yama and Varuna espied from afar; and both of them went to the gods taking him with them. On beholding him the gods said to him: "Agni, bear our oblations; and thou shalt receive boons from us, o brilliant god, (if thou but) favour us." Then Agni answered them: "As you have all here said to me, so will I act; but let the five kinds enjoy my offering;" (The fire at the entrance of the house, the Pranīta, the Gārhapatya, the northern and the southern fire—these are recorded to be the five kinds. Yāska and Aupamanyava say that men, manes, gods, Asuras, and Rāksasas are the five kinds. Çākatāyana considers them to be the (four) castes, the Nishādas being the fifth. Çākapūni, however, thinks they are the (four) priests, and the institutor of the sacrifice. [These (four) priests) they call the Hotr, the Adhvaryu, the Udgātr, and the Brahman. The psychologists consider them (the five kinds) to be eye, ear, mind, speech, and breath. According to Vedic authority they are in the Aitareya Brāhmaṇa Gandharvas (and) Apsarases, gods, men, manes, and serpents) "and whatever other holy sons of earth or divine beings there may be]; let me enjoy long life and manifold sacrifices, and let my elder brethren have at every sacrifice. Let the initiatory and the concluding rites, the ghee, the milk in the Soma libation, (and) the victim have me as their deity, and let the sacrifice have me as its deity." To him the three thousand three hundred and thirty-nine gods gave all these boons. Then Agni, well-pleased, rejoicing, honoured by all the gods, shaking his limbs, unweariedly performed the office of Hotr at sacrifices, accompanied by his

brethren, rejoicing, the divine-souled oblation-bearer. To him accrued bone, the Devadāru tree, fat and flesh, bdellium, the fragrant tejana grass, sinew, semen, silver and gold, hair of the body and of the head, kāça and kuça grass, fingers and nails, and also entrails, the avakā plant, marrow, ground sugar, blood and bile, (and) various minerals such as red chalk. Thus Agni and the gods conversed in the three hymns beginning 'Mahat' (X. 51-53). But in the hymn addressed to Indra following that (and beginning) 'tām su te' * * *

Notes.

The three hymns which the above myth is intended to illustrate are, like X. 98 (to which the second story refers), of a dramatic character. The first consists of a dialogue in alternate verses between Agni and Varuna; in the second Agni and the gods converse; and in two verses of the third Agni is represented as speaking in answer to the prayers of his worshippers. The traits of the legend contained in these three hymns are as follows. Agni, tired of performing the sacrifice as his elder brothers (*pūrve bhrātaraḥ*) had done, and afraid of being forced by the gods to continue his functions, flees and hides himself in the waters. Varuna and the other gods having thereupon searched for him in the waters and plants, Yama at length discovers him. In return, for carrying the sacrifice to the gods, Agni asks for and receives as a boon from the gods, the initiatory and concluding libations, the nutritious part of the sacrifice, the fat of the waters, the vitality of plants, and the whole sacrifice. The 3339 gods then appoint Agni as their priest, and honour him, besprinkling him with ghee and strewing grass (*barhis*) for him. In X. 53, Agni says he will devise a hymn by which the gods may conquer the Asuras, and invites the holy eaters of the sacrifice and the five kinds to partake of his offering. The *Taittirīya Samhitā* and the *Çatapatha Brāhmana* add the following details. The elder brothers of Agni were three in number. They perished while carrying the oblation, being struck

down by the *vasat* call. Agni, through fear of a similar fate, hid in the waters, and dwelt in trees, plants, and beasts. When the gods found him, he consented again to carry the oblation on condition of their granting him the boon that whatever fell outside the enclosure at the sacrifice should be the share of his brothers. Agni, reflecting that his former brothers had perished because they had bones, resolved on shattering bones. Those bones which he shattered became the Pūtudru (=Devadāru) tree, while the dead flesh became bdellium.

It will be observed that the Brhaddevatā version of the story practically contains only features borrowed from the above sources. The only exception is the incongruous enumeration in verses 17 and 18, which, however, is probably suggested by the second line of verse 16.

