

The Kashmirian Atharva Veda, Book One

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The Kashmirian Atharva Veda, Book One.—Edited, with critical notes, by LEROY CARR BARRETT, M.A., Ph.D., of Johns Hopkins University.

Prefatory Note.—This elaboration of the first book of the Pāipalāda is in the nature of the case an experiment and only that: nothing absolutely definite can be attained until the whole shall have been worked over in a manner somewhat similar to this. The form in which the material is presented is the result of some experimenting on my part and advice from Professors Bloomfield and Lanman. The startlingly corrupt and varied condition of the manuscript has made it difficult to maintain a good balance in attempting emendation: and has also made necessary a certain freedom and lack of rigid consistency in the form in which the text is handled. The main object has been to give an exact transliteration of the manuscript; but I have separated the stanzas, treating each one separately. Immediately after the transliteration of each stanza probable or possible corrections have been suggested; or sometimes the stanza has been rewritten embodying such corrections. Of prime importance are the references to occurrences of stanzas or pādas in other texts; these were supplied by Prof. Bloomfield's *Vedic Concordance*, to the manuscript of which he kindly gave me free access. When no references are given it will be understood that the material is new. Advance sheets of Whitney's *Translation of the Atharva Veda*, kindly furnished by Prof. Lanman, were helpful. I would here express my sincere thanks to Prof. Lanman for this assistance, as well as for stimulating advice,

and to Prof. Bloomfield for an interest and helpfulness which have been more than that of teacher to pupil.

The abbreviations used are the familiar ones, conforming to the list in Bloomfield's "The Atharva Veda," in Bühler's *Grundriss*: except that I have used Ś to refer to the Atharva Veda of the Śāunikiya School.

In transliterating I have used a vertical bar where the manuscript has a colon, a "z" to represent its sign for period, and the Roman period to represent the virāma. Sometimes I have used the dagger to indicate a corrupt reading retained. The abbreviation ms. (sic) for manuscript is used to avoid confusion with the abbreviation MS.

INTRODUCTION.

The condition of the ms.—Of course I used the well-known fac-simile of the Pāippalāda ms., edited by Professors Bloomfield and Garbe; this is an absolutely perfect fac-simile and much more satisfactory to handle than the original birch-bark. Before the original ms. in Śāradā was sent to Prof. Roth there was sent a copy in Devanāgarī; of this transcript he made a copy, and from his copy I made a copy of Book One, to which reference is made by T; the variants in my T may be partly due to a difficulty I found in reading Prof. Roth's Devanāgarī script. The value of T has been in supplying some of what is missing in the original on the first few folios.

The whole of f1 is gone. Three pieces of f2 are preserved, but are not arranged in proper order in the fac-simile (see below, p. 203). In f3 there are two large holes and two smaller ones. A corner is broken out of f4, taking half of the last three lines on each side and blurring part of another on f4b. On f5 about two-thirds of the length of the last four lines are gone. On f6a the latter half of the last five lines has been lost through peeling of the bark, and a few characters are also missing from two more lines at the same place. In f20 there is a small hole at the edge touching ll. 3-5; occasionally elsewhere a few letters are missing or blurred because of chipping of the bark. All of f21 is gone, and the lower part of f22; it seems clear that f22b never had more than the present five lines of script, the copyist having left the rest blank as he left f23a (not shown in the fac-simile). Book One ends f29b l. 4.

A goodly amount of what is missing is supplied by T, which shows itself a very good copy elsewhere and may therefore be taken as the equivalent of the original for the missing parts. T gives nothing for f1: for f2 it gives a complete text save about the amount of three pādas on each side: for f3 it gives all save one pāda at the end of f3a: in f4 it shows the same lacuna with the ms., about the amount of four pādas being gone from each side: on f5 it shows the same lacuna with the ms., about the amount of eight pādas being gone from each side: on f6a it gives all the missing part save one pāda. For f21 T gives nothing and for f22 it gives only what the ms. has. From this statement the state of the ms. when T was copied will be evident.

Numbering of hymns and stanzas.—A hymn is called a kāṇḍa (once kāṇḍikā), but more often the abbreviation kā appears; five kāṇḍas make an anuvāka. In this book every anuvāka except the last is numbered, usually in abbreviation and most frequently in the form “a 21.”

The numbering of the kāṇḍas is not very regular; 18 times the ms. shows no number at the end of a hymn, 6 times the one given is wrong: 9 times the form is kāṇḍaḥ with the numeral, 19 times it is kā with the numeral, 44 times it is the numeral alone. After No. 56 appears ekādaśānuvāke prathamas sūktah, and after No. 57 dvitīyas sūktah.

The stanzas are numbered only down through kāṇḍa No. 40, and even for one-fifth of those stanzas the numeral is lacking. The verse-end is usually indicated even if the numeral is lacking; very often the colon is wanting at the end of a first hemistich. The copyist seems to have become more and more slack in punctuation and to have tended to abbreviated forms in numbering the hymns and stanzas. Except when rewriting a stanza I have not regularly indicated corrections of punctuation and numbering.

The structure of the book.—First, in regard to the missing parts, it is evident that the loss of f1 takes away four kāṇḍas, for T has at the end of the first hymn on f2a * 5 prathamānuvākaḥ. The case is not so clear with f21; f20b ends with st. 2 of a 15 kā 2 and f23b begins in a 17 kā 3 in the middle of what is probably st. 2. Thus the number of kāṇḍas in a 15 and a 16 is not shown, but as all the other anuvākas have five kāṇḍas

each, save the last two which have six each, it seems very probable that these two anuvākas also had five kāṇḍas each: from this we may conclude that the book contained 112 hymns.

On f22a appears nearly all of a hymn which is surely a 16 kā 1; then follows the beginning of a 16 kā 2 and on the top of f22b appear the last two stanzas of what is very probably a 16 kā 3. It seems perfectly clear to me that the copyist then left blank the rest of f22b and all of f23a,—enough space to receive the rest of a 16 and the missing part of a 17.

In the case of 91 hymns the number of stanzas each has is clear, thus:

5 hymns have 3 stanzas each = 15 stanzas					
67	“	4	“	268	“
14	“	5	“	70	“
3	“	6	“	18	“
1	“	7	“	7	“
1	“	10	“	10	“
<hr/>				<hr/>	
91				388	“

There are about 23 stanzas in certain hymns which are seemingly complete, but in which there is an uncertainty as to how many stanzas they now have or once had; also in fragments of hymns there are about 11 stanzas; so that the book as it stands contains approximately 425 stanzas.

Several kāṇḍas are in prose, but in the count I have not excluded them; and the total includes as complete stanzas those on the first few folios which are restored from T or Ś.

Of these 425 stanzas about 150 are new material; and of these 150 about 100 stanzas are comprised in 25 complete hymns, the rest being scattered about in varying amounts.

The stanzas for the most part consist of four pādas of the usual eight- or eleven-syllable types; a few kāṇḍas have stanzas of three eight-syllable pādas, and a few are merely prose formulæ.

Accents.—In this book, and even throughout the ms., the accentuation is sporadic; 58 stanzas are marked, 34 of these constituting 7 complete hymns. The system of marking is very like that of the MS. (cf. plate in ZDMG. xxxiii, 177), but it is done with black ink. The udatta is marked with a vertical stroke over the syllable, the anudatta with a vertical stroke under

the syllable, the dependent svarita with a dot under the syllable, and the independent svarita with a hook under the syllable. Mistakes in accentuation are very common. It seems worth remark that all save one of the accented stanzas occur elsewhere and most of them frequently.

Individualities and mistakes in orthography.—The remarks of Bühler in his *Kashmir Report*, 1877, p. 25, are of interest and value in this connection: also Karl Burkhard, *Die Kaçmirer Çakuntalâ-Handschrift*, Sitzungsberichte d. kais. Akad. d. Wissenschaft zu Wien, Philos.-hist. Classe, 107ter Band, S. 481.

The anusvāra is usually the dot, but the ardhacandra form occurs, with the crescent turned up or down; the three seem to be used indiscriminately. At times the anusvāra is used to denote any of the nasals, and that too whether they be medial or final: on the other hand, final *m* is sometimes, though rarely, assimilated to a following consonant. At times final *m* at the end of a hemistich is written anusvāra, and the dropping of any final *m* is a very common error.

The jihvāmūliya and upadhmaniya (I transliterate both *ṣ*) are regular, though visarga appears before *k* at times and rather frequently before *p*: *ṣ* stands unchanged a few times before *k* and *p*, and regularly so before *s*, only rarely becoming visarga in this position: *ṣ* becomes *ś* before *ś*. Omission of visarga is very common at the end of a hemistich, often accompanied by lengthening of a preceding short vowel. But often the visarga is the only mark of the end of the hemistich. The various writings of final *ṣ* I have not made uniform.

The ms. never has an avagraha sign; when one is needed I have supplied it.

There are striking and rather plentiful instances of dittography and haplography: at times syllables seem to have been dropped without any cause. Sometimes two consonants are not ligatured, thus in effect inserting short *a*; the reverse too seems to happen, short *a* being dropped and the consonants ligatured. There are only a few marginal glosses, and these seemingly in the same hand with the body of the ms.

Before giving details it may be said that in Śāradā certain letters and groups of letters are almost or exactly identical; so confusions are to be expected between *ma* and *sa*, *ca* and *śa*, *cc* and *śca* and *śśa*, *u* and *ta*, *tu* and *tta*, *ku* and *kta*; the first or last con-

sonant is very often dropped in complicated ligatures; confusion is common between surd and sonant, between aspirate and non-aspirate, and between sibilants: all these characteristic errors are much in evidence in the Pāippalāda ms., which is remarkably full of mistakes although the script is very clear and easy to read.

The vowel signs are often dropped, especially that for *ā*; and there is considerable confusion between longs and shorts of the same quality. Double sandhi, especially when the resultant is *ā*, is common.

The sign for *yu* stands for *a* on f2a l. 3.

Rather frequent are interchanges between the i-vowels and their diphthongs; and between the u-vowels and their diphthongs.

Short *r* is found several times where *i* is necessary; moreover *r* and the combinations *ra*, *ri*, *ru* seem to interchange, and even *iri* and *ar* are found for *r*.

The well-known confusion of *e* and *aya* occurs; and *ayi* and *ahi* seem to appear for *e* and *āi*.

There are some cases of interchange between *kr* and *kṣ*; and the ligature *ṣk* is one of the most difficult to recognize.

It seems that *ca* and *ta* interchange, and there are several cases of confusion between *cch* and *ts*. The signs for *ja* and *ṇa*, also *jā* and *nu*, are enough alike to have caused some confusion.

Of the linguals may be mentioned *ḍ*, which looks like *ru* and is confused with it; also with *du*. One sign seems to serve for *ṣt* and *ṣth*, though for the most part T gives the one needed.

Either *t* or *bh* carelessly formed will look like the other; hence confusions of *tu*, or *tta*, and *bhu*; also between *ty* and *bhy*. A number of times the ms. seems to make no distinction between *tr* and *ṭr*. The sign for *tha* at times interchanges with that for *ṣa*. Similarity of signs causes confusion of *da* and *ca*; also *dy* and *bhy*. In ligature, if it is the first letter, *dh* is found confused with *ś*; if it is the second letter, with *v*.

There is considerable confusion between *n* and *r* as the first letter of a ligature; especially *nda*, *nma* and *rma*.

The ms. regularly has *vr* and *vr* for *br* and *br*; these writings I have allowed to stand.

This sketch of the confusions of signs is not intended to be exhaustive, but it may help to orient any who cares to look into the manuscript.

Relation to the Śāunakiya and to other texts.—Just about 200 stanzas of this first book of the Pāipp. appear also in Ś. and further a number of scattered pādas. There is material here which appears in Books 1–11, 14, 16, 18–20 of Ś.; but the most of it is in Books 1, 2, 3, 6 and 7. Of Ś. 1 there are 19 complete hymns here, 6 of Ś. 2; 5 of Ś. 6; and 4 of Ś. 3. Of the Pāipp. hymns before No. 34 only Nos. 27 and 29 have no correspondent in Ś., and even much of the content of No. 27 is in Ś.

The bulk of the new material lies between hymns 43 and 101, although nearly 20 hymns within these limits are not new.

Stanzas which in Ś. constitute one hymn are here sometimes divided into two or even more; and the two Pāipp. hymns may appear in different parts of this book or in different books (cf. Whitney's *Translation*): or the order of stanzas may vary in the two versions, or the hemistichs be differently combined: or stanzas which in Ś. are one hymn appear here with another stanza added, from another part of Ś., or from another collection, or with a new stanza.

Two hymns in this book occur only here and in RV., one only here and in TS., four only here and in Kāus.: and there are a few stanzas hitherto known only in some one of the Sūtras.

When the same stanzas appear here and in Ś., interesting variants often occur; but only rarely can we go so far as to correct Ś. by the Pāipp. When a stanza occurs here, in Ś., and in other places too, it is decidedly noticeable that the Pāipp. reading often agrees with one or more of the others rather than with Ś.; especially with RV., and MS. or KS.

Conclusions of any definiteness could not be drawn from this experiment of limited scope: some of the observations in the preceding pages may serve as a working basis.

FRAGMENTS OF F2.

- f2a frag. 1. *āmṛtena vi rādhasi z kā 1 z divo*
 frag. 2. kāyaso manasā suṣevo*
 tiḥ z 2 z yunavadyābhi*
 r api gandhārvāsu samudrā*
 upācaryantī z 3 z a*i*
 śvāvasuṃ gandha*
 mi z 4 z y*
 nomuha tābhyo gan*
 kā*

- frag. 3. *garbho samīra
*suṣṭā ny ūrṇobhu vi
*ūṣaṇe tvam ava tvaṁ puṣka
keśeṣ na
- f2b frag. 1. *śaś catasro bhūmyā uta | devā*
- frag. 2. *snāvasu parvasu n* * * *
*elaṁ śune jarāyu ttave | ne
*styos vanāyutam. ava ja
*mānuvākaḥ z
*ṇi bibhratā vācaspa
*l z upane
*soṣyate ni ram
*tanū ubheya ratnī
- frag. 3. na rādhasi m*
vanasya yas patir ekā*
si vrahmaṇā deva divya*
diva sprṣṭo yajatas*

These fragments are not in their proper order in the facsimile: the first is frag. 1 of f2b, to which fits frag. 3 of f2a, so as to give the reading devā garbho samīra on the same line; then to frag. 3 of f2a fits frag. 2 of f2b, so as to give on the same line snāvasu parvasu na keśeṣu ṇ*. And for the reverse, frag. 3 of f2b and frag. 1 of f2a fit together, so as to give on the same line na rādhasi māṁṛtena°; frag. 2 of f2a follows frag. 3 of f2b, but not so as to give continuous reading.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ.—BOOK ONE.¹

5.

Ś. 1. 11.

* * * * *tevavī tasmāi varsmāi tā punaḥ prajayāsavī*
* * *diśaḥ pradīśaś catasro bhūmyā uta*
devā garbho samīrayante vy ujāvatu sūtave 2

In a read catasro divaḥ, in c garbham sam īrayante, in d vy ūrṇavantu; Ś. has sam āirayan tām in c.

suṣṭā ny ūrṇobhu vi yonīm hāpayāmasi
śrathayā śūṣaṇe tvam ava tvaṁ puṣkale srja 3

¹ In the transliteration italicized words and letters are in T only. The division of words is based on that in T.

For a read sūṣā vy ūṛṇotu; in c sūṣaṇe. Ś. has biṣkale in d.
neva snāvasu na parvasu na keṣeṣu na nakheṣu ca
avāitu pṛṣṭi śevalaṁ śune janāyu tuve

In c read pṛṣṇi, in d jarāyv attave.

Ś. st. 4ab has neva māṅse na pīvasi neva majjasv āhatam; the reading of cd adopted here is that of Ś., which has a fifth pāda, ava jarāyu padyatām. ApMB. 2. 11. 19cde has sthavitry ava padyasva na māñseṣu na snāvasu na baddham asi majjasu: st. 20 of the same is nirāitu pṛṣṇi śevalaṁ°. Cf. also PG. 1. 16. 2, where our second hemistich appears as first.

neva pāusena pīvasi neva kastyo nāyutām.
ava jarāyuva padyatām 5 prathamānūvakaḥ

Read: neva māṅse na pīvasi neva kastyoś canāyutām |
 ava jarāyu padyatām z 5 z kāṇḍaḥ 5 z prathamānūvakaḥ z

For pādas a and c cf. under st. 4; PG. 1. 16. 2cde has nāiva māṅsena pīvari na kasmiṅś canāyatam ava°.

6.

Ś. 1. 1.

ye triṣaptāḥ paryanti viśvā rūpāṇi bibhratā
vācaspatir balā teṣāṁ tanvam adhy ā dadhātu me

In the first hemistich read pari yanti, and rūpāṇi bibhrataḥ.

This stanza occurs also MS. 4. 12. 1; 179. 14. Both Ś. and MS. have tanvo adya in d; for b see also Ś. 14. 2. 30b.

upaneha vācaspate devena manasā saha
asoṣyate ni rama * * **

In a read punar ehi, and for c vasospate ni ramaya* *.

MS. 4. 12. 1 has upa prehi in a, but it seems better to read with Ś.: in MS. the second hemistich reads vasupate vi ramaya mayy eva tanvaṁ mama. N. 10. 18ab is as in Ś.; in c it has rāmaya, and d as in MS.

* * * * nū ubheya ratnī ya * *
 * * * * vyajjayā vāca * * *

The third stanza of Ś. is:

ihāivābhi vi tanūbhe ārtñi iva jyayā |
vācaspatir ni yachatu mayy evāstu mayi śrutam.

upahūto vācaspatir upahūto haṁ vācaspatyu
soṁ śrutena rādhasi mā mṛtena vi rādhasi kā 1

For the second hemistich read saṁ śrutena rādhasi mā śrutena vi rādhasi z 4 z kā 1 z For the first I make no suggestion.

The only parallel is st. 4 of Ś.; upahūto vācaspatir upāsmān vācaspatir hvayatām | saṁ śrutena gamemahi mā śrutena vi rādhiṣi.

7.

Ś. 2. 2.

*divyo gaṁdharvo * * vanaspatir ekā yava nomasā*
vakṣavīdyah
ta tvā yosi brahmaṇā deva divya namas te stu divi
te sadhastham 1

Read: divyo gandharvo bhuvanasya yas patir eka eva namasā vikṣv īdyah | taṁ tvā yāumi vrahmaṇā deva divya namas te 'stu divi te sadhastham z 1 z

In b Ś. has eka eva namasyo °, and in c divya deva.

diva sprṣto yajataḥ sūryatvag jātā haraso dāivyasya
ekāyaso manasā suṣevo mṛdad gaṁdharvo bhuvanasya
yas patih 2

In a read divi, in b avayātā; in c suṣevo but ekāyaso is a puzzle; [Perhaps for ekaḥ kāyaso.—*Ed.*] in d gandharvo.

Pādas aḥd here are the same with abc in Ś.; there d is eka eva namasyaḥ suṣevaḥ; b also occurs RV. 8. 48. 2b.

yuvanadyābhis sama jagmābhir apsarābhir api gaṁ-
dharvāsu
samudrāsāṁ sadana māhus tatas sadyā upācaryantī 3

Read: anavadyābhis sam u jagma ābhir apsarābhir api gandharva āśuḥ | samudra āsāṁ sadanaṁ ma āhus tatas sadya ā ca parā ca yantī z 3 z

The reading suggested here is that of Ś. except pāda b, which there has apsarāsv api gandharva āsīt; perhaps āsīt should be read here. Ś has yatas in d.

*abhriye didyur nakṣatriye yā viśvāvasuṁ gaṁdharvaṁ
sacaśve*

tābhyo vo devīn namāitu kṛṇomi 4

In a read didyur, in b gandharvaṁ sacadhve; and for c tābhyo vo devīr nama it °.

*yāḥ klandās tāmiṣicayo akṣikāmā manomuha
tābhyo gaṁdharvapatnī* * *karanumaḥ kā 2*

Read: yāḥ klandās tāmiṣicayo akṣakāmā manomuhāḥ |
tābhyo gandharvapatnibhyo 'psarābhyo 'karaṁ namaḥ
z 5 z kā 2 z

8.

Corresponds to Ś. 2. 3.

* * *jabheṣajam subheṣajayatu kṛṇomi bheṣajam

A possible reconstruction for this second hemistich would be:

* * bheṣajam subheṣajam tad u kṛṇomi bheṣajam z 1 z

Ś. st. 1cd has tat te kṛṇomi bheṣajam subheṣajam yathāsasi.

*ād aṅgās cataṁ yad bheṣajāni te sahasraṁ vā ca yāni te
f3a teṣāṁ asi tvam uttamam anāsrāvam arohaṇam. z 2 z*

Here (and often below) the virāma and period (z) are both used by the scribe.

Read in a aṅgā śataṁ; ārohaṇam in d.

In Ś. the first hemistich is ād aṅgā kuvid aṅgā śataṁ yā bheṣajāni te; the second as here save arohaṇam for ārohaṇam. Pāda c as here occurs VS. 18. 67c; ŚB. 9. 5. 1. 53c; MŚ. 6. 2. 6c; and elsewhere several times with unimportant variations.

*aruspānam idaṁ mahat pṛthivyābhy abbhṛtam. |
tad asrāvasya bheṣajam tad rogam anīnaśat.*

For b read pṛthivyā adhy udbbhṛtam; āsrāvasya in c.

This is st. 5 in Ś. where arussrāṇam stands in a and tad u in d: Ś. 1. 24. 4b is pṛthivyā adhy udbbhṛtā (sc. śyāmā).

*upacīkā ud bharaṁti samudrād adhi bheṣajam
aruspānasy ātharvaṇo rogasthānam asy ātharvaṇam. z
kāndikā 3*

Read bharaṁti in a, and aruspāno 'sy in c.

The first hemistich is the same with the first of st. 4 in Ś.; the second is new, but cf. Ś. 4. 3. 7d, ātharvaṇam asi vyāghrajam-bhanam.

On the Pāli form upacikā see Bloomfield, SBE. 42. 511 and reference there to Morris in *London Academy* of Nov. 19, 1892, vol. xlii, p. 462. Cf. also Whitney's *Translation*.

One would expect aruspāṇa rather than aruspāna; the lexicons have not the word, but if its form is acceptable its meaning is clearly "protecting against wounds."

9.

Ś. 1. 10.

ayan devānām asuro vi rājati viśā ya satyā varuṇasya
rājñā |
udas pari vrahmaṇā śāsajanāi ugrasya manyo hr̥ḍa
mantrayāmi z 1 z

Read ayaṁ in a, rājñāḥ in b, tatas in c, and ugrasya manyor in d; perhaps śāsādāna might stand in c here as it does in Ś.; an acc. hr̥ḍam would suit well in d. In b I leave viśā ya unsolved; Ś. has vaśā hi. For d Ś. has ugrasya manyor ud imaṁ nayāmi.

namas te jan varuṇasta manyavo viśvaṁ yayad deva
nṛcakeṣu dugdham
śataṁ sahasraṁ pra sravāsy arbhā ayaṁ no jīvāṁ śarado
vyapāye z 2 z

T has suvāsy.

Read: namas te rājan varuṇastu manyave viśvaṁ yad deva ni
cikeṣi drugdham |
śataṁ sahasraṁ pra suvāsy arbhā ayaṁ no jīvan śarado
†vyapāye z 2 z

In b Ś. has viśvaṁ hy ugra ni °, and for the second hemistich it has sahasram anyān pra suvāmi sākaṁ śataṁ jīvātī śaradas tavāyam. Pāda d as in Ś., also Ś. 2. 29. 2d.

yad uktā anṛtaṁ jihvayā vrjinaṁ bahu
rājñas tvā matyadharmo muñcāmi varuṇād aham. z 3 z

In a read uvakthānṛtaṁ, vrjinaṁ in b, satya° in c.

amuñcam tvā vaiśvānarād akavām mahatas pari |
sajātān ugraha* * vr* * *hana z 4 z

Filling the lacuna from Ś. we may read:

amuñcam tvā vaiśvānarād akavām mahatas pari |
sajātān ugrehā vada vrahma cāpa cikihī naḥ z 4 z kā 4 z

Ś. has muñcāmi in a, and arṇavān in b.

10.

Ś. 1. 16. 2, 3, 1, 4.

f3b sīsāyānvāha varuṇas sīsāyāyāgnir upāvati |
sīsam māindra prāyacchad amivāyas tu cātam. z 1 z

T has cātanam in d.

In b read sīsāyāgnir upāvati, in c ma indras, in d amivāyās
tu cātanam.

In a Ś. has °ādhy āha, and for d tad aṅga yātucātanam.

idam viṣkandaṁ sā te idam bād hate triṇaḥ |
anena viśvā sāsahī yā jātāni miśācyā z 2 z

In a read viṣkandham sahata, in b 'triṇaḥ, in c sāsahē, in d
piśācyāḥ.

ye māvasyām rātrim ujasku cājamaṁ triṇaḥ
agnis turyo yātuhāsāu naḥ pātu tebhyah 3

In a read 'māvāsyām, in b ud asthur and atrīṇaḥ, leaving
cājamaṁ unsolved.

Pāda b in Ś. has ° vrājam atrīṇaḥ, and for ed it has agnis
turiyo yātuhā so asmabhyam adhi bravat.

yady abāṅsv aśva yadi gām yadi pūruṣam.
sīsena vidyāmas tvā yathā yatha no so vīrahā z 4 z
anuvākāu 2 z

In a read aśvaṁ, in c vidhyāmas, and for d yathā no 'so
'vīrahā. Read anuvāko. In a abāṅsv probably conceals some
form of han.

In Ś. the stanza reads yadi no gām haṅsi yady aśvaṁ yadi
pūruṣam | taṁ tvā sīsena vidhyāmo °.

11.

Cf. Ś. 1. 29 and RV. 10. 174.

abhivartana maṇinā yenendro abhi vāvṛte |
tenemaṁ vrahmaṇas pate bhi rāṣṭrāya vartaya z 1 z

In a read °vartena, in d 'bhi rāṣṭrāya.

