

The Kashmirian Atharva Veda, Book Three

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The Kashmirian Atharva Veda, Book Three. — Edited,
with critical notes, by LE ROY CARR BARRET, M. A.,
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Prefatory. — This third book of the Kashmirian AV. is edited in the same manner as were the first and second books (see this Journal vol. 26 p. 197 and vol. 30 p. 187). The same freedom has been maintained in regard to the form of presenting the material, but as heretofore the transliteration is considered first in importance. An effort has been made to reduce commentary to the smallest limits; and this may have produced an appearance of assurance regarding the emended text offered, but it is rather more appearance than reality. The text as constituted is a product of textual criticism solely, and only rarely has a purely conjectural reading been suggested or a venture made towards the higher criticism. Mutilated passages might sometimes be made intelligible by free guesswork, but even moderate assurance about a reading can be felt only if similar phraseology can be cited from other Vedic Texts.

Inasmuch as this is really preliminary publication it seems proper to put it in print now rather than hold it back on account of some unsolved difficulties. A revision and republication which would have some finality may properly be undertaken when the whole, or at least half, shall have been published in this manner. The fourth book will follow this one as soon as possible.

The transliteration is given in lines which correspond to the lines of the ms.; the division of words is of course mine, based on the edited text. The abbreviations are the usual ones; except that Ç. is used to refer to the AV. of the Çāunikiya School, and ms. (*sic*) is used for manuscript. The signs of punctuation used in the ms. are fairly represented by the vertical bar (= colon) and the "z" (= period): in the trans-

literation the Roman period stands for a *virāma*: daggers are used to indicate a corrupt reading as they are used in editions of classical texts.

Introduction.

Of the ms. — This third book in the Kashmir ms. begins f. 49 a, l. 2 and ends f. 61 a, l. 3, — 12 folios: only one letter is illegible owing to peeling of the bark, on the last line of f. 52 a, and unclear signs are only four I think. It may be noted here that in this ms. a ligature which seems clearly *tr* appears very frequently but not always for *tr*: and one ligature seems regularly to serve for *nn* and **r n°*. In this part of the ms. most of the pages have 18 or 19 lines of script.

Punctuation and numbering. — There are no stanza numbers, and only the most irregular punctuation to indicate the ends of stanzas or hemistichs: sometimes a *visarga* or *anusvāra* gives the hint. Except when a stanza is entirely rewritten I have not ordinarily mentioned corrections of punctuation. There are no accents marked in this book.

The grouping of the hymns in *anuvākas* is maintained in this book, eight *anuvākas* with five hymns in each; and all are correctly numbered except the first which is marked a 5, the 5 belonging to the fifth hymn which is not numbered. All the hymns save four are numbered correctly: for no. 5 and no. 11 the end is indicated but no number given, for no. 28 and no. 38 the end is not indicated.

Colophons, glosses, &c. — There are a few things of this sort that may well be recorded here. In the left margin opposite hymn 10 stands *rakṣāmantram*; in the left margin opposite hymn 34 stands *somam rājānam aṣervacana* (*sic*); cf. f. 63 b. In the text before hymn 11 stands *atha rakṣāmantram*; then after the six stanzas which appear also as Ç. 3. 23 there stands RV. 10. 87. 1 entire followed by the *pratika* of RV. 10. 87. 25 (its last stanza) and the direction *japet sarvam*; finally stands *iti rakṣāmantram*. This seems to be a clear case of intrusion of *sūtra* into our text. And I incline to think that a bit of commentary has gotten in between stt. 10 and 11 of hymn 25, taken in possibly from a bottom margin. In hymn 34 between stt. 1 and 2 there stand 3 *pādas* which seem to be *pratikas*, and not constituent *pādas* of a stanza. In hymn 31 only the *pratika* of st. 1 is given followed by *ity*

ekā to indicate previous occurrence in this ms.: the same practice is noted in Book 4. There are some corrections inserted between the lines and some in the margins: most of them are helpful, but self-evident.

Extent of the book. — This book contains 40 hymns of which 3 are prose; parts of 3 others are or seem to be prose. The normal number of stanzas in a hymn is 6, as it is in Ç. 3; 26 hymns have 6 stanzas each, and not one has less I believe. Assuming the correctness of the verse divisions as edited below we have the following table:

26 hymns have	6 stanzas each	=	156 stanzas
5 " "	7 " "	=	35 "
4 " "	8 " "	=	32 "
2 " "	9 " "	=	18 "
1 hymn has	10 stanzas	=	10 "
1 " "	11 " "	=	11 "
1 " "	12 " "	=	12 "
<hr/>			
40 hymns have		=	274 stanzas.

New and old material. — Estimating by stanzas which are new in structure we have just over 80 new stanzas; estimating by pādas which are not in the *Concordance* the total is slightly less, because some few pādas which do appear in the *Concordance* are parts of stanzas which may properly be called new. There are 14 hymns which may be called new, though some of them contain stanzas already known.

Of the 31 hymns in Ç. 3 sixteen appear here in fairly close agreement: this is the practically the same proportion of correspondence that was found in Pāipp. Books 1 and 2. There are here also 2 hymns each of Ç. 2 and 7, and 3 hymns each of Ç. 4 and 19, and a few scattering stanzas or pādas of Ç. 5, 6, and 9. Of other Vedic texts there are only a few scattered stanzas of RV., VS., KS., Kāuçika: one hymn here is partly parallel to some mantras of MS., and one appears in a form which is closer to the form given in TS. than to the form given in Ç.

ATHARVA-VEDA PĀIPPALĀDA-ÇĀKHĀ
BOOK THREE.

1. [f. 49 a l. 2.]

Ç. 3. 4.

om̐ namo gaṇādhipataye z z om̐ ā tvā gni rāṣṭram saha
varcasodhi
ṣ prāg viçām patir ekarāt tvām vi rājā sarvās tvā rājan
pradiço hvaya-
ntūpasadyo namasyo bhaveha tvām viço vṛṇatām rājyāya
tvām imāḥ pra-
diçaṣ pañca devīḥ varṣma rāṣṭrasya kakudhi çrayasvāto
vasūni vi bhajā-
my agrāḥ açchi tvā yattu bhuvanasya jātāgnir dūto va
jarase dadhāti jāyā-
ṣ putrāḥ sumanaso bhavantu bahum̐ balim̐ prati paçyāma
ugrā z z
açnā tvāgre mitrāvaruṇobhā viçve devā marutas tvā hva-
yantu | sajātā-
nām madhyameṣṭheha ma syā sve kṣetre savite vi rāja |
ā pa drava paramasyām
parāvataç çive te dyāvāpṛthivī babhūtām | ud ayam̐ rājā
varuṇas tathā-
ha sa tvāyam ahvat svenam ehi | indro idam̐ manuṣya prehi
sam̐ hi yajñiyā-
s tvā varuṇena sam̐vidānaḥ sa tvāyam ahvat sve sadhasthe
sa devān yakṣa-
t sāu kalpayād diçaḥ | pathyā revatīr bahudhā virūpāḥ
sarvā
s saṅgatyā varivas te akran. tās tvā sarvās sam̐vidānā
hvayantu daça-
mim̐ ugras sumanā vaçeta | yadi jareṇa haviṣā da tvā
gamayā-

masi | atrā ta indraṣ kevalīr viço balihrtas karat. z r z

Read: ā tvā gan rāṣṭram saha varcasodihī prāg viçām patir
ekarāt tvām vi rāja | sarvās tvā rājan pradiço hvayantūpasadyo
namasyo bhaveha z l z tvām viço vṛṇatām rājyāya tvām imāḥ
pradiçaṣ pañca devīḥ | varṣman rāṣṭrasya kakudi çrayasvāto
vasūni vi bhajāsy ugrāḥ z 2 z accha tvā yantu bhuvanasya

jātā agnir dūto 'va jarase dadhāti | jāyās putrāḥ sumanaso
bhavantu bahum̐ balim̐ prati paçyāsā ugraḥ z 3 z açvīnā tvā-
gre mitrāvaruṇobhā viçve devā marutas tvā hvayantu | sajātā-
nām̐ madhyamesthā iha sa syāḥ sve kṣetre saviteva vi rāja z 4
z ā pra drava paramasyāḥ parāvataç çive te dyāvāpṛthivi ba-
bhūtām̐ | tad ayaṁ rājā varuṇas tathāha sa tvāyam̐ ahvat +sve-
nam̐ ehi z 5 z indra idam̐ manuṣyaḥ prehi sam̐ hy ajñāsthā
varuṇena sam̐vidānaḥ | sa tvāyam̐ ahvat sve sadhasthe sa devān
yakṣat sa u kalpayād diçāḥ z 6 z pathyā revatīr bahudhā
virūpāḥ sarvās saṅgatya variyas te akran | tās tvā sarvās sam̐-
vidānā hvayantu daçamim̐ ugras sumanā vaçeha z 7 z yad
ajareṇa haviṣādhi tvā gamayāmasi | atrā ta indraḥ kevalīr viço
balihṛtaḥ karat z 8 z 1 z

With the last stanza cf. RV. 10. 173. 6 and Ç. 7. 94.

In st. 3b jarasi would suit the verb better and might be read. Pāda 4c appears in several forms; cf. no. 33. 5. A possible reading for st. 5d is ° sa enam̐ lokam̐ ehi. The reading of st. 6a here is better than that of Ç. but it is entirely possible that our ms. gives no real variant; in 6d viçāḥ as in Ç. would be better. The emendations in st. 8 are tentative.

2. [f. 49 a, l. 17.]

C. 3. 7.

harīṇasya rahuṣyado dhi çīrṣaṇi bheṣajam̐ su kṣettriyam̐
viṣāṇa-
yād viṣucīman anīnaçat. | anu tvā hariṇo vṛṣā padbhiç catu-
[f. 49 b.] rbhir akramīt. viṣāṇe vi çva çuspitam̐ yadi kiñ
cit kṣettriyam̐ hṛdi | a-
do yad avarocate catuṣpakṣam̐ iva ççhati | tena te sarvam̐
kṣettriyam̐ aṅgebhyo nā-
çayāmasi | ud agātām̐ bhagavatī vicṛtāu nāma tārake | vi
kṣettriyam̐
tvābhy ānaçe | vedāham̐ tasmin̐ bheṣajam̐ kṣettriyam̐ nāça-
yāmi te | apa-
vāse nakṣattrāṇā apā statatoṣasām̐ apassat sarvam̐ āmayad
apa kṣe-
ttriyam̐ akramīt. āpa id vā u bheṣajīr āpo amīvacātaniḥ ā-
po viçvasya bheṣajīs tās tvā muñcantu kṣettriyāt. z 2 z

Read: harīṇasya raghuṣyado 'dhi çīrṣaṇi bheṣajam̐ | sa kṣe-
ttriyam̐ viṣāṇayā viṣucīnam̐ anīnaçat z 1 z anu tvā hariṇo

vr̥ṣā padbhiḥ caturbhir akramīt | viṣāṇe vi śya guṣpitaṁ yat
kiñ cit kṣetriyaṁ hr̥di z 2 z ado yad avarocate catuspākṣam
iva chadiḥ | tena te sarvaṁ kṣetriyam aṅgebhyo nāçayāmasi
z 3 z ud agātām bhagavatī vicrtāu nāma tārake | vi kṣetri-
yasya muñcatām adhamāṁ pāçam uttamam z 4 z yad asuteḥ
kriyamāṇāyāḥ kṣetriyaṁ tvābhy anaçe | vedāham tasmin bheṣa-
jaṁ kṣetriyaṁ nāçayāmi te z 5 z apavāse nakṣatrāṇām apavāsa
utoṣasām | apāsmat sarvaṁ āmayad apa kṣetriyam akramīt z
6 z āpa id vā u bheṣajir āpo amivacātaniḥ | āpo viçvasya
bheṣajis tās tvā muñcantu kṣetriyāt z 7 z 2 z

From Ç. I have supplied the end of st. 4 and the first
hemistich of st. 5; the words supplied would occupy one line
of our ms.

3. [f. 49 b, l. 7.]

Ç. 3. 6.

pumān puri-
saḥ pari jāto açvatthaḥ khadirād adhi | sa hattu çatṛṇ māma-
kān yān-
ç cāham dveṣmi ye ca mām |

In pāda c read hantu çatrūn, in d mām.

tān açvattha niṣṇīhi çatṛṇ mayi bādha todhata |
indreṇa vṛttragnā me mayād agniṇā varuṇena ca |

In pāda a read niç çṛṇīhi, in b çatrūn and dodhataḥ; and
I think we should read me bādha in b where Ç. has vāibādha,
tho mayi baddha seems to be possible. At the end of c
vṛttragnā medi as in Ç. is the only remedy that suggests
itself.

yathāçvattha
niṣṇāsi pūrvān jātān utāparān. evā pṛdanyatas tvam abhi
tiṣṭha saha-
sva tā |

In pāda b read niç çṛṇāsi; in c pṛtanyatas; and at the end
of d read ca. This stanza is not in Ç.

yathāçvattha vi bhinaçchantā haty arṇave | evā me
çattro cittāni

viçvag bhidhi mahasva tā z

In pādas ab we may read vi bhinatsy antar mahaty; this
is close to our ms. and certainly as good as the troublesome
Ç. nir abhanas. In c read çattroç, for d viçvag bhindhi sa-
hasva ca.

yas sahamāṇaḥ carati sāsahānāiva
ṛṣabhā tenāḥvāttha tvayā vyaṁ sapatnān samviṣivahi |

For pāda b read sāsahāna iva ṛṣabhaḥ. It seems probable that at the end of d we must read saḥiṣimahi as in Ç.

sinā
tv āinām nirṛtīm mṛtyoṣ pāçair avimokyāir aḥvattha çatṛn
māmakān yāñç cā-

ham dvesmi ye ca mām

In pāda a read enān nirṛtir, in b avimokyāih; in c read çatrūn, in d mām.

adharāñça pra plavatām çhinnā nor iva bandhanān na
nurbādhaprañuttānam punar asti nivartanam

For pādas ab read adharāñcaḥ pra plavantām chinnā naur
iva bandhanāt: in c nurbādhaprañuttānam.

prāiṇān nadāmi manasā pra
çṛtyena vrāhmaṇā prāiṇān vṛkṣasya çākhāyā aḥvatthasya
nudāma-

[f. 50 a] si z 3 z

Read: prāiṇān nudāmi manasā pracṛtyāinān vrahmaṇā |
prāiṇān vṛkṣasya çākhāyāçvatthasya nudāmasi z 8 z 3 z

In Ç. pāda b is pra cittenota brahmaṇā: I would not insist on the emendation suggested, and yet it is close to the ms.