The passages from the TS. and the ÇB., above referred to, will be found in Ludwig's Rigveda, vol. v. pp. 504-5. I may also refer to Muir's Sanskrit Texts, vol. v. p. 203, note; Eggeling, Sacred Books of the East, vol. xii. p. 47 and pp. 87-89; Geldner and Kaegi, 70 *Lieder des Rigveda*, p. 106; Lanman, Sanskrit Reader, p. 394.

Verse 1. The writer of the Brhaddevatā being evidently familiar with the passages in the later Veda which state that the elder brothers of Agni were three in number, I have understood their three names to be indicated in Pādas 1, 2, and 4. That the elder brothers of Agni were slain by the *vasat-kāra* is mentioned in ÇB. I. iii, 3, 14. The emendation 'sahasah sute,' seems to me undoubtedly to represent the original reading of the BD. The corrupt readings given in the critical notes are easily to be explained from copyists not understanding the Vedic word 'sahasah.' 'Sute' would then easily become 'stute.' In fact the syllables 'su te,' at the end of verse 19, in this very extract appear in one MS. as 'stute' and 'tu tām' in another as 'stutām.' 'Sute' is, however, still preserved by P. The reason for this word being

used in combination with 'sahasah,' instead of the 'sūnuh' or 'putrah' of the RV., is clearly metrical. The words 'vasatkārena vrknesu' are borrowed from the BD. by the Sarvānukramanī (cp. my article on the Ārsānukramanī in *Festgruss an Rudolf von Roth*, p. 113). The fact that they are there followed by 'bhrātrsu,' and that one of the various readings here is 'bhrātrvargau,' suggests that the author of the Anukramanī may have had some such reading as 'bhrātrsv agnau saha/sute' before him. The collation of additional MSS. of the BD. would no doubt throw light on this point.

- v. 2. The BD. and the Ārsānukramanī, where the word also occurs, are the sources from which the Sarvānukramanī borrows the epithet 'saucika.' That Agni fled in fear is stated in TS. II. vi, 6 and VI. ii, 8, ÇB. I. ii, 3, besides RV. X. 51, 4 and 6. His entering the waters is mentioned in TS. II. vi, 6, ÇB. I. ii, 3, and RV. X. 51, 1. 'Rtūn' would refer to the generative power ascribed to Agni. By the side of 'waters' and 'trees' we should rather expect 'beasts' (paçūn), as TS. VI. ii, 8, 4 states that Agni hid in trees (vanaspatisu), plants (osadhīsu), and beasts (paçusu). The RV. (X. 51, 3) only mentions 'waters' and 'plants.'
- v. 3. Reference is made to the Asuras in RV. X. 53, 4, where Agni says he will compose a hymn enabling the gods to overcome them. The verb 'aichāma' in RV. X. 51, 3 suggests that the original reading of the BD. may have been 'anu-ava-aichanta' instead of 'anu-ava-aiksanta.'
- v. 5. The line 'devayānān sugān pathaḥ kurusva sumanāḥ svayam,' added by B. and M 1, is simply a modification to suit the metre of RV. X. 51, 5, 'sugān pathaḥ kṛnuhi devayānān, vaha havyāni sumanasyamānaḥ.'
- v. 6. With regard to the reading 'viçve 'brūta,' it may be noted that in RV. X. 52, 1, Agni, addressing the gods, uses the vocative 'viçve devāḥ' and the

imperative 'brūta.' Five words of the second line are taken direct from RV. X. 53, 5: 'pañca janā mama hotram jusantām.'

v. 7. 'Çālāmukhya' designates the domestic fire standing at the entrance of the house. 'Pranīta' doubtless means the Āhavanīya fire, which is 'brought forward' from the Gārhapatya. The term is otherwise applied to the holy water brought forward from the house of the Gārhapatya fire to the north of the Āhavanīya (see Eggeling, SBE. vol. xii. p. 9). 'Putro grhapateh' is, of course, an artificial designation of the Gārhapatya fire.

