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THE KASHMIRIAN ATHARVA VEDA, BOOK EIGHTEEN
EDITED WITH CRITICAL NOTES

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Introduction

The eighteenth book of the Pāippalāda here presented is of moderate length: in arrangement of contents it differs somewhat from the other books and the implications of this difference are not wholly clear.

Of the ms.—This eighteenth book in the Kashmir ms begins f227b18 and ends f239b9, almost twelve folios. Most of the pages have 20 or 21 lines of script, a few have only 19. The birch-bark is in good condition throughout the book except for a break at the top of f236. There are, as heretofore, some marginal corrections.

Punctuations, etc.—The regular, almost unvaried, habit of the ms in this book is to use the colon (single bar) or virāma to indicate a pause, except at the end of hymns and to set off colophons: to set off colophons and numerals the period (“.”) is used. After each hymn in this book, excepting three, a numeral is placed to indicate its order in the anuvāka: in two places the numerals are not correct, one of which, after hymn 7, seems surely to be a simple mistake, the other, after hymn 28, is a “6” instead of a “2”; in this latter case it is probable that a stanza numeral has taken the place of the kāṇḍa numeral. Stanzas are not numbered.

The book is divided into six anuvākas of unequal length: at the end of each of the first five anuvākas is the proper colophon, at the end of the last one stands only the general colophon marking the end of the book.

Accents are marked on several entire hymns and on a considerable number of stanzas in other hymns: accents are marked on 1. 1—3. 8 and 21. 1—23. 4, also on some stanzas in hymns 5, 7, 8, 12, 16, and 24.

Extent of the book.—This book as edited has 32 hymns divided into six anuvākas: again in this book the decad division of long hymns is made important and the arrangement of stanzas agrees

rather closely as between the Śāunikīya text and that of the Pāippalāda. Hymn 27 is prose. As in previous books a table is given here to present succinctly some statistics. Only nine stanzas are new.

1	hymn has	3	stanzas	=	3
2	hymns have	4	stanzas each	=	8
1	hymn has	6	"	=	6
1	"	7	"	=	7
1	"	8	"	=	8
3	hymns have	9	stanzas each	=	27
19	"	10	"	=	190
2	"	11	"	=	22
1	hymn has	12	"	=	12
1	"	14	"	=	14
32					297

Contents of the book.—All of Ś Book 14 is here except a few stanzas; about half of Ś Book 13; Ś Book 15. 1 and 15. 2. 1; some stanzas from the beginning and from the end of Book 16; Book 17, but with omission of six stanzas; and as the last stanza of the book here stands Ś 18. 4. 89 which is the last stanza in Ś Book 18. In WT p. 1014ff Lanman gives a conspectus of the contents of Pāipp Book 18 and a discussion of the significance of the arrangement. He interprets the inclusion of parts, but not all, of Ś Books 15 and 16 as an acknowledgment by Pāipp that all the material of those books is regarded as belonging to its own text, and he interprets the inclusion of Ś 18. 4. 89 as an acknowledgment that all of Ś Book 18 is regarded as part of the Pāipp text. The manner in which the Kashmirian manuscript presents the material here may be vaguely comparable to quotation by pratika: but the method is not used in any previous book nor in Book 19; nor, I suspect, in Book 20; and quoting the last stanza of a book is not a common mode of indicating the use of the entire book. It must however be remembered that Books 12—18 of Ś are of different character from the rest of that collection. With some reservations I can think that the Kashmir manuscript means to intimate that it accepts more of Ś Books 15 and 16 than the parts actually written down.

The question concerning the funeral stanzas (Ś Book 18) is somewhat different: the last stanza of Ś Book 18 has little or no

connection with the funeral stanzas but there it stands with them, whereas in Pāipp it stands as the last stanza of the anuvāka which is Book 17 in Ś. To some scholars it may seem more fittingly joined to the hymn to the sun (Indra as sun) than associated with the funeral stanzas. It occurs as the first stanza of RV 1. 105, a hymn which some ancient and modern commentators have thought alludes to an adventure of Trita in a well: the associations of Trita with Indra and the sun are fairly clear and perhaps sufficient to justify the position of the stanza with the material which is Book 17 of Ś. But there is still the question as to why the funeral stanzas are not in the Pāippalāda.

ATHARVA VEDA PĀIPPALĀDĀ ŚĀKHĀ
BOOK EIGHTEEN

1

(Ś 14. 1)

[f227b18] *athāṣṭādaśam likhyate* z z [19] *oṃ namo gaṇeśāya | oṃ namo jvālābhagavatyāi | oṃ namas tilottamāyāi* z z [20] *oṃ satyenottabhītā bhūmis sūryeṇottabhītā dyāuḥ ṛtenādityas tiṣṭha-* [f228a] *nti divi somo adhiśritaḥ somenādityā balinas somena pṛthivi mahi* [2] *atho nakṣattrāṇām eṣām upasthe soma āhita | somam manyate pāpivā-* [3] *n yat sampiśanty ośadhim. | somam yaṃ vrahmaṇo vidur na tasyāśnāpitārthivā* [4] *aśchadvidhānāir gupito bārhatāis soma rakṣitaḥ grāvṇām iśchṛṇvam tiṣṭhasi* [5] *a te nāsnāti pāthivāḥ cittir vā vopabarhanāi cakṣur ā vadaty añjanam | dyāu-* [6] *r bhūmis kośa āsīd yad ayāt sūryā patim. | rāibhy āsīd anudeyī nārāsaḥ-* [7] *si nyocanī | sūryāyā bhadrām id vāso gāthayetu pariṣkṛtaḥ |* [8] *stomā āsan paridhayaḥ kuviram śchanda upasaḥ sūryāyā aśvinā varād a-* [9] *gnir āsit purogavaḥ somo vadhūyūr abhavad aśvinā stām ubhā varā | sūryām yat pa-* [10] *tye śansantīm manasā savitādadhāt | mano asyā ana āsī dyāur āsīd uta ścha-* [11] *dih śukrāv anaḍvāhāv astām yad ayāt sūryāt patim. | ṛksāmābhyaṃ upahi-* [12] *tāu gāvāu te sāmnav āitām. śrotram ti cakre āsthām divi pañcā carācaraḥ* [13] *z 1 z*

In the right margin of f228a opposite line 10 is dhat.; the ms marks the accents in this hymn and in the next two.

For the invocation read: *athāṣṭādaśam likhyate z z oṃ namo gaṇeśāya z oṃ namo jvālābhagavatyāi z oṃ namas tilottamāyāi z z*

Read: satyenottabhitā bhūmis sūryenottabhitā dyāuḥ | ṛtenā-dityās tiṣṭhanti divi somo adhi śrītaḥ z 1 z somenādityā balinas somena pṛthivī mahī | atho nakṣatrāṇām eṣām upasṭhe soma āhitaḥ z 2 z somaṁ manyate papivān yat saṁpiṅṣanty oṣadhim | somaṁ yaṁ vrahmaṇo vidur na tasyāśnāti pārthivaḥ z 3 z āchadvidhānair gupito bārhatāis soma rakṣitaḥ | grāvṇām ic chṛvān tiṣṭhasi ʃa te nāśnāti pārthivaḥ z 4 z cittir vāvopabarhaṇaṁ cakṣur vāvā-bhyañjanam | dyāur bhūmiṣ kośa āsīd yad ayāt sūryā patim z 5 z rāibhy āsīd anudeyī nārāsaṁsi nyocanī | sūryāyā bhadram id vāso gāthayāitu pariṣṛtam z 6 z stomā āsan paridhayaṣ kurīraṁ chanda opaśaḥ | sūryāyā aśvinā varāgnir āsit purogavaḥ z 7 z somo vadhūyur abhavad aśvināstām ubhā varā | sūryām yat patye śaṅsantīm manasā savitādadāt z 8 z mano asyā ana āsīd dyāur āsīd uta chadiḥ | śukrāv anaḍvāhāv āstām yad ayāt sūryā patim z 9 z ṛksāmābhyām upahitāu gāvāu te sāmanāv āitām | śrotraim te cakre āstām divi panthās carācaraḥ z 10 z 1 z

The first two anuvākas here [14 hymns] agree fairly closely in general with the wedding stanzas as given in Ś Book 14; the same number of stanzas appear in each version, but Ppp omits four which Ś gives and gives four which are new.

St 4. In pāda d Ś and RV have na te aś° and we might well read so here, assuming an error such as appears in the ms at the end of st 3.

St 6. In pāda d the correction follows RV.

2

(Ś 14. 1)

[f228a13] śuci te cakre yātyā vyāno aha āhataḥ ano manasmayaṁ sū-[14]ryārohat prayati patim. sūryāyā vahatuṣ pragūt savitā yam avasṛjat. | [15] aghāsu hanyānte gāvaṣ phālguṇiṣu vi havyate | yad aśvinā pṛśchamānāv a-[16]yātām tricakreṇa vahatūṁ sūryāyāḥ kvāivam cakram vām āsit kva deṣṭrāya tassva-[17]ihuh yad ayātām śubhas patī vadeyaṁ sūryām upa | viśve devā anu tad vām a-[18]jānam putraṣ pitarāv avṛṇita pūṣā | dve te cakre sūrye vrahmaṇā ṛtuṣā vi-[19]duḥ aihāikam cakram yad gūhā tad ardhā-tayā id viduḥ pra tvā muñcāmi varu-[20]ṇasya pāsācyena tvāba-dhnāt savitā suṣevaḥ uruṁ lokam sugam itra panthām [f228b] kṛṇomi tubhyaṁ sahapatnī vadhūḥ arimṇam yajāmake sugandhim

pativedanam. urvā-[2]rukam iva bandhanād yato muñca māmutaḥ
 preto muñcata māmutas subaddhām a-[3]mutas karat. | yatheyam
 indra mīdhvas suputrā subhagāsati | bhagas tveto na-[4]yatu
 grdyāśvinā tvā pra vahatām rathena grhān gaścha grhapatnī yathāso
 [5] vaśinī tvaṁ vidatham ā vadāsi | iha priyam prajayā te samr-
 dhyatā-[6]m asmin grhe gārhapatyāya jāgrvi | enā patyā tanvām
 saṁ sprśasvām athā [7] cirvi vidatham ā vadāsi z 2 z

In the right-hand margin, opposite line 15 is pā°, and opposite line 16 is kvāikam.

Read: śucī te cakre yātyā vyāno akṣa āhataḥ | ano manasmayaṁ
 sūryārohat prayatī patim z 1 z sūryāyā vahatuḥ prāgāt savitā yam
 avāsrjat | aghāsu hanyante gāvaḥ phalguniṣu vy uhyate z 2 z yad
 aśvinā pṛchamānāv ayātam tricakreṇa vahatum sūryāyāḥ | kvāikam
 cakram vām āsit kva deṣṭrāya tasthathuḥ z 3 z yad ayātam śubhas
 patī vareyaṁ sūryām upa | viśve devā anu tad vām ajānan putraḥ
 pitarāv avṛṇīta pūṣā z 4 z dve te cakre sūrye vrahmāṇa ṛtuthā
 viduḥ | athāikam cakram yad guhā tad addhātaya id viduḥ z 5 z
 pra tvā muñcāmi varuṇasya pāsād yena tvābadhnāt savitā suśevāḥ |
 uruṁ lokaṁ sugam atra panthām kṛṇomi tubhyaṁ sahapatnyāi
 vadhu z 6 z aryamaṇam yajāmahe sugandhiṁ pativedanam | urvā-
 rukam iva bandhanād ito muñcāmi māmutaḥ z 7 z preto muñcati
 māmutas subaddhām amutas karat | yatheyam indra mīdhvas
 suputrā subhagāsati z 8 z bhagas tveto nayatu <hasta->grhyāśvinā
 tvā pra vahatām rathena | grhān gaccha grhapatnī yathāso vaśinī
 tvaṁ vidatham ā vadāsi z 9 z iha priyam prajayā te sam rdhyatām
 asmin grhe gārhapatyāya jāgrvi | enā patyā tanvām saṁ sprśasvāthā
 jirvir vidatham ā vadāsi z 10 z 2 z

St 2. In pāda b aghāsu agrees with RV; Ś has maghāsu. In d the ms reading hanyate may have arisen under some sort of influence from the late caus. pass. vāhyate.

St 6. This is Ś 14. 1. 58; pādas ab = Ś 19 ab.

St 7. For pāda d cf. especially VS 3. 60.

St 10. In pāda b other texts have jāgrhi; but Ppp reading is possible.

3

(Ś 14. 1)

[f228b7] ihāiva staṁ mā vi yāuṣṭam dīrgha-[8]m āyur vy aśnu-
 tam. | kriṣāntāu putrān napṛībhir modanāu sve grhe | pūrāvāparam

[9] *n̄ carato māyayāitāu śīśu krīlantāu pari jāto adhvaram. viśvany anyo bhū-*[10]*vanā vicaṣṭa ṛtūr anyo vidadhaj jāyate punaḥ navo navo bhavati jāyamāno* [11] *hnām ketur uṣasām ety agram. | bhāgam devebhyo vi dadhāty āyan pra candramās thi-*[12]*rate dīrgham āyuh parā dehi sāmulyam vrahmabhyo vi bhajā vasu | kṛtyāiṣā pa-*[13]*dvati bhūtvā jāyā viśate patim. nilalohitam bhavati kṛtyāsakti-*[14]*r vy ayyate | edhante asyājñātayaṣ patir bandheṣu baddhyate | aśrīrā tanūr bhava-*[15]*ti ruśati pāpayāmuyā | patir ya ṛścha vadhvo vāsasas svam aṅgam abhy u-*[16]*ṇute | āśāsanam vyaśāsanam atho adhivikartanam. | sūryāyāṣ paśya* [17] *rūpāni tāni vrahmōtha śumbhati | tṛṣṭam etat kaṭukam etad apāśhavad vi-*[18]*ṣavam nāiśadhattave | sūryām yo vrahmā veda sa id vadhūyam arhati | sa vāi ta syono* [19] *harati vrahma vāsas sumanḡgalāu | prāyaścittam yo dhyeti yena nāyā na ri-*[229a]*syati | yuвам bhagam sambharantas samaddham ṛtam vadantām ṛtyodyena | vrahmaṇas pate pati-*[2]*m asyāi rocayāmum cāru śumbhalo vadatu vācam etām. z 3 z*

Read: ihāiva stam mā vi yāuṣṭam dīrgham āyur vy aśnutam | krīlantāu putrāir naptṛbhir modamānāu sve gr̥he z 1 z pūrvāparaṁ carato māyayāitāu śīśu krīlantāu pari jāto adhvaram | viśvāny anyo bhuvanā vicaṣṭa ṛtūr anyo vidadhaj jāyate punaḥ z 2 z navo-navo bhavati jāyamāno 'hnām ketur uṣasām ety agram | bhāgam devebhyo vi dadhāty āyan pra candramās tirate dīrgham āyuh z 3 z parā dehi sāmulyam vrahmabhyo vi bhajā vasu | kṛtyāiṣā padvati bhūtvā jāyā viśate patim z 4 z nilalohitam bhavati kṛtyāsaktir vy ayyate | edhante asyā jñātayaṣ patir bandheṣu badhyate z 5 z aśrīrā tanūr bhavati ruśati pāpayāmuyā | patir yad vadhvo vāsasas svam aṅgam abhyūrṇute z 6 z āśāsanam viśāsanam atho adhivikartanam | sūryāyāṣ paśya rūpāni tāni vrahmōta śumbhati z 7 z tṛṣṭam etat kaṭukam etad apāśṭhavad viṣavan nāitad attave | sūryām yo vrahmā veda sa id vadhūyam arhati z 8 z sa vāi tat syono harati vrahmā vāsas sumanḡgalam | prāyaścittam yo 'dhyeti yena jāyā na riśyate z 9 z yuвам bhagam sam bharathas samṛddham ṛtam vadantāv ṛtyodyena | vrahmaṇas pate patim asyāi rocayāmum cāru sambhalo vadatu vācam etām z 10 z 3 z

St 1. In pāda b here and below in 13.3d dīrgham replaces viśvam or sarvam of other texts except PG. In d RV has sve gr̥he as here.

St 2. In pāda b only Ś has arṇavam; and in c only Ś has

viśvānyo, and vicaṣṭe appears only in MS and the two AV texts. In d Ś has jāyase navaḥ, others as here. Further details in WT.

St 3. Only Ś has the verbs in the second person.

St 9. Pāda b is given here as in Ś; perhaps the reading of the ms could stand. In c Ś has °cittim.

St 10. In pāda c amum is otiose but need not be omitted.

