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THE KASHMIRIAN ATHARVA VEDA, BOOK FOURTEEN
EDITED WITH CRITICAL NOTES

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Introduction

THE FOURTEENTH BOOK of the Pāippalāda is herewith presented; the longer thirteenth book is in preparation. This fourteenth book is very little longer than Book 11, the contents are rather more interesting. The material is presented in the same manner as in previous books.

Of the ms.—This fourteenth book in the Kashmir ms. begins f155b1 and ends f158b6, covering three folios plus one-third of a page. There are no serious defacements; the pages have 18 to 20 lines each.

Punctuation, numbers, etc.—Punctuation in this book is irregular; no numbers are given at the ends of kāṇḍas or of stanzas, but after the second hymn is a colophon indicating the completion of the first half of the book. In the first hymn stanzas 2—5 are indicated by the pratika of the first of these followed by *iti catasra ṛcaḥ paṭhet* (so edited). There are only a few corrections. Accents are marked in hymn 2 stanzas 6—9, 11—13: these stanzas appear in several texts.

Extent of the book.—The book has four hymns, all metrical. The stanza norm is probably 17, as appears in the following table:

2 hymns have	17 stanzas =	34 stanzas
1 hymn has	20 “ =	20 “
1 “ “	30 “ =	30 “
	—	
4 hymns have		84 stanzas

New and old material.—One hymn in this book appears as § 19. 49 and 50; § 1. 33 is embedded in another; another is NilarU 1—17; and some few other stanzas and pādas are in the *Concordance*. We may fairly count 40 stanzas as new.

ATHARVA-VEDA PĀIPPALĀDA-ŚĀKHĀ
BOOK FOURTEEN

1

[f155b1] *om̐ indro bāhubhyām̐ abhirīś cikitvān apo devī varuṇāya prajānan. tam ādityā- [2] bhyasicyantu sarve rājānam ugram̐ vṛhate raṇāya | tā nāpo rājasūyā vasantu | [3] hiranyavarṇā itī catasrah̐ ṛ 4 pathet. apo devir madhumatr̐ gr̥bhū- [4] r vājasvatī rājasūryā mayobhuvah̐ yābhir mittrāvaruṇāv abhyasicyan tā | va- [5] ruṇonena preṣitā yam̐tu śukrāḥ utsam̐ devir dadhate ā hiranyam̐ yā vrahmanāpnu- [6] te samvidānās tā | apas samudrā divam̐ udvahanti divas pṛthivīm̐ abhī yā sṛ- [7] janti | yād̥bhir īśānā marutaś caranti tā | yāmṛtam̐ tībhṛtaṁ yā madhu pri- [8] yam̐ yāgṛbhnam̐ ṛṣayo devasakhye yābhir indram̐ abhra nayarātis tāḥ yā jivaya- [9] n yā dhanardhatu prāṇayanti devāyate dāsūśe martyāyā | yāsām̐ payo [10] akṣatam̐ akṣatānām̐ tā z hiranyapāsā dhvajaniyaś punānā yās sa- [11] mudram̐ abhy arcanti dhenavaḥ yaś parjanya vahaty antarikṣe tā z rathantare vṛhad agi- [12] yamāne kṣattram̐ jinvantī pra tīranta āyuk̐ yābhīś trīyān vājino vājayantvī [13] tāḥ z yābhīś sahā vṛttrahā somam̐ indro vasor īśāno pivat sutasya | yā- [14] s sapta ṛṣayaś kavayaś punanti tās sapta ṛṣayo bharaṭham̐ abhyasīncann ā- [15] smīn rāṣṭram̐ adbhīr dakṣiṇāvāt. praṇā imam̐ sasumanta devās tāḥ z yābhi- [16] r yajnam̐ prāñcamukham̐ ca dhīrā yābhīś soma madhupṛcam̐ punanti | yābhir idam̐ ji- [17] vati viśvam̐ ejaṭ tāḥ z yāsām̐ stokā madhumayā babhūvur ghṛtam̐ samjñānam̐ madhu [18] pin*ate yāḥ yās somāpaś panayantu vrahmanās thāḥ z yāsām̐ pador ā- [19] rājyam̐ vājīnam̐ ca somasya prasavam̐ anu yās pavanti antarvatīś tṛnavatsā ghṛ- [f156a] tācīś tā nāpo rājasūyāvantu z aṇjānam̐ tam̐ uttayaś svarvidā vrahmanāsū- [2] ye yāny aguk̐ | asūkta rājasūyāś payānsī prasavāikeva savitā bhūva- [3] nāni viśvā z somo rājā bhavo rājā paśupatiś paśūnām̐ varuṇo dhṛtvrataḥ [4] ye yanti devās te te kṣattram̐ dattvāyor ojaḥ z asthād ud asthāj jajiniṣṭha [5] ripro mṛdho vyāsthar aśaśīta bahū | āre vādhiṣṭha nirṛtiś parācāis samavr- [6] kta rāsmībhīś sūryasya z z*

Above the "y" of yāmṛtam in f155b7 is written nya; and in the left margin opposite f155b9 is ntu.

