

**The Kashmirian Atharva Veda, Book Twelve Edited with Critical Notes**

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THE KASHMIRIAN ATHARVA VEDA, BOOK TWELVE  
EDITED WITH CRITICAL NOTES

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*Introduction*

THE TWELFTH BOOK of the Pāippalāda herewith presented is only a little longer than the eleventh; it contains nothing of exceptional interest, though a little light is thrown on the text of some hymns which appear in Book 19 of Ś. The material is presented in the same manner as in previous books.

*Of the ms.*—This twelfth book in the Kashmir ms begins f141b7 and ends f144b10. This book begins with a hymn which is RV 1. 94; the first two pādas of st 1 are given on f141b and the rest of the hymn is on f154a and runs through line 5 of f154b: immediately after the two pādas of RV 1. 94. 1 our ms at f141b9 gives st 7 of the hymn which is Ś 19. 53 and continues on to the end of Ś 19. 54; but the first six stanzas of Ś 19. 53 are found f153b12 to f154a3 preceding the bulk of RV 1. 94. The obvious explanation would be that a folio of some predecessor of our manuscript was misplaced, but the position of part of the second hymn in book twelve ahead of the bulk of the first hymn makes the explanation not quite so simple: if we suppose that the folio was reversed when misplaced it does not seem that the result would be what we actually find. No satisfactory explanation of the situation has occurred to me, but I feel that the material given on f154 should be edited in this book and that has been done, as will be seen below.

The book covers in all about four folios. One line, f144a9 is badly broken, and there is a small defacement at the lower right corner of f154a.

*Punctuation, numbers, etc.*—The text is punctuated in the usual hap-hazard manner. Only one hymn is numbered, the numeral "5" standing at the end of the hymn I have numbered four; this might be considered an indication that our text counted the hymns which are Ś 19. 53 and 54 as separate hymns, but there is no indication of a division after st 10 of our hymn 2 in f141b14; there is a blank space for a numeral at the end of our second hymn. In

no. 5 the stanzas are numbered regularly, in no. 6 the first four are numbered, in no. 7 stanzas 2 and 6 are numbered. There is no grouping of the hymns in anuvākas. Corrections are few, either marginal or interlinear. Accents appear only on the last stanza of the first hymn.

*Extent of the book.*—This book has seven hymns as edited, the last one being prose. If there is a stanza norm it is probably sixteen. The following table shows the number of stanzas:

1 hymn has	5 stanzas =	5 stanzas
1 " "	10 " =	10 "
2 hymns have	14 " =	28 "
3 " "	16 " =	48 "
<hr/>		
7 hymns have		91 stanzas

*New and old material.*—The first hymn of this book is RV 1. 94, the second is § 19. 53 and 54, the fourth § 19. 32, the fifth § 19. 33: in the sixth there are a few bits of familiar material. The amount of new material may fairly be said to be 43 stanzas.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ  
BOOK TWELVE

1

(RV 1. 94)

[f141b7] *atha dvādaśomārkāṇḍa atharvaṇadhyāyam likhyate zz om̐ namo nārāyaṇā- [8] ya z z om̐ imam̐ stomam̐ arhate jāta- bhavedase ratham̐ iva san da- [9] hemāsanikayāṣ (kāle)*

[f154a3] *bhadrā hi naṣ pramatir asya saṁ sam agne saṁkhye mā riṣāmā vayam̐ tava | [4] yasmāi tvam̐ āhur bhajase sa ādity anarvān. kṣota tadate stuviryam̐ sa bhūtāva nāi- [5] nam aśnoty arhatir agne z z bharāmedhmaṁ kṛnavāmā haviṁsi te jite a- [6] ntaṣ parvāṇā parvaṇā vayam̐ jīvātava prataram̐ mādhasyā dayo gne z sasema tvam̐ [7] samidam̐ sādaye dhīyas te devā havir adanty āhutam̐ tvam̐ ādityāñ ā hava tādhyā- [8] kṣmasyāgne z tvam̐ adhvaryur uta hotāsi pūrvyah̐ prasāstā potār januṣā purohitāh̐ [9] viśvā vidvān̐ āhartvijyā dhīra puṣyasyāgneḥ z dīśām̐ gopāsya jarantu janta- [10] vo dvipās̐ ca yad uta catuspad̐ aktubhiḥ citraṣ̐ praketasā uśaso mahañ̐ asyā- [11] gne { yo viśvatas̐ supratikas̐*

sadruhasi dūre dīśchan talid ivāsi rocate | rā- [12] rātnyās ca tanvo ati deva paśyasyāgne | pūrve devā bhavatum usvato ratho smākam śan- [13] so anyastu dādhyah tad ājānito upuśyatā vato gne z vadhūn duśānsān avi dū- [14] dhyo jahi dūre vā ye ānti vā ke cid attrinah z adhā yajñāya śrñute [15] sugam kṛṣy agne yad ukthān pārohito rathe vātajūtā ṛṣabhasyeva te ravaḥ z [16] yujin- vasti vanino dhūmaketunāgne adha svanāḍ uta svidyuh patatrinno dhrapsā [17] ya te yavasādo vy asthīran. suga tat te tāvakedyo rathebhyo gne z tvam mittrasya varu- [18] ṇa dhayasya vayātām maruṭām helo adbhutaḥ mṛḍā su no bhūtv eśām manaḥ pu- [19] nar agne z deve devānām asi mittro adbhūto vasur vasūnām ami cā \* \* \* [20] dhvare | śarman syāma tava sapratihastame gne z tat te bhadrām yat samiddhas\* \* \* [f154b] somāhuto rajase mṛḍa- yāttasaḥ dadāsi ratna draviṇām ca dāśuḥ gnes sākhye [2] mā riśāmā vayam tava z asmāi tvam sodravīṇe dadhāso nāgāssim adīte sa- [3] rvatāta yaṁ bhadreṇa śavamā codayāsi prajāvantāu rād- hasyā te syāma z sa [4] tvagne sūbhagatvasya vidvān asmākam āyuḥ pra tireha deva | tān no mittró vāru- [5] ṇo māmahantām aditis sindhuḥ pñthiví utá dyāuh z

The ms corrects in 154a12 to (ta)ndho, and in 154b1 to (°ta)maḥ.