4

(Ś 14.1)

[f229a2] *ahed a-[3]sāgha na maro gamāthe imam gāvaṣ prajayā vardhayātha | śubham yatīdusṛ-[4]yās somavarcaśo viśve devās kinn iha yaṁ manāṁsi | imam gāvaṣ prajayā [5] saṁ viśadhvam imam devānām i manāti bhāgam. | asmāi va pūthā marutaś ca [6] sarve asmāi vo dātā savitā suvāti | anṛkṣarā rjavas santu nthāyeno ye-[7]bhīs sakhāyo yanti no vareyam. sambhagena sam aryamnā saṁ dhātā sṛjatu va-[8]rcasā naḥ yan mānagnā jaghnam aśvinā yena vā surā | yenākhyābhyāṣicyanta te-[9]namām varcasāvatam. yada varco heṣu surāyām ca yad āhitam. yada goṣv aśvi-[10]nā varcas tenemām varcasāvatam. | yo nidhmo dīdāyāpsv antar yaṁ viprāsa ila-[11]te adhvareshu | apān napān madhumatir apo dā yābhir indro vāvṛdhe vīryāvām. [12] yadam aham ruśantaṁ grābham tanūrdūṣim athi nudāmi | yāś sivo bhadro rocanaś te-[13]na tyām api nudāmi | ā śrī harantu strapanaṁ vrahmanāvīraghnīr utajantv ā-[14]paḥ aryemno gñim pary eti kṣipraṁ pradīkṣante śvaśurā divuraś ca | śān te hiranyaṁ [15] saṁ u santv āpaś śān te metir bhavati sām yuktaś ca tarutamaḥ śān tāpaś śatapavi-[16]trā bhavantv saṁ patyā tanvam saṁ sprīśasva yathā sindhun nadīnām srāmṛjyaṁ su-[17]ṣuve vṛkāt. yāvā tam samrājīdhi paśyad astvam paretya z 4 z*

At the end of line 12 "m." is out in the margin; three lines below, in the same margin, is śān te and below that is śān ta me.

Read: ihed asātha na paro gamāthemam gāvaṣ prajayā vardhayātha | śubham yatīr usriyās somavarcaśo viśve devās krann iha ūyaṁ manāṁsi z 1 z imam gāvaṣ prajayā saṁ viśadhvam imam devānām na mināti bhāgam | asmāi vaḥ pūṣā marutaś ca sarve asmāi vo dātā savitā suvāti z 2 z anṛkṣarā rjavas santu panthāno yebhis sakhāyo yanti no vareyam | saṁ bhagena sam aryamnā saṁ dhātā sṛjatu varcasā naḥ z 3 z yan māhānagnyā jaghanam aśvinā yena vā surā | yenākṣā abhyāṣicyanta tenemām varcasāvatam z 4 z

yac ca varco 'kṣeṣu surāyām ca yad āhitam | yad goṣv aśvinā varcas
 tenemām varcasāvataṃ z 5 z yo 'nidhmo dīdāyāpsv antar yaṃ
 viprāsa īlate adhvaṣeṣu | apām napān madhumatīr apo dā yābhir
 indro vāvṛdhe vīryāvān z 6 z idam ahaṃ ruśantaṃ grābharā tanū-
 dūṣim apa nudāmi | yas sico bhadro rocanas tena tyam apa nudāmi
 z 7 z āsyāi harantu snapanam vrāhmaṇā avīraghnīr ud acantv āpaḥ |
 aryamṇo 'gnim pary eti kṣipram pratīkṣante śvaśurā devarāś ca
 z 8 z śam te hiraṇyam śam u santv āpaś śam te methir bhavati
 śam yugasya tardma | śam ta āpaś śatapavitrā bhavantu śam patyā
 tanvaṃ sam sprāsava z 9 z yathā sindhur nadīnām sāmrajyaṃ
 suṣuve vṛṣā | evā tvaṃ samrajñy edhi tpaśyad astam paretya
 z 10 z 4 z

St 2. In pādas ab Ś has viśāthāyam; imam here disturbs the
 symmetry of meaning. Ś has dhātā in d.

St 3. In pāda a RV and ApMB have the better panthā; the
 syllables eno in the ms might be a sort of dittography.

St 5. In pāda a both Ś and RV 10. 30. 4 have dīdayad.

St 8. In pāda b Lindenau's revision of Ś has acantu: in c
 kṣipram is read also in ApMB 1. 1. 8.

St 10. In pāda d Ś has patyur which is probably intended here.

5

(Ś 14. 1)

[f229a17] saṃrāñ e-[18]dhi śvaśureṣu saṃrājñataś śvaśruvām.
 janāntu saṃrājedhi saṃrāgy uda tevr-[19]śā | yākrantaṃ navam
 yaś ca tatnīre yā devīr antān abhito dadantaḥ tāś tvā ja-[20]rase
 sam vyayanty āyusmatidam pari dhatsva vāsaḥ jīvo rudanti vi
 nayanty adhva-[21]ram dirghām anu prasitīm dīdhiyun narah
 vāman pīṭbhyo ya idam samerire [229b] mayāś patībhyo janayaś
 pariṣvajē | dhruvam syonam prajāya te dhārayām aśmā-[2]na
 devyāś pathivyām upasthe | tam ā rohānumādyā suvirā dirghamān
 tvāyu-[3]s savitā kṛnotu | devas te savitā hastam grhṇātu somo
 rājā supraja-[4]sān kṛnotu | agnis subhagām jātavedāś patyāś
 patnīm jaradaṣṭīr kṛ-[5]notu | grhṇāmi te sūbhagatvāya hastam
 mayā patyā jaradaṣṭīr yathā-[6]saḥ bhago aryamā savitā purandhir
 mahyan tvādūr gārha-[7]patyāya devāḥ yenāgnir amyā bhūmyā
 hastam jagrāha rakṣaṇam. | tena [8] grhṇāmi te hastam mā vya-
 dhiṣṭhā mayā saha | dhātā te hastam agrakīṭ savi-[9]tā te hastam

agrahit. bhagas te hastam agrahid aryamā te hastam agrahīt.
 [10] *patnī tvam asi dharmaṇāham ṛghapatis tava | samey astu*
poṣyā mahyan tvā-[11]dād vṛhaspatih mayā patyā prajāvatī samvī
jīra śaradaś śatam. [12] tvaṣṭā vāso vy adadhās chubhāi kam
vṛhaspateṣ praśiṣā kavīnām. te-[13]nemām nāryam savitā bhagas
ca sūryām iva pari dhattām prajāyāi z 5 z

Read: samrājñy edhi śvaśuresu samrājñy uta śvaśrurvām |
 nanānduḥ samrājñy edhi samrājñy uta devṛṣu z 1 z yā akṛntann
 avayan yāś ca tatnire yā devir antān abhito 'dadanta | tās tvā jarase
 sam vyayanty āyusmatīdam pari dhatsva vāsaḥ z 2 z jīvam rudanti
 vi nayanty adhvaram dīrghām anu prasitīm dīdhiyur naraḥ |
 vāmaṁ pitṛbhyo ya idam samerire mayas patibhyo janayaṣ pariṣvaje
 z 3 z dhruvam syonaṁ prajāyāi te dhārayāmy aśmānaṁ devyāṣ
 pṛthivyām upasthe | tam ā rohānumādyā suvirā dīrgham ta āyus
 savitā kṛnotu z 4 z devas te savitā hastam ṛghṇātu somo rājā
 suprajasaṁ kṛnotu | agnis subhagām jātavedāṣ patyā patnīm jara-
 daṣṭīm kṛnotu z 5 z ṛghṇāmi te sāubhagatvāya hastam mayā patyā
 jaradaṣṭir yathāsaḥ | bhago aryamā savitā purāndhir mahyam
 tvādur gārhapatyāya devāḥ z 6 z yenāgnir asyā bhūmyā hastam
 jagraha dakṣiṇam | tena ṛghṇāmi te hastam mā vyathishthā mayā
 saha z 7 z dhātā te hastam agrahīt savitā te hastam agrahīt |
 bhagas te hastam agrahid aryamā te hastam agrahīt | patnī tvam
 asi dharmaṇāham ṛghapatis tava z 8 z mameyam astu poṣyā mahyam
 tvādād vṛhaspatih | mayā patyā prajāvatī sam jīva śaradaś śatam
 z 9 z tvaṣṭā vāso vy adadhāc chubhe kam vṛhaspateṣ praśiṣā kavīnām
 | tenemām nārīm savitā bhagas ca sūryām iva pari dhattām prajāyāi
 z 10 z 5 z

St 1. This is very like the Ś version but a much varied text
 is given in RV 10. 85. 46, ApMB 1. 6. 6, and SMB 1. 2. 20.

St 2. In pāda c Ś has vyayantv: for readings of other texts
 see WT, with remarks there.

St 3. Here our text agrees with RV 10. 40. 10 in dīdhiyur,
 samerire and janayaṣ.

St 4. In pāda b Ś has pṛthivyā upa°; see Vedic Variants,
 vol. 3, p. 328.

St 5. In pāda d Ś has patye.

St 7. In Ś (st 48) there is a fifth pāda prajāyā ca dhanena ca.

St 8. HG 1. 5. 9 has 12 pādas similar to the first four here,
 Ś has only two.

St 9. In pāda c prajāvatī is read also by RVKh 10. 85 and PG 1. 18. 19.

St 10. In pāda d Ś has prajayā.

6

(§ 14. 1)

[f229b14] dhruhṛstvā proruṇvantu varcasā bhagena jyotiṣmatīdam
 prati muñca prasū va-[15]puḥ uṣāya va sūryasya sandṛṣī indrāgni
 dyāvāpṛthivī ya pūṣā [16] mitrāvaruṇā bhagāu aśvinobhāḥ vṛhas-
 patir maruto vrahma somam i-[17]mām nāryām prajayā vardha-
 yantu | vṛhaspatis sa prathamas sūryāyā śi-[18]rṣe kesān akalpayat.
 | tenemām aśvinā nāryām patyāśśe śoryathā-[19]masi | imām tad
 rūpam yad avama yoṣā jāyām jajñāse manasā cara-[20]ntī | stām
 annantiṣve sagabhi navigvāis ka imām vidvān vi cacanta [21] pāsam.
 | aham vi śyāmi mayi rūpam asyā vedud akapaśyam mana-[f230a]
 sīn kulāyam. ana steyam agnīm manasod amucye svayam sraṣṭhāno
 varuṇasya pāsam [2] imām vi śyāmi varuṇasya pāsam tena tvāba-
 dhnāt savitā sumevah | ṛtasya [3] yonāu sukṛtasya loke syonan te
 stu sahapatnī vadhū | udyatsyadhvam apa rakṣam ha-[4]nāthe
 imām nāryām sukṛte tadāpah | dhātā vipaśyat patim asye viveda
 [5] bhago rājā pura etu prajān. bhagas tataksa caturaṣ pado bhagas
 tataksa catvā-[6]ry aṣpadāni | tvaṣṭā pibeṣa madhyato varadhrām
 sā no stu sumāngali | yenā-[7]jyena haviṣa prajāyāi ca vareṇyam. |
 paśubhyaś cakṣuse ca kam sam agnyam sam i-[8]dhīmahi | śukim-
 śukam vahatum viśvarūpam hiraṇyavarṇam suvṛtam sucakram. |
 [9] ā roha sūrye sukṛtasya lokam syonam patibhyo vahatum kṛṇu
 tvam. | māmśiṣṭhām [10] kumāryām sthūne devakṣate pathi śālāyā
 devyā dvāram syonam kṛṇvo vadhū-[11]patham. | vrahmāparam
 yujyantām vrahma pūrvam vrahmāntato madhyato vrahma sarvatāḥ
 [12] anāsyādhām devapurām prapadya śivā syonāṣ patiloke vi rāja
 z z [13] z 7 z ity aṣṭādaśakāṇḍe prathamō nuvākaḥ z z

In the top margin of f230b is mraṣṭhā; at the end of line 1, in the margin, is m. (indicating end of a pāda); and in the right margin opposite line 12 is vacaḥ, seeming to correct the end of the line.

Read: druhas tvā proruṇvantu varcasā bhagena jyotiṣmatīdam |
 prati muñca prasūr †vapuh uṣāyā vā sūryasya sandṛṣe z 1 z indrāgni
 dyāvāpṛthivī pūṣā mitrāvaruṇā bhago aśvinobhā | vṛhaspatir maruto

vrahma soma imān nārīm prajayā vardhayantu z 2 z vṛhaspatis sa prathamā sūryāyās śirṣe keśān akalpayat | tenemām aśvinā nārīm patyā śśe śobhayāmasi z 3 z idam tad rūpam yad avasta yoṣā jāyām jījñāse manasā carantīm | tām anv artisyē sakhibhir navagvāiḥ ka imān vidvān vi cacarta pāsān z 4 z aham vi śyāmi mayi rūpam asyā vedad avapaśyan manasi kulāyam | na steyam admi manasod amucye svayam śrathnāno varuṇasya pāsam z 5 z imam vi śyāmi varuṇasya pāsam tena tvāhadhnāt savitā suśevah | ṛtasya yonāu sukṛtasya loke syonam te 'stu sahapatni vadhu z 6 z ud yacchadhvam apa rakṣo hanāthemām nārīm sukṛte †tadāpaḥ | dhātā vipācit patim asyāi viveda bhago rājā pura etu prajānan z 7 z bhagas tatakṣa caturas pado bhagas tatakṣa catvāry uśyalāni | tvaṣṭā pipeṣa madhyato vardhrān sā no 'stu sumāṅgalī z 8 z yenājyena haviṣā prajāyāi ca vareṇyam | paśubhyaś cakṣuṣe kam sam agnīm sam idhīmahi z 9 z sukiṅśukaṁ vahatūm viśvarūpam hiraṇyavarṇam suvṛtam sucakram | ā roha sūrye sukṛtasya lokam syonam patibhyo vahatūm kṛṇu tvam z 10 z mā hiṅsiṣṭhām kumāryam sthūne devakṛte pathi | śālāyā devyā dvāram syonam kṛṇmo vadhūpatham z 11 z vrahmāparam yujyatām vrahma pūrvam vrahmāntato madhyato vrahma sarvataḥ | anāvādham devapuram prapadya śivā syonā patiloke vi rāja z 12 z 6 z

ity aṣṭādaśakāṇḍe prathamō 'nuvākaḥ z z

St 1. This has no parallel; perhaps it is not metrical.

St 3. Ś does not have sa in a: in d it has patye sam śobh° which might well be restored here.

St 6. This stanza corresponds to Ś st 19, and it agrees in one or another detail with RV 10. 85. 24, TS 1. 1. 10. 2 and 3. 5. 6. 1, and ApMB 1. 5. 16: this last text has two slightly differing versions.

St 7. In pāda b Ś has dadhāta, which we should probably restore.

St 9. The repetition of sam in d is a little strange. This stanza has no parallel.

7

(Ś 14. 2)

[f230a13] om̄ tubhyam agne [14] pary avahat sūryām vahatunā saha | punaḥ patibhyo jāyan dā agne prajayā [15] saha | punaḥ patnīm agnir adād ayaśā saha varcasā | dirghāyur a-[16]syā yaṣ patir jivāmtu śaradaś śatam. | somasya jāyā prathamam gandha-

[17]rvās te apa naṣ patih ṛtīyo agniṣ te patis turīyas te manuṣyajāḥ
 [18]somo dadad gandharvāya gandharvo dad agnaye | rayim ca
 putrāñś cādād agnir ma-[19]hyam atho imam. | ā vām agan sumatir
 vājinīvasūm ny asvīnā hrtsu kā-[20]māñ ayañsata | subhūtam gopā
 mithunā śubhaspatī priyā aryamṇo duryāñ [f230b] aśimahi | sā
 muñcasānā manasā śivena rahim dhehi sarvavīram vacasyam.
 [2] sugam tīrtham saprapāṇam śubhaspatī sthāṇum pathiṣṭhām apa
 durmatim hatam. [3] apa rakṣāñsy apa durmatim hatam śubhas-
 patī vāto aryāto asmāt. [4] purogavo ajayam rakṣāñsy agne
 kṣetravat pūrvo vimṛdho nudasva | yā oṣa-[5]dhayo yā nādyo yāni
 kṣetrāṇi yā vanā | te tvā madhu prajā-[6]vatim praye rakṣantu
 rakṣasaḥ ya imam panthām agat svagam svastivāhanam. [7] yatra
 vīro na riṣyaty anyeṣām virdate vindate vasu | idam su ve nara
 ṣṇuta [8] yāśiṣā dāmpatī vāsam aśnutaḥ ye gandharvāpsarasas ca
 devīr e-[9]ṣa vānaspatyeṣṭhābhyādi tasthuḥ syonās thī asyāi vadhvī
 bhavantu mā hiñ-[10]siṣundhahatum uhyamānam. z 1 z

The first four stanzas are accented in the ms: in the left margin of f230b opposite line 11 is nva, correcting °ṣundha°.

