# Hymns Of The Sama Veda I

**RALPH THOMAS HOTCHKIN. GRIFFITH** 

<u>Hymns of the Samaveda</u> Ralph T. H. Griffith,2016-06-27 The Samaveda are part of the ancient Hindu scriptures, the earliest parts of which are believed to date from 1700 BC. They are the third of the four vedas, the others being the Rig Veda, Yajur Veda, and Atharva Veda.

The Hymns of the Sâmaveda ,1893

Hymns of the Samaveda Ralph T.H.

Griffith.2023-11-29 Third in the order of the Vedic Samhitas or collections, the Samaveda represents the middle phase of the older Vedic literature. It also exemplifies an early stage of literary activity in the Indian context and bears reflections of Indo-Aryan religious life and thought. Samaveda, which mainly consists of musical hymns largely drawn from the Rgveda, the oldest of the four Vedic texts, is only next in sanctity and liturgical significance to the latter. On account of melodious nature of its verses which were intended to be sung by the udgatri or chanter-priest during the course of the performance of grand sacrificial rituals connected chiefly with the preparation of juice out of the sacred Soma creeper, the giver of mystic joy, it had special importance. In fact the Samaveda together with the Yajurveda, marks an important period of the growth of Vedic sacrifices from a simple domestic ritual to a complex and grand ceremonial conducted by four special priests. Besides, it also has deep connections with the antiquity of Indian Music, with at least two specialized groups of chanters viz., the Udichya-Samagas or the northern singers of Sama (melody) and the Prachya-Samagas or eastern singers, of which the former might represent the older tradition of Sama recitation. According to the traditional view, the Samaveda had originally about a thousand sakhas or branches but today only a few of them are extent, the rest are believed to have been lost before the text itself was

reduced to writing. The present translation of Samaveda is considered as one of the authentic rendering of the Vedic text in fine metrical English with explanatory notes and useful indices without any element of subjectivity or prejudice.

## The Hymns of the Sâmaveda ,1926

Hymns of the Samaveda ,2012

<u>Hymns from the Rig Veda</u> Prem Raval,2004-01-01 The Rig Veda, core of the Hindu scriptural canon, is a collection of over a thousand hymns; above all it is a glorious song of praise to the gods, the cosmic powers at work in nature and in man.The presentation of the twelve hymns in this book makes available a portion of one of the major scriptures of humanity in contemporary idioms (English, French, German, and Spanish) that reflect the quality, substance, and form of the original.

<u>The Hymns of the Atharva-veda</u> Ralph Thomas Hotchkin Griffith,1916

*Rig-Veda-Sanhitá* Edward Byles Cowell, William Frederick Webster, 1850

Rig-Veda-Sanhita ,1857

Seven Hymns of the Atharva-Veda ... Maurice Bloomfield,1886

Sama Veda ,1842

HYMNS OF THE SAMAVEDA RALPH THOMAS

HOTCHKIN. GRIFFITH,2018

Hymns from the Rig-Veda ,1975

The Atharva-Veda Described ,1897

Rig Veda J. K. Trikha,1981

**The hymns of the Rig-Veda in the Pada text** Friedrich Max Müller,1873

**The Hymns of the Sâmaveda** Ralph Thomas Hotchkin Griffith,2015

Vedic Hymns (Complete) Anonymous, 2020-09-28 I

finished the Preface to the first volume of my translation of the Hymns to the Maruts with the following words: 'The second volume, which I am now preparing for Press, will contain the remaining hymns addressed to the Maruts. The notes will necessarily have to be reduced to smaller dimensions, but they must always constitute the more important part in a translation or, more truly, in a deciphering of Vedic hymns.' This was written more than twenty years ago, but though since that time Vedic scholarship has advanced with giant steps, I still hold exactly the same opinion which I held then with regard to the principles that ought to be followed by the first translators of the Veda. I hold that they ought to be decipherers, and that they are bound to justify every word of their translation in exactly the same manner in which the decipherers of hieroglyphic or cuneiform inscriptions justify every step they take. I therefore called my translation the first traduction raisonnée. I took as an example which I tried to follow, though well aware of my inability to reach its excellence, the Commentaire sur le Yasna by my friend and teacher, Eugène Burnouf. Burnouf considered a commentary of 940 pages guarto as by no means excessive for a thorough interpretation of the firs; chapter of the Zoroastrian Veda, and only those unacquainted with the real difficulties of the Rig-veda would venture to say that its ancient words and thoughts required a less painstaking elucidation than those of the Avesta. In spite of all that has been said and written to the contrary, and with every wish to learn from those who think that the difficulties of a translation of Vedic hymns have been unduly exaggerated by me, I cannot in the least modify what I said twenty, or rather forty years ago, that a mere translation of the Veda, however accurate, intelligible, poetical, and even beautiful, is of absolutely no value for the advancement of Vedic

