

## The Kashmirian Atharva Veda, Book Two

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*The Kashmirian Atharva Veda, Book Two.*—Edited, with critical notes, by LEROY CARR BARRET, M.A., Ph.D., Dartmouth College, Hanover, N.H.

*Prefatory.*—The second book of the Kashmirian AV. is here presented, elaborated upon about the same methods and principles as was the first book, published in volume 26 of this Journal. As in the first book so here the transliteration is regarded as of first importance: the publication of Bloomfield's *Vedic Concordance* makes it unnecessary to report variants in full as was done for the first book, but if a hymn or a stanza appears in the *Concordance* then at least one reference is given, so that practically all the new material is immediately evident.

It will be noted that sometimes the transliteration of an entire hymn is given followed by an emended version, while again transliteration and emendation proceed stanza by stanza: no strong objection will be made to this freedom, if it is remembered that the work is still in an experimental stage. But it may be objected that while the word "experimental" is used here in the preface, further on the emendations are proposed with an air of considerable certainty: for I am sure it has not been possible to indicate successfully just the shade of certainty I feel concerning the proposed readings. Let us discuss the situation. Here is a manuscript, the sole and only one of its kind, written in such a slovenly fashion and so corrupt that in many places the true reading can never be attained: some of the hymns it presents are known in other texts, the rest are not known in any other text. In editing a hymn which appears both here and elsewhere one is constantly tempted to think that the Pāipp. reading is only a corruption of the reading given by the other text, because one gets to feel that any and all mistakes are liable to appear in this manuscript. The easy thing then is simply to set down the reading of the other text as the correct reading of

the Pāipp, but just because it is easy it creates a tendency that needs to be restrained. When we take up new hymns there is always a temptation to indulge freely in conjectural emendation, which is indeed a pretty pastime, but not productive of firmly founded results: when a pāda or a stanza seems senseless (a conclusion which may sometimes be reached too readily) it would not be difficult, at least in some cases, to write one sensible and suitable to the context. But this is not criticism. Emendations are suggested here which are pure conjecture and not to be regarded in any other light; surely here if anywhere conjectural emendation has its opportunity but here as everywhere its value is very slight. Such are the principles I have tried to follow in editing this text: this statement of them may be taken too as a protest against certain methods of textual criticism, the methods of those who so gaily chop or stretch texts to make them fit a preconceived theory.

The transliteration is given in lines which correspond to the lines of the ms.; the division of words is of course mine, based upon the edited text. The abbreviations need little explanation: Ç. is used to refer to the AV. of the Çāunikiya School, and ms. (*sic*) is used for manuscript to avoid confusion with the other abbreviation MS. The signs of punctuation used in the ms. are pretty faithfully represented by the vertical bar (= colon) and the "z" (= period): in transliteration the Roman period stands for a *virāma*. The method of using daggers to indicate a corrupt reading is that familiar in the editions of classical texts.

#### Introduction.

*Of the ms.*—This second book in the Kashmir ms. begins f. 29b, l. 6 and ends at the bottom of f. 48b,—19½ folios; of these f. 43 is badly broken and from f. 42a the larger part of the written surface has peeled off: other than this there is practically no damage to the ms. in this part. There are as many as 20 lines to the page and as few as 15, but the most of the pages have 17 to 19 lines.

*Numbering of hymns and stanzas.*—In this book there are no stanza numbers and furthermore the end of a stanza is not regularly indicated by a mark of punctuation; often a visarga or *virāma* is the only indication of the end of a hemistich. Most frequently the colon is the mark used if any

mark appears. Except when rewriting a stanza corrections of punctuation have not been mentioned regularly.

The hymns are grouped in anuvākas, all properly numbered save the tenth. The anuvākas consist of five hymns each save that the sixth has six. Practically all the hymns are numbered,—only three times is the number omitted and only five times is the wrong number written. At the end of No. 49 stands a sort of colophon, imam rakṣāmantram digdhandhanam (*sic*); after some formulae which are thrust into the middle of No. 50 stands iti agnisūktam; and after No. 69 stands iti ṣaḍṛtasūktam (*sic*).

*Accents.*—The accentuation in this book is about as poorly done as the punctuation. Accents are marked more or less fully on 30 stanzas of 12 different hymns, not counting a very few cases where an accent stands lonesomely on one single word: in no hymn is the accentuation marked on all the stanzas. No marks appear after f. 36b. I have marked the accents in transliterating, but have not attempted to edit them in the emended portions because they seem to have no value.

*Extent of the book.*—This book contains 18 anuvākas each having 5 hymns, except that anu 6 has 6, so that I have numbered 91 hymns: but hymns 1 and 2 of anu 17 seem to be in reality only one. The lacunae in f. 42 and f. 43 have not concealed the fact that anu 12 and anu 13 had 5 hymns each,—provided of course that the numbers written are correct, as they seem to be. The mutilation of the two folios has taken away No. 63 entire and parts of Nos. 60, 61, 64, and 65.

The word “hymn” means kāṇḍa whether verse or prose, and there are at least 20 hymns that are non-metrical. The 90 hymns as they now stand in the ms. present approximately 470 stanzas, thus showing an average of 5 stanzas which is clearly the norm here as well as in Ç. 2 for 65 hymns here certainly have 5 stanzas each; only 4 have more than 6 stanzas.

1 hymn has	3 stanzas	=	3 stanzas
3 hymns have	4    "    each	=	12    "
65   "    "	5   "    "	=	325   "
10   "    "	6   "    "	=	60    "
1    "    "	7   "    "	=	7     "
1    "    "	8   "    "	=	8     "
2    "    "	11  "    "	=	22    "
83 hymns		=	437 stanzas

83 hymns have	437 stanzas
2 hymns possibly have 6 stanzas each =	12 stanzas
5 hymns (uncertain) show about	17 "
1 is entirely lost	
<hr/> 91 hymns	<hr/> 466 stanzas.

Counting in the 5 formulae which appear in the middle of No. 50 we have the approximate total of 470 stanzas.<sup>1</sup>

In Book One we saw that 67 out of 112 hymns clearly had 4 stanzas so that it seems that the verse-norm for Books One and Two is the same in Ç. and Pāipp.

*New and old material.*—In Book One about 150 stanzas out of 425 were new material: here in Book Two about 270 out of the 470 are new. There are 50 hymns which may properly be called new though a number of them contain pādas or even stanzas which are in the *Concordance*. The greater part of the new material is in the second half of the book; 17 of the first 46 hymns are new and 33 of second 44 are new. Perhaps it is also worth while to note here that of the 36 hymns in Ç. 2 18 appear in Pāipp. 2 in fairly close agreement just as 19 of the 35 in Ç. 1 appear in Pāipp. 1.

This book contains hymns and stanzas which appear in Books 1—7 and 19 of Ç.;—1 hymn of Ç. 1; 18 of Ç. 2; 3 of Ç. 3; 2 of Ç. 4; 8 of Ç. 5; 4 of Ç. 6; 2 of Ç. 19; and some scattered pādas of Ç. 7. Of the RV. there are 2 hymns and some stanzas, of MS. 2 hymns and some stanzas, of TB., Vait., and Kāuç. 1 hymn each.

## ATHARVA-VEDA PĀIPPALĀDA-ÇĀKHĀ.

### BOOK TWO.

1. [f. 29b l. 6.]

Ç. 4. 7. 2—6.

om̐ nama sti:

lotamāyāi z z om̐ rasam̐ prācyam̐ viṣam̐ arasam̐ yad  
udicyam̐ yatheda:

<sup>1</sup> It will be understood that the figures given are not minutely exact, —could not be and need not be: the total, 470 stanzas is a minimum. The ms. shows about 900 stanzas for Books 1 and 2; from this we may roughly estimate 5500 stanzas for the entire manuscript.

s adharācyam karambheṇa vi kalpate karambham kṛtvā  
 turīyam pivassāka:  
 m udāhṛtam kṣudhā kṛtvā juṣṭano jakṣivīpyasya nu rūrupaḥ  
 vi te madam:  
 sarayati çantam iva pātayāmasi | pari tvā varmive çantam  
 varcasā:  
 sthāpayāmasi | pari grāmyavācitam pari tvā sthāpayāmasi |  
 tva:  
 ṣṭā vṛkṣāiva sthāsam abhiṣāte na rūrupaḥ pavastvam yas  
 tvā pariya akrī:  
 nam duruṣebhir ajanīr uta | prakrīr asi tvam oṣadhī atiṣāta  
 na rū:

namaḥ z 1 z

The invocation may be read om̐ namo 'stī lotamāyāi. The stanzas may be read thus: arasaṁ prācyam viṣam arasaṁ yad udīcyam | athedam adharācyam karambheṇa vi kalpate z 1 z karambham kṛtvā turīyam pivaspākam udāhṛtam | kṣudhā kila tvā duṣṭano †jakṣivīpyasya na rūrupaḥ z 2 z vi te madam sārāyati çarum iva pātayāmasi | pari tvā varmeva çantvam vacasā sthāpayāmasi z 3 z pari grāmam ivācitanī pari tvā sthāpayāmasi | tiṣṭhā vṛkṣa iva sthāman abhriṣāte na rūrupaḥ z 4 z pavastam tvā pary akrīnan dūrçebhir ajanīr uta | prakrīr asi tvam oṣadhe 'bhriṣāte na rūrupaḥ z 5 z 1 z

## 2. [f. 29b l. 14.]

āvidyād dyāvāpṛthivī āvidya bhagam açvinā |  
 āvidya vrahmaṇaspatīrṁ kṛṇomy asaṁ viṣam

Read āvedya in a, b, and c; arasaṁ in d.

vaso hedada viṣam yad ena:  
 d aham āçitham utāir adadyāt praruṣo bhavādī jagadaṣ punaḥ  
 Pāda d may be read bhavāmi ° °, but for the rest I see nothing.

mā bibhe:  
 r nā mariṣyasī pari tvā māsi viçvātaḥ rasam viṣasya nāvidam  
 udhna:

[f. 30a.] ṣ phena madann iva z

Read pāmi in b, udhnaṣ phenam in d. Pāda a = Ç. 5. 30. 8a;  
 c = SMB. 2. 6. 18c.

apāvocad apavaktā prathamō dāivya bhiṣak. sam aga:  
 cchasindragā yavayāva co viṣadūṣaniḥ

In VS. 16. 5 and elsewhere is a variant of ab; a possible reading for cd is sam u gacchāsindrajā yavayāvā ca viṣa-dūṣaṇaḥ: read dāivyo in b.

yaç ca piṣṭam yaç cāpiṣṭam :  
yady agrham yaç ca dehyam devās sarvasya vidvam so  
rasam kṛṇutā viṣam | :

z 2 z

Read: yac ca piṣṭam yac cāpiṣṭam yac ca grhyam yac  
cādehyam | devasya sarvasya vidvān so 'rasam kṛṇutām viṣam  
z 5 z 2 z

3. [f. 30 a l. 4.]

Ç. 2. 10.

kṣettriyā tvā nirṛtyā jahāsiçamśa druho mūñcasi :  
varuṇasya pāçāt. | anāgasam vrāhmaṇā tvā kṛṇomi çiva te :  
dyāvāprthiviha bhūtām çan te agnis saha dhībhīr astu mam  
gāvas sa :

hoṣadhībhīḥ çam antarikṣam sahavātam astu te çam te  
bhavantu pradī :

çaç cātasraḥ yā devīṣ pradīçaç catasro vatapattīr abhi  
sūryo vi :

çaṣṭe | tāsv edam jarasa ā dadami pra kṣyam eta nirṛtiṣ  
parācaḥ :

sūryam ṛtam camaso grāhyā yathā devā muñcantu asṛjan  
pare :

tasaḥ évā tvām kṣettriyām nirṛtyā jahāmiçamsā drūho mūñcā :  
mi varuṇasya pāçā ahómóci yāksmā duritā vadadyād druhaḥ :  
pātrad grāhyāç cod amóci juhārivartim avidat syūnām apy  
abhūta :

bhadre sukṛtasya loke z 3 z

This hymn appears also in TB. 2. 5. 6. 1—2, and all but the fifth stanza in HG. 2. 3. 10; 4. 1: it will be noted that our version is more like these than the Ç. version. For Ppp. version read:

kṣettriyāt tvā nirṛtyā jāmiçamsād drūho muñcāmi varuṇasya  
pāçāt | anāgasam vrahmaṇā tvā kṛṇomi çive te dyāvāprthiviha  
bhūtām z 1 z çam te agnis saha dhībhīr astu çam gāvas  
sahāuṣadhībhīḥ | çam antarikṣam sahavātam astu te çam te  
bhavantu pradīçaç catasraḥ z 2 z yā devīṣ pradīçaç catasro  
vatapatnīr abhi sūryo vicaṣṭe | tāsv etam jarasa ā dadhāmi

pra yakṣma etu nirṛtiṣ parācāiḥ z 3 z sūryam ṛtam tamaso  
grāhyā yathā devā muñcanto asṛjan paretāsaḥ | evā tvām  
kṣetriyān nirṛtyā jāmiṇānsād druho muñcāmi varuṇasya pāçāt  
z 4 z amoci yakṣmād duritād avadyād drubaḥ pātrād grāhyāç  
cod amoci | ahā avartim avidat syonam apy abhūd bhadre  
sukrtasya loke z 5 z 3 z'

4. [f. 30a l. 14.]

Ç. 2. 14.

nissālām dhiṣṇyam dhiṣaṇam ekāvā :

dyām jighatsvam sarvaç caṇḍama napatīyo nāçayāmas  
sadātvā | yā :

devāgha kṣettriyād yadī vā puruṣeṣitā | yad astu daçvibhyo  
jātā :

naçyatetas sadātvā pari dhāmāny āsām āsrar gāṣṭhām  
ivāsaram || :

[f. 30b.] ajīso sarvān ājin vo naçyatetaḥ sadātvā nira vo  
goṣṭhād ajāmasi :

nir yonin nṛpānaça | nir vo maguṇdyā duhitaro gr̥hebhyaç  
cātayāmasi | :

amuṣminn adhare gr̥he sarvāsvant arāyāḥ | tatra pāpmā ni  
yacchatu sa :

rvaç ca yātudhānyaḥ z 4 z

Read: nissālām †dhiṣṇyām dhiṣaṇām ekāvadyām jighatsvam |  
sarvāç caṇḍasya napyo nāçayāmas sadānvāḥ z 1 z yā devā  
aghāṣ kṣetriyā yadī vā puruṣeṣitāḥ | yadī stha dasyubhyo jātā  
naçyatetas sadānvāḥ z 2 z pari dhāmāny āsām āçuḥ kāṣṭhām  
ivāsaram | ajāiṣān sarvān ājin vo naçyatetas sadānvāḥ z 3 z  
nir vo goṣṭhād ajāmasi nir yoner nir upānasāt | nir vo magu-  
dyā duhitaro gr̥hebhyaç cātayāmasi z 4 z amuṣminn adhare  
gr̥he sarvāṣ santv arāyāḥ | tatra pāpmā ni yacchatu sarvāç  
ca yātudhānyaḥ z 5 z 4 z

Our ms. offers no help towards solving the troublesome  
st. 1a.

5. [f. 30b, l. 4.]

Ç. 2. 12.

dyāvāpṛthivī urv āntārikṣam kṣé :

ttrasya pattrír gāyo dbhūtaḥ utāntarikṣam úrvātagopaṁ  
teṣu tápyantām ma :

yī tasyamāne z



For b read kṣetrasya patny urugāyo 'dbhutaḥ; in cd read uru vātāgopaṁ te 'nu ° ° tapyamāne.

yadam indra śnuhi somapa ya tvā hṛdā ṣocatā :  
johavīmi | vṛççāsi taṁ kuliceneva vṛkṣaṁ yo smākam mana i :  
daṁ hinasti |

In a read idam and çṛnuhi, in b yat tvā, in c vṛççāmi, and in d 'smākam.

idam devāç çṛṇute yajñiyā sta bharadvājo ma :  
hyam uktyāni çaṁsatu | pāçe sa baddho durite bhy ucyatām  
yo smākam :

mana idam hinasti

In a read çṛṇuta ye yajñiyā stha, in b ukthāni, in c 'bhi yujyatām, and in d yo 'smākam.

açitibhis tisṛbhis sāmagebhir āditye :  
bhir vāsubhir āṅgīrobhiḥ | iṣṭāpūrtām āvatu naḥ pitṛṇām  
āmum :

dade harāsā dāivyéna

In c read iṣṭāpūrtam and pitṛṇām.

dyāvāpṛthivī anu mā dīdhyatām :  
viçvé devāso anu mā rābhadhvaṁ | āṅgīrasaḥ pitāras  
somyāsaḥ | :

pāpas āricchatv apakāmasya kartā z

In a read dīdhyāthām, in d pāpam ārcchatv.

atīva yo maruto manyate no :  
vrahma vā yo nīmdviṣataḥ kriyamāṇaṁ tapūṁṣi tasmāi  
vrajanāni santu vra :

hmadviṣām abhi taṁ çóca dyāuḥ

In b read nīmdviṣat kriyamāṇam, in c vṛjanāni.

ā dadāmi te padaṁ samiddhe jātavedasi :  
agni çarīraṁ veveṣtu imam gacchatu te vasu |

In a read dadhāmi, in c agniç and veveṣtv.

sapta prāṇān aṣṭāu majña :  
[f. 31 a.] s tāṁs te vṛççāsi vrahmaṇā yamasya gaccha mā-  
danam agnito araṅkṛtaḥ z z :

z 5 z prathamānuvākaḥ z z

Read: sapta prāṇān aṣṭāu majjñas tāṁs te vṛççāmi vrah-  
maṇā | yamasya gaccha sādānam agnidūto araṅkṛtaḥ z 8 z 5  
z prathamānuvākaḥ z

6. [f. 31a, l. 2.]

Ç. 2. 1.

venās tát paçyantá páramam padam yátra :  
viçvam bhávaty ékanadām | idam dhenur aduhaj jāyamānās  
svarvido bhyanukti :

r virāt.

The simplest emendation in a would be venās, but to let venas stand and read paçyat as in Ç. is possible. In b read ekanidam. Reading idam dhenur aduhaj jāyamānā we have the same pāda as RV. 10. 61. 19d. I am inclined to think that the reading of d in our ms. is only a corruption of Ç. abhy anūṣata vrāḥ.

prthag voced amṛtam na vidvān gandharvo dhāma paramam  
guhā yat. || :

trīṇi padāni hatā gūhās\* vās tāni véda sá pitūṣ pitāsat.

In a read pra tad and nu, in c nihitā guhāsyā, and in d yas.

sa no :

bāndhur janitā sá vidhartā dhāmani véda bhūvanāni viçvā  
yātra devā :

amṛtām ānaçānā samāne dhāmann addhīrayanta |

In b read dhāmāni, in c amṛtam ānaçānās, and in d dhāmany adhy ārayanta. In the margin the ms. gives "to ba."

pari viçvā bhūvanā :

ny āyam upācaṣṭe | prathāmajā ṛtasyā vācas ivāktri bhuvan-  
neṣṭhā dhā :

sramn eṣa natv eṣo agniḥ

In b read upātiṣṭhe, in c vācam iva vaktari, and for d dhāsyur eṣa nanv eṣo agniḥ.

pari dyāvāpṛthi sadyāyam ṛtasya ta :

ntum vitatam dr̥ceçam | devo devatvam abhirakṣamāṇas  
samānam bandhum :

vi pariçchad ekaḥ z 1 z

Read: pari dyāvāpṛthivi sadya āyam ṛtasya tantum vitatam  
dr̥ce kam | devo devatvam abhirakṣamāṇas samānam bandhuni  
vi pary āicchad ekaḥ z 5 z 1 z

7. [f. 31a, l. 11.]

Ç. 2. 5 (in part).

indra juṣasva yāhi çūra pivā su :  
 taçca madhoç cakāna cārun madathaḥ | ā tvā viçantu mutāsa  
 indra :  
 pṛṇasya kuṣṭī vidhy açatrū dhehy ā naḥ indra jaṭharam  
 pṛṇasva madho :  
 rasya sutasya || upa tvā madeṣu vājo stu | indras turāṣād  
 jaghāna :  
 vṛtram sāsahā çatrūr mamuç ca | vajrīr made somasyāç\*  
 ti hava me :  
 kiro juṣasya indra syagubhin matsa madāya mahe raṇāya  
 z 2 z :

Read: indra juṣasvā yāhi çūra pivā sutasya madhoç ca |  
 cakānaç cārur madāya z 1 z ā tvā viçantu sutāsa indra  
 pṛṇasva kuṣṭī | vidḍhy açatro dhiyeby ā naḥ z 2 z indra  
 jaṭharam pṛṇasva madhurasasya sutasya | upa tvā madās suvāco  
 'sthuh z 3 z indras turāṣād jaghāna vṛtram sasahe çatrūn  
 †mamuç ca | vajrīr made somasya z 4 z çrudhī havam me giro  
 juṣasvendra svayugbhir matsva | madāya mahe raṇāya z 5 z 2 z

8. [f. 31b, l. 1.]