In b Ś. has vāvṛdhe; RV. has the verb as here but haviṣā for maṇinā; both Ś. and RV. have tenāsmān in c; in d Ś. has vardhaya, RV. vartaya. Pāda c as here also Ś. 19. 24. 1c; tenāśya ° Ś. 6. 101. 2c; cf. RVKh. 10. 128. 12d.

abhivari sapatnahābhi yā no arātayaḥ
abhi vṛtamnyantaṁ tiṣṭhābhi yo no durasyatu z 2 z

In a read abhi vāri as a possibility, in c pṛtamnyantaṁ, in d durasyati.

In a Ś. and RV. have abhivṛtya sapatnān; the rest is given as in Ś. In d RV. has na irasyati.

abhi tvā devas savitābhis somo abhibhṛṣat.
abhi tvā visvā bhūtāny abhivatun yathāmasi

Read savitābhi somo ṭabhibhṛṣat, and in d abhivarto yathāsasi seems probable.

In b Ś. has avivṛdhat, RV. avivṛtat.

ud asāu sūryo agād ud ayaṁ māmakaṁ vacaḥ
yathāham śatruhāsany asapatna sapatnahā |

In b read idam, in c °hāsany, in d asapatnas.

The first hemistich is the same with that of Ś. st. 5: RV. 10. 159. 1ab and ApMB. 1. 16. 1ab read ud asāu sūryo agād ud ayaṁ māmako bhagaḥ: TB. 2. 7. 16. 4ab has ud asāv etu sūryo ud idam°. Ś. 4. 4. 2ab has ud uṣā ud u sūrya ud idam°.

The only parallel for c is Ś. st. 5c yathāham śatruho 'sāny. Besides Ś. 1. 29. 5 pāda d also occurs Ś. 10. 6. 30c and 19. 46. 7b. RV. 10. 159. 5a is asapatnā sapatnaghñī; ApMB. 1. 16. 5a is asapatnā sapatnighñī.

f4a sapatnakṣaṇo vṛṣābhirāṣṭro vṛṣāsahi |
yathāham eṣāṁ virāṇāṁ vi rājāni janasya ca z 5 z

Read: sapatnakṣayaṇo vṛṣābhirāṣṭro viṣāsahih |
yathāham eṣāṁ virāṇāṁ vi rājāni janasya ca z 5 z kā 1 z

This stanza is No. 6 in Ś. Pāda a also Ś. 10. 3. 1b; the rest of the stanza appears in RV. 10. 174. 5, but with bhūtānām in c; RV. 10. 159. 6c and ApMB. 1. 16. 6c read yathāham asya vīrasya; pāda d in RV. reads as here, but ApMB. has vi rājāmi dhanasya ca.

12.

Ś. 2. 28. 1, 2, 4, 3.

tubhyam eva jarimam vardhatām ayaṁ | mānam man-
yena mṛtyavo hiṁśiṣas tvām
māteva mitraṁ praminā upasthe mitrenam mitrayāt
mātv aṅhasā 1 z

Read: tubhyam eva jariman vardhatām ayaṁ mānam anye
mṛtyavo hiṁśiṣas †tvām |
māteva putram pramanā upasthe mitra enam mitriyāt
pātv aṅhasaḥ z 1 z

In c Ś. has memam anye mṛtyavo hiṁśiṣuḥ śataṁ ye. A variant of c, māteva putram bibhṛtām upasthe, occurs RV. 6. 75. 4b; VS. 29. 41b; TS. 4. 6. 6. 2b; MS. 3. 16. 3b; 185. 16; N. 9. 40b.

mitras̄ ci tvā varuṇas̄ ca risādāu jarāmṛtyuṁ kṛṇutām
samvidānāu |
tad agniḥ hotā vayonāni vidvān viśvā didevo janimā ni
vakti z 2 z

Read mitras̄ ca, risādāu jarāmṛtyuṁ, vayunāni, and viśvāni devo °.

In Ś. a reads mitra enam varuṇo vā risādā; and d viśvā devānām janimā vi vakti. Pāda d as in Ś. also occurs Ś. 4. 1. 3b, and KS. 10. 13.

dyāuḥ te pitā pṛthivī mātā jarāmṛtyuṁ kṛṇutām dīr-
gham āyuh
yathā jīvā rtyā upasthe prāṇāpānābhyām gupteś śa *m
himām z 3 z

Read jarāmṛtyuṁ, and śataṁ himān; I have no suggestion in regard to gupteś.

Ś. has the following variants; in a ṭvā for te, samvidāne at end of b, aditer for rtyā in c, gupitaḥ and himāḥ in d. Pāda b as here also occurs Ś. 2. 13. 2b; 19. 24. 4b with verb kṛṇuta.

tvam íṣiṣe paśúnāṃ pārthivānāṃ ye jātā uta ye janitvā |
 *e*am p*āno hāsīn do pāno māinaṃ mitrā vadhiśar mo
 mitra* *

Read: tvam íṣiṣe paśúnāṃ pārthivānāṃ ye jātā uta ye janitvāḥ |
 memaṃ prāno hāsīn mo 'pāno māinaṃ mitrā vadhiṣur
 mo 'mitrāḥ z 4 z kā 2 z

Ś. has uta vā in b, and memaṃ in d: pāda c also occurs Ś. 7.
 53. 4a.

13.

Ś. 2. 29. 4-7.

* * * * nena sr̥ṣto marudbhir ugraḥ pra * * * *
 * * * * thivī pari dadāmi sa mā * * * * * *

By taking words from Ś. to fill the lacunæ we get the follow-
 ing stanza:

indrena datto varuṇena sr̥ṣto marudbhir ugraḥ prahito
 na agān |
 etaṃ vām dyāvāpr̥thivī pari dadāmi sa mā kṣudhan mā
 tṛṣat z 1 z

In a, which also occurs Ś. 3. 5. 4b, Ś. has śiṣto for sr̥ṣto; the
 latter might be a corruption of śiṣto. The second hemistich in
 Ś. is eṣa vām dyāvāpr̥thivī upasthe mā kṣudhan mā tṛṣat.

f4b ūrjam asmā ūrjasvatī dhataṃ yatho smā payasvatī dhat-
 tam.
 ūrjam asmāi dyāvāpr̥thivī adhātām viśve devā maruta
 ūrjam āpaḥ z 2 z

In b read payo 'smāi.

śivas te hr̥dayaṃ tarpayantv anamivo modamāmaś
 careha |
 savāsīnāu pīvatām sattham evāśvināu rūpaṃ paridhāya
 māyām z 3 z

T has mantham for sattham.

Read śivās in a, pīvatām mantham evāśvino in cd.

The first hemistich of Ś. is śivābhiḥ ṭe hr̥dayaṃ tarpayāmy
 anamivo modīśiṣtāḥ suvarcāḥ: in c Ś. has mantham etam.

(tasya pātāraṃ sajātām purīṣam ūrja svadhāsajatām
 etam eṣā |)

This hemistich stands in the ms. after the numeral 3 of the preceding stanza. Whatever meaning we are able to get out of it does not seem to fit the context. If the first pāda were anything like 4a, we might throw out the two pādas as ditto-graphy.

indra etām saṣṛje vidyo gram ūrja svadhām ajatām etam
eṣā |
tayā tvañ jīva śaradas suvarcām sā tā śuśro bhīṣajas te
akran. z 4 z

T has viddho in a.

Read: indra etām saṣṛje viddho 'grām ūrjām svadhām ajitām
†etam eṣā |
tayā tvañ jīva śaradas suvarcā mā ta ā susrod bhīṣajas
te akran z 4 z kâ 3 z

In a Ś. has agra; in b ajarām sā ta eṣā.

14.

Ś. I. 30.

viśve devāso bhī rakṣatesas utādityā jāgrata yūyam
asmin.
samañ samāna uta vānyanābhir memañ prā** āuruse*
e***o z 1 z

T has yūyasmin in b; and breaks off at prā.

The tops of the letters after prā show in the ms., and I feel sure that it has prāpat pāuruseye vadho ya.

Read: viśve devāso 'bhī rakṣatemam utādityā jāgrta yūyam
asmin |
memañ samāna uta vānyanābhir memañ prāpat pāuru-
ṣeyo vadho yaḥ z 1 z

In a Ś. has viśve devā vasavo rakṣatemam; and in c it has memañ sanābhir.

ye vo devāṣ pitaro ye ca pu * * * * * tecam ugdham.
sarvebhyo vaṣ pari * * * * * se nayāthā z 2 z

By taking words from Ś. to fill the gaps we get the following reading:

ye vo devāṣ pitaro ye ca puttāḥ sacetaso me śṛṇutedam
uktam |
sarvebhyo vaṣ pari dadāmy etaṁ svasty enaṁ jarase
nayātha z 2 z

In d Ś. has vahātha.

ye devā di * * * * * ntarikṣa oṣadhbhīṣv apsu |
te kṛṇu * * * * * tam anyāna pari vṛkta mṛtyuṁ z 3 z

T has antakṣi io b.

Again filling the gaps from Ś., and emending, we get:

ye devā divi ṣṭha ye pṛthivyām ye antarikṣa oṣadhīṣv
apsu |
te kṛṇuta jarasam āyur asmāi śatam anyān pari vṛṇaktu
mṛtyūn z 3 z

For b Ś. has ye antarikṣa oṣadhīṣu paśuṣv apsv antaḥ.

f5a yeṣāṁ prayātha uta vānuyātha hutabhāgāhutādaś ca
devāḥ
yeṣāṁ vayaṣ pañca pradiśo vibhaktās tāṁ no smāi san-
nasadhāḥ kṣaṇomi z 4 z

In a T has prayajā vānuyāṣa; in d satrasadhāḥ.

Read: yeṣāṁ prayajā uta vānuyājā hutabhāgā ahutādaś ca
devāḥ |
yeṣāṁ vayaṣ pañca pradiśo vibhaktās tān vo 'smāi satra-
sadaḥ kṛṇomi z 4 z kā 4 z

Pāda a occurs in the form yeṣāṁ prayāja utānuyājāḥ, ApŚ.
14. 32. 5b and TB. 3. 7. 10. 4. In c Ś. has yeṣāṁ vah^o.

15.

Ś. 1. 14.

aham te bhagam ā dade dhīṣeṣṇayava sṛja |
mahāmūlāiva parvato jyog apatirīṣv āsāsahi z 1 z

T has dhīṣeṣṭa in b.

In b read 'dhi and srajam; the rest of b I cannot solve. In c
read mahāmūlā iva; and in d jyok pitṛṣv āsāsai is probably the
correct reading. The ms. at times fails to join consonants, thus
in effect inserting a (cf. preceding hymn st. 3d for the opposite):

even though jyog, and not jyok, is written here, this seems to be the reason for apatirīṣv.

The first hemistich in Ś. is bhagam asyā varca ādiṣy adhi vṛkṣād iva srajam: in b Ś. has mahābudhna, and in d it has āstām.

yat te rājanakanyān ayūn vi dhūyate yamaḥ
sā mātur vadhyatām gr̥he atho bhrātur atho pituḥ z 2 z

Read the first hemistich thus: yat te rājan kanyā ṅayūn vi dhūyate yama. And in c read badhyatām.

In a Ś. has eṣā te °; in b vadhūr ni dhūyatām °.

yan te ketamā rājann imām u pari dadhmasi |
jyog apatirīṣv āsātā śirṣṇes samopyā z 3 z

T has ketapā in a.

Read: yat te ketapā rājann imām te pari dadmasi |
jyok pitṛṣv āsātā ā śirṣṇas samopyāt z 3 z

In the first hemistich Ś. has eṣā te kulapā rājan tām u te °; in d it has śamopyāt.

asitasya vrāhmaṇā kaśyapasya gayabhasya ca |
antaṣkośa vibha jāmayopa nahyāmi te bhagam z 4 z
anuvākāḥ 3 z

Read: asitasya vrahmaṇā kaśyapasya gayasya ca |
antaṣkośam vibhā jāmayo 'pi nahyāmi te bhagam z 4 z
kā 5 z anuvākāḥ 3 z

In a Ś. has asitasya te °; in c it has antaḥkośam iva jāmayo. The lack of iva in Pāipp. makes the reading vibhā doubtful, and it seems probable that the reading here should be the same with that of Ś.

16.

Ś. 1. 23; TB. 2. 4. 4. 1ff.

naktam jātāsy ośadhe rāme kṛṣṇe apikn * * *

T has asikn * *.

As far as the ms. goes it reads like Ś.; by taking words from Ś. we may complete the stanza as follows:

naktam jātāsy ośadhe rāme kṛṣṇe asikni ca |
idaṁ rajani rajaya kilāsam palitam ca yat z 1 z

kilāsam da * * * * *
 * tvā soṣṇatām varṇa * * * * *

T has ca * in a.

In completing this stanza I use the words of Ś., but emend pāda c on the basis of TB.

kilāsam ca palitam ca nir ito nāśayā pṛṣat |
 ā tvā svo 'śnutām varṇaḥ parā śuklāni pātaya z 2 z

In c Ś. has ā tvā svo viśatām varṇaḥ; TB. has ā na svo aśnutām°. In d TB. has śvetāni.

* tam te pralayanam ā * * * * *
 * * * * * nir ito nāśayābhi * *

Filling the gaps with words from Ś. we have:

asitam te pralayanam āsthanam asitam tava |
 asikny asy ośadhe nir ito nāśayā pṛṣat z 3 z

TB. has nilayanam in a; and asikniy asy° in c.

f5b * * * * tanūjasya ca yatvāci |
 dhūsyā kṛtasya vrahmaṇā lakṣma śvetam anenaśam. z 1 z

With the help of Ś. we get:

asthijasya kilāśasya tanūjasya ca yat tvāci |
 dūsyā kṛtasya vrahmaṇā lakṣma śvetam anīnaśam z 4 z
 kā 1 z

In c TB. has kṛtyayā kṛtasya°.

17.

Ś. 1. 12.

jarāyujāḥ prathama usriyo vṛṣā vātābhraja stanayann etu
 vṛṣtvā
 ma no mṛtāta tvago bhajāṃ ye kam ojas tredhā vi
 cakraye z 1 z

In b read vātābhrajās: in c the first three words are probably sa no mṛdāti, and bhajāṃ may be a corruption of bhañjan, or even rujān; for tvago I have nothing to offer unless it be tvaco, which is not satisfactory. We may read d as in Ś., ya ekam ojas tredhā vi cakrame.

In b Ś has ° eti vṛṣṭyā; and for pāda c it has sa no mṛdāti tanva rjugo rujān.

aṅge űge śocivā śúśriyāyāno yo gr̥hīta parasya gr̥bhīti |
 aṅkonam aṅko haviṣā yajāmi hr̥dīśrito manasā yo jajāna
 z 2 z

We may safely restore a to read aṅge-‘ṅge śociṣā śísriyāno, and d to read hr̥dīśrito manaso yo jajāna; in b no doubt the sense is as in pāda d of Ś., but to emend definitely is not safe: in c haviṣā yajāmi is good, and it may be that the rest is only a corruption of the reading of Ś., aṅkānt sam aṅkān.

The stanza in Ś. reads thus: aṅge-aṅge śociṣā śísriyānaṁ namasyantas tvā haviṣā vidhema | aṅkānt sam aṅkān haviṣā vidhema yo agrabhīt parvāsyā grabhītā.

muñcāmi śidvasaktyā uda kāśa enaṁ paruḥ pabhar ā
 viveśa yo syah
 yo trajā vātājā yaś ca śuśmo vanaspatīn sr̥jatām par-
 vatāś ca z 3 z

In a T has śirṣaktyā uda kāśa; in b paruḥparur ā°; in c ‘bhrajā.

Read the first hemistich, muñcāmi śirṣaktyā uta kāśa enaṁ paruḥ-parur ā viveśa yo ‘sya: in c read yo ‘bhrajā, and in d sacatām°.

Ś. has muñca in a, ā viveśā in b.

śām te parasmāi gātāya śām astu parāya te
 śām te pr̥ṣṭibhyo majjabhyaś śām astu tanve tava z 2 z

T has majjabhyaś ca śām astu°.

Read: śām te parasmāi gātāya śām astv ‘parāya te |
 śām te pr̥ṣṭibhyo majjabhyaś śām astu tanve tava z 4 z
 kā 2 z

Ś. has pronouns of the first person. In b Ś. has avarāya, which might perhaps be read for ‘parāya. For c Ś. has śām me caturbhyo aṅgebhyaḥ.

18.

Ś. 3. 8. 1-4.

ā yātu mitra ṛtubhis *al*amānas samvēśayan ṛṥthivim
 usriyābhiḥ

tad asma * * * * * dadhātu z 1 z

T gives kalpamānas in a, and has ustiyābhiḥ in b.

T has the correct reading of the first hemistich. Again drawing on Ś. we may suppose that the second hemistich read, tad asmābhyam varuṇo vāyur agnir vṛhad rāṣṭram samveśyam dadhātu.

In c Ś. has athāsmābhyam °.

* * * * * prati gr̥hantu me va *
* * * * * jātānām madhyameṣṭhā * *

For the sake of completeness I give the stanza as restored with the help of Ś.

dhātā rātiḥ savitedam juṣantām indras tvaṣṭā prati gr̥h-
antu me vacaḥ |
huve devīm aditiṁ sūraputrām sajātānām madhyameṣṭhā
yathāsāni z 2 z

Ś. has haryantu in b.

f6a * * * tārām namobhir viśvān devāñ hamuttaratve |
ayam agnir didāyad aham nameva sajāter uddho prati
vṛhadbhiḥ z 3 z

With the help of Ś. we get the following for the first hemistich: huve somaṁ savitārām namobhir viśvān devāñ ahamuttaratve. In c of Ś. dīrgham stands where aham stands here, but I hesitate to read with Ś. Pāda d is to be read as in Ś., sajātāir iddho 'pratibruvadbhiḥ.

In b Ś. has ādityāñ; in c ° didāyad dīrgham eva.

ihed asādhanna puro gamātheyo gopāḥ puṣtipatir vājat.
asmāi vaṣ kāmā upa kāmīnir viśve devā upa satyām iha
z 3 z

T has asāthanna and gamātheryo.

Read: ihed asātha na paro gamātheryo gopāḥ puṣtipatir va
ājat |
asmāi vaṣ kāmā upa kāmīnir viśve devā upa ṣsatyām iha
z 4 z kā 3 z

If pāda c can stand in this form, which is not at all certain, and if we suppose that satyām conceals some form such as saṁ yantu, perhaps we may then translate, "to this man may your

desires come, may ye desiring females come; may all the gods together come to him."

Pāda a, as here, also Ś. 14. 1. 32a. In b Ś. has puṣṭa°. The second hemistich of Ś. is asmāi kāmāyopa kāmīnir viśve vo devā upasam̐ yantu.

19,

Ś. 1. 9.

asmin vasa vasavo dhārayantu indras tvaṣṭā varuṇo mitro
agnih
imam ādityā uta viśve ea devā utame devā jyotiṣi dbār-
ayanta z 1 z

T has °yantu in d.

Read vasu and °yantv in a, and uttame and °yantu in d.

Pāda a occurs Kāuš. 55. 17. In b Ś. has pūṣā instead of tvaṣṭā. In d Ś. has uttarasmin̐ jyotiṣi °.

asmin devāḥ pradiśā jyotir astu sūryo agnir uta vā
hiranyam. |
uttareṇa vrahmaṇā vidhāhi kṛṇ* * anyān adharān
sapatnān. z 2 *

T has vibhāhi in c, and kṛṇvāno in d.

In a asmin may have been written under the influence of asmin in st. 1a; we may read with Ś. asya: and if pradiśā is not acceptable, read pradiśi with Ś. In c read vibhāhi, which may be the reading of the ms., since the sign transliterated dh is not perfect: in d kṛṇvāno.

In a Ś. has asya devāḥ pradiśi °; the second hemistich in Ś. reads sapatnā asmāḥ adhare bhavantūttamaṁ nākam adhi roha-yemam. Pāda d as in Pāipp. occurs Ś. 2. 29. 3d; TS. 3. 2. 8. 5d; MS. 1. 2. 10c; 20. 13; 4. 12. 3d; 185. 14, and elsewhere; with kurvāno, in KS. 5. 2d, and 22. 2.

om̐ yenendṛāya samabharan payāṁsy uttareṇa vrahmaṇā
jātavedaḥ
tena tvagiriha vardhayemaṁ rāyaspoṣam̐ śrāiṣṭhyam ā
dhehy asmāi z 3 z

·Omit om̐: in c we may probably read tena tvam agna iha °.

This stanza occurs MS. 1. 4. 3: 50. 14; TS. 3. 5. 4. 2; KS. 5. 6. In a Ś. and TS. have sam abharah. In b all others have

uttamena; TS., MS., and KS. having haviṣā. For c TS. and KS. have tenāgne tvam uta vardhayemam, MS. ° uta vardhayā mān. For d Ś., TS., and KS. have saḷātānām śraīṣṭhya ā dhehy enam; MS. saḷātānām madhye śraīṣṭhya ā dhebi mā.

*eṣām yajñam uta varco **raya rāyaspoṣa* * * * *
* *trāsmad adhare bhavantūtame devā jyotiṣ adhatu
na ma **

T has varco vaneyaṁ in a.

Read: āiṣām yajñam uta varco dade 'ham rāyaspoṣam uta
cittāny agne |
sapatnā asmad adhare bhavantūtame devā jyotiṣi dadhāt
enam z 4 z kā 4 z

The supplied words are from Ś.; and pāda a is given as in Ś., though vareyaṁ is a possibility. Pāda d in Ś. is the same with d in Ś. st. 2; see above.

20.

Ś. 1. 19.

mā no vidam na vivyādhino mo bhivyādhino vidan.
f6b ārac charvyāsmad viṣucir indra pātaya z 1 z

For a read mā no vidan vivyādhino; read mo 'bhi.° in b, and charavyā asmad ° in c. With these corrections the stanza reads as in Ś.

*viśva vo asmac charavaḥ patantu ye sthā ye cāsyā |
devā manuṣyā ṛṣayo mitrān no vi vidhātu z 2 z*

T has viśvaṁ ko in a; and vi vindatu in d.

In a read viśvaṅco for viśva vo; read in b ye 'stā ye cāsyāḥ; in d read 'mitrān and vidhyantu.

For the second hemistich Ś. has dāivir manuṣyeṣavo mamāmitrān vi vidhyata. Ś. 11. 9. 23b is amitrān no vi vidhyatām.

*yas samano yo samāno mitro no jighāṁsati |
rudraś carvyā tān amitrān na vi vidhātu z 3 z*

T has vi vindatu in d.

In a read samāno and 'samāno, in b 'mitro; in c read śaravyayā, and in d no vi vidhyatu.

Pādas ab are not found elsewhere, though there is similar phraseology in Ś. 11. 10. 25-27. The first hemistich in Ś. is yo

naḥ svo yo arañāḥ saḥāta uta niṣṭyo yo asmāñ abhi dāsati. Ś.
has etān in c, and mamāmitrān vi ° in d.

sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās tañ sarve dhūrvantu vrahma varma samāttaram
z 3 z z caturtho nuvākaḥ z

Read: sabandhuś cāsabandhuś ca yo na indrābhi dāsati |
devās tañ sarve dhūrvantu vrahma varma mamāntaram
z 4 z kā 5 z caturtho 'nuvākaḥ z

Pādas ab occur Ś. 6. 15. 2ab where b reads yo asmāñ abhi °;
so also Ś. 6. 54. 3ab. The first hemistich of Ś. 1. 19. 4 is yah
sapatno yo 'sapatno yaś ca dviṣaṃ chapāti naḥ. Pādas cd occur
as here in Ś. 1. 19. 4; RV. 6. 75. 19; SV. 2. 1222.

21.

St. 1=Ś. 7. 76. 1; st. 2-4=Ś. 6. 83. 1-3.

nāmannaśaṃ svayaṃśrasaṃ nasatibhyo vasattarā |
mehor asattarā lavaṇād vikledīyaśi z 1 z

In a nāmannaśaṃ seems hopelessly corrupt: read for b asati-
bhyo asattarāḥ; for c sehor arasatarā, or possibly ā sehor ° as
Whitney suggests; in d read vikledīyaśih.

In Ś. a is ā susrasaḥ susraso.

apacitta pra pa uta suparṇo vāsater iva |
sūryaś kṛṇotu bheṣajaṃ candram ā vo pocchatu z 2 z

T has patata in a for pa uta.

In a read apacitaḥ pra patata, in b vasater, and in d 'poc-
chatu.

enyekā syanyekā kṛṣṇikā rohiṇi dve |
sarvāsām agrabhaṃ nāma vīraghnīr upetana z 2 z

In the first hemistich read enyekā śyanyekā kṛṣṇāikā °; in the
second ° nāmāvīraghnīr apetana.

Pāda c occurs RV. 1. 191. 13c, as well as in Ś.

asūtikā rāmāyaty apacitta pra patiṣyati |
glāur iti pra patiṣyati sakalaṃ tena śudhyati z 3 z

Read rāmāyany in a, and apacit in b.

In Ś. the second hemistich reads glāur itaḥ pra patiṣyati sa galunto naśiṣyati.

f7a apito pacitvarīr indraḥ pūṣā tu cikyatu |
apetv asya grīvābhyo apa padbhyām vijānatā z 4 z

Read: apeto 'pacit tvarīr indraḥ pūṣā tu cikyatuḥ |
apetv asya grīvābhyo apa padbhyām †vijānatā z 5 z kā 1 z

Vijāmataḥ has been suggested for vijānatā.

22.

Ś. 1. 31.

āsānām āśāpālébhyas catúrbyamṛtebhyah
idām bhūtāsyādhyakṣebhyo vidhēma haviṣa vayām. z 1 z

T has cattāntyamṛte° in b, and haviṣā in d.

For pāda b read catúrbyo 'mṛtebhyah; in d read haviṣā°.

This stanza appears also in TB. 2. 5. 3. 3, and 3. 7. 5. 8; AŚ. 2. 10. 18; ApŚ. 4. 11. 1; and pāda a ApŚ. 7. 16. 7. Of these AŚ., and also Ś., reads as here: in a TB. and ApŚ. have āśānām tvāsā°.

āsānām āśāpālās catvāras sthana devāḥ
te no nirṛtyāḥ pāsebhyo muñcatāñhamo hasaḥ z 2 z

For d read muñcatāñhaso 'ñhasaḥ.

