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LeRoy Carr Barret

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THE KASHMIRIAN ATHARVA-VEDA, BOOK EIGHT

EDITED WITH CRITICAL NOTES

LEROY CARR BARRET

TRINITY COLLEGE, HARTFORD, CONN.

INTRODUCTION

IN EDITING this eighth book of the Kashmirian Atharva-Veda the material is presented in the manner used in editing Books 5 and 7 (published in volumes 37 and 40 of this JOURNAL). The transliteration (in italics) is not given line for line but is continuous, with the number of each line in brackets. About forty per cent of the ms has now been published. When the numerous unsolved passages are contemplated, little satisfaction can be felt in publishing these successive books: but in the larger aspects, when the Pāippalāda is compared with other texts, the work appears more worth doing and it seems possible that some valuable results will ultimately be attainable.

The abbreviations employed are the usual ones, except that 'Ś' is used to refer to the AV of the Śāunakiya School, and 'ms' (sic) is used for manuscript. The signs of punctuation used in the ms are fairly represented by the vertical bar (=colon) and the 'z' (=period); the Roman period is used for *virāma*; daggers indicate a corrupt reading; asterisks indicate lacunae.

Of the ms.—This eighth book in the Kashmir ms begins on f104b1 and ends at f111b20—seven and one half folios. There is no defacement of any consequence; most of the pages have 19 or 20 lines, tho 3 have 18 lines and one has 21.

Punctuation, numbers, etc.—Within the individual hymns punctuation is most irregular: the colon mark is a few times placed below the line of letters rather than in it. At f110a, lines 11 and 12, accents are marked on two pādas. The hymns are grouped in anuvākas, of which there are four with five hymns in each: anu 1 no 5 has no kāṇḍa number after it but only anu 5 (sic), and similarly after anu 4 no 5 there is written only anu 5. There are only a few corrections marginal or interlinear. At the end of hymn no 9 stands some prose which does not seem to be a part of the hymn: the ms however gives no indication of this. After the numeral stands 'apnūpavrahmasūktam.1 zz' and in the left margin is a star and the words 'vrāhmasūktam kārāṇam.' At

the bottom of f107b in smaller characters and in parentheses is written a variant of hymn 10 st 12 which is given in lines 17 and 18 of f107b.

Extent of the book.—This book contains 20 hymns of which 2 are prose. The normal number of stanzas in a hymn is clearly 11; 17 hymns are edited as having 11 stanzas each, tho in 5 or 6 of these there is some slight chance for doubts. Assuming the correctness of the stanza divisions as edited below we make the following table:

17 hymns have 11 stanzas each =	187 stanzas
1 hymn has 12 stanzas =	12
2 hymns have 13 stanzas each =	26
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20 hymns have	225 stanzas.

New and old material.—There are 11 hymns of this book which may be called new, tho two of them embody material appearing as complete hymns in Ś, and others contain some stanzas or pādas already familiar. The number of essentially new stanzas is 114 and the new pādas are approximately 467.

Of the hymns of Ś appearing in this book 2 are in Ś 4, 4 in Ś 5, 1 in Ś 6, and 2 in Ś 19; and 2 hymns of the RV appear here. Ś 6.25 is used as part of our hymn 16 and Ś 19.2 as part of our hymn 8.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ

BOOK EIGHT

I

(Ś 5.11)

[f104b1] *athāṣṭamam likhyate z z om̐ namo nārāyaṇāya z om̐
 namaś śivābha-[2]gavatyaī z z om̐ kayā diva asurāya pravāmaḥ
 kathā pitre harayes tve-[3]ṣunṛmṇaḥ { prṣṇir varuṇa dakṣiṇām
 dadāvān punarmaghatvam manasā cikitsē | [4] na kāmēna punar-
 magho bhavāmi sampr̥śchi kam̐ pr̥śchim etām upajet. | kena [5] ma
 tvam atharvam̐ kāvyena kena jātenāsi jātavedaḥ satvasam̐ gabhīran
 kāvyena satvam̐ [6] jātenāsmi jātavedaḥ ma me dāso nāryo
 mahītvam̐ vratar mīmāya yad aham̐ ha-[7]niṣya na tvad anyah
 kivitāro na vedhā anu dhīratāro varuṇa svadhāvaḥ tvam̐ aṅga viśvā
 [8] janmāni vettha matam̐ na tuj jano mām̐ vibhāyaḥ z tvam̐ hy
 aṅga varuṇa svadhāvo [9] viśvā vettha janmā braddhadanī te | kim̐*

enā rajasaṣ paro stī kim avareṇā [10] avaram asūra | ya ekam enā
 rajasaṣ paro stī parekena dūdāhyam tyajanyat. [11] tatve vidvān
 varuṇaṣ pravavīm adhovacasaṣ paṇayo bhavantu nicīr māsā [12]
 yā upa sarpantu riprā tvam hy aṅga varuṇa vravīṣi | punarmagheṣu
 avadyāni bhū-[13]ri so kha pānvad bhyavatāvaca bhūr mā tvā vocamñ
 arādhassam janāsaḥ ā mā vo-[14]camñ arādhassam janāsaḥ punas
 te pṛṣṇim janabhir dadāsi | stotraṁ meṣvam ā yā-[15]hi janeṣu antar
 deveṣu mānuṣeṣu riprā | yā te stotrāṇi bandhanāni yāni de-[16]hi
 tam mahyam yadītatvam asti | yadyo nas saptapatas sakhāsas
 samāno ba-[17]ndhur varuṇas samā jāḥ vada vāitad vaṁdam samā
 jā dajāmi tubhyam yadītatva-[18]m asti | devo devāya grṇate vayodhā
 vipro viprāya stuvate sumedhāḥ a-[19]jijano hi varuṇa svadhāvam
 atharvaṇam pitaram viśvadevam tasmā urvā-[105a]yuyṣ kṛṇuhi
 praśastam sakhā no stī varuṇas ca bandhuḥ z 1 z

For the introductory phrase and invocation read: athāṣṭamam
 likhyate z z om namo nārāyaṇāya z om namaḥ śivābhagavatyāi z

For the hymn read: om kathā divyāyāsuraṇāya prāvadaḥ kathā
 pitre haraye tveṣaṇmṇaḥ | pṛṣṇim varuṇa dakṣiṇām dadāvān
 punarmaghatvam manasā cikitse z 1 z na kāmenā punarmagho
 bhavāmi sampreche kam pṛṣṇim etām upāje | kena sa tvam
 atharvan kāvyena kena jātenāsi jātavedāḥ z 2 z satyam aham
 gabhiraṣ kāvyena satyam jātenāsmi jātavedāḥ | na me dāso
 nāryo mahitvā vratam mīmāya yad aham dhariṣye z 3 z na tvad
 anyah kavitaro na vedhā anyo dhīrataro varuṇa svadhāvaḥ |
 tvam aṅga viśvā janmāni vettha sa cin nu tvaj jano māyī bibhāya
 z 4 z tvam hy aṅga varuṇa svadhāvo viśvā vettha janmā
 ṣṛaddhadanīte | kim enā rajasaṣ paro 'sti kim avareṇāvaram
 amūra z 5 z yad ekam enā rajasaṣ paro 'sti para ekena ṭdūdāhyam
 cid anyat | tat te vidvān varuṇaṣ pra vavīm y adhovacasaṣ
 paṇayo bhavantu nicīr dāsā ya upa sarpantu ṭriprā z 6 z tvam
 hy aṅga varuṇa vravīṣi punarmagheṣu avadyāni bhūri | mo ṣu
 ṭpānv abhy etāvato bhūr mā tvā vocamñ arādhassam janāsaḥ z 7
 z mā mā vocamñ arādhassam janāsaḥ punas te pṛṣṇim jaritar
 dadāmi | stotraṁ me viśvam ā yāhi janeṣu antar deveṣu mānuṣeṣu
 vipra z 8 z yā te stotrāṇi bandhanāni yāny antar deveṣu mānuṣeṣu
 vipra | dehi tam mahyam yad adattam asti yujyo nas saptapadas
 sakhāsaḥ z 9 z samā nāu bandhur varuṇa samā jā veda vāitad
 ṭvamdam samā jā | dadāmi tubhyam yad adattam asti yujyas te
 saptapadas sakhāsmi z 10 z devo devāya grṇate vayodhā vipro
 viprāya stuvate sumedhāḥ | ajijano hi varuṇa svadhāvann athar-
 vaṇam pitaram viśvadevam | tasmā urvāyuyṣ kṛṇuhi praśastam
 sakhā no 'sti varuṇas ca bandhuḥ z 11 z 1 z

In st 1a the correction *prāvadaḥ* is very uncertain; the ms points rather to a form of *brū*. Edgerton suggests *bravāma*. In 5b it is possible that the ms has only a corruption of the Ś form *supraṇīte*; and in 6b perhaps *durṇaśam* as in Ś is intended. As the hymn is very unclear it is hard to edit the Pāipp text with any confidence.