Ç. 4. 3.

ud itye kramam trayo vyāghraḥ puruṣo vṛkaḥ hṛg veda  
 sūryo hṛg devo :  
 vanaspatir hṛṇ maṇavantu çattravaḥ paramēṇa pathā vṛka  
 pare :  
 ṇa stenor arṣatu | tato vyāghraḥ paramā akṣāu ca te hanū  
 ca te vyāghram :  
 jambhayāmasi | āt sarvān vṛṇṣatin nakhām yat samnaso  
 vi yan na :  
 so na samnasa | pūrṇā mṛgasya dantā upaçīrṇā u pariṣṭayaḥ  
 vyāghram :  
 datutām vayanḥ prathamam jambhayāmasi | ād iku stenam  
 ahyam yātu :  
 dhānam atho vṛkam. | nāivaraspasāin na gṛhaḥ paraç cara  
 dvipāc catu :  
 spānto mā hiṅsīr indrajās somajāsīḥ z om indrajās somajā :  
 asiḥ z 3 z

Read: ud ito ye 'kraman trayo vyāghraḥ puruṣo vṛkaḥ | hṛg devas sūryo hṛg vanaspatir hṛñ me namantu çatravaḥ z 1 z paramena pathā vṛkaḥ pareṇa steno arṣatu | tato vyāghraḥ paramena z 2 z akṣyāu ca te hanū ca te vyāghra jambhayāmasi | āt sarvān viṇçatim nakhān z 3 z yat samnamo na vi namo vi yan namo na samnamah | mūrṇā mrgasya dantā upaçirṇā u prṣṭayah z 4 z vyāghraṁ datvatām vayam prathamam jambhayāmasi | ād ittha stenam ahim yātudhānam atho vṛkam z 5 z †nāivaraspaśāin na grhaḥ paraç cara dvipāc catuspānto† mā hiṁstr indrajās somajā asi z 6 z 3 z

In st. 1 hiruk, as in Ç., might just as will be written. If st. 2 and 3 were combined we would have a hymn of five stanzas, the norm of Bk. 2. In st. 6 we get good meaning by writing dvipāc catuspān no mā ° °; the meter is correct without no: paraç cara is a good ending for pāda b, but the rest seems hopeless.

9. [cf. 31 b, l. 9.]

Ç. 1. 34. 1 (partly).

yam vīru madhujātā madhune tvā panāmasi |  
madhor adhi prajāto si sā no madhumadhas kṛdhiḥ jihvā-  
yāgre me :

madhu jihvāmūle madhulakam | yathā mām kāmīny aso  
yam vā :

vā mām anv ā yasī pari tvā paritannuteyakṣanākām avi :  
dviṣe | yathā na vidvāvahi na vibhavāva kadā cana rājñi :  
vrūhi varuṇāyāçvāya puruṣāya ca | pathā me pathye revati :  
jāyām ā vaha sādhunā | jāyām me mittrāvaruṇā jāyām :  
devī sarasvatī | jāyām me açvināubhā dhattām puṣkarasraja :  
z 4 z

Read: iyam vīrun madhujātā madhune tvā khaṇāmasi |  
madhor adhi prajātāsi sā no madhumataḥ kṛdhi z 1 z jihvāyā  
agre me madhu jihvāmūle madhūlakam | yathā mām kāmīny  
aso yam vā mām anv āyasī z 2 z pari tvā paritatnuneḥṣunāgām  
avidviṣe | yathā na vidviṣāvāhe na vibhavāva kadā canā z 3 z  
rājñe vrūhi varuṇāyāçvāya puruṣāya ca | pathā me patye revati  
jāyām ā vaha sādhunā z 4 z jāyām me mitrāvaruṇā jāyām me  
devī sarasvatī | jāyām me açvināv ubhā dhattām puṣkarasraja  
z 5 z 4 z

For st. 5 cf. below, 35. 5.

10. [f. 32a, l. 1.]

Ç. 2. 9.

daçavr̥kṣa sañcemam ahiñsro grāhyāç ca | atho yenañ  
vanaspate :

jīvānām lokam un annayā |

Read muñcemam in a, enañ in c, and lokam unnaya in d.

yaç cakāra mu niṣkarat sa eva suviṣa :  
ktamā sa eva tubhyañ bheṣajam cakāra bhiṣajāti ca |

Read sa (for mu) in a, subhiṣaktamaḥ in b, and bheṣajāni  
in d (or possibly with Ç. bhiṣajā çuciḥ); but bhiṣajāti ca  
might stand.

cātañ te devāvi :  
dam vrāhmāṇam ud vīvr̥dha cātañ te bhy ottamām avidañ  
bhūmyām adhi |

Read devā avidan in a, vrahmāṇa uta virudhaḥ for b; 'bhy  
uttamam avidan in cd.

āgā :  
d ud agād ayañ jīvānām vrātam apy agāt. abhūta putrā-  
ñām pitā :

nīṇām ca bhagavattamā

Read abhūd u in c, and bhagavattamaḥ in d.

adhītam adhy agād ayam adhi jīvapurāgāt. :  
çatañ te sya vīrudhas sahasram uta bheṣajaḥ z 5 z anu-  
vākam 2 z :

Read: adhitim adhy agād ayam adhi jīvapurā agāt | çatañ  
te 'sya vīrudhas sahasram uta bheṣajā z 5 z 5 z anuvākaḥ 2 z

11. [f. 32a, l. 8.]

Ç. 2. 4.

dīrghāyutvātha v̥hate rañāya ṛṣyāmbho ṛkṣamāñās sadāiva |  
ma :

ñis sahasravīryaṣ pari ṇaṣ patu viçvataḥ

Read in a 'yutvāya, in ab rañāyāriṣyanto rakṣamāñās;  
pātu in d.

idām viṣkandham sāte :  
ayam rakṣopa bād̥hate | ayam no viçvabheṣajo jañgiṇaṣ  
pātv aña :

saḥ |

Read *sahate* in a; *rakṣān* *apa* seems best in b. Our ms. here spells the name of this amulet with a nasal instead of *jaṅgiḍa* as in Ç.; I am retaining it as possible peculiarity of the Ppp.

*devāir dattena maṇinā jaṅginena mayobhuvāḥ viṣkandham sarvā :*

*rakṣānsi vyāyama sāmāhe |*

For b read *jaṅginena mayobhuvā*; for d *vyāyāme sahāmāhe*.

*khaṇaḥ ca tvā jaṅgiṇaḥ ca viṣkandhād a |  
bhi muñcatām | aranyād aty ādyataḥ kṛṣyānyo rasebhyāḥ  
z 1 z :*

Read: *ḥaṇaḥ ca tvā jaṅgiṇaḥ ca viṣkandhād abhi muñcatām |  
aranyād anya ābhṛtaḥ kṛṣyā anyo rasebhyāḥ z 4 z 1 z*

In a *ḥaṇas*, the reading of Ç., seems better; but *khanas* is not impossible.

It will be noted that our st. 1 is composed of hemistichs which are st. 1ab and st. 2cd in Ç.; Whitney suggests that the two hemistichs between have fallen out in the ms.: inserting them would bring this hymn to the norm of five stanzas. They read *maṇim viṣkandhadūṣanam jaṅgiḍam bibhṛmo vayam, and jaṅgiḍo jambhād viḥarād viṣkandhād abhiḥocanāt*.

12. [f. 32 a, l. 14.]

Ç. 2. 26.

*yeha yantu paçavo yeyur vāyur yaṣām mahatāram tujoṣā |  
tvaṣtā ye :*

*ṣām rūpayeyāni veda asmiṅs tāṁ goṣṭhe savitā ni yacchāt. | :*

Read *eha* and *ye* *pareyur* in a, *yaṣām sahaçāraṁ jujoṣa* in b; in cd *rūpadheyāni vedāsmiṅ tāṁ*.

*imam goṣṭham paçavas sam sravantu vṛhaspatir ā naitu  
prajānām. | si :*

*nīvālī nayatv agram eṣām ājinmukhe anumatir ni yacchāt. | :*

Read *nayatu prajānan* in b, *agram* in c: probably *ājinmukhe* in d.

*sam sām sravantu paçavas sām āçvā huta pāuruṣāḥ sam  
dhānyasyā sphā :*

*tibhis samsraveṇa haviṣā juhomi |*

In b read *āçvā uta pāuruṣāḥ*; in c we probably have only a corruption of *dhānyasya yā sphātis*, which is the reading in Ç.

sam̄ siñcāmi gavāṁ kṣī :  
[f. 32 b.] rañ sam̄ ājyana balañ rasam̄ sam̄siktāsmākam̄ vīrā  
mayi gāvaḥ ca gopa :

tāu

Read siñcāmi in a, ājyena in b, sam̄siktā asmākam̄ in c.

In the top margin of f. 32 b is written gam̄ rcām̄.

ahnāmi gavāṁ kṣīram̄ aharsam̄ dhānyam̄ rasam̄ ahariṣam̄  
asmākam̄ :

vīrān ā patnīm̄ edam̄ astakam̄ z 2 z

Read: ā harāmi gavāṁ kṣīram̄ āharsam̄ dhānyam̄ rasam̄ |  
āharsam̄ asmākam̄ vīrān ā patnīm̄ edam̄ astakam̄ z 5 z 2 z

13. [f. 32 b, l. 3.]

Ç. 3. 14.

sām̄ vat srjātv̄ aryamā sām̄ pū :  
śā sam̄ v̄fhaspātīḥ sām̄ indrā yo dhanam̄jaya ihā puṣyati  
yād vasu | :

In a read vas, in c dhanam̄jaya; in d read puṣyata as in Ç.,  
or puṣyatu as Whitney suggests.

ihāiva gāva yeneho śakā iva puṣyata | iho yad ya pra  
jāyadhvam̄ ma :

yi sam̄jñānam̄ astu vaḥ

In ab read etaneho; in c I would incline to the reading  
gāvaḥ for yad ya.

mayā gāvo gopatyaś sacadhvam̄ mayi vo goṣṭha iha :  
poṣayāti | rāyas poṣeṇa bahulā bhavantīr̄ jīvā jīvā :  
ntīr̄ upa vā sademā |

In a we might read gopatayas (= bulls), but gopatinā as in  
Ç. is better; read jivantīr̄ upa vas sadema in d.

sam̄ vo goṣṭhena suṣadā sam̄ rayyā sam̄ sapuṣṭyā a :  
harjātama yan nāma tena mas sam̄ srjāmasi |

Read aharjātasya in c, and tenā vas in d.

sam̄jñānām̄ vihṛtām̄ a :  
smin̄ goṣṭhe karīṣiñīm̄ bibhratīś somya havis svāveḥā sa éta :  
naḥ z 3 z

Read: sam̄jagmānā avihrutā asmin̄ goṣṭhe karīṣiñīḥ | bibhratis  
somyam̄ havis svāveḥā mā etana z 5 z 3 z

This stanza and the first appear MS. 4. 2. 10; the readings  
of st. 5a and d are similar to those in MS.

14. [f. 32b, l. 11.]

Ç. 2. 32.

udyánn adityás krimīn hantu sūryo nimrocañ raçmi :  
bhir hantu ye ntaṣ krimayo gavī naḥ

Read ādityas in a, nimrocan in b, and 'ntas and gavi in c.

yo dviçīrṣā caturakṣaṣ krimi :  
ç çārgo arjunaḥ hato hatatrātā krimin hatamahatā hataçvasā | :

In b read krimis sārāṅgo, in c hatabbrātā krimir, and for  
d hatamātā hatasvasā.

hato rājā krimiṅām utāi\*ām sṥhapacir hataḥ | hatāso sya  
veṣa :

so hatāsaṣ pariveçasaṣ

In b read utāiṣām sṥhapatir, in c 'sya veçaso; in d pari-  
veçasaḥ.

pa te çṛṇāmi çṛṅge yābhyā yattam vi :  
tadāyasi | atho bhinaddi tam kumbham yasmin te nihitam  
viṣam | :

In a read pra te çṛṇāmi, for b yābhyām vitudāyasi; in c  
bhinadmi, and in d nihitam viṣam.

a :

ttrivat tvā kṛme hanmi kaṇvavaj jamadagnivat. agastyam  
vrahmaṇā :

sarve te krimayo hatāḥ z 4 z

Read: atrivat tvā kṛme hanmi kaṇvavaj jamadagnivat |  
agastyasya vrahmaṇā sarve te krimayo hatāḥ z 5 z 4 z

15. [f. 32b, l. 18.]

Ç. 2. 31.

indrāda yā mahi dṛṣa :  
[f. 33a.] t krimer viçvasya tarhañi tayā pinaçma sam kṛmīm  
dṛçā vakhalvāñ iva | dṛ :

ṣṭam adṛṣtam adruham atho kurīram adruhām | algaṇḍūna  
sarvā çalūlāna :

krimaṇa vacasā jāmbhayāmi | algaṇḍūna hanmi mahatā va-  
dena :

dunāddunārasā bhuvam | sṛṣṭām asṛṣṭi ny akilāsi <sup>manācā</sup> <sup>vācān</sup> ya :



thā krimīṇām nyakhilaçchavātāih atvāhamīnyaham çirṣa-  
 ṇyam a :  
 tho pārçvayam kṛmīm avaskavam yaram krimīṇa vacasā  
 jāmbhayāma :  
 si | ye krimayaṣ parvateṣu ye vaneṣu | ye oṣadhīṣu paçuṣv  
 apsv antaḥ :  
 ye smākām tanno sthāma caktrir indras tān hantu mahatā  
 vadhena | 5 z :

z a 3 z

Read: indrasya yā mahī dr̥ṣat krimer viçvasya tarhaṇi |  
 tayā pinaṣmi sam krimīn dr̥ṣadā khalvāñ iva z 1 z dr̥ṣtam  
 adr̥ṣtam adruham atho kuriram adruham | algāṇḍūn sarvān  
 çalulān krimīn vacasā jāmbhayāmasi z 2 z algāṇḍūn hanmi  
 mahatā vadhena dūnā adūnā arasā abhūvan | sr̥ṣtān asr̥ṣtān  
 ni kirāmi vācā yathā krimīṇām †nyakhil açchavātāih† z 3 z  
 anvāntnyam çirṣnyam atho pārṣṭeyarū krimīn | avaskavam  
 vyadhvaram krimīn vacasā jāmbhayāmasi z 4 z ye krimayaṣ  
 parvateṣu ye vaneṣu ya oṣadhīṣu paçuṣv apsv antaḥ | ye 'smākām  
 tanvo sthāma cakrur indras tān hantu mahatā vadhena z 5 z  
 5 z anuvākah 3 z

The reading of our ms. in st. 3c does not force upon us  
 anything different from the reading of Ç., — çīṣtān aciṣtān  
 ni tirāmi; and in st. 3d we probably have only a corruption  
 of the reading of Ç., — nakir ucchiṣātāi.

16. [f. 33a, l. 9.]

Ç. 2. 27.

yaç catṛṇ sañjayāt sahamānābhibhūr asi | sāmūn pratiprāço :  
 jayarasā kṛṇv ovadhe | suparṇas tvāmīn avidadat sukhacas  
 tvākhanam na :  
 sā | indras tvā cake hvo asurebhyas tarītave | pāyas indro  
 vy āṣṇān ha :  
 ntavā asurebhyah | tayāham çatṛṇ sakṣīye indraç cālāvṛkān i :  
 va rudra jalājabheṣaja nīlaçitva karmakṛt. pṛṣṇam durasyato :  
 jahī yo smāñ abhidāsati | tasya pṛṣṇam jahī yo na indrā-  
 bhidā :  
 sate | ādhi no vrūhi çaktibhiṣ prāçi mām uttaram kṛdhi  
 z 1 z :

Read: yā çatrūn sañjayāt sahamānābhibhūr asi | sāmūn  
 pratiprāço jayarasān kṛṇv oṣadhe z 1 z suparṇas tvānv avindat

sūkaras tvākhanan nasā | indras tvā cakre bāhāv asurebhyas  
 staritave z 2 z pātām indro vy ācṇād hantavā asurebhyah |  
 tayāham çatrūn sākṣya indras sālāvṛkāñ iva z 3 z rudra jalāṣa-  
 bheṣaja nilaçikhaṇḍa karmakṛt { prāçam durasyato jahi yo  
 'smān abhidāsati z 4 z tasya prāçam tvam jahi yo na indra-  
 bhidāsati | adhi no vrūhi çaktibhiṣ prāçi mām uttarām kṛdhi  
 z 5 z I z

In Ç. the second hemistich of st. 1 is used as a refrain for  
 six stanzas to which our st. 5 is added as a seventh; it is not  
 beyond our ms. to fail utterly to indicate a refrain, but I have  
 preferred to arrange in five stanzas. For st. 1a Ç. has nec  
 çatrūn prāçam jayāti; elsewhere our ms. follows it closely.

17. [f. 33a, l. 16.]

Ç. 2. 30.

yathedaṁ bhūmyādi vātas tṛṇam mathāyathi | eva maçṇāmi  
 te mano ya :

thā mām kāmity aso evā mam atvāyasī |

In a read bhūmyā adhi, in b mathāyati; in c mathnāmi, in  
 d kāmīny, and in e mām abhyāyasi.

yemagam patikāmā :

janikāmo ham āgamām. açaṣ kanikradad yathā bhagenāham  
 sahā :

gamaṁ |

In a read eyam agan, in b 'ham āgamam; in d sahāgamam.

sa cen nayātho açvīnā kāmīnā sam ca neṣitaḥ sarvān  
 ma :

[f. 33 b.] nāsy agmata mam cakṣūṁṣi sama vratā |

In a read sam cen, in b neṣathaḥ; for cd we may read  
 sam vām manānsy agmata sam cakṣūṁṣi sam u vratā.

yād antāram tadā bāhyam yad bāhyam tad anta :

ram. kanyānām viçvarūpānām mano grṇādh oṣadhe |

In a read tad; in d grṇitād is probably nearest to the  
 reading of the ms.;—Ç. has grbhāya.

yas suparnā rakṣā :

na vā na vakṣaṇa vā ttrātānpitam manaḥ | çalyeva gulma-  
 lūm yathā | :

z 2 z.

Read: yās suparnā rakṣaṇā vā yās suparnā vakṣaṇā vā |  
tatra ta arpitam manaḥ çalya iva kulmalaṁ yathā z 5 z 2 z

This version of this stanza is fully as good as the version  
in Ç. but it does not help to relieve the obscurity.

18. [f. 33 b, l. 4.]

Ç. 6. 38.

siṅhé vyāghrá utá yā pṛdākāu tvīṣir ágnāu vrahmaṇé sūrye :  
yā | índram yā devī subhágā vavárdha sá ā nāitu vārcasā  
sāṁvi :

dānā |

Read vrāhmaṇe in b; in d we might read sā ā na etu, but  
sā na āitu, as in Ç., seems much better.

yā hastīni dvīpīni yā yā hiraṇyayé tvīṣir áçveṣu pú :  
ruṣeṣu goṣú | índram yā devī subhagā vavardha sā ā nāitu  
varca :

sā saṁvidānā |

In a read dvīpīni yā hiraṇye: d as in st. 1.

yā rājanyé dundubhāv áyátāyām tvīṣi :  
r áçvenāyām stanáyitná goṣu yā índram yā devī subhagā  
vavá :

rdha sā ā nāitu varcasā saṁvidānā |

In b we may safely read stanayitnor goṣe, but for açvenāyām  
I find nothing satisfactory,—unless perhaps açvināyām; to omit  
yā after goṣe would improve the metre. Read d as in st. 1.

rátthe ákṣiṣu paribhāsva vā :  
je parjánye vāte váruṇasya çúṣme | índram yā divī subhá :  
gā vavárdha sá ā netu vārcasā saṁvidānā |

In a read akṣeṣu vṛṣabhasya vāje; d as in st. 1.

yā rudreṣu yā :  
vasuṣv ādityeṣu marutsu yā | tvīṣir yā viçveṣu deveṣu sā nāi :  
tu varcasā saṁvidānām. z 3 z

Read: yā rudreṣu yā vasuṣv ādityeṣu marutsu yā tvīṣir viç-  
veṣu deveṣu | índram yā devī . . . . saṁvidānā z 5 z 3 z

This restoration of st. 5 is not entirely satisfactory but is  
fairly plausible; it has no parallel in Ç. or in TB. 2. 7. 7. 1  
and 2 where the rest appears.