Ś. has in a ya āśānām°.

asroṇas te haviṣā vidhema maśrāmas te ghr̥tenā juhomi |
ya āśānām āśāpālas turyo devas sa nas sabhūtam eha
vaksat. z 3 z

T has vidhema masramas°.

In the first hemistich read vidheyam asrāmas te ghr̥tena°: subhūtam in d.

In Ś. the first hemistich is asrāmas tvā haviṣā yajāmy asroṇas tvā ghr̥tena juhomi: in c Ś. has turyo.

svasti mātr̥ uta pitre no stu svasti gobhya uta pūruṣe-
bhyah

viśvañ suto suvidatram astu yog eva dr̥śava sūryam. z 4 z

In a T has mātr̥ uta pitre; in both words the sign in the ms. is clearly tr̥, of course meant for tr̥. In d T has dr̥śeva.

In a read mātra uta pitre no 'stu: for d read jyog eva dṛṣaye sūryam: for suto in c I have no suggestion. [Perhaps for su-(bhū)taṁ; cf. Ś.—*Ed.*]

In Ś. pāda b reads svasti gobhyo jagate puruṣebhyaḥ: and c reads viśvam subhūtam suvidatram no astu: in d it has dṛṣema, where I have written dṛṣaye.

23.

Ś. 1. 32.

idam janāso vidathaṁ mahad vrahma vadiṣyati
na tat pṛthivyām no divi yataḥ prānantu virudhaḥ z 1 z

In a Ś. has vidatha; and in d yena prānanti.

antarikṣasam āsām sthānam śāntamadām iva |
āsthānam asya bhūtasya viduṣkṛd bheṣatodanaḥ z 2 z

T has viduṣ ṭad in d.

For the first hemistich read antarikṣam āsām sthānam śrāntasādām iva. I can do nothing with bheṣatodanaḥ: read viduṣ ṭad.

In a Ś. has antarikṣa āsām, and in b sthāma; for d Ś. has viduṣ ṭad vedhaso na vā.

f7b yad rodhasi rejāmāne bhūmīś cā naraśakṣatām
ādyam tad adya sarvadā vidur asse vavartasi z 3 z

The ms. has bhyam over ādyam in c; T has tad adyam.

In a read rodasi; in b probably nir atakṣatām on the basis of Ś., and ca for cā; for vidur asse I have nothing to suggest.

Ś. has nir atakṣatam in b, and ādram in c; for d it has samudrasyeva srotyaḥ.

viśvam anyābhi vavāra viśvam anyasyām adhi śrutam |
dive ca viśvavedhase pṛthivyāi cākaran namaḥ z 3 z

Read: viśvam anyām abhi vavāra viśvam anyasyām adhi
śritam |

dive ca viśvavedase pṛthivyāi cākaran namaḥ z 4 z kā 3 z

In a Ś. has abbivāra; in b tad anyasyām °; in d akaram. This stanza occurs also TB. 3. 7. 10. 3, and ApŚ. 9. 14. 2: pāda a is viśvam anyābhi vāvṛdhe, pāda c dive ca viśvakarmaṇe, b and d as in Ś.

24.

Ś. 1. 15. 1, 4, 3. 2.

saṁ saṁ sravantu sindhavas saṁ vātā divyā uta |
tebhir me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi
z 1 z

For b Ś. has saṁ vātāḥ saṁ patatṛiṇaḥ; and for the second hemistich imaṁ yajñam pradivo me juṣantām saṁsrāvyaṇa hav-
iṣā juhoṁi; the second hemistich as in Pāipp. appears in Ś. st.
3 and 4. Pāda a also appears in Ś. 2. 26. 3a, with paśavas, and
19. 1. 1a, with nadyas; b as in Ś. also occurs Ś. 19. 1. 1b.

ye saṁsrāvas saṁ sravanti kṣīrasya codakasya ca |
tebhir me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi
z 2 z

In a read saṁsrāvās; Ś. has sarpiṣaḥ for this.

ye nadībhyas saṁ sravanty ucchāmas saramakṣikā |
tebhir me sarvāis saṁsrāvāir dhanam saṁ srāvayāmasi |
z 3 z

T has ucchāsas in b.

In b read utsāsas; for the rest of b I can suggest nothing,
unless it be the reading of Ś., sadam akṣitāḥ.

In a Ś. has nadinām.

idaṁ havyā upettanedaṁ saṁ srāvaṇā uta |
ihāita sarvo yaḥ paśur asya vardhayato rayim z 4 z z z

Read: idaṁ havyā upetanedaṁ saṁsrāvaṇā uta |
ihāitu sarvo yaḥ paśur asya vardhayata rayim z 4 z kā 4 z

There is no parallel for a as given here. Ś. 1. 15. 2 reads
ihāiva havam ā yāta ma iha saṁsrāvaṇā utemaṁ vardhayatā
giraḥ | ihāitu sarvo yaḥ paśur asmin tiṣṭhatu yā rayiḥ.

25.

Ś. 1. 33; TS. 5. 6. 1.1 and 2; MS. 2. 13. 1: 151. 7; ApMB. 1.
2. 2 ff.

om hiraṇyavarṇās sūcayaḥ pāvakā su jātāś kaśyāpo yāsv
indraḥ
yā agnīm garbham dadhiré sūvarṇās tā na āpas sām syonā
bhavantu z 1 z

In ab read pāvakā yāsu °; in c gárbham and suvárṇās; omit om̐.

In addition to the places cited above, pāda a occurs MS. 1. 2. 1a: 9. 12; ApŚ. 10. 6. 1 (bis); ApMB. 1. 2. 1a, and 2. 6. 16; TB. 2. 8. 9. 3; HG. 1. 10. 2; 21. 15.; 2. 18. 9. In pāda b TS., MS., ApMB. have kaśyapo as here, TS. and MS. indrah as here: Ś. has savitā yāsv agniḥ; and ApMB. has agniḥ for second name. Pāda c, as here, only in Ś. and ApMB; but see under st. 3. Pāda d, as here, in Ś., TS., MS.; also AG. 4. 6. 15d: ApMB. has tās ta °.

yāsām rājā vāruṇo yātu mādhye satyānr̥té avapāśyañ
jánānām. |

f8a yā agniñ gárbham dadhiré súvarṇās tá na ápas sám syoná
bhavantu zz 2 z

Read yāti in a, suvárṇās in c.

The first hemistich, as here, is in Ś., TS., MS., and ApMB. as cited at the head of the hymn; also RV. 7. 49. 3ab. See under st. 1 for ed of Ś. and ApMB.; TS. and MS. have madhuścútaḥ śúcayo yāñ pāvakās °.

yāsām devá divi kṛṇvanti bhakṣám yā antárikṣe babudhá
bhavanti |

yā agniñ garbham dadhire suvarṇās tá na ápas sám syoná
bhavantu z 3 z

Supply accents in c; read ápas in d.

The first hemistich, as here, occurs in Ś., TS., and MS.; ApMB. has nivīṣṭāḥ at end of b. Pāda c, with virūpās for suvarṇās, occurs in the first stanza of TS. and MS. versions.

sívéna cákṣuṣā paśyatápas síváyā tanvōpa spr̥setvátvá-
cam mémam̐ |

ghṛtaścútaś śúcayo yāś pāvakās tá na ápas sám syoná
bhavantu z 4 zz pañcamo nuvākaḥ z

Read: sívéna mā cákṣuṣā paśyatápas síváyā tanvōpa spr̥sata
tvacam̐ me |

ghṛtaścútaś śúcayo yāś pāvakās tá na ápas sám syoná
bhavantu z 4 z kā 5 z pañcamo 'nuvākaḥ z

The first hemistich, unaccented, appears as the first hemistich of Pāipp. 1. 33. 4; also Ś. 16. 1. 12ab; these, as also the versions of TS. and MS., read as the Pāipp. here: so too AB. 8. 6. 10. ApMB. has paśyantv ápas in a, and spr̥santu tvacam̐

te in b. Only Ś. and ApMB. have the second hemistich as here, the latter having tās ta ° in d.

26.

Ś. 1. 24, with a stanza inserted between st. 3 and 4 of Ś.

suparṇo jātaḥ prathamas tasya tvam pittam āsita
tuvāsuri jīghāsītā rūpaṁ cakre vanaspatiḥ z 1 z

Read āsitha in b, and tavāsuri jīghānsītā in c.

For c Ś. has tad āsuri yudhā jītā; in d it has vanaspatīn.

āsurya cakre prathame idam kilāsabheṣajam |
idam kilāsanāśānam anenaśata kilāsaṁ surūpām akara-
tvaca z 2 z

Read: āsuri cakre prathamedam kilāsabheṣajam idam kilāsanā-
śanam |

aninaśat kilāsaṁ surūpām akarat tvacam z 2 z

Ś. has sarūpām in d.

surūpā nāma te mātā surūpo nāma te pitā |
surūpokṛtvam ośadhe sā surūpam idam kṛdhi z 3 z

In c T gives surūpakṛtvam, which is correct.

This stanza occurs TB. 2. 4. 4. 2; both Ś. and TB. have sarūpa- throughout. In TB. c reads sarūpāsy ośadhe.

yat tanūjam yad agnijam citram kilāsu jajñise |
tad astu sukṛtas tanvo yatas tvāpi nayāmasi z 4 z

In b read kilāsaṁ, in c sukṛtaṁ, and in d tvāpa.

f8b śyāmā surūpaṁkaraṇī pṛthivyābhy arbhavam
idam u ṣu pra sādaya punā rūpāni kalpaya z 5^z/_z 1

Read: śyāmā surūpaṁkaraṇī pṛthivyā abhy ṣarbhavam |
idam u ṣu pra sādaya punā rūpāni kalpaya z 5 z kā 1 z

In a Ś. has śāmā sarūpaṁ°; in b adhy udbhṛtā; in c sādahaya.

27.

A rearrangement of material from Ś. 6. 40, and 6. 32. 3, with some original pādas.

abhayaṁ somas savitā kṛṇotv abhayaṁ dyāvāpṛthivi
ubhe |

abhayaṃ *var āntariksaṃ no stu saptarṣiṇām haviṣābhayaṃ no stu z 2

In the second hemistich read svar ant° and no 'stu.

Ś. 6. 40. 1 is as follows: abhayaṃ dyāvāprthivī ihāstu no 'bhayaṃ somaḥ savitā naḥ kṛṇotu | abhayaṃ no 'astūrv antariksaṃ saptarṣiṇām ca haviṣābhayaṃ no astu. Ś. 19. 15. 5b reads as b of Pāṇp. with ime added.

abhayaṃ dyāvāprthivī ihāstu no gñināsītān praty oṣadha
praticāḥ |
sā jñātāraṃ sā pratiṣṭhām idaṃ tam atho vighnānām
upa yantu mṛtyuṃ z 3 z.

In b read 'gñināmitrān praty oṣatām °; read the second hemistich mā jñātāraṃ mā pratiṣṭhām vidanta mitho vighnānā °.

Pāda a=Ś. 6. 40. 1a; there is no parallel for b as emended; but cf. AG. 3. 10. 11 abhayaṃ mitrāvaruṇā mahyaṃ astv arciṣā śatrūn dahataṃ pratitya, and Ś. 6. 32. 3 abhayaṃ mitrāvaruṇāv ihāstu no 'rciṣātriṇo nudataṃ praticāḥ. The second hemistich, as here, occurs Ś. 6. 32. 3 and 8. 8. 21; and in AG. 3. 10. 11 with vindantu in c and bhindānā in d.

pañca devā abhayasyeṣatam indras tvaṣṭā varuṇo mitro
gñiḥ
māyaṃ grāmo duritam ena āvad anyatra rājñām abha-
yāta mṛtyuṃ z 4 z

Margin gives tyatra in d.

Read ° eṣatām in a, 'gñiḥ in b, āgad in c, and abhi yātu mṛtyuḥ in d.

There is no parallel save Ś. 6. 40. 2d, which has manyuḥ for mṛtyuḥ.

asmāi grāmāya pradiśas catatr ūrjam subhūtam savitā
dadhātu |
asātrum indro abhayaṃ kṛṇotu madhye ca viṣām sukṛte
syāma z 5 zz 2 z

T has catatra in a, and syām in d.

Read catasra in a, and dviṣām in d. All the stanzas are numbered wrongly, unless we suppose that there was a stanza before the first one given. The figure 2 at the end of this stanza indicates the number of the kāṇḍa.

Pāda a=Ś. 6. 40. 2a; b in Ś. is ūrjāṃ subhūtaṃ svasti savitā naḥ kṛṇotu; in c Ś. has aśatrv indro abhayaṃ naḥ °; pāda d of Pāipp. has no parallel.

28.

Ś. 1. 22.

anu sūryam ud etāṃ hṛdyoto hṛdisā ca te |
yo rohitasya gor varṇas tena tvā pari dadhmasi | 1 z

T has harimā ca te in b.

Read āyatām in a, and read with T in b.

For c Ś. has go rohitasya varṇena. Similar stanzas are RV. 1. 50. 11; TB. 3. 7. 6. 21ff.; ApŚ. 4. 15. 1. Pāda d occurs PG. 2. 2. 7c.

f9a pari tva rohitāir varṇāir dirghāyutvāya dadhmasi |
yathā tvam arapāpo atho hārito bhava z 2 z

Above arapāpo the ms. has pāmo, and above the mo is so; T has arapo so.

Read tvā in a, arapā aso in c, and 'harito in d. Better than atho in d would be 'tho; but cf. ms. in 15. 2d.

The second hemistich in Ś. is yathāyam arapā asad atho aharito bhuvat. Pāda c as in Ś. also occurs RV. 10. 137. 5d; Ś. 4. 13. 4d; AŚ. 2. 7. 13c.

yā rohiṇīdevatyā gāvo yā rohiṇī data |
rūpaṃ rūpeṇa yo vayas tena tvā pari dadhmasi z 3 z

In b T has rohiṇīr uta.

Read with T in b; in c it seems best to follow Ś. and read rūpaṃ-rūpaṃ vayo-vayas.

In a Ś. has rohiṇīr devatyā: cf. SBE. 42. 265. In b uta is the third word; in d Ś. has tābhiḥ tvā °. Pāda c also Ś. 19. 1. 3a; KS. 8. 14d. For pāda d see st. 1.

śukeṣu te hariṇaṃ prapaṇākāśa dadhmasi |
atho hāridraṣu te harimāṇaṃ ni dadhmasi z 4 z 3 z

Read harimāṇaṃ in a, ropāṇākāśu in b, and hāridraveṣu in d.

Ś. has sukeṣu in a. The stanza occurs, with me instead of te, in the connection cited under st. 1.

29.

yaṣ purastād ā caranti nīdāis sūryād adho divaḥ
etam aparasām rātuṃ vrahmaṇocchā varāmasi z 1 z

Read nīdāis in b, and for d vrahmaṇācchā vadāmasi. I can do nothing with rātuṃ.

Pāda d=Ś. 10. 10. 4d.

yadaśrād ā caranti jīhvāmuśākan icchati |
ahataṣ patāyato namyaṃ tatas sutanvati z 2 z

The only suggestions that I venture here are yaṣ paścād in a, and icchanti in b; the rest I cannot explain.

yāṣ kulyā yā vānyathā ūconmādayiṣṇavaḥ
sarvās tvā mṛsisāgaraṃ pṛṣadā khalvāñ iva z 3 z

The ms. reading is perhaps ūcormād°.

Of the first hemistich only the words yāṣ kulyā yā seem sound. Read for the second hemistich sarvās tā mṛsmṛsākaraṃ dṛṣadā khalvāñ iva.

The second hemistich appears Ś. 5. 23. 8, thus: sarvān ni maṣmaśākaraṃ °; d again Ś. 2. 31. 1d. Pāda e occurs VS. 11. 80d as sarvaṃ taṃ bhasmasā kuru; with masmasā for bhasmasā, this form appears TS. 4. 1. 10. 3d; ŚB. 6. 6. 3. 10. The form sarvāns tān maṣmaśā kuru appears KS. 16. 7d; TA. 2. 5. 2d; MS. 2. 7. 7d: 84. 3 has this form but with mṛsmṛṣā.

cetantiṃ aśmalāṃ palāṃ tāsāṃ vo namo rcīṣe |
ārād yaqṣma ni dattāsmān no dhi pāuruṣa z 4 z

Read 'rcīṣe in b, dhatta in c, and 'dhi pāuruṣam in d. What to do with namo I do not know. The number of the kāṇḍa is 4.

30.

Ś. 19. 52, plus 3. 29. 7.

kāmas tad agre sam avartata manaso rebhaḥ prathamāṃ
yad āsit. |
f9b sa kāma kāmena vṛhadā sayoniṃ rāyaspoṣaṃ yajamānāya
dhehi | z 1 z

Read retaḥ in b, and vṛhatā sayonī in c.

The first hemistich occurs in the following passages in addition to Ś.: RV. 10. 129. 4; TB. 2. 4. 1. 10; 8. 9. 4. and 5;

TA. 1. 23. 1; NrpU. 1. 1. In all of these except Ś. and NrpU. the first pāda has sam avartatādhi. Pāda c only here and in Ś. (without sa). Pāda d is also found in Ś. 18. 1. 43d, and 4. 47d.

tvam kāma sāhasāsahi pratiṣṭhito vibhur vibhāva suṣakhā
sakhīyate
tvam ugrah pṛtanāsu sāsahis sahojo yajamānāya dhehi
z 2 z

Read sahasāsī in a, vibhāvā in b, and saha ojo in d.

In b Ś. reads sakhā ā sakhīyate; this pāda as here occurs RV. 10. 91. 1d.

bhrarāc cakmānāya pradhīpānāyākṣe
āsmāśṛṇvann āśāṣ kāmēnājanājanayat saha | 3 z

The margin and T have dūrāc in a.

Read: dūrāc cakamānāya pratīpānāyākṛaye |
āsmā śṛṇvannpāśāṣ kāmēnājanājanayat sahaḥ z 3 z

At the end of d Ś. has svah. There is no other close parallel: but cf. TA. 3. 15. 1 and 2.

kāmena mā kāmāgaṇ hṛdayād dhṛdayam pari |
yad amiṣām kāmado manas tadībhūpa mām iha z 4 z

In a read kāma āgaṇ as in Ś.; or we may accept the reading of the ms. In d read tad āitūpa °.

In b Ś. has yad amiṣām ado °. TA. 3. 15. 2 has the following:—kāmena me kāma āgāt | hṛdayād dhṛdayam mṛtyoh | yad amiṣām ado priyam | tad āitūpa mām abhi.

yat kāma kāmāyamānā idam kṛnuvasate havih
tan nassassarvam samṛddhyatām athāitasya haviṣo viha
svāhā z 5 z

Read kṛṇmasi in b, nas sarvam sam ṛdhyatām in c, and vīhi in d.

This stanza appears also in Kāuś. 92. 31, without variant; and pāda a in Kāuś. 92. 30.

kā idām kāmādāt kāmāṣ kāmāyādāt.
kāmo dhātā kāmāṣ pratighṛhītā kāmāṣ samudrām ā
viveśa

kāmena tvā prati grhṇāmi kāmāitāt te z 6 z ṣaṣṭānuvā-
kaḥ z z

T has dātā in c.

Read kāmā adāt in a, dātā in c, and supply the accents on kāmēna and prāti in e; supply kāṇḍaḥ 5 after the number of the stanza: with these changes the stanza reads as in Ś., except that Ś. has pratigrahītā, which is found in the other versions too.

This stanza occurs MS. 1. 9. 4: 135. 1; KS. 9. 9. and 12; PB. 1. 8. 17; TB. 2. 2. 5. 5 and 6; TA. 3. 10. 1 and 2; AŚ. 5. 13. 15; ApŚ. 14. 11. 2. Of these KS. and PB. have ā viśāt in d, while TB., TA., AŚ., and ApŚ. have ā viśa: and the latter four have in the same pāda kāmāṁ samudram °. MS. has kāmāya tvā prati grhṇāmi. Pāda a and kāmāitāt te are quoted MŚ. 5. 2. 14. 13, and MG. 1. 8. 9: cf. also Kaus. 45. 17. VS. 7. 48: ko 'dāt kasmā adāt kāmō 'dat kāmāyādāt | kāmō dātā kāmāḥ pratigrahītā kāmāitāt te. So also ŚB. 4. 3. 4. 32, and ŚŚ. 4. 7. 15.

31.

Ś. 5. 4. 6 and 8-10.

f10a imaṁ me kuṣṭha pāuruṣaṁ tam ā vaha taṁ niṣ kṛdhi |

Read pūruṣaṁ.

In b Ś. has kuru, and adds a third pāda, tam u me agadaṁ kṛdhi.

ud ajñāto himavatas sa prācyāṁ nihame janāṁ
tatr kuṣṭhasya nāmāny uttamāna vi bhejire | 1

T has id ° in a.

Read the first hemistich udañ jāto himavatas sa prācyāṁ nīyase janam. Read tatra in c, uttamāni in d. The number should be 2.

uttamo nāmāsy uttamo nāśa te pitā |
yataṣ kuṣṭha pra jāyame tad ehy ariṣṭatātaya z 2 z

T has nāma in b, and jāyase in c.

In b and c read with T, in d read °tātaye. The number should be 3.

In Ś. pāda a is uttamo nāma kuṣṭhāsy. There is no parallel for the second hemistich.

śirṣahatyām upahatyām akṣayas tandho rapa |
kuṣṭho ne viśvatas pātu devaṁ samāha vṛṣṭihaṁ z 4 z

T has no in c.

Read: śirṣahatyām upahatyām akṣyos tanvo rapaḥ |
kuṣṭho no viśvatas pātu dāivam samaha vṛṣṇyam z 4 z
kā 1 z

In a Ś. has śirṣāmayam °; and in b akṣos (cf. Index Verb.).
Pāda c of Ś. is kuṣṭhas tat sarvaṁ niṣ karad.

32.

Ś. 1. 25, plus 5. 22. 13.

yad agnir āpo duhat praviśya yatrā kṛṇvan dharmadhṛto
namānsi
tatr tāhuḥ paramam janitram ma nas samvidvāna pari
vṛndhi takmam. z 1 z

In a read 'duhat, in c tatra ta āhuḥ °, and read d sa nas sam-
vidvān pari vṛndhi takman.

yady arcirīri vāsa dhūmah śakalyeṣu yadi vā te janitram
huḍun nāmāsv aritasya devaḥ sa nas samvidvān pari
vṛndhi takmam. z 2 z

T has huḍur ° in c.

In a read yady arcir yadi vāsi °, in c huḍur nāmāsi haritasya °,
and in d takman.

Ś. has ° vāsi śociḥ in a, and śakalyeṣi in b.

yadi śoko yady adīśoko rudrasya prāṇo yadi vāruṇo si |
huḍur nāmāsv aritasya devaḥ sa nas samvidvān pari
vṛndhi takmam. z 3 z

In a read atīśoko, in b 'si; read the second hemistich as
in st. 2.

In a Ś. has ° yadi vābhiśoko; for b Ś. has yadi vā rājño varu-
nasyāsi putrah.

namaś śītāya takmane durāya kṛṇvā vyaṁ te
f10b yo nyedyud ubhayebhyaś cahatas ṛṭiyekāya namo stu
takmane z 4 z

In c T has yo nyedyur ubhayedyāś.

Read: namaś śītāya takmane rūrāya †kṛṇvā vyaṁ te |
yo 'nyedyur ubhayedyuś †cahatas tr̥ṭiyakāya namo 'stu
takmane z 4 z

In b we might read kṛṇmo vyaṁ te, but the ms. gives only a slight basis for this: and in c perhaps cāgatas or cāyātas.

Pāda b in Ś. is namo rūrāya śociṣe kṛṇomi; pāda c, which also occurs Ś. 7. 116. 2a, has ° ubhayadyur abhy eti.

tr̥ṭiyekaṁ vitr̥ṭiyāṁ sadantasrāta hāyanam. |
takmānaṁ viśvaśāradaṁ gr̥iṣmaṁ nāśaya vārṣika z 5 z 2 z

T has vārṣikaṁ in d.

Read: tr̥ṭiyakaṁ vitr̥ṭiyāṁ sadam̐dim uta hāyanam |
takmānaṁ viśvaśāradaṁ gr̥iṣmaṁ nāśaya vārṣikam
z 5 z kāṇḍaḥ 2 z

In b Ś. has śāradaṁ; and for c it has takmānaṁ śītaṁ rūraṁ: pāda c as here occurs Ś. 9. 8. 6c, and 19. 34. 10c. A similar stanza is Ś. 19. 39. 10.

33.

Ś. 7. 89. 1-3, plus 16. 1. 12 and 13, plus a variant of TB.
3. 7. 12. 6.

āpo adyānv acāriṣaṁ rasēna sām aganmahi |
pāyasvān āgna āgaman tām mā sām sṛja vārcasam. z I z

In b read aganmahi, in c agna ā gamāṁ, in d vārcasā. And the accentuation should be āpo and rāsena.

This stanza also appears Ś. 10. 5. 46; RV. 1. 23. 23; 10. 9. 9; VS. 20. 22; TS. 1. 4. 45. 3; 46. 2; MS. 1. 3. 39: 46. 12; KS. 4. 13; 29. 3; 38. 5; JB. 2. 67 (68); ŚB. 12. 9. 2. 9; TB. 2. 6. 6. 5; LŚ. 2. 12. 13; ApMB. 2. 6. 6.

For a Ś. has apo divyā acāyiṣam: a as here is given by RV. and AŚ. 3. 6. 27, with apo by VS., MS., KS., ŚB., LŚ., and ApMB.: a alone, in this form, is quoted by MŚ. 1. 7. 4. 47; MG. 1. 1. 17; 11. 25; 2. 2. 26. apo anv acāriṣam is given by TS., TB., JB., and ApŚ. 7. 27. 16; 8. 8. 18; 18. 10; 13. 22. 6.

In b RV. has agasmahi, KS. and LŚ. aganmahi, Ś. and JB. apr̥kṣmahi, others asr̥kṣmahi.

Pādas cd occur still again Ś. 9. 1. 14. RV. has āgahi in c.

sām māgne vārcasā sṛja prajāyā ca bahūn̄ kṛdhi |
vidyūr me āsya devā īndró vidyāt saharṣibhiḥ z 2 z

T has bahum in b.

