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THE KASHMIRIAN ATHARVA-VEDA, BOOK FIVE

EDITED WITH CRITICAL NOTES

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INTRODUCTION

In editing this fifth book of the Kashmirian Atharva-Veda little change has been made from the method of presentation used in the first four books (published in vols. 26, 30, 32, and 35 of this JOURNAL). The transliteration (in italics) is not given line for line, but is continuous, with the number of each line in brackets; the method is familiar, and there should be no difficulty in comparing any passage with the facsimile. The results attained here fall short of my hopes: but in dealing with new material given to us in such condition as in this ms. it seems inevitable that the results will be uncertain and all too often unsatisfactory. As soon as circumstances will permit Book 19 will be published; it contains a large amount of the material given by Ś. in its Book 6 and Book 7.

The abbreviations employed are the usual ones, except that 'Ś' is used to refer to the AV. of the Śāunakiya 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); the Roman period is used for *virāma*; daggers indicate a corrupt reading.

Of the ms.—This fifth book in the Kashmir ms. begins f.74b l.17 and ends f.90a l.8—a little more than 15 folios. Wrong numbers are affixed to f.85 and f.86, but the facsimile gives these folios in the proper sequence for the text: i. e. f.86ab following f.84b, then f.85ab, then f.87a. None of these folios are defaced; most of the pages have 18 or 19 lines, only 6 having 17.

Punctuation, numbers, etc.—Within the individual hymns punctuation is most irregular; only three accent marks appear, in st. 1 of no. 40. The hymns are grouped in anuvākas, of

which there are 8 with 5 hymns in each: anu. 4 no. 2 has no number after it, anu. 8 no. 2 is numbered 1, and anu. 8 is numbered 5. There are some corrections, both marginal and inter-linear, usually consisting of 2 or 3 letters.

Extent of the book.—The book is made up of 40 hymns of which 2 are prose and at least one other is partly prose. The normal number of stanzas in a hymn is 8: 21 hymns have 8 stanzas each and not one has less. Assuming the correctness of the verse-divisions of the text as edited below we may make the following table:—

21 hymns have	8 stanzas each	=	168 stanzas
10 “ “	9 “ “	=	90 “
4 “ “	10 “ “	=	40 “
1 “ “	11 “ “	=	11 “
1 “ “	12 “ “	=	12 “
2 “ “	14 “ “	=	28 “
1 seems to have	9 stanzas	=	9 “
40 hymns have			358 stanzas.

New and old material.—There are 25 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 seems to be 203; the pādas which do not appear in the *Concordance* are approximately 775 in number.

Of the 31 hymns which constitute Ś. 5 only one appears here, but 8 of the hymns of Ś. 4 appear here: there are here also 2 hymns of Ś. 3, and 4 of Ś. 6 (3 of these are combined into one hymn here). Two hymns of RV. appear here: a passage of MS. is given here with some variants, and several stanzas of Tāittiriya texts appear. A group of three verses quoted by Vāit. are part of a hymn given here; and another group of three verses quoted by Kāuś. appear in another hymn here. Other correspondences are insignificant.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ

BOOK FIVE

1

[f.74b17] *atha pañcamāṣ kāṇḍā likhyate z z [18] om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi z z*

[f.75a1] *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi yo sye nameta kanad aped a[2]sya grhād ayat. | apehi no grhebhyo pehi vatsatambhyā ātmānam atra roci[3]t savaroham ahā naśa | hāmba sūtale tho vāi sā ma śāntama | putro yas te pr̥ṣṇi-[4] bāhus tama tvaṁ śāsanam̐ krdhi | atho duhitaram̐ naptr̥iḥ atho tvaṁ sāmānā bhava[5]bhava bhūtapatir̐ nir̐ ajātṷ indrah̐ cetis sadānvā | grhasya vudhnāsina tā va[6]jrenādhi tiṣṭhatu | apete-tis sadānvāhiṁsantir̐ imam̐ grham̐ | dhenur̐ vā[7]tra sthām̐y asaty̐ anadvān̐ vedayā saha | yas sahamānās carasi sāsahā-[8] nāiva r̥ṣabha | sadānvāghram̐ tvā vayan̐ jāitr̥yātsāvādāmasi | sa[9]hasvino bhimātiham̐ sahasva p̥rtanāyataḥ | sahasva sarvā rakṣāṁsi [10] sahasānāmy̐ ośadhe tvaṁ vyāghrān̐ sahasme tvaṁ syahvān̐ ubhayāduta | ma[11]kṣas̐ ceta kṛvānā madhu tvaṁ sahasāvūśadhe z 1 z*

For the introductory phrase and the invocation read: *atha pañcamāṣ kāṇḍo likhyate z z om̐ namo gaṇeśāya z om̐ namo jvālābhagavatyāi z*

For the hymn read: *om̐ namaṣ piśaṅgabāhvāi sindhujātāyā ugrāyāi | yo 'syāi nama id akarad aped asya grhād ayat z 1 z apehi no grhebhyo 'pehi vatsatantyāḥ | †ātmānam̐ atra rocit savaroham̐ †iha naśa | †hāmba sūtale 'tho vāi sā me śāntamā z 2 z putro yas te pr̥ṣnibāhus tam u tvaṁ śāsanam̐ krdhi | atho duhitaram̐ naptr̥im̐ atho tvaṁ śāsanā bhava z 3 z bhūtapatir̐ nir̐ ajātṷ indrah̐ cetis sadānvāḥ | grhasya budhna āsinaś tā vajrenādhi tiṣṭhatu z 4 z apete-tis sadānvā ahinsantir̐ imam̐ grham̐ | dhenur̐ vātra sthām̐ny asaty̐ anadvān̐ vedayā saha z 5 z yas sahamānās carasi sāsahāna iva r̥ṣabhaḥ | sadānvāghnam̐ tvā vayan̐ jāi-tr̥yācchāvādāmasi z 6 z sahasva no 'bhimātir̐ sahasva p̥rtanāyataḥ | sahasva sarvā rakṣāṁsi sahasānāsy̐ ośadhe z 7 z tvaṁ vyāghrān̐ sahasme tvaṁ sinhān̐ ubhayādutaḥ | sakṣas̐ cetaṣ kṛvānā madhu tvaṁ sahasāvūśadhe z 8 z 1 z*

There is much uncertainty here, the most serious difficulty lying in st. 2; its first hemistich, however, seems good as given. In 2c ya ātmānam might seem good, and iha naśa is probably correct for the end of pāda d: I strongly incline to think that syllables have been lost before hāmba, perhaps enough to make a complete stanza ending with śāntamā. RV. 8. 63. 8a is sā te agne śāntamā. In st. 3 śāsanam (and śāsanā) is suggested as being more in harmony with the import of the rest of the hymn. In st. 5a sthāpyāsaty might be read.

Our st. 4 = Ś. 2. 14. 4; our 6ab = Ś. 3. 6. 4ab, and Ppp. 6. 8. 3ab varies only slightly; our 7ab = Ś. 19. 32. 6ab.

2

(Ś. 4. 1)

[f.75a12] *yaṁ pitre rāṣṭrayaty agre prathamāya januṣe bhūminaṣṭhāu tasmā etaṁ su*[13]*ruca hvāram ahyam gharman śrṇvantu prathamassu dhāsyuḥ vrahmā jajñā*[14]*nam prathamam purastād vi simatas suruco vena āvaḥ sa vudvyā upa-*[15]*māmsa viṣṭhā sataś ca yonim assataś ca vi vaḥ z prā yo jajñe vi*[16]*dvā asya bandhum viśvām devā janimā vivakti vrahmaṇa uj jabhā*[17]*ra madhyān nīcād uścā svadhayābhi pra tasthāu | mahān mahi a*[f.75b1]*skabhāyad vi jāto dyām jitaḥ pārthivam ca rajah sa vudhnyārāṣṭra janu*[2]*ṣābhy akraṇ vṛhaspatir devatā tasya samrāṭ. | nūnam tasya gavyo hanoti ma*[3]*ho devasya pūrvasya pahi | eṣa jajñe bahubhismākam itthā pūrvād a*[4]*rād aviduraś casahnūh sa hi divas sa hi pṛthivyā rcesthā mayi kṣā*[5]*nam bhrajasī viśkabhāyati | āryaś chukram jyotiṣo dhanīṣṭādihā bhyamanto vi* [6] *vasantv aripṛā | yathā vātharvā pitarām viśvadevaṁ vṛhaspatir manasā* [7] *vo datsva | tvam viśvasya januṣyā dhataśyāgre kavir devān adhabhāyus svadhā-*[8]*va | mūrdhnā yo agram abhyarty ojasā vṛhaspatirmā vivā-santi devāḥ* [9] *bhinnad balam vimṛdordarīti kanikradati gā svar apo jigḥāya z* [10] *z 2 z*

In the top margin at the right stands ndhā and over that sām.

Read: *iyam pitre rāṣṭry ety agre prathamāya januṣe bhū-manēṣṭhāḥ | tasmā etaṁ surucaṁ hvāram ahyam gharman śrīnantu prathamasya dhāseḥ z 1 z vrahma jajñānam prathamam purastād vi simatas suruco vena āvaḥ | sa budhnyā upamā asya viṣṭhāḥ sataś ca yonim asataś ca vi vaḥ z 2 z pra yo jajñe vidvān*

asya bandhūm viśvā devānām janinā vivakti | vrahma vrahmaṇa
 uj jabhāra madhyān nīcād uccā svadhayābhi pra tasthau z 3 z
 mahān mahī askabhāyād vi jāto dyām dvitā pārthivam ca rajah |
 sa budhnyād āṣṭa januṣābhy agram vṛhaspatir devatā tasya
 samrāt z 4 z nūnam tad asya kāvyo hinoti maho devasya pūrva-
 sya mahī | eṣa jajñe bahubhis sākam itthā pūrvād arād avidūrāt
 sasan nu z 5 z sa hi divas sa hi pṛthivyā r̥teṣṭhās sa hi
 kṣāman bhrajasi viṣkabhāyati | ahar yac chukram jyotiṣo jani-
 ṣṭāthā dyumanto vi vasantv aripṛāh z 6 z yathā vātharvā pitaram
 viśvadevam vṛhaspatir manasāva ca gacchat | tvaṁ viśvasya
 januṣo dhātāsy agre kavir devo adabhāyus svadhāvān z 7 z
 mūrdhnā yo agram abhyarty ojasā vṛhaspatim ā vivāsanti devāḥ
 | bhinad valam vimrdho dardarīti kanikradat svar apo jigāya
 z 8 z 2 z

In st. 1 I have followed closely ŚŚŚ. and AŚŚ. for the first hemistich and for the end of pāda d; śṛṇvantu as in our ms. hardly seems possible. The reading of st. 3 and 4 here agrees with KS. 10. 13 and almost with TS. 2. 3. 14. 6. In st. 6 r̥jīṣṭhas might be considered instead of r̥teṣṭhās. In st. 7b it seems necessary to approximate the reading of Ś; in 7d adabhāyus seems to be a proper formation, and I incline to think that devān as in the ms. might stand ahead of it. Our st. 8 appears (with variants) elsewhere only in TS. 2. 3. 14. 6; in pāda d gā seems to be an intrusion due to association with krand, though we might keep it and read the pāda kanikrad abhi gās svar apo jigāya.

3

[f.75b10] *ud apaptad asāu sūryaṣ puradr̥ṣṭo adr̥ṣṭahā | udāyaṇ
 ra*[11]*śmibhruvantūdāyaṇ rasān akah nimratat asāu sūryo
 viśvadr̥ṣṭo adr̥*[12]*ṣṭahā | nimrocaṇ raśmibhavantu nimrocaṇ
 rasān akah | ye ca dr̥ṣṭā ye cādr̥*[13]*ṣṭā ubha ye vihyavaḥ teṣām
 vo agrabham nāma sarve sākam ni jasyaca | adr̥*[14]*ṣṭahananī
 virud asi tāujā viśāsahī | cyukākani tvaṁ jajñiṣe* [15] *sādr̥ṣṭān
 jātasō hi | jahī jyeṣṭham adr̥ṣṭānām sarpānām moghacāri-*[16] *nām. krimiṇām sarvajātāni pāuñjastī yavayaṇ sṛnā | yas ca
 to*[17]*do yas ca sarpo yas cādr̥ṣṭas ca yo vṛṣā | cyukākani tvaṁ
 tān vṛsci vṛkṣam* [18] *paraśumān iwa | samvṛścīnāṅś cukākanir
 vṛkṣam paraśumān iwa |* [f.76a1] *samvṛścīnāṅś cukākanir
 vakṣam paraśumān iwa | krimiṇām sarvajātāni sa*[2]*ndahāgnir*

*ivolapam metiṣṭhāgnir akhalas tviṣimān krmīnām jātā[3]ni
pṛtanotu sarvā | vṛhaspatir medinī jātavedā adrṣṭān hantu
dṛṣa[4]deva sākham z 2 z*

Read: ud apaptad asāu sūryaṣ purudrṣto adrṣṭahā | udāyan
raśmibhir hantūdāyan rasān akaḥ z 1 z ny amrocaḍ asāu sūryo
viśvadṛṣto adrṣṭahā | nimrocaḍ raśmibhir hantu nimrocaḍ rasān
akaḥ z 2 z ye ca drṣṭā ye cādrṣṭā uta ye 'viṣyavaḥ | teṣām vo
agrabham nāma sarve sākam ni jasyata z 3 z adrṣṭahanani vīrud
asi bhojyā viṣāsahih | cyukākani tvaḡ jajñiṣe sādṛṣṭān jambhayo
hi z 4 z jahi jyeṣṭham adrṣṭānām sarpānām moghacāriṇām |
krimīnām sarvajātāni puñjiṣṭhāny avayan śṛṇa z 5 z yaś ca todo
yaś ca sarpo yaś cādrṣṭaś ca yo drṣṭaḥ | cyukākani tvaḡ tān
vraścīr vrkṣam paraśumān iva z 6 z samvṛścāinānś cyukākani
vrkṣam paraśumān iva | krimīnām sarvajātāni sandahāgnir
ivolapam z 7 z methiṣṭhā agnir akhilas tviṣimān krimīnām
jātāni pṛtanyatu sarvā | vṛhaspatir medinī jātavedā adrṣṭān
hantu dṛṣadeva sākam z 8 z 3 z

The end of the first two stanzas does not seem quite right;
nāśanam would give a better meaning. The word cyukākani
seems to be new; it is evidently a plant name with kaṇa as part
of the compound. In 6b vṛśā, as in the ms., seems utterly
discordant.

For the first three stanzas cf. RV. 1. 191. 7-9 and Ś. 2. 32.

4

(Ś. 5. 3)

[f.76a4] *samāgne varco vihaveṣv astu vayan tvendhānās
ta[5]nvaḡ puṣema | mahyam namantām pradīśaś catasras
tvayādhyakṣeṇa pṛtanā jaye[6]ma | agne manyuḡ pratinudaḡ
pareśām tvaḡ no gopāṣ pari pāhi viśvataḥ | apān[7]co yaḡtu
pravudhā durasyavo mamīśā cittam bahudhā vi naśyatu | mama
devā [8] vihave santu sarva indravatto maruto viṣṇur agniḥ
mamāntarikṣam urulo[9]kam astu mahyam vātaḥ pavatām kāme
asmīn. mahyam yajantām sama yā[10]nīgnākūtis satyā manaso
me astu | yono mā ni gām katamaś canaham [11] viśve devā abhi
rakṣantu mām iha | mahyam devā draviṇam ā yaja[12]ntā
samāśir astu mama devakūtiḥ dāivā hotāras sanīśam na eta[13]r
ariṣṭā syāma tanvās suvirāḥ devīḥ ṣaḍ urvīr anuras karā | tha
vi[14]viśve devāssa iha mādayadhvam mā hasmahi prajayā mā*

dhanena mā [15] dadhāma dbhiṣate soma rājan. uruvyacā no mahiṣaś śarma yaścha[16]d asmin vāte purukutaṣ purukṣas sa naḥ | prajāyāi haryasva mṛdaye[17]ndu mā no ririṣo mā parā dāḥ | dhātā vidhartā bhuvanasya yas pati[18]s savitā devo bhimātiṣāhaḥ vṛhaspatir indrāgniś aśvino[f.76b1]bhā devāṣ pāntu yajamānaṁ nirṛthā yāhavāncam ati hvayār indram [2] jāitṛāya jetave asmākam astu varṇa yataṣ kṛṇotu vīryam | arvā[3]ñcam indram avatam havāmahe yo gojid dhanajid aśvajid yaḥ imaṁ [4] no yajñam vihave juṣasvāsmākam kṛṇvo harivo medinaṁ tvā | trā[5]tāram indram avatāram indram have-have suhavam śuram indram kuvema [6] śakram purukūtam indram svaste no maghavān u pātu indrah tisor devī[7]r mahi me śarma yan prajāyāi me tanva yaś ca puṣtam | mām viṣas samma[8]naso juṣantām pitryam kṣattraṁ pṛta jānātu asmāt. yo naś cakrābhi[9]manyunendramittro hi jighānsati | tam tvam vṛttrahañ jahi vas sa [10] smabhyam ā bhara | ye naś śapanty upa te bhavantu indrāgniḥbhyām apa bā[11]dhāma yonim. ādityā rudrā upariṣṛṣo mām ugram cettā[12]ram adhirājam akran. 2 4 2

Read: mamāgne varco vihaveṣv astu vayan tven dhānās tanvaṁ puṣema | mahyaṁ namantām pradiśaś catasras tvayā-dhyakṣeṇa pṛtanā jayema z 1 z agne manyuṁ pratinudan pareṣām tvam no gopāṣ pari pāhi viśvataḥ | apāñco yantu prabudhā durasyavo 'māiṣām cittaṁ bahudhā vi naśyatu z 2 z mama devā vihave santu sarva indravanto maruto viṣṇur agniḥ | mamāntarikṣam urulokam astu mahyaṁ vātaḥ pavatām kāme asmin z 3 z mahyaṁ yajantām mama yāniṣṭākūtis satyā manaso me astu | eno mā ni gām katamac canāhaṁ viśve devā abhi rakṣantu mām iha z 4 z mahyaṁ devā draṇvam ā yajantām mamāśir astu mama devahūtiḥ | dāivā hotāras sanisan na etad ariṣṭāḥ syāma tanvās suvīrāḥ z 5 z devīḥ ṣaḍ urvīr uru naś karātha viśve devāsa iha mādayadhvam | mā hasmaḥi prajāyā mā dhanena mā radhāma dviṣate soma rājan z 6 z uruvyacā no mahiṣaś śarma yacchad asmin have puruhūtaṣ purukṣuḥ | sa naḥ prajāyāi haryasva mṛdayendra mā no ririṣo mā parā dāḥ z 7 z dhatā vidhartā bhuvanasya yas patis savitā devo 'bhimātiṣāhaḥ | vṛhaspatir indrāgniś aśvinobhā devāṣ pāntu yajamānaṁ nirṛthāt z 8 z ihārvāncam ati hvaya indram jāitṛāya jetave | asmākam astu varṇo yataṣ kṛṇotu vīryam z 9 z arvāñcam indram avāñcam havāmahe yo gojid dhanajid aśvajid yaḥ | imaṁ no

yajñāṃ vihave juṣasvāsmākaṃ kṛṇmo harivo medināṃ tvā z 10
 z trātāram indram avitāram indraṃ have-have suhavaṃ sūram
 indram | huvema śakraṃ puruhūtam indraṃ svasti no magha-
 vān u pātv indraḥ z 11 z tisro devir mahi me śarma yacchan
 prajāyāi me tanve yac ca puṣtam | māṃ viśas sarīmanaso
 juṣantāṃ pitryaṃ kṣatraṃ prati jānātv tasmāt z 12 z yo naś
 śakrābhimanunendrāmitro hi jighānsati | taṃ tvaṃ vṛtrahaṅ
 jahi śavas so 'smabhyam ā bhara z 13 z ye naś śapanty apa te
 bhavantv indrāgnibhyām apa bādhāma enān | ādityā rudrā
 upariśprśo māṃ ugraṃ cettāram adhirājam akran z 14 z 4 z

The ms. corrects to dv(iṣate) in 6 d.