Read: tubhyam agre pary avahant sūryām vahatunā saha | punaṣ
 patibhyo jāyām dā agne prajayā saha z 1 z punaṣ patnim agnir adād
 āyuṣā saha varcasā | dīrghāyur asyā yaṣ patir jivātu śaradaś śatam
 z 2 z somasya jāyā prathamam gandharvas te aparāṣ patih | ṛtīyo
 agniṣ te patis turīyas te manuṣyajāḥ z 3 z somo dadad gandharvāya
 gandharvo dadad agnaye | rayim ca putrāñś cādād agnir mahyam
 atho imām z 4 z ā vām agan sumatir vājinīvasū ny asvīnā hrtsu
 kāmāñ ayañsata | abhūtam gopā mithunā śubhaspatī priyā aryamṇo
 duryāñ aśimahi z 5 z sā mandasānā manasā śivena rayim dhehi
 sarvavīram vacasyam | sugam tīrtham suprapāṇam śubhaspatī
 sthāṇum pathiṣṭhām apa durmatim hatam z 6 z apa rakṣāñsy apa
 durmatim hatam śubhaspatī vahatho aryāto asmāt | purogavo aja
 yā rakṣāñsy agne kṣetravit pūrvo vimṛdho nudasva z 7 z yā oṣadhayo
 yā nadyo yāni kṣetrāṇi yā vanā | te tvā vadhu prajāvatim praye
 rakṣantu rakṣasaḥ z 8 z emam panthām aganma sugam svasti-
 vāhanam | yatra vīro na riṣyaty anyeṣām vindate vasu z 9 z idam
 su me naraś ṣṇuta yayāśiṣā dāmpatī vāmam aśnutaḥ | ye gandharvā
 apsarasaś ca devīr eṣu vānaspatyeṣu ye 'dhi tasthuḥ | syonās te asyāi
 vadhvāi bhavantu mā hiñsiṣur vahatum uhyamānam z 10 z 1 z

St 1. This is RV 10. 85. 38; PG 1. 7. 8; ApMB 1. 5. 3; MG 1. 1. 12: only MG has agne in a, probably an error; see Vedic Variants, vol. 2, p. 402. In c only Ś begins sa naḥ.

St 5. This is RV 10. 40. 12 and ApMB 1. 7. 11, both of which have ayaṅsata in b; and I have kept kāmān in b because it is in ApMB.

St 6. It seems almost certain that our text agrees with the text of Ś; but we might consider muñcamānā in a. This is RV 10. 40. 13.

St 7. This stanza has no parallel.

St 8. In pāda c Ś has tās tvā; but ApMB 1. 7. 9 has te, as here.

St 9. In pāda a Ś has arukṣāma, and ab as in Ś appear as Pāipp 2. 31. 3cd; see also ApMB 1. 6. 11. It seems probable that in our ms the mistake ya imam first arose and then aganma was changed.

8

(Ś 14. 2)

[f230b10] ye vadhvaś candra vahatuṃ ya-[11]kṣma yantu janān
 anu | puras tān yajñīyā devā nayantu yata āgatāḥ [12] mā vidan
 paryāyaṇo ya āsīdanti dāmpatī sugena durgapātahi-[13]tām apa
 drāntv arātayaḥ saṃ kāsāyāmi vahatuṃ vrahmaṇā grhāir aghore-
 [14]ṇa cakṣuṣā mātireṇa | paryānaddham viśvarūpaṃ yasmin
 myonaṃ pa-[15]tibhyas savitā kṛnotu tat. śivā nāryam astum āgam
 imam dhātā loka-[16]m asyāi viveda | tām aryamā bhago aśvino-
 bhāṣ prajāpatiḥ prajāyā [17] vardhayantu | āt*ān*aty arvarā
 nāryam āgam yasyān naro vapantu bija-[18]m asyāḥ śchā vaṣ
 prajān janayād vaksanābhyaḥ bibhrati dudram ṛsadūrdheve-
 [19]ndraḥ pra jayatām bhagasya mumatāv asat. | ud vā tidūrmṛṣyam
 me ha-[20]ntv āpo yoprāni muñcatu | muduṣvatāu vyenasāghnyāu
 śūnam āratām. [f231a] aghoracakṣur apatighny edhi syonā śagmā
 sāsevā muyamā grheṣu | prajāvati vi-[2]rasāur devrkāmema
 agniṃ gārhapatyam saparya | adavaraghiṇi patiraghiṇy edhi
 syona-[3]ḥ paśubhyas sumanas suviraḥ viraśūr devakāmā syonā
 ntvedhiśimahi [4] sumanasyamānā | ut tiṣṭhādaṣ kim iśchant-
 vedamṃ agāhan tvede abhābhūs tvā-[5]d grhā | aśūnyeṣi nirṛti
 yājagandhot tiṣṭhārāte pra pata māmsvi ransthā z [6] z 2 z

Accents are marked on stt 1-3ab and 8-10ab.

Read: ye vadhvaś candraṃ vahatuṃ yakṣmā yanti janān anu |
 puras tān yajñīyā devā nayantu yata āgatāḥ z 1 z mā vidan paryā-
 yaṇo ya āsīdanti dāmpatī | sugena durgam atītām apa drāntv
 arātayaḥ z 2 z saṃ kāsāyāmi vahatuṃ vrahmaṇā grhāir aghoreṇa
 cakṣuṣā mātireṇa | paryānaddham viśvarūpaṃ yad asmin syonaṃ

patibhyas savitā kṛnotu tat z 3 z śivā nārīyam astam āgann imān
 dhātā lokam asyāi viveda | tām aryamā bhago aśvinobhā prajāpatiḥ
 prajāyā vardhayantu z 4 z ātmanvaty urvarā nārīyam āgan yasyām
 naro vapanta bijam asyām | sā vaṣ prajāṁ janayād vākṣaṇābhyo
 bibhratī †dudram ṛsadūrdhe vendraḥ † z 5 z <sinivāli> pra jāyatām
 bhagasya sumatāv asat z 6 z ud va †tid ūrmīś śamyā hantv āpo
 yoktrāṇi muñcata | māduṣkṛtāu vyenasāghnyāu śūnam āratām z 7 z
 aghoracakṣur apatighny edhi syonā śāgmā suśevā suyamā gr̥heṣu |
 prajāvatī vīrasūr devakāmam agniṁ gārhapatyām saparya z 8 z
 adevṛghny apatighny edhi śyonā paśubhyas sumanās suvirā |
 vīrasūr devakāmā syonā sam tvayāidhiṣimahi sumanasyamānāḥ
 z 9 z ut tiṣṭhādaḥ kim icchantidam āgā aham tvede abhibhūs svād
 gr̥hāt | aśūnyāiṣi nirṛte yājaganthot tiṣṭhārāte pra pata †maṁsvi
 rañsthāḥ z 10 z 2 z

St 1. This and the next are RV 10. 85. 31. 32; cd here have appeared as Ppp 7. 3. 6cd.

St 2. Pāda a has appeared as Ppp 5. 6. 6a, where vidhan was allowed to stand; vidan should be read. Ś has paripanthino.

St 3. See ApMB 1. 7. 10 which differs from our reading only by having asyām at the end of c: Ś and Ppp 3. 26. 1c have mitriyeṇa.

St 5. In pāda b we might better read 'vapanta; Ś has vapata.

St 6. See st 2cd in the next hymn.

St 7. See RV 3. 33. 13.

St 8. With this and the next cf RV 10. 85. 44; ApMB 1. 1. 4; and HG 1. 20. 2: these confirm devakāmā.

9

(Ś 14. 2)

[f231a6] yadā gārhapatyām asiparyāyāiḥ pūrvam agniṁ vadkūr
 iyaṁ | adhā [7] sarasvatyāi nārī pitubhyaś ca namas kuru | carma
 varmāitad ā harāsyāi nārīyā [8] upasthire | sinivāli pra jāyatām
 bhagasya sumatāv asat. upa str-[9]nāha balbajam adhi carmaṇi
 rohate | tatropaviśya suprajā imagnyam sapa-[10]ryatu balba-
 janyasya carmajopastr̥ṇīthināḥ tad ā rohatu suprajā yā ka-[11]nyā
 vindate patim. | ā roha camopa sidāgnim eṣa devam hantu
 rakṣān-[12]si | sarvā sumāṅgaly upa sidemam agniṁ sampatnī
 prati bhūṣeḥa de-[13]vām. | pra jāyantām mātulasyād usthām
 nānārūpāḥ paśavo ja-[14]yamānā | iha prajā sam jano patye smāi

suṣeṣṭho bhavatu te putra eṣaḥ | [15] *sumaṅgalī prataranī grhāṇām suṣevā patye śvaśurāya sambhūm.* | [16] *syonā śvaśruṣī pra grhāṇ viṣemām prajāvatī jaradaṣṭir yathāsaḥ.* [17] *samaṅgalīr iyaṁ vadhūr imām sam eta paśyata* | *sāubhāgyam asyāi dattvā dāurbhā-* [18] *gyena paretanā* | *yā dūhārdo yuvatayo yās ceḥa caratir api* | *varco hy a-* [19] *syāi sandatvāyathāsta vyaparetana* | *rukṣmaprastaraṇam vahyaṁ viśvārūpā-* [20] *ṇi bibhratam.* | *ā roha sūryā sāvitṛi vṛhatī sāubhagāya kam.* | [f231b] z 3 z

Read: *yadā gārhapatyam asaṇaryāit pūrvam agnīm vadhūr iyaṁ* | *adhā sarasvatyāi nāri pitṛbhyaś ca namas kuru* z 1 z *śarma varmāitad ā harāsyāi nāryā upastire* | *sinivāli pra jāyatām bhagasya sumatāv asat* z 2 z *upa stṛṇīhi balbajam adhi carmaṇi rohite* | *tatropaviśya suprajā imam agnīm saparyatu* z 3 z *<yaṁ> balbajam nyasyatha carma copastrṇīthana* | *tad ā rohatu suprajā yā kanyā vindate patim* z 4 z *ā roha carmopa sīdāgnīm eṣa devo hantu rakṣānsi sarvā* | *sumaṅgaly upa sīdemam agnīm sampatnī prati bhūṣeḥa devān* z 5 z *pra jāyantām mātur asyā upasthān nānārūpāś paśavo jāyamānāḥ* | *iha prajāṁ janaya patye śmāi suṣeṣṭho bhavatu te putra eṣaḥ* z 6 z *sumaṅgalī prataranī grhāṇām suṣevā patye śvaśurāya śambhūḥ* | *syonā śvaśrvāi pra grhāṇ viṣemām prajāvatī jaradaṣṭir yathāsaḥ* z 7 z *sumaṅgalīr iyaṁ vadhūr imām sam eta paśyate* | *sāubhāgyam asyāi dattvā dāurbhāgyena paretanā* z 8 z *yā durhārdo yuvatayo yās ceḥa jaratir api* | *varco hy asyāi sandatvāyāthāstaṁ vi paretana* z 9 z *rukmaprastaraṇam vahyaṁ viśvā rūpāṇi bibhratam* | *ā rohat sūryā sāvitṛi vṛhate sāubhagāya kam* z 10 z 3 z

St 2. For this see ApMB 1. 8. 1.

St 5. This is 24ab and 25cd in Ś; the next here is 25ab and 24cd in Ś.

St 7. Pāda d has no exact parallel; but see above 5. 6b (= 14. 1. 50b).

St 9. In pādas cd I have followed RV 10. 85. 33, which is a close parallel to our st 9.

St 10. While *vṛhatī* could stand in d it seems better to read with Ś.

10

(Ś 14. 2)

[f231b1] *ā roha talpaṁ sumanasyamāne iha prajāṁ jane patye asmāi* | *indrā-* [2] *ṇiva suptā buddhyamānā jyotir ugrā usasaḥ pati*

cākarah devāgre [3] ny apadyanta patnī samv aspr̥santi tanvas
tanūbhiḥ sūryeva nāri vi-[4]śvarūpā mahitvā prajāvatī patye sam-
bhavāsira | udīrṣvāta-[5]ṣ patihy eṣāṁ viśvāvasuṁ namasā gīrbhir
iḷe | ****mim iccha pi-[6]trṣudhan vaktām sa te bhāgo januṣā
tasya vidhī | yāpsarasas sadhamādaṁ padaṁ-[7]ny antarā havir-
dhānaṁ sūryaṁ ca | tās te janitram abhi taṣ parehi namas te
ga-[8]ndharvratamanā kṛṇomi | namo gandharvasya manaso namo
bhāsāya cakṣuṣe ca [9] kṛṇva | viśvāvaso namo vrahmānāte
kṛṇomy abhicaryāpsarasas parehi [10] rāyā vayaṁ sumanasa
syāmodīto gandharvam ā yivratām. aghnan sa [11] devas paramaṁ
sadhastham aganma vayaṁ pratiranta ayuḥ saṁ pitarāv r̥dvaie
sr-[12]jetām pitāmātā ja retaso bhavātha | variva yoṣāmām adhi
rohayanām [13]prajāṁ kṛṇvāyām iha rodamānāu ā vām prajāṁ
janayatu prajāpatir a-[14]horātrābhyām sam anaktu aryamā |
adurmaṅgalīṣ patilokam ā viśa śan no a-[15]stu dvipade śaṁ
catuspade | tām pūsaṁśchivatamām erayasva yasyām bijām ma-
[16]nuṣyā vapanti | yā na ūrū usatī viśrayāte yasyām uśantaṣ
praharema [17] śepaḥ | ā rohorum upa datsva hastaṁ pari śvajasva
jāyām sumanasyāma | [18] prajāṁ kṛṇvāthām iha puṣyatu no
yayim dīrghan tv āyus savitā kṛṇutu z [19] z 4 z

Read: ā roha talpaṁ sumanasyamāneha prajāṁ janaya patye
asmāi | indrāṇiva suptā buddhyamānā jyotiragrā uśasas prati
jāgarah z 1 z devā agre ny apadyanta patnīḥ sam v aspr̥santa tanvas
tanūbhiḥ | sūryeva nāri viśvarūpā mahitvā prajāvatī patye saṁ
bhavāsi z 2 z ud īrṣvātas pativatī hy eṣā viśvāvasuṁ namasā gīrbhir
iḷe | jānim iccha pitṛṣadaṁ vyaktām sa te bhāgo januṣā tasya vidhī
z 3 z yā apsarasas sadhamādaṁ madanty antarā havirdhānaṁ
sūryaṁ ca | tās te janitram abhi tās parehi namas te gandhar-
vartunā kṛṇomi z 4 z namo gandharvasya manase namo bhāsāya
cakṣuṣe ca kṛṇmaḥ | viśvāvaso namo vrahmanā te kṛṇomy abhi
cāryā apsarasas parehi z 5 z rāyā vayaṁ sumanasas syāmod ito
gandharvam āvivrtāma | agan sa devas paramaṁ sadhastham
aganma vayaṁ pratiranta āyuh z 6 z saṁ pitarā vṛddhaye sr̥jethām
pitā mātā ca retaso bhavāthaḥ | vara iva yoṣām adhi rohayāinām
prajāṁ kṛṇvāthām iha modamānāu z 7 z ā vām prajāṁ janayatu
prajāpatir ahorātrābhyām sam anaktv aryamā | adurmaṅgalīṣ pati-
lokam ā viśemaṁ śaṁ no astu dvipade śaṁ catuspade z 8 z tām
pūsaṁ chivatamām erayasva yasyām bijām manuṣyā vapanti | yā na
ūrū usatī viśrayāte yasyām uśantaṣ praharema śepaḥ z 9 z ā rohorum

upa dhatsva hastaṁ pari śvajasva jāyāṁ sumanasyamānaḥ | prajāṁ
kṛpāvāthāṁ iha puṣyataṁ rayiṁ dīrghaṁ ta āyus savitā kṛṇotu
z 10 z 4 z

St 3. This is RV 10. 85. 21; in c RV has anyām for jāṁim.

St 4. Pādas ab — Ppp 4. 9. 5ab; Ś omits yā.

St 5. In pāda c Ś has jāyā, which is rather better.

St 7. Whitney calls vṛddhaye in c “a welcome emendation.”

In c Ś has marya iva.

St 8. This is RV 10. 85. 43; SMB 1. 2. 18; ApMB 1. 11. 5:
variants are not significant.

St 9. RV 10. 85. 37 has viśrayāte; ApMB 1. 11. 6 and PG
1. 4. 16 support this reading.

