

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

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THE KASHMIRIAN ATHARVA VEDA, BOOK FIFTEEN  
EDITED WITH CRITICAL NOTES

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*Introduction*

THE FIFTEENTH BOOK of the Pāippalāda is now presented, edited in the manner of previous books and with the less than complete success to which it seems we must resign ourselves. Hopes for new manuscript material were raised a few years ago but the hopes were dashed and we have really only the one manuscript (i. e. the birch-bark), with all its faults, from which to construct a text.

This fifteenth book is the last of the comparatively short books, and seems to stand at the end of the first large section of the saṁhitā. The next books are long.

*Of the ms.*—This fifteenth book in the Kashmir ms. begins f158b6 and ends f166a7, seven and one-half folios. The pages have 19 or 20 lines of script, and the folios are in very good condition; there is a small chipped spot in f162b11, and a break at a lower corner of f163 causes a slight lacuna on each page of that folio. Corrections are few and unimportant except that on f162a two pādas are written in the right margin with place of insertion indicated.

Again in this book as in Book 12 (see *JAOS* 46. 34) we have a block of material misplaced, on f160b; it begins with the second syllable of line 4 and ends in the first half of line 14, and it is indicated by brackets which stand above the line at the beginning and at the end of the block. The material set off by the brackets should stand between the fourth and fifth syllables of f161a5. This seems to be a case of a folio in some antecedent ms getting reversed so that the second side of it was copied before the first side.

*A ms in Bombay.*—Early in 1926 I was informed that there is a manuscript of the AVPāipp in the library of the Bombay Branch of the Royal Asiatic Society. Having received a small grant of money from the American Council of Learned Societies I was able to get a photozinc copy of this manuscript in September 1929, and I have compared its readings with those of the birch-bark in this

book, and in some other books also: the few readings which are somewhat interesting have been mentioned, but most of the variants from the birch-bark are obviously due to misreading of the śāradā script. At present writing the manuscript seems to me to be an immediate copy of the birch-bark ms., and its principal value to be in supplying lacunae, which it does however only to a slight extent. It is written in devanāgarī, Kashmir style, and is dated saṃvat 1925 (= A. D. 1867). To refer to this manuscript I use "Bm"; in quoting its variants references are necessarily to the line of the birch-bark manuscript.

*Punctuation, numbers, etc.*—Marks of punctuation are more frequent than in many of the previous books, and numbering of hymns and stanzas is much more frequent: the single bar to mark the end of a first hemistich appears in considerably more than one-third of the stanzas. The ends of 16 hymns are indicated by the correct number, and the ends of the other 7 hymns are evident for one reason or another. In 6 hymns the stanzas are all correctly numbered, in 8 others the errors are slight. The end of each of the first four anuvākas is indicated by a proper colophon, but at the end of the fifth is only the general colophon for the closing of the book. The first and last anuvākas have 4 hymns each, the others 5 hymns each. Accents are marked only on one word, tanvā in f161a8.

*Extent of the book.*—This book as edited has 23 hymns in its 5 anuvākas; the ms. so clearly separates and numbers the hymns that it did not seem possible to disregard its arrangement, although there is no good reason for dividing the material composing hymns 7-9, or hymns 13 and 14, or hymns 16 and 17. That the stanza norm is 10 is indicated by the following table:

1 hymn has	6 stanzas	=	6
3 hymns have	8 stanzas each	=	24
4 " "	9 " "	=	36
11 " "	10 " "	=	110
2 " "	11 " "	=	22
1 hymn has	12 "	=	12
1 " "	13 "	=	13
—		—	
23			223

*New and old material.*—Thirteen hymns may be called new though some are combinations of materials found elsewhere; there are 98 essentially new stanzas; there are just about 350 new pādas. Forty stanzas are not metrical. Appearing in whole or in considerable part are Ś 2. 13, 28, 29; 5. 24; 6. 125, 126; 7. 51; 11. 6; 19. 24, 44, 45; RV 2. 33; 6. 47, 75. The first and second hymns appear in several Yajur Veda collections.

ATHARVAVEDA PĀIPPALĀDĀ-ŚĀKHĀ  
BOOK FIFTEEN

1

(TS. 4. 4. 12, etc.)

[f158b6] *om̄ namo gaṇeśāya z om̄ namo jvālā-[7] bhagavatyāih om̄ namas tilottamāyāi z om̄ atha pañcadaśo dyāyam̄ likhyate zz zz [8] om̄ samyar digbhyas pavate samstavyam̄ madhorojo mādhanas pātu asmān. | agnir devo duṣṭarī-[9] dur itābhya idam̄ kṣattram̄ rakṣatu pātu asmān.<sup>1</sup> rathantaram̄ sāmabhiṣ pātu a-[10] smān gāyattreṇa śchandasā viśvarūpam. dvādaśā iṣṭhaya stomaḥ ahnām̄ samu-[11] dro vācyā tam ojaṣ pipantu z 2 z ugrā diśām̄ abhībhūtīr vayodhās śuciś śu-[12] kre ahny o jāse indrādhipatiḥ piprtād ute no mahat kṣattram̄ viśvato dhārayedam. [13] z 3 z vrhad rāṣṭram̄ kṣattrabhṛd vṛvṛṣṇis triṣṭubhāujas sukṛtam̄ ugravīram̄ indra sto-[14] māih̄ pañcadaśena varca idam̄ vātēna sagareṇa rakṣatu z 4 z prācī diśām̄ [15] saha diśām̄ sahasvatī viśve devās prāvṛṣahṇām̄ svarvatī idam̄ kṣattram̄ duṣṭarama-[16] m̄ astv ojo nādhr̥ṣyam̄ sahasvam̄ sahasvatī z 5 z vāirūpe sāmān iha tāś chakeyam̄ [17] jagatyetu vṛksā veśayāmi | viśve devās saptadaśena varca idam̄ kṣettram̄ sa-[18] lilāvātām̄ ugram. z 6 z dhartri diśām̄ kṣattram̄ idam̄ dadhartu upastvāsānām̄ [19] mittravad astv ojaḥ mittrāvarunā śaradāhnā jigarbhū asmāi kṣattrāṇi [20] mahi śarma yaśchatam. z 7 z vāirāje sāmāny adhi me manīṣānaṣṭubhā sa-[f159a] mbhṛtam̄ vīryam̄ saḥ | idam̄ kṣattram̄ mittravadānv o jā mittrāvarunā rakṣatum̄ ādhipatyē z 8 z [2] samrād diśām̄ sahasam̄nī sahasvaty ṛtur hemanto viśvayā naṣ pipantu | oṣajātām̄ [3] vrhatī tu śakvarīmam̄ yajñam̄ amṛtān no ghṛtācī z 9 z svarvatī sudughā na [4] payasvatī diśām̄ devy avatu no ghṛtācī tvam̄ gopāh puraetota paścād vrhaspate [5] yāmyām̄ yugdhi vācam̄ z 10 z kāṇḍāh 1 z*

For the invocation read: om̐ namo gaṇeśāya z om̐ namo jvālā-  
bhagavatyāi z om̐ namaḥ tilottamāyāi z om̐ atha pañcadaśo 'dhyāyo  
likhyate zz zz

Read: samyañ digbhyaḥ pavate samstavyam madho rajo mādha-  
vaḥ pātv asmān | agnir devo duṣṭaritur adabhya idam kṣatram  
rakṣatu pātv asmān z 1 z ratham̐taram̐ sāmabhiḥ pātv asmān gāya-  
treṇa chandasā viśvarūpam | dvādaśānām̐ viṣṭhayā stomo ahnām̐  
samudro vyaca idam ojaḥ pipartu z 2 z ugrā diśām̐ abhibhūtir  
vayodhās̐ śuciś̐ śukre ahany ojase | indrādhipatiḥ piprtād̐ uto no  
mahat kṣatram̐ viśvato dhārayedam̐ z 3 z vṛhad rāstram̐ kṣatrabhṛd̐  
vṛddhavr̥ṣṇyam̐ triṣṭubhāujas sukṛtam̐ ugravīram̐ | indras stomāḥ  
pañcadaśena varca idam̐ vātena sagareṇa rakṣatu z 4 z prācī diśām̐  
sahā diśām̐ sahasvatī viśve devāḥ prāvṛṣāhnām̐ svarvatī | idam̐ kṣat-  
ram̐ duṣṭaram̐ astv ojo 'nādhṛṣyam̐ sahasyam̐ sahasvat z 5 z vāirūpe  
sāmān̐ iba tac chakeyam̐ jagatyāitam̐ vikṣv ā veśayāmi | viśve devāḥ  
saptadaśena varca idam̐ kṣatram̐ salilavātam̐ ugram̐ z 6 z dhartrī  
diśām̐ kṣatram̐ idam̐ dadhartūpasthāsānām̐ mitravād̐ astv ojaḥ |  
mitrāvaruṇā śaradāhnā jigatnū asmāi kṣatrāṇi mahi śarma yaccha-  
tam̐ z 7 z vāirāje sāmān̐ adhi me mañṣānuṣṭubhā sambhṛtam̐ vīr-  
yam̐ sahaḥ | idam̐ kṣatram̐ mitravād̐ dānvojo mitrāvaruṇā rakṣatam̐  
ādhipatye z 8 z samrād̐ diśām̐ sahasām̐nī sahasvaty̐ ṛtur hemanto  
viṣṭhayā naḥ pipartu | osajātā vṛhatī tu śakvarīmam̐ yajñam̐ avatu  
no ghṛtācī z 9 z svarvatī sudughā naḥ payasvatī diśām̐ devy avatu  
no ghṛtācī | tvam̐ gopāḥ puraetota paścād̐ vṛhaspate yāmyām̐  
yuṅgdhi vācam̐ z 10 z 1 z

These stanzas appear also MS. 3. 16. 4; KS. 22. 14; AŚ. 4. 12. 2.  
A few variants, and some other matters are noticed.

St 1 The other texts have samid diśām̐ āśayā naḥ svarvit, with  
slight variants, as pāda a. The samyaḥ of our ms might easily be a  
mistake for samid, but the correction above seems possible. In b TS  
has madhor ato which may be intended here.

St 2 There is no exact verbal parallel for pāda b. In c the  
others have trivṛṇ no viṣṭhayā, except that KS omits no. In d the  
others have vāta for vyaca: our ms gives some warrant for reading  
the same.

St 3 KS with ojasye is nearest to our ms: TS with ojasīnā  
gives the best reading.

St 5 In the latter part of pāda a the others have sahasyāśā  
yaśasvatī.

St 6 Our text agrees now with one and now with another of the four parallel texts.

St 9 Pāda c begins avasyuvātā in the others.

2

(TS 4. 4. 12, etc.)

[f159a5] *stomāikaviñše bhuvanasya pattri vi-[6]śvadvāte abhi no gr̥ñhi | ghṛtavatī savitrādhīpatye payasvatī rantir āsā no [7] astu z 1 z ūrdhvā diśām rantir āsāuśadhīnām samvatsarena savitā no ahnām. [8] revat sāmnam pañktiś chandasām ajātaśatrus syonā no astu z 2 z viśkambho divo daru-[9]naṣ pṛthivyā asyeśānā jagato viṣṇupatnī viśvavyacā ṛṣayanti sahoḥhiḥ [10] syono astu aditer upasthe z 3 z dhruvā diśām viṣṇupatnagnhorāsyēśānā saha-[11]so yā manotā vṛhaspatir maruto syota vāyuh samdhvānā vātā api naṣ kṛno-[12]tu z 4 z yo naṣ pitā janitā yo vidhartā yo naṣ svato abhy ā saḥ jajāna | [13] sa āśiṣā draviṇam iśchamānaṣ prathamā sa no vara ā viveśa z 5 z abhy ā va-[14]rtasva pṛthivi yajñena payasā saha | apām sa te agnir iṣato vi rohatu z 6 z [15] yad agne candram yat pūtam yaś chukram yaś ca jajñiyam tad devebhyo bharāmāsi z 7 z [16] iṣam ūrjasābhṛtā yajñasya yonā mahiṣasva dhāmam | ā no goṣu viśastv ā pra-[17]jāyām jahāmi sedhim ajarām amivām z 8 z kā 2 z*

In line 15 the ms corrects (pṛthi)vi to °vi.