In 2d and 4a we seem to have only graphic errors, and I have
 given the readings of Ś; again in 7b vāte of our ms. seems
 impossible and I have read with Ś. TB. 2. 4. 3. 2 has our st. 9
 with kevalaḥ for varno and without pāda d. In 10a by reading
 avāñcam I have kept close to the ms. Our st. 11 = Ś. 7. 86. 1.
 In our 14a Ś and other texts have ye naś sapatnā °; our form
 is perhaps too recent to be a real variant.

5

(cf. MS. 2. 13. 15)

[f.76b12] pṛthivi vaśā sā a[13]gnīm garbhaṃ ca dadhe so
 māṃ pāhi tasyāi te vidheyam tasyāi te namas ta[14]syāi te svāhā
 | antarikṣam vaśā sā vāyūm garbhaṃ dadhe dyāur vaśā [15] śā
 sā sūryam garbhaṃ ṛg vaśā sā sāmā garbhaṃ vid vaśā sā kṣattri-
 [16]yam garbhaṃ | dakṣiṇā vaśā sā yajñīyam garbhaṃ vāg vaśā
 sā pa[17]rameṣṭhinam garbhaṃ | vaśā vaśā sā rājanyam garbhaṃ
 samā vaśā sā[18]samvatsaram garbhaṃ dadhe | so māṃ pāhi
 tasyāi te vidheyam tasyāi te nama[f.77a1]s tasyāi te svāhā z 5 z
 anu 1 z

Read: pṛthivi vaśā sāgnīm garbhaṃ dadhe | so māṃ pāhi
 tasyāi te vidheyam tasyāi te namas tasyāi te svāhā z 1 z antari-
 kṣam vaśā sā vāyūm garbhaṃ dadhe | so ° ° ° ° z 2 z
 dyāur vaśā sā sūryam garbhaṃ dadhe | so ° ° ° ° z 3 z ṛg
 vaśā sā sāmā garbhaṃ dadhe | so ° ° ° ° z 4 z vid vaśā sā
 kṣatriyam garbhaṃ dadhe | so ° ° ° ° z 5 z dakṣiṇā vaśā sā
 yajñīyam garbhaṃ dadhe | so ° ° ° ° z 6 z vāg vaśā sā
 parameṣṭhinam garbhaṃ dadhe | so ° ° ° ° z 7 z vaśā vaśā
 sā rājanyam garbhaṃ dadhe | so ° ° ° ° z 8 z samā vaśā sā

samvatsaram garbham dadhe | so mam pahi tasyai te vidheyam
tasyai te namas tasyai te svaha z 9 z 5 z anu 1 z

6

[f.77a1] *sapta sūryā divam anupravi[2]ṣṭās tān pathevānu
ayatu dakṣiṇāvān tasmāi sarve ghṛtam ātapantūrjam [3] duhā-
nānapasphurantā*

This stanza appears TA. 1. 7. 4. In b read tān and etu
dakṣiṇāvān: in c te 'smāi, in d duhānā anapasphurantaḥ.

*ātapan kṣīradanīyā ca savyādhi niṣṭapan adhā[4]yat tapattra
sūrya udayad vṛhatir anu |*

For pādas ab a probable reading is ātapan kṣīradanīyā yā ca
savyādhi niṣṭapan; in c we may read tapatu.

*āt pitā pitṛn vidma damvūn i[5]niṣṭastā vayan guhāyan ye
sūryā svadhām anu carantu te |*

Pāda a lacks a syllable, so I would read āyat pitā; the ms.
corrects damvūn to dasyūn, but I incline to think that śamyūn
would be better; I can make nothing out of the pāda. For ed I
think we may read guhā āyan ye sūryās svadhām anu carantu te.

*dyāus sa[6]tervevarāṇ janāsaḥ pañca tye puro divā kṣiyanti
| tān vrahma de[7]vam vṛhad ā viveśa tān praveda pracaram
adhriyatā |*

In pāda a only janāsaḥ is clear to me; in b read diva ā
kṣiyanti. In c read dāivam; in d pracuram adhriyata might
be possible.

*yo dadāti [8] yo yajate yam dhīnāś śradhdadhāno dhatte |
yamo vāivasvatānu rājā [9] sarvān ukṣatu savadhīh |*

In b read yo dhīnāś; I think yo is better than yam. In c read
°vato anu; at the end of d I would suggest śavadhīh.

*sā vidhan paryāyano yo dakṣiṇā[10]ṣ pari muṣṇanti dhattam
| sugana tān pathā sarvān yamo rājāti [11] nayaṣat. |*

For a read mā vidhan paryāyiṇo, in b ye 'dakṣ° and dhātum:
in c read saganān tān, in d neṣat.

*yena pathā vāivasvato yamo rājā yayū | agnir nas te[12]na
netu prajānan vāiśvanaraṣ pathikṛd viśvagrṣṭih |*

In b read yayāu, in c nayatu, in d vāiśvānaraṣ.

nahi jyo[13]tin nihata martyeṣu ena devāso atarann arāti |
tenemam setum atī [14] geṣma sarve vāiśvānaram jyotir amīha
devāḥ |

In a read jyotir nihitam martyeṣu, in b yena and arātin.

ud vayan tamasas pari jyo[15]tiṣ paśyanta uttaram | devam
devatrā sūryam aganma jyotir uttamam |

In a read vayan, in b and in d uttaram. This is Ś. 7. 53. 7.

āroko[16]bhrājaṣ pabāraṣ pataṅgas svarṇaro jyotisīmān
vibhāsa tasmāi sa[17]rve ghṛtam ātapatorjam dukhānānapa-
sphurantaḥ z 1 z

Read: ārogobhrājaṣ paṭaraṣ pataṅgas svarṇaro jyotisīmān
vibhāsaḥ | te asmāi sarve ghṛtam ātapantūrjam duhānā anapa-
sphurantaḥ z 10 z 1 z

This stanza appears TA. 1. 7. 1.

7

(Ś. 4. 15)

[f.77a17] sam utpata[f.77b1]ntu pradīśo nabhasvati sapa-
trāṇi vātajūtāni yanti | māṛṣabhasya nudato na[2]bhasvato
vāmṛāpha pṛthivīm tarṣayantu | samikṣad viśvag vāto napānsy
apām [3] vegāsaḥ | pṛthag utpatantu | varṣasya svargā māyantu
bhūmim pṛthag jāya[4]ntām ośadhayo viśvārūpāḥ abhi kranda
stanayāndayodadhīm bhūmim parja[5]nya payasā samagdhi |
tayā varṣam bahulam eta sṛṣṭas amāreṣi krama[6]guleyatastham
| udīrayata marutas samudratas tveṣārkāna | bhūtapāta[7]yantu
| pravaraṣayanti tamiṣā sudānavao pām rasir ośadhī sacantām | [8]
gaṇās topa gāyantu mārūtāṣ parjanya ghoṣiṇaṣ pṛthak. | svargā
[9] varṣasya varṣatus sṛjantu pṛthivīm anu | sam avantu sadā-
navotsāja[10]garā uta | vātā varṣasya varṣatuṣ pravahantu
pṛthivīm anu | vāto [11] vidyud abhram varṣam samavaṇ sudhā-
navah prā pyāyasa pra pitṛsva mam bhū[12]mim payasā sṛja
| apām agnis tanūbhis samvidāno ya odhinām a[13]dhipo
babhūva | sa no varṣam vānutām jātavedaṣ prānam prānam
prajābhyo a[14]mṛtam divas pari | om prānam prajābhyo
amṛtam divas pari | amā[15]m āsām vi dyotatām vātāvāntu dīśo
dīśah marudbhis pratyutā [16] meghā varṣantu pṛthivīm anu |
prajāpatis salilād ā samudrād ā[17]pīrayāmn idadhīm ardayāti
| prāpyāyatām viṣṇo śvasya neto | arvā[18]n etena stanayitnu-
nehy apo niṣiñcan asuraṣ pitā nah svasantu ga[19]rgarāpām ava

*nicir apa srja vantu prsnibāhavo māṇḍūkā ṛ[f.78a1]ṇānu |
 samvatsaram śaśayānā vrahmanā vratacārīṇaḥ | vātāṃ parjanya-
 [2]jīvatām. | pra māṇḍūkā avādiṣuḥ upapravada maṇḍūki
 varṣam ā [3] vada tāndhūri | madhye hradasya plavasva viḡrhya
 caturaṣ padaḥ mahantaṃ ko[4]śam utajābhi śīṅca savidyutaṃ
 bhavati vātu vātaḥ tanvatām yajñam bahu[5]dhā visrṣtam
 ānirdinir ośadhayo bhavantu z 2 z*

Read: sam utpatantu pradīśo nabhasvatīḥ sam abhrāṇi vāta-
 jūtāni yantu | maharṣabhasya nadato nabhasvato vāsrā āpaḥ
 pṛthivīm tarpayantu z 1 z samikṣayad viṣvag vāto nabhāṅsy
 apām vegāsaḥ pṛthag utpatantu | varṣasya sargā mahayantu
 bhūmim pṛthag jāyantām ośadhayo viśvarūpāḥ z 2 z abhi kranda
 stanayārdadayodadhīm bhūmim parjanya payasā samañdhi |
 tvayā varṣam bahulam etu srṣtam āśārāiṣi | kramagul etv astam
 z 3 z udirayata marutas samudratas tveṣā arkā nabha utpātaya-
 ntu | pra varṣayantu taviṣās sudānavo 'pām rasina ośadhīs
 sacantām z 4 z gaṇās tvopa mārutās parjanya ghoṣinaḥ pṛthak |
 sargā varṣasya varṣatas srjantu pṛthivīm anu z 5 z sam avantu
 sudānava utsā ajagarā uta | vātā varṣasya varṣatas prāvantu
 pṛthivīm anu z 6 z vāto vidyud abhrāṇi varṣam sam avantu
 sudānavaḥ | pra pyāyasva pra bibhrṣva sam bhūmim payasā
 srja z 7 z apām agnis tanūbhis samvidāno ya ośadhinām adhipo
 babhūva | sa no varṣam vanutām jātavedāḥ prāṇam prajābhyo
 amṛtam divas pari z 8 z āśām-āśām vi dyotatām vātā vāntu
 diśo-diśaḥ | marudbhiḥ pracyutā meghā varṣantu pṛthivīm anu
 z 9 z prajāpatīs salilād ā samudrād āpa irayann udadhim
 ardayāti | pra pyāyatām vṛṣno 'śvasya reto arvān etena stana-
 yitnumehy apo niṣīcann asuraḥ pitā naḥ z 10 z śvasantu gargarā
 apām ava nicir apaḥ srja | vadantu prsnibāhavo maṇḍūkā iriṇānu
 z 11 z samvatsaram śaśayānā vrahmanā vratacārīṇaḥ | vācaṃ
 parjanya jinvitām pra maṇḍūkā avādiṣuḥ z 12 z upapravada
 maṇḍūki varṣam ā vada tāduri | madhye hradasya plavasva
 viḡrhya caturaṣ padaḥ z 13 z mahāntam kośam udajābhi śīṅca
 savidyutaṃ bhavati vātu vātaḥ | tanvatām yajñam bahudhā
 visrṣtam ānandinir ośadhayo bhavantu z 14 z 2 z

In 2a I have tried to keep close to the ms.; but the reading
 given by the ms. may be only a graphic variant of the Ś form.
 In 3d we might well read with Ś kṛśagur. The form given for
 4b is Whitney's suggestion. The evidence of our ms., though
 slight, supports the reading of 10e with st. 10.

8

(Ś. 4. 6)

[f.78a5] *yāvati dhyā*[6]*vāprthivī vavirimnā yāvad vā sapta*
sindhavo vicaṣṭhuḥ vācam viśasya [7] *dūṣaṇīm tām ito nir*
avāriṣam | suparṇas tvā garutmān viṣa prathamam ā[8]*dayat.*
 | *nāropayo nāmādayotāsmābhavan pituḥ yām cāstrīa*[9]*t pañcā-*
ṅgulir vakrā cid ati dhanvinaḥ | apaskambhasya bāhvo[10]*n*
nivocam aha viṣam z śalyād viṣam nirvocam āñjanāt parṇadher
uta | [11] *apāṣṭhās chṛgalāt karmalān nirvocam ahaṁ viṣam |*
ramas tveko śalyo [12] *uto te rasam viṣam z utārasusya vṛkṣasya*
dhanuḥ ṭe ramārasam. ye pī[13]*yūṣaṇ ya duṣyaṇ yāmyaṇ neva-*
vāsrjan | sarve te vadhrayas santu vadhrir vi[14]*ṣagiriṣ kṛtā |*
vadhrayas te khamitāro vadhri tvam asy oṣadhe | vadhrisva
pa[15]*rvato giri yato jātam idam viṣam. vād idam vārayātāi*
varuṇātā[16]*bhṛtam | tatrāmṛtasyāsiktaṁ taś cakārārasam*
viṣam. z 3 z

Read: *yāvati dyāvāprthivī varimnā yāvad vā sapta sindhavo*
vitaṣṭhuḥ | vācam viśasya dūṣaṇīm tām ito niravādiṣam z 1 z
suparṇas tvā garutmān viṣa prathamam ādayat | nāropayo
nāmādaya utāsmā bhavan pituḥ z 2 z tyām cāstrīat t pañcāṅgu-
lir vakrāc cid adhi dhanvinaḥ | apaskambhasya bāhvor nirvocam
ahaṁ viṣam z 3 z śalyād viṣam nirvocam āñjanāt parṇadher uta
 | *apāṣṭhāc chṛṅgāt kulmalān nirvocam ahaṁ viṣam z 4 z arasas*
ta iṣo śalyo 'tho te 'rasam viṣam | utārasasya vṛkṣasya dhanuḥ
ṭe 'rasārasam z 5 z ye 'pīṣaṇ ye 'duṣyaṇ ya āsyaṇ ye
'vāsrjan | sarve te vadhrayas santu vadhrir viṣagiriṣ kṛtā z 6 z
vadhrayas te khamitāro vadhris tvam asy oṣadhe | vadhris sa
parvato girir yato jātam idam viṣam z 7 z vār idam vārayātāi
varuṇād ābhṛtam | tatrāmṛtasyāsiktaṁ tac cakārārasam viṣam
z 8 z 3 z

The margin suggests *serve te in 6c.*

In 2d *abhavaṣ*, in accord with Ś, would be smoother. In 3a I suspect we have only a corruption of the reading of Ś *yas ta āsyat*; but possibly a form of *str* is the verb. Our st. 8 is Ś 4. 7. 1; the form suggested for our pāda b is not satisfactory, and something like *varaṇāvatyā ābhṛtam* would bring it in accord with Ś.

9

[f.78a16] *khā*[17] *dirēna śalalenātho kaṅkatadantya* | *atho viśasya yad viśam tena pā*[18] *mīr anīnaśam*.