4 [f. 50 a, l. 1]

Ç. 3. 13.

yad adas sampratir ahāv anadatā have tasmād a nu-
dyo nāma stha tā vo nāmāni sindhavaḥ z

In a read samprayatir, in b hate: in c ā nadyo.

yat preṣitā varuṇenā
t sībham samavalgataḥ tad āpunor id indro vo yatīḥ asmād āpo
anu ṣṭhunā

In the first hemistich read varuṇenāc chibham samavalgata:
in c it seems necessary to read āpnod indro vo yatir; in d ṣṭhana.

apakāmām sindamānā avevrata vo hi kam. indro
vas saktabhir devāi tasmāra nāma vo hi kam

Read: apakāmām syandamānā avivarata vo hi kam | indro
vaç çaktibhir devis tasmād vār nāma vo hitam.

This is the version of Ç. (and other texts), and I think the
Pāipp. has no real variant.

eko na deva upātiṣṭha
t sindhamānā upenyaḥ | ud āniṣur mahīr iti tasmād udakam u-
cyate |

Pāda a may stand, and for b we may read with KS. syan-
damānā upetya.

āpo devīr ghr̥tam itāpāhur agnīṣomāu bibhraty āpa ityā
tīvro raso madhupr̥cām araṅgamā mā prāṇena sā varcasā
gr̥ham̐ |

The ms. corrects °pr̥cā to °mr̥cā and gr̥ham̐ to gām.

In pāda a we may read id āpa āhur, tho āsur with TS.
would seem better; in b ityā seems possible, but all the other
texts have it tāḥ. In cd read madhupr̥cām araṅgama ā mā
prāṇena saha varcasā gan.

yād ik paçyāmy uta vā çṛṇomy ā mā ghoṣo gacchad vāsy
āṣām mene

bhejāno mṛtasya tarhi hiranyavarṇasyamaṁ yadā vā z 4 z

Read: ād it paçyāmy uta vā çṛṇomy ā mā ghoṣo gacchad
vāçy āsām | mene bhejāno 'mṛtasya tarhi hiranyavarṇā asva-
dām yadā vaḥ z 6 z 4 z

All the other texts have atṛpam in d. St. 7 of the Ç. ver-
sion appears Pāipp. 2. 40. 5.

5. [f. 50 a, l. 11.]

Ç. 3. 2.

agnir no dūtaṣ praty eta çatṛṇ pratidahaṁ abhiçastim arā-
tīm sa ci-

ttām mohitu pareṣām nihastāç ca kṛṇavaj jātavedaḥ ayam
agni

r amūmūhad yāni cittāni vo hṛdī vi vo dhamātv okasaḥ
pra bo dhamā-

tu sarvatā indra cittāni vohayārvāg ākūdyādhi agner vātasya
dhrā-

ījyā tān viṣūco vi nāçaya vi ṣām ākūtuyathāto cittāni
muhya-

tā | atho yad adreṣā hṛta tareṣām pari vīr jahi | amīṣām
cittāni

pratimodayantī gr̥hāṅgany apve parehī | abhi prehī nir
daha

hṛtsu çokāir gr̥hyāmitrās tapasā vidhya çatṛṇ. | asū yā
senā

[f. 50 b.] marutaḥ pareṣām asmān abhedy ojasā spardhamānā
tām guhata tapasā-
pavratena athāiṣām anyo anyam vyarṇanām. z a 5 z

Read: agnir no dūtaḥ praty etu çatrūn pratidahann abhi-
çastim arātim | sa cittā mohayatu pareṣām nirhastānç ca
kṛṇavaj jātavedāḥ z 1 z ayam agnir amūmuhad yāni cittāni
vo hr̥di | vi vo dhamatv okasaḥ pra vo dhamatu sarvataḥ z
2 z indra cittāni mohayarvāg ākūtyā adhi | agner vātasya
dhrājyā tām viṣūco vi nāçaya z 3 z vy eṣām ākūtaya itātho
cittāni muhyata | atho yad adyāiṣām hr̥di tad eṣām pari nir
jahi z 4 z amiṣām cittāni pratimohayanti grhāṇāṅgāny apve
parehi | abhi prehi nir daha hr̥tsu çokāir grāhyāmitrāns tapasā
vidhya çatrūn z 5 z asāu yā senā marutaḥ pareṣām asmān abhy
ety ojasā spardhamānā | tām guhata tamasāpavratena yathāi-
ṣām anyo anyam na jānāt z 6 z 5 z a 1 z

Perhaps we should read jānan in 6d; VS. 17. 47 has yat-
hāmī . . . jānan. The ms. gives mā above ṣā of pareṣām in
f. 50 b, l. 1.

6. [f. 50 b, l. 2.]

Ç. 3. 1.

agnir no vidvā
n praty etu çatrūn pratidahann abhiçastim arātim sa me-
nām mohitu pareṣām
nirhastānç ca kṛṇavaj jātavedāḥ yūryam ugrā maruta idrçe
sthā-
bhi prate mṛḍāta sahadhvām amīmṛḍām vasavo nāthitebhyo
agnir ye-
ṣām vidvān praty etu çatṛn. amitrāsenām maghavāny
asmān. | çā
tṛyatām abhi tam tvām indra vṛttrahan agniç ca dahatām
prati | prasūta indra
ç pravatā haribhyām pra te vajraḥ pramṛṇatyāhi çatṛn. | jahi
prati-
co nūcaḥ parāco viçvam viṣtam kṛṇuhi satyam eṣām | me-
nāmohanam kṛ-
ṇva indrāmित्रेभ्यas tvām agner vātasya vrājyās tām vi-
ṣūco vi nāçaya
indrasyenān sohin maruto gnis tv ojasā | cakṣūñṣy agnir ā
dattām puna
r etu parājitaḥ z 1 z

Read: agnir no vidvān praty etu çatrūn pratidahann abhi-
 çastim arātim | sa senām mohayatu pareṣām nirhastāṅç ca
 kṛṇavaj jātavedāḥ z 1 z yūyam ugrā maruta idrçe sthābhi
 preta mṛdata sahadhvam | amimṛdan vasavo nāthitebhyo agnir
 yeṣām vidvān praty etu çatrūn z 2 z amitrasenām maghavann
 asmān çatrūyatām abhi | tām tvam indra vṛtrahann agniç ca
 dahatām prati z 3 z prasūta indra pravatā haribhyām pra te
 vajraḥ pramṛnan yāhi çatrūn | jahi praticō 'nūcaḥ parāco viç-
 vaṁ viṣṭam kṛṇubi satyam eṣām z 4 z senāmohanaṁ kṛṇava
 indramitrebhyas tvām | agner vātasya dhrājyā tām viṣūco vi
 nāçaya z 5 z indras senām mohayan maruto 'gnis tv ojasā |
 cakṣūṅṣy agnir ā dattām punar etu parājitā z 6 z 1 z

The reading of our ms. in st. 2 supports Aufrecht's recon-
 struction (KZ. 27. 219), yet I venture to print the above for
 the Pāipp. In st. 6b it is entirely possible that we should
 read ghnantv for 'gnis tv, in agreement with Ç.

7. [f. 50 b, l. 12.]

Ç. 3. 9.

**ekaçatām viṣkandhāni viṣṭhitāṣ pṛthi
 vīm anu teṣām ca sarveṣām idam asti viṣkandhadūṣaṇam**

Read viṣṭhitā in b, and sarveṣām in c.

**karṣabhasya vi-
 ṣabhasya dyāuḥ pitā pṛthivī mātā yathācakra devas tathāpi
 kṛṇu-**

tā punaḥ

The forms in pāda a may be real variants of these uncer-
 tain words, but it is doubtful; Ç. has karṣaphasya viçaphasya.
 In c yathābhicakra as in Ç. would improve metre and sense;
 in d read devās tathāpa.

**açleṣamāṇo dhārayan tathā tan manunā kṛtam. | kṣaṇo-
 mī vavri ca viṣkandham muṣkāvarho gavām iva**

For a we may read açleṣmāṇo 'dhārayan. Probably we
 should read kṛṇomī vadhri, but kṣaṇomī might stand if we
 can take vadhri as proleptic: muṣkābarho in d.

**sūtre piçuṅkhe khugilam ya-
 d ā badhnantu vedhasaḥ sravasyam çuṣma kābaram va-
 dhriṁ kṛṇvantu bandhuraḥ.**

Read piçāṅge khṛgalaṁ in a, badhnanti in b; çuṣmaṁ kāba-
 vaṁ in c. Ç. has çravasyum in c.

yenā

sravasyo carata devāyavāsurasamāya | çunām kapir iva dūṣa-
ṇam bandhu-

rā kābhavasya ca |

In a read sravasyāç caratha, although sravasyo points toward the çravasyavaç of Ç.; for b devā ivāsurasamāyā: in c dūṣaṇo, and in d kābhavasya.

juṣṭi tvā kāmçchābhi joṣayitvābhavam uta
[f. 51 a] rāmavo rathāyava pathebbhis sariṣyata z 2 z

Read: duṣṭyāi hi tvā bhartsyāmi dūṣayisyāmi kābavam |
uttarāvanto rathā iva çapathebbhis sariṣyatha z 6 z 2 z

The very corrupt first hemistich seems to be only a corruption of Ç. ab: uttarāvanto is suggested as a possibility, for which Ç. has ud āçavo.

8. [f. 51 a, l. 1.]

Ç. 19. 56.

yamasya lokād adhy ā
babbhūyatha pramadā mantān pra yunnakṣa dhīraḥ ekājinā
saratham yā-

si vidvān svapna mimāno asurassa yonāu

Read babbhūvitha in a, mantān (or martyān with Ç.) and yunakṣi in b: ekākinā in c, and asurasya in d.

bambhas tvāgre viçvavathāva-
paçyan purā rātryā janitor eke hni tatas svapnenam adhy
ā cabbhūyatha bhi-

ṣajña rūpam apigūhamānaḥ

The ms. corrects to (viçvava)yā(va).

Read in a bandhas and viçvavayā avapaçyat, in b 'hni: in c svapnānam and babbhūvitha, in d apagūh • and possibly bhiṣajyān.

vṛham grāvāsuresbhyo bhi devān upā-
vabantu mahimānam çchan tasmāi svapnādadhur ādhi-
patyam trayastriṅçā-

sa svar āniçāna |

It seems to me possible to read in a vṛhan grāvāsuresbhyo 'bhi devān, which is no worse than Ç.; in b upāvavarta. Pāda c might stand as it is but probably the reading of Ç. svapnāya dadhur should be followed: for d read trayastriṅçāṣṭ svar ānaçānāḥ.

nāitārṁ viduṣ pitaro nota devā yeṣārṁ jalpya
ç caranty antaredārṁ trite svapnam arididṛhāprate narā
ādityāso varuṇe-

nānusiṣṭā

In c we will probably do well to adopt the reading of Ç. adadhur āptye nara; in d 'ānuṣiṣṭāh.

vy asya krūram abhijānta duṣkṛṇe svapnena sukṛtaṣ puṇya
m āpuḥ svar asajasi parameṇa vadvinā tapyamānasya manaso
dhi jajñiṣe

Read abhajanta in a, and duṣkṛto as in Ç. seems almost forced on us; asvapnena would then follow in b. In c asajasi would be good and bandhunā; in d 'dhi.

vidme ta sarvāḥ parijāḥ parastād vidma svapna yo dhi-
pā hyo te yaçasvino no yaçaso hi pāhy ārād viṣebhir apa yāhi
dūram z 3 z

Read: vidma te sarvāḥ parijāḥ parastād vidma svapna yo
'dhipā iha te | yaçasvino no yaçaseha pāhy ārād viṣebhir apa
yāhi dūram z 6 z 3 z.

9. [f. 51 a, l. 13.]

ambātma puṣāt sṛta padvat sṛjata satyayajñi-
yeyārṁ sṛjāmi | haṇḍūtān asmāi viṣāya hantave | vār ugram a-
rasārṁ viṣam āheyam arasarṁ viṣam nirviṣam |

Out of the first five words, even if they are correctly divided, I can get nothing; satyayajñiyeyārṁ sṛjāmi seems a possibility, and probably the colon should stand after haṇḍūtān, which might perhaps be emended to ahaṇḍūtān. The rest seems good. Ç. 10. 4. 3d, 4d has arasarṁ viṣam vār ugram.

indram aham iyaṁ hu-
ve somapā ubhayāvinam asmāi |

Read: indram aham iyaṁ huve somapām ubhayāvinam | as-
māi ° ° z 2 z

It seems probable that somapām is to be read, although Ç. 5. 25. 9 d is somapā ubhayāvinam; but the context is very different. It is clear that the ms. intends the repetition of all that stands after asmāi in st. 1.

varuṇam ahām iyaṁ huva | u-
gro rājanyo māmahi |

Read: varuṇam aham iyaṁ huva ugro rājanyas sāsahih |
asmāi ° ° z 3 z

aditim aham iyañ huve çûraputrām kanīni-
kām asmāi

Read çûraputrām in b.

vṛhaspatim aham iyañ huve | yo devānām purohito a-
[f. 51 b.] smāi z

Read: vṛhaspatim aham iyañ huve yo devānām purohitaḥ |
asmāi ° ° z 5 z

āñāc cāñāc cañdām arkān asmāi viṣāya hantave | vār
ugram ara-
sām viṣām aheyam arasām viṣām nirviṣām

Read: * * * * *āñāc cañdām arkān | asmāi viṣāya han-
tave | vār ugram arasām viṣām aheyam arasām viṣām nirviṣām
z 6 z

The conjecture of a lacuna of ten syllables here (the letters
āñāc c seem to be dittography) is due to the feeling that this
stanza ought to be symmetrical with the preceding four; but
the proposed emendation of the last four syllables of pāda b
does not favor this conjecture much.

navānām navatīnām viṣasya ropuṣiñām
sarvāsām agrabham nāma vitāpayatārasām viṣām z 4 z

Read: navānām navatīnām viṣasya ropuṣiñām | sarvāsām
agrabham nāma vitāpetārasām viṣām z 7 z 4 z

The first three pādas appear RV. 1. 191. 13 abc.

