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THE KASHMIRIAN ATHARVA VEDA, BOOK NINE

EDITED WITH CRITICAL NOTES

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Introduction

TWENTY YEARS AGO at this writing my work on the Pāippalāda was begun; including this book nearly one half of the manuscript has been published. The Pāippalāda has been a disappointment because of its corrupt text, which is worse than was at first realized. The somewhat informal mode of presenting the text has drawbacks as well advantages but it is necessary: the transliterated text is the most important feature and with it in hand any one can test the suggested emendations. In emending it has been my endeavor at all times to keep as close to the ms. as possible and to make only such suggestions as can be explained by principles of textual criticism. The treatment of several hymns in this book is not out of accord with this endeavor. The appearance of a given passage in other texts does not change the problem the complications may be added: it remains a problem of textual criticism.

The Pāippalāda has not as yet furnished any important new material to enrich Atharvan literature. It probably will add to our understanding of the relations of Vedic schools and texts, and in this respect it may indeed prove itself of great worth.¹ Some of the possibilities in this direction are suggested in my article *Pāippalāda and Rig Veda*.²

Just here I desire to record my thanks for the kindly expressions of encouragement received from a number of scholars

¹ Roth, *Der AV in Kaschmir*, pp. 19, 20.

² *Studies in honor of Maurice Bloomfield*, pp. 1—18.

who are interested in Sanskrit studies: and in particular my thanks to Maurice Bloomfield, teacher, and Franklin Edgerton, fellow-student, and editor of Book Six of this text, who have been ever generous with helpful and valuable advice.

Of the ms.—This ninth book in the Kashmir ms. begins f. 111b 20 and ends f. 133b 7, covering slightly more than eleven and one half folios: the numbers just quoted are those which stand in the upper right corner of each page of the facsimile, '120ab--129ab' being omitted. On the birchbark the numbers are at the lower left corner of the reverse of each folio; the birchbark omits the numerals '102--111': all my references are by the numbers in the upper right corner. There is but one slight defacement in this book: most of the pages have 18 or 19 lines, a few 20 or 21.

Punctuation, numbers, &c.—Within the individual hymns punctuation is most irregular; the colon mark is occasionally placed below the line of letters rather than in it. At f. 132a 3 accents are marked on two pādas. The hymns are grouped in anuvākas: the first has five kāṇḍas all properly numbered, with 'anu 1' after the fifth; the second has six kāṇḍas all properly numbered, with 'anu 2' after the sixth; the third has nine kāṇḍas all properly numbered, but 'anu 3' is lacking after the ninth; for the fourth anuvāka the ms. seems to give nine kāṇḍas but the numbering is confused for '1' appears thrice ('2' does not appear), '3--8' appear next consecutively, and at the very end is 'zz zz anu 7 zz', which should doubtless be 'zz 9 zz anu 4 zz'. In the edited text however anuvāka 4 has five hymns. In the case of hymn 21 the material belongs together and regardless of kāṇḍa numbers the edited form will surely be approved: so also for hymn 23. The unity of the material edited as hymn 22 is not quite so distinct, but the habit of this ms. in dealing with a refrain was the deciding influence in making the arrangement given; in hymn 25 the situation is similar but the indications of a refrain are clear. There are only a few corrections, marginal or interlinear; one omitted pāda is supplied in the margin.

Extent of the book.—The book as edited has 25 hymns, of which one is all prose, one partly prose, and one is a group of brāhmaṇa passages with quasi mantras. The normal number of stanzas is probably 12, continuing the progression of pre-

ceding books: 8 hymns are edited as having 12 stanzas each. Assuming the correctness of the stanza division as edited we make the following table.

1 hymn has	6 st	=	6 stanzas
3 hymns have	7 st each	=	21 "
1 hymn has	8 st	=	8 "
4 hymns have	10 st each	=	40 "
1 hymn has	11 st	=	11 "
8 hymns have	12 st each	=	96 "
1 hymn has	13 st	=	13 "
2 hymns have	14 st each	=	28 "
1 hymn has	15 st	=	15 "
1	" "	17 st	= 17 "
1	" "	21 st	= 21 "
1	" "	28 st	= 28 "
<hr/>			
25 hymns have			304 stanzas

New and old material.—There are 17 hymns in this book which may be called new tho some of these contain several stanzas appearing in other texts. The number of essentially new stanzas is 184, and the new pādas are 692 (repetitions not subtracted); new also are the 12 formulae of hymn 20, and the 12 brāhmaṇas and quasi mantras of hymn 21.

Of the hymns in Ś. 5 seven are represented here more or less completely; one hymn of Ś. 19 appears here.

ATHARVA-VEDA PĀIPPALĀDA ŚĀKHĀ BOOK NINE

1

(Ś. 5. 27.)

[f. 111 b 20] navamañ ārambhaṣ kṛtāḥ z [f. 112 a] om̐ namo nārāyaṇāya z om̐ namaś śārikābhagavatyaīḥ om̐ namas sarasvatyaīḥ zz zz [2] om̐ ūrdhvā asya samidho bhavanty ūrdhvā śukrā śucīṅṣy agneḥ dyūmattamā supratikasya sū- [3]nos tanūnapād ambhasuro viśvevedāḥ devo devaṣu devaṣ patho yukta madhvā ghr̥tena | ma[4]dhvā yajñam̐ nakṣati priṇāno nurāśaṅsas sukṣad devas savitā viśvavārah̐ aśchā- ya[5]m̐ eti śavasā ghr̥tena iḍe vahniṁ namasādhriṁ sruco dhvareṣu | prayutsu sruve kṣatasya [6] mahimānam̐ agne-

svenamindrasu prayutsu | vasuś cetiṣṭho vasudhātamaś ca |
 dvāro [7] devīr anyasya viśved vratā dadañte gñeḥ | uru-
 vyacasva dhāmnā pacyamānā te sya vṛṣāṇo [8] divyā na
 yonā | uśasānaktesaṁ yajñam avatām adhvarām naḥ dāivā
 hotāra imam a[9]dhvarām no agner jihve bhi grñītaḥ kṛṇutā
 na sviṣṭīm tisro devīr barhir edam [10] sadañtv idā sara-
 svatī | mahābhāratī grñānā | tam nas turīṣam adbhutaṁ
 purukṣu [11] tvaṣṭā suvīryam rāyas poṣam viśvata nābhim
 asmahe | vanaspate va sṛjā rarā[12]ṇas sumanā devebhyaḥ |
 agnir havyam śamitā sūdayati agne svāhā kṛṇu[13]hi jāta-
 veda indrāya bhāgam | viśve devā havir idam juṣantām
 z 1 z

For the introductory phrases read: navamam ārambhaṣ kṛtaḥ
 z om̐ namo nārāyaṇāya z om̐ namaś cārikābhagavatyaī z om̐
 namas sarasvatyaī zz zz

For the hymn read: ūrdhvā asya samidho bhavanty ūrdhvā
 śukrā śociṁṣy agñeḥ | dyumattamā supratikasya sūnoḥ z 1 z
 tanūnapād asuro viśvavedā devo deveṣu devaḥ | patho 'yukta
 madhvā ghr̥tena madhvā yajñam nakṣati prīnānaḥ z 2 z na-
 rāśaṅso 'gnis sukr̥d devas savitā viśvavārah | acchāyam eti
 śavasā ghr̥tena z 3 z idē vahniṁ namasāgniṁ sruco 'dhvareṣu
 prayatsu | sruve yakṣad asya mahimānam agñeḥ z 4 z ṭsvena
 mindrasuprayutsuḥ | vasuś cetiṣṭho vasudhātamaś ca z 5 z
 dvāro devīr anv asya viśved vratā dadante 'gñeḥ | uruvyacasā
 dhāmnā pacyamānāḥ z 6 z te asya vṛṣāṇāu divyā na yonā
 uśasānaktā | imam yajñam avatām adhvarām naḥ z 7 z dāivā
 hotāra imam adhvarām no agner jihvayābhi grñītam | kṛṇutaṁ
 nas sviṣṭīm z 8 z tisro devīr barhir edam sadantv idā sarasvatī
 mahābhāratī grñānāḥ z 9 z tan nas turīpam adbhutaṁ pu-
 rukṣu | tvaṣṭā suvīryam rāyas poṣam vi śyatu nābhim asme
 z 10 z vanaspate 'va sṛjā rarāṇas sumanā devebhyaḥ | agnir
 havyam śamitā sūdayati z 11 z agne svāhā kṛṇuhi jātaveda
 indrāya bhāgam | viśve devā havir idam juṣantām z 12 z 1 z

In editing this I have followed KS to some extent, parti-
 cularly in the division of stanzas. In 2c possibly 'nakti should
 be read. In 4a Ppp is unique and so doubtful; its sruve in
 4c is also unique, but Edgerton would read sa yakṣad with
 other texts. In 7a vṛṣāṇāu does not give a good comparison
 and perhaps should not be suggested; all others yoṣane.

2

(Ś. 5. 28.)

[f. 112a 14] yajuṅṣi yajñe sami svāhāgneṣ pravīdvān iha vo yunaktu yunaktu devas sa[15]vitā prajānan yasmin yajñe sayuja svāhā | indra yukthāmadāni ya[16]jñe asmin pravīdvān pranaktu sayujas svāhā chandānsi yajñām marutas svā[17]hā | māteva putrām pipṛṣeyuktva **aiṣā navidā priyo yajūṅṣi śiṣṭāḥ | [18] patnībhir vātehi yuktā yem agāṅ barhiṣā prokṣaṇebhir yajñām tanvānādi[19]tis svāhā | viṣṇur yunaktu bahudhā upāsmin yajñe sayuja svāhā | tvaṣṭā [20] yunaktu bahudhā virūpāsmin. indro yunaktu bahudhā vīryāṅy asmin. so[f. 112b]mo yunaktu bahudhā payānsy asmin. | bhago yunaktv āśiṣo ny asmāsmin yajñe sa[2]yuja svāhā | aśvinā vrahmaṇetam arvāg vaṣatkāreṇa yajñām vardhayantāu svāhā | [3] vṛhaspate vrahmaṇoṣy arvān yajñām vayan svaritam yajamānāya dhehi svāhā | [4] z z z

Read: yajūṅṣi yajñe samidhas svāhāgniṣ pravīdvān iha vo yunaktu z 1 z yunaktu devas savitā prajānann asmin yajñe sayujas svāhā z 2 z indra ukthāmadāni yajñe asmin pravīdvān yunaktu sayujas svāhā z 3 z chandānsi yajñe marutas svāhā māteva putrām pipṛṣeḥ yuktāḥ z 4 z prāiṣā nivida āpriyo yajūṅṣi śiṣṭāḥ patnībhir vāteḥ yuktāḥ z 5 z eyam agan barhiṣā prokṣaṇībhir yajñām tanvānādītis svāhā z 6 z viṣṇur yunaktu bahudhā tapānsy asmin yajñe sayujas svāhā z 7 z tvaṣṭā yunaktu bahudhā virūpāsmin . . . z 8 z indro yunaktu bahudhā vīryāṅy asmin . . . z 9 z somo yunaktu bahudhā payānsy asmin . . . z 10 z bhago yunaktv āśiṣo ny asmā asmin yajñe sayujas svāhā z 11 z aśvinā vrahmaṇetam arvāg vaṣatkāreṇa yajñām vardhayantāu svāhā | vṛhaspate vrahmaṇehy arvān yajñō ayaṅ svar idam yajamānāya dhehi svāhā z 12 z 2 z

The edited text is assimilated to that of Ś.: the greatest difficulty is in 12d, where it might be possible to read yajñam āyan . . . dhehi at the end of the pāda is somewhat open to suspicion. In 12a and 12c the Ś. readings vrahmaṇā yātam and vrahmaṇā yāhy might be intended.

3

[f. 112b 4] āpaṣ punantu varuṇaṣ punātv aya ca yaṣ pavate viśvadānīm | yajñō [5] bhago adhvaktādhivantāgnīṣ

ca naṣ pāvayetām sūryasya | daśaśīrṣo daśaji[6]hvārabhe
vīruko bhiṣak. | mā te riṣaṅ khanitāsmāi ca tvā khanā-
masi | daśarā[7]treṇa kilāmasya vīrudhā veda bheṣajam ya-
tas tud abhriyākhanam kilāsam nā[8]śayāmasi te | apsv
anyā vīrohati dhatvamn anyādhi tiṣṭhati | kilāsam anyā
nā[9]nīnaśad varcasānyā sam añjatu | ājyena ghr̥tena juhomi
kilāsabheṣajam [10] vīrudhān agnes samkāṣe kilāsam nānu
vidyate | piśaṅgam rūpaya bhavati ka[11]kalmāṣam uta
saṁdr̥śi | kilāsa naśyetaṣ paraṣ pra tvā dakṣāmi vīru[12]dhā
yāni pṛthag utpatanti nakṣattrāṇiva saṁdr̥śi | kilāsam sar-
vam nā[13]śayam no bhivādyema vīrudhā yadi vā puruṣe-
ṣitāt kilāsa pary āja[14]gaṅ namo namasyāmo devān pratyak
kartāram r̥chatu | śīrṣṇas te skandebhyo lalā[15]tāt pari
karṇayoḥ ośadhyā kilāsam nāśayāmi te | śastā varṇā itya[16]n
arātis sahoṣadhī grivābhyas tā uṣṇihābhyas kikasābhyo
anūkyāt. [17] ānsābhyām te dorbhyaṁ bāhubhyām pari
hastayoḥ pṛṣṭibhyas te pārśvābhyām śro[18]ṇibhyām sasa |
ūrūbhyām dve ṣṭhīvadbhyām prāpadābhyām | ośadhyā [19]
varṣajūtayā kilāsam nāśayāma te | śastā varṇā ityan arātis
saho[113a]ṣadhī | gravābhyas ta uṣṇihābhyas kikasābhyo
anūkyāt. ānsābhyām te dorbhyaṁ bā[2]hubhyām pari hasta-
yoḥ | pṛṣṭibhyas te pārśvābhyām śronibhyām pari bhaṅsase |
ūrū[3]bhyām dve ṣṭhīvadbhyām pārṣṇibhyām prāpadābhyām |
ośadyā varṣajūtayā kilāsam nā[4]śayāmase | śastā varṇā
ityanurotis sahaūṣadhi z 3 z

Read: āpaṣ punantu varuṇaṣ punātṛ ayam ca yaṣ pavate
viśvadānīm | yajño bhago adhvaktādhvaktāgnīś ca naṣ pāva-
yetām sūryaś ca z 1 z daśaśīrṣo daśajihva ārabhe vīrudho
bhiṣak | mā te riṣaṅ khanitā yasmāi ca tvā khanāmasi z 2 z
daśarātreṇa kilāśasya vīrudhā veda bheṣajam | yatas tad abhri-
yākhanam kilāsam nāśayāmasi z 3 z apsv anyā vī rohati
dhanvany anyādhi tiṣṭhati | kilāsam anyā nīnaśad varcasānyā
sam añjatu z 4 z ājyena ghr̥tena juhomi kilāsabheṣajam | vi-
rudhām agnes samkāṣe kilāsam nānu vidyate z 5 z piśaṅgam
rūpe bhavati kalmāṣam uta saṁdr̥śi | kilāsa naśyetaṣ paraṣ
pra tvā dhakṣāmi vīrudhā z 6 z yāni pṛthag utpatanti na-
kṣattrāṇiva saṁdr̥śe | kilāsam sarvam nāśayan ṛno bhivādyemaṛ
vīrudhā z 7 z yadi vā puruṣeṣitāḥ kilāsam pary ājagan | namo
namasyāmo devān pratyak kartāram r̥chatu z 8 z śīrṣṇas te
skandebhyo lalātāt pari karṇayoḥ | ośadhyā varṣajūtayā kilā-

sam nāśayāmi te | śastā varṇā ity ṭan arātiṣṭ sahāuśadhiḥ
z 9 z grivābhyas ta uṣṇibābhyas kikasābhyo anūkyāt | ośa-
dhyā . . . | śastā . . . z 10 z aṅsābhyām te dorbhyām bāhu-
bhyām pari hastayoḥ | ośadhyā . . . | śastā . . . z 11 z pṛṣṭi-
bhyas te pārśvābhyām śronibhyām pari bhānsasaḥ | ośadhyā . . . |
śastā . . . z 12 z ūrubhyām te śṭhivadhbhyām pārśnibhyām
prapadābhyām | ośadhyā varṣajūtayā kilāsam nāśayāmi te |
śastā varṇā ity ṭan urotiṣṭ sahāuśadhiḥ z 13 z 3 z

Our 2cd is edited to the form given in Kāuś. 33. 9ab; our division of stanzas may be wrong here. For 10ab and 13ab see Ś. 2. 33. 2ab and 5ab (Pāipp. 4. 7. 2 and 6). The arrangement of stt. 9—13 seems correct but it is possible that 13 is not the correct total number of stanzas in the hymn.