For the introductory phrase and invocation read: atha dvāda- śamaḥ kāṇḍa ātharvaṇādhyāye likhyate z z om̐ namo nārāyaṇāya z z

Read: imam stomam arhate jātavedase ratham iva sam mahemā manīṣayā | bhadrā hi naḥ pramatir asya samsady agne sākhye mā riśāmā vayam tava z 1 z yasmāi tvam ḥāhur bhajaseḥ sa sādhaty anarvā kṣetī dadhate suviryam | sa tūtāva nāinam aśnoty anhatir agne ° ° z 2 z bharāmedhmaṁ kṛṇavāmā havīṁṣi te citayantaḥ parvaṇā-parvaṇā vayam | jīvātave prataram sādhayā dhiyo 'gne ° ° z 3 z śakema tvam samidham sādhayā dhiyas tve devā havir adanty āhutam | tvam ādityān ā vaha tān hy uśmasy agne ° ° z 4 z tvam adhvaryur uta hotāsi pūrvyah praśastā potā januṣā puro- hitaḥ | viśvā vidvān ārtvijyā dhira puśyasy agne ° ° z 5 z viśām gopā asya caranti jantavo dvīpac ca yad uta catuṣpad aktubhiḥ | citraḥ praketa uśaso mahān asy agne ° ° z 6 z yo viśvatas supra- tikas sadṛññ asi dūre cit san talid ivāti rocate | rātryās cid andho ati deva paśyasy agne ° ° z 7 z pūrvo devā bhavatu usvato ratho

'smākam śaṁso abhy astu dūḍhyaḥ | tad ā jānītota puṣyatā vaco  
 'gne ° ° z 8 z vadhāir duḥśaṁsāṅ̃ ava dūḍhyo jahī dūre vā ye  
 anti vā ke cid atrīṇaḥ | adhā yajñāya gr̥nate sugam̃ kṛdhy agne  
 ° ° z 9 z yad ayukthā †npā rohitā rathe vātajūtā ṛṣabhasyeva te  
 ravah | ād invasi vanino dhūmaketunāgne ° ° z 10 z adha svanād  
 uta bibhyuḥ patatriṇo drapsā yat te yavasādo vy asthīran | sugam̃  
 tat te tāvakebhyo rathebhyo 'gne ° ° z 11 z tvam̃ mitrasya  
 varuṇasya dhāyase 'vayātām̃ marutām̃ helo adbhutaḥ | mṛdā su no  
 bhūtv eṣām̃ manaṣ punar agne ° ° z 12 z devo devānām̃ asi mitro  
 adbhuto vasur vasunām̃ asi cārur adhvare | śarman syāma tava  
 saprathastame 'gne ° ° z 13 z tat te bhadrām̃ yat samiddhas sve  
 dame somāhuto rajase mṛḍayattamaḥ | dadhāsi ratnam̃ draviṇam̃  
 ca dāsuse 'gne sakhye mā riṣāmā vayañ tava z 14 z yasmāi tvam̃  
 sudraviṇo dadāso 'nāgāstvam̃ adite sarvatātā | yañ bhadreṇa śavasā  
 codayāsi prajāvanto rādhasā te syāma z 15 z sa tvam̃ agne sāu-  
 bhagatvasya vidvāñ asmākam̃ āyus̃ pra tireha deva | tan no mitro  
 varuṇo māmahantām̃ aditis sindhuḥ pṛthivī uta dyāuḥ z 16 z 1 z

Possibly I have restored too frequently the RV readings, but there seem to be only a few minor variants here. In 2a RV has āyajase which perhaps is intended here. Stt 3 and 4 of RV are interchanged, also stt 5 and 6. In 8a suṣvato seems to be a real variant of RV sunvato. In 10a RV has ayukthā aruṣā and probably that should be the reading of Pāipp. In 12a RV has ayam. In 14b RV has jarase, which is probably the real reading.

## 2

(Ś 19. 53 and 54)

[f153b12] kālo svo va- [13] hatuḥ saptaśāśmīḥ sahasrākṣo akṣaro  
 bhūrīretāḥ | tam ā rohanti kavayo [14] vipaśyatas tasya cakrā bhū-  
 vanāni viśvā sapta cakrāñ vāhātu kāla eṣaḥ [15] saptāsya nābhīr  
 amṛtam̃ nv akṣaḥ z sā imā viśvā bhuvanāny aṅjam̃ kāla [16] sāiyyate  
 prathamō nu devaḥ pūrṇaṣ kumbho adhi kālāhitas tam̃ vāi paśyāmo  
 bahu- [17] dhā ni santam̃ | sa imā viśvā bhuvanāni pratyam̃ kālām̃  
 tam̃ āhuḥ parame vyo- [18] man. z sa yava sam̃ bhuvanāny ābharat  
 sa yava sam̃ bhuvanāni pariyoḥ pitā [19] samñ abhavatu putra  
 eṣām̃ tasmād̃ vāi nānyat param̃ astu tejaḥ kālo mūm̃ diva [f154a] m  
 ajanayat̃ kālāimām̃ pṛthivīm̃ uta kālena bhūtam̃ bhavyam̃ ca esatam̃  
 ha vi tiṣṭhate | [2] kālo bhūtam̃ asṛjat̃ kālo tapatu sūryaḥ kāle  
 viśvā bhūtāni kāle cakṣu- [3] r vi paśyati z

