

The Kashmirian Atharva Veda, Book Thirteen Edited with Critical Notes

LeRoy Carr Barret

Journal of the American Oriental Society, Vol. 48 (1928), 34-65.

Stable URL:

<http://links.jstor.org/sici?sici=0003-0279%281928%2948%3C34%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.



THE KASHMIRIAN ATHARVA VEDA, BOOK THIRTEEN
EDITED WITH CRITICAL NOTES

LEROY CARR BARRET,
TRINITY COLLEGE, HARTFORD, CONNECTICUT

Introduction

THE THIRTEENTH BOOK of the Pāippalāda is here presented, with regrets that somewhat protracted labor has not brought more complete success; there are many points yet unclear, but they are mostly minor points, for the division into hymns and stanzas will probably be accepted. Much of the material is interesting but of familiar sort: three hymns well known in RV appear in this book, bringing again to our attention the close relations between RV and Pāipp.

Of the ms.—This thirteenth book in the Kashmir ms. begins f144b11 and ends f155a16; but the numeral 150 is not used, and the material which appears f153b12 to 154b5 has been edited as part of Book 12 (see *JAOS* 46.34); so the extent of the book is about nine and one-half folios. The folios are in good condition for the most part: there is a little defacement on both sides of f145, a very small piece chipped from f146a, and also from 154a, and the beginnings of the first eight lines of f155a are gone.

Punctuation, numbers, etc.—The text is punctuated in the usual haphazard manner. Only one hymn is numbered, the numeral “1” standing at the end of the hymn which I have numbered seven; space for a number is left at the end of five other hymns. Some stanzas are numbered in hymns 1, 2, 4, and 5; and some of the numerals are correctly placed. Accents are marked in hymn seven except on the last two stanzas, in hymn eight except on the last stanza, and on four stanzas in hymn thirteen; all the accented stanzas are in RV, yet the unaccented stanza in hymn eight is also in RV but not with the rest of the hymn. It should be remarked that hymn six (RV. 1.32) is not accented.

There are several colophons in this book, three of them certainly wrong. At the end of hymn five stands *ity atharvanīkapāippalādayās śākhāyām trayodaśā kandas sasamāptāḥ zz zz prathamānuvākaḥ*

zz *atha caturdaśā likhyate* zz zz. At the end of hymn eleven stands *ity atharvanikapāippalādayas śākhāyām trayodaśas kāṇḍas samāptak* zz zz *kāṇḍa 13* zz zz *atha trayodaśas prathamadyāyah z om namo nārāyaṇāya z om mahāgaṇapataye z om namo jvalābhagavatyaḥ om namas tilottamāyāi z z om namas sūryāya z z.* At the end of hymn thirteen stands *ity atharvani trayodaśā kāṇḍa prathamo nuvākah z z.* At the end of hymn fourteen stands the regular colophon, followed by the introductory phrases for Book 14. The confusion is evident and there is no clear indication of division into anuvākas.

There are a number of corrections both marginal and inter-linear; also several quasi titles in the margin.

Extent of the book.—As edited this book has fourteen hymns; if there is a stanza norm it is sixteen. The following table shows the number of stanzas:

1 hymn has	10 stanzas	=	10 stanzas
1 “ “	12 “	=	12 “
1 “ “	13 “	=	13 “
2 hymns have	15 “	=	30 “
4 “ “	16 “	=	64 “
2 “ “	17 “	=	34 “
1 hymn has	18 “	=	18 “
1 “ “	23 “	=	23 “
1 “ “	28 “	=	28 “
—		—	
14 hymns have			232 stanzas

New and old material.—In this book are hymns which are § 4. 37; 5. 22, 25, 29; 19. 10, 11 (RV 7. 35), 28-30; 20. 34 (RV 2. 12). Also RV 1. 32, some stanzas from RV 10. 97, and some bits from other collections. There are about 98 new stanzas and about 372 new pādas.

ATHARVA-VEDA PAIPPALĀDA-ŚAKHĀ
BOOK THIRTEEN

1

(Ś 5. 22)

[f144b11] *atha trayodaśaḥ kāṇḍā likhyate zz zz oṃ namo nārāyaṇāya z z [12] oṃ agnis takmānam apa vāyatām itas somo grāvā marutaḥ pūṭadakṣāt. vedi- [13] bhuhis samidhas samśisāno pa rakṣānsy amugnyā yamantu z 1 z ayaṃ rūro abhi- [14] śocayiḥ nur viśvā rūpāṇi haritā kṛṇoṣi | tasmāi te aruṇāya babhra- [15] ve tapurmaghāvāya namo stu takmane z 2 z takmaṃ sārthīnam iśchasva vaśi [16] sam mṛṇayāsi nah | yatthehy atra te gṛhānyat pūrteṣu dāmyatu z 3 z yaḥ pu- [17] ruṣaḥ pārśvayo badhvaṃsa hivārunas takmānam viśvadhārīryādhanāmca [18] parā suva z 4 z adharāñcam pra kiṇoṣi namaḥkṛtyāya takmane z śakambharasya [f145a] muṣṭihā | punar gaścha mahāvṛṣām z 5 z mahāvṛṣam mūjavato rkhedhi [2] parenyaḥ prajāni takmane vrūmo nyakṣettrāni vā yasām z 6 z kāusya mūjavam- [3] ta okasya mahāvṛṣām | mayā jātas takmaṃ tad asi bahlikemukhu nyotaraḥ takma [4] vyāla vakadvayam atūr yāvayaḥ dāsīm nas takurīm aprścha tām vajreṇa sam arpa- [5] ya | girim gaścha girijāsi rāutena māyūṣo gṛhāḥ dāsīm ṛtyuścha prapharvyaṃ tām- [6] s takmaṃ nava dhūnuhi z yas tvam śīta atho rūrāt sahaḡāt saha vivapa bhīmas te takma- [7] n hetayas tābhīs sa pari vṛddhi nā z z takmam bhrātrā balāsenā svasrā kāsi- [8] kayā saha | apāmnā bhrātr̥vyena naśyeto maracām abhi z 1 z gāndhāribhyo māu- [9] jamadbhyaḥ kāśibhyo mayebhyaḥ jāne priyam iva śavadhi tanmānam pari dadhmasi [10] nār̥kavirdām nār̥vidālām nādīyamrvatukāvatiṃ z prajāni takmane vrūmo nya- [11] kṣettrāni vā yumām | z nyakṣet tre na ramate sahasrākṣo mārtyaḥ abhūd i prātūs ta- [12] kmātsa mamīsyati bahlikam z 4 z ado gaścha mūjavatas toto vā ga paras taram | [13] mā smāto bhīrṇaḥ punaḥ pra tvā takman upa vruve paramāiva tvam jara paramasyām parā- [14] vati | yathā nūnam tvam āyasi yathā nūnābhi śocayā |*

The bottom margin of f144b corrects to śā(kam°).

For the introductory phrase and invocation read; *atha trayodaśaḥ kāṇḍo likhyate zz zz oṃ nārāyaṇāya zz*

Read: agnis takmānam apa vāyatām itas somo grāvā marutaṣ pūdadakṣāḥ | vedir barhis samidhas samśīśānā apa rakṣāṅsy amuyā dhamantu z 1 z ayaṁ rūro abhiśocayiṣṇur viśvā rūpāṇi haritā kṛṇoṣi | tasmāi te arunāya babhrave tapurmaghavāya namo 'stu takmane z 2 z takman sārthinam icchasva vaśī san mṛlayāsi naḥ | athehi yatra te grhā anyat pūrteṣu dāmyatu z 3 z yaṣ paruṣaṣ pārśvayo 'vadhvaṅsa ivāruṇaḥ | takmānam viśvadhāviryādharāñcam parā suva z 4 z adharāñcam prahiṇomi namaṣ kṛtvāya takmane | śakambharasya muṣṭihā punar gaccha mahāvṛṣān z 5 z mahāvṛṣāñ mūjavato †rkedhi paretya | prāitāni takmane vrūmo 'nyakṣetrāṇi vā imā z 6 z oko asya mūjavanta oko 'sya mahāvṛṣāḥ | mahāñ jātas takman tad asi bahlikeṣu nyocaraḥ z 7 z takman vyāla vi gada vyaṅga bhūri yāvaya | dāsīm niṣtakvarīm precha tāṁ vajreṇa sam arpaya z 8 z giriṁ gaccha giriḃā asi †rautena māyūṣo grhaḥ† | dāsīm anv iccha prapharvyaṁ tāṁ takman nīva dhūnuhi z 9 z yas tvaṁ śīto atho rūraḥ saha kāsāvīvipaḥ | bhīmās te takman hetayas tābhis sa pari vṛndhi naḥ z 10 z takman bhrātrā balāsena svasrā kāsikayā saha | pāmnā bhrātrvyeṇa saha naśyeto marajāñ abhi z 11 z gandhāribhyo mūjavadbhyaṣ kāsibhyo magadhebhyaḥ | dhāne priyam iva śevadhīm takmānam pari dadhmasi z 12 z †nārkavirdām nārvidālām nadiyaṁ rvatukāvātīm† | prāitāni takmane vrūmo 'nyakṣetrāṇi vā imā z 13 z anyakṣetre na ramate sahasrākṣo 'martyaḥ | abhūd u prārthas takmā sa gamiṣyati bahlikān z 14 z ado gaccha mūjavatas tato vā gaḥ parastarām | mā smāto 'bhy ṛṇoṣ punaṣ pra tvā takmann upa vruve z 15 z parasmā eva tvaṁ cara paramasyām parāvati | athā nūnam tvam āyasy athā nūnam abhi śocaya z 16 z 1 z

St 1. If vāyatām in a is not acceptable we should read bādhatām with Ś.

St 2. For this cf Ś 3. 20. 3abc; 1d.

St 3. Pāda b= Ś 5. 22. 9b; 6. 26. 1b.

St 6. In b there may be only a corruption of what Ś has, bandhv addhi.

St 11. Pāda d as here is Ppp 5. 21. 3d.

St 12. The emendation in c is neat; but again there may be in the Ppp ms. only a corruption of what Ś has.

St 14. Cf Ppp 5. 21. 7.

| garbho vísvasya bhūtasya so 'gne garbham eha dhāh z 6 z yad oṣadhayo garbhīṇīṣ paśavo yena garbhīṇaḥ | eṣāṃ garbhasya yo garbhas tena tvāṃ garbhīṇī bhava z 7 z vi te granthīm ṛtāmasi dhātā garbham dadhātu te | ā yonīm putro rohatu jananaṃ prati jāyatām z 8 z janiṣṭhā iha māijātho 'nyam samuhyā cara | adhā soma iva bhakṣaṇam ā garbhas sīdad ṛtviyam z 9 z savitāś śreṣṭhena rūpenāsya nāryā gavīnyoh | pumāṃsaṃ putram ā dhehi daśame māsi sūtave z 10 z viṣṇo śreṣṭhena ° ° ° | pumāṃsaṃ ° ° ° z 11 z tvastāś śreṣṭhena ° ° ° | pumāṃsaṃ ° ° ° z 12 z bhaga śreṣṭhena rūpenāsya nāryā gavīnyoh | pumāṃsaṃ putram ā dhehi daśame māsi sūtave z 13 z adhi <kranda vīrayasva garbham> ā dhehi yonyām | vṛṣāṇam vṛṣṇyāvantaṃ prajāyāi tvā nayāmasi z 14 z yad veda rājā varuṇo veda devo vṛhaspatiḥ | indro yad vṛtrahā veda tad u garbhaka <raṇam pi> bā z 15 z vi jihīṣva bārhatasāme garbhas te yonim ā śayām | dadan te putram devās somapā ubhayāvinam z 16 z ṣomasyad ṛtviyo nāpā† imam garbhakṛtvānam | tatas te putro jāyatām kartavāi vīryebhyaḥ z 17 z 2 z

St 2. This is st 1 in Ś: I have given the stanza as it appears in Ppp 3. 39. 5, varying considerably from Ś.