4

[f. 113a 4] saḥāi[5]va vo hṛdayāni saha vijñānam astu vaḥ
sendro vṛtrahā karat saha devo vṛha[6]spatiḥ |

Read sahendro vṛtrahā in c.

samānam astu vo hṛdayam samānam uta ro manaḥ sa-
mānam agnir vo deva[7]s

The right-hand margin has samānā hṛdayam manaḥ pāṭhaḥ, with indication that it is to be read after devas.

Read vo in b, and samānam in d; it would be an improvement if we could read for d samānā hṛdayāni vaḥ (Ś. 6. 64. 3c).

sā rāṣṭram upādhvam | sam jānīdhvam saha hṛdayāt sarve
sammanam asta va |

Read: samānam rāṣṭram upādhvam sam jānīdhvam sa hṛda-
yāḥ | sarve * * * samānam astu vaḥ z 3 z

This has some similarity to Ś. 6. 64. 1.

naṣṭo [8] vo manyur jirṇe rṣyāt saha | jivātha bhadrayaḥ
yathā putras pravāvada pitṛ[9]bhyām vadatu priyam |

In a I would read syāt, tho rṣyāt might be considered; in b remove colon after saha and read bhadrayā; in c pravāvadaḥ (= prattling?).

saḥāiva vo dhānyāni samānās paśavaś ca vaḥ saha pṛthi-
vyām [10] vīrudhas saha vas santv ośadhīs

Read ośadhī at the end of d, and punctuate.

saha dīkṣā saha yajño vivāho vas sahāma[11]tiḥ saha
prapharvā nṛtyanti saha vāstriyasatām |

In b read sahamatiḥ, in c probably nṛtyantu: for d we might read saha vas striya āsatām. This is st. 6.

sahāivo vīryāṇi sātyā[12]ni randhayādhvāi sā patattriṇim
iṣum anyassāi hetis asyata

In a b read sahāiva vo vīryāṇy asatyāni, tho the last word is somewhat doubtful; also ·dhve is probable. In c read saha patattriṇim, in d anyasmāi hetim.

saṁ vaśyāmi su[13]matim madhunā vācamām riraṣam
yuṣmākam anye śrṇvantūditam saṅgathe jane |

Read vāśayāmi in a, and in b possibly vacasā rīrasan.

[14] yuṣmān amittrā vṛṇutān iṣmān apratijanā uta | yu-
smāi jñātivam preṣṭham tv a[15]mr̥tam martyāya ca |

In ab read amittrā vṛṇutām yuṣmān prati, in c yuṣme; perhaps the rest can stand, but a verb at the end of c would seem better; possibly preṣyantu.

saṁ samidyas samākaram sā yūthā gavām iva | samā-
[16]nam astu vo mano jyeṣṭham vijñānam anvataḥ

In a samidhas may be possible, with samākaran; in b read saha; at the end of d perhaps anvita, but invata might also be considered.

yad im yad eṣām hṛdayam tad eṣām [17] hṛdaye bha-
vat. | atho yad eṣām hṛdam tad eṣām hṛdī śrutam |

Read im in a, probably hṛdayam in c; śritam in d.

samānam astu vo [18] manaś śreṣṭham vijñānam anvataḥ
yad im yad eṣām mana eṣām yāni manānsi ca madhri-
[19]yagendra taś chṛṇu rathe pādāv ivāhitāu z 4 z

Read: samānam astu vo manaś śreṣṭham vijñānam anvita |
yad im yad eṣām mana eṣām yāni manānsi ca | madryag endra
tac chṛṇu rathe pādāv ivāhitāu z 12 z 4 z

The general arrangement of the last three stanzas is not wholly satisfactory, but it appears fairly certain that the hymn has 12 stanzas.

5

(Ś. 19. 6.)

[f. 113a 19] sahasrabāhu-[20]ṣ puruṣas sahasrākṣas sahasrapāt. | sa bhūmim viśvato vṛtvāty atiṣṭhad daśā-[21] ṅgulam. tribhiṣ padbhir dyām arohat pād asyehābhavat punaḥ tathā vyakrāmud viṣyaṁ [f. 113b] aśanāśayan. | tāvanto sya mahimānas tato jyāyānś ca puruṣaḥ pād asya viśvā [2] bhūtāni tripād asyāmṛtaṁ divi | puruṣa evedaṁ sarvaṁ yad bhūtaṁ yaś ca bhavyaṁ | u[3]tāmṛtatvasyeśvaro yad anyenābhavat sahaḥ yat puruṣaṁ vyadadhuṣ katidhā vyam akalpa[4]yan. mukhaṁ kim asya kim bāhū kim ūrū pādāv ucyete | vrāhmaṇo sya mukhaṁ ā[5]śita bāhū rājanyo bhavat. madhyaṁ tad astu yad vaiśyaṣ padbhyāṁ śūdro ajāyata | [6]virāḷ agre samabharad virājo adhi pāuruṣāt. | sa jāto abhy aricyata paścā[7]d bhūmim atho purā | yat puruṣeṇa haviṣā devā yajñam atanvata | vasanto a[8]syāsīd ājyaṁ grīṣma idhmās śarad dhaviḥ | taṁ yajñam prāvṛṣāt prāukṣaṁ puruṣaṁ [9] jātam akramaḥ tena devā ayajanta sādhyā vasavaś ca ye | tasmād aśvā a[10]jāyanta ye ca ke cobhayadataḥ gāvo ha jajñire tasmāt tasmā jātā ajā-[11] vayaḥ tasmād yajñāt sarvahuta ṛcas sāmāni jajñire | chando ha jajñi[12]re tasmād yajus tasmād ajāyata | tasmād yajñāt sarvahutas sambhṛtaṁ pṛṣadājyaṁ [13] paśūs tān cakrire vāyavyān āraṇyān gramyās ca ye | saptāsyaśsan pa[14]ridhayaḥ tri sapta samidhās kṛtāḥ devā yajñam tanvānā abadhnan puruṣaṁ [15] paśuṁ | mūrdhno davasya vṛhato aśvasas saptatī rājas somasyājāyanta jā[16]tasya puruṣād adhi zz 5 zz anu r zz

Read: sahasrabāhuṣ puruṣas sahasrākṣas sahasrapāt | sa bhūmim viśvato vṛtvāty atiṣṭhad daśāṅgulam z 1 z tribhiṣ padbhir dyām arohat pād asyehābhavat punaḥ | tathā vyakrāmud viṣvaū aśanāśasane anu z 2 z tāvanto 'sya mahimānas tato jyāyānś ca pūruṣaḥ | pād asya viśvā bhūtāni tripād asyāmṛtaṁ divi z 3 z puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam | utāmṛtatvasyeśvaro yad anyenābhavat saha z 4 z yat puruṣaṁ vy adadhuṣ katidhā vy akalpayan | mukhaṁ kim asya kim bāhū kim ūrū pādāv ucyete z 5 z vrāhmaṇo 'sya mukhaṁ āśīd bāhū rājanyo 'bhavat | madhyaṁ tad asya yad vaiśyaṣ padbhyāṁ śūdro ajāyata z 6 z virāḷ agre sam abhavad virājo adhi pūruṣaḥ | sa jāto aty aricyata paścād bhūmim atho

puraḥ z 7 z yat puruṣeṇa haviṣā devā yajñam atanvata | va-
 santo asyāsīd ājyam grīṣma idhmaś śarad dhaviḥ z 8 z taṁ
 yajñam prāvṛṣā prāukṣan puruṣam jātam agrāśaḥ | tena devā
 ayajanta sādhyā vasavaś ca ye z 9 z tasmād aśvā ajāyanta
 ye ca ke cobhayādataḥ | gāvo ha jajñire tasmāt tasmāj jātā
 ajāvayaḥ z 10 z tasmād yajñāt sarvabhūta ṛcas sāmāni jajñire |
 chando ha jajñire tasmād yajus tasmād ajāyata z 11 z tasmād
 yajñāt sarvabhūtas sambhṛtaṁ pṛsadājyam | paśūns tāns cakrire
 vāyavyān āraṇyān grāmyāś ca ye z 12 z saptāsyāsan pari-
 dbayas triḥ sapta samidhaś kṛtāḥ | devā yad yajñam tanvānā
 abadhnan puruṣam paśum z 13 z mūrdhno devasya vṛhato aṅśa-
 vas sapta saptatiḥ | rājñas somasyājāyanta jātasya puruṣād
 adhi z 14 z 5 z anu 1 z

This version of this hymn is almost identical with that of Ś.;
 the omission of stanzas 7 and 8 of Ś. is almost surely due to
 accident. When the AV versions are compared with the
 others the similarity of Ś. and Ppp. is the more impressive;
 note particularly our 4c and 11c. Whitney reports some
 variants from two recensions of this hymn given in the ṛca
 of the Kāṭhas; in 5b he reports enam for vi of Ś.: note our
 ms. reading vy enam; and I have allowed cakrire to stand
 in our 12c because it is reported from the ṛca; these read-
 ings are further indications of close connection between Ppp.
 and Kāṭha texts. In 5d I think the ms. intends ucyeṭe, tho
 Roth (quoted by Whitney) read it ucyaṭe, which is said to be
 the Kāṭha reading.

6

[f. 113b 16] imām khaṇāsy oṣadhi[17]m adṛṣṭamahanīm
 aham | aśvasyāvo dadāti tvā vāirūpo vājīnīvati |

Read khaṇāmy in a, and probably -dahanīm aham in b; the rest
 seems good, tho there may be a corruption at the beginning of c.

[18] nādrṣṭā vo jihvās santi na dantā hanvor adhi nāpi
 madhyanyam śiras te yū[19]yam kiṁ kariṣyataḥ zz zz oṁ
 te yūyam kiṁ kariṣyataḥ

Read hanvor in b, and kariṣyatha in d; delete oṁ &c.;
 madhyanyam is given only by native lexicons and may not be
 correct here.

om̐ indrāmittrā [20] indram̐ hatā nu va hyāsti nuñcanam̐
indro vas sarvāsām̐ sākam̐ śakras tṛṇeṣu [21] vṛtrahā

For a we may read indrāmitrā indrahata; for b I would adopt Bloomfield's emendation of Kāuš 116. 7c na va ihāstu nyañcanam; in d read tṛṇedhu vṛtrahā.

aśvatarān̐ | ayaśśaphān̐ yā indro adhi tiṣṭhati tvāir vo pi
nahye[f. 114a]te mukhānyad uca sarpiṇaḥ

Without the colon pāda a can stand; read yān̐ in b. In c read tāir vo 'pi, and for d probably mukham̐ yad uta sarpanam. In c a subject for nahyete is needed. In d Edgerton would read sarpiṇām̐.

apinaddham̐ adṛṣṭānā mukham̐ pāda dṛter iva | utāi[2]śām̐
jihvā jiṣūntā na dantā hanvor adhi |

Read adṛṣṭānām̐ in a, pādām̐ in b, and hanvor in d; for jiṣūntā I can see nothing.

avadhikam̐ asṛgādā nyakroḍādā[3]lipsata | abhītsam̐ sarve-
śām̐ āmtvāni ye dṛṣṭāḥ pṛthivīkṣikāḥ

I am inclined to accept avadhikam (from a-vadha); for b read ni kroḍādā alipsata. In c read abhāitsam̐, for d ye 'dṛṣṭāḥ pṛthivīkṣitāḥ: aṅkān̐ is the best suggestion I can make for āmtvāni. This is st 6.

ṛsyā[4]saḥ pāuruṣākṣo darbhāso vīraṇā uta māuñjā adṛṣṭās
sāiryās sarve sā[5]kam̐ ni jāsyaca |

With pūruṣākṣāso we would have a possible form for pāda a; in b read vāiriṇā, in d jasyata. Cf. RV 1. 191. 3bc and 7d.

adṛṣṭānām̐ sapta jātā pṛthivī niṣase mahī | tān̐ indro [6]
bāhubhyām̐ sarvān̐ śakro nupāvapat.

Read jātān̐ in a, and possibly nirmame in b: sarvān̐ in c, nv apāvapat in d.

vayasyantu sapta jātādṛṣṭāḥ puruṣā[7]disa | grāvṇānsūn̐
iva somasya tayāham̐ sarvān̐ pra mṛṇīmasi |

For ab read vy asyantu sapta jātā adṛṣṭāḥ puruṣādaś ca; in c ānsūn̐; in d tān̐, tho tayāha would seem good save for the sudden change of meter; the echo of several AV pādas beginning tayāham̐ may have been at work.

ātṁajā ye va[8]stijāruṣā ya utodima tebhyaḥ khanāmy
oṣadhiṁ tebhyo bimbī vadhaṣ kṛta |

Read in ab ya ātmajā ye vāsthijā aruṣā; in d kṛtā.

adr[9]ṣtebhyas taruṇebhyo dhavabhyas sthavirebhyas ahar-
sam ugrām oṣadhiṁ tebhyo bimbī vadhaṣ kṛta z

In b we might perhaps read dhavebhyas (from dbū); read
ahārṣam in c, and kṛtā in d.