Read: indro bāhubhyām̐ atirac cikitvān apo devir varuṇāya prajānan | tam ādityā abhy asicyanta sarve rājānam̐ ugram̐ vṛhate

raṇāya tā na āpo rājasūyā avantu z 1 z hiranyavarnāś śucayaś
 pāvakā yāsu jātaś kaśyapo yāsv indraḥ | yā agniṁ garbhaṁ dadhire
 suvarnās tā na ° ° ° z 2 z yāsām rājā varuṇo yāti madhye saty-
 ānrte avapaśyañ janānām | yā agniṁ ° ° ° z 3 z yāsām devā divi
 kṛṇvanti bhakṣaṁ yā antarikṣe bahudhā bhavanti | yā agniṁ ° ° °
 z 4 z śivena mā cakṣuṣā paśyatāpāś śivayā tanvopa spr̥ṣata tvacaṁ
 me | ghr̥taścutaś śucayo yāś pāvakās tā na ° ° ° z 5 z apo devīr
 madhumatīr jagṛbhur ūrjasvatī rājasūyā mayobhuvan | yābhir
 mitrāvaruṇāv abhyaśicyanta tā na ° ° ° z 6 z varuṇena preṣitā
 yantu śukrā utsaṁ devīr dadhate yā hiraṇyam | yā vrahmaṇāpnu-
 vate saṁvidānās tā na ° ° ° z 7 z apas samudrād divam ud
 vahanti divas pṛthivīm abhi yā sr̥janti | yābhir īśānā marutaś
 caranti tā na ° ° ° z 8 z yā amṛtam abibhrata yā madhu priyaṁ
 yā agr̥bhānan ṛṣayo devasakhye | yābhir indram aty anayann arātis
 tā na ° ° ° z 9 z yā jīvayanti yā ḥdhanardhatu praṇayanti devā-
 yate dāsūse martyāya | yāsām payo akṣatam akṣatānām tā na ° ° °
 z 10 z hiraṇyapāśā dhvajinyāś punānā yāś samudram abhyarcanti
 dhenavaḥ | yāś parjanya vahaty antarikṣe tā na ° ° ° z 11 z
 rathamtare vṛhad yā giyamāne kṣatraṁ jīvanti pra tiranty āyuh |
 yābhis turyām vājino vājayanti tā na ° ° ° z 12 z yābhis saha
 vṛtrahā somam indro vasor īśāno 'pibat sutasya | yāś sapta ṛṣayaś
 kavayaś punanti tā na ° ° ° z 13 z sapta ṛṣayo bharatham abhya-
 śiñcann asmin rāṣtram adbhīr dakṣiṇāvāt | prajayemaṁ sama-
 syantu dāivās tā na ° ° ° z 14 z yābhir yajñam prāñcamukhaṁ
 ca dhīram yābhis somaṁ madhupṛcaṁ punanti | yābhir idam jīvati
 viśvam ejaṭ tā na ° ° ° z 15 z yāsām stokā madhumayā babhūvur
 ghr̥tam saṁjñānām madhu pivate yāḥ | yāś somapāś panayanti
 vrahmaṇas tā na ° ° ° z 16 z yāsām pador ājyam vājinaṁ ca
 somasya prasavam anu yāś pavanti | antartatis tṛnavatsā ghr̥tācis
 tā na āpo rājasūyā avantu z 17 z ajījanan tam uta yāś svarvidā
 vrahmaṇasūya uta yā ny agnī | ḥasūkta rājasūyā payāñsi prasava
 eka iva savitā bhuvanāni viśvā z 18 z somo rājā bhavo rājā paśu-
 patiś paśūnām varuṇo dhṛtavrataḥ | ye yanti devās te kṣatraṁ
 dattvāyur ojaḥ z 19 z āsthād ud āsthād ajanīṣṭa vipro mṛdho vy
 asthād asiśīta bāhū | āre bādhiṣṭhā nirṛtiṁ parācāis samavr̥kta ras-
 mibhis sūryasya z 20 z 1 z

St 1. In pāda a abharac might be considered. Indications are
 sufficiently clear that pāda f is to be read at the end of each of
 the next 15 stanzas.