2

(Ś 5.13)

urṣā me ravo [2] rabhasā ni tanyatur ugrena tam vacasā bādhai tu te | aham tam asya grabhir agrabha rasam jyō-[3]tiṣeva tapasoḍ ayatu sūryaḥ |

With *na* for *ni* *pāda a* can stand, tho *rabhasā* is suspicious; in *b* read *bādhe*: in *c* *grbhir agrabham* seems good, in *d* *etu*.

yat te modaka viṣam tat tābhīr agrabham grhṇāmi madhya-[4]m utāvasam bhīyasā nesad ātu te |

In *a* *modakam* would not seem good; read 'podakam with Ś; in *b* *tat.ta etābhīr*: in *c* I would supply from Ś and read *madhyamam uttamam rasam*; for *d* read *utāvamaṁ ° nesad ād u te*.

balena te balam harmi tarmā sanmi te taṁnū | r-[5]ṣeṇa harmi te viṣam ahe marīṣtā mā jīvī pratyag arbhetu tvā viṣam |

In *a* read *hanmi*, for *b* (which may be a gloss) *tanvā hanmi te tanūm*, in *c* *viṣeṇa hanmi*: in *d* I would suggest *marīṣyā*, and *jīvī*; in *e* read *abhy etu*.

asitasya [6] tayimātasya babhror upodakasya ca | mātrāhastasya manyor jyām ugrasyava dhanyano vi mu-[7]ñcāmi rathān iwa |

In *a* read *tāimātasya*: in *c* probably *sātrāsāhasya*, in *d* *ugrasyeva dhanvano*. *Pādas ab* occur Ppp 1.44.1ab.

kāilāt pṛṣṇīr upatarni babhūvā me śṛṇutāsitalikā | [8] mā naś cakṣuṣ kāmam aprṣṭhātāśyāvayādvāu varṣe ramadhvam |

Probably the reading intended here is that of Ś with slight variations; we might read then: *kāirāta pṛṣṇa upatṛṇya babhrav ā me śṛṇutāsītā alikāḥ | mā nas sakhyus sthāmānam api ṣṭhātāśrāvayanto varṣe ramadhvam*.

As given here *pāda d* lacks one syllable; Ś has *ni viṣe*.

ālakā ca vyacalu pitvā [9] yas te mātā ca vidma te vidvato baddhato bandhus sa rasaḥ kiṁ kariṣyasi |

For *pāda a* I can get nothing; read *pitā* in *b*: for *c* read *vidma te viśvato bandhu*, in *d* so 'rasaḥ

udakūlā-[10]yā duhi jātā jāśvasaghnyā pratamgarta druhaśin uśāhīn arasān akah

In a read duhitā, for b probably jātā dāsyā asiknyāḥ as suggested by Whitney: if the first word of pāda c is pratañkam, as in Ś, the rest of the pāda might be dudruhuṣir tho the gender of this does not go smoothly with the next pāda.

kaṇvā [11] *śvāvid avravīd gired avacarantikā yāḥ kāśyemā khani-*
tramās tāsām ara-[12]*matamam viṣam |*

Possibly pāda a can stand: Ś has kaṇvā śvāvit tad; in b read girer, in c kāś cemāḥ khanitrimās, in d arasatamam.

tāvucam na tāvucam naḥer asiktam tāvucenārasam viṣam

With nāher and a colon after asiktam this may stand. Ś has tābuvam na tābuvam na ghet tvam asi tābuvam; the naḥer asiktam of our ms, however, is probably only a corruption of na ghet asi tvam.

tastuam naha-[13]*r isiktam trastuam lastuvenārasam viṣam.z*

It would seem possible to read tastuam nāher asiktam tastuam. *rasam te he viṣam iyam kṛṇotv oṣa-*[14]*dhiḥ trāyamāṇām sahamānām sahasvatīs ahātāyad gor aśvāt puruṣād vi-*[15]*ṣam z 2 z*

Read: arasam te 'he viṣam iyam kṛṇotv oṣadhīḥ | trāyamāṇām sahamānām sahasvatīm ṭahātāyad gor aśvāt puruṣād viṣam z 11 z 2 z

Our pāda c is Ś 8.2.6c but there iha huve follows: if the words in c were nominatives I would read in d sā ghātayad.

3

(Ś 4.9)

[f105a15] *yad añjanam trāikankudam jātam himavatas pari | yātṛnś ca* [16] *sarvān jambhaya sarvās ca yātudhānyah utevāsi paripāṇam yātujambha-*[17]*nam añjanaḥ ulāmṛtatvesyeśiṣa utāsaṣ pitubhojanam. parimāṇam* [18] *puruṣāṇām parimāṇam rakām asi | aśmānām sarvatāmi pari-* [f105b] *māṇāhi tastīṣe | parīmām pari naṣ priyam pari naṣ pāhy ad dhanam rātiram no mā tā-*[2]*rīn mā taras kim canā mamat. na tam prāpnoti śopatho na kṛtyā nābhiśocanam. nāinam ni* [3] *niṣkandham aśnute yas tvām bibharty añjanaḥ āsamartnyā duṣvapnyā kṣettriyās chapathād uta | dra-*[4]*hādeś cakṣuṣo ghorāt tasmān naṣ pāhy añjana | trayo caśmāñjanasya takmā balāsā-*[5]*d ahe varṣiṣṭhaḥ pakṣatānām trikakun nāma te pitā | vṛtrasyāsyā kanīnikā parva-*[6]*śasyāsy akṣāu devebhis sarvāi proktam paridhīr nāma vāsi | vedo hi veda te nāma gandha-*[7]*rvāparivācanam | yatāñjana prajāyase ta tehy ariṣṭatātaye z yadi* [8] *vāsa trāikakudam yadi vāsanum ucyase | ubhaya te bhadrī nāmnīs tābhyan na-*[9]*ṣ pāhy*

añjana yasyañjanah | prasarpasy āṅgam aṅgam paruṣ paruḥ tasmād yakṣmaṁ vi [10] bādhadhvam ugro madhyamaśir iva | nāino ghnantu paryāyano na manvā iva gaśchati | [11] jane ma na pramiyate yas tvām bibharty añjana | idam vidvān añjanas satyam vaksya-[12] mi nānṛtam . saneyam aśvaṁ gām vāsā ātmānam tava pāuruṣaḥ z 3 z

Read: yad añjanam trāikakudam jātam himavatas pari | yātūṅś ca sarvān jambhaya sarvāś ca yātudhānyaḥ z 1 z utāivāsi paripāṇam yātujambhanam añjana | utāmṛtatvasyeśiṣa utāśaḥ pitubhojanam z 2 z paripāṇam puruṣāṅam paripāṇam gavām asi | aśvānām arvatām paripāṇāya tasthiṣe z 3 z parimām pari ṇaṣ priyam pari ṇaṣ pāhi yad dhanam | arātir no mā tārīn mā tārīt kirī canā mamat z 4 z na tam prāpnoti śapatho na kṛtyā nābhiśocanam | nāinam viśkandham aśnute yas tvām bibharty añjana z 5 z asanmantryād duṣvapnyāt kṣetriyāc chapathād uta | durhārdaś cakṣuṣo ghorāt tasmān ṇaṣ pāhy añjana z 6 z trayo dāsā añjanasya takmā balāsa ād ahiḥ | varṣiṣṭhaḥ parvatānām trikakun nāma te pitā z 7 z vṛtrasyāsi kanīnikā parvatasyāsy aksyāu | devebhis sarvāiḥ proktam paridhir nāma vā asi z 8 z vedo hi veda te nāma gandharvaparivādanam | yad añjana prajāyase tad ehy ariṣṭatātaye z 9 z yadi vāsi trāikakudam yadi vāmanam ucyase | ubhe te bhadre nāmnī tābhyām ṇaṣ pāhy añjana z 10 z yasyañjana prasarpasy aṅgam-aṅgam paruṣ-paruḥ | tasmād yakṣmaṁ vi bādha tvam ugro madhyamaśir iva z 11 z nāinam ghnanti paryāyiṇo na sannān ava gaśchati | jane sa na pramiyate yas tvām bibharty añjana z 12 z idam vidvān añjana satyam vaksyāmi nānṛtam | saneyam aśvaṁ gām vāsā ātmānam tava pūruṣa z 13 z 3 z

In st 2d Whitney reports the Pāipp reading as pitrbhojanam, which is much better than pitu^o; the latter is not strong, if indeed possible. Our st 4 is nearly Ś 2.7.4 where prajāṁ stands for our priyam; parimām is probably correct and the difficulty in priyam. St 9 here is new, and perhaps the whole first hemistich should be enclosed in daggers; pāda b is certainly not satisfactory. St 11 is a variant of RV 10.97.12; the reading of our ms, bādhadhvam, may be due to influence of RV; if so we might do well to follow Ś more closely. St 12ab appears Ś 6.76.4; 13cd appears RV 10.97.4.

4

(Ś 5.16)

[f105b13] *ya ekavr̥ṣo si sṛjāraso si yo dvivr̥ṣo si | yas trvr̥ṣo si yas catvr̥ṣo-[14]ṣo si yas pañcavr̥ṣo ṣa yah ṣadvr̥ṣo si yas saptavr̥ṣo si yo*

aṣṭavr-[15]ṣo si yo navavrṣo si | yo daṣavrṣo si | yūpodako si srjāraso
 [16] *si z 4 z*

Read: *ya ekavrṣo 'si srjāraso 'si z 1 z yo dvivrṣo 'si ° ° z 2 z*
yas trivrṣo 'si ° ° z 3 z yaś caturvrṣo 'si ° ° z 4 z yaś pañcavrṣo
'si ° ° z 5 z yaḥ ṣaḍvrṣo 'si ° ° z 6 z yas saptavrṣo 'si ° ° z 7 z
yo aṣṭavrṣo 'si ° ° z 8 z yo navavrṣo 'si ° ° z 9 z yo daṣavrṣo 'si
° ° z 10 z yo 'podako 'si srjāraso 'si z 11 z 4 z

5

(Ś 5.15)

[f105b16] *ekā ca me daśa cāpavaktrāroṣadhe yadicāda da-[17]tāvāri*
madhu tvā madhulā karat. | dve ca me viṣantiś ca tisraś ca me triṅśa-
 [18] *ś catasraś ca me catvāriṅś ca | pañca ca me pañcāśaś ca | ṣaṭ*
ca me ṣaṣṭiś ca | [19] sapta ca me saptatiś ca | aṣṭa ca me aṣṭiś ca |
nava ca me navatiś ca | da- [f106a] śa ca me śataṁ ca | śataṁ ca
me sahasraṁ cāpavaktrāroṣadhe yadicāda dhatāvāri ma-[2]dhu tvā
madhulā karat. z anu 5 z

Read: *ekā ca me daśa cāpavaktāra oṣadhe | ṛtajāta ṛtāvāri*
madhu tvā madhulā karat z 1 z dve ca me viṣantiś cāpavaktāra
 ° | ° ° z 2 z *tisraś ca me triṅśac cāpavaktāra ° | ° ° z 3 z catvāraś*
ca me catvāriṅśac cāpavaktāra ° | ° ° z 4 z pañca ca me pañcāśac
cāpavaktāra ° | ° ° z 5 z ṣaṭ ca me ṣaṣṭiś cāpavaktāra ° | ° ° z 6 z
sapta ca me saptatiś cāpavaktāra ° | ° ° z 7 z aṣṭa ca me aṣṭiś
cāpavaktāra ° | ° ° z 8 z nava ca me navatiś cāpavaktāra ° | ° °
z 9 z daśa ca me śataṁ cāpavaktāra ° | ° ° z 10 z śataṁ ca me
saahasraṁ cāpavaktāra oṣadhe | ṛtajāta ṛtāvāri madhu tvā madhulā
karat z 11 z 5 z anu 1 z

In Ś the end of the stanzas runs madhu me madhulā karaḥ.

