

VIII

Haug: tad yathaivādo manushyarājany āgate 'nyasmin
vārhaty ukshāṇaṃ vā vehataṃ kshadanta evāsmā. Die Hss.
lesen: tad yathaivādo manushyarāja āgate 'nyasmin vārhaty
ukshāṇaṃ vā vehataṃ vā kshadanta evam evāsmā. —
2, 14. Haug: te 'bhitāḥ praticaranta aitya, die Hss. te
'bhitāḥ paricaranta ait. — 2, 17. eshām eva devalokānām,
die Hss. eshām eva lokānām. — 2, 31. taṃ yathā gṛihāṇi
tam, die Hss. taṃ yathā gṛihān itam. — 3, 19. pāṣān iva,
die Hss. pāṣād iva. — 3, 23. yad u virājan daṣinīm abhi
sam padyetām, die Hss. yad u virājaṃ daṣinīm abhisama-
padyetām. — 4, 3. tad atichandasah, die Hss. tad yad ati-
chandasah. — 4, 15. te ete jyotishī. ubhayataḥ saṃ loke
te. "they are the two Jyotish (lights) on both sides facing
(one another) in the world". Das steht für: te ete jyotishī
ubhayataḥ saṃlokete "diese beiden Jyotis-Tage blicken
von beiden Enden einander an". 5, 3. āpyante chandāṃsi
trītiye 'hany eva tad eva, die Hss. āpyante chandāṃsi trī-
tiye 'hany etad eva. — 5, 18. mahāṣ cit tvam indra yata
etāni sūktāni, die Hss. mahāṣ cit tvam indra yata etān iti
sūktam u. s. w. Wen die Mühe nicht verdriesst beide Aus-
gaben zu vergleichen, wird Abweichungen mannigfacher Art
entdecken. Für den von mir gegebenen Text übernehme
ich die Verantwortung in jeder Beziehung.