

**The Kashmirian Atharva Veda Book Ten: Edited with Critical Notes**

LeRoy Carr Barret

*Journal of the American Oriental Society*, Vol. 43 (1923), 96-115.

Stable URL:

<http://links.jstor.org/sici?sici=0003-0279%281923%2943%3C96%3ATKAVBT%3E2.0.CO%3B2-X>

*Journal of the American Oriental Society* is currently published by American Oriental Society.

---

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/aos.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

---

JSTOR is an independent not-for-profit organization dedicated to creating and preserving a digital archive of scholarly journals. For more information regarding JSTOR, please contact [jstor-info@umich.edu](mailto:jstor-info@umich.edu).



# THE KASHMIRIAN ATHARVA VEDA BOOK TEN

EDITED WITH CRITICAL NOTES

LEROY CARR BARRET

TRINITY COLLEGE, HARTFORD, CONNECTICUT

## *Introduction*

THE TENTH BOOK of the Pāippalāda is here presented, elaborated in the manner of the preceding books: no new problems present themselves in this book, the shortest yet edited.

*Of the ms.*—This tenth book in the Kashmir ms begins f133b8 and ends f138b7, covering five folios. There is one real defacement causing a lacuna at the end of lines 3 and 4 of f134b: a crack across f135 does not make the signs illegible.

*Punctuation, numbers, &c.*—Punctuation within the individual hymns is irregular, as in previous books, and frequently the colon mark is below the line, not in it. No accents are marked. The hymns are grouped in two anuvākas: the hymns of the first are numbered in regular succession, 1 to 6, but “anu 1” does not appear after the sixth hymn; in the second anuvāka there are ten hymns numbered in regular succession except the tenth after which appears no numeral either for kāṇḍa or for anuvāka. In editing I have given sixteen hymns as the ms indicates, altho the last six might have been given as three; but the constraining reason for such combination in Book Nine, namely the ms method of indicating a refrain, is not present here. There are a few corrections marginal and interlinear.

*Extent of the book.*—The book as edited has sixteen hymns, of which one is partly prose and four are only irregularly metrical. If there is a stanza norm it would seem to be ten; eight hymns are edited as having ten stanzas; this breaks the regular progression of the stanza norms which runs from four to twelve in Books 1 to 9. Assuming the correctness of the stanza divisions as edited we make the following table:

2	hymns	have	5	stanzas	each	=	10	stanzas
1	hymn	has	6	stanzas		=	6	"
8	hymns	have	10	"	each	=	80	"
2	"	"	12	"	"	=	24	"
2	"	"	13	"	"	=	26	"
1	hymn	has	14	"		=	14	"

---

160 stanzas

*New and old material.*—Thirteen hymns may be properly called new, tho some of them contain stanzas or pādas already known: 121 of the 160 stanzas are new. The hymns which are Ś 19.27 and 31 appear here, the only complete hymns in the book which are not new.

## ATHARVA-VEDA PĀIPPALĀDA ŚĀKHĀ BOOK TEN

### I

[f133b8] *atha daśama*-[9]*syārambhaḥ* zz zz *om namo nārāya-  
nāya z om hāsva tejane dhe*-[10]*no lambanastani | na tad vido  
yad aśchasi | yad avittam na tad ghasaḥ |*

The introductory phrases are correct. If, as seems likely, pāda a ends with tejane three syllables are lacking at the beginning; b seems possible tho lacking one syllable; in c read icchasi, remove colon, in d read probably āvittam.

*patro*[11] *yas te pṛṣṭhibāhum astakam sāmānam kṛdhi | atho  
duhitaram naptam atho tvam*[12] *sāmānā bhava |*

Read: *putro yas te pṛṣṇibāhus tam u tvam sāmānam kṛdhi |  
atho duhitaram naptim atho tvam sāmānā bhava z 2 z*

This stanza has appeared Pāipp 5.1.3; there I departed from the ms and suggested sāsānam and sāsānā, but the double testimony of the ms is against this. In 5.1.3c naptrīm is the reading.

*asāme kuru māinagur asya śvasārāte nindate ma te snuhi te*  
| [13] *paretakastū pakam vaḥ punar dadāmi yonau*

I am not at all sure of the word division or end of the stanza; with pakam and yonau the last pāda would be possible.

*ehada tvam hada tasyās tapatu si*-[14]*ṣṇiham | tasyādhi putrān  
bhrātṛñś ca tasya goṣṭham vi tāvata |*

The first word here may be vehad, but the rest of the pāda

I cannot solve: in b perhaps some form of snih is at the end; in d perhaps vi dhāvata.

*yasyasota nāsti vākī-[15]r yasyām ā vā havirgr̥haḥ dunnāmnās  
tatra gaśchatu tatra sarvāḥ paretana*

In a read yasyām and possibly vāsīr, in b °gr̥ham; in c durnāmnīs and gacchata.

*pari[16] dhāmānīty ekā |*

It seems probable that this refers to Ppp. 2.4.3 (=Ś 2.14.6), which is as follows: pari dhāmāny āsām āsuḥ kāṣṭhām ivāsaram | ajāiṣam sarvān ājin vo naśyatetas sadānvāḥ. This is stanza 6 in the hymn here.

*anna svārāna koṣe carām alho goṣṭhān vicāriṇīm | a-[17]tho yas  
svapne paśyāmi tā ita nāśayāmasi |*

In a we may read yām naśvarām (or naśvarīm), in c yās, in d ito.

*kaṇvā yā gardabhīva [18] nirdhajāt sūkarīva tasye prati pravara-  
laya | taptam aśmānam āsinīm |*

In b read ni dhrajāt, in c tasyāi, remove colon after c; for āsinīm possibly aśanim.

*yoni-[19]r yābhi gaśchāt priyam kastāu pastāuṣinīm kastāu  
pamasyāśchidyād athāinām [f134a] cātayātāi | paramām cet  
parāvātām*

For pāda a we may probably read yoner yābhi gacchāt priyam; for the next two pādas I can suggest nothing; I would put colon before athāinām, reading the last two pādas together as they stand: or read parāvatom.

*yā bhadrā yām śivā yorjā payasā saha | [2] agniḥ tvāsmākam  
gr̥he gārhapatyo ni yaśchatu |*

In pāda a read yā for yām, in d yacchatu.

*idam vo devas savitedam [3] devo vr̥haspatīḥ idam vo viśve de-  
vāvasānam ajukṣāt. |*

Place colon after pāda b; in cd read devā avasānam aghukṣanta.

*pari prāgā-[4]d devo agnī rakṣohāmīvacātanaḥ sedhan viśvā apa  
dviṣo dahan okṣāṅsi [5] viśvahā |*

Place colon after pāda b; read rakṣāṅsi in d; this stanza occurs KS 38.12.

*paryame gām aneṣata pary agnim aharṣata | deveṣv akrataś śravaṣ ka i-[6]mām gā dadharṣati z 1 z*

Read: parime gām aneṣata pary agnim ahrṣata | deveṣv akrata śravaṣ ka imān ā dadharṣati z 13 z 1 z

This stanza as emended appears RV 10.155.5 and VS 35.18, and with ab reversed at Ś 6.28.2.

## 2

[f134a6] *twayīndriyaṁ twayi varcas tvaṁ dharmapatir bhava |*  
[7] *tvam utaro bhrātrvyebhyas tava lakṣmīḥ payasvatī*

Read uttaro in pāda c.

