

PROMOTOR PROF. DR. J. GONDA

Bij het beëindigen van mijn academische studie denk ik met erkentelijkheid aan hen, onder wier leiding ik in Amsterdam, Utrecht en Parijs het terrein der klassieke en Indo-iraanse taal- en letterkunde betrad.

Veel dank ben ik verschuldigd aan U, hooggeleerde Cohen, de Groot, Kuiper, Pos en Snijder en aan U, zeergeleerde Alma en de Decker, voor de wijze waarop gij mij, elk naar Uw inzicht, hebt binnengeleid in de veelverscheiden Hof der Ouden. Ook al hield de laatste jaren een ander studiegebied mijn aandacht bezig, mijn werk herinnert mij dagelijks aan al datgene, wat ik van U in theorie en praktijk mocht leren.

Onder Uw bezielde en stuwende leiding begon ik de studie van het Sanskrit, hooggeleerde Faddegon. Onvervaard zijn de herinneringen aan de jaren, waarin ik wekelijks één of meer uren Uw colleges mocht bijwonen. Het was mij een voorrecht door Uw diep en persoonlijk inzicht te worden ingewijd in de aard der Indische literatuur en de structuur der Indische geest.

Niet alleen Uw heldere blik op de Vedische sacrale teksten en Uw omvangrijke kennis daarvan, hooggeachte Promotor, maar ook Uw rustig vertrouwen en Uw aansporingen hebben mij geleid bij de voorbereiding en voltooiing van dit proefschrift. Gij waart het tevens, die mij plannen om mijn studie uit te breiden tot het Iraans in zijn verschillende fasen deed vormen en een mogelijkheid tot verwezenlijking daarvan wist te scheppen.

Uw fijne oorspronkelijkheid, stout en trefzeker combinatie-vermogen en grote feitenkennis, hooggeleerde Benveniste, zal ik mij steeds als een voorbeeld blijven herinneren. De perspectieven die Uw colleges mij openden, hooggeleerde Bloch, zullen mijn blik voor vernauwing blijven bewaren. Uw nuchtere en zakelijke feitenschatting en -schifting, hooggeleerde Renou, zullen mij een zuivere toetssteen voor eigen methode en nauwgezetheid blijven.

Aan Mevrouw C. M. Ouweleen-Geyl ben ik veel dank verschuldigd voor haar aandeel in het tot stand komen van de Engelse tekst van

IV

dit proefschrift. Ongewone wendingen en stroefheden in het Engels zijn te wijten aan mijn opzet om de oorspronkelijke tekst zo nauw mogelijk op de voet te volgen.

Tenslotte wens ik mijn dank uit te spreken voor de voorkomendheid, die ik van de ambtenaren der bibliotheken van de Rijks Universiteiten, de Gemeente Universiteit en de Nederlandse Academie van Wetenschappen te Amsterdam en van de Nationale Bibliotheek te 's Gravenhage mocht ondervinden.

CONTENTS

	Page
Preface	vii
List of abbreviations	x
Translation and commentary	i
Table of contents	175
Addenda	191 ¹

¹) References to them are made by an asterisk (*)

PREFACE

Although the title sufficiently indicates the general scope of my thesis, it may yet be useful to give a few prefatory remarks.

This translation is based on the *Mānavagrhyasūtra* text, as it was published by Ferdinand Knauer in 1897 (St. Petersburg). So far this is the only critical text by a non-Indian scholar ¹⁾. Knauer himself seems to have felt the need for a translation, in order properly to justify his editorial task ²⁾, but other demands on his time prevented him from realizing his plan, and since then no one has done so. Seeing that the *Mānavagrhya* text has been greeted by several scholars as being of signal importance, it seemed to me worth while to submit it to a thorough investigation.

It is clear that the scholar who wants to take up the study of Vedic domestic ritual, is now in a much better position than Knauer was in the year 1897. Not only have the general Vedic working instruments been much improved, but more especially the difficult domain of ritualistic literature has been more thoroughly examined, with the result that now even for the non-specialist it is possible to gain a general idea of the character of the whole field. Although Caland mainly devoted himself to the problems offered by the *Srauta* texts, he was also a promotor of *Grhya* studies ³⁾ and he himself has given us reliable texts of the *Jaiminiya Grhyasūtra* (1922), the *Kāthaka Grhyasūtra* (1925) and the *Vaikhānasa Sūtra* (1927), and translations of the same *Jaiminiya GS* (1922) and of the *Vaikhānasa S* (1929) ⁴⁾.

I started my investigations of the *Mānava* text by preparing a translation, not only of the *sūtras* (precepts in prose) themselves, but also of the *mantras* (verses). In the original text these verses are given partly in full (*sakalapāthena*) and are partly quoted by their

¹⁾ For my translation I used Caland's copy, which contains many marginal notes. It is to be found in the Utrecht University Library. Caland also reviewed Knauer's edition in *Gött. Gel. Anz.* 1898.

²⁾ See Knauer's *Einl.* p. VII: 'Eine Übersetzung des MGS mit historischer Einleitung und sachlichen Erläuterungen nehme ich in Aussicht, wunsche aber noch vorher das *Mān. Srauta Sūtra* gedruckt zu sehen'. — v. Bradke (see *ibid.* p. VI) undertook 'ein Übersetzungsversuch unter Übergehung der Sprüche'.

³⁾ Miss Salomons edited the *Bhāradvāja Grhyasūtra* in 1913. The *Vārāha Grhyasūtra* was edited by Raghu Vira in 1929.

⁴⁾ See list of abbreviations, p. x sqq.

opening words only (*pratikenā*)¹⁾. Deviating from the ordinary custom (see e. g. the translations of *Grhyasūtra* texts by Oldenberg in *Sacred Books of the East*), I decided to translate both in full. It seemed to me that in this way a clearer insight into the real scope and practice of the text could be obtained.

From the very beginning it became clear to me that the documentary material was not sufficient for wholly elucidating all passages, a draw-back already felt by Knauer also. Nevertheless on account of practical considerations (the procuring of new materials would have delayed the publication of the translation for several years), I have decided to work through the text without the help of new manuscripts. Fortunately we now have at our disposal the materials contained in the *Kāthaka* and the *Vārāha Grhyasūtras*, which texts run parallel to *Mānava* in a great number of passages. They enabled me to propose a few emendations.

In writing the commentary the works of Hillebrandt and Keith (see p. xi) were of course most helpful. The evidence contained in the *Grhya* texts, which appeared after the publications of Hillebrandt's *Ritualliteratur*, has not been worked up systematically in Keith's handbook. I therefore decided to incorporate it in my commentary, which may serve thus as a partial supplement to those handbooks. The commentary is rich, perhaps even too rich, in textual quotations. In general the motives have been: 1. the interpretation of the *Mānava* text itself, 2. the determination of the relation between the *Mānava* text and the other *Grhya* texts, especially the *Kāthaka* and the *Vārāha* texts, 3. practical considerations. The ethnological parallels could have easily been extended endlessly, but the character of this work is not ethnological but philological. The purpose of this sort of parallels is illustrative.

After I had finished the translation and the commentary it was my intention to have written an Introduction which would have treated of a number of themes to be divided into a general and a special category. The first would have contained a description of the *Grhya* literature as far as it might interest the student of comparative religion²⁾, history of civilization, ethnology, etc. The second would

¹⁾ The opening words refer to the corresponding *Saṃhitā* or to a special collection of mantras, see e. g. Caland, *Introd. KāthGS*, p. VI sq.

²⁾ For a striking parallel between India and Babylonia, see the article by W. I. Albright and P. E. Dumont; 'A parallel between Indic and Babylonian sacrificial ritual', in *JAOS* 54 (1934), 107–127. See also Böhl, *Jaarb. Ex. Oriente Lux* 7 (1940), 412.

have treated several special points, such as the place of the *Grhya* literature in the whole 'corpus' of Indian literature¹⁾, the relation between the *Mānava*, *Kāṭhaka* and *Vārāha Grhyasūtras*²⁾, the relation between *Śrauta* and *Grhya* texts, the relation between the precepts in prose and the verses (*sūtra*: *mantra*), grammatical questions, etc. However, several reasons prevented me from realizing this project, and I have therefore decided, although reluctantly, to reserve my materials for a future publication

¹⁾ The relation between the *Grhyasūtras* and the *Dharmaśāstras* is especially interesting, see v. Bradke, ZDMG 36 (1882), Jolly, Sitz. Ber. d. K. Bayer. Akad. W., Phil.-phil. u. Hist. Cl., 1879, Bd. 2

²⁾ These questions have been treated by Raghu Vira, *Introd. VGS*, p. 16 sqq.

LIST OF ABBREVIATIONS

I. GĀRĪYA TEXTS:

A. Belonging to the Rg Veda:

ĀGS Āśvalāyana, ed. Stenzler, AbhDMG III. 4 (1864) and in BI 1866—'69; transl. in German by Stenzler in AbhDMG IV 1 (1865) and in English by Oldenberg in SBE XXIX.

ŚGS Śāṅkhāyana, ed. Oldenberg, IS XV; transl. in German ibid. and in English in SBE XXIX by the same.

B. 1 Belonging to the Black Yajur Veda:

a. Carakas or Cārāyaṇīya-Kāthas.

KGS Kāthaka, ed. Caland with extracts from three commentaries [Devapāla (Dev.), Ādityadarsana (Ād.) and Brāhmanabala (Br.)], Lahore, 1925

b. Mānavamaitrāyanīyas or Maitrāyanīyas.

MGS Mānava, ed. Knauer, St. Petersburg, 1897 and Ramakrishna Harshaji Sastri, Gaekwad Or Ser., 1926 [Gaekwad]

VGS Vārāha, ed. Raghu Vira, Lahore, 1932¹⁾

c. Taittirīyas

BGS Baudhāyana, ed. L. Srinivasacharya, Mysore, 1904, Government Or Library Ser., Bibl. Sanskr. No 32

BhGS Bhāradvāja, ed. H. J. W. Salomons [„Het hindoische huisritueel volgens de school van Bh."], Thesis Utrecht, 1913

¹⁾ This is the definite edition of the Vārāha text by Raghu Vira. It contains short extracts from the Paddhatis of Gangādhara and Vasistha. Its Introduction was presented, in a more extensive form (see p. 1, footn. 1), to the Utrecht University for the award of doctor's degree in 1929. The original Introduction is to be found in a copy in the Utrecht University Library.

- ĀpGS** Āpastamba, ed. Winternitz ["The Āpastambīya Gṛhyasūtra, with extracts from the comm. of Haradatta and Sudarśanārya"] Vienna, 1887; transl. in English by Oldenberg in SBE XXX. The mantras belonging to this text are collected in:
- Mp** Mantrapāṭha, ed. Winternitz ["The Mp or Prayer-book of the Āpastambins"], Oxford, 1897.
- HGS** Hiraṇyakeśin, ed. Kirste, Vienna, 1889, with extracts from the comm. of Mātṛdatta, transl. in English by Oldenberg in SBE XXX
- Vkh** Vaikhānasa, ed. Caland in BI, 1927; transl. in English by the same in BI 1929.

B 2 Belonging to the White Yajur Veda:

- PGS** Pāraskara, ed. by Stenzler, AbhDMG VI 2 (1876); transl. in German by the same AbhDMG VI 4 (1878) and in English by Oldenberg, SBE XXIX

C Belonging to the Sāma Veda:

a Kauthumas

- GGS** Gobhila, ed. Knauer, Dorpat, 1884 (thesis), ed. with transl. in German by the same, Leipzig, 1885—'86; transl. in English by Oldenberg, SBE XXX. The mantras belonging to this text are collected in.
- Mbr** Mantrabrāhmaṇa, ed. Satyavata in Usā, 1890; the first Prapāthaka has been ed. and transl. (in German) by H. Stonner, Halle a. S., 1901 (thesis), the second by H. Jorgensen, Darmstadt, 1911 (thesis)

b Rānāyanīyas.

- KhGS** Khādīra, ed. in Bibl. Sanskr. of Mysore, No. 41, 1913; transl. in English by Oldenberg in SBE XXIX (accompanied by a text in the footnotes)

c Jaiminīyas.

- JGS** Jaiminīya, ed. with extracts from the comm. and transl. in English by Caland, Punjab Sanskr. Ser., No. 2, Lahore, 1922.

D. Belonging to the Atharva Veda:

KauśS Kauśika, ed. by Bloomfield, with extracts from the comm of Dārila and Keśava, JAOS XIV and (separately) New Haven, 1902

II. OTHER TEXTS AND WORKS.

It seems to be superfluous to give a full list. In general the abbreviations have been made in accordance with scientific usage. See e. g. Renou, *Bibliographie vedique*, Paris, Maisonneuve, 1932, for Vedic texts. We only mention two standard works to which the reader will be frequently referred:

Keith, Religion Arthur Berriedale Keith, *The religion and philosophy of the Veda and the Upanishads*, Harvard Oriental Series, vols 21, 22, 1925

Hillebrandt, Rit Lit Alfred Hillebrandt, *Ritual Literatur, Vedische Opfer und Zauber*, *Grundriss der indo-arischen Philologie und Altertumskunde*, Bd III, Heft 2, Strassburg, 1897

I. 1 Vratacaryā The practising of observances

1. From the initiation onward he should practise (the following) observances:

The vratacaryā is treated by Hillebrandt, Rīt. Lit., p 55 sq.

The upanayana-ceremony is explained in our text I. 22 (p. 94—102).

Cf KGS I. 1, VGS VI 1

2. He should wear a (n upper-) garment of antelope-skin, have his hair bound, live upon alms (or) upon what his teacher gives him; he should have a staff with the bark on it, wear a (twisted) girdle of seven Muñja-grasses, he should not resist his teacher and should do all (his teacher orders him to do)

Cf KGS I 2 sqq, VGS VI 3

Māṇḍūkya Ād notes ad KGS I 2 *aviśesena traivarnikah, tatra viśesam vakṣyati* (XLI 13) *atneyam carma brāhmanāyetyādi*. This distinction however is not made in our text I 22 11, see the note at *Samhatakesa*. Caland remarks (KGS I 3) The reading *samhata* must be corrupt, though old, from *samhṛta*, cf *samhārayati*. Our commentator Astāvakra gives *samhatāḥ kṛtāḥ keśā yasyeti* Cf I 2 6 (p 7) *Bhaikṣācāryavṛtti* like KGS I 4, VGS VI 3 Bohtlingk would have us read with GGS III 1 27 *bhaikṣacārya-*, cf however Ād *bhaikṣena ācāryānujñāvā vā abhaikṣenāpi vṛttih*, etc Cf I 22 20 *Saśākhadanda* KGS I 5 (Ād *satvag*), VGS I c Cf I 22 11 *Saptamuñjām* like KGS I 9, VGS I c reads *-mauñjīm* Cf I 22 7. For *ācāryasvāpaukūṭa* (KGS I 9, VGS I c) and *sarvakārīn*, cf PGS II 5 29 sqq. *ācāryenāhūta utthāya pratisṛṇvāt, savānam ced āsīna āsinam cet tisthams tisthantam ced abhikrāman abhikrāmantam ced abhidnāvan*

3. All things which fall to his share, he should give to him; in case he has several teachers, to the teacher, with whom he is particularly connected

The subject of this sūtra is the *brahmacārīn* Caland's correction (in marg) *brahmacārīnam* of Knauer's *-cārīnām* (comm p 69) is beyond dispute, cf. Ād (KGS I 12) *yat kīncid enam brahmacārīnam*, etc

The same precept KGS I 12—3, VGS VI 4

Astāv explains (*samvukto*) *vṛpārasambandhena*, Ād *bahūnām ācāryānām vidyamānānām venācārvena samvukto labheta tat tasmai dadvāt, na vibhajya devam*

Cf I 22 21 (p 102)

4. He should not enter into his (teachers) couch

The same precept KGS I 14, VGS VI 5.

5. He should not wear the garment (of his teacher).

KGS I. 16 reads *saṃvastrayeta*; Mān. -*vastrayet* against VGS VI. 7 *sum-
vaset*(!). Cf. Dev (ad KGS I. c) *ācāryaparihitam vastram na paridadhita*
Cf. I 2 19.

6. He should not mount on a car

The same KGS I. 15, VGS VI 6. All Kāth - MSS read *āruhet*, a form which according to Caland, has its origin in the injunction: *mā ratham āruhaḥ*. Cf. ĀpŚS XV 20 18 *na cakrīvad ārohet*, 'er besteige nichts was mit Radern versehen ist'

7. He should not speak the untruth.

8. He should not look at a naked woman

KGS I. 18 reads *na musitām prekṣeta*¹⁾, VGS VI 20 *acchanna-* (vv 11 *ācchinna-*, *achinna-*) *vastrām vivrtām striyam na paśyet*

9. He should not talk for amusement

KGS I 19 reads *vihārārtham* (against - *ārtho* in a number of other MSS), VGS VI. 8 like Mān A number of Mān - MSS however read - '*ārthau*', which is one of the readings explained by the comm., the other being - *ārtho*

10. He should not wear anything appropriate for adornment

The same KGS I 20, VGS VI 9 however *rucyarthah kamcana*. The optative *dhārayīta*²⁾ is the reading in nearly all MSS, the comm. *dhārayet*, as VGS; KGS *dhārayeta*

11. He should avoid any sort of contact with women

Cf KGS I 17, VGS VI. 10.

Sāmsparśakāni: some Mān - MSS have a v l *saṃ-*, the comm. *sāmspar-
śikāni*, K and V like the reading adopted by Knauer, in K there are also different readings *sāmsparśikāni*, *saṃsparśakāni* Cf. Renou, Gramm. sanscr. p. 184 (§ 142 B)

For *stribhya* (thus also VGS) KGS has *stribhūḥ saha* Our comm. explains *stribhyaḥ strivartham* (dative), *stribhya iti pañcamī vā* (ablat ?), two improbable explanations. The reading of Kāth is more probable. Our comm. explains further: *strisaṃsparsotpādakāni strivarnanam kāvyasraṇam stryabhidhānam stryavayavam śtanakaksānitamboruvadanacaksurāder iksanam nṛtyageyādini ca varjayet*.

¹⁾ For *musitām*, see Dev *musitām iva nagnām* and Ād. *nagnām striyam* (ad KGS I c.) and our comm. *musitā caurair hṛtavastreva nagnā* See KausS 54 9 *athāsya vāso nirmusnāti*.

²⁾ For similar optatives see Knauer, Einl. p. XLIII, Keith, Brāhmana-translation, p. 75, Renou, Gramm. sanscr. p. 408 (§ 289a) A special inquiry is necessary. It has been announced as forthcoming by Renou, but has not yet appeared.

12. He should eat neither honey nor meat, nor any saline or pungent food.

Cf. KGS I. 7—8 (*ksāralavanavarjī*) and VGS VI. 19 (only: *madhumāṃse varjayet*).

13. He should not bathe, or he should descend into water.

As KGS I. 21—2, VGS VI. 12; Mān. reads *abhyaveyāt*, Kāth and Vār. *abhyupeyāt*. The first part of this sūtra is explained by the commentators of KGS: *rucyartham ity anuvartate* (Dev), *dīptyartham snānam śobhapra-yojanam na kuryāt*

14. When he bathes, he should swim around like a staff.

As KGS I. 23, where Ād explains *manktvonmajjet*, *na bāhubhyām nadīm taret*, *malāpakarsanam na kuryāt* Cf. VGS VI. 11 for *dandavat*.

Ād and Dev (ad KGS I. 22) call this bath 'nityasnāna' as against the bath *rucy-* or *dīptyartham* of sūtra 13

15. He should go out before sunset and fetch two fuel-sticks; "a person who longs for spiritual splendour (should fetch) two yellowish (fuel-sticks)", so Śruti says

KGS I. 29 reads *śamidha* in stead of *śamidhāv* as Mān. has it and adds *harinīr brahmavarcaśakāma itī śrutih*

I know no text from which these precepts are borrowed. Similar precepts are given in ĀGS III. 8. 3 sqq. *śamidham tv āharet aparājītāyām dīpī yajñi-yasva vrksasva* (3) *ārdrām annādyakāmah pustikāmas tejaskāmo vā brahma-varcaśakāma upavātām* (4) *ubhavīm ubhavakāmah* (5)

16. With the mantra. We have composed this praise for Jātavedas, who deserves it, with (our) thought, as a chariot, for in his assembly is favourable protection for us O, Agni, in your friendship may we not be hurt ³⁾, having swept together the fire, having sprinkled it with water on every side, having strewn grass around it, he puts one fuel-stick on the fire with the words 'You are prosperity, may we prosper ⁴⁾'; with the words 'You are a fuel-stick, may we prosper with you ⁵⁾, (he puts) the second (fuel-stick on the fire).

Cf. KGS II. 1, VGS I. 9 gives the acts in a different order, viz. *parisam-uhya* (1), *paristīrya* (2), *paryuksva* (3). Some Vār.-MSS have the same order as Mān. (viz. 1, 3, 2) in this sūtra and I. 10. 2, II. 2. 5. Cf. further, Hillebrandt, Rit. Lit. p. 69 sq.

³⁾ MS II. 7. 3: 78. 1—2.

⁴⁾ MS I. 3. 39: 46. 11.

⁵⁾ MS *ibid*

17. With the mantra: Now I have followed the waters, we have united ourselves with sap. Full of sap, o Agni, I have come out, unite me here with splendour^{5a}), he worships the fire.

Cf. KGS II 2; see MGS I 11. 25, II. 2. 26.

18. With the mantra: By the fact that we approach, o Agni, with warmth, warmth and the study of the Veda, may we be dear to 'holy knowledge', long-living and very wise⁶), he cleanses his face
19. With the words. May we hear what is pleasant with our ears, o Gods⁷), he touches his ears
20. With the words: May we see what is pleasant with our eyes, o you adorable Ones⁷), he touches his eyes
21. With the verse: May we, having praised, with firm limbs and bodies reach the life-time appointed by the gods⁷), (he touches) his limbs

Angāni: sc. *abhumṛṣati śirahprabhṛtini* (thus the comm)

22. Touching the place of his heart, he murmurs* the formulae Here is steadiness, here is independent steadiness

See for these formulae MS III 12 4 161. 12, Mbr I 3. 14, where other similar formulae are added, JGS I 22 (with additions) uses them with oblations offered after the taking away of the boy who is placed in the bride's lap; ŚGS III. 11 4 at the Vṛsotsarga, HGS I 12 2, BhGS II. 29 at the ascending of a chariot

23. With the mantra: Bestow lustre on our Brahmins, establish lustre among the Kṣatriyas, lustre among the Vaiśyas and Śūdras, establish splendour upon splendour in me⁸), he touches the earth (with his hand)
24. With the mantra: The threefold life of Jamadagni, the threefold life of Kaśyapa, the threefold life of Agastya, the threefold life of the gods, that threefold life, may (it) be mine, having sprinkled his limbs with ashes, he rubs himself with the three *Āpohiṣṭhiya*-verses.

^{5a}) MS I. 3 39. 46 12—3

⁶) Cf. AV VII 61. 1 which, in stead of *upemasi* as Mān. has it, reads *upatapyāmahe tapah*, AVPaipp *upapreksūmahe vayam*, cf. Whitney-Lanman, Transl. note a 1.; VGS V. 34

⁷) MS IV. 14. 2: 217. 11

⁸) MS III 4. 8 56 3—4

For the first half-verse may be compared AV V. 28. 7, HGS I. 9. 6 (without the words *agastyasya tryāyusam*), KGS XXVIII. 4 (at the placing of the bride *ānāduhe rohite carmani*), VGS IV 20 (*śatāyusam* in stead of *tryāyusam*; at the *cūḍākaraṇa*-ceremony, with the precept *śiraḥ sammṛśati*). With *āpohisthīyāh* (sc. *ṛcah*) are meant the verses RV X. 9. 1—3, MS II. 7. 5: 79. 16—80. 2 They run: You, waters, are delighting; further us to strength, to see great joy (I). The most auspicious sap that is yours, accord to us here, like eager mothers (II). May we come near (to help) him, to whose dwelling you urge us, o waters, and propagate us (III)

I. 2 Samdhyopāsana The twilight devotion

This ceremony is treated by Hillebrandt, Rīt Līt, p 55.

1. Then he worships the twilight
2. Before sunset he should go out to the north of the village or to the east, sit down on a pure spot, (wash his hands) by touching water, fill his two cupped hands with water, then he turns round to the right and invokes (Savitṛ) with the verse. Come hither, you pure goddess, O word, who are equal to a prayer(?), O Gāyatrī, mother of the metres, take pleasure in this my prayer.

The verb *āvāhavati* is explained by the comm : *śavitāram āvartayet*
Cp for the sū KGS I 25 *sāyam prātaḥ sandhyām upāsita* and VGS V. 30 *vāgyataḥ prāg grāmāt samdhyām āset*(?), for the mantra is to be compared TĀ X 26, which reads. *āyātu varadā devy aksaram brahma sammitam . . . idam brahma jususva nah* Cf VV III, p 125

- 3^a. Having murmured the formula Strength are you ¹⁾, having folded (his hands)² with the chapter beginning with Who yokes you, etc., he pronounces eight times the words: *Om, bhūr, bhuvah, svah!*, and the verse This desirable splendour of god Savitṛ may we accept, who may urge on our prayers ^{1a)}, so are the wishes handed down (in the sacred texts)

The meaning of the verb *yojayitvā* is not quite certain, I 10 9 we find *agnim yojavitvā*, where, probably, the laying around the fire of the *paridhis* is meant The words *kas te yunakti* are not found in our MS; they occur with a slight difference (*tvā* in stead of *te*) in KS V 5 9 168 16 and form the opening words of a chapter used at the laying around the fire of the *paridhis*, cf e g ĀpŚS XX. 9 4 *kas tvā yunakti sa tvā yunakti iti paridhīn yunakti*. It is not probable however, that a similar use has here been made of this chapter, because no fire is mentioned here or in parallel texts at this ceremony.

¹⁾ MS II 1. 11. 13. 13.

^{1a)} MS IV. 10. 3 : 149 14—5.

Perhaps there is a parallelism between *yojayitvā* 'having folded (his hands) and *vimucya* (in sū. 4) 'having opened (his folded hands)'.

As the last words of this sū. show, the conduct of persons who are longing for the fulfilment of special wishes, is prescribed I am unable to throw more light on this question See also I. 1 15.

The recitation of the Sāvitrī-verse here, is prescribed elsewhere too, cp ĀGS III 7 4, ŚGS II 9. 2, JGS I 13 (*sāvitrīm sahasrakṛtvā āvartayec chata-kṛtvo vā daśāvaram*), KGS I 28, VGS V 30 (*trth*)

- 3^b. (In the case) of a kṣatriya a (Sāvitrī-verse in) tristubh (-metre), viz.: God Savitr approaches, possessing treasures, travelling through the atmosphere, riding with his horses, having in his hands many gifts for men, laying the world to rest and setting it in motion²), (is used), for a vaiśya a (Sāvitrī-verse in) jagatī (-metre), viz.: They harness their mind and harness their thoughts, the priests of the mighty, wise priest: he alone(?) ordains the priestly functions, knowing the rules; great is the praise of god Savitr³)

As appears from this and the preceding sū, there are three different Sāvitrī-verses for the three castes, cf I 22 13 and Ād (ad KGS I c) *sāvitrīgrahanam kṣatriyavaiśyavos tristubhagatvau bhavata iti sūcayati*. The genitives *kṣatriyasya* and *vaiśyasya* are interesting from a syntactic point of view. They contain the subject of the sentence and are therefore to be distinguished from the normal genitives in the sūtra-style. We should expect e.g. *rājanvah tristubham (prayunkte)* or *rājanvasya tristub*. This seems to be a thoughtless copying of a well-known pattern by the sūtrakāra (or the copyists?) for an unsuitable case.

4. Having recited the two mantras. The rays bear up Jātavedas, the god, the sun for all to see (I) — The radiant face of the gods has risen, the eye of Mitra, Varuṇa and Agni, it has filled the sky and the earth and the atmosphere; the sun is the Self of all that moves and stands (II)¹), and having opened (his cupped hands) with the formula. Who releases you, etc., he pours out the water.

The words *kas te vimuñcati* do not occur in our MS, we find them, with a slight difference (*tvā* in stead of *te*) KS V 5 9 168 19 Cp what has been said about the words *kas te yunakti* ad I 2 3¹ and I 4 9.

²) MS IV. 14 6 223 13—4

³) MS I 2 9: 18 13—4

⁴) MS I 3 37: 43 6—10. The first verse is also used KGS XXXVII 2 (KS IV. 9: 34. 13—4) but is omitted in Caland's mantra-index

5. Likewise (he worships the twilight) in the morning, standing upright.

The same precept VGS V. 30, cf KGS I 26 *tisthet pūrvām* and *ibid.* 27 *āsītottarām* and JGS I. 13. The *samdhyopāsana* is to be repeated every morning and evening according to KGS I 30 *sāyam prātaḥ sandhyānihsaranam* (i. e. *sandhyopāsanaṁ grāmān nihsaranam niskramanam*, thus Ād a. 1)

Brahmacarya The study of the Veda

6. He who practises the study of the Veda in this way during twelve, twenty-four, thirty-six or forty-eight years, being a Brahmin, Kṣatriya or Vaiśya, being shaven, having a single lock of hair on the top of his head or wearing a whole braid of hair, having dirty knees, being weak and emaciated, acquires, after the final bath, all things he longs for in his mind

To be compared are KGS II 4 (for *mundah* etc., see *ibid.* I 24 *mundo jatilah śikhī vā*) and VGS VI 29 -30, which explains the different lengths of time as follows *dvādaśavarsān ekavede brahmacaryam caret caturvīmśati dravoh* ⁵⁾, etc., cf Hillebrandt, *Rit Lit.* p. 61 KGS omits, probably wrongly, the word *iti* after the sloka *sarvam sa vindate*, etc., which is read by VGS *snātvā sa sarvam labhate yat kimcin manaspsitam* and closed by the word *iti*. It seems, though I cannot prove it, that this sloka is a quotation which is explained in the next sū, q v

- 7 If he adheres to that conduct, he studies successfully

Cp KGS I c, VGS VI 31

Samāvartana The bath taken at the end of studentship

8. When he has understood the (different) meanings and aims of the Veda, he should, if he has the intention to take the (final) bath, make him (his teacher) slaughter a cow

The words *chandasy arthān buddhvā* (which also occur in KGS III 1, VGS IX 7) indicate the end of the Veda-study, cf elsewhere (he should study the Veda) *grahanāntam (vā)* (ĀGS I 22 3), *yāvad grahanam (vā)* (HGS I. 8 14, VGS VI 29), *yāvad adhyavanam (vā)* (JGS I 18)

For this sūtra are to be compared KGS III 1 and VGS IX. 7

The words *gām kārayet* mean ⁶⁾ that he asks his teacher to honour him with the madhuparka, at which ceremony a cow in actual fact or pro forma only, is slaughtered, cf MGS I 9 19 sqq

⁵⁾ Cf JGS I 18 *dvādaśa varsāni vedabrahmacaryam janant prabhṛtity eke*, in which case a Brahmin studies for only six years, cf. *ibid.* I. 12.

⁶⁾ Cf Ād. (ad KGS I. c.) *ūcāryam madhuparkam kārayet*.

9. He should honour his teacher
 10. A person, who is (still) studying the Veda is another (i.e. is not meant here), viz. a person who is still occupied with Veda-study, he takes no (final) bath

We follow here another sūtra division with KGS III 2 (*śrotriyo 'nyo vedādhyaṇī*) against Knauer (*ācāryam arhayeṣu chotriyah* (9) *anyo vedapāthi* (10)), cf. VGS VI 34 (in another context) *śrotriyo 'nyo vedapāthi* ?)

Devapāla (ad KGS I c) gives the explanations necessary for the understanding of this sūtra. There are two kinds of brahmacarins, the *upakurvāna*, who completes his study (*yo brahmacarvam caritvā snānadārparigrahādikam samśraveta*) and the *naisthika*, who studies with his teacher until his death (*yo brahmacarvena nisthām gamayati*). The latter kind of student is meant here. The words *śrotriya* and *vedādhyaṇī* are nearly synonymous, *vedādhyaṇī* is used to emphasize what is meant, cf. Dev. *vedādhyaṇī punarvacanam avadhāranārtham*.

The words *ācāryam arhayeṣu* (sū. 9) are explained (ad KGS III 1) as follows: *dakṣiṇādindā yathāśakhi pūjayet* (Dev.) *bhūr* (perhaps *guru-*, a suggestion Caland makes note a 1) *dakṣiṇayā* (Ād.)

11. When he has taken the (final) bath with the three mantras. You, waters, are, etc.⁸⁾ and (again) with the two mantras. Gold-coloured, pure, purifying in which Kasyapa was born, in which Indra (was born) which have conceived as a germ Agni, being of varied forms may these waters be kind and favourable to us (I)⁹⁾, (and) In whose midst king Varuna goes looking down on the truth and falsehood of men, dripping honey, which are pure and purifying may these waters be kind and favourable to us (II)⁹⁾, he puts on a set of new garments.

To be compared are KGS III 5, which has other precepts preceding (*vraja-parihitam prapādva jatāmasrulomanakham abhisamharya*)¹⁰⁾ but omits

⁷⁾ The dictionary of Monier-Williams gives this word as a synonym of *vedapāthi*. For its formation are to be compared *satvavādīn manohārīn*, etc., cf. Whitney Skt. Gr. § 1183b.

⁸⁾ Cf. I 1 24.

⁹⁾ MS II 13 1 151 7—14 KGS III 5 prescribes first *āpo hi stha* and the two following mantras then *hiranyavarṇāḥ sucayah* (a misprint reads *-āḥ*) *iti ca dvābhyām*, whereafter the mantras are quoted *sukalapāthena*. They are MS I c 7—10 (in c *yā agnim*, MS *agnim yā*) and MS I 2 1 9 12—3 (with variations *vicakramur pra-* MS (in b) *vitatā hy āsām* (Dev. *vitatāny āsām*) *vitatāny āsu* MS (in c), *tābhūr tebhūr* MS and *devāḥ devaḥ* MS (in d)). The method of quoting in KGS is curious. *dvābhyām* means two different mantras beginning with *hiranyavarṇāḥ*, etc.

¹⁰⁾ For similar precepts see Hillebrandt, Rit. Lit. p. 61.

the two garments, cf. however III. 9, and VGS IX. 9 (*paridadhita* in stead of *paridhatte* of Mān.)^{10a)}

12. With the mantra: You are excellent (?), make me excellent; for the sake of splendour, brilliance, divine lustre I shall put you two^{10b)} on, he (the teacher) invests (him with them)

The mantra is only to be found here and in VGS IX 9, which reads *vasv asi*, sc *vāsah* (better) against *vasvy asi* of Mān, Vār connects this mantra with the words *ahate vāsasi paradadhita* In Mān. the repeated use of the verb *pari-dhā-* in sū 11 (middle, the snātaka subject) and 12 (active, subject the teacher) is strange Elsewhere, e. g. JGS I. 19 it is the teacher who invests the snātaka with a garment. This is puzzling An easy solution is to replace *paridhatte* in 11 by *ādhatte*, "he (the teacher) takes in his hands"

- 13 With the mantra As sky and earth do not fear nor perish, likewise may my breath not fear, likewise may my breath not perish,¹¹⁾ the snātaka anoints (his eyes)

For parallels see Hillebrandt, Rit. Lit p 62, JGS I 19 *sarvam agre 'ksy añjita atha daksnam*, where the teacher is subject

- 14 He should tie (a piece of) gold about himself

Cf KGS III 7 *imam agna*¹²⁾ *iti hiranyam*, which is explained with *katakakundālādi* (Dev), *rukme kundale ca śrotavoh* (Ād), VGS IX 12 *hiranyaṃ bibhryāt* For other articles which form part of the toilet of the snātaka, cf Hillebrandt, l c , VGS IX 11 speaks of a *mālā*, a word forbidden by ĀGS III 8 17 who prefers the word *srag*, JGS I 19 of an amulet *trivṛtam manim* (*kanthe pratimuñcate*) *pālāsam svastyavanakāmah . . . bailvam brahmavarcasakāmo arkam annādyakāmo*

15. He wears a parasol, a staff, a wreath and perfume

See Hillebrandt, l. c For the parasol, KGS III 6, VGS IX 10, the staff is naturally a new one (the old one having been thrown away with the girdle and the skin of the student, cf. Hillebrandt, l c , JGS I 19, VGS V 42), cf KGS III 11 *vainavadandadhārī*, for the wreath see sū 14

16. With the mantra The two foundations you are, the gods, heaven and earth, do not afflict me. he (puts on) a pair of shoes

^{10a)} Staff, girdle and skin, the attributes of the student have been thrown away before, cf Hillebrandt, Rit. Lit p 62, VGS V. 42 *mekhalām dandam cāpsu prāsyet*

^{10b)} We follow the reading *vām* (Vār) as against *mā* (Mān)

¹¹⁾ For the mantra see AV II 15 1, which omits the words *evam me prāna mā riṣah*.

¹²⁾ For *imam agna* see KS XI. 7 : 153. 16—7.

For this sūtra see KGS III. 8 (*vārāhyā upānahau pratimuñcate*), which reads in the mantra *himsiṣṭam* in stead of *samtāptam* as Mān. does, VGS IX. 13 (exactly as Mān.) and e. g. HGS I. 11. 9, JGS I. 19.

17. From that time onward he has two garments; therefore Śruti says: A beautiful garment must be worn.

The student had only one garment, see I. 22 11 The snātaka wears an upper- and an under-garment The source of the quotation (to which probably the word *tasmād* did not belong) is unknown to me KGS III 9—10 and VGS IX 17 read the same as Mān , Dev (ad 10) explains: *tac ca vastradvayam vibhavanūsārenotrīṣṭam kartavyam*, Ād (ibid) *satī vibhave na jīrṇamalavad vāsāḥ syād*¹³⁾ iti

18. When he has taken leave of his teachers and of the wives of his teachers, he should go to his own home

To be comp is VGS IX 18 *āmantrya gurūn gurvadhīnāms ca* The plural *gurūn* is commented upon by Ast as follows. *bahuvacanam pāksikam, kecid ekavacanāntam pathanti* It is possible that he has studied with more than one guru, cf I 1 3 With the word *gurvadhīnān* of VGS is to be comp the v l *gurubandhūms*¹⁴⁾ of one of the Mān-MSS

19. Forbidden (are) the going out through (any) western door, the wearing of the garment of a menstruous woman, the sleeping with a girl who has menstruated but still lives in her father's house, injurious speech to a guru, sleeping, smiling, running, standing, walking, singing and the looking at (these actions) at the wrong time.

For the rules which concern the conduct of the snātaka, see Hillebrandt, Rit Lit. p 63

To be comp are KGS III 13—7, VGS IX 19, which have slight differences especially as concern the last part of the sūtra

For *aparayā dvārā*, cf JGS I 19 *nāparayā dvārā prapannam annam asniyāt*, for *malavadvāsas* (elsewhere *malodvāsas*) the commentators on KGS III 14 also have other explanations, viz *svapacādh* (Dev), *svapākādyāḥ* (Ād) 'persons belonging to a low caste', Br however says *udakvā sūtikā svapākāsuavo 'ntyāvasāyinaḥ*, for *samvastranam*^{14a)} KGS and VGS both read *sambhāsā* 'the conversation with', cf ŚGS IV 11 6 *sātikodakyābhyām na samvadet Tasya teksanam* is explained by our comm as follows *pareṇāpi kṛiyamāne gamanādau aveksanādi pratisiddham*. For *rajasuvāsinyā* KGS III 15 reads *rajo vāsasā* and VGS I c *rajasvadvāsasā*, *sthānam* is explained by Ast with *rathyārohanam*.

20. At the full-or new-moon-sacrifice he should sacrifice an animal dedicated to Agni.

¹³⁾ Cf. Gaut. Dh Ś IX 3

¹⁴⁾ Knauer, Einl. p. LI Es fragt sich ob diese Lesart nicht besser ware.

^{14a)} See I. 1 5.

This precept is strange, because no animal-sacrifice at these ceremonies is known from elsewhere

21. When he has eaten from the oblation (-substance) of (-fered at) this (sacrifice), he is allowed from that time onward to eat honey and meat, alkaline and pungent substances at pleasure

The words *tasya havir bhaksayitvā* are not clear to me. Is it possible that *paśunā* of sū. 20 is another word for *puroḍāśena*?^{14b)} This, though only partly, gives a solution for our difficulties. For the *puroḍāśa* which is offered to Agni belongs to the *pradhānahomas* of the new-and full-moon-sacrifices and parts of this *puroḍāśa* are cut off for the *yajamāna*¹⁵⁾ and for the priests¹⁶⁾ and eaten by them¹⁷⁾

The consumption of the substances mentioned in this sūtra has been forbidden during the studentship, cf. I 1. 12

I. 3 Prāyaścittāni Atonements

- 1 If the sun rises or sets upon him, who knows thus, while he is sleeping, he should when he has awaked, murmur the mantra May my sense return into me, may life return, may prosperity return, may my possessions return to me, may divine power return to me, and also may they officiate just like these *Dhiṣṇyā*-fires, just here, each one in its place if the sun has risen upon him

For this sūtra a parallel is found ĀGS III 7. 1—2, where other verses are used.

The mantra, for which see AV VII 67 1, is used ĀGS III 6 8, HGS I 17 4 for other cases of *prāyaścitta*; GGS III 3 34 (Mbr I 6. 33) prescribes it for our and other cases. For the use in KausŚ see Whitney-Lanman ad AV I c

- 2 He should murmur the mantra: May my Self return, may life (return), may breath and design return, may (Agni) *Vaiśvānara*, grown strong by (this) boon, stop my mind, the standard of immortality, if the sun has set upon him.

Of the mantra the first line (*punar ma ātmā . ākutir aitu*) occurs MS I. 2. 3 : 12 5, for the second part¹⁾ cf. Mbr I 6 34 *vaiśvānaro adabdhās*

^{14b)} See perhaps I 9 22

¹⁵⁾ Cf. ĀpŚS III. 1. 9 *pūrvārdhā ca yajamānabhāgam anum iva dīrgham*.

¹⁶⁾ Cf. ibid III 3 2 sq *agneyam puroḍāsam caturdhā kṛtvā and tam yajamāno vyādisatīdam brahmana idam hotur idam adhvarvor idam agnidha iti*

¹⁷⁾ For the *yajamāna* cf. ibid III. 13 4 and IV 13 9 sqq; for the priests, ibid. III 3. 8 sqq

¹⁾ MS I. c reads. *vaiśvānaro 'dabdhās tanupā apabādhātām duritāni viśvā*.

tanupā antas tiṣṭhatu etc., HGS I. c. *vaiśv. raśmibhir vāyrdhāno 'ntas tiṣṭhatu*, ĀGS III. 6 8 *vaiśv vāyrdh. 'ntaryacchatu me mano hṛdy antaram* etc'. "The form *antas tiṣṭhatu* in Mān. cannot be interpreted grammatically. It must be either a phonetic variant or a corruption", so VV I, § 372.

3. Or the should murmur both mantras, if the sun has risen upon him (while he is sleeping) and both, if the sun has set upon him
4. Or when he has intercourse with persons, who are to be excluded therefrom, or when he scolds persons, who are not to be scolded, or when he eats food of a person, whose food is not to be eaten, or when his eye palpitates, or when his ear hums, or when he mounts upon a piled-up fire (-altar), or when he has approached a cemetery, or when he has touched a sacrificial post, or when a part of his semen has been lost, then he should offer two oblations (of ghee) with these same two verses; or he should put on the fire two fuel-sticks besmeared with ghee or he should (only) mutter these same two mantras (without any oblation)

Acaraniya has been translated with Knauer against the comm., whose explanation seems to be incorrect ²⁾

For *abhojya* cf. ĀGS III 6 8 *abhojyam bhuktvā* 'if he has eaten forbidden food', for the meaning 'a person whose food is not allowed to be eaten', cf. Mān Dh Ś XI 152

For *akṣi vā spandet* etc cf. ĀGS III 6 7 *akṣispandane karnadhvanane*, GGS III 3 34 *karnakrośāksivepanesu*, for *agnim*. *citvam*, ĀGS (ibid 8) reads *cuityam*, GGS I c *citva*, these sūtras speak only of the touching of the piled-up altar, for the touching of the sacrificial post cp. ĀGS I c, GGS I c

At *retaso skandet* Caland gives a note in marg. saying that Bohtlingk preferred *reto 'ya*. This conjecture, however, is unnecessary, cf. Knauer, Einl. p. LI

For *āhuti juhuyāt* etc cf. ĀGS I c, GGS III 3 34–36 *ājyāhuti juhuyāt, ājyālipte vā samidhau, japed vā laghusu* ('at light offences')

For some of the cases mentioned in this sūtra and the problems connected with them, see Hillebrandt, Rit. Lit., p. 183; cp. our text II 15

5. These are the atonements if a slight misdemeanour has been committed
6. In the case of a grave (fault), he should spend his time in service, without having a garment, having only his hair and skin as garment; he should mount upon a fire, or he should court death in a battle, or he should exert himself by ascetism (until he resembles) a fire glowing with heat

No parallels are known to me. The translation is founded for the greater part in the commentary

²⁾ It runs. *aparayā dvārā niskramanādiny akartavyāny ācarati*. If this should be right, an accus. neuter in stead of masc. would be expected.

I. 4 Upākaraṇa The opening of the annual course of study

See Hillebrandt for this chapter, Rit. Lit. p. 58 sq, and Keith, Religion, p 371 sq

1. During the rainy season, under the nakṣatra Śravaṇa he performs the opening ceremony of the annual course of Veda study.

As KGS IX 1, which reads *adhyāyān* in stead of *svādhyāyān* as Mān has, VGS VIII 1 has the same precept, but adds *hastena vā prausthapadīm ity eke*, cf Hillebrandt for parallels, 1 c and BhGS III 8 *śravanāpakṣa osadhitsu jātāsu* (cf HGS II 18 2, ĀGS III 5 1 *osadhinām prādurbhāve*, ŚGS IV 5. 2) *hastena paurṇamāsvām vopākarma*, JGS I 14 reads *śrāvanyām upākaranam prausthapadyām vā hastena*

- 2 He offers (oblations of ghee) with the words: You are Apvā by name, may I come to your love (?); for I have seized from the father the wisdom of Rta; I have been born as it were in the sun, svāhā! (Ia) and You are Apva by name, may I come, etc (Ib), and You are Sarasvatī, etc (IIa) and You are Sarasvat, etc (IIb), and You are Yukti, etc (IIIa) and You are Yoga etc (IIIb), and You are Matī etc (IVa), and You are Manas, etc (IVb); each time he subjoins the words *tasyās te jostrim gameyam* or *tasya te joṣṭram gameyam*

For this sūtra see KGS IX 2, which does not have the verses in duplicate (fem and masc), but only has a series with the names Apvā, Ranti, Yukti and Yoga, VGS VIII 2 is almost identical to Mān, except that it has Matī and Sumatī in stead of Matī and Manas as Mān has, which is perfectly consistent VGS 1 c reads like Mān, *jostrī* and *jostra*, KGS however has *justivam*, an uncertain reading with many variants. Probably both are corrupt. Naturally they are to be connected with the root *jus-*, of which derivations like *justi* and *jostr* occur elsewhere. Although the exact meaning of these derivations is uncertain, the intention is quite clear. "may you be pleased with me"

The words *aham id dhi* *śūrva ivājanī svāhā* occur RV VIII. 6. 10, AV XX 115 1, SV I 152. Only KGS 1 c reads *jagrabha* (with many varr.), the others *jagrabha*

The name *Apvā* occurs RV 10 103 12, cf Oldenberg, Rel d Veda, p 49b sq, Charpentier, KZ 40 ('Krankheitsdämon', to be derived from indog **ep-* to hurt'), Caland, Altind Zauberritual p 29, Anm 7

- 3 (They offer oblations of ghee) with these words To Yuj, svāhā!, To Pravuj, svāhā!, To Udvuj, svāhā!, (when) they wish success for the students who live in their house

The translation is given in agreement with Knauer's text, which reads *icchanti*. The comparison with KGS IX. 3 and VGS VIII 4¹⁾, which both read *yogam icchan* (like our own comm.) perhaps suggests a correction in Mān.²⁾ This is however not strictly necessary. Mān.'s words are quite clear. The plural (*icchanti*) may indicate an indefinite subject. On the other hand it seems necessary to me to take the words *prāk svistakṛtaḥ* with this, and not as Knauer does, with the next sūtra. The word *atha* denotes then, as is normal, the beginning of a new sūtra, which contains another precept³⁾, see also I. 4 9.

4. (Before the oblation to Agni Sviṣṭakṛt) then he murmurs the words: I shall speak the truth, I shall say what is right. Therefore may he help me, therefore may he help (me) the speaker, may he help me, may he help (me) the speaker. Speech is established in my mind, mind is established in my speech, make visible long life to me. You are the metres of the Veda. *Om, bhūr, bhuvah, srah!* This of Savitr, etc.

For *prāk svistakṛtaḥ* see under sū 3

Cp VGS VIII 4, which after *vānī* (-*nīh*, Mān.) *stha*, reads *upatisthantu chandāmsv upākurmahe ādhyāyān*, what is read in the next Mān.-sūtra after *kas tvā yunakti*, after *satvam vadisyāmi*, VGS has *brahma vadisyāmi*

5. Holding in his hand a (strainer of) Darbha-grass, he recites the Sāvitrī-verse thrice and three chapters from the beginning (of the MS) and the chapter: Who yokes you, etc., and the words: We undertake the study of the Veda, may the metres come near to us

Cp KGS IX 4 *trir dadhi bhukṣayitrā darbhapānīḥ sāvitrīm trir anuvādhāditas ca trīm anuvākān*⁴⁾ *kas tvā yunakti*⁵⁾ *ca*, VGS VIII 5 *sāvitrīm adhītyāditas ca trīm anuvākāms tathāṅgānām ekatkam*

There is parallelism between the sūtras 4 and 5 and sū 9 below

1) KGS reads *yuje svāhodyuje sv yuktvai sv yogāva sv*, VGS *yuje sv prayuje sv samyuje sv udyuje sv udyujyamānāva sv*

2) Kn (note a 1) remarks 'man ist versucht' to read *icchan iti* and *iti prāk svistakṛtaḥ* 'eine ähnliche Stellung zu geben wie *ity āmnātāḥ kāmāḥ* I 2 3'

3) VGS l. c. in fact reads: *purastāt svistakṛto 'ntevāsīnām yogam icchann atha japati ṛtam vadisyāmi* etc

4) For the Sāvitrī-verse see I 2. 3a-b

Dev. ad KGS l. c. gives the three anuvākas as follows: *iṣe tvetyādir ekah devasya tvetyādir dvitīyah vasoh pavitram ityādir tṛtīyah*, they form the chapters I 1—3 of our KS.

5) Ād. ad KGS l. c. reads *kas tvā yunakti ca pravādah, pracyutvai tvetyantah*; we find these words in KS V 5 9 168. 16—19 See our remarks ad I. 2. 3a.

Anadhyāyāḥ Interruptions of study

6. There are interruptions of study for him, when the wind sweeps (the dust) together, when there is rain, which begins to stream from the thatch of the roof; there is no study, when there is lightning or thunder, so says Śruti; there is no study until the same time next day, when there are thunder, lightning, a rainbow and meteors, and when indistinct sounds are heard, according too thers custom is to be observed (too)

Hillebrandt, Rīt Lit. p. 59 sq gives a collection from different texts of reasons for the interruption of study VGS VIII 6 reads the same as Mān ; KGS omits *saṁūhan vātaḥ*^{5a)}, for *valikaksāraprabhṛti varsam*, it reads (IX 9) *saṁtatavalikaprusrāvah*⁶⁾; it omits (IX 6) after *na vidyotamāne na stana-yati*, the words *iti śruti*, and can be considered therefore as the source of the Mān.-and Vār-text⁷⁾, for *ākālīka* cf. our comm *dvitiye 'hni tātkaḥkām yāvat*, the comm ad KGS IX 7 (c. g. *Ād yasmin kāle sa bhavati tad ārabhya yāvat chvāḥ sa eva kālāḥ*) and Stenzler ad PGS II 11. 2, for *devatamula* cf. the commentaries of Mān. and KGS IX 7, for *vidyud dhanvolkā(h)*, see KGS *ibid.*, for *atvaksara* see KGS IX 9, where the comm explain *atīkrāntāksarā atyaksarāḥ sabdā nirghātaḥkūmaratālāḥphotanaprabhṛtayah*⁸⁾ (Dev.), *akṣarāṇv atīkramya ve vartante venāvenum anurān kāmvasanākhadundubhīśvaś-gālagardabhānām sabdāḥ atvaksarāḥ* (Ād.), for *ācāra* 'custom' cf. KGS IX 8, KGS III 3 29⁹⁾

Utsarjana The ending of the term of study

7. When he has studied the Veda for four months and a half, he leaves off (studying the Veda)
7¹⁾. Or after five months and a half.

Hillebrandt, Rīt Lit. 60 gives references from other texts concerning the term of study KGS IX 10 reads the same as Mān. but *utsjate* (Mān. -ti); VGS id but adds *dakṣiṇāyanam vā*, JGS I 15 *taisim utsargah*, BhGS III 8 *taisipuksasya rohinīvām paurṇamāsvām vā api vā māghyām*.

^{5a)} This is explained by our comm *vāvau pāmsuṁ samūhati pāmsusamyuktavāvau vahati satī*. An interruption of study of this sort is also to be found in later literature, e. g. Gaut. Dh. Ś., Āp. Dh. Ś., cp. D. J. Kohlbrugge, *Atharvaveda-Parīkṣā ubar Ominā*, Wageningen, 1938, diss. Utrecht, p. 62.
⁶⁾ I. e. an uninterrupted stream (of water) from the edge of the covering of the roof (Ād. *valikāḥ chardihpatalaparvantiāḥ*)

⁷⁾ Thunder and lightning as reasons for interruption of study also in later literature, cp. Kohlbrugge, l. c., p. 57.

⁸⁾ Kohlbrugge, l. c., p. 61 sq discusses the meaning of the word *nirghāta*.

⁹⁾ Some useful remarks about the word *ācāra* may be found in J. J. Meyer, *Über das Wesen der altindischen Rechtsschriften und ihr Verhältnis zu einander und zu Kauṣīlya*, Leipzig, 1928, pp. 1 sqq, 16 sqq.

- 8—9. Then he murmurs: I have spoken the truth, I have said what is right. Therefore he helped me, he helped (me) the speaker, he helped me, he helped the speaker. Speech is established in my mind, mind is established in my speech, make visible long life to me. You are be metres of the Veda. *Om, bhūr, bhuvaḥ, svaḥ!* This of Savitṛ, etc.; holding in his hand a strainer of Darbha-grass, he recites thrice the Sāvitrīverse^{9a}) and three chapters from the beginning (of the MS), after having left off (?) (the study of the Veda) with the words: Who loosens you, etc.¹⁰), and with We leave off the study; may the Vedic texts breathe fiercely against (us)

There is great parallelism between this sūtras and the sūtras 4 and 5, cp VGS VIII. 7—8, which has the same as Mān and KGS IX 10 which has simply . *utsṛjata utsrjāmahe 'dhyāyān prativśvasantu chandāmśi kas tvā vimuñcatīti ca* ¹¹)

The word *vimucya* is strange after *ko vo vimuñcatīti*, which is syntactically difficult and, moreover, superfluous I suppose it to be a wrong intercalation from I 2 4, q v

Vīśeṣāḥ Special reasons for the interruption of study

- 10 On the first day of a lunar fortnight he should not undertake the study of the Veda for a night with the two adjoining (i e the preceding and the following) days; and thenceforward if clouds appear KGS IX 11 reads *amāvāṣvām pakṣiṇīm nādhite* and (12) *nāta ūrdhvam abhresu*, VGS VIII 9 has only (probably something has been omitted) *pakṣiṇīm rātriṁ nādhīyita ubhayataḥpakṣām vā* Cp GGS III 3 9—10 (*kāṅksante*) *udagayane ca pakṣiṇīm* (cf Oldenberg's notes a I and III 3 16) *rātriṁ* and JGS I 14.

It is to be noted that this sūtra and the following contain precepts which are to be put in practice during a second term of study¹²) For this question of a second 'term', which is not quite elucidated, see Hillebrandt, *Rit Lit*, p. 61.

11. There is interruption of study until the same time next day, if there are lightning, thunder or rain

^{9a}) See I. 2. 3a-b

¹⁰) Mān. reads *ko vo vimuñcati*, like *ko vo yunakti* in I 4 5 (cf *kas te vimuñcati* and *kas te yunakti* in I 2. 4 and 3) against *kas tvā*, etc. in KS V 5. 9 : 168 19 and 16 The words do not occur in our MS

¹¹) KS V. 5. 9 : 168. 19—169 2.

¹²) GGS III. 3 16 *tasmun pratyupākaraṇe 'bhrān adhvāva ā punarupākaraṇāc chandasah*.

Cp GGS III 3 17 *vidyutstanayitnupṛsitesv ākālam*, ŚGS IV 7 4 *vidyutstanayitnuvarsāsu trisamdhyaṃ* ('till the twilight has thrice passed'), VGS VIII 11 *ākālika* (must be wrong) *vidyutstanayitnuvarsam varsam ca* Lightning, thunder and rain have been mentioned before I 4 6

- 12 He should study the mantra, brāhmana and ritual portions of the Gonāma, the Pitrmedha, the Mahāvratā, the Astāpadī and the Visuvat by day, the Visuvat (he should study moreover) with moistened hands

MS IV 2 is called *Gonāmika*. The comm. tells us that the different parts are the following MS IV 2 5 26 13 (*vastasya ehi*), mantra, MS IV 2 1 20 13 (*prajāpatir vā*), brahmana MSS V 2 14, IX 5 1, ritual*. As for the Pitrmedha ceremony, the comm. says MS I 10 3 142 10 (*atra pitaro*), mantra, MS I 10 17 157 8 (*ikṣusalakayopamanīhati*), brāhmana MSS I 1 2 1 and I 7 6 1 (*pragdaksinacurah pitrayajnenā*) ritual. As for the other ceremonies the comm. is less circumstantial and clear. For Mahāvratā and Visuvat see Hillebrandt Rit. Lit. p. 157 both are so weit sich sehen lässt die wichtigsten von den Tugen of the yearly sacrifice. A new inquiry into these questions seems necessary after Hillebrandt's, Die Sonnenwendfeste in Altindien Festschrift Konrad Hofmann Rom Forschungen V, 1889 300 sqq (Visuvat) 303 sqq 331 sqq (Mahāvratā). One of the latest publications of Johannes Hertel Das indogermanische Neujahrsopfer im Veda (Ber. über die Verh. d. Sachs. Ak. d. W. Phil.-hist. Kl. Bd. 90 Heft 1 Leipzig 1938) contains much less than its title promises and continues in giving sensational discoveries and innocent invectives against others.

For Astāpadī see KatSS XV 25b (Chowkh. Ed.) ŚBr V 5 2 8

- 13 He should not study the Rudra-hymns by night nor after a meal, nor in the village

The expression *rudra*¹³⁾ occurs elsewhere ĀpSS XVII 11 6¹⁴⁾ PGS III 8 13 *anu satam pasum avasthapyā rudrair upatisthate prathamottamābhyaṃ samuvakabhyam* Oldenberg (SBE XXIX p. 313 note a 1) remarks „The Rudra hymns form the sixteenth Adhyaya of the Vajasaneyi Samhitā". It is strange that here the study of a part of another samhitā is mentioned, cf. however for similar cases under sūtras 12 14

- 14 The rule for the Sukriva ceremony is explained in the ritual of the Pravargya ceremony, the Trayavimsa ceremony, however, (is to be studied) after having shut the eyes

The comm., which reads *sukrivam ca* in stead of *sukrivasya*, explains that also for the study of this ceremony the precept of sū 13 (*na naktam*)

¹³⁾ Cf. also s. v. *rudrajapa* in PW

¹⁴⁾ *Yam dvitvat tasya samcare vasya rudrah prajam pasūn vābhumanyetodan paretva rudran japams carat itv avajnasamyuktah kalpah* (so ist ein nicht mit einem (Srauta-) opfer verbundener Ritus. Caland Transl. p. 82)

na bhuktvā na grāme)¹⁵⁾ is still valid. This ceremony is treated MŚS IV. 1. 1 sqq. Probably by the term *śukriya* the whole *pravargya*-ritual is meant here, *Śukriyakhanda* is the name of VS 36—40¹⁶⁾, where the *pravargya* is treated. For the conditions for the study of this rite, see e. g. ĀpŚS XV. 21 6 sqq

Travovimśa according to our comm is a *sukriyānuvākaprakaraṇa* 'a subdivision of the *Śukriya* chapter' I have no other data

15. He should not study the *Gonāma* formulae in the neighbourhood of cows; neither (should he study) the *Aṣṭāpādī* ceremony and the verse: *Sperm and urine, etc*¹⁷⁾ in the neighbourhood of pregnant women

For *Gonāma* see GGS III 8 3 for *Aṣṭāpādī* see under sū 12 The verse *reto mūtram*, etc is used VGS II 2 (*Jātakarma*-ceremony) with *iti cyāvanibhyām* 'the two mantras that hasten the birth of a child' (?) *daśnam kuśam abhiṃṛset*

16. He should study the *Śunāsīrya* ceremony and the two verses to *Sūrya* for a person who wishes to recover the faculty of sight, viz Give an eye to our eye, an eye to ourselves to see, may we behold and distinguish this (earth)¹⁸⁾ and *Sūrya* dives into the waters, the best winner of booty by his beams being awaked by (our) hymns, may he give strength to us¹⁹⁾, and the groups of six verses for *Aditi*, *Sūrya* and *Yama*, by day

For the *Śunāsīrya*-ceremony²⁰⁾, see Hillebrandt, *Rit Lit* p 119, it is the last of the *Cāturmāsya*s.

The interpretation is uncertain²¹⁾, the genitive *caṣṣakāmasya* has an unexpected syntactical function for the *sūtra*-style It does not mean 'in the case of a person . . .' etc, but (the mantras, which are normally used) for a person, who . . . ' etc It also may be corrupt for *caṣṣakamah*

Which verses are meant with the words *ādityasaurvavāmyāni sadṛcāni*, I do not know

¹⁵⁾ See MŚS IV 8 2 1 where *yāme* is to be corrected to *grāme*, a correction which can easily be made from a palaeographical point of view, an interdiction of study during walking seems unnecessary and superfluous

¹⁶⁾ Cf. Weber, *Lit. gesch* p 115

¹⁷⁾ MS III 11. 6 : 149 4—5.

¹⁸⁾ MS IV 12. 1 . 190 13—4

¹⁹⁾ MS IV 12. 5 : 194 3—4

²⁰⁾ ĀpŚS VIII 20 1 spells it *sunāsīrya*, cf Caland, *Introd ŚBr Kānviya*-recension, p. 50

²¹⁾ In stead of *śunāsīryam* ca of Knauer, the Gaekwad-ed reads *sunāsīryasya ca*; see under sū 14 above

In general it may be remarked that, properly speaking, the sūtras 12—6 are out of place here. They do not contain rules for the interruption of study like 10—11 and 17, but give the conditions which are to be observed when studying several special chapters, ceremonies and verses. This makes them belong rather to the *vratas*.

17. After the undertaking and the leaving off the study of the Veda (there is an interruption of study) for three days, or for five days, according to others
For parallels, see Hillebrandt, l. c., p. 59. I do not know who are the *eke* of this sūtra.
18. At the beginning of (the study of one) Veda and at its end (there is interruption) until the same time next day

I. 5 Antarakalpa The intermediate rite *

- 1 We shall now explain the intermediate rite(?)
- 2 Having put on a garment of Darbha-grass, having sipped water and having murmured on the bank (of a river) the chapter 'To the son of the waters, etc.¹⁾, having plunged into the water with the words *Om, bhūr, bhuvah, svah!*, and the verse 'This of Savitṛ, etc.²⁾,
3. he recites the Sāvitrī-verse and three chapters from the beginning of the MS, thrice, holding a strainer of Darbha-grass in his hand
Cp. 1 4 5
- 4 (He also recites the following chapters) The waters, the goddesses, etc.³⁾ (I) — These (waters), rich in oblations, etc.⁴⁾ (II) — You are the *Nigrābhya*-waters, etc.⁵⁾ (III) — May there be great help of the three, etc.⁶⁾ (IV) — You are the lifetime of Agni, etc.⁷⁾ (V) — O divine waters, o Apām Napāt, etc.⁸⁾ (VI) — Divine waters, rich in

¹⁾ MS II 6 13 72 8—73 7

²⁾ See I 2 2

³⁾ MS I 2 1 9 8—10 10

⁴⁾ MS I 3 1 28 13—30 4

⁵⁾ MS I 3 2 30 5—11. For *nigrābhyaṅ stha*, see Caland, note ad ĀpŚS XII 9 1. „Der name bedeutet, das anzudruckende Wasser, nach Baudh. XXI 17 : 100 16 und Kāty IX 4 7 wird die Schale vom Yajamāna an seinen Schenkel oder seine Brust gedrückt (dies beruht zunächst auf ŚBr III 9 4 15)“.

⁶⁾ MS I 5 4 : 70 7—72 2

⁷⁾ MS II 3 4 30 18—31 19

⁸⁾ MS II 6 7 : 67 18—68 5.

honey, etc.⁹⁾ (VII) — To Agni, svāhā!, etc.¹⁰⁾ (VIII) — Each night, etc.¹¹⁾ (IX), and the seven following verses,

The comm seems to believe that the last word of this sūtra *astau* (after the last pratīka) summarizes the preceding quotations, as the opening words of eight chapters, cf his expression: *āpo devīr ityādayo 'stāv anuvākāḥ*. This is contrary to the usual practice: *rātrīm rātrīm ity astau* normally means, the mantra beginning with *r. r* and the seven following. It seems best to take the word *aṣṭau* according to this normal usage

5. (and the chapters) The plants, etc. (I)¹²⁾ — Together flow these, etc (II)¹³⁾ — May the fathers purify me, etc. (III)¹⁴⁾ — I honour Agni, etc (IV)¹⁵⁾
- 6 With the verse Give us here felicity-increasing splendour, great might, men-subduing, Indra, strong, and protect our benefactors, preserve our liberal givers and bring us to wealth and strength with good offspring¹⁶⁾, and With what help will our distinguished, allways-delightful friend assist us, with what mighty troop? (I), What true drink of the drinks and very abundant drink of Soma-juice will intoxicate you, to break up even the firmly fastened treasures? (II), Come quickly to us, a helper of your friends, the chanters, with your hundred (ways) to help us (III)¹⁷⁾, and That happiness and welfare we choose, success to the sacrifice, success to the sacrificer, may there be divine welfare for us, welfare for (our) people May the remedy go up, may there be happiness for our two-footed ones, happiness for our four-footed ones¹⁸⁾, having rubbed themselves, and thrown away their garments, they satisfy their teachers in the same way as explained in the rite for the Manes

⁹⁾ MS II. 6. 8. 68. 6—69. 2

¹⁰⁾ MS II. 6. 11. 70. 7—71. 2

¹¹⁾ MS II. 7. 7. 83. 11—84. 9

¹²⁾ MS II. 7. 13. 93. 1—94. 18.

¹³⁾ MS II. 13. 1. 151. 3—153. 5

¹⁴⁾ MS III. 11. 10. 155. 6—157. 14

¹⁵⁾ MS III. 16. 5. 190. 6—192. 10

¹⁶⁾ MS IV. 14. 18. 249. 1—2

¹⁷⁾ MS II. 13. 9. 159. 4—9

¹⁸⁾ MS IV. 13. 10. 212. 14—213. 1.

