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The Kashmirian Atharva Veda, Book Six.— Edited, with critical notes, by FRANKLIN EDGERTON, Ph. D., Assistant-Professor of Sanskrit in the University of Pennsylvania, Philadelphia, Pa.

Prefatory.— Professor Leroy Carr Barret, of Trinity College, Hartford, Connecticut, has for some years been occupied in editing the text of the Atharva Veda in the Pāippalāda recension. He has already published Books 1, 2 and 3; see this Journal, 26. 197ff., 30. 187ff., and 32. 343ff. At his kind suggestion I have undertaken to help a little in his slow and laborious task by editing Book Six. Needless to say, I should not have taken such a step without a suggestion from him. And I am indebted to him not only for the initial impulse, but also for many helpful hints—both as to general method, and in regard to troublesome details. Editing the Pāippalāda is a task of very peculiar difficulty (for reasons which Barret has fully set forth), and success can be hoped for only within certain limits—alas, much narrower limits than we should all desire. But such success as I may have attained is certainly greater than it would have been without Barret's generous assistance.

I have adhered strictly to the general principles of procedure laid down by Barret. To be convinced of their soundness one need only try for himself a very little of the work of editing this exasperating manuscript. As Barret has made clear, this can only be regarded as a preliminary publication; we are still far from being ready for anything like a final edition. It has been one of my first aims to present a strictly accurate transliteration of the text. This is printed throughout in heavy black-faced or Clarendon type, as in Barret's edition of Books 2 and 3.

In one slight point of typography I have deviated from Barret's custom. He keeps each line of the manuscript distinct in his

transliteration by always beginning a new line of the transliteration at a point where a new line begins in the ms. I hav hoped to accomplish the same end, and to indicate at the same time (for handy reference to the ms.) the exact line on the page which begins at the spot, by putting in the line-number in parenthesis. When a new folio or page begins, I hav introduced in like manner the number of the folio and the letter of the page (a for obverse, b for reverse), with the numeral 1—indicating the first line of the page. These indications of page and line of the ms., being not part of the transliteration, ar not in Clarendon type. I trust their meaning will be clear to the reader. Thus, hymn 1 begins in folio 90a, line 10; accordingly the first word of its transliteration is preceded by (90a, 10). Where line 11 begins, in the middle of the word jyēsthā, (11) is inserted, and so on down to çarcate in vs 6, after which comes (90b, 1), indicating that the reverse side of folio 90 begins here.

In some hymns, where it seemed simpler to indicate the verse division in the transliteration itself, I hav done so by introducing at the end of a verse its numeral, in parenthesis, and preceded by the abbreviation 'vs' = verse. This is done, for instance, in hymn 3. The use of 'vs' will distinguish these numbers from the numbers of the lines of the ms., and the use of ordinary type instead of Clarendon will make it clear that they, too, ar introductions of my own, and do not represent anything found in the ms. The ms., as a rule, does not represent verse-divisions in any way (see below), and when it does use a mark of punctuation I hav always preservd the same in my transliteration. Let it be borne in mind that the Clarendon type represents the literal transliteration of the ms. thruout.

I believ that all my other signs and abbreviations will be self-explanatory, especially to one who is alređy familiar with Barret's text. Ç means Çāunakiya, the vulgate text of the Atharva Veda: P or Ppp means Pāippalāda: ms. means manuscript: z means a period, and a vertical bar a colon. Following Barret's custom, I hav represented the jihvāmūliya and upadhmaniya in my transliteration by §; they ar only used occasionally in the ms. In editing the text I hav substituted h for them, for the sake of uniformity.

Introduction.

The manuscript.—This sixth book of the Kashmirian ms. begins on folio 90a, line 9, and ends on folio 97b, line 17. It therefore consists of about 15½ pages, or a little less than 8 folios of the manuscript. Nearly every one of these pages contains exactly 19 lines; a few hav 20. The ms. is in this part complete and undamaged.

Divisions in the manuscript.—Book Six is composed of 4 anuvākas; anu 3 contains 7 hymns, the others contain 5 each, making 22 hymns in all. The division of the hymns is always clearly and correctly markt in the ms., and in all but three cases the number of the hymn in its anuvāka is given—always correctly. The ms. does not attempt to number the hymns consecutivly thruout the book.

The stanzas, on the other hand, ar not divided with any regularity in the ms., and ar never numberd. Often a mark of punctuation, a colon or less often a period (represented in the transliteration by | and z respectively), is put at the end of a verse—as also frequently at the end of a half-verse; but these marks ar more often omitted, and sometimes they ar wrongly inserted in the middle of a half-verse. In my transliteration I hav strictly followd the ms. in this matter, as in others; but in editing the text I hav introduced punctuation when it seems to be required, without comment.

Peculiarities of the text as written.—The lack of verse-division in the ms. makes it not infrequently hard to ascertain with certainty the end of one verse and the beginning of the next. Sometimes failure to observe sandhi, or the use of the virāma, indicates a verse-end; cf. Barret, JAOS 30. 188f., 32. 344. These guides must however be used with great caution. The matter is further complicated by several peculiarities in the method of writing the text. Thus:

1. When a stanza has occurd previously in the text of the Pāippalāda itself, only the first words ar written, followd by 'ity ekā'. This practis was first noted by Barret in Book 3 (JAOS 32. 344). Neither Barret nor I feel certain at present as to just what 'ity ekā' stands for; Barret suggests possibly *ity ekarcam* ('thus to the extent of one verse') or the like. At any rate, it means that the verse is to be supplied in full from a previous occurrence in this same text. It occurs three

times in Book 6, viz.: 7. 5 (where by mistake ity akā is written in the ms.), 11. 1 and 22. 20.

2. When several consecutiv stanzas contain repetitions of the same pada or padas, the text is frequently abbreviated in some way. The simplest case is that in which a refrain is carried from one stanza to another. The refrain may be omitted altogether in the stanzas following the first, without any indication that it is to be supplied except the sense, which seems to require it: so in 5. 2-12 incl., 18. 2-5, 19. 2-8 (supply the 5th pada), and probably 14. 2-5. Or, the first word or words of the refrain may be written—with or without a mark of punctuation: so in 6. 6, 17. 3-9 incl., and 19. 5-8 incl. (where the beginning of the 3d pada is written). In either case the ms. always writes the refrain out in full with the first and the last verses where it occurs.

3. Sometimes when the beginning and the end of juxtaposed verses are identical, only some words in the middle being different, the text abbreviates by leaving out most of the identical portions in all verses after the first, or in all except the first and last; only the new parts of the other stanzas, with perhaps the adjoining words of the context, ar given. This seems to explain the readings found in 12. 9-11 and 15. 6.

4. Still more confusing is a way the ms. has of occasionally jumbling together several verses which are identical thruout most of their extent, but hav different beginnings; in such a case it is liable to write the initial words of all the verses, one after another, and even united by sandhi as if they formd a consecutiv passage,—following this up with the common conclusion.¹ That is, if one verse reads a, b, c, d, the next p, b, c, d, the next r, b, c, d, and the next t, b, c, d, the text may read thus: a, p, r, t, b, c, d. Examples ar found in 11. 6-8 and 12. 1-4.

Hymns and stanzas.—Some of these devices of abbreviation occasionally cause uncertainty about the verse-division, tho they ar in the main easily detected. The state of the ms. is, however, such that even when deliberate abbreviation has not taken place, it is not always possible to divide the verses with certainty. The following figures ar therefore not to be taken as absolutely accurate. They show, however, that the normal

¹ Just as at Ç 8. 8. 2, see Lanman, Album Kern, 301 f.

number of stanzas in the hymns of this book is 9, and that when a hymn deviates from the norm it almost always exceeds it. Only two hymns appear to contain less than 9 stanzas. Of these one, No. 18, is uncertain, and should perhaps be red with 9 stanzas; the other, No. 21, may perhaps owe its location in this book to the fact that it is closely connected with the preceding hymn, for both deal with the same subject, and they are found juxtaposed also in Ç 19.

There are in Book 6—

- 2 hymns of 6 stanzas,
- 9 hymns of 9 stanzas,
- 3 hymns of 10 stanzas,
- 3 hymns of 11 stanzas,
- 1 hymn of 12 stanzas,
- 3 hymns of 13 stanzas,
- 1 hymn of 25 (?) stanzas,—

making in all 232 stanzas in the 22 hymns of the book.

New and Old Material.—More than half of this material is found in Vedic texts already published. 9 of the 22 hymns are found practically entire in other places: 2 others are made up of verses found in various previously known sources: 3 others contain important sections found in such sources. Only 8 may be regarded as practically new, and some of them contain, of course, occasional verses or padas found elsewhere. The Vedic Concordance now makes it easy to discover the location of these materials. When an entire hymn, or a considerable section thereof, is found elsewhere, I have called attention to the fact under the heading of the hymn: where it is a question of a single verse I have referred to the parallel passage in my editorial notes, under the verse in question. Transpositions in the order of stanzas I have not, as a rule, thought it worth while to mention; nor have I undertaken to catalog the numerous variant readings found in the parallel passages. All such matters can be easily traced with the aid of the Concordance.

As to the relation of this book to Ç, it cannot be said to correspond very definitely with any of Ç's books, tho it contains more material from Ç 5 than from any other. Hymns 1 and 2 of Ç 5 are our 2 and 1 respectively, and our book reproduces more or less closely four other hymns of Ç 5. Besides this, it contains 1 hymn from Ç 2, 1 from Ç 4, and 2 from Ç 19. It contains no material from Ç 6. Our first hymn occurs twice

in Ç, once in Book 5, and once in Book 20—in the latter place in a form much closer to the RV version of the hymn. It is noteworthy that Ppp's version of this hymn is much closer to the version found in Ç 20 and in RV than to that found in Ç 5.—Besides the hymn just mentioned, two other complete hymns of our book and a considerable part of a third occur in RV: one of these also occurs in full in KS. Part of another of our hymns occurs in KS, and nowhere else: still another occurs only in TB. This exhausts the list of hymns or considerable passages which are found in other parts of the Vedic literature.

Accents.—Accents are never written in this book.

Colophons.—Of the extraneous material of the sort which Barret found in Book 3 (JAOS 32. 344f.) practically none occurs in Book 6. Only two hymns have colophons or quasi-titles stating the purpose of the preceding matter, viz. No. 13 'iti rākṣoghnasūktam' and No. 22 'iti çrāddhavrahmaṇam'. See the passages, below. A bit of brāhmaṇa-like matter seems to have crept into the text at the end of hymn 22.

ATHARVA VEDA PĀIPPALĀDA ÇĀKHĀ, BOOK SIX.

(For typographical devices, signs, and abbreviations used, see p. 374f.)

(90a 9) z atha ṣaṣṭhaṣ kāṇḍā likhyata z z om namamo jvālā (10) bhagavatyāi z om namo tilotamāyāih z z om
Read: z atha ṣaṣṭhaḥ kāṇḍo likhyate z z om namo jvālāyāi bhagavatyāi z z om namas tilotamāyāi z z om

With the last phrase compare the invocation of Book 2 (JAOS 30. 190f.), which Barret would now emend to om namas tilotamāyāi.

I.

Mystic-Filosophical.

RV 10. 120; Ç 20. 107. 4-12; Ç 5. 2.