*bharetām aśvinā vahaṁ tava rā-[8]śīraṁ divi śrutam tvam āyusmān sapatnakottaro dviṣato bhava*

It seems probable to me that we should read tavetām at the beginning of pāda a; for vahaṁ possibly vāhāu; in b read śīraṁ.

*tīkṣṇaśṛṅgo vṛṣa-[9]bhas samudrāivākṣatodaka tvaṁ | sahasravīryās tavābāho gavāṁpatī*

For pāda b read samudra ivākṣatūdakarṁ; in c °vīryas, in d gavāṁ-pate.

*bhrātrvya-[10]ś ca saputras ca yas tvā śattro jighāṁsati | śriyantam sarveṣām dadātu ya ivam ve-[11]da z śriyantam sarveṣām mādāyo grha vi dhāraya*

In pāda a read sapatnaś, in b śatrur: śriyantam °° veda does not seem to belong to the verse and I would drop it out, but it seems to indicate that pāda c is śriyantam sarveṣām dadāt- for d we might read atho grham vi dhārayat. The restoration of cd is uncertain and I think śriyantam must be a corruption: śriyam ca might be a good emendation.

*tvam | vaśi satyākūti-[12]ś satyadharmā gaveṣaṇaḥ anāṣṭras tvam sarvāstī tvā bhrātrvyāṇām śriyam ruha |*

Remove colon after tvam which surely belongs in this stanza; in b read gaveṣaṇaḥ; in c anāṣṭras, probably sarvāstrī, and tvam. This is stanza 5.

[13] *tubhyām śrayantu balayas tubhyam śulkā pra dīyatām. tubhyam virat payo ruhām tvam [14] vāñchantu viśo mahī z*

In pāda a read tubhyam, in b śulkaḥ; pāda c might stand but duhām would improve it; in d viśo mahiḥ.

*vāñchanti tvā vṛhadrāṣṭram dviṣis teṣām sukhāhita | [15] tvam  
devānām bhava priyas tvayi gāvo adhiśruva |*

In pāda b read tviṣis and sukhāhitā; in d adhiśritāḥ.

*tvayīndriyam tvayi varcas tvam [16] yajño adhiśrutāḥ tavāyantu  
havam devīs tvam priyo haṁ vṛhaspatih*

In pāda b tvayi should probably be read, and adhiśritāḥ; in c devās would seem more probable; in d I think we may read ha vṛhaspatēḥ.

*agnī-[17]ṣomā pavamānāu virāḍ devī payasvatī | atandhrām sarve  
rakṣantu rāṣṭram te nāpa dā-[f134b] dyaṁ*

Read atandhrām in pāda c, and at the end of d possibly dadhyuḥ or dadhan.

*agnir iva tṛṇam pradhyā kaṣkūlam ivā ruja | śriyam bhrātrvyāṇām  
adhas tvāmḍī-[2]kam ivādhipuṣkarāt. z 2 z*

Read: agnir iva tṛṇam pradahya kaṣkūlam ivā ruja | śriyam bhrātrvyāṇām adhas †tvāmḍīkam ivādhipaṣ karāḥ z 10 z 2 z

In pāda a pradahya seems a fair conjecture but prati might be as good; I do not find kaṣkūlam, but it might be equivalent to kūlamkaṣam.

### 3

*[f134b2] aśvāiva ratham ā dhatsva siñhāiva puruṣam [3] hara |  
hastivarvaḍ valām bhañdhi bhrātrvyāṇām śriyam ruha |*

Read aśva iva in a, siñha iva in b, possibly °ārvān balaṁ bhañdhi in c.

*ut te kṛṇo \*\*\* [4] po vrahma devāir abhiṣṭutam | āprītam ivar-  
āḍukam etam khadiram āha \**

Read: ut te kṛṇotu kaśyapo vrahma devāir abhiṣṭutam | āprītam ivāraḍukam etam khadiram ā hara z 2 z

There is a lacuna covering the end of lines 3 and 4; three characters seem to be missing from line 3 (tho there is a trace of the "tu" of kṛṇotu) and four characters from line 4.

*\*\*\*[5]rmā haram utāitam parṇam ā harād aviduṣo gṛham yad  
imām devāis samām bhrīā ta pra-[6]dād vṛhaspatih*

A good reading for pāda a would be utāitad varmā harād which is of course pure conjecture except varmā; pāda b seems to end with harād and pāda c with yad, tho Ś 4.18.2b is harād aviduṣo gṛham. For the last two pādas we may read with some

probability imām devāis samām bhṛtām tām pra dadād vṛhaspatiḥ.

The lacuna touches the end of line 5 but enough of the characters is left to assure the transliteration given; the tops of the characters are broken so that the ms may have had bhṛtām tām.

*tān ā dhamhi samāhite gnāu sūryāvicaṣṣaṇe | tebhiṣ tvam u-*  
[7] *ttaro bhava bhrātrvyānām śriyaṁ ruha | atho yeṣām payo hara*

In pāda a read dhehi, in b 'gnāu sūrya°', in e eṣām. Edgerton would read tebhyaṣ tvam in c.

*ādityā rudrā [8] vasava ṛṣayo bhūtakṛtāś ca ye | śriyaṁ ca kṣat-*  
*tram ojaś ca tubhyaṁ devā asāvīṣuḥ*

Read kṣatram in pāda c.

[9] *asurasīndrānāmāyusmān śataśārada | sa indrīva deveṣu*  
*tvīṣimān vi-[10]śā vada z 3 z*

Read: asuro 'sindranāmāyusmān śataśāradaḥ | sa indra iva deveṣu tvīṣimān viśā ā vada z 6 z 3 z

#### 4

[f134b10] *idam rāṣṭram praihatām gobhir aśvair idam rāṣṭram*  
*adhyeno-[11]rayā rasena asmāi ṣaḍ urvīr uḥa samnamattu sap-*  
*tahotrā hataśatrūn sacittām |*

In pāda b the ms corrects to adnyeno°; the phrase appears below in st. 8b where the ms reads anyenerayā; this latter reading can stand tho the word anya (=inexhaustibleness?) occurs only in Ś 12.1.4; a better reading would be rāṣṭram madyeno°. In d I would suggest hataśatrūn sacittāḥ.

[12] *imāi rājāna iṣubhir ghnantu śatrūn ime rājānaṣ samityān*  
*vadeyuk | ime [13] rājānaṣ pṛtanā mahantām aham vrahmā vimṛdho*  
*ham nirakṣāḥ*

In pāda a read ime and iṣubhir, in b samityām; in c pṛtanāṣ sahintām; with 'ham pāda d can stand if nirakṣāḥ can mean "protector."

*idam rāṣṭram kṛ-[14]tamad vīravaj jiṣṇu ugram idam rāṣṭram*  
*gadamaś citraghoṣam. | asme rāṣṭrā [15] balamaṁ neharamtv*  
*aham devebhyo haviṣā vidheyam z*

In pāda a kṛtamad would seem possible but kīrtimad would be better; read jiṣṇūgram; in b possibly gātumac, and citraghoṣam. For c read asmāi rāṣṭrāya balaṁ ni harantv.