11

(Ś 14. 2)

[f231b19] yan no diti vrahmabhāgaṁ vadhūyor vāso vadhvas ca
vastram. yu-[20]vaṁ vrahmaṇa manyamāno vṛhaspate sākam
indraś ca dhattām. | devāir da-[f232a]ttam vanunā sākam etad
vādhūyaṁ baddho vāso syāḥ ye vrahmaṇe cikituṣe [2] dadāti sa
yad raksānsi tṛpyāni hanti | syonād yoner adhi buddhyamānāu
[3] hasārāu mahasā modamānāu subhāu suputrāu sukrtāu carātāu
ca-[4]rātāu jīvā uśaso vibhāti | navam vasānas surabhis savāso-
dāgham [5] jica uśaso vibhāti | āṇḍāt patatrivāsukṣi viśvasmā-
cāinasa-[6]s pari | śumbhani dyāvāpṛthivī yantu sumne mahivrate |
āpas sapta [7] suvantī tā no muñcantv anhasaḥ sūryāyāi devebhyo
mitrāya varuṇā-[8]ya ca | ye bhūtasya pracetasas tebhyo ham
akaran namaḥ | yad ite jad du-[9]rbhis sruṣaḥ purā jatrubhya
ādadaḥ sadhotā sandhiṁ maghavā purova-[10]sun iṣkartā vīkṛtaṁ
punaḥ apāsmad antamad uścam nīlam piśāṅgam u-[11]ta lohitaṁ
yat. | nirmahani tyam praghātākev asmin tā sthānāv adhy ā [12]
srjāmi | yāvatiḥ kṛtyā pascācāne yāvanto rājño varuṇasya pā-
[13]śāt. ṛddhayo yas samṛddhayās cāvasmīn tās tā no muñcāmi
sarvām. [14] ye nā yāvati sidavo ye ca tantavaḥ vāso yat patnī-
bhṛtaṁ tanvā syona-[15]m upa sprśaḥ z 5 z

Read: yaṁ †no diti† vrahmabhāgaṁ vadhūyor <vādhūyaṁ>
vāso vadhvas ca vastram | yuvaṁ vrahmaṇa idaṁ manyamānāu
vṛhaspate sākam indraś ca dattam z 1 z devāir dattam vanunā sākam
etad vādhūyaṁ vadhvo vāso ‘syāḥ | yo vrahmaṇe cikituṣe dadāti sa

id rakṣāṅsi talpyāni hanti z 2 z syonād yoner adhi budhyamānāu hasāmudāu mahasā modamānāu | śubhāu suputrāu sukṛtāu carātas carāto jīvā uṣaso vibhātīḥ z 3 z navam vasānas surabhis suvāsā udāgām jīva uṣaso vibhātīḥ | āṇḍāt patatrīvamukṣi viśvasmād enasaṣ pari z 4 z śumbhanī dyāvāpṛthivi antismune mahivrate | āpas sapta sravantī tā no muñcantv anhasaḥ z 5 z sūryāyāi devbhyo mitrāya varuṇāya ca | ye bhūtasya pracetasas tebhyo 'ham akaram namaḥ z 6 z yad ṛte cid abhiśriṣaṣ purā jatrubhya āṛdaḥ | samdhātā samdhim maghavā purovasur iṣkartā viḥṛtaṁ punaḥ z 7 z apāsmad ṭantamad ucehan nīlam piśāṅgam uta lohitaṁ yat | nirdahanī yā praghātaky asmin tām sthāpāv adhy ā sṛjāmi z 8 z yāvatiṣ kṛtyā ṭpaścācāne yāvanto rājño varuṇasya pāsāḥ | vyṛdhayo yā asamṛddhayaś cāvāsmin tā sthāpāu muñcāmi sarvāḥ z 9 z ye 'ntā yāvatiḥ sico ya otavo ye ca tantavaḥ | vāso yat patnībhīr utaṁ tanvā syonam upa sprśaḥ z 10 z 5 z

St 1. In pāda a Ś has me datto vr° which Ppp may have had.

St 2. In pāda a Ś has manunā.

St 3. In pāda d Ś does not have the verb; its c is sugū suputrāu sugṛhāu tarāthaḥ.

St 5. This appears also as Ś 7. 112. 1 as well as 14. 2. 45.

St 7. Cf especially RV 8. 1. 12; TA 4. 20. 1; ApMB 1. 7. 1.

St 10. For pāda d Ś has tan naḥ syonam upa sprśāt; it might be well to read so here.

12

(Ś 14. 2)

[f232a] usatis kanyalā imāṣ pitṛlokāt patim [16] yati | ava dāksam asirakṣatas svāhā vṛhaspatināvasrṣtām viśve [17] devā adhārayim. varco goṣu pravīṣtām yat tenemā sam sṛjāmasi | vṛ-[18]haspatināvasrṣtām viśve devā adhārayim. tejo goṣu pravīṣtām [19] yat tenemā sam sṛjāmasi vṛhaspatināvasrṣtām viśve devā adhāra-[20]yim. yo goṣu pravīṣto yat tenemā sam sṛjāmasi vṛhaspatināvasrṣtām [21] viśve devā adhārayim. yaśo goṣu pravīṣtām yat tenemā sam sṛjāma-[f232b]si | vṛhaspatināvasrṣtām viśve devā adhārayim. bha-[2]go goṣu pravīṣto yas tenemā sam sṛjāmasi | yad asāu duhitā [3] tava vikresu arujat. bahu rodhena kṛṇuty agham. | agniṣvāt tasmād e-[4]nasaḥ savitā ca pra muñcatām. | yad aśi keśino janā grhe te [5] samanṛtyeṣu rodena kṛṇvatir agham. yaj jāmano yad yuvatayo grhe [6] te samanṛtyasu rodena kṛṇvato

agham. yad amūm dampatī ubhe vivā-[7]he aghamāruto rodēna
kr̥ṇutāv agham. z 6 z

The first six stanzas here are accented in the ms; in the left margin of f232b about opposite line 5 is ryo.

Read: usātiṣ kanyaḷā imāṣ pitṛlokāt patim yatih | ava dākṣam
asṛkṣata svāhā z 1 z vṛhaspatināvasrṣtām viśve devā adhārayan |
varco goṣu pravīṣtām yat tenemām saṁ sr̥jāmasi z 2 z vṛhaspatinā-
vasrṣtām viśve devā adhārayan | tejo goṣu ° ° ° z 3 z vṛha-
spatināvasrṣtām viśve devā adhārayan | payo goṣu ° ° ° z 4 z
vṛhaspatināvasrṣtām viśve devā adhārayan | yaśo goṣu ° ° °
z 5 z vṛhaspatināvasrṣtām viśve devā adhārayan | bhago goṣu pra-
viṣṭo yas tenemām saṁ sr̥jāmasi z 6 z yad asāu duhitā tava vikeśy
arudād bahu rodēna kr̥ṇvaty agham | agniṣ tvā tasmād enasaḥ
savitā ca pra muñcatām z 7 z yad amī keśino janā gr̥he te sama-
nartiṣū rodēna kr̥ṇvanto agham | agniṣ tvā ° ° ° z 8 z yaj
jāmāyo yad yuvatayo gr̥he te samanartiṣū rodēna kr̥ṇvatir agham |
agniṣ tvā ° ° ° z 9 z yad amū dampatī ubhāu vivāhe agham
āruto rodēna kr̥ṇvantāv agham | <agniṣ tvā tasmād enasaḥ savitā
ca pra muñcatām> z 10 z 6 z

St 1. In pāda c ś has dākṣam; dakṣam would probably be better than dākṣam.

St 10. To have concord of gender it seems necessary to read ubhāu. This stanza has no exact parallel.

13

(ś 14.2)

[f232b7] yat te prajāyām [8] paśuṣu yad vā gr̥he niṣṭhitur
aghakṛdbhir agham kṛtam. agniṣ tvā ta-[9]smād enasaḥ savitā ca
pra muñcatām. | yan nārīr upavrūte pūlpā-[10]ṇy avṛpantikā
dirghāyur astu me patir edhantā pitaro mama | ehamāv i-[11]ndra
san nuda cakravākeva dampatī | prajāvantāu svastakāu dirgham
ā-[12]yur vyaśnutām. yad āsandhyātadhāne yad vopavāsane kṛtam.
vivāhe [13] kṛtyām yām cakrur āsnāne tam ni dadhmāsi | yad
duṣkṛtām yaś chamalām vi-[14]vivāhe vahato ca yat. tat sam-
bharasya kambale mṛjmahe duritam vayam. [15] sambale malām
mādayitvā kambale mṛjmahe duritam vayam. samba-[16]le malām
mādayitvā kambale duritam vayam. abhūmi yajñeyā-[17]ś śud-

dhās prānām yoṣi tāriṣam. | yā me priyatamā tanū sā me vibhā-
 [18]*ya vāsasaḥ tasyāgre tvaṁ vanaspate nīvaṁ kṛṇuṣva mā vayam*
ruśāma | [19] kṛtrimaṣ kaṅkataś śatadanyeṣu apāśyāt keśam
malam upaśirṣanyam li-[20]khā | aṅgād aṅgād yoyam asyām upa
yakṣmaṁ ni dhattana | tan mā prāpat pr-[f233a]thivīm mota
devān imāṁ mām pāpam urvy āntarikṣam. apo mā prānām balam
odad agne [2] nimam mā prāpat pitṛś ca sarvān. | san tva bāhyāmi
payasā pṛthivyās san tvā na-[3]hyāmi payasoṣadhīnām. san tvā
nahyāmi prajāyā dhanena sā sannaddhā sā[4]nnahi vājanemam.
 z 7 z

In the left margin opposite line 8 is śvā, and opposite line 10 is manti.

Read: yat te prajāyām paśuṣu yad vā grhe niṣṭhitam agha-
 krdbhir agham kṛtam | agniṣ tvā tasmād enasaḥ savitā ca pra
 muñcatām z 1 z iyaṁ nāry upa brūte pūlpāny āvapantikā | dīrghāyur
 astu me patir edhantām pitaro mama z 2 z ihemāv indra saṁ nuda
 cakravākeva dāmpatī | prajāvantāu svastakāu dīrgham āyur vy
 āśnutām z 3 z yad āsandyā upadhāne yad vopavāsane kṛtam |
 vivāhe kṛtyām cakrur āsnāne tāṁ ni dadhmaṣi z 4 z yad duṣkṛtaṁ
 yac chamalāṁ vivāhe vahatāu ca yat | tat sambharasya kambale
 mṛjmahe duritaṁ vayam z 5 z sambhale malam sādāyitvā kambale
 duritaṁ vayam | abhūma yajñiyās śuddhāṣ pra na āyūñṣi tāriṣam
 z 6 z yā me priyatamā tanūs sā me bibhāya vāsasaḥ | tasyāgre tvaṁ
 vanaspate nīvīm kṛṇuṣva mā vayam riśāma z 7 z kṛtrimaṣ kaṅkataś
 śatadan ya eṣaḥ | apāśyās keśyam malam apa śirṣanyam likhāt
 z 8 z aṅgād-aṅgād yūyam asyām apa yakṣmaṁ ni dhattana | tan
 mā prāpat pṛthivīm mota devān divaṁ mā prāpad urv antarikṣam |
 apo mā prāpan malam etad agne yamaṁ mā prāpat pitṛś ca
 sarvān z 9 z saṁ tvā nahyāmi payasā pṛthivyās saṁ tvā nahyāmi
 payasāuśadhīnām | saṁ tvā nahyāmi prajāyā dhanena sā saṁnaddhā
 sanuhi vājam emam z 10 z 7 z

St 2. For pāda d ś has jīvati śaradaḥ śatam; SMB, HG, and PG read for d almost as here, having jñatayo for pitaro.

St 6. Pāda d as here is given by the ms at 11. 3. 4d also, where tāriṣat seems necessary; here it would seem better.

St 9. In pāda b asyām is not as good as the genitive which ś has, but it is possible.

St 10. Cf. also TS 3. 5. 6. 1.

14

(Ś 14. 2)

[f233a4] amo ham asmi sã tvañ dyãur ahañ pṛthimano ma-
 [5]nas si vãkyam tãv iha mambhavãva prajãm ã janayãvahi |
 jayanti nogruva* pi-[6]vaṣ pitryantu sadãnugãh | ariṣṭãm asyate-
 mahi vṛhate vãjasãtaye | ye pi-[7]taro vadhũdarṣã nimam vahatun
 ãgamam. | tasyãì vadhvì sampatnì prajãvaṣ carma yaśchatu |
 [8] idam pũrvãgam raṣanãyamãnã prajãm asyãì draviṇam ceha
 dhattãm. | tvãm vaha-[9]ntv aktasyãbhi panthãm virãḍ iyañ supra-
 jãtvajãṣi pra vudhyasva suvakṣa vudhyamãnã [10] dirghãyutvãya
 śataśãradãya | grhãn pṛhi sumanasyamãnã dirghan tãyus sa-
 [11]vitã kṛnotu | vi te muñcãmi raṣanãm vi raṣmìn yoktrãni pari
 carta-[12]nãni ca | ariṣṭãsmim jyotiṣa śivã grhapatãu bhava |
 syonã bhava śvaśu-[13]rebhya syonã patye grhebhyaḥ syonãsyãì
 sarvasyãì viṣe syonãpatyãmyãiṣãm bhava z 8 z [14] z z ity athar-
 vanike pãippalãdayãś śãkhãyam aṣṭãdaśakãnde [15] dvitiiyo
 nuvãkaḥ z z

Read: amo 'ham asmi sã tvañ dyãur ahañ pṛthivi tvañ mano
 'ham asmi vãk tvam | tãv iha sam bhavãva prajãm ã janayãvahãì
 z 1 z janayanti no agravaṣ putriyanti sadãnugãh | ariṣṭãsas sacemahi
 vṛhate vãjasãtaye z 2 z ye pitaro vadhũdarṣã imam vahatum ãgaman
 | te 'syãì vadhvãì sampatnyãì prajãvac charma yacchantu z 3 z
 yedam pũrvãgan raṣanãyamãnã prajãm asyãì draviṇam ceha
 dhattãm | tãm vahantv aktasyãbhi panthãm virãḍ iyañ suprajã aty
 ajãiṣit z 4 z pra budhyasva suvakṣã budhyamãnã dirghãyutvãya
 śataśãradãya | grhãn pṛhi sumanasyamãnã dirghan ta ãyus savitã
 kṛnotu z 5 z vi te muñcãmi raṣanãm vi raṣmìn vi yoktrãni pari-
 cartanãni ca | ariṣṭãsmim jyotiṣi śivã grhapatãu bhava z 6 z syonã
 bhava śvaśurebhyãḥ syonã patye grhebhyãḥ | syonãsyãì sarvasyãì
 viṣe syonãpatyãmyãiṣãm bhava z 7 z 8 z

ity atharvanike pãippalãdayãñ śãkhãyam aṣṭãdaśakãnde dvitiiyo
 'nuvãkaḥ z z

St 1. For pãda b Ś has sãmãham asmy ṛk tvam; our pãda c
 appears elsewhere only in ApMB 1. 3. 14.

St 2. In pãda b Ś has sudãnavãh, and in c ariṣṭãsũ sacevahi.

St 4. In pãda c Ś has agatasyãnu.

St 6. For pãdas ab cf TS 1. 6. 4. 3; MS 1. 4. 1; and KS 5. 3:
 for cd there seem to be no parallels.

St 7. This st 27 in Ś, which has in c syonã puṣṭãyãì°.

15

(§ 13. 1)

[f233a15] *ud ehi vājin yo psv antar idam rāṣṭram pra viṣi*
 [16] *sūnṛtāvāt. yayo rohito viśvabhṛtam jajāna | sa tvā rāṣṭāya*
subhṛtam pipantu [17] *ud vājagan yo psv antar viṣā roha tud*
yonayo yā somam dadhānā | poṣadhīr gās ca-[18] *tusṣādo dvipadā*
veśa eha z om yūyam ugrā marutaṣ pṛśnimātara indre yu-[20] *jā*
pra mṛṇita śatrūn. ā vo rohitaś śṛṇavat sudānavas triṣuptā marutas
svādu-[21] *saṁnudaḥ | ruho ruroha rohito ruroha garbho janinām*
janitām upastham. tā-[f233b] *tābhis saṁrabdho anv avindat ṣaḍ*
urvī gātum prapaśyann iha rāṣṭram āha | yā te rāṣṭram i-[2] *ha*
rohito hā ṣṛdho vy āsthad abhayat tehabhūḥ tasmāi te dyāvāpṛthivī
revatī[3] *bhīṣ kāman duhātām iha śakvarībhiḥ rohito dyāvāpṛthivī*
jajāna tam [4] *tantum parameṣṭhī tatāna | tatra śāśriye aja ekapā*
adr̥ṇhat tena sva stabhitām [5] *tena nāhāḥ tenāntarikṣam vimatā*
rakṣāṁsi tena devā mṛtam anv avindan. | vi [6] *rohito mṛśad*
viśvarūpaṁ samākṛṇvānaṣ pararuho ruhaś ca | divam rūḍhvā
ma-[7] *hatā mahimnā sam te rāṣṭram anaktu payasā gṛtēna | yas te*
ruhor yās tārko [8] *yābhīr āpṛṇāsi divam antarikṣam. tāsām*
vrahmaṇā payasā vāv-[9] *dhānā viśa rāṣṭre jāgraha rohitasya |*
yās te viśas tapasas sambabhūvur va-[10] *tsam gāyatrirm anu tā*
yaguḥ tās tvā viśantu manasā śivena saṁmātā va-[11] *tso bhī eta*
rohitā z 1 z

In the right hand margin of f233b opposite line 10 is pā, with indication that it corrects saṁmātā.