Stt 2—5. It seems clear enough that the repetition of Ppp. 1. 25 (Ś. 1. 33) is indicated: I have given the four stanzas in full with pāda f of st 1 as the pāda d of each. The correct form of the indication of stanzas previously given would be “iti catasra ṛcaḥ paṭhet.”

St 6. Cf KS 15. 6, which has agr̥bhñām at the end of pāda a.

St 8. Cf Ś 4. 27. 4: in pāda c Ś has ye adbhīr; but in spite of Ś and our ms I venture to emend to yābhīr.

St 9. For pāda c cf KS 15. 6d.

St 10. In pāda a perhaps we may read yā dhanām pra^o.

St 11. In pāda a dhvajinyas is not Vedic, tho dhvaja is.

St 13. In pāda b rāṣṭre might be better.

St 18. I have been able to make only the most obvious corrections here; and have ventured to insert uta in pāda b.

St 20. Cf KS 39. 1 which has bādhasva and samapṛkṣi in cd.

2

(NīlarU 1—17)

[f156a6] *apaśyan tvāvarohantām divataḥ pṛthivī-* [7] *m iva |*
apaśyam asyantām rudrām nīlagrīvaṁ śikhāṇḍīnam. z divaru ugro
 [8] *vārukṣat pratyuṣṭamad bhūmyām adhi janāmah paśyatesam*
nīlagrīvaṁ vilohi- [9] *taṁ | esāita vīrahā rudro jalāṣabheṣajī vi*
kṣepam anīnaśad ā vācīkā- [10] *ro vy etu te | namas te bhava-*
tāmāya | namas ta bhava manyave | namas te bāhubhyām utota
 [11] *iṣava namaḥ z yām ukhām girīsamta haster bibharsy astave*
śivām girīsatām [12] *kṛṇu mā hīnsīṣ puruṣam namaḥ z śivēna*
vācasā tvā kṛśchrāśchāvādāma- [13] *masi | yātha nas sārvaṁ ij*
jāgad ayakṣmām sumāno hāsat. yā ta iṣuś śivā- [14] *taṁ śivām*
babhūva te dhānuḥ nivā śaravyā yā tavā tāyā no mṛṣa jivāse [15] *z*
z yā te rudra śivā tanūr āghorāpāpakaścanī tāyā nas tanvā śām-
 [16] *tamayā girīsamtvābhi cākaśā | asāu yās tāmrāvārna utā*
babhruḥ vilo- [17] *hitāḥ | yé cemé ābhito rudrā dikṣu śṛtās sāhas-*
raśo vāiśām hēlā īma- [18] *he z adṛśyam tvā virohitām nīlagravām*
vilohitām | uta dvā gopādr- [f156b] *sām uta tvodahāryāḥ utō dvā*
viśvā bhūtāni tasmāi dṛṣṭāya te namaḥ z nāmo stu nīla- [2] *śikh-*
aṇḍāya sahasrākṣāya vājīne | ātho yé sya sātvanas lēbhyo hām
akaram [3] *nāmaḥ z nāmānsi ta āyudhāyānātātāya dhṛṣṇāve |*
ubhābhyām akaram nāmo bā- [4] *hūbhyām tāva dhānvane | prā*

muñca dhānvanam pāri ubhāyor ātñyor jyām | yās ca te hasta i-
 [5] ṣavaṣ parā tā bhagavo vāpa | avatibhya dhanus tvaṁ sahas-
 rākṣās śateṣudhe | viśarya śa- [6] lyānām mukhā śivo naś śambhur
 ā varaḥ z vijyan denus śikhaṇḍino [7] viśalyo bānavān uta | anyeṣany
 asya ṣavaś śivo sya niṣaṁsatī | pari te dha- [8] nvino hetiya-
 smādrunaktu viśvataḥ atho ya yeṣudhis tava āre smin vi dhehi
 [9] tam. z yā te heti hetin madhuṣṭhama | haste babbhūva te dhanuḥ
 tayā tvaṁ viśva- [10] to smān ayakṣmayā pari bhujāḥ zz zz
 ity atharvanikapāippala- [11] dayāś śābhāyām caturdaśasyārdhaḥ
 2 2

In the left margin of f156b opposite line 4 is written nvata; and opposite line 9 is written tam.

