

The Kashmirian Atharva Veda, Book Eleven Edited with Critical Notes

LeRoy Carr Barret

Journal of the American Oriental Society, Vol. 44 (1924), 258-269.

Stable URL:

<http://links.jstor.org/sici?sici=0003-0279%281924%2944%3C258%3ATKAVBE%3E2.0.CO%3B2-R>

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.



THE KASHMIRIAN ATHARVA VEDA, BOOK ELEVEN
 EDITED WITH CRITICAL NOTES

LEROY CARR BARRET

TRINITY COLLEGE, HARTFORD, CONNECTICUT

Introduction

THE ELEVENTH BOOK of the Pāippalāda herewith presented is the shortest published and one of the three shortest in the manuscript: it contains nothing of unusual interest. The material is presented in the same manner as in previous books.

Of the ms.—This eleventh book in the Kashmir ms begins f138b8 and ends f141b6, covering three folios. There is no defacement of the ms: the pages have 20 lines each.

Punctuation, numbers, etc.—Punctuation is more regular than in most of the books previously edited, and the stanzas are numbered regularly for the first time since Book One. All the stanzas of three hymns are correctly numbered, in another there is only one mistake, and in the other three hymns there is confusion. There are only seven hymns (kāṇḍas) in this book, and no sign of grouping these into anuvākas: only at the end of hymns three, four and five does a numeral appear to indicate the kāṇḍa number; space is left for it after hymn seven. There are only a few corrections marginal or interlinear: in the left margin opposite the end of hymn five is “ūrjasam ṛcā” and a star. Accents are marked on all but the first stanza of hymn six, a hymn which appears in RV and a number of other texts. Accents have been almost entirely lacking in the ms since Book One (cf. JAOS 30. 189).

Extent of the book.—The book has seven hymns, all metrical. If there is a normal number of stanzas it is 14, as three of the hymns have 14 stanzas. The facts are set forth in the following table:

1 hymn has 5 stt	= 5 stanzas
1 “ “ 10	= 10 “
1 “ “ 11	= 11 “
1 “ “ 12	= 12 “
3 hymns have 14 stt each	= 42 “
<hr/>	
7 hymns have	80 stanzas

New and old material.—Two of the hymns in this book are § 19. 34 and 35; one is part of RV 10. 97: we may fairly count 52 stanzas as new material.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ
BOOK ELEVEN

1

[f138b8] *atha ekādaśaṣ kaṇḍān likhyante zz zz om̐ namo nārāyaṇā- [9] ya z om̐ namas tilotamāyāi z om̐ namo jvālābhagavatyaī z z om̐ namo 'ga- [10] neśāya z z om̐ vṛṣā te haṁ vṛṣamṇyanti garbhaṁ dadāmi yonyām ya- [11] di devapariṣṭhitā | prājām tokam na vindase z 1 z om̐ dhātā te taṁ si- [12] nivāli varuṇāni pra yaśchati | pumānsam putram indrāni sata- [13] tāyām dadhātu te z 2 z samvṛktas te vakṣaṇāsu garbhaṣ pusām pumā- [14] n kṛtaḥ sarvāṅgas tāmnor jāyatām agnir vāraṇyo hṛdībbhiḥ z 3 z dhasbī- [15] raṁ karmanyam prastam tā vadhrim sarvesām kṛnomi | ātmanas te lohitād ga- [16] rbhas sam vartatām vṛṣākaṣeḥ z 4 z tvaṣṭā piṇṣatu te prājām dhātā [17] tokam dadhātu te | rākā sūvyas ca sūcyā bhūtasyeśānā bhuvanasya de- [18] vi z 5 z sinivālīm anumatiṁ rākām gugūm sarasvatīm. | de- [19] vānām patnyāi yā devī indrāṇim avase huve z 6 z abhidā- [20] tā vṛddharagbhā ariṣṭāri virasūryam | vi jāyatām pra jāyatām ba- [f139a] hvi bhavatu putrinī z 7 z parisruca garbhaṁ dehi māsyāḥ pracyoṣṭa lohitaṁ | ano- [2] nonaḥ pūrṇo jāyatām asthāpū namdho piśācadhītaḥ z 8 z tvaṁ dadhāsi dvīpadeś ca- [3] tūspade garbhaṁ prajām ecate viśvarūpā | kani-kradad vṛṣabho vidumopā prajāpa- [4] te tanvām dehi garbhaṁ z 9 z abhikrandān stanayan dhehi garbhaṁ vidyotamānas pavamā- [5] no vidbbhiḥ | parjanya māṁ pṛthivi rebhasā | vatāpām rasīro-vadhīnām paśūnā | [6] z 10 z ā te nayāmi vṛṣanam yaṣ prajānām prajāpatih | sa te dadyāt trītyām [7] garbhaṁ yonyām vijām prajāṁ z 11 z ye vṛṣāno garbhamaḥṛta riviyānām sumenasah [8] tāns te hvayāmi tad u te sampaddhyatām z 12 z agnes te tvaṣṭur varuṇād indrāt so- [9] māḍ vṛhaspateḥ putram te putrakāmāyāi devebbhyo nir mame prajāṁ z 13 z aṅgaḍ aṅga- [10] t sam sravatu tad yonāu prati tiṣṭhatu | prajā te vakṣānā śayā taṁ te bījam nir uhatu | [11] z 14 z*