(90a 10) ud id āsa bhavaneṣu jye-(11)-ṣṭham yato jajña ugras tvecaṅgmaṇaḥ sadyo jajñāno anṛṇita çatrūn anu yaṁ (12) viçve sadanty ūmāḥ vāvṛdhānaç çavasā bhūryojaç çatrūn dāsāya bhiyasam da-(13)-dhāti | avyanac ca avyanac ca satri sam te navantaṣ pipṛtā madeṣu tve kratu-(14)-m apī vṛñjanti viçve dvir yad ete trir bhavanty ūmā svādos

svādiya svādunā (15) sṛjā sam adhas su madhu madhunābhi
yodhī | iti cid vi tvā dhanā jayantaṁ (16) raṇaṁ raṇam anu
madanti viprāḥ ojiyo dhr̥ṣṇo ḥcīram ā tanuṣva mā tvā da-
(17)-bhaṁ durayavā yātudhānāḥ tvayā vayam̐ ḥasadmahe
raṇeṣu prapaḥyanto (18) yudhenyāni bhūri | codayāmi thā-
yudhā vacobhis sam te ḥḥāmi vrahmaṇā (19) vayānsi | snu-
ṣeyyam̐ puruvarpasam ṛtvam̐ inatamas āptyam̐ āptyānām̐
| ā ḥarḥate (90b 1) ḥavasā saptadānūn pra sāḥate pratimānāni
bhūri | nyadidyadiṣe varam̐ param̐ ca (2) yasmin̐ āvathāvasā
dureṇe | ā mātara sthāpayase jighantva ata iṇoṣi (3) karvarā
purūni | imā vrahma vṛhaddivo vivaktīndrāya ḥṣam̐ agryas
svaṛsāḥ (4) mahō gotrasya ḥṣayati svaṛājo durāḥ ca viḥvā
avr̥ṇod apa svāḥ evā mām̐ (5) vṛhaddivo tharvānocat svām̐
tanum̐ indram̐ eva svasāro mātarihbhar̐ ariprā hiṇva-(6)
-nti ca yavasā vardhayanti ca | z 1 z

It is noteworthy that our text agrees much more closely
with RV and Q 20. 107 than with Q 5. 2. It may be red as
follows.

tad id āsa bhavaneṣu jyeṣṥtham̐ yato jajña ugras tveṣanr̥mnaḥ |
sadyo jajñāno ni riṇāti ḥatrūn anu yaṁ viḥve madanty ūmāḥ z 1 z

This vs occurs also in SV, VS, AA, ApQ, MQ and N (see
Conc.). tad . . . āsa for ud . . . āsa: u and ta ar so much alike
in Qār. that this change to the reading of all other texts
seems cald for, in view of the fact that ud with the root as
seems not to occur, altho ud with bhū is common enuf and
would make good sense in this place. All other texts read
bhuvaneṣu. ṣa is written above the line for ca in tvecanr̥mnaḥ.

vāvṛdhānaḥ ḥavasā bhūryojaḥ ḥatrur̐ dāsāya bhīyasam̐ dadhāti |
avyanac ca ryanac ca sasni sam̐ te navantaḥ pipṛtā madeṣu z 2 z

The vs also occurs SV 2. 834 and AA 1. 3. 4. In pada d
P's reading seems superior to that of the other texts (navanta
prabhṛtā). I construe sam̐ with pipṛtā, which is for pipratā
(piprata)—a form which might perhaps better be inserted in
our text: navantaḥ is a participle.

tve kratum̐ api vṛñjanti viḥve dvir̐ yad. ete trir̐ bhavanty
ūmāḥ | svādos svādiyas svādunā sṛjā sam̐ adas su madhu ma-
dhunābhi yodhī z 3 z

The vs also occurs in SV, TS, AA and MQ (see Conc.).

iti cid vi tvā dhanā jayantaṁ raṇaṁ-raṇam̐ anu madanti vi-
prāḥ | ojiyo dhr̥ṣṇo sthīram̐ ā tanuṣva mā tvā dabhan̐ durevā
yātudhānāḥ z 4 z

vi, construed with jayantam.—For the accus. ranam-ranam cf. Wh. Gr. 277: or possibly it may be dependent on anu. In any case it seems unnecessary to insert the loc. as found in the parallel texts.

tvayā vayan̄ çāçadmahe ranesu pra paçyanto yudhenyāni bhūri | codayāmi ta āyudhā vacobhis sam te çiçāmi brahmaṇā vayānsi z 5 z

stuṣeyyān̄ puruvarpasam rbhvam inatamam āptyam āptyānām | ā darṣate çavasā saptadānūn̄ pra sākṣate pratimānāni bhūri z 6 z

The vs also occurs N 11. 21 (readings agreeing with RV). ā darṣate with RV, Ç 10. 107. 9 and N; Ç 5. 2. 6 has ā darçati. To keep the ms reading of P seems impossible, altho some thot of the root çr̄ may hav been in the mind of the copyist who was originally responsible for the corruption.

ni tad dadhiṣe 'varān̄ param̄ ca yasmin̄ āvithāvasā durone | ā mātaras sthāpayase jighatnva ata inoṣi karvarā purūni z 7 z

I hav not ventured to change the ms reading in pada c (except to put jighatnva for -ntva, which is hardly an emendation), altho it is bad as to form an inferior to the parallel texts as to meaning. As the text stands mātaras and jighatnvas must be construed as accusativs.

imā brahma bhṛhaddivo vivaktindrāya çūṣam agryas svarṣāḥ | mahō gotrasya kṣayati svarājo durāç ca viçvā avr̄nod apa svāḥ z 8 z

Perhaps read durāç with the other texts (Ç 5. 2. 8 turaç), rather than assume a stem durā-.

evā mān̄ bhṛhaddivo 'tharvāvocat svām̄ tanvam indram eva | svasāro mātaribhvarir̄ ariprā hinvanti ca yavasā vardhayanti ca z 9 z

Other versions hav mahān for mān̄: but the real meaning of the verse is unknown, and for aught we know svām̄ tanvam, as well as P's mān̄, may be correlativ with indram ("me, himself and Indra"). It is very likely that we should read çavasā with the other texts in pada d.

2.

Mystic-Filosophical.

Ç 5. 1.

(90 b 6) vrdhan mantra yoni no vibhāvā amṛ-(7)-tāsu sva-
janmā vardhamānaḥ adubdhāsu bhrājasā ihava trato dādḥāra

trī-(8)-ni vi ni yo dharmaṇi | prathama svasāa tai vapūṇsi
 kṛṇute puruṇi | (9) yaç ca yoniṁ prathamā viveça | yo vācam
 anucitām jigāya yas te çokas ta-(10)-nvā rireca kṣuviraṇyo
 çucayo na svā | atrā dadhr̥se mṛtāni nāmāsmi (11) vastrāṇi
 ṣerayanta | pred ete prataraṁ pūrvyam̐ gus svadha svadhā
 tiṣṭhanto duryam̐ | kari çu-(12)-ṣasya mātaraṁ rihāṇe jāṁiva-
 dhvaryuḥ pratimānamitā | tad ū ṣe ta mahā (13) prathūrya-
 sam̐ namaṣ kaviṣ kāvyenā kṛṇo yat samyañico bhyañico
 yakṣādāmāivoda (14) cakrā vavardhā | sapta maryādāṣ ka-
 vayas tatakṣus tāsām anekām abhyañhuro (15) gāt | utāmṛ-
 tāsū vrāte kṛṇvam̐ asurāṣ pūtas svadhayā samadgū | utā-
 (16)-yu jyeṣṭho ratnā dadhāty ūrjāvayur̐m̐ ca te kavir dāt
 | putro vā yat pitarā kṣantu-(17)-m̐ īnte jyeṣṭham̐ maryādam
 ahvayam̐ svasti | darçāñinu tām varuṇe ca iṣṭāv āvaravra-
 (18)-jata | kṛṇavo vapūṇsi | ardham ardhena çavasā pṛṇaçy
 ardhena çuṣmam̐ vardhayase (19) mura | avivṛdhāma çagnyo
 sādhyam̐ varuṇam̐ putram̐ aditer iṣiram̐ | kaviça-(20)-sthāny
 asmāi vacām̐ vocāma rodasī satyavācāu z 2 z

The appearance of this hymn in Ç (5. 1) helps us little, since the text there is very uncertain (see Wh. AV. 1. 220 ff.), and very different from our text. I am unable to offer a complete reconstruction of this discouraging hymn.

Vs 1: ends with dādhāra trīṇi. Pada b seems practically right: amṛtāsū svajanmā vardhamānaḥ. The second hemistich begins adabdhāsūr. For the rest I am in despair; on the whole our text looks like a corruption of Ç rather than vice versa. Cf. the Ç readings, and note in Wh.'s translation.

Vs 2: vi ni yo jigāya. I cannot construct pada a. The rest may plausibly be red: tato (i for to is an easy mistake in Çār) vapūṇsi kṛṇute puruṇi | yaç ca yoniṁ prathama ā viveçā yo vācam̐ anucitām̐ jigāya z

Vs 3: yas te ṣerayanta. I can do nothing with this verse.

Vs 4: pred ete pratimānamitā. No suggestions occur to me.

Vs 5: tad ū ṣe vavardhā. Read kṛṇomi in pada b. For the rest I have nothing to offer.

Vs 6: sapta samadgū (? The second hemistich of Ç is missing here: our c-d is Ç 7 a-b). Vs 9 of Ç consists of 6 padas, which makes it appear that Ppp RV may represent the original form of the hymn. Nevertheless, RV (10. 5. 6) contains

this whole stanza in its Ç form. Padas a and b occur also in N. 6. 27). Padas a-b seem to need no change. Padas c-d are certainly corrupt (cf. Ç's reading, itself probably corrupt), but I cannot improve upon them.

Vs 7: utāyur jyeṣṭho . . . svasti. Possibly the following may be approximately right:

utāyur jyeṣṭho ratnā (ratnā ā) dadhāti ūrjāṃ vāyūṃ (? or vāyur, i. e. vā-āyus ?) ca te kavir dāt | putro vā yat pitaraṃ kṣantum ide (nt is an easy corruption for ḍ) jyeṣṭhaṃ maryādam ahvayāṃ svasti z

Vs 8: darçāṇnu . . . mura. Read darçan nu in pada a: possibly ā varvrajataḥ (or ā vāvrc: gen.) in pada b: pṛṇasy (pr "fill") in pada c, and 'mura in pada d.

Vs 9: avivṛdhāma . . . vācāu. Pada a: probably çagmyāṃ is to be red, and sādhyāṃ is an easy corruption for sakhāyāṃ. Pada b needs no change. In pada c read probably kaviçastāny asmāi vapūṣy avocāma, with Ç, or the like: vacāṃ looks like a lectio faciliior. Were it not for this, it might seem simpler to emend the adjectiv to kaviçastām, preserving the superior meter of the verse as it stands.

3.

To the waters; for prosperity and good luck.

(90b 20) ko vaṣ paçcā-(91a 1)-t prāvicchāyat kaṣ puraṣ purākhanat pathā yad ejātu parimāṇā varuṇapra-(2)-sūtā apaḥ prajāpatir asrjata sa puraṣ (vs 1)

purā so no añnavāsṛjat tena (3) sṛṣṭā kṣarāmasi | (vs 2)

punānāsāu bahudhā kṣiyantīsāṅç ca lokāṃ pradi-(4)-çaç ca sarvā | puram tasmāduritād avidyā muñcantu mṛtyor nirṛter udasthāḥ (vs 3)

(5) āpo asmān mātaraṣ sūdayantu ghrtena no ghrtapuvaṣ punantu | viçvam hi ri-(6)-praṃ pravahantu devīr ud id ābhyaç çucir ā pūtay emi | (vs 4)

āpo devīr mātaraṣ sū-(7)-dayiṣṇavo ghrtaçcutō madhunā sampapṛçchre tā asmābhyāṃ sūdayo viçvam ā-(8)-yu kṣapa usrā varivasyantu çubhrāḥ | (vs 5)

udakamṣyodakatvatm ā revatvam ā re-(9)-vatīnām çundhotvām āpaç çundhantv asmān (vs 6)

yūyam āpo viraçriyor yūyam (10) sudayathā çucim yaṣ kumākamid diço ma hiryanīte pradiçaṣ pṛthak (vs 7)

(11) yūyaṁ mitrasya varuṇasya yonir yayam somasye dhenavām adhiṣṭhāḥ yakṣmān (12) devīr devā kṣiyatīryam ruri yūyaṁ jinvata vrahma kṣatrāpaḥ (vs 8)

çaçva-(13)-dābhiç çāçadānā çamanām nayāmasi | āpo viçvasya sūdanī-(14)-r yā devā manave dadhuḥ | (vs 9)

yad dhāvan vipunatedad āpo yas tiṣṭhati çuddhā (15) yat tad (ud ?) bhavanti | nāsām avadyam avadamtya ripum sanād eva madhunā sampapr-(16)-cchre | (vs 10)

hiraṇyavarṇāç çucayaṣ pavaka pra cakkramarhitvāvadyam āpā (17) çatām ca vaḥ prasravaṇeṣu devīs sahasraṁ ca pavitāraḥ punantī (vs 11)

tā-(18)-s tvā ruçi vrahmāṇam sūdayanty aṅgoṣṭhiya stotriyā jivadhanyā | yā (19) viçvasya sucakriyo vayāthorgāvāiva payasās tā ajāya (the first a of ajāya is corrected to dra) (vs 12)

viçvā-(91b 1)-d riprān muñcantu sindhavo no yāny enāsi cakrmā tanūbhiḥ indraprasrṣtā varu-(2)-ṇasya prasūtā sifiçatāpo madhvā samudre (vs 13) z 3 z

Vs 1: pada a, prāvicchāyat "prest forth, brot out". pada b? ejanti? pada c, āpaḥ?