Read: apaśyam tvāvarohantaṁ divataḥ pṛthivīm iva | apaśyam
 asyantaṁ rudraṁ nilagrīvaṁ śikhaṇḍinam z 1 z diva ugro 'vārukṣat
 praty aṣṭhād bhūmyām adhi | janāsaḥ paśyatemaṁ nilagrīvaṁ
 vilohitam z 2 z eṣa ety avirahā rudro jalāṣabheṣajī | vi te 'kṣemam
 anīnaśad ā vācīkāro vy etu te z 3 z namas te bhavabhāmāya namas
 te bhavamanyave | namas te bāhubhyām utota ta ṣave namaḥ z 4 z
 yām iṣuṁ giriśanta haste bibharṣy astave | śivām giriśa tāṁ kṛṇu
 mā hīṁṣiṣ puruṣaṁ mama z 5 z śivena vacasā tvā kṛcchrācchāva-
 dāmāsi | yathā nas sarvam ij jagad ayakṣmaṁ sumano asat z 6 z
 yā ta iṣuś śivatamā śivām babbhūva te dhanuḥ | śivā śaravyā yā tava
 tayā no mṛḷā jīvase z 7 z yā te rudra śivā tanūr aghorāpapakāśanī |
 tayā nas tanvā śamtamayā giriśantābhicākaśīhi z 8 z asāu yas tām-
 ravarna uta babhrur vilohitaḥ | ye ceme abhito rudrā dikṣu śritās
 sahasraśo 'vāiṣām heḷa īmahe z 9 z adṛśran tvā virohitam nilagrīvaṁ
 vilohitam | uta tvā gopā adṛśran uta tvodahāryaḥ | uto tvā viśvā
 bhūtāni tasmāi dṛṣṭāya te namaḥ z 10 z namo 'stu nilāśikhaṇḍāya
 sahasrākṣāya vājine | atho ye 'sya satvānas tebhyo 'ham akaraṁ
 namaḥ z 11 z namāñsi ta āyudhāyānātātāya dhṛṣṇave | ubhābhyaṁ
 akaraṁ namo bāhubhyāṁ tava dhanvane z 12 z pra muñca dhan-
 vanas pary ubhāyor ātñyor jyām | yās ca te hasta ṣavaṣ parā tā
 bhagavo vāpa z 13 z avatātya dhanus tvaṁ sahasrākṣās śateṣudhe |
 viśīrya śalyānām mukhā śivo naś śambhur ā varaḥ z 14 z vijyam
 dhanuś śikhaṇḍino viśalyo bānavān uta | aneṣann asyeṣavaś śivo
 'sya niṣaṅgatiḥ z 15 z pari te dhanvano hetir asmān vṛṇaktu viś-
 vataḥ | atho ya iṣudhis tavāre 'smin ni dhehi tam z 16 z yā te hetir
 mīdhūṣṭhama haste babbhūva te dhanuḥ | tayā tvaṁ viśvato 'smān
 ayakṣmayā pari bhuja z 17 z 2 z

ity atharvanikapāippalādāyās śākhāyām caturdaśasyārdhah z z

Stt 1—3 of this hymn appear only in NīlarU: the others occur also in VS, TS, MS, and KS. The NīlarU was probably drawn from the Pāipp, and the emendations here are influenced by that text, tho in some places it has seemed that Pāipp should be emended on the basis of the text as in KS.

3

[f156b11] *supārśvā kāmādughā* [12] *nāgām śatāudanā payasā pinvamānā* | *ūrjam duhānapasphurānti yaja-* [13] *mānasya pati-ranta āyuh z*

In pāda a read na āgan, in c duhānāpapa°, in d pratiranty.

ḡrbhṇāmi vedyām usatīm yam svastayam ūrjasvatī [14] *manasivām sādhyām viśvo lokam mama deveṣu astu*

In pāda a read usatīm svastyām, in b ūrjasvatīm and sādhyām and for manasivām possibly namasyām; with loko the third pāda would seem possible.

śatōdanām kāmadu- [15] *ghā hy eṣā nāinām hiṅsīr aśvinā jarhri-śāno apy etu devām api ga-* [16] *śchata diviṣah z*

In pāda a read śatāudanā; I am inclined to suspect that the end of b and the beginning of c has been lost, leaving for b nāinām hiṅsīr aśvinā and for the end of c jarhṛśāno. We could, however, take nāinām ° ° jarhṛśāno as pāda b, but aśvinā does not seem to fit into such a pāda. In the last pāda read devān (or divam) and gacchatu diśah.