St 7. This and the next two stt are new: 9ab seem doubtful to me.

St 10. The exact intention of the ms in this and the next three stt is not clear: another similar stanza may be indicated. In Ś the corresponding stanzas are at the end of the hymn.

3

[f145b14] jāyasvāgne aśvatthād asmāi kṣatṛāyojase | ugrā- [15] pathikād adhi yo vṛkṣāṇ adhi rohati |

In pāda b read kṣatṛāyāṇ°; in c ugra āpathikād seems satisfactory though āpathika does not seem to be in the lexicons.

vibādham cit sahamānam tvām a- [16] gne janayāmasi | jātām janiṣyamānām sapatrā pṛṇasva me z z

In pādas cd read jātām °mānām sapatnām mṛṇasva.

[17] aśvatthasyāvarohasya vṛkṣasyāraṇayas kṛtā | tato jātāya te jana [18] vīḍujambhāgnir agraye z

In pāda b read kṛtāḥ; in c 'janaḥ and for d vīḍujambho agnir agre.

tvām jātām jātavedasam ādadāmy amartyām [19] | *pāvakam agnim utaye* | *śucimantam viśāsahi* |

In pāda a read tvām, in b amartyām; in c utaye, in d viśāsahim; colon after pāda b.

uttaraṣva dhanu [f146a] | *prati muñcasva varma jahi śatrūn vīryā te kṛnotu* | *attri-* [2] *rikṣantayūte*

This does not seem to be metrical: we may read uttaruṣva dhanuḥ ° ° ° śatrūn ° ° kṛnotu, assuming that the colon is properly placed; perhaps we might then read atrī raksatu, but for the end I have no suggestion: as the first pāda of the next stanza has been omitted perhaps the omission involved some of this stanza also. This is stanza 5.

sapatnānām viśāsahim | *hantaram śatrūnām kṛṇvo virājaṅ gopatiṁ* [3] *gavām. z*

Read: ṛṣabham tvā samānānām sapatnānām viśāsahim | hantaram śatrūnām kṛṇmo virājaṅ gopatiṁ gavām z 6 z

This is a variant of RV 10. 166. 1.

samudro sy apā jyestham indro deveṣu vṛtrahā | *vyāghram śiṅham tvā vṛṇvo da-* [4] *mitāram pṛdanyatām* |

In pāda a read 'sy apām jyestha, in b vṛtrahā; in c kṛṇmo, and in d pṛtanyatām.

indrāiva dhasyon adharām kṛṇvaṣvogṛāiva vāco viṣṇam sapattrām [5] *te śuśyan taptāpāv ivagne paryāvāirathāyanām z 2 z*

For pādas ab read indra iva ḍasyūn adharān kṛṇvaṣvogra iva ° vi ṣṇan sapatnān: in c taptā āpa ivā°; for d I see nothing satisfactory.

om̐ samvṛṣṭānām̐ te śuśkaṁ vṛścāi- [6] *nām somajām śikhas sapattrām sarvās tridhivā tvam ekavṛṣo bhava* |

In pādas ab we may read sam̐ vṛścāinām̐ te śuśkā vṛścāinām̐ somajām, followed perhaps by śikva: for c read sapatnān sarvāns tridhivā.

tvam ugrās tvām balis tva- [7] *m edhy avivācanam tvam pṛdanyataḥ pūrvām sapattrām avi dhūnuṣvā z z*

In pāda a read ugras and balī, in b edhi vivācanah: in cd pṛtanyataḥ pūrvām sapatnān ava dhūnuṣva. This is stanza 10.

sapattras sa- [8] *patnahendra ivāvṛṣto akṣataḥ adhas sapatnās te padoh sarve satv abhiṣṭhutaḥ*

In pāda a read *asapatnas*, in b *ivāriṣṭo*, in d *santv abhiṣṭhitāḥ*. This is a variant of RV 10. 166. 2.

mlā- [9] *yaṁto te khātamūlāsapattrāgnim eṣām nir hvayāmi śarīrāḥ haviṣe kāma vida-* [10] *dhā prānās tade*o****ciṣ kṛtaḥ*.

For pāda a read *mlāyantv te khatamūlās sapatnā*, in b *agnim* and *śarīrāt*: in c probably *kāmo vidadhāt prāṇāns*: d I am unable to restore.

abhivardham abhībhavam sapattrakṣīnam haviḥ [11] *rāṣṭrāya tubhya kṛṇvas sapatrabhyaḥ parā tuva*

In pāda b read *sapatnakṣayanam*: in cd *tubhyaṁ kṛṇmas sapatnebhyaḥ parābhava*. With this stanza cf Ś 1. 29. 4.

yo na svo yo aruṇo rātīr atipāuru- [12] *ṣaḥ yugmasyeva prakṣāyatās tasya muś cheṣa kiṁ cana |*

In pāda a read *nas* and *aruṇo*, for b ‘*rātīr atipūruṣaḥ*’: in d *moc cheṣi*. For a see Ś 1. 19. 3a.

asapattram iti dve z z

The two stanzas intended here are probably Pāipp 10. 8. 4 and 5. (Ś 19. 27. 14 and 15): they read as follows: *asapatnam purustāt paścān no bhayaṁ kṛtam | savitā mā dakṣīnata uttarān mā śacipatiḥ z 15 z divo māditṛyā rakṣantu bhūmyā rakṣantv agnayah | indrāgnī rakṣatām mā purustād aśvināv abhītaś śarma yacchatām | tiraścīnāghnyā rakṣatu jātavedā bhūtakṛto me sarvatas santu varma z 16 z 3 z*

The numerals are adjusted to the sequence of this hymn.

4

(Ś 4. 37)

[f146a13] *tvayā pūrvam atharvāno jaghāno rakṣānsy ośadhe | tvayā jaghāna kaśyapas tva-* [14] *yā kanvo agastyah tvayā vayam apsaraso gandharvānś cātayāmasi | aja-* [15] *śrṅgy aja rakṣas sarvān gandhena nāśayā | nadīm apsaraso apām tāram iva sva-* [16] *sām gulgulūḥ pālā nalady ukṣagandhiṣ prabandhinī z yatrā-martyapsv antaḥ z [17] samudre turūṅyariturvaśi puṇḍarikā | tat te paretāpsarasaḥ pravūdḍhā abhū-* [18] *tana | yatra preñkho gandharvānām divi bandho hiraṇyaya z gandharvānām apsara-* [19] *sām ānantam iti saṅgamam z yatrāśvatthā nyagrodhā mahāvṛkṣās sindīnah z [20] yatra vāuksā haritārjunāghātaḥ karkari asamvadanti | tat paretāpsarasaḥ [f146b] pravūdḍhā abhūtana*

z [2] *iyam vīruś chikaṇḍino gandhasyāpsarāpate bhinaktu muśkāv
 api yātu śe-* [3] *paḥ z yemaganv ośadhir vīrudhām vīryāvati |
 ajaśrṅgi rāṭakām tī-* [4] *kṣṇaśrṅgi vartatu | apeteto psaraso gand-
 harvā yatra vo grhā | ajaśrṅgi rā-* [5] *ṭaky ajaśrṅgi vartatu z
 jāyā dove psaraso gandharvāś patayo yūyam | apakrā-* [6] *mat
 puruśād amartyā martyam mā sicadhvam z 2 z bhīmā indrasya
 hetayah śatapṛ-* [7] *ṣṭir ayasmāi | nābhīr gandharvān abhedyā
 avakāśātvarṣataḥ z 3 z avakā-* [8] *śam abhiśāco bhiśchi bhyāmta-
 yamānakām | gandharvān sarpān ośadhe kṛnutasvapa-* [9] *parāya-
 naḥ z 4 z unmādayanti vabhiśocayantīr munimn agniṃ kṛnu-* [10] *tīn
 mokṣāsinam apsaraso raghaṭo yāś caranti gandharvapatnīr
 ajaśrṅgy āśe* [11] *z 5 z dvetīkṛṇvānaś parusaṃ viśvā rūpāni vo
 bhuvat. | śevāikam pū-* [12] *rvekam kumāras sarvakeśiṣaḥ | priyo
 drśe bhūtva gandharva sajate sriyam* [13] *tam ito nāśayāmasi z 6 z*

In the middle of f146a15 the ms corrects to (nadīm) ny(aps°),
 and in f146b8 it corrects bhyām to dyā.

Read: *tvayā pūrvam atharvāṇo jaghnū rakṣāṅsy ośadhe | tvayā
 jaghāna kaśyapas tvayā kaṇvo agastyah z 1 z tvayā vayam apsaraso
 gandharvāñś cātayāmasi | ajaśrṅgy aja rakṣas sarvāñ gandhena
 nāśayā z 2 z nadīm yantv apsaraso apām tāram iva śvasan | gul-
 gulūḥ pālā nalady āukṣagandhiṣ prabandhini z 3 z yatrāmartyā apsv
 antaḥ samudre †turūnyariturvaśī puṇḍarikā | tat paretāpsarasāś
 pratibuddhā abhūtana z 4 z yatra preñkho gandharvāṇām divi
 bandho hiranyayah | tat ° ° ° z 5 z gandharvāṇām apsara-
 sām anantam iti saṅgamam | tat ° ° ° z 6 z yatrāśvatthā
 nyagrodhā mahāvṛkṣāś śikhaṇḍinaḥ | tat ° ° ° z 7 z yatra
 †vāukṣā haritā arjunā āghāṭāś karkaryaḥ samvadanti | tat paretāp-
 sarasaḥ pratibuddhā abhūtana z 8 z iyam vīruc chikhaṇḍino gand-
 harvasyāpsarāpateḥ | bhinattu muśkāv api yātu śepaḥ z 9 z eyam
 agann ośadhir vīrudhām vīryāvati | ajaśrṅgy arāṭakī tikṣṇaśrṅgi
 vy ṛsatu z 10 z apeteto 'psaraso gandharvā yatra vo grhāḥ | ajaśrṅgy
 arāṭaky ajaśrṅgi vy ṛsatu z 11 z jāyā id vo apsaraso gandharvāś
 patayo yūyam | apa krāmata puruśād amartyā martyam mā sacadh-
 vam z 12 z bhīmā indrasya hetayah śatapṛṣṭir ayasmayīḥ | tābhīr
 gandharvān abhedyāvākādān vy ṛsatu z 13 z avakādān abhiśocān
 †biśchi dyotayamānakān | gandharvān sarpān ośadhe kṛnu †tasva-
 paparāyanaḥ z 14 z unmādayantīr abhiśocayantīr munim agniṃ
 kṛṇvantīr †mokṣāsinam | apsaraso yāś caranti gandharvapatnīr
 ajaśrṅgy āśe z 15 z dvāidhīkṛṇvānaś parusaṃ viśvā rūpāni vo*

'bhavat | śvevāikaḥ kapir ivāikaḥ kumāras sarvakeśakaḥ | priyo
dṛṣa iva bhūtṛvā gandharvaḥ sacate striyaṁ tam ito nāśayāmasi z
16 z 4 z

St 3. The reading of b suggested here is not more objectionable than that of Ś, but perhaps not less so.

St 4. In b it seems as if there were two names of apsarasas Urvaśī and Puṇḍarīkā, and perhaps one or even two names ahead of these. This and the next two stt are new.

St 9. At the end of this stanza I have kept the reading of the ms because there seems to be no basis for a better reading.

St 14. Our ms gives only a little help in b. In c svān might be read for sarpaṇ. At the end of d we might perhaps read tān svaparāyaṇān.

St 16. It may well be that we should add as a final pāda vrahmaṇā vīryavatā (Ś st 11 f); and then perhaps make two stanzas of our st 16.

