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ATHARVAVEDA-PAIPPALĀDA

KĀṆḌA FIVE

Text, translation, commentary

by

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TABLE OF CONTENTS

INTRODUCTION	5
5.1. Against the Sadānuvās (with a plant).....	11
5.2. Mystic	13
5.3. To a plant Cukākaṇi, against vermin	17
5.4. To various gods: for protection and blessings	20
5.5. Incantation for the cow	25
5.6. To Sūrya.....	27
5.7. For abundant rain	32
5.8. Against the poison of a poisoned arrow.....	36
5.9. Against the Sadānuvās	39
5.10. To Surā.....	43
5.11. For the birth of a son	48
5.12. For successful conception.....	50
5.13. To odana (rice-gruel)	52
5.14. To odana (rice-gruel)	55
5.15. For progeny of cattle.....	59
5.16. For the safety of cattle.....	63
5.17. Against possession by a demon	66
5.18. For healing	69
5.19. For concord	71
5.20. Against the destroyers of barley	74
5.21. Against fever.....	76
5.22. To Rudra	78
5.23. Against various evils: with the <i>apāmārga</i> -plant.....	81
5.24. Against witchcraft: with the <i>apāmārga</i> -plant.....	84
5.25. Against witchcraft: with the <i>apāmārga</i> -plant.....	86
5.26. Against malignity (<i>arāti</i>)	89
5.27. To Nirṛti	91
5.28. Sacrificing an animal	95
5.29. For splendor (<i>varcas</i>).....	100
5.30. For abundance (<i>sphāti</i> -) of grain.....	102
5.31. To the cow in an offering to the fore-fathers	106
5.32. To Varuṇa against treachery	110
5.33. To crush an enemy	114
5.34. Against a female rival	117
5.35. For reverence	122
5.36. For release from Varuṇa's bonds.....	125
5.37. For the birth of a son.....	130
5.38. The muni	133
5.39. To all the gods: for protection.....	136
5.40. To odana (rice-gruel)	138
BIBLIOGRAPHY.....	142
Index verborum.....	147
Index locorum	174

INTRODUCTION

[[5]]

1. Discovery of the text

The history of the manuscripts of the Atharva Veda Paippalāda (AVP) has often been related in recent years (Bhattacharyya 1964: ixff.; Bhattacharya 1997: ixff.; Witzel 1985a and 1985b, Zehnder 1999), so that a few major facts will suffice.

After the discovery of the Kashmir ms. of the AVP in 1873, this ms. had been considered the only remnant of the AVP tradition for almost a hundred years. Leroy Carr Barret (1905-1940) spent 35 years trying to edit it¹, but his attempt was unsuccessful. In general, the text remained incomprehensible, and there was no hope that the situation would change until around 1950 Durgamohan Bhattacharyya found a living Paippalāda tradition in Orissa. He acquired a number of manuscripts with a much better preserved text and published an edition of the first four kāṇḍas (1964, 1970). After Durgamohan Bhattacharyya's death, the project was taken over by his son Dipak Bhattacharya, who published an edition of the first 15 kāṇḍas in 1997.

I would like to emphasize that Bhattacharya's edition is a formidable achievement, considering the fact that there is no padapāṭha, no commentaries, virtually no ancillary texts of the Paippalāda tradition, and that the Orissa mss., although much more reliable than that from Kashmir, still contain numerous mistakes. Bhattacharya's book is an edition of the *Orissa* mss. with a critical apparatus in which the major ms. readings are listed. Although Bhattacharya systematically provides the readings of the Kashmir ms. in his apparatus, he often does not take them into account for establishing the text.

2. Fifth kāṇḍa

The fifth kāṇḍa contains 40 hymns, grouped together by their length. In the original collection, all hymns of this kāṇḍa probably contained eight stanzas, since it is called *aṣṭarca-* 'consisting [of hymns] of eight stanzas' in the colophons. In reality, we find only 23 hymns with 8 stanzas, whereas 10 hymns have 9 stanzas, 3 hymns have 10, one has 11, one has 12, and two have 14 stanzas. The extra stanzas [[6]] have presumably been added to the collection after the first redaction. Sometimes we are able to identify later additions (which not necessarily appear at the end of the hymn), but often they cannot be detected. For a general discussion of the principles of hymn extensions see Insler 1998.

3. Aim of the present publication

The main objective of the present publication is to establish the "original" text of the fifth book of the AVP. The major theoretical problem is what we should understand under the term "original" text. Is it the text we can establish on the basis of the extant manuscripts (a kind of "Urmanuskript") with all the mistakes which may have crept in during the oral and manuscript transmission? Or is it rather the text as it was redacted? In other words, is it the last common node of the manuscript stemma or the first node of oral tradition? In my edition, I have opted for the latter option and tried to restore an understandable and grammatically correct text and to remove the mistakes of the transmission. On the other

¹Book 6 was edited by Edgerton.

hand, I have only changed the text if I was convinced that it is really a mistake and not a peculiarity of the Paippalāda recension. It goes without saying that it is sometimes difficult to distinguish between a mistake of the transmission and an old feature of the text, so that every particular case has been discussed in the notes to the text.

In order to illustrate the problems, I shall give two examples. AVP 5.2.4c reads in Bhattacharya's edition *sa budhnyād āṣṭra janūṣābhy agram*, which has the following parallels in other Vedic texts:

AVŚ 4.1.5a *sá budhnyād āṣṭra janūṣo 'bhy ágram*
 TS 2.3.14.6 = KS 10.12:141.16 *sá budhnād āṣṭa janūṣābhy ágram*
 RVKh 3.22.3 *sá budhnyād āṣṭa janūṣābhy u3grám*

There can hardly be any doubt that the TS and the KS have preserved the original text, which gives perfect sense: 'From the bottom he has reached the top with his race'. The passage in the AVP contains two deviations from the TS/KS text:

(1) *budhnyā-* is an adjective 'belonging to the bottom, the lowest' and is always trisyllabic, which is metrically improbable here. The form has most probably been taken from stanza 2 of the hymn (*sa* [[7]] *budhnyā upamā asya viṣṭhāḥ ... vi vah* 'he (Vena) has unclosed the lowest [and] the highest shapes of it').

(2) *āṣṭra* is a grammatically impossible form, which is probably due to a secondary intrusion of *r* after the cluster *ṣṭ*. A similar mistake is found at AVŚ 4.28.4b = AVP 4.37.4b *ásrāṣṭram* for **ásrāṣṭam* and in the Orissa mss. of 5.36.6d, which read *loṣṭra(h)* instead of *loṣṭa(h)*.

What should we edit in this case? On the one hand, *budhnyād* and *āṣṭra* are represented in both śākhās of the AV and are thus likely to belong to an ancient AV tradition. On the other hand, *āṣṭra* is ungrammatical, and *budhnād* is also found in many mss. of the AVŚ. After long hesitation, I have eventually decided to emend the text in accordance with the TS/KS reading.

Another difficult situation is encountered at 5.7.12cd, where Bhattacharya edits *vātām parjanyaajinvatām pra⁺maṇḍūkā avādiṣuḥ* (for the underlined portions see § 4). The parallel passages AVŚ 4.15.13cd and RV 7.103.1cd read *vācam parjanyaajinvitām prā maṇḍūkā avādiṣuḥ* 'the frogs have raised their voice impelled by Parjanya', but Whitney (ad loc.) mentions that the mss. of the AVŚ uniformly have *vātām*, too. The emendation to **vācam* seems unavoidable to me, because *vātām* cannot be the object of *prā avādiṣuḥ*.

On the other hand, I hesitate to emend the AVP reading to **jinvitām* because elsewhere in the AV we encounter the same form. AVP 10.5.7c reads *indreṇa jinvato maṇir* 'an amulet impelled by Indra', and this is also the reading of all mss. of the AVŚ parallel passage 19.31.7 (Whitney ad loc.; neither Whitney, nor Vishva Bandhu provide any information about the ms. readings of *parjanyaajinvitām* at AVŚ 4.15.13).

Yet another example of this *ta*-adjective may be found at AVP 2.63.3d². The text of the stanza as edited by Bhattacharya and Zehnder 1999 reads: *yāsām pitā parjanyo 'bhūmir mātā babhūva / hvayāmi sarvā oṣadhīr 'gojātāḥ³ soma jinva tāḥ //*. Zehnder

²This hymn is lost in the Kashmir manuscript, so that we only have the Orissa tradition at our disposal.

³Zehnder edits *gojātās soma* in accordance with the Kashmir sandhi rules, cf. fn. 5.

translates as follows: ‘Die, deren Vater der Regen, deren Mutter der Erdboden ist: alle Pflanzen rufe ich an, die kuhgeborenen; Soma, belebe sie’. The [[8]] final words of the stanza (*soma jinva tāh*) have no connection with the preceding text and make a strange impression. Therefore, it seems more likely that we here have a compound *somajinvatāh* (of the type *parjanyaajinvita-*), although it is not attested elsewhere. The translation would then run as follows: ‘I call all the plants, born from the cows (= clouds), impelled by Soma, whose father is Parjanya, whose mother is the Earth’. I was unable to find any other examples of *ta*-ptc. of the quasi-roots *jin*v-, *pin*v-, etc. in the AV. We may tentatively assume that in the AV these participles were formed directly from the present stem *jin*va- (probably, parallel to *paśya-* : *paśyata-* ‘visible’, etc., for which see Wackernagel – Debrunner AiGr. II,2: 168f.).

Needless to say, the present edition has a preliminary character. The continuing work on the AVP constantly improves our knowledge of the text, brings new insights in its grammar, in the meaning of many words, in the realia. No doubt, many details of the analysis and translation will have to be adjusted when we have the whole text at our disposal.

4. Sources

I used Bhattacharya’s edition as my principal source of information.⁴ One of the special features of Bhattacharya’s edition is the underlining of (parts of) words in case of "doubt of some kind, i.e. regarding authenticity, correctness etc." (Introduction, p. xxxii). Usually, this concerns passages Bhattacharya does not understand or does not dare to emend on the basis of the available ms. readings (in that case he sometimes proposes emendations in the critical apparatus). The Orissa ms. readings are indicated in the comments by **Or**.

For the Kashmir version I consulted Barret 1905-1940 and the facsimile edition by Bloomfield and Garbe (1901). The readings of the Kashmir ms. are indicated by **K**.

All Or. readings of passages from AVP XVI-XX, which are cited in the commentary, were kindly provided by Arlo Griffiths, who for every passage prepared a preliminary edition on the basis of mss. described in Griffiths, forthcoming. [[9]]

5. Orthography

The present publication does not in any way pretend to be a critical edition of the text, which can only be worked at when we establish all the orthographic peculiarities of the archetype of the AVP. In general, I follow the orthography of Bhattacharya’s edition,⁵ with two exceptions:

- Bhattacharya everywhere writes *-cch-*, adducing a "+"-sign where he adjusts the spelling of the mss. (Or. mss. always write *-ch-*, K. writes *-śch-*), but without giving ms.

⁴For an overview of the available Orissa mss. of the AVP see Griffiths, forthcoming.

⁵I thus keep the distinction between *-ān V-* and *-ām V-* (normalized to *-ām* in Zehnder 1999, cf. p. 21), which, in my opinion, may provide interesting insights into the history of the text. I also write visarga with Bhattacharya in accordance with the practice of the Orissa mss., whereas the Kashmir ms. writes *-h* (*jihvāmūliya*) before *k(h)-*, *-h* (*upadhmanīya*) before *p(h)-*, *-ś* before *ś-*, *-ṣ* before *ṣ-*, and *-s* before *s-*.

variants in his critical apparatus (see page xxxii of his Introduction). Unfortunately, Bhattacharya is not very consistent: e.g. in 5.2.7 he edits *accha* without a "+", but mentions that his mss. read *acha*. It seems to me that we should keep to the Orissa ms. tradition and edit simple *-ch-* (as is the practice of, for instance, the mss. of the RV). I have therefore tacitly restored *-ch-* in the text, thereby removing Bhattacharya's "+"-signs. If *-ch-* is the result of the sandhi *-t ś-*, I write *-c ch-* in order to preserve transparency of the text.

- The AVP uses a special sign for intervocalic *-ḍ(h)-*. It seems therefore better to transcribe it with *-ḷ(h)-*, rather than Bhattacharya's *-ḍ(h)-* (cf. Zehnder 1999: 21, Griffiths forthcoming).

6. Spelling peculiarities and mistakes of the Orissa mss.

In this section, I give a review of spelling peculiarities and mistakes of the Orissa mss. of kāṇḍa 5. The instances mentioned below occur, according to Bhattacharya's critical apparatus, in all or almost all of his Orissa mss. Although it is not always easy to distinguish between the two, I have tried to omit mistakes of a different nature, such as variation in preverbs (e.g. *adhi* instead of *abhi*) or verbal endings (e.g. *-tu* instead of *-ti*). Since the list is partly based on my emendations of the text, it necessarily has a tentative character. The notation *a > u* is to be read: instead of *a*, the mss. read *u*. [[10]]

Vowels

a > u: 8.1, 13.5, 17.6 (2x), 21.8, 30.2; *a > i*: 24.7, 27.7; *a > e*: 4.6, 16.5

ā > a 3.3, 37.2, 40.6

i > a: 6.8, 9.4, 7.14, 10.10, 11.8, 36.8; *i > ī*: 26.5; *ī > i*: 33.2

u > a: 3.8, 14.1; *u > ū*: 27.7; *ū > u*: 3.1, 7.11-13, 22.3

ṛ > ra: 10.3, 22.1; *ṛ > ri*: 11.8, 33.5 (?) (and *ri > ṛ*: 39.5)

*ṛ > ru*⁶: 16.2; *ṛ > ur*: 31.3; *ṛ > rur*: 33.9 (and *ru > ṛ*: 3.2, 12.5; *rur > r*: 24.2)

e > a: 31.8

oḥ > au: 31.8

au > u: 6.7

Palatals

c > cy: 6.2; *j > y*: 2.3, 7.5, 12.1, 34.9 (and *y > j*: 3.5)

Dentals

t > c: 33.6; *t > th*: 6.4; *t > d*: 18.2, 25.6, 32.9; *-t > ø*: 1.1, 36.7; *+ -t*: 2.3, 28.3

d > t: 7.14, 10.5, 11.5; *d > dh*: 16.5, 25.3; *d > y*: 12.1; *d > h*: 40.7

dh > d: 13.4, 17.6

n > r: 9.5

Labials

A typical mistake of Northern Indian mss. is the confusion of *m* and *v*, cf. *v > m*: 4.13, 7.4, 17.2; *m > v*: 1.3, 11.2. Other mistakes involving labials are *p > y*: 33.5 (?); *bh > h*:

⁶"Or. does not distinguish between initial *ru* and *ṛ*. Non-initial *ru* and *ṛ* (*kru-kṛ*) too are interchangeable" (Bhattacharya, introduction, p. xxxiii).

23.3; *bh* > *v*: 33.2, *v* > *bh*: 17.3, 19.1, 28.8. Note that the Or. mss. do not distinguish between *b* and *v*.

Sibilants

Sibilants are often mixed up, cf. *ś* > *s*: 7.11, 18.2, 23.3, 36.7, 40.1; *s* > *ś*: 10.1, 14.5, 16.4, 38.2; *ṣ* > *s*: 22.9, 25.3, 36.7; *ṣ* > *ś*: 8.6. Other mistakes involving sibilants are *s* > *p*: 15.8; *s* > *m*: 27.1; *ss* > *sm*: 21.2; *s* > *h*: 25.3. [[11]]

Clusters

The TTR-clusters are regularly simplified, cf. *tty* > *ty*: 28.9; *ttv* > *tv*: 17.1, 36.7; *ddv* > *dv*: 13.8; *ddy* > *dy*: 25.6. Occasional mistakes in clusters are:

hś > *śv*: 9.5

kṣy > *kṣ*: 31.1

cc > *c*: 8.3; *cy* > *c*: 40.8

ñj > *ñc*: 13.5

tt > *t*: 20.3, 36.2; *tp* > *dap*: 36.5; *tp* > *ty*: 39.8; *tny* > *tany*: 30.8 (loss of virāma?); *tpr* > *pr*: 25.6; *tpr* > *tatpr*: 32.9; *ty* > *tv*: 27.6, 40.7 (*tyu* > *tva*: 32.9); *try* > *ty*: 11.5; *tv* > *ty*: 30.2
dbhy > *bhy*: 15.1, 34.5; *dy* > *yy*: 31.4; *dy* > *hy*: 31.4; (*m/n*)*dv* > (*m/n*)*d*: 19.3

ntv > *nt*: 2.6; *ny* > *nay*: 15.4 (loss of virāma?)

bhv > *dbh*: 23.7

my > *m*: 32.7

yv > *yuv*: 12.6

rkr > *kr*: 33.9; *rdy* > *dy*: 10.1; *rdh* > *rd(d)*: 2.5; *rś* > *raś*: 9.7; *rhr* > *hr*: 10.9; *rhv* > *ruhy*: 28.2

ṣt > *ṣth*: 40.1; *ṣt* > *ṣad*: 9.8; *ṣt* > *ṣtr*: 36.3; *ṣth* > *ṣt*: 8.3; *ṣtr* > *ṣt*: 12.6; *ṣtry* > *ṣtr*: 2.1; *ṣny* > *ṣniy*: 28.8; *ṣtv* > *tv* (?): 10.1; *ṣp* > *sy*: 10.4

śv > *śc*: 4.7, 15.3

sv > *hs*: 9.3; *sv* > *s*: 27.7

hy > *dy*: 36.4; *hvy* > *dbh*: 23.2

Sandhi

Double sandhi is frequently encountered at the juncture *-ā a-* (> *ā*): 3.8, 6.1, 7.4, 15.3, 19.7, 27.1 (cf. also *-ā a-* > *āya* at 14.6). A corollary to this phenomenon is introducing of *-ā a-* for simple *-ā-* at 1.5, 6.2, 21.4. I only found two examples of double sandhi in a different position, viz. *-ā u-* > *-o-* at 9.4 and 40.6.

The final nasals are often mixed up, cf.

-n > *-ṃ*: 4.5, 8.6(3x), 10.10, 12.8, 13.3, 15.3, 21.3, 23.5, 24.4, 33.3; *-ñ* > *-ṃ*: 3.4

-ṃ (-m)⁷ > *-n*: 9.1, 18.3, 24.6, 33.5, 34.1 [[12]]

-ṃ > *-ṃ*: 1.8, 36.5, 38.3; *-ṃ* > *-ñ*: 3.1 (cf. Witzel 1983)

-n n- > *-n*: 6.3, 27.7; *-n / >* *ø*: 6.8; *-n* > *-t*: 6.5 (?)

Anusvāra is frequently lost (especially before *s*): 7.2, 9.6 (?), 10.2, 10.7, 15.8, 19.1, 31.5, 32.8, 36.1,2,7; but there are also some instances where, on the contrary, it is added in final position: 19.5, 25.7, 35.12.

Visarga is sometimes lost (especially before *s*): 6.4, 10.4, 36.5, 39.7 (+ *s*); 16.3 (+ *ś*), 18.1 (+ *kr*), 26.8 (+ */*). It is wrongly added at 6.4, 6.7, 10.4, 19.5, 19.8, 21.7, 31.4.

⁷The list includes those cases where a pāda-final *-ṃ* stands for *-n* instead of usual *-m*.

Some of the mistakes are probably due to the loss of a virāma-sign in the ms. tradition, cf. *-n s-* > *-na s-*: 19.8; *-n r-* > *-na r-*: 40.3; *-n kṣ-* > *-na kṣ-*: 6.2. On the contrary, a virāma-sign has been added at 29.2 (*paśūn srjat* instead of *paśūn asrjat*).

Unexpected *ṣ-* for *s-* is attested at 1.3 and 2.2. Yet another sandhi mistake is *-t s-* > *ch* (33.5), although it may also be due to reinterpretation.

7. Metre

Metrical indications, along the lines set out by Zehnder (1999), accompany each pāda. In the AV, we frequently encounter jagatī lines with a triṣṭubh cadence and vice versa, triṣṭubh lines with a jagatī cadence, which seems to be a peculiarity of this text. These lines are indicated with 12^t and 11ⁱ, respectively. For the analysis of the metre in the AV (as well as in the RV), it must be borne in mind that some hymns are more regular than others, which was no doubt intentional. In the case of hymns with irregular metre, restoring the metrical structure of a line is a hazardous business, and the question is often left open. The study of the metre of the Atharvaveda remains a desideratum.

8. Presentation of the text

Following the tradition of translating the AV, the hymns are supplied with a title, which renders their content and probable use. For every stanza, I first give the parallel passages, generally taken from Bloomfield 1906. If the list of parallel passages is not complete, I add "etc.". The references can easily be found in Bloomfield's concordance. New stanzas or lines are indicated with "AVP only". The text is further provided with a metrical analysis (for which see the preceding section), translation and commentary. [[13]]

In accordance with the practice introduced by Zehnder 1999, I use the superscript "+" for indicating a form which can be reconstructed on the basis of the Orissa and Kashmir ms. readings, but which is found in no single ms. Note that my use of this sign is more restricted than Zehnder's: he uses it also for readings which are actually found in K., but not in Or.

Emendations are marked with an asterisk. Some alterations of the text, which are applied for more transparency, are not marked as an emendation. This concerns writing *-c ch-* for *-ch-* of the mss. (see above, § 5), the change of a final nasal (§ 6, Sandhi) and the addition of an avagraha.

9. Acknowledgements

The present edition of the fifth kāṇḍa was to a large extent presented and discussed during weekly seminars at Leiden University in 1998-2000. I am very grateful to the participants of these seminars, especially to Arlo Griffiths, Jan Houben, Leonid Kulikov and Marianne Oort, for many valuable suggestions. The responsibility for remaining infelicities is mine.

A. Lubotsky

Leiden, December 2001 [[15]]

5.1. Against the Sadānuvās (with a plant)

5.1.1 AVP only

namaḥ piśaṅgabāh_uvai ' *sindhau jātāyā ugrāyai* / 8-8

yo asyai nama it karad ' *aped asya grhād ayat* // 8-8

Homage to her, with tawny arms, born in the Sindhu, mighty. She will certainly go away from the house of this [man], who will pay her homage.

b: The cadence is defective. In the AV, the anuṣṭubh generally has a regular cadence in even pādas.

d: ed. *aya* (2sg. impv. act.?) can hardly be correct, since the thematic present *ayate* is only attested in the middle. K.'s reading *ayat* (3sg. pres. subj. to *eti*) is therefore more attractive, especially in view of the subjunctive in the preceding pāda.

5.1.2 AVP only

apehi no grhebh_iyo ' *apehi vatsatant_iyāḥ* / 8-8

ātmānam atra rotsyas_i ' *ava roha mahānasāt* // 8-8

Go away from our homestead, go away from the calf's rope. You will lose yourself here. Descend from the kitchen-cart.

b: ed. '*pehi* (but Or. *apehi*).

vatsatantī- is later attested in the Dharmasūtras (ĀpDhS I.31.13, GautDhS IX.52), with a variant *vatsatantrī-* (VasDhS 12.9, ViṣṇuSm 63.12, MānDhŚ 4.38). We learn from these passages that a snātaka is not allowed to walk on it. Böhtlingk (pw) gives the following description of *vatsatant(r)ī-*: "ein langer Strick, an dem die Kälber einzeln vermittelt anderer kürzerer Stricke angebunden werden". Cf. further Caland 1900: 183.

c: For the meaning of *rotsyasi* see Narten 1964: 224.

d: *mahānasa-* is a cart on which the kitchen and fire are transported, cf. Rau 1983: 26. This is the first attestation of the word in older Vedic.

5.1.3 ab: AVP only; c-e = AVP 10.1.2

hā amba suhūtale ' *atho hai* ⁺*sāmanantame* / 7-8

putro yas te prśnibāhus ' *tam u tvaṃ sāmanaṃ kṛdhi* / 8-8

atho duhitaraṃ naptrīm ' *atho tvaṃ sāmanā bhava* // 8-8

[[16]] Hey, mother Suhūtālā (easy to invoke), and hey, Sāmanantamā (most docile): Make your son with speckled arms docile, and also your daughter [and] your grand-daughter. And also become docile yourself.

ab: Barret takes these pādas with stanza 2.

a: *suhūtala-* is a hapax.

b: ed. ⁺*śāmanantame* (Or. *śāmanantave*, K. *sāmaśamttama*), but there is no close contact between *hai* and the following word, so that the 'ruki'-form is unexpected here. I therefore adopt the initial *s-* of K.

sāmana- is an adj. of uncertain meaning. Cf. RV 10.85.11ab (with parallels in AVŚ 14.1.11, AVP 18.1.11) *ṛksāmābhyām abhihitau gāvau te sāmanāṁv itaḥ* ‘your two docile (?) cows go, yoked to Ṛk and Sāman’; RV 3.30.9ab *nī sāmanām iṣirām indra bhūmim mahīm apārāṁ sādane sasattha* ‘You, O Indra, have put the docile (?), vigorous, big, unlimited earth into [its] place’. The meaning ‘docile’ seems to be suggested by the parallel *suhūtalā-* and by its possible derivation from *sa-āmana-* ‘with a friendly disposition’ (type *sá-hṛdaya-* ‘with a (good) heart’, accentuation varies). For secondary *-m-* in the hapax *sāmanantama-* see AiGr. II,2: 606.

5.1.4 AVŚ 2.14.4

bhūtapátir nir ajat_uv ' indraś cetāḥ sadān_uvāḥ / 8-8

gr̥hasya budhna āsīnās ' tā vajreṇādhi tiṣṭhatu // 8-8

Let the lord of the beings and Indra drive out from here the Sadānuvās, who sit at the bottom of the house. Let him (Indra) subdue them with the vajra.

d: AVŚ adds *indro* before *vājreṇa*, which goes against the metre.

AVŚ 2.14.4 *bhūtapátir nir ajatv indraś cetāḥ sadānvāḥ /*
gr̥hasya budhnā āsīnās tā indro vājreṇādhi tiṣṭhatu //

5.1.5 AVP only

apetetaḥ sadān_uvā ' ahimsantīr imam gr̥ham / 8-8

dhenur vātra ya sthāsyat_y ' anaḍvān verayā saha // 8-8

Go away from here, O Sadānuvās, not harming this house, nor the bull which will stand here, nor the draft-animal with the food supplies. [[17]]

c: Ed. *vā atra yā*, but the metre and the second *vā* in pāda **d** make the reading *vātra* (thus K.) certain. The nom.sg. *dhenur* and *anaḍvān* are due to case attraction.

5.1.6 ab: AVŚ 3.6.4ab, AVP 6.8.3ab; c: AVP only; d: AVP 7.12.1d, 17.13.14f

yā sahamānā carasi ' sāsahāna iva ṛṣabhāḥ / 8-8

sadān_uvāghnīm tvā vayaṁ ' jaitrāyāchā vadāmasi // 8-8

Unto you, the Sadānuvā-slayer, who are always overpowering like a victorious bull, do we call for victory.

From stanza 6 on, the priest addresses a plant.

b: ed. *iva ṛṣabhāḥ*, but Ma. reads *iva ṛṣabhāḥ* (thus also written by Or. at AVP 6.8.3b).

AVŚ 3.6.4ab *yāḥ sāhamānās carasi sāsahānā iva ṛṣabhāḥ /*

5.1.7 a: AVŚ 19.32.6a; b: AVŚ 19.32.6b, VS 12.99, etc.; c: AVP only; d: VS 12.99d

sahasva no abhimātiṁ ' sahasva pṛtanāyataḥ / 8-8

sahasva sarvā rakṣāṁsi ' sahamānās_y oṣadhe // 8-8

Overpower our rival, overpower those who fight [us], overpower all the demons – you, O plant, are overpowering.

AVŚ 19.32.6ab *sāhasva no abhīmātiṃ sāhasva pṛtanāyatāḥ*

5.1.8 AVP only

t_uvaṃ vyāghrān sahasa ' tvaṃ +siṃhām ubhayādataḥ / 8-8
makṣās cit kṛṇvānā madhu ' t_uvaṃ sahasa oṣadhe / 8-8

You overpower the tigers, you [overpower] the lions, [the animals] with incisors in both jaws. You overpower even the flies making honey (bees), O plant.

b: ⁺*siṃhām*: thus the ed. (Or. *siṃhām*, K. *syahvām*).

For *ubhayādant*- see Macdonell – Keith 1912, s.v. This term is employed to distinguish the horse, the donkey, etc. from the ruminants (the goat, the sheep, and the cow). [[18]]

5.2. Mystic

Cf. Renou 1956: 141f, 258 for a somewhat recent translation of the hymn, with brief comments. Thematically close is AVŚ 2.1 = AVP 2.6. The meaning of many stanzas is obscure.

5.2.1 AVŚ 4.1.2, RVKh 3.22.2, etc.

iyaṃ pitre +rāṣṭry ety agre ' 10
*prathamāya januṣe *bhūmaniṣṭhāḥ / 11*
tasmā etaṃ surucaṃ hvāram ahyam ' 11
*gharmaṃ śrīṇanti prathamasya *dhāsyoh // 11*

This queen, standing on the earth, goes to the father at the top, for the (creation of the) first race. For him I have sent up this well-shining curve; they (= the priests) prepare the gharma-pot of the first *dhāsyu*.

a: ⁺*rāṣṭry*: thus the ed. (Or. *rāṣṭrety*, K. *rāṣṭrayaty*). AVP *pitre* seems to be the original reading of the mantra, also attested in RVKh and AB. The defective metre is "corrected" in various ways by the other texts: AVŚ reads *pitr̥yā*, AB 1.19.2 *iyaṃ vai pitre rāṣṭry ety agre*.

eti (vs. AVŚ *etu*) is also found at RVKh 3.22.2, ĀśvŚS 4.6.3a, ŚŚS 5.9.6a, 18.1.2.

b: ed. *bhūminaṣṭau* (thus also K.; Barret edits *bhūminaṣṭhau*, but K. does not distinguish *ṣṭ* and *ṣṭh*), which cannot be correct. AVŚ gives *bhuvaneṣṭhāḥ*, which is likely to be the original reading. Scheftelowitz has edited RVKh *bhūmaneṣṭhāḥ* (on the basis of the ĀśvŚS and ŚŚS), but his ms. reads *bhūpaniṣṭhāḥ*. It seems reasonable to assume that *bhuvaneṣṭhāḥ* 'standing in the creation' was replaced by **bhūmaniṣṭhāḥ* 'standing on the earth', which is reflected in RVKh *bhūpaniṣṭhāḥ* and, indirectly, in AVP *bhūminaṣṭau* (with the wrong placement of the *-i*-sign). In the Sūtras, **bhūmaniṣṭhāḥ* was changed to *bhūmaneṣṭhāḥ* after compounds like *ratheṣṭhā-*, etc.

c: I owe the interpretation of *hvāra-* as a curved lightning-like flame arising from the pot during the Pravargya ritual to Jan Houben (p.c.).

d: ed. ⁺*śrīñantu*, but the Or. mss. read *śrīñanti* (K. *śrīñvantu*), which is also the reading of the RVKh, so that I have preferred to keep the Or. reading. For the meaning of the verb *śrī-* ‘volkommen machen’ see Narten 1987 = 1995: 340ff. She translates pāda d of the AVŚ passage as follows (1987: 282 = 1995: 352): ‘Den Heißtrank sollen sie vollkommen machen für den ersten Begierigen’. [[19]]

ed. ⁺*dhāsyoh* (Or. *dhāsyau*, K. *dhāsyuh*). The meaning of this word is unclear.

AVŚ 4.1.2	<i>iyām pītryā rāṣṭry etv āgre prathamāya janūṣe bhuvaneṣṭhāḥ /</i> <i>tāsmā etām surūcam hvārām ahyam</i> <i>gharmām śrīñantu prathamāya dhāsyāve //</i>
RVKh 3.22.2	<i>iyām pītré rāṣṭry ety āgre prathamāya janūṣe bhūmaneṣṭhāḥ /</i> <i>tāsmā etām surūcam hvārām ahyam gharmām śrīñanti prathamāya dhāsēḥ //</i>

5.2.2 AVŚ 4.1.1, 5.6.1; AVP 6.11.1, 16.150.1; RVKh 3.22.1, etc.

<i>brahma jajñānam prathamam purastād ' 11</i>
<i>vi sīmataḥ suruco vena āvaḥ / 11</i>
<i>sa budhnyā upamā asya viṣṭhāḥ ' 11</i>
<i>sataś ca yonim asataś ca vi vaḥ // 11</i>

Vena has unclosed the brahman that was just born from the east, from the well-shining crown; he has unclosed the lowest [and] the highest shapes of it, the womb of the existent and of the non-existent.

The stanza is preserved in many texts without any variants.

b: ed. *śīmataḥ* (K. *sīmatas*). Since the ‘ruki’-form is unexpected here, I read *s-* with K. and AVŚ (suggested by A. Griffiths).

d: For the cadence see RV 1.62.5a *grñānó āngirobhir dasma ví var*. The root *vṛ-* had an initial laryngeal (see Lubotsky 2000: 317), so that the cadence is regular.

AVŚ 4.1.1 = 5.6.1	<i>bráhma jajñānām prathamām purástād ví sīmatāḥ surúco vená āvaḥ /</i> <i>sá budhnyā upamā asya viṣṭhāḥ satás ca yónim ásataś ca ví vaḥ //</i>
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5.2.3 AVŚ 4.1.3, TS 2.3.14.6, KS 10.13:141.13

<i>pra yo jajñe vidvām asya bandhum ' 10</i>
<i>viśvāni devo janimā vivakti / 11</i>
<i>brahma brahmaṇa uj jabhāra madhyān ' 11</i>
<i>nīcād ⁺uccā svadhā abhi pra tasthau // 11</i>

He, the god, who was born knowing his kindred, declares all the births; he bore up the brahman from the midst of the brahman; from below, upwards, he put through his own customs. [[20]]

a: *jajñe*: thus the ed. (Or. *yajñe*, K. *jajñe*).

ed. ⁺*vidvām*, but the Or. mss. read *vidvān*, which is a frequent rendering of the *anunāsika* (K. *vidvā*), cf., for instance, the v.ll. quoted sub 3.1 below, Bhattacharya’s introduction, p. xxxiif. and Witzel 1983.

b: Cf. RV 9.97.7b *devó devānām janimā vivakti*.

d: ⁺*uccā*: thus the ed. (Or. *ucāt*, K. *uścā*).

Or. *svadhā adhi*, K. *svadhayābhi*. The correspondence of the K. reading with that of the KS and TS is noticeable.

AVŚ 4.1.3	<i>prā yó jajñé vidvān asya bāndhur víśvā devānām jānimā vivakti /</i> <i>bráhma bráhmaṇa új jabhāra mādhyān nīcāir uccāiḥ svadhā abhi prā tasthau //</i>
TS 2.3.14.6	<i>prā yó jajñé vidvām asyā bāndhum víśvāni devó jānimā vivakti /</i> <i>bráhma bráhmaṇa új jabhāra mādhyān nīcād uccā svadháyābhi prā tasthau //</i>
KS 10.13:141.13	<i>prā yó jajñé vidvām asyā bāndhum víśvā devānām jānimā vivakti /</i> <i>bráhma bráhmaṇa új jabhāra mādhyān nīcād uccā svadháyābhi prā tasthau //</i>

5.2.4 AVŚ 4.1.4cd, 4.1.5ab, TS 2.3.14.6, RVKh 3.22.3, etc.

<i>mahān mahī askabhāyad vi jāto ' dīyām dvitah pārthivam ca rājah /</i>	11
<i>sa *budhnād *āṣṭa janūṣābhy agram ' bṛhaspatir devatā tasya samrāt //</i>	10
	11
	11

The great Dvita (?), when born, fixed apart the two great ones: the heaven and the earthly space. From the bottom he has reached the top with his race. Bṛhaspati is his divinity, [his] overlord.

b: The reading *dvitah* (K. *jitah*) is surprising. Dvita is known as an Āptya, a brother of Trita. He is sometimes mentioned in the context of the Pravargya ritual (MS 4.1.9:12.5, KS 31.7:9.3), but rather as a word play on *dviṭīya*-. The AVŚ and the TS read here *sādma*, while the RVKh reads *pitā sādma*. In view of the latter reading, it is tempting to emend *dvitah* to **dvitā* ‘again’, cf. RV 7.86.1cd *prā nākam ṛsvām nunude bṛhāntam dvitā nākṣatram paprāthac ca bhūma* ‘he thrust forth the vault of heaven (until it became) towering (and) lofty; again, (he thrust forth) the constellation. And he spread out the earth’ (Klein 1985/2: 121). The text of **ab** would then read *mahān mahī askabhāyad vi jāto ' dīyām *dvitā pārthivam ca rājah* ‘The great one, when born, [[21]] fixed apart the two great ones: the heaven, and, again, the earthly region’.

NB: the cadence is wrong.

c: ed. *budhnyād* (K. *vudhnyār*). *budhnyā-* is an adjective ‘belonging to the bottom, the lowest’ and is always trisyllabic, which is metrically improbable here. The same reading is also attested in the AVŚ and the RVKh (no doubt taken from stanza 2), but I emend the text in accordance with the TS (some of the AVŚ mss. also give *budhnād*, as is reported in Whitney’s comments to the passage).

ed. *āṣṭra*, which is also the reading of the AVŚ. *āṣṭra* for *āṣṭa* must be a very old mistake, going back to the proto-AV. All other texts (including KS 10.13:141.16, ĀśvŚS 4.6.3) read *āṣṭa*. Cf. introduction, § 3.

A *daṇḍa* at the end of the pāda in the edition is a misprint.

AVŚ 4.1.4cd	<i>mahān mahī āskabhāyad vi jāto dīyām sādma pārthivam ca rājah</i>
AVŚ 4.1.5ab	<i>sā budhnyād āṣṭra janūṣo 'bhy āgram bṛhaspātir devatā tasya samrāt</i>
TS 2.3.14.6	<i>mahān mahī astabhāyad vi jāto dīyām sādma pārthivam ca rājah /</i> <i>sā budhnād āṣṭa janūṣābhy āgram bṛhaspātir devatā yasya samrāt //</i>
RVKh 3.22.3	<i>mahān mahī āstabhāyad vijāto dīyām pitā sādma pārthivam ca rājah /</i> <i>sā budhnyād āṣṭa janūṣābhy u3grām bṛhaspātir devatā tasya samrāt //</i>

5.2.5 AVŚ 4.1.6

nūnaṃ tad asya gavīyaṃ hinoti ' 11
maho devasya pūrvyasya mahi / 11
eṣa jajñe bahubhiḥ sākam itthā ' 11
*pūrvād *ardhād avithuraś ca san nu // 11*

He sends forth now that great [treasure] consisting of cows belonging to this great god of old; he was born together with many in this way, from the eastern quarter, and being now unshakable.

a: ed. *hinota*, but K. and AVŚ *hinoti*.

d: ed. *arddād* (K. *arād*). The translation of Whitney, viz. ‘eastern half’, is imprecise: *ārdha-* means ‘a quarter, region’, whereas *ardhā-* means ‘half’ (cf. Lubotsky 1988: 71, fn. 21). Note that the AVP version of this pāda is metrically superior. [[22]]

AVŚ 4.1.6 *nūnaṃ tād asya kāvyō hinoti mahō devāsya pūrvyāsya dhāma /*
eṣā jajñe bahūbhiḥ sākām itthā pūrve ārdhe viṣite sasān nū //

5.2.6 AVŚ 4.1.4ab, 4.1.5cd

sa hi divaḥ sa pṛthivyā ṛteṣṭhā ' 11
mahi kṣāman rajasī vi śkabhāyati / 12
ahar yac chukraṃ jyotiṣo janiṣṭa- ' 11
-adhā dyumanto vi vasant_u ariprāḥ // 12^t

For he of the heaven, he of the earth, standing in Order, powerfully fixes apart the two spaces on the earth. Since the bright day is born of light, let the bright ones without stain dwell apart (or shine forth ?).

b: Perhaps, we should read *mahī ... rajasī* ‘the two great spaces’ with the AVŚ.

d: ed. ⁺*vasantvariprāḥ* (Or. *vasantariprāḥ*, K. *vasantvariprā*). The AVŚ variant is metrically better. The implication is unclear. Because of the preverb, it is tempting to take *vi vasantu* as an irregular 3pl. pres. impv. to the root *vas-* ‘to shine’ (cf. comments to Whitney’s translation) or rather its 3pl. aor. impv.

AVŚ 4.1.4ab *sā hi divāḥ sā pṛthivyā ṛtasthā mahī kṣēmaṃ rōdasī askabhāyat*
 AVŚ 4.1.5cd *āhar yac chukraṃ jyōtiṣo jāniṣṭātha dyumānto vi vasantu viprāḥ*

5.2.7 AVŚ 4.1.7

evātharvā pītaraṃ viśvadevaṃ ' 11
bṛhaspatir namasāvocad acha / 11
tvaṃ viśvasya janitā dhāsya agre ' 11
kavir devān na dabhāya svadhāvaḥ // 11

Thus has Atharvan, Bṛhaspati, called with homage unto the all-divine father: "You, the creator of all, poet, not to be deceived, will place the gods at the top, O self-ruling one".

b: ed. *namasā vocad*. This AVP pāda makes more sense than AVŚ 4.1.7b *bṛhaspātiṃ nāmasāva ca gacchāt* with its misplaced *ca* and is likely to be original.

d: Note that the AVŚ pāda must be emended to *ná dābhāya*, as indicated by Whitney ad loc. [[23]]

17

5.3.2 AVP only (for c cf. ad 5.3.1cd)

nṛy amrucad asau sūryo ' viśvadr̥ṣṭo adr̥ṣṭahā / 8-8

nimrocān raśmibhir hantu ' nimrocann arasāṁ akaḥ // 8-8

The Sun there has gone down, seen by everybody, slaying the unseen. Let him, going down, slay [them] with his rays. Going down, he has made [them] harmless.

a: ed. *ny *amrucad* (Or. *nyamṛcad*, K. *nimratat*), but the asterisk is unnecessary because the Or. mss. almost always write *r* for *ru*. This thematic aorist is also found at JB 1.7.

5.3.3 a: AVP 5.15.9a; d: RV 1.191.7d, AVP 9.6.7d; bc: AVP only

*ye ca dr̥ṣṭā ye cādr̥ṣṭā ' *ubhayehā_aviśyavaḥ /* 8-8

*teṣāṁ vo agrabhaṁ nāma ' sarve sākāṁ ni *jasyata //* 8-8

I have grasped the name of those of you who are seen and those who are unseen, the greedy [creatures] of both types here: disappear all together.

b: ed. *ubhayehaviśyavaḥ* (K. *ubhayevihyavaḥ*). I analyse the line as *ubhayā* (adv.) *iha aviśyavaḥ*. Theoretically speaking, the analysis *ubhaye* (nom.pl.) *ha-aviśyavaḥ* is also possible, but a hiatus after *ha* is unlikely, whereas the metre of the hymn is too regular to assume a heptasyllabic line here.

c: For the expression *nāma grabh-* see Hoffmann 1965: 205f. = 1975: 300f.

d: **jasyata*: thus the ed. (all mss. *jasyaca*, also the majority of the mss. at AVP 9.6.7d). [[25]]

5.3.4 AVP only

adr̥ṣṭahananī vīrud ' amitauijā viśāsahi / 8-8

cukākaṇi tvaṁ jajñiṣe ' sādṛṣṭāñ jātaśo jahi // 8-8

O overpowering Cukākaṇi, you have been born as a plant slaying the unseen, of immense power, so slay the unseen species for species.

b: ed. *viśāsahī*.

c: The plant name *cukākaṇi-* is not known from other texts.

d: ed. *sādṛṣṭām* (with all mss.). I do not mark *sādṛṣṭāñ* as an emendation in the text (cf. the introduction).

5.3.5 AVP only

jahi jyeṣṭham adr̥ṣṭānām ' sarpāñām moghacāriṇām / 8-8

krimīñām sarvā jātāni ' pauñjaṣṭaⁱva⁺yavaṁ mṛṇa // 8-8

Slay the foremost of the unseen, of the snakes, going around in vain, crush all species of worms as a fisherman barley.

b: *moghacārin-* is a hapax.

c: *krimi-* is the predominant spelling of the word for ‘worm’ in the AV.

d: ed. *pauñjaṣṭa* (K. *pauñjaṣṭhī*). The word for ‘fisherman’ also appears in the texts as *puñjiṣṭ(h)a-* (VS, MS, KS, KapKS), *pauñjiṣṭ(h)á-* (AVŚ, VS, TB), cf. Sharma 1959: 195. AVP(K) 16.16.9b reads *sauñjaṣṭ(h)i-*. The meaning is not quite certain though: some scholars prefer ‘bird-catcher’.

⁺*yavam*: thus the ed. (Or. *javam*, K. *yavayam*). Cf. also AVŚ 10.4.19ab (= AVP 16.16.9ab) *sám hí śīrṣāṇy ágrabham pauñjiṣṭhá iva kárvaram* "Since I have grasped together their heads as a fisherman the *kárvara*" (Whitney). Since fishermen or bird-catchers do not seem to crush barley on a regular basis and since we do not know the meaning of *kárvara-* either, we may consider to leave the Or. reading *javam* ‘name of a fish (a quick one)?’ in the text.

5.3.6 AVP only (d: 7b)

yaś ca todo yaś ca sarpa ' **ekādaśaś ca yo vṛṣā* / 8-8

cukākaṇi tvaṃ tān vṛṣca ' *vṛkṣaṃ paraśumān iva* // 8-8

Whichever "pricker", whichever snake, whichever eleventh bull, hew them down, O Cukākaṇi, like a man with an axe [hews down] a tree. [[26]]

b: The reading *ekādr̥ṣṭaś ca yo vṛṣā* of the edition cannot be correct. K. reads *sarpo yaś cādr̥ṣṭaś ca yo vṛṣā*, which has been emended by Barret to *sarpo yaś cādr̥ṣṭaś ca yo dr̥ṣṭaḥ*, which is syntactically impossible because of the position of *ca*. The emendation to **ekādaśaś ... vṛṣā* ‘the eleventh bull, the leader of a decade, decānus’ (≈ *jyeṣṭha-* of the preceding stanza) is based on AVŚ 5.16 (similar to AVP 8.4) where we find exorcism of "insect pests, through their leaders, whether few or many" (cf. Whitney’s comments ad loc.). The hymn starts with 5.16.1 *yády ekavṛśó 'si sṛjārasó 'si* ‘If you are sole leader, let go: you are harmless’. This goes on up to 5.16.11 *yády ekādaśó 'si só 'podako 'si* ‘If you are the eleventh, you are waterless’. Important is also RV 10.85.45cd *dásāsyām putrān ā dhehi* ' *pátim ekādaśām kṛdhi* ‘(O Indra,) give her ten sons, make (her) husband the eleventh!’. The reading *ekādr̥ṣṭaś* of the mss. is clearly due to perseveration of (*a*)*dr̥ṣṭa-*.

The magical force of the number 11 further follows from AVŚ 5.15.1 = AVP 8.5.1 *ékā ca me dáśa ca me 'pavaktāra oṣadhe*: ‘one and ten of me are exorcisers, O plant’, which is then repeated with 22, 33, etc.

5.3.7 AVP only (b: 3.6d)

saṃ vṛṣcaināṃś cukākaṇi ' *vṛkṣaṃ paraśumān iva* / 8-8

krimīṇāṃ sarvā jātāni ' *saṃ dahāgnir ivolapam* // 8-8

Hew them down, O Cukākaṇi, like a man with an axe [hews down] a tree. Burn all species of worms like Agni burns the bushes.

5.3.8 AVP only

*methiṣṭhā *agnir aghalas tviṣīmān* ' 11

krimīṇāṃ jātāni pra ⁺*dunotu sarvā* / 12^t

bṛhaspater ⁺*medine jātavedā* ' 11

adr̥ṣṭān hantu dr̥ṣadeva māṣān // 11

Let Agni, standing at the cattle-shed, fearful, vehement, burn all species of worms. Let Jātavedas smash the unseen for Bṛhaspati's friend, like beans with a grind-stone.

a: ed. *methiṣṭhāgnir* with double sandhi (thus all mss.).

b: ed. *pra dunota* (but K. *pṛtanotu*). There is no caesura, which can be remedied by reading *jātā* instead of *jātāni* (probably perseverated [[27]] from the preceding stanza). This emendation would also give a regular triṣṭubh line.

c: ed. *maidine*, but K. *medinī*. "Bṛhaspati's friend" probably refers to the poet himself.

5.4. To various gods: for protection and blessings

5.4.1 AVŚ 5.3.1, RV 10.128.1, TS 4.7.14.1, KS 40.10

<i>mamāgne varco vihaveṣu astu '</i>	11
<i>vayaṃ tvendhānās tanvaṃ puṣema /</i>	11
<i>mahyaṃ namantām pradiśaś catasras '</i>	11
<i>tvayādhyakṣeṇa pṛtanā jayema //</i>	11

O Agni, let splendor be mine at invoking competitions; may we, kindling you, thrive ourselves. Let the four quarters pay reverence to me; with you as overseer may we win the battles.

AVŚ 5.3.1 = RV 10.128.1 = TS 4.7.14.1 = KS 40.10:143.15-16

māmāgne vārco vihavéṣv astu vayāṃ tvéndhānās tanvaṃ puṣema /
māhyaṃ namantām pradiśaś cātasras tváyādhyakṣeṇa pṛtanā jayema //

5.4.2 AVŚ 5.3.2, RV 10.128.6, TS 4.7.14.2-3, KS 40.10

<i>agne manyuṃ pratinudan pareṣām '</i>	12
<i>tvayaṃ no gopāḥ pari pāhi viśvataḥ /</i>	12
<i>apāñco yantu prabudhā durasyavo '</i>	12
<i>'maīṣām cittam bahudhā vi naśyatu //</i>	12

O Agni, pushing back the fury of [our] enemies, protect us, our shepherd, from all sides. Let the ill-wishers go away at awakening; at home, let their intentions in many ways perish.

a: Presumably, *pareṣām* must be read with disyllabic *ā* in order to get a jāgati line. Note that the AVP version, in contradistinction to that of the other texts, has 12-syllable lines in all the other pādas of this stanza. The RV and TS versions probably have to be read with 11-syllable pādas everywhere (which means that *tvām* in pāda **b** is monosyllabic there). [[28]]

cd: *bahudhā vi naśyatu* is different from the other versions (but cf. the KS version), *prabudhā* being transferred to pāda **c**.

AVŚ 5.3.2	<i>agne manyuṃ pratinudān páreṣām tvām no gopāḥ pári pāhi viśvataḥ /</i> <i>ápāñco yantu nivátā durasyávo 'maīṣām cittám prabúdhām ví neśat //</i>
RV 10.128.6	<i>agne manyuṃ pratinudān páreṣām ádabdho gopāḥ pári pāhi nas tvām /</i> <i>pratyáñco yantu nigútaḥ púnas tè 'maīṣām cittám prabúdhām ví neśat //</i>

TS 4.7.14.2-3	<i>agnir manyúm pratinudán purástāt ádadbdho gopāḥ pári pāhi nas tvám / pratyāñco yantu nigútaḥ púnas tè 'maišāṃ cittám prabúdhā ví neśat //</i>
KS 40.10:144.5-6	<i>agnir manyúm pratinudan purastāt adabbdho gopah pari pātu viśvataḥ / apāñco yantu nirṛthaṃ punas te 'maišāṃ cittam prabudhā ví naśyatu //</i>

5.4.3 AVŚ 5.3.3, RV 10.128.2, TS 4.7.14.2, KS 40.10

<i>mama devā vihave santu sarva '</i>	11
<i>indravanto maruto viṣṇur agniḥ /</i>	11
<i>mamāntarikṣam urulokam astu '</i>	11
<i>mahyaṃ vātaḥ pavatām kāme asmin //</i>	11

Let all the gods be mine at the invoking competition: the Maruts with Indra, Viṣṇu, Agni.
Let the broad-spaced atmosphere be mine, let the wind blow for me at this wish.

AVŚ 5.3.3	<i>māma devā vihavé santu sārva indravanto marúto viṣṇur agniḥ / māmāntárikṣam urúlokam astu máhyaṃ vātaḥ pavatām kāmāyāsmāi //</i>
RV 10.128.2	<i>māma devā vihavé santu sārva indravanto marúto viṣṇur agniḥ / māmāntárikṣam urúlokam astu máhyaṃ vātaḥ pavatām kāme asmin //</i>
TS 4.7.14.2	<i>māma devā vihavé santu sārva indravanto marúto viṣṇur agniḥ / māmāntárikṣam urú gopám astu máhyaṃ vātaḥ pavatām kāme asmin //</i>
KS 40.10:143.17-18	<i>mama devā vihave santu sarva indravanto maruto viṣṇur agniḥ / mamāntarikṣam urulokam astu mahyaṃ vātaḥ pavate kāme asmin // [[29]]</i>

5.4.4 AVŚ 5.3.4, RV 10.128.4, TS 4.7.14.2, KS 40.10

<i>mahyaṃ yajantām mama yānīṣṭā- '</i>	11
<i>-ākūtiḥ satyā manaso me astu /</i>	11
<i>eno mā ni gāṃ katamac canāham '</i>	11
<i>viśve devā abhi rakṣantu mām iha //</i>	12

For me let them sacrifice, whichever sacrifices are mine. Let the intent of my mind be fulfilled. Let me not commit any transgression whatsoever, let the All-Gods protect me here.

AVŚ 5.3.4	<i>máhyaṃ yajantām máma yānīṣṭākūtiḥ satyā mánaso me astu / éno mā ní gāṃ katamác canāhām viśve devā abhi rakṣantu mehá //</i>
RV 10.128.4	<i>máhyaṃ yajantu máma yāni havyākūtiḥ satyā mánaso me astu / éno mā ní gāṃ katamác canāhām viśve devāso ádhi vocatā naḥ //</i>
TS 4.7.14.2	<i>máhyaṃ yajantu máma yāni havyākūtiḥ satyā mánaso me astu / éno mā ní gāṃ katamác canāhām viśve devāso ádhi vocatā me //</i>
KS 40.10:144.3-4	<i>mahyaṃ yajantām mama yānīṣṭākūtis satyā manaso me astu / eno mā ni gāṃ katamac canāham viśve devā anu tiṣṭhantu meha //</i>

5.4.5 AVŚ 5.3.5, RV 10.128.3, TS 4.7.14.1-2, KS 40.10

<i>mahyaṃ devā draviṇam ā yajantām '</i>	11
<i>mamāśīr astu mama devahūtiḥ /</i>	11
<i>daivā hotāraḥ saniṣan na etad '</i>	11
<i>ariṣṭāḥ syāma tanuvā suvīrāḥ //</i>	11

On me let the gods bestow property through sacrifice, let mine be the blessing, mine the invocation of the gods. May the divine priests win this for us; may we be unharmed ourselves, rich in heroes.

- a: The dative *mahyam* is peculiar, probably perseverated from the preceding stanza.
- b: Note the correspondence with the KS version.
- c: ed. *saniṣaṃ*. I do not mark *saniṣan* as an emendation (cf. the introduction).

AVŚ 5.3.5	<i>māyi devā drāviṇam ā yajantām māyy āśīr astu māyi devāhūtiḥ / daivāḥ hótāraḥ saniṣan na etad āriṣṭāḥ syāma tanvā suvīrāḥ //</i> [[30]]
RV 10.128.3	<i>māyi devā drāviṇam ā yajantām māyy āśīr astu māyi devāhūtiḥ / daivyā hótāro vanuṣanta pūrvé 'riṣṭāḥ syāma tanvā suvīrāḥ //</i>
TS 4.7.14.1-2	<i>māyi devā drāviṇam ā yajantām māyy āśīr astu māyi devāhūtiḥ / daivyā hótārā vaniṣanta pūrvé 'riṣṭāḥ syāma tanvā suvīrāḥ //</i>
KS 40.10:144.1-2	<i>mayi devā drāviṇam ā yajantām māyāśīr astu māyā devahūtiḥ / daivyā hótāro vaniṣan na etad āriṣṭās syāma tanvā suvīrāḥ //</i>

5.4.6 AVŚ 5.3.6ab, 7cd, RV 10.128.5, TS 4.7.14.2, KS 40.10

<i>devīḥ ṣaḥ urvīr *uru ṇas karātha '</i>	11
<i>viśve devāsa iha mādayadhvam /</i>	11
<i>mā⁺hāsmahi prajāyā mā dhanena '</i>	11
<i>mā radhāma dviṣate soma rājan //</i>	11

May you, O six broad goddesses, make broad [space] for us. O All-Gods, revel here. Let us not be left without offspring, nor without property; let us not succumb to a hater, O king Soma.

- a: ed. *aruṇas* (K. *aṇuras*). According to Whitney (ad loc.), the majority of the AVŚ mss. read *ṇaḥ*, too.

Note the subj. form *karātha* with double characterization.

The sandhi -as k- is only found with the root *kṛ-* in the AVP, cf. 1.50.3d *manas karat*, 1.67.2f *varṣīyasas kṛdhi*, 2.9.1d *madhumatas kṛdhi*, 2.30.2d *mayas karat*, etc. Cf. further 5.10.5d *purās kṛdhi* below and ad 5.8.6d on the sandhi -ṣ k-.

- c: ed. *hāsmahi*: thus the ed. (Or. *hāsmehi*, K. *hasmahi*).

AVŚ 5.3.6ab	<i>daivīḥ ṣaḥ urvīr urū ṇaḥ kṛṇota viśve devāsa ihā mādayadhvam /</i>
AVŚ 5.3.7cd	<i>mā hāsmahi prajāyā mā tanūbhir mā radhāma dviṣaté soma rājan //</i>
RV 10.128.5	<i>dēvīḥ ṣaḥ urvīr urū ṇaḥ kṛṇota viśve devāsa ihā vīrayadhvam / mā hāsmahi prajāyā mā tanūbhir mā radhāma dviṣaté soma rājan //</i>
TS 4.7.14.2	<i>dēvīḥ ṣaḥ urvīr urū ṇaḥ kṛṇota viśve devāsa ihā vīrayadhvam / mā hāsmahi prajāyā mā tanūbhir mā radhāma dviṣaté soma rājan //</i>
KS 40.10:144.9-10	<i>trayīṣ ṣaḥ urvīr uru ṇas kṛṇota viśve devā iha vīrayadhvam / mā hāsmahi prajāyā mā tanūbhir mā radhāma dviṣate soma rājan //</i> [[31]]

5.4.7 AVŚ 5.3.8, RV 10.128.8, TS 4.7.14.3-4, KS 40.10

<i>uruvyacā no mahiṣaḥ śarma yachād '</i>	12 ^t
<i>asmin vāje puruhūtaḥ purukṣuḥ /</i>	11
<i>sa ṇaḥ prajāyāi⁺ harṇyaśva mṛḷa- '</i>	11
<i>-indra mā no rīriṣo mā parā dāḥ //</i>	11

The buffalo, wide extending, rich in cattle, will grant us protection, being much invoked for this prize. O Indra of the bay horses, be merciful to our progeny, do not harm us, do not abandon [us].

- a: The AVP uses pres. subj. *yachāt* instead of aor. subj. or pres. impv. of the other versions.
c: ed. ⁺*har̥yaśva*: thus the ed. (Or. *haryaśca*, K. *haryasva*).

AVŚ 5.3.8	<i>uruvyācā no mahiśāḥ śārma yacchatv asmīn hāve puruhūtāḥ purukṣū /</i> <i>sā naḥ prajāyāi haryaśva mṛdendra mā no rīṣo mā pārā dāḥ //</i>
RV 10.128.8	<i>uruvyācā no mahiśāḥ śārma yaṃsad asmīn hāve puruhūtāḥ purukṣūḥ /</i> <i>sā naḥ prajāyāi haryaśva mṛḷayendra mā no rīṣo mā pārā dāḥ //</i>
TS 4.7.14.3-4	<i>uruvyācā no mahiśāḥ śārma yaṃsad asmīn hāve puruhūtāḥ purukṣū /</i> <i>sā naḥ prajāyāi haryaśva mṛḍayendra mā no rīṣo mā pārā dāḥ //</i>
KS 40.10:144.11-2	<i>uruvyācā no mahiśāḥ śārma yaṃsad asmīn hāve puruhūtāḥ purukṣūḥ /</i> <i>sa naḥ prajāyāi haryaśva mṛdendra mā no rīradho mā pārā dāḥ //</i>

5.4.8 AVŚ 5.3.9, RV 10.128.7, TS 4.7.14.3, KS 40.10

<i>dhātā vidhartā bhuvanasya yas patih̥ '</i>	12
<i>savitā devo abhimātiśāhaḥ /</i>	11
<i>bṛhaspatir indrāgnī aśvinobhā '</i>	11
<i>devāḥ pāntu yajamānaṃ nirṛthāt //</i>	11
The creator, the disposer, the lord of the world, the god Savitar overcoming rivals, Bṛhaspati, Indra and Agni, both the Aśvins – let the gods protect the patron from destruction.	

AVŚ 5.3.9	<i>dhātā vidhartā bhūvanasya yās pātir devāḥ savitābhimātiśāhāḥ /</i> <i>ādityā rudrā aśvinobhā devāḥ pāntu yajamānaṃ nirṛthāt //</i>
RV 10.128.7	<i>dhātā dhātṛṇām bhūvanasya yās pātir devām trātāram abhimātiśāhām /</i> <i>imām yajñām aśvinobhā bṛhaspātir devāḥ pāntu yajamānaṃ nyarthāt // [[32]]</i>
TS 4.2.14.3	<i>dhātā dhātṛṇām bhūvanasya yās pātir devām savitāram abhimātiśāham /</i> <i>imām yajñām aśvinobhā bṛhaspātir devāḥ pāntu yajamānaṃ nyarthāt //</i>
KS 40.10:144.7-8	<i>dhātā dhātṛṇām bhuvanasya yas patir devaṃ savitāram abhimātiśāham /</i> <i>imaṃ yajñam bṛhaspate 'śvinobhadrāvata kāvyair daṃsanābhiḥ //</i>

5.4.9 a-c: TB 2.4.3.2, d: AVP only

<i>ihārvāñcam ati hvaya ' indram jaitrāya jetave /</i>	8-8
<i>asmākam astu kevala ' itaḥ kṛṇotu vīryam //</i>	8-8
I call Indra over here, hitherward, for victory, for winning. Let him be only ours; let him make manly power here.	

TB 2.4.3.2	<i>ihārvāñcam āti hvaye / indram jaitrāya jētave / asmākam astu kévalaḥ</i>
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5.4.10 AVŚ 5.3.11, TS 4.7.14.4, KS 40.10

<i>arvāñcam indram ⁺amuto havāmahe '</i>	11
<i>yo gojid dhanajid aśvajid yaḥ /</i>	10
<i>imaṃ no yajñam vihave juṣasva- '</i>	11
<i>-asmākam kṛṇmo harivo medinaṃ tvā //</i>	12 ^t

We call Indra hitherward from there, him who is cattle-winning, property-winning, who is horse-winning. Enjoy this sacrifice of ours at the invoking competition; we make you our ally, O lord of the bay horses. [[33]]

a: ⁺*amuto*: thus the ed. (Or. *amṛto*, K. *avataṃ*).

AVŚ 5.3.11	<i>arvāñcam indram amúto havāmahe yó gojíd dhanajíd aśvajíd yáh /</i> <i>imám no yajñám vihavé śṛṇotv asmākam abhūr haryaśva medī //</i>
TS 4.7.14.4	<i>arvāñcam indram amúto havāmahe yó gojíd dhanajíd aśvajíd yáh /</i> <i>imám no yajñám vihavé juṣasvāsya kurmo harivo medinam tvā //</i>
KS 40.10:145.1-2	<i>arvāñcam indram amuto havāmahe yo gojid dhanajid aśvajid yah /</i> <i>imaṃ no yajñaṃ vihave juṣasveha kṛṇmo harivo medinaṃ tvā //</i>

5.4.11 AVŚ 7.86.1

<i>trātāram indram avitāram indram ' /</i>	11
<i>have-have suhavaṃ śūram indram /</i>	11
<i>huvema śakraṃ puruhūtām indram ' /</i>	11
<i>s_uvasti no maghavān pāt_uv indrah //</i>	11

We invoke Indra the saver, Indra the helper, of easy call at every call, Indra the hero, Indra the powerful, the much-called one. Let Indra the bounteous protect our well-being.

AVŚ 7.86.1	<i>trātāram indram avitāram indram háve-have suhávaṃ śūram indram /</i> <i>huvē nu śakráṃ puruhūtām indram svastí na índro maghāvān kṛṇotu //</i>
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5.4.12 ab: AVŚ 5.3.7ab, KS 40.10; cd: AVP only

<i>tisro devīr mahi me śarma yachan ' /</i>	11
<i>prajāyāi me tan_uve yac ca puṣtam /</i>	11
<i>mām viśaḥ saṃmanaso juṣantām ' /</i>	10
<i>pitr_{ya}ṃ kṣetram prati jānāt_uv asmān //</i>	12 ^t

May three goddesses grant me great shelter which is prosperous for my progeny and myself. Let the clans be unanimously fond of me; let the field of the Fathers acknowledge us.

c: It is conceivable that *mām* must be scanned in two syllables (as, e.g., at RV 4.42.5a,b).

Cf. KauśS 98.2c *evā viśaḥ saṃmanaso havaṃ me* and AVŚ 7.94.1cd *yáthā na indrah kévalīr viśaḥ sáṃmanasas kárat*.

AVŚ 5.3.7ab	<i>tisro devīr máhi naḥ śarma yacchata prajāyāi nas tanvè yac ca puṣtām /</i>
KS 40.10:144.13	<i>tisro devīr mahi naś śarma yacchata prajāyāi nas tanve yac ca puṣtam /</i>

5.4.13 AVP only

<i>yo naḥ śakrābhimananyunā- ' -indrāmitro jighāṃsati /</i>	8-8
<i>t_uvaṃ tam vṛtrahañ jahi ' ⁺vas_uv asmabhyam ā bhara //</i>	8-8

Kill, O powerful Indra, our enemy with evil intentions, who is trying to kill us, O killer of Vṛtra. Bring us riches. [[34]]

a: The precise meaning of *abhimanyu-* is hard to determine. *abhi-man-* often refers to inimical thoughts, i.e. ‘to plot, to be insidious’. The only other occurrence of the appellative *abhimanyu-* is AVP(K) 16.70.6 *yan mabhirābñān yan mābhikatvarāñām yan ābhimanyūnām*, which is reconstructed by Barret as *yan mābhirāvñām yan mābhikṛtvarāñām yan mābhimanyūnām*. The stanza has no connection with the surrounding text and is incomprehensible to me.

d: ⁺vasv: thus the ed. (Vā. *masmasmabhyam*, Ma. *ma(ṭda)smasva-bhyam*, Ja. *vasmasvabhyam*, K. *vassasmabhyam*).

5.4.14 AVŚ 5.3.10, RV 10.128.9, TS 4.7.14.4, KS 40.10

<i>ye naḥ śapantīy apa te bhavant_{uv} '</i>	11
<i>indrāgnibhyām apa bādhāmahe tān /</i>	11
<i>ādityā rudrā upariśpṛśo mām '</i>	11
<i>ugraṃ cettāram adhirājāṃ akrān //</i>	11

Who curse us, let them disappear; with Indra and Agni we repel them. The Ādityas, the upward-reaching Rudras have made me a mighty guardian, an overlord.

AVŚ 5.3.10	<i>yé naḥ sapátnā ápa té bhavantv indrāgnibhyām áva bādhāmahe enān /</i> <i>ādityā rudrā upariśpṛśo na ugrāṃ cettāram adhirājāṃ akrata //</i>
RV 10.128.9	<i>yé naḥ sapátnā ápa té bhavantv indrāgnibhyām áva bādhāmahe tān /</i> <i>vāsavo rudrā ādityā upariśpṛśam mogrāṃ cettāram adhirājāṃ akrān //</i>
TS 4.7.14.4	<i>yé naḥ sapátnā ápa té bhavantv indrāgnibhyām áva bādhāmahe tān /</i> <i>vāsavo rudrā ādityā upariśpṛśam mogrāṃ cettāram adhirājāṃ akrān //</i>
KS 40.10:144.15-6	<i>ye nas sapatnā apa te bhavantv indrāgnibhyām apa bādhāmahe tān /</i> <i>ādityā rudrā upariśpṛśam mogrāṃ cettāram adhirājāṃ akrān //</i>

5.5. Incantation for the cow

A similar incantation is found at MS 2.13.15: *pr̥thivī asi jānmanā vaśā. sāgñīm gārbham adhatthāḥ. sā māvā sām bhava*. Then the same formula is repeated for *antārikṣam* - *vāyūm*, *dyaūr* - *ādityām*, *nákṣatrāṇi* - *candrāmasam*, *īk* - *sāma*, *vīt* - *rājānam*, *vāk* - *prāñām*, *āpas* - *yajñām*. [[35]]

5.5.1 AVP only

<i>pr̥thivī vaśā sāgñīm garbham dadhe</i>	P
<i>semaṃ pāhi tasyai te vidheyam tasyai te namas tasmai te svāhā //</i>	P

[This] cow is the Earth. She has become pregnant with the fire. As such, protect this one here (scil. the patron). I wish to pay you (f.) respects. Homage to you (f.), hail to you (m.).

5.5.2 AVP only

antarikṣam vaśā sā vāyūm garbham [dadhe semaṃ –]

[This] cow is the atmosphere. She has become pregnant with the wind. As such, etc.

5.5.3 AVP only

dyaur vaśā sā sūryaṃ garbhaṃ [dadhe semaṃ –]

[This] cow is the heaven. She has become pregnant with the sun. As such, etc.

5.5.4 AVP only

ṛg vaśā sā sāma garbhaṃ [dadhe semaṃ –]

[This] cow is the stanza. She has become pregnant with a melody. As such, etc.

5.5.5 AVP only

dakṣiṇā vaśā sā yajñaṃ garbhaṃ [dadhe semaṃ –]

[This] cow is the priest's fee. She has become pregnant with a sacrifice. As such, etc.

NB: 5 and 6 are in the reverse order in K.

5.5.6 AVP only

viḍ vaśā sā kṣatriyaṃ garbhaṃ [dadhe semaṃ –]

[This] cow is the clan. She has become pregnant with a warrior. As such, etc. [[36]]

5.5.7 AVP only

vāg vaśā sā parameṣṭhinaṃ garbhaṃ [dadhe semaṃ –]

[This] cow is the speech. She has become pregnant with the supreme. As such, etc.

5.5.8 AVP only

vaśā vaśā sā rājanyaṃ garbhaṃ [dadhe semaṃ –]

[This] cow is "the cow". She has become pregnant with a prince. As such, etc.

5.5.9 AVP only

samā vaśā sā saṃvatsaraṃ garbhaṃ dadhe

P

semaṃ pāhi tasyai te vidheyaṃ tasyai te namas tasyai te svāhā //

P

[This] cow is the year (?). She has become pregnant with a year. As such, protect this one here. I wish to pay you (f.) respects. Homage to you (f.), hail to you (m.).

a: The meaning of *samā-* here is not quite clear. Also 'summer' or 'half-year' is conceivable.

5.6. To Sūrya

This is the only Vedic hymn where seven suns are described, but the notion is known from elsewhere. AVŚ 13.3.10 says that Kaśyapa is *yásmint sūryā ārpitāḥ saptá sākám* ‘in whom seven suns are set together’, and this verse also occurs at KS 37.9:89.10 and AVP 4.3.1; AVP 5.31.7c (see below) reads *sapta tvā sūryā anvātapantu* ‘let the seven suns (one for one) radiate warmth upon you’. Since the names of the seven suns given in verse 9 are all masculine, the suns cannot be identified with the seven mares of Sūrya, mentioned e.g. in AVŚ 13.2.8 (= AVP 18.21.2) *saptá sūryo harito yātave ráthe hiraṇyatvacaso br̥hatīr ayukta* ‘Sūrya has yoked in his chariot seven great golden-skinned yellow mares, in order to drive’ and RV 1.50.7 (with many parallel texts) *saptá tvā harito ráthe váhanti deva sūrya, śociṣkeṣam vicakṣaṇa* ‘O god Sūrya, looking far, seven yellow mares drive you, the flame-haired, in the chariot’. On several occasions it is said that Sūrya has seven rays (e.g. RV 8.72.16c *sūryasya saptá raśmibhiḥ*). [[37]]

5.6.1 TĀ 1.7.4; cd: 6.10cd

<i>sapta sūryā divam anupraviṣṭās</i> ‘	11
<i>tān pathā vā *anv eti dakṣiṇāvān</i> /	11
<i>te ‘smai sarve ghṛtam ā tapantī</i> ‘	11
<i>ūrjāṃ duhānā anapasphurantaḥ</i> //	11

Seven suns have entered the heaven one by one. The bounteous [patron] follows them on [his] way. They all heat ghee for him, yielding nourishment, not kicking.

b: ed. ⁺*vānvetu* (K. *vānvayatu*, Vā., Ma. *vānveti*). TĀ reads *tān anv eti pathibhir dakṣiṇāvān* (the rest of TĀ 1.7.4 is identical with our text). Double sandhi (*vai*) is common in AVP mss., whereas *vā* ‘or’ does not make sense.

d: Cf. 16.1, 40.8 below, etc.