6

(Ś 4.20)

[f106a2] *ā paśyasi prati paśyasi parā [3] paśyasi paśyasi | dyām*
antarikṣam ād bhūmim tat sarvaṁ devī paśyasi z tisro diva-[4]ś
tisraś prihivī ṣaṭ cemas sūdiśo mahī | tathāham sarvā yātṛn apaś-
yāmī [5] devy oṣadhe | suparnasya divyasya tasya hāsi kanīnikā |
sā bhūmim āro-[6]her mahyam brāntā vadhūr iva | tāvan me sahas-
rākṣo devo dakṣiṇe hastādadat. | [7] tenāham sarvaṁ paśyāmy
adbhūtam yaś ca bhavyam | yathā śvā caturakṣo yathāśva syāvo
rva-[8]tām yathāgnir viśvataḥ pratyañ evā tvam asy oṣadhe | kaś-
yapasya caturakṣas syamnyā-[9]ś caturakṣā | vīdhre sūryam iva
sarpantam mā piśācam tīras kara | darśaye [10] mā yātudhānāñ
śavaya yātudhānyah | āpasprg eva tiṣṭhantam darśaya mā [11] kimī-

dinam tad agrabham paripānam yātudhānāt kimīdina | tenāham sarvaṃ pa-[12]śyāmy uta śūdrām utāryam | yathā sūryas candramasyā viśvā bhūtā vipāsyata || [13] evā vipasyatā tvam aghāyur mopagād iha | yo antarikṣeṇa patati bho-[14]mās copasarpati | divam yo manyate nātham tvam piśācam dṛṣe kuru | āviṣkrṇu-[15]ṣva rūpāni mātmanam api rūhatā | evā sahasracakṣo tvam prati paśyā-[16]my āyata z 1 z

Read: ā paśyasi prati paśyasi parā paśyasi paśyasi | dyām antarikṣam ād bhūmim tat sarvaṃ devi paśyasi z 1 z tisro divas tisraṣ pṛthivīḥ ṣaṭ cemāṣ pradīśo mahīḥ | tathāham sarvaṃ yātūn paśyāmi devy ośadhe z 2 z suparṇasya divyasya tasya hāsi kanīnikā | sā bhūmim āroher vahyaṃ śrāntā vadhūr iva z 3 z tāvan me sahasrākṣo devo dakṣiṇe hasta ā dadhat | tenāham sarvaṃ paśyāmi yad bhūtaṃ yac ca bhavyam z 4 z yathā śvā caturakṣo yathāśvas śyāvo 'rvatām | yathāgnir viśvataṣ pratyañi evā tvam asy ośadhe z 5 z kaśyapasya caturakṣas śunyās ca caturakṣyāḥ | vidhre sūryam iva sarpaṃtām mā piśācam tiraś karaḥ z 6 z darśaya mā yātudhānān darśaya yātudhānyaḥ | āpasspṛg eva tiṣṭhantaṃ darśaya mā kimīdinam z 7 z ud agrabham paripānam yātudhānāt kimīdinaḥ | tenāham sarvaṃ paśyāmy uta śūdrām utāryam z 8 z yathā sūryas candramās ca viśvā bhūtā vi paśyataḥ | evā vipāsyatāt tvam aghāyur mopagād iha z 9 z yo antarikṣeṇa patati bhūmyā yaś copasarpati | divam yo manyate nātham taṃ piśācam dṛṣe kuru z 10 z āviṣkrṇuṣva rūpāni mātmanam apa gūhathāḥ | evā sahasracakṣo tvam prati paśyāsy āyataḥ z 11 z 1 z

In 4a tan would rectify the meter. Stt 5 and 9 are new, also 7cd.

7

[f106a16] sāukṣejāns twodāns tumalaṃ patiṣṭhāma upārṣa-[17]tām ahinām sarveṣām viṣam arasaṃ kṛṇu ośadhe |

In the first two pādas I can get nothing more than the division of the words; the second hemistich is correct.

aśvakrandasya vāṇḍasya [18] pradākor gonuṣer uta | śvitranām sarveṣā viṣam arasaṃ kṛṇu ośadhe |

In ab we might read aśvakrandasya baṇḍasya prdākor gonaser uta; the lexicons give gonasa (sic) as the name of a snake: read sarveṣām in c.

dyāmpā-[19]kasya gavakasya godhāpiṣṭher aher uta | asitānām etaj jātam ariṣṭe [f106b] rasaṃ kṛdhi |

In pāda a jambhakasya seems possible, and we might possibly accept the next two names as they stand; in d read 'rasaṃ.

*etaḥ jātaṁ svajānām tad a babhro rasam kṛdhi | sarvasya babhro
bheṣajyasiya [2] viḍūṣaṇī |*

In b probably the best correction would be tad u babhro 'rasam'; in c read bheṣajī: pāda d probably begins jyasiya (cf st 11d) but no good suggestion comes to me; perhaps it is connected with jyā 'overpower': read viṣadūṣaṇī.

*trāyamāṇā pravravītu sarvaṁ rājño mahīnām tiraścarājair asitā-[3]n
athopasayās ca ye |*

In b ahīnām would seem more probable; in c then we would read tiraścarājer asitād (= Ś 7.56.1a), and in d athopasayās. But we might also read sarvāṅ rājño ahīnām, and then in c tiraścarājīn asitān.

*śānsān yātudhānam sahasa yātudhānyaḥ sahasavān sā-[4]saha maṁ
hānāma jagrabha | mahasmākaṁ pāidvenogreṇa vacasā mama |*

The following tentative reconstruction is offered: sahasvān yātudhānam sāsaha-yātudhānyaḥ sahasvān sāsaha | sam ha nāma jagrabha ṡmahasmākaṁ pāidvenogreṇa vacasā mama. Perhaps māsmākaṁ would be good.

*andhāyūn-[5]ś ca hūdayānś ca śapathānś ca ratha vrihaḥ sāmā uta
padyatām sarvān arasaṁ a-[6]kaḥ*

Probably the first pāda can stand, tho the names(?) are new; for b śapathān sarathaṁ vṛhaḥ would be fairly good. For c read samā uta padyantām, and in d arasān.

*asitasya vidradasya harito yasya vidradha | imamkṣī vidradhānām
yo sṛ-[7]jām twayi tā ajijānat. |*

In a read vidradhasya, in b yaś ca vidradhaḥ: for the rest I have no suggestions. Pada a = Ppp 1.90.1a.

*ya svajānām nīlagrīvo ya svajānām harir uta | [8] kalmaṣapuścham
ośadhe jambhayāmy arundhatī |*

Read yas in a and b, harir in b; in c read °puccham, in d jambhayāsy arundhatī. This stanza appears NilarU 21, which has in a and b svajanān, with variant svajanānām; in d it has jambhayāśv.

*māyam sala*a jahi jaṣṭaḥ [9] pitarasmāt sad viṣam | imā hy asmā
ośadhīm āharāmy arundhatīm |*

For ab I can suggest nothing: in c read imām, in d arundhatīm.

*etaḥ jā-[10]tam pradākūnām arasaṁ jīvale kṛdhi | indrasya bhadrīkā
vīruj jyasi-[11]ya viṣadūṣaṇī z 2 z*

Read: etaḥ jātam pṛdākūnām arasaṁ jīvale kṛdhi | indrasya bhadrīkā vīruj ṡjyasiya viṣadūṣaṇī z 11 z 2

8

(Stt 7-11 are Ś 19.2.)

[f106b11] śatam arvāk prasyandante prasyandante śa-[12]tam para śatam vṛtrasya kāṇḍāni tebhyo āpo vidhāvataḥ antarikṣe pathayi-[13] ślavo nabhasaṣ pari jajñire | āpo hiranyavarṇās tās te bhavantu sam hr-[14]de sam te santu hṛdayāya sam te hṛdayābhyah | sam te aka klosadbhyaś cam u te [15] yamnuṣṭebhyaḥ | yad aṅgāir apa sasprṣe yaś chīrṣṇā yaś ca prṣṭibhiḥ āpas tat sa-[16]rvaṁ niṣ karan tvaṣṭā riṣtam ivānaśaḥ sam hṛdena hṛdayam opasena sam opa-[17]śaḥ adbhīr muñcāpas sitam tārṣṇebhyo tas sam etu te | ācarantīṣ parvatebhyo de-[18]vīr devebhyas pari | āpo yam adya prāpaṅ na sa riṣyāt pūruṣaḥ sam tāpo hāima-[19]vatīś sam te santūśchā śa te saniṣyadāpaḥ sam u te santu varṣyāḥ san tāpo dha- [f107a] nvinyāś sam u te santanyapyā sam te khanitramāpaḥ sam yāś kumbhebhir āvṛtā anabhrayaḥ [2] khanamānā viprā gambhīrepsā bhīṣagbhyo bhīṣakvarāpo vatsā vadāmasi z [3] apām aha divyānām māsrodasyānām apām aha praṇejane śvā bhavata vā-[4]jinaḥ tāpaś śivāpo avayakṣmaṅkaraṅṅir apaḥ athāiva drīsyate mayas tvābhyā-[5]tvābheṣajī z 3 z

In 1c the ms corrects to (kā)nvā(ni); also to sam ta in st 3, and to °dyo in 5d.