## 19. [f. 33b, l. 14.]

yadi gādānām yadi nā :  
 vyānām nadīnām pāre nr̥patis sakhā naḥ viṣve devāso abhi :  
 rakṣatemaṁ yathā jīvo vidatham ā vidāsi | yady avāre ya :  
 di vāgha pāre yadi dhanvini nr̥patis sakhā naḥ yady at sudr̥ :  
 tyām yadi samr̥tyām nr̥patis sakhā naḥ adhasparmyatām  
 adhane :

[f. 34a.] bhavānv ena sūryām maghavānaṁ p̥rtanyām viṣve  
 devāso bhi rakṣatemaṁ | yā :  
 thā jīvo vidātham ā vidāsi | imaṁ m̥r̥tyu māinaṁ hiṁsīr  
 yo mām :  
 h̥rdām anu sāca gopā | yo maham̥ pipanti yom aham̥ pi-  
 parmi su :  
 prajasā vām maghavām sūrir astu z 4 z

Read: yadi gādhanām yadi nāvyanām nadinām pāre nr̥patis  
 sakhā naḥ | viṣve devāso abhi rakṣatemaṁ yathā jīvo vidatham  
 ā vidāsi z 1 z yady avāre yadi vāccha pāre yadi dhanvini  
 nr̥patis sakhā naḥ | viṣve devāso ° ° z 2 z yady āt svadh̥r̥tyām  
 yadi samr̥tyām nr̥patis sakhā naḥ | viṣve devāso ° ° z 3 z  
 †adhasparmyatām adhane bhavānv ena sūryām maghavānaṁ  
 p̥rtanyām† | viṣve devāso ° ° z 4 z imaṁ m̥r̥tyo māinaṁ hiṁsīr  
 †yo mām h̥rdām anu sāca gopā | yo mām pipanti yam aham̥  
 piparmi† suprajasām maghavān sūrir astu z 5 z 4 z

For st. 4ab we might perhaps write adhas p̥atyantām  
 adhane bhavantu ye nas sūrim̥ maghavānaṁ p̥rtanyān; but one  
 could hardly insist upon it.

## 20. [f. 34a, l. 4.]

imā nāvam ā rohatā :  
 ācchidrām pārayiṣṇūvam nārāçaṁsasya yā g̥r̥hé çatāritrā  
 bhāgasya :  
 ca | upadho gulgunā yakṣmas sam̥tv aghnyā | rudrasyeṣvā  
 yātudhānā :  
 n atho rājño bhavasya ca rudrā vāiçāte dvīpadām catuṣ-  
 padām taylor va :  
 yam aguvāke syāma | paktr̥ir vithvī pratibhūṣantī no vayam de :  
 vānām sumatāu syāma | pratīcī nāma te mātā çatavāro ha te :  
 pitā | tato ha jajñiṣe tvam amirity arundhati mātā nāmā :  
 si māt̥r̥tāu am̥rtasyāiva vāsi arundhati tvām sarvam abhijī :  
 vam adhāyudham. z 5 z anu 4 z

For the first stanza we may read, imām nāvam ā roha-  
tācchidrām pārāyṣṣvam | narāṇāsasya yā gr̥he ṣatāritrā  
bhagasya ca. With much hesitation the following is proposed  
for the second stanza: upabaddhā gulgulunāyaksamās santv  
aghnyāḥ | rudrasyeṣvā yātudhānān atho rājño bhagasya ca.

To emend the rest and divide it into stanzas seems im-  
possible; but a few points are clear. A stanza probably ends  
with vayan̄ devānām sumatāu syāma, and for the first pāda  
of this we might read rudro vā iṣṭe catuspadām; for the  
other two pādas I can suggest nothing. Beginning with praticī  
we have three good pādas of eight syllables each; in the rest,  
which amounts to about one stanza I can suggest only the  
possibility of reading mātṛto amṛtasyāivāsi.

We seem to have here a charm for protection of cattle;  
and there are indications of the use of an amulet.

21. [f. 34 a, l. 12.]

Ç. 2. 36.

ā no agne sumatiṁ ska :

ndaloke idamām kumāryām mā no bhagena juṣṭā vareṣu suma :  
neṣu valgur oṣam patyā bhavati snumbhageyam |

In ab we may probably read with Ç. sambhalo gamed  
imām kumārīm saha no; in c read samaneṣu and in d bhavāti  
subhageyam.

yam agne nārī pa :

tiṁ videṣṭas somo hi rājā subhagam̄ kṛnotu suvānā putrā :  
n mahiṣī bhavāsi gatvā patim̄ subhage vi rājā |

In a read iyam and videṣṭa, in b subhagam̄ kṛnoti; in d vi  
rājāḥ.

somoju :

[f. 34 b.] ṣṭo aryamnā sambhr̥to bhaga dhātur devasya satyena  
kṛnomi patirvedanam. || :

For ab read somajuṣṭam vrahmajūṣṭam aryamnā sambhr̥tam  
bhagam, and in d pativedanam. Perhaps however the nomina-  
tive may stand in ab.

yathākhamram maghavam̄ cārur eṣu priyo mṛgāṇām suṣadā  
babbhūva | yam :

vayam̄ juṣṭā bhagasyāstu sampriyā patyāvīrādhayantī

For a read yathākharo maghavaṅc cārur eṣa; in c iyam̄  
vadhū.

bhagasya nā :

vam ā ruha pūrṇām anuparasvatīm trayopah pūṣāhitam  
yaṣ pati :

ṣ patikāsyam

In a read roha, in b anupadasvatīm; for c tayopa pūṣāhito,  
and in d pratikāmyah.

idam hiraṇyam gulguluv ayas ūkṣo atho bhaga | e :  
te patibhyas tvām adhuḥ patikāmāya vettave z 1 z

Read: idam hiraṇyam gulgulv ayam āukṣo atho bhagaḥ | ete  
patibhyas tvām aduḥ pratikāmāya vettave z 6 z 1 z

22. [f. 34 b, l. 6.]

Ç. 3. 17 (in part).

yunakta :

sīrā vī nu yugā tanotu kṛté kṣéttre vāpatehá bājam | virā-  
jas su :

nīṣtas sabharāçchin no nedīya it sṇyayā pakvām ā yuvan sī :  
rā yuñjānti kavāyo yugā vī tanvate pṛthak. dhīrā deveṣu su :  
mnayo anuḍvāhāṣ puruṣā ye kṛṇanti | lāṅgalam phālam su :  
mana jisphātyā çunam kenāço anv etu vāhām çunam phālo  
vina :

dann ayatu bhūmim çunāsīrā haviṣā yó yājātrāi supīppalā :  
ōśadhayas santu tasmāi çunān naro lāṅgalena ānaḍūdbhiḥ :  
parjanya bījam irya do | hinotu çunāsīrā kṛ :  
ṇutam dhānyena indraḥ sītam ni gṛhṇātu tām pūṣā māhyam  
rakṣa :

[f. 35 a.] ntu sā naḥ páyasvatī duhām úttarām uttarām sá-  
mām | úd asthād rathajíd go :

jíd açvajíd dhīraṇyajít sūñtāyā párivṛtaḥ | ékaçcakreṇa savi :  
tā ráthanorjo bhāgāiṣ pṛthivín ety āpṛṇám z 2 z

There are just 24 pādas here but they do not fall readily  
into stanzas; the first two are st. 2 and 1 in Ç. but our second  
adds a pāda to Ç. 1: our third must end with santu tasmāi  
but this gives five pādas the first of which seems out of place  
here; in st. 4 it seems almost necessary to insert a pāda b in  
accord with MS. We may read as follows:

yunakta sīrā vī nu yugā tanota kṛte kṣetre vapateha bījam |  
virājaç çnuṣtis sabharā asan no nedīya it sṛyayā pakvam ā  
yuvan z 1 z sīrā yuñjānti kavāyo yugā vī tanvate pṛthak | dhīrā  
deveṣu sumnayāv anuḍvāhaṣ puruṣā ye kṛṇvanti z 2 z †lāṅ-  
galam phalam sumanaji sphātyā† çunam kināço anv etu vāhan

ṣṇam phālo bhindann etu bhūmim | ṣṇāsīrā haviṣā yo yajātāi  
supippalā oṣadhayas santu tasmāi z 3 z ṣṇam naro lāṅgale-  
nānaḍudbhīr bhagaḥ phālāiḥ sīrapatir marudbhīḥ | parjanya  
bījam irayā no hinotu ṣṇāsīrā kṛṇutaṁ dhānyam naḥ z 4 z  
indrah sitāṁ ni grhṇātu tāṁ pūṣā mahyam rakṣatu | sā naḥ paya-  
svatī duhām uttarām-uttarāṁ samām z 5 z ud asthād rathajid  
gojid aṣvajid dhiranyajit sūrṭayā parivṛtaḥ | ekacakreṇa savitā  
rathenorjo bhāgāiḥ pṛthivīm ety āpṛṇan z 6 z 2 z

Stanzas 1, 2, 3, and 5 here are 2, 1, 5, and 4 in Ç.; the  
other two appear MS. 2. 7. 12 and elsewhere. The omission  
of 4b can easily be accounted for by the similarity of endings.  
It might be a better arrangement to put the colon after sum-  
nayāu and take lāṅgalaṁ ° ° in as st. 2e.

## 23. [f. 35 a, l. 3.]

gavām grhā :

ṇām rasam oṣadhīnām anujyeṣṭham varca āyur vikalpyas  
ma mā hiṁsīḥ :

pitāro vārdhamāno bhadrā gacchānsim abhi lokam ehi |

Read oṣadhīnām in a, vikalpyaḥ in b; for c I am inclined  
to propose mā mā hiṁsīḥ pitāro vārdhamānā, although the  
second person in d makes somewhat against this; in d I  
believe aṅgam is the third word so we might read bhadrā  
gacchāṅgam abhi lokam ehi, though bhadraṁ would seem better  
in some respects.

yādīdam bhaktam :

yadi vā vibhaktam kṣetram devānām yadi vā pitṛṇām |  
ud u sūrya :

ud ite divā manuṣyavaḥ chivā no stū pṛthivī uta dyāuḥ.

With kṣetram in b the first hemistich may stand: at the  
end of c one naturally thinks of the contrast, gods and manes,  
so we might read ete devā manuṣyā vā or ud it te ° °; for d  
çivā no 'stu pṛthivy uta dyāuḥ.

ūrjo vām :

bhāgo varā pṛthivyām devāir dvāro vrahmaṇā vām dhāra-  
yāmi | çivam ça :

gmam avasānam no stu ratim devebhīḥ piṭṛbhir manuṣyāiḥ

In a I think bhāgam should be read, and varāya seems  
possible; in b perhaps devīr would be good: read 'stu in c,  
and in d rātīr might stand.

viçvāvaso :  
 stv āsadanam kulāyām gandharvā sovedaso mahyam ūcuḥ  
 ma mā hīñi :  
 sīç cheva dhīyanta heto çantañ himāṣ pari dadhmo manu-  
 ţyam

In a I think we may read 'stv āsadanam kulāyām, in b  
 gandharvās suvedaso: in c if we have second person we should  
 write mā mā hīñsiç çivā, but hīñsiç çivā if third person; I  
 do not think hetoç is possible; at the beginning of d çantañ  
 himāñ is probable.

rudrā utse sa :  
 dam akṣīyamāṇe devā madanti pitaro manuṣyāñ yañ bhāgo  
 bhā :

gapateç ca devā urvīras taryā çaradas taremā z 2 z.

Read: rudrā utse sadam akṣīyamāṇe devā madanti pitaro  
 manuṣyāñ | yañ bhāgo bhāgapatiç ca devā †urvīras taryā†  
 çaradas tarema z 5 z 3 z

In some respects these stanzas seem to have a connection  
 with funeral rites, but their meaning and intent is wholly  
 unclear; the corrections proposed are based almost entirely on  
 palaeographic possibility and cannot be regarded as compel-  
 ling, or even satisfactory.

24. [f. 35 a, l 13.]

yañ a :  
 smin yakṣmaṣ puruṣe pravīṣṭa iṣitam dāivyañ saha | agniṣ  
 tañ ghr̥ :  
 tavodano apa skandayatv atidūram asmāt. | so nyena sap  
 r̥çchatām :  
 tvam asmāi pra savāmasi | yas tvā yakṣmo deveṣita iṣitaṣ  
 pi :  
 [f. 35 b.] ṭrbhiç ca yaḥ tasmāt tvā viçve devā muñcantu pary  
 añhasaḥ te te yakṣma :  
 m apa skandayatv adhi | ya tvam eno nyakṛtañ yadā tvam  
 akṛtam āhr̥taḥ ta :  
 smāt vā viçvā bhūtāni muñcantu pary añhasaḥ | tāni te  
 yakṣmam apa :  
 skandayatv adhi yad vā sādṛçā yad vā cakāra niṣṭyā tasmāt  
 tvā pṛ :  
 thivī mātā muñcatu pary añhasaḥ sā te yakṣmam apa  
 skandayatv ādhi | :



apaskandena haviṣā yakṣman te nāçayāmasi | tad agnir  
 āha tad u :  
 soma āha vṛhaspatis savitā tad indrah te te yakṣmam apa  
 skandaya :  
 tv adhidūram asmāt. so tyena samṛçchatām tvam asmāi  
 pra suvāmasi z :

z 3 z.

Read: yo asmin yakṣmaṣ puruṣe praviṣṭa iṣitam dāivyaṃ  
 sahaḥ | agniṣ taṃ gṛtabodhano apa skandayatv atidūram  
 asmāt | so 'anyena samṛçchatām tvām asmāi pra suvāmasi z 1 z  
 yas tvā yakṣmo deveṣita iṣitaṣ pitṛbhiḥ ca yaḥ | tasmāt tvā  
 viçve devā muñcantu pary aṅhasaḥ | te te yakṣmam apa skan-  
 dayantv atidūram asmāt z 2 z †yat tvam eno 'nyakṛtam yad ā  
 tvam akṛtam āhṛtaḥ† | tasmāt tvā viçvā bhūtāni muñcantu pary  
 aṅhasaḥ | tāni te yakṣmam apa skandayantv atidūram asmāt  
 z 3 z yad vā dadarça yad vā cakāra niṣṭyam | tasmāt tvā  
 pṛthivī mātā muñcatu pary aṅhasaḥ | sā te yakṣmam apa skan-  
 dayatv atidūram asmāt z 4 z apaskandena haviṣā yakṣmam te  
 nāçayāmasi | tad agnir āha tad u soma āha vṛhaspatis savitā  
 tad indrah | te te yakṣmam apa skandayantv atidūram asmāt |  
 so 'nyena samṛçchatām tvām asmāi pra suvāmasi z 5 z 4 z

The first stanza appears in the *Parīçiṣṭas* of the *AV.* 1 b.  
 1. 5. In stanza 3ab the sense seems to be "whatever sin or  
 evil has laid hold on thee;" as a possibility consider yat tvām  
 eno 'nyakṛtam yad ā tvām akṛtam āhṛtam. The two pādas  
 which stand at the end of 1 and 5 should doubtless stand at  
 the end of the others also.

25. [f. 35 b, l. 9.]

agne agrā indra balā ādityā ya ido iduḥ yudho :  
 idhi pratiṣṭhitāya hotā jāitrāya juhuti | abhiyuktasya pradhane :  
 naya vo rdhāram icchatām haviṣy agre vidyatām prati-  
 gṛhṇāta juhvatām :  
 jayatrā rājñā varuṇena jayatrā rudreṇa keçinā | bhavena ji :  
 ṣṇunā jayeta parjanyaena sahīyasā astrā tām preṇa vṛhatā :  
 astrā sarvye ni yudhyatā | gandharveṇa tviṣimatā rathenā  
 upayo :  
 dhinā | sinīvāly anu matir vāhāçvān iṣaṅgiṇaḥ jayanto  
 bhi :  
 prathatāmitrām sākam indreṇa medinā z 5 z anuvākam  
 5 z :

For the first hemistich of st. 1 no reconstruction works out satisfactorily but for the second hemistich we might read yudho adhi pratiṣṭhitāya hotā jāitrāya juhoti. Pāda a of st. 2 seems good as it stands but the rest seems past mending. For the other three stanzas the following reading may be found acceptable: jāitrā rājñā varuṇena jāitrā rudreṇa keçinā | bhavena jiṣṇunā jayeta parjanyaena sahiyasā z 3 z astrā †tām preṇa †vr̥ṇhatāstrā sarveṇa yudhyatā | gandharveṇa tviṣimatā rathenopayodhinā z 4 z sinivāly anu matin vāhāçvān iṣāṅgiṇaḥ | jayanto 'bhi prathatāmitrān sākam indreṇa medinā z 5 z 5 z anuvākah 5 z

Possibly mandreṇa might stand in st. 4a; and in st. 5b iṣvāṅgiṇaḥ might seem a good reading. This is surely a charm for success in battle.

## 26. [f 35b, l 17.]

yat svapne ni jagattha yad vā çepiṣe nṛtam agniṣ tāt tasmād enaso :

[f. 36 a] vrahmā muñcatv aṅhasaḥ yad akṣeṣu dudrohitaṃ  
yad vā mitrebhyas tvam somas  
tvā :

tasmād enaso vrahmā muñcatv aṅhasaḥ yada kumāraṣ  
kumāreṣu yad vā jyāya :

s tareṣu nimeta kṛtvā çepiṣe taçat kṛṇvo agadaṃ çivam |  
pratīdiniphalaṃ :

ha tvām apāmārga babbhūvyathaḥ sarvām gaccha pathām  
adhi maryo yāvayā tvam | :

prā apāmārga oṣadhīnām viçvāsām eka ut patī tena te  
mr̥jum āsthi :

tam atha tvam agadaç caraḥ z 1 z

Read: yat svapne ni jagantha yad vā çepiṣe 'nṛtam | agniṣ tvā tasmād enaso vrahmā muñcatv aṅhasaḥ z 1 z yad akṣeṣu dudrohitha yad vā mitrebhyas tvam | somas tvā tasmād . . . z 2 z yat kumāraṣ kumāreṣu yad vā jyāyāns tureṣu | †nimeta kṛtvā çepiṣe †taçat kṛṇvo † agadaṃ çivam z 3 z pratīcinaphalo hi tvam apāmārgo babbhūvitha | sarvān mac chapathān adhi varyo yāvayās tvam z 4 z apāmārga oṣadhīnām viçvāsām eka it patīḥ | tena te mr̥jma āsthitam atha tvam agadaç cara z 5 z 1 z

In st. 2d it would probably be safe to read *kr̥ṇve*. St. 4 occurs Q. 7. 65. 1, and st. 5 is Q. 4. 17. 8.

27. [f. 36a, l. 6.]

Q. 19. 36.

çatavāro anīnaçad rakṣamām rakṣān :  
si tejasā | āroham varcasā saha maṇir dunāmaçātanam

In b read *yakṣmān rakṣāṅsi*, in c *ārohan*, and in d *durṇāmacātanah*.

çr̥ṅgabhyām rakṣo :  
nudate mūlena yātudhānyaḥ | madhyena yakṣmam bādhatē  
nāinam papmāti tatrati | :

In a read *çr̥ṅgabhyām*, and in d *pāpmāti tarati*.

ye yakṣmāso arbhakā mahāmco ye ca çapathinaḥ | sarvān  
dunnāmahā maṇi :

ç çatavāro anīnaçat.

In b read *mahānto*, and perhaps we should read *çabdinah* as in Q.; in c read *durṇāmahā*.

çatam vīrāṇi janayaç chatam yakṣmann amāvapat :  
dunnāstris sarvās trīdhvā apa rakṣāṅsy apakramīm. |

In a read *vīryāṇi janayañ*, as suggested by Whitney; for b *çatam yakṣmān apāvapat*: for cd *durṇamnas sarvāns trīdhvāpa rakṣāṅsy apākramīt*.

çatam aham dunnāmaṇi :  
nām gandharvāpsarasām çatam çatam sunvatīnām çata-  
vāreṇa vāraye z z z :

Read: *çatam aham durṇāmnīnām gandharvāpsarasām çatam | çatam ca çvanvatīnām çatavāreṇa vāraye z 5 z 2 z*.

28. [f. 36a, l. 13.]

Q. 6. 71, with additions: TA. 2. 6. 2.

viçvam vijmi pṛthivava puṣtam āyad āyatu prati gr̥hṇāmy  
annam vāiçvānarasya ma :  
hato mahimnā agniṣ ÷ad viçvā suhitam kr̥ṇotu |

For this stanza cf. MS. 4. 11. 1. In a read *vivyajmi pṛthiviva*, in b *anyad āyat*; in cd *mahimnāguṣ ÷ad viçvam suhitam*.

yad annam adbhīr bahudhā :  
virūpaṁ vāsu hiraṇyam aṣvam uta gām ajām avim yad  
annam admy āṛṭena de :

vā udāsyān uta vā kariṣyān. |

In a read admi, in b vāso and avim; in c āṛṭena, and in  
d dāsyān adāsyān uta .

yan mā hutam yad ahutam ājagāma ya :  
smād anna manasod rārajīmi z yad devānām cakṣuṣāka-  
ḥīnāgniṣ ṭad dho :

tā suhutam kṛṇotu |

In b read annān; in cd it seems best to read with TA cak-  
ṣuṣy āgo asty agniṣ ° °.

jamadagniṣ kasyapas sādva etad bharadvājo madhv annam || :  
kṛṇotu | pratigṛhitre gotamo vasiṣṭho viṣvāmitro naḥ prati-  
ranty āyuh :

pāṭhena pratirady āyuh zz 3 zz :

Read: jamadagniṣ kaṣyapas sādhv etad bharadvājo madhv  
annam kṛṇotu | pratigṛhitre gotamo vasiṣṭho viṣvāmitro naḥ  
pra tirantv āyuh z 4 z 3 z

29. [f. 36 b, l. 1.]