In pāda b we may read *kaṅkaṭadantya*; in d read *pāpīr*.

kityās śataparvaṇās sahasrākṣeṇa śarmaṇā | [f.78b1] *tīkṣṇābhīr abhrībhīr vaya nir adāmās sadānvā*

In a read *śityās śataparvaṇas*; in ed *vayaṁ nir ajāmas sadānvāḥ*; the verb is very uncertain.

māsahāsatyam ida[2] *ṣ kāṅvā paro nudaḥ māyādhanāgatā yās cīha grṇiṣ paraḥ*

For pāda b we may read *itaṣ kaṅvām paro nudaḥ*, but for a I see nothing sure; perhaps *sadānvām* should be the first word having dropped out after *sadānvā* of st. 2d, and then *asatyām* might be the last word of the pāda with some form of the root *sah* before it. In ed we might read *māyādharā āgatā yā yās cēha jurniṣ paraḥ*; but this is very uncertain.

nacā [3] *itthā nacā ihā vamāsato akṣe va śrṅgavaś chiraḥ* | *sadānvā vrā*[4] *hmaṇas pate tīkṣṇaśrṅgodrṣann ihi* |

The second hemistich is clear here *sadānvā vrahmaṇas pate tīkṣṇaśrṅgodrṣann ihi*; cf RV. 10. 155, 2cd. Pāda b we may read *akṣe vaś śrṅgavac chiraḥ*, which appears also Ppp. 6. 8. 4d. RV. 10. 155. 2a is *catto itaś cattāmutaḥ*, which suggests for pāda a here *nīcā itthā nīcā iha vamāmuto*.

vi ten manthās caśire vi tade[5] *te agado hi ni dadāu te abhy agāuṣ kaṅve parehy avaram vrṇe* |

I can offer nothing here except the division of words.

yās te[6] *nke tiṣṭhanti ā valīke yā prayam khe prayam kha-yanty uta yāni ghorā* | [7] *yā garbhāt pramṛśanti sarvaś pāpīr anīnaśam* |

For pāda a *yās te* 'nke *tiṣṭhanti yā valīke* might stand; in b it seems that *prayam khe* is due to dittography and should be dropped, and it might be possible to read *yāḥ prayas kṣiyanty uta yā nu ghorāḥ*. In c read *garbhān pramṛśanti*.

yās celam vasatā u[8] *ta yā natta duśam nīlam piṣaṅgam uta lohitaṁ yā* | *yā garbhān* [9] *pramṛśanti sarvāḥ pāpīr anīnaśam*

In pāda a the first word should perhaps be yās and the last word probably dūṣam, but further I cannot see: with piśaṅgam and yāḥ b can stand being practically the equivalent of Ś. 14. 2. 48b. Read garbhān in c.

yākidantīr viṣadantī[10]r viṣadantī prāṇām asyāpi niṣyata |
durnāmnīs sarvās saṅga[11]tya māmusyotsikta kiñ cana z 4 z

Read: †yākidantīr viṣadantīḥ prāṇam asyāpi niṣyata | durnā-
mnīs sarvās saṅgatya māmusyotsikta kiñ cana z 8 z 4 z

There is a proper name ākidantī which may be in pāda a, but I have thought also of āṅkadantīr. Ś. 5. 8. 4e is prāṇam asyāpi nahyata.

10

[f.78b11] yamyā muśalāhatā [12] dviśatapṛṣṭā viṣā suta tapur
agnīs tapur dyāus tapanvañ sure bhava vi[13]ṣam tveto akma
rohyanto avruvan. |

This seems little more than a series of words, but some corrections at least are evident or possible. Read yamyā muśalā-
hatā and probably dviśatapṛṣṭhā; perhaps sutā followed by a colon. Next a triṣṭubh pāda can be made out tapur agnīs tapur
dyāus tapasvāñ. The rest could be counted as two anuṣṭubh
pādas, reading †akma rohayanto.

dviṣam kumbhe va srava viṣam tāma[14]no sure viṣam tvam
hastyāhata viṣam pratihitā bhava |

Read: viṣam kumbhe 'va srava viṣam †tāmano sure | viṣam
tvam hastāhata viṣam pratihita bhava z 2 z

This seems rather unsatisfactory: if sure is vocative then we
would expect vocatives feminine in cd. In st. 6b below we have
viṣam te pāvane sure (sic correxi), which possibly is the form
intended here.

sīnhas te stu ta[15]ṇḍulo vyāghraṣ pary odanam prajā kūna-
sya nakrahur vṛkasya hr̥dī sam[16]sraṅḥ |

In a read 'stu taṇḍulo; in c kūrasya would fit the tone of
pādas ab but I can suggest nothing for nakrahur; pāda d seems
possible as it stands.

yamvyā pātrā sutāśaṣpassa kvā viṣas pari | varāha [17] manya-
rujam nuttāma pāda sandayak |

I can make no suggestion here.

*udadanī pracyavanī a[18]pām subhagā viṣas pari | utākhāta
manyurujaṁ nyuta paścāt ta[19]puras kṛdhi |*

I can make no suggestion here.

*viṣaṁ te pavane sure rudhi[f.79a]raṁ sthāle astu te |
mathnāntv anyo anyasmād iṣudhiyaṁ tad dhanas tvat.*

In a pāvane seems good; in c read mathnāntv; in d iṣudhyan would seem possible and dhanus.

*iṣupāvāno [2] rudhirās caranti pātāro martyās tava ye sumere
| hatāso anye yodhayāntv anyā[3]s tvam adīśchīraṁ samahimā-
nāṁ surāyā |*

Pāda a seems possible as it stands, taking iṣupāvāno as meaning 'protecting from(?) arrows'; in b perhaps we may read ye 'sum erire. A good pāda c is obtained if we read yodhayāntv anye; in d I can only conjecture 'straṁ dhikṣeran for the first two words, the rest being possibly good with surayā.

*tvām vīrudho visravo balena uta pā[4]taya sādāya yodhanā-
yāi | bhinnarīn nirbhinnāśīrṣṇā sam ṛchatām ātmacelo [5] visra-
van te surāyā |*

In pāda a read tvām, in ab balenot pātaya sādāya and perhaps yodhanāya although yodhānāyāi might possibly stand. For c read bhinnārīr nirbhinnāśīrṣṇā sam ṛchatām; in d visra-
van te surayā seems possible, but I suspect ātmacelo for which however I can suggest nothing.

*viṣosutām pivati ca rṣāṇo mastrā samsrṣṭān rudhi[6]reṇa
mīsrāṅś chinnahastāś carati grāme antar vīrahatyāni bahudhā
panā[7]yaṁ |*

For pāda a I see nothing more than the transliteration shows; in b with sārān and mīsrān we would have a good pāda: with panāyan at the end the last two pādas seem possible.

*asumatīm iṣumatīs unnayāma sitād adhi | sādhayābhi sādā [8]
yā harivīṇāṁ pari ropayā | anyo anyasya mocchiṣam. z 5 z [9]
z anu 2 z*

Read: asumatīm iṣumatīm unnayāma sitād adhi | sādhayābhi sādhayā ḥarivīṇāṁ pari ropayā | anyo anyasya mocchiṣan z 10 z 5 z anu 2 z

In pāda d possibly we may read ariveṇāṁ (= enemy's arrow?). In pāda e mocchiṣan is by no means certain.

The intent of this escapes me in spite of some fairly clear hints in st. 2, 6, and 8: and all the suggestions are therefore simply gropings in the dark.

11

[f.79a9] *anu te manyatām agnir varuṇa te anumanyatām | tatas te pu[10]tro jāyatām | sa valghī goṣu yudhyatām idam vāyon ajānīha yadim indra [11] vṛhaspate | āncanam putravedanam | kṛṇvas puṁsamalan vayam | yenetat pari[12]ṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvēnasah pari pātām a[13]hardivi ātharvāno āngiraso vīṣve devā ṛtāvṛdhah śṛṇvantv a[14]bhya me havam asyāi putrāya vetave | indrāṇī varuṇānī sinīvālī [15] utādītīḥ marutarugrā patnīnām putram abhy anudeṣṭu te | putram te mittrā[16]ruṇā | putram devī sarasvatī | putram te aśvināu devā | ādhattām puṣka[17]rasrja | yeṣām ca nāma jagrabha teṣām ca nopa saṁsmara | devās te [18] sarve saṅgatyā putram cāivātrikam dadhe | ātmanenam nir mamīṣva sa tvat pari [19] jāyatām | tvam bijam urvareva tvam bibharṣi yonyām | pṛthivīm saha ya[f.79b1]jñāir nakṣatrāis saha sūryah vātaṣ patatṛibhis saha putram abhy arideṣṭu te z z [2] z 1 z*

Read: *anu te manyatām agnir varuṇas te anu manyatām | tatas te putro jāyatām sa valgī goṣu yudhyatām z 1 z idam vāyor ajānīhedam indrād vṛhaspateḥ | āñjanam putravedanam kṛṇvas puṁsamalam vayam z 2 z yenāitat pariṣṭabhitam yasmāt putram na vindase | indrāgnī tasmāt tvāinasah pari pātām ahardivi z 3 z atharvāno āngiraso vīṣve devā ṛtāvṛdhah | śṛṇvantv abhi me havam asyāi putrāya vettave z 4 z indrāṇī varuṇānī sinīvāly utādītīḥ | marutarugrā patnīnām putram abhy anudeṣṭu te z 5 z putram te mittravaruṇā putram devī sarasvatī | putram te aśvināu devā ādhattām puṣkarasrajā z 6 z yeṣām ca nāma jagrābha teṣām ca nopa saṁsmāra | devās te sarve saṅgatyā putram jāivātrikam dadhre z 7 z ātmanīnam nir mimīṣva sa tvat pari jāyatām | tvam bijam urvareva tvam bibharṣi yonyām z 8 z pṛthivī saha yajñāir nakṣatrāis saha sūryah | vātaṣ patatṛibhis saha putram abhy anudeṣṭu te z 9 z 1 z*

The ms. seems to correct valghī in 1d to valmī.

If valgī is an allowable form its meaning would seem possible here. In 2d I think puṁsavanam would be a more attractive reading. In 5c we want something like marutām ugrānām patnī

but I do not venture to restore it in the text. With our st. 6 cf. Ś. 5. 25. 3. In 7b either nāpa or nūpa might be considered as an alternative to nopa. The form deṣtu does not seem to be quoted, but is not open to objection, I think.

12

[f.79b2] vṛṣā jajñī madhavāno yaṁ madhumatībhyah sāu te yonim ā[3]śayām baḍ dakṣaṣ puruṣo bhuvan | yonim gaccha madhavāno yonyām puruṣo bhava [4] tataḥ punan nir āyāmi śrīṣṇās śronibhin nonudat. bānavān i[5]ṣudher iva kṛṇvan putror yathāpriyam | śronīyo manv antarā daśamāsyā[6]yasi | sa pratyān praty ā vantā ete samvatsare punah yathā jīvāsi [7] bhadrayābhībhantā mahā bhave | sam te yonim aceklīpaṁ supraja[8]stvāya bhadrayā | tatrā siñcasva vṛṣṇyam daśamāsyam abhi vratam. | [9] garbhas te yonim ā śayi garbho jarāyuv ā śayām | kumārā ulba[10]m ā śayām tvaṣṭāklipto yathāparuh yathā rājan madhuvānas taṁ [11] bījam vi rohāsi | evā tvam asyā nir bindhi kumāraṁ yonyā[12]dhi | garbhādhāna madhavāno garbham devo vṛhaspatīḥ garbham ta [13] indraś cāgnīś ca garbham dhātā dadhātu te z 2 z

Read: vṛṣā jajñe madhavāno 'yaṁ madhumatībhyah | asāu te yonim ā śayām baḍ dakṣaṣ puruṣo bhuvan z 1 z yonim gaccha madhavāna yonyām puruṣo bhava | tataḥ punar nir āyāsi śrīṣṇā śronibhin nonudat z 2 z bānavān iṣudher iva kṛṇvan putraṁ yathāpriyam | śronīyor manv antarā daśamāsyā āyasi z 3 z sa pratyān praty ā tvantā ete samvatsare punah | yathā jīvāsi bhadrayābhi bhantā mahān bhaveḥ z 4 z sam te yonim aceklīpaṁ suprajastvāya bhadrayā | tatra siñcasva vṛṣṇyam daśamāsyam abhi vratam z 5 z garbhas te yonim ā śayi garbho jarāyuv ā śayām | kumāra ulbam ā śayām tvaṣṭāklipto yathāparuh z 6 z yathā rājan madhavāna taṁ bījam vi rohayasi | eva tvam asyā nir bindhi kumāraṁ yonyā adhi z 7 z garbhādhāno madhavāno garbham devo vṛhaspatīḥ | garbham ta indraś cāgnīś ca garbham dhātā dadhātu te z 8 z 2 z

With our 1c and 6ab cf. Ś. 5. 25. 9b; with our st. 8 cf. Ś. 5. 25. 4. Perhaps madhuvāna (cf. ms. in 7a) is the correct form of this word: I find neither. The forms suggested for 2d, 3b, and 4d are rather uncertain. In 4a probably the verb is prati + ā + vrt, and perhaps varthā might stand.

13

[f.79b13] śiva[14]ś śivābhir vayas tvam sam gacchasva tanvā
 jāta-vedaḥ | ratnaṁ dadhā[15]nas sumanāṣ purastād gṛhebhyaḥ
 tvā varcase nir vapāmi pr[16]ṭhivyām ghama stabhito antarikṣe
 divi śrataḥ dyāur enān sa[17]rvataḥ pātu yas tvā pacany odanaḥ
 ye samudram ayīrayaṁ ye [18] ca sindhuṁ ye antarikṣam
 pṛthivīm uta dyām. ye vātena sa[f.80a1]ratham yānti devās tān
 āpnoty odanā pākātra ṛcā kumbhī dīyatā sāmnā [2] pacyato-
 danā anśam somasyāikam manye vaiśvadevam idam haviḥ ulū-
 khale [3] musule yas ca śūrpe bhūmyām ukhāyām yadi vāsi
 sañja | yā vipuruṣo [4] yā vininnejanāni sarvaṁ tat te vra-
 hmanā sūdayāmi ūrdhva prehi māpa [5] vyaktā vyarujo anta-
 ram | rakṣāṁsi sarvā tīrtvā yathā roha divaṁ tvam | turo no [6]
 turo bhava sam dhībhir viyatām ayam sam pṛthivyā sam agninā
 sam sūryasya raśmi[7]ṣu | sam devānām apasva | ā ca dviṣas
 sukṛtasya loka | tṛtīye nāke [8] adhi rocane divaḥ satyor apadaṁ
 yopayanto anyetva pṛcchāmi kṛtya mṛtyum [9] padayopanena
 z 3 z

Read: śivaś śivābhir vayas tvam sam gacchasva tanvā jāta-
 vedaḥ | ratnaṁ dadhānas sumanāṣ purastād gṛhebhyaḥ tvā
 varcase nir vapāmi z 1 z pṛthivyām gharmas stabhito antarikṣe
 divi śrataḥ | dyāur enaṁ sarvataḥ pātu yas tvā pacaty odana z
 2 z ye samudram ārayan ye ca sindhuṁ ye antarikṣam pṛthivīm
 uta dyām | ye vātena saratharā yānti devās tān āpnoty odanaḥ
 pākapatre z 3 z ṛcā kumbhī ni dīyatām sāmnā pacyata odanaḥ |
 anśam somasyāikam manye vaiśvadevam idam haviḥ z 4 z ulū-
 khale musale yas ca śūrpe bhūmyām ukhāyām yadi vāsi sañjah
 | yā vipuruṣo yā vinirnejanāni sarvaṁ tat te vrahmaṇā sūdayāmi
 z 5 z ūrdhvaḥ prehi māpa †vyaktā vyarujo† antaram | rakṣāṁsi
 sarvā tīrtvā yathā rohā divaṁ tvam z 6 z turo no †turo bhava
 sam dhībhir viyatām ayam | sam pṛthivyā sam agninā sam
 sūryasya raśmibhiḥ z 7 z †sam devānām apasva | ā ca dviṣas†
 sukṛtasya loka tṛtīye nāke adhi rocane divaḥ z 8 z mṛtyoḥ padaṁ
 yopayanto anv eta †pṛcchāmi kṛtya† mṛtyum padayopanena z 9
 z 3 z

In f.79b l. 14 the ms. corrects to gacchadhva.

Pāda a of st. 1 seems to be defective, and the trouble is probably in vayas; vahas comes to mind but hardly improves the pāda. At the end of 3d pākātrā might be a simpler emenda-

tion. With 6a we may compare Ś. 6. 87. 2a ihāivāidhi māpa cyoṣṭhāh; for vyaktā perhaps we should read some form of vyac. That there are two stanzas after st. 7 I feel fairly confident, but can get no further with them than is indicated above.

With st. 1b cf. Ś. 18. 2. 10d; RV. 10. 16. 5d. With st. 4a cf. Ś. 9. 5. 5a. Our 5a appears VSK. 2. 5. 2a and elsewhere with yac ca; our 8c appears RV. 9. 86. 27d and elsewhere with pṛṣṭhe. What is given here as st. 9 looks as if it might be a corrupted version of a stanza composed of Ś. 12. 2. 30ab and 29cd.

14

[f.80a9] *bhūtṵvā mukham asi satyasya raśmīr uccāi* [10] *śloko divam gaccha uśchriyetām haviṣkṛto* | *sādhu devān saparyata* [11] *m ajāiṣas apa lupatu* |

Reading bhūtyā we have a good pāda of eleven syllables; in b I would read uccāiśśloko, in c haviṣkṛtāu; in d saparyatām is probable; the last pāda, in which lumpatu is the only possibility which suggests itself, perhaps does not belong here.

āpo devīr yajñakṛtaḥ śukra devīn havi[12]*ṣkṛtaḥ ekapātro-*
dano agniṣṭomena sammyatā |

Read: āpo devīr yajñakṛtaḥ śukrā devīr haviṣkṛtaḥ | ekapātra odana agniṣṭomena samyataḥ z 2 z

Pāda c would be improved by reading ya eka°.

gāyatrī havyavā[13]*ḍ asi devatāgnis sam idhyase* | *sahasra-*
dhāraṁ sukṛtasya loke ghr[14]*tapṛṣṭham amattyuh*

This is all correct except the last word for which mamadyuh would seem possible.

tapas ca satyam cāudanam prāśnītām parameṣṭhināu tā-[15]
bhyām vāiśvarābhṛtaṁ tenādhipatīr ucyase |

Read vāiśvānarā° in c; with this the stanza seems correct.

udagāyo śivāyoḥ { [16] *prāṇena samyata* | *apa vṛprāṇimaj*
jahy

Out of this I get nothing: it seems to represent st. 5, for the rest of the material divides readily into three stanzas.

apa kṣīya dhṛitam a[17]*ham* | *apa rakṣānsi tejasā* | *devebhyo*
havyam arcataṁ vyacasvān supra[f.80b1]*tḥā sa hi* |

In a kṣīye seems possible; in d read suprathās.

*uscāis suparṇo divam ut patāsundriyaṁ deveṣv ākrvann
ṛṣi[2]bhyaḥ pari dehi mām śukraṁ śukreṇa bhakṣayām pivantu
sukrto madhu |*

In a read uccāis, in ab patāsindriyaṁ, in d bhakṣyaṁ pibantu.