Read: śatam arvāk prasyandante prasyandante śatam paraḥ | śatam vṛtrasya kāṇḍāni tebhya āpo vidhāvantaṁ z 1 z antarikṣe pathayiṣnavo nabhasaṣ pari jajñire | āpo hiranyavarṇās tās te bhavantu sam hrde z 2 z sam te santu hṛdayāya sam te hṛdayāyāpaḥ | sam te aha klosadbhyaś sam u te anuveṣṭebhyaḥ z 3 z yad aṅgāir apaṣ pasprṣe yac chīrṣṇā yac ca prṣṭibhiḥ | āpas tat sarvaṁ niṣ karan tvaṣṭā riṣtam ivānaśat z 4 z sam hṛdayena hṛdayam opaśena sam opaśaḥ | adbhīr muñcāpa sitam tārṣṇebhyo tas sam etu te z 5 z ācarantīṣ parvatebhyo devīr devebhyas pari āpo yam adya prāpan na sa riṣyāt pūruṣaḥ z 6 z sam ta āpo hāimavatīś sam u te santūtsyāḥ | sam te saniṣyadā āpaś sam u te santu varṣyāḥ z 7 z sam ta āpo dhanvanyāś sam u te santv anūpyāḥ | sam te khanitrimā āpaś sam yāś kumbhebhir āvṛtāḥ z 8 z anabhrayaḥ khanamānā viprā gambhīre pasah | bhīṣagbhyo bhīṣaktarā āpo acehāvadāmasi z 9 z apām aha divyānām apām srotasyānām | apām aha praṇejane śvā bhavata vājinaḥ z 10 z sam ta āpaś śivā āpo ayakṣmaṅkaraṅṅir apaḥ | athāiva drīsyate mayas tās tvābhiyantu bheṣajīḥ z 11 z 3 z

In 1d vidhāvata would be nearer the ms. In 2a patayiṣnavo might be better. In 3d anuveṣṭebhyaḥ is a conjecture. Most

of 5cd is somewhat in doubt. In 8d Ś has ābhṛtāḥ which is better, but āvṛtāḥ seems entirely possible. In 9b our ms reading seems to indicate the form given by the Ś mss, which can stand as Whitney points out. In 11a our ms is in the same condition as the Ś mss, and I have adopted the amended text of Roth-Whitney; but in cd have tried to keep close to our ms.

9

[f107a5] *vrahmajyesthās sambhṛtā vīryāṇi vrahmāgre jyestham* [6] *divam ā tatānaḥ bhūtānām vrahma prathamo dhi jajñe tenārhati vrahmaṇā* [7] *spardhattim kaḥ*

In a read °jyesthā, in b ā tatāna, in c 'dhi, in d spardhitum. This is Ś 19.22.21 and 23.30; the Roth-Whitney text has by emendation in c prathamo ha.

vrahmeme dyāvāpṛthivī vrahmeme sapta sindhavaḥ vrahmeme sarvadā-[8] *dītyā vrahma devā upāsate* |

Read vrahmeme in c.

vrahma vrahmaṇo vadati | *vrahma rātri nivasate* | [9] *sāvitre vrahmaṇo jātām vrahmaṇāgnir virocate* |

In a vrahmaṇo vadanti might be better: the ms perhaps reads vadatim.

vrahma ośadhayo na tiṣṭhanti vra-[10] *hma varṣantu vṛṣṭayaḥ vrahmedam sarvam ātmanvad yāvat saryo vi paśyati* |

For a read vrahmaūśadhayo ni tiṣṭhanti, in b varṣanti, in d sūryo. For c ef Ś 10.8.2c and 11.2.10c.

vrahma hotā [11] *vrahma yajño vrahmaṇā suro mitā* | *adhvaryur vrahmaṇo jāto vrahmaṇet tirate* [12] *haviḥ*

In b read svaravo mitāḥ; probably d can stand tho vrahmaṇot tirate might be considered. But this stanza occurs Ś 19.42.1 where the mss have brahmaṇo antarhite, which Roth-Whitney have emended to antarhitam; this is a somewhat easier reading.

vrahma mṛco ghṛtavatīr vrahma ṛṣabho bhadraretā vrahma gāvo haviṣṭ-[13] *ta* | *vrahma rathasya devasya yujje yāti svaramṛtā* |

Read sruco in a, bhadraretāḥ in b, haviṣṭṛtāḥ in c, dāivasya in d; for e probably we may read yuje yāti svaramṛkṛtam. Pāda a = Ś 19.42 2a. The ms corrects to (yā)te in e.

vrahmaṇā sādām vanati vra-[14] *hmaṇā yujyate rathaḥ vrahmaṇā puruṣo bhy apānam vyathate caran*

In c read 'bhy, in d caran.

brahmaṇo jātā r-[15]ṣayo brahmaṇo rājanyā uta | brahmedaṁ brahmaṇo jātāṁ brahmaṇo viṣyannaṁ |

In d I would suggest viṣyannaṁ annam.

brahma [16] śūdrā rājanyānām brahmāiṣām uta cikṣataḥ brahmāiṣām bhadrāṁ sādanaṁ brahmaṇāi-[17]ṣām sabhā sadā |

In a śūdrā does not seem good and I would read śubhā; in b possibly śikṣitam; possibly d can stand, but consider also sabhāsadām.

brahma dāsād brahma dāsād brahmese kitavā uta | strīpum-[18]sāu brahmaṇo jātāu strīyo brahmōtha vāvanā |

In a we might read ca sad and cāsād, but this does not fit very well with the rest; in b brahmeme, in d brahmōta vāvāna.

brahmobhyato nivato brahma śarva [19] sarvato vānaspatyā parvatā vīrudhaḥ brahmedaṁ sarvam antrā

Read: brahmodvato nivato brahma * * sarvataḥ | vānaspatyāḥ parvatā vīrudho brahmedaṁ sarvam antarā z 11 z 4 z

The ms has several light strokes over śarva seeming to intend its deletion; in the indicated lacuna a verb might well have stood. The ms does not indicate the end of the hymn at this point, but what follows does not seem to me to be a part of the hymn.

utānām antarā dyā- [f107b] vāpṛthivī ubhe | brahmāivābhavad uttarāṁ jātavedo adad vajro yātudhānaṁ ma-[2]hābalam. bhavaśarvāu upuṣiyam hetim asmāi nayaṣitāu visrjatām va-[3]dhāya z 4 z apnūpavrahmasūktam. 1 zz

Read bhūtānām antarā, bhavāśarvāu tapuṣīm and possibly nayiṣṭhāu; with these corrections we seem to have a fair reading. In the colophon the transliteration should perhaps be aprūpa°; possibly aparūpavrahmasūktam is the correct title. In the left margin at the top of f107b is a star and also vrāhmasūktāṁ kāraṇāṁ.

10

[f107b3] yad aśvinā oṣadhī-[4]ṣv ā siktāṁ puṣkarasrajā vīrudho madhu bibhratīnaḥ tinaham asya mūrdhāna-[5]m abhiṣiñcāmi nāryaḥ |

In b read siktām; in c probably bibhratī (omitting naḥ); for de tenāham asyā mūrdhānam abhiṣiñcāmi nāryāḥ. For b cf Ś 3.22.4f etc., for de cf Ppp 4.10.7de.

aśvinā puspād adhi māḥṣikāṁ madhu sambhṛtaṁ | [6] anne lavaṇena madhuma tena |

In a read yad aśvinā °; for c I would suggest anne 'lavaṇe madhumat; read de as in st 1.

aśvinā guggulūm | āñjane madhu sambhṛtam | [7] yad asmin madhugo madhu |

The transliteration at the beginning of b is not sure; the sign after the colon is that for medial ā, not initial ā.

In ab I would read yad aśvinā gugguluny āñjane °; in c ma-dughe: supply de as in st 1.

yad aśvinā kṣa madhu goṣv aśveṣu yan ma-[8]dhu | surāyām sic-yamānāyām kīlāle dhi yan madhu tena |

In a the letters kṣa are probably the remains of some word in the locative case, possibly makṣe; in b read goṣv, in d 'dhi: for ef read tenāham ° as in st 1.

yad aśvi-[9]nā govarcasam hīraṇyavarcasam hastivarcasam aśvinā | tenāham asyā [10] mūrdhānām abhiṣiñcāmi nāryāḥ

Read mūrdhānam in c; the omission of hīraṇya° would rectify the meter.

abhi nandam abhi mojam abhi ta-[11]lpam kṛṇomi te | yā te bhagam vattayetām aśvinā puṣkarasrajā |

In a read modam; for c ā te bhagam vartayetām; in d puṣkarasrajā.

yad apsu [12] te varcas subhage jīhvāyām te madhūlaka | akṣāu na karaṇī tavat puṭīkaṁ [13] madhumattaram | āsīlasya talāśeva vṛkṣāivāpatīkaṣ pati |

It would seem best to omit te in pāda a; in b read madhūlakam. In c read akṣyāu and tava, but for na karaṇī I have no suggestion; in d read puṭīkaṁ (the ms seems to make this correction). In e perhaps āsītāsi is possible; in f read vṛkṣa ivāpatīkaṣ patiḥ.

tvam samagra-[14]bhūt puṁsaś śyena ivānyān patatrināḥ āyi te hārṣam udakam apo bhagā-[15]diṣecanam |

In a read samagrabhūṣ, in b patatrināḥ; for āyi in c I can see nothing; read 'hārṣam, in d possibly bhagābhīṣecanāḥ.

yat te varco pakrāntam manasya praticakṣaṇaḥ punas tad aśvina tavay ā [16] dattām puṣkarasrajāḥ

In a read 'pakrāntam, for b probably manaś ca praticakṣaṇam; for d ā dhattām puṣkarasrajā.

abhi tvā varcasāsrjam divyena payasā saha | ya-[17]thā pativinsyaso deva ṛgbhyo manumattarā |

In a read °srjan; in c read pativānśyāso, in d devṛgbhyo madhumattarā. Cf Ppp 4.2.7; § 4.8.6.

bhagam te mitrāvaruṇā bhagam [18] divī sarasvatī | bhagam te aśvinobhā dattām | ādattām puṣkarasraja z

In a read mitrā°, in b devī; in cd aśvinobhā dhattām puṣkara-srajā.