By the comm. another sūtra-division has been made as is to be found in Knauer's edition; Kn. continues sū. 5 up to the three verses MS II. 13. 9 : 159. 4—9 and begins sū. 6 with the verse MS IV. 13. 10 . 212 14—213. 1. We take the four chapters (sū. 5) together as the continuation of sū. 4 (forming twelve chapters altogether, a number mentioned by the comm. also), and the following five verses, also with the comm., as belonging to the *mārjana*. For the transition from the sg. (3) to the pl. (6) see the comm.: first the subject of the sūtra is one pupil, afterwards a number of them.

7. The rest (of the satisfaction of the teachers) is explained in the Śrādhakalpa

Cp II 9 10 *anuguptam annam brāhmanān bhojayet* and Caland, Ahnenkult, p 81

As for the whole rite, I did not find any parallel for it ¹⁹⁾

1. 6 Agnipravartana The installation of the fire

- 1 Then they instal the fire.

The first word of this sūtra '*uttha*' means according to our comm 'immediately after the antarakalpa' I did not find this agnipravartana-rite mentioned elsewhere. In any case it is quite certain, that this chapter contains a rite which is different from the agni-pranayana 'the bringing forward of the fire' which is described in our text e.g. I 10, cf. Hillebrandt, Rīt. Lit. p 69

2. To the north or to the east of the village, on a pure spot (of ground), having made a 'kind of altar', having placed (?) the seven metres upon the place of the Āhavanīya-fire (i.e. at the eastern part of this vedi) (by preparing?) seats or (only?) handfuls of Darbha-grass, having dug a pond in the form of a triangle at the place of the Dakṣiṇāgṇi and to the west the utkara, having filled (i.e. sprinkled) (the whole place) with water, having brought forward the fire to the Gārhapatya-altar, having made eight oblations (of ghee) with the eight mantras beginning with. Harnessing mind first, etc.¹⁾, he offers six oblations (of ghee) with the words. Purpose, Agni, impulse, svāhā! (1), Mind, intellect, Agni, impulse, svāhā! (2), Thought, knowledge, Agni, impulse, svāhā!

¹⁹⁾ There is an *avāntaradīksā* 'an intermediate consecration' in the Śrautaritual, see e.g. ĀpŚS XV 20. Cp especially Caland's note ad XV. 20. 2 and BhGS III 6—7, p 73 in Salomons' edition *

¹⁾ MS II. 7. 1 : 73 8 sqq; for a transl. see Keith, TS IV. 1. 1. 1.

(3), Discrimination (?) of speech, Agni, impulse, svāhā¹ (4), To the lord of creatures, Manu, svāhā¹ (5), To Agni Vaisvānara, svāhā^{1 2} (6) and a seventh with the verse Let every mortal choose the companionship of the god, the leader, every mortal prays for wealth, let him choose splendour for prosperity, svāhā^{1 3})

There are several difficulties in this sūtra

The meaning of the word *dyākṛti* litt 'a kind of vedi' is not quite clear KGS LVII 2 has the same word which is explained by Dev *istivikāratvād istivedisādṛśim caturasrām vedim kṛtvā*

The verb *pratisthāpayati* (in *sapta chandamṣi pratisthāpya*) has probably, almost the same meaning as *upākaroti* elsewhere, cf e g ĀpŚS XV 20 2 (*upāhṛtā*) where Caland translates *er treibt die Rsis des neu zu studierenden Adhvāya herbei*

The words *vistaraṁ darbhamustin va* also present difficulties. The comm adds *kṛtvā kalpayitvā*. The word *vā* is probably meant to distinguish between *vistara* a rather large layer and *darbhamusti* a layer which consists only of a handful of Darbha grass. It is simpler to consider *vā* as a corruption, the comm omits it.

Praugḍhṛtim has been translated in accordance with Ast *prānmukhasakatā-kāram* in the form of 'in eastward turned wedge'

Kausita occurs only here and in MS II 1 11 13 6⁴) its meaning is not clear perhaps the name of a pond? It is connected with *kusitayī*, name of a demon cf MS ibid and III 2 6

Apam pūrayitva is explained by Ast with *adbhiḥ sarvatra pūrayitvā*

The same series of oblations is also prescribed MGS I 23 6

- 3 After having prepared three bundles of fuel-sticks made of wood fit for sacrifice, for each occasion, they put them on the fire standing (to the west of the fire), before offering to Agni Svistakṛi and reciting each time one of the three chapters from the beginning of the chapter (?), which are to be preceded by the Vvāhrtis (*Om bhūr, bhuvah, svah*) and closed by the word *Svāhā*¹

The word *khandila* is explained by Knauer as a diminutive of *khandā*, 'kleiner Abschnitt, Capitelchen'. There is a *v* *sthāndilasya* which is read by Ast and explained *agnisthanasya*, but this seems impossible. Probably *khandilasya* is to be connected with *āditya* and explains this word, which occurs elsewhere⁵), its meaning is from the beginning of the *khandila*. I am however not able to identify this *khandila*.

¹) MS II 7 7 82 7—9, TS IV 1 9a

²) MS ibid 10—12, TS ibid b

⁴) Renou, Index védique (JVS I, 3 1934), s v p 277 erroneously MS p 189.

⁵) E g I 4 5

4. After having . . (?) the ponds with the verses: *Āpo hi śtha*, etc ⁹⁾, they cause Brahmins to utter blessings etc. by (giving them) fried grain.

Kausītān mārjayitvā is obscure. The same verses are elsewhere ⁷⁾ used with the verb *mārjayati* to express a purification (of the body) Is this meant here? The accus *kausītān* opposes that idea A leap in the dark is the conjecture *kausītād* '(with water) from the pond' We may also think of a removing of the water from the ponds Perhaps Ast. gives us an indication in this direction with *udakasyoddhārah*?

It is noteworthy that the last words of this sūtra (*dhānābhīr . . vācayanti*) are repeated This points in general to the end of an important chapter, which does not seem to be the case here For a similar (misplaced?) repetition see I 23 26

I. 7 Upanisadarhāh The pupils who are qualified for (an initiation in the study of) the "Upanisad"*

1. Now the pupils who are qualified for (an initiation in the study of) the 'Upanisad'

See for this sūtra and the two following KGS X, VGS VIII 12—13 *Upanisad* is explained by Dev (KGS X 1) with *rahasyaśāstra* I do not know which 'secret' parts are meant Elsewhere occurs an *aupanisada-vrata*, see Hillebrandt, Rit Lit p 57 and JGS I 16. For the contents of the *upanisad* according to the (Jaiminīya-) Sāmaveda see Caland, transl of JGS p 26, n 3 „(the Upan) contains ten adhyāyas the Brāhmana, the Vamsa-brāhmana, the Upanisad-brāhmana (or Gāyatrasyopanisad), the Kena-upanisad and the Ārśeya-brāhmana”

2. One who practises chastity, who is of good conduct and intelligent, who does the deeds (his teacher orders him to do), giving gifts, loving, or being disposed to strive after knowledge through knowledge (he is called qualified)

Sucaritīn occurs also JSS p XXVIII ¹⁾, *medhāvīn* is explained by the commentators of KGS I c . *grahanadhāranasaktivukta* (Dev.), *-samartha* (Ād.) and *karmakṛt* with *nityanaimittakakarmānusthānarata guruparicaryācāranakārt ca* (Dev.), *suśrūsāpara* (Ād.), of *dhanada* Ād says *bhṛtīm varjayitvā prakārāntareṇa* ('irrespective of persons') *dhanam dadāti* For *vidyayānveṣyan* in Mān , KGS and VGS read -⁹⁾ānvicchan

⁹⁾ RV X 9 1—3, see I. 1. 24.

⁷⁾ I. 11 26, II. 2. 27.

¹⁾ According to Renou, Index vedique (JVS II, 1 (1935) s. v., p. 52).

3. These are the persons qualified for initiation in Brahman.

Here *brahman* is evidently a synonym of *upanisad* of sū. 1 above.

(I. 7) Vivāhakarmāṇi Wedding-ceremonies

Litt : Hillebrandt, Rit. Lit. p. 63 sqq; Keith, Religion, p. 373 sqq; M. Winternitz, Das altindische Hochzeitsrituell nach dem Āpastambīya-gr̥hyasūtra und einigen anderen verwandten Werken, mit Vergleichung der Hochzeitsgebräuche bei den übrigen indogermanischen Völkern, Denkschr. d. Kais. Ak. d. Wissensch. in Wien, Bd. XL, 1892. *

In these works the following are only partially used or not at all BhGS I. 11 sqq, JGS I. 20—22, KGS XIV. 1 sqq, VGS X. 1 sqq

3. He (now, i. e. after the absolving bath) takes a wife

As KGS XIV. 1 with the addition of *udagavane*, a precept in general use, see Winternitz, o. c. p. 27 sq. For the meaning of *vindate* see Ād. (KGS I. c.) *bhāryādhiḡame yatnah kāryah*. VGS X. 1 has a different version ¹⁾

4. Under the nakṣatras Kṛttikā, Svātī or under one of the three nakṣatras of which a constellation designated as Pūrva (i. e. Pūrvaphalgunī, -āśādhā, -bhādrapadā) comes first, he should woo (her)

As KGS XIV. 2, VGS X. 3

Winternitz, o. c., p. 28—9 gives a table of the auspicious nakṣatras. From which it appears that *Kṛttikā*, *Pūrvāśādhā* and *-bhādrapadā* are only mentioned by Mān., Kāth. and Vār.

By *varavel* is meant the sending out of *varakas** ('Brautwerber') by the bridegroom to the bride's house, see Hillebrandt, p. 64, Winternitz, o. c., pp. 20, 27. VGS X. 7 mentions them expr. verb., cf. JGS I. 20 (*dūta*), BGGS I. 1. 14 (*yugmān brāhmaṇān varān prahnuoti*), KausS. 75. ²⁾

5. He should take her to wife under the nakṣatras Rohini, Mṛgasiras, Śravaṇa, Śraviṣṭhā or under one of the three nakṣatras of which a constellation designated as Uttara (i. e. Uttaraphalgunī, -āśādhā, -bhādrapadā) comes first; likewise (i. e. the same nakṣatras are prescribed) for the marriage (i. e. the leading home of the bride), or (this ceremony takes place) under a nakṣatra called auspicious

See KGS XIV. 10, VGS X. 4 which both omit the nakṣatra *Śravaṇa* ²⁾ Knauer reads *upayame*, v. l. *-yamet*, VGS X. 4 also *-yamet*, KGS I. c. *yame* ³⁾

¹⁾ It runs: *vinītakrodhah saharṣah saharṣim bhāryāṃ vindata*, etc.

²⁾ This nakṣatra is mentioned PGS I. 4. 6, see Winternitz' table p. 29.

³⁾ This is read by the Bhāṣya and Ād.; all the MSS of Devapāla have *-yamet*, see Caland, note a. l. p. 57

KGS XIV 11 has also the *vikalpa yad vā punyoktam*, see e. g. ĀpGS 2 12—3 *sarva riavo vivāhasya śaisirau māsau parihāpyottamam ca naidāgham*, *sarvāni punyoktāni naksatrāni* and BGS I 1 18 sqq *sarve māsā vivāhasya, śucitapastapasyavarjam ityeke* (*Māgha*, *Phālguna* and *Āśāḍha* excepted), *rohini mṛgasīrasam uttare phalguni svātiti vivāhasya naksatrāni, punarvasū tisyō hastas śronā revatity anyesām bhūtikarmānām, yāni cānyāni punyoktāni naksatrāni* These auspicious naksatras are mentioned in the Jyotiḥśāstra, cf the comm ad KGS I c and Weber's essay 'Über den Vedakalender namens Jyotisa', Abh Ak Berlin, 1862, G Thibaut, Contributions to the explanation of the Jyotisa-vedāṅga, JASBeng 46 *

- 3 There are five motives for marriage, viz wealth, beauty, knowledge, intellect and relationship

See VGS X 5 (identical with Man) and BhGS I 11 *catvari vivāhakaraṇāni* (Mān and Var *kāraṇāni*) *vittam rūpam prajña bāndhavam iti* Salomons would change (Introd p XV) *prajñā* to *prajā*, an emendation proposed before ⁴⁾ by Caland /DMG 51 (1897) p 130 Salomons writes: In my opinion this must be a later transformation of the original. The startling *prajñā* must have taken the place of *prajā* the idea which we are inclined to expect here. When after the modern looking rhetorical interrogation and *athaitad aparam* ⁵⁾ or perhaps better still when we cancel the whole passage from *prajñayam na khalu* (i. e. from *prajñayam* as far as *na khalu*) and read instead *tato bāndhavam* the original meaning of the sūtra appears logical and clear. How otherwise to explain in the present state of the text the transition to: For she is not married in view of worldly advantage, the fitness to bear children is in her the main point?

We can quite agree with Winternitz' remarks (WZKM 25 (1914) p 17), who, taking account of our Man text and of ĀGS I 5 3 (*buddhirūpasilalakṣaṇasampannam aroṇam upavacheta*) says: An der Überlieferung der Stelle im BhGS ist nicht zu rütteln und es ist gar nichts interpoliert ⁶⁾ It may be remarked further that an express statement of children as a motive

⁴⁾ Salomons did not note this

⁵⁾ The Bh-text runs: *tāni ced sarvāni na sahnuyād, vittam udasyet*, (Man and Var *visrjet*) *tato rūpam prajñayam ca tu bāndhavi ca vidadanti, bāndhavam udasyed ity eka ahur aprajñena hi kah samvaso? 'thaitad aparam na khalu itam arthebhyā uhyate, prajñamartho syam pradhanah*

⁶⁾ If one would wish to change *prajña* to *prajā* the latter could only mean children and not prospect of children. Der alte sūtrakāra würde (aber) entsetzt sein wenn man ihm zumutete, dass er unter den wünschenswerten Eigenschaften der Braut auch die aufzählte, dass sie schon Kinder habe', so Winternitz I c, p 18. As a proof of the respect for the intelligence of women, cp the story of the choice of the wise Mahosadha in Mahā-Ummagga-jātaka (ed Fausboll, No 54b, vol VI, p 364)

for marriage is superfluous. Issue, as a matter of course, is the natural aim of marriage*; *prajā* belongs moreover to another category as *vittam*, *rūpam*, etc. 7)

7. If it is impossible to fulfil the first condition, he should give up wealth; if the second, beauty; if the third, knowledge, they dispute on intellect and relationship

VGS X 6 has the same reading as BhGS I c *vivadante* against Mān.'s *vivahante* 8). Probably Caland is right when he remarks (ZDMG 51, p. 130) that *vivahante* is a transformation of *vivadante*

8. He should marry a girl of (good) family, who is a virgin, who belongs to the same caste, who has not the same *pravara*, who is younger; (a girl) who has not yet reached the age of puberty, (is) best

See VGS X 8

Randhumatīm more or less doubles the word *bāndhave* in sū 6, the idea expressed in *samānavarnām* is rendered HGS I 19 2 by *sajātām* 9), for *asāmanaprararām* see GGS III 4 4, VkhS III 2 (*pitar asumanānarsigotrajātām*), HGS I c (*asagotrām*), JGS I 20, for *yavīyasīm* JGS I c has *jvūvasah kanīvasīm*

The words *nagnikām sresthām* require an explanation. HGS I 19 2 and GGS III 4 6, read in the same way as Mān., Oldenberg, SBE XXX, p. 82 translates. The best, however, is a 'naked' girl, JGS I 20 on the other hand reads *anagnikām*

The meaning of the word *nagnikā*, as Oldenberg, I c, n. 6 remarks, is clear. It means 'a girl, who has not yet reached the age of puberty' 10), see *Gṛhyasamgrāha*, II. 17 18, Vās Dh Ś XVII 70, Gaut Dh. S XVIII 23, VkhS

7) Salomons is also mistaken in the following passage (BhGS I 11) *atha khalu bahūni laksanāni bhavanti, slokam tu lāksanā udāharanti vasyām mano 'nuramate caksuś ca pratipadyate tām vidyāt punyalaksmikām kim jñānena karisvalīti*. She remarks (Introd p. XV). 'Can this ironical passage be said to agree with the serious task of a religious sūtrakāra?' and considers it as 'a later addition of a light-hearted copyist'. ĀpGS 3 20 however gives a perfect parallel. *vasyām manas caksuśor nibandhas tasvām yddhir netarad ādriyety eke*, see Hillebrandt, *Rit Lit*, p. 63 who calls it '(eine) demokratische Vorschrift'

8) This would mean perhaps: they marry on account of intellect and relationship (only)

9) Mātṛd explains: *savarnām samānābhijānām ca*

10) Raghu Vira (note ad VGS I c) takes it to mean 'naked', and thinks that the girl was shown naked to the bridegroom. He quotes a passage from Thomas More's *Utopia* (quoted by H. Ellis, *Studies in the Psychology of Sex*, vol. VI, p. 102). before marriage a staid and honest matron "showeth the woman, be she maid or widow, naked to the wooer. . . . At this custom we laughed and disallowed it as foolish. But they, on their part, do greatly wonder at the folly of all other nations which, in buying a colt . . . be so chary and circumspect that though he be almost bare, yet they will not buy

VI 12 (*astāvarsād ā dasamān nagnikā*), and the comm quoted by Jolly, ZDMG 46, p. 414, n¹¹⁾

Marriage to a girl, who has not yet reached the age of puberty is thus recommended. The question of the age for marriage has been treated by Jolly and Bhandarkar in different articles¹²⁾ Probably we have here in the Gṛhya texts the beginning of the custom of child-marriage, which later on came into use. The Smṛtis are unanimous in their precepts, see e. g. Vās. Dh. Ś. XVII 70, Baudh. Dh. S. IV 1 11, Jolly, ZDMG 46, p. 414. Originally, there can be no doubt about it, only marriage to adolescent girls was approved, or rather, there was no alternative. Later on, when child-marriage became usual, the marriage-ceremonies were split up into two parts, the first until the *domum deductio*, before the age of puberty, the second, after it, beginning with this same *domum deductio*. It seems probable that traces of this division are found in the Simantonnayana-ceremony, see our remarks ad I 15. As for our sūtra, Mānava seems to contain original and modern features. There is not only contradiction between the words *asamsprstamāsthundām*¹³⁾ and *nagnikā* but also a distinction seems to be made between the first and second part of the marriage in sū. 5 with the words *upavame* and *udvāhe* *.

- 9) He should test her: he should take eight clods of earth, from a furrow, an altar, a Darbha-grass-field, from cowdung, from below a tree, which is laden with fruits, from a cemetery, a road and from saline soil, respectively.

The same experiment: ĀGS I 5 4—5, BhGS I 11, GGS II 1 3—9, ĀpGS 3 14—7, KGS XIV 4, VGS X 9 sqq.¹⁴⁾

him unless the saddle and all the harness be taken off: lest under these coverings he hid some gall or sore. And yet, in choosing a wife, they be so reckless that all the residue of the woman's body being covered with clothes, they estimate her scarcely by one handbreadth (for they can see no more but her face) and so join her to them. "This seems to be wrong. We expect here a special quality of the bride, from the context and the place of the word *nagnikā*. Otherwise there would have been a sūtra to the effect that 'he should have her shown to him naked'.

11) For the sake of clearness I give it here in full: *vāvan na lajjayāṅgāni kanyā puruṣasamnidhau yonyādity avagūhita, tāvad bhavati nagnikā, sam-grāhukāro 'pi vavac celam na gṛhṇāti vāvat kṛidati pāmsubhiḥ vāvad dasam na jñāti, tāvad bhavati nagnikā, amaras tu vavac ṛtudarsanam tāvad nagnikety āha*.

12) Jolly in ZDMG 46 (1892), p. 413—26, Bhandarkar, ibid. 47 (1893), p. 143—56, Jolly, ibid. p. 610—3 and Recht und Sitte, Grdr. d. indo-ar. Phil. II, 8, 1895, p. 55.

13) VGS X 1 has *ananyapūrvām*, the same with *vayivasīm* Yājñ. I 52.

14) Winternitz, Hochz. Rit. p. 38 gives parallels, e. g. In Norwegen stellt der Bursche in der Christnacht drei Flaschen auf den Tisch: eine mit Wasser,

Different numbers of clods which are made of different materials are mentioned BhGS *vedi-*, *gomaya-*, *śitā-*, *śmaśāna-*, ĀGS *ksetrād ubhaya-takṣasyād*, *gosthāt vedipurisād avidāsino hradāt*, *devanāt*, *catuspathāt*, *irīnāt*, *śmaśānāt*, GGS mentions a ninth clod, which is a mixture of these substances, VGS X 9 *śitā- vedi- gomaya- and śmaśāna-*, KGS XVI 5 *udvāh śitāvā hradād gosthad ādevanād ādahanād catuspathād irīnāt sambhāryam naramam* ĀpGS mentions other objects *śaktivisaye dravyani pratichannāny upanidhāya brūvad upaspr̥ṣeti nānā bijāni samśr̥ṣṭāni vedyāh pāmsun ksetrāl lostam śakṛe chmasanalostam iti* It is worthy of remark that this test is only made when the *lakṣanani* characteristics of the girl are not sufficiently clear see e g ĀGS I 5 4 *durvijñeyani lakṣanani astau pindan*, etc KGS XIV 3—4 *lakṣaninā* (an expert in characteristics) *lakṣanani parikṣavet*, *bhagadeviam apī vā pindaiḥ parikṣavet*

- 10 Having put them in a temple he makes the girl take (one of them), if she takes the clod of earth from the cemetery the road or the saline soil he should not marry her

VGS X 10 mentions only the *śmasanalosta* as inauspicious KGS XIV 5—9 *purvīsam caturṇam ekam gṛhṇatīm upavacchet sambhāryam apity eke* The passage KGS XIV 5 9 is almost wholly identical with GGS II 1 3 9

- 11 If she is approved of ¹⁵⁾, he should marry her according to the Brahma—or to the Śaṅkha rite

KGS XV 1—5 and XVI 1—5 discusses both rites in greater detail See VGS X 11

Asr explains *brahmo dharmah kanyaya* (this correction by Calind GGA 1898 p 67 *kanyayah* genit with *danam* is read by the Gückward ed) *udaka-purīyam āhuva danam sūllam yat kanyayaḥ varo dadatu varan tat ucyate*

- 12 He should give a hundred cows with a chariot or a yoke of cows

The „Brautwerber“ is the subject and the priest is the donee ¹⁶⁾

The MSS read *satumitiratham* which is considered a compound of *satumiti* by Knauer ein Gefahrt im Werte von 100 Calind GGA 1898 p 62 looks upon it as a corruption of *satam adhiratham* see SGS I 14 16 PGS I 8 18,

—
eine mit Bier eine mit Branntwein Die zukünftige Braut erscheint ihm dann und trinkt sie von dem Wasser so bleiben sie im Ehestand arm trinkt sie vom Bier so wird es ihnen gut gehen trinkt sie vom Branntwein so werden sie reich cf Liebrecht Zur Volkskunde Heilbronn 1879 p 325

¹⁵⁾ *Samjūṣṭā* (Knauer genchm) VGS I c has *asamspr̥ṣtam* untouched, which is strange in this context

¹⁶⁾ See I 8 7 According to Hillebrandt Rit Lit p 67 the *acarya* or the priest receives this gift Keith Religion p 375 note says the provision really refers to the old practice of purchasing a wife see Vedic Index I, p 484 sqq cp v Schroeder for parallels, Hochzeitsgebräuche der Esten, etc, 1888, p 24 sqq

ĀpDh. Ś II 13. 11, originated by *atiratham* in Śamb. GS I. 8. 17) See also under I. 8. 7.

I. 8 (Marriage-ceremonies continued) Pradāna The giving away of the bride

- 1 To the west of the fire he should prepare four seats
2. On these they sit down, viz at the eastern side, with his face turned westward, the giver, at the western side, with his face turned eastward, the receiver, to the north of the giver, with her face turned westward, the girl; to the south, with his face turned to the north, the Brahmin, who recites the verses

See KGS XV 2- 3 with the following four persons: *pratigrahitr*, *sāmātva*, *pradātr* and *rtvij* See for *pratigr* and *prad* below under sū 7

- 3 Having strewn Darbha-grass between them with the panicles turned towards the east, having filled a brass cup with water mixed with unhusked barley-corns, a woman, who is not a widow, gives it to him

The comm. says that the girl herself fills the cup *kāmsya* is read here and elsewhere¹⁾ by Mān. against *kamsa* in Kāth Cf KGS XV 3 *prāgagrodagagrān darbhan astirva tesūdakam samudhāva vrhivavān opva*

I do not know who is meant by *tasmat*, see under sū 11 below

- 4 Therein (i.e. in the cup) gold (should be strewn)

Cp KGS XVI 5 *kamse hiranyam samupva*, this sūtra is quoted by the comm. ad XV 3²⁾

- 5 He announces the eight auspicious things

What is meant here? No parallels

- 6 When the auspicious things have been announced, the father or the brother (of the bride) should give her away*, if she is married

¹⁷⁾ VGS X 12 reads the same as Mān., Raghu Vira (note a 1) notes a suggestion made by Caland *samaratham* 'a slow-going chariot' (see Sāyana on TS, Calcutta ed. p. 1008) This word occurs also BhGS p. 63, 1-3

¹⁾ I 9. 6, I 22. 16, II 1. 17, II 10. 2, we find *kamsa* in ĀpŚS I 16. 3, *kāmsya* in KātŚS II 1. 50

²⁾ For the cup of water has been used, though this is not mentioned in the sūtra (see under MGS I 8. 3), before XV 3, in XVI 5 it is used for a new action.

according to the Brāhma-rite, saying the words: 'I give', thrice, while the receiver repeats the words: 'I accept' thrice

This is the giving away of the bride *brāhmena dharmena* Cf KGS XV 4 *saletesv āha dadānīti pratigrhānīti trir āvedayate*; VGS X. 16 *dadānīti pratigrhānīti trir brahmadeyām* Giver and receiver are here the father (or brother) of the bride and the "Brautwerber" (*varaka*) see I. 7. 4

7. The giver (i e. the *varaka*) scatters handfuls of gold with the words: You, for the sake of wealth, and the receiver (i e. the bride's father) scatters them back to him with the words: You, for the sake of sons.

This is the giving *śaulkena dharmena* Caland³⁾ remarks a propos of this passage: Versteht man unter *dātā* und *pratigrahitā* den Geber und Empfänger des Mädchens, so ergibt sich aus keinem von den beiden Texten (Mān und KGS XVI. 2—4) ein gesunder Sinn. Nur wenn man unter *dātā* den Geber des *śulka*, also den Brautwerber, und unter *pratigrahitā* den Empfänger des *śulka*, also den Vater der Braut versteht, giebt wenigstens der Mānava-text einen befriedigenden Sinn. Denn die Worte '*dhanāva tvā*' mussten einst die Übergabe des Kaufpreises an dem Vater, die Worte '*putre-bhvas tvā*' die Übergabe des gekauften Mädchens an dem Brautwerber begleitet haben. Ursprünglich war also die Sitte, sich eine Frau zu kaufen, auch durch das Ritual sanktioniert. Beim Fortschreiten der Kultur aber machte sich das Bestreben geltend diese rohe Sitte zu antiquieren. Daher die oben erwähnte Vorschrift des Āpastamba⁴⁾. Als demnach die Kaufsumme vom Brautvater zurückerstattet wurde, blieben die Worte, die von alters her die Handlung begleitet hatten, dieselben, cf KausS 79. 17. 9 *īthēd asā-thēty etayā sulkam apākṛtvā dvābhvām nivartayatiha mama rūdhvatām atra taveti, vathā vā manyante*⁵⁾

8. After having repeated this (act) four times, he gives (her) away

³⁾ ZDMG 51 (1897), p. 132

⁴⁾ Āp Dh Ś 1. 13. 12, cp Bühler, SBE XIV, p. 7, II, p. 132 and Jolly, Recht und Sitte, p. 51 sqq

⁵⁾ The comm on KGS XVI 2—4 confirm Caland's explanation *pradadāti*, sc. *varah* (3), *pratigrhānīti*, sc. *kanyāyāhi pitā* (4). It may be remarked that the custom of purchasing a wife, for which there are many Indogermanic and other parallels* (see note ad I. 7. 12) and which seems to be ratified in the Grhyas in a mitigated and purely exterior form, is explicitly forbidden in the Smṛtis, see Jolly, Recht und Sitte, p. 51. If our text is correct and if, which seems improbable, this is not a case of hesitation between and mixture of original and secondary features, the gift mentioned I. 7. 12 can hardly be given, as Oldenberg*thinks (the same opinion is Jolly's, o. c. 21, note 2), note ad ŚGS I. 14. 16 (*śatam adhiratham duhitṛmate*, identical with PGS I. 8. 18), SBE XXIX, p. 39, to him 'who gives his daughter in marriage' i e. the bride's father. The sūtras I. 7. 12 and I. 8. 7 of Mānava would in that case contradict each other hopelessly. The context (a series of different

9. After having accepted (the girl) with the Sāvitra-verse⁶⁾ and with the words 'To Prajāpati, etc. 7), he (i.e. the 'receiver') each time subjoins the words: Who has given this to whom? Love has given it to love Love (is) the giver (and) love (is) the receiver; for love I accept you; love, that for you.⁸⁾
10. In unison they (2) mutter the verses: The same (be) your designs, the same your hearts, the same your minds; may it be well for you together (I) — The same (be) their prayer, their meeting the same, the same their conduct, their thoughts one, may you speak the (same) mantra at a sacrificial rite; I offer to you the same oblation (II) — Come together, agree together, may your minds agree as the gods of old, agreeing, worship good fortune (III)⁹⁾.
Mān reads *japanti*, *japati* is probably better, cf KGS XV 5 . . . *ṛtvig ubhau samiksamāno iapati* ¹⁰⁾
11. With the verse In the hole of the chariot, in the hole of the cart, in the hole of the yoke, O you, who have a hundred powers, you made, O Indra, after having cleansed her thrice, Apālā ('s skin) as bright as the sun's¹¹⁾, he should sprinkle the girl with the water of the cup

See for this sūtra, I 10 7 for the cup sū 3—4 supra

*dakṣiṇā*s) clearly indicates that the sūtras of Śāṅkh and Pār quoted above, refer to a *dakṣiṇā* in the case of a *duhitrīmant* ('possessing one or more daughters') Brahmin

That the strong interdiction on purchasing a wife in the Smṛtis probably did not represent living practice, is shown inter alia (see Jolly, o.c. p. 52) by Strabo XV 1, § 54, p. 709 (ed. Meineke), *πολλὰ δὲ γαμοῦσιν ὡνητὴς παρὰ τῶν γυναικῶν, ἀκμάζουσιν τε ἀντιδιδόντες ἑσθλὰς ἑαδόν*, etc. See Miss B. C. J. Immer, "Megasthenes en de Indische maatschappij", Thesis, Amsterdam, 1930, p. 273 "het is niet uit te maken, of Megasthenes, dan wel de wetboeken de werkelijkheid weergeven"

⁶⁾ See I 10 15

⁷⁾ The text only gives: *prajāpataye* Knauer is probably right, when he supposes (Mantra-index, p. 152) that the verse *prajāpataye tvā* (PGS II 2 21, ŚGS III 8 2, Mbr I 6 23) is meant PGS I c, GGS II 10 31, KGS XII 17 use this verse in the Upanayana-ceremony. A decision remains difficult, but there are several other similarities between Upanayana and marriage

⁸⁾ This is MS I 9 4 . 135 1—2 "*kāmatat ta ity, antam*" as Mān reads Cp AV III 29 7

⁹⁾ MS II 2 6 . 20 10—16, v. Schroeder in Ia reads *vā*, v. I *vah*, KGS XV 5 (see KS X 12 : 141 5—6) has *vah*

¹⁰⁾ Sastry also reads *japati*

¹¹⁾ The different readings of the verse are accurately recorded VV II, pp 176, 187, 281, 453, see *ibid* I, p. 233 sq.

I. 9 Arghya The reception of a guest

See Hillebrandt, Rit. Lit., p 79 sq, Keith, Religion, p 363

This ceremony is intercalated by Mān., Kāṭh and Vār. in the marriage-ceremonies. Elsewhere it is treated (HGS I. 12. 5 sqq., JGS I 19) in connection with the Samāvartana; the Arghya is given in this text to the *snātaka*.

1. There are six persons, to whom an Arghya (-reception) is due: a (n officiating) priest (at a Vedic sacrifice), a teacher, a person related by marriage, a king, a *snātaka* and a friend

KGS XXIV 1 and VGS XI. 1 have the same six¹⁾; GGS IV. 10 24 reads *priyo 'tithur*, while JGS I 19 (i f) has *priyah sakhā* The word *varvāhya* (GGS l. c vi- with VGS l c and Ast. on Mān) is indicated directly by ĀGS I 24 4 and others²⁾ with *śvasura*, *pitṛvya*, *mātula*, the comm on GGS and MGS give the same explanation, viz. *vivāhayitavyo jāmātā* (GGS) and *vivāhyo jāmātā* (Ast)

2. They do not honour with an Arghya (-reception) 'persons who are not connected with the subject', before a year has elapsed.

VGS XI 2 reads *aprākaranikān nā parisamvatsarād arhayanti*³⁾; Ast explains *ācāryādayah pañca aprākaranikāh* It seems necessary to correct Mān 's reading *aprakāranikān vā* according to Vār 's text Only then does it make sense: the *ācārya* and the others are only to be honoured with an Arghya once a year Vār adds *anyatra vājyāt karmāno vivāhiac ca*, cf GGS IV. 10. 25—6⁴⁾

- 3 'Persons, who are connected with the subject' (and who are, consequently, to be honoured with an Arghya more than once a year), are priests and Sadasyas who are invited (to a sacrifice)

This sūtra completes the preceding one, q. v

As for *sadasya*, see Caland's remarks ad ĀpŚS X 1 10 (according to Kaus Br XXVI 4) 'scheint dem Sadasya ungefähr die Funktion zugeteilt zu werden, welche nach einigen Quellen sonst dem Brahman obliegt. die Oberaufsicht und die eventuelle Verrichtung der Prāyasattis' A Sadasya-priest is mentioned "bei den Saunakins (Gop. br, Vait sū) bei den Jainmīyas (JŚS

¹⁾ BGS I 2 65 reads *ṛtvik śvasurah pitṛvya mātula ācāryo rājā va* (?) *snātakah priyo varo 'tithur iti*

²⁾ Cf ĀpGS 13 19, ŚŚS IV 21 1 (cf Oldenberg, ad ŚGS II 15 1 sq, SBE XXIX, p 87)

³⁾ The comm explains: *prākaranikāh ṛtvigādayah pañca* (?)

⁴⁾ Cp BGS I 2 66 7. *samvatsaraparyāgatebhyā etebhya evam kurvāt, vivāhe varāya, athartvigbhyo karmant karmant dadāti*, GGS l c reads *parisamvatsarān* (adj ?) *arhayeyuh, punar yajnavivāhayo ca*, as PGS I 3. 2—3, ĀpGS 13 19

16 20 9), bei den Kauthumas (Sadv br II 10 9, Lāty II 4 10 und besonders beim Vājapeya VIII 11 15, wo er als 17 Ṛtvij erwählt wird"

- 4 A person whose father is still alive, should not accept an Arghya (-reception), so Śrutī says, or rather he should accept it (according to my opinion)

VGS XI 3 gives only the first part (up to *pratigrhnyāt*) of this sūtra This is a case which formally permits us to conclude to a priority on the part of Vār, who has the first words without the words *iti śrutī* The last words of the sū in Man ⁵⁾ seem to have a polemic note against Vār

- 5 Then they offer the Arghya (-reception) to him (i e one of the persons mentioned above)
- 6 Having mixed in a brass cup ⁶⁾ or a camasa-cup thick sour milk and honey, covered it with a larger (cover) they approach with the water for sipping, etc (i e the other requisites necessary for this ceremony)

Cf KGS XXIV 5 VGS XI 5

For the ingredients of the drink which is offered to the guest, the so called *madhuparka* see Hillebrandt p 79 ⁷⁾

With *acamanīyaprathamāḥ* ⁸⁾ are meant the water for sipping (*acamanīya*), the water for washing the feet (*pādūya*) a bunch of grass (*vistara*), the arghī water (*arghīya*) and the *madhuparka* itself see Hillebrandt, l c

For *varīyasapīdhaya* (like VGS l c KGS l c) HGS I 12 14 has *hrasīyasyanīya varīyasapīdhaya* with a larger (cover) than the vessel (Oldenberg SBL XXX p 171) cf BhGS II 23

Knauer gives proof of strangely unmethodical insight by reading *dadha madhucanīya* as against all MSS except one and against Kath l c and VGS l c ⁹⁾

- 7 With the formulae You are the milk of Virāj may I obtain the milk of Virāj may the milk of Padyā Virāj ¹⁰⁾ fall to my share, he (i e the guest) beholds each of the (requisites), when they are brought to him

⁵⁾ *Atha va pratigrhnyat*

⁶⁾ For *kamsya* see I 8 3

⁷⁾ JGS I 19 has the following details *tayor* (i e *vistarayor madhūyo*) *dadhi madhu samnīhite bhavato dadhīnā ced dadhimantho dbhis ced udamanthah payasa ced payasyah* etc BGS I 2 10 soq *dadhi payo va dvitīyam sa dvīrt, ghṛtam tritīyam sa trīrt vad dvitīyam tai caturtham sa caturrt apah pancamīḥ sa pañkālī **

⁸⁾ KGS l c has *pādīyaprathamāḥ*

⁹⁾ Caland remarked already (GGA 1895 p 63) Ich sehe nicht ein weshalb die überlieferte Lesart zu ändern wir (p however AGS I 24 5

¹⁰⁾ For the name Padya Virāj see Caland transl Pancavimsa Br VIII 5 7 (B I 1931, p 174) and Oldenberg SBL XXIX p 97, n 5

The formulae are used for different purposes VGS XI 5 *madhuparkam dhriyamānam pratiksate*, KGS XXIV 6 has the same as Mān , ĀGS I 24 20 at the eating of the *madhuparka*, PGS I 3 12 at the washing of the feet, ŚGS III 7 5 at the accepting (by the guest) of the water for the washing of the feet, HGS I 13 1 at the touching of the hands of the person, who performs the washing of the feet

- 8 Having accepted the layer of grass with the Sāvitra-verse¹¹⁾, he murmurs the verse I am the highest among my peers (i.e. fellow-men), as the sun among the stars, here I step upon him, whosoever harasses me

Cp VGS XI 6 sq *savitrena vistarau* (v l am) *pratigrihya rastrabhṛd asity āsandyam udagagram* (?) *āstṛnūti aham varsma*, etc *ity ekasminn upavisati*¹²⁾ ĀGS I 24 8 PGS I 3 8 use the same verse at the taking of a seat upon the *vistara* The verse itself has different variants¹³⁾

- 9 He speaks the words A giver of royal power are you, the seat of an ācārya

Knauer reads *acarya* (nom sg) *āsandim anumantrayati* one MS however has *acaryasandim* If we compare HGS I 12 17¹⁴⁾ and BhGS II 23¹⁵⁾ it seems better to read *acāryāsandi* in Mān in spite of the comm who follows Knauer's text and VGS see for this last text under sū 8 above

- 10 With the words May I not withdraw from you, he puts under his feet (another?) layer of grass

Knauer's text of the formula *ma tva dosa* makes no sense Caland GGA 1998, p 64 corrected it to *ma tvad yosam*¹⁶⁾ Cp VGS XI 8 which reads *mā tvad yosam ity anyataram adhasat padayor upakarsati*

- 11 While he is sitting on the layer of grass, he (i.e. the host) announces to him thrice every requisite separately

Identical with KGS XXIV 8 and VGS XI 9

¹¹⁾ See I 10 15

¹²⁾ KGS does not have this verse, the text at the taking of a seat runs (XXIV 7) *vistaro 'si matari sideti vistaram āstirya tasminn upavisati*

¹³⁾ PGS I c and ĀGS I c read *sadrśanam* and *vidyutam* (for *vi ā*, cf VV II p 337) in stead of Mān's *sajātanam* and *udyatam* resp VGS has *udyatānam* (for *udyatām*?) *iva sūryah idam aham tam adharam karomi*

¹⁴⁾ HGS reads *rāstrabhṛd asy ācaryāsandi ma tvad yosam iti*

¹⁵⁾ BhGS reads *athāsma āśanam iti vedayati, tat pratimantriyate rāstrabhṛd asy ācāryāsandi m tv y iti raja brāhmano vā, rāstrabhṛd asy adhīpatyasandi m tv y iti gramanih senānir vā*

¹⁶⁾ See note 15

12. He does not say (i. e. he does not address the guest with)· Bhoḥ!, but (he says): Hail * to the venerable one (?), according to Śruti; (then?) he touches the arghya-water

There seems to be no doubt that our text is very corrupt here ¹⁷⁾. The text can be reconstructed with some probability as follows· *naiva bho ity āha na mārseti śrutih* (this 'Śruti' may be Kāth), then follows a new sūtra· *spṛsaty arghyam*.

- 13 Having washed his feet with the Pādya(-water), having accepted the Madhuparka with the Sāvitra-verse ¹⁸⁾, having put it down (upon the ground) ¹⁹⁾ and having uncovered it ²⁰⁾, he points upwards, at each quarter, in every direction, from the east to the west, with the words: Hail to Rudra, who sits in the cup! Hail to Rudra, who sits in the cup!

Cp VGS XI 16 *prādesena pratidīśam vvuuddisati* (Mān *abhy-ud-dis-*)
For the last part of this sū cp I 17 5

- 14 With the verses For the righteous the winds (blow) sweetness, the streams pour sweetness may the plants be sweet to us (I) Sweetness the night and mornings (to us), full of sweetness the air of earth, sweetness (to us) father sky (II) Full of sweetness be to us the tree, full of sweetness the sun, may the cows become full of sweetness for us (III) ²¹⁾, he mingles it (the madhuparka) thrice, once at each verse, with his thumb, from left to right

For *angulya* with his thumb', KGS XXIV 11 reads *prādesinyā*, ĀGS I 24 15 *anūmikavā caṅgusthena*, JGS I 19 *angusthenopakanisthikayā*, VGS XI 16 *angusthenopamadhvamayā* (a), HGS I 13 8 as VGS but adds *cāngulyā*
For *āyauti* KGS has *ālodayati* as ĀGS, JGS *avagṛṣya*, VGS *samsṛjati*, HGS *samvujya* ²²⁾

¹⁷⁾ KGS XXIV 9 has *naiva bho ity āha na mārseti*, which is much simpler, because *mārṣa*, like *bhoḥ* is a respectful title, cf Ād a 1 *atra prāptānām pūjāvacanānam abhūmukhikaranāya pratishedhaḥ*

VGS XI 10 reads *naiva bho ity āha na ma rīsāmeti*, which is not much better than the Mān text The words *spṛsaty arghyam* follow in sū 14 of Vār.

¹⁸⁾ See I 10 15

¹⁹⁾ VGS XI 16 has *bhūmau*

²⁰⁾ Ast explains *avasāvyā* as follows· *udghātya*

²¹⁾ These three verses are MS II 7 16 99 18—100 2 KGS XXIV 11 (KS XXXIX 3, Caland in his Mantra-index of KGS wrongly 13) reads *vāta* (MGS *vātā*) and Caland notes (ad KGS XXXIV 5 where the verse occurs also)· 'Thus (not *vātā*, as Schroeder has it) runs the verse of the Kāthaka'.

²²⁾ These other terms point to a similar, unusual, sense of the verb *ā-yu-* in Mān. For this sū and the preceding cf KGS XXIV. 12 . . . *pradaksīnam pratidīśam pratimantram pātrasyāntesu lepān nimārṣti*

- 15 With the words You are the layer for Amṛta, he prepares a layer (for the cup containing the Madhuparka)

The words *amṛtopastaranam asī* are prescribed elsewhere ²³) at the sipping of water

- 16 With the words Truth! Glory! Fortune! May Fortune rest on me, he eats thrice from the (Madhuparka)

These words are used ĀGS I 24 29 at the sipping of the water, after having eaten for the second time

VGS XI 17 is identical with Man (thrice) but adds *bhuyistham* KGS XXIV 13 prescribes ²⁴) a fourfold eating as GGS IV 10 15—6 and KhGS IV 4 15—6 (both fourth time *tusnim*) a threefold eating JGS I 19 ĀpGS 13 13 HGS I 13 8 BGS I 2 38

- 17 With the words You are the covering for Amṛta, he sips (water)

VGS XI 19 is identical with Man, KGS XXIV 14 *acamaty amṛtopastaranam asiti* cf ĀGS I 24 28 HGS I 13 9 and under *sū* 15 above

- 18 To a friend he gives the remainder (of the Madhuparka)

As KGS XXIV 13 VGS XI 18

Cp also HGS I 13 8 JGS I 19 →) BGS I 2 39 ²⁵) and Hillebrandt p 79 sq

- 19 Having in his hand a sword he announces a cow to him (i.e. the guest)

See for this rite Hillebrandt Rit Lit p 80

As KGS XXIV 15 VGS XI 20 *asivistara* (1) *panir* JGS I 19 *svadhūtipanī* ²⁷)

- 20 With the words Destroyed is my sin, destroy my sin Om!, slaughter it, he summons to butcher (to slaughter the cow)

²³) ĀGS I 24 13 HGS I 13 6 KGS XXIV 14, VGS XI 12 see under *sū* 17 below

²⁴) With more details *madhuparkasya catus prasnaty angusthadvitivyabhiḥ kanisthaya prathamam evam anupurvam sarvabhiḥ* etc

²⁵) JGS I c runs *sesam uttarataḥ parigrhya* having seized the vessel at the left side (?) *brahmanaya dadyad abhyuksya vabrahmanaya, garte vā nikhāned*

²⁶) BGS I c runs *yam ūtmanah sreyamsam icchati tasmai sesam dadyad iti*

²⁷) For the sake of convenience I shall give here an enumeration of the texts that treat of this rite of slaughtering a cow SGS II 15 1 sqq, 16 1 ĀGS I 24 30 sqq, PGS I 3 26 sqq GGS IV 10 18 sqq KhGS IV 4 17 sqq, HGS I 13 10, ĀpGS 13 15 sqq JGS I 19 BhGS II 24

See Hillebrandt, l. c. and KGS XXIV. 16 (*tām śāstī mama cāmusya ca pāp-mānam jahī hato me*, etc., as Mān.), VGS XII. 21 (with a second verse and *sāmpresyati* against *presyati* of Mān.) and BGS I. 2. 44. ²⁸⁾

21. He should feed four Brahmins belonging to different gotras (with the flesh).

Identical with KGS XXIV 17, VGS XII. 22. ²⁹⁾

22. (Or he should substitute) a limb of an animal or he should prepare rice boiled in milk; (for) Śruti says: "Let the Madhuparka not be without meat."

Cp. VGS XI 22, which combines this sūtra with the preceding one ³⁰⁾ and KGS XXIV 19 ³¹⁾

That the Arghya should not be without meat is a precept which is found elsewhere, see Hillebrandt, p. 80 and KGS XXIV 20, BGS I. 2. 53

The original sacrifice of an animal is mitigated here by the allowance of substitutes for the animal

23. When he lets (the cow) loose, (he should do so) with the verse: The mother of the Rudras, the daughter of the Vasus, the sister of the Ādityas, the navel of immortality, in the midst of people who understand me, I shall say. Do not kill the guiltless cow, which is Aditi Bhūr, bhuvah, svaḥ! Om! Let it loose, let it eat grass!

Cp. KGS XXIV, 19 (with a longer verse) ³²⁾, VGS XI 23 (the same verse as Mān., but at the end *udakam pibatu*) and elsewhere, see Hillebrandt, l. c., JGS I 19

Knauer has only *trūṇy attu* in his text; the word *iti* seems to be omitted, as is remarked by Caland, GGA 1898, p. 62 see for a similar case II. 14 13

²⁸⁾ BGS I c runs. *tām anumantṛavate gaur asy apahata pāpmāpa pāp-mānam nuda mama cāmusya ca itv upavettur nāma ṛlināti*

²⁹⁾ The following sū. (18) in Kāth. runs. *esa ādya upāvah* 'this is the first way'.

³⁰⁾ As follows: *caturavarān brāhmanān nānāgotrān itv ekaikam pasvangam pāyasam vā bhojayet* Strange!

³¹⁾ KGS I c. runs. *paśum aṅgam vā*, explained by Dev a l *paśum chāgam paśvangam vā māmsakhaṇḍam pratimadhīta* ('he should substitute'); KGS XXIV. 21 has the precept: *api vā ghṛtaudana eva syāt*

³²⁾ It runs *sūyavasād bhagavatī hi bhūyā atho vayam bhagavantah syāma addhi tṛṇam aghnye visvadānīm piba suddham udakam ācaranti*.

(I. 9) *Alaṃkaraṇa* The putting on of an ornament

24. Now (she puts on) an ornament, with the words: You are an ornament; may I be sufficient for anyone.

Our comm. adds *pratibadhnāti* the subject of this verb is probably the girl. Cp. VGS XII. 1 which reads: *sarvasmā alaṃ bhūyāsam*, without the word *me* as in Mān., which is difficult to interpret and had therefore better be left out. The ceremony which is described in this and the following sūtras is probably the same as that which is known from elsewhere under the name of *Indrānikarma* (after the oblation, e. g., to *Indrānī*), see Hillebrandt, Rīt. Lit. p. 64.¹⁾

J. Gonda wrote an article on 'The meaning of the word *Alaṃkāra*' in A Volume of Eastern and Indian Studies in honour of F. W. Thomas, Extra Number New Indian Antiquary, pp. 97—114 (1939).

25. With the formulae. Satisfy my *prāṇa* and *apāna*, satisfy my *samāna* and *vyāna*, satisfy my *udāna* and beauty; may I come to see well with my eyes, (may I become) splendid of face, may I come to hear well with my ears, she touches those parts of her body, according to the characteristics (mentioned in the formulae)

The subject of the sū, judging from the verse (*prāṇāpānau me tarpaya*) is the girl herself, see the verbal forms in sū. 27 VGS XII. 2 reads *tarpayāmi* in stead of *tarpaya* as in Mān., but wrongly (?) omits the words *yathāhīṅgam angāni sammṛśati*

26. Now two²⁾ perfumed garments (are prepared)

The MSS of Knauer read *gandhotsadane* with a v. 1. -'otsādane³⁾ This adj. means 'rubbed with fragrant herbs' VGS XII. 2 reads *gandhāchādane*⁴⁾ which means 'two perfumed garments'

27. With the verses: I shall put on glory, I shall put (this garment) on for the sake of long life, may there be attainment of old age (for me); may we⁵⁾ live

¹⁾ The relation to the Kāth-*gṛhya* is not very clear, cp. for instance XVII. 1 *kanyām alaṃkṛtya catuṣpāde bhadrāpīthe prāṇā āsīnāvās catuṣro 'vidhavā mātā pitā ca guruḥ saptaṃśatām sahasracchidreṇa pavitreṇa snāpayitvāhatena vāsasā prachādya* etc., then follow oblations to Indra, Indrānī, Kāma, Bhaga, Hṛī, Śrī, Lakṣmī, Puṣṭi and Viśvāvasu Gandharvarāja. See also under sūtra 29 below

²⁾ Two, i. e. an upper- and an under-garment

³⁾ Knauer, index s. v. remarks: *utsadana*, das gewöhnliche (probably right) *utsād-*.

⁴⁾ This word also occurs in Ast

⁵⁾ For this transition from the sg. ('I') to the pl. ('we') cf. e. g. VV I, p. 194 (§ 291).

a hundred numerous autumns; I shall wrap myself up in the increase of wealth (I) (and): With glory (come) to me, heaven and earth, with glory, Indra and Bṛhaspati; may glory and good fortune not be lost, may glory not be lost (to me) (II)⁶), she puts on the new (under-) garment (with the first verse and then the upper-garment with the second verse).

As for the sing. *ahatam vāsah paridhatte*, Ast. remarks *ekavacanam atantram tena dve vāsāḥ bhavataḥ*

- 28 With regard to (?) the pleasure-grove (?) for the girl, he offers oblations (of ghee) to Bhaga, Aryaman, Pūsan and Tvaṣṭṛ

There are no indications as to the subject of this sū We might perhaps think of a priest, e g the *ācārva* of the girl

The words *kumāryāḥ pramadane* offer yet more difficulties The meaning of *pramadana* is⁷) 'Vergnugungsort, Spielplatz' (thus p w, s v) The locat is explained by Ast⁸) in two ways Neither of them seem acceptable to me. There remains as a third possibility a 'local' locative See for a possible suggestion under sū 29 below

- 29 Before the oblation to Agni Svistakṛt, four women, who are not widows, sing nandi-songs

The comm explains *nandi* by *vādvavīṣa* 'a special kind of tune' A comparison with KGS XVII 2⁹) *nādim tunavam mrdangam panavam sarvāni ca vāditrāni kanyā pravādayate*, suggests an interpretation of *nandi* by 'a special kind of musical instrument, which rather furthers than interferes with the interpretation of the whole sūtra If we compare ŚGS I 11 5¹⁰), VGS XIII and KGS XXII¹¹), it seems possible to change the difficult

⁶) Knauer's references for these verses are wrong There are no exact parallels, cf PGS II. 6 20 (in la *paridhāsvai vasodhāsvai* (one word, for a discussion of these forms, see VV I p 112, II, p 322, III, p 76) The closest parallel is found in VGS XII 3 which reads (la as *Mān*) but goes on with (lb) *jaradastir asmi, satam ca jiva saradāḥ purūcir* (lc) *vasūni cāvyo vibhajāya jivām* (?) (ld)

⁷) Our comm gives *kṛidāsthānam*

⁸) As *nimittasaptamī* (*yatra kṛidā vadā kṛidā tadādinimittasaptamī*) and as *visayasaptamī* (*tena kṛidāyāḥ prāḡ vāgah*)

⁹) See also note 1

¹⁰) It runs *catasro 'stau vāvidhāvah sākapindibhiḥ* ('lumps of vegetables') *sūrāyānnena ca tarpayitvā catur ānartanam kuryuḥ*, where only a dance is mentioned.

¹¹) This chapter in Raghu Vira's edition has the special name of *Pravādanakarma*; the text runs. *atha pravādane kanyām upavasitām* (i. e. *abhuktām*, cf. Renou, Index ved., JVS I, 3 (1934), p 262, s v.) . . . *vāditrāni* . . . *upa-*

pramadana of sū. 28 above into *pravādane* 'when the girl makes several musical instruments resound', he offers . . . etc.

It seems worth while to subject this whole question of music and dance at the wedding to a thorough investigation.

- 30 He offers oblations (of ghee) to the wives of the gods in the interior of the *kautuka*.

Our comm. explains *kautuka* by *vastrādyūlamkṛtāsthānam* (i.e. the house of the bride's father) *rahaḥsthānam vā*, Nār. (ad ŚGS I. 12. 10) speaks of *kautukagrha* 'the house where the marriage is celebrated'. In later times the word has the meaning of 'ceremony with the marriage-thread or necklace' or of 'marriage-necklace' alone (see Kāthās 51. 223), of 'festivity', etc. Which goddesses are exactly meant by *devapatnīḥ*, is difficult to say.¹²⁾ An oblation to them occurs also in the Śrauta ritual, cp. e.g. ĀpŚS XI. 3. 14.

I. 10 Marriage ceremonies (continued)

- 1 Having made a mark (by drawing lines) in north-eastern direction and having sprinkled (this mark with water), having smeared the *sthāṇḍila* which should be circular or quadrangular with cowdung, and having kindled the fire by rubbing, he carries the fire forward¹⁾

For a commentary on the preparation of the fire, which is described in this sū., see II. 2. 1 (p. 114). The fire which is used at the marriage is here made by rubbing, that it should be done in this way, is the opinion of some authors' (*etc.*) in PGS I. 4. 4, ŚGS I. 5. 4, GGS I. 1. 17, see also KGS XXV. 8.

- 2 Having prepared two blades of grass (as) purifiers (by taking them out of the *barhis*) in accordance with the verse, having swept the fire

kalpya . . . vāce (and other deities) . . . *juhuvāt* (1) *sarvāni vāditrāṇy alamkṛtvā kanyā pravādayate* (4) *pravadanti kārūṭikāni* (?) (5). In KGS XXII. 1 there is a similar precept *catasro astau vāyudhavāḥ sukapiṇḍibhiḥ striyo* (probably a corruption for *sūrāya*) 'nena ca brahmanān bhajavitvā vīṇāgāyibhiḥ saha saṁgāyeyur apī vā caturo nartanam kuryāt kṛdām vā śardho mūrutam anarvānam ratheṣubham kanyā abhipraḥāvateṭi' (KS XXI. 13. 54. 14). In Kāth. there are thus two places where instrumental music, songs and dances are prescribed. Vār XIII and Mān. I. 9. 28—9 correspond to this last mentioned place in KGS.

¹²⁾ Our comm. gives different explanations; the simplest is an oblation with the words *devapatnībhyah svāhā*.

¹⁾ In Knauer's text we read between brackets: *tatra brahmopavesanam*. They seem to me out of place here and to have been inserted from another, although unidentified, place.

together with the verse. Om! To (Jātavedas) deserving this praise, etc., ²⁾ having sprinkled it (with water) and having strewn (Darbha-grass) around it, he spreads a single layer of grass to the west of the fire.

See for this sū II 2 2 and I 1 16.

Knauer reads here *ekavad barhiḥ strñāti*, but in II. 2 5 *ekavṛd* and remarks that in MŚS II 2 4 31 the best MŚS read -*vṛd*, the others however -*vad*. Our comm on II. 3 3 (p. 116) quotes -*vad* after II. 10 6 Knauer (MŚS I c) remarks *ekavad* und -*vṛd* sind gleich gut. The meaning of both words is quite clear. If we compare the expressions *trivṛt* (e g in HGS I 1. 17) ³⁾ and *pañcavṛt* (e g in GGS I. 7 10, al loc), *ekavṛt* seems preferable; -*vad* can be quite easily explained from a palaeographical point of view

- 3) Having pulled out (some grass from) the southern and also from the northern end, of which the panicles are turned (partly) to the north and (partly) to the east, he strews them to the east of the fire, the southern ones upon the northern ones

The texts give different precepts for the strewing of grass round the fire. This question has not been treated previously. Here it may be well to append a number of texts. JGS I 1 *prastaram upasamgrhva pratidīśam paristrñāti dakṣinapūṣṭād upakramyāgrair mūlāni chādāyaṇ pascād vopastiryola-parāṇibhavam upahareḍ dakṣinottarah sandhiḥ*, HGS I 1 11 sqq (identical with BGS I 3 4 sqq) *prāgagrair darbhair agnim paristrñāti, api vadaḡrāḥ pascāt pūṣṭāc ca bhavanti, dakṣiṇān uttarān karoty uttarān adharān yaḍi prāgudagagrāḥ*, GGS I 7 9 sqq *agnim kṣaṇiḥ samantam paristrñuyāt pūṣṭād dakṣiṇata uttarataḥ pascād iti sarvatas trivṛtam pañcavṛtam vā bahulam avyḡma-samhatam prāgagrair agrair mūlāni chādāyaṇ pascād vāstirya dakṣiṇataḥ prāncam prakarsati tathottareṇa dakṣinottarāṇy agrāni kurvāt*, KHGS I 2 9 sqq *pascād darbhān āstirya dakṣiṇataḥ prācīm prakarsed uttaratas cāprakarsya vā pūrvopakramam prādakṣiṇam agnim strñuyān mūlāny agrais chādāyaṇ trivṛtam pañcavṛtam vā*, VGS I 9 *prāgagrair* ⁴⁾ *dakṣiṇāram-bhair udakṣamsthair vyḡmair dhātubhiḥ strñāti*.

Mān. gives only one way of strewing the grass, while a number of other texts (Jaun, Hir, Gobh, Khād) give two different ways. Mān. has a great number of details in common with Gobh. and Khād. (second way) ⁵⁾ After the words *udak prāktulān darbhān*, we have to supply *pascād āstirya*. After this strewing to the west of the fire, the grass is partly shifted to the east.

²⁾ Cp I 1 16

³⁾ See for the 'prākritisches Form' (?) *trivṛtām*, Winternitz, Hochz. rit., p. 15, cp ĀpŚS XIX. 14. 10 *jyaistham ipsan yasah prajāṃ vā trivṛtam* 'wer den Vorrang begehrt, oder Ruhm, oder Nachkommen, der schlichte ihn (i e den Naciketa-bau) dreifach'

⁴⁾ Raghu Vira erroneously reads. *grāḡ*.

⁵⁾ They however omit *udakprāktulān darbhān*

Care has to be taken that the grass from the northern end (of the heap of grass strewn to the west of the fire) is bestrewn with the grass from the southern end (of this heap)⁶⁾. This precept agrees with the one given by Gobh. and Khād.

The result of all this is probably not very different from that which should result according to Jaim⁷⁾

4. To the south of the fire he strews a laver for the Brahmin, and another one for the yajamāna, to the west (he strews a laver) for the wife (of the yajamāna) and separate ones for the 'branch-bearer', the 'water-carrier' and the woman bearing the grains of rice and to the west (he strews one) for the 'yoke-bearer'

The *yajamāna* and his wife are the bridegroom and his bride resp. The four persons mentioned last hold the requisites which are to be used in the following ceremonies

The branch-bearer and the branch itself are not mentioned any more in the following sūtras. Perhaps it is the same branch which is used KauS 76 11 *sākhāyām yugam ādhāya dakṣiṇato 'nyo dhārayati*. See under sū 7 below. The water-carrier carries the water, which has been fetched previously by a special person, cp. KGS XXV 1 sqq. *udāhāram prahṇoti, samisākhayā* (!) *śapālāśayāpīdhāvāhareṭ etāsum evāpām udakārthān kurvita* and VGS XIV 7 *tam* (sc. *pranītodakumbham*) *bhrāta brahmacari vodgrhya dhārayed* etc. For the woman who bears the materials for the *lājahoma* (see I 11, p. 52 sqq.), cp. VGS XIV 8 *lājān dakṣiṇato mātanyā vāvidhavā*. For the yoke, see sū 7 below.

5. Having installed them with the verse. Be kind, O earth, etc.⁸⁾, having prepared *paridhis* of Śamī-wood, having kindled a fire in the cow-shed, the bridegroom leads the bride (to that fire)

Knauer reads *samimayih samvāh*, Caland, GGA 1896, p. 64 says *samimayim samvāh* scheint doch das richtige zu sein. To me it seems better to follow Knauer and to take *samvā* as '*paridhi*' and not as *pin*⁹⁾. There seems to be no reason to suppose an identity between *samvā* in this sū and in sū. 7 below. The *paridhis* are used for the fire in the cow-shed

⁶⁾ This is in accordance with our comm. *dakṣiṇaḥ uttarān darbhān āchādayati*

⁷⁾ Caland gives the following translation of this text: "Or he strews the grass first at the west side and lays down two rows of grass in easterly direction at the southern and northern ends of the westerly row, so that they join before the fire and form a triangle. At the point where these two last rows are connected (i.e. the east side, before the fire) the tips of the southern blades of grass lie above those of the northern."

⁸⁾ See for a full translation II. 7. 2

⁹⁾ GGS I. 7 16 mentions *paridhis* of Śamī-wood

6. Having seized (her) by the hem of her garment, having embraced her while pronouncing the verse: Be not of evil eye, nor bringing death to your husband, (but) bring luck to the cattle, (and) be kindly disposed and full of splendour; give birth to heroes, love the gods, be friendly, bring luck to (our) two-footed ones and to (our) four-footed ones, he leads her to the fire.

For the mantra, see RV X. 85 44; AV XIV. 2 17 has: *aghoracaksur apatighnti svaṇā śamā susevā suyamā gr̥hebhvāh vīrasūr devakāma sam tvayā edhisimahi sumanasyamānāh* It also occurs JGS I. 21 (after the stepping on the stone) *bhāryayā sampreksyamāno japati aghoracaksur* . . . etc., ĀpGS 4 4 (when the bridegroom sees his bride for the first time), BGS I. 1 25 *samīksamāno japaty* etc.¹⁰⁾

Our next parallel is VGS XIV 3, it runs *athainām vāsaso 'ntam grāhayit-vābhyudānayatī aghoracaksur* etc. Vār reads the second half of the verse thus *dirghayupatnī prajāyā varvid indrapranayir upa no vastum ehi*

7. Having circumambulated a chariot or a cart (which is placed) to the north (of the fire), they go between the fire and that chariot (or cart); having placed the bride under the left yoke-hole in the right pole, he pulls out the pin, puts (a piece of) gold therein and sprinkles water on her (through the hole) with the verse: The gold-coloured, pure, etc., and the two following¹¹⁾: then he summons (them). Make the sound of lutes resound.

For the circumambulation see Caland, Eén Indogermaansch Lustratiegebruik, Versl en Med Kon Acad Wetensch, Afd. Letterk., Reeks IV, Deel II, Amsterdam, 1898, p. 275 sqq., for the following ceremony with the yoke, see Winternitz, Hochz. rit., p. 43 sq.

The oldest example in Indian literature of the belief in the purifying force of the pulling of a person through a narrow opening, 'wobei das zu entfernende Wesen abgestreift werden soll', is to be found in RV VIII 91. 7 (AV XIV 1. 41, the verse which occurs in our text I 8 11, q. v.) * By pulling her through a hole in a *ratha*, *anas* and *yuga*, Indra cures Apāla from a skin-disease¹²⁾ The use which is made in different forms¹³⁾ in the Grhya ritual of a yoke seems to be a reminder of this story. The purpose or rather, the result which was imagined could be obtained by these acts, is not quite clear. Keith, Religion, p. 385 summarizes the question thus: "The question which arises in this case, as in the case of the passing of an army under the yoke in the Roman usage (cp. Warde Fowler, Religious Experience, p. 267 sq,

¹⁰⁾ See also Winternitz, for the use made of this verse, Hochz. rit., p. 41.

¹¹⁾ See I 2. 11.

¹²⁾ This question has been treated by Oertel, JAOS 18, p. 26 sqq.

¹³⁾ See Winternitz, Hochz. rit., p. 43 sqq.

Frazer, Balder the Beautiful, II, p. 192, Caland, Altind. Zauberrit., p. 31, Henry, La magique dans l'Inde antique, p. 133), is whether the guilt of blood or the disease is considered to be wiped away by the contact with the sides of the hole, or whether it is to be classed as one of the devices by which an enemy is deceived and the angry demons or spirits of the dead are baulked of their prey."