*dva[3]yā devā tapano yajñam ākur yān odano dviṣade yānś
ca pṛṣṭhaḥ ā[4]dityāṅgirasas svargam imam prāśnantu ṛtubhir
niśadya z 4 z*

Read: dvayā devās tapanam yajñam ākur yān odano †dvi-
ṣade yānś ca pṛṣṭhaḥ | ādityā aṅgirasas svargam imam prāśnantv
ṛtubhir niśadya z 8 z 4 z

For dviṣade in b viṣate would seem rather good, and pṛṣṭhyam
might be better than pṛṣṭhaḥ. In a tarpanam might be better.

15

[f.80b5] *pīyūṣasya kṣīrasya sarpiṣo anyasyāgram sambharā-
metat. etabhā*am[6]s ahutādo anyo vaiśvadevaṁ havir ubha-
yam samcarantī |*

For pāda b read annasyāgram sambharāmy etat. The first
word of c is probably yathābhāgam, and anye should be read for
anyo; the last pāda can stand, although Kāuś. 73. 14 has ubhaye.
It is possible that what stands here as pāda c is a corrupt
abbreviation of Kāuś. 73. 14ab.

*te samyañca [7] iha mādayantām iṣam ūrja yajamānāya
matsva me sma bhavo mā [8] śarvo vadhīd grāmā vatsān kroma-
śrayo vadamna |*

With ūrjam pāda b might stand, being a variant of Ś. 18. 4.
4d; but Kāuś. 73. 15 has a as here, and in b yajamānā yam
icchata, which probably should be read here. In c read mo sma;
d should probably begin grāmyān vatsān, but I can get nothing
out of the rest of it.

*ye jātā ye ca garbhe[9]sv antar ariṣṭāgnes tanum ārabhantām
imā gāvo vijāvatiḥ prajāvati [10] strīṣva saṁmano bhavantu |*

The meter would be much improved in a by ye ca jātā; in b
read ariṣṭā agnes tanvam. In c read prajāvatiḥ, and for d strīṣu
saṁmanaso bhavantu. The two hemistichs do not hang together
very well.

ā sabhāumān api pr̥schanti devā sām̐vatsa[11]*rāyūṣā sedasā saṁsr̥jāmi vra viyantām striyo gāvo viṣṇur yo* [12] *ryonim anu kalpayāti* }

Read: *ā sabhāumān api pr̥schanti devās sām̐vatsarāyūṣā medasā saṁsr̥jāmi* | *pra viyantām striyo gāvo viṣṇur yo yonim anu kalpayāti* z 4 z

pratigr̥hṇātī r̥ṣabhasya reta ukṣā[13]*nadvānś carati vādya-tām anu* | *preram agram na hinasti kiñ cana ya*[14]*thākāmañ kr̥nuta somyam madhu* }

In a we may probably read *pratigr̥hṇātī vr̥ṣabhasya*, in b *vāśitām*. In c perhaps *preram* might stand, but *preran* would seem better.

sādur yajñas ahutādo naya[15]*nta rāyas poṣā yajamānam sajanatām* | *ni te prathām pr̥thivī ya*[16]*ntu sindhavo yad oṣadhayo nihātām predatām irān*.

In a we may perhaps read *sādhur yajnas sa hutādo nayatu*; in b read *sacantām* (= Ś. 2. 34. 1d). In c read *pr̥thivīm*, in d *nihitām predatām irām*.

parjanyaśya [17] *maruto dadhiyañsān vāta bhadram sasyam pacyatām modatām jagat*. | [18] *saptar̥ṣayas sapta svarāñsy eṣām sapta kṣayo śvinoḥ* |

For *dadhiyañsān vāta* I can suggest nothing plausible; nor for *kṣayo*, after which read 'śvinoḥ'.

pañca vājā prā[f.81a1]*no vyāno manākutīr vāg devī devebhyo havyam vahatu prajānān*.

Read *vājāh* and *mana ākutīr*, with colon after *devī*; this can be read as two eight-syllable pādas. Read *prajānan*.

ye ca dr̥[2]*ṣṭā ye cādr̥ṣṭāṣ krimayaṣ kikkīśās ca ye* | *teṣām śīrāñsy asinā śchi*[3]*nadmī yathā sām̐vatsanāyūṣā medasā saṁsr̥jāmi* z 5 z [4] z *anu* 3 z

Read: *ye ca dr̥ṣṭā ye cādr̥ṣṭāṣ krimayaṣ kikkīśās ca ye* | *teṣām śīrāñsy asinā chinadmī yathā sām̐vatsarāyūṣā medasā saṁsr̥jāmi* z 9 z 5 z *anu* 3 z

16

[f.81a4] *dyāuś cemañ yajñam pr̥thivī ca sandahātām mā*-[5] *tariśvā pavamānaṣ purastāt. tvaṣṭā vāyus saha somena vāta i*[6]*mam sam dukur ānapasphurantaḥ*

In a read sanduhātām; in d read ana°: for pāda a see TB. 3. 7. 4. 15.

*gharmaṁ tvapānv amṛtasya dhārayā devebhyo [7] havyam
paride savitre | śukraṁ devāś śrutam ajantu havyam āsam
juhvā[8]nām amṛtasya yonāu |*

In a read tapāmy, in b paridāmi, in c śṛtam adantu, in d juhvānam. These corrections bring the stanza in accord with Vait. 14. 1.

*ud vāsayāgne śrutam akarma havyam ā roha [9] pṛṣṭham
amṛtasya dhāma | vanaspatayā upa barhi strṇita vadhvā sa-[10]
matū ghṛtavat karātha |*

Read: ud vāsayāgneś śṛtam akarma havyam ā roha pṛṣṭham amṛtasya dhāma | vānaspatyā upa barhis strṇita madhvā samānktha ghṛtavat karātha z 3 z

For pādas ab cf. Kāuś. 2. 37; for d cf. Kāuś. 2. 36.

*yopsī yakṣmāś śamayāmi taṁ vorja gavyūti[11]yam śam
anajmi yetām taṁ nam kri kṣīram avitham naś kṛṇomy añśam
tayanto [12] piyūtham etah*

If yopsī may mean 'hurtful' it may stand; at the end of pāda a read taṁ va; for b ūrjam gavyūtim sam anajmy etām. Just above taṁ, at the beginning of c, the ms. interlines a correction ktā, but I can make nothing of the first part of the pāda; read aviṣam for avitham. For d it seems possible to read añśam dayante piyūṣam etat.

*idānām pitā uta pitryāyānām payo dhayantv a[13]hunīyamā-
nāḥ | ṛtubhis sasyam uta kṛptam astu yo gopā rakṣatu vā[14]yur
ena |*

In a pitā seems a probable reading, and pitryānām; in b read dhayantv ahrṇīyamānāḥ; in c kṛptam; at the end of d enām may be possible.

*pibata ghṛtam yata dhāvayed guhā yataṁ nihataṁ mānuṣeṣu
| [15] viśve devā vāśvadevasyāgnāu yathābhāgo haviṣo māda-
yadhvam |*

In a read pibata, and perhaps yato or yatra; with nihitam pāda b would seem good: in d read yathābhāgam.

*yo [16] devānām asi śreṣṭho rudras tvamticaro vṛṣā | ariṣṭa-
mākam vīrā me [17] tad astu hṛtam tava |*

In b read tanticaro; in c ariṣṭā asmākam; in d read hutam for hrtam, and unless medad can stand as the first word of d I can see nothing. Pāda a appears MŚ. 1. 3. 4. 3, and pāda b TB. 3. 3. 2. 5.

*pūrnam aham kariṣanam | śatavantam sahasriṇam vi-[f.81b1]
śvebhīr agne devāir imam goṣṭhamām durha z 1 z*

Read: pūrnam maham kariṣanam śatavantam sahasriṇam |
śvebhīr agne devāir imam goṣṭhamām dr̥ṇha z 8 z 1 z

This stanza as emended is not satisfactory; I have tried to bring it into the general sphere of the first six stanzas, but that may be a mistaken effort.

17

(Ś. 6. 111 with additions)

[f.81b1] *devāinasād unmadi[2]tam kṣettriyās chapathār uta
| muñcantu tasmā tvā devā unmattam rakṣa[3]sas pavī z*

For b read kṣettriyāc chapathād uta; in c tasmāt, in d pari. Our a and d are Ś. 3ab.

*munim bhavantam saryāni vāvṛto rakṣānsy aknu ulā ka-[4]
nikrati | atas tam no adhi pāhi vājinn indreṇa medi vr̥hate [5]
raṇāya |*

The first two words of a are probably sound; for the next word paryāne might be possible, followed by some form of vṛt. In b only the first and last words seem good: I can get no idea of the intent of the first two pādas.

*yathāgne devā rbhavo manīṣinom unmattam asṛjany are-[6]
nasah eva te śaktre abhayam kṛṇotu muñcasvāinaso vi nayāmi
rakṣah [7]*

In ab we may probably read manīṣiṇo 'mum unmattam asṛjann āra enasah. In c read śakro, in d nayāsi.

*yathā gāvās ca bhūmyām puruṣāsvinyā okasaḥ yavonmattasya
te mu[8]ne śa gr̥hṇātu pṛthivīm anu |*

Read gāvās in a; for b the only suggestion I have is puruṣās cinvanty. In c read evon°, in d perhaps saṁ or sa.

*munim dād̥hāra pṛthivī munim dyāu[9]r abhi rakṣati munni-
yam hi viśvā bhūtāni munim indro adīdharat. | [10] parā rakṣa
svāmi te |*

Read: munim dādhāra pṛthivī munim dyāur abhi rakṣati |
munim hi viśvā bhūtāni munim indro adīdharat | parā rakṣas
suvāmi te z 5 z

With the last pāda cf. Ś. 4. 13. 5d, which has yakṣmañ.

imam me agne puruṣam samugdhi yā vibho grā[11]hyā lālāpiti
| utodite kṛṇavarbhāgadheya munim mudito [12] agado yathā-
sat. |

Read: imam me agne puruṣam mumugdhi yo vibaddho grāhyā
lālāpiti | atho 'dhi te kṛṇavaḍ bhāgadheyam anunmudito agado
yathāsat z 6 z

agniṣ ṭe na śasayatu yat te unmana uddhṛtam ju[13]homi
vidvāns te havir yathānammudito bhava |

Read: agniṣ ṭe ni śamayatu yat te tan mana uddhṛtam |
juhomi vidvāns te havir yathānunmudito bhavaḥ z 7 z

punas tvā tur apsaraṣ pu[14]nar vātaṣ punar diśaḥ punar
yamaṣ punar yamasya dūtās te tvā muñca[15]ntv añhasaḥ |
jīvātave na martave atho ariṣṭatātaye |

Read: punas tvā dur apsarasas punar vātaṣ punar diśaḥ |
punar yamaṣ punar yamasya dūtās te tvā muñcantv añhasaḥ |
jīvātave na martave atho ariṣṭatātaye z 8 z 2 z

18

(Ś. 4. 13)

[f.81b15] uta de[16]vā avahitam devā uddharatā punaḥ tato
manuṣyam tam devā dāvas kṛ[17]ṇuta jīvase | ā tvāgamam
śantātībhi atho ariṣṭatātībhiḥ [18] dakṣam te bhadrām ariṣam
parā muvāsy ānaya tu. dvāv imāu vātāu vā[f.82a1]ta ā sindhor
ā parāvataḥ dakṣan te anya ā vatu parānyo vāta yad rapaḥ | [2]
ā vāta vāhi bheṣajam vi vāta vāhi yad rapaḥ tvam hi viśvabhe-
ṣajo [3] devānām dāta iyase | trāyantām imam devās trayantām
maruto gaṇāḥ [4] trāyantām viśvā bhūtāni yathāyam agado
satī | ghr̥tena dyāvā[5]pṛthivī ghr̥tenāpas samukṣatā | ghr̥tena
muścasvāinaso yad ā tua [6] kṛtam āhṛtaḥ ayam me hasto bha-
gavattaraḥ ayam me viśvabheṣajo yaṁ śi[7]vābhimarśanaḥ
hastābhyām daśasākḥābhyām jīhvā vātaṣ purogavi | kanāma-[8]
yatnubhyām samvubhyām tvā abhimarśāmasi | āpa id vā u
bheṣajis tās te [9] kṛṇvantu bheṣajam. z 3 z

Read: uta devā avahitaṁ devā ud dharathā punaḥ | uto manu-
 śyaṁ taṁ devā dāivāṣ kṛnuta jīvase z 1 z ā tvāgamaṁ śantā-
 tibhir atho ariṣṭatātibhiḥ | dakṣaṁ te bhadrām ābharṣaṁ parā
 suvāmy anayaṁ te z 2 z dvāv imāu vātāu vāta ā sindhor ā parā-
 vataḥ | dakṣaṁ te anya ā vātu parānyo vātu yad rapaḥ z 3 z ā
 vāta vāhi bheṣajaṁ vi vāta vāhi yad rapaḥ | tvaṁ hi viśvabhe-
 ṣajo devānām dūta īyase z 4 z trāyantām imam devās trāyantām
 maruto gaṇāih | trāyantām viśvā bhūtāni yathāyam agado 'sati
 z 5 z gṛtena dyāvāpṛthivī gṛtenāpas samukṣatā | gṛtena
 muñcasvāinaso yad ā tvā kṛtam ahr̥thāḥ z 6 z ayaṁ me hasto
 bhagavān ayaṁ me bhagavattaraḥ | ayaṁ me viśvabheṣajo 'yaṁ
 śivābhimarśanaḥ z 7 z hastābhyām daśaśākhābhyām jihvā vācaṣ
 purogavī | anāmaitnubhyām śāmbhubhyām tābhyām tvābhi
 mṛśāmasi z 8 z āpa id vā u bheṣajir āpo amivacātāniḥ | āpo
 viśvasya bheṣajis tās tvā kṛvantu bheṣajam z 9 z 3 z

In 2c our ms. seems to point toward the form which most of
 the mss. of Ś have: the form given for 2d is close to the form
 in Ś, parā yakṣmaṁ suvāmi te. St. 6 has no parallel: st. 9
 varies only in pāda d from Ś. 3. 7. 5 (= Ppp. 3. 2. 7); the
 similar endings of pādas a and e account for the omission of
 b and c.

19

(Ś. 3. 30)

[f.82a9] sahr̥dayaṁ sāmnyam avidveṣaṁ kṛno[10]mi vaḥ
 anyo nyam abhinnuta vatsaṁ jātam ivāghnyā anuvrataṣ pituṣ
 putro mātṛā [11] bhavati sunnataḥ jāyā patye madhumatim
 vācam vadatu śantivām | mā trā[12]tā bhr̥taraṁ dhukṣa mā
 svasāram uta svasā | samyañcas suvatā bhūtvā vācam va-[13]
 datu bhadrāyā | yena devā na vīyanti no ca vidviṣate mīthaḥ |
 tat kṛvo [14] vrahma vo gr̥he samjñānaṁ puruṣebhyaḥ jāya-
 svṛntaṣ cittano mā vi yaṁṣṭaṣ samnā[15]dhayantas sudhirās
 carantaḥ anyo nyasmāi valgū vadantu yaca samagrāstha sa-[16]
 dhricinān samānī prapā saha vo nyabhāgas samānyokte saha vo
 yuna[17]jmi samyañco gnyo sapariyatādā nābhim ivābhṛtā |
 yena devā ha[f.82b1]viṣā yajatrāpa pāpmānam āpnuta | kro-
 dham manyum ṛtam bhāgam duruktam aśo[2]canam. | rejmaṁ
 vi dadhmāsi | sadhricinān nas samanasaṣ kṛnomy ekasu[3]ni-
 ṣṭyaṁ samvananena samkṛda | devā yaved amṛtam rakṣamānas
 sāyam[4]prātas susamitir vo stu z 4 z

Read: sahrdayam sāmmanasyam avidveṣam kṛṇomi vaḥ | anyo 'nyam abhi navata vatsam jātam ivāghnyā z 1 z anuvrataṣ pituṣ putro mātṛā bhavatu samyataḥ | jāyā patye madhumatiṁ vācam vadatu śāmtivām z 2 z mā bhrātā bhrātaram dvikṣan mā svasāram uta svasā | samyañcas savratā bhūtvā vācam vadata bhadrāyā z 3 z yena devā na viyanti no ca vidviṣate mithaḥ | tat kṛṇmo vrahma vo gr̥he samjñānam puruṣebhyaḥ z 4 z jyāya-svantaś cittino mā vi yānta samrādhayantaś sadhurās carantaḥ | anyo 'nyasmāi valgu vadanto yāta samagrās sta sadhr̥cīnāḥ z 5 z samānī prapā saha vo 'nnabhāgas samāne yoktre saha vo yunajmi | samyañco 'gnitṁ saparyatārā nābhim ivābhṛtāḥ z 6 z yena devā haviṣā yajatrā apa pāpmānam apunata | krodhaṁ manyum ṛtiṁ bhāgam duruktam aśocanam rejmaṁ ni dadhmasi z 7 z sadhr̥cīnāḥ vas sammanasaṣ kṛṇomy ekaśnuṣṭin samvana-nena sahr̥daḥ | devā ived amṛtam rakṣamāṇāṣ sāyam-prātas susamitir vo 'stu z 8 z 4 z

The ms. corrects dhukṣa in 3a to kṣudha.

The variants from Ś are slight. In 5d three syllables are needed; samantāḥ, or samānāḥ, would fit in nicely and might easily have dropped before samānī. In 6d Ś has ivābhitaḥ. St. 7 is new; in pāda e ṛtambhāgam, as given in the ms., seems out of harmony with the context.

20

[f.82b4] *paraś paraś ca parastan ma parasta[5]raṁ agnir vātasya dhr̥jyāpardhādhe aham tām |*

The first pāda seems to be defective; it seems to end 'paraś ca: for b I incline to read paraś tardāḥ paraś caran. For cd read agner vātasya dhr̥jyāpa bādhe aham tām; cf. Ś. 3. 1. 5b.

udakasyedam enam vānta[6]syedam nibhañjanam | agnen namasyāyam panthā neha tandāyanam tavā z z [7]

In a read ayanam, for b vāntasyedam nibhañjanam. In c a possible reading is agner namasyā°; in d read tandāyanam tava.

pari tvā kṛṣṇavartmani agnir dhūmanārciṣā | sa tvan tardhā paraś carā[8]nyata dhy ahvanī

In a read °vartane, in b dhūminārciṣat: in c sa tvan tardā; the sign transliterated hva in the last word is not clear, and I suggest carānyato 'dhi hr̥ñhi as a possible but doubtful reading.

yavā etan māsureṣitās ca ye | sarvāns tām vrahma[9]ṇā vyaṃ śalabhān jambhayāmasi |

In the first two words we seem to have what represents pāda a, with some mention of barley; the next pāda might be māsara eṣitās ca ye; the rest is correct. I take śalabha to mean an insect of the grasshopper sort.