For the introductory phrase and invocation read: athāikādaśaṣ kaṇḍo likhyate zz zz om̐ namo nārāyaṇāya z om̐ namas tilotamāyāi z om̐ namo jvālābhagavatyaī z om̐ namo gaṇeśāya z z

For the hymn read: vṛṣā te 'ham vṛṣaṇyantyāi garbham dadhāmi yonyām | yadi devapariṣṭhitā prajāṁ tokam na vindase z 1 z dhātā te tam sinivālī varuṇāni pra yacchati | pumānsam putram indrāni 'satatāyām dadhātu te z 2 z samvṛktas te vakṣaṇāsu garbhas pumsām pumān kṛtaḥ | sarvāṅgas tānvo jāyatām agnir vāraṇyor vṛttibhiḥ z 3 z gambhīram karmaṇyām praṣṭham tān vadhrin sarvān kṛṇomi | ātmanas te lohitād garbhas sam vartatām vṛṣakapeḥ z 4 z tvaṣṭā piṅsatu te prajāṁ dhātā tokam dadhātu te | rākā sivyac ca sūcyā bhūtasyeśānā bhuvanasya devī z 5 z sinivālim anumatiṁ rākām guṅgūm sarasvatīm | devānām patnī yā devindrāṇīm avase huve z 6 z abhijātā vṛddhagarbhā ariṣṭāsti vīrasūr'yā | vi jāyatām pra jāyatām bahvī bhavatu putriṇī z 7 z parisrutām garbham dhehi māsyāḥ pra cyoṣṭa lohitam | anūnaḥ pūrṇo jāyatām 'asthāpū 'nandho 'piśācadhitāḥ z 8 z tvam dadhāsi dvipade catuspade garbham prajāṁ ejate viśvarūpa | kanikradad vṛṣabho 'vidumopā prajāpate tanvām dhehi garbham z 9 z abhikrandaṁ stanayan dhehi garbham vidyotamānaḥ pavamāno 'vibhiḥ | parjanyaemām pṛthivīm retasāvithāpām rasenaūsadhīnām paśūnām z 10 z ā te nayāmi vṛṣānam yaḥ prajānām prajāpatih | sa te dadhyāt ṛṭīyam garbham yonyām vijām prajāṁ z 11 z ye vṛṣāno garbhamkṛta ṛtvīyānām sumedhasaḥ | tāns te hvayāmi <sūtave> tad u te sampadyatām z 12 z agnes te tvaṣṭur varuṇād indrāt somād vṛhaspateḥ | putram te putrakāmāyāi devebhyo nir mame prajāṁ z 13 z aṅgād-aṅgāt sam sravatu tad yonāu prati tiṣṭhatu | prajā te vakṣāṇā śayat tān te bijām nir ūhatu z 14 z 1 z

Over sravatu in f139a10 is written in small characters bhavatu.

A stanza in MG. 2. 18. 2 is similar to our st 7; in a it has abhinnāṇḍā but I can get nothing similar to that out of our ms reading; Knauer's edition leaves a hiatus between pādas a and b, and I have done the same; in b MG has ariṣṭā vīrasūvari, and in d iyaṁ bhavatu tokinī. With our 8cd cf ApMB 1. 13. 1cd and HG 1. 25. 1cd. With 9c cf RV 5. 83. 1c which ends with jīradānuḥ, and with 10a cf RV 5. 83. 7a. In 14c I have accepted vakṣāṇā as a participle of vakṣ, but it is anomalous; it might be better to read vakṣaṇāsu yā; 14d does not yield a very good meaning.