*yadi yuddhe yad mṛjataṁ [16] vo astu devāinasad yadi vā pit-  
ryeṇa | yena ṛtviyād dhena vo astu tasmā a-[17]haṁ devebhyo  
haviṣā juhomi |*

In pāda a I can make no suggestion for yad mṛjataṁ, but the rest of the pāda seems good; in b °āinasād: in c I would read yenartviyād eno; in a and c read asti. Edgerton suggests anṛjutvaṁ for yad mṛjataṁ.

*yad vaṣ krūram manasā yaś ca vāco devenasā-[18]d yadi vā  
pītryeṇa | āpāiva duṣvapnim api datsva vadhvam athā nandinā  
su-[19]manasas sumetā*

The ms corrects du of duṣvapnim to dva.

Read yac ca in pāda a, devāinasād in b: for c we might read apāiva duṣvapnyam api dhatsva baddham; in d sameta would seem possible.

*ekavratā vi dhinaṁ bhajantv apurohi tena vo rāṣṭraṁ pra-  
[f135a]prathayantu devāḥ samyag vo rāṣṭraṁ saha vo manānsi  
samīcīnāṁ paśavo viśva-[2]rūpāḥ samīcīnānaṁ vo aham asmi  
vrahmā samyañco devā havām ā yantu [3] meyimam. |*

In pāda a I would suggest vidhīm bhajantv apurohitās but could not defend it strongly; in b prathayantu, in d samīcīnānām and the same in e; in f havām and probably ma imam. This is stanza 6.

*yathāpas samudrāya samīcīr vahatu śriyam | evā rāṣṭrāmya  
[4]me devāḥ samyañco vahatu śriyam. |*

In pāda b read vahanti, in c rāṣṭrāya, in d vahantu.

*samsṛṣṭam vo rāṣṭraṁ prathayantu gobhir aśvāi-[5]s samsṛṣṭam  
anyenerayā rasena | maya vrahmaṇā prathamānāso vaśīyānsa [6]  
svadam ugrā bhavātha |*

In pāda c read mayā and prathamānāso, in d vaśīyānsas and sadam.

*bahur yo vā prasṅgo dhṛṣṇir astu bahukumārāṣ pa-[7]tirūpāṣ  
pitṛnām satyam vadantas sumatiṁ caranto mi traṁ gṛhṇānā ja-  
[8]naso yantu sakhyam*

In pāda a read pramṅgo dhṛṣṇur asti, in b pratirūpāṣ; in d read mitraṁ and probably janāso.

*iha kṣa'traṁ dyumnam uta rāṣṭraṁ samītu indriyam paśubhiḥ  
samīvidā-[9]nām madhnatvānāpriyān yās ca dviṣmedam*



Read kṣatram in pāda a; in b sam etv seems probable tho śamī tv might be possible: in c I would suggest mathnātu tān apriyān yāñś ca dviṣma, ending the stanza with this familiar phrase.

(dviṣmedaṁ) rāṣṭram prathatām sarvadeva | idaṁ rāṣṭram kṛta-  
[10]mad vīravaj jiṣṇūgram idaṁ rāṣṭrā paśumad vrahmaṛddham  
| idaṁ rāṣṭram hataśatru ji-[11]ṣṇu

For pāda a read idaṁ rāṣṭram ° sarvadevam, pāda b as above at 3a; in c rāṣṭram and omit the colon after °ṛddham; in d hataśatru. In spite of the punctuation these four pādas seem to belong together.

sapatnasāham pramṛṇāmīdaṁ rāṣṭram dṛḍham ugram sādhā-  
mitram abhīmāti-[12]śāham sarga jigāya dhṛtavā vṛṣṭiḥ z 4 z

Read: sapatnasāham pramṛṇam idaṁ rāṣṭram dṛḍham ugram  
| sādhāmitram abhīmātiśāham sargo jigāya ḍdhṛtavā vṛṣṭiḥ  
z 12 z 4 z

In d I have thought of dhṛtavān vṛṣṭeḥ and also dṛṭāv iva vṛṣṭiḥ, but neither seems very attractive: Edgerton suggests jigāyādhṛta iva vṛṣṭeḥ.

The general intent of this hymn is clear but the details have not come out at all well.

## 5

(Ś 19.31)

[f135a12] āudumbareṇa ma-[13]ninā puṣṭikāmāya vedhasī paś-  
ūnām sarveśām sphātim goṣṭham me savitā[14]vitā karat. | yo  
agnir gārhapatyaṣ paśūnām adhipā asat. udumbaro vr-[15]śā  
maṇis sam mā srjatu puṣṭyā karīṣiṇam phalavatīm svadhām irām  
ca no gr-[16]ha | udumbarasya tejasā dhātā puṣṭim dadhātu te |  
yad dvipās catuspās ca yā-[17]ny ā ye rasā | gṛhṇīyām teṣām  
bhāumānam bibhṛatā udumbaram ra maṇim puṣṭim pa-[18]śūnām  
pari jagrabhāham catuspadām dvipadām yaś ca dhānyam payah  
| paśūnām rasa-[19]m odhīnām vṛhaspatis savitā me ni yaśchāt.  
| aham paśūnām adhi māni ma-[f135b]yi puṣṭim puṣṭipatir dadhā-  
tu | mahyam āudumbaro maṇiṣ prajayā ca dhanena ca | i-[2]ndreṇa  
jinvato maṇir ā mam saha varcasah {devo maṇis sapattraḥ dhanasā  
dhanasā-[3]ye | paśor anyasva bhāumānam gavām sphātim ni yaśchatu  
| yathāgre tvam vanaspate puṣṭyā [4] saha jajñiṣe | evā dhanasya

me sphātim ā dadāti sarasvatīm | ā me dhino [5] sarasvatī payas-  
 phātīm ca dhānyam | sinīvāly upāvahad ayam codumbaro maṇiḥ [6]  
 z om ayam codumbaro maṇiḥ z om tvam maṇinām ipā vṛṣāmi  
 tvāi puṣṭīm pu-[7]ṣṭīpatir jajāna | tvayi me vājā draviṇāni sar-  
 vodumbara sa tvam assat sahasva[8]rād arātim abhitikṣayam ca |  
 grāmaṇīr asi grāmanīs chāyābhiṣikto bhi [9] mā sica varcasā tejo  
 si tejo mayi dhārayānadharīr aśarīr mayi dhehi | [10] puṣṭīr asi  
 puṣṭyā mā sam agdhi grhamedhe grhapalīn mā kṛṇu udumbara  
 sa tveme [11] smāsu rayyam sarvavīram ni yaścha rāyaspoṣāya  
 prati muñce aham tām ayam odumba-[12]ro maṇīr vīro vīrya  
 ucyate | sa nas sanīm madhumatīm kṛṇotu rayīm ca nas sa-[13]  
 rvavīram ni yaśchāt. z 5 z

The margin corrects to adhipā in f135a19, and to yaśchatām  
 in f135b13.

