

The Kashmirian Atharva Veda, Book Four

Leroy Carr Barret

Journal of the American Oriental Society, Vol. 35 (1915), 42-101.

Stable URL:

<http://links.jstor.org/sici?sici=0003-0279%281915%2935%3C42%3ATKAVBF%3E2.0.CO%3B2-G>

Journal of the American Oriental Society is currently published by American Oriental Society.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/aos.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

JSTOR is an independent not-for-profit organization dedicated to creating and preserving a digital archive of scholarly journals. For more information regarding JSTOR, please contact jstor-info@umich.edu.



The Kashmirian Atharva Veda, Book Four.—Edited, with critical notes, by LEROY CABR BARRET, M. A., Ph. D., Trinity College, Hartford, Connecticut.

Prefatory.—This fourth book of the Kashmirian Atharva Veda is edited in the same manner as were the first three books (see this Journal vol. 26 p. 197, vol. 30 p. 187, and vol. 32 p. 343). The remarks prefaced to Book Three are applicable here without change; the added experience in handling this manuscript seems to be bringing only one gain, a somewhat surer realization of the limits of possible attainment in restoring the text, and yet evidence of this may not always be clear in the results presented. Book Five will follow this one as soon as possible; at my request Professor Edgerton of the University of Pennsylvania has edited Book Six.

The transliteration is given line for line with the ms. and in spite of the limitation of a narrow page there ought to be no confusion in finding a passage in the facsimile. 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); and the Roman period is used for a *virāma*: daggers indicate a corrupt reading.

Introduction.

Of the ms.—This fourth book in the Kashmir ms. begins f. 61a l. 4 and ends f. 74b l. 16,—13] folios, inasmuch as f. 62 is omitted in the numbering though the text is not interrupted. In f. 64b l. 5 three or four letters are marred by peeling of the bark: and there are not more than four unclear signs. The number of lines of script per page varies from 17 to 19.

Punctuation, numbers, glosses, &c.—There are no numbers at the ends of stanzas, and only irregular punctuation to mark the ends of hemistichs. In some places a short vertical bar just below the line of script indicates the position of a colon. No accents are marked.

The grouping of the hymns in anuvākas is maintained; there are 8 anuvākas with 5 hymns in each, and all are correctly numbered except that no number is written for anuvāka or hymn at the very end of the book. All the hymns are numbered save no. 14 and no. 40; the end of no. 14 is not indicated in any way.

In the left margin of f. 63b opposite l. 16 stands ācīrvacanāṃ: its position at the end of no. 5 seems to indicate that it applies to that hymn. In the lower margin of f. 70a is written vṛhaspatasūktaḥ (*sic*); it seems to refer particularly to st. 2 of no. 27. In the right margin of f. 71a stands ṣaḍṛtaṃ sūktaṃ, referring to no. 30: cf. Ppp. 2. 69 where the 'edited text probably should have been ṣaḍṛtusūktam. In the top margin of f. 71a stands indraṃ mitraṃ divīsū, probably abbreviated for devisūktam and referring to no. 28 (= R.V. I. 106): in the same margin is also apannāṣṭakamta referring to no. 29 (= Q. 4. 33) where there is some anukramaṇī material prefixed to the hymn. Thrice (in hymns 9, 17, 19) only the pratika of the last stanza is given followed by ity ekā to indicate previous occurrence in this ms.; this ity ekā seems to be an abbreviation perhaps of something like ity ekarcam, meaning "and so forth to the extent of this one stanza".

There are some corrections, both marginal and interlinear usually consisting of two or three letters.

Extent of the book.—This book has 40 hymns of which two are prose. The normal number of stanzas in a hymn is seven, as it is in Q. 4: 31 hymns have 7 stanzas each, and not one has less. Assuming the correctness of the verse divisions as edited below (there are uncertainties in several places), we have the following table:

| | | | |
|---------------|----------------|---|-------------|
| 31 hymns have | 7 stanzas each | = | 217 stanzas |
| 4 " " | 8 " " | = | 32 " |
| 2 " " | 9 " " | = | 18 " |
| 2 " " | 10 " " | = | 20 " |
| 1 hymn has | 13 | = | 13 " |
| 40 hymns have | | = | 300 stanzas |

New and old material.—There are 15 hymns in this book which may fairly be called new, although material already familiar in other texts enters to some extent into the structure of some of them. The number of stanzas which are essentially new is 114: the number of pādas which do not appear in the *Concordance* is a little above 260.

Of the 40 hymns in Ç. 4 sixteen appear here in fairly close agreement: there are here also two hymns of Ç. 1 (combined into one here), two of Ç. 2, one each of Ç. 3, 7, and 19; and some few scattered stanzas or pādas. Three hymns of the RV. appear here, a group of verses of KS. appear here as a hymn, and three stanzas of ApMB. (1. 6. 5—7) appear as the core of a hymn here. Other correspondences are insignificant.

ATHARVA-VEDA PĀIPPALĀDA-ÇĀKHĀ
BOOK FOUR.

1. [f. 61a, l. 4.]

Ç. 4. 2.

om̐ namo nārāyaṇāya z z om̐ hiraṇya-
garbhas sam avartatāgre bhūtasya jātāṣ patir eka āsīt. sa
dādhāra pṛthivīm
dyām utemām̐ kasmāi devāya haviṣā vidhema | ya ojadā
baladā ya-
sya viçva upāsate prasiçam̐ yasya devāḥ yasya çchāyāmṛ-
taṁ yasya mṛtyu-
ṣ kasmāi devāya haviṣā vidhema | yaṣ praṇato nimiṣato
vidharta patir viçvasya
jagato babhūva | içe yo asya dvipadaç catuspadaṣ kasmāi
devā z yana dyāur ugrā
pṛthivī ca dṛça yena sva stabhitaṁ yena nākaṁ | yo anta-
rikṣam̐ vimama variya-
ṣ kasmāi de z ya ime dyāvāpṛthivī tastabhānādhāred avasā
rejamāne |
yasminn adhi vitata eti sūraṣ kasmāi de z yasya viçvo
hīmavanto mahitvā
samudraṁ yasya rasayā sahāhuḥ diço yasya pradīçaṣ pañca
deviṣ kasmāi de-

vāya haviṣā vidhema z āpo ha yasya viçvam āyur dadhānā
 garbham janaya-
 nta mātārā | tatra devānām adhi deva āstha ekastūne vimate
 dṛḍha ugre ā-
 po garbham janayantir vatsam agre sam īrayan. tasyota
 jāyamānasyolvasid dhi-
 ranayayaḥ hiranya ulvāsīd yo gre vatso ajāyata | tvam yo
 tyor vṛbhavantyoṣ pa-
 [f. 61b] ry apaçyad ruḍūr mahiḥ. z 1 z

Read: hiranyagarbhas samavartatāgre bhūtasya jātaṣ patir
 eka āsīt | sa dādihāra pṛthivīm dyām utemām kasmāi devāya
 haviṣā vidhema z 1 z ya ojadā baladā yasya viçva upāsate
 praçīṣam yasya devāḥ | yasya chāyāmṛtam yasya mṛtyuṣ ka-
 smāi ° ° z 2 z yaṣ prānato nimīṣato vidhartā patir viçvasya
 jagato babhūva | iṣe yo asya dvipadaç catuṣpadaṣ kasmāi ° °
 z 3 z yena dyāur ugrā pṛthivī ca dṛḍhā yena sva stabhitam
 yena nākaḥ | yo antarikṣam vimame variyaṣ kasmāi ° ° z 4 z
 ya ime dyāvāpṛthivī tastabhāne adhārayad avasā rejamāne |
 yasmīn adhi vitata eti sūraṣ kasmāi ° ° z 5 z yasya viçve
 himavanto mahitvā samudram yasya rasayā sahāhuḥ | diço
 yasya praçīṣaṣ pañca devis kasmāi devāya haviṣā vidhema z 6 z
 āpo ha yasya viçvam āyur dadhānā garbham janayanti māta-
 raḥ | tatra devānām adhi deva āsta ekasthūne vimite dṛḍha
 ugre z 7 z āpo garbham janayantir vatsam agre sam ārayan |
 tasyota jāyamānasyolva āsīd dhiranayayaḥ z 8 z hiranya ulva
 āsīd yo 'gre vatso ajāyata | ṛtvam yotyor vṛbhavantyoṣṭ pary
 apaçyad uḍūr mahiḥ z 9 z 1 z

Our version of this hymn agrees closely with that of MS.
 and KS. St. 6 here is original but resembles somewhat st. 7
 of MS., and for that reason it might be better to read in our
 a āyan. It may be that what is given here as st. 9 does not
 belong to the hymn. Perhaps the root bhram is in 9c.

2. [f. 61b, l. 1.]

Ç. 4. 8.

bhūto bhūteṣu paya ā dadhāti sa bhūtā-
 nām adhipatiḥ rbabhūva | sa te mṛtyuṣ carate rājasūyam
 sa rājā rājyam a-

nyatām idam z abhi prehi vidāyasvograç cettā sapatnahā | ā
 tiṣṭha
 mittravardhana tubhyaṁ devā adhi vruvan. z ātiṣṭhantaṁ
 pari viçve abhūsaṁ çchri-
 yo vasānaç carati svarociḥ mahat tad viṣṇor asurasya nāmā
 viçvarūpo amṛ-
 tāni tasthāu z yenā vyāghraṁ pariṣasvajānā sinhaṁ hinvanti
 mahate sābha-
 gāyā | mahiṣaṁ nas subhavas tasthivānsaṁ parimṛjyante
 dvīpinam apsuntaḥ
 vyāghro adhi vāiyyāgre vi kramasva diço mahiḥ diçās tvā
 sarvāyānty ā-
 po divyāṣ payasvatīḥ ya āpo divyāṣ payasā sadanty ānta-
 rikṣa uta
 pārthivā yāḥ tāsāṁ tvā sarvāsāṁ apām abhi ṣiñcāmi var-
 casā |
 abhi tvā varcasāsṛjaṁ divyena payasā saha | yathāso mittra-
 vardha-
 nas tathā tvā savibhā karat. z z z

Read: bhūto bhūteṣu paya ā dadhāti sa bhūtānām adhipatir
 babhūva | sa te mṛtyuç carate rājasūyaṁ sa rājā rājyam anu
 manyatām idam z 1 z abhi prehi vidāyasvograç cettā sapa-
 tnahā | ā tiṣṭha mittravardhana tubhyaṁ devā adhi vruvan z 2 z
 ātiṣṭhantaṁ pari viçve abhūsaṁ çhriyo vasānaç carati svaro-
 ciḥ | mahat tad vṛṣṇor asurasya nāmā viçvarūpo amṛtāni ta-
 sthāu z 3 z enā vyāghraṁ pariṣasvajānāḥ sinhaṁ hinvanti
 mahate sāubhagāyā | mahiṣaṁ na subhavas tasthivānsaṁ pa-
 rimṛjyante dvīpinam apsv antaḥ z 4 z vyāghro adhi vāiyyāgre
 vi kramasva diço mahiḥ | diças tvā sarvā āyānty āpo divyāṣ
 payasvatīḥ z 5 z yā āpo divyāṣ payasā sadanty antarikṣa uta
 pārthivā yāḥ | tāsāṁ tvā sarvāsāṁ apām abhi ṣiñcāmi varcasā
 z 6 z abhi tvā varcasāsṛjan divyena payasā saha | yathāso
 mittravardhanas tathā tvā savitā karat z 7 z 2 z

In 6a we might read madanty as in Ç.; neither is very
 good. In 4c nas subhavaṁ might be better: cf. MS. 2. 1. 9.

3. [f. 61b, l. 12.]

KS. 37. 9.

yat te candram kaçyapo roca-
nāvad dit saṁhitam puṣkalam citrabhānuḥ asmin sūryār-
pitas sapta sākam

tasmin rājānam adhiviçrayemam. | yebhiç çilpāiḥ paprayā-
nām adrñ-

had yebhir dyām abhyapiṅçaḥ pravidvān. | yabhir vācam
puṣkalebhir avyayan-

s tena māgre varcasā saṁsrjeha yebhis sūryas tapati pra
ketubhir ye-

bhir agnir dadṛçe citrabhānuḥ yebhir āpaç candravarṇā
ajinvan te-

[f. 63a] na māgre varcasā saṁsrjeha | ayam bhātu pradiçaḥ
pañca devī indra iva

jyeṣṭho bhavatu prajānām. | asmin dhehi puṣkalam cittra-
bhānv ayam pṛṇātu raja-

sor upastham | anu tvendro vatv anu vṛhaspatir anu tvā
somo nv agnir āvit. |

anu tvā viçve avantu devās sapta rājāno ya udābhiṣiktāḥ
anu tvā

mitrāvaruṇehāvatām anu dyāvaprthivī moṣadhībhiḥ | sūryo
hobhir anu

tvāvatu candramā nakṣatrāir anu tvedam āvi dyāuç ca tvā
pṛthivī ca pracetasā

çukro vṛhad dakṣiṇā tvā pipantu | anu svadhā siktā somo
gniḥ pūṣā tvā-

vatu savitā savena z 3 z

Read: yat te candram kaçyapa rocanāvad yat saṁhitam
puṣkalam citrabhānu | yasmin sūryā ārpitās sapta sākam tasmin
rājānam abhi viçrayemam z 1 z yebhiç çilpāiḥ paprathānām
adrñhad yebhir dyām abhyapiṅçat pravidvān | yebhir vācam
puṣkalebhir avyayan s tena māgre varcasā saṁsrjeha z 2 z
yebhis sūryas tapati pra ketubhir yebhir agnir dadṛçe citra-
bhānuḥ | yebhir āpaç candravarṇā ajinvan tena māgre varcasā
saṁsrjeha z 3 z ayam bhātu pradiçaḥ pañca devir indra iva
jyeṣṭho bhavatu prajānām | asmin dhehi puṣkalam citrabhānv
ayam pṛṇātu rajasor upastham z 4 z anu tvendro 'vatv anu

vṛhaspatir anu tvā somo 'nv agnir āvit | anu tvā viçve avantu devās sapta rājāno ya udābhiçiktāḥ z 5 z anu tvā mitrāvā-
ruṇā ihāvatām anu dyāvāprthivi sahāsuadhībhiḥ | sūryo 'ho-
bhir anu tvāvatu candramā nakṣatrāir anu tvedam āvit
z 6 z dyāuḥ ca tvā prthivi ca pracetasā çukro vṛhad dakṣiṇā
pipartu | anu 'svadhā cikitām somo 'gniḥ pūṣā tvāvatu savitā
savena z 7 z 3 z

The ms. corrects ttr to tr in f. 63a l. 2. Note that f. 62 is omitted in the numbering of folios. For st. 1 see also Ç. 13. 3. 10, and for st. 7 see Ç. 6. 58. 1.

4. [f. 63a, l. 8.]

Ç. 1. 7 and 1. 8. 1-3.

stuvānam aṣṭhā naya yātudhānam kimī-
dīnam tvarī hi 'devām stuto haṅtā tasyota babhūvyathā |

In pāda a the sign ṣṭh is not perfectly formed, and it seems that we must read agna ā naya, with kimīdinam at the end of b. In c I think deva samstuto is the most probable correction; in d babhūvitha ought to be read and dasyor as in Ç. seems better although tasyota might possibly stand; read also haṅtā.

ājyasya parameṣṭhin jātave-
das tanūvaçim. { agne tūlasya prāçānam yātudhānād vi lā-
payah

Read in ab parameṣṭhin and tanūvaçim. In c it would seem that we ought to read tālasya which is reported for all mss. of Ç.; read also prāçāna yātudhānān.

vi la-
paṅtu yātudhānātriṇo ye kimīdinaḥ yathedam agne no
havir indrāç ca
prati haryatām. |

In ab read vi lapantu yātudhānā triṇo; in c athedam; haryatam as in Ç. does not seem necessary.

agniṣ purasthād ā yaçchatu pratha indro
 nudadaçvāhumā |
 vrvāitu sarvo yarmān ayam asmāitedya |

In the first hemistich we must surely read purastād ā yaçchatu and nudad bāhumān; then if prāthendro may be read the two pādas are brought to a fair state; but ā yaçchat protendro would seem rather better. In c read yātumān, and for d ayam asmīty etya.

paçyāmi te vīryā jātaveda pra ṇo vrū-
 hi yātudhānā nṛcakṣā | tvayā sarve paritaptāṣ parasthād ā
 yāntu pra-
 vruvāṇā upedam. z

In a read jātavedaṣ, in b yātudhānān nṛcakṣaḥ, in c purastād. In a Ç. has paçyāma which might stand here.

