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

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

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

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

2 According to S., this stanza should be recited as offering-verse for the obliteration of the omen of the same two victims, at the same animal sacrifice. It seems impossible to maintain the reading army (with a wave) seems to be an acceptable conjecture if we consider the fact that the sky, where the sun and the moon are wandering, is called argasa, "an ocean of air."
us, they who are wise, they who have a great
dominion."

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

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

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

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

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

(i) "Those ones of which, in the sky, the gods
make their food, those ones that are in many
places in the atmosphere, those ones that wet
the earth with their sap, the pure ones, may those
Waters be propitious and kindly to us."\(^6\)

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

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

(l) "Then I see or I hear. A noise comes to
me; the voice of those ones (comes) to us. I
think that I have enjoyed the beverage of im-
ortality then when I delighted you, O ye of
golden color."\(^7\)

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

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

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

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

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1 According to S., this stanza should be recited as invitationverse for the obligation of the sacrificial cake, at the same
animal sacrifice.

2 According to S., this stanza should be recited as offeringverse for the obligation of the sacrificial cake, at the same
animal sacrifice.

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

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

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

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

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

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

9 = TS. 5.6.1.3.—According to S., this stanza should be
recited as invitation-verse for the obligation of the sacrificial
substance of the victim’s body, at the same animal sacrifice.

10 = TS. 5.6.1.4.a.—According to S., this stanza should be
recited as offering-verse for the obligation of the sacrificial
substance of the victim’s body, at the same animal sacrifice.

19.16.23, this stanza and the eight following ones should be
recited for the nine upapānas, i.e., additional obligations,
at the same animal sacrifice. The nine stanzas (RV.
10.129.1-7 + Tait.-Br. 2.8.9.1-4) constitute, according to
Apatamba the saśīla-sāṅka.\footnote{TS. 5.6.1.4.a.—According to S., this stanza should be recited as
invitation-verse for the obligation of the sacrificial
substance of the victim’s body, at the same animal sacrifice.}
(q) "Their cord was extended across. Was there (something) below? Was there (something) above?—There were impregnators; there were powers; there was self-power below; there was impulse above."

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

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

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

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

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

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

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

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

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

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

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

The omen of the same victim, at the same animal sacrifice.

1 = TS. 4.6.2.5.m = RV. 10.31.7 = VS. 17.20.
2 = RV. 7.41.1 = VS. 34.34.—According to S., this stanza should be recited as invocation-verse for the obligation of the omen of a cow who desires the bull, at the animal sacrifice offered to Bhaga. According to the commentary of Sat. Śr. S. 22.1, the purpose of this animal sacrifice is the attainment of heaven.
3 = RV. 7.41.1 = VS. 34.35.—According to S., this stanza should be recited as offering-verse for the obligation of the same victim, at the same animal sacrifice.