ā rabhasva vrāhmaṇā vaiśvadevyām śatāudanām śatam ācamā- [17] *no sya* | *samapāiyām raśminā parvatenah svargam lokam adhi roha enam. z*

In pāda a read vrahmaṇā vaiśvadevyām, in b probably ācamān asyāḥ: in c somapeyam and pārvatena, in d probably rohayāinam.

dhṛṣṇu hy enām viśvatā ni krntam apaghnoś carum erayā sam sṛjīnām virā- [f157a] *jo dukhiterayā* | *sasat kāmam kāmam yaja-mānāya duhām z*

With viśvadhā pāda a would be possible, I think; in b the latter part would read irayā sasṛje, but for apaghnoś I can suggest nothing. For c we may read enām ° °, ending with śasvat (removing colon before it); in d read duhām. This is stanza 5.

yathā pari viṣa- [2] *sam māti māsthā kṛṇusvā me nāmadheyām*

*prthak. | agham devā mānuṣi yā [3] parābhūś chatāudanā pururūpā
saparnā z*

For a read yathāparu viśasan mābhi mañsthāḥ, for b kṛṇuṣva ma enām ādheyām prthak. In c read dāivā and parābhūc. For a cf. Ś 9. 5. 4b.

*dviṣā dvihastaṣ puruṣo mahān avo [4] na vanaspatim bibharti
sāyakāgram tena parūṅsi praviḍvān agnāyām śatāuda- [5] nām
devīm śatadhā vy asya z*

With dvipād at the beginning of pāda a it would seem possible, tho I am doubtful about the end; in b I would omit na: in c read agna āyān.

*yataṁ vradhnam carmani kṛtam ādhat ta | m apramāya śata-
[6] dhā vy asya z samutsrjann avidhānāmi sarvām rāyas poṣam
yajamānāya dhe- [7] hi z*

In pāda a read etaṁ and possibly kṛttam, in b tam apramayam: in c °dhānāni sarvā; our d = Ś 18. 1. 43d etc.

*ṛcā kumbhīm adhy agnāu śrayāmi bhūmyām bhūtvā bhūmim
adhi dhārayāmi | [8] āpo māmsam bibhrati mā vyathīṣṭhā mā tvā
vid iṣubhir menibhiṣ piśācā z*

Pāda a = Ś 9. 5. 5a; in b I would suggest bhūmyām tvā bhūmim: in c read apo, in d vidad and piśācaḥ.

*[9] ūrdhvā prehi sāpa vyaktā vy asya rajo antarīkṣam | rakṣānsi
sarvā tītvā yathā [10] roha divam tvam z*

This stanza has appeared as Pāipp 5. 13. 6; in pāda a read māpa but for vyaktā can suggest nothing unless perhaps vyathā; pada b as here should be read in 5. 13. 6: in c read tītvā, in d rohā and tvam. This is stanza 10.

*divam prehi śatodane sahasrasyāyanam bhava | ayutam prayu-
[11] tam bhavākṣatur bhavatāttamām svarga lokam ā ruhā z*

In pāda a read śatāudane; in d I can only suggest the possibility of °ākṣitam bhava (unless we accept here the outlandish formation bhavatāt + tamām as a verb superlative); in e read svargaṁ.

*śatāudanām śatadhā bhakṣaya- [12] nti śatarohām rohasi yo
dadhāti vāmadevyaṁ nāudhasam asyāṣ pakṣāu ṛṭṭiye nā- [13] ke
adhi tiṣṭhati śrutāḥ*

In pādas ab read bhakṣayati śatarohām, with colon after dadhāti; in d śṛtā.

śatāudanām śatadhā kalpamānām śatam rūpāni kṛ- [14] ṇuti

svaṛ yatī sā no devīs suhavaḥ śarma yaśchat tatho mṛḍāta idṛṣe z z

In pāda a read °danā and °mānā, in b read kṛṇute, with colon after yatī; in c devī and yacchat, in d tato.