For the sake of convenience I shall let some passages follow here—

1. KausS 76 7 sqq *āśāsānā sam tvā nahvāmity ubhavatah pāśena yoktreṇa samnahyati*, *ivam vīrud iti madughamanīm lāksāraktena sūtreṇa vigrathyānāmukāvām badhnāti*, *antato hi manir bhavati bāhiyo granthuh*, *bhagas tveta iti hastegrhya nirnayati*, *sākhāyām yugam ādhāya daksīnato 'nyo dhārayati*, *daksīnasvām yugadhury uttarasmin yugataradmanī darbhenā vigrathya sam ta iti lālāte hiranyam samstabhya japati*, *tardma samayāvasiñcati*
 2. ĀpGS 4 8 *uttareṇa yajusā* (Mp I 1 8) *taṣvāh śīrasī darbhenādvam nidhāya tasmīn uttaravā* (I 1 9)¹⁴ *daksīnam yugacchidram pratiṣṭhāpya cchidre suvarṇam uttaravā* (I 1 10) *(a)ntardhāvottarābhūh* (I 2 1—5) *pañcābhūh snāpavivottarayā* (I 2. 6) *ahatena vāsasacchādyottarayā* (I 2 7) *yoktreṇa samnahyati*
 3. BhGS I 18 *athāsyāh svadhutīm mūrdhni dhārayan hiranyam vodalumbhenāvasiñcaty āpo hi sthā mayobhuva iti tiṣṭhūr hiranyavarṇāh suayah pāvakā iti cutasrbbhūh pavamānah suvarjana ity etenānirvākenāvasticya yathārtham vahanti* etc
 4. KGS XXV 8 sqq *aparenāgnīm ano ratham vāvasthāpya voge voga* (KS XVI 1 221 13- 4) *iti vinakti daksīnam itaram uttarām itarām* (bride and bridegroom are both bound), *tūśnīm vimucya khe rathasya* . . . etc, *iti hiranyam nistarkyam* (*nistarkya* means 'der sich leicht auflösen lässt', cp ĀpSS X 9 15) *buddhādhy adhi mūrdhnan daksīnasmin yugataradmany*¹⁵ *adbhūr avaksārayate*
- 8 Then he gives her a garment, having made her put on this new garment with the verse The divine women, who spun, who spread, who wove, who drew out on both sides the ends (of the garment), may these goddesses wrap you up into old age; blessed with life put on this garment, having grasped her from behind, having offered the two Āgharas and the two Ājyabhāgas¹⁶, he offers (an oblation) in the northern part of the fire with the words

¹⁴) For this mantra see Böhlingk, Ber Sachs Ges 1898, p. 4.

¹⁵) Knauer reads *yugatanmano* and asks (note a.1) *tanman* dialectisch aus *tardman*?. This does not seem probable, Böhlingk's opinion, who considered it as a simple 'Schreibfehler', seems better to me. For *tardman* see also KGS XXVI 3

¹⁶) To Agni and Soma, according to ĀpGS 4 10.

To Agni who possesses men, svāhā^{16a)}, in the southern part with the words To Soma who possesses men, svāhā¹⁷⁾ and in the middle (of the fire) with the words To Gandharva who possesses men, svāhā¹

First of all it may be remarked that the presenting of a new garment mentioned in this sū is preceded in other texts by a bath, see e.g. KGS XXV 4, BhGS I 13 (*tata āha snāpayitānam iti snātayaivāsasi prayacchati*) and Winternitz, Hochz. rit., p. 46 sqq, who lays stress upon the importance of this bath.

The verse used in this sū¹⁸⁾ is also to be found in AV XIV 1 45, KGS XXV 4, VGS V 9¹⁹⁾, JGS I 20, BhGS I 13 Mān has a rather different version¹⁹⁾ The form *anvarabhya* also occurs I 22 3 (upanayana), in cases like these, other texts read *anvarabdhāyām*²⁰⁾ or *anvarabdhe*²¹⁾, this past part pass has an active force cp Caland, ZDMG 53 (1899), p. 212 sqq.

- 9 Having stirred up (?) the fire with the verse To whom we have set to work²²⁾ Jātavedas carry forward (our oblations), know this as it is being done here, you are a healer, a protector of medicine, may we obtain by you, cows, horses (and) men, svāhā²³⁾, and the verse

16a) *Agnaye janivide etc* is read by Mp I 4 1 sqq. KGS XXV 11 and Sastry, *janivide* as Mān has it is also to be found in VGS XIV 9 and KausS 75 10 (*agnaye janivide śraha somaya rasivide śi pūṣne jānivide sv*)

17) In Sastry's text two oblations to Soma occur *dakṣinārdhe* and *uttarārdhe*.

18) It also occurs in the Upanayana-ceremony I 22 3 Var. has it only in this ceremony.

19) Here follow some details in pada a Mān and Var read *ya akṛntan yā atanvan* against *ya akṛntann ayan ya atamata* of other texts a proposal of which Edgerton (VV I p. 39 137) rightly remarks Mān is obviously secondary and may perhaps be a case of purely external form assimilation *ataman* for *atanvata* to match *akṛntan*, in b Mān has *ya ayan* Var *ya avāyan* against *ayan* in other texts the end of a *ya avaharan* occurs only in Mān and Var, in d Knauer has *'atatananta* a form called by Knauer a fragliche Nothkonjektur cf VV I p. 139 II p. 39 from which it appears that other texts (AV, HGS, BhGS, BGS, JGS, KGS) have *dadanta* which seems to be the best (thus already Roth, ZDMG 48 p. 105), Raghu Vira's conjecture *atamata* is worthless, in c and the beginning of the third line Mān reads *davyo* against *davith* of others, a well-known case, cf e.g. Wackernagel, A. Gr. III, p. 177.

20) E.g. HGS I 19 6.

21) E.g. ĀGS I 22 13.

22) This is Oldenberg's translation (HGS I 2 18). Perhaps it is better to translate 'Stirred up etc'.

23) See for this verse, HGS I 2 18, VGS I 23, BGS I. 3. 33.

What purpose etc. and the following ²⁴), he offers oblations to the nakṣatra and the deity of the nakṣatra, to the tithi and the deity of the tithi, to the season and the deity of the season.

The same combination of verses with the term *yojayitvā* occurs also II. 2 15 This last word is difficult. It is not impossible that the laying round the fire of the *paridhis* is meant (see also I 2 3); MS I. 4 5: 52 18 sq reads: *yunajmi tvā brahmanā daivyeneti paridhisu paridhiyamānesu vadet* This interpretation however is opposed by the fact that in Vār. the sūtra (I 21) where the word *yojayitvā* occurs ²⁵), is preceded (I 17) by the laying round the fire of the *paridhis*

- 10 With the verses: Soma has given (you) to the Gandharva, the Gandharva has given (you) to Agni, wealth and sons Agni has given to me and this woman, and: May Agni, the first (of the gods), Jātavedas, may he free the offspring of this woman from the fetters of death; may king Varuna grant that now this woman shall remove (?) distress (falling to her lot) through her sons ²⁶), svāhā, and with the eight verses. The golden germ arose in the beginning, being born he was the only lord of creation; he supports the earth and this sky; what god shall we adore with an oblation? (1) — He that is king of the breathing and winking (world) and lord of the whole world, who reigns over the bipeds and quadrupeds; what god, etc (2) — He who gives vigour, who gives strength, upon whose instruction all, even the gods, wait, whose shadow is immortality and death; what god, etc. (3) To whom all these mountains (belong) on account of his greatness, whose they call the ocean with the Rasā, to whom (belong) the quarters, the halfquarters, the five goddesses; what god, etc. (4) — By whom the dread earth and the sky were made firm, by whom heaven was established,

²⁴) These words also occur II. 2. 15; there are no parallels

²⁵) Vār I c. has: . . . *yunajmi tveti* (see MS I. c.), *na hy ayukto havyam vahata iti ha vijñāyate*.

²⁶) This translation is based upon other texts Knauer's text *yathedam strīpautram aṅganma rudrīyāya svāhā* is called by Caland, GGA 1898, p. 66 'gänzlich sinnlos'. To be compared are KGS XXVIII 4 *yatheyam strī pautram aṅgam nirundhyāt* (with many varr.) *svāhā*, JGS I 20 *yatheyam strī pautram aṅgam na rodād* and PGS I. 5. 11 which reads as JGS.

by whom the sky, who measured out the atmosphere more widely; what god, etc. (5) — Who supported this heaven and earth and established this trembling heaven and earth, in whom the sun extended, moves; what god, etc. (6) — When the great waters, bearing all germs, begetting Agni, moved, then the breath of the gods arose; what god, etc. (7) — May Prajāpati generate offspring for us, may Dhātṛ give it to us, being favourable; the year together with the seasons (and) the Lord of Welfare may (he) give welfare to me (8)²⁷), he offers oblations of ghee, one together with each verse

Cp for this series of oblations VGS XIV 11 which is nearly identical with Mān and KGS XXV 17, which prescribes only the last series of eight oblations

11. At each sacrifice whereat he wishes to obtain success, he should make oblations with the Jaya-formulae, so it is said of the Jaya-formulae; this (śruti he should follow here also), as has been explained; (the Jaya-formulae are) For intention you, svāhā! For the sake of prosperity you, svāhā! For the sake of acquisition you, svāhā! For the sky you, svāhā! For Aryaman you, svāhā! For the sake of welfare you, svāhā! For Jayā* you, svāhā! For desire you, svāhā! By the Rk (make) the Stoma prosper, by the Gāyatrī the Rathantara, the Bṛhat with the Gāyatrī as its metre, and For Prajāpati!

A comparison with the parallels (KGS XXV 13, VGSXIV 12, PGS I.5 8)²⁸

²⁷) This is the Maitrāvanīya-version (MS II 13 23 168 5 sqq) of the well-known hymn RV X. 121, this hymn occurs, with differences as regards the text and the order of the verses, in AV IV 2, KS XL 1, TS IV 1 8 3 sqq Generally TS and RV stand against KS and MS, for a discussion see Keith, *Introd. of TS-transl.*, p. LXXXVII sq

²⁸) Mān reads: *yena ca karmanecchet tatra ca javān juhuyāt jayānām ca śrutiś tām yathoktam*; VGS reads: *yena karmanertset tatra jayān juhuyād iti jayānām śrutiś tvā (?) yathoktam*; PGS reads: *yena karmanertset iti vacanāt*, where Oldenberg (SBE XXIX, p. 280, n. 8) refers to TS III 4. 6 1. As for KGS, Devapāla a. l. reads *yena karmanertset tatra jayān juhuyāt itihāpi viniyogah*, which words according to Caland (p. 291, n. 2) prove 'that the Jaya-formulae have made part of the Kāthaka and that a Brāhmana on them must have existed'.

makes it clear that the text as given in Knauer's edition is wrong in several points. At least a comprehensible text is obtained, if we adopt the following corrections: 1. insertion of the word *iti* after *juhuyāt* ²⁹⁾; 2. suppression of the word *ca* after *javānām*. ³⁰⁾

The last part of the sūtra also offers some difficulties: 1. *tām* (the reading *tvā* in VGS I. c. seems to be wrong, in spite of Raghu Vira's remark in a note a. l. 'seems to refer to the one occurring in the following mantras') is strange; perhaps we should read *tān* sc. *javān juhuvāt*, 2. the expression *yathoktam* perhaps contains a reference to a lost *Maṭṭrāyaṇīya-brāhmaṇa*, cf. KGS XXV. 14 *tāni* (sc. *javādīni karmāni*) *yathoktam* and Caland's remark a. l. (p. 291)

The Jaya-formulae are given in different forms in other texts, see VGS XIV 12, PGS I c., KGS I c. It is noteworthy that in our text I 11 15 the opening words of the Jaya-formulae run *ākūtāya*, etc., this is in accordance with MS I 4 14 . 63 17 sqq which has *ākūtām cākūtis ca cittam ca cītis cādhitam cādhitis ca vijñātām ca vijñātis ca bhāgas ca kratus ca darsas ca pūṇamāsaś ca* ³¹⁾

This detailed explanation may serve as an example of the difficulties which arise, when we try to find a solution for the question from which source our Mān.-text comes. The most prudent attitude is to say that the available texts do not permit of an answer.

For the question of the bringing of these oblations at this point of the ritual see the clear Pār text (I c. 6 sqq) *etad evupasthanam* (insertion') *vivāhe rāstrabhṛta icchan javābhivātānāms ca janan* ³²⁾

2. Being (of) pure (mind) ³³⁾, turned towards her (i. e. the bride) the future bridegroom says to her: Behold (me)

Sastry's edition reads *pratyanmukhah* (in stead of *pratyan* of Knauer's) as VGS XIV 13 does: *uttarato gner darbhṛsu prācīm kanyām avasthūpva purastāt pratyanmukha upavantā* etc. ³⁴⁾

It seems probable, in my opinion, that the word *tām* (before *samukṣva*) is a corruption of *mām*.

²⁹⁾ An *iti* is omitted also in I 9 23, II 14 13

³⁰⁾ As some MSS in fact do

³¹⁾ MSS I 5 6 20 agrees with our MS *ākūtāya svāhakūtaye svāhetiprabhṛtibhur dvādasabhur iudgraham javān juhohi*

³²⁾ This brings us to the question of the combination of Jaya-, Rāstrabhṛt- ('the formulae procuring royal power') and Abhivātana- ('the formulae aiming at hostile powers') formulae, which is not only made in PGS I c., but also in KGS XXV 13 and in our text I 11 15, q. v. Often these three series of oblations are made together, see I 13 17, I 15 1 *jayaprabhṛtibhur hutvā*, II 11 20, II 13 7 *jayaprabhṛti samanam*

³³⁾ This is Ast's explanation of *suci*, the comm. on KGS XXV 21 says *karagrahenāvīkṛtaḥ dharmopavogini mameyam iti suddhasamkalpah* (Dev.), *samāhitamanāḥ* (Ād.)

³⁴⁾ KGS XXV. 21 and VGS I. c. omit the precepts of this and the following sū.; they prescribe that the Pāṇigrahana should follow at once.

- 13 While she is looking (at him) he murmurs the verse: May he place your heart in my will, may your will follow my will; may you rejoice in my words with your whole mind; may Prajāpati join you to me

The same verse is used in MGS I 22 10 at the Upanayana-ceremony, most of the texts, e g ĀGS I 21 7, ŚGS II 4 1, JGS I 12 read (in pāda 1a of the verse) *dadhāmi* in stead of *dadhātu* as Mān has, KGS XLI 9 (Upanayana) reads *dadāmi* and connects the verse with the precept *nābhidesād ūrdhvam pāṇinonmārṣti*

- 14 Then he asks (her) Who are you by name?
- 15 After she has said her name, he pronounces her name, whilst seizing her hand with the verse By the impulse of god Savitr, with the arms of the two Asvins, with Pūsan's hands, I seize your hand N N, while her face is turned eastward and his face is turned westward, while he is standing upright and she is sitting, her right(hand), which is directed upwards, with his right(hand) which is directed downwards, her (hand), which is not empty, with his (hand) which is not empty, (after having seized her hand he pronounces the verses) In the same manner in which Indra, Savitr, Varuna and Bhaga have seized her hand, I seize your hand for the sake of happiness, in order that she(?) may live to an old age with me, your husband, Bhaga Aryaman, Savitr and Puramdhi, the gods, have given you to me, for the ruling of our house (I) ³⁵ — The word which existed (?) in old times for gods and Asuras, that song we shall sing to-day, which is the highest glory of women (II) ³⁶ — Sarasvatī, promote this (our under-

³⁵ The first line of this verse (*yathendro bhagah*) occurs here only it may be a secondary addition, the second line has an exact parallel only in VGS XIV 13 other texts read *suprajashāva* (KGS XXV 22 HGS I 20 1) in stead of *saubhagatvāva* as in Man and Vār -³⁶ *āvat* (the last word of this line) is read by Man, Vār, and Jam I 21 the correct reading would be *yathāśah* (thus Kāth)

³⁶ See for this verse PGS I 7 2, KGS XXV 23 (App IV in Caland's ed, p 293), VGS XIV 13 Par and Kath read the first line (pādas a and b) as follows *yāgre sarvam samabhavat* (*samavadata* as in Mān is no doubt a corruption; a number of MSS indeed read *samabhavat*) *yasvām visvam idam jagat*, Vār has *ūrdhvā vāḥ samabhavat pura devāsuresbhyaḥ* In the second line there are also differences in Pār and Kāth, Vār agrees with Mān

taking), o gracious One, (you) who are rich in steeds, you, whose praise we sing first of all, that is and will be (III) ³⁷ — This am I, that are you; that are you, this am I; heaven am I, earth are you; the ṛk are you, the sāman am I; I am sperm, you are the sperm-bearer (?) (IV) ³⁸ — Come, let us marry, for the sake of creating a male (child), a son, for the sake of winning (?) beauty, a child, the increase of wealth, of having many children, of abundance of heroes (V) ³⁹

The ceremony described in this sū is the so-called Pāṇigrahana ⁴⁰ It presents a close affinity to the corresponding part of the Upanayana-ceremony, see I. 22 4—5 ^{40a} Our nearest parallels are KGS XXV 21 (see under sū. 12 above) *hastam grhnāti daksinam uttānam sāṅgustham nicārikṭam arikṭenaiva* ⁴¹ *savyam savyena* and VGS XIV 13 . . *athāsya upanavanavad* (see ibid V 18 *asva hastam daksinena daksinam uttānam abhivāṅgustham abhiva lomāni grhṇiyāt*) *hastam grhnāti nicārikṭam arikṭena* ⁴²

³⁷ See for this verse the texts given in note 36 In pāda b, where Mān alone adds *bhavyasya* (after *bhūtasva*), the other texts have the same corruption as Mān., viz. *pragāyāmy asyāgrataḥ* The correct reading would be *pragāyāmy agrataḥ*

³⁸ These words occur in a great number of other texts There are naturally many variants; for a discussion on them see VV passim. Mān 's reading *reto dhattam* is a corruption Caland restored (GGA 1898, p. 66) *retodhṛt tvam* as we read e g in Mp I 3 14, Vār XIV 13 has *retodhṛk tvam*

³⁹ As might be expected, there are many corrupt passages in these metrical fragments or, rather variants In the text Knauer gives *tā eva*, in his Mantra-index however, *tā(v) chi*, as KGS XXV 27 and ĀGS I 7 6 have it, JGS I. reads *tāv ehi sambhavāva saha reto dadhāvahai* Knauer reads *sriye putrāva vedhavaḥ*; the last word is in his opinion a corruption for *veddhavaḥ*, a form which is not much clearer, HGS I 20. 2, Mp I 3 14, JGS I 20 read *vettavaḥ*, which is a form that can at last be understood, VGS I c. *vethaveha* (?) See also VV III, p. 94, § 238.

⁴⁰ See for this ceremony Hillebrandt, Rit Lit, p. 66 sq, Winternitz, Hochz rit, p. 48 sq, who gives many parallels from India, Iran and elsewhere, cf the *dextrarum coniunctio* of the Romans*

^{40a} See also under sū. 16 below

⁴¹ *Arikṭa* is explained by the comm on KGS I. c. as follows: *sābharanam* (Dev., Ād.), while the first adds *asambhave suvarṇakanakādīyuktam, atidaurgatye puṣpaphalādisahitam*

⁴² Note the word-order in Mān. in the passage: *prāṇmukhyah* . . *āsi-nāyā(h)*

Āsmāropana The causing to step onto a stone*

16. After having led them round (the fire) with their right side turned to it, he makes them both (i.e. bride and bridegroom) step onto a stone with their right feet, with the verse: Come, step you both on (this) stone; be firm like a stone; may all the gods make your lifetime a hundred autumns.

The circumambulation of the fire (*abhidaksnam*, explained wrongly by our comm.⁴³), which also occurs in KGS XXV. 28 *agnim abhidaksnam* . . . etc is a synonym of *pradaksnam*, as VGS XIV 14 reads) is an essential part of the marriage, see Winternitz, Hochz. Rit passim.⁴⁴) See also under sū. 18 below

This remark does not hold good for the following rite, the so-called *āsmāropana*, which is executed under the direction of a priest.⁴⁵) This act is performed in our text by the bride and bridegroom together. In other texts (see e.g. SGS I 13 10 sqq., ĀGS I 7 7, PGS I 7 1, GGS II 2 3, KhGS I. 3 26, ĀpGS 5 1 sqq., VGS XIV 15) the bride only steps onto the stone. In KGS XXV 28 the priest causes first the bridegroom and then the bride to step onto the stone.⁴⁶)

This Āsmāropana occurs in Mān., and in other texts⁴⁷) also, in the Upanayana-ceremony (MGS I 22 12). The verse which accompanies this last mentioned rite, has been adapted to our case: it has been transposed from the sing. to the dual.⁴⁸)

17. With the verse (In the same manner) in which Indra together with Indrānī descended from the Gandhamādana, likewise you must descend from this stone together with your wife (I) and Mount (and place) your

⁴³) He gives two explanations: 1 *ātmano daksnam etām āniya* and 2 (*kecid*) *asmānam agneh pradaksnam ānīvāgnur pasāt sthāpavati*

⁴⁴) This custom probably reaches back into 'Indogermanic' antiquity.

⁴⁵) Dev. (on KGS XXV 28) calls him *guru*

⁴⁶) It runs: *ehv asmānam iti varam daksinena padāsmānam āsthāpavati* (the verse follows), *ātisthemam iti vadhiūm ātisthemam asmānam asmeva tvam sthūrā bhava pramṛṇhi duvasvavah sahasva prtanvatu iti*, this last verse is to be found in ĀGS I 7 7, PGS I 7 1, al. loc., at the stepping onto the stone by the bride, at the instigation of the bridegroom. Caland in a note a l. says that it seems possible, that the original sūtra was much shorter and contained only a precept for one person, probably the bride.

⁴⁷) E.g. HGS I 3. 14—4 1 (upanayana), I 19. 8 (marriage), BhGS I. 8 (up.), I 16 (marr); KGS XXV 28 (marr), XLI 8 (up.), JGS I. 12 (up.), I. 21 (marr)

⁴⁸) The first word *etam* is not an accus. sg. of *esa* as Knauer thought, but an imper. du., as Caland already noted, GGA 1898, p. 64, n. 1.

feet on plain ground⁴⁹⁾ becoming old-aged, o woman, be rich in sons (II) he makes them step onto (the stone) twice.

The contents of the verses, which occur here only, indicate, that the first is used at the descending from, the second at the stepping onto the stone. It may be remarked further, that the first verse is, properly speaking, addressed to the bridegroom (cf. *saha patnyā*) and the second, perhaps, more especially to the bride (cf. *ārohasva, bhava*), at any rate to the bride or the bridegroom.

18 He leads (them) four times round the fire

KGS XXV 34 and VGS XIV 20 sq mention only a threefold leading round the fire. For the circumambulation itself, see under sū 16 above.

19 At each circumambulation the Brahmin should murmur the Brahma-murmur. Be united, be at one, being friendly to each other, radiant, with kindly thoughts, clothing yourself in food and strength⁵⁰⁾

It is strange that Mān mentions these circumambulations separately, without connecting them with the Lājahoma which is treated in the following chapter (I 11). In other texts e.g. in Baudh., Hir., Kāth XXV 34, Var. XIV 17 sqq after each oblation of lājas a circumambulation is prescribed, in Bhār a threefold repetition even of the series *Asmāropana*, *Lājahoma* and *Paryayana* is prescribed. It is almost impossible not to think of a similar succession of actions here, see I 11 1 and 13.

I. 11 Lājahoma The offering of baked grain

For this rite see Hillebrandt, Rit. Lit., p. 66, Winternitz, Hochz. rit., p. 57 sqq.¹⁾

1 Now the combination of actions (?) as regards their purpose must be explained

The meaning of the word *karmasamnipāta* is uncertain. Perhaps the combined performance of *asmāropana* and *lājahoma* is meant, see I 10 19 11 13.

2. Having strewn rice- or barley-corn for Aryaman, Agni, Pūsan and Varuṇa and having besprinkled them, he bakes grain.

The subject of this sūtra is probably the priest

⁴⁹⁾ The words *pra pūrvyā* are not clear, they seem to contain a finite form of the verb, perhaps *prā tūryā(h)*, an optat. aor. 2 sg. of *pra-tṛ-* 'to live on'?

⁵⁰⁾ MS II 7 11 : 90 5—6

¹⁾ Besides the texts enumerated by Oldenberg in his Synoptical Survey of the Gṛhya-texts (SBE XXX, p. 301), see KGS XXV 29 sqq, VGS XIV 17 sqq, BhGS I 16, JGS I 21

- 3 He gives them to the mother (of the bride) or to (another) woman, who is related (to her) and who is not a widow

Same subject as in sū 2; cp e g VGS XIV 8 *lājān samskr̥tān samīpar-namīsrān sūrpena daksinato mālānyā vāvidhavā* and JGS I 20 . *samīpalāśamīsrān lājān chūrpe mātā dhārayen mātur abhave tanmātrī* ('a female person who can replace the mother') These texts make it seem probable that in Knauer's MSS the word *vā* (after *sajātāyā* 'related') has been erroneously omitted The woman to whom the baked grains are given, is called *lājadhārī* in sū 10 below, see also I 10 4

- 4 Then he gives her (the bride) another garment with the same verse
See I 10 8, Knauer²⁾ erroneously refers to I 9 27

- 5 Having drawn together the ends with a rope of Darbha-grass with the words The cord of Indrānī,³⁾ he makes a 'male' knot.

Does this mean that the hems of the garments of bride and bridegroom are tied together? Winternitz, o c p 60 thinks that a knot is made in the bride's garment Parallels for the usage of binding together the bride and bridegroom are given by W , ibid , p 64 See also I 11 20 where the rope with which the bride is girded (see sū 6 below) is loosened and tied again *vā-saṁ nte* ⁴⁾

- 6 With the verse I gird you with the fluid of the earth, I gird you with water and herbs, I gird you with offspring and wealth, may you here, being girded, acquire prosperity⁵⁾, he girds the girl with a yoke-rope on the inside of (i e under her upper-) garment

Knauer reads the verb of this sūtra *samnahyate* the *v l -ti* is better. Caland, GGA 1898 p 64 has this also as well as the edition of Sastry, cf KGS

²⁾ In the text of the comm , p 92

³⁾ MS I 1 2 2 2

⁴⁾ For the expression *pumāsam granthim*, see I 22 9 and under sū 6. Caland (GGA 1898 p 64) protests against Knauer's conjecture *darbharajjvā indrā-* for the reading *darbharajjvendrā-* Mir scheint Bohtlingk, der *-rajjvā* als Instr nimmt, recht zu haben, es wäre gewagt, eine undeutliche Stelle wie obige zu ändern und dem Text eine doppelte Sandhi-wirkung (cf Knauer, Einl p XXXIX) und einen vedischen Genetiv aufzuburden'

⁵⁾ Cf for this verse MS II 12 1 144 12—13 *sam mā syjāmy payasā prthuvvāh sam mā syjāmy adbhūr asadhūbhūh so 'ham vājam sanevām agne*, and AV XIV 2 70 *sam tvā nahvami payasā prthuvvāh s tv n payasausadhūnām s tv n prajayā dhanena sā samnaddhā sanuhi vājam emam*, it seems better therefore to change *sanuhi* of MGS into *sanuhi*

XXV. 4⁶) *antarato mauñjena dārbhena yoktreṇa vā samnahyati* and KauS 76. 7 *ubhayatah pāṣeṇa yoktreṇa samnahyati*.

A comparison with these texts perhaps suggests the possibility of identifying the *darbharaṇṇu* of sū 5 (above) with the *yoktrapāsa* mentioned in this sū. If this suggestion is correct, the riddle of the *pumāmsam granthim* may find its solution in the so-called *nodus herculeus* made in the girdle of the Roman bride and afterwards untied by the bridegroom ⁷)

In the Śrauta-ritual the wife of the *yajamāna* girds herself — according to ŚBr I. 3. 1 13 in order to make herself clean for the sacrifice — with a *yoktra* ⁸), cf e g VārSS I 3 2 21 (*yoktreṇa patni samnahyate*, 'ntarvastram), ĀpSS II 5 2 These rites both in the Śrauta and in the Gṛhya texts demand further elucidation.

7. He then makes ready (for use) the following objects: a winnowing basket, grain, blades of grass, a stone and collyrium

It is surprising that here the *lāṇas* are mentioned again (fem in this sū as in I 11. 2), see I 11 2 The stone points to a combination of Asmāropana and Lājahoma, see I 10 19, 11 1, 13

8. Having taken (portions) of the collyrium, which comes from the mountain Trikakubh with four blades of Darbha-grass or (four) reed-stalks which are provided with Muñja-grass and with their panicles, once with each of them, with the words *Vrtra's (eye-) pupil you are* ⁹), he first anoints the right eye of the bridegroom thrice, (then) in the same way the other (eye), then with the remainder (he anoints the eyes) of the bride, in silence

Cp for the word *traikakubha*, ĀpSS X 7 1—2 *traikakuda*, an adjective likewise connected with *āñjana*, see for the blades of grass etc ĀpSS ibid 3

9. He shoots pieces of wood in all directions (?) with the verse. The demons who wander on all sides towards this woman who is coming near to the vicinity of the fire, of them I pierce their eyes; may the lord of the earth grant prosperity to this woman.

As far as I know, there are neither parallels for the precept, nor for the verse. The word *Salākā* occurs also II 1 5 The word *diśi* is difficult; Winternitz,

⁶) This rite precedes the Yoke-, Pānigrahana-ceremonies, etc

⁷) See Festus, s v. *cingillum* c *herculaneo nodo vinctum novae nuptae vir solvit omnis gratia, ut vir ipse felix sit in suscipiendis liberis, ut fuit Hercules, qui septuaginta liberos reliquit*.

⁸) Rudradatta (ad ĀpSS II. 5. 4) explains *yoktra* as follows: *anovāhabandhani rajjuh*, see also the comm ad KauS I. c

⁹) MS I 2 1 : 10 4 sq, cf PGS II. 6 27.

Hochz rit , p. 60 translates it as if we were to read *diśi diśi*; one Mān - MS reads *pratidiśam iśikām pratyasyati*, after the word *iti* one MS reads *prabhṛtibhūh prācīnam prathamam pradaksīnam* in brackets, while another has it in the margin.

- 10 Having placed the grain to the west of the fire, having mixed it with Śamī-leaves, having divided it in the winnowing basket into four equal parts, and having to the east of the fire handed over ¹⁰⁾ the winnowing basket, he gives it (back) to the *lājādhārī*.

See sū 3, 7 above: the basket is taken out of the hands of the *lājādhārī*, the actions described in this sū are performed with it and finally it is given back to her

11. A (i. e. one of the wife's) brother(s) or a Brahmacārīn scatters the grain with his two hands joined together into their (i. e. of bride and bridegroom) joined hands
12. The residue of the 'spreadings-under' and the 'pourings-over' (of this grain with ghee) they offer together without opening their hands, with the verses To god Aryaman the girls have sacrificed (and) to Agni, may he, god Aryaman, set us free from here (i. e. the house of the bride's father) but not from thence (i. e. the bridegroom's house). *svāhā*¹¹⁾ (I)¹¹⁾ — For you in the beginning they have carried round *Sūryā* in the bridal procession, may you give back, Agni, to the husbands their wives together with offspring (II)¹²⁾ — Agni has given back the wife with long life and splendour, he who is her husband, may he live a long life-time, a hundred autumns (III)¹³⁾ — This woman, strewing (fried) grains (into the fire) prays thus:

¹⁰⁾ The verb *parv-ā-hṛ* is not quite clear in this context

¹¹⁾ The verse occurs elsewhere with several modifications, in pāda c KGS XXV 30, VGS XIV 18 read *asmān* (PGS I 6 2 *nah*) against *imām* in MGS, JGS I 21, ŚGS I 18 3, ĀGS I 7 13, Mp I 5 7 reads c—d *su imām devo adhvarah preto muñcāti nāmutas subaddhām amutas karat*.

¹²⁾ See RV X 85 38, AV XIV 2 1, PGS I 7 3, VGS XIV 20 which all read *agre* (in a) and *agne* (in d) instead of the corrupt forms *agne* and *ag-neh* in Mān

¹³⁾ See RV X 85. 39, AV XIV 2 2 KGS XXXI 2 (*Śimantakaraṇa*); the verse occurs also I 15 1 (*Śimantonayana*) where it is quoted *pratikenā*; it is curious that in VGS XVI 9, which corresponds to MGS I 15.1, this verse is also given *pratikenā*, in VGS however the verse is not given previously *sakalapāthena*.

May my husband live a long time; may my relations be prosperous (IV).¹⁴⁾

Several explanations are necessary for the understanding of this sūtra:¹⁵⁾

1. The words *tā avichinnair juhutah* form 'eine rechte crux interpretum' (Caland, GGA 1898, p. 64). If we compare KGS XXV. 30 *tān avichindati juhuti* and VGS XIV 18 *tān . . . avichindati juhuyāt*, it becomes clear that this is a case, comparable to the *āsmāropana*-ceremony (see I 10. 16), of 'Überarbeitung und Ausbreitung des Rituals' (Caland, l. c.). After having replaced the sing *juhuti* (*juhuyāt*) by the dual *juhutah*, the sūtra-kāra seems to have forgotten to replace the part. fem. sing. *avichindati* by a dual also¹⁶⁾
2. The word *avicchudati* means 'without opening (her joined hands)', cp ĀGS I 7 13 (*avichindaty añjalim*), KhGS I. 3 22 (*avichidyāñjalim*) and Ād (ad KGS l. c.) *avikīranī ekenaiṃ praksepna*.
3. For *upastarano*°- etc see KGS XXV 29 *āpyasvāñjalāv upastirya . . . asyau śamilājān āvapati bhrātā brahmacāri vā*, VGS XIV 17 sq and ŚGS I. 13. 17, ĀpGS 5. 4, JGS I 21¹⁷⁾
4. Even after these emendations and explanations, this sū remains puzzling. We do not expect, at least not in the first place, a precept for the oblation of the *sampāta* 'the remainder of the ghee after the *upastarana* and the *abhīghārana*', but for the *lājahoma* itself. We would like to suggest the following normal reconstruction: precept for the oblation of *lājas*, which have previously been sprinkled with ghee and under which ghee is poured (in the *añjali*), by the bride alone; then an oblation of the remainder of the ghee by two persons (bride and bridegroom or the bride and one of the persons mentioned in sū 11 above)
3. (She) likewise (offers?) (*lājas*) with the verses: To god Pūṣan, etc and: To god Varuṇa, etc.¹⁸⁾

Identical with VGS XIV 21, our comm says. *samitam itī* (see I 10 19) *brahmā eva pūsānam*, etc. *parvāye parvāye*, cf. KGS XXV. 34 *parayane*

¹⁴⁾ In pāda b of this verse there are several variants. JGS I 21 *agnau lājān āvapanti*, KGS XXV 32 *tokmāny* ('young blades of corn', cf. RV X. 62 8) *āvapantikā*, AV XIV 2. 63 *pūlyāny āva-*, HGS I 20 4 *kulāny āva-*, VGS XIV 18 is identical to Mān. and omits *agnau*, which stands in brackets in Knauer's text.

¹⁵⁾ For the sake of clearness I give Knauer's text here: *upastaranābhīghāranair sampātām tā avichinnair juhutah*

¹⁶⁾ The word *tā* is also difficult: it may stand for *tāv* (*tau*) or for *tāh* sc *lājāh* (the word is masc. or fem.), but this does not agree with the preceding *sampātām*. See above

¹⁷⁾ Jaim. 's text runs *bhrātānyo vā suhṛd abhīghārītān lājān chūrpād añjalino-paghātām* ('picking out' again and again, i. e. not all the grain at once, but at several different times, thus Caland) *añjalāv āvapad, upastirvābhīghārītān kṛtvā tān itarā* (i. e. the bride) *agnau juhuyād*, etc.

¹⁸⁾ See I 11. 12, verse I

paryayane lājahomo yājamānam cāsmānam cāsthāpayati. It now seems beyond doubt that this must be the actual way of performing this ceremony, see the clear indications VGS XIV. 17—21 and our remarks ad I. 10. 19.

14. At the Udvāha oblations (should be made) with the verses beginning with: By whom the dread earth, etc.¹⁹⁾, and with the Jaya-, Abhyātāna-, Saṃtati- and Rāṣṭrabhṛt-formulae.

In this sū. a series of oblations is enumerated which are to be offered at the 'udvāha'. I do not quite grasp it all however This sūtra and the two following interrupt the course of action: sū 17 (below) directly continues sū. 13 (above) They are to be read in connection with I. 10. 10—11, where probably a series of oblations for the vivāha is described A difference between vivāha and udvāha is made in KGS XXII. 3, XXV 26, VGS XIV. 27 also mentions the word *udvāha* ²⁰⁾ For the present I see no satisfactory solution for this difficulty

For the Jaya-formulae see the following sū and I. 10 11

15. The Jaya-formulae begin with: To intuition, svāhā!; the Abhyātāna-formulae with The eastern quarter! Spring! Season!; the Saṃtati-formulae with May you out of Prāṇa join Apāna!, the Rāṣṭrabhṛt-formulae with: Supporting Rta, he whose law is truth!

There are four Abhyātāna-formulae which occur MS II 7. 20· 104. 16, see KGS XXV 13, they are used elsewhere on different occasions, see e. g. HGS I 3 10 (cf TS III 4 5), BhGS passim, ĀpGS 5. 11 al loc; the Saṃtati-formulae occur in MS II 13 3 . 153. 9—12; KGS XXV 12 reads *santanīr (juhōti)*, which words refer to the eleven formulae KS XXXIX ^{20a)} 8 · 125. 1—4, for the Rāṣṭrabhṛt-formulae see MS II 12 2 . 145 1—13, these also occur elsewhere, e. g. HGS I 3 13 (cf. TS III 4 7), BhGS passim, ĀpGS 5 11 al loc The use of all these formulae is not restricted to the Gṛhya ritual, see e. g. ĀpŚS, index s vv

16. (Oblations should also be offered with) the Mangalya-verses viz . The protector Indra (the helper Indra, he who lis-

¹⁹⁾ These verses form the second half of the series of eight verses which are translated I. 10. 10, q. v.

²⁰⁾ Cf. the following passage (KGS XXV 24—26) *yadi pṛthaktantram praduksīnam agnim ūniya tattraivopaveśya samsthāpayet* (24) *ekakarmanī tantra uttarenāgnīm pratyeti tato vivāhah* (25) *ya ime dyāvāpṛthivī ityādaya* (cf. XXV 17) *udvāhe homā javaprabhṛtayas ca naikākarmāni tantre svistakṛd āyabdhāgau ca* (26). Raghu Vira gives the following in his ed.: *pṛthaktvet* (?; see KGS I. c) *yena dvaur ugṛetyevamprabhṛtaya udvāhe homāh syuh, nāpānigrahane* (?) *lājāh*.

^{20a)} KS XXXI in Caland's mantra-index is a misprint.

tens well to each invocation, powerful Indra, I invoke now, the mighty one, the many times invoked Indra; may he, bountiful Indra, give welfare to us (I) ²¹) — All Ādityas, etc. (II). ²²)

17. She (?) offers a fourth oblation of grain as an offering to Agni Svistakṛt with the 'kāma'

The word *kāmena* offers difficulties. Knauer (Mantra-index s v) seems to be convinced that a verse *kāmam nu devam*, etc (see sūtras 13—4 above) is meant. Cf. however JGS I 21 *tūṣṇīm dhārikā kāmāvāpece caturtham, daksīmām sūrpaputam kāma ity ākṣate* "without mantra the person who holds the roasted grain should pour out as a fourth oblation (the rest of the grain into the winnowing basket) for (the obtaining of) a (special) wish (i.e. in order that the bride may see fulfilled any wish on which she has fixed her thought), the right reb of the winnowing basket they call the wish" (Caland's translation) and ĀGS I 7 14, ŚGS I 14 4, PGS I 7 5. These texts point to a similar meaning of *kāma* viz. 'reb of the winnowing basket' in our text VGS XIV 22 has *kāmena caturtham pūrayitvā dvir abhigḥāryottarārduṇapūrvārde juhvat* ²³)

If the word *iti* (after *svistakṛtam*) is right, it means that the fourth oblation is offered to Agni Svistakṛt, cf. KGS XXV 39 *svistan* (sc. *lajān*) *svistakṛte juhote sūrpena kartū*

Sapta padāni The seven steps

18. Then he causes her to go seven steps forward in easterly direction with one of the following formulae (at each step). One for sap¹ (1) Two for juice¹ (2) Three for offspring¹ (3) — Four for prosperity¹ (4) — Five for welfare¹ (5) — Six for the seasons¹ (6) — Be a friend of the seven steps; be very gracious, o Sarasvatī, may there be no *vyoman* (?) in your sight¹ (7?) ²⁴), each time he subjoins the words May Viṣṇu lead you up

These seven steps form an ever recurring rite in the marriage-ceremonies, see Hillebrandt, Rit. lit., p. 66, Winternitz, Hochz. rit., pp. 51 sqq., 57 sqq.

²¹) MS IV 9 27 139 17—18, al. loc.

²²) With the words *visvādītāh* (i.e. *visva ād-*, cp. Knauer, Lini., p. XXXIX) is probably meant the verse II 8 6, (v) which is cited there *sakalapāthena*.

²³) Cp. also KausS 76 18 *trir avichindatim* (better *-ti*) *caturthim kāmāva* (sc. *pūlāny āvāpayati*).

²⁴) Knauer reads *sumṛdikā sarasvatī mā te vyoma samdṛṣi*, KGS XXV. 42 has: *sumṛdikā sarasvatī m t. v samdṛṣe*. Both readings are puzzling, see VV III, p. 326 (§ 670). AV VII 68 3 is quite clear *mā te vuyoma samdṛṣah* 'may we not be kept from seeing you'.

The most important texts are enumerated by them; see also JGS I. 21 (. . . . *saptame prācim avasthāpyodakumbhena mārjayerann āpo-hiṣṭhīyābhis tiṣṭhbur*, etc.); KGS XXV. 42 (after the formulae, in which slight differences occur, the following words are to be added: *visnus tvānvetu*), VGS XIV 23, which has . . . *sapta saptabhyo hotrābhyah* (identical to ĀpGS 4. 16, BGS I. 1. 28, BhGS I. 16, HGS I 21. 1) *sakhi saptapadī bhava sakhyam te gameyam sakhyāt te mā riṣam itī saptama enām preksamānām samikṣate*

19. He causes the bride to sit down to the west of the fire upon a red * bull-skin, of which the neck is turned eastward, on the hairy side, after having bestrewn it (i.e. the skin) with Darbha-grass or (he causes her to sit down) on Darbha-grass only

This rite with a bull-skin occurs also I. 14. 7, q v There it precedes the ceremony of the boy who is placed in the bride's lap This is normal It is difficult to decide whether Mānava has preserved an original detail here, for which there are in any case no parallels, or whether our sūtra only presents a secondary 'redoubling', or an erroneous intercalation

20. With the verse I loosen this knot of Varuṇa, which Savitṛ, whose ordinances are true, has fastened; in the lap of Dhātṛ, in the world of good deeds, unhurt with my husband may he place me, she (?) loosens the yoke-rope and binds it (again) on the inside of (i.e. under her upper-) garment.

The rope with which the bride is girded (see I 11 5—6), is here loosened. By whom? By the bride herself (the words *saha patyā* seem to refer to her), the bridegroom or the priest? Then it is fastened again and untied for the second time I 14 16 The words *vāsaso 'nte* probably have the same meaning as *antarato vastrasya* in I 11 6 This repetition is not known elsewhere; VGS XIV 24 however prescribes the loosening off the rope after the *sapta padāni* as Mān. does

- 21 (He offers oblations of ghee) with the Anumati-verses, viz.: Let Anumati to-day approve our offering among the gods and (also) Agni, the oblation-bearer; be you two delightful to the pious (I) — May you, Anumati, approve (it) indeed, give welfare to us impel us to energy and power; may she prolong our life-times (II)²⁵, the Vyāhṛtis and the verses. Do you, O Agni, wise one, appease for us by a sacrifice the wrath of god Varuṇa; being the

²⁵) For the Anumati-verses see MS III 16. 4 : 189 10—13, cf VGS I 29 which gives the pratikas: *anv adya anumatiḥ* and *anv id anumate tvam*.

best sacrificer, the best bearer (of oblations), being radiant, free us from all foes (I) — Be near to us with help, O Agni, closest, at the dawning of this dawn; appease Varuṇa for us by a bountiful sacrifice, show your mercy, be ready to hear our call (II) — You are fleet, O Agni, and free from imprecations, verily you are fleet; being fleet, cut by mind (?) ²⁶, being fleet, you carry the oblation, (being) fleet bestow medicine on us, svāhā! (III) ²⁷.

The same series of oblations and verses occurs II. 2. 23.

22. He puts three fuel-sticks of Śamī-wood on the fire smeared with ghee with the three verses. From the ocean the sweet wave has arisen; together with the Upāṁśu ²⁸ it has reached immortality, which is the secret name of Ghṛta, the tongue of the gods, the navel of Amṛta (I) — We shall proclaim the name of Ghṛta; at this sacrifice we shall proclaim it with honour; the Brahman (priest) shall listen to its name, when it is being proclaimed, the four-horned Gaura-bull has spit it out (II) — he has four horns, three feet, two heads, seven hands, bound threefold, the bull roars; the great god has spread himself out over the mortal(s) (III) ²⁹; after each verse he adds the word: svāhā!
23. After having taken portions of uncrushed grain and sour milk and offered (them) with the verses This oblation may it be bringing forth for me, producing ten men, all kinds (of creatures), for welfare, granting breath, granting offspring, granting land, granting cattle, granting space, granting safety; Agni may make my offspring numerous; food, juice and sperm may you give to us (I) ³⁰ — I loosen off your strap, (off) your ropes, (off) your halters, (your) harness; give to us wealth

²⁶ See for varr. VV III, p. 197 (§ 416).

²⁷ See for these verses MS IV. 10. 4 : 153 12—13 (I), *ibid.* 14—15 (II) and MS I. 4. 3 : 51. 10—13 (III).

²⁸ *Upāṁśu-graha* is the name of a Soma-libation 'der stille Schoppen'.

²⁹ MS I. 6. 2 : 87 13—18, RV IV. 58. 1—3.

³⁰ MS III. 11 10 : 156. 16—18; our comm. indicates the end of the verse.

(and what is) good, proclaim me a giver of shares among the gods (II) ³¹), he makes oblations of ghee (upon them) after having thrown the two strainers into the fire.

After the words *iti hutvā* the edition of Sastry reads: . . . *iti paridhivimokam abhiyuhoti* etc, see also VGS I 31—2, MS I 4 5 : 53 11 sq reads *vi te muncāmi*, etc *iti paridhisu prahriyamānesu vadet* So the second verse of our sū is used elsewhere at the taking away etc of the *paridhis* For the last part of this sū see also II 2 24

- 24 He puts one fuel-stick on the fire with the words You are prosperity, may we prosper, and a second one with the words You are a fuel-stick, may we prosper with you
See I 1 16

- 25 With the verse Now I have followed the waters, etc he worships the fire
See I 1 17

- 26 With water from a jar they cleanse themselves with the verses You waters, are, etc ³²)
Cp VGS XIV 24 *udakumbhena marjayante punantu mā pitara ity anuvākena apohisthiyenety eke*, Sastry's ed reads *kumbhād udakena punantu* etc, *apohisthiyabhr ity eke*

- 27 The reward (for the priest) is a choice part of his possessions
Identical to KGS XXV 40 this sū is however explained as follows *varo daksinām so dadati* (Dev) *hute varo homakurtre varam dadati, vare gām tu vijānīyāc caturvarsām iti srutih* (Br) cf VGS I 38 *varo daksina, asvam varam vidvāt gam ity eke* ³³)

I. 12 Marriage ceremonies (continued)

- 1 He addresses the on-lookers, when they go (home) with the verse This woman wears auspicious ornaments, come up to her and behold her, having brought luck to her, go away, back to your houses.

³¹) MS I 4 1 48 2—3

³²) For these three verses see I 1 24

³³) *Vara* is translated by Caland (ĀpSS passim) „eine aus seiner Habe auszuwählendes Stück See in our text I 17 1, I 18 5, I 21 12, I 22 16, II, 11 19 In KātSS XIV 1 7 (Chowkh - ed) we find *varo daksinā*

The mantra also occurs in VGS XIV. 25 (in another context), KGS XXV. 46 with the precept: *viksitān*¹⁾ *anumantrayate*, KauśS 77. 10 with the precept: *vadhvikṣiḥ prati japati*, ĀGS I. 8. 7 (at the home-going) *vāsa vāsa suman-gallr . . . iti vadhūr lksakān lkseta*, PGS I. 8 9 and HGS I 19. 4 (at the first meeting of bride and bridegroom) *vadhūm ānīyamānām samikseta*, JGS I. 21 *prekṣakān anumantrayate*.

2. Then he performs (the ceremony of) the parting of the hair with a white porcupine's quill having three white spots, or with a Darbhastalk together with the root*, with the verse. *Senā* by name, (broad, winning wealth, embracing all things, *Aditi* whose skin is as bright as the sun's, *Indrāṇī*, overpowering, victorious, may she, the lady of prosperity, give prosperity to me).

The verse is cited *pratikena*, but it does not occur in our MS; Knauer (mantra-index) gives as a parallel TBr II 4. 2 7; it also occurs KS VIII 17 . 102 7—8. For remarks on the *sū* see I 15 where the *simantonnayana*-ceremony is treated separately. It is strange that *Mān* prescribes a *simantakarma* at this point of the marriage-ritual.

3. Then they²⁾ anoint (her hair) with the verse. Having anointed their hair, being kind, having children, for the sake of splendour, having many sons, not being evil, (but) being kind for their husband, their father-in-law ? living long, having their mother-in-law, having a long life?.

The verse has no parallel and seems to be very corrupt. der Sing im zweiten Halbvers ist im Hinblick auf die junge Frau ebenso gut möglich wie der Plur; formell spricht, wenn auch nicht unbedingt, für ersteren *cirāyuh* (in pāda d), für letzteren die vv II *āyusmatih* u *śvasrumatih*³⁾. Knauer (Einl., p. LI) proposed to read *āyusmatih ca srumatih cirāyuh*. In Sastry's ed. we find *sivā bhartuh śvasura-yāvadāyāyusmatih śvaśrūmatih cirāyuh*.

4. He (?) binds together (her hair into two parts²⁾) with the wool of a living animal⁴⁾ with the verse: Having bound together your hair which is not deceitful nor terrifying, be kind to all your woman-friends, be kind, you who are of good

1) This word is synonymous with *preksaka* in *Mān*, see Caland's remark on KGS I. c.

2) In Sastry's ed. we read a *sing*.

3) Thus Knauer in his app. crit. a. l.

4) Aṣṭ. says that it should be a sheep.

family, now that you are married, (be) kind among the living beings and also (?) (when you are borne home) in the vehicles.

The verse has no parallel ⁶⁾; there are no indications as to the subject of the sū

After the parting has been performed, the hair is bound together into two parts, the word *jivornayā* occurs also in VGS XVI. 11: *athāsyaḥ patir dvedhā keśān badhnāti nilalohitena sūtreṇa jivornayā vā*. We do not find such a precept in I. 15, q. v

5. Then they take (?) sour milk and honey or (a portion) of (food) which is fit for sacrifice.

The sū has been translated according to the punctuation proposed by Ca-land (in margine), viz. *tasya* with sū 5 in stead of with sū 6, where it cannot be interpreted. By the subject of the sū probably the bride and bridegroom are meant

For *haviṣya* see II 13 2 *haviṣyam annam asnita*; the form *samaśnutah* (of the verb *sam-ams-*) has been explained by Ast as follows: *sahāśnītah*, this explanation is understandable, but erroneous, see sū 7 below

6. Having made them say Svasti¹⁾, they murmur in unison United are your wills, etc ⁶⁾

The object of the verb *vācavitrā* is not certain each other? In stead of *japanāṁ*, Sastry's text reads *dampatī*

7. The two of them (i e. bride and bridegroom) should eat together.

I. 13 Prayāna The departure (to the bridegroom's house)

1. On an auspicious day he harnesses (the horses).

See for this and the following sūtras. Winternitz, Hochz. Rit, p 71, Hillebrandt, Rit Lit., p 67 ¹⁾

The Prayāna, which may be compared to the Roman *domum deductio*, is the beginning of the second part of the marriage ceremonies, see more especially I 15 1, p 78 The word *punyāhe*, which would be more or less superfluous in the case of an uninterrupted performance of the rites described in the preceding and the following chapters, clearly indicates a certain space of time between the end of I 12 and the beginning of I 13.

— — — — —

⁵⁾ The word *saha* in pada d is strange; perhaps *sahā* 'powerful' is meant.

⁶⁾ See I. 8. 10

¹⁾ See also the following texts: ŚGS I. 15, ĀGS I 7. 21; 8, PGS I. 10, GGS II. 4, HGS I 22, ĀpGS 5. 12. sqq, JGS I. 22, KGS XXVI. 1 sqq, VGS XV.

2. With the two verses: They harness the tawny red one, (which walks round them while they stand; the lights shine in the sky)²⁾ (I) — As the wind has always gone to the waters, the dear body of Indra, by that path, O praiser, bring back to us that horse (II)³⁾, he addresses (the horses) when they are harnessed (to the chariot), (with the first verse) the right (horse), then (with the second verse) the left (horse).
 3. With a new garment or with Darbha-grass he wipes the chariot clean.
 4. With the verse: The two curves, the two bows on both sides of the chariot, which move forward along with the rushing wind, the far-darting one, the winged one, which drives swift mares, may these fires, the protectors, protect us, he addresses the wheels (of the chariot).
- See KGS XXVI. 2. VGS XV 1; they also give the verse³⁾ It may be remarked that in pāda d of this verse only MGS (and MŚS VII 1 2) read *pālayantu* as against *pār-* in all other text., cf. VV II, § 259 sq.⁴⁾ The question of the (pretended, see v. Schroeder, ZDMG 33, p. 196) preference of Maitr. texts for *l*, demands further investigation
5. With the verse: O tree, be strong of limb (our friend, making (us) prosper, rich in men, you are tied with cowhide, be strong; let him who climbs onto you conquer what is to be conquered)⁴⁾. (he addresses) the seat (of the chariot).

²⁾ MS III. 12. 18 165 9—12

³⁾ For *ankā nyankāv* (Mān. *ankā*, Vār. *ankau*, Kāth. *anka-*) see Caland, Transl. of Pañcav. Br. (B I 255, 1931, p. 14) I 7 5, whose translation we follow here; C. remarks "According to Lāty. II. 8 9, Drāhy. V. 4. 6 he touches again the two wheels with this formula. The significance of the words seems early to have been lost" — See also Oldenberg on PGS III 14 6 (SBE XXIX, p. 364). "To me it seems that *ankau* and *nyankau* are to be understood both as designations of certain parts of the chariot and as names of different forms of Agni dwelling in the chariot"; see Keith' remark on TS I. 7. 7. 1. In pāda b of the verse, Mān. together with Kāth. and Vār. reads *dhvāntā* as against *dhvāntam* of other texts; in the same pāda, Mān. 's *vātā agnim* stands alone against *vātā agram* of others (Kāth. and Vār.), see VV II, § 864 In pāda c Kāth. is alone in reading *patatrīni* against *patatrī* of other texts.

⁴⁾ See also Renou, Gr. Sanscr., p. 468, who connects both *pālay-* and *pāray-* with *pā-*, see Wackernagel, Festschr. Jacobi, p. 10

^{4a)} MS III 16. 3 186. 7 —8

6. With the verse Well-adorned with Kimsuka-flowers, of Śalmali-wood, of various forms, gold-coloured, running well, having good wheels, o Sūryā, mount this car, the world of Amṛta; make the bridal procession agreeable for your husband, he makes (the bride) mount (the chariot)

See KGS XXVI 4, VGS XV 2 where the same verse⁵⁾ is used with the same precept, MGS reads *arohavati* against *ārop-* of KGS and VGS, see Renou, Gr Sanscr, p 468, who refers to Oldenberg, I F 31, p 135. For the subject of the sū, see Gdh on VGS I c · *adhvarvu* or *yajamāna* and Asṭ. *adhvarvuh prayojakatvāt kecid yajamānakartykam icchanti*

- 7 With the verse May the deities follow me, may Brahman (and) manly vigour follow me, may power, may strength and glory follow me, he makes the chariot after having made it go (forward) in eastern direction, turn round from left to right

See for the verse VGS XV 4, where it is followed by the precept *prāncam prayāpya pradaksinam ūvṛtya* (*vathārthalakṣaṇyam iṣṭam caityam*⁶⁾ *vopasthātu*)

- 8 With the verse May the deities come to me, may Brahman (and) manly vigour come to me, may power, may strength and glory come to me, he addresses him when he is going to his house (?)

The verse is the same as the one in sū 7, with an *uha* *prati* in stead of *anu*, cf VGS XV 3 and 4 *upa* and *anu*. The word *yathāstam* is strange, it means litt 'each to his own house', the subject of the sū is not indicated. Cf VGS XV 3· *prayāsyān japati*

- 9 When he passes an inauspicious (place) he murmurs the verse May (the deities) follow me, etc

See for the verse sū 7 above

10. Near a village he murmurs Glory be to Rudra who resides in villages, and the verse These thoughts we offer to Rudra the strong, men-governing one, who has braided hair, that there may be welfare for our two-

⁵⁾ See RV X 85 20, AV XIV 1 61

⁶⁾ See for this word also MGS I 3 4

footed ones and that all that has grown up in this village, may be free from suffering.⁷⁾

No parallel.

11. By an isolated tree* he murmurs· Glory (be) to Rudra who resides in isolated trees, and the verse: The Rudras who are in the trees, grass-green⁸⁾, with dark-blue necks, ruddy, we unstring their bows at a distance of a thousand yojanas ⁹⁾

Identical with VGS XV 5 and cf. KauśS 77. 9.

12. Near a cemetery he murmurs· Glory (be) to Rudra who resides in cemeteries, and the verse: The Rudras who are the overlords over the creatures, without top-knot, with braided hair, we unstring their bows, etc.¹⁰⁾

Identical with VGS XV 7 and cf. KauśS 77 12

13. At a crossway he murmurs· Glory (be) to Rudra who resides at crossways, and the verse The Rudras who are the road-guards (of the roads)¹¹⁾, bearing food, warriors (²⁾¹²⁾, we unstring, etc ¹³⁾

Identical with VGS XV 6.

14. At a ford he murmurs· Glory (be) to Rudra who resides at fords, and the verse. The Rudras who arrive at fords, having arrows (spears²⁾) and quivers, we unstring, etc. ¹⁴⁾

⁷⁾ MS II 9 9 : 127 9—10

⁸⁾ The word *śaspiñjara* according to Wackernagel, Aī Gr I, p 279, is related to *śaspa* (with haplology), TS has *śaspiñjara*, a variant which may be due to the influence of *sasya*, see Wackernagel, I c

⁹⁾ MS II 9 9 128 15—16

¹⁰⁾ MS II. 9 9 · 128 17—18

¹¹⁾ For the stylistic figure *pathām pathuraksayah*, see J Gonda, Stilistische studie over Atharvaveda I—VII, Wageningen, Veenman, 1938, p 69 sq; the word *pathām* is superfluous for a translation See gr ποδίνιπτα ποδῶν Hom τ 343, βοῶν ἐπιβουκόλος ἀνής Hom. γ 422, and Stolz-Schnulz, Lat. Gramm.⁵, p 827; see p⁵ 98, footn 17

¹²⁾ For varr see VV II, § 241, p 125.

¹³⁾ MS II 9 9 . 129. 1—2· KGS XXVI. 7.

¹⁴⁾ For varr. see VV II, § 48, p. 30; for the verse MS II 9. 9 : 129. 3—4, KGS XXVI. 12

Identical with VGS XV. 9 (where only *ye t.*) and cf. Kauś 77. 8.
For the sūtras 10—14 see Hillebrandt, Rit. Lit., p. 67 and Winternitz,
Hochz. Rit., p. 69.
Kāth. GS XXVI 7—10 has a somewhat different series of precepts.¹⁵⁾

15. Where he reaches water which is to be crossed, he pours out into the water handfuls of water with the words: To the ocean, to the child of Veṇu, the lord of the waters, glory; glory to the lord of all the waters, may this oblation always be pleasant, to Viśvakarman (?), *svaḥ*, *svāhā*; with the words I sacrifice *Amṛta* in (my) mouth, and *Amṛta* and long life in (my) breath; may they (?) both cross death together with Brahman, with force (?) *Aditi*, *Isti* and *Mukti* (?), wishing to deliver(?), drive away all fear, having cleansed (his) mouth thrice, he sips (water).

See for this sū VGS XV 10 sqq *vatra . . āśidati samudrāya vavunāya* (ŚGS IV 14 2 reads *vavave*, as Mān has, Oldenberg, SBE XXIX, p 127 translates 'child of the reed') *sindhūnām pataye namah nadīnām sarvāsām piṭhe* (Mān reads *patave*, with a v l *pitre* as ŚGS ibid 3 has) *juhutā* (a very improbable commendation of Raghu Vira's) *viśvakarmane viśvāhādābhyaṃ havṛth* (Knauer's *viśvakarmanām* is unintelligible, cf. ŚGS I c *viśvakarmane dattam havir jusatām* and MS II 10 6 139 10—11)¹⁶⁾ *ity apsūdakāñjalīr juhuvāt* (10) *vāvatām saḥāyānam svastim icchet tāvata udakāñjalīr juhuyāt amṛtam āśye juhomi āyuh prāṇe pratidadhāmi amṛtam* (Mān omits *pratidadhāmi* and reads *apy* between *prāṇe* and *amṛtam*) *brahmanā saha mṛtyum turema* (Mān *tarātā*?) *prāsahāditi stiraśvaditir eva mṛtyundhavam* (Mān reads *prasahāditi ristir* (perhaps *prasaha uditir istir*) *muktir iti* etc.). The many corruptions in both Mān and Vār make it impossible to restore the original text

16. When he crosses (the river) in a boat, he should murmur the verse: Well-protecting earth, sky unrivalled, *Aditi*, giving good protection and good guidance, the divine ship with good oars, the guiltless (one) which does not leak, let us board (it) for prosperity¹⁷⁾

¹⁵⁾ It runs: *ve pathinām* (KS XVII 16 259 21—22) *iti catuspathesu japatīme catvāra* (KS XIII 15 197 22—24), *ve smasānesv* (verse *sakalapāthena*) *iti śmaśānesu*, *ye vaneśv* (KS XVII 16 259 15—16) *iti mahāvanam mahāvṛksam drstvā*; *tha radir iti krūram drstvā*, *namo astu sarpebhya* (KS XVI. 15 : 238. 12—13) *iti sarpān*, *ve tirthām* (KS XVII 16 : 260 1—2) *iti tīrthe tā mandaśna* (verse *sakalapāthena*) *iti ca*

¹⁶⁾ MS reads: *samudrasya vo vayunasva patman juhomi viśvakarmane viśvāhādābhyaṃ havir*

¹⁷⁾ MS IV. 10. 1 : 144 8—9.

See for the crossing of a river ĀpGS 6 1—2 (Winternitz, Hochz. Rit., p. 68 sq) and KGS XXVII. 1.

17. If the axle of the chariot or the yoke- or axle-pins or another part of the chariot is damaged, then, after having put (fuel-sticks) on the fire and having made oblations with the Jaya-formulae etc.¹⁸⁾, he should murmur: This woman wears auspicious ornaments¹⁹⁾; together with the bride (he should murmur): Come up (to her) and behold the bride.¹⁹⁾

See e. g. GGS II 4 3, ŚGS I. 15 9, KGS XXVII. 2 (*ya ṛta itī rathāṅge 'va-śirne*), VGS XV 13 *yady aksā śamyānir* (read, as in Mān -ānī, a dvandva-comp. of *samyā* and *ānī*) *vā riṣyeta tatrayāgnim* (as in Mān., this is the fire which they take with them on this journey, see Hillebrandt, Rit Lit., p 67) *upasamādhāyāgnevena śthālipākenestvā jayaprabhṛtibhiś cājvasva puruṣtāt svistakṛtāḥ*.

18. At the parting of old (?) ways the two of them take different roads, with the words: With kind speed Vaiśvānara, by refreshment (?), before him (?) — along which road the teacher always goes, along that road together(?)

Knauer (note in the app. crit.) says about the text of this sū „der Spruch verdorben, scheint aus metrischen Bruchstücken zusammengesetzt zu sein". It is indeed impossible to find a way out of these corruptions. It seems fairly certain that the words *vyutkrama* (-me?) *panthām* (Sastry's text has *pathām*) *jaritām* (*jaratām*?) this has already been suggested by Kn.) do not belong to the metrical part of this sū. In stead of *idayāsvāgrataḥ* Sastry reads *ity asvāgrataḥ* ²⁰⁾

I cannot say anything more about this sū than that it seems to contain a precept in the case of the bridal procession arriving at a cross-roads. See however under sū 13 above

19. Together with the cows, (i. e.) after sunset, they enter the village (of the bridegroom's house), or when the Brahmin (who accompanies the bridal procession) orders (them to do so).

I. 14 Gṛhapraveśa The entering of the house

1. At twilight of the following day he should cause (her?) to reach the house

The subj. of the sū may be the bridegroom and the obj. the bride, or the priest and the bride and the bridegroom resp

¹⁸⁾ See I 11. 14.

¹⁹⁾ See I. 12. 1.

²⁰⁾ This reading seems to be as corrupt as Knauer's

Cf. KGS XXVII. 3 *aparāhne 'dhivṛkṣasūrye gṛhān upayāya . . . gṛhān pratidṛśya japati* and VGS XV. 14 *aparasyāhnaḥ saṃdhikāle*.¹⁾

2. With the verse: I rest on Brahman, on power, I rest on horses, on cows²⁾, he descends from the chariot.

This is the literal translation; our comm. however explains: *anena* (sc. *mantrēna*) *avarohayed iti rathād yajamānah*

3. Auspicious objects are shown.

Our comm. gives the following explanation: *dadhicandanādāni maṅgalasūktavākyāni*

4. He³⁾ strews an uninterrupted layer of Ulapa-grass from the cowshed (?), beginning at the chariot, as far as the house

In Knauer's ed the words *rathād adhy opāsanāt* are the opening words of the following sū. We have taken them with this sū⁴⁾, see VGS XV. 15 *rathād (?) aupāsanāt santatām ulaparāṇīm*⁵⁾ *stṛṇāti* and KGS XXVIII. 1 *ulaparāṇīm* (only Mān has *-rāṇīm*) *stṛṇāty a śayanīyāt* The opening word of this sū *gosthāt* is difficult to interpret⁶⁾ Perhaps we should take it with the preceding sū: *pṛāthur bhavanti gosthāt*

5. With the verse To whichever house the traveller returns from a journey, in whichever house is much comfort, that (house) we invoke; may it see us as we approach, he⁷⁾ walks over this (layer) towards (the house)

¹⁾ Mān reads *aparasminn ahnaḥ saṃdhau*, this is strange; Vār's reading is much simpler

²⁾ MS III 11 18 · 152 12, cf. ŚGS IV 18 7

³⁾ I.e. the priest

⁴⁾ Knauer remarked (in a note a 1): „*rathād* etc kann man auch formell wie inhaltlich zum vorhergehenden sū ziehen“, likewise Caland, GGA 1898, p. 65

⁵⁾ This *ulaparāṇī* occurs also in the Śrauta-ritual; it is strewn in three rows between the two principal fires, to establish a connection between the Āhavanīya- and the Gārhapatya- fire, see e.g. ĀpŚS I. 15. 4

Caland, ZDMG 51 (1897) p. 133 considered this layer to have the meaning 'dass der Neuvermahlte in direkter Verbindung mit seinem Hause gebracht und unterwegs, zwischen dem Wagen und dem Hause, keinen schädlichen Einflüssen ausgesetzt wird', see Zachariae, VOG XVII, p. 151, v. Schroeder, Arische Religion, II, p. 308.

⁶⁾ Our comm. explains: *gosthāt goṣṭham gṛhād bāhyam dvārādipradeśam*. Can this possibly be correct?

⁷⁾ First the bridegroom and after him the bride.