śalabhasya śalabhyas tandasyo[10]tpatattriṇāḥ z agnir vātasya nrājyāpi nipyāmy āsam |

In a read śalabhyās, for b tardasyotpatattriṇāḥ: pāda e as in st. 1, and for d °āpi nahyāmy āsyam (= Ś. 7. 70. 4b, 5b).

yadīda [11] gavi bheṣajam viśvād ṛpāt samābhṛtam | ākhor ghunasya tandasya [12] teṣā snāvnāpi nahyataḥ

In a read yadīdam; in b riphāt is the simplest correction but an ablative would seem better. In c read tardasya, and for d teṣām snāvnāpi nahyata.

trṣṭā tvam asi gandhena oṣadhir gunaja[13]mbhinī | ākhor ghunasya jātāni | tāni jambhaya tejasā

The kh in ākhor is imperfect. In ab read gandhenauṣadhir ghuna°; remove the colon after jātāni.

tūlam [14] tandas trṇasyātu mūlam ākhor dhiyeṣitah | atho vṛkṣasya phalgū [15] yad a ghunā yantu sāyavam.z 5 z anu 4 z

Read: tūlam tardas trṇasyātu mūlam ākhor †dhiyeṣitah | atho vṛkṣasya phalgu yad ā ghunā yantu sayavam z 8 z 5 z anu 4 z

Although many details are very uncertain here, the sphere is clearly that of Ś. 6. 50.

21

(cf. Ś. 5. 22 passim)

[f.82b16] *dyāus ca dhāṣ pitā pṛthivī ca mātā cāgniś ca nṛcakṣā jātave[17]dāh | te takmānam adharāñcam nyañcam daśāham namasyam tvaradhī dūra[f.83a1]m asmat.*

This seems to be clear except toward the end; the simplest correction would be namasyan tvarāti, but it is very possible that a verb form is concealed in daśāham and that namasyam is an adjective.

*takman iyaṃ te kṣetrabhāgam apābhajan pṛthivyāḥ pūrve
ardhe ati[2]hāya tim ati no hinasvid grāhiḥ kritvā gr̥heṣu iti
kilā suśīrṣṇaḥ [3]*

The only suggestions I can make are imaṃ for iyaṃ, and kṣetrabhāgam apabhajan; in the rest the word division is not certain.

*takmaṃ parvatā ime himavantas somapṛsthāḥ vātaṃ jūtaṃ
bhiṣājā no a[4]kraṇ naśyeto marajānñ abhi |*

Read takman, vātajūtaṃ bhiṣajaṃ no akraṇ, and marajān. This is probably intended to be metrical. Pāda d seems to be of similar intent to Ś. 5. 22. 7a.

*na tvā striyaḥ kāmayaṃte na puṃsāṃsaḥ katīme [5] cana | neha
takma kāmāloro titaro mahān.*

Read puṃsāṃsaḥ and we have two readable pādas: next takmā seems probable and perhaps kāmalo; for the last pāda 'ravati taro mahān might seem possible, but it does not give any very good meaning.

*mā no hiṃsin mahato mā [6] hiṃsīr mahyas tvaṃ kumārān
babhro mā hiṃsin mā no hiṃsiḥ kumārīha [7]*

In a read hiṃsīr, in b perhaps mahiyas; in c hiṃsīr, and in d perhaps kumārīr iha. Cf. Ś. 11. 2. 29.

*yah sākam utpādayasi balāsaṃ kāsam anvr̥jam bhīmas te
takman hē[8]tayas tābhis sa pari vr̥ndhi nā |*

In b read balāsaṃ and perhaps anvr̥jum, for which Ś. has udyugam. In c bhīmās, in d nah; Ś. has tābhis sma in d.

*anyakṣettreṇa ramate sahasrākṣo [9] martyaḥ abhūti prā-
rthas takmātmāu no mṛḍāyīṣyati*

Read: anyakṣetre na ramate sahasrākṣo 'martyaḥ | abhūd u prārthas takmā †tmāu no mṛḍāyīṣyati z 7 z

In d perhaps we may read tmanāṃ no.

*takman na bhahiyā[10]śvā na gāvo neha te ca gr̥hā | śatamna-
rasya muṣṭihā punar gaścha mahā[11]vr̥ṣām . z 1 z*

Read: takman na bheyā aśvā na gāvo neha te ca gr̥hāḥ | śakam bharasya muṣṭihā punar gaścha mahāvṛṣān z 8 z 1 z

The reading suggested in a is barely probable: in pādas cd I have followed Ś, which however has etu in d.

22

[f.83a11] *yo hemantaṁ śāpayatho balenārvāg de*[12]*vetu uda*
ye paro divaḥ bhavārudrayos sumati vṛṇīmahe anyatrā[13]*ssad*
aghahaviṣyā vy etu | yo dyām ā tanotu yo ntarikṣaṁ stabhrāty
ojaso [14] *jāyamānaḥ tasmāi rudrāya haviṣā vidhemānyatrā-*
smad aghaha[15]*viṣā vy etu z yayo rodhān nāpapadyate kiṁ*
canāntar deveṣūta mānu[16]*ṣeṣu | tābhyām rudrābhyām haviṣā*
vidhemānyatrāssad aghahaviṣā vy e[17]*tu | yāv āisāte paśūnām*
pārthivānām catuspadām uta vā ye dvi[18]*pādaḥ | tābhyām*
rudrābhyām haviṣā vidhemānyatrāssad aghahaviṣā[f.83b1]*ṣā vy*
etu z z om̐ anyatrāssad aghahaviṣā vy etu z yasya pratihitā [2]
yā ssa vyañjantu yāranyāṣ paśava uta grāmyāsaḥ | tasmāi
rudrāya ha[3]*viṣā vidhemānyatrāssad aghahaviṣā vy etu | yassād*
oṣaṭayo ba[4]*bhṛīyamānā yantismān rakṣāso na yujanti viśve |*
tasmāi rudrāya [5] *haviṣā vidhemānyatrāssad aghahaviṣā vy*
etu yaḥ parvatān nyana dadhe [6] *ti vidvān yo bhūtāni kalpa-*
yasi prajāgan. | tasmāi rudrāya havi[7]*ṣā vidhemānyatrāssad*
aghahaviṣā vy etu z yāv āisāno carato dvi[8]*pado yaś catuspadāḥ*
yā ugro kṣipradhanvānāu tābhyām rudrābhyām ha[9]*viṣā vidhe-*
mānyatrasmād aghahaviṣā vy etu | punaś cakṣuṣ punaṣ prā-[10]
ṇaṁ punar āyur dhehi no jātavedaḥ rudra jalāṣabheṣaja
vidvā[11]*ndvastenā haviṣā vidhemānyatrāssad aghahaviṣā vy*
etu z 2 z

Read: *yāu hemantaṁ śāpayatho balenārvāg diva ety uta yo*
paro divaḥ | bhavārudrayos sumatiṁ vṛṇīmahe anyatrāsmad
aghahaviṣā vy etu z 1 z yo dyām ā tanoti yo 'ntarikṣaṁ stabhnāty
ojaso jāyamānaḥ | tasmāi rudrāya haviṣā vidhemānyatrāsmad
 ° ° z 2 z *yayo rodhān nāpapadyate kiṁ canāntar deveṣūta*
mānuṣeṣu | tābhyām rudrābhyām ° ° ° z 3 z *yāv isāte*
paśūnām pārthivānām catuspadām uta vā ye dvi-pādaḥ | tābhyām
rudrābhyām ° ° ° z 4 z *yasya pratihitā yās sma vyañjanti*
yasyāranyāṣ paśava uta grāmyāsaḥ | tasmāi rudrāya ° ° °

z 5 z *yasmād ṛṣṭayo bebhṛīyamānā yanty asmān rakṣaso na*
yucchanti viśve | tasmāi rudrāya ° ° ° z 6 z *yaḥ parvatān*
vanā dadhiṣe vidvān yo bhūtāni kalpayasi prajānan | tasmāi
rudrāya ° ° ° z 7 z *yāv isānāu carato dvi-pado yā catuspado*
yā ugrāu kṣipradhanvānāu | tābhyām rudrābhyām ° ° °

z 8 z *punaś cakṣuṣ punaṣ prāṇaṁ punar āyur dhehi no jātavedaḥ*
 | *rudra jalāṣabheṣaja †vidvān dvastenā† haviṣā vidhemānyatrā-*
smad aghahaviṣā vy etu z 9 z 2 z

Opposite f.83a l.13 in the right margin is *nyoja*, which seems to indicate *stabhrān yojaso* for the end of that line.

In §. 6. 93. 2d we find *anyatrāsmad aghaviṣā nayantu*, where *aghaviṣā* is acc. pl. fem., probably agreeing with an omitted *iṣūs*. In 3a I take *rodhān* as abl. case, probably meaning 'arrow.' Pāda 4b appeared in this same form in Ppp. 3. 32. 2b. At the beginning of 5b *yasya* seems necessary; but cf. KS. 30. 8a, 9. In 6a *rṣṭayo* is a conjecture based largely on the context, as is *vanā* in 7a. Pāda 9a = Ppp. 3. 17. 3a. In §. 2. 27. 6a we find *rudra jalāśabheṣaja*; I feel sure that there is corruption in *vidvān dvastenā*, but I can make no suggestion.

23

(§. 4. 17)

[f.83b12] *iśānan tvā bheṣajānām vijeṣāgrṇīmahe cakre sahasra-*
vī[13]ryam sahasvān oṣadhe tvam | satyajitam śapathayāvānī-
yam sahasā[14]nām punaścaram sarvā samahavy oṣadhī ṛto mā
pārayān iti | yā [15] sisāpa śapanena yā vāgha mūram ādadhe
| yā vā rathasya prā[16]sārehya togham utva sah | praticīna-
phalā ity ekā yaś ca bhrātu[17]rviśvapati yaś ca jānuś śapati
naḥ vrahmā yam manvataś capāt sarvaṁ [18] tam no adhaspa-
dam yām te cakrur āme pātre yām sūtre nilalohite | [f.84a1]
yāmme mānse kṛtyām yām cakras tvayām kṛtyākṛto jahi |
dussvapnyam du[2]rjivatam rakṣo bhyom arāyya | durvācas
sarvaṁ durbhūtam tam ito nāśayā[3]masi | kṣudhāmāram tṛṣṇā-
māram aghotām anupaśyatām | apāmā[4]rga tvayā vayam
sarvaṁ tad api sṛjumahe z 3 z

Read: *iśānām tvā bheṣajānām vijeṣa ā grṇīmahe | cakre sahasravīryam sahasvām oṣadhe tvām z 1 z satyajitam śapathayāvānīm sahamānām punaścaram | sarvāḥ samahavy oṣadhīr ito mā pārayān iti z 2 z yā śāsāpa śapanena yā vāgham mūram ādadhe | yā vā rasasya prāsārebhe tokam attu sā z 3 z praticīnaphalo hi tvam apāmārgo babhūvitha | sarvān mac chapathānī adhi variyo yāvayās tvam z 4 z yac ca bhrātṛvyāś śapati yac ca januś śapati naḥ | vrahmā yan manyutaś śapāt sarvaṁ tad no adhaspadam z 5 z yām te cakrur āme pātre yām sūtre nilalohite | āme mānse kṛtyām yām cakrus tvayā kṛtyākṛto jahi z 6 z dussvapnyam durjivatam rakṣo 'bhvam arāyyaḥ | durvācas sarvaṁ durbhūtam tam ito nāśayāmasi z 7 z kṣudhāmāram*

tr̥ṣṇāmāram agotām anapatyatām | apāmārga tvayā vyaṁ
sarvaṁ tad apa mṛjmahe z 8 z 3 z

The reading of the ms. in 1d might be defended if the apāmārga is understood as the plant addressed; to emend as above does not make much improvement. In 3cd prāsāyārebhe might be a better reading. Our st. 4 appeared previously Ppp. 2. 26. 4: our st. 5 is a variant of Ś. 2. 7. 2. At the end of 8b our ms. offers nothing decisively helpful; it does seem to offer a basis for the reading suggested.

24

(Ś. 4. 18)

[f.84a4] samā bhūmī[5]s sūryenāhnā rātrī samāvati kṛṇomi
satyam ūtaye rasās santu [6] kṛtvārī | yo devaṣ kṛtyo kṛtyā harād
aviduṣo gṛham | vatso dhārar ī[7]va mātaraṁ tvam pratyag
upapadyatām | āmā kṛtvā pāpmānaṁ yas tvayānna [8] jighā-
ṅsati | asmādashasyām jagadhārayām bahulāṣ phaṭi [9] kari-
kratuḥ sahasradhāmaṁ viśākhān vyagrīvān śāya tvam prati [10]
sma cakṛṣe kṛtyām priyām priyāvāse hara | yām cakāra na
śa[11]śākha śāśire pādamaṁ aṅgulim | cakāra bhadrām asmabhyam
abhagā [12] bhagavadbhyaḥ anayāhaṣ ośadhyā sarvā kṛtyāyād
aviduṣo [13] gṛham | yām kṣettre cakur yām gobhyo yām vā te
puruṣebhyaḥ | apāmā[14]rgo pa mā iṣṭu pa kṣettriyām śapathāṣ
ca mat. | apāhyātudhānyo [15] n upa sarvā arāyya apāmārga
pra jayā tvam yyā ati sr̥jasva [16] nah z 4 z

Read: samā bhūmis sūryenāhnā rātrī samāvati | kṛṇomi
satyam ūtaye 'rasās santu kṛtvārīh z 1 z yo devaṣ kṛtyām kṛtvā
harād aviduṣo gṛham | vatso dhārur iva mātaraṁ tam pratyag
upa padyatām z 2 z āmā kṛtvā pāpmānaṁ yas tayānyam jighā-
ṅsati | asmānas tasyām †jagadhārayām bahulāṣ phaṭ karikratu
z 3 z sahasradhāman viśākhān vigrīvān śāyaya tvam | prati sma
cakruṣe kṛtyām priyām priyāvate hara z 4 z yām cakāra na
śāśāka śāśire pādamaṁ aṅgulim | cakāra bhadrām asmabhyam
abhago bhagavadbhyaḥ z 5 z anayāham ośadhyā sarvā kṛtyā
adoduṣam | yām kṣetre cakrur yām gobhyo yām vā te puruṣe-
bhyaḥ z 6 z apāmārgo 'pa māṛṣṭu kṣettriyām śapathāṣ ca yaḥ |
apāha yātudhānīr apa sarvā arāyyaḥ z 7 z apamṛjya yātudhānān
apa sarvā arāyyaḥ | apāmārga pra jayā tvam arāyyo ati sr̥jasva
nah z 8 z 4 z

In the right margin opposite l. 9 stands *sadvam*, and opposite l. 10 is *raṇā*.

In 3b the reading is hardly as good as that of Ś, which has *tenā°*: in 3c it seems highly probable that we have a corruption of the reading of Ś, *dagdhāyām*. Our st. 5 is almost identical with Ś. 5. 31. 11. I am confident that *adoduṣam* is the Ppp. reading in 6b, and that somehow a copyist's reminiscence of 2b has interfered. In 7b I have restored the reading of Ś, but *śapathāñś ca mat* would be possible. I have ventured to restore the first hemistich of st. 8 from Ś for the identity of 7d and 8b would easily cause its omission.

25

(Ś. 4. 19)

[f.84a16] *uta evāsy abandhukṛd utāyesya nra jā[17]mitā |*
uto kṛtyākṛtaṣ prajāmn abhras ivā śchinda vārṣikam vra-[18]
kmaṇena pariyukto si kaṇvena nārṣadena | senevāiṣi tviṣi-[19]
matī na tatra bhayam astu yatra prāpnohy oṣadhe | agrehy
oṣadhinām [f.84b1] jyotiṣevāpidhipayam | uta pākasya trātāsy
uta hantāsu rakṣasaḥ [2] yad adho davāssurāns tvayāgre nir
akṛṇvataḥ tasmād adhi tvam oṣadhe [3] apāmārgo ajāyata z om
apāmārgo ajāyata | vibindatī [4] śataśākhā vibinda nāma te pitā
| pratyag vibhitam tvam yo asmān a[5]bhidāsati | asada bhūmyā
sambhavat ta dyām eti vṛhatvacaḥ u[6]dī tvaco vyadhūmayat
pratyak kartāram ṛśchatu | pratyam hiṅ sambabhūyatha [7]
praticīnaphalas tvam pratiṣ kṛtyākṛtyā amuṃ kṛtyākṛtaṃ jāhi
| [8] śatena mā pari pāhi sahasreṇābhi rakṣa mam indras te
vī[9]rudhām pata bhadrojmanam ādadhuḥ z 5 z amu z 5 z [10]
z z

Read: *utāivāsy abandhukṛd utāivāsi nu jāmitā | uto kṛtyā-*
kṛtaṣ prajāṃ abhram ivā chindhi vārṣikam z 1 z vrāhmaṇena
prayukto 'si kaṇvena nārṣadena | senevāiṣi tviṣimatī na tatra
bhayam astu yatra prāpnoṣy oṣadhe z 2 z agra ehy oṣadhinām
jyotiṣevābhīdhipayan | uta pākasya trātāsy uta hantāsi rakṣasaḥ
z 3 z yad ado devā asurāns tvayāgre nirakṛṇvata | tasmād adhi
tvam oṣadhe apāmārgo ajāyathāḥ z 4 z vibhindatī śataśākhā
vibhindan nāma te pitā | pratyag vibhindhi tvam taṃ yo asmān
abhidāsati z 5 z asad bhūmyas sambhavat tad dyām eti vṛha-
dvyacaḥ | tad vāi tato vidhūpayat pratyak kartāram ṛchatu

z 6 z pratyāñ hi sambabhūvitha praticīnaphalas tvam | praticiṣ
kr̥tyā ākr̥tyāmuñ kr̥tyākṛtañ jahi z 7 z śatena mā pari pāhi
sahasrenābhi rakṣa mām | indras te vīrudhām pate bhadra
ojmānam ā dadhat z 8 z 5 z anu 5 z

In st. Ib jāmitā seems possible, though jāmatā might be better in some ways; Ś has jāmikṛt. On prayukto in 2a see Whitney's Translation. In 6c vṛhadvyacaḥ is surely the reading for Ppp.; and in 6c the most plausible course is to follow Ś (as I have done). In 8cd it is entirely possible that our ms. has merely a corruption of the Ś reading, pata ugra. With 7cd cf. Ś. 10. 1. 6cd and Ppp. 1. 47. 3 cd.

