THE ĀSURĪ-KALPA:

A WITCHCRAFT PRACTICE

OF THE

ATHARVA-VEDA,

WITH AN INTRODUCTION, TRANSLATION, AND COMMENTARY.

A DISSERTATION

PRESENTED TO THE BOARD OF UNIVERSITY STUDIES OF THE JOHNS HOPKINS UNIVERSITY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY.

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THE AUTHOR.
THE ĀSURĪ-KALPA; A WITCHCRAFT PRACTICE OF THE ATHARVA-VEDA.

I.—INTRODUCTION.

The ritual literature of the Atharva-Veda, like that of the other Vedas, has attached to itself certain pārīcīṣṭas, or supplements. Of these, the thirty-fifth, according to the best accessible MS, is the Āsurī-Kalpa, an abhīcāra, or witchcraft practice, containing rites to be used in connection with the āsurī-plant. The question as to what this plant was will be discussed below. The use of the word kalpa for such a text is explained by a passage in the Atharvāṇiṣya-Paddhati, which states, on the authority of Uparvarṣa,¹ that in addition to the five AV. kalpas—Kāuḍika, Vāītāna, Nāksatra, Čānti, and Aṅgirasa—which are called cṛuti ‘inspired,’ there are certain other kalpas which are to be considered as smṛti ‘handed down by tradition.’

Three MSS have been consulted in preparing this paper. Two of them are copies of the pārīcīṣṭas of the AV.; the third is a commentary to the Āsurī-Kalpa. All three are loans to Dr. Bloomfield from the British Government in India. Just here I may say that I am greatly indebted to Dr. Bloomfield for the use of these MSS, for the encouragement and assistance which he has given me, and for his kindness in looking over my work. The MSS are as follows:

A, large sheets of light yellow paper, bound in book form, written lengthwise in a large clear hand and with considerable care. It is a modern copy.

B, narrow sheets of light blue paper, bound in book form, written lengthwise, text fuller in places than the preceding, but in a poor hand and with numerous errors. It must be a very recent copy. Both of these MSS are numbered 23.

S (Scholiast), much older than either of the preceding, single sheets of light brown paper grown dark at the edges, written lengthwise as the other MSS, but in a very poor, though large,


hand. It contains three sections or chapters. **Part first** (folios 1b–6a') contains all the practices in brief form, and occupies about one-fourth of the MS. **Part second** (folios 6a'–7b') treats only of the externals of the principal rite, and occupies scarcely one-tenth of the MS. **Part third** is an elaborate commentary on what has preceded; but in its present condition deals with only about two-thirds of the practices, since the MS lacks some folios at the close. This MS is numbered 120; but is also marked p (patrāṇī) 18; samh. (sahvat) 1880–81; and, on the last folio, written across the end on the margin, 347. From the appearance of the MS it might be as old as one hundred and fifty years; and since samh. 1880–81 probably has reference to Kielhorn's Report, the MS may be as old as it looks. It contains about 200 cālokas.

At the beginning of **part third** it names Mahādeva as the speaker, who introduces his commentary (see p. 11, note 19) by saying: 'It [the mantra] is not to be uttered (performed) without teachers; by the precept of a teacher this magic power (success) [comes into being]. Accordingly in a single final commentary the Āsuri-[rite] should succeed;—

\[ \text{vinā gurūn akartavyān guruvākyena siddhidam}^4 (\text{cod. sidhi-}), \text{ekāntimaṭikāmadhye} (\text{cod. ekānte-}) \text{sādhayeta tād āsuri. 2.} \]

Mahādeva is spoken of as the seer of the divine āsuri-text, and as becomes a rṣi he speaks of the Gāyatrī, Triṣṭubh, and Anuṣṭubh metres (gāyatriṛṣṭubanaṣṭupchandah), after which he proceeds to give full instructions concerning the rites.

1 Part first seems to be in fact a version of the pariṣṭa, fuller than the text and differing from it in some passages, but still essentially the same. The chief points of difference have been noted as readings of S. They have been put into cālōka form where the MS seemed to warrant it. Readings from parts second and third are so marked.

2 See p. 5, foot-note 1. The MS is catalogued on p. 58.

3 The pariṣṭhas as a whole are in the form of dialogues. Cf. Weber, History of Indian Literature, p. 153.

4 The conjectural reading siddhidam requires a regular fem. noun to be regarded as neu.; but for this text it may be allowable, since the MS departs widely in places from all rules of grammar, and also treats siddhi as a neu. in other passages.

The comma and period (, and .) have been used in all Sanskrit passages as the simplest means of transliterating the two Sanskrit marks of punctuation (| and ||).

5 An epithet of Rudra or Čiva, also of Viṣṇu and the name of various persons. It is an appropriate title, "Great-Lord," for the teacher of such a text,
Apart from its subject-matter it possesses no little interest, because it contains abundant evidence of the character of the people having to do with its rites. It is exceedingly corrupt, as a few examples may suffice to show. The common writing for sapta is satpa; for āsuri, asuri; for suṣma, sukṣma; for curṇa, curṇa, etc.: juhiyat and jahiya are used for juhuyāt; mriyate for mriyate, etc.: ėdayaṁ is found for krdayaṁ; bhimantrīteṇa for abhi- (beginning of a sentence); karaye for -yet; tītha for tithir, etc.: little or no attention is paid to saṁdhi: the confusion of sibilants, s for ĝ and vice versa, is exceedingly common: and other curious freaks in spelling occur, notably the use of cy for c (cyurṇa for curṇa, and muñeṣati for muñcati), which is of some interest from a phonetic standpoint, and the writing of the word vaṣikartukāma in eight different ways, while using it but twelve times, with a mistake of some kind in every single instance. The errors are doubtless due in part to later copyists; but, from the present state of corruption, it may be safe to infer that the original MS was bad at the start; for it seems hardly possible that the scribes should be guilty of all the errors which it contains, even if the present MS is the result of several successive transcriptions. The nature of the mistakes stamps the writer at once as an ignorant and perhaps degraded person. It is about such a document as might be expected to be written in English by some Voodoo doctor among the blacks of the South. Numerous repetitions serve to light up otherwise hopeless passages, and when the brief outlines of the parīcīṣṭā are combined with the commentary the whole practice becomes clear. No two of the MSS exactly agree in the order in which the different forms of the rite are treated, and B has a passage not found in either A or S. Fortunately the parīcīṣṭa is mostly written in clokas, which is of great service in determining the true reading. In style the parīcīṣṭa is somewhat like the sastras, being terse and technical in its forms of expression, and consisting mostly of what may

5It may be said in addition that there is hardly a sentence in the entire MS in which there are not mistakes in the case-forms, the most common being the use of a stem-form for an acc.
6In the text, where a MS reading is of no importance, it has been thought best to omit it; so, in the quotations from S the MS reading has been omitted where the emendation is obvious, where the same mistake is repeated several times, and, in a few instances, where MS evidence warrants the change; on the other hand, where it has been thought best to do so, the passage has been quoted verbatim.
be called rules; the commentary is, of course, more like an ordinary text.

In this paper the attempt has been made not only to present a correct version of the parićisṭa, so far as the material at hand would allow, but also to reproduce to some extent the scholiast by citing, mostly from the first division, such passages, with the text, as bear on the same part of the rite, and by incorporating into the commentary accompanying the translation such other passages as throw light upon those already cited, or give an idea of additional matters not treated of in the text at all. In this way most of the salient points of S have been preserved without, at the same time, copying its tiresome minuteness of detail and unending repetitions—not that the commentary is of so much importance in itself, for, as has been shown, it represents the work of a person of little intelligence apparently, certainly of small acquirements; but that the picture of the whole might be as complete as possible. The practice of witchcraft forms a dark chapter in the history of mankind, and anything that throws light upon the attitude of mind in which its devotees have practiced their curious rites is not to be despised. The “meditations” of S may not be without their suggestions to those who care to read between the lines, and the whole practice is a curious bit of evidence of the power of superstition over the human mind.

While the Āsurī-Kalpa has proved a rich field for emendation, and has afforded some opportunity for conjecture, it has not been altogether unfruitful in new material, as the following list will show.

**SIMPLE STEMS.**

**Denominative Verb:** pijāya, to grind up, make into meal.

**Nouns (members of compounds):** naṣṭika [naṣṭi], destruction. ravi, a tree or plant of some kind. ṣadī (not in a comp.), a collection of six. srucā (?) [sruc], sacrifice-ladle.

**Adjectives:** ṭetaka [ṭeta], belonging to a dead [man].

**Possibly (?) jīgāīqa, desiring to conquer.**

**Particles:** kīṁḥ, kṣāunḥ, and grīṁḥ.

**Analogical Vocative:** duḥite [duhitār], O daughter.

**New Meanings or Uses:** sureçvari (compound stem), āsurī (plant and probably also goddess). So ṭakṣmi, apparently and possibly pri. caturthaṁ (?) fourthly (as adverb).

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¹ See page 25, foot-note 4.
² Evidently from ṣṛī ‘beauty, welfare.’ These words are used as part of a muttered spell, and have, therefore, no particular meaning.
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COMPOUND STEMS.

Nouns: aprajatva, childlessness. utkaraṇa, overcoming (?).
Adjectives: dakṣiṇakarmika, having its point (ear) to the south. devīja, goddess-born. raktavāsasa, having a reddish garment. vacyaṇa, subdued. Possibly pratyāmukha, facing.
Neuter as Adverbs: dinatrayaṁ, at the three parts of the day (A. M., M., and P. M.) dināṣṭakam, at the eight parts (watches) of the day. Possibly (?) saptāhanam, at the seventh dawn.