ā rambhasva vrāhmaṇā jātavedo hṛdī kāmā-
 ya randhaya | dūto nu agnir ut tiṣṭha yātudhānān ihā naya |

The ms. corrects to rabhasva; read thus: vrahmaṇā should probably be read also in a. With randhaya pāda b seems possible, though it is somewhat suspicious. In c read no agna.

tvam agne yātu-
 dhānān upababaddhān ihā naya | athāiṣām indro vajreṇa
 apa çirṣā vṛ-
 çcatu

In b read upabaddhān, or upa baddhān as Whitney suggests. In c d read vajrenāpa çirṣāni; or perhaps vajrenāpi with Ç.

idaṁ havir yātudhānān nadī henam ivā vahān nīdām
 strī pumān karya
 [f. 63b] çambhuvatām janaḥ

Read: idaṁ havir yātudhānān nadī phenam ivā vahat | ya idaṁ strī pumān akar iha sa stuvatām janaḥ z 8 z This is

the version of Ç.; I do not believe that our ms. indicates any variant.

yātudhānasya somapa jahi pra-
jām nayasya ca | nya stuvā-
nasya pātaya padam akṣatāvaram |

In b read nayasva, in c ni, in d param akṣy utāvaram.

ayaṁ stuvānāgamatvaṁ smota prati
haryata vṛhaspate vaçe kṛtvāgnīṣomā viddhatam. z 4 z

Read: ayaṁ stuvāna āgamat tam smota prati haryata |
vṛhaspate vaçe kṛtvāgnīṣomā vi vidhyatam z 10 z 4 z

Several of the vertical bars (i. e. punctuation marks) are below not in the line.

5. [f. 63 b, l. 3.]

Ç. 4. 4.

yām tvā gandha-
rvo śanad varuṇāya vratabhaje tām tvā vyaṁ khanāmasy
ośadhiyaṁ çevaha-
rṣaṇī z vṛṣas te khanatāro vṛṣā tvāpaçy ośadhe | vṛṣāsi
vṛṣnyā-
vatī vṛṣaṇe tvā khanāmasi | ud uṣā ud a sūrya uç çuṣmā
ośadhī-
nām. ud ejitu prajāpatir vṛṣā çuṣmeṇa vajinām. z ūr-
dhvasrā-
nim idam kṛdhi yathā smi te virohato abhitaptam ivānati
tatas te çuṣma-
vattaram iyaṁ kṛnotv aśadhīḥ apām rasāuśadhīnām aho
vanaspatinām
avo somasya trātāmy āriṣyam asi vṛṣṇeham | açvasya rṣva-
sya bhastasya puru-
ṣasya ca | ye rṣabhasya vājas tam asmāi dehy ośadhe | sam
vājā rṣabhānām

sam̐ çuṣmā oṣadhīnām̐ sam̐ pūṣām̐ indra vṛṣṇīham̐ asyāi
 dehi tanūbalaṃ | a-
 dyāgne abhya savitur adya devi vṛhaspatiḥ adya me vra-
 hmaṇate dhanur ivā tā-
 nayā pasah̐ ūrdhvās tiṣṭhanti giraya ūrdhvā vātā ud irate
 ūrdhvo yaṃ mā-
 sako mayūṣivāhād a bhūmyām̐ ut tiṣṭho agra vidhonusva
 vitesv̐ āyantu nā-
 nyādyāḥ̐ ato droṣva pāyava nāvaglāyo dhi muṣka-
 yoh̐. z 5 z anu 1 z

In the left margin opposite the last line is *ācīrvacanam̐*; also a stanza end after *tiṣṭho* seems to be indicated by two slight oblique strokes above the line, in the next to the last line.

Read: yām̐ tvā gandharvo 'khanad varuṇāya vratabhāje |
 tām̐ tvā vyaṃ khanāmasy oṣadhīm̐ çepaharṣaṇīm̐ z 1 z vṛṣa-
 ṇas te khanitāro vṛṣā tvam̐ asy oṣadhe | vṛṣāsi vṛṣṇyāvati
 vṛṣaṇe tvā khanāmasi z 2 z ud uṣā ud u sūrya uc chuṣmā
 oṣadhīnām̐ | ud ejatu prajāpatir̐ vṛṣā çuṣmeṇa vājīnām̐ z 3 z
 †ūrdhvasrāṇīm̐ idam̐ kṛdhi yathā sma te virohato abhitaptam̐
 ivānati | tatas te çuṣmavattaram̐ iyaṃ kṛnotv̐ oṣadhīḥ̐ z 4 z
 apām̐ rasa oṣadhīnām̐ atho vanaspatinām̐ | atho somasya bhrā-
 tāsy̐ ārcyam̐ asi vṛṣṇyam̐ z 5 z aṣvasya ṛçvasya bastasya pu-
 ruṣasya ca | ya ṛṣabhasya vājās tām̐ asmāi dehy oṣadhē z 6 z
 sam̐ vājā ṛṣabhānām̐ sam̐ çuṣmā oṣadhīnām̐ | sam̐ puṣām̐ indra
 vṛṣṇyam̐ asmāi dehi tanūbalaṃ z 7 z adyāgne adya savitar
 adya deva vṛhaspate | adya me vrahmaṇas pate dhanur ivā
 tānayā pasah̐ z 8 z ūrdhvās tiṣṭhanti giraya ūrdhvā vātā ud
 irate | ūrdhvo 'yaṃ māmako māyuh̐ †ṣivāhād ā bhūmyām̐ z 9 z
 ut tiṣṭho agre vidhūnuṣva †vitesv̐ āyantu nānyādyāḥ̐ ato
 droṣva pāyava† nāvaglāyo 'dhi muṣkayoh̐ z 10 z 5 z anu 1 z

For st. 1a cf. Ppp. 3. 15. 2a where the ms. has *varāho* *ṣanad*: in 1b *vratabhāje* seems good though *vratabhaje* might stand, or the Ç. *mṛtabhāje*. Our st. 2 appears only in Kāuç. 40. 14. In 4a the general significance of *ūrdhvasrāṇīm̐* is clear, but the exact meaning I cannot see; if it is to be emended *ūrdhvasrāṇīm̐* or *ūrdhvasānum̐* might be acceptable. In 8c *mayūkhī* ought to be considered. The suggestion for 10a seems possible; in 10c perhaps *atho dravasva* might stand; but I get nothing satisfactory out of the stanza.

6. [f. 63b, l. 17.]

Ç. 4. 5.

hiranyaçr̥ṅgo vṛṣabho yas samadrād udācarat. tenā sahasyenā vayan̄
 ni janānt svāpayāmasi | na bhūmim̄ vātod vātu nāta pati
 sūryaḥ z
 jinaç ca sarvān svāpaya sanaç cendrasakhā caran̄ || vāihye-
 śayā puṣṭhiça-
 [f. 64a] yā nārīr yā talpaçivare | striyo yāṣ puṇyagandhās
 tās sarvāt svāpayā-
 masi | yejan-ejar ajagrabham̄ çakṣuṣ prānam̄ ajagrabham̄
 aṅgāny agrabham̄ sarvā-
 rātrīṇām̄ uta çarvare z yaste yaç carati yasya tiṣṭhan̄ vi-
 paçyati | teṣām̄ sam̄
 dadhso kṣāṇi yathedam̄ harmyam̄ tathā | sapta mātā sapta
 pitā saptā çvā sapta
 vispatiḥ svapantus sarve jñātayas sarvam̄ ni çvājanam̄
 çayyaḥ svapna
 svapnādhikaraṇena sarvam̄ ni ṣvapayā janam̄ | otsūryam̄
 anyāt svāpaya dvi-
 sam̄ caratād aham̄ indra ivāriṣṭo akṣataḥ. z 1 zz

Read: hiranyaçr̥ṅgo vṛṣabho yas samudrād udācarat | tenā sahasyenā vayan̄ ni janānt svāpayāmasi z 1 z na bhūmim̄ vāta ud vāti nāti paçyati sūryaḥ | janānç ca sarvān svāpaya çunaç cendrasakhā caran̄ z 2 z vahyeçayās proṣṭheçayā nārīr yās talpaçivarīḥ | striyo yāṣ puṇyagandhās tās sarvās svāpayāmasi z 3 z ejad-ejad ajagrabham̄ cakṣuṣ prānam̄ ajagrabham̄ | aṅgāny agrabham̄ sarvā rātrīṇām̄ uta çarvare z 4 z ya āste yaç ca carati yaç ca tiṣṭhan̄ vipaçyati | teṣām̄ sam̄ dadhmo 'kṣāṇi yathedam̄ harmyam̄ tathā z 5 z svaptu mātā svaptu pitā svaptu çvā svaptu viçpatiḥ | svapantu sarve jñātayas sarvam̄ ni svajanam̄ çāyayaḥ z 6 z svapna svapnādhikaraṇena sarvam̄ ni svāpayā janam̄ | otsūryam̄ anyān svāpaya dvyuṣam̄ caratād aham̄ indra ivāriṣṭo akṣataḥ z 7 z 1 z

In the top margin of f. 64a the ms. has ssvā correcting sarvāt svā.

The corrections follow pretty closely the version of Ç.: in 5a I have inserted ca in accord with RV. 7. 55. 6a. The

reading of 6d offered is a conjecture, attempting to keep close to the ms., where however a confusion may have arisen by anticipation of 7b; for 6d Ç. has svaptv ayam abhito janaḥ.

7. [f. 64a, l. 7.]

Ç. 2. 33.

akṣībhyām

s te nāsikābhyām karṇābhyām āsyād uta | yakṣmaṁ çirṣa-
nyam mastiṣkāl la-
lāṭād vi vayemasi | grīvābhyas ta uṣṇihābhyas kikasābhyo
anūkyāḥ ya-
kṣmaṁ doṣṇanyam ānsābhyām purasto vi vahāmasi |
kloṃnas te hr̥dayābhyo halī-
kṣmāt pārçvābhyām yakṣma satastābhyām klihamyo yatanas
te vi varhāmasi | ātre-
bhyas te gudābhyo vanugdhyād utarād uta | yakṣmaṁ pā-
ṇyor aṅgulibhyo nakhebhyo vi
vr̥hāmasi | hastebhyas te māṅsebhyas srāvabhyo dhama-
ni*ah yakṣmaṁ pr̥ṣṭibhyo ma
majjabhyo nābhyām vir vahāmasi | ūrūbhyām dveṣṭhivad-
bhyām pārṣṇibhyām pupadā-
bhyām yakṣmaṁ bhajaddhyam çroṇibhyām bhaṅsaso vīr
vahāmasi | aṅgād-aṅgāl lo-
mno-lomno baddham parvaṇi-parvaṇi | yakṣman tatasyām
te vayan viṣkaṅcam vi va-
rhāmasi | aṅgād-aṅgād aham tava puruṣaḥ. z 2 z

Read: akṣībhyām te nāsikābhyām karṇābhyām āsyād uta | yakṣmaṁ çirṣanyam mastiṣkāl lalāṭād vi vr̥hāmasi z 1 z grīvā-
bhyas ta uṣṇihābhyas kikasābhyo anūkyāḥ | yakṣmaṁ doṣṇanyam
ānsābhyām urasto vi vr̥hāmasi z 2 z kloṃnas te hr̥dayābhyo
halīkṣmāt pārçvābhyām | yakṣmaṁ matasnābhyām plīhno ya-
knas te vi vr̥hāmasi z 3 z ātrebhyas te gudābhyo ṭvanugdhyād
utarād uta | yakṣmaṁ pāṇyor aṅgulibhyo nakhebhyo vi vr̥hā-
masi z 4 z hastebhyas te māṅsebhyas snāvabhyo dhamani-
bhyāḥ | yakṣmaṁ pr̥ṣṭibhyo majjabhyo nābhyā vi vr̥hāmasi
z 5 z ūrūbhyām te aṣṭhivadbbhyām pārṣṇibhyām prapadā-

bhyām | yakṣmaṁ bhasadyām ṣṇibhyām bhaṁsaso vi vṛhā-
masi z 6 z aṅgād-aṅgāḷ lomno-lomno baddham parvaṇi-par-
vaṇi | yakṣmaṁ tvacasyaṁ te vyaṁ viṣvaṁcaṁ vi vṛhāmasi
z 7 z 2 z

At the beginning of 2d the ms. corrects pu to mu.

In 4b the vanugdhyād of the ms. may be a corruption of
vaniṣṭhor in C.; gdhy and ṣṭh are somewhat similar. In 5a
the asthibhyas of C. seems better than our hastebhyas, which
latter might easily be a misreading for the former.

8. [f. 64a, l. 17.]

agne rakṣohā

tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ kaviṣ kavitamā apāgha-
ṇsām duritām sahatām arātim pratyāṅ pratiharaṇenā aghā-
yate

[f. 64b] agham prati harāma | indro rakṣohā z somo ra-
kṣāuhā z varuṇo rakṣohā z
vāyu rakṣohā | tvāṣṭā rakṣohā | dhātā rakṣohā z savitā ra-
kṣohā z
sūryo rakṣohā z candramā rakṣohā | vṛhaspatī rakṣohā z
prajāpatī rakṣo-
hā | parameṣṭhī rakṣohā z tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ
kaviṣ ka-
vitāmā | apāghaṇsām duritām sahatām arā*im *****ṇ pra-
tiharaṇenā
aghāyate agham prati nurāma. z 3 z

Read: agni rakṣohā tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ kaviṣ
kavitamaḥ | apāghaṇsām duritām sahatām arātim pratyāṅ
pratiharaṇenā | aghāyate agham prati harāma z 1 z indro
rakṣohā . . . z 2 z somo rakṣohā . . . z 3 z varuṇo rakṣohā
. . . z 4 z vāyū rakṣohā . . . z 5 z tvāṣṭā rakṣohā . . . z 6 z
dhātā rakṣohā . . . z 7 z savitā rakṣohā . . . z 8 z sūryo
rakṣohā . . . z 9 z candramā rakṣohā . . . z 10 z vṛhaspatī
rakṣohā . . . z 11 z prajāpatī rakṣohā . . . z 12 z parameṣṭhī
rakṣohā tigmas tigmacṛṅga ṛṣirā ṛṣayaṣ kaviṣ kavitamah | apā-

ghaçaṅsam duritam sahatām arātim pratyañ pratiharāṇenā |
aghāyate agham̄ prati harāma z 13 z 3 z

Cf. MS. 1. 5. 1: 67. 5 and TB. 3. 1. 1. 4; 2. 8. In TB. we find apāghaçaṅsam nūdatām arātim, which suggests the possibility of prati nudāma here; but harāma is clear in the first writing of the formula and nurāma at the end may well be only the result of confusion of signs.

9. [f. 64b, l. 6.]