Read: *ud ehi vājin yo 'psv antar idam rāṣṭram pra viśa sūnṛtāvāt*
 | *yo rohito viśvabhṛtam jajāna sa tvā rāṣṭrāya subhṛtam pipantu*
z 1 z ud vāja āgan yo 'psv antar viśa ā roha tvadyonayo yāḥ |
somam dadhāno 'pa oṣadhīr gās catuspado dvipada ā veśayeha z 2 z
yūyam ugrā marutaṣ pṛśnimātara indreṇa yujā pra mṛṇita śatrūn |
ā vo rohitaś śṛṇavat sudānavas triṣaptā marutas svādusammudah
z 3 z ruho ruroha rohito ruroha garbho janinām januṣām upastham
 | *tābhis saṁrabdho anv avindat ṣaḍ urvīr gātum prapaśyann iha*
rāṣṭram āhāḥ z 4 z ā te rāṣṭram iha rohito 'hār mṛdho vy āsthad
abhayam te abhūt | tasmāi te dyāvāpṛthivī revatibhiṣ kāman
duhātām iha śakvarībhiḥ z 5 z rohito dyāvāpṛthivī jajāna tasmin
tantum parameṣṭhī tatāna | tatra śīśriye aja ekapād adṛṇhad
 <*dyāvāpṛthivī balena z 6 z rohito dyāvāpṛthivī adṛṇhat*> *tena sva*

stabhitam tena nākaḥ | tenāntarikṣam vimitā rajānsi tena devā
amṛtam anv avindan z 7 z vi rohito 'mrād viśvarūpaṁ samā-
krṇvāṇaṣ praruho ruhaś ca | divam rūḍhvā mahatā mahimnā sam
te rāṣṭram anaktu payasā ghr̥tena z 8 z yās te <ruhaṣ pra->ruho
yās ta āruho yābhīr āpṛṇāsi divam antarikṣam | tāsām vrahmaṇā
payasā vāvṛdhāno viśi rāṣṭrā jāgṛhi rohitasya z 9 z yās te viśas
tapasas sambabhūvur vatsam gāyatrīm anu tā ihāguḥ | tās tvā
viśantu manasā śivena sanmātā vatso 'bhy etu rohitaḥ z 10 z 1 z

St 1. In pāda c Ś has viśvam idam; in d bibhartu, while TB has dadhātu. Our variant in d is a frequent type and often is wrong.

St 4. In pāda c Ś has samrabdham anv avindan, TB has °rabdho avidat.

St 6. Pāipp as edited agrees with TB in having tasmin in b and ekapād in c.

St 7. Pāda d appears as Ppp 7. 6. 1b, in another connection.

16

(Ś 13. 1)

[f233b11] ūrdhvo rohito dhī nāke asthād viśvā rū-[12]pāṇi
janayan yuvā kavīh tigmenāgni jyotisā vi bhāsi tṛtīye [13] cakṣe
rajasi priyāni | sahasraśṛṅgo vṛsabho jātavedā ghr̥tā-[14]hulīś
somaṣṛṣṭhas suvirāh gāma hisin nāthito netvā jahājī [15] gopoṣam
ca me virapoṣam ca dheki | rohito yajñasya janitā mukham ca
ro-[16]hitayā vācā śrotrena manasā juhomi | rohitan devā yantu
[17] sumanasyamānā sa mā rohāis sāmītye rohayāti | rohito yajñam
[18] vi dadhād viśvakarmane tasmāt tejānsy upa memāny āguḥ
vocayat te nā-[19]bhīm bhuvanasyādhi majmani | ā tvā ruroha
vrhaty at pañktir āṅkakud varca-[20]mā viśvavedaḥ ā tvā ruroha
rohitākṣam rohito hito retasā [21] saha | ayam vaste garbham
pṛthivyā divam vaste yam antari-[f234a]kṣam. | ayam vradhnasya
viṣṭapas svar lokān sam ānaśe | vācaspate pṛthivī na syonā [2] yonis
talpā suśevā | ihāiva prāṇas sakhye no stu tan tvā paramēṣṭhi
paryavaham [3] varcasā dadhāmi | vācaspate ṛtavaṣ pañca vāiśva-
karmanā parye babhūvuh pa-[4]ra rohito varcasā dadhātu |
vācaspate somanasam manas ca goṣṭhe no gā rama yo-[5]niṣu
prajām. ihāiva prāṇas sakhye no stu tan tvā paramēṣṭhim parya-
vaham varcasā [6] dadhātu | pari tvā dhat savitā devo gnir varcasā

*mitrāvaruṇāv abhi tvā | sarvā-[7]rātīr apakrāmann udahidam
śrāṇ kṛṇuhi mūṇṭāvāt. z 2 z*

Read: ūrdhvo rohito 'dhi nāke asthād viśvā rūpāni janayan
yuvā kavīḥ | tigmenāgne jyotiṣā vi bhāsi tṛtīye cakṣe rajasi priyāni
z 1 z sahasraśrūgo vṛṣabho jātavedā ghṛtāhutis somapṛṣṭhas suvīraḥ
| mā mā hāsīn nāthito net tvā jahāni gopoṣam ca me vīraṣoṣam
ca dhehi z 2 z rohito yajñasya janitā mukhaṁ ca rohitāya vācā
śrotreṇa manasā juhomi | rohitam devā yantu sumanasyamānās sa
mā rohāis sāmityāi rohayāti z 3 z rohito yajñam vy adadhād viśva-
karmaṇe tasmāt tejāṅsya upa memāny āguḥ | voceyam te nabhiṁ
bhuvanasyādhi majmani z 4 z ā tvā ruropa vṛhaty uta paṅktir ā
kakud varcasā viśvavedaḥ | ā tvā ruropa rohitākṣara <ā tvā ruropa>
rohito retasā saha z 5 z ayaṁ vaste garbhaṁ pṛthivyā divaṁ vaste
'yam antarikṣam | ayaṁ vradhnasya viṣṭapas svar lokān sam ānaśe
z 6 z vācaspate pṛthivī naḥ syonā syonā yonis talpā naḥ suśevā |
ihāiva prāṇas sakhye no 'stu taṁ tvā parameṣṭhin pary ahaṁ var-
casā dadhāmi z 7 z vācaspata ṛtavaḥ pañca <ye no> vāiśvakarmaṇāḥ
pari ye babbhūvuḥ | <ihāiva prāṇas sakhye no 'stu taṁ tvā para-
meṣṭhin> pari rohito varcasā dadhātu z 8 z vācaspate sāumanasaṁ
manas ca goṣṭhe no gā ramaya yoniṣu prajām | ihāiva prāṇas sakhye
no 'stu taṁ tvā parameṣṭhin pary ahaṁ varcasā dadhāmi z 9 z pari
tvā dhāt savitā devo 'gnir varcasā mitrāvaruṇāv abhi tvā | sarvā
arātīr apakrāmann ehidam rāṣṭram kṛṇuhi sūṇṭāvāt z 10 z 2 z

St 2. See also KS 35.18 and TB 3.7.2.7; the latter varies considerably.

St 5. Ś has kakub in pāda b; insertion of tvā before kakud would improve the pāda. In c Ś has ruhoḥṣṇihākṣaro vaṣaṭkāra°.

St 7. In pāda d Ś has agnir āyuṣā in st 17, rohita āyuṣā in st 18, and ahaṁ āyuṣā in st 19.

17

(Ś 13.1)

[f234a8] oṁ yan tvā pṛśati rathe pṛśnir vahati rohitāḥ sabhā yāsya
ranim namaḥ te-[9]nemaṁ vrahmanas pate ruhaṁ rohayottamam.
anuvratā rohiṇī rohitasya sū-[10]ryas suvarnā vrñhaspatī suvarcāḥ
mayā vācām viśvarūpām jayema [11] tayā viśyādām pṛtanābhi
syama | idam sado rohiṇī rohitasyāsāu pa-[12]panthās pṛśati yena
yāti | tamā gandharvāḥ kaśyapā vun nayantu tvam rahantu [13]

kavayo prapādam. sūryasyāśvā harayaṣ ketusantas sadā vahanty amṛtā-[14]s sukham ratham. | ghṛtapāvā rohito vājamāno divam devāṣ prśa-[15]tīm ā viveśa | ayaṁ rohito vṛṣabhas tigmaśṛṅgaṣ pary agniṣ pari sū-[16]ryam babhūva | ayo viṣṭabhñāt pṛthivi divam ca tasmād devā ti sṛṣṭi-[17]s sṛjante | rohito divam āruham mahatas pary arnavā | sa-[18]rvā ruha rohito ruhā vimimidvā payasvatīm ghṛtācīm devānām [19] dhevānām dhenur anapasprg eśām. indras somo stv agniṣṛṣṇānta vimṛdho [20] nudasva | samiddho gnis samidhāno ghṛtavṛddho ghṛtāhutaḥ abhi-[21]ṣāḥ asmi viśvāṣāḥ agnis sapatnān. | hantu e mama hantu enān pra [f234b] dahantu agniṣ yo niṣ pṛdanyatu kravyādagninā vayam sapatnān pra dahāmasi | a-[2]gne sapatnam udharam pārayāssad vyathayā sajātam uta pidānam vṛha-[3]spate | indrāgni mitrāvaruṇāv adhare padyantām apratimān yūryamānā | [4] z 3 z

Read: yaṁ tvā pṛṣatī rathe pṛṣnir vahati rohita | śubhā yāsi riṣann apaḥ | tenemaṁ vrahmaṇas pate roham rohayottamam z 1 z anuvratā rohiṇī rohitasya sūris suvarṇā vṛhatī suvarcāḥ | tayā vājān viśvarūpān jayema tayā ṭviṣyādān pṛtanā abhi ṣyāma z 2 z idaṁ sado rohiṇī rohitasyāśvā panthāṣ pṛṣatī yena yāti | tān gandharvāṣ kaśyapā un nayantu tān rohanu kavayo 'pramādam z 3 z sūryasyāśvā harayaṣ ketumantas sadā vahanty amṛtās sukham ratham | ghṛtapāvā rohito bhrājamāno divam devaṣ pṛṣatīm ā viveśa z 4 z ayaṁ rohito vṛṣabhas tigmaśṛṅgaṣ pary agniṁ pari sūryam babhūva | yo viṣṭabhñāt pṛthivīm divam ca tasmād devā ati sṛṣṭīs sṛjante z 5 z rohito divam āruhan mahataṣ pary arnavāt | sarvā ruha rohito ruhaḥ z 6 z vi mime tvā payasvantīm ghṛtācīm devānām dhenur anapasprg eśā | indras so-<maṁ pibatu kṣe->mo 'stv agniṣ pṛāśnātu vi mṛdho nudasva z 7 z samiddho 'gnis samidhāno ghṛtavṛddho ghṛtāhutaḥ | abhiṣāḥ viśvāṣāḥ agnis sapatnān hantu ye mama z 8 z hantu enān pra dahatv agniṣ yo naṣ pṛtanyati | kravyādagninā vayam sapatnān pra dahāmasi z 9 z agne sapatnam adharam pādayāsmad vyathayā sajātam ṭutapidānam vṛhaspate | indrāgni mitrāvaruṇāv adhare padyantām apratimanyūyamānāḥ z 10 z 3 z

St 1. In pāda b both Ś and RV 8. 7. 28 have praṣṭir va°, but it does not seem necessary to restore it. Ś and RV have only three pādas. Our pāda d is Ś 19. 24. 1c.

St 2. In pāda d Ś has viśvāḥ pṛ°.

St 3. In pāda d Ś has rakṣanti; rohayantu would be a good reading.

- St 5. In pāda a Ś has yo, which we might well restore.
 St 7. In pāda a TB 3. 7. 13 and ApŚ 11. 4. 14 read as here.
 St 8. Pāda b = Ppp 6. 9. 11b.

18

(Ś 13. 1)

[f234b4] avācīnān ava jahindra vajreṇa bāhumā | adhā sapa-
 [5]tñān māmakān agnes tejōbhīr ā dadhe | udyan tān deva sūrya
 sapatnān eva ja-[6]hī | divīnān rāsmībhir juhī rātrīmñān tapasā
 vadhis tān hantu amdhama-[7]n tamā | vatso virājo vṛṣabho
 matinām ā ruropa śuklapṛṣṭho antari-[8]kṣam. ghṛtenārkaṁ abhy
 arcanti vatsam vrahma santam vrahmaṇā vardhayantu | divam
 [9] ca roha pṛthivīm ca roha rāṣṭram ca roha draviṇam ca roha |
 prajām ca rohāmṛ-[10]tam ca roha rohitena tanvam sam sprśasva
 | ye devā rāṣṭrabhṛto bhito yantu sū-[11]ryasya tebhīṣ te rohitas
 saṁvidānā | rāṣṭram dadhātu sumanasyamānā | u [12] tvā yajñā
 vrahmapūtā vahanty abhyaktum harayas tvā vahanti | tira-[13]s
 samudram ati rocase arṇavam rohito dyāvāpṛthivī adhi śrite |
 [14] vasujid gojit sandhanājitim sahasram yasya draviṇāni sapta-
 [15]tir vocayan te nābhīm bhuvanasyādhi majmani | yasā yāsi
 pradī-[16]śo diśo nu yasāṣ paśūnām uta carṣanīnām. yasāṣ pṛthi-
 [17]vyādityā upasthe asmi saviteva cāruḥ amitra sann iha veyathe
 [18] sannāna paśyati | yataṣ paśyanti rocanam diva sūryam vipāś-
 yantam. | de-[19]vo deva marcayaty antaś caraty arṇave | samānam
 agnisindhatetvam viduṣ ka-[f235a]vayas pare z 4 z

Read: avācīnān ava jahindra vajreṇa bāhumān | adhā sapatnān
 māmakān agnes tejōbhīr ā dadhe z 1 z udyan tān deva sūrya
 sapatnān me 'va jahi | divīnān rāsmībhir jahi rātrīmñān tapasā
 vadhis te yantv adhamam tamaḥ z 2 z vatso virājo vṛṣabho matinām
 ā ruropa śuklapṛṣṭho antarikṣam | ghṛtenārkaṁ abhy arcanti
 vatsam vrahma santam vrahmaṇā vardhayantu z 3 z divam ca roha
 pṛthivīm ca roha rāṣṭram ca roha draviṇam ca roha | prajām ca
 rohāmṛtam ca roha rohitena tanvam sam sprśasva z 4 z ye devā
 rāṣṭrabhṛto bhito yanti sūryasya | tebhīṣ te rohitas saṁvidāno
 rāṣṭram dadhātu sumanasyamānaḥ z 5 z ut tvā yajñā vrahmapūtā
 vahanty abhy aktum harayas tvā vahanti | tiras samudram ati
 rocase arṇavam z 6 z rohite dyāvāpṛthivī adhi śrite vasujiti gojiti
 sandhanājiti | sahasram yasya draviṇāni saptatir vocyam te nābhīm

bhuvanasyādhi majmani z 7 z yaśā yāsi pradiśo diśo 'nu yaśās paśūnām uta carṣaṇīnām | yaśās pṛthivyā adityā upasthe asmi saviteva cāruḥ z 8 z amutra sann iha vetaḥ saṅs tāni paśyati | itaś paśyanti rocanaṁ divas sūryaṁ vipaścitam z 9 z devo devān marca-yaty antaś caraty arṇave | samānam agnim indhate taṁ viduḥ kavayaś pare z 10 z 4 z

St 2. This has appeared as Ppp 10.10.2, which should be corrected to read as here: see also Ppp 16.152.10.

St 6. In pāda b abhyaktam might be possible.

St 8. Pāda d in Ś begins ahaṁ bhūyāsam; our pāda probably needs correction.

St 9. In pādas ab Ś has vetthetaḥ and paśyasi; if we should restore vettha then we ought to read paśyasi also.

19

(Ś 13.1)

[f235a1] ayaś pareṇa para ity ekā z ekapādī dvipādī [2] sā catuspady aṣṭāpādī navapādī babbhūvuṣī sahasrākṣarā bhuvanasya pañktis ta-[3]syās samudrā adhi vi kṣaranti | ārohan dyām amṛtat prā vāpa badā | u tvā ya-[4]jñam vrahmapūtā vahanti ghṛtam pibantaṁ harayas tvā vahanti | vedat te yamatti ya-[5]t te kramaṇam divi | yat te sadhastham parama vyoman. | sūryo dyām sūryaś pṛthivīm sū-[6]rya āpo ta paśyati | sūryo bhūtasyaīkām cakṣur ā ruroha divam mahi | ūrvir āsam [7] paridhayo vedir bhūmir akalpata | tatrāitāv aṣṭiry ādhanta himam ghaṇsam ca ramhi-[8]tā | himam ghaṇsam rādhāya yūpān kṛtyā parvatām. | varṣājyāv agnī jāte rohi-[9]tasya svarvidah svarvado rohitasya vrahmaṇāgnis samāhitaḥ tasmād ghraṇsas ta-[10]smād yamas tasmād yajño ajāyuta | vrahmaṇāgnis samvidāno vrahmaṇāddho vrā-[11]hmākulataḥ vrahmeddhāv agnījāte rohitammya svarvidah apsu anyas samāhi-[12]taḥ satye adbhis samāhitaḥ yaṁ vātaś pari śumbhati | iyam indro vrahmaṇa-[12]s patiḥ vrahmeddhāv agnījāte rohitasya svarvidah z 5 z ity atharva-[13]ṇikaś pāipalādaśākhāyām aṣṭādaśakāṇḍe tṛtīyo nuvākāḥ zz

Read: ayaś pareṇa para <enāvareṇa padā vatsam bibhratī gāur ud asthāt | sā kadricī kaṁ svid ardham parāgāt kva svit sūte nahi yūthe asmin z 1> z ekapādī dvipādī sā catuspady aṣṭāpādī navapādī babbhūvuṣī | sahasrākṣarā bhuvanasya pañktis tasyās samudrā adhi

vi kṣaranti z 2 z ārohan dyām amṛtaḥ prāva me vacaḥ | ut tvā yajñā
 vrahmapūtā vahanti gṛtaṁ pibantaṁ harayas tvā vahanti z 3 z
 veda tat te amartya yat ta ākramaṇaṁ divi | yat te sadhasthaṁ
 parame vyoman z 4 z sūryo dyām sūryaḥ pṛthivīm sūrya āpo 'ti
 paśyati | sūryo bhūtasyaikam cakṣur ā ruoha divaṁ mahīm z 5 z
 urvīr āsan paridhayo vedir bhūmir akalpata | tatrāitāv ṣaṣṭiry
 ādhatta himaṁ ghraṅsaṁ ca rohitaḥ z 6 z himaṁ ghraṅsaṁ cādhāya
 yūpān kṛtvā parvatān | varṣājyāv agnī ījāte rohitasya svarvidaḥ
 z 7 z svarvido rohitasya vrahmaṇāgnis samāhitaḥ | tasmād ghraṅsas
 tasmād dhimas tasmād yajño ajāyata z 8 z vrahmaṇāgnī samvidānāu
 vrahmavṛddhāu vrahmahufāu | vrahmeddhāv agnī ījāte rohitasya
 svarvidaḥ z 9 z apsv anyas samāhitaḥ satye anyas samāhitaḥ |
 vrahmeddhāv ° ° ° z 10 z yam vātaḥ pariśumbhati yam indro
 vrahmaṇas patiḥ | vrahmeddhāv agnī ījāte rohitasya svarvidaḥ
 z 11 z 5 z

ity ātharvanike pāipalādaśākhāyām aṣṭādaśakāṇḍe tṛtīyo 'nūvākah
 z z

St 1. This previously appeared as 16. 67. 7 (= § 9. 9. 17)

St 3. Pādas bc appeared in the preceding hymn as 6ab.