[10] ye ca drṣṭā ye cādrṣṭās titilāmbhyalunānś ca ye |
tenāgne sarvān sandaha [11] krimīn anejito jahi z 1 z

Read: ye ca drṣṭā ye cādrṣṭās titilāś cālīnāś ca ye | tenāgne
sarvān sandaha krimīn anejito jahi z 12 z 1 z

7

[f. 114a 11] śītajalāyata śītāvāta [12] upāgantū himenāgni-
nāvṛto himenāgnis parivṛtā ta tvā devā uru[13]ndhamnāt
samudriyam ajāvayaḥ

In ab we may read without much hesitation śītajala upāyata
śītāvāta; in d parivṛtaḥ; in e taṁ tvā ° urudhārāḥ, and in f
ajāvayan.

himo jaghāna vo jaṁ himo vakṣam hi ma[14]tsati | hi-
mād adhi prayāmasi hime gyavimocanam |

In a read jaṁ, in b vakṣan, in d gnivimocanam.

himavataṁ śadhara[15]nardhendras saptavadhre | avakā
tatra rohatu khale pari bilam tava |

In a himavantam unless himavātam be possible, and śata-
dhāram seems probable; in b possibly ānardhendras: in d
read śāle.

arci[16]ṣ te agne prathamam aṅgānām aparām uta |
grbhāmi vrahmaṇā nāma dhāma[17]dhā paruṣṣaruḥ

In b read aṅgānām aparām, in c grbhāmi, for d dhāma-
dhāma paruṣ-paruḥ.

śītikā nāma te mātā jalāṣo nāma te pitā i[18]ha tvam
antarā bhava bāhikum astu yad rapā

In d read bāhikum and rapāḥ. This is st. 5.

hime jātodake vṛddhā sindhu[19]tas paryābhṛta | tayā te
agrabham nāmāśvam ivāśvāpidhānyā

In b read bhṛtā, in d ābhidhānyā.

āmā [f. 114b] nāmāsy oṣadhe tasyās ta nāma jagrabhaḥ |
agastyasya putrāso mā vidhātu puruṣā[2]n mama |

In b read te and jagrabha; vidhyantu would give a good sense to pādas cd.

mā no agne tanvaṁ sā vāsam sya rīriṣaḥ |

Reading mā vāsam asya we have a fairly good meaning. This is all the ms. offers for this stanza, I think; it does not seem to belong with what precedes or follows.

yaṁ tā samudraja vayam ārohā[3]ma svastaye | divas
tādāvāpad rundhārāt samudriyā

In a probably tvā; in c I can only suggest devas tvām avāvāpad; for d probably urudhārāt samudriyāt.

apa hiraṇyakumbho ha[4]rito vakābhiḥ | parivṛte tenāgnīm
śamayāmasi |

Read hiraṇyakumbho, 'vakābhiḥ and tenāgnīm; In can do nothing more towards restoring the stanza. This is st. 10.

śamayāmy arcir agne śi[5]ṣas tastumāvidhā | grbhīte dyā-
vāpṛthivī grbhītaṁ pāṛthivaṁ rajaḥ

For b I can offer nothing; the rest is correct.

nī mu[6]ñjeṣu yad udakaṁ nī nadreṣu yad antaraṁ | yat
samudre yat sindhāu tenāgnyam śamayāma[7]si |

The margin corrects to nabhreṣu. I would suggest nir for nī in a and b with abhreṣu in b; a form such as gantu would then have to be understood. In d read tenāgnīm.

vetamasyāvakāyā naḍasya vīraṇasya ca | rohītakasya vṛkṣa-
syā[8]gnīśamanam ud dhare |

Read vetasasyā in a.

āyatī uta jāryo vi te harantu yed rapaḥ parāyatī[9]ṣ pa-
rāvataṁ parā vahantu yat tapah

In a āyatīr seems necessary, and after it something like udadhārā; in b yad rapaḥ before colon.

himasya tvā jarāyuṇagne para vya[10]yāmasi | śītike śītim
it karo himake himam it kira z 2 z

Read: himasya tvā jarāyuṇagne parā vyayāmasi | śītike śītam
it karo himake himam it karaḥ z 15 z 2 z

Pādas ab appear Ś. 6. 106. 3ab and elsewhere; Ś. has in b
śāle pari.

8

[f. 114b 11] akr̥ṇvatā lāṅgalena padvatā pathayiṣṇunā |
lāṅgūlagr̥ba [12] carakraṣur vṛkeṇāivam aśvinā |

In a read akr̥ṇvata; for cd °gr̥hyācarkṛṣur vṛkeṇa yavam aśvinā. But a dual in c would be smoother, and we might consider carkarṣathur.

devā etaṁ madhunā samyuktam yavam sa[13]rasvatyām
adhu maṅāv acarakraṣu | indra āsīt serapatiś śatakratuṣ
kī[14]nāśāman marutas sudānavaḥ

In b read adhi and acarkṛṣuḥ, in c sirapatiś, in d kināśā āsan. This stanza appears in Ś. 6. 30. 1, and elsewhere.

hiraṇmayam kalamam sudānavo divya[15]yā kṛtam | ava-
bhṛtam aśvinā sāragham madhu | tato yavo virohat so bha-
va[16]d viśadūṣaṇā |

Omitting sudānavo we would get a good pāda a, but how it got in is not clear; remove colon and read kṛtam: the next pāda is good if avabhṛtam is acceptable as an aorist. In cd read °vy arohat so 'bhavad viśadūṣaṇaḥ. I suspect that we have here the remains of two stanzas, tho I edit them as one.

yavārvāyām saraghāyaṣ pṛṣāya maśv ābharat. |

Read: yavamayas saraghāyāṣ poṣāya madhv ābharat | tato
° ° z 4 z

I feel fairly certain that the refrain should be understood here as indicated; cf. below, hymn 11 st. 11, for a variant of the stanza. The emendation to poṣāya is somewhat unsatisfactory.

[17] yad vṛkam madhupāvāna savārdhayattam aśvinā |

Read: yad vṛkam madhupāvānam sam vardhayatam aśvinā |
tato ° ° z 5 z

This restoration I think is in the right direction.

kāiraṇḍā nāma saratho [18] vṛkasya samśyādhi | tato yato
virohat so bhavad viśadūṣaṇāḥ

With saragho pāda a can stand; in b mānsād adhi is the only possibility that occurs to me. Read cd as above.

yad asya [f. 115a] bharatho madhu saraghā sarthaś carat.
sadyas tu sarvato yuvarṁ punar ā dhattam aśvinā

Pāda a can stand; in b sarathā for sarthaś might be considered but it has little to commend it. In c read yavaṁ. Edgerton would read for pāda a yad asyās saragho madhu.

yo vaṁ digdha[2]viddho hidaṣṭopācarat. tīrthe radhram iva majjantam ut taṁ bharatam aśvināḥ z 3 z

Read: yo vāṁ digdhaviddho 'hidaṣṭa upācarat | tīrthe radhram iva majjantam ut taṁ bharatam aśvinā z 8 z 3 z

9

[f. 115 a 3] sa yaṁ vahanty aṣṭāyogā ṣaḍyogā yaṁ caturgavā | sarve te viṣaṁ vidhātām ugro madhyama[4]śīr iva | ya-syāiva prasarpasy aṅgam-aṅgam paruṣ-paruḥ tasmād viṣaṁ vi bādhasva ugro ma[5]madhyamaśīr iva | śakalaṁ cana te yuvānyān hanty oṣadhīḥ yavāid yāvayāyad go[6]r aśvāt puruṣād viṣaṁ yavo rājā yavo bhiṣag yavasya mahimā mahān. yavasya [7] mantham papivān indraś cakāra vīryam | ā bharāmṛtaṁ ghṛtasya puṣpam ā rabha | [8] anabhriṣāto-ṣadhāi idam dūṣayad viṣaṁ ihā yantu digdhaviddhā śūdrā rā[9]janyā uta | cakṣur me sarvā drśyate yantu kadā pu-naḥ z 4 z

Read: sa yaṁ vahanty aṣṭāyogā ṣaḍyogā yaṁ caturgavāḥ | sarve te viṣaṁ vi bādhanām ugro madhyamaśīr iva z 1 z yasya yava prasarpasy aṅgam-aṅgam paruṣ-paruḥ | tasmād viṣaṁ vi bādhasva ugro madhyamaśīr iva z 2 z śakalam chinnatti yavo nyān hanty oṣadhīḥ | yavo ya ayad yāvayad gor aśvāt puruṣād viṣam z 3 z yavo rājā yavo bhiṣag yavasya mahimā mahān | yavasya mantham papivān indraś cakāra vīryam z 4 z ā bharāmṛtaṁ ghṛtasya ghṛtasya puṣpam ā rabha | anabhrikhātāuṣadhir idam dūṣayad viṣam z 5 z ihā yantu digdhaviddhāś śūdrā rājanyā uta | cakṣur me sarvā †drśyate yāyanti kadā cana z 6 z 4 z

In 1c vi might well be omitted. St. 2 has appeared as Ppp. 8. 3. 11, and Ś. 4. 9. 4, with variants: in c I have followed Ś. tho we might of course read bādhasvogro. The emendations in 3a and 3c are rather violent but not improbable. In 6cd perhaps sarvān and ya ayanti. In 5b bhara might be read for rabha.

10

[f. 115a 10] jīvātave na martave śiras tārabhāmahe | ra-
saṁ viṣasya nāvidam udhnaṣ phe[11]na madann iva

Read ta ā· in b, and ūdhnaṣ phenam in d. Pāda a as here appears Ppp. 5. 17. 8e, and PB. 1. 5. 18d; RV. 10. 60. 9c has mṛtyave. Pādas cd have appeared Ppp. 2. 2. 3.

bhūmyā madhyād divo madhyā bhūmyāmtvād atho divaḥ
madhye pṛ[12]thivyā yad viṣam tad vācā dūṣayāmasi |

In ab read divo madhyād bhūmyā madhyād.

aśvatthe nihataṁ viṣam kapagle [13] nihataṁ viṣam. śi-
lāyām jajñe tāimātaṣ prathamo viṣadūṣaṇī |

In a and b nihataṁ is possible tho nihitam would seem better. In d read ·dūṣaṇaḥ; Edgerton would retain ·dūṣaṇī, thinking that tāimātaṣ is corrupt.

vi[14]ṣasyāham vāirdakasya viṣasya dālbhyasya ca | atho
viṣasya māittrasya sāmānīm [15] vācam agrabham |

Read bāirdakasya in a, and śamanīm in d.

tad id vadantv arthita uta śūdrā utārya viṣāṇām viśva-
[16]gartānām sarvathāivārasam viṣam

Read in ab vadantv arthitā· utāryāḥ; in d viṣam.

puruṣas tvāmṛta kaṇvo viṣa prathama[17]m āvayam. | ya-
thā tanvāropayas tathāsy arasam viṣam |

With āvayat in b the first hemistich can stand, but I have some doubts about pāda a; pāda b = Ś. 4. 6. 3b (cf. Ppp. 5. 8. 2b). In c tanvo aropayas (nom. pl. of aropi) seems probable to me. This is st. 6.

yad vo devā [18] upacikā ud veham śuśiram dadhuḥ ta-
trāmṛtamyaśiktaṁ uś cā[f. 115b]kārārasam viṣam

In b read yad vedham suśiram, in c ·mṛtasy·; for d tac cakārārasam viṣam. For pāda a cf. Ś. 6. 100. 2a; on upacika see Ppp. 1. 8. 4. Our cd have appeared as Ppp. 5. 8. 8cd.

śakuntika me vṛavīd viṣapuṣpam dhayantikā na ropayati
na sāda[2]yaty arasam sāravyam viṣam z abhy apaptāni
durgāni sārīs śakunayo yathā |

For a read śakuntikā me vṛavid, in d śaravyam viṣam; in e probably apaptan. The last two pādas seem best placed in this stanza. Pādas abc have appeared Ppp. 4. 19. 6.

[3] ihendrāṇīm varuṇānīm sinivālīm krukoṣyām ḡṛhāñi sū-
raputrām de[4]varṁ yācāmo viṣadūṣaṇam |

For krukoṣyām at the end of b I see nothing, unless it might be a form kruṣ: in c read śūraputrān, and in d 'dūṣaṇam.

ālakam vyālakam yāvam jālpa jigī[5]mahe | carad viṣam
yavā bhisag vayam iśchāsāmahe

Probably pāda a can stand; in b we might read kalpaṁ and take jigīmahe as a formation from gā (to go) after the manner of mimate from mā. In c śārād and yavād seem probable; in d possibly ic chāsāmahe, but this is very doubtful.

astā dyāur athāt pṛthi[6]vy asthād viśvam idam jagat. |
asthur viśvasyāropayo anaḍvāhaṣ kṛṣā[7]yavaḥ

Read asthād and asthāt in a; in c I would read viśasyā-, which is supported by the reading of a similar stanza on f. 251 b whose pādas cd are asthur viśasya bhītayaṣ pratikūla ivābalaḥ. For pādas ab see Ś. 6. 44. 1; 77. 1; Ppp. 3. 40. 6.

yāvat sūryo vitapatī yāvāś cābhi va paśyati | tenāham
indra [8] tat tena kṛṇomy arasaṁ viṣam ud viṣam arasaṁ
viṣam adhobhāge rasaṁ viṣam z [9] z 5 z

Read: yāvat sūryo vitapati yāvāc cābhi vipaśyati | tenāham
indra tat tena kṛṇomy arasaṁ viṣam | tad viṣam arasaṁ viṣam
adhobhāge rasaṁ viṣam z 12 z 5 z

The division into stanzas is not wholly satisfactory; in particular one may suspect that two pādas have been lost before yāvat sūryo.