Q. 7. 109.

samvasava iti to nāmadhe-
yam ugrampacyā rāṣṭrabhr̄to hy akṣā | tasmāi ta indo ha-
viṣā vidhema |
vayam̄ syāma patayo rayiṇām z yadam ugrāya babhrava
yo kṣeṣu tanuva-
çī | ghr̄tena kalpaṁ çikṣāma | sa no mṛdāta idr̄çe | ghr̄tam
agne a-
psarābhyo vaha tvam̄ pānsuṁ nakhebhyas siktāpaç ca |
yathābhāgo havypadātim
juṣaṇo madantu devā ubhayāni haviyā yo no devo dhanam
idam̄ ti-
deça yo kṣānām grahaṇam̄ çaṣaṇam̄ ca | sa no vatu havir
idam̄ juṣā-
ṇo gandharvāis sadamādam̄ madema | yāpsarasas sadamā-
dam̄ pādaṅty anta-
rā havirdhānam̄ sūryam̄ ca | tā no hastam̄ kṛtena sam̄
srjantu sapatnam̄ naṣ ki-
tavam̄ raṅdhayantu | yad devān̄ tātito huve vrahmacaryam̄
yad ūvima | akṣā-
ṇ yad babhrūṇālabhe tā te no mṛdānta idr̄çe ādinavam
ity ekā z
z 4 z

Read: samvasava iti vo nāmadheyam ugrampacyā rāṣṭrabhr̄to
hy akṣāḥ | tasmāi ta indo haviṣā vidhema vayam̄ syāma patayo
rayiṇām z 1 z idam ugrāya babhrave yo 'kṣeṣu tanūvaçī |
ghr̄tena kalpaṁ çikṣāma sa no mṛdātidr̄çe z 2 z ghr̄tam agne

apsarābhyo vaha tvam pānsūn akṣebhyas sikatā apaç ca | ya-
 thābhāgo havyadātīm juṣāṇo madantu devā ubhayāni havyā
 z 3 z yo no devo dhanam idaṁ dideça yo 'kṣāṇām grahaṇām
 çeṣaṇām ca | sa no 'vatu havir idaṁ juṣāṇo gandharvāis sa-
 dhamādaṁ madema z 4 z yā apsarāsas sadhamādaṁ madanty
 antarā havirdhānaṁ sūryam ca | tā no hastam kṛtena saṁ
 srjantu sapatnān naṣ kitavām randhayantu z 5 z yad devān
 nāthito huve vrahmacaryam yad uṣima | akṣān yad babhrūn
 ālebhe te no mṛdantv idrçe z 6 z ādinavam ity ekā z 7 z 9 z

In 2c kalpam seems possible, but it might be only a cor-
 ruption from kalim (so Ç.) through kalyam; Whitney reports
 kalyam as the Ppp. reading. In 6b the ms. clearly has
 ūvima but it does not seem at all acceptable, so I have read
 with Ç., and in 6c I have taken the suggestion of Bloomfield
 and Whitney ālebhe. The previous occurrence of st. 7 in this
 ms., as indicated, must have been in some of the lost portions.
 The stanza in Ç. reads ādinavam pratidivne gṛtēnāsmāñ abhi
 kṣara | vṛkṣam ivāçanyā jahi yo asmān pratidiviyati.

10. [f. 64b, l. 17.]

bhagas tveto nayatu hastagr̥hya vṛhaspatiḥ raetā
 te astu | devas tvā savitā satyadharopasatyām namasyā
 kṛṇotu

In pāda b read puraetā; in cd read satyadhara upasadyām
 namasyām. Pāda a = Ç. 14. 1. 20; pāda b = Ç. 7. 8. 1b.

yām a-
 çvinā madhukaçām devāgre ajanayam tayā tvā patyām
 avatām kṛṇvo

[f. 65a] madhumatī vayam. z

For b read devā agre ajanayan; if the words are rightly
 divided in c patyām (occurring also in 3c and 6c) escapes
 me unless it means "dominion". For d read kṛṇmo madhu-
 matīm vayam.

uttārā svaçruvā bhava nā-
nāndud apaçikṣā | viça tvā
patyām kṛṇva bhavā devṛṣu priyaḥ

In a read çvaçruvām, and for b nanāndur upaçikṣāḥ. For c a possible reading is viças tvā patyām kṛṇvantu (understanding ā + kr): for d read bhavāsi devṛṣu priyā. Cf. Ç. 14. 1. 44; ApMB. 1. 6. 6; SMB. 1. 2. 20.

In the top margin over nānāndud apa the ms. gives ru na.

adbhir āttamānam ta-
nvam çumbhamānā grhā-
n prehi mahiṣi bhavāmi | tatra tvāhur grhapatyāya devaḥ
prajāpatir ja-
radāṣṭir yathāsat.

In a read āttamānam, in b bhavāsi: in c garhapatyāya. For pāda a cf. Ç. 12. 3. 30b, and for c Ç. 14. 1. 20c.

yad uttaram ārohanṭir vyasyāntiḥ pṛda-
nyataḥ | adbhi-
ḥ tvā çattror mūrdhvānam sahaputrā virāḍ bhavaḥ

Read: ud uttaram ārohanṭi vyasyantiḥ pṛtanyataḥ | udbhi-
ntsva çattror mūrdhānam sahaputrā virāḍ bhava. z 5 z

This is a variant of ApMB. 1. 6. 5, where pāda c is mūrdhānam patyur ā roha; our suggestion is only a makeshift.

çvaçrūnām çvaçurānām grṇām
ca dhanasya ca | vi rāja patyām deveṣu sajātānām virāḍ
bhava |

In b read grhānām, in c devṛṣu, and in d virāḍ. Cf. ApMB. 1. 6. 7.

yad gi-
riṣu parvateṣu goṣv aḥveṣu yar madhu | yenākhyābhyāṣi-
cyanta tenā-
ham asyā mūrdhāna abhiṣiñcāmi nāryaḥ |

In a read giriṣu, in b yan; in c yenākṣā abhya*, in d probably mūrdhānam, and in e nāryāḥ. Pādas ab = Ç. 9. 1. 18ab; c = Ç. 14. 1. 36c; for the rest cf. SMB. 1. 7. 5.

yad varco gavi kalyāṇe

yad vā sūrya vase tṛṇe | abhyañjanasya yad varcas tena
mānājmi varcasā

z 5 z anu 2 z

Read: yad varco gavi kalyāṇe yad vā sūrye 'vase tṛṇe |
abhyañjanasya yad varcas tena mānājmi varcasā z 8 z 5 z
anu 2 z

II. [f. 65a, L 10.]

yenācarad uṇānā kāvyo gre vidvān kratū-
nām uta devatānām. | sahaḥṛdayena haviṣā juhomi sa-
dhrīci-
nam vo mano stūgram | mahat satyaṁ mahad dhavir uṇā-
nāḥ kāvyo mahān. | devā-
nām ugrāṇām ṣatam ḥṛdayāni sahācara | aham satyena sa-
yuj ā-
carāmy aham devīm anumati* pra veda | indredamvānām
ḥṛdayam vo stu
sadhricīnam vo mano stūgram | tvaṣṭā vāyuḥ kaṣyapa indram
agnir manasā
tvāyam haviṣas padena | avindām ṣaktro rajasi praviṣtam
sadhricī-
nam vo mano stūgram | yename dyāvapṛthivy ataṣkartur
yenābhavantarikṣam
[f. 65b] svar yat. | manasā vidvān haviṣā juhomi sadhrīci-
nam vo mano stūgram dyāvā-
pṛthivī ḥṛdayam sasūvadhri yenedam tvaṣṭā vy akrṇotu
dhīraḥ tasyā uṇā-
naḥ kratubhis samvidānaḥ cittam viveda manasi praviṣtam |
cityam cāitad ākūti-
tiḥ ca yena devā viṣehire | etat satyasya ṣṛaddhaya ṛṣayas
sapta juhvatī

z i z

Read: yenācarad uṇā kāvyo 'gre vidvān kratūnām uta devatānām | sahrdayena haviṣā juhomi sadhrīcinām vo mano 'stūgram z 1 z mahat satyam mahad dhavir uṇā kāvyo mahān | devānām ugrāṇām ṇatām hrdayāni sahācarā z 2 z aham satyena sayuj ā carāmy aham devīm anumatiṁ pra veda | indro devānām hrdayam vo 'stu sadhrīcinām vo mano 'stūgram z 3 z tvaṣṭā vāyuṣ kaçyapa indro agnir manasā tvāyan haviṣas padena | avindan ṭçaktro rajasi praviṣtam sadhrīcinām vo mano 'stūgram z 4 z yeneme dyāvāprthivi caṣkambhur yenābhavad antarikṣam svar yat | manasā vidvān haviṣā juhomi sadhrīcinām vo mano 'stūgram z 5 z dyāvāprthivi hrdayam sasuvāte yenedam tvaṣṭā vy ākrnotu dhiraḥ | tasyoṇā kratubhis samvidānaç cittaṁ viveda manasi praviṣtam z 6 z cittaṁ cāitad ākūtiç ca yena devā viṣehire | etat satyasya çradbhayā ṛṣayas sapta juhvati z 7 z 1 z

In the right margin of f. 65a opposite l. 11 is dhriçī; and in the top margin of f. 65b is çrī perhaps intended to correct sasūvadhrī.

In 2b and 6a it might be well to write uṇāṣ. In 4c I incline to think cittaṁ a probable reading. In 5a the reading of the ms. may be ataṣkantur; it seems probable that a form of skambh is intended.

12. [f. 65b, l. 5.]

Ç. 4. 31.

tvayā manyo saratham ārujanta ṛsamāṇāso ṛṣadā
marutvam

tikṣṇa iṣava āyudhā samçiçānopa pra yanti naro agnirūpāḥ
agnir i-

va manyo ttvāra sāhasvas senānīn nas sahure huta edhi
jivvāya çattrū-

nvi bhajāsu veda | ojo mimāno vi mṛdho nudamba sahasva
manyo abhimā-

tim ammahe rujan mṛṇan prehi çatṛn. | ugram te çradbho
nanv ā rurugle va-

çī vaçarñ nayāsaha ekaja dhvañ eko bahūnām asi manyam
 idatāṣ pa-
 çūn-paçūn yuddhāya sañçiçādhi | akr̥dyaduda kayā ajā
 vyañ
 dyumantañ ghoṣañ vijayāya kṛñmahe | viješakṛd indra
 ivānava-
 vravo smākam manyom adhipā bhaveha | vyañ te nāma
 sahare gr-
 nāmasi vidmā tam utsañ yava ābabhūtha | ābhūtyā sahasā
 vajra
 sāyakas saho bibharṣy abhibhūta uttarañ | kratvā no manyo
 saha ma-
 dy edhi mahādhanasya puruhūta sañ sṛji z sañsṛṣṭañ
 dhanam ubhayañ
 samākṛtam asmabhyañ dattañ varuṇaç ca manyo | bhiyo
 dadhānā hṛdayeṣu
 çatravaḥ parājitā yañtu paramāñ parāvatañ z z z

Read: tvayā manyo saratham ārujanta ṛsamāñāso dhṛṣatā
 marutvan | tiksneṣava āyudhā sañçiçānā upa pra yañti naro
 agnirūpāḥ z 1 z agniṛ iva manyo tvara sāsaḥasva senāñir nas
 sahare hūta edhi | jītvāya çatrūñ vi bhajasva veda ojo mimāño
 vi mṛdho nudasva z 2 z sahasva manyo abhimātīm asme rujan
 mṛṇan pramṛṇan prehi çatrūñ | ugrañ te çardho nanv ā ru-
 rujre vaçi vaçarñ nayāsā ekaja tvam z 3 z eko bahūnām asi
 manyav iditaṣ paçūñ-paçūñ yuddhāya sañ çiçādhi | akr̥ṭtaruk
 tvayā yujā vyañ dyumantañ ghoṣañ vijayāya kṛñmahe z 4 z
 viješakṛd indra ivānavavravo smākam manyo adhipā bhaveha |
 priyañ te nāma sahare gr̥ñmasi vidmā tam utsañ yava āba-
 bhūtha z 5 z ābhūtyā sahasā vajra sāyaka saho bibharṣy abhi-
 bhūta uttarañ | kratvā no manyo saho medy edhi mahādha-
 nasya puruhūta sañsṛji z 6 z sañsṛṣṭañ dhanam ubhayañ sa-
 mākṛtam asmabhyañ dattañ varuṇa ca manyo | bhiyo da-
 dhānā hṛdayeṣu çatravaḥ parājitā yañtu paramāñ parāvatañ
 z 7 z z z

In the TB. version of st. 1b (TB. 2. 4. 1. 10) haṛṣamāñāso
 stands, and it might well be read here. The reading of our
 ms. in 4a does not seem to offer any help; I have adopted
 the R.V. reading. For 7d Ç. and R.V. have parājitāso apa
 ni layantām.

In 2d the ms. corrects to nudasva.

13. [f. 65b; l. 18.]

Ç. 2. 25 (in part).

vī prṣṇyaparṇy açam nirṣṭaye karat. | ugrā hi kaṇvajambha-
nī tām

[f. 66a] tvāhārṣam sahasvatī |

In pāda a read prṣṇiparṇy, in b 'karat; in d sahasvatim.

sadānvāghnī prathamā prṣṇyaparṇy ajāyata | tayā
kaṇvasyām çiraç chinadmi çakunīr iva z

Below the line after prathamā a colon is indicated. Read prṣṇiparṇy in b, kaṇvasya in c, and çakuner in d.

ūrjabhṛtam prāṇabhṛtam pra-
jānām upatarpaṇīm | sarvās tvā prṣṇyaparṇī yataṣ kāṇvā
anī-
çat. |

In b read upatarpaṇīm; probably ūrjabhṛtam can stand in this form. There seems to be reference here to female kaṇvās, so for the second hemistich we may read sarvās tvām prṣṇiparṇy ataṣ kaṇvā anīnaçah.

samākṛtīm āniradāta stīrṇaçṛṅgeva ṣṣabhaḥ rāyam ka
kaṇvam pāpmānam prṣṇyaparṇī mahambatī |

I have not been able to get a satisfactory form for pāda a; sam ākṛtīr anīnaçah may be something like what was intended. In b read stīrṇaçṛṅga iva: in c arāyam kaṇvam, and for d prṣṇiparṇī sahasvati.

tvam agre prṣṇiparṇy agnir i-
va pṛnvahi kaṇvā jīvitayopani | grāmeṇā veçaya tamān-
si yatra vā çchās tat pāpīr apa pātayaḥ

It seems best to put these six pādas into one stanza; they are parallel to parts of stt. 4 and 5 in Ç. With some bold emendations we may read: tvam agre pṛṇiparṇi agnir iva pranudann ihi | kaṇvā jīvitayopanīr girim enā ā veçaya | tamānsi yatra vā chāyās tat pāpir apa pātayaḥ z 5 z

rāyam aṣṭkṛpāvānaṁ yaç ca sphā-
tīm jahiruṣati | garbhādaṁ kaṇvaṁ nāçayaṁ pṛṣṇyaparṇi
sahasvatī |

Read arāyam in a, jihirṣati in b; probably nāçaya in c; for d pṛṇiparṇi sahasvatī.

ā no gāyāno gṛhān yā ca sphātīm upāharān | -ugre pṛṣṇya-
parṇi-
s taṁ kaṇ kaṇvām ānaçāitah z 3 z

Read: ya no gayān yā no gṛhān yā ca sphātīm upāharan |
ugre pṛṇiparṇi tvam tāṁ kaṇvām ānaçayetah z 7 z 3 z

14. [f. 66a, l. 10.]

yasminn āsīstihita i-
d antaç çalyo veṇur veṣṭanaṁ tejanaṁ ca | māu nirjanitri
janayehi
çṛṇvam ayam tātum ayata hitu prahita |

In pāda a a possible reading might be āsit sthita id antaç; the regular sandhi would then call for çalyo in b. For c perhaps so nirjanitri janayeha sṛṇyam is possible, and for d perhaps iyaṁ tātum etu hetiḥ prahitā. These are merely suggestions, and to call them possible may be too bold.

asti bhittvā yada majja-
ṣ pāpātha yadi vā saritaṣ puruṣaṁ nikāme | urvīm gavyū-
tis aty ehy a-
rvāñ. paççād açmīn uddhataṣ sūryasya |

In a read *asthi* and *yadi majjñāṣ papātha*, in b *sṛtaṣ* and *nikṣāse*. In c read *gavyūtim*, in d *raçmīn*.

mātariçvān pavamānāstvā-
yam sūryābhrājan tanvādṛçekāḥ | asno gandhāt puṁsaḥ
praty avasva vi-
mucyasva yo nyayāste tra |

For a b we may probably read *mātariçvan pavamānāsty ayam sūryabhrājan tanvām dṛçikāḥ*; in d yo 'nya āste 'tra.

praty avasvātāu saty ehy arvāṅk
tāns te vidma ba-
hudhāva vīrye | imās svasāro ayam it pitā ceyam te māte-
mam e-
hi bandhum |

For a the best reading I can get is *praty avasva tān aty ehy arvāṅ*, and in b perhaps *vīryāya*. The second hemistich is good if we read *pitā ceyam*.

amitrāir astvā yadi vā sumitrāir devāir vā
deva prahitāva-
[f. 66b] çṛṣṭāvadvān. çṛgam puruṣe jahāti z çṛṅgo çikharas
sam sṛjāmi-
taḥ

In a read *amitrāir* and *sumitrāir*, and perhaps *astā* for *astvā*; in b *devi prahitāvasṛṣṭā*; in c probably *āvidhyān sṛgam*. For d I would read *çṛṅgi çikharas sam sṛjāsitaḥ*; but an instrumental case would seem preferable to *itaḥ*. The ms. corrects to *sṛgam* in c.

siṣāsi sakto yadi vāsy agre yadi vāsy aritaḥ puruṣa-
sya māmse
dadhrṇ paçān upavṛjya muktākṣi çalyaṣ kṛṇutām āyinā-
yahastā

In a we might read *çikhāsi*; in b *ṛtaḥ*. In c read *dadhrk paçān upavrajya ṛmuktākṣi*; possibly *moktā* is intended. In

d I can only suggest āyino ahastān; there is no sign of the end of the stanza.