Vs 2: pada a, perhaps purā sa no avāsrjat. (The waters speak.) pada b, srṣṭāḥ.

Vs 3: pada a, punānāso. pada b, imāṅç . . . sarvāḥ. pada c, probably read puraṁ tās tasmād duritād avidyā(h). pada d, upasthāt.

Vs 4 (is Ç 6. 51. 2): pada d, pūta emi.

Vs 5: pada b, sampaprcre. pada c, āyuḥ. Cf. RV 6. 52. 15 c-d.

Vs 6: probably read: udakasyodakatvam ā revattvam ā re-
vatinām | çundhyutvam āpaç.

Vs 7: pada a, viraçriyo. pada b, sūdayathā. padas c-d? hiryante could easily stand for hriyante or hiyante.

Vs 8: pada a, mitrasya. pada b, yūyaṁ somasya. pada c: yakṣmān seems probable, the verb seems to be a form of kṣi "destroy", and ruri probably conceals a form of rūra "hot". pada d, kṣatram āpaḥ.

Vs 9: pada a, çāçadānāḥ. pada b? Something like çamanam ā nayāmasi? pada d, yad for yā? daduḥ?

Vs 10: pada a, dhāvati vipunatedam. pada b, yat for yas; çuddhā yad ud bh°? ("that they may become pure"?). pada c is dubious (na-āsām is all right: for ripum might be red riprām, and the final vowel of avadamtya may belong to the next word). pada d, °paprcre.

Vs 11: pada a, pāvakāḥ. pada b, pra cakramur hitvāvadyam āpaḥ. pada d, punanti.

Vs 12: pada a, rucīr? brah̄. pada b, the crucial word is aṅgoṣṭhiyā(h), which might also be red *striyā(h): if the text is correct it is a new word: cf. aṅgoṣin, epithet of Soma? Read jīvadhanyāḥ. pada c, su-cakrayo vyayāth(a). pada d, (ū)rjāyāiva: for the last word in the pada I hav no suggestion. It is probably a dative of some noun. The text is confused here; it means to read tādrajāya. Compare the root dhraj "glide"?

Vs 13: pada b, enānsi cakrimā. pada c, varuṇaprasūtāḥ. pada d, sīcāntv āpo.

4.

To heal wounds; with the *lākṣā*-plant.

Vss 1-9 = Ç 5. 5.

(91 b 2) rātrī mātā nabhaṣ pi-(3)-tāryamā te pitāmahaḥ
çilādī nāma vāsī sā devānām asi svasā | (vs 1)

(4) yas tvā pivati jīvati trāyase puruṣam tvam | dharatṛi
ca (5) çaçvatām asi çaçvatām tyanvañcanīm (vs 2)

yad aṇḍena yad uṣṭā yad adur harasā kr-(6)-tam tasya
tvam asi bhīṣajīm niṣkṛtir nāma vāsī z (vs 3)

bhadrā prakṣeṇa tiṣṭhasy a-(7)-çvatthe khadire dhave |
bhadrā nyagrodhe parṇe mā nehy arundhatī z (vs 4)

vṛkṣam vṛkṣam ā roha-(8)-si vṛṣāñnyantīva kanyalā | jayantī
pratyātiṣṭhantī sañjayā nāma vā-(9)-sī | (vs 5)

hiraṇyavarṇe yuvate çuṣme lomasamakṣaṇe | apām asi
svasā lañkṣe (10) vāto yat sā babhūvyathe | (vs 6)

hiraṇyabāhū subhage sūryavarṇe vapuṣtame | ruṭam ga-
(11)-cchami niṣkṛdhi semaṁ niṣkṛdhi pāuruṣam z (vs 7)

ghṛtācī nāma kānīno ta babhrū pitā (12) bhava | aḥvo
yamasye çrāvas tāsya hāstrāsy ukṣata | (vs 8)

aḥvasyāstras sañpatitā sā (13) parṇam abhi çuṣyata | sadā
patatinrasi sā nehy arundhatī | (vs 9)

ghṛtācake vāmarate (14) vidyutparṇe arundhatī yātur
aṅgamiṣṭhāsī tvam aṅganiṣkarīy asī | (vs 10)

yat te ja-(15)-gradham piçāçāis tat tārhapya āyatām punaḥ |
lākṣāya tvā viçvabheṣajīr deve-(16)-bhis trāyatām saha
(vs 11) z 4 z

Vs 1 needs no change (Ç has silācī for çilādī).

Vs 2: pada a: read pivati. pada c: read dhartrī. pada d: with

much hesitation I propose *çaçvatām tv anvañcāni* (cf. *anvañc*, and Pāṇ. 3. 4. 64).

Vs 3: pada a: read *daṇḍena* and *iṣvā*. pada b: read *yad ārur*. Above *sā* (in *harasā*, pada b) is written *mā*. pada c: read *bheṣajī* or *bheṣajam*. pada d, *vā asi*.

Vs 4: pada a: read *plakṣena*, or perhaps *plakṣe nistiṣṭhasy*. pada d: read *sā na ehy*, and probably *arundhati*.

Vs 5: pada b: read *vṛṣanyantīva*. pada d: read *vā asi*.

Vs 6: pada b: read, probably, *lomaçavakṣane* (with Ç). pada c: read *lākṣe* (cf. vs 11). pada d: possibly read *babhūvitha?* ("since thou here wast born as *Vāta*—as the wind").

Vs 7: pada a: read *°bāhu*. pada c: read *gacchasi*. pada d: read *pūruṣam*.

Vs 8: pada b: uncertain. I can suggest nothing more attractive than the reading of Ç, *°jababhru pitā tava*, tho this is not very satisfactory itself. (Whitney reads *tava* in Ppp. for *bhava*: the mistake is an easy one on account of the similarity of the letters, but the ms clearly has *bhava*.) padas c-d: again I can suggest nothing better than the unsatisfactory readings of Ç: *açvo yamasya yaḥ çyāvas tasya hāsnāsy ukṣitā*.

Vs 9: pada a: read probably *açvasyāsnas*. pada b: *çuṣ-* as trans. is impossible; possibly read with Ç *siṣyade?* Cf. 6. 4b. pada c: read *patatriny asi*. pada d: read *na ehy*.

Vs 10: pada b: read *arundhati*. pada c: ? perhaps *yātūn*, or *yātor*, *aṅgābhiṣṭhāsi*. pada d: read *aṅganiṣkarī asi*.

Vs 11: pada a: read *°jagrabham*. pada b: ? *tarhāpy* (\sqrt{trh}) *āy°?* pada c: ? possibly *lākṣā tvā* (sc. *puruṣam*) *viçvabheṣajī(r)?*

5.

For protection from dangers.

Cf. Ç 2. 15, MG 1. 2. 13.

(91 b 16) *yathā dyāuḥ ca pṛthivī ca na bibhīto na* (17) *riṣyataḥ evā me prāṇa mā bibher evā me pāna mā riṣayā |* (vs 1) *yathā vāyu-*(18)-*ç cāntarikṣam 'ca* (vs 2) *yathā sūryaḥ candramāç ca |* (vs 3) *yathāhaç ca rātrī ca* (vs 4) *yathā dhenuç cā-*(19)-*naçvāñç ca* (vs 5) *yathā mitraç ca varuṇaḥ ca |* (vs 6) *yathā vrahma ca kṣatram ca z* (vs 7) *yathendraç cendri-*(92a 1)-*çcendriyam ca |* (vs 8) *yathā viraç ca vīryam ca* (vs 9) *yathā prāṇaḥ cāpānaḥ ca |* (vs 10) *yathā mṛ-*(2)-*tyuç cāmṛtam ca* (vs 11) *yathā satyam cāṇṛtam ca |* (vs 12) *yathā bhūtam*

ca bhavyam ca | na bibhīto na riṣya-(3)-taḥ | evā me prāṇa mā bibher evā me pāna mā riṣa (vs 13) z 5 z (4) z anu 1 z

Notes. Only pada a is given in vss 2-12 incl.: padas b, c and d ar to be supplied from vss 1 and 13. (In pada d read 'pāna mā riṣya in each case, where vs 1 has riṣayā and vs 13 riṣa.)

Vs 7: read, as usual, brahma.

Vs 8: a case of dittography. Read yathendraç cendriyam ca.

6.

A woman's charm to get or retain a lover; with an herb.

(92a 2) madhuman me nikramaṇam madhuman me parāyaṇam | vācā madhu-(5)-madudyāma akṣo me madhusam-
dṛṣī (vs 1)

mām anuprasārayaṇ sa sa patto ni me divām (6) atho te punar āyato kṣo kāmena çuṣyatām (vs 2)

vaçā madhuga te mātokṣā bhrājar-(7)-ṣabbaḥ pitā dhenvādhi prajāto si rājā sammadhumattamaḥ z (vs 3)

viṣāṇam vṛṣṇyā-(8)-vantam sā parṇam abhi çiṣyatam in-drāṇy agrābharam madhurī bhagāya kam (vs 4)

pitubho-(9)-jano madhugas sāuṣkāmyo hṛdayāya kam sa mā madhunā vakaktu yathāham (10) kāmaye tathā | (vs 5)

sindhuṣ prajāno madhugo çvīva niyate janān anu sa mām (vs 6)

(11) madhumatī sinivālī madhunā mā samakṣatu z sā mā madhunānaktu (12) yathāham kāmaye tathā | (vs 7)

yathā madhu madhukṛtas sam bharenti madhāv adhi | (13) evān yunajmi te mano ddhy asyām māmakī tanuṁ | (vs 8)

ye tu manaḥ parāgatam yad va-(14)-m iha vaha vā | tat tayā vartayāmasi | api badhnāmi te manaḥ (vs 9) z 1 z

Vs 1: pada c, read madhumadudyāmā (cpd., udyāma in the sense of the later udyāma). Pada d, read 'kṣyāu ('kṣī?).

Vs 2: pada b, patito. pada d, 'kṣyāu ('kṣī).

Vs 3: pada a, madugha. (mātokṣā, i. e. mātā ukṣā.) pada c, dhenvādhi for dhenvām adhi, Macdonell Ved. Gr. 70, 3, b and 75, 1. 'si. pada d, sa (or san?) for sam-? or su-?

Vs 4: pada a, vṛṣāṇam. pada b occurs above in hymn 4, vs 9b, and appears to hav been inappropriately adopted from that hymn into this one. In that place the ms has çuṣyata as çuṣ trans. is impossible, we must probably read siṣyade (with Ç 5. 5. 9b) in both places. pada c, agra abhavaṁ.

Vs 5: pada a, madughas. pada b, sākāmyo? pada c, vyanaktu.

Vs 6: pada a, sindhupraj, madugho. pada b, 'civiva. padas c-d, read sa mā, and supply the rest of padas c-d from vs 5.

Vs 7: pada c, madhunā vyanaktu.

Vs 8: padas a-b = Ç 9. 1. 16 a-b. pada c, evā. pada d, 'dhy, tanū (loc. sg.: so also māmakī, loc. sg. fem.!)

Vs 9: pada a, yat te or yat tu. pada b, perhaps yad u iha veha (vā iha) vā?

7.

Against poison; with an amulet of earth from an anthill.

(See our note to vs 6 below.)