[15] *śatāudanā dvādaśāhena kalpate | śatam dṛṣṭyāni samrje*
svaṛ yatī sarvā- [16] *n yajñāni prarayati parastāt sā datāram rāyas*
poṣe dadāti z

Remove colon after kalpate, read dṛṣṭāni samrje in b; place colon after yatī: in c read sarvān yajñān pārayanti, in d dadāti.

abhi pre- [17] *hi śatāudane jānān somasatvānaḥ yajñas tvam*
sarvān optvā kāmaṣ prācyāya- [18] *nam bhava z*

In pāda b read jānān; place colon; in c read yajñān, and tho not necessary āptvā would be an improvement: in d kāmaprasyāyanaḥ is the best suggestion I can make. This is stanza 15.

abhi prehi śatāudhane yajñenā yajvanis tava | yā devayoni roṛho
[19] *yatrādas tridivam divaḥ z*

In pāda a read śatāudane, for b probably yajñena yajvarī bhava: in c probably devayonim rohasi; d = Ś 10. 9. 5d.

idāpatīṣ prathamās śatāudavāḥ satyam hi [f157b] *madhyam*
amṛtam śiras tava | ubhe devi rodhasi yā pṛṇāmī z

The ms has an interlinear correction of śatāudavāḥ to °de°.

For pāda a read idāpatnī prathamā śatāudanā, in c rodasī yā pṛṇāsi.

ṛcam śronyāutsaktāu tanvāu [2] *joha bāhū uta ud balāya kam*
aniṣṭha jaṭharam āni pārśve sarvā lokān śatāu- [3] *danā samāpah z*

In the top margin over ṛcam is written daṁ.

In the list of bodily parts I can only suggest the following corrections: śrony, sakthyāu, tanū, jaṅgho, vaniṣṭhur, sānu. For pāda d read sarvānī lokān śatāudanā samāpa.

cakṣuṣmatīṣ prathamā śatāudanā sūryo ha cakṣur uta candrama-
[4] *s tava | viśver devāir ṛtubhiś ca naddhās sā datāram tṛptyā*
tarpayāmi z

In the left margin opposite line 4 is viśvāi.

In pāda a read °matī, in b candramās; in c viśvāir and naddhā, and rātibhiś might be better than ṛtubhiś (cf ApMB 1. 11. 4c); in d tarpayāsi.

śatam payān- [5] *si śatam asyā vatsās śatadhā pakvāni vi bha-*
janty enām sapta lokā divyān pi- [6] *tā etām jigeta prathamās*
śatāudane z

In pāda b read pakvāni and enām; in cd lokān and probably pitryāṅś cāitān, in d jigetha prathamā. This is stanza 20.

sahasreṇa śatamānā yađ eṣi lo- [7] kān jigeta prathamā śatāudane sarvavedasam itu vājapeyam sarvān lokān [8] śatāudanām samāpaḥ z

In pāda b read jigetha, place colon, read etu in c, and for d sarvānī lokān śatāudanā samāpa.

indra prapātha prathamās śatāudanās sapta ṛṣibhyaḥ | [9] sumanasyamānaḥ bhayāsuraṇām balam oja ādadhe bhayā ruroha viṣṭhapo de- [10] valokān z

In pāda a read possibly papātha prathamām śatāudanām; place colon at end of b; in c read tayā°, in d tayā and °lokān.

viśvāmitro yaṁ jamadagnir atrir bharadvājo gāutamo yaṁ vasiṣṭhaḥ | [11] idaṁ pakvaṁ kaśyapas saptamāḥ prāśnantu prathamās śatāudanāḥ

In pāda a read °mitro ‘yaṁ and atrir, in b ‘yaṁ; in c saptamaḥ, in d probably prathamām śatāudanām.

jyotiṣmatīḥ pra- [12] thamās śatāudanās triṇi jyotīṅsi kṛṇute svar yaṭi | tām dātāram upa jīva- [13] nti tatra yatra devaḥ sadhamānam padaṁti z

In pāda a it seems that the singular should stand, jyotiṣmati prathamā śatāudanā; in c dātāra, in d probably devāiḥ sadhamādam madanti (Ś 18. 4. 10d)

chandaṣpakṣād vrhati śrutāudanās tri- [14] ni śchandānsi sarṣje svar yaṭi | ṛtūnām adhirājam samvatsaram patim asyādhi- [15] vam. z

In pāda a we should probably read °pakṣā and śatāudanā, in b chandānsi; probably c can stand, but in d something seems to have been omitted; possibly something like adhipatim asyā divam was intended. This is stanza 25.

abhi krandasy āgniṣṭomam atirātram śatāudane yajñās tvam sarvān āptvādi- [16] tyam agnīm vi ṣṇuḥi |

In pāda a read agni°; in c yajñāns, with colon before it.

aśvamedhyam atikramya dvādaśāham śatāudane | trirātram [17] sānum āptvā vājapeyena kalpate |

In pāda a read aśvamedham; in d kalpase is needed unless we change the vocative in b.

ye sahasrer ijanāgnihotra hutās ca ye | [18] *yajñe ye sarver ijanās tñ āpnoti śatāudanā z z*