5

[f146b13] *yo vāi vaśām devayate pacode vākrutāv a-*[14] *mā | mṛtyosya badhyate pāse devānām ca yamasya ca z 7 z*

In pāda b read pacate and probably °hutām; cf. Ś 12. 4. 53. In c read mṛtyos sa badhyate. The numeral is one of a series of stanza numbers which was started wrongly at st 11 of the preceding hymn.

dakṣiṇām sū- [15] *ryām aditiṁ sarasvatī mṛḍayā kalpayantāḥ imām vaśāvācam āhu-* [16] *r vaśeti tisro vaśatihatā sadhasthe tāsām agnāu manasāikām juhomi* [17] *tān nas svādīn bhūtapatiḥ kṛṇotu z 8 z*

Read sarasvatīm and place colon after kalpayantāḥ; we thus get two pādas which are possible but somewhat suspicious. In d read vaśā atihatās; in f read tān nas svādvīm.

svādvīm nayatām savitā kṛṇo- [18] *tu | svādvīm nayatām savitā kṛṇotu svādvīm nayatām janitā paśūnām* [19] *juhuny agre yayunāni vidvāns tām nas sādīm bhūtapatiḥ kṛṇotu z 9 z*

In pāda a (which is written twice) read na etām; also in b: place colon. In c bahūny would be good, but it is not a sure correction; in d read svādvīm.

[f147a] *idam tṛtīyaṁ vaśini vaśāsu mahimneṅva garbho syā viveśaḥ uśati tvam uśato gaścha* [2] *devān sadyās santu yajasānasya kāmāḥ z 10 z*

The ms interlines a correction "tya" over sadyās.

In pāda b read mahimnenva, or perhaps better °nvan; in c uṣāti and gaccha: for d satyās ° yajamānasya kāmāḥ.

imām bhājāvājasva te stabhe- [3] *for yasyān indro varuṇas tad viśāte z nṛmṇām sa uhyam ā gadhīras paśur viryam ā* [4] *vive |*

In pāda a imām bhaja would seem to be the first two words but the rest I cannot solve; in b yasyām, and perhaps viśāte: in c I can do no more than divide the words and suggest viveśa at the end. This is stanza 5.

*vaśāmsi srava sthaviraṁ vipaśyatam vaśāti sūva vaskayam divi-
spṛśa | vaśāsi* [5] *sūva taruṇam vibhājane vaśāsi suca sañcitam
dhanānām*

Read: vaśāsi suva sthaviraṁ vipaścitam vaśāsi suva baṣkayam diviṣpṛśam | vaśāsi suva taruṇam vibhājane vaśāsi suva sañcitim dhanānām z 6 z

yat prokṣaṇam ayutad barhi- [6] *syas pari cakṣinato vedayāvatu varśā samvṛntyā atha gaur amime tasyāḥ pīno* [7] *abhavad varma-
vāsasam z 12 z*

In pāda a ayutad needs correction; one could think of ayatat (impf. tense of yat) but it is not very appealing; in b I would read dakṣinato vedyā avāiti, with colon following. For c we might read vaśā samvṛktā yathā gaur amimet, and in d varmavāsaḥ.

namo mahimna uta cakṣuṣe vām vaśarurṣabho [8] *manasā tat kṛṇomi | devān abhitam pathibhiś śivebhir mā no hinsiṣtam harasā* [9] *dāivyena |*

In the right margin stands "namo mahimṇaḥ pāṭhaḥ."

In pāda a read mahimna, in b vaśa ṛṣabha. For a cf. TS 3. 3. 8, and with c cf. RV 1. 162. 21b.

vaśam askandhad ṛṣabhas tiṣṭhantīm aditīm triṣu garbham tam adya go veda [10] *iti yā soma kalpataḥ z*

At the end of pāda b I would read ṛṣu, or ṛṣum: in c gor; I can make nothing out of d.

rūpam ekaḥ pary abhavat rājā nāmayika ucya- [11] *te | prati-
rūpasyāśkam rūpam ekaḥ su kartu naḥ (pra°)*

In pāda b read nāmāika; in c prati° and rūpam, and then for d possibly rūpam ekasya kartana. This is stanza 10.

prajāpatiś parameṣṭhī mṛtyur vāiśvā- [12] *narasya sarasvatyā navvā yajñasya vaśāyādhi jajñire |*

It seems clear that we should read for pāda d vaśāyā adhi jajñire;

pāda a is correct, and other nominatives would seem desirable in b and c, so I would suggest in b and c *vāisvānaraś ca | sarasvaty †ānasvā yajñas ca.*

yasya gṛhājāyeta va- [13] *śā devakṛtaṁ haviḥ nidhānam asyā yeṣyām duhitro patyām iva z*

In pāda a read *gṛha ājāyeta*; in c *asyā eṣyām* would seem possible, and in d *duhitaro*; *āicchan* in c would give a smoother reading.

nāsyātmakṛ- [14] *ta patiṣṭhan nasya sutā guhe syā | vaśā kamneva dundamkā parityā vijānatā z*

In pāda a read probably *°kṛtaḥ pra tiṣṭhan*, in b probably *nāsyā* and *syāt*; in c I can suggest nothing for *kamneva dundamkā*; in d *parityā* would give a good reading.

[15] *nāinām orakṣe vrahmaṇebhyo nā mā vi glāpayāti ca | atīm na praty āvartaya-* [16] *d yasya goṣu vaśā syā z*

In pāda a read simply *rakṣe*, in b *na*; in c *atīmaṁ*, in d *syāt*.

nāsyā vaśam ā rundhati devā manuṣyātītā vaśi ya- [17] *d anvīye vrahmaṇām tasmād etā bharaḍ vaśāḥ z*

For pāda a read probably *nāsyā vaśam ā rundhanti*, in b *manuṣyā atītāḥ*: pādas cd can stand I believe. This is stanza 15.

vaśam kṛvānā vaśaniya- [18] *m āgam padam kalyāṇy apavasya mānah aviṣṭam abhijāyamānā yajñasya* [19] *mātrām abhijalpamānāḥ z*

In pāda a read probably *vaśam ° vaśinīyam āgan*; in b *apavāsyamānā* (*vas* 'dwell') might be possible: the beginning of c seems to have been lost so that the only sure word in this pāda is *abhijāyamānā*; in d read *°jalpamānā*.

indravantas te marutas tureya bhejire va- [20] *śe | turīyam ādityā rudrās turīyam vaśam vo vaśāi z*

In pāda b read *turīyam*, in d *vaśavo vaśe*.

turīyabhājādi- [f147b] *tyām vaśāyāḥ kavayo viduḥ yathāsyāḥ satyikā tanuś catasya sāklapedaśa z*

For pāda a read *turīyabhāja ādityān*; for c I would suggest *athāsyāḥ saty ekā tanuś*, and for d possibly *śatasya cākḷpe †daśa*.

[2] *vaśā vamtām anv apāsyām nākapṛṣṭham svarvidādityāya nāmān āyam ṛṣayaś ca* [3] *tapasvinaḥ z z*

Read: *vaśām vandyām anv apaśyan nākapṛṣṭhām svarvidāḥ | ādityāya nāmān āyann ṛṣayaś ca tapasvinaḥ z 19 z*

*pade pade kalpāntādityāngiraso yajuh idānām nvā [4] yām
daśām udādam saha mucyate z*

In pādas ab read 'kalpantādityā°; in c idānām and possibly vayo daśānām, and in d possibly tad idyam: in c at least the suggestions may look in the right direction. This is stanza 20.

*vaśedā vaśānomatir vaśām āhus sara- [5] svati virājam manyante
vśām vāśvaśā pṛthivī śā z*

In pāda a read °ānumatir, in b sarasvatim; in c vaśām, for d vaśāśā pṛthivī vaśā.

*vaśā deṣṭrī sinī- [6] vālī vaśokhā nirrtir vaśā | vaśāyām manyur
aviśa tām manyum avaśad va- [7] śā z*

In pāda b read vaśośā; in c aviśat, and in d tām and aviśat.

*agnir vāg udakam cakṣur mano vāto vaśi vaśā | tamnam ko syās
tān ve- [8] da yayodakrāmad ekayā z*

In pāda c read tanvam ko 'syās, and in d yathod°.

*yām cakṣuśā manasā samvidānā hrdā pa- [9] paśyanti kavayo
manīṣiṇāḥ | tasyāṣ prajā adhipatiṣ paśūnām vaśa [10] rājñānān
tavaya sā sviṣṭaḥ*

In pāda b read paśyanti, in c prajādhi°; for d a possible form would be vaśā rājñām taviyasā sviṣṭā.

*ko vaśāya tadho veda ka ulvam ca jarāyu [11] jā tadā tasyāḥ
ko veda karotuta veda id vahe z*

In pāda a read probably vaśāyā ūdho, for b ka ulvam ca jarāyu ca; in c the first word is probably an accusative and stanān seems to fit the context best but it is a violent emendation; cf. however Ś 12. 4. 18.; for d we might read ka uta veda yad vahe. Cf. the next two stanzas. This is stanza 25.

*aham asyā udo vedā [12] aham ulvam jarāyu jaḥ udān asyāham
vedā adhotu veda ihad vahe z*

If the suggestions made for the previous stanza are acceptable we may read here: aham asyā ūdho vedāham ulvam jarāyu ca | stanān asyā aham vedādhotu veda yad vahe.

[13] nāinām orakṣe haṁ tvad yāmivasyāś ca me tadān asyāham
veda kṣīram ulvam ja- [14] rāyu jaḥ z

For pāda a read nāinām rakṣe 'haṁ tvad, in b yā āmāvāsyāś; in c stanān asyā aham, and in d jarāyu ca. Cf. st 14 above.

*kratur yoni dadhi vāso jarāyu pañdam utvam nābhīr uṣṇī- [15]
sam asyām ajaramam dahe tu mātaram vaśi vrahmabhiṣ kṛptas sa*

hy asya bandhuh z [16] zz ity atharvanāpāpalādayās śākhāyām
trayodaśākāṇḍas sa- [17] samāptiāh zz zz prathamānuvākah zz
aita caturdaśā lī- [18] khyate z z om̐ namo nārāyaṇāya

In pādas ab the word division given above is the only suggestion I can make toward solving the difficulties of the text: in c read possibly ajaram̐ duhe ° mātāram; d here is Ś 10. 10. 23d. This final stanza is number 28.

The entire colophon would best be deleted; but the indication that the first anuvāka ends here is probably correct: all the rest of the colophon is incorrect.

The general theme of this hymn is of course quite clear, but the many uncertainties about details are baffling.