2

[f139a11] aham saso yamanam saso bhūtīr yakṣmam ajījanāt. | imam sahasrabhā- [12] ga indro viśan nāśayāti te z 1 z yaḥ kāryo yaś ca kṛtas svayamjā uta hāryaḥ [13] devā indrajyeṣṭhā indro

viṣaṇ nāśayātu te z 2 z viśarasya vijya- [14] mbhasyeśudhar mātā dhanuṣ pitā ādityāṣ pudityād viṣaṇ nāśayantu te z 3 z [15] dhanvino jāyā iṣvā apaskamtasya bāhvoḥ apāṣṭāś chaṅgāt kurmalād viṣa- [16] n nāśayāmi te z 4 z alavatiṛ ara śiṛṣṇam atho syā yo mukham devī parja- [17] nyaretasiṣave kṛṇutā namaḥ z 5 z imāsatrayo ṅgirasō gāutamā vi- [18] rudham viduḥ tayā bharadvājaṣ kaṇvo viṣaṇ nāśayāti te z 6 z yas tvā [19] strīnā upasado yaṣ puṁso dhy āruhan. āklāntaṁ saṁklāntaṁ snāva taku [20] te kalpayāmasi z 7 z vātevbhram śyāvayāmi yakṣmaṁ te tanvaṁ pari | vā- [f139b] tā ya cagrus te guru rūjā laghu kṛṇmasi z 8 z tenāham ṛto tena viṣaṇ nā- [2] śayāmi te | yathā naṣ satyaṁ puruṣaṣ sadā vadutum arhasi z 9 z viṣkandham ta- [3] d āpiśaraṁ viśaraṁ vṛṣṇyā vyaṁ jambahanu grāham śaṅkham tvānujayenāṇ ajāma- [4] si z 10 z śunam id vośadhayo ni dadhe bheṣajāya kam | dhanāyavaḥ sanāyakaṣ pu- [5] ruṣaṁ pārayiṣṇavaḥ z 11 z ā ta patrāṇī devajūtā vīrudh āyisyā kṛtā | [6] tayāham indradattayā viṣaṇ nāśayāmi te z 12 z alasya vyaṅjanasya ve- [7] ṣṭataḥ skotaparnadhe granthe jyādyāyuvāṣ tvīd viṣaṇ nāśayāmi te z 13 z sākaṁ [8] viṣkandha prapata caṣeṇa kikiḍivya | sākaṁ vātasya drājyā sākaṁ naśśa nihā- [9] kaya z 14 z

Read: aham sasāu yamaṇaṁ sasāu bhūtīṛ yakṣmaṇ ajījarat | imaṁ sahasrabhāga indro viṣaṇ nāśayāti te z 1 z yaṣ kāryo yaṣ ca kṛtas svayaṁja uta hāryaḥ | devā indrajyeṣṭhā indro viṣaṇ nāśayāti te z 2 z viśarasya vijambhasyeśudhir mātā dhanuṣ pitā | ādityāṣ ṫpudityād viṣaṇ nāśayantu te z 3 z dhanvino jyāyā iṣvā apaskambhasya bāhvoḥ | apāṣṭhāc chrṅgāt kurmalād viṣaṇ nāśayāmi te z 4 z alavater āra śiṛṣṇam atho 'syā yan mukham | devīḥ parjanya retasa iṣave kṛṇutā namaḥ z 5 z imāṁ atrayo 'ṅgirasō gāutamā vīrudham viduḥ | tayā bharadvājaṣ kaṇvo viṣaṇ nāśayāti te z 6 z yas tvā strīnā upasado yaṣ puṁso 'dhy āruhan | āklāntaṁ saṁklāntaṁ snāva taku te kalpayāmasi z 7 z vātā ivābhraṇ cyāvayāmi yakṣmaṇ te tanvaḥ pari | vātā yac cakrus te gurv arujā laghu kṛṇmasi z 8 z tenāham ṫṛto tena viṣaṇ nāśayāmi te | yathā naṣ satyaṁ puruṣaṣ sadā vaditum arhasi z 9 z viṣkandham tad āpiśaraṁ viśaraṁ vṛṣṇyā vyaṁ | jambahanuṁ grāham śaṅkham tvānujay enāṇ ajāmasi z 10 z śunam id vā ośadhayo ni dadhre bheṣajāya kam | dhanāyavaḥ sanāyavaṣ puruṣaṁ pārayiṣṇavaḥ z 11 z yā te patrāṇī devajūtā vīrudh āyisyā kṛtā | tayāham indradattayā viṣaṇ nāśayāmi te z 12 z alasya vyaṅjanasya veṣṭataḥ sku-

taparṇadheḥ | granther jyāyā iśvās tu yad viṣaṁ nāsayāmi te z 13 z
sākaṁ viṣkandhaṁ pra pata cāṣeṇa kikiḍivṛyā | sākaṁ vātasya dhrā-
jyā sākaṁ naśya nihākayā z 14 z 2 z

There is much uncertainty in detail in the text here, particularly
in stt 7 and 8. With our 4bc cf Ś 4. 6. 4c and 5c; for st 14 see
RV 10. 97. 13.