(hastā)bhy a-
 stam̄ çamayo bhriyamāṇo vahiṣṭhāpācyām̄ virudhām̄ bale-
 na | adbhīṣ prā-
 nakta syās satyaktāḥ koçe jāmīnām̄ nihataṁ hy aṁṣaḥ.

Perhaps a possible form for pādas ab is abhy āstām̄ samo yo bhriyamāṇo vahiṣṭhāpācyām̄ virudhām̄ balena; all but the last two words appear very uncertain. For c it seems as if we might have adbhīṣ pranīktaḥ syās satyanīktaḥ; or perhaps we might read adbhīṣ prānaktu yas satyāktaḥ. For d read koçe jāmīnām̄ nihataṁ hy aṁṣaḥ.

ṣaṣṭirātre ṣa-
 ṣṭīçasya çalyasya paridhiṣ kṛtaḥ yatas tvam̄ adya devayam̄
 āsthā |
 nā çyāvayāmasi |

Read: ṣaṣṭirātre ṣastikasya çalyasya paridhiṣ kṛtaḥ | yatas tvām̄ adya devīm̄ āsthānāt çyāvayāmasi z 8 z 4 z

In pāda a ṣaṣṭīçasya seems preferable to the possible(?) vocative ṣaṣṭīçasya. In c devayam̄ might be acceptable.

There are some indications that this is a charm to accompany the making of an arrow; but the whole thing is unclear to me and the suggestions offered are based only on possibilities of the palaeography of this ms.

15. [f. 66b, l. 7.]

Ç. 4. 12.

sam̄ majā majjñā bhavatu sam̄ u te pa-
 ruṣā paruḥ sam̄
 te māṁsasya visrastam̄ samstrāvam̄ asu parva te |

Read majjā in pāda a, put colon after paruḥ, and read samstrāvam̄ astu in d.

majññā majññā sam dhīyatā-
 m adhnāstha vi rohatu | srāva te sam dadhmaṣ snārdhnā
 carmaṇā carma roha-
 tū

Read majñā for the first word in a, asthnāsthi in b; for c
 read snāva te sam dadhmaṣ snāvnā, in d rohatu.

loma lomnā sam dhīyatām tvacām sañkalpayā tvacām |
 asṛk te snā
 rohatu mānsam mānsena rohatu |

For b read tvacā sam kalpayā tvacam; in c read 'snā.

rohiṇīs samrohiṇy āthnaç çirṇasya
 rohiṇi rohiṇi rohiṇyām arha ātāsi rohiṇy asy oṣadhe

The consistent reading of rohiṇi here probably has no sig-
 nificance; and there seems to be a dittography after çirṇasya.
 Something like the following might be considered possible:
 rohiṇi samrohaṇy asy asthnaç çirṇasya rohiṇi | rohaniyām tarha
 ābhāsi rohiṇy asy oṣadhe.

ya-
 d a çirṇe yad a dyuttam asthi peṣtam tātpunaḥ | dhātā tat
 sarvam kalpayā
 yā mam dadhata paruṣā paruḥ |

Read: yad u çirṇam yad u dyuttam asthi peṣtam ta ātma-
 naḥ | dhātā tat sarvam kalpayāt sam dadhat paruṣā paruḥ.

Whitney reports for Ppp. reading in cd kalpayāt sam
 dadat.

yadi vajro viṣṛṣṭā sthāarakā
 jātu pativā yadi vā viriṣṭam | vṛkṣād vā yadi vāvibhyasi
 çī-
 rṣarbhūr iti sa evam san dhāmi te paruḥ

In a read vakro and sthālakā; and in b viriṣṭā would
 seem a little better. In c the intensive of vyadh seems to be

intended and we may probably read vāvyadhyase; unless we may read vā vidhyase which does not seem to me as good: with •bhuṛ the rest may stand I think.

ut tiṣṭha prehi sam u dhā-
hi te paruḥ sam te dhātā dadhātu tanno viriṣṭām rathasya
cakra pyupava-

[f. 67a] r yathāiryathāiti sukhasya nābhiṣ prati tiṣṭha evam
z 5 z anu 3 zz

Read: ut tiṣṭha prehi sam u dhāhi te paruḥ sam te dhātā
dadhātu tanvo viriṣṭam | rathas sucakras supavir yathāiti su-
khas sunābhiṣ prati tiṣṭha evam z 7 z 5 z anu 3 z

With the corrections suggested the form of this hymn be-
comes fairly satisfactory: it varies notably from the version of
Ç., and generally for the better.

16. [67a, l. 2.]

Cf. RV. 1. 191. 1—7 passim.

udyanṁ ādityo guṇān hantu sūryo nimrocān raçmibhir u
vantu | tāvan no a-

dhi samhatam apsarā mūlam aghanad gandharvaṣ pary
avravit. tena vo vattra-

hā sūryo ni jassyān ni mṛtrata ghnām | guṇām hantv ā-
yati ghnān hantu

parāyati ghrāṇān vagnatī hantu ghuṇān pinaṣṭi piçatīm
ghu-

nānaṣ kiñ cancha vaḥ prativuddhā abhūtana | pradoṣam
taskara iva |

guṇānā madhyata jyeṣṭhaṣ kaniṣṭhā uta madhyamaḥ hatā
vā sarve jñā-

tayo hatā mātā hataṣ pitā yathā phena udake dadṛçāno
ni

jasyatu evān vayanṁ ghuṇān sarvān sākam vācā ni jāsa-
yāma-

si | ni gāmvo goṣṭhe asadan ni mṛgāso avikṣata | nityam
 ādi-
 tyā raçmibhir ghrāṇān sarvān ajījasaḥ udyān rathīn ā ta-
 nuṣva bā-
 ṇa vabhi sam arpayā | ghrāṇā tvam parvaṇāditya ghorayā
 tanvā ta-
 paḥ. z 1 z

Read: udyann ādityo' ghrāṇān hantu sūryo nimrocān raçmī-
 bhir u hantu | tāvan no adhi samhatam z 1 z apsarā mūlam
 akhanad gandharvaṣ pary avravīt | tena vo vṛtrahā sūryo ni
 jasyān ni ṛmrtrata ghrāṇān z 2 z ghrāṇān hantv āyati ghrāṇān
 hantu parāyati | ghrāṇān avaghnati hantu ghrāṇān pināṣti
 piṇṣati z 3 z ghrāṇāṣ kiñ caneha vaḥ | pratibuddhā abhūtana
 pradoṣam taskara iva z 4 z ghrāṇānām madhyato jyeṣṭhaṣ
 kaniṣṭha uta madhyamaḥ | hatā vas sarve jñātayo hatā mātā
 hataṣ pitā z 5 z yathā phena udake dadṛçāno ni jasyati |
 evā vayan ghrāṇān sarvān sākaṁ vācā ni jāsayāmasi z 6 z ni
 gāvo goṣṭhe asadan ni mṛgāso avikṣata | nityam āditya raçmi-
 bhir ghrāṇān sarvān ajījasaḥ z 7 z udyān raçmīn ā tanuṣva
 bāṇā vābhi sam arpayā | ghrāṇān tvam parvaṇāditya ghorayā
 tanvā tapaḥ z 8 z 1 z

It seems clear that there are eight stanzas here, but the first and fourth each lack a pāda: in st. 1 I believe it was pāda c, and in st. 4 pāda b. For the missing(?) pāda of st. 1 we have no hint, but we can see a parallel for a first hemistich of st. 4 in RV. 1. 191. 7cd adṛṣṭāḥ kiñ caneha vaḥ sarve sākaṁ ni jasyata. In st. 2d ni mṛdnād might be read. Our st. 3 is a variant of RV. 1. 191. 2; for our 4cd cf. RV. st. 5; our 7ab = RV. 4ab = Ç. 6. 52. 2ab.

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

Contains Ç. 7. 56. 8; 6. 138. 3ab: RV. 1. 191. 13—15.

yānataṣ paraṇato dāror ivāpataḥṣaṇam | ça-
 rkoṭo nāma vāsi kutaṣ tvam vithavānaça |

Read vā asi in pāda c, and viṣavān asi in d.

ya ubhayena praharasi

puçchena cāsyena ca | yāsyē cana te viṣāṃ kutas te pu-
çchadhāv asat.

Read āsyē in c, and puçchadhāv in d. Q. 7. 56. 8cd has āsyē na te viṣāṃ kim u te puçchadhāv asat; but it does not seem necessary to have a negative in our pāda c.

vi-

dapsutaçya dānavasya tasya tvam̄ naṣād asi | tasyāgre ra-
sam̄ viṣam̄ ta-
tas tvardhārasam̄ viṣam̄ |

The general import of the first hemistich is fairly clear, I believe; for vidapsutaçya I have thought of yad apsu tasya, or else some form of vi+ dabh; for naṣād perhaps we might read niṣād in the sense of "abode". In pāda c read 'rasam̄, and in d possibly tavārasam̄.

rasārasam̄ tvākaram̄ vadhre va-
dhrim̄ tvākaram̄ vadhrim̄

tvā cakrun devā amṛtāsāsuram̄ |

In a read arasārasam̄, at the end of b tvākaram; in c cakrun for d probably amṛtāso asuram̄ iva.

yattakaṣ kakumbhakas takam̄ bhi-

[f. 67b] nadmi tam̄ mayā | tato viṣam̄ parā sica | sapācīm
anu sam̄vitam̄

Read: iyattakaṣ kuṣumbhakas takam̄ bhīnadmi tam̄ mayā |
tato viṣam̄ parā sicam̄ apācīm̄ anu sam̄vatam̄ z 5 z

RV. has açmanā at the end of b which is better than tam̄ mayā, if the latter is really possible. Perhaps sica would be better in c.

imaḥ pa-

çcā mayūryas sapta svasāro agruvaḥ | tās te viṣam̄ vi jahur
udakam̄ kumbhi-
nīr iva | kūpāt kulajanīr iva |

Read: imāḥ paçcād mayūryas sapta svasāro agruvaḥ | tās
te viṣaṁ vi jahur udakaṁ kumbhintr iva kūpāt kulajantr iva
z 6 z

RV. has pañca in a, in c it has jabhrira ° °. Whether there
is really a fifth pāda seems to me doubtful.

navānām navatīnām ity ekā z z
z 2 z

The reference here is to Ppp. 3. 9. 7 which was edited as
follows: navānām navatīnām viṣasya ropuṣiṇām | sarvāsām agra-
bham nāma vitāpetārasaṁ viṣam.

18. [f. 67b, l. 4.]

vrātam aha sapakṣiṇām | vrātam tuṇḍīyaçām uta |
vrātam
vuddhirbalānāmm aham pradhvām rakṣā iva cātaye |

Removing the colon after pāda a and reading tuṇḍīyasām
we have a good hemistich. In c vṛddhabalānām would seem
good: in d pratyāñ rakṣa iva seems to me the most plausible
suggestion.

pravaktā pramā-
dāitā nibhrā tandriṣ tīṭiyaka | tām jaṅgitrasyāgninā sarvaṁ
apa
yajāmasi |

The margin has mahi correcting yajāmasi.

In pāda a we might read prasādhaye tām, for b nidrā
tandriṣ tṛṭiyakaḥ: in c d read tām jaṅgīḍasyāgninā sarvāñ apa
yajāmahi.

açundhāñ naṣ pari pāhi rakṣobhya uta jaṅginaḥ
yā-
tudhānāt kimīdinaḥ tasmāñ naṣ pāhi jaṅgiduḥ

Read açundhān in a, jaṅgiḍa in b, kimīdinas in c, and jaṅgiḍa in d. The ms. corrects jaṅgiduḥ to jaṅgiḍaḥ.

vatsarābhyo gandha-
rvebhyo devebhyo asurebhyāḥ yātudhānāt kimīdinaḥ tasmān
naḥ pā-
tuṁ jaṅgiduḥ

Read apsarābhyo in a, kimīdinas in c, and pātaṁ jaṅgiḍaḥ in d.

ni te çatrūn dati devo agnis trir arātum asitaṁ
yātudhānān ā yāhi çatrūn duritāpaghnāyānsa tān no ya-
kṣmebhyaḥ
pari pāhi jaṅgiḍaḥ ni te çatṛn dahati devo gñin nir arātum
asitaṁ
yātudhānān ā yāhi çatṛ duritāpaghnāyānsa tān no ya-
kṣmebhyaḥ |
pari pāhi jaṅgiḍaḥ

Read: nis te çatrūn dahati devo agnir nir arātim asitaṁ yātudhānam | ā yāhi çatrūn duritān apāghāyāns tān no yakṣmebhyaḥ pari pāhi jaṅgiḍa z 5 z

The extensive dittography is clear. The emendation in pāda c is not beyond criticism.

akarmāgnim adhipām asya devam anv āra-
psva sahasā dāivyena | sahasvān nas sahasā pātu jaṅgiḍo
yato ja-
yema pṛtanājyeṣu

Read jaṅgiḍo in c.

satyo gnis satyāpaḥ satye me dyāvāpṛthivī
viçvaçambhū satyam idam vrahmāsmākaṁ kṛtam astu | yam
abadhnād uçane-
ndrāya taṁ te badhnāmi jaṅgiḍam z 3 z

Read: satyo gnis satyā āpaḥ satye ime dyāvāpṛthivī | viçva-

çambhu satyam idam vrahmāsmākam kṛtam astu | yam abadh-
 dhnād uçanendrāya tam te badhnāmi jaṅgiḍam z 7 z 3 z

19. [f. 67b, l. 18.]

Cf. RV. 1. 191. 10—12, 14.

iyantikā çakuntikā
 [f. 68a] sakhā jaghāsa te viṣam | maham mṛṣy asāu asāu
 puruṣo mṛtaḥ sa ja
 na marāti mā vyaṁ marāmāre bhyojanam hṛiṣṭhā madhu
 tvā madhulāka-
 rat. sūryam viṣa samsrjāmi dvitīyam surāvato grhe | tri-
 sūptā viṣpū-
 liṅgakā viṣasya puṣpakas akṣan ā | ālvantaroṭam viṣam vi-
 tāri ka-
 rambho rasam viṣam vār ugram arasam viṣam agniç ca
 viçvacarṣaṇiḥ çakunti-
 kā me vravīd viṣapuṣpaṁ dhayantikāḥ na ropayati na mā-
 dayati na
 viṣam hanti pūruṣam | mahamṛṣamāu asāu puruṣo mṛtaḥ
 sa ja na
 na marāti mā vyaṁ madāmāre syojanam hariṣṭhā maru
 tvā madhulāka-
 rat. navānām navatīnām ity etā z 4 z

Read: iyantikā çakuntikā sakā jaghāsa te viṣam | †maham
 mṛṣy† asāv asāu puruṣo 'mṛtaḥ | sa cin nu na marāti mā va-
 yaṁ marāmāre 'sya yojanam hariṣṭhā madhu tvā madhulāka-
 rat z 1 z sūrye viṣam samsrjāmi dṛtiṁ surāvato grhe | †ma-
 ham ° ° | sa ° ° ° z 2 z tris sapta viṣpuliṅgakā viṣasya puṣpa-
 kam akṣan | †maham ° ° | tāç cin nu na maranti mā ° ° ° z 3 z
 †ālvantaroṭam viṣam vitāri karambho 'rasam viṣam | †maham
 ° ° | sa ° ° ° z 4 z vār ugram arasam viṣam agniç ca viçvacarṣa-
 ṇiḥ | †maham ° ° | sa ° ° ° z 5 z çakuntikā me 'vra-
 vīd viṣa-
 puṣpaṁ dhayantikā | na ropayati na sādāyati na viṣam hanti
 pūruṣam | †mahamṛṣ† asāv asāu puruṣo 'mṛtaḥ | sa cin nu na

marāti mā vayan̄ marāmāre 'sya yojanaṁ hariṣṭhā madhu tvā
madhulākarat z 6 z navānām mavatīnām ity ekā z 7 z 4 z

The hymn is given thus en bloc to display the more clearly what seems to me the intention of the ms. in respect to the refrain. Good work in textual criticism has been marred by theories of responson: but the repetition in RV. 1. 191. 10—13 and the habit of this ms. as seen in hymn 8 of this book, or Bk. 3. 9 and 15, gives strong reason for the arrangement. But st. 6 as given is not symmetrical with the others; its pādas abc plus arasaṁ sārvaṁ viṣam appear as a complete stanza on f. 115b. In view of this it might seem good to write the refrain only in stt. 1—5.