6

(RV 1. 32)

[f147b18] om̐ indrasya na vīryā- [19] ṇi pra vocam̐ yāṇi cakāra
prathamāni vajrī | aham̐ ahim̐ anv apa- [f148a] has tutardaṣ pra
vakṣamāṇā abhinat parvatānām z aham̐ ahim̐ parvata śīśriyānām
[2] tvaṣṭāsmāi vajram̐ svaryam̐ utakṣa avāsrā iva dhenavaḥ syanda-
mānām̐jah samudra- [3] m̐ ava jagmur̐ āpaḥ vṛṣāyamāno vrn̐ma
somaṁ trikadrakeṣu apivat sutasya | [4] ā māyakaṁ maghavā
ṛita vajram̐ aham̐ ahinām̐ prathamajām̐ ahinām̐ z yad indrā-
[5] ham̐ prathamajām̐ ahinām̐ ātmayinām̐ amināṣ prata māyāḥ āt
svaryam̐ janayan tyā- [6] m̐ uśāsam̐ tāvettrā śattruṁ na kilā
yavr̐sca | aham̐ vṛttram̐ vṛttraturyam̐ sum̐ indro vajreṇa [7]
mahatā vadhena | skandhānsiva kulīṣeṇā vivṛknāhiḥ śayatam̐ upasṛk
pr- [8] thivyāḥ z yodhyeva dūrmada ā hi jihve mahāvīram̐ tuvibā-
dham̐ ṛjīśam̐ [9] nātārīd asya sumatim̐ vasānām̐ sam̐ rarāṇā pipīśa
indraśattruḥ apād aha- [10] sto apunantra indram̐ ahasya vajram̐
adhi śāno japyānaḥ dhr̥ṣṇo vadhr̥iṣ pratimānam̐ [11] vubhāsan
putrā vṛtthro āśayad vyastah̐ nadam̐ na bhīmnam̐ amunā śayānam̐
mano ruhāṇā [12] ati yanty āpaḥ | yāś ci vṛtthro mahinā parya-
tiṣṭhan̐ tāsām̐ ahiṣ pracyutah̐si- [13] sīn̐ vabhūva | nīcāvayā
abhavad vṛttraputrendro asyā aravadaj jabhāra | u- [14] uttārā
sūr adharah̐ putra āśid dānuś śraye mahavatsā na dhenuḥ ātiṣ-
ṭhanti- [15] nam̐ avruveśanānām̐ kāṣṭhārām̐ madhye nihitam̐
śarīram̐. | [16] vṛttrasya niṇyam̐ vi caranty āpo dīrgham̐ tama
āśayad indrasatruḥ z dāsa- [17] sapatnīr ahigopā atiṣṭham̐ nirud-
dhā āpaḥ paṇineva gāvah̐ apām̐ bi- [18] lam̐ apihitam̐ yad āśid
vṛttram̐ jaghanvāṇ̐ apa ud̐ vavāra z āsvayo vā- [19] ro bhagas tur

indraś śruke ya tvā pratyaham deva ekaḥ ajayo gām ajayaś chu-
 [20] *ra somaghavāsrjat saptave sapta sindhūn. nāsmāi vidyun na*
tanyatuh miṣe- [f148b] dham na yamyāmikr dhrājinaṁ ca | indraś
ced vidhāte ahiś cotāpavatiḥbhyo [2] maghavā vi jajñe | ahe yatāram
kram apaśya indra indriyat te jaghnušo [3] bhor agaśchat. nava
ca yam navatiṁ ca sravanti cyono na bhīto ata- [4] ro rajānsi |
indro yato vaśitasya rājā śramasya ca śrṅgino vajrabāhuḥ | [5]
śrayati rājā kṣayati carṣaninām alāṁ na lemīḥ palitā babhūva
 [6] z z

Read: indrasya nu vīryāṇi pra vocaṁ yāni cakāra prathamāni
 vajrī | ahann ahim any apas tatarda pra vakṣanā abhinat parva-
 tānām z 1 z ahann ahim parvate śisriyānaṁ tvaṣṭāsmāi vajraṁ
 svaryaṁ tatakṣa | vāśrā iva dhenavaḥ syandamānā afijaḥ samudram
 ava jagmur āpaḥ z 2 z vṛṣāyāmāṇo ‘vr̥ṇīta somam trikadrakeṣv
 apibat sutasya | ā sāyakaṁ maghavādatta vajram ahann enaṁ
 prathamajām ahinām z 3 z yad indrāhan prathamajām ahinām ān
 māyinām amināḥ prota māyāḥ | āt sūryaṁ janayan dyām uśāsam
 tādītānā śatruṁ na kilā vivitse z 4 z aban vṛtraṁ vṛtratarāṁ vyaṅsam
 indro vajrena mahatā vadhena | skandhānsīva kulīṣenā vivṛk-
 nāhiḥ śayata upapṛk pṛthivyāḥ z 5 z ayoddehva durmada ā hi juhve
 mahāviraṁ tuvibādham ṛjīṣam | nātārīd asya samṛtiṁ vadhānām
 sam̄ ṛrarāṇā pipīṣa indraśatruḥ z 6 z apād ahasto aprtanyad indram
 āsya vajram adhi sānau jaghāna | vṛṣṇo vadhriṣ pratimānaṁ
 bubhūṣan purutrā vṛtro āśayad vyastah z 7 z nadaṁ na bhinnam
 amunā śayānaṁ mano ruhānā ati yanty āpaḥ | yāś cid vṛtro mahinā
 paryatiṣṭhat tāsām ahiṣ patsūtaḥśir babhūva z 8 z nicāvayā abhavad
 vṛtraputrendro asyā ava vadhar jabhāra | uttarā sūr adharaḥ putra
 āsīd dānuś śaye sahvatsā na dhenuḥ z 9 z atiṣṭhantīnām anive-
 śanānām kāṣṭhānām madhye nihitaṁ śarīram | vṛtrasya ninyāṁ vi
 caranty āpo dīrgham tama āśayad indraśatruḥ z 10 z dāśapatnīr
 ahigopā atiṣṭhan niruddhā āpaḥ paṇineva gāvah | apām bilam
 apihitaṁ yad āsīd vṛtraṁ jaghanvān apa tad vavāra z 11 z āsvyo
 vāro ‘bhavas tad indra sṛke yat tvā pratyahan deva ekaḥ | ajayo gā
 ajayaś sūra somam avāsrjas sartave sapta sindhūn z 12 z nāsmāi
 vidyun na tanyatuh siṣedha na yām miham akirad dhrājinaṁ ca |
 indraś ca yad vividhāte ahiś cotāparībhyo maghavā vi jigye z 13 z
 aher yātāraṁ kam apaśya indra hṛdi yat te jaghnušo bhīr agacchat
 | nava ca yan navatiṁ ca sravantiś śyeno na bhīto ataro rajānsi
 z 14 z indro yāto ‘vasitasya rājā śamasya ca śrṅgino vajrabāhuḥ |

sed u rājā kṣayati carṣaṇinām arān na nemiṣ pari tā babhūva z 15
z 6 z

St 6. In pāda d our ms has rarānā for RV rujānāḥ. This may point towards a real variant, which could even be rarānāḥ: this is good as to form, and if we should take it as referring to the waters it might give an acceptable meaning.

St 13. The word dhrājinam given in b does not seem to be in the lexicons, but it is good as to form and its meaning suits the context as well as (d)hrādunim of RV. In c the ms reading points clearly to vividhāte which seems possible and acceptable though not so good as yuyudhāte of RV.

7

(RV 2. 12; Ś 20. 34)

[f148b6] yó jātá evá prathamó mánasvān devó devān krátunā
pa- [7] ryābhūsat. | yásya śúsmād ródasi ábhyasetā nṛmṇásya
mahná sá [8] janāsa índrah yás pṛthivī vānyatamāmnām ádr̥ṇha-
bhyás párvatān prá- [9] kuplān áriknām yo ántárikṣam vimamé
vāryo yó yám astabhṛát sah̄ | [10] yó tvāhim̄ ṣṇát sa śindhūn yó gā
yudhājan apadā vadásya yó śma- [11] nór antár agnīm jajāna
samv̄bhāmātsu sah̄ yénesā vísvā cyávanā [12] kṛtāni yó dāsam
vārnām údaram̄ gúhākaḥ syaghnīva yó jigi- [13] vān lakṣmyāda-
dhiryāḥ puṣṭyāni sah̄ yó smā pṛschāmti kúha sēti [14] ghorām̄m
utém āhún neṣo astīty enām̄ sūryāḥ pṛṣṭir̄ dhraja imā [15] mināti
śrāddhāsmāi dhatta sándrah̄ yó radhrá- [16] sya coditā yāḥ
kr̄ṣyásya yó vrahmāno nádamānasya ki- [17] réḥ yuktágrāvno yó
vitā susíprā mutāsomanasyamānah̄ yásyásvā- [18] sas̄ pradīsi yásya
gāvo yásya grāmā yásya víśve rāpāsah̄ yás sūryam̄ [19] yá usāsam̄
jajāna yó apá netā sah̄ yám krāndasi samyati vikvā- [20] yete pári
vāra ubháya amítṛāḥ samānām̄ cid rātham̄ átasthivānsā [f149a]
nāná havete sándrah̄ | yásmānānté vijáyante jánāso yám̄ yúddhya-
mānā dvase hara- [2] nte | yó vísvasya prátimānam̄ babhūsam̄ yó
cyatacyát sah̄ yásyáśruto mahy éno draḥ̄ | dhānā- [3] n̄ ávuddhya-
mānān sárvañ jaghāna yāḥ śrāddhete nānu dādāti śruddhyām̄ yó
dásyo hantā [4] sas̄ sandra | yás sámbarām̄ parvāteṣu kṣiyāntām̄
catvāriṅsyā śarābh̄y anvāvindan. | yo jāyá- [5] māno yó him̄
jaghāna dānam̄ śáyānam̄ sándrah̄ yós sámbarām̄ paryácarakṣás
chaci- [6] bh̄ir yo vākr̄kasya vāpibat sutam. antar girāu yajamā-
nam̄ bahum̄ janām̄ yasmi- [7] nn̄ āsāurucakṣat sah̄ yás saptarāsm̄ir
vṛṣabhás̄ tūviṣmān̄ avāṣṛjat sárvave sa- [8] ptā śindhūn. yó rohiṇām̄

ásphurad vájrabahur dyám ārohān tvāñjā saḥ dyā- [9] *vā ca tasmāi*
prthivī vasete | śúṣmaś cid asya párvatā bhayānte yāḥ sóma- [10]
kā nijīto vájrabāhu yó vájrahastas sa indrāḥ yás sunvántīm avati
yá [11] *pácantañ yás sámvata yás śaśamānam ūtī yásya vráhmā*
várdhanañ yásya sómo [12] *yásyádañ rádhās sá janassa indrah*
yás sunvaté pácate duddhrá á cid vácám dá- [13] *darṣi sū kilāsu*
satyāḥ hvayānta indra viśámta priyāsah súvīrā- [14] *só vidádhasá*
videma játo vyakṣat putror upasthe bhuvo na veda janitah | [15]
parasyā bhaviṣyamāno hnojo kṣad vatā devānām sa janāsa indra-
[16] yāḥ z somakāmo haryasya śur yasmād rejanāte bhuvanāne
viśvā yayo ja- [17] *ghamna śambaram yás ca śuṣnam ya ekavīras*
sa janāssa indrayaḥ z 1 z

In f148b17 over the end of st 6c the ms interlines “mantram”; and in f149a2 it corrects (mahy eno) draḥ to dā.

Read: yo jāta eva prathamō manasvān devo devān kratunā parya-
 bhūṣat | yasya śuṣmād rodasī abhyasetām ṛmṇasya mahnā sa
 janāsa indrah z 1 z yaḥ prthivīm vyathamānām adrīhad yaḥ par-
 vatān prakupitān aramṇāt | yo antarikṣam vimame varīyo yo dyām
 astabhnāt sa ° ° z 2 z yo hatvāhim ariṇāt sapta sindhūn yo
 gā udājad apadhā valasya | yo ‘śmanor antar agniṁ jajāna saṁvrk
 samatsu sa ° ° z 3 z yenemā viśvā cyavanā kṛtāni yo dāsam
 varṇam adharāṁ guhākāḥ | śvaghnīva yo jigivān lakṣam ādad
 aryaḥ puṣṭāni sa ° ° z 4 z yaṁ smā prechanti kuha seti ghoram
 utem āhur nāiṣo astīty enam | so aryaḥ puṣṭīr dhraja ivā mināti
 śrad asmāi dhatta sa ° ° z 5 z yo radhrasya coditā yaḥ kṛṣasya
 yo vrahmano nādhamānasya kīreḥ | yuktagrāvṇo yo ‘vitā suśiprah
 sutasomasya sa ° ° z 6 z yasyāśvāsaḥ pradiśi yasya gāvo yasya
 grāmā yasya viśve rathāsaḥ | yas sūryam ya uṣasam jajāna yo apām
 netā sa ° ° z 7 z yaṁ krandasī samyatī vihvayete pare ‘vara
 ubhayā amitrah | samānañ cid ratham ātasthivānsā nānā havete
 sa ° ° z 8 z yasmān na ṛte vijayante janāso yaṁ yuddhyamānā
 avase havante | yo viśvasya pratimānañ bubhūṣur yo ‘cyutacyut sa
 ° ° z 9 z yaś śaśvato mahy eno dadhānām abudhyamānām sarvāñ
 jaghāna | yaś śardhate nānudadāti śrdhyām yo dasyor hantā sa
 ° ° z 10 z yaś śambaram parvateṣu kṣiyantañ śatvārīnśyām
 śarady anvavindat | ojāyamāno yo ‘him jaghāna dānuṁ śayānañ sa
 ° ° z 11 z yaś śambaram paryarakṣac chacībhir yo vākṛkṣad yo
 vāpibat sutam | antar girāu †yajamānañ bahum janam† yasminn
 amūrchat sa ° ° z 12 z yas saptaraśmir vṛṣabhas tuviṣmān