5.6.2 AVP only

<i>ātapān kṣayati *nīcā</i> ‘ <i>*dāśavyādhī niṣṭapan</i> /	8-8
<i>adhāyatpatraḥ sūrya</i> ‘ <i>ud eti br̥hatīr anu</i> //	8-8

He rules radiating warmth downwards, Dāsa-piercing, scorching. And then, the fledgeling Sūrya rises after his lofty [mares].

a: ed. ⁺*ātapān* (Or. *ātapana*, K. *ātapam*). The reading of the Or. mss. is most probably due to the loss of a virāma-sign (see introduction, § 6).

ab: ed. *nīcyādā savyā adhi* (K. *nīyācasavyādhī*), which gives no sense. *vyādhin-* is attested at VS 16.18, MS 2.9.3:122.13, KS 17.12: 255.11, with preverbs e.g. at VS 11.77 (*āvyādhinī-*), TS 4.5.2.1 (*vivyādhin-*), but the compound *dāśavyādhin-* is a hapax. For the motif, cf. also the next stanza and RV 10.60.11c *nyak tapati sūryaḥ*.

b: *dāsa-* is frequently trisyllabic in the RV, but a pāda of seven syllables cannot be excluded here.

c: ed. *adhā yat pattraḥ*. I prefer to divide *adha-āyatpatraḥ* and assume a hapax *āyatpatra-* ‘fledgeling, lit. with coming feathers’, which is a suitable epithet for Sūrya, who is often depicted as a bird. For the first member cf. AVŚ 13.4.54 *āyād-vasu-* ‘of coming goods’. The word *patra-* is regularly written with double *-tt-* in the mss. (cf. Hoffmann 1975a: 45 = 1976: 548, fn. 3 and Bhattacharya’s introduction, p. xxxii), but it contains only one etymological *t*.

d: For *br̥hatīr* cf. AVŚ 13.2.8 (= AVP 18.21.2) quoted above. [[38]]

5.6.3 AVP only

ātaptā pitṛn vidma ' dasyūn niṣṭaptā vayam / 7-7
guhā ye 'anye sūryāḥ ' svadhām anu caranti te // 8-8

Warming the fathers, scorching the Dasyus: we know. The other suns, which are hidden, move following their custom.

ab: Bhattacharya apparently did not understand the passage, as he underlines both *ātaptā* and *dasyū*. I read *dasyūn* (cf. K. *dasyūniniṣṭastā* corrected from *damyūni*) and consider *ātaptā* and *niṣṭaptā* as nomsg. of nomina agentis in *-tar-* (cf. the ptc. *ātapant-* and *niṣṭapant-* in stanza 2). The former seems to be unattested, but the latter is found in RV 2.23.11b *niṣṭaptā śātrum*. Admittedly, the syntax of separated *vidma ... vayam* is peculiar, but I do not see other options.

5.6.4 AVP only

dīyauḥ sacate 'aparāñ janāsaḥ ' 11
pañcānye paro diva ā kṣiyanti / 12^t
*tām brahma *divam bṛhad ā viveśa ' 11*
*yas tām praveda *prataram *atīryata //* 12

The heaven accompanies those who are in the west, O people. The five others (suns) abide on the other side of the heaven. The formula has entered loud that heaven. He who understands them, [his life-time] was further prolonged.

a: The Or. mss. read *dyau sacate*.

b: We have to assume hiatus in *pañcānye*, because a caesura separating *paras* from the following noun is metrically awkward. Possibly, *diva ā* can be read in two syllables with double sandhi (cf. K. *divā kṣiyanti*). In the RV, we only have the expression *parás + divá* (RV 8.6.30c, 10.82.5a = 10.125.8c), but in the later texts, the instr. *divá* is usually replaced by the abl. *diváḥ*. For instance, MS 2.10.3:134.12 substitutes RV 10.82.5a *paró divá* by *paró diváḥ*. The expression *paro divaḥ* is further attested at AVP 5.22.1b below and at 17.11.4b.

cd as given in the edition (*tām brahma vedaṃ bṛhad ā viveśa yas tām praveda pratharam ataryataḥ*; K. *tām vrahma devaṃ vṛhad ā viveśa tām praveda pracaram adhīryatā*) are ungrammatical. There is no feminine object around, so that we have to emend either *tām* or some other word in the sentence. One of the frequent objects of the verb *ā viveśa*, which in the RV and the AV always appears at the end of the line, is the sky, [[39]] cf. AVŚ 13.1.24cd *ghṛtapāvā rōhito bhrājamāno divaṃ devāḥ pṛṣatīm ā viveśa* 'The ghee-drinking, ruddy, shining god has entered the spotted sky', AVŚ 4.34.5b *eśa yajñānām vītato váhiṣṭho viṣṭārīṇaṃ paktvā divam ā viveśa* 'This spread [sacrifice] is the best carrier of the sacrifices. By cooking the *viṣṭārín-* oblation, he has entered the sky'. This consideration and the K. reading *devaṃ* (for *vedaṃ* of the Or. mss.) suggest the proposed emendation to **divam*, which can be feminine in Vedic (cf. *divaṃ ... pṛṣatīm* in the first example cited above). Cf. further AVP 5.26.6b (≈ AVŚ 4.19.6b) *tad dyām eti bṛhad vacaḥ* 'that speech goes loud to the heaven.'

d: ed. reads *pratharam*, which must be a mistake for *prataram*, especially in view of K. *pracaram* with a frequent interchange of *c* and *t*.

ed. *ataryatah* (K. *adhiryatā*), which cannot be correct. The adverb *prataram* is often used with the verb (*pra*) *tṛ*, cf. AVŚ 18.3.10 *cákṣuṣe mā pratarām tārāyantaḥ* ‘making me pass further on unto sight’, RV 4.12.6d = 10.126.8d = AVP 5.39.8d *prā tār̥y agne pratarāṃ na āyuh* ‘O Agni, may our life-time be further prolonged’, RV 10.59.1a *prā tār̥y āyuh pratarāṃ nāvīyah* ‘our life-time is further prolonged again’. Therefore, the most reasonable emendation is **atūryata* 3sg. impf. of the passive, which is also attested in TB 2.5.1.3 *āyur in naḥ prā tūryatām* ‘let our life-time be prolonged’. The ellypsis of *āyuh* occurs rather often, cf. Geldner ad RV 5.48.2, Gotō 1987: 162, n. 255. For the motif compare RV 1.164.23d *yá it tād vidús té amṛtatvām ānaśuḥ* ‘Only those who know it, have achieved immortality’. A more drastic emendation would be **pra *tūryatām* ‘let [his life-time] be prolonged’.

5.6.5 AVP only

yo dadāti yo dadate 'yo vā ⁺*nidhīn śraddadhāno nidhatte* / 8-11

yamo vaivasvatān rājā 'sarvān ⁺*rakṣatu śevadhīn* // 8-8

He who gives, he who keeps, or he who hoards the treasures in faith (that they will be safe): let the king Yama guard all the hoards of the Vivasvant.

b: ed. ⁺*nidhīn* (Or. *nidhīt*, K. *yaṃ dhīnaś* for *yo vā nidhīn*). The juncture *-n + ś-* is treated differently by Or. and K.: the Or. mss. normal-ly write *-ṃ ch-* (edited as *-ñ ch-* by Bhattacharya, cf. his introduction, p. xxxii), whereas K. has *-ṃ ś-*. The sandhi *-ñ ś-* would be unpreced-ented for the AVP, but *-n ś-* is at least attested at AVP 4.14.5c *vidvān śṛṅgaṃ* (Vā. *-naś-*, *-n ś-* elsewhere), which explains my decision. [[40]]

c: It may appear tempting to emend *vaivasvatān* to **vaivasvato*, as this is the usual patronymic of Yama, but it is better to keep the text as it is, cf. RV 2.13.6c *sā śevadhīm ní dadhiṣe vivásvati* ‘You (Indra) have hoarded the treasure with Vivasvant’ and AVP 5.40.6 below. Since Vivasvant is a typical sacrificer, the sacrificer’s hoard probably is the future priestly fee (cf. Geldner’s comment to the passage).

d: ed. *rakṣata*, but cf. K. *ukṣatu*.

5.6.6 AVP only (a: AVP 18.8.2a)

mā vidan paryāyīṇo 'ye dakṣiṇāḥ parimuṣṇanti dattam / 8-11

sugena tān pathā sarvān 'yamo rājāti **neṣati* // 8-8

Let those [thieves] walking around, who steal away the priestly fees, not find the donation. King Yama will lead them all over an easy path.

This stanza is clearly inspired by RV 10.85.32 *mā vidan paripanthīno yá āśīdanti dámpatī / sugébhīr durgám átītām āpa drānt_{iv} árātayah* // ‘May the thieves, who lie [in an ambush], not find [this] married couple. Let the two escape the dangerous way along easy [paths]. Let the enemies run away!’. The RV passage is also found in AVP 18.8.2 with minor differences (a: *paryāyīṇo*, c: *sugena*). In our stanza, *tān* in pāda **c** must refer not to the thieves, but to the “good guys” (probably, the ritual patrons), which is syntactically awkward.

b: For the meaning of *dattam* cf. AVP(K) 16.73.5ef *bṛhaspatir varuṇas soma indro mamaiva dattam kevalam kṛṇvantu* ‘Let Bṛhaspati, Varuṇa, Soma, Indra make the donation exclusively mine’.

d: ed. *neṣata* (K. *nayaṣat*), but this form can only be 3pl. middle inj., which does not suit the context. Moreover, middle forms of *ati-nī-* are not attested in Vedic. Since the context requires 3sg. subj. act., we have the choice between a metrically deficient ⁺*neṣat* (more or less like in K.) and **neṣati*, for which I have opted.

5.6.7 AVP only

*yena pathā vaivasvato 'yamo rāje, to *yayau /* 8-8
agnir nas tena nayatu prajānan ' 11
vaiśvānaraḥ pathikṛd viśvagrṣṭiḥ // 11
 Let Agni Vaiśvānara, the wise path-maker, accessible to all, lead us by the road, by which the king Yama, son of Vivasvant, drove from here. [[41]]

b: ed. *yayuh* (Or. *yayuh*, K. *yayū*). The emendation to **yayau* has already been proposed by Barret. At VSM 22.19 (the parallel passages VSK 24.6.1, TS 7.1.12.1, MS 3.12.4, KS 42.3 show only minor variants) *vibhūr mātrā prabhūḥ pitrāśvo 'si háyo 'sy átyo 'si máyo 'sy árvāsi sáptir asi vājy asi vṛśāsi ṇmānā asi yáyur nāmāsi śísur nāmāsy ādityānām pátvānv ihi, yáyu-* is probably a name of a horse (‘driver’).

d: I hesitate to emend *viśvagrṣṭiḥ* (all the mss.) to **viśvakṛṣṭiḥ* (cf. RV 1.59.7a *vaiśvānaró ... viśvákrṣṭir*), because we also find AVŚ 19.24.5b = AVP 15.6.2b *grṣṭīnām* for *krṣṭīnām* (thus K.!), cf. Whitney’s comments to the passage, and AV *gulphá-* ‘angle’ for RV *kulphá-*.

Ed. *pathikṛt* is a misprint.

5.6.8 AVP only

⁺*mahi jyotir nihitam martyeṣu ' 11*
*yena devāso atarann *arātīn / 11*
tenemaṁ setum ati geṣma sarve ' 11
vaiśvānaram jyotir amīva devāḥ // 11

A great light is put among mortals, by which the gods have overpowered the enemies. With that [light] we all want to cross this bridge to the Vaiśvānara-light, like the yonder gods.

a: ⁺*mahi*: thus the ed. (K. *nahi*, Ma₁ *maha*, Ma₂ *mahar*, Vā. Ja. *mahir*). *māhi jyótir* is a standing phrase, occurring five times in the RV at the beginning of a pāda. Cf. especially 3.30.14a *māhi jyótir nihitam vakṣāṇāsu*.

b: ed. *arātī* (thus also K.). Emendation to *arātīn* has already been proposed by Barret.

c: Or. mss. read *tenaimaṁ*. The motif of crossing the bridge leading to the nether world is especially known from the Avesta (cf. Y 46.10 *frō.tāiš vīspāiš cinuuatō (fra)frā pərətūm* ‘with all these I’ll cross the bridge of the Cinuuant-’, V 19.30 *hā aṣāunqm uruuānō ... tarō cinuuatō pərətūm vīdāraiieiti, haētō mainiiuuuanəm yazatanqm* ‘She

brings the souls of the righteous ones across the bridge of the Cinuuant-, onto the dam of the heavenly deities’).

d: ed. *asīva* (but K. *amīha*). The Or. reading yields very odd syntax and meaning: ‘You are the Vaiśvānara-light, [you are] indeed the gods’ (?). Cf. further AVŚ 4.11.6 (≈ AVP 3.25.6) *yéna devāḥ svār āruruhūr hitvā śārīram amṛtasya nābhim / téna geṣma sukṛtasya lokām* [[42]] *gharmāsya vratēna tāpasā yaśasyávaḥ* ‘By whom the gods ascended to heaven, quitting the body, to the navel of the immortal, by him may we go to the world of the well-done, desiring glory, by the vow of the hot-drink, by penance’ (Whitney). Similarly, AVŚ 4.14.6 (≈ AVP 3.38.5) *ajām anajmi páyasā ghṛtēna divyām suparnām payasām bṛhāntam / téna geṣma sukṛtasya lokām svar ārōhanto abhī nākam uttamām* ‘With milk, with ghee, I anoint the goat, the heavenly eagle, milky, lofty; by it may we go to the world of the well-done, ascending the heaven, unto the highest firmament’ and AVŚ 11.1.37 *yéna devā jyótiṣā dyām udāyan brahmaudanām paktvā sukṛtasya lokām / téna geṣma sukṛtasya lokām svar ārōhanto abhī nākam uttamām* ‘With what light the gods went up to the sky, having cooked the *brahmān*-rice-dish, to the world of the well-done, with that may we go to the world of the well-done, ascending the heaven, unto the highest firmament’ (Whitney).

The pronoun *asau* can refer to the gods, cf. RV 4.18.11b *amī tvā jahati putra devāḥ* ‘Son, those gods abandon you’ and 5.26.8 below.

For *vaiśvānaram jyotir* cf. RV 9.61.16 *pávamāno ajījanad divás citrām ná tanyatúm / jyótir vaiśvānarām bṛhāt* ‘Being purified, he has created thunder, bright as that of the heaven, (and) the high Vaiśvānara-light’.

5.6.9 RV 1.50.10, cf. also AVŚ 7.53.7, etc.

ud vayam tamasas pari ' jyotiṣ paśyanta uttaram / 8-8

devam devatrā sūryam ' aganma jyotir uttamam // 8-8

Up out of the darkness, looking at the higher light, we have gone to Sūrya, the god among the gods, the highest light.

c: ed. *snūryam* is a misprint.

RV 1.50.10 *úd vayām támasas pári jyótiṣ páśyanta úttaram /*
devām devatrā sūryam áganma jyótir uttamám //

5.6.10 ab: TĀ 1.7.1, cd: 6.1cd

āroko bhrājaḥ paṭaraḥ pataṅgaḥ ' 11

svarṇaro jyotiṣīmān vibhāsaḥ / 11

te 'smai sarve ghṛtam ā tapantīy ' 11

ūrjam duhānā anapasphurantaḥ // 11

[[43]] Āroka (shining through), Bhrāja (glittering), Paṭara (stripe of light), Pataṅga (spark), Svarṇara (lord of heaven), Jyotiṣīmānt (full of light), Vibhāsa (brightly shining) – they all heat the ghee for him (the patron), yielding nourishment, not kicking.

ab: Evidently, these are the names of the seven suns. TĀ reads *ārogo* instead of *āroko*.

5.7. For abundant rain

5.7.1 AVŚ 4.15.1

<i>samutpatantu pradiśo nabhasvatīḥ</i> '	12
<i>sam abhrāṇi vātajūtāni yantu</i> /	11
<i>mahaṣabhasya nadato nabhasvato</i> '	12
<i>vāśrā āpaḥ pṛthivīm tarpayantu</i> //	11
Let the misty directions fly up together; let the clouds, wind-hurried, come together; let the lowing cows of the resounding misty great bull, the waters, satiate the earth.	

AVŚ 4.15.1	<i>samútpatantu pradiśo nábhasvatīḥ sám abhrāṇi vātajūtāni yantu</i> / <i>mahaṣabhásya nádato nábhasvato vāśrā āpaḥ pṛthivīm tarpayantu</i> //
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5.7.2 ab: AVŚ 4.15.3ab, cd: AVŚ 4.15.2cd

<i>sam īkṣayati viśvagvāto</i> ⁺ <i>nabhāmsy</i> '	12 ^t
<i>apām vegāsaḥ pṛthag ut patantu</i> /	11
<i>varṣasya sargā</i> ⁺ <i>mahayantu bhūmiḥ</i> '	11
<i>pṛthag jāyantām ośadhayo viśvarūpāḥ</i> //	13
The wind [blowing from] all directions reveals the clouds; let rushes of waters fly up all over. Let gushes of rain please the Earth; let plants of all sorts be born all over.	

a: ⁺*nabhāmsy*: thus the ed. (Or. *nabhāsy*, K. *napāmsy*). For *sam īkṣayati* see Jamison 1983: 123.

I assume a compound *viśvagvāta*-, attested in AVP 2.36.5a and TS 4.3.3.2 (Keith: ‘the wind all through’), although it is also possible to read in two words: ‘the wind reveals the clouds in all directions’. Cf. further Zehnder 1999: 99. [[44]]

c: ed. *sargām abhi yantu* (K. *svargāmāyantu*), but *sargām* does not make sense (neither morphologically – *sarga*- is never fem. – nor syntactically). I adopt the reading of the AVŚ *mahayantu*, which must also have been the reading of the AVP because of K. *māyantu* with the common loss of *-h-* and subsequent contraction.

AVŚ 4.15.3ab	<i>sám īkṣayasva gāyato nábhāmsy apām végāsaḥ pṛthag úd vijantām</i> /
AVŚ 4.15.2cd	<i>varṣásya sárgā mahayantu bhūmiḥ pṛthag jāyantām óśadhayo viśvárūpāḥ</i> //

5.7.3 AVŚ 4.15.6

<i>abhi kranda stanayārdayodadhīm</i> '	12
<i>bhūmiḥ parjanya payasā sam āndhi</i> /	11
<i>tvayā varṣam bahulam etu sṛṣṭam</i> '	11
<i>āśāraiṣi kṛśágur etu_v astam</i> //	11
Roar on, thunder, shake the water-reservoir. Anoint the earth, O Parjanya, with milk. Let abundant rain go, released by you. Let him of lean cattle go home, seeking refuge.	

AVŚ 4.15.6	<i>abhi kranda stanáyārdáyodadhīm bhūmiḥ parjanya páyasā sám āndhi</i> / <i>tváyā sṛṣṭám bahulám áitu varṣám āśāraiṣī kṛśágur etv ástam</i> //
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5.7.4 ab: AVŚ 4.15.5ab; cd: AVŚ 4.15.2ab

<i>ud īrayata marutaḥ samudratas '</i>	12
<i>tveṣā *arkā nabha ut pātayantu /</i>	11
<i>pra varṣayanti *taviṣāḥ sudānavo '</i>	12
<i>'pām rasair oṣadhayaḥ sacantām //</i>	11

Raise, O Maruts, [the waters] from the ocean. Let the vehement flashes make the cloud fly up. The powerful, bounteous ones make rain. Let the plants be united with the juices of the waters.

a: (*ud*) *īrayati* is always transitive, cf. Jamison 1983: 124 and 5.7.10ab below.

b: ed. *tveṣārka*, but the metre suggests the adopted reading (cf. already Whitney's comment ad loc., who translates in plural 'let our brilliant songs make, etc.'). Double sandhi is common in the AVP mss., especially for *-ā a-* junctures (see introduction, § 6). [[45]]

c: ed. *varṣanti*, but K. *varṣayanti*, which is better both metrically and semantically.

ed. *tamiṣāḥ* (K. *tamiṣā*), but this word is unknown, whereas the Maruts are often called *taviṣā-* (e.g. RV 5.42.2a). *m ~ v* is a common error in all North-Indian ms. traditions.

AVŚ 4.15.5ab	<i>ūd īrayata marutaḥ samudratās tveṣo arkó nábha út pātayātha /</i>
AVŚ 4.15.2ab	<i>sám īkṣayantu taviṣāḥ sudānavo 'pām rāsā oṣadhībhiḥ sacantām /</i>

5.7.5 AVŚ 4.15.4

<i>gaṇās tvopa gāyantu mārutāḥ ' parjanya ghoṣinaḥ prthak /</i>	11[8]-8
<i>sargā varṣasya varṣataḥ ' sṛjantu prthivīm abhi //</i>	8-8

Let the noisy troops of Maruts sing to you all over, O Parjanya. Let gushes of raining rain gush upon the Earth.

ab: As indicated by Whitney (ad loc.), either *mārutāḥ*, or *parjanya* is an interpolation.

c: The unusual construction of *sṛj-* is probably induced by a parallel in stanza 6. AVŚ *vārṣantu* is syntactically better.

d: K. reads *anu* for *abhi*, which is also the reading of the AVŚ.

AVŚ 4.15.4	<i>gaṇās tvopa gāyantu mārutāḥ parjanya ghoṣinaḥ prthak /</i> <i>sārgā varṣāsya vārṣato vārṣantu prthivīm ānu //</i>
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5.7.6 Cf. AVŚ 4.15.7 and 9

<i>sam avantu sudānava ' utsā ajagarā uta /</i>	8-8
<i>vātā varṣasya varṣataḥ ' pra vāntu prthivīm anu //</i>	8-8

Let the bounteous ones favor [you] all, and also the fountains and 'goat-swallowers' (boa constrictors). Let the winds of raining rain blow along the Earth.

AVŚ 4.15.7	<i>sām vo 'vantu sudānava utsā ajagarā uta /</i> <i>marúdbhiḥ prácyutā meghā vārṣantu prthivīm ānu //</i>
AVŚ 4.15.9	<i>āpo vidyūd abhrām varṣām sām vo 'vantu sudānava utsā ajagarā uta /</i> <i>marúdbhiḥ prácyutā meghāḥ právantu prthivīm ānu //</i> [[46]]

5.7.7 ab: AVŚ 4.15.9ab; c: cf. RV 9.67.28a; d: AVP only
vāto vidyud abhraṃ varṣaṃ ' *saṃ avantu sudānavaḥ* / 8-8
pra pyāyasva pra pinvasva ' *saṃ bhūmiṃ payasā sṛja* // 8-8
 Wind, lightning, cloud, rain – let the bounteous ones favor [you] all. Swell up, become inflated; endow the Earth with milk.

AVŚ 4.15.9ab *āpo vidyūd abhrāṃ varṣāṃ sāṃ vo 'vantu sudānava(h)*
 RV 9.67.28a *prā pyāyasva prā syandasva*

5.7.8 AVŚ 4.15.10
apām agnis tanūbhiḥ saṃvidāno ' 11
ya oṣadhīnām adhipā babhūva / 11
sa no varṣaṃ vanutām jātavedāḥ ' 11
prāṇaṃ prajābhyo amṛtaṃ divas pari // 12
 Agni, who, united with waters' bodies, has become overlord of the plants – let him, the Jātavedas, get rain for us, breath for [our] progeny, nectar from the sky.

AVŚ 4.15.10 *apām agnis tanūbhiḥ saṃvidāno yā oṣadhīnām adhipā babhūva* /
sā no varṣāṃ vanutām jātavedāḥ prāṇaṃ prajābhyo amṛtaṃ divas pari //

5.7.9 AVŚ 4.15.8
āsām-āsām vi dyotatām ' *vātā vāntu diśo-diśaḥ* / 8-8
marudbhiḥ pracyutā meghā ' *varṣantu pṛthivīm abhi* // 8-8
 Let it lighten in every region, let the winds blow in every direction, let the clouds put in motion by the Maruts rain upon the Earth.

d: K. again reads *anu* for *abhi* with the AVŚ, cf. stanza 5 above.

AVŚ 4.15.8 *āsām-āsām vi dyotatām vātā vāntu diśo-diśaḥ* /
marūdabhiḥ prācyutā meghāḥ sāṃ yantu pṛthivīm ānu //

5.7.10 a-d: AVŚ 4.15.11; e: AVŚ 4.15.12a (cde: RV 5.83.6bcd, etc.)
prajāpatiḥ salilād ā samudrād ' 11
āpa īrayann udadhīm ardayāti / 12^t
pra pyāyatām **vṛṣṇo aśvasya reto* ' 11
'arvān etena stanayitnuneḥy 11
apo niṣiñcann asuraḥ pitā naḥ // 11
 [[47]] Prajāpati will shake the water-reservoir, raising waters from the sea, from the ocean. Let the seed of the stallion swell up; come here with this thunder, pouring down waters, our father Asura.

For the AVŚ passage see Whitney's comments ad loc.

b: ed. ⁺*īrayann* (Or. *īrayan*, K. *īrayaṃn*), but I do not mark this as an emendation.

c: ed. *viṣṇo* (with all mss.), which does not make sense. I adopt the reading of the AVŚ.

AVŚ 4.15.11 *prajāpatiḥ salilād ā samudrād āpa īrāyann udadhīm ardayāti /*
 prā pyāyatām vīṣṇo āśvasya réto 'rvān eténa stanayitnúnéhi //
 AVŚ 4.15.12a *apó niṣiñcānn āsurah pitā naḥ*
 RV 5.83.6bcd *prā pinvata vīṣṇo āśvasya dhārāḥ /*
 arvān eténa stanayitnúnéhy apó niṣiñcānn āsurah pitā naḥ //

5.7.11 AVŚ 4.15.12b-e

*śvasantu gargarā apām 'ava nīcīr apāḥ sṛja / 8-8
 vadantu pṛśnibāhavo ' +maṇḍūkā iriñānu // 8-8

Let the water-bellows sputter, release (sg.) the descending waters. Let the speckled-armed frogs raise their voice along the puddles.

a: ed. *śvasantu* (all mss., but AVŚ *śvāsantu*). Confusion of *s* and *ś* is frequent in the AVP tradition. For the meaning of *gargara-* see Klaus 2000: 187ff.

d: +*maṇḍūkā*: thus the ed. (Or. *maṇḍukā*, K. *māṇḍūkā*). The Or. mss. read short *u* in stanzas 12 and 13, too, but there Bhattacharya does not mark the word with a "+"-sign and only gives the ms. readings in the critical apparatus.

AVŚ 4.15.12b-e *śvasantu gargarā apām varuñāva nīcīr apāḥ sṛja /*
 vadantu pṛśnibāhavo maṇḍūkā iriñānu //

5.7.12 AVŚ 4.15.13 = RV 7.103.1

saṃvatsaram śasāyānā ' brāhmaṇā vratacāriṇaḥ / 8-8
 *vācam parjanyaajinvatām 'pra +maṇḍūkā avādiṣuḥ // 8-8

After lying still for a year, the Brahmins practicing a vow, the frogs raised their voice aroused by Parjanya. [[48]]

c: ed. *vātam parjanyaajinvatām*. The RV reads *vācam parjanya-jinvitām*, but the mss. of the AVŚ uniformly have *vātam* as in the AVP (see Whitney's comments ad loc.). The emendation to **vācam* seems unavoidable to me, because *pra avādiṣuḥ vātam* does not make sense (cf. also AVP 5.8.1cd *vācam ... avādiṣam* below). On the other hand, I hesitate to emend the AVP reading to **jinvitām* because elsewhere in the AV we encounter the same form. AVP 10.5.7c reads *indreṇa jinvato maṇir* 'an amulet aroused by Indra', and also the AVŚ parallel passage 19.31.7 has *jinvató* (Whitney ad loc.; neither Whitney, nor Vishva Bandhu provide any information about the ms. readings at AVŚ 4.15.13). Yet another example of this *ta*-adjective may be found at AVP 2.63.3d, where we must read a compound *somajinvatāḥ* 'aroused by Soma' instead of *soma jinva tāḥ* 'Soma, arouse them', edited by Bhattacharya and Zehnder. For more details on this passage and the formation of *jinvata-* I refer the reader to the introduction (§ 3).

d: Or. *maṇḍukā*, K. *māṇḍūkā*, cf. ad 11d above.

AVŚ 4.15.13 *saṃvatsarām śasāyānā brāhmaṇā vratacāriṇaḥ /*
 vācam parjanyaajinvitām prā maṇḍūkā avādiṣuḥ //

5.7.13 AVŚ 4.15.14

upapravada maṇḍūki ' varṣam ā vada tāduri / 8-8
madhye hradasya plavasva ' vigrhya caturah padaḥ // 8-8
Speak forth, O she-frog; speak to the rain, O *tādurī*; swim in the middle of the pool,
spreading your four legs.

AVŚ 4.15.14 *upaprāvada maṇḍūki varṣām ā vada tāduri /*
mādhye hradāsya plavasva vigrhya catūrah padāḥ //

5.7.14 AVŚ 4.15.16

*mahāntaṃ kośam *ud acābhi ṣiñca ' 11*
savidyutaṃ bhavatu vātu vātaḥ / 11
tanvatāṃ yajñam bahudhā viśṣṭam ' 11
+ānandinīr ośadhayo bhavantu // 11
Draw up the great bucket, pour [it] out; let there be lightnings, let the wind blow. Let
them (the waters) spread the many times released sacrifice, let the plants become full of
delight. [[49]]

- a:** ed. *utacābhi*.
c: In the AVŚ version, the waters are many times released, which makes more sense.
d: *+ānandinīr*: thus the ed. (Or. *ānandinīr*, K. *ānirdinīr*).

AVŚ 4.15.16 *mahāntaṃ kōśam ūd acābhi ṣiñca savidyutāṃ bhavatu vātu vātaḥ /*
tanvatāṃ yajñam bahudhā viśṣṭā ānandinīr ośadhayo bhavantu //

5.8. Against the poison of a poisoned arrow

5.8.1 AVŚ 4.6.2

yāvatī dyāvāprthivī varimṇā ' 11
yāvad vā sapta sindhavo +vitaṣṭhuḥ / 11
vācaṃ viśasya dūṣaṇīm ' tām ito nīr +avādiṣam // 8-8
As great in expanse as are Heaven and Earth, or as far as the seven rivers are spread out,
[so far] have I spoken out the speech, the spoiler of poison, from here on.

b: *+vitaṣṭhuḥ*: thus the ed. (Or. *vitaṣṭuḥ*, K. *vicaṣṭhuḥ*). The AVŚ passage *yāvat sapta sindhavo vitaṣṭhiré* is metrically worse. For the secondary *-ṣṭ-* see Wackernagel, AiGr. I: 235, Hoffmann 1986: 459 = 1992: 821.

d: *+avādiṣam*: thus the ed. (Or. *avādiṣum*, K. *avāriṣam*).

AVŚ 4.6.2 *yāvatī dyāvāprthivī varimṇā yāvat sapta sindhavo vitaṣṭhiré /*
vācaṃ viśasya dūṣaṇīm tām ito nīr avādiṣam //

5.8.2 AVŚ 4.6.3, b = AVP 9.10.6b

suparṇas tvā garutmān ' viṣa prathamam āvayat / 8-8
nāropayo nāmādaya ' utāsmā abhavat pituḥ // 8-8

The eagle Garutmant (sun-bird) ate you first, O poison. You did not cause [him] racking pain, did not intoxicate [him], and it became nourishment to him.

c: AVŚ reads *nāmīmado nārūrupa(h)*, with aorists instead of imperfects, which seems inferior to the AVP passage because of the surrounding imperfects *āvayat* and *abhavat*. [[50]]

d: The AVŚ reading *abhavaḥ* is much better and must probably be emended for the AVP (K. °*ābhavan*).

AVŚ 4.6.3 *suparṇās tvā garutmān viṣa prathamam āvayat /*
 nāmīmado nārūrupa utāsmā abhavaḥ pituḥ //

5.8.3 AVŚ 4.6.4, b: AVP 11.2.4b

*yāṃ tvāsthat pañcāṅgulir ' *vakraḥ cid adhi dhanvanaḥ /* 8-8
apaskambhasya bāhuvor ' nir avocam ahaṃ viṣam // 8-8

You, whom the one of five fingers has shot from a crooked bow – I have exorcised the poison from the arms of the *apaskambha*.

a: For the 3sg. aor. *asthat* (root *as-* ‘to shoot, hurl, send’) see AiGr. I, Nachträge, p. 156 with ref., Hoffmann 1976: 566 and fn. 19. The aorist seems more appropriate in this context than the imperfect found in the AVŚ version. The addressee is the arrow (f., *iṣu-*), cf. st. 5.

pañcāṅguli- (AVŚ *pāñcāṅguri-*) is usually translated ‘he of five fingers’, which gives a rather strange sense though. It seems more probable that the hand is meant (thus Rau 1994: 32) or a part of archer’s equipment (a glove?).

b: ed. *vakra* (thus all the mss.). I emend in accordance with AVŚ, because *adhi* can only be a postposition with the abl.

c: The meaning of *apaskambha-* is uncertain (see Whitney’s comments ad loc.). On etymological grounds, we expect some kind of ‘support’ (*skambha-*). Cf. further AVP 11.2.4:

dhanvano jyāyā iṣuvā ' apaskambhasya bāhuvoh /
apāṣṭhāc chr̥ṅgāt kurmalād ' viśaram nāśayāmi te //

‘From the bow, from the string, from the arrow, from the arms of the *apaskambha*, from the barb, from the horn, from the neck do I remove piercing power for you.’

AVŚ 4.6.4 *yās ta āsyat pāñcāṅgurir vakraḥ cid ādhi dhānvanaḥ /*
 apaskambhāsya śalyān nir avocam ahaṃ viṣam //

5.8.4 AVŚ 4.6.5, c: = AVP 11.2.4c

śalyād viṣam nir avocam ' aṅjanāt parṇadher uta / 8-8
apāṣṭhāc chr̥ṅgāt kurmalān ' nir avocam ahaṃ viṣam // 8-8

[[51]] I have exorcised the poison from the tip, from the anointing and from the feather-socket; from the barb, the horn, the neck have I exorcised the poison.

a: The new evidence of the AVP makes it clear that *śalya-* means ‘tip, point of an arrow’ in the AV (*pace* Schlerath 1997: 820), cf. 4.14.1ab *yasminn āsīh* (thus K., ed. *āsīh*) *pratihita idam tac chalyo veṇur veṣṭanam tejanam ca* ‘Wherein you were attached, [all] that is here: the tip, the bamboo, the bandage, and the shaft’, 14.4.5ab *viḥṣya dhanuḥ śikhāṇḍino viśalyo bāṇavāṁ uta* ‘the bow of the crested one without a string and the arrow without a tip’, 1.46.2d *bahiḥ śalyaś caratu rogo asmāt* ‘let the tip, the ailment move outside of him’, etc.

AVŚ 4.6.5 *śalyād viśam nīr avocam prāñjanād utā parṇadhēh /*
apāṣṭhāc chīṅgāt kúlmalān nīr avocam ahām viśam //

5.8.5 = AVŚ 4.6.6

arasas ta iṣo śalyo 'a' tho te 'a' rasam viśam / 8-8

utārasasya vṛkṣasya 'dhanuḥ te arasārasam // 8-8

Your tip, O arrow, is powerless, and also your poison is powerless. And your bow, O powerless one, is powerless, [made] of a powerless tree.

5.8.6 AVŚ 4.6.7

ye 'āpīṣan ye 'ādihan 'ya āsyan ye 'āvāsṛjan / 8-8

sarve te vadhṛayaḥ santu 'vadhṛir viṣagiriḥ kṛtāḥ // 8-8

Those who mashed, who smeared, who shot, who let loose – let all of them be impotent. Impotent is made the poison-mountain.

a: ed. *ye 'piśam ye 'diham* (K. *ye pīyūṣam ya duṣyam*). AVŚ has *āpīṣan*, but I assume the same form for the AVP on the basis of K. *pīyūṣam* (in Or. /i/ = /ī/). The expected form is of course *āpimṣan*. The loss of -m- is possibly due to dissimilation with the -n of the ending, cf. for the process Hoffmann 1952/1957: 130f. = 1976: 366.

b: ed. *āsyaṁ*. Rau (1994: 32f.) translates *āvāsṛjan* with ‘trafen’, but I doubt that *ava-sṛj-* can have this meaning.

d: Note the sandhi *viṣagiriḥ kṛtāḥ*, which particularly often occurs with forms of the root *kṛ-* in the AVP, cf. 1.105.1b *haviṣ kṛṇvantaḥ*, [[52]] 4.14.8b *paridhiḥ kṛtāḥ*, 8.6.11a *āviṣ kṛṇuṣva*, 11.6.6b *vasatiḥ kṛtā* and frequent *āyuḥ kṛ-*. The same is also true of the sandhi -s k-, which only occurs with the root *kṛ-*, too (cf. ad 5.4.6 above).

AVŚ 4.6.7 *yé āpīṣan yé ādihan yá āsyan yé avāsṛjan /*
sārve te vādhrayaḥ kṛtā vādhrir viṣagiriḥ kṛtāḥ //

5.8.7 = AVŚ 4.6.8

vadhṛayas te khanitāro 'vadhṛis tvam asy oṣadhe / 8-8

vadhriḥ sa parvato girir 'yato jātam idam viśam // 8-8

Impotent are your diggers, impotent are you, O plant. Impotent is that rock, that mountain, where this poison was born.

5.8.8 a-c: AVŚ 4.7.1; d: AVP only (cd = 9.10.7cd)

vār idam vārayātai 'varuṇāvata ābhṛtam / 8-8

tatrāmṛtasyāśikṭam 'tac cakārārasam viṣam // 8-8

The water brought from the Varuṇāvant will check this [poison]. There is an out-pouring of amṛta. That has made the poison powerless.

a: For the disyllabic scansion of *vār* see Lubotsky 1995: 231 (with ref.).

b: The river name is most probably derived from the tree name *varuṇa-/varaṇa-* (Crataeva Roxburgii).

AVŚ 4.7.1 *vār idam vārayātai varaṇāvatyām ādhi /*
tatrāmṛtasyāśikṭam tēnā te vāraye viṣam //

5.9. Against the Sadānuvās

5.9.1 AVP only

khādireṇa śalalena- 'atho kaṅkatadantīyā / 8-8

atho viṣasya yad viṣam 'tena pāpīr anīnaśam // 8-8

With a quill of the Khadira-tree, and also with a comb-teeth-er, and also [with that] which is the poison of poisons, have I destroyed the wicked ones. [[53]]

b: *kaṅkatadant-* adj. 'having the teeth of a comb', probably referring to a fem. implement, is a hapax.

d: ed. ⁺*anīnaśam*, following K. (Or. *anīnaśan*).

5.9.2 AVP only

kiṭyā śataparvaṇā 'sahasrākṣeṇa carmaṇā / 8-8

tīkṣṇābhir abhribhir vayaṁ 'nir ajāmaḥ sadānuvāḥ // 8-8

With a *kiti* of a hundred knots, with a hide of a thousand eyes (=net), with sharp spades, we expel the Sadānuvās.

a: *kiṭyā* must refer to a weapon, which leads to a possible emendation to **kṛtyā*, cf. the RV hapax (1.168.3) *kṛtī-* 'a kind of weapon (dagger, knife, sword ?)'. The epithet *śataparvan-* refers to a vajra at AVP(K) 16.28.5 and to some other weapon at AVP 19.23.2. Probably, this epithet could have been used with any weapon.

5.9.3 AVP only

*sahaḥ *sahasvatīy asi-* 'itaḥ kaṇvāḥ paro 'nudaḥ / 8-8

imā yā adhunāgatā 'yāś ceha grahaṇīḥ purā // 8-8

Power are you, O powerful one (f.). You have pushed the Kaṇvās away from here: these ones who have come now and the seizers (f.) who are here of old.

a: ed. *sahaḥ sahaṣatyasī* (K. *māsahāsatyamī*). The emendation has been proposed by Bhattacharya.

Most probably, a herb (*oṣadhi-*) is addressed, cf. AVP 6.8.1-3.

b: ed. 'nudat, but K. (')*nudaḥ*, Ma. (')*nudabh* (sic!).

c: ed. *adhunā gatā*.

5.9.4 b: AVP 6.8.4d; c: AVP only; d: RV 10.155.2d, AVP 6.8.6d

*na tā itthā na tā ihāva *māsātā ' *ukheva śṛṅgavac chiraḥ /* 12-8

sadānvā brahmaṇaspate ' tīkṣṇaśṛṅgodṛṣann ihi // 8-8

Not in this way, not here will the horned head give them space like an ukhā-pot. O Brahmaṇaspati with a sharp horn, keep piercing the Sadānuvās.

ab: ed. *māsatokheva* (K. *māsato akṣeva*). The analysis of these two pādas is problematic. Our passage must be considered together with [[54]] AVP 6.8.4cd [to a Sadānuvā] *na tvām avavyacad iha- ' -ukheva śṛṅgavac chiraḥ*, which we shall discuss first. As already indicated by Bhattacharya, *avavyacad* must be emended to **avivyacad*, 3sg. ppf. (them.) of the root *vyac-* 'to contain, encompass', which is often used in the function of the red. aor. The verb is normally used in comparing measurements, cf. RV 3.36.4c *nāha vivyāca prthivī canāinam* 'even the Earth does not contain him (Indra)', i.e. 'he is bigger than the Earth'. Sometimes, *vyac-* means 'to accomodate, give room for smbd.' (cf. Geldner's remarks ad RV 10.96.4b). The word *śṛṅgavant-* 'having a horn' is otherwise unattested in Vedic. The 'horned head' presumably refers to the plant used in the ritual⁸ and must be the subject of the verb.⁹ The passage 6.8.4cd can thus be rendered: 'The horned head here has not given you room like an ukhā-pot'. The implication seems to be that it is inconvenient here for the Sadānuvās, so that they better leave as soon as possible. We come across the same motif elsewhere in the AV, cf. AVP 5.1.2c above and the next stanza 5.9.5.

We can now return to our passage, which is likely to convey a similar meaning. The first question is whether *natā(h)* of our passage must be seen as nom./acc.pl. f. of the *ta*-ptc. of *nam-* 'to bend' (this is the analysis favored by Bhattacharya, since he writes *natā* as one word) or as *na* 'not' + *tā(h)* nom./acc. pl. f. of the demonstrative pronoun. There are two reasons for accepting the latter analysis. First, *nata-* is not attested in Vedic without preverbs, and secondly, the 6.8.4 parallel *na tvām* cannot be explained in this way without heavy emendations.

The next question concerns the verb. In our passage, *ava māsata-* could be 3pl.med. *s*-aor. inj. to the root *mā-* 'to measure'. The middle *s*-aor. of this root is attested in the AV

⁸Cf. AVŚ 19.36.2a-c = AVP 2.27.2a-c *śṛṅgābhyām rākṣo nudate mūlena yātudhānyāḥ / mādhyena yākṣmaṃ bādhat* 'With its two horns it [the Śatavāra-amulet, which is likely to be a plant] thrusts away the demon, with its root the sorceresses; with its middle it drives off the *yākṣma*' (Whitney).

⁹Note that *śṛṅgavacchiraḥ* cannot be a compound 'with a pointed top', characterizing *ukhā-*, because the latter is feminine and the nom.sg.f. of the compound would be **śṛṅgavacchirāḥ* (cf. AVŚ 5.17.13 *prthúsirāḥ*). The vocative does not make sense.

(*ámāsi*, subj. *māsātai* = metrically *māsatai*, for which see Narten 1964: 191f.). The combination *ava-mā-* is attested at TS 6.2.4.5 *sā vā iyám sárvaivá védir. iyati śakṣyāmīti tvā avamāya yajante* ‘All this earth is the Veda, but they [[55]] measure off and sacrifice on so much as they deem they can use’ (Keith). On the other hand, the parallel 6.8.4 passage points to a 3sg. form (*śṛṅgavac chiraḥ* being the subject of the sentence). Moreover, the non-prohibitive injunctive is very rare in the AVP, usually restricted to the hymns of mystic or philosophical content. Therefore, I suggest to emend the text to **māsata ukheva* (**māsata* < *māsate* is also possible) and assume that the verb is 3sg. subj. (double sandhi is a very common phenomenon in the AVP mss.). It is conceivable that the mistake has also been induced by the 6.8.4 passage.

The repetition in pāda **a**, viz. *na tā itthā na tā iha-*, is strange. I suspect that *na tā iha* is a later gloss or interpolation, explaining an otherwise unclear passage.

c: NB: *sadānvā* without resolution.

d: ed. ⁺*ihī* (Vā., Ja. *ahi*, Ma₂ *abhi*), but K. *ihī*.

5.9.5 AVP only

vi te nu manthāḥ śaśrire ‘bibhide te gadohanī’ 8-8

dadau te adya gauḥ kaṇve ‘pareḥy avaram mṛṇe’ 8-8

Your churning sticks have now fallen to pieces, your milk-pail has burst [containing what] the cow has given you today, O Kaṇvā. Disappear, I crush [you] down.

a: ed. *viterupanthā śvaśre* (K. *vitenmanthāścaśire*). Bhattacharya proposes *vi te nu manthāḥ śaśre* in his list of corrigenda, but the metre rather points to the plural form. For the intransitive use of medial pf. cf. AVŚ 4.12.7a *yādi kartām patitvā samśaśré* ‘if, by falling into a pit, he has collapsed’. Or. *panthā(h)* makes less sense than K. *manthāḥ*.

b: ed. ‘*gadohanī*’ (K. *agadohini*), but the Or. mss. have no avagraha. BaudhśS attests *godohanī-* ‘milk-pail’ (cf. KauśS *dohanī-* ‘id.’ at 25.17 *ekaviṃśatiṃ yavān dohanyām adbhir ānīya* ‘after he has put 21 grains of barley and water in a milk-pail...’), which is likely be identical with *gadohanī* (dissimilation *o...o* > *a...o* ?). Arlo Griffiths has discovered yet another attestation of *gadohanī-* in AVP(O) 20.38.10ab = AVP(K) 20.37.10ab *pāṭā bhinattu kumbham* ‘*pāṭā kumbhīm gadohanīm*’ (thus Or. (JM, V/122, Pa); K. *khadohinīm*) ‘let the Pāṭā-plant split the jar, [let] the Pāṭā-plant [split] the kumbhī-pot, the milk-pail’.

bibhide is the only Vedic attestation of the middle pf. of this root (in an intransitive construction).

c: ed. *dadhau*, which is corrected by Bhattacharya to *dadau* in the corrigenda on the basis of K. The Or. mss. read *dadhau*. [[56]]

5.9.6 AVP only (b: AVP 15.19.1a; cd = 7cd)

yās tarke tiṣṭhanti yā valīke ‘ 10

yāḥ preṅkhe ⁺*preṅkhayanta uta yā nu ghorāḥ* / 13(11)

yā garbhān pramṛśanti ‘*sarvāḥ pāpīr anīnaśam*’ // 7-8

Those, who stay in the twisted grass (?), who in the thatch, who swing in a swing, and those who are terrible now, who lay hold of the embryos, all the bad ones have I destroyed.

a: ed. ⁺*tenke* (Ja., Vā. *yāstarke*, Ma. *yāstarkes*, K. *yāstenke*). Neither *tenka-*, nor *tarka-* are attested in Vedic, but the most probable original reading is *tarke* (Śāradā *-n-* is close to *-r-*). *tarka-* can be a derivative of the root *tark-* ‘to twist’ (cf. Mayrhofer, EWAia s.v.) and refer to twisted grass.

valīka- is a rare word, which in the KauśS means ‘thatch, thatched roof’. In the AVP, it is further found in 11.15.3ef *valīke satvatām iva ' tīvrā varṣantu vṛṣṭayaḥ* ‘let the heavy rains rain, as upon the thatched roof of the Satvant-people’.

b: ed. *preṅkhayata* (but K. *prayamkhayanty*). Cf. RV 7.88.3d *prā preṅkhā īṅkhayāvahai śubhé kām* ‘we would like to swing in a swing (= ship) for glory’. *preṅkhe* seems to be a secondary insertion, taken from AVP 15.19.1a *yāḥ preṅkhe preṅkhayante* (said about the Apsarās) and may not belong to an old stage of transmission.

5.9.7 b: AVŚ 14.2.48b = AVP 18.11.8b; acd: AVP only (cd = 6cd)

yāś celam vasata uta yā nu ⁺dūrśam ' 12^t

nīlam piśāṅgam uta lohitaṁ yāḥ / 11

yā garbhān pramṛśanti ' sarvāḥ pāpīr anīnaśam // 7-8

Those who are dressed in rags, and who [are dressed] in coarse cloth, [be it] deep blue, brown or red, who lay hold of the embryos, all the bad ones have I destroyed.

a: ed. *dūraśam* (= *dūrśam*). This peculiar notation indicates that the Or. mss. have *dūraśam* (Arlo Griffiths informs me that this is also the reading of ms. V/123; Ku1 *dūrasam*) and the reading in the parentheses is Bhattacharya’s emendation. K. reads *duśam*.

b: Cf. AVŚ 14.2.28b = AVP 18.11.8b *nīlam piśāṅgam utā lōhitaṁ yāt*. [[57]]

5.9.8 b: AVŚ 5.8.4e; acd: AVP only

ākhidantīr vikhidantīḥ ' prāṇam asyāpi nahyata / 8-8

durṇāmnīḥ sarvāḥ saṁgatya ' māmuṣyoc ⁺chiṣṭa kiṁ cana // 8-8

You, tearing to yourselves, tearing apart (f.pl.voc.), shut up his breath; do not you, all the female ill-named [demons] together, leave anything of NN.

The stanza is an unusual end for a charm against the Sadānuvas. Presumably, the idea is to send the she-demons to an enemy.

a: Cf. AVP(K) 16.73.5a *ya ākhidanti vikhidanti dattaṁ*.

d: ed. *māmuṣyocchiśada* (K. *otsikta*). Cf. 5.10.10e *-anyo 'anyasya moc chiṣan* ‘let them leave nothing of each other’.

5.10. To Surā

Eggeling writes in a footnote to his translation of ŚB 12.7.3.5 (I have only adjusted his transcription of the Sanskrit words): "The preparation of the Surā is described in Kāty. XIX, 1, 20-21 and comms., and by Mahīdhara on Vāj.S. XIX, 1, in the following way. Having purchased (a) malted rice (*śaspa*), malted barley (*tokma*), and fried rice (*lājāḥ*), and (b) various vegetable substances (called with the generic name of *nagnahu*) serving as spices and ferments, such as the bark of *Vatica robusta*, three myrobalans (nutmeg, areca-nut, and cloves), ginger, hog-weed, &c., he takes them into the fire-house, and pounds the two lots separately. He then prepares two gruels or mashes of rice and millet respectively, adding more water than is ordinarily used, puts them on the fire till they boil over, and catches the overflowing water in two separate vessels. He then adds thereto one-third part of the (still separate) pounded malted rice and barley and fried rice (or one-sixth part into each vessel), and likewise one-half of the spice (or one-fourth part into each vessel): this mixture, called *māsara* (serving both as malt and as flavouring matter), is allowed to dry and is then pounded. One-half of the remaining pounded malted rice and barley and fried rice, as well as the whole of the remaining spices, is then, in equal parts, added to the two mashes, which are thereupon poured into a large vessel, after which the pounded 'māsara' is mixed with the compound whilst the above formula is pronounced; and the pot is deposited in a hole dug in the south-western corner of the fire-shed (*śālā*), where it remains standing for three days (and nights), during which the milk of one, two, and three cows respectively, and the remaining quantities of malted and fried grain are gradually added to it (see XII, 8, 2, 8-10)." [[58]]

As indicated in ŚB 12.7.3.8, Soma is the drink of the warriors, whereas Surā is the drink of the commoners (*vīṭ*). Also the munis and Rudra drink Surā, cf. 5.38.7 below. For the recepy and use of the Surā see further Oort 1995 and forthcoming, Kolhatkar 1999. The hymn closely follows the subsequent stages of the preparation: stanza 1. pounding of the grain and heating of the two gruels; 2. adding of the remaining malted barley; 3. mixing together of rice, gruel and ferments; 4-5. digging up of the Surā-pot; 6. straining.

The hymn is written by a creative poet: it is full of hapaxes and peculiar syntactic constructions.

5.10.1 AVP only

iyaṃ yā⁺ musalāhatā ' dṛṣatpiṣṭā viṣāsutā / 8-8

*tapur agnis⁺ tapur dīyaus ' *tapus t_uvaṃ sure bhava //* 8-8

This [Surā], which is crushed with a pestle, ground with a grind-stone, is a poison-brew. Agni is burning heat; Heaven is burning heat. Become, O Surā, burning heat yourself.

a: ed. *muśalāhatā* (all mss.) with -ś- vs. -s- in *musale* in 5.13.5a and elsewhere in the AVP (K. almost always reads *musula-*). The dental seems to be the norm in other Vedic texts too. The compound *musalāhata-* is a hapax.

b: *viṣa-* 'poison' is a (popular) name for alcohol, cf. 38.1,7 below. *ā-su-* refers to a specific way of preparing beverages (cf. Geldner, note ad 7.97.7d), *āsutī-* is an invigorating drink. Sometimes, *āsuta-* directly refers to alcohol, cf. VS(M) 19.14 *ātithyarūpām māsaram mahāvīrāsya nagnāhuḥ / rūpām upasādām etāt tistró rātrīḥ sūrāsutā* 'Māsara is the form of the Ātithya-ceremony, the ferment is [that] of the Mahāvīra-pot. This is the form of the Upasads. The Surā is brewed during three nights.' The compounds *dṛṣatpiṣṭa-* and *viṣāsuta-* are only attested in the AVP (cf. 5.36.5a and 5.10.9a respectively).

c: ⁺*tapur dyaus*: thus the ed. (Or. *tapu dyaus*, K. *tapor dyaus*).

d: ed. *taputvaṃ* (thus Or.; K. *tapanvaṃ*). Also **tapan tvam* is conceivable.

5.10.2 AVP only

viṣaṃ te tokma rohayanto 'a_ubruvan ' viṣaṃ kumbhe 'a_uva srava / 12-8

*viṣaṃ ta *āmanam sure ' viṣaṃ tvam hasta āhitā ' /* 8-8

viṣaṃ pratihitā bhava // 8

[[59]] Those who were raising the malted barley called you poison. Being poison, flow down into the jar. Poison is your affection, O Surā; poison are you when taken in the hand. Become poison when put to [the lips].

a: It is not quite clear whether *rohayantah* refers to the preparation process (i.e. "making grow, make swell") or to raising from the pan. Barret takes this pāda with the preceding stanza.

c: ed. *āmanasure* (K. *āmanosure* with -o- for an anusvara, which is a frequent mistake).

e: For *prati-dhā-* 'to put (to the lips)' cf. RV 4.27.5 *ádha śvetām kalásam góbbhir aktām āpipyānām maghāvā śukráam ándhaḥ / adhvaryúbhiḥ práyatam mádhvo ágram índro mādāya prāti dhat píbadhyai śúro mādāya prāti dhat píbadhyai* 'Now shall Indra, the liberal one, put to the lips the white cup anointed with milk, the swelling, gleaming sap, the best of honey offered by the Adhvaryus in order to drink of it for exhilaration; the hero shall put [it] to the lips, in order to drink of it for exhilaration'.

5.10.3 AVP only

siṃhas te astu taṇḍulo ' vṛyāghraḥ paryodanam / 8-8

**prḍākūr astu nagnahur ' vṛkasya hṛdi saṃ srava //* 8-8

Let your (rice) grain be a lion, the gruel a tiger, let the ferment be a panther. Flow into the wolf's heart.

b: *paryodana-* is a hapax and may refer to the *māsara* (see above).

c: ed. *pradākūr* (K. *prajākūn*). For the meaning 'panther' see Zehnder 1999: 59, who has also proposed the emendation to **prḍākūr* (ibid.: 131).

d: Presumably, reference is made to a ritual sequence known from the Sautrāmaṇī ceremony, where wolf's hair is put into the cups of Surā (cf. ŚB 12.7.2.8).

5.10.4 AVP only

iyam yā pātra āsutā ' +śaspassrakvā +vighasvatī / 8-8

varāhamanyur ajanṇy ' uttānapādādam ardaya // 8-8

This [liquor], which is brewed in a cup, is with [the taste of] malted rice in the mouth, nutritious (?). Boar's wrath has arisen: shake the one with stretched legs. [[60]]

b: ed. *śasyaḥ srakvā vighasvatī* (K. *śaspassakvā viśaspari*). The last word is the same in K. as in 5b and I assume that this was also the case in the original text. *śaspassrakva-* is a hapax.

The exact meaning of *vighasvan-* (here fem. *vighasvatī-*) cannot be deduced from the context. My guess is based on *vighasá-* 'food, especially the remnants of an oblation' (its only Vedic attestation is AVŚ 11.2.2). *vi-ghas-* is otherwise unknown.

c: The poet here refers to the myth of the boar, who dove into the ocean, picked up the earth and lifted her up, cf. e.g. ŚB 14.1.2.11, AVP 6.7.2cd *tām sūkara tvaṃ māyayā triḥ samudrād *udābharah*¹⁰ 'O boar, you brought her [the earth] up from the ocean three

¹⁰ed. *ābharat* (Or. *ābharat*, K. *ābhara*). The emendation is proposed by Arlo Griffiths.

times through your magic power’, AVP 3.15.2ab *yām tvā varāho akhanad ekasminn adhi puṣkare* ‘you (earth) on a single lotus-flower, whom the boar dug’. Instructive is further the passage TB 1.7.9.4 *paśūnām manyūr asi táveva me manyūr bhūyād iti vārāhī upānāhāv ūpa muñcate. paśūnām vā eṣā manyūh, yād varāhāḥ. ténaivā paśūnām manyūm ātmān dhatte* “You are the wrath of the animals; may my wrath be like yours” - saying thus he puts on shoes made of boar[’s leather], because the boar is the wrath of the animals. Herewith he invests himself with the wrath of the animals.’

As indicated in the Śrautasūtras (cf. Kolhatkar 1999: 123), after three days of fermentation, the *surā* is dug out and poured out into the *sata*-pot, which explains the reference to the mythical boar here.

The compound *varāhamanyu-* is a hapax.

d: *uttānapad-* most probably refers to the earth. In RV 10.72.3d, 4a, which is the only other place where this adjective is attested, *uttānāpad-* refers to a female entity (Aditi), presumably describing the position of the legs during parturition.

5.10.5 AVP only

⁺*udardanī pracyavanī* ‘*pāmsupīṅgā vighasvarī* / 8-8

utkhātamanyur ajani ‘*yat paścāt tat puras kṛdhi* // 8-8

[The *Surā*] is shaking, agitating, dust-yellowish, nutritious (?). The wrath of the dug-up one has arisen: what is behind, make in front. [[61]]

a: ⁺*udardanī*: thus the ed. (Or. *utardanī*, K. *udadanī*). *udardana-* (a hapax) is most probably derived from *ud-ardayati* which is found at AVP 1.43.1 *ā krandaya dhanapata ud enaṃ ardayāmutaḥ* ‘Shout out, O lord of the riches, shake him up over there’, AVP(O) 20.40.8cd *evā tvam aghnye padaḥ sarvān sākam ud ardaya* ‘so shake up all [your] legs at once, O milch-cow’. The combination *ud-ṛd-* is further attested at ŚB 5.3.4.5,6, where this verb is applied to an uprising wave (*ūrmī-*) (cf. Gotō 1987: 102).

b: For *vighasvarī* see the preceding stanza. *pāmsupīṅga-* is a hapax.

c: Presumably, *utkhātā* refers to earth, on the one hand, and to the dug up *surā*, on the other (see comments ad 4c). The compound *utkhātamanyu-* is a hapax.

d: Cf. RV 10.171.4ab *tvām tyām indra sūryam paścā śāntam puras kṛdhi* ‘O Indra, make this sun, which is behind, in front’; AVŚ 8.5.17 (≈ AVP 16.28.7) *asapatnām no adharād asapatnām na uttarāt / indrāsapatnām naḥ paścāj jyōtiḥ śūra puras kṛdhi* // ‘Indra, make us free of rivals below, free of rivals above, free of rivals behind, [make] light [for us] in front, O hero.’

On the sandhi -as k- see ad 5.4.6a above.

5.10.6 AVP only

viṣaṃ te pavane sure ‘*rudhiram sthāle astu te* / 8-8

mathnant_u anyo anyasmā ‘*iṣudhīms *tvad dhanus t_uvat* // 8-8

O *Surā*, let poison be in your strainer, the blood-red [substance] in your jar. Let them rob each other of the quivers and the bow.

b: ed. *sthāne* (K. *sthāle*). The K. reading better suits the context. Cf. also AVP 8.12.9 *yasyā grhṇanti sthālena* 'gām aśvaṃ dhāṇyaṃ vasu / sā surā bahu dhāvatu // 'Let Surā abundantly flow, for a jar of which they get a cow, a horse, grain, goods.'

c: ed. *mathnaṃ tv*. For the meaning of *math-* see Narten 1960 = 1995: 11ff.

d: ed. *tad* (thus all the mss.).

5.10.7 AVP only

viṣapāvāno rudhirāś caranti ' 11

pātāro martās tavase sura ime / 11

*hatāso anye yodhayantīy *anyāms* ' 11

tam ic chaṃsa mahimānaṃ surāyāḥ // 11

[[62]] The poison-drinkers walk around red, these mortals drinking for strength, O Surā. Some who are hit set others to fighting: praise that power of Surā.

a: *viṣapāvan-* is a hapax.

b: Read *sureme* for the metre with irregular contraction *-a i- > -e-* (cf. also 5.37.6c below).

c: ed. *anyās*, but an acc.pl. fem. does not make sense in this context.

d: ed. ⁺*ic* (Vā. *it saṃsa*, Ma. Ja. *ichaṃsa*; K. *iścharamsa*).

5.10.8 AVP only

tān vīrudho vi sravo balena- ' 10

-ut pātaya mādaya yodhanāyai / 11

bhinnāratnir bhinnaśīrṣṇā sam ṛchatām ' 12

ārtacelo visravan te surāpaḥ // 11

Due to the strength of the plant flow out to them, make [them] fly up, make [them] drunk so that they set [others] to fighting. Let the one with a broken elbow fight the one with a broken head. With afflicted garments, (blood-)dripping is your drinker, O Surā.

a: Instead of *tān*, it is possible to read *t_uvān* (cf. K. *tvām*), acc.pl. of the pronoun *tva-*.

vi sravo (ed. *visravo*) is difficult. It can be either 2sg. pres.inj. in the imperative function, or 2sg. impv. with added *u* (*vi srava u*) metri causa. The syntax would be much smoother if we emend to **visravan* nom.sg. pres. ptc. This form would be written with an anusvara in the mss., which could be easily confused with *-o*. The combination *vi-sru-* is rather rare, but cf. ŚB 12.7.2.13 (Sautrāmaṇī-ritual, where Surā is used) *śatātṛṇṇā kumbhī bhavati. bahudhēva hī sā vyāsravat* 'the kumbhī-pot is perforated with a hundred holes, for really in many ways he flowed out'. Note the pun with *visravan* in pāda **d**.

For *vīrudho ... balena* cf. AVP 4.14.7b *bahiṣ tvā paśyān vīrudhām balena* 'Due to the strength of the plants they will see you (the arrow-tip) outside' (the ed. reads *paśyām*).

b: *yodhanā-* is otherwise unattested. I take *yodhanāyai* as a quasi-infinitive to *yodhayati* (see the preceding stanza), cf. Pāṇ. 3.3.107, where it is indicated that *-anā-* forms verbal abstracts to verbs in *-ayati* (AiGr. II,2: 191).

c: *bhinnāratni-* and *bhinnaśīrṣan-* are hapaxes. [[63]]

d: ed. *visravam*, but Or. *visravan*. For the meaning cf. ŚB 11.2.7.23 *visravanmiśrā-* ‘covered with outflowing blood’. Note the peculiar use of *te*, referring to the first member of the following compound.

5.10.9 AVP only

viśāsutām pibata ⁺*jarhṣāṇā* ' 11
asnā saṃsrṣṭām rudhireṇa miśrām / 11
chinnahastaś carati grāme antar ' 11
vairahatyāni bahudhā paṇāyan // 11

Drink you, who are excited, the poison-brew, [which is] united with blood, mixed with red. He, who has his hand cut off, walks through the village, praising all kinds of men-killings.

- a:** ed. *jaḥṣāṇā* (K. *carṣāṇom*).
b: ed. *asnā*.
c: *chinnahasta-* is a Vedic hapax.

5.10.10 AVP only

asimatīm iṣumatīm ' *un nayāmi satād adhi* / 8-8
mādayā_abhi mādaya- ' *-ahir* ⁺*vainān pra ropaya-* ' 8-8
-anyo ⁺*nyasya moc chiṣan* // 8

The knife-sharp, arrow-sharp [Surā] do I raise up from a *sata*-pot. Make [them] intoxicated, make [them] tipsy. Like a snake, cause them racking pain, let them leave nothing of each other.

b: ed. *satād*. "The liquor is then poured into a pan (*sata*), and further purified by a whisk of cow and horse-hair being drawn through it, or the liquor being strained through the hair" (Eggeling ad ŚB 12.7.3.9, fn. 1). Cf. further ŚB 12.7.3.14,15. This word is also attested in 8.12.12ef *madhye* ⁺*satasya* **mastiṣko* ⁺*(a)naḍvān iva mehatu* // (ed. *śatasya maṣṭiṣko*) "Let the brain (= the name of the top-pot) piss into the middle of the *sata*-pot, like an ox", where the distillation of alcohol is quite clearly referred to (Oort forthcoming).

cd: ed. *mādayā hiravainām* (K. *sādayāharivīṇām*, Vā., Ma. ^o*ravainān*). For the formulaic expression *mādayā ropayā* cf. AVP 4.19.7ab *na ropayati na mādayati na viṣaṃ hanti* ⁺*pūruṣam* ‘the poison does not cause racking pain, does not intoxicate, does not kill the man’; 5.8.2c *nāropayo nāmādaya(h)*, etc. [[64]]

c: For the meaning of *abhi-mad-* cf. ŚB 1.6.3.4 (= 5.5.4.5) *abhimādyant-* ‘tipsy, inebriated’, *abhimādyatkā-* ‘drunkard’. For a syntactic parallel cf., for instance, AVP 19.54.1a *bodhayainam pra bodhaya*.

d: AVP 15.11.4a (= RV 6.75.14a) shows the same pāda beginning, viz. *ahir* ⁱ*va bhogaiḥ parṣy eti bāhum*. In our pāda, the venom of a snake is meant. The combination *pra-rup-* is not further attested.

e: ed. ⁺*mocchiṣam*, but K. *mośchiṣam*. At the end of the line, the Or. mss. often write *-m* not only for *-m*, but also for *-n* (cf. introduction § 6).

5.11. For the birth of a son

This hymn was probably used during the *pūṃsavana* ritual performed in the third month of gestation and before the period of quickening. For a description of the ritual in the Gṛhyasūtras see Zinko 1998.

5.11.1 AVP only

anu te manyatām agnir 'varuṇas te 'nu manyatām / 8-8

tatas te putro jāyatām 'sa varmī goṣu yudhyatām // 8-8

May Agni give you approval, may Varuṇa give you approval. From that (embryo) may a son be born for you, may he, the armoured one, fight for cows.

d: ed. *varmī* (K. *valghī*, corrected to *valmī*). Possibly, *varmin-* lit. ‘mailed, armoured’ refers to a favourable omen when a child is born with a part of the membrane on him, ‘born with a caul’, cf. Russ. *rodit'sja v rubaške/soročke* ‘to be born with a silver spoon in the mouth, lit. to be born in a shirt’, Dutch *met de helm geboren* ‘idem’, lit. ‘born with a helmet on’, etc. Cf. also RV 6.75.1b *yád varmī yāti samádām upásthe* ‘when the armoured one drives in the lap of the battles’, which may contain a word play on the same idea.

5.11.2 AVP only

idam vāyo 'nu jānīhi- 'idam indra bṛhaspate / 8-8

*āñjanam putravedanam ' *kṛṇmaḥ pūṃsavanam vayam //* 8-8

Grant this, O Vāyu, this, O Indra, O Bṛhaspati. We make a son-acquiring, a son-producing ointment. [[65]]

c: *putravedana-* is a hapax. During the ritual, the ointment made of a ground Nyagrodha-twigg and water is put into the right nostril of the woman.

d: ed. *kṛṇyah* (thus all the mss.), but the dual is impossible here (*vayam!*), while *m/v* vacillation is very common.

5.11.3 AVP only

yenaitat pariṣtabhitam 'yasmāt putram na vindase / 8-8

indrāgnī tasmāt tvainasaḥ 'pari pātām ahardivi // 8-8

Let Indra and Agni protect you day by day from that fault, by which this is fixed, because of which you do not get a son.

a: *pariṣtabhita-*: this is the only textual attestation of the combination of the root *stambh-* with the preverb *pari*, which is mentioned in the Kāśikā to Pāṇ. 8.3.67, 116. The literal meaning must be ‘to fasten on all sides’.

5.11.4 b: RV 6.52.10a (cf. also RV 6.50.14c)

atharvāṇo aṅgirasas 'viśve devā ṛtāvṛdhah / 8-8

śṛṇvant_u adya me havam 'asyai putrāya vettave // 8-8

May the Atharvans, the Aṅgirasas, the All-Gods, who increase the Ṛta, today hear my call in order for her to get a son.

d: ed. *asmai*, but Vā. and K. read *asyai*, which is the better reading.

5.11.5 AVP only (d: 9d)

indrānī varuṇānī ' sinīvālī utāditiḥ / 7-8

⁺varutrī ugrā patnīnām ' putram adya ⁺dideṣṭu te // 8-8

Let Indrānī, Varuṇānī, Sinīvālī, and also Aditi, the powerful guardian of wives, apportion you a son today.

c: *⁺varutry*: thus the ed. (Or. *varuty*, K. *marutar*).

d: *⁺dideṣṭu*: thus the ed. (Or. *diteṣṭu*, K. *nadeṣṭu*).

5.11.6 ≈ RV 10.184.2, AVŚ 3.22.4, 5.25.3, AVP 2.9.5, 8.10.11, etc.

putram te mitrāvaruṇā ' putram devī sarasvatī / 8-8

putram te aśvinābhā- ' -ā dhattām puṣkarasrajā // 8-8

[[66]] May Mitra and Varuṇa [give] you a son, may the goddess Sarasvatī [give you] a son, may both Aśvins wearing a lotus-wreath give you a son.

AVP 2.9.5 *jāyām me mitrāvaruṇā ' jāyām devī sarasvatī /*
jāyām me aśvinobhā- ' -ā dhattām puṣkarasrajā //

5.11.7 AVP only

yeṣām ca nāma jagrabha ' yeṣām ca nopasasmara / 8-8

devās te sarve saṃgatya ' putram jaivātṛkaṃ dadan // 8-8

[The gods] whose name I have grasped, and [those] whose [names] I have not remembered, all those gods together will give [you] a long-living son.

b: This seems to be the first attestation of the pf. of *smṛ-* in Vedic.

d: ed. *dadān* (3pl. pres. subj.).

jaivātṛka- ‘a long-liver’ is not attested elsewhere in Vedic. Wackernagel (cf. AiGr. II,2: 664, 673 with ref.) explained the word as a hypersanskritism for **jaivātuka-*, but the fact that this word is now attested in early Vedic, places the whole problem in a new perspective.

5.11.8 AVP only

*ātmana enaṃ nir *mimīṣva ' sa t_uvat pari jāyatām /* (9)-8

*t_uvaṃ bījam urvareva ' t_uvaṃ *bibhṛhi yonīyām //* 8-8

Create this one from yourself, let him be born from you. Bear the seed in your womb, as a cultivated field.

a: ed. *mamīṣva*. The pāda has been cited in Vyākaraṇa-Mahābhāṣya 6.4.141.1 (225.1) in the form *ātmana eva nir mimīṣva* (Rau 1985: 18), which confirms the emendation. Rau's suggestion *ātmann eva nir mimīṣva* is less probable. Combining *ātmana enaṃ* (double sandhi) would give the required 8-syllable line (K. reads *ātmanenaṃ*).

d: ed. *bhibhirhi* (K. *bibharṣi*). Bhattacharya proposes the emendation in his commentary.

5.11.9 AVP only (d: 5d)

pr̥thivī saha yajñair ' nakṣatraiḥ saha sūryaḥ / 7-8

vātaḥ patatribhiḥ saha ' putram adya dideṣṭu te // 8-8

[[67]] May the Earth together with sacrifices, may the Sun together with constellations, may the Wind together with birds, apportion you a son today.

a-c: Note the chiasm, which is a common stylistic device of the AV.

5.12. For successful conception

Compare AVP 12.3 and 12.4 of similar content.

5.12.1 AVP only

vṛṣā +jajñe madhavāno ' 'ayam madhumatībhyaḥ / 8-8

*sa u te yonim ā śayām ' baḍ *dakṣaḥ puruṣo bhavan //* 8-8

This bull Madhavāna is born from the sweet (f.) ones. Let him descend into your womb, forsooth becoming a dexterous man.

a: *+jajñe*: thus the ed. (Or. *yajñe*, K. *jajñī*). *Madhavāna*-, possibly the name of a plant (see stanza 7), is otherwise unattested.

b: Either waters or plants are intended, cf. AVP 4.20.4ab *madhumatīr oṣadhaya āpo madhumatīr uta* 'sweet are the plants and waters are sweet'.

c: Cf. AVŚ 5.25.9b = AVP 5.12.6a, 12.4.7b *gárbhas te yonim ā śayām*.

d: ed. *vaḍ*, but K. *baḍ*. Cf., for example, RV 8.101.11ab = AVP(O) 18.23.6ab *bán mahám̐ asi sūrya bád āditya mahám̐ asi*.

ed. *yakṣaḥ* (K. *dhakṣaḥ*). The emendation to **dakṣaḥ* has been proposed by Barret. Bhattacharya underlines *bhavan* (K. *bhuvan*, Vā. *bhuvan*).

5.12.2 AVP only

yonim gacha madhavāna ' yonīyām puruṣo bhava / 8-8

tataḥ punar nir āyasi ' śīrṣṇā śroṇī vinonudat // 8-8

Go to the womb, O Madhavāna, become a man in the womb. You will come out from there again, pushing aside the loins with the head.

d: ed. *śroṇī vi*. [[67]]

5.12.3 AVP only

bāṇavāṃ iṣudher iva 'kṛṇvan pitror yathā priyam / 8-8
*śroṇī *ahimsann antarā 'daśame māsy āyasi //* 8-8

Like an arrow from a quiver, doing as is dear to the parents, you will come in the tenth month, not injuring the loins inside.

a: ed. *vāṇavāṃ*, but K. (not recorded in Bhattacharya's critical apparatus) has *b-*. Or. mss. do not distinguish between *b* and *v*.

b: ed. *knvam* (thus all the mss.).

c: ed. *ahimsan̄yantarā*, but cf. Vā. *ahimsaṃnyantarā*, K. *śroṇiyomanvantarā*.