Accent devá índro and sahársibhīh.

This stanza also occurs Ś. 9. 1. 15; 10. 5. 47; RV. 1. 23. 24; KS. 4. 13; ApMB. 2. 6. 7 and 8. In b. Ś. has sam prajayā sam āyuṣā: KS. and ApMB. have prajayā ca dhauena ca. The form we have here occurs Ś. 6. 5. 1d; VS. 17. 50d; MS. 2. 10. 4d: 135. 4; KS. 18. 3d; ApŚ. 6. 24. 8d. In c ApMB. has vidyun me.

idam āpaṣ pra vahatāvabhya ca malañ ca yat. |
yaś ca dudrohāṛtam. yaś ca śepe bhīruṇam z 3 z

Both margin and T have °vadya in b; T has yac ca in c and d. Read avadyam in b, yac ca in c and d, °tam at end of c, and in d śepe 'bhīruṇam.

For this stanza see RV. 1. 23. 22; 10. 9. 8; VS. 6. 17; VSK. 6. 5. 5; LŚ. 2. 2. 11; ApŚ. 7. 21. 6; MŚ. 1. 8. 4. 40.

Pāda 'a alone occurs rather frequently in other Sūtras.

Ś., VS., LŚ., and ApŚ. have b in the form given here; yat kiñ ca duritam mayi appears in RV. and VSK., occurring also in TA. 10. 24. 1e; 25. 1e; MahānU. 14. 3e and 4e: as yat kiñ cid ° it occurs in MŚ., in TAA. 10. 64d, and MahānU. 19. 1d.

Pāda c as here occurs nowhere else; Ś., VS., and LŚ. have yac cābhi du°, which should perhaps be restored in Pāipp.; RV., VSK., and MŚ. have yad vāham abhi dudroha; ApŚ. has yad vābhi dudrohāṛtam.

Pāda d as here also Ś., VS., and LŚ.; VSK., MŚ., and ApŚ. have yad vā °; RV. has yad vā śepa utāṛtam.

śivena mā cakaṣuṣā paśyatāpaś śivayā tanvopa sprṣata
tvacāñ me |
śivāñ agnīñ apsuṣado havāma mayi kṣatrañ varco datta
devi z 4 z

Read cakaṣuṣā in a, havāmahe in c, dhatta and devīñ in d.

The first hemistich occurs above in 25. 4(=Ś. 1. 33. 4), which see for parallels. The second hemistich, with variants, appears TS. 5. 6. 1. 2; MS. 2. 13. 1: 152. 6; AB. 8. 6. 10.

Ś. reads as here except for ā dhatta in d. TS. and AB. have sarvāñ agnīñr apsuṣado huve vo, MS. omits vo. For d MS., TS., and AB. have mayi varco balam ojo ni dhatta.

yad āpo naktā mithunām cacāra yad vā dudroha duritām
purāṇām |

hiranyavarṇasya tatāt punantu sā pra mā muñcantu var-
ṇasya pāsāt. z 5 z

Read naktām in a, purāṇam in b; in c hiranyavarṇās tat
punantu mā, or perhaps ° tata ut punantu °.

The following, from TB. 3. 7. 12. 6, is the only parallel: yad
āpo naktām duritām carāma yad vā divā nūtanām yat purāṇam |
hiranyavarṇās tata ut punīta nah.

34.

These formulae appear in Kāuš. 78. 10.

agnir janam idam mahiyām jāyam imāsatā | somo vasu-
vina mahyam jāyās isamatā z 2 somo vasuvina
f11a mahyam jāyās isamatā z 2 z pūṣā jñātuvina mah-
yam jāyās isamatā z 3 z indras sahyām mahyam
jāyam imāsatā z 4 z

T has the s and m signs a little varied.

Read: agnir janavin mahyam jāyam imām adāt z 1 z somo
vasuvin mahyam jāyam imām adāt z 2 z pūṣā
jñātivin mahyam jāyam imām adāt z 3 z indras
sahyan mahyam jāyam imām adāt z 4 z kāṇḍaḥ 4 z

Kāuš. has pūṣā jātivin, which may need emendation: it also
has indraḥ sahyān. For some similar formulae see ŚG. 1. 9. 9,
where we find agnir janitā, somo janimān, and pūṣā jñātimān,
but no address to Indra.

35.

These formulae also appear in Kāuš. 78. 10..

agnaye janavidhe svāhā 1 somāya vasuvide svāhā 2
pūṣṇe jñātuvide svāhā z 3 z indrāya sahyase svāhā
z 4 z kāṇḍaḥ 5 z saptamo nuvākaḥ z z

In 1 read janavide, in 3 jñātivide, and in 4 sahyase svāhā.
Read 'nuvākaḥ.

Kāuš. has jātivide in 3, and sahyase in 4. There are similar
formulae in ApMB. 1. 4. 1-3, and MG. 1. 10. 8.

36.

yaṣ purastād ā caranty a vā paścāt sadāmama |
asmān amṛcchantīr yanti yūyaṁ svādāvanādya z 2 z

In a read yāṣ; for b read ā vā paścāt sadānvāḥ. In c read anrechantīr; the rest remains a puzzle.

TB. 3. 7. 4. 1 and ApŚ. 4. 4. 4 have a pāda reading yāḥ purastāt pra sravanti; see also above, 29. 1a.

yaṣ paścād ā caranti purastād vā z 3 z
yaṣ paścād ā caranti purastād vā z 3 z

Read yāṣ °.

yā uttarād ā caranty adharād vā sadānvā |
asmān amṛcchantīr yanti yūyaṁ svādāvanādya z 4 z
kāṇḍaḥ 1 z

T has amṛcch° in c.

In b read sadānvāḥ, in c anrechantīr ° as in 1. The stanzas probably should be numbered 1, 2, 3.

37.

ubhayīr aham āyātāḥ parācī karaṁ tvat.
devebhīr anyāstv ā bahvīr anyā atho divam. z 1 z

In b read parācīr akaraṁ °; the second hemistich seems hopelessly corrupt.

namas te rudrāsyate namaḥ | pratihitābhyāḥ
f11b namo visrjyamānābhyo namo nipatitābhyāḥ z 2 z

The only change needed is to place the colon.

This stanza appears Ś. 6. 90. 3; in the last three pādas Ś. has °hitāyāi, °mānāyāi, and °itāyāi: with pāda a cf. also MŚ. 3. 1. 25a; cf. namas te astv āyate in Ś. 11. 2. 15a; TB. 3. 7. 2. 7a; AŚ. 1. 12. 34c; ApŚ. 9. 2. 9a.

hiranyāir māulivarnāḥ ṣaṭ sahasrāṇi ṣaṭ śatā |
tābhiḥ pari śrayāmahe tā no rakṣatu sarvataḥ z 3 z
ayasmayān me vimatāṁ yusmadbhyāṁ mahat kṛtāṁ
namasā namasenyaṁ |
tenā pari śrayāmahe tanvo rakṣatu sarvataḥ z
bahv idam anyad viṣṭhitāṁ tasya kāmaṁ vi viddhatā
z 4 z

anyasmayaṁ vatsa kṛṇve dvāraṁ kṛṇve ayammayam.
 khilān ayasmayaṁ kṛṇva te no rakṣatu sarvataḥ
 bahv idam anyad viṣṭhitāṁ tasya kāmaṁ vi vidvatā |
 kāṇḍaḥ 2 z

Some corrections will appear certain or highly probable: as rakṣantu in 3d and 5d, tan no in 4d, varma for vatsa in 5a (margin suggests vatma), khilān in 5c; and some form of vyadh, perhaps vidhyata, at end of 4 and 5 (cf. above, 20. 2).

This seems to be a charm to make strong a house or a fortification.

38.

Ś. 6. 21. plus 6. 137. 3.

imā yāḥ tisraḥ pṛivivis tāsāṁ bahavo maruttamā |
 tāsāṁ asi tvaco haṁ sam u jacobha bheṣajam. z 1 z

Read: imā yās tisraḥ pṛthivis tāsāṁ †bahavo maruttamā |
 tāsāṁ adhi tvaco †haṁ sam u jagrabhaṁ bheṣajam z 1 z

For b Ś. has tāsāṁ ha bhūmir uttamā, which is probably the reading at the base of the Pāipp. corruption. In pāda d of Ś. bheṣajam stands first.

śreṣṭham asi vīrudhānām vasiṣṭhaṁ bheṣajānām |
 yajño bhaga eva yāmeṣu deveṣu varuṇo yathā z 2 z

Read bheṣajānām in b, and iva in c.

Ś. has the genitives in the first hemistich reversed; and it has *somo* for yajño.

revatīr nādhr̥ṣṭhā śiṣāsantīs śiṣāsata |
 etāsva keśavardhanīr atho stu keśadr̥ṣṭhāṇī |

Read: revatīr anādhr̥ṣṭā śiṣāsantīs śiṣāsata |
 etā stha keśavardhanīr atho stha keśadr̥ṣṭhāṇīḥ z 3 z

In the first hemistich Ś. has anādhr̥ṣṭhā śiṣāsavaḥ śiṣāsatha: in the second uta stha keśadr̥ṣṭhāṇīr atho ha keśavardhanīḥ.

f12a dr̥ṣṭhā mūlamasāgram yatsā maddham yamarūṣadhe
 keśavardhanam asy ātharvaṇam. keśadr̥ṣṭhāṇam asy
 ātharvaṇam. z kāṇḍaḥ 3 z

Read: dṛṇha mūlam āgram yacchā madhyaṁ yāmayāṁsadhe |
keśavardhanam asy ātharvaṇam keśadr̥ṇhaṇam asy ath-
arvaṇam z 4 z kāṇḍaḥ 3 z

In b Ś. has vi madhyaṁ °. There is no parallel for the second hemistich as given here; but cf. above, S. 4.

39.

These stanzas appear in TS. 2. 4. 5. 1.
agne gobhir nāśabīndo rathyāsadasvi naḥ |
indro dhartā gr̥heṣu naḥ z 1 z

T has gobhir.

For the first hemistich TS. has agne gobhir na ā gabīndo puṣṭyā juṣasva naḥ; it does not seem improbable that this, with madasva for juṣasva, is the reading of the Pāipp.

Pāda a is quoted in ApŚ. 17. 5. 1 and 19. 25. 15.

savitā ya sahasriyaḥ sa no gr̥heṣu raṇyatu |
apuṣṭam eva tvāvasu z 2 z

Read yas in a; and for c ā pūṣā etv ā vasu.

TS. has rāraṇat in b.

tvastā yo vṛṣabho yavā sa no gr̥heṣṭa rāraṇat.
sahasreṇa śatena ca z 3 z

In a read yuvā, and in b gr̥heṣu.

For c TS. has sahasreṇāyutena ca; and vṛṣā at end of a.

dhātā dadhātu no rayīm īśāno jāgatas pātīḥ
śā naḥ pūrnēna yacchatu z kāṇḍaḥ 3 z

Read ° yacchatu z 4 z kāṇḍaḥ 4 z

This stanza is No. 3 in TS. It occurs also in Ś. 7. 17. 1; TS. 3. 3. 11. 2; KS. 13. 16; ApMB. 2. 11. 1. Pāda a alone is quoted a number of times. All texts save Ś. and KS. have dadātu in a, and all save Ś. have vāvanat in c.

40.

Kāuś. 133. 3.

mamabhā mitrāvaruṇā mamobhe indrāvṛhaspatī |
mama tvastā ca pūṣā ca mamāiva savitā vaśe z 1 z

In a read mamobhā, in b mamobhendrā°.

mama viṣṇuś ca somaś ca somaś ca mamāiva maruto
bhuvanā |
sarasvāúś ca bhagaś ca viśve devā vaśe mamama z 2 z

Delete second somaś ca in a, read bhuvan in b, and mama in d. Kāuś. has bhavan in b.

mamobhe dyāvāpṛthivī antarikṣam svar mama |
mamenās sarvā ośadhīr āpās sarvā vaśe mama | 3 z

Read āpas in d.

mama gāvo mamāśvā mamājās cāvayaś ca |
mamāiva puruṣā bhavanā mamedam sarvam ātmanvad
f12b etat prāṇad vaśe mama z 4 z kā 5 z anu 8 z

In c read bhavan. Kāuś. has ejaṭ in e.

41.

Kāuś. 72. 14; TS. 4. 2. 1. 2-4; VS. 12. 7-10; MS. 1. 7. 1: 109.
12; KS. 16. 8.

agnibhyām vartitv abhi nā vabhṛtsva
āyuṣā varcaśā sanyā medhayā prajayā dhanena z

In b T has vartasva.

For the first hemistich read agne 'bhyāvartinn abhi na ā va-
vrtsva.

This stanza appears also in ŚB. 6. 7. 3. 6.

The stanza in Kāuś. reads as given here. In b TS. has abhi
na ā vartasva; KS. abhi no ni vartasva; MS. abhi mā vartasva;
others abhi mā ni vartasva. RV. 4. 31. 4a is abhī na ā vavrtsva.
The variants of the second hemistich are unimportant, except
that ŚB. has something entirely different.

agne jātavedaś catam te satv āvrta sahasram ca upāvṛtaḥ
adhā puṣṭasyāśānaḥ punar no rayim ā kṛdhi |

T has śatam and santv.

Read, with T, śatam and santv; also āvrtaś, ta for ca, and
puṣṭasyeśānaḥ.

Kāuś. omits santv āvrtaś: all save Kāuś. have agne aṅgiraḥ °.
For the second hemistich VS., MS. and KS. have adhā puṣṭasya
poṣeṇa punar no naṣtam ā kṛdhi punar no rayim ā kṛdhi; TS. has
tāsām puṣṭasya °. Note further Ś. 6. 77. 3, jātavedo ni vartaya

śataṃ te santv āvṛtaḥ | sahasraṃ ta upāvṛtas tābhir naḥ punar ā
kṛdhi. This occurs MŚ. 9. 4. 1, with punar no rayim ā kṛdhi
for d.

sahá rayyá ní vartasvágne pínvasva dhárayā
vi*vápsvyā vísvátas pári

Read vísvapsnyā, and punctuate; in the ms. the next stanza
joins on to this one without a break. This stanza is No. 4 in
all texts save Kāuś.

TS. has vísvapsniyā; others as here.

This stanza and the next occur further in SV. 2. 1183, 1182;
VS. 12. 41, 40; TS. 1. 5. 3. 3; MS. 1. 7. 4: 112. 11-17; KS.
8. 14; 9. 1; LŚ. 3. 5. 11.

púnar ūrjá vavṛtsva púnar agniviśáyusā
púnar nás páhy áñhasaḥ z 1 z kā 1 z

Read: púnar ūrjá vavṛtsva púnar agna iśáyusā |
púnar naḥ páhy áñhasaḥ z 4 z kā 1 z

All texts save Kāuś. have ni vartasva in a; in c TS. has páhi
vísvataḥ.

42.

VS. 11. 77-80; TS. 4. 1. 10. 2ff.; MS. 2. 7. 7: 83. 15; KS. 16. 7.

yás sénébhítvarīr ávyādhínīr guṇā utá
yás cenó yás ca táskaras táns te agnīr ví dadhāmy āsi

In a read sēnā abhítvarīr, in b úgaṇā, in c yás stenó, and in d
agne ví: for āsi possibly āsáni is good.

For a see further MŚ. 3. 1. 9: 12. 15; KS. 19. 10 (bis). In
c the other texts have plurals; and they have ° āpi dadhāmy
āsyè for d.

vī jambhāir malimnāun agre danṣṭrābhyām táskarān
ubha
hánūbhyām stenār maghava táns tvám khāda súkhā-
datām z

T has uta in b.

Read: ví jámbhāir malimlūn agne danṣṭrābhyām táskarān utá |
hánūbhyām stenán maghavas táns tvám khāda súkhā-
ditān z 2 z

For a MS. and KS. have daṅṣṭrābhyaṁ °; VS. and TS. omit agne. For b VS. and TS. have jambhyāis °, KS. jambhyebhis °, and MS. jambhābhyaṁ taskaram uta. In c all other texts have bhagavas. MS. has sukhāditam in d.

yé grāmeṣu malīmlava stenāmās tāskarā vāne
yé kākṣeṣv aghāyāvās tāns te gne pari dādḥāsy āsinī |

In the first hemistich read yé grāmeṣu malīmlavas stenāsas °; in the second ° aghāyāvās tāns te 'gne pári dadḥāmy āsáni. .

All other texts have janeṣu in a, and have for d tāns te dadhāmi jambhayoḥ.

yó asmābhyam arāṭiyābhyās ca no dveṣad vijjānma
flāa āsādaṣ krāvvyādo rīpūns tān agne sām dāha tvām z 4 z
kāṇḍa* *

T has arāṭiyād and dveṣad.

In a read arāṭiyād, in b dveṣad dvijānmā, and in c krāvvyādo.

ŚB. 6. 6. 3. 10 gives this stanza and also the first pādas of the other three. In b other versions have dveṣate janāḥ. For cd other versions have nindād yo asmān dipsāc ca sarvaṁ taṁ masmasā kuru; VS. and ŚB. have dhīpsāc; MS. and KS. have sarvāns tān, MS. has mṛsmṛsā, and KS. maṣmaṣā.

43.

ā krandaya dhanapate ud enam adatāsuta |
arvāñcam punar ā kṛdhi | yathāhaṁ kāmāye tathā z

For adatāsuta I have no suggestion: remove colon after c.

Pāda a occurs in Ś. 2. 36. 6a.

parimantaṣ pari dhāvā akantaṣ punar ā kṛdhi |
atho sindraś cāgnīś cāsum ā nayatān iha z

T has akantaṣ in b.

Probably we may read pari dhāva, but for parimantaṣ and akantaṣ I have no suggestion: in the second hemistich read 'sindraś, cānum, and nayatād.

ekātka eka kāmāya asmāi kāmāya hāyase |
tenu me viśvadhāvīryā sam ā nayatād iha z kāṇḍaḥ 3 z

In c read tena. In the first hemistich we might read hvayase: possibly ekātka conceals some form of ekātman. The whole

hymn is so corrupt that any suggestion must be offered with reserve: it seems to be a charm to bring back a recreant lover.

44.

Against snake-poison.

asitasya tayimātasya babhror uporakasya ca |
sarvā viśasya dhāmām vradhnevāgni samīvare z

Read tāimātasya in a, and upodakasya in b; in c dhāmāni is probably a safe correction; for d I have thought of budhnevāgne samī kare, but it seems futile.

The first hemistich occurs Ś. 5. 13. 6 (see also this ms., f 105a l. 6). Ś. has apodakasya.

iṣikādanta durlabhā kiṃ me sakhāyam ā tudā |
namāmi śacyāgataṃ saciṇaṃ viśadūṣaṇaṃ z

Read durlabha in a, tudāḥ in b, and viśadūṣaṇam in d; for saciṇaṃ sakhinām might be possible.

yat tālavyojati saṃ sisikṣe viśaṃ tvam |
tryastudā rudāmasi babhruko nakulas tvat. z

For a I would suggest yat tālu vy ajati; in b read tvam, in c trayastudā nudāmasi: tvat in d may be a corruption.

trayo vāi asmat sakhāyo babhruko nakulas tvat. |
te sarve asya vātayaṃ āheyas ārasaṃ viśaṃ z 4 z kā 4 z

Read trayo in a, vātayan in c; in d āheyas must be changed at least to āheyam; read viśam.

45.

Fever-charm.

sārasvataṃ vṛṣaṇaṃ babhruvakṣo sītarūre tanvā pasyati |
me |
anvedukaṃ sadamtaṃ tvā tṛṭiyaka huve namasyaṃ saha-
devam apsujam z

The margin has rukaṃ for (anve-)dukaṃ.

Read: sārasvataṃ vṛṣaṇaṃ babhruvakṣaś sītarūre tanvaṃ paś-
yanti me |
anyedyuṣkaṃ sadamdiṃ tvā tṛṭiyakaṃ huve namasyaṃ
mahādevam apsujam z 1 z

f13b yo apsujo aruṇo mānuṣe jane viveśa babhru harṣayiṣṇur
aksata |
śītarūrāya taruṣayiṣṇage juṣa śīrṣa sâ te śram namo stu
devāḥ z

Read: yo apsujo aruṇo mānuṣe jane viveśa babhrur harṣayiṣṇur
aksataḥ |
śītarūrāya taruṣayiṣṇave juṣe śīrṣam mā te śraman namo
'stu devāḥ z 2 z

yo harṣayañ jamjabha svedano vaśi vaśa prahāraḥ śīta-
rūrā śīṣema nu |
so smabhyañ mṛtvena prehi śoṣito ya vayo vayañ dviṣ-
mas tam abhi pra janam z

Read jajābha in a; vaśa prahāraḥ I cannot solve. In c I have
thought of sṛtvā, but it is not very probable: for d we might
read yañ vayañ dviṣmas tam abhi pra janam; or perhaps some
form of gam is to be restored at the end of d.

namas te vidmane kāśanāya yato yatas surabhe sañ
babhūvatha |
sa no mā hiñsīn namo stu tubhyañ śīrṣaktyād iha pārā-
yānā z kāṇḍaḥ 4 z anu 9 z

In a read kāśanāya, and in b surabhes sañ babhūvitha: 'stu
in c, and iha pālāya naḥ in d. The number of the kāṇḍa
should be 5.

46.

Prayer for a liberal giver.

asya tvañ dadatas soma rājam vardeva ta tvañ pari
pāhi viśvataḥ |
yo vrahmaṇo rādho piddho dadāt tasya somah pratad
dirgham āyuh z

In b T has vandeva, in cd viddho dadātu sya.

In ab read rājan varmeva tañ; in c viddho 'dadāt: for pratad
in d pra tara would suit well, or possibly pra dadāt.

asya somah pratad dirgham āyur ahānīva sūryo vāsa-
rāñi |
sāsyāt suśrūn nāśayād vidhmano viṣam bahiś śalyas
carati rogo smāt. z

T gives *suśrūr* in c.

For *prataḍ* see st. I; in c so 'smāt *susron* may be possible; read *veśmano* for *vidhmano*, and 'smāt.

dānaṃ tṛṣṇāyās pari pāta vidham dānaṃ kṣudho dāna
samdeva martyāḥ
aviṣkando bhavati yo dadāt ā pyāyate papur dakṣiṇayā z

In b read *dānaṃ samdevā mrtyāḥ*; in c *aviṣkandho* and 'dadāt: *papurir* might be better in d.

f14a ā pyāyatām papur dakṣiṇayā varmeva syūtam pari pātu
viśvataḥ z z
bahir viṣam tan me tasya sroṣatām śalyod dhārayasmāt.

In c it might be better to read *tam etasya*; in d read *śalyā ud dhārayāsmāt*: for *sroṣatām* I have nothing.

RV. 1. 31. 15b equals b, except *pāsi* for *pātu*.

vrahma śarvyām upa bādhatām ito dabhyāt kulān nāvam
ivādīsumbī z
tasmāi dadad dīrgham āyuḥ krprāṣkṛ śataṃ janaś śarado
jīvatād iba |

In a read *śaravyām apa*; for *ivādīsumbī* in b I have no suggestion [perhaps *ivāmbhasi*?—Ed.], nor for *krprāṣkṛ* in c.

yadā dāti pra dadāti yadā vrahmā prati grhṇāti rādho
syā |
ā dadūr vindyād upahatyā rātis sarve yajñā upa tiṣṭh-
antu sākam z 6 z kā 1 z

Read *yadā dadāti* in a, and 'sya in b; *pāda* c seems hopelessly corrupt; in d read *yajñā* and *sākam*.

47.

A charm against sorceries.

vyāghrarūpas surabbis siṅhesya retasā kṛta |
madhye pṛthivyām niṣṭhita sam agacchad yātudānyā |

T has *siṅhasya* in b.

Read *siṅhasya* and *kṛtaḥ* in b; *pṛthivyāḥ* and *niṣṭhitas* in c; *yātudhānyā* in d.

abhīpretam āpa vyaktāpade | gr̥bhāyam āpade |
atraīva sarvā jambhayā yaṣ kāś ca yātudhānyah z

For the first hemistich I suggest as a possibility the reading abhīpretam āpa vyaktam agr̥bhāyam āpade; in c read jambhaya, and in d yaṣ kāś: the margin has dhānaḥ but the feminine is retained because of st. 1d and st. 3d.

pratibodhaś caturakṣas sraktiyo srameva velubhrt.
praticīṣ kr̥tyāk̥r̥tyā amūṣ kr̥tyāk̥r̥taṁ jahi |

The first hemistich appears again on f22a, hymn No. 76, thus: pratibodhaś caturakṣo * * * srameva viḍubhṛta (T. has °r̥ta); we may read then in b sraktiyo and viḍubhṛt, leaving srameva doubtful. For the second hemistich read praticīṣ kr̥tyā ākr̥tyā-mūṣ kr̥tyāk̥r̥to jahi: this is Ś. 10. 1. 6cd except amūn for amūṣ; also Ś. 10. 1. 31d.

kr̥tyāk̥r̥taṁ vāluguināṁ mūlino śapathesaṁ z
indras tu sarvāṁs tān hantu sattvaghnaena bhāvām iva z
4 z kā 2 z

Read valugināṁ mūlināṁ; and, if śapathesaṁ cannot stand, read śapathēyam; these changes will give the hemistich as in Ś. 5. 31. 12; cf. Ś. 10. 1. 31. For pāda d I have nothing.

48.

Ś. 7. 56. 5-7, with a new stanza for No. 3.

f14b rasasya kārkoṭasya nicīvasyopasarpata |
viṣo hi sarvam ādiṣy ayothenam ājijabham

Read: arasasya kārkoṭasya nicīnasyopasarpataḥ |
viṣam hi sarvam ādiṣy atho enam ājijabham z I z

In a Ś. has śarkoṭasya; in c it has viṣam hy asyādiṣy.

na te bāhavo raso sti ni śīrṣe nota madhyataḥ |
kim idaṁ pāṣayāsūyā pratse bibhṛṣy arbhakam |

The margin gives ra te, and pāpa for pāṣa°.

T has nota in b, and bhitrṣy in d.

In a read bāhvo and 'sti, in b na: for the second hemistich read kim idaṁ pāpayāmuyā pucche bibharṣy arbhakam.