The line beginning with divī is the last line on f107b; but just below in the margin in a sort of parenthesis the ms has the stanza with some variants, thus: *bhagam te mitrāvaruṇāu bhagam divī sarasvatī bhagam te aśvināu devāu adattām puṣkarāsrajam. pāthah.* This marginal text agrees with RV 10.184.3 in having aśvināu devāu in c, where the text in the main body of our ms agrees with Ś 5.25.3c. Cf Ppp 5.11.6.

pati [f108a] pati te rājā varuṇaṣ patim devo vṛhaspatiṣ patim ta indras cāgniś ca patim dātā [2] dadātu te z 5 z anu 2 z z

Read: *patim te rājā varuṇaṣ patim devo vṛhaspatiḥ | patim ta indras cāgniś ca patim dhātā dadhātu te z 12 z 5 z anu 2 z*

With this cf as for last stanza, but particularly MG 2.14.6.

11

[f108a2] *catasras te khala sraktīr atho ma-[3]dhyam aham khala | dhārās catasras toṣyāmi | vedim mānuṣyavardhanim z*

Delete colon at end of c and read probably poṣyāmi.

ūrjasva-[4]tam ā rabhadhvaṁ sphātivantam punīdi naḥ bījasyā-bhyāvohā bhagāitu puro-[5]gava |

In a read ūrjasvantām, in b punīta, for d bhaga etu purogavaḥ.

bhagasya hanadvāhāu yañjata rāsivāhanāu adhāṣ pṛthivyāḥ kilā-[6] lam ihā vahattam aśvinā

In a read hāna°, for b yuñjāte rāsivāhanāu; in c adhaṣ, in d vahatām.

abhihitaḥ parihito dhānena vibhuṣ prabhukḥ dhartā ma-[7]nuṣyāṇām jajñe devānām ājyam khala

In b paribhuḥ would seem better in meaning and rhythm; read khalah in d.

srucā sampanī sṛṅikā pa-[8]riṣṛta | kīnāsā sam no tāro bījadāsīd dhaviṣmatih

The long i of "sīd" in pāda d is not perfect.

For the first hemistich I can get nothing more than the transliteration; it lacks four syllables. In c kīnāsās and 'taro may be possible; in d read dhaviṣmatī.

ihendra mu-[9]ṣṭir dhya sṛjasva pūrṇāu iha sāumanasas sam rddhya-tām hotāro ye ca gandharvās ta [10] hi sphātīm mam ā vahaḥ |

Read: ihendra puṣṭim vi sṛjasva pūrṇām iha sāumanasas sam
ṛddhyantām | hotāro ye ca gandharvās te hi sphātim sam
āvahan z 6 z

The emendations are of course only suggestions.

*atīpaśyo nṛcāyakaṣaḍūkaṣ pakvam ā bhara | [11] īśānā gandharvā
bhuvanasya sa vahantu khale sphāti-[12]m ihāsāunṛtām ca |*

In the first hemistich I can make no suggestion. In c ya īśānā
would be better but ya is not necessary; in d read sam vahantu;
a fifth pāda is indicated which might possibly be reconstructed
into iha sam vahan ṛtam ca, but this is mere guessing.

*ā paścād ā purastād uttarād adharād uta | indrā-[13]ya vasor īśānaḥ
khale sphātim sam āhān*

In c indro 'yam, or yo, would seem better; the ms in the margin
has a correction "dra". In d read sam āvahat: or samāvahan.

*sphātim indraḥ khale bahvī-[14]m ihotprāṇam ut pṛṇat. | sphāti me
viśve devā sphātim somo atho bhagaḥ | [15]*

In b read pṛṇāt, and possibly ihotpāraṇam (= complete fulness)
In c read sphātim and devās.

*sphātir me astu hastayoḥ sphātir yatra mā rārabhe | śatahastenam ut
pṛṇa sa-[16]mudrasyeva madhyataḥ*

In b atra would seem better; for c read śatahastena mot pṛṇās.

*iha me bhūyā bhara yathāham kāmāye tathā yatheya-[17]m udyā
sphāyātāitrāiva hastinas saha z 1 z*

Read: iha me bhūya ā bhara yathāham kāmāye tathā |
yatheyam adya sphāyate yatrāiva hastinas saha z 11 z 1 z

Pāda d may need emending. The entire hymn is of course very
uncertain, but it is clear that it belongs in the sphere of Ś 3.24.

12

*[f108a17] svadvīyam tā aśvinā [18] sure kṛṇutām puṣkarasrajā | yām
asiñcan sāudhanvinā viśve devā maru-[19]dgaṇā yām aśvināsīñcatām
mā munā bahu dhāvatu |*

In pāda a we may probably read svādvīm tvāśvinā; in c
asiñcan sāudhanvanā, in d marudgaṇāḥ; in f sā surā.

*svādo svādi- [f108b] yamī- bhava madhor madhutarā bhava | atha
rṣyesyayavamārṣyevāktiyam subhage bhava |*

In a read svādoḥ svādīyasī: in cd I can get nothing satisfactory.

*abhṛā jātam [2] varṣā jātam atho jātam vidam pari | atho samudrāj
jātam tat surādagaṇam bhava |*

In a read abhrāj and varṣāj, in b divas; in d probably surā-dharapaṇi.

nā-[3]dīnām āsi januṣā sā surādharanī bhava | sakhā hi bhadrasthāsī
vrkṣa svā-[4]du vikaṅgata |

Read āsi in a, śākhā and °sthāsī in c, and for d probably vṛkṣaḥ svādur vikaṅkataḥ.

asuras ta ūrdhvanabhasas cakārā prathamās svare | sure dāsaś cī
tvā gr-[5]he siraś cāndhasya cakratu |

Possibly pādas ab can stand; in c I can get nothing out of dāsaś cī; for d possibly we may read sūraś cāndhaś ca cakratuḥ.

niṣ puṣpakam kaśīkāyā nir dhārāyā surām uta | u-[6]d īhi vājinīvati
kim ankatīsv iśchati |

Read dhārāya in b, ehi in c, and ankatīsv icchati in d.

kim etam janyāsate gastī-[7]r ābhidhrṣṇava | sure devi pariprehi
mādayanti janam janam |

In a read janyā āsate, in b 'gastīr ābhidhrṣṇavaḥ.

asyā grhṇā [8] sthālena gām āsvam dhānyam vasu sā surā bahu
dhāvatu

In a read grhṇāmi and perhaps yasyā: if the stanza ever had a fourth pāda I would suspect that it stood as pāda c.

ācarantiṣ parvate-[9] bhyaś khamamānā anabhraya | yāsām samudre
samsthānam yāsām nāsti niveśanam | [10] tās te dadatu vudbudam
idam kuru cemām surām

In b read anabhrayaḥ, in e budbudam: for ab see above no 8.6a and 9a.

yām hṛdā kāmāyāmahe tāva-[11]n ma bhagas tām āsvinā tāvan mā
vañ sarasvatī | ayam devo mayūlaśaś śvaśurā-[12]d aranam dadat. |

At the beginning of b and c tām mā would seem to be the correct reading; in c possibly vahat for vañ: for mayūlaśaś I have no suggestion but madhūlakaś.

samsravaṇāt parisravaṇā giribhyas paryābhṛtaḥ ma-[13]dhye śatasya
mapiśko naḍvān ima mehatu z 2 z

Read: samsravaṇāḥ parisravaṇā giribhyas pary ābhṛtāḥ |
madhye śatasya †mapiśko 'naḍvān imā mehatu z 11 z 2 z

In a prasravaṇā would be somewhat better. [In c sarpiṣo?—
F. E.]

[f108b13] *samudrād urmi* [14] *madhumān ud ārad upāñsunā sam amṛtatvam ānat. ghṛtasya nāma guhyam* [15] *yad asti jihvā devānām amṛtasya nābhīḥ hvayam nāmā pra vravāmā* [16] *ghṛtasyāsmīn yajñe dhārayāmā navobhīḥ | upa vrahmāś chr̥ṇavaś chasya-*[17] *mānam catuśśr̥ṅgo vamīd gora etat. | catvāri śr̥ṅgas trayo asya pādā* [18] *dvi śīrṣe sapta hastāso asya | tridhā baddho vṛṣabho roravīti maho devo* [19] *martyāñ ā viveśa | tridhā hi kam pañibhīr guhyamānam gavi devāso ghr-*[20]*tam anv avindan. | indra ekam sūrya ekam jajāna venād ekam svadhayā ni-* [f109a] *ś kṛtakṣuḥ | etā arṣanti hṛdyāt samudrās chatavrajā nipuṇā nāvacakṣe | ghṛtasya dhārā |* [2] *abhi cākaśīsi hiraṇyayo ritaso madhya āsām samyak sravanti sarito na devā |* [3] *antar hṛdā manasā sūyamānāḥ ete arṣanty ūrmayo ghṛtasya mṛgā iva kṣīpaṇo-*[4]*r īsamānāḥ z om̄ mṛga iva kṣīpaṇor īsamānās sindhor ivam prādhvane sū-*[5]*ghanāso vātah primayas patayanti yahvām ghṛtasya dhārā arṣo na vāji kāṣṭhā-*[6]*bhīrmarty ūrmibhīḥ pinvamānāḥ abhi pravanti samaneva yośāḥ kalyānya ssaya-*[7]*mānāso agnīm | ghṛtasya dhārās samidho nasanti tā juṣāṇo hāryati* [8] *jātavedāḥ kanyā iva vātam atetavā u | anya jānā abhi cākaśīti |* [9] *yatra somas sūyale yatra yajñio ghṛtasya dhārā abhi tat pavante | abhy arṣa* [10]*susṭutīm gavyam ājam assāsu bhadrā draviṇāni dhatta | imam yajñam nayata* [11] *devatā no ghṛtasya dhārā madhumat plavante | dhāman te viśvam bhuvanam adhi śr-*[12] *tam antas samudre hṛdy antar āyusi | apām anikāt samidhād yābhṛtas tapa-*[13]*śyāmi madhumantam kur ūrmim. z 3 z*