10. [f. 51 b, l. 3.]

mṛtyur eko
yama ekas sarveṣu çārur ud bhava | te naṣ kṛṇvantu bhe-
ṣajām devasenābhya
s pari | punar no yamaṣ pitṛbhir dadātu punar mittrāvaruṇā
vāto gñiḥ a-
ghamāno aghaçañsaṣ punar dāt punar no devī nirṛtir da-
dhātu | yā devī
ṣ prahiteṣuṣ patāç tapase vā mahase vāvasṛṣtas somas
tvām a-
smad yāvayatu vidyān pitaro vā devahūtā nṛcakṣasas saha-
srākṣo
martyāḥ punarūpa ihāvatu prakhyed ugram ahārṣām saha-
gus sahapāuruṣāḥ
yas te manyus sahasrākṣa viṣeṇa pariṣicyate | tena tvam
asmabhyām mṛ-

ḍa ḥivo naç çastur ā cara mā te manyu sahasrākṣa bhā-
metūr māmakaṃ ja-
gat. | ye no dveṣṭi taṃ gaccha yaṃ dviṣmas taṃ jahi z z
om̃ yan dviṣma

s taṃ jahi z 5 z anu z zz

Read: mṛtyur eko yama ekas sarveṣu çarur ud bhava | te
naṣ kṛṇvantu bheṣajaṃ devasenābhyas pari z 1 z punar no
yamaṣ pitṛbhir dadātu punar mitrāvaruṇā vato 'gniḥ | agha-
māro aghaçaṅsaṣ punar dāt punar no devī nirṛtir dadātu z 2 z
yā devī prahiteṣuṣ patās tapase vā mahase vāvasṛṣṭā | somas
tvām asmad yāvayatu vidvān pitaro vā devahūtā nṛcaksasaḥ
z 3 z sahasrākṣo 'martyaḥ punar †ūpa ihāvatu | †prakhyed ugram
ahārṣaṃ sahaḡuṣ sahapuruṣaḥ z 4 z yas te manyus sahasrākṣa
viṣeṇa pariṣicyatu | tena tvam asmabhyam mṛḍa ḥivo naç çam-
bhur ā cara z 5 z mā te manyus sahasrākṣa bhāmet tan mā-
makam̃ jagat | yo no dveṣṭi taṃ gaccha yaṃ vayan dviṣmas
taṃ jahi z 6 z 5 z

St. 3 has appeared Pāipp. I. 95. 4, but was not rightly
emended: the pādas 1c, 4a, and 5d appear the Concordance.
In the margin opposite st. 4 the ms. has rakṣāmantram.

11. [f. 51 b, l. 13.]

Ç. 3. 26.

atha rakṣāmantram̃ zz zz
om̃ rakṣa ye sthāsyām̃ prācyām̃ diçi hetayo nāma devāḥ
teṣām̃ vo agni
r iṣavaḥ te no mṛḍāta to no vrūta tebhyo namas tebhyas
svāhā z rakṣa ye sthā-
syām̃ dakṣiṇāyām̃ diçy aviçyavo nāma devās teṣām̃ vo pa
iṣavaḥ |
te no mṛḍāta te no dhi vrūta tebhya namas tebhyas svāhā
z rakṣa ye sthāsyām̃
[f. 52 a] pratīcyām̃ diçi virājo nāma devās teṣām̃ vaṣ kāma
iṣavaḥ te no mṛḍā-
ta te no dhi vrūta tebhyo namas tebhyas svāhā z rakṣa ye
sthāsyām̃ udīcyā diçi
praviddhyanto nāma devās teṣām̃ vāta iṣavaḥ te no mṛḍāta
te no dhi vrūta te-
bhyo namas tebhyas svāhā z rakṣa ye sthāsyām̃ dhruvā-
yam̃ diçi vilimpā nā-

ma devās teṣām vo nnam iṣavaḥ te no mṛdāta te no dhi
vrūta tebhyo namas tebhya
s svāhā z rakṣa ya sthāsyām ūrdhvāyām diḥy aviṣyanto
nāma devās teṣām
vo varṣam iṣavaḥ te no mṛdāta te no dhi vrūta tebhyo
namas tebhyas svāhā z
rakṣoḥanaṁ vājenam ā jiganmi mittraṁ pratiṣṭham upa
yāmi ḥarma |
ḥeṣāṇo agniṣ kṛtubhis samiddhās sa no divas sa riṣā pātu
naktāḥ praty a-
gne haraṁ iti japet sarvam. z z iti rakṣāmantram. z z

Read: rakṣa || ye sthāsyām prācyām diḥi hetayo nāma de-
vās teṣām vo agniṣ iṣavaḥ | te no mṛdāta te no 'dhi vrūta
tebhyo namas tebhyas svāhā z 1 z rakṣa || ye sthāsyām dak-
ṣiṇāyām diḥy aviṣyavo nāma devās teṣām va āpa iṣavaḥ | te
no ° ° ° z 2 z rakṣa || ye sthāsyām pratiḥyām diḥi virājo nāma
devās teṣām vaṣ kāma iṣavaḥ | te no ° ° ° z 3 z rakṣa || ye
sthāsyām udīcyām diḥi pravīdhyanto nāma devās teṣām vo
vāta iṣavaḥ | te no ° ° ° z 4 z rakṣa || ye sthāsyām dhruvā-
yām diḥi vilimpā nāma devās teṣām vo 'nnam iṣavaḥ | te no
° ° ° z 5 z rakṣa || ye sthāsyām ūrdhvāyām diḥy avasvanto
nāma devās teṣām vo varṣam iṣavaḥ | te no mṛdāta te no 'dhi
vrūta tebhyo namas tebhyas svāhā z 6 z 1 z

rakṣoḥanaṁ vājinam ā jigharmi mittraṁ pratiṣṭham upa yāmi
ḥarma | ḥiḥāno agniṣ kratubhis samiddhas sa no divā sa riṣaḥ
pātu naktam z z praty agne haraseti japet sarvam z z iti
rakṣāmantram z z

The ms. indicates that the "rakṣa" at the beginning of
each stanza is to be set off from the rest. In st. 2 and 6
aviṣyavo and avasvanto are adopted from Ç.

It seems clear to me (as indicated by the arrangement) that
hymn no. 1 of anuvāka 3 has only 6 stanzas; following it
RV. 10. 87 entire is to be muttered. Cf. Introduction.

12. [f. 52 a, l. 10.]

Ç. 3. 21.

yo apsv a-
ntar yo vṛttre antar yaṣ puruṣe yo smani | yo viveḥa
oṣadhīr yo vanaspatīn-
s tebhyo gnibhyo hutam astv etat.

Read *agnir yo vṛtre* at end of *a*, read *ṣmani* in *b*; *ya āvivecāuṣadhīr* in *c*, *gnibhyo* in *d*.

yes some antar yo goṣv antar yo viṣṭo vayasi yo mṛgeṣu ya āviveça dvipado yaç catuspadas tebhyaḥ

Read *yas* in *a*, and in *d* *tebhyo* followed by continuation marks.

*āindraṇa saratham
sambabhūva vaiçvānara uta viçvadavyaḥ i jōhavīmi pṛta-
nāsu sāsa-*

hyaṁ tebhyaḥ z

Read *ya indreṇa* in *a*, *viçvadavyaḥ* in *b*: *yam* and *sāsahim* in *c*, *tebhyo* in *d* as above.

*yo devo viçvād yam a kāmam āhur yaṁ dātāra pra-
tigrhṇāntam āhuḥ yo dhīraç çaktuṣ paribhūr idābhyas tebh-
yaḥ z*

Read: *yo devo viçvād yam u kāmam āhur yaṁ dātāram
pratigrhṇāntam āhuḥ* } *yo dhīraç çakraṣ paribhūr adābhyas
tebhyo - - z 3 z*

*yaṁ tvā
hotāram manasābhi samvidus trayodaça bhuvanā pañca
mānavaḥ varco-*

dhase yaçase sūrṭavate tebhyaḥ

Read *mānavaḥ* in *b*, *sunṛṭavate* in *c*, and *tebhyo* in *d*.

*ukṣ*nnaya vaçānnaya somaprṣṭhā-
[f. 52 b.] ya vedase vaiçvānaraḥ yeṣṭhebhyaḥ z*

Read for *a* *ukṣānnāya vaçānnāya*, *vedhase* in *b*; *tebhyo* in *d*.

*divaṁ pṛthivīm antarikṣam ye
vidyutam anusañcaranti ya dakṣantar yo vāte antas tebhyo
agnibhyo huta*

m astv etat.

Insert *anv* after *pṛthivīm* in *a*, read *yo dikṣv antar* in *b*.
*vṛhaspatiṁ varuṇam mitra agnyām hiraṇyapānyam savitā-
ram indram viçvān devān aṅgirasam havāmaha indram
kravyādām çamaya-*

ntv agnim

Read *mitram agniṁ hiraṇyapāniṁ* in *ab*, and probably *aṅ-
girasō* in *c*; *havāmaha imam* in *cd*.

*çānto agniṣ kravyād atho puruṣareṣiṇaḥ atho yo viç-
vadāvyaṣ tam*

kravyādyam aṣṣamam z 2 z

Read: çānto agniṣ kravyād atho puruṣareṣinaḥ | atho yo
viçvadāvyaṣ tam kravyādama açiçamam z 9 z 2 z

13. [f. 52 b, l. 6.]

Ç. 3. 5.

āyam agaṅ pūrṇamaṅir balī
balena pramṛṇaṅ sapatrān. | ojo devānām paya oṣadhīrā me
yi rāṣṭraṅ jinvaṅpa prayacchaṅ

The ms. corrects to parṇa° in a.

Read agaṅ parṇamaṅir in a, pramṛṇaṅ sapatnān in b: oṣa-
dhīnām in c, and for d mayi rāṣṭraṅ jinvatu prayacchan.
Whitney reports in d jinvatv aprayucchan; the ms. does not
have this but we might well restore it.

mayi rāṣṭraṅ parṇamaṅe mahi dhāraya
rāṣṭram aho rāṣṭrasyābhivarge yajā bhūyāsam uttarā |

In b read mayi, in c aham, in d uttarah: yathā for yajā
seems to me good, though yujo (suggested by Whitney) must
be considered.

yaṅ nididhi
r vanaspatāu vājin devāṣ priyaṅ nidhim. tam ma indras
sahāyuṣā ma
maṅim dadātu bhartave |

Read nidadhur in a; in b vājāṅ would seem better than
vājin but I think the latter can stand. Delete the syllable
ma after sahāyuṣā.

somasya parṇas saha ugram āgam indreṅ
datto varuṇena sakhyaḥ tam aham bibharmi bahu rocamaṅo
dirghāyu-

tvāya çataçāradāya |

Read āgann in a; perhaps sakhyaḥ can stand but I rather
think it is only a corruption of çiṣṭah which Ç. has.

ā mā rakṣatu parṇamaṅir mahyāriṣṭatāta-
ye yathāham uttaro sāni manuṣyā adhisamçitaḥ

In a Ç. has ā mārukṣat which is probably intended here
though the ms. reading seems possible; in b read mahyā ariṣṭ-,
in c 'sāni: mānuṣyā adhisamçitaḥ would be a good pāda if
we may take mānuṣī as a noun, or we might read mānuṣyā-
dhisamçitaḥ.

punar mayitv i-
ndriyaṅ punar āttasā draviṅam vrāhmaṅam ca | punagnyo
dhṛṣṇyāso ya-

thāsthāmalpayantām ivaha z

This is Ç. 7. 67. 1. Read: punar maitv indriyaṃ punar
ātma draviṇaṃ vrāhmaṇaṃ ca { punar agnayo dhiṣṇyāso ya-
thāsthāma kalpayantāṃ ihāiva z 6 z

yat takṣāno rathakāraṣ karmārā ye
manīṣiṇāḥ sarvāṅs tvāṇparṇa raṅdhayopastiṃ kṛṇu medināṃ

Read ye and rathakāraṣ in a, tāṇ parṇa randh* in c, and
medinam in d. The sign np in tvāṇ parṇa is not clear.

upa-
stir astu vāiçya uta çūdra utārya sarvāṅs tvāṇ parṇa raṅ-
dhayopastiṃ kṛṇu

[f. 53 a] medināṃ z 3 z

Read: upastir astu vāiçya uta çūdra utāryaḥ | sarvāṅs tāṇ
parṇa randhayopastiṃ kṛṇu medinam z 8 z 3 z

This stanza has no parallel.

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

Ç. 3. 23.

yena vaha dadhmasi | yāt te garbho yonim etu pu-
māṅsaṃ putraṃ jānaya tvaṃ pumān anu jāyatām bhavāsi
putrāṇāṃ mātā

jātānāṃ janayāsi ca | yāni bhadrāṇi bijāny ṛṣabhā jana-
yati | tāis tvaṃ putraṃ vindasva sā prasūr dhenukā bhava
kṛṇomi te prā-

jāpatyam ā garbho yonim etu te | vindasva putraṃ nārya
tubhyaṃ sam asakhya-

ma tasmāi tvaṃ bhava | yāsāṃ pitā parjanya bhūmir mātā
babhūva | tā-

s tvā putravidyāya deviṣ prāvantv oṣadhīḥ yas te yonim
ud iṅga-

yā vṛṣabho retasā saha | sa tā siṅcatu prajāṃ dīrghāyuc
çataçā-

radām. z 4 z

Read: yena vhad babhūvitha naçayāmasi tat tvat | idam
tad anyatra tvad apa dūre ni dadhmasi z 1 z ā te garbho
yonim etu pumān baṇa iveṣudhim | ā viro 'tra jāyatām putras
te daçamāsyah z 2 z pumāṅsaṃ putraṃ janaya taṃ pumān
anu jāyatām | bhavāsi putrāṇāṃ mātā jātānāṃ janayāç ca yān
z 3 yāni bhadrāṇi bijāny ṛṣabhā janayanti ca | tāis tvaṃ pu-
traṃ vindasva sā prasūr dhenukā bhava z 4 z kṛṇomi te prā-
jāpatyam ā garbho yonim etu te | vindasva putraṃ nāri yas
ubhyaṃ çam asac cham u tasmāi tvaṃ bhava z 5 z yāsāṃ

pitā parjanyo bhūmir mātā babhūva | tās tvā putravidyāya
 deviṣ pravantv oṣadhīḥ z 6 z yas te yonim ud iṅgayād vṛsabho
 retasā saha | sa ta ā siñcatu prajāṁ dīrghāyuc̣ ṣataṣāradam
 z 7 z 4 z

The ms. corrects to ja(naya) in 3a and (janayā)mi in 3d. Note that the ms. has only a few words of stt. 1 and 2, and I have supplied the rest from Q.; other emendations follow Q. The last stanza is new.

15. [f. 53 a, l. 9.]

yām tvā vāto varaya rāridra nābhā maharṣa-
 bhaḥ | tasyās te viṣvadhāyaso viṣadūṣaṇam ud bhare |

In a 'varayaḍ is possible; for the first half of pāda b nothing plausible suggests itself, although I have thought of some form of rudra or of ārdra. Pādas cd can stand.

yās tvā va-

rāho ṣanad ekasmīn adhi puṣkare |

In a read yām and 'khanad, and cf. Q. 4. 4. 1. It seems clear that for pādas cd the second hemistich of st. 1 is meant to stand here too, for the ms. sometimes fails to indicate a refrain when it should; cf. Pāipp. 2. 19; 29; and 49.

yām tvāditir avapad bija

vāpam adhi puṣkare |

Though not good metrically this may stand, with the refrain to be supplied from st. 1.

yasyāṣ kulāyam salile antar mahaty a-
 rṣave | tasyās te viṣvadhāyaso viṣadūṣaṇam ud bhare |

This stanza lends support to the suggestion of ārdra in st. 1.

ut te bhara-

d uttamāyā adhamāyās tūd bhare anu madhyā madhyame
 tava viṣa-

dūṣaṇam agrabhaṃ

In a bharam would seem to be the best reading: for c I can do no more than the word division indicates.

sam agrabham ubhāv antāu sam agrabhaṃ divaṣ ca
 pṛthivyāc ca viṣadūṣaṇam ud bhare z 5 z anu 3 zz

Read: * * * * samagrabham ubhāv antāu samagrabham |
 divaṣ ca pṛthivyāc ca viṣadūṣaṇam ud bhare z 6 z 5 z anu 3 z

The ms. has no indication of the loss of four syllables in pāda a, but it seems very probable; perhaps something like madhyam bhūmyās stood there as in Q. 6. 89. 3 cd. The ms. corrects to pṛthi(vī)ṣ.