COMPOUNDS OF A MORE GENERAL CHARACTER.

aparājaya, invincibility. karmakārikā (fem. of adj. -rāka), deed-performer. nāgendra, a plant, probably Betel. vaṣīkarutukāma, the desire to render submissive. Possibly also surati, a plant of some kind.

A few words have as yet baffled all attempts at a solution. They will be mentioned as they occur.

That the Āsuri-Kalpa must at one time have occupied a position of some importance appears from the fact that it is mentioned, according to Weber, Ind. Stud. XIII 415, under the name Āsurīyaḥ Kalpaḥ in the Mahābhāṣya IV 1, 19, Vārṭtikam f. 19b. In this connection it may be added that the conjecture offered by Professor Bloomfield (J. A. O. S. XI 378): “pañca-kalpaḥ is probably not to be understood (with Weber, Ind. Stud. XIII 455) as one studying five different kalpas, i. e. grāuta-sūtras, but means an Atharvavedin who is familiar with these five kalpas;” i. e. the five belonging to the AV., has recently been confirmed by the discovery, made by the same scholar, of the word pañca-kalpi (stem -in) used in the colophon of a Kāuça. MS¹ to mean the writer of a Kāuça. MS. In connection with pañca-kalpaḥ, says Weber (loc. cit.), the Mahābhāṣya (Vārṭt. 3f. 67a) mentions the words kālpasūtraḥ, pāraśarakaḷpikaḥ, and mātrikalpikaḥ. This last word Weber does not attempt to define, but says of it: “Letzteres Wort ist in der vorliegenden Beziehung unklar.” In the Kāuça-Kāṣṭha, 8, 24, is mentioned a gaṇa of hymns (AV. II 2, VI 111, and VIII 6) under the title mātrināmāni, the object of which is the preventing or removing of evil; and Atharva-Parāśīṣṭa² 34, 4, mentions the same gaṇa with the

² A No. 32, B No. 34. The latter numbering makes the Āsuri-Kalpa No. 37; for each MS gives between it and the Gaṇamālā two other parāśīṣṭas—
addition of AV. IV 20, under the same name.\footnote{Cf. Weber, Omina et Portenta, pp. 350-53.} It also adds, \textit{iti mātrganah.}\footnote{\textit{Not in A or B; but see Bloomfield, Kāuṣ. 8, 24, note 5.}} As \textit{kālpasūtraḥ} means one familiar with the Kalpa-Sūtras, and \textit{pārāśarakalpikah} seems to have been used of a person who had studied the Parāśara-Kalpa,\footnote{Cf. Weber, Ind. Stud. XIII 445.} it is safe to infer that the word \textit{mātrkalpikah} meant one who was familiar with or made use of the Mātr-Kalpa, and such a text may yet be found. If it ever appears, Professor Bloomfield conjectures that it will prove to be a ritual for the use of a priest in connection with this Mātrgana. The presence of these words in the Mahābhāśya, which contains many Atharvanic words not found elsewhere, cited as they are without explanation, goes to show that they were all well understood by the people of Patañjali's time, and therefore referred to rites and practices so familiar to the Hindoos that the mere name was sufficient to make the reader understand the author's meaning. As they are all Atharvanic, and the word Asuri-Kalpah is also Atharvanic, there can be no doubt that the Āsuri-Kalpaḥ and the Āsuriyāḥ Kalpaḥ are essentially the same, though the text may have suffered some changes at the hands of later authorities on the uses of āsuri, and it is evident that the pāriçīṣṭa must have had considerable currency among those who made use of Atharvan rites. Additional evidence of the familiarity of the Hindoos with such practices is to be found in the Laws of Manu (XI 63), where the practice of witchcraft (abhicāra) and of magic with roots (mūlakarman) is mentioned in a list of secondary crimes (upapātaka). This reference also makes clear the fact that such practices are old; for they must have been well established when the Mānava-Dharmaśāstra took its present shape, and go back, therefore, in all probability, some hundreds of years before our era. On the other hand, it must be said that the MSS bear marks of a late origin. \textit{S} mentions the Hindoo trinity (brahma-viṣṇuvahara), contains the Buddhistical word hevara, uses the gen. for the loc. and ins., etc.; and all the MSS contain forms (transfers to the a-declension, etc.) due to analogy and not cited in any of the dictionaries, besides exhibiting in the subject-matter certain

\textbf{the Mahābhiṣeka and the Anuloma-Kalpa.} \textit{B} does not number the latter or the Āsuri-Kalpa, but has after the Mahābhiṣeka what is evidently a corruption for 35. The Peters Lex., with \textit{A}, makes the Anuloma-Kalpa No. 34. The numbering of \textit{B} has been taken to correspond to Dr. Bloomfield's edition of the Kāuṣ.
tendencies which are recognized as modern. They are mentioned below.

The word āsurī is the fem. of an adj. from asura “spirit, demon,” and therefore means primarily, “belonging to, or having to do with, spirits or demons.” Under the form āsurī, the Peters. Lex. gives the meaning, schwarz Sef, Sinapis ramosa Roxb.1 From the evidence of the MSS, āsurī must be a plant with a pungent leaf, and must bear fruit (phala) and flowers; moreover, a religious meditation (dhyāna) of S, which can hardly refer to anything else, speaks of the “bright four-sided granter of wishes”; then of the same as “reddish,” “blue-colored,” “having a sword in the hand,” “having a hook in the hand,” “having a ‘red-stone’ in the hand,” etc. All these expressions are based upon characteristics of the plant, as will appear below. In describing the oblation the pariṣṭa says: ‘The wise man should make meal of rājikā’ (rājikāḥ pīṣṭayed budhaḥ), while S in the same passage speaks of āsurī as made into meal. The word rājikā, in fact, occurs in S only in part third, never in connection with āsurī, and always where the latter might be expected. The same is true of the word rājasarṣapa, for example,—

vidhāne pūrvavat karmapratimān rājasarṣapāṭih,
pūrvavat kārayen nyāsān, chedayet pūrvavad api.

‘In [his] preparation, as before, [one should cause] an image for the rite [to be made] with black mustard seeds. As in the former case, he should cause the [limb]-placing ceremony to be performed; he should cause [the image] to be chopped also as before.’ The word rājikā, which was left untranslated above, is the common name for the Black Mustard of India. This plant has bright yellow flowers, and bears small dark seeds contained in a pod which is tipped by a long, straight, flattened, and seedless beak.2 In all members of the Mustard Family, the pungency pervades the entire plant.3 There can be no doubt that this was the plant actually used, and it is plain that the ignorant and superstitious devotee saw a goddess in the plant itself,4 and found,

1 Wm. Roxburg, Flora Indica, Semapore, 1832.
2 Hooker, Flora of British India, I 157. The Black Mustard of Europe, which is closely related, is described as having smooth erect pods which are somewhat four-sided and tipped with a sword-shaped style. They contain small dark brown or nearly black seeds. The Black Mustard of the U. S. is similar.
3 Gray, Introduction to Structural and Systematic Botany, and Vegetable Physiology, 1873, p. 389 f.
4 Cf. the frequent similar personifications of the AV.
perhaps, in the effect of the seeds upon his palate an evidence of her supernatural power. The "red-stone" (rudhira) mentioned above, and defined by the dictionaries as a certain red stone, not a ruby, here plainly means the seeds in the pod of the āsurī-plant, while the pod itself is probably the "sword," and possibly also the "hook."

The chief object to be attained was the subduing of another to one's will, or the destruction of an enemy. The use of the hymns of the AV. for the latter purpose is sanctioned by the Laws of Maṇu (XI 33): 'With the thought 'one should utter (perform) the hymns of the Atharva-Veda,' [let him be] without hesitation; the 'word' is the Brahman's weapon, you know, with it the twice-born should smite [his] enemies,'—

\[
\text{grutir atharvāṅgirasih kuryād ity avicārayan,}
\text{vāk ṣastraṁ vāi brāhmaṇasya tena hanyād arin dvijāḥ. 33.}
\]

The other practice, as has been stated, is pronounced criminal by the same authority. The rite itself is briefly, as follows: after certain introductory ceremonies, the person grinds up mustard into meal, with which he makes an image representing the person whom he desires to overcome or destroy. Having muttered certain spells to give efficiency to the rite, he chops up the image, anoints it with ghee (melted butter), curds, or some similar substance, and finally burns it in a "sacred-fire-pot." The idea that an image thus destroyed accomplishes the destruction of the person represented, or at least does him serious harm, still survives in India, and it can be duplicated in almost any country in which witchcraft has been practiced. The Sāmavidhāna-Brāhmaṇa contains a similar practice, in which an image of dough is roasted so as to cause the moisture to exude, and it is then cut to pieces and eaten by the sorcerer. An image of wax has been largely used in various countries, the life of the enemy represented having been supposed to waste away as the wax gradually melted over a slow fire. This process was known to the Greeks, to the Romans, to the Germans, and even to the Chaldeans.\footnote{This may also account for the name, since at the time when these practices originated the Hindoos were both very superstitious and extremely unscientific in all matters pertaining to natural phenomena, and they would, therefore, quite naturally assign the pungency of the plant to some spirit or demon.}

\footnote{Cf. Theocr. Idyll II 28, Hor. Epod. XVII 76; Grimm, Deutsche Mythologie, 1047 ff.; Lenormant, Chaldean Magic, p. 5, foot-note 1, and p. 68; Burnell, Sāmavidhāna-Brāhmaṇa, Vol. I, Introd. p. xxv, and see p. 36, foot-note 1, end.}
ation of the same performance is to fill the image with pins, attach a hated name to it, and set it away to melt or dry up according to the material used. This is said to be still practiced in some parts of America, England and the Continent. It is reported that a practice of this kind, i.e., the making of an effigy to be used for his destruction by means of sorcery, was tried on Henry VI of England; and early in the present century a similar trick was used against the Nizām of the Deccan. Among the Indians of our own country, the Ojibway sorcerers were supposed to be able to transfer a disease from one person to another by a somewhat similar process. They were accustomed to make, for the patient who paid them, a small wooden image representing his enemy; then, piercing the heart of this image, they put in small powders, and pretended by this means, with the help of certain incantations, to accomplish the desired end. The fact that an image has been so universally used in witchcraft practices is no more remarkable than the fact that all nations have made use of images to represent their gods in religious worship, and the two things may both be referred to some law of the human mind by which similar conditions produce similar results. There is no discoverable connection between the Ojibway's wooden image and the Hindoo's effigy of dough other than the mere fact that each is the outcome of a desire to injure, and nature teaches them both to think of what is practically the same expedient.

