

## NEW BOOKS

1. HARVARD ORIENTAL SERIES, vol. 50 has been released a few months ago:

Rig Veda, a metrically restored text with an introduction and notes

by BAREND A. VAN NOOTEN and GARY B. HOLLAND

[Including computer diskettes of the metrical and the traditional Samhita texts with a quick program for word searches, as well as a simple conversion program allowing users to choose their own style of romanization].

[NB: the texts are unformatted. The discette is formatted in DOS style which is easily readable by Macintosh computers these days. On request, we may supply a Mac version in the near future.] 1994. Pages, xviii, 667. Royal 8<. Price, \$50.00.

[ISBN 0-674-76971-6]

HOS: Founded in 1891 by CHARLES ROCKWELL LANMAN and HENRY CLARKE WARREN.

Edited by CHARLES ROCKWELL LANMAN (1891-1934, volumes 1-37), WALTER EUGENE CLARK (1934-1950, volumes 38-44), DANIEL H. H. INGALLS (1950-1983, volumes 45-48), GARY TUBB (1983-1990, volume 49), MICHAEL WITZEL (1990-present).

Published by the DEPARTMENT OF SANSKRIT AND INDIAN STUDIES and distributed by the HARVARD UNIVERSITY PRESS, Cambridge, Massachusetts, United States of America.

Direct application for books of this Series may be made, with remittance, to the Harvard University Press, 79 Garden Street, Cambridge, MA 02138, USA (phone 617- 495 2606, fax 617- 495 5898). --

The new subseries HOS-Opera Minora will be available from the Department of Sanskrit and Indian Studies, Harvard University, 53 Church Street, Cambridge MA 02138, USA (phone 617-495 3295, fax 617-496 8571, email Witzel@husc3.harvard.edu).

FROM THE PREFACE:

This volume completes the fifty volume mark of works published so far, during the more than one hundred years of the existence of this series. Appropriately, this issue is devoted to the oldest Sanskrit text, the Rgveda. In addition, it presents the text,

for the first time, in the form in which we have desired to see it for more than one hundred and twenty years; namely, as a metrical text, and in a phonetic shape that is very close to the form in which it was composed more than 3000 years ago -- which form is different from that of the later redaction of Sakalya cum suis. I thank both authors of this volume for their dedication and perseverance in letting the Rgveda acquire its old shape again.

The publication of this volume also marks the start of a new Vedic program of publication in the HOS. Apart from the Rgveda, the following volumes are in various stages of preparation: Paippalada Atharvaveda, Samaveda Samhita with commentaries, Brhadaranyaka Upanisad, Atharva Pratisakhya. At the same time, we also envisage a significant widening of the series to include other, non-Sanskritic texts...

... I would like to draw the readers' attention to our new sub-series "HOS - Opera Minora", which will be available directly from the Department of Sanskrit and Indian Studies at Harvard, 53 Church Street, Cambridge MA 02138, USA (and, probably, from some agents in America, Europe and India; this will be announced separately).

In the new sub-series, we plan to publish, in fairly inexpensive form, conference volumes, such as that of the Harvard symposium of May 1994 on translating from Indian texts, or, finally, those of the the 1989 International Vedic Workshop. Further, we plan to print reports...., a preliminary edition (such as that of the Paippalada Samhita of the Atharvaveda); and we may also publish some reprints of the more expensive HOS volumes for the use of students, such as the long out of print translation of the Rgveda by K.F. Geldner. Finally, I hope to initiate in the new series reprints of the "Opera Minora" of American Indologists. ... Like its German counterpart, the Glasenapp Series of Kleine Schriften, we hope that the new series will not just facilitate our own work, but that it will also stimulate reading and discussion of the often stupendous volume and depth of work that our predecessors have carried out, which work, however, tends to become increasingly overlooked in an academic climate that is increasingly geared to quick, fashionable, and trendy production. M. W.

## 2. NEW VERSION OF BUEHLER'S "GRUNDRISS":

### INDIAN PHILOLOGY AND SOUTH ASIAN STUDIES

The German publisher de Gruyter (Berlin/New York) is ready to release the first volume of a new, greatly enlarged and much more comprehensive version of Buehler's famous Grundriss published around the turn of the century (Grundriss der Indo-Arischen Philologie und Alterthumskunde/ Encyclopedia of Indo-Aryan Research). The new series, to be announced in more detail later on, is edited by Albrecht Wezler (Hamburg University) and Michael Witzel (Harvard University).