For the verse see AV VII. 60. 3 and KGS XXVII 3 which reads: *yeṣḍm madhye 'dhipravasann eti saumanasam bahu ghān upahvayāmahe te no jānantu jānatah*; there are several corruptions in Mān (e g. *teno-* in pāda c, *āgatam* in d), see VV III, § 795, p. 405.

Our comm. says: *yesv adhyety anena mantrena ulaparājītm kṛtvā*; probably he is right, because neither KGS XXVIII. 2 (*tayā praviśati*), nor VGS XV. 16 (*tayābhyupaiti*) prescribe a verse at the going to the house. This therefore is perhaps another case of wrong punctuation in Knauer's ed.⁸⁾

6. Then she enters the house, in which the fire is kindled, in which water and plants stand prepared, with the verse: I enter (this) house which is pleasant, not killing my husband, (the house which is) rich in heroes, (I who am) favourable (and) bring food, (the house which) drops ghee, in this (house) I enter, kindly disposed, (this entering of the house takes place) under (the nakṣatra) Rohinī, Mūla or under (a nakṣatra which is designated as) auspicious

See KGS XXVIII 3 *adhvāhūtāgnim sodakam* (Dev. explains *udakakumbhabhūṣitam*) *śausadham* (Dev. *vṛhivādvosadhisanātham*, Ād. *tandulādībhur ausadhībhur adhusthitam*) *āśasatham pratipadyate* (then follow the nakṣatras as in Mān), and VGS XV 17 *abhyāhūtāgnim prapadye* (', -ta') *revatyā rohinivā yad vā punyoktam*

The verse has been translated in accordance with Caland's emendations (GGA 1898, p. 61). *ghān aham samanaśah prapadye 'vīraghni vīravatah suśevā irām vahanti ghṛtam uksamānāms teṣv aham samanāh samaiśāmi*, it occurs also KGS XXVII 3⁹⁾ and VGS XV 17 and in a great number of other texts, for varr. see VV passim. Its first and second line are also to be found in our text II 11 16, 17¹⁰⁾

- 7 To the west of the fire, he causes the bride to sit down upon a red* bull-skin, of which the neck is turned eastward, on the hairy side, after having bestrewn it (i.e. the skin) with Darbha-grass, or (he causes her to) sit down on Darbha-grass (only)

The same ceremony also occurs I 11 19, q v

For parallels in Indian literature see Winternitz, Hochz. Rīt., p. 74 sq., we give several of the texts here together: ĀpGS 6 8, HGS I 22 8 sqq., GGS II. 4. 6, BGS I 5 52, BhGS I 17, KGS XXVIII 4 (*apareṇāgnim ānadauhe rohite carmany upaviśya* . . .) VGS XV 18 (*ānadauhe carmany upaviśya*)¹¹⁾, PGS I. 8. 10, JGS I 22 (*ānadauhe carmany uttaralomany upaveśayet*)

⁸⁾ If this be correct, we should have to read *saṃtatām stṛṇāti* *jānantu āgatam* iti (5) *layābhyupaiti* (6)

⁹⁾ KGS has the following varr. *vīraghni vīrapatih* (in b), *irām vahato* (in c)

¹⁰⁾ Formally they do not fit the context there

¹¹⁾ Mān. uses the verb *ā-vis-* as against *upa-vis-*, which is to be found in Kāth. and Vār

For parallels outside India, see von Schroeder, *Die Hochzeitsbrauche der Esten*, etc., Berlin 1888, p. 88 sqq; the Roman bride sat down upon the *pellicula lanata*, see Festus, s. v. and Plut. *Quaest. Rom.* 31; cf. the Greek *ἡλοῦς*.

8. Then he causes a brahmācārīn to sit down in her lap with the verse: Through Soma are the Ādityas strong, through Soma the earth is great; he, Soma, is put in the lap of these nakṣatras ¹²⁾

For this rite see Winternitz, *Hochz. rit.* p. 75 ¹³⁾ and v. Schroeder, *Hochz. br.* etc., p. 123 sqq ¹⁴⁾, we give the following Indian references: AV XIV. 2. 24 which contains a perfectly obvious allusion: *ā roha carmopa śidāgnim esa devo hanti raksāmsi sarvā ita prajāṃ janava patve asmai sujaisthyo bhavat putras ta esah*, ŚGS I 16. 8. 11, ĀpGS 6. 11, KausS 78.8 (. . . *kalyāṇa-nāmānam brāhmaṇāvanam upa-itha upavesavati*), KGS XXVIII 5 (*mānavakāyotsange* . . .) VGS XV 1^a (*brahmācārīnam jīvapitrkam jīvamātrkam utśangam upavesavati*), JGS I 22. It is strange that both in Mān. and in Vār. a brahmācārīn is placed in the bride's lap, the other texts mention a little boy*. This may be a corruption, see esp. KausS I c.

9. Then after having filled his (i. e. the boy's) hands with sesamum and rice mixed with fruits, and having caused him to stand up, he should make her look at the Pole-star, Arundhatī (the star Alcor, belonging to the Great Bear), Jīvanī and the Great Bear*

For the first part of this sū. see e. g. ĀpGS 6. 11, GGS II 4. 8, KGS XXVIII 5 (*mānavakāya phalāni pradadāti*), VGS XV 20 (*phalānām añjalim pūravet tilatandulānām vā*), JGS I 22 (*śakalātān* 'sweetmeats') ¹⁵⁾ *āvapet phalāni vā*, KausS 78. 9 (*pramadanam pramāyotthāpayati*).

For the second part, the looking at the pole-star and other stars, see ĀpGS 6. 12, HGS I 22. 10. 23. 1, BhGS I 18. BGS I 5. 54 sqq, KGS XXV. 45 *jīvanīm dhruvam svastī ātrevam darsavāṇ arundhatīm ca. etesām ekaikam paśyāṣīty āha paśvāmīti prathāha*, VGS XV 21 *acvntā dhruvā dhruvapātnī dhruvam paśvema visvata itī dhruvam jīvanīm sapṭarsin arundhatīm itī darsavitvā* . . . etc., JGS I 21 *prkṣaved dhruvam arundhatīm sapṭa ṛṣin*. The place of this ceremony in the ritual differs, a number of texts prescribe it after the *domum deductio* and connect it with the preceding rite (Mān.,

¹²⁾ See RV X 85. 2, AV XIV 1. 2.

¹³⁾ For instance: (In the Punjab) "The boy's elder brother's wife (his *bhābī*) sits down, opens her legs, and takes the boy between her legs. The girl sits similarly between the boy's thighs, and takes a little boy into her lap."

¹⁴⁾ For instance: "Bei den Kaschuben legt man noch heute, während der jungen Frau der Kopf umhüllt wird, einen männlichen Säugling auf die Knie; ebenso in Serbien, Galizien, bei den sudmacedonischen Bulgaren und an vielen Orten in Russland."

¹⁵⁾ This is Caland's translation, see also Hillebrandt, *Rit. Lit.*, p. 68.

Vār., Āp., Hir.), while other texts place it before the *domum deductio* (Kāth., Jaim.).¹⁶⁾

10. He murmurs the verse: Unshakable, steadfast, a steadfast wife (may she be); may we look steadfast in every direction; steadfast are these mountains, steadfast (may) this woman (be) in the family of her husband, while she looks at (these stars)

The first pāda of the verse only has a parallel in VGS XV. 21 (the text is quoted under sū. 9 above); in d Knauer reads *patikuleyam*, i e. *patikula(-e) iyam*, see Knauer's Einl., p. XXXIX and VV II, p. 463 (§ 989).

11. On the morning (of the next day) he cooks a mess of rice in milk for Prajāpati and offers therefrom

See VGS XV. 21: . . . *prājāpatyena sthālpākenestvā jayaprabhṛtibhis cājyasya purastāt svistakṛta ājyaśese dadhy āśreya itī dadhnaḥ pumām-trih prāśnāti* It is possible that the word *ājyaśese* in one Mān -MS gives us an indication of how similar additional prescriptions have been erroneously omitted in Mān, see the next sū (12) and GGS II 5 1—6, ĀpGS 7.1 sqq., HGS I 23 2 sq., BhGS I 17, KausS 78 14 sqq.

12. With the verse: As the wheel (follows) the foot of an ox, likewise may your mind follow me, the concord of the Cakravāka-birds, this concord has been made ours, the yajamāna (i e the bridegroom) eats thrice therefrom; the remainder the bride (eats) silently

See for this verse KGS XXIX 1¹⁷⁾ and VGS XV 22, the translation has been given after their text, which runs: *cakram ivānadhah padam mām evāmetu te manah* ¹⁸⁾

This eating together is an ever recurring part of the marriage-ceremonies, see Winternitz, Hochz rit., p. 80 ¹⁹⁾

¹⁶⁾ It may be remarked that Mān does not mention the well-known precept not to touch the threshold at the entering of the house, see Winternitz, Hochz Rit., p. 71 sq (on ĀpGS 6 9) and Rose, The Roman Questions of Plut., 1924, p. 101 sqq.

¹⁷⁾ Kāth uses the verse with the following precept: *tūṣṇīm sthālpākam śrapayitvā tasyāgnim istvā prajāpatim ca śesam prāśnataḥ* (sc. *daṃpattī*)

¹⁸⁾ Kāth continues the verse as follows: *cākravākam samvananam mama cāmuṣyāś ca bhūyāt*

¹⁹⁾ For instance: „Nachdem in Bengal der Brautigam gegessen hat, wird der Rest der Speise der Braut gegeben, 'because it is customary that she should use the same that day, with a view to cement mutual love and affection'. — Eine Hauptceremonie bei der Hochzeit der Hos ist das Zusammen-

13. In the afternoon a *Pinḍapitṛyajña* (takes place); this has already been explained.

I cannot find a parallel for the performance of this rite at this point in the ritual; for the *pinḍapitṛyajña* itself see e. g. Hillebrandt, *Rit. Lit.*, p. 114 sq, Caland, *Altind. Ahnenk.*, p. 209 sqq.

The words *sa vyākhyātah* refer to the śrauta-text, see *MŚS I. 1. 2* sqq

14. They are chaste for a year, twelve, three or one (days and) nights.

The words *trirātram ekarātram vā* only occur in one MS; nevertheless they are probably original, cf. KGS XXX 1 (*śamvatsaram . . dvādaśa rātrih sat tisra ekām vā*) and VGS XV 24 (*śamvatsaram mudā tau brahmacaryam caratah dvādaśarātram trirātram ekarātram vā*)

See for this period of chastity Hillebrandt, *Rit, lit*, p. 68 and Winternitz *Hochz. rit*, p. 86 sqq, who enumerates several Indian sources²⁰⁾ and refers to v. Schroeder, *Hochzeitsbr d. Esten*, p. 192 sqq for other parallels, further collections of material are to be found in P. Saintyves, *Les trois nuits de Tobie ou la continence durant les premiers nuits du mariage*, *Rev. Anthropologique* 44 (1934), 266 sqq and Schrader-Nehring, *Reallexikon der indog. Altertumskunde*, II, 540*

Although there is sufficient evidence for connecting this rite with other similar customs (cf. the *ius trium noctium*), the reasons which may have led to it, remain uncertain. A full investigation would exceed the limits of this translation²¹⁾

trinken des Brautpaares aus einer Schale — Bei den Sudslaven spersen die Neuvermählten zusammen kurz vor dem Beilager — . . bei den Navajos (in Nordamerika) wird die Ehe 'durch blosses Zusammenessen von Maishrei aus einem Gefasse' abgeschlossen — Bei den Mexicanern wurde das Paar auf eine Matte an den Herd des Hauses niedergesetzt, wo sie mit einander assen "

²⁰⁾ To which may now be added JGS I 22 *trirātram aksārālavanāśināu brahmācārīnāv adhah samvesīnāv asamvartamānau saha śayātām*

²¹⁾ Keith, *Religion*, p. 376 gives the following rather cautious remarks with regard to this rite: " . . the obvious connection of the rite with other similar rites over the world down to the *ius trium noctium* is a warning against any feeling of security in the interpretation of the customs, which are of immemorial antiquity and based on feelings which are perhaps to us no longer psychologically even possible. The Vedic marriage does not contain any hint that by a previous rite of any sort the danger of interference with virginity was removed, and, therefore, the first three nights may have seemed a time of too great danger to allow of immediate consummation of the marriage"

15. Then (i. e. after this period has elapsed) he should give her (the authority over) the house.

Our comm. explains *ghān visrjet* by *ghādhikāram prayacchet* No parallel.

16. Having untied the yoke-rope ²²⁾, he causes them (?) to lay down together; bride and bridegroom in turn murmur the verses ²³⁾: I saw you (while you were) observing in your mind what is born from Tapas, what has come into existence from Tapas; granting here offspring and wealth, propagate yourself through offspring, O you, who are desirous of sons (I) — I saw you (while you were) desiring in your mind, (and) praying for your own body, in the time proper for procreation(?); approach me powerfully, young woman, propagate yourself through offspring, O you, who are desirous of sons (II) ²⁴⁾ — Prajāpati(?), may you be delighted in my body, and (also) Tvaṣṭṛ and powerful Indra, together with the (other) gods, accompanied by all the gods and seasons; may we two(?) be the parents of many men (III) ²⁵⁾ — I impreg-

²²⁾ Our comm. says: (*yoktrapāsam*) *vāsaso 'nte yad baddham*, cf. I 11. 20

²³⁾ See RV X 183 (cf. J. J. Meyer, *Trilogie* etc., III, 162), Mp I 11 1 sqq, KGS XXX 3, VGS XVI 1

²⁴⁾ In b of this verse Mān. and Vār. read *ṛtviye* as against *ṛddhyai* in Kāth.; RV has *ṛtviye*, see *ṛtvi* which has the same meaning in ĀpŚS VIII 4 6. In the same pāda Mān., Mp and VGS read *tanūm*, RV (Padap. *tanū itī*) and Kāth. *tanū* Knauer (note a.1) considers *tanūm* „eine erklärlche Verkürzung von loc. *tanvam*“; this is also Renou's opinion, *Gramm. sanscr.*, p. 357. To me it seems better to follow VV II, p. 158, § 308: 'Knauer mistakenly considers the form an abbreviation of *tanvam*', the nasal is a so-called 'Hiatusstilger', see Oldenberg, *RV-Noten* ad I 3.3 4' See also Haradatta's explanation ad Mp I. c. (Introd. of Winternitz' ed p. XIX). In the same pāda Mān. reads *būdhamānam* (v.1 *vādhi-*), Mp *nāth-*, RV, Kāth. and Vār. *nādh-*, the verb *nādh-* is more frequent than *nāth-*, which occurs only in *nāthita*. *Nādh-* is considered a secondary and quasi-pracritic form by von Bradke, *ZDMG* 40, p. 678 sqq, see Wackernagel, *Alt. Gr. I*, p. 123. An investigation is necessary.

²⁵⁾ In pāda a Mān. reads *prajāpatis* against *-te* in Kāth., Vār. and Mp; in the same pāda Mān. again reads a secondary nom. *tvastā*, this time with Vār., as against *tvastar* (voc.) in Kāth. and Mp.

In b Mān. has *devath sahamāna indrah*; Vār. has *vīrath sahasāhamindrah*(?) and Kāth. *devebhih sahasā na*; the correct reading seems to be *devah sahasāna indrah*, "which is known as an attribute of Indra", see Caland's note on KGS I. c. (p. 128). In e—d Mān. has *viśvair devair ṛtubhih samvidānaḥ pumsām*

nated the plants, I impregnated all creatures; I begot offspring in the earth, I (shall beget) sons for women in future nights (IV). ²⁶⁾

There are several difficulties in this sū.:

1. Mān. 's reading (*tau*) *samnipātayet* is strange. The subject of this verb may be a third person, who accompanies the bride and the bridegroom at the so-called *talpārohana*, which according to Winternitz, Hochzeit, p. 92 'ein wesentlicher Factor für die Legalität der Ehe bildet und eine bestimmte Stelle im Hochzeitsrituell einnimmt' and which was already considered by Weber (IS V, p. 209, cf. 278 sq) an 'indogermanische Sitte'. Clear evidence for the presence of such a third person — a Brahmin — is given only by ĀpGS 8.11, where a Brahmin is allowed, but not obliged, to recite several verses ²⁷⁾

In sū. 20 below Mān. again reads *samnipātayet*, but the object *tau* is missing there. The presence of a third person in this sū. seems to be highly improbable. Here the subject may be the bridegroom himself ('he causes her to unite herself with him').

VGS XVI.1 reads *tau samnipātayatah*.

It is almost impossible to pronounce a decisive judgment upon the original reading of our sū. Either *tau* or *samnipātayet* must be corrupt. In my opinion it is preferable to accept a corruption of the verb.

2. The reading *japati* is certainly corrupt. We must read *japatah*, as KGS XXX.3 and VGS XVI.1 have it. The bride murmurs the verses I and III, the bridegroom II and IV.

bahūnām mātaraū syāva, Kāth v d yajñivath s p. b mātaraḥ syāma, Vār indrena devaur virudhah samvyauntām bahūnām pumsām pitarau syāva
We have a great number of corruptions here which do not allow of a reliable reconstitution of the original text.

²⁶⁾ In a Mān. reads with RV, Mp and Vāi. *ādadhām* as against Kāth's *ādadhāmy*.

In d Mān. as well as RV (l c. verse 3) have *aparīsu* (cf. RV I.113.11 *aparīsu* and I.32.13 *aparibhyah*) as against *avarīsu* in Kāth and Mp, *avarīsu* is explained in Kāth's Mantrabh. by *jatharābhvantaravartinīsu garbhagrahanīsu*. For *ava. apa.* (very common) see VV II, p. 107, § 201.

²⁷⁾ Winternitz l c. compared this rite to 'die Einsegnung des Ehebettes nach christlichem Ritus' (we know 'dass bei der Hochzeit Kaiser Heinrichs II. Bischöfe den Bettsegen über ihn und seine Kunigunde sprachen und dass die *benedictio thalami* noch jetzt in der Oberpfalz geschieht') and 'die Bettbescheidung vor Zeugen im altnordischen Recht', which became symbolic later on, see Calendar of State Papers, Henry VIII, vol. 1, p. 861: Last Sunday the marriage was concluded *per verba de praesenti*. The bride undressed and went to bed in the presence of many witnesses. The Marquis of Rothelin, in his doublet, with a pair of red hose, but with one leg naked, went into his bed, and touched the Princess with his naked leg. The marriage was then concluded consummated.

17. Pronouncing the words: May it bring forth, he touches her pudenda.

See KGS XXX. 5, VGS XVI. 2 and BhGS I. 20 *karad dadhac chivena tvā pañca-śākhena hastenāvidviṣāvatā sāhasrena yaśasvinābhīmṛśāmi suprajastvāyeti (abhimṛśati)* ²⁸⁾ *bhasaddeśam*.

18. Pronouncing the words: May it beget (?), she touches his penis.

See KGS XXX. 6 (*bhasad ity uparijananam*; Mān. has *upajananam*, which is probably a corruption, see VGS XVI. 3; *uparijananam* is explained by Kāth. 's comm. as follows: *pumcihnam* (Dev.), *uparinihitam śepam* (Br.), *pumprajananam* (Ād.)).

Knauer reads *jananlti*, VGS I. c. has *janat ity* which seems to be correct.

19. At the word: Great ²⁹⁾, the sperm is ejaculated. ³⁰⁾

See KGS XXX. 7 (*bṛhad iti jātām*) which is explained as follows: *bṛhad ity anena jātām vīryam prakṣipati* (Dev.), *sicyamānam retah* (Br.), *jātām retah sīncati* (Ād.); VGS XVI. 4 is identical to Mān, the corrupt *jātah* instead of *-tām* excepted ³¹⁾.

20. In this (same) manner he causes her (?) to have intercourse (with him?) after each menstrual period.

See for this sū our remarks on I 14 16 above

For a similar precept see e.g. JGS I 22.

I. 15 Simantonnayana The parting of the hair *

This ceremony has been treated by Hillebrandt, Rit. Lit., p. 43 sq, Keith, Religion, p. 367; J. Gonda gave a lecture on this rite at the eighth congress of the 'Oostersch Genootschap in Nederland' in 1936; his comments were printed in 'Verslag van het Achtste Congres, etc', Leiden, Brill, 1936, p 41 sqq, where a detailed publication on the same subject has been announced; it has not yet appeared, however.

1. Having taken, in the third, sixth or eighth month of the pregnancy, the two araṇis, having made oblations with the Jaya-formulae, etc ¹⁾,

²⁸⁾ The meaning of the verb *abhi-mṛś-* is explained in a Baudh. Gr Paddhati (Punjab Univ. MS, No 4326, p 29b) by: *asyā yonim vivṛnoti*.

²⁹⁾ See MS IV. 9 22 : 136. 8.

³⁰⁾ The words *jātām pratiṣṭhitam* literally mean: 'what has come into existence (i. e. *retas*) is established'; for *pratiṣṭhita* see e.g. ŚBr I. 9. 2. 11

³¹⁾ In KGS XXX. 8 the words *iti garbhādhānam* follow, but Br. does not give these words and MS A reads in stead of them *iti bijavapanam*. A number of Vār. - MSS call the whole passage *garbhādhāna*

See for this and the preceding sūtras ŚGS I. 19, PGS I. 11, KhGS I. 4. 12 sqq HGS I. 24 sq, GGS II. 5, ĀpGS 8. 8 sqq, JGS I 22, etc.

¹⁾ See I. 11. 14.

and having loosened all the hair of the woman, who is sitting to the west of the fire upon Darbha-grass, and having anointed it with fresh butter, he parts her hair with a porcupine's quill having three white spots and with a Śamī branch with the leaves on it, with the verse: Agni has given back the wife, etc.²⁾

For several precepts as to the time for this ceremony, see Hillebrandt, l c ; JGS I. 7 mentions the fourth, sixth or eighth month; KGS XXXI. 1 says *ṭṭṭye garbhamāse*, VGS XVI. 7 *pañcame śaṣṭhe sapṭame vā garbhamāse*. For other details as to the time, see Hillebrandt, *ibid.*; JGS l. c. has: *pūr-vapakṣe punye nakṣatre hastottarābhur vā*.

According to some Gṛhyasūtras this ceremony is only performed during the first pregnancy, see Hillebrandt, l. c. and BhGS I. 21, BGS I. 10. 1.

The texts show a great variety as regards detail ĀpGS 14. 2 mentions the giving of food to Brahmins and the uttering by them of auspicious words, see HGS II. 1. 3, BGS I. 10. 2 Some texts prescribe a bath for the woman, cf. VGS XIV. 7. A *sthālipāka* is mentioned in ŚGS I. 22 4, JGS I. 7, VGS XVI 7, BhGS I. 21, BGS I. 10. 3.

The woman sits to the west of the fire on Darbha-grass according to Mān., KGS XXXI. 2 and VGS XIV 7 Cf JGS I 7 *bhadraplṭhe* ('on a splendid seat') *erakāyāṃ vāhastottarāyām*

The woman's hair is loosened according to Mān (*pra-muc-*), KGS l c (*sam-pra-muc-*) and VGS l. c. (*vi-pra-muc-*)

For the instrument which is used for the parting of the hair, see Hillebrandt, l c ; Mān. reads here *triśvetayā śalalyā śamīśākhayā ca sapalāśayā* and in I 12 2 *triś. ś. samūlena vā darbhenā*; KGS XXXI. 3 has the same reading as Mān. here, except for *triśvetayā*³⁾ and *śamīśākhayā vā*; ŚGS I. 22 8 has *triśvetayā*⁴⁾ and VGS XVI 10 *triśvetayā*; ĀpGS 14. 3 has *irenyā*, as BGS I. 10. 7 and other texts have it; JGS I 7 reads *triśśuklayā*; KauS 79 14 has *darbhapiṇḍjūlyā*⁵⁾, see BhGS I. 21, BGS I 10 7. 6)

As terminus technicus for the parting of the hair we find *un-nī-*, *vi-nī-*, *vy-ūh-*, see Hillebrandt, l. c ; KGS l. c. *vi-ci-*, KauS l c *vi-cṛt-*

After the parting of the hair other ceremonies are performed, for which see Hillebrandt, l c ; JGS I. 7 runs. *asyā dakṣiṇaṃ keśāntaṃ sragbhir alaṃkṛtya tathottaraṃ, hiraṇyavatīnāṃ apāṃ kāmasyaṃ pūrayitvā tatraināṃ aveksayan pṛched*, etc., KGS XXXI. 4 runs: *asyāḥ pṛthak keśapakṣau samnahyati nīlaloहितena sūtrenā*; VGS XIV. 11 runs: *asyāḥ patir dvedhā keśān badhnāti nīlaloहितena sūtrenā jivornayā vā*.⁷⁾

²⁾ This verse is cited pratikena here; it is to be found sakalapāṭhena I. 11. 12.

³⁾ This is also the reading of MŚS I. 7. 2. 23.

⁴⁾ See Nār.'s explanation: *triśvetā triṣu sthāneṣu śvetā* and Aṣṭ. on Mān. (I 12. 2): *tr. sth. yā śuklā*.

⁵⁾ See Hillebrandt, l. c.

⁶⁾ Mān., Kāṭh. and Vār. do not mention the Udumbara-fruits which occur elsewhere, see Hillebrandt, l. c.

⁷⁾ Cf. MGS I. 12. 4: *jivornayopasamasyati*.

Generally this ceremony is the third of the *samskāras* and is prescribed after the *garbhādhāna* and the *pumsavana* in BGS, JGS and VGS, see Hillebrandt, I c ĀpGS, HGS, KGS, MGS and BhGS prescribe it before the *pumsavana* Mān is the only text which gives this ceremony twice, viz I. 12 as a part of the wedding-ceremonies and at this point KauS has it only once, as a part of the wedding, viz as a part of the *caturthikarma*, the ceremony of the fourth day

As for the meaning of the whole ceremony, which seems to have no ethnological parallels⁸⁾, different opinions have been advanced Winternitz, JRAS 1895, p 151 considered it a rite for obtaining male issue Henry, Magie, p 139 considered it an expedient for introducing the soul of the child into the mother along the *simanta* Neither of these interpretations seem very satisfactory

Gonda, I c p 42 was the first to notice several affinities between this parting of the hair and several parts of 'Indogermanic' marriage-rites Many of the verses used at the ceremony are evidently prayers to obtain fertility On the other hand rites connected with the bride's hair are known from other Indogermanic nations The hair of the Roman bride was cut and dressed by the so-called *pronuba* (Schrader Nehrung 581) on the day before the marriage The instrument used for this dressing was the *hasta caelibaris*⁹⁾ and the bride's chevelure (fut) protège par les six bourrelets postiches séparés de bandelettes, ou *seni crinis* que les Vestales portent pendant toute la durée de leur ministère' (Carcopino La vie quotidienne à Rome à l'apogée de l'Empire, Paris 1939 p 103)¹⁰⁾ The Greek and Anglo Saxon brides offered parts of their hair The German expression 'unter die Haube bringen' (see von Schroeder, Die Hochzeitsbräuche der Lsten, p 144 sqq) probably has something to do with this rite also

If we further take account of the fact that originally only adult girls but later on, and this rather early, also much younger girls were married¹¹⁾ (which implied a division of the marriage ceremonies into two parts — the first until the *domum deductio*, the second, performed after puberty, from the *garbhādhāna* onward) it is easy to suppose with Gonda, that the *simantonayana* ceremony, originally performed after the *domum deductio*, was delayed and prescribed, after the *garbhādhāna*, for the period of the first

⁸⁾ See Hillebrandt, LRE II, 650

⁹⁾ See Festus, s v *caelibaris* c hasta caput nubentis comitatur, quae in corpore gladiatoris stetit abieci occisique ut quomadmodum illa coniuncta fuerit cum corpore gladiatoris, sic ipsa cum viro sit, vel quia matronae Iunonis Curitis in tutela sint, quae ita appellabatur a frenda hasta, quae lingua Sabinorum curis dicitur, vel quod fortes viros genituras ominetur, vel quod nuptiali iure imperio viri subicitur nubens quia hasta summa armorum et imperii est

See also Ovid Fast II, 559 sq nec tibi, quae cupidae matura videbere matri, comat virgineas hasta recurva comas

¹⁰⁾ See for this way of dressing the hair of the Vestal virgins, Dragendorff, Rhein Mus., 1896, p 292

¹¹⁾ See I 7 8

pregnancy. Its character naturally changed on account of this and became more or less similar to that of the *garbhādhāna* and the *pumsavana*. If this theory holds good, the *Mānavagṛhya* or rather this part of its text, which have no secondary ceremonies and give only a very short description at two different places, is old on the one hand, but was modernised (or rather, followed the younger custom) on the other.¹²⁾

I. 16 Strikarma (Pumsavana) The ceremony to secure the birth of a male child (?)

For this ceremony, see Hillebrandt, *Rit Lit*, p. 41 sq.

1. Having made oblations with the *Jaya*-formulae, etc.¹⁾ in the eighth month of the pregnancy, having caused her to wash herself with (water mixed) with fruits, having wrapped her in a new garment with the chapter: The plants, etc.²⁾, having adorned her with sandal and flowers, having fastened (a garland of) fruits round her neck, he causes her to circumambulate the fire with her right side turned to it.

The usual time for the *pumsavana* is the third month of the pregnancy, see Hillebrandt, l. c., VGS XVI 5 (*tytīye garbhamāse*), JGS I. 5 (id. with the addition: *anyatra gr̥steh* 'except in the case of a woman who has a child')³⁾. KGS XXXII 2 agrees with Mān in placing this ceremony in a later month of the pregnancy: *bhūyisthagatesu garbhamāsesu*, this expression however is not quite clear, see Dev. a. l. . . . *dasā garbhamāśāḥ, tatra pañcār-dhabhāgah saṁ bhūvāmsah sapta bhūyisthūh*. See also BhGS I. 22 *tytīye māsi caturthādaḥ vā*; PGS I. 13 1 gives as condition *vadī garbham na dadhita*, "if she does not conceive"

The washing of the woman and the presenting of a new garment to her occur in other texts also, see Hillebrandt, p. 42.

The words *phalāṁ snāpayitvā* are explained in our comm. by: *phalasar-vausadhyādīsamvyuktena vārīṇā*

The fastening of a garland of fruits round the to woman's neck is to be found in other texts at the *śimantonnayana*, see e. g. ŚGS I. 22. 10, ĀpGS 14 7, etc.

2. Having worshipped the fire with the words *Protect my offspring, O strong one*⁴⁾, he should give food to wise Brahmins. Our comm. explains *gunavataḥ* by: *vidvāmsah, vṛttavantaḥ* 'endowed with good qualities'.

¹²⁾ See I. 7 4 (p. 26 sq)

¹⁾ See I. 11. 14.

²⁾ See I. 5. 5.

³⁾ The comm. on Jaim. l. c. explains: *gr̥steh prathamagarbhāyā nāryāḥ pumsavanam, anyatra caturthe māsi syāt*

⁴⁾ See MS I. 5. 14 : 82. 17.

3. He should give fruits to them as a reward.
4. Thereupon (he makes them pronounce) auspicious words (good wishes, congratulations, etc.).
5. He should honour the Brahmin who is his teacher.

KGS XXXI. 5 has the same precept after the *śmāntonnayana* has been performed; the word *guru* is explained by *śmāntonnayanasya kartā* (Dev.); probably it has a similar meaning here.

The meaning of the *pūṃsavana* is made sufficiently clear by its name and its precepts. See also JGS I. 5: *māṣau ca yavam ca puṅgavāṃ kṛtvā* ('having shaped two beans and a barley-corn into (the likeness of) the male organ of procreation')* *dadhīdrapsenainām prāśayet nyagrodhasūṅgam phalābhyām upahitaṃ śuklaraktūbhyām sūtrābhyām grathitvā kanthe dhārayet*. The ceremony is treated in other Gṛhya-texts with many more details, see Hillebrandt, I. c. Even the most characteristic action, viz. the putting of a pulverized Nyagrodha- (or other) shoot into the woman's right nostril, is omitted in Mān. and also in Kāth; cf. however VGS XVI 5 *nyagrodhāvarohasūṅgāny udapeyam* ('by grinding in water'?) *pītvā daksinaśmīn nāsikachidra āśīncet . . . etc*

The short treatment in our text of this ceremony, which is called *śrīkarma* — the word *pūṃsavana* not being mentioned — and even the fact, that precepts occur here which are prescribed in other texts for the *śmāntonnayana* (see under sū. 1 above) do not seem reasons to me to doubt the independence of this chapter.⁵⁾ Kāthaka warns us against such incorrect inferences.

The division into two distinct rites (*śmāntonnayana* and *śrīkarma-pūṃsavana*) seems to be original. Later on a confusion between the two rites, which are then closely connected, took place. See our remarks concerning the *śmāntonnayana*, p. 77 sqq.

I. 17 Jātakarma The ceremonies for the new-born child

See Hillebrandt, Rit. Lit., p. 45 sq, Keith, Religion, p. 367 sq and Speyer's monograph, Specimen literarium inaugurale de ceremonia apud Indos, quae vocatur *Jātakarma*, Leiden, Thesis, 1872.

1. If a boy has been born, he gives a choice part of his possessions¹⁾ (to his *guru*).

The subject of this sū. is naturally the father. This precept and the following are only valid in the case of the birth of a son, see e. g. the commentaries on KGS XXXIV. 1.

According to Aṣṭāv. the *vara* is given to the father's *guru*.

⁵⁾ See Knauer, ed. p. 98: auch betrachtet er (Aṣṭāvakra) cap. 16 und 17 als ein Capitel, von M1c und B1c direct als sechzehntes bezeichnet: zufällige Confusion als Folge der Citirung anderer?

2. After having kindled a fire by means of the two *araṇis*, he offers oblations in this (fire) with the *Āyusya*- formulae.
3. With the chapter: You are the life of Agni, etc.²⁾ he offers twenty-one oblations of ghee, each one with one formula, at every turn.

The sūtras 2 and 3 contain the so-called *Āyusya*-ceremony, for which see Hillebrandt, p. 45.

A corresponding chapter (KS XI. 7, see TS II. 3. 10) is used in KGS XXXIV. 5 for the same purpose. VGS does not know of oblations with these formulae.

4. Having (poured out) sour milk, honey and water in the remainder of the ghee, he makes the boy eat (from it) thrice, after having taken out (three portions) by means of a piece of gold.

This sū. contains the so-called *Prāsana*-ceremony, which takes place before the suckling by the mother (see sū. 7 below), cf. Hillebrandt, p. 45. Kāth and Vār give a somewhat different order of events KGS XXXIV. 4 sqq runs. . . . *hutvā sahiranyakāmsye sampātān avanayed* . . . (4) . . . *hiranyena mukham medhyam kṛtvā pāṇinā mukham adbhiḥ samspr̥śya prakṣāṇya stanāv anumantrayate* (5) *hiranyena sampātān samnighṛṣya madhu cety eke tanmukhe kṛtvā prapāyuyaty* . . . , VGS II. 8 runs. *kāmsye camase vāhutisampātān avanīya tasmin suvarṇam samnighṛṣya vyāhṛtibhiḥ kumāram catuḥ prāsuyet* (Mān. *prāsāpavati!*), *atyantam eke suvarṇaprāśanam udake nighṛṣya dvādasavarsatāyāḥ* Cf. ŚGS I 24. 3 and other texts.

5. With the verse: Be a stone, be an axe, be insuperable gold; you, verily, are the Veda called 'Son'; so live a hundred autumns³⁾, he points on high with his forefinger, from left to right, in all directions, with reference to the (boy's) face.

Knauer remarks in a note a 1: 'Ob *pratī mukham* oder *pratīmukham*'; cf. our comm. which runs: *prādeśenābhyuddiśati* (see for these words I. 9. 13) *mukham pañcakṛtvā 'śmā*, etc. Cf. also PGS I 16. 10 where five Brahmins are mentioned, who, while pronouncing the words: *Prāna*, *Vyāna*, *Apāna*, *Uddāna* and *Samāna* resp., point at the quarters of the horizon. The boy's father however is expressly allowed to perform this ceremony himself (ibid. 16)

²⁾ MS II. 3. 4 : 30. 18—31. 19.

³⁾ This verse occurs also: ĀGS I 15. 3 (with the precept: *amsāv abhimṛśati*), PGS I 16. 18 (*enam abhimṛśati*), Mbr I 5. 18, HGS II. 3. 2 (*jāle 'śmanī paraśum nidhāvopariśtād dhiranyam tesūttarādharesūpariśtāt kumāram dhārayati*); VGS II. 5 reads the first line of the verse as Mān. does, but continues: *angād angāt sambhavasi*, etc., cf. MGS I. 18. 6.

6. After having rolled up the centre leaf of a Palāśa-leaf he should murmur through this (leaf) into his (the boy's) ears: I give bhūḥ to you in his right ear, I give bhuvaḥ to you in his left ear, I give svaḥ to you in his right ear, I give bhūḥ, bhuvaḥ, svaḥ to you in his left ear.

This is the so-called *Medhājanana*-ceremony, for which see Hillebrandt, p. 46. There are no parallels, neither in Kāṭh., nor in Vār. The use which is made in the ritual of the Palāśa-leaf has been treated by Caland, ZDMG 53 (1899), p. 212—214. With the Mān.-text may be compared BhGS I. 24: *madhyamam palāśapalāśam samvestya* (Mān. *pra-veṣṭya*) *tenāśya dakṣiṇam karnam ājapati* . . . etc. By the words *madhyamaparna* or *-palāśa* is meant the centre leaf of the three leaves which together form a Palāśa-leaf, see Eggeling, SBE XII, p. 439, n. 2. See for the use which is made of such a centre leaf ĀpŚS VIII 17. 12. In other texts one of the outer leaves is also allowed to be used; the Mānava ritual uses only the centre leaf, see MS I. 10. 20.

7. After having washed the mother's breasts while pronouncing the formulae: Overflow with sap, and. Overflow with juice, he causes her to give them to the boy.

The same formulae also occur in VGS II 9 with the same precept, which is extended into. *dakṣiṇam* (sc. *stanam*) *pūrvam, savyam pascāt*

See for the whole ceremony, Hillebrandt, Rit. Lit., p. 46, PGS I 16. 19—21, ĀpGS 15. 5

KGS XXXIV. 5 has . . . *stanāv anumantrayate madhu vāta ṛtāvata* ⁴⁾ *iti tisṛbhiḥ pratyṅcam, ubhā uttamayā*

I. 18 Nāmakaraṇa The giving of a name*

See Hillebrandt, Rit. Lit., p. 46 sq and A. Hülka, Beiträge zur Kenntnis der indischen Namengebung, Die altindischen Personennamen, Indische Forschungen 3, Breslau, 1910. ¹⁾

1. On the tenth day (after the child's birth) he should give a name to the child, which begins with a sonant, which contains a semivowel and which has two or four syllables; three syllables and ending in *d* for girls,
2. (the name) which is to be employed (e g.) when the boy presents himself to his teacher, (should be) -- the father's name being excep-

⁴⁾ See for these verses KS 39. 3; in his Mantra-index Caland incorrectly has: KS 39. 13.

¹⁾ J. A. van Velze, Names of persons in early Sanscrit literature, Thesis, Utrecht, 1938 deals with the more recent literature on Sanscrit and Indo-European onomatology (p. 15 sq, p. 13 sq)

ted — glorious, derived from the name of the deity (who presides over the nakṣatra), (or) from the name of the nakṣatra, (with which the birth itself coincided), what is not allowed is a name fully identical to the name of a deity

As for the day on which the name is to be given, see Hillebrandt, p 46, Hilka, p 10 sqq, VGS III 1 (*evam eva daśamyām (kṛtvā) pitā mātā ca*²⁾ *putrasva nāma dadhyātām*, KGS XXXIV 1 (*putre jāte nāma dhiyate*, i e immediately after the boy has been born), and JGS I 9 (*pūrvapakṣe punye nakṣatre dvādaśyām vā*, cf HGS II 4 6, 10)

As for the conditions which the name has to satisfy see Hillebrandt, p 46, Hilka, p 10—38

The first two conditions (*ghoṣavadatī* and *antarantastha*) are common to Mān, KGS XXXIV 2, VGS III 1 and other texts e g JGS I 9³⁾

The name should have two or four syllables according to Man and Vār 1 c, see Hillebrandt, 1 c, Kathi prescribes a name of four syllables only The conditions *tryaksaram*⁴⁾ and *dantam* both belong to *kumārīnam* As for the girl's name see also VGS III 1 *akaraṇavadhanam akarāntam ayugmākṣaram nadīnakṣatracandrasurvaṇṇasadevaduttarakṣitāvarīnam*

For the meaning of the words *tenābhivadāritum* see ĀGS I 15 8 *abhivādāritum ca*⁵⁾ *saṃlīkṣeta tan matapitarau vidyatam opanavanat*, cf ManDhŚ 2 122 The same word *abhivadāritya* also occurs in GGS II 10 23 sq (at the Upanayana-ceremony) *abhi numadheyam kalpayitvā* (23) *devatāḥ rayam vā nakṣatrasrayam va* (24) *gotīḍṣrayam apy eke* (25) The conditions for this *abhivadāritya* name in general (see Hillebrandt, p 47) make it fairly obvious that sū 2 contains a series of conditions for a second name after the first, which is described in sū 1 For this question of two names see HGS II 4 12 sqq *dve namunī kuryat vijnāyate ca tasmad dvivāma brāhmaṇo 'rādhika itī*,⁶⁾ *nakṣatranama*⁷⁾ *ditivān syad anyatarad guhvaṃ syād, anyatarenainam āmantrayiran* and VGS III 2 *dvivāma tu brāhmaṇah*, KGS XXXVI 3 sq also mentions a 'second or other' name according to the opinion of several (authors)⁸⁾

²⁾ In our text it is the father who performs the *nāmakarana*

³⁾ VGS I c mentions yet other conditions *dirghabhinistānanta* 'ending in a long (vowel) or in a *visarga*' and *kṛtam na taddhritam* containing a *kṛt*-, but no *taddhita*-suffix', see Hillebrandt, 1 c and JGS I 9

⁴⁾ In general a girl's name should contain an odd number of syllables see Hillebrandt, 1 c and Hilka p 17 who enumerates several names of women, which are four and six syllabic Theory and practice harmonize only partially!

⁵⁾ Oldenberg, SBE XXIX, p 163 translates *abhivādāritya* as follows 'a name to be used at respectful salutations, such as that due to the *ācārya* at the ceremony of the initiation'

⁶⁾ Cf TS VI 3 1 3, KS XXVI 1 120 17

⁷⁾ Cf Hilka, p 33 sqq

⁸⁾ *Tad eva nāma dhiyate* (cf Dhv a 1 *atrānuvake* (KS XI 7 152 19—20)

It is however not quite certain that the sūtra 1 and 2 deal with two different names: the syntactical construction, which is strange in any case, does not seem to speak for it, and elsewhere (JGS I. 9 *anunakṣatram anudaivatam*, cf. VGS III. 1 *nakṣatradevaveṣṭandmāno vā*) the same conditions of our sū. 2 are mentioned in a context which deals only with one name.⁹⁾

3. After having washed him, he goes towards (the fire)¹⁰⁾ with the boy (in his hands).
4. Then he touches him with the words: I touch you with the brilliance of Agni, with the splendour of Sūrya, with the power of all the gods¹¹⁾ 'He should touch him after having washed his (own) hands, having anointed (his hands) with fresh butter, having warmed him (the boy) above the fire and having announced him to a Brahmin', according to Śruti.

See VGS III. 4 *navanītena pāni pralīpya somasya tvā dyumnenety enam abhimṛśet*.

I am unable to identify the Śruti-text, which probably begins with the word *praksālitapānir*; Vār. does not close the sū with the words *iti śrutih*. Cf. also KGS XXXVI 10 *tuṣya lālātam abhimṛśya* . . . etc.

5. He (i.e. the father) gives a choice part of his possessions¹²⁾ to the kartṛ (of the ceremony).

Our comm. explains the word *kartre* by: *jātakarmādīkartre gurave it'*

6. He murmurs the verse: From every limb you are produced, out of the heart you are born; you are indeed the Self called Son; so live a hundred autumns, on the forehead of his son, when he has returned from a journey.

ĀGS I 15. 9 has the same verse¹³⁾ with the same precept: *pravāsād etya śirah pariṅghya japaty angād . . . mūrdhani trir avagrāya*.

asāv ity asya sthāne tad eva nāma dhīyate yat tu jātakarmaṇi kṛtam nānyat; *anyad ity eke*.

For some useful remarks on the meaning of this giving of two names see Hilka, p. 7 sq.

⁹⁾ For modern Indian customs concerning the *nāmakarana* see Hilka, p. 38 sqq.

¹⁰⁾ The verb *abhyupaiti* is explained in our comm. by: *agnim abhy āstno bhavati*.

¹¹⁾ See MS II. 6 11 : 70 9 sq.

¹²⁾ For the word *vara* see I. 11 27

¹³⁾ See I. 17. 5 and VGS II. 5, HGS II. 3. 2; KGS XXXVI. 11 uses this verse with the precept: *mūrdhani niḥgrāpya svastyayanam vācuvanti*, see *ibid.* 12: *evam ata ūrdhvaṃ viproṣya*.

7. He (the father) should eat neither honey nor flesh until the Paśu-bandhu.

KGS XXXVI. 13 only has: *māmsam tu nāśnītaḥ*; Dev. says that this precept is valid for a year. Cf. VGS III. 7 *saṃvatsaram mātpitarau na māmsam aśnīyātām*. Mān.'s text is to be similarly explained, see under sū. 8 below.

8. After (the elapse of) a year he should sacrifice a goat and a sheep to Agni and Dhanvantari

See KGS XXXVI 14 *saṃāpte saṃvatsare 'jāvibhyām vāgnidhānvantari istvā sarpiśmad annam brāhmaṇān bhojayet*. The word *vā* (according to Ād. a. 1.) is *havirvikalpārtha*: *tenājāvibhyām vā sthālīpākena vā ājyena vā*. The sacrifice of an animal can thus be replaced by the offering of other oblations, see also I 9 22

1. 19 Ādityadarśana The showing of the sun¹⁾

1. Now the showing of the sun (is to be explained)
2. In the fourth month (after the birth of the child) he cooks a mess of rice and offers from this (mess)

The only parallel, as far as I know, is to be found in KGS XXXVII 1: *ṭṭīye 'rāhamāse darsanam ādityasya*; Br remarks in his comm *nuskramanānna-prāśana*²⁾ *vidhīm ācāryo nāha, srotriyās tu pāraṃparvenu pathanti. ṭṭīye māsi kartavyam siśoh sūryasya darśanam, caturthe māsi kartavyam tathā candrasya darsanam*. On KGS XXXVI 14 Dev says. *evam garbhādhānādi nāmakaraṇāntam vyākhyātam, unantaram cūdākarma sūtrakarenoktam*; the third comm of Kāth, Ād gives no comment on the kandikās XXXVII—XXXIX. It is possible that these chapters are borrowed from another text. Though these remarks may give rise to a justifiable doubt as to the originality of the chapters XXXVII—XXXIX in KGS and this chapter (I. 19) in our text, it is impossible to draw any definite conclusions concerning the relation between both texts.

3. With the verse: The bright sun has risen in the east, giving light, driving away darkness; illuminating all quarters of the sky, he, the maker of happiness, has come with splendour³⁾ (I) — The swan, seated in purity, the bright one, seated in the sky, the Hotṛ,

¹⁾ Hillebrandt does not deal with this ceremony in his Rīt. Lit. He only mentions (p. 48) the *candradarśana*, see MGS I. 19. 6.

²⁾ For this *prāśana*-ceremony see MGS I. 20

³⁾ MS IV 14. 14 : 239. 15—16.

seated at the Vēdi, the guest seated in the house, seated among the men, seated in the best (place), seated in Rta, seated in heaven, born of the waters, born of the cows, born of Rta, born of the mountain, Rta (itself)⁴⁾ (II) — Since those who are worthy of sacrifice the gods, have put him, the sun in the sky, the son of Aditi, since the wandering couple (sun and moon) have come into being, from that time on, he observed all creatures⁵⁾, he makes oblations to Sūrya

The oblations are probably made from the mess of rice mentioned in sū. 2 above.

4. With the verse: Up Jātavedas, etc.⁶⁾ having worshipped (the sun)⁷⁾ he makes it (i.e. the child) look at the sun (after having) directed its face (towards the sun) with the verse: Glory be to you, O adorable one, who have a hundred beams, who disperse darkness; destroy, O god, my misfortune, unite me to happiness⁸⁾
5. Then follows the giving of food to Brahmins

See KGS XXXVII 6: *sarpīṣmad annam brāhmanūn bhojayet*

6. The reward is a bull

In KGS XXXVIII 1—5 a *candradarśanam* 'the showing of the moon' follows, a rite which also occurs in other texts (GGS II 8 1 sqq, KhGS II. 3. 1 sqq see Hillebrandt, Rīt Lit., p. 48). It is described as follows. *evam candradarśanam* (1) *maksū dhātā bhūyo jāta itī dvābhyām*⁹⁾ *ājyena caturgṛhitenājya-bhāgānte juhōti* (2) . . . *itī dvābhyām sthālipākasya* (3) . . . *ity upasthānam*.

VGS III 8—11 mentions two other ceremonies between the *nāmakarana* and the *annaprāsana*, called *danlodgamana* and *putrābhumantrana*, which do not occur in any other text

⁴⁾ MS II. 6. 12 · 71. 14—15, RV IV. 40. 5, TS I. 8 16 2

⁵⁾ MS IV. 14. 14 : 239. 17—18, RV X 88 11

⁶⁾ See I. 2. 4; here only one verse is used

⁷⁾ See our. comm.: *mantraliṅgād ādityam upatiṣṭheda nāgnim*.

⁸⁾ This verse occurs also II. 14. 31; there is no other parallel.

⁹⁾ See for these verses Caland, Versl. en Med. Kon. Ac. v. W., Amsterdam Afd. Letterk., Reeks V, Deel 4, p. 489.

I. 20 Annaprāśana The (first)feeding (of the child) with (solid) food

See for this ceremony Hillebrandt, Rit. Lit., p. 48 sq.

1. Now the feeding with food (is to be explained).
2. Having cooked a mess of rice in milk in the fifth or sixth month (after the birth of the child), having washed and adorned (the boy) and having dressed (him) in a new garment and having made an oblation with the verse: Lord of food, give us food which is painless and strengthening, make (me) grow, the giver, bestow vigour on us, on (our) two-and four-footed ones¹⁾, he causes him (the boy) to eat (from the mess) in a golden (plate), while pronouncing the verse: The sap from food, from parisrut* he drank through Brahman(?) (as) power, (which is) the true force by Rta, the pure drink from (Soma-) juice, this power of Indra, this juice, (which is) immortal and sweet²⁾

According to the unanimous testimony of the texts (see Hillebrandt, l. c.), included BhGS I 27³⁾, KGS XXXIX 1⁴⁾ the time for this ceremony is the sixth month, VGS III 12 does not mention any month at all⁵⁾. For a detailed description of the composition of the food, see ĀGS I. 16. 2, ŚGS I 27 2 sqq, PGS I 19 5 sqq etc

The word *hiranyena* has been translated in accordance with our comm., who explains. *hiranmayena kalāpena* and *hiranmayyām pātryām*

3. He should show (the boy) weapons decorated with jewels and gold (?).
Translation uncertain what do the words *ratnasuvarnopaskarāṇy āyudhāni** mean? Perhaps: gold and jewelled instruments (and?) implements(?).
4. He should embrace (i e take in his hands?) all things he wishes for?).

Again a sūtra which is not clear

5. Then the giving of food to Brahmins (takes place).

¹⁾ MS II 10 1 · 132 5—6

²⁾ MS III. 11 6 : 149 1—2.

³⁾ It runs. *athainam saste māsy annam prāśayati tasya sa eva prāśana-kalpo yo medhājanana etāvan nānā bhūr ity agre prāśayati bhuva iti dvitīyam suvar iti tṛtīyam.*

⁴⁾ It runs: *ṣaṣthe māse annaprāśanam danteṣu vā jāteṣu*, etc.

⁵⁾ It runs: *agnidhanvantarī putravatī chāgamesābhyām iṣṭvā dirghāṇām vyāhṛtibhiḥ kumāraṃ catuḥ prāśayet*, etc ; probably the words *putrasya jātadante* (III. 9) are still valid for the *annaprāśana*.

6. The reward is a garment.

The sūtras 3—6 do not occur in all MSS; our comm. does not mention them. Perhaps they do not belong to this ceremony at all.

I. 21 Cūdākarma The tonsure of the child's head

See for this ceremony Hillebrandt, Rit. Lit., p. 49 sq, Keith, Religion, p. 369

1. In the second half of the third year (after the birth of the child) he should shape (the hair of the boy) in the form of a cūdā; (this cūdākarma takes place) during the northern course of the sun, in the bright half of the month, under an auspicious nakṣatra, except ¹⁾ on the ninth tithi (of the lunar half-month).

According to the majority of the Gṛhya texts (see Hillebrandt, l c) the time for performing this ceremony is the third year after the child's birth, cf. e. g. JGS I. 11 *trītiye samvatsare jatāḥ kurvīta*, with the addition. *garbha-trītiya ity eke* 'in the third year reckoned from the beginning of pregnancy, according to some authors', and VGS IV 1 *trītivavarsasya jatāḥ kurvantī yathā vā kulakalpāḥ* (see Hillebrandt, l c), BhGS I. 28 has *athāsya samvatsarikasya caudam kurvantī*, in accordance with other texts (PGS II 1 1, ŚGS I. 28 1, VkhS III 23)

In stead of Mān's *bhūvisthe gate* KGS XL 1 reads: *bhūvisthagate*, both expressions mean, 'after the greater part (of the third year) has elapsed', cf. Dev. a l. *yas trītiyo varṣas tasva bhūvisthabhāge* (specified by *māsāstake* in Br. and by *astamamāsi* in Ād.) *gate*

For the other indications contained in this sū. as to the time, see e. g. HGS II 6 2. KGS XL 9 *śuddhapaksasya punyāḥ parvaṇī vā*, JGS I 11 *udagayane pūrva-pakṣe punye nakṣatre*

As to the form in which the boy's hair is to be cut, see Hillebrandt, p. 50 and the following precepts: KGS XL 2 sqq. *duḥśinataḥ kapujā* (1 c) *cūdā* *vasisthānām* (2) *ubhayato trīkaśvapānām* (3) *mundā bhṛgavaḥ* (4) *pañcacūdā angīrasaḥ* (5) *vājim* (?), the commentaries explain: *keśapankti* eke (6) *maṅgalārtham śikhīṇo nve* (viz. Agastya, Visvāmitra) (7) *yathākuladharmam vā* (8); BhGS I 28 (*caudam kurvantī*) *yatharsi yathopajñam vā* (see Salomons' Introd., p. XX); VGS IV 18—19

2. After having made oblations with the Jaya-formulae etc. ²⁾, he addresses hot water with the verse: With hot water, O Vāyu,

¹⁾ The expression *anyatra navamyām* also occurs II. 1. 2; *anyatra* means 'excepted', cf. Renou, Gramm. sanscr., p. 172 (§ 132c).

²⁾ See I. 11. 14.

(come hither), with long life for the yajamāna; may Savitṛ (and) Varuṇa give (this) to the pious yajamāna.³⁾

Cp. KGS XL. 9: *jayaprabhṛtibhir hutvā uṣṇā apo 'bhiman-trayate*. See for the water which is used at this ceremony, Hillebrandt, l. c. and for other preparatory actions, ibid. and JGS I. 11 *dakṣinato 'gneś catvāri pūrnāpātrāni nidadhyād vrīhiyavānām abhito madhye tilamāsānām*; VGS IV. 2 *agnim upasamādhāya . . . dakṣinato 'gner brāhmanam upaveśyot-tarata udapātraṃ śamīśamakavat*; BhGS I. 28 *aparenāgnim gomayapindam sarvabījānīty upanīyamya sarvabījānām agram gomayapinde nyupya śi-tosṇā apah samāniya*.

3. With the verse: May Aditi shave (your) hair, may the water moisten (you) for prosperity, may Prajāpati hold (you) again and again for prosperity⁴⁾, he moistens (the boy's) hair.

Mān. reads *abhyundatī* as against *abhyundet* in KGS XL 10 and *abhyundyāt* in VGS IV. 8

4. With the words: Herb, protect him⁵⁾, he puts one blade of Darbhagrass in the right side of his hair

ĀGS I. 17 8 mentions three blades of grass, JGS I 11 three or one, KGS XL 11, VGS IV 9 (*darbham ūrdhvāgram*), Mān. and HGS II 6. 7 only one. KGS XL 11 reads *dakṣine* as against *dakṣinasmin* in Vār (IV. 8) and Mān. See also Hillebrandt, p. 49

5. With the words: Axe, do not harm him⁶⁾, he touches (the blade of Darbha-grass and the hair) with a razor

KGS XL 11 and VGS IV 11 both use the expression *ksurena abhi-mi-dhā-?*). See ĀGS I. 17. 9 *nispīḍya lauhena ksurena*, explained by Nār as

³⁾ The pādas a—b occur with varr (see VV I, p. 226, § 329) in KGS XL. 9, VGS IV. 8, which also has a verse *sīlena vāva udakenedhi*, JGS I 11 and other texts; Mān. 's reading *vāyur* (our comm ad I 21 13 reads *vāyo*) *udakenet* is corrupt. The pādas c—d do not occur in other texts; Caland in marg. calls them 'fabricage'

⁴⁾ Pāda a is to be found in VGS IV 8, ĀGS I 17 6, cf AV VI. 68. 2 and other texts; pāda b in VGS I c, AV I c, etc; the pādas c—d occur in JGS I. 11 (*svaptavai* in stead of *svastaye* as Mān. has) with the precept *dhārayed* (sc. *keśān sadarbhapīṇjūlikān savvahastena*)

⁵⁾ MS III 9 3 · 115. 18.

⁶⁾ MS III 9 3 · 115. 18.

⁷⁾ Dev. on KGS I. c. explains it by: *ksurenābhiniḍhāyāvāṣṭabhya sadarbhān keśān*.

follows: *tāni kuśapīñjālāni niṣplādayati, teṣu ksuram sthāpayati* and JGS I. 11 (*keśān*) *ūrdhvaṃ trīr ādarśena spṛṣṭvā*, etc.

For the razor itself see under sū. 7 below.

6. Thrice he shaves off parts of his hair with the three verses: The razor, with which Savitṛ has shaved the hair of king Soma (and) Varuṇa, may the Brahmin shave his hair therewith; may he be (blessed) with long life, may he attain old age. (I)⁸) — The razor, with which Pūṣan has shaved the head of Bṛhaspati (and) Indra for the sake of long life, therewith I shave your head for the sake of long life, of longevity, of life. (II)⁹) — The razor, with which this one goes about further and the sun sees him for a long time(?), therewith I shave your head for the sake of long life, of glory, of welfare. (III)¹⁰)

In this sū. a preliminary shaving of the boy's hair is prescribed
The subject is the boy's father or a priest, see under sū. 7 below

7. With the verse: When you shave, O shaver, his hair with this razor, (which is) dangerous(?), sharpe-edged, purify his head, do not take away his life¹¹), he hands over the razor, which is made of copper, to the barber

⁸) In pāda b of this verse KGS XL 11 and VGS IV 12 have *vidvān* as against *keśān* in Mān; in c KGS l. c. and VGS l. c. have *tena brahmāno vapatedam asya* (KGS *adya*) with other texts as against *tena brāhmaṇo vapaty* in Mān. For other varr. in this verse see the Vedic Variants

⁹) In pāda a of this verse Mān. with VGS IV 16 and other texts reads *yena pūṣā bṛhaspater*; KGS XL 11 has two verses, one beginning with *yena dhātā bṛhaspater* (see JGS I 11), the other with *yena pūṣā prajūpater*, in b KGS, VGS and JGS read *indrasya cāyuṣe 'vapat*; in c Mān. and Vār. read *tena te vapāmy āyuṣe* as against other readings elsewhere, e. g. KGS *tend-syāyuṣe vapa*, JGS *tena ta āyuṣe vapāmi*. For other varr. see the VV.

¹⁰) In pāda a of this verse Mān. reads with Vār. *caraty ayam* as against *ca rātri* in KGS and *carāty ayam* in JGS; in b Mān. reads *jyok ca paśyati sūryah* as against *jyok ca paśyati* (v. l. -ti) *sūryam* in VGS, *jyok paśyā ca sūryam* in KGS and *jyok ca paśyāti sūryam* in JGS; in d Mān. with KGS and JGS reads *suślokyāya svastaye* as against *dirghāyutvāya suślokyāya suvarcase* in VGS. For other varr. see the VV.

¹¹) In pāda a of this verse Mān. and KGS XL 12 read *vartayatā* against *marcayatā* in other texts, see VV II, § 156, *parcayatā* in VGS IV. 17 and *varcayatā* in AVPaipp.; the following word is *sutejaś* in Mān. and AV VIII. 2. 17 as against *supēśaś* in KGS XL 12, VGS IV. 17 and other texts; in

This precept is also connected with the same verse in KGS XL. 12, VGS IV. 17, JGS I. 11.

Hillebrandt, p. 49 gives details about the razor: generally it is made of copper, see e. g. ĀGS I. 17. 9, ŚGS I. 28. 14, BhGS I. 28 (*lohitāyasam kṣuram*).

8. With the verse: May splendour not follow after your hair, may Dhātṛ likewise give this (splendour) to you; Indra, Varuṇa, Bṛhaspati and Savitṛ have given splendour to you¹²), he addresses (the hair), as it falls to the ground.

KGS XL. 13 and VGS IV. 14 read *prapatato* as against *pravapato* in Mān., which is obviously incorrect.

9. After having gathered it (the hair) up, a friend joins it onto a lump of the dung of a red cow.

Cf. KGS XL. 14 (*suhṛt pariṅrāhyān upyamānān haritagomaye samavacinoti*)¹³), VGS IV. 13 (*dakṣinato mātānya vāvidhavānāduhena gomayenābhūmigaṭān keśān pariṅrāhīyāt*), ĀGS I. 17. 11, HGS II 6 12 sq, JGS I. 11 (*keśāṃ ca darbhaniṅjālīśeśāṃś cānāduhe gomaye 'bhūmispṛṣṭe nīdadhyādbrahmanasya purastāt pascād itarayoṛ varṇavoṛ*) and BhGS I 28

10. With the verse: Having shaved the hair of king Varuṇa, Bṛhaspati, Savitṛ, Viṣṇu and Agni did not find (?) a great place for it, where they could put it down, between heaven and earth, between the waters and the sun (?)¹⁴), he addresses the hair when it is carried away in north-easterly direction.

Cf. for this sūtra and this verse KGS XL 15 (*prāgudicīm (keśān) hṛīyamānān anumantrayate*); VGS IV. 21 uses this verse for another purpose, see under sū 11 below

-- --

pāda c *śundhi* stands for *śunddhi*, an imper pres (-dh- has been written in stead of -ddh-, see Wackernagel, *Alt Gr I*, § 98); KGS XL. 12 and PGS II 1 19 have *śundhi*, ĀGS I. 17 16 and Mp II 1 7 *śunddhi*, VGS IV. 17 *śundha* (a misprint?), AV I. c has *śumbhan* (*mukham*), the v l *śumbham* is a gerund according to VV I, p. 162, § 250

¹²) See for this verse KGS XL. 13, VGS IV 14 and TBr II. 7. 17. 2

¹³) The comm. explain: *haritagomayena sammisṛikṭya pīṇḍikaroti* (Dev.), *tān ādragomaye ekikṭya sthāpayati* (Br), *miśrayitvā pīṇḍam karoti* (Ād.).

¹⁴) See for this verse HGS II. 6. 12, Mp II 1. 8, KGS XL. 15, VGS IV. 21. In pāda c *mahatam* as Mān. has it is a corruption for *mahat* in Vār (HGS, Mp and KGS read *bahudhā*); in the same pāda *na vindan* as Mān. has it is a corruption for *anvavindan* in KGS and VGS (HGS *vyaicchan*). The readings *apasyuh* (MGS) and *avasyuh* (KGS) may be corruptions for *apaḥ suvah* as HGS and Mp have it (VGS has *apa svah*), see VV II, § 833.

11. 'The wife (i. e. the boy's mother?) should put (the lump of cowdung with the hair) in a place rich in trees, plants, etc.', according to Śruti.

Cf. VGS IV. 21: *uttarapūrvasyām gṛhasya mūsyām antaraḥ gehāt paladam ca nidadhyād arikte vā vapane*¹⁵), KGS XL. 16: *arikte paryāśreṣayata iti śrutih*¹⁶), ŚGS I 28. 23: *prāgudīcyām diśi bahvausadhike deśe 'pām vā samlpe keśān nikhanaṇti*, PGS II. 1. 23, KḥGS II 3. 31: *aranye keśān nikhaneyuh* (see GGS II. 9 26 sq, BhGS I. 28), HGS II. 6. 12: *goṣṭha udumbare darbha-stambe vā nikhanaṇti*, JGS I. 11: *dhānyapālvalē gosthe vā keśān nikhanaṇet*.

Our comm. explains the word *arikte* by 'dhānyādīpūrṇe', see Dev. on KGS I c.: *dūrvālatāvanaspatīprabhṛtau śītapradeśe*

I have been unable to identify the Śruti-text mentioned both in Mān. and Kāth¹⁷)

12. He gives a choice part of his possessions¹⁸) to the kartṛ (of the ceremony, i. e. the priest), to the barber (he gives) a dish filled with sesamum-seeds, round which fine threads are twisted¹⁹)

For the words *paksmagudum tilapiśīlam* see KGS XL 18 *paksmagunam tilapeśalam* and VGS IV. 23 *paksmagunam tilapīṣitam*, the comm. on KGS I c explain it by: *sūksmair ūnīgunair* (?) *vestitam tilapātram* 'dish with sesamum-seeds round which fine threads are twisted' (Dev.) and (*paksmagunam*) *aurṇagunavestitam tilapūrṇam sarāvam* (Ād.), a word *piśīla* 'dish' occurs in ŚBr, *piśīlamātra* occurs in a comm. on ĀpŚS¹⁹)

See also for the barber's reward ŚGS I 28 24 *nāpitāya dhānyapātrāni*, cf. ibid 6 *vṛhiyavānām tilamāśānām iti pātrāni pūrayitvā*

Godāna The ceremony of the shaving (of the boy's) beard

13. With the same ceremonial (is performed) in the sixteenth year the shaving of (the boy's) beard, or (this shaving is performed) when he is going to study the Agni (-cayana-part of the MS); "Agni belongs to the Godāna according to the Maitrāyaṇīyas", so Śruti says

For this Godāna-ceremony in general see Hillebrandt, Rit. Lit., p. 50
Several Gṛhya-texts deal with this ceremony, in the same way as Mān.

¹⁵) A comm. on VGS explains. *pūrṇe bhānde niksīpet*.

¹⁶) Kāth. 's reading *paryāśreṣayati* probably indicates that Mān's *patny āślesayed* is corrupt, the comm. (on KGS) unanimously giving a friend (*suhṛt*, cf. HGS II. 6 12 *yo 'sya rātrī bhavati*) as the subject of this sū.; see also under sū. 9 above

¹⁷) Our comm. gives only vague indications. *śrutigrāhanam ādarārtham* and *punah punah śrutigrāhanam kurvan samiskārānām vedamūlam smaranam iti darśayati*.

¹⁸) For *vara* see I. 11. 27.