20

(§ 13. 1 and 2)

[f235a15] *vedim bhūmim kalpayitvā divam kṛtvā dakṣiṇā |*
ghraṅsan tad agnim kṛtvā ca-[16]kāra viśvam ātmanvad varṣeṇā-
jjena rohitā | varṣam ājyam ghraṅśo gnir ve-[17]dir bhūmir
akalpata | tatrāitā sarvatān agnir gīrbhir ūrdhvān akalpayat.
gī-[18]bhīr ūrdhvān kalpayitvā rohito bhūmim avravīt. | tad edam
sarvaṁ jāyatām ya-[19]d bhūtaṁ yaś ca bhavyam. sa yajñaḥ
prathamo bhūto bhavyo ajāyata | tasmādhva ja-[20]yajñedaṁ
sarvaṁ yat kiñ cedam vi rohite | rohitena riṣaṇābhṛtam. ud
a-[f235b]sya ketavo divi śukrā bhrājanta irate | ādityasya nrcakṣaso
mahīvrata-[2]sya mīdḥuśā | yaśam prajñānaṁ svadayanto arcīṣā
svapakṣam āsum patayanta-[3]m arnave | suvāma sūryaṁ bhuvā-
nasya goṣām yo raśmibhin diśābhāti [4] sarvā | yat prām pratyaṁ
svadhayā yādvī śibhin nānārūpe ahanī ka-[5]rṣa māyā | tad āditya
me tat ta mayī sravodako vidvām pari bhūmi jā-[6]yase | vipāś-
citam tarāṇim bhrājamānaṁ vahanti yam haritas sa-[7]pta bahvīḥ
| śrutād divam atti divam anyanāya taṁ tvā paśyema paryanti-[8]m

ājim. mā tvā dabhām paryantam ājīm sugena durgam ati yāhi śībham. [9] divaṅ ca sūryam pṛthivyaṅ ca devī ahorātre vimamāno yad eṣi | svasti te [10] sūrya carato rathāsi yenobhāv anto paryāsi sadyaḥ | yan te vahanti [11] harito vahiṣṭhās tam ā roha sukham āsyaśvam. z 1 z

Read: vedīm bhūmīm kalpayitvā divam kṛtvā dakṣiṇām | ghraṅsam tad agnīm kṛtvā cakāra viśvam ātmanvad varṣeṇājyena rohitāḥ z 1 z varṣam ājyam ghraṅso 'gnir vedir bhūmir akalpata | tatrāitān parvatān agnir gīrbhir ūrdhvān akalpayat z 2 z gīrbhir ūrdhvān kalpayitvā rohito bhūmim avravīt | tad idaṁ sarvaṁ jāyatām yad bhūtam yac ca bhavyam z 3 z sa yajñāḥ prathamō bhūto bhavyo ajāyata | tasmād dha jajña idaṁ sarvaṁ yat kiṅ cedam virocate rohitena ṛṣiṇābhṛtam z 4 z ud asya ketavo divi śukrā bhrājanta irate | ādityasya nṛcaksaso mahivratasya mīdhuṣaḥ z 5 z tyaśām prajñānam svarayanto arciṣā supakṣam āsum patayantam arṇave | stavāma sūryam bhuvanasya gopām yo raśmibhir diśa ābhāti sarvāḥ z 6 z yat prān pratyaṅ svadhayā tyaḍvi śībham nānārupe ahanī karṣi māyayā | tad āditya mahi tat te mahi śravo yad eko viśvaṁ pari bhūma jāyase z 7 z vipaścitān tarāṇīm bhrājamānam vahanti yaṁ haritas sapta bahviḥ | śrutād yaṁ atrir divam unnināya taṁ tvā paśyema pariyāntam ājīm z 8 z mā tvā dabhān pariyāntam ājīm sugena durgam ati yāhi śībham | divaṁ ca sūrya pṛthivīm ca devīm ahorātre vimamāno yad eṣi z 9 z svasti te sūrya carato rathasya yenobhāv antāu paryāsi sadyaḥ | yaṁ te vahanti harito vahiṣṭhās tam ā roha sukham ā svaśvyam z 10 z 1 z

This hymn is made up of stanzas which in Ś are 13. 1. 52-55 and 13. 2. 1-6. Whitney remarks that Ś 13. 1. 56-60 are well omitted.

St 6. In pāda a āśām might be acceptable: Ś has diśām prajñānam svarayantam.

St 7. In pāda a yāsi, as in Ś, would be the most acceptable emendation.

21

(Ś 13. 2)

[f235b11] *sukham sūrya [12] ratham aśumantam syono sya vahnim adhi tiṣṭha vājinam. | yan te vahanti ha-[13]rito vahiṣṭhās śatam āsvā yadi vās sapta bahviḥ sapta śūro hariṣṭhā-[14]ś śatam āsvā yadi vas sapta bahviḥ | sapta śūro harito yātave ra-[15]tho hiranyatvacaso vṛhatir yunktaḥ amoti śakro rajasiḥ parastā-[16]d*

vadhūya devas tamo divasā ruhat. uta ketunā vṛhatā deva āgam
 [17] nupāyavantum̄ avibha jyotir aśvāih divyas suparṇas sthaviro
 vyakṣann ādi-[18]tyāś putram nāthagām abhayām atitā | udyam
 raśmīn ā tanuṣe prajāś sa-[19]rgā vi paśyati | ubhā samudrāu
 kratunā vi bhāsi sarvām lokā [f236a] * * * * *
 śiśūś kundanaṁ paryāto adhvaram. | [2] viśvāny *ny* bhuv*n* * * *
 hiranyo ***ito vahanti z divi [3] tvā u dhārayat sūryā māsāya
 kartavye | sa eka sudhṛtas tapam svar bhūtā [4] vi cākaśat. z ubhāv
 antāu sam arisati vatsas sammātaram iva | nanv e-[5]ti rtaṣ
 purā vrahma devyā amī viduḥ yat samudram adhi śrutam tat
 sivyasu-[6]ta sūrya | madhvāś ca vitato mahān pūrvaś caparaś ca
 yaḥ tvaṁ sam āpnojyo jūtibhi-[7]s tasmātmāpa jigītsati | tenā-
 mṛtasya bhakṣaṇam devānām nāva rundhate |

One upper corner of the ms is completely gone taking half of the first line of f236a and some of the second line. This hymn is accented in the ms.

Read: sukham sūrya ratham aṅsumantaṁ syonaṁ suvahnim adhi
 tiṣṭha vājinam | yaṁ te vahanti harito vahiṣṭhāś śatam aśvā yadi
 vā sapta bahvīh z 1 z sapta sūryo harito yātave rathe hiranyatva-
 caso vṛhatir ayuṅkta | amoci śukro rajasaś parastād vidhūya devas
 tamo divam ā ruhat z 2 z ut ketunā vṛhatā deva āgann apāyuvan
 tamo abhi jyotir aśrāit | divyas suparṇas sthaviro vy akhyad adityāś
 putram nāthagāmo 'bhi yāmi bhītaḥ z 3 z udyan raśmīn ā tanuṣe
 prajāś sarvā vi paśyasi | ubhāu samudrāu kratunā vi bhāsi sarvām
 lokān paribhūr bhrājamānaḥ z 4 z pūrvāparaṁ carato māyayāitāu
 śiśū ḥkundanā pari yāto adhvaram | viśvāny anyo bhuvanābhicaṣṭe
 anyam hiranyā harito vahanti z 5 z divi tvā ḥu adhārayat sūrya
 māsāya kartave | sa eka sudhṛtas tapan svar bhūtāvacaśat z 6 z
 ubhāv antāu sam arṣati vatsas sammātaram iva | nanv etad itaś
 purā vrahma devā amī viduḥ z 7 z yat samudram adhi śritaṁ tat
 ḥsivyasuta sūryaḥ | adhvāsya vitato mahān pūrvaś cāparaś ca yaḥ
 z 8 z taṁ samāpnoti jūtibhis tasmād nāpa cikītsati | tenāmṛtasya
 bhakṣaṇam devānam nāva rundhate z 9 z 2 z

This hymn is accented in the ms.

St 2. In pāda a sūro would give an acceptable meaning.

St 3. In pāda b if apāyuvan may be accepted as pres. ppl. the rest is probably good. In c we might consider retaining vyakṣann as a pres. ppl. For d see 24. 4d.

St 4. Pāda a has occurred as Ppp 4. 16. 8a; b seems to be new. The lacunae are filled out from ś.

St 5. Pādas abc have appeared above as 3. 2abc, and they are also § 7. 81. 1abc. RV 10. 85. 18 has adhvaram as here, and so do MS and TB. The last pāda here is similar to pāda d of § 13. 2. 11; others are entirely different.

St 6. In pāda a Ś has tvātrir, in d viśvā bhūtā°: d has appeared as Ppp 5. 38. 4b.

St 8. In pāda b it may be that siṣāsati as in Ś is intended, or vivyāsati.

St 9. The ms gives no indication of the end of this hymn, but as the next stanza is RV 1. 50. 1 it seems proper to begin the next hymn with that stanza.

22

(§ 13. 2)

[f236a7] u-[8]d u tyam jātavedasam devam vahanti ketavaḥ dr̥ṣe
viśvāya sūryam. | apa tye [9] tāyavo yathā nakṣatṛā yanty
uktubhiḥ sūrāya viśvacakṣase | adṛśyann asya [10] ketavo vi
raśmayo janān̄ anu | bhrājanto agnayo yathā | taranir viśvada-
[11]r̥sato jyotiṣkr̥d asi sūrya | viśvam ā bhāsi rocanā | pratyañn
devānām viśa-[12]ṣ pratyañ ud eṣi mānuṣi | pratyañ viśvam svar
dr̥ṣe | yenā pāvaka cakṣasā [13] bhuṛanyantam janān̄ anu | tvam
varuṇa paśyasi vi dyām eṣi rajas pṛthv a-[14]hā mimāno aktubhiḥ
paśyañ janmāni sūrya | sapta tvā harito rathe vaha-[15]nti deva
sūrya | sapta tvā harito rathe vahanti deva sūrya | śociṣkeṣam
vi-[16]cakṣaṇa | ayukta sapta śundhyavas sūro rathasya naptyaḥ
tābhir yāti svayukti-[17]bhiḥ abhi sā varcasā giras siñcantir ā
caranyataḥ abhi vatsan na dhe-[18]navah tā ṛṣantu śubhriyaḥ
pṛncati varcasā priyaḥ jāta jātir yathā hr̥-[19]dā z 3 z

The ms writes accents in this hymn also.

Read: ud u tyam jātavedasam devam vahanti ketavaḥ | dr̥ṣe
viśvāya sūryam z 1 z apa tye tāyavo yathā nakṣatṛā yanty aktubhiḥ
| sūrāya viśvacakṣase z 2 z adṛśrann asya ketavo vi raśmayo janān̄
anu | bhrājanto agnayo yathā z 3 z taranir viśvadar̥sato jyotiṣkr̥d
asi sūrya | viśvam ā bhāsi rocanam z 4 z pratyañ devānām viśaṣ
pratyañn ud eṣi mānuṣiḥ | pratyañ viśvam svar dr̥ṣe z 5 z yenā
pāvaka cakṣasā bhuṛanyantam janān̄ anu | tvam varuṇa paśyasi
z 6 z vi dyām eṣi rajas pṛthv ahā mimāno aktubhiḥ | paśyañ
janmāni sūrya z 7 z sapta tvā harito rathe vahanti deva sūrya |
śociṣkeṣam vicakṣaṇa z 8 z ayukta sapta śundhyavas sūro rathasya

naptyaḥ | tābhīr yāti svayuktibhiḥ z 9 z abhi mā varcasā giras
siñcanti ā caranyatīḥ | abhi vatsam na dhenavaḥ z 10 z tā arṣantu
śubhriyaḥ pr̥ncatīr varcasā payaḥ | jātam jātir yathā hr̥dā z 11 z 3 z

The first nine stanzas here are RV 1. 50. 1-9; they appear in a number of other texts, but more notable perhaps is the fact that the eleven stanzas of this Pāipp hymn are Ś 20. 47. 13-21 plus 48. 1 and 2.

St 3. In pāda a RV, Ś 20. 47, and some others have adṛśram.

St 4. In pāda c rocanā as in the ms could stand, but it would be more awkward than rocanam which most texts have; but Ś has rocana in 13. 2. 19 and it may be that something of that sort is in the Atharvan tradition.

St 7. In pāda b only Ś in Bk 13 has ahar.

St 8. In pāda b I give °cakṣaṇa with RV, SV, and TS, also Ś 20. 47. 23; here, however, as in st 4c it may be that the Atharvan tradition is °cakṣaṇam.

St 10. In pāda a Ś has tvā, and in b °yuvāḥ.

23

(Ś 13. 2)

[f236a19] vajra eva sādhvīyaḥ kintyaṁ śrayamāṇam ā vahām. ||
[f236b] mahyam āru ghṛtaghṛta priyaḥ rohito * * * * *
[2] ni gāyitasyo jāyate namas sa devānām adhipatīr bahhūva | y*
viśvacarṣaṇi-[3]r uta viśvatomukho viśvatobāhur uta viśvataspāt. |
sam bahubhyām dhamati [4] saspatatrāir dyāvābhūmī janayan deva
ekah | ekapā dvipado bhūyo vi [5] cakrame ta ekapadas tanvām sam
āsate | atandro yāsyām harito yad āsthā-[6]d divi rūpam kṛnuthe
rocāmānah ketumān rubhyaṁ sahamāno rajānsi viśvā-[7]dibhyaḥ
pravato vi bhāvasi | baṇ mahān asi sūrya baḷ āditya mahān a-[8]si
| mahas te mahato mahimās tvasāditya mahān asi | rocasa divi
ro-[9]casa rocasa rocasa psv antaḥ | ubhā samudro ruvā vy āpita
devo devāsi [10] mahiṣa svarvit | arvāk parastād vaco viddhāsur
vipascit patayam pataṅgaḥ [11] viṣṇur vicittas śavame sādhitīṣṭham
pra ketunā sahate viśvam ejat. tigmo [12] pibhrājam tanvās śiśāno
ruṅgamāsun dhṛavato rarāṇāḥ jyotiṣmān pañkti [13] mahiṣo
vayodhā viśvāsthās padīśaḥ kalpamānah | citras cikivān mahi-
[14]śas suparnārocayan nodasim antarīksam. | ahorātri pari sūryam
vasāna [15] pra pya viśvās tirato vīryāni z 4 z

The break on this folio has destroyed the second half of line 1 of f236b. Accents are marked on the first four stanzas. In the left hand margin of f236b opposite line 6 is *ṣe* correcting *kr̥ṇuthe*.

Read: ugrāya †vasā dhiyaṣ kīrtim śremānam ā vahān | mahyam āyur ghṛtaṁ payaḥ z 1 z rohito <divam āruhat tapasā tapasvī | sa yo>nim āiti sa u jāyate punas sa devānām adhipatir babhūva z 2 z yo viśvacarṣaṇir uta viśvatomukho viśvatobāhur uta viśvataspāt | saṁ bāhubhyāṁ dhamati saṁ patatrāir dyāvābhūmī janayan deva ekaḥ z 3 z ekapād dvipado bhūyo vi cakrame <dvipāt tripādam abhy eti paścāt | dvipād dha ṣaṭpado bhūyo vi cakrame> ta ekapadas tanvaṁ sam āsate z 4 z atandro yāsyān harito yad āsthād divi rūpaṁ kr̥ṇuṣe samānaḥ | ketumān uḍyan sahamāno rajāṁsi viśvā āditya pravato vi bhāsi z 5 z baṅ mahān asi sūrya baḍ āditya mahān asi | mahāns te mahato mahimā tvam āditya mahān asi z 6 z rocase divi rocase rocase †psv antaḥ | ubhā samudrāu rucā vy āpiṭha devo devāsi mahiṣaḥ svarviṭ z 7 z arvāk parastāt †vaso vyadhva āśur vipaścīt patayan patamgaḥ | viṣṇur vicittaś śavasādhitīṣṭhan pra ketunā saḥate viśvam ejaṭ z 8 z tīgmo vibhrājan tanvaś śiśāno †raṁgamāsun pravato rarānaḥ | jyotiśmān pakṣī mahiṣo vayodhā viśvā āsthāś pradīśāś kalpamānaḥ z 9 z citraś cikivān mahiṣas suparna ārocayan rodasī antarikṣam | ahorātre pari sūryaṁ vasāne prāśya viśvā tirato viryāni z 10 z 4 z

St 1. This is Ś 20. 48. 3, which has *yaśaso dhiyaḥ* ° *indriyam* ° in ab.