āgne yajñasya cakṣur edam vidāmi yathedaṁ bhaviṣyati  
svāhā | āgne yajñasya :  
ṣrotram āgne yajñasya prāṇa | āgne yajñasyāpanaḥ āgne  
yajñasyātman āgne :  
yajñasya sarva idam vidāmi yathedaṁ bhaviṣyati svāhā  
z 4 z :

Read: āgne yajñasya cakṣur edam vidāmi yathedaṁ bhavi-  
ṣyati svāhā z 1 z āgne yajñasya ṣrotram edam ° ° ° z 2 z āgne  
yajñasya prāṇa edam ° ° ° z 3 z āgne yajñasyāpāna edam ° ° °  
z 4 z āgne yajñasyātman edam ° ° ° z 5 z āgne yajñasya sar-  
vam edam vidāmi yathedaṁ bhaviṣyati svāhā z 6 z 4 z

In the margin the ms. has agni ṛcām.

30. [f. 36 b, l. 4.]

RV. 1. 89. 2, 3; 10. 15. 2 (= Ç. 18. 1. 46); MS. 4. 14. 17.

devānām bhadrā sumatīr ṛjuyatām devānām rātrīr abhī nu  
ni vārtatām. :

devānām sakhyām úpa sedimā vayām devānām āyus prá  
tirantu jīvá :

se |

In a read řjuyatām, in b rātir abhi no; and in d devā na  
āyus.

tán pūrvayā nivídā hūmate vayām bhagam mītrām aditir  
dákṣam asrí :  
dhiṁ áryamnáṁ váruṇam somam aṣvínā sárasvatī nas  
subhágā máyas karat. | :

In a read hūmahe, in b mitram aditīm and asridham; in c  
aryamaṇam.

idám pitṛbhyo námo astv adyá yé pūrvāso yé parāsás  
pareyúḥ yé pārthi :  
ve rájasy á niṣatā yé vā nūnam súvrjínāsī vikṣú

In b read ye 'parāsas pary iyuh; in c niṣattā, and in d  
suvrjanāsu.

pratyañico agne sarvah :  
patantu kṛtyākṛte ripave martyāyaḥ kravyād etṛṇa sā me  
mṛḍa krivi :  
ṣṇu-mā dhehi nirṛter upasthe

In a read sarvāḥ, in b martyāya. In c kravyād and me  
mṛḍa seem clear, and probably kraviṣṇo at the end of c;  
perhaps a subject for dhehi should be supplied before mā.  
This stanza has no parallel.

jāyassaç çāñsād utá vā kánīyasaḥ sajà :  
taççañsād utá jamiçansá ánādiṣṭam anyakṛtam yád énas  
tán nas tásmā :

j jātavedo mumugdhi z 5 z

Read: jyāyasaç çañsād uta va kaniyasas sajàtaçañsād uta  
jamiçansād | anādhṛṣṭam anyakṛtam yad énas tan nas tasmāj  
jātavedo mumugdhi z 5 z 5 z

31. [f. 36 b, l. 13.]

imāu pādāu pra harāmy ā gṛhebhyaḥ tvāsta :  
yendraṣ paçcād indraṣ purastād indro naṣ pātu madhyataḥ  
Read svastaye in b; indraṣ paçcād in c.

indram bhayaṁ viçva :  
taḥ çūdrā ca nāryā ca indraḥ pathibhir adrava asamṛddhā-  
ghāya :

vaḥ

Read bhayan in a, cānāryā in b; in cd ā dravat asamṛddhā  
aghāyavaḥ.

indram haṣyatām vidhi vi naṣ pāçān ivā carat. | idamaṁ  
panthā :  
m adukṣāma sugo svastivāhanaṁ |

In a we might read hr̥ṣyatām vidhir, or possibly harṣayatām;  
for b vir naṣ °: for cd emam pantham arukṣāma sugam °,  
which is Ç. 14. 2. 8 cd.

yatra viçvā pari dviṣo vṛṇakti :  
nindatesv āntam ety anāhataḥ parāvrajata kiṁ tat tava  
kām vakṣana :

nn iva |

Read viçvān in a, and with ninditeṣv in b we have a possible  
reading. In the rest I see no good reading; perhaps parāvṛñjata  
is intended.

viçvañco yantaç çaphalā viçvañcaḥ parimanthinaḥ viçvak. :  
[f. 37 a.] punarbhavā mano asamṛddhāghāyavaḥ z

Read: viṣvañco yantu †çaphalā viṣvañcaḥ paripanthinaḥ |  
viṣvak punarbhuvā mano asamṛddhā aghāyavaḥ z 5 z.

In a çabalā would seem very good: pādas cd? occur Ç. 1.  
27. 2 cd which has connections into which our stanzas evi-  
dently fit (cf. Whitney's Trans.).

svasti vyacākaçam svasti pratyucā :  
kaçam svasti paridigdham ny apa svasty apsaṁtaḥ pari-  
vrajam svarija svastena sa me :  
bharad vājam svasti punarāyaṇam z 6 z anu 6 z

In the top margin the ms. gives svasty rca °.

Out of this I have been unable to make anything more than  
the division of words may indicate, except that apsaṁtaḥ is  
probably for apsv antah.

## 32. [f. 37 a, l. 3.]

ye uttārā rjā :

yate madhugo madhugād adhi vedāhe tad bheṣajam jihvā  
 madhumatī piva | :  
 madhumat ye pāurṇamāsi madho ṣṛṅgo adho puṣpakam  
 madhumān parvatām asi | :  
 yato jātasy oṣadhe | garbho sy oṣadhīnām apām garbha  
 utāsitaḥ atho soma :  
 sya trātāsi madhurā prāva me vaca | ṣruṇām vahaṁ madhu-  
 gasya pitṛṇām eva :  
 jagrabhaḥ yo mā hiraṇyavarcasaṁ kṛṇomi pāuruṣaṁ priyaṁ |  
 priyaṁ mā kṛ :  
 nu deveṣu priyaṁ rājasu mā kṛṇu priyaṁ sarvasya paçyata  
 uta çūdra u :

tārya z 1 z

Read: ya uttarād ājāyate madugho madughād adhi | vedāmahe  
 tad bheṣajam jihvā madhumatī piva z 1 z madhumatī pāurṇā-  
 māsi madhoṣ ṣṛṅgo atho puṣpakam | madhumān parvatām asi  
 yato jātasy oṣadhe z 2 z garbho 'sy oṣadhīnām apām garbha  
 utāsitha | atho somasya bhrātāsi madhunā prāva me vacaḥ  
 z 3 z ṣruṇām vahaṁ madughasya pitṛṇām eva jagrabha | yo  
 mā hiraṇyavarcasaṁ kṛṇoti pūruṣaṁ priyaṁ z 4 z priyaṁ mā  
 kṛṇu deveṣu priyaṁ rājasu mā kṛṇu | priyaṁ sarvasya paçyata  
 uta çūdra utārye z 5 z 1 z

In st. 1a the ms. might be transliterated uttarād ajā °.  
 The last stanza occurs Ç. 19. 62. 1.

## 33. [f. 37 a, l. 10.]

udnā vana hṛdā vana mukhena jihvayā vana | prapīnā :  
 payasā vanam

Read ūdhnā in a, vana in c.

vāccha se padāu tatvaṁ vācchakṣyāu vānccha ṣaktāu |  
 vīccham a :

nu pra de vano nimnam vār iva dhāvatu z

Read: vānccha me padāu tanvaṁ vāncchakṣyāu vānccha  
 sakthyāu | vīcim anu pra te vano nimnam vār iva dhāvatu z 2 z

For ab see below No. 90. 2 and Ç. 6. 9. 2; for cd cf. Ç.  
 3. 18. 6.

ūrdhvāni te lomāni tiṣṭhantv akṣāu :  
 kāmena ṣiṣyatam simida vatsena gāur iva udhnā surāiva  
 paṣyatām |

In a read tiṣṭhantv, for b akṣyāu kāmena ṣiṣyatām; in c  
 ṣimivātā and probably gor, in d ūdhnas and srjyatām rather  
 than paṣyatām.

imā :  
 gāvas sabandhavas samānam vatsam akrata | hiññati kani-  
 kratir āddhārā ni :

ravid vasā

A possible reading for c would be mahimnābhikanikratir,  
 which carries one on to think of something like aravid vṛṣā  
 at the end of d.

ṣṛṅgopasā galabhūṣā aghnyāṣ carmavāsini | gavo ghṛta :  
 sya mātaras tā vatsevā nayāmasi z z z

Read: ṣṛṅgāupaṣā galabhūṣā aghnyāṣ ṣarmavāsiniḥ | gāvo  
 ghṛtasya mātaras tā vatsa ivā nayāmasi z 5 z 2 z

34. [f. 37a, l. 16.]

yaṣ ca varcaṣ kanyāsu yaṣ ca :  
 hastiṣv āhitam hiraṇyeṣu tad varcaṣ tasya bhakṣi iha var-  
 casaḥ

Read yac ca in a and b; in d bhakṣiya or bhakṣiḥa.

yaṣ ca :  
 varco rājarather yaṣ ca rājasv āhitam niṣke rukṣe yad  
 varcaṣ tasya bhakṣi i :

ha varcasaḥ

Read yac in a and b; d as above; in a rājarathe seems  
 good.

yad apsu yad vanaspatāu yad agnāu yaṣ ca sūrye |  
 yajñe dakṣi :

nāyām varcaṣ tasya bhakṣi iha varcasaḥ

Read yac ca in b; d as above.

varcasvān me mukham astu va :  
 [f. 37 b.] rcasvatāmdu me ṣiraḥ varcasvām viṣvataṣ pratyāñ  
 varcasvām varṇo stu me z

Read varcasvan in a, varcasvad uta in b; varcasvān and  
 pratyāñ in c, and varcasvān varṇo 'stu in d.



subhagam̐ :

me mukham astu subhāgam uta me çiraḥ subhāgo viçvataḥ  
 pratyañ subhāgo va :

rṇo stu me z 2 z

Read: subhagam̐ me mukham astu subhagam̐ uta me çiraḥ |  
 subhago viçvataḥ pratyañ subhago varṇo 'stu me z 5 z 3 z

35. [f. 37 b, l. 3.]

ud amāu sūryo agāt sahavat ta nāma ma | aham̐ te madhuma :  
 tī madhugām̐ madhumattarā |

Read asāu in a, tan nāma mama in b; madughān in d.

yad giriṣu parvateṣu goṣv açveṣu yan madhu | :  
 surāyām̐ sicyamānāyām̐ kilāle madhu tan mayi |

Read giriṣu in a.

yathā surā ya :

thā madhu yathākṣā adhidevane yathāha gavyato mana  
 evā sām abhi te :

manaḥ

Read mām in d. Cf. Ç. 6. 70. 1 for ab.

yā te padam padena rṣyatām̐ manasā manaḥ pratyañcam  
 agrabham̐ tvā a :

çvam ivāçvābhidhānyā |

Read yathā in a, padenarṣyatām̐ in ab; pratyañcam in c,  
 and tvāçvam in cd.

mahyam̐ tvā dyāvāpṛthivī mahyam̐ devī sarasva :  
 tī | mahyam̐ tvā madhyam̐ bhūmyā ubhāv antāu sam  
 asyatām̐ z 4 z

Read: mahyam̐ tvā dyāvāpṛthivī mahyam̐ devī sarasvatī |  
 mahyam̐ tvā madhyam̐ bhūmyā ubhāv antāu sam asyatām̐ z 5 z 4 z

For this last stanza cf. below, No. 90 st. 5, and Ç. 6. 89. 3.

36. [f. 37 b, l. 9.]

yā vāiçvade :

vīr iṣāvo yā vasūnām̐ yā rudrasya somasya yā bhagasya |  
 viçve devā i :

ṣavo yāvatīr vas tā vo agninā çarmanā çamayāmi |

Read iṣavo in a.

yā ādide :

vīr iṣavo yā vasūnām̐ yā rudrasya açvino yāvatīr tāḥ viçve  
 devā iṣa :

vo yāvatīr vas tā vo devas savitā çamayāti |

Read in b rudrasyāçvinor; the visarga indicates that the hemistich ends with tāḥ and yāvatis seems out of place here, where another genitive would be appropriate; a possible reading might be yā vṛhaspateḥ.

yas te gñiṣavo vāta yā:  
te apām uçchrityām uta vā marutsu | indrasya sāmñā  
varuṇasya rājā tā:  
vat sūryo vṛhatā çamayāti |

Read for a yās te 'gna iṣavo vāta yās te, in b probably utsṛṣtyām; in c rājñā, and in d tā vas seems better than tāvat.

mā vṛhy ādityo mā vasubhyo mā rudrāyā:  
gnaye pāktivāya | indrasya çuco varuṇasya yā çucis tā vo  
devy a:

ditiç çamayāti |

In a mā bibhṛhy āditya seems possible, in b pāthivāya.

yaç ca vāte viçvagrāte yaç ca rudrasya dhanvani | agni:  
ṣ ṭva vasor iṛāçānas tvā sarvā bheṣajaṣ karat. z 5 z anuvā 7 z:

Read: yāç ca vāte viṣvagrāte yaç ca rudrasya dhanvani | agniṣ ṭvā vasor iṇānas tvā sarvā bhiṣajaṣ karat z 5 z 5 z anuvā 7 z. In cd ṭā and tās would improve this very uncertain reconstruction.

### 37. [f. 37 b, l. 19.]

cittim yaktāsi manasā cittin devāñ ṛtāvṛdhaḥ jātavedaṣ pra  
ṇas ti:

[f. 38 a] ra agne viçvāmarudbhiḥ

In view of MS. 2. 10. 6 it seems clear that in yaktāsi we have the root yaj; yakṣasi might be the reading, but yakṣyāmi may be worth consideration. If viçvāmarudbhiḥ is not acceptable, we might read vidvan or viçvān.

yavayāyavayāssad dveṣāñsi yavamaye:  
na haviṣā yas te mṛta dviṣvapnīyasya bhāvas sa te tudanta  
etañ pra:

hinmah

In a read yavayāsmad; in c dussvapnyasya, and perhaps mṛto rather than mṛta. In Ç. 19. 57. 3 occurs the phrase sa mama yaḥ pāpas tañ dviṣate pra hinmah; imitating this we might reconstruct dviṣate tudanta · ·, and this would call for bhāvo.

yathā kalām yathā çapham yatharṇo son nayanti | evā:  
dussvapnyam sarvas apriye sun nayāmasi z

This is Ç. 6. 46. 3 (= 19. 57. 1); read yatharṇam sam in b,  
sarvam in c and sam in d.

araro hiç çatam adya ga:  
gavām bhakṣīya çatam ajānām çatam avīnām çatam açvā-  
nām puruṣā:  
nām tatrāpi bhakṣayāmum āmuṣyāyaṇam amuṣyāḥ putram  
tam aham:  
nirṛtaye prekṣyāmi tam mṛtyoḥ pāçaye badhnyāmi sa baddho  
hato stu | :

sa tato mā mociḥ z 1 z

This prose portion falls into two parts thus giving the normal  
five stanzas to this hymn. At the beginning araro might be  
vocative of araru (cf. Ç. 6. 46. 1) and hiç might conceal some  
form of the root hiç: read †araro hiç† çatam adya gavām  
• • • puruṣānām tatrāpi bhakṣīya z 4 z

For the rest there are similar passages in Ç. 16. 7. 8 and  
8. 1ff. Read: amum āmuṣyāyaṇam amuṣyāḥ putram tam aham  
nirṛtaye preṣyāmi tam mṛtyoḥ pāçe badhnāmi | sa baddho hato  
‘stu sa tato mā moci z 5 z

With this hymn cf. Ç. 6. 46 and 19. 57.

38. [f. 38a, l. 8.]

ye naç çapanty apa te bhavantu vṛkṣān va:  
vṛhṇām api tām jayāma | bhrājīya āyuṣ pratiram dadhānām va:  
yam devānām sumatāu syāma

In b I think we must read vṛkṣān api tām; the margin cor-  
rects to drāghīya in c, and we must read dadhānā: pādas cd  
occur frequently but not together.

kṛtyākṛtam payasvān adarçata agneḥ | :  
pratyasva nu dhuddhyasva prati sma rāivatam dabah |

For b, a possible reading is ā dharçata agniḥ; in c prathasva  
and yudhyasva are probable; d can stand, but riçato, or the  
like, would seem better.

yas tvā kṛtye pratighā:  
ya vidvāñ aviduṣo gṛham. | punas tvā tasmā dadhimo  
yathā kṛ:

kṛtam hanah

In pratighāya, I think, lies the verb of the first hemistich  
and we might read pra jaghāna as a possibility: in c it would  
seem safe to restore tasmāi dadhmo, and in d kṛtyākṛtam hanat.

punaṣ kṛtyāṁ kṛtyākṛte hastigr̥hya parā ṇaya uto tva:  
m uttamā punas tatarmāiva sudanaṁsvaraṁ |

Read hastagr̥hya in b; uto tvam uttamā punas is probably  
a good pāda but for d I see nothing. Pādas ab occur Ç. 5.  
14. 4 ab.

kṛtyā yantu kṛtyākṛtaṁ vṛkī:  
vāvīmato gr̥haṁ stokaṁ pākasva vardhatām ma vṛvṛṣṭa |  
oṣadhīr iva | :

Read: kṛtyā yantu kṛtyākṛtaṁ vṛkīvāvīmato gr̥ham | stokaṁ  
pākasya vardhatām sainvṛṣṭā oṣadhīr iva z 5 z 2 z

Ç. 6. 37. I d reads vṛka ivāvīmato gr̥ham.

39. [f. 38a, l. 16.]

Vāit. 24. 1.

yat te grāvā bhūcyuto cakro naro yad vā te hastayor  
adhukṣaṁ tat tāpyā:

yatām ut te niṣṭyāyatām soma rājan. z

In a read 'cucyon, in b adhukṣan; ta āpyāyatām tat in c.

yat te grābṇā cicṛdas so:  
ma rājin priyāṅy aṅga sukṛtā paroṇi | tat samjatsvājeneto:  
vardhayasvā anāgamo yathā sadam it samkṣiyema z z om̄  
anā:

[f. 38b] gamo yathā sadam it samkṣiyema

In a read grāvṇā cicchidus and rājan, in b purūṇi; for cd  
tat samdhatsvājyenota vardhayasvānāgaso \* \*.

yām te tvacāṁ babhrutām ta yonir hṛdyām:  
sthānā pracyuto dī vāsuto si tasmāi te soma luptam asmākam  
etaḍ u:

pa no rājan sukṛte hvayasva |

In a read bibhidur yām ca yonim, in b sthānāt and yadi  
vāsuto 'si with yad vā (as in Vāit.) for hṛdyām; in c we may  
read guptam as in TB. 3. 7. 13. 3.

sam prāṇāpānābhyām sam cakṣuṣā sam:  
çrotreṇa gacchasya soma rājan. | yat te viliṣṭam sam u tanv  
ayattaj jā:

nītām nas saṅgamanī pathīnām.

In b read gacchasva; in c viriṣṭam sam u tat ta etaj, in d  
jānitān and saṅgamane.

ahaç çarīraṁ payasā sam etv a :  
 nyo nyo bhavati varuṇosya | tasmāi tado haviṣā vidhemaḥ  
 vayarṁ syāma:  
 patayo rayiṇām.

In a read ahāç and sam ety, in b anyo 'nyo and varṇo 'sya;  
 in c ta indo and vidhema.

abhyakṣaranti jihvo ghr̥tenāṅgā parūṅṣi ta:  
 vardhayanti | tasmāi te soma nasa yad viṣaṭ vapa no rāja  
 sukr̥te hvaya:

sva z 3 z

Read: abhikṣaranti juhvo ghr̥tenāṅgā parūṅṣi tava vardhay-  
 anti | tasmāi te soma nama id vaṣaṭ copa no rājan sukr̥te  
 hvayasva z 6 z 3 z

40. [f. 38 b, l. 9.]

ihata devīr ayam astu pantha ayam vo lokaç çaraṇāya :  
 sādhuḥ idam havir juṣamānā ud ita kṣiprā jñā varuṇena  
 prasūtā z :

In a read ihāita and panthā; in d kṣiprā rājñā and prasūtāḥ.

ihata rājā varuṇo dadābhir devo deveṣu haviṣo juṣātāḥ kr̥ṇu :  
 ṣva panthā madayān dūr̥dibhir anena babhro mahatā pṛthi-  
 vyām.