Read: āudumbareṇa maṇinā puṣṭikāmāya vedhase | paśūnām  
 sarveṣām sphātīm goṣṭhe me savitā karat z 1 z yo agnir gār-  
 hapatyāṣ paśūnām adhipā asat | āudumbaro vṛṣā maṇis sam  
 mā sṛjatu puṣṭyā z 2 z kariṣiṇīm phalavatīm svadhām irām ca  
 no grhe | āudumbarasya tejasā dhātā puṣṭīm dadhātu me z 3 z  
 yad dvipāc ca catuṣpāc ca yāny annāni ye rasāḥ | grhṇīyām  
 teṣām bhūmānām bibhrad āudumbarām maṇim z 4 z puṣṭīm  
 paśūnām pari jagrabhāharām catuṣpadām dvipadām yac ca  
 dhānyam | payaḥ paśūnām rasam oṣadhīnām vṛhaspatis savitā  
 me ni yacchāt z 5 z aham paśūnām adhipā asāni mayi puṣṭīm  
 puṣṭīpatir dadhātu | mahyam āudumbaro maṇir draviṇāni ni  
 yacchatu z 6 z upa māudumbaro maṇiṣ prajayā ca dhanena ca  
 | indreṇa jinvito maṇir ā māgan saha varcasā z 7 z devo maṇis  
 sapatnahā dhanasā dhanasātaye | paśor annasya bhūmānām  
 gavām sphātīm ni yacchatu z 8 z yathāgre tvarām vanaspate puṣṭyā  
 saha jajñiṣe | evā dhanasya me sphātīm ā dadhātu sarasvatī z 9 z  
 ā me dhanām sarasvatī payasphātīm ca dhānyam | sinīvāly  
 upāvahad ayam cāudumbaro maṇiḥ z 10 z tvam maṇinām adhipā  
 vṛṣāsi tvayi puṣṭīm puṣṭīpatir jajāna | tvayīme vājā draviṇāni  
 sarvāudumbara sa tvam asmat sahasvārād arātim abhitīm  
 kṣayam ca z 11 z grāmaṇīr asi grāmaṇīr utthāyābhiṣikto 'bhi  
 mā siñca varcasā | tejo 'si tejo mayi dhārayā † nadharīr aśarīr †  
 mayi dhehi z 12 z puṣṭīr asi puṣṭyā mā sam aṅgdhi grhamedhī  
 grhapatīm mā kṛṇu | āudumbara sa tvam asmāsu dhehi rayīm  
 ca nas sarvavīram ni yaccha rāyaspoṣāya prati muñce aham

tvām z 13 z ayam ādumbaro maṇir vīro vīrāyocyate | sa nas  
sanirṁ madhumatirṁ kṛṇotu rayirṁ ca nas sarvavirarṁ nī yac-  
chāt z 14 z 5 z

Whitney translates vedhase in 1b tho the Ś text has vedhasā.

Our ms omits 6d and 7a, which I have supplied from Ś. The  
emendation in 11e is close to our ms and would seem as good  
as any of the other suggestions. In st 13 I have restored from  
Ś. In 14b Ś has badhyate which may be the true reading here.

## 6

[f135b13] bhagasya rājñas sumatirṁ gamema yo havante [14]  
bahudhā mānuṣāsaḥ | karma kṛṇvāno bhagam ā vṛṇite sa no javeṣu  
subha-[15]gām kṛṇotu bhagam purastāt prativuddhyamānā paśyema  
devīs uśasam vibhātirṁ [16] pratīcī śubhrā draviṇena sākaṁ bhagam  
vahatv aditirṁ nā etu | bhago no dya [17] ssavite dadhātu devānām  
panihā vibhino na ehi | arvācī bhadrās sumitirṁ-[18]n na etv adhā bhage  
ma sumatā no stu z bhagena vācam iṣitārṁ vadāni sarasvatī [19] ma-  
dhumatirṁ suvarcasah bhagenādattam upa medam āgāmīn yathā var-  
casvān mami-[f20]tim āvadāni | bhago mā gāṣv avatu bhago māvatv  
dhānye | akṣeṣu strīṣu mā [f136a] bhago bhago māvatv raityā bhago na  
madhyamāneṣu prātar mā bhagāgamat. | bhago mā prātar a-[2]  
vatv bhago madhyandinām pari | aparāhne vayanā bhagam vāsāvīva  
pari darma te | bhagam devebhya-[3]s subhagam bhagam manuse-  
bhyaḥ divas pṛthivyāham antarikṣād bhagam vṛṇe | so gre ramatārṁ  
[4] mayi sa mā prāvatu varcasā | bhagam vṛṇā vagvam vahanti  
vani prayanto bhagam id dhavante | [5] bhagena dattam upa medam  
āgamīn viśvam bhūtam draviṇena bhadrā | bhagena devās sam agam  
mayī-[6]mā viśvā bhuvanābhivaste | prayāśchan nayati bahudhā  
vasūni | sa no dadhāt v atamad va-[7]miṣṭham vāto bhago varuṇo  
vāyur agniḥ kṣettrasya patnī suhavā no stu | hiraṇyākṣo [8] adhi-  
paśyo nṛcaḥ sarvāismākam sajamāno na ehi ud ehi deva  
sūrya saha [9] sāubhāgyena sā ṛṣabhasya vājena sahāvataṁ karaṇena  
| hiraṇyenety ekā [10] z 6 z

Read: bhagasya rājñas sumatirṁ gamema yaṁ havante  
bahudhā mānuṣāsaḥ | karma kṛṇvāno bhagam ā vṛṇite sa no  
javeṣu subhagān kṛṇotu z 1 z bhagam purastāt pratibudhyamānārṁ  
paśyema devīm uśasam vibhātirṁ | pratīcī śubhrā draviṇena  
sākaṁ bhagam vahatv aditirṁ na āitv z 2 z bhagam no 'dya

savitā dadhātu devānām panthā vibhinno na ehi | arvācī bhadrā sumatir na etv adhā bhage sā sumanā no 'stu z 3 z bhagena vācam iṣitām vadāni sarasvatīrṁ madhumatīrṁ suvarcasam | bhagenādattarṁ upa medam āgan yathā varcasvān samitīm āvadāni z 4 z bhago mā goṣv avatu bhago māvatu dhānye | akṣeṣu strīṣu mā bhago bhago māvatu rātryām z 5 z bhago mā madhyamāhneṣu prātar mā bhaga āgamat | bhago mā prātar avatu bhago madhyandinarṁ pari z 6 z aparāhne vayarṁ bhagarṁ vāsa iva pari dadhma te | bhagarṁ devebhyaṣ subhagarṁ bhagarṁ manuṣebhyaḥ z 7 z divas pṛthivyā aham antarikṣād bhagarṁ vṛṇe | so 'gre ramatām mayi sa mā prāvatu varcasā z 8 z bhagarṁ † vṛṇā vagvarṁ † vahanti vane prayanto bhagam id dhavante | bhagenādattam upa medam āgan viśvarṁ bhūtarṁ draviṇena bhadrām z 9 z bhagena devas sam āgan mayimā viśvā bhuvanābhivaste | prayacchann eti bahudhā vasūni sa no dadhāt v † atamad vasiṣṭham z 10 z vāto bhago varuṇo vāyur agnīḥ kṣetrasya patnī suhavā no 'stu | hiraṇyākṣo atipaśyo nṛcakṣās sarvāis sākārṁ sajāmāno na ehi z 11 z ud ehi deva sūrya saha sāubhāgyena | sahaṣabhasya vājena sahāvatārṁ karaṇena z 12 z hiraṇyenety ekā z 13 z 6 z anu 1 z

Some of the emendations suggested are somewhat doubtful, particularly 3b; in 9a we would get a good pāda by reading vṛṇānā navagvarṁ. Edgerton suggests yaveṣu in 1d; and dadhmahe in 7b since te seems out of place in the hymn. St 13 must have appeared in some lost part of the ms.