St 2. At the beginning of f236b2 the ms is slightly cracked and the letters may be *nimā* ° instead of *nigā* ° as given in transliteration. Whitney reports that Ppp reads *ākramīt* in a; the birchbark is broken and in my copy of Bm several pages are missing just here, so I cannot verify the report. This stanza is Ś 13. 2. 25.

St 3. This appears RV 10. 81. 3 and elsewhere; *pāda a* is given here as in Ś, bcd agree with RV.

St 5. In *pāda b* Ś has *dve rūpe kr̥ṇute*.

St 6. For this stanza we surely have the same text as in Ś; RV and others vary considerably.

St 7. In ab Ś has, between the second and third *rocasa*, *antarikṣe patamga pṛthivyāṁ*.

St 8. In *pāda a* Ś has *arvān* ° *prayato*; at the end of d *svarvit*.

St 9. In *pāda a* *tanvaś* is perhaps not as good as *tanvaṁ* in Ś; in d Ś has *āsthāt*.

[f236b15] *cittran devānām ketur anikam [16] jyotiṣmān pradiśas sūrya udyam. divākaro tu dyumnāis lamānsi viśvātārya [17] duritāni sukrā | cittram devānām ud agād anikam cakṣur mitrasya varuna-[18]syāgneḥ āprā dyāvāpṛthivī antarikṣam sūrya ātmā jagatas tasthuśaś ca z [19] uccā patam arunaṁ suparnaṁ madhye divas taraṇim bhrājam. paśyema tvā savi-[f237a]tāraṁ yam āhur ajasraṁ jyotir yad avindad atri divas pṛṣṭhe dhāvamānaṁ suparnaṁ [2] nādityaś putraṁ nāthagāma bhā yāma bhītā | sa nā sūryaś pratad dīrgham āyur mā [3] riśāma sumatāu te syāma | ahorātrāṇi vi dadāthi kṛṇvānaś pāṛthi-[4]vāñ rajaḥ navam navam sakhī bhavam kṛṇuṣe deve sūrya | sahasrāhuṁ yotāvṛsya [5] pakṣāu harer haṁsasya haritas svargam. | sa viśvāñ devāñ tinas saptathus sampaśa-[6]n yāti bhuvanāni viśvā | rohito loko bhavabhū rohito gre prajāpatiḥ rohi-[7]to yajñānā sukham rohito jyotir ucyase | rohito bhūto bhavat. | rohito raśmi-[8]bhīḥ bhūmyaṁ samudram anu sañ cara | sarvā diśas sañ carati rohito adhi-[9]patir divaḥ divaṁ samudram ād bhūmyaṁ sarvān lokān vi rahati z 5 z*

In the right hand margin of f237a, opposite line 3, is dathi. The ms marks accents on the first two stanzas.

Read: *citram devānām ketur anikam jyotiṣmān pradiśas sūrya udyan | divākaro 'ti dyumnāis tamānsi viśvātārīd duritāni sukrāḥ z 1 z citram devānām ud agād anikam cakṣur mitrasya varuna-syāgneḥ | āprā dyāvāpṛthivī antarikṣam sūrya ātmā jagatas tasthuśaś ca z 2 z uccā patantam arunaṁ suparnaṁ madhye divas taraṇim bhrājamānaṁ | paśyema tvā savitāraṁ yam āhur ajasraṁ jyotir yad avindad atriḥ z 3 z divas pṛṣṭhe dhāvamānaṁ suparnaṁ adityaś putraṁ nāthagāmo 'bhi yāmi bhītāḥ | sa naḥ sūrya pra tira dīrgham āyur mā riśāma sumatāu te syāma z 4 z ahorātrāṇi vidadhat kṛṇvānaś pāṛthivāñ rajaḥ | navam-navam sakhībhavan kṛṇuṣe deva sūrya z 5 z sahasrāhnyam yutāv asya pakṣāu harer haṁsasya haratas svargam | sa viśvāñ devāñ tinas 'saptathus sampāśyan yāti bhuvanāni viśvā z 6 z rohito loko 'bhavad rohito 'gre prajāpatiḥ | rohito yajñānām mukham rohito jyotir ucyate z 7 z rohito bhūto 'bhavad <rohito 'ty atapad divam> | rohito raśmibhir bhūmīr samudram anu sañ carat z 8 z sarvā diśas sañ carati rohito adhipatir divaḥ | divaṁ samudram ād bhūmīr sarvān lokān vi rakṣati z 9 z 5 z*

St 2. This is RV 1. 115. 1, appearing also in a number of other texts; only § 13. 2. 35 has āprād in c.

St 5. This stanza is new except that a appears as RV 10. 190. 2c.

St 6. In pāda a § has viyatāv, in b patataḥ, and in c urasy upadadya.

St 7. Pāda a here is § st 40a; § 39a has kālo; our d has no parallel.

St 8. Pāda a has no parallel.

25

(§ 13. 2)

[f237a10] vitanyaṅstaṁ prati muñcate sṛja murhāte raśmīn
aṅśaṁ vṛhantam. divā varaṣ pa-[11]śyati yat parāt paraṁ parā
hvā pravṛṣmaṇād viśvam aprāḍhiraṇmayam haritaṣ ke-[12]tur
udyam. | ārohām śakro vṛhatīr yuvāktor amartyāṣ kṛnuṣe vīryāṇi |
di-[13]vyas suparno mahiṣam vatarāṅhā ya | sarvāṅ lokāṅ abhi yed
vibhāti | abhy a-[14]nyad eti sadyo yam vasāvam ahorātrābhyāṁ
mahiṣāt kalpamānaḥ sūryam varyam ra-[15]jasi kṣiyante gātuvidam
havāmahe nāthamānā | prithivīpro mahiṣo [16] bādhamānsu
gātur adbhutacakṣuṣ pari sarvaṁ babhūva | viśvam saṁpaśyam suvi-
[17]datro yajatri śivāyā na tanvā śarma yaśchāt. | pary asya
mahimā pṛthi-[18]vyāṁ samudram jyotiṣā bibhṛājām parya dyām
antarikṣam. ahorātrābhyāṁ saha [19] saṁvasānā uṣā niyuṣ pra-
tarād aviṣtam. abobhy agnis samidhā ja-[20]nānām prati dhenum
ivāyatisuśāsam. | yadvā iva pra vāyāṁ ujji-[f237b]hānāṣ pra
bhānavas sasrje nāva|m atsva kumāram mātā yuvatīr garbham
anta-[2]r guhā dadāti na dadāti pitre | anekam asya na minaj
janāsaṣ puraṣ pa-[3]śyanti nihitam aratāu | tam etam tva yuvaliṣ
kumāram peṣi bibharṣi mahiṣi jajā-[4]na pūrvān di garbhaś śarado
vavardhāpaśyaṅ jātam yad asūta mātā | yasya tisro vanu-[5]na
ekadhātmato smāi balīmṇ devajānā haranti | yasyāśāu dyāuṣ pṛthivy
antarikṣam [6] guhyam pra tiṣṭhati madhūnāsaktā | nava divo
devajanena guptā navāntarikṣāni [7] nava bhūmayemām | yasmīmṇ
idam sarvam ota protam yasmād anyamṇ aparām kiṅ canāsti [8]

z 6 z

In the left hand margin of f237a opposite line 10 is rya, and just above that is (?) vyaṅ.

Read: †vitanyaṅstaṁ prati muñcate †sṛja muhūrte raśmīn

añśaṁ vṛhantaṁ | divāvaraś paśyati yat parāt paraṁ †parāhvā
 pravṛṣṇanād† viśvam āprād dhiraṇmayam haritaś ketur udyan z 1 z
 ārohan śukro vṛhatīr †yumktor amartyaś kṛṇuṣe vīryāṇi | divyaś
 suparṇo mahiṣo vātaraṇhā yaḥ sarvān lokān abhi yad vibhāti z 2 z
 abhy anyad eti sadyo †yam †vasāvam ahoraṭrābhyaṁ mahiṣaḥ kalpa-
 mānaḥ | sūryam vyaṁ rajasi kṣiyantaṁ gātuvidaṁ havāmahe
 nāthamānāḥ z 3 z pṛthivīpro mahiṣo bādhamānasya gātur adbhuta-
 cakṣuṣ pari sarvaṁ babhūva | viśvaṁ saṁpaśyan suvidatro yajatraś
 śivāyā na tanvā śarma yacchāt z 4 z pary asya mahimā pṛthivīm
 samudraṁ jyotiṣā vibhrājan pari dyām antarikṣam | ahoraṭrā-
 bhyaṁ saha saṁvasānā uṣā nīyuṣ pratarād āviṣtam z 5 z abodhy
 agniś samidhā janānāṁ prati dhenum ivāyatim uṣaśam | yāhvā iva
 pra vayāṁ ujjihānāś pra bhānavas saṣṛje nākam accha z 6 z
 kumāraṁ mātā yuvatir garbham antar guhā dadhāti na dadāti
 pitre | anikam asya na minaj janāśaś puraś paśyanti nihitam
 aratāu z 7 z tam etaṁ tvaṁ yuvatiś kumāraṁ peṣi bibharṣi mahiṣi
 jājana | pūrvīr hi garbhaś śarado vavardhāpaśyaṁ jātam yad asūta
 mātā z 8 z yasya tisro †vanuna ekadhātmato† †smāi balim devajanā
 haranti | yasyāśau dyāuś pṛthivy antarikṣam guhyaṁ pra tiṣṭhanti
 madhunāśaktā z 9 z nava divo devajanena guptā navāntarikṣāṇi
 nava bhūmaya imāḥ | yasminn idaṁ sarvaṁ otaṁ protaṁ yasmād
 anyan na paraṁ kiñ caṇāsti z 10 z 6 z

St 1. This has no parallel.

St 2. Pādas acd here are somewhat similar to st 42 in Ś.

St 4. Pāda d here is new; the rest is st 44 in Ś, which has
 nādh° in a and adabdha° in b.

St 5. Pādas cd have no parallel.

St 6. This is the last stanza in Ś 13. 2, and it appears as RV
 5. 1. 1 and elsewhere. RV and Ś have sistrate in d.

St 7. This and the next are RV 5. 2. 1 and 2. In ab RV has
 °tiḥ samubdham guhā bibharṣi.

St 8. In pāda a RV has kam ° ° yuvate.

St 9. This and the next stanza are new except that 10d is Vāit
 25. 12b.

26

[f237b8] na tasmāt pūrvam na paraṁ nu asti na bhūtam noda
 bhavyam yad āsīt. | sahasrapā-[9]d v ekamūrdhā dvāyātmā sa
 evēkam avarivarti bhūtim. | ekāikam ye patayāś su-[10]parnāś

sopaṁ dipsanto hy ānibādhāt. | kas teṣāṁ veda pitarāṁ mātaraṁ ca ko [11] nidhām vyānam eṣām. | ebhir vāta itaṣ pravāte ya dadante pañca daśa sadhri- [12]ci yāhutim atimanyanti devā imām netāraṣ katīme ta ā- [13]san. | imām eṣām pṛthivīm vasta eṣo antarikṣaṁ pary eko babhū- [14]va | divam eṣām dadhate yo vidhartās sarvā diśo rakṣaty eka eṣām. [15] zz 7 zz zz ity atharvaṇiṣka pāipalādayās śākhāyām aṣṭa- [16]daśakāṇḍe caturtho nuvākaḥ zz zz

Read: na tasmāt pūrvaṁ na paraṁ nv asti na bhūtaṁ nota bhavyaṁ yad āsit | sahasrapād v ekamūrdhā dvāiyātmā sa evāikam ā varivartti bhūtam z 1 z ekāikaṁ ye patayas suparṇās ṣsopaṁ dipsanto ṭhy ānibādhāt | kas teṣāṁ veda pitarāṁ mātaraṁ ca ko nidhām vyānam eṣām z 2 z yebhir vāta iṣitaṣ pravāte ye dadante pañca diśas sadhricih | ya āhutim atimanyanti devā ṭimām netāraṣ katame ta āsan z 3 z imām eṣām pṛthivīm vasta eko antarikṣaṁ pary eko babhūva | divam eṣām dadate yo vidhartā sarvā diśo rakṣaty eka eṣām z 4 z 7 z

ity ātharvaṇike pāipalādāyām śākhāyām aṣṭādaśakāṇḍe caturtho 'nuvākaḥ zz zz

St 1. This and the next are new. In 2d it might be an improvement if prāṇaṁ were inserted after nidhām.

St 3. This and the next are § 10. 8. 35 and 36, also in JUB 1. 34. § has atyamanyanta in c, and apārṇ in d of st 3. For 4d § has viśvā āśāḥ prati rakṣanty eke and JUB agrees with it except in having anye for eke.

27

(§ 15. 1)

[f237b16] vrādyāu vā ida agra āsi- [17]t triryamāna eva sat prajāpatim samirayat. | sa prajāpatir ātmanas supa- [18]rnam apaśyat tad ekam abhavat tal lalāmam abhavat tan mahad bhavan ta jyestho bhavat ta- [19]t tayābhavat tat satyam abhavad vrahmābhavat tena prajāyata | so vardhata sa macā- [20]n abhavat sa mahādevo bhavat sa iśāno bhavat sa devānām ekavrātyo bhava- [21]t sa dhanur āt tad indradhanur abhavat. | nilam asyodaram lohini asya pṛṣṭhi ni- [f238a] lenāpriyam lokoti lohitenā dviṣantaṁ vidhdhata iti vrahmavādīno vadanti | sa [2] prācīr diśam anu vy acalata z 7 z

In the left hand margin of f237b opposite line 17 is trya, correcting ttrirya.

Read: vrātyo vā id agra āsīt tīryamāṇa eva sa prajāpatir̥m sam āirayat z 1 z sa prajāpatir̥ ātmanas suparṇam apaśyat z 2 z tad ekam abhavat tal lalāmam abhavat tan mahad abhavat taj jyeṣṭham abhavat tat tapo bhavat tat satyam abhavat tad vrahmābhavat tena prājāyata z 3 z so vardhata sa mahān abhavat sa mahādevo bhavat z 4 z sa Isāno bhavat sa devānām z 5 z <sa> ekavrātyo bhavat sa dhanur ādatta tad indradhanur abhavat z 6 z nilam asyodaram lohitam asya pṛṣṭham z 7 z nilenāpriyam †lokoti lohitena dviṣantam vidhyatīti vrahmavādino vadanti z 8 z sa prācīr̥m diśam anu vy acalat z 9 z 1 z

St 1. The form tīryamāṇaḥ is doubtful, and perhaps we should read iyamāṇaḥ with Ś.

St 5. Perhaps we should follow Ś here and read sa devānām īsām paryāit.

St 9. This is the first clause of Ś 15. 2. 1, with omission of sa ud atīṣṭhat at the beginning.

28

(Ś 16. 1)

[f238a2] atisr̥ṣṭo apām vṛṣabho ati-[3]atisr̥ṣṭāgnayo divyā rujam parirujam sṛṇo apām vṛṣabho atir̥ṣṭā-[4]gnayo divyā rujam parirujam sṛṇo pasṛṇam proko manohā śano nirdahātsa-[5]dūṣis tanudūṣi | idam̥n tvān atu sṛjāmi tāt paśavo mitrāvaruṇā ma prāpā-[6]pānāv agnir me dakṣam dadhātu vidma te svapna janitram z 6 z

Read: atisr̥ṣṭo apām vṛṣabho atisr̥ṣṭā agnayo divyāḥ z 1 z rujan parirujan mṛṇan parimṛṇan z 2 z mroko manohā khano nirdāha ātmadūṣis tanūdūṣiḥ z 3 z idam̥ tam ati sṛjāmi tam̥ <mābhy ava nikṣi z 4 z> paśavo <māpa stheṣur> mitrāvaruṇā me prāpāpānāv agnir me dakṣam dadhātu z 5 z vidma te svapna janitram z 6 z 2 z

St 2. Ś has pramṛṇan.

St 3. For this and st 4 cf Ppp 10. 9. 1, and SMB 1. 7. 1; also Ś 10. 5. 21.

St 5. This is Ś 16. 4. 7 with omission of śakvarī stha at the beginning. In Ś this stanza ends the first anuvāka of Book 16.