In a the reading of the ms. may be r̥dābhir. Read in a  
 ihāitu; in this context dadhabhir seems to be possible but it  
 is hard to give up the thought of some form or compound of  
 r̥ta; in MG. 2. 11. 17 occurs prāitu rājā varuṇo revatibhiḥ:  
 in b juṣatām ought to stand. In c read panthām, and we  
 might consider dṛtibhir as a possibility.

pri :  
 yad dhriyad va madayān abhuñja tīrokoghānām iha rāṇitu | a :  
 neneve gām mṛjata dviṣīmato jahy oṣrām çabhūm ajanān  
 adhr̥ṣnataḥ | :

Out of this all I can get is tviṣīmato jahy and perhaps  
 çatrūn ajanān ādhr̥ṣataḥ.

ye pārato madhyato ye ca yanta ye apsumado nihatās tīre  
 agnayah :  
 te devajā iha no mṛdunn āpaç cā jihvan ubhaye saban-  
 dhavaḥ

Opposite the first of these lines the margin gives *sañcayam*, and there is a correction to *jinvan* over *jihvan*. In a read *yanti*, in b *apsuśado nihitās*; in c *mṛdann* and in d *ta ā jinvan*.

idam :

vāpo hrdayam ayaṁ vasv aritāvārī iha tvām eta çakvarī  
yatrāivam :

veçayāmasi z 4 z

Read: idam va āpo hrdayam ayaṁ vatsa rtāvārīḥ | ihettham  
eta çakvarīr yatrāivam veçayāmasi z 5 z 4 z

This is Ç. 3. 13. 7; we might read *idam vasv* in b; for d  
Ç. has *yatređam veçayāmi vaḥ*.

41. [f. 38 b, l. 18.]

RV. 10. 159; ApMB. 1. 16.

ud asāu sūryo agād ud ayaṁ māsako :  
bhagaḥ tenāham vidvalā patim abhy a :

[f. 39 a.] sāksi viśāsahīḥ {

Read *māmako* in b.

aham ketur aham mūrdhvā aham ugrā viśāda :  
ni | named *apa kradam patis sehānāyā upacarā* |

Read *mūrdhāham* in a, *viśādani* in b; named *apa kratum*  
in c and *upā carāt* in d.

mama putrā :

ç çatruhaṇo vo me duhitā virāt. | utāham asmi sañjayā :  
patyār me çloka uttamah

Read *çatruhaṇo* 'tho in ab; *patyur* in d.

yena devās surebhyo bhavanti marmattarā :  
idam utakra devāsapatrā kilābhvam

In a a good reading would be *devā asurebhyo*; for b read  
*bhavanty amarmantarāḥ*, and for cd *idam tad akri devā*  
*asapatnā kilābhvam*.

sapatrā sapatnyagnī :

jayaty abhibhūvarī muṣṇāmy anyāsām bhagam vāmo yaste-  
yaçā :

m iva z 5 z anu 8 z

Read: *asapatnā sapatnagnī jayanty abhibhūvarī* | *muṣṇāmy*  
*anyāsām bhagam varco astheyasām iva z 5 z 5 z anu 8 z*

In d *vāmam* would be about as good as *varco*. This hymn  
has a sixth stanza in the other texts.

42. [f. 39 a, l. 7.]

Cf. Ç. 2. 24.

řarabhaka řeraçabha punar bho yā :  
 nti yādavař punar hatiř kimīdinaḥ yasya stha dam atta yo  
 va prā :  
 hī tam utta mmā sāmsāmany atā çevŗka çevŗdha sarpān-  
 sarpa :  
 srokān mro jyarņyatro jarjunva paprado punar vo yanti  
 yādavaḥ | :  
 punar jūtiř kimīdinaḥ yasya stha dam atta yo na prā | hī  
 tam utva :  
 smā māmsāny attā z 1 z

Read: řerabhaka řerabha punar vo yantu yātavař punar  
 hetīř kimīdinaḥ | yasya stha tam atta yo vaḥ prāhāit tam atta  
 svā māmsāny attā z 1 z çevŗdhaka çevŗdha punar vo ° ° | ° z  
 2 z sarpānusarpa ° ° | ° z 3 z mrokānumroka ° ° | ° z 4 z  
 †jyarņyatro jarjunva paprado† punar vo yantu yātavař punar  
 jūtiř kimīdinaḥ | yasya stha tam atta yo vaḥ prāhāit tam atta  
 svā māmsāny attā z 5 z 1 z

At the beginning of 5 it would be impossible to emend  
 with any certainty; it is barely possible that jūrni (Ç. st. 5)  
 is there and perhaps also arjuni (Ç. st. 7); yet it is fairly  
 clear that these should all be grouped in one stanza, and  
 that they are names of male demons. Cf. our No. 91 and the  
 comments.

43. [f. 39 a, l. 12.]

Ç. 2. 16.

dyāvapŗthivī upaçrute mā :  
 pātaṁ svāhā | dhanāyāyuře prajāyāi mā pātaṁ svāhā | prāṇā :  
 pānāu mŗtyor mā pātaṁ svāhā | sūrya cakşuřī mā pāhi svā :  
 hā | agne viçvambhara viçvato mā pāhi svāhā |

Read dyāvapŗthivī upaçruter: the kāṇḍa is no. 2.

44. [f. 39 a, l. 15.]

Cf. Ç. 2. 17.

āyurmā :  
 agni āyur me dhā svāhā varcodāgner varco me dhā svāhā tejo :  
 dāgnis tejo me dhā svāhā | sahodā agnes saho me dhā svāhā | :  
 baladā agnir balam me svāhā z 3 z

Read: āyurdā agna āyur me dāḥ svāhā z 1 z varcodā agne varco me dāḥ svāhā z 2 z tejodā agne tejo me dāḥ svāhā z 3 z sahodā agne sabo me dāḥ svāhā z 4 z baladā agne balam me dāḥ svāhā z 5 z 3 z

45. [f. 39 a, l. 18.]

Ç. 2. 17.

āyur asyā ā :

[f. 39 b.] āyur me dhehi svāhā | varco si varco mayi dhehi svāhā | tejo :

si tejo mayi dhehi svāhā | saho si saho mayi dhehi svāhā | : ballam asi balam mayi dhedhi svāhā | 4 z

In 1 read āyur asy āyur mayi; in 2, 3, and 4 read 'si; in 5 balam and dhehi.

46. [f. 39 b, l. 3.]

Ç. 2. 18.

piçācakṣī :

nam asi piçacajambhanam asi svāhā | yātudhānakṣīnam a : si yātudhānajambhanam asi svāhā | sadānvākṣīnam asi : sadānvājambhanam asi svāhā | sapattrakṣīnam asi sapattra : jambhanam asi svāhā | bhrātṛvyakṣīnam asi bhrātṛvyajaja : mbhanam asi svāhā z 5 z a 9 z

Read 'kṣāyaṇam in each formula, piçacajambhanam in 1. sapatna in 4, and bhrātṛvyajambhanam in 5. The kṇḍa is no. 5.

In the margin the ms. has rakṣāmantram vā agniḥ.

47. [f. 39 b, l. 8.]

ā te sāuvīryam :

dade mayi te sāuvīryam | a sāuvarco dade mayi te sāuvarcaḥ | : a sāutejo dade mayi te sāutejaḥ a sāunṛmṇam dade mayi : te sāunṛmṇam | ā te sāuçukram dade mayi te sāuçukram

z 1 z :

At the beginning of 2, 3, and 4 read ā te.



48. [f. 39 b, l. 12.]

.Ç. 2. 19.

oṃ agna yat te tapas tena taṃ prati tapa yo smān dveṣṭi  
 yaṃ ca vaya :  
 n dviṣmaḥ z te haras tena taṃ prati hara yoḥ te çocis  
 tena taṃ prati :  
 çoca te rcis tena taṃ praty arca | agne yat te jyotis tena  
 taṃ prati da :  
 ha yo smān dveṣṭi yaṃ ca vayaṃ dviṣmaḥ z z z

Read: agne yat te tapas tena taṃ prati tapa yo 'smān  
 dveṣṭi yaṃ ca vayaṃ dviṣmaḥ z 1 z agne yat te haras tena  
 taṃ prati hara . . . z 2 z agne yat te çocis tena taṃ prati  
 çoca . . . z 3 z agne yat te 'rcis tena taṃ praty arca . . . z 4 z  
 agne yat te jyotis tena taṃ prati daha yo 'smān dveṣṭi yaṃ  
 ca vayaṃ dviṣmaḥ z 5 z 2 z

49. [f. 39 b, l. 15.]

prāci di :  
 g gāyatraṃ devatā yad deveṣu pitṛṣu manuṣyeṣu naç çakā-  
 rāya :  
 ttaṃ tasyāvedanam asi z svaṃ cemam asmād yakṣa tas-  
 mād āma :  
 [f. 40 a.] yetu svāhā | dakṣiṇā dig rathantaram devatā pratici  
 dig vāmadevaṃ :  
 devatā udici dig yajñāyajñiyam devatā ūrdhvā dig vṛhaddeva :  
 tā yad deveṣu manuṣye | çva naç cakārāyattam tasyāvedanam  
 asi z muṃ :  
 cemam asmād yakṣa tasmād āmayatu svāhā z 3 z imam  
 rakṣā :  
 mantram digdhandhanam z z

Read: pracī dig gāyatraṃ devatā yad deveṣu pitṛṣu manu-  
 ṣyeṣu naç cakārāyattvam tasyāvedanam asi | sam cemam asmād  
 yaccha tasmād āmayatāt svāhā z 1 z dakṣiṇā dig rathantaram  
 devatā . . . z 2 z pratici dig vāmadevyam devatā . . . z 3 z  
 udici dig yajñāyajñiyam devatā . . . z 4 z ūrdhvā dig vṛhad  
 devatā yad deveṣu pitṛṣu manuṣyeṣu naç cakārāyattvam tasyā-  
 vedanam asi | sam cemam asmād yaccha tasmād āmayatāt  
 svāhā z 5 z 3 z

These formulae are suggestive of the sphere of the Yajur Veda. The emendation proposed is open to a number of objections, but it is fairly close to the ms. and offers a reasonable meaning. In the colophon we might read digdhanam.

50. [f. 40 a, l. 5.]

agnim̄ vayan̄ trātāram̄ havāmahe imam̄ trāyā :  
tāsmād̄ yakṣmā tasmād̄ āmayata juṣāṇo agnir̄ ājyasya trātā :  
trāyatām̄ svāhā |

Read ya imam̄ trāyate 'smād̄ yakṣmāt̄ tasmād̄ āmayatāt̄ |  
juṣāṇo ° ° z 1 z

mitrāvaruṇāu vayan̄ trātārāu havāmahe yā :  
v ayimam̄ trāyīte smād̄ yakṣma tasmād̄ āmayata juṣāṇau  
mitrā :

varuṇāv̄ ājyasya trātārāu trāyetām̄ svāhā |

Read yāv̄ imam̄ trāyete 'smād̄ yakṣmāt̄ tasmād̄ āmayatāt̄ |  
juṣāṇau ° ° z 2 z

marutān vayan̄ trātrī :  
n havāmahe imam̄ trāyānta smād̄ yakṣmād̄ āmayata |  
juṣāṇau maru :

tājyasya trātāras trāyantām̄ svāhā z

Read maruto vayan̄ trātīn̄ havāmahe ya imam̄ trāyante  
'smād̄ yakṣmāt̄ tasmād̄ āmayatāt̄ | juṣāṇā maruta ājyasya °  
° z 3 z

agnaya ghṛtapataye svāhā | :  
agnināgni gr̄hebhya svāhā | vājasyān̄ agniye svāhā | agnim̄ :  
vayan̄ svāgnaya svāhā | tena vrahmaṇā tenaḥ chandasā  
tayā devatayā :

ñgirasvad̄ devebhyas svāhā z z iti agnisūktam. z z :

It is almost impossible to believe that these formulae belong in this place, thrust into the midst of five stanzas so symmetrical; but we cannot throw them out entirely. The first and last are in the Concordance: in 1 read agnaye, for the second perhaps agnināgne gr̄hebhya svāhā can stand, vājasya is good at the beginning of 3 and agnaye should be read, in 4 svāgnayas is probable, and in 5 read tena for tenaḥ; perhaps in 5 we should insert dhruvās̄ sīdata (or the like) before devebhyas, as these words appear in the numerous occurrences of this formula.

pitṛṇ vayan̄ bhṛtṛṇ havāmahe | imañ trāyantāmmābh  
yakṣmā tasmā :

d āmayata | juṣāṇāṣ pitarājyasya trātāras trāyantām svāhā z :

Read vayan̄ trātṛṇ and the rest as in st. 3 except juṣāṇāṣ  
pitara.

vṛhaspatim̄ vayan̄ trātāraṇ havāmahe imañ trāyātāsmād  
yakṣmā :

tasmād āmayata juṣāṇo vṛhaspatir̄ ājyasya trātāraṇ trā :  
yatām svāhā z 4 z

Read: vṛhaspatim̄ vayan̄ trātāraṇ havāmahe ya imañ trāyate  
'smād yakṣmāt tasmād āmayatāt | juṣāṇo vṛhaspatir̄ ājyasya  
trātā trāyatām svāhā z 5 z 4 z

51. [f. 40 a, l. 19.]

agnim̄ vayan̄ tratāraṇ yajāmahe meni :  
[f. 40 b] hana valagahaṇam̄ juṣāṇo agnir̄ ājyasya menihā  
valagahā :

trātā trāyatām svāhā z indraṇ vayan̄ juṣāṇa indra ājyasya z :  
somaṇ vayan̄ trātāraṇ yajāmahe menihalaṇ valagahaṇam̄  
juṣā :

ṇas soma ājyasya menihā valagahā trātā trāyatām svā :  
hā z viṣvān devāṇs vayan̄ trātṛṇ yajāmahe menighno valaga :  
ghnās trātāras trāyantām svāhā z vṛhaspatim̄ vayan̄ trātāraṇ :  
yajāmahe menihalaṇ valagahaṇam̄ juṣāṇo vṛhaspati | :  
r ājyasya menihā valagahā trātā trāyatām svāhā z 5 z :  
z anu z

Read: agnim̄ vayan̄ tratāraṇ yajāmahe menihanam̄ valaga-  
hanam̄ | juṣāṇo agnir̄ ājyasya menihā valagahā trātā trāyatām  
svāhā z 1 z indraṇ vayan̄ ° ° | juṣāṇa indra ājyasya ° ° z 2 z  
somaṇ vayan̄ ° ° ° | juṣāṇas soma ājyasya ° ° z 3 z viṣvān  
vayan̄ devāṇs trātṛṇ yajāmahe menighno valagaghnaḥ | juṣāṇā  
ājyasya menihano valagahanas trātāras trāyantām svāhā z 4 z  
vṛhaspatim̄ vayan̄ trātāraṇ yajāmahe menihana valagahanam̄  
juṣāṇo vṛhaspatir̄ ājyasya menihā valagahā trātā trāyatām svāhā  
z 5 z 5 z anu 10 z

52. [f. 40 b, l. 9.]

TB. 2. 7. 17.

ye keṇiṇaṣ prathamās satraṇ asita yebhir̄ ābhṛtaṇ :  
yad idam̄ vi rocate bhyo juhomi haviṣā ghṛtena aṣvān goma :  
mān ayam̄ astu vīrāḥ

In a read *āsata*, in c *tebhyo*; in cd *ghrtenāçvavān gomān* • • *vīraḥ*. Our *pāda d* is very nearly Ç. 6. 68. 3 d; TB. has *rayas poṣeṇa varcasā sam srijātha*.

nante rānās tapaso mucyate *śudvinā*:  
vniyam dīkṣām viçanīyam hy etat. prāpya keçāstuvate kā:  
nyano bhavantu teṣām vrahmeçe vapanasya nāmnyā

In a read *narte vrahmaṇas*, and *śudvināmnīyam vaçinīyam* hy etat would give a good *pāda b*; TB has *dvināmnī dīkṣā vaçinī* hy *ugrā*. For the rest it seems best to read with TB *pra keçās suvate kāṇḍino bhavanti teṣām vrahmed içe vapanasya nānyaḥ z 2 z*

yenāvapat sa:  
vitā çīrṣṇo agre kṣureṇa rājño varuṇasya keçān. | :  
tena vrahmāṇo vapatedam asyāçyāmo dīrghāyur ayam astu:  
vīraḥ z

In cd *asyāyusmān* seems the most satisfactory. Cf. Ç. 6. 68. 3 and Whitney's Translation.

ma te keçām anugada vanta etat tayā dhātā dadhā:  
tu te | tubhyam indro varuṇo vṛhaspatis savitā varco dadhaḥ | :

In a read *mā te keçān anugād varca*, in b *tathā*; in d 'dadhan'. This stanza appears MG. 1. 21. 8.

ā roha proṣṭham viṣahasya çatṛṇ ājasrādīkṣām vaçinī:  
hy ugrā | dehi dakṣiṇām vrahmaṇebhyo atho mucyasva varu:  
ṇasya pāçāt. z 1 z

Read: *ā roha proṣṭham viṣahasva çatrūn ājasrām dīkṣā vaçinī* hy *ugrā* | *dehi dakṣiṇām vrahmaṇebhyo atho mucyasva varuṇasya pāçāt z 5 z 1 z*

53. [f. 41a, l. 1.]

MS. 2. 6. 3.

ye devāṣ purassado gninetṛā rakṣohaṇas te naṣ pā:  
ntu tebhyo namas tebhyas svāhā | ye devā dakṣiṇāsado  
yamanetrā rakṣohaṇa:

s te naṣ pāntu tebhyo namas tebhyas svāhā | ye devāṣ  
paççātsado marunnetṛā rakso:

haṇas te naṣ pāntu tebhyo namas tebhyas svāhā | ye devā  
uttarātsadas somanetrā:

rakṣoḥaṇas te naṣ pāntu tebhyo namas tebhyaḥ svāhā | ye  
devā antarikṣāssado :  
vr̥haspatinetrā rakṣoḥaṇas te naṣ pāntu te no vantu tebhyo  
namas tebhyaḥ svāhā || :

z 2 z

In 1 read 'gninetrā in 2 dakṣiṇātsado, in 5 antarikṣātsado  
vr̥haspatinetrā and 'vantu; it seems probable that the phrase  
te no 'vantu should be read in each formula as it occurs in  
each one in MS.

54. [f. 41 a, l. 7.]

KS. 15. 2; MS. 2. 6. 3.

agnaye purassade rakṣoghna svāhā | yamāya dakṣiṇātsa :  
de rakṣoghne svāhā | marudbhyaṣ paçcātsadbhyo rakṣohā-  
bhyas svāhā | somāya :  
uttarāsade rakṣoghne svāhā | avaspate divaspate rakṣoghne  
svāhā || :

vr̥haspataye antarikṣasade rakṣoghne svāhā z 3 z

In 1 read rakṣoghne, in 3 rakṣohabhyas, in 4 somāyottarātsade;  
a possible reading in 5 is avaspataye divassade; in 6 read  
antarikṣātsade.

55. [f. 41 a, l. 10.]

divo jāto diva :  
s putro asmāj jātaṁ sahat saha aṣvattham agre jāitrāyāt  
sahadevaṁ dāma :  
si | taṁ tvām ā yathā ratham upa tiṣṭhantu rājānas suma-  
tibhyo vi vabhuve | :  
tvayā vyaṁ devajātas sarvāṣ prā ṣocayāmasi | uta satyā  
utānṛ :  
taḥ yo aṣvatthena mittreṇa sumatīr iva gacchati jayaç ca  
sarva :  
ṣ pṛtanā yāç ca satyā utānṛtaḥ adharāñco nī druvantu  
sumatyā :

ululākṛta | aṣvattha mittraṁ puruṣaṁ ye vātā pṛdanyā z 4 z :

The following seems a possible reading: divo jāto divas  
putro asmāj jātaṁ sahat sahaḥ | aṣvattho agre jāitrāyāt saha-  
devaṁ dāmāsi z 1 z taṁ tvām ā yathā ratham upa tiṣṭhantu  
rājānaḥ | samṛtibhyo vāi vibhuve z 2 z tvayā vyaṁ devajāta  
sārvāṣ pra ṣocayāmasi | uta satyā utānṛtāḥ z 3 z yo aṣvatthena

mitreṇa samṛtīr iva gacchati | jayac ca sarvāṣ pṛtanā yāç ca  
satyā utānṛtāḥ z 4 z adharāñco ni dravantu samṛtyā ulu-  
lākṛtāḥ | açvattha mitram puruṣam ye 'vātāṣ pṛtanyanti z 5  
z 4 z

The emendations are rather bold but in keeping with the  
evident intent of the charm: cf. Ç. 3. 6.