[f141b9] *kāle manāṣ kāle praṇaṣ kāle nāma samāhi-* [10] *taṁ | kālena sarvā nandanty āgatena pradā imāḥ z kāle tapaṣ kāle jye-* [11] *ṣṭham kāle vrahma sasamāhitam, kālo ha sarvasyeśvaro yaṣ pitā-* [12] *sīt prajāpateḥ z tenesitam tena jātam tad u tasmin pratiṣṭhitam, kālo* [13] *ha vrahma bhūtvā bibharti parameṣṭhinam, z kālaṣ prajā sṛjati kā-* [14] *lo gre prajāpatim | svayambhūṣ kaśyapaṣ kālāt tataṣ kālād ajāyata | kā-* [15] *lād āpas sam abhavat kālād vrahma tapo diśaḥ kālenodayatu sūrya-* [16] *ṣ kālena viśate punaḥ kālena viśate punaṣ kālena vātaḥ pavate kā-* [17] *lena bhūtam bhavyam ca putro janayat puraḥ | kālād ṛjas sam abhavan yajuṣ kā-* [18] *lād ajāyata | kālo yajño sam irayad devebhyo bhāgam akṣitam | kāle* [f142a] *gandharvāpsarasas kāle lokas samāhitāṣ kāle yam āngirā devo tharvā cā-* [2] *dhi tiṣṭhata z imāṁ ca lokam paramam ca lokam punyānś ca lokān vidhṛtś ca pu-* [3] *nyā | sarvān lokān abhicitya vrahmanāṣ kālā sānyate paramo nu devaḥ z*

Read: *kālo 'svo vahati saptaraśmīṣ sahasrākṣo akṣaro bhūritetāḥ | tam ā rohanti kavayo vipaścitas tasya cakrā bhuvanāni viśvā z 1 z sapta cakrā vahati kāla eṣa saptāsyā nābhīr amṛtam nv akṣaḥ | sa imā viśvā bhuvanāny aṅjan kālas seyate prathamo nu devaḥ z 2 z pūrṇaṣ kumbho adhi kāla āhitas taṁ vāi paśyāmo bahudhā nu santam | sa imā viśvā bhuvanāni pratyaṅ kālām tam āhuṣ parame vyoman z 3 z sa eva saṁ bhuvanāny ābharat sa eva saṁ bhuvanāny paryāit | pitā sann abhavat putra eṣām tasmād vāi nānyat param asti tejaḥ z 4 z kālo 'mūm divam ajanayat kāla imām pṛthivīm uta | kālena bhūtam bhavyam ceṣitam ha vi tiṣṭhate z 5 z kālo bhūtam asṛjata kāle tapati sūryaḥ | kāle viśvā bhūtāni kāle cakṣur vi paśyati z 6 z kāle manaṣ kāle praṇaṣ kāle nāma samāhitam | kālena sarvā nandanty āgatena prajā imāḥ z 7 z kāle tapaṣ kāle jyeṣṭham kāle vrahma samāhitam | kālo ha sarvasyeśvaro yaṣ pitāsīt prajāpateḥ z 8 z tenesitam tena jātam tad u tasmin pratiṣṭhitam | kālo ha vrahma bhūtvā bibharti parameṣṭhinam z 9 z kālaṣ prajā asṛjata kālo 'gre prajāpatim | svayambhūṣ kaśyapaṣ kālāt tapaṣ kālād ajāyata z 10 z kālād āpas sambhavan kālād vrahma tapo diśaḥ | kālenod eti sūryaṣ kālena viśate punaḥ z 11 z kālena vātaṣ pavate kālena <pṛthivī mahī | dyāur mahī kāla āhitā z 12 z kālo ha > bhūtam bhavyam ca putro 'janayat puraḥ | kālād ṛjas sam abhavan yajuṣ kālād ajāyata z 13 z kālo yajñam sam āirayad devebhyo bhāgam akṣitam | kāle gandharvāpsarasas kāle lokas sam āhitāḥ*

z 14 z kâle 'yam aṅgirā devo 'tharvā cādhi tiṣṭhataḥ | imaṁ ca lokam paramam ca lokam puṇyāś ca lokān vidhrtīś ca puṇyāḥ z 15 z sarvāñ lokān abhijitya vrahmaṇā kālas seyate paramo nu devaḥ z 16 z 2 z

These stanzas have been widely recognized as constituting one hymn in spite of the division in Ś. The text as emended here has a number of variations from that of Ś; but Whitney in his Translation gave up some of the readings of the Ś text as it stands in the Berlin edition.

3

[f142a4] *saptāitam saptarṣayaś śalyakartā dvādaśa āddhim śalyam cakra-* [5] *tur indrarāśir mahodaram z*

In pāda a saptāita would be an easy correction and somewhat probable; in b and c I believe there is mention of rice-harvest and would incline to understand a form śālya (< śāli) and read śālyakartāro in b, and for c possibly āviddham śālyam cakartur: in d indrarāśim. Edgerton suggests saptāite, śalyakartāro, and śalyam.