16. [f. 53 a, l. 17.]

pāidvo si pṛtanāyu svāhā soma hiṅsis so-
ma hiṅsito si svāhā |

The first of these two formulae we might read pāidvo 'si pṛtanāyus svāhā: soma hiṅsis may stand (cf. RV. 9. 88. 4), and at a venture I would conjecture somāhiṅsito 'si svāhā for the rest.

vrahmaṇama hiṅsīr vrahma hiṅsito

[f. 53 b.] si svāhā |

One would expect here a parallelism to the preceding but I am unable to work it out satisfactorily; what is given does not lend support to the conjecture made above.

nābhūd ahir bhrūṇamānm ahir agnim arasāvadhī | viśasya
vrahmaṇām āsīt tato jīvan na mokṣase |

In the first hemistich I can see nothing more than the division of words indicates: in c viṣo yo might be a possible reading.

uṣto hi samuṣto hi nirvī

to rasaṣ kṛtaḥ viśasya vrahmaṇām āsīt tato jīvan na mokṣase |

For pādas ab read uṣto 'hir samuṣto 'hir nirvīto 'rasaṣ kṛtaḥ: for the rest see above.

punar dadāti me viṣam pūrvapadyam udāhṛta | mām da-
daḥvān sa-

nyase mayā daṣto na mokṣase z 1 z

Read: punar dadāti me viṣam pūrvapadyam udāhṛtam | mām dadaḥvān manyase mayā daṣto na mokṣase z 6 z 1 z

The stanza is numbered 6 because of the three occurrences of svāhā above, which seem to indicate three separate formulae.

17. [f. 53 b, l. 5.]

ekaḥataṁ bheṣajāni

teṣām mātāsy oṣadhe | samudram iva gacchasi pṛthivyām

{adhi ni-

ṣṭhitaḥ

At the end of pāda d niṣṭhitā would agree better with mātāsy. Ç. 19. 32. 3b is pṛthivyām asi niṣṭhitaḥ (sc. darbha).

yasyām vedādibheṣajam daḥaḥīrṣo daḥajihvaḥ te pra-
thamā dadhe samcṛvānty oṣadhe yam arād vīrayad bhiṣak.

If we may take ādibheṣajam to mean "the original medicine" we have at the beginning two pādas which might possibly stand: Ç. 4. 6. 1b is daḥaḥīrṣo daḥasyaḥ. For the rest, in addition to the division of words I can only suggest for

consideration *samsrāvāṇy* and *ārad*; but these throw no light on what is to me wholly obscure.

punaç ca-
kṣuṣ punaṣ prāṇaṁ punar āyun nā gamat. niṣ ṭvākaraṁ
niṣkrtyā niṣ ṭvā
nikrtyākaraṁ

In a read *prāṇo*, in b *āyur na ā*; in d *niṣkrtyākaram*.

muñcāmi tvā çapathyād atho varuṇād ūta |
atho yamasya padbhiçādviçād viçvasmād deva duṣkrāt.

The ms. seems to correct *dvi* to *dbhi*.

Read *uta* in b; and *padbhiçād* in c. This stanza appears Ç. 6. 96. 2 with *muñcantu mā* in a, *varuṇyād* in b, and *kilbiṣāt* in d.

çam te çī-
rṣṇaṣ kapālāni hrdayasya ca ye viduḥ udyān sūryādityo a-
ṅgadyo tam anīçat. |

Cf. Ç. 9. 8. 22. In *pāda* a read *sam*; for *cd udyan sūrya ādityo aṅgabhedam anīçat*. This however does not reckon with Ç. which in b has *yo vidbuḥ*, a *lectio difficilior*; yet I do not believe we need to read it here.

himavataṣ pra sravatas sindhū sam āha saṅga-
maḥ tāpas sarvas sāṅgatya cakṣuṣ prāṇaṁ cadhatu naḥ z z z
Read: himavataṣ pra sravata sindhāu sam āha saṅgamaḥ |
tā āpas sarvās saṅgatya cakṣuṣ prāṇaṁ dadhantu naḥ z 6
z 2 z

The first hemistich appears Ç. 6. 24. 1 ab; and with *pāda* d may be compared Ç. 10. 2. 29d.

18. [f. 53 b, l. 15.]

Ç. 3. 22.

hastivarcasam pṛthatām vṛhad diṣu adityā ya tanvas sam-
babhūva ta-

t sarve savitur mahyas etu viçve devāso aditis sajoṣāḥ

Read *pṛthatām* in a, and perhaps *dikṣu* though *yaço* as in Ç. seems better; in b *yaṭ*. In c we will have to read as in Ç. *samadur mahyam etad*.

mittra-
ç ca varuṇaḥ cendro rudraç ca tejatu devāso viçvadhāyasaṣ te
[f. 54 a.] māñdantu varcasā |

The ms. corrects *tejatu* to *tejasah*; if we accept this, as I think we may, it obviates the difficulties with the form *ceta-*tus of Ç. In a read *mitraç*, in d *māñjantu*.

yat te varco jātavedo vṛhad bhavaty āhutaṁ tena mām a-
bhya varcasāgre varcasvinaṁ kṛdhi |

Read adya varcasāgne in cd. In Ç. these pādas are 4 ab
and 3 de; Ç. has āhuteḥ and kṛṇu.

yena haste varcasā sambabhūva ye-
na rājā manuṣeṣv antaḥ yena devā jyotiṣā bhyām udāyaṁ
tena mā-

gne varcasā saṁ srjeha |

Read hastī in a, dyām udāyan in c. What we have here
is in Ç. st. 3 abc with a new pāda d.

yāvad varcas sūryasyāsurasya ca hasti-
naḥ tāvan me açvinā varcaṣ kṛnutaṁ puṣkarasrajaḥ |

Read puṣkarasrajaḥ in d. In Ç. this is st. 4 c-f, and ā dhat-
tām stands for kṛnutaṁ.

yāvaca catasra
ṣ pradiçaç cakṣur yāvat samaçnute | tāvat samāitv indriyaṁ
mayi tad dba-

stivarcasam. z 3 z

This is the sixth stanza of the third hymn of the fourth
anuvāka.

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

Ç. 3. 19.

saṁçitaṁ mayīdaṁ vrahma saṁçitaṁ vīryaṁ
mama | saṁçitaṁ kṣattraṁ me jiṣṇu yeṣāṁ asmi purohitaḥ
sam aham e-

ṣām rāṣṭrām paçyāmi sam ojo vīryaṁ balaṁ | vṛççāsi çā-
tṣṇām bahū

sam açvām açvān aham | tīkṣaṇīyaṅsaḥ pharṣor agnes
tīkṣṇatarād u-

ta | indrasya vajras tīkṣaṇīyaṅso eṣāṁ asmin purohitaḥ |
adhas padyantām adhare bhavantv ena indraṁ maghavā-
nām pṛtanyān

kṣaṇāmi vrāhmaṇāmittrān anvāyāma çvān aham yeṣāṁ
ām ā-

yudhā saṁ çyāsy eṣāṁ rāṣṭrām suvīraṁ vardhayasva ye-
ṣāṁ kṣattram aja-

ram astu jiṣṇu ugram eṣāṁ rāṣṭrām suvīraṁ vardhayasva
yeṣāṁ kṣa-

m ajaram astu jiṣṇu ugram eṣāṁ cittaṁ bahudhā viçvarū-
pā abhi prayata jayata prasūtā saṁ çyāmi nir āyu-
dhāni |

[f. 54 b.] *tikṣṇa iṣavo baladhanvano hato ugrāyudhābalān*
ugrahabā-

vaḥ z 4 z

Read: *saṁcītaṁ ma idaṁ vrahma saṁcītaṁ vīryaṁ mama |*
saṁcītaṁ kṣatraṁ me jiṣṇu yeṣāṁ asmi purohitaḥ z 1 z sam
aham eṣāṁ rāṣṭraṁ cyaṁi sam ojo vīryaṁ balam | vṛcāmi
caṭrūṇāṁ bāhūn sam eṣāṁ aṣvān aham z 2 z tikṣṇiyāṅsaḥ
paraḥor agnes tikṣṇatarā uta | indrasya vajrāt tikṣṇiyāṅso
yeṣāṁ asmi purohitaḥ z 3 z adhas padyantāṁ adhare bha-
vantu ye na indram maghavānaṁ pṛtanyān | kṣīṇāmi vrah-
maṇāmitrān un nayāmi svān aham z 4 z eṣāṁ aham āyudhā
saṁ cyaṁy eṣāṁ rāṣṭraṁ suvīraṁ vardhayasva | eṣāṁ kṣatram
ajaram astu jiṣṇūgram eṣāṁ cittaṁ bahudhā viḥvarūpam z 5 z
abhi preta jayata prasūtās saṁ cyaṁy nara āyudhāni | tikṣṇe-
ṣavo baladhanvano hatogrāyudhā abalān ugrābhavaḥ z 6
z 4 z

In st. 3 d the ms. corrects to *asmi*; and in 4d it has a correction which seems to make *ad dhvāyāma* out of *anvāyāma* so perhaps we should read *ud dhvāyāmi*. In 3b it might be possible to read *tikṣṇatarād uta* as in the ms.

Whitney in his comments on Ç. 3. 19. 6 and 8 implies that they are found in Pāipp. Bk. 3 at this point, but they are not in the birchbark; they do appear Paipp. 1. 56, and the confusion is doubtless due to the fact that he did not have access to a facsimile or the original (cf. Whitney's Translation p. lxxxi ff.).

20. [f. 54 b, l. 2.]

Ç. 3. 12.

ihāiva dhruvāmya minomi çālām kṣeme tiṣṭhā-
mi ghṛtam ukṣamāṇā | tam tvā çāle sarvavīrās suvīrā a-
bhi saṁ carema |

Read *dhruvām ni* in a, *tiṣṭhāsi* in b; *tām* in c, and supply *ariṣṭavīrā* (as in Ç.) in d.

ihāiva dhruvā pra tiṣṭha çāle aṣvāvati goma-
tī sūnṛtāvati | ūrjasvati ghṛtavati payasvaty uḥ chraya-
yasva mahate sāubhagāya |

Read *prati* in a, *uc chrayasva* in d.

dharuṇy asi çāle grhaç chandā
sūtadhānyā ā tvā vatso mayi med ā kumārā dhenavasyāya
m āsyandhamānā

Reading chandas in b we get a fairly good pāda; grhaç chandas is rather better than the brhacchandās of Ç. and the latter's pūtidhānyā has proved troublesome; sūtheadhānyā may mean "containing produced grain". In cd read vatso me gamed ā kumāra ā dhenavas sāyam āsyandamānāḥ.

imārṁ çālām savitā vāyur agnis tvaṣṭā
hotā ni srotu prajānān ukṣantūdnā maruto ghr̥tena | somo no rā-
jā ni kṛṣa tanotu

Read ni minotu prajānan in b; ukṣantūdnā in c, kṛṣim in d; colon after pāda b.

sānassa patniç çaraṇā syonā devībhi
r nimitāsy āgne | ūnnaṁ vasaṇā sumanā yaças tvaṁ rayim no
dhi subhage suvīraṁ |

We may read in a mānasya patni çaraṇā, for b devī deve-
bhir nimitāsy agre. In c tṛnaṁ vasaṇā sumanā asas seems
most probable; in d read dhehi and suvīram.

ā tvā kumāras taraṇa ā vatso jagatā
saha | ā tvā pariçṛtaṣ kumbha ā dadhnaṣ kalaçaç ca yā z 5 z
anu 4 z

Read: ā tvā kumāras taraṇa ā vatso jagatā saha | ā tvā
pariçṛitaṣ kumbha ā dadhnaṣ kalaçaç ca yaḥ z 6 z 5 z
anu 4 z.

21. [f. 54 b, l. 14.]

Ç. 4. 22.

imam indra vardhaya kṣattriyāṁ sa imāṁ viçā
m ekaviṣa kṛṇu tvaṁ ni mitrān akṣṇu tasya sarvāns tā
radhaya-
smāhamuttareṣu | ayam astu dhanapatir dhanānām ayam
viçām

viçkṛpatistu rājā | asminn indu mayi varcānsi dhehy a-
[f. 55 a.] varcasāṁ kṛṇuhi çatrum asya | idam bhaja grāme
sveṣu goṣva niṣ tam bhaja yo mittro
sya | varṣmat kṣattrāṇām ayam astu rājendra çatrū rañ-
dhaya sarvam asmāi | asmāi

dyāvāpṛthivī bhūrvāsū sam duhitām gharmaḍheva dhe-
num | vyaṁ rājā pri-

ye indrasya bhūyāḥ priyo gavām oṣadhīnām utāpām yu-
najmi tam uttarā-

vañtam indra yena jayante | yas tvā karad ekavṛṣam ja-
nānām uta rājan u-

ttamañ mānavānām | uttaras tvam adhare mantv anye ye
ke ca rājan pradiçatratra-
sthe | ekavṛṣā indrasakhā jigīvāñ çatrūyatām abhi tiṣṭhā ma-
hāñsi | z 1 z

Read: imam indra vardhaya kṣatriyañ ma imam viçam
ekavṛṣañ kṛṇu tvam | nir amitrāñ akṣnu tasya sarvāñs tān
randhayāsmā ahamuttareṣu z 1 z ayam astu dhanapatir dha-
nānām ayañ viçam viçpatir astu rājā | asminñ indra mahi var-
cāñsi dhehy avarcasam kṛṇuhi çatrum asya z 2 z emam bhaja
grāme çvesv goṣu niṣ tañ bhaja yo 'mitro 'sya | varṣman
kṣatrāñām ayam astu rājendra çatruñ randhaya sarvam as-
māi z 3 z asmāi dyāvaprthivi bhūri vāmañ samdubhāthām
gharmadugheva dhenuḥ | ayañ rājā priya indrasya bhūyāt
priyo gavām oṣadhinām utāpām z 4 z yunajmi tam uttarā-
vantam indrañ yena jayanti na parā jayante | yas tvā karad
ekavṛṣañ janānām uta rājāñ uttamañ mānavānām z 5 z
uttaras tvam adhare santv anye ye ke ca rājan pratiçatratras
te | ekavṛṣa indrasakhā jigīvāñ çatrūyatām abhi tiṣṭhā mahāñsi
z 6 z 1 z

This hymn appears also in TB. 2. 4. 7. 7—8, and our text
is in agreement with it in several places: st. 6d in Ç. 7. 73.
10d. In 1c it is entirely possible that our ms. has only a
corrupt form of the Ç. reading akṣnuhy asya; in 5a Ç. has
a better reading yunajmi ta°, but probably ours can stand; in
5b I have supplied words from Ç.