avāsrjat sartave sapta sindhūn | yo rūhiṇam asphurad vajrabāhur
 dyām ārohantaṁ sa ° ° z 13 z dyāvā cid asmāi pṛthivī vasete
 śuśmāc cid asya parvatā bhayante | yaḥ somapā nicito vajrabāhur
 yo vajrahastā sa ° ° z 14 z yas sunvantam avati yaḥ pacantaṁ
 yaś śānsantaṁ yaś śāsamānam ūtī | yasya vrahma vardhanaṁ
 yasya somo yasyedaṁ rādhas sa ° ° z 15 z yas sunvate pacate
 dudhrā ā cid vājam dardarṣi sa kilāsi satyaḥ | vayanā ta indra
 viśantaḥ priyāsaḥ suvirāso vidatham ā vadema z 16 jāto 'dhyakṣaḥ
 pitror upasthe bhuvo na veda janituḥ parasya | taviṣyamāṇo 'nu
 yo 'kṣad vratā devānām sa ° ° z 17 yaḥ somakāmo haryaśvaḥ
 sūrīr yasmād rejante bhuvanāni viśvā | yo jaghāna śambaram yaś
 ca śuśnaṁ ya ekavīrasa sa janāsa indraḥ z 18 z 7 z

St 9. In pāda c bubhūsur is given as being rather closer to our ms than babhūva as in RV and Ś.

St 10. In pāda b RV and Ś have amanyamānān charvā; our sarvān may of course be a copyist's mistaken correction.

St 11. In pāda c I cannot see that oḷāyamānān of RV and Ś is any better than the reading of our ms; so I have kept the latter.

St 12. This is not in RV; it is Ś 20. 34. 12.

St 16. This is st 15 in RV, st 18 in Ś; the last stanza in each of those versions. It would be more appropriate as final stanza here.

St 17. This stanza and the next are not in RV; in Ś they are 16 and 17, standing thus before the stanza which in no. 16 here.

The emendations 'dhyakṣaḥ (17a) and 'kṣad (17c) are not inevitable: the beginning of 17b seems to be correct, bhuvo na veda, so I have accepted it here and it is supported by mss of Ś; but RV 5. 12. 3b bhuvo navedā ucathasya navyaḥ suggests that we might read here bhuvo navedā °. In 18a haryaśvaḥ sūrīr is surely correct; four mss of Ś point to this reading.

8

(Ś 19. 10. and 11; RV 7. 35)

[f149a18] śān na indrāgnī bhavatāsāvobhīḥ śām na indrāvāruṇā
 rātāhavyā śā- [19] m indrāsomaya savitāya śām yōḥ śān indrā-
 pūsāṇā vājasya- [f149b] tāu z śām no bhāgas śām u nās śānsom
 astu śām no aryamā purujātó astu | śā no dhātā śā- [2] m u dhartā
 no astu śān na ūrūcī bhavatu svadhābhīḥ śām ródasi vṛhatī śām
 no ádriḥ [3] śām no devānām suhāvāni santu | śām no agnīr

jótiraniko astu śá no mitrávarunām [4] aśvinā śám śamn nás
 sukṛtām sukṛtāni santu śám na iṣiro ābhi vātu vāt. śám no dyā-
 [5] vāpṛthivi pūrvahūtāu śám antārikṣam dṛśāye no astu śám
 oṣadhīr vanino bhavantu [6] śám no rājasah pātir astu jīṣṇuh
 śá na índro vásubhir devo astu śám ādityēbhi- [7] r varunaḥ
 suśānsaś śám no rudrēbhir jālaśaś śá nas tvāṣṭā gnābhir ihā sṛnotu
 śám na- [8] s somo bhavatu vrāhma śám no grāvānaś śám u santu
 yajñāḥ śám nas svárūnām utayó bhá- [9] vantu śám no bhavantu
 pradīśaś cātasrah śám naṣ pārvatā dhruvāyo bhavantu śám nas
 síndhava- [10] ś śám u mantu āpaḥ śám no āditir bhavatu
 vratēbhiḥ śám no bhavantú marútas svarkāḥ śám [11] no viṣṇuh
 śám u pūṣā no astu | śám no bhavitram śám uv astu vāyuh śám
 no devás savi [12] tá tráyamānaḥ śámno bhavantūśaso vibhāti |
 śám naṣ parjanya bhavatu prajābhya- [13] ś śám na kṣētrasya
 pātir astu śambhūḥ z śámno nas satyāsya pātayo bhavantu śám no
 árva- [14] ntāś śám u santu gāvaḥ śán na ṛbhāvas sukṛtas sukāstāḥ
 śám no bhavantu pitāro [15] háveṣu | śám no devā viśvé devā
 bhavantu śám sárvasvatī sahā dhībhir astu | [16] śám ābhiścaś śám
 u rātiścaś śán no divyāś pāṛthivaś śám no āpyaś śá- [17] n no ajā
 ékapād devó astu śán no hir vudhnyāś śá samudrah śán no apā
 nāpā- [18] t perir astu śám naṣ pṛṣṇir bhavatu devāgopāḥ ādityā
 rudrá vásavo ju- [19] ṣatām vidām vrāhma kriyāmānam návryaś
 śṛṇvāntu no divyāś pāṛthivā- [f151a] so gójātā utā ye yajñīyasaḥ
 yé devānām ṛtvījo yajñīyāso mánor yájatrá amṛtā ṛ- [2] tajñāḥ
 té no rāsantām urugāyām adyā yūyām pāta svastībhis sādā naḥ z z
 tad astu mittrā- [3] varuṇā tad agne śám yor asmabhyam idam
 astu śambhum | aśimahi gātum uta pratiṣṭhām namo [4] dive
 vṛhate sādhanāya z z

Read: śám na indrágnī bhavatām avobhiḥ śám na indrávaruṇā
 rátaḥavyā | śám indrásomā suvitāya śám yoh śám na indrápūṣaṇā
 vājasātāu z 1 z śám no bhagaś śám u naś śaṁso astu śám nah
 purāndhiś śám u santu rāyaḥ | śám nas satyasya suyamasya śaṁsaś
 śám no aryamā purujāto astu z 2 z śám no dhātā śám u dhartā no
 astu śám na urūci bhavatu svadhābhiḥ | śám rodasi vṛhatī śám no
 adriḥ śám no devānām suhāvāni santu z 3 z śám no agnir jyotira-
 niko astu śám no mitrávaruṇā aśvinā śám | śám nas sukṛtām
 sukṛtāni santu śám na iṣiro abhi vātu vātaḥ z 4 z śám no
 dyāvāpṛthivi pūrvahūtāu śám antarikṣam dṛśāye no astu | śám na
 oṣadhīr vanino bhavantu śám no rajasah patir astu jīṣṇuh z 5 z

śam na indro vasubhir devo astu śam ādityebhir varuṇaḥ suśaṅsaḥ |
 śam no rudro rudrebhir jalāśaś śam nas tvaṣṭā gnābhir iha śṛṇotu z 6 z
 śam nas somo bhavatu vrahma śam naś śam no grāvāṅśaś śam u santu
 yajñāḥ | śam nas svarūpām mitayo bhavantu śam naś prasvaś śam v
 astu vedih z 7 z śam nas sūrya urucakṣā ud etu śam no bhavantu
 pradiśaś catasraḥ | śam naś parvatā dhruvayo bhavantu śam nas
 sindhavaś śam u santv āpaḥ z 8 z śam no aditir bhavatu vratabhiḥ
 śam no bhavantu marutas svarkāḥ | śam no viṣṇuḥ śam u pūṣā no
 astu śam no bhavitraṁ śam v astu vāyuḥ z 9 z śam no devas savitā
 trāyamāṇaḥ śam no bhavantūśaso vibhātīḥ śam naḥ parjanyo
 bhavatu prajābhyaś śam naḥ kṣetrasya patir astu śambhuḥ z 10 z
 śam nas satyasya patayo bhavantu śam no arvantaś śam u santu
 gāvah | śam na ṛbhavas sukṛtas suhastāḥ śam no bhavantu pitaro
 haveṣu z 11 z śam no devā viśvadevā bhavantu śam sarasvatī saha
 dhībhir astu | śam abhiśācaś śam u rātiśācaś śam no divyāś pārthi-
 vāś śam no apyāḥ z 12 z śam no aja ekapād devo astu śam no 'hir
 budhnyaś śam samudraḥ | śam no apām napāt perur astu śam naś
 pṛṣṇir bhavatu devagopāḥ z 13 z ādityā rudrā vasavo juṣantām
 idam vrahma kriyamāṇaṁ navīyaḥ | śṛṇvantu no divyāś pārthivāso
 gojātā uta ye yajñīyaśah z 14 z ye devānām ṛtvijo yajñīyaśo manor
 yajatrā amṛtā ṛtajñāḥ | te no rāsantām urugāyam adya yūyam pāta
 svastibhiḥ sadā naḥ z 15 z tad astu mitravaruṇā tad agne śam yor
 asmabhyam idam astu śastam | aśimahi gātum uta pratiṣṭhām
 namo dive vṛhate sādhanāya z 16 z 8 z

Our ms omits 2bc, 7d and 8a; these pādas I have restored to the text. St 16 here and Ś 19. 10. 6 are RV 5. 47. 7.

St 8. In pāda b Ppp and Ś have a word order different from that of RV.

St 11. This stanza and the next are stt 12 and 11 in RV; Ś has them as here.

St 13. In pāda d Ś has śam ahir; no should be restored.

St 14. In pāda a Ppp and Ś agree, RV has juṣanta.

St 15. In pāda a Ppp and Ś agree, RV has yajñīya yajñīyānām.

St 16. Ś and RV have gādham in a, and sādhanāya in d.