For our 8a RV. has sūrye viṣam ā sajamī; which may be intended here. In 4a there seems to be a possibility that some form of ālu is present, and then perhaps çarkoṭaṁ viṣam. Our 5a has appeared Ppp. 3. 9. For st. 7 cf. no. 17 of this book.

20. [f. 68a, l. 9.]

madhumatī patye ssi
yajñārāya madhumattaraḥ atho madhumavyase bhaṅso ma-
dhon nipatane haṁ

In pādas a b it would seem possible to read ° ° syām jārāya madhumattarā; the verb probably should be in the first person and to read 'smi would leave "yaj" unaccounted for. In c I can only suggest madhumad yaço me. Pāda d seems clearly to begin bhaṅso madhor, after which nipatanam if that may mean "abiding-place"; I do not believe aham is here, but it might belong to st. 2a.

madhu-
nā mā saṁsrjāmi māsureṇa surām iva | vān mahyaṁ ma-
dhunā saṁsrṣṭā-
kṣāu mī madhusamdrçi

In d read *kṣyāu me; cf. Ç. 7. 36. 1a.

madhu dyāur madhu pṛthivī madhv
indro madhu sūryaḥ |
striyo yā jajñire madhu tābhyo haṁ madhumattaraḥ

In d read 'haṁ madhumattarā.

madhumatīr oṣadhaya ā-
po madhumatīr uta | gāvo yā jajñire dhu tābhyo haṁ ma-
dhumattaraḥ

In a read oṣadhaya, in c madhu, in d 'haṁ madhumattarā.

madhu-
r jāto madhuga vīrudhām balavattamaḥ | tenāhaṁ sarvasmāi
puse kṛṇve
nikaraṇam hr̥di |

Read for a madhor jāto madugho; cf. Ç. 5. 4. 1ab: in c
read puṁse.

yathāçvo bandhaneṣṭho vaḍavām abhi dhā-
vati | evā

tvam ugra oṣadhe muṁ kanikradatim ā naya

In d read 'muṁ kanikradatam.

aṅgo namo divi
çvaso aṅgo na-
mo divi stanah anyā vivitsamāno anyāḥ parājighānsan. | |
[f. 68b] mām anu vra te manaç çhāyāyantum ivā nayat.
z 5 z anuvā 4 zz

Read: aṅgonnamas divi çvaso aṅgonnamas divi stanah | anyā
vivitsamāno anyāḥ parājighānsan | mām anu pra te manaç
çayyāyām tam ivā nayat z 7 z 5 z anu 4 z

The reading suggested for the first hemistich is very close
to the ms., but I am not altogether confident about it; the
second hemistich seems fairly good. Pāda e = Ç. 3. 18. 6c;
in pāda f I have also thought of çāyantam or çhāyāyantram;
but in any case this pāda does not seem to follow up pāda e
very well.

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

khananti tvā tayimātādāmāraṣi bāhavaḥ dāsasya prakrīd
 usy uta kha
 im arasaṣaṁ viṣaṁ |

In ab read tāimātādā, and for the rest of b māro ṣi bāhvoḥ might be possible. In c I have thought of prakrīr asy uta, for which cf. Ç. 4. 7. 6: for d kha idam arasaṣaṁ viṣaṁ seems probable. A plant-name in the vocative seems to follow tvā; cf. the following verse which occurs f. 115a l. 12 and 13: aḥvatthe nihataṁ viṣaṁ kapagle nihataṁ viṣaṁ ḡilāyāṁ jajñe tāimātaṣ prathamo viṣadūṣaṇī. This seems to throw some light on our pāda a.

idamti tvā karkaṭaḥ kuruṅgā adhi sāniṣu |
 pāpī jagdhi prasūr asy atriṣāte na ra rūrupaḥ |

For ab read adanti tvā karkaṭaka kuraṅgā adhi sānuṣu. In c pāpīr seems probable; for d read abhrikhāte na rūrupaḥ. Pāda d is Ç. 4. 7. 5d, which appears Ppp. 2. 1. 4d and 5d where abhrikhāte should have been read.

ava jḡām iva dhanvi-
 naḥ ḡuṣmaṁ tanomi te viṣaḥ | parā roraṅsya pātaya sūrya-
 pūrvā ḡa-
 voṣasuḥ

For ab read ava jḡām iva dhanvinaḥ ḡuṣmaṁ tanomi te viṣa; cf. Ç. 6. 42. 1ab. In pāda c we seem to find parā+pat, and for roraṅsya we might consider rohāṅsi; parā rohāṅsi pātaya is the suggestion for c. In d sūryapūrvā seems good and inclines one to think of uṣasaḥ at the end; but a marginal correction reads vaḡoṣamaḥ. I can get nothing further here.

sinduṣ paḡcāt parihitas sūryasyodayanaṁ puraḥ
 tato yad anta-
 rā viṣaṁ tat sarvaṁ vidūṣaṇaṁ |

Read viṣadūṣaṇam in d: pāda b = VāDh. I. 15 b and Ppp. 4. 22. 3b. Read sindhuṣ in a.

madhu tvā madhukṛt kṛṇotu pituṁ tvā pitu-
kṛt kṛṇotu [tato niṣadya pātaye radho vāya tiṣṭhate]

In c pataye (2nd sg. opt.) would seem preferable: in d rādho 'vāya.

jaghāsa tvā lo-
makanyas tan mām upariṣṇyāparud dāimāiḥ cakrire sṛja
sarvaṁ nvāiṣajo vi-
ṣaṁ |

In pāda I think we may take jaghāsa as 1st person and read a vocative after tvā; perhaps lomakaṇṭa is possible, as a plant name. For b I can only suggest (with little confidence) tan mām upariṣṇyāpāt. For cd it seems possible to read ud dhāimāiḥ cakrire mṛjam sarvaṁ bhīṣajo viṣam. With such corrections the stanza could be translated, I believe.

urvyā urakṣatas turāyāturasya ca | bhūmyā hi jagra-
bhaṁ nāma viṣaṁ
vārayatam iti viṣaṁ dūṣayatād iti z 1 z

Read: urvyā ṛurakṣatas turasyāturasya ca | bhūmyā hi ja-
grabhaṁ nāma viṣaṁ vārayatām iti viṣaṁ dūṣayatām iti
z 7 z 1 z

22. [f. 68 b, l. 11.]

aham vā i-
ndram ātaram indro mām indrabhrātaraṁ indrādi vakrām
vīrudham arṣaṁ vi-
ṣadūṣaṇī |

For the first hemistich I can offer only what the trans-
literation gives, and that seems a very doubtful text: indrād

u might be considered in c. In d we would probably be safe in reading *aharṣam viṣadūṣaṇim*, or *ariṣam*.

yadī kici padvat sabhavad yāt kāṇḍe yaç ca
puṣpavat.

ud ejitu prajāpatis sarvaṁ tad viṣadūṣaṇam.

Here we might read in a *yat* *kim cit* and *çaphavad*, in b *yat* and *yac*; in c read *ejatu* as in Ç. 4. 4. 2c.

sindhuṣ paçcā-
d varuṇas sūryasyodayanaṁ punaḥ tato yad antarā viṣaṁ
tad vācā dū-
ṣayāmasi |

The sign "v" in *viṣaṁ* in pāda d is imperefect; and a period after *viṣaṁ* is suggested.

In a read *varuṇasya*, in b *paraḥ*. Cf. st. 3 of preceding hymn.

yāvat sūryo dhīpati yāvac cā dyā vapaçyati | tāva-
d viṣasya dūṣaṇaṁ vaco nir mantrayāmahe |

In a read 'dhīpatir, for b *yāvac cā dyāur vipaçyati*. With our a b cf. Ç. 10. 10. 4d.

jihvā me madhusamsrā-
[Ī 69a] vā jihvā me madhuvādīnī | jihve varcasvatī bhava
sāpa te puruṣo ri-
ṣat. |

In d read *māpa te*. Ç. 19. 39. 2c is *na ghāyaṁ puruṣo riṣat*.

hā hī kalyāṇī subhage pṛṣṇiparṇy anāture | imam me
adya
pāuruṣaṁ dīrghāyutvāyo anvayaḥ

In b read *pṛṣṇiparṇy*, in c *pūruṣaṁ*; and for d probably *dīrghāyutvāyānu nayaḥ*.

yā dyo varṣantu vr̥ṣṭayo yābhi-
r jīvāntv aghnyā ta me viṣasya dūṣaṇīs savitā kāçayat.
z 2 z

Read: yā dyor varṣanti vr̥ṣṭayo yābhir jivanty aghnyāḥ |
tā me viṣasya dūṣaṇīs savitā tā ākāçayat z 7 z 2 z

23. [f. 69a, l. 5.]

Ç. 19. 46.

prajāpatiṣ tvā badhnātu prathamas ambhṛtaṁ vīryāya
kam | taṁ te badhnāmy āyu-
ṣe varcasojase ca balāya çāstrtaṣ tvābhi rakṣatu | ūrdhvas
tiṣṭhaṁ ra-
kṣaṁn apramādas ambhṛtemanu mā tvā dabhaṁ paṇayo
yātudhānāṁ indrīva
va dhasyū davi dhūṣva pṛdanyataḥ sarvāṅç chatṛṇ vi ṣa-
hasvāstrtaḥ ghr̥tā-
tullabdho madhuvān payasvā sahasraṁprāṇaç çatayonir
vayodhā çambhū-
ç ca mayobhūç corjasvāṅç ca payasvāṅç cāstrtaḥ asmin ma-
nām ekaça-
taṁ vīryāṇi sahasraṁ prāṇā yasminn astrire | vyāghra
çatṛṇ abhi
tiṣṭha sarvān yas tvā pṛdenyād adharas so stv astrtaḥ çā-
taṁ cana prahara-
nto bhijanto na tastrire | yasmin indraḥ pary adhatta ca-
kṣuṣ prāṇam a-
tho balas ambhṛtaḥ indrasya tvā varmaṇā pari dhāmo pu-
nas tvā devā
paṇayantu sarve tvastṛtaḥ yathā tvam uttaro sāu sapatnas
sapatnahā sa-
jātānām aso vaçī tathā tvā savitā karad astrtas tvā abhi
rakṣa-
tu z 3 z

Read: prajāpatiṣ tvā badhnātu prathamam astrtaṁ vīryāya
kam | taṁ te badhnāmy āyuṣe varcasa ojase ca balāya cāstrtas
tvābhi rakṣatu z 1 z ūrdhvas tiṣṭhan rakṣāpramādam astrate-

mañ mā tvā dabhan paṇayo yātudhānāḥ | indra iva dasyūn
ava dhūnuṣva pṛtanyataḥ sarvāṅḥ ṣaṭrūn vi śahasvāstrtas ° ° °
z 2 z ghṛtād ullabdho madhumān payasvān sahasraprāṇaḥ ṣa-
tayanir vayodhāḥ | ṣambhūḥ ca mayobhūḥ corjasvāṅḥ ca paya-
svāṅḥ cāstrtas ° ° ° z 3 z asmin mañāv ekaṣatañ vīryāṇi sa-
hasrañ prāṇā aṣṭre | vyāghra ṣaṭrūn abhi tiṣṭha sarvān yas
tvā pṛtanyād adharas so 'stv aṣṭras ° ° ° z 4 z ṣatañ canā
praharanto bhidanto na tastre | yasminn indraḥ paryadatta
cakṣuṣ prāṇam atho balam aṣṭras ° ° ° z 5 z indrasya tvā
varmaṇā pari dhāpayāmo yo devānām adhirājo babhūva | pu-
nas tvā devāḥ pra ṇayantu sarve 'ṣṭras ° ° ° z 6 z yatbā
tvam uttaro 'so asapatnas sapatnahā | saṣṭātānām aso vaḥ tathā
tvā savitā karad aṣṭras tvābhi rakṣatu z 7 z 3 z

The ms. indicates punctuation after 3b, after cakṣuṣ in 5c
and after 7b. In st. 6 I have supplied from Ç. the missing
pāda b.

24. [f. 69a, l. 17.]

apaḥ caravaḥ coṣmā ca vāḥ paḥṣa ṣokaḥ cābhivi-
[f. 69b] ṣoka ṭṛīyekaḥ ca pareparaḥ ca te takmaneto na-
ṣyata |

Read: apa ṣaravaḥ coṣmā ca vaḥ paḥṣa ṣokaḥ cābhiviṣo-
kaḥ | ṭṛīyakaḥ ca pareparaḥ ca te takmāna ito naṣyata z 1 z

There are a good many uncertainties here. In pāda b cā-
bhīṣokaḥ would rectify the meter. In c ṭṛīyakaḥ is given as
being the normal spelling, but in Ppp. I. 32 the word is
spelled ṭṛīyeka; parepara seems surely to be a fever, perhaps
equivalent to anyedyuh.

veda vāi te takmañ nāmāgniṣ ṭaṇ
nāmāsitañ tveto vi nayāmasy anu takmāñ vṛtrasya romi
nabhasyo napāt. |

In a and in c read takman, in b ṭaṇ nāmāsitañ. In d the
best suggestion seems to be vṛtrasya ropir.

dyāu-

ç cāsmat pṛthivī ca takmānaṁ nāçayatām itaḥ | pañcapa-
tsuntri nāma

te mātā asūyeka psu nṛtyase |

For the first part of c I can get nothing; for the rest we might read nāma te mātāsūyeko 'psu nṛtyase. The transliteration in c is not sure.

tasyāhaṁ veda te nāma ça takmaṁ nir ato dhru-
vaḥ odur asya nāmāsi priyātithiç ca tanveto nāçayāmasi
vrahmaṇā

vīryāvātām

For b read sa takman nir ato dravaḥ. In c we should probably read huḍur asya nāmāsti, comparing Ppp. 1. 32. 2; Ç. 1. 25 has hrūḍu. For de read tam ito nāçayāmasi vrahmaṇā vīryāvātā; these pādas = Ç. 4. 37. 11ef.

yo si jalapaç ca lapaç cām māguç ca tapāiç ca |
tṛṭiyekaç ca parepa-

raç ca te takmānāito nacata |

In a we seem to have jalpa and lapa; and asti would perhaps fit better with pāda b, in which there may be two verbs; I can only suggest yo 'sti jalpaç ca lapaç cā māguç ca tepuç ca. But it would seem to give a stronger hemistich if we could read two nouns in b. Read cd as in st. 1.

vikileda virohatu vṛkāmaç kalīty arju-
na | giriṁ gaçcha dhūmaketo řṣeṇa mām sa saṁdate | vṛhat
tvam agne rakṣo

adhi saṁjahi madhyamaṁ uttasam çṛṇīhi |

In pāda a vikledo is possible, and probably virohatu can stand; for b the only suggestion I can make is vṛkān skhalayaty arjunaḥ, but this is not convincing. For cd a possible reading is giriṁ gaçcha dhūmaketav řṣeṇa mām sa saṁdhatte; but pāda d is not very good. In f read madhyamam uttamaṁ.

çam̐ no agnir jyotiraneko
 astu sam̐ dyāvāpṛthivī yanehasā | māteva piteva rakṣata
 enam̐ muñca-
 tānam̐ pary añhasaḥ z 4 z

Read: çam̐ no agnir jyotiranīko astu çam̐ dyāvāpṛthivī ane-
 hasā | māteva piteva rakṣatānam̐ muñcatānam̐ pary añhasaḥ
 z 7 z 4 z

Pāda a = Q. 19. 10. 4a; for b cf. RV. 6. 75. 10b.

25. [f. 69b, l. 11.]