The first volume is an update on the interface of archaeology, linguistics, philology and history of early South Asia (ed. G. Erdosy, Toronto conference of 1992). Other volumes in line include: Epic grammar by Th. Oberlies, A Handbook of Pali Literature by O. von Hinueber (with an appendix by H.O. Pint on Grammatical Literature), and a Vedic history.

The first volume has the following contents:

### THE INDO-ARYANS OF ANCIENT SOUTH ASIA

Language, Material Culture and Ethnicity

George Erdosy, ed.

### CONTENTS

#### I. Theoretical perspectives

*G. Erdosy*

Language, material culture and ethnicity: theoretical perspectives.

*K.A.R. Kennedy*

Have Aryans been identified in the prehistoric skeletal record from South Asia? Biological anthropology and concepts of ancient races.

*M. M. Deshpande*

Vedic Aryans, non-Vedic Aryans and non-Aryans: judging the linguistic evidence of the Veda.

*M. Witzel*

Early Indian history: linguistic and textual parameters.

*J.G. Shaffer and D.A. Lichtenstein*

The concepts of "cultural tradition" and "palaeoethnicity" in South Asian Archaeology.

*P.O. Skjaervo*

The Avesta as source for the early history of the Iranians

## II. Historical perspectives

*F.T. Hiebert*

South Asia from a Central Asian perspective (3500-1750 B.C.)

*W.A. Fairervis*

Central Asia and the Rigveda - the archaeological evidence

*J. M. Kenoyer*

Interaction systems, specialized crafts and culture change: the Indus Valley Tradition and the Indo-Gangetic Tradition in South Asia

*F. C. Southworth*

Reconstructing social context from language: Indo-Aryan and Dravidian prehistory

*K. R. Norman*

Dialect variation in Old and Middle Indo-Aryan

*R. Salomon*

On drawing socio-linguistic distinctions in Old Indo-Aryan: the question of Kshatriya Sanskrit and related problems

*M. Witzel*

Rigvedic history: poets, chieftains and polities

*A. Parpola*

The problem of the Aryans and the Soma: the archaeological evidence

*H. Nyberg*

The problems of the Aryans and the Soma: the botanical evidence

## NEWS ON DISSERTATION THESES

A list of current theses in Vedic Studies at Harvard

Ph.D. theses in various stages of completion underway in the field of Vedic studies at Harvard include the following (working titles) :

*Maria Green*

Paippalada Samhita 17, Edition, translation, study

*Carlos Lopez*

Paippalada Samhita 13-15, edition, transl., study

*Howard Resnick*

Vaikhanasa Mantraprasna 5-8, ed., transl., study

*Susan Rosenfield*

The fragments of the Katha Brahmana, ed., tr., study

*Ming-Ling Wang*

The medieval coronation rituals of India and Nepal

To be added, in this context, is a former student of M. Witzel at Leiden, Netherlands:

*Yasuhiro Tsuchiyama*, Hokkaido University,

Paippalada Samhita 10, ed., transl., study

And a completed thesis:

*Carlos Perez-Coffie*, Harvard U.

Edition and study of Brhadaranyaka Upanisad 2 in the Kanva version, Harvard Ph.D. 1984

Brief descriptions of two theses are added here; more are to follow. You are invited to send similar accounts on Vedic theses (in a wider sense) to the journal.

MARIA GREEN

Work In Progress:

Paippalada Atharvaveda 17.

I am currently preparing, as a doctoral dissertation, a critical edition of the 17th book of the Paippalada Atharvaveda.

The Paippalada represents the "other" of the two surviving Atharvaveda Samhitas, being much less studied than the better-known Vulgate (sometimes erroneously called Saunaka) Samhita. Until relatively recently the Paippalada material was believed by the scholarly world to have survived only in a badly corrupted Kasmiri version, which, although brilliantly and painstakingly reconstructed by Leroy Barret during the early part of this century, remained to a large extent practically unintelligible. During the 1960's, however, a vastly superior Orissa manuscript tradition was brought to the attention of the academic community by D. Bhattacharyya, who proceeded to publish edited versions of Paippalada books 1-4. No other books of the Orissa Paippalada have yet been edited or reproduced in print, and consequently the greater part of the Samhita text remains unavailable and unread.