(92 a 15) kaçyapasya suparnaç ca yan maricyām abhiṣṭhātām suparnaḥ z paryavāpaçcat sa-(16)-mudre bhūmim āvṛtām suparnaṁ abhiṣaṇcatām z (vs 1)

paryapaçca antar maha-(17)-ty arṇave | tām sūkaratvān māyā tīras samudrād udābhara | (vs 2)

yām samudrād u-(18)-dudbharo bhūmyām sūkaramāyā | sāiṣā viṣasya dūṣaṇy asmāi bhavanta bheṣa-(19)-jī | (vs 3)

acyutā hiraṇyena yā satye adhiṣṭhātī | tasyās te viçvadhā-(92 b 1)-yaso viṣadūṣaṇam udbhare (vs 4)

asyaṣ kulāyam ityakā | (vs 5)

yasyā bhūmyā upacikā-(2)-d gṛham kṛṇvatātmane | tasyās te viçvadhāyaso viṣadūṣaṇam udbhare | (vs 6)

yas tvā (3) bhūmim na vindat yas tvā bhūmim udābharat | tayos sahasradhāmaṇṇ aham nāmāni (4) jagrabhaḥ | (vs 7)

yāni u indro akṛṇod bhāume nāmāni vṛtrahā | tāni te (5) babhros samvidmas sahāiva viṣadūṣaṇī | (vs 8)

yāni te marutaç cakrur yāni sa-(6)-ptarṣayo viduḥ viçvādityā yām vidus sā bhūmir viṣadūṣaṇī (vs 9) z z z

Vs 1: pada a, kaçyapaç ca. pada c, omit the punctuation z, and read paçyat. pada e, abhi-ṣiṇcatām. The division of vs in the text is very dubious: perhaps what we have printed as pada e of vs 1 is really the beginning of vs 2.

Vs 2 (see the preceding note): pada a, paryapaçyad. It is possible that the subject has been accidentally omitted. pada b, māyām. pada c, udābharat.

Vs 3: pada a, udābharat or udā. pada b, māyām. pada d, bhavatu.

Vs 4 needs no change.

Vs 5: the ms means to read *yasyāṣ kulāyam ity ekā*. See our introduction, p. 376f. The verse is quoted from Book iii, hymn 15, stanza 4 (Barret, JAOS 32. 361), and reads in full: *yasyāṣ kulāyam salile antar mahaty arṇave | tasyās te viçva-dhāyaso viṣadūṣaṇam ud bhare z*

Vs 6: pada a, *upacikā* occurs in the same connection in Ppp 1. 8. 3 (Barret, JAOS 26. 207), and it is unnecessary to emend to *upajikā* (with Ç 2. 3. 4, 6. 100. 2): read *upacikā(h)*. See Bloomfield, SBE XLII, p. 511; AJP 7. 482 ff., and references there quoted. The form *upacikā* occurs in Pāli. Our form is a nom. pl. and is understood as subject of *kṛvata* in pada b. pada b, *ud grhaṁ*.

Vs 7: pada a, *na avindad*. pada c, *sahasradhāmāny*. pada d, *jagrabha*.

Vs 8: pada a, *yāny*. pada d, perhaps *viṣadūṣaṇī?*

Vs 9: the sense is anacoluthic, but no emendation is necessary. With *yāni* of course supply *nāmāni*.

8.

Against demons and sorcerers; with an herb.

(92 b 7) *sahasva yātudhānān sahasva yātudhānyāḥ sahasva sarvā rakṣānsi saha-(8)-mānāsy oṣadhe | (vs 1)*

sahamāne sahasvati samhatyāham uttarā | utāham a-(9)-smi sāsahi | sahaseva sadhānvā | (vs 2)

yā sahasāna carati sāsahā-(10)-nāiva vṛṣabhaḥ sadānvāghnī rakṣoghñī sā tvam ugrāsy oṣadhe | (vs 3)

khelehalam (11) manastani naç cebhaṣ purām utaṣ pathā na tvāmamavya tad iho akṣe vu çṛṅga-(12)-vac chirah (vs 4?)

amuvāne bahuputre anaritraçvye mahodari | pathas sat sattare (sature?) tvam ça-(13)-rkarāvapsatītara | (vs 5?)

ye rāyāç carati pākasyecchaṁ tvā çucim tān agne kṛ-(14)-ṣṇavartmane tīkṣṇaçṛṅgo dṛçaṁ ihi | (vs 6)

ado yad dāru plavate sindhor madhye apū-(15)-ruṣam ucārabhasya durhaṇo tena yāhi parastaram | (vs 7)

asyājaniṣtam i-(16)-ṣṭargā ariṣṭāṣ krimayaṣ puruṣāya tasyāi balā sa patnī namaḥ kṛṇo-(17)-mi | (vs 8)

kuṣṭhī sarvaputre bhava pattriyād u trāttas sadānve tasyādhi putrān bhrātrīn-(18)-ç ca yatra tvā vi nayāmasi (vs 9)

This hymn contains some old material, more or less altered, and some new—which is very difficult of interpretation.

Vs 1 has a close parallel in VS 12. 99. It needs no change except yātudhānyah in pada b.

Vs 2, cf. in a general way ApMB 1. 15. 2; 1. 16. 3. Pada b, read sahan̄tyāham uttarā. pada c, sāsaḥiḥ. pada d, sadānvāḥ.

Vs 3: padas a-b, yā sahamānā carati sāsaḥāna iva (read as if sāsaḥāneva) vṛṣabhah.

Vss 4 and 5 I cannot solv.

Vs 6: padas a-b, read perhaps ya irāyāç carati pākasyecchan tvā çucim. padas c-d ar from RV 10. 155. 2 (slightly altered). Read kṛṣṇvartane, dṛṣann.

Vs 7 is RV 10. 155. 3 entire. In pada c read tad ārabhasva durhano.

Vss 8 and 9: I can suggest no improvement, except the obvious tasmāi for tasyāi in 8c. In 9b the word trātās might equally well be red trātus; this would be an easy corruption from bhrātus, which may be the true reading.

9.

Against enemies (of a king); with the sacrifice of a bull.

Cf. TB 2. 4. 7. 1ff.

(92b 18) vṛṣāyam ūcur vṛṣabhāya grhya-(19)-te vṛṣāyam ugro nṛcakṣase divyo nir yo acikradam̄ naham̄ nāma ṛṣabhasya (93a 1) yat kakut | (vs 1)

viṣuvān vṛṣṇyo bhava tvam̄ yo nṛpatir mama | atho indreva devebhyo vi (2) vibhravītu janebhyah (vs 2)

manuṣebhyo dhivravītu sajūr indreṇa medinā | agni-(3)-ç ca tubhyām sahan̄tyo rāṣṭram̄ vāiçvānaro dadhat | (vs 3)

yasmāyam̄ bhāgam ṛṣabham̄ indrā-(4)-ya pariṇiyate | sa han̄tu çatrūn āyato atho han̄tu parāyataḥ (vs 4)

sa han̄tā ça-(5)-trūn bhavatu ahan̄tā bhavatu dodhatām viṣāsahāḥ praṇīr ayad agra madhubhirdatā-(6)-v asat | (vs 5)

āyuṣmantam̄ varcasvantam̄ atho adhipatim̄ viçām̄ | asyāṣ pṛthivyāç cetta-(cetu-?) (7)-nem imam̄ indra vṛṣabham̄ kṛṇu | (vs 6)

asya çṛṅgasuṣaṇ-padaḥ (!) kalyāṇo barhir āsa-(8)-dat | kār-ṣīvaṇaprajānena ṛṣabhena yajāmahe | (vs 7)

ṛṣabheṇa yajamānā (9) krāureṇāiva sarpiṣā | mṛdhaç ca sarvā indreṇa pṛtanāç ca sāmāhe | (vs 8)

yam tubhyam (10) bhāgam ṛṣabham devās kāivalyam da-
duḥ | tena vṛtrāṇi johanaç çatrūñç ca jahy āha-(11)-ve | (vs 9)

jahi satrūn pran prati rañdhayasva kṛdhyāt sambhūto si
viryāvān | indrā-(12)-ya bhāgam pari tvā nayāmo ruño loko
apṛtanyo stu | (vs 10)

ghṛtavṛddha ghṛtāhu-(13)-ta sahasraçṛṅga suṣṭutaḥ | ghṛtā-
havana dīhi (vs 11)

yo ghṛtenābhighārīta-(14)-m ugro jāitrāya tiṣṭhasi sa nas
sankusu pārayā | pṛtanāsāhyeṣu ca (15) (vs 12) z 4 z

Vs 1: pada c, acikraḍan. pada d, for naham (which is cer-
tainly corrupt) TB has brhan, which is probably to be red.

Vs 2: pada c, indra iva. pada d, omit vi (dittografy) and
read vibravitu.

Vs 3: pada a, 'dhibravitu. pada c, tubhyam sahanryo.

Vs 4: pada a, yasyāyam bhāga ṛṣabha (indr*).

Vs 5: pada b, hantā. pada c, viṣāsahaḥ is either a corrup-
tion of, or a parallel formation to, viṣāsahiḥ. pada d, read
agra udbhindatām asat (cf. TB 2. 4. 7. 3).

Vs 6: pada c, the absurd cettanem (cetunes?) seems to me
to conceal some form of cettṛ, a word which occurs repeatedly
in the sphere of rājanyāni sūktāni. Perhaps the gen. pl. cettṛnām,
depending on vṛṣabham of pada d? Cf. pada d of the pre-
ceding vs. Or (more natural in sense) cettāram?

Vs 7: pada a, çṛṅgasuṣaṅgadaḥ seems to me to hav been
the reading (giving good battle with the horns). It is obviously
an epithet of the bull. Of course n̄pa of the ms is an absurd
and impossible combination: the scribe doubtless ment to write
n̄gha, which would not be very dissimilar from n̄pa. I take it
then that (su-)ṣaṅgha, the evidently intended reading of the
ms, is a corruption for (su-)ṣaṅga (sam-ga), "war", "conflict"
(RV 4. 20. 1 etc.). pada c, read perhaps *prajātena (but
TB has pragānena, which Barret would prefer to read in this
passage).

Vs 8: pada b, akrāurenāiva or *neva. pada d, sahāmahe.

Vs 9: pada c, vṛtrāṇi. For johanaç some form of the root
han must be read: possibly (a)jighanaç? (But this tense-form
seems to be otherwise not known in the Veda!)

Vs 10: pada a, çatrūn, omit pran (dittografy). pada b, the
dh of kṛdhyāt is probably a badly made ṣ and I do not hesitate
to read kṛṣyāt; I take the word to be a gndv. formation of
kṛṣ, in a hitherto undiscovered use as a noun, "field". kṛdhy

āt would, so far as I can see, be a senseless reading. — pada d, for ruṅno (!) possibly read 'rugno?

Vs 11: this vers is taken from the sfere of Agni. pada b, read suṣṭuta. pada c, didihi.

Vs 12: pada a, read °ghārīta (nom. sg.). pada c, saṅkāsu.

10.

For progeny and prosperity; with the offering of a cow.

(93 a 15) kavīḥ subhāgarṣabhāsyā patnīḥ prajākāmā vaci-
(16)-nī vacītā gauḥ tām sahasram ekamukhā dadāti garbhaṁ
dadhānā mithu-(17)-nā carantī z (vs 1)

garbhaṁ dadhānāpāiduhānāgnihotraṁ vāiṣṭvadevī duhānā |
(18) dāurgamāhīnsir varuṇasya patnīm karkyā yānīm sa-
manaso bhi gāvah | (vs 2)

(19) prajāṁ icchanto dhiṣaṇaḥ carantīmān etv aditi viṣvārū-
pābhikrandanti (93 b 1) bhuvanāny ūnām | prajāpatinesītām
ṛtvīyāvati nahinām prajāyā ṛṣabhā çraya-(2)-nte | (vs 3)

vṛṣaṇyanti vṛṣaṇas saptanāmnīm himkṛṇvanto abhinudanti
vāçitām (3) sā pratyusanis suṣadā suvarṇaḥ çukraṁ vasānā
varuṇaḥ ca ninnudaḥ (vs 4)

vāiṣṭva-(4)-devī sudhayām ārabhante | prajāṁ dātā puṣyatu
gopatiṣṭhe | svayam sthāvarya vṛ-(5)-vṛṣabhāyā tiṣṭhiti praticī
somaṁ prati sūryam agniṁ | (vs 5)

ahimsanti vāci-(6)-temām upehi paçūn dātā puṣyatu go-
patiṣṭhe | vacīdā bhavatu vacītāyā-(7)-m agner bhāgam usri-
yām yo dadāti | (vs 6)

priyam dhāma hṛdayam sāumyam madhu vāji-(8)-nīm tvā
vājino vājayantu z (vs 7)

yo vacītāyam gavy amṭad agnir yad asyām nṛ-(9)-mṇām
mahinā babhūva z namas te stu pratigrhṇam grṇomi syonā
me stu tanve (10) suçevāu (vs 8)

yema gam vacītā tām pratīmaḥ puṁsām vrātena sā puṣty-
ānā gauḥ (11) ūrjam dadhānā ghṛtam id duhānām sahasra-
poṣā ime stu dātre (vs 9) z z (12) z anu 2 z

Vs 1: pada a, kavīḥ subhāgarṣabhāsyā (as two words, subhāgā
ṛṣ: but it might also be taken as a karmadhāraya cpd.) patnī.