The minor practices of the Āsuri-Kalpa, which are designed either to work harm to an enemy or good to the practitioner, will be found in their turn below. They seem to indicate a desire on the part of the author to furnish a short cut to power and to some of the more important blessings which were supposed to be gained by the sacrifices prescribed by the Brāhmaṇas; indeed, the practices of the Āsuri-Kalpa, as a whole, seem to show a disposition to supplant certain religious forms by simpler magical rites, while endeavoring at the same time to obtain powers for harm which religious practices either left in the hands of the educated Brahmans or did not bestow at all. It must be added, however, that the belief in the efficacy of repetition, so conspicuous in the modern "prayer-mills" of Thibet, is here plainly to be seen. In the Āsuri-Kalpa, as in all other Indian witchcraft practices, there is, of course, an underlying stratum of skepticism; but the

2 Lyall, Asiatic Studies, p. 88.
3 Dorman, Origin of Primitive Superstitions, p. 361.
great power of the priests is tacitly recognized by the care enjoined upon one who undertakes to subdue a Brahman. The practices for obtaining blessings are confined to the latter part of the paricīṣṭa, and, from their general character, seem like an extension of the original practices, perhaps for the purpose of giving additional currency or respectability to the whole; they may possibly be regarded as a further indication that the Āsuri-Kalpa, however ancient its main practices may be, is, in its present shape, comparatively modern.

At the present time in America, the interest felt in witchcraft is shown by our surprisingly large and growing literature on the subject. In India the interest felt is of a different nature, but it is none the less strong. To the Hindoo the subject is a living one, and while the native literature referring to magic and superstition has always been great, at present, especially in the vernacular dialects, it is enormous, and forms the favorite reading of the people. So great is its hold upon the natives that Lyall says of it: "It is probable that in no other time or country has witchcraft ever been so comfortably practiced as it is now in India under British rule"; again, "in India everyone believes in witchcraft as a fact"; and just below, "In every village of Central India they keep a hereditary servant whose profession it is to ward off impending hailstorms by incantations, by consulting the motion of water in certain pots, and by dancing about with a sword." Beside this may be placed the statement of Conway, that there are 84,000 charms to produce evil made use of in Ceylon at the present time. In so far as it throws light on the past history of such practices, the work on the Āsuri-Kalpa may not have been in vain.

1 Both MSS recognize a division of the practices into groups—A into two, as shown by the figures (1 and 2), and B apparently into three; for it has a two (2) where A has one (1), and what may be a one (1) in the passage which it alone contains. It lacks the number at the end. The divisions of A have been marked in Roman numerals, since it has been thought best to number the clokas, although the MSS do not do so. The practices of the second division are all of the same general nature.

2 See Foole’s Index, third edition, 1882, under the headings Witchcraft, Demonology, Magic, etc.

3 Burnell, Sāmavīdhana-Brahmaṇa, I, p. xxv.

4 Asiatic Studies, 1882, p. 96.

5 "Of course the witch is punished when he takes to poisoning or pure swindling" (loc. cit.)

6 Demonology and Devil-Lore, I 274.
II.—TEXT, CRITICAL NOTES, AND EXTRACTS FROM THE SCHOLIAST.

oh namo rudrāyā, oh kātuṣe kātuṣapātīre subhaga āsuri rakte⁸ raktaṃvāṣe⁹, atharvanāsyā duhiṭe⁹ 'ghore 'ghorakarmakā- rike⁹, amukha ḫana⁵ ḫana ḫana ḫaha ḫaha ḫaṃṭha manha tāvad ḫaha tāvat ḫaca yāvan me vaṃcαm ānayaḥ svāhā.¹⁰ śayāv- vasthitāyās¹¹ tāvaj¹¹ japed yāvat svapiti, prasthitāyā¹¹ gatiḥ ḫaha ḫaha ḫaṃṭha svāhā, upaviṣṭāyā bhagam¹⁴ ḫaha ḫaha svāhā svāhā, suptāyā¹⁲ mano ḫaha ḫaha ḫaha svāhā svāhā svāhā svāhā svāhā, Ṙabuddhāyā ḫṛdayāḥ ḫaha ḫaha svāhā svāhā svāhā svāhā svāhā svāhā.

athāta āsurikalpam¹⁵ upadekṣyāmo¹⁵ 'tharvanah, nāṣyās tiḥir¹¹ na nakātraṃ na nopavāso vidhiyate. i.

gṛḥtādīśaṃtravārayeṣu¹⁶ āsuri¹⁷ gatajāpitā,


19. A gṛḥtādīśaṃtravārayeṣu-. 21. The mantra nāṣyās, etc.?
पत्त्रादयवायवाच साया जिगिष्ठा सनुपाय, हान्तुकामो हि चात्रहं चा वचाकर्तम सा भुषपति
2. आसुरिशक्तिपिलायथं जुहुयाद अकीत बुधाहं, अकिति हसानिनं प्रज्वाय कित्वास्त्रेणकार्तिन सू तम। 3.
पादाग्रालो 'बलसहारम जुहुयाद यस्या वायः' असू, गह्ताकलयात सू वाचिन भालागान सू दिवोत्तमाधः। 4.
gुजाकलयाक प्रामायसः सु वायस सु ददालिमायः, चूरास सु लङ्गरनिमिरात श्राकितह निष्कायद बुधाहं। 5.
अ शपाताल सर्वा तद आसुरिहमात्वा वाचा, कात्तालीते त्रिसंहायं कुलोच्चेदान करोति हिः 6.
चुम्म तु लोमावबः सूरधं अपस्यार सिर्रिबिर दिनाहः 1.


saṃjñāta (tāh?) pīndapātāv (pātikā?) japaḥ pāpa bhavanti hi, ekādaśānujaptāvyanāh kuluichedakṣaṭo (cchēdaḥ kṣa-?) bhavet. 1.
A WITCHCRAFT PRACTICE OF THE ATHARVA-VEDA. 13

nivṛtthin kṣiramadhvājyāir lavaṇena tu sajvarī. 7
arkāidhāsamidagnānī tu karotī śphoṭasaṁabhavam,
tesāṁ upaçāmanāḥ vidyāt sureçvaryaṁ gṛttena ca. 8.
arāksirāktlayārkagnāv aksīna śphoṭayed dvīsāḥ,
gatāsumāhaṁ tasyāvāna nirmāyaṁ citibhasmaṁ 10 ca. 9.
eśāṁ čārṇena saṁśpruṣo hāsyagīlo dhījāyate,
ajākṣirāitésyā homā 11 tasya mokṣaṁ 12 vidhiyate. 10.
tagaraḥ kuṭṣhamaṁ māñśi ca tasyāḥ patrāṇi caiva hi,
etāḥ čākṣyāsis tu saṁspṛṣṭāṁ pṛṣṭhataṁ parādāvati. 11.
tasyāḥ phalāni mālāni surabhhihastimedasaṁ,
sūkṣmataddāvrasaṁspāryaṁ 13 anudhāvavy acetasah. 12.

1. B uṭraṁ.—2. B puts clikaś 13–18 directly after the passage which it alone contains.—3. A yuvatphala ghate cāi. S has instead,—
āsurtipuspatrāṅi puṣpāṇi ca phalāni ca,
nāgendrapalāsahyuktaṁ sūkṣmacarṇaṁ tu kāraṇet 108,
abhimantritena yana (yasa) sṛṣṭi sa vaṣo bhavati (-vet). 15.
—4. B mriyāhyu ta. S has,—
manahcilā priyāṅguc ca tagarāṁ nāgakeśaram,
āsurtipalāsahyuktaṁ sūkṣmacarṇaṁ tu kāraṇet 108 [aglaṇaṁ],
abhimantritena caksusy anjanayāva yaṁ nirikṣayati sa vaṣo bhavati (-vet). 16.
kīṁkaraḥ. S abhimaniṣṭena caṣaṣy aṃjanayīva yaṁ nīrīkṣayati
āsurtīṣpāncaśekanāmam dhūpaṇet,
yasyāṣa gaṇāḥkām (l) (yo ‘syā ganāḥkām’?) tiṣphrati (ji-) sa vaṣo
bhavati. 18.