Read: *stomāikaviñše bhuvanasya patni vivasadvāte abhi no gr̥ñhi | ghṛtavatī savitrādhīpatye payasvatī rantir āsā no astu z 1 z ūrdhvā diśām rantir āsāuśadhīnām samvatsarena savitā no ahnām | revat sāmnam pañktiś ca chandasām ajātaśatrus syonā no astu z 2 z viśkambho divo dharuṇaṣ pṛthivyā asyeśānā jagato viṣṇupatnī | viśvavyacā iṣayanti sahoḥhiḥ syonā no astv aditer upasthe z 3 z dhruvā diśām viṣṇupatny aghorasyeśānā sahaso yā manotā | vṛhaspatir mātariśvota vāyuh samdhvānā vātā abhi no gr̥ñantu z 4 z yo naṣ pitā janitā yo vidhartā yo naṣ sato abhy ā saḥ jajāna | sa āśiṣā draviṇam iśchamānaṣ prathamā sa no ‘varān ā viveśa z 5 z abhy ā vartasva pṛthivi yajñena payasā saha | vapām te agnir iṣito ‘va rohatu z 6 z yad agne candram yat pūtam yac chukram yac ca jajñiyam | tad devebhyo bharāmāsi z 7 z iṣam ūrjam ābhṛtā yajñasya yonā mahiṣasya dhāman | ā no goṣu viśastv ā prajāyām jahāmi sedim ajarām amivām z 8 z kā 2 z*

The first four stanzas appear in the several texts in connection

with the preceding hymn; the last four appear elsewhere in TS, MS, and KS, and also in VS.

St 1 In pāda a TS, MS, and AŚ have stomatrayastrinše, MS stomas tra°. In pāda c TS and AŚ have savitar, MS and KS savitur; our emendation seems about as good.

St 2 For pāda c the others have revat sāmātichandā u chandaḥ.

St 4 The only possibility here seems to be to read with the other texts.

St 8 Our corrupt text varies from the others: we might read iṣam ūrjam ābhṛtam ādāde for pāda a.

## 3

(Ś 19. 44.)

[f159a17] āyuso si pratara-[18]nam vipraṁ bhejam ucyase |  
yadāñjani bhraṁ śamtāte aśinām yo bhavam kṛtam. 1 z [19] yo  
harimā jāyāmyo ṅgabhedo viśalyakaḥ | sarvaṁ te yakṣmam aṅge-  
bhyo bahir nir ha-[159b]rhantv āñjanam z 2 z āñjanam pṛthivyām  
jātam bhadram puruṣajīvanam | kṛnotut pramāhi-[2]kaṁ ratha-  
jūtam anākam. z 3 z prāṇa prāṇam trāyasva asavo savemṛta nirṛte  
ni-[3]rṛtyā naḥ paśebhyo muñca z 4 z sindhor garbho si vidyutām  
puṣpaṁ vātaṣ prāṇa sūrya-[4]ś cakṣur divas payaḥ devāmjani  
trāikakuda pari mā pāhi viśvataḥ | na tvā caranty o-[5]śadhayo  
bāhyāṣ parvatyā uta z 5 z viraṁ madhyam avāsrjad rakṣohāmāva-  
cāta-[6]nam | amāva sarvās cātayam nāśayatapivā hitā z 6 z bahu  
īdam rājam va-[7]ruṇāṛtam āha puruṣaḥ tasmāt sahasravīrya  
muñca naṣ pary aṅhasaḥ z 8 z [8] yad āpo ghnyā yati varuṇena  
yad ūcima | tasmāt sahasravīrya muñca naṣ pary aṅha-[9]saḥ z 9 z  
mātraś ca tvā varuṇaś cānu prāidu jana | tāu tyānakatya dūram  
bhogāya pu-[10]nar ohatu z 10 z kāṇḍaḥ 3 z

Read: āyuso 'si prataraṇam vipraṁ bheṣajam ucyase | yad āñjana  
tvam śamtāte †aśinām yo† 'bhayam kṛtam z 1 z yo harimā jāyāmyo  
'ṅgabhedo viśalyakaḥ | sarvaṁ te yakṣmam aṅgebhyo bahir nirhantv  
āñjanam z 2 z āñjanam pṛthivyām jātam bhadram puruṣajīvanam |  
kṛnotv apramāyukaṁ rathajūtam anāgasam z 3 z prāṇa prāṇam  
trāyasvāso 'save mṛḍa | nirṛte nirṛtyā naḥ paśebhyo muñca z 4 z  
sindhor garbho 'si vidyutām puṣpaṁ vātaṣ prāṇas sūryaś cakṣur  
divas payaḥ z 5 z devāñjana trāikakuda pari mā pāhi viśvataḥ |  
na tvā caranty ośadhayo bāhyāṣ parvatyā uta z 6 z vīdam madhyam

avāsṛjad rakṣohāmīvacātanam | amīvāḥ sarvās cātayan nāśayad  
abhibhā itaḥ z 7 z bahv idam rājan varuṇānṛtam āha puruṣaḥ |  
tasmāt sahasravīrya muñca naṣ pary aṅhasaḥ z 8 z yad āpo 'ghnyā  
iti varuṇena yad ūcima | tasmāt sahasravīrya muñca naṣ pary  
aṅhasaḥ z 9 z mitras ca tvā varuṇas cānu preyatur āñjana | tāu  
tvānugatya dūram bhogāya punar ohatuḥ z 10 z kāṇḍaḥ 3 z

This hymn appears only here and in Ś; the readings given by the Ś mss and commentators indicate that this is one of the hymns of Ś 19 which were taken from Pāipp. The text offered here is not very good, but I regard it as better than the Ś text in the Roth-Whitney edition.

St 1 In pāda b vipram should be kept, as mss and commentators indicate: SPP gives it. In c śamītāte should be kept, and in d it may be doubted whether śam āpo is correct.

St 6 In pāda c Ś has taranty; if we understand ā + car the reading here seems as good.

St 9 In pāda b varuṇena seems possible but it might easily be a wrong writing for varuṇeti as in Ś.

St 10 In pāda d the reading should certainly be ohatuḥ or ūhatuḥ.

4

(Ś 19. 45.)

[f159b10] ṛnād ṛnam iva samnaya kṛtyām kṛtyākṛto gr-[11] haṁ |  
cakṣurmantrasya durhāndaḥ pṛṣṭir apa ḍṛnāñjanam. z 1 z yad  
asmā-[12] su duṣvapnyam yad goṣu yaś ca no grhe | mām agatyasya  
durhānda-[13] ṣ priya prati muñcatām z 2 z apām ūrjojaso vāvṛ-  
dhānam agner jātam adhi [14] jātavedasaḥ | caturvīram parvatām  
yad āñjanam diśaṣ pradīśaṣ kraduv iśchavās te [15] z 3 z catur-  
vīram vadhyatām yajante sarvā diśo bhayās te bhavantu | dhruvas  
tiṣṭhāsi [16] saviteva vāri imā diśo bhriyantu te balim. z 4 z  
ākṣakam manim ekam [17] kṛṇuṣva śvāsīkena pavikam eṣām  
caturṛtebhyaś caturbhyo grāhyā bandhebhyaṣ pari pā-[18] tu asmān.  
z 5 z agnir mā agnīnāvatu prāñyāpāñyāyūṣe varcase | [19] ojase  
tejase svastaye subhūtaye svāhā z 6 z indro mā indreñāvatu prā-  
[20] ñyāpāñyāyūṣe varcase ojase tejase svastaye prabhūtaye svāhā  
z 7 z [f160a] somo mā somyenāvatu prāñyāpāñyāyūṣe varcase  
ojase tejase svastaye [2] prabhūtaye svāhā z 8 z bhago mā bhage-  
nāvatu | prāñyāpāñyāyūṣe varca-[3] sa ojase tejase svastaye su-



*bhūtaye svāhā z 9 z maruto mā gaṇāir a-[4]vantu prāṇāyāpānāyāyuse varcasa ojase svastaye suprabhūtaye svāhā [5] z 10 zz zz ity atharvanikapāippalādāyās śākhāyām pañcadaśa-[6]ṣ kāṇḍāṣ prathamānuvākaḥ z z*

Above (°ṛte)bhyaś in f159b17 is a correction which looks like °dā; in this place Bm has caturḍṛtebhyaś: in the prose part Bm has svabhūtaye twice for subhū° and also has svaprabhūtaye instead of suprabhūtaye. In its colophon kāṇḍāḥ has been changed to kāṇḍe.

Read: ṛṇād ṛṇam iva saṁ naya kṛtyām kṛtyākṛto gr̥ham | ca-  
kṣurmantrasya durhārdaḥ praṭīr apa dr̥ṇāñjana z 1 z yad asmāsu  
duṣvapnyām yad goṣu yac ca no gr̥he | mām āgatasya durhārdaṣ  
priyaṣ prati muñcatām z 2 z apām ūrja ojaso vāvṛdhānam agner  
jātam adhi jātavedasaḥ | caturvīram parvatyaṁ yad āñjanam diśaṣ  
pradiśaṣ karad icchavās te z 3 z caturvīram badhyata āñjanam te  
sarvā diśo 'bhayās te bhavantu | dhruvas tiṣṭhāsi saviteva vārya imā  
diśo 'bhi haryantu te balim z 4 z āṅkṣvāikam maṇim ekam kṛnuṣva  
śvasāikena pibāikam eṣām | caturvīram nirṛtebhyaś caturbhyo  
grāhyā bandhebhyaṣ pari pātv asmān z 5 z agnir māgnināvatu  
prāṇāyāpānāyāyuse varcase | ojase tejase svastaye subhūtaye svāhā  
z 6 z indro mendreṇāvatu prāṇā° ° ° ° prabhūtaye  
svāhā z 7 z somo mā somenāvatu prāṇā° ° ° ° pra-  
bhūtaye svāhā z 8 z bhago mā bhagenāvatu prāṇā° ° ° °  
subhūtaye svāhā z 9 z maruto mā gaṇāir avantu prāṇāyāpānā-  
yāyuse varcase | ojase tejase svastaye suprabhūtaye svāhā z 10 z  
4 z ity atharvanikapāippalādāyās śākhāyām pañcadaśe kāṇḍe  
prathamānuvākaḥ z z

This hymn seems to have been taken into Ś from Pāipp along with the preceding hymn: they stand together in both collections. The difficulties in the Ś text seem for the most part to go back to the Pāipp text, and from the Ś mss and commentaries we get little help in solving the difficulties.

St 1 In pāda d Ś has api śṛṇā°: we may accept dr̥ṇa just as readily as śṛṇa.

St 2 The emendation in Pāipp pāda c gives a fair reading: but the reading of the Pāipp ms may be later than that of Ś mss. In d apriyas seems almost necessary yet I venture to keep priyas and translate "let a friendly one put (that) upon the hostile one etc." Lanman's restoration in Whitney's Translation is attractive.

St 4 In pādas cd vārīmā could stand but probably vārya imā is correct. If haryantu is not acceptable harantu as in Ś should be read.

St 5 In pāda b Ś has snāhy ekena.

Stt 6-9 The readings māgninā°, mendrenā°, mā somena, have a symmetry which is attractive: but possibly the second two are suspicious for that reason.