26

[f.84b10] *rā dyāvāpṛthivī śchintāñ mūlam atho śiraḥ viśchi-*
[11] *tya sadyatas pṛṣṭhās tāñ kanvāthām adhaspadāñ |*

In a read arātyā, in b chintāñ: in c viehidya, probably madhyatas, and perhaps pṛṣṭis rather than pṛṣṭhā; in d kṛvāthām.

idañ śrnu jā[12]tavedo yaḍ amuṣyād vaco mama | rātyāt
sarvam iṣyat pṛṣṇid vṛha[13]tam aśvinām |

In b read amuṣnād, in c arātyās and perhaps iṣaṃ yat: in d aśvinā, and possibly pṛṣṭir, although pṛāśnad would also seem possible.

yā svapne yā carati dorbhūtvā janāñ anu | rā[14]tiñ indra
tvam jahi tvām agnir iva sādaha |

In a read ca carati, in b dāurbhūtyā, in c arātim, in d tāñ and sādaha.

śreṣṭho me rājā va[15]runo hañ satyena gacchatu | rātyaṃ
hutvā santokām ugro devo [16] bhi dāsatu |

In b instead of hañ we might read 'yañ: in c read arātiñ hatvā sañtokām, in d 'bhi.

jyēṣṭhā ca yā sinīvālī sapta tisro ty āyā [17] rātiñ viśvā
bhūtāñi ghnantu dāsīs ivāgamī

In b read 'bhy āyan, in c arātiñ, in d dāsīm ivāgamīm.

somo rā[18]joṣadhībhis sūryācandramasā ubhā | rātyaṃ sarve
gandha [f.86a1]rvā ghañtu apsarasās ca yah |

In a read *rājāuṣ*^o, in c arātīm, in d ghnantv and yāh.

bhavo rājā bhavāsarvāv indro vāyur vṛhaspatih tvaṣṭā me [2]
dhyakṣaṣ pūṣa te rātīm ghnantu suvrata |

Read 'dhyakṣaṣ pūṣā in c, 'rātīm and suvratah in d.

ye ca devā bhūmicarā ye cāmī divy ā[3]*sate ye ntarikṣa syete*
te rātiyam ghnantu suvrata |

In pāda c the only suggestion I have is ye 'ntārikṣa āsyante which does not seem satisfactory: in d read as in the preceding stanza.

yā ceṣitāsūrāir devebhir i[4]*ṣitā ca yā* | *atho yā manyor jāyate*
rātrīm harmi vrahmaṇā z 1 z

Read: yā ceṣitāsūrāir devebhir iṣitā ca yā | atho yā manyor jāyate 'rātīm harmi vrahmaṇā z 9 z 1 z

27

[f.86a5] *tarir me adītsadam mahad yakṣam vṛhad vapuḥ*
viśvāir devāir nirrtis tanāyu[6]*jā maram mṛtyor ha jāyate* |

Pāda b seems good as given, mahad yakṣam vṛhad vapuḥ; pāda a lacks one syllable, and otherwise it is wholly unclear to me: the first three words of c are good, but I can make nothing of the syllables tanāyujā; the rest seems possible as it stands, but maro might be a better reading.

ammum srṣṭitsāt patho vadadahim vāi rājanta[7]*m ojasā* |
āyūṣchātī gutsam atigmam andayavṛkīdvirmum ojasā |

In a possibly amum srṣṭecchāt is intended, but for the rest of the hemistich I see nothing. In c perhaps āyūñjati may be read, which would give a fair pāda: after that I see nothing.

yā[8]*vatī dyāvāpṛthivī varimnā yāvad vā sapta sindhavo*
mahitvā tāvatī ni[9]*rrtir viśvavārā viśvasya yā jāyamānasya*
devā |

Read: yāvatī dyāvāpṛthivī varimnā yāvad vā sapta sindhavo mahitvā | tāvatī nirrtir viśvavārā viśvasya yā jāyamānasya veda z 3 z

With pādas ab cf. Ś. 4. 6. 2ab (= Ppp. 5. 8. 1): for pād cf. st. 5.

*viśvasya jāyamānasya de[10]vi puṣṭy asya vāpuṣṭipatī tva-
bhūyatha | namo stu te nirṛte mātman asmān parā[11]bhajenā-
param hātayāsi |*

In b I would read puṣṭasya vā puṣṭipatir babhūvitha: in c read 'stu; mātman ought to mean something like 'do not harm,' but I cannot solve it; for d a possible reading is parabhagenā-param hātayāsi.

*devīm ahaṁ nirṛtir vardhamānaṣ piteva putram va[12]sate
vacobhāh | viśvasyāi jāyamānasya devī śiraś-śiraṣ pradīśoro
nudasthe*

For this stanza cf. TS. 4. 2. 5. 4; with nirṛtīm pāda a may stand tho TS. has vandamānas; pāda b seems good but TS. has dasaye and KS. damaye. In c read viśvasya yā, and probably devī; but cf. st. 3. In d I would suggest prati sūro 'nu caṣṭe; TS. has sūri vi.

*a[13]panvantam ayajamānam iccha tena sebhyām taskara-
syānu śikṣa svapantam iccha sā tayī[14]bhīyām namo stu te nirṛte
ahaṁ kṛṇomi |*

Read: apanvantam ayajamānam iccha stenasyetyām taskara-syānu śikṣa | svapantam iccha sā ta ityā namas tu te nirṛte ahaṁ kṛṇomi z 6 z

This stanza also appears TS. 4. 2. 5. 4; there and in other places asunvantam stands in a, and if apanvantam (from pan) is not good, we must restore that here.

*amunvakā nirṛtis saṁjagatsun nāsyā[15]ṣ pitā vidyate nota
mātā | madhyāt cha srāmanu jighāsi sa[16]rvaṁ na devānām
sūryam samāpa |*

In a read asunvakā and saṁjighatsur; perhaps for c we might read madhyāt sā srāmam no jighānisus sarvaṁ: pāda d lacks one or more syllables, and I think it probable that sūriṁ should stand for sūryam; possibly samāpa can stand, but I cannot fit this pāda into the rest successfully.

*yad asya pāre tamasaś śukram jyō[17]tir ajāyata | sa naṣ
parṣad ati dviṣo gne vāiśvānara dyumat.z 2 z*

Read: yad asya pāre tamasaś śukram jyotir ajāyata | sa naṣ parṣad ati dviṣo 'gne vāiśvānara dyumat z 8 z 2 z

This appears TS. 4. 2. 5. 2, and we may also compare Ś. 6. 34. 5.

28

(cf. Vāit. 10. 17)

[f.86a18] *pramucyamāno bhuvanasya gopa paśun no tra prati bhāgam etu | agnir yajñam trivṛtam [f.86b1] saptatantum devam devebhyo havyam vahatu prajānan. z yū te daṅṣṭrā sudhayāu ropayisñū [2] jihvayete dakṣiṇā sam ca paśyata | anāṣṭram naṣ pitaras tat kṛnotu yūpe [3] baddham pra vi mucyamā yad annam akliṣṭvas tam avi juṣṭah parehir indrasya goṣṭha [4] m api dhāva vidvān. | dhīrāmas tvā kavayas saṁsrjantv iṣam ūrjam yajamā [5] nāya matsatah ṛṣibhiṣ tvā saptabhir attrināham pratigrhṇāmi bhuvane syone | [6] jamadagniṣ kaśyapas svādv etad bharadvājo madhv annam kṛnotu z pratigrahitre go [7] tamo vasiṣṭho viśvāmitro dadarṣe śarma yaśchāt. | yan no agram haviṭha jagāmā [8] nvasya putram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniṣ ṭad dhotā su [9] hatam kṛnotu | yad ājyam prati jagrāha yañs ca vrihan ajam candrena saha ya [10] j jaghāma | vrhaspatir haviṣo no vidhartā mā no hiṁsīt saha go aśvo viṣā [11] ca | agnin nayatu pratigrhṇātu vidvān vrhaspatih praty etu prajānan. indro [12] marutvān suhatam kṛnotu avāikṣavānnam anamīvo stu | yan no dudur varām akṣitīm [13] vasu yad vā dalpam upanenena nas saha | yad dhāvvetam saha vṛṣṭanotā agni [14] ṣ ṭad dhotā suhatam kṛnotu | yan naṣ śālām viśvabhogām imām dadur grham vā yo [15] ktram saha kṛtyota yad vāharam upanāyena devā | agniṣ ṭad dho suhatam kṛnotu z [16] z 3 z*

Read: pramucyamāno bhuvanasya gopa paśur no 'tra prati bhāgam etu | agnir yajñam trivṛtam saptatantum devo devebhyo havyam vahatu prajānan z 1 z yāu te daṅṣṭrā sudihāu ropayisñū jihmāyete dakṣiṇā sam ca paśyataḥ | anāṣṭram naṣ pitaras tat kṛnotu yūpe baddham pra vi mucyamā yad annam z 2 z akliṣṭas tvam abhi juṣṭas parehīndrasya goṣṭham api dhāva vidvān | dhīrāsas tvā kavayas saṁsrjantv iṣam ūrjam yajamānāya matsataḥ z 3 z ṛṣibhiṣ tvā saptabhir atrināham pratigrhṇāmi bhuvane syone | jamadagniṣ kaśyapas svādv etad bharadvājo madhv annam kṛnotu | pratigrahitre gotamo vasiṣṭho viśvāmitro dadarṣe śarma yacchāt z 4 z yan no agram haviṣa ājagāmānnasya pātram uta sarpiṣo vā | yad vā dhanam vahator ājagāmāgniṣ ṭad dhotā suhatam kṛnotu z 5 z yad ājyam prati jagrāha yañs ca vrihin ajam candrena saha yaj jagāma | vrhaspatir haviṣo no vidhartā

mā no hiṁsīt †saha go ásvo viṣā ca z 6 z agnir nayatu prati-
grhñātu vidvān vṛhaspatiḥ praty etu prajānan | indro marutvān
suhutaṁ kṛnotv avekṣyānam anamivo 'stu z 7 z yan no dadur
varām akṣitīm vasu yad vā kalpam †upanenena nas saha | yad
vāvyayatvaṁ †sahavrṣṭanotā agniṣ †ad dhotā suhutaṁ kṛnotu z
8 z yan naś śālām viśvabhogām imām dadur grhām vā yoktraṁ
saha kṛtyota | yad vāharan upanāyena devā agniṣ †ad dhotā
suhutaṁ kṛnotu z 9 z 3 z

The arrangement of st. 4 is open to doubt, and its first two
pādas might perhaps better be taken with st. 3 except that Vāit.
shows no trace of them; the rest of st. 4 has appeared Ppp. 2.
28. 4, a hymn which has part of Ś. 6. 71: in Ppp. 2. 28. 4a svādv
should be read. In 6d a possible reading would be hiṁsīd mā
gāur. In 8c avyayatvam is given to match its equivalent akṣi-
tim; but 8a would seem better if we read varām akṣitaṁ vasu.

29

[f.86b16] *sūryavarca iti yat suśravāhaṁ yena prajā jyotira-
grās cara[17]nti some varco yad goṣu varco mayi devā rāṣṭra-
bhṛtas tad akram.z*

In a read yac śuśravāhaṁ, in d akran: pāda c lacks at least
one syllable, and it would be helped by the insertion of yat
before some.

*yajñe varco [18] marutoś cad adṛhaṁ vāyuh paśūn prjāt sam
bhagena gandharvānām apsarasām [f.85a1] yad asmāi*

In a it is possible to read maruto yad adṛhan, in b I would
read aprñeat for prjāt: at the end of c it seems necessary to
read yad varco; for pāda d mayi ° ° ° .

*yajñe varco yajamāne ca varco yad ābhiṣikte rājani yaś ca
varcaḥ surā[2]yām varco dhi yat. |*

In b read abhiṣikte rājani yac; in c I can only suggest 'dhi
yad as indicated in the transliteration; supply pāda d as in st. 1.

*rathe varca rathavāhane ca varco iṣudhāu varcaḥ kavaca eva
va[3]rcaḥ aśveṣu varcā z*

At the end of a read varca and after rathe read varcā. The
ms. probably intends pāda c to be completed so as to read aśveṣu
varca 'dhi yad, followed by mayi ° ° ° .

sabhāyām varcas sumityām ca varco vadhvām varca uta varco vare[4]ṣu | dakṣiṇāyām varco dhi yat.

Read: *sabhāyām varcas samityām ca varco vadhvām varca uta varco vareṣu | dakṣiṇāyām varco 'dhi yad mayi ° ° ° z 5 z*

sinke varcā uta varco vyāghre vṛke varco madhvā[5]re ca varcaḥ | śayane varcaḥ patunām yad vabhūva mayi |

In a read *varca uta*; in b it would seem that *madhvāre* is a fourth animal, but I cannot do anything with it on that basis, and have thought it possible to read *vṛkṣe* and *madhvāmre*. In c *śayane* seems good, but *patunām* (or *pattanām*) I cannot solve; *paṭūnām* does not seem very good; read *babhūva* in e, and for d *mayi ° ° °*

hiranyavarcaśas uta ha[6]stivarcaśasā saṅgramam yad yat. jighān varca ākuḥ kṛṣyām kṣettraṣayo nvānadhur ma[7]yi | devā rāṣṭrabhṛtas tad akran.

In a read *varcaśas uta*; in b *saṅgrāmaṁ* is clear and I think we should read *yad yad* rather than *yudhyat*, but for *jighān* I have no suggestion although it is clearly from *han*. In c read *kṣetra ṛṣayo 'nvānadhur*, and for d *mayi ° ° °*

mayi varco mayi sruvo mayi dyumnaṁ mayi tvi[8]ṣiḥ adhaspadaṁ pṛdanyavo haṁ bhūyāsam uttamah z 4 z

Read: *mayi vareo mayi śravo mayi dyumnaṁ mayi tviṣiḥ | adhaspadaṁ pṛtanyavo 'haṁ bhūyāsam uttamah z 8 z 4 z*

30

(Ś. 3. 24)

[f.85a8] *payasvatī[9]r oṣadayaṣ payasvān māmakaṁ vacaḥ atho payasvatām paya ā harāmi saha[10]rāmi sahasrasā aham veda yathā payaś cakāra dhānyam bahuḥ sambhṛtvā nāpa [11] yo vedas tā vaṁ yajāmahe sarvasyāyāścāno gr̥he | yathā dyāuś ca pṛthivī ca tā[12]sthatu varuṇāya kaṁ | evaṁ sphāti nī tanosi mayāreṣu khaleṣu ca | yathā rū[13]paś catadhāras sahasradhāro akṣataḥ evā me astu dhānyam sahasradhāram akṣatām [14] śatahasta samāharaḥ sahasrāiva saṅgiraḥ yatheya sphātir āyasi kṛtaśca kā[15]ryasya ca | imā yāṣ pañca pradīśo mānavāiṣ pañca gr̥ṣṭayaḥ sarvāś sambhūr ma[16]yobhuvo vrse śapaṁ nadīr ive | iha sphātim sam ā vrhān iha sphātir oṣadhinām [17] devānām*

uta saṅgama ihāivāśvinorasto dvāparasyoruta z tisro mātṛā
ga[18]ndharvāñām catasro gṛhapatnyah tāsām yā sphātivartamā
tayā tvābhi sarṣāma[19]si | jyesthasya tvāngirasya hastābhyām
ā rabhāmahe | yathāsād bahudhānyam a[f.85b1]yakṣmaṁ bahu-
pāurusam.z 5 z anu 6 z

Read: payasvatīr oṣadhayaṣ payasvan māmakaṁ vacaḥ | atho
payasvatām paya ā harāmi sahasraśaḥ z 1 z aham veda yathā
payaś cakāra dhānyam bahu | sambhrtvā nāma yo devas taṁ
vayam yajāmahe sarvasyāyajvano grhe z 2 z yathā dyāuś ca
pṛthivī ca tasthatat varunāya kam | evam sphātim ni tanosi
mathaneṣu khaleṣu ca z 3 z yathā rūpaś śatadhāras sahasradhāro
akṣataḥ | evā me astu dhānyam sahasradhāram akṣatam z 4 z
śatahastā samāharaḥ sahasrāiva saṁkiraḥ | yatheyam sphātir
āyasi kṛtasya kāryasya ca z 5 z imā yāṣ pañca pradīśo mānaviṣ
pañca kṛṣṭayaḥ | sarvāś śambhūr mayobhuvo vṛṣṭe śāpaṁ nādīr
iveha sphātim sam ā vahān z 6 z iha sphātir oṣadhīñām devānām
uta saṅgamā | ihāivāśvinorasto dvāparasyorutaḥ z 7 z tisro
mātṛā gandharvāñām catasro gṛhapatnyāḥ | tāsām yā sphāti-
vartamā tayā tvābhi mṛṣāmasi z 8 z jyesthasya tvāngirasya hastā-
bhyām ā rabhāmahe | yathāsād bahudhānyam ayakṣmaṁ bahu-
pūrusam z 9 z 5 z anu 6 z

Our st. 3 has no parallel, st. 4 varies considerably from Ś, st. 7
has no parallel, and st. 9ab has none; st. 9cd = Kāuś. 20. 5cd.
For 7cd I can get nothing. In 5b we might perhaps keep saṁgi-
raḥ; and in 6b possibly kṛṣṭayaḥ, but I doubt if a variant from
Ś is intended in either case.