22. [f. 55 a, l. 8.]

viṣāñsya āñgirasī devajā praticakṣiñī
divas prthivyās sambhūtas sahasrākṣī dhi naḥ

Read āñgirasī in a, sambhūtā in c (= Ç. 6. 100. 3c): for d
we may read sahasrākṣī vi ṣyādhi naḥ, which is supported by
Ç. 6. 121. 1a viṣāñā pāçāñ vi ṣyādhy asmat.

sahasrākṣī yād grbhāti
paçyāmy oṣadhe sadānvāgnī rakṣoghnī bhaveha praticakṣiñī |

A probable reading for pāda a is sahasrākṣī yad grabhāti,
with tena paçyāsy in b: read sadānvāghnī in c.

ye hara-
nty āmuteyañ payasphātīm ca oṣadhe | sadānvāgnī rakṣo-
ghnī bhaveha

praticakṣiñī

In pāda a I think we may read āmuteyañ with the same

meaning as āsuti, which seems to mean "brew" or "concoction"; in b write cāṣadhe, in c sadānvāghnī. The hemistichs do not hang together very well.

yātuno raṅdhayante rukṣāntam ca vihrutam tāns tvā sahasracakṣo gr̥bhāya kṛtavīrye

A possible (and perhaps plausible) reading for pāda a would be yātudhānān randhayantī; rukṣāntam in b can hardly stand and I would write ruṣyantam. In c read tvam sahasracakṣo; in d kṛtavīryāya seems possible. Pāda c = Ç. 19. 35. 3c.

yathā çvā caturakṣo rātrim naktāt paçyati evā sahasracakṣo tvam prati paçyāsy āyata |

In d read āyataḥ: Ç. 4. 20. 5 cd is atho sahasracakṣo tvam prati paçyāḥ kimīdinaḥ (cf. our next stanza), and the two hymns have the same intent.

gobhir açvāir vasubhi
r apakrītāsy oṣadhī çvāvasyāçvasya çakṣuṣā prati paçya
kimīdinaḥ z

z z z

Read: gobhir açvāir vasubhir apakrītāsy oṣadhe | çvāvāçvasya çakṣuṣā prati paçya kimīdinaḥ z 6 z 2 z

23. [f. 55 a, l. 16.]

saṁ çudadhvaṁ saṁ pipadhvaṁ annaṁ vo madhumat saha
vratam vas sarvaṁ
sadhrik samānaṁ ceto stu vaḥ saṁ jānidhvaṁ indraç cettā
vo stv ayaṁ vo gnir ni-
haraḥ çamayāti yad verahatyam u bhīmam āsīd viçve
devā ut prāva-

[f. 55 b.] yantu saṁ vaçy āstu vṛhaspatis saṁ dyāvāpṛthivī
ubhe çam antarikṣam uta vo
marutvān saṁ vaçy astv aditir devaputrā kalpetām dyāvā-
pṛthivī kalpa-

ntām āpa oṣadhī | kalpantām agnayas sarve asmāi çreṣ-
ṭhāya sarvadā

saṁ vas sṛjāmi hṛdayam saṁsṛṣṭam mano astu vaḥ saṁ-
sṛṣṭā vas tanvas sa-

ntu saṁsṛṣṭaḥ prāṇo astu vaḥ saṁ vaḥ paçūnām hṛdayam
sṛjāmi saṁ

putrāṇām uta yā duhitaro vaḥ saṁ vo jāyānām manasā
manānsi

saṁ patinām uta çakṣuṣas sṛjāmi z 3 z

Read: saṁ çundhadhvam saṁ pibadhvam annam vo madhumat sahaḥ | vratam vas sarvam sadhryak samānam ceto 'stu vaḥ z 1 z saṁ janīdhvam indraç cittā vo 'stv ayam vo 'gnir ni haraḥ çamayāti | yad vāirabatyam u bhīmam āsīd viçve devā ut prāvayantu z 2 z çam vaçy astu vrhaspatiç çam dyāvāprthivī ubhe | çam antarikṣam uta vo marutvān çam vaçiny astv aditir devaputrā z 3 z kalpetām dyāvāprthivī kalpantām āpa ośadhīḥ | kalpantām agnayas sarve asmāi çreṣṭhāya sarvadā z 4 z saṁ vas srjāmi hrdayam saṁsrṣṭam mano astu vaḥ | saṁsrṣṭā vas tanvas santu saṁsrṣṭas prāṇo astu vaḥ z 5 z saṁ vaṣ paçūnām hrdayam srjāmi saṁ putrānām uta yā dubitaro vaḥ | saṁ jāyānām manasā manāsi saṁ patinām uta cakṣuṣā srjāmi z 6 z 3 z

Stanzas 4 and 5 appear KS. 7. 14 and 12, and elsewhere: to be compared in contents are such hymns as Ç. 6. 64 and 74.

24. [f. 55 b, l. 8.]

Ç. 3. 27.

atha rakṣāmantram.
 om̐ prācī dig agnir adhipatir asito rakṣatādityā iṣavaḥ te-
 bhyo na-
 mo dhipatibhyo namo rakṣatubhyo namo ṛṣibhyo namo vo
 stu yo smān dveṣṭi yaṁ
 ca vayan dviṣmas tam vo jambhe dadhmas tam u prāṇo ja-
 hātu z dakṣi-
 nā dig indro dhipatis tiraçcarāje rakṣatā vasava iṣavaḥ
 pratī-
 cī dig vavaruṇo dhipatiḥ prajākū rakṣatā mittra iṣavaḥ udī-
 cī dik somo dhipatis svajo rakṣatā vāta iṣavaḥ z dhruvā
 dig vi-
 ṣṇur adhipatiḥ kulmāṣagrīvo rakṣatā vīrudho iṣavaḥ ūrdhvā
 dig vr-
 haspatir adhipatiḥ çattro rakṣatācanir iṣavas tebhyo namo
 dhipa-
 tibhyo nama rakṣitubhyo nama ṛṣibhyo namo vo stu yo
 smān dviṣṭi yaṁ ca
 vayan dviṣmas tam vo jambhe dadhmas tam u prāṇa ja-
 hātu z 4 z

Read: atha rakṣāmantram || om̐ z z prācī dig agnir adhi-
 patir asito rakṣitādityā iṣavaḥ | tebhyo namo 'dhipatibhyo

namo rakṣitr̥bhyo namo iṣubhyo namo vo 'stu | yo 'smān dveṣṭi yaṁ ca vayan̄ dviṣmas taṁ vo jambhe dadhmas taṁ u prāṇo jahātu z 1 z dakṣiṇā dig indro 'dhipatis tiraçcīrājī rakṣitā vasava iṣavaḥ | tebhyo ° ° ° z 2 z pratīci dig varuṇo 'dhipatiṣ prdākū rakṣitā mitra iṣavaḥ | tebhyo ° ° ° z 3 z udīci dik somo 'dhipatis svajo rakṣitā vāta iṣavaḥ | tebhyo ° ° ° z 4 z dhruvā dig viṣṇur adhipatiṣ kalmāṣagrīvo rakṣitā vīrudha iṣavaḥ | tebhyo ° ° ° z 5 z ūrdhvā dig vrhaspatir adhipatiç çvitro rakṣitāçanir iṣavaḥ | tebhyo namo 'dhipatibhyo namo rakṣitr̥bhyo namo iṣubhyo namo vo 'stu | yo 'smān dveṣṭi yaṁ ca vayan̄ dviṣmas taṁ vo jambhe dadhmas taṁ u prāṇo jahātu z 6 z 4 z

25. [f. 55 b, l. 18.]

Ç. 4. 11.

anaḍvān dadhāra pṛthivī dyām utāsūm anaḍvān dadhāronv
antarikṣam̄

[f. 56 a.] anaḍvān dād̄hāra pradiçāṣ ṣaḍ urvir anaḍvān idam̄
viçvam̄ bhuvanām ā vive-

ça

Read dād̄hāra pṛthivīm and utāmūm in a, dād̄hāronv in b:
bhuvanam in d: anaḍvān in a, b, c.

anaḍvān duhe sukṛtasya lokam̄ enam̄ pāhet pavamānaṣ
purastāt parja-
nyo dhārā marutodho sya yajñāṣ payo dakṣiṇā draho sya |

Read anaḍvān and loka in a, perhaps pyāyet in b as Whit-
ney suggests: maruta ūdho 'sya in c, doho 'sya in d.

anaḍvān indrasya
paçubhyo vi caṣṭe tvayām ya çakro a mimīte adhvanah̄
sam̄ bhūtam̄ bhaviṣyad bhu-
vanam̄ duhānas sarvā devānām̄ bibhraç carati vratāni

Read indras sa in a, trayān and ā mimīte in b: bibhrac
in d.

yasya neṣe yajñapa-
tin ni yajño nāsya dāteçaya na pratigr̄hītā yo viçvadṛç
viçvakṛd̄ vi-
çvakarmā gharma no vrūta yāmaç cātusṣpāt.

Read neṣe yajñapatir na in a, dāteçe na pratigr̄hītā in b:
gharman̄ and yatamac in d.

indra eṣa manuṣyeṣv antar gharma
s tapataç carati samñçānaḥ supradāsassa udāre ṇa sariṣad
yāu nāçñī-

hād anaḍuho vijānan.

Read taptaç in b: in c we should probably read suprajās
sa, in d yo nāçniyād. An alternative form of c would be
suprajās sant sa udāre ṇa sarṣad.

yena devās tuvārurhatar hitvā çarīram amṛta-
sya dhāma tena geṣma sukṛtasya lokam gharmsya vra-
tena yaçasā tapasvyā

In pāda a we will have to read as in Ç. devās svar ā ruru-
hur. If we may have tapasyavaḥ at the end of d we get a
fair reading but it looks like an accidental inversion of the
better reading of Ç., tapasā yaçasyavaḥ.

dvā-
daçāitā rārvartyāhuṣ prajāpater vartyā rātrī dvādaça tad
vāpi vrahma-

yo veda tad vānuḍuhāu balam

If it is desirable to reduce the first hemistich to anuṣṭubh
rhythm (and it seems so to me) we may read dvādaçāitā
vratyā āhuṣ prajāpater vratyā rātrīḥ; but less violent emenda-
tion is necessary if we read dvādaçāitā rātrīr vratyā āhuṣ
prajāpater vratyā rātrīr dvādaça. In d read tad vā anaḍuho
balam.

duhe vānaḍvāna sāyam duhe prātar duhe
divā dohā ye sya sayantā tām vidmānupadasyataḥ

Read in a vā anaḍvān; in c 'sya sam yanti.

ye devānaḍuho
dohān asvapnānupadasyaca prajāṁ ca lokam cāpnoti tathā
saptarṣayo

viduḥ

Read for ab yo vedānaḍuho dohān saptānupadasyataḥ; any
suggestion of svapna seems out of place here.

madhyam etad anaḍuho yata iṣa vāhitāḥ etāvad asya pracīna
yavāñ pratyāñ samāhitāḥ

For pāda b read yatrāiṣa vaha āhitāḥ: in c prācīnam, in
d yāvān.

padbhis sedhim amakrāmamñ irām jañghābhi
r ukṣida çrameṇānaḍvāṇa kilālam kīnāçasya upagacchata |

Read: padbhis sedim samakrāmamñ irām jañghābhir utkhi-
dan | çrameṇānaḍvān kilālam kīnāçaç copa gacchataḥ z 11 z

i

eṣa manuṣyeṣv anaḍvān ity ucyate çapha somya pārṣam
sarvā yāç cāsyā

[f. 56 b.] kuṣṭhinah

This seems to be an incomplete bit of commentary belonging to st. 3; if the above word division is correct we might read the whole thus: — indra eṣa manuṣyeṣv anaḍvān ity ucyate | çaphas somyaḥ pārçvam sarvā yāç cāsyā kuṣṭhikāḥ. This might have been a scholium standing once in the bottom margin; the letter i standing at the end of the next to the last line of f. 56 a would then have been the initial of indro balenāsyā.

indro balenāsyā parameṣṭhī vratenāina gāus tena vaiçvadevāḥ
yo smān dveṣṭi yaṁ ca vaya dviṣṣas tasya prāṇān asa
vahas tasya prāṇā

n vi varhaḥ z 5 z a 5 z

Read: indro balenāsyā parameṣṭhī vratena yena gāus tena vaiçvadevāḥ | yo 'smān dveṣṭi yaṁ ca vayan dviṣṣas tasya prāṇān apa vahas tasya prāṇān vi barhaḥ z 12 z 5 z anu 5 z

26. [f. 56 b, l. 3.]

Q. 7. 60.

grhān esi manasā modamā-
nojam bibhrad vasumatis sumetāghoreṇa cakṣuṣā mittriyē-
ṇa grhāṇām paçyan paya ut tarāmi | ime grhā mayo-
bhuva ū-

rjasvantaṣ payasvantaṣ pūrṇā vamaṣya tiṣṭhantaṣ te no jā-
nantu jānataḥ

sūnṛtāvantaṣ subhagā irāvanto hasāmuda akṣudhyāstr-
dhyāstr-

ṣyāmo grhā māssad vibhūtanah | eṣām adhy etu pravan
eṣa so-

manasso bahuḥ | grhān upa hvayāmaya yan te no jānāntv
āyataḥ |

upahūtā iha gāva upahūtā ajāvayaḥ a-

tho nyasya kilāla upahūto grheṣu nah upahūtā bhūrdhni
nā sakhāyas svādusāmnara ariṣṭās sarvāpūrṣā grhā ṇas sa-
ntu sarvadaḥ z 1 z

Read: grhān emi manasā modamāna ūjam bibhrad vas
sumatis sumedhāḥ | aghoreṇa cakṣuṣā mittriyēṇa grhāṇām paç-
yan paya ut tarāmi z 1 z ime grhā mayobhuva ūrjasvantaṣ

payasvantaḥ | pūrṇā vāmasya tiṣṭhantas te no jānantu jānataḥ z 2 z sūnrtāvantas subhagā irāvanto hasāmudāḥ | akṣudhyā atrṣyāso grhā māsmad bibhitana z 3 z yeṣām adhyeti pravasan yeṣu sūmanaso bahuḥ | grhān upahvayāma yān te no jānantvā yataḥ z 4 z upahūtā iha gāva upahūtā ajāyavah | atho 'nnasya kilāla upahūto grheṣu naḥ z 5 z upahūta bhūridhanās sakhāyas †svādusamūnara | ariṣṭās sarvapūruṣā grhānas santu sarvadā z 6 z 1 z

The variations from the Ç. text are considerable, being generally in the direction of Yajus or Sūtra texts; cf. Concordance. In st. 6b the only remedy seems to be to read as in the other texts svādusāmudāḥ.