5

[f160a6] āyurdā deva jarasam vṛṇāno ghr-[7]tapratiko ghr̥ta-  
pr̥sthāu agne | ghr̥tam pibann amṛtam cāru gavyam piteva putram  
jara-[8]se nayemam z 1 z āyur asmāi dehi jātavedaṣ prajām tvaṣṭur  
adhīnidhehy ojaḥ z [9] rāyas poṣam savitar ā suvāsmāi śataṁ  
jivātu śaradas tavāyam. z 2 z ima-[10]m agna āyuṣe varcase dhā  
priyo reto varuṇa mītra rājan. mātēvāsmā a-[11]dite śarma yaścha  
viśve devā jaradaṣṭir yathāsat. z 3 z agniṣ tvāyuṣ prata-[12]rām  
kr̥notu somas te puṣṭim pratirām dadhātu z 4 z revatī tvā vyakṣa-  
nam kṛtti-[13]kā cakrutus tvā abhisas tvā abhisas tvā vy atanyatu |  
dhiyo vayann avā gnā ā-[14]yurvantaṁ z 5 z sahasram antā abhito  
radantāśītir madhyam abha yantu nārīḥ [15] devī devāya paride  
savitre mahat tad āsām aghavan mahitvam. z 6 z [16] imam āsmā-  
nam ā tiṣṭhāśmeva tvam sthiro bhava pramṛñīhi durasyatu sahasva  
[17] prtanāyataḥ z 7 z yena devam savitāram pari devā dī yāpayan. |  
te-[18]nemaṁ vrahmaṇaspate pari rāṣṭrāya dattanaḥ z 8 z paremam  
somam āyuṣe [19] mahe śrotṛāya dhattanaḥ athāinam jarase naya  
jyok śrotre dhī jāgarat. z 9 z [20] kāṇḍak 1 z

Read: āyurdā deva jarasam vṛṇāno ghr̥tapratiko ghr̥tapr̥sthō agne  
| ghr̥tam pibann amṛtam cāru gavyam piteva putram jarase naye-  
mam z 1 z āyur asmāi dehi jātavedaṣ prajām tvaṣṭar adhīnidhehy  
ojaḥ | rāyas poṣam savitar ā suvāsmāi śataṁ jivāti śaradas tavāyam  
z 2 z imam agna āyuṣe varcase dhāḥ priyam reto varuṇa mītra  
rājan | mātēvāsmā adite śarma yaccha viśve devā jaradaṣṭir yathāsat  
z 3 z agniṣ ṭa āyuṣ pratarām kr̥notu somas te puṣṭim pratarām  
dadhātu z 4 z revatī tvā vyakṣṇan kṛttikāś cakṛtaṁs tvā | abhisastyā  
vy atanyata dhiyo 'vayann avā gnā ayuvanta z 5 z sahasram antān  
abhito 'dadantāśītir madhyam abhi yantu nārīḥ | devī devāya  
paridhī savitre mahat tad āsām abhavan mahitvam z 6 z imam  
āsmānam ā tiṣṭhāśmeva tvam sthiro bhava | pramṛñīhi durasyatas  
sahasva prtanāyataḥ z 7 z yena devam savitāram pari devā adhya-  
dhāpayan | tenemaṁ vrahmaṇaspate pari rāṣṭrāya dhattana z 8 z

<parimam indram āyuse mahe śrotṛāya dhattana | athāinaṁ jarase naya jyok śrotre 'dhi jāgarat z 9 z> parimam somam āyuse mahe śrotṛāya dhattana | athāinaṁ jarase naya jyok śrotre 'dhi jāgarat z 10 z kāṇḍah 1 z

In f160b7 Bm has piteṣu and in 160b15 it has mahatud: the first of these miswritings may be an indication that Bm was copied from the birchbark ms which we know, for in this particular instance the "va" of its piteva might be mistaken for "ṣa".

One or another of these stanzas appears in various texts as indicated below.

St 1 Ś 2. 13. 1; MS 4. 12. 4; ApMB 2. 2. 1 are the principal parallels out of more than a dozen: Pāipp agrees with MS except at the end of d where MS is incorrect.

St 2 Ś 2. 29. 2 is the only parallel: at the end of b it has asmāi.

St 3 Ś 2. 28. 5 has naya at the end of a: there are several other parallels.

St 4 ApMB 2. 4. 4; HG 1. 7. 11: both have a second hemistich which perhaps ought to be restored here.

Stt 5, 6 Most of the pādas here appear ApMB 2. 2. 3 and 4 but in somewhat different combination.

St 7 See ApMB 2. 2. 2.

Stt 8-10 Ś 19. 24. 1-3. Our st 9 is restored from Ś because its presence there probably indicates that Pāipp once had it.

## 6

(Cf Ś 2. 13 and 19. 24.)

[f160a20] *pari datta varcase imam jarāmṛtyuṁ kṛṇuta dī-*  
 [f160b] *rgham āyuh vṛhaspatiḥ prāyaścha vivāce somāya rājñe*  
*paridhātāvāyuh z 1 z [2] jarām su gaścha pari dhatsva vāso bhavā*  
*kṛṣṭinām abhiśastivāyuh | śataṁ ca jiva śa-[3]radas suvarcā rāyaś*  
*ca poṣam upa tvā madema z 2 z paridam vāso dhidhās svasta-[4]ye*  
 [14] *bhūr v āpīnām abhiśaktivāyuh śataṁ ca jiva [15]ś śaradaś*  
*purūcīr vasūni cārur vya bhajāsu jivan z 3 z yoge yoge [16] tava-*  
*taram vāje vāje havāmahe | sakhāya indram ūtaye z 4 z hira-*  
 [17] *nyavarṇo ajayas suvīro jarāmṛtyuḥ prajayā sam viśasva | tad*  
 agni-[18] *r āha tad u soma āha vṛhaspatis savitā tad indrah z 5 z*  
 yad ota satyam [19] *tu madhyāya nāvad vāsaḥ pūrvayāvayatu*  
 pururūpa | *payasaḥ bhadrācī-[f161a]kās samajaram suviram tena*

te devāṣ pratiranta āyuh z 6 z yasya vrāhmaṇas srja-[2]m ā rabhante svarchanto niyamaṁ pratiranta āyuh tasya devā devahūtiṁ juṣantām sa vi-[3]śvāsajatām svasti z 7 z yannarā dhatsva pari dhatsva vāsa imam ulvam apulaṁ pā-[4]nijas te | jarase tvām ṛṣayas samvyantu sūryo bhagas te pratiranta āyuh z 8 z [5] yasya devā [f160b4] prathamāsyō harāmi taṁ tvā viśve avantu devāḥ | taṁ tvā bhrātaras suvitā va-[5]rdhamānam anu jāyantām bahavas svatam. z 3 z āhatenāhato bhava sthirasthi-[6]reṇa sambhavaṣ pra mṛṇīha durasyatu sahasva pṛtanāyataḥ z kāṇḍaḥ z 2 z

There is a misplacement of some of the material on f160b; to get a continuous text as given above we read through the first syllable of f160b4, then skip to the middle of line 14 and continue through the fourth syllable of f161a5, then back to the second syllable of f160b4. Bm has this displacement but does not mark it by brackets as does the birchbark ms; it also has half a dozen variants but they are only errors of copying from the śāradā script, such as datu for datta in st 1a; even its suvitā in f160b5 is an error of copying I suspect.

Read: pari dhatta dhatta varcasemaṁ jarāmṛtyuṁ kṛṇuta dīrgham āyuh | vṛhaspatiṣ prāyaccha vivāce somāya rājñe paridhātavā u z 1 z jarām su gaccha pari dhatsva vāso bhavā kṛṣṭinām abhiśastipā u | śatam ca jīva śāradas suvarcā rāyaś ca poṣam ṭupa tvā mademaṭ z 2 z paridam vāso 'dhidhās svastaye 'bhūr vi āpīnām abhiśastipā u | śatam ca jīva śāradaṣ purūcīr vasūni cārur vi bhajāsi jīvan z 3 z yoge-yoge tavastaram vāje-vāje havāmahe | sakhāya indram ūtaye z 4 z hiranyavarṇo ajayas suvīro jarāmṛtyuṣ prajayā sam viśasva | tad agnir āha tad u soma āha vṛhaspatiṣ savitā tad indraḥ z 5 z yad otaṁ satyam tu madhyāya na āvad vāsaḥ pūrvāyāvāiti pururūpaṁ ṭpayasaḥ | bhadrācīkāsṭ samajaram suviram tena te devāṣ pratiranta āyuh z 6 z yasya vrāhmaṇas sargam ārabhante svarcanto ṭniyamaṁ pratiranta āyuh | tasya devā devahūtiṁ juṣantām sa viśvāyus sa juṣatām svastim z 7 z yan narā dhatsve pari dhatsva vāsa imam ulvam ṭapulaṁ pānijas teṭ | jarase tvām ṛṣayas sam vyayantu sūryo bhagas te pratiranta āyuh z 8 z yasya te vāsaḥ prathamavāsyam harāmi taṁ tvā viśve avantu devāḥ | taṁ tvā bhrātaras suvitā vardhamānam anu jāyantām bahavas sujātām z 9 z āhatenāhato bhava sthirasthireṇa sambhava | pra mṛṇīhi durasyatas sahasva pṛtanāyataḥ z 10 z kāṇḍaḥ 2 z

Stanzas 1-5 here are Ś 19. 24 4-8; S 19. 24 has only 8 stanzas.

St 1 Also ApMB 2. 2. 6; HG 1. 4. 2: in c all others have vāsa etat for Ppp vivāce, which is poor in meter and not suitable in meaning. Since the others, particularly Ś 19. 24, have vāsa etat it probably once was the Pāipp reading.

St 2 This is also in ApMB 2. 2. 7; HG 1. 4. 2; PG 1. 4. 12; but not in Ś 2. 13. These other versions point to upasaṁvyayasva as the proper reading at the end of d.

St 3 Also ApMB 2. 2. 8; HG 1. 4. 3: in a Ś has adhithāḥ but the others support the reading accepted above.

Stanzas 6-8 have no parallel.

St 9 Also ApMB 2. 6. 15; HG 1. 7. 17. In c Ś 2. 13. 5 has suvṛdhā, ApMB suvṛdho, HG suhṛdo.

St 10 Pādas ab have no parallel.

## 7

(Cf Ś 5. 24.)

[f160b7] *mītraṣaḥ pṛthivyā adhyakṣa sa māvatv asmin vrahmany asmin karmany asyām puro-[8] dhāyām asyām devahūtyām asyām ākūtyām asyām āśiṣa svāhā z 1 z [9] varuṇo pām adhyakṣa z 2 z vāyur antarikṣasyādhyakṣa z 3 z sūryo divau [10] dhyakṣa z 4 z candramā nakṣatṛāṇām adhyakṣa z 5 z vasus saṁvatsarānā-[11] m adhyakṣa z 6 z saṁvatsaraḥ ṛtūnām adhyakṣa z 7 z agnir vanaspatinām a-[12] dhyakṣa z 8 z indraṣ karmanām adhyakṣa z 9 z savitā prasavānām adhya-[13] kṣa z 10 z kāṇḍā 3 z*

Read: mītraṣaḥ pṛthivyā adhyakṣaḥ | sa māvatv asmin vrahmany asmin karmany asyām purodhāyām asyām devahūtyām asyām akūtyām asyām āśiṣi svāhā z 1 z varuṇo 'pām adhyakṣaḥ | sa ° ° ° z 2 z vāyur antarikṣasyādhyakṣaḥ | sa ° ° ° z 3 z sūryo divo 'dhyakṣaḥ | sa ° ° ° z 4 z candramā nakṣatṛāṇām adhyakṣaḥ | sa ° ° ° z 5 z vasus saṁvatsarānām adhyakṣaḥ | sa ° ° ° z 6 z saṁvatsara ṛtūnām adhyakṣaḥ | sa ° ° ° z 7 z agnir vanaspatinām adhyakṣaḥ | sa ° ° ° z 8 z indraṣ karmanām adhyakṣaḥ | ° ° ° ° z 9 z savitā prasavānām adhyakṣaḥ | sa māvatv asmin vrahmany asmin karmany asyām purodhāyām asyām devahūtyām asyām ākūtyām asyām āśiṣi svāhā z 10 z kāṇḍā 3 z

See Whitney's Translation for references to other texts, to which add App III to Caland's Kāthaka GS page 291.

8

(Cf Ś 5. 24.)