5.12.4 AVP only

*sa pratyāṇ pratyāvarttā- ' *-ite saṃvatsare punaḥ /* 8-8
yathā jīvāsi bhadrayā 'bibharat tvā mahābhavē // 8-8

He, [going] in the opposite direction, will turn back again, when the year has passed. [She] will carry you *mahābhavē*, so that you will live auspiciously.

ab: ed. *pratyāvartye s̄a ete* (Vā. *pratyāvarttesā ete*, K. *pratyāvanta ete*). The reason for the attested spellings (Or. *°tyesāete / °ttesāete*, K. *°tāete* instead of the expected *°(t)tete*) is unclear to me (*nC* is a frequent mistake for *rC* in K.).

pratyāvarttā must be a future in *-tar-*, for which cf. Tichy 1992 with reff. Another attestation of the *-tar-*future is *aitā* at 5.31.5d below. Both cases are in accordance with the definition of the *-tar-*future given by grammarians, viz. that it expresses an action at a definite time to come.

d: ed. *vibharatvāmābhavē* (K. *bibhantāmābhavē*). Bhattacharya suggests *vi bharat tvā* in the list of corrigenda, but K. *b-* means there is evidence for original *b-* (cf. Griffiths, forthcoming). Simplification of *-ttv-* to *-tv-* is regular (e.g. 1.16.4b *ya(t) tvaci*, 1.26.2e *akara(t) tvacam*, etc.; cf. further ad 5.17.1 below), so that I do not mark *bibharat* as an emendation.

For the subj. *bibharat* cf. AVŚ 1.35.3d = AVP 1.83.3d *sā dākṣamāṇo bibharad dhiraṇyam* 'he, being capable, will carry gold', AVP(O) 18.79.5cd *sa bibharat pitarah pitāmahaṃ 'prapitāmāhān bibharat pinvamānaḥ* 'It (the well of a hundred streams) will carry the fathers, the grandfather, it, swelling, will carry the great-grandfathers'. [[69]] The reduplicated present *bibhr-* always means 'to carry' (Gotō 1987: 226f.), also 'to carry a child' and, in the context of the hymn, this meaning is likely to be intended here. The addressee is constantly switching in this hymn from the bull Madhavāna (turning into a boy) and the woman, so that *tvā* can refer to either.

mahābhavē (or *(tvām) ahābhavē*) is unclear to me.

5.12.5 AVP only

saṃ te yonim aciklpam 'suprajāstvāya bhadrayā / 8-8
tatrā siñcasva vṛṣṇyam 'daśamāsyam avihrutam // 8-8

I have successfully prepared your womb for numerous offspring. Pour out the manly power there, that of ten months, unshakable.

a: ed. *śaṃ*, but K. *saṃ*. *śaṃ* does not seem to occur with $\sqrt{klp}$ -.

d: ed. **avihrutam* (Vā., Ja. *daśamemāsyam avihṛtam*, Ma. *daśame māsyam avibhṛ(thṛ)tam*), but the Or. mss. normally write *r* also for *ru*. Or. *daśamemāsy* is clearly perseverated from stanza 3 (K. *daśamāsyam abhivratam*).

5.12.6 AVP only (a = AVŚ 5.25.9b, AVP 12.4.7b)

*garbhas te yonim ā śayām ' garbho *jarāyuv ā śayām /* 8-8

*kumāra ulbam ā śayām ' *tvaṣṭrā klpto yathāparu //* 8-8

May an embryo get into your womb, may an embryo get into the afterbirth (chorion).
May a boy get into the membrane surrounding the embryo (amnion), arranged by Tvaṣṭar
joint after joint.

b: ed. *jarāyuvā* (thus all the mss.). Note that for 1.5.4d *jarāyuv attave*, Or. reads *jarāyattave*, K. *jarāyuttave*.

d: ed. *tvaṣṭā* (thus also K.). *klpto* of the ed. is a printing mistake, corrected by Bhattacharya in the list of corrigenda.

5.12.7 AVP only

yathā rājan madhavāna ' t_uvaṃ bījaṃ virohasi / 8-8

evā tvam asyā nir bhindhi ' kumāraṃ yoniyā adhi // 8-8

Just as you sprout being a seed, O king Madhavāna, so split the boy from her womb.
[[70]]

5.12.8 bcd: AVŚ 5.25.4bcd

garbham adhān madhavāno ' garbham devo bṛhaspatiḥ / 8-8

garbham ta indraś cāgniś ca ' garbham dhātā dadhātu te // 8-8

Madhavāna has placed the embryo, god Bṛhaspati [has placed] the embryo. Let Indra and Agni [place] your embryo, let Dhātā place your embryo.

a: ed. ⁺*adhān* (mss. *adhām*).

5.13. To odana (rice-gruel)

5.13.1 AVP only

śivaḥ śivābhir vayasvan ' saṃ gachasva tan_uvā jātavedaḥ / 8-11

ratnaṃ dadhānaḥ sumanāḥ purastād ' 11

grhebhyaḥ tvā varcase nir vapāmi // 11

O vigorous Jātavedas, being benevolent, unite with the benevolent ones (f.), with your own body, providing a gift, well-disposed, from the east. I scatter you from the homestead, for splendor.

a: *vayasvan* is a late form of the vocative (the older ending is *-vas*). It is unclear to whom *śivābhiḥ* refers (waters ?, cf. above 5.7.8a *apām agnis tanūbhiḥ samvidāno*).

b: The expression *sām gam-* (med.) + *tanvā* normally refers to the deceased who become reunited with their body after the special sacrifice, cf. RV 10.16.5d *sām gachatām tanvā jātavedaḥ* ‘may he become reunited with his own body, O Jātavedas’, RV 10.14.8 *sām gachasva pitṛbhiḥ sām yaména ... sām gachasva tanvā suvárcāḥ* ‘become united with the fathers, with Yama ... full of splendor, become united with your own body’. Both verses are repeated in the AV (AVŚ 18.2.10 and 18.3.58, AVP(O) 18.64.3 and 18.75.1, respectively).

d: Cf. for the construction RV 10.68.3cd *bṛhaspátīḥ párvatebhyo ... nír gā ūpe yávam iva sthivíbhyaḥ* ‘(Bṛhaspati) has scattered out the cows from the mountains, as barley from sacks’.

5.13.2 AVP only

pr̥thivyām gharma stabhito ‘*antarikṣe divi śritāḥ* / 8-8

dyaus enaṃ sarvataḥ pātu ‘*yas tvā pacatīy odana* // 8-8

[[71]] On the earth the gharma-pot is fastened, set in the atmosphere, in heaven. Let heaven guard him on all sides, who cooks you, O rice-gruel.

5.13.3 AVP only

ye samudram airayan ye ca sindhum ‘ 11

ye ’antarikṣaṃ pr̥thivīm uta dyām / 11

ye vātena sarathaṃ yānti devās ‘ 11

tān āpnotīy odanapāko atra // 11

Those [gods] who led [the waters] to the ocean, and those who [led them] to the Indus, those who to the atmosphere, to the earth and to heaven, those gods who drive on the same chariot with the wind – the cooker of a rice-gruel here reaches them [all].

a: ed. *airayaṃ*. Cf. RV 8.6.13c *apāḥ samudrām airayat*. For the syntax see ad 5.7.4 above.

d: ed. *odana pāko*. The compound is a hapax.

5.13.4 a: AVŚ 11.3.14a

*ṛcā kumbhīy *adhihitā* ‘*sāmnā pacyata odanaḥ* / 8-8

aṃśuṃ somasyaitaṃ manye ‘*vaiśvadevam idaṃ haviḥ* // 8-8

The kumbhī-pot is put on with a stanza, the rice-gruel is cooked with a sāman. I consider this to be a stalk of Soma, this oblation to be of the All-Gods.

a: ed. *kumbhyadīhitā* (K. *kumbhī dinīyatā*, Vā. *kumbhyadidihitā*). The emendation is based on the AVŚ parallel *ṛcā kumbhīy ādhihitā* (cf. also Bhattacharya’s comments). A theoretically possible reading *ṛcā *kumbhī yadi hitā* ‘if the kumbhī-pot is put with a

stanza' is of course much less probable. Cf. also AVP 14.5.9a *ṛcā kumbhīm adhy agnau śrayāmi* 'I put the kumbhī-pot on the fire with a stanza'.

5.13.5 AVP only (d: cf. 37.1d)

ulūkhale musale ye ca śūrpe ' 11
*bhūmyām ukhāyām yad *ivāsasañja* / 11
yā vipruṣo yāni nirṇajanāni ' 11
sarvaṃ tat te brahmaṇā pūrayāmi // 11

[[72]] Those [rice-grains] that [have stuck] in a mortar, on a pestle, and those in a winnowing fan, whatever has in some way stuck on the ground, in an *ukhā*-pot, the drops, the rinsing waters – all that of yours I fill up with a formula.

Cf. AVŚ 10.9.26 *ulūkhale mūsale yās ca cārmaṇi yó vā śūrpe taṇḍulāḥ káṇaḥ / yām vā vāto mātariśvā pávamāno mamāthāgnīṣ ṭád dhótā súhutaṃ kṛṇotu* // 'What in the mortar, on the pestle, and on the hide, or what rice-grain, [what] kernel in the winnowing-basket, or what the blowing wind, Mātariśvan, has robbed – let Agni as *hótar* make that well-offered'.

b: ed. *yadi yāsusañca*, but K. *yadivāsisañja*. Bhattacharya's emendation *yadi vāsi sañjah*, proposed in the critical apparatus, does not make sense. For the meaning of *iva* see Schrapel 1970.

d: K. *sūdayāmi* 'I put aright, lett. make sweet', cf. RV 1.162.17d *sárvā tā te bráhmaṇā sūdayāmi* (idem at VS 25.40d, TS 4.6.9.3, etc.). Also AVP 5.37.1d reads *sarvaṃ tat te brahmaṇā sūdayāmi*.

5.13.6 = AVP 14.5.10

ūrdhvaḥ prehi mā saṃ vikthā ' *vṛy asya rajo antaram* / 8-8
rakṣāṃsi sarvā tūrtuvā- ' *-athā roha divaṃ tuvam* // 8-8

Go forward upright, do not start back; dissipate the intervening space. Having passed beyond all demons, rise then up to heaven.

a: *mā saṃ vikthāḥ* is a frequent expression (cf. Hoffmann 1968: 9 = 1975: 236).

5.13.7 AVP only

turo no aturo bhava ' *saṃ dhībhir dhīyatām ayam* / 8-8
saṃ prthivyā saṃ agninā ' *saṃ sūryasya raśmibhiḥ* ' 8-8
*saṃ devānām *apasyayā* // 8

Become quick and not slow. May this one be united with visions, with the Earth, with Agni, with the rays of the Sun, with the activity (?) of the gods.

a: I analyse *no* as *na-u*. Cf. AVŚ 7.50.2 (= AVP 19.9.9) *turāṇām áturāṇām viśām ávarjuṣīṇām* (AVP *devayatīnām*) / *samaitu viśvato bhāgo antarhastāṃ kṛtām máma* // 'Of the quick, of the slow, of the [[73]] people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand' (Whitney).

e: ed. *ayisva* (K. *apasva*). The emendation is very uncertain, but the syntax requires an instr.sg.

5.13.8 a: AVP only, b: RV 9.86.27d, etc.; c: cf. RV 10.18.2a, AVŚ 12.2.30a; d: cf. AVŚ 12.2.29d

<i>ājaddviṣaḥ sukṛtasya loke</i> '	10
<i>ṛtīye nāke adhi rocane divaḥ</i> /	12
<i>mṛtyoḥ padaṁ yopayanto *n_uv *eta</i> '	11
<i>paścā nikṛtya mṛtyuṁ padayopanena</i> //	13

Driving the enemies in the world of good action, on the third firmament, on the light of heaven, come (pl.) now back, wiping away the track of death, after subduing death with the track-remover.

a: ed. *ājadvīṣaḥ* (K. *ācadviṣas*). The spelling *-dv-* for *-ddv-* occurs so often in the mss. (e.g. all mss. write single *-dv-* at AVP 10.5.4a *yad dvīpāc*) that I do not consider the change as an emendation. The governing compound *ājaddviṣ-* 'driving the enemies' is a hapax. The verb *ā-√aj-* refers in Vedic to driving or goading the cattle and enemies, cf. RV 5.37.4c *ā satvanair ājati hanti vṛtrām* 'he (the king) with his warriors drives, kills the enemy', 8.45.3ab *āyuddha id yudhā vṛtam śūra ājati sātvaḥ*, etc.

The oldest attestation of the expression *sukṛtasya loké* is RV 10.85.24c. The formula is very frequent in the AV (cf. for instance 5.14.3c below).

b: RV 9.86.27d, etc. reads *ṛtīye pṛsthé adhi rocané divāḥ*. The formula *ṛtīye nāke* is found AVŚ 6.122.4d, 9.5.4d, 8d, 18.4.3e.

c: ed. *'nyetu* (K. *anyetva*). In his commentary, Bhattacharya suggests *anv etu*, which is impossible in combination with nom.pl. *yopayanto*. The parallel passages are RV 10.18.2a *mṛtyoḥ padaṁ yopáyanto yád aíta*, TĀ 6.10.2a ... *yad aima*, AVŚ 12.2.30a (= AVP 17.32.10a) *mṛtyoḥ padaṁ yopáyanta eta*. The AVP tradition of 5.13.8 presumably tried to repair the metre of the latter variant, but the attested *anye* cannot be correct. I tentatively assume that the original version had *nv eta*.

d: Cf. AVŚ 12.2.29d *mṛtyuṁ práty auhan padayópanena* (= AVP 17.32.9d, (O) 20.34.3d), which means that *paścā* may be a later addition.

cd: Barret takes these pādas to constitute stanza 9 in K. [[74]]

5.14. To odana (rice-gruel)

5.14.1 AVP only

<i>bhūtyā mukham asi satyasya raśmir</i> '	11
<i>uccaiḥśloko divaṁ gacha</i> /	8
<i>uc chrayethāṁ haviṣkṛtau</i> ' <i>sādhu devān saparyatam</i> '	8-8
<i>ṛjīṣam apa⁺ lumpatam</i> //	8

You are the mouth of prosperity, the reins of truth. Being of loud fame, go to heaven. Rise, you two (priests ?), preparing oblations, serve the gods properly, remove the sediment.

b: *uccaiḥśloka-* is otherwise only attested at AVP(O) 20.38.7 = AVP(K) 20.37.7 *agne rudrasya jāyāsi ' duhitāsi *prajāpateḥ / *uccaiḥśloke dānapatni *haviḥśrava ' upa tvā hvaya upa mā hvayasva ' nariṣṭhā nāma vā asi //¹¹ 'You are the wife of Agni, of Rudra, you are the daughter of Prajāpati. O you of loud fame, O mistress of gifts, whose glory is the oblation, I invite you: invite you me. Verily, you are Nariṣṭhā by name.'*

The cadence is wrong.

d: ed. *lampatam*, but K. *luspātu* (not given in Bhattacharya's critical apparatus). *apa-√lup-* 'to remove, get rid of' is frequent in the AVP, e.g. 8.15.12cd *yo brāhmaṇasyāstām* (ed. *°nasyāstām*) *hṛdaḥ sūrya ivāpālupat tamah* 'who has removed a shot (arrow) from a Brahmin's heart as Sūrya [removes] the darkness', 15.6.8ab *anyad ā dhatsva pari dhatsva vāsa imam ulbam apa +lumpāmi*¹² *yas te* 'put something else on, change your clothes; I remove this membrane of yours', the refrain of AVP(K) 16.147-149 *ayaṃ tad viśvabheṣajo apāmārgo 'pa lumpatu* (a few other passages are mentioned by Zehnder 1999 ad 2.81.2). It is further found at MS 1.6.5:95.2ff. *agnir vāi sṛṣṭā ūlbam apalūmpam* [[75]] *nāsaknot. tāsyā prajāpatir āgneyapāvamānībhīr ūlbam āpālumpad. yād āgneyapāvamānībhīr āśvatthīḥ samīdha ādādhāty ūlbam evāsyāpa lumpati* 'Agni, when born, could not get rid of the membrane. Prajāpati removed his membrane by the "agne pavase" verses. When he (the priest) puts the firewood of the Aśvattha-tree with the "agne pavase" verses, he removes its membrane.'

5.14.2 AVP only

āpo devīr yajñakṛtāś ' citrā devīr haviṣkṛtaḥ / 8-8

ekapātra odano ' 'agniṣṭomena saṃmitaḥ // 8-8

The waters, goddesses, are preparing a sacrifice; the colorful goddesses are preparing an oblation. The gruel of one vessel is equivalent to the Agniṣṭoma.

b: K. reads *śukra* instead of *citrā*.

c: For the compound *ekapātra-* cf. TS 6.4.9.3 *brahmavādīno vadanti: kāsmāt satyād ēkapātrā dvidevatyā grhyānte dvipātrā hūyanta iti. yād ēkapātrā grhyānte tāsmād ēko 'ntaratāḥ prāṇo dvipātrā hūyante tāsmād dvāu-dvau bahiṣṭāt prāṇāḥ* 'The theologians say, "For what reason are cups for two deities drawn in one vessel, but offered in two?" In that (the cups) are drawn in one vessel, therefore there is one breath within; they are offered in two vessels, therefore the breaths outside are in pairs' (Keith).

pātra- is sometimes scanned in three syllables in the RV (e.g. 6.44.16a).

¹¹The most important mss. readings, provided by Arlo Griffiths, who has found and edited this parallel, are: **prajāpateḥ*: V/122, Pa., K. *prajāpate*, JM *prajāyante*; **uccaiḥśloke*: V/122., Pa. *uccaiḥśloko*, JM *uccaiśloke* (secondary omission of *ā-mātra*, -o underlies this reading), K. *uścaiśślokaṃ*; *dānapatni*: thus V/122, Pa., JM *dānapatnī*, K. *dārupatnā*; **haviḥśrava upa*: V/122, Pa. *haviśrava upa*, JM *hariśrava upa*, K. *hvayasūpa*; *tvā hvaya upa mā* K. vacat. The last two pādas are also found at AVP(O) 20.52.8cd = (K) 20.48.8cd.

¹²ed. *lampāmi*, but K. *apulampāni* with wrong placement of *u*-sign. The emendation is proposed by Bhattacharya in his critical apparatus.

5.14.3 AVP only

gāyatrī havyavāl̥ asi 'devatāgniḥ sam idhyase / 8-8
sahasradhāraṃ sukṛtasya loke 'ghṛtapṛṣṭham amartyau // 11-8
You are Gāyatrī, driving the oblation (to the gods). [Like] Agni you are kindled among the gods. The two immortal ones [ate] the thousand-streamed, ghee-backed [rice-gruel] in the world of good action, ...

b: ed. *idhyate*, but K. *idhyase*.

d: ed. *amartyau*. I owe the interpretation of the pādas **cd** as belonging together with the following stanza to Arlo Griffiths. [[76]]

5.14.4 AVP only

tapaś ca satyaṃ caudanaṃ 'prāśnītāṃ paramaṣṭhinau / 8-8
tābhyāṃ vai s_uvar ābhṛtaṃ 'tenādhīpatir ucyase // 8-8
... the two supreme ones, austerity and truth, ate the rice-gruel, and the sun has verily been brought by the two. That's why you (odana) are called "overlord".

b: Cf. 2.52.1b *yebhir ābhṛtaṃ yad idaṃ virocate* 'by whom [the sun] that shines here has been brought'.

5.14.5 AVP only

urugāyo *'asi 'vāyoḥ prāṇena saṃmitaḥ / 6-8
apa mṛdhrāṇi maj jahi ' + mukṣīya duriṭād aham // 8-8
You are wide-striding, equivalent to the breath of Vāyu. Slay away the enemies from me; I would like to be released from danger.

ab: ed. *śivāyoḥ* (all mss.).

a: The metre is defective.

b: Cf. stanza 2 above.

d: ed. *mukṣīva duriṭā dahan*, but K. *apakṣīyaduritamahaṃ*. This interpretation of the pāda has been suggested by Arlo Griffiths.

5.14.6 AVP only

apa rakṣāṃsi tejasā 'devebhyo havyam arca tam / 8-8
vyacasvān *saprathā asi // 8
[Slay] away the demons with [your] glow, praise that invocable one to the gods. You are spacious, extensive.

a: Cf. AVŚ 4.25.4b *āpa rákṣāṃsi śímidāṃ ca sedhatam*. Presumably, *jahi* of pāda **c** of the preceding stanza must be supplied.

b: ed. *arcatam*. 2du. is less probable because of the surrounding 2sg. forms. The proposed analysis implies that *havya-* must here be the gerundive 'invocable' and not n. 'oblation'.

c: ed. *saprathāyasi* (K. *suprathāsahi*), which can hardly be correct. An eight syllable line ending in *saprāthā asi* is formulaic (RV 5.13.4a, 8.60.5a, etc.). [[77]]

5.14.7 AVP only

uccaiḥ suparṇo divam ut patāmum ' 11
priyaṃ devebhyo mā kṛṇu ' *ṛṣibhyaḥ pari dehi mām* / 8-8
śukraṃ śukreṇa bhakṣayā ' *pibantu sukrto madhu* // 8-8

[As] a bird, fly upwards, to yonder heaven, make me dear to the gods, entrust me to the seers. I shall drink the bright (Soma) with the bright one (odana?). Let the meritorious ones drink honey.

b: ed. *kṛṇu* (but Ma. reads *kṛṇv ṛṣibhyaḥ*).

d: *bhakṣayā* can hardly be 2sg. impv. with the lengthened final vowel, because there is no metrical need for protraction. I take this form as an archaic 1sg. subj. The combination *śukraṃ śukreṇa* is formulaic. First of all, it is used in the widely attested mantra accompanying the purchase of Soma, when the priest symbolically exchanges Soma for gold, cf., for instance, TS 1.2.7.1 *sómaṃ te krīṇāmy ūrjasvantam páyasvantam vīryāvantam abhimātiśāhaṃ śukraṃ te śukreṇa krīṇāmi candrāṃ candrēṇāmṛtam amṛtena samyát te gós* 'I buy Soma from thee, strong, rich in sap, full of force, overcoming the foe, the pure with the pure I buy, the bright with the bright, the immortal with the immortal, to match thy cow' (Keith). We further find i.a. TS 3.3.3.2, 4.1 *śukraṃ te śukreṇa grhṇāmy áhno rūpeṇa sūryasya raśmibhiḥ* 'The pure for thee I take with the pure form of day, with the rays of the sun' (Keith) and TS 1.8.12.1 *śukrá vah śukrénót punāmi candráś candrēṇāmṛtā amṛtena* 'The pure I purify you with the pure, the bright with the bright, the immortal with the immortal' (Keith). The only parallel with a verb of eating or drinking I was able to find is VS 19.79a-c (also attested in MS 3.11.6b:149.15, KS 38.1:101.4 and TB 2.6.2.3) *dr̥ṣṭvā parisrúto rásam śukreṇa śukraṃ vy apibat páyah sómaṃ prajāpatiḥ* 'having seen the sap of the *parisrut*-mixture, Prajāpati drank the bright one with the bright one, the milk, the Soma'.

5.14.8 AVP only

dvayā devā upa no yajñam āgur ' 11
yān odano juṣate **yaiś ca pr̥ṣṭaḥ* / 11
ādit̥yā aṅgirasah s̥uvargam 11
imam prāśnant̥v ṛtubhir niṣadya // 11

The gods of two kinds, about whom the gruel is pleased and by whom it is sought for, have come to our sacrifice: Let Ādityas and Aṅgirasas eat this heavenly [gruel], after they have taken place in accordance with the seasons. [[78]]

b: ed. *yāsupr̥ṣṭaḥ* (K. *yām̐scap̥ṣṭ(h)aḥ*). On the basis of K., I tentatively emend to **yaiś ca pr̥ṣṭaḥ*. K. *yām̐ś* is then due to perseveration from *yān*.

c: ed. *ādityāṅgirasah* (but Ma. *ādityā aṅgirasah*). For *odana*- *svarga*- cf. AVŚ 4.34.8 *imam odanāṃ ní dadhe brāhmaṇéṣu viṣṭāriṇaṃ lokajitam svargam*. Resolution in *ādityā*- is extremely rare in the RV, but seems to be attested e.g. at 1.45.1b *rudrāṃ ādityāṃ utá*.

5.15. For progeny of cattle

The metre of the hymn is very irregular.

5.15.1 AVP only

pīyūṣasya kṣīrasya sarpiṣo ' 10^j
'annasya āgram saṃ bharāma etat / 11
*etaṃ bhāgam *ahutādbhyaḥ pra hiṇmas ' 11*
tan no haviḥ prati grhṇantu devā daivāḥ // 13(11)
We collect these best beestings, milk, butter, food. We convey this portion to the [gods]
who do not eat offerings. Let the divine gods receive that oblation of ours.

c: ed. *ahutādbhyaḥ*. For the term see stanza 2.

d: The cadence is wrong. It is therefore conceivable that *daivāḥ* is a later addition.

5.15.2 KauśS 73.14; d: 28.3d

hutādo 'anye 'ahutādo 'anye ' 11
vaiśvadevaṃ havir ubhaye saṃ caranti / 13
te samyañca iha mādayantām ' 11
iṣam ūrjaṃ yajamānāya matsva // 11
Some [of the gods] eat offerings, others do not eat offerings. Both groups come together
to an oblation dedicated to the All-Gods. Let them enjoy here together. "Enjoy (sg.) the
food and nourishment for the patron's sake".

a: Cf. TS 5.4.5.1-2 *hutādo vā anye devāḥ ahutādo 'nyé tán agnicid evóbháyān prīṇāti*
'Some of the gods eat the offerings, others do not; verily he delights both sets by piling
up the fire' (Keith).

d: KauśS reads *yajamānā yam ichata* (with ms. variants K. *itsata*, Bi *ichatha*). [[79]]

It seems to me that the original locus of pāda d is AVP 5.28.3. Here the addressee is
unclear and the change of number cannot be accounted for. Cf. further AVŚ 18.4.4d *iṣam*
ūrjaṃ yajamānāya duhrām and VS 12.58d, TS 4.2.5.1 *iṣam ūrjaṃ yajamānāya dhehi*.

KauśS 73.14 *yathāśakti yathābalaṃ hutādo 'nye ahutādo 'nye / vaiśvadevaṃ havir ubhaye saṃ caranti /*
te samyañca iha mādayantām iṣam ūrjaṃ yajamānā yam ichata

5.15.3 AVP only

me mā bhavo mā śarvo vadhīd gā ' 11
*mā vatsān *klomaśvayo vidan naḥ / 10*
ye jātā ye ca garbheṣu antar ' 10
*ariṣṭā *agne stanam ā rabhantām // 11*
May neither Bhava, nor śarva kill these cows; may emphysema (?) not affect our calves.
O Agni, let those who are born and those who are in the wombs reach the [mother] breast
unharméd.

a: Considering the irregular metre of this hymn, we may also read *memā* and assume a 10-syllable pāda.

b: ed. *vatsām klomaśca yo* (K. *vatsān kromaśrayo*). Reference is here made to a lung illness which is particularly dangerous for calves. The second part of the compound is unclear: neither *°ścaya-*, nor *°śraya-* give satisfactory sense. I tentatively emend to **klomaśvaya-*¹³ ‘lung-inflator’, i.e. ‘emphysema’, which is often encountered in young animals as a result of tuberculosis or an inflammatory disease.

d: ed. *ariṣṭāgnestanum*, although the Or. mss. read *°stanam* (K. *°stanum*). Double sandhi is a common phenomenon in the AVP ms. tradition.

5.15.4 AVP only (d: 9d)

imā gāvo vijāvatīḥ prajāvatī ' 12
**strīṣu saṃmanaso bhavantu* / 9^t
*āsu *bhūmāṇy api prñcantu devā* ' 12^t
āsām vatsān āyuṣā medasā saṃ sṛjāmi // 14^t

These cows are rich in births, rich in progeny. Let [the gods] become unanimous in the female [cows], let the gods bestow progeny on them. I endow their calves with longevity, with fat. [[80]]

a: Cf. AVŚ 9.3.13,14 (= AVP 16.40.1c) *vijāvati prajāvati* voc.sg.f. ‘rich in births, rich in progeny’ and AVP 11.1.7c *vi jāyatām pra jāyatām*.

b: ed. *(s)trīṣvasaṃmanaso*. The emendation to *strīṣu saṃmanaso* has been proposed by Barret. Comparison with AVŚ 11.5.1b, 8d *tásmin devāḥ sáṃmanaso bhavanti* ‘the gods become like-minded in him (brahmācārīn)’ shows that pādas b and c must be taken together.

c: ed. *āsu bhūmā naya piprñcantu*, but *naya* does not make sense, and *piprñcantu* is an unattested verbal formation. K. reads *āsabhaumān api prśchanti*. For *api-prc-* cf. AVŚ 5.2.3 *āpi prñcanti* (for RV 10.120.3a *āpi vṛñjanti*) and AVŚ 10.4.26 *āpi aprāk*.

5.15.5 AVP only

pra vīyantām striyo gāvo ' 8
viṣṇur yoniṃ anu kalpayāti / 10
pratigrhṇatīr ṛṣabhasya reta ' 11
ukṣānaḍvāmś carati vāsītām anu // 12

Let the female cows be impregnated; Viṣṇu will prepare the wombs in due order. They (the cows) are receiving the semen of the bull; the bull, the draft-animal follows the cow in heat.

b: Cf. AVP 12.3.3a *viṣṇur yoniṃ kalpayatu*.

c: ed. ⁺*pratigrhṇatīr* (Or. mss. *pratigrhṇatī*, but K. *pratigrhṇatīr*).

d: It follows from this passage that *anaḍvah-* is not necessarily an ox.

The original sibilant in *vāsītām* (K. *vādyatām*) is unclear because of the AV vacillation *s/ś*. At AVP 1.55.1d and 3.39.3a, the edition reads *vāsītā-* (Or. *s* vs. K. *ś*). The

¹³Cf. 5.4.7c Or. *haryaśca* for *haryaśva*.

same situation is found at AVP 6.10.4d, 6c, 8a, 9a, 9.27.2b, but there the edition has *vāsitā-*. At 6.10.1b and 7a, *-s-* is only found in some of the Or. mss., whereas at 8.20.4d, Or. *-s-* corresponds to K. *-ṣ-* (edition everywhere *-ś-*). At AVŚ 5.20.2b, the mss. read *vāsitām* (cf. Whitney's comments), which Roth and Whitney have emended to *vāsitām*. The *s/ś* vacillation in this word is even attested outside the AV: e.g., at KS 13.4:184.15, which is the only passage where the word is found, the mss. show both spellings.

5.15.6 a-c: AVP only; d: AVŚ 2.34.1d

<i>prayatam agram na hinasti kiṃ cana</i> '	12
<i>yathākāmaṃ kṛṇuta somyaṃ madhu /</i>	12
<i>sādhu yajñam ahutādo nayantu</i> '	11
<i>rāyaspoṣā yajamānam sacantām //</i>	11

[[81]] The best [of honey] offered (= Soma) does not harm anything. Prepare (pl.) the Soma-honey, as much as [the gods] wish. Let them (the priests) lead those (gods) who do not eat offerings straight to the sacrifice; let abundant wealth accompany the patron.

a: Cf. RV 4.27.5c *adhvaryūbhiḥ prayatam mādhuvo ágram* 'the best of honey (Soma), offered by the Adhvaryus'.

b: *somyaṃ mādhu* frequently occupies the end of a pāda in the RV.

5.15.7 AVP only

<i>ni te padām prthivī yantu *sindhava</i> '	12
<i>ud oṣadhayo jihatām preratām irāḥ /</i>	13
<i>parjanyaśya maruta udadhiṃ sān_uv ā hata</i> '	15(12)
<i>bhadram sasyaṃ pacyatām modatām jagat //</i>	12

Let the Earth lie down for you, let the rivers go [their course], let the plants rise up, let the food appear. Hit, O Maruts, the water-reservoir, the back of Parjanya. Let the favorable crops become ripe, let the world rejoice.

a: ed. *padām*. The 3sg. impv. med. of the root-aor. *padām* is a hapax. This archaic form suits well the other forms of the intransitive middle root *pad-* (for subj. *padāti* see Insler 1968: 317, fn. 7).

ni-√pad- 'to lie down' often has sexual connotations¹⁴, cf. RV 1.152.4ab *prayāntam it pāri jārām kanīnām páśyāmasi nōpanipādyamānam* 'we see the lover (Sūrya) of the girls (dawns) coming, but not how he makes love (to them)'. From AVP we can cite 4.20.1 *madhumatī patye asmi jārāya madhumattarā / atho *madhavyaṃ me bhamso madhu nipadane aham* 'I am sweet to my husband, sweeter to my lover. And full of honey are my loins. I am honey in love-making'. The sexual meaning is hardly prevalent

¹⁴*ni-√pad-* can even be used with an acc., when it refers to a male making love to a female, cf. RV 10.162.5ab *yás tvā bhrātā pátir bhūtvā jāró bhūtvā nipādyate* ($\approx$ AVP 7.11.7ab *yas tvā patyuh pratirūpo jāró bhūtvā nipadyate*) '(the demon,) who, assuming the form of your brother, the form of your husband, your lover, makes love to you...', RV 10.162.6ab (= AVP 7.11.6ab) *yás tvā svāpnena támasā mohayitvā nipādyate* '(the demon,) who, having tricked you with sleep, with darkness, makes love to you...', AVP 9.16.4ab *yo (')punardāya brahmayāyām rājā talpe nipadyate* 'the king, who does not give back Brāhman's wife and makes love to her on a couch...'

in our passage, however. It [[82]] seems rather to be intended that Earth be submitted to the will of the addressee, cf. AVŚ 3.19.3ab *nīcaiḥ padyantām ádhare bhavantu yé naḥ sūriṃ maghāvānam pṛtanyān* ‘Downward let them fall, let them become inferior, who shall fight against our bounteous patron’ (Whitney).

ab: The ed. gives an impossible *sindhavo ud* (K. *sindhavo yad*).

b: Cf. VS 11.38 *tāsām āsthānād új jihatām óṣadhayaḥ supippalāḥ* ‘from their place let the plants bearing sweet fruit grow up’.

c: Cf. VS 29.50 *ā jañghanti sánv eṣām jaghánām ūpa jighnate* ‘[The whip] continuously hits their (scil. horses’) back, strikes the thighs’. If we delete *udadhim* as a gloss, we get a perfect Jagatī-line.

5.15.8 a-c: KS 35.5, KapKS 48.6, ĀpŚS 14.30.5; d: RV 10.16.9d

sapta ṛṣayaḥ sapta⁺ sadāmsy eṣām ' 11

**daśa *kṣipo aśvinoḥ pañca vājāḥ /* 11

prāṇo vyāno mana ākūtir vāg devī ' 12(?)

devebhyo havyam vahatu prajānatī // 12

Seven are the seers, seven are their positions (at the sacrifice), ten are the fingers; five are the prizes of the Aśvins: breath, expiration, mind, intention, the goddess Vāc (speech). Let the wise one (Vāc) drive this oblation to the gods.

This stanza is a variant of the mantra attested in KS 35.5:54.11-12, KapKS 48.6: 352.14-15, ĀpŚS 14.30.5: *saptá rtvījas saptá sádāmsy eṣām dáśa kṣipo aśvínā páñca vājāḥ*¹⁵ / *prānó vyānò 'pānó mána ākūtam agnis svāhā devā havir idám juṣantām*.¹⁶ In ĀpŚS, the stanza is recited as an expiation, when an insect falls into a cup of Soma and spoils it. This fact may help to explain why the redactors have added stanza 9 (a charm against various types of insects) to our hymn.

a: ed. *padāsy*, but K. *svarāmsy*. Read *sapta ṛṣayaḥ* for the metre. [[83]]

b: ed. *sapta kṣiyo* (K. *kṣayo*), which I emend in accordance with the YV mantra. The reading *sapta* of the mss. is due to perseveration.

c: The cadence is wrong. Also the metre of the two last pādas of the YV mantra is defective.

d: A variant of RV 10.16.9d *devébhyo havyám vahatu prajānán*.

5.15.9 AVP only (a: 5.3.3, d: 5.15.4)

ye ca dr̥ṣṭā ye cādr̥ṣṭāḥ ' *krimayaḥ⁺ kīkṛśās ca ye /* 8-8

teṣām śirāmsy asinā chinadm̐y ' 11

athāsām vatsān āyuṣā medasā sam̐ sr̥jāmi // 15

Those who are seen and those who are unseen, the worms and the *kīkṛśas*, I split their head with a knife. And I endow their (scil. the cows’) calves with longevity, with fat.

¹⁵KS *pāñcavājāḥ* is a mistake, cf. Raghu Vira’s comm. ad the KapKS passage.

¹⁶ĀpŚS reads: *agnih svāhākṛtam havir adantu devāḥ*, which is corrected by Caland 1924: 417 to **agnisvāhākṛtam*. Caland translates the passage as follows: ‘Sieben Opferpriester gibt es, sieben sind ihre Sitze im Sadas, zehn Finger, o Aśvins, und fünf wertvolle Dingen gibt es: Aushauch, Durchhauch, Einhauch, Geist und Absicht. Die Götter sollen diese, von Agni mit svāhā versehene Opfergabe genießen’.

A late addition to the hymn, cf. the note ad 8. By recapitulating a slightly modified pāda d of stanza 4, the redactors have tried to adjust the stanza to the rest of the hymn.

b: ed. *kaḥṣās* (K. *kikṣās*). This must be a name of some otherwise unknown type of insects or worms, probably identical with *kikṣa-* or *kikkisa-* ‘a kind of worm, pernicious to the hair, nails and teeth’, attested in the Suśruta. The *-i-* of K. is then the original vocalism.

5.16. For the safety of cattle

5.16.1 cf. TB 3.7.4.15

dyauś cemaṃ yajñam pṛthivī ca saṃ duhātām ' 13
mātariśvā pavamānaḥ purastāt / 11
tvaṣṭā vāyuh saha somena vāta ' 11
imaṃ saṃ duhrām anapasphurantaḥ // 11

Let Heaven and Earth together yield [us] this sacrifice, Mātariśvan, blowing from the east, Tvaṣṭar, Vāyu with Soma, Wind, let them [all] together, unkicking, yield [us] this [sacrifice].

b: Cf. AVŚ 10.9.26c *yám vā vāto mātariśvā pávamāno mamātha-* ‘or what the blowing wind, Mātariśvan, has robbed...’.

d: It is a common request to the gods to yield something as an unkicking cow gives milk (cf., for instance, 5.6.1 and 10 above; 5.40.8 below). [[84]]

TB 3.7.4.15 *dyáuś cemám yajñám pṛthivī ca sáṃ duhātām* /
dhātā sómena sahá vātena vāyuh / yájamānāya dráviṇam dadhātu //

5.16.2 VaitS 14.1

gharmaṃ tapām̐y amṛtasya dhārayā ' 12
devebhyo havyam̐ paride savitre / 11
*śukraṃ devāḥ *śṛtam adantu havyam* ' 11
*āsañ *juhvānam amṛtasya yonau* // 11

I heat the gharma-pot with a stream of the nectar, in order to deliver the oblation to the gods, to Savitar. Let the gods eat the shining, cooked oblation, poured into the mouth, into the womb of immortality.

a: For *amṛtasya dhārayā* cf. TS 4.2.9.6 *svadhām̐ duhānā amṛtasya dhārām* ‘milking at will the stream of ambrosia’ (Keith).

b: ed. *paridhe* (K. *paride*). The mss. of VaitS 14.1 read A *paride*, B *paridaṃ*, C *parīdraṃ*, which Garbe emends to *paridām̐* (thus also Vishva Bandhu, but his mss. Vā. and Pū. read *parīdaṃ*). It seems warranted to read *paride* with K. (a hapax), an infinitive to *pari-dā-* ‘to entrust, deliver (+ dat.)’, cf. inf. *pra-mé* (RV 9.70.4) vs. *parā-dái*, *ava-sái*, *prati-mái*. For the semantics of *pari-dā-* cf. RV 10.16.2ab *śṛtām̐ yadā kārasi jātavedó* ‘them enam pári dattāt pitṛbhyah’ ‘when you make him (the corpse of the dead) cooked,

then deliver him to the fathers'. On the other hand, *pari-dhā-* means 'to put on, surround', which does not suit the context.

c: **śrtam*: thus the edition (Or. and K. *śrutam*; VaitS *śrtam*).

d: ed. *āsaṃjuhvānām* (Vā. *jihvānām*). The mss. of VaitS 14.1 read *juhvānām*, which has been emended by Garbe to *juhvānam* (thus also Vishva Bandhu without any comments). Caland (1910: 39) translates "in *ihren* Mund geopfert", which seems less probable to me.

For *amṛtasya yonau* cf. TS 4.2.7.1-2 *iṣam ūrjam ahām itá á dada ṛtasya dhāmno amṛtasya yoneḥ* 'Food and strength do I take hence, from the abode of holy order, from the birthplace of immortality' (Keith), AVŚ 11.5.7cd (= AVP 16.153.7cd) *gárbho bhūtvāmṛtasya yonāv indro ha bhūtvāsurāṃs tatarha* 'by becoming an embryo in the womb of immortality, by becoming Indra, he (the Vedic student) has shattered the Asuras'.

VaitS 14.1 (VB) *gharmaṃ tapāmy amṛtasya dhārayā devebhyo havyam paridāṃ savitre / śukraṃ devāḥ śrtam adantu havyam āsaṃ juhvānam amṛtasya yonau* // [[85]]

5.16.3 abd: KauśS 2.36,37, c: AVP only

ud vāsayaṅneḥ śrtam akarma havyam ' 12^t

ā roha prṣṭham amṛtasya dhāma / 11

vanaspataya upa barhi strṇīta ' 12^t

madhvā samantaṃ ghṛtavat karātha // 11

[To the priest:] Remove [it] from the fire: we have prepared a cooked oblation; ascend the back, the abode of the immortal. [To the priests:] Spread the sacrificial straw for the tree (= sacrificial post), you shall make [it]

full of honey, of ghee.

a: ed. *vāsayaṅne*, which does not make sense. *ud vāsaya-* is a technical term for removing a pot from the fire (cf. AVP(K) 17.39.4d *udvāsayaṭaḥ pary agnidhānāt*), so that the sentence cannot be addressed to Agni. Emendation is based on the reading of the KauśS.

b: *amṛtasya dhāma* is a formulaic end of a triṣṭubh verse, attested at RV 6.21.3c, 9.94.2a, 9.97.32b, AVP 3.25.6b, 20.1.3c. For the meaning see Gonda 1967.

d: KauśS reads *madhvā samañjan*, which is ungrammatical and is probably taken from AVŚ 5.12.2b *mādhvā samañjānt svadayā sujihva*.

KauśS 2.36 *śrtam havir abhighārayati madhvā samañjan ghṛtavat karātheti* 37 *abhighāryodañcam udvāsayaṭy ud vāsayaṅneḥ śrtam akarma havyam ā sīda prṣṭham amṛtasya dhāmeti*.

5.16.4 AVP only

yo 'apsu yakṣmaḥ śamayāmi taṃ va ' 11

ūrjā gavyūtiṃ sam anajmṃy etām / 11

stanyaṃ kṣīram aviṣaṃ vaḥ kṛṇomṃy ' 11

**asum dhayanto 'api yūtham eta //* 11

[to the calves:] I appease for you the yakṣma-disease which is in the waters. I anoint this pasture with nourishment. I make the milk of the udder poisonless for you. Approach the herd, sucking the vitality.

a: *yakṣma* most probably refers to consumption, tuberculosis (cf. Zysk 1993: 12ff.).

d: ed. *aśundhayanto* (K. *aṁśaṁtayanto*, Ja. *aśumdhayanto*). The passage is clearly addressed to the calves, cf. RV 10.115.1ab *citrā ic chīśos tāruṇasya vakṣátho ' ná yó mātārāv apyēti dhātave* ‘Remarkable is the growth of this young child (= Agni), who does not approach his two mothers in order to suck’. The RV parallel and the next stanza make it probable that we should read *dhayanto* ‘sucking’. Bhattacharya [[86]] proposes to emend the text to *aṁśum dhayanto*, but since the calves can hardly be expected to suck (the stalks of) Soma, I prefer **aśum*.

5.16.5 AVP only

<i>iḷānām putrā uta mitriyāṇām '</i>	11
<i>payo dhayant_uv ahṛṇīyamānāh /</i>	11
<i>ṛtubhiḥ sasyam uta klptam ast_uv '</i>	11
<i>iryo gopā rakṣatu vāyur enāh //</i>	11

Let the sons of the friendly *iḷā*-oblations suck the milk without being angry and let the crops be ready on time. Let the energetic shepherd Vāyu defend these [cows].

a: In the RV, the sentential *utá* almost always appears at the beginning of a clause: the construction is either Clause₁ *utá* Clause₂, or *utá* Clause₁ *utá* Clause₂ (Klein 1985/1: 296f, 360ff). In the AV, *uta* is used more freely. It often stands at the end of a clause, and also in the middle of a clause, as in our case. For parallels cf. AVP 5.19.3 (= AVŚ 3.30.3) *mā bhrātā bhrātaram *dvikṣan ' mā svasāram uta svasā* ‘Let brother not hate brother, nor sister sister’, AVP 5.27.7b *nāsyāh pitā vidyate nota mātā* ‘She has no father and also no mother’, AVP 5.30.7ab *iha sphātir oṣadhīnām ' devānām uta saṁgamah* ‘(Let be) here abundance of plants and the gathering of the gods’. This analysis of the stanza has been suggested by Arlo Griffiths.

b: ed. ⁺*dhayanty*: Or. *dheyanty*, but K. *dhayaṁtv*. The K. reading is more likely because of the parallel construction with imperative in pādas **c** and **d**.

d: *iryo gopāh* is a standing phrase, cf. RV 7.13.3b, 8.41.4e, etc.

5.16.6 AVP only

<i>pibata ghṛtaṁ yatidhā va etad '</i>	11
<i>guhā hitaṁ nihitaṁ mānaveṣu /</i>	11
<i>viśve devā vaiśvadevaś c_aāgnau '</i>	11
<i>yathābhāgaṁ haviṣo mādayadhvam //</i>	11

Drink this ghee of yours, which is placed, fixed in secret among men, according to [your] numbers. O the All-Gods and the one related to the All-Gods, enjoy the oblations in the fire according to [your] share.

a: For *yatidhā* cf. AVŚ 8.9.7 *tām no ví dhehi yatidhā sākhibhyaḥ* ‘Distribute it (*virāj*) to us [thy] friends according to [our] numbers’ (Whitney). [[87]]

b: Cf. AVŚ 2.1.2c *trīṇi padāni nīhitā gūhāsyā* ‘three quarters of it are deposited in secret’, 10.8.6a *āviḥ sán nīhitam gūhā* ‘being manifest, it is deposited in secret’, etc.

c: *vaiśvadeva*- most probably refers to Rudra, mentioned in the next stanza, cf. further AVP 2.69.4a *śivo vaiśvadeva udīcyā diśaḥ pavase nabhasvān* ‘Auspicious, belonging to the All-Gods, you blow from the northern direction, full of clouds.’

5.16.7 a: MānŚS 1.3.4.3a; b,d: TB 3.3.2.5, ĀpŚS 3.4.8b,d; c: ĀśvŚS 2.11.6c
yo devānām asi śreṣṭho ‘rudras tanticarō vṛṣā / 8-8

ariṣṭā asmākaṃ vīrā ‘etad astu hutam tava // 8-8

You, who are the best among the gods, [you are] Rudra, a bull led by a cord. [Let] our men [be] unharmed; let this be your oblation.

5.16.8 AVP only (b: RV 8.5.15b, 64.5b)
pūrṇam aham karīṣiṇam ‘śatavantam sahasriṇam / 8-8

viśvebhīr agne devair ‘imaṃ goṣṭham sahāruham // 7-8

O Agni, I have mounted this full cow-pen, filled with cow-dung, containing a hundred, a thousand [cows], together with the All-Gods.

5.17. Against possession by a demon

5.17.1 a,d: AVŚ 6.111.3ab; bc: AVP only
devainasād unmaditam ‘kṣettriyaḥ chapathād uta / 8-8

muñcantu tasmāt tvā devā ‘unmattam rakṣasas pari // 8-8

Crazed because of a mischief caused by the gods, because of a kṣetriya-disease and because of a curse – let the gods release you from that, [you who are] mad because of a demon.

a: For the meaning of *devainasa*- see ad 5.18.6d.

b: For the *kṣetriya*-disease see Zysk 1993: 20ff.

c: All mss. read *tasmātvā*.

AVŚ 6.111.3ab *devainasād unmaditam unmattam rakṣasas pari* [[88]]

5.17.2 AVP only
muniṃ bhavantam pari yāni ‘vāvṛtū’ 12

rakṣāmsy agna ululā karikratu / 12

atas t_uvaṃ no adhi pāhi vājinn ‘ 11

indreṇa medī brhate raṇāya // 11

O Agni, let the demons wail all the time, who have rolled around the man, turning him into a muni. Protect us from this, O prize-winner, Indra's companion, for great pleasure.

a: ⁺*vāṇṛtū*: thus the ed. (Or. *māṇṛtu*, K. *vāṇṛto*). This is one of the rare cases where (*pari-*)*ṇṛt-* is used in a transitive construction.

munim bhavantam lit. 'becoming a muni'. The syntax is unusual.

b: ed. *karikratu*, but this is the expected 3pl. impv. ending of an intensive, although this form does not seem to be attested in Vedic outside the AVP (for another occurrence see 5.24.3 below). For *ululā-kṛ-* 'to wail, howl' cf. AVP 2.55.5 and 5.34.2 below.

c: Since *adhi-pā-* is never attested outside the nominal compound *adhipā-* 'sovereign', it is better to take *adhi* as a postposition to *atas*, although we would then rather expect *adhi* to stand immediately after *atas*, as in 6c below (but cf. AVŚ 4.19.4c *tātas tvām ādhy oṣadhe*).

d: *br̥hate raṇāya* is a standing phrase (variant: *mahate raṇāya*), cf. RV 3.34.4d.

5.17.3 AVP only

<i>yathāgne devā ṛbhavo manīṣiṇo</i> '	12
<i>munim unmattam asṛjan nir enasaḥ</i> /	12
<i>evā te śakro abhayaṃ kṛṇotu</i> '	11
<i>mucyasvainaso vi nayāmi rakṣaḥ</i> //	11

O Agni, just like the divine, wise bhus [in old times] let loose the mad muni from the mischief, so let the powerful one (Indra) make peace for you (the patient). Get released from the mischief. I lead the demon away.

b: Cf. AVŚ 2.10.8b = AVP 2.3.4b *devā muñcānto asṛjan nir énasah*.

d: ed. (*a*)*bhi* (but K. *vi*). *abhi-nī-* does not suit semantically ('to bring near') and is metrically worse, because the *abhinihita* sandhi after the caesura is improbable (we would then have to assume 12^t). As indicated in the introduction (§ 6), -v- is often miswritten as -bh- in Or. [[89]]

5.17.4 AVP only

<i>yathā gāvaś ca bhūmīyāṃ</i> ' <i>puruṣāś ca nyokasaḥ</i> /	8-8
<i>evonmattasya te mune</i> ' <i>gr̥hṇātu pṛthivī manaḥ</i> //	8-8

Just like the cows on the ground and like people with a home, so let the Earth grab your madman's mind, O muni.

The *tertium comparationis* is not quite clear. Presumably, the idea is that the cows sleep peacefully on the ground and men are peaceful when they have a home, so that the Earth should take the mind of a madman and make him peaceful.

c: ed. *puruṣaś* (but K. *puruṣāś*).

5.17.5 AVP only

<i>munim dādhāra pṛthivī</i> ' <i>munim dyaur abhi rakṣati</i> /	8-8
<i>munim hi viśvā bhūtāni</i> ' <i>munim indro adīdharat</i> '	8-8
<i>parā rakṣaḥ suvāmi te</i> //	8

The Earth preserves the muni, the Heaven defends the muni, for all beings [have preserved] the muni, Indra has preserved the muni. I drive away the demon for you.

5.17.6 AVŚ 6.111.1

imaṃ me agne puruṣaṃ mumugdhi ' 11
ya āvitto grāhyā lālapīti / 11
*ato *'dhi te kṛṇavad bhāgadheyam ' 11*
**anunmadito agado yathāsat // 11*

O Agni, release this man for me, who jabbers, possessed by a Grāhi-demon. From now on, he will make for you a portion, so that he will be uncrazed, healthy.

c: ed. *atodi te* ⁺*kṛṇavad* (Or. *kṛṇuvad*, K. *kṛṇavad*). The evident emendation has been proposed by Bhattacharya.

d: ed. *ununmadito*. The emendation has already been proposed by Bhattacharya. The AVŚ variant with *yadā* seems to be more logical, albeit metrically worse: if the patient becomes healthy, he will give you a portion. The AVP passage has probably been influenced by the next stanza.

AVŚ 6.111.1 *imāṃ me agne pūruṣaṃ mumugdhy ayāṃ yó baddhāḥ sūyato lālapīti /*
átó 'dhi te kṛṇavad bhāgadhéyaṃ yadānunmaditó 'sati // [[90]]

5.17.7 Cf. AVŚ 6.111.2

agniṣ te ní śamayatu 'yat ta etan mana uhyate / 8-(8)
juhomi vidvāṃs te havir 'yathānunmadito bhuvah // 8-8

Let Agni quiet [it] down for you, when this mind of yours is driven away. I, knowing, offer an oblation for you, so that you will become uncrazed.

b: Read *manohyate* or *taitan* with contraction for the metre. Note that K. reads *uddhṛtam* ‘drawn out’ instead of *uhyate*. Arlo Griffiths points out to me that both Or. and K. readings can be explained as a corruption of the original **udyutam*, attested in the AVŚ, but since the Or. reading is acceptable as it stands, I leave it in the text.

AVŚ 6.111.2 *agniṣ te ní śamayatu yādi te māna údyutam /*
kṛṇómi vidvān bheṣajāṃ yāthānunmaditó 'sasi //

5.17.8 a: AVŚ 6.111.4a; e: AVP 9.10.1a, 15.21.6b, AVP(O)

19.56.4b-7b; f: RV 10.60.8e,9e,10d, AVP 15.21.6c
punas tvā ⁺dur apsarasah 'punar vātaḥ punar diśah / 8-8
punar yamah punar yamasya dūtās ' 11
te tvā muñcant, v aṃhasah / 8
jīvātave na martave ' 'atho ariṣtatātaye // 8-8

Let the Apsarases give you again, let the Wind again, let the quarters again. Let Yama again, let Yama’s messengers release you again from the peril. For life, not for death, and for safeness.

a: ⁺dur: thus the ed. (Or. *tvādapsā*, K. *tvāturapsā*).

ef is an AVP variant (also found as such in AVP 15.21.6bc) of the formula RV 10.60.8de (repeated 9de, 10cd) *jīvātave ná mṛtyávē 'tho ariṣṭātātaye*, with a nonce form *martave*.

AVŚ 6.111.4ab *pūnas tvā dur apsarāsaḥ pūnar indraḥ pūnar bhāgaḥ /*

5.18. For healing

5.18.1 AVŚ 4.13.1, RV 10.137.1

uta devā avahitaṃ ' devā ud dharathā punaḥ / 8-8

uto mariṣyantaṃ devā ' ⁺daivāḥ kṛṇutha jīvase // 8-8

Who has fallen, O gods, you, the gods, pull up again. And who is about to die, O gods, you, the divine ones, bring back to life. [[91]]

d: ed. *daivā*, but K. *daivah*.

AVŚ 4.13.1 = RV 10.137.1 *utā devā avahitaṃ devā ūn nayathā pūnaḥ /*
utāgaś cakṛiṣaṃ devā devā jīvāyathā pūnaḥ //

5.18.2 AVŚ 4.13.5, RV 10.137.4

ā tvāgamaṃ ⁺śantātibhir ' atho ariṣṭātātibhiḥ / 8-8

dakṣaṃ te bhadraṃ āhārṣaṃ ' parā suvāmy āmayat // 8-8

I have come to you with soothing and also with safe-guards. I have brought for you the auspicious energy. I drive away what causes pain.

a: ⁺śantātibhir: thus the ed. (Or. *santādibhir*, K. *śamtātibhi*).

AVŚ 4.13.5 *ā tvāgamaṃ śamtātibhir ātho ariṣṭātātibhiḥ /*
dākṣaṃ ta ugrām ābhāriṣaṃ parā yākṣmaṃ suvāmi te //

RV 10.137.4 *ā tvāgamaṃ śamtātibhir ātho ariṣṭātātibhiḥ /*
dākṣaṃ te bhadraṃ ābhārṣaṃ parā yākṣmaṃ suvāmi te //

5.18.3 AVŚ 4.13.2, RV 10.137.2

dvāv imau vātau vāta ' ā sindhor ā parāvataḥ / 8-8

dakṣaṃ te anya ā vātu ' parānyo vātu yad rapaḥ // 8-8

These two winds blow from the Indus, from afar. Let the one blow here energy for you, let the other blow away the ailment.

c: ed. **dakṣaṃ* (mss. *dakṣan*), but this is not an emendation.

AVŚ 4.13.2 *dvāv imau vātau vāta ā sindhor ā parāvataḥ /*
dākṣaṃ te anyā āvātu vy anyo vātu yad rapaḥ //

RV 10.137.2 *dvāv imau vātau vāta ā sindhor ā parāvataḥ /*
dākṣaṃ te anyā ā vātu parānyo vātu yad rapaḥ //

5.18.4 AVŚ 4.13.3, RV 10.137.3

ā vāta vāhi bheṣajam 'vi vāta vāhi yad rapaḥ / 8-8

tvaṃ hi viśvabheṣajo 'devānām dūtā ūyase // 8-8

O wind, blow here the medicine; O wind, blow asunder the ailment, for you are all-healing, you speed as the messenger of the gods. [[92]]

AVŚ 4.13.3 *ā vāta vāhi bheṣajam* vi vāta vāhi yad rapaḥ /

tvam hi viśvabheṣaja devānām dūtā ūyase //

RV 10.137.3 *ā vāta vāhi bheṣajam* vi vāta vāhi yad rapaḥ /

tvam hi viśvabheṣajo devānām dūtā ūyase //

5.18.5 AVŚ 4.13.4, RV 10.137.5

trāyantām imam devās 'trāyantām maruto gaṇaiḥ / 7-8

trāyantām viśvā bhūtāni 'yathāyam agado 'sati // 8-8

Let the gods rescue this man, let the Maruts with their troops rescue [him], let all beings rescue [him], so that he will be healthy.

AVŚ 4.13.4 *trāyantām imam devās trāyantām marūtām gaṇāḥ /*

trāyantām viśvā bhūtāni yathāyam arapā āsat //

RV 10.137.5 *trāyantām ihā devās trāyantām marūtām gaṇāḥ /*

trāyantām viśvā bhūtāni yathāyam arapā āsat //

5.18.6 ab: cf. TS 3.1.11.8; cd: AVP only

ghṛtena dyāvāpṛthivī 'ghṛtenāpaḥ sam ukṣata / 8-8

ghṛtena mucyasvainaso 'yad ātmakṛtam āriṭha // 8-8

Besprinkle Heaven and Earth with ghee, with ghee, O waters. Get released by the ghee from a mischief, produced by yourself, that you have run into.

The stanza (absent in the RV and AVŚ) may be a later addition.

ab: cf. TS 3.1.11.8 *ghṛtēna dyāvāpṛthivī mādhunā sám ukṣata pāyasvatīḥ kṛnutāpa ōṣadhīḥ* (to Maruts) 'With ghee anoint sky and earth, with honey; Make the plants rich in milk, the waters' (Keith), AVŚ 7.75(79)2e *ghṛtēnāsmānt sám ukṣata* 'Sprinkle us over with ghee'.

d: For *ātmakṛta*- see VS 8.13 *devākṛtasyāinaso* 'vayājanam asi, *manuṣyakṛtasyāinaso* 'vayājanam asi, *pitṛkṛtasyāinaso* 'vayājanam asi, *ātmākṛtasyāinaso* 'vayājanam asi; *énasa-enaso* 'vayājanam asi 'you are an expiation to a mischief produced by gods, you are an expiation to a mischief produced by men, you are an expiation to a mischief produced by the fathers, you are an expiation to a mischief produced by yourself, you are an expiation to every mischief.'

5.18.7 AVŚ 4.13.6, RV 10.60.12

ayaṃ me hasto bhagavān 'ayaṃ me bhagavattaraḥ / 8-8

ayaṃ me viśvabheṣajo 'ayaṃ śivābhimarśanaḥ // 8-8

[[93]] This is my fortunate hand, this is my more fortunate one, this is my all-healing one, this one is of propitious touch.

AVŚ 4.13.6 = RV 10.60.12 *ayām me hásto bhágavān ayām me bhágavattarah /*
ayām me viśvábheṣajo 'yām śivābhimarśanaḥ //

5.18.8 AVŚ 4.13.7, RV 10.137.7

hastābhyām daśaśākhābhyām 'jihvā vācaḥ purogavī / 8-8

anāmayitnubhyām śaṃbhubhyām 'tābhyām tvābhi mṛśāmasi // 9-8

With two hands of ten branches – the tongue is the forerunner of speech – with those two disease-removing, wealful [hands] do we touch you.

AVŚ 4.13.7 *hastābhyām dāśaśākhābhyām jihvā vācāḥ purogavī /*
anāmayitnūbhyām hastābhyām tābhyām tvābhi mṛśāmasi //
RV 10.137.7 *hastābhyām dāśaśākhābhyām jihvā vācāḥ purogavī /*
anāmayitnūbhyām tvā tābhyām tvōpa sprśāmasi //

5.18.9 AVŚ 6.91.3, RV 10.137.6

āpa id vā u bheṣajīr 'āpo amīvacātānīḥ / 8-8

āpo viśvasya bheṣajīs 'tās te kṛṇvantu bheṣajam // 8-8

The waters verily are healing, the waters are disease-expelling, the waters are all-healing. Let them prepare a medicine for you.

AVŚ 6.91.3 *āpa id vā u bheṣajīr āpo amīvacātānīḥ /*
āpo viśvasya bheṣajīs tās te kṛṇvantu bheṣajam //
RV 10.137.6 *āpa id vā u bheṣajīr āpo amīvacātānīḥ /*
āpaḥ sārvasya bheṣajīs tās te kṛṇvantu bheṣajam //

5.19. For concord

5.19.1 AVŚ 3.30.1

*sahrdayam *sāṃmanasyam 'avidveṣam kṛṇomi vaḥ /* 8-8

*anyo 'nyam abhi *haryata 'vatsam jātām ivāghnyā //* 8-8

I make for you like-heartedness, like-mindedness, non-hostility. Be friendly to each other, as a cow to a new-born calf. [[94]]

a: ed. *sāmanasyam* (K. *sāmnasyam*), but AVŚ *sāṃmanasyām* is a better reading.

c: ed. *avihnnyata* (K. *abhinnuta*). Although it is difficult to explain the available readings (maybe, the present *hṛṇīyate* ‘to be angry’ has played a role in the corruption), I have adopted the AVŚ reading.

AVŚ 3.30.1 *sahrdayam sāṃmanasyām avidveṣam kṛṇomi vaḥ /*
anyo anyām abhi haryata vatsam jātām ivāghnyā //

5.19.2 AVŚ 3.30.2

*anuvrataḥ pituḥ putro 'mātrā bhavatu *savrataḥ /* 8-8

jāyā patye madhumatīm 'vācam vadatu śāntivām // 8-8

Let the son become devoted to his father, in harmony with his mother; let the wife speak to her husband sweet, wealful words.

b: ed. *sarvataḥ* (K. *sunнатаḥ*), which does not suit the context.

AVŚ 3.30.2 *ānurvataḥ pitūḥ putró mātṛā bhavatu sāmmanāḥ /*
jāyā pātye mādhumatīm vācam vadatu śantivām //

5.19.3 AVŚ 3.30.3

*mā bhrātā bhrātaram *dvikṣan ' mā svasāram uta svasā /* 8-8
*samyāñcaḥ savratā bhūtvā ' vācam *vadata bhadrayā //* 8-8

Let brother not hate brother, nor sister sister; becoming united, harmonious, speak your words auspiciously.

a: ed. ⁺*dvikṣan* (mss. *dikṣan*, K. *dhukṣa*).

b: ed. *vadatu* (thus all the mss.), which is syntactically impossible. *vadatu* is perseverated from the preceding stanza.

AVŚ 3.30.3 *mā bhrātā bhrātaram dvikṣan mā svasāram utā svāsā /*
samyāñcaḥ savratā bhūtvā vācam vadata bhadrayā //

5.19.4 AVŚ 3.30.4

yena devā na viyanti ' no ca vidviṣate mithaḥ / 8-8
tat kṛṇmo brahma vo grhe ' samjñānam puruṣebhyaḥ // 8-8

The formula, through which the gods do not go apart, nor hate each other, do we make in your house, [we create] concord for the men. [[95]]

AVŚ 3.30.4 *yéna devā ná viyánti nó ca vidviṣáte mitháh /*
tát kṛṇmo bráhma vo grhé samjñānam puruṣebhyaḥ //

5.19.5 AVŚ 3.30.5

*jyāyasvantaś cittino mā vi *yauṣṭa '* 11
saṃrādhayantaḥ sadhurās carantaḥ / 11
*anyo ^anyasmai valgu vadanta *eta '* 11
samagrā stha sadhrīcīnāḥ // 8

Subordinates, do not be divided any longer in [your] intentions, accomplishing [things] together, moving around harnessed to the same yoke; come here speaking nicely one to another. You are altogether united.

a: ed. *yauṣṭam* (K. *yaṃṣṭas*). Dual is hardly conceivable. I follow Whitney's suggestion (ad loc.) to consider *cittinaḥ* 'intentful' as "an adjunct" of the verb.

c: ed. ⁺*eta* (Or. *etaḥ*, K. *yaca*).

d: In adopting *stha*, Bhattacharya has gone against his practice of following the Or. mss. (Or. *stu*, K. *stha*). The cadence is wrong.

AVŚ 3.30.5 *jyāyasvantaś cittīno mā ví yauṣṭa saṃrādhāyantaḥ sādthurāś cāraṇtaḥ /*
anyó anyāsmāi valgú vādanta éta sadhrīcīnān vaḥ sāmmanasas kṛṇomi //

5.19.6 AVŚ 3.30.6

samānī prapā saha vo 'nnabhāgaḥ ' 11
samāne yoktre saha vo yunajmi / 11
samyāñco 'gnīm saparyata- ' -arā nābhim ivābhitaḥ // 8-8
 [[Let] your drinking [be] in common, together your sharing of food. I harness you together in the same harness. United worship (pl.) Agni, like spokes around a nave.

AVŚ 3.30.6 *samānī prapā sahā vo 'nnabhāgāḥ samāné yóktre sahā vo yunajmi /*
samyāñco 'gnīm saparyatārā nābhim ivābhitaḥ //

5.19.7 AVP only

*yena devā haviṣā yajatrā ' *apa pāpmānam aghnata /* 10-8
*krodham manyum *amṛtaṃ bhāmam '* 9
duruktam abhiśocanam ' āre yakṣmaṃ ni dadhmāsi // 8-8
 [[96]] With the oblation, by which the venerable gods destroyed the evil, we remove far away anger, fury, falsehood, wrath, backbiting, torment, the *yakṣma*-disease.

ab: ed. *yajatrāpa* (thus all the mss.). Double sandhi at *-ā a-* junctures is fairly common (see introduction, § 6).

b: ed. *mā tmā na pmānam* (K. *pāpmānam*). The emendation of the Or. mss. has been proposed by Durgamohan Bhattacharyya (cf. Bhattacharyya's comments).

c: ed. *amṛtaṃ*. The emendation has been proposed by Bhattacharyya. The mistake is probably due to *amṛtaṃ* in the following stanza. The metre is irregular.

5.19.8 AVŚ 3.30.7

sadhrīcīnān vaḥ sāmmanasaḥ kṛṇomiy ' 12^t
⁺*ekaśnuṣṭīn saṃvānanena saṃhṛdaḥ /* 12
devā ived amṛtaṃ rakṣamāñāḥ ' 11
sāyaṃprātaḥ susamītir vo astu // 11
 I make you by my conciliation united, like-minded, of one bunch, like-hearted, like gods defending the nectar. In the evening and in the morning, let happy gathering be yours.

b: ⁺*ekaśnuṣṭīn*: thus the ed. (Ma. Ja. *ekaśnuṣṭīna*, K. *ekasuniṣṭyam*).
saṃhṛd- (a hapax) is probably a nonce formation, built in parallel to *sāmmanas-*.

AVŚ 3.30.7 *sadhrīcīnān vaḥ sāmmanasas kṛṇomy ékaśnuṣṭīnt saṃvānanena sārvaṇ /*
devā ivāmṛtaṃ rākṣamāñāḥ sāyaṃprātaḥ saumanasó vo astu //

5.20. Against the destroyers of barley

Cf. AVŚ 6.50 and AVP 19.20 of similar content.

5.20.1 AVP only (c = 5c)

paro 'pehi paraś cara ' paras tarda parastaram / 8-8

agner vātasya dhrājyā ' apa bādhe ahaṃ t_uvām // 8-8

Go far away, move far away, away, O borer, still farther away. I repel you with the force of fire, of wind. [[97]]

5.20.2 AVP only

udakasyedam ayanam ' vātasyedam nibhañjanam / 8-8

agner dhūmasyāyam panthā ' neha tardāyanam tava // 8-8

This is the course of water, this is the breaking movement of the wind; this is the path of Agni's smoke. Not here is your course, O borer.

b: *nibhañjanam* is a rare Vedic word. It otherwise occurs (with an additional prefix *anu-*) only in a difficult passage RVKh 5.15.10cd-11a (ed. Scheftelowitz) *iyām yyakā śalākakā / ā minoti nī bhajyate // tāsya anunibhāñjanam* 'This one, who is śalākakā (a twig?), builds, is broken. [This is] her breaking'. AVŚ 20.130 ends with 20. *uyām yakām śalokakā //*, emended by Roth and Whitney to *iyattikā śalākakā*. Hymn 131 starts with 1. *āminonitī bhadyate //*; 2. *tāsya attu nibhañjanam //*, emended to *ā minoti vī bhidyate //* *tāsya karta nibhañjanam //*. In both cases, the emendations are far-fetched. The original text has most probably been preserved in the RVKh.

5.20.3 AVP only

pari tvā kṛṣṇavartanir ' agnir dhūmen_aārciṣā / 8-8

*sa tvaṃ tarda paraś cara- ' *-anyat tarddhi tṛṇam yavāt //* 8-8

Agni, whose path is black, [shall] en[velop] you with smoke, with glow. So move far away, O borer, bore another grass than barley.

ab: A verb must be supplied.

d: ed. *°ānyatarddhi* (Ma. *°ānyatarddhi* → *ddhi*, Ja. *°ānyataddhi*, K. *°ānyatadhy*). *tarddhi* is 2sg. impv. root-aor., with full-grade vocalism taken from the subj., attested in the RV (2sg. *tārdas*). An emendation to **tṛddhi* or **tṛnddhi* is less probable.

5.20.4 AVP only

ye tardā asureṣitā ' devebhir iṣitās ca ye / 8-8

sarvāṃs tān brahmaṇā vayaṃ ' śalabhāñ jambhayāmasi // 8-8

Whichever borers are sent by the Asuras and whichever are sent by the gods, all the locusts we crush with [this] formula.

5.20.5 AVP only (c = 1c)

śalabhasya śalabhīyās 'tardasyo_u patattriṇaḥ / 8-8

agner vātasya dhrājīyā- ' -api nahyāma āsyam // 8-8

[[98]] With the force of fire, of wind, do we tie up the mouth of a he-locust, of a she-locust, and of a flying borer.

b: ed. ⁺*tardasyotpatattriṇaḥ*, but the Or. mss. read *tardasyo patattriṇaḥ*, and only K. has *tandasyotpatattriṇaḥ*. Also an emendation to *tardasyota patattriṇaḥ* is conceivable.

d: A variant of this pāda (*āpi nahyāmy āsyam*) is found at AVŚ 7.73(70).4-5b = AVP 13.2.5d, 6b.

5.20.6 AVP only

idaṃ yad gavi bheṣajam 'viśvād rūpāt samābhṛtam / 8-8

ākhor ghuṇasya tardasya 'teṣām snāvnāpi nahyata // 8-8

This medicine, which is in the cow, is brought together from every shape. Tie up (pl.) with a sinew their [mouth, the mouth] of a mole-rat, of a *ghuṇa*, of a borer.

c: *ākhu-* is usually glossed ‘mole’, but Whitney (at AVŚ 6.50.2) translated *ākhu-* with ‘rat’. As stressed by J. Katz in a paper presented at the AOS meeting in 1999, moles are unknown in India. On the other hand, Arlo Griffiths points out to me that *mūlam ākhur dhiyeṣitaḥ [attu]* ‘let the *ākhu*, sent by divine vision, eat the root’ (stanza 8) seems to indicate that the *ākhu-* is blind and lives under the ground. He proposes to identify *ākhu-* with the Indian mole-rat (*Bandicota bengalensis*), which “commonly lives in cultivated plains and gardens and pasture lands... Its presence is always made known by a pile of fresh earth resembling a large molehill, hence its name ‘mole-rat’... This is one of the most destructive rats to crops and cultivation” (Prater 1971: 206). Cf. further *ākhu-karīṣā-*, *ākhu-kirī-*, *ākhūtkarā-*, all referring to molehills.

ghuṇa- is a kind of worm. AVP 4.16 is a charm against these creatures.

5.20.7 AVP only

dṛṣṭā tvam asi gandhena- ' -oṣadhir ghuṇajambhanī / 8-8

ākhor ghuṇasya jātāni ' tāni jambhaya tejasā // 8-8

You are distinguished by [your] smell, [you are] a plant crushing the *ghuṇas*. Crush with your sharpness those species of mole-rat, of *ghuṇa*. [[99]]

5.20.8 AVP only

tūlam tardas tṛṇasyāttu ' mūlam ākhur dhiyeṣitaḥ / 8-8

atho vṛkṣasya phalgu yad ' ghuṇā adantu mā yavam // 8-8

Let the borer eat the tuft of grass, [let] the mole-rat, sent by divine vision, [eat] the root, let the *ghuṇas* eat a little bit of the tree, but not the barley.

d: Cf. AVP 15.23.5d *vṛkṣān bhañdhi mā yavam* ‘shatter the trees, but not the barley’, 15.23.6d *tṛṇam bhañdhi mā yavam* ‘shatter the grass, but not the barley’.