31

[f.85b1] abhyāsarat prathamā dhokṣamā[2]ṇā sarvān yajñān
bibhṛati vāśvadevī | upa vatsam sṛjad vācyate gāur visṛṣṭa[3]s
sumanā hīnkṛṇomi |

This stanza and the next two appear in Kāuś. 62. 21. In a
read atyāsarat and dhokṣyamāṇā; in c probably sṛjata as in
Kāuś. is intended, and vāśyate is to be read; the ms. suggests
nāur for gāur. In d we should probably read with Kāuś.
vyasṛṣṭa and °kṛnoti.

badhān dhehi mavi dhehi bhūñjanti nadya gor upasi[4]da
dugdhi z iram asmā odanam pinvamānāḥ kilālam ghṛtam madhu-
manva[5]bhāgam |

Read: badhāna vatsam abhi dhehi bhuñjati nijya godhug
upa sīda dugdhi | irām asmā odanaṁ pinvamānā kilālam ghr̥tam
madamann abhāgam z 2 z

This is the reading of Kāuś. and I think our ms. offers no real
variant: the margin suggests idām for irām.

*sā dhāvatu yamarājñasyavatsā sukṛtām pathā prathameha
dattā | ato[6]vr̥ṣṭidattā prathamenas āgaṁ vatsena gām saṁ sr̥ja
viśvarūpā |*

In a read yamarājñās savatsā. In c atho 'vr̥ṣṭidattā seems
possible; Kāuś. has atūrṇadattā; read prathamedam, and in d
read viśvarūpām.

*prathamedā[7]m āgaṁ pūrvamād atra etābhy asmiṁ loka
mābhya u tvā dadāti semaṁ dhenoḥ pra[8]thamaṁ pārayāsi
śraddhayā dattā parame vyoman. |*

In a pūrvasmād seems probable, followed perhaps by atrāi-
tābhy asmiṁ loka madhya. In c dheno is probable.

*jāñhasmi samsthīya [9] dhenavo gopatim yas tvā dadātu
prathama svadhāvān pūrvā hi tatra sukṛtaḥ pare[10]hy atāiṣaitā
rājasas parastāt. |*

For the beginning of pāda a yājñīyo 'smi is the only sugges-
tion I have; samsthīrya follows (the ms. correcting ya to rya)
and probably dheno. In b read dadāti prathamas svadhāvān.
In d atyeṣayitā may be possible; read also in d rajasas.

*atī dhenur anaḍvāham anyannad yayoḥ kramim̄ [11] atī vatsā-
nām pitara ṛṣabham̄ prati sāsurat.*

Pāda a seems correct; it looks as if aty might stand at the
beginning of b and possibly kramit̄ at the end, or krame. In c
I think pitaram would be better; in d read sāsurat.

*jyotiṣmatī prathamā yā[12]hi sūre sonas te dhenavo patayo
bhavantu | sapta tvā sūryānvātāpantīr imam̄ dhā[13]ma sātī
saras parācāih̄ z*

In b we may probably read syonās te dheno; in c sūryā anv°;
in d idam̄ would seem better than imam̄.

*dhātṛe sūtraya mahyam̄ dadhānobhāu lokāu bhuñja[14]tī vi
kramasva | iṣam̄ ūrjam̄ dakṣiṇām̄ saṁvasānā bhagasya dhārām̄
ava[15]se pratīma*

I doubt if sūtraya can stand in a, and would suggest sotre. In d bhāgasya is probably the reading, with pratīmaḥ at the end. A pāda similar to our c occurs VS. 12. 57c and elsewhere.

sahasrāṅga śataṁ jyotiṣāṁ hy asyā yajñīyasya paprir amṛta svargā [16] sā nāitu dakṣiṇā viśvarūpā ahīnsanti prati-grhṇīma enām z 1 z

Read: sahasrāṅgā śataṁ jyotiṣāṁ hy asyā yajñīyasya paprir amṛtā svargā | sā na āitu dakṣiṇā viśvarūpāhīnsantiṁ prati-grhṇīma enām z 9 z 1 z

32

(Ś. 4. 16)

[f.85b17] *ye te pāsā varuṇā saptasaptatis tredhā tiṣṭhanti ruṣatā ruṣantaḥ chinadya [18] sarve anṛtaṁ vadantaṁ yas satyavāg yadī tuṁ sṛjāmi |*

In a read varuṇa, in c read with the Roth-Whitney ed. of Ś sinantu: in d read °vādy ati taṁ sṛjāmi. The margin corrects to chinabhya.

īha spaśaḥ pa caranti[19]me syāma sahasrākṣā ati paśyanti bhūmim | so syannataṁ pra munāti kaś cana ssa [f.87a1] mucyate varuṇasya pāsāt. |

This varies considerably from verse 4 of Ś. In a read pra and 'sya (for syāma), in b bhūmim: for pāda c we may read yo 'sya nākaṁ pra mināti kaś cana, or something very like that, for the meaning of Ś. 4a is probably here. In d read na sa ° ° . The margin corrects to mudyate.

utayam asya pṛthivī samīci dyāur vṛhatī[2]r antarikṣam | uto samudro varuṇasya kakṣāv utāsmīn alpa udake namaktāḥ | [3]

Read uteyam in a, in b vṛhaty urv antarikṣam. In c I would read samudrāu and kakṣāv; but also without changing samudro we might read kuṣāv, getting thus a meaning which might stand. In d read niṣaktaḥ.

yas tiṣṭhati manasā yaś ca vāceti yo nilāyam carati yah pralāyam dvāu ya[4]d avadatas samniṣadya rājā tad veta varuṇas tṛtīyā

Read: yas tiṣṭhati manasā yaś ca vañceti yo nilāyam carati yah pralāyam | dvāu yad vadatas samniṣadya rājā tad veda varuṇas tṛtīyah z 4 z

*sarva tad rājā varuṇo vi [5] caṣṭe yad antarā rodasī yaś para-
stāt. | samśātas ca nimīṣo janānām akṣān [6] na stvaghñī bhū-
vanā mamīte |*

In a read sarvañ, in b yat parastāt: in c saṁkhyātā asya, in d akṣān na śvaghñī.

*tvam eva rājan varuṇa dhattā devānam asi viśvarū[7]pāh
duścarmās tad asaṣ pīsaṅgo yas satyām vācam anṛtena hanti |*

Pāda a seems good, but two more syllables would make it better; in b read dhattā devānām. In c the first word is probably some form of duścarmān and pīsaṅgo is perhaps correct, but it may be that śrṅgo is here; pāda d is correct. This stanza has no parallel.

*yas sāmānyo [8] varuṇo yo vyāsyo yaś cyamdecyo varuṇo yo
videcyah | yo dāivyo varuṇo yaś ca mā[9]nuṣas sarvāns tvetāni
prati muñcāmy atra |*

Read: yas samānyo varuṇo yo vyāmyo yas samdeśyo varuṇo yo videśyah | yo dāivyo varuṇo yaś ca mānuṣas sarvāns tvayi tān prati muñcāmy atra z 7 z

Ś. has our pādas abc as its vs. 8; our d represents its vs. 9.

*śatena pāsāir varuṇābhi dhehi mā [10] te mody anṛtavā
nṛcakṣah | āsthām jālma udanam śaṁsityā kośevāvadhriṣ pa-[11]
rikṛtyamānā |*

In b read mocy anṛtavāñ; for cd read āsthām jālma udarañ śraṁśayitvā kośa ivābandhraṣ parikṛtyamānaḥ. I think iva vadhrīṣ is not probable, if indeed possible.

*uto cit prapātayacito tad api nahyasi | uto tad asya gam kṛtvā
[12] rājā varuṇiyate*

It would seem possible to read here uto acit prapātayad uto ° ° : in c if we may read asyāgam it would seem fairly good; in d read varuṇa iyate.

*ānam chinadsya varuṇo natañ kaśipune yathā | mūle tasya
vṛ[13]ścati ya enaṁ pra mīmīṣati z 2 z*

Read: enaṁ chinatti varuṇo naḍaṁ kaśipune yathā | mūlaṁ tasya vṛścati ya enaṁ pra mīmīṣati z 10 z 2 z

For pāda b cf. Ś. 6. 138. 5.

33

(Ś. 6. 133-135)

[f.87a13] *ya imām devo mekhalām ā*[14]*babandha yas
sumnāha yamāha yojah yasya devasya pradīṣā carāmi sa* [15]
phāram r̥schāt sāu mā vi muñcā

For b read yas samnanāha ya u mā yuyoja : in c read pradīṣā :
for d read sa pāram r̥schāt sa u mā vi muñcāt.

āhuta r̥ṣinām asy āyudham pūrvā vrdhasya prā[16]*ṣnatī
aviraghni bhava mekhale* |

Doubtless pāda a is to be restored from Ś, āhutāsy abhihuta :
in c read praśnati, and in d vīraghni.

mṛtyor aham vrahmacāryād asmi bhūtām niryājam [17] *puru-
ṣam yamāya | tam āyam vrahmaṇā tamasā śrameṇānāinam
mekhalayā si*[18]*nāmi z*

Read: mṛtyor aham vrahmacārī yad asmi bhūtān niryācan
puruṣam yamāya | tam āyan vrahmaṇā tapasā śrameṇānayāinam
mekhalayā sināmi z 3 z

*āyam vajras talpayatām vratena | āvāsya rāṣṭram ava hantu
jvām ki*[19]*nantu skandhā pr̥śanātūṣṇiha*

In a read tarpayatām; Whitney suggests mṛtena for vratena.
The colon is to be removed and then we read vratenāvāsya. For
c read ṣṇātu skandhān pra ṣṇātūṣṇihā; no trace of pāda d is
in the ms., but we will probably be safe in restoring it from Ś,
vṛtrasyeva śacīpatih.

adharo bhram adharo bhrena gūḍhat pṛthivyā mo-[f.87b1]
sṛpat. | vajrenāvahatu śrayām

Read: adharo 'bhram adharo 'bhrena gūḍhaḥ pṛthivyā
motsrpat | vajrenāvahataś śayām z 5 z

yo janāti tam anv iścha yo janāti tam i[2]*j jahi | jinato vajra
sāyakah sīmaṅcam anvacam anu pātaya*

Read jināti in a and b, iccha in a: in c sāyaka sīmantam, in
d anvaṅcam.

yad uṣnāmi ba[3]*lām kurve vajram anu pātayati | skandhān
amūṣya śātayam vṛtrasyeva śacīpatih* | [4]

In a read aśnāmi, in c śātayan, in d vṛtrasyeva.

*yat pivāmi saṁ pivāmi samudrāiva saṁpiva | prāṇān amuṣya
saṁpivāṁ saṁpi[5]vāmy ahaṁ pivāṁ |*

Read : yat pibāmi saṁ pibāmi samudra iva saṁpibaḥ | prāṇān
amuṣya saṁpiban saṁpibāmy ahaṁ pibam z 8 z

*yad girāmi saṁ girāmi samudra iva saṁgira prāṇān a[6]mu-
ṣya saṁgiraṁ saṁ girāmy ahaṁ giraṁ z*

In b read saṁgiraḥ, in c saṁgiran, in d giram.

*śraddhāyā dukhātā tapaso dhi jātā sva[7]sarṣṇānām bhūtakṛtām
bakhūva | sā no mekhale patim ā dheki medhātho no dhe[8]hi
tapa indriyaṁ ca |*

In a read 'dhi, in c matim and medham, in d atho.

*yām tvā pūrve bhūtakṛta ṛṣayaḥ | pari medhire mā tvam [9]
pari ṣajasva mā dīrghāyutvāya mekhale z 3 z*

Read : yām tvā pūrve bhūtakṛta ṛṣayaḥ pari bedhire | sā tvam
pari ṣvajasva mā dīrghāyutvāya mekhale z 11 z 3 z

In Book 19, as here, our ms. presents as one hymn material
which in Ś constitutes several hymns; in fact in Book 19 that
seems to be the regular condition.

34

[f.87b9] *ayam te śvaśrū[10]r vadatu śvaśuras te aśantaram |
devāt te abhiśocanam vrahma vidveṣanam kṛ[11]tam |*

In pāda a iyaṁ seems necessary; read aśantaram in b. I have
not been able to grasp the intent of this hymn, so that my sug-
gestions are made almost blindly.

*ā krandaya ululā kur vāca ā dhehy apriyam śiro lipsamy aha-
stā[12]bhyām keśān te abhiśocanam |*

In a read kar, taking ululā as acc. plural; cf. LŚ. 4. 2. 9.
In b read vaca: in c lipsāmy would seem good: in d perhaps
keśāt rather than keśān, but neither one seems very good.

*ye keśāyoṣ pratidhita kuriram yūpaśaḥ a[13]tho ye te svā
santi sarve te abhiśocanam |*

In a it might be possible to read keśāyoṣ pratiditāḥ; in b I
think it likely that we must understand ya followed by a word
beginning with upa. In c svās santi may seem good, or śvasanti.

apa trisamṛdhānā durmā[14]*d idam kṛṇomi te | atho yat te samvāsas sarvaṁ tat te abhīśocanaṁ |*

For pāda a I can suggest nothing; in b I would suggest *durmāditam*. Pādas cd can stand, I believe.

a[15]*rkamadbhis prapatāto municakṣuṣ kṛṇomi te | atho śvabhyo rāyabhyaṣ prati ssa* [16] *gagaṇam kuru |*

Pāda a can stand, *prapatāto* = *prapata* + *atas*; b is also good; in c read 'rāyabhyaṣ, in d *sma*.

ut tiṣṭhare palāyasva saricīnām padaṁ bhava | atho u[17]*d akāryaṁ kurv āsām sam arṣi muṣkayoḥ z*

In a read *tiṣṭhare*, in b *maricīnām*: the rest seems possible.

upakṣedābhi cālaya vā[18]*tas tūlam ivījaya | dadbhissindhusya bāhvor dadhy asūravastuve |*

In pāda a it is clear that we have *abhi cālaya*, but the rest is not clear; I have thought of *upakṣetā*: at the end of b I would read *ivāijayat*. It may be that pāda c begins with *adbhis*, and that *sindhoś ca* should stand for *sindhusya*. For the rest I see nothing.

abhi [19] *gāya śābaleyaṁ śroṇeyaṁ sādhuvāhanaṁ kālam syākiś cara kṛddhy ā*[f.88a1]*yataṣ prati cālaya |*

In a we might read *śābaliyaṁ*, in b *śroṇīyaṁ*. In c *kṛddhy* is all I can see; pāda d seems good.

hr̥svapuśchaṁ vātarohaṁ manojavam | taṁ te rathaṁ sambharanti devā[2]*s tenā carāmi patim iśchamānā z 4 z*

Read: * * *hr̥svapucchaṁ vātarohaṁ manojavam | taṁ te rathaṁ sambharanti devās tenā carāmi patim icchamānā z 9 z 4 z*

35

(cf. Ś. 4. 39; TS. 7. 5. 23; KSA. 5. 20)

[f.88a2] *agnaya sam anamaṁ tasmāi pṛthi*[3]*vyās sam anamaṁ yathāgnaye pṛthivyās sam anamann evā mahyaṁ sannamas sam namantu z* [4] *vittim bhūtim puṣṭim paśum vrahma vrāhmaṇa-varcasam sannates tu sannenenematas svāhā z* [5] *vāyave sam anamaṁ tasmāntarikṣena sam anamaṁ yathā vāyave ntarikṣeṇa sam a*[6]*namaṁ | sūryāya sam anamaṁ tasmāi divas sam anama yathā sūryāya divā sam ana*[7]*maṁ | candrāya sam anamaṁ tasmāi*

nakṣattrāis sam anamañ yathā candrāya nakṣattrāis sam a-[8] naman | somāya sam anamañ tasmā oṣadhībhis sam anamañ yathā somāyāuṣadhī[9]bhis sam anamañ | yajñāya sam anamañ tasmā dakṣiṇābhis sam anamañ yathā yajñā[10]ya dakṣiṇābhis sam anamañ samudrāya sam anamañ tasmāi nadībhis sam anamañ [11] yathā samudrāyaya nadībhis sam anamañ | indrāya sam anamañ tasmāi vīryeṇa [12] sam anamañ yathendrāya vīryeṇa sam anamañ | vrahmaṇe sam anamañ tasmāi vrahmacā-[13]ribhis sam anamañ yathā vrahmaṇe vrahmacārībhis sam anamañ | devebhyas sam ana[14]mañ tebhyo amṛtena sam anamañ yathā devebhyo amṛtena sam anamañ | prajāpataye sa[15]m anamañ tasmāi prajāpatībhis sam anamañ yathā prajāpataye prajāpatībhis sam anamañ [16] neyā mahyaṁ saṁnamas saṁ namantu | vittim bhūtim puṣṭim paśum vrahma vrāhmaṇavarcaśam | [17] saṁnates tu saṁnenematas svāhā | sapta sannamo ṣṭamī dhīti sādhanī saṁkāmā[18]n adhvaṇiṣ kṛnu saṁjñānam astu nō dhane z 5 anu 7 z

Read: agnaye sam anaman tasmāi pṛthivyā sam anaman yathāgnaye pṛthivyā sam anamann evā mahyaṁ saṁnamas saṁ namantu | vittim bhūtim puṣṭim paśum vrahma vrāhmaṇavarcaśam | saṁnates tu saṁnenematas svāhā z 1 z vāyave sam anaman tasmā antarikṣeṇa sam anaman yathā vāyave 'ntarikṣeṇa sam anamann evā ° ° ° ° z 2 z sūryāya sam anaman tasmāi divā sam anaman yathā sūryāya divā sam anamann evā ° ° ° ° z 3 z candrāya sam anaman tasmāi nakṣattrāis sam anaman yathā candrāya nakṣattrāis sam anamann evā ° ° ° ° z 4 z somāya sam anaman tasmā oṣadhībhis sam anaman yathā somāyāuṣadhībhis sam anamann evā ° ° ° ° z 5 z yajñāya sam anaman tasmāi dakṣiṇābhis sam anaman yathā yajñāya dakṣiṇābhis sam anamann evā ° ° ° ° z 6 z samudrāya sam anaman tasmāi nadībhis sam anaman yathā samudrāya nadībhis sam anamann evā ° ° ° ° z 7 z indrāya sam anaman tasmāi vīryeṇa sam anaman yathendrāya vīryeṇa sam anamann evā ° ° ° ° z 8 z vrahmaṇe sam anaman tasmāi vrahmacārībhis sam anaman yathā vrahmaṇe vrahmacārībhis sam anamann evā ° ° ° ° z 9 z devebhyas sam anaman tebhyo amṛtena sam anaman yathā devebhyo amṛtena sam anamann evā ° ° ° ° z 10 z prajāpataye sam anaman tasmāi prajāpatībhis sam anaman yathā prajāpataye prajātibhis sam anamann evā mahyaṁ saṁnamas saṁ namantu | vittim bhūtim

puṣṭīm paśūm vrahma vrāhmaṇavarecaśam | saṁnates tu [saṁne-
nemataṣ svāhā z 11 z sapta saṁnamo 'ṣṭāmī dhītis sādhanī |
sakāmāñ adhvanaṣ kṛṇu saṁjñānam astu no dhane z 12 z 5 z
anu 7 z

Kāuś. 20. 19 has vittīm bhūtim puṣṭīm prajāṁ paśūn annam
annādyam iti; we may regard our corresponding phrase ending
°varecaśam as good, but that which follows thereafter is unclear.
Our 12c = VS. 26. 1a.

