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THE KASHMIRIAN ATHARVA VEDA, BOOK SEVEN

EDITED WITH CRITICAL NOTES

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INTRODUCTION

IT HAS SEEMED BEST to continue the work on the Kashmirian Atharva Veda by publishing Book 7 instead of Book 19 as promised in *JAOS* 37. 257. The material is presented in the same manner as that used in Book 5: the transliteration of the ms. is given in italics and is continuous, with the number of each line in brackets. Abbreviations and punctuation marks used are the same as in previous books; they are doubtless familiar to all who are interested in this work.

The results attained in editing the text of this book are rather more satisfactory than in previous books, but much is still uncertain.

Of the ms.—This seventh book in the Kashmir ms. begins f97b17 and ends f104a20,—a little more than six and one half folios. There is only one defacement worth mentioning, f105a 15, and it is possible to restore the text in spite of this. Some of the pages have 19 lines, some 20, none more or less.

Punctuation, numbers, etc.—Within the individual hymns punctuation is most irregular; the colon mark is often placed below the line of letters rather than in it. Below lines 17 and 18 of f100a are some five marks which might possibly be intended for accent marks.

The hymns are grouped into anuvākas, of which there are 4, with 5 hymns in each: anu 3 no. 5 has no kāṇḍa number after it, only 'anu 3', and at the end of the book no number is written for kāṇḍa or anuvāka, tho space is left for one number.

There are a few corrections, both marginal and interlinear, only one of which is at all extended; this is on f98b between lines 4 and 5, where a pāda is inserted followed by 'dviṭīyapustake'. In the left margin of f101b at the beginning of hymn no. 11 is 'raksāmantram'.

Extent of the book.—This book contains 20 hymns, 4 of them prose. The norm of stanzas in a hymn is clearly 10: ten hymns (probably eleven) have 10 stanzas each. It will be observed that the stanza norm is increased by one in each successive book, starting with four in Book 1. Assuming the correctness of the verse-divisions of the text as edited below we make the following table:

3 hymns have	9 stanzas each =	27 stanzas
10 “ “	10 “ “ =	100 “
3 “ “	11 “ “ =	33 “
3 “ “	12 “ “ =	36 “
1 hymn seems to have 10	“ “ =	10 “
20 hymns have		206 stanzas

New and old material.—Twelve of the hymns of this book may be called new; the number of really new stanzas is about 100, the number of new pādas is somewhat more than 300. Four of the hymns of Ś Bk 5 appear here and also four of Ś Bk 19: our no. 14 is counted as new though some of it has parallels in TS and elsewhere.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ BOOK SEVEN

1

(Ś 5. 14)

[f97b17] *atha saptamaḥ oṃ namo* [18] *nārāyaṇāya 2 oṃ namo*
jvālābhagavatyāiḥ oṃ namo tilotamāyāiḥ 22

[f98a1] *oṃ suparnas tvāṃnavindat sūkaras tvāḥkhanan nasā |*
dīpsoḥage tvāṃ dīpsantaṃ prati [2] *kr̥tyākṛto dāha | atho yo*
smān dīpsati tam u tvāṃ jahy oḥadhe agne pṛtanāḥṣat pṛ-[3] *tanā*
sahasva prati kr̥tyāṃ kr̥tyākṛte | pratiharanaena harāmasi |
yāśkvārhi-[4] *ya pautu dyāvūpṛthivī tatsutat. | ut tam mrgam*
iva vid̥dhat kr̥tye kr̥tyākṛtam kr̥-[5] *tā | agham astv aghakṛte*
śapathas̥ śapathiñcine pratyam prati prahinwāsi yaś ca-[6] *kāra*
tam aśchatu | yas tvā kr̥tyety ekā | punaḥ kr̥tyāṃ kr̥tyāṃkr̥te
pratiharanaṃna harāma-[7] *si | samakṣam asmīnn ādadhmo*
yathā kr̥tyākṛtam hanah putra iva pītaram gāscha sva-[8] *daivābhīṣṭhito daśa | tantur iwāvayayamn idi kr̥tye kr̥tyākṛtam*
kṛtāḥ | udenāiva vāru-[9] *ny abhikrandam mṛgāiva kr̥tyā kar-*
tāram r̥chatu | kṛsvasyāiva pariṣāsam parimāya [10] *pari tvaca*

| *druhārde caṣkṛṣe kṛtyām grīvāsu pra muñcata* | *yā kṛtye deva-
kṛtā yā* [11] *vā manuṣyajāsi* | *tām tvā pratyāṅ prahīṃmasi* |
praticīnayana vrahmaṇā | *yada strī* [12] *di vāsmān akṛtyām*
cakāra pāpmane | *tām u tasmāi nayāmassy āśvam ivāśvābhi-* [13]
dhānyā z 1 z

For the invocation read : *atha saptamaṣ kāṇḍo likhyate z oṃ
namo nārāyaṇāya z oṃ namo jvalābhagavatyaī z oṃ namo tilotta-
māyāi z*

For the hymn read : *suparṇas tvānāvindat sūkaras tvākhanan
nasā* | *dipsāuṣadhe tvam dipsantaṃ prati kṛtyākṛto daha z 1 z*
<*ava jahi yātudhānān ava kṛtyākṛtaṃ jahi*> | *atho yo 'smān
dipsati tam u tvam jahy oṣadhe z 2 z agne pṛtanāṣāṭ pṛtanāḥ
sahasva* | *prati kṛtyām kṛtyākṛte pratiharāṇena harāmasi z 3 z*
iṣvā rjīyah patatu dyāvāpṛthivī utsutā | *ut taṃ mṛgam iva
vidhyat kṛtyā kṛtyākṛtaṃ kṛtā z 4 z agham astv aghakṛte
śapathāś śapathiyate* | *pratyak prati prahīṃmasi yaś cakāra tam
ṛchatu z 5 z yas tvā kṛtye prajighāya vidvān aviduṣo gṛham* |
*punas tvā tasmāi dadhmo yathā kṛtyākṛtaṃ hanaḥ z 6 z punaḥ
kṛtyām kṛtyākṛte pratiharāṇena harāmasi* | *samakṣam asmīn
ādadhmo yathā kṛtyākṛtaṃ hanaḥ z 7 z putra iva pītarāṃ gaccha
svaja ivābhiṣṭhito daśa* | *tantur ivāvyaṇam iti kṛtye kṛtyākṛtaṃ
kṛtā z 8 z ud eṇīva vāraṇy abhikrandaṃ mṛgīva* | *kṛtyā kar-
tāram ṛchatu z 9 z rśyasyeva pariśāsam parimāya pari tvacah* |
*druhārde cakruṣe kṛtyām grīvāsu prati muñcata z 10 z yā kṛtye
devakṛtā yā vā manuṣyajāsi* | *tām tvā pratyak prahīṃmasi prati-
cīnena vrahmaṇā z 11 z yadi strī yadi vā pumān kṛtyām cakāra
pāpmane* | *tām u tasmāi nayāmassy āśvam ivāśvābhīdhānyā z 12
z 1 z*

I have supplied 2ab from Ś; the pādas would be most easily omitted if 1d and 2b ended alike, so that *jahi* may have once stood in our 1d. In 4b *utsutā* is of course only a conjecture. St 5abc occurs Ś 10. 1. 5abc. St 6 has appeared Ppp 2. 38. 3; it is reedited here, as the suggestions formerly made do not seem good.

2

(Ś 5. 23)

[f98a13] *oṣate me dyāvāpṛthivī okatā devī sarasvatī* | [14]
*okato ma indraś cāgniś ca kṛmīm jambhayatām imāṃ yasyendra
kumārasya kṛmīm* [15] *dhanapate jahi* | *hatā viśvārātayogreṇa*

*vacasā mimā yo kṣāu parisarpa-[16] ti ye nāsāu parisarpati |
 natām yo madhyaṁ gaśchami taṁ krimiṁ jambhayāmasi [17]
 virūpāu dvāu surūpāu dvāu kṣyāu dvo rohitāu dvāu | babhrus
 ca babhrukarnaś ca gr̥dhra-[18] ś kokaś ca te hatāḥ ye krimayas
 sitavakṣā ye kṣṇās sitabāhavaḥ ye ke [19] ca viśvarūpās tān
 krimiṁ jambhayāmasi | yo dviśīrśaś caturakṣaś krimiś carāṅgo
 [20] arjunah śr̥nāmy asya pṛṣṭhīr apa vṛścāmi yaś chirah tad
 asāu sūryo agād vi- [f98b] śvadr̥ṣṭo adr̥ṇhā | dr̥ṣṭānsya ghnimn
 adr̥ṣṭān ca sarvānś ca pramṛṇan krimiṁ. yavā-[2] śavākhāsaś
 kaṣkīśyāmo dhūḁkṣāmaś ca parivr̥kṇavaḥ dr̥ṣṭaś ca hanyatām
 krimir adr-[3] ṣṭaś cota hanyatām. hito yavākho hataś ca pavir
 hato śaṁgaṇavān uta | hatā vi-[4] śvārātaya anena vacasā mama
 | sarveṣāṁ ca krimiṇāṁ bhinadmy aśmīnā śīro da-[5] hāmy
 agnīnā mukham z 2 z*

Between lines 3 and 4 at the right the ms has *sarvāṣāṁ ca krimiṇāṁ dvitīyapustake*.