5.21. Against fever

5.21.1 AVP only

<i>dyauś ca naḥ pitā pṛthivī ca mātā-</i> '	11
<i>-agniś ca nṛcakṣā jātavedāḥ /</i>	10
<i>te takmānam adharāñcam nṛyañcam</i> '	11
<i>daśāhnam asyant_uv adhi dūram asmat //</i>	12 ^t
Heaven, our father, and Earth, [our] mother, and Agni Jātavedas, the men-watcher – let them send the ten-days-fever, going low, going downwards, far away from us.	

5.21.2 AVP only

<i>takman yaṃ te kṣetrabhāgam</i> '	8
<i>apābhajaṃ pṛthivyāḥ pūrve ardhe /</i>	11
<i>atihāya tam atha no *hinassi</i> '	11
<i>grāhiḥ kila tvā grahīṣyati kilāśāśīrṣaḥ //</i>	14
O fever, by leaving the field-share that I apportioned to you in the eastern region of the earth, you injure us then. The seizer-demon with a leprous head will seize you, indeed.	

ab: The idea is that the fever should stay in the east.

c: ed. *ati hāya*. For the meaning cf. TS 2.6.6.6 *atihāya pūrvā āhutīr juhōti paśūnām gopīthāya* ‘He offers leaving the former oblations aside, to protect the cattle’ (Keith).
ed. *hinasmi* (K. *hinasvid*). 1sg. does not make sense. [[100]]

5.21.3 AVP only (d: AVP 12.2.1d)

<i>takman parvatā ime</i> ' <i>himavantāḥ somaprṣṭhāḥ /</i>	7-8
<i>vātaṃ dūtaṃ bhiṣajaṃ no akran</i> ' <i>naśyeto maraṭāṃ abhi //</i>	10-8
O fever, these snowy [mountains] with Soma on their back have made the wind, the messenger, the healer for us. Disappear from here to the Marāṭas.	

c: ed. **akran* (mss. *akraṃ*).

d: Marāṭas is presumably the name of a people. The same pāda is found at 12.2.1d, for which the parallel passage AVŚ 5.22.12d gives *gācchāmum āraṇaṃ jānam* ‘go to that foreign tribe’. It may be significant that *-aṭa-* is typical of Kashmirian names, cf. AiGr. II,2: 158.

5.21.4 AVP only

<i>na tvā striyaḥ kāmayante</i> ' <i>na pumāṃsaḥ katame cana /</i>	8-9
<i>na_aeha takmakāmyā-</i> ' <i>-alpo roditi no mahān //</i>	8-8
Neither the women desire you, nor the men whosoever. Neither a small one, nor a grown-up weeps here from desire of fever.	

cd: ed. *takman kāmyā alpo*, but K. *takmakāmyālo*. The syntax requires *na ... na-u* (cf., for instance, RV 1.170.1a *nā nūnām āsti nō śvāḥ* and 5.19.4ab above), so that *na* of pāda

c must refer to *alpo*. This means that *kāmyā(h)* of the ed. cannot be correct. An option would be to emend to **kāmyo*, but I prefer to assume an adv. *takmakāmyā* ‘from desire of fever’ (hapax) with K. As adverb, *°kamyā* always occurs at the end of a compound, cf. ŚB *kiṃkamyā* ‘from desire of what?’, *yatkāmyā* ‘from desire of which’, AVP 9.23.8ab *yat kusīdam vibhejima* ‘*dvimeyaṃ dhanakāmyā*’¹⁷ ‘if, from desire of wealth, we have given a loan with a hundred per cent interest ...’, AVP 9.24.1ab *yad annam āśimā vayam* ‘*anannam annakāmyā*’ ‘if, from desire of food, we have eaten food which is not suitable for eating...’, AVŚ 12.2.51ab *yé ’śraddhā dhanakāmyā kravyādā samāsate* ‘Whoever, without faith, from desire of riches then sit together with the flesh-eating one, ...’ (Whitney). For more examples from later texts, cf. AiGr. II,2: 244, Hoffmann 1957: 64f. = 1976: 415f. [[101]]

5.21.5 AVP only

mā no hiṃsīr mahato ‘*mā hiṃsīr mahiṃyas t_uvam* / 7-8
kumārān babhro mā hiṃsīr ‘*mā no hiṃsīḥ kumār_{yaḥ}* // 8-8
 Do not harm our grown-up men, do not harm [our] grown-up women. Do not harm [our] boys, O brown one, do not harm our girls.

5.21.6 a: AVP only; b: cf. AVŚ 5.22.11b; cd: AVŚ 5.22.10cd

yaḥ sākam utpātayasi ‘*balāsaṃ kāsam udrajam* / 8-8
bhīmās te takman hetayas ‘*tābhi sma pari vṛṇdhi naḥ* // 8-8
 You, who simultaneously discharge the *balāsa*, cough, *udraja*, terrible are your missiles, O fever; avoid us with them.

b: For *balāsa*- (‘swelling’?) see Zysk 1993: 32f.

udrajam (K. *anvṛjam*) is otherwise unattested (AVŚ reads *udyugām*, for which see Zysk 1993: 144 with ref.). It possibly refers to red rash (*ud-rajā*-), cf. AVŚ 5.22.12a-c (≈ AVP 12.2.1a-c) *tākman bhrātṛā balāsenā svāsrā kāsikayā sahā / pāmnā bhrātṛvyena sahā* ‘O fever, together with your brother *balāsa* (swelling), with your sister the cough, together with your cousin the rash...’ (for *pāman*- see Zysk 1993: 32). The combination *ud-raj*- is found at AVP 1.81.3b = 2.28.4b *yasmād annān manasodrārajīmi* ‘the food, from which I become red[-hot] in my mind’ (a variant of this pāda is AVŚ 6.71.2c *yāsmān me māna úd iva rārajīti*-).

AVŚ 5.22.10cd *bhīmās te takman hetāyas tābhi sma pari vṛṇdhi naḥ*

5.21.7ac: AVŚ 5.22.9; bd: AVP only (a-c: AVP 12.2.4a-c)

anyakṣetre ‘*na ramate*’ ‘*sahasrākṣo*’ ‘*mart_ayaḥ* / 8-8
abhūd ‘*u prārthas takmā*’ ‘*sa u no mṛḥayiṣyati* // 7-8
 The thousand-eyed, immortal [fever] does not repose in another’s field. The fever has become ready (to go), it will be merciful to us.

¹⁷Ed. *dhanakāmyā*. *dvimeya*- literally means ‘to be measured double’.

a: ed. *ca ramati*, but K. *na ramate*. The root *ram-* is medium tantum in the present. Also *ca* is out of place. AVŚ reads *anyakṣetré ná ramase*.

c: ⁺*u*: thus the ed. (Or. *abhūduḥ*, K. *abhūti*).

AVŚ 5.22.9 *anyakṣetré ná ramase vaśí sán mṛḍayāsi naḥ /*
ábhūd u prārthas takmā sá gamiṣyati bálhikān // [[102]]

5.21.8 ab: AVP only; cd: AVŚ 5.22.4cd, AVP 12.1.5cd

takman na ta ih_aāśvā ' na gāvo neha te grhāḥ / 8-8

⁺*śakambharasya muṣṭihā ' punar gacha mahāvṛṣān //* 8-8

O fever, here are not your horses, not [your] cows, here not your homestead. The fist-slayer of śakambhara, go again to the Mahāvṛṣas.

c: ⁺*śakambharasya*: thus the ed. (Or. *śakumbharasya*, K. *śataṃnarasya*). Also at AVP 12.1.5cd, some of the Or. mss. read *-u-*.

AVŚ 5.22.4cd *śakambharasya muṣṭihā púnar etu mahāvṛṣān*

5.22. To Rudra

5.22.1 AVP only (d: refrain)

yau hemantaṃ svāpayatho balena- ' 11

-arvāg devebhya uta yau paro divaḥ / 12

bhavārudrayoḥ sumatiṃ vṛṇīmahe ' 12

'_anyatrāsmad aghaviṣā vṛy etu // 11

We seek the benevolence of Bhava and Rudra, who put the winter to sleep with [their] strength to this side of the gods and beyond the heaven. Let the ill-poisonous [arrow] go asunder, away from us.

c: ed. *pra ṇīmahe*, which is an unattested and improbable formation (from the root *nī-* there is no root aorist). K. reads *vṛṇīmahe*. Cf. also RV 1.114.4d *sumatīm íd vayám asyā vṛṇīmahe*.

d: The problem is what *aghaviṣā* refers to. This word is only attested in the AV and only in the feminine, which seems to indicate that this is a technical term, presumably some kind of a poisoned arrow (cf. *pratihitā-* in stanza 5). The closest parallel to pāda d is found in AVŚ 6.93.2d (= AVP 19.14.14d) *anyātrāsmád agháviṣā nayantu* 'let them conduct the ill-poisonous ones away from us'. Whitney gives the following comment: "The *pada*-text, in **d**, reads *aghá-viṣāḥ*, doubtless accus. pl. fem., and belonging to *īṣūs* 'arrows' understood; but the comm. supplies instead *kṛtyās*". The former solution seems more probable as the texts continues (6.93.3a) *trāyadhvaṃ no agháviṣābhyo vadhād* 'Save us from the ill-poisonous ones, from the deadly weapon'. In 12.5.26 and 59, where it is said that the Brahman's cow becomes *agháviṣā-*, when being slaughtered, it is clearly an arrow which is referred [[103]] to. The AVŚ passage 5.18.3ab (AVP 9.17.10ab) *āviṣṭitāgháviṣā pṛdākūr iva cármaṇā* is translated by Whitney 'like an ill-poisonous

adder, enveloped with [cow-] hide’ (about the Brahman’s cow), but this translation is hardly possible syntactically¹⁸. I would therefore render the passage as follows: ‘[She is] an ill-poisonous [arrow] in disguise, like a ṛdākū-snake [covered] with a hide’ (cf. also AVŚ 5.18.15 = AVP 9.18.1 *iṣur iva digdhā ṇṛpate ṛdākūr iva gopate* ‘like an arrow smeared [with poison], O lord of men, like a ṛdākū-snake, O lord of cattle’).

The interpretation of *aghaviṣā-* as ‘a poisonous arrow’ also suits AVŚ 12.5.12 (cf. AVP 16.142.1) *saiṣā bhīmā brahmagavy āghaviṣā sāḁṣāt kṛtyā kṛlbajam āvṛtā* ‘She is terrible. The Brahman’s cow is an ill-poisonous [arrow], witchcraft openly [performed], *kṛlbaja* concealed’. The meaning of *aghaviṣā-* is further clear in AVP 15.16.4a *digdhena ca viddhasya-* ‘-*aghasyāghaviṣā ca yā / arundhati tvam tasyāsi*’ ‘*viṣasya viṣadūṣaṇī*’ ‘O Arundhati, you are poison-destroyer of that poison, which is hit (scil. in a man who is hit) by an anointed [arrow], and also of the ill [poison] which is an ill-poisonous [arrow].’ The text continues 15.16.5a *āheyena ca daṣṭasyāghasyā* ‘Of the ill [poison], which is stung by a snake-bite, etc.’, 15.16.6a *vātīkāreṇa ca kṣiptasyāghasyā* ‘Of the ill [poison], which is cast by Vātīkāra (a disease of the eyes), etc.’, 15.16.7a *bhavana ca* ‘(Of the poison, which is cast) by Bhava, etc.’, 15.16.8a *śarveṇa ca* ‘By śarva, etc.’, 15.16.9a *rudreṇa ca* ‘By Rudra, etc.’, 15.16.10a *paśupatinā ca kṣiptasyā* ‘(Of the poison), which is cast by Paśupati, etc.’.

5.22.2 AVP only (c: 5c, 6d, 7c; d: refrain)

<i>yo dyām ātanoti yo ’antarikṣam</i> ‘	11
<i>stabhnātṛ ojaso jāyamānaḥ /</i>	10
<i>tasmai rudrāya haviṣā vidhema-</i> ‘	11
<i>-anyatrāsmad aghaviṣā vṛy etu //</i>	11

We would like to bring worship with an oblation to Rudra, who extends to the heaven, who supports the atmosphere, being born from power. Let the ill-poisonous [arrow] go asunder, away from us. [[104]]

a: For the meaning of *dyām ā tan-* see Kulikov 1999: 36f., note 5. Pādas **ab** are metrically (no caesura) and syntactically awkward. It seems that the poet put together pieces of well-known formulae.

d: Bhattacharya does not abbreviate the refrain in the edition, in accordance with K. and contra Or.

5.22.3 AVP only (ab: AVP 4.37.3ab; c: 4c, 8d; d: refrain)

<i>yayor vadhān nāpapadyate kiṃ cana-</i> ‘	12
<i>-antar deveṣṇāta mānuṣeṣu /</i>	11
<i>tābhyām rudrābhyām haviṣā vidhema-</i> ‘	11
<i>-anyatrāsmad aghaviṣā vṛy etu //</i>	11

We would like to bring worship with an oblation to the two: Rudra [and Bhava], from whose deadly weapon nothing escapes among gods and humans. Let the ill-poisonous [arrow] go asunder, away from us.

¹⁸It seems unlikely to me that *āviṣṭitā* is to be construed with *cārmaṇā*, although it cannot be excluded.

- a:** The cadence is wrong.
b: Or. reads *deveṣuta*.

5.22.4 AVP only (c: 3c, 8d; d: refrain)

yāv īśāte paśūnām pārthivānām ' 11
catuṣpadām uta vā ye dvipādaḥ / 11
tābhyām rudrābhyām haviṣā vidhema- ' 11
-anyatrāsmad aghaviṣā vṛy etu // 11

We would like to bring worship with an oblation to the two: Rudra [and Bhava], who rule over the earthly animals with four legs and also [over those] who have two legs. Let the ill-poisonous [arrow] go asunder, away from us.

ab: Cf. AVP 2.20.3a *rudrāv īśāte dvipadām catuṣpadām*.

5.22.5 AVP only (c: 2c, 6d, 7c; d: refrain)

yasya pratihitāyāḥ samviśanta ' 11
āranyāḥ paśava uta grāmīyāsaḥ / 12^t
tasmai rudrāya haviṣā vidhema- ' 11
-anyatrāsmad aghaviṣā vṛy etu // 11

We would like to bring worship with an oblation to Rudra, [in fear] of whose [arrow] placed on [the bow] the wild and domesticated animals huddle together. Let the ill-poisonous [arrow] go asunder, away from us. [[105]]

a: ed. *pratihitā yāḥ*. The correction has been suggested to me by Leonid Kulikov. Note that pādas **a** and **b** have no caesura.

5.22.6 AVP only (d: 2c, 5c, 7c; e: refrain)

*yasmād oṣadhayo *barbhriyamāṇā yanti* ' 13
yasmād vṛkṣāso na viyanti viśve / 11
vayāṃsi yasmād pracaranti bhīṣā ' 11
tasmai rudrāya haviṣā vidhema- ' 11
-anyatrāsmad aghaviṣā vṛy etu // 11

We would like to bring worship with an oblation to Rudra, from whom the nurturing plants originate, because of whom all the trees do not go apart, from whom the birds move forward with fear. Let the ill-poisonous [arrow] be dispersed, away from us.

a: ed. *bharbharyamāṇā* (K. *babhrīyamāṇā*). The same intensive participle must be emended for JB 3.264 *tasmād sa *barbhriyamāṇo jīvati* 'therefore he (the donkey) lives carrying [the burden]' (ed. Raghu Vira - Lokesh Chandra *babriyamāṇo*, Caland 1919: § 207 *briyamāṇo*).

The pāda has no caesura and the cadence is wrong.

5.22.7 AVP only (c: 2c, 5c, 6d; d: refrain)

<i>yaḥ parvatān vidadhe 'ati vidvān '</i>	11
<i>yo bhūtāni kalpayati prajānan /</i>	11
<i>tasmai rudrāya haviṣā vidhema- '</i>	11
<i>-anyatrāsmad aghaviṣā vṛy etu //</i>	11

We would like to bring worship with an oblation to Rudra, who, the wise one, has abundantly scattered the mountains around, who knowingly shapes the creatures. Let the ill-poisonous [arrow] go asunder, away from us.

a: The cadence is defective.

5.22.8 AVP only (d: 3c, 4c; e: refrain)

<i>yāv īśānau carato 'dvipado 'sya catuspadaḥ /</i>	7-8
<i>yā ugrau kṣipradhanvānau '</i>	8
<i>tābhyām rudrābhyām haviṣā vidhema- '</i>	11
<i>-anyatrāsmad aghaviṣā vṛy etu //</i>	11

[[106]] We would like to bring worship with an oblation to the two: Rudra [and Bhava], who constantly rule over this two-footer and four-footer, who are mighty, with a quick bow. Let the ill-poisonous [arrow] go asunder, away from us.

ab: A variation on RV 10.121.3c (AVP 4.1.3c) *yā īśe asyā dvipādaś catuspadaḥ*. K. reads *yaś* instead of **b** *'sya*, presumably under influence of the RV passage and AVP 3.12.2c *ya āviveśa dvipado yaś catuspadas* 'who has entered into the two-footers, who into the four-footers'.

5.22.9 AVP only (e: refrain)

<i>punaś cakṣuḥ punaḥ prāṇam 'punar āyur dhehi no jātavedaḥ /</i>	8-11
<i>rudra jalāṣabheṣaja '</i>	8
<i>vidvāmsas ta enā haviṣā vidhema- '</i>	12 ^t
<i>-anyatrāsmad aghaviṣā vṛy etu //</i>	11

Give us again the sight, again the breath, again the [full] span of life, O Jātavedas. O Rudra, healing with jalāṣa, we, who know, would like to bring you worship with this oblation. Let the ill-poisonous [arrow] go asunder, away from us.

c: ed. *jalāṣabheṣaja* (K. *jalāṣabheṣaja*).

5.23. Against various evils: with the *apāmārga*-plant

5.23.1 AVŚ 4.17.1

<i>īśānam tvā bheṣajānām 'viṣeṣāya vṛṇīmahe /</i>	8-8
<i>cakre sahasravīryam 'sarasvān oṣadhe tṛvā //</i>	8-8

You, the lord of medicines, do we choose for victory. Sarasvant has made you, O plant, to a thing of thousand-fold energy.

AVŚ 4.17.1 *īśāṇāṃ tvā bheṣajānāṃ ūjjeṣa ā rabhāmahe /*
cakrē sahāsravīryam sārvasmā oṣadhe tvā // [[107]]

5.23.2 AVŚ 4.17.2

satyajitaṃ śapathayāvanīṃ 'sahamānāṃ punaḥsarām / 10-8
sarvāḥ sam⁺ahvy oṣadhīr 'ito mā pārayān iti // 8-8

The truly-conquering, the curse-removing, the overcoming, the reverting – all these plants have I called together, [with the intention]: "They will protect me from this".

c: ⁺ahvy: thus the ed. (Or. *adbhy*, K. *ahavy*).

AVŚ 5.23.2 *satyajitaṃ śapathayāvanīṃ sahamānāṃ punaḥsarām /*
sarvāḥ sam ahvy oṣadhīr ito naḥ pārayād iti //

5.23.3 AVŚ 4.17.3

yā śasāpa śapanena 'yā vā gha mūram ādadhe / 8-8
*yā vā rasasya *prāśāya- ' *-ārebhe tokam attu sā //* 8-8

She who has cursed with a curse, or she who has held a root, or she who has taken hold of [our children] for eating the sap – let her eat [her own] offspring.

b: It is conceivable that the original text was *yā vāgham mūram ādadhe*, which is closer to the AVŚ reading and requires only a slight emendation. On the other hand, the AVP version makes perfect sense as it stands. The witchcraft on roots is mentioned several times in the AV, for instance, AVŚ 5.31.12 mentions four types of "sorcerers", viz. *ḥṛtyākṛtam valagīnam mūlīnam śapatheyyam* 'performer of witchcraft, of secret spells, of root magic, of curses'. Note further that the Orissa mss. read *ādade*, which is also Sāyaṇa's reading (cf. Whitney's comments ad loc.).

c: ed. *prā sā^o*. The emendation has been proposed by Barret. The translation is partly based on the AVŚ version.

d: ed. *ārehe* (K. *ārehya*).

AVŚ 4.17.3 *yā śasāpa śapanena yāgham mūram ādadhe /*
yā rāsasya hāraṇāya jātām ārebhe tokam attu sā //

5.23.4 AVP 2.26.4, AVŚ 7.65.1

praṭicīnaphalo hi tvam 'apāmārga babhūvitha / 8-8
sarvān mac chapathāṃ adhi ' varīyo yāvayā t_uvam // 8-8

Since you, O Apāmārga, have grown with reverted fruit, remove all curses very far from me. [[108]]

As indicated by Bhattacharya, the text repeats AVP 2.26.4 (the mss. write *pratīcīnaphala* (K. -ā) *ity ekā*).

AVŚ 7.65.1 *pratīcīnaphalo hi tvām āpāmārga ruróhitha /*
sārvān māt chapāthāñ ādhi vārīyo yavayā itāh //

5.23.5 AVŚ 2.7.2

yac ca bhrātr̥vyaḥ śapati 'yac ca jāmiḥ śapāti naḥ / 8-8
brahmā yan manyutāḥ śapāt 'sarvaṃ tan no adhaspadam // 8-8
When a cousin curses [us] and when a female relative will curse us, when a Brahmin will curse [us] out of fury – all that [be] under our feet.

a: The AVŚ parallel (*sāpatnā-*) suggests for *bhrātr̥vya-* the meaning ‘rival’, but in view of pāda b, I opt for ‘(male) cousin’.

b: The subj. *śapāti* (K. *śapati*) is peculiar.

c: ed. **yan* (mss. *yaṃ*).

d: ed. ⁺*no* (Or. *vo*, K. *no*).

AVŚ 2.7.2 *yās ca sāpatnāḥ śapātho jāmyāḥ śapāthaś ca yāḥ /*
brahmā yān manyutāḥ śapāt sārvaṃ tān no adhaspadām //

5.23.6 AVŚ 4.17.4

yām te cakrur āme pātre 'yām sūtre nīlalahite / 8-8
āme māmse kṛtyām yām cakrus 'tayā kṛtyākṛto jahi // 9-8
What [witchcraft] they have performed for you in an unbaked vessel, what in a blue-red thread, what witchcraft they have performed in raw meat – with that slay the witchcraft-makers.

AVŚ 4.17.4 *yām te cakrūr āmé pātre yām cakrūr nīlalahité /*
āmé māmśé kṛtyām yām cakrús táyā kṛtyākṛto jahi //

5.23.7 AVŚ 4.17.5

*duḥsvapnyaṃ durjīvitam 'rakṣo *abhvam arāyayaḥ /* 8-8
durvācaḥ sarvaṃ durbhūtaṃ 'tad ito nāśayāmasi // 8-8
Bad dreaming, bad living, demon, monster, hags, [witches] with bad voice, all of bad nature – we make this disappear from here. [[109]]

a: For the spelling of *duḥsvapnya-* in the AVP see ad 5.37.3c.

b: ed. *adbham* (Vā. *abhyam*, K. *bhyom*).

AVŚ 4.17.5 *daúṣvapnyaṃ daúrjīvityaṃ rákṣo abhvām arāyayaḥ /*
durnāmnīḥ sārvaḥ durvācas tā asmān nāśayāmasi //

5.23.8 AVŚ 4.17.6

kṣudhāmāraṃ tṛṣṇāmāraṃ ' agotām anapatyātām / 8-8
apāmārga tvayā vayaṃ ' sarvaṃ tad āpa mṛjmahe // 8-8

Death by hunger, death by thirst, kinelessness, childlessness – through you, O Apāmārga ('off-wiper'), we wipe off all that.

AVŚ 4.17.6 *kṣudhāmāraṃ tṛṣṇāmāraṃ agotām anapatyātām /*
āpāmārga tvayā vayaṃ sārvaṃ tād āpa mṛjmahe //

5.24. Against witchcraft: with the *apāmārga*-plant

5.24.1 AVŚ 4.18.1

samā bhūmiḥ sūryeṇa- ' -ahnā rātrī samāvatī / 8-8
kṛṇomi satyam ūtaye ' arasāḥ santu kṛtvarīḥ // 8-8

The earth is equivalent to the sun, the night is as great as the day – I perform a reliable [formula], for aid; let the witchcraft-makers (f.) be powerless.

c: Cf. AVP 4.18.7c *satyam idam brahmāsmākam kṛtam astu* 'let this formula of ours be made reliable'. Whitney translates our passage: 'I make what is effective for aid'.

AVŚ 4.18.1 *samāṃ jyōtiḥ sūryeṇāhnā rātrī samāvatī /*
kṛṇomi satyām ūtāye 'arasāḥ santu kṛtvarīḥ //

5.24.2 AVŚ 4.18.2

yo devāḥ kṛtyāṃ kṛtvā ' harād aviduṣo grham / 8-8
*vato *dhārur iva mātaram ' tam pratyag upa padyatām //* 8-8

O gods, he who having performed witchcraft, will bring it to the home of one unknowing [of it], let [the witchcraft] go back to him, like a suckling calf to his mother. [[110]]

a: The trisyllabic *kṛtyā-* is rare in the AV, but it does occur (e.g. AVP 2.64.4a *yāḥ kṛtyā nīlavatīr*, 7.1.11a *yā kṛtye devakṛtā*, etc.).

c: ed. *dhār* (but K. *dhārar*).

AVŚ 4.18.2 *yó devāḥ kṛtyāṃ kṛtvā hārād áviduṣo grhám /*
vato dhārūr iva mātaram tam pratyag upa padyatām //

5.24.3 AVŚ 4.18.3

*amā kṛtvā pāpmānaṃ yas ' *tayānyam jighāmsati /* 8-8
aśmānas tasyāṃ dagdhāyām ' bahulāḥ phaṭ karikratu // 8-8

Who, by preparing evil at home, tries to slay another with that [witch-craft], let numerous rocks make a loud crackle when it (the witchcraft) is burned.

A rather incomprehensible stanza, for which see Whitney's comments.

ab: It is also possible to take *yas* with pāda **b** (as is done by Whitney) and read *tayānyam*. Pāda **a** is then heptasyllabic, unless we assume *kṛt_uvā*.

b: ed. *tvayā^o* (thus all the mss.) can hardly be correct because the magic is not addressed. I emend to **tayā^o* and assume that in the AVP version, the change of gender from masculine (*pāpman-*) to feminine (*kṛtyā*, which is to be supplied) already takes place in pāda **b**.

d: For the form *karikratu* see ad 5.17.2b above.

AVŚ 4.18.3 *amā kṛtvā pāpmanam yās tēnānyam jighāmsati /*
 āsmānas tāsyaṃ dagdhāyām bahulāḥ phāt karikrati //

5.24.4 AVŚ 4.18.4

sahasradhāman viśikhān ' vigrīvāñ⁺ chāyayā t_uvam / 8-8
prati sma cakruṣe kṛtyām ' priyām⁺ priyāvate hara // 8-8

O you of a thousand abodes, make [them] lie down crestless, neckless. Bring back the witchcraft to him who has made it, [like] a mistress to her beloved.

a: ed. *sahasradhāmam*.

b: ed. *chāyayā* (but K. *śāyā*, AVŚ *chāyayā*). For the form see Jamison 1983: 134f. The sandhi is discussed ad 5.6.5b above.

d: ed. *priyāvato* (but K. *priyāvaśe*, AVŚ *priyāvate*). [[111]]

AVŚ 4.18.4 *sahasradhāman viśikhān vigrīvām chāyayā tvām /*
 prāti sma cakruṣe kṛtyām priyām priyāvate hara //

5.24.5 AVŚ 5.31.11, abc: AVŚ 4.18.6abc

**yā cakāra na śaśāka ' +śaśre pādām aṅgulim /* 8-7
cakāra bhadram asmabhyam ' abhagā bhagavadbhyaḥ // 8-8

She who has performed [the witchcraft, but] could not accomplish it, broke her foot, her finger, she, the unfortunate one, did us, the fortunate, a favor.

Note the difference in gender between the AVP and the AVŚ versions, next to the use of a more colloquial form *aṅgulim* with *-l-*, typical of women's language (cf. comments ad 5.34.2,6 below).

a: ed. *yām* (thus the mss.). *yām* is possibly taken from the next stanza.

b: ed. *cakre* (but K. *śaśire*, AVŚ *śaśré*). The emendation is proposed by Bhattacharya.

AVŚ 5.31.11 *yās cakāra na śaśāka kártum śaśré pādām aṅgúrim /*
 cakāra bhadram asmábhyam abhagó bhágavadbhyaḥ //

5.24.6 AVŚ 4.18.5, AVP 16.35.4

*anayā_aham oṣadhyā ' sarvāḥ kṛtyā *adūṣayam /* 8-8
yām kṣetre cakrur yām gobhyo ' yām vā te puruṣebhyaḥ // 8-8

I ruined with this plant all witchcrafts – that they performed in the field, that [they performed] against the cows, or that [they performed] against your men.

b: ed. *adūṣayan* (K. *aviduṣo*, taken from st. 2b), "corrected" in the list of corrigenda to *adūṣayan*. The final nasals are often confused in the AVP ms. transmission.

AVŚ 4.18.5 *anāyāhām oṣadhyā sārvaḥ kṛtyā adūduṣam /*
yām kṣétre cakrūr yām gōṣu yām vā te pūruṣeṣu //

5.24.7 AVŚ 4.18.7

apāmārgo 'pa mārṣtu 'kṣetriyaṁ śapathāṁś ca mat / 8-8
**apāha yātudhānyo ' 'pa sarvā arāyyaḥ //* 8-8

Let Apāmārga (off-wiper) wipe off the *kṣetriya*-disease and the curses from me, off the sorceresses indeed, off all the hags. [[112]]

c: ed. *apāhi* (with all mss.), which I emend in accordance with the AVŚ reading *ápāha*. The acc.pl. *yātudhānyaḥ* (*vṛkī*-inflection) is a better reading than AVŚ *yātudhānīr*, both metrically and morphologically (elsewhere in the AVŚ, this word is also inflected according to the *vṛkī*-type).

AVŚ 4.18.7 *apāmārgó 'pa mārṣtu kṣetriyāṁ śapáthaś ca yáḥ /*
ápāha yātudhānīr āpa sārva arāyyaḥ //

5.24.8 ab: AVŚ 4.18.8ab; cd: AVP only

*apamṛjya yātudhānān ' *apa sarvā arāyyaḥ /* 8-8
apāmārga prajayā ' t_uvam rayyā sacasva naḥ // 7-8

Having wiped off the sorcerers, off all the hags, O Apāmārga, stay with us with progeny and riches.

b: ed. *upa* (all mss.), which I emend in accordance with the AVŚ and the preceding line. The error has probably arisen due to a misunderstanding of the abhinihita sandhi in the preceding stanza: *yātudhānyopa*.

d: For the instr. *rayyā* see Wackernagel AiGr. III: 215.

AVŚ 4.18.8ab *apamṛjya yātudhānān āpa sārva arāyyaḥ /*

5.25. Against witchcraft: with the *apāmārga*-plant

5.25.1 AVŚ 4.19.1

utevāsya abandhukṛd ' utāsya anujāmikaḥ / 8-8
uto kṛtyākṛtaḥ prajāṁ ' naḥam 'vā chindhi vārṣikam // 8-8

On the one hand, you do not make relatives; on the other hand, you stay with your kin (?). Moreover, cut off the offspring of the witchcraft-maker, like a monsoon-reed.

a: For *uteva* see Schrapel 1970: 49ff., although his examples contain double placement of *iva*, viz. *utēva ... utēva*.

The accent of AVŚ *ābandhukṛt-* makes Whitney's interpretation 'not relative-making' more probable than Bloomfield's (1897: 71) 'thou deprivest of kin'. [[113]]

b: *anujāmika-* is a hapax of uncertain meaning (AVŚ reads *nú jāmikṛt*). For the formation cf. *anunāsika-* 'nasal'.

AVŚ 4.19.1 *utó asy ābandhukṛd utó asi nú jāmikṛt /*
utó kṛtyākṛtaḥ prajāṃ naḍām ivā chindhi vārṣikam //

5.25.2 AVŚ 4.19.2

brāhmaṇena paryukto 'si ' kaṇvena nārṣadēna / 8-7
senevaiṣi tvīṣīmatī ' na tatra bhayam asti ' 8-7
yatra +prāpnoṣy oṣadhe // 8

You have been blessed by a Brahmin, by Kaṇva, descendant of Nṛṣad. You go like an impetuous army. There is no danger where you arrive, O plant.

a: The masculine gender in the AVP version probably refers to *apāmārga-* (cf. stanza 1 with a masc. addressee), whereas the AVŚ version refers to *oṣadhi-*.

e: ed. *prāpnoṣy* (K. *prāpnohy*).

AVŚ 4.19.2 *brāhmaṇēna páryuktāsi káṇvena nārṣadēna /*
sénevaiṣi tvīṣīmatī ná tatra bhayám asti yatra prāpnósy oṣadhe //

5.25.3 AVŚ 4.19.3

*agre 'sṣy oṣadhīnām ' *jyotiṣevābhidīpayan /* 8-8
uta pākasya trātāsṣy ' uta +hantāsi rakṣasaḥ // 8-8

You are the best of the plants, making [us] shine with light. You are protector of the unaware and, at the same time, slayer of the demon.

a: ed. *+agresy* (Or. *agnesy*, K. *agrehy*).

b: ed. *jyotiṣevābhidīpayan* (-dh- in all mss.). *dīpayati* is always transitive, cf. Jamison 1983: 164. The function of *iva* in this passage is difficult to determine, but it hardly means 'as it were, as if' (Bloomfield, Whitney). I leave it untranslated (for a survey of possible meanings of *iva* cf. Schrapel 1970).

d: *+hantāsi*: thus the ed. (Or. *hantāhi*, K. *hantāsu*).

AVŚ 4.19.3 *āgram eṣy oṣadhīnām jyotiṣevābhidīpāyan /*
utá trātāsi pākasyātho hantāsi rakṣasaḥ // [[114]]

5.25.4 AVŚ 4.19.4

yad ado devā asurāṃs ' tvayāgre nirakṛṇvata / 8-8
tasmād adhi tvam oṣadhe ' apāmārgo ajāyathāḥ // 8-8

When yonder (in the heaven), in the beginning, the gods removed the Asuras with you, from there, O plant, you were born as Apāmārga.

AVŚ 4.19.4 *yád adó devá ásurāṃs tváyāgre nirákurvata /
tátas tvám ádhy oṣadhe 'pāmārgó ajāyathāḥ //*

5.25.5 AVŚ 4.19.5

vibhindaṭī śataśākhā ' vibhindaṇ nāma te pitā / 8-8

pratyag vi bhindhi taṃ t_uvaṃ ' yo asmāṃ abhidāsati // 8-8

[You are] splitting apart, hundred-branched. "Splitting apart" is the name of your father. In return, split him apart, who is inimical to us.

c: The AVP order *taṃ t_uvaṃ* is metrically better than AVŚ *tvám táṃ* and is no doubt original.

AVŚ 4.19.5 *vibhindaṭī śatásākhā vibhindaṇ nāma te pitā /
pratyag vi bhindhi tvám táṃ yó asmāṃ abhidāsati //*

5.25.6 AVŚ 4.19.6

*asad bhūmyāḥ sam abhavat ' tad *dyām eti bṛhad vacaḥ /* 8-8

*tad it *tato ⁺vidhūmayat ' pratyak kartāram ṛchatu //* 8-8

The non-existent came into being from the earth. That loud speech goes to the heaven. Let that, indeed, hit back the performer [of witchcraft] from there, spreading smoke.

b: ed. *yām*, which is also the reading of the AVŚ (see Whitney's commentary ad loc.). The change is an obvious emendation, since *-ddy-* is regularly written *-dy-* in the mss. (see introduction, § 6.)

c: ed. *tado* (K. has at the beginning of the pāda *uditvaco* with the frequent mistakes of *u-* for *ta-* and *-c-* for *-t-*).

⁺*vidhūmayat*: thus the ed. (Or. *vidhūmaya*, K. *vyadhūmayat*). This denominative is a hapax (AVŚ has *vidhūpāyāt* here).

AVŚ 4.19.6 *asad bhūmyāḥ sām abhavat tād yām eti mahād vyācaḥ /
tād vai táto vidhūpāyāt pratyák kartāram ṛchatu //* [[115]]

5.25.7 ab: AVŚ 4.19.7ab; cd = AVP 1.47.3cd, 16.35.6cd

*pratyāṇ *hi sambabhūvitha ' pratīcīnaphalas t_uvaṃ /* 8-8

pratīcīḥ kṛtyā ākṛtya- ' -amuṃ kṛtyākṛtaṃ jahi // 8-8

Since you have grown reverted, you have reverted fruit. By reverting the witchcrafts, slay the witchcraft-maker NN.

a: ed. *him* (with all mss.).

AVŚ 4.19.7ab *pratyāṇ hi sambabhūvitha pratīcīnaphalas tvám /*

5.25.8 AVŚ 4.19.8

śatena mā pari pāhi ' sahasreṇābhi rakṣa mā / 8-8
indras te vīrudhām pata ' ugra ojmānam ā dadhau // 8-8

Protect me with a hundred, guard me with a thousand. The mighty Indra, O lord of the plants, has given you might.

AVŚ 4.19.8 *śatēna mā pari pāhi sahasreṇābhi rakṣā mā /*
indras te vīrudhām pata ugrā ojmānam ā dadhat //

5.26. Against malignity (*arāti*)

5.26.1 AVP only

arātyā dyāvāpṛthivī ' chintam mūlam atho śiraḥ / 8-8
vichidya madhyataḥ pṛṣṭis ' tām kṛṇvāthām adhaspadam // 8-8

O Heaven and Earth, cut off the root and also the head of Arāti. By sundering the ribs from the middle, make her at [your] feet.

5.26.2 AVP only

idaṃ śṛṇu jātavedo ' yad amuṣyā vaco mama / 8-8
arātyāḥ sarvam ic chirah ' praśnam vṛhatam aśvinā // 8-8

O Jātavedas, hear this word of mine, concerning her there. O Aśvins, tear off the whole head of Arāti indeed, [even] the turban.

d: ed. *praśnam*. This word is attested at KauśS 26.2, 3ff. in the meaning ‘turban, head-dress’ (Dārila’s commentary glosses *praśnam* by *uṣṇīṣam*, cf. Bloomfield 1890: LII), cf. KauśS 26.2 *mauñjapraśnena śirasi apihitaḥ* lit. ‘covered on (his) head with a turban made of Muñja-grass ...’ [[116]]

5.26.3 AVP only

yā svapnayā carati ' gaur bhūtvā janāṃ anu / 7-7
arātim indra tvaṃ jahi ' tām agnir[†] ivasā[†] dahāt // 8-8

O Indra, slay Arāti who goes to people in [their] dreams, assuming the form of a cow. Agni will burn her *ivasā*.

d: ed. *iva sā* (thus all the mss.). Bhattacharya has proposed to emend *ivasā* to **irasā*, but *iras-* is unattested (Gaṇapāṭha 37 only mentions this word as a derivational basis for *irasyati*). An emendation to **harasā* ‘with a flame’ is conceivable (cf. AVP 6.4.3ab *yad daṇḍena yad iṣvā yad arur harasā kṛtam* ‘the wound which has been made by a stick, by an arrow, by a flame’).

5.26.4 AVP only

śreṣṭho me rājā varuṇo ' havam satyena gachatu / 8-8
arātim hatvā santokām ' ugro devo 'bhi dāsatu // 8-8

Let the highest king Varuṇa truly go to my call. Let the powerful god be inimical to Arāti by slaying her with [her] progeny.

d: As indicated by Narten (1963: 59, fn. 1 = 1995: 29, fn. 1), this passage is unique in Vedic literature, both syntactically and semantically: *abhi dāsatu* is the only imperative form of *abhi-√dās-* and *ugro devaḥ* is the only positive subject of this root, instead of a demon or a human enemy.

5.26.5 AVP only

deṣṭrī ca yā sinīvālī ' *sapta ca srotīyā yāḥ* / 8-7

arātiṃ viśvā bhūtāni ' *ghnantu dāsīm *ivāgasi* // 8-8

The directress Sinīvālī and the seven streams, let all the beings slay Arāti, like a *dāsa* woman because of a transgression.

d: ed. *ivāgasī* (K. *ivāgamī*). The emendation has been proposed by Bhattacharya. For the construction with *āgasi* cf. RV 8.45.34 *mā na ékasminn āgasi mā dvāyor utā triśu / vādhir mā śūra bhūriṣu* 'Do not slay us because of one transgression, because of two and three, do not [slay us], O hero, because of many'. [[117]]

5.26.6 AVP only

somo rājauṣadhībhiḥ ' *sūryācandramasā ubhā* / 8-8

arātiṃ sarve gandharvā ' *ghnantuᵛ apsarasaś ca yāḥ* // 8-8

Let the king Soma with the plants, let both Sun and Moon, let all the Gandharvas and the Apsarases slay Arāti.

5.26.7 AVP only

bhavo rājā bhavāśarvāv ' *indro vāyur bṛhaspatiḥ* / 8-8

tvaṣṭā me adhyakṣaḥ pūṣā ' *te 'rātiṃ ghnantu sarvadā* // 8-8

Let the king Bhava, Bhava and śarva, Indra, Vāyu, Bṛhaspati, let Tvaṣṭar, my supervisor, Pūṣan, let them at all times slay Arāti.

5.26.8 AVP only

ye ca devā bhūmicarā ' *ye cāmī divy āsate* / 8-8

ye antarikṣasyeśate ' *te 'rātiṃ ghnantu *savratāḥ* // 8-8

Let the united gods slay Arāti: those who live on the Earth, and those yonder who reside in Heaven, [and] those who rule the atmosphere.

d: ed. *savratā* (K. *suvrata*).

5.26.9 AVP only (ab: cf. 5.20.4ab)

yā ceṣitāᵃsurair ' *devebhīr iṣitā ca yā* / 8-8

atho yā manyor jāyate ' ' *rātiṃ hanmi brahmaṇā* // 8-8

I slay Arāti with the formula: whether she is sent by the Asuras, or sent by the gods, or born out of wrath.

a: ed. *ceṣitā asurair* (but K. reads *ceṣitāsurair*, which is not mentioned by Bhattacharya in his critical apparatus).

b: ed. *dervebhir* (a misprint, corrected in the list of corrigenda).

5.27. To Nirṛti

5.27.1 AVP only

tad in nu me acachadan ' mahad yakṣam bṛhad vapuḥ / 8-8
*viśvair yad devair nirṛtis tanā yujā ' *sam mṛtyor iha jāyate //* 12-8
It really seemed to me a great wonder, a lofty miracle that Nirṛti in a strong bond with all the gods is born here from death. [[118]]

a: The red. aor. *acachadat* is the first textual attestation of this form. Yāska (Nir. IX.8) glossed with *mahyam acacchadat* the RV 10.34.1 passage *māhyam achān* (cf. Hoffmann 1965: 175 = 1975: 166).

For the theme, cf. RV 10.32.3ab *tād in me chantsad vápuṣo vápuṣṭaram putró yāj jānam pitrór adhīyati* ‘this would seem to me a great miracle when the son remembers the birth of his parents’, RV 6.49.5a *sá me vápuṣ chadayad áśvínor yó rátho virúkmān mánasā yujānāḥ* ‘The brilliant chariot of the Áśvins yoked to the mind seems a miracle to me’.

b: ed. *yakṣmam* (but K. *yakṣam*). *yakṣma-* is masculine. Cf. AVŚ 10.7.38a, 8.15c *mahád yakṣám bhúvanasya mádhya* ‘a great wonder in the middle of creation’.

c: ed. *viśvam yad devī*, but K. *viśvair devair*. The reading of the Or. mss. is syntactically impossible. Nirṛti is called ‘the sister of all gods’ in AVP 2.64.2c (*devānām sarveṣām svasā*).

For *tanā yujā*, cf. RV 1.39.4c *yuṣmākam astu táviṣi tánā yujā* ‘let the power be yours [O Maruts, who are] in a strong bond’.

d: ed. *mam* (K. *maram*). The emendation, which has been suggested to me by Leonid Kulikov, also accounts for the instr. in pāda **c**, since *sam-√janⁱ*- is construed with an instr.

5.27.2 AVP only

†amamriś cit sāprathovadadahimahirājantam ojasā† / ?-?
*āyum *cit kutsam *atithigvam ardaya ' vi nikilbindam ojasā //* 12-8
... Shatter Āyu, Kutsa, Atithigva, de[molish] Nikilbinda with power.

ab: ed. *amamriś cit sāprathovadadahimahirājantam ojasā* (K. *aṃmuṃ syṣṭitsātpatho vadadahim vāirājantam ojasā*). These pādas are clearly corrupt and must be heavily emended. *-tp-* in K. *sātpatho* may be the original reading, since the ms. Vā. corrects *sāpra* into *sātpā*. In **b**, *rājantam ojasā* may be correct, as *(vi-)rāj-* ‘to rule’ often occurs with *ojasā* (cf. Roesler 1997: 182).

c: ed. *āyaṃ citrakutsam atitigmam ardaya* (K. *āyumaśchati gutsam atigmam andaya*). The line evidently contains the names of the three inimical kings, cf. RV 8.53.2a *yá āyúṃ kútsam atithigvám árdayo* ‘you who have destroyed Āyu, Kutsa, Atithigva’. The emendation of *citra* to **cit* is of course uncertain, but *citrakutsa-* is unattested and there is one syllable too many in the line. [[119]]

d: ed. *vinikilbindam* (K. *vñiklidvirmum*). *vi* evidently takes up *ardaya* of the preceding pāda (the combination *vi ardaya-* is found e.g. at RV 2.23.14d *bṛhaspate ví parirāpo ardaya* and RV 1.187.1cd = AVP 6.16.1cd *yásya tritó vy ójasā vrtrám víparvam ardáyat*). The name Nikilbinda is otherwise unknown. An emendation to *nikilbiṣam* ‘without an offense’ does not seem advisable.

5.27.3 ab: AVŚ 4.6.2ab (a: AVP 5.8.1a, 16.78.4a); d: 5c.

yāvatī dyāvāpṛthivī varimṇā ' 11

yāvad vā sapta sindhavo mahitvā / 11

tāvatī nirṛtir viśvavārā ' 10

viśvasya yā jāyamānasya *veda // 11

As great as are Heaven and Earth in width, as much as are the seven rivers in greatness, so great is Nirṛti, bestowing all treasures, who knows all that is born.

c: *nirṛtir viśvavārā* is a standing phrase (AVP 19.5.12, 11.5 *nirṛte viśvavāre*).

d: ed. *deva*. An old, but common mistake (cf. also 5c). The next pāda (4a) no doubt played an important role.

AVŚ 4.6.2ab *yāvatī dyāvāpṛthivī varimṇā yāvat sapta sindhavo vitaṣṭhiré* /

5.27.4 AVP only

viśvasya hi jāyamānasya devi ' 11

puṣṭasya vā puṣṭapatir babhūvitha / 12

namo 'stu te nirṛte mā t_uv asmān ' 11

parā bhujo nāparam [†]*hātayāsi* // 11

O goddess of all that is born or is thriving, you have therefore become the lord of prosperity. Homage be to you, O Nirṛti. Stop bending us apart. You will not ... [us] in the future.

The whole stanza gives the impression that something went wrong with the text.

b: ed. *puṣṭipatir*, but all Or. mss. read *puṣṭapatir* (K. *puṣṭipati*). This is clearly an original AV reading (also the AVŚ reads *puṣṭapāti-*), and in other occurrences of this word, Bhattacharya has not changed the text, cf. 1.18.4b **iryo gopāḥ puṣṭapatir va ājat*, 10.5.6b *mayi puṣṭam* [[120]] *puṣṭapatir dadhātu*, 10.5.11b *tvayi puṣṭam puṣṭapatir jajāna*. It is at any rate strange that the goddess Nirṛti is called ‘the lord of prosperity’.

c: ed. *namas tu te* (but K. *namo stu te*), which is a strange and unattested construction. It seems better to me to adopt the reading of K. (cf. also AVŚ 6.63.2a *nāmo* ‘stu te nirṛte, but *nāmaḥ sū te nirṛte* in a variant of this mantra attested at VS 12.63, TS 4.2.5.2, etc.). The Orissa text is probably taken from 6d.

ed. *mā* + *tvam asmān* (Vā., Ja. *pā(tmā)tvasmān*, Ma₁ *pātvasmān*, Ma₂ *mātvasmān*, K. *tmam asmān*). There is only one example of *mā* followed by *tvām* in the RV and AV, viz. AVP 3.29.5ab *aham vadāni mā tvam sabhāyām gha tvam vada* ‘I shall speak, not you. You speak at the assembly!’ (the parallel passage AVŚ 7.38.4a has *nēt tvām*, which is a better reading). Moreover, a construction with two consecutive emphatic pronouns *tvam* and *asmān* seems hardly credible in this context. Therefore I tentatively opt for the Or. reading, although the particle *tú* is not attested in the RV and AV in the position after *mā* either.

d: *parā-√bhuj-* is not otherwise attested.

ed. *hātayāsi* (all mss.). The form can hardly be correct as it stands, but there are too many candidates for an emendation. Barret proposed to emend the text to **ghātayāsi*, which is attested since the Br., but *ghātuka-* ‘killer’ is found already in the AV. On the other hand, it is likewise possible to emend to **yātayāsi*, **cātayāsi*, **śātayāsi*, **pātayāsi*, or **hāpayāsi*. In a context like this, almost every verb with negative semantics would do, but *nāparam* **hāpayāsi* ‘you will not make [us] leave in the future’ seems the best candidate to me.

5.27.5 TS 4.2.5.4, KS 38.13:115.9-10, ĀpŚS 16.16.1; c: see 3d.

<i>devīm aham nīrṛtiṃ manyamānaḥ</i> ‘	11
<i>pitēva putraṃ na sace vacobhiḥ</i> /	11
<i>viśvasya yā jāyamānasya</i> <i>*veda</i> ‘	11
<i>śiraḥ-śiraḥ prati sūro</i> ‘ <i>nu tasthe</i> //	11

Paying respect to the goddess Nīrṛti, I do not follow [her] with [my] words, like a father [does not follow his] son. She, who knows all that is born, has attended to every head [as] the sun (?).

b: The KS version seems to be the best: ‘I subdue [her] with words, like a father [his] son’. TS *dasaye* ‘I exhaust [her]’ is less meaningful. [[121]]

c: ed. *deva*, which must be an old mistake of a very frequent type.

d: ed. *nu tasthe. sūro* (Ma₁ *sūṭśiro*, Ma₂ *sūṭśaro*, K. *śoro*) does not make much sense in this context. The variant of the TS (and KS) is better: ‘She, the patronness, who knows all that is born, discerns every head’. We may consider to emend the text to **sūrī* and keep [’]*nu tasthe*, but even then the meaning of the verb remains unclear.

TS 4.2.5.4	<i>devīm aham nīrṛtiṃ vādamānaḥ pitēva putraṃ dasaye vacobhiḥ</i> /
	<i>viśvasya yā jāyamānasya veda śiraḥ-śiraḥ prati sūrī vi caṣṭe</i> //
KS 38.13	<i>devīm aham nīrṛtiṃ bādhamānaḥ pitēva putraṃ damaye vacobhiḥ</i> /
	<i>yā jāyamānasya jāyamānasya śiro devī prati sūrī vi caṣṭe</i> //

5.27.6 TS 4.2.5.4, VS 12.62, etc.

<i>asunvantam ayajamānam icha</i> ‘	11
<i>stenasyetyāṃ taskarasyānu śikṣa</i> /	11
<i>svapantam icha sā ta</i> + <i>ityā</i> ‘	9
<i>namas tu te nīrṛte</i> ‘ <i>ham kṛṇomi</i> //	11

Seek him who does not press [Soma], does not sacrifice; try to get the road of the thief, of the robber. Seek him who is sleeping: that is your road. I do homage to you, O Nīrṛti.

- c: ed. *sā ta itvā*, but K. *sā ta yībhyām*. Note that *bhy* resembles *ty* in Śāradā.
d: ed. (')*ham*.

TS 4.2.5.4	<i>ásunvantam áyajamānam icha stenásyetyām táskarasyānv eṣi /</i> <i>anyām asmád icha sá ta ityā námo devi nirṛte túbhyam astu //</i>
VS 12.62	<i>ásunvantam áyajamānam iccha stenásyetyām ánv ihi táskarasya /</i> <i>anyām asmád iccha sá ta ityā námo devi nirṛte túbhyam astu //</i>

5.27.7 AVP only

<i>*asunvakān nirṛtiḥ samjighatsur '</i>	11
<i>nāsyāḥ pitā vidyate nota mātā /</i>	11
<i>madhyāt *svasrām anu *jaghāna sarvaṃ '</i>	11
<i>na devānām *asuryaṃ sam āpa //</i>	11

[[122]] Nirṛti is eager to devour the people who do not press [Soma]. She has no father and also no mother. From the midst of the sisters she has slain everything (?). She has not achieved the Asuric power of the gods.

a: ed. *asunvakā*. *asunvaka-* is a hapax, clearly built onto the participle *asunvant-*, attested in the previous stanza (in the RV we find *asunvā-* ‘society of people not pressing Soma’ with a similar introduction of the present tense marker onto a noun). At any rate, *asunvaka-* must have an active meaning ‘non-presser of Soma’, which means that it can hardly refer to Nirṛti (she is not supposed to press Soma). The *u*-derivatives from future and desiderative stems govern the accusative (Delbrück 1888: 181), so that *samjighatsu-* demands an accusative.

samjighatsu- is a hapax, but *jighatsu-* ‘hungry’ is common. The preverb *sam* probably conveys here the meaning ‘totally, completely’.

c: ed. *madhyāt sasrām* (Vā., Ma. *madhyāchasrām*; K. *madhyāśchasrām*).

ed. *jighāna* (K. *jighāsi*). The emendation to *jaghāna* is uncertain because *anu-han-* is otherwise unattested, although the expected meaning ‘to slay one for one’ suits the context.

d: ed. *asūryaṃ* (K. *sūryaṃ*). For the motif cf. RV 5.66.2ab *tā hi kṣatrām ávihrutam samyág asuryam āśāte* ‘You two (Mitra and Varuṇa) have achieved the unshakable power, the complete Asuric power’.

5.27.8 TS 4.2.5.2, MS 2.7.12:91.4f., KS 16.12:234.1f., etc.

<i>yad asya pāre tamasaḥ ' śukraṃ jyotir ajāyata /</i>	8-8
<i>tan naḥ parṣad ati dviṣo ' 'agne vaiśvānara dyumat //</i>	8-8

Let the bright, shining light that was born on the other side of this darkness convey us beyond the enemies, O Agni Vaiśvānara.

TS 4.2.5.4	<i>yád asya pāré rájasah śukráṃ jyótir ajāyata /</i> <i>tán naḥ parṣad áti dviṣó 'gne vaiśvānara svāhā //</i>
MS 2.7.12:91.4f	<i>yád asya pāré rájaso mahás citráṃ jyótir ajāyata /</i> <i>tán naḥ parṣad áti dviṣó 'gne vaiśvānara // svāhā //</i>
KS 16.12:234.1f	<i>yad asya pāre rajasaś citraṃ jyotir ajāyata /</i> <i>tan naḥ parṣad ati dviṣo 'gne vaiśvānara dyumat // [[123]]</i>

5.28. Sacrificing an animal

5.28.1 VaitS 10.17, GB 1.1.12; d: cf. RV 10.16.9d, etc.

**pramucyamānaṃ bhuvanasya *gopaḥ* ' 11
paśuṃ no atra prati bhāgam etu / 11
agnir yajñam trivṛtaṃ saptatantum ' 11
devo devebhyo havyaṃ vahatu prajānan // 13(11)

Let the shepherd of the world move here towards our released (sacrificial) animal as a share. Let the foreknowing god Agni drive the threefold, seven-threaded sacrifice, the oblation to the gods.

a: ed. *pramucyamāno* (all mss.). *pra-muc-* is a *terminus technicus* for releasing the sacrificial animal from the post before killing it. In the śrautasūtras, *pramucyamāna-paśu-* is a standing expression (cf. BaudhŚ 11.4: 69.13, 15.29:233.12 *pāśebhyaḥ paśūn pramucyamānān*, 4.6:118.4 *pāśāt paśuṃ pramucyamānam*). Therefore, it is very probable that the participle agrees with *paśuṃ*. Since *paśuṃ* cannot be emended to *paśur* (see below), we have no other choice but to emend the participle. As a consequence, *gopa* of the edition must be emended to **gopaḥ* (cf. VaitS mss. *gopaḥ*; Vishva Bandhu's edition repeats Garbe's text without any additional ms. readings). This *a*-stem, which has replaced *gopā-*, is attested at AVP 1.101.4d (*ṛtasya gopaḥ*). The vocative form may have been persevered from AVP 1.66.1a *dhruvas tiṣṭha bhuvanasya gopa*.

b: ed. *paśuṃ* (Vā. *paśun*, Ma. *paśūn*, K. *paśun*). VaitS reads *paśur*, which cannot be a correct reading (pace Garbe ad loc.), since it is the divinity who goes to a share (cf. stanza 7 below, RV

10.124.3d *yajñīyam bhāgām emi* [Agni], 1.161.6d *yajñīyam bhāgām aitana* [bhus], AVŚ 2.34.1c *sā yajñīyam bhāgām etu* [Paśupati], etc.). Caland's translation (1910: 30) "Losgelöst moße, O Hirt der Welt, unser Opfertier seinem Loos entgegen gehen" does not take this point into consideration either.

d: *devo* must be an old interpolation, *devébhyo havyaṃ vahatu prajānān* being a well-known mantra (RV 10.16.9d, AVP 17.30.8, etc.; cf. also 5.15.8d).

VaitS 10.17 *pramucyamāno bhuvanasya gopa* (mss. *gopaḥ*) *paśur no atra prati bhāgam etu* /
agnir yajñam trivṛtaṃ saptatantum devo devebhyo havyaṃ vahatu prajānan // [[124]]

5.28.2 VaitS 10.17

yau te daṃṣṭrau sudihau ropayiṣṇū ' 11
nir hvayete dakṣiṇāḥ saṃ ca paśyataḥ / 12
anāṣṭraṃ naḥ pitaras tat kṛṇotu ' 11
*yūpe baddhaṃ *pramumucimā yad annam* // 12^t

Your two well-smearred lacerating tusks call out the priestly fees and see everything. O fathers, let him (Agni) make the (sacrificial) food not dangerous for us, which we have loosened after it was bound to the sacrificial post.

a: VaitS in Garbe's edition reads *yau te daṁṣṭrau ropayīṣṇū*, but the word index contains the word *sudih-*, attested in this passage, and the translation gives "Deine beiden Fangzähne, welche scharf und zerfleischend sind". This seems to indicate that Garbe's mss. did contain *sudihau*, which he translated with 'scharf', but the word was omitted in the edition by mistake (Vishva Bandhu's edition does contain *sudihau*). A more likely interpretation of *sudih-*¹⁹ seems to be 'well-smeared' (here probably with ghee), cf. 5.36.6a below. In the RV, both occurrences of *dāṁṣṭra-* refer to the "tusks" of Agni, and this is no doubt the case in our passage, too. We further find *sudih-* at AVP 9.16.5cd: *yo brahmajāyāṁ na punar dadāti ' tasmai devāḥ sudihaṁ digdham asyān* (edition: *asyām*) 'Who does not give back the wife of a Brahmin, the gods will send him a well-smeared poisoned [arrow]'

b: ed. *niruhayete* (Vā., Ja. *niruhayate*), but K. *jihvayete*. VaitS (ed. Garbe) reads *jihmāyete*²⁰, but this is Garbe's emendation for *nirhvayete* of the mss., which most probably represents the original AVP reading. In the AVŚ, *nir hvayati* occurs twice (6.90.2d, 7.56.3b) and means something like 'to extract (poison) by calling'. The idea of our passage seems to be that the tusks of fire "extract" the dakṣiṇās from the patrons. Garbe edits *dakṣiṇā*²¹ against all his mss., which read *dakṣiṇāḥ*. [[125]]

c: All AVP mss. and two of the three VaitS mss. read *kṛṇotu*, which must be the authentic reading (against Garbe's *kṛṇota*²²).

d: ed. *pramumucyamāyad* (but Vā., Ja. *pramucyamāyad*, K. *pravimucyamāyad*). VaitS mss. read *pramumūcimā*, which has been emended by Garbe to *mumucima* (Vishva Bandhu reads *pramumucimā*). It is of course tempting to remove *pra* for metrical reasons, but the preverb was clearly present in the AVP tradition.

VaitS 10.17 *yau te daṁṣṭrau [...] ropayīṣṇū* (B; A °ṣṇu, C °ṣva) *jihmāyete* (mss. *nirhvayete*) *dakṣiṇā* (mss. *dakṣiṇāḥ*) *saṁ ca paśyataḥ* (mss. *paśyata*) / *anāṣṭraṁ naḥ pitaras tat kṛṇota* (A; BC *kṛṇotu*) *yūpe baddhaṁ mumucima* (mss. *pramumūcimā*) *yad annam //*

5.28.3 VaitS 10.17; d: AVP 5.15.2d

<i>*ahraṣtas tvam aviduṣṭaḥ parehi-</i>	11
<i>-indrasya goṣṭham api dhāva vidvān /</i>	11
<i>dhīrāṣas tvā kavayaḥ saṁ mṛjant_uv</i>	11
<i>iṣam ūrjaṁ yajamānāya *matsva //</i>	11

You, who are undiminished (?), unspoilt, depart, run to the cow-pen of Indra, knowing [the way]. Let the inspired poets cleanse you. Enjoy the food and nourishment for the patron's sake.

a: ed. *agnistas* (Vā. *agnistakmā*, Ja. *agnista(ṭstva)*, K. *aklistvas*), VaitS (ed. Garbe and Vishva Bandhu) *ahraṣtas* (Garbe's mss. *ahnastas*). The word must mean something like 'undefiled, undiminished' and I tentatively follow Garbe's emendation, although the ms. readings rather seem to point to *-n-*.

¹⁹Caland (1910: 30), oblivious to Garbe's lapse, leaves the word untranslated.

²⁰Vishva Bandhu's edition also gives *jihmāyete*, but in the critical apparatus we find "*nirhvayete* Vā Pū".

²¹Vishva Bandhu repeats here the reading of Garbe's edition.

²²Vishva Bandhu reads *kṛṇota*, too, but gives the reading "*kṛṇotu* Vā" in his critical apparatus.

ed. *aviduṣṭaḥ* (K. *avijuṣṭaḥ*), but I see no objection to taking it as a negated participle of *vi-duṣ-* ‘to defile, spoil’, except that this is a hapax. VaitS *abhijuṣṭaḥ* is a lectio faciliior.

d: ed. *mastvat* (K. *matsataḥ*). Garbe edits *dattveti* (i.e. *dattvā-iti*, thus also Vishva Bandhu), but his mss. read A *masteti*; BC *mastviti*. The emendation follows from 15.2d, for which see above. The final pāda is a variant of the mantra *iṣam ūrjaṃ yajamānāya duhrām/dhehi*. [[126]]

VaitS 10.17 *ahraṣtas tvam* (mss. *ahnastatvam*) *abhijuṣṭaḥ parehi-*
-indrasya goṣṭham api dhāva (BC: *dhāma*, A vacat) *vidvān /*
dhīrāśas tvā (mss. *°śastvā*) *kavayaḥ saṃ mṛjantv*
iṣam ūrjaṃ yajamānāya dattveti (A *masteti*; BC *mastviti*) //

5.28.4 AVP only (c-e: AVP 2.28.5)

ṛṣibhiḥ tvā saptabhir atrīṇāhaṃ ' 11
prati grhṇāmi bhuvane syonam / 11
jamadagniḥ kaśyapas svād_uv etad ' 11
bharadvājo madh_uv annaṃ kṛṇotu / 11
pratigrahītre gotamo vasiṣṭho ' 11
viśvāmitro daduṣe śarma yachāt // 11

I receive you, the gentle one, in the creation with seven seers, including Atri. Let Jamadagni [and] Kaśyapa [make] this [food] tasty, let Bharadvāja make the food sweet. Gotama [and] Vasiṣṭha [will provide shelter] to the receiver, Viśvāmītra will provide shelter to the giver.

The AVP contains the oldest attestation of a list of the seven seers, identical to that found in BĀU 2.2.6 (Gotama, Bharadvāja, Viśvāmitra, Jamadagni, Vasiṣṭha, Kaśyapa, Atri). AVP 2.28.5 contains the names of six seers (without Atri). Further, this list is found at AVP 11.5.13 (*kaśyapo [']yam jamadagnir vasiṣṭha* ' *ṛṣayo naḥ sasanur agra etām / bharadvājo gotamo atrir naḥ syonām* ' *viśvāmitro daduṣaḥ pra tirāty āyuh //*), at 4.38.3-4 and 14.7.3. AVŚ 18.3.16 has Vāmadeva instead of Kaśyapa.

a: ed. *ṛṣibhyas tvā*, but K. *ṛṣibhiḥ tvā*.

b: ed. *hava me* (K. *bhuvane*), which cannot be correct. I take therefore the K. reading. Cf. for a parallel AVŚ 12.1.31cd (= AVP 17.4.1cd) *syonās tā māhyaṃ cārate bhavantu mā nī paptam bhuvane śisriyāṇāḥ* ‘let those [directions] be pleasant to me going about; let me not fall down [when] supported on creation’ (Whitney).

5.28.5 abc: AVP only; d: AVŚ 6.71.1-2d, 10.9.26d, AVP 1.81.3d, 5.28.8-9d, 16.138.7d
yan no agraṃ haviṣa ājagāma- ' 11
*-annasya *pātram uta sarpiṣo vā /* 11
yad vā dhanam vahator ājagāma- ' 11
-agniḥ tad dhotā suhutam kṛṇotu // 11

[[127]] Whichever excellent oblation has come to us – a cup of food or [a cup] of butter –, or whichever property of the wedding has come, let Agni as hotar make it well-offered.

a: *naḥ* here has an accusative function, cf. AVP 1.81.3a = 2.28.4a *yan mā hutam yad ahutam ājagāma* ‘whichever [food] has come to me – whether offered or unoffered ...’

b: ed. *putram* (Or. *pratum*, K. *putram*), but I do not see any meaning in a ‘son of food or butter’. The emendation has already been proposed by Barret.

5.28.6 AVP only

yad ājyam pratijagrabha yāmś ca vrīhīn ' 12^t
ajam candreṇa saha yaj jaghāsa / 11
bṛhaspatir haviṣo no vidhartā ' 11
mā no hiṃsīc chāgo aśvo vaśā ca // 11

Whatever melted butter he has received and whatever rice-grains, when he has devoured a billy-goat together with the bright one, Bṛhaspati is the disposer of our oblation. Let neither a goat, nor a horse, nor a cow harm us.

a: NB: no caesura.

b: ed. *saj* (but K. *yaj*). Possibly, *candra-* refers to *odana-*, since the goat is often sacrificed together with five dishes of rice-gruel and is thus called *pāñcaudana-*, cf. AVŚ 4.14 and 9.5, AVP 3.38.11²³, 8.19, 16.97-100. Especially important is AVP 8.19.1 *ājyād ajah sam abhavad deśebhya odanā ime / tām apaśyad bṛhaspatiḥ sa vai pañcaudano bhavat* // ‘The billy-goat sprang up from clarified butter, these rice-gruels from the regions. Bṛhaspati saw them. He (the billy-goat) became of five rice-dishes’. This passage specifically links the offering of a goat and five rice-dishes with Bṛhaspati and with *ājya-*.

c: ed. *vighartā*. K. reads *vidhartā*, and since Bhattacharya does not mention this reading in his critical apparatus, I suspect that *vighartā* of the ed. is a misprint. [[128]]

5.28.7 AVP only

agnir na etat prati grhṇātu vidvān ' 12^t
bṛhaspatiḥ pratiy etu prajānan / 11
indro marutvān suhutam kṛṇot_uv ' 11
ayakṣmam anamīvam te astu // 10

Let the wise Agni receive this from us, let the foreknowing Bṛhaspati go to it [as a share]. Let Indra together with Maruts make [it] well-offered. Let [this] be without yakṣma-disease, without illness for you.

5.28.8 abc: AVP only; d: AVŚ 6.71.1d,2d, 10.9.26d, AVP 1.81.3d, 5.28.5d,9d, 16.138.7d

yan no dadur varāham akṣitam vasu ' 12
yad vā talpam upadhānena naḥ saha / 12
yad⁺ vāviyūtham saha⁺ vṛṣṇyā no ' 11
agniṣ tad dhotā suhutam kṛṇotu // 11

²³**ajam ca pacata pañca caudanān / ajam pañcaudanam paktvā devā lokān sam ānaśuḥ* // ‘Cook (pl.) the billy-goat and five rice-dishes. Having cooked the billy-goat of five rice-dishes, the gods have attained the worlds.’

When [the gods] have given us a boar [or] imperishable riches, when [they have given] us a couch with a covering, or when [they have given] us a herd of sheep together with a ram, let Agni as hotar make it well-offered.

c: ed. *vābhiyūtham. abhiyūtha-* is not otherwise attested, and I do not understand what kind of meaning *abhi* should convey here. Considering the fact that the herd is accompanied by a ram and the frequency of the mistake *-bhi-* < *-vi-* in the Or. mss., I confidently emend the text to *aviyūtha-* ‘sheep-herd’ (cf. K. *°āvyetam*).

⁺*vr̥ṣṇyā*: thus the ed. (Vā. *vr̥ṣṇiyā*, Ma., Ja. *vr̥ṣṇi*, K. *vr̥ṣṭa*). If the reading is correct, the form attests an archaic instr.sg. ending.

5.28.9 abc: AVP only; d: AVŚ 6.71.1d,2d, 10.9.26d, AVP 1.81.3d, 5.28.5d,8d, 16.138.7d
yan naḥ śālām viśvabhogām imām dadur ' 12
gr̥ham vā yoktram saha ⁺*kṛtyota* / 11
yad vā hara upanāhena devā ' 11
agniṣ tad dhotā suhutam kṛnotu // 11

When [the gods] have given us this building with all facilities, or a home and a harness with a hide, or when the gods [have given us] fire glow together with a bundle (of brushwood?), let Agni as hotar make it well-offered. [[129]]

a: In AVŚ 9.3.1c, a *śālā-* is called *viśvāvāra-* ‘granting all choice things’.

b: It is noteworthy that *gr̥ha-*, in contradistinction to *śālā-* (for which cf. AVŚ 3.12 ≈ AVP 3.20 and AVŚ 9.3 = AVP 16.39-41), is never described in the RV and AV as a building (Elizarenkova 1995: 23), being more ‘a home’ than ‘a house’. The pādas **a** and **b** seem to express an opposition between luxury and simple things or between a sedentary and a nomadic life-styles.

ed. *yuktam* (but K. *yoktram*). The combination *gr̥ha-* *yukta-* seems strange to me (note that *gr̥ha-* usually has no qualifying epithets, cf. Elizarenkova 1995: 22). I therefore read *yoktram* with K.

ed. *kṛtyota* (thus all the mss.). The instr.sg. of *kṛti-* ‘dagger’ does not suit the context and it is less likely that *-y-* in *kṛtyota* would be metrically distracted. The reading adopted in the text is not really an emendation. E.g., *cittyā* regularly appears as *cityā* in the mss. (AVP 6.11.9b: Or. mss. *cityā*, K. *dityā*; AVP 9.13.3b: all mss. *cityā*, etc.).

The order *vā ... uta* is unusual (the RV only attests *utā vā*, cf. Klein 1985/2: 167ff.) and is probably due to the changing syntax of *uta* in the AV (cf. comments ad 5.16.5a above).

c: ed. *vāhara*, "corrected" in the list of corrigenda to *vāhara*. The word *haras-* is notoriously difficult (see Mayrhofer EWAia s.v.), but here the reference to fire is clear. In Vedic, *upanāha-* is further only attested in the mantra AVŚ 9.4.5a *devānām bhāgā upanāhā eṣó* (MS 2.5.10:61.12, KS 13.9:191.16, TS 3.3.9.1 *devānām eṣā upanāhā āsīd*) ‘The gods’ portion [was] that bundle’.

5.29. For splendor (*varcas*)

The hymn is pronounced by a king.

5.29.1 AVP only (d: refrain)

<i>sūrye varca iti yac chuśravāham</i> '	11
<i>yena prajā jyotiragrās caranti</i> /	11
<i>some varco yad goṣu varco</i> '	9
<i>mayi devā rāṣṭrabhṛtas tad akran</i> //	11
"In the sun is the splendor", as I have heard, "by which the peoples move, with light in front". The splendor which is in Soma, the splendor which is in the cows, have the gods supporting the kingdom put into me. [[130]]	

ab: Alternatively, we can translate as follows: "The splendor in the sun, by which, as I have heard, the peoples move with light in front..." The syntax is at any rate rather free and the function of *yad* is not quite clear to me.

b: Cf. RV 7.33.7b *tisráḥ prajā áryā jyótiragrāḥ* 'three are the Aryan peoples with light in front' and AVP 2.25.1ab *agniyagrā indrabalā ādityā *ye yudho viduḥ* 'The Ādityas with Agni in front, with Indra's strength, who know the fight ...'.

c: The metre is defective (two syllables are missing).

5.29.2 AVP only

<i>yajñe varco maruto yad *adṛmhan</i> '	11
<i>vāyuh paśūn *asṛjat sam bhagena</i> /	11
<i>gandharvānām apsarasām yad apsu</i> '	11
<i>mayi [devā rāṣṭrabhṛtas tad akran]</i> //	11

The splendor which the Maruts fastened in the sacrifice, [by which] Vāyu endowed the cattle with fortune, [the splendor] of the Gandharvas and the Apsarases which is in the waters, have the gods supporting the kingdom put into me.

a: ed. *adṛhan* (Vā. *adruhan*, K. *adṛham*). The metre shows that the nasal must have been lost only during the transmission.

b: ed. *sṛjat* (K. *prjat*).

d: For the abbreviation of the refrains in the mss. see Griffiths, forthcoming.