Read: *ye sahasrāir ijanā agnihotrā hutās ca ye* | *yajñe ye sarvair ijanās tñ āpnoti śatāudanā z 28 z*

śam te parūṅṣi subhage da- [19] *dāmi śam te māmsā nṛdadā bhavanti* | *asthi yas te śamitā cacārat te tvaṣṭā vi-* [20] *hṛjam niṣ krnatu* |

In pāda b māṅsāny ṛtajā is the only suggestion I can make; in cd we might read *yat te śamitā cacāra tat te tvaṣṭā vihrutaṁ niṣ krnotu*. In d *virujam* might be good.

ye yajñena jītā lokā yāni śchandāṅsi bhejire sa- [f158a] *rvāṅs tāñl lokān āpnoti yo dadāti śatāudanā z*

Read: *ye yajñena jītā lokā yāni chandāṅsi bhejire* | *sarvāṅs tāñl lokān āpnoti yo dadāti śatāudanām z 30 z 3 z*

4

(§ 19. 49 and 50)

[f158a1] *iṣirā yūkhā yuvatir damūnām* [2] *rātri devasya savitur bhagasyāśvaksarā suhavā sambhṛtaḥṣīr ā babhror dyāvāpṛthi-* [3] *vi mahitvā* | *abhi viśvām arhad gabhīrod varṣiṣṭham arhad aśraviṣṭhā* | *uṣāti rā-* [4] *tñy avasā na bhadrād vi tiṣṭhate mīttre ina svadhābhīḥ niryāi vande subhage svajātācā-* [5] *gni rātri sumanā hya syām asmā dhūyasva niryāni jātā śriyā yāni gavyāni* [6] *puṣṭyā z sinhasya rātri uṣāti nīpasya vyāghrasya dvepano varcādhe* | *aśvasya vradhnam* [7] *purusasya māyam pururūpāni kṛṇuṣi vibhātī z śivām rātrim ahni sūryam ca* [8] *yamasya mātā suhavā no astu z aśva stomasya subhageva todha ye ranutvā vande* [9] *viśvāse vikṣu z 5 z stomasya no vibhāvāri rātri rājeva moṣasi yathā nah* [10] *sarvavirā bhavāmaḥ sarvavedaso viśchantin anūkamaḥ z śramyā ha nāma taruṣe* [11] *vīpṛśchantī yojanām* | *rātri hīrcān asadapāta steno nva vibhyate* | *bhadrāsi rā-* [12] *tris tapaso nu viṣṭo viśvām gorūpam yuvatid vibharsi z cakṣuṣmatī ve yuvatī* [13] *varūpaḥ pra tyām dityām divyām arukmām amugdhāḥ* | *yubhya stenāyutv aghāyu mṛtyo ri-* [14] *puḥ rātri tasya pra gīyasva pra gīvā pra śiro hanat. z pra pādāu na yatāhataṣ pra* [15] *hastāu na yanāśiṣat. | yo mulalam sulapāyati sa sāmpiṣṭo tapāyati* | a- [16] *pāyati tiṣṭadhūmam aśirṣāṅim ahim kṛṇu hano vṛkasya nir jahy ā tvāi-* [17] *nam nṛpate jahī* | *ete rātriy anadvāhas tikṣṇāśṛṅgy āśvāsavaḥ tebhīn no* [18] *adya*

pārayāti durgāni viśvaha z rātrim-rātris ariṣyantas tadema tanvā [19] *vayam gambhīram apravā yusaṁ na tarehur arātayah yathā sānyākaṣ pra pata-* [f158b] *nte divām nānuvidyate | evā rātri pra pātaya yo smān abhy agāyati z apa stedam vā-* [2] *samatham gomatham u taskaram | atho yo urvataś śiro midhāya ninīṣati | yad advi rātri* [3] *subhage vibhajantayo vasuḥ yathedy asmān itājaya yathed anyān upāyati |* [4] *uṣase naṣ pari dhehi sarvān rātri anākaśah juṣāno ahnā bhajad ahas tu-* [5] *bhyaṁ vibhāvāri zz az ity atharvaṇīkapātipalādayaś śākhāyām* [6] *caturdaśaṣ kāṇḍāś samāptaḥ zz zz*

In the right margin of f158a opposite line 1 is the correction *maṁ*; opposite line 2 the correction *śarā*; there is also an interlined correction in line 12 changing °*tid vi* (*bharṣi*) to °*tir bi*°.