*indrarāśir mittravaruṇāv āviddham nirakṛnta-* [6] *taṁ | prasūtam indreṇogrena vrahmaṇā nāma sarvataḥ |*

In pāda a read °rāśim mitrā°.

*nānam aśnīyātha vrahmaṇo* [7] *na grhām pra haret svām tṛṣṭam viṣam iva ta imātīm indrarāśiḥ śāle śāye z*

Read aśnīyāta vrahmaṇo in a, grhām and svām in b, tāimātam in c.

[8] *ayam śāye tanvo rakṣamāno ayam śvinābhy avacaḥṣāne enam |*

This, I believe, is a mutilated stanza; the first pāda as it stands would be pāda a, ayam would perhaps be all that is left of pāda b, and aśvinābhy ° ° would be pāda d (with correction to °kṣānāv).

*madhye khalasya* [9] *nirmīto indrarāśir mahodarah | bhīmo anyasya śāṅkase aśvāvābhyutsinī na-* [10] *ḍam |*

Read nirmīta in pāda a: with śāṅkase c seems possible tho anyasya may need correction; in pāda d aśveva and naḍam seem clear but the intervening letters yield nothing to me.

*yehendrarāśinnivayātu vardhayātu khalam ānyā sphātim ca khālvām* [11] *grhṇātu gavām ca bahu puṣyatu z*

For pāda a the best suggestion I can make is anyendrarāśir ivāitu; in b read vardhayatu ° anyā: in c khalyām.

*imov aśvinaḥ śepo im indro vrahmaṇa-* [12] *spatiḥ tvam cakra*

*śivam asmabhya mṛṣayo ja tvam cakra śivam asmabhya pṛṣayo* [13] *jīvanāya kam.* |

In pāda a I would read yam †ov aśvinā, and possibly śepatur; in b yam: for ed tam śakra śivam asmabhyam †mṛṣayo jīvanāya kam. In a Edgerton suggests yam v.

*dr̥ḍhāmśākuntamayak dhṛtam āsit svāpadam* | *pakturā-* [14] *s rpyantaḥ śera yā tanva hutam haviḥ*

For pāda a I would suggest dr̥ḍhā aṅśāḥ kuntamayā, but it does not match pāda b; in b read āsit chvāpadam: for pakturās in c I can offer nothing, but would suggest sarpantaḥ śere; for d we might read yat tanva āhutam haviḥ. This is stanza 8.

*anaḍuhāna pṛṣṇihān vahatām vaharā-* [15] *pṛṇām* | *kināśasya samas tv edād indrarāśir ajāyataḥ*

The ms seems to correct vahatām to uhatām.

For pādas ab I would suggest anaḍuhām pṛṣṭivahām vahatām †vahar āpṛṇām; with edhād perhaps pāda c can stand, and in d read ajāyata. In c etad would be better than edhād.

*yadi kinā-* [16] *nāśas sasvedeti sartastas tanvam pari* | *apām gāveva dr̥ṣyanti indrarāśim* [17] *so śnute* |

Read: yadi kināśas sasveda eti śirastas tanvam pari | apām gāva iva ṛṣyantindrarāśim so 'śnute. The correction of pāda b seems possible.

*yadi kināsam sirupatir dandena hantu manyataḥ yadi kiñ ca* [18] *khalvam sādānva indrarāśo udāhitam z*

In a read kināsam sira<sup>o</sup>, in b hanti manyutaḥ, in c sādānvā, in d probably indrarāśā udāhṛtam.

*ulūkhala musulam tāni co-* [19] *dayan pa sūrpaṁ nāya pavate kṛṇuṣva* | *vāhi putrāya gotamam indrarāśi-* [20] *r madhumantam kṛnotu z*

In pāda a read ulūkhalaṁ musalaṁ; tāni may be corrupt; in b I think we should read pra sūrpaṁ naya: pāda c seems to lack three syllables possibly at the beginning.

*etaś chūrpaṁ janitar āharulūkhalaṁ musulam kustyā* [f142b] *gahi putrā no tha sujanitve ahni pitusiṣṇante madhumamnam āusam* |

In pāda a read etac, in b read musalaṁ and possibly kumbhyā gahi: in c perhaps 'tha sujanitve, for d pitum aśnanti madhumantam oṣam.



*agnir no dataḥ | [2] prahito yam āgam manah maryam annam  
aviṣam kṛnomi |*

For this I suggest: agnir no dūtaḥ prahito yam āgan mano man-  
yam | annam aviṣam kṛnomi.

*nirāviddham akṛtam vrahma- [3] ne no ado mandam pitum  
avyaṣasūtā | svādo pito madhu pito tapa naṣ pitāv ā ga- [4] hi śivaś  
śivābhīr ūtibhīh*

In pāda a read akṛtam, in b probably avyathasūtām; in c madho,  
in d upa naṣ pitāv. The last three pādas are RV 1. 187. 2a and  
3ab, where ā cara is read.

*siṅho bhūtvā gā mṛṇāny agnir bhūtvā dhānyam indra [5] rāsir  
nirmito mayāthāram vācam gaśchatu z*

Read: siṅho bhūtvā gā mṛṇāny agnir bhūtvā dhānyam | indra-  
rāsir nirmito mayāthāram vācam gaśchatu z 16 z 3 z

The indrarāśi which is praised here was probably a portion of  
threshed grain set aside for the chief of a small or perhaps large  
district. I have been able to get very little more out of the hymn.