11

[f. 115 b 9] mātariśvā sam abharad dhātā sam adhāt paruḥ
indrāgnī a[10]bhy arakṣatām tvaṣṭā nābhīm akalpayat.
bhagas tvābhy anakṣad rudras te asu[11]m ābharat. rātrīs
tvābhy agopāya sā tvaṁ bhūte ajāyatām. | dyāu[12]ṣ ṭayur
gopāyad antarikṣam amuṁ tava | mātā bhūtasya bhavyasya
pṛthi[13]thivī tvābhi rakṣatu | yām tvā devās sam adadus
sahasvapuruṣam sa[14]tīm | sāje vittam asyejam apāja vyajā
viṣam yāṣ purastāt pra[15]syandante divā naktam ca yoṣitaḥ
āpaṣ puras sravantīs tā ubhe vi[16]ṣadūṣaṇi | ātaṣpas te
varṣam āsīd agniś chāyābhavat tamaḥ | [17] ulvaṁ te abhram
āsīt sā tvaṁ bhūte ajāyatām. | | gandharvas te mūlam āsīs

chākhāpsarasas tava | [f. 116a] maricīr āsam pūrṇāni sinivālī
 kulam tava | ajarā devādatur amṛ[2]tam martyeṣv ā | ta-
 syāitad agram ādāde tad u te viśadūṣaṇam z anabhraū kha-
 namā[3]nam vipram gambhīrepsam bhiṣak cakṣur bhiṣak
 khane tad u te viśadūṣaṇam | yāṣ pu[4]rastād vitiṣṭhanti
 gāvaṣ pravrajinīr iva | amṛtasyeva vāsy ato hāsy a-[5]
 rundhatī yomayas svaraghāyā pṛṣāya madhv ābharat. | tato
 yavaṣ prajā[6]yatā so bhavad vimadūṣaṇā | yavasyāitad
 palālino godūmasya tī[7]lasya ca | vrīher yavasya vasadāi-
 vena kṛṇomy arasam viṣam | mahī[8]yonyo samudras syān
 na nirdam nṛcāyava | tām devā guhyām āmī[9]nām samu-
 drās ca ud ābharām | samudrās ca udābhṛtya utāma puṣka-
 [10]rādadhuh asyāṣ pṛthivyā devyās cakṣur ākāśyam asi vi-
 śadū[11]ṣaṇam z 6 z anu z z z

Read: mātariśvā sam abharad dhātā sam adadhāt paruḥ |
 indragñī abhy arakṣatām tvaṣṭā nābhim akalpayat z 1 z bha-
 gas tvābhy arakṣad rudras te asum ābharat | rātris tvābhy
 agopāyan sā tvam bhūte ajāyathāḥ z 2 z dyāuṣ ṭa āyur go-
 pāyad antarikṣam asum tava | mātā bhūtasya bhavyasya pṛthivi
 tvābhi rakṣatu z 3 z yām tvā devās sam adadhūṣ sahasrapu-
 ruṣām satim | sāje vittam āsyejam apāja vyāja viṣam z 4 z
 yāṣ purastāt prasyandante divā naktam ca yoṣitaḥ | āpaṣ pu-
 rastāt sravantīs tā u te viśadūṣaṇiḥ z 5 z ātapas te varṣam
 āsīd agnīś chāyābhavat tava | ulbam te abhram āsīt sā tvam
 bhūte ajāyathāḥ z 6 z gandharvas te mūlam āsīc chākhāpsa-
 rasas tava | maricīr āsan parṇāni sinivālī kulam tava z 7 z
 ajarā devā ādadhur amṛtam martyeṣv ā | tasyāitad agram
 ādāde tad u te viśadūṣaṇam z 8 z anabhrayaḥ khanamānā
 viprā gambhīre 'pasah | bhiṣak cakṣur bhiṣak khanam tad u
 te viśadūṣaṇam z 9 z yāṣ purastād vitiṣṭhanti gāvaṣ pravra-
 jinīr iva | amṛtasyeva vā sy ato hāsy arundhati z 10 z yava-
 mayas saraghāyāṣ poṣāya madhv ābharat | tato yavaṣ prajā-
 yata so 'bhavad viśadūṣaṇaḥ z 11 z yavasyāitad palālino go-
 dhūmasya tilasya ca | vrīher yavasya dāivena kṛṇomy arasam
 viṣam z 12 z mahiyonāu samudras syān ṭna nirdam nṛcāya-
 vaṭ | tām devā guhyām āsinām samudrāc cod ābharan z 13 z
 samudrāc codābhṛtyot tām puṣkarā adadhuh | asyāṣ pṛthivyā
 devyās cakṣur ākāśyam asi viśadūṣaṇam z 14 z 6 anu 2 z

With our 9ab cf. Ppp. 8. 8. 9ab (= Ś. 19. 2. 3ab); it would
 seem that somewhere in the transmission of the text an attempt

was made to put the adjectives of these pādas into the neuter, harking back perhaps to the previous stanza. St. 11 here is almost identical with st. 4 of hymn 8. I feel doubtful about several of the suggestions offered, particularly in 13a. Edgerton would suggest for 14ab samudrāc codabhratota tām puṣkaram dadhuḥ, or something similar.

12

[f 116a 11] samānam artham pāryanti [13] devā rūpo rū-
paṁ tapasā vardhamānā | ud āditām abhi maṁ vi[14]śanti
tad eko rūpam amṛtatvam eṣām

In a read pārayanti, in b rūpaṁ-rūpaṁ and vardhamānāḥ:
in c read tad ādityam and saṁ viśanti, in d ekarūpam and
eṣām.

devo devebhir āgamaṁ maṁ[15]haṁ no aditiṣ pitā supṛita
jātavedasam ekarūpo gubā bhavaṁ

In a read āgaman, in b maṁhan: for c probably supṛito
jātavedās san, in d bhavan.

[16] ātithyam agnir avatu deva ubhayebhiṣ pitṛbhis saṁ-
vidānaḥ | mahā[17]n mariyā upa bhakṣam āgam maṁ gur-
bhādityāṁ niviṣṭavahniḥ

In c possibly varyiān may be read, and āgan; pāda d prob-
ably begins with saṁ and has ādityān, but I cannot make
any thing of gurbh unless gūrta (aorist) is acceptable.

tāvi[18]śanti puruṣaṁ śayānaṁ prāṇā niṣṭvā niṣasanty enaṁ
te no rātryā [19] sumanasyamānāḥ ahvā rakṣāmtv ahṛṇī-
yamānāṁ |

Read: ta āviśanti puruṣaṁ śayānaṁ prāṇā viṣṭvā ni śama-
yanty enam | te no rātryā sumanasyamānā ahnā rakṣantv
ahṛṇīyamānāḥ z 4 z

The suggestion in b is somewhat bold but I have consider-
able confidence in it.

paśubhyo na[20]ṣ paśupataye mṛḍas sarvasyo nir hāya-
tām mā naṣ prāṇo pu ri[f. 116b]riṣaḥ

In a I think we should read paśupate: in d read prāṇopa.
The remainder I cannot restore; there are only nine syllables
out of which to make two(?) pādas.

vāyus satye dhiśrutah prāṇāpānām abhirakṣam pradāyur
edi [2] mām | devā yattā prajāpatā sādityāś ca yemire |

In a read 'dhiśrutah for b possibly prāṇāpānāv abhirakṣan;
for c possibly pradadad āyur eti mām; in d yatāḥ prajāpatyāḥ.

The grouping of these pādas into one stanza is not wholly
certain, and throughout the rest of the hymn there are dif-
ficulties in the division into stanzas.

pūṣā raśmiṣu [3] yattādityo viṣṇur ākrame sva rohaṁ
diva rohati |

Read: pūṣā raśmiṣu yatāḥ | ādityo viṣṇur ākrame svā rohan
divaṁ rohati z 7 z

pra yātu devas savi[4]tu sarve tvaṣṭā rūpāṇi piṅsatu
aṁjanto madhunā payo

Read savitā in a; I would delete sarve, and have the next
three words stand as pāda b (= Ś. 5. 25. 5b). For c perhaps
we may read aṁjanto madhunā payaḥ, but yuṅjanto would be
better.

atandraṁ yātu[5]m aśvinām viśve devāḥ prayātanādi-
tyāssas sajoṣasaḥ puraḥ pa[6]ścāt svastaye |

Read: atandraṁ yātam aśvināu viśve devāḥ prayātana |
ādityāssas sajoṣasaḥ puraḥ pascāt svastaye z 9 z

vrahma varma vṛṣaspatis saṁgavo no bhi rakṣatu | devo
de[7]vāiḥ purohitā | maruto vṛṣṇyā nāgamat satyadharmāṇa
ūtaye |

In b read 'bhi; in d possibly na āgamant; I would remove
the colon after pāda c. In b saṁgave would be somewhat
smoother.

a[8]parāhneṣu jindhataḥ indro rājā divas pari rahan mi-
māya tiṣṭhasi | [9] sa nāimāḥ kalpayād diśaḥ z 1 z

Read: aparāhneṣu jinvita indro rājā divas pari | rohan mi-
māya †tiṣṭhasi sa na imāḥ kalpayād diśaḥ z 11 z 1 z

Pāda d would be improved by omitting na.

13

Ś. 5. 30. 1—10.

[f. 126 b 9] āvatas te parāvataḥ pa[10]rāvatas ta āvata |
iheva bhava mā nu ga mā pūrvān anu gā gatā | na [11]

mum badhnāmi te dṛdham yas tvābhi ceruṣ puruṣaḥ so yad aruṇo danaḥ [12] unmocanapramocane ubhaya vādā vadāmi te | yadadrohita śepi[13]ṣe strī puṁse cityā z yad enaso mātariktāś cheṣe pitṛṣutād uta | [14] unmocanapramocane | ubhaya vācā vadāmi te | yat te mātā ya[15]t te pitā jāman bhrātā ca sarjata | pratyak chevasya bheṣajaradaṣṭim [16] kṛṇomi te | yehi yehi punar ehi sarveṇa sanasā saha | śa[17]to yamasyasānu gādhi jīvapurā hi | anubataḥ punar ehi vidvā[18]judayanam pathaḥ ārohaṇas ākramaṇam jīvato jīvato yanam sā [19] bibhen na pariṣyasi jaradaṣṭir bhaviṣyasi nir vocamam yakṣmas aṅge[20]bhyo aṅgajvaram tava | śirṣarogam aṅgarogam yaś ca te hṛdayāmaya | ya-{f. 117a} yakṣma śyenāiva prāpattatad vācānuttaḥ parastam ṛṣi bodhapratibodhāv asva[2]pno yaś ca jāgavi | te te praṇamya goptāro divā svapnam ca jāgratu z z z

Read: āvatas te parāvataṣ parāvatas ta āvataḥ | ihāiva bhava mā nu gā mā pūrvān anu gā gatān asum badhnāmi te dṛdham z 1 z yat tvābhiceruṣ puruṣaḥ svo yad aruṇo janaḥ | unmocanapramocane ubhe vācā vadāmi te z 2 z yad dudrohitha śepiṣe strīyāi puṁse acittyā | unmo. . . z 3 z yad enaso mātrkṛtāc cheṣe pitṛṣutād uta | unmocanapramocane ubhe vācā vadāmi te z 4 z yat te mātā yat te pitā jāmir bhrātā ca sarjata | pratyak chevasya bheṣajam jaradaṣṭim kṛṇomi te z 5 z ehy ehi punar ehi sarveṇa manasā saha | dūtāu yamasya mānu gā adhi jīvapurā ihi z 6 z anubūtaḥ punar ehi vidvān udayanam pathaḥ | ārohaṇam ākramaṇam jīvato-jīvato yanam z 7 z mā bibher na pariṣyasi jaradaṣṭir bhaviṣyasi | nir avocam aham yakṣmam aṅgebhyo aṅgajvaram tava z 8 z śirṣarogam aṅgarogam yaś ca te hṛdayāmayaḥ | yakṣmaś śyena iva prāpatad vācānuttaḥ parastarām z 9 z ṛṣi bodhapratibodhāv asvapno yaś ca jāgrviḥ | tāu te praṇasya goptārāu divā svapnam ca jāgratuḥ z 10 z z z

The text is edited to a fairly close accord with that of Ś. In 1a Ppp. is better; in 4b Ś. has pitṛkṛtāc ca yat; 5c seems possible as given, but might well be only a corruption of the Ś. form; in 6c sado would seem good and nearer to our ms.; in 10cd Edgerton would read te te . goptāro . . . jāgratu; in 10d Ś. has naktam ca jāgrtām. Other variants are not striking.

The ms. clearly indicates the end of a hymn here, and

there seems to be justification for it in that the next stanza (Ś. 11) has somewhat the tone of an opening stanza. With some hesitation I keep the division.

14

(Ś. 5. 30. 11—17.)

[f. 117a 3] ayam agnir upasadya iha sūrya ud etu te | ud ehi mṛtyor gambhīrat kṛśchrā[4]ś cit tamasas pari | namo yamāya namamo stu mṛtyave namaṣ pīturbhyaḥ uta [5] ye nayanti | utapāriṇasya yo veda tvam agniṁ puro dadhe | āitu prāṇa āi[6]tu mana āitu cakṣur atho balaṁ | śārīramam asya saṁ vidā tat padbhyāṁ [7] pratiṣyatu | prāṇenāgnaya cakṣuṣā saṁ srjemaṁ samīraya | tanvā [8] saṁ srjanena vottḥāmṛtasya mā mṛta mo ṣu bhūmigṛho bhuvat. | mā te prāṇa [9] upa dasaṁ māpāno pa dhāya te | sūryas tvādhipatir martyor ud āyaśchāti raśmi[10]bhiḥ | imāntar vadaty ugrā jihvā maṇiṣpadā tātayā romaṁ vi nayāsaḥ | [11] śataṁ romi ca uksanā | ayam lokaṣ priyatamo devānām aparājitaḥ [12] tasmāi tvam iha jajñiṣe adṛṣṭaṣ puruṣa mṛtyave | tasmāi tvāni hveyāma[13]si mā purā jaraso mṛdhā z 3 z

Read: ayam agnir upasadya iha sūrya ud etu te | ud ehi mṛtyor gambhīrat kṛśchrāc cit tamasas pari z 1 z namo yamāya namo 'stu mṛtyave namaṣ pīturbhya uta ye nayanti | utpāriṇasya yo veda tam agniṁ puro dadhe <smā arīṣṭatātaye> z 2 z āitu prāṇa āitu mana āitu cakṣur atho balam | śārīram asya saṁ vidāṁ tat padbhyāṁ pra tiṣṭhatu z 3 z prāṇenāgne cakṣuṣā saṁ srjemaṁ samīraya tanvā saṁ sarjanena | vetthāmṛtasya mā mṛta mo ṣu bhūmigṛho bhuvat z 4 z mā te prāṇa upa dasan māpāno 'pi dhāyi te | sūryas tvādhipatir mṛtyor ud āyacchatu raśmibhiḥ z 5 z iyam antar vadaty ugrā jihvā maṇiṣpadā | tayā romaṁ vi nayāmaś śataṁ ropiś ca takmanaḥ z 6 z ayam lokaṣ priyatamo devānām aparājitaḥ | yasmāi tvam iha jajñiṣe diṣṭaṣ puruṣa mṛtyave | tasmāi tvānu hveyāmasi mā purā jaraso mṛdhāḥ z 7 z 3 z

The variations from Ś. here are few and not important; the restoration of the end of 2d seems necessary. In 3d we might well read prati as in Ś.; in 7d adṛṣṭaṣ as in our ms. does not seem possible.

15

(Ś. 5. 17. 1—7, 10, 11.)