The Paippalada version differs from the Vulgate in several important aspects, the most important of which is that some 25% of the Paippalada version, the slightly longer of the two, does not appear in the Vulgate. Other differences include occasional variations in vocabulary as well as frequent variations in verse or pada order. Book 17 corresponds to some extent with the 12th kanda of the Vulgate Samhita, although there are hymns that appear in other parts of the Vulgate or in other Vedic texts.

Some 120 stanzas do not seem to have survived outside of the Paippalada tradition itself. The subject matter of the hymns is highly varied and should be discussed at a length greater than is available to me here.

The edition currently relies for its Orissa sources upon a 17th-century manuscript, available in the photographed form, and a modern hand-written copy of that same manuscript. The final work will contain variant readings from the Orissa and Kasmir Paippaladas, from the Vulgate, and from other Vedic texts in which parallel verses appear. It will be accompanied by an introduction focusing on the poetical

aspects of the hymns, by an English translation, and by philological and exegetical annotations.

Maria Green,  
Department of Sanskrit and Indian Studies,  
Harvard University  
(Green3@Hulaw1.harvard.edu)

CARLOS LOPEZ

Work in progress:

Paippalada samhita 13-15

I am presently a fourth-year graduate student in the Department of Sanskrit and Indian Studies at Harvard working with Professor Michael Witzel in the areas of Vedic philology, ritual, and early Indian history.

Note: I have avoided diacritical marks except in the examples which I feel are necessary for the presentation. Below are the equivalences used in the article. Long vowels are marked by doubling the short vowel.

x = palatal s

sh = retroflex

D = retroflex d

N = retroflex n

Like all other Vedic texts, the Atharva Veda (AV) has been transmitted and preserved through its various schools or sakhas. Even though the textual tradition has provided evidence for the existence of several sakhas of the AV, nine in fact, it was not until the 1870s when Rudolph von Roth came upon a MS of another of the AV schools, namely the Paippalada. This highly corrupt birch bark (bhurja) MS written in Sharada script which was found in Kashmir has remained, only until recently, mostly incomprehensible to modern Indologists. Leroy C. Barrett and Raghu Vira's editions have not done much to provide a clear understanding of this text because of their exclusive reliance on the Kashmiri MS and its multiple copies. However, in the 1950s, new light was shed on the study of the PS. D.M. Bhattacharyya, using some sets of MSS of the PS which he had acquired in Orissa,

began to work on an edition of the PS using the the Orissa version (PSO) as a corrective on the Kashmiri one (PSK). However, his efforts until his death and those of his son, Dipak Battacharyya, have not yet yielded the true picture of the PS.

Part of the reason for the difficulty in reading the manuscript is due to the clear lack of understanding of the individual MSS traditions of PSK and PSO. An analysis of the available MSS in the light of local Sanskrit pronunciation and paleographical peculiarities will yield the key to unravelling the often incomprehensible readings of PSK and PSO.

Another great bulk of errors is due to writing mistakes that originated from the copying of the Sharada into Nagari. This was even noticed by Buhler in the last century. In this step, the corruptions have arisen from the difficulty in reading Sharada ligatures. A quick look at the Devanagari MSS of PSK will show that typical Devanagari mistakes such as p/y, c/v, and b/v are not predominant in our MSS. Most writing mistakes are due to the ambiguity in the scribe's mind between two possible choices in cases where the original (either Gupta or older Sharada) ligature is not clear. Some typical writing mistakes when copying from Sharada to Devanagari are: ta/u, m/s, bhy/ty, Cy/Cr (vocalic) and th/s (retroflex).

Another fountain of errors is the influence of local pronunciation on the recitation of Sanskrit. Already, Buhler in his report as Inspector of Education in the Bombay province had remarked on the significant difference of the pronunciation of Sanskrit in Kashmir and in other areas of India. This source of corruptions has gone unnoticed by Barret, Raghu Vira and other scholars working on Kashmiri MSS. One only has to listen to present-day recitation to see the radical influence of local pronunciation. For instance, -v- cannot be pronounced at the beginning of a word, thus we find raatum K: vratam Or. One example may suffice to show the pervasive influence of local pronunciation has had on the transmission of the PSK:

[yixe torze taa.....; atha kuxmaanDe zoyaat yo opotyau manyeta...] = ishe tvorje tvaa...; atha kushmaNDair juhuyaat yo 'puta iva manyeta.

Some typical peculiarities of Kashmiri pronunciation are easily seen from the above example: x~sh, Cva~Cu, z~j, o~u, etc. The above example does not fail to stress that the bhurja mss itself rest on recitation, whether directly or indirectly.