56. [f. 41 b, l. 1.]

Cf. TS. 5. 5. 10. 3 and 4; Ç. 3. 26 and 27.

ugrā nāma stha teṣām vaṣ puro grahāḥ prācī dik teṣām vo  
agnir iṣavaḥ:  
te no mṛḍāta dvipade catuṣpade teṣām vo yāny āyudhāni  
vā iṣavas tebhyo:  
namas tebhyas svāhā z kravayā nāma stha teṣām vo dakṣiṇād  
grhā dakṣiṇā di:  
k teṣām va āpa iṣavaḥ virājo nāma stha teṣām vaḥ paçcad  
grhā pratīcī:  
dik teṣām vaṣ kāsa iṣavaḥ avasthā nāma stha teṣām vā  
uttarād grhā udī:  
cī dik teṣām vo vāta iṣavaḥ uttare nāma stha teṣām va  
upari grha:  
ūrdhvā dik teṣām vo varṣam iṣavaḥ te no mṛḍuta dvipade  
catuṣpade te:  
ṣām vo yāny āyudhāni yā iṣavas tebhyo namas tebhyas  
svāhā z 5 z:

z anu 11 z

Read: ugrā nāma stha teṣām vaṣ puro grhāḥ prācī dik teṣām  
vo agnir iṣavaḥ | te no mṛḍata dvipade catuṣpade teṣām vo  
yāny āyudhāni yā iṣavas tebhyo namas tebhyas svāhā z 1 z  
kravayā nāma stha teṣām vo dakṣiṇād grhā dakṣiṇā dik teṣām  
va āpa iṣavaḥ | te no . . . z 2 z virājo nāma stha teṣām vaḥ  
paçcad grhāṣ pratīcī dik teṣām vaṣ kāsa iṣavaḥ | te no . . .  
z 3 z avasthā nāma stha teṣām va uttarād grhā udīcī dik teṣām  
vo vāta iṣavaḥ | te no . . . z 4 z uttare nāma stha teṣām va  
upari grhā ūrdhvā dik teṣām vo varṣam iṣavaḥ | te no mṛḍata  
dvipade catuṣpade teṣām vo yāny āyudhāni yā iṣavas tebhyo  
namas tebhyas svāhā z 5 z 5 z anu 11 z

57. [f. 41 b, l. 9.]

yadīdam̄ divo yady avājagāma yady antarikṣād ya:  
 di pārthivoyaḥ yadi yajño yajñāpate sargas tebhyaḥ sarvebhyo  
 manasā :

vidhema |

Read *ava jagāma* in a, perhaps *prthivyaḥ* at end of b;  
*yajñāpates* in c, and *manasā* in d.

yam indram āhur yaṁ mitram āhu yama somam  
 āhuḥ yam agnim ā :

hur yam āhus tebhyaḥ sarvebhyo namasā vidhema |

Read *āhur* at end of a, *yaṁ somam āhur yam agnim āhuḥ*  
 for b; for c we might read *yaṁ varuṇam vṛhaspatim āhus*.

yad indriyā jalpyāḥ :

prordhnavanti svapunaṁ durbhūtam abhi ye śinanti | ye  
 devānām ṛtvijo :

yajñīyānām tebhyaḥ sarvebhyo namasā vidhema |

For a *yad indriyā jalpyā prardhnavanti* would seem possible;  
 in b read *svapnaṁ*.

ye cṣaṣānā nanama :

sā ni yanti sūryasya raṣmīr anu sam caranti | ye devānām  
 dharmadhṛto babhū :

vus tebhyaḥ sarvebhyo namasā vidhema |

In a read *ṣaṣmānā namasā*, in b *raṣmīn*.

svarbhisīyer abhi ye bhāyanti yebhyaḥ :

[f. 42a] kṛṇvānti yo rodayanti ye vā strīṇām pratirūpā babhū-  
 vus tebhyaḥ sarvebhyo namasā :

vidhema z 1 z

Read: *sūriṣu ye rabhanti ye bhānti †ye bhyāḥ kṛṇvanti†*  
*ye rocayanti | ye vā strīṇām pratirūpā babhūvus tebhyaḥ sar-*  
*vebhyo namasā vidhema z 5 z 1 z*

The reading suggested for pāda a is of course only a bare  
 possibility. Several of the pādas of this hymn occur elsewhere  
 also but in dissimilar context.

58. [f. 42 a, l. 2.]

vyāvṛttāu payāu gāvāu viṣvāu vijñātata vidveṣaṇam kilāsi:  
 tayatāināu vy ata dviṣaḥ vi kilnāv ata dviṣat vāsatiḥbyas  
 samābhyāḥ atho :

lmukam iva khādiram agnir vām astv antarā siṅhas te  
   cakṣuṣo vyāghraḥ pari:  
 suṃ jane agnir vastv anterā yathā vām naçāsati vi dyāur  
   vy ata tad vayās tata ka:  
 paṭyavaḥ vyā ośadhe praraspasy agnir iva tam dabaḥ |  
   vyavāyāmtu hrdayāni vi ci:  
 ttāni manānsi ca atho ya taṃno saṅgataṃ tad vām astu  
   vidhulakam | asti vāiṣāṃ:  
 vidviṣam ubhāu sannetarā viṣvañcāu pary ā vartayetām  
   yathā vām naçāsati:

z z z

The transliteration praraspasy in line 5 is not certain.

It seems pretty clear that six stanzas are intended here, the first to end vy ata dviṣaḥ but out of it I get nothing. Pāda a of st. 2 I cannot reconstruct out of vi kilināv ata dviṣat but for bcd it seems possible to read vāsantibhyas samābhyaḥ | atholmukam iva khādiram agnir vām astv antaraḥ. The second hemistich of st. 3 is probably to be read agnir vām astv antaro yathā vām naço asati. St. 4 d is clear as it stands agnir iva tam dabaḥ and for pāda a vi dyāur vy ety tad vayas seems possible. For st. 5 we may read vy ava yantu hrdayāni vi cittāni manānsi ca | atho yat tanvo saṅgataṃ tad vām astu vidhulakam; it seems possible to connect vidhulakam with vidhura. Though not wholly satisfactory we may read for st. 6 cd viṣvañcāu pary ā vartayetām yathā vām naço asati; and the words ubhāu sannetarā seem good in pāda b.

Other than the above I am unable to suggest anything; it is fairly clear that this is a charm to drive away a disease or demon, perhaps one afflicting cattle.

59. [f. 42a, l. 9.]

Ç. 5. 28. 3—11, 1, 12.

trayaṣ poṣa trivṛtaç çrayantās anaktu pūṣā payasā ghr̥tena | :  
 anyasya bhāumā puruṣa bhāumā bhūmā paçūnām dahi  
   çrayantām z

In a read poṣās and çrayantām, for c annasya bhūmā puruṣasya bhūmā, and in d ta iha çrayantām.

  imam ā :  
 dityā vasunā sam akṣatesam agne vardhayāmāvrdhānaḥ  
   yasmim̐ trivṛç chetām :  
 pūṣayiṣnur imam indra sam srjā vīryeṇa |



Read in ab ukṣatemam, in b vardhaya vāvṛdhānaḥ; in c trivṛc chrayatām poṣayiṣṇur.

bhūmiṣ tvā pātu haritena viçva:  
bhīr agniḥ pipartu payasā majāiṣā vīrudbhis te arjuno sam-  
vidānam va:

rco dadhātu sumanasyamānam

In a read viçvabhṛd, in b sajoṣāḥ; in c arjunam, 'mānam  
at end of d.

dvedhā jātam janmanedam hiraṇyam agner ekam:  
priyatam babbūvaḥ somasyaikām hiṁsitasya parāpatad apām  
ekam ve:

daso retāhus tat te hiraṇyam trivṛtāstv āyuṣe

In a read tredhā and hiraṇyam, in b priyatamam babbūva,  
in c somasyaikam and parāpatat (before colon); in d vedhaso  
reta āhus, in e trivṛd astv.

triyāyuṣam jamadagneṣ ka:  
çyapasya triyāyuṣam tredhāmṛtasya cakṣaṇam trīṇy āyūṁṣi  
nas kṛdhi |

In b read triyāyuṣam, in d naṣ.

tra:

yas s\*parṇās travitāyam ekākṣaram abhisambhūya çakrā  
praty ūha mṛ:

\* \* \* \* \* na viçvā z divas tvā pātu haritam ma:

In a read suparṇās trivṛtā yad āyan, in b çakrāḥ; for the  
second hemistich praty ūhan mṛtyum amṛtena sākam antar  
dadhānā duritāni viçvā.

Inasmuch as f. 42 b is badly defaced I give now all that is  
legible on it.

\* na viçvā z divas tvā pātu haritam ma  
\* ya pātu pra harād devapurāyam imāsti  
\* taḥ tāns tvam bibhratāyuṣmān varcasvān utta  
\* amṛtam hiraṇyam yābhedeḥ prathamo devo a  
\* ṇomy anu manyatām trivṛtā vadhena | nava prā  
\* īr \* āyutvāya çataçāradāya harite trī  
\* ṇ \* rajasāviṣṭitāni | a ta tritattva  
\* harjātassa yan nāma tena te ci çṛ  
\* z 3 z yajñentam tapasā vṛ  
\* y \* niḥ upah \* tāgne jarasaṣ parastā  
\* pati gṛhṇāti vidvān vṛ  
\* s \* ād a

Drawing on Ç. to fill the lacunae we may read the remaining stanzas as follows: divas tvā pātu haritaṁ madhyāt tvā pātv arjunam | bhūmyā ayasmayam pātu prāharad devapurā ayam z 7 z imās tisro devapurās tās tvā rakṣantu sarvataḥ | tās tvam bibhrad ayusmān varcasvān uttaro dviṣitām bhava z 8 z puram devānām amṛtam hiraṇyam ya ābedhe prathamō devo agre | tasmāi namo daça prācīḥ kṛnomy anu manyatām trivṛd ābadhe me z 9 z nava prāṇān navabhis sam mimate dīrghāyutvāya çataçāradāya | harite triṇi rajate triṇy ayasi triṇi rajasāviṣṭitāni z 10 z ā tvā crtatv aryamā pūṣā vṛhaspatiḥ | aharjātasya yan nāma tena te 'ti crtāmasi z 11 z 3 z

60.

Ç. 6. 122. 4 and 1.

The visible fragments of the last four lines of f. 42b (given above) are clearly parts of Ç. 6. 122; Whitney reports st. 2 and 3 as being in Pāipp. 16. Drawing from Ç. we may get the following possible reconstruction: yajñam yantam tapasā vṛhantam anv ā rohāmi manasā sayoniḥ | upahūtā agne jarasaṣ parastāt trīye nāke sadhamādam madema z 1 z tam prajānan prati grhṇāti vidvān vṛhaspatiḥ prathamajā ṛtasya | asmābhir dattam jarasaṣ parastād acchinnaṁ tantum anu sam tarema z 2 z \* \* \* \* \*

61. [f. 43a, l. 1.]

\* \* \* \* \*  
ne | paspāri viçvā bhuvanāni g\*pā antarikṣasya \* \* \* vi \* \* \*  
nā bilam te ghṛtaçcutam nadīnām pathe suçrutam juhomi |  
pravidvān \* \*  
mumugdhi pāçanyasya pattri vidhavā yathāsāt. | anātureṇa  
varuṇ\* \*  
the no svastibhir ati durgāni veṣyat. | tam açvinā pratigrhyā  
svast\*

doṣavena pūṣa se sam pra yacchāt. z 5 z anuvākam 12 zz

Read: \* | paspāra viçvā bhuvanāni gopā antarikṣasya mahato vimānaḥ z z \* \* nā bilam te ghṛtaçcutam nadīnām patye suçrutam juhomi | pravidvān\* \* mumugdhi †pāç anyasya patni vidhavā yathāsāt z z anātureṇa varuṇ\* \* the no svastibhir ati durgāni vikṣat | tam açvinā pratigrhyā svastaye †doṣavena pūṣā me sam pra yacchāt z z 5 z anuvākam 12 z

Of course it is impossible to know how many stanzas preceded these, but it seems probable to me that the hymn originally contained five; for six, or possibly seven, lines stood after the last line visible on f. 42 b and probably not more than two lines are broken from the top of f. 43: about that amount of space would be required for the last three stanzas of no. 60 (if it had five) and the first two and a half of no. 61.

62. [f. 43 a, l. 5.]

ye piç \*  
cā imām vidyam ākūtim mohayantu naḥ teṣām tvam agne  
nāçaya varca \*  
ttam atho prajām nāçayāgne piçācānaṁ varçaç cittam atho  
prajānām yath \*  
çām mahyam dhārayathāhaṁ kāmayantū me | āçām myahaṁ  
rādhatv indriyeṇa  
\* \* tām tvam agne kravyādas sarvān piçācān arcīṣā daha.  
prati dah \*  
\* \* dānān sūra devān vicarṣaṇa yo no durasyād veṣaṇa  
yathāçām  
\* \* naḥ enaḥ paçugmitsantya āçāyām puruṣeṣu ca | tāns  
tvam sahasra  
\* \* \* pi \* \* i \* ṣā \* \* ha z \* z \* \* \* \* \* \*

Read: ye piçācā imām vidyām ākūtim mohayanti naḥ | teṣām tvam agne nāçaya varçaç cittam atho prajām z 1 z nāçayāgne piçācānām varçaç cittam atho prajām | yathāçām mahyam dhāraya yathā ha kāmayantū me z 2 z āçām mahyam rādhatv indriyeṇa \* \* \* tām | tvam agne kravyādas sarvān piçācān arcīṣā daha z 3 z prati daha yatudhānān sūra devān vicarṣaṇin | yo no durasyād veṣaṇām yathāçām \* \* \* naḥ z 4 z ye naḥ paçūn agna icchantya āçāyām puruṣeṣu ca | tāns tvam sahasracakṣasaḥ piçācān arcīṣā daha z 5 z 1 z

64. [f. 43 b, l. 1.]

\* \* \* \* \*  
mi rekṣatim devānām sarveṣām sajātānā \* d \* v \* nirṛtir h \* \* :  
\* açyapasya pratisaro dyāuḥ pitā prthivī mātā yathābhi  
cakru devā :  
s tathābhi kṛṇtā punaḥ yāḥ kṛtyā nilavatī yāḥ kṛtyāḥ  
paçyāvatiḥ :

kr̥tyā yāç cakrun lohinis tā ito nāçayāmasi | yadivā yad i :  
mā jāhur ime bhadrāsi sunvati | kr̥tyāsi kalyāny asi sāmum  
kartā :

rasvaṁ jāhi z 3 z.

Beginning with the second line visible on this page we have the last three stanzas of the third hymn in anuvāka 13; the first one of these is very near Ç. 3. 9. 1. The following gives some emendations which seem possible: kaçyapasya pratisaro dyauṣ pitā pṛthivī mātā | yathābhi cakra devās tathābhi kr̥ṇutā punaḥ z z yāṣ kr̥tyā nilavatir yāṣ kr̥tyāṣ peçyavatih | kr̥tyā yāç cakrur lohinis tā ito nāçayāmasi z z † yadivā yad imā jāhur ime † bhadrāsi sunvati | kr̥tyāsi kalyāny asi sāmum kartāramyaṁ jāhi z z 3 z

The first stanza varies decidedly from Ç in pāda a, where Ç has karçaphasya viçaphasya. The form peçyavant is not in the lexicon, but it seems a possible formation from piç. For pāda a of the last stanza we might read yad devā yad imāç cāhur; aramyam in pāda d is not satisfactory. The general sphere of the hymn seems to be indicated in the second stanza.

65. [f. 43 b, l. 6.]

vṛhat te varçaṣ pṛthatām apa dyām mittrebhy eti :  
sudubhis suvarcaḥ ṛte rājā varuṇo vравіtu tasmāt tvam  
haviṣā bhāga :

dāma z çataṁ heman tān daçayā sapattrān viças tvā sarvān  
guṅguvo bhava :

ntu z ya stotipānām praty ut pātayas tvā sujāto vilahā  
tvam n\*icā z :

indras tvam yoktre adhime vinakty asmāi yas tvā yacchan-  
dam pratyum si \* \* :

sbhā jigīṣām pṛtanas saparye vṛhas tam avajānghanī \* \* \* :

\* \* \* \* \* rāsyā te balim soma sṛjātān upa sam \* \* \* \* \*  
\* \* \* \* \*

[f. 44 a.] ro abhya prayuṅga damayā sapatnān. | ṛte rājā  
varuṇo vравіtu tasmāt tvam :

haviṣā bhāgadāsa z çataṁ heman tān damayā sapatnān  
viças tvā sarvā :

n guṅguvo bhavantu z 4 z

The number of lines lost from f. 43 cannot be ascertained, but it is probable that this hymn contained not less than six stanzas. In the last stanza it may be possible to read in b

bhāgadhā asaḥ, in c hemān tān damaya, in d viṣas tvās sarvā guṅgavo. In the first stanza in pāda a it seems possible to read prathatām abhi, in b mitro bhy and suvarcāḥ (but I see nothing for sudubhis), and the next two pādas as in the final stanza. Further than these I cannot make suggestions: this seems to be a charm for the increase of a king's glory and dominion.

## 66. [f. 44 a, l. 3.]

bhagāya rājñe prathamam juhomi viṣve devā :  
uttare mādayantām z uçam patnībhya uṣatībhya ābhyah  
patim agni ā vaha :

rātahavyā |

In b read mādayantām followed by colon; in d agna and rātahavya.

patim vṛṇīṣva haviṣā grṇānas tam ā vahat savita tam te a :  
gñiḥ tam imdra masmi ṣataṣāradāya bhagabhaktā bhaga-  
vatī suvīrāḥ | :

In a grṇānā is probably the better reading, in b savitā: in c we seem to have indra but masmi I cannot solve; in d read suvīrā.

yam arṣā sam patim asye dideṣita janed icchantam tam iyā  
vahāsi | :

sumaṅgaly apatighnī suṣevā rāyas poṣeṇa uciṣā sutasva

In a we may read aṣyāi dideṣitha, but for arṣā I have nothing; in b it seems clear that we must read tam ihā vahāsi and icchantam fits the connection very well, but jane dhitsantam is a possibility, I think. In d we may read sam iṣā srjasva.

yat te pa :  
tim aryamā jāyamānām yām dhātā ca kalpajam ihā vahāsi | a :  
bhi vareṇa haviṣā juhomi | prajāṁ nāitu sumanasyamānām

In a read jāyamānām, in b yam and kalpajam; in d nayatu.

patim te dyā :  
vāpṛthivī a dhātām patim mittrāvaruṇā vāto gñiḥ saptar-  
ṣayo di :

tis soma indras te tvā devāṣ pativatnī kṛṇvantu z 5 z anu

Read: patim te dyāvaprthivī ā dhātām mitrāvaruṇā vāto  
'gñiḥ | saptarṣayo 'ditis soma indras te tvā devāḥ pativatīm  
kr̥navantu z 5 z 5 z anu 13 z

67. [f. 44 a, l. 13.]

yaç tvārāya pra viveça jānur jānivāḥ uta | atho tanvaṁ  
paspr̥ça ta :

m ito nin nayāmasi.

The ms. is slightly cracked and the first of pāda a is not clear. In a read yas tvārāyaḥ, for b I have no suggestion: in c read paspar̥ça, in d nir.

niḥ tvārāya nayāmasi | ya imān pra vive :  
çataḥ ātmānam asya mā hiṁsīr anyatra cara meha bhūḥ |

For b read ya imām pra viveçitha, with colon following: in c asyā.

yejarā :

yemām upāyasi dhehasyāi rayipoṣaṇam. prajāṁ ca tasyā  
mā hiṁ :

sīr anyatra cara meha bhūḥ |

In a I think we must read yo 'rāyemām, in b dhehy asyāi rāyas °.

yejarāye vihāyasi hanāmi vī :

rudhā tvā | atho khanatramīs tvā varṣeṇa yathā bhagam

For a we might read yo 'rāyemām vyāyasi; for the second hemistich I have no suggestions.

yejarāyā :

[f. 44 b.] sūryam str̥ṣu yam āvato kyaṁ yat pāutr̥ṣadyam  
dāurbhāgyam tam ito ṇir nayāmasi z r :

For a we might read yo 'rāyas sūryam str̥ṣu, but b seems hopeless and so leaves us uncertain about a: with pāutr̥sa-  
dyam the second hemistich can stand. The stanza is number 5, the hymn number 1 (in anu 14).