## 7

(S 19.27)

[1136a10] *gobhiḥ tvā pātu arṣabho vṛṣa tvā pātu vājibhiḥ vāyuḥ tvā vṛ-*[11]*hmanā tv indras tvā pātu indrī momas tvā pātu ośadhībhin nakṣattrāiḥ pātu sūryaḥ | [12] mādhitis tvā candro vṛtrahā vātah prānena rakṣatu tisro divas tisraḥ pṛthi-*[13]*vīs trīṇy antarikṣāni caturas samudrān. | trivṛtarṁ stomarṁ trivṛtāpa āhus tā-*[14]*s tvā rakṣantu trivṛtās trivṛtibhiḥ | trin nākām trīni samudrām trīni vradhnām [15] trīni vāiṣṭapām trīni mātariśvanas trīni sūryān. gopitṛn kalpayāmi [16] te ghṛtena tvā sam ukṣāmy agnājyena vardhayaṁ agneḥ candrasya sūryasya mā prāṇam [17] māyino dabham | mā va prāṇam mā vo pānam mā haro mīyano dabham | bhrājanto vi-*[18]*śvavedamo devā dāivyena māvataḥ prāṇenāgnih sam dadhata vātah prānena sam-*[19]*hata prānena viśvatomukham*

*sūryam devājanayam āyusṣṛtā jīvāyusmān ji-[f136b]va sā mṛṣā  
prāṇenātmanvayatām jīva mā mṛtyor upa gā viṣam | devānām niha-  
[2]tām nidhirmam indrān avindam pathibhīr devayānāih āpo  
hiraṇyam jugubhis tri-[3]vṛdbhih tās tvā rakṣantu trivṛtas trivṛdbhih  
trayastrīṅśad devās trīṇi ca vīryā-[4]ṇi priyāyamānā jugupur upsv  
antaḥ | asmiṅś candre adhi yad dhirānyam tenā-[5]yam kṛṇavad  
vīryāṇi z 1 z*

The ms corrects to mṛthā in f136b1, and to abindham in f136b2.

Read: gobhiṣ ṭvā pātv ṛṣabho vṛṣā tvā pātu vājibhih | vāyuṣ ṭvā  
vrahmaṇā pātv indras tvā pātv indriyāih z 1 z somas tvā pātv  
ośadhībhir nakṣatraiṣ pātu sūryaḥ | mādbhis tvā candro vṛtrahā  
vātaḥ prāṇena rakṣatu z 2 z tisro divas tisraṣ pṛthivis trīny  
antarikṣāṇi caturas samudrān | trivṛtaṁ stomaṁ trivṛta āpa āhus  
tās tvā rakṣantu trivṛtas trivṛdbhih z 3 z trīn nākān trīn samudrān  
trīn vradhnān trīn vaiṣṭapān | trīn mātariśvanas trīn sūryān goptṛn  
kalpayāmi te z 4 z gṛhṭena tvā sam ukṣāmy agna ājyena var-  
dhayan | agneś candrasya sūryasya mā prāṇam māyino dabhan  
z 5 z mā vaḥ prāṇam mā vo 'pānam mā haro māyino dabhan  
| bhrājanto viśvavedaso devā dāivyena māvata z 6 z prāṇenāg-  
nīm sam dadhati vātaṣ prāṇena sarhitaḥ | prāṇena viśvato-  
mukham sūryam devā ajanayan z 7 z āyusāyusṣṛtām jīvāyusmān  
jīva mā mṛthāḥ | prāṇenātmanvatām jīva mā mṛtyor upa gā  
vaśam z 8 z devānām nihitam nidhim yam indro anavindat  
pathibhir devayānāih | āpo hiraṇyam jugupus trivṛdbhis tās tvā  
rakṣantu trivṛtas trivṛdbhih 9 z trayastrīṅśad devās trīṇi ca  
vīryāṇi priyāyamānā jugupur apsv antaḥ | asmiṅś candre  
adhi yad dhirānyam tenāyam kṛṇavad vīryāṇi z 10 z 1 z

The corrections bring the text here almost into accord with that of Ś: in 2c mādbhis as here should probably be read also in Ś; in 6c Ś has dhāvata, in 7a it has sṛjanti.

## 8

(S 19.27.11-15)

[f136b5] ye devā divy ekādaśa stha te devāso [6] havir idam  
juṣadhvam | asapattraṁ purastāt paścān no bhayaṁ kṛtam. |  
savitā mā dakṣi-[7]ṇatu uttarān na mā śaciḥpatih divo mādityā  
rakṣantu bhūmyā rakṣantu gṇayaḥ [[8] indrāgnī rakṣatām mā

*purastād aśvināv abhitaś carma yaśchatām tiraścīnāghnyā [9] rak-  
satu jātavedā bhūtakṛto me sarvatas santu varmah z 2 z*

Read: ye devā divy ekādaśa stha te devāso havir idam juṣ-  
adhvam z 1 z <ye devā antarikṣa ekādaśa °°° z 2 z ye devāḥ  
pṛthivyām ekādaśa stha te devāso havir idam juṣadhvam z 3 z >  
asapatnam purastāt paścān no 'bhayaṁ kṛtam | savitā mā dak-  
ṣiṇata uttarān mā śacīpatiḥ z 4 z divo mādityā rakṣantu bhūmyā  
rakṣantv agnayaḥ | indrāgni rakṣatām mā purastād aśvināv  
abhitaś śarma yacchatām | tiraścīnāghnyā rakṣatu jātavedā  
bhūtakṛto me sarvatas santu varma z 5 z 2 z

Stanzas 2 and 3 have been supplied from Ś; our ms is perfectly  
capable of making such omissions without leaving a trace and  
the address to eleven gods seems less probable than the address  
to three groups of eleven; cf RV 1.139.11 and see Whitney on  
Ś 19.27.

## 9

[f136b9] *ye psv antaḥ [10] agnayaḥ praviṣṭas sroko manohā  
khano nirdaha | ātmadūṣis tanodūṣi idam [11] tvānatu srjāmi nira  
enam nirrtam srjāmi |*

Read: ye 'psv antar agnayaḥ praviṣṭā mroko manohā khano  
nirdāha ātmadūṣis tanūdūṣiḥ | idam tām atī srjāmi nir enam  
nirrtam srjāmi z 1 z

Cf SMB 1.7.1ab and Ś 16.1.3 and 4; also Ś 10.5.21.

*ābhūtyā satvoya nir duṣvapnyam [12] suvāmi | vasiṣṭhārundhatī  
mā mā pātām prajāpateḥ*

In pāda a we need something like sahovatyā; in d read sā  
mā and probably prajāpate. With pāda b cf Ś 16.1.11 and with  
c RVKh 10.85.5b.

*prastaro vṛhaspateḥ ke-[13]śāḥ ardhudham cakṣus śuśrutāu karṇāv  
akṣatāu | pṛāṇāpānāu hṛdayājara-[14]sam mā māsin madhyam-  
āriṣam |*

We might read in this keśā ardhukam cakṣus suśrutāu, and  
perhaps also sā mā mā hiṁsin; after that I have no suggestion.  
Colon should stand after karṇāu.

*āpo mā śundhantu duṣkṛtā duritā yo mā ca-[15]kṛma | ayo ma  
śuddhā uditas tanobhīḥ*

I would suggest here duṣkṛtād duritād yad vā; but TS. 1.8.5.3e

is duritā yāni cakṛma, and perhaps we might read so here. For ayo ma I have no suggestion; śuddhā and uditas are possible as words and we should read tanūbhiḥ, but I make nothing out of the pāda.