scholarship, unless it is followed by pièces justificatives, that is, unless the translator gives his reasons why he has translated every word about which there can be any doubt, in his own way, and not in any other. It is well known that Professor von Roth, one of our most eminent Vedic scholars, holds the very opposite opinion. He declares that a metrical translation is the best commentary, and that if he could ever think of a translation of the Rig-veda, he would throw the chief weight, not on the notes, but on the translation of the text. 'A translation,' he writes, 'must speak for itself. As a rule, it only requires a commentary where it is not directly convincing, and where the translator does not feel secure.' Between opinions so diametrically opposed, no compromise seems possible, and yet I feel convinced that when we come to discuss any controverted passage, Professor von Roth will have to adopt exactly the same principles of translation which I have followed.

The Samaveda Samhita Anonymous, 2017-01-11 The present volume is an unabridged edition of the Samaveda, part of a five volume set of the complete Veda Samhitas. Each Veda has been proofed and all Sanskrit terms updated and synced between versions. An index is provided at the close of each volume for all Sanskrit terms that were left untranslated. -- Volumes available in this set: 1. Rigveda 978-1542459075; 2. White Yajurveda 978-1542459105; 3. Black Yajurveda 978-1542462525; 4. Samaveda 978-1542463379; 5. Atharvaveda 978-1542464222. -- A single volume edition of all Vedas is also available: 978-1541294714 - - From the foreword: The Vedas (from the root vid, to know, or divine knowledge) are the most ancient of all the Hindu scriptures. There were originally three Vedas-the Laws of Manu always speaks of the three, as do the oldest (Mukhya) Upanishads-but a later work called the Atharvaveda has been added to these, to now

constitute the fourth. The name Rigveda signifies Veda of verses, from rig, a spoken stanza; Samaveda, the Veda of chants, from saman, a song or chant; Yajurveda, the Veda of sacrificial formulas, from vajus, a sacrificial text. The Atharvaveda derives its name from the sage Atharvan, who is represented as a Prajapati, the edlest son of Brahma, and who is said to have been the first to institute the firesacrifices. The complex nature of the Vedas and the array of texts associated with them may be briefly outlined as follows: The Rig-Veda is the original work, the Yajur-Veda and Sama-Veda in their mantric portions are different arrangements of its hymns for special purposes. The Vedas are divided into two parts, the Mantra and Brahmana. The Mantra part is composed of suktas (hymns in verse); the Brahmana part consists of liturgical, ritualistic, exegetical, and mystic treatises in prose. The Mantra or verse portion is considered more ancient than the prose works; and the books in which the hymns are collected are called samhitas (collections). More or less closely connected with the Brahmanans (and in a few exceptional cases with the Mantra part) are two classes of treatises in prose and verse called Aranyaka and Upanishad. The Vedic writings are again divided into two great divisions, exoteric and esoteric, the former called the karma-kanda (the section of works) and the latter the inana-kanda (section of wisdom). (Encyclopedic Theosophical Glossary) The great antiguity of the Vedas is sufficiently proven by the fact that they are written in such an ancient form of Sanskrit, so different from the Sanskrit now used, that there is no other work like them in the literature of this eldest sister of all the known languages, as Prof. Max Muller calls it. Only the most learned of the Brahman Pundits can read the Vedas in their original. Furthermore, the Vedas cannot be viewed as singular works by singular authors, but rather as

compilations, assembled over a great and unknown period of time. Almost every hymn or division of a Veda is ascribed to various authors. It is generally believed that these subdivisions were revealed orally to the rishis or sages whose respective names they bear; hence the body of the Veda is known as sruti (what was heard) or divine revelation. The very names of these Vedic sages, such as Vasishtha, Visvamitra, and Narada, all of which belong to men born in far distant ages, shows that millennia must have elapsed between the different dates of their composition. (Encyclopedic Theosophical Glossary) It is generally agreed that the Vedas were finally arranged and compiled around fourteen centuries before our era; but this interferes in no way with their great antiquity, as they are acknowledged to have been long taught and passed down orally, perhaps for thousands of years, perhaps for far longer, before being finally compiled and recorded (the latter is traditionally said to have occurred on the shores of Lake Manasarovara, beyond the Himalayas).

The Hymns of the Rig-veda in the Samhita and the Pada Texts by F. Max Muller Reprint Friedrich Max Müller,1873

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