Vs 2: pada a, dadhānā apa id duhānā (agni-). pada b, vāi-
ṣṭvadevīm (as name of ceremony), or °vīr, duhānāḥ. pada c,
patnīḥ. pada d, karkṛ(?) yāni (? subj.) sumanaso 'bhi gāvah.

Vs 3: pada a, dhiṣaṇaḥ. pada b, aditir viṣvar-. pada c, urūpi

for ünām? pada d, rtviyāvatiṁ. pada e, na-hinām? (Or should we read vatim a-hinām?). ṛṣabhāḥ.

Vs 4: pada a, vṛṣanyantiṁ. pada b, hiṅkr°. padas c-d I cannot solve: the readings are not all clear. suṣadā seems certain, and for the next word suvarṇā is to be red. It seems that the word pratyusanis contains sanis "bestowing"; perhaps pratyu- may be for prabhu-. Read varuṇasya nir-°?

Vs 5: pada a, not certain: perhaps sudhā yām ā-°? pada b needs no change (cf. next vs). gopatiṣṭhe = goṣṭhe. pada c, sthāvarī vṛṣabhāya tiṣṭhati.

Vs 6: pada c, perhaps vaçidātā bh-°?

Vs 7 needs no change: it should perhaps be regarded as part of vs 6.

Vs 8: pada a, yo vāçitāyām gavy antar agnir. pada b, nṛṇṇam. pada c, pratigrṇaṇ grṇami. pada d, 'stu, suçevā.

Vs 9: pada a, perhaps ya [or yām?] imām gām vāçitām tām pr°. pada b, perhaps sā puṣṭānām gāuḥ (a kind of kamadhenu!). pada c, duhānā. pada d, sahasrapoṣāya me 'stu dātre(?).

11.

For protection.

(Made up of parts of Ç 5. 6, 5. 9, and RV 9. 73.)

(93 b 12) vrahmā jajñānam ity ekā anāptā ya va prathamā yāni (13) karmāṇi cakkrire | vīrā no atra mā dabham tad vetat puro dadhe | pratrātmānā-(14)-t pari ye sambabhūvuh çlokavantas somanasya vamtavaḥ | apānakṣāso badi-(15)-ram astantasya panthā na taranti duṣkṛtaḥ sahasradhāram abhi te samasmaram divo (16) nāke madhujihvā açasyataḥ | tasya saraço na nimiṣanti bhūrṇayaḥ pade-(17)-pade | pāçinas samtu setave | pary u ṣa pra dhanva vāñjasātaye pari vṛtrāṇi (18) sakṣaṇiḥ divas tudarṇavān nīyase | sahasraço nāmāsi trayodaço (19) māsah indrasya gr̥ho sīndrasya çarmāsi indrasya varmāsi | indrasya vāirū- (94a 1) -tham asi | vītenāvāitenāmāitenarātstrīdad asāu svāhā | tigṃyayudhāu ti-(2)-gmaheti suçevāgnīṣomāv iha su mṛdātām naḥ samuktam asmād gr̥bhī- (3) -thā- | (!) -d avadyāj juṣethām yajñam amṛtam asmāsu dhattam svāhā z cakṣuṣo (4) hete manaso hete vrahmaṇo hete menyā menir asi | anena yas te santu yo (5) smān abhyabhāyantu svāhā z yo smān cakṣuṣā manasā yaç ca vācākūtyā (6) dityā vrahmaṇāghāyur abhidāsā tvam agne tvam menyāmenim kṛṇu svāhā z (7) ud āyur ut

kṛta bad valam aṁ nanīṣo yad indram nṛmṇam asmāsu
dhehi svāhā | (8) āyuṣkṛtāyuṣmatī svadhāvanto gopā me stho
gopāyatan vā | ātmasadhū me sta-(9)-n ve suḥenāu | mā mā
hīnsiṣṭarṁ svāhā z z

Read as follows:

brahma jajñānam ity ekā z 1 z

This is the pratika of Ç 5. 6. 1 = 4. 1. 1, which occurs
in Ppp. Book v (see Whitney's note on Ç 4. 1. 1), and is
therefore quoted by pratika; see our introduction p. 376f.
anāptā ye vaḥ prathamā yāni karmāni cakrire | virān no atra
mā dabhan tad va etat puro dadhe z 2 z

pratnān mānāt pari ye sarṁbabbhūvuḥ çlokavantas sāumanasya
mantavaḥ | apānakṣāso badhiram † astantasya † panthām na
taranti duṣkṛtaḥ z 3 z

This is RV 9. 73. 6. The text even as found in RV is
very obscure, and our text apparently was somewhat dif-
ferent from RV's in spots: to restore it with any confi-
dence is evidently hopeless. Pada a, at least the last part
of it, seems reasonably sure. It would perhaps be better
to take over pada b bodily from RV (çlokayantrāso ra-
bhasasya mantavaḥ). The end of c and beginning of d ar
hopelessly corrupt in our ms: RV has -badhirā ahāsata
for c, and begins d with ṛtasya.

sahasradhāram abhi te samasvaran divo nāke madhujihvā
asaçcataḥ | tasya spaço na nimiṣanti bhūrṇayavaḥ pade-pade pā-
çinas santu setave z 4 z

This vs is RV 9. 73. 4, from which all of our emenda-
tions ar taken. RV also reads santi setavaḥ in pada d,
and perhaps this should be red here.

pary u ṣa pra dhanva vājasātaye pari vṛtrāni sakṣaṇiḥ | dviṣas
† tudarṇavān niyase † sahasraço nāmāsi trayodaço māsaḥ | in-
drasya grho sindrasya çarmāsindrasya varmāsindrasya varūtham
asi z 5 z

Most of this vs is found Ç 5. 6. 4 (thru indrasya grhaḥ):
part of it also (ending na iyase) in RV 9. 110. 1. The
last part of our vs seems like a sort of index to the
vss Ç 5. 6. 11-14 (see below, Hymn 12). The last part
of the vs, at least, is prose. In pada a it would seem
natural, but not necessary, to read pary ū ṣu with RV
and Ç. Pada c I give up, except that it seems certain
that dviṣas should stand for divas: Whitney remarks that

Q's reading here (dviṣas tad adhy arṇave neyase) looks like a corruption of RV dviṣas taradhya ṛṇayā na iyase, but our incoherent jumble looks more like Q than like RV. Perhaps tudarṇavān should be read tu ṛṇavān.—Our sahasraṇo looks like a lectio faciliior for Q sanisraso, but the whole thing is too dubious to justify the emendation, in my opinion.

vy etenārātsir asāu svāhā | tigmayudhāu tigmaheti suṇevā
agnīṣomāv iha su mṛdataṁ naḥ z 6 z

avāitenārātsir asāu svāhā^{oo} z 7 z

apāitenārātsir asāu svāhā^{oo} z 8 z

That this is what our text is ment to read may be seen at once by comparing the jumble of the ms with Q 5. 6. 5-7, the vss which are equivalent to ours. Our ms has simply put together the two opening words of each stanza (vy etena, avāitena, apāitena—for which last is red the corrupt amāitena) at the beginning, and followd it up with the rest of the text, which is common to all three vss. The same method was followd below in hymn 12, vss 1-4, q. v.

mumuktam asmān grbhīthād avadyāj juṣethām yajnam amr-
tam asmāsu dhattam svāhā z 9 z

This is equivalent to Q 5. 6. 8.

caḥṣuṣo hete manaso hete brahmaṇo hete (tapasaḥ ca hete?)
menyā menir asi amenayas te santu ye 'smān abhyaghāyanti
svāhā z 10 z

This is Q 5. 6. 9. There is no sign in the ms of the omission of the words tapasaḥ ca hete, and as the passage is non-metrical there is no way of proving that they were originally there: nevertheless I believ I am right in inserting them from Q. Our text follows Q very closely at this point, and moreover there is a sort of cadence in the passage which requires the insertion: this is evidenced by the evidently false placing of the comma after asi in the ms. Haplografy would easily account for the omission.

yo 'smān caḥṣuṣā manasā yaḥ ca vācākūtyā cittyā brahma-
nāghāyur abhidāsāt tvam agne tam menyāmenim kṛṇu svāhā
z 11 z

This (also prose) equals Q 5. 6. 10, which reads in the last clause tām agne menyāmenim.

ud āyur ut kṛtam ud balam un maṇīṣā(m?) ud iudriyam
nṛṇṇa asmāsu dhehi svāhā z 12 z

This, with the exception of the last clause, is found in Q 5. 9. 8, without the aid of which I should certainly not have emended so boldly (nor—it is safe to say—with such success: I think in spite of the extreme corruption of the ms that the text as restored is essentially sound).

āyuskr̥tāyusmatī svadhāvantāu gopā me stho gopāyataṁ mā
ātmasadhū me staṁ me sucevāu mā mā hīnsiṣṭaṁ svāhā z 13 z

Mostly corresponds to the last part of Q 5. 9. 8. Q has āyuskr̥d—(which Wh. suggests might better be read 'kr̥t°) —āyuspatnī (for which our āyusmatī looks like a lectio facilior). In the second half, Q reads ātmasadāu.

Our text gives really no help to the understanding of these very cryptic materials.

12.

For protection.

Cf. Q 5. 6. 11-14; Q 5. 9. 7; KS 37. 15, 16.

(94a 9) indrasya gr̥ho sindrasya ṣa-(10)-rmāsi indrasya var-
māsi indrasya marhatam asi | ta tvā pra viçāmi sarvām
sa-(11)-rvātmā sarvagus sarvapāuruṣaḥ sam ye stu tena
astṛto nāmāham ayām assi mātmanāṁ pari dadhe dyāvā-
pṛthivībhyām gopīyāya prahūyase | astṛto nāmā (13) prājā-
patyo devapurāyaṁ antaḥ prahāgām devapurāt saha grāmas
svastaye z (14) saṁvatsarasya sapyatas sarvāis sahodarī
saha z om̄ sarvāis sahodarī saha praha-(15)-ṇagām devā-
purāyevāsmi me vanāṁ yo mā kaçcābhidāsati | sa prajāpa-
(16)-tim̄ iva gacchati | asmāsu pratismaças pāhi riṣas pāhi
dviṣas pā-(17)-hi devyābhiçasyāt sa mīya tanvaṁ pāhi | yo
sman prācyā diço ghāyur abhi (18) dāsā | etat sa ditsād
açmavarma ṇo stu asmān dakṣiṇāyā diçah (19) asmān pra-
tīcyā diçah z 2 z

indrasya gr̥ho 'si taṁ tvā pra viçāmi sarvaṁ sarvātmā sar-
vagus sarvapāuruṣaḥ | yan (?) me 'sti tena z 1 z

indrasya çarmāsi taṁ tvā... z 2 z

indrasya varmāsi taṁ tvā... z 3 z

indrasya varūtham asi taṁ tvā... z 4 z

That this is what the text means to read may be inferd from Q 5. 6. 11-14: see also above, hymn 11, vs 6-8. I am not very confident that Q's reading yan me 'sti should be substituted for sam ye stu: and if we adopt it, very

probably the final of the preceding word should be changed according to the rules of sandhi, since there is hardly enuf of a break in sense to justify the punctuation which I hav introduced.

astrto nāmāham ayam asmi sa ātmānaṁ pari dadhe dyāvā-
prthivībhyaṁ gopithāya prahūyase z 5 z

This is Q 5. 9. 7 in part: cf. also KS 37. 15, 16.

astrto nāmā prājāpatyo devapurāyām antaḥ † prahāgām
devapurāt saha † grāmas svastaye z 6 z

This seems to hav no parallel, and I cannot make the last part of it clear: the three words prahāgām . . . saha certainly need emendation, but I hav no suggestion.

saṁvatsarasya saprathas sarvāis sahodarī saha om sarvāis
sahodari saha prahaṇagām devapurāyevāsmi(?) me vanam yo
mā kaṣcābhidasati z 7 z

Most of this vs is wholly unclear to me, and the read-
ings ar of course very open to suspicion. For sapyatas,
saprathas seems likely: I think the last part of the vs is
approximately correct.

asmāsu pratispaçaḥ pāhi riṣaḥ pāhi dviṣaḥ pāhy adevyā
abhiçastyā sa ma iba tanvaṁ pāhi z 8 z

For most of this vs cf. KS 37. 15, 16. I think pratispaçaḥ
is right: cf. TS 5. 7. 3. 1.

yo 'smān prācyā diço 'ghāyur abhidāsāt | etat sa rechād
açmavarma no 'stu | asmān dakṣiṇāyā diçaḥ | asmān praticyā
diçaḥ z 9-11 z

Cf. the following hymn. For abhidāsā(t) might also be
red abhidāsati.—I am almost certain that three verses ar
ment to be red here insted of one, the last two padas
being nothing but short-hand methods of indicating a
repetition of the vs with the variations indicated. If so, we
should supply yo before, and aghāyur abhi... after, each
of the last two padas, thus making vss 10 and 11. Cf. the
similar treatment of vss 1-4 above, hymn 11, vss 6-8, and
hymn 15, vs 6.