[f. 117a 13] tam vadam̄ prathā vrahmakilvi[14]ṣe kūpāras salilo mātarīśvā | vidūharas tapa ugram̄ mayobhuva apo [15] po devīṣ prathamajā ṛtasya somo rājā prathamō vrah-jāyām̄ punaḥ prāyaścha[16]d ahr̄ṇīyamānaḥ anvantitvā va-ruṇo mittro āsīd agnir hotā hasta[17]gr̄hṇā nināya | haste-nāiva grāhya ādir asyā vrahmajāyeti ced avocat. [18] na dūtāya prahyātasta eṣā tathā rāṣṭre gupitaṁ kṣattriyaṣya | yām̄ ā[19]hus tārakām̄ vikeśīdat̄ prāgāmam̄ avapabhyamānā sā vrahmajāyā pra [f. 117b] tinotu rāṣṭram̄ yatra prāpāddi śamu ulkakhīmām̄ vrahmacārī caratī veviśa[2]d viṣas sa devānām̄ bhāvaty ekam̄ aṅgam̄ tena jāyām̄ anv avindad vṛhaspatis so[3]mena nihatām̄ juhvaṁ na devāḥ devā eta-syāpajayam̄tu pūrve saptarṣaya[4]s tapas te ye niṣeduh̄ bhīmā jāyā vrahmaṇasyāpinihitā dugdhām̄ da[5]dāti parame vyoman. | ya garbhāvapabhyante jagad yaś cāpilupyate | vīrā [6] ye hanyante mitho vrahmajāyā hinasti tām̄. | sarva garbhāṣ pra vyathante ku[7]mārā daśamāsyā asmin rāṣṭre niruddhyate vrahmajāyādityā punar vāi de[8]vā adaduṣ punar manuṣyā uta | rājānas satyam̄ kṛṇvāno vrahmajāyām̄ na pu[9]nar daduh̄ | yo punardāya vrahmajāyām̄ kṛtvā de-vāir nakilviṣam̄ ūrjam̄ pṛ[10]rthivyaḥ bhaktobhagāyam̄ upā-sate z 4 z

Read: te 'vadan prathamā vrahmakilbiṣe 'kūpāras salilo mā-tarīśvā | vidūharās tapa ugram̄ mayobhuva āpo devīṣ pratha-majā ṛtasya z 1 z somo rājā prathamō vrahmajāyām̄ punaḥ prāyacchad ahr̄ṇīyamānaḥ | anvantitā varuṇo mitra āsīd agnir hotā hastagr̄hyā nināya z 2 z hastenāiva grāhya ādhir asyā vrahmajāyeti ced avocat | na dūtāya prahyā tastha eṣā tathā rāṣṭram̄ gupitaṁ kṣatriyaṣya z 3 z yām̄ āhus tārakām̄ †vikeśīdat̄ prāggrāmam̄ avapadyamānām̄ | sā vrahmajāyā pra dnoti rāṣṭram̄ yatra prāpādi śāśa ulkaśīmān z 4 z vrahmacārī caratī veviśad viṣas sa devānām̄ bhavaty ekam̄ aṅgam̄ | tena jāyām̄ anv avindad vṛhaspatis somena nitām̄ juhvaṁ na devāḥ z 5 z devā etasyām̄ ajāyanta pūrve saptarṣayas tapas te ye niṣeduh̄ | bhīmā jāyā vrahmaṇasyāpanitā durdhām̄ dadhāti parame vyoman z 6 z ye garbhā avapadyante jagad yac cāpalupyate | vīrā ye hanyante mitho vrahmajāyā hinasti tām̄ z 7 z sarve garbhāṣ pra vyathante kumārā daśamāsyāḥ | yasmin rāṣṭre nirudhyate

vrahmajāyācittiyā z 8 z punar vāi devā adaduṣ punar manu-
 syā uta | rājānas satyam kṛvānā vrahmajāyām punar daduḥ
 z 9 z punardāya vrahmajāyām kṛtvā devāir nikilbiṣam | ūrjam
 pṛthivyā bhaktvorugāyam upāsate z 10 z 4 z

This text agrees almost entirely with that of Ś.; our 8ab
 are new, and 8cd = Ś. 12cd. In 4a Ppp. probably has a
 variant from the Ś. text tārakāiṣā vikeśīti; except for the
 lack of iti, vikeśī ruk would seem good; in 4b Ś. has duchu-
 nām grāmam. In 6a Ś. has avadanta.

The fact that R.V. 10. 109 has seven of these stanzas (lack-
 ing our 4, 7, and 8) makes it reasonable to follow the Ppp.
 ms. in counting this as a separate hymn. Ś. 5. 17 has been
 recognized as a composite hymn.

16

[f. 117b 10] na tatra dhenu drohe [11] nānaḍvān sahate
 dhuram vijāni yatra vrāhmaṇo rātrīm vasati pāpayā | [12]
 na varṣam māitrāvaruṇam vrahmajyām abhi varṣati | āsmāi
 samitiṣ kalpate [13] na mittram nayate vaśam | asuñmatī
 carati vrahmajāyām śālam pañktiṣ pra[14]diśaś catasraḥ yaḥ
 kṣattriyaṣ punar enām dadātu sa divo dārām yayā[15]tu
 prapīṇām | yo punardāya | vrahmajāyām rājā kalpe na pa-
 dyate | du[16]ryono smā ośadhīr yākāśyābhivapaśyati viṣam
 uṣṇāty apā vi[17]ṣam uṣṇāti vīrudhām yo vrahmajāyām na
 punar dadāti tasmāi devās su[18]dhiyam digdham asyām |
 tat padayo diśa striyāṣ pūrve vrāhmaṇā vrahmā [f. 118a]
 ced dham agrahīt sa eva patir ekadhā vrāhmaṇeva patin
 na rājā nota vāiśyat tat sū[2]ryaṣ pravruvann ayatu pañca-
 bhyo mānavebhyāḥ z 5 z

Read: na tatra dhenur dohyā nānaḍvān sahate dhuram | vi-
 jānir yatra vrāhmaṇo rātrīm vasati pāpayā z 1 z na varṣam
 māitrāvaruṇam vrahmajyam abhi varṣati | nāsmāi samitiṣ kal-
 pate na mitram nayate vaśam z 2 z ṭasuñmatī carati vrahma-
 jāyā śālam pañktiṣ pradiśaś catasraḥ | yaḥ kṣatriyaṣ punar
 enām dadātu sa divo dārām yayātu prapīṇām z 3 z punar-
 dāya vrahmajāyām rājā kalpe na padyate | duryono 'smā ośa-
 dhīr yākāśyābhivapaśyati z 4 z viṣam uṣṇāty apām viṣam uṣṇāti
 vīrudhām | yo vrahmajāyām na punar dadāti tasmāi devās
 svadhitiṁ digdham asyān z 5 z uta yat patayo daśa striyāṣ

pūrve 'vrāhmaṇāḥ | vrahmā ced dhastam agrahIt sa eva patir ekadhā z 6 z vrāhmaṇa eva patir na rājā nota vāśīyaḥ | tat sūryaḥ pravruvann eti pañcabhyo mānavebhyaḥ z 7 z 5 z

St. 1 is Ś. 5. 17. 18; st. 2 is Ś. 5. 19. 15; stt. 6 and 7 are Ś. 5. 17. 8 and 9. In 1a Edgerton suggests dohāya which is in some ways better than dohyā; in 3c he would read dive, and perhaps dhārām. In 3c dadāti might be read; the whole stanza is unclear to me.

17

(Ś. 5. 18, in part.)

[f. 118a 2] nāitām te devādadu[3]s tubhyaṁ nrpate attave mā vrāhmaṇasya rājanya gām jighatso nādyāḥ akṣa[4]dugdho rājanyaḥ pāpānman aparājitaḥ | sa vrāhmaṇasya gām adyatadvya [5] jīvāni ma śvā nir vāi kṣatram nayati hanta varco gnir vālabdhaḥ pṛtannotu rāṣtram [6] yo vrāhmaṇam devabandhuṁ hinasti tasya pitṛṇām apy etu lokam. | devapī-[7]yūś carati martyeṣu garagīrtyo bhavaty asthibhūyām yo vrāhmaṇam manyate anna[8]m eva sa viśasya pivati tāmātasyā viśam sa pivati tāmātām paśyann agniṁ pra [9] sīdati | yo vrāhmaṇasya śraddhanam abhi nāra manyate satāpāsthā ni śīda[10]ta tām na śikhanota niśkidam anna yo vrahmaṇā nandas sādva anamīta manya[11]te | ya enām hanya mṛda manyamāno devapī banakāmo na cintā san taśce [12] andho hṛdaye agni bandho ubhāinaṁ daṣṭo nabhasī carantam | na vrāhmaṇo [13] hiṁsitavāgneṣ priyatamā tanūḥ somo hy asya dāyāda indro syābhiśa[14]stipāt. | agniṁ vāi naḥ pada-vāya somo dāyāda ucyate | jayatābhi[15]śasta indras tat satyam devasamhitam | āviṣṭitaghahaviṣā prajākūr i[16]va śarmaṇā | vrāhmaṇasya rājanyas trpsīṣā gaur anādyāḥ z 6 z

nāitām te devā adadus tubhyaṁ nrpate attave | mā vrāhmaṇasya rājanya gām jighatso 'nādyām z 1 z aksadrugdho rājanyaḥ pāpa ātmaparājitaḥ | sa vrāhmaṇasya gām adyād adya jīvāni mā śvaḥ z 2 z nir vāi kṣatram nayati hanti varco 'gnir ivālabdhaḥ pra dunoti rāṣtram | yo vrāhmaṇam devabandhuṁ hinasti na sa pitṛṇām apy etu lokam z 3 z devapīyūś carati martyeṣu garagīrṇo bhavaty asthibhūyān | yo vrāhmaṇam manyate annam eva sa viśasya pivati tāmātasya z 4 z viśam

sa pibati tāmātāṃ paśyann agniṃ pra sīdati | yo vrāhmaṇa-
 sya sad dhanam abhi nārada manyate z 5 z śatāpāṣṭhā ni
 śīdata tām na śaknoti niśkhidam | annaṃ yo vrāhmaṇāṃ
 nandan svādv admīti manyate z 6 z ya enām hanyān mṛdum
 manyamāno devapiyur dhanakāmo na cittāt | sam tasyendro
 hr̥daye agniṃ indha ubhe enām dviṣto nabhasī carantam z 7 z
 na vrāhmaṇo hiṃsītavyo 'gneḥ priyatamā tanuḥ | somo hy
 asya dāyāda indro 'syābhiśastipāḥ z 8 z agnir vāi naś pada-
 vāyah somo dāyāda ucyate | jayate 'bhiśasta indras tat satyaṃ
 devasam̐hitam z 9 z āviṣṭitāghaviṣā ṛdākūr iva carmaṇā | vrā-
 hmaṇasya rājanya tr̥ṣṭaiṣā gāur anādyā z 10 z 6 z

The text as edited is verbally fairly close to that of Ś. For 6a Ś. has śatāpāṣṭham ni girati, and 6c has malvas for our nandan (ms. nandas). For 9cd Ś. has (in its st. 14) hantābhiśastendras tathā tat vedhaso viduḥ; it would improve our text to read 'bhiśastim. St. 5ab is new; cd = Ś. 5. 19. 9cd. Ś. 5. 18. 8—12 and 15 do not appear in this hymn according to our ms.; all but 12ab appear in the next hymn. There is no reason to object to the Ppp. arrangement except that the number of stanzas in the hymn is less than the norm for this Book 9.

18

(Stanzas from Ś. 5. 18 and 19.)

[f. 118a 17] iṣur iva digdhā nṛpate ṛdākūr iva gopate | sā vrā-
 hmaṇasyeṣun di[18]gdhā tayā vidhyatu pītayā | tīkṣṇa iṣavo
 vrahmaṇā hetisanto yām assa[19]nti śarvyān ni sā mṛṣāṃ |
 anūhāyati tapasā manyunā cota d*rād abhinda[f. 119a]nti
 te tayā | jihvā bhya bhavati kunmalarāṃ vān naḍikā dantā
 tapasāsiddhi[2]gdhā tebhīr vrāhma vidyātu devapiyāṃ
 nirjalāi vanurbhīr devajūteḥ ye vrā[3]hmaṇāṃ hiṃsītāras
 tapasvināṃ maṇiṣiṇāṃ vrahmacaryeṇa śrāntāṃ ava[4]nti-
 mad bhavitā rāṣṭram eṣāṃ tapasāiva nihataṃ nānu vetu
 ye sahasram arā[5]jāṃ āśāṃ daśatād uta tebhyaḥ pra vra-
 vīmī tvā vāitahavyāḥ parābhuvāṃ gāu[6]r eva tān hanyā-
 mano vāitavyān ivācarat. | ye keśaraprāpurnādayāś caru-
 mā[7]dā upecarāṃ abhimātrā jāyanti nod ivi divi paspṛsāṃ
 sṛga hiṃ[8]satvā vrahmīm amumbhavyāṃ parābhuvāṃ | ye
 vṛhatsāmānam āngirasam ālpa[9]yāṃ vrāhmaṇāṃ janāḥ |

tetvak stokām ubhayādan yat stokāny āmayat. | [10] ye vrāhmaṇaṁ pratyusṭhivāṁ yaś cāsmāi śulkaṁ īṣire | astras te madhye kūlyā[11]yāś keśān akhādantāsate | aṣṭāpadī caturakṣī catuśśrotā ca[12]turhanuḥ dvijihvā dviprāṇā bhūtvā sā rāṣṭram avi dhūnute z [13] z 7 z

In f. 119a 1 the margin corrects bhyā to dyā and ddi to di.

Read: iṣur iva digdhā nṛpate pṛdākūr iva gopate | sā vrāhmaṇasyeṣur digdhā tayā vidhyati piyataḥ z 1 z tikṣṇeṣavo vrāhmaṇā hetimanto yām asyanti śaravyām na sā mṛṣā | anuhāya tapasā manyunā cota dūrād ava bhindanti te tayā z 2 z jihvā jyā bhavati kulmalāṁ vān nāḍikā dantās tapasā sudigdhāḥ | tebhīr vrahmā vidhyāti devapīyūṁ nirjalāir dhanurbhīr devajūtāih z 3 z ye vrāhmaṇaṁ hīnsītāras tapasvināṁ maṇiṣiṇaṁ vrahma-caryeṇa śrāntam | avartimad bhavitā rāṣṭram eṣāṁ tapasāiva nihataṁ †nānu vetu† z 4 z ye sahasram arājann āsan daśaśatā uta | tebhyaḥ pra vṛavimi tvā vāitahavyāḥ parābhavan z 5 z gāur eva tān hanyamānā vāitahavyāṁ ivācarat | ye †kesara-prāpuṁdāyaś caramājām apeciran z 6 z atimātrā ajāyanta nod iva divam asprān | prajāṁ hīnsitvā vrāhmaṇīm asambhavyāṁ parābhavan z 7 z ye vṛhatsāmānam āngirasam ārpayan vrāhmaṇaṁ janāḥ | †tetvak stokām ubhayādan yat stokāny āmayat† z 8 z ye vrāhmaṇaṁ pratyusṭhivān ye cāsmāi śuklam īṣire | asnas te madhye kūlyāyāś keśān khādanta āsate z 9 z aṣṭāpadī caturakṣī catuśśrotā caturhanuḥ | dvijihvā dviprāṇā bhūtvā sā rāṣṭram ava dhūnute z 10 z 7 z

St. 4 is new. Ś. 5. 18. 11 b has avātirat which perhaps should be read in Ppp. 6b; and 6c looks very like a corruption of the form in Ś. The Ś. reading of 5. 19. 2cd is petvas teṣām ubhayādam avis tokāny āvayat; perhaps this should be read in Ppp. st. 8, with ubhayādann as emended by Whitney.

19

(Cf. Ś. 5. 19.)

[f. 118b 13] vrahmagavī paśyamānā yāvat sābhi vajaṅgahe | te[14]jo rāṣṭrasya nir hanti na viro jāyate pumān. ākramaṇeṇa vāi devā [15] dviṣanto ghnanti pāuruṣaṁ te ājam vrahmajam kṣettre tā anṛtavādi[16]nam. | viṣam etad devakṛtāṁ rājā varuṇo avravīt. | te vrāhmaṇasya [17] gām dugdhvā rāṣṭre jāgara kaś cana | tad vāi rāṣṭram ā sravati

bhinnām nā[18]vam ivodakam | vrāhmaṇo yatra jīyate tad rāṣṭram ā sravati chinnām [19] nāvam ivodakam | vrāhmaṇo yatra jīyate tad rāṣṭram havi duśchunā | [20] ekaśataṁ vāi javatā bhūmir yā dvidhūnataṣ prajā hiṁsatvā vrāhmī[f. 119a]m amūmbhavyam parābhuvan | yām ud ājam ṛṣayo maṇi-ṣiṇaś śapusātām vṛhatīm [2] devajūtām | sā vrahmajyam pacati padyamānā rāṣṭram asya vṛhatī yaś ca varcaḥ [3] vācā vrāhmaṇam iśchati jāmiyam hanti cibhyā mitrāya satye druhyati yam devā ghnanti pūruṣam. z 8 z

In the top margin of f. 119a stands pacyamā above padyamānā of line 2.