5.29.3 AVP only

<i>yajñe varco yajamāne ca varca</i> '	11
<i>udābhiṣikte rājani yac ca varcaḥ</i> /	12 ^t
<i>dakṣiṇāyām varco adhi yan</i> '	9
<i>[mayi devā rāṣṭrabhṛtas tad akran]</i> //	11

The splendor in the sacrifice and the splendor in the patron, the splendor which is in the water-anointed king, the splendor which is in the priestly fee, have the gods supporting the kingdom put into me.

b: For *udābhiṣikta-* (*uda-abhiṣikta-*) cf. AVP 4.3.5 (= KS 37.9: 90.10) *sapta rājāno ya udābhiṣiktāḥ* 'seven water-anointed kings' (TB 2.7.8.2 reads *utābhiṣiktāḥ*). Simon 1912: 212f. presumably analyses this word as *ud-ā-abhi-ṣikta-*.

c: The metre is defective (or read: *varco* ^a*dhi* ?). [[131]]

5.29.4 AVP only

rathe varco rathavāhane ca varca ' 12^t
iṣudhau varcaḥ kavace ca varcaḥ / 11
aśveṣu varco adhi yan ' 8
[mayi devā raṣṭrabhṛtas tad akran] // 11

The splendor in the chariot and the splendor in the chariot-frame, the splendor in the quiver and the splendor in the armor, the splendor which is in the horses, have the gods supporting the kingdom put into me.

5.29.5 AVP only

sabhāyām varcaḥ samityām ca varco ' 11
vadhvām varca uta varco vareṣu / 11
surāyām varco adhi yan ' 8
[mayi devā rāṣṭrabhṛtas tad akran] // 11

The splendor in the assembly and the splendor in the gathering, the splendor in the bride and the splendor in the suitors, the splendor which is in Surā, have the gods supporting the kingdom put into me.

5.29.6 AVP only

siṃhe varca uta varco vṛyāghre ' 11
vṛke varco madhuhāre ca varcaḥ / 11
śyene varcaḥ patvanām yad babhūva ' 11
[mayi devā rāṣṭrabhṛtas tad akran] // 11

The splendor in the lion and the splendor in the tiger, the splendor in the wolf and the splendor in the honey-getter, the splendor in the falcon, which has become [the splendor] of the birds, have the gods supporting the kingdom put into me.

b: *madhuhāra-* is a hapax. Since it occurs in the list ‘lion, tiger, wolf’, we may be tempted to consider *madhuhāra-* a euphemism for ‘bear’ (cf. Russian *medved* ‘bear, lit. honey-eater’), but AVP 5.1.8 (*t_uvaṃ vṛyāghrān sahasa, tvaṃ ⁺siṃhām ubhayādataḥ / makṣāś cit kṛṇvānā madhu, t_uvaṃ sahasa oṣadhe* // ‘You overpower the tigers, you [overpower] the lions, [the animals] with incisors in both jaws. You overpower even the flies making honey (bees), O plant’) rather suggests that a bee may be intended.

c: Cf. RV 1.118.1a *rātho ... śyenāpatvā* ‘a chariot ... flying through the falcons’. [[132]]

5.29.7 AVP only

hiranyavarcasam uta hastivarcasam ' 13
*saṃgrāmaṃ yaj *jajñuṣām varca āhuḥ* / 11
kṛṣyām kṣetra ṛṣayo janṛyānājur ' 12
mayi devā rāṣṭrabhṛtas tad akran // 11

The golden splendor and the elephant-splendor, the splendor which they call "the assembly of wise men", [the splendor with which] the ṛṣis have anointed people in agriculture, in the field, have the gods supporting the kingdom put into me.

The stanza refers to the splendor of the Kṣatriyas, Brahmins, and Vaiśyas.

ab: Compounds in ^o*varcasá-* are substantives in Vedic (cf. especially AVŚ 10.5.37cd *sā me dráviṇaṃ yacchatu sá me brāhmaṇa-varcasám*; 19.71.1cd *āyuh prāṇaṃ prajāṃ paśūṃ kīrtiṃ dráviṇaṃ brahmavarcasám*), AVP 8.10.5ab *yad aśvinā govarcasam hiraṇya-varcasam hastivarcasam aśvinā* 'whichever kine-splendor [there is], O Aśvins, [whichever] golden splendor, elephant-splendor, O Aśvins ...'.

b: Arlo Griffiths suggests as an alternative to emend *saṃgrāmaṃ* into **saṃgrāme* and translate: 'what in the assembly they call the splendor of wise men'.

c: ed. *jajñiṣāṃ* (thus Or.; K. *yatjighāṃ*). The *-i-* may be due to the strong cases (nom. *jajñivān*, etc.). The perfect participle can either belong to the root *janⁱ-* or to *jñā-*.

d: ed. *kṣetrarṣayo* (but Ja. *kṣetra ṛṣayo*) *janyānājur*. I analyse *kṣetre* (loc.sg.) *ṛṣayaḥ janyā* (acc.pl.n.) *ānājur* (3pl. pf.act. of *añj-*). The active perfect to this root is rare, but is attested in the RV.

5.29.8 AVP only

mayi varco mayi śravo ' mayi dyumnaṃ mayi tviṣiḥ / 8-8

adhaspadaṃ pṛtanyavo ' ahaṃ bhūyāsam uttamaḥ // 8-8

Splendor is in me, fame is in me, lustre is in me, brilliancy is in me, the enemies are at [my] feet – may I become the best.

5.30. For abundance (*sphāti-*) of grain

5.30.1 AVŚ 3.24.1

payasvatīr oṣadhayaḥ ' payasvan māmakaṃ vacaḥ / 8-8

atho payasvatām paya ' ā harāmi sahasraśaḥ // 8-8

[[133]] Rich in milk are the plants, rich in milk is my speech. And so, I take the milk of those rich in milk a thousand times.

AVŚ 3.24.1 *páyasvatīr oṣadhayaḥ páyasvan māmakáṃ vácaḥ /*
átho páyasvatīnām ā bhare 'háṃ sahasraśáḥ //

5.30.2 AVŚ 3.24.2

ahaṃ veda yathā payaś ' cakāra dhānyaṃ bahu / 8-8

saṃbhrtvā nāma yo devas ' taṃ vayaṃ yajāmahe ' 8-7

⁺*sarvasyāyajvano grhe //* 8

I know how the milk has made the grain abundant. We worship the god, whose name is "Collector", in the house of every impious man.

c: ed. *saṃbhr̥tyā*, but K. and AVŚ *saṃbhr̥tvā*. Note that *saṃbhr̥tyā* cannot be masculine.

d: ed. **sarvasyāyajvano* (Vā. *°āyurjvano*, Ma. *°āyujva(trja)no*, Ja. *°āyujvano*, K. *°yaścāno*).

AVŚ 3.24.2 *védāhām páyasvantam cakāra dhānyam bahú /*
saṃbhūtā nāma yó devás tām vayām havāmahe yó-yo áyajvano grhé //

5.30.3 AVP only

yathā dyauś ca pṛthivī ca 'tasthatur dharuṇāya kam / 8-8

evā sphātim̐ nī tanomī 'mayāreṣu khaleṣu ca // 8-8

Just like Heaven and Earth stand still for the benefit of firmness, so I spread abundance in the grain-baskets and on the threshing-floors.

b: Cf. RV 10.60.8ab *yáthā yugám varatráyā náhyanti dharuṇāya kám*.

d: As far as I know, *mayāra-* is only attested in the AVP. The meaning 'grain-basket' is based on the neighboring *khala-* 'threshing-floor' and on the fact that in AVP 19.38.13 (for which see below), one of the Pleiades (*kṛttikās*, derived from *kṛt-* 'to weave'), is called *mayārakārī-* 'm.-maker', next to *ūrṇavābhi-* 'spider' and the *śakā-*bird ('weaver-bird'?). A *mayāra-* thus must be a "woven", intertwined object, like a wicker-basket. It seems probable that *marāra-* 'corn-loft, granary' (mentioned by the lexicographers) and, as Werner Knobl [[134]] (Kyōtō) suggests to me, Ved. *marāyīn-*, *marāya-* (for which cf. Eichner-Kühn 1976: 21f.) represent the same word. For the latter, Ingrid Eichner-Kühn has assumed the meaning 'Mahlgut, Getreide-(haufen)', but, as follows from the parallel passages RVKh 5.10.2cd *marāyām*²⁴ *kúrvan káuravyaḥ pátir vadati jāyáyā* and AVŚ 20.127.8cd *kúlāyam kṛṇván káuravyaḥ pátir vādati jāyáyā*, the meaning of *marāya-* must be close to *kulāya-* 'web, nest, woven texture'.²⁵ The word *mayāra-/marāya-/marāra-* is most probably borrowed from an indigenous language of India and is not derived from the root for 'to grind', as suggested by Eichner-Kühn.

The other AVP passages with *mayāra-* are:

AVP 6.15.4

yat khale yan mayāre 'yad goṣṭhe yac ca śevadhau /
atho yat kumbhīyām śaye 'tasya te rasam ā dade //

What [grain lies] on the threshing-floor, what in the grain-basket, what in the cow-shed and what in the hoard, and also what lies in the kumbhī-pot – of you do I take the strength.

AVP 8.18.11

*śarkāri van *mayāravac*²⁶ *'cakrīvat kiṃ ca yad vṛṣe /*
*tad vai sphātir upāyatī 'sarvam evāti 'ricyate*²⁷ //

²⁴As advocated by Eichner-Kühn (p. 23), we must follow the ms. reading *marāyam* as against *arāyān* of Scheftelowitz' edition.

²⁵The passage can be rendered as follows: 'The husband, a descendant of Kuru, making a basket/nest, speaks with his wife'. The accents in this Kuntāpa-hymn are unreliable in the AVŚ, as well as in the RVKh.

²⁶Ed. *mayārava*.

In whatever [receptacle] I pour – of gravel (?), grain baskets, wheels –, the upcoming abundance exceeds that all.

AVP 11.11.6

*simho bhūtvā gā mṛṇātṣ ' agnir bhūtvā dhāṇyam /
indrarāśir anirmīto ' mayāraṃ cāva gachati //*

By becoming a lion, it smashes the cows; by becoming Agni, [it smashes] the grain. Indra's heap is immeasurable and goes down to the grain basket. [[135]]

AVP 19.38.13

*mayārakārī prathamā- ' -ūrṇavābhir atho śakā /
devānāṃ patnīḥ kṛttikā ' imaṃ tantum *amūmuhan²⁸ //*

First the basket-maker (f.), [then] the spider, and then the weaver bird (?) – the Pleiades, wives of gods, have confused this thread.

5.30.4 AVŚ 3.24.4

*yathā kūpaḥ śatadhāraḥ ' sahasradhāro akṣitaḥ / 8-8
evā me astu dhāṇyam ' sahasradhāram akṣitam //* 8-8

Just like an inexhaustible well of a hundred streams, of a thousand streams, so let my grain be, of a thousand streams, inexhaustible.

AVŚ 3.24.4 *ūd ūtsaṃ śatādhāraṃ sahasradhāram akṣitam /
evāsmākedāṃ dhāṇyam sahasradhāram akṣitam //*

5.30.5 AVŚ 3.24.5; ab: AVP 19.38.7ab

*śatahasta samāhara ' sahasrahasta saṃ kira / 8-8
yatheha sphātir āyati ' kṛtasya kāryasya ca //* 8-8

O hundred-handed one, bring together; O thousand-handed one, pile together, so that the abundance will come here of what is made and of what is to be made.

b: ed. ⁺*saṃ kira* (Vā. *śaṅgira*, Ma., Ja. *śaṅkira*), but K. *saṃgiraḥ*.

AVŚ 3.24.5 *śatahasta samāhara sāhasrahasta sām kira /
kṛtasya kāryasya cehā sphātīm samāvaha //*

5.30.6 AVŚ 3.24.3; de: AVP 19.38.9cd

*imā yāḥ pañca pradīśo ' mānavīḥ pañca kṛṣṭayaḥ / 8-8
sarvāḥ śaṃbhūr mayobhuvo ' vṛṣṭe śāpaṃ nadīr iva- ' 8-8
-iha sphātīm samāvahān //* 8

²⁷Ed. *rucyate*, but K. *ricyasi*.

²⁸Or. *amumuham*, K. *amomuhan*. The interpretation of this difficult passage is due to joint efforts of Arlo Griffiths, Werner Knobl, and myself.

These five directions, the five tribes descended from Manu – they all, wealful, delightful, will bring here abundance, as the rivers [bring] drift-wood during the monsoon. [[136]]

c: *śambhū- mayobhū-* is a fixed collocation, cf. RV 10.186.1b *śambhū mayobhū no hṛdé*, AVŚ 19.46.6c *śambhūś ca mayobhūś ca-*.

AVŚ 3.24.3 *imā yāḥ pāṇca pradīśo mānavīḥ pāṇca kṛṣṭāyaḥ /*
 vṛṣṭé śāpaṃ nadīr ivehā sphātīm samāvahān //

5.30.7 AVP only

iha sphātir oṣadhīnām ' devānām uta saṃgamaḥ / 8-8
ihaivāśvinor astu ' dvāparāśvo ruhat† // 8-?

Let be here abundance of plants, and the gathering of the gods, here of the Ásvins. ...

d: The whole pāda is incomprehensible to me (K. reads *dvāparasyo-ruta*). It is hard to reconcile *dvāpara-* (the third best dice throw, for which see Falk 1986: 131f.) with the context of the hymn. I suspect that *dvā°* is somehow related to *tisraḥ* and *catasraḥ* of the next stanza.

5.30.8 AVŚ 3.24.6

*tisro mātrā gandharvāṇām ' catasro *grhapatnyāḥ /* 8-8
tāsām yā +sphātir uttamā ' tayā tvābhi mṛśāmasi // 8-8

Three measures of the Gandharvas, four of the house-mistress; of those whichever abundance is the highest, with that we touch you.

b: ed. *grhapatnyāḥ*, but K. *grhapatnyaḥ*, AVŚ *grhāpatnyāḥ*.

c: *+sphātir*: thus the ed. (mss. *sphātīm*, but K. *spātivartamā*).

AVŚ 3.24.6 *tisro mātrā gandharvāṇām catasro grhāpatnyāḥ /*
 tāsām yā sphātimāttamā tayā tvābhi mṛśāmasi //

5.30.9 ab: AVP only; cd: KauśS 20.5cd

jyeṣṭhasya tvāṅgirasasya ' hastābhyām ā rabhāmahe / 8-8
yathāsad bahudhānyam ' ayakṣmaṃ bahupūruṣam // 8-8

We take hold of you [who belong] to the oldest descendant of Aṅgiras, with [our] hands, so that there will be abundance of grain, health and abundance of men.

KauśS 20.5cd *yathāsad bahudhānyam ayakṣmaṃ bahupūruṣam*
 [[137]]

5.31. To the cow in an offering to the fore-fathers

For the first three stanzas see Gonda's translation (1965: 85f.) and notes (pp. 204-7).

5.31.1 KauśS 62.21

*atyāśarat prathamā *dhokṣyamāṇā* ' 11
sarvān yajñān bibhratī vaiśvadevī / 11
upa vatsam sṛjata vāśyate gaur ' 11
*vṛ asṛṣṭa sumanā him *kṛṇoti* // 11

The [cow] which will give milk has run over here as the first, supporting all sacrifices, sacred to the All-Gods. Lead (pl.) the calf near: the cow lows. She has discharged [milk]. Satisfied, she makes the sound *him*.

a: for *ati-sṛ-* see the commentary to 6c.

ed. *dhokṣamāṇā* (thus all the mss. and the majority of KauśS mss.), but the full grade vocalism is incompatible with middle *sa*-aor. *dhukṣa-*. Gonda translates 'in order to be milked', which is improbable: *duh-* in the middle voice means 'to give milk'. **dhokṣyamāṇā* seems to be the first attestation of the future of this verb in Vedic.

c: The Or. mss. read *vāśyate*.

d: ed. *vyasṛṣṭah*, but mss. Ma. and Ja. read *vyasṛṣṭa* (thus also the edition of the KauśS, although some mss. read *-h*).

ed. *kṛṇomi* (thus all the mss.), which does not make much sense. The sound *him* (usually, *hiñ*) is typically made by a cow, cf. RV 1.164.27ab *hiñkṛṇvatī vasupātñi vāsūnām vatsam ichāntī mānasābhy āgāt*. *kṛṇoti* is also the reading of the KauśS.

KauśS 62.21 *atyāśarat prathamā dhokṣyamāṇā* (K; the rest *dhokṣamāṇā*), *sarvān yajñān bibhratī vaiśvadevī* / *upa vatsam sṛjata vāśyate gaur* *vyasṛṣṭa* (K P Bi Bh *vyasṛṣṭah*) *sumanā him* (P Bh Bū (sec. man.), Ch (prim. man.) *sumanābhihim*) *kṛṇoti* //

5.31.2 KauśS 62.21

badhāna vatsam abhi dhehi bhuñjatīm ' 12
ni dya godhug upa sīda dugdhi / 11
iḷām asmā odanam pinvamānā ' 11
kīlālam ghṛtam madam annabhāgam // 11

[[138]] Bind the calf, tie (with a halter) the useful one (scil. the cow), fasten [her legs], O cow-milker, sit down, milk [her]. [The cow] abundantly provides him with refreshing drink, rice-gruel, sweet beverage, ghee, intoxicating drink, share of food.

ab: In view of the AVP readings *bhuñjatīm* and *ni dya*, Gonda's translation ('Bind (the cow); bridle (the calf), being of service. Having washed (the milking-pail), milker, sit near (to the cow), milk') must be adjusted.

b: The ed. gives *nidyā* (K. *nadya*) and suggests an emendation to *nigha*, but *ni dya* is a regular 2sg. impv. of *ni dyati* 'to bind'. KauśS reads *nijya*. The correct emendation and analysis of the text has been given by Hoffmann (apud Sharma 1959/1960: 169).

c: Gonda presumably takes *pinvamānā* as referring to the female milker and translates: ‘causing the (refreshing) draught (of milk), the rice-dish, the sweet beverage, the ghee, the intoxicating liquor, the share of food to be abundant for him’.²⁹ It is clear, however, that *pinvamānā* refers to the cow.

KauśS 62.21 *badhāna vatsam abhi dhehi bhuñjatī nijya* (E *nijye*; Bū *nitya*) *godhug upa sīda dugdhi / irām asmā odanaṃ pinvamānā kīlāṃ ghṛtaṃ madam annabhāgam //*

5.31.3 KauśS 62.21

sā dhāvatu yamarājñāḥ savatsā ' 11
sukṛtāṃ pathā prathamēha dattā / 11
⁺*atr̥ṣṭa dattā prathamēdam āgan* ' 11
vatsena gāṃ saṃ sṛja viśvarūpām // 11

Let her, given here first (as a priestly fee), together with her calf, run to those whose king is Yama, over the path of the meritorious ones. [The calf] has become thirsty, the first given one (i.e. the cow) has come here. Unite the Viśvarūpā cow with her calf. [[139]]

c: ed. *atur̥ṣṭadattā* (K. *atovṛṣṭidattā*). The reading *atr̥ṣṭa* is also suggested by *akṛṣṭa* in ms. Bi of the KauśS. For the root aor. med. of the root *tr̥ṣ-* cf. *tr̥ṣāñā-* (RV+).

d: For the Viśvarūpā cow see RV 4.33.8b (*dhenūṃ ... viśvarūpām*), 1.161.6b and Gonda’s remarks on the passage (p. 206f). For the meaning of the adjective *viśvarūpa-* see further Bodewitz 1985: 15ff.

KauśS 62.21 *sā dhāvatu yamarājñāḥ savatsā sudughāṃ pathā prathamēha dattā / atūrṇadattā* (Bi *akṛṣṭadattā* or *°danvā*) *prathamēdam āgan vatsena gāṃ saṃ sṛja viśvarūpām //*

5.31.4 AVP only

*prathamēdam āgan prathamā *dattetād* ' 12
*yasmim̐ loke *sadya u tvā dadāti /* 11
*sainaṃ *dhenō prathamā pārayāsi* ' 11
śraddhayā dattā parame vṛyoman // 11

You have come here first. Go as the first given (priestly fee) to the world where he gives you today. You, O cow, will bring him over to the highest heaven as the first (priestly fee) given in confidence.

ab: ed. *dattetāhyasmim̐⁺ loke sayya* (Or. *yasmil loke*, K. *datra etābhyasmim̐n loke mabhya*). The emendations in the text have been proposed by Bhattacharya.

a: **itād* is the first attestation of this form (cf. Gotō 1990: 995). The cadence is wrong.

c: ed. *dhenoh* (thus all the mss.).

²⁹In his comments on p. 206, Gonda writes: ‘For *pinvamāna-* in the sense of “causing to swell” cf. RV. 9,63,2 *iṣam ūrjaṃ ca pinvase*; VS. 19,86 *sthālīr mādhu pinvamānāḥ*; 29,1 *ghṛtām ... mādhumat pinvamānāḥ*. Actually, *pinva-* (med.) originally referred to a female, swelling with milk, and later was metaphorically used for the Earth, Soma, etc. swelling with smth. and providing abundant nourishment.

5.31.5 AVP only

<i>jān̄thi sma saṃskṛte dhenō gopatiṃ '</i>	12
<i>yas tvā dadāti *prathamām svadhānām /</i>	11
<i>pūrvā hi tatra sukṛtaḥ parehṃ '</i>	11
<i>athaiṣa aitā jarasaḥ parastāt //</i>	11

Recognize, O prepared cow, [your] cowherd, who gives you as the first of the sacrifices to the forefathers (*svadhānām*). Go then as first to the meritorious ones there. And then this man will come [there], beyond old age.

a: The metre is wrong (long 9th syllable). [[140]]

b: ed. *prathamā* (K. *prathama*).

d: ed. *athaiṣa*. For the so-called "future in -tar-" (*aitā*, which is the first attestation of this form, cf. Gotō 1990: 997) see ad 5.12.4a above. The formula *jarāsaḥ parastād* is further attested in AVŚ 6.122.1c,4c = AVP 2.60.2c,1c.

5.31.6 AVP only

<i>ati dhenur anaḍvāham ' aty anyad vayo akramīt /</i>	8-8
<i>ati vatsānām pitaram ' ṛṣabham pratimāsarāt //</i>	8-8

The cow has surpassed the draft-animal, has surpassed the other vigor. The counterpart has gone beyond the father of the calves, the bull.

b: For *anyad vayas* (an ox ?), cf. AVP(O) 17.54.9cd (K. 17.42.9cd) *dhenur anaḍvān vayo yad anyat pauraṣeyam apa mṛtyuṃ nudantu* 'let the cow, the draft-animal, the other vigor push away the death of men',³⁰ and AVŚ 6.59.1 = AVP 19.14.10 *anaḍūdbhyas tvām prathamām dhenūbhyas tvām arundhati / ādhenave vāyase śārma yaccha cātusṣpade //* 'O Arundhatī, first of all provide protection to the draft-animals, to the milch-cows, to the four-footed vigor, which does not yield milk.'

cd: The meaning of the rare verb *ati-sṛ-* is 'to pass, go beyond' (cf. also the next stanza). This meaning is most clearly attested in JB 2.128 *ta ājim āyan. sa bṛhaspatir ājisaraṇam panthānam apaśyat. sa pūrvah parītya rathena vṛtvātiṣṭhat. te devās tan nāvindan yenātyasariṣyan. śasvad dha yāvān eva rathayānāya tāvān ājir āsa*³¹. *tato vai sa tam ājim ud ajayat*. 'They (the gods) held a race. Bṛhaspati saw a path leading to the race[-track]. After he has come there first, he stayed [first], because he had blocked [the way] with his chariot. The gods did not find [the way] as to pass him. The track was presumably just for driving [one] chariot. Therefore he won the race.' Cf. also JB 2.441 *sā ha gādhenāti sasāra* 'She (Saramā) crossed [the waters] over the ford.' [[141]]

The typical AV word *atisarā-* literally means something like 'an over-taker', probably referring to a weapon or, rather, a kind of spell, cf. AVŚ 5.8.7³² *yān asāv atisarāṃś*

³⁰K. reads: *dhenur anaḍvān vayo vad anyāt pauraṣeyam ama mṛtyuṃ nudantu*.

³¹Caland (1919: 165f.) reads *tāvān ākāśas* and translates 'Gewiss (war ja) der Raum nur so breit wie für den Gang (eines) Wagens', cf. also Ehlers 1988: 30.

³²The parallel passage AVP 7.18.6 reads *yān asau pratisarān akaś cakāra kṛṇavac ca yān / tvam tān indra vṛtrahan pratīcaḥ punar ā kṛdhi yathāmuṃ tṛṇaḥ janam //* (note the "regular" subjunctive form *tṛṇaḥ* = *tṛṇahan* vs. AVŚ *tṛṇāhām* with double characterization). Cf. also AVŚ 5.8.2 = AVP 7.18.2

*indrā yāhi me hāvam idām kariṣyāmi tāt chṛṇu /
imā aindrā atisarā ākūtiṃ sām namantu me /
tébhiḥ śakema vīryam jātavedas tánūvaśin //*

cakāra kṛṇāvac ca yān / tvām tāt indra vṛtrahan pratīcaḥ pūnar ā kṛdhi yāthāmum tṛṇāhām jānam ‘Whichever ‘overtakers’ NN has made, and whichever he will make, turn them back again, O Indra, Vṛtra-slayer, so that they will crush that man.’ In the same direction points AVP 7.18.4ab *ati dhāvatātisarā viśvasyeśānā ojasah* ‘run after [him], O overtakers, who control all the power’, which is followed by 7.18.5ab *atisṛtyātisarā indrasya ujasā hata* ‘having overtaken [him], slay [him] with Indra’s power, O overtakers’ (the parallel passage AVŚ 7.8.4ab reads *āti dhāvatātisarā indrasya vācasā hata* ‘run after [him], O overtakers, slay [him] with Indra’s spell’).

d: ed. *prati mā sarat*, which does not make much sense. For *pratimā-* in a somewhat similar context see AVŚ 9.4.2 (= AVP 16.24.2) *apām yó āgre pratimā babhūva prabhūḥ sārvasmai prthivīva devī / pitā vatsānām pātir aghnyānām sāhasré pōṣe āpi naḥ kṛnotu //* ‘He who in the beginning became the counterpart of the waters, prevailing for everything, like the divine earth, father of young, lord of the inviolable [kine] – let him set us in thousandfold prosperity’ (Whitney). As an alternative, Arlo Griffiths proposes to read **ṛṣabham ati mā sarat* ‘may she not surpass the bull’.

5.31.7 AVP only

<i>jyotiṣmatī sukṛto yāhi sūre</i> ‘	11
<i>syonās te dhenō patayo bhavantu</i> /	11
<i>sapta tvā sūryā an_uvātapantu</i> ‘	11
<i>yamaḥ dhāva māti saraḥ parācīḥ //</i>	11

[[142]] Full of lustre, drive to the meritorious ones in the heaven, let your [new] owners become gentle, O cow. Let the seven suns (one for one) radiate warmth upon you; run to Yama; do not go beyond the departed ones (*dakṣiṇās*).

b: NB *syonās* without resolution.

c: For the seven suns see 5.5.6 above.

5.31.8 AVP only (cd: AVP 7.15.9bc)

<i>dātre *’_amutra mahyaḥ duhānā-</i> ‘	10
<i>-ubhau lokau bhuñjatī vi kramasva</i> /	11
<i>iṣam ūrjaḥ dakṣiṇāḥ saṁvasānā</i> ‘	11
<i>bhagasya dhārām avase pratīmaḥ //</i>	11

Yielding over there [milk] to me, who is the giver, useful, step through both worlds. Clothed in food, nourishment, priestly fees, we approach the stream of fortune, for help.

a: ed. *dātre mūtre* (K. *dhātre sūtraya*). In similar passages, the milk products in the acc. are usually enumerated, cf. AVŚ 10.9.19 (AVP 16.137.3) *āmikṣām duhratām dātre kṣīrām sarpīr ātho mādhu* ‘let them yield to your giver curd, milk, butter and also honey’, AVP 6.10.9cd *ūrjaḥ dadhānā ghṛtam id duhānā sahasrabhogāya me astu dātre* ‘providing nourishment, yielding ghee, let her (the cow) grant me, the giver, a thousand pleasures’.

‘O Indra, come here to my call; I’ll do this; hear it. Let these overtakers of Indra’s comply with my plan. O Jātavedas, self-controller, through them may we be capable of power.’

ab: ed. ⁺*duhānobhau* (Or. mss. *duhānaubhau*, but K. *dadānobhau*).

c: My translation of *saṃvasāna-* is based on the parallel passage TS 4.2.5.1 (VS 12.57-58, etc.) *sām itaṃ sām kalpethāṃ sām priyau rociṣṇū sumanasyāmānau / iṣam ūrjam abhī saṃvasānau sām vām mánāṃsi sām vratā sām u cittāny ākaram //* ‘Be united, be in harmony, in affection, radiant, with kindly thought, clothed in food and strength, united have I made your minds, your ordinances, your hearts’ (Keith).

ed: These pādas are almost identical to AVP 7.15.9bc *iṣam ūrjam dakṣinām saṃvasānāḥ / bhagasya dhārām avase pratīmaḥ //*.

5.31.9 AVP only (= AVP 7.15.10)

sahasrāṅgā śataṃ jyotīṃṣy asyā ' 11

yajñasya paprir amṛtā sūvargā / 11

sā na aitu dakṣiṇā viśvarūpā- ' 11

-ahimsantīm prati grhṇīma enām // 11

[[143]] [She is] of a thousand limbs, she has a hundred lights, the replenisher of the sacrifice, immortal, heavenly. May the priestly fee, the Viśvarūpā[-cow], come to us. We (gladly) receive her, the harmless one.

Evidently, a later addition, taken from AVP 7.15.10, because of the identical preceding pādas.

5.32. To Varuṇa against treachery

This hymn is the subject of a study by Mone (1980), which unfortunately does not contain new insights.

5.32.1 AVŚ 4.16.6

ye te pāśā varuṇa sapta saptatīs ' 12

tredhā tiṣṭhanti ⁺viṣitā ruśantaḥ / 11

**sinanti sarve anṛtaṃ vadantaṃ ' 11*

yaḥ ⁺satyavādy ati taṃ sṛjanti // 11

Your seventy-seven shining bonds, O Varuṇa, which wait released in triple rows, they all bind him who speaks untruth; him who is truth-speaking do they let go.

b: ed. *viṣitā* (K. *ruśatā*).

c: ed. *chinanti* (thus Or.; K. *chinadya*). A few mss. of the AVŚ read *śināntu* (for *sināntu*), and the rest *chināntu*, cf. Whitney’s comments ad loc. Nevertheless, Whitney considers *sināntu*, which he put into the text, as an emendation. The emendation is supported by the opposition to *sṛjanti* in pāda **d** and by the fact that the root *chā-* does not occur in Vedic without preverbs (cf. Hoffmann 1966: 70f. = 1976: 463f.).

d: ⁺*satyavādy*: thus the ed. (Or. *satyaṃ vādy*, K. *satyavāgy*).

AVŚ 4.16.6

*yé te pāśā varuṇa saptāsapta tredhā tiṣṭhanti viṣitā ruśantaḥ /
sināntu sārve anṛtaṃ vādantaṃ yaḥ satyavādy āti tāṃ sṛjantu //*

5.32.2 ab: AVŚ 4.16.4cd; d: AVŚ 4.16.4b; c: AVP only

iha spaśaḥ pra carantīme asya ' 11
sahasrākṣā ati paśyanti bhūmim / 11
yo 'asya⁺ vrataṃ pramināti kaś ca ' 11
na sa mucyate varuṇasya pāsāt // 11

[[144]] These spies of his go forth here; thousand-eyed, they look over the earth. Whoever violates his vow, he is not released from Varuṇa's bond.

c: ed. *vr̥tram* (K. *nnatam*). (*pra-*)*mī-* + *vrata-* is a fixed collocation (e.g. RV 2.24.12b *āpaś canā prā minanti vratām vām*).

cd: ed. *cana*.

AVŚ 4.16.4 *utā yó dyām atisárpāt parástān ná sá mucyātai váruṇasya rájñah* /
divá spásah prā carantīdām asya sahasrākṣā āti paśyanti bhūmim //

5.32.3 AVŚ 4.16.3

uteyam asya pṛthivī samīcīy- ' 11
utāsau dyaúr bṛhatī dūreantā / 11
uto samudro varuṇasya kuṣṣā ' 11
utāsminn alpa udake[†] namuktaḥ[†] // 11

And this entire earth is his, and that heaven, the two great [worlds] with boundaries far away. And the ocean is in the paunch of Varuṇa, and also in this tiny water is he hidden (?).

d: ed. *udakena muktaḥ* (K. *udakenamaktāḥ*), which does not make much sense ('in this tiny one he is released by water (?)'). AVŚ reads here *udaké nīlīnah* 'dissolved in the water', which is no doubt the original text. There are several ways of emending the AVP passage, but none of them is really convincing. Barret proposed to read **niṣaktaḥ* 'fastened, fixed in', but this emendation is far from evident from the point of view of graphic errors (the same is valid for **nuṣaktaḥ* 'attached', which, moreover, is usually construed with an instrumental). Semantically attractive would be **nimruktaḥ* or **nimluktaḥ* 'submerged, hidden'. Although *ni-mruc-/ni-mluc-* normally refers to the setting sun (cf. Gotō 1987: 251), AVŚ 4.3.6 *nimrúc-* 'disappearing, hidden' does not have this connotation. This emendation results in a bad cadence, however, which is a serious obstacle in view of the regular cadences in the rest of the hymn.

AVŚ 4.16.3 *utéyām bhūmir váruṇasya rájña utāsaú dyaúr bṛhatī dūréantā* /
utó samudraú váruṇasya kuṣṣī utāsminn álpa udaké nīlīnah // [[145]]

5.32.4 AVŚ 4.16.2

yas tiṣṭhati manasā yaś ca vañcati ' 12
yo nīlāyaṃ carati yaḥ pralāyam / 11
*d_uvau *yad-yad vadataḥ sanniṣadya* ' 11
rājā tad veda varuṇas tṛtīyaḥ // 11

Who stands [firmly] and who goes astray in his mind, who goes hiding, who goes skulking – whatever two, sitting together, talk about, king Varuṇa as third knows that.

c: ed. ⁺*yad vadataḥ* (Vā. *yatadyataḥ*, Ma. Ja. *yadyataḥ*, K. *yadava-datas*). The ms. readings seem to suggest the emendation, which further improves the metre.

AVŚ 4.16.2 *yás tiṣṭhati cárati yás ca vañcati yó nilāyaṃ cárati yáḥ pratāṅkam /*
dvaú saṃniśádyá yán mantráryete rájā tát veda váruṇas tṛtīyah //

5.32.5 AVŚ 4.16.5

sarvaṃ tad rájā varuṇo ví caṣṭe ' 11
yad antarā rodasī yat parastāt / 11
saṃkhyātā asya nimiṣo janānām ' 11
akṣān na śvaghnī bhuvanā mimīte // 11

King Varuṇa beholds all that is between the two worlds, [all] that beyond. Counted by him are the winkings of the eyes of men. Like a lucky gambler the dice, so does he (Varuṇa) arrange the beings.

d: Note the difference in the verb between the AVP ($\sqrt{mā-}$) and the AVŚ ($\sqrt{mi-}$) versions, although the meaning remains the same.

AVŚ 4.16.5 *sárvaṃ tát rájā váruṇo ví caṣṭe yád antarā ródasī yát parástāt /*
sámkhyātā asya nimiṣo jánānām akṣān iva śvaghnī ní minoti tāni //

5.32.6 AVP only

tvam eva rájan varuṇa ' 8
dhartā devānām asi viśvarūpaḥ / 11
duścarmāṣṭāṇv adhamah piśaṅgo ' 11
yaḥ satyāṃ vācam anṛtena hanti // 11

You are indeed, O king Varuṇa, the brilliant keeper of the gods. Let him be of bad skin, low, tawny, who slays true speech with untruth. [[146]]

5.32.7 abc: AVŚ 4.16.8; d: AVP only

yaḥ samāmyo varuṇo yo ⁺vṛyāmyo ' 11
yaḥ sandeśyo varuṇo yo videśyaḥ / 11
yo daivyo varuṇo yaś ca mānuṣaḥ ' 12
sarvāms tve tān prati muñcāmy atra // 11

Varuṇa, who is [guardian] of the oath and who is [guardian] of its abrogation; Varuṇa who is [guardian] of magical attribution and who is [guardian] of its annulment; Varuṇa who is [guardian] of the divine and who is [guardian] of the human [oaths] – all these [bonds of Varuṇa] I fasten on you here.

a: ⁺*vṛyāmyo*: thus the ed. (Or. *vyāmo*, K. *vyāsyo*). On *samāmya*- ‘zum Vertragseid gehörig’ and *vyāmya*- ‘zur Abschwörung gehörig’ see Hoffmann 1969: 204f. = 1975: 297f. Cf. further below, ad 5.36.4.

b: The translation follows Hoffmann’s analysis of *saṃdeśya*- and *videśya*- (see the previous note) as ‘zu einer magischen Zuweisung gehörig’ and ‘zu einer magischen Abweisung gehörig’, respectively.

d: ed. ⁺*tvetān* (Or. *tretān*, K. *tvetāni*). The verb *prati muc-* ‘(act.) to fasten on smbd., (med.) to put on’, is construed with a locative or (more rarely) a dative in the AV. Therefore, as was suggested to me by Leonid Kulikov, *tve* must be taken as loc. of the 2sg. pers. pron. The only problem is that the loc. *tvé* disappears after the RV and is only found in RV-ic repetitions (AiGr. III: 462), being ousted by *tváyi*. We must thus consider *tve* as an archaism. The correctness of this interpretation follows from the fact that the next stanza in the AVŚ (4.16.9) starts with *taís tvā sárvair abhí śyāmi páśair*.

AVŚ 4.16.8 *yáh samāmyò váruṇo yó vyāmyò yáh samdeśyò váruṇo yó videśyò /*
yó daivó váruṇo yás ca mānuṣaḥ //

5.32.8 AVŚ 4.16.7, KS 4.16:43.21-2

śatena páśair varuṇābhi dhehi ' 11
mā te mocy anṛtavān nṛcaḥṣaḥ / 11
āstām jālma udaram śraṃsayitvā ' 11
*kośa *ivābandhraḥ parikṛtyāmānaḥ //* 11

Bridle [him] with a hundred bonds, O Varuṇa, let not the liar escape you, O men-watcher. Let the villain sit, his belly hanging loose, like a container without straps, being cut round about. [[147]]

c: The AVŚ manuscripts read either *śraṃsayitvā* or *śraṃsayitvā*, although the etymologically correct reading would be *sraṃsayitvā* (thus KS), the absolutive to the causative *sraṃsayati* (cf. Whitney’s comments ad loc.). In the first edition of the AVŚ, Roth and Whitney write *śraṃsayitvā*, but in the second edition, Lindenau emended the text to *sraṃsayitvā*. Since *ś-* may be the authentic AV reading, I leave *śraṃsayitvā* in the text.

The punishment described in this stanza is dropsy, for which Varuṇa was held responsible.

d: ed. *ivābandhraḥ* (K. *°āvadhriḥ*), which at any rate must be emended. We have the choice between **ivābandhraḥ* (i.e. **ivābandhraḥ*) like in the AVŚ³³ and **ivāvardhra-* (*vārdhra-* ‘leather band, strap’). Considering the parallel passages, it seems safer to adopt the former reading.

AVŚ 4.16.7 *śatēna páśair abhi dhehi varuṇainaṃ mā te mocy anṛtavān nṛcaḥṣaḥ /*
āstām jālmā udaram śraṃsayitvā kōśa ivābandhraḥ parikṛtyāmānaḥ //
KS 4.16: 43.21f *śatēna páśair varuṇābhi dhehi mā te mocy anṛtavān nṛcaḥṣaḥ /*
āstām jālmā udaram śraṃsayitvā kōśa ivābandhraḥ parikṛtyāmānaḥ //

5.32.9 AVP only

*uto *tvat pra *pātayatī* ' **uto tvad api *nahyati* / 8-8
uto tvad asvakaṃ kṛtvā ' *rājā varuṇa īyate //* 8-8
Now he expels [somebody], and now he ties [somebody] up, and now king Varuṇa hurries on, having made [somebody] without property.

³³The mss. of the KS read *ivābandhuḥ* (Ch) and *iva bandhrāḥ* (T4, to which von Schroeder adds "vielleicht").

Stanzas 9 and 10 are later additions, which is also indicated by the metre.

ab: ed. *uto tvatat pra pātayatvato tvad api nahyasi* (Or. *nahyadi*; K. *uto cit pra pātayacito tad api nahyasi*). The emendations have been proposed by Bhattacharya.

c: ed. *tvad* (K. *tad*).

asvaka- is a Vedic hapax. [[148]]

5.32.10 AVP only (b: AVŚ 6.138.5b)

ainam chinatti varuṇo ' naḷam kaśipune yathā / 8-8

mūlam tasya vṛścati ' ya enam pramimīṣati // 7-8

Varuṇa cuts him off, like reed for a sitting-mat, he tears off the root of the man who tries to violate this [vow].

b: Cf. AVŚ 6.138.5b *yāthā naḍām kaśipune*. For *kaśipu-* see Rau 1970: 36f.

d: *pramimīṣati* is the only attestation of a desiderative to $\sqrt{mī-}$.

5.33. To crush an enemy

The AVP hymn is a combination of three hymns of the AVŚ, viz. 6.133 (5 stanzas), 6.134 (3 stanzas), 6.135 (3 stanzas). At KauśS 47.14ff., the three hymns are used together, in a rite of sorcery. Because the AVP hymn is included in kāṇḍa 5, it originally contained eight stanzas, which would mean that either three stanzas corresponding to AVŚ 6.134, or three stanzas corresponding to AVŚ 6.135, were added later for ritual purposes.

5.33.1 AVŚ 6.133.1

ya imām devo mekhalām ābabandha ' 12^t

yaḥ saṃnanāha ya u mā yuyoja / 11

yasya devasya praśiṣā carāmi ' 11

sa pāram ichāt sa u mā vi muñcāt // 11

The god who has bound this girdle, who has fastened and who has bridled me, the god by whose instruction I move about – he shall seek the further shore and he shall release me.

AVŚ 6.133.1 *yā imām devó mékhalām ābabāndha yāḥ saṃnanāha yā u no yuyója /*
yásya devásya praśiṣā carāmaḥ sá pāram icchāt sá u no ví muñcāt //

5.33.2 AVŚ 6.133.2

*āhutāsya *abhihuta ' ṛṣīṇām asya āyudham / 8-8*

*pūrvā vratasya *prāśnatī ' vīraghnī bhava mekhale //* 8-8

You are poured upon, you are poured over (with an oblation). You are the weapon of the seers. Partaking first of the vow, become a hero-slayer, O girdle. [[149]]

a: ed. *ayihuta* (K. *vacat*; AVŚ *abhihuta*).

c: ed. *prāśnatī* (K. *prāṣṇatī*; AVŚ *prāśnatī*). I assume a corruption of **prāśnatī*, as it does not involve an awkward change of person. Moreover, Or. *i* often stands for *ī*.

AVŚ 6.133.2 *āhutāsy abhīhuta śśīṇām asy āyudham /*
pūrvā vratāsyā prāśnatī vīraghnī bhava mekhale //

5.33.3 AVŚ 6.133.3

mṛtyor ahaṃ brahmacārī yad asmi ' 11
bhūtān niryācan puruṣaṃ yamāya / 11
tam ahaṃ brahmaṇā tapasā śrameṇa- ' 12^t
**-anayainaṃ mekhalayā sināmi //* 11

As I am a student of Mṛtyu, soliciting from existence a man for Yama, I bind him with this girdle through [this] formula, through austerity, through toil.

b: ed. *bhūtām niryācam*.

d: ed. *°ānainaṃ* (all mss.). Instr.sg. fem. *anā* has already become adverbial in the RV and is not attested in later texts (cf. Wackernagel AiGr. III: 526).

AVŚ 6.133.3 *mṛtyór ahaṃ brahmacārī yád asmi niryācan bhūtāt puruṣaṃ yamāya /*
tám ahaṃ bráhmaṇā tápasā śrámeṇānáyainaṃ mékhalayā sināmi //

5.33.4 AVŚ 6.134.1

ayaṃ vajras tarpayatām vratena- ' 11
-avāsyā rāṣṭram abhi hantu jīvam / 11
bhinattu skandhān pra⁺śṇātū_uśṇihāḥ // 12

Let this vajra satisfy itself with the vow: let it [smite] down his kingdom, let it kill his vital spirit. Let it split [his] shoulders, crush up [his] nape.

c: ⁺*śṇātū^o*: thus the ed. (Ma. Ja. *mṛṇātū^o*, Vā. *śṛ(ṭmṛ)ṇātū^o*; K. *prśaṇātū^o*).

AVŚ 6.134.1 *ayám vájras tarpayatām ṛtāsyāvāsyā rāṣṭrám ápa hantu jīvitám /*
śṇātu grīvāḥ prá śṇātūśṇihā vṛtrāsyeva śácīpátih // [[150]]

5.33.5 AVŚ 6.134.2

adharottaram adharottareṇa ' gūḷhaḥ prthivyā⁺ mot śṛpat / 11-8
vajreṇāvahataḥ śayām // 8

Up and down, up and down – hidden, let him not creep out of the earth. Let him lay smitten down by the vajra.

b: ⁺*mot*: thus the ed. (Or. *mochriyad*; K. *mo śṛpat*). The reading of the Or. mss. may be due to reinterpretation of the text. Note that Or. has no *daṇḍa*.

c: ed. *śayāṇ* (K. *śrayām*). The pāda-final nasals are often confused in the Or. mss.

AVŚ 6.134.2 *ádharo 'dhara úttarebhyo gūḍhāḥ prthivyā⁺ mót śṛpat /*
vājreṇāvahataḥ śayām //

5.33.6 AVŚ 6.134.3

yo jināti tam anv icha 'yo jināti tam ij jahi / 8-8
jinato vajra sāyaka sīmāntam ' +anvañcam anu pātaya // 8(11)-8

Aim at him who scathes, slay him who scathes. O vajra, O missile, make the crown of the scather fly together [with you], in the same direction.

c: *sāyaka* is probably an interpolation (cf. the AVŚ version).

d: *+anvañcam*: thus the ed. (Vā. Ma. *anvantam*, Ja. *vacat*; K. *anvacam*).

AVŚ 6.134.3 *yó jināti tám ánv iccha yó jināti tám ij jahi /*
jinató vajra tvám sīmántam anvāñcam ánu pātaya //

5.33.7 AVŚ 6.135.1

yad aśnāmi balaṃ kurve 'vajram ā dadā iti / 8-7
skandhān amuṣya śātāyan 'vṛtrasyeva śacīpatih // 8-8

When I eat, I make strength, [saying:] "I shall take the vajra, cutting off the shoulders of NN, like śacīpati (Indra) those of Vṛtra".

AVŚ 6.135.1 *yád aśnāmi bálaṃ kurva itthám vājram ā dade /*
skandhān amúṣya śātáyan vṛtrásyeva śácīpátih // [[151]]

5.33.8 AVŚ 6.135.2

yat pibāmi saṃ pibāmi 'samudra iva saṃpibāḥ / 8-8
prāñān amuṣya saṃpiban 'saṃ pibāmṛ ahaṃ pibam // 8-8

When I drink, I drink [it] up, an up-drinker like the ocean. Drinking up the breaths of NN, I drink up the drinker.

d: the simplex *piba-* is a hapax (cf. Pāṇ. 3.1.137).

AVŚ 6.135.2 *yát pibāmi sáṃ pibāmi samudrá iva saṃpibāḥ /*
prāñān amúṣya saṃpāya sáṃ pibāmo amúm vayám //

5.33.9 AVŚ 6.135.3

yad girāmi saṃ girāmi 'samudra iva saṃgirāḥ / 8-8
prāñān amuṣya saṃgiran 'saṃ girāmṛ ahaṃ giram // 8-8

When I swallow, I swallow [it] up, an up-swallower like the ocean. Swallowing up the breaths of NN, I swallow up the swallower.

d: *gira-* is a Vedic hapax and is no doubt a nonce form.

AVŚ 6.135.3 *yád girāmi sáṃ girāmi samudrá iva saṃgirāḥ /*
prāñān amúṣya saṃgīrya sáṃ girāmo amúm vayám //

5.33.10 AVŚ 6.133.4

*śraddhāyā duhitā tapaso 'dhi jātā ' 12^t
*svasa rṣīṇāṃ bhūtakṛtāṃ babhūva / 11**

sā no mekhale matim ā dhehi medhām ' 12^t
atho no dhehi tapa indriyaṃ ca // 11

She (the girdle) has come into being as daughter of faith, born out of austerity, as sister of the seers, creators of beings. Assign to us, O girdle, thought, wisdom. Also bestow on us austerity and virility.

AVŚ 6.133.4 *śraddhāyā duhitā tāpasó 'dhi jātā svāsā řṣīṇām bhūtakṛtām babhūva /*
sā no mekhale matim ā dhehi medhām átho no dhehi tapa indriyaṃ ca //

5.33.11 AVŚ 6.133.5

yām tvā pūrve bhūtakṛta ' řṣayaḥ paribedhire / 8-8
sā tvam pari řvajasva mā ' dīrghāyutvāya mekhale // 8-8

[[152]] You whom the ancient seers, creators of beings, have put on, embrace me for longevity, O girdle.

AVŚ 6.133.5 *yām tvā pūrve bhūtakṛta řṣayaḥ paribedhiré /*
sā tvam pári řvajasva mām dīrghāyutvāya mekhale //

5.34. Against a female rival

5.34.1 AVP only

aśam te śvaśrūr vadatu ' śvaśuras te aśantaram / 8-8
devā te abhiśocanam ' brahma vidveṣanam kṛtam // 8-8

Let your mother-in-law curse you, your father-in-law even more. Your brother-in-law is your torment. A hatred-provoking formula has been performed.

This stanza possibly alludes to a passage from the famous wedding hymn RV 10.85 (stanza 46) *samrājñī śvāsure bhava ' samrājñī śvaśrvām bhava / nānāndari samrājñī bhava ' samrājñī ádhi devṛṣu //* ‘Become mistress over your father-in-law, become mistress over your mother-in-law, become mistress over your sister-in-law, become mistress over your brothers-in-law’.

a: ed. *aśante*. (*a*)*śam*-√*vad*- and *aśantaram* (in pāda **b**) are hapaxes.

c: ed. *devā* (K. *devāt*). For *abhiśocana*- ‘torment, tormenting’ cf. AVŚ 4.9.5 (= AVP 8.3.5) *nainam prāpnoti śapátho ná kṛtyā nābhiśocanam / nainam viṣkandham aśnute yás tvā bíbharty āñjana //* ‘Neither a curse reaches him, nor witchcraft, nor tormenting, nor *viṣkandha* gets him who carries you, O ointment’.

d: For *vidveṣana*- ‘provoking mutual hatred’, cf. 2.58.1cd *vidveṣanam kilāsitha yathainau vy adidviṣaḥ* ‘You are really hatred-provoking, as you have made these two hate each other’ and Zehnder’s comments ad loc.

5.34.2 AVP only

ā krandayolulā kuru ' vācam ā dheḥy apriyām / 8-8
śiro lipsasva hastābhyām ' keśās te abhiśocanam // 8-8

Shout out, wail, raise your unpleasant voice. Grasp your head with your hands. Hair is your torment. [[153]]

a: *ululā-kr-* means ‘to wail, howl’, cf. AVP 2.55.5, 5.17.2 (thus already Hoffmann 1952: 258 = 1975: 39). It is noteworthy that three of the four occurrences of the present stem *kuru-* in book 5 are found in this hymn (the only other place is 5.33.7a). This corroborates Hoffmann’s thesis (1976: 581) that this present was colloquial and particularly typical of the speech of women. Also in the hymn AVP 6.23, which has similar content and is pronounced by a woman, do we find three times *kuru*.

For *ā krandaya-* see Jamison 1983: 82 (with ref.).

c: The desiderative meaning of *lipsasva* is very weak.

5.34.3 AVP only

ye keśā yau pratidhī ‘yat *kurīraṃ* ya *opaśaḥ* / 7-8

atho ye te s_uvāḥ santi ‘sarve te te ‘*bhiśocanam* // 8-8

The hair, the two *pratidhis*, the *kurīra*, the *opaśa*, and also the [hair] which is your own – they all are your torment.

a: For *pratidhi-* cf. RV 10.85.8ab = AVŚ 14.1.8ab *stómā āsan pratidhāyaḥ kurīraṃ chānda opaśāḥ* ‘the praises were the *pratidhi*-orna-ments, metre was the *kurīra*, the *opaśa*’ (cf. Whitney’s comm. ad loc.).

b: *kurīra-* and *opaśa-* are women’s head-ornaments.

5.34.4 AVP only

apa trasa ‘*paridhānād* ‘*unmādanam kṛṇomi te* / 8-8

atho yat te s_uvam vāsaḥ ‘sarvam tat te ‘*bhiśocanam* // 8-8

Flee in terror from [your husband’s] upper garment: I make a maddening [formula] for you. And also whatever dress is of your own, it is all your torment.

a: ed. *paridhānā* (Ja. *paridhānām*, K. *mṛdhānād*). The emendation has been suggested by Bhattacharya. Usually, *paridhāna-* refers to an upper garment of men (cf. Rau 1970: 30), but, at least in the AV, *paridhāna-* seems also to denote clothes in general, cf. AVP 7.15.5ab *annena prāṇam vanute* ‘*tiro dhatte paridhānena yakṣmam* ‘(The priestly fee) wins the vital breath by [providing] food, sets aside the yakṣma-disease by [providing] clothes’, AVP 13.7.3ab *kiṃ devānām paridhānam samānam* ‘*yasminn eṣām sāmmanasyam babhūva* ‘what were the common clothes of the gods, in which their like-mindedness has arisen?’. [[154]]

b: *unmādana-* is a hapax. It is an *-ana-*derivative from the causative stem *un-mādayati*, cf. AVP 12.8.5 *unmādayantīr*³⁴ *abhiśocayanīr* ‘*muniṃ nagnam kṛṇvatīr moghahāsinam* / *apsaraso raghaṭo yāś caranti* ‘*gandharvapatnīr ajaśṛṅgy ā śaye* // ‘The goat-horned one³⁵ lies upon³⁶ the Apsarases, the Raghaṭs³⁷, who wander around, the wives of the Gandharvas, who are maddening, tormenting, making a muni laugh without reason, naked.’

³⁴ed. *unmādayantīr*, but K. *unmādayantīr*.

³⁵Name of a plant, cf. AVŚ 4.37.6.

³⁶Cf. AVŚ 5.25.9.

³⁷Cf. AVŚ 8.7.24.

c: For *vāsas*- cf. Rau 1970: 31 ("*vāsas* einerseits Tuch oder Gewand im allgemeinen, andererseits das Obergewand ..., auch beim Opfer (= Weihgewand) und für Frauen").

5.34.5 AVP only

arkam addhi pra patāto ' *municakṣuṃ kṛṇomi te* / 8-8
*atho śvabhyo *rāyadbhyaḥ* ' *prati sma gaṅgaṇaṃ kuru* //

Eat the Arka plant, fly away from here. I make a muni-eye for you. And then howl back to the barking dogs.

a: *arka*- is *Calotropis Gigantea* with big fleshy leaves. Jan Houben points to a passage in the Pausya book of the *Mahābhārata* (Ādiparvan 3.51-2), where Upamanyu, who is being forbidden to eat alms, goes to the forest, eats the pungent, acrid leaves of the Arka plant and becomes blind.

b: *municakṣu(s)*- (K. *municakṣuḥ* may be a better reading) is a hapax.

c: **rāyadbhyaḥ*: thus the ed. (mss. *rāyabhyaḥ*).

d: The meaning of *gaṅgaṇa*- 'howling' follows from AVP 17.15.5 *yāsāṃ ghoṣaḥ saṃgatānām* ' *ṛkāṇām iva gaṅgaṇaḥ*³⁸ '(Sadānuvās), the sound of whom, having come together, is like the howling of wolves.' Further attestations are AVP 6.14.9e, 7.2.9b (*gaṅgaṇivant*- 'howler'), 16.145.12b, JB 3.185 (*gaṅgani*-). Cf. Hoffmann 1952: 255f. = 1975: 36f. [[155]]

5.34.6 AVP only

ut tiṣṭhāre palāyasva ' *marīcīnām padaṃ bhava* / 8-8
atho yat kārīyaṃ kuruv ' *†āsāṃ sam ṛṣa muṣkayoḥ†* //

Stand up, flee far away; become a track of light beams. And do what has to be done; ...

a: *palāyasva* is the oldest attestation of the *l*-variant of *parā-ayate*. As indicated above (ad 2a), the hymn is pronounced by a woman and has therefore colloquial features.

d: The analysis of the pāda is uncertain. The verb (*sam*) *ṛṣ-* (if correctly attested; K. reads *samarṣi*) needs a direct object. The combination *sam-ṛṣ-* is further only found at ŚB(K) 4.8.4.3 *sā yādi kṛśāḥ syād ... yād adhyudaryāṃ médaḥ páriśiṣṭaṃ syāt tād gudé sám ṛṣet* 'If it [the sacrificial animal] be lean, ... whatever may be left of the fat of the belly, he (the patron) must stuff into the hind-part', cf. ŚB(M) 3.8.4.5 *yādi kṛśāḥ syād yād udaryāsya médasah páriśiṣyāta tād gudé ny ṛṣet*.

muṣka- (du.) normally means 'testicles', later also 'female pudenda', which is already found at AVŚ 8.6.5cd = AVP 16.79.5cd³⁹ [[156]] *arāyān asyā muṣkābhyām*

³⁸K. (where this is stanza 7) reads *yāsāṃ ghoṣa saṃgatā ṛkāṇāpiva gaṅgaṇa*.

³⁹On the other hand, *muṣkáu* means 'testicles' at AVŚ 6.138.4-5 (a charm for making a certain man impotent) and not 'loins':

yé te nādyāu devákṛte yáyos tiṣṭhati ṛṣṇyam /
té te bhinadmi śamyayāmúśyā ádhi muṣkáyoh //
yáthā nadám kaśípune stríyo bhindánty áśmanā /
evā bhinadmi te sépo 'múśyā ádhi muṣkáyoh //

Whitney, following Sāyaṇa, translates: 'The two god-made tubes that [are] thine, in which stands thy virility, those I split for thee with a peg, on yon woman's loins. As women split reeds with a stone for a cushion, so do I split thy member, on yon woman's loins'. Since the usual meaning is 'testicles', we do not

bhāṃsasó 'pa hanmasi 'we smite the Arāya-demons from her pudenda, from her loins'. For *bhāṃsas-* see AVP 4.20.1, cited ad 5.15.7a above.

āsām is unclear to me. I assume that this word must be direct object of the verb. At any rate, this cannot be gen.pl.f. of the anaphoric pronoun referring to *marīcīnām* of pāda **b**, because this does not make sense. Read *āsām* 'space, region', i.e. 'stuff the space into (your) pudenda' ?

5.34.7 AVP only

upa kṣvedābhi cālaya ' *vātas tūlam ivaijaya* / 8-8

*dadbhiḥ *saṃdahya bāhvor* ' *†udaddhi muravasthiye*† // 8-8

Squeak, bewitch; shake [it] like the wind [shakes] a tuft of grass. Having bitten with [your] teeth in the arms, ...

a: *upa kṣveda* (Ja, K. *kṣeda*) is a hapax. The root *kṣved-* is otherwise only attested in the texts of the Maitrāyaṇīya school and is particularly used for describing the sound of squeaking wagon axles (Gotō 1987: 125f.).

abhi cālayati is not attested elsewhere (but cf. *cālayati* in the next stanza). The only other causative formation to the root *car-/cal-* in older Vedic is *pāri cārāyamāṇam* ŚB (BĀU) 14.9.1.1. We have to choose between two options: either to consider *cal-* a dialectal or sociolectal variant of *car-*, or to take *cal-* as a synchronically different root. In the former case, *abhi-cal-* means the same as *abhi-car-*, i.e. 'to per-form black magic, to bewitch', and although *abhi-cārayati* is unattested, we may assume that this formation was a quasi-denominative to *abhi-cāra-*. In the latter case, *cālayati* means 'to cause to move, shake, drive (away)' (attested since Epic Skt.) and can be freely used with various preverbs. Since this hymn clearly contains features of colloquial speech (*kuru*, *l*), typical of the women, I opt for the former solution.

c: The ed. reads *dadbhiḥ saṃdahya bāhvor* (K. *dadbhis sindhusya bāhvor*; Ja. *darbha saṃdahya bāhvor*; Ma. *darbhaḥ saṃdahya bāhvor*; Vā. *dadbhiḥ saṃdahya bāhvor*). Since *saṃdahya* does not make much sense in combination with *dadbhiḥ* (even if the fire is addressed because Agni is often called 'toothless', cf. RV 10.79.6c *ākrīḥan krīḥan hārir āttave 'dān*), I emend it to **saṃdahya* (note K. *sindhusya*).

d: The ed. reads *udaddhi muravasthiye* (K. *dadhyasūravastuve*; Ja. *udaddhimuravasthiye*; Vā., Ma. *udaddhimurivasthiye*). In his critical [[157]] apparatus, Bhattacharya proposes an emendation to **ūrvaṣṭhīve*, which seems doubtful to me: *ud-ad-* is unattested, the combined evidence of the mss. points to *-m-* (K. *-s-* is a frequent mistake for *-m-*), and the cadence is wrong.

expect any other meaning in a context where a membrum virile is described. I suppose that *amúsyā* here stands not for gen./abl. *amúsyāḥ*, as analyzed by the Padapāṭha, but for dat. *amúsyai*, which leads to the translation: 'The two god-made tubes of yours, where the virility abides, I separate (split off) from the testicles with a peg for (Mrs.) NN. As women split reed with a stone for a cushion, so I split your member off the testicles for (Mrs.) NN.' The correctness of this interpretation further follows from the AVP version of AVŚ 6.138.5, viz. AVP 1.68.1

yathā naḍam kaśipune ' *striyo bhindantya aśmanā* /
evā bhinadmi te muṣkau ' *tasmai tvām avase huve* //

'As women split reed with a stone for a cushion, so I split your testicles: for that I call you [O plant] for help'.

In the context of the hymn, it may be tempting to consider AVŚ *avasthá-* (7.90.3c), an epithet of the membrum virile, although the rest remains enigmatic.

5.34.8 AVP only (ab: cf. AVP 19.38.1ab)

abhi gāya śābaleyaṃ 'śauṇeyaṃ sādhuṇvāhinam / 8-8
kālmāṣeyasya +cakṛddhy 'āyataḥ prati cālaya // 8-8

Glorify a descendant of the motley cow, a descendant of the red cow, driving straight [to you (?)]. Praise a descendant of the spotted cow. Let those, who are coming, approach.

The implication of this stanza becomes more clear from the parallel passage AVP 19.38.1. On the basis of K. and the Or. mss., the reading of which has been kindly given to me by Arlo Griffiths⁴⁰, I edit it as follows:

mābhi gāyaḥ śābaleyaṃ 'śauṇeyaṃ sādhuṇvāhinam /
namas te bhadrayā kṛṇmo ' +vihrutā cakṣuṣā tvam
śamakā śamayāti tvā //

Stop glorifying a descendant of the motley cow, a descendant of the red cow, driving straight. We auspiciously bring you homage. You (f.) are disturbed in your eye-sight. The Appeaser (a plant-name) will appease you.

We may infer from the passage that glorifying the descendants of cows (presumably, divine creatures, cf. *pr̥ṣnimātaras* ‘having Pr̥ṣni for a mother’ as an epithet of the Maruts) was considered a sign of a woman’s disturbed mind, something like dreaming of a prince charming in our days. [[158]]

The hapaxes *śābaleya-*, *śauṇeya-*, *kālmāṣeya-* are vṛddhi-derivatives with the suffix *-eya-*, which is especially used in Vedic for forming matronymics from *ā*-stems and *i/i-*stems (AiGr. II,2: 505ff.).

a: ed. *adhi*, but K. *abhi*. *adhi-gāyati* is not attested, and *abhi* is also found in the parallel passage AVP 19.38.1a, mentioned above.

ed. *śāvaleyaṃ*, but K. *śābaleyaṃ*. *śābaleya-* (hapax) is derived from *śabalī-* f. ‘piebald, motley (cow)’. The latter appears as an epithet of the dawn at TS 4.3.11.5 *śukrārṣabhā nābhasā jyōtiṣāgād viśvārūpā śabalīr agniketuḥ* ‘She of bright bulls hath come with the cloud, the light, she of all forms, the motley, whose banner is fire’ (Keith). It is clear from the context (*śukrārṣabhā* !) that *śabalī-* refers to a cow.

b: *śauṇeya-* (hapax) is evidently a vṛddhi-derivative of *śoṇī-* (Pāṇ. 4.1.43), fem. to *śoṇa-* ‘red, crimson’.

c: ed. *kālmāṣe yasya cakṛddhy* (K. *carakṛddhy*, Vā. *cakṛddhy*). Note that the root *kṛ-* ‘to praise’ governs the genitive.

kālmāṣeya- (hapax) is derived from *kalmāṣī-*, which is mentioned in a Kāś. to Pāṇ. 4.1.40. In Epic Sanskrit, *kalmāṣī-* is the name of Jamadagni’s cow granting all desires.

⁴⁰K. *mābhi gāya śābaleyaṃ śauṇeyaṃ sādhuṇvāhanam / namas te bhadrayā kṛṇmo vihvṛtā cakṣuṣā tvam śamakā śama**si tvā*. For *vihrutā* in d, the Or. mss. read *Gu didrudā*, *Ji4 Pa jidrudā*, *V/122 jidhrīdā* (for the sigla of the mss. see Griffiths forthcoming). K. often has *hvṛt* for *hrut*, cf. Hoffmann 1980: 94 = 1992: 756.

d: *prati cālayati* is a hapax, and also *prati cārayati* is not attested in Vedic. The latter must mean something like ‘to make approach’. For the *-l-* see the comments on the preceding stanza.

5.34.9 AVP only

⁺ <i>ṛśyapucham śunahpucham</i> ' <i>vātaramham manojavam</i> /	8-8
<i>taṃ te ratham saṃ bharantu devās</i> '	10
<i>tenā *carāsi patim ichamānā</i> //	11

Let the gods prepare this chariot for you: an antelope-tailed, a dog-tailed, swift as the wind, quick as a thought. You will roam with it, looking for a husband.

The chariot is a common image of marriage (to mount a chariot = to marry), cf. Jamison 2001: 306ff.

a: ed. *riśyapucham* (thus Or., but K. *hṛṣvapučham* with *ṛ*). The mss. of both AVP and AVŚ vacillate between *ṛś-* and *riś-* in the word for ‘antelope’, but *ṛśya-* is the original spelling (cf. Whitney’s comments to AVŚ 5.14.3). *ṛśyapucha-* is a hapax, while *śunahpucha-* is only attested as a personal name.

b: Both *vātaramha-* and *manojava-* (Or. *manoyava-*) are younger variants of *s-*stems *vātaramhas-* and *manojavas-* respectively, which are [[159]] attested at e.g. AVŚ 6.92.1ab (≈ AVP 19.34.10ab) *vātaramhā bhava vājin yujāmāna indrasya yāhi prasavé mánojavāḥ* ‘Become swift as the wind, O steed, being harnessed; drive, quick as a thought, at Indra’s impulse’.

d: ed. *carāmi* (all mss.), but the first person does not make much sense in the context of the hymn (cf. also *te* in pāda c). Moreover, the subjunctive better suits the impv. in the preceding pāda. The emendation is suggested to me by Arlo Griffiths.

ed. ⁺*patim* (Or. *pratim*, K. *patim*).

5.35. For reverence

5.35.1 cf. AVŚ 4.39.1, TS 7.5.23.1

<i>agnaye sam anaman tasmai pṛthivyā sam anaman</i> /	P
<i>yathāgnaye pṛthivyā samanāmann</i> '	11
<i>evā mahyam saṃnamaḥ saṃ namantu</i> /	11
<i>vittim bhūtim puṣṭim paśūn</i> ' <i>brahma brāhmaṇavarcaṣam</i> /	8-8
<i>saṃnataya stha saṃ me namata svāhā</i> //	P

They paid reverence to Agni; they paid reverence to him with the Earth. Just as they paid reverence to Agni with the Earth, so let the reverencers pay reverence to me. [Give me] gain, thriving, prosperity, cattle, a formula, the splendor of the Brahmins; you are the reverencers; pay me reverence: svāhā!

The refrain of the AVŚ and the AVP versions is different. The TS has no refrain at all. *saṃnamaḥ* and *saṃnatayaḥ* seem to be synonymous, referring to the verses containing reverence and to the corresponding offerings. The metre is bad.

f: ed. *saṃ nataya*.

- AVŚ 4.39.1 *pr̥thivyām agnāye sām anamant sá ārdhnōt /*
 yáthā pr̥thivyām agnāye samānamann evā máhyaṃ saṃnámaḥ sām namantu //
TS 7.5.23.1 *agnāye sām anamat pr̥thivyái sām anamat /*
 yáthāgnīḥ pr̥thivyā samānamad evām máhyam bhadráḥ sāmnatayaḥ sām namantu
[[160]]

5.35.2 AVŚ 4.39.3, TS 7.5.23.1

vāyave sam anaman tasmā antarikṣeṇa sam anaman /
yathā vāyave antarikṣeṇa samanaman(n) [evā ...] //
They paid reverence to Vāyu; they paid reverence to him with the atmosphere. Just as they paid reverence to Vāyu with the atmosphere, so, etc.

- AVŚ 4.39.3 *antārikṣe vāyāve sām anamant sá ārdhnōt /*
 yáthāntārikṣe vāyāve samānamann evā máhyaṃ saṃnámaḥ sām namantu //
TS 7.5.23.1 *vāyāve sām anamad antārikṣāya sām anamat / yáthā vāyūr antārikṣeṇa ...*

5.35.3 cf. AVŚ 4.39.5, TS 7.5.23.1

sūryāya sam anaman tasmai divā sam anaman /
yathā sūryāya divā samanaman(n) [evā ...] //
They paid reverence to Sūrya; they paid reverence to him with the Heaven. Just as they paid reverence to Sūrya with the heaven, so, etc.

- AVŚ 4.39.5 *divy ādityāya sām anamant sá ārdhnōt /*
 yáthā divy ādityāya samānamann evā máhyaṃ saṃnámaḥ sām namantu //
TS 7.5.23.1 *sūryāya sām anamad divé sām anamat / yáthā sūryo divā ...*

5.35.4 AVŚ 4.39.7, TS 7.5.23.1

candrāya sam anaman tasmai nakṣatraiḥ sam anaman /
yathā candrāya nakṣatraiḥ samanaman(n) [evā ...] //
They paid reverence to the Moon; they paid reverence to him with the asterisms. Just as they paid reverence to the Moon with the asterisms, so, etc.

- AVŚ 4.39.7 *dikṣú candrāya sām anamant sá ārdhnōt /*
 yáthā dikṣú candrāya samānamann evā máhyaṃ saṃnámaḥ sām namantu //
TS 7.5.23.1 *candrāmase sām anaman nāḥsatrebhyaḥ sām anamat /*
 yáthā candrāmā nāḥsatraḥ /

5.35.5 AVP only

somāya sam anaman tasmā oṣadhībhiḥ sam anaman /
yathā somāyauṣadhībhiḥ samanaman(n) [evā ...] //
They paid reverence to Soma; they paid reverence to him with the plants. Just as they paid reverence to Soma with the plants, so, etc. [[161]]

5.35.6 AVP only

*yajñāya sam anaman tasmai dakṣiṇābhiḥ sam anaman /
yathā yajñāya dakṣiṇābhiḥ samanaman(n) [evā ...] //*

They paid reverence to the sacrifice; they paid reverence to it with the priestly fees (dakṣiṇās). Just as they paid reverence to the sacrifice with the priestly fees, so, etc.

5.35.7 AVP only

*samudrāya sam anaman tasmai nadībhiḥ sam anaman /
yathā samudrāya nadībhiḥ samanaman(n) [evā ...] //*

They paid reverence to the ocean; they paid reverence to it with the rivers. Just as they paid reverence to the ocean with the rivers, so, etc.

5.35.8 AVP only

*brahmaṇe sam anaman tasmai brahmacāribhiḥ sam anaman /
yathā brahmaṇe brahmacāribhiḥ samanaman(n) [evā ...] //*

They paid reverence to the Formula; they paid reverence to it with the students. Just as they paid reverence to the Formula with the students, so, etc.

5.35.9 AVP only

*indrāya sam anaman tasmai vīryeṇa sam anaman /
yathendrāya vīryeṇa samanaman(n) [evā ...] //*

They paid reverence to Indra; they paid reverence to him with manly power. Just as they paid reverence to Indra with manly power, so, etc.

5.35.10 AVP only

*devebhyaḥ sam anaman tebhyo 'mṛtena sam anaman /
yathā devebhyo 'mṛtena samanaman(n) [evā ...] //*

They paid reverence to the gods; they paid reverence to them with the amṛta. Just as they paid reverence to the gods with the amṛta, so, etc.

5.35.11 TS 7.5.23.2

<i>prajāpataye sam anaman tasmai prajābhiḥ sam anaman /</i>	P
<i>yathā prajāpataye prajābhiḥ samanamann '</i>	14
<i>evā mahyaṃ saṃnamaḥ saṃ namantu /</i>	11
<i>vittiṃ bhūtiṃ puṣṭiṃ paśūn ' brahma brāhmaṇavarcasam /</i>	8-8
<i>saṃnataya stha saṃ me namata svāhā //</i>	P

[[162]] They paid reverence to Prajāpati; they paid reverence to him with progeny. Just as they paid reverence to Prajāpati with progeny, so let the reverencers pay reverence to me. [Give me] gain, thriving, prosperity, cattle, a formula, the splendor of the Brahmins; you are the reverencers; pay me reverence: svāhā!

TS 7.5.23.2 *prajāpataye sām anamad bhūtēbhyaḥ sām anamat / yāthā prajāpatir bhūtāiḥ samānamad evām māhyam bhadraḥ sāmnatayaḥ sām namantu //*

5.35.12 VS 26.1

sapta saṃnamo ' ' aṣṭamī dhītisāadhanī / 5-8

**sakāmān adhvanah kṛṇu ' saṃjñānam astu vo dhane //* 8-8

Seven are the reverencers, the eighth is the inspiration-enhancer. Make the ways pleasant; let agreement be in your property.