¹⁹) Both references after Monier-Williams' Dictionary.

does, in connection with and after the example of the *cūḍākarma*, see e. g. ĀGS I. 18. 1, ŚGS I. 28. 18 sqq, GGS III. 1. 2; KGS XLIV. 1—4 and VGS IX. 1—5 on the other hand deal with it separately, after the treatment of the *cāturhauṭṭṛka* (see MGS I. 23. 1 sqq) and the *upaniṣadarhāḥ* resp. (see MGS I. 7. 1 sqq).

The words *agnim vādhyesyamānasya* are also to be found in VGS IX. 1; KGS XLIV. 1 has *agnau vā samāpte*. In all these cases the word *agni* means *agniciti* (or *agnicayana*) 'the construction of the altar', resp. those passages from the Saṃhitās (MS III. 1. 2 : 2. 13 sqq, KS XIX. 1 sqq as far as XXII. 14 : 70. 19, see footnote below) which deal with this construction.²⁰⁾ Thus Kāth. on the one hand and Mān.-Vār. on the other differ in prescribing the *godāna*-ceremony after or before the study of the *agnicayana*.

The following words in Mān. *agnir godāniko maitrāyaṇir iti śrutiḥ* are to be compared with *agnigodāno maitrāyaṇiḥ* in Vār. I c Both expressions are far from being clear. The commentaries do not offer much help.

We can only give an approximate explanation: Agni belongs to the *Godāna* according to the Maitrāyaṇīyas, (this probably means, 'as it is said in the Maitrāyaṇīya-Brāhmaṇa', which work has been lost, see BSS XXX 8, p. 401, l 11 in Caland's edition), thus according to Śruti (these words are omitted(?) in Vār.) and therefore the study of the Agnicayana is to be preceded by the *Godāna*. It is also noteworthy that 'by the followers of the Sāmaveda the ceremony of the *Godāna* . . . was connected with their system of *Vratas*, the undergoing of the *Godāna-vrata* enabled the student to study the *Pūrvārcika* of the SV'²¹⁾, see JGS I 16 sqq, GGS II 1. 28 where a series of different *vratas* is enumerated, see Hillebrandt, p 56 sq, Oldenberg, SBE XXIX, p 78 sqq on ŚGS II 12. 1.

That this statement does not only hold good for the Sāmavedins, is proved by Kāth which also admits the *godāna* in the Vrata-system²²⁾, see also Vār. (above), Mān. I. 23 deals with a number of *dikṣūḥ* 'consecrations' or *vratas*, which introduce and accompany the study of special passages of the Saṃhitā; in I 4 12 sqq we find similar precepts (see our remarks); Mān thus divides among different chapters sūtras which intrinsically belong together.²³⁾

14. He shaves off (the hair of his beard) with the verse: May Aditi shave off his beard, etc., and substituting ('hair') by 'beard', and with the verse: Purify his face, etc., and substituting ('head') by 'face'.

²⁰⁾ Cf also Ād. on KGS I c : *bahvistake hiraṇyagarbhānte pathita ity arthah*; in a footnote Caland says: '*Bahvistake* is apparently a designation of the *agnicayana* part of the Yajur Veda'

²¹⁾ Oldenberg, SBE XXX, p. 69 on GGS III 1. 1.

²²⁾ The comm on KGS XLIV 1 are not unanimous: *śoḍaśe varṣe . . . brahmacārīṇā godānasamjñam vratam kartavyam* (Dev), but Ād. says: *naitad vedavratam, keśavāpanam evāsmiṇ kālē vidhiyate*

²³⁾ See our comm on I. 21. 14: *godānam uktam dikṣāsu madhye cūḍākaranena godānam vyākhyātam iti vaktavyam syāt*.

See for the verses used in this sū the sūtras 3 and 7 above
In other texts other parts of the body are also shaved, see Hillebrandt, p. 50 and JGS I 18 *sarvāni lomanakhāni vāpayec cchikāvarjam ity aud-gāhamanik*

I. 22 Upanayana The initiation of the student

See Hillebrandt, Rīt Lit, p 50 sq, Keith, Religion, p 369 sqq

1. The initiation of the student (takes place) in the seventh or ninth year

See Hillebrandt, p 50 and KGS XLI 1 sqq (*saptame varse brāhmanasyopāvanam, navame rājanyasya, ekādāse vaiśvasya*) VGS V 1 (*garbhāstamesu¹⁾ brāhmanam upanayet sasthe saptame pañcame vā, tato garbhaikādāsesu kṣatriyam, garbhadvādasesu vaiśvam*) JGS I 12 (*saptame brāhmanam upanayita, pañcame brahmavarcasakāmam navame tv āyuskāmam, ekādase kṣatriyam, dvādase vaiśvam, nāti sdaśam upanayita²⁾ prastatavāno hy esa vṛsalibhūto bhavati*, 'for (in this case) his testicles are destroyed, he becomes equal to a *sudra*, it is said in holy tradition')

Mān's precept is very simple and makes no distinction between the three castes, see under I 22 7 and 11 below

- 2 He³⁾ murmurs the verse With him, who has come hither we have come together, may he in the first place drive away (our) pain, may we being unhurt, walk for the sake of prosperity with him who goes(?) in all directions; (may he walk) for the sake of prosperity until (he returns to) his house⁴⁾, when he meets (his future student), whose hair has been shaved off, who is washed, (whose eyes are) anointed, (whose face is) anointed, who is adorned and who is invested with the sacred thread

See Hillebrandt, I c and KGS XLI 5 (*snātoptakesc*), VGS V 6 (*paryupitinam snātam abhyakṣirasam*), JGS I 12 (*snātam alamkṛtam aklāksam kṛtanāpītakṛtyam*) For the word *yajnopavitā*, see Ād on KGS XII 8 and Caland's footnote

¹⁾ See e g ĀGS I 19 2 and elsewhere

²⁾ Cf KGS XLI 4 *ā sodaśād brāhmanasvānatikrama ā dvāvimsād rājanyasyā caturvimsād vaiśvasya* and VGS V 3 *prāk sodaśād varsād brāhmanasyā-patitā sāvitri* etc *ata ūrdhvam patitasāvitrikā bhavanti nainān ya jayeyur nādhyāpayeyur ya vivaheyur na vivāhayeyuh*

³⁾ I e the teacher

⁴⁾ This verse occurs in HGS I 5 1, Mp II 3 1, Mbr I 6 14 In pāda b HGS and Mp read *pra su mṛtyum yuyotana*, Mbr *pra sumartyam yuyotana* as against *prathamam arim yuyota nah* in Mān, in pāda d the other texts read *caratād iha* (or *ayam*) as against *caratā disah* in Mān, this is clearly a corruption, see for similar cases VV II, p 366, § 337

3. Then he gives him (i. e. the student) a garment; having made him put on this new garment with the verse: The divine women, who spun, who spread, who wove, who drew out on both sides the ends (of the garment), may these goddesses wrap you up into old age, blessed with life put on this garment ⁵⁾, having grasped him from behind ⁶⁾, having offered the two Āghāras and the two Ājyabhāgas, having poured sour milk into the remainder of the butter, he causes him to eat from this (mixture of ghee and sour milk) with the verse: I have commemorated Dadhikrāvan, the victorious, booty-winning horse; may he make our mouths sweet-smelling, may he prolong our life-times ⁶⁾

For the new garment see Hillebrandt, I c., KGS XLI 5—6, VGS V. 9, JGS I 12, where three different verses *yathāvarnam* 'according to (the student's) caste', are prescribed

For the eating see VGS V. 6 *dadhnaḥ kumāram triḥ prāśayet*, the causative form, which we also expect in our text instead of the form *prāśnāti*, the subject of the whole sū being the teacher

- 4 'Who are you by name?' (the teacher) says
5. After he has said his name, he (i. e. the teacher) pronounces his name, whilst taking his hand with the verse: By the impulse of god Savitṛ, with the arms of the two Aśvins, with Pūṣan's hands I seize your hand, N N, while his (i. e. the students) face is turned eastward and his (own) face is turned westward, while he (i. e. the teacher) is standing upright and the student is sitting, his right (hand), which is directed upwards, with his (own) right (hand), which is directed downwards, his (hand) which is not empty, with his (own hand) which is not empty ⁷⁾, while pronouncing (in turn?) the words: Savitṛ has seized your hand, N. N. — Agni is your teacher — God Savitṛ, this is your student,

⁵⁾ See I. 10 8.

⁶⁾ MS I. 5. 1 . 66. 6—7.

⁷⁾ Cf. I. 10. 14 (*pānigrahaṇa*), Dev. on KGS XLI 16 says: *vivāhoktavidhūnā*. See also JGS I 12: *tāv aṅjali kuruta uttarata ācāryas tam anyo 'dbhiḥ pūrayen nīsrāvenetarasya pūranam* "each joins his hands together, palms upwards, the teacher holding his own hands above those of the student; the hands of the teacher should be filled with water by some other person, so that by the trickling down of that water the hands of the other (i. e. the student) are filled."

protect him, may he not pass away⁸⁾ — Whose student are you? — You are the student of breath — Who initiates you (and) whom? — To 'Whom'⁹⁾ shall I consign you — To whom shall I consign you? — To this one I consign you — To Bhāga I consign you — To Aryaman I consign you — To Savitṛ I consign you — To Sarasvatī I consign you — To Indra and Agni I consign you — To the All-Gods I consign you — To all the gods I consign you, he consigns (him, i. e. the student to the deities mentioned above).

See for this sū e. g. ĀGS I 20. 4 sqq. . . . *devasya tvā savituh*, etc., *pānim . . . grhṇīyāt*, *savitā tvā*, etc. . . . *dvitīyam*, *agnir ācāryas tavāsāv iti tṛtīyam*, *ādītyam īksavet deva savitar esa te . . . mṛtety ācāryah*, KGS XLI. 15 sqq: *ko nāmāsīt ukte 'bhivādane'¹⁰⁾ prokte 'sā aham bho iti pratyāha*, *devasya tvā savituh . . . grhṇāmy asā upanaye 'sau*, *savitā te hastam agrahid*, *agnir ācāryas tava*, *kas tvā kam upanaye 'sau*, *kāya tvā paridadāmi*, *kasva brahmacāry asī (iti?)*, *prānasya brahmacāry asmīti pratyāha*, *prajāpataye tvā paridadāmi*, *devāya tvā savitre p*, *hr̥hasputaye tvā p*, *deva savitar esa te brahmacārī tam gopūyasva dīrghāyuh sa mā mṛta*, *agniputraisva te vāvuputraisva te sūryaputraisva te visṇuputraisva te brahmaputraisva te brahmacārī tam gopūyasva dīrghāyuh s m m*, *brahmacāry asī apo 'sāna karma kuru divā mā susupñih vācam vaccha*

These quotations offer sufficient evidence to make us conclude that Mān's text in the second part of this sū. is short and probably not complete. Indications as contained in Kāth (e. g. the personal endings of the verb *upa-ni-* *upanaye* in Kāth as against *upanavate* in Mān, the intercalation of the word *iti*, etc.), that a dialogue is held between the teacher and the student, are lacking in Mān, Vār. has no parallel

6. While touching the place of his (i. e. the students) heart, he murmurs: You are the knot of Brahman, may it not be freed from you¹¹⁾; (while touching) the place of his breath (he

⁸⁾ The form *vṛtat* must be an injunctive aor, ĀGS I 20. 7 and KGS XLI. 17 read *mṛta*

⁹⁾ For *kāya tvā paridadāmi* see Upanayana-brāhmana, p. 491: *ko vai prajāpatih; prajāpataya evainam tat paridadāti*

¹⁰⁾ See Hillebrandt, p. 55 and MGS I 18. 1.

¹¹⁾ Knauer reads: *sa te mā visrasat*, a number of MSS have *visramsā-*, cf. KGS XLI 13 *mā visramsā* (with the precept *granthum kṛtvā* in the girdle), JGS I. 12 *mā visrasa* which is followed by *amṛta mṛtyor antaram kuru* and the precept: *nābhudeśam ārabhya*; VGS V. 21 only has *brahmuno granthir asīti nābhudeśam* (sc. *unvārabhya jayet*).

murmurs) You are the knot of breaths, (may it not be freed from you) ¹²⁾

7. With the verse: A protector of right, a helper in mortification, a slayer of goblins, an overpowerer of foes, do you, O blessed One, surround us from all sides; may we who wear you not perish, O fortunate girdle¹³⁾, he (i.e. the student) takes (from the hands of the teacher) a broad, threefold girdle made of Muñja-grass

KGS XLI 11 connects this verse with the precept *vācayan mekhalām ābadhnīte*, the teacher being the subject, see VGS V 7, JGS I 12. According to the majority of the Gṛhya-texts the girdles are different for a *Brahman*, *Kṣatriya* and *Vaiśya*, see Hillebrandt, p. 52 and KGS XLI 12 *mauñjīm trivṛtām brāhmaṇāya prajācchati, maurvīm dhanurjyām rājanyāya, sautram vaiśyāya*, VGS V 7 *mauñjīm trigunām triḥ parivṛtām mekhalām* etc. as *Kath*, but *sānīm vaiśyaśva*, JGS I 12 also mentions three different girdles (*munjamisrām tāmalīm vaiśyaśva*), but continues *mauñjīm vā sarvesām*, cf. GGS II 10 14. See for this girdle also I 1 2.

8. With the verse: Young well-dressed, girded, he has come (to us), he becomes still more beautiful, being born (again?), the wise kavis initiate him stirring good thoughts loving the gods in their minds¹³⁾, he (i.e. the teacher) ties the girdle round him thrice, from left to right

See for parallels ŚGS II 2 1, GGS II 10 37, HGS I 4 4, etc.

9. He makes three 'male knots, (in this girdle)

The words *pumsaḥ granthūn* are not clear, see what has been said in connection with *pumāmsam granthūn* in I 11 5 ¹⁴⁾

Cf. also e.g. ŚGS II 2 2 *granthūn ekas trayo pi va, api vā pañca*, HGS I 4 5 *uttarato nābheḥ trivṛtām granthūn kṛtvā dakṣiṇato nābheḥ parikarsati*

¹²⁾ See HGS I 5 12, followed by *sa ma viśrasaḥ*, Mbr I 6 20 (GGS II 10 28 *anantarhitam nābhidesam abhimṛset*), VGS V 21 followed by *sa mā viśrasaḥ* and *hr̥dāvadesam anvarabhva jāpet*

¹³⁾ There are several variants: in a JGS I 12, Mp II 2 10 read *paraspi*, Mbr I 6 28 *parasū* (see VV II, § 198 may be a case of dissimilation from initial *p-*) as against *tarutri* in Mān. and KGS XLI 11, in c. Mān. reads with Mbr KGS and VGS V 7 *samanam* as against *samantād* in JGS, in c. Mān. reads with JGS *abhiparyehi* as against *anuparyehi* in VGS, *anuparehi* in KGS

¹⁴⁾ MS IV 131 109 13 14

¹⁴⁾ Our comm. explains *pumsa itī napumsakanivṛtyarthah napumsakasya bhavati, anve tu granthivisesanam sabdam ācaksate, vestitān granthīn vat-sapāsān vā karoti brahmacāri ādānasambandhāt*

10. When the girdle is tied round him, he murmurs the verse: This (girdle), guarding (me) from slander, purifying my ancient caste, granting strength for exhalation and inhalation, has come (to me), the propitious goddess; O blessed girdle, may we not perish (I)¹⁵; (the teacher should murmur the verse): May he (?) establish your heart in my will; may your will follow my will; may you rejoice in my word with your whole mind; let Bṛhaspati join you to me (II).¹⁶

KGS XLI. 9 uses the second verse with the precept: *nābhideśād ūrdhvam pānūnonmārṣti*, cf. JGS I 12 *dakṣiṇam amsam anvavamṛṣya* . . . *hṛdayadeśam ārabhya* (in the verse we find the reading *mayi* (Mān. has *mama*) *vrate hṛdayam te astu*), PGS II 2 16 (same precept), ĀGS I 21 7 *hṛdayadeśe 'syordhvāṅgulim pānam upadadhāti*, ŚGS II 3 5 -4 1

There are no indications at all which point to a similar use of this verse in our sū. We therefore accept Knauer's suggestion (note a 1) that the sū should be completed by the verb *japatī* (cf. the comm . . . *ity ācārya japatī pitā vā*), see for an analogous case II 1. 14 The first verse is to be murmured by the student, the second one by the teacher or the student's father.

11. After having handed over to (the student) a staff of wood of a tree fit for sacrifice and the skin of a black antelope, he makes him worship the sun while pronouncing the verses: O road-lord of the roads, may I reach the end of this best road successfully (I)¹⁷ — That eye, which is created by the gods, which rises bright in the east, may we see it a hundred autumns; may we live a hundred autumns, may we hear a hundred autumns, may we speak a hundred autumns, may we be undejected a hundred autumns and more than a hundred autumns (II)¹⁸ — The wisdom (which

¹⁵ There are many varr in this verse in b KGS XLI 11 and VGS V. 7 read with all other texts *pavitram* 'as a purifier' as against *purānam* (?) in Mān, see Caland, *Versl en Med etc.*, p. 495 (see under sū 13 below), in c Mān, KGS and VGS read *ābhujanti* as against *āharanti* (Mbr I 6 27) or *ābharanti* (Mp II 2. 9), in d Mān reads with VGS *sivā* as against *sukhā* in KGS

¹⁶ See for this verse I. 10 13, where we read (in d) *prajāpatis* as against *bṛhaspatis* here

¹⁷ For *adhvānām adhvāpate* see p. 66, footn. 11, in b we have to read *svasty asya-* in stead of *svastasya-*, see VGS V 30

¹⁸ Cf. MS IV 9. 20 . 136. 4—5; Knauer already remarked that our sū does not give this verse in accordance with MS, cf. HGS I. 7. 10.

It is noteworthy that in KGS XLI 14 (see XXIV 11, XXV. 43) this verse is cited *pratīkena* though it does not occur in our KS Was it perhaps contained in a *Mantrādhyāya*?, see Caland, *Introd.* p. VI sq

dwells) in the Apsarases, the intelligence (which dwells) in the Gandharvas, the divine and human (?) wisdom, may they both enter into me here (III).¹⁹⁾

Hillebrandt, p. 52 gives details about the kind of wood, from which the student's staff is to be made, KGS XLI 22²⁰⁾, JGS I 12²¹⁾ and VGS V. 27 prescribes three different kinds of wood for the three castes.

The same remark holds good for the skin, see Hillebrandt, p. 51 sq, KGS XLI. 13²²⁾ and JGS I 12²³⁾, VGS V 9 only mentions a *kṛṣṇājinam* (carma) The worshipping of the sun is also mentioned in KGS XLI. 14 and VGS V. 15.

- 12 After having led him round (the fire) with his right side turned to it, he makes him step onto a stone to the west of the fire, while pronouncing the verse. Come, step onto (this) stone; be firm like a stone, may all the gods make your life-time a hundred autumns²⁴⁾

This ceremony also occurs in other texts, cf. e. g. JGS I 12, HGS I. 4. 1 sqq, ĀpGS 10 9, KGS XLI 8; Vār does not mention it

See also I 10 16

- 13 After having strewn a large (layer of Darbha-grass) to the west of the fire and having sat down (upon it) with his legs folded under him (?), whilst sitting with his face turned eastward, he makes him (the student), who sits with his face turned westward, repeat the Sāvitrī-verse in Gāyatrī-metre, according to others however also (?) in Triṣṭubh-metre, according to others however also (?) in Jagatī-metre; (he makes him repeat this verse) after having said: Om!, together with the Vyāhṛtis.

¹⁹⁾ KGS XLI 18 reads pādas c—d *daivī manusye yā medhā sū mām āviśatād iha*, cf. JGS I. 12, Mp II 4 6, HGS I 8. 4, VGS V 30.

²⁰⁾ It runs *pālāśam dandam brāhmanāya prayacchaty āśvattham rājanyāya naivagrodham vaiśvāya*, VGS interchanges the last two kinds of wood.

²¹⁾ It runs *dandam prānasamītam pālāśam brāhmanasya bailvaṃ brahmanavarcasakāmasya naivagrodham rājanyasyaudumbaram vaiśyasya pālāśam vā sarvesām*

²²⁾ *Aṇeyam carma brāhmanāya prayacchatu vaiyāghraṃ rājanyāya rauravam vaiśyāya*

²³⁾ *Brāhmanasyaṇeyam uttaram rauravam rājanvasyājam vaiśyasyaṇeyam vā sarvesām*.

²⁴⁾ For this verse see KGS XLI. 8, JGS I. 12 (*imam aśmānam ārohasva*, etc.) In other texts e. g. ĀGS I 7. 7, PGS I. 7. 1, GGS II. 2. 4 it is used at the *aśmāropana* (see MGS I 10. 16) in the marriage.

This sū deals with the learning of the Sāvitrī-verse, for which see Hillebrandt, p 53 sq

The first part of it is elucidated by a passage from the Upanayana-brāhmaṇa (see Caland, Versl en Med Kon Ac v Wetensch, Afd Lett, Reeks V, Deel 4 Amsterdam, 1920, p 492) which runs as follows *mahad upastīryopasthām kṛtvā prān āsinah pratyann āsināyānvāha*

The following passages from other Gṛhya-texts may be compared KGS XLI 20 *pascād agner darbhesu prān āsinah pratyann āsināya tat savitur iti sāvitrīm trir anvaha*, VGS V 23 sqq *pascad agner darbhesūpavisati daksinatasa brahmaacāri* (23) *adhihi bho iti upavisya japati* (24) *prabhuṣya daksinam jānum* ²⁵⁾ *pāni samdhāya darbhaḥastāu om itv uktvā vyāhṛtiḥ sāvitrīm cānubruyat* (25) *tat savitur varenyam iti gayatrim brahmaṇāya ā devo yātu savitā suratna iti tristubham ksatriyāya vṛnjate mana iti jagatim vaisya* (26)

The precept for learning three Sāvitrī verses in different metres according to the three castes is also mentioned in ŚGS II 5 4—7, PGS II 3 7—9, PGS ibid 10 says however that the Sāvitrī-verse in Gayatrī is allowed for all castes It is uncertain whether our text also makes this difference between the three castes the interpretation of the words *api hy eke* being difficult The comm on Kath seem to point to a distinction between the castes ²⁶⁾ See also I 2 3

For the meaning of the use of the word *vyāhṛtibhūh* in our sū see e g ĀpGS II 11 11 sqq *vyāhṛtiḥ vyāhṛtiḥ padadisi antesu va tathardharcaṇor uttamām kṛtsnavām* ²⁷⁾ where an allusion is made to the division of the verse which is dealt with in the following sū below See also HGŚ I 6 11 BhGS I 9 ²⁸⁾

- 14 (While pronouncing the Sāvitrī verse) he should (first) divide it into three parts, then (again) into two parts (?) then he should put it together into one part, (i e he should pronounce the Sāvitrī-verse first) by verse quarters (pāda by pāda) (then) by verse halves (hemistich by hemistich) and finally the whole verse

There is an obvious parallelism between the two parts of this sū the second part contains an elucidation of the first For this second part see c g

²⁵⁾ Cf Upanayana-brāhm p 429 *tam na tisthann anubrūyān nordhvajnur āsino na vrajan*

²⁶⁾ See Caland p 175, n 2 I am in doubt as to the question if the text of our sūtra had not also a passage running somewhat like this *tristubham rājanyāya jagatim vaisyāya*

²⁷⁾ Oldenberg, SBE XXX p 273 translates (When repeating the Sāvitrī pāda by pāda he pronounces) the Vyāhṛti singly at the beginning or at the end of the padas, in the same way (the first and second Vyāhṛti (?) at the beginning or at the end) of the hemistichs the last (Vyāhṛti, when he repeats) the whole verse

²⁸⁾ It runs *tasmāi sāvitrīm paccho nvaha bhūs tat savitur varenyam bhuvo bhargo devasya dhimahi suvar dhiyo yo nah pracodayāt, atha dvitīyam dve ca vyāhṛti sāvitrīm cārddharco, 'tha tṛtīyam sarvās ca vyāhṛti sāvitrīm cānavānam*

ĀGS I. 21. 5, PGS II. 3. 5, GGS II. 10. 39, KGS XLI. 20 (*paccho 'rdharcaḥ sarvām antato*), VGS V. 26, JGS I. 12, Upanayana-brāhm. p. 492²⁹) and Hillebrandt, p. 52.

The general meaning of this sū. is thus perfectly clear. The form *avakṛtya* (Knauer's emendation, the MSS reading *avakṛtvā*) only offers difficulties. One would expect an optative between *avagrñiyāt* and *samasyet*; Böhtlingk suggested *avattām* after the v l. *avatām* in one MS. Perhaps *dvākṛtvah*, cf. *aṣṭaukṛtvah* (Knauer, Einl. p. XLII), Prntz, ZII V, 95

- 15 Because (it is said?) that he (the teacher) recites (the Sāvitrī-verse to the student) on the morning after the third (night), after the second night, after the first night, after a year, twelve days, six days or three days, therefore it is to be recited immediately, according to Śruti.

The period which has to elapse before the learning of the Sāvitrī-verse varies according to the different texts, see Hillebrandt, p. 53 sq, JGS I. 12, BhGS I 9. The reading of our sū. is not quite clear; it probably contains in a corrupt version a polemic against other texts. See also Upanayana-brāhmaṇa, p. 492 l 1 sq

16. He gives as a choice part of his possessions³⁰), a goblet and a garment to the kartṛ (of the ceremony, i e. the teacher)

See KGS XLI 25 (*kartre varam dadāti*)³¹), VGS V 39 (*gurave brahmane ca varam uttarāṅgam ca* ('an upper garment') *dadāti*) and Hillebrandt, p. 54.

17. Whosoever is desirous of wisdom, him (?) he causes to say in the shadow of a Palāśa-tree which is smeared with fresh butter: O glorious one, you are glorious, as you, O glorious one, are glorious, thus make me, O glorious one, glorious (I) — As you are the preserver of the treasure of the Vedas for the gods, may I thus become the preserver of the treasure of the Vedas for men (II)³²)

See KGS XLI 20—21 which reads: . . . *yas ca* (this is better than *yasya tu* as Mān. has it) *medhākāmāḥ svāt* (sū. 20; cf. Caland, p. 174, n. 5: "Without the least doubt these last words belong to the next sentence, but as the commentators are unanimous in connecting them with this sū. (20), I have

²⁹) It runs: *tām* (sc. *sāvitrīm*) *trīṣ eva kṛtvō 'nubhūyāt*; *trayah prānāḥ: prāno vyāno 'pānas, tān evāsmiṇ dadhāti*; *tām dvīṣ eva kṛtvō 'nubhūyād*; *dvau hi: prānaś cūpānaś ca, prānāpānā evāsmiṇ dadhāti*; *tām sakṛt samasyottamato 'nvāhaiko hi prānaḥ, prānam evāsmiṇ dadhāti*

³⁰) For *vāra* see I 11. 27.

³¹) For the subject of this sū. see Dev.: *upanetre dakṣiṇām dadāti brahmācārīṇaḥ svāmī pītā tadabhāve jyeṣṭhabhrātrādīḥ*.

³²) See for these two verses: ĀGS I. 22. 21, Mbr I. 6. 31, BhGS I. 10, Mp II. 5. 1, VGS V. 27, KGS XLI. 21.

not deviated from their view.”) *pālāśam ekasaram daṇḍam* (this last word must have been alien to the original text, see Caland, p. 177, n. 2) *navanittend-bhyajya tasya chāyāyām vācayati*, etc.; the second verse is read in Kāth. as follows: *yathā tvam suśravo devānām vedasya nidhigopo 'sy evam aham brāhmanānām brahmaṇo nidhigopo bhūyāsam*

18. 'He always recites (i. e. teaches to his student) one, two, three or all these Vedas, whom (?) he, thus knowing, initiates', according to Śruti.

See KGS XLI. 24· *adhite haitesām vedānām ekam dvau trīn sarvān vā yam evaṃ vidvān* (1) *upanayata iti śrutiḥ*; this is a quotation from the Upanayana-brāhmaṇa, p. 491. ³³⁾

19. The rules for the studentship have already been explained

Our comm refers to I 2 6. See however KGS XLI 27, where the comm refer to ibid I. 1 sqq ³⁴⁾, a passage which corresponds to MGS I 1. 1 sqq. It is this passage, which is also meant here; VGS VI 1 gives the rules for the studentship immediately after the *upanayana*.

20. Then he begs food, first from his mother and other women who are well disposed (towards him) or of as many (friendly disposed women) as there are in the neighbourhood

See Hillebrandt, p. 55 and e g ŚGS II 6 5 sq, ĀGS I 22 6—7, PGS II 5 5—7, GGS II 10 43, VGS V. 28· *cutasrah sad uatau vāvidhavā apraty-ākhyāyinyah, mātaram prathamam cke*, see also MGS I 1. 2

- 21^a. The food he has gained by begging, he offers to his teacher

This precept is common to the majority of the Gṛhya-texts, see Hillebrandt, p. 55, VGS V. 29

- 21^b. 'With his permission he should partake of it (himself)', according to Śruti.

See e g. ŚGS II. 6. 7· *anujñāto gurunā bhuñjita*, the precept is a common one.

I. 23 Dikṣās Observances

This chapter contains, as will be seen, several observances that are to be undertaken before the study of special sections of the ritual. It therefore continues and completes the *Vratāni* chapter (MGS I 1, see I. 4. 12 sqq);

³³⁾ It runs. *bhūr bhuvah svar ity āhemān evāsmat tat triml lokān annādyāya prayacchati, bhūr iti vā ayam loko, bhuvah ity antarīkṣam, svar ity asau loka; imān evāsmat tat trīn vedān annādyāya prayacchati; bhūr iti vā ṛco, bhuvah ity yajūsmat, svar iti sāmānv . . . etc*

³⁴⁾ Cf. Ād.· *mārgavāsāḥ samhatakeśa ity ārabhvāgnīndhanāntam*

Vārāha even connects these two chapters closely (chapter VI contains the *Vratāni*, chapter VII the *Vedavratāni*).

1. Now the undertaking of the Caturhotṛ-observance which lasts one year (is to be explained)

See KGS XLIII 1 sqq, VGS VII 1 sqq, KGS XLIII 3 also mentions other periods of time for this observance (*samvatsaram astau māsāś caturo māsān vā*) and gives (ibid 2) the following explanation *brahmacārikalpena vratam upaiti* See Ād 's comm *mārgavāsāh samhatakesa ityādinaṁ vratam upaiti*, cf MGS I 1 sqq

- 2 As obligatory actions (?) he should make oblations with the Caturhotṛ-formulae ¹⁾, together with oblations with the Saddhotṛ-formulae ²⁾ (he should) finally (make) oblations with the Saptahotṛ-formulae ³⁾

See VGS VII 2 *caturhotṛiṇ svakarmano* ⁴⁾ *jukhuvāt saha pañcahotṛā saddhotṛā ca saptahotṛāram antatah* In our translation we followed this text and took *antatah* (the opening word of the next sūtra in Kṇauer's ed) with this sū ⁵⁾

This rite has previously been explained in MŚS V 2 14 This seems also to be the case in Kathaka, see the comm on KGS XLIII 1 *cāturhotṛkam anyatrādhittam ita srotṛiṇāh pathanti* (Br) i *anyatroktam* (Ād) and Caland's footnote a 1

We may infer from VGS I c which also mentions oblations with the Pañcahotṛ-formulae ⁶⁾, that Caland's remark ad ĀpŚS XIV 13 1 ?) (see Keith, Introd TS transl, p CXXV) is right Es scheint, dass mit den hier genannten Caturhotṛformeln auch die andern (die Fünf-, Sechs-, Sieben-

¹⁾ See MS I 9 1 131 3 The earth (is) the Hotṛ, the sky the Adhvaryu, Tvastṛ the Agnidh, Mitra the Upavaktṛ

²⁾ See TA III 6 1 they do not occur in our MS

³⁾ See MS I 9 1 131 10—12 Mahāhavis (is) the Hotṛ, Satyahavis the Adhvaryu, Acittapājas the Agnidh, Acittamanas the Upavaktṛ, Anādhṛsyā and Apratidhṛsyā the two Abhiṅiras, Avāśya the Udgātṛ

⁴⁾ The meaning of this word is not clear, Kṇauer reads *svakarmano* (vv II -ne, nau), in MŚS V 2 14 22 the same reading (v 1 -nā) occurs

⁵⁾ See also Kṇauer, Introd, p LII where he takes *antata* with sū 2 with a reference to MŚS VII 2 3 (*caturhotṛiṇ hotṛā vīduste saha saddhotṛā saptahotṛāram antata*) Cf our comm *saptahotṛāram antata iti vacanāt*

⁶⁾ See MS I 9 1 131 7 Agni (is) the Hotṛ, the two Asvins the two Adhvaryus, Rudra the Agnidh, Bṛhaspati the Upavaktṛ

⁷⁾ The Āp-text runs *samvatsaram caturṇām eko nāśniyāt tad vratam iti vijñāyate caturhotṛiṇām anubruvānasya*, cf KGS XLIII 9 . *na caturbhih sahaśṣta, na caturṇām samakṣam bhunjīta na caturbhih saha bhuñjītaikatamo vā* and MŚS V 2 14 21

und Zehnhotṛ-formeln⁸⁾) mit einbegriffen werden, cf. MS I. 9. 6 : 138. 10 (cf. KS IX. 15 : 117. 11): *brahmavāddino vadanti yad eko yajñas caturhotātha kasmāt sarve caturhotāra ucyanta iti*. Die Formeln haben ihren Namen daher, dass in jeder 4, 5 usw. mystische Opferpriester, meistens mit dem Hotṛ als erstem, aufgezählt werden'. See also our comm. whose explanation points to the same, and Hillebrandt, Rit. Lit., p. 165 sq. In an article entitled 'Cāturhotṛka, one of the newly discovered Parisīṣṭas of the Maitrāyanīyas' by Raghu Vira (JVS II, 1, April 1935, p. 91—103), an edition and translation is given of a *Vārāhaśrauta-pariśiṣṭa* (Baroda Oriental Institute, MS 11234). This text is closely parallel to MŚS V 2 14 on which it throws some new light. See e g the passage p 95: *karmādhyanor vratāni* (MŚS ibid 21): *tribhiḥ (saha?) samvatsaram nāśnīyāt, trayānām ucchustam na bhuñjīta, tribhyo na prayacchet*

3. After he has given up this observance (in the same way as he undertook it), he (i. e. the teacher) should make him repeat two chapters from the beginning⁹⁾
4. He should make oblations in the same way, when he gives up this observance
5. Now the undertaking of the Agni-observance, which lasts twelve nights (and days is to be explained).

The comm. refers with the words *agnim vādhvesyamānasyeti prasangād āgnikī dikṣābhūdhīyate*, to MGS I 21 13, q v VGS VII 4 *athāgnivratās-vamedhikī dikṣā* (see sū 14 below) *samvatsaram dvādasarātram vā*

6. After having made eight oblations with the verses Harnessing mind first, etc¹⁰⁾, he makes six oblations with the formulae Purpose, Agni, impulse, etc¹¹⁾ and a seventh with the verse Every mortal of the god, the leader, etc¹²⁾

Cf VGS VII 5 which only prescribes the second series of six oblations.

⁸⁾ See for the Dasahotṛ-formulae MS I 9 1 131 1—3 (My) wish (is) the ladle, (my) heart the butter, (my) speech the altar, (my) thought the straw, (my) intention the fire, (my) discernment the Agnidh, (my) lord of speech the Hotṛ, (my) mind the Upavaktṛ, (my) life the offering, (my) Sāman-(chant) the Adhvaryu

⁹⁾ I am not sure which two chapters are meant: perhaps MS. I 9. 1—2; this *prapāṭhaka* is called in the colophon *cāturhotṛka*. The same difficulty occurs in the sūtras 7, 15, 23 and 25 below.

¹⁰⁾ MS II 7. 1 : 73. 8 sqq, see MGS I 6 2.

¹¹⁾ MS II 7. 7 : 82 7—9, see MGS I. 6 2.

¹²⁾ MS II. 7. 7 : 82. 10—12, see MGS I. 6. 2.

7. After he has given up this observance, he (the teacher) should make him repeat eight chapters from the beginning.¹³⁾

This sū. is identical to VGS VII. 5.

8. He should fetch water at dawn, noon and sunset, each time three jars.

Identical to VGS VII. 6, which adds (in sū. 7): *trimś ca samitpūḥn*.

9. He should lie down on the ground, which is separated (from him only) by one single garment, or on ashes, dry cowdung or sand.

See VGS VII. 8 which however omits *ekena vāsasāntarhitāyām* (sc. *bhūmau*).

10. He should not descend into water

See VGS VII 9 and MGS I 1 13

11. When (the time of the observance) is over, he should make him repeat the Vātsapra-hymn¹⁴⁾, after having offered a cake smeared with ghee

See VGS VII 10 *samvatsare samāpte* (see under sū 5 above) . . . *vāt-sapram* (as against *vātsam* in Mān) *vācayet*

12. Then he should cause Brahmins to partake of cakes smeared with ghee.

13. In the same way he should make oblations, when he gives up this observance

For the oblations see under sū 6 above

14. Now the undertaking of the Aśvamedha-observance, which lasts twelve nights (and days is to be explained)

See VGS VII 4 under sū above

15. After having put reeds on the fire as fuel and having made oblations with the ninth chapter and having made him worship (the fire) with the sixth chapter¹⁵⁾, he should make him repeat twenty-one chapters from the beginning^{16a)} when he gives up this observance

Cf. VGS VII 14 *navamenānuvākena hutvā daśamenopatistheta*

¹³⁾ Which chapters are meant? Perhaps MS III 1 2 sqq, see MGS I. 21. 13.

¹⁴⁾ RV X 45.

¹⁵⁾ See for this 'ninth' and 'sixth' chapter MS III. 12. 9 : 163 7—9 and MS III. 12. 6 : 162. 7—11 resp.; the comm gives these references.

^{16a)} Which chapters are meant? Here there seems to be greater certainty: MS III. 12. 1 sqq as far as 21!

16. He should fetch meadow-grass at dawn, noon and sun-set for the horse, with each time three bundles of fuel.

Cf. VGS VII. 15 *āśvāya ghāsam udakasthānam udakam cābhyupeyāt*.

17. He should lie on the ground, which is separated (from him only) by one single garment or on ashes, dry cowdung or sand.

As sū. 9 above.

18. After having addressed water with the four chapters: The plants, etc. (I) — Together flow these, etc. (II) — May the fathers purify me, etc. (III) — I honour Agni, etc. (IV) ¹⁶), he should perform the drenching (of the horse).

19. In the same way he should make oblations when he gives up this observance.

20. He should make him repeat the fourteen chapters beginning with the words: Grass with teeth, etc.

With these fourteen chapters (MS III. 16 1 sqq 177 7—192 10, TS V. 7. 11—24) are offered in the Āśvamedha the different parts of the sacrificed horse.

21. When he is about to study the 'secret doctrine', (he offers) a Pravargya-oblation.

See VGS VII. 17: *rahasyam adhyesvatā pravargyah*, for *rahasya* see also MGS I. 7. 1. There seems to be a close relation between *rahasya* "upanisad" and *pravargya*, see l c Keith, *Introd. TS-transl p CXXIV sq**

22. (This oblation is offered) according to the instructions given above.

The Pravargya-ritual is dealt with in MŚS IV 1 1 sqq; the Ṫṛhya text refers to the Śrauta text; see also MGS I 4 14

23. He should make him repeat twenty-five chapters from the beginning

Cf. VGS VII. 18. Which chapters are meant? From the MS IV. 9. 1 sqq (Pravargya-mantras) or from the Rahasya-text, which we cannot identify?

24. The Traividya-observance is described together with the initiation.

See KGS XLII. 1 sqq, VGS VII. 16, and Dev. ad KGS: *tiṣṣu vidyāsu vedatrayātmikāsu bhavaṃ grahaṇaṃ prayojanaṃ ca vrataṃ tat traividyaṃ*

¹⁶) See for these four chapters MGS I. 5. 5.

25. He should make him repeat three chapters from the beginning (i. e. one chapter from each of the Vedas?).
26. The observances are now described ; the observances are now described.
For the repetition of this sū. see sū. 27.
27. He loosens the girdle with the verse: Loosen up the uppermost tie, O Varuṇa, from us, down the lowest, off the midmost; then may we, O son of Aditi, be guiltless in your vrata unto Aditi.¹⁷⁾

This sū. seems to be out of place here The repetition of sū. 26 moreover seems to indicate the end of a chapter ¹⁸⁾

¹⁷⁾ See MS I. 2. 18 · 28 8—9.

¹⁸⁾ For a similar repetition of a whole sū. see I 6 4.

II. 1 Śāntikarma The damping of the fire (for averting its evil influence)

This rite which forms part of the ceremonial for the dead has been treated in detail by Caland in his 'Altindische Todten- und Bestattungsgebräuche', Verh Ak v Wetensch, Afd Letterkunde, N. R., Deel I, No 6, Amsterdam 1892, p. 113 sqq.

Caland (p XIII) characterizes it as 'eine Handlung, welche den Zweck hat die Hinterbliebenen von der Berührung mit dem Todten und dem Tode endgültig zu befreien'

Cp the following texts. KGS XLV, KausS 69 1—72 18, ĀGS IV 6, KātŚS XXI 4 20—21 5.

- 1 A person whose father is dead should consider the 'house-fire' as 'marriage(-fire)'

This sūtra is not quite clear. It may refer to the case of the kindling of a *vaivāhika* (*audvāhika*) or *aupāsana* fire without a marriage having preceded. In this case no fire was carried along at the *domum deductio*¹⁾ (see HGS I 22 2) and the house fire is therefore to be considered, in default of a marriage-fire, as the *vaivāhika* or *aupāsana* fire, cf KausS 69 1, GGS I 1 12

- 2 After the death of their father, at a different place from this (place?)²⁾, they (the sons of the dead) should rouse a fire by kindling it, on a knot-day, in the bright half of the month, under an auspicious nakṣatra, but not on the ninth (tithi of the month)

The subject of the verb *jagaraveyuh* probably are the sons, or the eldest son and the priest, of the dead man. In other texts the eldest son alone kindles the new fire, see Caland, o c, p 116, n 414, who also refers to KGS XLV 2 *paramesthimarane*³⁾ *putraṣyāguṣamādhānam*. It appears from KGS XLVI 1 (*śucir bhūtah pītṛbhvo dadvāt*, see Caland, l c, n 412) that the kindling of this fire takes place during the *āsaucha*-period. I have been unable to find any parallels for the time prescribed for the kindling of the fire, ĀGS IV 6 1 mentions a day of full-moon, cf KausS 69 2. See also sū 15—16 below

3. Being washed, (pure?), wearing new garments,

Caland, GGA 1898, p 63 proposed to read *śnātau* and *ahatavāsasau*, which are both *variae lectiones* of Kṇauer's *śnātah* and *-vāsāh* and considered *śucir* to be an interpolation, see II 6 3. Which two persons are meant, is not clear. The comm b (Kṇauer's ed p 110) says. *ahate vāsast naye ubhayor dampatyor(?) bhavatah*.

¹⁾ See MGS I 13. 17 for the fire which is taken along at the *domum deductio*

²⁾ The words *anyatra tatah* are not quite clear

³⁾ Dev. says. *paramesthi svāmī*, i e. 'the leader of the family' See Oldenberg, SBE XXX, p 14, n. 12 (GGS I c)

4. restraining their speech and having the two araṇis in their hands, they rouse (it).
5. After having ground unhusked grains of barley, before it has become day, he frequently stirs this meal, which is unsupported(?), (in milk) with a piece of sugar-cane.

For *aksatān yavān* etc., cf. KGS XLV. 5 (*māśakaṇamanthena*) and KauS 70 12, 71 6

The comm explains *avakāśe* by *upavyuṣaṣi*, see KGS XLV. 4 *ā kālām upavyusam* 'by the time it becomes day' and ĀGS IV 6 2 *purodayād*

As for *anālabham*, we find a note of Caland's, written in the margin of Knauer's Index of Words (p 160), which runs as follows: absol zu *ā-lamb-*, 'zonder aan te vatten'; Monier-Williams' Dict translates, after p.w: 'without support', an adj. with *mantham*, a translation which agrees with the Mān-comm, who says *avalambanarahita*. In my opinion this last interpretation is slightly preferable. The word seems to indicate that the meal is put on the ground without any intermediary support

6. While pronouncing the verse We invoke golden-handed Savitṛ, Vāyu, Indra, Prajāpati, the All-Gods and the Angirases: may they appease this flesh-devouring fire,⁴⁾ he pours the mixture of meal and milk into the (old) fire. See KGS XLV 5. *māśakaṇamanthenaudumbareṇa kamsenāgnim śamayet* etc.
7. While pronouncing the verse May king Soma divide the two fires by putting them asunder, may (the fire) which carries the oblations to the gods, be here and may (he?) remove the flesh-devouring fire^{4a)}, he spreads (the ashes of) the (old) fire on a straw-mat or on a skin and 'sends' (it) away.

KGS XLV 6 (*śamopya*) confirms Caland's⁵⁾ emendation of Knauer's *śamāropyu* 'das Feuer wird, nachdem es ausgelöscht ist, nicht, durch den bekannten feierlichen Akt des Samāropana in die Reibhölzer aufgenommen, sondern auf eine Matte ausgeschüttet' (Caland, l c)

For *kate kṛtāvām*⁶⁾ *vā* see KGS XLV 6 *kāsānām ūte kate (bhasma śamopya)* and KauS 71 9 *jaratkosthe ślitam bhasmābhiviharati*

The verb *prahinoti* is used in this sū in a figurative sense, 'he takes leave of, gives up', see *haranti* in the following sū

4) This verse only occurs in Mān and KGS XLV 5.

4a) This verse was translated after the emendations proposed by Caland (GGA 1898, p 66). *vibhajatūbhā agni vibhajayan* (pādas a—b; Kn. reads: *vibhajatūbhāgnivibhajayan*), *agnim nudatu* (pāda d; Kn. *agnih . . . nudasva*).

5) GGA 1898, p. 63

6) Knauer in his Index of Words s v considers the word *kṛtā* to be a 'Nebenform' of *kṛti* 'skin'. It seems better to me (Knauer noted this himself) to take *kṛtāvām* as a corruption of *kṛtāvām*

8. After having taken (this mat or skin with the ashes of) the fire, while pronouncing the verse: I send the flesh-devouring Agni far away; may it go, removing impurity, to Yama's empire. May here this other Jātavedas (i.e. fire), which is able to do so, carry the oblations to the Gods^{6a}), they remove it in south-westerly direction.

As for the verse, it occurs RV X. 16. 9, ĀGS IV. 6. 2 (a—b) and 5 (c—d), KGS XLV. 6 with the precept: *prasthāpayet* 'he should remove'.⁷)

9. They depart while taking the receptacles with them.

The same words occur also in II. 17. 3, where the comm. explains: *sthālyādīni*, cf. ĀGS IV. 6. 2 *agnim . . . sahāyatanam . . . hareyuh*.

10. (After having put this mat or skin with the ashes) on a spot which is saline by nature, and, while pronouncing the verse. On lead we allay the headache (and) on a cushion, after having wiped (it) on a black ewe; go to your homes, O bounteous Ones^{7a}) having thrown (upon it) a cushion and (a piece of) lead,
11. they cleanse themselves above (it), while pronouncing the three verses: From every rule, O king, from here, O Varuṇa, release us, if we swear: 'O waters! O kine!, O Varuṇa', from that (oath), O Varuṇa, release us (I) — Loosen from us, O Varuṇa, the highest fetter, (loosen) down the lowest, off the midmost; then may we, O Āditya, be guiltless in your vrata, unto Aditi (II) — May the waters (and) the plants be good friends to us, may they be bad friends to him, who hates us and whom we hate (III)⁸), (at a spot) far from the cow-shed(?).

We followed Caland's proposal (GGA 1898, p. 65) in closely connecting the sūtras 10 and 11.⁹) the words *adhy udhī* belong to *mārjayante* Cf KGS

^{6a}) In pāda b KGS XLV. 6 reads *yamarājño* as against *yamarājyam* in Mān

⁷) For *dakṣiṇāpratyak* cf. KGS XLV 7 *dakṣiṇāparasyām dīṣṭi* and ĀGS IV. 6. 2 *dakṣiṇā hareyuh*

^{7a}) For this verse see AV XII. 2. 20, KGS XLV 7. In a AV in stead of *malimlucāmahe* in Mān reads *mulam sādayitvā*, in c *asiknyām* as against *asitāyām* in Mān, in d *śuddhā bhavata yajñryāḥ* as against *-āstaṁ preta sudānavaḥ* in Mān In Kāṭh. the whole verse runs as follows. *śīṣe malimlucāmahe śīrṣṇā(!) copabarhane kravyāddah samayā mṛṣṭvā taṁ preta sudānavaḥ*

⁸) MS I. 2. 18 : 28. 5—11; these verses also occur II. 17. 5.

⁹) The same connection must be made between the sūtras II. 17. 4 and 5.

XLV. 7: *upadhānaṃ śīsaṃ ca tasminn adhy adhi mārjayante*, which text we followed in our translation.

For the expression *svakṛte iriṇe*¹¹), we may refer to JGS II. 5 (*śmaśānakṛtaṃ svakṛtaṃ anirinaṃ* *kṛtvā*), KauśS 39. 25, ĀpSS XVI. 15. 8 al. loc., where Caland translates: 'einen von Natur salzigen Boden'.

In pāda b of the verse of sū. 10 Knauer reads *śīromim*; Caland, o. c., n. 425 proposed the reading *śīroktim* (against the conjecture of p. w.: *śīroṛtim*) and referred to *śīrsaktim* as AV has it; Knauer, Anz. f. idg Spr. u. Altert. Kunde VII, p. 225 did not agree with this conjecture and called it 'das Kind eines grausamen Augenblickes'. Finally F. B. J. Kuiper, Acta Orientalia XVII, p. 22—24 took up the question again, he considered *śīrsakti*¹⁰) and *śīrokti* (cf. *śīrogrīvam*) to be 'Nebenformen', see Wackernagel, Ai. Gr. II, p. 56. This may be right

For the rite itself we may refer to KauS 71. 16—17, where also a purification by means of lead and black wool (!) occurs

It may be remarked further that our text does not speak of the depositing of the ashes *catuspathe* This precept occurs in other texts, cf. ĀGS IV 6 3, KGS XLV 7:

catuspathe (kṭanīhitaṃ bhasma) nīdhāyopadhānaṃ śīsaṃ ca, etc., Dev gives the following explanation *upadhānaśīsaśab-dābhyām ca yaj jīvataḥ pītuh śīro'vastambhanaṃ gundūkādūkam āsīt*

I do not know what the word *parogostham* (sū 11), which also occurs in II 17 5, exactly means The comm says *para-tād goṣṭha-ya parogostham* and *parogostham parasya dvesasya vām goṣṭham sthānam (tām mārjayante)*; we find the same word (an adj ?) in ĀpSS III 4 8 (*idhma samnahanāny nvyasyati parogosthe parogavyūtau vā*), which is translated by Caland (p. 81) as follows: 'an einer Stelle, die entfernt von dem Kuhstall ... ist', cf. TBr III 3 2 3 It may therefore be an adverbial definition of place in addition to sū 10

12. They return without looking behind them

Identical to II 17 6 Cf. ĀGS IV 6 4. *athānaveksam pratvāvraja* etc

13. By means of reeds (*Amphidonax Karka*) or a ratan-branch they efface their footsteps, while pronouncing the verse When they suppress the footsteps of death, then(?) prolonging their lifetime to be extended, they may, increasing in children and riches, become pure and cleansed, O you who are worthy of sacrifice!

¹¹) In sū 10; the same expression II 16. 1, II 17. 4.

¹⁰) The word *śīrsakti* according to Kuiper, p. 23 consists of. 1 *śīrs-*, 'schwundstufige Stammform von *śīras*', cf. *man-dhāt-*, *sat-pati-* (that this is not so certain may be seen from Benveniste, Origines, pp. 66 sq, 189) 'mit Unterdrückung des Auslautsvokals des Vorderghedes', see Wackernagel, Ai. Gr. I, 318, II, 130, and 2 *akti-*, cf. aw. *axti*, *Axtivō* (Yt 5. 82) for which see also *śīrsaktyam* AV (Paipp.) IX. 8. 1a, the name of a 'Zauberer'; see AV I 12 3.

For this sū. cf. KGS XLV. 8: *padāni lobhayante* (Mān.: *lop-*) *naḍair* (Mān.: *nalair*) *vetasaśākhayā vā*, KauS 71. 19: *kudyā padāni lopayitvā(?) nadibhyah(?)* (cf. *ibid.* 86. 22).

The verse occurs with a number of variants, for which see VV I, p. 92, p. 207, RV X. 18. 2, AV XII. 2. 30 (pādas a—b), TĀ VI 10 6, KGS XLV. 8. The Mān.-MSS all have (in a) *lopayante yad eta*; the other texts have a participle (*yopayanto* (RV, AV, TĀ), *lobhayanto* (KGS)) and Caland (GGA 1898, p. 65) therefore proposed the reading *lopayanto*, together with Jolly and von Bradke, a plausible correction from a palaeographical point of view. If we accept this, the form *eta*¹²⁾ is an injunctive. If on the other hand we want to retain *lopayante*, we are forced to read *yad etad* in stead of *yad eta*. This agrees more with *bhavantu*¹³⁾ in d. The variants *yup-* *lup-* *lubh-* are noteworthy; VV II, p. 64 gives some other instances, see MGS II 17. 1 vs Vc *saṃyopayanto duritāni viśvā* (as RV X 165, 5c has it) as against *samlobhayanto duritā padāni* in AV VI 28 1c.

The reason which impelled Knauer to read *pratiram*¹⁴⁾ (in b), the reading of one MS against *prataram* of all the other MSS and the parallel texts (TĀ *pratārām*), is not clear to me.

14. And the verse: Take hold of the draught-ox (as) a float, for which chattering Saramā trembled(?).

In my opinion this sū is very defective: 1 part of the verse has dropped out (while pāda b is quite out of place), cf. KGS XLV. 10, which continues after pāda a *sā vo nirvuksad duritāni viśvā; ārohata savitur nāvam hīranmavīm sudbhīr ūrmibhīr amṛtatvam tarema*¹⁵⁾, and 2 an indication in prose is lacking, cf. KGS *ibid.* which connects with the verse the precept. *anadvāham puraskṛtya vrajanti* and the Mān.-comm. *anena mantrena . . anadvāham ālabhante*¹⁶⁾.

It seems necessary to complete the sūtra according to these data. After they have returned, there follows in KGS XLV 11 *pratyāgatān akṣatadhūmam upasparśya gavāgninā ca pradakṣiṇam agnim triḥ pariyanti*, etc.

15. After having scratched (a mark on) the fire-place and having besprinkled it (with water), he levels the mounds which are connected with the placing of the fire on the fire-place and which 'belong to the earth', alkaline soil and sand excepted.

This sū. clearly refers to MS I. 6 3, p. 89 sqq.

For the verb *ud-han-*, see I 10 1, for the mark itself, see II 2 1.

¹²⁾ RV: *aita*, TĀ: *aima*, AV *eta* (without *yad*), KGS *yadīmo*.

¹³⁾ RV, KGS: *bhavata*, TA: *bhavatha*.

¹⁴⁾ In II. 7. 5d Knauer reads *prataram*.

¹⁵⁾ See AV XII. 2. 48.

¹⁶⁾ See also Caland, o. c., p. 119 sq for greater detail. 'Nördlich vom Feuer wird ein rötlicher Stier mit dem Kopf nach Osten hingestellt; diesen fassen die Verwandten, die ältesten immer voran, von hinten an'.

By *agnyādheyikyān pārthivān sambhārān* are meant, according to one explanation in the comm, the wooden requisites(?), the other running as follows *udakavarādhavīhatavalmikavapāśarkarākhukirayo 'tra sambhārāh*, cf MS I c, see also KGS XLVI 4 *pārthivān sambhārān nyupya*

- 6 After having produced a fire with the aranīs and having thrown down a piece of gold, he puts the blazing fire on the fire-place before sunrise, while (sitting down and) making a lap (of his legs) and pronouncing the word *Bhāh'*

In the sū 15—16 the kindling of the new fire is described. In KausS the new fire is kindled before the removing of the old one. 'Die andren Sūtras haben die umgekehrte Reihenfolge und lassen das *agnimanthana* erst verrichten, wenn sie wieder nach Hause gekommen sind. Die Folge davon ist dass im Manava- und Kathaka-rituell beim Entfernen des Leichenfeuers und beim Aussprechen des Spruches Agni den Fleischfrass send' ich weit von hinnen (see sū 8 above) noch kein anderer Jatavedas' anwesend ist' (Caland o c p 117). As for Manava, this is perhaps not quite true, see especially under sū 2 above. See also the following remark of Caland's (ibid.) 'Es braucht kaum gesagt zu werden dass hier das Kausikasūtra den ursprünglichen Ritus wie dieser aus dem Spruch selbst zu construieren ist, am Treusten bewahrt hat' ¹⁷⁾

- 17 The reward (for the priest) consists of a cow a garment and a brass goblet

Caland o c p 127 gives the precepts for the reward of the other texts and says 'nach dem Manavasūtra besteht die Daks in zehn Stück Milchkuhen zehn Zugochsen zehn Kleidern, zehn messingenen Gefassen. He naturally borrowed this precept from another (Mānava-)source' ¹⁸⁾

II. 2 Pākayajña The offering of cooked food

For this rite we may refer to Hillebrandt, Rit Lit p 71 72 and also to the following texts VGS I 1 sqq KGS XIII JGS I 1. The last two texts make the usual distinction between *huta* consisting of a simple burnt offering *ahuta* devoid of any burnt offering *prahuta* preceded by a burnt offering and *prasuta* where food is eaten ¹⁾ for which see Hillebrandt, p 71 ²⁾

¹⁷⁾ It may be remarked that an act which occurs in all other texts, viz das Hinlegen des Steines (and which may have the intention dass die Lebenden von dem Tode durch einen Berg, d h einen Stein, geschieden werden' (Caland o c p 122)) is not to be found in Man. See KGS XLV 12 ¹⁸⁾ See Caland o c Einleitung p VIII

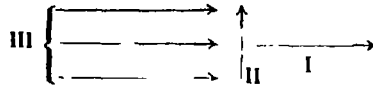
¹⁾ Thus Caland Transl JGS I 1

²⁾ KGS XIII 3—6 runs *huto hutānam* (3) *upahāro hutānām* (4) *pinda-pitṛyajñah prahutānām* (5) *madhuparko brahmaudanas ca prāsūtānām* (6)

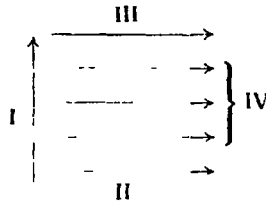
1. After having made a mark by tracing (lines) in north-eastern direction and having sprinkled (it with water), and after having smeared the *sthaṇḍila*, which should be circular or quadrangular, with cow-dung, he should carry the fire forward, after having kindled it by rubbing.

The description³⁾ given by Mānava of the actions which are necessary for the tracing of the *lakṣana* and the preparing of the *sthaṇḍila*, is not quite clear.

As for the shape of the *lakṣana*, see Hillebrandt, p. 69; JGS I. 1 gives the following plan:



whereas according to VGS I 7 it should have the following shape:



In my opinion Mānava wishes to give the same plan as Vārāha, but in a different and less detailed shape, cf. especially the comm on I 10 1: *prācvaḥ pañca yatra lekṣā udici caikā tat prāgudañcam lakṣanam kartavyam*. On the other hand it is possible, although the order of the words does not favour this opinion, that *prāgudañcam* indicates the direction of the slope of the *sthaṇḍila*, cf. HGS I 1. 9, GGS I 1. 9, JGS I. 1 *prāgudakpravanam* (the comm explains: *prāguttarapradeśāvanalam*). As for the shape and the dimensions of the *sthaṇḍila*, see Hillebrandt, p. 69, VGS I c., JGS I. c

2. After having 'produced' (i e. taken out)^{3a)} two blades of grass from the Darbha-grass (i e. the barhis) (as) 'purifiers' with the (usual) mantras, he cooks a mess of rice for Agni

For the meaning of the word *mantravat*⁴⁾ ('while pronouncing the (usual) mantras?') see VGS I. 12: *samāv aprachinnaprāntau darbḥau prādeśamātrau pavitre stho vaiṣnavye*⁵⁾ *ity osadhyā chittvā viṣṇor manusā pūte stha ity adbhīs trir unṁṛjya*... etc. and the comm of Mān. *pavitre same*

³⁾ The same description occurs I. 10 1.

^{3a)} Mānava reads *dārbhānām pavitre mantravad utpādyā*, VGS I 11 *barhisah pavitre kurute*, JGS I. 2 *prastarāt pavitre grhṇāti*.

⁴⁾ It occurs also in the sūtras 9—10 below and I. 10. 2.

⁵⁾ *Vaiṣnavyau* is the reading in VS, ŚBr, GGS, KhGS, JGS, -vi in TBr, ĀpŚS, -ve in MŚS I. 1. 3. 12; VŚS I. 2. 2. 9 (in Raghu Vira's ed) has *vaiṣnave*, although the MSS read *vaiṣnavyā*.

pradeśamātre chināgre darbhena chinatti vaiṣṇave stha iti. Finally the version of the Jaiminīyas (JGS 1. 2): *pavitre . . . anakhena chinatti pavitre stho vaiṣṇavyāu iti trir ūrdhvam adbhir unmārjayed viṣṇor manasā pūte stha iti sakṛd yajusā dvis tūṣṇim* (cf. GGS 1. 7. 22 sq).

3. After having poured water (into a vessel?) 'through' the two 'purifiers' (the two blades of grass) and after having scattered grains of rice, he cooks slightly germinant rice, while stirring it from left to right with a stirring-spoon.

The water mentioned in this sūtra, seems to be the *pranīta*-water, which is used later on (see the sūtras 8, 9, below) for cleansing, etc. Cf. MŚS 1. 1. 2. 5 sq.

4. After having sprinkled this cooked (rice) with unpurified ghee or purified, fresh butter, he moves it towards the north (of the fire). Cf. VGS 1 19 (*abhiḥhārva sthālīpākam uttarata udvāsayaṭi*) which prescribes a different order of actions

5. After having swept the fire together, while pronouncing the verse: Om! To (Jātavedas) deserving this praise, etc.,⁶⁾ having sprinkled it (with water) and having strewn (Darbha-grass) round it, he spreads a single layer of grass to the north of the fire.

See I 10 2

- 6 Having pulled out (some grass from) the southern and also from the northern end, of which the panicles are turned (partly) to the north and (partly) to the east, he strews them to the east of the fire, the southern ones upon the northern ones.

See I. 10 3.

7. To the south of the fire he strews a layer for the Brahmin, and another one for the yajamāna, to the west (he strews a layer) for the wife (of the yajamāna).

See I 10 4; VGS 1 10

8. To the north of the fire, on a spot (also) strewn (with grass), he places the two purifiers, the sruca and the sruva, and two(?) vessels (filled) with ghee, two and two together, after having cleansed them.

In this sūtra the word *saṁstīrne* occurs twice, Caland was probably right in putting 'glossema' in the margin after the second one.

Knauer reads *ājyasthālīm*, but it is perhaps better (see *dve dve*) to read with the comm. a dual *-sthālī*

⁶⁾ See I 1 16.

9. After having poured out ghee silently to the south (of the fire), and having moved fire round (the sthālīpāka)* with the (usual) mantra, and having cleansed the sruca and the sruva in silence, the wife (of the yajamāna) beholds the ghee with the words. With an eye that cannot be deceived I behold you

See VGS I. 14. *pari vājapatir* (MS II 7. 2: 76. 7) *ity ājyam haviś ca triḥ paryagni karoti*

According to Knauer (in the Sanskrit comm., p. 113) the mantra which accompanies the moving round the fire⁷⁾ is to be found in MS I 1. 9. 5. 7—8.

10. After having silently put (the ājya-vessel on the fire, i e (?)) having put it on the eastern(?) side (of the fire), and having (afterwards) placed it to the west of the fire, and having cleansed (the ghee?) with the (usual) mantra, he (i e the priest) beholds it

The translation of this sūtra is based for the greater part on the comm.: the verb *upādhusṛīya* is explained as follows: *tasminn evāgnau pūrvārdhe*; according to the comm. the subject of the sū is the adhvaryu Cf VGS I. 12, 18 *tejo 'sity ājyam aveksya pascād agner darbhesv āśādayati*

- 11 While pronouncing the words You are brilliance⁸⁾, the yajamāna beholds the ghee
- 12 After having put the sruva in the ājya-vessel, he places near it in succession the sthālīpāka to the east and the stirring-spoon to the west.
- 13 After having silently put an additional fuel-stick on the fire, which is turned eastward, and having summoned the priest with the words. Om!, offer an oblation!, he (himself) offers with his right hand (in which he holds the sruva), between his knees, while he is sitting with his face turned eastward, the two Āghāras, one to Prajāpati in the northerly part of the fire (which is poured out) in eastern direction, without mentioning the name of the deity (and) the other to Indra in the southerly part of the fire, which is also (poured out) in eastern direction (while he says. To Indra!)
- 14 Then he offers the two Ājyabhāgas, one to Agni in the northerly and the other to Soma in the southerly part (of the fire), (these two Ājyabhāgas must be poured out) parallel and not diagonally(?)

⁷⁾ The comm. gives two opinions about the objects which are moved around the fire. 1 *sthālīpākasya paryagnikaranam gṛhyāntarād unvestavyam anavaśritasya hi haviśah paryagnikaranacodanā* and 2 *sāmānyena sarva-barhiṣām idhmādīnām paryagnikaranam buddhavyam.*

⁸⁾ See MS I 1. 11. 6. 13

Of the last two words of this sūtra (*samān anakṣnau*) especially the second is difficult. Böhtlingk (see PW s. v.) proposed to read *anakṣnayā*, cf. MŚS I. 3. 2. 6, where the comm. explains: *akṣnayāśabdo vakrārthaḥ avakratayā*.⁹⁾ The word *akṣnayā* occurs in several texts (see PW s. v.) and seems to mean 'transversely, wrongly', cf. *akṣnayādruḥ* (RV I 122. 9), *akṣnayāvan* (RV VIII. 7. 35), *akṣnayāmāna* (one word?) BŚS VI. 22: 182. 1, 7 al. loc.

15. Having stirred up^(?)¹⁰⁾ the fire with the verse: To whom we have set to work, carry, etc.¹¹⁾ and: What purpose, etc. and the following verse and having offered to the nakṣatra, he should offer oblations to the deity of the nakṣatra, to the tithi and the deity of the tithi, to the season and the deity of the season.

This sū is identical with I 10. 9, q v. See also VGS I 24: *nakṣatram istvā devatām yajeta ahorātram ṣṭum tithum ca*

16. After having spread under (i. e. poured out) ghee and having sipped water, he divides off with the stirring-spoon (a portion) from the middle of the sthālīpāka; (he should also divide off) a second (portion) from the eastern part and a third (portion) from the western part, (when he performs this division) for a person who cuts off five portions.