[f160b13] *viṣṇuḥ parvatānānām adhyakṣa z 1 z tvaṣṭā rūpā-*  
 [14] *nām adhyakṣa z 2 z rudrah* [f161a5] *paśūnām adhyakṣa somaḥ*  
*payasām adhyakṣa z samudro nadīnām a-[6]dhyakṣa z parjanya*  
*oṣadhīnām adhyakṣa z himkāras sāmnām adhyakṣa z sa mām z*  
 [7] *sarasvatī vācām adhyakṣa z sa mām z pūṣā patinām adhyakṣa |*  
 [8] *sa mām z sa mām z kā z 4 z*

Read: *viṣṇuḥ parvatānām adhyakṣaḥ | sa māvatv asmin vrahmany*  
*asmin karmany asyām purodhāyām asyām devahūtyām asyām*  
*ākūtyām asyām āśiṣi svāhā z 1 z tvaṣṭā rūpānām adhyakṣaḥ | sa*  
 ° ° ° z 2 z *rudrah paśūnām adhyakṣaḥ | sa* ° ° °  
 z 3 z *samudro nadīnām adhyakṣaḥ | sa* ° ° ° z 4 z *par-*  
*janya oṣadhīnām adhyakṣaḥ | sa* ° ° ° ° z 5 z *him-*  
*kāras sāmnām adhyakṣaḥ | sa* ° ° ° z 6 z *sarasvatī vācām*  
*adhyakṣā | sā* ° ° ° z 7 z *pūṣā patinām adhyakṣaḥ | sa*  
*māvatv asmin vrahmany asmin karmany asyām purodhāyām asyām*  
*devahūtyām asyām ākūtyām asyām āśiṣi svāhā z 8 z kā 4 z*

9

(Cf Ś 5. 24.)

[f161a8] *vṛhaspatir devā-[9]nām adhyakṣa z prajāpatih pra-*  
*jānām adhyakṣa z yamaḥ pitṛnām adhya-[10]kṣa sa māvatv asmin.*  
*z pitarah pare varas tatās tadāmahas te māvantv asmin. [11]*  
*vrahmany asmin karmany asyām devahūtyām asyām ākūtyām*  
*asyā-[12]m āśiṣas svāhā z devānām devā deva deveṣv adhīdevāḥ*  
*prakramadhvaṁ pra-[13]thamā dvitīyeṣu dvitīyās tṛtīyaṣu z trir*  
*ekādaśā viśve vaiśvāna-[14]rā sahi | śānto anu va ārabhadhvaṁ*  
*idam śakeyam yad idam kṛnomi svāhā z [15] z 6 z kāṇḍaḥ 5 zz zz*  
*ity atharvanīkapāippalādayaḥ [16] śākhāyam pañcadaśaḥ kāṇḍe*  
*dvitiyo nuvākaḥ z z*

Over prakramadhvaṁ in l 13 is a correction "parā".

Read: *vṛhaspatir devānām adhyakṣaḥ | sa māvatv asmin vrah-*  
*many asmin karmany asyām purodhāyām asyām devahūtyām asyām*  
*ākūtyām asyām āśiṣi svāhā z 1 z prajāpatih prajānām adhyakṣaḥ |*  
 sa ° ° ° ° z 2 z *yamaḥ pitṛnām adhyakṣaḥ | sa*  
 ° ° ° z 3 z *pitarah pare* "varās tatās tatāmahās te māvantv  
*asmin vrahmany asmin karmany asyām purodhāyām asyām deva-*

hūtyām asyām ākūtyām asyām āśiṣi svāhā z 4 z devānām devā devā  
 devā deveṣv adhidevās pra krāmadvam prathamā dvitīyeṣu dvitīyās  
 tṛtīyeṣu z 5 z trir ekādaśā viśve vāiśvānarā mahi śāntāv anu va  
 ārabhadhvam | idam śakeyam yad idam kṛṇomi svāhā z 6 z kāṇḍaḥ  
 5 z iti atharvaṇīkapāippalādāyās śākhāyām pañcadaśe kāṇḍe dvitīyo  
 'nuvākaḥ zz

With stt 5 and 6 cf KS 38. 12.

## 10

(RV 6. 75. 1-10.)

[f161a17] *Jimūtasyeva bhavati pratikam vyad urmī yāti sumanā  
 upasthe | anāvi-[18]ddhoyā tanvā jaya tvam sa tvā varmaṇo  
 mahimā pipantu z dhanvanā gā dhanva-[19]nāji jayema dhanvanā  
 tivrās samadhō jayema | dhanuś sattvor apakāmam kr-[20]notu  
 dhanvanā sarvāṣ pradīśo jayema z 2 z vakṣyantived ā ganigantī  
 ka-[f161b]rṇam priyam śakhāyam parisasvajānām yoṣeva śikṅke  
 vitatādhi dhanvañ jyā iyām samiti pā-[2]rantī | tī ācarantī sama-  
 neva yoṣā māteva putram pipṛtām upasthe z apa satṛn vi-[3]dyatām  
 samvidāne ārtmī ime visphuranti amittrān. bahvīnām pitā bahur  
 asya [4] putro vyāca kṛnotu samadhō vagatyā | iśudhis samkaṣ  
 pṛtanāś ca sarvāṣ pṛṣṭhe ni-[5]naddho jayati prasūtaḥ rathe tiṣṭhan  
 nayati vājinaṣ puro yatra yatra kāmāyate su-[6]sārathih abhaśū-  
 nām mahimānam pañyata manaḥ paścad anu yaśchanti raśmayah |  
 [7] tivrān ghoṣān kṛṇute vṛṣapāṇayo śvā rathebhīṣ saha vājayantaḥ  
 pramṛñi-[8]n amittrāt kṣīnanti śatṛñ apavyayantaḥ z rathavāhanam  
 havir asya nāma yatrā-[9]yudham nīhataṣya varma tatrā ratham  
 upa śagmaṁ sadema viśvāphā vāyam sumanasyamā-[10]nāḥ z svā-  
 duṣaṁsadaṣ pitaro vayodhāḥ kṛśchresṛjāś śaktīvanto gabhirāḥ ci-  
 [11]ttrasenā iṣubalā avṛdhrās satovirā uravo vrātasāhāḥ vrahmañā-  
 [12]saṣ pitaras somyāsaḥ śive na dyāvāpṛthivi aneḥasā | pūṣā naṣ  
 pātu [13] duritād rītvrdho rakṣā śākīrṇo aghaśaṁsa īsata z kāṇḍaḥ  
 z 1 z*

In the left margin of f161b opposite line 6 is a correction which seems to be "papṛati" and there is a mark which seems to indicate that it applies to abhaśūnām. In line 9 of the same page viśvāphā is corrected to °hā.

In f161a19 Bm has joyema for jayema; circumflex accent mark under tanvā of the preceding line has been read as "o" sign. In f161b6 Bm has abhaktaśūnām, but erasure of kta seems to be indi-

cated. In f161b9 Bm has *viśvāhā*; i. e. it seems to adopt the correction. The first and last of these readings would seem to indicate that Bm was copied directly from the birchbark ms which we know.

Read: *jīmūtasyeva bhavati pratīkaṁ yad varmī yāti samada upasthe | anāvīddhayā tanvā jaya tvam sa tvā varmaṇo mahimā pipartu z 1 z dhanvanā gā dhanvanājīm jayema dhanvanā tivras samado jayema | dhanuś śatror apakāmaṁ kṛnotu dhanvanā sarvāś pradīśo jayema z 2 z vakṣyantīved ā ganiganti karṇam priyam sakhāyam pariśasvajānā | yoṣeva śīunkte vitatādhi dhanvaṁ jyā iyam samitīm pārayanti z 3 z te ācaranti samaneva yoṣā māteva putram pipṛtām upasthe | apa śatrūn vidhyatām sarividāne ārtñi ime viṣphurantī amitrān z 4 z bahvīnām pitā bahur asya putro vy ā ca kṛnoti samado avagatya | iṣudhis saṅkāś pṛtanāś ca sarvāś pṛṣṭhe ninaddho jayati prasūtaḥ z 5 z rathe tiṣṭhan nayati vājinaś puro yatra-yatra kāmayate suṣārathiḥ | abhīśūnām mahimānaṁ panāyata manaḥ paścād anu yacchanti raśmayah z 6 z avakṛāmantaḥ pramṛñāir amitrān kṣiṇanti śatrūn anapavyayantaḥ z 7 z rathavāhanaṁ havir asya nāma yatrāyudhaṁ nihitam asya varma | tatrā ratham upa śagmaṁ sadema viśvāhā vayam sumanasyamānāḥ z 8 z svādu-ṣamsadaś pitaro vayodhāḥ kṛchreśritaś śaktīvanto gabhīrāḥ | citrasenā iṣubalā amṛdhṛāś satovīrā uravo vrātasāhāḥ z 9 z vrāh-manāśaś pitaras somyāśaḥ śive no dyāvāpṛthivī aneśaś | pūṣā naś pātu duritād ṛtāvṛdho rakṣā mākīr no aghaśaṁsa īśata z 10 z kāṇḍaḥ 1 z*

Besides RV these stanzas appear VS 29. 38 ff; TS 4. 4. 6; MS 3. 16. 3; KSA 6. 1. In 4b all others have *bibhṛtām*, but *pipṛtām* is possible; of course it may easily be a mistake for *bibhṛtām*. In 7c all others have *prapadāir* which is better than *pramṛñāir*.

11

(Stanzas from RV 6. 75 and 6. 47.)

[f161b14] *vṛhaspatin naś pari pātu paścād utottarāsmād adharād aghāyoḥ indraś pura-[15]stād uta madhyato naś sakhā sakhībhyo varivaś kṛnotu z suparṇam vaste mṛgo [16] asyāsi danto gobhis sanmadhāsi pacati prasūtā yatrā naraḥ sañ ca [17] vi ca dravanti tatrāśabhyam ṛṣayaś śarma yaśchān. z suparṇo vāso adhi [18] sarpir āśa mano hiranyam iśavaś patatṛi | māsmāt sadann asutā pa-[19]tanti uta prakītāś savitur jayantu z ahir iva bhogāiś pary*



ati bāhūm jyā-[20]yā hetim apabādhamānaḥ hastaghno viśvā  
 vayunāni vidvān pumān pumāṅsam [f162a] pari pātu mṛtyuḥ ā  
 jaṅghanti sāv eṣām jaghanān upa jighnate aśvājani pra-[2]coda-  
 yāśvān samatsu vājaya z divaṣ pṛthivyāṣ pary oja ābhṛtam vanaspati-  
 [3]bhyaṣ pari sambhṛtam saḥ apām oḥmanam pari gobhir ābhṛtam  
 indrasya vajram haviṣā ratham [4] yaja z 6 z indrasya vajro maru-  
 tām anikam mitrasya garbho dharunasya nā-[5]bhīḥ sa imā no  
 havydātīm juṣāṇo deva ratha prati havyā grbhāya z 7 z [6] vanas-  
 pate vidvaṅgo hi bhūyā asmatsakhā pratarāṇas suvīraḥ gobhis  
 sa-[7]nnadhō asi vilayasvāsthātā te jayatu jetvāni z 8 z upa śvā-  
 [8]saya pṛthivīm uta dyām purutrā tena sunutām viṣṭhitām jagat.  
 sa dundu-[9]bhe duśchunā ita indrasya muṣṭir asi vidayasva z 10 z  
 kā 2 z

In line 17 of f161b tatrā° is corrected to tadā°.