Read: *sumudrād ūrmir madhumān ud ārad upāñsunā sam amṛtatvam ānat | ghṛtasya nāma guhyam yad asti jihvā devānām amṛtasya nābhīḥ z 1 z vayam nāmā pra vravāmā ghṛtasyāsmīn yajñe dhārayāmā namobhīḥ | upa vrahmā śr̥ṇavac chasyamānam catuśśr̥ṅgo 'vamīd gāura etat z 2 z catvāri śr̥ṅgā trayo asya pādā dve śīrṣe sapta hastāso asya | tridhā baddho vṛṣabho roravīti maho devo martyāñ ā viveśa z 3 z tridhā hi kam pañibhīr guhyamānam gavi devāso ghr̥tam anv avindan | indra ekam sūrya ekam jajāna venād ekam svadhayā niṣṭatakṣuḥ z 4 z etā arṣanti hṛdyāt samudrāc chatavrajā ripuṇā nāvacakṣe | ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām z 5 z samyak sravanti sarito na dhenā antar hṛdā manasā sūyamānāḥ | ete arṣanty ūrmayo ghṛtasya mṛgā iva kṣīpaṇor īsamānāḥ z 6 z sindhor iva prādhvane śūghanāso vātapramīyas patayanti yahvāḥ | ghṛtasya dhārā aruṣo na vāji kāṣṭhā bhīndanty ūrmibhīḥ pinvamānāḥ z 7 z*

abhi pravante samaneva yoṣāṣ kalyānyas smayamānāso agnīm |
ghṛtasya dhārās samidho nasante tā juṣāṇo haryati jātavedāḥ
z 8 z kanyā iva vahatum etavā u añjy añjānā abhi cākaśīti | yatra
somas sūyate yatra yajño ghṛtasya dhārā abhi tat pavante z 9 z
abhy arṣata suṣṭutīm gavyam ājīm asmāsu bhadrā draviṇāni
dhatta | imān yajñān nayata devatā no ghṛtasya dhārā madhumat
pavante z 10 z dhāman te viśvām bhuvanam adhi śritam antas
samudre hṛdy antar āyuṣi | apām anikāt samithād ya ābhṛtas
tam aśyāma madhumantām ta ūrmim z 11 z 3 z

In addition to RV this hymn appears in VS, KS; and parts elsewhere. In 4a all others read hitām, in 11c all others read anike samithe: other variants are not so striking.

14

(RV 1.95)

[f109a13] dve virūpa carata svarthe a-[14]nyānyā vatsas upa dhā-
payete | harir anyasyām bhavati svadhāvān śukro anya-[15]syām
dadṛṣe suvarcāḥ z daśemaṁ tvāṣṭur janayanta garbham atandrā-[16]
so yuvatayo vibhṛtam | tigṁānikam suyaśasam janeṣu virocamānam
[17] paridhīm nayanti | trīṇi jānat prati bhūṣanty asya samudra
ekam divy eka-[18]m apsu | pūrvām anu pradīśam pārhivānām
r̥bhūn praśāsad vi dadhā- [f109b] v anuṣṭhu z ka imān vo niṅyam
ā ciketu vatso mātṛñ janayati svadhāvān. | āviṣṭyo va-[2]vardhate
cārur āsu jihvānām ūrdhva svayaśām upasthe | ubhe tvāṣṭur vi-
bhyanter jāyamā-[3]t̥ praticīm sinham prati joṣayate | ubhe bhadre
joṣayete na mene gāvo na vāgrā u-[4]pa tasthur evāi | sa dakṣiṇām
dakṣapatir babhūvāyurñjanti yam dakṣiṇato havirbhīḥ [5] ud yam-
yamī saviteva bāhū ubhe sama yajate bhīma ruñjan. | us chūkram
asmad dhru-[6]m ajate samasmā navā mātṛbhyo nasanā jahāti | tveṣam
rūpam kṛṇuta uttarām [7] yat sampr̥cānas sadanam gobhir adbhiḥ |
kavir vradhvam pari samr̥jyate dhismā deva-[8]tātā savitur babhūva |
uru te jrayaṣ pateṣu badhnam virocamānām mahiśasva dhā-[9]ma |
viśvebhīr āgne svayaśor iddho dadbhebhīḥ pāyubhiḥ pātu asmān. |
dhanvam sro-[10]taṣ kṛṇate garbham ūrmim śukrāir ūrmibhir abhi
nakṣati kṣām | viśvā sanāni [11] jāḥareṣu dhatte tun navāsu carati
prasūṣu z eva no agre samidha ghṛṇāno [12] revat pāvakaś śravasā
vi bhāhi | tan no miltro varuṇo māmahantām aditis sindhu-[13]
ṣ pṛthivī uta dyāvūh z 4 z

Read: dve virūpe caratas svarthe anyānyā vatsam upa dhā-
payete | harir anyasyām bhavati svadhāvān śukro anyasyām
dadṛṣe suvarcāḥ z 1 z daśemaṁ tvāṣṭur janayanta garbham

atandrāso yuvatayo vibhrtam | tigmānikam svayaśasam janeṣu
virocamānam pari śim nayanti z 2 z trīṇi jānā prati bhūṣanty
asya samudra ekam divy ekam apsu | pūrvām anu pradīśam
pārthivānām ṛtūn praśāsad vi dadhāv anuṣṭhu z 3 z ka imam vo
ninyam ā ciketa vatso mātṛ janayata svadhābhiḥ | bahvinām
garbho apasām upasthān mahān kavir niś carati svadhāvān
z 4 z āviṣṭyo vardhate cārur āsu jihmānām ūrdhvas svayaśā
upasthe | ubhe tvaṣṭur bibhyatur jāyamānāt pratīci sinham
prati joṣayete z 5 z ubhe bhadre joṣayete na mene gāvo na vāśrā
upa tasthur evāḥ | sa dakṣānām dakṣapatir babbhūvāyufjanti
yam dakṣiṇato havirbhiḥ z 6 z ud yamyamīti saviteva bhū ubhe
sicāu yatate bhīma ṛṇjan | uc chukram ṛasmad dhruṃt ajate
simasmān navā mātṛbhyo vasanā jahāti z 7 z tveṣam rūpaṃ
krṇuta uttaram yat sampr̥cānas sadane gobhir adbhiḥ | kavir
budhnam pari marmṛjyate dhis sā devatātā samitir babbhūva
z 8 z uru te jrayaṣ pary etu budhnam virocamaṇam mahiṣasya
dhāma | viśvebhir agne svayaśobhir iddho 'dabdebbhiḥ payubhiḥ
pāhy asmān z 9 z dhanvan srotaṣ krṇute gātum ūrmiṃ śukrāir
ūrmibhir abhi nakṣati kṣām | viśvā sanāni jāthareṣu dhatte 'ntar
navāsu carati prasūsu z 10 z evā no agne samidhā gr̥ṇāno revat
pāvaka śravasā vi bhāhi | tan no mitro varuṇo māmahantām
aditīs sindhuṣ pṛthivī uta dyāuḥ z 11 z 4 z

The text presented here is in almost complete agreement with that of RV; from which our 4cd is supplied, the omission being due to a sort of haplography. In 6cd it may be unwise to retain °āyufjanti where RV has °ānjanti; in 11a RV has vṛdhāno.

15

[f109b13] *yo jāmadagnya iha kāśika ātreya u-[14]ta kāśyapo yaḥ
| bhāradvājā gāutamā yam vasiṣṭhās tebhyaṣ pravṛma iha ki-[15]
kviṣāni z*

Read ye vasiṣṭhās and kilviṣāni.

*agastya yaṣ kāṇvaṣ kutsāpasravaṇā viśvarūpāḥ ga-[16]rgā mudgālā
ayaskās śāunakās sam̥kṛtayo vrāhmaṇā ye na dugdhā-[17]s tadyāḥ
pravṛma iha kilviṣāni |*

Read āgastyo, gārgā, and drugdhās tebhyaḥ ° ° kilviṣāni. A colon should stand before gārgā. I suppose that ayaskās is a proper name. Edgerton suggests yāskās.

*yo no tiṣṭhād vrāhmaṇo nā-[18]dhamānenātyena ṛpta uta dhāiryena
viśve devā upadrasṭāro tra tasmi-[19]n iṣam samnayām kilviṣyam |*

I would suggest here 'tiṣṭhad and °ārthyena; read 'tra tasminn,

and at the end saṁnayan kilbiṣyām. A colon should stand before viśve.

*yāropayam kilbiṣe vrāhmaṇasyāthā-[20]ni jīnāṁsi bahudhā dṛṣkṛtāni
| anutiṣṭham proktātām nu tam nidhatte ta-[21]smāi tad devā uta
veśayanti |*

We might read yāropayan kilbiṣe vrāhmaṇasya yāni jīnāṁsi °; this assumes a form jīnas meaning "misery" or the like. Read anutiṣṭhan and tan nidhatte.

*nāśnīyām na piveyam na śāita na niśāibhu jā- [f110a] yām nota
putram vrahmakilviṣe proktāud eva tiṣṭhesu aritasya panthā*

The ms in the margin corrects to (niśāi) tu jā.