Read: *ote me dyāvāpṛthivī otā devī sarasvati | otāu ma indras
 cāgniś ca krimiṁ jambhayatām imam z 1 z asyendra kumārasya
 krimiṁ dhanapate jahi | hatā viśvā arātaya ugrena vacasā mama
 z 2 z yo 'kṣyāu parisarpati yo nāsāu parisarpati | datām yo
 madhyaṁ gacchati taṁ krimiṁ jambhayāmasi z 3 z virūpāu
 dvāu sarūpāu dvāu kṣṇāu dvāu rohitāu dvāu | babhrus ca
 babhrukarnaś ca gr̥dhraś kokaś ca te hatāḥ z 4 z ye krimayaś
 śitivakṣā ye kṣṇāś śitibāhavaḥ | ye ke ca viśvarūpās tān krimiṁ
 jambhayāmasi z 5 z yo dviśīrśaś caturakṣaś krimiś sārāṅgo
 arjunah | śr̥nāmy asya pṛṣṭīr apa vṛścāmi yac chirah z 6 z ud
 asāu sūryo agād viśvadr̥ṣṭo adr̥ṣṭahā | dr̥ṣṭānś ca ghnann
 adr̥ṣṭānś ca sarvānś ca pramṛṇan krimiṁ z 7 z yavāśāsaś kaṣka-
 śāso dhūḁkṣāsaś ca parivr̥kṇavaḥ | dr̥ṣṭaś ca hanyatām krimir
 adr̥ṣṭaś cota hanyatām z 8 z hato yavāṣo hataś ca pavir hataḥ
 saganavān uta | hatā viśvā arātayo anena vacasā mama z 9 z
 sarveṣāṁ ca krimiṇāṁ sarvāṣāṁ ca krimiṇāṁ | bhinadmy
 aśmanā śīro dahāmy agnīnā mukham z 10 z 2 z*

In st 1 *ote*, *otā*, and *otāu* are given as in Ś; but the ms reading may point rather to *oṣṭe*, *oṣṭā*, and *oṣṭāu*, from *ā* + *vas* with the meaning 'shining hitherward' or possibly 'abiding here.'

3

[f98b5] *tigmebhir agnir arcibhiś śukreṇa deva śociṣā | [6]
 āmādo ni vaha tvam anyam āsu ni kṛṇva tāṁ*

In a read agne, in d āsañ ni kṛṇu tān. RV 6. 48. 7ab has our ab, but with bṛhadbhir for tigmebhir.

śociśāgne arcīṣā ca nir daheto [7] aghāyavaḥ | sakhyam ā saṅkṛṇmahe tvam cam āmād upa śambhuvañ

Reading tvām cāmād in d would seem to give a possible sense to the stanza.

nir āmādo na-[8]nayāmasi niṣ kravyādho gr̥hebhyaḥ | sam-yādo nāma ye deva te agne mārabhantām | [9]

Read nayāmasi in a, kravyādo in b: in c māñsādo seems probable.

āmādaś ca kravyādasaś eādasyobhayāñ saha | prajām ye cakrīre bhāgam tām i-[10]to nir nayāmasi |

In a read kravyādaś, in b probably māñsādaś cobhayāñ: also tām in d.

yāmeṣv aramañtama pakvam uta dādr̥ṣu te yantu sarve sasa-[11]mbhūyānyatreto ghāyavaḥ |

For a read ya āmeṣv arasatamañ, in b dādr̥ṣuḥ: in c sambhūyā°, in d 'ghāyavaḥ.

ye na sīduṣ kṛtakṛta kilviṣakṛta sādhya punas tvā-[12]n yajñīyā devā yantu yata āgatāḥ

For ab read ye nas seduṣ kṛtyākṛtaḥ kilviṣakṛtas sakhyam: in c tām, in d nayantu. Our cd = Ś 14. 2. 10cd. At the end of b the ms reading might be sakhya.

avareṇa savarajo nenaJam hastim ba-[13]lam | dhātā no bhadrāyā neṣat sa no gopāyatu prajām |

There seems to be a contrast in pādas a and b between avareṇa and anena, but I can see nothing more; the sign transliterated 'ba' in 'balam' is not sure. Over the combination ts in neṣat sa the ms has śca.

kṛṇve hañ rodasī varma [14] syāma savitus save | mātā no bhadrāyā bhūmi dyāus cāsmāñ pātu añhasaḥ | [15]

Read 'hañ in a, and bhūmir in c.

yad asurānām ahany asmāñ pāpāta medhinaḥ devānām paśya dāvvyam āpa-[16]ś śundhantu māñ imām |

In b pāpāta is probably some form of the root pā 'protect'; medinaḥ might better be read. In c paśya probably balances pāpāta; pāda d (perhaps reading imam) can stand, but cf. KS 38. 5d āpaś ° māñinasḥ.

yā te pitur marutām sunnam emi mā nas sūryasya samdr̥ṣo yu-[17]vathā | abhi no vīro rvati kṣametat pra jāyāmahi rudra praja-[18]yā

Read: ā te pitar marutām sumnam emi mā nas sūryasya sañ-
drśo yuvathāḥ | abhi no vīro 'rvati kṣameta pra jāyāmahi rudra
prajayā z 10 z

This is RV 2. 33. 1 with several variants.

yo garbhe antar yo vṛdhre | antar yaj jātam janitavyam ca
pāuruṣam tasmāhrdyā [19] sañ haviṣā hamadhya sa naṣ prajāñ
jaradaṣṭim kṛnotu zz 3 zz

Read: yo garbhe antar yo vṛdhre antar yaj jātam janitavyam
ca pāuruṣam | tasmā rddhyā sañ haviṣā huvadhvam sa naṣ
prajāñ jaradaṣṭim kṛnotu z 11 z 3 z

Cf. Ś 4. 23. 7b and TB 2. 6. 16. 2d.

4

(Ś 19. 13)

[f99a] idyasū bāhū sthvirāu vṛṣānāu | cittrā yamā vṛṣabhāu
pārayiṣṇū | tayokṣe prathama yo-[2]gāgate yābhyām catam
asurānā svar yat. | āśuś śisāno vṛṣabho no bhīmo ghanāgha-
[3]nah kṣobhanaś carṣaṇinām. sañkrandano nimīṣa ekavīraś
śatam senā ajayat sā-[4]kam indrah sañkrandanenānimīṣeṇa ji-
nunā yodhyena duścyavanena dhṛṣṇunā | ta-[5]d indrena
jayata tat sahadhvam yudho nara iśuhastena vṛṣnyā sa iśuhas-
tāis sa nakankri-[6]bhir vaśi samsrṣṭā adhi indro ganena |
samsrṣṭajit somapā bāhośaskūrdhavadhanvā [7] pratikhitābhir
astā | om ūrdhavadhanvā pratikhitābhir astihā balavijñāyas stha-
vira-[8]ṣ pravirah sahasvān vājī sahasāna ugrah abhivīro
abhissatvā sahoji-[9]j jāitrāyāi ā ratham ā tiṣṭha kovidam
| imam viram anu karṣādhvam ugram indram satvāno [10] anu
samrabhadhvam | grāmajitam gojitam vajrabāhuñ jayantam
ajmā pramṛnantam oja-[11]sā | abhi gottrāni sahasā gāhamāno
madōyur ugrās catamatsur indrah duśśya-[12]vanas pṛtanōśād
ayodhyo ssākam senā avatu pra yutsu | vṛhaspatī pari dīyā [13]
rathena rakṣohamītrāñ apabādhamānāḥ prabhakñjan satrñ
pramṛnāñ amītrāñ asmā-[14]kam edhyevitā tanūnām. |
indra eśam nayatā vṛhaspatir dakṣiṇo yajñas pura [15] etu
somaḥ devasenānām abhībhakñjatinām jayantīnām maruto yantu
madhye | [16] indrasya vṛṣno marutasya rājña ādityānām maru-
tām śardha ugram | mahāmanasām [17] bhuvanacyavānām ghoṣo
devānām jayatām ud astām. asmākam indras sa-[18]mrteṣu
dhvajeṣu asmākam yā iṣavas tā jayantu | asmākam vīra uttare
bhava-[19]tv asmāñ devāso vatā haveṣu z 4 z

Read: indrasya bāhū sthavorāu vṛṣānāu citrā imā vṛṣabhāu pārayiṣṇū | tā yoksyē prathamāu yoga āgate yābhyām jitam asurānām svar yat z 1 z āśuś śísāno vṛṣabho na bhīmo ghanā-ghanah kṣobhanaś carṣanīnām | saṅkrandano 'nimiṣa ekaviraś śataṁ senā ajayat sākam indrah z 2 z saṅkrandanenānimiṣena jīṣṇunāyodhyena duścyavanena dhrṣṇunā | tad indreṇa jayata tat sahadhvam yudho nara iṣuhastena vṛṣnā z 3 z sa iṣuhastāis sa niṣaṅgibhir vaśi saṁsraṣṭā sa yudha indro gaṇena | saṁsrṣṭajit somapā bāhuśardhy ūrdhavadhanvā pratihitābhīr astā z 4 z balavijñāya sthavoraṣ pravīraḥ sahasvān vāji sahamāna ugraḥ | abhivīro abhisatvā sahojij jāitrāyendra ratham ā tiṣṭha govidam z 5 z imāṁ vīram anu harṣadhvam ugram indraṁ satvāno anu saṁrabhadhvam | grāmajitam gojitam vajrabāhum jayantam ajma pramṛṇantam ojasā z 6 z abhi gotrāni sahasā gāhamāno adāya ugraś śatamanyur indrah | duścyavanaṣ pṛtanāśād ayodhyo 'smākam senā avatu pra yutsu z 7 z vṛhaspate pari diyā rathena rakṣohāmitrān apabādhamānaḥ | prabhañjan śatrūn pramṛṇann amitrān asmākam edhy avitā tanūnām z 8 z indra eṣām netā vṛhaspatir dakṣiṇā yajñaṣ pura etu somaḥ | devasenānām abhibhañjatinām jayantinām maruto yantu madhye z 9 z indrasya vṛṣṇo varuṇasya rājūna ādityānām marutām śardha ugram | mahāmanasām bhuvanacyavānām ghoṣo devānām jayatām ud asthāt z 10 z asmākam indras samṛṭṣu dhvajeshv asmākam yā iṣavas tā jayantu | asmākam vīrā uttare bhavantv asmān devāso 'vatā haveṣu z 11 z 4 z

The version restored here accords very closely with that of Ś: the emendations are proposed the more confidently because of a growing belief that it will become clear that much of Ś Bk 19 is drawn from Ppp, as was suggested by Roth, *Der AV in Kaschmir*, p. 18.