4

(§ 19. 32)

[f142b5] *satakāṇḍo duścyavanas sahasrapa- [6] ṛṇam uttirah  
darbho yo gra ośadhis tam te badhnāmy āyuse z nāsyā keśān pra  
vapanti [7] norasi tādam āghnati | yasmāschinnaparnena darbhena  
śarma yaśchatu | divi te [8] tūlam ośadhe pṛthivyām adhi niṣṭhitā |  
tayā sahasrakāṇḍenāyus pra va- [9] rdhayāmahe | tisro divo ty  
atṛṇat tisro bhyām pṛthivīm uta | tayā dṛhārdo ji- [10] hvā ni  
trṇādde vacānsi ca | tvam asi sahamāno aham asmi sahasvān | u-  
[11] tōu sahasvantāu bhūtvā sapatnāt sahiṣivahī | sahasvino dhi-  
mātiham [12] sahasvā pṛtanōyataḥ sahasva sarvān druhāndas  
svāhāṇḍo me bahum kṛ- [13] dhi | darbhena devajātena divoṣṭham-  
bhena śaśvajit. tenāham sasvato danān a- [14] śanam śanavāni ca |  
priyam mā darbha kṛṇu vrahmarājanyābhyaṃ sūdrāya cā- [15]  
ryaya cāsmāi ca kāmayāmahe | sarvasmāi da vipāśyate | yo jāya-  
māna- [16] ṣ pṛthivīm adṛṇhad yo stabhnād antarikṣam divam ca |  
yam bibhrataṃ nanu pāpmā vi- [17] veda sa no yam darbho  
dharuṇo dhivākaḥ z sapatnahā satakāṇḍas sahasvān o- [18] ṣad-  
hinām prathamah sam babhūva ma no yam darbhas pari pātu  
viśvataḥ tena sā- [19] kṣiya mṛtanā pṛtanayataḥ z 5 z*

Read: śatakāṇḍo duścyavanas sahasraparṇam uttirah | darbho ya ugra ośadhis tam te badhnāmy āyuṣe z 1 z nāsyā keśān pra vapanti norasi tādam ā ghnate | yasmā achinnaparṇena darbheṇa śarma yacchati z 2 z divi te tūlam ośadhe pṛthivyām adhi niṣṭhitaḥ | tvayā sahasrakāṇḍenāyuṣ pra vardhayāmahe z 3 z tisro divo 'ty atrṇat tisro dyām pṛthivīm uta | tvayā durhārdo jihvām ni tṛṇadmi vacānsi ca z 4 z tvam asi sahamāno aham asmi sahasvān | ubhāu sahasvantāu bhūtvā sapatnānt sahiṣīvahi z 5 z sahasva no 'bhimātīrṇ sahasva pṛtanāyataḥ | sahasva sarvān durhārdas suhārdo me bahūn kṛdhi z 6 z darbheṇa devajātena diviṣṭhambhena śāśvad it | tenāham śāśvato janān asanam sanavāni ca z 7 z priyam mā darbha kṛṇu vrahmarājanyābhyaṃ sūdrāya cāryāya ca | yasmāi ca kāmāyāmahe sarvasmāi ca vipaśyate z 8 z yo jāyamānaṣ pṛthivīm adṛṇhad yo 'stabhnād antarikṣam divam ca | yaṃ bibhrataṃ nanu pāpmā viveda sa no 'yaṃ darbho dharuṇo 'dhivākaḥ z 9 z sapatnahā śatakāṇḍas sahasvān ośadhīnām prathamah saṃ babhūva | sa no 'yaṃ darbhaṣ pari pātu viśvatas tena sākṣiya pṛtanāḥ pṛtanayataḥ z 10 z 4 z

This is very close to the text of §; in the case of the most notable variations (in 1b, 3a, and 9d) Whitney in his Translation has adopted the Pāipp readings, most of which are those of the § mss. Whether 4b can stand as given here is doubtful; § has tisra imāḥ pṛthivīr uta.

## 5

(§ 19. 33)

[f142b19] sahasrārghyaś śatakāṇḍaṣ payasvā- [20] n apām agnir virudhām rāsūyam | sa no yaṃ darbhaṣ pari pātu viśvato dāivo [21] maṇir āyuṣā saṃ srjātu naḥ z 1 z ghṛtāl ullubdho madhuvān payā- [f143a] svaṃ bhūmidruho cyuta cyāvayīṣṇuḥ nudam sapatnān adharānś ca kaṇvan darbhā roha [2] mahatā mahendriyeṇa z 2 z tvam bhūmig abhy eṣy ojasā tvam ve- [3] dyām śirasī cārur adhvā | tvām pravitrām ṛṣayo bharantas tvam puniḥa duritāny a- [4] smat. z 3 z tikṣṇo rājā viśāsahi rakṣohā viśvacarṣaṇi | tejo de- [5] vānām balam ugram etat tat te badhnāmi jarase svastaye z 4 z darbheṇa tvam kṛ- [6] kṛṇu viryāṇi darbham bibhratātmanā mā vyathīṣṭhāḥ atīṣṭhāpo varcase dhv a- [7] nyā sūryāivā bhāhi pradīśas catasra z 5 z

Read: sahasrārghyaś śatakāṇḍaṣ payasvān apām agnir virudhām rājasūyam | sa no 'yaṃ darbhaṣ pari pātu viśvato dāivo maṇir

āyusā sam sṛjāti naḥ z 1 z ghṛtād ullabdho madhumān payasvān  
bhūmidṛṅho 'cyutaś cyāvayiṣṇuḥ | nudan sapatnān adharānś ca  
kṛṇvan darbhā roha mahatām indriyeṇa z 2 z tvām bhūmim aty  
eṣy ojaś tvām vedyām sīdasi cārur adhvare | tvām pavitram ṛṣayo  
'bharanta tvām punīhi durityāny asmat z 3 z tikṣṇo rājā viśāsahī  
rakṣohā viśvacarṣaṇiḥ | tejo devānām balam ugram etat tat te  
badhnāmi jarase svastaye z 4 z darbhena tvām kṛṇu vīryāni darbhām  
bibhṛad ātmanā mā vyathisthāḥ | atisthāya varcase 'dhy anyān  
sūrya ivā bhāhi pradīśās catasrah z 5 z 5 z

In 3c I have adopted (with Whitney) the reading of SPP; in  
5c Ś has (by emendation) varcasādhy. The compound of ud +  
labh (st 2a) is not quotable, but it seems to me quite as good as Ś  
ullupto.