Read nāśnīyān na pibeta na śāyīta na niśāita ° ° prokte; after a colon we might read something like ud eva tiṣṭhet sa ṛtasya panthāḥ.

*śatarcino sādhyamā [2] ye maharṣayaḥ kṣudrasūktānām uta yā
prajeha | ṛṣīnām yāni janimā-[3]ni vidmas tebhyaḥ pravṛma iha
kilviṣāni z*

Read mādhyamā, in accord with the margin; vidma and kilviṣāni.

*sodayānām pañcadaśā-[4]nām śatānām trayastrinśad uta śiṣyantu
devāḥ ekāsmīn viddhe sarve rupyamtu ad vrā[5]hmaṇakilviṣam
anv avindam |*

At the beginning perhaps sodayānām would be a better reading; for śiṣyantu probably śikṣanti; colon after devāḥ. Read rupyanti tad, and probably avindan.

*tasmāi tad druhyād dīdam nāyad yo no tiṣṭhād yo no jā-[6]tāsmīn.
| vrāhmaṇasya kilviṣam nāthitasya sodaryatām icchato vrāhmaṇe-[7]
ṣu |*

I would suggest druhyad; for dīdam we might think of dīdyan but it does not yield a very good meaning. Read 'tiṣṭhad and jāto 'smin; also kilviṣam and icchato.

*uttiṣṭhad vrāhmaṇās sam vidadhvam jītam yācami punar āitu sarvam
indrāgnī vi-[8]śve devās te me jītam punar ā vardhayantu z*

For yācami we might read yacchāmi; place colon after sarvam. Pāda c lacks several syllables; jītam is probable in d.

*sa dīrgham āyus kṛṇoti supra-[9]jāye jigīṣhati | yo vrāhmaṇasya
vrāhmaṇo huto nnatu kilbiṣe |*

Read suprajāyāi and probably jigīṣati in b; for d perhaps hūto 'nnam atti kilbiṣe.

nāsya [10] *prajāṃ śarvo hanti na rudro hanti nāsani z yó vrahma-*
nāsya vrāhmaṇas satyām [11] *vadati kilviṣe* |

In b read *nāsaniḥ*, in c *vrāhmaṇasya*, in d *kilbiṣe*. The margin suggests *satye* in d.

tvām somapītho juguṭhe nṛcakṣād grāvabhis saha yo vrā-[12]
vrāhmaṇasyāstām hṛdas sūryāvāpālupat tamah

In a we may perhaps read *taṃ* and *jughuṣe*, in b *nṛcakṣā*: in c *yo vrāhmaṇasyāstām*, supposing that *hṛdas* is a corrupted verb form. For d read *sūrya ivāpālupat tamah*.

ya utthāya kilviṣe vrā-[13]*hṛmaṇasyāmnam āischamn avāyate utāinam*
dyāvāprthivī santaptāmmathāitv aktasya [14] *panthām z 5 z anu 3 z*

Read: *ya utthāya kilbiṣe vrāhmaṇasyāmnam ecchann avāyate*
| *utāinam dyāvāprthivī santaptām athāitv ṛtasya panthām*
z 13 z 5 z anu 3 z

The suggestions offered in this hymn will be recognized as tentative; the division into stanzas is not wholly satisfactory. The main outlines are fairly clear but many details are obscure,—at least to me.

16

[f110a14] *nava ca yā navatiś carūdhā vakṣaṇānu* | *ya-*[15]*das tas sarvā*
nīśyantv anuttāṣ pratthajño mayah

In ab read *cārūdhā vakṣaṇā anu*; for c probably *itas tās sarvā naśyantv* as in Ś; in d *ānuttāṣ* might be possible, and also *manyāḥ*, but *pratthajño* seems hopeless. Stt 1-3 here are similar to Ś 6.25 but vary widely in the b and d pādas.

sapta ja yas saptatiś cārūdhā [16] *vakṣaṇānu* | *yadas tas sarvā*
nīśyantv ānuttāḥ pratthajño mayas

In a read *ca yās*; the rest as in st 1.

pañca ja yā pa-[17]*ñcaśaś cārūdhā vakṣaṇānu* | *yadas tās sarva*
naśyantv anuttāṣ pratthajño [18] *mayah*

In a read *ca yāḥ pañcāśaś*; the rest as in st 1.

ūrubhyām dveṣṭhivadbhyām parṣṇibhyām bhaṅsamah striyā jārāiva
putthagīna pra-[19]*mrñmasi* |

In a read *te* 'ṣṭhivadbhyām, in b *bhaṅsasah*, and cf Ś 2.33.5; for c we might consider *striyā jarāyv iva*, tho it is short; in d we might read *putthagīn* as an accusative plural, but I cannot deduce a satisfactory meaning for it. The form *pratthajño* of Stt 1-3 is probably a corruption of *putthagi*. Edgerton thinks of *jāra* in c.

anasrptām ahaneṣu pūkṣṇām pāpīyām śamidvatīm [f110b] tām etām tasyūnām dasīm pradahataś cyukākaṇi |

For a I suggest as a possible reading *anasrptām dahaneṣu*, and for b *pūkṣṇām pāpīm samidvatīm*. In c read *dasyūnām dāsīm*, in d *pradahetaś*.

prapatāti sukajñāli suke-[2]ṣ kukītako yathā | svakve te tripum dhukṣami sā naśiṣyasi putthagī |

With *putthage pāda d* can stand; I can do nothing with the rest.

yadāsyā-[3]s sukve dahebhyadā mūrdhānam agninā | tām etā tasyūnā dāsīm pratthagena la-[4]yiṣyate |

In the margin *dahebhyadā* is corrected to *dahed ya(dā)*.

In a read *svakve dahed*; for c we should probably read the same form as in 5c: for *pāda d* the best I can offer is *putthage no laviṣyate*.

samvatsaram ajaro surebhyaṣ patam krimīt. | yatra kṣetrasya dur-gandhi ut te [5] tam nyañcanam

For *pādas ab* I can offer nothing beyond the division of the words. In c read *kṣetrasya*, and for d *tat ta etan nyañcanam*.

nāitat tava mātrṇam sthām na te ta nyañcanam. asmākam etad virebhyo [6] devāiṣ prajānamam kṛtam. z

In a I would suggest *satrṇam sthāma*, which would seem more probable if *te* stood for *tava*; for b read *na ta etan nyañcanam*. The rest seems correct.

girote smi pūtam udakam himavatsu tatropa praskadya [7] nṛtu prajāmi yūthega putthagī |

In a perhaps we may read *karoti te 'smāi pūtam*; in b *tad udakarṇ* would improve the rhythm. In *ed* we might possibly read *nṛtu prājāmi yūthegān putthagīn*.

sa tvam gobhir aśvāiṣ prajāyā prajānamam bhava | [8] yo mā tatra prāhāṣi yatra jīvanu bhadrayaḥ z 1 z

Read: *sa tvam gobhir aśvāiṣ prajāyā prajānamam bhava | yo mā tatra prāhāṣiṣṛ yatra jīvanti bhadrayā z 11 z 1 z*

It is evident that the emendations suggested are based almost entirely on palæography; the first four stanzas give a hint of the intent of the hymn, but uncertainty as to the word *putthagi* adds to the too numerous difficulties in the rest.

17

(Ś 19.19)

[f110b8] *mitras̄ prthi-[9]vyodakrāmat tām puram̄ pra ṇayāmi va | tām ā viśat tām pra viśatu śrā va śa-[10]rma ca varma ca yaśchatu | vāyur antarantikṣenos sūryo divas̄ candramā nakṣattrāi-[11] r u | soma ośadhībhyt. yajño dakṣiṇābhyt. samudro nadābhyt. vrahma vrahma-[12] cāribhyt. indro vīryeṇodakrāmāt tām devā-mṛtenodakrāman tām puram̄ pra [13] ṇayāmi va | te mā viśantu te mā pra viśantu te | vaś carma ca varma ca yaśchatu | [14] prajāpatiḥ | prajābhir udakrāmat tām puram̄ pra ṇayāmi va | tām ā viśa-[15]ntu tā pra viśantu sā vaś śarma ca varma ca yaśchatu z 2 z*

Read: mitras̄ prthivyodakrāmat tām puram̄ pra ṇayāmi vaḥ | tām ā viśata tām pra viśata sā vaś śarma ca varma ca yaśchatu z 1 z vāyur antarikṣeṇodakrāmat tām ° ° | ° ° z 2 z sūryo divodakrāmat tām ° ° | ° ° z 3 z candramā nakṣattrāir udakrāmat tām ° ° | ° ° z 4 z soma ośadhībhir udakrāmat tām ° ° | ° ° z 5 z yajño dakṣiṇābhir udakrāmat tām ° ° | ° ° z 6 z samudro nadībhir udakrāmat tām ° ° | ° ° z 7 z vrahma vrahmacāribhir udakrāmat tām ° ° | ° ° z 8 z indro vīryeṇodakrāmat tām ° ° | ° ° z 9 z devā amṛtenodakrāmanis̄ tām ° ° | ° ° z 10 z prajāpatiḥ prajābhir udakrāmat tām puram̄ pra ṇayāmi vaḥ | tām ā viśata tām pra viśata sā vaś śarma ca varma ca yaśchatu z 11 z 2 z

18

[f110b15] *savyañja-[16]ntas̄ prakṣanta yad vo devā upocire | tām ebhyas̄ satyā māśim̄ indra khalvām [17] samṛddhayah*

For pāda a samvyajantas̄ prakṣanto would seem good; pāda b can stand; in c I am not sure of the division of words, but have thought of māśam to match khalvām; in d read khalvān samarddhayah.

anaḍvāhas̄ satyāvānas̄ sīram̄ śṛṇotu me vocaḥ | atrāhita-[18]d vijāyate tat parjanya bhī vovṣat.