5

[f99a19] *vāiśvanarād arocata jāto hira*-[20]*nyayo manih tam ābharad vṛhaspatiḥ kasyapo vīryāya kam vṛhaspatims tam a*-[f99b] *kr̥no manim vāiśvanaram saha saptarṣayo balāya kam sam dadhuṣ tvā vayodhasah viśve de*-[2] *vās tv indriyam saptarṣayaś ca sam dadhuḥ jāto hiranyayo manir agner vāiśvanarād adhi* | [3] *āsvatho jātaṣ prathamō gneṣ priyatamā tanūḥ vāiśvanarasya sṛṣṭyā kr̥tyādūsi*-[4] *ṣ kr̥to manih kr̥tyādūṣim tvāvidam kr̥tyādūṣim bharāsi tvā kr̥tyādūṣim kr*-[5] *ṇomi tvā*

kr̥tyādūṣim̐ vayodhasam̐ | patatrī pakṣi balavān̐ kr̥tyādūṣis sa-[6]*pātṅnahā nitannir̐ viśvabhṣajaja ugraṣ patiko maṅiḥ patatrī te balāya* [7] *kaṁ nitannir̐ bhṣajāya te | jāto hiraṅyayo maṅir̐ apa rakṣānsi sedhatu | de-*[8]*vo maṅis sapatnahā rakṣohāmīvacātanaḥ hiraṅmayam̐ naram̐śmāna kaśya-*[9]*penābhṛtaṁ saha | vāiśvānaram̐ te namēkaṁm̐ āhur̐ agner̐ yones saha candreṇa jātam̐* [10] *gayasphānaṣ pratarāṇo vadhodhaṣ kr̥tyādūṣir̐ bala-gahāsy ugraḥ yasyedaṁ bhūmyā-*[11]*m̐ adhi niṣkrāntam̐ pānsure padam̐ | mṛdā nas tanvo yad rūpas tasyāsnāhi tanūvadhī |* [12] *dūṣā tvāvidam̐ vayam̐ devasya savitus save | jivātave bharaṁasi mahyā* [13] *ariṣṭatātaye | āśchedanaṣ pratyedano dviṣatas tapano maṅiṣ śatrūñjayas sa-*[14]*patnahā dviṣantam̐ apa bādhatām̐. z 5 z a 1 z*

Read: vāiśvānarād arocata jāto hiraṅyayo maṅiḥ | tam ābharad vrhaspatih kaśyapo vīryāya kam z 1 z vrhaspatis tam akr̥nod maṅim̐ vāiśvānaram̐ saha | saptarṣayo balāya kaṁ sam̐ dadhuṣ ṭvā vayodhasaḥ z 2 z viśve devās tv indriyam̐ saptarṣayaś ca sam̐ dadhuh | jāto hiraṅyayo maṅir̐ agner̐ vāiśvānarād adhi z 3 z aśvattho jātaṣ prathamō 'gneṣ priyatamā tanūḥ | vāiśvānarasya sr̥ṣṭyā kr̥tyādūṣiṣ kr̥to maṅiḥ z 4 z kr̥tyādūṣim̐ tvāvidam̐ kr̥tyādūṣim̐ bharaṁi tvā | kr̥tyādūṣim̐ kr̥nomi tvā kr̥tyādūṣim̐ vayodhasam̐ z 5 z patatrī pakṣi balavān̐ kr̥tyādūṣis sapatnahā | nitunnir̐ viśvabhṣajaja ugraṣ patiko maṅiḥ z 6 z patatrī te balāya kaṁ nitunnir̐ bhṣajāya te | jāto hiraṅyayo maṅir̐ apa rakṣānsi sedhatu z 7 z devo maṅis sapatnahā rakṣohāmīvacātanaḥ | hiraṅmayam̐ †naram̐śmāna kaśyapēnābhṛtaṁ saha z 8 z vāiśvānaram̐ te nāmāikam̐ āhur̐ agner̐ yones saha candreṇa jātam̐ | gayasphānaṣ pratarāṇo vayodhaṣ kr̥tyādūṣir̐ valagahāsy ugraḥ z 9 z yasyedaṁ bhūmyām̐ adhi niṣkrāntam̐ pānsure padam̐ | mṛdā nas tanvo yad rapas tasyāsnāhi tanūvasin z 10 z dūṣām̐ tvā vidma vayam̐ devasya savitus save | jivātave bharaṁasi mahyā ariṣṭatātaye z 11 z āśchedanaṣ pracchedano dviṣatas tapano maṅiḥ | śatrūñjayas sapatnahā dviṣantam̐ apabādhatām̐ z 12 z 5 z anu 1 z

In 6c and 7b nitunnir̐ is a conjecture which may be found acceptable: patiko I would regard as a variant form of pataka. In 8c we might consider as a possibility araśmānam̐; the two hemistichs do not hang together well. For 9c cf RV 1. 91. 19c; for 11b cf RV 5. 82. 6b etc; for 12b cf Ś 19. 28 passim; and for 12d cf SMB 1. 2. 1c.

6

[f99b14] *patyasya sthū-*[15]*nā pṛthivī dādāhāra ṛtena devā amṛtām anv avindan. | dhruvena tvā ha-*[16] *haviṣā dhārayāmy abhi tad dyāvāpṛthivī ghrṇītām*

In a we may probably read *pastyasya sthūnāh*; in b *tena* and *amṛtam*, tho *ṛtena* would seem possible; the form suggested is Ś 13. 1. 7d. In c read *dhruvena* and *haviṣā*, in d *grṇītām*; our d is RV 10. 47. 8c.

yebhīr homāir viśva-[17]*karmā dadhāremām pṛthivīm mātaram naḥ | tebhīṣ tvā homāir iha dhārayā-*[18]*m ṛcam satyam anu carantu homāh*

In b read *dādāhāre°*, in cd probably *dhārayāmy ṛtam*.

iha dhriyadhvaṁ dharuṇe pṛthivyā usatyā [19] *mātus subhagāyā upasthe | aparāṇutvā sahasā modamānā asmī-*[20]*n vāstāu suprajāsāu bhavātha |*

In c I would suggest *upārṇudhvaṁ*; in d read *suprajaso* (the stem *supraja* seems not quotable in AV). Note Ś 14. 2. 43b *hasāmudāu mahasā modamānāu*.

suprajāsāu sahasā modamānā varṣman pṛthi-[f100a]*vyā uparī śrayadhvaṁ | asyāi śālāyāi śarma yacchantu devā dhārābhīr enām pṛthivī pi-*[2]*partu |*

Read *suprajaso mahasā* in a: *mahasā* also in st 3c.

imām śālām śrāiṣṭhyatamām vasānām ariṣṭavirām abhi sañcarema | dr̥dhā ta-[3]*pasito bhavantu sthīrāvīrā upasado bhavantu |*

The ms corrects to *dr̥dhā u°* in c. In a read *śrāiṣṭhyatamām*; in e *upamito*, in d *sthīravīrā*. The insertion of *asyā* at the beginning of c would improve the pāda.

imām śālām savitā vāyu-[4]*r indro vṛhaspatīn nimnotu prajānan. | ukṣamtūrṇā maruto ghr̥tena bhago no rājā ni* [5] *kṛṣām dadātu |*

Read: *imām śālām savitā vāyur indro vṛhaspatīr ni minotu prajānan | ucchantūnnā maruto ghr̥tena bhago no rājā ni kṛṣīm dadātu z 6 z*

This is Ś 3. 12. 4; but Ś has *tanotu* in d.

mānasya patni haviṣo juṣasva tivṛāntasya bahulamadhya-
sya [6] *ā tvā śāsīr vādhyatām ā kumāra ā vābhyantām dhenavo nityavatsāh*

Read: *mānasya patni haviṣo juṣasva tivṛāntasya bahula-*

madhyamasya | ā tvā śísur vāśyatām ā kumāra ā vāśyantām
dhenavo nityavatsāḥ z 7 z

With our ed compare Ś 3. 12. 3cd and also PG 3. 4. 4.

dr̥ḍhās te sthūnā [7] *bhavantu bhūmyām adhi dr̥ḍhāḥ pakṣāsas*
tavidhe viśāle | *sthiravīrā annasi*-[8] *tā na edhi* | *śarma no yaścha*
dvīpade catuṣpade |

Read taviṣe in b; in c probably sthiravīrāna°; delete colon
after edhi, and read yaccha in d.

sālā devī gār̥hapatyāya ca-[9] *klipe tṛṇam vasānā jagatī ṣusevā*
| *sthirāṅgam tvā sthirapāuruṣān asya pa*-[10] *ttriḥ sthirā tvā*
vīrā abhi sañcarema |

Read cakḷpe in a, tṛṇam and suṣevā in b: in e °ṅām and
°pāuruṣām, but for asya patriḥ I can suggest nothing.

vāstoṣ pate prati jānīhy asmān dvāveśo [11] *anamīvo na edhi*
| *yan tvemahe pṛtanas taj juṣasva catuṣpado dvīpada veśr*
e-[12] *ha z 1 z*

Read: vāstoṣ pate prati jānīhy asmān svāveśo anamīvo na
edhi | yat tvemahe prati nas taj juṣasva catuṣpado dvīpada ā
veśayeha z 10 z 1 z

For this stanza see RV 7. 54. 1, etc., but with a different pāda
d: Kāś 43. 13 quotes the stanza as here. Pāda d is Ś 13. 1. 2d.