13.

For protection (especially against demons).

Cf. Q 5. 10. 1.

(94a 19) asmān udīcyā diçaḥ (94b 1) asmān dhruvāyā
diçaḥ yo smān ūrdhvāyā diço ghāyur abhidāsāt z (2) tat

sa ritsād açmāvarma ño stu | (vs 1) prācyāi diçe svāhā |
 (vs 2) dakṣiṇāyāi diçe (3) svāhā | (vs 3) pratīcāi diçe svāhā |
 (vs 4) udicyāi diçe svāhā | (vs 5) dhruvāyāi di-(4)-çe svāhā |
 (vs 6) ūrdhvāyāi diçe svāhā | (vs 7) dive svāhā | (vs 8) an-
 tarikṣāya svā-(5)-hā | (vs 9) deve (1) svāhā (vs 10) z 3 z iti
 rākṣoghnaśūktam z z

For vs 1 cf. Ç 5. 10. 1. In it read asmān, 'smān, 'ghāyur,
 rccād for ritsād, açmāv*, and 'stu.

The remaining formulae mostly need no emendation:
 in vs 4 read pratīcyāi. In vs 10 deve must certainly be
 a corruption of pṛthivyāi, which I should not hesitate to
 put in the text: it probably arose in the first place thru
 the accidental omission of the syllable pr, after which a
 later copyist changed the monstrous-looking thivyāi to a
 more reasonable-looking form. The label of the hymn
 should be red iti rākṣoghnaśūktam.

14.

Against all manner of demons.

(94b 6) mahākaṅṭham karīṣājam abaddhyādān anāhutām |
 oṣṭhaṣ kokhamukha-(7)-ç ca yas tāy ito nāçayāmasi (vs 1)
 rāmadanta sodanaṁ prahāram ahināsi-(8)-kaṁ upavṛttram
 balāhakaṁ khenāṁ gardabhanādināṁ | gr̥ddhram hastyāya-
 naṁ (9) tyā | pramṛṣyādina satyamaṁ | (vs 2?)

bhīmahastaṁ sarīṣpaṁ | bhrastākṣaṁ mṛdva-(10)-ṅgulīm |
 nakhograṁ dañcavīryaṁ tān pary andami bhi pāpadaṁ |
 (vs 3?)

jigīṣmāṇo rūpakaṁ | atho çalalyaṁ çevalatām | taṇḍam
 agre tuṇḍika dalyaṁ çā uta (12) vatsapaṁ | (vs 4?)

dāsagranthyam sanisrasam udranyedaṁ cārusyantām
 idiya-(13)-jñāna keçavaṁ rakṣaç caraty āhutām (vs 5?)

barhiḥ predam icchati | asyāu napāsyo-(14)-ç cage jñānu-
 rāyāmçukihyanas tāy ito nāçayāmasi | (vs 6?)

yaṣ kumā-(15)-rāñ jarasyāmi tṛṇām (?) dāsāsur arāyaḥ ke
 çyākila na yohvanā-(16)-nahaṁtvaktica tam ito nāçayāmasi |
 (vs 7)

hīrājño nāma gehyo rāya (17) nāma sūnuha | tam ito nā-
 çayāmasi z (vs 8)

nitūlam̐bhakṣam ākhi-(18)-daṁ vana-kroçam̐ ca roruham̐ |
 āmādam̐ prayatīṣiṇam̐ paryam̐dānam̐ paridra-(19)-vam̐ vṛka-
 sya nṛcagam̐ grānam̐ tāy ito nāçayāmasi (vs 9) z 4 z

This hymn consists largely of a list of demons, whom its purpose is to exorcize. Its flavor strongly suggests Ç 8. 6, which is directed against demons which attack women in pregnancy and travail: but whether this is the exact application of our verses or not is not clear. I seem to detect in vs 7 and 8 rather a reference to demons which attack children. But the text as a whole is very corrupt, and I can get no clearer idea of what it is all about than what I have just said. Ç 8. 6 also consists largely of a mere list of demons, a sort of demoniacal Almanach de Gotha; many of the names it contains are, as Whitney's note says, "unknown elsewhere and untranslatable". This is a fortiori true of our hymn, which contains only one or two of the names found Ç 8. 6. Even the division of verses is highly problematic in some cases; possibly *tān ito nāçayāmasi* should be supplied at the end of each stanza, see Introduction p. 377.

Vs 1 is fairly clear. Read *karīṣajam* in pada a. In pada c I cannot better *oṣṭhaṣ*: the following word is of course *koka*. In pada d read *tān ito*.

Vs 2: pada a, perhaps *rāsabhadantam sodaram* ("big-bellied"?) pada b, *ahināsikam* is certainly sound. padas c-d seem all right (reading *upavṛtram*), tho *khenam* is otherwise unknown. In padas e-f (if they really belong to vs 2!) the only certain word is *grdhram*.

Vs 3: padas a-b are all right if we read *bhraṣṭākṣam*. The margin has *marimṛçam*, evidently as a substitute for *sarīṣpam*. For padas c-d I suggest hesitatingly *nakhogram dañçavīryam tān paryasyāmy abhipādān*.

Vs 4: pada a, *jigīṣamāno*. pada b, *çalalyam* may conceal a form related to *çalali*. Perhaps we may read *çevalam* for *çevalatām*; cf. Ç 1. 11. 4, where *çevala* is an epithet of the afterbirth (*jarāyu*). Or the syllable *tām* may belong to the next pada. pada c should probably end with *tuṅḍikam* (Ç 8. 6. 5), and pada d may be read *dalyam ca uta vatsapam*. The name *vatsapa* occurs Ç 8. 6. 1, but *dalyam* is an unknown word, and of course open to suspicion.

Vs 5: I can suggest no improvement. I suspect that pada b ends with *ca* plus a participial form from *aruṣyati*. The name *keçava* occurs Ç 8. 6. 23. My verse-division may be incorrect; it looks very likely that 5d goes closely with 6a.

Vs 6: except that the t̄āy of the last pada should be (probably) t̄ān (possibly t̄ā) I can make no suggestion.

Vs 7 is also too much for me, tho it of course contains some words that ar obviously correct or nearly so.

Vs 8: pada b, read 'rāyo nāma sūnuhā.

Vs 9: most of the names here look sound, and I at least can venture no improvement on those which do not. In the last pada of course read t̄ān ito. In pada c possibly ghrānān?

15.

To Indra, for prosperity.

(95 a 1) yaç ca bhāumā yā ca sphāti yayorja yo rasasya te | havāmi çakra tām han taya prattām (2) çacīpate kṣetrāt kṣetrād āharāmi sphāntī sarvām çacīpate | tayāham vṛtrahañ (3) patum ā harāmi | grhāñ upa yas te sītā bhagā kṣetre | ārādhir yaç çacīyate | (4) atho yā niṣṭhā te kṣetre itv āhārṣi vrahmaṇā | yat khale nasay āde yad goṣṭhe yac ca (5) çevadhāu | athokussyāmse tasya te rasam ā dadhe | ūrjā yā te nṛpa tasyorjā yāva-(6)-hatasya te ūrjam te paçyamānasyorjam piṣṭāt tādadhe | te nṛpa tasyorjāvātā asya (7) te | ūrjam te pihyamānasyorjam pakvā te ūrjā yā te praṇugdhasyojā yā madhita-(8)-sya te | ūrjā te duhyamānasyorjam dugdhān tādade | ā tetade gavām ūrjam ū-(9)-rjām avityā dadhe | ajādyā ūrjam ādāyāta ekaçapā dadhe ūrjā yā te (10) puruṣūrjā citte ca vedye | ūrjā te sarveṣām aham grhānām vrahmaṇā dade (11) z 5 z

Read as follows:

yaç ca bhūmā yā ca sphātir yā corjā yo rasaç ca te | harāmi çakra tām aham tvayā prattān çacīpate z 1 z

kṣetrāt kṣetrād āharāmi sphātim sarvām çacīpate | tayāham vṛtrahañ pitum āharāmi grhāñ upa z 2 z

yās te çitā bhagāḥ kṣetre ārādhir yaç çacīpate | atho yā niṣṭhā te kṣetre ita (ito) āhārṣi brahmaṇā z 3 z

In pada d the only question is one of sandhi—whether the original text read ito or ita. In pada a there is a real problem, and I am by no means certain of my attempted solution: I hav assumed çitā(ḥ) as a ppp. from the root çī-; undoubtedly a bold assumption, but I can see no more likely guess.

yat khale rasam ādade yad goṣṭhe yac ca çevadhāu | †athokussyāmse † tasya te rasam ādade z 4 z

Pada c is hopeless. I am fairly confident of my restoration of pada a: the signs for na and ra ar easily confused in Çāradā, and yat may be taken as a conjunction, tho it would be better to hav it agree with the noun as a relativ pronoun.

ūrjā yā te nrpa tasyorjā yāvahatasya te | ūrjān te pacyamānasyorjān piṣṭām ta ā dade z 5 z

Pada a: yā-avahatasya? pada d: piṣṭāt might stand were it not for the parallels pakvām and dugdhām of pada d in vss 6 and 7, which make the accus. almost certain here.

(ūrjā yā) te nrpa tasyorjā † vātā asya † te | ūrjān te piṣyamānasyorjān pakvām ta (ā dade) z 6 z

The first two and last two words of this verse are evidently ment to be supplied from the preceding and following verses. The method used by our ms to indicate such omissions of repeated passages is often very imperfect. Compare 12. 9, and Introduction p. 377.—Note the curious chiasmus in the second hemistichs of this and the preceding verses: pacyamānasya . . . piṣṭām, piṣyamānasya . . . pakvām.

ūrjā yā te pradugdhasyorjā yā maditasya te | ūrjān te duhyamānasyorjān dugdhām ta ā dade z 7 z

ā te dade gavām ūrjān ūrjān avinām ā dade | ajānām ūrjān ādayāta āikaçaphām ā dade z 8 z

The constant interchange between the stems ūrj and ūrjā is striking. Insted of the genitivs avinām and ajānām perhaps derivativ adjectivs (avityām?) analogous to āikaçaphām (from ekaçapha) may hav stood here originally. Pada d begins, of course, with ata(s), and is hypermetric if my reconstruction is correct (perhaps read with secondary crasis atāika°).

ūrjā yā te puruṣānām ūrjā † cittedavedye † ūrjān te sarveṣām ahaṁ grhānām brahmaṇādade z 9 z

The restoration of puruṣānām is made nearly certain by the preceding stanza and the metrical requirements. I cannot solv pada b.

16.

To the soma-drink, for blessings.

RV 1. 187; KS 40. 8.