*vāiśvānaro raśmibhir naṣ punātu vātaḥ [16] prāṇeneśiro navobhiḥ  
dyāvāprthivī payasā payasvatī | rāvarī ya-[17]jñīye mā punītām*

Read nabhobhiḥ in b, and remove colon at the end of c. This stanza appears Ś.6.62.1; TB 1.4.8.3; and MS 3.11.10; the Yajus texts have mā in a as well as other variants.

*punantu mā agnayo gārhapatyāḥ punantu mā pṛṣṇyā de-[18]  
devajratām | punantu sā śakvarī somapṛṣṭhāṣ pavamānāso va-  
jriṇaḥ*

The ms corrects to pavamānāpo.

Read: punantu māgnayo gārhapatyāḥ punantu mā pṛṣṇayo devajūtāḥ | punantu mā śakvarī somapṛṣṭhāṣ pavamānāso vajriṇaḥ z 6 z

*[19] yaṣ pavitā ma punātu mā vṛhadbhir deva savitāḥ varṣiṣṭhyāir  
dyātmano pari*

Read sa punātu and devas savitā; the omission of sa would improve the rhythm: we may read varṣiṣṭhāir but for the rest I can get nothing.

*vrahma-[20]savāiṣ punātu mā rājasavāiḥ punātu mā śataṁ  
pavitrā vitatā tiraś ca ya [f137a] tebhir mā devās savitā punātu |*

Read: vrahmasavāiṣ punātu mā rājasavāiṣ punātu mā | śataṁ pavitrā vitatā tiraś ca yā tebhir mā devas savitā punātu z 8 z

With pādas cd cf MS 1.2.1 where vitatāny āsu stands for our vitatā tiraś ca yā.

*śataṁ ca mā pavitāraṣ punantu sahasraṁ ca srava-[2]ṇeṣvāpaḥ  
| āpa iva pūto sṣy agnir iva suvarcā sūrya iva sucakṣā*

Read: śataṁ ca mā pavitāraṣ punantu sahasraṁ ca sravaṇeṣv āpaḥ | āpa iva pūto 'smy agnir iva suvarcās sūrya iva sucakṣāḥ z 9 z

*urū-[3]ṇasāv asṛpā udumbarāu yamasya dūtāu caratāu janān  
anu | tāv asmabhyam [4] dṛṣe dṛṣe dṛ sūryāya | punar dātām asmad  
dehi bhadrām. z 3 z*

Read: urūṇasāv asuṛpā udumbarāu yamasya dūtāu carato

janān anu | tāv asmabhyam dr̥ṣe-dr̥ṣe sūryāya punar dātām asum  
adyeha bhadrām z 10 z 3 z

This stanza occurs RV 10.14.12; Ś 18.2.13; TA 6.3.2; the first two pādas appear again in Bk 19 on f266b. RV and Ś have udumbalāu but probably udumbarāu can stand with the same meaning; if dr̥ṣe-dr̥ṣe is not acceptable we will have to read with the others dr̥ṣāye.

## 10

[f137a5] *agan devāsu svar aganmāganma jyotir aganma ma-  
hendro si parameṣṭhī sumittra [6] viśvatomukham ā te ayāni sam-  
dr̥ṣaḥ udyann adya mitramahas sapatnān neva [7] jahi divīnān  
raśmibhis saha rātrīnāms tamasā vidhī | s te hamtv adha-[8]mam  
tamā sūryasyāvṛtam anv āvṛte dakṣiṇām anv āvṛtam | agnes tejasā  
te-[9]jasvī bhūyāmas indrasyendriyanendriyāvān bhūyāsam | idam  
aham agne-[10]stejasvendrasyendriyeṇa somasya dyumnena viśveṣām  
devānām kratunāmuṣyā-[11]muṣyāyaṇasyāmuṣyāḥ putrasya varcas  
teja indriyam prāṇam āyur ni [12] veṣṭayami āyur ni yacchet.  
idam aham agnes tejasvendrasyendriyeṇa so-[13]masya dyumnena  
viśveṣām devānām kratunāmuṣyāmuṣyāyaṇasyāmuṣyāḥ putra-[14]  
sya varcas teja indriyam prāṇam āyur ādāya tūtyāyanam pāśeśitvā  
[15] duṣṣvapnena saṁsṛjya mṛtyor vyāttā samn api dadhāmi z 4 z*

Read: *agan devas svar aganma jyotir aganma | mahendro 'si  
parameṣṭhī sumitra viśvatomukham ā te ayāni samdr̥ṣaḥ z 1 z  
udyann adya mitramahas sapatnān me 'va jahi | diva  
enān raśmibhis saha rātrīnāms tamasā vidhīs te yantv adha-  
mam tamaḥ z 2 z sūryasyāvṛtam anvāvarte dakṣiṇām anv  
āvṛtam | agnes tejasā tejasvī bhūyāsam indrasyendriyenendriyā-  
vān bhūyāsam z 3 z idam aham agnes tejasendrasyendriyeṇa  
somasya dyumnena viśveṣām devānām kratunāmuṣyāmuṣyāyaṇ-  
asyāmuṣyāḥ putrasya varcas teja indriyam prāṇam āyur ni  
veṣṭayami | āyur ni yacchet z 4 z idam aham agnes tejasendras-  
yendriyeṇa somasya dyumnena viśveṣām devānām kratunāmuṣ-  
yāmuṣyāyaṇasyāmuṣyāḥ putrasya varcas teja indriyam prāṇam  
āyur ādāya †tūtyāyanam pāśeśitvā† duṣṣvapnena saṁsṛjya  
mṛtyor vyātte samn api dadhāmi z 5 z 4 z*

I am not at all sure of devas in st 1a; Ś 16.9.3. has aganma  
svaḥ svar aganma: toward the end of 5 perhaps we might read  
bhūtyā enam pāśa iṣitvā, or ādāyābhūtyā°. For st 2 cf RV 1.50.



11a and Ś 13.1.32bcd; vidhīs is not quotable but seems possible; perhaps vadhīs would be better. For st 3 cf Ś 10.5.37ab and KS 5.5; for the rest cf Ś 10.5.36 and similar stanzas.