## 6

[f143a7] *ud irataṁ pṛthivī jira-* [8] *dānuś śātenāmantarvān anu*  
*vāti vātā | ṛdvyāvati pṛthivī prati gṛ-* [9] *hnātu vijām sahasra-*  
*valuśam sudughā rohanti z 1*

Pāda a is correct; in b a probable reading is arvān anu vāti  
vātaḥ, but I can make nothing of śātenāmant: in c read ūrjāvati  
and bijām, in d °valuśam.

*indra ca nām haryaśvo* [10] *agnir vā rohitāśvaḥ aśvinā rāsa-*  
*bhāśvā kṛṣim devīm ayoyujam*

In pāda a read indraś cāinām, in d ayoyujan.

*śu-* [11] *nām vṛtrām ā yaścha śunam aṣṭrām ud iṅgayaḥ śunam*  
*tu tapyatām phālaś śunam vaha-* [12] *tu lāṅgalam z 3 z*

Over the last syllable of pāda b the ms has "2."

In pāda a read varatrām ā yaccha, in b iṅgaya: in d lāṅgalam.  
For our ab cf. Ś. 3. 17. 6cd.

*yunaktu vāhā vyogā tano ihate kṣette vapateha bi-* [13] *jam*  
*tathā dhātā tathā bhagas tathā kṛṇutām aśvinā z 4 z tathā devī*  
[14] *sarasvatī |*

In pādas ab read yunakta, and vi yugā tanoteha te kṣetre. Period  
and numeral to be placed at end. In the right margin at the end  
of line 13 the ms corrects vapa° to vapyā°. For our ab cf Ś  
3. 17. 2ab.

*supippalā ośadhayo nāhīnām akṣataḥ tad indro varu-* [15] *no*  
*vāyur aśvinedam me prāvātā vacaḥ z*

Probably tad is the end of pāda b but I can make no satisfactory

suggestion for the pāda; the rest can stand but the metre is irregular: for pāda a cf § 3. 17. 5a, and for pāda d cf RV 10. 97. 14d.

*dhātā pūṣā vṛhaspati bhū-* [16] *myāḥ samajim akam kṛṣim devās svarvidah kalyāṇi subhageva yā |*

In pāda a read °patir, in b akran, and possibly samīcim before it.

[17] *saṁsthāyān vapuṣenyāsān astrirātra madhumamnam aṅsām | anyasya bhāumā* [18] *puruṣasya bhāumā paśūnām nu hi śrayantām z*

In the right margin the ms has saṁśayam, probably to correct the end of pāda b; there is also an interlinear correction indicating the insertion of a second bhāumā before paśūnām.

For pāda a possibly we might read saṁsthāpyān vapuṣe ny āsan, or something like that; in b I would read madhumantam aṅsam, but I cannot solve astrirātra. Insert bhāumā at the beginning of pāda d as the ms indicates.

*tivrā varṣanto vṛṣṭayo* [19] *bhūpaye mahame vṛdhe z z pinvānas parjanyaṣ tiṣṭhata sā puruṣāyod a-* [20] *yati sūryaḥ ānandaṁ janayan yuva sarvārātir apabādhamānah*

In the right margin the ms corrects to (varṣa)ntu.

In pādas ab read varṣantu and bhūtaye mahase; in c read tiṣṭhati, in d sa and eti, in e yuvat or possibly janayatya uta, in f sarvā arātir.

*vi-* [f143b] *jīṣva pṛthvi mayūr vipakṣa mṛdvi bhava bhadram rohatu dhānyam z*

In pāda a read vi jihīṣva, in b vipakṣā (from vipakṣas); mayūr I cannot solve.

*utsedha seda gājam* [2] *vindeherān vahas kṛdhi | mā ho riṣat kṛtagrāho mā vā śālilāṅgalam.* [3] *z*

In pāda a read sedha and possibly gā ajān, in b °erām and probably vāhas; in c no.

*soṣmākam ugrās samrabdhās tan naṣ kim canāmamat. z rāyas poṣam śunāsi-* [4] *rā yo sītā bhagaś ca yaḥ |*

In the left margin is "tho."

For pāda a we may read so 'smākam ugras samrabdhās, in b I would suggest taṁ na; in cd °sīrātho.

*jyēṣṭhī samudra sinivāli kṛṣim no bhī-* [5] *hitvataḥ imā yāṣ pañca pradīśas tā vāto bhīhinvatu | valāke* [6] *satvatām iwa tivrā varṣantu vṛṣṭayaḥ*

Over the third sign in line 5 in written nva.

In pāda a jyāiṣṭhī would probably be better, and samudram is the only suggestion I can make for the second word; in b read no 'bhūhenvataḥ; in d read 'bhūhenvatu: the last two pādas seem possible as they stand, and it seems better to take them into this stanza.