7

[f100a12] *darbhogra oṣadhīmām satakāṇḍo ajāyata* | *sahasra*-
[13] *vīryaṣ pari naṣ pātu viśvataḥ*

Over sahasra the ms has a correction mamahasavīryaḥ.

Read darbha ugra in a; for c maṇiḥ sahasra°. Ś 2. 4. 2 has
the second hemistich as here; in general cf Ś 19. 32.

yathā bharbho ajāyamānas tvacām bhīnantya [14] *bhūmyām*
| *evāsya bhīdyatām jano yo naḥ pāpam cikitsati* |

Read darbho jāyamānas in a, and bhīnanti bhūmyāḥ in b.

apa nātram a-[15] *pa kṛtyām apa rakṣasya dhānvā* | *amīvās*
c * * * * * *sarvāś ca yātu*-[16] *dhānah*

Read rakṣānsi dhanvā in b: in cd cātayāmasi sarvāś ca
yātudhānyaḥ. Tho the ms is defaced, enough traces of letters
remain to give a basis for restoration. At the end of pāda d
the ms interlines the correction nyaḥ.

asthi vāi nivata udvalam na vāi sarvam anuplavam | *asi tvam*
tasya dūṣa-[17] *no yo naḥ pāpam cikitsati* |

With *asti* in a the first hemistich might stand; and *asti* would seem rather better than *asi*.

pari sāyam pari prātaṣ pari madhyandinām pa-[18]ri garbho hiranyahastaghnaṣ pari naṣ pātu viśvataḥ

Read *madhyandinām* in *b*; and *uta* for *pari* at the end of *b* would be better but perhaps is not necessary. In *c* read *darbho*.

girāu jātas svarāsi [19] sākaṁ somena babhruṇā | mā pāpakṛtvanaś śikho mā pākaṣ puru-[f100b] ṣo ri naṣ pātu vidvataḥ z

In *a* *svarād asi* might be better than *svarāsi* (from *svṛ*). In *e* we might read *śiṣur* for *śikho*, and in *d* *pākaṣ puruṣo riṣat*: in *e* read *pari* and *viśvataḥ*.

sahasrakāṇḍas taviṣas tikṣṇavalśo viśāsahi | [2] garbhena sarpā rakṣānsy asivās cāpadhāmasi |

In *b* read *viśāsahih*, in *c* *darbhena sarpāni*, in *d* *amivās*. *apadugdham duṣvapni apada-[3]gdhā arātayaḥ sarvaś ca yātudhānyah*

For *a* read *apadagdham duṣvapnyam*: in *c* *sarvās*.

mā tvā dabhan yātudhānān sā [4] sā dhradhniś śakuniṣ patham. | darbho rājā samudriyaṣ pari naṣ pātu vi-[5]śvataḥ z 2 z

Read: *mā tvā dabhan yātudhānā mā grdhnuś śakuniṣ patan | darbho rājā samudriyaṣ pari naṣ pātu viśvataḥ z 9 z 2 z*

8

[f100b5] *yo naṣ pāpena vacasā ghoṣatodr̥kta vṛvat. | [6] ārās chapatam aprāsmām upanadyātu sarvataḥ |*

In *b* perhaps we may read °*odrikto* 'bravat; in *c* *ārāc chapatham*, and possibly *ā parasmād*, or better *apāsmād*; in *d* *apanudyatu*.

yan naś śapād varuṇo ya-[7]t sapatniś śvaśrūr vā yaś chvaśuro vā śapāti | jyāyasaś capathām vayi-[8]yavāinam yāvayāmasi |

Read: *yan naś śapād varo no yat sapatniś śvaśrūr vā yac chvaśuro vā śapāti | jyāyasaś śapathān vā ye avāinān yāvayāmasi z 2 z*

yām samasyante pathām vākṣampānr̥tyām adhi | yuvaṁ [9] tam bibhrad vāhuo pūrvaṣ pratiśsr̥niyatām |

For *ab* it would seem possible to read *yām samasyante śapathān yām śapān anr̥tān adhi*. In *e* if *yuvaṁ* is correct it might be

followed by *tān* *bibhrad* *vāhyo*, or *bibhradvāhyāu*; for *d* we then would read *pūrvā* *pratiśrñīyātam*.

ṛjukeśo yavo ma babhrūr maghavā [10] *no na sādhyā hiraṇyadhanvām śapathām tupejatu tām pītvendro vṛtraṁ śakno jaghā*-[11]*na* |

For *ab* a probable reading is *ṛjukeśo yavas sa babhrur maghavā no na sādhyah*. For *c* we might read *hiraṇyadhanvā śapathān tv apejatu*; in *d* read *tām* and *vṛtraṁ śakro*: in the right margin in the ms indicates the correction *kra* for *kno*.

vāsava sāsāhyata ṛṣabhas sahasvān śapathān iva | *ārā carantu śapathā* [12] *itā ito jihvōditārasās santu sarve* |

In *a* there may be some form of *sah*, but I can suggest nothing satisfactory; in *b* *sahasvān* is probable. In *c* read *ārāc*, in *de* *ita ito jihvoditā arasās*.

nāsagrām hā vāco heḷād ī-[13]*kṣitā* | *aghoracakṣasa śarma te varma kṛnmasi* |

In the first part of this I can suggest nothing beyond the division of the words: read *aghoracakṣasaś*.

apāñco yantu śapathā-[14]*d anenāstāghāyunā* | *yo no durasyān jīvase senā nākasyesate* | [15]

Read *apāñco*, and probably *śapathā anenāstā aghāyunā*. In *c* *durasyan* is probable, and if *jīvase* is a verb the third person *jīvati* would seem better; for the rest I can see only *īstate* at the end.

pari pātu śapathā | *d anṛtād duritād uta* | *pari mā jyāyasaś śan*-[16]*sād divo rakṣatu mām iṣam* |

Read: *pari mā pātu śapathād anṛtād duritād uta* | *pari mā jyāyasaś śānsād devo rakṣatu mām iṣam* z 8 z

The end of *d* may not be good, but it seems possible: *imām* would be better.

anāsta yajñam śapathāir anuci vyādध्यam kṛtam | [17] *vṛhada varma prati muñcāmi te* |

In *a* read *anaṣtam* rather than *anvāsta*; in *b* *anūci vyādhyam* would seem possible if *vyādhyam* can be a noun: read *vṛhad varma*.

yuvamtardhyayāyānsīva pakṣanā-[18]*viśantu patattriṇaś śapatāram śapathāṣ punaḥ* z 3 z

Read: *tyuvamtardhyayāyānsīva*† *pakṣiṇaḥ* | *ā viśantu patattriṇaś śapatāram śapathāṣ punaḥ* z 10 z 3 z

The text in *a* looks somewhat like that of 3c above; both *pādas* seem hopeless.

9

(§ 5. 7)

[f100b18] a no di- [19]śam sā pari śthārāter mā nor dakṣāir
dakṣiṇā yātumāvān punaḥ pra jātā [f101a] savitā ca yaśchatām
naśor viraśchāyāsamrddhyāi ca kṛṇva |

Read: ā no diśa mā pari śthā arāte mā no dhakṣīr dakṣiṇām
yātumāvān | punaḥ pra dhātā savitā ca yacchatām namo vīrt-
sāyā asamrddhyāi ca kṛṇmaḥ z 1 z

This varies greatly from Ś, having an entirely different cd:
the gender of yātumāvān is not consistent with a and d.

yam arāte purodhatsvāi puru- [2]rāpṛṇam | namas te tasmāi
kṛṇo mā vaniṁ mama vyathah

Read: yam arāte purodhatse puruṣam parirāpṛṇam | namas
te tasmāi kṛṇmo mā vaniṁ mama vyathah z 2 z

Ś has °rāpinam in b; perhaps it should stand here also.

anavandyōbhiḥ prayuñjma- [3]he manasā hṛdayena ca | arātē
tanvo mā vīriśche diśchantam parirāpṛṇi [4]

In a anavadyābhiḥ would seem possible; in cd read arāte and
vīrtser ditsantam: tanvaṁ would be better than tanvo. This
is not in Ś.

pr no vanir devakṛtā divā naktam ca siddhyatu | rātim anu-
preme vayan namo stv a- [5]rāyataye |

In a read pra no, in b sidhyatu: in c arātim, in d 'stv arāyaye.
uta magna āpobhavati svapnayā sṛjase canam | rāte citti
vīri- [6]śchindy ākūtiṁ puruṣasya ca |

Read: uta nagnā hobhuvatī svapnayā sṛjase janam | arāte
cittiṁ vīrtsyanty ākūtiṁ puruṣasya ca z 5 z

paro mehy asimrddhe mrte hetim nayāmasi | yam dvi- [7]śmas
tam vimvakavyā bhūtvā sṛgmaṇi rukmaṇi dr̥set.