Read: vrhaspatir naṣ pari pātu paścād utottarasmaḍ adharād  
 aghāyoh | indraṣ purastād uta madhyato naṣ sakhā sakhībhyo  
 varivaṣ kṛnotu z 1 z suparnam vaste mṛgo asyā danto gobhis san-  
 nadhā patati prasūtā | yatrā naraḥ saṁ ca vi ca dravanti tatrās-  
 mabhyam iṣavaṣ śarma yacchān z 2 z suparno vāso adhy sarpir āsa  
 mano hiraṇyam iṣavaṣ patatriḥ | māsmāt sadann āsūtāḥ patantīr  
 uta prahitās savitur jayantu z 3 z ahir iva bhogāiṣ pary eti bāhūm  
 jyāyā hetim apabādhamānaḥ | hastaghno viśvā vayunāni vidvān  
 pumān pumāṅsam pari pātu mṛtyoḥ z 4 z ā jaṅghanti sāv eṣām  
 jaghanān upa jighnate | aśvājani pracodayāśvān samatsu vājaya  
 z 5 z divaṣ pṛthivyāṣ pary oja ābhṛtam vanaspatibhyaṣ pari saṁ-  
 bhṛtam sahaḥ | apām oḥmānam pari gobhir ābhṛtam indrasya  
 vajram haviṣā ratham yaja z 6 z indrasya vajro marutām anikam  
 mitrasya garbho varunasya nābhīḥ | sa imām no havydātīm juṣāṇo  
 deva ratha prati havyā grbhāya z 7 z vanaspate vidvaṅgo hi bhūyā  
 asmatsakhā pratarāṇas suvīraḥ | gobhis sannadhō asi vilayasvās-  
 thātā te jayatu jetvāni z 8 z upa śvāsaya pṛthivīm uta dyām purutrā  
 te manutām viṣṭhitām jagat | sa dundubhe < sajūr indreṇa devāir  
 dūrād daviyo apa sedha śatrūn z 9 z ā krandaya balam ojo na ā dhā  
 niḥ ṣṭānihi dūrītā bādhamānaḥ | apa protha dundubhe > ducchunā  
 ita indrasya muṣṭir asi vidayasva z 10 z kāṇḍaḥ 2 z

Most of these stanzas appear in the Yajus texts in connection  
 with those of the preceding hymn; but st 3 has no parallel and st 1  
 appears RV 10. 42. 11; § 7. 51. 1 (also in Bk 20); TS 3. 3. 11; KS  
 10. 13, and others. Stt 2, 4, 5 are RV 6. 75. 11, 14, 13; stt 6-10 are

RV 6. 47. 27, 28, 26, 29, 30, also Ś 6. 125 and 126: but the third stanza of Ś 6. 126 is the first stanza of our next hymn. The missing parts of stt 9 and 10 have been restored from RV.

12.

[f162a10] *prāsūm jayābhīme jayantu ketumad dundubhir vāva-  
ditu sa nah suparṇa-[11]ṣ patayanti no naro smākam indra rathino  
jayantu | z 1*

In pāda a read *prāmūn*, in c sam *aśvaparnāś patayantu*, and in d 'smākam. This stanza appears as Ś 6. 126. 3, and with a different pāda a as RV 6. 47. 31 and in the Yajus texts as above.

*indro rathāya pramidaṁ kṛṇotu yam adhyasthām maghavā jayan-  
tam. ahir iva paśūn triryetu go-[12]pā ariṣṭo yātu prathamāś  
śiśāsam z 2 z*

The first two pādas are written in the right margin. In pāda a read *pravataṁ*, in b °*asthān* and *vājayantam*: in c *aher* and *trāyate*, in d *prathamāś śiśāsan*. This stanza appears as RV 5. 31. 1 but with a different pāda c.

*parjanyaasyeva stanayitnur ā-[13]sor indrāgnyor iva te chidyale  
ghoṣo sya | sahasroviraś śataṁ sisunvā netam śi-[14]sunvā ratha  
mṛṣaya z 3 z*

In pāda a read *āśor*, in b omit *te* and read 'sya at the end: in cd *sahasraviraś* is probable, and at the end *ratham mṛṣaya*.

*śyenasya pakṣāu harinasya bahū a-[15]aśvinor aṁsāu marutām  
anīkam | gobhis sannaddho asi vīḍayasva*

This is correct except for the doubled initial of *aśvinor*. For pāda a cf RV 1. 163. 1c; for b cf Ś 9. 4. 8b; for c cf Pāipp. 15. 11. 8c: it seems that we should restore pāda d as in this last stanza; all other stanzas of this hymn except the last have the numeral at the end.

*ud yannasi-[16]ni saviteva bāhū ubhe matāu yajate bhīma rūñjamī  
uś chukram attham ayati [17] śacībhin navā mātr̥bhyo vasanā  
jahāti z 5 z*

The ms indicates the insertion of " 4 " after *bāhū*.

Read: *ud yamyamīti saviteva bāhū ubhe sicāu yajate bhīma  
rūñjan | uc chukram atkam ajate śacībhir navā mātr̥bhyo vasanā  
jahāti z 5 z*

For this cf RV 1. 95. 7 which I have followed closely; at the end of c RV has *simasmān*.

*ugrāu te nemī pavī [18] ta ugrāḥ saṅkupo vṛhato raśasya ye śātraveṇo navatahnuḍ agrāgnīś cakṣu-[19]ṣ pravēṇe rathasya tenāmitrān pramṛṇan yāhi śātrīn. z 6 z*

For pādas ab we might well read *ugre te nemī pavī ca ta ugrā ugrāḥ saṅkupo vṛhato rathasya*. For the next two pādas I have no suggestion except the possibility of *yena* at the beginning of c: in e read °*amitrān* and *śātrūn*.

*rā nābhayo [f162b] balim ity ekṣa ugre te ghoṣāu saha nah svarābhyaṁ āraṇyo vardhrāṇi ca ghoyo [2] rāstrānam vānta uta bandhure te z 7 z*

In pāda a *ity ekṣa* looks very much as if it were meant for *ity eka* but I doubt it: we might read the pāda *arā ° ° iti yacchan*. In pāda b read *ugrāu*, in c read *ghoṣo*, for d possibly 'rās trāṇam *ḥvānta uta vandhure te*.

*goṣṭha balim mṛga ekasaṅgam prakramadhvam ma-[3]hā suvain ca | abhīśavo hatānena vṛttram ayaṁ kṣatreṇa pra-[4]jayāstūgrā z 8 z*

In pāda a we might perhaps read *goṣṭhe* and accept the rest; in b a possible reading would be *prākramadhvam mahāntam savam ca*; in c read *vṛtram* and take 'hata as 3rd plural imperfect; in d read *kṣatreṇa* and °*ūgrāḥ*.

*ā tiṣṭha jīṣṇus tara sāsahasvān sahasra-[5]vīra pramṛṇan yāhi śātrīn. | triṣṭhi yoge kṛṇutam vī-[6]ryāṇi ud etām etām ratham asya śagme 9 z*

In pāda b read *śātrūn*, in c *triṣṭhe* and probably *kṛṇutam vīryāṇy*, in d probably *śagmam*.

*aṣṭāu cakṣūṅsi kavaya-[7]s sam namanti śvā prāg āśvā ratha dhāvayantaḥ anu praskāmbho dadhatim pite-[8]va cakramānamāi dhatsvopasthe pratirāty āyuh z 10 z*

In pādas ab a possible reading is *namanty aśvāḥ ° aśvā ratham dhāvayanta*: pāda c can stand probably; in d *cakramāṇo* 'smāi may be acceptable. Pāda d is too long and *pratirāty* seems to be the intruding word.

*kavibhis sū-[9]thas saratham vibaddhas svayam dhanur dhanar dhanuttvye dadhānaḥ anuprāsyevān prati-[10]tivuddhyamāna śve-*

*bhya saṁtāya kavibhiḥ kṛtāni tebhiḥ te śarma yaśchantu* [11] *devāḥ*  
z 4 z

Read: kavibhis sūtas saratham vibaddhas svayam dhanur ḍhanuttvye dadhānaḥ | anuprāsyenvāt pratibudhyamāno śvebhyaḥ saṁtatya kavibhiḥ kṛtāni tebhiḥ te śarma yacchantu devāḥ z 11 z kāṇḍaḥ 3 z

The emendations in cd are not compelling; dhanuttvye would seem to be a locative meaning "in the bow-case"; perhaps saṁtāya might stand as gerund. The transliteration "tebhiḥ te" is not certain; Bm has "tebhiḥve".

This hymn obviously belongs with the two preceding. The variants given by Bm are clearly only copyists errors: it will be noticed that at the end of f162a14 an initial "a" is written and then repeated at the beginning of line 15; Bm writes this initial twice, which would seem to indicate that Bm was copied directly from the birchbark. A similar case appears at the end of f162b9 and again Bm doubles "ti".

13

(Ś 11. 6 in part.)

[f162b11] *agnim vrūmo vanaspatīm ośadhīn atu vīrudhaḥ indram*  
[12] *vṛhaspatīm sūryam te no muñcantv aṅhasaḥ* z 2 z *vrūmo*  
*rājānam varuṇam vi-*[13] *ṣṇumim atho bhagam | aṅsam vivasvantaṁ*  
*vrūmas te* z 3 z *gandharvāpsaraso vrūmo aśvi-*[14] *nā vrahmaṇas-*  
*patīm | aryamā nāma yo devas te* z 4 z *vātam vrūmaḥ parjanya*  
[15] *antarikṣam atho diśaḥ āśās ca sarva vrūmas te* z 5 z *ahorātre*  
*idaṁ vrū-*[16] *mas sūryāścandramasā ubhā | ādityān sarvān vrūmas*  
*te no muñcantv aṅhasaḥ* [17] z 6 z *muñcantu mā śapathyād*  
*ahorātre atho vṛṣā | somo mādityo mu-*[18] *ñcatu yam āhuś can-*  
*dramā iti* z 7 z *pañca rājyān vīrudhān somaśśre-*[19] *ṣṭhāni*  
*vṇumasi | bhāṅgo darbho yadaś sahas te no muñcantv aṅhasaḥ*  
z 8 z *ye grā-*[20] *myas sapta paśava āraṇyā uta ye mṛgās śakuntān*  
*pakṣiṇo vrūmas te* z 9 z [f163a] *bhavāśarvā idaṁ vrūmā ugraḥ*  
*paśupatiś ca yoh | iṣūr yā eṣā vidmas te no ḥcantv aṅ-*[2] *hasaḥ*  
z 10 z *kā* 4 z

In line 11 of f162b the letters ṣadh of ośadhīn are marred but enough is left to indicate the correct transliteration.

Read: agnim vrūmo vanaspatīm ośadhīr uta vīrudhaḥ | indram vṛhaspatīm sūryam te no muñcantv aṅhasaḥ z 1 z vrūmo rājānam varuṇam mitram viṣnum atho bhagam | aṅsam vivasvantaṁ vrūmas

te ° ° z 2 z gandharvāpsaraso vrūmo aśvinā vrahmaṇaspatim |  
 aryamā nāma yo devas te ° ° z 3 z vātaṁ vrūmaṣ parjanyaṁ  
 antarikṣam atho diśaḥ | āśās ca sarvā vrūmas te ° ° z 4 z  
 ahorātre idaṁ vrūmas sūryācandramasā ubhā | ādityān sarvān  
 vrūmas te no muñcantv aṅhasaḥ z 5 z muñcantv mā śapathyād  
 ahorātre atho uṣāḥ | somo mādityo muñcatu yam āhuś candramā  
 iti z 6 z pañca rājyāni vīrudhām somaśreṣṭhāni vrūmasi | bhaṅgo  
 darbho ṭyadas sahas te no muñcantv aṅhasaḥ z 7 z ye grāmyās  
 sapta paśava āranyā uta ye mṛgāḥ | śakuntān pakṣiṇo vrūmas te  
 ° ° z 8 z bhavāsarvā idaṁ vrūma ugraṣ paśupatiś ca yaḥ | iśūr  
 yā eṣām vidmas te no muñcantv aṅhasaḥ z 9 z kā 4 z

This hymn and the next give the stanzas which are Ś 11. 6 except  
 stt 3, 20, and 23; thus there are left 20 stt which we would have  
 expected to be divided evenly between this hymn and the next. It  
 will be noticed that the stanza numbers given in the ms for this  
 hymn are 2-10, but that does not seem to justify taking the first  
 stanza of the next hymn into this one.

In 2b mitram has been supplied from Ś and in 6b uṣāḥ has been  
 adopted from it.

## 14

(Ś 11. 6 in part.)