68. [f. 44 b, l. 2.]

agner vo balavato balena manyu vya nayāmasi | indrasya  
vas somasya vaḥ vṛhaspa .

ter vaḥ prajāpater vo balavato balena manyur va nayāmasi |  
yat te sūryam divi deve :

ṣu varcas tasya no dehi tamasi pracetām aham ca vigras  
tviṣitas tviṣimān i :

mām vācam vi çākṣīya z 2 z

Read: agner vo balavato balena manyum ava nayāmasi |  
indrasya vo • • | somasya vo • • | vṛhaspater vo • • | prajāpater  
vo balavato manyum ava nayāmasi | yat te sūrya divi deveṣu  
varcas tasya no dehi tamasi pracetasah • z aham ca vigras  
tviṣitas tviṣimān imām vācam vi cakṣya z 2 z

We might also read vi nayāmasi, and dhehi might be even  
better than dehi. If the formulae are to be numbered it seems  
that we must count six.

69. [f. 44 b, l. 5.]

vātaṣ purastāt pavamena bhāsvān namas te :  
vidma te nāmadheyam mā no hiṁsīḥ tapodaṣ puro dak-  
ṣiṇataḥ pavamena bhāsvā :  
n namas te vidma te nāmadheyam mā no hiṁsīḥ | viṣvāyur  
viṣvajanīnaṣ prati :  
cyā diṣaṣ pavamena bhāsvān. namas te vidma te nāma-  
dheyam mā no hiṁsīḥ z :  
ṣivo vāiṣvadeva udīcyā diṣaṣ pavamena bhāsvān. namas  
te vidma te nāmadhe :  
yam mā no hiṁsīḥ z atīṣṭhāvā bārhaspatya ūrdhvāyā diṣaṣ  
pavamena bha :  
svān. namas te vidma te nāmadheyam mā no hiṁsīḥ z 3 z  
iti ṣaḍṛta :  
sūktam. z z

Read: vātaṣ purastāt †pavamena bhāsvān namas te vidma  
te nāmadheyam mā no hiṁsīḥ z 1 z tapodaṣ puro dakṣiṇataḥ  
†pavamena • • z 2 z viṣvāyur viṣvajanīnaṣ praticyā diṣaṣ  
†pavamena • • z 3 z ṣivo vāiṣvadeva udīcyā diṣaṣ †pavamena •  
• z 4 z atīṣṭhāvā bārhaspatya ūrdhvāyā diṣaṣ †pavamena  
bhāsvān namas te vidma te nāmadheyam mā no hiṁsīḥ z 5 z  
3 z iti ṣaḍṛcasūktam z z

In the margin opposite this hymn is written ṣaḍṛtasūktam  
vātā purastāt. Probably pavamanena should stand for pava-  
mena.

70. [f. 44 b, l. 12.]

apa dyor apā utanaḍ apaskadya vadēd ahim kalyāṇy āyatāḥ :  
smṛtam sumanas santu vidyataḥ |

In a it seems possible to read apo dyor apa uttarād, in b  
apaskandya vadhed ahim: in c I think we should have kalyāṇi,  
followed by āyatāḥ rather than āyatāḥ; smṛtam is hardly

satisfactory and I have thought of *ṛtam*, but no suggestions can be made with confidence; for *d* it seems as if we must read *sumanasas santu vidyutaḥ*.

yat parjas tayitnussa saṁ saṁ vyatate jagat. pa :  
tantu dvitīyā trayāvati pṛthivī prati modate |

The transliteration of *pāda a* is not certain owing to a crack in the ms. We may read for *ab* *yat parjanyaś tanayitnus saṁ saṁ vyathate jagat*: in *c* *patanti* would seem better, and if a form of *dvitīya* is to stand it would probably be *dvitīyās*; *trayāvati* cannot stand, I think, and *ṛṣyāvati* would be a pretty emendation though the change to twelve syllables for *d* is rather sudden; if *ṛṣyāvati* seems worth consideration I would be inclined to push conjecture a little further and read in *c* *udanvatīr yās*. Cf. RV. 5. 83. 9.

eṣenābhy arkam divṛkāḥve :  
dhenum kām iva ahiṁś tvaṁ vidyutām jahi māsmaḥ  
puruṣām vadhīḥ |

*Pāda b* seems to end with *iva*, before which *gām* is probable though *dhenukām* is possible; one may suspect that the syllables *ṛkāḥve* are a corruption of *ṛṣabho* or else of a verb-form from the root *arc*, while the letters *div* could lead us in several directions: I think the import of the hemistich is 'the thunders roar lustily.' For *cd* we may read *ahiṁś tvaṁ vidyutām jahi māsmaḥ puruṣām vadhīḥ*.

abhikra :  
ndāḥ stanayitnor avasphūrjad aḥanyā uta | devā maruto  
mṛdata naḥ pātu no :  
duritād avadyāt.

Read *abhikrandaḥ* in *a* and *avāsphūrjad* in *b*; the hemistich in this form is slightly asymmetrical but it results from the simplest emendation: in *c* read *mṛdata* (the ms. so corrects), in *d* *pātu*.

vīcite pari ṇo nama ādityāḥ carma yacchata | yūyata :  
parṇino ḥaram utāparṇo ṛṣādaḥ z 4 z

Read: *vṛjīte pari ṇo nama ādityāḥ carma yacchata | yuyota parṇinaṁ ḥaram utāparṇaṁ ṛṣādasah z 5 z 4 z*.

The first *pāda* is a variant of Ç. 1. 2. 2a.



71. [f. 44b, l. 18.]

Cf. Ç. 5. 14.

kāra tam ij jahi da tvām icakliṣe vyaṁ vadhāya çam sasf-  
mahe yathā :

[f. 45 a] tvā devy oṣadham pratīcinām phalaṁ kṛtam evā tvām  
kṛtyane kṛtam hastigrīha parā :  
yanaḥ punaḥ kṛtyām kṛtyākṛte pratīcinām phalaṁ kṛtam.  
evā tvām kṛtyane kṛ :

taṁ hastigrī parā nayaḥ punaḥ kṛtyā kṛtāmkr̥ti go dhenukā  
vaṭum muṁ nayat. | :

çaktur vyaçaktupeçyam pratīciṣ prati tad vasat. yān te  
cakrur vantaneṣu va :

ntā kūkhur vratāsu ca maṇḍūke kṛtyām yām cakrus tayā  
kṛtyākṛto jahi :

agnir vāituṣ pratikūlām anukūlam ivodakam çuke rathāi-  
vartatām kṛtyekṛtyā :

kṛtarntāḥ z 5 z anu 14 z

It will be noted that the ms. writes the four pādas begin-  
ning pratīcinām phalaṁ twice; evidently a dittography. Stanzas  
1 and 5 here are 9 and 13 of Ç. 5. 14, and Ç. 5. 14. 4ab also  
appears; with st. 4 cf. Ç. 4. 17. 4.

Read: kṛtavyadhani vidhya taṁ yaç cakāra tam ij jahi | na  
tvām acakruṣe vyaṁ vadhāya sam çicimahi z 1 z yathā tvām  
devy oṣadhinām pratīcinaphalaṁ kṛtam | evā tvām kṛtyena kṛtam  
hastagrīha parā nayaḥ z 2 z punaḥ kṛtyām kṛtyākṛte gāur dhe-  
nukā †vaṭum muṁ† nayat | †çaktur vyaçaktupeçyam† pratīciṣ  
prati tad vasat z 3 z yām te cakrur vantaneṣu †vantā kūkhur  
vratāsu ca † | maṇḍūke kṛtyām yām cakrus tayā kṛtyākṛto jahi  
z 4 z agnir ivāitu pratikūlam anukūlam ivodakam | sukho ratha  
iva vartatām kṛtyā kṛtyākṛtam punaḥ z 5 z 5 z anu 14 z

In st. 2b the neuter is difficult but not impossible, I think.  
In st. 3b vatsam nayat would be a good reading; and in 3d  
perhaps pratīci would be better.

72. [f. 45 a, l. 7.]

agnir dyumnena sūryo jyotiṣā dyaur mahi :  
mnā antarikṣa vyacasā diçāçābhiṣ pṛthivī payobhir idam  
rāṣṭram vardhaya :

ntu prajāvat. |

Read antarikṣam, diça āçābhiḥ and payobhiḥ, punctuating after each pair of words down to idam.

tvāṣṭā rūpeṇa savitā savena ahar mittreṇa varuṇena rātrīḥ  
pūṣā puṣṭīr bhagaṁsena bhagaday idam rāṣṭram vardhay-  
antu prajāvat.

Read mitreṇa, puṣṭibhiḥ, and possibly bhāgadheyena bhā-  
gadhā.

yāni vi:

çvakarmāṇi jaghāna medimantarā dyākāpṛthivī ubhe | ta-  
syāhuḥ kṣa:

ttriyam garbham pari mā vapathā mūrdhani cārayasva

We may feel certain in reading dyāvāpṛthivī, kṣatriyam and  
dhārayasva; viçvakarmā ni would seem a better reading: it is  
probable that antarā stands before dyāvā°, and sedima is  
possible palaeographically, giving sedimantarā.

çchandānsy ābhito mayūkhāḥsto:

mā tumā ya jarasyāḥ purīsam tasyāhuḥ kṣatriyam nirmitam  
pari mā va:

patthā mūrdhani dhārayasva |

We might read: chandānsy abhito mayūkhās stomān †tumā  
ye jarasyāḥ | purīsam tasyāhuḥ kṣatriyam nirmitam ° ° z 4 z

parāni tasya vratathā yāpi mahati madaspa:

dam kṛṇusva durdharāya vā mā tvā dabham sapatrā dip-  
satus tava rāṣṭra:

m uttamam dyumnam astu z 1 z

Read: parāni tasya †vratathā yābhi sahate sadaspadam  
kṛṇusva durdharāya vā | mā tvā dabhan sapatnā dipsatas tava  
rāṣṭram uttamam dyumnam astu z 5 z 1 z

73. [f. 45a, l. 16.]

idam tam mitrāvaruṇā havir vām yenāgre:

devā amṛtatvam āyan. | yenāsmāi kṣatram adhi dhārayojo  
sapatrāṣ pra:

diças santv asmāi |

Read tan mitrā° in a, kṣatram in c, and dhārayāujo 'sap-  
atnāṣ in cd.

ghṛtasya dhārā mitrāvaruṇā duha vām dhenur anupa :  
 [f.45 b] sphurantī deva savitota vāyur agnir bhūtasya patir iha  
 çarma yacchāt. |

Read mitrā\* in a, duhe in b; devas in c.

çam nas tam :  
 mitrāvaruṇā gṛṇītām tredhā mitrā bahudhā vaçerām jayate  
 seno apa gho ;  
 ṣa etat pṛthak satvāno bahudhā bhavantām

In a read tan mitrā\*, in b vaçeran; in c read eti, and if  
 seno (= senā) does not seem acceptable we will have to read  
 senāpa or jayante senā.

hanāma mitrāvaruṇā samitrām bha :  
 vāsa bhadre sukṛtasya loke pārāyān nas savitā devo agnir  
 jayāmedam ha :  
 viṣā kaçyapasya |

In a it almost seems that we must read amitrām; in b read  
 bhavāma, in c parāyan.

vāto yaṁ mitrāvaruṇā tad āha haviṣy antaram  
 nirmitam ka :  
 çyapasya adhvaryavo marutā yasyāsan tena devebhyo varu-  
 ṇāni cakruḥ :  
 om̐ tena devebhyo varimāni cakruḥ z z z

Read: vāto yan mitrāvaruṇā tad aha haviṣy antaram nir-  
 mitam kaçyapasya | adhvaryavo maruto yasyāsan tena devebhyo  
 varimāni cakruḥ z 5 z 2 z

74. [f. 45 b, l. 7.]

Ç. 3. 3.

asikrat svapā iha bhava :  
 d agne dambha rodasī urūcī | amur̥n naya namamā rāta-  
 havyo yuñjanti supraja :  
 sam̐ pañca janāḥ |

For this stanza cf. RV. 6. 11. 4 and MS. 4. 14. 15. Read in  
 a acikradat, in b dambhaya where Ç. has vyacasva; in c namasā  
 rātahavyam.

dūre diçchantam arçāsa indram ā çyāvayantu  
 sakhyāya ri :  
 puṁ yadi gāyatriyam vṛhatīm arkam asmāi sāutrāmaṇyā  
 dadṛçantu devāḥ | :

In a read cit santam aruṣāsa, in b cyāva° and vipram; in c yaḍ gāyatrīm, and in d dadhr̥ṣanti.

adbhyas tvā rājā varuṇo juhāva somas tvāyam hvayati par-  
vatebhyaḥ indras tvā :  
yam hvayati viḍbhyābhyaḥ cyeno bhūtvā viṣā patemaç  
In c read viḍbhya ābhyaç, and in d viça ā patemāḥ.

cyeno havin nayatv ā para :  
smād anyakṣetre aparūyam carantaṁ açvināṁ panthām  
kṛṇutām sajan te garbham :  
sajātā abhi sam sam viçadhvam

In a read havir, in b anyakṣetre aparuddham carantam; in c açvinā and sugam, in d abhi samviçadhvam.

cyeno haviṣ kaçyapasyopa çikṣe indram vātaḥ pra :  
hito dūtā vā viçi ya catrun. | senāgrāi viço vṛṣaṇāno adharā  
kāsi :

Reading çikṣaty we can get a good pāda a; and for pāda d we might consider as a possibility viço vṛṣan ā no adharāṇ carāsi: the form viçi is probably for viçi, and senāgrāi for senāgre, but for the rest I have nothing.

yas te havam prati niṣṭyāt sajātā uta niṣṭyā z 2 z apāta  
indra tām :  
mītvāyatheham ava gāyah

Read: yas te havam prati tiṣṭhat sajātā uta niṣṭyah | apān-  
cam indra tam mītvāthemam ava gamaya z 6 z

hvayanti tvā pañca janyāḥ pati mitrāvarṣa :  
ta indrāgnī viçve devā viçi kṣemam adhidharam z 3 z

Read: hvayantu tvā pañca janāḥ prati mitrā avṛṣata | indrāgnī  
viçve devās te viçi kṣemam adidharan z 7 z 3 z

75. [f. 45 b, l. 18.]

prajāpatir a :  
nuvartis sa prajābhir anuvantiḥ sa mānuvarti anuvantiṁ  
kṛṇotu | :  
[f. 46a.] indro nuvantis sa vīryeṇanuvartis somo nuvantis sa  
oṣadhībhir anuvantiḥ :  
āpo nuvartayas tāṣ parjanyaenānuvartayah tā mānuvartayor  
anuvantiṁ kṛṇo :

tu | devānuvartayas te mṛtenānuvartayaḥ te mānuvartayoḥ  
anuvartim̄ kṛ :

ṇotu z 4 z

Read: prajāpatir anuvartis sa prajābhir anuvartiḥ | sa mānu-  
vartir anuvartim̄ kṛṇotu z 1 z indro 'nuvartis sa vīryeṇānu-  
vartiḥ | sa . . . . z 2 z somo 'nuvartis sa ośadhībhir anuvartiḥ |  
sa . . . . z 3 z āpo 'nuvartayas tāṣ parjanyaenānuvartayaḥ |  
te mānuvartayo anuvartim̄ kṛṇvantu z 4 z devā anuvartayas  
te 'mṛtenānuvartayaḥ | te mānuvartayo anuvartim̄ kṛṇvantu  
z 5 z 4 z

76. [f. 46a, l. 4.]

payo mahyam ośadhayaṣ payo me vīrudho dadham̄ |  
apām payasvā :

d yat payas tenve varṣantu vṛṣṭayaḥ

In b read dadhan, in c payasvad and in d tad me.

payo mahyam̄ parasvanto hastino me payo da-  
dham̄ | pa :

yaṣ patatṛiṇo mahyam̄ vīṇayā me payo dadham̄ |

In b read dadhan, also in d.

payasvāndre kṣettram astu paya :  
svad ṛtu dhām̄ | aham̄ payasvān bhūyāsam̄ gāvo mota  
payasvatīḥ

For ab read payasvan me kṣetram astu payasvad uta me  
dhāman; read ma uta in d.

payo mahyam a :  
psarasam̄ gandharvā me payo dadham̄ | payo me viçvā  
bhūtāni vāto dadhātu me pa :  
yaḥ

In a read apsaraso, in b dadhan.

payo mahyam̄ dyāvāpṛthivī antarikṣam̄ payo dadhat. | payo  
me viçvā bhū :  
tāni dhātā dadhātu me payaḥ

payas pṛthivyām̄ paya ośadhīṣu payo dhi :  
vy antarikṣa payo dhaḥ payasvatīṣ pradīças santu ma-  
hyam. z z :

z 5 z anu ṛṣ z

Read: payaṣ prthivyām paya ośadhiṣu payo divy antarikṣe  
dhāḥ | payasvatīṣ pradīḥas santu mahyam z 6 z 5 z anu 15 z  
For the last stanza cf. VS. 18. 36; MS. 2. 12. 1, and others.  
In the margin opposite st. 1 is written payaṣ prthivyām •.

## 77. [f. 46a, L 12.]

ahaṁ bibharmi te mano ahaṁ cittam ahaṁ vra:  
vratam mamed apa kratāv aso mamāsaḥ ced asīdapi | āmnā-  
sāistrā sam̐hi:  
te ramatām mano mayi te ramatām manaḥ ānjanasya  
madhuṣasya kuṣṭhasya na:  
latasya ca | vīrodikasya mūlena mukhena mardanam kṛtam  
madhu me antar ā:  
sya mukhena mandanam kṛtam. | tatro tvaṁ vivartasva  
narācī iva vartasi | :  
yathā nemī rathacakram samantam pari śasvaje evā pari  
śasva mā yathā:

[f. 46b] sam̐ payite manaḥ z 1 z

The sphere of this is clear, it is a love-charm; cf. Ç. 6. 102 and the many others. The division of the pādas presented by the ms. into stanzas, and the details of emendation raise many difficulties which cannot be convincingly settled. The last stanza is perfectly clear and is equivalent to Ç. 6. 8. 1: read śvajasva mām in c and payate in d. We may feel sure, I think, that the next to the last stanza begins madhu me; it seems possible to read for the first hemistich madhu mayi antar ā syān mukhena mardanam kṛtam: in pāda c, read tatra, and at the end of d perhaps vartāse, but for narācī I can suggest nothing unless we take an entirely different turn and read the hemistich tatra tvaṁ vāi varcasvān araṇī iva vartasi.

Another stanza is as follows: ānjanasya madughasya kuṣṭhasya naladasya ca | virudhas tasyā • • kṛtam; but the emendation in pāda c is not very forceful. To start now with the first words, reading vratam in b and mamed aha in c we get three pādas of st. 1, and in view of Ç. 1. 34. 2 I think we might read for d mama cittam ā sīdāsi (Ç. • upāyasi). In the remaining part we find a whole pāda written twice, the correct form being mayi te ramatām manaḥ (Ç. 6. 102. 2d has veṣṭatām) which would be a good fifth pāda for st. 1 were it not for the intervening letters āmnāsāistrā and these seem beyond emendation.

## 78. [f. 46 b, l. 1.]

yathedam açvinā triṇam vāto havatu bhūmyām e :  
vā vyaṁ vahāmasi yām vyaṁ kāmayāmahe |

Read trṇam in a, vahati bhūmyām in b.

utvā mātā sthāpayatu pra :  
tvā nudatām açvinā | dā çvaçur iva mātaram mām evājotu  
te manaḥ

Read ut tvā in a, probably sā çvaçrūr in c and evārnotu in d.

yathā :  
ksīram ca sarpiç ca manuṣyānām hr̥ye priyam. | evāham  
asyā nārīyā :

hr̥do bhūyāsam uttamaḥ

Read hr̥de in b, nārīyā in c.

agneṣ tvā tapas tapatu vātasya vr̥jī mā spr̥kṣa tā :  
ni ṣadanāni mād̥hava ut tiṣṭha prehy agnivat te kṛṇomi

In b read dhr̥jir mā spr̥kṣat, in c sād̥hava.

sūryas tvā tapas tapa :  
tu vātasya vr̥jī mā spr̥kṣa tāti ṣadanāni mād̥hava ut tiṣṭha  
prehi sū :

ryavat te kṛṇomi z 2 z

Read: sūryas tvā tapas tapatu vātasya dhr̥jir mā spr̥kṣat |  
tāni ṣadanāni sād̥hava ut tiṣṭha prehi sūryavat te kṛṇomi z 5  
z 2 z

## 79. [f. 46 b, l. 8.]

hiranyapuṣpī subhagā rūpaç cāyam sumāṅgala :  
tāv enām bhadrāyā dattām amṛtāv amṛte bhage

Read sumāṅgalaḥ in b.

hiranyapiḍvam haritam tat te aṅge :  
su rohati tenemām açvinā nārī bhagenābhi ṣiñcatam

In a read hiranyapiḍvam, in c nārīm, in d ṣiñcatām.

yathā rūpasudhr̥ta :  
s tr̥pyanto yanti kāmīnaḥ evā tvā sarve devarāḥ petayo  
yamtu kāmīnaḥ :

In d read pretāro yantu.

hiraṇyākṣa madhuvarṇo hiraṇyaparicantane añkaṁ hiraṇya  
yas tuva tenā :

syāiḥ patim ā vaha

Read: hiraṇyākṣo madhuvarṇo hiraṇyaparicchandanah | añko  
hiraṇyo yas tava tenāsyāi ° °.

yadi vāspa dirocanaṁ yadi vā nabhyas tira | yaṁ  
tvā ma :

hyam oṣadhir aṁkena ma nyānaya z 3 z

This stanza appears Ç. 7. 38. 5, which has tirojanam in a; this seems to me better than the tirocanam of the commentator. Read: yadi vāsi tirojanaṁ yadi vā nadyas tiraḥ | iyaṁ tvā mahyam oṣadhir aṁkena me nyānayat z 5 z 3 z

80. [f. 46 b, l. 14.]

punaṣ prāṇaṁ punar apānum a :  
smāi punar vyānam uta soma dhehi | ātmānaṁ cakṣur udite  
samānas tam anu pā :

hi tam anu jīva jāgavi |

Read apānam in a, adite in c and probably samānaṁ; in d jīvaṁ jāgrhi: the omission of the second anu would improve the metre.

tvāṣṭā rūpeṇa savitā savena ahar mitreṇa :  
varuṇena rātrī indro jyeṣṭhena vrahmaṇāya vṛhaspatiḥ  
pūṣāsmāi puna :

[f. 47 a.] r asaṁ dadhātu

Read asuṁ in d; dadātu would be better too, in view of st. 5d and RV. 10. 59. 7a punar no asuṁ prthivi dadātu.

yathādityā vasavo ye ca rudrā viṣve devā aditir yā  
ca rā :  
trī yajño bhagas savitā ye ca | devā yamo smāi punar asaṁ  
dadhātu |

Read 'smāi and asuṁ in d; the colon should follow rātrī.

somo rājā ;  
asucit te punar mā indro marudbhīr aṣvinā te bhiṣaj yad  
agnī rudro vasuvi :

t ta punar dāt.