For ab we may probably read paro mehy asamrddhe vi te
hetim nayāmasi; cf Ś 7ab where paro 'pehy stands. If we may
read viśvakavyā and sragmaṇi, the rest might stand.

namas te stu samrddhe [8] māmāham purodhim kṛṇv atha
varmī tvāham namivantiṁ nutadantiṁ mā te martyām sa- [9]
santyebhyo adhi nirvadantiṁ

It seems that samrddhe is correct here, not asamrddhe; if so
the next pāda might possibly be māmāhaḥ puraṁdhim kṛṇu:
these suggestions are made to seem the more doubtful by the fol-
lowing words which are in part parallel to Ś 7ed where tvā refers
to asamrddhi. It seems clear that Ppp intends nimivantiṁ

nitudentim, and probably arāte for mā te; amartyām martye-
bhyo might be possible. For atha varmī one might think of
atha vanve, or perhaps vṛṇve.

*mā no vanim mā vācam viriścham ugrāv indrāgnī [10] nām
bhajatām vasūni sarve no dya diśchatta arātim prati haryatām*

Read vīrtsir in a, and na ā in b; in c ditsanto, and in e no
'dya and haryatā.

sa vadā-[11]ni devānām devadūtiṣu [

These words are all that the ms gives to correspond to § st 4.
The stanza in Ś reads, sarasvatīm anumatiṁ bhagaṁ yanto havā-
mahe | vācam juṣṭām madhumatim avādiṣam devānām devahū-
tiṣu.

*yaṁ vācā mama kuryāj jihvayoṣṭhāpidhā-[12]nayā | śraddha
cam adya vindatu dattās somena babhruṇā z 4 z*

Read: yaṁ vācā mama kuryāj jihvayāṁṣṭhāpidhānayā | śrad-
dhā tam adya vindatu dattā somena babhruṇā z 10 z 4 z

The first hemistich in Ś st 5 is yaṁ yācāmy ahaṁ vācā sarasva-
tyā manoyajā: our pāda a seems possible but if it should be
emended to yaṁ yācāmi then makuryāj may conceal an instru-
mental agreeing with jihvayā, or parallel to it.

10

(§ 19. 39)

[f101a13] āntu devas trāyamāna kuṣṭho himavatas pari | tak-
manam sarvam nāsayam sa-[14]rvās ca yātudhāvyaḥ trini te
kuṣṭha nāmāni naghamaṛo naghāriṣo na ghā-[15]yaṁ puruṣo
riṣat. | asmāi pari vravīmi tvā sāyam prātar atho divaḥ jī-[16]
valā nāma te mātā jīvanto nāma te pitā | mārṣā nāma te śvaśāḥ
u-[17]ttamo sy oṣadhīnām anaḍvān jagatām iva | vyāgra sva-
padām iva naghāyam [18] puruṣo riṣat. | asmāi pari vravīmi
tvā sāyam prātar atho divaḥ ti-[19]ṣyāmividyō girayebhyas trir
ādityebhyas pari | trir jāto viśvadevebhyas sa [f101b] kuṣṭho
viśvabheṣaja | sākaṁ somena tiṣṭhasi takmānam sarvam nāsayam
sarvās ca yātu-[2]dhānyāḥ aśvattho devasadanas trītyasyām
itāu divi | tatrāmṛtasya cakṣanam tva-[3]ṣ kuṣṭho jāyatāt saḥ
hiranyaṁ non acarad dhiranyardhandhanā divi | sa yatra nava-
[4]ṣ paribhṛāsanam yatra himavataś śiraḥ tatrāmṛtasya cakṣa-
nam tataṣ kuṣṭho ajāya-[5]ta | sa kuṣṭham viśvabheṣaja sākaṁ
somena tiṣṭhasi | takmānam sarvam nāsayam sarvā-[6]ś ca

yātudhānyah yaṁ tvā veda pūrvakṣvāko yaṁ vā tvā kuṣṭhikās ca ahīśyā-[7] *vaso anusārīśchas tenāsi viśvabheṣajāḥ śiṛśālākāṁ ṛṭīyakāṁ sa-*[8] *danī yaś ca hāyanaḥ takmānaṁ viśvadhāvīryā adharāñcam parā suvaḥ z* [9] *z 5 z anu 2 z*

Read: āitu devas trāyamāṇaḥ kuṣṭho himavatas pari | takmānaṁ sarvaṁ nāśayan sarvās ca yātudhānyah z 1 z trīni te kuṣṭha nāmāni naghamaṁro naghāriṣo na ghāyaṁ puruṣo riṣat | asmāi pari vravīmi tvā sāyaṁ-prātar atho divā z 2 z jīvalā nāma te mātā jivanto nāma te pitā mārsā nāma te svasā | na ghāyaṁ puruṣo riṣat | asmāi ° ° z 3 z uttamo 'sy ośadhīnām anadvān jagatām iva vyāghraś śvapatām iva | na ghāyaṁ puruṣo riṣat | asmāi pari vravīmi tvā sāyaṁ-prātar atho divā z 4 z trīs śāmbubhyo 'ṅgirebhyas trir ādityebhyas pari | trir jāto viśvadevibhyah | sa kuṣṭha viśvabheṣaja sākaṁ somena tiṣṭhasi | takmānaṁ sarvaṁ nāśayan sarvās ca yātudhānyah z 5 z aśvattho devasadanāṁ ṛṭīyasyām ito divi | tatrāmṛtasya cakṣanaṁ tataḥ kuṣṭho 'jāyata | sa kuṣṭha ° ° | takmānaṁ ° ° z 6 z hiraṇyayī nāur acarad dhiraṇyabandhanā divi | tatrā ° ° | sa kuṣṭha ° ° | takmānaṁ ° ° z 7 z yatra nāvaḥ prabhrañśanaṁ yatra himavataś śiraḥ | tatrāmṛtasya cakṣanaṁ tataḥ kuṣṭho ajāyata | sa kuṣṭha viśvabheṣaja sākaṁ somena tiṣṭhasi | takmānaṁ sarvaṁ nāśayan sarvās ca yātudhānyah z 8 z yaṁ tvā veda pūrvā ikṣvāko yaṁ vā tvā kuṣṭhikās ca | ṭahiśyāvaso anusārīśchas tenāsi viśvabheṣajāḥ z 9 z śiṛśālākāṁ ṛṭīyakāṁ sadandir yaś ca hāyanaḥ | takmānaṁ viśvadhāvīryādharāñcam parā suva z 10 z 5 z anu 2 z

There are a number of variations from Ś here. In 5a śāmbubhyo is adopted on the testimony of the Ś mss, which also seem to support the form 'ṅgirebhyas; 5d is emended to harmonize with the tiṣṭhasi of 5e. The most important variation is in giving 5d-g with stt 6 and 7; this seems to be indicated by the ms in f101b3 by the saḥ before hiraṇye and the sa before yatra. In 9ab I have merely tried to keep close to the ms: in 10a śiṛśālākāṁ is probably correct but its meaning is not clear.

11

Cf Ś 3. 21. 10, RV 10. 162 passim, and MG 2. 18. 2 passim.

[f101b9] *ye parvatās somaprṣṭhāpa uttānaśi-*[10] *vāri | vātās parjanyaḥ agnis te kravyādāṁ aśīśamaṁ | yas te hantu carāca-*[11] *ram utthāsyantaṁ sarīśpam. garbhāṁ yo daśamāsyam*

*tam ito nāśayāmasi | [12] yad agnibhyapsaraso gandharvām
gehya uta | kravyādo mūradevenas tāy ito [13] nāśayāmasi | yas
tā urv ārohaty asrk te rehaṇāya kam | āmādaṣ kravyā-[14]dhe
ripūns tāy ito nāśayāmasi | yas te śronī vyāvayaty antarā dam-
patī [15] śaye | yonī yo antar ārelhi tam ito nāśayāmasi | yas
tvā svapnena ta-[16]masā mohayitvā nipadyate | rāyaṁ kaṇvaṁ
pāpmānaṁ tam ito nāśayā-[17]masi | hā hī kharva khalute
nāīgur akarna tuṇḍila | indraś ca tigmasā-[18]yudhaṁ tena tvā
nāśayāmasi | nasas taṇḍāya namaṣ kusumāya namaṣ pra-[19]
diṣṭhāmne namaṣ kaśyade namaṣ tubhyaṁ nirṛte viśvavāre jāle
maṁ dhāpaye [20] tām viśvarūpam yāvad dyāur yāvat pṛthivī
yāvat payeti sūryaḥ tāvatvam u-[f102a]m ugra lulgulo parimāṁ
pāhi viśvataḥ z 1 z*

In the left margin opposite the first two lines the ms has rakṣāmantram. Line 18 is slightly defaced.