9

(Ś 5. 29)

[f151a4] agnāv agnīś carati praviṣṭā ṛṣiṇām putró a- [5]
 dhīrāja eṣaḥ | tasmāi juhomi haviṣā gṛhṭena mā devānām yūyavad

bhāgadheyam | [6] yuktāu vaha jātavedaṣ parastād agne viddhi
 kriyamānaṁ yayedam | tvam bhīṣajad bhesa- [7] jasyāsi garthā
 tvayā gnam aśvaṁ puruṣaṁ sanema z tathā tvam agne kṛṇu
 jātavedo nena [8] vidvān haviṣā yaviṣṭhaḥ | piśāco sya tapo dideva
 yathā so mya paridhiṣ patātiḥ [9] yo sya tadeva yatamo jaghāsi
 yathā somasya paridhiṣ patātiḥ tathā tvam agne kṛ- [10] ṇu
 jātavedo viśvebhīr devāis saha samvidānaḥ z mokṣāu na viddhi
 hr̥dayam na [11] viddhi jihvām vṛdamdhi pra dabha śṛṇhi |
 piśāco sya tamo jaghāsa- [12] sāgne yaviṣṭhaṣ pratha tām śṛṇhi |
 ya bhasya rtaṁ yad itaṁ yat parābhṛtam ātmano [13] jagadham
 uta yat piśācāiḥ tad agne vidvān punar ā bhara tvam śarīre prānam
 asi- [14] m erayā sam sṛjema z apām tvā pāne yatamo dadambha
 odane manthe diva ota [15] lehe | tad ātmanā prajayā piśācā
 vyātayantām agado yam astu z kṣīre tvā [16] māmse yatamo
 dadambha ākliṣṭapāśye śatane dhānya yah | tad ātmanā prajayā
 [17] piśācā vyātayantām agado yam astu z yā me sapakve śavale
 vipakve i- [18] mam piśāco śane didambhaḥ tvam indro vāji
 vajreṇa yantu bhanatva somaś śi- [19] ro stu jiṣṇuḥ divā tvā
 naktam yatamo didambhaṣ kravyād yātuś śayane piśā- [f151b] caḥ
 ud agne dvān pṛthak. śṛṇhiḥ apy enaṁ dehi nirṛte upasthe |
 somasyendrasya va- [2] runasya rājño viṣṇor balena savitus savena
 | agner hotreṇa pṛṇute piśācam [3] manohanam jahi jātavedas
 saḥobhiḥ bhṛaddhemaṁ juṣatām dakṣiṇāyur yathā ji- [4] vany
 agado bhavāsi z z punas tvā prānaṣ punara ity āyuṣ punaś cakṣuṣ
 punar āitu [5] śrotam | apa ṣṭhā no duritāni viśvā śatam himās
 sarvavīro madema z punar asmāi [6] mano dhehi punar āyuṣ punar
 balam | apāmnam asyaṣ prānam cāgnaya vardhaya ji- [7] vase |
 cakṣuṣ sūrya punar dehi vātaṣ prānam sam irayaś śarīram asya
 māmśany agne [8] sambhāvayā tvam z samābhara jātavedo yaj
 jagdham yat parābhṛtam | gātrāny asyā [9] kalpayatām ayam |
 agne virapsinam medhyam ayakṣmam kṛṇu jivase z sam mā [10]
 śincatu maruta ity ekā z

In f151a12 the ms corrects (pra)tha to (pra)ca.

Read: agnāv agniś carati praviṣṭa ṛṣiṇām putro adhirāja eṣaḥ |
 tasmāi juhomi haviṣā ghr̥tena mā devānām yoyuvad bhāgadheyam
 z 1 z yukto vaha jātavedaṣ purastād agne viddhi kriyamānaṁ
 yathedam | tvam bhīṣaj bheṣajasyāsi kartā tvayā gām aśvaṁ
 puruṣaṁ sanema z 2 z tathā tvam agne kṛṇu jātavedo 'nena vidvān
 haviṣā yaviṣṭha | piśāco 'sya yatamo dideva yathā so 'sya paridhiṣ

patāti z 3 z yo 'sya dideva yatamo jaghāsa yathā so 'sya paridhiṣ
 patāti | tathā tvam agne kṛṇu jātavedo viśvebhir devāis saha saṁ-
 vidānaḥ z 4 z aksyāu ni vidhya hṛdayam ni vidhya jihvām ni tṛndhi
 pra dato śṛṇhi | piśāco 'sya yatamo jaghāsāgne yaviṣṭha prati taṁ
 śṛṇhi z 5 z yad asya hṛtaṁ yad itaṁ yat parābhṛtaṁ ātmano jag-
 dham uta yat piśācāiḥ | tad agne vidvān punar ābhara tvaṁ śarīre
 prāṇam asum irayā saṁ srjema z 6 z apāṁ tvā pāne yatamo
 dadambhāudane manthe diva uta lehe | tad ātmanā prajayā piśācā
 vi yātayantām agado 'yam astu z 7 z kṣīre tvā māmse yatamo
 dadambhākliṣṭapacye 'sane dhānye yaḥ | tad ātmanā prajayā piśācā
 vi yātayantām agado 'yam astu z 8 z āne supakve śabale vipakve yo
 mām piśāco 'sane dadambha | tam indro vāji vajreṇa hantu
 bhinattu somaś śiro 'sya jiṣṇuḥ z 9 z divā tvā naktaṁ yatamo
 dadambha kravyād yātuś śayane piśācaḥ | tad agne vidvān pṛthak
 śṛṇhi apy enaṁ dhehi nirṛter upasthe z 10 z somasyendrasya
 varuṇasya rājño viṣṇor balena savitus savena | agner hotreṇa pra
 nude piśācam manohanam jahi jātavedas sahoḥbhiḥ | †bhraddhemañ
 juṣatām dakṣiṇāyur† yathā jīvane agado bhavāsi z 11 z punas tvā
 prāṇaṣ punar āitu āyuṣ punaś cakṣuṣ punar āitu śrotram | apa
 tiṣṭhān no duritāni viśvā śataṁ himās sarvavirā madema z 12 z
 punar asmāi mano dhehi punar āyuṣ punar balam | apānam asya
 prāṇam cāgne vardhaya jīvase z 13 z cakṣus sūrya punar dhehi vāta
 prāṇam sam iraya | śarīram asya māṁsāny agne saṁ bhāvayā tvam
 z 14 z samābhara jātavedo yaj jagdham yat parābhṛtaṁ | gātrāny
 asya kalpantām aṅsur ivā pyāyatām ayam z 15 z somasyeva jātavedo
 aṅsur ā pyāyatām ayam | agne virapśīnam medhyam ayakṣmaṁ
 kṛṇu jīvase z 16 z saṁ mā siñcantu marutas saṁ pūṣā saṁ
 vṛhaspatiḥ | saṁ māyam agnis siñcatu prajayā ca dhanena ca
 dīrgham āyuṣ kṛṇotu me z 17 z 9 z

This hymn differs considerably from the version of Ś in general and in details; the more important variations are mentioned.

St 1. This is very close to AŚ 8. 14. 4, which has momuḥad in d. In Ś 4. 39. 9 and in other texts there are numerous variants.

St 4. In Ś st 3 has only three pādas, with nothing to correspond to our a. A pāda similar to our pāda a should probably be restored in Ś.

St 6. For pāda d Ś has śarīre māṁsam asum erayāmaḥ, which is better.

St 7. Pada b is new; diva may not be correct for we seem to need a word to match the other three; such as diha (< dih).

St 9. This is § 6ab and 10cd. In stanza 10 pādas cd are new.

St 11. With pādas abc cf § 9. 2. 6abc; with d cf § 5. 29. 10b; pādas ef are new.

St 12. With pādas abc cf § 6. 53. 2abd, and for d cf § 12. 2. 28d.

Stanzas 13 and 14 are new, and st. 17 has appeared as Ppp 6. 18. 1; it is also § 7. 33. 1.

10

[f151b10] *vi muñcāmi vrahmaṇā jātavedasam agniṃ hotāra-*
 [11] *sajaram rayasprtam | sarvā devānām janimāni vidvān*
yathābhāgaṃ vahatu vyam a- [12] *gniḥ ye pumāṅso yātudhānām yā*
striyo yātudhānyaḥ balavad indrasya vajrenā [13] *vācīnānu*
vahnyatām z z om̐ avācīnānu vahnyatām z z om̐ yaṃ [14]
śapo yo nīś śapāti yaṃ dviṣmo yo dveṣat piśācaḥ kravyādham agne
mahatā vadhe- [15] *na tam atrāpi pradahāj jātavedāḥ z ārebhe sya*
vāghāsyapsarāyus kaṇvena [16] *sam̐vide yātumāvān ubūkayātu*
bhramalo yasya yātus tvam yā nidesi vāghām [17] *sipitnyās tena*
śrayāhi | r utamāmhidhehībhiḥ yaś prapād rodhanasyādide- [18]
vanam̐ kravyāt piśāca kraviśas tutṛpsam̐ ulūkayātum̐ bhramalo
yasya yātus tvam. z [19] *yaś pāureneta rāthena kravyād yātaś*
piśunaś piśunaś piśunaś piśācaḥ [20] *vāiśvānareṇa sam̐yujā sūryena*
z mo no vanim̐ mrgayān yaś ca naś kṛṣim̐ pratiṣṭhā- [f152a] *d*
yātubhir yaś ca naś śaphaddhastā rudras saratha tvāyūn asyatām z
vāsātumā vr- [2] *trā tamṛdatāram alokāsmāi pradīso bhavantu |*
sa neman̐ tapatām rodasi ubhe tam a- [3] *trāpi pradahāj jātavedāḥ*
jyotiṣmatīś tatabhñā yā salocanā pratyōṣāntīś tam no [4] *yās te*
agne tābhīr me marmāny abhito nudasva mā sā dabhan yātudhānā
nṛcakṣaḥ [5] *apo devīś paśācānām apa niṣyantv āsyam̐ yatheyam̐*
amsamātmanam̐ anadhṛṣya pu- [6] *naś pathā sadam̐ puspe sadam̐*
phale sadam̐ indrābhi rakṣatām | sadā piśācān miya- [7] *ntām̐n*
mahiṣām̐ ūtseṣi kaś cana z ye patanto yātudhānām̐ divā naktam̐
upācarām̐ [8] *rātre mā tebhyo rakṣatv ahnātmānam̐ pari dade z*

In the right margin of f152a is written "maśaya prapragva" (as nearly as I can make out), with indication that it is to be inserted after pathā sadam.

Read: *vi muñcāmi vrahmaṇā jātavedasam agniṃ hotāram*
ajaram̐ rathasprtam̐ | sarvā devānām̐ janimāni vidvān yathābhāgaṃ
vahatu havyam̐ agniḥ z 1 z ye pumāṅso yātudhānā yās striyo
yātudhānyaḥ | balavad indrasya vajrenāvācīnā ni badhyantām̐ z 2 z
yaṃ śapāmo yo naś śapāti yaṃ dviṣmo yo dveṣat piśācaḥ | kravy-

ādam agner mahatā vadhena tam atrāpi pra dahāj jātavedāḥ z 3 z ā
 rebhe 'sya vaghā asyāpsarā yaḥ kaṇvena saṁvide yātumāvān |
 ulūkayātūr bhṛmalo yaś ca yātus tvaṁ yā nudeṣi vaghās sapitryās
 †tena śrayāhi | r uta maṁhidhehībhiḥ † z 4 z †yaḥ prapād
 roghanasyādidevanam† kravayāt piśācaḥ kraviṣas titṛpsan |
 ulūkayātūr bhṛmalo ° ° ° z 5 z yaḥ pāurenāiti rathena kra-
 yād yātus piśunaḥ | piśunaḥ piśunaḥ piśāco vaiśvānareṇa saṁyujā
 sūryeṇa z 6 z †mo no vanim mṛgayām† yaś ca naḥ kṛṣim pratiṣṭhād
 yātubhiḥ | yaś ca naś śaphaddhastā rudras saratham †tvāyun
 asyatām z 7 z †vāsātu māvrītra ta mṛdatāram† āloka asmāi pradiśo
 bhavantu | sam enaṁ tapatām rodasī ubhe tam atrāpi pra dahāj
 jātavedāḥ z 8 z jyotiṣmatis tapanā yās surocanāḥ pratyōṣantis tanvo
 yās te agne | tābhīr me varmāny abhito nudasva mā mā dabhan
 yātudhānā nṛcaḥṣaḥ z 9 z āpo devīḥ piśācānām apa nahyantv āsyam
 | †yatheyam aṁsamātmanam† anādhrīṣya punaḥ patāt z 10 z sadam
 puspe sadam phale sadam indrābhirakṣatām | sadā piśācā mīyantām
 māiṣām uccheṣi kaḥ cana z 11 z ye patanto yātudhānā divā naktam
 upācarān | rātrī mā tebhyo rakṣatv ahnātmānam pari dade z 12 z
 10 z

St 1. For this see also Kāuś. 6. 11.

St 2. In pāda d ny uhyantām might be considered.

St 5. Separately the words of pāda a seem clear but emenda-
 tion seems needed and I have nothing to offer.

St 6. In pāda c piśunaḥ piṣṭas would be a much better reading.

St 8. At the end of pāda a probably tam mṛditāram is intended.

St 9. With this cf ApŚ 4. 6. 4.

St 11. The first part of this does not seem very good: for d see
 Ppp 10. 12. 9d.