3

(Ś 19. 34)

[f139b9] jaṅgīḍisi jaṅgīḍo rakṣatāsi jaṅgīḍaḥ dvipās catuspād
a- [10] smākaṁ sarvaṁ rakṣatu jaṅgīḍaḥ z 15 z yā kṛṣhrātri-
pañcāsīs chatam kṛtyākṛta- [11] ś ca ye | sarva vyunaktu tejaso
rasān jaṅgīḍas karat. z 2 z rasam kṛttrimam nāḍasa- [12] rasas
sapta visrasaḥ apetu jaṅgīḍāmatim iṣupasteva sādḥayā z 3 z [13]
kṛtyādūṣaṇa vāyam atho rātidūṣaṇaḥ atho sahasvān jaṅgīḍas pari
ṇam yo- [14] śi tāriṣam z 4 z sa jaṅgīḍasya mahīsā pari ṇaṣ pātu
viśvataḥ viśvaṁ ska- [15] ndham yena sāmahā saṁskasojojasā niṣ
tvā devā ajanayan niṣṭhitam bhūmyā- [16] m adhi tam u tvāṅgirā-
yati vrāhmaṇas pūrvyā viduḥ z 5 z na tvā pūrvā oṣa- [17] dhayo
na tvā caranty ā navā | vibādha ugro jaṅgīḍas paripāṇas sumān-
galaḥ [18] aśvayopadāni bhagavo jaṅgīḍāmutaviryah purā ta ugrā-
ya sato- [19] pendro vīryam dadhāu z 6 z ugra itye vanaspataya
indrojmānasā dadhāu | a- [20] mīvās sarvā rakṣāṅsi jahi rakṣāṅsy
oṣadhe | āsariram viśarikaṁ ca- [f140a.] lāsam pṛṣnyāmayaṁ tak-
mānam viśvaśāradam arasaṁ jaṅgīḍas karat z 7 z

Read: jaṅgīḍāsi jaṅgīḍo rakṣitāsi jaṅgīḍaḥ | dvipāc catuspād
asmākaṁ sarvaṁ rakṣatu jaṅgīḍaḥ z 1 z yāḥ kṛcchrās tripañcāsīs
śatam kṛtyākṛtaś ca ye | sarvān vinaktu tejaso 'rasān jaṅgīḍas
karat z 2 z arasaṁ kṛttrimam nāḍam arasās sapta visrasaḥ | apeto
jaṅgīḍāmatim iṣum asteva sādḥaya z 3 z kṛtyādūṣaṇo vā ayam atho
'rātidūṣaṇaḥ | atho sahasvān jaṅgīḍas pra ṇa āyūṅṣi tāriṣat z 4 z
sa jaṅgīḍasya mahimā pari ṇaṣ pātu viśvataḥ | viṣkandham yena
sāsaha saṁskandham oja ojasā z 5 z niṣ tvā devā ajanayan niṣṭhi-
tam bhūmyām adhi | tam u tvāṅgirā iti vrāhmaṇas pūrvyā viduḥ
z 6 z na tvā pūrvā oṣadhayo na tvā caranti yā navāḥ | vibādha ugro
jaṅgīḍas paripāṇas sumāngalaḥ z 7 z atha ṭpadāni bhagavo jaṅgi-
ḍāmitavīrya | purā ta ugrāya sata upendro vīryam dadhāu z 8
z ugra it te vanaspata indra ojmānam ā dadhāu | amīvās sarvā
rakaṣāṅsi jahi rakṣāṅsy oṣadhe z 9 z āsarīraṁ viśarikaṁ balāsam

prṣtyāmāyam | takmānam viśvaśāradam arasaṁ jaṅgiḍas karat
z 10 z 3 z

In the top margin of f140a stands "z 1 z 3 z" indicating the end of the hymn. The "15" at the end of st 1 indicates mistakenly the inclusion of the stanza in the preceding hymn; our st 2 is numbered correctly, but note irregular numbering after st 4. The text here given varies in places from that of the vulgate; the troublesome passages are fully treated in Whitney's Translation. It should be remembered that there is reason for believing that Ś Bk 19 was drawn from Pāipp, in which case we do not have two independent texts to work with.