36

[f.88a18] *ye vārunā u[19]ta nāinryas patinām vīrudhām ca*
pāsāt. | ye bhūmā bhūmyā adhi sambabhū[f.88b1]vus te tvā na
hyammām śivatātir astu z

In pāda a we might read nāirayās, in b pathinām and pāsāh.
In c read bhūmā, in d hiṁsān and astu te. The repetition of
pāda d assures us fairly well of the form intended, but na with
the subjunctive is not good. The first two pādas would be helped
a little by inserting ye after uta and again before pathinām.

ye antarikṣe divi ye ca pāsān ye vicṛ [2] tātir astu te |

Read: *ye antarikṣe divi ye ca pāsān ye vicṛ* * * | * **
** * te tvā na hiṁsān śivatātir astu te z 2 z*

It is clear that the ms. has dropped an entire line; I have
restored part of pāda d. Perhaps vicṛ* should be completed
as a verb form from vi + cṛt.

ye te mānuṣam manuṣyāḥ śrapanta yām vā hotrān pitryām ā
rabha[3]nte | samāmyo varuṇo yā jagāma sa tvā na hiṁsā
śivatātir astu te |

In a read śrayante, in b hotrām pitryām: in c ya ā, in d
hiṁsāe.

apra[4]prāgā hyari vā sasāmiṣe gñim ā rebhīṣe yadi vā samī-
ddham vidvān avidvā[5]n anṛtam yad ivakta tvā sa tvā na hiṁsān
śivatātir astu te |

Compare with the almost identical passage seven lines below:
I think we may read for a apapragā yadi vā samāmiṣe, in b read
'gñim: in c yad uvaktha, in d tā tvā na hiṁsān.

yat praticyām dvisataṣ pṛ[6]ṣṭām sa peśyām jāmapātre pa
pāpātha | hiṁsā satvenānṛtam yad ivakta tvā na hiṁ[7]sān
śivatātir astu te z

It would seem that the first three words of pāda a are good, but for pṛṣṭām sa I can get nothing plausible: for b peṣyaṁ cāmapātre 'pa papāta may be possible. In cd we may read hīnas satyenāṁṛtaṁ yad uvaktha tā tvā ° ° .

yam grāvānam ārabhanta yenāṁsūn abhiṣunvanti so[8]mam |

In a read ārabhante, in b abhiṣunvanti. It looks as if somam were the first word of a pāda c. These two pādas do not seem to me to be in place in this hymn.

yad vā dhanam dhanakāmo niremiṣe kṣettram gām aśvam puruṣam vobhayādatra tvā [9] na hiṁsān śivatātīr astu te |

In b read kṣetram, in bc vobhayādat te tvā ° ° .

ye bānavantaṁ sudhīyam jaghāna tasyāśma [10] śānād adhi loṣṭābhṛtasya tvā na hiṁsān śivatātīr astu z

In a read yo, in b perhaps tasyāśmā and loṣṭābhṛtas: for c I think we should read sa tvā na hiṁsāc ° ° .

apapragā [11] hr̥di vā vyāmiṣe gñim ā rebhiṣe yadi vā samiddham |

It is possible that the ms. intends here a stanza almost identical with st. 4: on that assumption we could supply pādas cd as in st. 4. In a read yadi, in b 'gnim.

jāmyā hastam ghr̥[12]tam ā rebhiṣe dhanur voddhatam ita cakramitvā manyur vo rājño varunasyā [13] mīmattha sa tvā na hiṁsān śivatātīr astu te z 1 z

Read: †jāmyā hastam ghr̥tam ā rebhiṣe dhanur voddhatam itthā caṅkramitvā | manyur vā rājño varunasyā mamantha sa tvā na hiṁsāc śivatātīr astu te z 10 z 1 z

Pādas cd seem good, but the first two do not seem to me at all satisfactory; if yadi were read for jāmyā it would be a great improvement. But the entire hymn is so unclear that only the most evident corrections can carry conviction.

37

[f.88b13] *yā te prajāpī[14]hatā parābhūd yonir vā mugdhā nihatā piśācāi | astrāṇam vādhi pa ti[15]ṣṭhāmi ghoram sarvaṁ tat te vrahmaṇā pūrayāmi*

Read in a prajāpīhatā, in b piśācāih; in c read astrāṇam vādhy upatiṣṭhāsi. Pāda a = Ppp. 3. 39. 1a.

yady asyāḥ prajā varuṇena śu[16]ṣpitā dunnāmāno vā ṛtvīyam asyārhanī | dveṣāt sahapatnyād vidhi ca[17]kramasyā yatvān rāṣṭrā apa hantv āgniḥ

Perhaps śuṣpitā may be accepted as an equivalent of gumphitā; in b read durnāmāno and asyā riphanti: in c read sāpatnyād yadi cakrāmāsyāi: for the first two words of d yatvā naṣṭān might be possible; read agniḥ.

yasyās striyā yadi lakṣmīr apu[18]tryā garbho vāsyā yātudānāḥ parābhṛtār duṣṣvaptriṃ vā yat svapati tidarśe i[19]ndrāgnī tat kṛnūtām bhadrāyā punaḥ

In a read asyās, in b yātudhānāḥ parābhṛtaḥ: in cd dussvapnyam and dadarśendrā°

devāinasād yadi putram na vindase manu[f.89a1]ṣyānām vā tvā śavathe rarādha | pīṛbhīr vā te adhi sūtaḥ pratiṣṭhīta idam tan ni[2]ṣ ṣanvo janayāsi putram z

In b read śapatho.

vāśvānaro janmanā jātavedāḥ prajāpatīs sinca [3] reto syām bādhetā dveṣo nirṛtiṃ parācāḥ putriṇīm imām prasvam kṛnotu

Read siñcatu reto 'syām in b, and bādhetā in c; this seems to be the simplest way to reconcile the variation of persons in the verbs. With c cf. Ś. 6. 97. 2c.

īha [4] prajāṃ agnir asī dadābhy ādityebhīr vasubhis samvidānaḥ viśve devā havam ā[5]yantu māi sam putro syām jāyatām vīryavān. |

In a read asyāi dadāty, in c me, in d 'syām.

yena devy aditir garbham ādate ye[6]na prajāḥ srjatu prajāpatīs tenāham asyāi haviṣā juhomi ya[7]thā pumānsam janayāsi putram

In a read ādhatte, in b srjati prajāpatiḥ, in d putram.

vanve te putram pari devatābhyo [8] anu manyantām marutaḥ prṣnimātaraḥ garbhas tvā daśamā[9]syaṣ pra viśat kumāram jātam pipṛtād upasthe z 1 z

Read: vanve te putram pari devatābhyo anu manyantām marutaḥ prṣnimātaraḥ | garbhas tvā daśamāsyāṣ pra viśat kumāram jātam pipṛtād upasthe z 8 z 2 z

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(RV. 10. 136)

[f.89a9] *keśy agniṃ keśi [10] viṣaṃ keśi bibharti rodasī | keśi viśvaṃ syar dr̥ṣe keśidaṃ jyotir ucyate | [11] munayo vātareśanāṣ piśaṅga vasate malāḥ vātasyānu dhrājim̄ yantu yad de[12]vāso ayukṣata | unmaditā moneyena vācān ā śastimā vayam | śarīre[13]d asmākaṃ yūyam mantāso vi paśyata antarikṣena patatis svan bhūtāvicākaśat. | [14] munir devasya-devasyā sāukṛtyāya sakhā yata | om̄ asāukṛtyāya sakhā [15] yata | indrasyāśvo vāyoṣ sakhāto diviṣito muniḥ ubhāu samudrāv ā kṣi[16]ti sadyaṣ pūrvas utāparam̄ gandharvānām̄ apsarasām̄ devānām̄ carane caran̄ | [17] muniṣ ketussya sam̄vidvān sakhā svādur madintamaḥ vāyur asmā upāmantha[18]t pinaṣṭi smā kunannamaḥ munir viśasya pātrena yad rudrenāt̄ pibat saha | [f.89b1] sam̄yukte dyāvāpr̄thivī tiṣṭhante vicṛtye keśenāikasya devasya viṣṭabhnaś chacīpa[2]tiḥ z 3 z*

Read: *keśy agniṃ keśi viṣaṃ keśi bibharti rodasī | keśi viśvaṃ svar dr̥ṣe keśidaṃ jyotir ucyate z 1 z munayo vātareśanāṣ piśaṅgā vasate malā | vātasyānu dhrājim̄ yantu yad devāso ayukṣata z 2 z unmaditā māuneyena vātān ā tashimā vayam | śarired asmākaṃ yūyam mantāso 'bhi paśyata z 3 z antarikṣena patati svar bhūtāvacākaśat | munir devasya-devasya sāukṛtyāya sakhā yataḥ z 4 z indrasyāśvo vāyoṣ sakhātho deveṣito muniḥ | ubhāu samudrāv ā kṣeti sadyaṣ pūrvam̄ ntāparam̄ z 5 z gandharvānām̄ apsarasām̄ devānām̄ carane caran̄ | muniṣ ketasya sam̄vidvān sakhā svādur madintamaḥ z 6 z vāyur asmā upāmanthat pinaṣṭi smā kunannamā | munir viśasya pātrena yad rudrenāpibat saha z 7 z sam̄yukte dyāvāpr̄thivī tiṣṭhante †vicṛtye | keśenāikasya devasya †viṣṭabhnaś chacīpatih̄ z 8 z 3 z*

Our st. 8 has no parallel: if it is really a part of the hymn I would suggest for pāda b something like sam̄ tiṣṭhante vicṛttā ye, and would insert svar at the beginning of pāda d.

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(RV. 10. 126)

[f.89b2] *na tam aṅho na duritaṃ devāso aṣṭa martyaṃ sajo- saso yam aryamā mi[3]ttro nayanti varuṇo atī dviṣaḥ tad dhi vayam̄ vṛṇimake varuṇo mittrā aryaman. [4] yan no nirhaso yūyam̄ pātha nethātha martham̄ atī dviṣaḥ | tan notanū yūyas utaye va[5]runa nayiṣṭhā no nāiṣani ṣṭhaṣ parsiṣṭhāṣ parṣiṇo atī*

dviṣaḥ śunam asmabhyas ūta[6]*ye varuṇa mitrāryaman. | śarma yacchatu supratha ādityāso atīmahe | ati* [7] *dviṣaḥ ādityāso ti sṛdho varuṇo mittro aryamā | rudraṁ marudbhir ugram hu-*[8] *vemendras adityam svastaye ti dviṣaḥ nātāra ū ṣu ṇas tiro varuṇo mittro* [9] *aryamā | ati viśvān ati duritā rājānaś carṣa-*
nānāy ati dviṣaḥ | yū[10]*yam viśvaṁ pari pātha varuṇa mitrā-*
ryaman. yuṣmākam śarmāni prayā syāma [11] *supraṇītayo ti dvi-*
ṣaḥ yathā ha tyadī vasavo gāuryam cit prāiṣatā vimuñca[12]*tā*
yajatrāḥ evo śv assan muñcatā vy añhaṣ pra tāry agne pratiranta
āyuh z z [13] *z 4 z*

Read: na tam aṅho na duritaṁ devāso aṣṭa martyam | sajo-
saso yam aryamā mitro nayanti varuṇo ati dviṣaḥ z 1 z tad dhi
vayaṁ vṛṇīmahe varuṇa mitrāryaman | yena nir aṅhaso yūyam
pātha nethātha martyam ati dviṣaḥ z 2 z †tan no tanū yūyam
ūtaye varuṇa mitrāryaman | nayiṣṭhā no neṣaṇi stha paṛṣiṣṭhāṣ
paṛṣiṇo ati dviṣaḥ z 3 z śunam asmabhyam ūtaye varuṇo mitro
aryamā | śarma yacchantu sapratha ādityāso yad īmahe ati
dviṣaḥ z 4 z ādityāso 'ti sridho varuṇo mitro aryamā | rudraṁ
marudbhir ugram huvemendram ādityam svastaye 'ti dviṣaḥ z
5 z netāra ū ṣu ṇas tiro varuṇo mitro aryamā | ati viśvāni duritā
rājānaś carṣaṇinām ati dviṣaḥ z 6 z yūyam viśvaṁ pari pātha
varuṇa mitrāryaman | yuṣmākam carmāni priyāḥ syāma supra-
ṇītayo 'ti dviṣaḥ z 7 z yathā ha tyad vasavo gāuryam cit padi
ṣitām amuñcatā yajatrāḥ | evo śv asman muñcatā vy añhaṣ pra
tāry agne prataram na āyuh z 8 z 4 z

In st. 3a RV. has te nūnaṁ no 'yam, and I incline to think that the reading of our ms. is only a corruption of this; if we adopt the reading of RV. here, nominatives should stand in pāda b. It may however be possible that we have a form of tan in the pāda, so that we might read something like tan no tanutha yūyam ūtaye; but this does not harmonize in meter. The form of 3cd is not wholly good; RV. has paṛṣaṇi in d which might be read here; in fact paṛṣiṇo may not seem acceptable. In 8b I think we are safe in reading with RV. as indicated.

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[f.89b13] *devasya tvā savituṣ prasavāśvinoḥ bākubhyām*
pūṣno hastābhyām [14] *prasūto vrahmaṇebhyo nirvāpāmi | sā*
me mā kṣiṣṭa sadam iṣyamānaḥ pitṛnām [15] *loke anumadhān*
prthivyemaṁ pacāmy anu dyāur manvatām anv antarikṣam
anumanyatā[16]*m aditir devaputrā pivet svarge loke stu | vrah-*

maṇoṣām adhi dadhāmy agnāu bhūmyām [17] tvā bhūmim
 adhīdhārayāmi | agniṣ pacāṃ rakṣatv odanam imāṃ rakṣaṣ
 piśācān [18] nudatām jātavedāḥ acyutam akṣitīm viśvadānīm
 utsam iva madam akṣiya[19]mānam pitā pitāmaha uta yas ṛtī-
 yaḥ prayatam bhāgam upajīvāntv atra | [f.90a1] prapīnam
 akṣitīm viśvadānyo somam iva punar apyāyamānam putrah
 pāutra uta yaś pra[2]pāutras teṣām astu nihato bhāga eṣaḥ
 māmējāryām nihato bhāga eṣa mānu[3]sām mārṣata glupto stu
 | vāivasvate ni dadhe śevadhīm etam to smat sṛjātu mahyam
 eva [4] punaḥ pūryatām ya dadan tasyāudano yam tiṣṭhaty
 akṣatis sadā | vāivasvatena glupto [5] stu rājñā samītopajīvāntu
 me svā z śatadhāram sahasradhāram utsam akṣa[6]tām yaś ca
 mānam salilasya madhye | ūrjam duhānam anapasphurantam
 upāsī[7]ya sukṛtām yatra lokāḥ zz zz oṃ upāsīya sukṛtām
 yatra lo[8]kāḥ z anu 5 zz ity atharvaṇi pāippalādaśākhāyām
 pañcama[9]ś kāṇḍaḥ z z

Read: devasya tvā savituṣ prasave aśvinor bāhubhyām pūṣṇo
 hastābhyām prasūto vrahmaṇebhyo nirvapāmi | sa me mā kṣeṣṭa
 madam iṣyamāṇaḥ z 1 z pīṭṇām loke anu madam pṛthivyemaṃ
 pacāmy anu dyāur manyatām anv antarikṣam | anu manyatām
 aditir devaputrā pibet svarge loke 'stu z 2 z vrahmaṇoṣām adhi-
 dadhāmy agnāu bhūmyām tvā bhūmim adhīdhārayāmi | agniṣ
 pacāṃ rakṣatv odanam imāṃ rakṣaṣ piśācān nudatām jātavedāḥ
 z 3 z acyutam akṣitīm viśvadānīm utsam iva madam akṣiyamā-
 ṇam | pitā pitāmaha uta yas ṛtīyaḥ prayatam bhāgam upaji-
 vāntv atra z 4 z prapīnam akṣitīm viśvadānīm somam iva punar
 āpyāyamānam | putrah pāutra uta yaś prapāutras teṣām astu
 nihato bhāga eṣaḥ z 5 z †māmējāryām† nihato bhāga eṣa mānuṣām
 †mārṣata klpto 'stu | vāivasvate ni dadhe śevadhīm me tam
 tasmāt sṛjātu mahyam evā punaḥ z 6 z pūryatām yo dadan
 tasyāudano 'yam tiṣṭhaty akṣitis sadā | vāivasvatena klpto 'stu
 rājñā sametā upajīvāntu me svāḥ z 7 z śatadhāram sahasradhā-
 ram utsam akṣitām vyacamānam salilasya madhye | ūrjam
 duhānam anapasphurantam upāsīyāḥ sukṛtām yatra lokāḥ z 8
 z 5 z anu 8 z

ity atharvaṇi pāippalādaśākhāyām pañcamaś kāṇḍaḥ zz zz

Of the numerous variations of the formula in st. 1 that in
 KS. 1. 4. is most like ours; for the end of st. 1 cf. Ś. 4. 34. 8c
 and Ppp. 6. 22. 8c. With our st. 8 cf. Ś. 18. 4. 36. For st. 6ab
 I can make no suggestion that seems promising.