27. [f. 56 b, l. 13.]

hantāyam astva pratighāty asā sam vām
 indra pṛtanāvṛṣṭiḥ prajāpatir adadād ojo smāi vṛhad dhavi
 r haviṣā vardhanena | prajāpater haviṣā vardhane hantā-
 yam indram a-
 kṛṇor agādhyam tasmāi viṣo devakṛtā nimantas sahyamtas
 sahi-
 [f. 57 a.] havyo babhūva | prajāpate abhi no neṣi vasv orvo
 gavyūtis abhimātiśāhaḥ vardhaya
 nn indram vṛhata reṇāya devam devena haviṣā vardhanena
 z yathā viṣvāṣ pṛ-
 tanāt samjayā yathā çatrūn sahasā mānasā mahī yathāsaḥ
 samrāñ susa-
 mraḍ devatte indro aprativadham kṛṇotu ayam vīro prati
 hantu çatṛn vaḥve
 devā uṣas adas karāya nāsyā prajāñ rīriṣam nota vīrān
 imam indra | ja-
 hi çatrūn prati randhayasvāgniṣ ṭe gopā adhipā vasiṣṭhaḥ
 çarma te rājā

varuṇo ni yacchā devā tvendro aprativadham kṛṇotu z 2 z

Read: hantāyam astu pratighāty asat sam vām indragñi pṛtanāvṛṣṭiḥ | prajāpatir ā dadhād ojo 'smāi vṛhad dhavir haviṣā vardhanena z 1 z prajāpate haviṣā vardhanena hantāram indram akṛṇor agadhyam | tasmāi viṣo devakṛtā namanta sa hantā sa vihavyo babhūva z 2 z prajāpate abhi no neṣi vasūrvīm gavyūtim abhimātiśāhaḥ | vardhayann indram vṛhata reṇāya devam dāivena haviṣā vardhanena z 3 z yathā viṣvāṣ pṛtanās samjayā yathā çatrūn sahasā manasā | mahī yathāsaḥ

suprān susamrād devas tvendro aprativadhān kṛnotu z 4 z
 ayam vīro prati hantu çatrūn viçve devā oṣam adhas karayan |
 nāsya prajān rīriṣan nota virān imān indrah z 5 z jahi ça-
 trūn prati randhayasvāgniṣ te gopā adhipā vasiṣṭhaḥ | çarma
 te rājā varuṇo ni yacchād devas tvendro aprativadhān kṛnotu
 z 6 z 2 z

A goodly number of objections might be brought against the emendations offered, but I think the intent of the hymn cannot be mistaken. In st. 1a apratigha is suggested but it brings difficulties with it; in 1c adadhād might stand, or even adadād as in the ms. In VS. 8. 46 and other Yajus texts there is a stanza similar to our no. 2; most of these texts have avadhyam in pāda b for our agadhyam, they have sam anamanta pūrvīr in c where I write devakṛtā namanta and for d they have ayam ugro vihavyo yathāsāt; my emendation of pāda d is pure conjecture. About st. 5b I am very doubtful, but the reading given seems possible.

28. [f. 57 a, l. 7.]

saṁ sprçethām
 tanubhyām sam mukhābhyām sam ātmanā saṁ vām vrāh-
 maṇaspatis somas saṁ sparçā-
 yābhu vām

In d read sparçayatu, or possibly sparçayātu. Cf. Ç. 6. 74. 1.

abhy asya nahami vācā dadhāmi nahasokṣase pame
 dahinaṁ kā-
 me labhāi kṛṣṇam ivākhare

For the first hemistich I can get nothing satisfactory; I incline to think that some accusative should stand in place of nahami. For c perhaps we might read upa me dāhinaṁ kāme, the upa to be taken with labhāi.

yaḥ premāṣ preṇyām āsīd dattaḥ somena babhrū-
 nām | tasmād adhi çrutam mano mayy asya manāhitam

In a read premaṣ, or perhaps premā, in b babhrūnā: in c srutam, in d mana āhitam. Cf. Ç. 6. 89. 1 ab and 1. 1. 2d.

yaṁ puṣāṁsam kāmāyete ya-
 sminn ā bhagam icchate | hrçchokam asminn ā dadhmo
 yathā çīṣyāti tvām a-
 nu | yathāsya hrdayam çīṣyād.

For a yaṁ puṣāṁsam kāmāyete seems good. In c read

brecchokam, in d çuṣyāti and in e çuṣyāt. It seems proper to end the verse at this point though the ms. has no sign.

apiçcharṁ neva çarṁ guṇī ca | kṣur ākāçarṁ
bhīma māmpaçyam abhinorujarṁ priyaṁkaram uttamarṁ
madhughena tad ābhṛtarṁ

For the first few words I am unable to make a suggestion, and therefore cannot feel sure that they belong with this verse. For the rest I think we may read: cakṣur ākāçarṁ bhīmarṁ māmpaçyam abhirorudam | priyaṁkaraṇam uttamarṁ madughena tad ābhṛtam. Cf. Ç. 7. 38. 1b and our next hymn st. 2.

tvam hā-
si varcasyo atho hāsya sumaṅgalaḥ atho sarvāsām vīru-
dhām priya-

ṅkaraṇam ucyase |

Read: tvam hāsi varcasyo atho hāsi sumaṅgalaḥ | atho sar-
vāsām vīrudhām priyaṅkaraṇam ucyase z 6 z 3 z

The ms. gives no indication of the end of this hymn and I have made this arrangement principally because the norm of this book is six stanzas: it seems not impossible that the last two stanzas should go with the next hymn, but the connection does not seem close enough to force us to such an arrangement.

29. [f. 57 a, l. 16.]

Ç. 7. 38 (in part).

praticī somam asy oṣadhe praticy anu sūryam pra-
ticī vi-

çvān devāns tathā tvācchāvadāmasi | imām khanāsya oṣa-
dhīm vitantrīm a-

nutaṅtunām āyataḥ patiraṅdhanī parāyato nivartanam |
amuṣyāham parāya-

ta āyato mano agrabham agrabham hastīm mano atho
hṛdayam manaḥ mayi te

[f. 57 b.] manāhitam mayi cittam mayi vratam mamed apa
kratāv aso mamāsaç ced asī

dapi | aham vadāni maha tvam sabhāyām ha tvam vada
mamedā | çastīm kevalo

nābhyāsām kīrtayāç cina yadi vāsya dīrocanaṁ yadi vā
nadyas tiraḥ |

yam tvā mahrm oṣadhīr vadhveva nyānayaḥ z 4 z

Read: praticī somam asy oṣadhe praticy anu sūryam | pra-

tici viçvān devāns tathā tvācchāvadāmasi z 1 z imām khanāmy
 oṣadhīm vitantrīm anutantunām | āyataḥ pratirandhanīm parā-
 yato nivartanām z 2 z amuṣyāham parāyata āyato mano
 agrabham | agrabham hastīm mano atho hṛdayam manaḥ z
 3 z mayi te mana ābitam mayi cittam mayi vratam | mamed
 aha kratāv aso mama cittam ā sīdasi z 4 z aham vadāni
 māha tvam sabbhāyām aha tvam vada | mamed asas tvam
 kevalo nānyāsām kirtayāç cana z 5 z yadi vāsi tirojanam yadi
 vā nadyas tiraḥ | iyam tvā mahyam oṣadhir baddhveva nyāna-
 yat z 6 z 4 z

Pāda b of st. 2 I have not tried to emend thinking it
 might be taken to mean "having various magic powers and
 widely effective", or something of that sort; the māmpaçyam
 abhirorudam of Ç. is no better. Our stt. 3 and 4 are not in
 Ç. but st. 4 has appeared in Pāipp. 2. 77. 1; the form here
 is what was suggested there. St. 5 has also appeared in
 Pāipp. 2. 79. 5 with aṅkena me nyānayāt for pāda d.

30. [f. 57 b, l. 4.]

Ç. 19. 57.

yathā kalām i-
 tekā mam rājāno gusmṛṇāny aguḥ sam çuṣṭhāguṣ sam ka-
 lāguṣ sam asmā-
 su suṣvaptrīm nir diçate duṣvaptrīm suvāma z devānām
 patnīnām garbha ya-
 masya karaṇa | yo bhadras svapna sva muma yaṣ papas
 tam dviṣate pra hiṇma
 tyāṣṭāmā nāmāsi kṛṣṇaçakuner mukham nirṣter mukham
 tam tvā svapna ta-
 thā vidma | svapnos svaptvā açvīvā kāyam açvīva nīnā-
 ham | mā-
 smākam devapīyūm priyāruru vapsa | yad asmāsu duṣ-
 vapnī yad go-
 ṣu yaç ca no gṛ no gṛhe | sāsmākam devapīyūḥ priyārurum
 niṣka-
 m iva prati muṇçatām navāratnīm apamāyām asmākam tan-
 vas pari
 duṣvapnyo sarvam durbhūtam dviṣater nir dviṣāmasi z
 divṣater nir divi-
 ṣāmasi z 5 z anu 6 z

For the first part of this we may read as follows: yathā kalām ity ekā z 1 z sam rājāno 'gus sam ṛṇāny agus sam kuṣṭhā agus sam kalā aguḥ | sam asmāsu duṣvapnyam nir dviṣate duṣvapnyam suvāma z 2 z devānām patnīnām garbha yamasya karaṇa yo bhadras svapna | sa mama yaṣ pāpaṣ tam dviṣate pra hinmaḥ z 3 z

The quotation of st. 1 by pratika only indicates the previous appearance of the stanza in this text, viz. Bk. 2. 37. 3, thus: yathā kalām yathā ṣapham yatharṇam sam nayanti | evā duṣvapnyam sarvam apriye sam nayāmasi. In the first part of st. 3 it would seem that the vocatives might stand.

In st. 4 our text is as hopeless as that of Ç.: in tyastāma it may be that we have only a corruption of what stands in the Ç. pada-mss. mātrṣṭā (note that the last syllable of the preceding line is ma), or it might be that ṛṣṭāmā as intended; this latter is a palaeographic possibility and occurs as the name of a river RV. 10. 75. 6. For the second part of the stanza I have nothing worth suggesting. In the third part sāmākam may be intended, and we may read piyārum; for vapsa we might then read with Whitney-Roth vapsa.

For the last two stanzas we may read: yad asmāsu duṣvapnyam yad goṣu yac ca no grhe | sāmākam devapiyūm piyārum niṣkam iva prati muñcatām z 5 z navāratnīn tapamāyām asmākam tanvas pari | duṣvapnyam sarvam durbhūtam dviṣate nir dviṣāmasi z 6 z 5 z anu 6 zz

While not wholly satisfactory this is rather better than the version of Ç., in which the last stanza is not metrical: I believe it is so here.

31. [f. 57 b, l. 14.]

Cf. MS. 2. 4. 7.

devā marutaṣ pṛṣṇimātaro apo dattoditīm bhīnta | divas pṛthivyā uror antarikṣāt ta-smāi kṣattrāyā neta vrahmaṇābhyaḥ prajābhya ābhya ośadhībhyas svābhā devā agnī indra sūrya apaḥ devāḥ cojo mittrāvaruṇā yamaḥ tapaḥ devāṣ pitaro māvyāṣ kravyāpaḥ devāpsuśado pām napāt taṇnū-

[f. 58 a.] napām narāçañsāpo dattoditīm bhīnta deva vṛhas-
pate apo dehy aditīm bhīn-
ti | deva prajāpate apaḥ deva parameṣṭhin āpo dehy aditīm
bhīnti | devas pṛ-
thivyā uror antarikṣāt tammāi kṣattrāyā nena prahmaṇa-
bhyas prajābhya ābhya oṣa-
dhībhyas svāhā z 1 z

Read: devā marutaṣ pṛçnimātaro apo dattodadhīm bhīnta |
divas pṛthivyā uror antarikṣāt tasmāi kṣattrāyā na ita | vrah-
maṇābhyaḥ prajābhya ādbhya oṣadhībhyas svāhā z 1 z devā
agna indra sūryāpo ° ° | divas ° ° z 2 z devāç teçojo mitrā-
varuṇāryamann apo ° ° | divas ° ° z 3 z devāṣ pitaro vasav-
yāṣ kravyādo 'po ° ° | divas ° ° z 4 z devā apsuṣado 'pām na-
pāt tanūnapān narāçañsāpo dattodadhīm bhīnta | divas ° ° z
5 z deva vṛhāspate apo dehy udadhīm bhīndhi | divas ° ° na
ihī | vrahmaṇābhyaḥ ° ° z 6 z deva prajāpate apo dehy uda-
dhīm bhīndhi | divas ° ° z 7 z deva parameṣṭhinn apo dehy
udadhīm bhīndhi | divas pṛthivyā uror antarikṣāt tasmāi kṣa-
trāyā na ihī | vrahmaṇābhyaḥ prajābhya ādbhya oṣadhībhyas
svāhā z 8 z 1 z

In the stanza corresponding to our st. 3 MS. has devāç çarmaṇyā, which suggests for our text the possibility of devāç çarma no; I have thought also of devā açvināu, but neither of these is compelling.

32. [f. 58 a, l. 4.]