Read: *iṣirā yoṣā yuvatir damūnā rātri devasya savitur bhagasya |* *ṣāvakaṣarā suhavā sambhṛtaḥśrīr ā paprau dyāvaprthivī mahitvā z 1 z abhi viśvāny aruhad gabhīrod varsiṣṭham aruhad aśramiṣṭhā |* *uṣati rātry avasā no bhadrā vi tiṣṭhate mitra iva svadhābhiḥ z 2 z narye vande subhage sujāta ājagan rātri sumanā iha syāḥ |* *asmān trāyasva naryāni jāta śriyā yāni gavyāni puṣṭyā z 3 z sīnhasya rātry uṣati nīpasya vyāghrasya dvīpino varca ā dade |* *aśvasya vradhnaṁ puruṣasya māyūṁ pururūpāni kṛṇuṣe vibhātī z 4 z śivām rātrim ahvi sūryaṁ ca himasya mātā suhavā no astu |* *asya stomasya subhage ni bodha yena tvā vande viśvāsu vikṣu z 5 z stomasya no vibhāvāri rātri rājeva joṣase |* *yathāsāma sarvavirā bhavāma sarva-vedaso vyucchantīr anūśasaḥ z 6 z śāmyā ha nāma taruṣe ṣviprechantī yojanā |* *rātri ṥhīrcān asaṭ tapātaḥ steno na vidyate z 7 z bhadrāsi rātri tapaso na viṣṭo viśvam gorūpaṁ yuvatir bibharṣi |* *cakṣuṣmatī veṣavati virūpā praty ādityān divyān rukmaṁ amukthāḥ z 8 z yo 'dya stena āyaty aghāyur martyo ripuḥ |* *rātri tasya pra kikasāḥ pra grīvāḥ pra śiro hanat z 9 z pra pādāu na yathāyati pra hastāu na yathāṣiṣat |* *yo malimur upāyati sa sampiṣṭo apāyati |* *<apāyati sv apāyati śuṣke sthāne> apāyati z 10 z <andhaṁ rātri> tṛṣṭadhūmam aśīrṣānam ahiṁ kṛṇu |* *hanāu vṛkasya nir jahy ā stenam drupade jahi z 11 z ye te rātry anaḍvāhas tikṣnaśrīgāḥ svāśavaḥ |* *tebhir no adya pārayāti durgāni viśvahā z 12 z rātrim-rātrim ariṣyantas tarema tanvā vayam |* *gambhīram aplavā ṥyusaṁ na tareyur arātayah z 13 z yathā śyāmākaṣ prapatan ṥdivām nānuvidyate |* *evā rātri pra pātaya yo 'smān abhy aghāyati z 14 z apa stenam vāsamatham gomatham uta taskaram |* *atho yo arvataś śiro*

'bhidhāya ninīṣati z 15 z yad adya rātri subhage vibhajanty ayo vasu | athed asmān vibhājaya yathed anyān nopāyati z 16 z uṣase naṣ pari dehi sarvān rātri anāgasah | uṣā no ahna ā bhajad ahas tubhyam vibhāvāri z 17 z 4 z

ity atharvaṇīkapāippalādāyās śākhāyām caturdaśaṣ kāṇḍas samāptah z z

The text offered here is a little better than that of the Roth-Whitney edition: as it is probable that Book 19 of Ś was drawn from Pāipp, in general we must here keep to the Ppp readings as closely as possible. There is no indication in our ms that there are two hymns, as given in Ś.

St 1. Our ms does not necessarily imply aśvakṣarā in b: a word beginning with su seems fitting, and perhaps svakṣarā would be possible, even tho not quotable.

St 2. The text here is that suggested in Whitney's Translation.

St 3. The slight change in a, ahni to ahvi, gives a good reading; but ahvi is not a well attested form.

St 7. The difficulties here seem to be beyond remedy, except by sheer guess-work.

St 8. If viṣto is correct tapaso seems strange as to case. The form suggested for d is fairly close to our ms, and is readable.

St 9. It should be noticed that the commentator inserts as 9cd yo mama rātri surūpa āyati sa sampiṣṭo apāyati; and then groups our 9cd and 10ab as one verse: it seems somewhat probable that Ppp once read thus. In c the suggested emendation matches pāda d very well.

St 10. At the end of this stanza and the beginning of the next I have supplied from Ś.

St 13. In c perhaps yathā should be read for yuṣam.

St 15. The Ppp readings vāsamatham and gomatham are supported by the RV words vāstramathi and urāmathi.

St 16. The reading of d is a conjecture of Shankar Pandurang Pandit approved by Whitney.