4

(Ś 19. 35)

[f140a1] *indra-* [2] *sya nāma gr̥hṇanta ṛṣayo jaṅgiḍam daduḥ devā ya cakrur bheṣajam ugre viṣka-* [3] *ndhadūṣaṇam z 1 z ma no rakṣatu jaṅgiḍo dhanapālo dhanāiva devā yaṁ cakrur vrā-* [4] *hmanaṣ paripāṇam arātiyaṁ z 2 z djuhāndaṣaṁ ghoracakṣuṁ pāpakṛtvā-* [5] *nam āgataṁ | tāṅs tvaṁ sahasracakṣo pratibodhena nāśaya | paripāṇo mi jaṅgi-* [6] *ḍaḥ z 3 z para mā divaṣ para mā pṛthivyāḥ pary antarikṣāt para mā virudbhyāḥ* [7] *para mā bhūtāt para motha bhavyā diśo diśo jaṅgiḍaṣ pātv asmān. z 4 z* [8] *ye ṛṣṇavo devakṛtā yoco bibhṛthe tyā | sarvas tvān viśvabheṣajo rasān jaṅgi-* [9] *ḍas karat. z 5 z 4 z*

Read: indrasya nāma gr̥hṇanta ṛṣayo jaṅgiḍam daduḥ | devā yaṁ cakrur bheṣajam agre viṣkandhadūṣaṇam z 1 z sa no rakṣatu jaṅgiḍo dhanapālo dhaneva | devā yaṁ cakrur vrāhmanaṣ paripāṇam arātiyam z 2 z durhārdaṁ ghoracakṣuṣaṁ pāpakṛtvānam āgataṁ | tāṅs tvaṁ sahasracakṣo pratibodhena nāśaya paripāṇo 'si jaṅgiḍaḥ z 3 z pari mā divaṣ pari mā pṛthivyāḥ pary antarikṣāt pari mā virudbhyāḥ | pari mā bhūtāt pari mota bhavyād diśo-diśo jaṅgiḍaṣ pātv asmān z 4 z ya ṛṣṇavo devakṛtā ya uto bibhṛthe 'nyaḥ | sarvaṅs tān viśvabheṣajo 'rasān jaṅgiḍas karat z 5 z 4 z

In st 3a I have emended as suggested by Whitney; in 5a since Pāipp and the commentator on Ś have ṛṣṇavo we must deal with that; at Edgerton's suggestion I accept it; "ye" of the ms suggests a following initial consonant or short a, and that has led me to consider ye 'diṣṇavo. In 5b I suggest a form similar to that given by SPP but closer to our ms. The relationship of Ś Bk 19 and

Päipp has the same bearing on the problem here as in the preceding hymn.

5

[f140a9] *prati grhāni pṛthivīniyatam etad ājyasya* [10] *mathi-
tām śarīram mām dhanum asya dātus tvam rakṣa barhiṣyā yathāsat.*
z 1 z

Read *imām dhenum* in c: *pāda a* seems possible altho the sub-
junctive *grhāni* is not quotable, and I have thought that perhaps
grahāni and *ni dhattām* might better be read.

[11] *uta tvāhur varuṇasya pattrim atho tvāhur aditīm viśva-
rūpām adhijarā-* [12] *yum āghāre havyavāham agnāv asyā mahi-
mānam juhomi* z 2 z

Read *patnim* in *pāda a*, °*rūpām* in c; *atho* would be better in a.

sa saha- [13] *svaṅ tantum anvātātānaḥ so gniṣṭomān daśatām
samāpa adhijarāyūm* [14] *savatsān yo dadāti tam vāi devāḥ svar
ārohayanti* z 3 z

In *pāda a* read *sahasvān tantum* °*tātāna*, in b 'gni°, in c *sa-
vatsām*, in d *ārohayanti*.

adhijarāyu [15] *svaṅ ārohayanti anena dattāḥ sudughā vayodhāḥ
sahasmāi duhām* [16] *śatadhāram akṣatam amuṣṣmīn loke yuga
uttarasmin.* z 4 z

Read *adhijarāyus* °*ārohayaty* in a, *dattā* in b; Ś 18. 4. 50b reads
as suggested here, but *dakṣiṇā* is the noun. In *pādas cd* read *saho*
'*smāi duhām* °*akṣitam amuṣṣmin*.

pūrvavatsena [17] *sā vatsinī gāuryeṇasyā vatso ajaro jarāyuvat.
tṛtīyam māmsaṅ* [18] *parininditam yat tasmād devā adhijarāyam
āhuh* 5 z

In ab we should probably read *gāur yenāsyā*, but we should con-
sider also *gāureṇāsyā*. In d read *adhijarāyūm*.