Read: vrahmagavi pacyamānā yāvat sābhi vijāgahe | tejo rāṣṭrasya nir hanti na viro jāyate pumān z 1 z ākramaṇena vāi devā dviṣanto ghnanti pūruṣam | te ajan vrahmajyam kṣetre 'thānṛtavādinam z 2 z viṣam etad devakṛtam rājā varuṇo avravīt | na vrāhmaṇasya gām jagdhvā rāṣṭre jāgāra kaś cana z 3 z tad vāi rāṣṭram ā sravati bhinnām nāvam ivodakam | vrāhmaṇo yatra jīyate tad rāṣṭram hanti ducchunā z 4 z ekaśataṁ vāi janatā bhūmir yā vyadhūnuta | prajāṁ hiṁsitvā vrāhmaṇim asaṁbhavyam parābhavan z 5 z yām ud ājan ṛṣayo maṇiṣiṇaś ṛṣapusātām vṛhatīm devajūtām | sā vrahmajyam pacati pacyamānā rāṣṭram asya vṛhatī yac ca varcaḥ z 6 z vācā vrāhmaṇam icchati ṛjāmiyam hanti cittyā | mitrāya satye druhyati yam devā ghnanti pūruṣam z 7 z 8 z

Stt. 2, 6, and 7 are new; st. 5 = Ś 5.18.12. Edgerton suggests saptasātām in 6b. In st. 7 we need an accusative; jānim ayam is the only suggestion I have.

20

[f. 119a. 4] ekapāś chanda ekakāsū[5]ñ ca ta āpnoti cāva ca rundhe prathamayā rātnyā prathamayā samidhā dvi-pā[6]ś chando dvipadaś ca paśūn. tad āpnoti cava ca rundhe dvitīyayā rātnyā [7] dvitīyayā samidhā z tripāś chandas trīnś ca lokān. sa tad āpnoti cā[8]va carundhe ṛtīyayā rātnyā ṛtīyayā samidhā | catuṣpāś chandaś catuṣpa[9]daś ca paśūn. tad āpnoti cava ca rundhe caturthyā rātnyā caturthyā samidhā | pañca [10] diśaṣ pañca prediśaṣ tad āpnoti cāva ca rundhe pañcamyā rātnyā pañcamyā sa[11]midhā | trāiṣṭubhamś chando virājam svarājam samrājam tad āpnoti cāva ca

rundhe [12] ṣaṣṭhyā rātnyā ṣaṣṭhyā samidhā | sapta prāṇām saptāpānām saptarṣiś ca tad āpno[13]ti cāva cā rundhe saptamyā rātnyā saptamyā samidhā | ojaś ca tejaś ca saha[14]ś ca balaṁ ca tad āpnoti cāva ca rundhe aṣṭamyā rātnyā aṣṭamyā samidhā | [15] ambhaś ca mahaś ca annaṁ ca annādyam ca tad āpnoti cāva ca rundhe navamyā rā[16]tnyā navamyā samidhā | vrahma ca kṣattraṁ cendriyaṁ ca vrāhmaṇavarcaśaṁ ca tad ā[17]pnoti cāva ca rundhe daśamyā rātnyā daśamyā samidhā | viśvāvasu ca sarva[18]vasu ca tad āpnoti cāva ca rundhe ekādaśā rātnyekādaśyā samidhā [19] pāṅktaṁś chandaṣ prajāpatiṁ samvatsaraṁ tad āpnoti cāva rundhe dvādaśyā rātnyā dvā[f. 119b]daśyā samidhā z 9 z

Read: ekapāc chanda ekapadaś ca paśūn sa tad āpnoti cāva ca rundhe prathamayā rātryā prathamayā samidhā z 1 z dvipāc chando dvipadaś ca paśūn . . . rundhe dvitīyayā rātryā dvitīyayā samidhā z 2 z tripāc chandaś trīṅś ca lokān sa . . . rundhe tṛtīyayā rātryā tṛtīyayā samidhā z 3 z catuṣpāc chandaś catuṣpadaś ca paśūn sa . . . rundhe caturthyā rātryā caturthyā samidhā z 4 z pañca diśaṣ pañca ca pradīśaś sa . . . rundhe pañcamyā rātryā pañcamyā samidhā z 5 z trāiṣṭubhaṁ chando virājaṁ svarājaṁ samrājaṁ sa . . . rundhe ṣaṣṭhyā rātryā ṣaṣṭhyā samidhā z 6 z sapta prāṇān saptāpānān saptarṣiṅś ca sa . . . rundhe saptamyā rātryā saptamyā samidhā z 7 z ojaś ca tejaś ca sahaś ca balaṁ ca sa . . . rundhe aṣṭamyā rātryā aṣṭamyā samidhā z 8 z ambhaś ca mahaś cānnaṁ cānnādyam ca sa . . . rundhe navamyā rātryā navamyā samidhā z 9 z vrahma ca kṣatraṁ cendriyam ca vrāhmaṇavarcaśaṁ ca sa . . . rundhe daśamyā rātryā daśamyā samidhā z 10 z viśvāvasu ca sarva-vasu ca sa . . . rundha ekādaśyā rātryā ikādaśyā samidhā z 11 z pāṅktaṁ chandaṣ prajāpatiṁ samvatsaraṁ sa tad āpnoti cāva ca rundhe dvādaśyā rātryā dvādaśyā samidhā z 12 z 9 z anu 3 z

21

[f. 119b 1] om̐ yo vā ekaśarāvam̐ nirvaped ekarṣim evā-[2]nu nivapet. | eṣa vā eka ṛṣir yad agniḥ eka ṛṣim cāiva lokam̐ cā[3]va rundhe | eka ṛṣir iva tapaty eka ṛṣir iva dīdāya eka ṛṣi[4]r ivānnādo bhavati | ya evam̐ vada | sa evam̐ vidvān prāśnīyād etām eva [5] devatām̐ manasādhyā-

yed eka ṛṣes tvā cakṣuṣā paśyāmi eka ṛṣes tvā [6] hastābhyām ārabhed eka ṛṣes tvāsyānu prāśnāmy eka ṛṣes tvā jathare sā[7]dhayāmīti sa yathā hutam iṣṭam prāśnīyād evāinaṁ prāśnāti vai dviśa[8]rāvaṁ nirvapet prāṇāpānāv evavānu nirvaped ete ve prāṇāpānāu [9] yan mātariśvā cāgnīś ca | prāṇāpānāu cāiva lokam cāva rundhe jyog jī-[10]vati sarvam āyur eti na purā jarasaḥ pramīyate yaḥ prāśnīyā[11]d etām eva devatām manasādhyāyet prāṇāpānāyos tvā cakṣuṣā pa[12]śyāmi | prāṇāpānāyos tva hastābhyām ārabhet prāṇāpānāyos tvāsyā[13]nu prāśnāmi prāṇāpānāyos tvā z vai trīśarāvaṁ nirvapet trīṇy eva [14] trikādrukādrukāny anu nirvaped etāni vai trīṇi trikādrukāny anu [15] nir vapet etāni vai trīṇi trikādrukāny ajuryajus sāmāni ya[16]jūṁśi vrāhmaṇam vrahma cāiva lokam cāva rundhe vrāhmaṇavarcaśi [17] bhavati yaḥ prāśnīyād etām eva devatām manasādhyāyed vrāhmaṇas tvā [18] cakṣuṣā paśyāmi vrahmanas tvā hastābhyām ārabhed vrahmaṇas tvāmyena prā[19]śnami vrāhmaṇas tvā z vai catuśarāvaṁ nirvapeś catasra evorvīr anu ni[20]rvaped etā vai ścatasra urvīr yad diśo diśaś cāiva lokam cāva rundhe ka[f. 130 a]lpante smāi diśo diśām priyo bhavati yaḥ prāśnīyād etām eva devatām mana[2]sādhyāyed diśānām tvā cakṣuṣā paśyāmi diśānām tvā hastābhyām ārabhed di[3]śānām tvā cakṣuṣā paśyāmi diśānām tvā hastābhyām ārabhed diśānām tvāmye[4]na prāśnāmi diśānām tvā z vai pañcaśarāvaṁ nirvaped vaiśvānarāma eva pañca[5]mūrdhānam anu nirvaped ete vai vaiśvānaraḥ pañcamūrdhā yad dyāuś ca pṛthivī ca [6] rasavātipam vaiśvānarām cāiva lokam cāva rundhe vaiśvānarām tapati vaiśvānarīva [7] dīdāya vaiśvānarivānnādo bhavati yaḥ prāśnīyād etām eva devatām mana[8]sādhyāyad vaiśvānarasya tvā cakṣuṣā paśyāmi vaiśvānarasya tvā hastābhyā[9]m ārabhed vaiśvānarasya tvāsyena prāśnāmi vaiśvānarasya tvā hastābhyām āra[10]bhed vaiśvānarasya tvāsyena prāśnāmi vaiśvānarasya tvā z vai ṣaṭśarāvaṁ nirvape[11]t ṣaḍyāmna eva devān anu nirvaped ete vai ṣaḍyāvāno devā yad ṛtava ṛtūnś cāi[12]va lokam cāva rundhe kalpantāismāi ṛtavo nartūṣv āvṛscatu ṛtūnām [13] priyo bhavati yaḥ prāśnīyād etām eva tām manasādhyāyed ṛtūnām tvā [14] cakṣuṣā paśyāmi ṛtūnām tvā hastābhyām ārabhed ṛtūnām tvāsyena prā[15]śnāmi ṛtūnām tvā vai

saptaśarāvaṁ nirvape saptarṣiṁ evānu nirvape[16]d ete vāi saptarṣayo yat prāṇāpānāvyaṇā saptarṣiṁś cāiva lokāṁ cāva [17] rundhe saptarṣir iva tapati saptarṣir iva dīdāya saptarṣivānnādo [18] bhavati yaś prāśnīyād etām eva devatām manasādhyāyet saptarṣiṇām [19] tvām cakṣuṣā paśyāmi saptarṣiṇām tvā hastābhyām ārabhet saptarṣiṇā[20]syena prāśnāmi saptarṣiṇām tvā z z yo vā aṣṭaśarāvaṁ nirvape[f. 130b]d virājas evāṣṭāpadīn anu nirvaped eṣa vāvā virāḍ aṣṭāpadir yad dyāus ca [2] pṛthivī cāpaś cośadhayaś ca virājad yasmiṁś ca loka muṣmiṁś ca vāi[3]rāja ṛṣabha ity anem āhur yaś prāśnīyād etām eva devatām manasā-[4]dhyed virājas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhed virā[5]jas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhed virājas tvā[6]syena prāśnāmi virājas tvā z i z vāi navaśarāvaṁ nirvapeṇ navayā[7]mna eva devān anu nirvaped ete vāi navayāvāno devā yan māsā māsā[8]ś cāiva lokāṁ cāva rundhe kalpante smāi māsā māsānām priyo bhavati [9] yaś prāśnīyād etām eva devatām manasādhyāyen māsānām tvā ca[10]kṣuṣā paśyāmi māsānām tvā hastābhyām ārabhen māsānām tvāsyena [11] prāśnāmi māsānām tvā z vāi daśaśarāvaṁ nirvapedām eva dhenum a[12]nu nirvaped eṣa vāvāv idā dhenur yad yajñāś paśava idām cāiva dhe[13]num ca yajñāṁ ca lokāṁ ca paśūś cāva rundhe kalpante smāi idō idām [14] priyo bhavati yaś prāśnīyād etām eva devatām manasādhyāyed i[15]ḍāyās tvā cakṣuṣā paśyāmiḍāyās tvā hastābhyām ārabhed idā-[16]yās tvāsyena prāśnāmiḍāyās tvā z z yo vā ekādaśa-śa[17]rāvaṁ nirvaped rohitām evānu nirvaped eṣa vāi rohito yad indra indram [18] cāiva lokāṁ cāva rundhe kalpante smāi indriyā vāi priye indraś ca bhava[19]ti yaś prāśnīyād etām eva devatām manasādhyāyed indrasya tvā [f. 131a] cakṣuṣā paśyāmi indrasya tvā hastābhyām ārabhed indrasya tvāsyena prāśnāmi indra[2]ndrasya tvā jāthare z z yo vāi dvādaśaśarāvaṁ nirvaped viśvāmi eva [3] devān anu nirvaped ete vāi viśve devā yad idām sarvaṁ viśvāṁś cāiva deva lo[4]kāṁ cāva rundhe kalpante smāi viśve devāḥ priyo viśveṣāṁ devānām bhava[5]ti ya evām veda | sa evām vidvān prāśnīyād etām eva devatām manasādhyā[6]yed viśveṣāṁ tvā devānām cakṣuṣā paśyāmi viśveṣāṁ tvā devānām hastā[7]bhyām ārabhed viśveṣāṁ tvā devānām

āsyena prāśnāmi viśveṣām tvā devānām [8] tvā jaṭhare sādayāmīti sa yathā humam iṣṭam prāśnīyād evāinaṁ prāśnā[9]ti z 1 z

Read: yo vā ekaśarāvaṁ nirvaped ekaṣim evānu nirvapat | eṣa vā ekaṣir yad agnih | ekaṣim cāiva lokam cāva rundhe | ekaṣir iva tapaty ekaṣir iva didāyaikaṣir ivānnādo bhavati ya evam veda | sa evam vidvān prāśnīyād etam eva devatām manasādhyāyet z

ekaṣes tvā cakṣuṣā paśyāmy ekaṣes tvā hastābhyām ārabhe | ekaṣes tvāsyena prāśnāmy ekaṣes tvā jaṭhare sādhyāmi z iti sa yathā hutam iṣṭam prāśnīyād evāinaṁ prāśnāti z 1 z

yo vāi dviśarāvaṁ nirvapat prāṇāpānāv evānu nirvapat | ete vāi prāṇāpānāu yan mātariśvā cāgnīś ca | prāṇāpānāu cāiva lokam cāva rundhe | jyog jivati sarvam āyur eti na purā jaraśaḥ pra miyate ya evam veda | sa . . . z

prāṇāpānayos tvā cakṣuṣā paśyāmi prāṇāpānayos tvā hastābhyām ārabhe | prāṇāpānayos tvāsyena prāśnāmi prāṇāpānayos tvā jaṭhare sādhyāmi z iti sa . . . z 2 z

yo vāi triśarāvaṁ nirvapat trīny eva trikadrakāny anu nirvapat | etāni vāi trīni trikadrakāni yad rcaś sāmāni yajūṣi vrāhmaṇam | vrahma cāiva lokam cāva rundhe | vrāhmaṇavarcaśi bhavati ya evam veda | sa . . . z

vrahmaṇas tvā cakṣuṣā paśyāmi vrahmaṇas tvā hastābhyām ārabhe | vrahmaṇas tvāsyena prāśnāmi vrahmaṇas tvā jaṭhare sādhyāmi z iti sa . . . z 3 z

yo vāi catuśśarāvaṁ nirvapec catasra evorvir anu nirvapat | etā vāi catasra urvir yad diśaḥ | diśaś cāiva lokam cāva rundhe | kalpante 'smāi diśo diśām priyo bhavati ya evam veda | sa . . . z

diśānām tvā cakṣuṣā paśyāmi diśānām tvā hastābhyām ārabhe | diśānām tvāsyena prāśnāmi diśānām tvā jaṭhare sādhyāmi z iti sa . . . z 4 z

yo vāi pañcaśarāvaṁ nirvaped vāiśvānaram eva pañcamūrdhānam anu nirvapat | eṣa vāi vāiśvānaraś pañcamūrdhā yad dyāuś ca pṛthivi ca ṛasāvatiṣam | vāiśvānaram cāiva lokam cāva rundhe | vāiśvānara iva tapati vāiśvānara iva didāya vāiśvānara ivānnādo bhavati ya evam veda | sa . . . z

vāiśvānarasya tvā cakṣuṣā paśyāmi vāiśvānarasya tvā hastābhyām ārabhe | vāiśvānarasya tvāsyena prāśnāmi vāiśvānarasya tvā jaṭhare sādhyāmi z iti sa . . . z 5 z

yo vāi ṣaṭśarāvaṁ nirvapat ṣaḍyāmna eva devān anu nirvapat |

ete vāi śaḍyāmāno devā yad ṛtavaḥ | ṛtūns cāiva lokam cāva rundhe | kalpante 'smā ṛtavo nartuṣv āvr̥ścyatartūnām priyo bhavati ya evam veda | sa . . . z