Ś. has bāhvor balam asti in a, and atha kim pā° in c.

yat te yaskañdhān upa tasthāu vijāmnī yaś ca te parāu
jaṣā mityum ivādṛtaṁ malaṁ te prati dadhmasi z

In a read yat te skandhāu, in b vijāmnī and perhaps parūṣi
or parvāni: I can do nothing with c, and can only suggest
pālaṁ as a possibility in d.

idaṁ bhittvā pipilikā vi vṛṣyanti marya |
śarvye tara plavātha sātkoṭam arasaṁ viṣaṁ zz 4 z 2 z

Read: adanti tvā pipilikā vi vṛṣcanti mayūryah |
sarve bhala bravātha śārkoṭam arasaṁ viṣaṁ z 4 z kā 3 z

This is the reading of Ś., and at first sight it may seem
extreme thus to restore, but well known confusions of sibilants,
of r and l, and in this ms. of bh and t, will account for every
change.

49.

St. 1 and 2=Ś. 7. 50. 8 and 9.

kṛtaṁ me dakṣiṇe haste savye me jayāhita |
gojita bhūyāsam aśvajit kṛtaṁcayo hiranyajit. z

In b read jaya ābitaḥ, and in c gojid.

Ś. has jayo me savya ° in b, and dhanānjayo ° in d.

akṣaṣ phalavatīm divaṁ datta gāṁ kṣīrīṇīm iva |
saṁ mā kṛtasya dhāraya dhanus snatneva nāihatā z

T has akṣās, dhārayā, and snāneva.

Read akṣaṣ in a, divaṁ in b, dhārayā in c, and snāvneva nah-
yata in d.

In the margin there is a gloss kṣīravatīm gāṁ dattvā. In a
Ś. has dyūvam; divaṁ as accusative does not seem impossible,
although it is not quotable.

abhāu hastāu pratidinnāu vrahmaṇārombhāmasi |
kalir enaṁ yathā hanad āsya vado bharāmahi |

In a read pratidīvno, in b °rambh°, and in d vedo bharāmahāi.

ā bhadrāṁ tvāparam uta tretāṁ parā kalīm
kṛtaṁ me hastāhitomī sāumanasāu sahā z 4 z

In a read dvāparām; both sense and meter seem to demand
some such word as dehi or bhara, which might be inserted

before uta. In c we probably ought to read hasta; and for ābitomī I have thought of āhitam amī.

50.

Charm for the recovery of something lost.

f15a yadetha paretha yat te tan ma nīyate |
tatas tvā punar athāñcam bhūtasyājīgamut pati |

In b read me, in c arvāñcam, and in d °ājīgamat patiḥ: for a I can do nothing. [Could not the reading be yadeyatha pareyatha?—Ed.]

ā tvā nayā bhūtapatir ā devo vṛhaspatih
ādityās sarve tvā neṣam viśve devās suvarcaṣaḥ

Read nayād in a, and neṣan in c.

anupatis sarasvatī bhago rājāsy ā nayā |
śālā mānasya patnīr ivāsyā namas karat. z

In a read annapatis, which is given by T; in b read nayah; in d asyā might be better.

Pāda c occurs with accusative, in Ś. 9. 3. 21d.

yas tvā nināya neṣas sa u tvehā nayāt punaḥ
mano hi vrahmāṇo vidur viśvakarmā manīṣiṇaḥ z 4 z kâ
5 z a 10 z

In a neṣat would be a far better reading.

51.

gātor havir janayanta stha indrāgraṃ jyeṣṭha pary agā-
meha devāḥ
sugāto gāto ta sâ pathā api māssabhyam indraṃ dadati
pracetāḥ

In the first hemistich we may read janayantas, jyeṣṭham, and agameha; for the second sugāto gātu uta sa panthā api so 'sma-bhyam indraṃ dadāti pracetāḥ: there may be a corruption in indrāgraṃ.

agnir naḥ puraetā tvajasā vṛhaspatih satyā astu nas sakhā
indro havir vṛtrahaṇam purandarām bhagenābhya bha-
gavantas tvām

In a read tv ojasā, in b satyo, and in c purāṁdaraṁ. The following is a possible reading: indraṁ huve vṛtrahaṇaṁ purāṁdaraṁ bhagenābhy agāma bhagavantas tvām.

tvām soma divyo nṛcaṅsās sugam assabhyāṁ patho nu
gaccha |
abhi no gotraṁ viduṣīva neṣu acchā no vācam uṣatī
jighāsi |

In the first hemistich read sugāṁ asmabhyāṁ patho 'nu, in the second neṣo 'ccha, and also uṣatīm jighāsi.

This stanza occurs in Kāuś. 4. 2, with anu khyah in b and viduṣa iva in c.

f15b imām agne śarāṇīm mīmṛṣo na imām ādhvānaṁ yām
āgāma dūrām |
āpiṣ pitā prāsatis somyāna bhramādas p ṛśikṛṇ mārtyā-
nām. z 4 z kā z

Read: imām agne śarāṇīm mīmṛṣo ma imām ādhvānaṁ yām
āgāma dūrām |
āpiṣ pitā prāmatis somyānām bhīmir asy ṛṣikṛṇ mārtyā-
nām z 4 z kā 1 z

This stanza appears RV. 1. 31. 16; LŚ. 3. 2. 7; and the first hemistich in Ś. 3. 15. 4, with pāda b yam adhvānam agāma dūrām: AG. 1. 23. 25 has pāda a, and N. 6. 20 has pāda d. It seems worth noting that in d the manuscript reading of LŚ. is bhrimir asṛṣikṛṇ.

52.

ye purastād ā syandete gāvāu svarīṣabhe yava kṛṇomy
arvāṇi ahasyaśvavārād anīyasi z ye dharād ā syan-
dete ye paścād ā syandete uttarād ā syandete gāvāu
svarsabhe yavakṛṇomy arvāṇi ahasyaśśvavārāhān-
īyasi z kā 2 z

53.

TS. 5. 7. 4. 3f. plus Ś. 6. 64. 2.

agne yaśasvin yaśasaṁ vardhayemam indrāvatim upacir-
mihāvā |
ayaṁ mūrdhā parameṣṭhi suvarcās samānānām uttama-
śloko astu z

In b read upacitīm ihā vaha.

For a TS. has agne yaśasvin yaśasemam arpayā: and in b apacitīm.

dhātā vidhātā paramoṭha sam̐dr̥k prajāpatiḥ parameṣṭhī
virāṭ.
stomaś chandānsi navido ham āhus te asmāi rāṣṭram upa
san namantu |

In a read paramoṭa, in c stomās and nivido mām.

Pāda a, as here, also RV. 10. 82. 2b; VS. 17. 26b; TS. 4. 6. 2. 1b; N. 10. 26b. KS. 18. 1b has paramo na. MS. 2. 10. 3b; 134. 3 has dhātā vidhātā. Pāda b, as here, also Ś. 4. 11. 7b; 8. 5. 10c; TS. has virājā. In c TS. has ma āhus, and for d it has etasmāi rāṣṭram abhi sam̐ namāma (cf. next stanza).

bhadram icchantu ṛṣayaḥ sarvidas tapo dikṣām upa ni
ṣedur agre |
tato rāṣṭram balam ojaś ca jātām tad̐ asmāi devā upa
san namantu z

In a read svarvidas.

This stanza appears also in Ś. 19. 41. 1 and TA. 3. 11. 9; Ś. reads as here except for icchantā in a. In the first hemistich TS. and TA. read thus: bhadram paśyanta upa sedur agre tapo dikṣām ṛṣayaḥ suvarvidah; and they have in c kṣatram for rāṣṭram, and in d abhi for upa.

upā vartadhvam upa netu sarve ayaṁ ca ṣyattām adhi-
patir vo stu |
f16a samānaṁ mantram abhi mantrayādvām imaṁ paścād̐ upa
jivātha sarve z

In a read upa na ita, in b 'stu, and in c mantrayadhvam.

TS. reads: abhy ā vartadhvam upa meta sākam ayaṁ śāstā-
dhipatir vo astu | aśya vijñānam anu sam̐ rabhadhvam imaṁ
paścād̐ anu jivātha sarve.

anyāis ca z
samānu mantras sametī samāne samānaṁ manaḥ saha
cittam iṣām |
samānu mantram abhi mantra iva samānena haviṣā
juhomi z kā zz 3 z

For a read samāno mantras samitis samāni; in b read eṣām, in c samānaṁ and mantrayē vas, and in d samānena vo.

This stanza occurs also RV. 10. 191. 3; MS. 2. 2. 6: 20. 12; TB. 2. 4. 4. 5. In the first hemistich RV. and TB. read as here; Ś. and MS. have vratam for manas. In the second hemistich RV. reads as here; MS. has samānaṁ kratum abhi mantrayadhvam °; Ś. has for c what is d here, and for d has samānaṁ ceto abhi saṁ viśadhvam; the second hemistich in TB. is samānaṁ keto abhi saṁ rabhadhvaṁ sañjñānena vo haviṣā yajāmah.

54.

Ś. 19. 37, with a new stanza prefixed.

tvām agne prāmatis tvām pitāsi naḥ tvām sākha yajyo
si jātavedaḥ
tvām viśvavid gātravit kavir viśvasā ubhāyās santv
asme z

In b read sakhā yājyo 'si, in c viśvavid and kavir, in d asmé and possibly viśvapā: gātuvit would be better than gātravit.

Pāda a occurs in RV. 1. 31. 10a.

idaṁ varco gñinā dhattam āgam bhargo yaśas sa ojo
vayo balam
tryastriṅśad yāni vīryāni tāny agniḥ z pra dadātu me

In a read 'gñinā and āgam, in b saha ojo vayo balam; trayas° in c: remove the period to the end of d.

This stanza occurs also MS. 2. 3. 4: 31. 9; KS. 40. 3; TB. 2. 5. 7. 1; and one similar in AŚ. 6. 12. 2. All the versions have dattam in a; MS. and TB. have āgāt, as also AŚ. which begins idaṁ rādho; KS. has ā mā varco 'gñinā dattam etu. Ś. has b as here; TB. and AŚ. have bhargas and yaśas interchanged, and add ca at end; MS. has for b mahi rādhaḥ saha ojo balam yat, which KS. varies ojo mahad balam. Ś. has the rest as here except for ca after yāni in c; KS. omits yāni in c. MS., TB., and AŚ. have an equivalent of the second hemistich of the next stanza.

varco dehi me tanvām sahojo vayo balam |
indriyāya tvā karmaṇe vīryāya prati gr̥hṇāmi śataśāra-
dāya |

For b read saha ojo vayo balam.

The first hemistich appears also in KS. 40. 3. Ś. has in a varca ā dhehi tanvañ, and the rest as here. KS. has varca ā dhāyi me tanūh saha ojo mahad balam.

ūrje tvā balāya dāujase sahase tvā
abhibhūya tvā rāṣṭrabhr̥tyāya pary uṣāmi śataśāradāya |

For dāujase read tvāujase; in c read abhibhūyāya, and in d ūhāmī.

ṛtubhiḥ tvārtavāir āyuse varcase tvā |
samvatsarasya tejasā tena mohana kṛṇmasi z kâ 2 z

In d read samhanu. The kânda number is 4.

The stanza also occurs Ś. 5. 28. 13 and HG. 1. 11. 2; HG. omits tvā in b, has dhāyasā for tejasā in c, and for d has tena sann anu gr̥hṇāsi.

66.

A love-charm.

īdam āñjanam ānaje ṣāululum ākanikradam |
f16b abhi sâ cakranda bhagarṣabho vāsītām iva z

In c read mā and bhaga, in d ṣabho; cakrandad would seem better too. Though there is much against it, for ṣāululum I would suggest 'tholulim; cf. Ś. 3. 19. 6 for ululim.

aśvaḥ kanikradad yathā pratyañ ma bhagāgamat. |
tam āha prenyā putram ivopasthād̥hikam z

In b read mā bhaga āgamat, in c probably preṇā and in d °stha adhikam.

Pāda a appears in Ś. 2. 30. 5c.

akṣo me madhusaṅkāśe jihvā me madusūdini |
nasor adhi pramandanam datsu me sārigham madhu |

In a read akṣyau and °kāśe.

Ś. 7. 36. 1a is akṣyāu nāu madbusaṅkāśe. Cf. also the following, HG. 1. 24. 6: madhu he madhv idam madhu jihvā me madhu-vādinī | mukhe me sārigham madhu datsu samvananam kṛtam.

madhuman mamānyosanam jaghanam madhuman mama |
sām atikṛtvam vāvanas śākhā madhumatīm iva z 4 z
kâ 5 z a 11 z

Margin has *saṁā* correcting *a*, and *dhuman ma* | correcting *b*.

In *maṁānyosanaṁ* the first part is probably *mama*, but the rest is puzzling. In *c* read *māṁ atikṛtāṁ*, and in *d* *śākhāṁ*.

With the second hemistich cf. Ś. 1. 34. 4cd, where *c* reads *māṁ it kila tvaṁ vanāḥ*; it is very possible that Pāipp. has not a variant in *atikṛtvam*, but merely a corruption of the Ś. reading: in Ś. the meter would be improved by *vāvanāḥ*.

56.

A rearrangement of Ś. 3. 19. 6-8.

prayatā jāyatā naraḥ ugrā vas santu bāhavāḥ
indro vaś śarma yacchaty anādhr̥ṣyā yathāsathā z

In *a* we should probably read *pretā*, though *prayatā* seems possible; read *nara*, *bāhavaḥ*, and in *d* *yathāsatha*.

This stanza occurs also RV. 10. 103. 13; SV. 2. 1212; VS. 17. 46; TS. 4. 6. 4. 4. In *pāda a* all have *pretā* save TS. which has *upa pretā*; in *b* TS. has *sthira* where others have *ugrā*. In *c* all have *yacchatu*: *b* and *c* as here interchange in RV., SV., VS.

úd dharsantām mághavadhyátudāny út sátvanām sāma-
kánāñsi |
úd dharsantām vājīnām vājīnābhy ád váirāṇām jāyatām
etu ghoṣāḥ z

Margin corrects to *maghavan yātu* in *a*.

Read: úd dharsantām maghavann áyudhāny út sátvanām mā-
makánām mánāñsi |

úd dharsantām vājīnām vājīnāny úd virāṇām jāyatām
etu ghoṣāḥ z z

This stanza occurs also RV. 10. 103. 10; SV. 2. 1208; VS. 17. 42; TS. 4. 6. 4. 4. In *a* all these have *dharsaya*, and I am tempted to restore this in Pāipp. Ś. 5. 20. 8b is *ud dharsaya satvanām áyudhāni*. In *b* TS. has *mahāñsi*, others as here. For *c* others have *ud vṛtrahan*^o, but Ś. 3. 19. 6a is *ud dharsantām maghavan vājīnāni*; for *d* Ś. 3. 19. 6 reads as here, others *ud rathānām jāyatām yantu ghoṣāḥ*, save that TS. has^o *etu ghoṣāḥ*.

prthag ghoṣā ulalayaṣ ketumantu ud iratām
devā indrajyeṣṭhā maruto yantu senayā |

In a read ulalayaṣ, in b ketumanta.

These are the last four pādas of Ś. 3. 19. 6.

avasṣṭā parā patā śaravye vrāhmaṣāmsite |
jāyāmītrān prā padyasva māmāiṣām kaṁ cānoc chiṣaḥ z
z ekādaśānuvāke prathamā sūktaḥ z z

Read: avasṣṭā parā pata śaravye vrāhmaṣāmsite |

jāyāmītrān prā padyasva māmāiṣām kām canoc chiṣaḥ z
4 z ekādaśānuvāke prathamā sūktaḥ z

This stanza occurs also RV. 6. 75. 16; SV. 2. 1213; VS. 17. 45; TS. 4. 6. 4. 4; TB. 3. 7. 6. 23; ApŚ. 3. 14. 3; pāda a also Vāit. 34. 17; AG. 3. 12. 18. Of these TB. and ApŚ. have avasṣṭah, others as here. In b TS. has °samśitā, TB. and ApŚ. śaro brahmaśāmsitah, others as here. Pāda c as here occurs: Ś. 3. 19. 8c and 11. 10. 18d; RV., SV., VS. gacchāmītrān °, TS., TB., ApŚ. gacchāmītrān pra viśa. For d RV., SV., VS. read as here; Ś. 3. 19. 8e māmāiṣām moci kaś cana; so Ś. 8. 8. 19d; 11. 9. 20d; 10. 19d; cf. 11. 9. 13c: TS., TB., ApŚ. have māiṣām kaṁ canoc chiṣaḥ.

57.

Ś. 2. 11.

dūṣā dūpir asi hetyā hatir asi menyā menir asi |

Read dūṣir and hetir.

Ś. has dūṣyā, which seems better.

f17a graktiyo si pratisaro si punaścāro si pratyabhicaraṇo si

Read sraktiyo, which is indicated by the marginal srakti.
And read 'si each time.

Ś. does not have punaścāro 'si.

prathamam abhi cara yo smān dveṣṭi yaṁ ca vayan
dviṣmaḥ

Read pratimam or, with Ś., prati tam; also 'smān and vayan.
Ś. has yaṁ vayan.

sūryad asi varcodhās tanūpānāpyaḥ kṛtyādūṣaṇā z

For sūryad asi I see nothing except the reading of Ś., sūrīr asi; for the rest read varcodhās tanūpāna āpyaḥ kṛtyādūṣaṇaḥ. Ś. has sūrīr asi varcodhā asi tanūpāno 'si.

śukro si bhrājo si jyotir asi svar asi
āpuniha śreyānsim ati samam krāmā z z dvitīyas
sūktah z z

Read 'si in a, and in the next, āpnuhi śreyānsam ati samam krāma. Ś. has jyotir and svar interchanged. The formulae of the last two sets occur frequently, but the variants are not important.

58.

Against viṣkandha(?).

viṣkandhasya kāṣṭhasya kardamasya ulūkyā |
apasphānasya kṛtyā yās teṣām tvaṁ radhūgile jahi z z

The ms. corrects to viṣkambh°. Perhaps kārdhvasya in a.

In view of st. 4a it seems possible that the first pāda is viṣkandhasya kāṣṭhasya; I can do nothing for ulūkyā and radhūgile; perhaps apasphāna is the opposite of saṁsphāna, which means "getting fat." There seems to be some reference to demons, in which connection viṣkandha is suitable.

pramaraṇīṣyusahavyām kardamaṁ nīlāsākyaṁ
aghāsāram īva dāruṇam āyus kṛṇomy antaram z

I have no suggestion that is plausible.

vividhasyā vikarṇasya ṛtasya ca |
triparṇī viśvabheṣajī idam kṛnotu bheṣajam |

Possible readings are viśirṇasya and kṛtasya. Sandhi calls for °bheṣajy.

kāṣṭhasya viṣkandhasya apasthāpanabheṣajam |
idam kṛṇomi bheṣajam yathāyam agado mati z 3 z

In d read 'sati. The stanza is No. 4 and the hymn No. 3. The lexicons do not have apasthāpana but it seems fairly suitable here with the sense "driving away."

59.

A charm, possibly against the apacit.

yasmād aṅgāt sam śusrāva yad babhūva galattakha |
gāvo vatsam iva jānānās tad upāiti yathāyatham z

In a read susrāva, in c jānānās; in b galuntikā, or °kam, is not impossible; especially in view of st. 2d.

nā srgasya patāṅgasya tanmasya mathagāśyaḥ
f17b venoḥ pātur monnāsti sṛnmāsyā glāur māḥ pacid attav-
vat. z

Here it can only be said that perhaps at the end of b there is a form of madhyaga: the word glāur is clear and it seems that there is a reference to the apacit.

aham veda yathāsita gilvikā nāma vāsi |
amum tam tvam ito gaccha yam aham dveṣmi pāuruṣam z

In a yad āsitha would best suit the context; gilvikā is not in the lexicons, the nearest to it being tilvikā, a plant name: in d read pūruṣam.

tasyāpi madhyāsida nilagrīvāsu sedatā |
vātasyānu plavānam aṣa kasyānu samvidam. z

It seems not impossible to read here madhya ā sīdan, and sīdata; or in b even seditha. In c plavanam would be better. This stanza seems to tell whither the apacit(?) shall go.

pīto yantv agruvo nir ato yo tv agruvāḥ
adharācī ṛtaṣ parā praham glāvam adhusāsam
nir aham glāvam adhumāsam adharācī ṛtaṣ parā z kā 4 z

The first hemistich probably should read apīto yantv agruvo nir ito yantv agruvāḥ; the rest seems to have expressed the usual idea of driving away the pest.

60.

Seemingly a charm against a co-wife.

abhi tvām aham ojase indro daśyūn ivābhuvam
sapatnī naśyatād ito dūram gacchābhy oṣasā |

Read ojasendro in the first hemistich, sapatnīm in c, and in d gacchāty okasaḥ.

sāsahā idam̄ patyos sāsahīṣu surāv ubhū |
atho sapatyo sāsahir yathā naśyāty okasaḥ

To attempt to restore this seems unwise, but it is possible that the original meaning was something like "may I have power over my husband, and may my rival have none, so that she may be driven from the house."

abhibhūr aham āsamaṁ vidvakarmā mahām adāt. |
ahaṁ mītrāṇi kalpayanveṣu gr̥heṣu ryuṣṭharaḥ z

The general sense of this is fairly clear, but to fix the text is another matter: something like this might be possible, abhibhūr aham āsa saṁ viśvakarmā maho me 'dāt, though it is far from satisfactory. In c kalpayam̄ may be read, and in d perhaps tveṣu; for the end of d I have no suggestion.

ut tiṣṭha mama vā idam̄ na tavehāpi kiṁ cana |
mām cāiva paśyany āyabhy amuṁ ca divi sūryam̄ z kā
5 z anu 12 z

The only thing that is clear in the first hemistich is a contrast between the speaker and her rival. In c paśyann āyaty may be read, referring to the man.

61.

A rearrangement of Ś. 3. 11. 5-8.

yas tvā mṛtyur abhy adhatta jāyamāno supāśathā |
f18a tan te satyasya hastābhyām idam̄ muñcatu vṛhaspatīḥ z

T has taṁ te in c.

For b read jāyamānaṁ supāśayā; read taṁ in c.

For d Ś. has ud amuñcad bṛhaspatīḥ: these pādas are e-f in Ś.

abhi tvā jarimāhita gām ukṣaṇam ivarja
ninye yaṁtu mṛtyavo yān āhur itarā yo śataṁ z

In b read iva rajjvā, in c vy anye yaṁtu, and in d itarān śatam.

pra viśataṁ prāṇāpānām anaḍvāham iva vrajam.
śarīram asyāṅgāni jarīṣke nayataṁ yuvaṁ

It seems best to read with Ś. prāṇāpānāv anaḍvāhāv; for jarīṣke jarimṇe suggests itself.

The Ś. version of our pāda d is jarase vahataṁ punaḥ. The first hemistich also occurs Ś. 7. 53. 5ab.

yuva stañ prānāpānāu me sohām iṣṭaṁ mṛtyave |
ayaṁ jarīṣk* *adhī ariṣṭa iha vardhatām |

In a read yuvaṁ; I can offer nothing for pāda b. For c read
ayaṁ jarimṇaś śevadhīr; this second hemistich occurs only in
Ś. 7. 53. 5, and its reading is that offered here.

jarase tvā pari dadhmo jarase nir uhāmasi |
jarā tvā bhadrāyānaśad vinya yantu mṛtyavo yān āhur
itarā yo śataṁ z 5 z kā 10 zz zz

T has bhadrāyān neśad vinye in cd.

In b read ūhāmasi; for c perhaps we may read jarā tvā
bhadrā yā neśad; the rest as in st. 2. The kāṇḍa is No. 1.

Ś. st. 7 has jarāyāi tvā pari dadāmi jarāyāi ni dhuvāmi tvā |
jarā tvā bhadrā neṣṭa °.

62.

Ś. 3. 11. 1-4; 20. 96. 6-9; RV. 10. 161. 1-4.

muñcāmi tvā haviṣā jīvanāya kam ajñātayakṣmād uta
rājayakṣmā |
gāhyā gr̥hito yady eṣa yatas tata indrāgnī pra mumuk-
tam ayanam z

In b read rājayakṣmāt, in c gr̥hīyā, in d enam.

Ś. has gr̥hīr jagr̥ha yady etad enam tasyā °, in 3. 11. 1, but
in 20. 96. 6 it has vāitad for yady etad; the latter is also the
reading of the RV. Pāda a occurs also ŚŚ. 13. 16. 4; AG.
3. 6. 4.

yadukṣarāyuvamdi vā pareto yadi mṛtyor antikaṁ nīta
eva |
tam ā harāmi nirṛte upasthād ampārśam enam śataśāra-
dāya z

In a the only hope seems to be to read, with Ś. and RV.,
yadi kṣitāyur yadi vā pareto; in c nirṛter, in d read aspārśam.

sahasrākṣeṇa śataṁ vīryeṇa śatāyuṣāhārṣam ayanam
f18b indro yathenam jarase nayāta viśvasya dūritasya pāram z

T has yathāinam in c.

In a it would probably be better to read with Ś. śatavīryeṇa;
in b read śatāyuṣā haviṣāhārṣam enam. Read yathāinam and
nayāti in c, and pāram in d.

RV. and Ś. 20. 96. 8 have śataśāradena in a; in the second hemistich Ś. 3. 11. 3 has ati at the beginning of d; Ś. 20. 96. 8 has śataṁ yathāinaṁ śarado nayātindro °; so RV. except yathe-
maṁ. Pāda d here would be improved by ati at the beginning.

śataṁ jīva śarado vardhamānaś śataṁ hemantānś chatam
u vasantān. |
śatam indrāgnī savitā vṛhaspatīś śatāyusā haviṣābhṛṣas
ayanam z kāṇḍaḥ 20 ||

In d read °hārsam enam. The kāṇḍa is No. 2.

In c Ś. 3. 11. 4 has śataṁ ta indro agniḥ °; but Ś. 20. 96. 9
and RV. have c as here, while for d they have śatāyusā haviṣe-
maṁ punar duḥ; so also N. 14. 36.

Pāda a also occurs Ś. 7. 53. 2c; ŚB. 5. 1; AdB. 1.

63.