Ç. 2. 34.

prajāpater jāyamānaṣ prajā jātāç ca yā i-
māḥ tā asmāi prativedayā cikitvāñ anu manyataṁ eṣāṁ
içe paçu-
patiḥ paçūnām catuspadām uta vā ye dvipadaḥ niṣkrītās
te yajñi-
yā yanti lokam rāyas poṣā yajamanam majantam pramuñ-
canto bhuvanasya
gopā gātum devā yajamānāya dhataḥ upākṛtam çicumānam
yaj a-
sthār priyam devānām apy eti pāthaḥ ye badhyamānām
anu dīdhyānāmñi-
kṣanta manasā cakṣuṣā ca | agniṣ tñ agre pra mumukta
devāḥ prajāpatiṣ pra-

jābhis samvidānām yeṣām prāṇo na badhnanti baddham
 gavām paçūnām uta
 pāuruṣāṇām | indras tām ya āraṇyaṣ paçavo viçvārūpā
 uta ye
 kūrūpāḥ vāyuṣ ṭvān agre pra mumukta devaṣ prajāpatiṣ
 prajābhis sam-
 vidānām prajānantaḥ prati gṛhṇantu devāṣ prāṇam aṅge-
 bhyas pary ā ca-
 rantābhyām gaccha prati tiṣṭhā çarirāis svargam yāhi
 pathibhiç çivebhiḥ

z 2 2

Read: prajāpater jāyamānāṣ prajā jātāç ca yā imāḥ | tā
 asmāi prativedaya cikitvān anu manyatām z 1 z yeṣām içe
 paçupatiḥ paçūnām catuspadām uta vā ye dvipādaḥ | niṣkrītāṣ
 te yajñiyam yantu lokam rāyas poṣā yajamānam sacantām
 z 2 z pramuḥcanto bhuvanasya gopā gātum devā yajamānāya
 dhatta | upākṛtam çaçamānam yad asthāt priyam devānām
 apy etu pāthaḥ z 3 z ye badhyamānam anu didhyāna anvāik-
 śanta manasā cakṣuṣā ca | agniṣ ṭan agre pra mumoktu devaḥ
 prajāpatiṣ prajābhis samvidānaḥ z 4 z yeṣām ṭprāṇo na badh-
 nanti baddham gavām paçūnām uta pāuruṣāṇām | indras tām
 • • • z 5 z ya āraṇyaṣ paçavo viçvarūpā virūpā uta ya eka-
 rūpāḥ | vāyuṣ ṭan agre pra mumoktu devaṣ prajāpatiṣ prajā-
 bhis samvidānaḥ z 6 z prajānantaḥ prati gṛhṇantu devāṣ
 prāṇam aṅgebhyaṣ pary ācarantam | dyām gaccha prati tiṣṭhā
 çarirāis svargam yāhi pathibhiç çivebhiḥ z 7 z 2 z

These stanzas appear also TS. 3. 1. 4. 1 and KS. 30. 8
 our first stanza is not in Ç, and our fifth is new. Our pāda
 2b is a mixture of the version of Ç. catuspadām uta yo dvi-
 padām, and that of KS. catuspāda uta ye dvipādaḥ; it might
 be better to read catuspāda in our version. I think the simplest
 emendation in its st. 5a would be prāṇena. In 6b I have
 inserted virūpā which all the texts have.

33. [f. 58 a, l. 16.]

Ç. 2. 6.

mamāṣ tvāgna ṣtavo vardhayantu samvatsara ṣṣayo yā nu
 sakhyā | sam dyumnena dīdhihi rocanena viçvā ā bhābhiḥ
 pradiçaç ca-
 tasraḥ | sam ceddhyasvāgne prati bodhayenam uç ca tiṣṭha
 mahate sāubhagā-

ya | mā te riṣaṁn upasattā te agne vrahmaṇās te yaçasas
 santu pā-
 [f. 58 b.] nye tvām agne vṛṇute vrahmaṇā ime çivo gre
 prabhṛṇo nedihī sapattrā-
 gre abhimābhicad u bhavaḥ sve kṣa dīdihy aprayucchan.
 ihāivāgne
 adhi dhārayā rayim mā tvā dabhaṁ pūrvacittā nikāriṇaḥ
 kṣattra-
 m agne sūyamam astu tubhyam uta sattra vardhatām te
 niṣkṛtaḥ kṣetraṇā-
 gne mbena saṁ rabhasva mittrenāgne mittradheyam vaca-
 sva | sajātānām madhya-
 meṣṭheha ma syā rājñām agne vihavyo dīdihya | ati nuho
 ti nirṛ-
 tīr any atātīr ati dviṣaḥ viçvā hy agne duritā cara tvam
 athāsma-
 bhyām sahavīram rayin dāḥ anādhr̥ṣyo jātavedā aniṣṭhato
 virā-
 ḍ āgne kṣattribhir dīdihya vi mīvā pramuñcaṁ manuṣye-
 bhyaç çivebhir a-
 bhya pari pāhi no gayyāiḥ z 3 z

Read: samās tvāgna ṛtavo vardhayantu samvatsarā ṛṣayo
 yā nu sakhyā | saṁ dyumnena dīdihī rocanena viçvā ā bhāhi
 pradiçaç catarāḥ z 1 z saṁ cedhyasvāgne prati bodhayāinam
 uc ca tiṣṭha mahate sāubhagāya | mā te riṣaṁn upasattāro
 agne vrahmāṇas te yaçasas santu mānye z 2 z tvām agne
 vṛṇute vrāhmaṇā ime çivo 'gne prabhūr nu na edhi | sapatna-
 hāgne abhimātijid u bhava sve kṣaye didihy aprayucchan z
 3 z ihāivāgne adhi dhārayā rayim mā tvā dabhaṁ pūrvacittā
 nikāriṇaḥ | kṣatram suyamam astu tubhyam uta sattā vard-
 hatām te 'niṣkṛtaḥ z 4 z kṣatrenāgne svena saṁ rabhasva
 mitrenāgne mittradheyam vacasva | sajātānām madhyameṣṭhā iha
 sa syā rājñām agne vihavyo didihya z 5 z ati 'nuho 'ti nirṛ-
 tīr aty arātīr ati dviṣaḥ | viçvā hy agne duritā cara tvam
 athāsmabhyām sahavīram rayim dāḥ z 6 z anādhr̥ṣyo jātavedā
 aniṣṭro virāḍ agne kṣatrabhr̥d dīdihya | viçvā amivāḥ pra-
 muñcan manuṣyebhyaç çivebhir adya pari pāhi no gayāiḥ
 z 7 z 3 z

In st. 1b it is entirely possible that the reading yā nu sakhyā is only a corruption of yāni satyā which all the others have. The reading of st. 2c given in our ms. seems to involve

a mixture of the Ç. form and the form given by the Yajus texts. In st. 4d upasattā as in the other texts would probably be better. St. 5c has appeared in this book no. 1. 4c. In st. 7d the ms. makes the correction to adya. Our st. 4 is Ç. 7. 82. 3 and our st. 7 is Ç. 7. 84. 1.

34. [f. 58 b, l. 10.]

Ç. 3. 20.

ayaṁ te yonir ṛtviyo ya-
to jāto arocathāḥ taṁ jānann agna ā rohathā no vardhayā
rayiṁ

Read rohāthā in cd, and rayim before the period and numeral.

pra
dātāraṁ havāmahe agnim ugram ūtaye | çuciryo vṛtra-
haṅttamām

The first pāda of these appears TS. I. 7. 13. 4a, but refers to Indra. In the margin opposite these pādas is the following: somam rājānam āçervacana (to be corrected āçirvacana). It seems then that there is here a grouping of four pratikas, and that they do not form a stanza of this hymn.

In the third pāda vṛtrahantamam seems to be intended.
agne çchā vadeha naḥ | pratyāṁ nas sumanā bhava pra no
yaccha viçāṁ pate dhanadāsi nas tvam.

In a read 'cchā, place colon after bhava: in d read dhanadāsi, and tvam before the period.

prā ṇo yacchatv aryamā pra bhaga-
ṣ pra pūṣā prota sūṁṛtāḥ rayiṁ devī dādhatu naḥ

In a read pra; drawing on Ç. we may read for b pra bhagaṣ pra vṛhaspatīḥ. In c read sūṁṛtā.

aryamaṇam vṛha-
spatim indram dānaya codaya vātām viṣṇuṁ sarasvatīm.
savitāram ca

vājinam

In pāda b read dānāya.

somam rājānam avase gñim gūrbhir havāmahe ādityam
viṣṇuṁ sūryam vrahmāṇam ca vṛhaspatim

Read 'gñim in b; in d vṛhaspatim before the period. The stanza is no. 5.

suhaveha havāmahe | ya-
thā nas sarvam ij janas saṅgasatyām sumānā hasāt. ||

The omission of pāda a is probably accidental; in Ç. it is *indravāyū ubhāv iha*. In c read *sarva*; the form *sarvam* may be due in some way to TS. 4. 5. 1. 2, where *sarvam ij jagat* stands. For d read *saṅgatyām sumanā asat*.

[f. 59 a.] *tvaṁ no agna agnibhir vrahmāṇam ca vardhaya*
tvaṁ no devatātaye rayiṁ dānā-
ya codaya |

In pāda a read *agne*; it seems very probable that *vrahmā-*
ṇam in b is only a corruption of *vrahma yajñam* as in Ç.
vājasyedaṁ prasave sambabhūva ya imā ca viçvā bhuvanā-
nāny antaḥ utātiçchantam dāmayatu prajānām rayiṁ dhehi
sarvavīram

ni yacchatam. |

While it seems possible to read pāda a as it stands here, ending with *ya*, I am inclined to think that *ya* represents only a transitional sound of pronunciation and that the correct reading is *saṁ babbhūvemā ca* ∴ in Ç. too I think we might emend to *saṁ babbhūvemā* on the basis of dittography. For our pāda c read *utāditsantaṁ dāpayatu prajānan*; *yacchatām* in d.

dūrān me pañca pradiço dūrām urvī yathābalam.
prāpeyam sarvā mākūtīr manasā hrdayena ca |

In a read *duhrām*, in b *duhrām urvīr*: in c *ma ākūtīr*.
gosaniṁ vāca-
m udeyam varcasa mābhy aruṇyamhi | āyu rundhām sar-
vato vā tvaṣṭa pū-

ṣāya çriyatām z 4 z

Read: *gosaniṁ vācam udeyam varcasā mābhy taruṇyamhi |*
ā rundhām sarvato vāyus tvaṣṭā poṣāya dhriyatām z 10 z 4 z

It is possible that the end of pāda b has gotten confused with the beginning of pāda c, and that we ought to read as in Ç. *mābhyudhi*. The form suggested for d appears Ç. 6. 141. 1b.

35. [f. 59 a, l. 7.]

Ç. 19. 15.

yata indra bhayāmahe tato no abhayam
krdhi | maghavan sakti tava tvaṁ na tudbhir vi dviṣo vi
mṛdho jahi | i-
ndram vayam anorādham havāmahe anūrādhyāssad dvi-
padāç catuṣpadā |

mā na sonāraruṣīr usa gur viṣūcīr indra druho vi nā-
 çaya | i-
 ndras trātotu vṛtrahā parampā no vareṇyāḥ | ca rakṣatā
 caramatas sva
 madhyatas sva paçcāt sva purasthān no stu z rurūm no
 lokam anu neṣi vidvā-
 n svarva jyotir abhayaṁ svasti | ugrā ta i sthavirasya
 bāhuḥ upa kṣe-
 ma çaraṇā vṛhantā | abhayaṁ naṣ karaty antarikṣam a-
 bhayaṁ dyāvāpṛ-
 thivī ubhe | abhayaṁ paçcād abhayaṁ purastād uttarā-
 dhād abhayaṁ no
 stu abhayaṁ mitrād abhayaṁ amitrābhī jñātād abhayaṁ
 puro yaḥ abha-
 yam naktam abhayaṁ divā nas sarvāçā mittraṁ bhavan-
 tu z 5 z

anu z 7 z

In l. 10 the ms. corrects usa to upa.

Read: yata indra bhayāmahe tato no abhayaṁ kṛdhi |
 maghavaṁ çagdhi tava tvam na ūtibhir vi dviṣo vi mṛdho
 jahī z 1 z indraṁ vāyam anūrādham havāmahe anu rādhyās-
 ma dvipadā catuṣpadā | mā naḥ senā araruṣīr upa gur viṣū-
 cīr indra druho vi nāçaya z 2 z indras trātota vṛtrahā paras-
 pā no vareṇyāḥ | sa rakṣitā caramatas sa madhyatas sa paçcāt
 sa purasthān no 'stu z 3 z urūm no lokam anu neṣi vidvān
 svarvaj jyotir abhayaṁ svasti | ugrā ta indra sthavirasya bāhū
 upa kṣiyema çaraṇā vṛhantā z 4 z abhayaṁ naṣ karaty an-
 tarikṣam abhayaṁ dyāvāpṛthivī ubhe | abhayaṁ paçcād abha-
 yaṁ purastād uttarād adharād abhayaṁ no 'stu z 5 z abha-
 yaṁ mitrād abhayaṁ amitrād abhayaṁ jñātād abhayaṁ puro
 yaḥ | abhayaṁ naktam abhayaṁ divā nas sarvā āçā mittraṁ
 bhavantu z 6 z 5 z anu 7 z.

36. [f. 59 a, l. 18.]

Contains RV. 1. 102. 4, 6, 9, 10.

me prehi māpa krāmaç catṛṇām vedākhida |
 indras sapattraha bhīmaḥ samjayas te samānrđhak. | tvam
 [f. 59 b.] jayāsi na parājayāsā abhyeçv āso maghavan ma-
 hatsu ca | ugram

cit tām avase sam siçīmahe sa tvam na indra havaneṣu
 mṛdā | goji-

tā bāhū samakratūyat karmañ-karmāñ çatamūcīdamkarā |
 akalpa i-
 ndro pratimānam ojasā tvam̄ na indra havaneṣu mṛḍā |
 vedāham indra pri-
 yam asya çevadhīm yad asya nāma guhyam̄ samīke |
 sam̄yaj jayāpi magha-
 vā mamām̄ praty admākam̄ vidhmo vihace havam̄ gamat.
 z tvā jayema tvayā
 yujā vṛtā vṛdho asmākam̄ aṅçum uta vā bhare-bhare | as-
 mabhyam̄ indra va-
 rivas sugam̄ kṛdhi pra çattrūṇām̄ maghavan vṛja tvām̄ de-
 veṣu prathamam̄ sam ā-
 rabhe tvam̄ babhūyatha pṛtanāsu sāsahiḥ somam̄ naṣ kārūm
 upamanyum̄ udhhi-
 dam indra karāsi prasave ratham̄ purah̄ z 1 z

Read: mā prehi māpa krāmaç çatrūṇām̄ veda ākhida | in-
 dras sapatnahā bhīmaḥ sam̄jayas te sam āṅṛdhat z 1 z tvam̄
 jayāsi na parājaya tasā arbhēṣv aso maghavan mahatsu ca |
 ugram̄ cit tvām̄ avase sam̄ çiqīmahe sa tvam̄ na indra hava-
 neṣu mṛḍa z 2 z gojitā bāhū sa sam akratūyat karman-karmañ
 çatamūtiṣ khajam̄karaḥ | akalpa indras pratimānam ojasā sa
 tvam̄ na indra havaneṣu mṛḍa z 3 z vedāham indra priyam
 asya çevadhīm yad asya nāma guhyam̄ samīke | sam̄yaj jayāpi
 maghavā samām̄ praty asmākam̄ tvidhmo vihacet havam̄ gamat
 z 4 z vayam̄ jayema tvayā yujā vṛtā vṛdho asmākam̄ aṅçam
 ud avā bhare-bhare | asmabhyam̄ indra varivas sugam̄ kṛdhi
 pra çatrūṇām̄ maghavan vṛṣṇyā ruja z 5 z tvām̄ deveṣu pra-
 thamam̄ sam ārabhe tvam̄ babhūtha pṛtanāsu sāsahiḥ | semam̄
 naṣ kārūm upamanyum̄ udhhidam indra karāsi prasave ratham̄
 purah̄ z 6 z 1 z

The reading given for st. 1c seems probable; but we must also consider sam̄jayate samām̄ rḍhak. The general sense of st. 2 ab is fairly clear, but the exact reading I cannot get: RV. has tvam̄ jigetha na dhanā rurodhithārbbheṣv ājā °°. In st. 3a the reading given seems possible, but in view of RV. form gojitā bāhū amitakratuḥ simaḥ we might conclude that the Pāipp. form was °° simo 'mitakratur yaḥ. In st. 4d indro vihace might be considered a possibility. St. 5 is given as it stands both in RV. and Ç. 7. 50. 4. Our stt. 1 and 4 have no parallels.