Read kṛṇōtu in b; in c atra hy etad might stand; in d 'bhi vivṛṣat seems possible.

divyāpo va śakvarīr anu mantu gahvare | [19] ūrjasvatī ghṛtavalīḥ payasvatīr dṛṣe bhavatha mā guhā |

For pāda a read divyā āpo vai śākvarīr, in b ramantu; in c ūrjasvatīr.

ud ehi [20] vājīnīvati pūrnapātrā tvīṣimatī duhānā pūṣa rakṣatā | kā- [f111a] mam eṣām sam ā pṛṇah

Read *poṣam rakṣathaḥ* in c; correct punctuation. Pāda a appeared above in 12.6c.

ahiṅsitā phalavatī śatavalśam virohatu imam saha-[2]srabhogāsyā indra upāvatu |

Read *ahiṅsitā* in a, *śatavalśā* in b; in cd we might safely read *imam sahasrabhogam asyā* °.

aśvinā phālam kalpayetām upāvatu vṛhaspa-[3]tiḥ yathāmad bahudhānyam ayakṣmam bahupāuruṣam |

Read *phalam* in a, *yathāsad* in c, and ° *pūruṣam* in d. This stanza occurs also in Kāuś 20.5.

yad vo devā upoṣire | [4] iha bhūyas syād iti | iha tām utprñām vayam devīm upahvayāmahe

In pāda a read *upocira* without following colon; if *utprñām* is good pādas cd can stand; but cf above, 11.9b.

i-[5]dam va utprñād iti sphātīm va utprñād iti | rāśīm me vardhayād iti [6] sphātīm cakāro bahukāra sphirasphoṣṭāya mākṣikah

If the colon is left where it is, the first three pādas may stand, tho the change of person is sudden; for de I would suggest *sphātīmkāro bahukāras sphirasphoṣṭāya mākṣikah*.

asmin dhām nupyate [7] yavo vṛhir atho tilaḥ tasya grhṇīta yat kṛtam parikṣāya catuśśatam

For pāda a read *asmin dhāman ny upyate*; in d perhaps *paricāyā*.

śa-[8]rkāryavan nayāvāś ca krāvṛt kiñca yad vṛṣe | tad vāi sphātīr upāyati [9] sarvam evātiricyasi |

The following is a possible form for this stanza: *śakāryavan nayavac ca kriyāvat kiñ ca yad vṛṣe | tad vāi sphātīr upāyati sarvam evātiricyate*.

saham jane parā jahī sahasrāpoṣamandaye | [10] bahvī noṣadhī bhava samudrasyeva saṁsrava z 3 z

Read: *sahañ jane parā jahī sahasrapoṣamandaye | bahvī na oṣadhe bhava samudrasyeva saṁsravaḥ z 11 z 3 z*

19

[f111a10] *ājyād ajas sa-[11]mabhavad deśebhya odanāya yenātīpaśyan vṛhaspatī sa vāi pañcodano [12] bhavat. | catudhriyatām samabhava | odanas twam vṛhaspate | ajājyāj jātas sa [13] eṣām pañcamo bhava dhūmena divam āpnoty antyariḥṣam adhoṣmaṇā | diśāpno-[14] tū cakṣuśā ajaṣ pañcamodanasyavaḥ | yat te mātā yat te pitā bhrātaro*

ya-[15]ś ca mesvā | ajam pañcodanam paktvā sarve tam upajīvita | yat
 te pūrve [16] parāgatāpare pitaraś ca ye | tebhyo ghṛtasya kullītu
 śatadhārām vinṣtīm [17] ye sarvadā dadaty evāra caranty odanam te
 vāi yamasya rājyād uttare lokāsa-[18]te | nātirātrāpnotu nāinam
 āpnoty ukthyaḥ nāgniṣṭomāpnoty ajam pañcāuda-[19]nam savam
 daśarātrena samyato dvādaśāhena kalpate | dirghamātrena [20] sam-
 yato jaṣ pañcāudanas savaḥ ya eṣām barhiṣyam sarvaṁ yan naṣṭam
 yaś ca [f111b] sa | yataṁ yaś ca stenopāyati ya eṣām pañcamo
 bhava | yā pūrvam patim vitvā yathānam [2] vindate param.
 pañcāudanamdanam ca tāv atam pacato na vy añcataḥ | samānaloko
 [3] bhavati punarbhavāparaṣ patih ajam ca pañcodanam dakṣiṇya-
 jyotiṣam dadat. [4] z 4 z

Read: ājyād ajas samabhad vad deśebhya odanāya | yenātipaśyan
 vṛhaspatis sa vāi pañcāudano 'bhavat z 1 z catuś śrāyatām sama-
 bhava odanas tvam vṛhaspate | aja ājyād jātas sa eṣām pañcamo
 bhava z 2 z dhūmena divam āpnoty antarikṣam athoṣmaṇā | diśa
 āpnoti cakṣuṣā ajaṣ pañcāudanas savaḥ z 3 z yat te mātā yat
 te pitā bhrātaro yac ca te svasā | ajam pañcāudanam paktvā
 sarve tam upajīvata z 4 z ye te pūrve parāgatā apare pitaraś ca ye
 | tebhyo ghṛtasya kulyāitu śatadhārā vyundati z 5 z ye sarvadā
 dadati ye vāram caranty odanam | te vāi yamasya rājyād uttare
 loka āsate z 6 z nātirātra āpnoti nāinam āpnoty ukthyaḥ |
 nāgniṣṭoma āpnoty ajam pañcāudanam savam z 7 z daśarātrena
 samyato dvādaśāhena kalpate | dirghamātrena samyato 'jaṣ
 pañcāudanas savaḥ z 8 z yad eṣām barhiṣyam sarvaṁ yan naṣṭam
 yac ca samyatam | yac ca stenopāyati sa eṣām pañcamo bhava
 z 9 z yā pūrvam patim vittvāthānyam vindate 'param | pañ-
 cāudanam ca tāv ajam pacato na vy añcataḥ z 10 z samānaloko
 bhavati punarbhuvaṣ paraṣ patih | ajam ca pañcāudanam dak-
 ṣiṇājyotiṣam dadat z 11 z 4 z

In 2a the emendation may not be wholly satisfactory as to form
 but the intent seems fairly sure. St 5 is Ś 18.3.72, the reading
 of which is adopted; Stt 10 and 11 appear Ś 9.5.27 and 28, with
 variation in 10d.

20

[f111b4] sūryo mā varcasokṛtūkṛtām aśvinobhā | āditya ūrdhva [5]
 uttarām asāu mā varcasokṣatu | varcasā māṁ pitur agnir varcasā
 mā vṛhaspa-[6]tiḥ surāyās sicyamānāyās kīlāla varcasenasā tena
 māsaśvino-[7]bhā | ukṣatām puṣkarasraja | varcasvān me sukham
 astu rocamānam viśāsa-[8]hi | yo mā hīranyavarcasam kṛṇomi
 paśyatā priyam | madhor aham madhu-[9]taro madhumān mad-

humattarah | mām anu praviśantu varca ṛṣabho vāśitām iva | [10] yada mām janamānam avarcasvasā kanikradam | yathā kanikradas ca-[11]rāṇi varcasā ca bhagena ca | varcasāgni mā dadhati varcaso yadati sū-[12]ryah yāvad varco god dhirhiranyas tāvan me varco bhūyāt. z yāvat tvam de-[13]va sūryodyann abhāiva paśyasi | tāvan mā varcasābhy ava paśya pārṇo bhagasyā-[14]ham bhūtvā ukṣam varcaso ratham | sa mā vahatu sarvadā | yuṣmantam suvarcasam bha-[15]bhagenāham parihito varcasā draviṇena ca | yathā carāṇi sarva-[16]dā rocamānam vibhāvasuḥ yavā mā bhagāgamad evā mā varcāgamat. [17] evā mā tejāgamad evā mā yaśāgamat. hiraṇyena cakreṇa bhaga-[18]syāpihato grhaḥ tam yugjāpi vrahmaṇā tasya me dattam aśvinā dattam me [19] puṣkarasrajah z anu 5 z z ity atharvanikapāippalādaśā-[20]khāyām aṣṭamaṣ kāṇḍas samāptah z z

Read: sūryo mā varcasokṣatūḥsatām aśvinobhā | āditya ūrdhva uttarann asāu mā varcasokṣatu z 1 z varcasā mām ṭpitur agnir varcasā mā vṛhaspatiḥ | surāyās sicyamānāyāṣ kilālo varcasā yena | tena mām aśvinobhā ukṣatām puṣkarasrajā z 2 z varcasvan me mukham astu rocamānam viśāsahī | yo mā hiraṇyavarcasam kṛnomi paśyatām priyam z 3 z madhor aham madhutarō madhumān madhumattarah | mām anu praviśatu varca ṛṣabho vāśitām iva z 4 z yadā mām janamānam ṭavarcasvasā kanikradam ṭ | athā kanikradac carāṇi varcasā ca bhagena ca z 5 z varcasāgnir mā dadati varcasā dadati sūryah | yāvad varco gor hiraṇyasya tāvan me varco bhūyāt z 6 z yāvat tvam deva sūryodyann abhy ava paśyasi | tāvan mā varcasābhy ava paśya * * z 7 z pārṇo bhagasyāham bhūtvā takṣan varcaso ratham | sa mā vahatu sarvadāyuṣmantam suvarcasam z 8 z bhagenāham parihito varcasā draviṇena ca | yathā carāṇi sarvadā rocamāno vibhāvasuḥ z 9 z evā mā bhaga āgamad evā mā varca āgamat | evā mā teja āgamad evā mā yaśa āgamat z 10 z hiraṇyayena cakreṇa bhagasyāpihato grhaḥ | tam ṭyugjāpi vrahmaṇā tasya me dattam aśvinā dattam me puṣkarasrajā z 11 z 5 z anu 5 z

ity ātharvanikapāippalādaśākhāyām aṣṭamaṣ kāṇḍas samāptah z

In st 2a ° mānnapatir might be considered as a possibility. All of 5ab seems unclear to me: in 11c yuāje api might be possible. The lacuna indicated in 7d is my conjecture.