[7] *śunam kīnāśo anveti vāhām | śunam phālo vinatam nayatu bhūmim | śunāsi-* [8] *rā haviṣā vāvṛdhānāḥ śunam dhānyāni kṛnutam*

In pāda a read vāhān, remove colon, in b probably vinitām etu bhūmim; in c vāvṛdhānā, in d kṛnutam. Cf § 3. 17. 5.

*yuvam naṣ pīparad aśvi-* [9] *nā jyotiṣmatī tamas tirah tām asmāi rāsayatām iṣām z*

Read: *yā naṣ pīparad aśvinā jyotiṣmatī tamas tirah | tām asme rāsāthām iṣam z 14 z 6 z*

For this stanza see § 19. 40. 4 and RV 1. 46. 6.

7

[f143b9] *ūrdhvaśvito vai* [10] *nāmāitāpo yadhāuśadhayaś ca vanaspatayaś ca tāsām agnir adhipatiḥ yo* [11] *vāyatā ūrdhvaśvitāpo vedāgnim adhipatiḥ | athāitam etā ūrdhvā upa tiṣṭha-* [12] *nty evāinam ūrdhvā | upa tiṣṭhanty adhipatir bhavati svānām cānyeṣām ca ya evam veda* [13] *praskadvari vai nāmāitāpo yat paruṣvās tāsām ādityo adhipatiḥ yo vā-* [14] *yatāḥ praskadvarir āpo veda ādityam adhipatiḥ | athāitā etasminn udyati pra-* [15] *skandanty evāsmiṇ yāvati praskandanty adhipatiḥ z 2 z takvarir vai nā-* [16] *māitāpo yā sūdaya tāsām pṛthivy ādhipatnī yo vāyātās takvarir ā-* [17] *po veda pṛthivim adhipatnī athāitā etasyām pranūtās takantir iyanṭy e-* [18] *vāinena dviṣantaḥ pranūtā yanty adhipati z vaśinī vai nāmāitāpo yā* [19] *syandante tāsām varuno adhipatiḥ yo vāyatā vaśinir āpo veda* [f144a] *varuṇam adhipatiḥ | athāiṣetāsām syandamānānām vaśam ādatta evā dviṣatām vaśam ādatte* [2] *adhipati ūrjevāi nāmāitāpo yad bhāvas thāsām tvastā adhipatayah yo vāyatā ūrjapo ve-* [3] *da tvastāram adhipatiḥ ūrjasvi tejasvi bhavati | prasahan paśūn āpnoty adhipatiḥ ojo* [4] *vai nāmāitāpo yan madhu tāsām indro adhipatnīpatin. | ojasvi vīryāvān indriyā-* [5] *vai bhavati pararāja sabhāyām madhuparkam āpnoty adhipatiḥ z 6 z varco vai nāmāi-* [6] *tāpo yad ghṛtam tāsām pūṣām adhipatayah yo vāyatā varcāpo veda pūṣanam adhipa-* [7] *tayah yo vāyatā varcāpo veda pūṣanam adhipatiḥ varcasvi tejasvi*

bhavaty e | [8] tasyānityuktiasya mukham rocate adhipatiḥ ugrā  
 vāi nāmāitāpo yad dhṛādudaya- [9] s tāsām maruto \* \* \* \* \*  
 grāpo veda maruto [10] adhipatīn. ugro balavān bhavati mārutaḥ  
 śardha ity enam āhur adhipatiḥ | z [11] saho vāi nāmāitāpo yad  
 varṣām tāsām parjanya adhipatayaḥ yo vāyatā maruto [12] veda |  
 parjanyam adhipatim ahassvāi mītrabāhavo bhavaty ethainena svā  
 nandantya a- [13] smāg vayam iti asmās charvo vṛṣṭe mahiyate  
 adhipatiḥ z abhimanya vāi nā- [14] mātāpo yat svarā tāsām  
 āsvinābhipatīn. z yo vāyatām abhimanyāpo veda [15] āsvinām  
 adhipatīn. abhimanyate bhrātrvyā nāinām bhrātrvyābhimanyante  
 tasmā- [16] n mañtor mattam anumate adhipatiḥ paricinto vāi  
 nāmāitāpo yāḥ kariṣvāns tām [17] yamo adhipatiḥ yo vāyatā pari-  
 citir āpo veda imam adhipatim [18] pary enam syāsya viśvasyā  
 vaśyantya adhipatiḥ z ranṭayo vāi [19] nāmāitāpo yās striyās stāsām  
 kāmō adhipatiḥ yo vāyatām ranṭir ā- [f144b] po veda kāmam  
 adhipatim ramante smin ramaniyo yo [2] bhavati kāmāiva strinām  
 adhipatiḥ z viśvabhṛto vāi nāmāitāpo yat puru- [3] ṣas tāsām  
 mṛtyur adhipatīn. viśvasya bhartā bhavati viśam enam vibhartāḥ  
 sa [4] trayo agnayo grha dhīyante | dakṣiṇāgni gārhaspatyā-  
 havanīyaḥ e- [5] nam catvāri vāmāni gaśchanti niṣkaḥ kaṁso  
 āsvatāro sty adhipatiḥ z [6] imām vāya tāsām apām himavā  
 nāudhaḥ somo [7] vatsaḥ parameṣṭhy adhipatiḥ yo vāya tāsām  
 apām himavantam nāudham somam va- [8] tsaḥ parameṣṭhy  
 adhipatiḥ parameṣṭhi bhavatu gaśchatu parameṣṭhin rāma- [9] m  
 adhipatir bhavati svānām cānyeṣām ca ya evam veda zz zz [10]  
 ity atharvaṇīkapāipalādaśākhāyām dvādaśaḥ kāṇḍas samāptāḥ z z