ā dhāvaya [19] *śavasā vāvṛdhāno ntarā tvak sruvāde smāi | imam
indra mahatā me* [20] *ni rakṣa sam prajayā tatvā sam balena* z 6 z

In *pāda b* the only suggestion I can make is to read 'ntarā tvak
sruva ādadhe 'smāi; but there is nothing compelling about this.
In c read vi.

durvedāvasthād dha- [f140b] *hudhā parastād viśve devāḥ prati
paśyanty āyatīm yā bhadrā yā sarvataḥ somici-* [2] *s sedāhur bha-
vatu me jarāyuh* z 7 z

In pāda a read °āvastād bahudhā, in b āyatīm, in c samici : for d Edgerton suggests sed āhur bhavatu me ‘jarāyuh.

gr̥ṣtam dhenum adhijarāyūm svadhām kṛvānaḥ [3] *pra dadhātu vrahmaṇe sahasmāi duhām sahasradhāram akṣatam amuṣmimn loke para-* [4] *me vyoman.* |

The margin gives the numeral “8.” In pāda a read gr̥ṣtīm, in b dadātu, in c saho ‘smāi duhām sahasradhāram akṣitam amuṣmin.

vatsam jarāyuh pradadaṣ p̥yūsam yo no dadhātu sudughām a dhenum | [5] *tasya devāpi vavarta āyuh sā rohatu sukṛtām a lokam.*

In pāda read jarāyuh pradadat, in b dadāti and u dhenum : in c devā api vavarttāyuh, in d sa āro° and u lokam. Ś 9. 9. 4c is somewhat similar to pāda a.

The margin gives the numeral “9.”

parivālām adhijarā- [6] *yūm nadhā jīvo yadadām da pra etām syonām śagmām śivā śiveha sā no hiṁsīr ha-* [7] *sā dāivyena z 10 z*

For the first two pādas I can make no helpful suggestion ; in c I would read śivām śiveha, in d mā no and mahasā.

bhadrakṛtam sukṛtam ādisām bhuvā sarām bhuvām prati gr̥hṇāsy āya- [8] *tīm | ghṛtaśriyam nabhamā samvasāno devān manuṣyāmn asurān atarhi* | 11 z

With bhuvām sarām and āyatīm the first two pādas can stand. Read nabhasī in c, manuṣyān in d and probably utarṣin : this will bring d into close agreement with Ś 8. 9. 24d.

pañca [9] *devāṣ pravṣṭavanta etām itras tvastā varuno mitro agniḥ | te sarve savitur mahya-* [10] *m etām teha jivām pratirānta āyuh z 12 z*

Read indras and mitro in pāda b, and probably ‘saviṣur in c : in d ta iha. The past ppl act is rather surprising here if it is really correct.

kaśyapo yam jamadagnir vasistha ṛṣa- [11] *yo yunasya sanur āgra etām | bharadvājo grāutamō artviramṇaḥ syonan viśvāmi-* [12] *tto daduṣaṣ pratirānty āyuh z 13 z*

Read ‘yam in pāda a, in b sanur and etām, but I cannot solve yunasya : in c read gotamo and possibly atrivantah or even atharvānah ; in d syonām viśvāmitro, and pratiranty. Edgerton suggests atris kanvah for “artviramṇaḥ.”

*ūrjam devebhyas subhaga ūrjam manuṣyā uta | [13] ūrjam
pitṛbhyo aghna ūrjam dadhatu mā viśa z 5 z*

The only satisfactory procedure here seems to me to be to place the second pāda at the end; then imitating Kāuś 89.12 we can write a fairly good stanza, thus: *ūrjam devebhyas subhaga ūrjam
pitṛbhyo agrhṇām | ūrjam dadhatu mā viśa ūrjam manuṣyā uta
z 14 z 5 z*. In c dadatu me would seem better.

In the left margin opposite this stanza is *ūrjasam ṛcā*.