It also reverses the order of the two following statements.—15.
S has,—
dadhimadhuḥūrtāṅkāṁ hūtvāṣūrīṁ juhuyāt,
maḥānīdhanāṁ labhate daçaśahasrāṇi,
caṭāyur vāi puṣṭa (-ṛaḥ). 20.
—16. Omit on account of metre? S āsūrah madhuḥūrtāṅkāṁ
hūtv ... labhate putram. 19.—17. A vṛdvaṃpannāṁ. —18. B tatpa-
trātṛdhānāṁ ... -trisahasrāḥ, repeating from clika 17 last
pāda to 18 end inclusive. It then has sārdham ... acetasaḥ
(clika 7 end of first pāda to clika 12 end inclusive), after
which it continues with clika 19 (swarana). S has,—
rājyāṁ labhane madhuḥūrtāṅkāṁ juhuyād āsūralakṣmim,
sa rājyam labhate. 21.
A WITCHCRAFT PRACTICE OF THE ATHARVA-VEDA. 15

suvarṇasahasrāprāptisā tatpālārāṇāṁ tu lakṣaṇāḥ, sahasrajapācā ca tadvad udake kṣirabhakṣyāḥ. 19.
vāripūrne 'tka kalaçe palaçipallavān kṣipel, snānād alaçkṣṇāya muciçyeta suvarṇakalaçe 'pi tu'. 20.
viniyakebhyaḥ snānato dāurgāhyāc cāiva dārghagāt, prāgāhatc cānuḍāvantu saṁsprāṣṭā udakena tu. 21.
ucirām tagaraṁ kuśṭhamū motivationā tatpātraśāyaṁ, cāryenāhxāhitāṁ tuñcam içvaro 'pi vaço bhavet. 22.
tulasi bhūmadā devi cāryasprāṣṭā tathā vaçt, rājabhayeśu sureçvartā mārjanādā tuñcamāt tathā. 23.
naśyād asyādbhutam kīṁ cinā na kṣudropadravasā tathā, nānāçuryamānā nāpañjatvamānā yasya devy aśuri gṛhe. 24.
yasya devyāśuri gṛhe. II.
ity āsuriñkalapāḥ samāptāḥ.

III.—TRANSLATION AND COMMENTARY.

Om, obeisance to Rudra: om, O pungent one, thou of the pungent leaf, blessed āṣūrt, reddish one, thou of the reddish garment, O daughter of aṭhārvan, non-terrific one, non-terrific wonder-worker (deed-performer), 'so-and-so' smite, smite, burn, burn, cook, cook, crush, crush, so long burn, so long cook, until thou hast brought [him] into my power: Svāhā.¹

This is the so-called fundamental formula (mulamātra). Preceding it S gives, somewhat at length, a preparation rite (puraṣ-caranāvidhi), in which a triangular fire-pot is prescribed for use in reverencing the goddess. Part third gives a diagram of it which is here duplicated. It appears that the altar-mouth was so placed that one angle pointed to the south; for the diagram has pu for purvā "east," u for utci "north," de probably for daksinā "south," and a figure one (x) which may easily be a corruption for pr, pratici "west." Cf. (part first) puruṣahastapramāṇe (cod. -ṇam) trikoṇakunda² vediyonisahitaṁ satvā (cod. satvā) daksinā-

¹'Good-offering, good oblation.' Used at the end of invocations very much as we use Amen.

²The equilateral triangle has been a favorite figure in mysticism as well as in magic. See description of the pentacle in Dictionnaire Infernal, Sixième Édition, 1863, p. 518. Cf. also Cornelius Agrippa, Vol. I, p. 196 ff., De undenario & duodenario cum duplici duodenarii Cabalistica & Orphica; also I 226 ff., De Geometricis figuris atque Corporibus qua virtute in magia polleant, & quae quibus elementis convenient, atque coelio.
karnike devīṁ (cod. -vi) pūjayet. 'Having reclined (sat down), one should worship the goddess in a three-cornered fire-pot of the size of a man's hand, with an altar-mouth having [its] point (ear) to the south.' The preparation-rite includes an oblation of ghee and sugar (ghṛtaçarkarāhoma), garlands of the red, sweet-smelling oleander (raktakaravirapuspamālā), an ornament (mark) of red sandal-wood (raktacandanañilaka), the partaking of a brahma-carya-ovation (brahmacaryahaviṣṭānām bhaktvā, cod. bhaktā), and a lying on the ground (bhūmiçayana). S, part second, adds, daksīñābhimukho nityam 'facing the south constantly,' kambalāsanam 'sitting on a woolen blanket,' raktavastroparidhānām (cod. -trāṁ pari) 'putting on a red garment,' and raktagandhānulepanam 'anointing with red sandal-wood powder.' S, part third, says also, sarvatra prāṇāyāmādiṣu 'in all cases in the holding of the breath in worship, etc.'

The address to the Āsurī-goddess, beginning the "fundamental formula," occurs in S several times, mostly in part third, with slight variations in form. In one instance it has as one of its introductory phrases, netratrayāya namah "obeisance to 'Three-eyes,'" and then continues, om hṛṣī kātuke, etc. Under the title japamantraḥ "whisper-spell," it appears in the form, om kliṁ hṛṣī grīṁ kṣaṁh kṣaṁh grīṁ hṛṣī kliṁ om, katuḍattre subhaga

1 Part second says of it: trikoñaharuvyonisahitaṁ karuvahastamātravah tu kūṇḍarāṁ hāryam, onisahitaḥ (yonisahitam? hardly oni-) ayāta (athato?) brāhmaṇa-daksīñamukhavasesi (ñ-vāsini?) homa (mayet?) karuvahūndanu (ñagna (ñ-de tu agnīñ?) daksīñaharuvah parain (ñ-rā) sidhi (śiddhī). 'A fire-pot must be made having a triangular — altar-mouth of the size of a — hand moreover; thereupon (ñ?) one should offer an oblation (?) in the — fire-pot with an altar-mouth having a situation towards the south suitable for worship (?) [having kindled] a fire moreover with a — to the south. The greatest magic (success) [results]. The word karavu occurs nowhere else and is not at present translatable.

2 Cf. part second hōjanāṁ haviṣpānam ekasaktatāh (ñ-bhuktañ?) bhūmi-gayamaṁ brahmacaryaṁ; also part third fitendriyah (cod. yā) pājayed āsuriṁ devīṁ (cod. -ri devī).

3 For explanation see Durga Puja (durgāpājā) by Pratăpachandra Ghosha (pratāpachandra ghōsa), note 19, p. xxix.

4 It heads the preparation-rite with the words aha padgaṭimantra (-ah), and ends it by saying iti dūhkaḥitaṁ (-ah) mantram (-ah). The first seems to mean, 'The going to the feet [of Rudra] text' (pad for pad). The second is a puzzle; but it probably contains some similar idea referring to the propitiation of the god.
äsuri raktavásase 'tharvanasya duhite 'ghore 'ghore svāhā, oh kīṁ hṛtām cānūn kāsam kāsam cānūn hṛtām klīṁ oh.

Following the mūla-mantra, S gives a ‘limb-placing ceremony’ (añganyāsa), consisting of “obeisance” paid to the fingers in pairs, and to the two palms and backs of the hands. The object of such a ceremony is said to be the mental assignment of various parts of the body to certain divinities, with accompanying gestures and prayers. In the present case, the end in view seems to have been the propitiation of Rudra. Next in order comes a meditation (dhyāna), in which the protection of Durgā is invoked, and mention is made of some of her characteristics, among them the possession of 90,000,000 bodily forms (durgā navakāṭimūrti-sa śiha). In the case of a woman lying on a couch, as long as she sleeps, one should mutter: ‘Of her arisen the going burn, burn: svāhā, svāhā; of her seated the bhaga (pudenda) burn, burn: svāhā, svāhā; of her asleep the mind burn, burn: svāhā, svāhā, svāhā, svāhā; of her awake the heart burn, burn: svāhā, svāhā, svāhā, svāhā, svāhā.’

1. So then we will teach the Āsuri-Kalpa of the Atharva-Veda (atharvan). For her not a ‘lunar-day,’ nor a ‘lunar-mansion,’ nor the kindling of a holy fire is decreed.6

2. Over all material consisting of ghee, etc., the āsuri is caused to be muttered1 one hundred times, And [let there be] a

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1 For other lists of particles somewhat similar in nature, cf. Durgā Puja, pp. 36 end f. and note 6r end. It has been thought best to keep the anusvāra throughout; the MS uses the anusāsika sign, possibly to indicate a prolongation of the vowels by nasalization.

2 See Durgā Puja, p. 30 ff., and note 21, p. xxxi f.

3 Cf. part third, tatra karāṅgulnyāṣaḥ, evam rudāyādi (rudāryādānu) nyāsa evam mantram (-aḥ) saram (śama?) nyāsaṁ (-aḥ) kartavyam (-aḥ) sadhakottamāś (ṣadhaṅkottamāḥ). Then the finger-placing ceremony; thus to Rudra in the beginning the nyāsa, thus the mantra, the sāman; the nyāsa is to be performed with the highest magical [rites].

4 S, part first, does not contain this formula.

5 'The highest āsuri-ordinance.' Cf. p. 11, footnote 19, where a fuller but not altogether clear form of the mantra is given.

6 Probably the mantra just given, possibly the mūla-mantra.

7 Cf. Laws of Manu, II 85, where the statement is made that muttering [the syllable oh, the words bhūr, bhuvah, and svar, and the Śāvitrī ṛc (RV. III 62, 10)] is ten times better than a regular sacrifice; if they are muttered so low that they cannot be understood, they avail one hundred times more than a regular sacrifice; and, if they are recited mentally, one thousand times more. This is possibly the starting point of the notion that muttered words and par-
portion of this consisting of leaves, etc. [Let there be] one, surely, who desires to smite [his] enemies and to render submissive kings.

Owing to the uncertainty of the text, it has been thought best to omit the translation of one pada, though a provisional reading has been adopted. S has nothing corresponding to it, but reads: 

\[
\text{atha gri asurimaṇtrāḥ (pryāsurimaṇtrāḥ) mā atharvāṇa ṛṣīḥ (mātharvāṇarṣiḥ) asuridevatal (āsurī-) hṛṇh bijaṁ (ṃ) asurī-}
\text{cakti (āsurī-) naṣṭikachaṇḍaḥ (nd) mama ṣatruṅγayām (yo) māraṇe mohane vasiṇaraṇe (vaṣṭi) stambhane (stambh-) vini-}
\text{yogāḥ. 'Then me possessing the divine āsurī-māṇtra [let] the seer of the Atharva-ritual, [let] the āsurī-divinity [help?]':}
\]

icles possess a peculiar and mysterious power which even the gods cannot escape, and by which the person understanding how to use them can control divine as well as human agencies and accomplish what he wills. At the present time in India, the Brahmins consider it a sacrilege to utter the word om (pronounced aum as representing the trinity) aloud, and they also still attach wonderful powers to it. Cf. the om maṇi padme hūṃ of the Buddhists.