The ms. corrects to jayāmi in st. 2 and asmākam̄ in st. 5.

37. [f. 59 b, l. 10.]

smara smaro si

devāir datto si smara | amuṣya manāssara yathāhaṁ kā-
 maye tathā ço-
 çocayāmya hṛdayaṁ kāma gacchāṅga jvaro dahatu çoca-
 tutmanā | saṅka-
 lpāstyā smarantādhibhir yamāivāsyā didhmo hanam anyā-
 narānandāḥ
 pramuthyato manumaho nāivo naṣṭakarta arṇavaḥ āveçinīṣ
 pradruo ro-
 payiṣṇur etās tvābhya prāhiṇo vrahmaṇā | ṛtukantunī ṛtvidā
 grāmā-
 bhyāsinī svapna yacchatu dudhnā manomuha | āveçinīṣ
 pradruo ro-
 po ropayīṣṇur erās tvādyā prāhiṇomi vrahmaṇā | indrāgni
 mittrāvaruṇā cebhyotayata | dyāvāpṛthivī mā-
 [f. 60 a.] tariçvā | açvinā devas savitā bhagaç ca mana-
 stūdhnayantu naram āsā ṛtrayas triṇ-
 ças tvā bhūdhnaṇtu devāgniç cid yam upa te bharadvājaç
 cam uta yas triṇçatāṅç chinne
 vanordhvaṁ dhanā pra plavasva z etāṣ patyanty ābhyo
 vārṣikīr iva vidyutaḥ tāsām
 tigrāho bhava sāyam goṣṭho gavām iva niçīrṣo nipāti-
 tābhyo veçayā-
 mi te | tās tvāsam uttantīr bodhayantīr upā sabhām. etās
 tvādyā prāhiṇo-
 mi vrahmaṇā striṣ prā purogavām tās tvā ṛṇam iva çoka-
 yām atho tvā ro-
 dayā bahuḥ z z z

In f. 59 b l. 15 the ms. corrects bhya to dya: also dyo to dhyo f. 60 a l. 3.

Out of all this I have been able to emend only some few portions; the sphere of the charm is evident but the particular intent is not.

For the first stanza we might read the following: smara smaro 'si devāir datto 'si smara | amuṣya manas smara yathāhaṁ kāmaye tathā çocayāsyā hṛdayam. Next we seem to have four pādas of fair cadence, thus: kāma gacchāṅgā jvaro dahatu çocatu manaḥ | saṅkalpā asya smarantādhibhir ṛyamāivāsyā dadhmāu. In the last pāda we might possibly read yān

evāśya. The next pāda would seem to be hanam anyanarā-
 nandāḥ meaning perhaps "may I smite those women who take
 pleasure with other women's husbands"; and next we seem to
 have pramuhyato manomuho. After this I can get nothing
 helpful until the sixth line below where the reading might be
 chinne vana ūrdhvaṁ dhanā pra plavasva.

We seem to get next the following stanza: etāś patyanty
 ādhyo varṣikīr iva vidyutaḥ | tāsām pratigraho bhava sāyaṁ
 goṣṭho gavām iva. There follows a stanza whose first two
 pādas parallel Ç. 1: 131. 1 ab, and our pāda a seems to be
 the same with that of Ç.; the hemistich might read thus: ni
 çirṣato ni pattata ādhyo veçayāmi te. A bold rewriting
 would give a second hemistich for this stanza thus: tās tvā-
 san uttarāvatiṛ bodhayanṭir upā sabbhām. It looks however
 as if the stanza ends at the colon after vrahmaṇā: perhaps
 this last clause which appears three times in the hymn might
 be read etāś tvad ādhyāḥ prabiṇomi vrahmaṇā. Out of stris
 prā purogavām I get nothing; but for the rest it seems fairly
 safe to read tās tvā tṛṇam iva çocayān atho tvā rodayān
 bahu.

It will of course be evident that these emendations are
 offered with no great assurance. The amount of material
 would make about nine stanzas: the hymn is no. 2 in the
 anuvāka.

38. [f. 60 a, l. 7.]

Verses found in Ç. 4. 14; 9. 5; and Kāuç. 68. 26.

ajo hy agner ajaniṣṭa çokāt so paçyej jani-
 tārām agre | tena devā devatām āgrāyan tena rohān aro-
 ham upa medhīyān-
 saḥ z kramadhvam agnibhin nāka mekṣān hasteṣu bibhrata
 divas pṛṣarṁ svar gatvā
 miçrā devebhīr ādhvarṁ | agne prehi prathamō deva etām
 cakṣur devānām uta ma-
 rtyānām. | iyakṣamāṇā bhrgubhis sajoṣasas svar yantu ya-
 jamānā
 s svasti z svar yanto nāpekṣantantā dyām rohantu rā-
 dhasaḥ agni viçvatodhāram sa-
 vidvāṅso vitenire | agniṁ yunajmi çavasā gṛṭena divyaṁ
 samudram payasaṁ

ruhantam | tena geṣma sukṛtasya lokam sa ruhānā adhi
 nākam uttamam | imāu
 te pakṣā ajarāu patatrināu yābhyām rakṣānsy apahaṅsy
 odanaḥ tābhyām patyāsmi
 sukṛtasya lokam yatrarsayaṣ prathamajāṣ purānāḥ yadi
 tiṣṭho sivas pṛṣṭhe
 vyomanm ady odanaḥ anvāyaṅ satyadharmāṇo vrahmaṇā
 rādhāsā saha |
 pṛṣṭhāt pṛthivyām antarikṣam āruham antarikṣā divam ā-
 ruham divo nākasya pṛṣṭhā
 t svar jyotir agām aham. | ajo sy aja svargo si tayā lokam
 aṅgirasasḥ pra-
 [f. 61 a.] jānan. | tam lokam anu pra jñeṣma yena vā sahas-
 ram vahasi yena yā sarvave-
 dasam. tenam yajñam no vaha svar deveṣu gantave |
 aja ta pacata pañca coda-
 nā | ajam pañcāudanam paktvā devālokān samānaḥ |

Read: ajo hy agner ajanīṣṭa cokāt so 'paçyaj janitāram
 agre | tena devā devatām agra āyan tena rohān arohan upa
 medhīyānsaḥ z 1 z kramadhvam agnibhir nākam mekṣān has-
 teṣu bibhrataḥ | divas pṛṣṭham svar gatvā miçrā devebhir ādh-
 vam z 2 z agne prehi prathamō devayatām cakṣur devānām
 uta martyānām | iyakṣamāṇā bhṛgubhis sajoṣasas svar yantu
 yajamānās svasti z 3 z svar yantu nāpekṣanta ā dyām ro-
 hantu rādhasaḥ | yajñam ye viçvatodhāram suvidvāṅso vitenire
 z 4 z agniṁ yunajmi çavasā ghrtena divyam samudram paya-
 sam ruhantam | tena geṣma sukṛtasya lokam svo ruhānā adhi
 nākam uttamam z 5 z imāu te pakṣā ajarāu patatrināu yāb-
 hyām rakṣānsy apahaṅsy odanaḥ | tābhyām pathyāsmā sukṛtasya
 lokam yatrarsayaṣ prathamajāṣ purānāḥ z 6 z yad atiṣṭho
 divas pṛṣṭhe vyomanm adhy odana | anvāyan satyadharmāṇo
 vrāhmaṇā rādhāsā saha z 7 z pṛṣṭhāt pṛthivyā aham antarik-
 ṣam āruham antarikṣād divam āruham | divo nākasya pṛṣṭhāt
 svar jyotir agām aham z 8 z ajo 'sy aja svargo 'si tvayā lo-
 kam aṅgirasasḥ 'prājānan | tam lokam anu jñeṣma z 9 z yena
 vā sahasram vahasi yena vā sarvavedasam | tenenam yajñam
 no vaha svar deveṣu gantave z 10 z ajam ca pacata pañca
 cāudanān | ajam pañcāudanān paktvā devālokān samānaḥ
 z 11 z 3 z.

Stanzas 6 and 7 are in Kāuç. 68, the last three in Ç. 9. 5.
 In st. 4c I have adopted the reading of Ç. I think there

is reason to doubt whether the last part of st. 11 is really part of the hymn.

In st. 7b the ms. corrects to *adhy*.

39. [f. 60 b, l. 3.]

yā te prajā

vihatā parābhū dhruveṇāçvitāpaṁ bharāmi | agniṣ te tām
ādyamaḥ

punar dād vāiçvānaraḥ

Read *parābhūd* in *pāda a*; in *b* *dhruveṇa* is pretty clearly the first word, and *saṁ bharāmi* may be the verb, but I can get nothing more out of the *pāda*. For *pādas cd* we might read *agniṣ te tām +*ādyamaḥ punar dadād vāiçvānaraḥ*: *pāda c* lacks one syllable.

paramasmābhyo mnastaṁ patiç çivo gni dvitīyaṁ
mī prajāṁ

jaradaṣṭī satasva | muñcāinaṁ grāhyān nirrtir yad aban-
dhāgne prajāṁ prajā-

kāmāya dhehi |

Possible readings here seem to be 'mnas tām and 'gnir in *a*, *dvitīyām me* and *jaradaṣṭim* in *b*: *sādhasva* is the only thing I can suggest for *satasva*. For *cd* we may read *muñcāinaṁ grāhyā nirrtir yad abadhñād agne ° °*.

tvām agne vṛṣabham vāçiteyam ānyajāt putrakāmāsu
paryati | tām ā roha sumanasyamānaṁ prajāpateṣ pra ñaya
reṣiṇīnām |

At the end of *a* we might read *vāçata iyam*; *anyajāḥ*, if it may mean "ready to give birth again", might stand in *b*, with *pary eti*. It would seem that *prajāpate* ought to stand in *d*, but *reṣiṇīnām* I cannot solve; *enām* may be at the end of the *pāda*.

tubhyaṁ nārī putrakāmā yam agne çuddham pūtam gṛtam
ā juhōti | tā

m ani tām ani ṣkandha vilayasva netodhā ugraḥ prajāyā
saṁ sṛjīnām

In *a* we may read *yad agne*: in *b* I would read *tām adhi skanda*, for *d* *retodhā ugraḥ prajāyā saṁ sṛjīnām*. Cf. Q. 5. 25. 8.

parvatād divo yene gātrād-gātrāt samāçrutam. neto devas-
ya devasma-

rāu parṇam iyādhān

This appears in Ç. 5. 25. 1. In a read yoner, in b samāsr-tam seems possible; Ç. has samābhṛtam. For c read reto devasya devās, and for d sarāu parṇam ivā dhān seems possible; Ç. has çepo garbhasya retodhāḥ sarāu parṇam ivā dadhat.

indrasya jātasya prapapāta nābhis tām ekodenaḥ pra-ti jagrāhaḥ kāmī | tvayā vayam vrahmaṇās somapās supayā s sutayāna sūyate z 4 z

The first letter of the last line is not certain. I can do no more with this than the division of words indicates. The stanza is no. 6 and the hymn no. 4.

This is clearly a charm for successful conception, and it seems to be intended to help obtain a child in place of one lost.

40. [f. 60 b, l. 14.]

tyajanān tyajanam jātam tyajanam
jāyate çara | na eṣati na çocati yas tvā bi-
bharti tejana pāutram asi tejanaḥ pāutram te prabhañjanam
pāutro stu so kā-
mo yena mūrçhām ayāmahe z yā doṣaḥ çaro stv odane-
bhyaḥ kṛṇavadbhyām tāva do-
ṣa tvam tejanas tyajanam maruto dadham. tyajanam me viçve
devās tyajanam pita-
ro dadham. tenāham anyeṣām striyo tyākṣam purā ma-
dhyadinād uta | purā sā-
[f. 61 a.] yityādi tyākṣam tejane ya mahad vilam | asthād
dyāumr asthāt pṛthivy asthād viçvam i-
dam jagat. asthād dvihvṛdevās tiṣṭhāt kāmo ayam tava
z 5 z a 8

zz zz ity ātharvaṇikapāipalādaçākḥayām tṛtīyaḥ kāṇḍa
s samāptāḥ zz zz

Read: tyajanāt tyajanam jātam tyajanam jāyate çara | nāi-
ṣati na çocati yas tvā bibharti tejana z 1 z pavitram asi
tejana pavitram te prabhañjanam | pavitro 'stu sa kāmō yena
mūrçhām ayāmahe z 2 z yāvān doṣaḥ çaro 'stv odanebhyaḥ
kṛṇavadbhyām | tāvān doṣas tvam tejana tyajanam maruto
dadhan z 3 z tyajanam me viçve devās tyajanam pitaro da-
dhan | tenāham anyeṣām striyo * * * * z 4 z * * * tyākṣam
purā madhyaminād uta | purā 'sāyityādi tyākṣam tejane yan
mahad bilam z 5 z asthād dyāur asthāt pṛthivy asthād viç-

vam idam jagat | asthād vihvarita eva tiṣṭhāt kāmo ayam
tava z 6 z 5 z anu 8 z

ity ātharvanikapāippalādaçākḥāyām tr̥tīyaṣ kāṇḍas samāp-
taḥ zz

In st. 1b çaraḥ seems entirely possible though not necessary. The reading given for 3ab seems possible, but the word odanebhyas creates doubts; I should think that something like dhanubhyaṣ karnavadbhyaḥ would fit the context better. The ms. gives no hint of the lacuna I have indicated in stt. 4 and 5 but I am fairly sure that my arrangement is correct. In st. 5c çāyitvād u would be good if we may take çāyitva to mean "bed-time". St. 6ab appears Ç. 6. 44. 1ab and 6. 77. 1ab; the conjecture for pāda c fits in so neatly that I have ventured to write it as a sure correction. But after all is said this hymn is left in an uncertain state.

POSTSCRIPT.

In each of the following stanzas the first line of transliteration does not correspond exactly with the ms. in spacing: in hymns 8. 5; 12. 8; 16. 3; 18. 3; 22. 4; 25. 12; 34. 8. In each case the line of transliteration should be indented a little to indicate that the first word of the line is *not* at the left margin of the ms.

This postscript seems the best way to correct these errors, which will probably cause no serious confusion.