The adjective *pañcāvadāna* which also occurs in sū 20 below, seems to be a synonym of *pañcāvuttin* and is explained in the comm. as follows: *jāmadagnyādeḥ*. It seems that the *upastarana* of ghee (in the *mekṣana*?) and the *abluhārana* of the portion, resp. portions (see the next sū), which has (have) been cut off, are considered to form two other portions or *avadānas*, cf. Caland on ĀpŚS II 18. 9¹¹⁾

17. After having sprinkled with ghee the portion, which has been cut off, he again sprinkles the sthālīpāka with ghee.
18. With the words. To Agni, svāhā!, he offers an oblation (to Agni) between (the two Ājyabhāgas)

The comm. explains *agnaye ājyabhāgayor madhve juhuvād*, see sū. 14 and for parallels ĀGS I. 10. 17, ŚGS I 9. 8, JGS I 3

19. While pronouncing the verse: You who are the best of the gods, the mighty bull, led by a cord, be you, O Rudra,

⁹⁾ The comm. on the Mānava-ṛgḥya explain *sāmyañcau akuṭīlatayā* and *samānau sadṛśāpekṣau*

¹⁰⁾ See I. 10. 9

¹¹⁾ See also JGS I. 3: *dvir ājyenābhīghārya pratyabhīghārayati jāmadagny-ānām tad dhi pañcāvattam bhavati*, 'for descendants of the ṛṣi Jamadagni he twice pours (ghee) over (the portions) and then again pours (ghee over what is left of the sacrificial substance); for this is the fivefold cutting off (*upastarana*, once, *avadāna*, twice; *abluhārana*, twice).

gracious to us; this oblation be yours, svāhā!^{11a)}, (he offers from a sthālīpāka) to Rudra.

I do not quite understand this sū. The comm. says: (*anayā ṛcā*) *raudrasya sthālīpākasya madhye yadī vikṛtau raudro na syād ihaiva dvitīyo raudraḥ sthālīpākaḥ prāpyata iti syāt*.

20. After having offered the Jaya-oblations¹²⁾, he cuts off for Agni Sviṣṭakṛt from the northerly part of the ghee (and also from the sthālīpāka) once (i. e. one portion), which should be twice as large (as the former portions), or twice (i. e. two portions), when (he performs this action) for a person who cuts off five portions

The translation of this sū is based partly on the comm: 1. *samavadyati* is explained with: *sahitābhyām ājyasthālīpākābhyām* and 2. *uttarārdhāt* with. *uttarasmād deśāt*.

21. After having twice sprinkled (with ghee) the portion which has been cut off (from the sthālīpāka), he does not sprinkle the sthālīpāka from that time onward (anymore)

We find the same precept in JGS I. 3 (in fine), cf. ĀGS I 10 22

22. With the words: To Agni Sviṣṭakṛt, svāhā¹, he offers (the two portions) separately in the northerly and the easterly part (of the fire)

Cf. VGS I 27: *svistakṛtam uttarārdhapūrvārdhe juhuvāt*

23. After having put the stirring-spoon and the Darbhagrass into the fire, he should make oblations with the Anumatī-verses,^{12a)} the Vyāhṛtis and the verses: Do you for us, O Agni, etc (I) — Be near to us, O Agni, etc (II) — You are swift, O Agni, etc (III)^{12b)}

See VGS I. 28 (*meksanam upayāmam pavitre cānvādadhyāt*), 29 (oblations with the Anumatī-verses, these oblations are called *prāyaścittāhutih*) and 30

24. After having offered with the verse: I loosen off your strap, your ropes, etc¹³⁾ and having thrown the two purifiers into the fire, he offers oblations of ghee upon them

The first part of this sū. probably describes the throwing into the fire of the *paridhis*, see MGS I 11. 23 and JGS I. 4 (in fine)

11a) This verse occurs sakalapāṭhena in MŚS I 3 4. 3, there seems to be no other parallel. This may indicate a close connection between the Śrauta and Gṛhya texts.

12) See I. 10. 11 and VGS I 26.

12a) See I. 11. 21.

13) See for this verse I. 11. 23.

25. He puts one fuel-stick on the fire with the words: You are prosperity, may we prosper, and a second one with the words: You are a fuel-stick, may we prosper with you.

This sū. is identical with I. 11. 24, I. 1. 16.

26. With the verse: Now I have followed the waters, etc. he worships the fire.

See I. 11. 25, I. 1. 17

27. With the *Āpohiṣṭhīya*-verses they cleanse themselves.

For the *āpohiṣṭhīyā ṛcah* see I. 1. 24.

28. The reward (for the priest) is a filled vessel.

See JGS I. 4 (in fine)· *pūrnapātram upaniṣitam* (cf ibid I. 1)¹⁴) *sā daksinā*; VGS I. 38 says: *varo daksinā, āśvam varam vidyāt, gām ity eke*.

29. They throw the barhis into the fire

30. This *sthālīpāka*-(ceremony) explains the *sthālīpāka*-(ceremonies) for all other occasions

See VGS I. 36. *pākavajñānām etat tantram*

II. 3 Sāyamprātārāhuti The two (regular) evening and morning oblations

1. With the words To Agni, *svāhā*!, he offers (an oblation) in the evening; with the words. To Prajāpati, (*svāhā*!), (he offers) a second (oblation)
2. With the words: To Sūrya, *svāhā*!, (he offers an oblation) in the morning; with the words To Prajāpati, (*svāhā*!), (he offers) a second (oblation).

For these two sūtras we may refer to Hillebrandt, *Rit Lit*, p. 74, who gives parallels for the description of these evening and morning oblations, which are to be regularly performed by each *grhapati*, see GGS I. 3. 13 sqq: *evam ata ūrdhvam ghye 'gnau juhuyād vā hāvayed vājivitāvabhṛthāt*. See also JGS I. 23

Agniṣomīyaḥ sthālīpāka aindrāgnaś ca The sthālīpākas to Agni and Soma, and to Indra and Agni

3. To Agni and Soma a *sthālīpāka* (must be offered) on (each) day of full moon, to Indra and Agni on (each) day of the new moon; and on

¹⁴) It runs: *dakṣinato 'gneḥ pūrnapātram upanidadhāti*.

both occasions (a sthālīpāka must be offered) to Agni; the first (sthālīpāka) is additional (i. e. optional) on the day of full moon and the second on the day of the new moon.

See Hillebrandt, Rit. Lit., p. 75 sq.

Āśvayujīkarma The rite on the day of full moon in the month of Āśvina

4. In the morning of the day of full moon in the month of Āśvina he adds an (other) sthālīpāka to the regular sthālīpākas

See Hillebrandt for this ceremony, Rit Lit., p. 77 sq, who calls it 'eine auf das Wohl des Viehes bezugliche Heilsceremonie'.

KGS LVIII contains a similar rite, which is entitled 'gomatām vidhi'. We give the following extracts: *prṣātakasya juhōti* (2) *ambhah stheti lavanam abhimantrya gobhyo dadyāt* (3) .. *prṣātakasya prāśnāti* (5) *upasṛṣṭā gāvo vasanti* (6)

5. From this (sthālīpāka) he offers (portions) to Agni, Rudra, the Lord of Cattle (Paśupati), the Ruler (Īśāna), the Three-eyed (Tryambaka), the Autumn (Śarad), Prṣātaka and the Cows
6. Prṣātaka (is) a mixture of sour milk and ghee, after having offered from this (mixture) with the verses O Mitra and Varuṇa, bedew our pasturage with ghee, with honey our territories, O you wise ones,¹⁾ and Do you spread out your arms for us to live, bedew our pasturage with ghee, make us famous among our people, O you young ones; listen, O Mitra and Varuṇa, to these my supplications²⁾, he feeds the cows while pronouncing the words You are water, may I consume you, O water³⁾
- 7 (The cows) should remain released (i. e. at grass) (during that night)

See for this sū KGS LVIII 6⁴⁾ which reads *upasṛṣṭāh* as against *avasṛṣṭāh* in Mān; *upasṛṣṭāh* is explained by the comm on Kāth as follows. *vatsair yuktāh* (Dev), *savatsāh* (Br), i. e. 'with their calves', *avasṛṣṭāh* means 'released', i. e. 'outside the shed' (?) or 'unfettered'. It seems probable to me that *ava-* and *upa-ṛṣṭāh* are synonyms which both mean *savatsāh*

8. He should give Brahmins (a cake²⁾) to eat (smeared) with ghee.

¹⁾ MS IV. 11. 2 : 166. 11—12

²⁾ Ibid. 13—14.

³⁾ MS I. 5 2 : 68. 9, KGS LVIII 3, see under sū. 4 above.

⁴⁾ See under sū. 4 above

The meaning of the word *ghṛtaval* is not clear. It may mean *ghṛtavalāpūpena*, see I. 23. 11.

Navayajña The sacrifice of first fruits

See Hillebrandt for this ceremony, Rit. Lit., p. 85 sqq, JGS I. 24, KGS LIII. 3 sqq.

9. He is not allowed to eat of fresh (fruits), without having (previously) offered an oblation of the first fruits
10. He should perform the oblation of first fruits on a knot-day; in spring (he should offer an oblation) of barley, in autumn of rice

See KGS I. c. *navasyāgrāyanadevatābhyo 'jyānībhur juhuyāt*⁵), which is to be completed with the word *parvanī* (see KGS LIII 2), as Mān. has it The gods according to the comm. are Agni-Indra, Visve Devāh, Dyāvāpṛthivī and Soma (Dev), the same *śaradī*, but Indra-Agni, Visve Devāh and Dyāvāpṛthivī, *grīṣme* (Br and Ād) See sū 11 below

- 11 After having cooked a mess of these first fruits in milk, he offers therefrom with the formulae: United with Indra and Agni, svāhā! United with the All-Gods, svāhā! United with Heaven and Earth, svāhā! United with Soma, svāhā! For the gods see sū 10 above
- 12 In autumn (a mess is offered) to Soma (made) of millet, in spring of bamboo-seeds, or on both occasions (an oblation) with ghee (is made) to Soma (only)
13. The reward (for the priest) consists of a first-born calf
- 14 'A Brahmin should eat the remainder of the sacrificial substance', according to Śruti

I do not know the origin of this quotation

II. 4 Paśuyajña The Animal Sacrifice

A detailed description of this rite which also occurs, as is known, in the Śrauta ritual¹), is given in ĀGS I 11, where it follows the Pākayajña; see MGS II 2

See Hillebrandt, Rit. Lit., p. 73 and KGS LI

- 1 When he is about to undertake the animal sacrifice, he worships the fire in the same way as at the Pākayajña.

The expression *pākayajñopacārāgnim upacarati* is strange.

⁵) Kāṭhaka reads *āgrāyana* as against the usual form *āgrayana*

⁶) See Caland for these verses, ed. KGS, p. 238, notes 5—10.

¹) See J. Schwab, Das altindische Thieropfer, Erlangen, 1886.

2. As at the animal sacrifice (in the Śrauta-ritual), the actions are performed without mantras, except for oblations to the gods

See KGS LI. 3 *tasmims tūsnim sarvam yan na luplārtham* ²⁾ For the word *āvṛt* cf. KGS XIII 8 (pākayajña) *āvṛt upacāras tūsnim* and e.g. ĀGS I 11 5 The same precept for using no mantras occurs also in the animal sacrifice in the Śrauta ritual, see Hillebrandt, p. 123 It may be remarked that probably the word *pasubandha* (and its synonym *pasvāmbha*, see Caland ad ĀpŚS VII 13 8) is the technical term for the animal sacrifice in the Śrauta texts as against *paśuyajña* in the Gṛhya texts

For *devatādhomavarjam* see Dev.'s explanation on KGS LI 4 *vad devatā-sambandham tat samantrakam devatānūmnāvakartavyam* (?) ³⁾ *homas cety arthah*

- 3 After having besprinkled (the victim) and having asked its (i.e. the victim's) permission, after having given it to drink and having carried the fire round it thrice*, and having brought forward the sāmitra-fire, they seize the victim, which walks in northerly direction, by means of the two vapasrapani

All the actions are executed without mantras (*tūsnim*), see under sū 2 above, and our comm

For *proksya* see ĀGS I 11 3 (*vrihivavamatibhur adbhūh purastāt proksati*) and KGS LI 5, for *upapayva* see ĀGS ibid 4 (*pāvavivā*) and KGS ibid (*pāyayati*), for *anumāna*, see Oldenberg *Rel. d. Veda*, p. 357 for *parvagni(m) kṛtvā* see ĀGS ibid 5 *āvṛtaiva parvagni kṛtvodanācam nayanti*, KGS ibid 5 and e.g. VŚS I 6 4 23, for *sāmitra*, the fire of the *samitṛ*, the person who prepares the flesh of the immolated animal, see e.g. KātŚS VI 5 2—4 (Dumont, *Asvamedha*, p. 169), ĀpŚS VII 15 2 (Caland, *Transl.*, p. 246), MŚS I 8 3 20 sqq (*uttaratas cātvalāsyā samitrāya laksanam karoti, uddhatyāvoksyā* etc.)

For *vapāsrapanibhyām* see Hillebrandt, p. 122 ('Netzhaubratspessce') and e.g. KātŚS VI 5 7, BaudhŚS IV 1 107 3—4 (Caland's ed.), Nār. on ĀGS I 11 8, ⁵⁾ KGS LI 11 *sākhāṁ viśakhām ca* ⁶⁾ MŚS I 8 3 26 *kāśmāryasyā vapāsrapanīyāv ekasṛṅgā dvīsṛṅga vā*

The victim is 'seized' i.e. 'touched' by means of the omentum-forks, see ĀpŚS VII 15 7a *vapāsrapanibhyam pasum anvarabhate adhvaryur yajamānas ca*, VārŚS I 6 4 27 *vapāsr pasum anvarabhate yajamānas ca* (probably corrupt) This touching has a special aim, for which see

²⁾ This may be an addition after KGS XIII 9, as has been suggested by Caland in a footnote a 1 (p. 222)

³⁾ See Caland's note a 1 (ibid.)

⁴⁾ The same compounds also occurs MŚS I 2 5 26, I 8 3 9

⁵⁾ He says *vapāsrapanīyau kāśmāryamayyau bhavatah, tatraikā viśakhā aparā saśākhā*

⁶⁾ This cannot be right, Caland suggested the reading (with Ād.) *viśakhām aviśākhām ca*, see footnote 1

Hillebrandt, p. 73, Caland's transl. of ĀpŚS I. c. and TS VI. 3. 8. 1—2. 7)
For *udañcam prakramamānam* see MŚS I. 8. 3. 27 *udañcam prakramayati*.

4. He (i. e. the yajamāna) beholds (the victim), when it is killed (by the *śamitṛ*).

ĀGS I. 11. 10 gives a more detailed description of the slaughtering, see also MŚS I. 8. 3. 30 *śamitā pratyakśirasam udakpādam antarevoṣmānam samjñāpayati* and *ibid* 32.

The verb *samjñāpayate* is the passive of *samjñāpayate* 'to cause to acquiesce or to agree in', the technical term for 'to kill' (by suffocation, see ŚBr III. 8. 1. 15). See also Megasthenes (Fragm coll Schwanbeck, p. 115): οὐδὲ σφάττουσι τὸ ἱερεῖον ἀλλὰ πνίγουσιν, ἵνα μὴ λελωβημένον ἀλλ' ὀλόκληρον δίδωται τῷ θεῷ.⁸⁾

5. After having washed the slaughtered (animal) and having cut out the omentum for the different gods, having roasted it (the omentum), having offered the two Aghāras and the two Ājyabhāgas (to Agni and Soma), he sacrifices the omentum while pronouncing the verse. O Jātavedas, go with the omentum to the Gods, for you are the first Hotṛ; be united, O Agni, with the body of ghee; may the wishes of the sacrificer come true, svāhā!⁹⁾

A more detailed description is to be found in KGS LI. 11 *utkhidya vapām sākhām visākhām ca* (see under sū 3 above) *pracchādyā* (see MŚS I. 8. 4. 15) *carama 'ngāre vapām nigghyāntarā sākhāgnī kṛtvābhīghārya śrapayati*.

The verb *snapayitvā* is explained by our comm as follows. *patny āśiñcati*, see also ĀpŚS VII 18 (1, 4.) 7 (*śarvān angān adhvaryur abhisiñcati patny āpyāyayati etad vā viparitam*), MŚS I. 8. 4. 4 (. . . *yathālingam angāni praksālayati patny āśiñcati*), VŚS I. 6. 5. 14 sq, KGS LI. 10 (*adbhih prāṇāyatanāni snāpayati*).

The two Aghāras and the two Ājyabhāgas also occur in KGS LI. 12, but in a different place in the order of the actions¹⁰⁾ Cf MŚS I. 8. 4. 30 *kṛtākṛtāv ājyabhāgau* 'the offering of the two portions of ghee is optional'.

7) In Keith's transl this last passage runs. "The theologians say: 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say 'The beast is led to the world of heaven, if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven' He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped not yet not grasped".

Cf. also ĀGS I. 11. 8 sq. *kartā pasum anvārabhate, kartāram yajamānah*.

8) See also Miss Timmer, Megasthenes en de Indische maatschappij, Thesis Amsterdam, p. 273.

9) Mbr II. 3. 19, i. e. GGS IV. 4. 23

10) See also sū 10 below.

6. While pronouncing the words: Svāhā, (to the gods! To the (All-)gods), svāhā!, he offers the two Parivapya offerings.

The *parivapya* offerings are oblations of ghee before and after the sacrifice of the omentum. They occur also in the Śrauta ritual before and after the sacrifice of the omentum, cf. e.g. VŚS I. 6. 6. 9 (*svāhā devebhya iti purastād vapāyāḥ sruvena juhōti viśvebhya devebhyah svāhety*¹¹) *upariṣṭāt* and ĀpŚS VII. 20. 9 (and 21. 2b) (*svāhā devebhya iti pūrvam parivapyam hutvā juhvām upastīrya hiraṇyasaśakalam avadhāya kṛtsnām vapām avadhāya hiraṇyasaśakalam upariṣṭāt kṛtvābhūghārayati*)¹²; they also have their place in the Asvamedha, see ĀpŚS XX. 19 2, 6 (Dumont, Asv., p. 278 sq). See finally KGS LI. 12 . . . *ājvabhāgaparivapyau hutvā vapām devatāyā upanāmaved upyaparivapyau hutvā*, etc

7. He offers in addition a sthālīpāka to the same god as (to whom) the animal (was sacrificed)

This additional sthālīpāka also occurs in the Śrautaritual, cf. e.g. ĀpŚS VII. 22. 1-4, 22 10-23 2, it is called *paśupurodāsa*. See also ĀGS I 11 11 *etasminn evāgnau sthālīpākam śrapavati*.

For *samānadevatam*, cf. e.g. VŚS I 6 6 20 *vrihīnām*¹³) *paśunā samānadevatam paśupurodāsam śrapayati*, MSS I 8 5 2

8. Now the two Ājyabhāgas are offered

See our remarks on sū 5 above

9. The oblation to Agni Svīṣṭakṛt is not expressly mentioned

This sū. is not quite clear. Does it mean that there is no oblation to Agni Sv. at all? See perhaps ĀpŚS VIII 3 11 *trayānām ha vai havīśām svīṣṭakṛtena samavadyati somasya vājīnasya gharmaneyeti*¹⁴)

¹¹) See MS III 10. 1-130 17 sqq

¹²) TS III. 1. 5. 2 explains these Parivapyas as follows 'Durch diese vor und nach dem Opfer der Netzhaut dargebrachten Spenden mit (der Formel) 'Svāhā den Göttern' und 'den Gottern svāhā' stimmt er die beiden Arten der Götter gnädig, sowohl diejenigen, in deren Opfer der Svāhā-ruf vorangeht, als diejenigen, in deren Opfer dieser Ruf folgt' (thus Caland ad ĀpŚS VII. 20 9)

¹³) See ĀpŚS VII. 22. 3, Caland (note a. 1) suggests that the precept to use rice in stead of barley 'wie sonst erlaubt ist', is founded on MS III. 10 12 : 131. J3

¹⁴) Caland remarks (note a. 1): 'D. h. bei diesen Opfersubstanzen werden nicht absonderliche Teile für Agni Svīṣṭakṛt wie dies z. B. beim Opferkuchen geschieht, abgestochen, sondern von diesen Substanzen wird eine zweite Libation mit der Formel: *somasyāgne vīhi, vājīnasyāgne vīhi* nach der Hauptspende dargebracht', cf. also AitBr I. 22 6.

10. After having 'cut off' some fat from the parts, into which the animal has been divided and having proceeded with (i. e. having offered) the Daivata portions, he sacrifices the remainder of the fat, which has been extracted by boiling from the meat, as he faces the (four principal) quarters (of the horizon in turn), in the same manner as he offers whey (to these four principal quarters), and (finally offers a portion) of ghee to Vanaspati

The interpretation of the words *pasubandhikānām avadānānām rasasya* is not quite certain. The meaning of these words may be as has been translated, or they may mean, and this seems to be more natural (after having 'cut off' from the parts (of the animal) and from the fat¹⁵)

For the word *daivatāḥ* (i. e. *daivatāni* sc. *avadānāni*) see ĀpSS VII 22. 6 (*hrdayam jihvā vakso vahrā vrkṣau savvā dor ubhe pārsve dakṣiṇā sronir gudatṛityam iti daivatāni*) VarSS I 6 7 1 (*hrdayasva jihvāvāh krodhasva savyasva kapilalūtasya pārsvavor vakno vrkkayor dakṣiṇasyāh sronyāh gudatṛityam*) and MSS I 8 5 18¹⁶)

For *vasāhomasesena* see e. g. VarSS I 6 7 15 sq. *vasāhomasesena* (read *vasāhomasesena* as MSS I 8 5 29 has) *disah pratī vajati*¹⁷) *disah svāheti paryāyāḥ pratidisam madhye pañcamena purvārthe sasthanā* and ĀpSS VII 25 11 *udrekena disah pratidisa iti pratidisam juhōti madhye pañcamena*

The words *yathā vājina*¹⁸) refer to an oblation of whey to the *disah*, cf. ĀpSS VIII 3 6 16 especially sū 12 which runs *udrekena*¹⁹) *pasubandhavād disah pratījya*, etc. Caland (note ad VIII 3 12) remarks that this precept does not occur either in IBr nor in BaudhSS, but has been borrowed from MS I 10 9 149 20 (*digbhyo juhōtimā eva disah rasena vyunakti*), cf. MSS I 8 5 29

The words *vanaspatim ājyasya* are explained by our comm. as follows: *sakṛd avadāya vanaspataye svāheti juhōti*. This oblation to Vanaspati occurs

¹⁵) Cf. also MSS I 8 5 20 *anasthinam daivatānām idām avadāya yusenopasincati*

¹⁶) The *daivatāni* (eight) and *tryaṅgāni* (three) *avadānāni* (see ĀpSS VII 22 6. *dakṣiṇam doḥ savyā sronir gudatṛityam* and under sū 11 below) are mentioned without distinction being made, because it is taken for granted that KātSS VI 7 6 7 is known, in ĀcS I 11 12, the same text (*ibid.*) has *hrdayam sūle pratāpya* and *sthālitpākasyāgrato juhuyāt, avadānair vā saha* (13)

¹⁷) In two words and not, as Knauer has, *prativajati*, see Caland, GGA 1898, p. 66

¹⁸) *Vājina* is 'la partie aqueuse du lait qui se sépare par l'infusion du lait aigre dans le lait doux' (Caland-Henry, Agnistoma, I, p. 135), in German: 'Molke'. See also ĀpSS VIII 2 5—6 *tapti prātardohe sāyamādoham unayati; vat samvartate sāmikṣā* ('der Quark'), *yad anyat tad vājina*

¹⁹) *Udreka* is the remainder of the whey, which has been left after the oblation (see *ibid.* sū 8b) in the *camasa* or the *sruc* (see *ibid.* and VIII. 2 1 *pālāsam vājinaḥpātram prayunakti srucam vā*)

also in the Śrauta ritual, see ĀpŚS VII. 25. 15²⁰), VŚS I. 6. 7. 13 sq, MŚS I. 8. 4. 29 (*vanaspatim pṛṣṭādājyasya sakṛd avadāya*).

11. After having offered the Jaya-oblations etc.²¹), he 'cuts off' (parts) from the Tryaṅga-portions for Agni Sviṣṭakṛt

For the *tryaṅga*-portions see e. g. ĀpŚS VII 22. 6, 25. 17, VārŚS I 6. 7. 4 *dakṣinasya kapilalāṭasya pūrvārdhān madhyamam gudaṭṛṇīyam savyāyāh śronyā jaghanārdhāt sakṛt sakṛd upabṛṭti svistakṛte*, MŚS I. 8. 5. 19 *gudam tredhā vibhajya tasyānīyasa upabṛṭti tryaṅgānām svistakṛte samavadyati*. See also under sū. 10 above.

The order of the oblations mentioned in this and the preceding sūtra is given differently in ĀpŚS VII 25. 14 viz.: a. *Dīśah, Vanaspati, Agni Sviṣṭakṛt* (thus Āpastamba itself), b *Vanasp., Dīśah, Agni Sv* (thus MS III. 10. 4. 134. 15—17) and c *Vanasp, Agni Sv, Dīśah* (thus the Śukla YV, see ŚBr III 8 3 34—35) On the other hand MānŚS and VārŚS give the same order as the Mān.-gṛhya text. Thus these texts do not agree with their official Samhitā.

12. The remainder (of this rite) is explained in the śthālīpāka-chapter
See II. 2 and especially sū 16 sqq. ĀGS I 11 14 has . *ekaikasyāvadānasva dvir dvir avadyati*²²)

13. The reward for the animal sacrifice is an animal.

The Śrauta text (MŚS I 8 5. 37) has another precept viz. *varo dakṣinā*

II. 5 Śūlagava The spit-ox sacrifice (to Rudra)

This rite is treated by Hillebrandt, Rit Lit , p 83 and by Keith, Religion, p. 364 and described in the following texts. ĀGS IV 8, PGS III 8, BhGS II. 8—10, KGS LII, BGS II 7 A divergent version of it is to be found in HGS II 8, ĀpGS 19. 13 sqq, see Arbman, Rudra, p 104 sqq.

For the aim of this rite see PGS III. 8 2 (cf. ĀGS IV 8 2) and KGS LII 2. *sarvebhyah kāmehbyah*

1. For Rudra, in autumn, the spit-ox sacrifice (is celebrated)

²⁰) See Caland's remarks ad ĀpŚS VII 25 15: 'Nach einigen ist mit Vanaspati der Baum gemeint, von welchem der Opferpfahl verfertigt ist, oder dieser Opferpfahl selber (cf. ŚBr III 8 3 33), nach TS VI. 3. 11. 3 ist die gesprenkelte Butter der Aus- und Einhauch der Tiere (der Kuhe) und die Tiere sind, 'baumartig' (sie sind aus Wasser und Kräutern entstanden); durch das Opfer an den 'Baum' bringt er Aus- und Einhauch in sein Vieh.'

²¹) See I. 10. 11.

²²) Nār. a I. adds: *pañcavalli tu trir trir avadyati, upastaranapratyabhīghāraṇe kṛtvā juhotti*.

Concerning the time which is prescribed for this rite (*śaradi*), see other texts, e.g. KGS LII. 3 (cf. ĀGS IV. 8. 2): *śaradi vasante vā*; for other details concerning the time, see BhGS II. 8: *āpūryamānapakṣe punye nakṣatre*.

2. An unplanned sacrificial post in north-eastern direction, not in the neighbourhood of the village, by night, amongst the cows (is erected).

The words *prāguditeyām dīśi* are not complete, a verb, e.g. 'after having gone to (from the village)', is to be understood, cf. BhGS II. 8: *prācīm vodicīm vā dīśam upaniskramya*.

For *grāmasyāsakāṣe*, see ĀGS IV. 8. 12: *asamdarśane grāmāt*.

For *mīśi*, see ĀGS IV. 8. 13 sq: *ūrdhvam ardharātrāt udīta ity eke*.

The words *gavām madhye* are explained by Ād. (on KGS LII. 5) as follows: *gavām asthīratvād gosthaprāyo deśah* 'a place which serves as meadow'.

For *atasto yūpah*, see KGS LII. 5: *atastaṁ yūpam . . . ucchriyanti* and ĀGS IV. 8. 15: *śapalāsām ādraśākhām yūpam nikhāya*.

For other intermediate actions, inter alia the preparation of a puroḍāśa, see KGS LII. 6 sq.

3. After having filled, before (offering) the oblation to Agni Sviṣṭakṛt, eight vessels with the blood (of the animal, which is slaughtered), he places (them in turn), while pronouncing (one of) the eight chapters, which begin with the words: Hail to your wrath, O Rudra, etc.,¹⁾ at the (four) quarters and the (four) intermediate quarters (of the earth)

The grammatical construction (or shall we call it a corruption?) *śonitaputān pūrayitvā*, i.e. *śonitena puṭān pūrayitvā*, (see the comm.) is strange.

In other texts we find an oblation to the four quarters of the earth, see ĀGS IV. 8. 22: *cataṛsu cataṛsu kuśastināsu* ('on four rings of Kuśa-network', thus Oldenberg, SBE XXIX, p. 256) *cataṛsu dīksu balim haret*; KGS LII. 7 gives other precepts. *sad puroḍāśān . . . śrapayitvā prāk*

sṛistakṛtāḥ sad lohitabalīm pātreṣu darbheṣu vā kalpayitvā namas te rudra manyava itī sadbhīr anuvākair upatisthate, etc.²⁾

It may further be remarked that the slaughtering of the animal itself is not mentioned in Mānava, see also sū. 6 below.^{2a)}

4. He should not take (even) an uncooked part (of the meat of the animal) to the village

¹⁾ These are the chapters in MS II. 9. 2—9: 120. 16—129. 17.

²⁾ The six chapters are quoted pratīkena by Br., they are KS XVII. 11—16. For the way these precepts are fulfilled, see Dev. *balisatṅkam ekaikena puroḍāśena . . . paśulohitāliptena kalpayet* and Ād. *paśor lohitam gṛhītva lohitamśrāṇ puroḍāśān*

^{2a)} The *paśuyajña* itself has been described in MGS II. 4.

See for this precept, ĀGS IV. 8. 32: *nāsyā* (*karmanah*, sc. *sambandhāni dravyāni*) *grāmam dhareyur abhimāruko* (i. e. *abhimānuko*, see Ait Br. III. 34) *haisa devah prajā bhavātīti*, PGS III. 8. 14: *naitasya paśor grāmam haranti*, KGS LII. 9: *nāpakvam grāmam praveśayanti*.³⁾

5. He should bury in the earth the remainder (of the meat) together with the hide (of the animal).

For *carma*, see ĀGS IV. 8. 25. . . . *carma* . . . *agnāv anupraharet* and ibid 26: *bhogam carmanā kurvīteti sāmvatyah* ⁴⁾

6. Some (authors) say that no sacrificial post is used for the animal sacrifices in the domestic ritual.

This quotation may refer to another text, e g PGS III 11 1, where a *palāśasākhā* functions as *yūpa* Stenzler in his comm (p 102) refers to KātŚS VI. 10 33.

Taking the whole rite in general, it may be remarked that Mānava treats it briefly and for the greater part in accordance with Kāthaka, which text does not contain a number of actions to be found in other texts either, see Hillebrandt, I c, Keith, I c As for their contents, both texts therefore agree in leaving out the same precepts

It is noteworthy that Mānava is the only text which speaks (in sū 3) about the *diśah* and *antardisah* On the other hand we do not find any indication in Mān about the sacrifice of the omentum to Rudra, for which see Hillebrandt, I c

II. 6 Dhruvāśvakalpa The rite (for obtaining) reliable horses

- 1 Now we shall explain the Dhruvāśvakalpa, (i. e. the rite for obtaining reliable horses)

The only parallel known to me is KGS LVII 1) In classical times there occurs a lustration of horses, which is known under the name of *nirājana*, see e g Varāhamihira, Bṛhats., c 44 and J J Meyer, Trilogie altind Mächte und Feste der Vegetation, 1937, Index, s. v Pferd, Lustration, *nirājana* (e g II, pp 115, 245)

According to Monier-Williams' Sanscr Dict s v, *Dhruvāśva* occurs as a

³⁾ Dev. explains this as follows. *apakvam api grāmam na praveśayanti, kā vārtā, pakvasyati kecil, apare* (see Ād ibid.. *nāpakvam māmsam grāmam praveśayanti pakvasya tu na dosah*) *tu pakvasya grāmapraveśanum icchanti kadācit*

⁴⁾ About this last word Oldenberg (SBE XXIX, note a, 1) remarks: 'Perhaps *Sāmvatya* is a mis-spelling of the name of the well-known Gṛhya-teacher *Sāmbavya*?'

¹⁾ For another well-known ceremony, called *āśvayajña*, see Hillebrandt, Rit. Lit., p. 83

proper name in the Matsya-Pur.; in the Avesta we have a goddess Drvāspā (Lohrasp)²⁾, besides whom Christensen, *Études sur le Zoroastrisme de la Perse Antique*³⁾, p. 38 sqq, postulates a god *Drvāspa, after an inscription on a coin from the time of Kaniska, which runs: ΑΡΟΟΑΧΙΟ. This whole question deserves further investigation.

2. (It takes place) on the day of full moon in the month of Āśvina.

See KGS LVII. 1 · *āśvayujyām āśvān mahayanti* (i. e. *pūjayanti*, according to Dev.) *sarvāni ca vāhanāni*

3. The officiating priest should have no (physical or mental) defect(s), and (should be) cleansed and pure (in mind) and he should wear a new garment.

See for these conditions MGS II 1 3

4. After having gone out, before sunset, to the north or to the east of the village and having prepared on a clean spot, under an Āśvattha (Ficus Religiosa) or Nyagrodha-(Ficus Indica) tree, or in the neighbourhood of water, a kind of altar, and having made ready on this (altar), which should be quadrangular and provided with branches of foresttrees, which should be hung with strips of (coloured) cloth, which should be full of perfumes, wreaths and garlands, and should be provided with a multitude of untwisted(?) white garlands,⁴⁾ upon which should be placed, facing the four quarters of the earth, jars (filled with water) and baskets filled with a mixture of grains (of rice, barley, etc) and pieces of gold, which should be full of flour-cakes, layers (of grass), baked grain, pastries(?),⁵⁾ auspicious objects (amulets, etc.), fruits and unhusked barley-grains, all kinds of perfumes, all kinds of juices, all kinds of herbs, all kinds of jewels, and having brought the fire (to this altar), which should (further) be full of cords,⁶⁾ sour milk, honey, 'exhilarating', 'auspicious' and 'joy-bringing' (wheat)^{6a)} and having put on (this fire) fuel of Āśvattha-(Ficus Religiosa), Palāsa-(Butea Frondosa), Khadira-(Acacia

2) To whom is dedicated Yt 9

3) Det Kgl Danske Vidensk Selskab, Hist.-filol. Meddelelser XV. 2, København, 1928

4) The words *agrhitāśuklamāyanīkaravatvām* only occur in a number of MSS; the comm explains *agrhitā* with *agrathita* (Knauer, Index of Words, s v.: 'ungeflochten'), perhaps 'not to be grasped', i. e. 'innumerable'.

5) *Ullōpika* (according to p w, s v) stands for *ullāpika*, 'eine Art Gebäck'. *

6) The word *pratisara* means 'apotropaic string', see Acta Or XV, p. 316.

6a) For *nandyūvarta*, see P W IV 35, s v

7) *Palāsa* does not occur in all MSS

Catechu), Rohitaka-(*Andersonia Rohitaka*), Udumbara-(*Ficus Glomerata*) or other trees, he offers to the three principal deities, viz. *Uccaiṣravaḥ*, *Varuṇa* and *Viṣṇu* messes of rice and animal(-flesh) and (oblations) of ghee to the two *Āśvins* and the two *Āsvayujes*.

For this *sūtra* we may refer to the much simpler description of KGS LVII. 2: *uttarato gr̥dmasya vedyākṛtiṃ* ⁸⁾ *kṛtvā śākhābhīḥ parivāryāhatais ca vāsobhīḥ sarvarasair ghaṭān pūrayitvā dīksu nidadhyāt sarvabījais ca pātrāny avāntaradīksu*.

According to *Kāthaka* the gods concerned with this rite are: (*devatā yajeta*) *varunam agnim asvināḥ āsvayujīm ca* (ibid. 3) The comm. mention. *Agni*, *Varuna*, the two *Asvins* and *Āsvayujī* (Dev.) and *Varuna*, the two *Āśvins* and *Āsvayujī* (Ād. and Br.) Thus there is a difference between the lists of gods as given by *Mānava*, *Kāthaka* and the *Kāth.*-commentators. It is interesting that in *Mān. Uccaiṣravas*, the mythical horse produced by the churning of the ocean, is mentioned. This name mainly occurs in classical literature. ⁹⁾ The words *Āsvayujī* (in *Kāth.*) and *-yujau* (in *Mān.*, see AV XIX. 7. 5) both indicate the name of the *nakṣatra*, see *sū.* 2 above.

5. After having offered the *Jaya*-oblations, etc. ¹⁰⁾ and having (magically) addressed the waters ¹¹⁾ with the four chapters. The plants, etc. (I) — Together flow these, etc. (II) — May the fathers purify me etc. (III) — I honour *Agni*, etc. (IV) ¹²⁾, they rub down the horses.
6. After having adorned them (the horses²⁾) with perfumes, wreathes and garlands, they go thrice round the fire, having their right side turned towards it.

See KGS LVII. 5: *pradakṣiṇam devavajanam kavacinah* ('covered with armour') *trih pariyaṇti* — this is explained by *Ād.* as follows: *te 'śvārūdhāḥ parigacchanti*.

7. They make them (the horses) feel delight (i. e. neigh)

The word *praharsam* is explained in the comm. with *hesūravam*. KGS LVII. 6 says: *praharsān kurvanti* (in stead of *kārayanti* as in *Mān.*).

8. After the sacrifice they (the horses²⁾) each go back to their respective places

The comm. explains: *asvaśāntāḥ vrajanti*, while KGS LVII. 7 runs: *iste yathārtham samprayanti*.

⁸⁾ This word also occurs in MGS I. 6. 2

⁹⁾ For a king *Uccaiṣravas Kaupayeya*, see Oldenberg, *Rel. d. Veda*, p. 559 s.

¹⁰⁾ See I. 10. 11.

¹¹⁾ According to the comm. this is the water mentioned in *sū.* 4 above.

¹²⁾ See for these four chapters MGS I. 5. 5.

9. The reward (for the priest consists of) a cow and an ox.

According to KGS LVII 8—9 the reward consists of: *gaur vāsah kamsa huranyam* (for the kartṛ of the ceremony) . . . *rasā bījāni vāsāṃsi* (*anyebhyah*, according to Ād.).

II. 7 Āgrahāyaṇīkarma The rite (to be performed) on the day of full moon in the month of Agrahāyaṇa

For this rite we may refer to Hillebrandt, Rīt. Lit, p. 78 sq, Keith, Religion, p. 362 sq and KGS LX.

1. After having cooked on the day of full moon in the month of Agrahāyaṇa a mess of rice in milk, he makes (four) oblations therefrom, while pronouncing the four verses: Beat away, O white one, with your foot, with your fore and with your hind (foot), these seven daughters of Varuna and all (women) who belong to this king's tribe, svāhā (I)¹ — The white (one) puts asunder the injuring (ones), the male horse gave conception to the quick mare, long ago;² preparing the wheel(?), entering into the waters(?) . . . (?) this whole moving world³, hail to the white (one), who has red horses (II)⁴ — Within the hostile magic of the white one, the snake has killed nothing⁵; hail to the

¹ See for this verse ĀGS II 3 3, ŚGS IV 18 1 (Pratyavarohana-rite), PGS II 14 4 (Śravanā-rite), HGS II 16 8 (id.), BhGS II. 1 (id.), AV X. 4. 3 (first two pādas only); VV II, p. 368 rightly rejects Knauer's *apah śveta padāgahī* (in a) as against *apa* (AV. *ava*) *sveta padā jahi* in the parallel-texts, *apa* being the reading in all Mān-MSS but one. For *g · j* see VV II, p. 73. In c PGS reads *vārunair* and BhGS *mānavair*. in d ĀGS reads *rājābāndhavih*, HGS and BhGS *-bandhavih*.

² There are no parallels for the words *sveto* *jyok*.

³ No parallels for the words *samam janās* (Knauer, *samañjanās*?) . . . *viśvam eja* are to be found, the words *prosādasāviraśi* are too corrupt for any plausible emendation.

⁴ The word *rausidasvāya* cannot be correct and Bohtlingk therefore proposed *rauhidasvāya*, we expect *rauhitāśva* or *rohitāśva* 'who has red horses', see J. A. van Velze, Names of Persons in early Sanscrit Literature, Thesis, Utrecht 1938, p. 90.

⁵ In other texts (Mp II 17. 27, BhGS II. ., HGS II* 16. 8, ĀGS II. 3. 3, PGS II 14. 5), this verse follows verse 1, see note 1 above. In pāda a there are many variants. ĀGS reads *svetaś cābhyāgāre* ('the white one (killed no one) in the house?'), HGS *śvetasyābhyācārena* ('by the hostile power of the white one'), see VV III, p. 299, where the possibility is pointed out of an identity of meaning in the words *abhyācāre* and *abhicāre*, cf. AV X. 3. 2;

white one, the son of Vitahavya! (III) ^{5a}) — May we be safe from Prajāpati's sons, svāhā! (IV) ⁶).

BhGS II. 2, GGS III. 9 1 and ŚGS IV. 17. 1 prescribe the same time for this ceremony as Mānava. ĀpGS 19. 3, HGS II. 17. 2 and PGS III. 2. 1 however read: *mārgaśīrṣyām purnamāsyām āgrahāyanīkarma* See also KGS LX. 1: *āgrahāyanīyām etāny eva catvāri havīmsy āśādayed yāni śrāvanyām* (see ibid. LV 2) *yavamayas tv apūpah*.

It may be remarked in this connection that Hillebrandt, p. 78 considers the Āgrahāyanīkarma to be a New-Year's festival owing to the contents of the verses prescribed in a number of texts (see PGS III 2. 2, HGS II. 17). ⁷) Mānava's verses however do not point to this at all. They seem to aim at a charming and propitiating of the snakes. In other texts (GGS III. 9 1, PGS III. 2. 2, 4) the Āgrahāyanīkarma consists of a *baliharana* to the snakes, for which the precepts are identical to those of the Śrāvanīkarma (see MGS II 16) During the period between the Śrāvanī and Āgrahāyanī-days people sleep, for fear of snakes, on low couches in stead of on the ground, see Nār. on ŚGS IV 15 22 After the Āgrahāyanīkarma the Pratyavarohana-ceremony takes place from this time on they sleep again upon the floor.

Pratyavarohana

2. After having spread out on a layer (of grass) ⁸) a new garment, the hem of which is turned to the north and having thrown a stone and rice or barley (corns) into a vessel (containing) water, he sprinkles (the layer four times) while pronouncing the two verses. Be kind, O earth, a thornless resting-place; furnish us wide refuge (I) — Truly thus you bear, O earth, the weight of the mountains, O you abounding in heights, that impel the earth with your might, O great (one) (II) ⁹) and the two verses: The earth, which defends well, the sky, which is unrivalled, Aditi, who gives good protection and good guidance, the ship of the gods,

PGS and BhGS read *adhyācāre* 'in the dominion'; in pāda b PGS reads *dadarśa* in stead of *jaḡhāna*, a reading which has its origin in *dadaṃsa* (BhGS), see Oldenberg, SBE XXIX, p. 327, n 5. in the same pāda Mānava and ĀGS read *kiṃ* (*cana*), as against *kam* in other texts (BhGS: *kām*)

^{5a}) Mān.'s reading *vaitahavyāya* is corrupt (VV II, p 40 calls it a 'secondary misunderstanding'); the other texts have: *vaidarvyāya* (PGS, BhGS), *vaidārvāya* (ĀGS, ŚGS), *vaidarvāya* (Mp, HGS)

⁶) See ĀGS II. 3 5

⁷) According to Hillebrandt, l c. 'haben (auch) Śāṅkhāyana und Āsvalāyana davon Spuren'

⁸) For *srastara*, see ŚGS IV. 18. 15

⁹) MS IV. 12. 2: 180. 16—181 2, see MGS I. 10. 5, II. 11. 9.

which has good oars and is guiltless and does not leak, let us go on board it, for welfare (I) — The great mother of vow-observing people, the wife of Ṛta, let us verily invoke for aid, the powerfully ruling, un-ageing, the wide, Aditi, who gives good protection and good guidance (II).

See KGS LX 6: *udagdaśam āstaranam āstīrya śīrasta udakam nidhāya vr̥thiyavān opyāpohiṣṭhiyābhīh śayyām abhyukṣya* and Hillebrandt, Rit. Lit., p. 78.

3. With a Śamī-branch with the leaves on it he rubs this layer thrice in northerly direction, while pronouncing the two verses: Be kind, O earth, etc ¹¹⁾ and the two verses: The earth, which defends well, etc ¹¹⁾, and the three verses: Adoration to the serpents, etc ¹²⁾

See KGS LX 6 *samīśākhayā śayyām nirmārṣti*, and Hillebrandt, l. c.

4. While pronouncing the verse: May the serpents be propitiated, may they be in their own abode(?), (the serpents) which abide in the sky and in heaven May we re-descend upon this great (earth), may I make her kind, perpetual, kind, satisfied, having a good winter, from one year to another, ¹³⁾ he makes them lie down, beginning with the eldest, from the north (to the south):

See for this sūtra GGS III. 9 15 sqq, ĀGS II 3. 7 sqq; the object of the verb *āveśayati* are the members of the household.

5. While pronouncing the verse: Arise, the spirit of life has come to us, darkness has gone away, light is coming (to us); it has set free the path for the sun to move in; we have come (to the place), where life is prolonged for us, ¹⁴⁾ they stand up (again), beginning with the youngest.

¹⁰⁾ MS IV 10. 1. 144. 8—11, see MGS I. 13 16, II. 11 9

¹¹⁾ See footnotes 9 and 10

¹²⁾ See MGS II 11 10 (transl. in full)

¹³⁾ This verse only occurs here. The word *svaśayā* (in a) is not quite clear; in his Index of Words s. v., Knauer translates: 'das eigene Lager einnehmend'. If we omit one of the words *śivam* (in d), we get (from *imām* to *kṛiyasām*) a regular series of three lines of eleven syllables; for the words *uttarām uttarām samām* (in e), see RV IV. 57. 7d, AV XII. 1. 33d.

¹⁴⁾ For this verse see RV I 113. 16 (ŚGS IV. 18. 11) and for the variants, VV III, p. 161 In pāda b Knauer reads *apaḥ* (see II. 7. 1); this is impossible

Knauer reads: *kaṇiṣṭhaprathamān ujjiḥate*; this is impossible. We should read: *kaṇiṣṭhaprathamā ujjiḥate*, a reading which is confirmed by the comm. In an article 'Der Gṛhya-ritus Pratyavarohana im Pālikanon' (ZDMG 52, 1898, p. 149—151) E. Hardy pointed out the parallelism which exists between the vedic rite Pratyavarohana and a passage entitled Paccorohaṇi, which occurs in a vagga from the Dasakanipāṭa of the Aṅguttaranikāya. According to this source the time for the ceremony should be a day of full moon (in the month of Mārgaśīrṣa according to ĀGS II 3 1, PGS III 2. 1, HGS II 17. 2, ĀpGS 19 3, ŚGS IV. 17. 1, GGS III 9 1), the participators in the ceremony take a bath and clothe themselves in new garments (see PGS III. 2. 6), the ground is smeared with cow-dung (see PGS III. 2. 4, II 14 11), a handful of moistened Kusa-blades are used (ŚGS IV 17 3—5), green Kusa-blades are strewn on the ground (ŚGS IV 18 5, ĀGS II 3 7, PGS III. 2 6, GGS III 9 12—14, HGS II 17 2, KhGS III 3. 20), this layer is laid down *antarā ca velāṃ antarā ca agnyāgāraṃ* (see ĀGS II 3 7, PGS III 2 6, GGS III 9 12, KhGS III 3 20), the Gṛhapati and his family lie down on this layer, in the order suggested by their different ages, from south to west (see HGS II 17 5—7, ĀpGS 19 10, PGS III 2 6), during the night they arise thrice (see HGS II 17 12, ĀGS II 3 11, ĀpGS 19 12, GGS III 9 20) and fold their hands stretching their arms towards the fire (see PGS III. 2. 7—8).

This whole question of parallels between vedic and buddhist rites deserves close attention and requires further elucidation. See Addenda, p 196, 197.

Caitṛīkarma The ceremony on the day of full moon in the month of Caitra

6. On the day of full moon in the month of Caitra the Udrohana, i.e. the ascending of the couch, (takes place)
7. No mess of rice (is offered) on this occasion, nor does he rub (the layer) with a branch

See KGS LX 9. *caitryām udrohanam upariṣayyā nātra sthūlipāko na sākhayā nirmāṛṣti*

- 8 With the verse: This couch is an increaser of wealth, (this) couch . (?) us, who tremble for all (things), may we live for a long time, with all (our) heroes, we, who (belong to) you,¹⁵ he addresses the couch

and VV II, p 198 rightly remarks 'Here all mss of Mān have the visarga, which is certainly near to nonsense' In d RV has *pratiranta* ('they have extended') in stead of *prataram* (v l *pratirum*, see II. 1. 13) *na* in Mān.¹⁵ The corrupt second pāda of this verse (*viśvābībhya*, perhaps *viśvā bībhyaṭaḥ*?) cannot be restored. At the end Knauer reads. *vayam tama*, which may stand for *vayam tava*; VV II, p. 116 says about it: 'The formula v. l. 'we belong to you' seems to have been mispronounced in Mān., was the latter vaguely felt as vocative of an impossible **vayam tama* (as if superlative to *vayas*)?' See also II. 8. 4 (end of verse II): *vayam te*

The sūtras 6—8 clearly refer to the sleeping on couches for fear of snakes, see sū. 1 above. Their relation to the Āgrahāyanikarma (ibid.) is not quite clear. They seem to repeat and (or) to complete it.

Under the name *caitrikarma* Hillebrandt, Rit. Lit., p. 76 gives a very different ceremony, which occurs in ŚGS IV. 19 and more or less resembles MGS II. 10 (Phālgunikarma), q. v This text runs: *caitryām paurṇamāsyām karkandhuparnāni mithunānām ca yathopapādām pistasya kṛtvaindrāgnas tuṇḍilo raudrā golakā lokato naksatrāny anvākṛtayaś ca*; Oldenberg (IS XV. p. 156) remarks on it: 'Die . . . dunkle Ausdrucksweise . . . sowie die Reihenfolge, die vom Ende des Jahres auf den Anfang überspringt, erregen Zweifel an der Ursprunglichkeit dieses Capitels, die durch dessen Stellung am Ende des vierten Buches, d h ursprünglich des ganzen Werkes (cf Oldenberg, SBE XXIX, p. 9 sqq), bestärkt werden'.

Nābhyaṇi The Nābhya-Sacrifices

- 9 There are three Nābhya-sacrifices. on the days of full moon in the month of Phālguna, in the month of Āsādha and in the month of Kārttika

10. On these days he should not study

This sū completes the precepts given I 4 6, 10 sqq

11. On these days a mess of rice is cooked in milk, (the ceremonial of) this (mess of rice) has (already) been explained

For the sthālīpāka see II 2

I have not been able to find any parallels for the sūtras 9—11

II. 8 Aṣṭakās The oblations on the eighth day (after full moon)

See Hillebrandt, Rit Lit, p 94 sq, Keith, Religion, p 428 sq and Oldenberg, IS XV, 145 sqq, Winternitz, WZKM IV, p 199 sqq, Caland, Totenverehrung, p. 4—43 and Ahnenkult, p. 166—172, see also the following texts: KGS LXI sqq, JGS II 3, BhGS II 15—17

1. There are three Aṣṭakā(-oblation)s, viz .
2. on the eighth day in the dark halves (of the months) following the Āgrahāyaṇa full moon and before the Phālguna full moon.

In other texts we find different numbers of Astakās, see Hillebrandt, l. c., Keith, l. c.; KGS LXI 1—2 mentions three of them. *tisro 'stakāḥ pitṛdevatyāḥ (-devatyāḥ?*, see Caland, Ahnenkult, p 171, footn. 1), *ūrdhvam āgrahāyanyās trayas tāmīrās teṣv astamiṣv astakāyajñāḥ*; JGS II 3 says: *ūrdhvam āgrahāyanyās trayo 'parapakṣās tesām ekaikasmin ekaikāṣṭakā bhavati*.

3. On these days he should not study.

See II. 7. 10, I. 4. 6, 10 sqq

4. After having cooked a mess of rice in milk on these days, he offers therefrom, from this mess, four (portions), while pronouncing the four verses: You goddess, who, being the most active with your activity at the Aṣṭakās, are skilful and a part of the oblation, you are a part of the oblation at the sacrifice to Varuṇa; we shall offer to her here these oblations (I)¹⁾ — The pestles of the mortar made a noise, while preparing an oblation of the complete year; may we, O first Aṣṭakā, having sons and heroes, live for a long time, paying tribute, we (who belong) to you (II)²⁾ — The night, which people welcome like a cow which comes to them, (the night) which is the consort of the year, may that (night) be auspicious to us (III)³⁾ — Join the offspring, which may attain old age with welfare of them, who whorship you, the night, as the image of the year (IV)⁴⁾.
5. After each (verse) he adds the words To the bountiful Aṣṭakā, svāhā!
6. He offers five (oblations) of ghee, while pronouncing the five verses: May winter, spring, summer (and) the seasons be

¹⁾ There is no exact parallel for this verse, cf. however KS XXXV 12·59 3—4, KapS XLVIII 12·303 12—13 (ed. Raghu Vira) For *avayā* (in b and c), which seems to be the nominative (*avavāh*) of *avavāj-*, see Wackernagel, Ai. Gramm III, p. 535, Macdonell, Ved. Gr. f. Stud. § 79, 3a, a, Knauer, Index of Words, s. v. (p. 162)

²⁾ See for this verse HGS II. 14 4, cf. AV III 10 5, Mp II. 20 34, Mbr II. 2. 13. In a Mān. has *ulūkhalā* as against *aulūkhalā* in other texts, see VV II, p. 330 sqq. and *akurvata* as against *akrata* in other texts, cf. VV II, p. 136: '*akurvata* is shown by the metre to be secondary; the MGS substitutes the ordinary narrative impf. for the archaic aorist'. In d Mān. and the Kaṭha-recension, see Caland's note on KGS LXI 5, read *parivatsarīyam* as against *-sarīnam* in AV and Mp, *-sarīnām* in HG and Mbr, cf. VV III, p. 422: 'Both Kirste and Jørgensen confess inability to interpret the fem., and we can do no better. But its occurrence in two texts of different schools is very strange'.

³⁾ See PGS III. 2 2, HGS II. 17 2, AV III. 10 2, Mp II. 20. 27.

⁴⁾ See AV III. 10 3, KS XL 2 136 3—4, TS V. 7 2 1, PGS III 2. 2, Mbr II. 2. 15. In b Mān. and PGS have the secondary *rātrīm* as against *rātry* in AV, KS, TS, Mbr, in the same pāda Mān. and KS have *ye* as against *yām* in AV, TS, PG, Mbr, and (with TS) *upāsate* as against *upāsmahe* in AV and PGS; in pāda d Mān. alone reads *samsṛjasva* as against *samsṛja* in the other texts, which reading is better from a metrical point of view.

kind to us, kind the rains, safe to us the autumn; may Vaiśvānara, who gives breath (to us) be (our) lord; may the days and nights produce long life for us (I)⁵)— Peaceful be the earth and kind the atmosphere; may the goddess Heaven procure safety for us; kind be the quarters, the intermediate quarters, the other quarters (ādiśaḥ), may the waters and lightnings protect our life (II)⁶)— May the waters, the rays protect (us) from all sides, may Dhātṛ (and) the Ocean create safety (for us); may the past and the future be favourable to me, may I reach(?) heaven which is praised(?) by Brahman (III)⁷) — Wise Agni, Indra, Soma, Sūrya, Vāyu (and) Agni Vaiśvānara, may they turn away evil may Bṛhaspati (and) Savitṛ hold a shelter (before me), may Pūṣan bestow sovereign prosperity upon me (IV)⁸) — May all the Ādityas, all the Vasus, the Rudras and the Maruts be (our) protectors; vigour, offspring, immortality (and) long life may Prajāpati, the highest ruler, bestow upon me (V)⁹)

As for the sacrificial substances at the Astakās, Mānava only mentions a sthālīpāka (in sū. 4) and ghee. In other texts there is a difference of opinion about them, see Hillebrandt, *Rit Lit*, p. 95, KGS LXI. 3 says. *prathamām* (sc. *astakām*) *śākna dvitīyām māmsena tritīyām apūpaḥ*; JGS II. 3 mentions a *śākāstakā*, a *māmsāstakā* and an *apūpāstakā* and finally prescribes: *mudhvamāvām* (sc. *astakūyām*) *gām kāraveṭ*. See Caland, *Totenverehrung*, p. 41 sq.

7. After having offered the Jaya-oblations, etc.¹⁰) (the oblation to)

⁵) See AV VI 55. 2, ĀGS II 14. 4, PGS III 2. 2, ŚGS IV 18. 1, Mbr II 1. 11; in pāda b the v. l. *saran nah* gives better sense than the words *siraṃ nah* as Knauer would have it read; in c the reading *sanvatsaro* (in ĀGS) seems to be more rational than *vaiśvānaro* in Mān.

⁶) See ĀGS II 4. 14, PGS III. 3. 6.

⁷) See ĀGS II 4. 14, PGS III 3. 6. In pāda d ĀGS reads: *brahmādhiguptaḥ svārā kṣarāni*, PGS: *brahmābhiguptaḥ suraksitaḥ syām* and MGS: *brahmābhigūrtam svarāksānah*; VV II, p. 389 considers the reading of ĀGS to be the original one, 'PGS has a simple lectio facilior, MGS is corrupt'. If necessary, Mān.'s corrupt reading might be considered to represent the words *svaṛ* and a form of one of the verbs *nakṣ*-, *aś*- or *na(m)ś*-.

⁸) This verse only occurs in Mān; on metrical grounds it seems better to omit *astu* in pāda a.

⁹) See ĀGS II. 4. 14, PGS III. 3. 6.

¹⁰) See I. 10. 11.

Agni Sviṣṭakṛt (is offered), with the verse: As food accord, O Agni, the wonderful gain of a cow to the (person) who invokes most frequently; may (there) be for us a son in the flesh, who propagates (our) family; this, O Agni, be your kindness towards us.¹¹⁾

8. Likewise on all (Aṣṭakās)

The word *iti* after *sviṣṭakṛt* (in sū. 7) seems to be superfluous, unless we take it to go with sū. 8. In this case the precepts in sū. 7 only are valid for all Aṣṭakās. If on the other hand we omit the word *iti*, the whole series of precepts contained in the sūtras 3—7 is valid for all Aṣṭakās. This correction¹²⁾ seems more plausible.

II. 9 Anvaṣṭakya The rite (to be performed on the day) after the Aṣṭakā (i. e. on the ninth day after full moon)

In Knauer's edition this chapter, which is closely connected with the preceding one, is entitled *Anvaṣṭakya*. That this holds good only for part of it, will be demonstrated below.

1. On the evening before the last (Aṣṭakā) he should (slaughter) a cow, by a cross roads, (and) dismember (it).

By the word *pradoṣe* the evening before the last Aṣṭakā is meant, although the commentators are inclined to think that it means the evening of the eighth day itself. See Caland, *Altindischer Ahnenkult*, p. 168, who refers to ApGS 21. 11¹⁾ *sāyam*.

2. To all persons who come to (him, i. e. who pass by), he should give (a portion of the flesh of this cow)²⁾
3. On the (next) morning he should slaughter another (cow).

The word *śvo* means: on the morning of the Aṣṭakā itself, i. e. the eighth day.

¹¹⁾ MS II 7. 11 : 90. 1—2; we follow Geldner's translation (RV III 1. 23). This verse also occurs in KGS XXVIII. 5, XLVII. 13.

¹²⁾ For similar cases, see I. 11. 17, II. 12. 2.

¹⁾ By a lapsus calami Caland, l. c. wrote ApGS 21. 21 instead of 21. 11.

²⁾ The rite which is described in the sūtras 1—2 is characterized by Hillebrandt, *Rit. Lit.*, p. 95 as 'ein merkwürdiger Brauch' (see Keith, *Religion*, p. 428: 'a very odd rite'), cf. Winternitz, *WZKM* 4, p. 211.

4. He should sacrifice the omentum of this (cow) while pronouncing the verse: Carry the omentum, O Jātavedas, to the Fathers, where you know them to be established, far away; may streams of fat (and) ghee flow (to them); may the wishes of the sacrificer be true (i. e. be fulfilled), svāhā!³⁾
5. Then he cooks a mash over its breast(?).
6. The remainder of this (rite) has been explained in the rite appertaining to the Aṣṭakā oblations.

In the sūtras 5 and 6 the Aṣṭakā oblation is performed according to the precepts given in II 8 4 sqq

The words *athāsyā vaksasa udag odanam śrapavatī* (sū 5) are far from being clear, or rather they are very near to being nonsense. The following emendation would at least give sense: he boils a mash (of rice and the meat) of its (the cow's) breast in water (*udaka odanam*), see also sū 8 below, where we find *māmsaudunapindān*

7. He prepares the food which is left
8. The (next) morning, after having prepared the food which is left, he puts down three balls of meat and boiled rice,^{3a)} in the (same) manner in which the balls (are to be laid down at the Pindapitṛyajña in the Śrauta ritual).

Sū. 7 may be prescribed for the evening of the eighth day⁴⁾ or, and this seems to be more probable, anticipate sū. 8, where the Anvastakya rite properly speaking begins, which is formed by a *Śrāddha*⁵⁾, on which occasion *pindās* are offered in the same manner as at the *Pindapitṛyajña*. See MŚS I 1 2 sqq and Caland, Ahnenkult, p. 227, who gives this text in full. For the Anvastakya rite in other texts we may refer to Hillebrandt,

³⁾ See ĀGS II 4 13, PGS III 3 9, ŚGS III 13 3, Mbr II 3 18 (in b *paracah parāke* in Man) i. e. GGS IV 4 22 (*atha pitṛdevatyesu paśusu vaha vapām pitṛbhya itī vapām juhuyāt*), HGS II 15 7, KausS 45. 14, 81. 1; for varr in pāda c see VV II, p. 266; Mān stands alone in reading *medaso ghṛtasva kulyā(h)*, the other texts having *medaso kulyā(h)*

^{3a)} For the *pindās* prepared from the flesh and the boiled rice, see e. g. GGS IV. 2. 9—15 — JGS II 3 has the following precept for the centre *pinda*: *tatrādhvarvavah kecīd adhīyate madhyamam pindam patnī prāśnīyāt prajā-kāmasya*, cf GGS IV 3. 27, ĀpŚS I. 10 10

⁴⁾ In Caland's text (Ahnenkult, p. 228) sūtra 7 (*avaśiṣṭam bhaktam ran-dhayati*) is left out.

⁵⁾ For the close connection between Aṣṭakā-Anvāṣṭakya and Śrāddha, see Caland, Ahnenkult, p. 166—172, JGS II. 3 speaks of a *śrāddham anvāṣṭakyaṃ: śvo bhūte śr. anv. tad ahar vā(!)*.

Ritual-Lit. p. 95, where it appears that KGS LXV is almost entirely parallel to GGS IV. 2. 16 sqq.

9. He should offer the Śrāddha (oblation) to the Fathers in the second half of the month.

With this sūtra the description of the Śrāddha starts. This rite (after the tradition of the Mānava school) has been translated and treated by Caland in his Ahnenkult, p. 82 sqq; Caland gives a more detailed version, of the Mānavas (the Śrāddhakalpa) in this same work.⁶⁾ See also Hillebrandt, Rit. Lit., p. 94

10. He should feed Brahmins⁷⁾ with 'covered' food; 'a person, who does not know the Vedas, should not partake of it (viz. the food)', according to Śruti.

The words *anuguptam annam* are explained by the comm as follows: *śūdrapatitarajasvalāsārameyādibhir na spṛṣtam anālokitam*, 'not touched nor looked at by a Śūdra, an outcast, a menstruating woman or a dog'.

11. When he performs (the Śrāddha rite) with a cow or (some) small animal, (then) the sprinkling (of the animal with water has to be performed), the drenching (of the animal with water), the circumambulation (of the animal with fire),* the bringing forward of the Śāmitra fire and the offering of the omentum

The words *proksanam upapāyanam* etc refer to II. 4 3 sqq where these operations are performed according to the precepts for the Paśuyajña. In this sū. Mānava mentions a Śrāddha at which a cow or *paśu* is sacrificed; for such a Śrāddha, see Caland, Ahnenkult, p. 23 (Baudhāyana), cf the marrow and the ribs in JGS II 3 (*majjāḥ piṭrbhya upakarṣati pārśvāni strīnām*), GGS IV 4 22: *piṭṛdevatyesu paśusu vapām juhuyāt* (see footn. 3 above), KGS LXVIII: *athetarasya paśuśrāddhasyāstakayā dharmo vyākhyātah, madhyamena pañcakena, āvāhunādi siddhum sampradānam, pūrvena nīparanam vyākhyātam*, 'Für ein anderes, das Śrāddha bei welchem ein Stück Vieh geopfert wird, gilt der Ritus der Aṣṭakāfeier mit dem mittleren Pañcaka (see KGS LXI. 6, Caland, Ahnenkult, p. 69, footn. 1); vom Herbeiführen an wie mitgeteilt; im Früheren ist die Weise des Pinḍagebens erklärt' (Caland, Ahnenk., p. 77)

⁶⁾ The text of this Mānavaśrāddhakalpa is to be found on p. 228 sq of his Ahnenkult

⁷⁾ For these Brahmins (at least three in number) see the texts in Caland's Ahnenkult, passim, Hillebrandt, Rit. Lit., p. 93; JGS II 3 has: *brāhmanān havirarhān upaveśya*, etc. cf. KGS LXIII 1.

12. He should offer the omentum (of the animal), after having divided it into three parts, and likewise the *sthālīpāka* and the portions of flesh.

See for the offering of the omentum II 4. 5, for the *sthālīpāka* ibid. 7, for the *avadānāni* ibid. 10.

13. He offers (the first offering) while pronouncing the words: To Soma who is accompanied by the Fathers, *svadhā* and adoration!, the second, while pronouncing the words: To Yama who is accompanied by the *Āṅgirasas* and the Fathers, *svadhā* and adoration!, and the third while pronouncing the words: To Agni who carries the sacrificial substance to the Fathers, *svadhā* and adoration!⁸⁾
14. In this (same) way (the *Śrāddha* rite is to be performed) regular(ly) every month; (the rite is performed according to) the rules (given) in the *Piṇḍapitṛyajña*

See MŚS I 1 2 and sū. 8 above for the *Piṇḍapitṛyajña*⁹⁾

II. 10 Phālgunīkarma The rite (to be performed) on the day of full moon in the month of Phālguna

1. On the day of full moon in the month of Phālguna he should first sacrifice two cakes to Bhaga and Aryaman

A parallel for this rite is to be found in KGS LXX, in which text (LXX. 1) we read *atha phālgunyām tailāpūpasya juhōti* and (in LXX. 2): *aryamā devatā*.

2. After having crushed rice which is fit for sacrificing to *Indrāṇi*, and having purified (i. e. husked) these crushed grains of rice and having cooked as many shapes (which are to be made of crushed grains) of animals in pairs as there are animals of different sorts* and having

⁸⁾ See Mbr II 3 1 (GGS IV. 2 39), HGS II 10 7, JGS II. 1 (*Śrāddha*) for *somāya pūrmate*; for *yamāvāṅgirasvate* see HGS ibid., JGS ibid.; for *agnaye karyavāhanāya* see Mbr II 3 2 (GGS I. c.), HGS II 11 3 al. loc., JGS I. c.