S regularly gives the number of oblations as one hundred and eight, and a māṇtra is as regularly said to be pronounced with the oblation. One hundred images are mentioned by S, part second—saropatālahomāḥ (cod. parā-) pratimāgaṇah 108—but the number 108 follows immediately, as elsewhere.

1 The āsurī-plant.

The reading of Ā is impossible as it stands, and that of B presents difficulties which can hardly be overlooked. The word jīgāṣṭa could scarcely be anything but a secondary adjective derivative from jīgīṣa, meaning “he who desires to conquer” (here fem.), while gāthā or āgāthā might be a 3d, sing., root-aor., inv. or the stem of the inf. used in a compound. It is difficult to see why a woman should be specified as the one desiring to conquer, and even if it were plain the rest would remain unsatisfactory. The root-aor. of the

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The āsurī-māṇtra is caused to be muttered one hundred times over all sorts of materials, such as ghee, etc.; [There is to be] both a portion of the [āsurī] consisting of leaves, etc., and [there is to be] a desire to conquer without [ordinary?] means (by magic?); For [there is] one who both wishes to smite [his] enemies and to render submissive kings.

While this is not altogether satisfactory from a Sanskrit standpoint, it is the best that can be done at present.
hrīm. [There is] the core of the mantra (seed) possessing the might of āsura, the desire to destroy, the destruction of my enemy; in the slaying, in the stupefying, in the making submissive, in the fixing like a post [this is] the practice.'

Following this statement S has a "contemplation" (dhyāna), in which the person should meditate (dhyāyate) on the bright four-sided granter of wishes (cuklaṁ caturbhujāṁ varadām), having a hook in the hand (ānkucaḥastām), adorned with all ornaments (sarvālaṁkārabhūṣitām), seated in the padmāsana-position on a serpent (nāgopari padmāsanopaviśtām), and having a gracious countenance (prasannavadanām). The MS then has, iti vaṣṭaraṇe, 'Thus [readeth it] in the making submissive.' Secondly, in the fixing like a post (stambhane) the person is to meditate on the reddish, four-sided, fearless wish-granter (kapiliṁ caturbhujāṁ abhayavardām), with sword in hand (khaṇgarahastām), having as an ornament a half-moon crest(?) (candrārdhamāulinepatkyāṁ, cod. caṇḍārdhamāulineprāṁ), etc. And thirdly, in the slaying or magical incantation for that purpose (māraṇe), he should meditate on the blue-colored, four-sided, fearless wish-granter (nīlavarṇām, etc.), having a "red-stone" in the hand (rudpīrām), seated on a dead-man (mrtyamunopaviśtām), wearing a munda-garland (mundoṁālaṁkārām), etc. The meditation contains several vocatives addressed to the goddess, for example, ksame "gracious one," nāgayānopaṇitini "thou that hast a snake for sacred cord," and so on. The corresponding reflection of S, part third, written in clōkās, begins: "This is the time-triad meditation. [There is the meditation] pertaining to passion and also [that] pertaining to goodness and [that] pertaining to spiritual darkness; thereupon the highest, accompanied by all sacred rites, divine, hard to be attained accomplishment by magic [takes place]."

atha kālātreyah dhyānam.

rājarājāḥ sātvatiḥ (l) (sātvakām) cāiva tāmāsah ca tataḥ param, sarvakarmasamāyuktām sāhahanām devadurlabham. 1.

1 For a similar dhyāna, see Dūrga Puja, p. 34 f.
2 This word is used as an epithet of Viṣṇu in the sense of having "four arms."
3 A posture in religious meditation. The person sits with his thighs crossed, one hand resting on the left thigh, the other held with the thumb upon his heart, while his eyes are directed to the tip of his nose.
4 Candrārdhamāuli is an epithet of Čiva.
5 An epithet of Dūrgā.
The three parts of this meditation treat mostly of the adornment and characteristics of a goddess. The first following the passage just cited begins: 'At dawn [one should meditate on the goddess'] shining with reddish apparel, adorned with guṇja and vidula (?),'

prātā (cod. prātaraka-) raktāṃbarābhāsāṁ guṇjāviduṃabhaṣi-tām (!) (-avidula-?).

It continues with similar expressions, and the third cīloka reads:
'The one having three eyes and having four mouths, illustrious with the murmuring proceeding from the reading of the Veda, Possessed of staves and a disk, carrying a sacrifice-spoon and ladle, a beautiful one,'—

trinetrāṁ ca caturvaktrāṁ vedadhvanivirajitām,
dāṇḍekamāṇḍalātyuktām (!) (dāṇḍikāmaṇḍalāir yuktām ?) śuvaḥ-
grucadharāṁ (!) (srvasreca-?) śubhām. 3.

It ends with the words iti rājasam, 'Thus [readeth] the [meditation] pertaining to passion.' The second begins: 'At midday [one should meditate on] the goddess wearing white apparel, moreover always gracious, Having put on a white garment, carrying a white serpent,' Decked with garlands of mālatī along with white sandal-wood ointment, etc., Having an appearance like [that of] the fruit of the ghātri, made beautiful with a string of pearls in the nose,'—

1 This meditation contains no verb; but from the meditation in S, part first, it is evident that dhyāyet is to be supplied. The devin is expressed in the next division.
2 Abrus precatorius.
3 Calamus rotang or Calamus fasciculatus.
4 The disk is mentioned again just below in another section of the meditation. There is a general tendency noticeable in both divisions of S to repeat certain ideas in the three parts of the meditation.
5 The constant use of these two implements together makes it probable that this is the meaning of the passage, which is very corrupt.
6 Transition stem in -a from sruc, though possibly bad writing for srura. The sruc is a large spoon or ladle, made usually of palāça- or khadi rāwood, and is used for pouring ghee on a sacrificial fire; the srura is a small spoon used for skimming the fat from the pot into the sruc. The reading suora may be suspected here.
7 There are several plants called kathcukin, and it may possibly be one of these.
8 Jasminum grandiflorum.
9 Emblica myrobolan.
çeślāmbaradharāḥ devī (!) (-vīn) madhyāhe tu sādā cīvah (!) (-nām),
çeśhravastra-paridhānaḥ (-nām) çretakāncukidhārisī (!) (çvetakañcukidhārinīm?). 5.
çeśhracandana-lepadyam mālatmālāmaṇḍātīm (-pādyamāl-?),
ghātriphalesamākārāṁ nāsāmāuktikapobhitām. 6.

To these expressions may be added triçulacandra-kidharām (cod. -hidharā) 'bearing a trident and a white serpent,' and çvetarñga-bhasalasthitām 'standing by a white bull.' It ends with the words: iti tāmasam 'Thus [readeth] the [meditation] pertaining to spiritual darkness.' The third division is substantially as follows: 'In the afternoon moreover [he should meditate on] the goddess made beautiful with a black ornament, Having put on a black garment, decorated with an ornament (mark) of kastūrī (musk?), Adorned with three eyes in a streak of black antimony [applied to the lashes as a collyrium], Sitting down along with a bird, made illustrious with a conch-shell and a discus, Possessed of a blue lotus, decked with garlands of holy basil, Thus at evening the goddess Lakṣmī, in a black color, obeisance! one praises' (?),—
aparākhe (cod. -ānhe) tu sā (!) lāṁ (?) devī (!) (-vīn) kṛṣṇālakārakaropobhitām,
kṛṣṇapaṭaparidhānañ (-ām) kasturītilakānkitāṁ (!) (kasturītilakānkitañjītām?).
kṛṣṇakajjalarekhāyāṁ locanatrayahbūṣātīm.3
vihāhe (-haṅge) sahāsīnāṁ (-ānāṁ) çāṅkaçakravirājītām. 1.

1 Cf. çāṅkacakraçragadādhara 'holding a conch-shell, a discus, and a mace'; an epithet of Viṣṇu.
2 Nympheæa caerulea. 
3 Ocyuìum sanctum. 
4 Possibly the reading should be rāmāṭh deviḥ 'the beautiful goddess'; but there is reason to believe that it should be ramāṇ. Preceding the "Time-triad meditation," there is a brief āsuri-mediation of a similar nature, introduced by the words āśrīdhyānam ādān ca viśidhyānam (vedi-?) 'The āsuri-meditation and in the beginning the altar-meditation,' in which Čī and Lakṣmī are both mentioned (cod. āgrī ca te lākṣmī), and the meditation of S, part first, referring to Durgā also mentions Lakṣmī. The tendency of the MS to repeat has been mentioned.
5 trilocaṇi is an epithet of Durgā; trilocana, of Čīva. It is probable that the neṇatraya used in a form of the mālamatra (p. 17) refers to the latter.
6 The numbering of the MS has been followed.
A WITCHCRAFT PRACTICE OF THE ATHARVA-VEDA. 23

The next passage is almost hopelessly corrupt. It contains enough syllables for more than three clokas, has the figure four (४) at the end, and seems to emphasize some of the items already mentioned. It concludes with the words: ity adī (-dāvḥ?) ásuri-trikāladhyānam ‘Thus in the beginning [of the rite (?) readeth] the ásuri time-triad meditation.’ Further references to the goddess follow, among them, mahádevī (-deyvi?) aghorakarmacārīni (-nī?) ‘great goddess non-terrific deed-performer.’ The whole ends as follows: ‘And also [thou who dost grant] much compassion [and] who dost bestow many a success, The meditation of Brahma, Viṣṇu and Civa, deliver the three worlds, O mother. Thus precisely [readeth] the supreme meditation. O ásuri, supreme mistress, [Thou art] the giver of success to the magical [rites] producing enjoyment and deliverance. Thus in the beginning [readeth it] in the ásuri-meditation,—

anyā (-kah?) cáiva kārṇyām (-yām?) anekasiddhidāyini, (-īm dā-) brahmaviṣṇuhāradhyānam trāhi trāilokyam ambike. 3.

ity eva paramadhyānam ásuri parameṣvari, sādhakānāṁ siddhidāta bhuktimuktiḥapradā. 4.

ity adī (-dāvḥ?) ásurdhyāne.