St 6. This is the first clause of Ś 16. 5. 1, and is the first clause of all but two stanzas of Ppp 17. 24.

29

(Ś 16.9)

[f238a6] *jītam a-[7]smākam adbhīnam asmākam abhiṣṭhām*
vistāt pṛtanā arātis svabhīyāvartayā | [8] sūryasyā vratam annāvṛte
dakṣiṇām anv āvṛta ma tad agnir āha tad u so-[9]mo āha loka
mādhāt sukṛtasya loke | agavda svar agavda saṁ sūryasya jyotiṣā-
[10]gavda | vasyobhūyāya vasumān yajño vasumṣīya vasumān
yajño vasumṣīya [11] vasumān bhūyāsam. z z ity atharvanike
pāipalādayas śākhā-[12]yām aṣṭādaśakāṇḍe pañcamo nuvākaḥ z z

Read: *jītam asmākam udbhīnam asmākam abhy aṣṭhām viśvāḥ*
pṛtanā arātīḥ | †svabhīyāvartayā z 1 z sūryasyāvṛtam anvāvṛte
dakṣiṇām anv āvṛtam | tad agnir āha tad u soma āha loko mā dhāt
sukṛtasya loke z 2 z aganma svaḥ svar aganma saṁ sūryasya
jyotiṣāganma z 3 z vasyobhūyāya vasumān yajño vasu vaṁsiṣīya
vasumān bhūyāsam z 4 z 3 z

ity atharvanike pāipalādayām śākhāyām aṣṭādaśakāṇḍe pañcamo
 'nuvākaḥ zz zz

St 1. This is also Ś 10. 5. 36ab; I suspect that the last bit here
 is commentary.

St 2. Pādas ab are Ś 10. 5. 37ab, and Ppp 10. 10. 3ab: pāda c
 is of rather frequent occurrence, e. g. Ppp 2. 24. 5c and 15. 6. 5c.
 Ś has pūṣā in d.

St 3. This and the next occur TS 1. 6. 6. 1 and 2. In Ś this
 is the end of the second anuvāka and of the book.

30

(Ś 17.1)

[f238a12] *viśamahyam sahamā-[13]nam sahasānam sahyānam-*
saṁ sahamānam sahojītam | viśvajītam svarjītam-[14]m abhijītam
vasujītam gojītam saṁhītam sandhanājītam. | īlyām nāma [15]
bhūyā indram āyusmān priyā bhūyāsam. | viśasāmyam sahamānam
sa-[16]hasānam sahyāmsam sahasānam mahojītam. | viśvajītam
dhanajītam sva-[17]rjītam abhijītam vasujītam gojītam saṁjītam
santunājītam. | [18] īdyām nāma kūya indram devānām priyo
bhūyāsam. | viśasahyam sa-[19]hamānam sahasānam sahyāmsam
sahamānam sahojītam viśvajītam sva-[20]rjītam abhijītam vasu-

*jitam gojitam samjitam sandhanajitam. | [f238b] idyam nama
huya indram pasunam priyo bhuyasam. z 1 z*

In f238a12 viśamahyam is corrected (interlinear) to °sahyam; in the right hand margin of f238a about opposite line 15 is saṁśayam and there is a cross under the "h" of sahamānam.

Read: viśasahim sahamānam sāsahānam sahīyānsam | sahamā-
nam sahojitam viśvajitam svarjitam abhijitam vasujitam gojitam
samjitam samdhanajitam | idyam nama †bhūya indram āyusmān
bhūyāsam z 1 z viśasahim sahamānam sāsahānam sahīyānsam |
sahamānam sahojitam viśvajitam svarjitam abhijitam vasujitam
gojitam samjitam samdhanajitam | idyam nama †hūya indram
devānām priyo bhūyāsam z 2 z viśasahim sahamānam sāsahānam
sahīyānsam | sahamānam sahojitam viśvajitam svarjitam abhijitam
vasujitam gojitam samjitam samdhanajitam | idyam nama †hūya
indram pasūnām priyo bhūyāsam z 3 z 1 z

In the last sentence of each stanza Ś has hva indram; we might read huva indram here with some assurance, or perhaps hva indram as in Ś. The ms offers no excuse for restoring the stanzas which are 3 and 5 in Ś.

31

(Ś 17. 1)

[f238b1] *ud ihya ud e-[2]hi sūrya varcasā mābhy ud ehi |
dviṣāṅś ca mahyam ruddha mā cāham dviṣate ratham. [3] ma
taveda viṣṇo bahudhā vīryāṇi tan naṣ pṛṇīhi paśubhir viśvarūpāiḥ
sva-[4]dhāyan no dhehi parame vyoman. ud ihy ud ehi sūrya
varcasā mābhy ud ehi | [5] yāṅś ca paścāmi yāṅś ca na te yuṣme |
sumatim gratha sumatāu te syāma staveda [6] viṣṇo bahudhā
vīryāṇi tam naṣ pṛṇīhi paśubhir viśvarūpāiḥ svadhāyan no dhe-[7]hi
parame vyoman. sa tvā dabhan salile psv antar ye pāśinam upa-
tisṭhamty atra [8] hitvāsastim divam ā ruha etām sa no mṛḷa
sumatāu syāma | staveda [9] viṣṇo bahudhā vīryāṇi tan naṣ pṛṇīhi
paśubhir viśvarūpāiḥ svadhāyan no [10] dhīhi parame vyoman.
tam na indra mahate sāubhagāyā adabdhāiḥ pari pāhy agu-
[11]bhis taveda viṣṇo bahudhā vīryāṇi tam naṣ pṛṇīhi paśubhir
viśvarūpāi-[12]s svadhāyan no dhehi parame vyoman. tam na
indro adbhīś śivābhīś śantamo bha-[13]va | ārohaṅ tridivam divo
grṇānas somapitaye priyedhāmā svastaye | [14] taveda viṣṇo
bahudhā vīryāṇi tan naṣ pṛṇīhi paśubhir viśvarūpāiś svadhā-[15]yan*

no dhehi parame vyoman. | tvam indrāsi viśvavit svarvit. puruhūtas
 tvam i-[16]ndra evaṁ svaha stomam erayasva | śivābhis tanubhir
 abhi na svajamba taveda [17] viṣṇo bahudhā vīryāni | tan naṣ
 pṛṇihi paśu viśvarūpāis svadhāya-[18]n no dhehi parame
 vyoman. advudho divaṣ pṛthivyāsutāsyā nu tāpun mahi-[19]mām
 antarikṣe | advadhena vrahmaṇā vāvṛdhānas sa tvan na indra diviṣā
 [20] śarma yaśchat. | taveda viṣṇo bahudhā vīryāni tan naṣ pṛṇiha
 paśu-[f239a]bhir viśvarūpāis svadhāyan no dhihi parame vyoman.
 | tvam rakṣase pradiśāś catasras tvam [2] śociṣā nabhasi vi bhāsi |
 ṛtasya panthām anu neṣa vidvāns tam umā vi-[3]svā bhuvanābhi
 tiṣṭhasi | taveda viṣṇo bahudhā vīryāni | tan naṣ pṛṇi-[4]ha
 paśubhir viśvarūpāis svadhāyan no dhehi parame vyoman z 2 z

In the left hand margin of f238b opposite the interspace between
 lines 15 and 16 is evaṁ and below that is saṁ: in the bottom
 margin below tan naṣ is tamna: in the right hand margin opposite
 l. 7 is ntya.

Read: ud ihy ud ihi sūrya varcasā mābhy ud ihi | diviṣāś ca
 mahyaṁ radhyan mā cāhaṁ diviṣate radham | taved viṣṇo bahudhā
 vīryāni | tvam naṣ pṛṇihi paśubhir viśvarūpāiḥ svadhāyām no dhehi
 parame vyoman z 1 z ud ihy ud ihi sūrya varcasā mābhy ud ihi |
 yāśś ca paśyāmi yāśś ca na teṣu me sumatim kṛdhi | taved viṣṇo
 ° ° ° | tvam naṣ ° ° ° z 2 z mā tvā dabhan salile 'psv
 antar ye pāśinam upatiṣṭhanty atra | hitvāśastim divam ā ruha
 etām sa no mṛḍa sumatāu te syāma | taved viṣṇo ° ° ° | tvam
 naṣ ° ° ° z 3 z tvam na indra mahate sāubhagāyādabdhāis
 pari pāhy aktubhiḥ | taved viṣṇo ° ° ° | tvam naṣ ° ° °
 z 4 z tvam na indrotibhiś śivābhiś śāntamo bhava | ārohan tridivam
 divo gṛṇānas somapītaye priyadhāmā svastaye | taved viṣṇo ° ° °
 | tvam naṣ ° ° ° z 5 z tvam indrāsi viśvavit sarvavit puru-
 hūtas tvam | indremaṁ suhavaṁ stomam erayasva śivābhis tanubhir
 abhi naṣ sajasva | taved viṣṇo ° ° ° | tvam naṣ ° ° °
 z 6 z adabdhō divaṣ pṛthivyām utāsi na ta āpur mahimānam
 antarikṣe | adabdhena vrahmaṇā vāvṛdhānas sa tvam na indra divi
 ṣāś śarma yaccha | taved viṣṇo ° ° ° | tvam naṣ ° ° °
 z 7 z tvam rakṣase pradiśāś catasras tvam śociṣā nabhasi vi bhāsi |
 ṛtasya panthām anu neṣa vidvāns tvam imā viśvā bhuvanābhi
 tiṣṭhāsi | taved viṣṇo bahudhā vīryāni | tvam naṣ pṛṇihi paśubhir
 viśvarūpāiḥ svadhāyām no dhehi parame vyoman z 8 z 2 z

Stanzas 13, 14, and 15 of Ś are omitted here, our last here being
 at 16 in Ś: but Ś 15a is in the first stanza of our next hymn.

St 1. At the end of the refrain Ś has sudhāyām mā.

St 2. In pāda d Ś has mā for our me.

St 3. In pāda b Ś has pāsina upa°; which is rather better than ours.

St 6. Perhaps a better arrangement of bc would be °hūtas tvam indra | imam °. For its d Ś has its 8d (= our 3d).

St 7. In pāda d dviṣā is probably the correct emendation, but dviṣas might be considered.

32

(Ś 17. 1)

[f239a4] saptabhi-[5]ṣ prak tapasy cyārvān̄ ya śastim eṣā sudhine
 bādhamānā | tan tritan tvam pary e-[6]ṣv iśchaṁ taveda viṣṇo
 bahudhā viryāṇi tan naṣ pṛṇiha paśubhir viśvarū-[7]pāis sva-
 dhāyan no dhehi parame vyoman. tvam indras tvam mahendras
 tvam viṣṇus tvam [8] prajāpatih tutam yajño yajāyate tubhyam
 ahvata juhvatas taveda viṣṇo bahudhā [9] viryāṇi tan naṣ pṛṇihi
 paśubhir viśvarūpāis svadhāyan no dhehi parame vyo-[10]man.
 amatsva pratīṣṭham mad bhūtam pratīṣṭhitam. | bhūto ha bha-
 vyāhitam bhavyam bhūte [11] samāhitam. taveda viṣṇo bahu
 viryāṇi tan naṣ pṛṇihi paśubhi-[12]r viśvarūpāis svadhāyan no
 dhehi parame vyoman. | śukro mi bhrājo si | māi-[13]vāham bhrā-
 jate bhrājyāsam ṛcur asi loco si sāvāham prajayā paśu-[14]bhīr
 nāhmanavarcasena rociṣīya | udyate namā udāyate nama uditā-
 [15]ya namah virāje namah svarāje namah samrāje namah asta-
 myade namo [16] stamṣyate namo stamītāya namah virāje namah
 svarāje namah [17] samrāje namah āditya nāvam āruham śatā-
 ritrām svastaye | aha-[18]rnāudy apiparod aha mātrātu pārāyā |
 sūrye nāvam ārikṣam śatāritrām [19] svastaye | rātrīnody apiparadā
 ratri sātṛān pārāyā | prajāpa-[20]ter āvṛto vrahmaṇā varmanāham
 kaśyapasya jyotiṣā varcasā cakāra [21] rṣṭiṣ kratuvīryo vihāyās
 sahasrās sukṛtas Careyam. | rtena gu-[f239b]pto ṛtubhiṣ ca sarvān
 bhūtena gupta na ca bhavyena cāham. z mā sā prathar ṛṣa-[2]yo
 dāivyā yā mā mānuṣīr avasṛṣṭā vadhāyāḥ rtena gupta ṛtubhiṣ ca
 sa-[3]rve bhūtena gupta na ca bhavyena cāham. sā mā prāpat mā
 mā nota mamṛtyur anta-[4]rdadhe salīlenāca | agnir mā gopaṣ pari
 pātu viśvato viśchantir u-[5]śasaṣ parvatā dhruvā | udyamn sūryo
 nudatām mṛtyupāsām sahasram prānā mayu-[6]te ramantām |

candramā apsv antarā duparṇo dhāvate divi | na vo hiranyane-
 [7] *mayaṣ padaṁ vindanti vidyuto vittam me asya rodasī z z oṁ*
vittam [8] me asya rodasī z 3 z z ity atharvaṇike pāipalādayaś
sā-[9] khāyām aṣṭādaśaṣ kāṇḍas samāptaḥ z z

Read : saptabhiṣ prāk tapasy ekayārvāñ aśastim eṣi sudine bādha-
 mānaḥ | tvaṁ tritaṁ tvaṁ pary eṣy utsam | taved viṣṇo bahudhā
 vīryāñi | tvaṁ naṣ prñihi paśubhir viśvarūpāis svadhāyām no dhehi
 parame vyoman z 1 z tvaṁ indras tvaṁ mahendras tvaṁ viṣṇus
 tvaṁ prajāpatiḥ | tubhyaṁ yajñō vi jāyate tubhyaṁ juhvati
 juhvataḥ | taved viṣṇo ° ° ° | tvaṁ naṣ ° ° ° z 2 z asati
 sat pratiṣṭhitam sati bhūtam pratiṣṭhitam | bhūtam ha bhavya
 āhitam bhavyam bhūte samāhitam | taved viṣṇo bahudhā vīryāñi |
 tvaṁ naṣ prñihi paśubhir viśvarūpāis svadhāyām no dhehi parame
 vyoman z 3 z śukro 'si bhrajo 'si | sa evāham bhrājate bhrājyāsam
 z 4 z rucir asi roco 'si | sa evāham prajayā paśubhir vrāhmaṇavar-
 caṣena rociṣīya z 5 z udyate nama udāyate nama uditāya namaḥ |
 virāje namaḥ svarāje namaḥ samrāje namaḥ z 6 z astamīyate namo
 'stameṣyate namo 'stamītāya namaḥ | virāje namaḥ svarāje namaḥ
 samrāje namaḥ z 7 z āditya nāvam āruham śātāritrām svastaye | ahar
 ṇo 'tyapīparad ahas satrāti pārayā z 8 z sūrye nāvam āruṣam śātāri-
 trām svastaye | rātrir ṇo 'tyapīparad rātrīm satrāti pārayā z 9 z
 prajāpater āvṛto vrahmaṇā varmaṇāham kaśyapasya jyotiṣā varcaśā
 ca | jaradaṣṭiṣ kratuvīryo vihāyās sahasrāyus sukṛtaś careyam z 10 z
 ṛtena gupta ṛtubhiś ca sarvāir bhūtena gupto bhavyena cāham |
 mā mā prāyann iṣavo dāivyā yā mā mānuṣir avasṛṣṭā vadhāya z 11 z
 ṛtena gupta ṛtubhiś ca sarvāir bhūtena gupto bhavyena cāham |
 mā mā prāpat pāpmā mota mṛtyur antardadhe salilena vācaḥ z 12 z
 agnir mā gopāṣ pari pātu viśvato vyucchantīr uṣasaṣ parvatā
 dhruvāḥ | udyan sūryo nudatām mṛtyupāśāñ sahasram prāñā ma
 āyate ramantām z 13 z candramā apsv antar ā suparṇo dhāvate
 divi | na vo hiranyanemayaṣ padaṁ vindanti vidyuto vittam me
 asya rodasī z 14 z 3 z

ity ātharvaṇike pāipalādayām śākhāyām aṣṭādaśaṣ kāṇḍas
 samāptaḥ zz zz

St 1. In pāda a Ś has parāñ and for our tritaṁ has in its 15a
 ṛtām; our ms gives no indication that we have two stanzas here.

St 2. In pāda b Ś has viṣṇus for lokas: in c Whitney reports
 a number of mss of Ś as reading jāyate.

St 4. Ś has in the second part sa yathā tvaṁ bhrājo 'sy evāham

bhrājatā °: it does not seem necessary to supply words here from Ś; nor in the next stanza either.

St 8. For this cf also SMB 2. 15. 3 and MahānU 14. 5. In a Ś has arukṣah, in c mātyapīparo °. See comment in Vedic Variants, vol. 1, p. 199.

St 9. In pāda a Ś has sūrya, in c rātrīm mā°; cf preceding stanza.

St 11. Pādas ab here are 29ab in Ś and they are repeated as ab in the next stanza here.

St 13. In pāda b Ś has mayy ā yatantam.

St 14. This is RV 1. 105. 1 and Ś 18. 4. 89.