The text makes it clear that this originally was the eighth stanza of the hymn. Which of the preceding stanzas were added later is difficult to say. The best candidates are some of the stanzas 5-10, which are absent from the other versions.

b: *dhītisāadhanī* is a hapax.

c: ed. *saṃ kāmān* (all mss.). I emend in accordance with the VS.

d: ed. *saṃ jñānam*.

VS 26.1ef *saptā saṃśādo aṣṭamī bhūtasāadhanī /*
sākāmāñ ādhvanas kuru saṃjñānam astu me 'mūnā //

5.36. For release from Varuṇa's bonds

5.36.1 AVP only

ye vāruṇā uta nairṛtā ' 9

vanaspatīnāṃ vīrudhāṃ ca pāśāḥ / 11

ye bhaumā bhūmyā adhi saṃbabhūvus ' 11

te tvā na ⁺hiṃsāñ chivatātir astu te // 12

The bonds of Varuṇa and Nirṛti, [those] of trees and plants, [the bonds] of the earth, which have arisen from the earth – they will not harm you. Let happiness be for you. [[163]]

The text has been correctly reconstructed on the basis of K. and translated by Hoffmann 1969: 208, fn. 37 = 1975 : 303, fn. 37.

d: ⁺*hiṃsāñ chivatātir*: thus the ed. (Or. mss. *hiṃsāchivatātir*, but K. *hyammām śivatātir*). For the sandhi of *-n + ś-* see ad 5.6.5 above. *śivatāti-* is the first attestation of this word in Vedic (cf. Pāṇ. 4.4.143, 144).

5.36.2 AVP only

ye antarikṣe divi ye ca pāśā ' 11

anne ^{}vīcṛtā bahudhā sinanti / 11*

ye paśubhyo adhi saṃbabhūvus ' 10

te tvā na ⁺hiṃsāñ chivatātir astu te // 12

The bonds in the atmosphere and those in the sky, [the bonds] set out in the food, which bind in many ways, [the bonds] which have arisen from the animals – they will not harm you. Let happiness be for you.

b: For a connection of bonds and food, cf. MS 2.3.1:28.3 *yás te rājan varuṇā́nne pā́sas, táṃ ta eté́nāva yaje* ‘the bond of yours, O king Varuṇa, which is in the food, I hereby expiate this of yours’. This passage starts with expiation of Varuṇa’s bonds that are in the gods, then those in the food, in the two-footed and four-footed, in plants and trees, and, finally, in the directions of the earth. The same order is found in KS 11.11:158.13ff.

ed. *vicṛtā* (Ma. *vicṛtām*, Vā. *vicṛmtā*) can hardly be correct. *vicṛt-* is nom. actionis ‘loosening, untying’ in the RV and AV and also (in the dual) the name of two stars, cf. Whitney’s comments ad AVŚ 2.8.1. **‘vicṛtyā(h)/‘vicartyā(h)* ‘undissoluble’ would make better sense, but it requires a heavier emendation, especially in view of the fact that the AVP elsewhere has the latter variant *avicartya-* (1.98.4, 5.38.8, 19.11.4⁴¹). The *ta*-ptc. *vicṛtta-* is used in the meaning ‘set out, prepared, spread’ at RV 2.27.16a-c *yá vo māyā́ abhidrúhe yajatrā́ḥ páśā́ ādityā́ ripáve vicṛttā́ḥ / áśvīva táṃ áti yeṣaṃ ráthena-* ‘O venerable Ādityas, I would like to drive as a charioteer on a chariot past the magic against a deceitful one [and] the bonds against a treacherous one, which you have set out.’ [[164]]

d: ⁺*hiṃsāñ*: thus the ed. (mss. *hiṃsāchivatātir*). For the sandhi see ad 5.6.5b above. The scribe of K. has omitted a portion of the text by springing over from *-tā* of *vicṛtā* to *-tā* of *śivatātir*.

5.36.3 AVP only

<i>yaṃ mānuṣaṃ manuṣyāḥ śapante</i> ‘	11
<i>yāṃ vā hotrāṃ pitṛyāṃ ārabhante</i> /	11
<i>samāmyo varuṇo *ya ājagāma</i> ‘	12 ^t
<i>sa tvā na *hiṃsāc chivatātir astu te //</i>	12

Whatever man the humans curse, or whatever libation to the Fathers they touch – Varuṇa, the guardian of the oath, who has come, will not harm you. Let happiness be for you.

a: ed. *yan* (K. *ye te*). The parallel with pāda **b** (*yāṃ ... hotrāṃ*) makes the reading *yaṃ* more probable (K. *-e* is a typical mistake for *-am*).

b: ed. *vāṃ*, which does not suit the context (K. reads *vā*).

c: ed. *yaṃ jaghāna*, but K. reads *yājagāma*, presumably for *ya ājagāma*, which is found in 6c of the Orissa version, the pāda being absent in K. The text of the edition does not make much sense neither in 3c, nor in 6c. I therefore assume that the Orissa prototype has switched the text of 3c and 6c.

On *samāmya-* ‘zum Vertragseid gehörig’ see Hoffmann 1969: 204f. = 1975: 297f. Cf. further above, on AVP 5.32.7.

d: **hiṃsāc*: thus the ed. (the words *na hiṃsāc chivatātir astu te* are omitted in the Or. mss.; K. reads *sa tvā na hiṃsā śivatātir astu te*), cf. Griffiths, forthcoming, on this type of abbreviation.

⁴¹Thus read in the Or. mss. (A. Griffiths, pers. comm.). K. has *avicṛtya-*.

<i>apah *pragāhya yadi vā samāmiṣe</i> '	12
<i>agnim ārebhiṣe yadi vā samiddham</i> /	12 ^t
<i>vidvān avidvān anṛtaṃ yad uvaktha</i> '	12 ^t
<i>tat tvā na *himsāc chivatātir astu te //</i>	12

a: ed. *apah pragād. pragāt* can only be nom. sg. n. of aor. ptc. to *pra-gā-*, which does not make sense here (nom. sg. m. *-āt*, instead of [[165]] the expected *-ān*, is sometimes assumed in RV 9.71.5c *jīgāt*, cf. AiGr. III: 262f. for a discussion, but this form is rather a pres.inj., Hoffmann 1967: 271, fn. 12). K. gives here *apraprāgāhyari* (Witzel apud Hoffmann 1969: 203 = 1975: 296 reads ^o*hyati*) and in the parallel passage 8a *apapragāhyadi* (Witzel) or *apapragāhṛdi* (Barret). On the basis of these K. readings, Hoffmann (op.cit.) has emended the text to *apah pragāhya*, and I think this emendation is correct even in view of the Orissa reading because it gives perfect sense, improves the metre and because the corruption of the Orissa mss. is easy to understand: haplology, followed by the common misinterpretation of similar akṣaras *hya* and *dya*.

d: **hiṃsāc*: thus the ed. (the words *na hiṃsāc chivatātir astu te* are omitted in the Or. mss.; K. reads *sa tvā na siṃsām śivatātir astu te*).

<i>yat pratīcyām *dṛṣatpiṣṭām̐</i>	8
⁺ <i>āmapeṣām̐ āmapātre papātha</i> /	11
⁺ <i>hīnaḥ satyenā_aṇṛtaṃ yad uvaktha</i>	12 ^t
<i>*tat tvā na *himsāc chivatātir astu te //</i>	12

127

other cases, viz. 1.74.3a, 4.32.4c, 11.12.7c, vs. the normal *-ān*, which is attested 40 times in the first 15 kāṇḍas of the AVP). [[166]]

b: ⁺*āmapeṣām*: thus the ed. (mss. *āmaṣeṣām*, K. *sapeśyām*). The raw grains are mentioned in MS 1.10.11:151.5-6 (a parallel passage is KS 36.6:73.1-2): *āmapeṣā bhavanti sārvasyāṃhasó 'veṣṭyai. yád *bhṛjyáyur*⁴² *ánaveṣtam áṃhaḥ syāt* 'raw grains are used for the expiation of all peril. If they would roast [them], the peril would be unexpiated.'

For black magic performed on an unbaked vessel cf. 5.23.6a above.

c: ⁺*hīnaḥ satye*^o: thus the ed. (Vā. *hīnasyatye*^o, Ma. *hīnasatye*^o, Ja. *hīna*(→*naḥ*)*syatye*^o, K. *hinassatve*^o).

d: The final pāda is absent in the Or. mss., whereas K. reads (*ivakta*) *tvā na hiṃsām sivatātir astu te*.

5.36.6 AVP only

<i>yaṃ bāṇavantam sudiham saṃbharanti</i>	12 ^t
<i>yaṃ vā hastam brāhmaṇasyārabhante</i>	11
<i>samāmyo varuṇo *yaṃ *jaghāna</i>	11
<i>tasya śmaśānād adhi⁺ loṣṭa ābhṛtaḥ</i>	12
<i>sa tvā na *hiṃsāc chivatātir astu te //</i>	12

Whatever well-smeared (with poison) arrow they prepare, or whatever hand of a Brahmin they touch, [or] a clod brought from the burial-place of a man, whom Varuṇa, the guardian of the oath, has slain – this will not harm you. Let happiness be for you.

In K., this is stanza 7.

a: For *sudih*- see comments ad 5.28.2a above.

c: ed. *ya ājagāma* (this pāda is absent in K.). For the emendation see above, sub 3c.

d: ed. *loṣṭra āmṛtaḥ* (but K. *loṣṭābhṛta*). In the list of corrigenda, Bhattacharya corrects the text to *ābhṛtaḥ*.

e: **hiṃsāc*: thus the ed. (the Or. mss. omit the pāda after *sa tvā*; K. reads *hiṃsam śiva*^o). [[167]]

5.36.7 AVP only

<i>yaṃ grāvāṇam ārabhante</i>	8
<i>*yen_aāmśūn⁺ abhiṣuṇvanti somam</i>	11
<i>yad vā dhanam dhanakāmo niremiṣe</i>	12
<i>kṣetram gām aśvaṃ puruṣam *vobhayādat</i>	12 ^t
<i>⁺tat tvā na *hiṃsāc chivatātir astu te //</i>	12

Whatever pressing-stone they touch, by which they press the stalks, the Soma, or whichever property you have (falsely) acquired, being desirous of property – field, cow, horse, man or [an animal] with incisors in both jaws – this will not harm you. Let happiness be for you.

⁴²MS *bhṛjyáyur*, KS *bhṛjyáyur*. For the form see Hoffmann 1985: 173 = 1992: 814 and Kulikov, forthcoming b.

In K., this is stanza 6.

b: ed. *yenāsūn* (Vā. Ja. *yenāsun*, Ma. *yenāsūn*, K. *yenāṃsūn*). For the emendation see AVP 9.6.9cd ⁺*grāvṇāṃśūn iva somasya tām sarvān pra mṛṇīmasi* ‘we crush them all like the stalks of the Soma with a pressing-stone’.

⁺*abhiṣuṇvanti*: thus the ed. (Or. *abhisunvanti*, K. *abhiṣanvanti*).

c: *niremiṣe*: Hoffmann (1969: 208f. = 1975: 303f.) has proposed to see this form as an analogically formed pf.med. to *nir-amⁱ*- ‘acquire by perjury (?)’. He also pointed to the parallel passage, now available in Bhattacharya’s edition as AVP 9.23.4ab *yat kṣetram *abhiṭaṣṭhātha⁴³* ‘-aśvaṃ vā yaṃ niremiṣe’ ‘if you have stepped on a field, or have falsely acquired a horse ...’

d: **vobhayādat*: thus the ed. (Or., K. *°bhayāda*). For the term *ubhayādat*- see ad 5.1.8. Probably, a donkey is meant here.

e: The Or. mss. only give *tatvā*, but K. reads *tra tvā na hiṃsām śiva^o*.

5.36.8 AVP only (ab cf. 4ab)

<i>apaḥ *pragāhya yadi vā vyāmiṣe</i> ‘	11
<i>agnim ārebhiṣe yadi vā samiddham /</i>	12 ^t
<i>jāmyā hastam kṛtam ārebhiṣe</i> ‘	11 ^j
<i>dhanur vottatam iti cakramitha /</i>	11
<i>*manyau *vā rājño varuṇasyāsi *saktah</i> ‘	12 ^t
<i>sa tvā na hiṃsāc chivatātir astu te //</i>	12

[[168]] If you have annulled an oath by plunging into water, or if you have touched the kindled fire, [if] you have touched the prepared (?) hand of a female relative, or [if] you have stepped [forward] with the words: “the bow is stretched”, or you are stuck in the wrath of the king Varuṇa: this will not harm you (sg.). Let happiness be for you.

a: For the emendation see ad 4a. For *vyāmiṣe* see Hoffmann 1969: 204 = 1975: 297.

b: ed. *āremiṣe* (K. *ārebhiṣe*), see ad 4b. No caesura.

c: ed. *kṛtam āremiṣe* (K. *ghṛtam ārebhiṣe*). For *ārebhiṣe* see ad 4b. The implication is unclear, which makes the analysis of this pāda and especially of *kṛtam* problematic. The combination *hastam kṛtam* does not make much sense. We may think of the substantivized *kṛta*- ‘stake’ or read *ghṛtam* with K., so that the pāda would mean ‘[if] you have touched the hand of the female relative [or] the stake / the ghee’, but it does not really help. I have also considered an emendation to **hastakṛtam*, cf. AVŚ 10.1.1 (= AVP 16.35.1) *yām kalpāyanti vahataū vadhūm iva viśvārūpām hāstakṛtām cikitsāvaḥ / sārād etv āpa nudāma enām* ‘She [= the witchcraft], whom the adepts prepare, all-formed, hand-made, like a bride at a wedding – let her go far off; we push her away’ (Whitney). The pāda can then be rendered ‘[if] you have touched the hand-made one of the female relative’, which does not inspire much confidence either. Yet another option is suggested to me by Arlo Griffiths, viz. to read *hastam *grhyam* ‘the hand (of a female relative), still to be taken’ (i.e. the hand of an unmarried female relative).

The cadence is wrong.

d: Possibly, a sexual connotation, cf. AVŚ 7.90(95).3ef = AVP(O) 20.30.2gh *yád ātatam āva tát tanu yád úttatam ní tát tanu* ‘what is stretched, unstretch it; what is

⁴³Or. *abhitiṣṭhātha*-, K. *abhitiṣṭhāta*-.

stretched up, stretch it down (said of a penis)’ and AVŚ 4.4.6cd = AVP 4.5.8cd *adyāsya brahmaṇaspate dhānur ivā tānayā pásah* ‘Stretch today his penis, O Brahmaṇaspati, as a bow’. Alternatively, we can think of a hostile utterance after the annulment of an agreement. The reading of K. (*dhanur voddhatam* ‘the bow is raised’) cannot be excluded either.

The cadence is wrong.

e: ed. *manyur vo ...^oāsisakta* (Or. *manyuṃ vo ...^oāsisakta / ^oāśiśakta*, K. *manyur vo ...^oāmimattha*). The sentence as edited by Bhattacharya is ungrammatical and needs emendation. There are several options. If we read *manyuṃ* and *^oāśiśakta* with Or., we can analyse *^oāśiśakta* as 2pl. impf. (*asiśakta*) or 2pl. impv. (*ā siśakta*) of the root [[169]] *sac-*, but the change from 2sg. to 2pl. and from pf. to impf. is inexplicable. Moreover, the meaning of the sentence ‘you follow(ed) the wrath of your king Varuṇa’ seems rather forced. The lightest emendation would be to read *manyur* with K. and emending *^oāsisakta* to *^oāśiśakti*, but the plural *vaḥ* is still very strange in the context of the hymn.

Since *^ourvo^o* may be perseverated from the preceding pāda, I follow Arlo Griffiths’ suggestion to emend *manyur vo* to **manyau *vā* and read *-asi *saktaḥ* at the end of the pāda. For a syntactic parallel cf. AVP 4.14.6ab **śikhāsu sakto yadi vāsy agre ‘yadi vāsi saktah puruṣasya māṃse* ‘(to the arrow-tip:) If you are stuck in the hair-locks on the top [of the head], or if you are stuck in the flesh of the man...’

f: ed. *⁺himsāc* (Or. mss. *himsāchiva^o*, K. *tvā na himsām śiva^o*).

5.37. For the birth of a son

5.37.1 AVP only (a: 3.39.1a, d: cf. 13.5d)

<i>yā te prajā_apihitā parābhūd ‘</i>	11
<i>yonir vā mugdhā nihitā piśācaiḥ /</i>	11
<i>āsnānaṃ vā yad *abhitaṣṭhātha ghoram ‘</i>	12 ^t
<i>sarvaṃ tat te brahmaṇā sūdayāmi //</i>	11

The progeny of yours, which has perished being "concealed", or a flawed womb being "fixed" by the Piśācas, or if you have stepped into a terrible bathing-place: all that I put aright for you with [this] formula.

a: This pāda is also found at AVP 3.39.1a (read there *parābhūd* with K. instead of *purābhūd* of the edition, which follows Or.).

c: ed. *āsnānaṃ* (Ja. *āśnānaṃ*, K. *āstrānaṃ*), but cf. AVŚ 14.2.65 = AVP 18.13.4 *yād āsandyām upadhāne yād vopavāsane kṛtām / vivāhé kṛtyām yām cakrūr āsnāne tām nī dadhmasi //* ‘What is done on the chair, on the cushion, or what on the covering; what witchcraft they have made at the wedding – that do we deposit in the bath’ (Whitney). Although it remains unclear what exactly the bathing-place has to do with the rest, I think we can better leave the text as it is. A possible emendation would be **āsthāna-* ‘place’.

ed. *abhitaṣṭhātha* (K. *dhipatiṣṭhāmi*). This form is 2pl. subj. pres., which does not suit the context: we expect a past tense and 2sg. This can be achieved by reading **abhitaṣṭhātha*, i.e. 2sg. pf. with typical [[170]] introduction of *-ṣṭ-* of *abhi-ṣṭhā-* into the perfect (for other examples cf. 5.8.1 *vitaṣṭhuḥ* above with references and 5.38.8 *vyāṣṭabhnāt* below). The same form with the same ms. readings is found at AVP 9.23.4ab

yat kṣetram abhitiṣṭhātha- ' -*aśvaṃ vā yaṃ niremiṣe*, which must also be read **abhitaṣṭhāta* (cf. ad 5.36.7).

d: Cf. RV 1.162.17d *sārvā tā te brāhmaṇā sūdayāmi* with parallels in VS, TS, etc. Cf. further ad 5.13.5d.

5.37.2 AVP only

<i>yady asyāḥ prajā varuṇena guṣpitā</i> '	13
<i>durṇāmāno vā ṛtviyam asyā</i> * <i>rihanti</i> /	13
<i>dveṣāt</i> * <i>sāpatnād yadi cakrur asyā</i> '	11
<i>ayaṃ tā nāṣṭrā apa hant_uv agniḥ</i> //	11

If her progeny is entangled by Varuṇa, or the demons lick her procreative fluid, if [her rivals] have performed [witchcraft] against her out of rivalrous hatred, let this Agni destroy these perditions.

b: ed. *vārtvijam* (but K. *vāṛtviyam*). Considering the theme of this hymn, it is clear that *ṛtviyam* must be the original reading. As pointed out by Slaje 1995, this word, which is a derivative of *ṛtú-* 'proper time, period of female fecundity', can refer to the menstrual blood, considered by the Vedic Indians as the female counterpart of the semen.

The verb at the end of the pāda (Or., K. *rhanti*, except Vā. *rurhanti* with crossed out -u-) cannot be correct as it stands and must be emended. I emend *rhanti* to **rihanti*, cf. AVP 7.19.5ab *yas te yoniṃ pratirelhy āṇḍādo garbhadūṣaṇaḥ* 'The descendant of the Egg-eater (name of a demon), the embryo-spoiler, who licks your womb, ...'. Another parallel is found in the hymn AVŚ 8.6 (similar to AVP 16.79), which is used in order to guard a pregnant woman from demons called *durṇāmā* in stanza 4. The demons are chased away from the woman's private parts (AVŚ 8.6.5cd = AVP 16.79.5cd *arāyān asyā muṣkābhyāṃ bhāṃsasó 'pa hanmasi* 'we smite the Arāya-demons from her pudenda, from her loins'), and it is said that the demons want to sleep with her. In the same hymn, one of the demons is called (AVŚ 8.6.5ab = 16.79.7ab) *anujighrām pramṛśāntaṃ kravyādam utá rerihām* 'the after-snuffling, fore-feeling, and the much-licking bloody-meat-eater'. Further parallels⁴⁴ are: AVP 7.11.4ab *yas ta ūrū ārohaty aṣṭk* [[171]] *te rehaṇāya kam* '(a demon) who mounts your thighs in order to drink your blood' and RV 10.162.4 *yás ta ūrú viháraty antarā dámpatī śáye, yóniṃ yó antár ārélhi tám itó nāśayāmasi* 'Who spreads your thighs, lies between the husband and wife, who licks inside the womb – him do we expel from here.'

Since *vā* cannot stand after the caesura, I read *vā ṛtviyam* with K. and assume that pāda **b** contains 13 syllables (like pāda **a** or 4c). It is also possible to read *vā rtviyam* without a caesura (like 4d and 8c).

c: ed. *sapatnād* (K. *sahapatnyād*), but the meaning 'rival' does not suit the context and the K. reading points to **sā*^o (suggestion by Arlo Griffiths).

5.37.3 AVP only

<i>asyā striyā yadi lakṣmīr aputryā</i> '	12
<i>garbho vāsyā yātudhānaiḥ parābhṛtaḥ</i> /	12

⁴⁴These parallels were pointed out to me by Arlo Griffiths.

duḥsvapnyam vā yat svapatī dadarśa- ' 11
-indrāgnī tat kṛṇutām bhadrayā punaḥ // 12
 If the (unlucky) mark of this woman is to be without sons, or her embryo is taken away by sorcerers, or if, when asleep, she has seen a nightmare, let Indra and Agni make that auspicious again.

a: ed. ⁺*asyāḥ* (mss. *asyā*), but the correction is unnecessary: this is regular sandhi.

For *lakṣmīr aputryā*, lit. ‘sonless mark/sign’, cf. AVP 10.2.1d *tava lakṣmīḥ payasvatī* lit. ‘yours is the abundant mark’, ‘your mark is to be abundant, to get abundance’.

c: *duḥsvapnyam* (K. *duṣṣvaptrīm*): Bhattacharya edits this word either with *-ḥsv-* (6x) or with *-ḥṣv-* (8x; once *duṣvapnyam* at 15.4.2a), which is based on the spelling of the Or. mss. (K. also vacillates between *-ssv-* and *-(ṣ)ṣv-*).

5.37.4 AVP only

devainasād yadi putram na vindase ' 12
manuṣyāṇām vā tvā śapatho rarādha / 12^t
pitṛbhir vā te yadi sūtaḥ pariṣṭhita ' 13
idaṁ taṁ niṣ kṛṇmo janayāsi putram // 12^t
 If you do not get a son because of a mischief caused by the gods, or a curse of men has affected you, or if your child is obstructed by the Fathers, we absolve this; you shall give birth to a son. [[172]]

b: Since neither *vā*, nor *tvā* can stand after the caesura, the pāda has no caesura at all.

c: *sūta-* in the meaning ‘child’ seems to be a Vedic hapax.

For *pariṣṭhita-* cf. AVP 11.1.1cd *yadi devapariṣṭhitā* ' *prajāṁ tokaṁ na vindase* ‘If you do not get offspring, children, being obstructed by the gods’.

d: The sandhi of *niṣ kṛṇmo* shows that there was no caesura boundary in between, so that the pāda has no caesura.

5.37.5 AVP only

vaiśvānaro janmanā jātavedāḥ ' 11
*prajāpatiḥ *siñcatu reto asyām /* 11
bādhātām dveṣo nirṛtiṁ parācaiḥ ' 11
putriṇīm imāṁ prasavaṁ kṛṇotu // 11
 Let Jātavedās, who belongs to all men by his birth, let Prajāpati pour semen into her; let him drive hatred and destruction far away. Let him make this [woman] pregnant with a son.

b: ed. *siñcantu*.

5.37.6 AVP only

iha prajāṁ agnir asyai dadhāt_{uv} ' 11
ādityebhir vasubhiḥ saṁvidānaḥ / 11

viśve devā havam ā yantu ma imaṃ ' 11
putro asyā jāyatāṃ vīryāvān // 11
 Let Agni, together with the Ādityas and the Vasus, put here progeny for her. Let all gods come here to this call of mine. Let a strong son be born from her.

c: Read *memam* for the metre with irregular contraction -a i- > -e-. For a similar case see 5.10.7b *sura ime* above.

d: ed. *asyām*, but Ma., Ja. *asyā*. The ablative better suits the context.

5.37.7 AVP only

yena devy aditir garbham ādadhe ' 12
yena prajā asṛjata prajāpatiḥ / 12
tenāham asyai haviṣā juhomi ' 11
yathā pumāṃsam janayāti putram // 11
 [[173]] The [oblation] by which the goddess Aditi became pregnant, by which Prajāpati created the beings, with that oblation I offer for her sake so that she will give birth to a male, a son.

5.37.8 AVP only

vanve te putraṃ pari devatābhṛyo ' 12
anu manyantāṃ marutaḥ pṛśnimātaraḥ / 13
garbhas tvā daśamāsyaḥ pra viśatu ' 12
kumāraṃ jātāṃ pipṛtām upasthe // 11
 I ask a son for you from the deities; let the Maruts, sons of Pṛśni, approve [of this]; let a ten months' embryo enter into you. Let the two preserve a boy, when born, in [her] lap.

c: Caesura and cadence are wrong. Presumably, the poet has transposed an octosyllabic formula (cf. AVP 3.14.2d *putras te daśamāsyaḥ*, 7.11.2c *garbham yo daśamāsyaṃ*, 9.15.8b *kumārā daśamāsyaḥ*) into a jagatī-line.

d: ed. *pipṛtām* (K. *pipṛtād*). Since the root *pṛ-* 'to bring over, to save' is always active, the form can only be 3du. impv. active. It is unclear, however, to whom this is addressed (Agni and Prajāpati, or Aditi and Prajāpati from the previous stanza?). For *pipṛtām upasthe*, cf. AVP 15.10.4b *māteva putraṃ pipṛtām upasthe* 'may the two (bow and string) bring over [the arrow] as a mother [brings over] her son in the lap', which is a variant of RV 6.75.4b *māteva putrām bibhṛtām upasthe* with *bibhṛtām* 'bear' instead.

5.38. The muni

5.38.1 RV 10.136.1

keśy agniṃ keśī viṣaṃ ' *keśī bibharti rodasī* / 8-8
keśī viśvaṃ s_uvar dṛśe ' *keśīdaṃ jyotir ucyate* // 8-8

The long-haired one carries the fire, the long-haired one the poison (alcohol), the long-haired one both worlds. The long-haired one [lets] everyone see the sun. This light is called "long-haired".

c: The pāda is elliptic and very difficult. Geldner translates: ‘Der langhaarige (laßt) die ganze Welt die Sonne schauen’. This interpretation is followed by Elizarenkova 1999 ‘Kosmatyj (delaet, čtob) mir [[174]] uvidel solnce’. In 1956, Renou (p. 131) translated the pāda ‘Le Chevelu est le soleil (qui permet) de voir l’univers’, but in 1967 (EVP XVI: 170) he opted for ‘(il porte) l’univers (propre) a être vu (sous) le soleil’. For a general discussion of the expression *svar dṛśé* see Renou EVP XV: 1f.

RV 10.136.1 *keśy agnīm keśī viśām keśī bibharti ródasī /*
keśī víśvaṃ svar dṛśé keśīdām jyótir ucyate //

5.38.2 RV 10.136.2

munayo⁺ vātaraśanāḥ ' piśaṅgā vasate malāḥ / 8-8
vātasyānu dhrājīm yanti ' yad devāso ayukṣata // 8-8
The munis, with the wind as a girdle, are dressed in brown, filthy [clothes]. They follow the rush of the wind, when the gods have harnessed [them].

a: ⁺*vātaraśanāḥ*: thus the ed. (Or. *vātarasanā*; K. *vātareśanāḥ*). Alternatively, we may translate ‘with the wind as reins’.

b: ed. *malāḥ* (Or. *manāḥ*; K. *malāḥ*). The RV text presupposes a neuter plural noun (*vāsāṃsi* ?), whereas the AVP probably assumes a feminine noun, if the text is not to be emended.

RV 10.136.2 *múnayo vātaraśanāḥ piśaṅgā vasate mālā /*
vātasyānu dhrājīm yanti yád devāso ávikṣata //

5.38.3 RV 10.136.3

unmaditā mauneyena ' vātām ā tasthimā vayam / 8-8
śarīred asmākaṃ yūyaṃ ' martāso abhi paśyatha // 8-8
"Mad, in extasy, we have mounted the winds. You, the mortals, see only our bodies."

b: *vātām*: the mss. write K. *vācām*, Ja. *vātā*, Ma. *Vā. vātām*.

RV 10.136.3 *únmaditā maúneyena vātām ā tasthimā vayám /*
śárīréd asmākaṃ yūyám mártāso abhí paśyatha //

5.38.4 RV 10.136.4

antarikṣeṇa patati ' s_uvar bhūtāvacākaśat / 8-8
munir devasya-devasya ' saukṛtyāya sakhā hitaḥ // 8-8
[[175]] He flies through the atmosphere, [as] the sun looking at the creatures. The muni is a friend of every god, devoted to a good deed.

RV 10.136.4 *antárikṣeṇa patati víśvā rūpāvacākaśat /*
múnir devásya-devasya saúkṛtyāya sákhā hitáh //

5.38.5 RV 10.136.5

indrasyāśvo vāyoh sakhā- ' -atho deveṣito muniḥ / 8-8
ubhā samudrāv ā kṣayati ' sadyah pūrvam utāparam // [9]-8
 The horse of Indra, the friend of Vāyu, and sent by the gods is the muni. He dwells in two oceans at the same time: the eastern and the western.

c: ed. *kṣayati*. This is a remarkable substitution of RV *kṣeti* (subjunctive is out of place here). I hesitate to emend the text, because the AV shows no strong forms in *kṣe-*, the only exception being AVP 13.5.2b *kṣeti*, which preserves the verbal form of the original (RV 1.94.2b).

RV 10.136.5 *vātasyāśvo vāyoh sakhātho devēṣito muniḥ /*
ubhau samudrāv ā kṣeti yās ca pūrva utāparaḥ //

5.38.6 RV 10.136.6

gandharvāṇām apsarasām ' devānām caraṇe caran / 8-8
muniḥ ketasya saṃvidvān ' sakhā svādūr madintamaḥ // 8-8
 Walking along the course of the Gandharvas, the Apsarases, the gods, the muni knows the intention. He is a sweet, most delightful friend.

c: Note the metrical amelioration in the AVP version.

RV 10.136.6 *apsarāsām gandharvāṇām mṛgāṇām cáraṇe cáran /*
keśī kētasya vidvān sákhā svādūr madintamaḥ //

5.38.7 RV 10.136.7

vāyur asmā upāmanthat ' pināṣṭi smā kunaṃnamā / 8-8
munir viśasya pātreṇa ' yad rudreṇāpibat saha // 8-8
 Vāyu stirred for him, Kunaṃnamā pounded [the grains], when the muni drank poison (alcohol) together with Rudra out of the cup.

RV 10.136.7 *vāyúr asmā upāmanthat pināṣṭi smā kunannamā /*
keśī viśāsya pātreṇa yad rudreṇāpibat sahā // [[176]]

5.38.8 AVP only

saṃyukte dyāvāprthivī ' tiṣṭhantī avicartīye / 8-8
keśenaikasya devasya ' vāy aṣṭabhnāc chacīpatih // 8-8
 Śacīpati (Indra) propped apart the united Heaven and Earth, staying inseparable, with the hair of one single god.

A strange addition to the Ṛgvedic hymn, probably inspired by the word *keśa-* in pāda **c**.
d: For secondary *-ṣṭ-* see ad 5.8.1 and 5.37.1 above.

5.39. To all the gods: for protection

5.39.1 RV 10.126.1

na tam aṃho na duritaṃ ' devāso aṣṭa marṭyam / 8-8
sajoṣaso yam aryamā ' 8
mitro nayanti varuṇo ' ati dviṣaḥ // 8-4
 O gods, neither peril, nor danger afflicts the mortal whom Aryaman, Mitra, Varuṇa lead together – beyond the enemies.

RV 10.126.1 *ná tám aṃho ná duritáṃ dévāso aṣṭa mártyam /*
sajóṣaso yám aryamā mitró náyanti váruṇo áti dviṣaḥ //

5.39.2 RV 10.126.2

tad dhi vayam vṛṇīmahe ' varuṇa mitrāryaman / 8-8
yan no nir aṃhaso yūyam ' 8
pātha nethā ca marṭyam ' ati dviṣaḥ // 8-4
 We choose that, O Varuṇa, Mitra, Aryaman, that you protect us from peril, and lead the mortal – beyond the enemies.

RV 10.126.2 *tád dhi vayám vṛṇīmáhe várūṇa mitrāryaman /*
yénā nír aṃhaso yūyám pāthá nethā ca mártyam áti dviṣaḥ //

5.39.3 RV 10.126.3

te nūnam no yūyam ūtaye ' varuṇa [mitrāryaman] / 9-8
nayīṣṭhā no neṣiṇa stha ' 8
parṣiṣṭhāḥ parṣiṇo ' ati dviṣaḥ // 6-4
 [[177]] [Come] you now to help us, O Varuṇa, Mitra, Aryaman. You are our best leaders as leaders, the best conveyors as conveyors – beyond the enemies.

b: *mitrāryaman* is absent in the AVP ms. tradition. See Griffiths, forthcoming, on this type of abbreviation.

cd: *neṣiṇa*. *neṣin-* and *parṣin-* are hapaxes and probably nonce formations. Note that the Or. mss. read *naiṣṭ(h)ā* and *pariṣiṣṭhāḥ* (K. *nayīṣṭhā*, *parṣiṣṭhāḥ*), respectively. Possibly, the words *naḥ ... stha* in pāda **d** were lost in the tradition.

RV 10.126.3 *té nūnám no 'yám ūtáye várūṇo mitró aryamā /*
náyīṣṭhā u no neṣāṇi pársiṣṭhā u naḥ parṣāny áti dviṣaḥ //

5.39.4 RV 10.126.7

śunam asmabhyam ūtaye ' varuṇa mitrāryaman / 8-8
śarma yachātha sapratha ' 8
ādityāso yad īmahe ' ati dviṣaḥ // 8-4

In order to help us, you will successfully provide us with the wide shelter, O Varuṇa, Mitra, Aryaman, O Ādityas, that we ask – beyond the enemies.

d: Since *yachātha* is 2pl. (vs. RV *yachantu*), *ādityāsaḥ* must have been conceived as a voc.

RV 10.126.7 *śunām asmábhyam ūtāye vāruṇo mitró aryamā /*
śárma yachantu saprátha ādityāso yád īmahe áti dviṣaḥ //

5.39.5 RV 10.126.5

*ādityāso ati *sridho ' varuṇo mitro aryamā /* 8-8
rudraṃ marudbhir ugraṃ huvema- ' 10
-indram agniṃ s_uvastaye ' ati dviṣaḥ // 8-4
 The Ādityas – Varuṇa, Mitra, Aryaman – [will bring us] over pitfalls. We would like to call the mighty Rudra with the Maruts, Indra, Agni for happiness – beyond the enemies.

a: ed. *sṛdho* (thus all the mss.).

RV 10.126.5 *ādityāso áti sṛidho vāruṇo mitró aryamā /*
ugrám marúdbhī rudráṃ huveméndram agniṃ svastáyé 'ti dviṣaḥ // [[178]]

5.39.6 RV 10.126.6

netāra ū ṣu ṇas tiro ' varuṇo mitro aryamā / 8-8
ati víśvāni duritā ' 8
rājānaś carṣaṇīnām ' ati dviṣaḥ // 8-4
 They – Varuṇa, Mitra, Aryaman – will lead us well through, over all the dangers, the kings of the peoples – beyond the enemies.

RV 10.126.6 *nétāra ū ṣú ṇas tiró vāruṇo mitró aryamā /*
áti víśvāni duritā rājānaś carṣaṇīnām áti dviṣaḥ //

5.39.7 RV 10.126.4

yūyaṃ víśvaṃ pari pātha ' varuṇa mitrá_aryaman / 8-8
*yuṣmākaṃ śarmaṇi *priyāḥ ' 8*
s_yāma supranītayō ' 'ati dviṣaḥ // 8-4
 You protect everyone, O Varuṇa, Mitra, Aryaman. We would like to be welcome in your shelter, O well-guiding ones – beyond the enemies.

c: ed. *priyā* (K. *prayā*). This emendation is closer to the reading of the mss. Another option is to emend to *priye* in accordance with the RV.

RV 10.126.4 *yūyám víśvam pári pātha vāruṇo mitró aryamā /*
yuṣmākaṃ śarmaṇi priyé syāma supranītayó 'ti dviṣaḥ //

5.39.8 RV 10.126.8 = RV 4.12.6

yathā ha tyad vasavo gaurīyaṃ cit ' 12

**padi *ṣitām amuñcatā yajatrāḥ* / 11

evo ṣuv asman muñcatā vy amhaḥ ' 11

pra tārīy agne pratarāṃ na āyuh // 11

As you, O venerable Vasus, in the past released the Gaurī-cow, which had her foot tied up, so release well the peril from us. O Agni, let our life-time be further prolonged.

ab: ed. *cityadvisatām* (K. *cit praiṣatā*). I have emended in accordance with the RV text.

RV 10.126.8 *yáthā ha tyád vasavo gauryaṃ cit padi ṣitām ámuñcatā yajatrāḥ* /
evó ṣv asmán muñcatā vy ámhaḥ prá tārī agne pratarāṃ na āyuh // [[179]]

5.40. To odana (rice-gruel)

5.40.1 ab: TS 1.1.4.2, KS 1.4 etc.; d: AVP 6.22.9c, 16.71.6

devasya tvā savitūḥ prasave 'śvinor bāhubhyām pūṣṇo

hastābhyām prasūto brāhmaṇebhyo nir vapāmi / P

sa me mā kṣeṣṭa sadam⁺ aśyamānaḥ ' 11

pitṛñām loke // 5(11)

I scatter you for the Brahmins at the instigation of the god Savitar, instigated by the arms of the Ásvins, by the hands of Pūṣan. May this [gruel] of mine not waste, [although] being constantly eaten in the world of the Fathers.

a: The mantra occurs with minor variants in many Vedic texts, cf. TS 1.1.4.2 *devásya tvā savitūḥ prasave 'śvinor bāhúbhyām pūṣṇó hástābhyām agnáye júṣṭam nír vapāmy agníśómābhyām* 'on the impulse of the god Savitr, with the arms of the Ásvins, with the hands of Pūṣan, I offer the dear to Agni, to Agni and Soma' (Keith) (similarly, KS 1.4:2.13-4, MS 1.1.5:3.3-4, KapKS 1.4:5.1-3), VS 1.10 *devásya tvā savitūḥ prasave 'śvinor bāhúbhyām pūṣṇó hástābhyām agnáye júṣṭam grhṇāmi, agníśómābhyām júṣṭam grhṇāmi*.

b: ed. ⁺*kṣeṣṭa* (thus K.; Ma. *kṣeṣṭhaḥ*, Ja. *kṣeṣṭha*).

ed. *asyamānaḥ* (K. *iṣyamānaḥ*). Cf. AVP 6.22.9c *sa me mā kṣeṣṭa sadam⁺ aśyamāno*⁴⁵ and AVP 16.71.6(K) *sa me mā kṣeṣṭā sadam iṣyamānaḥ, pitṛñām loke parame vyoman*. It is clear that *asyamānaḥ* stands for *aśyamānaḥ*, especially in view of K. *iṣyamānaḥ*. For the passage see further Kulikov, forthcoming a, s.v. *aś-*.

c: The AVP 16.71.6 passage indicates that the original reading of pāda **d** probably was *pitṛñām loke parame vyoman*, but since this cannot be the regular type of abbreviation (see Griffiths, forthcoming), I hesitate to supply these words here.

5.40.2 AVP only

anumataṃ prthivyemaṃ pacāmīy ' 11

anu me dyaur manyatām anuv antarikṣam / 13(11)

anu manyatām aditir ' *devaputrā ime sarge loke astu* // 8-12^t

⁴⁵ed. *sa memām kṣeṣṭa sadam asyamāno* (Or. *kṣeṣṭha*), but K. *sa mem mā kṣeṣṭa sadam iṣyamāno*.

[[180]] I cook this [gruel] approved by the Earth. Let the Heaven, let the atmosphere, approve of me. Let Aditi approve, let these sons of gods (the Ādityas) [approve]. Let [it] be in the heavenly world.

b: ed. *manyatām* (thus also K.). Arlo Griffiths informs me, however, that the ms. V/125 reads *manyatām*, which is no doubt the original reading.

We may remove the second *anu* in order to repair the metre. Note that the ms. Ja. (the reading is given in the critical apparatus) omits *anv*.

d: ed. *devaputrā ime*. The reason for underlining is not clear.

5.40.3 AVP only

brahmaṇokhām adhi dadhām_y agnau ' 11
bhūmyām tvā bhūmim adhi dhārayāmi / 11
agniḥ pacan rakṣat_uv odanam imam ' 12
rakṣaḥpiśācān nudatām jātavedāḥ // 12^t

With (this) formula I put the pot on the fire: onto the Earth I bring you, earth (= clay, the pot). Let the cooking Agni protect this gruel, may Jātavedas push away demons and Piśācas.

c: ed. ⁺*pacan* (K. *pacam*; Ma₂, Ja. *pacana*). The metre is not perfect (short 10th syllable).

d: ed. **rakṣaḥpiśācān* (K. and Or. *piśācām*).

5.40.4 AVP only

acyutam akṣitam viśvadānīm ' 10
utsam iva sadam akṣīyamānam / 11
pitā pitāmaha uta yas tṛtīyas ' 12^t
ta enam bhāgam upa jīvant_uv atra // 12^t

May the father, the grandfather and he who is the third subsist on this portion here, [which is] always unshakable, imperishable, like a never wasting well.

c: The pāda has no caesura.

d: ed. **jīvantv* (K., Ma. Ja. *jīvaṃtv atra*). [[181]]

5.40.5 AVP only

prapīnam akṣitam viśvadānīm ' 10
somam iva punar āpyāyamānam / 11
putraḥ pautra uta yaḥ prapautras ' 10
teṣām astu nihito bhāga eṣaḥ // 11

[May] the son, the grandson, the great-grandson [subsist on that which is] always swollen, imperishable, like Soma swelling up again and again. Let this portion of theirs be fixed.

c: *prapautra*- ‘great-grandson’ is a Vedic hapax.

5.40.6 AVP only

mā me jārīn nihito bhāga eṣa ' 11
*mānuṣaṃ *mānuṣād gupto astu* / 10
vaivasvate ni dadhe śevadhīm etaṃ ' 12^t
**tasmā *ut sṛjatu mahyam eva* // 10

Let this fixed portion of mine not decay, let it be protected from man to man. I have hoarded this treasure with Vaivasvata (= Yama); let him (Vaivasvata) open it up for him (the deceased) as well as for me.

a: ed. **jārīn* (mss. *jārīm*).

b: ed. *mānuṣaṃmānuṣād* (Ja. *mānuṣamāduṣad*, K. *mānuṣaṃ mārṣata*). Presumably, the idea is that succeeding generations may profit from this portion. The most straightforward emendation would be **mānuṣaṃ-mānuṣaṃ* ‘to every human (scil. in the line)’, but *gupto as-* can hardly be construed with an accusative. I therefore emend to *mānuṣaṃ *mānuṣād* ‘from man to man’, cf. AVP 4.14.7a *hastād dhastaṃ* ‘from hand to hand’.

c: Cf. RV 2.13.6c *sá śevadhīm ní dadhiṣe vivásvati* ‘You (Indra) have hoarded the treasure with Vivasvant’. The cadence of pāda c is wrong (short 9th syllable).

d: ed. *tasmot* (Ja. *tasmo*, K. *tasmat*). Double sandhi is common in the Paippalāda tradition.

5.40.7 AVP only

*punaḥ pūryatāṃ yad *adantī asya-* ' 11
-odano 'yaṃ tiṣṭhat_uv akṣitaḥ sadā / 12
vaivasvatena gupto astu rājñā ' 11
mam_aāitor upa jīvantu me svāḥ // 11

[[182]] What they eat of it, let that again fill up. Let this gruel always stay imperishable. Let it be protected by the king Vaivasvata. Let my relatives subsist [on it] until my coming.

a: ed. *yad ahamtv asya-*, but K. *yad adantasya-*. The emendation has been proposed by Bhattacharya.

d: ed. *jīvanta* (but K. *jīvantu*). This verb does not occur with the middle voice in Vedic. Cf. for the construction *ā aītoḥ* AVŚ 12.3.55ff. *tāṃ no gopāyatāśmākam aītoḥ* ‘guard him until our coming’.

5.40.8 AVŚ 18.4.36

śatadhāraṃ sahasradhāraṃ utsam ' 11
*akṣitaṃ *vyacyamānaṃ salilasya pṛṣṭhe* / 14(11)
ūrjaṃ duhānaṃ anapasphurantaṃ ' 11
upāsīya sukṛtāṃ yatra lokāḥ // 11

A hundred-streamed, thousand-streamed well on the back of the sea, inexhaustible, [albeit] being bailed from, yielding refreshment [like an] unkicking [cow], I would like to sit [by it] in the worlds of the meritorious.

b: *akṣitaṃ* is an evident intrusion, for which see Whitney ad AVŚ 18.4.36.

ed. *vyacamānaṃ* (K. *yaścamānaṃ*), which I have emended to **vyacyamānaṃ* on the basis of the AVŚ, cf. also the mantra *imāṃ sāhasrāṃ śatādhāraṃ útsaṃ vyacyámānaṃ salilāsya mādhye*, found at VS 13.49, KS 16.17:241.7, MS 2.7.17:102.14, ŚB 7.5.2.34. For the root *añc-* ‘to bail’ see Hoffmann 1965: 173f. = 1975: 164f.

AVŚ 18.4.36 *sahásradhāraṃ śatādhāraṃ útsaṃ ákṣitaṃ vyacyámānaṃ salilāsya pṛṣṭhé /
úrjaṃ dúhānaṃ ánapasphurantam úpāsate pítāraḥ svadhābhiḥ //*

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Index verborum

Structure of a nominal lemma:

A lemma is the stem of the word. In case of a heteroclitic stem, I have put all the forms under the nominative singular (e.g. *dhanur/dhanvan-*). The same procedure has been applied to pronouns. For instance, all forms of the first person personal pronoun are found under *aham*, all forms of the demonstrative pronoun under *sa*, etc. The order of cases is traditional: Nominative, Vocative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative. In the adjective, the nom.-acc. sg. neuter directly follows the nom.m. The feminine stands at the end of the lemma.

Structure of a verbal lemma:

A verbal root is given in accordance with the Indian tradition. The order of the forms is the following:

- Present (pres.) active (act.): indicative, imperfect (impf.), injunctive (inj.), subjunctive (subj.), optative (opt.), imperative (impv.), participle (ptc.);
- Present middle (med.): idem;
- Aorist (aor.) active: indicative, inj., subj., opt./precativ (prec.), impv., ptc.;
- Aorist middle: idem;
- Perfect (pf.) active: indicative, pluperfect (ppf.), ppf. inj., subj., opt., ptc.;
- Perfect middle: idem;
- Future (fut.) act./med.;
- Passive (pass.), passive aorist (pass.aor.);
- Causative (caus.) act./med. (same order as in the pres.), caus. reduplicated aor. (red.aor.);
- Desiderative (des.) act./med. (same order as in the pres.);
- Intensive (int.) act./med. (same order as in the pres.);
- Non-finite forms: ta-/na-participle (ptc.), gerund (gd.), infinitives (inf.).

aṁśu-: *aṁśum* 13.4c; **aṁśūn* 36.7b
aṁhas-: *aṁhaḥ* 39.1a, 8c; *aṁhasaḥ* 17.8d, 39.2c
akṣa-: *akṣān* 32.5d
akṣita-: *akṣitaḥ* 30.4b, 40.7b; *akṣitam* 28.8a, 30.4d, 40.4-5a, 8b
akṣīyamāṇa-: *akṣīyamāṇam* 40.4b
agada-: *agadaḥ* 17.6d, 18.5d
agotā-: *agotām* 23.8b
agni-: *agniḥ* 3.7d, 4.3b, 6.7c, 7.8a, 10.1c, 11.1a, 12.8c, 14.3b, 17.7a, 20.3b, 21.1b, 26.3d, 28.1c, 5d, 7a, 8-9d, 37.6a, 40.3c; **agniḥ* 3.8a; *agne* 4.1-2a, 16.8c, 17.2b, 3a, 6a, 27.8d, 39.8d; **agne* 15.3d; *agnim* 5.1a, 19.6c, 36.4b, 8b, 38.1a, 39.5d; *agninā* 13.7c; *agnaye* 35.1a-b; *agneḥ* 16.3a, 20.1-2c, 5c; *agnau* 16.6c, 40.3a

agniṣṭoma-: *agniṣṭomena* 14.2d
agra-: *agram* 2.4c, 8a, 15.1b, 6a, 28.5a; *agre* 2.1a, 7c, 25.3a, 4b
aghala-: *aghalah* 3.8a
aghaviṣa-: *aghaviṣā* 22.1-5d, 6e, 7d, 8-9e
aghnya-: *aghnyā* 19.1d
aṅgiras-: *aṅgirasah* 11.4a, 14.8c
aṅguli-: *aṅgulim* 24.5b
acyuta-: *acyutam* 40.4a
acha-: 2.7b; *achā* 1.6d
ajagara-: *ajagarāḥ* 7.6b
āj-: [pres. I] subj. *niḥ ajāmaḥ* 9.2d; impv. *niḥ ajatu* 1.4a
aja-: *ajam* 28.6b
vañc- ‘bail’: [pres. I] impv. **ut aca* 7.14a; [pass.] ptc. **vyacyamānam* 40.8b

√añj-: [pres. VII] *sam anajmi* 16.4b;
 impv. *sam añdhi* 7.3b; [pf.] *ānajuḥ* 29.7d
añjana-: *añjanāt* 8.4b
ataḥ: 17.2c, 6c, 34.5a
ati-: + acc. 27.8c, 39.1-4e, 5a, 5e, 6c, 6-
 7e
atithigva-: **atithigvam* 27.2c
atura-: *aturah* 13.7a
atra: 1.2c, 5c, 13.3d, 28.1b, 32.7d, 40.4d
atri-: *atriṇā* 28.4a
atha: 13.6d, 15.9d, 21.2c, 31.5d
atharvan-: *atharvā* 2.7a; *atharvāṇaḥ*
 11.4a
atho: 1.3b, 3e, 3f, 8.5b, 9.1b, 1c, 17.8f,
 18.2b, 20.8c, 26.1b, 9c, 30.1c, 33.10d,
 34.3-6c, 38.5b
ad-: [pres. II] *adanti* 40.7a; *addhi* 34.5a;
attu 20.8a, 23.3d; *adantu* 16.2c, 20.8d
aditi-: *aditiḥ* 11.5b, 37.7a, 40.2c
adṛṣṭahan-: *adṛṣṭahā* 3.1b, 3.2b
adṛṣṭahananī-: *adṛṣṭahananī* 3.4a
adṛṣṭa-: *adṛṣṭāḥ* 3.3a, 15.9a; *adṛṣṭān*
 3.4d, 3.8d; *adṛṣṭānām* 3.5a
ado: 25.4a
adya: 9.5c, 11.4c, 5d, 9d
adha: 6.2c; *adhā* 2.6d
adhama-: *adhamah* 32.6c
adharāñc-: *adharāñcam* 21.1c
adharottara-: *adharottaram* 33.5a;
adharottareṇa 33.5a
adhaspadam: 23.5d, 26.1d, 29.8c
adhi: + abl. 8.3b, 10.10b, 12.7d, 23.4c,
 25.4c, 33.10a, 36.1-2c, 6d, **adhi* 17.6c; +
 loc. 13.8b, 29.3c, 29.4-5c
adhipati-: *adhipatiḥ* 14.4d
adhipā-: *adhipāḥ* 7.8b
adhirāj-: *adhirājam* 4.14d
adhunā: 9.3c
adhyakṣa-: *adhyakṣaḥ* 26.7c;
adhyakṣeṇa 4.1d
adhvan-: *adhvanaḥ* 35.12c
anaḍvah-: *anaḍvān* 1.5d, 15.5d;
anaḍvāham 31.6a
anapatyātā-: *anapatyatām* 23.8b
anapasphuranta-: *anapasphurantaḥ*
 6.1d, 10d, 16.1d; *anapasphurantam* 40.8c

anamīva-: *anamīvam* 28.7d
anāmayitnu-: *anāmayitnubhyām* 18.8c
anāṣṭra-: *anāṣṭram* 28.2c
anu: + acc. 6.2d, 7.6d, 11d, 15.5d, 26.3b
anujāmika-: *anujāmikaḥ* 25.1b
anunmadita-: *anunmaditaḥ* 17.7d;
**anunmaditaḥ* 17.6d
anuvrata-: *anuvrataḥ* 19.2a
anṛta-: *anṛtam* 32.1c, 36.4c, 5c; **anṛtam*
 19.7c; *anṛtena* 32.6d
anṛtavāc-: *anṛtavāk* 32.8b
antar: 10.9c, 15.3c, 22.3b
antara-: *antaram* 13.6b
antarā: 12.3c, 32.5b
antarikṣa-: *antarikṣam* 4.3c, 5.2a, 13.3b,
 22.2a, 40.2b; *antarikṣeṇa* 35.2a-b, 38.4a;
antarikṣasya 26.8c; *antarikṣe* 13.2b, 36.2a
anna-: *annam* 28.2d, 4d; *annasya* 15.1b,
 28.5b; *anne* 36.2b
annabhāga-: *annabhāgaḥ* 19.6a;
annabhāgam 31.2d
anya-: *anyaḥ* 18.3c-d; *anyam* 24.3b;
anyat 31.6b; **anyat* 20.3d; *anye* 6.3c, 4b,
 15.2a²; *anyaḥ anyam* 19.1c; *anyaḥ*
anyasmai 10.6c, 19.5c; *anyaḥ anyasya*
 10.10e; *anye *anyān* 10.7c
anyakṣetra-: *anyakṣetre* 21.7a
anyatrā: 22.1-5d, 6e, 7d, 8-9e
anvañc-: ⁺*anvañcam* 33.6d
ap-: *āpaḥ* 7.1d, 10b, 14.2a, 18.6b, 9a-c;
apaḥ 2.8d, 7.10e, 11b, 36.4a, 8a; *apām*
 7.2b, 4d, 8a, 11a; *apsu* 16.4a, 29.2c
apa [without a verb]: (*jahi*) 14.6a,
 (*mārṣtu*) 24.7d, **apa(mṛjya)* 24.8b; *apā*
 (*mārṣtu*) 24.7c
apara-: *aparam* 27.4d, 38.5d; *aparān*
 6.4a
apaskambha-: *apaskambhasya* 8.3c
apasyā-: **apasyayā* 13.7e
apāñc-: *apāñcaḥ* 4.2c
apāmārga-: *apāmārgaḥ* 24.7a, 25.4d;
apāmārga 23.4b, 23.8c, 24.8c
apāṣṭha-: *apāṣṭhāt* 8.4c
aputrya-: *aputryāḥ* 37.3a
apriya-: *apriyām* 34.2b

apsarasas-: *apsarasah* 17.8a, 26.6d; *apsarasām* 29.2c, 38.6a
abandhukṛt-: *abandhukṛt* 25.1a
abhaga-: *abhagā* 24.5d
abhaya-: *abhayam* 17.3c
abhi-: + acc. 2.4c, 7.5d, 9d, 21.3d
abhitaḥ: 19.6d
abhimanyu-: *abhimanyunā* 4.13a
abhimāti-: *abhimātim* 1.7a
abhimātiśāh-: *abhimātiśāhaḥ* 4.8b
abhiśocana-: *abhiśocanam* 19.7d, 34.1c, 2-4d
abhra-: *abhram* 7.7a; *abhrāṇi* 7.1b
abhri-: *abhribhiḥ* 9.2c
abhva-: **abhvam* 23.7b
√amⁱ-: [pf.] *vyāmiṣe* 36.8a; *samāmiṣe* 36.4a; *niremiṣe* 36.7c; [caus.] ptc. *āmayat* 18.2d
?amamriḥ 27.2a
amartya-: *amartyaḥ* 21.7b; *amartyau* 14.3d
amā: 4.2d, 24.3a
amitaujas-: *amitaujāḥ* 3.4b
amitra-: *amitraḥ* 4.13b
amīvacātana-: *amīvacātaniḥ* 18.9b
+amutaḥ: 4.10a
**amutra*: 31.8a
amṛta-: *amṛtam* 7.8d, 19.8c; *amṛtena* 35.10a-b; *amṛtasya* 8.8c, 16.2a, 2d, 3b; *amṛtā* 31.9b
amba: 1.3a
ayakṣma-: *ayakṣmam* 28.7d, 30.9d
ayajamāna-: *ayajamānam* 27.6a
ayajvan-: *+ayajvanaḥ* 30.2e
ayana-: *ayanam* 20.2a, 20.2d
ayam [pron.]: *ayam* 12.1b, 13.7b, 18.5d, 7a-d, 20.2c, 33.4a, 37.2d, 40.7b; *idam* 8.7d, 8a, 11.2a-b, 13.4d, 20.2a-b, 20.6a, 26.2a, 31.3c, 4a, 37.4d, 38.1d; *imam* 1.5b, 4.10c, 5.1b, 9b, 6.8c, 14.8d, 16.1a, 1d, 8d, 17.6a, 18.5a, 37.6c, 40.2a, 3c; *enā* 22.9d; *asmai* 6.1c, 10c, 8.2d, 11.4d, 31.2c, 38.7a; *asya* 1.1d, 2.2c, 3a, 5a, 9.8b, 22.8b, 27.8a, 32.2a-c, 32.3a, 5c, 33.4b, 37.2b, 40.7a; *asmin* 4.3d, 4.7b, 32.3d; *imau* 18.3a; *ime* 10.7b, 21.3a, 32.2a, 40.2d; *eṣām* 4.2d, 15.8a; *iyam* 2.1a, 10.1a, 4a, 32.3a; *imām* 28.9a, 33.1a, 37.5d; *anayā* 24.6a; **anayā* 33.3d; *asyai* 1.1c, 37.2c, 6a, 7c; *asyāḥ* 12.7c, 27.7b, 31.9a, 37.2a, 3a-b, 6d; *asyām* 37.5b; *imāḥ* 9.3c, 15.3a, 15.4a, 30.6a; *āsām* 15.4d, 9d; *āsu* 15.4c
ara-: *arāḥ* 19.6d
arasa-: *arasaḥ* 8.5a; *arasa* 8.5d; *arasam* 8.5b, 8.5d, 8.8d; *arasasya* 8.5c; *arasāḥ* 24.1d; *arasān* 3.1d, 3.2d
arāti-: *arātim* 26.3-6c, 7d-9d; *arātyāḥ* 26.1a, 2c; **arātīn* 6.8b
arāyi-: *arāyyaḥ* 23.7b, 24.7d, 8b
aripra-: *ariprāḥ* 2.6d
ariṣṭa-: *ariṣṭāḥ* 4.5d, 15.3d, 16.7c
ariṣṭatāti-: *ariṣṭatātaye* 17.8f; *ariṣṭatātibhiḥ* 18.2b
arka-: *arkam* 34.5a; **arkāḥ* 7.4b
arciṣ-: *arciṣā* 20.3b
ardha-: **ardhāt* 2.5d; *ardhe* 21.2b
aryaman-: *aryamā* 39.1c, 5b, 6b; *aryaman* 39.2b, 4b, 7b; [aryaman] 39.3b
arvāñc-: *arvāñ* 7.10d; *arvāk* 22.1b; *arvāñcam* 4.9a, 10a
alpa-: *alpaḥ* 21.4d; *alpe* 32.3d
√avⁱ-: [pres. I] impv. *sam avantu* 7.6a, 7b; [inf.] *avase* 31.8d
avaram: 9.5d
aban(d)dhra-: **abandhraḥ* 32.8d
avicartya-: *avicartye* 38.8b
avitar-: *avitāram* 4.11a
avithura-: *avithuraḥ* 2.5d
aviduṣṭa-: *aviduṣṭaḥ* 28.3a
avidvaṃs-: *avidvān* 36.4c; *aviduṣaḥ* 24.2b
avidveṣa-: *avidveṣam* 19.1b
aviyūtha-: **aviyūtham* 28.8c
aviṣa-: *aviṣam* 16.4c
aviṣyu-: **aviṣyavaḥ* 3.3b
avihruta-: *avihrutam* 12.5d
√asⁱ-: [pres. IX] *aśnāmi* 33.7a; impf. *prāśnītām* 14.4b; impv. *prāśnantu* 14.8d; ptc. **prāśnatī* 33.2c; [pass.] ptc. *+aśyamānaḥ* 40.1b
aśantaram: 34.1b
aśam: 34.1a

aśman-: *aśmānaḥ* 24.3c
aśva-: *aśvaḥ* 21.8a, 28.6d, 38.5a; *aśvam* 36.7d; *aśvasya* 7.10c; *aśveṣu* 29.4c
aśvajit-: *aśvajit* 4.10b
aśvin-: *aśvinā* 4.8c, 11.6c, 26.2d; *aśvinoḥ* 15.8b, 30.7c, 40.1a
aṣṭama-: *aṣṭamī* 35.12b
√as- ‘be’: [pres. II] *asmi* 33.3a; *asi* 1.7d, 8.7b, 9.3a, 14.1a, 3a, 6c, 16.7a, 20.7a, 25.1a, 1b, 2a, 3a, 3c, 3d, 32.6b, 33.2a-b, 36.8e; **asi* 14.5a; *asti* 25.2d; *stha* 19.5d, 35.1f, 11f, 39.3c; *santi* 34.3c; subj. *asat* 17.6d, 25.6a, 30.9c; *asati* 18.5d; opt. *syāma* 4.5d, 39.7d; impv. *astu* 4.1a, 3c, 4-5b, 9c, 10.3a, 3c, 6b, 16.5c, 7d, 19.8d, 27.4c, 28.7d, 30.4c, 7c, 32.6c, 35.12d, 36.1-5d, 6-7e, 8f, 40.2d, 5d, 6b, 7c; *santu* 4.3a, 8.6c, 24.1d; ptc. *sat* 2.5d; *sataḥ* 2.2d
√as- ‘shoot’: [pres. IV] impf. *āsyān* 8.6b; impv. *vi asya* 13.6b; *adhi ... asyantu* 21.1d; [aor.] *āsthat* 8.3a
asant-: *asataḥ* 2.2d
asi-: *asinā* 15.9c
asimant-: *asimatīm* 10.10a
asunvaka-: **asunvakān* 27.7a
asunvant-: *asunvantam* 27.6a
asu-: **asum* 16.4d
asura-: *asuraḥ* 7.10e; *asurān* 25.4a; *asuraiḥ* 26.9a
asureṣita-: *asureṣitāḥ* 20.4a
asurya-: **asuryam* 27.7d
asṛk/asn-: *asnā* 10.9b
asau [pron.]: *asau* 3.1a, 2a, 32.3b; *amum* 14.7a, 25.7d; *amuṣya* 9.8d, 33.7-9c; *amī* 6.8d, 26.8b; *amuṣyāḥ* 26.2b
astam: 7.3d
asvaka-: *asvakam* 32.9c
**aha* 24.7c
aham [pron.]: *aham* 4.4c, 8.3-4d, 14.5d; 16.8a, 20.1d, 24.6a, 27.5a, 6d, 28.4a, 29.1a, 8d, 30.2a, 33.3a, 3c, 8-9d, 37.7c; *mām* 4.4d, 4.12c, 4.14c, 14.7c; *mā* 14.7b, 23.2d, 25.8a-b, 33.1b, 1d, 11c; *mahyam* 4.1c, 3d, 4-5a, 31.8a, 35.1c, 11c, 40.6d; *mat* 14.5c, 23.4c, 24.7b; *mama* 4.1a, 3a, 3c, 4a, 5b², 26.2b, 40.7d; *me* 4.4b, 12a-b, 11.4c, 17.6a,

18.7a-b, 18.7c, 26.4a, 7c, 27.1a, 30.4c, 35.1f, 11f, 37.6c, 40.1-2b, 6a, 7d; *mayi* 29.1-2d, 7d, 8a², 8b²; *vayam* 1.6c, 4.1b, 6.3b, 9a, 9.2c, 11.2d, 20.4c, 23.8c, 30.2d, 38.3b, 39.2a; *asmān* 4.12d, 25.5d, 27.4c; *asmabhyam* 4.13d, 24.5c, 39.4a; *asmat* 21.1d, 22.1-5d, 6e, 7d, 8-9e, 39.8c; *asmākam* 4.9c, 10d, 16.7c, 38.3c; *naḥ* 1.2a, 7a, 4.2b, 5c, 6-7a, 7c-d, 10c, 11d, 13-14a, 6.7c, 7.8c, 10e, 14.8a, 15.1d, 3b, 17.2c, 21.1a, 2-3c, 5a, 5-7d, 22.9b, 23.5b, 5d, 24.8d, 27.8c, 28.1b, 2c, 5a, 6c-d, 7-8a, 8b-c, 9a, 31.9c, 33.10c-d, 39.2c, 3a, 3c, 6a
ahar: *ahar* 2.6c; *ahnā* 24.1b
ahardivi: 11.3d
ahi-: *ahiḥ* 10.10d
ahimsant-: **ahimsan* 12.3c; *ahimsantīm* 31.9d; *ahimsantīḥ* 1.5b
ahutād-: *ahutādaḥ* 15.2a, 6c; **ahutādbhyaḥ* 15.1c
ahṛṇīyamāna-: *ahṛṇīyamānāḥ* 16.5b
ahrasta-: **ahrastāḥ* 28.3a
ā: + abl. 7.10a, 18.3b², 40.7
ākūti-: *ākūtiḥ* 4.4b, 15.8c
ākhu-: *ākhuḥ* 20.8b; *ākhoḥ* 20.6c, 7c
āgas-: **āgasi* 26.5d
āṅgirasa-: *āṅgirasasya* 30.9a
ājaddviṣ-: *ājaddviṣaḥ* 13.8a
ājya-: *ājyam* 28.6a
āñjana-: *āñjanam* 11.2c
ātaptar-: *ātaptā* 6.3a
ātmakṛta-: *ātmakṛtam* 18.6d
ātman-: *ātmānam* 1.2c; *ātmanaḥ* 11.8a
āditya-: *ādityāḥ* 4.14c, 14.8c; *ādityāsaḥ* 39.4d, 5a; *ādityebhiḥ* 37.6b
ānandin-: **ānandinīḥ* 7.14d
√āp-: [pres. V] *pra* ⁺*āpnoṣi* 25.2e; *āpnoti* 13.3d; [pf.] *sam āpa* 27.7d
āmana-: **āmanam* 10.2c
āmapātra-: *āmapātre* 36.5b
āmapeṣa-: **āmapeṣān* 36.5b
āma-: *āme* 23.6a, 6c
āyatpatra-: *āyatpatraḥ* 6.2c
āyu-: *āyum* 27.2c
āyudha-: *āyudham* 33.2b