v. 8. The explanation of the five kinds here attributed to Yāska does not agree in the first particular with the statement of the Nirukta. Yāska, moreover, says that 'some' (eke) hold this opinion, while the view here put down to Çākāyāna he expressly asserts to be that of Aupamanyava. Here is one of several instances in which the ascription of opinions to Yāska in the Brhaddevatā is in conflict with the statements of the Nirukta. This fact led A. Kuhn (in *Indische Studien*, vol. i. p. 103) to surmise that a Devatānukramanī may also have been attributed to Yāska. Such contradictions are all the more noticeable as the Brhaddevatā closely follows the authority of the Nirukta, often borrowing its opinions almost verbatim, sometimes even without acknowledgment (cp. *Indische Studien*, vol. i. p. 106).

vv. 10-11. Though they do not occur in P, these five lines have been added in brackets, as being of some interest. The first line is obviously an interpolation, being merely a gloss on the preceding one. With the enumeration in the v.l. of the third line may be compared the Dvandva compound 'deva-gandharva-mānasa-uraga-rāksasāh,' in Nala I. 29. The reading of the MSS. 'brāhmanāḥ caiva' is clearly wrong. Brāhmanas are not mentioned in the passage of the Aitareya Brāhmana (III. 31), which explains the

meaning of 'pañca janāḥ.' Their inclusion would also make an aggregate of six instead of five. (The Gandharvas and their wives, the Apsarases, count as one class). The mistake, no doubt, arose from 'brāhmaṇe' occurring between the two plural forms 'sarpāḥ' and 'ṣrūyante,' and the frequent mention of Brāhmaṇs in enumerations of superior beings. The fifth line is evidently an adaptation of the second Pāda of RV. X. 53, 5, 'gojātā uta ye yajñiyāsaḥ,' which follows 'pañca janā mama hotram jusantām.' It must, therefore, be meant for the continuation of Agni's speech after the parenthesis (7a to 11a). 'Gojātā' has been changed to 'prthivījāta,' 'go' being understood to have its later meaning of 'earth.'

- v. 12. The words 'āyur astu ca me dīrgham' are only a slight modification of 'Agneṣ ca dīrgham āyur astu,' RV. X. 51, 8. 'Aristi' is, of course, safety from the vasat-call, which is regarded as a thunderbolt, e.g. in ÇB. I. iii, 3, 14. This boon, referring to his brothers, is different from that claimed for them by Agni in TS. II. vi, 6, VI. ii, 8, and ÇB. I. iii, 3, viz. the share of the sacrifice falling outside the enclosure.
- v. 13. The boons asked for and obtained by Agni in RV. X. 51, 8-9 are almost identical with those here stated. They consist in long life, the Prayājas and Anuyājas, the whole sacrifice, the fertility of waters, the nourishing part of the oblation, and the vitality of plants. 'Ghrtam apām' is, no doubt, here represented by 'ghrtam.' 'Some payaḥ' is probably suggested by 'ūrjasvantam haviṣo bhāgam,' and 'paçuḥ' perhaps by 'puruṣam ausadhīnām,' through misinterpretation of these words. The evidence of the MSS. favours the reading 'Some ca yaḥ paçuḥ.' But I cannot see what would be the sense of 'the victim in the Soma sacrifice.'
- v. 14. The authority for 3339, as the number of the gods, is RV. X. 52, 6 (=III. 3, 9). 'Trimṣac caiva,' the