Read: ye pārvatās somaprṣṭhā āpa uttānaśivarīḥ | vātaṣ par-
janya ād agnis te kravyādam aśīśaman z 1 z yas te hanti carā-
caram utthāsyantaṁ sarisṛpam | garbhaṁ yo daśamāsyāṁ tam
ito nāśayāmasi z 2 z yad agnibhyo 'psaraso gandharvā gehyā
uta | kravyādo mūradevinas tān ito nāśayāmasi z 3 z yas ta ūrv
ārohaty asrk te rehaṇāya kam | āmādaṣ kravyādo ripūns tān ito
nāśayāmasi z 4 z yas te śronī vyāvāity antarā dampatī śaye |
yonīm yo antar ārelhi tam ito nāśayāmasi z 5 z yas tvā svapnena
tamasā mohayitvā nipadyate | arāyaṁ kaṇvaṁ pāpmānaṁ tam
ito nāśayāmasi z 6 z hā hī kharva khalite ṅnāīgur akarna tuṇḍila
| indrasya tigmam āyudhaṁ tena tvā nāśayāmasi z 7 z namaṣ
tuṇḍāya namaṣ kusumāya namaṣ pratiṣṭhāmne namaṣ ḥkaśyade
| namaṣ tubhyaṁ nirṛte viśvavāre jāle saṁ dhāpaye tām viś-
varūpam z 8 z yāvad dyāur yāvat pṛthivī yāvat paryeti sūryaḥ
| tāvat tvam ugra gulgula parimāṁ pāhi viśvataḥ z 9 z 1 z

In st 7b nijur or even nāijur might be read: in 8b prati-
ṣṭhāmne is probably good but for kaśyade I can think of noth-
ing: in 8d we might consider jvāle instead of jāle.

12

[f102a1] yāīkarāgnīm ekavratā-[2]m ekasthām ekalāmikām |
pājām sannacātānīm jāitrayāśchāvadāmasi | [3] yāīkarājñī
ekavratā ekasthā ekalāmike | na tvā sapatnī sasaka śāi re-[4]
cana vāhyā uttarāhaṁ tattarabhyo uttared adharabhyaḥ adhas
sapatnī samakty adha-[5]red adhārabhyaḥ na sāindhavasya puṣ-

pasya sūryo snāpayati tvacām. pāṭe snāpa-[6]yātvayā sapatnā varcādādhe | na vāi pāṭe pāṭe vahasi subhagāṅkaranīd a-[7]si pāṭe bhagamya no dheyatho mā mahiṣiṅ kṛṇu | yat pāṭe adha vṛkṣe vātapla-[8]vā mahiyame | jayanti pratyātiṣṭhanti sañjāyā nāma vāsi | uttānapa-[9]rṇām subhagām sahamānām sahasvatīm | aśchā vṛhadvadā vada pāṭam śapatna-[10]cātanīm pāṭam ivy āṣṇān hantavā amurebhyaḥ tayā sapatnyam sāksīya mahe-[11]ndro dānavān iva | pājā bibharty aṅkuṣam hiraṇyavantam aṅkinam | tena sapatnyā [12] varca ālumpasi samedhamat. imām khaṇāmy oṣadhīm vīrudhām balavatta-[13]mām athā sapatnīm bādhatē kṛṇute kevalam patim. z 2 z

Read: ekarājñīm ekavratām ekasthām ekalāmikām | pāṭām sapatnacātanīm jāitṛāyācchāvadāmasi z 1 z ekarājñy ekavrata ekastha ekalāmike | na tvā sapatnī sasāha śśāi recana vāhyā | z 2 z uttarāham uttarābhya uttared adharābhyaḥ | adhas sapatnī śśāmakty adhared adharābhyaḥ z 3 z na sāindhavasya puṣpasya sūryaḥ snāpayati tvacā | pāṭe snāpayatu tvayā sapatnyā varca ādade z 4 z na vāi pativahāsi subhagāṅkaranīd asi | pāṭe bhagam ā no dheyatho mā mahiṣiṅ kṛṇu z 5 z yat pāṭe adho vṛkṣe vātaplavā mahiyase | jayanti pratyātiṣṭhanti sañjāyā nāma vā asi z 6 z uttānaparṇām subhagām sahamānām sahasvatīm | acchā vṛhadvadām vada pāṭām sapatnicātanīm z 7 z pāṭām indro vyāśnād dhantavā asurebhyaḥ | tayā sapatnīm sāksīya mahendro dānavān iva z 8 z pāṭā bibharty aṅkuṣam hiraṇyavantam aṅkinam | tena sapatnyā varca ālumpasi samedhamat z 9 z imām khaṇāmy oṣadhīm vīrudhām balavattamām | athā sapatnīm bādhatē kṛṇute kevalam patim z 10 z 2 z

The word ekalāsikā, or ekamālikā, might be better than ekalāmikā as given in stt 1 and 2. Our st 3 is an interesting variant of § 3. 18. 4; śāsakty would seem quite possible in pāda c, intensive of sañj; Edgerton suggests māmaky. Our st 8 has some similarity to § 2. 27. 4 and 5 (Ppp 2. 16. 3). For our st 10 cf § 3. 18. 1 and 2.

13

[f102a14] *yāsām ārād āghoṣāso vātasyāi pṛthag yataḥ tāsām sanvanām indra apa-[15]kṛtas chirah yāṣ purustād ācaranti sākam sūryasya raśmibhiḥ yā vācam a-[16]nasavyamny antarikṣed adho divah yāsām preñkhyo divi vrdhho antarikṣe hi-[17]ranyayah yāṣ patanti vātarathād uttānāṣ pādaghātinīm vṛkṣam parisa-[18]rpanti sū cakṣu karikrati | yāṣ ca tvā riṣam gaśchanti*

vikumbhās celanāsini | [19] *yāsām siktavām iṣur gr̥ho mito hiranyayaḥ yā rokāiṣ papadyante pu-*[20]*ṣkalāir iva jāmaya | yā nadiṣ pratigāhayante saṁrabhya kanyā vayaḥ yā-*[f102b]*s tīrthan avagāhante ghnayā svasātīr iva | yās samudrād uścāranty uścāir ghoṣān karikrati | ā-*[2]*gaśchanti janam janam iścchantiṣ prahitam bahu | tāsām sunvatim indro apakṛtaś chirah* [3] z 3 z

Read: *yāsām ārād āghoṣāso vātasyeva pṛthag yatāḥ | tāsām śvanvatinām indro apakṛtaś chirah* z 1 z *yāṣ purastād ācaranti sākaṁ sūryasya raśmibhiḥ | tāsām ° ° z 2 z yā vācam ṭana-savyamny antarikṣād atho divaḥ | tāsām ° ° z 3 z yāsām preṅkho divi vṛddho antarikṣe hiranyayaḥ | tāsām ° ° z 4 z yāṣ patanti vātarathād uttānāṣ pādaghātinīḥ | tāsām ° ° z 5 z yā vṛkṣam parisarpanti ṭsā cakṣuṭ karikrati | tāsām ° ° z 6 z yās ca tvā riṣam gacchanti vikumbhās celanāśiniḥ | tāsām ° ° z 7 z yāsām sikatāvān iṣur gr̥ho mito hiranyayaḥ | tāsām ° ° z 8 z yā rokāiṣ prapadyante puṣkalāir iva jāmayaḥ | tāsām ° ° z 9 z yā nadiṣ pratigāhante saṁrabhya kanyayā vayaḥ | tāsām ° ° z 10 z yās tīrthan avagāhante 'ghnayaś svasatīr iva | tāsām ° ° z 11 z yās samudrād uścāranty uścāir ghoṣān karikrati | āgacchantīr janam-janam icchantiṣ prahitam bahu | tāsām śvanvatinām indro apakṛtaś chirah* z 12 z 3 z

14

CF TS 2. 3. 10. 3, and KS 11. 7

[f102b3] *agnir āyusmān sa vanaspatibhir āyusmān. sa māyusmān āyu-*[4]*ṣmantam kṛnotu | vāyur āyusmān so antarikṣeṇāyusmān. sūrya āyusmān sa dī-*[5]*vāyusmān. | candra āyusmān sa nakṣatṭrāir āyusmān. soma āyusmān sa oṣa-*[6]*dhibhir āyusmān. yajña āyusmān sa dakṣiṇābhir āyusmān. samudra āyusmā-*[7]*n sa nadībhir āyusmān. indrenāyusmān sa vīryenāyusmān. vrahmāyusmā-*[8]*t tād vrahmacāribhir āyusmān. tan māyusmā āyusmantam kṛnotu | devā āyu-*[9]*ṣmantas te mrtenāyusmantah teṣā āyusmanta āyusmanta kṛnuta | prajāpati-*[10]*r āyusmān sa prajābhir āyusmān. sa māyusmān āyus kṛnta kṛnotu* z 4 z [11]

In the left margin, opposite line 8, is a correction ṣmannāyu.