ṛtūnām tvā cakṣuṣā paśyāmy ṛtūnām tvā hastābhyām ārabhe | ṛtūnām tvāsyena prāśnāmy ṛtūnām tvā jaṭhare sādhayāmi z iti sa . . . z 6 z

yo vāi saptaśarāvaṁ nirvapet saptarṣin evānu nirvapet | ete vāi saptarṣayo yat prānāpanavyānāḥ | saptarṣiṁś cāiva lokam cāva rundhe | saptarṣir iva tapati saptarṣir iva didāya saptarṣir ivānnādo bhavati ya evam veda | sa . . . z

saptarṣinām tvā cakṣuṣā paśyāmi saptarṣinām tvā hastābhyām ārabhe | saptarṣinām tvāsyena prāśnāmi saptarṣinām tvā jaṭhare sādhayāmi z iti sa . . . z 7 z

yo vā aṣṭaśarāvaṁ nirvaped virājam evāṣṭāpadīm anu nirvapet | eṣā vāi virāḍ aṣṭāpadir yad dyāus ca pṛthivi cāpaś cāuśadhayaś ca | virājaty asmiṁś ca loke 'muṣmiṁś ca | vāirāja ṛṣabha ity enam āhur ya evam veda | sa . . . z

virājas tvā cakṣuṣā paśyāmi virājas tvā hastābhyām ārabhe | virājas tvāsyena prāśnāmi virājas tvā jaṭhare sādhayāmi z iti sa . . . z 8 z

yo vāi navāśarāvaṁ nirvapen navayāmna eva devān anu nirvapet | ete vāi navayāmāno devā yan māsaḥ | māsaś cāiva lokam cāva rundhe | kalpante 'smāi māsā māsānām priyo bhavati ya evam veda | sa . . . z

māsānām tvā cakṣuṣā paśyāmi māsānām tvā hastābhyām ārabhe | māsānām tvāsyena prāśnāmi māsānām tvā jaṭhare sādhayāmi z iti sa . . . z 9 z

yo vāi daśaśarāvaṁ nirvaped idām eva dhenum anu nirvapet | eṣā vā idā dhenur yad yajñaś paśavaḥ | idām cāiva dhenum ca yajnam ca lokam ca paśūns cāva rundhe | kalpante 'smā idā idām priyo bhavati ya evam veda | sa . . . z

idāyās tvā cakṣuṣā paśyāmidāyās tvā hastābhyām ārabhe | idāyās tvāsyena prāśnāmidāyās tvā jaṭhare sādhayāmi z iti sa . . . z 10 z

yo vā ekādaśaśarāvaṁ nirvaped rohitam evānu nirvapet | eṣā vāi rohito yad indraḥ | indram cāiva lokam cāva rundhe | kalpante 'smā indriyā vāi priya indrasya bhavati ya evam veda | sa . . . z

indrasya tvā cakṣuṣā paśyāmindrasya tvā hastābhyām ārabhe | indrasya tvāsyena prāśnāmindrasya tvā jaṭhare sādhayāmi z iti sa . . . z 11 z

yo vai dvādaśaśarāvām nirvaped viśvān eva devān anu nirvapat | ete vai viśve devā yad idam sarvam | viśvāns cāiva devān lokam cāva rundhe | kalpante 'smāi viśve devāḥ priyo viśveṣām devānām bhavati ya evam veda | sa evam vidvān prāśniyād etām eva devatām manasādhyāyet z

viśveṣām tvā devānām cakṣuṣā paśyāmi viśveṣām tvā devānām hastābhyām ārabhe | viśveṣām tvā devānām āsyena prāśnāmi viśveṣām tvā devānām jaṭhare sādhyāmi z iti sa yathā hutam iṣtam prāśniyād evānam prāśnāti z 12 z 1 z

The ms seems to count this as two hymns, the first ending being indicated in f. 130b 7, but the unity of these groups has induced me to count them together as one hymn: moreover the norm in this book seems to be 12 stanzas. The ms at f. 130b 14 has kalpante smāi iḍo iḍām as if from stem iḍ, but elsewhere in the immediate context the stem is clearly iḍā so we might emend to iḍā iḍānām.

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[f. 131a 9] imām sātām nir vapa odanasya tasya panthā mucyatām kilvi[10]ṣebhyaḥ abhi drohād enaso duṣkṛtās ca punātu mā pavanāiṣ pavitraḥ bhadrāu [11] hastāu bhadrā jihvā bhadrām bhavatu me vacaḥ mahyam pavitram odanam vrahmaṇā ni[12]r vapāmasi | hastābhyām nir vapāmasi | yan me garbhe sati mātā cakāra [13] duṣkṛtām ayam mā tāssad odanaṣ pavitraṣ pātv anhasaḥ | yad urvācinam āi[14]kahāyanād anṛtam kiṁ codimaḥ yad duṣkṛtām yaś chamalam yad enaś cakṛmā [15] vayam yan mātaram yat pitaram yad rājāmadriyamśisaḥ yan mātṛghnā [16] yat pitṛghna bhrūṇaghnā yat sahaśimaḥ cyāvadatā kunakhinā stenena[17]yaś cahaśimaḥ śuśuṇḍānām pāuścalānām tat kṛṇām yad annam āśimaḥ [18] yad apām api jahur munmrjy apapi sodakam. z 1 z yad ukta [19] vāmanyato vayam vrahmaṇasya nijaghnuṣu padāvāgām upedīma | yad vra-[f. 131b] hmacarye snātacarye anṛtam kiṁ codima kilāsenā duścarmaṇā vaṇḍe yat sahā[2]śimād dhārābhiṣiktēna mā | yatra kṣettram abhi tiṣṭhātāśvam vā yam nir emi[3]ṣe yad akṣeṣu hiraṇyaye goṣv aśveṣu yad dhane anṛtam kiṁ codima cakṣu[4]r jāyām svām dāsīm sūtikām lohitāvatim aśuddhām yad ipeyima | [5] parividyāṣ parividānenābhyavastrā tena

paribhaksatena dviduṣūpatyā [6] yat saḥāsima | yad ukta-
sīdam vimejamad vimeyaṁ dhanakāmyā ya [7] dvaye kaṁ
ya traye kaṁ upayāi kaṁ iti yad dadāu yat paramāṇā śa-
[8]valam apakvaṁ māṁsam āśimaḥ z 2 z yad annam āśimā
va[9]yam ad annam annakāmyodanasyāpi śācyā | yad vi-
dvāṁso yadi [10] vidvāso anṛtaṁ kiṁ codimaḥ ayaṁ mā
tasmād odanaḥ pavitra[11]ḥ pātv anhasaḥ yed devasya sa-
vituḥ pavitraṁ sahasradhāraṁ vitathaṁ hi[12]raṇmayāṁ
yenendrav apunaṁnārtisartyās tenāyaṁ māṁ sarvapaśuṁ
punā[13]tu | yenāpunāt savitā revatīr atho yenāpunīta va-
ruṇasya vāyaḥ [14] yenemā viśvā bhuvanāni pūtās tenāyaṁ
māṁ sarvapaśuṁ punā[15]tu | atikrāmāsi duritaṁ yad eno
jahāmi ripuṁ [16] parame sadhasthe | yenendrava pu-
naṁnāti duritaṁ yad eno jahāmi [17] ripuṁ parame sa-
dhasthe yenendrava punaṁnāti duṣkṛtas tham ā ruhe[18]ma
sukṛtasu lokaṁ mā yakṣmaṁm ihāmiṣtam ārihanto vi-[19]
gātu naḥ samāiva puṇyam astu no tṛṇaṁ nayatu duṣkṛtaṁ
imaṁ pa[20]cāmy odanaṁ pavitraṁ pacanāya kaṁ sa mā
muñcatu duṣkṛtād viśma[f. 132a]śmasmāś cāinasas pari z 4 z

Read: imāṁ ṛsātāṁ nir vāpa odanasya tasya panthā mucya-
tām kilbiṣebhyaḥ | abhi drohād enaso duṣkṛtāc ca punātu mā
pavanāiḥ pavitraḥ z 1 z bhadraū hastāu bhadrā jihvā bhadraṁ
bhavatu me vacaḥ | mahyaṁ pavitraṁ odanaṁ vrahmaṇā nir
vapāmasi hastābhyāṁ nir vapāmasi z 2 z yan mayi garbhe
satī mātā cakāra duṣkṛtam | ayaṁ mā tasmād odanaḥ pavitraḥ
pātv anhasaḥ z 3 z yad arvācinam āikahāyanād anṛtaṁ kiṁ
codima | . . . z 4 z yad duṣkṛtaṁ yac chamalaṁ yad enaś
cakṛmā vayam | . . . z 5 z yan mātaraṁ yat pitaraṁ yad vā
jāmātaraṁ hiṁsmaḥ | . . . z 6 z yan mātṛghnā yat pitṛghnā
bhrūṇaghñā yat saḥāsima | . . . z 7 z śyāvadatā kunakhinā
stenena yat saḥāsima | . . . z 8 z śuṇḍānām pāuṣkalānām tat
ṛkṛṇām yad annam āśima | . . . z 9 z yad apām api ṛjahur
munmrjy apapiṛ sodakam | . . . z 10 z yad uktāv āmanyato
vayam vrahmanasya nijaghñatsu ṛpadāvāgām uṛ pedima |
. . . z 11 z yad vrahmacarye snātacarye 'nṛtaṁ kiṁ codima |
. . . z 12 z kilāsenā duṣcarmaṇā baṇḍena yat saḥāsima | . . .
z 13 z yad dhārābhiṣikṭena * * saḥāsima | . . . z 14 z yatra
kṣetram abhitasthāthāśvaṁ vā yan nireṁṣe | . . . z 15 z yad
akṣeṣu hiraṇyaye goṣv aśveṣu yad dhane 'nṛtaṁ kiṁ codima |
. . . z 16 z ṛcakṣur jāyām svām dāsim sūtikām lohitaṁ

aśuddhām yad upeyima | . . . z 17 z parividya †parivedanenā-
 bhyastraṭena paribhaksitena didiṣūpatyā yat saḥāsima | . . .
 z 18 z yad †uktasidaṁ vimejaṁ† yad vimeyaṁ dhanakāmyāḥ |
 . . . z 19 z yad dvaye kam yat traye kam ubhaye kam iti yad
 dadāu | . . . z 20 z yat paramāṇām śevalam apakvaṁ māṁsam
 āsima | . . . z 21 z yad annam āsima vayaṁ yad annam
 annakāmyā odanasyāpi śacyā | . . . z 22 z yadi vidvāṁso yadi
 vāvidvāṁso †rtaṁ kiṁ codima | ayaṁ mā tasmāḍ odanaṣ
 pavitraṣ pātv aṅhasaḥ z 23 z yad devasya savituṣ pavitraṁ
 sahasradhāraṁ vitataṁ hiraṁmayam | yenendro apunād anārtam
 ārtiyās tenāyaṁ māṁ sarvapaśuṁ punātu z 24 z yenāpunat
 savitā revatir aṭho yenāpunita varuṇaś ca vayaḥ | yenemā viśvā
 bhuvanāni pūtā tenāyaṁ māṁ sarvapaśuṁ punātu z 25 z aṭi
 krāmāmi duriṭaṁ yad eno jahāmi ripraṁ parame sadhasthe |
 yenendra eva punāti duṣkṛtaṣ taṁ ā rubema sukr̥tām u lokam
 z 26 z †mā yakṣmaṁm ihāmiṣṭam ārihanto vigātuḥ naḥ |
 samāiva puṇyam astu naṣ ṭṛṇaṁ nayatu duṣkṛtam z 27 z imaṁ
 pačāmy odanaṁ pavitraṁ pačanāya kam | sa mā muṅcatu
 duṣkṛtād viśvasmāc cāinasas pari z 28 z 2 z

The restoration of a refrain in the edited text is done with confidence altho it involves making one hymn where the ms indicates three, as shown by the numerals in f. 131a 19, f. 131 b 8; the unity of the material as edited is clear. For our 4ab see Ś. 10. 5. 22ab; 5a=Ś. 7. 65. 2a; for 6ab cf. Ś. 6. 120. 1b; for 8ab cf. Ś. 7. 65. 3ab; 13b=Ś. 7. 65. 3b; for st. 26 see TB. 3. 7. 12. 5.