reading of all the MSS. except P. is, doubtless, the original one of the BD., the RV. having 'trimṣac ca.' vv. 16-18. There is nothing in RV. X. 51-3, suggesting the enumeration contained in these verses. Five of the first six, viz. 'asthi,' 'devadāru' (=pūtudru), 'māmsa,' 'guggulu' (=gulgulu), and 'sugandhi-tejana,' are, however, mentioned in TS. VI. 2, 8, 4. The remainder of the enumeration probably emanates from the imagination of the writer. The word 'kūrmāḥ' I suppose to be artificially used to express 'hands' or 'fingers,' because it is followed by 'nakhāni,' 'nails,' and the preceding four words, 'romāni, keṣāḥ, kāṣāḥ, kuṣāḥ,' go in pairs. The term is sometimes used to describe a position of the fingers, making the hand resemble the back of a tortoise. The word has evidently been employed to jingle with those which precede it: 'kāṣāḥ, keṣāḥ, kuṣāḥ, kūrmāḥ.' 'Āvakā' is the Vedic name of a kind of swamp grass, later called 'ṣaivala' (the reading of M and R).

The compound, 'sikata-ṣarkarāḥ,' corresponds exactly, in sense, to the German *Sandzucker*. 'Sikatā' has been metrically shortened to 'sikata' (not otherwise quotable), just as 'ṣarkarā' itself often is for the same reason.

II. THE STORY OF DEVĀPI AND ÇANTANU.

(Rigveda, X. 98.)

आर्ष्टिषेणो¹ हि² देवापिः शन्तनुश्चापि कौरवौ³ ।

भ्रातरौ⁴ कुरुषु त्वेतौ राजपुत्रौ बभूवतुः ॥ १ ॥

¹ ०ण P.

² B; तु M_{I-3}, R; omitted by P.

³ P; कौरव्यश्चैव शन्तनुः M_{I-3}, R; कनीयाश्चैव शन्तनुः B, R₂.

⁴ P, R₂, 5; भारतौ B, M_{I-3}, R₁, 3, 4, 6.

ज्येष्ठस्तथोस्तु देवापिः कनीयांश्चैव शन्तनुः ।
 त्वग्दोषो राजपुत्रस्तु ऋष्टिषेणसुतो¹ भवत् ॥ २ ॥
 राज्येन क्कन्दयामासुः² प्रजाः³ स्वर्गे गते कुरौ⁴ ।
 स मुहूर्तमिव ध्यात्वा प्रजास्ताः प्रत्यभाषत ॥ ६ ॥
 न राज्यमहमर्हामि नृपतिर्वी-स्तु शन्तनुः ।
 तथेत्युक्त्वाभ्यषिञ्चंस्ताः⁵ प्रजा राज्याय शन्तनुम् ॥ ४ ॥
 ततो-भिषिक्ते कौरव्ये वनं देवापिराविशत् ।
 न ववर्षाथ⁶ पर्जन्यस्तस्मिन्नाद्रे शतं समाः⁷ ॥ ५ ॥
 ततो-भ्यगच्छद्देवापिं प्रजाभिः सह शन्तनुः ।
 प्रसादयामास त्वेनं⁸ तस्मिन्धर्मव्यतिक्रमे ॥ ६ ॥
 शिशिञ्च चैनं राज्येन प्रजाभिः सहितस्तदा ।
 तमुवाचाथ देवापिः प्रह्वं प्राञ्जलिनं स्थितम्⁹ ॥ ७ ॥
 न राज्यमहमर्हामि त्वग्दोषोपहतेन्द्रियः ।
 राजत्वं पालयिष्यामि¹⁰ वृष्टिकामेज्यया¹¹ स्वयम् ॥ ८ ॥

¹ P, R; तु आर्ष्टिषेण° B, M₁₋₃.

² क्कन्दयाम P.

³ अवहं-प्रजास्तं तु राज्ये B.

⁴ P, M₁₋₃; कुरौ B, R.

⁵ °भिष्वञ्चं P.

⁶ च P.

⁷ राज्ये द्वादश वै समाः B.

⁸ तत्त्वेन P; चैनं B, R, M₁₋₃.

⁹ P, M₁; तु प्राञ्जलिस्थितं B, R₁, 3, 4, 6; प्राञ्जलिसंस्थितं R, 2, 5, M₂₋₃.

¹⁰ P; याजयिष्यामि ते राजन् M₁₋₃, B, R.

¹¹ °त्यया B, °ज्यया P.