6

(RV 10. 97. 1-11)

[f140b13] *yā jātā ośadhayo deve- [14] bhyas triyugam purā |
manye na babhrūṇām aham śataṁ dhāmāni satvataḥ z 1 zz [15]
om śataṁ vo amba dhāmāni sahasram uta vo rūhaḥ | adhā śatakra-
tavo yūyam i [16] agadām kṛta | om imām me agadām kṛta z 2 z
om puṣpavatiṣ prasūmati- [17] ṣ phalinīr aphaḷā utā | aśvava
yasthāritvarir vīrudhaṣ pārayiṣṇavaḥ 3 zz [18] om ośadhī ṛta mā-
taro yād vo devīr ūba vruve apāmsi vighnatīr iti rakṣa- [19] ś
cātāyamānām z 4 z niṣkṛtin nāma vo mātā niṣkṛtin nāma vaṣ pitā |
sa- [20] dā patatrinī stha yād āmayati niṣkṛtā z 5 z [f141a] aś-
vatthē vo niṣadanaṁ parṇē vo vāsatiṣ kṛtā | gobhāsi tāt kilāsita
yāt sanō adhi [2] pāuruṣam. z 6 z yād āhā vājāyann imā ośadhīr
hāsta ādadhe | ātmā yākṣma- [3] sya nṛsyati purā jivagr̥bho yathā
z 7 z ūś chūsmā ośadhīnām gāvo goṣṭhā- [4] d iverate | dhānam
sanīspantinām ātmānām tāva pāuruṣaḥ 10 z yād ośadhaya- [5] ś
śagmāta rājānās śāmitāv iva | vipras śa ucyate bhīṣag rakṣohā-
mivacā- [6] tanaḥ | aśvavatīm somāvatīm ūrjāyantīm ūtojasam |
āvītsi sārva ó- [7] śadhī | nṛtō mā pārayān iti z 6 z āti viśvās
pariṣṭhā stenāiva vrajā- [8] m akramet. ośadhayaṣ prācicyavur yāt
kīm ca tanvo tām śaci viśadūśanam. z*

Read: *yā jātā ośadhayo devebhyas triyugam purā | manye nu
babhrūṇām aham śataṁ dhāmāni sapta ca z 1 z śataṁ vo amba
dhāmāni sahasram uta vo rūhaḥ | adhā śatakratavo yūyam imām
me agadām kṛta z 2 z puṣpavatiṣ prasūmatiṣ phalinīr aphaḷā utā |
aśvā iva sajitvarīr vīrudhaṣ pārayiṣṇavaḥ z 3 z ośadhīr iti mātaro
yad vo devīr upa vruve | rapānsi vighnatīr ita rakṣas cātāyamānāḥ
z 4 z niṣkṛtir nāma vo mātā niṣkṛtir nāma vaṣ pitā | sadā pata-
trinīḥ stha yad āmayati niṣ kṛtā z 5 z aśvatthē vo niṣadanaṁ
parṇē vo vāsatiṣ kṛtā | gobhāja it kilāsatha yat sanavatha pūruṣam*

z 6 z yad ahañ vājayann imā ośadhīr hasta ādadhe | ātmā yakṣma-
 sya naśyati purā jīvaḡrbho yathā z 7 z uc chuṣmā ośadhīnāñ gavo
 goṣṭhād iverate | dhanāñ saniṣyantīnām ātmānāñ tava pūruṣa
 z 8 z yad ośadhayas sam agmata rājānas samitāv iva | vipras sa
 ucyate bhiṣaḡ rakṣohāmīvacātanāḡ z 9 z aśvāvatiñ somāvatiñ ūr-
 jayantiñ udojasam | āvitsi sarvā ośadhīr tñṛto mā pārāyān iti
 z 10 z ati viśvāḡ pariṣṭhās stena iva vrajam akramuḡ | ośadhayaḡ
 prācucyavur yat kiñ ca tanvo rapas tñam śaci viśadūṣanam† z 11
 z 6 z

For this hymn cf also VS 12. 75 ff; TS 4. 2. 6. 1; MS 2. 7. 13;
 KS 16. 13; our text agrees now with one now with another of these:
 but for 10d I find no parallel. It seems clear enough that the next
 hymn begins as given below but the extra pāda in st 11 here makes
 me suspect that some stanzas of this hymn have been lost. It is
 noteworthy that the ms accents these stanzas (except the first), and
 that this is the longest passage accented since Book 2.