(95 a 11) pituṁ na stoṣān maho dharmāṇān taviṣī | yasya trito vyojasā vṛ-(12)-tram viparyamardayat | svādo pito madho pito vayan tvā vivṛṇmahe | asmāka-(13)-m avitā bhava | utta naṣ pittav (pituṁ?) ā gahi çivaç çivābhīr ūtibhīh

mayobhūr a-(14)-dviṣenyaṣ sakhā suḥeva edhi naḥ tava
 tye pito rasā rajānsy anu viṣṭhitāḥ di-(15)-vi vātā iva ṣṛitāḥ
 tava tye pito dadataḥ tava svātiṣṭha te pito | pra svādmāno
 rasā-(16)-nām tuvyaḡrīvā iverate | yat te pito mahānām
 devānām mano hitam | akāri cā-(17)-ru ketunā tavāhim
 avasāvadhīt yad adaṣ pito ajagan vivasva parvatānām (18)
 atrā cin no madhupito ram bhakṣāya gamyām | yat te soma
 gaāciro yavāciro bhajā-(19)-mahe | vātāpe pīva id bhava |
 yad apām oṣadhīnām balim samāriḥā-(95 b 1)-mahe | vātāpe
 pīva id bhava | karamba oṣadhe bhava pīvo vṛkka udārathih
 (2) vātāpe pīva id bhava | tan tvā vyaṁ pito vacobhir gāvo
 na havya suṣū-(3)-dima | asmābhyam tvā sadamādam de-
 vebhyas tvā sadamādam z 6 z

pitum . . . mardayat z 1 z

Read nu for na (pada a) and taviṣim (pada b). Pada d
 seems better than the reading of the parallel texts, viparvam
 ardayat. This vs also occurs VS 34. 7 and N 9. 25.

svādo . . . bhava z 2 z

Pada b: vivṛmahe is very likely corrupt (the other texts
 have vavṛmahe), but cf. BR s. v. varj with vi, 3).

uta naṣ pitav ā gahi ṣivaḥ . . . edhi naḥ z 3 z

tava tye . . . iva ṣṛitāḥ z 4 z

tava tye . . . iverate z 5 z

Pada b: read svādiṣṭha. Pada d: read tuvigrīvā.

yat te pito . . . avasāvadhīt z 6 z

The only different reading in RV and KS is tve for yat te
 in pada a.

yad adaṣ . . . gamyām z 7 z

Pada d: read ram (perhaps also gamyāḥ, as the parallel
 texts do?)

yat te soma . . . id bhava z 8 z

Pada a: read gavāciro.

yad apām . . . id bhava z 9 z

(Pada b seems superior to the reading of the parallel texts.)
 karambha oṣadhe . . . id bhava z 10 z

tan tvā vyaṁ . . . sadhamādam z 11 z

Padas c-d: read sadhamādam both times.

17.

To Agni and the Maruts.

Vss 1-9 = RV 1. 19.

(95 b 4) prati tyam̐ cārum adhvaram̐ gopīthāya prahūyase |
marudbhir agna ā gahi | (vs 1)

(5) na hi devo na martyo mahas tava kratum̐ purāḥ ma-
rudbhir agna ā gahi | (vs 2)

yameha (6) rajaso vidur viçve devāso adruhaḥ marudbhi |
(vs 3)

ye çubhrā ghoravarpa-(7)-sas sukṣatrāso riṣādasah ma-
rudbhi | (vs 4)

ya ugrā arkam̐ ānṛtar anāḍr-(8)-ṣṭāsa ojasā | marudbhi |
(vs 5)

ye nākasyādhi rocane divi devās sa-(9)-hāsate | marudbhi |
(vs 6)

ayam̐ kṣayanti parvatān̐ tīras samudram̐ ojasā | (10) ma-
rudbhi | (vs 7)

ā ye tanvanti raçmibhis tīras samudram̐ arṇavam̐ | ma-
rudbhi | (vs 8)

abhi tvā (11) pūrvapītaya sṛjāmi somyam̐ madhu | ma-
rudbhi | (vs 9)

ā yantu maruto ga-(12)-ṇāi stutā dadhatu no rayim̐ | ā
tvā kaṇvā hūṣata gṛṇam̐tu vipra te dhi-(13)-yah marudbhir
agna ā gahi (vs 10) z 7 z anu 3 z

The text of this hymn is practically as it is written, except that the third pada (refrain) of vss 3-9 is abbreviated in the ms. Vs 1 is also found SV 1. 16, Kāuç 127. 7, and N 10. 36.—Vs 2: pada b, read paraḥ for purāḥ.—Vs 3: for yameha read perhaps (with RV 1. 19. 3) ye maho.—Vs 4 pada b: perhaps riçādasah should be red (with RV vs 5), but riç- and riç- are almost interchangeable.—Vs 5 pada a: read ānrcur. Pada b: read anāḍhrṣṭāsa.—Vs 7 pada a: read probably ya iṅkayanti parvatān̐, with RV vs 7.—Vs 8 also occurs MS 4. 11. 2.—Vs 9 pada a: read pūrvapītayas? but better, 'pītaye with RV vs 9, and all other texts (see Conc.). This vs entire occurs N 10. 37, and pada a repeatedly elsewhere, see Conc.—Vs 10 (cf. RV 1. 14. 2): pada a, read gaṇāis: pada c, read perhaps ahūṣata? pada d: read probably gṛṇanti.

18.

To various gods, for blessings.

Cf. Q 7. 33. 1, and the following hymn.

(95 b 13) saṁ mā siñcantu (14) marutas saṁ pūṣā saṁ
vṛhaspatiḥ saṁ māyam agnis siñcatu prajayā ca (15) dha-
nena ca | dīrgham āyus kṛṇotu me | (vs 1)

saṁ mā siñcantv ādityās saṁ mā si-(16)-ñcantv agnayaḥ
indras saṁ asmān siñcatu (vs 2)

siñcantv anuṣā saṁ arkā ṛṣa-(17)-yaç ca ye | pūṣā saṁ
siñcatu gandharvāpsarasas saṁ mā siñcantu devatāḥ (vs 3)

(18) bhagas saṁ siñcatu pṛthivī saṁ mā siñcantu yā diva |
antarikṣaṁ saṁ (19) siñcantu prādiças saṁ mā siñcantu yā
diçah (vs 4)

āçā saṁ siñcantu kṛ-(20)-ṣayaḥ saṁ mā siñcantv oṣadhīḥ
saṁ mās saṁ siñcantu nabhyas saṁ mā si-(96 a 1)-ñcantu
sindhavaḥ samudrās saṁ | (vs 5)

saṁ mās siñcantv āpas saṁ mā siñcantu vṛ-(2)-ṣṭayaḥ
satyaṁ saṁ asmāna siñcatu prajayā ca dhanena ca | dīrgham
āyus kṛ-(3)-ṇotu me (vs 6) z r z

The division of verses which I hav introduced in this rig-
marole is highly problematic: the ms indicates, as usual, no
division, and the sense gives little help. I think it most pro-
bable that there were more than six verses in the hymn as
originally recited; perhaps the normal nine. Padas d and e
of vss 1 and 6 ar to be supplied at the end of each vs.

Vs 1 = Q 7. 33. 1 (all that Q 7. 33 consists of).

Vs 3: pada a is corrupt. The only fairly certain thing about
it is that Uṣas appeared in it. It might be written siñcantv
asmān uṣasas.

Vs 4: pada b, diçah (!).

Vs 5: pada a, āçās. pada c, probably read saṁ mā siñcantu
nadyas.

Vs 6: pada a, mā for mās. pada c, asmān for asmāna.

19.

To various gods, for blessings.

Cf. the preceding hymn.

(96 a 3) saṁ bhargo varcasā māgne saṁ viṣṇuṣ puṣṭyāsṛjat
(4) kṣetraṁ saṁ asmān siñcatu prajayā ca dhanena ca |
āyusmantaṁ kṛṇotu mām (vs 1)

(5) sam virād varcasā māgne sam deṣṭrī puṣṭyāsṛjat idā sam asmān si-(6)-ñcatu prajayā ca dhanena ca | (vs 2)

sam dhātā varcasā māgne sam siktiḥ puṣṭyāsṛjat (7) sam devo smān aryamā prajayā ca dhanena ca | (vs 3)

sam amṣo varcasā māgne sam vā-(8)-yuh puṣṭyāsṛjat vātas sam asmān siñcatu prajayā ca dhanena ca | (vs 4)

(9) sam sabhā varcasā māgne sam sarā puṣṭyāsṛjat | sūryā sam | (vs 5)

sam (10) savitā varcasā māgne sam sūryaḥ puṣṭyāsṛjat | candra sam (vs 6)

sam paçavo varca-(11)-sāgne sam yajñaḥ puṣṭyāsṛjat | dakṣiṇā sam | (vs 7)

sā mā siñcatu draviṇam (12) sam sā siñcatv indriyam | tejas sam | (vs 8)

sam mā siñcatu varcāmsi sam mā si-(13)-ñcantu bhūtayah sarasvatī sam asmān siñcatu prajayā ca dhanena ca | (14) āyusmantam kṛnotu mā (vs 9) z z z

All the vss ar to be red with 5 padas, supplying the necessary parts of padas c, d, and e, where the text is abbreviated, from vss 1 or 9.

Vs 5: pada c, read probably sūryas.

Vs 6: pada c, candra.

Vs 8: pada a, sam for sā. pada b, mā for sā.

20.

Against nocturnal and hidden dangers.

Q 19. 47.

(96 a 14) ā rātri pārthivam rajaḥ pitaraḥ prā-(15)-yu dhā-mabhiḥ divas sudhānsi vṛhatīva tiṣṭhasa ā tveçam vartate tamah (vs 1)

na ya-(16)-syāḥ pāram dadṛçe na yoyavad yasya sasyām nimiṣate rejati | ariṣṭāça-(17)-sya ca ud urvati sasya ca rātri pāram açimahi | bhadre pāram açimahi (vs 2)

(18) ete rātre nṛcakṣaso drṣṭāro navatir navaḥ açitis samtv aṣṭā uto te (19) sapta saptatiḥ (vs 3)

ṣaṣṭyuç ca ṣaḍ u ca revaty ancāçat yañca naçañnihi catvāraç ca-(96 b 1)-tvāriṇçac ca trays triṇçac ca vādini z (vs 4)

dvā ca viṇçatiç ca te rātri ekāda-(2)-çāvamā tebhīr no dya pāyubhīr nṛ pāhi duhitañr divaḥ (vs 5)

rakṣā mākir ṇo a-(3)-ghaṣaṇsa iṣata mā no duṣṣaṇsa
iṣata | mā no dya gavāṁ steno māvainām vṛkāṣataḥ | (vs 6)

(4) sāṣvānām bhadre taskaro mā nṛnām yātudhānyah |
paramebhiḥ pathibhi steno dā-(5)-vatu taskarah | (vs 7)

pareṇa datvatī rajjuḥ pareṇāyur akṣatu andho rātri tiṣṭadhū-
(6)-mam aṣṛsāṇim ahim kṛṇu | (vs 8)

hano vṛkasya jambhayā dvāinaṁ nṛpate ja-(7)-hi | tāirātri
viṣāmasi sapuṣṭyāmasi jāgrvi (vs 9)

gobhyo naḥ ṣarma ya-(8)-cchād aṣvebhyah puruṣebhyah
(vs 10) z 3 z

Vs 1 (also found in RVKh 10. 127. 1, VS 34. 32, N 9. 29):
pada b, read with Ç pitur aprāyi dh-. pada c, divas sadāṁsi
brhatī vi(?) with Ç. pada d, tveṣam.

Vs 2: pada a, yoyuvad. pada b: hopeless. Ç's reading is
viṣvam asyām mivāṇe yad ejati. It does not seem likely to
me that Ppp had this reading, but I cannot reconstruct a
substitute. pada c, as bad as pada b (q. v.). Ç has ariṣṭasas
ta urvi tamasvati.

Vs 3 also occurs RVKh 10. 127. 2, ÇÇ 9. 28. 10. pada a,
perhaps read ye te for ete, with the other texts. pada b,
draṣṭāro, nava. pada c, santy(?) aṣṭā.

Vs 4: pada a, ṣaṣṭiḥ. pada b, pañcāṣat pañca, and for na-
ṣamnihi possibly sumnāyi with Ç? pada d, I suspect vādini,
but Ç's vājini is not too alluring.

Vs 5: pada b, rātry (rātri), avamāḥ. pada d, ni for nṛ?

Vs 6: pada d, māvinām vṛka iṣata (with Ç)?

Vs 7: pada a, māṣvānām. pada d, dhāvatu.

Vs 8: pada b, pareṇāghāyur arṣatu. pada c, either trṣṭa-
dhūmam with Ç, or perhaps tikṣṇadh-? pada d, aṣṛsāṇam.

Vs 9: pada a, hanū. pada b is very corrupt (Ç reads stenaṁ
drupade jahi, which is as likely to hav been Ppp's reading as
anything that occurs to me). pada c, tvayi rātri. pada d, prob-
ably svapiṣyāmasi jāgrhi.