Read: ūrdhvaścutō vāi nāmāitā āpo yad ośadhayaś ca vanas-  
 patayaś ca tāsām agnir adhipatiḥ | yo vā etā ūrdhvaścuta āpo  
 vedāgnim adhipatim | athāitam etā ūrdhvā upa tiṣṭhanty evāinam  
 ūrdhvā upa tiṣṭhanty adhipatir bhavati svānām cānyeṣām ca ya  
 evam veda z 1 z

praskadvarīr vāi nāmāitā āpo yat paruṣās tāsām ādityo adhi-  
 patiḥ | yo vā etāḥ praskadvarīr āpo vedādityam adhipatim |  
 athāitā etasminn udyati praskandanty evāsminn āyati praskandanty  
 adhipatir ° ° z 2 z

takvarīr vāi nāmāitā āpo yāḥ sūdayas tāsām pṛthivy adhipatnī |  
 yo vā etāḥ takvarīr āpo veda pṛthivim adhipatnīm | athāitā etasyām  
 praṇuttās takantīr yanty evāinena dviṣantaḥ praṇuttā yanty adhi-  
 patir ° ° z 3 z

vaśinīr vāi nāmāitā āpo yāḥ syandante tāsām varuṇo adhipatiḥ |  
yo vā etā vaśinīr āpo veda varuṇam adhipatim | athāiṣa etāsām  
syandamānānām vaśam ādatta evā dviṣatām vaśam ādatte adhi-  
patir ° ° z 4 z

ūrjā vāi nāmāitā āpo yad bhāvas tāsām tvaṣṭādhipatiḥ | yo vā  
etā ūrjāpo veda tvaṣṭāram adhipatim | ūrjasvī tejasvī bhavati  
prasahan paśūn āpnoty adhipatir ° ° z 5 z

ojo vāi nāmāitā āpo yan madhu tāsām indro adhipatiḥ | < yo vā  
etā oja āpo vedendram adhipatim > | ojasvī vīryāvān indriyāvī  
bhavati pararājaḥ sabhāyām madhuparkam āpnoty adhipatir ° °  
z 6 z

varco vāi nāmāitā āpo yad ghr̥tam tāsām pūṣādhipatiḥ | yo vā  
etā varca āpo veda pūṣāṇam adhipatim | varcasvī tejasvī bhavaty  
†etasyān ity uktasya mukhaṁ rocate adhipatir ° ° z 7 z

ugrā vāi nāmāitā āpo yad dhrādunayas tāsām maruto < adhipa-  
tayaḥ | yo vā etā > ugrā āpo veda maruto adhipatīn | ugro balavān  
bhavati mārutam śardha ity enam āhur adhipatir ° ° z 8 z

saho vāi nāmāitā āpo yad varṣām tāsām parjanya adhipatiḥ |  
yo vā etāḥ saha āpo veda parjanyam adhipatim | athāsmāi mitra-  
bhāvo bhavanty athāinena svā nandanty asmād vayam ity asmāc  
charvo vṛṣṭe mahīyate adhipatir ° ° z 9 z

abhimanyā vāi nāmāitā āpo yat svarā tāsām aśvinādhipatī | yo  
vā etā abhimanyā āpo vedāśvināv adhipatī | abhimanyate bhrā-  
tṛvyān nāinam bhrātṛvyā abhimanyante tasmān mantor †mattam  
anumanyate adhipatir ° ° z 10 z

paricito vāi nāmāitā āpo yāḥ †kariṣvāns tāsām yamo adhipatiḥ |  
yo vā etāḥ paricito āpo veda yamam adhipatim | pary enam †syāsyā  
viśvāsyā† vaśanty adhipatir ° ° z 11 z

rantayo vāi nāmāitā āpo yās striyas tāsām kāmo adhipatiḥ | yo  
va etā rantir āpo veda kāmam adhipatim | ramante ‘smin ramaṇīyo  
bhavati kāma eva strīnām adhipatir ° ° z 12 z

viśvabhṛto vāi nāmāitā āpo yat puruṣas tāsām mṛtyur < adhi-  
patiḥ | yo vā etā viśvabhṛto āpo veda mṛtyum > adhipatim | viśvasya  
bhartā bhavati viśvam enam bibhrataḥ saṁ trayo agnayo gr̥he  
dhiyante dakṣiṇāgnir gārhapatya āhavanīyaḥ | enam catvāri vāmāni  
gacchanti niṣkakanṭho aśvataro ‘sty adhipatir ° ° z 13 z

himā vāi < nāmāitā āpo yat \* \* > tāsām apām himavān nodhāḥ  
somo vatsaḥ parameṣṭhy adhipatiḥ | yo vā < etā himā āpo veda >  
tāsām apām himavantaṁ nodhasaṁ somaṁ vatsaṁ parameṣṭhinam

adhipatim | parameṣṭhī bhavati gacchati †parameṣṭhin rāmam  
adhipatir bhavati svānām cānyeṣām ca ye evaṁ veda z 14 z 7 z

ity atharvaṇikapāippalādasākhāyām dvādaśaṣ kāṇḍas samāptaḥ  
z z

In st 8 [d]hrādayyās might be considered as an alternative to [d]hrādunayas. In st 11 kariṣās has been suggested, but it does not seem as probable to me as karīrās. In st 14 I am doubtful about nodhāḥ (ms nāudhaḥ and nāudham): in the last clause parameṣṭhe rāmam might be considered possible. In st 9 mitrā bahavo would seem more suitable.