The first pāda of this stanza seems to have been lost; for pāda b I read somo rājā vasuvit te punar dāt: pāda c begins with indro; read te in d.



punar dyāur devī punantarikṣam agnir vātaḥ pavamāno  
bhiṣajya:

tu | grāhyāṣ pāçām nirṛtyāṣ pāçām mrtyoḥ parçād vāk ca  
devī punar da:

dātu z 4 z

Read: punar dyāur devī punar antarikṣam agnir vātaḥ pava-  
māno bhiṣajyatu | grāhyāṣ pāçān nirṛtyāṣ pāçān mrtyoḥ pāçād  
vāk ca devī punar dadātu z 5 z 4 z

81. [f. 47 a, l. 6.]

idaṁ cakṣur patāvarī mā hinsīt purāyusaḥ yad vām :  
tamo yad u lapiṣam apa vācam ni dadhmasi |

Read ṛtāvarī in a, in b pura āyusaḥ might be better: at  
the end of c I would read yat kilbiṣam, in d vācā (with  
apavācam as an alternative).

idaṁ dhehy ada gaṇam yatho :  
rmāti rohati | ayasmayas tarāṅkuço akṣāur aram sam apu  
larpātu z

In a we may read adhiguṇam or adhi gaṇam, in b yathor-  
myādhi or better yathormir adhi: in d upa larpātu seems  
probable, and the locative dual might stand at the beginning;  
I would suggest then akṣyo rasam upa larpātu.

yama :  
hy ābhyam ujayam nṛcakṣā yam çānsenaç çakta nir yam  
suparnā ud āhuç cakṣu :

r udīter anantaṁ somo nṛcakṣā mayi tad darmaṁ dhātu |

The first two pādas do not connect well with either the  
preceding or following, and it is possible that they were pādas  
cd of a stanza whose first hemistich has fallen out: a possible  
reading would be yamo hy ābhyām uj jayan nṛcakṣā yam  
çānsena. It seems possible to read nir ayan suparnā with  
some form of çakti at the beginning of the pāda; read uditeḥ  
and insert colon; the last two words are probably dharmam  
dadhātu.

yathā cakṣus suparna :  
çca yathā çvaçrū yathā çunaḥ evā me açvinā cakṣuḥ kṛṇu-  
taṁ puṣkara :

sraja |

Read suparnasya in a, çvaçror in b; kṛṇutām puṣkarasrajā  
for d: with this stanza cf. Ç. 3. 22. 4.

yasyas suparnām prapataç cakṣusā cakṣur ā dadhe  
tasyāha samu :

draje uva cakṣusā cakṣur ā dadhe z 5 z anu 16 z zz :

The second pāda looks as if pāda d had displaced a more appropriate pāda b; yet if we might read for a yas suparnasya prapātaç perhaps b could stand: in c we might read samudraṁ jetave. This is stanze 5 of hymn 5 in anu 16.

There are suggestions in the first two stanzas of healing some disease of the eye, in the last two the suggestions are rather of a charm for keenness of vision; of course both could stand in the same hymn.

82 and 83. [f. 47 a, l. 14.]

agnis te hāras siṣaktu yātudhāna svāhā vātām te prānas  
siṣaktu :

sūryam te cakṣus siṣaktu antarikṣam te çrotram siṣaktu  
paramām te parāvataṁ :

manas siṣaktu yātudhāna svāhā z 1 z apas te rasas siṣaktu :  
yātudhāna svābā | oṣadhīs te lomāni siṣajantu samudraṁ  
de vā :

s siṣaktu yātudhāna svāhā z 2 z

Read: agnim te hāras siṣaktu yātudhāna svāhā z 1 z vātām  
te prānas siṣaktu ° ° z 2 z sūryam te cakṣus siṣaktu ° ° z 3 z  
antarikṣam te çrotram siṣaktu ° ° z 4 z paramām te parāvataṁ  
manas siṣaktu yātudhāna svāhā z 5 z 1 z

apas te rasas siṣaktu yātudhāna svāhā z 1 z oṣadhīs te  
lomāni siṣajantu ° ° z 2 z samudraṁ te † vās siṣaktu yatu-  
dhāna svāhā z 3 z 2 z

In 83. 3 vāk would seem a good reading.

The ms. so clearly separates these formulae into two groups that I have not felt it advisable to unite them in spite of their unity as regards content. Opposite 83 the margin has rakṣāmantram ha 4.

84. [f. 47 a, l. 18.]

idam te çiro bhinadmi yā :  
tudhāna svāhedam te mastiṣkam ni tarānanaddi bhūmyām  
te hano bhina :

[f. 47 b.] dmi yātudhāna svāhedam te jihvā ni te grīvā  
bhinaddi yātudhāna svāhedam :

te skandhā ni idam te sāu bhinadmī yātudhāna svāhedam  
 te bāhū ni te hṛda :  
 yam bhinaddi yātudhāna svāhedam te pariṣūr ni te çronī  
 bhinaddi yātudhā :  
 na svāhedam te klomā ni te pṛṣṭhe bhinadmī yātudhāna  
 svāhedam te vastā ni :  
 idam ta ūrū bhinaddi yātudhāna svāhedam te jaṅghe  
 bhinaddi yātudhāna svā :  
 hedam te gulhāu bhinaddi yātudhāna svāhedam te pādāu  
 ni te tvacam bhinaddi :  
 yātudhāna svāhedam te prāṇam ni idam te parūṅṣi bhinaddi  
 yātudhāna svā :  
 hedam te majjo ni tarāṇenaddi bhūmyām z 3 z

Read: idam te çiro bhinadmī yātudhāna svāhā | idam te  
 mastiṣkam ni tarhaṇena bhinadmī bhūmyām z 1 z idam te  
 hanū . . | idam te jīhvām ni . . . z 2 z idam te grīvām . . |  
 idam te skandhān ni . . . z 3 z idam te hastāu . . | idam te  
 bāhū ni . . . z 4 z idam te hṛdayam . . | idam te parçūr  
 (Wackernagel, *Altind. Gr.* § 51) ni . . . z 5 z idam te çronī  
 . . | idam te kloma ni . . . z 6 z idam te pṛṣṭhe . . | idam  
 te vastham ni . . . z 7 z idam te ūrū . . | idam te jaṅghe  
 ni . . . z 8 z idam te gulhāu . . | idam te pādāu ni . . .  
 z 9 z idam te tvacam . . | idam te prāṇam ni . . . z 10 z  
 idam te parūṅṣi bhinadmī yātudhāna svāhā | idam te majja  
 ni tarhaṇena bhinadmī bhūmyām z 11 z 3 z

85. [f. 47 b, l. 8.]

nandasodalam anta :  
 kajisṇu hāparajitā amum bhrūṇāny arpaya svayam pāçān  
 yāyatī a :  
 srar āitu sahakratur ātu mā prāṇo ātho balaṁ mano dadhātu  
 bhadrayā agni :  
 r viçvād vāsu mā svastaye dakṣiṇā mā dakṣiṇato dakṣiṇā  
 pātu sa :  
 vyataḥ paçcād anam vyadhāt pātu sarvasyā bhavahebhya  
 çatam āpo divyā mittra :  
 sya ca dakṣiṇaḥ | dhātā savitā rudras te no muñcantv  
 aṅhasaḥ | çatam pāçā :  
 tu varuṇasya vrahmanaspateç ça te māntan pāçām no viçya  
 çatāt pāçē :  
 bhyo vayantām z 4 z

This seems little more than words and phrases put together without connection, though there is in several places indication of prayer for protection; such as vyadhāt pātu, muñcantv añhasaḥ. It does not seem to be metrical.

At the very beginning I think nandasodaram is not improbable, then probably antakajisnum and aparajitam, these being in agreement with amuñ; doubtless we should read bhrūṇāny, but it seems hardly possible to construe two accusatives with arpaya. If asrar is a verb, as seems possible, we would want to read yāyaty asraḥ (followed by a period). Reading āitu mā prāno and bhadrayāgnir we would get a fairly good sense for āitu sahakratur . . . viçvād vasuḥ (followed by period), though it would be quite possible to put the period after bhadrayā and then read vasur mā °; enaṁ vyadhāt pātu would be the last words which can stand, but it seems that a full stop comes after bhavahebhya. Of course dhātā . . . añhasaḥ is good but of the rest I can make nothing though many of the words are obvious.

The above suggestions really offer no help in solving this hymn, for there is nothing in it that gives a solid base from which to work; at least I cannot see it.

## 86. [f. 47 b, l. 15.]

prācīm diçam āsthām agnir māvatv ojame ba :  
 lāya diçām priyo bhūyāsām anu mitvā me diço bhavantu  
 ghṛtapratikā :  
 dakṣiṇām diçam āsthām indro māvatv ojase balāya pratī-  
 cīm di :  
 çam āsthām varuṇo māvatv āujase balāya udīcīm diçam  
 āsthām :  
 somo māvatv āujase balāya dhruvaṁ diçam āsthām viṣṇur  
 māvatv āuja :  
 [f. 48 a] se balāya ūrdhvām diçam āsthām vṛhaspatir māvatv  
 āujase balāya :  
 diçām priya bhūyāsām anu mittrā me diço bhavantu ghṛta-  
 pratikā z :

z 5 z a 17 z

Read: prācīm diçam āsthām agnir māvatv ojase balāya |  
 diçām priyo bhūyāsām anu mitrā me diço bhavantu ghṛta-  
 pratikāḥ z 1 z dakṣiṇām diçam āsthām indro māvatv . . . |

diçām . . . z 2 z praticīm diçam āsthām varuṇo māvatv . . . |  
 diçām . . . z 3 z udicīm diçam āsthām somo māvatv . . . |  
 diçām . . . z 4 z dhruvām diçam āsthām viṣṇur māvatv . . . |  
 diçām . . . y 5 z ūrdhvām diçam āsthām vṛhaspatir māvatv  
 ojase balāya | diçām priyo bhūyāsam anu mitrā me diço  
 bhavantu ghṛtapratikāḥ z 6 z 5 z anu 17 z

87. [f. 48 a, l. 3.]

Kāuç. 107.

manāyī taṅtu prathamam paçced anvyātanvata tam :  
 nārī pra vṛvīmi va çādīr nā santurvarī sādurvyas tantur  
 bhavati sādhu :

n oḍur ito vṛkaḥ atho horvarīr yūyam prātar voḍheva  
 dhāvajā kharga :

lā yurva paturīr apā agram ivāyanam | patantu pratvarīr  
 ivorvarīḥ :

sādhunā pathā avacyu tātubhyete tedeṅvāçvatarāv iva |  
 pra stomas u :

rvarīnām çaçayānām astvāviṣam | nārī pañcamāyoṣam  
 sūtravat kṛ :

ṅutam vasu ariṣṭo sya vasthā priyamda vāsi tatātira z 1 z :

Read: manāyī tantum prathamam paçyed anyā atanvata |  
 tan nārīḥ pra vṛvīmi vas sādhuṛ vas santūrvarīḥ z 1 z sādhuṛ  
 vas tantur bhavatu sādhuṛ otur etu vṛtaḥ | atho horvarīr yūyam  
 prātar voḍheva dhāvata z 2 z khargalā iva patvarīr apām  
 ugram ivāyanam | patantu patvarīr ivorvarīḥ sādhunā pathā  
 z 3 z avācyāu te totudyete todenāçvatarāv iva | pra stomam  
 urvarīnām çaçayānām astāviṣam z 4 z nārī pañcamayūkham  
 sūtravat kṛṇutam vasu | ariṣṭo 'sya vastā † priyamda vāsi  
 tatātira† z 5 z 1 z

The reading of 2b may not seem good but I regard it as  
 probable; Bloomfield reports sādhuṛ otu as the reading of  
 three mss. but reads in his text sādhuṛ etu ratho. In 2d Bl.  
 reads voḍhave. In 5b Bl. reads kṛṇute vasu, though all but  
 one of his mss. have kṛṇutam; in his note he suggests the  
 reading here given. For priyamda in 5d we should probably  
 read prendra as in Kāuç. but for the rest our reading seems  
 as hopeless as that of Kāuçika.

88. [f. 48a, l. 10.]

RV. 10. 152.

çāsa itthā mahañ asy āmittrakhāghāto adbhutaḥ na yasya  
hanya :

te sakhā na jīyate kadā cana

In a read mahāñ, and in b amittrakhādo.

vṛkṣo vi mavṛdho jahi vi vṛttrasya :  
hanū ruja vi manyumanyu vṛttrahann amittrasyābhidāsati |

Read: vi rakṣo vi mṛdho jahi vi vṛttrasya hanū ruja | vi  
manyum indra vṛttrahann amittrasyābhidāsataḥ z 2 z

vi nī :

ndra vi mṛdo jahi nīdā yatsva pradhanyataḥ adhamam  
gamayā taso yo :

asmā abhi dāsati |

Read: vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ |  
adhamam gamayā tamo yo asmāñ abhi dāsati z 3 z

svastidā viçām pati vṛttrahā :  
vi mṛdo jahi vṛṣendraṣ pura etu nas somapā abhayañkaraḥ :

In a read patir, in b vṛtrahā and vi mṛdho or vimṛdho; jahi  
does not fit in well here, and the reading of RV. is much  
preferable • vimṛdho vaçi.

apendra dviṣato mano pa jīyāsato vadham vi mahaç çarma  
yaccha va :

rīyo yavadhā vadham z 2 z

Read: apendra dviṣato mano 'pa jīyāsato vadham | vi mahac  
çarma yaccha variyo yavayā vadham z 5 z 2 z

89. [f. 48a, l. 17.]

yo titaro mañis tenāti taru :  
ṣva saḥ sapattrāñ dviṣato maṇe pṛṇutasva pṛdanyataḥ |

In a read devo yo 'titaro; in b I think taruṣva dviṣaḥ is the  
best of several possibilities: in c read sapatnāñ, and for d pra  
nutasva pṛtanyataḥ.

pṛṇu :

[f. 48b] tasva pra dahasva sapattrāñ dviṣato maṇe tarāpi  
mahatañ duṣvasām varco bhañkti :

pradanyatām

In a read pra nutasva, in b sapatnān; in b ati or ava would be better and then mahatvam dviṣām is at least possible; in d read bhañdhi pṛtanyatām.

varco jahī manyuṃ jahy ākūtiṃ dviṣatām maṇe | devo  
yo ti:

taro maṇis tenāti tara dhūrvatā |

In c read 'titaro and in d dhūrvataḥ.

ye dhūrvanti ye druhyanti ye dviṣanti pra:  
tanyataḥ | sarvān sapattrās te manir ṇa manyuṃ dviṣatas  
karat.

In b read pṛtanyantaḥ; in cd sarvān sapatnāns te manir nir.

tava citte ta:

va vrate tavāivādhaspadam carām | devo yo nyataro maṇis  
tenāti tara duṣvamā:

z 3 z

Read: tava citte tava vrate tavāivādhaspadam karam | devo  
yo 'titaro maṇis tenāti taruṣva dviṣaḥ z 5 z 3 z

For 5d and 1b tenāti tara duṣṭarān might seem as good  
as the reading given above.

90. [f. 48b, l. 6.]

Ç. 6. 9.

ā te manaç cakṣuç ca ā mā te hṛdayaṃ dade padoṣ  
ṭe padyam ā:

dade yathā tiṣṭhāsi me vaçe vaçe

In ab read manaç cakṣuç cā; in c pādoṣ, and in d vaçe  
only once. This stanza and the last one do not appear in Ç.,  
nor elsewhere.

vānccha se pādāu tanvām vāncchākṣūr vān:  
ccha sakṣnyū akṣo vṛṣanyantyāṣ keçā oṣṭhāu mām te kāmēna  
āṣyatām

For a read vānccha me ; for b vāncchākṣyāu vānccha sak-  
thyāu; in c akṣyāu and in d çuṣyatām: the sign transliterated  
ā in āṣyatām might be a poorly formed çu.

māi tvā:

dūṣanimrgām ṇomi hṛdayasprgam mamed apa kratāv aso  
mamāsa:

ç ced asaç ced asīdapi

For the first hemistich I think we may read mayi tvā doṣaṇispr̥cam̐ kṛṇomi hrdayaspr̥cam̐; in c read aha, and for d see hymn 77 where I suggested mama cittam ā sīdāsi.

yasām nābhir ārohaṇam̐ hr̥dī sarīvananam̐ kṛtam̐ | :  
gāvo ghṛtasya mātaro amu sam̐ vānayanu me

In a read yāsām, in d amūm.

mahyam̐ tvā dyāvāpr̥thi :  
vī sahyam̐ devī sarasvatī mahyam̐ tvendraç cāgniç cāhoratre  
ni yacchatām. z :

Read: mahyam̐ tvā dyāvāpr̥thivī mahyam̐ devī sarasvatī |  
mahyam̐ tvendraç cāgniç cāhoratre ni yacchatām z 5 z 4 z

For st. 5 cf. above Nos. 9. 5 and 35. 5.

91. [f. 48b, l. 13.]

Cf. Ç. 2. 24.

bhūlir mūly arjunī punar vo yanti yādavaḥ punar jūtiṣ  
kimīdinī :

yasya stha ḍdam̐ atta yo va prahīt tam̐ utta ma samsāny  
attaḥ acchavo jigha :

cchavaḥ haviṣyavaṣ pāçyavaḥ sphātihāri ramahāri vāta  
jūte sa :

nojavaḥ punar vo yanti yādavaḥ punar jūtiṣ kimīdinī yasya  
stha da :

m̐ atta yo va prāhīt tam̐ utta mamsāny̐ attaḥ z z om̐ tvam̐  
utta smā :

mamsāny̐ attaḥ zz 5 z anuvā 18 z z iti atharva :

[f. 49a] ṇi pipalādaçākḥāyām̐ dvitīyaṣ kāṇḍas samāptaḥ  
z z

Ç. 2. 24 is a hymn of eight stanzas divided between male and female kimīdins; above in No. 42 we have a hymn, seemingly of five stanzas, devoted to the male kimīdins and here are the stanzas against the females. An arrangement in five stanzas may be made with some degree of reason, but to emend the words which are supposed to be names of the demons is not possible: feminine vocatives are called for, and I can only suggest as more or less plausible arjuni, jighatsavaḥ, sphāti-hāri, ramahāri, manojavāḥ. Taking up these suggestions we may read as follows: bhūli mūly arjuni punar vo yantu yātavaḥ



punar jūtiṣ kimīdiniḥ | yasya stha tam atta yo vaḥ prāhāit tam  
 atta svā mānsānyatta z 1 z acchavo jīghatsavaḥ punar . . .  
 z 2 z haviṣyavaḥ pāḥyavaḥ . . . z 3 z sphātihāri ramahāri  
 . . . z 4 z vātajūte manojavāḥ punar vo yantu yātavaḥ punar  
 jūtiṣ kimīdiniḥ | yasya stha tam atta yo vaḥ prāhāit tam  
 svā mānsānyatta z 5 z 5 z anu 18 z z ity atharvaṇi pāippa-  
 lādaçākḥyārṇ dvitīyaḥ kāṇḍas samāptaḥ z z