āyus-: *āyuh* 22.9b, 39.8d; *āyusā* 15.4d, 9d
āraṇya-: *āraṇyāḥ* 22.5b
āre-: 19.7e, 34.6a
āroka-: *ārokaḥ* 6.10a
ārtacela-: *ārtacelaḥ* 10.8d
√āvay-: [pres.] impf. *āvayat* 8.2b
āsā-: *āsām-āsām* 7.9a
āsāraiṣin-: *āsāraiṣī* 7.3d
?āsām 34.6d
āśi-: *āśīḥ* 4.5b
√ās-: [pres. II] *āsate* 26.8b; opt. *upāsīya* 40.8d; impv. *āstām* 32.8c; [na-ptc.] *āsīnāḥ* 1.4c
āsan-: *āsan* 16.2d
āsnāna-: *āsnānam* 37.1c
āsya-: *āsyam* 20.5d
√āh-: [pf.] *āhuḥ* 29.7c
√i- ‘go’: [pres. II] *eṣi* 25.2c; *eti* 2.1a, 25.6b, **anu eti* 6.1b, *ud eti* 6.2d; *pratīmaḥ* 31.8d; *yanti* 22.6a, *anu yanti* 38.2c, *viyanti* 19.4a, 22.6b; subj. *nir ā ayasi* 12.2c, *ā ayasi* 12.3d; *apa ... ayat* 1.1d; *ā ayati* 30.5c; impv. *ihi* 7.10d, 9.4d, *apa ihi* 1.2a-b, 20.1a, *parā ihi* 9.5d, 28.3a, 31.5c, *pra ihi* 13.6a; *etu* 7.3c-d, *ā etu* 31.9c, *prati etu* 28.1b, 7b, *vi etu* 22.1-5d, 6e, 7d, 8-9e; *apa ita* 1.5a, *api ... ā ita* 16.4d, *ā *ita* 13.8c, 19.5c; **itāt* 31.4a; *yantu* 4.2c, 15.7a, *ā yantu* 37.6c, *sam ... yantu* 7.1b; ptc. *udāyan* 3.1c-d; *āyataḥ* 34.8d; [pres. I] med. impv. *palāyasva* 34.6a; [ta-ptc.] **ite* 12.4b; for *īyate* see s.v. *√i-*.
ilā-: *ilām* 31.2c; *ilānām* 16.5a
it-: 1.1c-d, 10.7d, 18.9a, 19.8c, 25.6c, 26.2c, 27.1a, 33.6b, 38.3c
itaḥ: 1.4b, 5a, 4.9d, 6.7b, 8.1d, 9.3b, 21.3d, 23.2d, 7d
iti: 23.2d, 29.1a, 33.7b, 36.8d
itthā: 2.5c, 9.4a
ityā-: **ityā* 27.6c; *ityām* 27.6b
√idh-: [pres. VII] med.ptc. *indhānāḥ* 4.1b; [pass.] *sam idhyase* 14.3b; [ta-ptc.] *samiddham* 36.4b, 8b
indra-: *indrah* 1.4b, 4.11d, 12.8c, 17.5d, 25.8c, 26.7b, 28.7c; *indra* 4.7d, 13b, 11.2b, 26.3c; *indram* 4.9b, 4.10a, 4.11a, 4.11a, 4.11b, 4.11c, 39.5d; *indreṇa* 17.2d; *indrāya* 35.9ab; *indrasya* 28.3b, 38.5a
indravant-: *indravantaḥ* 4.3b
indrāgni-: *indrāgnī* 4.8c, 11.3c, 37.3d; *indrāgnibhyām* 4.14b
indrāñi-: *indrāñī* 11.5a
indriya-: *indriyam* 33.10d
irā-: *irayā* 1.5d; *irāḥ* 15.7b
iriṇa-: *iriṇā* 7.11d
irya-: *iryaḥ* 16.5d
iva: 1.6b, 3.5-6d, 7b, 7-8d, 9.4b, 11.8c, 12.3a, 14.5d, 19.1d, 6d, 8c, 24.2c, 25.1a, 1d, 2c, 3b, 26.5d, 27.5b, 30.6d, 32.8d, 33.7d, 8-9b, 34.7b, 40.4-5b; **iva* 10.10d; **iva* 13.5b
?ivasā 26.3d
√iṣ- ‘look for’: [pres. I] subj. *ichāt* 33.1d; impv. *icha* 27.6a, 6c, *anu icha* 33.6a; med. ptc. *ichamānā* 34.9d
√iṣ- ‘send’: [ta-ptc.] *iṣitaḥ* 20.8b; *iṣitā* 26.9a-b; *iṣitāḥ* 20.4b
iṣ-: *iṣam* 15.2d, 28.3d, 31.8c
iṣu-: *iṣo* 8.5a
iṣudhi-: *iṣudheḥ* 12.3a; *iṣudhau* 29.4b; *iṣudhīn* 10.6d
iṣumant-: *iṣumatīm* 10.10a
iha: 3.3b, 4.4d, 6b, 9a, 6.8d, 9.3d, 4a, 15.2c, 20.2d, 21.4c, 8a-b, 27.1d, 30.5c, 6e, 7a, 7c, 31.3b, 32.2a, 37.6a
√i- ‘haste’: [pres. IV] med. *īyase* 18.4d; *īyate* 32.9d
√īkṣ-: [caus.] *sam īkṣayati* 7.2a
√īṅkhay-: [denom.] med. **preṅkhayante* 9.6b
√īr-: [caus.] impf. *airayan* 13.3a; impv. *ut īrayata* 7.4a; ptc. *īrayan* 7.10b
√īs-: [pres. II] med. *īsāte* 22.4a; *īsate* 26.8c; ptc. *īsānam* 23.1a; *īsānau* 22.8a
u: 1.3d, 10.8a, 12.1c, 13.7a, 18.1c, 9a, 19.4b, 20.5b, 21.4d, 7d, 25.1c, 31.4b, 32.3c, 9a-c, 33.1b, 1d, 39.8c; **u* 21.7c; *ū* 39.6a
√ukṣ-: [pres. VI] impv. *sam ukṣata* 18.6b
ukṣan-: *ukṣā* 15.5d

ukhā-: **ukhā* 9.4b; *ukhām* 40.3a;
ukhāyām 13.5b
ugra-: *ugrah* 25.8d, 26.4d; *ugram* 4.14d,
 39.5c; *ugrā* 11.5c; *ugrau* 22.8c; *ugrāyai*
 1.1b
 +*uccā*: 2.3d
uccaiḥ: 14.7a
uccaiḥśloka-: *uccaiḥślokaḥ* 14.1b
uta: 7.6b, 8.2d, 4b, 5c, 9.6b, 7a-b, 11.5b,
 13.3b, 16.5a, 5c, 17.1b, 18.1a, 1c, 19.3b,
 22.1b, 3-5b, 25.1a-c, 3c-d, 27.7b, 28.5b,
 9b, 29.5b, 6-7a, 30.7b, 32.3a-d, 32.9a, 9c,
 36.1a, 38.5d, 40.4c, 5c; **uta* 32.9b
utkhātamanyu-: *utkhātamanyuḥ* 10.5c
uttama-: *uttamaḥ* 29.8d; *uttamam* 6.9d;
uttamā 30.8c
uttara-: *uttaram* 6.9b
uttānapād-: *uttānapādam* 10.4d
utsa-: *utsam* 40.4b, 8a; *utsāḥ* 7.6b
udaka-: *udakasya* 20.2a; *udake* 32.3d
 ?*udaddhi* 34.7d
udadhi-: *udadhim* 7.3a, 7.10b, 15.7c
udara-: *udaram* 32.8c
udardana-: +*udardanī* 10.5a
udābhiṣikta-: *udābhiṣikte* 29.3b
udraja-: *udrajam* 21.6b
unmādana-: *unmādanam* 34.4b
upadhāna-: *upadhānena* 28.8b
upanāha-: *upanāhena* 28.9c
upama-: *upamāḥ* 2.2c
upariṣṛś-: *upariṣṛśaḥ* 4.14c
upastha-: *upasthe* 37.8d
ubha-: *ubhā* 4.8c, 11.6c, 26.6b, 38.5c;
ubhau 31.8b
ubhaya-: *ubhaye* 15.2b
ubhayā: 3.3b
ubhayādat-: **ubhayādat* 36.7d;
ubhayādataḥ 1.8b
uru-: **uru* 4.6a; *urvīḥ* 4.6a
urugāya-: *urugāyaḥ* 14.5a
uruloka-: *urulokam* 4.3c
uruvyacas-: *uruvyacāḥ* 4.7a
urvarā-: *urvarā* 11.8c
ulapa-: *ulapam* 3.7d
ululā: 17.2b, 34.2a
ulūkhala-: *ulūkhale* 13.5a

ulba-: *ulbam* 12.6c
uṣṇiha-: *uṣṇihāḥ* 33.4c
ūti-: *ūtaye* 24.1c, 39.3-4a
ūrj-: *ūrjam* 6.1d, 10d, 15.2d, 28.3d,
 31.8c, 40.8c; *ūrjā* 16.4b
ūrdhva-: *ūrdhvaḥ* 13.6a
 √*r-* ‘move, rise’: [pres. III] *abhīyarti*
 2.8a; med. impv. *pra īratām* 15.7b; [pf.]
āritha 18.6d
 √*r-* ‘reach’: [pres. I] impv. *sam ṛchatām*
 10.8c; *ṛchatu* 25.6d
 √*ṛc-*: [pres. I] impv. *arca* 14.6b
ṛc-: *ṛk* 5.4a; *ṛcā* 13.4a
ṛjīṣa-: *ṛjīṣam* 14.1e
ṛtāvṛdh-: *ṛtāvṛdhaḥ* 11.4b
ṛtu-: *ṛtubhiḥ* 14.8d, 16.5c
ṛteṣṭhā-: *ṛteṣṭhāḥ* 2.6a
ṛtvij-: *ṛtvijam* 37.2b
 √*ṛd-*: [caus.] subj. *ardayāti* 7.10b; impv.
ardaya 7.3a, 10.4d, 27.2c (+ vi)
ṛbhu-: *ṛbhavaḥ* 17.3a
ṛśyapucha-: +*ṛśyapucham* 34.9a
 √*ṛṣ-*: [pres. VI] impv. *sam ṛṣa* (?) 34.6d;
 ptc. *udṛṣan* 9.4d
ṛṣabha-: *ṛṣabhaḥ* 1.6b; *ṛṣabham* 31.6d;
ṛṣabhasya 15.5c
ṛṣi-: *ṛṣayaḥ* 15.8a, 29.7d, 33.11b; *ṛṣibhiḥ*
 28.4a; *ṛṣibhyaḥ* 14.7c; *ṛṣīṇām* 33.2b,
 33.10b
eka-: *ekasya* 38.8c
ekapātra-: *ekapātraḥ* 14.2c
ekaśnuṣṭi-: +*ekaśnuṣṭin* 19.8b
ekādaśa-: **ekādaśaḥ* 3.6b
 √*ej-*: [caus.] impv. *ejaya* 34.7b
etu-: *etoh* 40.7d
ena- [pron.]: *enam* 11.8a, 13.2c, 31.4c,
 32.10a, d, 33.3d, 40.4d; *enān* 3.7a, 10.10d;
enām 31.9d; *enāḥ* 16.5d
enas-: *enaḥ* 4.4c; *enasah* 11.3c, 17.3b, d,
 18.6c
eva: 2.7a, 30.7c, 32.6a, 39.8c, 40.6d; *evā*
 12.7c, 17.3-4c, 30.3-4c, 35.1c, 11c
eṣa [pron.]: *eṣa* 2.5c, 40.6a; *eṣaḥ* 31.5d,
 40.5d; *etat* 4.5c, 11.3a, 15.1b, 16.6a, 7d,
 17.7b, 28.4c, 7a; *etam* 2.1c, 13.4c, 15.1c,
 40.6c; *etena* 7.10d; *etām* 16.4b

aitar-: *aitā* 31.5d
ojas-: *ojasā* 2.8a, 27.2a-d; *ojasaḥ* 22.2b
ojman-: *ojmānam* 25.8d
odana-: *odanaḥ* 13.4b, 14.2c, 8b, 40.7b;
odana 13.2d; *odanam* 14.4a, 31.2c, 40.3c
odanapāka-: *odanapākaḥ* 13.3d
opaśa-: *opaśaḥ* 34.3b
oṣadhi-: *oṣadhiḥ* 20.7b; *oṣadhe* 1.7-8d,
8.7b, 23.1d, 25.2e, 4c; *oṣadhyā* 24.6a;
oṣadhayaḥ 7.2d, 4d, 14d, 15.7b, 22.6a,
30.1a; *oṣadhīḥ* 23.2c; *oṣadhīnām* 7.8b,
25.3a, 30.7a; *oṣadhībhiḥ* 26.6a, 35.5a-b
ka- [pron.]: *kaḥ* 32.2c; *kim* 9.8d, 15.6a,
22.3a
kaṅkatadantī-: *kaṅkatadantya* 9.1b
kaṇva-: *kaṇvena* 25.2b; *kaṇve* 9.5c;
kaṇvāḥ 9.3b
katama-: *katamat* 4.4c; *katame* 21.4b
kam: 30.3b
karīṣin-: *karīṣiṇam* 16.8a
kartar-: *kartāram* 25.6d
kavaca-: *kavace* 29.4b
kavi-: *kaviḥ* 2.7d; *kavayaḥ* 28.3c
kaśipu-: *kaśipune* 32.10b
kaśyapa-: *kaśyapaḥ* 28.4c
kāma-: *kāme* 4.3d
√kāmay-: [denom.] med. *kāmayante*
21.4a
kālmāṣeya-: *kālmāṣeyasya* 34.8c
kārya-: *kāryam* 34.6c; *kāryasya* 30.5d
√kāś-: [int.] ptc. *avacākaśat* 38.4b
kās-: *kāsam* 21.6b
kikṛśa-: ⁺*kikṛśāḥ* 15.9b
kiti-: *kityā* 9.2a
kila: 21.2d
kilāsaśīrṣa-: *kilāsaśīrṣaḥ* 21.2d
kīlāla-: *kīlālam* 31.2d
kukṣi-: *kukṣau* 32.3c
kutsa-: *kutsam* 27.2c
kunaṁnamā-: *kunaṁnamā* 38.7b
kumāra-: *kumāraḥ* 12.6c; *kumāram*
12.7d, 37.8d; *kumārān* 21.5c
kumārī-: *kumāryaḥ* 21.5d
kumbha-: *kumbhe* 10.2b
kumbhī-: *kumbhī* 13.4a
kurīra-: *kurīram* 34.3b

kurmala-: *kurmalāt* 8.4c
kūpa-: *kūpaḥ* 30.4a
√kṛ-: [pres. V] *kṛṇomi* 16.4c, 19.1b, 8a,
24.1c, 27.6d, 34.4-5b; **kṛṇoti* 31.1d;
kṛṇmaḥ 4.10d, 19.4c, *niḥ kṛṇmaḥ* 37.4d;
**kṛṇmaḥ* 11.2d; *kṛṇutha* 18.1d; subj.
kṛṇavat 17.6c; impv. *kṛṇu* 14.7b, 35.12c;
kṛṇotu 4.9d, 17.3c, 28.2c, 4-5d, 7c, 8-9d,
37.5d; *kṛṇutām* 37.3d; *kṛṇuta* 15.6b;
kṛṇvantu 18.9d; *kṛṇvan* 12.3b; med. impf.
nirakṛṇvata 25.4b; impv. *kṛṇvāthām* 26.1d;
ptc. *kṛṇvānāḥ* 1.8c; [pres. VIII] *kuru* 34.2a,
6c, *prati kuru* 34.5d; med. *kurve* 33.7a;
[aor.] *akar* 3.1-2d; *akarma* 16.3a; *akran*
4.14d, 21.3c, 29.1d, 7d; subj. *karat* 1.1c;
karātha 4.6a, 16.3d; impv. *kṛdhi* 1.3d,
10.5d; [pf.] *cakāra* 8.8d, 24.5a, 5c, 30.2b;
cakruḥ 23.6a, 6c, 24.6c, 37.2c; ptc. *cakruṣe*
24.4c; med. *cakre* 23.1c; [int.] impv.
karikratu 17.2b, 24.3d; [gd.] *kṛtvā* 24.2-3a,
32.9c; *ākṛtya* 25.7c; *nikṛtya* 13.8d; [ta-ptc.]
kṛtaḥ 8.6d; *kṛtam* 34.1d, 36.8c; *kṛtasya*
30.5d; *saṁskṛte* 31.5a
√kṛt-: [pass.] ptc. *parikṛtyamānaḥ* 32.8d
kṛtti-: ⁺*kṛtṭyā* 28.9b
kṛtyā-: *kṛtyā* 25.7c; *kṛtyām* 23.6c, 24.2a,
4c; *kṛtyāḥ* 24.6b
kṛtyākṛt-: *kṛtyākṛtaḥ* 23.6d, 25.1c;
kṛtyākṛtam 25.7d
kṛtvān-: *kṛtvārīḥ* 24.1d
kṛśagu-: *kṛśaguḥ* 7.3d
kṛṣi-: *kṛṣyām* 29.7d
kṛṣṭi-: *kṛṣṭayaḥ* 30.6b
kṛṣṇavartani-: *kṛṣṇavartaniḥ* 20.3a
√kṛ- ‘scatter’: [pres. VI] impv. *saṁ kira*
30.5b
√kṛ- ‘praise’: [int.] impv. ⁺*carkṛdhi*
34.8c
√klp-: [caus.] *kalpayati* 22.7b; subj. *anu*
kalpayāti 15.5b; [aor.] *saṁ acīklpam* 12.5a;
[ta-ptc.] *klptaḥ* 12.6d; *klptam* 16.5c
keta-: *ketasya* 38.6c
kevala-: *kevalaḥ* 4.9c
keśa-: *keśena* 38.8c; *keśāḥ* 34.2d, 3a
keśin-: *keśī* 38.1a², 1b-d
kośa-: *kośaḥ* 32.8d; *kośam* 7.14a

√*krand-*: [pres. I] impv. *abhi krandā* 7.3a; [int.] ptc. *kanikradat* 2.8d

√*kranday-*: [pres.] impv. *ā krandaya* 34.2a

√*kram-*: [pres. I] med. *vi kramasva* 31.8b; [pf.] *cakramitha* 36.8d; [aor.] *ati ... akramīt* 31.6b

krimi-: *krimayah* 15.9b; *krimīṇām* 3.5c, 7c, 8b

krodha-: *krodham* 19.7c

klomaśvaya-: **klomaśvayah* 15.3b

kṣatriya-: *kṣatriyam* 5.6a

√*kṣā-* ‘rule’: [pres.] *kṣayati* 6.2a

kṣāman-: *kṣāman* 2.6b

√*kṣi-* ‘dwell’: [pres. II] *ā kṣiyanti* 6.4b; [pres. I] *ā kṣayati* 38.5c (NB)

√*kṣi-* ‘destroy’: [aor.] inj. *kṣeṣṭa* 40.1b

kṣip-: **kṣipah* 15.8b

kṣipradhanvan-: *kṣipradhanvānau* 22.8c

kṣīra-: *kṣīram* 16.4c; *kṣīrasya* 15.1a

kṣudhāmāra-: *kṣudhāmāram* 23.8a

kṣetra-: *kṣetram* 4.12d, 36.7d; *kṣetre* 24.6c, 29.7d

kṣetrabhāga-: *kṣetrabhāgam* 21.2a

kṣetriya-: *kṣetriyam* 24.7b; **kṣettriya* 17.1b

√*kṣvid-*: [pres. I] impv. *upa kṣveda* 34.7a

khanitar-: *khanitārah* 8.7a

khala-: *khaleṣu* 30.3d

khādira-: *khādireṇa* 9.1a

√*khid-*: [pres. VI] ptc. *ākhidantīh* 9.8a; *vikhidantīh* 9.8a

√*khyā-*: [ta-ptc.] *saṃkhyātāh* 32.5c

gaṅgaṇa-: *gaṅgaṇam* 34.5d

gaṇa-: *gaṇāh* 7.5a; *gaṇaiḥ* 18.5b

gadohanī-: *gadohanī* 9.5b

gandha-: *gandhena* 20.7a

gandharvā-: *gandharvāh* 26.6c; *gandharvāṇām* 29.2c, 30.8a, 38.6a

√*gam-*: [pres. I] *gacha* 12.2a, 14.1b, 21.8d; *gachatu* 26.4b; [med.] *sam gachasva* 13.1b; [aor.] *ā agamam* 18.2a; *ā agan* 31.3c, 4a; *ut aganma* 6.9d; [pf.] *ājagāma* 28.5a, 5c, 36.3c; [gd.] *saṃgatya* 9.8c, 11.7c; [ta-ptc.] *āgatāh* 9.3c

garutmant-: *garutmān* 8.2a

gargara-: *gargarāh* 7.11a

garbha-: *garbhaḥ* 12.6a, 6b, 37.3b, 8c; *garbham* 5.1-9a, 12.8a-d, 37.7a; *garbhān* 9.6c, 7d; *garbheṣu* 15.3c

gav-: *gauḥ* 9.5c, 26.3b, 31.1c; *gām* 31.3d, 36.7d; *gavi* 20.6a; *gāvah* 15.4a, 5a, 17.4a, 21.8b; *gāh* 15.3a; *gobhyaḥ* 24.6c; *goṣu* 11.1d, 29.1c

gavya-: *gavyam* 2.5a

gavyūti-: *gavyūtim* 16.4b

√*gā-* ‘go’: [root aor.] *upa ... ā aguḥ* 14.8a, inj. *ni gām* 4.4c; prec. *ati geṣma* 6.8c

√*gā-* ‘sing’: [pres. IV] *abhi gāya* 34.8a; *upa gāyantu* 7.5a

gāyatrī-: *gāyatrī* 14.3a

√*gāh-*: [gd.] **pragāhya* 36.4a, 8a

gir-: *giram* 33.9d

giri-: *giriḥ* 8.7c

√*gup-*: [ta-ptc.] *guptah* 40.6b, 7c

guṣpita-: *guṣpitā* 37.2a

√*guh-*: [ta-ptc.] *gūlhaḥ* 33.5b

guhā-: 6.3c, 16.6b

grha-: *grham* 1.5b, 24.2b, 28.9b; *grhasya* 1.4c; *grhāt* 1.1d; *grhe* 19.4c, 30.2e; *grhāh* 21.8b; *grhebhyaḥ* 1.2a, 13.1d

grhapatnī-: **grhapatnyāh* 30.8b

√*gī-*: [pres. VI] *girāmi* 33.9a, *sam girāmi* 33.9a, 9d; ptc. *saṃgiran* 33.9c

gojit-: *gojit* 4.10b

gotama-: *gotamaḥ* 28.4e

goduh-: *godhuk* 31.2b

gopa-: **gopah* 28.1a

gopati-: *gopatim* 31.5a

gopā-: *gopāh* 4.2b, 16.5d

goṣṭha-: *goṣṭham* 16.8d, 28.3b

gaurya-: *gauryam* 39.8a

√*grabh¹*:- [aor.] *agrabham* 3.3c; [pf.] *jagrabha* 11.7a; *pratijagrabha* 28.6a

√*grah-*: [pres. IX] *prati grhṇāmi* 28.4b; *prati grhṇīmah* 31.9d; impv. *grhṇātu* 17.4d, *prati grhṇātu* 28.7a; *prati grhṇantu* 15.1d; ptc. *pratigrhṇatīh* 15.5c; [fut.] *grahīsyati* 21.2d; [gd.] *vigrhya* 7.13d

grahaṇa-: *grahaṇīh* 9.3d

grāma-: *grāme* 10.9c

grāmya-: *grāmyāsaḥ* 22.5b

grāvan-: *grāvāṇam* 36.7a
grāhi-: *grāhiḥ* 21.2d; *grāhyāḥ* 17.6b
gha-: 23.3b
gharma-: *gharmaḥ* 13.2a; *gharmam* 2.1d, 16.2a
√ghas-: [pf.] *jaghāsa* 28.6b
ghuṇa-: *ghuṇasya* 20.6c, 7c; *ghuṇāḥ* 20.8d
ghuṇajambhana-: *ghuṇajambhanī* 20.7b
ghṛta-: *ghṛtam* 6.1c, 10c, 16.6a, 31.2d; *ghṛtena* 18.6a-c
ghṛtaprṣṭha-: *ghṛtaprṣṭham* 14.3d
ghṛtavant-: *ghṛtavat* 16.3d
ghora-: *ghoram* 37.1c; *ghorāḥ* 9.6b
ghoṣin-: *ghoṣiṇaḥ* 7.5b
ca-: 1.4b, 2.2d², 4b, 5d, 3.3a², 6a², 6b, 4.12b, 9.3d, 11.7a, 7b, 12.8c², 13.3a, 5a, 14.4a², 15.3c, 9a², 9b, 16.1a², 6c, 17.4a-b, 19.4b, 20.4b, 21.1a², 1b, 23.5a-b, 24.7b, 26.5a-b, 6d, 8a-b, 9a-b, 28.2b, 6a, 6d, 29.3a-b, 29.4a-b, 5a, 6b, 30.3a², 3d, 5d, 32.2c, 4a, 7c, 33.10d, 36.1b, 2a, 39.2d
cakṣuṣ-: *cakṣuḥ* 22.9a
catur-: *caturaḥ* 7.13d; *catasraḥ* 4.1c, 30.8b
catuṣpad-: *catuṣpadaḥ* 22.8b; *catuṣpadām* 22.4b
cana-: 4.4c, 9.8d, 15.6a, 21.4b, 22.3a
candra-: *candreṇa* 28.6b; *candrāya* 35.4a-b
√car-: [pres. I] *carāmi* 33.1c; *carasi* 1.6a; *carati* 10.9c, 15.5d, 26.3a, 32.4b; *carataḥ* 22.8a; *caranti* 10.7a, 29.1b, *anu caranti* 6.3d, *pra caranti* 32.2a, *pracaranti* 22.6c, *saṃ caranti* 15.2b; subj. **carāsi* 34.9d; impv. *cara* 20.1a, 3c; ptc. *caran* 38.6b; *carantaḥ* 19.5b
carāṇa-: *carāṇe* 38.6b
carman-: *carmaṇā* 9.2b
carṣaṇi-: *carṣaṇīnām* 39.6d
√cakṣ-: [pres. II] med. vi *caṣṭe* 32.5a
√cal-: [caus.] impv. *abhi cālaya* 34.7a, *prati cālaya* 34.8d
cit-: 1.8c, 8.3b, 39.8a; *?cit* 27.2a; **cit* 27.2c
√cit-: [ta-ptc.] *cittam* 4.2d

cittin-: *cittinaḥ* 19.5a
citra-: *citrāḥ* 14.2b
cukākaṇī-: *cukākaṇi* 3.4c, 6c, 7a
√cṛt-: [ta-ptc.] **vicṛttāḥ* 36.2b
cettar-: *cettāram* 4.14d
cela-: *celam* 9.7a
√cyu-: [ta-ptc.] *pracyutāḥ* 7.9c
√chand-: [aor.] *acachadan* 27.1a
chāga-: *chāgaḥ* 28.6d
√chid-: [pres. VII] *chinadmi* 15.9c; *ā ... chinatti* 32.10a; impv. *ā chindhi* 25.1d; *chintam* 26.1b; [gd.] *vichidya* 26.1c
chinnahasta-: *chinnahastaḥ* 10.9c
jagat-: *jagat* 15.7d
√jan¹-: [pres. IV] med. *jāyate* 26.9c, **saṃ ... jāyate* 27.1d; impf. *ajāyata* 27.8b; *ajāyathāḥ* 25.4d; impv. *jāyatām* 11.1c, 8b, 37.6d; *jāyantām* 7.2d; ptc. *jāyamānaḥ* 22.2b; *jāyamānasya* 27.3d, 4a, 5c; [aor.] *janiṣṭa* 2.6c; [pass.aor.] *ajani* 10.4c, 10.5c; [pf.] *jajñiṣe* 3.4c; *jajñe* 2.5c, *pra jajñe* 2.3a; *+jajñe* 12.1a; ptc. *jajñānam* 2.2a; [caus.] subj. *janayāsi* 37.4d; *janayāti* 37.7d; [ta-ptc.] *jātaḥ* 2.4a; *jātam* 8.7d, 19.1d, 37.8d; *jātāni* 3.5c, 7c, 8b, 20.7c; *jātāḥ* 15.3c; *jātā* 33.10a; *jātāyai* 1.1b
jana-: *janāsaḥ* 6.4a; *janān* 26.3b; *janānām* 32.5c
janitar-: *janitā* 2.7c
janiman-: *janimā* 2.3b
januṣ-: *januṣā* 2.4c; *januṣe* 2.1b
janman-: *janmanā* 37.5a
janya-: *janyā* 29.7d
jamadagni-: *jamadagniḥ* 28.4c
√jambh-: [caus.] *jambhayāmasi* 20.4d; impv. *jambhaya* 20.7d
jaras-: *jarasaḥ* 31.5d
jarāyu-: **jarāyu* 12.6b
jalāṣabheṣaja-: *jalāṣabheṣaja* 22.9c
√jas-: [pres. IV] impv. *ni *jasyata* 3.3d
jātavedas-: *jātavedāḥ* 3.8c, 7.8c, 21.1b, 37.5a, 40.3d; *jātavedaḥ* 13.1b, 22.9b, 26.2a
jātaśaḥ: 3.4d
jāmi-: *jāmiḥ* 23.5b; *jāmyāḥ* 36.8c
jāyā-: *jāyā* 19.2c
jālma-: *jālmaḥ* 32.8c

√ji-: [pres. I] opt. *jayema* 4.1d; [pf.] *jigāya* 2.8d; [inf.] *jetave* 4.9b
jihvā-: *jihvā* 18.8b
 √jī-: [pres. IX] *jināti* 33.6a-b; ptc. *jinataḥ* 33.6c
 √jīv-: [pres. I] subj. *jīvāsi* 12.4c; impv. *upa jīvantu* 40.4d, 7d; [inf.] *jīvase* 18.1d
jīva-: *jīvam* 33.4b
jīvātu-: *jīvātave* 17.8e
 √juṣ-: [pres. VI] med. *juṣate* 14.8b; impv. *juṣasva* 4.10c; *juṣantām* 4.12c
 √jṛ-: [aor.] inj. *jārīt* 40.6a
jaitra-: *jaitrāya* 1.6d, 4.9b
jaivātṛka-: *jaivātṛkam* 11.7d
 √jñā-: [pres. IX] impv. *jānīhi* 31.5a; *anu jānīhi* 11.2a; *prati jānātu* 4.12d; ptc. *prajānan* 6.7c, 22.7b, 28.1d, 7b; *prajānatī* 15.8d; [pf.] ptc. **jaṇṇuṣām* 29.7c
jyāyasvant-: *jyāyasvantaḥ* 19.5a
jyeṣṭha-: *jyeṣṭham* 3.5a; *jyeṣṭhasya* 30.9a
jyotiragra-: *jyotiragrāḥ* 29.1b
jyotiṣ-: *jyotiḥ* 6.8a, 8d, 9b, 9d, 27.8b, 38.1d; *jyotiṣā* 25.3b; *jyotiṣaḥ* 2.6c; *jyotiṣi* 31.9a
jyotiṣīmant-: *jyotiṣīmān* 6.10b
jyotiṣmant-: *jyotiṣmatī* 31.7a
takmakāmyā-: 21.4c
takman-: *takmā* 21.7c; *takman* 21.2a, 3a, 6c, 8a; *takmānam* 21.1c
taṇḍula-: *taṇḍulaḥ* 10.3a
tataḥ: 11.1c, 12.2c; **tataḥ* 25.6c
tatra: 8.8c, 12.5c, 25.2d, 31.5c
 √tan-: [pres. V] *ni tanomi* 30.3c; *ātanoti* 22.2a; impv. *tanvatām* 7.14c; [ta-ptc.] *uttatam* 36.8d
tan-: *tanā* 27.1c
tanū-: *tanvam* 4.1b; *tanvā* 4.5d, 13.1b; *tanve* 4.12b; *tanūbhiḥ* 7.8a
tanticara-: *tanticaraḥ* 16.7b
 √tap-: [pres. I] *tapāmi* 16.2a; *ā tapanti* 6.1c, 10c; impv. *anvātapantu* 31.7c; ptc. *ātapan* 6.2a; *niṣṭapan* 6.2b
tapas-: *tapah* 14.4a, 33.10d; *tapasā* 33.3c; *tapasaḥ* 33.10a
tapuṣ-: *tapuḥ* 10.1c; *+tapuḥ* 10.1c; **tapuḥ* 10.1d

tamas-: *tamasaḥ* 6.9a, 27.8a
tarka-: *tarke* 9.6a
tarda-: *tardaḥ* 20.8a; *tarda* 20.1b, 2d, 3c; *tardasya* 20.5b, 6c; *tardāḥ* 20.4a
talpa-: *talpam* 28.8b
tavas-: *tavase* 10.7b
taviṣa-: **taviṣāḥ* 7.4c
taskara-: *taskarasya* 27.6b
tādurī-: *tāduri* 7.13b
tāvant-: *tāvatī* 27.3c
tiraḥ: 39.6a
tīkṣṇa-: *tīkṣṇābhiḥ* 9.2c
tīkṣṇaśṅga-: *tīkṣṇaśṅga* 9.4d
tu-: 27.4c, 6d
tura-: *turaḥ* 13.7a
tūla-: *tūlam* 20.8a, 34.7b
tṛṇa-: *tṛṇam* 20.3d; *tṛṇasya* 20.8a
tṛṭīya-: *tṛṭīyaḥ* 32.4d, 40.4c; *tṛṭīye* 13.8b
 √tṛd-: [aor.] impv. *tarddhi* 20.3d
 √tṛp-: [caus.] impv. *tarpayantu* 7.1d; med. *tarpayatām* 33.4a
 √tṛṣ-: [aor.] *+atrṣṭa* 31.3c
tṛṣṇāmāra-: *tṛṣṇāmāram* 23.8a
 √tṛ-: [aor.] *ataran* 6.8b; [pass.aor.] inj. *pra tāri* 39.8d; [pass.] impf. **atīryata* 6.4d; [gd.] *tūrtvā* 13.6c
tejas-: *tejasā* 14.6a, 20.7d
toka-: *tokam* 23.3d
tokman-: *tokma* 10.2a
toda-: *todaḥ* 3.6a
 √tras-: [pres. I] impv. *apa trasa* 34.4a
trātar-: *trātā* 25.3c; *trātāram* 4.11a
 √trā-: [pres. IV] med. impv. *trāyantām* 18.5a-c
tri-: *tisraḥ* 4.12a, 30.8a
trivṛt-: *trivṛtam* 28.1c
tredhā-: 32.1b
tvat [pron.]: 10.6d, 32.9b, 32.9c; **tvat* 10.6d, 32.9a
tvam [pron.]: *tvam* 1.3d, 3f, 8a-b, 8d, 2.7c, 3.4c, 6c, 4.2b, 13c, 8.7b, 10.1-2d, 11.8c-d, 12.7b-7c, 13.6d, 17.2c, 18.4c, 20.3c, 7a, 21.5b, 23.4a, 4d, 24.4b, 8d, 25.4-5c, 25.7b, 26.3c, 28.3a, 32.6a, 33.11c; *tvām* 20.1d; *tvā* 1.6c, 4.1b, 10d, 7.5a, 8.2-3a, 11.3c, 12.4d, 13.1-2d, 17.1c, 8a, 8d, 18.2a,

8d, 20.3a, 21.2d, 4a, 23.1a, 1d, 28.3c, 4a, 30.8d, 9a, 31.4-5b, 7c, 33.11a, 36.1-5d, 6-7e, 8f, 37.4b, 8c, 40.1a, 3b; *tvayā* 4.1d, 7.3c, 23.8c, 25.4b; *tvat* 11.8b, *tava* 16.7d, 20.2d; *te* 1.3c, 5.1b, 1c², 9b, 9c², 8.5a-b, 5d, 7a, 9.5a-c, 10.2a-c, 3a, 6a-b, 8d, 11.1a-c, 5d, 6a, 6-7c, 9d, 12.1c, 5-6a, 8c-d, 13.5d, 15.7a, 17.3-4c, 5e, 6c, 7a-c, 18.2-3c, 9d, 21.2a, 6c, 8a-b, 22.9d, 23.6a, 24.6d, 25.5b, 8c, 27.4c, 6c-d, 28.2a, 7d, 31.7b, 32.1a, 8b, 34.1a-c, 2d, 3c-d, 4b-d, 5b, 9c, 36.1-5d, 6-7e, 8f, 37.1a, 1d, 4c, 8a; *tve* 32.7d; *yūyam* 38.3c, 39.2c, 3a, 7a; *yusmākam* 39.7c; *vaḥ* 3.3c, 16.4a, 4c, 6a, 19.1b, 4c, 6a-b, 8a, 8d, 35.12d
tvaṣṭar-: *tvaṣṭā* 16.1c, 26.7c; **tvaṣṭrā* 12.6d
tviṣi-: *tviṣiḥ* 29.8b
tviṣīmant-: *tviṣīmān* 3.8a; *tviṣīmatī* 25.2c
tveṣa-: *tveṣāḥ* 7.4b
√damś-: [gd.] **saṃdaśya* 34.7c
damṣṭra-: *damṣṭrau* 28.2a
dakṣa-: **dakṣaḥ* 12.1d, *dakṣam* 18.2c, 3c
dakṣiṇā-: *dakṣiṇā* 5.5a, 31.9c; *dakṣiṇāyām* 29.3c; *dakṣiṇāḥ* 6.6b, 28.2b, 31.8c; *dakṣiṇābhiḥ* 35.6a-6b
dakṣiṇāvānt-: *dakṣiṇāvān* 6.1b
√dad-: [pres. I] med. *dadate* 6.5a
dant-: *dadbhiḥ* 34.7c
dabha-: *dabhāya* 2.7d
**daśa*: 15.8b
daśama-: *daśame* 12.3d
daśamāśya-: *daśamāśyaḥ* 37.8c; *daśamāśyam* 12.5d
daśaśākha-: *daśaśākḥābhyām* 18.8a
daśāhna-: *daśāhnam* 21.1d
dasyu-: *dasyūn* 6.3b
√dah-: [pres. I] subj. *dahāt* 26.3d; impv. *saṃ daha* 3.7d; [ta-ptc.] *dagdhāyām* 24.3c
√dā-: ‘give’: [pres. III] *dadāti* 6.5a, 31.4b, 5b; subj. *dadān* 11.7d; impv. *pari dehi* 14.7c; med. subj. *ā dadai* 33.7b; [aor.] inj. *parā dāḥ* 4.7d; ⁺*duḥ* 17.8a; [pf.] *dadau* 9.5c; *daduḥ* 28.8a, 9a; ptc. *daduṣe* 28.4f; [inf.] *paride* 16.2b; [ta-ptc.] *dattam* 6.6b; *dattā* 31.3b-c, 4a, 4d

√dā-: ‘fasten’: [pres. IV] impv. *ni dya* 31.2b
dātar-: *dātre* 31.8a
√dās-: [pres. I] *abhidāsati* 25.5d; impv. *abhi dāsatu* 26.4d
dāsavyādhin-: **dāsavyādhī* 6.2b
dāsī-: *dāsīm* 26.5d
√diś-: [pres. III] impv. *dideṣṭu* 11.9d; ⁺*dideṣṭu* 11.5d
diś-: *diśaḥ* 17.8b; *diśo-diśaḥ* 7.9b
√dih-: [pres. II] impf. *adihan* 8.6a
√dīp-: [pres. X] ptc. **abhidīpayan* 25.3b
dīrghāyutva-: *dīrghāyutvāya* 33.11d
√du-: [pres. V] impv. *pra* ⁺*dunotu* 3.8b
duḥsvapnya-: *duḥsvapnyam* 23.7a, 37.3c
durasyu-: *durasyavaḥ* 4.2c
durita-: *duritam* 39.1a; *duritāt* 14.5d; *duritā* 39.6c
durukta-: *duruktam* 19.7d
durjīvita-: *durjīvitam* 23.7a
durñāman-: *durñāmānaḥ* 37.2b; *durñāmnīḥ* 9.8c
durbhūta-: *durbhūtam* 23.7c
durvācas-: *durvācaḥ* 23.7c
duścarmān-: *duścarmā* 32.6c
√duṣ-: [caus.] impf. **adūṣayam* 24.6b
√duh-: [pres. II] impv. *dugdhi* 31.2b; med. impv. *saṃ duhātām* 16.1a; *saṃ duhrām* 16.1d; ptc. *duhānam* 40.8c; *duhānā* 31.8a; *duhānāḥ* 6.1d, 10d; [fut.] med. ptc. **dhokṣyamāṇā* 31.1a
duhitar-: *duhitā* 33.10a; *duhitaram* 1.3e
dūta-: *dūtaḥ* 18.4d; *dūtam* 21.3c; *dūtāḥ* 17.8c
dūram: 21.1d
dūreanta-: *dūreantā* 32.3b
dūrśa-: *dūrśam* 9.7a
dūṣaṇa-: *dūṣaṇīm* 8.1c
√dṛ-: [int.] *vi dardarīti* 2.8c
√dṛś-: [pf.] *dadarśa* 37.3c; [ta-ptc.] *dṛṣṭāḥ* 3.3a, 15.9a; *dṛṣṭā* 20.7a; [inf.] *dṛṣe* 38.1c
dṛṣatpiṣṭa-: *dṛṣatpiṣṭā* 10.1b; **dṛṣatpiṣṭān* 36.5a
dṛṣad-: *dṛṣadā* 3.8d
√dṛh-: [pres. I] impf. **adṛmhan* 29.2a

deva-: *devaḥ* 2.3b, 4.8b, 12.8b, 26.4d, 28.1d, 30.2c, 33.1a; *devam* 6.9c; *devasya* 2.5b, 33.1c, 38.8c, 40.1a; *devasya-devasya* 38.4c; *devāḥ* 2.8b, 4.3a, 4d, 5a, 8d, 6.8d, 11.4b, 11.7c, 13.3c, 14.8a, 15.1d, 4c, 16.2c, 6c, 17.1c, 3a, 18.1a-c, 5a, 19.4a, 7a, 8c, 24.2a, 25.4a, 26.8a, 28.9c, 29.1d, 7d, 34.9c, 37.6c; *devāsaḥ* 4.6b, 6.8b, 38.2d, 39.1b; *devān* 2.7d, 14.1d; *devaiḥ* 16.8c, 27.1c; *devebhiḥ* 20.4b, 26.9b; *devebhyaḥ* 14.6-7b, 15.8d, 16.2b, 22.1b, 28.1d, 35.10a-b; *devānām* 13.7e, 16.7a, 18.4d, 27.7d, 30.7b, 32.6b, 38.6b; *deveṣu* 22.3b
devatā-: *devatā* 2.4d; *devatābhyaḥ* 37.8a
devatā-: 14.3b
devatrā-: 6.9c
devaputra-: *devaputrāḥ* 40.2d
devar-: *devā* 34.1c
devahūti-: *devahūtiḥ* 4.5b
devī-: *devī* 11.6b, 15.8c, 37.7a; *devi* 27.4a; *devīm* 27.5a; *devīḥ* 4.6a, 12a, 14.2a-b
deveṣita-: *deveṣitaḥ* 38.5b
devainasa-: *devainasāt* 17.1a, 37.4a
deṣṭrī-: *deṣṭrī* 26.5a
daiva-: *daivāḥ* 4.5c, 15.1d; ⁺*daivāḥ* 18.1d
daivya-: *daivyaḥ* 32.7c
dyāvāprthivī-: *dyāvāprthivī* 8.1a, 18.6a, 26.1a, 27.3a, 38.8a
dyu-/div-: *dyauḥ* 5.3a, 6.4a, 10.1c, 13.2c, 16.1a, 17.5b, 21.1a, 30.3a, 32.3b, 40.2b; *dyām* 2.4b, 13.3b, 22.2a; **dyām* 25.6b; *divam* 6.1a, 13.6d, 14.1b, 7a; **divam* 6.4c; *divā* 35.3a-b; *divaḥ* 2.6a, 6.4b, 7.8d, 13.8b, 22.1b; *divi* 13.2b, 26.8b, 36.2a
dyut-: [pres. I] med. impv. *vi dyotatām* 7.9a
dyumant-: *dyumat* 27.8d; *dyumantaḥ* 2.6d
dyumna-: *dyumnā* 29.8b
draviṇa-: *draviṇam* 4.5a
dva-: *dvau* 18.3a, 32.4c
dvayā-: 14.8a
?dvāparāśvo 30.7d
dvita-: *dvitaḥ* 2.4b

dvipad-: *dvipadaḥ* 22.8b; *dvipādaḥ* 22.4b
√dviṣ-: [pres. II] *vidviṣate* 19.4b; ptc. *dviṣate* 4.6d; [aor.] inj. **dviṣat* 19.3a
dviṣ-: *dviṣaḥ* 27.8c, 39.1-7e
dveṣa-: *dveṣaḥ* 37.5c; *dveṣāt* 37.2c
dhanakāma-: *dhanakāmaḥ* 36.7c
dhanajit-: *dhanajit* 4.10b
dhana-: *dhanam* 28.5c, 36.7c; *dhanena* 4.6c; *dhane* 35.12d
dhanur/dhanvan-: *dhanuḥ* 8.5d, 10.6d, 36.8d; *dhanvanaḥ* 8.3b
dharuṇa-: *dharuṇāya* 30.3b
dhartar-: *dhartā* 32.6b
√dhā- ‘place’: [pres. III] *adhi dadhāmi* 40.3a; *ni dadhmasi* 19.7e; impv. *dhehi* 22.9b, *dhehi* 33.10d, *abhi dhehi* 31.2a, 32.8a, *ā dhehi* 33.10c, 34.2b; *dadhātu* 12.8d, 37.6a; *ā dhattām* 11.6d; med. *nidhatte* 6.5b; [aor.] *adhāt* 12.8a; subj. *dhāsi* 2.7c; [pf.] *ā dadhau* 25.8d; med. *dadhe* 5.1a, 9a, *ni dadhe* 40.6c; *ādadhe* 23.3b, 37.7a; *ati ... vidadhe* 22.7a; ptc. *dadhānaḥ* 13.1c; *śraddadhānaḥ* 6.5b; [pass.] impv. *sam dhīyatām* 13.7b; [ta-ptc.] *hitaḥ* 38.4d; *nihitaḥ* 40.5d, 6a; *hitam* 16.6b; *avahitam* 18.1a; *nihitam* 6.8a, 16.6b; *āhitā* 10.2d; **adhihitā* 13.4a; *apihitā* 37.1a; *nihitā* 37.1b; *pratihitā* 10.2e; *pratihitāyāḥ* 22.5a
√dhā- ‘suck’: [aya-pres.] *dhayantu* 16.5b; ptc. *dhayantaḥ* 16.4d
dhātar-: *dhātā* 4.8a, 12.8d
dhānya-: *dhānyam* 30.2b, 4c
dhāman-: *dhāma* 16.3b
dhārā-: *dhārām* 31.8d, *dhārayā* 16.2a
dhāru-: **dhāruḥ* 24.2c
√dhāv-: [pres. I] impv. *dhāva* 31.7d, *api dhāva* 28.3b; *dhāvatu* 31.3a
dhāsyu-: **dhāsyoh* 2.1d
dhī-: *dhiyā* 20.8b; *dhībhiḥ* 13.7b
dhītisādhana-: *dhītisādhanī* 35.12b
dhīra-: *dhīrāsaḥ* 28.3c
dhūma-: *dhūmena* 20.3b; *dhūmasya* 20.2c

√*dhūmay*:- [denom.] ptc. ⁺*vidhūmayat* 25.6c

√*dhṛ*:- [pres. X] *adhi dhārayāmi* 40.3b; [pf.] *dādhāra* 17.5a; [aor.] *adīdharat* 17.5d

dhenu:- *dhenuh* 1.5c, 31.6a; *dhenō* 31.5a, 7b; **dhenō* 31.4c

dhrāji:- *dhrājim* 38.2c; *dhrājyā* 20.1c, 5c
na ‘not’: 2.7d, 8.2c², 9.4a², 11.3b, 7b, 13.7a, 15.6a, 17.8e, 19.4a-b, 20.2d, 21.4a-d, 8a, 8b², 22.3a, 6b, 24.5a, 25.2d, 27.4d, 5b, 7b², 7d, 32.2d, 36.1-5d, 6-7e, 8f, 37.4a, 39.1a², 8d; ⁺*na* 21.7a

na ‘like, as’: 32.5d

nakṣatra:- *nakṣatraiḥ* 11.9b, 35.4a-b

nagnahu:- *nagnahuḥ* 10.3c

naḷa:- *naḷam* 25.1d, 32.10b

√*nad*:- [pres. I] ptc. *nadataḥ* 7.1c

nadī:- *nadīḥ* 30.6d; *nadībhiḥ* 35.7a-b

naptrī:- *naptrīm* 1.3e

nabhas:- *nabhaḥ* 7.4b; ⁺*nabhāmsi* 7.2a

nabhasvant:- *nabhasvataḥ* 7.1c;

nabhasvatīḥ 7.1a

√*nam*:- [pres. I] impf. *sam anaman* 35.1-11a²; *samanaman* 35.1-11b; impv. *sam namata* 35.1f, 11f; *sam namantu* 35.1c, 11c; med. impv. *namantām* 4.1c

namas:- *namaḥ* 1.1a, 1c, 5.1c, 9c, 27.4c, 6d; *namasā* 2.7b

?*namuktaḥ* 32.3d

nayiṣṭha:- *nayiṣṭhāḥ* 39.3c

√*naś*:- ‘perish’: [pres. IV] impv. *naśya* 21.3d; *vi naśyatu* 4.2d; [caus.] *nāśayāmasi* 23.7d; [aor.] *anīnaśam* 9.1d, 6d, 7e

√*naś*:- ‘attain’: [aor.] med. **āṣṭa* 2.4c; inj. *aṣṭa* 39.1b

√*nah*:- [pres. IV] *api *nahyati* 32.9b; *api nahyāmaḥ* 20.5d; impv. *api nahyata* 9.8b, 20.6d; [pf.] *samnanāha* 33.1b

nāka:- *nāke* 13.8b

nābhi:- *nābhim* 19.6d

nāman:- *nāma* 3.3c, 11.7a, 25.5b, 30.2c

nārṣada:- *nārṣadana* 25.2b

nāṣṭra:- *nāṣṭrāḥ* 37.2d

nikilbinda:- *nikilbindam* 27.2d

nidhi:- ⁺*nidhīn* 6.5b

nibhañjana:- *nibhañjanam* 20.2b

nimiṣ:- *nimiṣaḥ* 32.5c

nirṛti:- *nirṛtiḥ* 27.1c, 3c, 7a; *nirṛte* 27.4c, 6d; *nirṛtim* 27.5a, 37.5c

nirṛtha:- *nirṛthāt* 4.8d

nirṇejana:- *nirṇejanāni* 13.5c

nilāyam: 32.4b

niṣṭaptar:- *niṣṭaptā* 6.3b

√*nī*:- [pres. I] *vi nayāmi* 17.3d, *ut nayāmi* 10.10b; *nayanti* 39.1d; impv. *nayatu* 6.7c; *nayantu* 15.6c; [pres. II (nonce)] *nethā* 39.2d; [aor.] subj. *ati *neṣati* 6.6d

**nīcā*: 6.2a

nīcāt: 2.3d

nīla:- *nīlam* 9.7b

nīlaloḥita:- *nīlaloḥite* 23.6b

nu: 2.5d, 9.5a, 6b, 7a, 27.1a; **nu* 13.8c

√*nud*:- [pres. VI] impf. *anudaḥ* 9.3b; impv. *nudatām* 40.3d; ptc. *pratinudan* 4.2a; [int.] *vinonudat* 12.2d

nūnam: 2.5a, 39.3a

ṇṛcakṣas:- *ṇṛcakṣāḥ* 21.1b; *ṇṛcakṣaḥ* 32.8b

netar:- *netāraḥ* 39.6a

neṣin:- *neṣiṇaḥ* 39.3c

nairṛta:- *nairṛtāḥ* 36.1a

nyañc:- *nyañcam* 21.1c; *nīcīḥ* 7.11b

nyokas:- *nyokasaḥ* 17.4b

√*pac*:- [pres. I] *pacāmi* 40.2a; *pacati* 13.2d; ptc. *pacan* 40.3c; [pres. IV] impv. *pacyatām* 15.7d; [pass.] *pacyate* 13.4b

pañca: 6.4b, 15.8b, 30.6a-b

pañcāṅguli:- *pañcāṅguliḥ* 8.3a

paṭara:- *paṭaraḥ* 6.10a

√*paṇ*:- [āya-pres.] ptc. *pañāyan* 10.9d

√*pat*:- [pres. I] *patati* 38.4a; impv. *pra pata* 34.5a, *ut pata* 14.7a; *ut patantu* 7.2b; *samutpatantu* 7.1a; [aor.] *ut apaptat* 3.1a; [caus.] *utpātayasi* 21.6a; *pra *pātayati* 32.9a; impv. *ut pātaya* 10.8b, *anu pātaya* 33.6d; *ut pātayantu* 7.4b

pataṅga:- *pataṅgaḥ* 6.10a

patatrin:- *patatrināḥ* 20.5b; *patatribhiḥ* 11.9c

pati:- *patiḥ* 4.8a; *pate* 25.8c; *patim* 34.9d; *patye* 19.2c; *patayaḥ* 31.7b

patnī:- *patnīnām* 11.5c

patvan-: *patvanām* 29.6c
pathikṛt-: *pathikṛt* 6.7d
√pad-: [pres. IV] med. *apapadyate* 22.3a; impv. *upa padyatām* 24.2d; [aor.] impv. *ni padām* 15.7a
pad-: *pādam* 24.5b; *padaḥ* 7.13d; **padi* 39.8b
pada-: *padam* 13.8c, 34.6b
padayopana-: *padayopanena* 13.8d
panthā-/path-: *panthāḥ* 20.2c; *pathā* 6.1b, 6c, 7a, 31.3b
papri-: *papriḥ* 31.9b
payas-: *payah* 16.5b, 30.1c, 2a; *payasā* 7.3b, 7d
payasvant-: *payasvat* 30.1b; *payasvatām* 30.1c; *payasvatīḥ* 30.1a
para-: *pareṣām* 4.2a
paraḥ: 6.4b, 9.3b, 20.1a², 1b, 3c, 22.1b
parama-: *parame* 31.4d; [parame] 40.1c
parameṣṭhin-: *parameṣṭhiṇam* 5.7a; *parameṣṭhinau* 14.4b
paraśumant-: *paraśumān* 3.6d, 7b
parastaram: 20.1b
parastāt: 31.5d, 32.5b
parācaiḥ: 37.5c
parāñc-: *parācīḥ* 31.7d
parāvat-: *parāvataḥ* 18.3b
pari + abl. 6.9a, 7.8d, 11.8b, 17.1d, 37.8a; [without a verb] 20.3a
paridhāna-: ⁺*paridhānāt* 34.4a
parjanya-: *parjanya* 7.3b, 5b; *parjanyaśya* 15.7c
parjanyaajinvata-: *parjanyaajinvatām* 7.12c
parṇadhi-: *parṇadheḥ* 8.4b
paryāyin-: *paryāyiṇaḥ* 6.6a
paryodana-: *paryodanam* 10.3b
parvata-: *parvataḥ* 8.7c; *parvatāḥ* 21.3a; *parvatān* 22.7a
parśin-: *parśiṇaḥ* 39.3d
parśiṣṭha-: *parśiṣṭhāḥ* 39.3d
pavana-: *pavane* 10.6a
√paś-: [pres. IV] *sam ... paśyataḥ* 28.2b; *abhi paśyatha* 38.3d; *ati paśyanti* 32.2b; ptc. *paśyantaḥ* 6.9b

paśu-: *paśum* 28.1b; *paśavaḥ* 22.5b; *paśūn* 29.2b, 35.1d, 11d; *paśubhyaḥ* 36.2c; *paśunām* 22.4a
paścā-: 13.8d
paścāt: 10.5d
√pā- ‘protect’: [pres. II] *niḥ pātha* 39.2d, *pari pātha* 39.7a; impv. *pāhi* 5.1b, 9b, 17.2c, *pari pāhi* 4.2b, 25.8a; *pātu* 4.11d, 13.2c; *pari pātām* 11.3d; *pāntu* 4.8d
√pā- ‘drink’: [pres. I] *pibāmi* 33.8a, *sam pibāmi* 33.8a, 8d; impf. *apibat* 38.7d; impv. *pibata* 10.9a, 16.6a; *pibantu* 14.7e; ptc. *saṃpiban* 33.8c; [pf.] *papātha* 36.5b
pāmsupīṅga-: *pāmsupīṅgā* 10.5b
pāka-: *pākasya* 25.3c
pātar-: *pātāraḥ* 10.7b
pātra-: **pātram* 28.5b; *pātreṇa* 38.7c; *pātre* 10.4a, 23.6a
pāpa-: *pāpīḥ* 9.1d, 6d, 7e
pāpman-: *pāpmānam* 19.7b, 24.3a
pāra-: *pāram* 33.1d; *pāre* 27.8a
pārthiva-: *pārthivam* 2.4b; *pārthivānām* 22.4a
pāśa-: *pāśāt* 32.2d; *pāśāḥ* 32.1a, 36.1b, 2a; *pāśaiḥ* 32.8a
pitara-: *pitā* 7.10e, 21.1a, 25.5b, 27.5b, 7b, 40.4c; *pitaram* 2.7a, 31.6c; *pituh* 8.2d, 19.2a; *pitre* 2.1a; *pitroḥ* 12.3b; *pitaraḥ* 28.2c; *pitṛn* 6.3a; *pitṛbhiḥ* 37.4c; *pitṛṇām* 40.1c
pitāmaha-: *pitāmahaḥ* 40.4c
pitrya-: *pitryam* 4.12d; *pitryām* 36.3b
√pinv-: [pres. VI<V] impv. *pra pinvasva* 7.7c; ptc. *pinvamānā* 31.2c
piba-: *pibam* 33.8d
piśaṅga-: *piśaṅgaḥ* 32.6c; *piśaṅgam* 9.7b; *piśaṅgāḥ* 38.2b
piśaṅgabāhu-: *piśaṅgabāhvai* 1.1a
piśāca-: *piśācaiḥ* 37.1b
√piś-: [pres. VII] *pinaṣṭi* 38.7b, impf. ⁺*apīṣan* 8.6a
√pī-: [na-ptc.] *prapīnam* 40.5a
pīyūṣa-: *pīyūṣasya* 15.1a
puṃsavana-: *puṃsavanam* 11.2d
putra-: *putraḥ* 1.3c, 11.1c, 19.2a, 37.6d, 40.5c; *putram* 11.3b, 5d, 6a-c, 7d, 9d,

27.5b, 37.4a, 4d, 7d, 8a; *putrāya* 11.4d; *putrāḥ* 16.5a
putravedana-: *putravedanam* 11.2c
putrin-: *putrinīm* 37.5d
punaḥsara-: *punaḥsarām* 23.2b
punar: 12.2c, 4b, 17.8a, 8b², 8c², 18.1b, 21.8d, 22.9a², 9b, 37.3d, 40.5b, 7a
pums-: *pumāmsam* 37.7d; *pumāmsaḥ* 21.4b
poraḥ: 10.5d
purastāt: 2.2a, 13.1c, 16.1b
purā: 9.3d
purukṣu-: *purukṣuḥ* 4.7b
purudṛṣṭa-: *purudṛṣṭaḥ* 3.1b
puruṣa-: *puruṣaḥ* 12.1d, 2b; *puruṣam* 17.6a, 33.3b, 36.7d; *puruṣāḥ* 17.4b; *puruṣebhyaḥ* 19.4d, 24.6d
puruhūta-: *puruhūtaḥ* 4.7b; *puruhūtam* 4.11c
purogava-: *purogavī* 18.8b
√puṣ-: [aor.] opt. *puṣema* 4.1b; [ta-ptc.] *puṣtam* 4.12b; *puṣṭasya* 27.4b
puṣkarasraj-: *puṣkarasrajā* 11.6d
puṣṭapati-: *puṣṭapatih* 27.4b
puṣṭi-: *puṣṭim* 35.1d, 11d
√pū-: [pres. I] med. impv. *pavatām* 4.3d; ptc. *pavamānaḥ* 16.1b
√pūr- (cf. *pṛ-*): [pres. X] *pūrayāmi* 13.5d
pūrva-: *pūrvam* 38.5d; *pūrvasya* 2.5b; *pūrvāt* 2.5d; *pūrve* 21.2b, 33.11a; *pūrvā* 31.5c, 33.2c
pūṣan-: *pūṣā* 26.7c; *pūṣṇaḥ* 40.1a
√pṛ-: [pres. III] impv. *pipṛtām* 37.8d; [aor.] subj. *parṣat* 27.8c; [caus.] subj. *pārayāsi* 31.4c; *pārayān* 23.2d
√pṛc-: [pres. VII] impv. *api pṛñcantu* 15.4c
pṛtanā-: *pṛtanāḥ* 4.1d
√pṛtanāy-: [denom.] ptc. *pṛtanāyataḥ* 1.7b
pṛtanyu-: *pṛtanyavaḥ* 29.8c
pṛthak: 7.2b, 2d, 5b
pṛthivī-: *pṛthivī* 5.1a, 11.9a, 15.7a, 16.1a, 17.4d, 5a, 21.1a, 30.3a, 32.3a; *pṛthivīm* 7.1d, 5d, 6d, 9d, 13.3b; *pṛthivyā* 13.7c, 35.1a-b, 40.2a; *pṛthivyāḥ* 2.6a, 21.2b, 33.5b; *pṛthivyām* 13.2a
pṛdākū-: **pṛdākūḥ* 10.3c
pṛśnibāhu-: *pṛśnibāhuḥ* 1.3c; *pṛśnibāhavaḥ* 7.11c
pṛśnimātar-: *pṛśnimātarah* 37.8b
pṛṣṭi-: *pṛṣṭih* 26.1c
pṛṣṭha-: *pṛṣṭham* 16.3b; *pṛṣṭhe* 40.8b
√pṛ-: [pres. IV] med. impv. *pūryatām* 40.7a; [na-ptc.] *pūrnam* 16.8a
pauñjaṣṭa-: *pauñjaṣṭaḥ* 3.5d
pautra-: *pautraḥ* 40.5c
√pyā-: [pres. IV] med. impv. *pra pyāyasva* 7.7c; *pra pyāyatām* 7.10c; ptc. *āpyāyamānam* 40.5b
pracyavana-: *pracyavanī* 10.5a
prajā-: *prajā* 37.1-2a; *prajāṃ* 25.1c, 37.6a; *prajayā* 4.6c, 24.8c; *prajāyai* 4.7c, 12b; *prajāḥ* 29.1b, 37.7b; *prajābhīḥ* 35.11a-b; *prajābhyaḥ* 7.8d
prajāpati-: *prajāpatih* 7.10a, 37.5b, 7b; *prajāpataye* 35.11a-b
prajāvant-: *prajāvatih* 15.4a
prataram: 39.8d; **prataram* 6.4d
pratigrahītar-: *pratigrahītre* 28.4e
pratidhi-: *pratidhī* 34.3a
pratimā-: *pratimā* 31.6d
praticīnaphala-: *praticīnaphalaḥ* 23.4a, 25.7b
pratyāñc-: *pratyāñ* 12.4a, 25.7a; *pratyak* 24.2d, 25.5c, 6d; *praticyām* 36.5a; *praticīḥ* 25.7c
pratyāvarttar-: *pratyāvarttā* 12.4a
prathama-: *prathamam* 2.2a, 8.2b; *prathamasya* 2.1d; *prathamāya* 2.1b; *prathamā* 31.1a, 3b-c, 4a², 4c; **prathamām* 31.5b
pradiś-: *pradiśaḥ* 4.1c, 7.1a, 30.6a
prapā-: *prapā* 19.6a
prapautra-: *prapautraḥ* 40.5c
prabudhā: 4.2c
pralāyam: 32.4b
praśiṣ-: *praśiṣā* 33.1c
praśna-: *praśnam* 26.2d
prasava-: *prasave* 40.1a
prasū-: *prasvam* 37.5d

prāṇa-: *prāṇaḥ* 15.8c; *prāṇam* 7.8d, 9.8b, 22.9a; *prāṇena* 14.5b; *prāṇān* 33.8-9c
prārtha-: *prārthaḥ* 21.7c
prāśa-: **prāśāya* 23.3c
priya-: *priyam* 12.3b, 14.7b; **priyāḥ* 39.7c; *priyām* 24.4d
priyāvanta-: **priyāvate* 24.4d
preṅkha-: *preṅkhe* 9.6b
√*plu-*: [pres. I] med. impv. *plavasva* 7.13c
phaṭ-: 24.3d
phalgu-: *phalgu* 20.8c
baṭ-: 12.1d
√*bandh-*: [pres. IX] impv. *badhāna* 31.2a; [pf.] *ābabandha* 33.1a; med. *paribedhire* 33.11b; [ta-ptc.] *baddham* 28.2d
bandhu-: *bandhum* 2.3a
babhru-: *babhro* 21.5c
barhiṣ-: *barhiḥ* 16.3c
bala-: *balam* 33.7a; *balena* 10.8a, 22.1a
balāsa-: *balāsam* 21.6b
bahu-: *bahu* 30.2b; *bahubhiḥ* 2.5c
bahudhā-: 4.2d, 7.14c, 10.9d, 36.2b
bahudhānya-: *bahudhānyam* 30.9c
bahupūruṣa-: *bahupūruṣam* 30.9d
bahula-: *bahulam* 7.3c; *bahulāḥ* 24.3d
bāṇavanta-: *bāṇavān* 12.3a; *bāṇavantam* 36.6a
√*bādh-*: [pres. I] med. *apa bādhe* 20.1d; *apa bādhamāhe* 4.14b; impv. *bādhatām* 37.5c
bāhu-: *bāhubhyām* 40.1a; *bāhvoḥ* 8.3c, 34.7c
bīja-: *bījam* 11.8c, 12.7b
budhna-: **budhnāt* 2.4c; *budhne* 1.4c
budhnya-: *budhnyāḥ* 2.2c
br̥hanta-: *br̥hat* 6.4c, 25.6b, 27.1b; *br̥hate* 17.2d; *br̥hatī* 32.3b; *br̥hatīḥ* 6.2d
br̥haspati-: *br̥haspatiḥ* 2.4d, 7b, 4.8c, 12.8b, 26.7b, 28.6c, 7b; *br̥haspate* 11.2b
**br̥haspatim* 2.8b; *br̥haspateḥ* 3.8c
brahmacārin-: *brahmacārī* 33.3a; *brahmacāribhiḥ* 35.8a-b
brahmaṇaspati-: *brahmaṇaspate* 9.4c
brahman- (m.): *brahmā* 23.5c

brahman- (n.): *brahma* 2.2a, 3c, 6.4c, 19.4c, 34.1d, 35.1e, 11e; *brahmaṇā* 13.5d, 20.4c, 26.9d, 33.3c, 37.1d, 40.3a; *brahmaṇe* 35.8a-b; *brahmaṇaḥ* 2.3c
brāhmaṇa-: *brāhmaṇena* 25.2a; *brāhmaṇasya* 36.6b; *brāhmaṇāḥ* 7.12b; *brāhmaṇebhyaḥ* 40.1a
brāhmaṇavarcas-: *brāhmaṇavarcasam* 35.1e, 11e
√*brū-*: [pres. II] impf. *abruvan* 10.2a
√*bhakṣay-*: [denom.] subj. *bhakṣayaḥ* 14.7d
bhaga-: *bhagena* 29.2b; *bhagasya* 31.8d
bhagavattara-: *bhagavattaraḥ* 18.7b
bhagavanta-: *bhagavān* 18.7a; *bhagavadbhyaḥ* 24.5d
bhadra-: *bhadram* 15.7d, 18.2c, 24.5c
bhadrāyā-: 12.4c, 5b, 19.3d, 37.3d
√*bhaj-*: [pres. I] impf. *apa abhajam* 21.2b
bhaya-: *bhayam* 25.2d
bharadvāja-: *bharadvājaḥ* 28.4d
bhava-: *bhavaḥ* 15.3a, 26.7a
bhavārudra-: *bhavārudrayoḥ* 22.1c
bhavāśarva-: *bhavāśarvau* 26.7a
bhāga-: *bhāgaḥ* 40.5d, 6a; *bhāgam* 15.1c, 28.1b, 40.4d
bhāgadheya-: *bhāgadheyam* 17.6c
bhāma-: *bhāmam* 19.7c
√*bhid-*: [pres. VII] inj. *bhinat* 2.8c; impv. *niḥ bhindhi* 12.7c, *vi bhindhi* 25.5c; *bhinattu* 33.4c; ptc. *vibhindan* 25.5b; *vibhindatī* 25.5a; [pf.] *bibhide* 9.5b
bhinnaśīrṣana-: *bhinnaśīrṣṇā* 10.8c
bhinnāratni-: *bhinnāratniḥ* 10.8c
bhiṣaj-: *bhiṣajam* 21.3c
bhīma-: *bhīmāḥ* 21.6c
bhīṣā-: 22.6c
√*bhuj-* ‘enjoy’: [pres. VII] ptc. *bhuñjatī* 31.8b; *bhuñjatīm* 31.2a
√*bhuj-* ‘bend’: [pres. VI] inj. *parā bhujāḥ* 27.4d
bhuvana-: *bhuvanasya* 4.8a, 28.1a; *bhuvane* 28.4b; *bhuvanā* 32.5d
√*bhū-*: [pres. I] *abhavat* 8.2d, *sam abhavat* 25.6a; impv. *bhava* 1.3f, 10.1d, 2e,

12.2b, 13.7a, 33.2d, 34.6b; *bhavatu* 7.14b, 19.2b; *bhavantu* 7.14d, 15.4b, 31.7b, *apa ... bhavantu* 4.14a; ptc. *bhavan* 12.1d; *bhavantam* 17.2a; [root aor.] *abhūt* 21.7c, *parā abhūt* 37.1a; subj. *bhuvaḥ* 17.7d; prec. *bhūyāsam* 29.8d; [pf.] *babhūva* 7.8b, 29.6c, 33.10b; *babhūvitha* 23.4b, 27.4b; *saṃbabhūvitha* 25.7a; *saṃbabhūvuḥ* 36.1-2c; [ta-ptc.] *bhūtāt* 33.3b; *bhūtā* 38.4b; *bhūtāni* 17.5c, 18.5c, 22.7b, 26.5c; [gd.] *bhūtā* 19.3c, 26.3b
bhūtakṛt-: *bhūtakṛtaḥ* 33.11a; *bhūtakṛtām* 33.10b
bhūtapati-: *bhūtapatiḥ* 1.4a
bhūti-: *bhūtim* 35.1d, 11d; *bhūtyāḥ* 14.1a
bhūman-: **bhūmāni* 15.4c
bhūmaniṣṭhā-: **bhūmaniṣṭhāḥ* 2.1b
bhūmi-: *bhūmiḥ* 24.1a; *bhūmim* 7.2c, 3b, 7d, 32.2b, 40.3b; *bhūmyāḥ* 25.6a, 36.1c; *bhūmyām* 13.5b, 17.4a, 40.3b
bhūmicara-: *bhūmicarāḥ* 26.8a
√*bhṛ-*: [pres. I] *saṃ bharāmaḥ* 15.1b; *saṃbharanti* 36.6a; impv. *ā bhara* 4.13d; *saṃ bharantu* 34.9c; [pres. III] *bibharti* 38.1b; subj. *bibharat* 12.4d; impv. **bibhṛhi* 11.8d; ptc. *bibhṛatī* 31.1b; [pf.] *ut jabhāra* 2.3c; [int.] med. ptc. **barbhriyamāṇāḥ* 22.6a; [gd.] *saṃbhṛtvā* 30.2c; [ta-ptc.] *ābhṛtaḥ* 36.6d; *ābhṛtam* 8.8b, 14.4c; *saṃābhṛtam* 20.6b; *parābhṛtāḥ* 37.3b
bheṣaja-: *bheṣajam* 18.4a, 9d, 20.6a; *bheṣajānām* 23.1a; *bheṣajīḥ* 18.9a-c
bhauma-: *bhaumāḥ* 36.1c
bhrāja-: *bhrājāḥ* 6.10a
bhrātar-: *bhrātā* 19.3a; *bhrātaram* 19.3a
bhrātrvya-: *bhrātrvyaḥ* 23.5a
makṣā-: *makṣāḥ* 1.8c
maghavant-: *maghavān* 4.11d
maṇḍūka-: **maṇḍūkāḥ* 7.11-12d
maṇḍūkī-: *maṇḍūkī* 7.13a
mati-: *matim* 33.10c
√*mathⁱ*: [pres. IX] impv. *mathnantu* 10.6c
√*mad-*: [aor.] med. impv. *matsva* 15.2d; **matsva* 28.3d; [caus.] *amādayaḥ* 8.2c; impv. *mādaya* 10.8b, 10c; *abhi mādaya* 10.10c; med. *mādayadhvam* 4.6b, 16.6d; *mādayantām* 15.2c; [ta-ptc.] *unmattam* 17.1d, 3b; *unmattasya* 17.4c; [ta-ptc. to caus. stem (?)] *unmaditam* 17.1a; *unmaditāḥ* 38.3a
mada-: *madam* 31.2d
madintama-: *madintamaḥ* 38.6d
madhavāna-: *madhavānaḥ* 12.1a, 8a; *madhavāna* 12.2a, 7a
madhu-: *madhu* 1.8c, 14.7e, 15.6b, 28.4d; *madhvā* 16.3d
madhumant-: *madhumatīm* 19.2c; *madhumatībhyāḥ* 12.1b
madhuhāra-: *madhuhāre* 29.6b
madhya-: *madhyāt* 2.3c, 27.7c; *madhye* 7.13c
madhyataḥ: 26.1c
√*man-*: [pres. IV] med. *manye* 13.4c; impv. *anu manyatām* 11.1a-b, 40.2b-c; *anu manyantām* 37.8b; ptc. *manyamānaḥ* 27.5a; [ta-ptc.] *anumatam* 40.2a
manas-: *manaḥ* 15.8c, 17.4d, 7b; *manasā* 32.4a; *manasaḥ* 4.4b
manīṣin-: *manīṣinaḥ* 17.3a
manuṣya-: *manuṣyaḥ* 36.3a; *manuṣyāṇām* 37.4b
manojava-: *manojavam* 34.9b
√*manthⁱ*: [pres. I] impf. *upa amanthat* 38.7a
mantha-: *manthāḥ* 9.5a
manyu-: *manyum* 4.2a, 19.7c; *manyoh* 26.9c; **manyau* 36.8e
manyutaḥ: 23.5c
mayāra-: *mayāreṣu* 30.3d
mayobhū-: *mayobhuvaḥ* 30.6c
marāṭa-: *marāṭān* 21.3d
marīcī-: *marīcīnām* 34.6b
marut-: *marutaḥ* 4.3b, 7.4a, 15.7c, 18.5b, 29.2a, 37.8b; *marudbhiḥ* 7.9c, 39.5c
marutvant-: *marutvān* 28.7c
marta-: *martāḥ* 10.7b; *martāsaḥ* 38.3d
martya-: *martyam* 39.1b, 2d; *martyeṣu* 6.8a
mala-: *malāḥ* 38.2b
mah-: *mahi* 2.5-6b, 4.12a; **mahi* 6.8a; *mahaḥ* 2.5b; *mahī* 2.4a; *mahyaḥ* 21.5b

mahant-: *mahān* 2.4a, 21.4d; *mahat* 27.1b; *mahāntam* 7.14a; *mahataḥ* 21.5a
√mahay-: [denom.] impv. ⁺*mahayantu* 7.2c
maharṣabha-: *maharṣabhasya* 7.1c
mahānasa-: *mahānasāt* 1.2d
?mahābhava 12.4d
mahāvṛṣa-: *mahāvṛṣān* 21.8d
mahitva-: *mahitvā* 27.3b
mahiman-: *mahimānam* 10.7d
mahiṣa-: *mahiṣaḥ* 4.7a
√mā- ‘measure’: [pres. III] med. *mimīte* 32.5d; impv. *niḥ* **mimīṣva* 11.8a; [aor.] subj. *ava* **māsatai* 9.4a; [ta-ptc.] *sammitaḥ* 14.2d, 5b
mā ‘not’: 4.4c, 6c², 6d, 7d², 6.6a, 9.8d, 10.10e, 13.6a, 15.3a², 3b, 19.3a-b, 19.5a, 20.8d, 21.5a-d, 27.4c, 28.6d, 31.7d, 32.8b, 33.5b, 40.1b, 40.6a
māmsa-: *māmse* 23.6c
mātar-: *mātā* 21.1a, 27.7b; *mātaram* 24.2c
mātariśvan-: *mātariśvā* 16.1b
mātrā 19.2b, 30.8a
mānava-: *mānaveṣu* 16.6b; *mānavīḥ* 30.6b
mānuṣa-: *mānuṣaḥ* 32.7c; *mānuṣam* 36.3a, 40.6b; **mānuṣāt* 40.6b; *mānuṣeṣu* 22.3b
māmaka-: *māmakam* 30.1b
māruta-: *mārutāḥ* 7.5a
māṣa-: *māṣān* 3.8d
mās-: *māsi* 12.3d
mitra-: *mitraḥ* 39.1d, 5b, 6b; *mitra* 39.2b, 4b, 7b; [mitra] 39.3b
mitrāvaruṇa-: *mitrāvaruṇā* 11.6a
mitriya-: *mitriyāṇām* 16.5a
mithaḥ: 19.4b
miśra-: *miśrām* 10.9b
√mī-: [pres. IX] *pramināti* 32.2c; [des.] *pramimīṣati* 32.10d
mukha-: *mukham* 14.1a
√muc-: [pres. I] *prati muñcāmi* 32.7d; impf. *amuñcatā* 39.8b; subj. *vi muñcāt* 33.1d; impv. *vi muñcatā* 39.8c; *muñcantu* 17.1c, 17.8d; [aor.] opt. med. *mukṣīya*

14.5d; [pf.] **pramumucimā* 28.2d; impv. *mumugdhi* 17.6a; [pass.aor.] inj. *moci* 32.8b; [pass.] *mucyate* 32.2d; ptc. **pramucyamānam* 28.1a; impv. *mucyasva* 17.3d, 18.6c; [ta-ptc.] *mugdhā* 37.1b
√mud-: [pres. I] med. impv. *modatām* 15.7d
muni-: *muniḥ* 38.4c, 5b, 6c, 7c; *mune* 17.4c; *munim* 17.2a, 3b, 5a-d; *munayah* 38.2a
municakṣu-: *municakṣum* 34.5b
√muṣ-: [pres. IX] *parimuṣṇanti* 6.6b
muṣka-: *muṣkayoḥ* 34.6d
muṣṭihan-: *muṣṭihā* 21.8c
musala-: *musale* 13.5a
musalāhata-: ⁺*musalāhatā* 10.1a
?muravasthiye 34.7d
mūra-: *mūram* 23.3b
mūrdhan-: *mūrdhnā* 2.8a
mūla-: *mūlam* 20.8b, 26.1b, 32.10c
√mṛ-: [fut.] ptc. *marīṣyantam* 18.1c; [inf.] *martave* 17.8e
√mṛj-: [pres. II] impv. *apa mārṣtu* 24.7a; *sam mṛjantu* 28.3c; med. *apa mṛjmahe* 23.8d; [gd.] *apamṛjya* 24.8a
√mṛḍ-: [pres. VI] impv. *mṛḷa* 4.7c; [caus.] fut. *mṛḷayiṣyati* 21.7d
mṛtyu-: *mṛtyum* 13.8d; *mṛtyoḥ* 13.8c, 27.1d, 33.3a
mṛdh-: *mṛdhaḥ* 2.8c
mṛdhra-: *mṛdhrāṇi* 14.5c
√mṛś-: [pres. VI] *abhi mṛśāmasi* 18.8d, 30.8d; *pramṛśanti* 9.6c, 9.7d
√mṛ-: [pres. VI<IX] impv. *mṛṇa* 3.5d; med. *mṛṇe* 9.5d
mekhalā-: *mekhalām* 33.1a; *mekhalayā* 33.3d; *mekhale* 33.2d, 10c, 11d
megha-: *meghāḥ* 7.9c
methiṣṭhā-: *methiṣṭhāḥ* 3.8a
medas-: *medasā* 15.4d, 9d
medin-: *medī* 17.2d; *medinam* 4.10d; *medine* 3.8c
medhā-: *medhām* 33.10c
moghacārin-: *moghacāriṇām* 3.5b
mauneya-: *mauneyena* 38.3a