The significance of these references to the goddess ásuri will be discussed below. It appears from the references to the three parts of the day that the oblations were made at the periods named, and the three parts of the meditation, in the order given, were used with them, i.e. the one referring to rajas was used in the morning, that referring to tamas at noon, and the one refer-

1 The passage begins with the words: sāttvikānaḥ puvāṅke, which should probably be emended to iti sāttvikam. parāṅke; for the conclusion to the third part of the meditation is lacking in the MS, and the words madhyāhna and aparāṅke follow in the two succeeding lines. The reference to the trisāmādhyaṃ becomes clear only on the supposition that sāttvikām ends the third division, and that the rest of the passage is supplementary to the whole.

2 The passage is too corrupt to determine whether the words should be voc. or acc.; but they are probably voc. Cf. the passage cited just below, also p. 11, foot-note 6.

3 Commonly used of Pārvatī, wife of Civa, i.e. Durgā.
ring to sattva in the afternoon. The number of oblations has been mentioned above, and it will be again considered below in another connection.

3. The wise man should offer as an oblation a mixture of ghee and fine āsūrt-meal [in the form of] an image, Having kindled a fire of arka-wood fuel, having chopped the image, moreover, with a weapon.

4. He [becomes] submissive before whose feet [a person] offers eight thousand oblations. A woman [is made] submissive by [an image of āsūrt-meal] anointed with ghee: Brahmans in a fire of palaça-wood:


6. As a result of an oblation of āsūrt [extending] up to the seventh day,⁴ all these [are made] submissive.

The practice in full⁴ seems to have been as follows: The wizard first ground āsūrt⁴ into meal, with which he made an image, symbolizing the person whom he desired to overcome.⁸ He used kindlings (samīdhas)⁹ of arka-wood for Rājās and

¹ It is to be observed that the corresponding meditation in S. part first, is also divided into three minor reflections. No time is mentioned with the divisions in that place; but it is probable that the same rule was observed as that laid down in part third. It also appears from the former, that each reflection was regarded as instrumental in accomplishing some particular part of the complete process of subjugation or destruction.

² The change to the plu. masc. seems at the first glance to be for the sake of the metre; but since ādibras lavanamigrayā makes even a better pāda than the one in the text, it may be inferred that a different word was purposely implied in the case of Ćudras. As a matter of fact the word most appropriate to them is masc. Cf. cīloka 5 and foot-note.

³ Cf. p. 12, notes 8, 10, and 12 end; also p. 13, note 3, and p. 27.

⁴ See cīlokas 3, 4, and 5, and foot-notes.

⁵ Probably the leaves as well as the seeds. See translation of cīloka 2.

⁶ Cf. part third (beginning of the rite used to subdue a Brahman), purvabrahmatimāṁ (purvabrahmapratimāṁ?) kṛtvā 'having made the former image of a Brahman,' i. e. as before.

⁷ The samīdhas used in offering oblation were small sticks of wood about a span (9 in.) long and about as thick as a man’s thumb. Cf. Colebrooke, Asiatic Researches, VII 233. The usual number is seven, but the Gṛhyasamgraha–Pariśiṣṭa of Gobhillatputra gives nine and their names (I 28 f.).—

. . . . . . . . ity etāḥ samidho navā,
viśērṇā vidalā kravā vāvail śtalā kṛṣṇā dvidhā, 28.
kṛmidaśṭā ca dirghā ca varjaniyāḥ prayatnataḥ.
women, palāça-wood for Brahmans, khadira-wood for Kṣatriyas, udumbara-wood for Vaiśyas and Cūdras, and nimba'-wood for foes. Having chopped up the image with a sword, he finally offered it as an oblation, adding ghee for a king or woman, ghee [and honey?] for a Brahman, sugar for princes, curds for third caste persons, salt for fourth caste persons, and pungent mustard oil for foes. It is to be observed that in the case of a king the person was to advance with the right foot; in that of a woman, with the left. This is doubtless to be put with the similar Hindoo notion that the throbbing of the right eye or arm is lucky for a man and unlucky for a woman, while with the left eye or arm the case is reversed.

S, part third, while much fuller in its details than the other two sections, adds little of importance or interest. A few points in which it differs from them may be mentioned, for example, in the rite used for ensnaring a king it has raviśṭhena prajñāya ‘having kindled [a fire] with a stick of ravi’-wood’; it also pre-

Dr. Bloomfield, in his edition, thus translates: “dies sind die neun samedhs (Zündholzer). Ein zerbrochenes, ein gespaltenes, eins das kürzer (als eine Spanne) ist, ein krummes, eins das dicker (als ein Daumen) ist, eins das zwei Zweige hat, ein von Würmern zerfressenes, und eins das länger (als eine Spanne) ist, sind nach Kräften zu vermeiden.” The most complete description of them, however, is to be found in the grhya-sūtras.

1 In the order named these trees are the Calotropis gigantea, the Butea frondosa, the Acacia catechu, the Ficus glomerata, and the Azadirachta indica. Some idea of the Hindoo view in regard to these woods may be obtained from the Āitareya-Brahamāṇa, II 1, The Erection of the Sacrifice-post (yāpa); and their appropriateness may be inferred from the Laws of Manu, II 45, where it is stated that the Brahman’s staff should be of vilva- (Egle marmelos) or palāça-wood; the Kṣatriya’s, of vaṣa- (Ficus indica) or khadira-wood; and the Vaiśya’s, of plu- (Careya arborea or Salvadoria persica) or udumbara-wood. Cūdras are not dvijas “twice-born,” and so do not come under the rule. For nimba, part third uses picumanda, which is only another name for the same wood, and verifies the emendation (p. 12, foot-note 12 end).

3 See p. 12, foot-note 9.

The use of an image is treated of in the Introduction above. Kāuḍ. Sū., adhyāya 6, contains further material of a similar sort. See Kāuḍ. 35, 28; 17, 54; and 49, 22.

4 Böhtlingk, Lex. V., 172, cites ravi as the Calotropis gigantea which makes it identical with arka. In this sense it seems to have been known heretofore to the lexicographers only.

This article was in type before I had access to the index to Böhtlingk’s lexicon, which also contains the word aparājaya and perhaps others. It has not been in my power to carefully consult that work for all the new or doubtful words in these MSS.
scribes in this connection the "whisper-spell" (p. 17 above): in that for ensnaring a woman it has the heading rāmāvaśikaraṇa-kāmaḥ and refers to the two fundamental formulas (mūlamatrū) under the ensnaring of a Brahman it prescribes white sandal-wood, a white wreath, and a white garment with other ornaments (cvetacandanasahyuktam cvetamāla... cvetavastrasamanvitam); the oblation must also be performed with especial care (prayatnena homayot) and in preparing it use is made of balls of Guggula gum (guggulāīr guṭikāḥ—cod. gugulāī guṭikā—kṛtvā), black mustard seeds (rājasarṣaptāḥ), leaves of the betel-plant (nāgavallidalāir hutāḥ), and other vegetable products, such as fruits and flowers; finally, under the subjugation of a Cūdra, it mentions also the Cāṇḍālas. A few passages from the same division may be cited with reference to the number of oblations and the time for performing them. In the rite used against women: 'Afterward the muttering is to be performed, moreover, one hundred and eight times by (of) men,'—

pañcāj japam tu kartavyam aṣṭottaracatān mṛṇām.

'Having muttered the fundamental formula in the mouth and [having performed] one hundred and eight [rites], The girl wastes away in (of) her middle [parts]; thereupon the girl is likely to become submissive,'—

mūlamatrū (-trāḥ) mukhe jāptvaṣṭottaracatāni ca, dasyate madyānāṁ yosā tato yosā bhaved vācā.

1 Under this heading four different uses are given with considerable minuteness of detail. The words employed to designate a woman are, rāmā "beautiful woman," yosā "girl, young woman," and (once only) stī "woman, wife." The words used to signify her subjection are, vāpyagā "obedient" (second use), vāgī "submissive" (third use), and vāpyagā "subdued" (fourth use). (This last word is also used of a Vaiśya and of a Cūdra.) In the first use where stī occurs, it is difficult to say what the word is. It appears that the practice was used in some instances as a philter, and there is even reason to believe that this may have been its most common use. Cf. Virg. Ec. VIII 64 ff.; Hor. Sat. I, VIII 23 ff., and Epod. V; Lucian Dial. Mer. IV 4 and 5; Ovid Met. VII 224 ff., and Heroind. VI 91; and see c̣lọḳạs 14 and 15, and p. 8, foot-note 2.

2 It will be remembered that two formulas were given for a woman. Under the preliminary rites in part third the plu. is used (mūlamatratīq ca).