Q. 4. 10.

vātāj jāto antarikṣād vidyuto jyo-
 tiṣaḥ pari | sa no hiraṇyadā çāṅkhaḥ kṛçanaḥ pātv añhasaḥ
 hiraṇyā
 nām̐ eko si sa hosāc abhi jajñiṣe | ratheṣu darçatam̐ iṣa-
 dhāu ro-
 canas tvaṁ | yo grato rocanāvām̐ samudrad adhi jajñiṣe
 çāṅkhena tvā
 rakṣānsy atriṇo vi śahāmahe | ye triṇo yātudhānām̐ rakṣa-
 so ye
 kimīdinaḥ | sarvāṅç chakha tvayā vyaṁ viṣūco vi vudhā-
 mahe | z
 çāṅkhenāmivām̐ avadyaṁ çāṅkhenotas sadānvā çāṅkho no
 viçvabheṣaja-
 [f. 70a] ṣ kṛçanaḥ pātv añhasaḥ divi jātas samudrataḥ
 sindhutas paryābhṛtaḥ sa no
 hiraṇyadāç çāṅkha āyusprataraṇo matiḥ devānām̐ asta
 kṛçanaṁ babhū-
 va tad ātmam̐na caraty apsv antaḥ | taṁ te badhnāmy āyuṣe
 varcase balāya ca kā-
 rṣiṇas tvābhi rakṣatu z 5 z anuvā 5 || z

Read: vātāj jāto antarikṣād vidyuto jyotiṣas pari | sa no
 hiraṇyadāç çāṅkhaḥ kṛçanaḥ pātv añhasaḥ z 1 z hiraṇyānām̐

eko 'si sa homād adhi jajñiṣe | ratheṣu darçatas tvam iṣudhāu
 rocanas tvam z 2 z yo 'grato rocanānām samudrād abhi ja-
 jñiṣe | çañkhena hatvā rakṣānsy atriṇo vi çahāmahe z 3 z ye
 'triṇo yātudhānā rakṣaso ye kimīdinaḥ | sarvāṅç çañkha tvayā
 vyaṃ viṣūco vi vidhyāmahe z 4 z çañkhenāmīvām avadyaṃ
 çañkhenota sadānvāḥ | çañkho no viçvabhēṣajaṣ kṛçanaṣ pātva
 aṅhasaḥ z 5 z divi jātas samudrataḥ sindhutas paryābhṛtaḥ |
 sa no hiranyadāç çañkha āyusprataraṇo maṇiḥ z 6 z devānām
 asthi kṛçanaṃ babhūva tad ātmanvac caraty apsv antaḥ | tam
 te badhnāmy āyuse varcase balāya ca kārçanas tvābhi rakṣatu
 z 7 z 5 z anuvā 5 z

The ms. indicates a punctuation after 5b; and it seems to suggest a separation of tvābhi in 7e. Our st. 4 has no parallel. In 6d I have given maṇiḥ with Ç., but the reading of the ms. gives reason for thinking of 'sati.

26. [f. 70a, l. 4.]

RV. 8. 91.

kanyā vār avāyatī

somam açrutāvadat. | hastam bharaṅty avravīd indrāya
 çanimami tvā çakrā-
 ya çanimami tvā | asūyeṣu vīrako gṛham-gṛham vicakaçat.
 imam jambhasutam piva dhānāvantaṃ karāmbhīṇam apū-
 pavantaṃ ukthinaṃ
 kuç chakat kuvit karat kuvin no vasyasas karat. kuvit sati-
 yaço yatī-
 r indreṇa saṅgamāmahī | ā canī tvā cikitsāmo dhi cana tvā
 nemasi | çanāir iva çanakāir ivendrāyendo pari srava | imāni
 trī-
 ṇi viṣṭapā tānindra vi rohaya | çiras tatasyorvarām ād idam
 mā
 upodare | asāu ca yā na urvātirā imām tatvas pari | atho
 ta-
 dastu yaç chiras sarvā tā romaçā kṛdhi | kha rathasya khe
 nasaṣ khe yo |

gasya çakrato | apālām indra triṣ pūtvya akr̥ṇot sūryatva-
cam̐ z 1 z

Read: kanyā vār avāyatī somam api srutāvidat | astam̐ bha-
ranty avravīd indrāya sunavāni tvā çakrāya sunavāni tvā z 1 z
asāu ya eṣi virako grham̐-grham̐ vicākaçat | imam̐ jambhasutam̐
piba dhānāvantaṁ karambhiṇam̐ apūpavantaṁ ukthinam̐ z 2 z
kuvic çakat karat kuvit kuvin no vasyasas karat | kuvit pa-
tidviṣo yatir indreṇa saṅgamāmahāi z 3 z ā cana tvā ciki-
tsāmo 'dhi cana tvā nemasi | çanāir iva çanakāir ivendrāyendo
pari srava z 4 z imāni trīṇi viṣṭapā tānindra vi robaya | çiras
tatasyorvarām̐ ād idam̐ ma upodare z 5 z asāu ca yā na ur-
varād imām̐ tanvaṁ pari | atho tatasya yac chiras sarvā tā
romaçaḥ kṛdhi z 6 z khe rathasya khe 'nasaṣ khe yugasya çā-
takrato | apālām̐ indra triṣ pūtvya akr̥ṇoḥ sūryatvacam̐ z 7 z 1 z

In st. 1 b I have given avidat with RV. and JB.; but it
would seem possible to retain avadat of the ms., or perhaps
even to read avandat.

27. [f. 70a, l. 15.]

divas pṛṣṭhe sadhupṛcas suparṇaṣ pañcaçate bhuvanasya
gopāḥ ā-
nujāvaram̐ anuratta ugrā teṣām̐ indram̐ vīyā īrayanta

In a read madhupṛcas suparṇaṣ. In c I am not sure that
ānujāvaram̐ can stand and anuratta I cannot solve; it would
seem fitting if pāda c began with yā (or ya). For d read
teṣām̐ indram̐ vīryāirayanta; the ms. makes the correction to
vīryā.

purohitaḥ pa-
rameṣṭhī sadājyābhivardham̐ asmā kṛṇod vṛhaspatiḥ teṇa
sapatrā-

[f. 70b] n adharān kṛṇuṣva kṣeme paçūn bahulān vardha-
yevtvā |

In ab we may probably read sadājayo abhivardham̐ asmāi;
or perhaps sadā jayād. In c read sapatnān, in d vardhayitvā.

jāitrāyodyātu rathavā-
hanam̐ te | gobhācam ūṣanta ye samānas sarve samagrā
dadhr̥ṣā bharanta |

The ms. gives only this for st. 3 and it looks as if pāda b is the missing one. For c the only suggestion I can make is gāvo bhāgam ucchanto ye samānās; in d read dadhr̥ṣā.

a-
bhi vardhasva bhrātr̥vyān abhi ye tvā pṛdanyataḥ ni ṣiṇḍhi
sarvān dhūrvato bhī
bhīvardhato yathāsasi |

In b read pṛtanyataḥ; in c ni ṣiṇḍhi, and for d probably abhīvardho yathāsasi. Ç. 1. 29. 3d is abhīvarto yathāsasi.

abhivardham abhibhavam abhiṣeṇam̐
mahāgaṇam̐
viṣas tvā sarvā vāñchatv āpo divyāṣ payasvatīḥ

In a we may probably read abhīvardham, in b abhiṣeṇam̐, in c read vāñcchantv. With our a cf. Ç. 1. 29. 4a; cd = Ç. 4. 8. 4cd.

abhī vardhasva prajayā
vāvṛdhāno abhy anīkāiṣ paṇubhīr bhavāmi | vrahmarāja-
nyāir viṣvāir vāvṛ-
dhānaḥ çūdrāir atīha sabhayā pṛdanyataḥ

In a read abhi, in b bhavāsi; in c vāvṛdhānaç, and in d a possible reading is abhiha sahyāḥ pṛtanyataḥ. It does not seem probable to me that a form of sabhā should stand in pāda d. The margin seems to suggest çūdrer.

vardhasva kṣetrāiṣ pradatasva pra-
jaya vardhasva vīraiṣ paṇubhīr bahur bhavaḥ çriyā sa ulkāir
yamas tvā pṛ-
danyād āpṛtas tubhyam̐ çapala ṛtyāya tiṣṭhatu | om̐ dāpṛtas
tubhyam̐ çā-
pala ṛtyāya tiṣṭhatu z 2 z

Read: vardhasva kṣetrāiṣ pra prathasva prajāyā vardhasva
vīrāiṣ paçubhir bahur bhavaḥ | çriyā çulakāir ṡyamas tvā pṛta-
nyād ṡapṛtas tubhyaṁ ṡçapala ṡtyāya tiṡthatu z 7 z 2 z

For the first hemistich the suggested form seems good. In
c yas tvā pṛtanyād would end the pāda well; but to end c
thus would not divide the syllables of the second hemistich
evenly. For āpṛtas I should incline to read ābhṛtas, and
ṡtyāi for ṡtyāya; also sapāla might be possible. The import
of the hymn is clear in the main, but the details are by no
means certain. In the lower margin of f. 70a, below st. 2, is
written vṛhaspatasūktaḥ.

28. [f. 70b, l. 10.]

RV. 1. 106.

indram mittram varuṇam agnim ūtaye
mārutam çardho aditim havāmahe | ratham na durgād va-
savas sudhānuvo
viçvasmān no añhaso niṡ pipartana | ta ādityā ā gata sa-
rvatāta-
ye bhūta devā vṛttratūryeṡu sambhavaḥ ratham na durgād
vasavas sudhānavo vi-
çvasmān no añhaso niṡpipartana | avantu naṡ pitaras supra-
vācana uta de-
vī devaputre ṡtavṛdhā | ratham na durgād vasavas sudhā-
navo viçvasmā-
no añhaso niṡ pipartana | narāçansaṁ vājinaṁ vājayantaṁ
kṡayadviraṁ
pūṡaṇam sumnāir amahe | ratham na durgā z vṛhaspate
sadam in na suvām kṛ-
dhi çam yor yat te manurītam turīmahe | rathan na durgā
z indram kutsam vṛtra-
haṇam çacīpatim kaṡe nivāḍha ṡṡir ahvad utaye | ratham
na durgād va-
[f. 71a] savas sudhānavo viçvasmān no añhaso niṡ pipar-
tana z devāiṁ no devy adi-

tin ni pātu devās trātā trāyatām aprayuçchan. tan no mittro
varuṇo mā-
mahantām aditis sindhuṣ ṛṥhivī uta dyāuḥ z 3 z

Read: indram mitram varuṇam agnim ūtaye mārutām çar-
dho aditim havāmabe | ratham na durgād vasavas sudānavo
viçvasmān no aṅhaso niṣpipartana z 1 z ta ādityā ā gatā
sarvatātaye bhūta devā vṛtratūryeṣu çambhuvah | ratham na
" " " z 2 z avantu naṣ pitaras supravācanā uta devi devaputre
ṛtāvṛdhā | ratham na " " " z 3 z narāçansaṁ vājinam vāja-
yantam kṣayadviram pūṣanam sumnāir imabe | ratham na " " "
z 4 z vṛhaspate sadam in naḥ sugam kṛdhi çam |yor yat te
manurhitam tad imabe | ratham na " " " z 5 z indram kutso
vṛtrahanam çacipatim kāte nibālha ṛṣir ahvad ūtaye | ratham
na durgād vasavas sudānavo viçvasmān no aṅhaso niṣpipar-
tana z 6 z devāir no devy aditir ni pātu devas trātā trāya-
tām aprayuçchan | tan no mitro varuṇo māmahantām aditis
sindhuṣ ṛṥhivī uta dyāuḥ z 7 z 3 z

In the top margin of f. 71a stands indram mitram divīsū
and also apannāṣṭakamta.

29. [f. 71a, l. 3.]

Ç. 4. 33.

om̐ kutsa ṛ-
ṣiḥ gāyatriyām̐ chandaḥ agnir devatā apan nā aṣṭau çucaye
viniyogaḥ
z z om̐ apa naç çoçucad agagne çucakad ā rayim̐ | apa naç
çocuca-
d agham̐ | sukṣettriyām̐ sughātuyā vasūyā ca yajāmahe |
apan naç ço-
çucad agham̐ | z pra yad bandhiṣṭa etām̐ prāsmākasaç ca
sūrayaḥ apa na-
ç çoçucad agham̐ | pra yat te agne sūrayo jāyemahe pra-
ti vayam. apan naç ço-
çucad agham̐ | pra yad agne sahasvato viçvato yanti bhā-
navaḥ apan naç çoçu-

cad agham | tvaṁ hi viçvatomukha viçvataṣ paribhūr asi
 apan naç çoçuca-
 d agham | dviṣo no viçvatomukhāti nāveva pārāya | apan
 naç çoçu-
 cad agham | sa nas sindhum iva nāvayāte parṣas svastaye
 apan naç çoçuca-
 d agham z 4 z

Read: apa naç çoçucad agham agne çuçuḡdhy ā rayim | apa
 naç çoçucad agham z 1 z sukṣetriyā sugātuyā vasūyā ca ya-
 jāmahe | apa naç " " " z 2 z pra yad bhandiṣṭa eṣāṁ prāsmā-
 kāsaç ca sūrayaḥ | apa naç " " " z 3 z pra yat te agne sūrayo
 jāyemahi pra te vayam | apa naç " " " z 4 z pra yad agneḥ
 sahasvato viçvato yanti bhānavaḥ | apa naç " " " z 5 z tvaṁ
 hi viçvatomukha viçvataṣ paribhūr asi | apa naç " " " z 6 z
 dviṣo no viçvatomukhāti nāveva pārāya | apa naç " " " z 7 z
 sa nas sindhum iva nāvayāti parṣā svastaye | apa naç çoçucad
 agham z 8 z 4 z

The ms. corrects to apa naḥ in st. 8. We might retain
 parṣas in 8b.

The anukramaṇī material prefixed may be read thus: kutsa
 rṣiḥ | gāyatram chandaḥ | agnir devatā | apa no aṣṭāu çucaye
 viniyogaḥ. In Kātyāyana's Sarvānukramaṇī (ed. Macdonell,
 p. 9) the entry referring to RV. 1. 97 is apa no 'ṣṭāu çucaye
 gāyatram.

30. [f. 71 a, l. 13.]

om̐ devaç çaraṇakṛtaç çaraṇā me bhavata
 prācyāṁ
 diço gñinā rājñādhyakṣeṇa yaçā bhūyāsam yasasam mā
 kṛṇuta
 cārum antrādām parā dviṣantam̐ sṛṇītaḥ | bhavata dakṣi-
 nayā di-
 ço indreṇa rājñā bhavata praticyā diço varuṇena rājñā
 bhavata udī-
 cyāṁ diças somena rājñā bhavata dhruvāyā diço viṣṇunā
 rājñā bhava-

ta ūrdhvāyā diḥo vṛhaspatinā rājñā | bhavata uttamāyā di-
 ḥaṣ praḥapatinā rājñā | bhavata paramāyā diḥaṣ parameṣṭhi-
 nā rā-

[f. 71 b] jñādhyakṣeṇa devāḥ ḥarakṛtaḥ ḥaraṇā me bhavata
 sarvābhyo gbhya iḥānena rājñā-
 dhyakṣaṇa yaḥā bhūyāsam yaḥasam mā kṛṇuta dviṣantaṁ
 ṣṛṇītaḥ z

z 5 z anu 6 z

Read: devāḥ ḥarakṛtaḥ ḥaraṇā me bhavata | prācyā diḥo
 'gñinā rājñādhyakṣeṇa yaḥā bhūyāsam | yaḥasam mā kṛṇuta
 cārum antrādam parā dviṣantaṁ ḥṛṇīta z 1 z devāḥ " " bha-
 vata | dakṣiṇāyā diḥa indreṇa rājñā " " z 2 z devāḥ " " bha-
 vata | praticyā diḥo varuṇeṇa rājñā " " z 3 z devāḥ " " bha-
 vata | udicyā diḥa somena rājñā " " z 4 z devāḥ " " bha-
 vata | dhruvāyā diḥo viṣṇunā rājñā " " z 5 z devāḥ " " bha-
 vata | ūrdhvāyā diḥo vṛhaspatinā rājñā " " z 6 z devāḥ " "
 bhavata | uttamāyā diḥaṣ praḥapatinā rājñā " " z 7 z de-
 vāḥ " " bhavata | paramāyā diḥaṣ parameṣṭhinā rājñā " " "
 z 8 z devāḥ ḥarakṛtaḥ ḥaraṇā me bhavata | sarvābhyo digbhya
 iḥānena rājñādhyakṣeṇa yaḥā bhūyāsam | yaḥasam mā kṛṇuta
 dviṣantaṁ ḥṛṇīta z 9 z 5 z anu 6 z

In the right margin of 71a stands ṣaḍṛtaṁ sūktaṁ, seem-
 ingly indicating this number; cf. Ppp. 2. 69. The word antrā-
 dam does not fit this context very well; perhaps the clause
 would be better written yaḥasam mā kṛṇuta parā dviṣantaṁ
 ḥṛṇīta.