Book 13 consists of 9 hymns. All hymns except 13.9 are in verse. Hymn 9 is in prose. Hymns 1, 2, 3, 8 and 9 have no parallel in the Shaunaka, so they can be considered new for the AV collection. Book 14 similarly consists of 9 hymns in verse. Hymns 1, 3, 4, 5, 6 and 7 again have no parallels in Shaunaka. Book 15 consists of 23 hymns all in verse. Hymns 9, 12, 16, 17, 18, 19, 21, 22 and 23 have no parallels in Shaunaka.



The internal arrangement within each book in the PSO collection is quite peculiar. Each book is composed of hymns which in PSK are found in their entirety but in PSO are divided into two hymns of 10 +x. To clarify, PSK 13.12 = PSO 13.1 (10 verses) + PSO 13.2 (6 verses). What emerges from a no so close examination of kanda 13-15 is that the text arrangement of the two traditions seems to be different at the most basic level, the sukta level.

This dissertation will establish a critical edition of kandas 13-15 based on the reading of the MSS from Kashmir and several MSS from Orissa. Particular stress will be placed on clarifying the corruptions found in both branches by making use of paleographic evidence as well as the little-used evidence from the influence of local pronunciation on Vedic recitation. The edition will be accompanied by an introduction that will discuss the methodological issues involved in edition of Vedic texts. Philological and exegetical annotations will be an integral part of the dissertation. Special attention will be paid to cultural and religious items, such as the emerging worship of Rudra.

Carlos Lopez

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## PROJECTS

Proposal for a handlist of microfilms and tape recordings of Vedic texts, a list of films and videos of Vedic rituals, and a list of electronic Vedic texts.

It is hereby proposed that we begin to publish lists of microfilms and tape recordings which we have made during our various trips to the subcontinent or to libraries elsewhere.

In the next issue, a list of microfilms (some 40,000 fols.) made in the Seventies in various parts of India and Nepal will be published by M. Witzel. These include some rare Vedic texts which are in need of study - something that cannot always be carried out by just one person or at one location alone. It is hoped that this kind of inventory will stimulate exchange and cooperation which has, of course, always been extended on a personal basis between some scholars in the field.

We should extend this list to films and videotapes of Vedic rituals and, perhaps most importantly, to electronic texts. Over the years the undersigned has collected some 12 MB of Vedic texts, -- to which we may now add the 13 MB of Epic texts, graciously put at our disposal by Prof. Muneo Tokunaga of Kyoto University. The liberality of this magnitude has to be gratefully acknowledged. It is hoped that we can extend this to our various collections of Vedic texts as well. -- MW

## WWW & INTERNET NEWS

Sender: Francisco Javier Martinez Garcia <martinez@em.unifrankfurt.d400.de>

Subject: Indo-European WWW-Server

I would like to announce the construction of the Indo-European Homepage located at: [http://www.rz.uni-frankfurt.de/home/ftp/pub/titus/public\\_html](http://www.rz.uni-frankfurt.de/home/ftp/pub/titus/public_html)

It will function as a central web site for access to resources of relevance to Comparatists, Indo-Europeanists and other interested scholars.

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[http://www.rz.unifrankfurt.de/home/ftp/pub/titus/public\\_html](http://www.rz.unifrankfurt.de/home/ftp/pub/titus/public_html)

Attention should also be drawn to the TITUS project

([http://www.rz.uni-frankfurt.de/home/ftp/pub/titus/public\\_html/](http://www.rz.uni-frankfurt.de/home/ftp/pub/titus/public_html/index.html)

[index.html](http://www.rz.uni-frankfurt.de/home/ftp/pub/titus/public_html/index.html)) at the University of Frankfurt which already has a number of Vedic texts in its archives. An amalgated list will be published in the next issue of EJVS.

Our own EJVS-home page (<http://www.arcadia.polimi.it/~ejvslist/>) is still under construction. A WWW version of this issue of EJVS -- with diacritics -- will be added there in the near future.

## EVENTS

1. Conference on Samaveda, planned for late fall 1995, at Harvard

Organized by: International Foundation for Studies in the Vedas, Rahway, New Jersey  
The Department of Asian and African Studies, University of Helsinki, Finland,  
Center for Vedic Studies, Department of Sanskrit, Harvard University,  
Akhand Bharatavarsa Vedavidya Parisad in collaboration with: Sri Sarvaraya Pathasala, Kapileswarapuram, East Godavari Dst., Andhra, Valmiki Vidyapeeth, Bhrikuti Mandap, Kathmandu, Nepal.