11

(Ś 19. 28-30)

[f152a8] imam badhnāmi te maṁim dīrghāyutvā- [9] ya varcase
 | darbham sapatrajambhanam dviśatas tapanam hṛdaḥ śattṛṇām
 tāpayam ma- [10] naḥ druhāndas sarvāns tvaṁ darbha ghar-
 māivābhī sa tāpayam z gharmāivābhītapamta [11] darbha dviśato
 ni caśan mane hṛdīḥ sapatnānām bhindhīr indrāiva vivrjam [12]
 balam z bhindhī darbha sapatnānām hṛdayam dviśatām mane |
 udyam tvacam i- [13] va bhūmyām śrayeṣām vi pātayah z chindhī
 darbha sapatnān me chi me pṛtanāya- [14] taḥ chindhī me sarvā

druhāndaḥ chindi me dviṣato mane | bhindhi darbhā sa- [15]
 patnān me bhindhi me pṛtanāyataḥ bhindhi me sarvā djuhāndaḥ
 bhindhi me dviṣato ma- [16] ṇe z klanta darbhā sapatnān me klanta
 me pṛtanāyataḥ klanta me sarvā djuhāndaḥ [17] klanta me dviṣato
 maṇe z piṇṣa darbhā sapatrān me piṣa me pṛtanāyataḥ piṇ- [18]
 śa me sarvaṇ djuhāndaḥ piṇṣa me dviṣato maṇe z vidhhi darbhā
 sapatnār me [19] vidhhi me pṛtanāyataḥ vidhhi me sarvān dru-
 hāndo vidhhi me dviṣato maṇe z [f152b] nikṣa darbhā sapatnā me
 nikṣa me pṛtanāyataḥ nikṣa me sarvān djuhāndo ni- [2] kṣa me
 dviṣato maṇe z tṛndhi darbhā sapatnān me tṛndhi me pṛtanāyataḥ
 | [3] tṛndhi me sarvān djuhāndaḥ tṛndhi me dviṣato maṇe z
 bhāṅkti darbhā sapatnār me bhākti [4] me pṛtanāyataḥ bhāṅkti
 me sarvaṇ djuhāndaḥ bhāṅkti me dviṣato maṇe z mṛḍa [5] darbhā
 sapatrān me mṛḍa me pṛtanāyataḥ mṛḍa me sarvān djuhāndaḥ
 mṛḍa me dvi- [6] sato maṇe z mantha darbhā sapatnā me mantha
 me pṛtanāyataḥ mantha me [7] sarvān djuhāndo mantha me
 dviṣato maṇe z piṇḍhi darbhā sapatnān me piṇḍhi [8] me pṛtanā-
 yataḥ piṇḍhi me sarvān djuhāndaḥ piṇḍhi me dviṣato maṇe z [9]
 oṣa darbhā sapatnār me oṣa me pṛtanāyataḥ oṣa me sarvān djuhānda
 oṣa [10] me dviṣato maṇe daha darbhā sapatnā me daha saha me
 pṛtanāyataḥ | [11] daha me sarvān djuhāndo daha me dviṣato
 maṇe z jahi darbhā sapa- [12] tnā me jahi me pṛtanāyataḥ jahi
 me sarvān djuhāndo jahi me dvi- [13] ṣato maṇe z yat te darbhā
 jarāmṛtyuś śate sanmasu manma te | tenemam [14] manmani
 kṛtvā sapatnān jahi vīryamām. z śatam te darbhā varmaṇi sa-
 [15] hasram vīryāni | te tvam asmāi viśve tvām devā jarase bhar-
 tavā daduḥ z tvā- [16] m indrād devavarmāhus tvām darbhā vrāh-
 maṇaspatiṁ | tvām indrasyāhur varmā tvām [17] rāṣṭrāni sarva
 rakṣasi z sapatnakṣeṇam darbhā ca dviṣatas tapanam hr- [18] daḥ
 z sani kṣatrasya vardhasya tanupānam kṛṇomi te | yat samudro
 bhya akṛanda- [f153a] t parjanya vidyutā saha | tato hiraṇyayo
 bindus tato darbhā ajāyata z z [2] iti kuśadarbhāśūktam.
 z z ity aharvanikapāippalādayaś śākhā- [3] yām trayodaśaś
 kāndaś samāptā z z kānda 13 z z aha trayodaśaś
 prathamadyāyah z om̐ namo nārāyaṇāya z om̐ mahāgaṇa- [4]
 pataye z om̐ namo jvalābhagavatyāih om̐ namas tilottamāyāi z z
 om̐ namas sūryā- [5] ya z z

In the right margin of f152a is "darbhādhi pcam": the form
 vidhhi in f152a18 is corrected to vindi, and the two occurrences in

line 19 seem to be corrected to vindhi. In f152b3 the two forms bhakti and bhakti are corrected to bhākti.

Read: imam badhnāmi te manim dīrghāyutvāya varcase |
darbham sapatnajambhanam dviṣatas tapanam hṛdaḥ z 1 z
dviṣatas tapanam hṛdaś śatrūnām tāpayan manaḥ | durhārdas
sarvāns tvam darbha gharma ivābhīt samtāpaya z 2 z gharma ivā-
bhitapan darbha dviṣato niśocan maṇe | hṛdaḥ sapatnānām bhin-
dhindra iva virujan balam z 3 z bhindhi darbha sapatnānām
hṛdayam dviṣatām maṇe | udyan tvacam iva bhūmyām śira eṣām
vi pātaya z 4 z chindhi darbha sapatnān me chindhi me pṛtanāyataḥ
| chindhi me sarvān durhārdaś chindhi me dviṣato maṇe z 5 z
bhindhi ° ° ° ° z 6 z kṛta ° ° ° ° z 7 z piśā
° ° ° ° z 8 z vidhya ° ° ° ° z 9 z niḥsa ° ° ° °
z 10 z tṛndhi ° ° ° ° z 11 z bhañdhi ° ° ° ° z 12 z
mṛda ° ° ° ° z 13 z mantha ° ° ° ° z 14 z piṇḍhi
° ° ° ° z 15 z oṣa ° ° ° ° z 16 z daha ° ° ° °
z 17 z jahi darbha sapatnān me jahi me pṛtanāyataḥ | jahi me
sarvān durhārdo jahi me dviṣato maṇe z 18 z yat te darbha jarā-
mṛtyu śataḥ marmasu marma te | tenemaḥ maṇmani kṛtvā
sapatnān jahi vīryaiśam z 19 z śataḥ te darbha varmāni sahasraḥ
vīryāni te | tam asmāi viśve tvām devā jarase bhartavā aduḥ z 20 z
tvām indra devavarmāhus tvām darbha vrahmaṇaspatim | tvām
indrasyāhur varma tvām rāṣṭrāni sarvā rakṣasi z 21 z sapatnakṣa-
yanaḥ darbha dviṣatas tapanam hṛdaḥ | manim kṣatrasya vṛd-
dhasya tanūpānam kṛṇomi te z 22 z yat samudro bhyaḥkrandat
parjanya vidyutā saha | tato hiranyayo bindus tato darbho ajāyata
z 23 z 11 z iti kuṣadarbhasūktam zz

There is no indication in the ms of three hymns as given in Ś, and there is no reason for separating the material into three. In the first 18 stanzas the variants are unimportant: our stt 5 and 6 are 6 and 5 in Ś; as its seventh Ś has a stanza with vṛśca, which I have not restored to our version. In Ś 19.29.3 rundhi appears for our bhañdhi.

The difficulties are in the last five stanzas; I have not solved them but the readings offered here do not depart far from our ms and so may find some commendation.

The colophons are misplaced and do not seem to be worth editing.

12

[f153a6] *om̄ antarhitam me vrhad antarikṣam antarhitāṣ parvatā agnayo me | ma- [7] hiṣām rādhy avacāra eṣat pratyak enām pratisarena hanmi | tapasva māvantaro ma- [8] d bhavātho divam varma pṛthivīm ca kṛṇvāhe z antarhitam mamāma prasthitam a- [9] ntarhitāṣ parameṣṭhī prajāpatiḥ antarhitāṣ sarparājño virāṇ me antarhi- [10] taḥ puruṣo medhyo me antarhitāḥ me ṣaḍ ūrvīs sadhrcīr antarhitās sādhyā pa- [11] patā me z marṣayaṣ pracitaso antarhitāṣ sūryo mātariśyā antarhitā na- [12] dyāḥ syandamānān antarhitā oṣadhīṣ puspīnīr me | antarhitās paśava- [13] ṣ kākṣā me antarhitam vayo yat patattri | antarhitā sa iṣavo vrāhmaṇānām a- [14] ntarhitā vanaspataya myalā z antarhitā devatalpāṣ puro me ntarhitā jaga- [15] tīs chandasān me | antarhitā agnayo dhṛṣṇyā me antarhitā ṛtavārtavā me | a- [16] ntarhitā me samudrā dvādaśā me ntarhitā uṣaṣī tārakā me | antarhitā [17] me pradiśāṣ catasra antar bhūta havyam ca deyam mahiṣām rādhy avacāra eṣat pratyak e- [18] nām pratisarena hanmi |*

Read: antarhitam me vrhad antarikṣam antarhitāṣ parvatā agnayo me | mahiṣān rādhye 'vacara eṣaḥ pratyag enān pratisarena hanmi z 1 z tapasva māvantaro maḍ bhavathā divam varma pṛthivīm ca kṛṇvāhe | mahiṣān ° ° ° z 2 z antarhitam me sāma prasthitam antarhitāṣ parameṣṭhī prajāpatiḥ | mahiṣān ° ° ° z 3 z antarhitāṣ sarparājño virāṇ me antarhitāḥ puruṣo medhyo me | mahiṣān ° ° ° z 4 z antarhitā me ṣaḍ ūrvīs sadhrcīr antarhitās sādhyā apāpatā me | mahiṣān ° ° ° z 5 z antarhitā ma ṛṣayaṣ pracitaso antarhitāṣ sūryo mātariśvā | mahiṣān ° ° ° z 6 z antarhitā nadyāḥ syandamānā antarhitā oṣadhīṣ puspīnīr me | mahiṣān ° ° ° z 7 z antarhitāṣ paśavaṣ kākṣā me antarhitam me vayo yat patattri | mahiṣān ° ° ° z 8 z antarhitā ma iṣavo vrāhmaṇānām antarhitā vanaspatayo †myalā | mahiṣān ° ° ° z 9 z antarhitā devatalpāṣ puro me 'ntarhitā jagatīs chāndaśā me | mahiṣān ° ° ° z 10 z antarhitā agnayo dhṛṣṇyā me antarhitā ṛtava ārtavā me | mahiṣān ° ° ° z 11 z antarhitā samudrā dvādaśā me 'ntarhitā uṣaṣī tārakā me | mahiṣān ° ° ° z 12 z antarhitā me pradiśāṣ catasro antarhitam bhūtan havyam ca deyam | mahiṣān rādhye 'vacara eṣaḥ pratyag enān pratisarena hanmi z 13 z 12 z

It seems reasonably sure that the arrangement with refrain is

correct: the d pāda appears § 4. 40. 1d-8d. The emendation of the first pāda of the refrain seems possible but more can hardly be said. At the end of 9b we might read 'mlāḥ.