[f163a2] yajñān vrūmo yajamānam ṛcās sāmāni bheṣa-[3]jā |  
 yajūṅṣi hotār vrūmas te z 1 z ṛtūn vrūma ṛtavātān ārtavām̐m uta  
 hāyi-[4]nas samān samvatsarān mājahas te z 2 z divān vrūmo  
 nakṣatṛāni bhāumam ya-[5]kṣāni pārvatān. samudrā nadyo veśam-  
 tās te z 3 z sapta ṛṣiṇ vā idaṁ vrū-[6]mo po devīm prajāpatīm  
 pitṛn yamaśreṣṭhāni vrūmas te z 4 z viśvān devān i-[7]dam  
 vrūmas satyasandhān ṛtāvṛdhak viśvābhiḥ patnībhiḥ sākaṁ te no  
 muñca-[8]ntv aṅhasaḥ z 5 z ādityā rudrā vasavo devā dāivā  
 atharvaṇaḥ aṅgi-[9]raso manūṣiṇas te z 6 z ye devā diviśado  
 antarikṣasadaś ca ye | [10] pṛthivyām cakrā srjaś te z 7 z ye devā  
 dakṣiṇataś paścāt prāñca u-[11]detu naś puraś cakrā uttarād viśve  
 devā dakṣiṇataś paścāt prāñca udetu na-[12]ś puraś cakrā uttarād  
 viśve devās sametu te z 8 z nāyām vrūmo rakṣāṅsi [13] sarpān  
 puṇyajanān uta | mṛtyūn ekaśataṁ vrūmas te no muñcantv aṅhasaḥ  
 z [14] z 9 z yā devīś pañca pradīśa ye devā dvādaśa tuvaḥ samvat-  
 sarasya [15] te daṅṣṭrās te nas santu sadā śivāḥ z 10 z bhūtaṁ  
 vrūmo bhūtapatiṁ bhūtānā-[16]m uta yas patih bhūtāni sarvā

*vrūmas te no muñcantv añhasaḥ z kā 5 z [17] z z iti tṛtīyo  
nuvākaḥ pañcadaśaḥ z z*

Read: yajñān vrūmo yajamānam ṛcas sāmāni bheṣajā | yajūñṣi  
hoṭrā vrūmas te no muñcantv añhasaḥ z 1 z ṛtūn vrūmo ṛtuvatīn  
ārtavān uta hāyanā | samās samvatsarān māsāns te ° ° z 2 z  
divān vrūmo nakṣatrāni bhāumān yakṣāni parvatān | samudrā  
nadyo veśantās te ° ° z 3 z sapta ṛṣīn vā idaṁ vrūmo 'po  
devīḥ prajāpatim | pitṛn yamaśreṣṭhān vrūmas te ° ° z 4 z  
viśvān devān idaṁ vrūmas satyasandhān ṛtavṛdhaḥ | viśvābhiḥ  
patnībhis sākaṁ te ° ° z 5 z ādityā rudrā vasavo devā dāivā  
atharvaṇaḥ | aṅgirasō manīṣiṇas te ° ° z 6 z ye devā diviśado  
antarikṣasadaś ca ye | pṛthivyām śakrā śrītās te ° ° z 7 z  
eta devā dakṣiṇataś paścāt prāñca udeta naḥ | puraś śakrā uttarād  
viśve devās sametya te ° ° z 8 z arāyān vrūmo rakṣāñsi  
sarpān puṇyajanān uta | mṛtyūn ekaśataṁ vrūmas te no muñcantv  
añhasaḥ z 9 z yā devīḥ pañca pradīśo ye devā dvādaśa ṛtavaḥ |  
samvatsarasya te dañṣṭrās te nas santu sadā śivāḥ z 10 z bhūtaṁ  
vrūmo bhūtapatim bhūtānām uta yas patih | bhūtāni sarvā vrūmas  
te no muñcantv añhasaḥ z 11 z kā 5 z iti pañcadaśe kāṇḍe tṛtīyo  
'nuvākaḥ z z

15

[f163a17] *yovad dyāur yāva-[18]t pṛthivī yāvāt pary eti sūryaḥ  
tāvat tvam ugrośadhī pari pāhy arundhati z [19] z 1 z ariṣṭas  
tvākhanat pariṣṭhāya khañāmī tvā dvīpāc catuṣpād a-[20]smākaṁ  
sarvasatvanāpuraṁm. z 2 z tevānām asi svasā m\* \* \* [f163b] si  
siñcānī | yam jivam aśnuṣe tvam na sa riṣyāt pāuruṣaḥ z 3 z  
arundhati nāmā-[2]si tṛtīyasyām ito divī | tatṛmṛtasya rohaṇam  
tena tvāśchāvadāmasi z 4 z [3] chandhōpo dadyās chande kulajyā  
uta | śam vātāś śam vṛhaspatiḥ śam te tapatu sū-[4]ryaḥ śam ta  
indrāgnī bhavatām śam rātri pravī dhīyatām. śam te pṛthivyām  
viru-[5]dhāḥ saha vas santv ośadhīḥ z bahvikṛtvām avidham  
ośadhi vīryāvati | arundha-[6]ti tvām aharsim ito mā pārāyān iti  
z abhipreṣī upajīvantim agadha-[7]ś ced arundhati | eṣā ca  
viśvabheṣajā devī vātīkṛtaś cana z aṇiṣīncana-[8]ś cakrurdhy agado  
vāi bhaviṣyasi | vātīkṛtasya bheṣajy āgam devy arundhati z 10 z  
[9] z kāṇḍa z*

The ms seems to correct avidham in f163b5 to avigam. At the  
end of f163a20 Bm has svasā mā \* \*

Read: yāvad dyāur yāvāt pṛthivī yāvāt pary eti sūryaḥ | tāvat

tvam ugra oṣadhe pari pāhy arundhati z 1 z ariṣṭas tvākhanat  
 pariṣṭhāya khanāmī tvā | dvipāc catuṣpād asmakam sarvam astv  
 anāturam z 2 z sã devānām asi svasã m\* \* \* si siñcanī | yañ  
 jīvam aśnuse tvam na sa riṣyāt pūruṣaḥ z 3 z arundhatī nāmāsi  
 ṭṭīyasyām uto divi | tatrāmṛtasya rohaṇam tena tvācchavadāmasi  
 z 4 z śam ta āpo yā dudyās śam te kūlajā yā uta | śam vātas śam  
 vṛhaspatiḥ śam te tapatu sūryaḥ z 5 z śam ta indrāgnī bhavatām  
 śam rātri prati dhīyatām | śam te pṛthivyām vīrudhaḥ saha vas  
 santv oṣadhīḥ z 6 z bahvikṛtām tvām avidham oṣadhe vīryavati |  
 arundhati tvām ahaṣam ito mā pārayān iti z 7 z ṭabhiprepsī  
 upajīvantiḥ magadhaś ced arundhati | eṣā ca viśvabheṣajī devī  
 vātīkṛtasya naḥ z 8 z ṭaniṣiñcanaś cakrurdhyḥ agado vai bhaviṣyasi |  
 vātīkṛtasya bheṣajy āgan devy arundhati z 9 z kāṇḍah 1 z

St 2 For pādas cd see RV 10. 97. 20; VS 12. 95; TS 4. 2. 6. 5.

St 3 For pāda a see Ś 5. 5. 1d; Ppp 6. 4. 1d: pāda b might have  
 been something like sã vārām asi siñcanī, but there is nothing to  
 support such a reading. For cd cf RV 10. 97. 17; Ś 6. 109. 2.

St 5 For cd cf Ś 7. 69. 1ab.

St 6 Pāda b is Ś 7. 69. 1d.

St 7 Pāda d as here is Ppp 5. 23. 2d; in Ś 4. 17. 2d pārayād  
 stands: pārayān seems possible here but pārayād would be better.  
 Of pāda a I am doubtful.

St 9 Pāda c is Ś 6. 109. 3c.

## 16

[f163b9] arundhatyas yañ vadante grāvāṣ pravṛjīnīr iva | imā  
 tvaram i-[10]va gaśchāmāvadhiñ kṛṇu mātīm z 1 z imam me tvam  
 jarāmṛtyam puruṣam [11] kṛṇv oṣadhe | rājñī sarvāsām asy  
 oṣadhīnām arundhati z 2 z trāyamā-[12]nā hy asi jīvalā vīryavati |  
 arundhati tvam tasyāmi viśasya viśadūṣa-[13]nī z 3 adigdhenā ca  
 vidhasyāghasyāghaviṣa ca yā | arundhati tvam tasyā-[14]si viśa-  
 ṣasya viśa dūṣaṇī z 4 z āhena ca daṣṭasyāghasya z vācīkāre-[15]nā  
 ca kṣuptasya z bhavena ca z śarveṇa ca z paśupatinā ca kṣuptasya  
 z 10 z [16] z kāṇḍah 2 z

Read: arundhatyas sam vadante gāvaṣ pravṛjīnīr iva | imam  
 tvaram ava ṭgacchāmāvadhiñ kṛṇu mātīmḥ z 1 z imam me tvam  
 jarāmṛtyum puruṣam kṛṇv oṣadhe | rājñī sarvāsām asy oṣadhīnām  
 arundhati z 2 z trāyamānā hy asi jīvalā vīryavati | arundhati tvam

tasyāsi viṣasya viṣadūṣaṇī z 3 z ādigdhena ca viddhasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 4 z ahinā ca daṣṭasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 5 z vātikāreṇa ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 6 z bhavena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 7 z śarveṇa ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 8 z paśupatinā ca kṣiptasyāghasyāghaviṣā ca yā | arundhati tvaṁ tasyāsi viṣasya viṣadūṣaṇī z 9 z kāṇḍaḥ 2 z

St 1 With pāda a cf RV 10.97.22a. In cd we might read gacchāmāvadhyaṁ kṛṇāvāma tam.

St 4 In pāda a ādigdhena seems more probable than the ms reading.

17

[f163b16] *ugrena ca devena ca kṣuptasya z mahādevena ca kṣuptasya z ī-[17]śanena ca kṣuptasya aghasyāghaviṣā ca yā | yat pṛthivyām viṣam vīratsūr ya-[18]d viṣam z 3 z yad oṣadhībhyas sambharanti vrāhmāno minaye viṣam | yad vrahma-[19]nās sambharanti tīṣṭham āsīd viṣam viṣam. z 4 z ma kṣupto mṛtyunā ya-[20]\*e\*o drṣṭas tyāṣṭhadāmsabhi | arundhati tvaṁ tasyāsi viṣasya viṣadūṣaṇī [f164a] z 5 z samjīsmā muktva yaṣmād ārsyo lokam uttamam apā-[2]vaktiya svāpātreṇādhi jīvapurāhi z 6 z kā 3 z*

Read: *ugreṇa ca devena kṣiptasyāghasyāghaviṣā ca yā | arundhati tvaṁ tasyāsi viṣasya viṣadūṣaṇī z 1 z mahādevena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 2 z śanena ca kṣiptasyāghasyāghaviṣā ca yā | arundhati ° ° ° z 3 z yat pṛthivyām viṣam vīrutsu yad viṣam | arundhati ° ° ° z 4 z yad oṣadhībhyas sambharanti vrahmāno menaye viṣam | arundhati ° ° ° z 5 z yad vrahmaṇā sambharanti tīṣṭam āsīd viṣam viṣam | arundhati ° ° ° z 6 z samkṣipto mṛtyunā ya\*e\* yo daṣṭas tīṣṭadāmsabhiḥ | arundhati tvaṁ tasyāsi viṣasya viṣadūṣaṇī z 7 z samjīsmā muktva yaṣmād ārsyo lokam uttamam | † apāvaktiya svāpātreṇādhi jīvapurā ihi z 8 z kā 3 z*

In the top margin of f164a the ms. has “yu” as a correction of yaṣmād in st. 8: Bm has yaṣmād.

Where the ms is broken at the beginning of f163b20 Bm does not give the e and o which are visible on the birchbark.

St 8d is Ś 5. 30. 6d.