√*mruc*:- [pres. I] ptc. *nimrocan* 3.2c, 2d; [aor.] *ni amrucat* 3.2a

ya- [pron.]: *yaḥ* 1.1c, 3c, 5c, 2.3a, 8a, 3.6a², 6b, 4.8a, 10b², 13a, 6.4d, 5a², 5b, 7.8b, 13.2d, 16.4a, 7a, 17.6b, 21.6a, 22.2a², 7a-b, 24.2a, 3a, 25.5d, 30.2c, 31.5b, 32.1d, 2c, 4a², 4b², 6d, 7a², 7b², 7c², 10d, 33.1a, 1b², 6a, 6b, 34.3b, 40.4c, 5c; **yaḥ* 36.3c; *yat* 2.6c, 4.12b, 9.1c, 10.5d, 13.5b, 17.7b, 18.3d, 4b, 6d, 20.6a, 8c, 23.5-5c, 25.4a, 26.2b, 27.8a, 28.2d, 5a, 5c, 6a-b, 8a-c, 9a, 9c, 29.1a, 1c, 2a, 2c, 3b-c, 4-7c, 32.5b², 33.3a, 7-9a, 34.3b, 4c, 6c, 36.4c, 5a, 5c, 7c, 37.1c, 3c, 38.2d, 7d, 39.2c, 4d, 40.7a; **yad-yat* 32.4c; *yam* 21.2a, 36.6a-b, 7a, 39.1c; **yam* 36.3a, 6c; *yena* 6.7a, 8b, 11.3a, 19.4a, 7a, 29.1b, 36.7b, 37.7a-b; *yasya* 22.5a, 33.1c; *yasmāt* 11.3b, 22.6a-c; *yasmin* 31.4b; *yau* 22.1a-b, 4a, 8a, 8c, 28.2a, 34.3a; *yayoh* 22.3a; *ye* 3.3a², 4.14a, 6.3c, 6b, 8.6a², 6b², 13.3a², 3b-c, 5a, 15.3c², 9a², 9b, 20.4a-b, 22.4b, 26.8a-c, 32.1a, 34.3a, 3c, 36.1a, 1c, 2a², 2c; *yāni* 4.4a, 13.5c, 17.2a; *yān* 14.8b, 28.6a; *yeṣām* 11.7a-b; *yā* 1.6a, 10.1a, 4a, 23.3a-c, 26.5a, 9a-c, 27.3d, 5c, 30.8c, 37.1a; **yā* 24.5a; *yām* 8.3a, 23.6a-b, 6c², 6d, 33.11a, 36.3b; *yāḥ* 9.3c-d, 6a², 6b², 6c, 7a², 7b-c, 13.5c, 26.3a, 5b, 6d, 30.6a

yakṣa:- *yakṣam* 27.1b

yakṣma:- *yakṣmaḥ* 16.4a; *yakṣmam* 19.7e

√*yaj*:- [pres. I] med. *yajāmahe* 30.2d; impv. *yajantām* 4.4a, *ā yajantām* 4.5a; ptc. *yajamānam* 4.8d, 15.6d; *yajamānāya* 15.2d, 28.3d; *yajamāne* 29.3a; [ta-ptc.] *iṣṭā* 4.4a

yajatra:- *yajatrāḥ* 19.7a, 39.8b

yajña:- *yajñam* 4.10c, 5.5a, 7.14c, 14.8a, 15.6c, 16.1a, 28.1c; *yajñasya* 31.9b; *yajñāya* 35.6a-b; *yajñe* 29.23a; *yajñān* 31.1b; *yajñaiḥ* 11.9a

yajñakṛt:- *yajñakṛtaḥ* 14.2a

yataḥ: 8.7d

yatidhā: 16.6a

yatra: 25.2e, 40.8d

yathā: 12.3b, 4c, 7a, 17.3-4a, 6-7d, 18.5d, 30.2-4a, 5c, 9c, 32.10b, 35.1-11b, 37.7d, 39.8a

yathākāmam: 15.6b

yathāparu: 12.6d

yathābhāgam: 16.6d

yadi: 36.4a-b, 36.8a-8b, 37.2a, 2c, 3a, 4a, 4c

√*yam*:- [pres. I] subj. *yachāt* 4.7a, 28.4f; *yachātha* 39.4c, *yachan* 4.12a; [ta-ptc.] *prayatam* 15.6a

yama:- *yamaḥ* 6.5c, 6d, 7b, 17.8c; *yamam* 31.7d; *yamāya* 33.3b; *yamasya* 17.8c

yamarājan:- *yamarājñāḥ* 31.3a

yava:- *yavam* 20.8d, **yavam* 3.5d; *yavāt* 20.3d

√*yā*- ‘drive’: [pres. II] *yānti* 13.3c; impv. *yāhi* 31.7a; [pf.] **yayau* 6.7b

√*yā*- ‘implore’: [pres. II] med. *īmahe* 39.4d

√*yāc*:- [pres. I] ptc. *niryācan* 33.3b

yātudhāna:- *yātudhānān* 24.8a; *yātudhānaiḥ* 37.3b

yātudhānī:- *yātudhānyaḥ* 24.7c

yāvant:- *yāvat* 8.1b, 27.3b; *yāvatī* 8.1a, 27.3a

?*yāsuprṣtaḥ* 14.8b

√*yu*- ‘keep away’: [aor.] inj. *vi* **yauṣṭa* 19.5a; [caus.] *yāvayā* 23.4d

√*yuj*:- [pres. VII] *yunajmi* 19.6b; [aor.] med. *ayukṣata* 38.2d; [pf.] *yuyoja* 33.1b; [ta-ptc.] *saṃyukte* 38.8a

yuj:- *yujā* 27.1c

√*yudh*:- [pres. IV] impv. *yudhyatām* 11.1d; [caus.] *yodhayanti* 10.7c

√*yup*:- [caus.] ptc. *yopayantaḥ* 13.8c

yūtha:- *yūtham* 16.4d

yūpa:- *yūpe* 28.2d

yoktra:- *yoktram* 28.9b; *yoktre* 19.6b

yodhanā:- *yodhanāyai* 10.8b

yoni:- *yonih* 37.1b; *yonim* 2.2d, 12.1c, 2a, 5-6a, 5b; *yonyāḥ* 12.7d; *yonau* 16.2d; *yonyām* 11.8d, 12.2b

√*rakṣ*:- [pres. I] *abhi rakṣati* 17.5b; impv. *abhi rakṣa* 25.8b; *rakṣatu* 16.5d,

40.3c; ⁺*rakṣatu* 6.5d; *abhi rakṣantu* 4.4d; med. ptc. *rakṣamāṇāḥ* 19.8c
rakṣaḥpiśāca-: *rakṣaḥpiśācān* 40.3d
rakṣas-: *rakṣaḥ* 17.3d, 5e, 23.7b; *rakṣasaḥ* 17.1d, 25.3d; *rakṣāṃsi* 1.7c, 13.6c, 14.6a, 17.2b
rajas-: *rajaḥ* 2.4b, 13.6b; *rajasī* 2.6b
raṇa-: *raṇāya* 17.2d
ratna-: *ratnam* 13.1c
ratha-: *ratham* 34.9c; *rathe* 29.4a
rathavāhana-: *rathavāhane* 29.4a
[√]*radh-*: [aor.] inj. *radhāma* 4.6d
rapas-: *rapaḥ* 18.3d, 4b
[√]*rabh-*: [pres. I] med. *ā rabhāmahe* 30.9b; *ārabhante* 36.3b, 6b, 7a; impv. *ā rabhantām* 15.3d; [pf.] *ārebhiṣe* 36.4b, 8b-c; **ārebhe* 23.3d
[√]*ram-*: [pres. I] med. *ramate* 21.7a
rayi-: *rayyā* 24.8d
raśmi-: *raśmiḥ* 14.1a; *raśmibhiḥ* 3.1c, 2c, 13.7d
rasa-: *rasasya* 23.3c; *rasaiḥ* 7.4d
[√]*rā-*: [pres. IV] ptc. **rāyadbhyaḥ* 34.5c
rājan-: *rājā* 6.5c, 6d, 7b, 26.4a, 6-7a, 32.4d, 5a, 9d; *rājan* 4.6d, 12.7a, 32.6a; *rājñā* 40.7c; *rājñah* 36.8e; *rājani* 29.3b; *rājānaḥ* 39.6d
rājanya-: *rājanyam* 5.8a
rātrī-: *rātrī* 24.1b
[√]*radh-*: [pf.] *rarādha* 37.4b; [caus.] ptc. *saṃrādhayantaḥ* 19.5b
rāyaspoṣa-: *rāyaspoṣāḥ* 15.6d
rāṣṭra-: *rāṣṭram* 33.4b
rāṣṭrabhṛt-: *rāṣṭrabhṛtaḥ* 29.1d, 7d
rāṣṭrī-: ⁺*rāṣṭrī* 2.1a
[√]*rīṣ-*: [aor.] inj. *rīriṣaḥ* 4.7d
[√]*rih-*: [pres. II] **rihanti* 37.2b
[√]*rud-*: [pres. II] *roditi* 21.4d
rudra-: *rudraḥ* 16.7b; *rudra* 22.9c; *rudram* 39.5c; *rudreṇa* 38.7d; *rudrāya* 22.2c, 5c, 6d, 7c; *rudrābhyām* 22.3-4c, 8d; *rudrāḥ* 4.14c
[√]*rudh-*: [fut.] *rotsyasi* 1.2c
rudhira-: *rudhiram* 10.6b; *rudhireṇa* 10.9b; *rudhirāḥ* 10.7a

[√]*rup-*: [caus.] impf. *aropayaḥ* 8.2c; impv. *pra ropaya* 10.10d
ruśant-: *ruśantaḥ* 32.1b
[√]*ruh-*: [pres. I] *virohasi* 12.7b; impv. *ava roha* 1.2d, *ā roha* 13.6d, 16.3b; [aor.] *aruham* 16.8d; [caus.] ptc. *rohayantaḥ* 10.2a
?ruhat 30.7d
rūpa-: *rūpāt* 20.6b
retas-: *retaḥ* 7.10c, 15.5c, 37.5b
rocana-: *rocane* 13.8b
rodas-: *rodasī* 32.5b, 38.1b
ropayīṣṇu-: *ropayīṣṇū* 28.2a
lakṣmī-: *lakṣmīḥ* 37.3a
[√]*lap-*: [int.] *lālapīti* 17.6b
[√]*labh-*: [des.] med. impv. *lipsasva* 34.2c
[√]*lup-*: [pres. I] impv. *apa ⁺lumpatam* 14.1e
loka-: *lokaḥ* 40.8d; *loke* 13.8a, 14.3c, 31.4b, 40.1c, 2d; *lokau* 31.8b
loṣṭa-: ⁺*loṣṭaḥ* 36.6d
lohita-: *lohitam* 9.7b
vakra-: **vagrāt* 8.3b
[√]*vac-*: [pres. III] *vivakti* 2.3b; [aor.] *nir avocam* 8.3d, 4a, 4d; *avocat* 2.7b; [pf.] *uvaktha* 36.4c, 5c; [pass.] *ucyase* 14.4d; *ucyate* 38.1d; [ta-ptc.] *paryuktaḥ* 25.2a
vacas-: *vacāḥ* 25.6b, 26.2b, 30.1b; *vacobhiḥ* 27.5b
vajra-: *vajraḥ* 33.4a; *vajra* 33.6c; *vajram* 33.7b; *vajreṇa* 1.4d, 33.5c
[√]*vañc-*: [pres. I] *vañcati* 32.4a
vatsa-: *vatsaḥ* 24.2c; *vatsam* 19.1d, 31.1c, 2a; *vatsena* 31.3d; *vatsān* 15.3b, 4d, 9d; *vatsānām* 31.6c
vatsatantī-: *vatsatantyāḥ* 1.2b
[√]*vad-*: [pres. I] *vadataḥ* 32.4c; *vadāmasi* 1.6d; impv. *ā vada* 7.13b; *upappravada* 7.13a; **vadata* 19.3d; *vadatu* 19.2d, 34.1a; *vadantu* 7.11c; ptc. *vadantaḥ* 19.5c; *vadantam* 32.1c; [aor.] *niḥ ⁺avādiṣam* 8.1d; *pra avādiṣuḥ* 7.12d
[√]*vadh-*: [aor.] inj. *vadhūt* 15.3a
vadha-: *vadhāt* 22.3a
vadhū-: *vadvām* 29.5b

vadhri-: *vadhriḥ* 8.6d, 7b, 7c; *vadhrayaḥ* 8.6c, 7a
√van-: [pres. V] med. *vanve* 37.8a; impv. *vanutām* 7.8c; [des.] *ā vivāsanti* 2.8b
vanaspati-: *vanaspatayaḥ* 16.3c; *vanaspatīnām* 36.1b
√vap-: [pres. I] *niḥ vapāmi* 13.1d, 40.1a
vapuṣ-: *vapuḥ* 27.1b
vayas- ‘vigour’: *vayaḥ* 31.6b
vayas- ‘bird’: *vayāmsi* 22.6c
vayasvant-: *vayasvan* 13.1a
vara-: *vareṣu* 29.5b
varāha-: *varāham* 28.8a
varāhamanyu-: *varāhamanyuḥ* 10.4c
variman-: *varimnā* 8.1a, 27.3a
varīyas-: *varīyaḥ* 23.4d
varuṇa-: *varuṇaḥ* 11.1b, 26.4a, 32.4d, 5a, 7a-c, 9d, 10a, 36.3c, 6c, 39.1d, 5b, 6b; *varuṇa* 32.1a, 6a, 8a, 39.2-4b, 7b; *varuṇena* 37.2a; *varuṇasya* 32.2d, 3c, 36.8e
varuṇānī-: *varuṇānī* 11.5a
varuṇāvant-: *varuṇāvataḥ* 8.8b
varutar-: ⁺*varutrī* 11.5c
varcas-: *varcaḥ* 4.1a, 29.1a, 1c², 2a, 3a², 3b-c, 4a², 4b², 4c, 5a², 5b², 5c, 6a², 6b², 6-7c, 8a; *varcase* 13.1d
varmin-: *varmī* 11.1d
varṣa-: *varṣam* 7.3c, 7a, 8c, 13b; *varṣasya* 7.2c, 5-6c
vala-: *valam* 2.8c
valīka-: *valīke* 9.6a
valgu-: *valgu* 19.5c
vaśā-: *vaśā* 5.1-7a, 8a², 9a, 28.6d
√vas- ‘clothe’: [pres. II] med. *vasate* 9.7a, 38.2b; ptc. *saṃvasānāḥ* 31.8c
√vas- ‘shine’: [pres. I] impv. *vasantu* 2.6d (or to *vas-* ‘dwell’).
√vas- ‘dwell’: [caus.] impv. *ut *vāsaya* 16.3a
vasiṣṭha-: *vasiṣṭhaḥ* 28.4e
vasu- ‘good’: *vasu* 28.8a; ⁺*vasu* 4.13d
vasu- ‘Vasu’: *vasavaḥ* 39.8a; *vasubhiḥ* 37.6b

√vah-: [pres. I] subj. *saṃāvahān* 30.6e; impv. *vahatu* 15.8d, 28.1d; [pass.] *uhyate* 17.7b
vahatu-: *vahatoḥ* 28.5c
√vā- ‘blow’: [pres. II] impv. *ā ... vāhi* 18.4a, *vi ... vāhi* 18.4b; *vātu* 7.14b, *ā vātu* 18.3c, *parā ... vātu* 18.3d; *vāntu* 7.9b, *pra vāntu* 7.6d
vā-: 1.5c-d, 6.5b, 8.1b, 22.4b, 23.3b-c, 24.6d, 27.3-4b, 28.5b-c, 8b-c, 28.9b-c, 36.3b, 4a-b, 6b-c, 7d, 8a-b, 8d, 37.1b-c, 2b, 3b-c, 4b-c; **vā* 36.8e
vāc-: *vāk* 5.7a, 15.8c; *vācam* 8.1c, 19.2d, 3d, 32.6d, 34.2b; **vācam* 7.12c; *vācaḥ* 18.8b
vāja-: *vājāḥ* 15.8b; *vāje* 4.7b
vājin-: *vājin* 17.2c
vāta-: *vātaḥ* 4.3d, 7.7a, 7.14b, 11.9c, 16.1c, 17.8b, 18.3a, 34.7b; *vāta* 18.4a, 4b; *vātam* 21.3c; *vātena* 13.3c; *vātasya* 20.1c, 2b, 5c, 38.2c; *vātau* 18.3a; *vātāḥ* 7.6c, 9b; *vātān* 38.3b
vātajūta-: *vātajūtāni* 7.1b
vātaraṃha-: *vātaraṃham* 34.9b
vātaraśana-: ⁺*vātaraśanāḥ* 38.2a
vāyu-: *vāyuḥ* 16.1c, 16.5d, 26.7b, 29.2b, 38.7a; *vāyo* 11.2a; *vāyum* 5.2a; *vāyave* 35.2a-b; *vāyoḥ* 14.5a, 38.5a
vār-: *vār* 8.8a
vāruṇa-: *vāruṇāḥ* 36.1a
vārṣika-: *vārṣikam* 25.1d
√vāś-: [pres. IV] med. *vāśyate* 31.1c
vāśra-: *vāśrāḥ* 7.1d
vāśas-: *vāsaḥ* 34.4c
vāsitā-: *vāsitām* 15.5d
vigrīva-: *vigrīvān* 24.4b
vighasvan-: *vighasvarī* 10.5b; ⁺*vighasvarī* 10.4b
√vij-: [aor.] med. inj. *saṃ vikthāḥ* 13.6a
vijāvant-: *vijāvatīḥ* 15.4a
vijeṣa-: *vijeṣāya* 23.1b
vitti-: *vittim* 35.1d, 11d
√vid- ‘find’: [pres. I] *vindase* 11.3b, 37.4a; [aor.] inj. *vidat* 15.3b; *vidan* 6.6a; [pass.] *vidyate* 27.7b; [inf.] *vettave* 11.4d; [ta-ptc.] *āvittaḥ* 17.6b

√vid- ‘know’: [pf.] *veda* 30.2a, 32.4d;
 **veda* 27.3d, 5c; *praveda* 6.4d; *vidma* 6.3a;
 ptc. *vidvān* 2.3a, 17.7c, 22.7a, 28.3b, 7a,
 36.4c; *saṃvidvān* 38.6c; *vidvāṃsaḥ* 22.9d;
 med. ptc. *saṃvidānaḥ* 7.8a, 37.6b
videśya-: *videśyaḥ* 32.7b
vidyut-: *vidyut* 7.7a
vidveśaṇa-: *vidveśaṇam* 34.1d
vidhartar-: *vidhartā* 4.8a, 28.6c
 √vidh-: [aor.] opt. *vidheyam* 5.1b, 9b;
vidhema 22.2-5c, 6d, 7c, 8-9d
vipruṣ-: *vipruṣaḥ* 13.5c
vibhāsa-: *vibhāsaḥ* 6.10b
 √viś-: [pres. VI] act. impv. *pra viśatu*
 37.8c; med. *saṃviśante* 22.5a; [pf.] *ā*
viveśa 6.4c; [ta-ptc.] *anupraviṣṭāḥ* 6.1a
viś-: *viṣ* 5.6a; *viśaḥ* 4.12c
viśikha-: *viśikhān* 24.4a
viśva-: *viśvam* 38.1c, 39.7a; *viśvasya*
 2.7c, 18.9c, 27.3d, 4a, 5c; *viśvāt* 20.6b;
viśve 4.4d, 6b, 11.4b, 16.6c, 22.6b, 37.6c;
viśvā 17.5c, 18.5c, 26.5c; *viśvāni* 2.3b,
 39.6c; *viśvaiḥ* 27.1c; *viśvebhiḥ* 16.8c
viśvagrṣṭi- (= *viśvakṛṣṭi-*): *viśvagrṣṭiḥ*
 6.7d
viśvataḥ: 4.2b
viśvadānīm: 40.4a, 5a
viśvadrṣṭa-: *viśvadrṣṭaḥ* 3.2b
viśvadeva-: *viśvadevam* 2.7a
viśvabheṣaja-: *viśvabheṣajaḥ* 18.4c, 7c
viśvabhoga-: *viśvabhogām* 28.9a
viśvarūpa-: *viśvarūpaḥ* 32.6b; *viśvarūpā*
 31.9c; *viśvarūpāḥ* 7.2d; *viśvavārā* 27.3c
viśvāmitra-: *viśvāmitraḥ* 28.4f
viṣa-: *viṣa* 8.2b; *viṣam* 8.3d, 4a, 4d, 5b,
 7-8d, 9.1c, 10.2a-e, 6a, 38.1a; *viṣasya* 8.1c,
 9.1c, 38.7c
viṣagiri-: *viṣagiriḥ* 8.6d
viṣapāvan-: *viṣapāvanaḥ* 10.7a
viṣāsahi-: *viṣāsahi* 3.4b
viṣāsutā-: *viṣāsutā* 10.1b; *viṣāsutām*
 10.9a
viṣṭhā-: *viṣṭhāḥ* 2.2c
viṣṇu-: *viṣṇuḥ* 4.3b, 15.5b
viṣvagrīvāta-: *viṣvagrīvātaḥ* 7.2a
vihava-: *vihave* 4.3a, 10c; *vihaveṣu* 4.1a

vīra-: *vīrāḥ* 16.7c
vīrahan-: *vīraghnī* 33.2d
vīrudh-: *vīrut* 3.4a; *vīrudhaḥ* 10.8a;
vīrudhām 25.8c, 36.1b
vīrya-: *vīryam* 4.9d; *vīryeṇa* 35.9a, 35.9b
vīryāvanta-: *vīryāvān* 37.6d
 √vy- ‘cover, obstruct’: [aor.] *vi āvar*
 2.2b; inj. *vi var* 2.2d; [caus.] *vārayātai* 8.8a
vṛka-: *vṛkasya* 10.3d; *vṛke* 29.6b
vṛkṣa-: *vṛkṣam* 3.6d, 3.7b; *vṛkṣasya* 8.5c,
 20.8c; *vṛkṣāsaḥ* 22.6b
 √vṛj-: [pres. VII] impv. *pari vṛndhi*
 21.6d
 √vṛt-: [pf.] *pari +vāvṛtur* 17.2a
vṛtra-: *vṛtrasya* 33.7d
vṛtrahan-: *vṛtrahan* 4.13c
 √vṛśc-: [pres. I] *vṛścati* 32.10c; impv.
vṛśca 3.6c, *saṃ vṛśca* 3.7a
 √vṛṣ-: [pres. I] impv. *varṣantu* 7.9d; ptc.
varṣataḥ 7.5-6c; [caus.] *pra varṣayanti*
 7.4c
vṛṣan-: *vṛṣā* 3.6b, 12.1a, 16.7b; **vṛṣṇaḥ*
 7.10c
vṛṣṭa-: *vṛṣṭe* 30.6d
vṛṣṇya-: *vṛṣṇyam* 12.5c; *vṛṣṇyā* 28.8c
 √vṛh-: [pres. VI] impv. *vṛhatam* 26.2d
 √vṛ- ‘choose’: [pres. IX] med. *vṛṇīmahe*
 22.1c, 23.1b, 39.2a
vega-: *vegāsaḥ* 7.2b
vena-: *venaḥ* 2.2b
vai: 6.1b, 14.4c, 18.9a
vairahatya-: *vairahatyāni* 10.9d
vaivasvata-: *vaivasvataḥ* 6.7a;
vaivasvatena 40.7c; *vaivasvate* 40.6c;
vaivasvatān 6.5c
vaiśvadeva-: *vaiśvadevaḥ* 16.6c;
vaiśvadevam 13.4d, 15.2b
vaiśvadevī-: *vaiśvadevī* 31.1b
vaiśvānara-: *vaiśvānaraḥ* 6.7d, 37.5a;
vaiśvānara 27.8d; *vaiśvānaram* 6.8d
vyacasvant-: *vyacasvān* 14.6c
 √vyā-: [pass.] impv. *pra vīyantām* 15.5a
vyāghra-: *vyāghraḥ* 10.3b; *vyāghre*
 29.6a; *vyāghrān* 1.8a
vyāna-: *vyānaḥ* 15.8c
vyāmya-: **vyāmyaḥ* 32.7a

vyoman-: vyoman 31.4d; [vyoman] 40.1c
 vrata-: ⁺vrata 32.2c; vrata 33.4a;
 vrata 33.2c
 vratacārin-: vratacāriṇaḥ 7.12b
 vr̥hi-: vr̥hīn 28.6a
 √śams-: [pres. I] impv. śamsa 10.7d
 √śak-: [pf.] śasāka 24.5a; [des.] impv.
 anu śikṣa 27.6b
 śakambhara-: ⁺śakambharasya 21.8c
 śakra-: śakraḥ 17.3c; śakra 4.13a;
 śakram 4.11c
 śacīpati-: śacīpatiḥ 33.7d, 38.8d
 √śat-: [pres. X] ptc. śātayan 33.7c
 śatadhāra-: śatadhāraḥ 30.4a;
 śatadhāram 40.8a
 śataparvan-: śataparvaṇā 9.2a
 śata-: śata 31.9a; śatena 25.8a, 32.8a
 śatavant-: śatavantam 16.8b
 śataśākha-: śataśākhā 25.5a
 śatahasta-: śatahasta 30.5a
 śantāti-: ⁺śantātibhiḥ 18.2a
 śantiva-: śantivām 19.2d
 √śap-: [pres. I] śapati 23.5a; śapathaḥ
 37.4b; śapanti 4.14a; subj. śapāt 23.5c;
 śapāti 23.5b; med. śapante 36.3a; [pf.]
 śasāpa 23.3a
 śapathayāvan-: śapathayāvanīm 23.2a
 śapatha-: śapathāt 17.1b; śapathān
 23.4c, 24.7b
 śapana-: śapanena 23.3a
 √samⁱ-: [caus.] samayāmi 16.4a; impv.
 ni samayatu 17.7a
 śambhu-: śambhubhyām 18.8c; śambhūḥ
 30.6c
 śarīra-: śarīrā 38.3c
 śarman-: śarma 4.7a, 12a, 28.4f, 39.4c;
 śarmaṇi 39.7c
 śarva-: śarvaḥ 15.3a
 śalabha-: śalabhasya 20.5a; śalabhān
 20.4d
 śalabhī-: śalabhyāḥ 20.5a
 śalala-: śalalena 9.1a
 śalya-: śalyaḥ 8.5a; śalyāt 8.4a
 śaspasrakva-: ⁺śaspasrakvā 10.4b
 śāpa-: śāpam 30.6d
 śālā-: śālām 28.9a

śābaleya-: śābaleyam 34.8a
 √śi-: [pres. II] med. impv. śayām 33.5c;
 ā śayām 12.1c, 6a-c; [pf.] ptc. śaśayānāḥ
 7.12a; [caus.] impv. ⁺śāyayā 24.4b
 śiras-: śiraḥ 9.4b, 26.1b, 26.2c, 34.2c;
 śiraḥ-śiraḥ 27.5d; śīrṣṇā 12.2d; śīrāmsi
 15.9c
 śiva-: śivaḥ 13.1a; śivābhiḥ 13.1a
 śivatāti-: śivatātiḥ 36.1-5d, 6e, 7e, 8f
 śivābhimarśana-: śivābhimarśanaḥ
 18.7d
 √śiṣ-: [aor.] inj. ut ⁺śiṣṭa 9.8d; ut śiṣan
 10.10e
 śukra-: śukram 2.6c, 14.7d, 16.2c, 27.8b;
 śukreṇa 14.7d
 śunaḥpucha-: śunaḥpucham 34.9a
 śunam: 39.4a
 śūra-: śūram 4.11b
 śūrpa-: śūrpe 13.5a
 √śṛ-: [ta-ptc.] śṛtam 16.3a; *śṛtam 16.2c
 śṛṅga-: śṛṅgāt 8.4c
 śṛṅgavant-: śṛṅgavat 9.4b
 √śṛ-: [pres. IX] impv. pra ⁺śṛṇātu 33.4c;
 [pf.] *śāśre 24.5b; *śāśrire 9.5a
 śevadhi-: śevadhim 40.6c; śevadhīn 6.5d
 śauṇeya-: śauṇeyam 34.8b
 śmaśāna-: śmaśānāt 36.6d
 śyena-: śyene 29.6c
 √śram-: [caus.] ger. śramsayitvā 32.8c
 śrad-dhā- see s.v. dhā-
 śraddhā-: śraddhayā 31.4d; śraddhāyāḥ
 33.10a
 śrama-: śrameṇa 33.3c
 śravas-: śravaḥ 29.8a
 √śri-: [pres. I] med. impv. ut śrayethām
 14.1c; [ta-ptc.] śritaḥ 13.2b
 √śrī-: [pres. IX] śrīṇanti 2.1d
 √śru-: [pres. V] impv. śṛṇu 26.2a;
 śṛṇvantu 11.4c; [pf.] śuśrava 29.1a
 śreṣṭha-: śreṣṭhaḥ 16.7a, 26.4a
 śroṇi-: śroṇī 12.2d, 3c
 śrotya-: śrotyāḥ 26.5b
 śvaghni-: śvaghni 32.5d
 śvan-: śvabhyah 34.5c
 śvaśura-: śvaśuraḥ 34.1b
 śvaśrū-: śvaśrūḥ 34.1a

√śvas-: [pres. I] impv. *śvasantu 7.11a
 ṣaṭ: 4.6a
 sa [pron.]: sa 2.2c, 4c, 6a², 4.7c, 7.8c, 8.7c, 11.1d, 8b, 12.1c, 4a, 20.3c, 21.7d, 32.2d, 33.1d², 36.3d, 6e, 8f, 40.1b; tat 2.5a, 8.8d, 10.5d, 13.5d, 15.1d, 19.4c, 23.5d, 7-8d, 25.6b-c, 27.1a, 1c, 8c, 28.2c, 5d, 8-9d, 29.1d, 7d, 32.4d, 5a, 34.4d, 36.4d, 7e, 37.1d, 3d, 39.2a; *tat 36.5d; tam 1.3d, 4.13c, 10.7d, 14.6b, 16.4a, 21.2c, 24.2d, 25.5c, 30.2d, 32.1d, 33.3c, 6a-b, 34.9c, 37.4d, 39.1a; tena 6.7-8c, 9.1d, 14.4d, 37.7c; tenā 34.9d; tasmai 2.1c, 5.1c, 9c, 22.2c, 5c, 6d, 7c, 35.1-9a, 11a; *tasmai 40.6d; tasya 2.4d, 32.10c, 36.6d; tasmāt 11.3c, 17.1c, 25.4c; te 4.14a, 6.1c, 3d, 10c, 8.6c, 15.2c, 17.8d, 21.1c, 26.7-8d, 34.3d, 36.1-2d, 39.3a, 40.4d; tāni 20.7d; tām 3.6c, 4.14b, 6.1b, 4d, 6c, 10.8a, 13.3d, 20.4c, 32.7d; tebhyaḥ 35.10a; teṣām 3.3c, 15.9c, 20.6d, 40.5d; sā 3.4d, 5.1a-b, 2-9a, 9b, 23.3d, 27.6c, 31.3a, 4c, 9c, 33.10-11c; tām 6.4c; 8.1d, 26.1d, 3d; tayā 23.6d, 30.8d; *tayā 24.3b; tasyai 5.1b-c, 9b-c; tasyām 24.3c; tāḥ 1.4d, 9.4a², 18.9d, 37.2d; tābhiḥ 21.6d; tābhyām 14.4c, 18.8d, 22.3c, 4c, 8d; tāsām 30.8c
 saṃgama-: saṃgamaḥ 30.7b
 saṃgira-: saṃgiraḥ 33.9b
 saṃgrāma-: saṃgrāmam 29.7b
 saṃjighatsu-: saṃjighatsuh 27.7a
 saṃjñāna-: saṃjñānam 19.4d, 35.12d
 saṃnati-: saṃnatayaḥ 35.1f, 11f
 saṃnam-: saṃnamaḥ 35.1c, 11c, 12a
 saṃpiba-: saṃpibaḥ 33.8b
 saṃmanas-: saṃmanasaḥ 4.12c, 15.4b, 19.8a
 saṃvatsara-: saṃvatsaram 5.9a, 7.12a; saṃvatsare 12.4b
 saṃvanana-: saṃvananena 19.8b
 saṃhṛd-: saṃhṛdaḥ 19.8b
 sakāma-: *sakāmān 35.12c
 sakhi-: sakhā 38.4d, 5a, 6d
 √sac-: [pres. I] med. sace 27.5b; sacate 6.4a; impv. sacasva 24.8d; sacantām 7.4d, 15.6d

sajoṣas-: sajoṣasaḥ 39.1c
 √sañj-: [pf.] ā-sasañja 13.5b; [ta-ptc.] *saktaḥ 36.8e
 sata-: satāt 10.10b
 satya-: satyam 14.4a, 24.1c; satyasya 14.1a; satyena 26.4b, 36.5c; satyā 4.4b; satyām 32.6d
 satyajita-: satyajitam 23.2a
 satyavādin-: ⁺satyavādī 32.1d
 √sad-: [pres. I] impv. upa sīda 31.2b; [gd.] niṣadya 14.8d; sannīṣadya 32.4c
 sadam: 40.1b, 4b
 sadas-: ⁺sadāṃsi 15.8a
 sadā: 40.7b
 sadānvā-: sadānvāḥ 1.4b, 5a, 9.2d, 4c
 sadānvāghnī-: sadānvāghnīm 1.6c
 sadyaḥ: 38.5d; *sadyaḥ 31.4b
 sadhura-: sadhurāḥ 19.5b
 sadhrīcīna-: sadhrīcīnāḥ 19.5d; sadhrīcīnān 19.8a
 √sanⁱ-: [aor.] subj. saniṣan 4.5c
 santoka-: santokām 26.4c
 sandeśya-: sandeśyaḥ 32.7b
 √sapary-: [pres.] impv. saparyatam 14.1d; saparyata 19.6c
 sapta: 6.1a, 8.1b, 15.8a², 26.5b, 27.3b, 31.7c, 32.1a, 35.12a; saptabhiḥ 28.4a
 saptatantu-: saptatantum 28.1c
 saptati-: saptatīḥ 32.1a
 saprathas-: *saprathāḥ 14.6c; saprathaḥ 39.4c
 sabhā-: sabhāyām 29.5a
 sama-: samā 24.1a
 samagra-: samagrāḥ 19.5d
 samantam: 16.3d
 samā-: samā 5.9a
 samāna-: samāne 19.6b; samānī 19.6a
 samāmya-: samāmyaḥ 32.7a, 36.3c, 6c
 samāvant-: samāvatī 24.1b
 samiti-: samityām 29.5a
 samudra-: samudraḥ 32.3c, 33.8-9b; samudram 13.3a; samudrāya 35.7a-b; samudrāt 7.10a; samudrau 38.5c
 samudrataḥ: 7.4a
 samyañc-: samyañcaḥ 15.2c, 19.3c, 6c; samīcī 32.3a

samrāj-: *samrāj* 2.4d
saratha-: *saratham* 13.3c
sarasvatī-: *sarasvatī* 11.6b
sarasvant-: *sarasvān* 23.1d
sarga-: *sargāḥ* 7.2c, 5c
sarpa-: *sarpaḥ* 3.6a; *sarpāṇām* 3.5b
sarpiṣ-: *sarpiṣaḥ* 15.1a, 28.5b
sarva-: *sarvam* 13.5d, 23.5d, 7c, 8d, 26.2c, 27.7c, 32.5a, 34.4d, 37.1d; *sarvasya* 30.2e; *sarve* 3.3d, 4.3a, 6.1c, 8c, 10c, 8.6c, 11.7c, 26.6c, 32.1c, 34.3d; *sarvā* 1.7c, 3.5c, 7c, 8b, 13.6c; *sarvān* 6.5d, 6c, 20.4c, 23.4c, 31.1b, 32.7d; *sarvāḥ* 9.6d, 7e, 8c, 23.2c, 24.6b, 7d, 8b, 30.6c
sarvataḥ: 13.2c
sarvadā: 26.7d
salila-: *salilasya* 40.8b; *salilāt* 7.10a
savatsa-: *savatsā* 31.3a
savitar-: *savitā* 4.8b; *savituh* 40.1a; *savitre* 16.2b
savidyut-: *savidyutam* 7.14b
savrata-: **savrataḥ* 19.2b; *savratāḥ* 19.3c; **savratāḥ* 26.8d
sasya-: *sasyam* 15.7d, 16.5c
√sah-: [pres. I] med. impv. *sahasva* 1.7a-c; ptc. *sahamānā* 1.6a, 7d; *sahamānām* 23.2b; [pf.] ptc. *sāsahānaḥ* 1.6b; [inf.] *sahase* 1.8a, 8d
saha: 1.5d, 11.9a-c, 16.1c, 8d, 19.6a-b, 28.6b, 8b-c, 9b, 38.7d
sahas-: *sahaḥ* 9.3a
sahasra-: *sahasreṇa* 25.8b
sahasradhāman-: *sahasradhāman* 24.4a
sahasradhāra-: *sahasradhāraḥ* 30.4b; *sahasradhāram* 14.3c, 30.4d, 40.8a
sahasravīrya-: *sahasravīryam* 23.1c
sahasraśaḥ: 30.1d
sahasrahasta-: *sahasrahasta* 30.5b
sahasrākṣa-: *sahasrākṣaḥ* 21.7b; *sahasrākṣeṇa* 9.2b; *sahasrākṣāḥ* 32.2b
sahasrāṅga-: *sahasrāṅgā* 31.9a
sahasrin-: *sahasriṇam* 16.8b
sahasvant-: **sahasvati* 1.3a
sahṛdaya-: *sahṛdayam* 19.1a

√sā-/si-: [pres. IX] *sināmi* 33.3d; *sinanti* 36.2b; **sinanti* 32.1c; [ta-ptc.] *+viṣitāḥ* 32.1b; **sitām* 39.8b
sākam: 2.5c, 3.3d, 21.6a
sādhū: 14.1d, 15.6c
sādhuvāhin-: *sādhuvāhinam* 34.8b
sānu-: *sānu* 15.7c
sāpatna-: **sāpatnāt* 37.2c
?sāprathovadahahimahirājantam 27.2ab
sāman: *sāma* 5.4a; *sāmnā* 13.4b
sāmana-: *sāmanam* 1.3d; *sāmanā* 1.3f
sāmanantama-: *+sāmanantame* 1.3b
sāṃmanasya-: **sāṃmanasyam* 19.1a
sāyaka-: *sāyaka* 33.6c
sāyamprātar: 19.8d
siṃha-: *siṃhaḥ* 10.3a; *siṃhe* 29.6a; *+siṃhān* 1.8b
√sic-: [pres. I] impv. *abhi ṣiñca* 7.14a; **siñcatu* 37.5b; ptc. *niṣiñcan* 7.10e; med. *āsiñcasva* 12.5c; [ta-ptc.] *āsiktam* 8.8c
sinīvālī-: *sinīvālī* 11.5b, 26.5a
sindhu-: *sindhum* 13.3a; *sindhoh* 18.3b; *sindhau* 1.1b; *sindhavaḥ* 8.1b, 27.3b; **sindhavaḥ* 15.7a
sīmant-: *sīmantam* 33.6c; *sīmataḥ* 2.2b
√su-: [pres. V] *abhiṣuṇvanti* 36.7b; [ta-ptc.] *āsutā* 10.4a
su: 39.6a, 8c
sukṛt-: *sukṛtaḥ* 14.7e, 31.5c, 7a; *sukṛtām* 31.3b, 40.8d
sukṛta-: *sukṛtasya* 13.8a, 14.3c
suga-: *sugena* 6.6c
sudānu-: *sudānavaḥ* 7.4c, 6a, 7b
sudih-: *sudiham* 36.6a; *sudihau* 28.2a
suparṇa-: *suparṇaḥ* 8.2a, 14.7a
suprajāstva-: *suprajāstvāya* 12.5b
supraṇīti-: *supraṇītayaḥ* 39.7d
sumati-: *sumatim* 22.1c
sumanas-: *sumanāḥ* 13.1c, 1d
surā-: *sure* 10.1d, 2c, 6a, 7b; *surāyāḥ* 10.7d; *surāyām* 29.5c
surāpa-: *surāpaḥ* 10.8d
suruc-: *surucam* 2.1c; *surucaḥ* 2.2b
suvīra-: *suvīrāḥ* 4.5d
susamiti-: *susamitiḥ* 19.8d
suhava-: *suhavam* 4.11b

suhuta-: *suhutam* 28.5d, 7c, 8-9d
suhūtalā-: *suhūtale* 1.3a
√sū- ‘impel’: [pres. VI] *parā* (...) *suvāmi* 17.5e, 18.2d; [ta-ptc.] *prasūtaḥ* 40.1a
√sū- ‘beget’: [ta-ptc.] *sūtaḥ* 37.4c
sūtar-: *sūtre* 23.6b
√sūd-: [pres. X] *sūdayāmi* 37.1d
sūra-: *sūraḥ* 27.5d; *sūre* 31.7a
sūrya-: *sūryaḥ* 3.1a, 2a, 6.2c, 11.9b; *sūryam* 5.3a, 6.9c; *sūryeṇa* 24.1a; *sūryāya* 35.3a-b; *sūryasya* 13.7d; *sūrye* 29.1a; *sūryāḥ* 6.1a, 3c, 31.7c
sūryācandramas-: *sūryācandramasā* 26.6b
√sr-: [aor.] *ati* ... *asarat* 31.6d; *atyāsarāt* 31.1a; inj. *ati saraḥ* 31.7d
√srj-: [pres. VI] *sam srjāmi* 15.4d, 9d; *ati* ... *srjanti* 32.1d; impf. *sam* ... **asrjat* 29.2b; *nir* ... *asrjan* 17.3b; *avāsran* 8.6b; impv. *srja* 7.7d, *ava srja* 7.11b, *sam srja* 31.3d; **ut srjatu* 40.6d; *upa srjata* 31.1c; *srjantu* 7.5d; med. *asrjata* 37.7b; [aor.] *vi asrṣṭa* 31.1d; [ta-ptc.] *srṣṭam* 7.3c; *viṣrṣṭam* 7.14c; *saṃsrṣṭam* 10.9b
√srp-: [aor.] inj. **ut srpat* 33.5b
setu-: *setum* 6.8c
senā-: *senā* 25.2c
soma-: *somaḥ* 26.6a; *soma* 4.6d; *somam* 36.7b, 40.5b; *somena* 16.1c; *somāya* 35.5ab *somasya* 13.4c; *some* 29.1c
somaprṣṭha-: *somaprṣṭhāḥ* 21.3b
somya-: *somyam* 15.6b
saukrṭya-: *saukrṭyāya* 38.4d
skandha-: *skandhān* 33.4c, 7c
√skabhⁱ-: [āya-pres.] *vi śkabhāyati* 2.6b; impf. *vi* ... *askabhāyat* 2.4a
√stan-: [caus.] impv. *stanaya* 7.3a
stana-: *stanam* 15.3d
stanayitnu-: *stanayitnunā* 7.10d
stanya-: *stanyam* 16.4c
√stabhⁱ-: [pres. IX] *stabhnāti* 22.2b; impf. *vi aṣṭabhnāt* 38.8d; [ta-ptc.] *stabhitāḥ* 13.2a; *pariṣṭabhitam* 11.3a
√stṛ-: [pres. IX] impv. *upa* ... *stṛṇīta* 16.3c
stena-: *stenasya* 27.6b

strī-: *striyāḥ* 37.3a; *striyaḥ* 15.5a, 21.4a; **strīṣu* 15.4b
√sthā-: [pres. I] *tiṣṭhati* 32.4a; *tiṣṭhanti* 9.6a, 32.1b; impv. *ut tiṣṭha* 34.6a; *adhi tiṣṭhatu* 1.4d, *tiṣṭhatu* 40.7b; ptc. *tiṣṭhantī* 38.8b; [pf.] *abhi pra tasthau* 2.3d; *tasthatuḥ* 30.3b; *ā tasthimā* 38.3b; **abhitaṣṭhātha* 37.1c; *+vitaṣṭhuḥ* 8.1b; med. *prati anu* (?) *tasthe* 27.5d; [fut.] *sthāsyati* 1.5c; [ta-ptc.] *pariṣṭhitāḥ* 37.4c
sthāla-: *sthāle* 10.6b
snāvar-: *snāvnā* 20.6d
spaś-: *spaśaḥ* 32.2a
sphāti-: *sphātiḥ* 30.5c, 7a; *+sphātiḥ* 30.8c; *sphātim* 30.3c, 6e
sma-: 21.6d, 24.4c, 31.5a, 34.5d; *smā* 38.7b
√smar-: [pf.] *upasasmara* 11.7b
sya- [pron.]: *tyat* 39.8a
syona-: *syonam* 28.4b; *syonāḥ* 31.7b
sridh-: **sridhaḥ* 39.5a
√sru-: [pres. I] impv. *sam srava* 10.3d, *vi srava* 10.8a, *ava srava* 10.2b; ptc. *visravan* 10.8d
sva-: *svam* 34.4c; *svāḥ* 34.3c, 40.7d
√svaj-: [pres. I] med. impv. *pari śvajasva* 33.11c
svadhā-: *svadhāḥ* 2.3d; *svadhām* 6.3d; *svadhānām* 31.5b
svadhāvant-: *svadhāvaḥ* 2.7d
√svap-: [pres. II] *svapantam* 27.6c; *svapatī* 37.3c; [caus.] *svāpayathaḥ* 22.1a
svapnayā-: 26.3a
svar-: *svar* 2.8d, 14.4c, 38.1c, 4b
svarga-: *svargam* 14.8c; *svarge* 40.2d; *svargā* 31.9b
svaṇnara-: *svaṇnaraḥ* 6.10b
svasar-: *svasā* 19.3b, 33.10b; *svasāram* 19.3b; **svasrām* 27.7c
svasti-: *svasti* 4.11d; *svastaye* 39.5d
svādu-: *svādu* 28.4c; *svāduḥ* 38.6d
svāhā-: 5.1c, 9c, 35.1f, 11f
ha-: 39.8a
?hātayāsi (2sg. subj.) 27.4d
√han-: [pres. II] *hanmi* 26.9d; *hanti* 32.6d; impv. *jahi* 3.4d, 5a, 4.13c, 23.6d,

25.7d, 26.3c, 33.6b, *apa* ... *jahi* 14.5c;
hantu 3.2c, 8d, ⁺*hantu* 3.1c, *apa hantu*
 37.2d, *ava* ... *abhi hantu* 33.4b; *ā hata*
 15.7c; *ghnantu* 26.5-8d; med. **apa* ...
aghnata 19.7b; [pf.] *anu *jaghāna* 27.7c,
**jaghāna* 36.6c; [des.] *jighāmsati* 4.13b,
 24.3b; [gd.] *hatvā* 26.4c; [ta-ptc.] *avahataḥ*
 33.5c; *hatāsaḥ* 10.7c
hantar-: ⁺*hantā* 25.3d
√har-: [pres. IV] impv. *abhi *haryata*
 19.1c
haras-: *haraḥ* 28.9c
harivant-: *harivaḥ* 4.10d
haryaśva-: ⁺*haryaśva* 4.7c
hava-: *havam* 11.4c, 26.4b, 37.6c;
have-have 4.11b
haviṣ-: *haviḥ* 13.4d, 15.1d, 2b, 17.7c;
haviṣā 19.7a, 22.2-5c, 6d, 7c, 8-9d, 37.7c;
haviṣaḥ 16.6d, 28.5a, 6c
haviṣkṛt-: *haviṣkṛtau* 14.1c; *haviṣkṛtaḥ*
 14.2b
havya-: *havyam* 14.6b, 15.8d, 16.2b-c,
 3a, 28.1d
havyavah-: *havyavāt* 14.3a
hasta-: *hataḥ* 18.7a; *hastam* 36.6b, 8c;
haste 10.2d; *hastābhyām* 18.8a, 30.9b,
 34.2c, 40.1a
hastivarcasa-: *hastivarcasam* 29.7b
√hā- ‘move’: [pres. III] med. impv. *ut*
jihatām 15.7b
√hā- ‘abandon’: [aor.] med. inj.
⁺*hāsmahi* 4.6c; [gd.] *atihāya* 21.2c; [na-
 ptc.] ⁺*hīnaḥ* 36.5c

√hi-: [pres. V] *hinoti* 2.5a; *pra hiṇmaḥ*
 15.1c; [aor.] *ahyam* 2.1c
hi-: 2.6a, 17.5c, 18.4c, 23.4a, 27.4a,
 31.5c, 39.2a; **hi* 25.7a
√hiṃs-: [pres. VII] *hinasti* 15.6a;
**hinassi* 21.2c; [aor.] *hiṃsīḥ* 21.5a-d;
hiṃsīt 28.6d; subj. ⁺*hiṃsāt* 36.8f; **hiṃsāt*
 36.3-5d, 6-7e; ⁺*hiṃsān* 36.1d, 36.2d
him-: 31.1d
himavant-: *himavantaḥ* 21.3b
hiraṇyavarcasa-: *hiraṇyavarcasam*
 29.7a
√hu-: [pres. III] *juhomi* 17.7c, 37.7c;
 [pf.] med. ptc. **juhvānam* 16.2d; [ta-ptc.]
hutam 16.7d; **abhihutā* 33.2a; *āhutā* 33.2a
hutād-: *hutādaḥ* 15.2a
√hū-: [pres. I] med. *havāmahe* 4.10a;
 [aor.] opt. *huvema* 4.11c, 39.5c; [aor.] med.
sam ⁺*ahvi* 23.2c
√hṛ-: [pres. I] *ā harāmi* 30.1d; *ut*
harathā 18.1b; subj. *harāt* 24.2b; impv.
prati hara 24.4d; *samāhara* 30.5a; [aor.] *ā*
ahārṣam 18.2c
hṛd-: *hṛdi* 10.3d
√hṛṣ-: [int.] med. ptc. ⁺*jarhṛṣāṇāḥ* 10.9a
heti-: *hetayaḥ* 21.6c
hemant-: *hemantam* 22.1a
hai-: 1.3a-b
hotar-: *hotā* 28.5d, 8-9d; *hotāraḥ* 4.5c
hotrā-: *hotrām* 36.3b
hrada-: *hradasya* 7.13c
hvara-: *hvaram* 2.1c
√hvā-: [aya-pres.] med. *ati hvaye* 4.9a;
niḥ hvayete 28.2b

Index locorum

Reference is given to the stanza of the fifth Kāṇḍa, where the particular passage is discussed.

Samhitās		4.1.3c	5.22.8
AVP		4.14.1ab	5.8.4
1.18.4b	5.27.4	4.14.5c	5.6.5
1.43.1ab	5.10.5	4.14.7a	5.40.6
1.46.2d	5.8.4	4.14.7b	5.10.8
1.47.3cd	5.25.7	4.16.1a	5.3.1
1.66.1a	5.28.1	4.18.7c	5.24.1
1.68.1	5.34.6	4.19.7ab	5.10.10
1.81.3a	5.28.5	4.20.1	5.15.7
1.81.3b	5.21.6	4.20.4ab	5.12.1
1.81.3d	5.28.5,8,9	4.3.1	5.6 (intr.)
1.83.3d	5.12.4	4.3.5	5.29.3
2.3.4b	5.17.3	4.5.8cd	5.36.8
2.9.5	5.11.6	4.14.6ab	5.36.8
2.14.1ab	5.3.1	4.37.3ab	5.22.3
2.20.3a	5.22.4	4.38.3-4	5.28.4
2.25.1ab	5.29.1	5.1.8	5.29.6
2.26.4	5.23.4	5.8.2c	5.10.10
2.27.2a-c	5.9.4	5.12.6a	5.12.1
2.28.4b	5.21.6	5.15.2d	5.28.3
2.28.5	5.28.4	5.15.9a	5.3.3
2.36.5a	5.7.2	5.19.3	5.16.5
2.52.1b	5.14.4	5.26.6b	5.6.4
2.55.5	5.17.2, 34.2	5.27.7b	5.16.5
2.58.1cd	5.34.1	5.28.3	5.15.2
2.60.1-2c	5.31.5	5.30.7	5.16.5
2.63.3d	5.7.12	5.34.2	5.17.2
2.64.2c	5.27.1	5.37.1d	5.13.5
2.64.4a	5.24.2	5.39.8d	5.6.4
2.69.4a	5.16.6	6.4.3ab	5.26.3
3.12.2c	5.22.8	6.7.2cd	5.10.4
3.14.2d	5.37.8	6.8.3ab	5.1.6
3.15.2ab	5.10.4	6.8.4cd	5.9.4
3.20	5.28.9	6.8.6d	5.9.4
3.25.6	5.6.8	6.10.9cd	5.31.8
3.25.6b	5.16.3	6.11.1	5.2.2
3.29.5ab	5.27.4	6.14.9e	5.34.5
3.38.5	5.6.8	6.15.4	5.30.3
3.38.11	5.28.6	6.16.1cd	5.27.2
3.39.1a	5.37.1	6.22.9c	5.40.1

7.1.11a	5.24.2	11.2.4c	5.8.4
7.2.9b	5.34.5	11.5.13	5.28.4
7.11.2c	5.37.8	11.11.6	5.30.3
7.11.4ab	5.37.2	11.15.3ef	5.9.6
7.11.6ab	5.15.7	12.1.5cd	5.21.8
7.11.7ab	5.15.7	12.2.1a-c	5.21.6
7.12.1d	5.1.6	12.2.1d	5.21.3
7.15.5ab	5.34.4	12.2.4a-c	5.21.7
7.15.9bc	5.31.8	12.3	5.12 (intr.)
7.15.10	5.31.9	12.3.3a	5.15.5
7.18.2	5.31.6	12.4	5.12 (intr.)
7.18.4ab	5.31.6	12.4.7b	5.12.1, 6
7.18.5ab	5.31.6	12.8.5	5.34.4
7.18.6	5.31.6	13.2.5d,6b	5.20.5
7.19.5ab	5.37.2	13.5.2b	5.38.5
8.3.5	5.34.1	13.7.3ab	5.34.4
8.4	5.3.6	14.4.5ab	5.8.4
8.5.1	5.3.6	14.5.9a	5.13.4
8.10.11	5.11.6	14.5.10	5.13.6
8.10.5ab	5.29.7	14.7.3	5.28.4
8.12.9	5.10.6	15.6.8ab	5.14.1
8.12.13ef	5.10.10	15.10.4b	5.37.8
8.15.12cd	5.14.1	15.11.4a	5.10.10
8.18.11	5.30.3	15.16.4-10a	5.22.1
8.19.1	5.28.6	15.19.1a	5.9.6
9.6.7d	5.3.3	15.21.6b	5.17.8
9.6.9cd	5.36.7	15.23.5d	5.20.8
9.10.1a	5.17.8	15.23.6d	5.20.8
9.10.6b	5.8.2	16.16.9ab	5.3.5
9.10.7cd	5.8.8	16.24.2	5.31.6
9.15.8b	5.37.8	16.28.5	5.9.2
9.16.4ab	5.15.7	16.28.7	5.10.5
9.16.5cd	5.28.2	16.35.1	5.36.8
9.17.10ab	5.22.1	16.35.4	5.24.6
9.18.1	5.22.1	16.35.6cd	5.25.7
9.23.4ab	5.36.7, 37.1	16.39-41	5.28.9
9.23.8ab	5.21.4	16.40.1c	5.15.4
9.24.1ab	5.21.4	16.70.6 (K)	5.4.13
10.1.2	5.1.3	16.71.6 (K)	5.40.1
10.2.1d	5.37.3	16.73.5a (K)	5.9.8
10.5.6b	5.27.4	16.73.5ef (K)	5.6.6
10.5.7c	5.7.12	16.79.5cd	5.34.6, 37.2
10.5.11b	5.27.4	16.79.7ab	5.37.2
11.1.1cd	5.37.4	16.97-100	5.28.6
11.1.7c	5.15.4	16.137.3	5.31.8
11.2.4	5.8.3	16.138.7d	5.28.5,8,9

16.142.1	5.22.1	AVŠ	
16.147-149 (K)	5.14.1	1.35.3d	5.12.4
16.150.1	5.2.2	2.1.2c	5.16.6
16.153.7cd	5.16.1	2.7.2	5.23.5
17.4.1cd	5.28.4	2.10.8b	5.17.3
17.13.14f	5.1.6	2.14.4	5.1.4
17.15.5	5.34.5	2.32.1ab	5.3.1
17.30.8	5.28.1	2.34.1c	5.28.1
17.32.9d	5.13.8	2.34.1d	5.15.6
17.32.10a	5.13.8	3.6.4ab	5.1.6
17.39.4d (K)	5.16.3	3.12	5.28.9
17.42.9cd (K)	5.31.6	3.19.3ab	5.15.7
17.54.9cd	5.31.6	3.22.4	5.11.6
18.1.11 (O)	5.1.3	3.24.1	5.30.1
18.8.2a (O)	5.6.6	3.24.2	5.30.2
18.11.8b (O)	5.9.7	3.24.3	5.30.6
18.13.4 (O)	5.37.1	3.24.4	5.30.4
18.21.2 (O)	5.6 (intr.)	3.24.5	5.30.5
18.23.6ab (O)	5.12.1	3.24.6	5.30.8
18.64.3 (O)	5.13.1	3.30.1	5.19.1
18.75.1 (O)	5.13.1	3.30.2	5.19.2
18.79.5cd (O)	5.12.4	3.30.3	5.16.5, 19.3
19.5.12	5.27.3	3.30.4	5.19.4
19.9.9	5.13.7	3.30.5	5.19.5
19.11.5	5.27.3	3.30.6	5.19.6
19.14.10	5.31.6	3.30.7	5.19.8
19.14.14d	5.22.1	4.1.1	5.2.2
19.23.2	5.9.2	4.1.2	5.2.1
19.34.10ab	5.34.9	4.1.3	5.2.3
19.38.1ab	5.34.8	4.1.4ab	5.2.6
19.38.7ab	5.30.5	4.1.4cd	5.2.4
19.38.9cd	5.30.6	4.1.5ab	5.2.4
19.38.13	5.30.3	4.1.5cd	5.2.6
19.54.1a	5.10.10	4.1.6	5.2.5
19.56.4b-7b (O)	5.17.8	4.1.7	5.2.7
20.1.3c	5.16.3	4.4.6cd	5.36.8
20.30.2gh (O)	5.36.8	4.6.2	5.8.1
20.34.3d (O)	5.13.8	4.6.2ab	5.27.3
20.37.7 (K)	5.14.1	4.6.3	5.8.2
20.37.10ab (K)	5.9.5	4.6.4	5.8.3
20.38.7 (O)	5.14.1	4.6.5	5.8.4
20.38.10ab (O)	5.9.5	4.6.6	5.8.5
20.40.8cd (O)	5.10.5	4.6.7	5.8.6
20.48.8cd (K)	5.14.1	4.6.8	5.8.7
20.52.8cd (O)	5.14.1	4.7.1	5.8.8
		4.9.5	5.34.1

4.11.6	5.6.8	4.18.3	5.24.3
4.12.7a	5.9.5	4.18.4	5.24.4
4.13.1	5.18.1	4.18.5	5.24.6
4.13.2	5.18.3	4.18.6abc	5.24.5
4.13.3	5.18.4	4.18.7	5.24.7
4.13.4	5.18.5	4.18.8ab	5.24.8
4.13.5	5.18.2	4.19.1	5.25.1
4.13.6	5.18.7	4.19.2	5.25.2
4.13.7	5.18.8	4.19.3	5.25.3
4.14	5.28.6	4.19.4	5.25.4
4.14.6	5.6.8	4.19.4c	5.17.2
4.15.1	5.7.1	4.19.5	5.25.5
4.15.2ab	5.7.4	4.19.6	5.25.6
4.15.2cd	5.7.2	4.19.6b	5.6.4
4.15.3ab	5.7.2	4.19.7ab	5.25.7
4.15.4	5.7.5	4.19.8	5.25.8
4.15.5ab	5.7.4	4.25.4b	5.14.6
4.15.6	5.7.3	4.34.5b	5.6.4
4.15.7	5.7.6	4.34.8	5.14.8
4.15.8	5.7.9	4.39.1	5.35.1
4.15.9	5.7.6	4.39.3	5.35.2
4.15.9ab	5.7.7	4.39.5	5.35.3
4.15.10	5.7.8	4.39.7	5.35.4
4.15.11	5.7.10	5.3.1	5.4.1
4.15.12a	5.7.10	5.3.2	5.4.2
4.15.12b-e	5.7.11	5.3.3	5.4.3
4.15.13	5.7.12	5.3.4	5.4.4
4.15.14	5.7.13	5.3.5	5.4.5
4.15.16	5.7.14	5.3.6ab, 7cd	5.4.6
4.16.2	5.32.4	5.3.7ab	5.4.12
4.16.3	5.32.3	5.3.8	5.4.7
4.16.4b	5.32.2	5.3.9	5.4.8
4.16.4cd	5.32.2	5.3.10	5.4.14
4.16.5	5.32.5	5.3.11	5.4.10
4.16.6	5.32.1	5.6.1	5.2.2
4.16.7	5.32.8	5.8.2	5.31.6
4.16.8	5.32.7	5.8.4e	5.9.8
4.16.9	5.32.7	5.8.7	5.31.6
4.17.1	5.23.1	5.12.2b	5.16.3
4.17.2	5.23.2	5.15.1	5.3.6
4.17.3	5.23.3	5.16	5.3.6
4.17.4	5.23.6	5.18.3ab	5.22.1
4.17.5	5.23.7	5.18.15	5.22.1
4.17.6	5.23.8	5.22.4cd	5.21.8
4.18.1	5.24.1	5.22.9	5.21.7
4.18.2	5.24.2	5.22.10cd	5.21.6

5.22.11b	5.21.6	7.94.1cd	5.4.12
5.22.12a-c	5.21.6	8.5.17	5.10.5
5.22.12d	5.21.3	8.6.5ab	5.37.2
5.25.3	5.11.6	8.6.5cd	5.34.6, 37.2
5.25.4bcd	5.12.8	8.9.7	5.16.6
5.25.9	5.34.4	9.3	5.28.9
5.25.9b	5.12.1, 6	9.3.1c	5.28.9
5.31.11	5.24.5	9.3.13,14	5.15.4
5.31.12	5.23.3	9.4.2	5.31.6
6.59.1	5.31.6	9.4.5a	5.28.9
6.63.2a	5.27.4	9.5	5.28.6
6.71.1-2d	5.28.5,8,9	10.1.1	5.36.8
6.71.2c	5.21.6	10.4.19ab	5.3.5
6.90.2d	5.28.2	10.5.37cd	5.29.7
6.91.3	5.18.9	10.7.38a	5.27.1
6.92.1ab	5.34.9	10.8.15c	5.27.1
6.93.2d	5.22.1	10.9.19	5.31.8
6.93.3a	5.22.1	10.9.26	5.13.5
6.111.1	5.17.6	10.9.26c	5.16.1
6.111.2	5.17.7	10.9.26d	5.28.5,8,9
6.111.3ab	5.17.1	11.1.37	5.6.8
6.111.4a	5.17.8	11.3.14a	5.13.4
6.122.1c,4c	5.31.5	11.5.1b, 8d	5.15.4
6.133.1	5.33.1	11.5.7cd	5.16.1
6.133.2	5.33.2	12.1.31cd	5.28.4
6.133.3	5.33.3	12.2.29d	5.13.8
6.133.4	5.33.10	12.2.30a	5.13.8
6.133.5	5.33.11	12.2.51ab	5.21.4
6.134.1	5.33.4	12.3.55	5.40.7
6.134.2	5.33.5	12.5.12	5.22.1
6.134.3	5.33.6	12.5.26	5.22.1
6.135.1	5.33.7	12.5.59	5.22.1
6.135.2	5.33.8	13.1.24cd	5.6.4
6.135.3	5.33.9	13.2.8	5.6 (intr.)
6.138.4-5	5.34.6	13.3.10	5.6 (intr.)
6.138.5b	5.32.10	14.1.8ab	5.34.3
7.8.4ab	5.31.6	14.1.11	5.1.3
7.38.4a	5.27.4	18.2.10	5.13.1
7.50.2	5.13.7	14.2.28b	5.9.7
7.53.7	5.6.9	14.2.65	5.37.1
7.56.3b	5.28.2	18.3.10	5.6.4
7.65.1	5.23.4	18.3.16	5.28.4
7.73(70).4-5b	5.20.5	18.3.58	5.13.1
7.75(79)2e	5.18.6	18.4.4d	5.15.2
7.86.1	5.4.11	18.4.36	5.40.8
7.90(95).3ef	5.36.8	19.31.7	5.7.12

19.32.6a	5.1.7	2.7.12:91.4f	5.27.8
19.36.2a-c	5.9.4	2.7.17:102.14	5.40.8
19.32.6b	5.1.7	3.11.6b:149.15	5.14.7
19.46.6c	5.30.6	4.1.9:12.5	5.2.4
19.71.1cd	5.29.7		
20.127.8cd	5.30.3	RV	
20.130.20	5.20.2	1.39.4c	5.27.1
20.131.1-2	5.20.2	1.45.1b	5.14.8
		1.50.7	5.6 (intr.)
KapKS		1.50.10	5.6.9
1.4:5.1-3	5.40.1	1.62.5a	5.2.2
48.6:352.14-15	5.15.8	1.94.2b	5.38.5
		1.114.4d	5.22.1
KS		1.118.1a	5.29.6
1.4:2.13-4	5.40.1	1.152.4ab	5.15.7
4.16:43.21-2	5.32.8	1.161.6d	5.28.1
10.13:141.16	5.2.4	1.162.17d	5.13.5, 37.1
11.11:158.13ff.	5.36.2	1.164.23d	5.6.4
13.9:191.16	5.28.9	1.164.27ab	5.31.1
16.12:234.1f	5.27.8	1.170.1a	5.21.4
16.17:241.7	5.40.8	1.187.1cd	5.27.2
31.7:9.3	5.2.4	1.191.7d	5.3.3
35.5:54.11-12	5.15.8	1.191.9ab	5.3.1
36.6:73.1-2	5.36.5	2.13.6c	5.6.5, 40.6
37.9:90.10	5.29.3	2.23.11b	5.6.3
38.1:101.4	5.14.7	2.23.14d	5.27.2
38.13:115.9-10	5.27.5	2.24.12b	5.32.2
40.10:143.15-16	5.4.1	2.27.16a-c	5.36.2
40.10:143.17-18	5.4.3	3.30.9ab	5.1.3
40.10:144.1-2	5.4.5	3.30.14a	5.6.8
40.10:144.3-4	5.4.4	3.36.4c	5.9.4
40.10:144.5-6	5.4.2	4.12.6	5.39.8
40.10:144.7-8	5.4.8	4.12.6d	5.6.4
40.10:144.9-10	5.4.6	4.18.11b	5.6.8
40.10:144.11-2	5.4.7	4.27.5	5.10.2
40.10:144.13	5.4.12	4.27.5c	5.15.6
40.10:144.15-6	5.4.14	4.33.8b	5.31.3
40.10:145.1-2	5.4.10	5.37.4c	5.13.8
		5.66.2ab	5.27.7
MS		5.83.6bcd	5.7.10
1.1.5:3.3-4	5.40.1	6.21.3c	5.16.3
1.6.5:95.2ff	5.14.1	6.49.5a	5.27.1
1.10.11:151.5-6	5.36.5	6.50.14c	5.11.4
2.10.3:134.12	5.6.4	6.52.10a	5.11.4
2.3.1:28.3	5.36.2	6.75.1b	5.11.1
2.5.10:61.12	5.28.9	6.75.4b	5.37.8

6.75.14a	5.10.10	10.126.5	5.39.5
7.33.7b	5.29.1	10.126.6	5.39.6
7.86.1cd	5.2.4	10.126.7	5.39.4
7.88.3d	5.9.6	10.126.8	5.39.8
7.103.1	5.7.12	10.126.8d	5.6.4
8.5.15b	5.16.8	10.128.1	5.4.1
8.6.13c	5.13.3	10.128.2	5.4.3
8.45.3ab	5.13.8	10.128.3	5.4.5
8.45.34	5.26.5	10.128.4	5.4.4
8.53.2a	5.27.2	10.128.5	5.4.6
8.64.5b	5.16.8	10.128.6	5.4.2
8.72.16c	5.6 (intr.)	10.128.7	5.4.8
8.101.11ab	5.12.1	10.128.8	5.4.7
9.61.16	5.6.8	10.128.9	5.4.14
9.67.28a	5.7.7	10.136.1	5.38.1
9.86.27d	5.13.8	10.136.2	5.38.2
9.94.2a	5.16.3	10.136.3	5.38.3
9.97.7b	5.2.3	10.136.4	5.38.4
9.97.32b	5.16.3	10.136.5	5.38.5
10.14.8	5.13.1	10.136.6	5.38.6
10.16.2ab	5.16.2	10.136.7	5.38.7
10.16.5d	5.13.1	10.137.1	5.18.1
10.16.9d	5.15.8, 28.1	10.137.2	5.18.3
10.18.2a	5.13.8	10.137.3	5.18.4
10.32.3ab	5.27.1	10.137.4	5.18.2
10.34.1	5.27.1	10.137.5	5.18.5
10.59.1a	5.6.4	10.137.6	5.18.9
10.60.8ab	5.30.3	10.137.7	5.18.8
10.60.8de,9de,10cd	5.17.8	10.155.2d	5.9.4
10.60.11c	5.6.2	10.162.4	5.37.2
10.60.12	5.18.7	10.162.5ab	5.15.7
10.68.3cd	5.13.1	10.162.6ab	5.15.7
10.79.6c	5.34.7	10.171.4ab	5.10.5
10.85.8ab	5.34.3	10.184.2	5.11.6
10.85.11ab	5.1.3	10.186.1b	5.30.6
10.85.24c	5.13.8		
10.85.32	5.6.6	RVKh	
10.85.45cd	5.3.6	3.22.1	5.2.2
10.85.46	5.34.1	3.22.2	5.2.1
10.115.1ab	5.16.4	3.22.3	5.2.4
10.121.3c	5.22.8	5.10.2cd	5.30.3
10.124.3d	5.28.1	5.15.10cd-11a	5.20.2
10.126.1	5.39.1		
10.126.2	5.39.2	TS	
10.126.3	5.39.3	1.1.4.2	5.40.1
10.126.4	5.39.7	1.2.7.1	5.14.7

1.8.12.1	5.14.7	VS(K) 24.6.1	5.6.7
2.3.14.6	5.2.3,4,8		
2.6.6.6	5.21.2	Brāhmaṇas	
3.1.11.8	5.18.6	AB	
3.3.3.2	5.14.7	1.19.2	5.2.1
3.3.4.1	5.14.7		
3.3.9.1	5.28.9	GB	
4.2.5.1	5.15.2, 31.6	1.1.12	5.28.1
4.2.5.2	5.27.4,8		
4.2.5.4	5.27.5,6	JB	
4.2.7.1-2	5.16.1	1.7	5.3.2
4.2.9.6	5.16.1	2.128	5.31.6
4.3.3.2	5.7.2	2.441	5.31.6
4.3.11.5	5.34.8	3.264	5.22.6
4.6.9.3	5.13.5		
4.7.14.1	5.4.1	ŚB	
4.7.14.1-2	5.4.5	3.8.4.5	5.34.6
4.7.14.2	5.4.3,4,6	5.3.4.5,6	5.10.5
4.7.14.2-3	5.4.2	7.5.2.34	5.40.8
4.7.14.3	5.4.8	11.2.7.23	5.10.8
4.7.14.3-4	5.4.7	12.7.2.8	5.10.3
4.7.14.4	5.4.10,14	12.7.2.13	5.10.8
5.4.5.1-2	5.15.2	12.7.3.8	5.10 (intr.)
6.2.4.5	5.9.4	12.7.3.14,15	5.10.10
6.4.9.3	5.14.2	14.1.2.11	5.10.4
7.1.12.1	5.6.7	14.9.1.1	5.34.7
7.5.23.1	5.35.1,2,3,4		
7.5.23.2	5.35.11	ŚB(K)	
		4.8.4.3	5.34.6
VS			
1.10	5.40.1		
8.13	5.18.6	TB	
11.38	5.15.7	1.7.9.4	5.10.4
12.57-58	5.31.8	2.4.3.2	5.4.9
12.58d	5.15.2	2.5.1.3	5.6.4
12.62	5.27.6	2.6.2.3	5.14.7
12.63	5.27.4	2.7.8.2	5.29.3
12.99	5.1.7	3.3.2.5	5.16.7
13.49	5.40.8	3.7.4.15	5.16.1
19.14	5.10.1		
19.79a-c	5.14.7	Āraṇyakas	
22.19	5.6.7	TĀ	
25.40d	5.13.5	1.7.1	5.6.10
26.1	5.35.12	1.7.4	5.6.1
29.50	5.15.7	6.10.2a	5.13.8

Sūtras		MānDhŚ	
ĀpDhS		4.38	5.1.2
I.31.13	5.1.2		
ĀpŚS		MānŚS	
3.4.8b,d	5.16.7	1.3.4.3a	5.16.7
14.30.5	5.15.8	ŚŚS	
16.16.1	5.27.5	5.9.6a	5.2.1
		18.1.2	5.2.1
ĀśvŚS		VaitS	
2.11.6c	5.16.7	10.17	5.28.1,2,3
4.6.3	5.2.4	14.1	5.16.2
4.6.3a	5.2.1		
BaudhŚS		VasDhS	
4.6:118.4	5.28.1	12.9	5.1.2
11.4:69.13	5.28.1		
15.29:233.12	5.28.1	ViṣṇuSm	
		63.12	5.1.2
GautDhS		Grammarians	
IX.52	5.1.2	Nir.	
KauśS		IX.8	5.27.1
2.36,37	5.16.3	Pāṇ.	
20.5cd	5.30.9	3.1.137	5.33.8
25.17	5.9.5	3.3.107	5.10.8
26.2	5.26.2	4.1.40	5.34.8
47.14ff	5.33 (intr.)	4.1.43	5.34.8
62.21	5.31.1,2,3	8.3.67, 116	5.11.3
73.14	5.15.2		
98.2c	5.4.12	Vyākaraṇa-Mahābhāṣya	
		6.4.141.1 (225.1)	5.11.8

Correction:

5.40.2d *anu manyatām aditir ' devaputrā *me svarge loka astu //*

Let Aditi, whose sons are gods, approve of me. Let [it] be in the heavenly world.