ततश्च तु पुरो-धत्त आर्त्विज्यायापि¹ कौरवः² ।

स चास्य चक्रे कर्माणि वार्षिकाणि³ यथाविधि ॥ ९ ॥

बृहस्पते प्रतीत्यृग्भिरीजे⁴ चैव⁵ बृहस्पतिम्⁷ ।

ततो-स्य स⁸ ददौ प्रीतो वाचं दैवीं⁹ तथा च¹⁰ सः ॥ १० ॥

अग्निभञ्जतसृभिर्देवाङ्गगी वृध्यर्थमेव¹¹ तु¹² ।

अग्निं च सूक्तशेषेण कमैन्द्रं सूक्तमुत्तरम्¹³ ॥ ११ ॥

¹ °धत्ताविद्यायाप्य P.

² P; स कौरव B; स शन्तनुः M_{I-3}, R.

³ वार्षिकाणि P.

⁴ RV. x. 98, 1.

⁵ B, R; प्रतीकङ्गिर् P; प्रतीत्यितद् M.

⁶ M_{I-3}, B, R_I, 4, 6; चैवं R; पर P.

⁷ B, M_I, and R₂, 5, add the two lines: द्वितीययास्य सूक्तस्य बोधिते जातवेदसा । आस्ये ते द्युमतो (मतिर् B, R₂, 5) वाचं दधामि सुहि देवताः ॥

⁸ P; ततः सो-स्य M_{I-3}, R_I, 3, 4, 6; इति सो-स्य B, R₂, 5.

⁹ P, B; देवीं R, M_{I-3}.

¹⁰ P, M_I; तु B, R.

¹¹ B, R, M.

¹² R, M; च B; वृध्यथमामिति P.

¹³ M, B, R; राजे शुभाम् P.

Translation.

Rstisena's son, Devāpi, and Çantanu belonged to the race of Kuru. Now these two were brothers, the sons of a king, among the Kurus. The elder of the two was Devāpi, and the younger was Çantanu. The (elder) prince, the son of *Rstisena*, was affected with skin disease. The Kuru (his father) having gone to heaven, the subjects offered him the sovereignty. Having reflected for a moment, he replied to them: "I am

not worthy of the sovereignty; let Çantanu be your king." "So be it," they said, and installed Çantanu to rule over them. The Kuru prince having been installed, Devāpi then returned to the forest. Then Parjanya shed no rain in that realm for a hundred [twelve] years. At length Çantanu, accompanied by his subjects, repaired to Devāpi, sought to win his favour in view of their transgression of duty, and, in conjunction with his subjects, sought to invest him with the sovereignty. Him, as he stood bowing low with folded hands, Devāpi addressed: "I am not worthy of the sovereignty, my faculties being impaired by skin disease. I will, however, preserve your kingship by myself performing the sacrifice for rain." Thereupon, being appointed by the Kuru prince his domestic priest for the conduct of sacrifice, he duly performed for him the rites productive of rain, and worshipped Brhaspati with the verses beginning 'Brhaspate prati' (RV. X. 98). Then he (Brhaspati), being pleased, bestowed on him divine speech, by means of which he, in four verses, sang the praises of the gods for rain, and (the praises) of Agni in the remainder of the hymn. The following hymn (beginning) 'kam,' is addressed to Indra.

Notes.

The hymn of the Rigveda to which this tale refers contains, like several others, a dramatic element, the first four verses being a dialogue between the singer Devāpi and the god Brhaspati. All the information to be gathered from the hymn itself, as to Devāpi and Çantanu, is to the following effect. Devāpi, a seer (*ṛṣi*), son of *Rṣisena* (*Ārstisena*), being chosen domestic priest (*purohita*) to act as *hotṛ* (*hotrāya*) for Çantanu, prays to Brhaspati to cause Parjanya to rain (*vr̥ṣāya*) for the benefit of Çantanu. Brhaspati promises to place brilliant speech in his mouth (*dadhāmi te dyumatīm vācam āsan*), and grants his prayer for rain; whereupon the celestial waters are released in torrents by Devāpi.