⁹⁾ We may add here that the texts of *Aṣṭakā*, *Śrāddha* and *Anvaṣṭakya* after the *Kātha* tradition, are to be found in Caland's *Ahnenkult* (transl. p. 69 sqq; text, p. 224 sqq). In the *KāthakaGS* we find the following order: *Aṣṭakā* (LXI—LXII), *Śrāddha* (for one's own father (LXIII) and for a possible adoptive father, i. e. for a *dnyāmusyāyana* (LXIV)), *Anvaṣṭakya* (LXV), *Ekoddiṣṭa-Śrāddha* (LXVI); *Itaram* (i. e. not *Paśu-* or *Māsika-*) *Śrāddha* (LXVII), *Paśu-Śrāddha* (LXVIII), *Māsika-Śrāddha* (LXIX).

besprinkled them with ghee(?)¹⁾ in a brass vessel, he offers (the contents of) this (vessel)²⁾ while pronouncing the words: To Rudra, svāhā!; according to other (authorities, he should offer them), while pronouncing the words: To Īśāna, svāhā!

Indrāṇī is also mentioned in connection with this ceremony in KGS LXX 3: *athendrānyāh* (sc *juhōti*), see also under sū 5 below. Cf II. 16 3.

- 3 In the evening (of the same day) he proceeds (i. e. he offers) two cakes to Agni and Indra
4. A figure with a prominent belly (made of meal is offered) to Agni; women do not eat (i. e. are not to eat) therefrom, all persons, who belong to the household (eat) of the other cake (meant for Indra).³⁾

For *tundila* we may refer to KGS LXX 4 *prasasāhisa*⁴⁾ *iti tundilasya juhōti*. Dev gives the following explanation of this word *tundo vidyate yasya sa tundilo madhyon nataḥ puroḍāśākṛtiḥ tandulapistādīpakvāḥ kilāta* ('mispissated milk') *loṇikādī* ('sweetmeats', etc) *vā* This seems to mean that the cake meant for Agni is to be shaped in the form of a person with a prominent belly

For KGS LXX 4—5 (*golakā*⁵⁾ *rudradevatvāḥ*) see ŚGS IV 19 3, where an *aindrāgnas tundilah*⁶⁾ and *raudrā golakāḥ* are prepared at the Catri-ceremony⁷⁾.

5. A sthālīpāka (is offered) to Indrāṇī (on that same day) or on the following morning

Concerning the role of Indrāṇī in this ceremony, see under sū 2 above.

Karmasaṃghas The uniting of actions

6. At the uniting (of actions) a single layer (of grass) and a fire are (used) (and) the two Āghāras, the two Ajyabhāgas, oblations of ghee and an oblation to Agni Svistakṛt (are offered)

1) We followed Knauer's translation (Index of Words, s v) of the adjective(?) *adhyaḍhya*, viz 'mit Opferschmalz ubergossen'.

2) The words *tenaiva* are explained in the comm as follows: (*tenaiva*) *kāṃsyapātreṇa*

3) The comm. says: *ītarasya aindrasyāpūpasya sarvāmātyāḥ prāśnanti*.

4) KS XXXVIII. 7: 109. 1—2

5) This word is explained by Dev as follows: *golakā yavamayavrlhimayā golā itī prākṛtabhāsayā prasiddhāḥ*.

6) Nār explains *tundilah*. *bṛhadudarah puruṣaḥ kimnaro bṛhanmukhaḥ*.

7) See for a ceremony of this name, MGS II. 7. 6—8

The word (*karma*)*saṃgha* probably means a number of rites which have the same ritual; if this be so, this sūtra primarily refers to the following sūtra.

7. [He offers] these (oblations)⁸⁾ (to) Agni, Indra, Soma, Sītā, Savitṛ, Sarasvatī*, the two Aśvins, Anumati, Revatī*, Rākā*, Pūṣan and Rudra at the preparation of the implements for ploughing, at the circumambulation (of the field), at the sowing, at the reaping, at the offering to the furrow, at the offering on the threshing-floor, at the Tantiyajña and at the Anaḍudyajña; to these gods he offers oblations (on these occasions) and (likewise) at the annual parvans

For the ploughing ceremony see Hillebrandt, Rīt Lit, p. 85, Keith, Religion, p. 365 and especially KGS LXXI. 2 sqq: *sirā*⁹⁾ *yuñjanti* (KS XVI 12·234. 14 sqq) *iti tisṛbhū āyajanīyasya* (sc *juhuyāt*), *prathamottamābhyām* (the first and the third mantra) *yunakti*, *madhyamayā phālam* ('the plough-share'), sc *yunakti*

Opinions differ as to the meaning of the word *pariyayana*¹⁰⁾: in GGS IV. 4. 30 (*etā eva devatāḥ* (see ibid 29) *sītāyajñakhalayajñapravapanapralavana-pariyayanesu*) It is translated by Knauer by 'Einheimsen', Hillebrandt (p. 85) translates 'Einern', while the Sanscr. Dict. of Monier Williams gives 'circumambulating (of a sown field)', cf. the comm. on Mān: *prathamam ksetre gamanam* and J. J. Meyer, Trilogie altind. Mächte etc., III, p. 185, footn. 2, who explains 'Flurumgang (*ambharvale*) oder die bekannte Umwandlung nach rechts hin' and gives a bibliography of the subject. We may also refer to KGS LXXI. 10: *trātāram indram* (KS XVII 18: 263. 2 sq) *iti dve pariyayanasya*, where this last word is explained by Dev. as follows: *khalapṛāptānām vṛhīnām ksodanam* 'the crushing of the rice-corns on the threshing-floor'

For *pravapana*, see GGS I c. and KGS LXXI. 8· *yā osadhaya* (KS XVI. 13. 235. 7—8) *iti bījavapantīyasya*¹¹⁾ and for *pralavana* (the reaping or cutting) GGS ibid

For the offering to the furrow we may refer to Hillebrandt, p. 86, Keith, p. 365 sq and KGS LXXI. 7 *ghṛteṇa sītā* (KS XVI 12·235. 1—2) *iti sītāyajñasya*, Pūs II 17 deals with this rite in detail

For *khalayajña* see GGS I c., the *tantiyajña* (the word *tanti* means 'a long line to which a number of calves are fastened by smaller cords'; J. J. Meyer, Trilogie altind. Mächte III, p. 159 translated. 'Opfer an die Lertkuh'; the comm. says: *utpūte dhānye* 'the corn being purified') and the *anaḍudyajña*

⁸⁾ The word *etair* seems to refer to the oblations (and requisites?) of sū. 6.

⁹⁾ The word *sirā* means: 1. plough and 2. ox for ploughing.

¹⁰⁾ Knauer reads *pariyayana* (thus all the MSS); GGS IV. 4. 30 and KGS LXXI. 10 read: *-na*; the same irregularity in *pravapana* as against *-na* in GGS I. c.

¹¹⁾ See Dev: *bījavapanam yasya sa bījavapantyo yajñah*

(the comm. says: *grhāgate dhānye* „the corn being brought home”; he also adds that wreaths, diadems and amuletstrings are to be fastened to the bull’s horns; for a *ṛṣabhapūjā*, see GGS III. 6 10—12) only occur, as far as I know, in Mānava

8. By a river or by the sea, at (the consecration of) a well or a pond, he offers (a *sthālipāka* of barley)¹² to Varuṇa; near plants and trees he offers (ghee)¹³ to Soma; when no god is mentioned (separately, he offers) to Agni (because Agni represents all the gods).¹⁴

The translation of this sūtra offers uncertainty at several points. As for the opening words (*nadyudadhi-*) the commentaries of Mān. give the following: 1. *vadā tīrthavātrām vrajed anyārthe vā pravaset sa gangādīnadim āśādvā varuṇāya svāheti yajet*, and 2. *yo nadītre vasati tadāganadyoh samipe sa . . varuṇam yajet*, while 3. *udadhi* is explained by *kūpa*.

On the other hand there seems to be no doubt that the words *kūpatadāgesu* refer to the consecration of a well and a pond, see Hillebrandt, *Rit Lit*, p. 82 and KGS LXXI 13 (*kūpayajñā*) and *ibid* 12 (*varunavajñā*), which is explained as follows by Br. *navakṣātātadākādau*. The words *osadhivanaspatīsu*¹⁵ may refer to the ripening of the plants or the first eating of them (see the comm.; a similar explanation perhaps for the trees?); KGS LXXI 15 throws some light on the subject as far as the trees are concerned, by mentioning a *vanaspati-yajña*, which, according to the comm. (Br. *vrksāropane*), is to be offered when young trees are planted.

For the cases in which no god is separately mentioned, the comm. refers us e. g. to II 7 9 (*Nābhyaṁ*)

II. 11 Vastukarma The building of a house

For this rite we refer to Hillebrandt, *Rit Lit*, p. 80 sq, Keith, *Religion*, p. 363 sq, Bloomfield, *JAOS* XVI, 12 sqq. See the following texts: GGS IV. 7, ĀGS II 7—8, HGS I 27, KGS XI, KausS XXIII, XLIII 2—15 and AV III 12, VII 41

1. The spot (which one chooses for the building of a house should be) even and furnished with grass, etc.

This sū is identical to KGS XI 1, *samam* is explained in the Mān.-comm. as follows: *uccanicapradeśarahitam*, see also Dev. on KGS I. c: *anīmnon-natam*; for *samūlam* see the Mān.-comm.: *dūrvādyosadhīsamānvitam* and ĀGS II. 7. 3—4: *osadhivanaspativad yasmin kuśavīrinam prabhūtam*

¹²) According to the comm. *vārunam yavamayam sthālipākam karoti*.

¹³) See the comm.: *ājyena somāya svāheti yajet*

¹⁴) See the comm.: *agnih sarvā devatā itī śrūtivacanāt*.

¹⁵) The comm. explain: *osadhuyo vrlhīyavādayah* and *nivārādyosadhīsu prathamabhaksane, vanaspataya āmrāphalādayah* and *śamyādīvanaspati*... etc.

2. (This spot moreover should be) inclined towards the south for a person who longs for food; for offspring dies there (i. e. in the south).

Knauer's text reads *dakṣiṇāpravanam* as against *dakṣiṇa-* in the comm; see ĀGS II. 7. 10: *dakṣiṇāpravane sabhām māpayet, sādyātā ha bhavati*, 'he should have constructed the assembly-room (of the house) on a spot which is inclined towards the south; thus there will be no gambling in it'.

3. (It should also be a spot), from where the water flows away in every direction

We find the same precept in KGS XI. 1, where Ād explains: *samavasrāvaṃ sarvato āpo vasmān nīravanti*

4. Or (a spot), from where the water, after having united, can flow away in north-easterly direction

We find nearly the same precept in KGS XI. 1: *samavasrutya vā yasmāt prāgudicir āpo nirdraveyuh* (Mān. *nirvaheyuh!*) *pratyagudicir vā*
The text reads *tad vā*, which means *tatra vā*, as has already been noted by Caland in the margin

5. (And a spot), where a pit, which has been dug, can be filled up (again) with the same earth (i. e. which has been dug out).

Compare for this sū. ĀGS II. 8. 2—3: *jānumātram gartam khātvā tair eva pāmsubhiḥ pratipūrayet, adhike praśastam, same vārttam, nyūne garhitam*, 'he should dig a pit knee-deep and fill it again with the same earth; if (the earth) shows at the top (of the pit, the spot is) excellent, if it is level, (it is) of middling quality, if it does not fill (the pit, it is) to be rejected'.¹⁾

6. (And a spot), where the water remains sufficiently stationary(?).

The ĀGS text (II. 8. 4—5) also throws light on this sū. It runs: *astamite pām pūnam* (sc. *gartam*) *parivāsayet, sodake praśastam, ārdre vārttam, śuske garhitam*, 'after sunset he should fill (a pit) with water and leave it in that condition during the night, if (in the morning) there is still water in it, (the spot) is excellent, if it is moist, (it is) of middling quality, if it is dry, (it is) to be rejected'. Knauer's interpretation of the word *dhārayisnūdakatara-* 'hinreichend wasserhaltig' or 'durch reichliches Wasser ertragsfähig' ('Bahuvrīhi mit angehangtem -tara', Index of Words, p. 174) seems to be wrong. It may mean 'having sufficient water left' (*dhārayisnu* 'holding up').²⁾ We seem to be concerned here with a test based upon experience: if the water remains, the ground is rocky or in any case sufficiently hard, if it sinks away, the ground is too soft for building a house upon it.

¹⁾ This text confirms the correction made in the margin by Caland: *gṛhahānir bhavati* 'he is giving up the house' in stead of Knauer's interpretation *gṛhahā nirbhavati* (Komm., p. 131).

²⁾ See finally the Mān.-comm: *tyājyam vatrodakam kṣipraṃ sosayati* and *yatrodakam sthitvā tatratva śānvati*

7. After having 'accepted' (the spot, where) the house (is to be built) while pronouncing the words: I accept this dwelling-place for food, for splendour and divine glory, and having put (a piece of) gold in the pit (which has been dug for the centre post), he offers (an oblation of ghee) with the words: To the unshakable, steadfast earth-demon, svāhā!

See the Mān.-comm.: *madhyamāyāḥ sthūnāyāḥ gartam khātvā garte hīranyam nidhāya*. This precept only occurs in the Mān.-text. For the actions which concern the centre post, see ĀGS II. 8. 14.

8. With the four formulae: You are the favourable (quarter) by name, the eastern quarter, of you Agni here (is) lord, and the black (snake is) the guardian; to your lord and to your guardian, to them (be) adoration!; may they be favourable to us; him whom we hate and who hates us, we place here in the jaws of these two (I) — You are the strong (quarter) by name, the southern quarter, of you Indra here (is) lord, the tiraścīnarāji (the cross-lined serpent?) the guardian, etc. (II) — You are the (quarter that is) turned forward by name, the western quarter, of you Soma here (is) lord, the Self-born (the viper?) the guardian, etc. (III) — You are the easily-to-be-dwelled-in (quarter) by name, the northern quarter; of you Varuṇa here (is) lord, the sṛdāgu³) the guardian, etc. (IV),⁴) he successively (makes oblations to) each of the four (principal) quarters, (each one with one formula); (thereafter) with the two (following formulae): You are stability by name, the downward quarter; of you Viṣṇu here (is) lord, he whose neck is spotted black, the guardian, etc. (V) — You are the lady(-quarter) by name, the upward quarter; of you Bṛhaspati here (is) lord, the white one the guardian, etc. (VI),⁵) in the middle (of the spot).

³) AV III. 27. 3 reads *prḍāku* 'adder'(?)

⁴) The formulae I—IV are to be found in MS II. 13. 21: 166 13—167. 5, cf. TS V. 5. 10a, AV III. 27. which reads: *prācī dīg agnir adhipatir asito rakṣitā*, etc.; *dakṣiṇā d. indro adh. tiraścīrāji* (MS: *tiraścīnarāji*) *r*; *prācī d. varuno 'dh. prḍāku r.*; *udīcī d. somo adh. svajo r*; *dhruvā d. viṣnur adh. kalmāṣagrīvo r.*; *ūrdhvā d. bṛhaspatir adh. śvītro r.*

⁵) For the formulae V—VI see MS *ibid.* 167. 8—13.

The same series consisting of six formulae occurs also in MGS II. 16. 2 (Sarpabali); it seems to be intended for destroying the danger of the snakes; see also Whitney-Lanman on AV III. 26 and 27.

9. After having thrown a stone and rice or barley corns into a jug of water, he besprinkles (the spot with this water) while pronouncing the two verses: Be kind, O earth, etc. (I) — Truly thus you bear, O earth, etc. (II) and the two verses: The earth, which defends well, etc. (I) — The great mother, etc. (II).⁶⁾

This besprinkling of the spot where the house is going to be built also occurs in other texts; see e. g. ĀGS II. 8. 11.

For the water mixed with a stone and grains, see MGS II. 7. 2.

10. With a Śamī-branch with the leaves on it, he rubs (the spot) thrice in northerly direction, while pronouncing the two verses: Be kind, O earth, etc.,⁷⁾ and with the two verses: The earth, who defends well, etc.,⁷⁾ and the three verses: Adoration be to the serpents, which (are) throughout the earth, which (are) in the atmosphere, which (are) in the sky, to those serpents, adoration! (I) — Those that are the arrows of the sorcerers, those that belong to the trees, those that lie in holes, to those serpents, adoration! (II) — Those that (are) there in the luminous sphere of the sky, or those that (are) in the rays of the sun, those that have made their seats in the waters, to those serpents, adoration! (III).⁸⁾

This rubbing with a branch also occurs in other texts, see e. g. ĀpGS 17.1 sq. This sū. is identical to MGS II 7 3

11. After having sprinkled the centre post (with water), while pronouncing the verse: (May) this here (be) prosperous on all sides, (this) vigour, this sap(?); after having thus attained (all) human wishes, you shall obtain, what the headless (woman)...(?),⁹⁾ he sprinkles (water) in the pit (wherein this post is going to be placed).

⁶⁾ For a full translation of these four verses, see MGS II. 7. 2.

⁷⁾ See footn. 6.

⁸⁾ For these three verses, which also occur in MGS II. 7. 3, see MS II. 7. 15: 97. 1—6.

⁹⁾ This verse only occurs here; it is far from being clear in all points; especially pāda d; *yad aśīṣṇī* (fem!) *tad lapsyasi* (sandhi?) is difficult to account for.

For this *sū* we refer e g to ĀGS II 8 15 *madhyamasthūṇḍyā garīe prāgagrodagagrān kusān āstīrya vrīhiyavamatir apa āsecayet*, see Hillebrandt, Rit Lit, p 81

- 12 He addresses the centre post with the two verses Stand here downwards(?), fertile(?), standing firm(?), prosper in the midst of prosperity, let not the malicious ones reach you (I)¹⁰ — (May) the tender boy (come) to you, to you the cup, which has gone round(?), to you the calf together with the moving creatures, (may) he (come to you) with mugs of sour milk(?) (II)¹¹

These two verses are used in ĀGS II 8 16 at the erecting of the post, the second verse (together with two other verses) is used in KGS XI 2 at the placing of that post

- 13 While pronouncing the words Of the Vasus you, of the power of the Vasus and of Day-and-Night, he places the post in the pit

The words *vasūnām tvā*, etc are not quite clear Perhaps three separate pratikas are meant

¹⁰ There are several difficulties in this verse, for which see ĀGS II 8 16, ŚGS III 3 1, HGS I 27 3, Mp II 15 3, AV III 12 1 In pāda a *nitarā* is ambiguous, in his Index of Words s v Knauer translates 'engesenkt, recht tief', to which he adds the remark 'wahrscheinlicher beständig, ewig', it may also stand for *nitarām* 'surely, in each case' or *nītara* may be an adverb of the same meaning, ĀGS and Mp have the lect *fac nimitā* — In pāda b *tilvalā* is probably to be emended by *tilvilā* the reading in ĀGS and Mp, which may mean 'gesegnet', see Geldner, RV in Auswahl, Glossar s v (RV V 62 7) and VV II, p 279 — For *sthīrāvati* in the same pāda the other texts have more or less corrupt variants *sthājīrāvati* (ŚGS), *stāmīrāvati* (ĀGS), *syād īrāvati* (Mp) — As for pāda d, see VV II, p 405 'The correct reading is *mā tvā prāpann aghāyavah*' The reading in Man (*ā tvā prāpann adyāyavah*) would mean 'may lives today reach you'

¹¹ Another corrupt verse, for which see AV III 12 7, ĀGS II 8 16, PGS III 4 4, ŚGS III 2 9, HGS I 27 4, KGS XI 2 — For variants in pāda b (*ā tvā pariṣṭah kumbhah*), see VV II, pp 144, 312, the form *pariṣṭah* in Mān as against *-sruṭah* in the other texts admits of the interpretation 'having gone around', cf AV II 14 6 (*pari dhāmāny āsām āsuh kāsthām ivāsaram*) — In pāda c *saha jagatā* (for *varr* see VV II, p 37) may mean 'with the moving creatures', see the comm on AV I c *gamanaśīlena gavādīnā* and Whitney-Lanman a l — In d the correct reading may be *kalāśaur ayam* as KGS has it, see VV I, p 85, III p 192

- 14 While pronouncing the verse Rightly mount, O beam, upon the two(?) posts, O Agni, keep off the ruling, powerful (enemy)(?)¹², he puts the centre beam (on the centre post)

The same verse is used in KGS XI 3 accompanied by the precept *prāñcam vamśam samāropayati*, part of the verse is used in ĀGS II 9 1 at the placing of the bamboo beam

- 15 The remaining posts and (bamboo) beams are put into place without verses
- 16 After having caused (the house) to be constructed with a door to the east or a door to the south, he enters the house while pronouncing the words I enter (this) house which is pleasant, not killing my husband(?),¹³ as has been explained before

The word *purastāt* refers to MGS I 14 6

For the door which is to be made in the house see Hillebrandt, *Rit Lit*, p 81 and KGS XI 1 *prāgdvāram daksīnadvāram vā saranam kārayet*

- 17 While pronouncing the verse May king Varuna come hither with his plentiful (waters), at this place may he stay in prosperity, bringing food (to this house) which drops ghee, in this (house) I enter, kindly disposed,¹⁴ he places at the north-eastern quarter the jar of water for drinking

Knauer reads *prātīpanam* as against *pratīpadanam* in the MSS, he explains this word (p 178) as follows 'zum Trinken dienend' or 'mit Trinkwasser versehen', after the explanation of the comm *udapānārtham* See also PGS III 5 for the jar of water

- 18 While pronouncing the verse To the ocean I send you, return to your source, unhurt be our men, may my sap not be split,¹⁵ (he places) a bucket (near it)

¹² See KGS XI 3, ĀGS II 9 2, Mp II 15 5, HGS I 27 7, AV III 12 6 — *Rte 'va* (in a) is certainly corrupt for *rtēna*, cf VV II, p 374, *sthūna* (also in AV Paipp) may be a dual masc, see *sthūnāv* in HGS and Mp, *sthūnām* in the other texts (KGS I) — *Vamśa* is strange, all other texts reading *vamśa* (voc), see VV III, p 135 — For Man's *virājām upasedha sakram*, KGS reads *virājann apasedha satrūn*, see also the other parallels

¹³ See MGS I 14 6 for these words

¹⁴ For the first line of this verse see ĀGS II 9 5, for the second MGS I 14 6 They form a hybrid combination

¹⁵ See e.g. PGS I 3 14, HGS I 13 4

After the word *udañcanam* the comm. adds: *udakoddharanabhāṇḍam pariplavam(?) avasthāpayati*.

19. After having cooked a *sthālipāka* in milk for *Vāstoṣpati*, he offers therefrom while pronouncing the verses: Driving away evil, O *Vāstoṣpati*, assuming all shapes, be a kind friend to us (I) — O *Vāstoṣpati*, receive us (in your protection), give us good entrance and drive away evil from us; favour us with that, for which we ask you, be favourable to our two-footed, favourable to our four-footed (ones) (II)¹⁶, and the two verses: *Vāstoṣpati*, be our furtherer, making our wealth in cows and horses increase, O *Indu*; may we, free from decay, dwell in your friendship, be kind to us as a father to his sons (I)¹⁷ — *Vāstoṣpati*, let us live with you in a fellowship, which is valiant, joyful and spacious; protect our wish in rest and in toil, protect us always, you (Gods), with welfare (II)¹⁸
20. (Then he offers) the *Jaya*-offerings, etc., in the same way (as has been explained before)¹⁹

II. 12 Baliharāṇa The Bali-Offering

This rite is treated by Hillebrandt, *Rit Lit*, p. 74 sq; Keith, *Religion*, p. 360 sq; E. Arbman, *Rudra*, Uppsala, 1922, p. 189 sqq, al loc. and in the following texts: VGS XVII, KGS LIV, BhGS III, 12—14, Kauś 74. 1—12¹)

1. (Of cooked food which contains all substances and which is destined) for the All-Gods and (which are) near at hand(?) he should offer a *bali*-offering in the evening and (also) in the morning

For this *sū*, we may refer to KGS LIV. 1: *vaśvadevasya siddhasya sarvato 'gryasya juhōti* (here follow the names of the deities which are given in MGS *sū* 3, q. v.) and VGS XVII. 3: *haviṣyasya vā (wrong?) siddhasya vaśvadevaḥ*.

¹⁶) For these two verses, see MS I. 5. 13: 82 11—14; in KGS XII. 1 they are quoted *sakalapāṭhena*.

¹⁷) See RV VII 54. 2, PGS III 4. 7, HGS I. 28, 1, Mp II. 15. 20, KGS XII. 1.

¹⁸) See RV *ibid.* 3, Mp *ibid.* 9 and the other texts.

¹⁹) See I. 10. 11.

¹) For the (original?) meaning of the word *bali* we may refer the reader to Arbman, *Rudra*, p. 64, footn. 1, who says: 'Am besten wird das Wort in den vedischen Texten durch „Deponierungsoffer“ wiedergegeben'.

The words *vatsvadevasya siddhasya* are not quite clear; in the translation I followed the Indian comm (Gaekwad-ed.) which runs as follows: *vatsvadevasya pākasya sarvārthasya siddhasyopapannasya*; perhaps *siddha* simply means 'cooked'.

2. The offering is distributed among Agni-Soma, Dhanvantari, the All-Gods, Prajāpati and Agni Sviṣṭakṛt
3. Then he offers a bali-offering while pronouncing the words · To Agni, adoration! — To Soma, adoration! — To Dhanvantari, adoration! — To the All-Gods, adoration! — To Prajāpati, adoration! — To Agni Sviṣṭakṛt, adoration!, (by throwing them) into the house-fire(?) one (offering) after the other

See Hillebrandt, I c for the gods to whom the bali-offering is dedicated, the so-called *Devayajña*

KGS LIV 1 mentions Agni, Soma, Mitra, Varuna, Indra, Indra-Agni, the Visve Devāh, Prajāpati, Anumatī, Dhānvantari,²⁾ Vāstospati and Agni Sviṣṭakṛt, VGS XVII, 4 has the following series Agni, Soma, Prajāpati, Dhanvantari, Vāstospati, Visve Devāh, Agni Sv JGS I 23 Agni, Soma, Dhanvantari, Dyāvāpṛthivī, Visve Devāh, All Gods, Prajāpati (*manasā*, 'he only thinks To Prajāpati, svāhā'), BhGS III. 12 mentions: Agni, Soma, Prajāpati, Dhanvantari, Dhruva, Dhruva Bhauma, Dhruvaksiti, Acyutaksiti, Visve Devāh and Sarvā Devatāh

It is noteworthy that in Mān the number of gods mentioned in sū 2 is repeated in sū 3, as it were to underline Mānava's opinion in its contradiction to the other authors

The expression *agnyāgāre* ('Feuer-hauschen', 'Feuergebaude', place for keeping the sacred fire) is a little strange In Kāth and Vār it is not definitely said in the text, but it appears from the comm, that the offerings are made in the fire, as is expressly prescribed in JGS I 23

4. While pronouncing the words To the waters, (adoration!), (he offers a bali-offering) near the jar of water

With this sū the so-called *Bhūtayajña* begins See KGS LIV 7 (*udadhāne varunāya*), JGS I 23 1d (with a different verse), VGS XVII 7 (*adbhyah* (without *iti* as Mān has it) *kumbhadese*), BhGS III 13 (*adbhyah svāhā varunāya svāheti udadhānyām*)

5. While pronouncing the words To the plants, (adoration!) — (?) To the trees, (adoration!), (he offers a bali-offering) near the post in the centre (of the house)

²⁾ The Devapāla MSS read *Dhānvantaraye*

We may refer to KGS LIV. 5: *sthūṇḍyām dhruvdyām* ³⁾ *śriyai hiranyakeśyai vanaspatibhyaś ceti*, BhGS I. c.: *vanaspatibhyah svāhā sthūṇḍdeśe*. ⁴⁾

6. While pronouncing the words: To the deities of the house, (adoration!), (he offers a bali-offering) in the middle of house.
See VGS XVII. 8: *oṣadhivanaspatibhyo (iti?) madhyadeśe*, JGS I. 23: *madhye 'gārasya*, BhGS I. c.: *antarikṣāya svāhausadhivanaspatibhyah svāhetai madhye 'gāre*.

7. While pronouncing the words. To Dharma and Adharma, (adoration!), (he offers a bali-offering) at the door (of the house).
See KGS LIV. 6: *dharmādharmayor dvāre mṛtyave ca*, perhaps these last two words do not belong to this sū., see however KauS 74. 5: *dvāryayor mṛtyave dharmādharmābhyām* ⁵⁾

8. While pronouncing the words: To Death, (adoration!) — To the Wide Space, (adoration!) (he offers a bali-offering) in the open air.

See VGS XVII 12: *ākāśāyeti sthālīkāṇḍābhyām(?)*, KGS LIV 16: *ūrdhvam ākāśāya*.

9. While pronouncing the words. To the Inside-of-the-cowshed, (adoration!), (he offers a bali-offering) in the middle of the cowshed

No parallel.

10. While pronouncing the words: To Vaiśravaṇa outside, (adoration!), (he offers a bali-offering) outside (the cowshed?) to the east.

Again no parallel; cf. KGS LIV. 10. *uparī śarane vaiśravanāya rājñe bhūtebhyāś ceti*, VGS XVII 13: *tūsnīm niṣkramyoparī śarane* It seems improbable that *bahihvaiśravanāya* should be one word, as it is printed in Knauer's text.

³⁾ Ād. explains: *madhyamāyām*.

⁴⁾ Knauer printed one correction of the MSS in his text viz. *madhyamāyām* instead of *grhamadhyamāyām* ('ein zu kunstliches Compos.; *grha* überflüssig und dem folg. Sū. entnommen') and proposed another, which also seems very probable, viz. *oṣadhibhyo vanaspatibhya iti* in stead of *oṣadhibhya iti oṣadhibhyo vanasp. iti*.

⁵⁾ Does this text indicate that *mṛtyave* (in sū. 8 in Mān.) does not belong there either, but to sū. 7?

11. While pronouncing the words: To the All-Gods, (adoration!), (he offers a bali-offering) in(side) the house.

Further details are lacking, see sū. 6 above.

12. While pronouncing the words: To Indra, (adoration!) — To the people of Indra, (adoration!), (he offers a bali-offering) to the east (of the house?)

Cf. KGS LIV. 11: *indrāyendrapurusebhya itī pūrvārdhe*, where the comm. explain as follows: *grhasya* (Br, Ād) and *grhasyāgner vā* (Dev.)

13. While pronouncing the words: To Yama, (adoration!) — To the people of Yama, (adoration!), (he offers a bali-offering) to the south.

See KGS LIV. 12, VGS XVII 6.

14. While pronouncing the words: To Varuṇa, (adoration!) — To the people of Varuṇa, (adoration!), (he offers a bali-offering) to the west.

See KGS LIV. 13, VGS XVII 6.

15. While pronouncing the words. To Soma, (adoration!) — To the people of Soma, (adoration!), (he offers a bali-offering) to the north.

See KGS LIV. 14, VGS XVII. 6

16. While pronouncing the words: To Brahman, (adoration!) — To the people of Brahman, (adoration!) (he offers a bali-offering) in the middle.

See KGS LIV 15; VGS l.c. reads *madhye varuṇūryamabhyāṃ brahmane ca*. For the sūtras 13—16 we may also refer to BhGŚ III 14. In general there is great parallelism between Mān, Kāth and Vārāha, though the latter in a less marked degree. ⁹⁾

17. (He offers a bali-offering) to the north, while pronouncing the words: To the Āpātikas, (adoration!) — To the Sampātikas, (adoration!) — To the Rkṣas, (adoration!)

⁹⁾ On the other hand Kāth and (or) Vār. contain a number of precepts which do not occur in Mān., and vice versa, see sū. 17, 19.

— To the Yakṣas, (adoration!) — To the Ants, (adoration!) — To the Piśācas, (adoration!) — To the Apsarasas, (adoration!) — To the Gandharvas, (adoration!) — To the Guhyakas, (adoration!) — To the Mountains, (adoration!) — To the Creeping Ones, (adoration!).

As far as I am aware there is no parallel for this bali-offering to a series of semi-divine beings. It is certainly not to be found in Kāth., or in Vār. or in any other text that I know of.

18. While pronouncing the words: To those-who-walk-by-day, (adoration!), (he offers a bali-offering) by day; while pronouncing the words: To those-who-walk-by-night, (adoration!), by night.

See KGS LIV 17—18: *sthandile divācarebhyo bhūtebhya iti divā, nakṣam-carebhyo bhūtebhya iti nakṣam.*

19. While pronouncing the words: To Dhanvantarī, (adoration!), the satiation of Dhanvantarī (is accomplished).

No parallel is to be found either in Kāth. or Vār ; Dhanvantarī has already been mentioned in the sūtras 2—3 above.

20. After having mingled it with water, he should pour the remainder (of the food) to the south on the ground, while pronouncing the words: To the Fathers, svadhā!

This is the so-called *Pitṛyajña*, for which see Hillebrandt, p. 75, Kerth, l. c., Caland, Totenverehrung, p. 10 sq.

21. After having washed his hands, having sipped (water) and having regaled a guest, he should (himself) eat of the remainder (of the food with which the guest has been regaled).

This is the so-called *Nṛyajña* or *Manusayajña*, for which see e. g. PGS II. 9. 11.

II. 13 Śaṣṭhīkalpa The rite (to be performed) on the sixth day (of a lunar fortnight)

As far as I am aware there is no parallel to this rite. The name *Śaṣṭhī* occurs in Baudh.-Gṛhya-Pariśiṣṭa IV. 2 (Harting, Selections from the BGParS, p. 26, l. 8: *śaṣṭhyai svadhā*, in a series of names of different deities).*

1. Now we shall explain the rite (which is to be performed) on the sixth day (of a lunar fortnight).
2. On the fifth day, in the bright half of the month, he should eat food which is qualified for sacrifice, while having his face turned to the west.
3. (In the evening of that same day) he should lie down (on the ground) on Darbha-grass or on rice-stalks, while having his head turned to the east and he should practise chastity
4. On the (next) morning, when the sun has risen, he should not omit washing, drinking, eating, the anointing (of his body) and (the putting on of) wreaths and clothes
5. He should eat as much as people give (to him); he should eat all things people give (to him) except food which is not fit for sacrifice and which belongs to (i. e. which has been given to him by) a sinner, while avoiding *abhiniṣṭaka* (-food).

The word *ameditya* is explained by the comm as follows *ayañīyam māsādi* ('beans and the like') — The meaning of *abhiniṣṭaka* is far from being clear Knauer (Index of words, s v) translates 'abgestanden (v Speisen, eigentl heimgesucht)', which interpretation I do not quite understand He also gives the different explanations of the commentators, viz 1 *ganānam* 'food prepared for a number of persons in common'; 2 *dāsyānam* 'food for slaves(?)', 3 *paryusitam annam* 'food which has passed the night, i e which is not fresh', 4 *jātidustadattam annam* 'food given by a person who is 'corrupted' by his birth, i e a *Śūdra*' It is difficult to decide which of these interpretations is correct, in any case Knauer seems to be right in saying *darnach ist jedenfalls 'Speise' zu ergänzen*

6. After sunset, after having cooked a *sthālīpāka* in milk, then he offers (portions) therefrom while pronouncing the following (verses wherein different) names (of *Ṣaṣṭhī* are given)¹⁾ Enjoy my (oblation on the day of) her, who gives treasures, who possesses goods, who grants (the fulfilment of) the wishes of those who (wish to) obtain (the fulfilment of) all wishes, who is propitious and full of splendour, the divine *Ṣaṣṭhī*, O powerful (Indra) (I)²⁾ — *Nandī* and *Welfare*, *Prosperity* and the *Ādityā* who is full of splendour, the favourable Word and Success — may *Ṣaṣṭhī* bestow treasures upon me (II)³⁾ —

¹⁾ Cf. the commentator's explanation *dhanuḍām ityādinaḥ ṣaṣṭhī-nāmadheyāni, tair nāmadheyair vaksyamānair juhōti*

²⁾ No parallel, *sarvakāmīn* (in pāda b) probably means 'who obtains (the fulfilment of) all wishes'

³⁾ No parallel.

Sons and cattle, treasures and corn, abundance of horses, goats, kine and sheep and what has been wished for in my mind, the Oblation-eater (Agni) bestow that upon me (III) — Śaṣṭhī, who grants wishes, who is Rajanī, who takes on all shapes, may she make treasures come to me; she who is the mistress of wishes, may Śaṣṭhī bestow the (fulfilment of) wishes and treasures upon me (IV)⁴ — You, who are Ākṛti (the Constituent Part?), Prakṛti (The Original Form), Vacanī, Dhāvani, Padmacāriṇī (Lotus-footed), be (merciful to me) through my prayer (V)⁵ — Śrī, who is perceptible through her odour, who cannot be resisted, allways well-supplied, abounding in dung, ruling over all creatures, this (Śrī) I invoke here (VI)⁶ — This goddess possesses all sorts of vessels, (she is) prosperity and very rich in lakes(?); may I obtain (the protection) of Ari(?), the goddess, may she make treasures come to me (VII)⁷ — O goddess, you who have a golden rampart, protect me; may long life and splendour come to (me), svāhā! (VIII)⁷ — She who is full of horses, who stands in the middle of the chariot, who is delighted by the trumpeting of the elephants, I invoke this goddess Śrī, may the goddess Śrī be pleased with me (IX)⁸ — May the troops of the gods come to me and the serpents(?), together with warmth; I have become visible in this kingdom; may welfare put confidence in me (X)⁹ — and

⁴) No parallel, in pāda b Knauer reads *upavartatu*, although the causative *upavartayatu* would be better both metrically and gramatically, see VIId; in pāda ca *kāmā* may stand for *kāmān* or *kāmam* or *kāmā* may be a 'fem. ad hoc gebildet', (see Knauer, Index of words, p. 168), cf. *ādityā* (see IIb) and *īśānā* (Ia)(?), see also the dative *kāmāyai* below — It may also be noted that the accusatives *kāmapradām* .. *saṣṭhīm* (a—b) are strange.

⁵) No parallel.

⁶) RV V. 87, Kh. 9 (TĀ X. 1. 43); belongs to the *Śrīsūkta*, as the verses IX and X do, see Scheffelowitz, p. 72 sq.

⁷) No parallel.

⁸) RV V. 87, Kh. 3; in pāda a RV reads *asvapūrvām* as against *-pūrnām* in Mān.

⁹) RV V. 87, Kh. 7; in pāda b Knauer reads *tyāgās ca*, a correction of *-tvāgās ca*; the other MSS (the majority) reading. (*devagandī*) *nāgās ca*; RV has (pādas a-b) *upaitu māṃ devasakhaḥ kīrtis ca maninā saha*.

while pronouncing the following words: To Prosperity (Śrī), svāhā! — To Modesty (Hrī), svāhā! — To Welfare (Lakṣmī), svāhā! — To Upalakṣmī, svāhā! — To Happiness (Nandā), svāhā! — To Haridrā, svāhā! — To Śaṣṭhī, svāhā. — To Fortune (Samṛddhi), svāhā! — To Jayā*, svāhā. — To Kāmā, svāhā!

As for the number of oblations prescribed in this sū. Knauer remarks (p. 135) that the commentators mention twenty-one, while the text only has twenty, This inconsistency is easily accounted for and we can agree with Knauer, when he says 'ist also die Zahl 21 traditionell begründet, so muss eine andere Vertheilung an- oder eine Lucke (perhaps more especially in the series of names Śrī, Hrī, etc ?) vorausgesetzt werden'.

7. (Then) the Jaya-offerings, etc are made, in the same way (as has been described before) ¹⁰⁾
8. During six months he should perform this (Śaṣṭhī-rite), (in the bright half of each month), or during three months in each (i. e. the light and the dark) half
- 9 (The Sasthī-rite should be) performed by a person who has a hundred thousand (wishes) or only one wish

See the comm · *gavām śatasahasrakāma idam (sc. sashthīkalpam) prayuñjīta ekavarakāmo vā; śatasāhasrapaśvādīkāmasamvogah putrādyekavaro vā.*

10. A cow and an ox are the reward (for the priest)

II. 14 Vināyakakalpa The Vināyaka rite

For this rite we may refer to the following literature: Keith, Religion, p 242, Arbman, Rudra, Uppsala 1922, p 57 sqq, 219 sqq, von Bradke, ZDMG 36 (1882), p 426—433, Bhandarkar, Vaisnavism, Śaivism and minor religious systems, Grdr indo-ar. Phil u. Altertums. III, 6, 1913, p. 147—148

That the text of the Mānavaghyasūtra is closely connected and nearly parallel to a passage in the Yājñavalkyasmṛti (I 270—292), was first remarked by von Bradke, who printed the two texts side by side (the Smṛti in Stenzler's edition) and translated the Mānava-text. His conclusions are as follows (p. 432). 'Es kann wohl kaum einem Zweifel unterliegen, dass diese beiden Formen der Vināyaka-Ceremonie. in historischem Zu-

¹⁰⁾ See I. 10 11.

sammenhänge stehen; und zwar liegt uns im MGS augenscheinlich die ältere Gestalt vor'. Then follow a number of arguments [as for instance the prose redaction in Mān. as against the śloka-metre in Yājñ; some stylistic peculiarities (*divākṛtyādayah* (Mān. sū. 11): *antyaṅgāḥ* (Yājñ. I. 272), *adhyetr* (Mān sū 19): *sisya* (Yājñ I 275), *pāvamānīh* (in Mān. sū. 26, vs. 1 d): *pāvamānyah* (in Yājñ I 280); the reduction of the four *Vināyakas* (in Mān. sū 2) to one *Vināyaka* in Yājñ (I 270), whose mother is *Ambikā* (Yājñ I 290), although there is only one *Vināyaka* mentioned in Mān sū 29], the value of which is not very convincing for this thesis, which is approved by Bhandarkar (p 148) and Jolly, *Recht und Sitte*, (Grdr d indo-ar. Phil. etc II, 8, p 20), and also seems reasonable from a general literary and historical point of view

Concerning the (possible) common source of the Gṛhya and the Smṛti text Knauer gave his opinion (there was no other way open to him) very cautiously: 'Ob allerdings der Verfasser des Yājñ direct aus dem MGS geschöpft hat, oder beide Redactionen der Vināyaka-ceremonie auf eine gemeinsame Grundlage zurückzuführen sind, diese Frage wird, wenigstens für jetzt, unentschieden bleiben müssen' (p 432)

This brings us to the question of the *Vināyaka(s)* him(them) self(selves) and to that of their meaning and function. There cannot be any doubt that in the Mānava text the *Vināyakas* are considered to be demons, who are the cause of evil, misfortune and disease, and who are to be propitiated and exorcised by a series of special rites. The same may be said concerning the one *Vināyaka* in the Yājñ Smṛti.

In PW VI, 1088 we find a class of demons mentioned, called *Vināyakas*, see Mbh XII, 10477, Harivamsa 10697, at loc while Bhandarkar, l.c. refers to the *Ganeśvaras* and *Vināyakas*, who 'are mentioned among the gods who observe the actions of men and are present everywhere, and again the V are said to remove all evil from men when praised' — According to Jacobi (ERE II, 807) *Vināyaka* (or *Vighnesa*) was the first appearance of *Ganeśa* (or *Ganapati*), a god whose origin is difficult to determine and who was one of the latest to appear in the Hindu Pantheon. *Vināyaka-Ganeśa* is the creator and lord of obstacles (*Vighnesa*), but he may also become the remover of them (from the verb *vi-ni-* 'to remove') Arbman, Rudra, p 219 sq. defends another opinion: 'Wir haben in *vināyaka* vielmehr ein Synonym von *ganeśa* zu sehen (Winternitz, JRAS 1898, p 383 contra: „... whether they (the *Vināyakas*) have anything to do with the *Ganeśa* of the Purāṇas is at least doubtful") Die V waren Dämonenführer. Man versteht dann ihre Stellung in dem *Vināyaka* ritus. Sie spielen hier dieselbe Rolle wie *Siva*, *Skanda*, *Kubera* und *Ganeśa* — nämlich als Herrscher der Krankheitsdämonen, die man zu beschwichtigen hat'. In my opinion there seems to be no reason why this interpretation should be doubted, at least as far as concerns the Mān.-and Yājñ.-texts.

To pronounce a definite judgment in subtle and complicated questions like this, is almost impossible and such a judgment if it could be pronounced, would only be of relatively small value to our subject. The occurrence of the *Vināyakakalpa* in the Mān. text could only point to an intercalation of this chapter (in a new, i.e. later recension of the MGS) in our text, or

— and this would be of greater importance if it could be sufficiently proved — to a relatively late *diaskeuasis* of the original Mān.-text.¹⁾

1. Now we shall explain (the rite for the atonement of) the Vināyakas.
2. (The names of the Vināyakas are:) Śālakatankāṭa, Kūṣmāṇḍarāja-putra,²⁾ Usmita and Devayajana.

In Yājñ I. 270 there is only one Vināyaka, who is the son of Ambikā (see sū. 30 below): *vināyakah karmavighnasiddhyartham viniyojitah/ ganānām ādhipatyē ca rudrena brahmanā tathā*, 'Vinayāka has been appointed by Rudra and Brahman to remove obstacles and to have sovereignty over the Ganas'.

3. The persons who are possessed by these (Vināyakas), show the following symptoms:
4. He presses a clod of earth
5. He cuts down blades of grass
6. He traces scratches on his limbs
7. He sees water in his dream³⁾
8. He sees people with shaven heads (in his dream)

Cf Yājñ I 271 *svapne 'vagāhate 'tyartham jalam mundāms ca pasyati*.

- 9 He sees people with crested hair (in his dream).
10. He sees people with reddish-brown garments (in his dream)
- 11 He sees camels, pigs, donkeys, Candālas etc (in his dream) and (has other) impure⁴⁾ dreams;

Cf Yājñ I 272 *kaśāyavāśasas caiva kravyādāms cādhirohati/ antyajair gardabhair ustrair sahaikatratvatisthate*

- 12 (He dreams that) he strides through the air.
13. When he walks along a path, he thinks (to himself): 'Someone is following me from behind'

Cf Yājñ I 273 *vrajann api tathātmānam manyate 'nugatam paraih*. In Knauer's text the word *iti* after *vrajati* is missing, see I. 9 23

¹⁾ We wish to draw the reader's attention to a Vināyaka rite in a Bau-dhavana-Gṛhya-Parisista (III 10), in which text V is invoked as Vighna, Vighnesvara, Bhūpati, Bhuvanapati, Bhutānām Pati and in which the foll passage is also found *vighnāya svāhā, vināyakāya sv, virāya sv, sūrāya svāhogrāya sv, bhīmāya sv, hastimukhāya sv, varādāya sv, vighnapār-ṣadebhyah sv, vighnapārśadibhyah sv*, see Harting, Selections from the BaudhGParS, Utrecht (thesis), 1922, pp 21 (text), 51 sq (transl.).

²⁾ *Kūsmānda* (or *kus-*) is a sort of „Kurbis“, Benincasa cerifera, cf. J. J. Meyer, Trilogie Altindischer Mächte etc. II, p 11, footn 3

³⁾ *Svapnam* 'as a dream' i e. 'in a dream'; we should expect *svapne*.

⁴⁾ For *aprayata* („ungezügelt“ Knauer, Index of words, s. v.), see ĀpDhS I. 14 18, al loc.

- 14 Princes now, when they are possessed by these Vināyakas, even when they are endowed with auspicious marks, do not attain to sovereignty

Cf Yājñ I 274 *tenopaspṛsto labhate na rājyam rājanandanah*

- 15 Girls who long for husbands, even when they are endowed with auspicious marks, do not gain husbands

- 16 Women who long for offspring, even when they are endowed with auspicious marks, are not blessed with issue

Cf Yājñ I 274 *kumārī na ca bhartāram apatyam garbham anganā*

- 17 Of women, even when they are virtuous, the children die

- 18 A learned Brahmin, even when (he has the qualities for) being a teacher, does not gain the (official) status of teacher

- 19 During the time that the pupils study great obstacles arise for them

Cf for the sūtras 18—19, Yājñ I 275 *ācāryatvam śrotṛīyas ca na sisyo 'dhyayanam tathā*

- 20 The traffic of merchants vanishes

- 21 The husbandry of ploughmen bears (only) few fruits

See for the sūtras 20—21 Yājñ I 275 *vanig lābham na capnoti kṛśim cāpi kṛśivalah*

- 22 For these (Vināyakas there is) the (following) atonement

- 23 (He should take) loam from the lair of a wild animal and from a dwelling-place (i e a cowshed⁵), (Go)rocanā⁶) and bdellium,⁷)

24. and he should take four unmutilated water-jugs, (filled with water) from four (different) wells,⁸)

- 25 and after having prepared all (sorts of) perfumes, all (sorts of) flavours, all (sorts of) plants, all (sorts of) jewels, amulet-strings,⁹) (thick) sour milk, honey and ghee,

- 26 and having collected these objects and having placed (them?, or him, i e the possessed person?) on a bull-skin, they then wash him

⁵) *Kulāya* „im Gegensatz zu *mṛgakhara* wohl Stall“ (Knauer, app crit, a I), see Yājñ I 278 under sū 26

⁶) *Gorocanā* is 'a bright yellow orpiment prepared from the bile of cattle' (Mon-Will, Skt Dict)

⁷) *Bdellium* is 'the exudation of *Amyris Agallochum*, a fragrant gum resin' (Mon-Will, Skt Dict)

⁸) See the comm *ekaikasmāt prasavanād ekaikam udakumbham*

⁹) For *pratisara* an apotropaeic string', see II 6 4

(the possessed person), while pronouncing the verse: The purification performed by the Ṛṣis, which has a thousand eyes and a hundred streams — with these (waters) I besprinkle you; may the purifying water purify you (I),¹⁰ and while pronouncing the words: (The plants and waters) given by Agni (a) — Given by Indra (b) — Given by Soma (c) — Given by Varuṇa (d) — Given by Vāyu (e) — Given by Viṣṇu (f) — Given by Bṛhaspati (g) — Given by the All-Gods (h) — Given by All the Gods (i) —, to which (words) he (each time) subjoins the words: The plants and waters which are equal to Varuṇa, with these I besprinkle you; may the purifying ones purify you, — and while pronouncing the verses: The misfortune which dwells in your hair, in the parting (of your hair), on your head, your forehead, eyes and ears, may the waters kill it always (II)¹¹ — Welfare has king Varuṇa given to you, welfare Sūrya (and) Bṛhaspati, welfare Indra and Vāyu, welfare the seven Ṛṣis (III)¹²

The patient is to be washed four times with the water from each of the four jars while pronouncing verse I, the formulae a-i and the verses II and III. The common remarks *tribhir mantrair ekenodakumbhenābhisiṣṭati, caturthe mantrābhāvat tūṣṇim* Are we to suppose that he had another text or are the formulae to be connected with the mantras?

The following passage from Yājñ (I. 276—279) may usefully be compared:

- snapanam tasva kartavyam punye 'hni vidhīpūrvakam*
gaurasarsapakalkena ājyenotsāditasva ca (276)
sarvasādhair sarvagandhair viliptasīrasas tathā
bhadrāsanopavistasva svasti vācyā dvijā subhāh. (277)
asvathānād gajasthānād valmikāt saṃgamād dhradāt
mṛttikām rocanām gandhān guggulum cāpṣu niksīpet (278)
vā dhṛtā hy ekavarṇais caturbhiḥ kalasair hradāt
carmany ānāduhe rakte sthāpyam bhadrāsanam tatuh (279)

27. On the forehead of (the possessed person), after he has been washed, he offers, at night, with a sacrificial ladle (sruva) of Udumbara (Ficus Glomerata) wood four oblations of mustard-oil, pressed on (the

¹⁰ In pāda d of this verse Yājñ I. 280 reads *pāvamānvah* and *te* as against *-nīh* and *tvā* in Mān.

¹¹ In pāda d of this verse Yājñ I. 282 reads *sarvadā* as against *te sadā* in Mān.

¹² See Yājñ I. 281.

preceding) day, while pronouncing the four formulae: Om! To Śālakataṅkaṭa, svāhā! — To Kūṣmāṇḍarājaputra, svāhā! — To Usmīta, svāhā! — To Devayajana, svāhā!

Adhisnātasya has been printed in Knauer's edition as one word. It seems better to divide it into: *adhi snātasya*, sc. *mūrdhani tailam juhōti*, as Caland does in a marginal note. Cf. Yājñ. I. 283: *snātasya sārśapam tailam sruven-audumbareṇa tu/ juhuyān mūrdhani*, etc.

28. After that, at a cross roads ¹³⁾ in a village, or at a cross roads in a town, or at a cross roads in a market-place, ¹⁴⁾ after having strewn Darbha grass with the points of the blades turned (outwards) in all directions, he offers in a new winnowing-basket a bali sacrifice (consisting of) husked (rice) grains, unhusked (rice) grains, uncooked meat and cooked meat, uncooked fish and cooked fish, uncooked flour-cakes and cooked flour-cakes, pounded, fragrant substances (e. g. sandal wood) and unpounded, fragrant substances, a fragrant beverage, a honey beverage, a Maireya(?) ¹⁵⁾ beverage, a Surā beverage, an untrimmed wreath and a trimmed wreath, a red wreath, a white wreath*, red, yellow, white, black, blue, green and multi-coloured garments, beans, Kalmāṣa (a species of rice), roots and fruit. Cf. Yājñ. I. 285—288.

29. Then the invocation of the (following) gods (takes place): Vimukha, Śyena, Baka, Yakṣa, Kalaha, Bhīru, Vināyaka, Kūṣmāṇḍarājaputra, Yajñāvīkṣepin, Kulāṅgāpamārin, Yūpakeśin, Sūparakroḍin, Haimavata, Jambhaka, Virūpākṣa, Lohitākṣa, Vaiśravaṇa, Mahāśena, Mahādeva and Mahārāja, — while he pronounces the words: May these gods be pleased with me, may they, while being pleased, please me and being satisfied, satisfy me.

Arbman, Rudra p. 58, attempted an explanation of a number of this 'strange variety of names' (Keith, Religion, p. 242). *Mahādeva* seems to be another name given to *Rudra* — *Mahāśena* 'ist Beiname des *Skanda-Kumāra*'. ¹⁶⁾ — '*Vaiśravaṇa* ist *Kubera*'. — 'The epithet *Virūpākṣa* means

¹³⁾ For cross roads see the article *Cross roads* in ERE and Arbman, Rudra, p. 58 sqq.

¹⁴⁾ Arbman, Rudra, p. 57: 'eines Fleckens'.

¹⁵⁾ Or *Aireya*?, see Knauer, app. crit., a. l.

¹⁶⁾ *Kumāra* occurs in PGS I. 16. 24 'der Kriegsgott, der auch bei Suśruta VI. 27 mit seinem anderen Namen *Skanda* als der erste der neun Krankheitsgeister genannt wird' (Stenzler, transl. p. 33, footn.); *Skanda* occurs e. g. in BhGS III. 9 (p. 76, l. 12 of Salomons' ed.); *Kumāra* and *Skanda* occur together e. g. in BaudhGParīṣiṣṭa IV. 2 (Harting, p. 26).

'with deformed eyes', or perhaps, 'with oblique eyes', at least the head of the Guḍimallam Linga is distinctly Mongolian in type' (Harting, Selections from the BaudhGParsista, Introd p IX) — *Yaksa* 'is far better known in the Buddhist form of *Yakkha*, we find the term applied to a wondrous thing in the JaimBr III, 203, 272 (the story of the turtle *Akūpāra*)' (Keith, Religion, p 242)

- 30 When mid-night is past, the priest (*ācārya*) approaches the house(?), while pronouncing the words O Fortunate (goddess), give me fortune! — O Lustrous (goddess), give me lustre! — O Beautiful (goddess), give me beauty! — O Brilliant (goddess), give me brilliance! — O Splendid (goddess), give me splendour! — O You who are rich in sons, give me sons! — O You who have all things, give me (the fulfilment of) all my wishes!¹⁸⁾

The words *grhān upatisthat* are very unexpected, 'man erwartet den Namen einer Göttin comp mit *grhān*', in these words Knauer (app crit a.1) expresses his surprise. The comm reads *ambikāgrhān* 'the temple of *Ambikā*'¹⁹⁾, the name of the goddess we should expect in this context, see Yājñ I 289: *vināyakasya jananiṃ upatisthet* (he should worship!) *tato 'mbikām*

- 31 After that, when the sun has risen, at a bright moment, the worshipping of the sun (takes place), before this worshipping, the giving of an offering (to Vināyaka and Ambikā has taken place), and(?) the worshipping (of the sun takes place) while he pronounces the verse Glory be to you, O adorable one, you who have a hundred beams, who disperse darkness, destroy, O god, my misfortune, unite me to happiness²⁰⁾

We may refer to Yājñ I 289 in this connection (*upatisthet ambikām dūrvāsarsapapuspānām dattvārgham pūnam anjalim* 'he should worship *Ambikā*, after having given (to her) a handful of Durb-grass, mustard-seed and blossoms as an offering' We take the order of the actions prescribed in this sū to be as follows, firstly an offering to Vināyaka and Ambikā (see the comm *kusumodakadūrvās ca sarsapapūnam anjalim dattvārgham vināyakāya tadvad ambikāyai ca*), and secondly the worshipping of the sun, which is called *sūryapūjā* and afterwards *upasthanam* (see the comm . *namas te astv iti sūryopasthānam*, this also agrees with the contents of the verse), although the word *ca* is a little strange

¹⁷⁾ See Gopinatha Rao, Elements of Hindu Iconography II, part I, p 63 sqq

¹⁸⁾ See for these formulae, Yājñ I 290

¹⁹⁾ But the comm also gives *tato ācāryānām grhān upatisthat*, perhaps we ought to read *eka ācāryānām?*

²⁰⁾ The same verse I 19 4, q v

32. Then the satisfying of Brahmins (takes place).

This satiation is also prescribed in Yājñ. I. 291: *brāhmaṇān bhojayed*.

33. A bull is the reward (for the priest).

See Yājñ. I. 291: *dadyād vastrayugmam guror api*

II. 15 Anīṣṭasūcakanimittāni Ominous signs

See Hillebrandt, Rit. Lit., p. 182 sqq (with bibliography) and Keith, Religion, p. 390 sq for Omina. This chapter is more or less the continuation of chapter I 3, while II 17 contains subject-matter of the same kind.

- 1 If he has a bad dream, he should, after having made oblations of sesamum-seed, while pronouncing the Vyāhṛtis (*Om, bhūr, bhuvaḥ, svaḥ*), worship the (four) quarters (of the earth), while pronouncing the verses: May' Being-awake and Awakening protect me from the east (I) — May the Not-sleeping One and the Not-slumbering One protect me from the south (II) — May that which protects and that which guards, defend me from the west (III) — May the Wake One and Arundhatī protect me from the north (IV) — May Viṣṇu and the Earth and the Serpents protect me from below (V) — May Bṛhaspati, the All-Gods and Heaven protect me from above (VI).¹⁾

For the averting of evil dreams, see Hillebrandt, p. 184 and the following texts: ĀGS III. 6 5 (*svapnam amanojam drstvā... ādityam upatisthate*), GGS III 3. 32 (*duhsvapnesu... etc*), HGS I 17. 4 (*anabhipretam svapnam drstvā tilair ājyamuśrair juhoti*), ŚGS V. 5 3 (*duhsvapnadurśane*)

2. Likewise (he should worship the four quarters), when (on account of a bad dream) which has appeared (to him), he fears without reason.
3. After having made oblations of sesamum-seed while pronouncing the Vyāhṛtis (*Om, bhūr, bhuvaḥ, svaḥ*) he should do penance during twelve days, six days, three days or one day (only).

¹⁾ For these verses see KS XXXVII 10 (reads (in III): *gopāyamānaś ca mā rakṣamānaś ca*), AV VIII. 1. 13, PGS III. 4 15 sqq (*candramā vā asvapno vāyur anavadrānaś* (17) . . . *ahar vai gopāyamānam rātri rakṣamānā* (15) . . . (*annam vai dīdivih*) *prāno jāgrvih* (16)). The whole series may have been inspired by AV V. 30. 10: *ṛṣi bodhapratibodhāv asvapno yaś ca jāgrvih tau te prānasya goptārau divā naktam ca jāgrtām*.

4. If he considers (his dream) as an ominous portent, (he should act in the same way), or (perform) that (other atonement).

The translation of sūtras 2—4 is based on the Indian comm. It is possible to take sūtras 2 and 3 together. It is not quite certain what is meant by *tad* in 4; is it the atonement prescribed in sū. 1 (if we take 2 and 3 together) or is it on the other hand the rite contained in (2 and) 3?

5. If on knot-days an earthen vessel is broken, he should throw (it) into the water while pronouncing the words: You are earthen, strengthen the earth, go (i.e. return) to your own origin, svāhā!

We may compare GGS III. 3. 32. *manike* (water-jug) *vā bhinne* and ŚGS V. 8. 3.

6. If the image of a god burns, is destroyed (without reason), or if it falls down, is crushed, begins to laugh or tremble, or if, after having filled one cooking vessel (*sthāli*) with (the contents of) another cooking vessel, the right or the left cooking vessel breaks, or the left one, after having been put upon the upper mill-stone (breaks), or if the door-post starts to bud forth, if a cow sucks by (another) cow, or if a woman beats (another) woman, at the contact of a spinning-wheel (with another spinning-wheel), at the contact of a plough (with another plough), at the contact of a pestle (with another pestle), at the falling of a pestle or if a pestle breaks, or at an(y) other marvellous happening, he should offer (sesamum-seed) while pronouncing the following verses: Welfare (give) to us Indra, who possesses great glory, welfare to us Pūṣan, who knows everything, welfare to us Tārṁśya, the felly of whose wheel is unhurt, may Bṛhaspati give welfare to us (I)²⁾ — Welfare grant to us the two Aśvins, Bhaga welfare, the goddess Aditi and the Irresistible one; Pūṣan, the Asura, may give us welfare, to us graciously (give) welfare, Heaven and Earth (II)³⁾ — For welfare we shall invoke Vāyu and Soma, who is the Lord of creation, for welfare, and Bṛhaspati with his whole company for welfare; for welfare may the Adṛtyas assist us

²⁾ See RV I. 89. 6 and elsewhere e.g. MS IV 9. 27: 140. 1—2, although the verse is quoted sakalapāṭhena in Mān.

³⁾ RV V. 51. 11.

(III) ⁴⁾ — May the All-Gods (assist) us to-day for welfare and Agni Vaiśvānara, the good, may the gods help us, the Ṛbhus, for welfare, for welfare may Rudra protect us from distress (IV) ⁵⁾ — Welfare for us on the paths, on the waste lands, welfare in the waters, on the path wherein the sun moves, welfare for us in the creating of sons, in the wombs, welfare may the Maruts give to us, for (the gaining of) wealth (V) ⁶⁾ —, and The protector Indra, etc (VI) ⁷⁾ — May we not, in this distress, O strong one, be delivered up to evil, O you, who have bay horses, guard us with true protection, may we be dear to you among the sacrificers (VII) — Smite down our foes, O Indra, cast down the warriors, lay him under our feet, who is hostile to us (VIII) — Like a wild beast, dreadful, roaming abroad, living on the mountains, from distant distance you have come hither, sharpening your dance, your sharp edge O Indra, smite down the foes, drive away the enemies (IX) ⁸⁾ — That happiness and welfare we choose, etc (X) ⁹⁾, (together) ten oblations

For the omnia concerning the image of a god, see D J Kohlbrugge, *Atharvaveda-Parisista uber Omina*, Thesis Utrecht, 1938, p 128 sqq

The omnia concerned with the *sthālis* and the *upala* (Mān has *upalāse*, a compound of *upalā* and *asan*, as Knauer, in his Ind of words s v means?), clearly refer to the Śrauta texts, where these utensils are used I have been unable to identify the passages concerned In the same part of the text,

⁴⁾ RV *ibid* 12

⁵⁾ RV *ibid* 13

⁶⁾ RV X 63 15, in b Knauer reads *vrjane svarvatah* as against *vrjane svarvati* in RV and a number of Man MSS, in c Knauer reads *pathyākṛtesu*, v l *putrakṛthesu* which is correct (thus RV), *pathyākṛtesu* being due to *pathyāsu* in pāda b, see VV II, p 53, in d Knauer's *maruto* (in Kn's opinion a nom sing in stead of *māruto*?) *dadhātu nah* is a corruption for *m dadhātana*, see VV I, p 281

Finally we may quote this remark of Knauer's (p 59) „Wie II 13 6 zeigen auch hier die MSS zweifache Recension die eine nach RV, die andere selbständig” Is this not a round-about way of saying that a number of Mān MSS are evidently corrupt, while some of them have retained the original version?

⁷⁾ For a full translation, see I 11 16

⁸⁾ For the verses VII—IX, see MS IV 12 3 183 2—3 and 12—16

⁹⁾ For a full translation, see I 5 6

(from *sthālyā* to *bhidyeta*) lies another difficulty do these words (with one finite verb) belong together or not? ¹⁰) It seems probable that our translation correctly renders the meaning of the text

For the budding forth of the door-post as an ominous sign, see ŚGS V 8 1 sq (*sthūnāvirohane sthālipākam śrapayitvā*, etc.), HGS I 17 5, JGS II 7 (*yady agāre sthūnā virohet*), KausS 73 42 (*vamse sphotati*)

With *gaur va gām dhayet* may be compared JGS II 7, KausS 73 21 *dhenau dhenum dhayanīyām* (20 *anāduhi dhenum dhayati*)

The comm explains *kartasamsarge* by adding *sūtram kartayantinām strinām*, regarding *halasamsarge* he says *kṛsyamāne ksetre*, about *musalasamsarge* *hanvamānesu vrithisu*, and about *musalaprapatane* *avahan-tṛśakaśāt* and *akasmāt* (without reason')

Anyasmims cādbhute includes all other omīna, for literature on this subject we may refer to Miss Kohlbrugge's thesis, *Atharvaveda-Parisista uber Omīna*

- 7 (Then) the Jaya offerings, etc (are offered) likewise (as has been explained before) ¹¹)

II. 16 Śrāvaṇakarma The rite (to be performed) on the day of full moon in the month of Śrāvaṇa

For a description of this rite which is closely connected with the Āgrahayānikarma (MGS II 7) q v, and for literature concerning it, see Hillebrandt, *Rit Lit* p 76—77 Keith, *Religion* p 362

- 1 When he is afraid of the serpents (i e when the period begins which is dangerous on account of the snakes, viz the rainy season), he offers (from a cake), after having cooked (it) on the day of full moon in the month of Śrāvaṇa, in one dish for Bhuma(?) ¹), without pronouncing any verse, and after having ground unhusked barley-groats and having strewn Darbha-grass on a spot which is saline by nature, ^{1a})

¹⁰) The comm are far from clear *sthalva avikṛstayaḥ sakāsād udakam tat-samnikṛṣṭayā asincet tasyam eva vadi punar āgacchet(?)* and *ekayā sthālyā svayam anyam sthalim asincati, daksinottarā va sthālī bhidyeta, svayam paraḥparam āśphalya bhidyeta*

¹¹) See I 10 11

¹) In general the word *bhauma* means 'related to the earth', it seems that it is to be connected here with Bhauma, which, name" occurs in the formula *acyutaya dhruvāya bhaumāya* See footn 2

^{1a}) For *svakṛta irtne*, see II 1 10, 17 4

while pronouncing the words: To the unshakable, steadfast Earth-demon, svāha! ²⁾

KGS LV gives precepts for the offering of four substances, viz. *apūpa*, *sthālpāka*, *dhānāḥ* and *saktavah* on the day of full moon in the month of Śrāvaṇa; the *saktavah* are offered *darvyāvateṣu* (sū. 4) and a bali-offering is offered to the Lord of Mice (*ākhurāja*) (sū. 5).