## 11

[137a16] *yo nas svo yo araṇo bhrātrvyaś ca jighāṅsati | indraś ca tasyāgnīś ca marma [17] skandheṣu vindatām | yo mā śayyānām jāgratām yaś ca suptām jighāṅsati | indra-[18]ś ca tasyāgnīś ca bāhū marmaṇi vṛścatām yo mā carantām tiṣṭhantām āśīnam ca jighāṅsati | indraś ca tam asmin agnīś ca duritam prati muñcatām | yo mā cakṣuṣā manasā [20] ś ca vācā jighāṅsati | indraś ca tasmāgni hināṅsi vahatāpi tā yaś pi-[f137b]śāco yātudhānaṣ kravyād yo mām jighāṅsati | indraś ca tasyāgnīś ca kruddhāu digdhā-[2]bhir asyatām | yo mā vrahmaṇā tapasā yaś ca yajñāir jighāṅsati | indraś ca tasyāgni-[3]ś ca hṛdaye dhana vindatām | yo me vrahma yo me tapam balam śreṣṭham jighāṅsati | i-[4]ndraś ca tasmāgnīś ca mūrdhānam prati vindatām | yo me annam yo me rasam vācam śreṣṭham [5] jighāṅsati | indraś ca tasmād agnīś cāstram hīnkāram asyatām | yo me tantum yo me [6] prajām cakṣuś śrottram jighāṅsati | indraś ca tasmāgnīś cehitam deveṣu vindatām yo [7] me gobhīdaścad aśvabhyaṣ puruṣebhyaṣ indraś sa tasmāgnīś ca jīyānam deveṣu vindatām z [8] z 5 z*

Read: *yo nas svo yo araṇo bhrātrvyaś ca jighāṅsati | indraś ca tasyāgnīś ca marma skandheṣu vindatām z 1 z yo mā śayyānām jāgratām yaś ca suptām jighāṅsati | indraś ca tasyāgnīś ca bāhū marmaṇi vṛścatām z 2 z yo mā carantām tiṣṭhantām āśīnam ca jighāṅsati | indraś ca tasminn agnīś ca duritam prati muñcatām z 3 z yo mā cakṣuṣā manasā yaś ca vācā jighāṅsati | indraś ca tasmā agnīś ca †hināṅsi vahatāpi tā† z 4 z yaś piśāco yātudhānaṣ kravyād yo mām jighāṅsati | indraś ca tasyāgnīś ca kruddhāu digdhābhīr asyatām z 5 z yo mā vrahmaṇā tapasā yaś ca yajñāir jighāṅsati | indraś ca tasyāgnīś ca hṛdaye dhanam vindatām z 6 z yo me vrahma yo me tapo balam śreṣṭham jighāṅsati | indraś ca tasyāgnīś ca mūrdhānam prati vindatām z 7 z yo me annam yo me rasam vācam śreṣṭham jighāṅsati | indraś ca tasmā agnīś cāstram hīnkāram asyatām z 8 z yo me tantum yo me prajām cakṣuś śrottram jighāṅsati | indraś ca tasmā agnīś ca hetim deveṣu vindatām z 9 z yo me gobhyo †bhīdaścad aśvebhyaṣ*

puruṣebhyaḥ | indraś ca tasmā agniś ca jyānam deveṣu vindatām  
z 10 z 5 z

In 4d Edgerton suggests heṣāṅsi vahatām prati; something of the sort would seem appropriate. In 5d supply iṣubhis with digdhābhir, or else read digdhebhīr. In 10a Edgerton suggests 'bhīdruḥṣad, which fits well.

## 12

[f137b8] yo me bhūtim anāmayad dyutum āyur jighāṅsati | indraś  
ca [9] tasmāgniś ca divo śmāśānam asyatām yo me veśmi yo me  
śaphām śriyam śreṣṭhām [10] jighāṅsati | indraś ca tasyāgniś ca  
kṛtyām vyatanatām grhe | [11] yo me mrtyum amamṛddhim ahnā  
rātryā deisami | indraś ca tasyāgniś cārci-[12]ṣā dahatām svam |  
yo me prāṇam yo me pānam vyānam śreṣṭhām jighāṅsati | i-[13]  
ndraś ca tasyāgniś ca prāṇam prāṇānūhatām | yo mā devajanāis  
sarpāir vidya-[14]lā vrahmaṇā dyamā | agastyena medine | indraś  
cāgniś ca tam hatām tvam sabhya u-[15]dā pra daha tvam agnir  
vāiśvānaro vṛṣā | yo mā turas sam dekṣātāir yaś ca dīpsati [16] vidva-  
lā | yo mā dīpsāti dīpsantam yaś ca dīpsati dīpsatam | vāiśvānarasya  
dañ-[17]ṣṭrayor agner api ṛdhāmi tam | abhi tam dyāvāpṛthivī  
sam taplām tat te ghameny u-[18]cyatām | nirṛtyā vadhyatām  
pāse yo naṣ pāpam cikītsati pratyagvadhaḥ praty u-[19]j jahih  
bhrāturvyām ghoracakṣusā | indrāgnī enāñ vṛṣcatām mahiṣām u-  
[20]tseṣi kaś cana | pratyuvadhena pracyutāñ bhrātrvyāñ dviṣato  
mama | apānām prā-[21]ṇām sacid yad dviṣatas pārayādharā |  
agre ye mā jighāṅsantv agne ye [f138a] ca dviṣanti mām agne ye  
moṣa tapyante teṣām priyatamam jahi vatām dviṣantam ava-[2]  
dhiṣam andhena tamasāvṛtam. | yatam martyo bhi padyasva mā  
te moci mahodaraḥ z [3] z 6 z

Read: yo me bhūtim anāmayad dyuttam āyur jighāṅsati  
| indraś ca tasmā agniś ca divo 'śmāśānim asyatām z 1 z yo me  
veśma yo me śaphān śriyam śreṣṭhām jighāṅsati | indraś ca  
tasyāgniś ca kṛtyām vi tanutām grhe z 2 z yo me mrtyum asamṛd-  
dhim ahnā rātryā dītsati | indraś ca tasyāgniś cārciṣā dahatām  
svam z 3 z yo me prāṇam yo me 'pānam vyānam śreṣṭhām jighāṅ-  
sati | indraś ca tasyāgniś ca prāṇam-prāṇam anu hatām z 4 z yo  
mā devajanāis sarpāir vidhyatā vrahmaṇā †dyamā | agastyena  
medināv indraś cāgniś ca tam hatām z 5 z tam satyāujah pra  
dahatām agnir vāiśvānaro vṛṣā | yo mā durasyād †dekṣātāir

yaś ca dipsati vidvalaḥ z 6 z yo mā dipsaty adipsantam yaś ca dipsati dipsantam | vāiśvānarasya daṅṣṭrayor agner api dadhāmi tam z 7 z abhi tam dyāvāpṛthivī saṁtapatām tat te 'ghamenir ucyatām | nirṛtyā badhyatām pāṣe yo naṣ pāpaṁ cikitsati z 8 z pratyagvadhaḥ praty uj jahi bhrātṛvyān ghora-cakṣuṣaḥ | indrāgnī enān vṛṣcatām māiṣām uccheṣi kaś cana z 9 z pratyagvadhena pracyutān bhrātṛvyān dviṣato mama | apānān prāṇān sacid yad dviṣataḥ †pārayādharā z 10 z agne ye mā jighānsanty agne ye ca dviṣanti mām | agne ye mopa tapyante teṣām priyatamaḥ jahi z 11 z tam dviṣantam avadhīṣam andhena tamasāvṛtam | etaḥ martyo 'bhi padyasva mā te moci mahodaraḥ z 12 z 6 z

In st 2b if śephān may mean "cattle" it can stand; otherwise it would hardly seem possible. At the end of 5b perhaps dhyāsat might be acceptable. For st 6 cf Ś 4.36.1: in 6c perhaps dikṣābhir is possible, but Ś in c has °dipsāc ca. Our st 7 is a variant of Ś 4. 36. 2. At the end of 10d perhaps spārayād dharāḥ is intended, or something similar. With our 9d cf Ś 11.9.13c, and with our 12d cf Ś 4.16.7b.