Read: *agnir āyusmān sa vanaspatibhir āyusmān | sa māyusmān āyusmantam kṛnotu* z 1 z *vāyur āyusmān so antarikṣeṇāyusmān | sa ° ° z 2 z sūrya āyusmān sa divāyusmān | sa*

° ° z 3 z candra āyusmān sa nakṣatrāir āyusmān | sa ° °
 z 4 z soma āyusmān sa oṣadhibhir āyusmān | sa ° ° z 5 z
 yajña āyusmān sa dakṣiṇābhir āyusmān | sa ° ° z 6 z samu-
 dra āyusmān sa nadibhir āyusmān | sa ° ° z 7 z indra āyus-
 mān sa viryeṇāyusmān | sa ° ° z 8 z vrahmāyusmat tad
 vrahmacāribhir āyusmat | tan māyusmad āyusmantaṁ kṛnotu z
 9 z devā āyusmantas te 'mrtenāyusmantaḥ | te māyusmanta
 āyusmantaṁ kṛnavantu z 10 z prajāpatir āyusmān sa prajābhir
 āyusmān | sa māyusmān āyusmantaṁ kṛnotu z 11 z 4 z

15

[f102b11] *dakṣiṇā sā dakṣiṇato dakṣiṇas pātu savyataḥ paśśād
 anavyādhāt pātu sa-*[12]*rvasyā bhavahetyā |*

Read: *dakṣiṇā mā dakṣiṇato dakṣiṇā pātu savyataḥ | paścād
 anuvyādhāt pātu sarvasyā bhavahetyāḥ z 1 z*

This stanza occurs Ppp 2. 85. 3, but was not successfully
 treated in that place.

paśunā tvām paśupate dvipāddattā catuṣpadā | ātmanva-[13]
tī dakṣiṇā prānadattā prāne hi

Here I would suggest *dvipāddattā* in b, with *pātu* understood;
 and in d *prānena* hi. These suggestions are in harmony with
 what seems to be the intent of the hymn.

yām dadhāsi yaddhadāno dakṣiṇām [14] *vrahmaṇakṛte | sā
 tvā yakṣmāt pārāyaty agne santāpād divyasya śokā*

Read *śraddadhāno* in a, *agnes* and *śokāt* in d.

da-[15]*dāmimām dakṣiṇām ātāmamaś chalyābhyakṣmād vi-*
barhā movayānte | karna-[16]*śilam upahatyārātis sarve yakṣmā
 upa tiṣṭhantu sākaṁ*

At the end of a there is probably a reference to the *ācamana*
 rite, but I cannot suggest a good reading. In b read *chalyād*
 and *movayānte*: in c *karnaśilam*, if it is a correct form, would
 seem to indicate some disease of the ear: read °*ārātis*.

anyena prāṇi [17] *vanute tirodhatte pariḍhānena yakṣmā
 hiranyam aśvam gām dadatu kṛnute va-*[18]*rma dakṣiṇā |*

The ms interlines a correction, *dā*, over *dadatu*.

At the end of b *yakṣmāt* seems probable; in c read *dadātu*.
 Possibly there is a corruption at the beginning of a.

uṣṇīśamtyā śīśaktyā dvāsas tvāt taṁ nāmāyā candram hi-[19]
raṇyam mīthyā karnād dattam śukram bhājātu

Here I can offer no satisfactory suggestions. In a *tvā śīrśak-*

tyā seems possible, for b dvāśas tvāt tan namayat: in cd I can see only words, and it is not at all clear that the end of the stanza is as indicated.

vādhuryāt pātu dakṣiṇā | upa-[f103a] varhanam kṛtvā grīvām ayūr maṇayo yakṣmād atravyā aṅgarogād

In a bādhiryāt might stand; if the first pāda belongs with this stanza we should read dakṣiṇopa°, with colon after kṛtvā. For c we might read grīvām me ayān maṇayo: bhrāṭṛvyād might be considered in d but does not seem to fit the context.

abhyañjana manyantām ni-[2]ṣ ṭvām ayā adhaspadā dāmayataḥ pado rogān upanahūḥ dandas tvā dattaṣ pari pā-[3]tu sarpā

In a abhyañjanaṁ is possible, for b perhaps niṣ ṭvam ayā adhaspadā: in c read upānahāu, in d sarpāt.

dakṣiṇataḥ preto dakṣiṇena | sāumanasaṁ dakṣiṇām dakṣiṁ māna iṣa-[4]m ūrjam dakṣiṇām samvasānā | ghṛtasya dhārām ase pratīmas

Pāda a can probably stand; in b dhokṣyamāṇaḥ is perhaps the best suggestion; in d read avase pratīmaḥ. The second hemistich appears Ppp 5. 31. 8cd with bhāgasya in d. Punctuation is to be corrected.

sahasrāṅgām śataṁ [5] jyotiyaṁ hy asyā yajñasya paprir amṛtā svargā ā netu dakṣiṇā viśvarūpā a-[6]hinsanti pratigṛhṇīma enām z anu 3 z

Read: sahasrāṅgā śataṁ jyotiṣām hy asyā yajñasya paprir amṛtā svargā | ā na etu dakṣiṇā viśvarūpāhinsantiṁ pratigṛhṇīma enām z 10 z 5 z anu 3 z

This is Ppp 5. 31. 9, which however has yajñīyasya in b; probably it should be read here also.

The first and last stanzas indicate the general intent of this hymn; the mention of the sandals, the staff, and probably the turban, seems to narrow the application to the occasion of initiation.

16

(§ 19. 17)

[f103a6] agnir mā pātu vasubhi-[7]ṣ purastāt tasmīn krame tasmīn yaṁ śrapaye thām puram vṛavīmi | sa mā rakṣatu sa mā go-[8]pāyatu tasmātmānaṁ pari dade svāhā z vāyur māntarikṣeṇa tasyā di-[9]śas somo mā rudrāiḥ dakṣiṇāyā diśaḥ varuṇa

mā natīm etasyā dīśa-[10]*s sūryo mā dyāvāpr̥thivībhyām prati-*
cyā dīśa apo soṣadhasitir etasyā di-[11]*śaṣ pāntu tāsu krame tā*
ā śraye thām puram vravimī | tā mā rakṣantu tā mā [12]
gopāyantu tābhyātutmānaṁ pari dade svāhā | viśvakarmā mā
saptarṣibhi-[13]*r udīcā dīśaḥ indro mā marutvān etasyā dīśaṣ*
prajāpatir mā praja-[14]*nanavān saptabhiṣṭāyā dhruvāyā dīśaḥ*
vṛhaspatir mā viśvāir devāir ūrdhvā [15] *yā dīśaṣ pātu tasmīn*
krame tasmīyaṁ nraye thām puram vravimī | sa mā ra-[16]*kṣatu*
sa mā gōpayatu tasmātmānaṁ pari dade svāhā ॐ 1 ॐ [17]

Read: agnir mā pātu vasubhiṣ purastāt tasmīn krame tasmīn
śraye tām puram prāimi | sa mā rakṣatu sa mā gopāyatu tasmā
ātmanam pari dade svāhā z 1 z vāyur māntarikṣeṇāitasyā dīśaṣ
pātu ° | ° z 2 z sono mā rudrāir dakṣiṇāyā dīśaṣ pātu °
| ° z 3 z varuṇo mādityaṁ etasyā dīśaṣ pātu ° | ° z 4 z
sūryo mā dyāvāpr̥thivībhyām pratiḥcyā dīśaṣ pātu ° | ° z
5 z āpo māuśadhimatir etasyā dīśaṣ pāntu tāsu krame tāsu
śraye tām puram prāimi | tā mā rakṣantu tā mā gopāyantu
tābhya ātmānaṁ pari dade svāhā z 6 z viśvakarmā mā saptar-
ṣibhir udīcyā dīśaṣ pātu ° | ° z 7 z indro mā marutvān
etasyā dīśaṣ pātu ° | ° z 8 z prajāpatir mā prajānanavān
sa pratiṣṭhāyā dhruvāyā dīśaṣ pātu ° | ° z 9 z vṛhaspatir
mā viśvāir devāir ūrdhvāyā dīśaṣ pātu tasmīn krame tasmīn
śraye tām puram prāimi | sa mā rakṣatu sa mā gopāyatu tasmā
ātmanam pari dade svāhā z 10 z 1 z

The text is restored, in places perhaps somewhat violently, to
agree with Ś; vravimī of the Ppp ms offers the only occasion
for doubts.