2. With the four formulae: You are the favourable (quarter) by name, etc., he successively worships each of the four (principal) quarters (each one with one formula); (thereafter) with the two (following formulae): You are stability by name, etc., in the middle (of the spot where he is worshipping).

This sū. is identical to II. 11 8 q. v.

3. He offers a bali-offering to the serpents, according to other authorities to Īśāna ³⁾, from the unhusked barley (-flour), while pronouncing the verses: You are a snake, the lord of the snakes, in you are all the snakes; may the snakes (accept) this oblation, which is presented (to them); may the serpents not mutilate me, nor hurt me, nor injure me, nor bite (me) (I) ⁴⁾ — O Agni, do not deliver us to the evil, vehement, treacherous (one), to misfortune, do not give us over to the (one) who is furnished with teeth, the biting one, nor to the (one who is) toothless, the harming (one), O mighty god (II) ⁵⁾ — You are a snake, the lord of the snakes; by means of food you protect the humans, by means of a cake the serpents(?); (me) being in you, may the serpents being(?) in you not mutilate me, nor hurt me, nor injure me, nor bite (me) (III) ⁶⁾

For this bali-offering to the serpents, see Hillebrandt, p 76 sq

²⁾ This formula is also to be found in our text II 11 7; see ĀGS II 1. 4, 8 15, PGS III 4. 3. In TĀ X. 67 there is a variant *bhūmāya* in stead of *bhaumāya*.

³⁾ I do not know who these other authorities are, see also MGS II. 10. 2.

⁴⁾ Especially the last pāda of this verse is corrupt (see vs III); I have translated after Knauer's somewhat awkward and therefore improbable emendations (*māksisār . . . mā dānksuh*). There are no parallels

⁵⁾ See RV I. 189. 5, in pāda a Knauer reads *visṛjo*, there is another reading *vasṛjo*, i e. 'va sṛjo as is to be found in RV.

⁶⁾ See ĀGS II. 1. 10; in pāda b the text is rather obscure, see Knauer's effort to interpret it (note a.l.); in pāda c I have followed the ĀGS text: *tvayi mā santam tvayi santam . . . sarpāḥ*; for pāda d see vs I.

4. With the words: Dhruva, I consign N. N. to you!, (he consigns) all the members of his household, each one with his own name (to Dhruva) and (finally) himself.

See ĀGS II. 1. 11 sqq: *dhruvāmum te dhruvāmum ta ity amātyān anupūrvam* (sc. *paridadāti*), *dhruva mām te paridadāmi* *ātmānam antatah*.

5. After having offered in this way (daily) during four months a bali-offering, he ceases.

That the Śrāvaṇakarma is to be performed daily, can be seen from ŚGS IV. 15. 19: *evam ahar ahar . . . ā pratyavarohanād (rātrau vāgyatah sodakam) balim hared*; it is to be performed until the Pratyavarohaṇa, see MGS II. 7 2. sqq.

6. Also a Śūdra-woman (is allowed to perform this rite) but without pronouncing any verses and (only) after having washed her hands.

As far as I know, there is no parallel for this precept, which clearly seems to contain a concession to more modern ways of thought.

II. 17 Adbhutaviśeṣa A Special augury

This chapter is the continuation of II 15.

1. When a dove, which has fallen out of its drove and is distressed by fear, has entered into his house and (the mark of) its feet is seen by the fire(-place), in sour milk, in barleycorn or in ghee, he should murmur the following verses or make oblations with each verse (of the following series). O gods, because the dove, sent forth as a messenger of Nirṛti, has come to this (place), wishing (for evil), we shall sing and prepare a remedy for it; may there be happiness for (our) two- and four-footed (ones) (I)¹ — May the dove, which has been sent forth, be kind to us, may the bird, O gods, (be) harmless to our house; for wise Agni may enjoy our oblation, may the winged weapon avoid us (II)² — The winged weapon shall not hurt us, it makes a track on the hearth(?), in the fire-vessel; may there be happiness for our cows and our men, may the dove

¹) This verse and the following form the so-called *kapotasūkta*, see RV X. 165, AV VI. 27, 28 and KGS LVI. 1 (Appendix VI).

²) RV X. 165 2, AV VI 27. 2; in pāda b AV has *grham nah*, Paipp.-recension *grheṣu*.

not hurt us here, O gods (III) ³) — What the owl says, that (may be) vain, that the dove puts his foot in the fire, (may be vain), on account of which (message) he is sent forth as messenger, that (message may be vain²); adoration to Yama here and to Death (IV) ⁴) — With a verse drive forth the dove, for driving (it) wholly away, revelling in food, you must drive a cow around, destroying all evils, leaving us food, may it fly forth, most swiftly flying (V) ⁵)

For this *sū* we may in the first place refer to KGS LVI 1, which reads *dyūṭike* (derived from *yūti* ¹) as against *ayūṭhike* from *yūtha* in *Mān*) *kapote bhavāṛte saktusu bhasmanī vā padam dṛstvā devaḥ kapota itv astarcena śhālīpākasya juhōti*, and further to JGS II 7, which mentions the same '*adbhuta* inter alia and D J Kohlbrugge, *Atharvaveda-Parisista* uber *Omina*, pp 123, 124, 128

The dove is considered to be the symbol of death the comm on *Kāth* I c call it *yumadūta* (*Dev*), *mṛtyudūta* (*Ād*), to *Nirṛti* are sacrificed a dove, an owl and a hare (MS III 14 19 17b 10, al loc, to *Varuna*, who also is a god of darkness and misfortune and *Mitra* *kapotas* are offered, see VS 24 23, MS III 14 4 173 6 and J J Meyer, *Trilogie* altind Machte etc, III, p 205 sqq) according to the comm on *Man* (*sū* 2) they go *nairṛti* *ayām* *disi*, see also Hillebrandt, *Rit Lit*, p 183 and the contents of the verses, which together form the so-called *kapotasūkta*

- 2 After having taken this mark, they move it in south-eastern direction
- 3 They depart while taking the receptacles with them
- 4 After having thrown (the mark of) the feet on a spot which is saline by nature,

³) RV ibid 3 AV ibid 3, in b Knauer reads *āstryām* with RV as against *āstri* in AV, which form, according to AVPrātis I 74, is a locative in *-i*, see VV III, p 84 sq, Bloomfield, *Atharvaveda* p 49 and Petersson, IF XXIV 250, for the meaning of this word Knauer in a note a l suggests *-nāstrapadam* den Verderbens- oder Unglücksfuss'

⁴) RV ibid 4, KGS has *yasya dūtah prahuta esa eti tasmai*, etc as against *y d pr esa etat tasmai*, etc in *Man* and RV

⁵) RV ibid 5, AV VI 28 1, for the stylistic turn *nudata pranodam* (in a), see Gonda, *Stilistische studie over Atharvaveda I—VII*, Wageningen (Veenman), 1938, p 71 and Gaidicke, *Der Accusativ im Veda*, pp 167, 168, 171, in b KGS has *nayantah* as against *madantah* in RV, AV and MGS, in the same pada AV reads *naydmah* as against *nayadhvam* in RV and MGS, in c RV and MGS have *samyopayanto* as against *samlōbh-* in AV, see VV II, p 64 and for a similar case in our text see II 1 13, verse I, pada a, in pada d RV and MGS read *pra patāt patisthah* as against *pra padat pathistah* in AV

5. they cleanse themselves above (it), while pronouncing the three verses: From every rule, etc., (at a place) far from the cowshed(?).
6. They return without looking back.

The sūtras 2—6 show great similarity to MGS II. 1. 8—12; see our remarks there and especially those concerning the grouping together of sūtra 4 and 5. In my opinion these sūtras are more or less out of place in this context. What exactly is meant by the words *padam ādāya* is not quite clear. Probably the substance wherein the footmark of the dove has been found, is removed. See for other rites connected with the foot-mark, Oldenberg, Rel. d. Veda, p. 480, footn. 2, where literature on this subject is to be found. The ordinary way of conjuring the bad influence of a dove, is by leading a cow round the house, see KGS LVI. 2 *gām parinayanti* (sc. round the house *yasmīn kapotapadam dṛṣtam*), see RV X. 165. 4—5, AV VI 27, 28, KauśS 46 8; sū 1 above, verse V, pāda b

7. After having returned they murmur the three verses: O Agni, you purify lives, may you grant food and strength to us; may you drive ill-fortune far away (I)⁶⁾ — Agni the Ṛṣi, who purifies, who contains the five races of men, the domestic priest, him who has a great household, we ask (II)⁷⁾ — O Agni, good worker, bring to us purified splendour and abundance of good heroes, giving increase and wealth to me (III).⁸⁾

II. 18 Śādhutam (The rite of) the six oblations

The only parallel as far as I know is to be found in KGS XLVIII.

1. The rite of the six oblations (should be performed by) a person who longs for sons, on each first day of a lunar fortnight.

As for the name of this ceremony, Knauer (with two MSS) reads: *śādhutam* as against *sad-* in the other MSS and in KGS (the same in sū 4 below). It is right to call the form in *śād-* „correcter” as Knauer in a note a.1 did. For a similar case see *cāturhotṛka* (MGS I 23. 1), which also is a ‘composé technique’, see Renou, Gramm Sanscr, p 184

For the whole sū., see KGS XLVIII. 1, which only prescribes *pratipadī* as against *pratipadī pratipadī* in Mān., see under sū 4 below.

- 2 After having cooked a sthālīpāka in milk, he offers therefrom while pronouncing the following verses: Agni, the destroyer of

⁶⁾ MS I. 3. 31: 41 1—2, al. loc.

⁷⁾ MS I 5. 1. 66. 10—11.

⁸⁾ MS ibid. 12—13, al. loc.

demons, being together with Brahman, may he remove the demon from here, who, having an ominous name, rests on your child (and) your womb (I) — The demon, who having an ominous name, rests on your child (and) your womb, this flesh-devouring (demon) Agni has utterly destroyed, together with Brahman (II) — The demon who kills the flying, firmly seated(?) and creeping (one) of you, who wishes to kill your offspring, him we drive away from here (III) — The (demon) who having confounded you by sleep and darkness, lies down (with you), who wishes to kill your offspring, him we drive away from here (IV) — The demon, who after having assumed the shape of your brother, husband or lover, lies down (with you), who wishes to kill your offspring, him we drive away from here (V)¹⁾ — The Apsarases and Gandharvas which kill you (and) the cowsheds(?)²⁾ (and) the flesh-devouring Suradevin, him (i.e. them?) we drive away from here (VI) — The (demon) who separates your thighs (lying) between a wife and husband in bed,³⁾ who licks your womb inside,⁴⁾ him we drive away from here (VII) — She, with an unbroken ovum, far advanced in pregnancy, being unhurt, producing living children, may bring forth and produce, she may possess offspring (VIII)⁵⁾ — May Viṣṇu prepare the womb, may Tvastṛ frame the shape (of the child), may Prajāpati pour (it) forth, may Dhātṛ create offspring for you (IX)⁶⁾ — Create offspring, O Sīnīvālī, create offspring, O Sarasvatī, may the two Aśvins, the gods wreathed with lotus, create offspring for you (X)⁷⁾ — The em-

1) For the verses I—V see RV X. 162. 1—3, 6, 5, AV XX. 96 11—13, 16, 15.

2) The word *gosthās* is not clear; Knauer (Index of Words s. v) remarks: 'Bezeichnung gewisser Geister, Stallgeister?', see footn. 10 below.

3) The word *śaye* may be a sing. 1 or 3 of the root *śi-* or a loc. sing. of the noun *śaya*.

4) The word *antar* may be interpreted: 1. inside and 2. between, sc. *ūrū*.

5) The verses VI and VIII have no parallel in other texts; for VII see RV *ibid.* 4.

6) See AV V. 25. 5, RV X. 184. 1, Mbr I. 4. 6, JGS I. 22, HGS I. 25. 1, Mp I. 12. 1; in JGS, HGS and GGS they are used at the first cohabitation.

7) See AV *ibid.* 3, RV *ibid.* 2, Mbr *ibid.* 7, JGS *ibid.*, HGS *ibid.*, Mp *ibid.* 2.

bryo which the two Aśvins produce with a golden fire-drill, that (embryo) of yours we invoke, to be born in the tenth month (XI)⁸⁾ — Go away, O death, along a distant road which is your own and not the one the gods walk upon; I speak to you, who have sight (and) hearing, do not harm our offspring and heroes (XII)⁹⁾; (with these twelve verses are offered) the twelve offerings which produce pregnancy; the first six (oblations are made) from the sthālīpāka, the other six with ghee.

In KGS XLVIII 1 these twelve verses are quoted *pratīkena* of the first verse. Caland in a note a.1 (p. 216) says about them: 'These 12 verses probably were handed down in the (lost) Mantrādhyāya of the Kathas'. Their order in Kāth. is slightly different from the order in Mān.¹⁰⁾ In KGS *ibid* six oblations of ghee are first prescribed and then six oblations of the sthālīpāka.

3. Then the Jaya-oblations, etc. (are offered), as has (already) been described.^{10a)}

In KGS XLVIII 2 there follows: *sauvistakṛte trayodaśim*, a thirteenth oblation to Agni Svistakṛt; for the verse to be pronounced with this oblation Dev. gives the *pratīka* *mejameṣa*¹¹⁾ *parāpata*, the opening words of the first verse in the following Mān-sūtra (4), q. v.

4. After having cooked a sthālīpāka for Nejameṣa in the same way as at the Śādhuta-rite, (he offers from it), while pronouncing the following verses: Nejameṣa fly away, fly back with good sons; give to me here, who am longing for a son, once more(?) (a child) who is a son (I)¹²⁾ — In the same way as this great, vast earth conceived offspring, so

⁸⁾ See RV *ibid.* 3, JGS *ibid.*, HGS *ibid.*; Mān. follows RV; JGS (in b) reads *nirmanthatām* and (in c) *taṁ te garbham dadhāmy aham*.

⁹⁾ See RV X. 18. 1, AV XII. 2. 21, HGS I 28 1; Mān. follows RV; in b AV reads *eṣa* (in stead of *sva* in RV and Mān), in d *theme vīrā bahavo bhavanu*.

¹⁰⁾ Viz · I, II, VII, IV, V, III, VI, VIII—XII, there are a number of variants: in IVc *āśām yas te jighāmsati*, in VIb *gandharvā gosthyā gehyās ca* (better!), in X *garbham dehi sinīvāli garbham dehi pṛthustuke/ garbham te aśvinau devā ādhattām puṣkarasrajam*, in XIb *aśvinau*, in XII d *māśyāh prajāṁ rīriṣo*.

^{10a)} See I. 10 11

¹¹⁾ „It is remarkable that not only in the text, but also in the Mantra-bhāṣya all the MSS of Dev. unanimously present this faulty reading”, Caland, footn., p. 217.

¹²⁾ See RV X. 184, Kh. 1, ŚGS I. 22 7, Mp I. 12. 7.

create here offspring (for us), to be born in the tenth month (II)¹³ — In the best shape Viṣṇu has, create a male son in this canal(?) of the woman, to be born in the tenth month (III)¹⁴

The comm tells us, that these oblations must be offered to Nejamesa, *yadī samvatsaram evam (i e sādāhutam) kurvataḥ putro na jāyate*; the words *yathā sādāhutam*, according to the comm, mean that this rite must be undertaken *samvatsaram(1) pratipadī pratipadī*

This Nejamesa-ceremony therefore is to be performed as a reinforcement of the Sādāhuta-ceremony, if no success has been attained by this last rite. The name *Nejamesa* occurs (in a verse) in ŚGS I 22 7 and in ĀGS I 14 3, in the Śimantonnayana-ceremony, which rite also aims at the obtaining of offspring, see MGS I 15. In both cases the evil power Nejamesa is exorcised. Nejamesa is in itself more or less enigmatic. In *Susruta* the name *Naigamesa* occurs and in an inscription in Mathurā the form *Nemesa*, see Winternitz, JRAS 1895, p. 149 sqq., Hillebrandt, *Vedische Mythologie* III, p. 424, in the epic we find the name *Naigameya*, see Hopkins, *Epic Mythology*, pp. 103, 229,¹⁵

¹³ See RV ibid Kh 2, AV V 25 2, Mp ibid 4, in b Mān and RV read *uttānā* as against *bhūtānām* in AV.

¹⁴ See RV ibid Kh 3, AV V 25 10, Mp I 12 6, in a Mān and RV read *visnoh* as against *visno* in Mp, the same verse with names of other gods (vocatives) is to be found in AV ibid 10—13, in the Paipp-recension we find genitives in stead of vocatives (*savitus*, *visnoh*, *tvastuh*, *bhagah(1)*), see Barrett, JAOS XLVIII, p. 38 — Pāda b in Knauer's ed. reads as follows *asyām nāryā gavinyām*, in the other texts the following variants are to be found *asyā nāryā gavinyoh* (AV), *asyām nāryām gavinyām* (*gavini* to be taken as an adjective) (RVKh, Mp), they are of little importance as far as the meaning of the whole verse is concerned. See also VV III, p. 384. 'The word *gavini* is regularly dual, it denotes some obscure pair of organs in the abdomen'.

¹⁵ In Knauer's text follows a *paribhāṣikam sūtram* in sloka metre (He who undertakes (different) Pākāyajñas should offer them with the same ghee, the same layer of grass and the same oblation to Agni Svistakṛt, even if the deity (of these Pākāyajñas) is not the same'), which has no direct connection with the preceding sūtras. See the explanation of the comm *bahudaivate bahupradhāne karmanī etāni pūrvoktāni ekavāt kuryāt*.

TABLE OF CONTENTS OF THE MĀNAVA GR̥HYA TEXT¹⁾

- I 1 **The student's duties:** *Hillebrandt, 55*
p. 1 *Keith, 370*

His garment, way of doing the hair, duty to live on alms, staff, girdle, absolute obedience to his *guru* (2) — His duty to give all that he receives to his *guru* (3) — Interdiction: to sleep on his *guru's* couch (4), to wear his *guru's* garment (5), to get into a chariot (6), to utter a falsehood (7), to look at a naked woman (8), to talk for amusement (9), to wear any adornment (10), to have any sort of contact with women (11), to eat honey, meat, saline or pungent food (12), to bathe or to descend into water (13) — Possible exception to this last rule² (14) — The securing of two fuel-sticks (15) — The putting them on the fire (16) — The worshipping of the fire (17) — The cleansing of the face (18) — The touching of the ears (19), eyes (20), limbs (21), heart (22), earth (23) — The sprinkling and rubbing of the body with ashes (24).

- I. 2 **The twilight devotion:** *Hillebrandt, 55*
p. 5 **(the student's duties continued)** *Keith, 370*

Preparations (in the evening) and invocation of *Savitṛ* (2) — Precepts for the obtainment of wishes (3a) and the *mantra* for a *Kṣatriya* and *Vaiśya* (3b) — Conclusion (4) — Same rite in the evening and in the morning (5)

- p. 7 **The study of the Veda:** *Hillebrandt, 61*

Length of the study; other rules for the student's conduct, which are to lead to the obtainment of all wishes (6), and to successful study (7).

- p. 7 **The bath at the end of his studies:** *Hillebrandt, 61 sq*

The *guru* 'slaughters a cow' (8) — The honouring of the *guru* (9) — Definition of the sort of student meant (10) — The bath

¹⁾ For the abbreviations, see p. X sqq.

and the putting on of new garments (11), by the *guru* (12) — The '*snātaka*' anoints (his eyes) (13) — He ties a piece of gold about his body (14) — He should have a parasol, a staff, a wreath and perfume (15) — He puts shoes on (16) — He now wears two garments; a *Śruti* statement about them (17) — The taking leave of the *guru* and the returning home (18) — The duties of the *snātaka* (Hillebrandt, 63) (19) — Uncertain precept concerning the full and new moon sacrifice (20) — After this sacrifice, the interdiction concerning the diet (cf. I 1. 12) is lifted (21).

I. 3 **Atonements (if a misdemeanour has been committed):** *Hillebrandt, 183*
p. 11

If the sun rises or sets upon him, while he is sleeping (1) — If the sun sets upon him (2) — Other possibility for the same case (3) — Other slight misdemeanours (4) — Grave faults and their atonement (6)

I. 4 **The opening of the annual course of study:** *Hillebrandt, 58 sq*
p. 13 *Keith, 371 sq*

Time of the ceremony (1) — The offering of oblations (2) — Idem, when the *guru* desires success for his students (3) — Oblation before the offering to *Agnī Śmṣṭakṛt* (4) — Recitation of the *Sāvitrī*-verse and other texts (5).

Interruptions of study: *Hillebrandt, 59*

Enumeration of several causes for an interruption of study (6).

The ending of the term of study: *Hillebrandt, 60*

Length of the term of study (7) — Other possibility (8) — Description of the ceremony itself: recitation of the *Sāvitrī*-verse and other texts (9).

Other reasons for the interruption of study:

No study on the first day of a lunar fortnight (10) — No study if there is lightning, thunder or rain (11) — Precepts concerning the study of special texts (12) — Continued (13—16) — Interruption at the *upākarana* and the *utsarjana* (17)

- I. 5 The intermediate rite(?):**
- p. 19 Recitation of several texts, clothed in a garment of *Darbha*-grass, holding a strainer of *Darbha*-grass in his hand (2—3) — Recitation of other texts (4—5) — Rubbing, throwing away of the garments, satisfaction of the *guru* as described in the *Śrāddhakalpa* (6—7).
- I. 6 Installation of the fire:**
- p. 21 Preparations, the bringing forward of the fire, oblations of ghee (2) — The putting of three bundles of fuel-sticks on the fire recitation of several texts (3) — . . . (?) of the ponds and the uttering of blessings by Brahmins (4).
- I. 7 The pupils who are qualified for an initiation into the study of the Upaniṣad:**
- p. 23 Rules of conduct for such pupils (2).
- (I. 7) Wedding ceremonies:** *Hillebrandt, 63 sqq*
- p. 24 **Introduction:** *Keith, 373 sqq*
- The wedding takes place after the end of the time of study (3) — Time for the wooing of the bride (4) — Time for the wedding itself and for the leading home of the bride (5) — Motives for a marriage (wealth, beauty, knowledge, intellect, relationship) (6) — Exceptions (7) — Other conditions to be fulfilled (8) — The testing of the bride by means of eight clods of earth (9)—(10) — Two different rites for the wedding (*brāhma* and *śaulka*) (11) — Gift for the priest (12).
- I. 8 The giving away of the bride:** *Hillebrandt, 65*
- p. 29 Preparation of four seats (1) — On these the giver, the receiver, the girl and a priest sit down (2) — A cup is given to the receiver (3) — In this cup gold should be thrown (4) — The announcing of the eight auspicious things? (5) — The giving away of the bride by the bride's father or brother (6—8) — Acceptance of the bride by the receiver (9) —

Recitation of several verses (10) — The sprinkling of the bride with water from the cup (see I. 8. 3).

- I. 9 **The reception of a guest:** *Hillebrandt, 79 sq*
 p. 32 *Keith, 363*

This reception is due to six persons (1) — Precepts concerning the repetition of this reception for the same person within one year (2—3) — Uncertainty concerning a person whose father is still alive (4) — The proffering of the reception (5) — Mixing of the *madhuparka* (sour milk and honey) and preparation of other requisites for the ceremony (6) — The guest beholds the requisites (7) — The guest accepts a bunch of grass (8) — Special precept for this bunch in the case of a teacher (9) — Another bunch of grass is placed under his feet (10) — The requisites are announced to the guest by the host (11) — The guest touches the *arghya*-water (12) — He washes his feet, accepts the *madhuparka*, etc and points upwards with his finger to the four quarters (13) — Mingling of the *madhuparka* (14) — Preparation of a layer for the *madhuparka* (15) — To be partaken of thrice (16) — The sipping of water (17) — The remainder is given to a friend (18) — The announcing of a cow (19) — A butcher is summoned to slaughter the cow (20) — The feeding of four Brahmins with its flesh (21) — A single limb of an animal or rice is allowed as a substitute for the cow (22) — Precepts for letting the cow loose (23).

- (I. 9) **The putting on of an ornament:** *Hillebrandt, 64*
 p. 38 **(wedding ceremonies continued)**

The bride puts on an ornament (24) — She touches different parts of her body (25) — She puts on a new under and upper garment (26—27) — She plays upon different instruments(?); oblations are offered (28) — Four women sing songs (29) — The offering of oblations to the wives of the gods (30).

- I. 10 **Wedding ceremonies continued:**
 p. 40 A place for the fire is prepared (1—2) — Blades of grass are strewn round the fire (3) — Layers are strewn for the priest, the bride, the bridegroom and other persons, who

participate in the following ceremony (4) — In the cow-shed a fire is kindled and the bride is led up to it by the bridegroom, who has grasped the hem of her garment and has embraced her (5—6) — The bride is sprinkled with water through the left hole in the right pole of the yoke of a chariot or cart (7) — The bridegroom causes the bride to put on a new garment and offers several oblations (8) — Other oblations (9) — Idem (10) — Oblations while the *Jaya*-formulae are pronounced (11) — The bridegroom says to his bride: „Behold me”! (12) — He recites a verse, while she looks at him (13) — He asks her name (14) — He seizes her hand (15)

- (I. 10) **The stepping on a stone:** *Hillebrandt, 66*
 p. 51 **(wedding ceremonies continued)**

A priest causes the bride and bridegroom to step onto a stone (16) — Repetition of the same act (17) — They are led round the fire four times (18) — Verse to be recited during this circumambulation (19).

- I. 11 **The offering of baked grain:** *Hillebrandt, 66*
 p. 52 **(wedding-ceremonies continued)** *Keith, 374*

Precept concerning the combination of *āsmāropana* and *lājahoma*? (1) — Grains are baked (2) — They are given to the bride's mother or to another woman (3) — The bride receives another garment (4) — The ends of this are knotted together with a rope (5) — The bride is girded with a yoke-rope under her upper garment (6) — Different requisites are prepared (7) — The eyes of bridegroom and bride are anointed with *collyrium* (8) — Pieces of wood are shot in all directions? (9) — A winnowing basket is filled with the grain (10) — The grain is strewn into the cupped hands of the bride and bridegroom (11) — Several oblations of ghee (12) — The offering of the grain (13) — Precepts for the offering of oblations at the '*udvāha*' (14—16) — Last oblation of grain with the '*kāma*' (?) (17).

- (I. 11) **The seven steps:** *Hillebrandt, 66*
 p. 58 **(wedding ceremonies continued)**

• The bride takes seven steps in eastern direction (18) — She sits down upon a red bull-skin (19) — She (?) loosens the

yoke-rope and binds it again(?) (20) — Oblations of ghee (21) — Three fuel-sticks are put on the fire (22) — Oblation of meal and milk (23) — Two (other) fuel-sticks are put on the fire (25) — The fire is worshipped (26) — Cleansing with water (27) — Reward for the priest (27).

I. 12 Wedding ceremonies continued:

- p. 61 The marriage-guests go home (1) — The bride's hair is parted (*śmantonnayana*) (2) — The hair is anointed (3) — And bound together (4) — The bride and bridegroom eat together (5—7).

I. 13 The departure to the bridegroom's house: Hillebrandt, 67

p. 63 (wedding ceremonies continued)

Horses are harnessed (1) — The horses are addressed (2) — The chariot is swept clean (3) — The chariot's wheels are addressed (4) — Likewise the seat (5) — The bride gets into the chariot (6) — The chariot is turned round (7) — Verse to be spoken in low tone at the departure? (8) — Verses to be murmured, when they reach an inauspicious place (9), a village (10), an isolated tree (11), a cemetery (12), a crossways (13), a ford (14), water which is to be crossed (15), and also at the crossing of a river in a boat (16), if the chariot is damaged (17), at the parting of old ways(?) (18) — Entering of the (bridegroom's) village (19).

I. 14 The entering of the house:

Hillebrandt, 67 sq

p. 68 (wedding ceremonies continued)

The house is reached (1) — The bridegroom gets down from the chariot (2) — Auspicious objects are shown (3) — A layer is strewn (4) — The house is entered over this layer (5) — The house has been prepared beforehand; time for the entering (6) — The bride sits down upon a red bull-skin (7) — A *brahmacārin* sits down in her lap (8) — The *brāhmacārin* rises; the bridegroom causes the bride to look at the pole-star and other stars (9—10) — On the morning of the next day rice is cooked, from which an oblation is made (11) — The bride and bridegroom also eat of it (12) — In the afternoon a *Piṇḍapitryajña* is performed (15) — Precept

for chastity; different periods for it (14) — After the elapse of this period the bride is given the authority over the house (15) — First copulation takes place under the supervision of a priest (16—20).

- I. 15 **The parting of the hair:** *Hillebrandt, 43*
p. 76 *Keith, 367.*

The woman's hair is parted with a porcupine's quill, etc. (see I. 12. 2) in the third, sixth or eighth month of pregnancy.

- I. 16 **The ceremony to secure the birth of a male child:** *Hillebrandt, 41*
p. 79

In the eighth month of pregnancy the woman washes herself, wraps herself in a new garment, fastens a garland of fruits round her neck (1) — The husband worships the fire and gives food to wise Brahmins (2) — They are given fruits as a reward (3) — They pronounce auspicious words (4) — The husband's *guru* is honoured (5).

- I. 17 **The ceremonies for a new-born child:** *Hillebrandt, 45 sq*
p. 80 *Keith, 367 sq*

At the birth of a son, the father's *guru* is given a present (1) — Oblations (2—3) — The boy is given ghee, sour milk, honey and water to eat (4) — The father points on high with his forefinger (5) — He murmurs formulae through a rolled up leaf into the boy's ears (6) — The mother gives the boy the breast (7).

- I. 18 **The giving of a name:** *Hillebrandt, 46 sq*
p. 82 **(birth ceremonies continued)**

Conditions for the child's name (1) — Conditions for the child's 'other' name (2) — The child is washed and brought to the fire (3) — The child is touched; precepts concerning this touching (4) — The priest is given a reward (5) — Precept for the father, when he returns from a journey (6) — The father should eat neither honey nor flesh for a certain period (7) — After a year he sacrifices a goat and a sheep to *Agni* and *Dhanvantari* (8).

I. 19 The showing the sun:**p. 85 (birth ceremonies continued)**

In the fourth month after birth a mess of rice is cooked (2) — Oblations are made to the sun (3) — The child is caused to look at the sun (4) — Brahmins are served with food (5) — Reward for the priest (6).

I. 20 The first feeding of the child with solid food: Hillebrandt, 48 sq**p. 87 (birth ceremonies continued)**

A mess of rice is cooked (in the fifth or sixth month after birth), the child is washed, etc., and is caused to eat from this mess of rice (1) — Weapons(?) are shown to him (2) — The embracing of all the things he desires? (3) — Brahmins are given food (4) — Reward for the priest (5).

I. 21 The tonsure of the child's head:*Hillebrandt, 49 sq***p. 88***Keith, 369*

Time for this rite (1) — Hot water is addressed (2) — The hair is moistened (3) — A blade of grass is put in the hair (4) — The hair (and the blade) are touched with a razor (5) — The hair is thrice shaved off (6) — The razor is handed over to a barber (7) — The hair which falls is addressed (8) — The hair is gathered up onto a lump of dung by a friend and carried away (9—10) — The lump is put away (11) — Rewards for the priest and the barber (12).

(I. 21) The ceremony of the shaving of the boy's beard:**p. 92**

This ceremony follows the same ritual as the preceding one (13) — Differences (14).

I. 22 The initiation of the student:*Hillebrandt, 50 sq***p. 94***Keith, 369 sqq*

Time for the initiation (1) — The boy's toilet, when he meets his teacher (2) — The student receives a garment; the teacher touches him from behind and gives him a mixture of ghee and sour milk to eat (3) — Dialogue between the teacher and the student, who is consigned (by the teacher) to several gods

(4—5) — The teacher touches the student's heart and the place of his breath (6) — The student receives a girdle (7) — The teacher ties the girdle round him (8) — The girdle is knotted in a special way (9) — Murmuring of verses (10) — The student receives a staff and the skin of an antelope (11) — He is led round the fire and steps onto a stone (12) — The teacher teaches him the *Sāvitrī*-verse (13) — Precepts for teaching this (14) — Controversy about the time for teaching this verse (15) — Rewards for the teacher (16) — Special precept for a student who is desirous of wisdom (17) — Extent of the study (18) — Reference to I. 2. 6 concerning the rules for the student (19) — The begging of food by the student, which is offered to the teacher (20—21) — Exception to this rule (22).

I. 23 Observances:

p. 102 *Caturhotr*-observance: the undertaking and giving up of this observance (1—4) — *Agni*-observance (5—13) — *Āsvamedha*-observance (14—20) — Observance for the study of the 'secret doctrine' (21—23) — *Trāṇḍyaka*-observance (24—25) — End of this chapter (26) — The girdle is loosened (27)

II. 1 The damping of the fire in order to avert its

p. 108 evil influence:

Precept concerning a person whose father has died (1) — After the father's death the sons kindle a fire; precepts concerning the time and their conduct (2—4) — Preparation of a porridge of barley-meal (5) — The fire is extinguished by means of this porridge (6) — The ashes of the fire are removed upon a straw mat or a skin in north-easterly direction (7—8) — The receptacles (of the fire) are also taken away (9) — The ashes are put in a place which is salt by nature; a cushion and a piece of lead are thrown on top of them (10) — The persons who perform the ceremony cleanse themselves (11) — They return without looking back (12) — They efface their footsteps (13) — They seize a bull? (13) — A (new) fire is prepared and put on the fire-place, which has been prepared beforehand in a special way (15—16) — Rewards for the priest (17).

II. 2 The offering of cooked food:*Hillebrandt, 71 sq*

- p. 113 Detailed description of the preparation of the fire-altar etc.
 (1) — A mess of rice is cooked (2) — Water is purified and germinant rice is cooked (3) — The rice is sprinkled with ghee or fresh butter and moved to the north of the fire (4) — The sweeping together of the fire, etc. (5—7); see I. 10. 2—4 — Two 'purifiers' (two blades Darbha-grass), the *sruc* and the *sruva* (two sacrificial ladles) and two vessels filled with ghee are placed to the north of the fire (8) — Ghee is poured out, the mess of rice moved round the fire, the *sruc* and the *sruva* are cleansed and the sacrificer's wife beholds the ghee (9) — After several other acts, the priest also contemplates the ghee (10) — The sacrificer contemplates it (11) — The *sruva* is put into the vessel with ghee, the mess of rice is placed to the east and the stirring-spoon to the west of it (12) — A fuel-stick is put on the fire and two oblations of ghee (the *Āghāras*) are offered (13) — Two other oblations (the *Ājyabhāgas*) are offered (14) — Other oblations, see I 10. 9 (15) — Cutting off of a portion of the mess of rice (16) — Sprinkling with ghee of this portion and of the mess itself (17) — Oblation to Agni between the two *Ājyabhāgas* (18) — The offering to Rudra (19) — Special oblations of ghee and the mess of rice to Agni *Sviṣṭakṛt* (20—22) — The stirring spoon and the Darbha-grass are thrown into the fire; oblations with the *Anumati*-verses (23) — The two blades of Darbha-grass are thrown into the fire (24) — Two fuel-sticks are put upon the fire (25) — The fire is worshipped (26) — Cleansing (27) — Reward for the priest (28) — The *barhis* is thrown into the fire (29) — These precepts are valid for all cases wherein such a ceremony is to be performed (30).

II. 3 The two regular evening and morning oblations: *Hillebrandt, 74*

- p. 119 In the evening oblations to Agni and Prajāpati (1) — In the morning to Sūrya and Prajāpati (2).

(II. 3) The messes of rice for Agni and Soma and Indra and Agni: *Hillebrandt, 75*

- p. 119 Precepts for the offering of a mess of rice on the days of the full and the new moon (3).

(II. 3) **The rite on the day of full moon in the month of Āśvina:** *Hillebrandt, 77*
p. 120

On that day another mess of rice is added (see II. 3. 3) (4) — Oblations to Agni, Rudra, etc. (5) — Oblation from a mixture of sour milk and ghee and the feeding of the cows (6) — The cows remain at large during that night (7) — Brahmins eat a cake spread with ghee? (8).

(II. 3) **The sacrifice of first fruits:** *Hillebrandt, 85 sq*
p. 121

Before eating fresh fruits, an oblation should be made of them (9) — It is to be performed on a knot-day and should be made of barley in spring and of rice in autumn (10) — Offerings to several gods (11) — The sacrificial substance for Soma is millet (in autumn) and bamboo-seeds (in spring) or ghee on both occasions (12) — Reward for the priest (13) — The remainder of the sacrificial substance is to be eaten by a Brahmin (14).

II. 4 **The animal sacrifice:** *Hillebrandt, 73*
p. 121

The worshipping of the fire as in II. 2. 26 (1) — No verses are uttered except when oblations are offered to the gods (2) — The victim is sprinkled, its 'permission is asked', it is drenched, the fire is carried round it, the 'butcher's fire' is brought forward, the victim is touched by means of two 'omentum-forks' (3) — The victim is killed by the butcher, while the sacrificer looks on (4) — The victim is washed, the omentum is cut out, roasted and offered (5) — Two oblations of ghee are made before and after this sacrifice (6) — The offering of a mess of rice (7) — And of two oblations of ghee (8) — No oblations to Agni Sviṣṭakṛt? (9) — Several other offerings of special parts of the animal, of fat (?), and ghee (10) — The offering of the Jaya-oblations and of an oblation to Agni Sviṣṭakṛt (11) — Reference to chapter II. 2 for the remainder of this rite (12) — Reward for the priest (13).

- II. 5 The spit-ox sacrifice to Rudra:** *Hillebrandt, 83*
p. 126 *Keith, 364*

This rite takes place in autumn (1) — Erection of a sacrificial post (2) — An animal is slaughtered and eight vessels, filled with its blood, are placed at the eight points of the compass (3) — It is forbidden to take an uncooked part of the meat to the village (4) — The remainder of the meat and the animal's skin is buried (5) — Opinion of 'others' concerning the use of a sacrificial post (6).

- II. 6 The rite for obtaining reliable horses:**
p. 128 This rite takes place in the month of Āśvina (1—2) — Precepts concerning the officiating priest (3) — Detailed description of the altar, and oblations to *Uccaiṣravas*, *Varuna*, *Viṣṇu*, the *Āśvins* and the *Āśvayujes* (4) — Cleansing of the horses (5) — Adorning of the horses and circumambulation of the fire (6) — The horses are caused to neigh (7) — Return (8) — Reward for the priest (9).

- II. 7 The rite to be performed on the day of full moon** *Hillebrandt, 78*
p. 131 in the month of Agrahāyana: *Keith, 362 sq*

Oblation on that day of four portions of a mess of rice (1) —

- (II. 7) The lying down (i. e. sleeping) on the ground** *Hillebrandt, 78*
p. 132 once again:

The sprinkling with water of a new garment, spread out upon a layer of grass (2) — The rubbing of this layer by means of a branch (3) — The lying down on this layer of the whole household (4) — The standing up again of the same persons (5)

- (II. 7) The sleeping on a couch on the day of full moon**
p. 134 in the month of Caitra:

No oblations and no rubbing of the layer of grass (see II 7. 1, 3) (7) — The addressing of the couch (8).

- (II. 7) The Nābhya-sacrifices:**

- p. 135** There are three such sacrifices: in the months of Phālguna, Aṣāḍha and Kārttika (9) — There is no study on these days

(10) — The rite of the offering of cooked food is to be performed, see II. 2 (11).

II. 8 The oblations on the eighth day after full moon: *Hillebrandt, 94 sq*
p. 135 *Keith, 428 sq*

There are three such days: the eighth day after the full moon in the month of Agraḥāyaṇa- until the Phālguna full moon (1—2) — On these days there is no study (3) — Four oblations of a mess of rice on these days (4—5) — Five oblations of ghee (6) — Oblation to Agni Sviṣṭakṛt (7) — Same rite is valid on all 'eighth days' (8).

II. 9 The rite to be performed after the 'eighth day': *Hillebrandt, 95*
p. 138

By a cross-roads a cow is to be slaughtered on the evening before the last 'eighth day' (1) — Portions of the meat are given to all passers-by (2) — On the eighth day itself another cow is to be slaughtered (3) — The offering of the omentum of this cow (4) — The cooking of a porridge? (5) — Then follows the rite of the 'eighth day', see II 8. 4 sqq (6) — The preparation of the remainder of the food and the putting down of three balls of meat and boiled rice (7—8) — The offering of the Śrāddha-oblation to the Fathers (*Manes*) — The serving of „covered” food to Brahmins; persons who are unacquainted with the Vedas are excluded (10) — When the Śrāddha is performed with a cow or other animal, the victim should be sprinkled, drenched, circumambulated with water and fire, the 'butchers fire' should be brought forward and the omentum should be offered (11) — The omentum, the mess of rice and the portions of meat should be offered after having been divided into three parts (12—13) — The Śrāddha-rite is to be performed every month (14).

II. 10 The rite to be performed on the day of full moon
p. 141 **in the month of Phālguna:**

The offering of two cakes to Bhaga and Aryaman (1) — Rice is to be ground and husked and counterparts of animals are to be made of this meal, which are then offered to Rudra

and Īśāna (2) — In the evening two cakes are offered to Agni and Indra (3) — The cake for Agni is shaped in the form of a figure with a prominent belly; women are not allowed to eat of this cake; all persons eat of the other one (4) — The offering of a mess of rice to Indrāṇi (5).

(II. 10) The combination of rites:

p. 142 Several rites have partly the same ritual? (6) — Precepts concerning the rites to be performed at the preparation of the implements for ploughing, the circumambulation of the field, the sowing, etc. (7) — Idem concerning a river or sea, the consecration of a well or pond, etc. (8).

II. 11 The building of a house:

Hillebrandt, 80 sq

p. 144

Keith, 363 sq

Conditions concerning the site where the house is going to be built: its quality (1), its slope (2—4), tests to be taken of this spot (5—6) — Approval of the site; a piece of gold is put in the pit dug for the centre post; oblation of ghee (7) — Worshipping of the four quarters of the compass and of the centre of the site (8) — The sprinkling of the site with water (9) — Rubbing of it by means of a branch (10) — The sprinkling of the centre post and of the pit (11) — The centre post is addressed (12) — It is erected (13) — Placing of the centre beam upon it (14) — Placing of the other posts and beams (15) — The door should be made to face the east or the south; the house is entered (16) — A jar of water is placed facing the north-eastern quarter (17), and another one to the north (18) — Offerings to Vāstoṣpati (19) — Jaya-oblations (20).

II 12 The Bali-offering:

Hillebrandt, 74 sq

p. 150

Keith, 360 sq

Description of the sacrificial substance; precept to offer in the evening and in the morning (1) — Enumeration of the gods concerned; the oblations are thrown into the fire (2—3) — Other offerings (by laying them down) near the jar of water (4), the centre post of the house (5), in the middle of the house

(6), at the door (7), in the open air (8), in the middle of the cowshed (9), outside the cowshed? (10), inside the house (11), to the east (12), to the south (13), to the west (14), to the north (15), in the middle (16), to the north (17), by day and by night (18) — The satisfying of Dhanvantari (19) — The remainder is mingled with water and poured out onto the ground (20) — A guest is regaled and the sacrificer eats the remainder of this food (21).

II. 13 The rite to be performed on the sixth day of a lunar fortnight: *

On the fifth day, the sacrificer eats food qualified for sacrifice (2) — He lies down in the evening and practises chastity (3) — The next morning he washes himself, drinks, anoints himself and puts on wreaths and clothes (4) — He should eat what people give to him; exceptions (5) — After sunset he cooks a mess of rice and makes oblations to Saṣṭhi (6) — Jaya-oblations (7) — This rite is to be performed during six months (in the bright half) or during three months (in the bright and the dark half of each month) (8) — It should be performed by a person who has a special wish (9) — Reward for the priest (10) —

II 14 The Vināyaka rite:

p. 157 Enumeration of the Vināyaka-demons (2) — Symptoms of the persons who are possessed by them (3—14) — Hindrances caused by them (14—21) — Atonement (22): detailed description of the objects to be procured (loam, bdellium, perfume, etc.) (23—25) — The one possessed is to be placed on a bull-skin and to be washed (26) — At night oblations of mustard-oil are to be made on his forehead (27) — At a cross-roads an extensive Bali offering is to be made (28) — Invocation of several gods (29) — After midnight the priest approaches the temple of . . . ? (30) — After sunrise the sun is worshipped; before that an offering to *Vināyaka* and *Ambikā*(?) has been made (31) — Brahmins are satiated (32) — Reward for the priest (33).

II. 15 Ominous signs:*Hillebrandt, 182 sq*

p. 164

Keith, 390 sq

After a bad dream, oblations of sesamum-seeds should be made and the four quarters should be worshipped (1) — *Idem*, at fearing without reason, on account of a bad dream (2) — After the oblations of sesamum-seed, penance should be done (4) — Other possibilities? (4) — Precepts when an earthen vessel is broken (5) — Precepts for other ominous events (concerning the image of a god, a cooking vessel, the door-post, the sucking of cows, the beating of women, the contact of two spinning-wheels, two ploughs, two pestles, etc.) (6) — *Jaya*-oblations (7).

II. 16 The rite to be performed on the day of full moon*Hillebrandt, 76*p. 167 **in the month of Śrāvaṇa:***Keith, 362*

In the period which is dangerous on account of snakes, a cake should be offered to the earth-demon *Bhūma* (1) — The four quarters and the centre of the spot (where he is worshipping) are worshipped (2) — A Bali offering is offered to the snakes or to *Īśāna* from unhusked barley (3) — He gives himself and all the members of his household into the charge of *Dhruva* (4) — This rite is to be performed daily during four months (5) — Precepts concerning the performance by a *Śūdra*-women (6)

II. 17 A special augury:

p. 169

Atonement for the omen represented by a dove's footmarks perceived on several objects (1) — The footmarks are removed, etc (2—6; see II. 1. 8—12) — Verses to be murmured after having returned (7).

II. 18 The rite of the six oblations:

p. 171

This rite is to be performed by a person who longs for sons; time (1) — A mess of rice is cooked; six oblations are made from it and likewise six oblations of ghee (2) — *Jaya*-oblations (3) — If no success has been obtained, oblations are made to *Nejameṣa*, during a whole year (4).

ADDENDA

- p. 4, sū. 22: The murmuring of formulae has an inner significance, see e. g. G. v. d. Leeuw, Phän. d. Rel., p. 383, who refers to Firmicius Maternus, De err. prof., c. 22, where 'der Mysterienpriester *lento murmure susurrat* seinen heiligsten Spruch vor der Erweckung des Gottes'. See also Will, Le culte, II, p. 150.
- p. 17, sū 12: There is a Maitrāyaṇīya-Parīśiṣṭa entitled *Gonāmika* (see VGS I. 1), which would certainly throw more light upon this *Gonāmika*. See for similar cases MGS I. 5, I. 23.2, 21.
- p. 19, I 5: The puzzle of this mysterious title can be partly solved in the following way. In VGS I. 1, an enumeration of the Maitrāyaṇīya-Parīśiṣṭas, we find the word *Antarkyakalpa*. This may be our *Antarakalpa* (there is a v.l. *Antaḥkalpa* in Sastry's ed. of the VGS). In a note (ad VGS I. c.) Raghuvir says: '*Antarkya* is the name of a sage to whom obeisance is paid towards the end of the chapter *śalankāyanagotrāya antarkyāya saśiṣyāya svadhā namas tarpayāmu*', and indeed in the sūtras 6 and 7 of the Mānava-ceremony there is question of giving satisfaction to the teachers. If we were in possession of this Parīśiṣṭa, the Mānava-text naturally would be much clearer. See for similar cases I. 4 12, I. 23. 2, 21.
- p. 23, I. 7: According to Raghuvir (Introd. VārGS, p. 15) the Vār-chapter which corresponds to this Mān.-passage has been 'taken over verbally from one of the (Maitrāyaṇīya-)Parīśiṣṭas, viz. the *Antarkyakalpa*', for which see the preceding addendum.
- p. 24, sū. 4: For the *vura* in general, see Schrader-Nehring, Reall. d. indog. Altertums., p. 471. Parallels are to be found in OHG *brūt-bitil*, ON *brúill*, Gk *προμνηστρίς*, the woman who courts on behalf of another, a match-maker [see Ar. Nu. 41, Eur. Hipp. 589 (metaphor)] and *ἡ προμνησμένη* (Xen. Mem. 2. 6. 36, Pl. Tht 150a sqq), ChSl *svatu* (cf. Gk *ἑτέρε*).
- p. 24: For the Roman wedding ceremonial we may refer to the following texts: Cat. 61 (description of the *domum deductio*);

Festus p. 63, M; Ov. Met. X. 1; Plin. Nat. Hist. VIII. 194, XV. 86, XXVIII. 63; Plut. Qu. Rom. 30, 31; Juv. VI. 227, X. 330; Claud. XIII. 1, XXXI. 96, XXXV. 328.

- p. 25, sū. 5: Schrader-Nehring, Reallex. der idg. Altertumskunde, I, p. 472 gives a summary of the periods of the year preferred by the different Indogermanic tribes. In general the most current time seems to be 'Spätherbst und Winter'. Cp. Arist. Pol. IV (VII) 14 = 1335a τοῖς δὲ περὶ τὴν ὥραν χρόνοις ὡς οἱ πολλοὶ χρῶνται καλῶς καὶ νῦν, ὕρσαντες χειμῶνος τὴν συναυλίαν ποιῆσθαι ταύτην. The Greeks had a special month (Ἰανουαρίων, i. e. January), chosen by the gods of the first marriage (τέλειοι), Zeus and Hera, see Pherecydes of Syros and Diels, Fragm. d. Vorsokr. II, p. 198. The Romans preferred the second half of June, see Rossbach Röm. Ehe, p. 269 sq.
- p. 26, line 1: The aim of marriage is formulated as follows by the Greek authors: ἐπὶ παιδῶν γνησίων σπόρω or ἀρότω (a betrothal formula according to Clem. Al., Strom. II, 23), cf. ταύτην γνησίων παιδῶν ἐπ' ἀρότω σοι δίδωμι (Men. Perik. 435)
- p. 27: Concerning the age allowed for the contracting of a marriage, see Schrader-Nehring, Reallex. der idg. Altertumskunde, I, p. 482 sq. As for the Greeks, see Ch. Picard, La vie privée des Grecs, p. 36: 'on pouvait se marier relativement des le jeune âge'.
- p. 29, sū 6: In later times the bride is given away by one of the following persons: *pitā pitāmaho bhrātā, sakulyo mātāmaho mātā ceti kanyāpradāḥ; pūrvābhāve prakṛtiṣṭhāḥ paraḥ para iti* (Viṣṇu XXIV, 38 sq), see also Yājñ. I. 63, Nār. XII, 20—1.
- p. 30, note 5: For the purchasing of the bride, see v. d. Leeuw, Phänomenologie d. Religion, p. 331 (footn) and H. Th. Fischer, Der magische Charakter des Brautpreises, Weltkreis, 1932. We may further refer to the ἔδνα (see e. g. Il. 11, 244) and the παρθένου ἀλφεσίβοιαι in Homer (cf. V. Magnien, Le mariage chez les Grecs, Mél. Cumont, 1936, 305 sqq), to the Roman *coemptio* (see Rossbach, Röm. Ehe, p. 72 sqq) and, for other parallels, to v. Schroeder, Hochzeitsbr. d. Esten, etc., p. 24 sqq.
- p. 33, note 7: Honey is the most essential substance of the *madhuparka*. Honey is divine, magic, apotropaeic and aphrodisiac,

see Handwb. d. deutschen Aberglaubens, IV, 290 al. loc., ERE VI, 770, Samter, Familienfeste, I (1901), 84—6, Altheim, Terra Mater, 134, Nork, Festkalender, 144, al. loc.

- p. 35, sū. 12: With this use of the word *namas* in this and other texts we may compare *nama* in Latin inscriptions, e. g. *Nama cunctis* (CIL XIV, 3567), *Nama Sebesio* (on a mithriacist bas relief in the Louvre, see Cumont, Mon. Myst. Mithra I, p. 314, n. 2, CIL VI, 719), cf. *ibid.* VI, 731, and in graffiti in Doura Europos. Cumont-Bidez, Les mages hellénisés, II, p. 154 refer to the use of the words *amen*, *alleluia*, *hosannah*. See C. R. Acad. Inscr. 1934, 106 and Rostovtzeff, Röm. Mitt. XLIX, 1914, 203 sqq.
- p. 43, sū. 7: For the magic effect of the being pulled through a narrow opening, see Th. Zachariae, KI Schr. 240 sqq (with literature), Frazer, Golden Bough³ XI, 168 sqq; J. J. Meyer, Trilogie altind. Mächte etc. III, p. 171 thinks (with Haradatta, ad ĀpGS 4. 8 and v. Schroeder, WZKM XXII, 227 sqq) that Indra poured water through the three openings and purified Apālā in this way. 'So konnten wir den Vorgang leicht verstehen, während wir uns ihn nicht recht vorstellen vermögen, wenn die Reinigung durch Durchziehen erfolgt'. Meyer, *ibid.*, footn. 2 gives the following parallels: 'Unter ochs-bespanntem Pflug begossen wird ein Kranker in AV II. 8. 4 und Komm. Kraft oder Macht erlangt man durch ein Gussopfer in des Wagens Buchse (*nāḍi*, *mukha*), TS III. 4. 8, 3, KS XXXVII. 12 (i. f.). Erbsen soll man vor der Aussaat durch die Nabe eines Wagenrades laufen lassen, wie Bohnen und Weizen durch eine Hose, Sartori, Sitte und Brauch, II, p. 67. Durch durchlocherte Steine kriecht man um gesund, schwanger, recht potent zu werden, Frazer, Golden Bough³ V, p. 36.
- p. 47, sū. 11 and p. 157, sū. 6: According to Meyer, Trilogie, etc. II, 92 *Jayā* (or *Vijayā*) is a form of *Śrī*, see Hemādri, Caturv., II, 1, p. 544 below.
- p. 50, footn. 40: The *dextrarum coniunctio* of the Romans is paralleled by the Greek ἐγγύσις or betrothal, which word is etymologically related to Av. *gav-*, hand
- p. 51, sū. 16 sqq: J. J. Meyer (Trilogie, I, 57, n. 1) considers the *Aśmāropaṇa* to be a fertility rite; he gives the following parallels:

'so tanzen in Frankreich, wo sich viel Fruchtbarkeitsgebräuche an die heiligen Steinen knüpfen, Frauen mit allerhand obszönen Gebärden um heilige Steine (F. E. Knüchel, *Die Umwandlung in Kult, Magie und Rechtsbrauch*, 27, 37, 57). Eheleute die keine Kinder bekamen, gingen . . . zur Zeit des ja besonders fruchtbaren Vollmondes zu einem Menhir, dort entkleideten sie sich, dann verfolgte der Mann das Weib so lange, bis sie sich ihm ergab (Knüchel, 57)'.

p 59, *sū*. 19 and *p* 70, *sū*. 7: For the red (and black) colour in the marriage ritual, see J. J. Meyer, *Trilogie*, I, 69 sqq. — Meyer says (*p* 70, n. 2): Rot schon allein im Hochzeitsbrauch bildet ein langes Kapitel. Dr. G. Graber, *Der Eintritt des Herzogen von Karnten*, etc., Wien. Sitz. Ber., Bd 150, 5. Abh. führt an: Weinhold, *Die deutschen Frauen in dem Mittelalter* I, 369; Rochholz, *Deutscher Glauben und Brauch* II, 205, 242 sqq; WZKM XVII 144, 184, 211, 229; Marquardt-Mau, *Privatleben der Römer*, 45, Samter, *Familienfeste*, etc., 47 sqq, 53, 57, Sartori, *Sitte und Brauch*, I, 78.

p 62, *sū*. 2 and *p* 76, *ch* 15: A power of averting evil is ascribed to this combing of the hair. This may be seen very clearly from the hittite ritual of Tunnawi (ed. and transl. by Goetze and Sturtevant, *Am. Or. Ser.*, vol. 14, New Haven, 1938). On *p* 16 sq of this text we read: 'Then the 'old woman' brings in nine combs of boxwood; one figure of clay she brings in and she places the figure of clay near her feet to wash (it) and she washes it above (them). But a temple girl (takes) the combs. And the temple girl combs it once with each comb' What is aimed at by this combing, appears, from a formula, which is spoken by the 'old woman' (*p* 17) 'And simultaneously the 'old woman' speaks as follows: 'I now am scrubbing all the limbs. From him/her let evil uncleanness be combed down, (and) witchcraft, sin, anger of the gods (and) terror of the dead''

p. 66, *sū* 11: For the magic force of an *ekavṛkṣa*, see Viṣṇudh. II, 50. 5, III. 89. 6.

p 71, *sū*. 8: Children also play their part in the marriage-ceremonies of other peoples, see the Greek ἀμφιθελῆς and the Roman

patrimi and *matrimi* and in general v. d. Leeuw, *Virginibus Puerisque*, A study of children in worship, Med. Ac. v. W., Afd. Letterk., NR, Deel 2, No 12, A'dam 1939, p. 5 sqq.

- p. 71, sū. 9: For this looking at the polar star Frazer, *Golden Bough* I, p. 166 refers to the foll. lines of a sonnet of Keats': Bright star! Would I were steadfast as thou art. — Not in lone splendour hung aloft the night.
- p. 73, sū. 14: In Mān. we do not find the custom mentioned which is paralleled elsewhere, of placing a *danda* or stick — a phallic symbol?, see Meyer, *Trilogie* III, 192 sq — during the first three nights, between the newly married couple, see e g. ĀpGS 8. 9 *tayoh śayyām untarena dāṇḍo gandhalīpto* (!) *vāsasā sūtreṇa vā parivitas tiṣṭhati*.
- p. 80, sū. 5: See for the sexual symbolics of this rite, J. J. Meyer, *Trilogie* II, p. 37, footn. 1 (Nasenloch: vagina?) and B. Winhuis, *Zweigeschlechterwesen*, pp. 21, 37. Cp the foll. texts: HGS II. 2. 2—3 *tasyā dakṣiṇe pāṇau yavam ādadhāti* (he gives her a barley grain in her right hand) . *abhito yavam sarṣapau dhānyamāṣau vā ca* (and on both sides of that barley grain two mustard seeds or two beans), ĀpGS 14. 10—2 *nyagrodhasya śākhātāḥ sarṣāṇam śuṅgām āhṛtya* (from a branch of a Nyagrodha he takes a shoot with two (fruits which are shaped like) testicles).
- p. 82, l. 18: For the importance attached to the name, we may refer to X. Wolters, *Notes on antique folklore* (diss. Utrecht, 1935), p. 25 sq: 'The name given to the child counts as the person himself. When a name was given to a child, the name came by that fact into being, and was conceived as a physical and living thing, and the knowledge of the name, which is the soul of the possessor, gives him entirely into the power of the utterer' (quoted after J. A. v. Velze, *Names of persons, etc.*, p. 131) See also Cumont-Bidez, *Les mages hellénisés* II, p. 69, n. 14, who refers to Moulton, *Early Zoroastrianism*, p. 416 — For material outside the Indo-European languages, see B. Gemser, *De betekenis der persoonsnamen voor onze kennis van het leven en denken der oude Babyloniers en Assyriërs*, Wageningen, 1924 (thesis Groningen), who gives a bibliography covering the Semitic field, J. J. Stamm, *Die akkadische Namengebung*, MVAeG 44, 1939, J. J. Frazer, *Golden Bough*, II, 318—418.

- p. 87, sū. 1: For *parisrut* see ĀpŚS XVIII. 1. 10, XIX. 1. 8 ('Branntwein beim Vājapeya'), cf. ŚBr V. 1. 2. 14, XII. 7. 1. 7 (*śiśnād evāsyā raso 'sravat, sā parisrud abhavat*).
- p. 87, sū. 2: For *āyudha* (comp. *citrāyudha*) see e. g. TS I. 6. 8. 2 sq. (weapons), MS I. 4. 10: 58. 14, KS 32. 7.
- p. 106, sū. 21: According to Raghu Vira (Introd. VārGS, p. 15) the Maitrāyaṇīya-Parīṣiṣṭa *Rahasya* (see VGS I. 1) 'has supplied materials for Pravargya' (VGS VII. 17—20). The Mānava-text would certainly be clearer if we had this text at our disposal. See for similar cases MGS I. 4. 12, I. 5, I. 23. 2.
- p. 116, sū. 9, p. 122, sū. 3 and p. 140, sū. 11: Knauer reads (II. 2. 9, II. 4. 3) *paryagnum* as against the reading *paryagni ktrvā* of the MSS M1 and 2; in ĀpŚS I. 25. 8 al. loc we also read *paryagni* (for *paryagniḥkaraṇa* in MGS II. 9. 11 see e. g. ĀpŚS XIX. 8. 2, 3). The form *paryagni* seems to be the correct one, see Renou, Gr. Sanscr. I, 114, 149.
Eggeling (ad ŚBr I. 1. 2. 2, 13) gives parallels from Scotland for this circumambulation with fire; see also Frazer, Golden Bough³, X, 151, F. E. Knüchel, Die Umwanderung in Recht, Magie und Rechtsbrauch, Register s.v. 'Umkreisung'. Finally we quote the following passage from Eugen Mogk's Germ. Religionsgeschichte (Samml. Goschen), p. 19. 'Der Glaube an die abwehrende Kraft des Feuers zeigt sich überhaupt zu allen Zeiten, bei allen Ereignissen, wo man schädigende Dämonen befürchtet. Um vor diesen seinen Besitz zu schirmen umging ihn der Nordgermane mit einem Feuerbrände, wenn er sich ansiedelte'.
- p. 129, footn. 5: According to Meyer, Trilogie etc. III, p. 57, n. 2, *ullopikā* is derived from the verb *ul-lup-*, cf. AV V. 28. 44 *ghṛtād ulluptam* 'snatched out of ghee' (Whitney-L.). "*ullopikā* sind also wohl in Fett gebackene und daraus hervorgeholte Küchli, vielleicht ähnlich den amerikanischen 'fried cakes'." For a word *lopikā* see our comm. on MGS II. 10. 4 (p. 142).
- p. 141, sū. 2: The offering of cakes shaped like animals has several parallels: cakes in the form of deer are offered to Artemis Elaphebolos (Nilsson, Griech. Feste, p. 224); *nāgas* and *nāgis* are made of 'farine d'orge' in a buddhistic rite, cf. Lalou, JAs 1939, p. 2.

- p. 143, sū. 7:* For the goddesses *Sarasvatī* ('Zeugungsgenie'), *Revati* ('Zeugungswesen') and *Rākā*, see Meyer, Trilogie, III, p. 158.
- p. 154, II. 13:* That the goddess *Śaṣṭhī* is connected with children, appears from several texts, for which see Meyer, Trilogie II, p. 207. She also occurs in KGS XIX. 7.
- p. 162, sū 28:* For multi-coloured wreaths as offering (in a buddhistic rite), see Lalou, JAs 1939, p. 3.

STELLINGEN

1. De gevolgtrekking van Johannes Hertel ('Das indogermanische Neujahrsopfer im Veda', Ber. über die Verh. der Sächs. Ak. d. W., Phil.-hist. Kl., Bd 90, 1, 1938, p. 43) o. m. uit Herod. (I. 132): Daraus folgt, dass alle Lieder des R̥gvedas, welche ausser den 'Rufer' (bedoeld is de *Hotr*), noch andere Priesterklassen erwannen, in jungawestischer Zeit entstanden sind, is niet aannemelijk
2. Het is onjuist om met R. J. Forbes, 'Over bevoeding in de Oudheid' (Jaarbericht Ex Oriente Lux, No 5, 1937—'38, p. 446) in de R̥gveda [hij bedoelt klaarblijkelijk RV VII 49 2 (*yā āpo divyā utā vā srāvanti kṣanītrunā utā vā yāḥ svayamyāḥ*)], 'de oudste vermelding van irrigatie', voor zover het Voor-Indie betreft, te zien.
3. De betekenis van aw *rauō fraoθman-* is niet: 'des Flug flink ist' (Bartholomae, Altiranisches Wörterb., 1913, vgl. J. Duchesne—Guillemin, Les composés de l'Avesta, 1936, p. 165: 'au vol leste'), maar: 'snel snuivend'
4. De etymologieën van aw *kar(a)pan-* (zie J. Duchesne—Guillemin, Les composés de l'Avesta, p. 147) zijn niet bevredigend. Misschien is het woord te verbinden met hitt. *karpis* 'anger' en *kārāp-* (*karēp-*) 'to devour'
5. Aw *grāhma-* is te verbinden met skr. *gras-* 'verslinden'. Vgl. H. S. Nyberg, Die Religionen des Alten Iran, 1938, p. 189.
6. De door J. B. Hofmann (Lateinische Umgangssprache, 1926, pp. 101 sq, 104, 162) tussen het Latijn en Oud Perzisch getrokken parallellen zijn onjuist.
7. De Iraanse vormen met nasaal infix [parth. *ni-yund* (ngwnd-) 'couverir, cacher', *aßgund-* ('bgwnd-) 'découverir, révéler', sogd. *ni-yund-* 'revêtir' (nywnt-)] spreken voor een verbinding van skr. *gunthayati*, etc. 'verbergen, bedekken' met skr. *guh-* 'toedekken, verbergen'.

8. In Aesch. Choeph. 22 sq (Ἰαλτὸς ἐκ δόμων ἔβην χοὰς προπομπός) is aan de lezing χοὰς vast te houden.
9. Met Cumont—Bidez (Les mages hellénisés II, p. 18) is in Suidas (s.v. Ἀστρονομία; ed. Adler, I, p. 393, No 4257) πρώτοι Βαβυλώνιοι ταύτην ἐφεῦρον διὰ Ζωροάστρου; μεθ' ὧν καὶ Ὀστένης te lezen μεθ' ὧν in plaats van μεθ' ὧν.
10. Twijfel aan de lezing der handschriften *virgineo cruore* (Martialis IV. 64. 16) is niet gerechtvaardigd. Zie o. m. G. v. d. Leeuw, Med. Ncd. Ac. v. W., N. R., Deel 2, No 12, p. 34.
11. De bewering van M. Leky (De syntaxi apuleiana, Münster, 1908, p. 20) Priscorum vero certe imitator est Apuleius in verbis „*utor, fruor, fungor, potior*” cum accusativo iunctis, is in strijd met de feiten.
12. De lezing διαμενεῖν in Diogenes Laërtius, Prooemium 9 (Jacoby, F. Gr. Hist., No 115, fr. 64a) vormt een argument voor de mening, dat *Theopompos* ook de bron is van de voor zijn naam door Plutarchus, De Iside et Osiride, 47 (Jacoby, F. Gr. Hist., No 115, fr. 65) gegeven mededeling.
13. De Oud Perzische gegevens zijn niet voldoende om met G. v. d. Leeuw (Jaarbericht Ex Oriente Lux No 5, 1937—'38, p. 303) 'een voortreffelijke parallel' tussen het monotheïsme van Achnaton en de religie der Achaemeniden te construeren.