## 18

[f164a3] *apsaraso divo divo hi kṣattrivo hi bhinadmi mehanam  
vya taṇḍālam* [4] *vy arjunam upa vṛttram bhinaddi va z 1 z*

The first hemistich seems to be past mending; it may be that there has been some omission, and that what seems to be the first two pādas is a relic of more; also there seems to be a dittography of the syllables "vo hi"; for mehanam mohanam would seem rather better. In b I would suggest vi taṇḍālam (meaning unknown to me), and for d apa vṛtram bhinadmi vah.

*viśvajanyāṣ pañcanyā mahārūkmā śi-[5]khaṇḍinī | sarvā indrasya  
vajrena hatā vudbudayā tava z 2 z*

Read: viśvajanyāṣ pañcanyā mahārūkmāś śikhāṇḍinīḥ | sarvā indrasya vajreṇa hatā budbudayā tava z 2 z

[6] *andhācīm asitācīm ullūkhalasya vudhnaena ahitam vatsapam  
jahī z 3 z*

Probably the first two words (making pāda a) may be taken as proper names and allowed to stand; in b read ulūkhalasya bu°. One is inclined to suspect that a third pāda has been omitted before ahitam.

[7] *dūrād enāṣ prapaśyam āpatantīr atho divaḥ devānā havyamo-  
hanīm indro psa-[8]raso hanat. z 4 z*

In pāda a read prapaśyam; colon after b: in c read devānām °mohanīr, in d 'psaraso.

*ahatāpatāyati khalād iva yātudhānyah imam ga-[9]śchataḥ z 5 z*

For pāda a read āhatā āpatayanti; the last two words seem to be a relic of pādas cd.

*divam gaśchantu divyās saro gaśchantu sārasi | ulam ālasya yo  
[10] gulas tad agaśchanty āsurāiḥ z z*

Read gaśchantu in a and b, sārasiḥ in b: for c I have no suggestion, in d read āgaśchanty āsurāiḥ.

*ya skandīke va skandīke parācīr upanṛ-[11]tya taś śārṅgena śunā  
saha z 7 z*

Read: ye skandīke ye 'skandīke parācāir upanṛtyathaḥ | śṛṇāmi ghorā vah prṣṭiś śārṅgena śunā saha z 7 z

This restoration is hardly more than a possibility; pāda c is restored from stanza 9.

*yaś śāṅgam hiraṇyadam aśvā divyaṣ pa-[12]riplavaḥ tasyāham  
nāma jagrabhā asmā ariṣṭatātaye z 8 z*

Read: yac śārṅgam hiraṇyadam yaś ca divyaṣ pariplavaḥ |  
tasyāham nāma jagrabhāsmā ariṣṭatātaye z 8 z

In pāda a we might consider śārṅgam, or cāṅgam.

[13] kaṅkate vīrṇa parācāir apantṛyataś śṛṇāmi ghorā va pṛṣṭi  
vrahmaṇā kika-[14]sā uta z 9 z

For pāda a something like ye 'kaṅkate vīrṇaḥ might be possible;  
then read b as in st 7, also c. The difficulties in ab are obvious.

ekatnyam sadagvavati catasra udakam guvaś śivā daśa sru-[15]tā  
daśa keśinīṣ pañcaviṅśatiḥ z 10 z

The birch-bark corrects to (eka) rṇyam śa; Bm has ekarṇam śa°.

Read: ekāntam śatagvavati catasra udakeguvaḥ | śivā daśa srutā  
daśa keśinīṣ pañcaviṅśatiḥ z 10 z kāṇḍaḥ 4 z

It will be evident that ekāntam is just a guess; perhaps udakam-  
guvaḥ would be as acceptable as udake°; this stanza is not the sort  
that generally concludes a hymn of this type.

## 19

[f164a15] yadim uluṅgulukābhyo psarā-[16]bhyo karaṁ namaḥ  
yāś prayāṅkhe prayāṅkhayante sāntvānena mālvyāvavaḥ z 1 [17]  
yāś purastād ācaranti āra sākaṁ sūryasya raśmibhiḥ z 2 z yādharād  
āca-[18]ranti arasāt saruṣā saha z 3 z yaś paścād ācaranti andhena  
tamasā saha z [19] yā uttarād ācaranti varṣeṇa vidyutās saha z 4 z  
yā adhastād udī-[20]kṣante sākakṣu kanikratī z 5 z yā upariṣṭhād  
avikṣyante nilavyaktā-[f164b]nī bibhratī z 6 z yā antarikṣe rāyanti  
vātena reṣmaṇā saha | yā nadī-[2]r iti catasraḥ z 7 z idam uluṅ-  
gulukottarā z 8 z kāṇḍaḥ 5 z z [3] iti caturtho nuvāka pañcadaśaḥ z

Read: idam ṭuluṅgulukābhyo 'psarābhyo 'karaṁ namaḥ | yāś  
preṅkhe preṅkhayante sāntvanena mālvyayā vā z 1 z idam ° ° °  
namaḥ | yāś purastād ācaranti sākaṁ sūryasya raśmibhiḥ z 2 z idam  
° ° ° namaḥ | yā adharād ācaranti arasās sarasās saha z 3 z  
idam ° ° ° namaḥ | yāś paścād ācaranti andhena tamasā  
saha z 4 z idam ° ° ° namaḥ | yā uttarād ācaranti varṣeṇa  
vidyutā saha z 5 z idam ° ° ° namaḥ | yā adhastād udikṣante  
sākakṣuṣaḥ karikratīḥ z 6 z idam ° ° ° namaḥ | yā upariṣṭhād  
avekṣante nilavyaktānī bibhratīḥ z 7 z idam ° ° ° namaḥ | yā  
antarikṣe rāyanti vātena reṣmaṇā saha z 8 z idam ° ° °  
namaḥ | yā nadīṣ pratigāhante samrabhya kanyayā vayah z 9 z idam  
° ° ° namaḥ | yāś tīrtham avagāhante 'ghnyas śvasatīr iva  
z 10 z idam ° ° ° namaḥ | yāś samudrād uccaranti uccāir

ghoṣān karikratīḥ z 11 z idam ° ° ° namaḥ | yā gacchanti  
janaṁ icchantīṣ prahitaṁ bahu z 12 z kāṇḍah 5 z iti pañcadaśe  
kāṇḍe caturtho 'nuvākah z

For the reading in f164a15 Bm gives ūlūm° and in f164b2 it  
gives ulvaṁ°.

St 1 For pāda b see Ś 2. 2. 5d; for cd see Ppp 7. 13. 4.

St 2 For cd see Ppp 7. 13. 2.

St 6 Pāda d has appeared as Ppp 7. 13. 6b; I am not yet sure  
that sacakṣusaḥ is a good emendation.

St 9 For the last four stanzas (iti catasraḥ) I have rearranged  
the material given as Ppp 7. 13. 10-12. The form in which this  
hymn is edited is open to objection but I believe it has some merit.

## 20

[f164b3] *tvaj jātā rudra śāntamā no hi no babhūjyā bhe-*  
[4]*ṣajebih vikṣmān yāvayāssad vy oho mevaś cātayāsmad viṣūci*  
*z 1 z [5] tvam devānām asi rudraś śreṣṭhas tapastavas tavasām*  
*ugravāho | hariṇī ya sā [6] manasā modamānā babhūyavyatha*  
*rudrasya sūno z 2 z tvam hi no virāṇ [7] ire bheṣajebhir urum no*  
*vamna maghavo marutvam kacā naṣ pātum aṅhasa sva-[8]sti*  
*viśvābhītīr apa sedhāsmat. z 3 z tvam hi no vṛṣabha cakṣase ṣṭhā*  
*yusme [9] rudrāyogrāya mīdhuse | kṣīravirāya pra bharāmahe*  
*matim yathā nāś śam [10] aso dvipade śam catuṣpade z 4 z kva*  
*cetū rudra hasto mṛṣayā ko jalā-[11]ṣaḥ apibhartā rapaso dāivyasya*  
*z 5 z pari nidadhire tv asmat syene va-[12]siṣṭhā pṛtadān amīvāḥ*  
*ārādhvaṅsāinā vratanājāitāḥ z 6 z aham dhānu-[13]r haritam*  
*bībharsy aham niṣkam rajatam viśvarūpam arham nidham te viṣam*  
*eam na te dū-[14]ram nu pariṣṭhāsthi te bhava sadyaḥ sarvān*  
*paripaśyāmi bhūmim z 7 z namas te [15] stu vidyute | namas te*  
*stanayitnuve | namas te stu aśmane | yenā dūrāt pradīja-[16]ssasi*  
*z 8 z mā devānām ugrarājam asmākam puruṣā viṣam rakṣān-*  
[17]*si yasmād rakṣāṅsi nāśayāmasi vrahmaṇā z 9 z vrahmaṇeto*  
*nā-[18]śayāmo ya divim cāṅgeṣu āruhat. | śalyām yakṣmasyāto*  
*ropī ta i-[19]to vi nayāmasi z 10 z*

Read: *tvaj jātebhī rudra śāntamebhīś śatam himā bhujīya*  
*bheṣajebhiḥ | vi yakṣmān yāvayāsmad vy aṅho vy amīvāś cāta-*  
*yāsmad viṣūciḥ z 1 z tvam devānām asi rudra śreṣṭhas tavastamas*  
*tavasām ugrabāho | hariṇī yā sā manasā modamānā babhūvitha*  
*rudrasya sūno z 2 z tvam no virāṇ īraya bheṣajebhir urum no*

vāmaṁ maghavo marutvan | †kadā naṣ pātum aṅhasaḥ svasti viśvā  
 abhītūr apa sedhāsmat z 3 z tvam hi no vṛṣabha cakṣamīthā asmāi  
 rudrāyogrāya mīdhuse | kṣīravīrāya pra bharāmabe matim yathā  
 naś sam aso dvīpade śam catuspade z 4 z kva cit te rudra mṛḷayākur  
 hasto yo asti bheṣajo jalāṣaḥ | apabhartā rapaso dāivyasya z 5 z  
 pari nidadhire tv asmac śyenī vasiṣṭhā †pṛtadān amīvāḥ | ārād  
 dhvaṅsayāinā ārād vratenājāitāḥ z 6 z arhan dhanur haritaṁ  
 bibharṣy arhan niṣkaṁ rajataṁ viśvarūpam arhann idam dayase  
 viśvam ejaṭ | na te dūram na pariṣṭhāsti te bhava sadyaḥ sarvāṁ  
 pari paśyasi bhūmim z 7 z namas te 'stu vidyute namas te stana-  
 yitnave | namas te 'stv aśmane yenā dūrāt praty asyasi z 8 z mā  
 devānām ugra rājan asmākaṁ puruṣā riṣan | rakṣāṅsy asmaḍ  
 rakṣāṅsi nāśayāmasi vrahmaṇā z 9 z vrahmaṇeto nāśayāmo ya  
 †divim cāṅgeṣv aruhat | śalyāṅ yakṣmasyātho ropīs tā ito vi  
 nayāmasi z 10 z kāṇḍaḥ I z

St 1 This is an adaptation of RV 2. 33. 2.

St 2 For ab see RV 2. 33. 3; pādas cd have no parallel and d seems doubtful though each word is clear enough.

St 3 This stanza seems to be a debased mixture of RV 2. 33. 4c, 6a, and 3cd.

St 4 Pāda a here is a variant of RV 2. 33. 7d; our next stanza is an adaptation of RV 2. 33. 7, without its pāda d.

St 7 Cf RV 2. 33. 10abc and Ś 11. 2. 25cd. There is confusion here but I cannot make a more orderly arrangement.

St 8 Cf Ś 1. 13. 1; RVKh 4. 4 (Scheftelowitz p 113).