Cf. Ś. 10. 5. 42-45.

yat te annam bhuvan pata ākṣita pṛthivīm anu |
tasya nas tvam bhuvan pate sam pra yaccha prajāpate
cyātte z

In T the stanza ends rightly with prajāpate, omitting cyātte.

In b we may read ākṣitam, which is perhaps better than
ā kṣiyati of Ś.

vyāt te parameṣṭhino vrahmaṇāpipadāma taṁ |
samvatsarasya daṇṣṭrābhyām hetis tva samudād ibhiḥ
hetis tvam mamudād ibhiḥ z

For d read hetis taṁ sam adhād abhi.

In Ś. these pādas are 42cd and 43ab: Ś. has vāisvānarasya in c.

yaṁ tvam ṛbhustv āhūtis sam id devī sahīyasī |
rājño varuṇo si bandho si so mapāmanuṣyāyaṇam amu-
ṣyaḥ z
putram ahamne rātriye badhānāḥ |

It seems probable that in the first pāda we have only a cor-
ruption of the Ś. reading, iyaṁ taṁ psātṽ āhutiḥ; the only
doubt is as to ṛbhustv. The rest seems to be nothing more
than a corruption of what appears in Ś., thus: rājño varuṇasya
bandho 'si | so 'mum āmuṣyāyaṇam amuṣyāḥ putram anne prāṇe
badhāna: rātriye is puzzling, but all the rest seems clear enough.

mr̥ṇo si deva savitur gāyatrenacchandasā | mr̥ṇāmuṣya
paśūn dvipadaś catuspadaḥ yo smān dvesti yaṁ
ca vayan dviṣmas te jahitaṁ mṛḍa tasmāi sā mayi
mṛḍa tasmāi durāhāḥ z z kā 3 z

KS. 37. 13, 14 has mr̥ṇo 'si mr̥ṇāmuṣya dvipadaś catuspadaḥ,
and mṛḍo 'si mṛḍase dvipade catuspade. Read mr̥ṇo 'si deva
savitar gāyatrena chandasā; dvipadaś, 'smān, vayan: after
dviṣmas I can suggest nothing plausible.

64.

f19a ni te padaṁ pade mama ni citte me ta niṣ kṛtuḥ
adāsaḥ kevalo mama ahīṁsā dhāraṇi tava z
paradēna gā mardayanti padenā śambarā rathaṁ |
padena malyā mattaṁ na eṣo no ha tvat.
māpa mr̥ṇo mā mā parā mr̥ṇo mānyatrāsmi manaskṛtā |
yaṁ tvā hi rivabho gāir nākulena parīmasi |
na tvā kṛṇve saṁ nṛhane na kuririty āupaśena
tvā damasmi lomni na tvā puṣkayot sṛje z 4 z

The margin gives sṛ opposite st. 3a.

There seems to be no hope of making any sense out of these
stanzas; about the only thing to be said is that st. 4 seems to
suggest the sphere of Ś. 6. 138, which appears below as No. 68.

65.

Stanzas 3 and 4==Kāus. 33. 9 and 8.

ghṛtāhūtāḥ pṛthivīm ā nayeno asmān pra dārdhvacati
kilbiṣāṇi |
anāntarās sumanasas suvīra jyog jīvantas tava sakhye
syāma |

T has °hutāḥ in a, and dārv° in b: I am not sure of rdhv.

In a read °hutaḥ and nayāino; in c anantarās and suvīrā. For
pāda b I will venture no suggestion.

aantarema yātudānāntareṇa kimīdi
naśyāsami triyā vayan sarasvatyā carāmasi z

For the first hemistich we may read antareme yātudhānā anta-
reme kimīdinaḥ. In c read naśyāmasi and probably trayān.

mā te ri khañitā asmāi ca tvā khañāmasi
 dvīpadaś catuṣpād asmākaṃ mā riṣad devy oṣadhe z z

The ms. writes pās śa over the first two words of c.

Read riṣan in a, and dvīpāc in c.

This stanza occurs also RV. 10. 97. 20; VS. 12. 95; TS. 4. 2. 6. 5. All save Kāuš. have for a mā vo riṣat khañitā; Kāuš. as here; for b Kāuš. has yasmāi °, others yasmāi cāhañ khañāmi vaḥ, while VS. 12. 100b has yasmāi ca tvā khañāmy aham. In c RV. and TS. have dvīpac catuṣpad; so also VSK. 13. 6. 22c: pāda d appears only in Kāuš.

anyā vo anyām avatv * * nyāsyāv āpāvata |
 sadhrīcis suvrātā bhūtvā āsyāvāti *īryām z kā 5 z a 13 z

T gives full reading, and has vīryè in d.

For b read anyānyāsyā āpāvata; and in cd read bhūtvāsyā avata vīryām.

Pādas ab, as here, occur also RV. 10. 97. 14; VS. 12. 88; TS. 4. 2. 6. 3; MS. 2. 7. 13: 94. 9; KS. 16. 13: pāda a TB. 2. 8. 4. 8.

66.

Charm with an āsvattha-amulet.

dhruvas tiṣṭha bhuvanasya gopa masa vyaktā vanaspate |
 atrāiva tvam iha vyañ suvirā viśvā mṛdho pi mahatir
 vyasya

In a read gopā; pāda b is shorter than the others by two syllables, which seem to have stood before masa. In c one would expect tatrāiva; in d read 'pi. I can suggest nothing more.

f19b yo vānaspatyāñām adhipatir babhūva yasminñ imā viśvā
 bhuvanādy ārpitā z
 tas anajñi madhunā dāivyena yasmā mañiññ nir mame
 viśvarūpaññ |

In b read bhuvanāñy, in c tam, in d yasmād and °rūpañ.

imāññ mañiññ viśvajitāññ suviram asmād āsvatthāt pary
 ud bharāmi
 yena viśvās pṛtanās saññ jayāsy atho dyamit samitum ā
 vadāmi z

In a read imaññ, in c jayāñy, and in d probably dyumat samitum.

sabandhuś casabandhuś ca yo na indrābhi dāsati |
 vṛścāsya tasyāham mūlam prajāṃ cakṣur atho valam.
 z kā 1 z

In a read cāsā°, in c vṛścāmy ā, and in d balam.

The first hemistich occurs above, No. 20 st. 4, which see for references.

67.

Ś. 6. 136, plus 6. 137. 2.

devī devyā jātāsi pṛthivyām adhy ośadhe |
 tāṃ tvā nitatvi keśebhyo dṛṇhañyā khanāmasi |

In a read devyām, and nitatni in c.

In a Ś. has adhi jātā, and asi in its stead stands in b.

indras tvā khanatu prathamo varuṇasya duhitubhyaḥ
 dṛṇha jātām janayājātām ye jāś tān varṣiyasas kṛdhi |

T has duhitṛbhyaḥ in b.

In b read with T, and in d read ye jātās.

Ś. has only the second hemistich, with jātānu varṣ° for d.

yas te keśo vatatas samūlo yaś ca dṛśyate |
 sarvaṃ taṃ viśvabheṣajyāsi śificāmi vīrudhā z

In a read 'vatatas, in c d°jyābhi.

In a Ś. has 'va padyate, in b vṛscate, in c idam taṃ.

abhīṣunā meyo sta vijāmenānuṣeya
 keyo nana tvāir vardhatām śirṣṇase asitas pari z 3 z

T has śirṣṇas te in d.

Read: abhīṣunā meyo 'stu vyāmenānumeyaḥ |

keśo naḍa †tvāir vardhatām śirṣṇas te asitas pari z kā 2 z

Ś. has plurals, āsan standing in a; in c it has keśā naḍā iva.

68.

Ś. 6. 138.

yathā natvaṃ kaśīpune yaśṭvo bhindanty aśmanā |
 evā bhinaddi te ṣuṣkāu tasmāi tvām avase huve |

Read naḍam in a; Ś. has striyo in b and this seems to be the only thing to read. In c read bhinadmi and either muṣkāu or ṣuṣmāu.

Ś. has śepo at end of c, and for d has 'muṣyā adhi muṣkayoḥ : our pāda d occurs Ś. 5. 25. 2d. This is st. 5 in Ś.

f20a tvam vīrudhām śreṣṭhatamāmavi śrutasy auśadhe |
māmadya pāruṣam klīvas opaśanam kṛdhi |

T has śrutāsy ośadhe in b.

In ab read śreṣṭhatamābhi śrutāsy ośadhe. In c we may read with Ś. imam me adya pūruṣam; and in d klībam opaśanam, as in Ś., seems the better reading. Perhaps c might be read mam-ādyā pūruṣam.

klīvam kraddhōpaśunam atho kurīṇam kṛdhi |
ubhābhyām asya grāvābhyām indro bhinattv āṇḍāu z

T has kṛddh° in a and bhinattv in d.

For a read klībam kṛdhy opaśanam, grāvābhyām in c, and in d bhinattv.

For the second hemistich Ś. has athāsyendro grāvābhyām ubhe bhinattv āṇḍyāu.

klīva klīvam tvākaram vadhre vadhrīm tvākara surasam
t*ākaraśarasāraso si z
kuvīras asya śīrṣṇaṇi kumbham cāva ni *dadhmasi* |

In b read tvākaram arasam tvākaram arasāraso 'si; other possibilities also suggest themselves, and it may be noted that arasāraso 'si looks very like a gloss. In c read kurīram and śīrṣaṇi, in d kumbam.

Ś. has ° vadhrīm tvākaram arasārasam tvākaram; in d it has cābhi.

ete nāḍāu devakṛte yayos tiṣṭhati vṛṣṭiham |
te te bhinaddi* *mayā amuṣyā*i *uṣṇayoḥ z 3 z

In a read nāḍyāu, in b vṛṣṇyam: for the second hemistich te te bhinadmi śamyayāmuṣyā adhi muṣkayoḥ.

Ś. has ye te in a, which is better than ete.

69.

The amulet avālip̄sa.

jāyamāno ninṛjat sapatnān no dato bhayam |
sa vāi sapatnānām sabhā avalip̄so anāśayat.

For the first hemistich I can suggest nothing plausible; perhaps the second may stand, with avālip̄so.

ārād arābhiṃ kṛṇute yaśastūpava bādgate |
avālipsas sa yo maṇis sahasvān abhisātiha

T has arātiṃ in a; yacasthapava in b.

Read arātiṃ in a; in b yaśastamo 'va may be a possibility.
In d we may probably assume abhimātiḥ.

imaṃ maṇim avālipsaṃ yasminn ā robayāmasi |
sa vāi sapatnān ā datte sa enaṃ pātu viśvatas sa enaṃ
jarasa nayā z 4 z

T has jarase in e.

In e read jarase nayāt.

70.

For stanzas 3 and 4 see Ś. 6. 113. 1 and 112. 3.

yato jīvedyo na pitṛṇ apāti na mānuṣe duṣkṛtaṃ dāi-
dhiṣavyaṃ |
ayagnayaṣ prathathamo yo viveśa kṛṣchrābhir jyotir
abhy aṣṇuvātāi |

T has jīvebhyo in a.

Read in a yāto jīvebhyo and upāti; in c read ayajñīyaṣ prat-
hamo, in d kṛṣchrābhir and aṣṇuvātāi.

nāsyoṣadhīṣv apy astu nāpsv antaraṃ nāsyā sūryo saṃ-
dṛśam eti cakṣuḥ
bhūmin dveṣṭi taraṃtam aṣanam yan mānuṣe duṣkṛtaṃ
dāidhiṣavyaṃ

T has bhūmir in c.

In a read nāsyāuṣadhīṣv; in b 'saṃdṛśam seems to be intended.
In c read bhūmir and tarantam enaṃ.

f20b trite devāmṛtatana yāta tritenāṃ manuṣeṣv amṛṣṭa |
trite tad u māiyāraṣāidate pra mumuktaṃ jyotir adhi
dūram eti z

T has devāmṛtena in a, and tad upāi° in c.

Pāda a might be restored trite devā amṛjatāino yatas; for b
trita enaṃ mānuṣeṣv amṛṣṭa. I can do nothing for the second
hemistich.

Pādas ab in Ś. are trite devā amṛjātāitad enas trīta enam manu-
syeṣu mamṛje; so TB. 3. 7. 12. 5ab, except for trite in a, and
trita etan in b. The second hemistich in Ś. is tato yadi tvā
grāhīr ā nase tām te devā brahmanā nāsāyantu.

ebhiṣ pāsāir duduṣāupatir vibaddhaḥ parāu-parāv arpito
aṅge-aṅge
vi te crītyantām vicṛtām hi santi bhṛṅgagni pūṣam duri-
tāna sṛṣṭām z 5 z a 14 z

T has bhrūṅgagni in d.

In a read didhiṣūpatir, in b probably ārpito; in c vicṛto, and
in d bhrūṅgagni pūṣan dūrītāni and some form of mṛj.

Ś. has yebhiḥ pāsāiḥ parivitto vibaddho 'ṅge-aṅga ārpita
utsitāś ca. In c it has muñcantām vimuco, and at the end of d
mrkṣva.

71.

A charm against poison.

agniṣ te viṣāṅyād indro vā* * haspatih
sa te dharmam adhīdarad dhāte vabhūva *e*y * *

T has viṣāṅyād.

In a viṣāṅi nayād seems possible; in b read vāyur vṛhaspatih.
In c we might read adidharad, and in d yo te babhūva.

puraetā viṣam agnih paścād abhi nudaty āyatī
vāyur en* dakṣiṇataḥ pūṣottarād apānūdā

In c read enam, and in d probably apānūdat.

ā sahasrīva taratha āre vāṅgetu no viṣam
āindro vāmena viśpatir ā rūpeṇa vṛhaspatih

In b read are 'vāṅgāitu, in c endro.

svar juṣṭaṣ kaśyapasya surāṣṭro jāgarat sve
ṛṣabhasyātha mātudaḥ sve dattā vihr̥to devān yajñena
bodhayaḥ z 1 z

T has mātudaḥ in c.

This stanza affords no starting-point for conjecture; and
throughout the hymn the suggested readings and those retained
are all more or less unsatisfactory.

72.

Concerning gambling.

mahājanās prathamā ye didivire dhanāya maṅgatya
mahata dvirāje
eṣām varayaḥ prathamō jigāya tasyām lokam ad bhide-
yam z l z

In a read didivire, in b dhanāya saṅgatya mahati °. In c varo yaḥ might stand; in d one would expect a masculine form; read ud for ad.

medinas te vāibhītakā tat ta inda upāvatu |
avyā vrkāiva saṁrabhya jigīvān astam āyasi

In a read °takās, in b indro upāvatu. In c read vrka iva, and in d āyasi.

* * * * *

76.

Against a sorcerer.

f22a * * * * * dhanur ojasvān ā taruṣva |
prati dūhānr daha sa* * * *ram kṛṇuṣva |

Perhaps taruṣva may be read in b.

praty ena yāhi prati bhañdhenum vividdham nagne
vita* * *

* tyañ dhehi vartmanā jarhrīṣāna kṛtyākṛtaṁ duṣkṛtaṁ
mādhi voca |

In bhañdhenum of a the transliteration ñdh seems to be correct, though the sign may be ṭṭh; T appears to have bhañgne nnam.

In a read enam, and possibly bhañdhy enam; cf. Ś. 8. 3. 6cd tābhīr vidhya hrdaye yātudhānān pratīco bāhūn prati bhañdhy eṣām: in b no 'gne would be good. It is fairly safe to assume that pratyāñ was the first word in c, and we may read the pāda pratyāññ ehi vartmanā jarhrīṣānas; in d read vocaḥ.

* * *hād dhṛdayam nābhi vaste yaś cakṣuṣā manasā yaś
ca vācā |

praty ag* *bhyām abhi taṁ babhūsam kṛtyākṛtaṁ duṣ-
kṛtaṁ nir dahagne |

At the end of a some form of *vaś* might stand, and in c *bubhūsum* would be possible.

pratibodhaś caturak*o* * * śrameva viḍūbhṛtā |
pra bhañjani śatṛṇa prati yāhy agne kṛtyākṛ**m * *
hr̥daye marmaṇi z 1 z

For the first hemistich see No. 47. 3. For *cd* we may read *pra bhañjāñ śatṛṇūn prati yāhy agne kṛtyākṛtaṃ vidhya hr̥daye marmaṇi*; of course there is no ground for reading *vidhya* except its familiar use in such connection.

77.

Ś. 7. 84. 2 and 3.

indra ksatrām abhi vāmam ójō jāyathā vṛṣabhā carṣaṇi-
nām
āpānudo jānam amitrayāntam urúm devebhyo akṛṇor u
lokām z

Read *indra* and *vāmam* in a, 'jāyathā vṛṣabha in b.

This stanza also occurs RV. 10. 180. 3; KS. 8. 16; TS. 1. 6. 12. 4; in c Ś. has *amitrāyantam*.

mrgó na bhímāṣ kucarō giriṣṭhā * * * *
* *kām samsāya parim in* * * * * *

Drawing on Ś. to fill the lacunae we may read:

mrgó ná bhímāṣ kucaró giriṣṭhāś parāvāta á jagamyāt
pārasyaḥ |
sr̥kām samsāya pavim indra tigmām ví śatṛṇūn tāḍhi ví
m̐dho nudasva z

This stanza occurs also RV. 10. 180. 2; SV. 2. 1223; VS. 18. 71; TS. 1. 6. 12. 4; MS. 4. 12. 3: 183. 14; KS. 8. 16. Pāda a occurs also in a number of other places; in b TS. has *jagāmā*, the rest *jaganthā*.

78.

Kāus. 82. 13.

f22b * * *itta pṛthivi uta dyāur adhidrutaḥ pṛṣṇimātaraḥ
* * * *bbih pavir iva nāmir adharas so stu |

This is too mutilated to handle: it has no parallel.

yasya trayā gata * * pra yanta devā manuṣyāḥ paśavaś
ca sarve
taṁ no davaṁ mano dhi vravitu puni* * *niyatu dviṣate
mā radhāmaḥ z 3 z

In a read gatam anu pra yanti, in c 'dhi vravitu, in d sunitir
no nayatu and radhāma. The 3 probably numbers the kāṇḍa.

79.

varcasvān asi deveṣu varcasvān o* *dhīṣvā |
atho varcasvinaṁ kṛdhi yam aśvatthādhi * *

Possibly ośadhīṣv asi was the reading in b.

Concerning the lacuna here see Introduction, p. 200.

83.

Ś. 1. 35. For the sake of completeness I give the missing part
as it stands in Ś.

yad ābadhnan dākṣāyaṇā hiraṇyaṁ śatānikāya sumanas-
yamānāḥ |
tat te badhnāmy āyuṣe varcase balāya dīrghāyutvāya
śataśūradāya. 1

This stanza is not in the ms.

* * * * *
f23b * * *kṣāyaṇā hiraṇyaṁ śa jīveṣu kṛṇute dīrgham
āyuh

Read: nāinaṁ rakṣānsi na piśacāḥ sahante devānām ojaḥ pra-
thamajaṁ hy etat |
yo bibharti dākṣāyaṇāhiraṇyaṁ sa jīveṣu kṛṇute dīrgham
āyuh z 2 z

This stanza occurs also RVKh. 10. 128. 8; VS. 34. 51: VS.
has tad and taranti in a; Ś. and VS. have dākṣāyaṇaṁ in c; in
d RVKh. and VS. have deveṣu; VS. has a fifth pāda, sa manu-
ṣeṣu °.

apāṁ reto jyotir ojo balaṁ ca vanaspatinām uta vīryāṇi
indra ivendriyama virūdhaso smin suvakṣyamāṇo bibhṛd
dhiranyaṁ

It is impossible to say what is to be read in c for virūdhaso;
a causative seems to be needed to match Ś. indra ivendriyaṇy
adhi dhārayāmo asmin. In d suvakṣyamāṇo, though not quot-

able, seems possible in the sense of "increasing;" we should probably read *bibharad*, as in Ś., for *bibhrd*.

Ś. has *tejo* for *reto* in a, and *tad dakṣamāṇo* in d.

samānam ṛtubhiḥ tvāham saṁvatsarasya payasā piparti |
indrāgnī tvā vrahmaṇā vāvṛdhānām āyuṣmantam utta-
mam tvā karātha z

Probably we should read in a, with Ś., *samānām māsām* °, and in b *piparmi*. In c possibly *vāvṛdhānāv*, and in d *karāthaḥ*.

Ś. in a has *vayaṁ*: the second hemistich is not in Ś. but occurs Kāś. 96. 3 and 97. 6, where the reading is as suggested here, save for *āyuṣmantāv* in d. Ś. has *indrāgnī viśve devās te 'nu manyantām ahṛṇiyamānāḥ*.

24.

RV. 10. 58.

yāt ta cātasraḥ pradīśo māno jagāma dūrakām |
tāt ta ā vartayāmasihā kṣāyāyā jīvase |

In a read *yāt te* and *pradīśo*, in b *dūrakām*, and in d *kṣāyāya jīvāse*.

yāt te bhūmīm cātasraktīm mano z
yāt te śamām vāivasutaṁ mano |
yāt te vāyur antarikṣe mano z
yāt te samúdrām árṇavaṁ mano z
yāt te divaṁ yat pṛthivīm mano |
yāt te sūryām yād uśase mano z
yāt te candrām náksatrāṇi mano z
yāt te āpá ośadhīr mano z

In 2 T has *catusraktīm*, and in 3 it has *yamām vāivasvataṁ*. The *pādas* corrected should read:

yāt te bhūmīm cātussraktīm māno z 2 z
yāt te yamām vāivasvatām māno z 3 z
yāt te vāyúr antárikṣe māno z 4 z
yāt te samudrām arṇavām māno z 5 z
yāt te divaṁ yat pṛthivīm māno z 6 z
yāt te sūryām yād uśásam māno z 7 z
yāt te candrām náksatrāṇi māno z 8 z
yāt te āpo yād ośadhīr māno z 9 z

In 2 RV. has caturbhr̥ṣṭim, and in 9 apo; 4 and 8 have no parallels.

yát te pará parávr̥taṁ mano jagāma dūrakam̐
tat ta á vartayāmasihá kṣáyāya jīvase z 4 z

We may read parāvátam̐ in a, also párá; the rest as in 1.

RV. has parāḥ parāvato.

The stanzas here have not the same order as in RV.; four of the twelve RV. stanzas do not appear here.

85.

A charm, seemingly against insanity.

ya gr̥ṇanty apsaraso yaṁ badhnātu vṛhaspatih̐
tvam̐ kaśyapasya vrahmaṇā savitā punar ā bharat.

Read yaṁ in a, badhnāti in b, and tvam̐ in c.

savitāgni vrahma somaḥ tvaṣṭrā vṛhaspatih̐
ete marudyutam̐ tvam̐ vrahmaṇā punar ā bharam̐ z

Read °āgnir, somas, and tvaṣṭā; bharam̐ in d: it seems that marudyutam̐ must stand, referring to some form of insanity.

bhadraṁ vādam̐ sivaṁ cakṣur marudyutāya kṛṇvasi |
imā hy asmā oṣadhī māharasy arundhatī z a 17 z

In a read bhadraṁ and śivaṁ, in b kṛṇvasi. The second hemistich cannot be mended with certainty, but it seems probable that we should read iyaṁ and oṣadhī; or leave imā and read oṣadhī; māharasy or sāharasy is possible. But at best we can get little satisfaction from the last two pādas.

86.

A reverential prayer.

tribhyo rudrebhyaḥ pra vaṣant yajāmi jyestha kaniṣṭha
uta madhyamo yaḥ |
jyotir akāraḥ kavayas somapā ye kaṇvā yajanti nir ato
vadhena z

In b read jyesthaḥ, in d probably ito. For pra vaṣant in a I have no suggestion, and for akāraḥ in c can say only that it seems to imply some form of kr̥: in view of st. 2c one might consider as a possible reading for d ye kaṇva yajanti nir ito vidhy enān.

indrāgnī vītaṁ havīmas saṁvidānāu samiddho gñis sam-
idha gīrbhir indra |
nudethāṁ kaṅvā nir ato arātīm ārād rakṣātsī tapatoṣy
asmat. |

In a read haviṣas, in b 'gnis and indraḥ, in c ito; for tapatoṣy I have nothing to suggest.

f24a vāstoṣpate suprajāśas suvirā ṣaṣty āñśāni śaradaś śātāni |
druhās tu kaṅvābhi nir nudasva śivās tu tasmān upa saṁ
viśasva |

In c read drubhas, in d perhaps śivas tv asmān.

yā taṁ drṣad akhala sadyā ca gosthe yā jātā śakha-
dhūme sajayām
prapāyām jātāḥ uta yas subhiś cutās cātaya saś śivatā
no stu z

T has duṣad in a: perhaps akhilā should be read for akhala; at the end of the stanza read sa śivo no 'stu. It seems impossible to get any coherency out of the stanza as a whole.

duḍvā ca duḍvatī ca stha tad vahnāma tad vāhaṁ nāma-
dheyam |
rudrapreṣite sthāu venām apatos san vṛṅktaṁ yo no
dveṣṭī sa bhidyatām |

It would be rather attractive to write for b tad vā ha nāma tad vā ha nāmadheyam. For pāda c I have nothing to offer.

nicī nāmāsy aghārā nāma | namas te stu vātake
anyatāsmad agham kṛdhi |

Read adharā in a, 'stu in b, and put the colon after vātake; in c read anyato 'smad aghām.

rucīte pari ṇo namāgreṇa pari ṇo nama |
asmānaṁ tauvaṁ kṛṇmahe ady ā nas soma mṛtraya z 1 z

The ms. has abhy over ady.

Read ṛjīte in a, and abhy in d.

Cf. RV. 6. 75. 12 ṛjīte pari vṛṇdhi no 'śmā bhavatu nas tanūḥ | samo adhi bravītu no 'ditiḥ śarma yacchatu; the same occurs VS. 29. 49; TS. 4. 6. 6. 4; MS. 3. 16. 3; 186. 17.

87.

tvañ darbho si parit oṣadhīnām vibhañdān yāsi kanyā
yavāñnām
bhinnasiraṣ kṛme jāyām ny asya śarīrañ bhindyati bhi-
ndyasti z

T has patir in a.