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[f. 132a 1] sahasrākṣaṁ śatadhāraṁ ṛṣibhiṣ pāvanaṁ [2]
 kṛtaṁ | tenā tenā sahasradhāreṇa pavamānaṣ punātu māṁ
 yena pūtā antarikṣaṁ [3] yasmin vāyur adhiśrutaḥ yena
 pūtē dyāvaprthivī āpaś pūtā ātho svāḥ yena [4] pūte aho-
 rātre diśaś pūtā uta yena pradīśaḥ yena pūtāu sūryāścandra-
 masāu [5] nakṣatṛāni bhūtakṛtaṣ saha yena pūtā | yena pūtā
 vedir agnayaḥ paridhaya[6]s saha yena pūtā yena pūtāṁ
 barhir ājyam aṭho haviḥ yena pūtāu yajño vasa[7]ṭkāra
 hutāhutiḥ yena pūtāu vṛhiyavābhyāṁ yajño adhinirmitaḥ
 yena pū[8]ṭāśvā gāvo aṭho pūtā ajāyavaḥ z 5 z yena pūtā
 ṛcāś sā[9]māni yajur vrāhmaṇa saha yena pūtāṁ yena pū-
 tān ātharvāṅgirasō devatā[10]s saha yena pūtā | yena pūtā
 ṛtavo yenāntavā yebhyas samvatsaro adhini[11]rmitaḥ | yena

pūtā vanaspatayo vānaspatyā ośadhayo vīdadha[12]s saha
yena pūtā | yena pūtā gandharvāpsarasas sarpapūnyajanāḥ
saha [13] yena pūtāḥ yena pūtāḥ parvatā himavanto vāiśvā-
naraḥ paribhavas saha ye[14]na pūtāḥ yena pūtā nadyas
sindhavas samudrās saha yena pūtāḥ yena pūtā [15] viśve
devās parameṣṭhī prajāpatiḥ yena pūtāḥ prajāpatiḥ lokān
viśvaṁ [16] bhūtaṁ svar ājabhāra | yena pūtas sthanayitnur
apām vatsaḥ prajāpatiḥ yena pū[17]tam ṛtaṁ satyaṁ tapo
dikṣā pūtayate | yena pūtam idaṁ sarvaṁ yad bhūtaṁ yaś
ca [18] bhavyaṁ yena sahasradhāreṇa pavamānaḥ punātu
mām z 6 z

Read: sahasrākṣaṁ śatadhāram ṛṣibhiḥ pāvanam kṛtam | tenā
sahasradhāreṇa pavamānaḥ punātu mām z 1 z yena pūtam
antarikṣaṁ yasmin vāyur adhiṣṛitaḥ | tenā . . . z 2 z yena
pūte dyāvapṛthivī āpaḥ pūtā atho svaḥ | tenā . . . z 3 z yena
pūte aborātre diśaḥ pūtā uta yena pradīśaḥ | tenā . . . z 4 z
yena pūtāu sūryācandramasāu nakṣatrāṇi bhūtakṛtas saha yena
pūtāḥ | tenā . . . z 5 z yena pūtā vedir agnayaḥ paridhayaḥ
saha yena pūtāḥ | tenā . . . z 6 z yena pūtam barhir ājyam
atho havir yena pūto yajño vaśatkāro hutāhutiḥ | tenā . . .
z 7 z yena pūtāu vrihiyavā yābhyāṁ yajño adhinirmitaḥ |
tenā . . . z 8 z yena pūtā aśvā gāvo atho pūtā ajāvayaḥ |
tenā . . . z 9 z yena pūtā ṛcas sāmāni yajur vrāhmaṇam
saha yena pūtam | tenā . . . z 10 z yena pūtā atharvāṅgirasō
devatās saha yena pūtāḥ | tenā . . . z 11 z yena pūtā ṛtavo
yenārtavā yebhyaḥ samvatsaro adhinirmitaḥ | tenā . . . z 12 z
yena pūtā vanaspatayo vānaspatyā ośadhayo vīrudhas saha
yena pūtāḥ | tenā . . . z 13 z yena pūtā gandharvāpsarasas
sarpapūnyajanāḥ saha yena pūtāḥ | tenā . . . z 14 z yena
pūtāḥ parvatā himavanto vāiśvānaraḥ paribhavas saha yena
pūtāḥ | tenā . . . z 15 z yena pūtā nadyas sindhavas samudrās
saha yena pūtāḥ | tenā . . . z 16 z yena pūtā viśve devās
parameṣṭhī prajāpatiḥ | tenā . . . z 17 z yena pūtas prajāpatir
lokān viśvaṁ bhūtaṁ svar ājabhāra | tenā . . . z 18 z yena
pūtas stanayitnur apām utsaḥ prajāpatiḥ | tenā . . . z 19 z
yena pūtam ṛtaṁ satyaṁ tapo dikṣā pūtayate | tenā . . . z 20 z
yena pūtam idaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam | tenā
sahasradhāreṇa pavamānaḥ punātu mām z 21 z 3 z

The arrangement made for st. 7 may not be correct, as the
ms. reading haviḥ may indicate the end of a hemistich. At

the end of 19b pūtayate for prajāpatiḥ would be much better, and possibly it should be read.

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(Ś. 5. 20.)

[f. 132a 18] uścāirghoṣo [19] dundubhis satvanātham vānaspatyas sambhṛta usriyābhiḥ vācam khaṇvāno [f. 132b] damayan sapatrān siṅhāiva dveṣānn abhi taṅstanayati | siṅhāivāttānidravayo vi[2]baddho abhikrandamṇ ṛṣabho vāśitam iva | nṛṣā tva vadhrayas te sapatnān indra[3]s te śuṣmo bhimātiṣāhaḥ samjayaṅ pṛtanā ūrdhvamāyu gṛhyā gṛhṇāno [4] bahudhā vi cakṣaḥ z devīm vācasāgurassu medhā śatṛṇām upa bha[5]rassu vedāḥ vṛṣeva yūtham sahasam vidāno gavyamṇ abha roha samdhanājit su[6]mā viddhi hṛdayam paretām. hutvā grāmān pracyutā yantu śattravaḥ [7] dundubhir vācam prayatām vadantim āsrṇvati nāthitā ghō[8]ṣabuddhā nārī putram dhāvatu haṅgṛhyāmittre bhītāḥ samare vadhānaḥ dhī[9]bhiḥ kṛtaḥ pū bharassu vācam ud dharṣayas saptanām āyudhāni amittrase[10]nānām abhijabdhāno dimad vala dundubhe sūnṛtāvāt. | pūrvo du[11]ndubhe viśahasva śatrūn bhūmyās pṛṣṭhe vada bahu rocāmānāḥ indrase[12]dīn satvanas samhuyasva | amittrair amittrān ava jamghanīhi antareso [13] nabhasi ghōṣo astu pṛthak te ddhanayo yantu śībham | abhi kranda stanayoya[14]tṛpīpānā ślokakṛtraturyāya śraddhī saṅkrandanaḥ prasraveṇo dhṛṣṇu[15]ṣeṇaḥ pravedakṛd bahudhā grāmagoṣi | śrayo vadhvāno vayunāni [17] vidvān kīrti bāhubhyo vi bhaja dvirāje z śriyaṣketo vasudhis sahi[17]yān mittram dadhānas tviṣito vipāscit. | aṅsūn iva śrāvā vṛṣaṇe [18] drir gavyam dundubhe adhi nṛtya vedāḥ śatrūśām nṛṣād abhimātiśā-[f. 133a]ho gaveṣaṇaḥ sahamānodabhṛt. | vāgvī mindram pṛtanayassu vācam saṅgāma[2]jibhyā eṣam ud vadehaḥ abhyuduśyan samatho gamiṣṭha madho jayatā pṛtanā[3]ṣad ayodhyaḥ indreṇa klipto vitathā nicikyud yubhyotano divi-satām yāhi śī[4]bham. z 7 z

Read: uścāirghoṣo dundubhis satvanāyan vānaspatyas sambhṛta usriyābhiḥ | vācam kṣṇuvāno damayan sapatnān siṅha iva dveṣann abhi taṅstaniti z 1 z siṅha ivāstānid druvayo vibaddho abhikrandann ṛṣabho vāśitam iva | vṛṣā tvaṅ vadhrayas

te sapatnā indras te śuśmo 'bhimātiśāhaḥ z 2 z satñjayan
 prtānā ūrdhvamāyur grhyā grhñāno bahudhā vi cakṣaḥ | dāivīm
 vācam ā gurasva vedhāś śatrūnām upa bharasva vedaḥ z 3 z
 vṛṣeva yūtham sahasā vidāno gavyann abhi roha sandhanājit |
 śucā vidhya hrdayam pareśām hitvā grāmān pracyutā yantu
 śatravaḥ z 4 z dundubher vācam prayatām vadantim āsr̥p̥vati
 nāthitā ghoṣabuddhā | nārī putram dhāvatu hastagrhyāmitri
 bhītā samare vadhānām z 5 z dhibhiḥ kṛtaḥ pra bharasva
 vācam ud dharṣaya satvanām āyudhāni | amitrasenām abhi-
 jāñjabbhāno dyumad vada dundubhe sūnrtāvat z 6 z pūrvo
 dundubhe vi śahasva śatrūn bhūmyās pṛsthe vada bahu roca-
 mānaḥ | indrameḍi satvanas sam hvayasva mitrāir amitrān
 ava jāñghanihi z 7 z antareme nabhasi ghoṣo astu pṛthak te
 dhvanayo yantu śibham | abhi kranda stanayotpipānaś ślokakṛn
 mitratūryāya śraddhī z 8 z sañkrandanaḥ prastāvena dhṛṣṇu-
 ṣeṇaḥ pravēdakṛd bahudhā grāmaghoṣi | śreyo vanvāno vayu-
 nāni vidvān kirtim bahubhyo vi bhaja dvirāje z 9 z śreyaṣketo
 vasudhitis sahiyān mitram dadbānas tviṣito vipaścit | aṅśun iva
 grāvā tvṛṣaṇe 'drir gavyam dundubhe adhi nr̥tya vedaḥ z 10 z
 śatrūśāp niśād abhimātiśāho gaveṣaṇaḥ sahamāna udabhṛt |
 vāgvī mandrām pra tanayasva vācam sāmgrāmajityāyeṣam ud
 vadeha z 11 z acyutacyut samado gamiṣṭho mṛdho jetā pṛtanāśād
 ayodhyaḥ | indreṇa kṛpto vidathā nicikyad dhr̥dyotano dvi-
 satām yāhi śibham z 12 z 4 z

In 3b if vi cakṣaḥ is not acceptable perhaps vicakṣaḥ would
 be good. In 10c Ś has grāvādhiṣavane, which might be restored
 here. The hymn shows a number of interesting variants from
 the text of Ś. Edgerton would read svardhī with Ś in 8d.

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[f. 133a 4] imās tapantv ośadhīr ośadhīnām ayam rasah
 aśvatthas te yam hr̥[5]dy agnir bhūto vy oṣatu pra patāno
 mamādhyā

In c read 'yam, for e probably pra patānu mamādhyāḥ.

yathā sūtam lākṣā rakta mājyenānu ṣi[6]ṣyadhyate | evā
 te kāma sarpatv antv arthasu majjasu prā

In a sūtram seems probable, and raktaṁ; for b I would
 suggest madhyenānu ṣiṣyadāti: in cd read kāmaḥ sarpatv
 antar artheṣu; read for e as in st. 1.

yathā kuṣṭhaṣ prayasyati yathā [7] dahyate arciṣā | evā
te dahyatām manah pra

In a kuṣṭhaṣ seems a little suspicious but I can suggest nothing else; for d read as st. 1e.

pūmsaṣ kuṣṭham pra kṣarati stokādhībhir ā[8]bhṛtaḥ sa
te hṛdaye vivarta tām manādhībhis tava pra |

Again kuṣṭham is suspicious; in b read stoka ā: in c I would suggest vavartti, in d tan mana ā, and e as in st. 1.

eṣa te stoko hṛdayam digde[9]veṣu pra padyatā | astra-
khaṇam yatheṣṭā kāmo vidyatu tāmava prā z

Read: eṣa te stoko hṛdayam digdheveṣuḥ pra padyatām |
astrākhaṇam yatheṣitā kāmo vidhyatu tvā mama pra patānu
mamādhyah z 5 z

hariteti śu[10]ṣkākṣas sarvadā hṛdayāmayi trihaste anyām
aśchānsur atho tvā śābhi śocatu pra z

Read *kṣā in a; I can do nothing with pāda c; in d read
śābhi, or perhaps cābhi. Read e as in st. 1.

[11] śocīnud astu te śayanam śocānud apa veśanam | śu-
cīm astu te mano yathā tvanaramā[12]sā

Considering merely the letters we might emend to śocīnud
and śokānud, but śocivad and śokavad would seem better in
the context; in b read api. In c śucīdam would seem possible
but I would suggest soṣīdam; in d possibly tvam araso 'saḥ.
Only here is 'pra' (indicating repetition of 1e) lacking, and
I would restore the pāda.

vācīna manas sapro nir mām aya maṅgatheṣu capānam
tvābhi śocatu | stoka sto[13]ka uttarottara prā

In a probably arvācīnam manas, in b maṅgatheṣu, but for
the rest of ab I can suggest nothing. In c tapanam seems
probable; for d read stokaḥ stoka uttarottaraḥ, for e as in st. 1.

antar mahatu carmaṅosthivāṅsebhir ābhṛtam sarvān ya-
jñah pra yā[14]śayād idādhībhis tava pra

In pādas ab I can make no suggestion: in c possibly yā-
sayād; the rest seems possible, with e as in st. 1. The margin
suggests itā for idā.

hṛdaye tu sam ṛddhyatām śvāir dāṅsebhir eṣate | agniṣ
kā[15]masya yo mahān sa mahyam rundhayātu tvā prāḥ z 8 z

Read: hrdaye tu sam rddhyatām svāir dansebhīr eṣate |
agnīṣ kāmasya yo mahān sa mahyaṁ randhayatu tvā prapa-
tānu mamādhyāḥ z 10 z

The numeral '8' given in the ms. indicates the 8th kāṇḍa of the 4th anuvāka, thus ending this hymn here; but the abbreviations (here prāḥ) indicating the refrain pāda continue to st. 15 of my arrangement and then in st. 16 the pāda is given in full; this fact and the subject-matter induce me to edit the next seven stanzas as part of this hymn.

aśvam agnim ājyaṁ [16] dra tāni kṛṇve manojavām |
agnīṣ carum ivārciṣā kāmo vidhyatu tvā mama prāḥ

In ab we may probably read ājyam indraṁ tān u and 'ja-
vān; pāda e as in st. 1.

[17] z śayānam agnāmīnam aśvatthasya savāsināu cara-
tum upatiṣṭhanta samādhibhi[18]r vi viddhyatām pra |

In a I would suggest agna āsinam, in c possibly carantam
uta tiṣṭhantām; in d mamā*, and possibly vidhya tam; pāda
e as in st. 1.

carantiṁ stha tiṣṭhantam āsīdam upa samsati | reṣmā
trṇam eva ma[f. 133b]ttvātu vahanṁ kāmaratho mama prā z

The following suggestions may be possible; for a carantam
ca tiṣṭhantām cā*, in b upamaṁ sati; in c iva mathnātu, in
d vahan; pāda e as in st. 1.

yathendrayāsūrān arundhayatu vṛhaspa[2]tiḥ evā tvam
agne aśvatthān amūn amayam ihā naya prāḥ

Read arandhayad in b, and probably mahyam in d; e as
in st. 1.

aham te manāda[3]dhe guḍena saha medinā | devā ma-
nuṣyā gandharvās te mahyaṁ randhayātu tvā prāḥ

Read mana ā dade in a, randhayantu in d; e as in st. 1.

[4] yathāśvatthasya parṇāni nīlayanti kadā cana | evāsāu
mama kāme[5]na māva svāpsīt kadā cana | pra patatāto
pamādhyāḥ

Read nilayanti in b; I believe that pāda e here is intended
to be the same as st. 1e.

kuṣṭham tapanta marutas sā[6]dhyam dvarājānam svara-
yanto arcīṣā yathā nas svapāt katamaś caṇāhavāiva ga-[7]

śchān mamādhyāḥ zz zz anu 7 zz ity atharvaṇika[8]pāi-
palādaśākhāyām navamaṣ kāṇḍa samāptaḥ zz zz

Read: kuṣṭham tapanta marutas sādhyam ṭdvarājānam sva-
rayanto arciṣā | yathā na svapāt katamaś canāhāvāiva gacchān
mamādhyāḥ z 17 z 5 z anu 4 z

ity atharvanikapāippalādaśākhāyām navamaṣ kāṇḍas samā-
ptaḥ zz

In pāda b we might read svarājānam, but the first two
pādas are not clear; the general intent of the hymn is how-
ever clear enough.