Prospective date: November/December 1995 (Margasirsa), at Harvard University. Exact time and venue to be announced.

The International Foundation for Studies in the Vedas (formerly International Foundation for Vedic Education) organized an earlier conference on Atharvaveda in the United Nations complex in July 1993. In this meeting, traditional Pandits, Indian and western scholars participated and freely exchanged views on the AV and the subjects traditionally allied with it, such as medicine. This time, deliberations will be restricted to the Samaveda, its music, and links with later musical traditions.

From the original announcement:

The Foundation's aim is to promote Vedic education by continuing the traditional methods of teaching as well as by adopting contemporary methods of education and study with a view to preserving the Vedas. The Foundation also aims to promote research in the Vedas from the traditional perspective to gain a better understanding of the Vedas.

The objective of the Second International Conference on Vedas is to bring together the traditional Vedic scholars from India and Nepal, and the contemporary scholars specializing in Sama Veda and Gandharva Veda from around the world, to discuss present problems and future tasks, such as preservation of those Sakhas which are on the verge of extinction, and to endeavor to find ways of resurrecting those Sakhas which appear to have been lost.

Topics for the 1995 Conference include:

- \* The Sama Veda and its ancillary texts;
- \* The Gandharva Veda and its current practices;
- \* Vedic recitation and performance;
- \* Problems of oral versus written traditions;
- \* Meaning of Vedic words and translation method;
- \* Genesis of the Vedic corpus;
- \* Historical development of Sama Veda and Gandharva Veda since Vedic times.

The format of the conference is that of a mutual and general, very open and frank discussion. We all want to learn from each other, especially since some of us have specialized in particular areas that are not usually dealt with by other colleagues. Others have developed particular approaches that we want to discuss in open sessions.

For more information contact:

Mr. Sastry L. Kambhampati, President, International Foundation for Studies in the Vedas,

P.O.B. 318, Rahway, (or 15 Conduit Way, Colonia) New Jersey, NJ 07065,

ph. 908 396 3941, or

Michael Witzel, Chair, Committee on South Asian Studies, Harvard University, 53 Church Street, Cambridge, MA-02138 phone: 617-495-3295, fax: 617-496 8571,

email: [Witzel@husc3.harvard.edu](mailto:Witzel@husc3.harvard.edu).

2. Conference on Dowry and Bride Burning, planned for early October 1995, at Harvard.

Organized by the International Society Against Dowry and Bride Burning in India, Inc. and the Committee on South Asian Studies, Harvard University.

The conference is planned for September 30 - Oct. 2, 1995 at Harvard.

Exact time and location to be announced.

The meeting will deal with the issues of Sati, excessive dowry and its recent development, bride burning, according to Vedic and post-Vedic sources as well as with the gruesome modern outcome of these practices. Participants who have declared their intention to attend include scholars, Indian lawyers, and some surviving victims of bride burning.

From the original announcement:

Extortion of dowry money in contracting marriages has reached a desperate proportion in modern India. Thousands of newly married women are burnt alive every year by their in-laws because their fathers may have failed to pay the outstanding dowry instalment. Already in 1984, 500 young women were burned that year in the Delhi area alone, and from 1988-1990, 11,259 burnings were reported.

The acknowledgment and awareness of dowry and bride-burning should begin at its source: in India. Unfortunately, the social, political, and administrative leaders in India seem uninterested. Characteristically, their first reaction is to deny the tragedy, minimize its gravity, and stereotype it as media propaganda. People seem to feel no guilt when they burn a bride. The root of this strange behaviour is not clearly understood. However, the solution to the problem may be found in the ancient Dharma texts themselves and in the spiritual wisdom of India's own philosophy. Research articles are being invited from scholars on Indian culture and history. They will be published in the souvenir of the Conference. H. B. Thakur

Please contact:

Himendra B. Thakur, Chair, Board of Directors, International Society

Against Dowry and Bride Burning in India, Inc.,

P.O. Box 8766, Salem, MA 01971, USA (FAX 508-740-0504)

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## COLOPHON

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All inquiries are to be sent to the editors,

[Ejvs-list@husc.harvard.edu](mailto:Ejvs-list@husc.harvard.edu)

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ITI VAARTAM

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