3 Bedellium or the exudation of the Amrīs agallochum.

4 From the statements here made, and another passage (p. 12, foot-note 9) which says that by oblation 'a certain high number consisting of hundreds' (cātyahevara) leads a Brahman to one's will, it may be inferred that the eight thousand oblations of the text (p. 12) have special reference to Brahmans.
In the rite for a Vājīcya: 'Having done this (kindled the fire and performed the other preliminary rites), at the three periods of the day, he should burn the prepared āsūrī [made into an image]. With one hundred and eight [rites] so long should he perform the muttering at the three periods [morning, noon, and afternoon].'

\[\text{evam dinatrayah kṛtvādhyāktām ̣(-aktām ?) āsūrīḥ dahet,}\
\text{aṣṭottaracaturas tāvat trikālaṁ japam ācāret. 3.}

'One should perform with pains the muttering during one month uninterruptedly,'

\[\text{japam kuryāḥ prayatnena māsam ekāṁ nirantaram.}\]

Under this heading also (first ċloka) the dark fortnight, i.e. from full to new moon (kṛṣṇapāke) is specified as a time for performing the rite. In respect to a Kṣatriya, it is said that he should be subdued in the course of twelve days (dvādaṣṭīr vāsarāih). Finally, regarding a foe, it says: 'At the eight periods (watches) of the day having done honor with the mantra he goes against [his] foe; On the seventh day the completion of the foe-slaying becomes fixed,'

\[\text{param pratyeti mantreyāṁ pājaiyitvā dināṣṭakam,}\
\text{saptāhe ripuḥhātasya nidhanam bhavati dhruvam (cod. dhruvam). 3.}\]

Most of the references agree in fixing the completion of the ensnaring on the seventh day. One hundred and eight oblations performed in six days amounts to just eighteen per day, and these performed at the trīṣaṁ dhyaṁ would make six in the morning, six at noon, and the same in the afternoon, which was evidently the plan followed as a rule.

With pungent mustard oil [in the oblation] at the three periods of the day, surely one makes a split in the family.

7. With the hairs of a dog; moreover, [a person is] afflicted with

\[\text{1 It is probable that āsūrī was to be used in this and all of the following prescriptions, though it is omitted in many of them.}\]
\[\text{2 The passage which is found only in B at this point is very corrupt, yields no connected sense, and contains nothing of importance. It is probably an interpolation. Its general meaning seems to be about as follows:}\]
\[\text{'Having then, moreover, smeared a leaf with the hairs of a dog, or having well smeared with mustard seeds (!) he should fumigate the liṅga (perfume it with incense).}\]
\[\text{He should then give a measure (?) of white mustard drink: all doubt vanishes (dies). And there is health in eating and in fasting: [it is] the practice in all diseases.}\]
epilepsy during three days. The stopping [of this is brought about] by milk, honey, and ghee [in the oblation]. [By performing the rite] with salt, however, he [becomes] afflicted with fever.

8. In a fire of arka-wood samidhs, furthermore, one establishes a source of boils. Of these he should understand the cure (stopping) with the help of surecvari and with ghee.

The word surecvari, which occurs in one other passage below (p. 33), is thus defined by the Peters. Lex.: Bez. der Durgā... der Lakṣhmī... der Rādhā... der himmlischen Gaṅgā. It here means evidently asurī (probably both plant and divinity). The use of this word for asurī, combined with the fact that various words found in the asurī-meditation (p. 20 f.) are or may be used of Durgā, makes a strong presumptive argument that asurī was regarded as a form of Durgā. surecvari, however, may be used of Lakṣmī, who is spoken of in the same connection, and who appears again below. It will also be observed

Surely the well known ones who live by alms (?) [Brahmans] become bad as a result of muttering. It is to be muttered eleven times in succession. The split in the family may become destroyed (he is likely to become injured by a split in the family?)

In the subjugation of a third caste person he should offer as an oblation (?) [an image] made with powdered suratis (?) (suraḥhis “nutmegs”?). In the overcoming (doing up) of a Ćudra, moreover, let [the person] go (?) with a lotus-plant (padmini) to a place where four ways meet.

Having written the name, having seized [it] pressed by the finger (?), [there arises] headache, fever, [and] colic. Disagreement is a non-meeting with prosperity, a non-meeting with prosperity.

Or the ādyā of the kalpa (?) [is] to be used in a quaternion of Brahmans, etc.: thus in their coming together, the magic practice of the four even is made manifest.’

The word ādyā is a puzzle. It is an epithet of Durgā, but can hardly be used in that sense here. If for ādyā (neu.), it may possibly refer to the mūlamāntra as the beginning of the kalpa. It does not seem likely that the MS reading vaḷpādyā is a new word.

The scenting the līṅga with incense may possibly be a love-charm. Cf., however, Herod. I 198, ὅσαίς ἐν μιχθή γυναικὶ τῇ ἐωτοῦ ἄνδρ ὑπέλεξε καταγχόμενον ζητεί, ἑρέμῳ δὲ ἡ γυνὴ τόυτο ποιεῖ.

1 Ṣ ‘Having tied up (made one) the asurī [in the form of an image?] with a hair from a white ass, he with whose name he may make oblation is suddenly afflicted with (hidden in?) epilepsy.’

2 asurī and milk are used in making the one hundred and eight oblations for his restoration to health.

3 Ṣ has simply asurī and nimba leaves.

4 Ṣ ‘Having made asurī, roś, he becomes well (in his own condition).’ ghrūktām is probably omitted.
that a large part of the dhyānas consists of "stolen thunder," a fact not to be wondered at, since the people who used these rites were hardly capable of originating any ideas themselves, and would naturally borrow any that might seem suitable. In the same way they would refer to deities, especially evil ones, who might be regarded as likely to give success. A mixture of direct reference to āsuri, and allusions to these other divinities, is therefore to be expected, and clear conceptions are hardly to be looked for, since confusion of the two sets of ideas is almost inevitable with an untrained mind, and it is to be seriously doubted whether those who practiced the rites had any really definite idea as to the exact meaning of their 'prayers.' The confusion of divinities would probably only make the spell appear all the more potent because of the mystery which it created; for the mysterious is an essential element of all magic.

9. In a fire of arka-wood, with āsuri anointed with arka-plant and milk, [a person] may cause the two eyes of [his] foe to twitch (burst).

$S$ adds a clause which is not altogether clear. The vgrabh regularly takes the acc., and emending to nāma, the meaning is, 'When he mentions his name.' If emended to the ins., which seems more likely from the MS reading, the use must be a technical one in some such sense as: 'When he grasps [the image] along with the name,' i. e. having the name attached to it.führer.

1 Cf. references to the Durgā Puja, foot-notes, pp. 18 and 20.

4 That the capacity of the Hindoo mind for the mysterious is not small can be seen from a stanza in the RV. (X 54, 3), in which Indra appears as the begetter of his own parents:

kd u ni te mahimānaḥ samasyāsmaḥ pūrva ṣaṣyā nāntam āpuḥ,
yān māḍrāmaṁ ca pāḍrāmaṁ ca sādām ḍjanayathās tanvah svayah. 3.

Grassmann thus translates: "Gab je es Sänger, welche vor uns lebten, die deiner ganzen Grösse Ziel erreichten? Der du zugleich den Vater und die Mutter aus deinem eignen Leihe dir erzeugt hast." After this, some obscurity in the thought and a slight confusion of divinities may be pardonable in such a document as the Āsuri-Kalpa, in which the object in view is not so much the sense as the use of potent words and particles to accomplish a result by magic.

4 Cf. p. 12, foot-note 14, which favors the emendation.

4 Cf. pp. 9 and 27, foot-note 2. Part third begins the practice with the words: aṣṭha netraṇāgaṇam. raviṅkte keṭe home Then the eye-destruction. Oblation having been made on a stick of ravi-wood. It prescribes āsuri, arka-plant, and salt in the oblation, and says: 'And the seventh day having arrived (been obtained) he becomes deprived of his eye,'—

saptame vāsare prāpte čakṣuḥinā (!) caṭkhorhi- ca jāyate. 3.
THE ĀSURĪ-KALPA.

The flesh of a dead man, his remains of course, and ashes from a funeral pile.1

10. He who [is] touched with the meal [made] of these becomes possessed of a ridiculous character.2 Deliverance from this is produced as a result of an oblation with āsūrī anointed with goat's milk.

11. Tagara, kuṣṭha, and mānśi3 plants and also certainly leaves of this āsūrī: He who [is] touched with these [ground] fine, moreover, runs about behind [one's] back.4

12. Fruits and roots of this āsūrī with the fragrant fat of an elephant. From contact with fine material of these5 [a person] runs after those devoid of sense.

It adds: ‘Then the cure (causing to cease). Having made an oblation of āsūrī anointed (?) with cow's milk, with fires of ravi-wood as a result of his own oblation (maha) he becomes well (goes to the being in his own condition); the eye-disease should disappear (become vanished),’—

atha pāṃtām (-tiḥ?)
godugdhenāsaṃśraptaḥ (!) (-rvin līpaṁ?) kuṣṭvā ravihutā-ganāṁ,
vramahāt svasthalāṁ yāti netrarūḥ mātā bhavet.

Part first has āsūrī anointed with milk.’ The similarity of the means used in producing and curing the evils is noteworthy as an evidence of the popular notion in India that he who can cure disease must also be able to produce it and vice versa.

1Ś ‘Having united āsūrī, ashes from a funeral pile [and] human flesh, the remains of a dead [man].’ Part third adds fine chopped meat, the hair of a Cāndāla, and some other things not yet clear (ullakamayāiḥ),—

āsūrīṁ ca cītabhāsma janaḥ pītapāṁ sathpute,
cāndālokeśasathputtām uullakamayāiḥ saka (sahitam),
mṛtiṇirmāyasyasahyuktāṁ ṣaṭi(-im?) ektra kārayet. 2.

(ṣaṭi is probably a fem. derivative from ṣaṭ in the sense of “sixness,” a collection of six. The person unites the six items mentioned.) It puts this rite under those to be employed against an enemy, ending the whole with the words: iti pattrakṣayosarvāraṇaṁ ‘Thus [readeth] the detailed account of the destruction of an enemy.’