The bare statement of the Rigveda that Devāpi was the domestic priest of Çantanu and successfully prayed for rain, we find expanded in Yāska (Nirukta, II. 10), in a passage which, if written in verse, would be equivalent in length to four çlokas and a half. The additional features in Yāska's narrative are the following. Devāpi and Çantanu were brothers, and belonged to the race of Kuru. Çantanu, the younger, caused himself to be installed as king, while Devāpi betook himself to penance. Thereupon it did not rain in Çantanu's kingdom for twelve years. Brāhmins explained the cause of the drought from the fact that Çantanu had passed over his elder brother in the succession. Çantanu, accordingly, offered the throne to Devāpi, who, however, would only accept the post of domestic priest to Çantanu.

A comparison of the text of the Nirukta brings out clearly that the above passage from the Brhaddevatā is based on Yāska's version of the story. The wording is frequently identical, while the expansion—amounting, in length, to more than double that of Yāska's version—to suit the exigencies of metre, is, in some cases, quite obvious. Thus, all the words of Yāska's first sentence—'Devāpiç cĀrstisenah Çamtanuç ca Kauravyau bhrātatau babhūvathuh,' have been retained, as far as the metre permitted, in the same order, while the additional words, inserted to eke out the second line, especially 'kurusu,' are superfluous. Again, the sentence 'tatah Çamtano rājye dvādaça varsāni devo na vavarsa,' is doubtless the original of verse 5 b, though all the MSS. except B, which reads 'dvādaça vai samāh,' have the curious alteration 'çatam (!) samāh.'

The expression 'sa Çamtanuh kanīyān' is expanded to a whole line in 2a. Yāska's words, 'çiçiksa rājyena,' are borrowed, and his compound, 'varsa-kāma-sūktam' no doubt suggested 'vrsti-kāma-ijyā' in the Brhaddevatā. Such being the case, there can be no doubt that the reading in P, 'rājatvam pālayisyāmi,' is younger than that of the rest, 'yājayisyāmi te (=tvā) rājan,' because the latter corresponds to Devāpi's words in the Nirukta 'purohitas

It will, moreover, be observed that the *Brhaddevatā* adds a new feature. The elder brother's supersession is accounted for by the fact that he was suffering from skin-disease (*tvagdosa*), and consequently considered himself unfit to accept the sovereignty.

The same reason is assigned for *Devāpi*'s exclusion in the *Udyoga-parvan* of the *Mahābhārata*, the same expression (*tvagdosi*) being used. This trait reappears in the *Matsya Purāna* (XLIX. 39), where *Devāpi*, the eldest of *three* sons (the other two being *Çantanu* and *Bāhlika*), not of *Rstisena*, but of *Pratīpa*, is rejected from the succession because he is leprous (*kusthin*).

That the old version of the story is to some extent obscured in the *Mahābhārata* is shown by the fact that the patronymic *Ārstisena* has become dissociated from *Devāpi* in the *Çalyaparvan*. *Ārstisena* is there spoken of as an eminent *Rsi*, who, by great austerity, acquired *Brāhmanhood* at the same place of pilgrimage where this distinction was attained by *Devāpi*. A similar dissociation of an epithet in a late stage of a myth I have pointed out in my article on *Trita*, in the *J.R.A.S.* 1893, p. 485-6. *Trita Āptya*, who is a god in the *Rigveda*, appears in the *Avesta* as two distinct men named *Thrita* and *Āthwya*.

The above-mentioned and other passages bearing on the legend of *Devāpi* in the *Mahābhārata* and the *Purānas*, besides the text and translation of *RV.* X. 98 and of *Nirukta*, II. 10, will be found collected in *Muir's Sanskrit Texts*, vol. i. pp. 269-78. Cp. *Ludwig's Rigveda*, vol. iii. pp. 192-5 (§ 44), and vol. v. p. 551; also *Weber, Indische Studien*, vol. i. p. 203.