In a read 'si patir, in b vibhindān; the last words of b are not clear: possibly yavāñnām could stand. In c read °śiraṣ; jāyām seems as unsuitable in this connection as kanyā; for the end of d we might read bhidyate.

yaṣ kīkasās to virajāḥ parūñṣi yas yoddhāra uṣñīsas tā
hi vavre |
haniṣyāmi vām nir atāḥ paretāñ tṛṇāny attam aviṣir
ivāmiva z

In the first hemistich most of the words seem clear individually, but the sense is wholly unclear; in virajāḥ there may be a form of vi-ruj, and then probably uṣñīsas. In the second hemistich by reading itāḥ we get good sense down through attam, but nothing after that.

yām yaṣ te jaṭhereṣv antaṣ kasmāi vaśāñ nirakṣvañ
martyamyāñ
haniṣyāmi vām nir atāḥ paretāñ stāyade tu prati vām
atutsi z

Of the first hemistich only te jaṭhereṣv antaṣ seems good; in c read itāḥ and in d stāyate seems good.

yenetus tena pathā paretāñ stāyade tu prati vām atutsi |
vrahmaṇā vā na paridṛddhya samantañ vṛscasyāmi
vakulāiva sarpañ z 3 z

T has nakul° in d.

In a read yenyathus, and stāyate as above; in d read nakula iva sarpañ and some form of vṛśc; in c it is possible that there is some form of pari-vṛj, probably gerund.

This charm is evidently for the destruction of something, and the suggestion of worms comes out in each stanza.

88.

Ś. 2. 35; TS. 3. 2. 8. 1.

f24b yajñapatim ṛṣayena āhur nirbhagatā bhāgād anutap-
yamānā |
yad enas cakṛmā baddha eṣa tato viśvakarman pra
mumugdhv enam

In d T has mumugdhv.

In a read ṛṣaya enasāhur, in b nirbhaktā is probably correct and °mānāḥ. In c it seems that we must have cakṛvān; in d read mumugdhv enam.

This stanza also occurs MS. 2. 3. 8: 36. 20; the order of the stanzas is different in all four versions, the pādas we have here standing as 2ab and 3cd in Ś. In a MS. has yajamānam ṛṣayā, in b it has vibhaya prajām anu°, TS. prajā nirbhaktā anu°, Ś. nirbhaktam prajā anutapayamānam. In c MS. has eno mahaca °, TS. enas cakṛvān mahi baddha eṣam; for d all have tam viśvakarman pra muñcā svastaye.

ñanyāna somapā manyamāno yajñasya vidvāna samaye
na dhīrah
madhavyāñ stokān upa yā rarādhas sam mā tarāis sṛjad
viśvakarmā

Probably ananyān somapān is to be read in a, in b vidvān. In c probably apa yān rarādha; for tarāis in d either tāis or tebhī is needed.

These pādas are 3ab and 2cd in Ś., which has adānyān in a, and in d sam nas tebhī sṛjatu. MS. has in a ayajñīyān yajñīyān, in b prāṇasya and samare; TS. reads as here in a and as MS. in b: both MS. and TS. have dual, stokā, and so tābhyām in d; both have tāu for our yān and nas for mā; and they have sṛjatu.

ye rukṣayanto na viśtv ānadhri yān agnayo ann atap-
yameca dhṛṣṇyā |
yā tāisām avayā durīṣṭās siṣṭam tad viśvakarmā kṛnotu |

The correct reading is probably as follows:

ye bhakṣayanto na vasūny āṇḍhur yān agnayo anv
atapyanta dhīṣṇyāh |
yā teṣām avayā durīṣṭā sviṣṭam tad viśvakarmā kṛnotu
z 3 z

Ś. has what is adopted here for pādas ab; TS. has ānṛhuḥ, MS. ānaśur. For duriṣṭā Ś. and MS. have duriṣṭiḥ and TS. has duriṣṭyāi; for d Ś. has sviṣṭim nas tām kṛṇavad viśvakarmā; so TS. save for kṛnotu. MS. has ° tāḥ viśvakarmā kṛnotu.

bhīma ṛṣayo namas tebhyaś cakṣur yad eṣā manasaś ca
saṁdrk. |
vr̥haspate mahiṣāya dive | namo viśvakarman namas te
pāhy asmān. z 3 z

In a read bhīmā, in b eṣām; remove colon after dive.

This stanza is not in MS. but appears MŚ. 2. 3. 7. 4. For a Ś. and TS. have ghorā ṛṣayo namo astv ebhyaś, MŚ. astv adya yebhyaś. In b Ś. has satyam at the end; TS. has cakṣuṣa eṣām manasaś ca saṁdhāu, MŚ. cakṣur yeṣām (var. leot. hy eṣām) tapa uccabhitnam. For c Ś. has bṛhaspataye mahiṣa dyuman namo, TS. mahi śad, MŚ. bṛhaspate mahiṣa °; for d Ś. reads as here, TS. and MŚ. have namo viśvakarmane sa u patv asmān.

Stanzas 3 and 4 here are 1 and 4 in Ś.

89.

sarvā imām ośadhayaḥ pṛthivyām avi niṣṭhitāḥ
athāiva bhadrake tvām asurebhyo ajāyata |

In a read imā ośadhayaḥ; in b it might be possible to write viniṣṭhitāḥ, but it is to be noted that Ś. 19. 32. 3b is pṛthivyām asi niṣṭhitāḥ. The last two pādas taken separately might be possible, but to harmonize them with each other and with the first two does not seem possible.

śatam apsarasām śatām sunvatīnām gandharvapatnīnām
śatasyondro apakṛtas chira yaṣ patanti parovātām patan-
tir eṣvamabhis saha |

T has manovātām for parovātām.

The only possible reading I can conjure up is apacitaś ciraḥ yaṣ patanti parāvātām patanti reṣmabhis saha; for śatasyondro I have no suggestion, and the rest seems to need nothing.

cetantīś aśmalām papalām indro apsaraso arat. |
vi vo yaso bhajāmahe vi vo haviṣya modanaḥ
apāvarīr apōnutāmassad yakṣmas apōnnatavātas te jane
yathā z 4 z

Pāda a occurs above, 29. 4a, in what seems to be the correct form, cetantīm aśmalām palām; in b we can only guess at random, but °rasa ā karat does not seem improbable. In c yaśo may be read and haviṣyam in d. In the last hemistich probably asmā yakṣmam is to be read, and the preceding words may contain some form of apa+vr and apa+nud.

The charm is probably against the Apsaras in their rôle of enticing and bewildering enchantresses.

90.

Ś. 6. 127.

asitasya vidrathasya lohitasya vanaspate
vikalpakasyośadhe mocchi piśatām cana

In a read vidradhasya, in c °āuśadhe; in d it seems best to follow Ś. with mocchisaṣ piśitām.

For a Ś. has vidradhasya balāsasya, and in c it has visalyak-asy°.

tat te balāsa tiṣṭhata kaṣke muškāv apākṛtam
vidāhām tasmin ni bheṣajām eīpudrāv abhicakṣaṇām

The simplest remedy for the first hemistich seems to be to read ut te balāsa tiṣṭhata kaṣke muškāv apākṛtāu, or perhaps apaśritāu as in Ś. In c read vedāhām and omit ni.

In a Ś. has yāu te, in c tasya, and in d eīpudrur.

nir balāsaṁ balāsino vi malam uta vidrata
paropahabhyām te vayam parā yakṣmaṁ suvāmasi |

In b read vidradham, in c paropahatyām.

This stanza does not appear in Ś. 6. 127, being new except pāda a, which occurs Ś. 6. 14. 2a. Pāda d, in the form parā yakṣmaṁ suvāmi te, occurs RV. 10. 137. 4d; Ś. 4. 13. 5d; 7. 53. 6b, and elsewhere.

f25a śirśarogaṁ aṅgarogaṁ sraktivalgaṁ vilohitām
parā te jñātām yakṣmam adharāntām suvāmasi } 5 za 18 z

In c read 'jñātām, in d adharāñcam.

The third stanza of Ś. has six pādas, of which the last two read as the last two here except tām for te: the first hemistich here is new.

91.

Kāuš. 115. 2.

payo deveṣu paya oṣadhīṣu payāśāsi payo ntarikṣe |
tan me dhātā savitā ca dhattām viśve tad devā abhiṣam
gr̥ṇantu z

In b read paya āśāsu and 'ntarikṣe, in c dhātā.

Kāuš. has dhātā ca ° in c.

payo yad apsu paya usriyāsu paya ukteṣu paya ut par-
vateṣu |
dhan me dhātā savitā da dhattām viśve tad devā abhiṣam
gr̥ṇantu |

For ukteṣu in b Roth in T suggested utyeṣu, but it seems to me that uktheṣu is better; it is the reading adopted by Weber, *Omīna und Portenta*, S. 380; read uta for ut. In c read tan me, and ca for da. Bloomfield gives pāda b paya utseṣūta parvateṣu; Weber reads pūrvadheṣu.

yan mrgēṣu payo viṣtam asti ṣad ejati patati yat pata-
triṣu |
tan me dhātā savitā da dhattām viśve tad devā abhiṣam
gr̥ṇantu z

In b read yad for ṣad, in c ca for da.

Kāuš. has āviṣtam in a.

yāni payānsi divy ārpitāni yāny antarikṣa bahudhā
bahūni |
teṣām isāne vaśīni no dya pra dattām dyāvāpṛthivī
ahr̥ṇiyamāno z 1 z

In b read antarikṣe, in c teṣām and 'dya: after these changes we must probably leave c as it stands and in d read ahr̥ṇiyamāne, or °mānāu(?).

In Kāuš. Bloomfield reads isānam in c, pradattā and ahr̥ṇiyamānā in d; Weber reads isāte in a, omits pradattā and reads ahr̥ṇiyamāne, but he suggests the reading isānam (or °ān) and pradattām.

92.

To Sumati.

āganmemām sumatim viśvarūpām yasyām pūrvam anu
tad dava ekah

sā naś sūktāir jujuṣāṇā samibhyas sā na vṛṇitām sumanasyamānāḥ |

T has śamibhyas in c.

In b read deva; there seems to be something wrong with the pāda, probably in anu tad. In c read śamibhyas, in d no and °mānā.

iyam devī sumatir viśvarūpā śilpaṁ kṛṇvānā carati
caneṣu |
tām rājānaś kavayo hr̥tsu ketāir arājānaś ca vadanāś
punanti |

In b T has careṣu, which is correct.

agnir yā mām ityam upasaṁ sadema vācapriye madhumat
yā vadantaḥ z
somo rājā varuṇo mitra dharmā mayi śriyamāṇā upasaṁ
namantu |

For the first hemistich I have no suggestion to make. Read mitro in c, and śriya° in d.

yo vaś śuṣmo hr̥daye yo bāhvo yaś ca cakṣuṣi .
jihvāyāgre ya va manyus taṁ vo vi nayāmasi z z
f25b om̄ taṁ vo vi nayāmasi z 3 z

In a read śuṣmo, in b cakṣuṣi, in c yo vā.

Ś. 6. 73. 2a is yo vaḥ śuṣmo hr̥dayeṣv antar.

93.

To the plant kuṣṭha; a charm against poison.

triṣ kuṣṭhāsi vṛtrahā jātas trir ud divas pari jajñire |
tris somāha jajñiṣe tvam̄ trir ādityabhyas pari z

T has adityebhyas in d.

In b read jajñiṣe, in d read with T.

Pāda d occurs Ś. 19. 39. 5b; this hymn of Ś. is to the plant kuṣṭha, against takman.

jīvalām naghāriṣām jayata kāmāparājitām
utāmṛtasyeśāno rājana kuṣṭhā vadāmasi |

The first hemistich can stand, but the connection seems unclear: cf. Ś. 19. 39. 2a. In d read rājan.

With c cf. RV. 10. 90. 2c; VS. 31. 2c, which have utāmṛta-
tvasyeśāno; Ś. 19. 6. 4c °yeśvaro.

antarā dyāvāprthivī antarikṣam idam mahat. |
tatrāmṛtasyāsiktaṁ kuṣṭham devā badhnata |

In d we should probably read devā abadhnata.

The pādas of the first hemistich, separately, are familiar but not in hymns to kuṣṭha. Ś. 4. 7. 1cd read tatrāmṛtasyāsiktaṁ tenā te vāraye viṣam.

kuṣṭho si devākṛtaṁ himavadbhyo nirādṛta
tikṣṇābhīr atrabhīh vātas sa jagarthārasaṁ viṣam z 3 z

In a read 'si devākṛto, in b nirādṛtaḥ, in c perhaps atribhīr; in d the correct reading is probably cakarthā°.

94.

A charm for blood-flow.

yas te śataṁ dhamanayas sahasraṇi viśatīḥ
bahror aśvasya vāreṇāpi nahyāmi tāhaṁ |

In a read yās, in d ta aham [in b sc. ca after sahasraṇi.—Ed.].

śataśya te dhamanīnām sahasraśyāyutasya ca |
tṛṭṣe pādama va sārathim api niśyāsi yad vilam

T has nahyāmi in d.

In d read nahyāmi yad bilam, following T. In c possibly iva may stand, but for the rest I have no suggestion.

paramasyām parāvataś śuṣko bhy aruṇḍaś ca tiṣṭhata |
tataś śuṣkaśya śuṣmeṇa tiṣṭhantu lohīnir apa |

T has arudaś in b.

In b tiṣṭhata would be better, and aruṇḍaś seems worth consideration; read 'bhy.

pari viś siktāmāyam aruṁ bile vapāmasi |
akāśadaśvavāit purātakaś ca daśamīm idam z

For the second hemistich I would make no suggestion: for the first might we consider as remotely possible pari vaś siktāmāyam aruṁbile vapāmasi?

95.

rudram ātākṣihataṁ mumuṣṭubhyām amaghavan dhrām
ahūtyābhīṣansaṁ |
tābhīṣajam śṛṇosy an no vīraṁ vīre bheṣajebhi z

T has °ṣandaṁ, and °ṣatsam at end of b.

rudra yat te guhyaṁ nāma yat tendhāma tayor iduḥ |
śiva śarvyā yā tava tayā no mṛdā jivase z

In the first stanza I have made no attempt to restore; but the second comes out fairly clear. With śaravyā the second hemistich is good; in b read yat ta indh-, but after that I offer no conjecture: iduḥ may be the correct reading.

Pāda c occurs TS. 4. 5. 1. 1; KS. 17. 11; NilarU. 7. Pāda d occurs VS. 16. 49; TS. 4. 5. 10. 1; MS. 2. 7. 9: 127. 12; KS. 17. 11 and NilarU. 7.

agnim tvāhur vāiśvānaram madanāna prahabam agāt.
sa ne devatrādhi vrūhi mā riṣāmā vayam tava |

In b read sadanān pradahan, no in c.

This occurs Vāit. 6. 7 and GB. 1. 2. 21. Vāit. has for b sa dahan pradahan nv agāḥ, GB. sadanān pradahan v agāḥ.

yā devī prahiteṣu tastapase vām aham avāvasṛṣtā
f26a somas tvām asmabhyā vetu vidvān avantu naḥ pitaro
devahūtiṣu z 5 z a 19 z

In a probably prahiteṣu is better; and one could think of tasthe for the next word. In c possibly asmabhyam.

Pāda d occurs RV. 6: 52. 4d with mā and °hūtāu.

It would hardly be safe to say more than that this seems to be a prayer for Rudra's favor, perhaps at a sacrifice.

96.

ApŚ. 16. 34. 4; KS. 40. 5.

rāyas poṣam dhēhi no jātaveda ūrjāvad agne āsu sūnṛ-
tāvat. |

dādihāma bhāraṁ śṛṇu nāma sōmam yajñēna tvām ūpa
śikṣama śakraṁ z

Read: rāyas poṣam dhehi no jātaveda ūrjāvad agne vāsu sūnṛ-
tāvat |

dādihāma bhāram sunāvāma sōmam yajñēna tvām ūpa
śikṣema śakraṁ z 1 z

In a ApŚ, and KS. have no dhehi; for b they have ūrjo bhāgam madhumat sūnṛtāvat, which with pinvamānā for sūnṛtāvat also occurs MS. 2. 7. 12c: 92. 8; KS. 16. 12c; they have yajñam in c, śakra in d.

vayám agne dhánavantas syámálam yajnáyutá dáksīṇā-
yāi |
grāvā vadhed abhī sómasyānsún indra sikṣéma indunā
suténa z

Read: vayám agne dhánavantas syámálam yajnáyotá dáksīṇā-
yāi |
grāvā vaded abhī sómasyānsún indram śikṣeméndunā
suténa z 2 z

In c ApŚ. has °āñsunā, and KS. has grāvāvādid° ° āñsum.

īśānan tvā súśrumā vayám púrotá dhānānām dhanapate |
gómā agne áśvavad bhūri puṣṭó | híraṇyavad ánnavad
dhehi máhyaṁ |

T has īśānām in a and bhūri in c.

Read: īśānām tvā súśrumā vayám puróhita dhānānām dhana-
pate |
gómā agne áśvavad bhūri puṣṭām híraṇyavad ánnavad
dhehi máhyam z 3 z

ApŚ. has súśrumo in a and annamad in d; it and KS. omit
purohita in b.

dvāhām me dyāúṣ prthiví páyo jaráro mā sódako bhūvi
sarpatu
prajāpatinā tánvam āprāner iṣṭo mātu má z 1 z

Read: duhām me dyāúṣ prthiví páyo 'jagaró mā sódako ví sar-
patu |
prajāpatinā tanvām á prīṇe 'riṣṭáh pátu mā z 4 z 1 z

In the first hemistich I have followed the reading of ApŚ. and
KS., except that they have te and tvā; for the second hemistich
they give prajāpatinātmānam āprīṇe 'rikto ma ātmā; thus KS.
in d, but ApŚ. āprīṇe rikto.

97.

asmām juṣadhvam asavo dyamānaḥ purājaraso vasavo hi
ṣṭhaḥ
pākā grñimas tava víryāya śataṁ himā adhipatin na ehi |

T has adhipatir in d.

In a read asmān and vasava ucyamānaḥ, in c grññimas, and
°patir in d. Pāda c does not seem good but it will have to stand.

un mr̥ṇo gād ārjunam agāt suṣad bhogo gopāya mā |
 ahne bhyātu mānaṁ pari dadhe sūryaṣ prāṇo bhavāmi

T puts ny an mr̥ṇo with this stanza.

ny an mr̥ṇon mr̥ṇo gād āsitam agāt suṣad bhogo gopāya
 mā |
 rātraye bhyātu mānaṁ pari dadhe agniḥ prāṇo bhavāmi
 anāturasya nā bhago nā bhago bhūyassa |

The parallelism between the last two stanzas is striking, but the meaning is far from clear. In the second there is evident dittography in pāda a, and I incline to think that the last line is a sort of a gloss. Possibly mr̥ḍo should stand for mr̥ṇo; and bhyātumānaṁ may be some participle.

sa yatra dvayaṁ prajāpate trir ekasyābñāḥ prajāś sas
 paśyasi
 tatra mām abhi sam paśyāniṣṭapaśur bhuvanasya gopā
 z 2 z

T has sam in b.

Read °āhnaḥ and sam in b and gopāḥ in d.

For aniṣṭapaśur neither "having ill-omened cattle" nor "having unsacrificed cattle" suits very well; it would seem that the individual addressed is an earthly prince. [Read ariṣṭa° "not lost."—ED.]

98.

yathā mṛgo gopayasi tiraścin mātu vindhyasi |
 ya vā tvam ugroṣadhe asuro payasā subhage |

The margin gives bhe | for the end of d.

f26b bandhume mām apadhuś ca madhuman no samañjanaṁ |
 dvāro bhagasye mātārāu mṛgasya ṣyannivācarah

The margin gives dhyannī for d.

abhi tvādhām abhidanā jāleneva mahāḍākaṁ |
 yathā sam akratāvaso sam āscit te sacāvahi |

T has mahāradhakaṁ in b; mahājhakaṁ is possible.

ahvāt tad uttarā asmatha tvas upadhir mama |
 sa no badhnāmi sambandhanena yathāsāv ā vi vṛṭty ā vā
 mṛtyor aparāvātā | 3 z

T has upacin in b.

Just a few suggestions here: for 1c we might read yā vai tvam ugrā ośadhe; in 2b samañjanam; in 3c °vasā is not impossible; 4b might be tvam upacin mama, and while no certain reconstruction of 4d could be made, the drift of it seems to be "that he may be far from danger and death," or something of that sort. It would seem that this is a medicinal charm.

99.

Against demons, particularly kṣetriya.

apocchantī duss*apnam api dṛhādam utsatām
apoṣtām sarvaṁ kṣetriyaṁ sarvās ca yātudhānyah |

T has apocchantī.

In a read apocchantī dussvapnam, and for b apa durhādam ucchatām would seem good.

With a cf. Ś. 8. 4. 23b apocchantu mithunā ye kimīdinaḥ; pāda d appears rather frequently, e. g. RV. 1. 191. 8d; Ś. 2. 14. 3d.

ud agātām bhagavatī vicṛtau nāma tārake |
sukṣatriyaṣya muñcatām saṁgranthya hṛdayaṣya ca z

It will be better to read agātām in a; read saṁgranthya in d; in c one is tempted to abandon the ms. and read with Ś. vi kṣetriyaṣya°.

Pādas ab occur Ś. 2. 8. 1ab; 6. 121. 3ab; for a Ś. 3. 7. 4 and TA. 2. 6. 1 have respectively amū ye divi subhage and amī ye subhage divi. Ś. 2. 8. 1. and 3. 7. 4 have for c vi kṣetriyaṣya muñcatām.

namo stu vṛtrahābhyo namāiṣā yugebhyah
mṛgāyāraṇye tiṣṭhate kṣetriyāyākaram namaḥ z

In a read 'stu, in b nama eṣām.

āṣo hṛdam kṣetrapatyam manoś ca mānavaṣya ca |
manas sarvaṣyāpaśyata iha bhūyamy ādīditi z 4 z

The margin has syā, seeming to correct bhūyamy.

Pādas b and c are good, but I see no help in them toward solving the rest.

100.

Seemingly a love charm.

ud ehi devakanyā yā jatā vasunā saha |
na tvā caranty ośadhayo bāhyāṣ parvatā uta z

In b read jātā, in c taranty; probably the correct reading for d is bātyāṣ parvatīyā uta, as in Ś. 19. 44. 6d, where the hemistich occurs.

yathā tvā pari utsakta patny ośadham ā vataṁ karaṇi-
dasi |
yad eṣu yan ni śīdasi tatra tvāhaṁ sam abham aśvam
ivāśvābhidhānyā |

In d abharam may be restored. The first hemistich is past mending with certainty; ośadhīm is evident and utsakthī is possible. Pāda e occurs Ś. 4. 36. 10d and 5. 14. 6d.

yathā kumāras taruṇo māturaṁ prati nandati
evāsmān prati nandantu yām vayam kāmayāmahe z 5
z a 20 z

In the first hemistich read taruṇo mātaram; in d read yā, or in c read nandatu.

101.

Cosmogonic.

trīṇi pātrāṇi prathamāny āmat tāni satyam uta bhūtaṁ
tadakṣa |
f27a ṛtasya māne dhiyā dhruvāny ebhir devāmṛtaṁ bhakṣa-
yanti |

In a read āsan, at the end of b uta dakṣaḥ seems possible; in d read devā amṛtaṁ.

svar yad devā vi bhajantāyam trīṇi pātrāṇi prathamāny
āsam.
ādityā ekaṁ vasavo dvitīyam tṛtīyam rudrā adhi maṁ
babbūvuḥ

In a read bhajanta āyan, in b āsan, and sam in d.

dhātā veda savitāitāni sarvā vṛhaspatiḥ prathamo devo
agniḥ

ebhir indro jajatharom ā pr̥ṇīte tribhiḥ pātrair uta viśve
ca devāḥ

In c read jajatharam.

ūrdhvās tiṣṭhantī nanu jihṛā bhavanti nonarū babbhūva
katamaś canāisārū
devānām pātrāṇi nihātāni yāni tāni sam pātṛ aritasya
gopā z l z

In a read ūrdhvā and probably jihmā, in b katamac and in c
nihitāni; ṛtasya gopāḥ in d.

102.

The feast of the full moon.

pūrṇamāsi prathamā yajñīyāsīd ahnā rātrīṇām uta śarvā-
reṣu |
ye tvām yajñīyāir yajñāitvodhayantamāi te nākaḥ sukṛ-
taḥ paretāḥ z z

In a pūrṇamāsi had better stand; in b read ahnām and śarvā-
vareṣu; in cd we may restore with some probability yajñāir
vardhayanty amī.

This stanza occurs Ś. 7. 80. 4, and the readings suggested
here agree with Ś. except in pāda c, where Ś. has ye tvām
yajñāir yajñīye ardhayanty, in b atīsarvareṣu, and in d nāke.

pūrṇa pascād utā pūrṇā purāstāt pūrṇamāsi madhyata
ūj jigāya |
tāsyām devāis samvasanto mahitvā nākasya pr̥sthé mam
iśā madema z

T has madhyatā.

In a read pūrṇā both times, in c tāsyām and in d sám iśā.

This stanza occurs Ś. 7. 80. 1; TS. 3. 5. 1. 1; TB. 3. 1. 1.
12; MŚ. 6. 2. 3; and the second hemistich ApŚ. 7. 5. 1cd.
For pāda b these have un madhyataḥ pūrṇamāsi jigāya. For
c TS. and TB. have tasyām devā adhīsamvasantaḥ, which ApŚ.
varies by taylor: MŚ. has yasyām (var. lect. asyām) devā abhī-
samvisantaḥ. For d TS., TB., ApŚ., and MŚ., have uttame
nāka iha mādayantām (MŚ. mādayadhvam).

catasro diśaḥ pradīṣo ha pañca ṣaḍ urvī rāhu rajaso
vimānā |

dvādaśāntardhā ṛtavaś ca te mā pyāyayantu bhuvanasya
gopāḥ z

yathādityāṅ ā pyāyayanti yathākṣitam akṣitayaḥ pivanti |
evā mām indro varuṇo vṛhaspatir ā pyāyayantu bhū-
vanasya gopāḥ z 2 z

In view of Ś. and MS. it seems that we should read in a yathādityā aṅsum °; in b pivanti: stanza is No. 4, hymn No. 2.