31. [f. 71b, l. 3.]

Ç. 3. 16.

prātar agñim prātar indram havāmahe prā-
 tar mittrāvaru-

nā prātar aḥvinā prātar bhagam pūṣaṇam vrahmaṇaspatim
 prātas somam uta ru-

dram huvema | prātarjitam bhagam ugram huvema vayan
 putram aditer yo vidhartā |

agniç cid yām manyamānas turaç ci rājā cid
 yañ bha-
 gam bhakṣīty āha | bhaga praṇeter bhaga satyarādho bha-
 gemām dhiyam utavā u-
 darñ naḥ bhaga prāṇo janaya gobhir aṣvāir bhaga pra ṛbhir
 vṛvantas syāma z
 utedānīm bhagavantas syāmota prapitva uta madhye ahnā
 utodite maghat sū-
 rye vayan devānām sumatāu syāma | bhaga eva bhagavām
 astu devās tena vayan
 bhagavantas syāma | tañ tvā bhagas sarve ij johavīmi ma
 no bhagaṣ puraetā
 bhaveha z sam adhvarāyoṣaso nasatto dadhikrāveva çu-
 caye padāya arvā-
 cīnañ vasuvidañ bhagañ no ratham ivāçva vājina avantu |
 aṣvāvātīr go-
 matīn na uṣāso vīravatis sadam icchantu bhadrāḥ | ghr̥tañ
 duhānā vi-
 çvataṣ pravīṇā yūyañ pāta svastibhis sadā naḥ z 1 z

Read: prātar agniñ prātar indrañ havāmahe prātar mitrā-
 varuṇā prātar aṣvinā | prātar bhagañ pūṣaṇaṃ vrahmanas pa-
 tiñ prātas somam uta rudrañ huvema z 1 z prātarjitañ bha-
 gam ugrañ huvema vayan putram aditer yo vidhartā | ādhriç
 cid yañ manyamānas turaç cid rājā cid yañ bhagañ bhakṣīty
 āha z 2 z bhaga praṇetar bhaga satyarādho bhagemām dhi-
 yam ud avā dadan naḥ | bhaga pra ṇo janaya gobhir aṣvāir
 bhaga pra ṛbhir ṛvantas syāma z 3 z utedānīm bhagavantas
 syāmota prapitva uta madhye ahnām | utoditāu maghavant
 sūrye vayan devānām sumatāu syāma z 4 z bhaga eva bha-
 gavāñ astu devas tena vayan bhagavantas syāma | tañ tvā
 bhaga sarva ij johavīmi sa no bhagaṣ puraetā bhaveha z 5 z
 sam adhvarāyoṣaso namantu dadhikrāveva çucaye padāya | arvā-
 cīnañ vasuvidañ bhagañ no ratham ivāçvā vājina ā vahantu
 z 6 z aṣvāvātīr gomatīr na uṣāso vīravatis sadam ucchantu
 bhadrāḥ | ghr̥tañ duhādā viçvataṣ pravīṇā yūyañ pāta svasti-
 bhis sadā naḥ z 7 z 1 z

For pravīṇā as given in st. 7 here TB and ApMB have
 prapīṇā which may be intended by our ms.: but the reading
 of the ms. can stand.

32. [f. 71 b, l. 15.]

Ç. 4. 32.

yas te sadyo

vidhad vajra sâyaka saha ojaḥ puṣyad viçvam manuṣam
 sâhyâma dâsa-
 m âryam tvayâ yujâ vayam sahaskr̥tena sahasâ mahiyasâ |
 manyur indro
 manyur evâsa devo manyur hotâ varuṇo jâtavedâḥ manyur
 viça idate mâ-
 [f. 72a] nuṣîr yaṣ pâhi no manyo tapasâ sajoṣâḥ | abhîhi
 manyo tapasas tavîryam ta-
 pasâ yujâ vijîha sattṛn. | amitrâhâ vr̥trahâ dasyuhâ ca-
 viçvâ va-
 sūny â bharâ tvam naḥ tvam hi manyo abhibhūtyojâs sva-
 yambhūr bhâso abhimâte-
 sâhaḥ viçvacarṣaṇis sahuris sahiyân asmâsv ojaḥ pṛtanâsu
 dhehi |
 abhâgas sann apa pareto asmi tava kṛtvâ tavaviṣasya pra-
 cetâḥ tam tvâ manyo a-
 kratur jihîdâham svâ tanur bhalâvâ na ehi | ayam te assy
 upa mehy arvâ-
 ñ praticînas suhure viçvadhavam | manu vajrin upa nâ va-
 vr̥tsu hanâva dasyû-
 n uta podhyâpe | abhi prehi dakṣiṇato bhavâ no dhâ va-
 vr̥traṇi jamghanâ
 ca bhûri | juhomi te dharuṇe madhvo agram ubhâ upânçu
 prathamâ piveva z

z 2 z

Read: yas te sadyo vidhad vajra sâyaka saha ojaḥ puṣyad
 viçvam anuṣak | sâhyâma dâsam âryam tvayâ yujâ vayam sa-
 haskr̥tena sahasâ mahiyasâ z 1 z manyur indro manyur evâsa
 devo manyur hotâ varuṇo jâtavedâḥ | manyum viça idate mâ-
 nuṣîr yaṣ pâhi no manyo tapasâ sajoṣâḥ z 2 z abhîhi manyo
 tapasas tavîryân tapasâ yujâ vi jâhiha çatrûn | amitrâhâ vr̥tra-
 hâ dasyuhâ ca viçvâ vasūny â bharâ tvam naḥ z 3 z tvam
 hi manyo abhibhūtyojas svayambhūr bhâso abhimâtisâhaḥ |

viçvacarṣanis sahuris sahiyān asmāsv ojaṣ prtanāsu dhehi z 4 z
 abhāgas sann apa pareto asmi tava kratvā taviṣasya pracetaḥ |
 taṁ tvā manyo akratur jihidāham svā tanūr baludāvā na ehi
 z 5 z ayaṁ te asmy upa mehy arvāñ praticīnas sahare viçva-
 dāvan | manyo vajrinn upa na ā vavrtsva hanāva dasyūn uta
 bodhyāpeḥ z 6 z abhi prehi dakṣīnato bhavā no 'dhā vrtrāñi
 jañghanaç ca bhūri | juhomi te dharuṇe madhvo agram ubhā
 upāñçu prathamā pibeva z 7 z 2 z

In the top margin of 72a is yām correcting taviryām.

In st. 1a manyo as in the other texts seems a better read-
 ing but sadyo can stand. In 3a tavasas as in Ç. and RV. is
 much better and perhaps should be read here; tapasas might
 have been written through anticipation of tapasā in 3b. In
 7b the ms. reading jañghanā ca may be considered as point-
 ing to the jañghanāva of the other texts but with jañghanaç
 ca I have kept as close to the ms. as possible.

33. [f. 72a, l. 10.]

Ç. 4. 23.

agner manve prathamasya pracetasas pāñcajanyaasya
 bahudhā ya-
 m indhate viço-vi priçīçimānsam imahe sa no muñcatv
 añhasaḥ sajātaṁ
 jātavedasam agnir vāiçvānaram vibhum havyvāham ha-
 vāmahe sa no muñca-
 tv añhasaḥ | yathā havyaṁ vahasī jātavedo yathā yajñam
 kalpayasi
 prajānan. | evā devebhyas sumatī hy ā vaha sa no muñcatv
 añhasaḥ | yāma-
 n-yāmabhy apayuktaṁ vayiṣtaṁ karman-karmatv ābhagam |
 agnim iḍe rakṣoḥaṇam
 yajñavṛtaṁ gṛtāhutaṁ sa no muñcatv añhasaḥ yenaṣayo
 balam idyota
 yajā yanāsurāṇām ayajanta māyā | yenāgninā pañin indro
 [f. 72b] jighāya sa no mañcatv añhasaḥ yena devā amṛtam anv
 avindan yenoṣadhī madhuma-

tīr akr̥ṣvan. | yenedam̐ svar ābharam̐ sa no muñcatv añhasaḥ z yasyedam̐ pradiçi
 yad virocate yaj jātam̐ janitam̐vyam̐ ca kevalam̐ stāumy
 aḥrīm̐ nāthito johavi-
 mi ma no muñcatv añhasaḥ z 3 z

Read: agner manve prathamasya pracetasas̐ pāñcajanya-sya bahudhā yam indhate | viço-viçaḥ praviçivānsam imahe sa no muñcatv añhasaḥ z 1 z sujātam̐ jātavedasam agnīm̐ vāiçvāna-ram̐ vibhum̐ | havyavāham̐ havāmāhe sa no " " z 2 z yathā havyam̐ vahasi jātavedo yathā yajnam̐ kalpayasi prajānan | evā devebhyas sumatiṁ hy ā vaha sa no " " z 3 z yāman-yāmann upayuktam̐ vahiṣtam̐ karman-karman ābhagam̐ agnīm̐ ide | rakṣoḥanam̐ yajñavrdham̐ ghr̥tāhutām̐ sa no " " z 4 z yenaṣayo balam̐ uddyotayan yujā yenaśurañām̐ ayuchanta māyāḥ | yenañgnā pañin indro jigāya sa no " " z 5 z yena devā amṛtam̐ anv avindan yenaśadhīr madhumatīr akr̥ṣvan | yenedam̐ svar ābharan sa no " " z 6 z yasyedam̐ pradiçi yad virocate yaj jātam̐ janitavyam̐ ca kevalam̐ | stāumy agnīm̐ nāthito johavimi sa no muñcatv añhasaḥ z 7 z 3 z

In st. 3c ihā might be read for hy ā as given above. In 5c the ms. reading jigāya does not give as good a meaning as jigāya.

34. [f. 72b, l. 4.]

Ç. 4. 25.

vāyo savitur vidathāni manma-
 he yāv ātamanyūd viṣato ye ca rakṣataḥ yo viçvasya pari
 babhūvas tāu no mu-
 ñcatam̐ añhasaḥ

Read vāyos in pāda a, ātmanvad viçato yāu in b: it seems clear that for c we may read yāu viçvasya paribhū babhūvathus. With these corrections the stanza differs from the Yajur Veda texts only in having viçato for their bibhṛto.

yayos samkṣātā varimāṇi pārthivā yābhyām
 rajo gu-
 sthitam antarikṣam yayoh prayām nānu ṣaḥ canānuṣe tāu
 no muñcatam añhasaḥ

Read samkhyātā in a, and probably antarikṣe in b; we may leave gūsthitam as yet another spelling of gūspitam. In c read kaḥ canānaḥ.

tava vrate ni viçante janāsas tvāiyate prehirate citra-
 bhānāu | divam vāyo-
 s savitā ca bhuvanāni yaçchataḥ tāu no muñcatam añha-
 saḥ |

Read viçante in a, for b tvāy udite prerate citrabhāno. The simplest correction in pāda c is to read vāyus and yaçchataḥ; but vāyos of the ms. does suggest the Ç form yuṣam vāyo, and with this we would read yaçchathas here.

pra sūmatim sam
 mumatir vā ūtaye mahatsvantaṁ matsaram mādayetām |
 arvāg vāmasya prava-
 tā ni yaçchataḥ tāu no muñcatam añhasaḥ

For the first hemistich read pra sumatim savitar vāya ūtaye mahasvantaṁ matsaram mādayetām. | In c read yaçchataḥ.

rayim me poṣam savitota vāyus ta-
 no jakṣivān savitāmuṣavāu | aveyakṣmatām muhasmasu
 dhattam tāu no mu-
 ñcatam añhasaḥ

For pāda b we may read tanvo dakṣam ā suvatām suçevāu; tanvo is closer to our ms. than tanū (as in Ç.) and jakṣivān seems to have no place here. A good reading for pāda c is, I believe, yāv ayakṣmatām maha asmāsu dhattam; otherwise begin the pāda with ayakṣmatām.

apeto vāyos savitā ca duṣkṛtam upe ya-
 kṣmam sa

samitām sedatim. para sam̄ hy ūrjā sṛjata maṁ balena tāu
no muñca-
tam aṅhasaḥ

Read vāyo in a; and for b I would read apa yakṣmaṁ
çimidām sedhataṁ parā. In c read ūrjayā sṛjataḥ sam̄.

upa çreṣṭhā nāçīṣo devayor dhvamanv asthiram̄ |
stāuma de-
vaṁ savitāraṁ ca vāyur̄m tāu no muñcatam aṅhasaḥ z 4 z

Read: upa creṣṭhā na āçīṣo devayor dhāmān asthiran̄ |
stāumi devaṁ savitāraṁ ca vāyur̄m tāu no muñcatam aṅha-
saḥ z 7 z 4 z

35. [f. 72b, l. 16.]

Ç. 4. 27.

marutām ma-
manva adhi me vruvantu premaṁ vojo vājasātāvantu | āsūn
iva suya-
mām bhūtaye te no muñcatv aṅhasaḥ | utsam akṣitam̄ ya-
canti ye sadā ya vā

[f. 73a] siñcantu rasas oṣadhīṣu puro dadhe mārutaḥ pṛṣṇimā-
taram̄ te no muñcatv aṅha-
saḥ | payo dhenunām rasam o ṣadhīṅām yavas arvatām ka-
vayo ya invat.

saçmā bhavanti marutam̄ dyonās te no muñcantv aṅhasaḥ |
apas samudrād dvi-

vam ud vahanti divas pṛthivīm abhi yā sṛjanti | yadbhī-
çānām muru-

taç caranti te no muñcatv aṅhasaḥ ye kilālāis tarpayantyo
ghṛtena ya vā va-

yo medasā saṁsṛjanti | ya içānā maruto varṣayanti te no
muñcantv aṅhasaḥ |

yadīd idam̄ māruto mārutena yadi devā dāivenayajñag
āraḥ

yūyam esiddhe vasavas tasya niṣkr̥dhe te no muñcantv
 añhasaḥ | tigmam anīkaṁ
 vitatāṁ sahasvaṁ mārutāṁ çavaḥ pṛtanāsu ugram stāumi
 māruto nāthite
 johavīmi te no muñcantv añhasaḥ z 5 z anu 7 z

Read: marutām manve adhi me vruvantu premaṁ t̥vojo
 vājasātā avantu | ācūn iva suyamān ahva ūtaye te no muñcantv
 añhasaḥ z 1 z utsam akṣitam vyacanti ye sadā ye vāsīncanti
 rasam oṣadhīṣu | puro dadhe marutaḥ pṛc̥nimātṛn te no ° °
 z 2 z payo dhenūnām rasam oṣadhīnām javam arvatām kavayo
 ya invatha | çagmā bhavantu marutaḥ syonās te no ° ° z 3 z
 apas samudrād divam ud vahanti divas pṛthivīm abhi yāḥ
 sr̥janti | ye adbhīr içānā marutaç caranti te no ° ° z 4 z ye
 kilālāis tarpayanti ye ghr̥tena ye vā vayo medasā sam̥sr̥janti |
 ya içānā maruto varṣayanti te no ° ° z 5 z yadīd idam māruto
 mārutena yadi devā dāivyenedṛg āra | yūyam içidhve vasavas
 tasya niṣkr̥tes te no ° ° z 6 z tigmam anīkaṁ vitatāṁ sa-
 hasvaṁ mārutāṁ çavaḥ pṛtanāsūgram | stāumi maruto nāthito
 johavīmi te no muñcantv añhasaḥ z 7 z 5 z anu 7 z

The ms. suggests a punctuation after 'siñcantu in 73a l. 1,
 and after 'añhasaḥ in 73a l. 5.

In st. 1b we might read with Ç. premaṁ vājam, or perhaps
 predam ojo; the ms. reading might be a sort of confusion of
 the two. In 3b we might keep close to the ms. and read
 yavam, but javam is much better. In 7b Ç. has çardhaḥ,
 which may have been intended here for v and rdh are similar
 signs.