13

[f153a18] hanmi te hañi kṛtañi havir ye me ghoram acikṛtaḥ |
a- [19] pāñcyo tāu ubhāu bāhū apiṣyāsyāsyam | api niṣyāsi te bāhū
api nihyā- [f153b] myasyāsyam | agner devasya manyamānā tena
te varṣam havir yome ghomaram adikṛtaḥ z u- [2] dītaś śatayo-
janam indro vartayate ratham sāyakañi kṣuravantañi mānim aher
jātā- [3] ni jambhaya z ṛḍhā śentyāyam hatā udara sarpiṇāḥ
praśchasi dveṣṭrāya- [4] ntaś svāpiṇḍam adan yuva z pāpaka
pāparūpaka kim me sakhāyam ā turā | [5] namāmi paśyāga rapaḥ
yasyośadhayaṣ prasarpathāṅgam aṅgam paruṣaś paru | tasmā-
[6] d yakṣmāñi vi bādhasvam ugrō madhyamaśir iva z anyā vo
anyām avatv anyānyāsyā [7] upāvataḥ z ośadhayaś sañvidhānā
idam me pratīrtā vacaḥ āvapā- [8] tantir avidam devā ośadhayaś
pari | yam jivam aśnavāmahi na sā riṣyāti [9] pāñruṣaḥ z yā
ośadhayaś somarājñi dviś śata ṛcaksāñāḥ vṛhaspā- [10] tiprasūtāś
tā no mūñcantv añhasaḥ z jivalām naghāriṣam ā te bādhnāmy o-
[11] ṣadhim | vyā tvāyur upāharād apa rakṣāñsi catayā z z
[12] ity atharvañi trayodaśā kāñda prathamō nuvakaḥ z z

Read: hanmi te hañi kṛtañi havir yo me ghoram acikṛtaḥ |
apāñcāu ta ubhāu bāhū api nahyāmy āsyam z 1 z api nahyāmi te
bāhū api nahyāmy āsyam | agner devasya manyunā tena te
'vadhiṣam havir yo me ghoram acikṛtaḥ z 2 z uditaś śatayojanam
indro vartayate ratham | sāyakañi kṣuravantañi mānim aher
jātāni jambhayat z 3 z ṛḍhā śayanti ya āyan hatā udare sarpiṇāḥ |
prechasi ḍdveṣṭrāyantaś svapiṇḍam ḍadan yuva z 4 z pāpaka pāpa-
rūpaka kim me sakhāyam ā tudaḥ | namāmi śacyāgatam * * *
rapaḥ z 5 z yasyāuśadhayaṣ prasarpathāṅgam-aṅgam paruṣ-paruḥ |
tasmād yakṣmañi vi bādhadhvam ugro madhyamaśir iva z 6 z anyā
vo anyām avatv anyānyāsyā upāvata | ośadhayaś sañvidhānā idam
me pratiratā vacaḥ z 7 z avapatantir avidan diva ośadhayaś pari |
yam jivam aśnavāmahi na sa riṣyāti pūruṣaḥ z 8 z yā ośadhayaś
somarājñir bahviś śatavicaksāñāḥ | vṛhaspatiprasūtāś tā no muñ-
cantv añhasaḥ z 9 z jivalām naghāriṣam ā te bādhnāmy ośadhim |
vyā tvāyur upāharād apa rakṣāñsi catayāt z 10 z 13 z

Most of the stanzas which make up this hymn are found else-

where: stt 1 and 2 in TB 2. 4. 2. 2 and 3 (cf. Ś 7. 70. 4 and 5); st 5bc in Ppp 1. 44. 2bc; stt 6-9 in RV 10. 97. 12, 14, 17, 18ab and 15cd; st 10 in PrānāgU 1.

St 3. All of pāda c seems uncertain.

St 5. In pāda d there is surely an omission; RV 10. 97. 10d yat kim ca tanvo rapaḥ would fit tolerably well.

St 6. With variants this appears in Ś 4. 9. 4, Ppp 8. 3. 11 and 9. 9. 2.

St 7. In pāda d RV has prāvātā.

St 8. In pāda a RV has avadan.

St 10. In pāda c PrānāgU has yā ta āyur upaharād.

Immediately following this hymn in the ms we find the material which has already been edited as parts of hymns one and two in Book Twelve, and so it is not considered here: see JAOS 46. 34.

14

[f154b5] *kim indrasya parihi-* [6] *taṁ kim agneṣ kim viṣṇoḥ*
tvastur varuṇasya vāsah vṛhaspater uta somasya rājñah [7] *kim*
vāsānā maruto varṣantu z

In pāda d vāsānā seems probable; read varṣanti.

dhāto rudrasya kim vāyoḥ vājinā vraji- [8] *nam mahat. | kim*
pūṣā vrahmaṇaspatir viśve devās ca bibhrati z

In pāda a read dhātū, in b vājinām vṛjjanām (or possibly vrajanām).

kim devā [9] *devānām paridhānam samānam yassin eṣām*
sāmnah sambabhūva kva rātri ni [10] *viśate kvāha kvadam abhram*
bhavati yat sameti veti ca z

In pāda a delete "devā" at end of line 9, in b read yasminn and probably samanām; in c rātri and kvāhaḥ, in d vyeti.

katamenāpo divam u- [11] *d vahanti kasya tadann eneti nena-*
netām vātasya tvā vidyatāstanayann urapām [12] *prśchāmy evā*
ny agne z

In pāda b I can suggest nothing plausible: in c read vidyuto astanayann, and perhaps kva for tvā; in d the first word should probably be something like tanūpām; read prcchāmy.

prśchāmi tvā prṣatiyam rohinīm ca vatsam prśchā- [13] *mi tvā*

ṛṣṭiyam rohinīm ca vatsam ṛṣchāmi sahamātarantā indram tvā ni [14] ṛṣchāmi sāksāt sabhānām ca sabhāpatim. z

In pāda a read ṛṣchāmi and ṛṣṭīm, in b ṛchāmi and °mātaram te followed by colon: in c ṛchāmi. This is stanza 5.

ko vayasām adadhām nāmā- [15] ni kaṣ paśūnām kaḥ sarpāṇām devajanā yāsām ko sya jantor a- [16] yad ā vrūhi nas that. z

In pāda a read adadhān; in c ya āsan kasya might be possible, but it would be more symmetrical if we read devajanānām ya āsan ko 'dadhād; in d I do not believe ayad can stand and so cannot make out the first part of the pāda; at the end of d read tat.

kati rohā svar ā rohayanty eti rohito devam ā ru- [17] roha rāṣṭrabhṛtaḥ kṣatrabhṛto vasubhṛto vasudīnavo vasuyavaḥ z

In pāda a we may read rohās, and rohayanti, in b probably yebhi and divam; the rest seems hardly metrical; read kṣatra° and vasūyavaḥ; for vasudīnavo I can suggest nothing.

kaś cat tavā vi [18] kramate mahitvā ko rakṣantu ka vo pra-sādam. puruṣam tvā ni ṛṣchāmi [19] sāksaṇ mṛtyor aṅgani kati tāni vetthah

In pāda a read cit tāvān and krāmate; in b possibly rakṣati ko vā, but it appears that two syllables have been lost from this pāda and so we might beter think of something like ko vadati prasādam. In c read ṛchāmi sāksān, in d aṅgāni and vettha.

*ahaṁṣi carukaś carṣa- [20] nīnām indro vajra mahinā spar-dhamānaḥ yena vṛttram maghavā [f155a] ***ve tam na pra vrūhy ad idam praveṣa*

In the first two words of pāda a perhaps are concealed a form of han and a derivative of tar (e. g. taruṣa) or varyaḥ kaś; in b read vajram; in c vṛtram, sam pipise; the lacuna in c is due to peeling of the bark which has deleted the first letters of the first eight lines of f155a. For d read tan naḥ pra vrūhi yad idam pravettha.

*kaḥ parvatānām aridhā nāmāni ko vanaspa- [2] *inām adadhā coṣadhīnām. z ṛṣchāmi tvā bhuvanasya nābhīm sām tvā ṛṣchā- [3] m* katamāni sāksāt. z*

In pāda a read adadhān, for b ko vanaspatīnām adadhāc cāuṣa-dhīnām: in c ṛchāmi, in d sām tvā, or possibly sām tvā ṛchāmi. This is stanza 10.

devatalpā devakośā kveha tān na pra vrūhy ad i- [4]*** *praveṭṭha | prścāmi tvā gargara kim to yebhyo agnir havyaṃ vahatu prajānan. z* [5] **hatam martyā amṛto martyebhyaḥ z*

In pāda a read °kośaḥ, for b read as st 9d: in c prechāmi and kim tebhyo, in d vahatī: in e probably āhutaṃ martyāir.

svapnenekas tapasā sahīty aṅgani grhṇān pu- [6] ***śasya cakṣuḥ sa prātar ati tapasā punas sahāyotir iti kva srjēti |*

In pāda a read svapnenāikas and sāsahīty, in b aṅgāni and puruśasya: in c read eti, in d sahāyotir eti: for the rest I would suggest kva sarjayati, but the phrase seems somewhat out of place here.

[7] ***tapati madhupatiṃ madhuprṣā madhupatiṃ devās tvam sarvaṃ prścāmy ahūtāda-* [8] ***a ta kati |*

In pāda a we read vratapatiṃ, in b madhupruśam or madhupraam: for cd possibly devāns tvām sarvān prechāmy ahūtādaś ca te kati.

ko antarikṣāt pratipaścatāide yasmād agra indriyaṃ sambabhūva | [9] *mahat sada kasmād abhayaṃ vi bhāhi kasye kutasyāndyāsra kvālohitam* [10] *parāpatata kveha |*

In pāda a we might read pratipaśyata idam, in c sadaḥ; it looks as if kasye kutasyāndyāsra represented a fourth pāda, but I can make nothing out of it; the rest would be a good pāda although I have doubts about kvālohitam.

ittham eke pra vrajanti ittham eke dakṣiṇāḥ pratyāñco [11] *dañca prāñco bhi vrñjaty eke teṣāṃ sarveṣāṃ iha saṅgatiḥ sākaṃ*

In pādas ab I would read eke 'rvāñcaḥ pra vrajantītttham, in b pratyāñcaḥ (before colon): in c udāñcaḥ and vrñjanty. This is stanza 15, and it seems to me to be the last stanza of the hymn: some seven lines of brāhmaṇa-like material follow in the ms, as given immediately below.

sa eko bhū- [12] *tīś carati prajānan. | maricar āsit sāmānasas samabhavat. z z* [13] *sā prāvīta sā garbham āhattā z sa garbho vardhatu sa vṛdāho vravij jāyā-* [14] *yati z tasyai prajāpatir juho svadhīsthanād eti svadhicaranāc ceti z* [15] *prajāpati samrje kapāle vijihātān māsāṃ mattvā patiṃ māha-* [16] *ntam lokam abhīpatyamāne | so jā ṛtasya jātasya dyāvāpṛthivī pārśvaya-* [17] *stām samudro kuḥṣi sūryācandramasāv aksāu virāḥ chirāḥ tasmāj jātās sa-* [18] *rve pāpmāno vijayante ya evaṃ veda z z ity*

atharvaṇikapāi- [19] p̄pālādaya śākhāyām trayodaśāḥ kāṇḍas
samāptāḥ zz zz

Perhaps the following is a possible edition of the preceding:
sa eko bhūtim carati prajānan | marīcir āsīt sā manasas sam
abhavat z sā prārdhita sē garbham ādhatta | sa garbho vardhatu
sa vṛddho 'vraṇij jāyāiti z tasyāi prajāpatir juhōti svādhiṣṭhānād
eti svādhicaraṇāc cāiti z prajāpatis sasṛje kapāle †vijihātān māsām†
matvā patim mahāntām lokam abhipatyamānaḥ z so jā ṛtasya
jātasya dyāvāpṛthivi pārśve astām samudrāu kuṣṭi sūryacandra-
masāv akṣyāu virāt chirah | tasmāj jātās sarve pāpmāno vi jayante
ya evam veda z z

ity atharvaṇikapāippālādāyās śākhāyām trayodaśāḥ kāṇḍas samā-
ptāḥ zz zz

NOTE. I have just recently had access to a ms of the AVPāipp which is described on pages 276-7 of *Government Collections of Manuscripts, Deccan College, Poona*, published by the Government of Bombay 1916. It gives no significant or valuable variants, but in a few places it has letters which have been lost from the birch bark by peeling. E. g. in 14.9c it has sam pive, and in 14.13a it has vratapati.