This stanza occurs Ś. 7. 81. 6; TS. 2. 4. 14. 1; MS. 4. 9. 27: 140. 3; 4. 12. 2: 181. 7; KS. 10. 12; ŚŚ. 5. 8. 4; N. 5. 11 (acc. to Durga in Roth's Erläuterungen, p. 61). In a the reading suggested is that of MS.; KS. has yathādityaṃ ādityā ā °, N. has yathā devā aṅsum °, Ś. has yaṃ devā °, others yaṃ ādityā °, which last form also appears in TS. 2. 3. 5. 3a; TB. 3. 1. 31a; KāṇṣU. 2. 8. In b MS. and KS. have yathākṣitim ° KS. also reading °yo madanti, Ś. has yaṃ akṣitam akṣitā bhakṣayanti, the others as here save that ŚŚ. has akṣitim. In c KS. reads as here, MS. evāsmān °, Ś. tenāsmān °, N. tena tvām ° TS. and ŚŚ. tena no rājā varuṇo °. In d all read as here.

103.

To Amāvāsyā.

āgana rātrīs saṅgamanī vasunām viśvaṃ puṣṭam vasv
āveśayanti |
amāvāsyāṃ haviṣā vidhemorjāṃ vasānaḥ payasā nāgaṃ z

In a read āgan rātrī, in b °yantī, in c amāvāsyāṃ, in d vasānā and na āgan.

This stanza occurs Ś. 7. 79. 3, with amāvāsyāyāi in c and dubānā in d. With the first hemistich cf. TS. 3. 5. 1. 1 niveśanī saṅgamanī vasunām viśvā rūpāṇi vasūṇy āveśayanti. Pāda a may be compared with RV. 10. 125. 3a; Ś. 4. 30. 2a, ahaṃ rāṣṭrī saṅgamanī vasunām.

mā tvā rātrī puro dabhaṃ sota paścād vibhāvāri |
f27b āyuṣmantas suprajāsas suvirā hr̥dyās sa tvā suvarcasah

In a read dabhan, in b mota, and in d probably satvānas.

yasya devasya sumutāu sumatīm gr̥hānām
ā mā puṣṭim ca poṣyam ca rātryā devānām sumatāu
syāmā |

In a read sumatāu; b is evidently incomplete but there is nothing to suggest the original reading.

Ś. 3. 10. 7ab has ā me puṣṭe ca poṣe ca rātri devānām sumatāu syāma.

aham evāsmi amāvāsyā mā vasantu sukṛtāu māime
mayi devā ubhaye sādhyās cendrajyeṣṭhās sam agac-
chantu sarve z 3 z

In view of Ś. we should probably read in b vasanti sukṛto mayīme; in d agacchanta.

This stanza occurs Ś. 7. 79. 2, where b is mām ā vasanti sukṛto mayīme.

104.

To the New Year. Ś. 3. 10. 1-4.

prathamā ha vyāsa sā dhenūr abhivad yamé sá naḥ |
pāyasvatī duhā úttarās úttarām samā z

T ends first hemistich after yame.

Read: prathamā ha vy uvāsa sā dhenūr abhavad yamé |
sá naḥ pāyasvatī duhā úttarām-úttarām sámām z 1 z

This stanza also occurs TS. 4. 3. 11. 5; MS. 2. 13. 10: 161. 11; KS. 29. 10; SMB. 2. 2. 1; PG. 3. 3. 5; the second hemistich appears RV. 4. 57. 7; Ś. 3. 17. 4; SMB. 1. 8. 8; 2. 2. 17; 8. 1. Pāda a Kāus. 19. 28; 138. 4; GG. 3. 9. 9; KhG. 3. 3. 18; HG. 2. 14. 5. For a TS., PG., and HG. have yā prathamā vy āuchat; in b KS. and SMB. omit sā. In c SMB. and MS. read as here, TS. and PG. dhuksva, Ś. and others duhām.

yām devās prati nāndanti dhenú rātrim upāyatī
sāmvarsārya yā patnī sā nó astu sumāṅgalā |

Read: yām devāṣ prati nāndanti dhenúm rātrim upāyatīm |
sāmvarsārya yā pātñī sá no astu sumāṅgalā z 2 z

For this stanza see SMB. 2. 2. 16; PG. 3. 2. 2; ApMB. 2. 20. 27; HG. 2. 17. 2; MG. 2. 8. 4. In a SMB. has paśyanti, and all save Ś. and SMB. have janāḥ for devāṣ; in b Ś. has rātrim dhenum, the others have this order and have ivāyatīm; in d all texts have sumāṅgalī.

sāmvarsārya pratimām yé tvā rātrim upāsate |
téṣam āyuṣmatīm prajāḥ rāyāṣ pōṣaṇā sam sṛja |

T has poṣeṇa in d.

Read: saṁvatsarāśya pratimām yé tvā rātrim upāsate |
tēṣām āyusmatīm prajām rāyās pōṣeṇa sām sṛja z 3 z

This stanza occurs KS. 40. 2; MG. 2. 8. 4; the first hemistich in TS. 5. 7. 2. 1; PG. 3. 2. 2; pāda a in ApŚ. 17. 9. 3; HG. 2. 15. 9, and pāda d appears frequently. In a PG. has pratimā: in b KS. and MG. read as here, PG. has yā tām rātrim upāsate and SMB. 2. 2. 18b with rātri yajāmahe. KS. and MG. have c as here, Ś. has sā na °. In d MG. has sṛjasva, others as here.

iyām avā sā yā prathamā vy āucchat sāpsv antas carati
pravistā
vadhūr mimāyā navagaj jānitrim trita enām mahimānas
sacante z 4 z

Margin has aṣṭakā opposite this stanza.

Read: iyām evā sā yā prathamā vy āucchat sāpsv antas carati
pravistā |
vadhūr mimāya navagaj jānitri trāya enām mahimānas
sacante z 4 z 4 z

This stanza occurs also Ś. 8. 9. 11; TS. 4. 3. 11. 1; MS. 2. 13. 10: 160. 1; KS. 39. 10; ŚG. 3. 12. 3; ApMB. 2. 20. 30: the first pāda appears TB. 2. 5. 5. 3a; ApŚ. 17. 2. 13; HG. 2. 14. 5; ApG. 8. 22. 5. SMB. 2. 2. 15 must be compared. The only variant for a is vy uchat in ŚG. Pāda a as here appears in MS. and KS., antar asyām ° in TS., ŚG. and ApMB., āsv itarāsu ° in Ś. In Ś. the second hemistich is mahānto asyām mahimāno antar vadhūr jigāya navagaj janitri. In c TS., ŚG., and ApMB. have jajāna and ŚG. also has navakṛj; in d ŚG. has sacantām. The stanza in SMB. is eṣāiva sā yā pūrvā vy āucchat seyam apsv antas carati pravistā | vasūr jigāya prathamā janitri viśve hy asyām mahimāno antaḥ.

105.

Continuation of preceding: Ś. 3. 10. 5, 6, 11, 10.

vānāspatyā grāvāṇo ghoṣām avrāta haviṣṭaṇvantavā pari-
vatsāriṇām |
ékāṣṭakāyī haviṣā vidhema vayām syāma pātayó rayi-
ṇām.

Read: vānaspatyā grāvāṇo ghōṣam akrata havīṣ kṛṇvāntas pari-
vatsarīṇam |
ekāṣṭakāyāi havīṣā vidhema vayām syāma pātayo rayi-
nām z 1 z

This stanza also occurs HG. 2. 14. 4; MG. 2. 8. 4; SMB. 2. 2. 13; ApMB. 2. 20. 34. Pādas ab in Ś. are as here; in a HG. and MG. have ulūkhala°°° akurvata, ApMB. ālūkhala°, SMB. ālūkhalaḥ sam pra vadanti grāvāṇaḥ; in b MG. has parivat-sarīyam. Pāda c as here does not appear elsewhere; Ś. has ekāṣṭake suprajasaḥ suvirā. The occurrences of d are too numerous to mention; for d SMB. and MG. have jyog jivema balihrto vayām te.

īdāyāḥ padām ghṛtāvat sarīsrpām jātavedaḥ prati havīyā
grbhāya
ye grāmyāḥ paśāvo vīsvarūpās taśām saptānām māyi
rantir astu z

Corrections for accents are as follows: sarīsrpām jātavedaḥ
prāti havīyā grbhāya: ye grāmyāḥ, vīsvarūpās taśām saptānām,
rantir.

This stanza also occurs SMB. 2. 2. 14; AŚ. 2. 2. 17; ApŚ. 6. 5. 7; MŚ. 1. 6. 1. 15; HG. 2. 17. 2; TA. 3. 11. 12. Ś. and SMB. give the stanza exactly as here: in a AŚ., ApŚ., and MŚ. have carācaram at end, TA. and HG. have for a īdāyāi srptam ghṛtavac carācaram; b as here is found only in Ś. and SMB., others, save TA., having jātavedo havir idam jusasva. Pāda c occurs further in Ś. 2. 34. 4a; TA. 3. 11. 11a: in d AŚ. has ° mayi puṣtir astu, TA. and ApŚ. °nām iha rantir astu, MŚ. °nām iha puṣtir astu; others as here.

īdāyā juhvato havir devān ghṛtavatā yuje
guhān aḍubhyato vayām dṛṣade sopa gomata |

T has grhān in c: possibly the ms. reading is juhuto.

In b read yaje, in c grhān alubhyato; in d gomataḥ: and I am inclined to think it would be well to restore also in d the reading of Ś. sam viśemopa.

In a Ś. has vayam for havir.

yajur ṛtvighhya ārtavebhyo mābhyas samvatsarāya ca |
dhātre vidhartre samṛdhe bhūtasya pataye yaja z 5 z

T has mād̥bhyas in b.

Possibly ṛtvighhya can stand but ṛtubhya as in Ś. is better; in b read mād̥bhyas, in c vidhātre, in d yaje. The stanza is No. 4 and the hymn No. 5.

For ab Ś. reads ṛtubhyas tvārtavebhyo mād̥bhyah saṁvatsarebhyah.

106.

Conclusion of preceding; Ś. 3. 10. 8, 12, 7.

f28a ā yam agañ saṁvatsaras patir ekāstake tava
tasmāi juhomi | haviṣā ghr̥tenasāu naś śarma yacchatu |

Read agan in a and °āsāu in cd; put colon after tava.

Only the first hemistich appears in Ś. Pāda c occurs also AŚ. 8. 14. 4c.

ekāṣṭakāya haviṣā vidhemo ṛtūr pañcāna pravīṣṭā |
sasyena sasyam upa saṁ carantaṁ ariṣṭāsyantum upa
sam caremā |

In a read ekāṣṭakāyāi, and it seems that we must have vidhemartūn pañcānu °. In c read °caratām, in d ariṣyantam tam ° seems not impossible, or ariṣṭās syandam °.

The only parallel pāda is ariṣṭāḥ saṁ caremahi in MŚ. 1. 6. 2. 17d; SMB. 1. 6. 14c; HG. 1. 5. 1c; ApMB. 2. 3. 1c; MG. 1. 22. 2e.

vāsanto gr̥ṣmāu madhūmanta varṣāḥ śarād dhemahā
ṛtāvo no juṣantām |
ā no goṣu viśatv ā prajāyām śīsurmany eṣām trivarūthe
syāma |

Read: vasantó gr̥ṣmó mádhumanto varṣāḥ śarād dhemantā
ṛtāvó no juṣantām |
ā no góṣu viśantv ā prajāyām śármany eṣām trivárūthe
syāma z 3 z

The correction of d is Roth's, who also suggests the alternative śarman yeṣām; but it may be that some form of śīśira should be restored. Ś. 6. 55. 2 is similar to this: gr̥ṣmo hemanṭaḥ śīśiro vasantaḥ śarad varṣāḥ svite no dadhāta | ā no goṣu bhajatā prajāyām nivāta id vaḥ śarane syāma; cf. TS. 5. 7. 2. 4. Variants of the first three pādas occur in the Saṁhitās and Sūtras of the Black Yajur Veda.

ekāṣṭakā tāpasā tāpyanā jajāna gārbhaṁ mahimānam
 indram
 téna devā vi śabanta śātṛn hantāsurāṇām abhavac
 śácīpatih z

Read: ekāṣṭakā tāpasā tapyāmānā jajāna gārbhaṁ mahimānam
 indram |
 téna devā v̄y asahanta śātṛn hantāsurāṇām abhavac
 śácīpātih z 4 z

This stanza is Ś. 3. 10. 12, which differs only in d having hantā dasyūnām; it occurs also TS. 4. 3. 11. 3; KS. 39. 10; SMB. 2. 3. 21; PG. 3. 3. 5; and pāda a GG. 4. 4. 33a; ApMB. 2. 20. 35a; HG. 2. 14. 5; 15. 9a. For c TS., KS., and PG. have tena dasyūn v̄y asahanta devāḥ; and for d the same texts and SMB. have hantā dasyūnām abhavac chacībhih.

pūrṇā dravye parā pata sūpūrṇā punar ā pata |
 sarvāṇ yajñāna saṁ pṛicati īṣam ūrjam nābhṛtya idāyā
 paśubhis saha |
 sarasvati tvam asmāsu rāyas poṣaṁ ni yaccha z 6 z a 21 z

The margin has īṣam ūrjam nā bhara i pāṭhaḥ.

Read: pūrṇa dravye parā pata supūrṇā punar ā pata |
 sarvāṇ yajñān saṁ pṛicatisam ūrjam na ābhṛtya |
 idāyā paśubhis saha sarasvati tvam asmāsu rāyas poṣaṁ
 ni yaccha z 6 z a 21 z

The last two pādas of this stanza are without parallel; the rest is Ś. 3. 10. 7cdef, which reads darve, saṁ bhuñjati and bhara. The first two pādas occur VS. 3. 49; TS. 1. 8. 4. 1; MS. 1. 10. 2: 142. 6; KS. 9. 5; ŚB. 2. 5. 3. 17; AŚ. 2. 18. 13. In a all save Ś., MS., and KS. have darvi.

107.

RV. 10. 168, with new stanzas.

vātasyā nū mahimā rāthasya bhajāyann eti stanāyann
 asya ghōṣā |
 divaspṛg yéty arūnāni kṛvānn ātho ebhi pṛthivyā reṇum
 asyan. z

Read vātasya, mahimānam, bhañjāyann, and ghōṣaḥ in ab;
 yāty arunāni, eti, and āsyann in cd.

RV. has rujann eti ° in b, and uto eti ° in d.

sám prérate ánu vátasya viṣṭhā nāinaṁ gacchanti súma-
neva yóṣā |
tābhír vidvān sarátham devá iyate pátir vísvasya bhú-
vanasya gopáh z

Read vátasya viṣṭhá áinaṁ, and sumánā iva yóṣāḥ in ab;
tābhír vidvān in c.

In b RV. has ° samanaṁ na yoṣāḥ, in c tābhiḥ sayuk °, and
in d asya ° ° ° rājā.

ātmā vai devānām bhuvanasya gopa yathāvaśam carati
deva ekah
ghoṣāid asya śrūyate na rūpaṁ nasmāi vātāya haviṣā
vidhemā |

T has tasmāi in d.

Read gopā in a, ghoṣa id in c, tasmāi and vidhema in d.

RV. (st. 4) omits vai and has garbho at end of a, has eṣaḥ at
end of b, and in c has ghoṣā and śrūvire. Pāda d has a number
of variants, very familiar, such as tasmāi somāya °, tasmāi te
soma °, tasmāi te deva °, etc.

antárikṣe pathfbhir íyamāno ná ná vísati katamáś
canāhah |
f28b apám yóniṣ prathamajā ṛtāsya kvà sij jātāś kútra á
babhūva |

Read íyamāno ná ní and katamác in ab; in d read sviḥ, and
probably kuta.

This stanza also occurs GB. 1. 2. 8; in a GB. has hríyamāno,
with variant reading hí°. RV. and GB. have vísate in b. In
c RV. has sakhā for yoniḥ, and ṛtāvā.

antarikṣe patayantaṁ vāta tvām āsum āsubhi |
paśyanti sarve cakṣuṣā na sarve manasā viduḥ

Read āsubhiḥ in b.

The second hemistich as here appears Ś. 10. 8. 14.

upatrikaṁ sam ca vi ca tra trir yemaṁ caturekajaṁ |
taṁ mātariśvānaṁ devaṁ divo devāvāsrjaṁ z 1 z

T reads vísatra trir ye pañca °.

In d read devāvāsrjan. The stanza is No. 6, the hymn No. 1.

For b it might be possible to read trir ye pañca catur
ekajam, but aside from the possibility of vicitraṁ I see no way
to remedy pāda a.

108.

Ś. 19. 20.

apám niduṣ pāuruṣeyám vadhám sad índrāgní dhātá
sávitá vṛhaspátih
sómo rájá várūṇo aśvínā yamaḥ pūṣāsmān pari pátu
mrtyoḥ

Read: ápa ny ádhuṣ pāuruṣeyám vadhám yám índrāgní dhātá
savitá vṛhaspátih |
sómo rájá várūṇo aśvínā yamaḥ pūṣāsmān pári pátu
mrtyoḥ z 1 z

The reading given is that of Ś., to which it seems the Páipp. must be assimilated.

yáni dákára bhúvanasya yas pátiḥ prajāpatir mātárisvā
prajābhyah
pradísó yáni vasáte díśas ca táni varmāni bāhuláni
santu z

Read: yáni cakára bhúvanasya yás pátiḥ prajāpatir mātárisvā
prajābhyah |
pradísó yáni vasáte díśas ca táni varmāni bahuláni
santu z 2 z

Ś. adds me after táni in d.

yat tanuṣv anahyanti devā virāja yodhinā |
indro yaś cakre varma tasmāt pátu viśvataḥ |

Read: yat tanuṣv anahyanta devā virājo yodhinah |
indro yac cakre varma tad asmān pátu viśvataḥ z 3 z

Ś. adds te after yat in a, and has rájyāya in b: in d there seems to be nothing else but to adopt the reading of Ś.

varma se dyāvāprthivī varmahur varma sūryah |
varma me viśve devāḥ kṛṇvā mā prāpat pratīcīkā z 2 z

Read me in a, varmahar in b, in c probably kṛṇvan or kran and in d mā mā °. The stanza is No. 4 and the hymn No. 2.

Ś. has kran in c. The first hemistich as here also occurs Ś. 8. 5. 18ab, and with varmāgnir in b in AŚ. 1. 2. 1; ApŚ. 14. 26. 1.

109.

RV. 6. 74; MS. 4. 11. 2.

sómārudrā ví vṛhataṁ víśūcis ámivā yá no gáyam āvi-
véša |
bādethāṁ dveṣo nírṛtim ca parácāis kṛtām cid énaṣ prá
mumuktim asmát. |

Read: sómārudrā ví vṛhataṁ víśūcim ámivā yá no gáyam ā
vivéša |
bādhethāṁ dvéšo nírṛtim ca parácāis kṛtām cid énaṣ prá
mumuktam asmát z 1 z

This stanza also occurs Ś. 7. 42. 1; TS. 1. 8. 22. 5; KS. 11. 12. In c Ś. has dūraṁ for dveṣo, the others are bādethāṁ nírṛ-
tim parácāis. For d Ś. and TS. read as here, the others asme
bhadrā sāuśravasāni santu.

tigmāyudhāu tigmāhetī suśéva sómārudrāv iha su mṛdā-
tān naḥ
prá no mucataṁ duritāvadyád gopāyātaṁ nas sumanas-
yāmānāuḥ z

T has mṛdatām in b.

In b read ° ihá sú mṛdatām naḥ, in c no muñcataṁ duritā °,
and in d °mānāu.

RV. and MS. have suśevāu in a: RV. has ° varuṇasya pásād
in c and °mānā in d; MS. has mumuktam asmān grāsītān abhike
pra yacchataṁ vṛṣaṇā śāntamāni for cd.

sómārudrā dhārāyetham asūryāṁ jīvāsiṣṭvāv āram aṣṇu-
vātāi |
yuvām no dhattām iha bhéṣajāni prá yacchataṁ vṛṣaṇā
jéttāni z

Read: sómārudrā dhārāyethām asuryāṁ ví vām iṣṭāv āram
aṣṇuvātāi |
yuvām no dhattam ihá bheṣajāni prá yacchataṁ vṛṣaṇā
jétvāni z 3 z

KS. 11. 12 also has this stanza. The other versions are alike,
and for b they have pra vām iṣṭayo 'ram aṣṇuvantu: for cd
dame-dame sapta ratnā dadhānā śām no bhūtaṁ dvipade śām
catuṣpade. For d as here cf. under st. 2.

sómārudrā yuvām asmāsv antas tanūṣi vísva bheṣajāni
dhattam̐ |

f29a áva syataṁ muñcate kím cit éno āṅgeṣu báddham utá
yád díṣatte z 3 z

Read: sómārudrā yuvām asmāsv antás tanūṣu vísvā bheṣajāni
dhattam̐ |

áva syataṁ muñcataṁ kím cid éno āṅgeṣu baddhám
utá yád mṛśáte z 4 z 3 z

This stanza occurs Ś. 7. 42. 2 and the other texts as for st. 1. All these versions are alike: in a they have ° etāny asme, in b they transpose the first two words, in c they have ° yan no asti (Ś. asat), and for d tanūṣu baddham̐ kṛtam eno asmat.

110.

Ś. 19. 58. 1-4.

ghṛtāsya yūtis súmanās sudévās saṁvatsarāṁ havīṣā vár-
dhayantī |

śrótṛaṁ cákṣuṣ prāṇa áchinno no stv ácchinna hváyam
áyuṣā várcaṣā z

For a a reading not improbable is ghṛtāsya jūtis sumánās sudevá; possibly the reading of Ś. is better, ° samaná sádeva, the Ś. mss. giving samaná sádevās. For cd read śrótṛaṁ cákṣuṣ prāṇo ácchinno no 'stv ácchinnā vayám áyuṣo várcaṣah.

ápāsmán prāṇo hváyatām úpa vayám prāṇāṁ havāmahe |
várco jagrāha pṛthivyāntárikṣaṁ várcaṣa sómo vṛhaspá-
tir bíbharti |

Read: úpāsmán prāṇo hvayatām úpa vayám prāṇāṁ havāmahe |
várco jagrāha pṛthivỳ antárikṣaṁ várcaṣa sómo vṛhaspá-
tir bíbharti z 2 z

Ś. has in d ° vṛhaspatir dhartā.

várcaṣā dyāvṛpṛthivī saṁgrāṇī babhūvāthu | várco gṛhī-
tvā pṛthivím ánu sám carema |
yásasā gávo gopates úpa titiṣṭhanty áyatīr yáso gṛhítvá
pṛthivím ánu sám carema |

For a read várcaṣo dyāvāpṛthivī saṁgrāhaṇī babhūvathur and omit colon; in c read gópatim and tiṣṭhanty, in b and d anu.

vrajám kṛṇvadhvam sá hí vo nrpāno vārma sídyadhvam
 bahulá pṛthúni |
 púnaṣ kṛṇúdhvas áyasīr ásrṣṭa sá vas susroś camaso
 drhátā tim z 4 z

Read: vrajám kṛṇudhvam sá hí vo nrpāno vārmā sívyadhvam
 bahulá pṛthúni |
 púras kṛṇudhvam áyasīr ádhrṣṭā má vas susroc camaso
 dráhata tá m z 4 z 4 z

This stanza occurs also RV. 10. 101. 8; KS. 38. 13; ApŚ. 16. 14. 5; these have varma in b, while Ś. has varmā as here.

111.

nyad vátó vāti nyak tapati sūryah
 nicīnam aghnyá duha nyag bhavātu tre viṣam.

T has te in d.

In a read nyāg vāto, in b nyāk, in c duhe; for d nyāg bhavatu te viṣam.

This stanza occurs Ś. 6. 91. 2 and RV. 10. 60. 11. In a RV. has va vāti, in d it and Ś. have rapah.

ní gāvo goṣṭhe asadan ni vatsa ṭitām dyām
 ny aumayo nadinām ny ucehuṣmā rasānām z 1 z

T gives ny andayo in c.

In c read ūrmayo: for b I have no suggestion.

With this stanza may be compared Ś. 6. 52. 2 and RV. 1. 191. 4: Ś. reads ní gāvo goṣṭhe asadan ni mṛgāso avikṣata | ny ūrmayo nadinām ny adṛṣṭā alipsata; RV. gives abd thus, but for c it has ni ketavo janānām.

ahinām ekānām sam hi śīrṣāny agrabham bṛdam sahas-
 rabāhuḥ
 parī dravyā ni jamabe viṣam turānā viṣamarukṣatām
 uta |
 kṛṇomi viṣvām bhesajam āheyam arasam viṣam z 5 z

The ms. corrects dr to bhy or dy in dravyā.

I have no suggestion here.

112.

imātarāu savāsīnāu varcasāmje aham sam anāmahy ena-
 yor vado
 yathā na bahavo viduḥ

varcasā pīnā pṛthivī sūryeṇottabhitā dyāuḥ
 tviṣīyām paśyāso vā te tāny acche samāurvā |
 f29b veda vāi vām nāmadheyam jīgavām aparājitaṁ prajāṁ
 ca bahvīm ā śāse
 rāṣṭram candrābhirakṣitaṁ viduṣī vām nāmadheyam
 aśvinā sārigham madhu |
 sūrīva cakṣu | rbhūtānām prajāṁ dhārayitaṁ mayi
 rasim dhārayataṁ mayi śatrapā vy a tanomy ṛgbhyām
 jaghanena ca |
 tasmin yo badhyate bandhe ma me astu niyakṣakaḥ z z z
 om̐ sa me astu niḥṣakaḥ z z
 ity atharvavede pāipalādasākhāyām prathamakāṇḍas
 samāptaḥ z z

This seems to be a prayer to the Aśvins for prosperity, with a suggestion of healing charms in the last hemistich. A few emendations may be made. In the first stanza read varcasāñje, perhaps vedo, and yathā no. In the third, we might read jīgīvad, and cendrā°; the next two pādas are good individually but to get them into connection seems impossible. At the beginning of the fourth, sūryo vāi cakṣur seems not impossible; read dhārayataṁ and rayim; from śatrapā on all seems hopeless. In the first writing of the final pāda read sa; niyakṣakaḥ seems hopeless.

In the colophon we should read pāipalāda°.