## 21

[f164b19] *nayāmi tvām paśupati ghrtenājyena* [20] *vardhayan.*  
*yam dviṣmo yāś ca no dveṣṭi tasya veṣaḥ kariṣyatāḥ z 1 z adhi*  
 [f165a] *vṛitāṁ paśupati dvīpade me catuspade | prasūto yatra jagh-*  
*natas tato memāparam vṛṣā z 2 [2] yā vām rudrās śivā tanū yā vām*  
*santya arogiṇī | yā vām āyusmatī tanūs tābhi-[3]n no mṛtaṁ yuvam*  
*z 3 z na pra mṛlānti vrajino vratāni satyam janvanto di vidathā*  
*vada-[4]ntaḥ yāsyeme rudasī ubhe sam yukte mahasā hṛdā | sa*  
*prajānām prajāpati sā-[5]dhu varṣati varṣati | sa veda ratnaṁ*  
*bheṣajam devebhyaḥ paryābhṛtaṁ tena no mṛlātaṁ yuvam. [6] z 4 z*  
*jīvātave na martave atho ariṣṭatātaye z saguṇā śāsate samyuktā*  
 [7] *valāya kam | teṣām yad indriyam vṛha cita rocita rocanā z 5 z*  
*ete rocane vṛ-[8]hatī antarikṣe atho divaḥ tābhyaṁ aprahinas*

*sarvavīraṅ ariṣyate z 6 z [9] sarvavīraṅ ariṣyanto rocano adhi tashimā | yathā naṣ tripunavad vasu divaḥ [10] kṣubhyo psu sūryaḥ z z*

Read: *nayāmi vām paśupati ghr̥tenājyena vardhayan | yam dviṣmo yaś ca no dveṣṭi tasya dveṣaṣ kariṣyathaḥ z 1 z adhi vrūtam paśupati dvipade me catuṣpade | prasūtāu yatra jaṅghanatas tato me †māparaṁ vṛṣā z 2 z yā vām rudrā śivā tanūr yā vām asty arogiṇi | yā vām āyuṣmatī tanūs tābhir no mṛḍataṁ yuvām z 3 z †na pra† mṛḍanti vājino vratāni satyaṁ jinvanṭaḥ | adhi vidathaṁ vadantaḥ z 4 z yasyeme rodasī ubhe saṁyukte manasā hr̥dā | sa prajānām prajāpatis sādhu varṣati varṣati z 5 z sa veda ratnaṁ bheṣajam devebhyas paryābhṛtam | tena no mṛḍataṁ yuvām jīvā-tave na martave atho ariṣṭatātaye z 6 z saganās †sāsa te saṁyuktā balāya kam | teṣām yad indriyaṁ vṛhac cittaṁ rucitaṁ rocanam z 7 z ete rocane vṛhatī antarikṣe atho divaḥ | tābhyām †aprahinas sarvavīrā na riṣyanti z 8 z sarvavīrā na riṣyanto rocane adhi tashima | yathā naṣ punavad vasu divaḥ kṣubhyo 'psu sūryaḥ z 9 z kāṇḍaḥ z z*

St 1 The second dual seems appropriate here in view of the next two stanzas.

St 2 Pādas cd are very uncertain: the form jaṅghnatas appears in RV 9.66.25 as genitive; and that would have to be the pronunciation here.

St 4 That a pāda c has been omitted seems very probable.

St 7 In pāda a saganās may be preferable; another adjective is perhaps concealed in sāsa.

## 22

[f165a10] *indrāgnī huve prathamo hvayāmi | māruta śi-[11]vān hvayāmi viśvā devān imoho sam avantu me z 1 z tvam prathamo mṛtatva-[12]m agni devo devatvam prathamo jigethaḥ tava divi hr̥dayam sambabhūva manah | [13] śivāpo jātavedo ni yaścha z 2 z agnāv agnir ity ekā z 3 z ye devā-[14]diviṣṭha ye prthivyām jātavedo ya udāv antarikṣa yad giriṣu parvateṣu [15] psv antas te devāśane yāvayād itaḥ z 4 z mittram dīgbhyas kṛnuṣva jā-[16]tavedū āśābhir mittram adhipā vi paśyat. | mā no hinsī divyena-[17]gninā sasyena yantu maruta spardhamānā z 5 z vidyotamāna stanayan vṛ-[18]ṣevāṣi kanikradat. bhīmaṣ parjanya te rathas śāu naś śa yaśchatu z 6 z [19] yo vidvatam āśanim ātanvanti marutas sakilād adhi | kṛṣim no viśvavārā [f165b] yāvad anvā ni tanvatām z 7 z*

ye vidyutam aśanam pātayanty antariksād uta vātā di-[2]vās cu  
tebhyo gr̥dhbhyo namo siv ojase z 8 z tā yanti svaram̐kṛtā syonās  
śivatamāṣ pa-[3]thā | sā nā indra imam vadhī mitram enena  
kṛṇmahe z 9 z darbhogra ośadhī-[4]nām śakāṇḍo ajāyata | sa  
devāiṣ prahito yam āgam svastaye vṛṣā mṛdbhiḥ [5] maha samvi-  
dhānaḥ z 10 z kāṇḍaḥ 3 z

Read: indrāgnī huve prathamo hvayāmi marutaś śivān | hva-  
yāmi viśvān devān imam homam avantu me z 1 z tvam̐ prathamo  
'mṛtatvam agne devo devatvam̐ prathamo jigetha | tava divi  
hrdayam̐ sambabhūva sa naś śivāpo jātavedo ni yaccha z 2 z agnāv  
agnīḥ carati praviṣṭa ṛṣinām̐ putro adhirāja eṣaḥ | tasmāi juhomi  
haviṣā ghr̥tena mā devānām̐ yoyuvad bhāgadheyam z 3 z ye devā  
diviṣṭhā ye pṛthivyām̐ jātavedo ya urāv antarikṣe | ye giriṣu  
parvateṣv apsv antas te devā aśanim̐ yāvayān itaḥ z 4 z mitram̐  
dighhiṣ kṛṇuṣva jātaveda āśābhīr mitram̐ adhipā vi paśyaḥ | mā  
no hiṅsīr divyenāgninā sasyena yantu marutas spardhamānāḥ z 5 z  
vidyotamānas stanayan vṛṣevāiṣi kanikradat | bhīmaṣ parjanya te  
rathas sa varco naś ca yacchatu z 6 z ye vidyutam aśanim̐ ā tanvanti  
marutas salilād adhi | kṛṣim̐ no viśvavārā yāvad anyā nitanvatām̐  
z 7 z ye vidyutam aśanim̐ pātayanty antariksād uta vātān divāś ca |  
tebhyo gr̥dhrebhyo namo 'stv ojase z 8 z tā yanti svaram̐kṛtā syonās  
śivatamāṣ pathā | mā nā indra imam vadhīn mitram̐ enena kṛṇmahe  
z 9 z darbha ugra ośadhīnām̐ śatakāṇḍo ajāyata | sa devāiṣ prahito  
'yam āgam svastaye vṛṣā mṛdbhiḥ saha samvidānaḥ z 10 z kāṇḍaḥ 3 z

St 3 For this see Ppp 13. 9. 1.

St 8 A pāda c appears to have been omitted here.

St 9 I am not certain about the latter part of this.

## 23

[f165b5] vṛṣākhyasyāsurasya menir asi tā-[6]nvā tathā veda  
katamasya ko vidasyo vamāśāt. tāmnābhyam akāna dvādaśā-  
[7]hnanī vṛkṣaye z 1 z aṣṛṇme tigmasyāhatam indrāgnībhyām̐  
suśānsataḥ [8] tena sedāmayu dādāti kṛṣin me mā vadīr iti śasyan  
me mā vadīr iti z 2 z [9] marataṣ pravṛghno divaḥ kṣudrebhi  
raśmībhiḥ udumbarasya śākhayā cakṣu-[10]śāśanam̐ yāvayād itaḥ  
z 3 z maruto mṛḥlayāti no divāś śukrebhi ra-[11]śmībhiḥ udumba-  
rasya śākhayā vicakṣuśāśanam̐ yāvayād itaḥ z [12] z 4 z vantiā  
bhuvantam̐ ā krāma parvatād adhi parvatam. giro pratiśru-[13]tā  
satī vṛkṣām̐ bhamabdhi sāvayam. z 5 z yad anyā tvā satyā niyā

[14] vanyā paribhūr nyā māno pratīśrutas satī taṇaṃ bharamagdhī māvayam z 6 z [15] uṣatī nāmāsi sadimḍā nāma | anyām āsām gaścha yaṃ dvi-[16]śmas taṃ gaścha z 7 z parācīm anu savyatam parācy anundrava yadas tvā nā-[17]śayāmasi vrahmaṇā vīryāvātā z 8 z vār bhavadakam bhavadakasyo-[18]dakam bhava kṣudrā kṣodiyasi bhūtvā yatthehy adhamam tamaḥ z 9 z syonā bhava śgmā bhava śivāś chivatarā bhava | phenād im rjīyasi [19] bhūtvedaṃ sācyam upacāra z 10 z namas te stu vidyute namas te stanā-[f166a]yitnave | namas tagne dūreheti kṛṇvo mā no hīnsir dvipado mā catuspadaḥ z [2] z 11 z prati tvā sāsahāsahaḥ sahām sahā pratiroddhum asi | ihendram i-[3]dam somahad bhūmyā tabhūm divīśrutam. z 12 z aphālakrṣṭam akrāma mā [4] na indra imam vadhīḥ yās samudrād uścanty utsabhyo yā nadībhyah z 13 z [5] atyantas sarpo vāidyuto aśanam yāvayād itaḥ z z ity atharvaṇika-[6]pāīppalādayaś śākhāyām pañcadaśaś kāṇḍas samāptāḥ z z [7] z kāṇḍaḥ 15 zz zz

Read: vṛṣākhyasyāsurasya menir asi tānvātathā vedaṃ kata-masya | kovido 'sya †vāmāśāt. tānvābhyām †akāna dvādaśāhani vṛṣṭaye z 1 z aśrī me tigmasyāhatam indragñibhyām suśānsataḥ † tena me †dāmayu dadāti kṛṣīm me mā vadhīr iti sasyam me mā vadhīr iti z 2 z marutaḥ pra varṣanti no divaḥ kṣudrebhī raśmibhiḥ | udumbarasya śākhayā cakṣuśāsanīm yāvayān itaḥ z 3 z maruto mṛdayanti no divaś śukrebhī raśmibhiḥ | udumbarasya śākhayā vicakṣuśāsanīm yāvayān itaḥ z 4 z †vantā bhavantam ā krāma parvatād adhi parvatam | girāu pratīśritā satī vṛkṣān †bbamabdhi sāvayam† z 5 z †yad ānyā tvā satyā niyā vanyā paribhūr nyā† | sānāu pratīśritā satī baṇam †bharamagdhī māvayam† z 6 z uṣatī nāmāsi sadimḍā nāma | anyām āsām gaccha yaṃ dviśmas taṃ gaccha z 7 z parācīm anu samvataṃ parācy anu nirdrava | adas tvā nāsayāmasi vrahmaṇā vīryāvātā z 8 z var bhavadakam bhavo-dakasyodakam bhava | kṣudrād kṣodiyasi bhūtvāthehy adhamam tamaḥ z 9 z syonā bhava śgmā bhava śivāc chivatarā bhava | phenād im rjīyasi bhūtvedaṃ sācyam upācara z 10 z namas te 'stu vidyute namas te stanayitnave | namas te 'gne dūrehete kṛṇmo mā no hīnsir dvipado mā catuspadaḥ z 11 z prati tvā sāsāha sahaḥ sahaṃ pratiroddhum asi | ihendra idaṃ sumahad bhūmyā astabbnod divī śritam z 12 z aphālakrṣṭam ā krāma mā na indredam vadhīḥ † yās samudrād uc caranty utsebhyo yā nadībhyah | atyantas sarpo vāidyuto aśanīm yāvayād itaḥ z 13 z kāṇḍaḥ 4 z

ity atharvanikapāippalādāyāś śākhāyām pañcadaśaṣ kāṇḍas  
samāptaḥ z z kāṇḍaḥ 15 zz

St 1 The word vṛśākhyā is reported by MW as being the name of a magic formula recited over weapons; it might as well be the name of an asura. The suggestions made above are tentative: in d perhaps atanad might stand.

St 3 In pāda a perhaps pra vardhanti might be considered.

St 8 Pāda a is Ś 6. 29. 3d.

There is all too much left unsolved in emending this hymn: the general intent of it is fairly clear.