## 13

[f138a3] *dyāvāpṛthivī sannahyethām mama rāṣṭrāya jayantī a-*  
 [4] *sītebhyo hetim asyantī vātā pavamānāu saṁ nahyeshām mama*  
*rāṣṭrāya jayantī* [5] *amitrebhyo hetim asyantām indrāgnī saṁ-*  
*nahyethām mitrāvaruṇā | bhavāśa-[6]rvā saṁ | aśvinā saṁnahyeshām*  
*mama rāṣṭrāya jayantī | amitrebhyo hetim asya-[7]ntāu marutas*  
*saṁnahyadhvaṁ mama rāṣṭrayi jayanto mitrebhyo hetim asyantāḥ*  
*pīta-[8]ras saṁnahyadhvaṁ mama rāṣṭrāya jayanto mitrebhyo*  
*hetim asyantāḥ sūryācandra-[9]masāu sannahyeshām mamarāṣṭrāya*  
*jayantī | amitrebhyo ho hetim asyantāu [10] ahorātre sannahyeshām*  
*mama rāṣṭrāya jayantī amitrebhyo hetim asyantī z [11] z 7 z*

Read: dyāvāpṛthivī saṁ nahyethām mama rāṣṭrāya jayantī amitrebhyo hetim asyantī z 1 z vātā pavamānāu saṁ nahyethām °° jayantā °° asyantāu z 2 z indrāgnī saṁ nahyethām °° jayantā °° asyantāu z 3 z mitrāvaruṇā saṁ nahyethām °° jayantā °° asyantāu z 4 z bhavāśarvā saṁ nahyethām °° jayantā °° asyantāu z 5 z aśvinā saṁ nahyethām °° jayantā °° asyantāu z 6 z marutas saṁ nahyadhvaṁ °° jayanto 'mitrebhyo hetim

asyantaḥ z 7 z pitaras saṁ nahyadhvaṁ °° jayanto °° asyantaḥ  
z 8 z sūryācandramasāu saṁ nahyethāṁ °° jayantā amitrebhyo  
hetim asyantāu z 9 z ahorātre saṁ nahyethāṁ mama rāṣṭrāya  
jayantī amitrebhyo hetim asyanti z 10 z 7 z

## 14

[f138a11] *gandharvāpsarasas sannahyadhvaṁ mama rāṣṭrāya  
jayantā a-[12]mittrebhyo hetim asyantaḥ z sarvapūṇyajanas saṁ  
vanaspatayas saṁ vanaspa-[13] tyās saṁ | vānaspatyās saṁ |  
ośadhayas saṁ | vīrudhas saṁnahyadhvaṁ mama rāṣṭrā-[14]ya  
jananto amittrebhyo hetim asyantaḥ | sūryascandramasāu saṁ-  
nahyasva mama [15] rāṣṭrāya jayaṁ | amittrebhyo hetim asyantāu |  
prajāpataye saṁ parameṣṭhyaṁ saṁ-[16]nahyasva mama rāṣṭrāya  
jayaṁ amittrebhyo hetim asyaṁ | udārā udīrdhvaṁ vi-[17]śvāni  
bhūtāni saṁnahyethāṁ mama rāṣṭrāya jayanti amittrebhyo hetim  
asya-[18]ntī z 8 z*

Read: gandharvāpsarasas saṁ nahyadhvaṁ mama rāṣṭrāya  
jayanto amitrebhyo hetim asyantaḥ z 1 z sarvapūṇyajanās saṁ  
nahyadhvaṁ °° z 2 z vanaspatayas saṁ nahyadhvaṁ °° z  
3 z vānaspatyās saṁ nahyadhvaṁ °° z 4 z ośadhayas saṁ  
nahyadhvaṁ °° jayantyo °° asyantyaḥ z 5 z vīrudhas saṁ nah-  
yadhvaṁ mama rāṣṭrāya jayantyo amitrebhyo hetim asyantyaḥ  
z 6 z sūryācandramasāu saṁ nahyethāṁ °° jayantā °° asyantāu  
z 7 z prajāpate saṁ nahyasva °° jayann °° asyan z 8 z parameṣṭhin  
saṁ nahyasva °° jayann °° asyan z 9 z udārā udīrdhvaṁ viśvāni  
bhūtāni saṁ nahyadhvaṁ mama rāṣṭrāya jayanty amitrebhyo  
hetim asyanti z 10 z 8 z

## 15

[f138a18] *agnī rakṣatā sa imā senā rakṣatu | anuṣṭhātar anu  
[19] tiṣṭha sarve vīrā bhavantu me | indro rakṣatā | somo rakṣatā |  
varuṇo rakṣatā | [20] vāyū rakṣatā tvaṣṭā rakṣatā | dhātā | rakṣatā  
| savitā rakṣatā | sūryo rakṣatā [f138b] candramā rakṣatā | sa imām  
senām rakṣatu anuṣṭhātar anu z 9 z z*

Read: agnī rakṣitā sa imām senām rakṣatu | anuṣṭhātar anu  
tiṣṭha sarve vīrā bhavantu me z 1 z indro rakṣitā sa °°° z 2 z somo  
rakṣitā sa °°° z 3 z varuṇo rakṣitā sa °°° z 4 z vāyū rakṣitā sa  
°°° z 5 z tvaṣṭā rakṣitā sa °°° z 6 z dhātā rakṣitā sa °°° z 7 z  
savitā rakṣitā sa °°° z 8 z sūryo rakṣitā sa °°° z 9 z candramā

rakṣitā sa imām senām rakṣatu | anuṣṭhātār anu tiṣṭha sarve  
vīrā bhavantu me z 10 z 9 z

## 16

[f138b2] *aha rakṣatī tad imām anuṣṭhātār anu rātrī rakṣatrī*  
| *sāyamām anuṣṭhātriy a-[3]nu z indrāṇī rakṣatrī | varuṇānī*  
*rakṣatrī | sinivālī rakṣatrī | sā [4] imām anuṣṭhātriy anu | samudro*  
*rakṣatā | parjanya rakṣatā | vṛhaspatī [5] rakṣatā | prajāpati*  
*rakṣatā | parameṣṭhī rakṣatā | sa imām senā rakṣa-[6]tu z anuṣ-*  
*ṭhātār anu tiṣṭha sarve vīrā bhavantu me z z ity atha-[7]rvaṇika-*  
*pāipalādasākhāyām daśamaṣ kāṇḍas samāptaḥ z z*

Read: ahā rakṣitī tad imām senām rakṣatu | anuṣṭhātār anu  
tiṣṭha sarve vīrā bhavantu me z 1 z rātrī rakṣitrī semām °° |  
anuṣṭhatry anu °° z 2 z indrāṇī rakṣitrī semām °° z 3 z varuṇ-  
ānī rakṣitrī semām °°° z 4 z sinivālī rakṣitrī semām senām  
rakṣatu | anuṣṭhātriy anu tiṣṭha sarve vīrā bhavantu me z 5 z  
samudro rakṣitā sa imām senām rakṣatu | anuṣṭhātār anu tiṣṭha  
sarve vīrā bhavantu me z 6 z parjanya rakṣitā sa °°° z 7 z  
vṛhaspatī rakṣitā sa °°° z 8 z prajāpatī rakṣitā sa °°° z 9 z  
parameṣṭhī rakṣitā sa imām senām rakṣatu | anuṣṭhātār anu  
tiṣṭha sarve vīrā bhavantu me z 10 z 10 z anu 2 z

ity atharvaṇikapāipalādasākhāyām daśamaṣ kāṇḍas samāptaḥ  
z z