36. [f. 73a, l. 10.]

Ç. 4. 26.

manve vām dyāvā-
 pṛthivī subhojasāu ye prathetās amitā yojanāni pratiṣṭhe
 hy abha-
 bha vantaṁ vaṣūnām te no muñcatam añhasaḥ | pratiṣṭhe
 ha babhūvathur vaṣūnām pra-

viddhe devī subhage utūdi dyāvāpṛthivī bhavataṁ me syone
 te no muñca-
 tam aṅhasaḥ ye prāutyā bibhr̥to ye manuṣyā ye mṛtaṁ
 bibhrato ye haviṅṣi |
 dyāvāpṛthivī bhavataṁ me syone te no muñcatam aṅha-
 saḥ | yatra çriyā
 bibhr̥to ye vanaspatīn yayor vām viçvā bhuvanāny antaḥ
 dyāvāpṛthivī
 bhavataṁ me syone te no muñcatam aṅhasaḥ ye kilālāis
 tayaṅto ye ghr̥te
 yābhyām narte kiñ cana çaknuvanti | dyāvāpṛthivī bhava-
 taṁ me syone te
 [f. 73 b] no muñcatam aṅhasaḥ asaṁtāpaya svatapasā huve
 vām urvī gabhire kavi-
 bhin namasye | dyāvāpṛthivī bhavataṁ me syone te no
 muñcatam aṅhasaḥ ye
 na medam abhiçocati yena vā yena kṛtaṁ pāuruṣeyaṁ na
 dāivyaṁ stāumi
 dyāvāpṛthivī jōhavīmi te no muñcatam aṅhasaḥ z 1 zz

Read: manve vām dyāvāpṛthivī subhojasāu ye 'prathetām
 amitā yojanāni | pratiṣṭhe hy abhavataṁ vasūnām te no muñca-
 tam aṅhasaḥ z 1 z pratiṣṭhe ha babhūvathur vasūnām pra-
 viddhe devī subhage urūci | dyāvāpṛthivī bhavataṁ me syone
 te no " z 2 z ye srotiyā bibhr̥tho ye mānuṣyān ye 'mṛtaṁ
 bibhr̥tho ye haviṅṣi | dyāvā " z 3 z ye usriyā bibhr̥tho ye
 vanaspatīn yayor vām viçvā bhuvanāny antaḥ | dyāvā " z
 z 4 z ye kilālāis tarpayatho ye ghr̥tena yābhyām narte kiñ
 cana çaknuvanti | dyāvā " z 5 z asaṁtāpe sutapasā huve vām
 urvī gabhire kavibhir namasye | dyāvā " z 6 z yena medam
 abhiçocati yena vā yena kṛtaṁ pāuruṣeyaṁ na dāivyaṁ |
 stāumi dyāvāpṛthivī jōhavīmi te no muñcatam aṅhasaḥ z 7
 z 1 z

In 6a we might accept the ms. reading svatapasā, but the
 ms. probably has merely a faulty writing: we might also con-
 sider svatavasā.

37. [f. 73b, l. 5.]

Ç. 4. 28.

bhavāçarvāu manve vī tasya vittam̄ yayor vām yad idam̄
 vitiṣṭhate | yāv āiṣāte
 dvipado yaç catuṣpadas tāu no muñcatam̄ aṅhasaḥ yor
 abhyadhva ubha yad yāure ci-
 d yāu vitatāv iṣabhṛtām̄ amiṣṭhāu | bhavāçarvā bhavataṁ
 me syonāu tāu no muñca-
 tam̄ aṅhasaḥ yayor vadhān vāpapadyate kiñ canāntan de-
 veṣu uta mānuṣe-
 ṣu bhavāçarvāu bhavataṁ me syonāu tāu no muñcatam̄
 aṅhasaḥ yāv ārebhathe ba-
 hu sākam̄ ugrāu pra cetasyarāṣṭram̄ abhibhāñ janeṣu | bha-
 vāçarvāu bhavataṁ
 me syone to no muñcatam̄ aṅhasaḥ sahasrākṣāu vṛtrahaṇā
 huve vām̄ dūre-
 hetī sunemī ugrāu | bhavāçarvāu bhavataṁ me syonāu tāu
 no muñcatam̄ aṅha-
 saḥ z z yaṣ kṛtyākṛd̄ yātudhāno mahalo ni tasmin̄ yaha-
 tam̄ a-
 dhi vajam̄ ugrāu | bhavāçarvāu bhavataṁ me syonāu tāu
 no muñcatam̄ aṅhasaḥ
 adhi me vrūtam̄ pṛtanāsa ugrāu sam̄ vajreṇa sṛjatam̄ yaṣ
 kirmīdi |
 stāumi bhavāçarvāu nāthito jahavīmi tāu no muñcatam̄
 aṅhasaḥ z
 z 2 z

Read: bhavāçarvāu manve vām̄ tasya vittam̄ yayor vām̄ yad
 idam̄ vitiṣṭhate | yāv içāthe dvipado yā catuṣpadas tāu no muñca-
 tam̄ aṅhasaḥ z 1 z yayor abhyadhva uta yad dūre cid yāu vitatāv
 iṣubhṛtām̄ asiṣṭhāu | bhavāçarvāu bhavataṁ me syonāu tāu ° °
 z 2 z yayor vadhān nāpapadyate kiñ canāntar deveṣūta mā-
 nuṣeṣu | bhavāçarvāu ° ° ° z 3 z yāv ārebhāthe bahu sākam̄
 ugrāu pra ced asrāṣṭam̄ abhibhām̄ janeṣu | bhavāçarvāu ° ° °
 z 4 z sahasrākṣāu vṛtrahaṇā huve vām̄ dūreheti stuvann emy

ugrāu | bhavāçarvāu ° ° ° z 5 z yaṣ kṛtyākṛd yātudhāno †ma-
halo ni tasmin †yahatam adhi vajram ugrāu | bhavāçarvāu
° ° ° z 6 z adhi me vrūtam pṛtanāsūgrāu saṃ vajrena sṛjatam
yaṣ kimīdi | stāumi bhavāçarvāu nāthito johavimi tāu no muñ-
catam añhasaḥ z 7 z 2 z

In st. 5 b it does not seem that our ms. presents a variant in its sunemi. In 6b dhattam as in Ç. is the only plausible suggestion; adhi seems to improve the pāda.

38. [f. 73 b, l. 17.]

Ç. 4. 29.

manve varṃ mittrāvaruṇāv ṛtāvṛdhāu satyojasāu
dṛhyā-

nī yo nirete yāu satyāvānam avatho haveṣu tāu no muñ-
catam añha-

[f. 74 a] saḥ | satyojaso dṛhvaṇī yo nidethe pra satyāvānam
avatho have-

ṣu | yāu gaçchato nṛcaksasa āpabhruṇā sutam tāu no muñ-
catam añhasaḥ |

yav ṛṅgirasom atho thāv agasti mittrāvaruṇā jam atrim |
yāu kaçya-

pam atho yāu vasiṣṭham tāu no muñcatam añhasaḥ | yāu
bhāradvājam avatho

vadhyadhvaṃ viçvāmittram varuṇa mitra kutsam yāu kaksī-
vantam avataḥ prota ka-

nvaṃ tāu no muñcatam añhasaḥ yāu dyāvāsyam avatho
yāu gaviṣṭhiram mi-

ttṛāvaruṇā pumīḍham attrim | yo vimadam avathas sapta-
vaṣṭhim tāu no mu-

ñcatam añhasaḥ yo medhātithim avato yāu triçokam mittrā-
varuṇā u-

çanam kāvyū || yāu mudgalam avatho gāutamam ca tāu no
muñcatam añhasaḥ ya-

yo rathas satyavartmarajjuraçmir mithuyā çarantim abhi-
yāti dūṣayan.

stāumi mitrāvaruṇā nāthito jōhavīmi no tau muñcatam añ-
hasaḥ z

z 3 z

Read: manve vām mitrāvaruṇāv ṛtāvṛdhāu satyāujasāu dru-
hvaṇo yāu nudethe | yāu satyāvānam avatho haveṣu tāu no
muñcatam añhasaḥ z 1 z satyāujasāu druhvaṇo yāu nudethe pra
satyāvānam avatho haveṣu | yāu gacchatho nṛcaksasā babhruṇā
sutam tāu ° ° z 2 z yāv aṅgirasam avatho yāv agastim mitrā-
varuṇā jamadagnim atrim | yāu kaçyapam avatho yāu va-
siṣṭham tāu ° ° z 3 z yāu bharadvājam avatho yāu vadhyā-
çvam viçvāmitram varuṇa mitra kutsam | yāu kaçivantam ava-
thaḥ prota kaṇvam tāu ° ° z 4 z yāu çyāvāçvam avatho yāu
gaviṣṭhiraṁ mitrāvaruṇā purumiḍham atrim | yāu vimadam ava-
thas saptavadhrim tāu ° ° z 5 z yāu medhātithim avatho yāu
triçokam mitrāvaruṇā uçanām kāvyam yāu | yāu mudgalam
avathaḥ prota gotamam tāu ° ° z 6 z yayo rathas satyavar-
tmarjuraçmir mithuyā carantam abhiyāti dūṣayan | stāumi
mitrāvaruṇā nāthito jōhavīmi tāu no muñcatam añhasaḥ
z 7 z 3 z

The ms. suggests a colon after nirete in f. 73b, l. 17, and
one after añhasaḥ in f. 74a, l. 9. In the top margin of f. 74a
ṣe is written above (nide)the.

In 1b and 2a druhvaṇo has seemed the most probable
reading but the reading of TS., MS., and KS. is rather against
it; they have satyāujasā druhvaṇā (MS. durhvaṇā) yaṁ nudethe.
In 2c perhaps babhruṇām would be a better reading.

39. [f. 74a, l. 12.]

Q. 4. 24.

indrasya manve çaçvad yasya manvire vṛttraghna
stāumā upa memā
aguḥ yo dāçuṣas sukrto havam ethā sa no muñcatv añha-
saḥ yaç carṣa-
nīpra carṣaṇi svarvid yasya grāvānaṣ pravadanti nṛmṇe
yasyādhva-

ryus saptahotā mudicyut ma no muñcatv añhasaḥ | yo gra-
 ṇām ugrabāhu-
 r. yo dānavānām balam āsasāda | yena jitās sindhavo
 yena
 gāvas sa no muñcatv añhasaḥ | yasya vaçāsu ṛṣabhāsa
 ukṣaṇo ya-
 smin iyante svarvas svarvide | yasmiñ çukraṣ pravartate
 vrahmaçumbhitas sa
 no muñcatv añhasaḥ yasya juṣṭiyam sominaḥ kāmayinge
 yo havanta
 iṣuvantaṁ gaviṣṭāu yasminn arkaṣ saçriye sminn ojas sa
 no muñca-
 [f. 74b] tv añhasaḥ | ya uttamaṣ karmakṛtyāya jajñe asye
 vīryam prathamasyānuvu
 ddham yonodyato vajro bhyāyatāham sa no muñcatv añha-
 saḥ yas saṅgrāmān naya-
 ti sam yudhe vaçi yaḥ puṣṭyānas saṁsrjata dvayāni | stāu-
 mīndram nā-
 thito jōhavīmi sa no muñcatv añhasaḥ z 4 z

Read: indrasya manve çaçvad yasya manvire vṛtraghna
 stomā upa mema āguḥ | yo dāçuṣas sukrto havam eyāt sa no
 muñcatv añhasaḥ z 1 z yaç çarṣanipraç çarṣaniḥ svarvid yasya
 grāvānāṣ pravadanti nrmṇam | yasyādhvaras saptahotāmadhucyut
 sa no ° ° z 2 z ya ugrāṇām ugrabāhur yayur yo dānavānām
 balam āsasāda | yena jitās sindhavo yena gāvas sa no ° ° z 3 z
 yasya vaçāsa ṛṣabhāsa ukṣaṇo yasmāi miyante svaravas svar-
 vide | yasmiñ çukraṣ pravartate vrahmaçumbhitas sa no ° °
 z 4 z yasya juṣṭim sominaḥ kāmayinge yam havanta iṣuvantaṁ
 gaviṣṭāu | yasminn arkaç çriye yasminn ojas sa na ° ° z 5 z
 ya uttamaṣ karmakṛtyāya jajñe yasya vīryam prathamasyānu-
 buddham | yonodyato vajro bhyāyatāhim sa no ° ° z 6 z yas
 saṅgrāmān nayati sam yudhe vaçi yaḥ puṣṭāni saṁsrjati dva-
 yāni | stāumīndram nāthito jōhavīmi sa no muñcatv añha-
 saḥ z 7 z 4 z

In st. 2b I have followed Ç. in reading nrmṇam, but nrmṇe
 as in the ms. seems possible. In 3a I have inserted yayur,
 following Ç. In 4c Ç. has yasmāi çukraṣ pavate which is
 better than our text at least in meter. At the end of f. 74a

L. 19 the ms. would seem at first sight to give havabu but I do not believe that the scribe intended that.

40. [f. 74b, l. 4.]

çunam vātman a
 pākaromi çunam badhnāmi tanbhyām āgreṇa vrahmaṇā
 havis tasmiñ jā-
 gara kaç cana | bāhum vatsam upanayam pātre gām duhann
 avravīt. ariṣṭam
 vrahmabhyo haviḥ çivam kṛnotu kaçyapaḥ yatraṣ tiṣṭhanti
 sukṛtasya lo-
 ke trayo tikāçā triṇi çirṣāny eṣām trayas tiṣṭhanti pra-
 grhya
 kumbham yathā haviḥ kaçyapum yathāte satyāt sambhūto
 vadati taṇḍulā-
 t kṣīravapam ṛṣir vrahmatyāgreṇam ni ced etu kaçyapa
 ṛtumukhe
 candra bhāgāṣ pātram odanam uddharāt. prāpartu vrahmaṇo
 havi-
 r yathā vedena kaçyapa | ye bhūtāny amṛjanti ye bhūtāny
 akalpa-
 yan. | sarvasya vidvān adhvaryuḥ ṣaṇṇām bhavati kaçya-
 pa | çī-
 vāpo vatsekhyaç çivā bhavantv oṣadhīḥ vāto vatsedyas
 kaçyapaç çiva
 çivam tapatu sūryaḥ z z iti atharvaṇapāippa-
 lādaçākhāyām caturthaṣ kaṇḍas samāptāḥ z z
 kaṇḍaḥ z 4 z

Read: çunam vatsam upākaromi çunam badhnāmi tantyām |
 āgrayaṇam vrahmaṇā havis tasmiñ jāgara kaç cana z 1 z bā-
 hum vatsam upanayan pātre gām duhann avravīt | ariṣṭam
 vrahmabhyo haviḥ çivam kṛnotu kaçyapaḥ z 2 z trayas tiṣṭhanti
 sukṛtasya loke trayo tikāças triṇi çirṣāny eṣām | trayas ti-
 ṣṭhanti pratigrhya kumbham yathā haviḥ kaçyapo yatāte
 z 3 z satyāt sambhūto vadati taṇḍulān kṣira āvapam | ṛṣir

vrahmahya āgrayanam ni ced etu kaçyapaḥ z 4 z rtumukhe
candra bhāgāṣ pātram odanam uddharāt | prāpantu vrahmāṇo
havir yathā vedena kaçyapaḥ z 5 z ye bhūtāny amṛjanta ye
bhūtāny akalpayan | sarvasya vidvān adhvaryuḥ ṣaṇṇām bha-
vati kaçyapaḥ z 6 z çivā āpo vatsebhyaç çivā bhavantu oṣa-
dhīḥ | vāto vatsebhyaṣ kaçyapaç civam tapatu sūryaḥ z 7 z 5 z
anu 8 z

ity atharvaṇi pāippalādaçākḥāyām caturthas kāṇḍas samā-
ptaḥ z z kāṇḍaḥ 4 z

In st. 1d I have wondered if kaçyapaḥ might stand at the
end. In 3d yatāte is given as being very close to the ms.,
but yacchāte might be considered as a possibility. In 4d ni
codayatu is in some respects much better than ni ced etu;
but feeling rather uncertain about the entire hymn I have
not ventured to depart so far from the ms. In 5c prāpantu
would seem to be an a-*orist* from pra+āp, but prapāntu
might be considered as a possibility.