Vs 10: needs no change (Ç reads yacchāṣvebhyah).

21.

To night, for protection from nocturnal dangers.

Ç 19. 48.

(96 b 8) atho yāni tamassahe yāni (9) cāntaḥ pareṇihi
tāni ye pari dadhmasi | (vs 1)

rātri mātār uṣase nā pa-(10)-ri dhehi juṣā no ahnā pari dadāt v ahas tubhyaṁ vibhāvāri (vs 2)

yadi kiñ ce-(11)-dam pated yadi kiñ dedam sarisṛpaṁ yadi kiñ ca padvad āsunvan tasmā tvam (12) rātri pāhi naḥ (vs 3)

sā paçcāt sāhi mādhras sattarād adharād uta | go-(13) -pāya no vibhāvāri stotāras ta iha ssasi | (vs 4)

ye rātrim anutiṣṭhanti (14) ye ca bhūteṣu jāgrabhi | paçūn ye sarvān rakṣantu te nātvamasi jāgra-(15)-tu te naṣ paçu-bhir jāgratu (vs 5)

veda vāi rātri te nāma ghr̥tācī nāmi vā-(16)-si | tām tvā bharadvājo veda sā no vitte dhi jāgrvi (vs 6) z 4 z

Vs 1: pada a, Ç has çayāmahe for tamassahe, but I do not venture to change Ppp's reading, even tho its meaning is not evident. pada b, pariṇahi. pada c, te for ye? dadmasi.

Vs 2: pada a, naḥ pari dehi. pada b, uṣā, ahne.

Vs 3: pada b, cedam. pada c, āçṛvan? pada d, tasmāt.

Vs 4: pada a, sā paçcāt pāhi sā puras. pada b, sottarād. pada d, smasi.

Vs 5 (except the fifth pada, found also in KS 37. 10): pada b, jāgrati. pada c, rakṣanti. pada d, te na ātmasu jā. pada e, paçubhir may be construed as associativ: paçuṣu not required.

Vs 6: pada b, nāma vā asi. pada d, jāgrhi.

22.

With the offering of a "viṣṭārin" rice-mess; for blessings.

Vss 1-8 = Ç 4. 34.

(96 b 17) vrahmāsi çiro vṛhad asya pṛṣṭham vāmadevyam udaram odanasya | chandān-(18)-si pakṣāu mukham asya satyam viṣṭā yajñas tapaso dhi jātā | (vs 1)

anastā-(19)-ç çuddhāṣ pavanena pūtaç çucayaç çucīn api yanti lokān | viṣṭāriṇa-(20)-m odanam ye pacanti nāhiṣām siṣṇam pra dahāj jātavedāḥ nāhiṣām (97 a 1) siṣṇam pra dahati jātavedāḥ (vs 2)

svarge loka bahu strīnim eṣām nāinān yasaḥ pari (2) muṣṇāti retā z yāste yama upa yāti devān sam gandharvāir asaditi syāumyāiḥ (vs 3)

(3) viṣṭāriṇam odanam ye pacanti nāinanivanti sajate kutaç cana | rathī ya bhūtvā (4) rathayān iyate pakṣī ya bhūt-vāpya divam çamayati | (vs 4)

eṣa yajño vitato bahiṣṭho (5) viṣṭārapakvo divam ā samāda

catuṣkumbhyāṁ caturdhā dadāti kṣīreṇa prajā (6) udakena dadhnā | (vs 5)

etās tvā kulyā upa yanti viçvahā svarge loke svadhayā pi-(7)-nvamānā | ghr̥tahradā madhukulyā svarodakā kṣīreṇa pūrṇā udakena da-(8)-dhnā | (vs 6)

etās tvā nulyā upa yanti viçvatas svarge loka svadhayā mādayantī | (9) puṇḍarīkaṁ kumidaṁ san tanoti viçam çā-lūkhaṁ çapakho mulālī | svarge lo-(10)-ke svadhaya pin-vamānā upa mā tiṣṭhanti puṣkariṇīs samakta | (vs 7)

yam odanaṁ paca-(11)-si miçraddhadhāno viṣṭāriṇaṁ lo-kajitiyaṁ svargyaṁ sa mem mā kṣeṣṭa sadam i-(12)-ṣya-māṇo viçvarupā kāmadughā dhenur astu me | (vs 8)

vṛṣabhaṁ santaṁ saha sāunṛta-(13)-yā svarge loke amṛtaṁ duhāne | yeme putrāṣ pitarāç ca sati te tvā viṣṭāri-(14)-d upa sarve sadeyuḥ (vs 9)

ya imāni yajñān abhi viṣṭhatāni yasyeme lokās sva (15) svadhayā samaktāḥ yeme pāutrā uta ye pitāmahās tebhyo viṣṭāraṇaṁ amṛtā (16) ni dhuksva z (vs 10)

yat pṛthivīyaṁ yady antarikṣaṁ yadi divaṁ devatāyā jagantha ye-(17)-me prapāutrāḥ | prapitāmahaç ca tebhyo viṣṭārinn anu prajñeṣu tatra (vs 11)

svarge loke (18) apsarasa enaṁ jāyā bhūtvopaçerate viṣ-tāriṇaṁ odanaṁ ye pacanty aṣmin lo-(19)-ke dakṣiṇāyās pariṣkrtaṁ (vs 12)

ninnudāinām svāny apa tanād adhi bibhraṁ çam asye (97 b 1) kṛṇvo vigṛhībhraṁ (?) çatāmasu (vs 13)

apāṁcaṁ pratimā kurcy adharācīyaṁ striyaṁ naya | atī-(2)-mām daça parvatān atīmā nāvya daça | (vs 14)

adharācīm apācīm ato kulaçalām bhi-(3)-çam bibhraṁ çam asyāi kṛṇvas tenāinaṁ pratimāmasi | (vs 15)

ājaniruja bilaṁ bilād a-(4)-rṇyāmākurv aranyād aranaṁ janam | mṛgān anu prapātaya vātasyāinā çikhām (5) kuru | (vs 16)

vātāgre yassā hṛdayaṁ manor eṣv anu dadhmasi | bibhraṁ çam asyāi kṛṇvo (6) viddhaṁ samāmaktaṇḍase | (vs 17)

çarvam anu pariplava tām antar ā dyāvāpṛthivī u-(7)-bhe | yathā na vadhri dāntarād viça tūlam ivopari | (vs 18)

açam asyāi vāto vātv a-(8)-çam tad ati sūryaḥ atho yad annam aṇṇāti tatas sī viṣuvattaraṁ | (vs 19)

siṅhas te stu (9) cakṣuṣa ity ekā | (vs 20)

eṣa vām agnim antarā | sa viçvarñcāu vy asyatu yathā
vām sā (10) manty uttarastyoç canāyusi | (vs 21)

utpātaya çimidāv ati | imāu vy asya dampatī-(11)-ṣ pakvañ
māñsam ivāçinām meham asmin patāu rañstamossoyo çay-
ane sve | jaha-(12)-ti vasanoç cam ahir jīrñam iva tvacañ
(vss 22-23)

yathā mrtāç ca jivāñç cāsmin lo-(13)-ke vyokasaḥ evesāu
dampatī stām asmin loke vyokasāu z (vs 24)

pitāṣ pi-(14)-tarāu tuṣṭārmātārmātāmahaṣ tena vrahāñṣ
tena cchandasās svargo lokās sva-(15)-rgasya lokar gamayate
ya ivam veda (vs 25)

z anu 4 z ziti çrāddhavra-(16)-hmanam z z om asmin
loke vyokasāu z z ity atharvañi (17) pāippalādaçākhāyām
ṣaṣṭhaṣ kāñḍaḥ z

Vs 1: pada a, brahmāsyā çiro bṛhad*. pada d, viṣṭāri or
viṣṭāri-yajñ*: jātaḥ.

Vs 2: pada a, pūtāç. padas d and e, nāiteṣām çinam. (Is
pada e an accidental repetition of pada d,—a case of ditto-
graphy?)

Vs 3: pada a, loke, strāñnam. pada b, yamaḥ, retaḥ. pada c,
aste for yāste? pada d, madate for asaditi? sāumyāiḥ.

Vs 4: pada b, perhaps nāinān avartis? pada c, ha for ya?
perhaps rathayānā for yān? pada d, probably read pakṣi ha
bhūtvāpi divam sameti.

Vs 5: pada a, vahiṣṭho (but the reading of the Ç mss, as
well as Ppp, is bah*). pada b, sasāda. pada c, catuṣkumbhyam
(acc. sg.)? pada d, I believ that prajā must represent a fourth
instr. form: possibly prkṣā?

Vs 6: pada b, pinvamānaḥ. pada c, madhukulyās svarodakāḥ.

Vs 7: pada a, kulyā for nulyā. pada b, loke, mādayantiḥ.
pada c, kumudañ. pada d, bisam çālūkañ çaphako mulāli.
pada e, svadhayā: pada f, samaktāḥ.

Vs 8: pada a, probably miçrañ dadhāno. pada b, perhaps
lokajitañ? pada c, me for meñ, madam for sadam. pada d,
viçvarūpā.

Vs 9: pada a, sahañ sūñrtāya. pada b, perhaps duhānam.
pada c, ya ime. santi. pada d, viṣṭārinñ.

Vs 10: pada a, ya imāñ yajñān abhi viṣṭhito 'si. pada b,
omit sva. pada c, ya ime. pada d, viṣṭārinñ amṛtañ ni dh*.

Vs 11: pada a, probably read yadi prthivim. pada b, probably devatāyām (possibly devatayā). pada c, ya ime. pada d, anu-pra-jñesva?

Vs 12 seems correct as it stands.

Vs 13: I cannot solve the first part. The last part is perhaps to be read bibhrañ çam asyāi kṛmo vighṛitñ catāmasi. The letter h of vighṛ is doubtful: Barret thinks the sign bhra of the ms is fairly clear, but bhra and tra are nearly interchangeable, and the vowel r is written ra countless times.

Vs 14: padas a-b, apācīm pratimām kṛdhy adharācīm çriyam naya. pada c, atimān.

Vs 15: pada b, I read bişam for bhişam: both this and kulaçalām seem to be designations of plants. pada c, kṛmmas. Verses 16-19 are in bad shape and I can offer little.

Vs 16: padas a-b: aranyam ā-kurv? pada c, āinām.

Vs 17: pada a, yasya? pada b, manor might be sanor also. pada d, *ktañdase might equally well be *kundase.

Vs 18: pada c, no adhri?

Vs 19: pada d, perhaps tad asti viçavat?

Vs 20 is quoted (by prātika, cf. our introduction p. 376 f.) from 2. 58. 3, where it is given in full, tho in a corrupt form: see Barret, JAOS 30. 233. (The word astu is there omitted—evidently by error. Our cakṣuṣa stands for cakṣuṣo.)

Vs 21 (cf. 2. 58. 6 and 3): pada a, eṣa vām agnir antarah. pada b, viṣvañcāu. pada c, probably yathā vām naço asati (cf. Barret, l. c.). pada d is unintelligible to me: it may belong to the following verse.

Vss 22-23: I can do little more than the division of words implies. The second pada seems all right (reading dampatī).

The last two padas are all right except for the words vasañç cam, which I can do nothing with.

Vs 24: pada a, jivāç. pada c, evemān. Otherwise the verse needs no change.

Vs 25: this appears to be a prose passage of brāhmaṇa-like character, and it may well be doubted whether it originally belonged to the hymn. I cannot construe the first part of it. Read brahmaṇā, chandasā, lokam (for lokar), and evam (for ivam). Compare the Vedic Concordance under tena brahmaṇā and tena chandasā.—The colophon should probably be read iti çrāddhabrahmaṇam, and should be taken as referring specifically to this last stanza (or, possibly, *brahma, referring

to the whole hymn?) Note that after it the last pada of vs 24 is repeated. This is in itself an indication that the hymn really ends with vs 24. In a number of other cases our ms. repeats at the end of a hymn the last pada of the last stanza¹, introducing it by the syllable om.

¹ Such repetitions occur, according to a list which Barret sends me, at the end of 1. 92, 1. 112, 2. 8, 2. 28, 2. 73, 2. 91, 3. 10, 3. 30, 4. 7, 4. 27 and (?) after vs 6 of 4. 17.