2Ś ‘out of his senses.’ It adds that the mantra is to be pronounced over the meal.

1Tagara is Tabernaemontana caronaria, also a powder made from it; kuṣṭha is a plant used for the cure of takman (fever?), the Costos speciosus or arabicus; mānśi may be jaṭāmānśi (Nardostachys jatamansi), kakkoli, or mānsacchanda. The MSS seem to require a plant called kuṣṭhamānśi. No such plant is mentioned elsewhere so far as known. The omission of the anuvāra is easily explained, and it appears in cloka 22. Ś reads, nagaṅa kuṣṭa te upati mānśi.

4Ś ‘becomes a servant (attendant) behind [his] back.’

5Ś mentions five plants besides āsūrī-flowers: tagara, kuṣṭha, uṣṭra (fragrant root of Andropogon muricus), uṣrā (Anthericum tube-
A WITCHCRAFT PRACTICE OF THE ATHARVA-VEDA. 31

13. Uninjured leaves [of āsūrī] the dark uśtra-root, likewise mustard seeds. From the meal of these the former result [is produced] and also by these invincibleness [is obtained].

According to A this marks the close of the first division of the practices, all of which thus far have been for the purpose of producing ill, curing the same, or getting the mastery of some one. In all of them the materials have been ground into meal, to be used either in making an image of the intended victim or to be applied to him in person. Those that follow have already been discussed above.

14. Flowers [of āsūrī?], realgar, and millet and tagara plants, With the juice from the temples of a huge running elephant,

. . . . . . 4.

15. And the women who approach [become] submissive to (servants of) the one anointing their feet. Having taken this [āsūrī] in bloom, anjana, [and] nāgakeṣaṇa-plant.

rosūm), and some other plant which is not clear. The āgh may possibly stand for ḫā (p. 13, foot-note 18), in which case an emendation to ḫāṭā (jasminum auriculatum) might be suspected. A correct pāda can then easily be made, though there is no MS authority for it, by omitting the doubtful word othari; urush/ḥāṭā tu paścaḥs. It prescribes the mantra, and says, ‘He whom he touches becomes submissive.’

1 Probably the running after those devoid of sense.

Ś says, ‘He should make into fine meal, moreover, āsūrī-flowers and leaves, and flowers and fruits, along with fruit of the nāgendra (betel?). He becomes submissive whom he touches with [this meal] consecrated by mantras muttered over it.’ The use of the mantra, or muttered spell, seems to be an essential element in all these practices.

The reading -medasa- ‘fat (of a huge elephant),’ may be suspected here possibly, though the evident nature of the compound favors the MS reading.

The two MS readings of this pāda are neither of them entirely satisfactory. The MSS agree save in the two middle syllables of the last two feet. Ś gives no help. It reads: ‘He should make into fine meal, moreover, realgar, and millet, tagara [and] nāgakeṣara (Mesua roxburghii) plants, along with āsūrī-fruit. [He should mutter the spell] one hundred and eight [times] (one hundred and eight [mantras should he mutter]?). He whom he touches with [this meal] consecrated by the mantra muttered over it becomes submissive.’ From the connection it appears that the pāda must refer to or contain instructions for the person using the philter. B’s reading would mean then:

‘[Let him be] preparing [the mixture], however, (kim . . . tu) without help (in the manner [of one] having no servant).’

The idea may possibly be that the power of the charm would be impaired or diverted if another had anything to do with it. The aśṛt vargam of A seems to mean ‘not acting the suitor,’ or something similar. Cf. p. 14, foot-note 6.

An eye salve or ointment made from Amomum xanthorrhiza or antimony, used as a cosmetic.
16. He whom [a person] looks at with [his] eyes anointed with this [compound becomes his] servant. Ānjana, tagara, kuṣṭha- and devija kāṣṭha precisely.

17. And māṅsi plants [are] a cause of good fortune, moreover, to all creatures. From an oblation of one hundred thousand of the samidhs of this āsuri great treasure is beheld.

18. From one thousand leaves [of āsuri] anointed with ghee, curds (?), and honey [in the oblation, a person becomes] possessed of grown-up sons. One obtains, moreover, a submissive kingdom from three thousand leaves of this, [āsuri, offered as an oblation].

S says, 'For the sake of a kingdom one should make an oblation of āsurīlakṣmī anointed with honey and ghee, he obtains the kingdom.' Lakṣmī is used as a name for several propitious plants, evidently by a sort of personification, and its use here as an extension of the name for black mustard is significant because it is also used in the āsuri meditations above.

19. The obtaining of one thousand gold pieces [comes] from one hundred thousand leaves [of āsuri, offered as an oblation]. And likewise one thousand mutterings of him who partakes of milk over water.

20. Then in a vessel filled with water let him strew palaś twigs. He is likely to be freed from ill-luck [as a result of an ablation, in a golden vessel, however.

1 B 'whoever he looks at,' a better reading in some respects; but S supports A. It also adds the usual muttering of spells over the salve.

2 Probably kāṣṭha-dāru (Pinus deodora), called also deva-dāru. Here called "goddess-born." S has a different statement: 'He should perfume himself with the smoke of five parts of āsuri [flowers, leaves, etc.], he who smells the scent of it becomes submissive.'

3 S 'Having offered an oblation of āsuri anointed with curds, honey, and ghee, he should make an oblation; he obtains great treasure, ten thousand [oblations should he make]. A man [will reach] the age of one hundred years you know [if he does this].'

4 S and the metre both favor the omission of this word.

5 S 'ten thousand āsuri fruits, having offered as an oblation.'

6 S 'Having partaken of milk over āsuri and water [and] having taken a position facing the south (?), he should mutter ten thousand times.'

7 A species of climbing plant, called patravalli, pānava, parvalli, and palaśikā. S 'With āsuri twigs having made full [a vessel] consecrated by one hundred and eight spells muttered over it, he should bathe himself, he should perfume himself (?) with incense.'

8 S 'He sets aside ill-luck; in good breeding he puts away the disposition to (onset of) anger.' (?) The reading vināge kopa- is suspiciously like vināya- kebhyah; but other similar cases occur.
21. [A person is likely to be released], as a result of an ablation, from obstacles and also from unfortunate ill-luck. And touched by the water, moreover, they run about behind [them].

22. Uṣīra, taγara, kuṣṭha, musta, mustard seeds, and leaves of this [āsūṛī]. When quickly touched with meal [made of these] even a lord should become submissive.

23. Tulaśī, bhūmadā, [and ?] devi. Touched with the meal [made of these?] likewise [a person becomes] submissive. In case of fear of a Rājā, [let] suṛeṣvart be used. From purification with it, likewise the carrying [it with one].

24. No portentous occurrence is likely to be his, likewise no small misfortune. [He is] neither devoid of power nor destitute of children in whose house the divine āsūrī is, in whose house the divine āsūrī is. Thus endeth the Āsūrī-Kalpa.

1 'An ill-favored woman should become well-favored.' The ill-luck seems to be especially a husband's dislike, and the last clause may mean, therefore, that the husbands become very attentive.

2 A species of grass (Cyperus rotundus). S omits.

3 This line is not clear: tulaśī is the Holy Basil; devi may be one of several plants, Sansevieria roxburghiana, Medicago esculenta, Trigonella corniculata, etc.; and bhūmadā "earth giver," may be a plant or simply an epithet of one. If a plant, it is probably āsūrī (cf. varadā used in the meditations). Two other meanings are possible: 'Holy basil, the earth-giving goddess,' and 'Holy basil (and) the earth-giving goddess [āsūrī].' S has a different statement: 'Fourthly, with respect to [evils] such as (consisting of) fever, etc., one should mutter [the spell] one hundred and eight times. By means of a purification, destruction is averted.' For prakṣiṇa, cf. Peters. Lex., prakaṣiṇam idam devadattasya "Dies ist der Ort wo D. umgekommen ist." It might be rendered 'Here the death (destruction) of D. took place.'

4 S has, 'Having muttered [the spell] one hundred times (?) he should put āsūrī-meal on his head. He who has been seized is released. For those who have been overpowered by sin (?) he should make an ablation of āsūrī one hundred and eight times; thereupon [the person] is at once released.'

5 In place of this statement S has: 'Thereupon he causes the text to become clear by the good-will of men. Let the āsūrī text be completed.' It adds the usual ending:

The Āsūrī-Kalpa [is] concluded.'
LIFE.

Herbert William Magoun was born Feb. 17, 1856, at Bath, Maine. In 1871 he entered the high school at Worcester, Mass., where he remained about two years and three months, completing the third year's work under private instruction at Bath, Maine. The last year of preparation for college was spent at Grinnell, Iowa, in the academy connected with Iowa College. He graduated from that institution in 1879, and during the following year acted as assistant in the Oskaloosa High School near Grinnell. At the close of the year he went east and accepted a position as principal of a grammar school at Bath, Maine, from which he was called, after one year's service, to Grinnell as a tutor at his alma mater. After remaining there three years, he resigned this position to go to the Johns Hopkins University; but was induced to remain a year with a Hartford insurance company for which he had done some work during the summer of 1884. In the fall of 1885 he entered the university, taking Greek as his major study and Latin and Sanskrit as minors. In Jan., 1887, he made Sanskrit his major course and soon after took a scholarship in that study. The following year he was appointed Fellow in Sanskrit and also taught the beginner's class in that language. For the year 1888-9 he acted as director of the Johns Hopkins University gymnasium during the absence of the director in Europe, and gave instruction in Swedish gymnastics; but he also continued his Sanskrit studies and gave instruction in the Nala, Hitopadeśa, and Rig-Veda.