17

(Ś 19. 18)

[f103a17] *agnīm te vasumantam ṛśchantu i māmaghāvayaṣ*
prācyā dīśo bhidāsān so-[18]*maṁ te rudravantam ṛśchanta i*
māghāyavo dakṣiṇāyā dīśo bhidāsān | va-[19]*runam tvāditya-*
vantam ṛśchanta i māghāyava etasyā dīśo bhidāsān sū-[f103b]
ryam te dyāvāpr̥thivivanta iśchanta i māghāyava etasyā dīśo
bhidāsān viśva-[2]*karmānaṁ te saptarṣivantam ṛśchanta i mā-*
ghāyava udīcyā dīśo bhidāsān i-[3]*ndram me marutvantam*
ṛśchanta i māghāyava etasyā dīśo bhidāsān prajāpatim te pra-
[4]janavantam ṛśchanta i māghāyavo dhruvāyā dīśo bhidāsān
prajāpatim pra [5] *te prajānanavantam ṛśchanta i māghāyavo*

*dhruvāyā diśo bhidāsān vṛha-[6]spatiṁ te viśvedevāvāntam
ṛśchanta i māghāyava ūrdhvā diśo bhidāsān [7] z 2 z*

Read: agniṁ te vasumantam ṛchantu | ye māghāyavaḥ
prāyā diśo 'bhidāsān z 1 z vāyuṁ te 'ntarikṣavantam ṛchantu
| ye māghāyava etasyā diśo 'bhidāsān z 2 z somaṁ te rudra-
vantam ṛchantu | ye māghāyavo dakṣiṇāyā diśo 'bhidāsān z 3 z
varuṇaṁ ta ādityavantam ṛchantu | ye māghāyava etasyā diśo
'bhidāsān z 4 z sūryaṁ te dyāvaprthivīvantam ṛchantu | ye
māghāyavaḥ pratīcā diśo 'bhidāsān z 5 z apas ta ośadhimatir
ṛchantu | ye māghāyava etasyā diśo 'bhidāsān z 6 z viśvakar-
mānaṁ te saptarṣivantam ṛchantu | ye māghāyava udīcā diśo
'bhidāsān z 7 z indraṁ te marutvantam ṛchantu | ye māghāyava
etasyā diśo 'bhidāsān z 8 z prajāpatiṁ te prajānanavantam
ṛchantu | ye māghāyavo dhruvāyā diśo 'bhidāsān z 9 z vṛha-
patiṁ te viśvadevantam ṛchantu | ye māghāyava ūrdhvāyā
diśo 'bhidāsān z 10 z 2 z

Stt 2 and 6 are restored from Ś to establish the symmetry
between this hymn and the preceding. The variations of the
Ppp ms from the text as given in Ś are corruptions rather than
variant readings.

18

(Ś 5. 8)

[f103b7] *vāikāṅkatenedhmena | devebhya ājyam vaha | ag-
naye thān i-[8]ha sādaya sarvā yantu me havam*

Delete colon after pāda a; read agne tām in c, and sarva ā
yantu in d.

*indrā yāhi me havam idam kariṣyāmi ta-[9]ś chrnu | imam
indrātīrākūtī sam navambhū me | tebhis śakemaṁ vīryam jāta-
veda-[10]s tanūvasiṁ*

Read havam in a, and tac in b: for ed imām indrātīsarā ākū-
tiṁ sam namantu me: in e śakema, in f °vasin.

*yad āsām amuco devādevā saś cikīrṣati | vātasyāgnir ha-[11]
vyam sāksīd dhavam devās ca somapa gur mamāiva havam
etunaḥ*

Read: yad āsāv amuto devā adevas saś cikīrṣati | mā tasyāgnir
havyam sāksīd dhavaṁ devā asya mopa gur mamāiva havam
etana z 3 z

This is the reading of Ś except that it has vāksīd, and perhaps
that too ought to be restored here.

*ati dhāvātā-[12]tisurā viśvasyēsānā ojasā | vṛscatāmuṣya jīv-
ati | indrena sa-[13]ha medhinā |*

Read °sarā in a; for jīvati the only suggestion I have is jivā-
tum; in d medinā. Our a = Ś 4a, with b cf RV 8. 17. 9b, and
with d cf Ś 6. 129. 1b. This only remotely resembles Ś st 4.

*atimṛtātisarāv indrasyojasā hata | avim vṛkīva [14] satnīca
tato vo jīvañ mā mocīḥ punar ā kṛdhi yathāman trinahañ janam*

Read: atisṛtyātisarāv indrasyāujasā hata | avim vṛkīva math-
nīta tato vo jīvañ mā moci | pratīcaḥ punar ā kṛdhi yathāmum
trṇahāñ janam z 5 z

Pādas a-d here correspond to Ś st 4; ef are Ś 7de; the read-
ing mocīḥ in our ms might suggest that it has dropped Ś 7c plus
the word pratīcaḥ: i. e. tvam tām indra vṛtrahan pratīcaḥ, which
supplies the needed vocative. A completely satisfactory distri-
bution of the pādas given here as stt 4 and 5 seems hardly pos-
sible.

[15] *yam amī purodadhire vrahmānam abhībhūtaye | indrasya te
adhaspadam tvam pṛschā-[16]mi mṛtyave | kravyād enam
samayatu |*

In e read indra sa, in d tañ pratyasyāmi, in e śamayatu: the
last pāda is new.

*yad viprāir devapurā vrahma varmāni [17] cakrire | tanū-
pānam paripānāni cakrire | sarvañ tad ara-[18]sañ kṛdhi |*

In a read yadi preyur; delete colon after e. Ś has paripānām
kṛṇvānā yad upocire sarvañ.

*athāinam indra vṛtrahan ugro marmaṇi viśya atrāivenam
abhi [19] tiṣṭhaś śakra nedy ahan tavaḥ | anu tvendrārabhāmahe
syāma sumatāu tava | |*

Read: athāinān indra vṛtrahann ugro marmaṇi vidhya |
atrāivāinān abhi tiṣṭhaś śakra medy ahañ tava | anu tvendrā-
rabhāmahe syāma sumatāu tava z 8 z

[f104a] *yathendram udvātanañ labdhvā cakre adhaspadam |
kṛṇe mīm adharañ tathā śasvatībhyas sa-[2]mābhyah z 3 z*

Read: yathendra udvātanañ labdhvā cakre adhaspadam |
kṛṇve 'mum adharañ tathā śasvatībhyas samābhyah z 9 z 3 z

19

[f104a2] *aṅgīraso janmanāsi tam u hāhur vanaspatim sva pī-
[3]lo rakṣo bādhasva sākam indreṇa medhinā |*

Read āṅgirasō in a, sa in c, and medinā in d: tvām would seem better in b. Pāda a occurs AB 7. 17. 3a.

apa rakṣāṅsi bādhasva bādhasva pa-[4]rirapṛṇa | piśācān pīlo kravyādo bādhasva pūrādevināḥ |

For b read bādhasva parirapaṇā, in d mūra°.

athāhus tiṣṭhām [5] kaṭukam avagūḍham pale kulam tasyāi hiranyakeśyāi namaṣ kṛṇvo arātaye |

In a trṣṭām would seem possible; in d kṛṇmo.

yā [6] sahatī mahormānā sarvāsā vyānaśe tasyāi hiranyakeśyāi namaṣ kṛṇvo arā-[7]taye |

Read: yā mahatī mahormānā sarvā āśā vyānaśe | tasyāi ° z 4 z This is Ś 5. 7. 9.

yas te yonīm pratiredhy āṅḍādo garbhādūṣaṇaḥ rāyaṁ pu- traṁ prāpyas tvām pī-[8]lus sahaśāsītā |

In c I would read prāpya, and for d pīlos sahaśāsītha.

yadā pīla maṅgisah | pakvo tiṣṭha vanaspate | tadā-[9]hur indram jajñānam śakraṁ prajjahye prati |

In a read pīlo, but for maṅgisah I have no suggestion; in b 'tiṣṭho seems probable. In d prajāghne might be possible.

yathā sedhim apabādhatāpaśyamāno [10] vanaspate | evā pīlo rakṣo bādhasva sakam indrena medinā |

In a sedim apā° would give a possible reading; in d read sākam.

yat piśācāi-[11]ṣ puruṣasya jagdham bhavaty ātmanaḥ ā pīlo pyāyate punas tava caśnātu pipr-[12]lam |

Read cāśnātu in d; piprlam would seem to mean 'fruit.'

pīlum tvāhuh pītūhuh atho tvāhur vanaspatim | sarvā tve bhadrā mā [13] nāmāni tebhīn naṣ pāhy anhasah

In a it would seem possible to read pītīm tvāhur: in c te bhadrā nāmāni would be good; in d read tebhīr.

rakṣoḥaṇām vṛtrahaṇām pīlum piśāca-[14]jambhanaṁ | jajñānam agre vṛkṣāṇām tam te badhnāmy āyuṣe zz 4 zz [15]

Read: rakṣoḥaṇām vṛtrahaṇām pīlum piśācajambhanam | jajñānam agre vṛkṣāṇām tam te badhnāmy āyuṣe z 10 z 4 z

20

[104a15] *sagarāya śattruhane svāhā | śaramnīlāya śattruhane svāhā | sadanśā-[16]ya śattruhane svāhā | iṣirāya śattruhane svāhā | avasyave śattruha-[17]ne svāhā | vāyave śattruhane svāhā | vātāya śattruhane svāhā | [18] samudrāya śattruhane*

svāhā | mātariśvane śatruhaṇe svāhā | pavamā-[19]nāya śatruhaṇe svāhā zz zz ity atharvanīkapāippalā-[20]dayāś śākhāyām saptamaṣ kāṇḍas samāptah zz kā 7 zz

Read: saḡarāya śatruhaṇe svāhā z 1 z śilānīḍāya śatruhaṇe svāhā z 2 z sadañśāya śatruhaṇe svāhā z 3 z iṣirāya śatruhaṇe svāhā z 4 z avasyave śatruhaṇe svāhā z 5 z vāyave śatruhaṇe svāhā z 6 z vātāya śatruhaṇe svāhā z 7 z samudrāya śatruhaṇe svāhā z 8 z mātariśvane śatruhaṇe svāhā z 9 z pavamānāya śatruhaṇe svāhā z 10 z 5 z anu 4 z

ity atharvanīkapāippalādāyām śākhāyām saptamaṣ kāṇḍas samāptah.

The emendation śilānīḍāya (an epithet of Garuḍa) is none too certain, but seems possible.