7

[f141a9] ahijambhās carāmasi | muṣṭāvarho gavām iva | kīlā
 upasrjan [10] harmi upastambhe prdākvam z

Read in pāda a °jambhās and remove colon; read °barho in b,
 upasrjan hanmy in c, and prdākvam in d.

ye ke celam apāśveṣur vā tñdamāte niṣada- [11] lam nṛpa śrī
 pāpate grhaḡ

This seems to be intended as a complete stanza but I can see
 nothing in it except perhaps iṣur vā followed by a form of √tṛd or
 of √tṛh.

aśchinnam tvā vāto hañtv aśchinnam abhi varṣatu | ā [12] kulena
 bheṣajena tenāññ jabhayāmasi | saścet tannām akṣakāḡ śayanāññ
 a- [13] rasāñ aka z

In pāda a I would read āchinnam, in b āchinnam, in d jambh°.
 It is not wholly clear that the next two pādas belong to this stanza:
 in e perhaps tanvām is meant; in f read śayanāñ and akāḡ, which
 perhaps is also at the end of e; I cannot restore pāda e.

asitāharām viṣam ubhayos svajasya ca | adhīkrasya yā ro- [14]
 piś tāy ito vi nayāmasi |

In pāda a read asitasyāharām; b as here is § 10. 4. 10b: in c the

name of a snake should stand, and *adhivakrasya* might be acceptable, or *dadhivaktrasya*; in d read *tā*.

*idam pāidvo ajāyate idam asya vivartanam | [15] idam kani-
krado mago dviṣate tu parāvasam. z*

In pādas ab read *ajāyatedam*, and cf § 10. 4. 7ab; in c we might read *magho*, and d can stand if *parāvasam* is acceptable (perhaps = *parāyaṇam* in § 10. 4. 7b).

*viṣūcīnām vātā vahañ- [16] tu viṣvag varṣantu vṛṣṭayaḥ viṣvag
viṣa pra meha tvam śatadhāra ivāvataḥ | 3 |*

In pāda a read *viṣūcīn* and *vahantu*, in b and c *viṣvag*, and in c *viṣam*. This is stanza 6.

*[17] niratam haritas sṛja mitro vartayate ratham | tenāpi lal-
hiya tena pi- [18] yūṣam nahināpinah |*

In pādas ab read *sṛjan* *mitro*; I have no suggestion for cd. Edgerton would suggest *ahināśanam* at the end of d.

*yenendrajasya yena nṛmṇo yena vṛttram parābhīnaḥ [19] tenā
śatakrato tvam aher jātāni jambhayaṃ z 2 z*

For pāda a here I would suggest *yenendrajasya nṛmṇam*, in b *vṛttram* °*bhinat*, in d *jambhayaḥ*.

*praty amodataṣ pṛthi- [20] vi prati dyāuṣ prati sūryaḥ pāidvo
yad āsvamātā krandenāhin apāva- [f141b] pat. rajjuṣ ca darśvatī
z śere payantiṣ pṛthivim anu z 4 z*

Read *amodata* in a, place colon after *sūryaḥ* and also after *apāvapat*. In e I think we have to read *datvatī*, and with 'payantiṣ' in f the two pādas will be readable even with *rajjuṣ* singular. Delete "z" in e.

*āpo jiryante [2] nāmṛta māindrānī avidhavābhavat. natvāmaste
viṣvag viṣam akhānam iva sā- [3] yakam. z 5 z*

In ab we may probably read *nāmṛta sendrāṇy*; in c *nudāmas* *te* seems possible, followed by *viṣvag*; for *akhānam* we might read *ākhanam*; or perhaps *ākhaṇam*: the stanza seems to be a patch-work and not at all clear.

*indrāgnī mittrāvaruṇas tvaṣṭāram aditīm bhagaṃ | hvayam ar-
vañtam [4] pāidvam mā nayam puruṣo viṣat.*

In pāda a read °*varuṇā*, in c *hvayāmo* 'rvañcaṃ', for d *mā* no 'yam' *puruṣo* *riṣat*.

*sadyo jāto kanikradat. | solvo dya dhūnataḥ krandenā- [5] śvasya
vājino hanyantv āhaya pṛthak. z 6 zz zz ity atharvaṇipāi- [6]
paladayās śākhāyām ekādaśo dhyāyas samāptāḥ zz zz*

Read: sadyo jāto 'kanikradat sa ulvo 'dhy adhūnuta | krandenā-
śvasya vājino hanyantāhayaḥ pṛthak z 12 z 7 z

ity atharvaṇikapāippalādāyām śākhāyām ekādaśo 'dhyāyas sa-
māptaḥ zz zz

In pāda d we might let hanyantv stand reading after it ahayaḥ.